Rosh Hashanah 5781

Ivri: Traditional Service – Day 2

The Stillness

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

The Life of the Soul

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

—REUVEN HAMMER

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

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

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

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

May Your name be praised, always and everywhere, our sovereign, God, great and holy. For it is fitting, ADONAI our God and God of our ancestors, to sing songs of praise to You; to ascribe strength and sovereignty, holiness and eternity, to You; to praise and exalt You; to thank and bless You, now and forever.
Barukh atah ADONAI, Sovereign God, to whom we offer thanks and ascribe wonders, who delights in the chorus of song—the sovereign God, giving life to all worlds.

◁ הָאֵל בְּתַעֲצֻמוֹת עֻזֶּךָ,
הַגָּדוֹל בִּכְבוֹד שְׁמֶךָ,
הַגִּבּוֹר לָנֶצַח,
וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ,

הַמֶּלֶךְ
יוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא.

שׁוֹכֵן עַד, מָרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכָתוּב: רַנְּנוּ צַדִּיקִים בַּיהוה, לַיְּשָׁרִים נָאוָה תְהִלָּה.
בְּפִי יְשָׁרִים תִּתְרוֹמָם
וּבְדִבְרֵי צַדִּיקִים תִּתְבָּרַךְ
וּבִלְשׁוֹן חֲסִידִים תִּתְקַדָּשׁ
וּבְקֶרֶב קְדוֹשִׁים תִּתְהַלָּל.

וּבְמַקְהֲלוֹת רִבְבוֹת עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאַר שִׁמְךָ מַלְכֵּנוּ בְּכָל־דּוֹר־וָדוֹר. שֶׁכֵּן חוֹבַת כָּל־הַיְצוּרִים לְפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], ◁ לְהוֹדוֹת לְהַלֵּל לְשַׁבֵּחַ לְפָאֵר לְרוֹמֵם לְהַדֵּר לְבָרֵךְ לְעַלֵּה וּלְקַלֵּס עַל כָּל־דִּבְרֵי שִׁירוֹת וְתִשְׁבָּחוֹת דָּוִד בֶּן־יִשַׁי עַבְדְּךָ מְשִׁיחֶךָ.

יִשְׁתַּבַּח שִׁמְךָ לָעַד, מַלְכֵּנוּ הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאֶה, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה, עֹז וּמֶמְשָׁלָה, נֶצַח, גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְאֶרֶת, קְדֻשָּׁה וּמַלְכוּת. ◁ בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.
בָּרוּךְ אַתָּה יהוה, אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת,
אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלָאוֹת, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,
מֶלֶךְ אֵל חֵי הָעוֹלָמִים.

GOD הָאֵל. An anonymous early medieval poet created a short poem elaborating each of the adjectives associated with God recited in the first paragraph of the Amidah: הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, "Great, mighty, awe-inspiring, God," and added one more description declaring God's sovereignty: הַמֶּלֶךְ.

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

SING רַנְּנוּ. Psalm 33:1.

IN THE SPEECH OF THE UPRIGHT, YOU ARE EXALTED בְּפִי יְשָׁרִים תִּתְרוֹמָם. The vision of God seated in heaven pans out to the chorus of the faithful singing on earth. Note that the second and third words of each line are acrostics spelling out the names Isaac and Rebecca in Hebrew. In Sephardic tradition, the words always appear in this order; in Ashkenazic tradition, the word order normally spells only Isaac, but for the High Holy Days, the order is rearranged to spell Rebecca as well, perhaps because on the first day of Rosh Hashanah we read of Isaac's birth, and on the second day of Rebecca's.

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

PSALM 130

Some congregations add the following psalm. Some repeat each verse after the leader recites it.

A SONG OF ASCENTS.

Out of the depths I call to You, ADONAI.
ADONAI, hear my cry, heed my plea.
If you keep account of sins, ADONAI, who can survive?
Forgiveness is Yours alone, therefore we revere You.
I wait for ADONAI. O how I wait, yearning for God's response!
I wait for ADONAI more eagerly than the morning watch awaits the dawn.
Israel, put your hope in ADONAI, for love flows from ADONAI, and surely, also, redemption.
God will redeem Israel from all its transgressions.

Shir ha-ma·alot mi-ma·amakkim k'ratikha Adonai.
Adonai shim·ah v'koli tihyenah oznekha kashuvot l'kol taḥanunai.

Im avonot tishmor yah Adonai mi ya·amod.
Ki im'kha ha-s'liḥah l'ma·an tivvarei.

Kivviti Adonai kiv'tah nafshi v'li-d'varo hoḥalti.

Nafshi ladonai mi-shom'rim la-boker, shom'rim la-boker.

Yaḥel yisra·el el Adonai ki im Adonai ha-ḥesed v'harbeih immo f'dut.
V'hu yifdeh et yisra·el mi-kol avonotav.

The Words We Speak

Ultimately the goal of prayer is not to translate a word but to translate the self; not to render an ancient vocabulary in modern terminology, but to transform our lives into prayers.

—ABRAHAM JOSHUA HESCHEL

Ḥatzi Kaddish

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

May God's great name be acknowledged forever and ever!
Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

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

Some congregations add the following psalm. Some repeat each verse after the leader recites it.

שִׁיר הַמַּעֲלוֹת, מִמַּעֲמַקִּים קְרָאתִיךָ יהוה.
אֲדֹנָי, שִׁמְעָה בְקוֹלִי,
תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי.

אִם־עֲוֹנוֹת תִּשְׁמָר־יָהּ, אֲדֹנָי מִי יַעֲמֹד.
כִּי־עִמְּךָ הַסְּלִיחָה, לְמַעַן תִּוָּרֵא.

קִוִּיתִי יהוה, קִוְּתָה נַפְשִׁי, וְלִדְבָרוֹ הוֹחָלְתִּי.

נַפְשִׁי לַיהוה מִשֹּׁמְרִים לַבֹּקֶר, שֹׁמְרִים לַבֹּקֶר.

יַחֵל יִשְׂרָאֵל אֶל־יהוה, כִּי־עִם־יהוה הַחֶסֶד,
וְהַרְבֵּה עִמּוֹ פְּדוּת.
וְהוּא יִפְדֶּה אֶת־יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו.
תהלים קל

OUT OF THE DEPTHS מִמַּעֲמַקִּים. Some congregations add Psalm 130 because it contains some of the central themes of the day: our confession of sin and our search for forgiveness. It begins with the striking phrase "Out of the depths . . ." and ends with the assurance that God will redeem us. In the liturgy of the Land of Israel in the first millennium, this psalm preceded the evening call to worship on the Day of Atonement; over time it became more generally associated with the High Holy Days.
(*adapted from Herman Kieval*)

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלָּא לְעֵלָּא
מִכָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן.

ḤATZI KADDISH. In Jewish liturgical usage, the Ḥatzi (or "partial") Kaddish, calling us to praise the name of God, marks the end of a section of the service.

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.

We rise. Leader:

בָּרְכוּ אֶת־יהוה הַמְבֹרָךְ.

Congregation, then the leader repeats:

℣ בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד.

On Rosh Hashanah:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר
וּבוֹרֵא חֹשֶׁךְ עֹשֵׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

On Yom Kippur:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַפּוֹתֵחַ לָנוּ
שַׁעֲרֵי רַחֲמִים וּמֵאִיר עֵינֵי הַמְחַכִּים לִסְלִיחָתוֹ, יוֹצֵר
אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֵׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

Both services continue:

אוֹר עוֹלָם בְּאוֹצַר חַיִּים, אוֹרוֹת מֵאֹפֶל אָמַר וַיְהִי.

We are seated.

ON SHABBAT, TURN TO PAGE 73.

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

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

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

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

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

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

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

Renewing Creation

Somewhere out there right now a new star is being born. A clump of matter has attracted gas and dust, grown larger, drawn matter to itself more efficiently, until finally the temperature and pressure within are high enough that hydrogen atoms are jammed together and thermonuclear reactions begin. The star turns on and the surrounding darkness is dispelled: matter turns into light. About once a month, somewhere in our galaxy, out of a pitch-black cloud of gas and dust, a new solar system forms. And the observable universe may contain 100 billion galaxies; so perhaps 100 solar systems are forming every second.

—DANIEL MATT

On weekdays, we recite:

With kindness, You illumine the earth and all who dwell on it;
in Your goodness, You renew creation day after day.
How varied are Your works, ADONAI,
all fashioned with wisdom;
the world in its entirety is Your dominion.
You alone ruled on high from the very beginning,
praised, glorified, and exalted since earliest time.
God of the universe,
with Your great kindness, have compassion on us.
Master of our strength,
protecting fortress,
redeeming shield,
be our stronghold.

Almighty, blessed, creator of all who dwell on earth,
the firmament and goodly heavens are illuminated with
Your justice, kindness, and light; they make Your name
an object of praise; quietly, resolutely, soulfully all tell in
unified voice of Your wise, excellent, and zealous care.
You are to be praised, ADONAI our God, for the wondrous
work of Your hands, and for the radiant lights that You
fashioned, always reflecting Your glory.

Continue on page 75.

The Sense of Wonder

As civilization advances, the sense of wonder almost necessarily declines. Such decline is an alarming symptom of our state of mind. Mankind will not perish for want of information; but only for want of appreciation. The beginning of our happiness lies in the understanding that life without wonder is not worth living. What we lack is not a will to believe but a will to wonder.

—ABRAHAM JOSHUA HESCHEL

From the Zohar

Rabbi Yitzḥak said: "The light created by God in the act of creation flared from one end of the universe to the other and was hidden away, reserved for the righteous in the world to come, as it is written, "Light is sown for the righteous" (Psalm 97:11). . . . But until the world to come arrives, it is stored and hidden away."

Rabbi Yehudah responded: "If the light were completely hidden, the world would not exist for even a moment! Rather, it is hidden and sown like a seed that gives birth to other seeds and fruit. Thereby the world is sustained. . . . Everywhere that Torah is studied at night, one thread-thin ray appears from that hidden light and flows down upon those absorbed in it. Since the first day, the light has never been fully revealed, but it is vital to the world, renewing each day the act of creation."

On weekdays, we recite:

הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים,
וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית.
מָה־רַבּוּ מַעֲשֶׂיךָ יהוה,
כֻּלָּם בְּחָכְמָה עָשִׂיתָ, מָלְאָה הָאָרֶץ קִנְיָנֶךָ.
הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז,
הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם,
אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ,
אֲדוֹן עֻזֵּנוּ, צוּר מִשְׂגַּבֵּנוּ, מָגֵן יִשְׁעֵנוּ, מִשְׂגָּב בַּעֲדֵנוּ.

אֵל בָּרוּךְ, גְּדוֹל דֵּעָה,
הֵכִין וּפָעַל זָהֳרֵי חַמָּה.
טוֹב יָצַר כָּבוֹד לִשְׁמוֹ.
מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ.
פִּנּוֹת צְבָאָיו קְדוֹשִׁים,
רוֹמְמֵי שַׁדַּי, תָּמִיד מְסַפְּרִים
כְּבוֹד אֵל וּקְדֻשָּׁתוֹ.
◁ תִּתְבָּרַךְ יהוה אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ,
וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ יְפָאֲרוּךָ סֶלָה.

Continue on page 75.

HOW VARIED ARE YOUR WORKS מָה־רַבּוּ מַעֲשֶׂיךָ. Psalm 104:24.

ALMIGHTY, BLESSED אֵל בָּרוּךְ. This early anonymous acrostic poem has four beats to the line and a rhyming pattern of *aa, bb, cc,* with a concluding *b*. Joel Hoffman, a contemporary scholar, writes, "The meaning of the individual words here was never the point. They were chosen for their meter and their initial letter." In this conception, the Hebrew alphabet itself was an instrument of creation. Our translation here is impelled by this idea and is alphabetical, capturing the meaning of the text in a non-literal manner.

SELAH [Not translated] סֶלָה. The biblical meaning of this word, which occurs frequently in Psalms, is unknown. The ancient rabbis thought that it meant "forever."

THE MYSTICAL BLESSING OF LIGHT. This first *b'rakhah* before the Sh'ma became a favorite locus for Jewish mystics who flourished in the first millennium of the common era and whose meditations have entered the liturgy here. The subject of creation and the theme of light became a springboard for ecstatic flights that pictured the soul ascending through seven angelic spheres. They imagined that as the heavens opened up, humans might join in that chorus singing, "Holy, holy holy is *Adonai Tz'va-ot,*" and so they incorporated references to angels and heavenly spheres in prayers that greeted the break of dawn. While for the Rabbis of the 2nd century the Sh'ma was recited chiefly as an affirmation of Jewish faith, for the later Jewish mystics the Sh'ma became a focal point of meditational exercises. A talmudic story tells that, when the time for the recitation of the Sh'ma had arrived, Rabbi Yehudah would cover his eyes, because he was engaged in other activities (Babylonian Talmud, Berakhot 13b). In its context, the story suggests that he concentrated on the Sh'ma only briefly; yet this text later became a central source for understanding the Sh'ma as a moment of deep inward turning and intense concentration. In keeping with this latter understanding, covering one's eyes became the norm for the recitation of the first sentence of the Sh'ma.

Angels

The real difference between humans and angels is not the fact that we have bodies, because the essential comparison is between the human soul and the angel. Our souls are complex and include a whole world of different existential elements of all kinds, while the angel is a being of single essence and therefore in a sense one-dimensional. Because of our many-sidedness, we have the capacity to contain contradictions, and that spark that marks us as human gives us the ability to distinguish between moral and immoral alternatives. This makes it possible for us to rise to greater heights, and by the same token, creates the possibility for failure and backsliding, neither of which is true for the angel. Essentially, the angel is static, unchanging, whether temporary or eternal, fixed within the limits of quality given at its very creation, charged with a single task. . . . The person who performs a mitzvah, who prays, directs the mind toward the Divine, creates a moment of single-minded purpose and creates an angel, which is a sort of reaching out on our part to higher worlds.

—ADIN STEINSALTZ
(adapted)

All services continue here:

KEDUSHAH D'YOTZEIR: *The Angelic Praise of God*

You are to be praised, our stronghold, our sovereign, our redeemer, creator of celestial beings; Your name is to be acclaimed forever. Our sovereign, You create servants who stand at the edges of the universe, full of awe, proclaiming with one voice the words of the living God and sovereign of the universe.

All of them are beloved, all of them pure, all of them strong, and all of them, reverently and filled with awe, carry out the will of the One who has dominion over them. With holiness and purity, in chant and song, all of them raise their voices to bless, praise, and celebrate, extol, hallow, and acknowledge the majesty of the name of God, the great, mighty, awe-inspiring sovereign, the Holy One.

Each turns to the other as they proclaim their loyalty to God, and each gives permission to joyfully hallow their creator, and so with clear speech, and sacred melody, together as one, filled with awe, they call out and say:

Holy, holy, holy is *Adonai Tz'va-ot*, the whole world is filled with God's glory.
Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.

The *ofanim* and other holy beings rise up, and, opposite the *s'rafim*, loudly proclaim their praise:
Praised is ADONAI's glory wherever God dwells.
Barukh k'vod Adonai mi-m'komo.

They offer up sweet melodies to God whom they bless. They chant songs to the Sovereign, the living and enduring God, voicing praise. For God alone achieves mighty deeds, creates anew, masters war, sows righteousness, nourishes deliverance, effects healing, is revered in praise, and authors wonders. In God's goodness, the work of creation is renewed each day, as the psalmist declared: "Thank the creator of the great lights, for God's love is everlasting."
Cause a new light to shine on Zion
and may we all soon be worthy of its illumination.
Barukh atah ADONAI, Creator of lights.
Or ḥadash al tziyyon ta-ir v'nizkeh khullanu m'heirah l'oro.

All services continue here:

תִּתְבָּרַךְ צוּרֵנוּ מַלְכֵּנוּ וְגֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים, יִשְׁתַּבַּח
שִׁמְךָ לָעַד מַלְכֵּנוּ, יוֹצֵר מְשָׁרְתִים, וַאֲשֶׁר מְשָׁרְתָיו
כֻּלָּם עוֹמְדִים בְּרוּם עוֹלָם וּמַשְׁמִיעִים בְּיִרְאָה יַחַד
בְּקוֹל, דִּבְרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם.
◁ כֻּלָּם אֲהוּבִים, כֻּלָּם בְּרוּרִים, כֻּלָּם גִּבּוֹרִים,
וְכֻלָּם עֹשִׂים בְּאֵימָה וּבְיִרְאָה רְצוֹן קוֹנָם.
וְכֻלָּם פּוֹתְחִים אֶת־פִּיהֶם בִּקְדֻשָּׁה וּבְטָהֳרָה,
בְּשִׁירָה וּבִזְמָרָה, וּמְבָרְכִים וּמְשַׁבְּחִים,
וּמְפָאֲרִים וּמַעֲרִיצִים, וּמַקְדִּישִׁים וּמַמְלִיכִים:
אֶת־שֵׁם הָאֵל, הַמֶּלֶךְ הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא קָדוֹשׁ
הוּא. ◁ וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עֹל מַלְכוּת שָׁמַיִם זֶה
מִזֶּה, וְנוֹתְנִים רְשׁוּת זֶה לָזֶה, לְהַקְדִּישׁ לְיוֹצְרָם בְּנַחַת
רוּחַ, בְּשָׂפָה בְרוּרָה וּבִנְעִימָה קְדוּשָׁה, כֻּלָּם כְּאֶחָד עוֹנִים
וְאוֹמְרִים בְּיִרְאָה:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

◁ וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים
לְעֻמַּת שְׂרָפִים, לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

בָּרוּךְ כְּבוֹד־יהוה מִמְּקוֹמוֹ.

לְאֵל בָּרוּךְ, נְעִימוֹת יִתֵּנוּ. לַמֶּלֶךְ אֵל חַי וְקַיָּם,
זְמִירוֹת יֹאמֵרוּ, וְתִשְׁבָּחוֹת יַשְׁמִיעוּ. כִּי הוּא לְבַדּוֹ
פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת,
בַּעַל מִלְחָמוֹת, זוֹרֵעַ צְדָקוֹת,
מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,
נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלָאוֹת,
◁ הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית.
כָּאָמוּר: לְעֹשֵׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חַסְדּוֹ.
אוֹר חָדָשׁ עַל צִיּוֹן תָּאִיר וְנִזְכֶּה כֻלָּנוּ מְהֵרָה לְאוֹרוֹ.
בָּרוּךְ אַתָּה יהוה, יוֹצֵר הַמְּאוֹרוֹת.

KEDUSHAH D'YOTZEIR קְדֻשָּׁה דְּיוֹצֵר. This version of the Kedushah, recited in the first *b'rakhah* before the Sh'ma, blesses God for the creation of the morning light. Every Kedushah is based on the visions of Isaiah and Ezekiel. Each prophet described an angelic chorus. Isaiah (6:3) saw them singing, "*Kadosh, kadosh, kadosh,* Holy, holy, holy. . . ."; Ezekiel (3:12) heard them reciting, "*Barukh k'vod Adonai,* Praised is God's glory. . . ." The angelic chorus can be understood as all the forces of nature personified. All of creation constitutes a praise of God; every created being, animate and inanimate, sings to God.

ALL OF THEM כֻּלָּם. This passage builds on the repetition of the root כל, translated here as "all" and "each." The Holy One is worshipped with one voice, for all of creation represents God's glory.

EACH TURNS TO THE OTHER וְכֻלָּם מְקַבְּלִים. Angels acknowledge each other and recognize a mutual responsibility. This is an ideal of what community should be.

OFANIM . . . S'RAFIM אוֹפַנִּים . . . שְׂרָפִים. Angelic songs figure prominently in ancient mystical texts. Descriptions of different groups of angels singing hymns to God surely mirrored the seekers' own varieties of mystical experience.

THE CREATOR OF THE GREAT LIGHTS לְעֹשֵׂה אוֹרִים גְּדֹלִים. Psalm 136:7.

ZION צִיּוֹן. The liturgist takes the motif of the light of creation and of the dawn found in this *b'rakhah*, and ties it to an image of the Temple of Mount Zion as a source of ultimate illumination.

¶ *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 *eḥad*, "One." By reflecting on God's unity, we begin to recover our own.

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

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

You have loved us deeply, ADONAI our God, and shown us boundless compassion.
Avinu Malkeinu, for the sake of our ancestors who trusted in You and whom You taught the laws of life, be gracious to us as well, and instruct us.
Compassionate Creator, care for us: Allow our hearts to understand and discern; to hear, study, and teach; to observe, fulfill, and perform with love all the teachings of Your Torah. Enlighten our eyes with Your Torah; attach our hearts to Your mitzvot; unify our hearts to love and revere Your name so that we never lose hope. As we trust in Your great, holy, awe-inspiring name, we will delight and rejoice in Your deliverance.

Some gather their tzitzit before reciting this line:

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

Ahavah rabbah ahavtanu Adonai eloheinu,
ḥemlah g'dolah vi-teirah ḥamalta aleinu.
Avinu malkeinu, ba-avur avoteinu [v'immoteinu] she-bat'ḥu v'kha
va-t'lam'deim ḥukkei ḥayyim, kein t'ḥonneinu u-t'lam'deinu.
Avinu ha-av ha-raḥaman, ha-m'raḥeim, raḥeim aleinu v'tein
b'libbeinu l'havin u-l'haskil lishmo·a lilmod u-l'lammed lishmor
v'la·asot u-l'kayyem et kol divrei talmud toratekha b'ahavah.
V'ha·eir eineinu b'toratekha
v'dabbeik libbeinu b'mitzvotekha
v'yaḥeid l'vaveinu l'ahavah u-l'yir·ah et sh'mekha
v'lo neivosh l'olam va·ed.

אַהֲבָה רַבָּה אֲהַבְתָּנוּ, יהוה אֱלֹהֵינוּ,
חֶמְלָה גְדוֹלָה וִיתֵרָה חָמַלְתָּ עָלֵינוּ.
אָבִינוּ מַלְכֵּנוּ, בַּעֲבוּר אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] שֶׁבָּטְחוּ בְךָ
וַתְּלַמְּדֵם חֻקֵּי חַיִּים, כֵּן תְּחָנֵּנוּ וּתְלַמְּדֵנוּ.
אָבִינוּ, הָאָב הָרַחֲמָן, הַמְרַחֵם, רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ
לְהָבִין וּלְהַשְׂכִּיל, לִשְׁמֹעַ, לִלְמֹד וּלְלַמֵּד, לִשְׁמֹר וְלַעֲשׂוֹת
וּלְקַיֵּם אֶת־כָּל־דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ בְּאַהֲבָה.
וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ,
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וְיַחֵד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ,
וְלֹא נֵבוֹשׁ לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ,
נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ.

Some gather their tzitzit before reciting this line:

◁ וַהֲבִיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמְמִיּוּת לְאַרְצֵנוּ,
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה,
וּבָנוּ בָחַרְתָּ מִכָּל־עַם וְלָשׁוֹן,
וְקֵרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בֶּאֱמֶת,
לְהוֹדוֹת לְךָ וּלְיַחֶדְךָ בְּאַהֲבָה.
בָּרוּךְ אַתָּה יהוה, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

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

AVINU MALKEINU אָבִינוּ מַלְכֵּנוּ. 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 לְהָבִין וּלְהַשְׂכִּיל לִשְׁמֹעַ לִלְמֹד וּלְלַמֵּד לִשְׁמֹר וְלַעֲשׂוֹת וּלְקַיֵּם This word order implies that study is intimately linked with action—indeed, that study should lead to action.

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

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

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 ע, and the last letter of the last word, ד, enlarged, when they are written in the Torah? Together they form the word עֵד, "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 ḤASIDIC 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 eḥad.

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

Praised be the name of the One whose glorious sovereignty is forever and ever.
Barukh shem k'vod malkhuto l'olam va-ed.

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

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

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

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

קְרִיאַת שְׁמַע

If there is no minyan, add these words: אֵל מֶלֶךְ נֶאֱמָן

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד׃

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאָהַבְתָּ אֵת יהוה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־
מְאֹדֶךָ׃ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם
עַל־לְבָבֶךָ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ
וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם לְאוֹת עַל־
יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃ וּכְתַבְתָּם עַל־מְזֻזוֹת בֵּיתֶךָ
וּבִשְׁעָרֶיךָ׃ דברים ו ד-ט

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יהוה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃ וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ
יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃ וְנָתַתִּי
עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃ הִשָּׁמְרוּ לָכֶם
פֶּן־יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם׃ וְחָרָה אַף־יהוה בָּכֶם וְעָצַר אֶת־
הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ
וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יהוה נֹתֵן
לָכֶם׃ וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין
עֵינֵיכֶם׃ וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ
בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּכְתַבְתָּם עַל־
מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃ לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם

SH'MA YISRAEL. Rabbinic literature refers to the Sh'ma as originally a *k'ri-ah*, 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 אֵל מֶלֶךְ נֶאֱמָן, "God is a faithful sovereign," the initial letters of which form an acrostic of the word "amen."

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

INSCRIBE THEM UPON THE DOORPOSTS וּכְתַבְתָּם עַל־מְזוּזוֹת. The observant Jew lives a life surrounded by the Sh'ma, reciting it in the morning upon arising and at night before going to sleep, walking past its inscription on the *mezuzah* when entering one's home, and even adorning oneself with the words on weekday mornings upon one's head and near one's heart when putting on תְּפִלִּין (*t'fillin*), phylacteries.

IF YOU WILL HEAR וְהָיָה אִם־שָׁמוֹעַ. This paragraph suggests a direct relationship between the righteousness of our acts and our fate. If we are good, God will be good to us, and vice versa. That theology was questioned by biblical writers, most sharply in the Book of Job. Nevertheless, it does speak to a deep human need to see a world as containing a moral balance between good and evil. What is expressed here in concrete terms may be understood more broadly: moral and immoral actions have consequences, both seen and unseen.

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

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

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

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

—MICHAEL WALZER
(*adapted*)

Then the length of your days and the days of your children, on the land that ADONAI swore to give to your ancestors, will be as the days of the heavens over the earth. Deuteronomy 11:13–21

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put *tzitzit* on the corners of their garments, placing a thread of blue on the *tzitzit*, the fringe of each corner. That shall be your *tzitzit* and you shall look at it, and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your heart and eyes as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI your God, who brought you out of the land of Egypt to be your God, I am ADONAI your God—
Numbers 15:37–41

Truly—

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

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

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

עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יהוה לַאֲבֹתֵיכֶם לָתֵת לָהֶם
כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ׃ דברים יא יג-כא

וַיֹּאמֶר יהוה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם
לְדֹרֹתָם וְנָתְנוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת׃ וְהָיָה לָכֶם
לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יהוה
וַעֲשִׂיתֶם אֹתָם וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃ לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם׃ אֲנִי יהוה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת
לָכֶם לֵאלֹהִים אֲנִי ◁ יהוה אֱלֹהֵיכֶם׃ במדבר טו לז-מא

אֱמֶת

וְיַצִּיב וְנָכוֹן
וְקַיָּם וְיָשָׁר וְנֶאֱמָן וְאָהוּב וְחָבִיב וְנֶחְמָד וְנָעִים וְנוֹרָא
וְאַדִּיר וּמְתֻקָּן וּמְקֻבָּל וְטוֹב וְיָפֶה הַדָּבָר הַזֶּה עָלֵינוּ
לְעוֹלָם וָעֶד.
אֱמֶת אֱלֹהֵי עוֹלָם מַלְכֵּנוּ, צוּר יַעֲקֹב מָגֵן יִשְׁעֵנוּ.
◁ לְדֹר וָדֹר הוּא קַיָּם וּשְׁמוֹ קַיָּם, וְכִסְאוֹ נָכוֹן וּמַלְכוּתוֹ
וֶאֱמוּנָתוֹ לָעַד קַיֶּמֶת. וּדְבָרָיו חַיִּים וְקַיָּמִים, נֶאֱמָנִים
וְנֶחֱמָדִים, לָעַד וּלְעוֹלְמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ] וְעָלֵינוּ, עַל בָּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל
כָּל־דּוֹרוֹת זֶרַע יִשְׂרָאֵל עֲבָדֶיךָ. עַל הָרִאשׁוֹנִים וְעַל
הָאַחֲרוֹנִים דָּבָר טוֹב וְקַיָּם לְעוֹלָם וָעֶד,
אֱמֶת וֶאֱמוּנָה חֹק וְלֹא יַעֲבֹר.
◁ אֱמֶת שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], מַלְכֵּנוּ, מֶלֶךְ אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], גֹּאֲלֵנוּ
גֹּאֵל אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יוֹצְרֵנוּ, צוּר יִשׁוּעָתֵנוּ, פּוֹדֵנוּ
וּמַצִּילֵנוּ מֵעוֹלָם שְׁמֶךָ, אֵין אֱלֹהִים זוּלָתֶךָ.

TZITZIT ציצת. 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 פְּתִיל תְּכֵלֶת, a "thread of blue." On it were the words קֹדֶשׁ לַיהוה, "holy before Adonai." Wearing the *tzitzit* (literally, the "little *tzitz*"), we are asked to serve God in a holy way, much as the High Priest did; thus the paragraph commands us to be "holy before your God." The act of wearing *tzitzit* turns us all, metaphorically, into high priests.

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

TRULY 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*)

עֶזְרַת אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] אַתָּה הוּא מֵעוֹלָם,
מָגֵן וּמוֹשִׁיעַ לִבְנֵיהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר־וָדוֹר.
בְּרוּם עוֹלָם מוֹשָׁבֶךָ,
וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אַפְסֵי־אָרֶץ.
אַשְׁרֵי אִישׁ שֶׁיִּשְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרָתְךָ וּדְבָרְךָ יָשִׂים עַל לִבּוֹ.
אֱמֶת אַתָּה הוּא אָדוֹן לְעַמֶּךָ, וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם.
אֱמֶת אַתָּה הוּא רִאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן,
וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.

מִמִּצְרַיִם גְּאַלְתָּנוּ יהוה אֱלֹהֵינוּ
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.
כָּל־בְּכוֹרֵיהֶם הָרָגְתָּ וּבְכוֹרְךָ גָּאָלְתָּ
וְיַם סוּף בָּקַעְתָּ וְזֵדִים טִבַּעְתָּ
וִידִידִים הֶעֱבַרְתָּ
וַיְכַסּוּ מַיִם צָרֵיהֶם, אֶחָד מֵהֶם לֹא נוֹתָר.
עַל זֹאת שִׁבְּחוּ אֲהוּבִים, וְרוֹמְמוּ אֵל,
וְנָתְנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת,
בְּרָכוֹת וְהוֹדָאוֹת לַמֶּלֶךְ אֵל חַי וְקַיָּם.
רָם וְנִשָּׂא, גָּדוֹל וְנוֹרָא,
מַשְׁפִּיל גֵּאִים וּמַגְבִּיהַּ שְׁפָלִים
מוֹצִיא אֲסִירִים וּפוֹדֶה עֲנָוִים
וְעוֹזֵר דַּלִּים
וְעוֹנֶה לְעַמּוֹ בְּעֵת שַׁוְּעָם אֵלָיו.

(*continued from the previous page*) on the words of Jeremiah, "Adonai is true, is indeed the living God, and the sovereign of time and the world" (10:10). The tradition read the word "truly," אֱמֶת, as referring both backward and forward. It is the first word of the next paragraph but is recited as if it were the last word of the preceding paragraph. This maḥzor's placement of the word between the two paragraphs highlights that tradition. It should also be noted that this traditional placement emphasizes one of the biblical meanings of the word אֱמֶת (*emet*): steadfast, or faithful. In this reading, what is affirmed is that God will always be present for us.

HELP OF OUR ANCESTORS עֶזְרַת אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]. Two contrasting theological concepts are at work in this poem and in the previous prayer. The first emphasizes the value of personal observance of Torah and mitzvot; the second emphasizes communal redemption and the need for God to destroy oppression. The first is non-violent, speaking of personal practice and virtue, through performing acts of love and care; the second insists that God must war against evil, rooting it out. These two views echo a talmudic argument as to whether the future redemption will come through war or non-violence.

You were always the help of our ancestors,
a shield and deliverer for their descendants in every generation.
You abide at the pinnacle of the universe—
Your judgment and Your righteousness extend to the ends of the earth.
Blessed are the ones who hear Your commands,
and place Your teaching and words on their hearts.
Truly, You are the ruler of Your people,
a mighty sovereign, who takes up their cause.
Truly, You were at the beginning and You will be at the end—
aside from You we have no ruler who can redeem and deliver.

ADONAI our God, You redeemed us from Egypt,
and freed us from the house of bondage.
Their firstborn You slayed,
Your firstborn You redeemed,
You split the sea,
You drowned the wicked,
You rescued Your cherished ones.
The waters engulfed their oppressors,
not one of them survived.
Then Your beloved sang in praise, acclaiming God for all these things.
Your cherished ones offered songs of thanks, hymns of praise,
psalms of adoration to the sovereign ever-living God,
who is transcendent, powerful, and awe-inspiring,
overthrowing the proud,
raising up the lowly,
freeing the imprisoned,
redeeming the poor,
helping the weak,
and answering God's people when they cry out.

¶ Renewing the Miracle of Redemption

God miraculously redeemed our ancestors at the Sea of Reeds in days of old, and God has renewed the miracle of redemption each day since.

From that first moment at the shores of the Sea until this present moment, we, the Children of Israel, chant the same song of gratitude and wonderment: "Who is like You, God, who performs miracles on our behalf, that we may be redeemed?"

Not by mere accident have we survived attempts throughout the ages to destroy us. Not by any laws of history can our survival in the face of all the perils that beset us be explained. Only by our continuous faith in You can our survival be accounted for. And so we sing, "Who is like You, Adonai, doing wonders, working miracles without number?"

—HERSHEL J. MATT (*adapted*)

Redemption

You cannot find redemption until you see the flaws in your own soul, and try to efface them. Nor can a people be redeemed until it sees the flaws in its soul and tries to efface them. But whether it be an individual or a people, whoever shuts out the realization of their flaws is shutting out redemption. We can be redeemed only to the extent to which we confront and come to understand our own selves. . . . The world is in need of redemption, but the redemption must not be expected to happen as an act of sheer grace. Our task is to make the world worthy of redemption. Our faith and our works are preparation for ultimate redemption.

—MARTIN BUBER (*adapted*)

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.

Pharaoh

The Ḥasidic 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

◁ תְּהִלּוֹת לְאֵל עֶלְיוֹן בָּרוּךְ הוּא וּמְבֹרָךְ. מֹשֶׁה וּמִרְיָם
וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

מִי־כָמֹכָה בָּאֵלִם יהוה, מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,
נוֹרָא תְהִלֹּת, עֹשֵׂה פֶלֶא.

◁ שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים לְשִׁמְךָ עַל שְׂפַת הַיָּם,
יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יהוה יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל,
קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,
וּפְדֵה כִנְאֻמֶךָ יְהוּדָה וְיִשְׂרָאֵל.
גֹּאֲלֵנוּ, יהוה צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.
בָּרוּךְ אַתָּה יהוה, גָּאַל יִשְׂרָאֵל.

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

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

ADONAI WILL REIGN יהוה יִמְלֹךְ. Exodus 15:18.

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

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

OUR REDEEMER גֹּאֲלֵנוּ. Isaiah 47:4.

LIBERATED THE PEOPLE ISRAEL גָּאַל יִשְׂרָאֵל. This *b'rakhah*, in contrast to most, concludes with a verb in the past tense. We can properly bless God for the redemptive acts that have already occurred—not those we still hope and pray for (Babylonian Talmud, Pesaḥim 117b).

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

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.

We rise as the ark is opened.

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ.

Version with Patriarchs:

בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וֵאלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת, וּמֵבִיא גּוֹאֵל
לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

Version with Patriarchs and Matriarchs:

בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת [וְאִמָּהוֹת],
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מִסּוֹד חֲכָמִים וּנְבוֹנִים,
וּמִלֶּמֶד דַּעַת מְבִינִים,
אֶפְתְּחָה פִי בִּתְפִלָּה וּבְתַחֲנוּנִים,
לְחַלּוֹת וּלְחַנֵּן פְּנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
וַאֲדוֹנֵי הָאֲדוֹנִים.

The ark is closed.

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.

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

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

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'ḥayyim, melekh ḥafeitz ba-ḥayyim,
v'khotveinu b'seifer ha-ḥayyim, l'ma-ankha Elohim ḥayyim.

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.

זָכְרֵנוּ לְחַיִּים,
מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַנְךָ אֱלֹהִים חַיִּים.

Version with Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה, מָגֵן
אַבְרָהָם.

Version with Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה, מָגֵן
אַבְרָהָם וּפוֹקֵד שָׂרָה.

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

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

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

This World and the Next

One way to think of life and death as mentioned in this *b'rakhah* is to contemplate our own continuous spiritual death and rebirth. Simḥah Bunam, a Ḥasidic master, taught: A person is always passing 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 ḥayyim b'ḥesed, m'ḥayyeih meitim b'raḥamim rabbim,
someikh nof'lim, v'rofei ḥolim, u-mattir asurim, u-m'kayyeim emunato
li-sheinei afar. Mi khamokha ba-al g'vurot u-mi domeh lakh, melekh
meimit u-m'ḥayyeih u-matzmi-aḥ y'shu-aḥ.

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

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת,
וּמִי דּוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

YOU SUPPORT THE FALLING סוֹמֵךְ נוֹפְלִים. For centuries, human rulers have defined "power" as the ability to exert control over others, often through the threat of physical injury. Power was—and in many places around the world, continues to be—measured by the ability to overcome a strong enemy, or to enfeeble and imprison others. In this *b'rakhah*, the definition of power is the opposite: God's power is manifest through *ḥesed*, love and kindness, especially to those who are most vulnerable: the fallen, the sick, and the bound.

Images of God

Ultimately, we have no recourse but to think of God in metaphors. The only real question is how we choose the images we use. In that process we would reject images that are ineffective because they do not touch us; those which distort or falsify our experience; and those which undermine the community's cohesiveness. . . . We must seek images that have immediacy of meaning . . . those that evoke the emotions and actions that powerful images should; those that are true to our experience, even if they cannot be totally so; and those that enjoy the community's validation in thought and action. —ELLIOT DORFF

The Crown of Glory

You are alive,
though not established
in time,
and not of a time that's
known.

You are alive,
though not in spirit
and soul:
for you're soul to
spirit's soul.

You are alive,
but not like breath in
a human—
whose end is the moth
and the worm.

You are alive,
and those who reach Your
secret discover
delight in the world,
and eat and live forever.

—IBN GABIROL
(*trans. Peter Cole*)

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

Mi khamokha av ha-raḥamim, zokheir y'tzurav l'ḥayyim b'raḥamim.

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

Third B'rakhah: God's Holiness

ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah! And You, O Holy One, are enthroned through the praises of the people Israel.

THREE PIYYUTIM INTRODUCE THE KEDUSHAH

God, please hear us.

א

Many congregations recite this piyyut responsively:

You are our God — *in heaven and on earth—*
powerful and revered, — *celebrated by multitudes.*
You spoke, and the world
came to be, — *commanded, and it was created.*
Your name endures forever; — *You are eternal.*
Perceiving perfectly — *You dwell in secret.*
Crowned with salvation, — *You are attired in righteousness,*
wrapped in zeal, — *and armed with retribution.*
Urging uprightness, — *You counsel faithfulness.*
Your actions are truthful, — *righteous and just.*
You are close to those who
call honestly. — *Though elevated and exalted,*
You dwell in the heavens — *and suspend the earth in space.*
You live and endure, — *revered, exalted, and holy.*

El na.
Atah hu eloheinu
Ba-shamayim u-va-aretz — gibbor v'na-aratz.
Dagul mei-r'vavah — hu sah va-yehi.
V'tzivvah v'nivra-u — zikhro la-netzah.
Ḥai olamim — t'hor einayim.
Yosheiv seiter — kitro y'shu-ah.
L'vusho tz'dakah — ma-ateihu kin-ah.
Nepad n'kamah — sitro yosher.
Atzato emunah — p'ullato emet.
Tzaddik v'yashar — karov l'kor'av be-emet.
Ram u-mitnassei — shokhein sh'ḥakim.
Toleh eretz al b'limah. — Ḥai v'kayyam nora v'kadosh.

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה, מְחַיֵּה הַמֵּתִים.

יִמְלֹךְ יהוה לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ־יָהּ.
וְאַתָּה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.

אֵל נָא:

Many congregations recite this piyyut responsively: **א**

אַתָּה הוּא אֱלֹהֵינוּ
בַּשָּׁמַיִם וּבָאָרֶץ גִּבּוֹר וְנַעֲרָץ.
דָּגוּל מֵרְבָבָה הוּא שָׂח וַיְהִי.
וְצִוָּה וְנִבְרָאוּ זִכְרוֹ לָנֶצַח.
חַי עוֹלָמִים טְהוֹר עֵינַיִם.
יוֹשֵׁב סֵתֶר כִּתְרוֹ יְשׁוּעָה.
לְבוּשׁוֹ צְדָקָה מַעֲטֵהוּ קִנְאָה.
נֶאְפַּד נְקָמָה סִתְרוֹ יָשֶׁר.
עֲצָתוֹ אֱמוּנָה פְּעֻלָּתוֹ אֱמֶת.
צַדִּיק וְיָשָׁר קָרוֹב לְקוֹרְאָיו בֶּאֱמֶת.
רָם וּמִתְנַשֵּׂא שׁוֹכֵן שְׁחָקִים.
תּוֹלֶה אֶרֶץ עַל בְּלִימָה.
חַי וְקַיָּם נוֹרָא וּמָרוֹם וְקָדוֹשׁ.

SOURCE OF COMPASSION אַב הָרַחֲמִים. The word אַב (*av*) literally means "father." In the liturgy, it is—as here—almost always modified by the adjective רַחֲמִים (*raḥamim*), "compassionate." Thus the metaphor of God as father depicts a figure who is caring and kind. In rabbinic usage, the word *av* can also mean "creator, root, or foundation." Hence our translation of the expression as "source of compassion."

ADONAI WILL REIGN יִמְלֹךְ יהוה. Psalm 146:10. After stating God's care for the poor, the psalmist concludes with this verse, describing God's eternal majesty.

AND YOU, O HOLY ONE, ARE ENTHRONED THROUGH THE PRAISES OF ISRAEL וְאַתָּה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. Psalm 22:4. One midrash provocatively implies that God's dominion in the world is dependent on human activity: "'You are My witnesses,' says Adonai, 'and I am God' (Isaiah 43:12)—when you are My witnesses, I am God, but when you are not My witnesses, it is as if I am not God" (Sifrei Deuteronomy 346).

GOD, PLEASE HEAR US אֵל נָא (literally: "God, may it please You!"). These two words, *El na*, have served as an introduction to heartfelt prayer since biblical times, beginning with Moses' prayer for his sister, Miriam, when she was ill (Numbers 12:13), אֵל נָא רְפָא נָא לָהּ (*El na r'fa na lah*), "God, please heal her." Here, they serve as an introduction to the series of *piyyutim* that leads up to the Kedushah.

YOU ARE ADONAI OUR GOD אַתָּה הוּא אֱלֹהֵינוּ. This alphabetical *piyyut* is attributed to Elazar Kallir, the most well-known of the early masters of liturgical poetry, believed to have lived in the Land of Israel in the 5th or 6th century.

CROWNED WITH SALVATION כִּתְרוֹ יְשׁוּעָה. This line and the next three lines, all using the metaphor of God's clothing, are based on Isaiah 59:17.

SUSPEND THE EARTH IN SPACE תּוֹלֶה אֶרֶץ עַל בְּלִימָה. From Job 26:7. This verse states the traditional belief that in the absence of God's sustaining care, the earth would tumble into the abyss. Our understanding of how the world operates may not be that of the Book of Job but we can share with Job a wonder at the complexity of forces at work in the universe.

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 Ḥasidic 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'vokhein l'vavot b'yom din l'goleh amukkot ba-din.
L'doveir meisharim b'yom din l'hogeh dei-ot ba-din.
L'vatik v'oseh ḥesed b'yom din l'zokheir b'rito ba-din.
L'ḥomeil ma-asav b'yom din l'taheir ḥosav ba-din.
L'yodei-a maḥashavot b'yom din l'khoveish ka-aso ba-din.
L'loveish tz'dakot b'yom din l'moḥeil avonot ba-din.
L'nora t'hillot b'yom din l'solei-aḥ la-amusav ba-din.
L'oneh l'kor'av b'yom din l'fo-eil raḥamav ba-din.
L'tzofeh nistarot b'yom din l'koneh avadav ba-din.
L'raḥeim ammo b'yom din l'shomeir ohavav ba-din.
L'tomeikh t'mimav b'yom din.

ג

We recite each line and the leader repeats it.

וּבְכֵן לְךָ הַכֹּל יַכְתִּירוּ
לְאֵל עוֹרֵךְ דִּין

לְבוֹחֵן לְבָבוֹת בְּיוֹם דִּין, לְגוֹלֶה עֲמֻקּוֹת בַּדִּין.
לְדוֹבֵר מֵישָׁרִים בְּיוֹם דִּין, לְהוֹגֶה דֵעוֹת בַּדִּין.
לְוָתִיק וְעוֹשֶׂה חֶסֶד בְּיוֹם דִּין, לְזוֹכֵר בְּרִיתוֹ בַּדִּין.
לְחוֹמֵל מַעֲשָׂיו בְּיוֹם דִּין, לְטַהֵר חוֹסָיו בַּדִּין.
לְיוֹדֵעַ מַחֲשָׁבוֹת בְּיוֹם דִּין, לְכוֹבֵשׁ כַּעֲסוֹ בַּדִּין.
לְלוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין, לְמוֹחֵל עֲוֹנוֹת בַּדִּין.
לְנוֹרָא תְהִלּוֹת בְּיוֹם דִּין, לְסוֹלֵחַ לַעֲמוּסָיו בַּדִּין.
לְעוֹנֶה לְקוֹרְאָיו בְּיוֹם דִּין, לְפוֹעֵל רַחֲמָיו בַּדִּין.
לְצוֹפֶה נִסְתָּרוֹת בְּיוֹם דִּין, לְקוֹנֶה עֲבָדָיו בַּדִּין.
לְרַחֵם עַמּוֹ בְּיוֹם דִּין, לְשׁוֹמֵר אוֹהֲבָיו בַּדִּין.
לְתוֹמֵךְ תְּמִימָיו בְּיוֹם דִּין.

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

VOICE OF RIGHTEOUSNESS לְדוֹבֵר מֵישָׁרִים 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 לְוָתִיק וְעוֹשֶׂה חֶסֶד בְּיוֹם דִּין. The Hebrew word *din*, translated here as "judgment" or "justice" depending on the context, is one of the most heavily weighted words in the Jewish tradition. It usually connotes God's quality of strict judgment and the insistence on holding us to high standards of behavior. Indeed, this *piyyut* begins with an imposing, even intimidating tone, but soon the theme of God's compassion enters. God's judgment is then depicted as tempered with love and therefore redemptive.

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

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

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

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

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

We are seated.

Angelic Behavior
The Rabbis ask: "How do we know that angels respect and love one another and are, in fact, more humble than 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

קְדֻשָּׁה

וּבְכֵן וּלְךָ תַעֲלֶה קְדֻשָּׁה, כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ.

נְקַדֵּשׁ אֶת־שִׁמְךָ בָּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם, כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יהוה צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

אָז בְּקוֹל רַעַשׁ גָּדוֹל אַדִּיר וְחָזָק מַשְׁמִיעִים קוֹל,
מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים, לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:
בָּרוּךְ כְּבוֹד־יהוה מִמְּקוֹמוֹ.

מִמְּקוֹמְךָ מַלְכֵּנוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מְחַכִּים אֲנַחְנוּ לָךְ. מָתַי תִּמְלֹךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכּוֹן. תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ, לְדוֹר וָדוֹר וּלְנֵצַח נְצָחִים. וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתֶךָ, כַּדָּבָר הָאָמוּר בְּשִׁירֵי עֻזֶּךָ, עַל יְדֵי דָוִד מְשִׁיחַ צִדְקֶךָ:
יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ־יָהּ.

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ. וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה.

We are seated.

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

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

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

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

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

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

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

You alone, ADONAI, will rule all Your creation,
from Mount Zion, the dwelling-place of Your glory,
and from Jerusalem, Your holy city.
As it is written in the Book of Psalms:
"ADONAI will reign forever;
your God, O Zion, from generation to generation.
Halleluyah!"
Yimlokh Adonai l'olam, elohayikh tziyyon l'dor va-dor, hal'luyah.

וּבְכֵן תֵּן פַּחְדְּךָ יהוה אֱלֹהֵינוּ עַל כָּל־מַעֲשֶׂיךָ
וְאֵימָתְךָ עַל כָּל־מַה־שֶּׁבָּרָאתָ,
וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים
וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים,
וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אַחַת
לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם,
כְּמוֹ שֶׁיָּדַעְנוּ יהוה אֱלֹהֵינוּ שֶׁהַשִּׁלְטוֹן לְפָנֶיךָ,
עֹז בְּיָדְךָ וּגְבוּרָה בִּימִינֶךָ,
וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָּרָאתָ.

וּבְכֵן תֵּן כָּבוֹד יהוה לְעַמֶּךָ
תְּהִלָּה לִירֵאֶיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ
וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ,
שִׂמְחָה לְאַרְצֶךָ וְשָׂשׂוֹן לְעִירֶךָ
וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ
וַעֲרִיכַת נֵר לְבֶן־יִשַׁי מְשִׁיחֶךָ,
בִּמְהֵרָה בְיָמֵינוּ.

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ
וִישָׁרִים יַעֲלֹזוּ,
וַחֲסִידִים בְּרִנָּה יָגִילוּ,
וְעוֹלָתָה תִּקְפָּץ־פִּיהָ
וְכָל־הָרִשְׁעָה כֻּלָּהּ כְּעָשָׁן תִּכְלֶה,
כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן הָאָרֶץ.

וְתִמְלֹךְ אַתָּה יהוה לְבַדֶּךָ עַל כָּל־מַעֲשֶׂיךָ
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ
וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ,
כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ:
יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ־יָהּ.

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

Stages of redemption are described in this series of prayers. 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*)

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

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

Fourth B'rakhah: The Holiness of Rosh Hashanah

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

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

Our God and God of our ancestors,
may the thought of us rise up and reach You.
Attend to us and accept us;
hear us and respond to us.
Keep us in mind,
and keep in mind the thought of our ancestors,
as well as the Messiah, the descendant of David;
Jerusalem, Your holy city;
and all Your people, the House of Israel.
On this Day of Remembrance respond to us
with deliverance, goodness, compassion, love, life, and peace.

Remember us for good; *Amen.*
respond to us with blessing; *Amen.*
redeem us with life. *Amen.*

Show us compassion and care with words of salvation and kindness; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and loving sovereign.

You Have Chosen Us
A difficult task was assigned this people in its history. It is so easy to listen to the voices of idols, and it is so hard to receive the word of the One God into oneself. It is so easy to remain a slave, and it is so difficult to become a free person. But this people can only exist in the full seriousness of its task. It can only exist in this freedom which reaches beyond all other freedoms. Its history began when it heard the word, rising out of the mystery, and emerging into clarity: "I am the One-Who-Is thy God, who brought you out of the land of Egypt, out of the House of Bondage…." This people traveled through the history of humanity, century after century, millennium after millennium. Its very history became divine guidance for it.
—LEO BAECK

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ
וְאֵין אֱלוֹהַּ מִבַּלְעָדֶיךָ,
כַּכָּתוּב: וַיִּגְבַּהּ יהוה צְבָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַקָּדוֹשׁ
נִקְדַּשׁ בִּצְדָקָה. בָּרוּךְ אַתָּה יהוה, הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים,
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

וַתִּתֶּן־לָנוּ, יהוה אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם [הַשַּׁבָּת הַזֶּה
וְאֶת־יוֹם] הַזִּכָּרוֹן הַזֶּה, יוֹם [זִכְרוֹן] תְּרוּעָה [בְּאַהֲבָה]
מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יַעֲלֶה וְיָבֹא, וְיַגִּיעַ
וְיֵרָאֶה, וְיֵרָצֶה וְיִשָּׁמַע, וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדּוֹנֵנוּ,
וְזִכְרוֹן אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], וְזִכְרוֹן מָשִׁיחַ בֶּן־דָּוִד
עַבְדֶּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל־עַמְּךָ בֵּית
יִשְׂרָאֵל לְפָנֶיךָ לִפְלֵיטָה לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַזִּכָּרוֹן הַזֶּה.
זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, אָמֵן.
וּפָקְדֵנוּ בוֹ לִבְרָכָה, אָמֵן.
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים, אָמֵן.
וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ, וְרַחֵם
עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ
חַנּוּן וְרַחוּם אָתָּה.

ADONAI TZ'VA-OT WILL BE EXALTED וַיִּגְבַּהּ יהוה צְבָאוֹת, Isaiah 5:16. Isaiah depicts the terror of God's judgment, but in this liturgical context God's strict justice is seen as an element of awe-inspiring holiness.

HOLY SOVEREIGN הַמֶּלֶךְ הַקָּדוֹשׁ. This is one of several changes made to the text of the Amidah during the High Holy Day season. Throughout the year, the Kedushah concludes with the *b'rakhah* "Praised are You, Adonai, the holy God." On Rosh Hashanah, Yom Kippur, and the days between them, we substitute the word *melekh*, literally "King," for the word *El*, "God." Symbolically, Rosh Hashanah is the day of God's coronation—God became sovereign as the world came into being.

MAY THE THOUGHT OF US RISE UP AND REACH YOU יַעֲלֶה וְיָבֹא. This paragraph is added to the Amidah on Rosh Ḥodesh (the new moon), the pilgrimage festivals, Rosh Hashanah and Yom Kippur, with the name of the appropriate festival inserted in the prayer at the appropriate point. The modern liturgical scholar Yosef Heinemann believed that this paragraph was composed especially for Rosh Hashanah, as it repeatedly addresses the theme of remembrance that is central to Rosh Hashanah, known also as the Day of Remembrance (*yom ha-zikkaron*).

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

May the Torah Be Our Portion
Each one of us is given a share of this world. The people Israel ask that Torah be our share.

Our God and God of our ancestors, [embrace our rest,] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph. [ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people Israel, who sanctify Your name, may find rest on this day.] Purify our hearts to serve You truly,
V'taheir libbeinu l'ovd'kha be-emet.

for You are the God of truth, and Your word is true, eternal, and unchanging. *Barukh atah ADONAI*, ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Remembrance holy.
[Leader: Barukh atah Adonai,] Congregation: melekh al kol ha-aretz, m'kaddeish [ha-shabbat v'] yisra-el [Leader: v'yom ha-zikkaron].

The Holiness of the New Year
Every year, there descends and radiates a new and renewed light that has never yet shone. For the light of every year withdraws to its source in the Infinite One, who is beyond time. . . . But through the shofar's sounding and by means of the prayers we utter, a new and superior light is elicited . . . that has never yet shone since the beginning of the world. Its manifestation, however, depends on the actions of those below, and on their merits and penitence during the Ten Days of Repentance.
—SHNEUR ZALMAN OF LIADI

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.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
מְלֹךְ עַל כָּל־הָעוֹלָם כֻּלּוֹ בִּכְבוֹדֶךָ
וְהִנָּשֵׂא עַל כָּל־הָאָרֶץ בִּיקָרֶךָ,
וְהוֹפַע בַּהֲדַר גְּאוֹן עֻזֶּךָ
עַל כָּל־יוֹשְׁבֵי תֵבֵל אַרְצֶךָ.
וְיֵדַע כָּל־פָּעוּל כִּי אַתָּה פָּעַלְתּוֹ
וְיָבִין כָּל־יָצוּר כִּי אַתָּה יְצַרְתּוֹ,
וְיֹאמַר כֹּל אֲשֶׁר נְשָׁמָה בְּאַפּוֹ:
יהוה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רְצֵה בִמְנוּחָתֵנוּ]
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ
וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ [וְהַנְחִילֵנוּ, יהוה אֱלֹהֵינוּ, בְּאַהֲבָה
וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ, וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ]
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת, כִּי אַתָּה אֱלֹהִים אֱמֶת,
וּדְבָרְךָ אֱמֶת וְקַיָּם לָעַד. בָּרוּךְ אַתָּה יהוה, מֶלֶךְ עַל כָּל־
הָאָרֶץ, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַזִּכָּרוֹן.

רְצֵה יהוה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב
אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, [וְאִשֵּׁי יִשְׂרָאֵל]
וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יהוה, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

RESTORE WORSHIP TO YOUR SANCTUARY וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ. According to the Babylonian Talmud, "Ever since the day when the Temple was destroyed, there has been an iron barrier separating Israel from God" (Berakhot 32b). Each destruction of the Temple in Jerusalem (first by the Babylonians in 586 B.C.E., then by the Romans in 70 C.E.) was a cataclysmic event in early Jewish history. In praying for the restoration of the Temple, we express our wish both for the sense of immediate connection with God that is believed to have characterized the Temple service, and for the common sense of purpose and religious community that was experienced there.

FIERY OFFERINGS וְאִשֵּׁי יִשְׂרָאֵל. The phrase "fiery offerings" originally referred to the sacrifices in the Temple, but later medieval and Ḥasidic 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 שְׁכִינָתוֹ. The Hebrew word *shekhinah* has been used for centuries to refer to God's immanence, the presence of God that is felt in the world. The word *shekhinah* is grammatically feminine. Accordingly, the Jewish mystical tradition generally describes the Divine Presence—known as the Shekhinah—in feminine imagery.

Thankfulness

It is gratefulness which makes the soul great.

—ABRAHAM JOSHUA HESCHEL

Sixth B'rakhah: Gratitude for Life and Its Blessings

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

Leader recites:

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

Congregation recites:

℣ We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

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

And inscribe all the people of Your covenant for a good life.
U-kh'tov l'ḥayyim tovim kol b'nei v'ritekha.

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.
Barukh atah ADONAI, whose name is goodness and to whom praise is fitting.

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

Leader recites:

מוֹדִים אֲנַחְנוּ לָךְ
שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ
מָגֵן יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדֶה לְךָ
וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדֶךָ וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם
עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ
וְטוּבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב
וָבֹקֶר וְצָהֳרָיִם. ◁ הַטּוֹב, כִּי
לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם,
כִּי לֹא תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם
קִוִּינוּ לָךְ.

Congregation recites:

℟ מוֹדִים אֲנַחְנוּ לָךְ
שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ,
יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת
וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ
וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ
וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף
גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ,
לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנֶךָ, וּלְעָבְדְּךָ בְּלֵבָב שָׁלֵם,
עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בָּרוּךְ אֵל הַהוֹדָאוֹת.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד
לְעוֹלָם וָעֶד.

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה,
וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת,
הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה.
בָּרוּךְ אַתָּה יהוה, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

THE CONGREGATIONAL RESPONSE. A second version of Modim, the *b'rakhah* of thanksgiving, was created by the Rabbis of the talmudic period to be recited by the congregation while the leader chants the official prayer (Babylonian Talmud, Sotah 40a). In this way, both the leader and the congregation personally fulfill the imperative of acknowledging God. The central idea expressed in this second version is *modim anaḥnu lakh… al she-anaḥnu modim lakh*, "we thank You for the ability to thank You." Gratitude is seen as a special gift of our humanity. The expression of thankfulness connects us to the world with a sense of humility and a joyful spirit of openness.

FOR ALL THESE וְעַל כֻּלָּם. 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 וּכְתוֹב. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance. With the first two insertions, we prayed for God's mercy that we may live another year; now we pray that the life we are granted be good.

The Blessings of Peace

Great is peace, for the only vessel that can contain blessings is peace.
Great is peace, for all the prayers conclude with pleas for peace.
Great is peace, for we must seek it even in time of war.
Great is peace, for it is the reward of the righteous.
Great is peace, for it is bestowed upon those who love the Torah.
Great is peace, for it is bestowed upon the humble.
Great is peace, for it is bestowed upon those who act justly.
Great is peace, for it is equal to all of the work of creation.
Great is peace, for even those who dwell on high need peace, as it is said, עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו "God imposes peace in God's heights" (Job 25:2). If in a place where there is no hatred and envy, enmity or malice, peace is needed, how much more so in a place where all these qualities are lacking!
Great is peace, for the name of the Holy One is Peace.

—MIDRASH SIFREI NUMBERS
(*trans. Reuven Hammer, adapted*)

Seventh B'rakhah: Prayer for Peace

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

May ADONAI bless and protect you.
So may it be God's will. *Kein y'hi ratzon.*
May ADONAI's countenance shine upon you
and grant you kindness.
So may it be God's will. *Kein y'hi ratzon.*
May ADONAI's countenance be lifted toward you
and grant you peace.
So may it be God's will. *Kein y'hi ratzon.*

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

May we and the entire House of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.
B'seifer ḥayyim b'rakhah v'shalom u-farnasah tovah, nizzakheir v'nikkateiv l'fanekha, anaḥnu v'khol am'kha beit yisra·el, l'ḥayyim tovim u-l'shalom.

Barukh atah ADONAI, who brings peace.

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

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], בָּרְכֵנוּ בַּבְּרָכָה
הַמְּשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ,
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךָ, כָּאָמוּר:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. כֵּן יְהִי רָצוֹן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. כֵּן יְהִי רָצוֹן.

שִׂים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד
בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים,
וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכָל־עֵת
וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנִכָּתֵב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וּלְשָׁלוֹם.

בָּרוּךְ אַתָּה יהוה, עוֹשֵׂה הַשָּׁלוֹם.

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

MAY ADONAI BLESS YOU יְבָרֶכְךָ יהוה. Numbers 6:24–26. This biblical blessing, known as Birkat Kohanim (the Priestly Blessing), is prescribed in the Torah to be recited by Aaron and his descendants, the *kohanim* (priests). In most synagogues in Jerusalem, this blessing is recited every day. The *kohanim*, who come to the front of the synagogue after preparing themselves ritually, extend their hands toward the congregation in a traditional gesture, thus serving as a conduit of blessing. In many synagogues in the Diaspora, the *kohanim* re-enact this ancient blessing only during the Musaf service on High Holy Days and festivals, while in other congregations the blessing is recited by the service leader. The text of the Priestly Blessing has been found on silver amulets in Jerusalem that date from the 7th century B.C.E., the only known inscription of a biblical text predating the Babylonian exile.

GRANT PEACE שִׂים שָׁלוֹם. The wording of this paragraph, which is known by its first two words as Sim Shalom, is related directly to the conclusion of the Priestly Blessing, both in its mention of the blessings of peace and in its reference to the light of God's countenance. Thus, the Sim Shalom *b'rakhah* is traditionally recited at all services at which the Priestly Blessing occurs. An alternative version of this blessing, Shalom Rav, is recited most afternoons and in the evening.

TO THE WORLD בָּעוֹלָם. Following the text of the 10th century prayerbook of Saadiah Gaon, Conservative movement prayerbooks insert the word *ba-olam*, "to the world," to emphasize that Jewish prayers for peace are universalistic and encompass the entire world.

IN THE BOOK OF LIFE בְּסֵפֶר חַיִּים. This is the fourth of the special insertions in the Amidah of the High Holy Days. This final addition expands the theme of goodness enunciated in the previous addition. In the end, we pray not only for life but also for blessing, peace, and prosperity.

Avinu Malkeinu

We rise as the ark is opened. An alternate version begins on the next page.
Avinu Malkeinu is not recited on Shabbat.

Avinu Malkeinu, we have sinned in Your presence.
Avinu Malkeinu, we have no sovereign but You.
Avinu Malkeinu, act toward us kindly in accord with Your name.
Avinu Malkeinu, make this a good new year for us.
Avinu Malkeinu, annul every harsh decree against us.
Avinu Malkeinu, nullify the designs of our foes.
Avinu Malkeinu, frustrate the plots of our enemies.
Avinu Malkeinu, rid us of every oppressor and adversary.
Avinu Malkeinu, rid Your covenanted people of disease, war, hunger, captivity, and destruction.
Avinu Malkeinu, forgive and pardon all our sins.
Avinu Malkeinu, do not look toward our sins and transgressions; blot them out.
Avinu Malkeinu, return us to Your presence, fully penitent.
Avinu Malkeinu, send complete healing to the sick among Your people.
Avinu Malkeinu, remember us favorably.
Avinu Malkeinu, inscribe us for good in the Book of Life.
Avinu Malkeinu, inscribe us in the Book of Redemption.
Avinu Malkeinu, inscribe us in the Book of Sustenance.
Avinu Malkeinu, inscribe us in the Book of Merit.
Avinu Malkeinu, inscribe us in the Book of Forgiveness.

Avinu malkeinu, haḥazireinu bi-t'shuvah sh'leimah l'fanekha.
Avinu malkeinu, sh'laḥ r'fu·ah sh'leimah l'ḥolei ammekha.
Avinu malkeinu, zokhreinu b'zikkaron tov l'fanekha.
Avinu malkeinu, kotveinu b'seifer ḥayyim tovim.
Avinu malkeinu, kotveinu b'seifer g'ullah vi-shu·ah.
Avinu malkeinu, kotveinu b'seifer parnasah v'khalkalah.
Avinu malkeinu, kotveinu b'seifer z'khuyyot.
Avinu malkeinu, kotveinu b'seifer s'liḥah u-m'ḥilah.

Avinu Malkeinu, cause our salvation to flourish soon.
Avinu Malkeinu, cause Your people Israel to be exalted.
Avinu Malkeinu, raise up Your anointed with strength.
Avinu Malkeinu, hear our voice, be kind, sympathize with us.
Avinu Malkeinu, accept our prayer, willingly and lovingly.
Avinu Malkeinu, do not turn us away empty-handed.
Avinu Malkeinu, remember that we are but dust.
Avinu Malkeinu, have compassion for us, our infants, and our children.

We rise as the ark is opened. An alternate version begins on the next page.
Avinu Malkeinu is not recited on Shabbat.

אָבִינוּ מַלְכֵּנוּ! חָטָאנוּ לְפָנֶיךָ.
אָבִינוּ מַלְכֵּנוּ! אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה.
אָבִינוּ מַלְכֵּנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
אָבִינוּ מַלְכֵּנוּ! חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.
אָבִינוּ מַלְכֵּנוּ! בַּטֵּל מֵעָלֵינוּ כָּל־גְּזֵרוֹת קָשׁוֹת.
אָבִינוּ מַלְכֵּנוּ! בַּטֵּל מַחְשְׁבוֹת שׂוֹנְאֵינוּ.
אָבִינוּ מַלְכֵּנוּ! הָפֵר עֵצַת אוֹיְבֵינוּ.
אָבִינוּ מַלְכֵּנוּ! כַּלֵּה כָּל־צַר וּמַשְׂטִין מֵעָלֵינוּ.
אָבִינוּ מַלְכֵּנוּ! כַּלֵּה דֶּבֶר וְחֶרֶב וְרָעָב וּשְׁבִי וּמַשְׁחִית וְעָוֹן
וּשְׁמַד מִבְּנֵי בְרִיתֶךָ.
אָבִינוּ מַלְכֵּנוּ! סְלַח וּמְחַל לְכָל־עֲוֹנוֹתֵינוּ.
אָבִינוּ מַלְכֵּנוּ! מְחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

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

◁ אָבִינוּ מַלְכֵּנוּ! הַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
אָבִינוּ מַלְכֵּנוּ! שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמֶּךָ.
אָבִינוּ מַלְכֵּנוּ! זָכְרֵנוּ בְּזִכָּרוֹן טוֹב לְפָנֶיךָ.
אָבִינוּ מַלְכֵּנוּ! כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵּנוּ! כָּתְבֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה.
אָבִינוּ מַלְכֵּנוּ! כָּתְבֵנוּ בְּסֵפֶר פַּרְנָסָה וְכַלְכָּלָה.
אָבִינוּ מַלְכֵּנוּ! כָּתְבֵנוּ בְּסֵפֶר זְכִיּוֹת.
אָבִינוּ מַלְכֵּנוּ! כָּתְבֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה.
אָבִינוּ מַלְכֵּנוּ! הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב.
אָבִינוּ מַלְכֵּנוּ! הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ.
אָבִינוּ מַלְכֵּנוּ! הָרֵם קֶרֶן מְשִׁיחֶךָ.
אָבִינוּ מַלְכֵּנוּ! שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.
אָבִינוּ מַלְכֵּנוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.
אָבִינוּ מַלְכֵּנוּ! נָא אַל תְּשִׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ.
אָבִינוּ מַלְכֵּנוּ! זְכוֹר כִּי עָפָר אֲנַחְנוּ.
אָבִינוּ מַלְכֵּנוּ! חֲמוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.

AVINU MALKEINU אָבִינוּ מַלְכֵּנוּ. The Babylonian Talmud reports that Rabbi Akiva prayed with the words *avinu malkeinu* and his prayers were accepted (Taanit 25b). Originally, this was a prayer for material blessing. In time, verses were added asking for deliverance from natural and human devastation. References to martyrdom, as well as meditations on the new year, were also added.

Avinu malkeinu literally means "our father, our king." The image of God as "father" represents relatedness and closeness. (In the ancient world the term "father" is associated with the one who gives life, and so many modern prayerbooks reflect this nuance by translating the word as "creator" or "source.") The figure of God as king, or sovereign, conveys authority, particularly that of judge, and so connotes greater distance. Jewish theology has always recognized this paradoxical sense of God, speaking both of God's being close at hand, and also as distant and inscrutable—similarly of God's kindness and caring as well as God's punishing hand for sinful behavior.

Avinu Malkeinu, 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, ḥonneinu va-aneinu, ki ein banu ma-asim,
aseih immanu tz'dakah va-ḥesed v'hoshi-einu.

אָבִינוּ מַלְכֵּנוּ! עֲשֵׂה לְמַעַן הֲרוּגִים עַל שֵׁם קָדְשֶׁךָ.
אָבִינוּ מַלְכֵּנוּ! עֲשֵׂה לְמַעַן טְבוּחִים עַל יִחוּדֶךָ.
אָבִינוּ מַלְכֵּנוּ! עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קִדּוּשׁ שְׁמֶךָ.
אָבִינוּ מַלְכֵּנוּ! עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעֲנֵנוּ.
אָבִינוּ מַלְכֵּנוּ! חָנֵּנוּ וַעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד וְהוֹשִׁיעֵנוּ.

AVINU MALKEINU: ALTERNATE VERSION

Avinu Malkeinu, we have sinned in Your presence.

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

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

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

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

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

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

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

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

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

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

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

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

Avinu Malkeinu, inscribe us in the Book of Redemption.

Avinu Malkeinu, inscribe us in the Book of Sustenance.

Avinu Malkeinu, inscribe us in the Book of Merit.

Avinu Malkeinu, inscribe us in the Book of Forgiveness.

Avinu malkeinu, kotveinu b'seifer ḥayyim tovim.
Avinu malkeinu, kotveinu b'seifer g'ullah vi-shu-ah.
Avinu malkeinu, kotveinu b'seifer parnasah v'khalkalah.
Avinu malkeinu, kotveinu b'seifer z'khuyyot.
Avinu malkeinu, kotveinu b'seifer s'liḥah u-m'ḥilah.

אָבִינוּ מַלְכֵּנוּ! חָטָאנוּ לְפָנֶיךָ.
בּוֹרְאֵנוּ מְבָרְכֵנוּ, אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
גּוֹאֲלֵנוּ מְשַׁמְּרֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.
דּוֹרְשֵׁנוּ מְפַרְנְסֵנוּ, חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.
הוֹדֵינוּ מוֹשִׁיעֵנוּ, בַּטֵּל מַעֲלֵינוּ כָּל־גְּזֵרוֹת קָשׁוֹת.
וָתִיקֵנוּ מְפַלְּטֵנוּ, בַּטֵּל מַחְשְׁבוֹת שׂוֹנְאֵינוּ.
זָנֵנוּ מְנוֹסְנוּ, כַּלֵּה דֶּבֶר וְחֶרֶב וְרָעָב וּשְׁבִי וּמַשְׁחִית וְעָוֹן וּשְׁמַד מִבְּנֵי בְרִיתֶךָ.
חוֹסֵנוּ מְחַיֵּינוּ, הָפֵר עֵצַת אוֹיְבֵינוּ.
טְהוֹרֵנוּ מְרַחֲמֵנוּ, סְלַח וּמְחַל לְכָל־עֲוֹנוֹתֵינוּ.
יוֹצְרֵנוּ מְלַמְּדֵנוּ, הַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
כּוֹנְנֵנוּ מְכַלְכְּלֵנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמֶּךָ.
לִבּוּבֵנוּ מְגַדְּלֵנוּ, זָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.
אָבִינוּ מַלְכֵּנוּ, כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.
אָבִינוּ מַלְכֵּנוּ, כָּתְבֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה.
אָבִינוּ מַלְכֵּנוּ, כָּתְבֵנוּ בְּסֵפֶר פַּרְנָסָה וְכַלְכָּלָה.
אָבִינוּ מַלְכֵּנוּ, כָּתְבֵנוּ בְּסֵפֶר זְכִיּוֹת.
אָבִינוּ מַלְכֵּנוּ, כָּתְבֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה.

AVINU MALKEINU אָבִינוּ מַלְכֵּנוּ. 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.

Our protector and savior, cause our salvation to flourish soon.
Our support and rescuer, cause Your people Israel to be exalted.
Our helper, who listens to us, hear our voice, be kind, sympathize with us.
Our redeemer, who watches over us, accept our prayer, willingly and lovingly.
Our fortress, who is our refuge, do not send us away empty-handed.
Holy One, who justifies us, remember that we are but dust.
Merciful One, who gives us life, have compassion for us, our infants, and our children.
Guardian, who grants us victory, do this for the sake of those who were martyred for Your holy name.
Benefactor, who provides for our welfare, do this for Your sake if not for ours.
Avinu Malkeinu, have mercy on us, answer us, for our deeds are insufficient; deal with us charitably and lovingly, and redeem us.

Avinu malkeinu, ḥonneinu va-aneinu ki ein banu ma-asim,
aseih immanu tz'dakah va-ḥesed v'hoshi-einu.

The ark is closed.

Kaddish Shalem

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

May God's great name be acknowledged forever and ever!
Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

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

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

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

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

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

נוֹטְרֵנוּ מְפַלְּטֵנוּ, הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב.
סוֹמְכֵנוּ מַצִּילֵנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ.
עֶזְרֵנוּ מַקְשִׁיבֵנוּ שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.
פּוֹדֵנוּ מְשַׁמְּרֵנוּ, קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ.
צוּרֵנוּ מְנוּסֵנוּ, נָא אַל תְּשִׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ.
קְדוֹשֵׁנוּ מַצְדִּיקֵנוּ, זְכוֹר כִּי עָפָר אֲנָחְנוּ.
רַחֲמֵנוּ מְחַיֵּינוּ, חֲמוֹל עָלֵינוּ וְעַל עוֹלְלֵינוּ וְטַפֵּינוּ.
שׁוֹמְרֵנוּ מוֹשִׁיעֵנוּ, עֲשֵׂה לְמַעַן הֲרוּגִים עַל שֵׁם קָדְשֶׁךָ.
תּוֹמְכֵנוּ מְסָעֲדֵנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעֲנֵנוּ.
אָבִינוּ מַלְכֵּנוּ, חָנֵּנוּ וַעֲנֵנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד וְהוֹשִׁיעֵנוּ.

The ark is closed.

קַדִּישׁ שָׁלֵם

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלָּא לְעֵלָּא
מִכָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בִשְׁמַיָּא, וְאִמְרוּ אָמֵן.

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

KADDISH SHALEM. Every service that features an Amidah is brought to a close with Kaddish Shalem, the complete Kaddish, so called because in addition to the words of the Kaddish recited at other times in the service, it adds a line asking God to accept our prayers: "May the prayers and pleas of all Israel be accepted by their creator in heaven." Here, the placement of Kaddish Shalem marks the end of the morning Shaḥarit prayers. The liturgy now moves on to the Torah service. In a formal sense, though introduced and followed by *b'rakhot* and prayers, the reading of the Torah and the Haftarah constitutes study, not prayer. For the ancient Rabbis, prayer was quintessentially defined by the Amidah, which we have now completed.

The Blowing of the Shofar

The Service of Blowing the Shofar offers us a glimpse of the high drama and sounds of the ancient Temple service. In many places, the shofar blower appears out of the congregation, often hiding the shofar out of sight, to give voice to the three blasts: *t'k·iah, sh'varim, t'ru·ah*, while the congregation stands in rapt attention. However, the *b'rakhah* reminds us that our focus should be on ourselves and our fellow congregants, not on the shofar blower. We recite the words *tzivvanu lishmo·a kol shofar*—we are instructed to heed the call of the shofar. The blasts might be strong and sustained or weak and hesitant, but they still have the potential to evoke a response in us. This year, what will our inner ear hear?

One expression of the transformative potential of the shofar service is the tradition that negative forces (named Satan) may disrupt the effectiveness of the shofar's call. Although there are many forces at work within us, resisting any change of direction, the call of the shofar asks us to face the variety of forces at work within us and to choose those that accord to the true calling of our soul.

God has ascended with acclamation,
ADONAI ascends with the shofar blast.
Sing to our God, sing!
Sing to our sovereign, sing!
For God is sovereign of all the earth.
Sing with all your skill.
God is sovereign over all nations.
God reigns upon a holy throne.

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

Out of narrow straits, I've called out to God;
God answered me with abundance.
Hear my voice! Do not close Your ear to my cry, my plea.
Truth is the essence of Your speech; Your just laws are eternal.
Surround Your servant with good;
do not let evildoers oppress me.
I rejoice in Your word, as one who has found great treasure.
Grant me discernment and wisdom;
I have faith in Your commandments.
May the words I utter be acceptable;
ADONAI, instruct me in Your just laws.

Min ha-meitzar karati Yah anani va-merhav Yah.
Koli shamata al taleim ozn'kha l'ravhati l'shavati.
Rosh d'var'kha emet u-l'olam kol mishpat tzidkekha.
Arov avd'kha l'tov al ya·ashkuni zeidim.
Sas anokhi al imratekha k'motzei shalal rav.
Tuv ta·am va·da·at lam'deini ki v'mitzvotekha he·emanti.
Nidvot pi r'tzeih na Adonai u-mishpatekha lam'deini.

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

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'ru·ah 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'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

עָלָה אֱלֹהִים בִּתְרוּעָה,
יהוה בְּקוֹל שׁוֹפָר.
זַמְּרוּ אֱלֹהִים זַמֵּרוּ,
זַמְּרוּ לְמַלְכֵּנוּ זַמֵּרוּ.
כִּי מֶלֶךְ כָּל־הָאָרֶץ אֱלֹהִים,
זַמְּרוּ מַשְׂכִּיל.
מָלַךְ אֱלֹהִים עַל גּוֹיִם,
אֱלֹהִים יָשַׁב עַל כִּסֵּא קָדְשׁוֹ.

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

מִן הַמֵּצַר קָרָאתִי יָהּ, עָנָנִי בַמֶּרְחָב יָהּ.
קוֹלִי שָׁמַעְתָּ, אַל תַּעְלֵם אָזְנְךָ לְרַוְחָתִי לְשַׁוְעָתִי.
רֹאשׁ דְּבָרְךָ אֱמֶת, וּלְעוֹלָם כָּל־מִשְׁפַּט צִדְקֶךָ.
עֲרֹב עַבְדְּךָ לְטוֹב, אַל יַעֲשְׁקֻנִי זֵדִים.
שָׂשׂ אָנֹכִי עַל אִמְרָתֶךָ, כְּמוֹצֵא שָׁלָל רָב.
טוּב טַעַם וָדַעַת לַמְּדֵנִי, כִּי בְמִצְוֹתֶיךָ הֶאֱמָנְתִּי.
נִדְבוֹת פִּי רְצֵה נָא יהוה, וּמִשְׁפָּטֶיךָ לַמְּדֵנִי.

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

בָּרוּךְ אַתָּה יהוה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִשְׁמוֹעַ קוֹל שׁוֹפָר. אָמֵן.
בָּרוּךְ אַתָּה יהוה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה. אָמֵן.

תקיעה שברים-תרועה תקיעה
תקיעה שברים-תרועה תקיעה
תקיעה שברים-תרועה תקיעה

תקיעה שברים תקיעה
תקיעה שברים תקיעה
תקיעה שברים תקיעה

תקיעה תרועה תקיעה
תקיעה תרועה תקיעה
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GOD HAS ASCENDED . . . UPON A HOLY THRONE עָלָה אֱלֹהִים . . . עַל כִּסֵּא קָדְשׁוֹ. Psalm 47:6–9. In the courts of the ancient world, the judge rose to announce the verdict and pronounce the sentence. Reading these verses here may lead us to imagine God as rising to pronounce judgment for our sins and then, upon hearing the cries of the people rising up, moving to the throne of compassion.

MY VOICE קוֹלִי. The initial letters of the last six lines of this passage spell out the acrostic קרע שטן, "tear out Satan." It is a plea that our cries—symbolized by the cry of the shofar—be heard and that nothing interfere with our plea, as well as a prayer that any evil impulse within us be torn away.

TO HEAR THE SOUND OF THE SHOFAR . . . לִשְׁמוֹעַ קוֹל שׁוֹפָר. Though the Torah commands us to blow the shofar, later Jewish tradition understood the essential mitzvah as hearing the shofar. What is important is how the shofar affects us, how it penetrates us.

MEDITATION AFTER THE BLOWING OF THE SHOFAR

May it be Your will, our God, and God of our ancestors, that the cries of this shofar rise up to Your throne, and that they serve as atonement for all our sins. *Barukh atah,* Master of mercy.

Joyous are the people who experience the calling of the shofar;
ADONAI, they walk by the light of Your presence.
They continuously rejoice in Your name, and are exalted through Your righteousness.

We are seated.

ASHREI

Joyous are they who dwell in Your house; they shall praise You forever.
Joyous the people who are so favored; joyous the people whose God is ADONAI.

PSALM 145

A PSALM OF DAVID.

I exalt You, my God, my sovereign; I praise Your name, always.
Every day I praise You, glorifying Your name, always.
Great is ADONAI, greatly to be praised, though God's greatness is unfathomable.
One generation praises Your works to another, telling of Your mighty deeds.
I would speak of Your majestic glory and of Your wondrous acts.
People speak of Your awe-inspiring deeds; I, too, shall recount Your greatness.
They recount Your great goodness, and sing of Your righteousness.
ADONAI is merciful and compassionate, patient, and abounding in love.
ADONAI is good to all, and God's mercy embraces all of creation.
All of creation acknowledges You, and the faithful bless You.
They speak of the glory of Your sovereignty; and tell of Your might,
proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.
Your sovereignty is eternal; Your dominion endures through each generation.
ADONAI supports all who falter, and lifts up all who are bent down.
The eyes of all look hopefully to You,
and You provide them nourishment in due time.
You open Your hand, satisfying all the living with contentment.
ADONAI is righteous in all that is done, faithful to all creation.
ADONAI is near to all who call, to all who sincerely call.
God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.
ADONAI watches over all those who love the Holy One,
but will destroy all the wicked.
My mouth shall utter praise of ADONAI.
May all that is mortal praise God's name forever and ever.
We shall praise ADONAI now and always. Halleluyah!

יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
שֶׁהַתְּקִיעוֹת וְהַקּוֹלוֹת הַיּוֹצְאִים מִן הַשּׁוֹפָר שֶׁאָנוּ תּוֹקְעִים,
יַעֲלוּ לִפְנֵי כִסֵּא כְבוֹדֶךָ, וְיִכַּפְּרוּ עַל כָּל־חַטֹּאתֵינוּ. בָּרוּךְ אַתָּה,
בַּעַל הָרַחֲמִים.

אַשְׁרֵי הָעָם יֹדְעֵי תְרוּעָה, יהוה בְּאוֹר־פָּנֶיךָ יְהַלֵּכוּן.
בְּשִׁמְךָ יְגִילוּן כָּל־הַיּוֹם, וּבְצִדְקָתְךָ יָרוּמוּ.

We are seated.

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יְהַלְלוּךָ סֶלָה.
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיהוה אֱלֹהָיו.

תְּהִלָּה לְדָוִד.

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבָרְכֶךָּ, וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יהוה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר.
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ.
הֲדַר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה.
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה.
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַנֵּנוּ.
חַנּוּן וְרַחוּם יהוה, אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד.
טוֹב־יהוה לַכֹּל, וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.
יוֹדוּךָ יהוה כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ יְבָרְכוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ, וּגְבוּרָתְךָ יְדַבֵּרוּ.
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הֲדַר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים, וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר.
סוֹמֵךְ יהוה לְכָל־הַנֹּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ.
פּוֹתֵחַ אֶת־יָדֶךָ, וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן.
צַדִּיק יהוה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יהוה לְכָל־קֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת.
רְצוֹן־יְרֵאָיו יַעֲשֶׂה, וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יהוה אֶת־כָּל־אֹהֲבָיו, וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד.
◁ תְּהִלַּת יהוה יְדַבֵּר־פִּי,
וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד. תהלים קמה
וַאֲנַחְנוּ נְבָרֵךְ יָהּ, מֵעַתָּה וְעַד־עוֹלָם. הַלְלוּ־יָהּ.

JOYOUS ARE THE PEOPLE אַשְׁרֵי הָעָם. Psalm 89:16–17. Though we may have entered this moment with trepidation, once awakened by the call of the shofar to God's presence, we can emerge joyful.

ASHREI. According to Rabbi Elazar (Babylonia, 3rd century) speaking in the name of Rabbi Abina, the thrice-daily recitation of Psalm 145 (which, with the addition of three other verses from psalms, is known as the Ashrei) opens a pathway to eternity. The Talmud explains that Ashrei is an alphabetical acrostic that symbolically encompasses the variety of praises of God, and that it contains an especially appropriate description of the thankfulness with which we are to approach God: "You open Your hand, satisfying all the living with contentment" (Babylonian Talmud, Berakhot 4b).

For synagogue use, two verses were added to the opening, both of which begin with the word ashrei, "joyous" (Psalms 84:5 and 144:15). Additionally, Psalm 115:18 was appended to the end, referring to those assembled in prayer.

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 ḥayyim hi la-maḥazikim bah, v'tom'kheha m'ushar.
D'rakheha darkhei no-am, v'khol n'tivoteha shalom.
Hashiveinu Adonai eilekha v'nashuvah, ḥaddeish yameinu k'kedem.

The ark is closed.

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."

Ḥatzi Kaddish

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

b'ḥayyeikhon u-v'yomeikhon u-v'ḥayyei d'khol beit yisra-el,
ba-agala u-viz'man kariv, v'imru amen.

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

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

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

b'rikh hu, l'eilla l'eilla mi-kol birkhata v'shirata
tushb'ḥata v'neḥamata da-amiran b'alma, v'imru amen.

The Torah scrolls are placed in the ark.

וּבְנֻחֹה יֹאמַר: שׁוּבָה יהוה רִבְבוֹת אַלְפֵי יִשְׂרָאֵל.
קוּמָה יהוה לִמְנוּחָתֶךָ, אַתָּה וַאֲרוֹן עֻזֶּךָ.
כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק, וַחֲסִידֶיךָ יְרַנֵּנוּ.
בַּעֲבוּר דָּוִד עַבְדֶּךָ, אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ.
◁ כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל־תַּעֲזֹבוּ.
עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתֹמְכֶיהָ מְאֻשָּׁר.
דְּרָכֶיהָ דַרְכֵי־נֹעַם, וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם.
הֲשִׁיבֵנוּ יהוה אֵלֶיךָ וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

The ark is closed.

WHENEVER THE ARK WAS SET DOWN וּבְנֻחֹה יֹאמַר. Numbers 10:36. As the Torah completes its circuit through the synagogue, we recall Moses' words when the people finished a stage in their journey through the wilderness and came to rest in a new camp. This verse and the ones that follow (Psalm 132:8–10; Proverbs 4:2; 3:18, 3:17; Lamentations 5:21) can also serve to refer to our own inner journey—accompanied by Torah.

IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ This verse (Proverbs 3:18) is the source of the custom of holding onto the *atzei ḥayyim*, the Torah handles, while reciting the *b'rakhot* over the Torah—thus grasping the "tree of life" both physically and figuratively.

ITS WAYS ARE PLEASANT WAYS, AND ALL ITS PATHS ARE PEACE דְּרָכֶיהָ דַרְכֵי־נֹעַם, וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם. Proverbs 3:17. As we put away the Torah, we pray that our study should promote actions that lead to pleasantness and peace.

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא
דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

HIN'NI: THE PRAYER OF A MALE LEADER:

הִנְנִי הֶעָנִי מִמַּעַשׂ, נִרְעָשׁ וְנִפְחָד מִפַּחַד יוֹשֵׁב תְּהִלּוֹת
יִשְׂרָאֵל, בָּאתִי לַעֲמֹד וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עַמְּךָ יִשְׂרָאֵל
אֲשֶׁר שְׁלָחוּנִי, אַף עַל פִּי שֶׁאֵינִי כְּדַאי וְהָגוּן לְכָךְ.
לָכֵן אֲבַקֵּשׁ מִמְּךָ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי
יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה,
יהוה יהוה, אֵל רַחוּם וְחַנּוּן, אֱלֹהֵי יִשְׂרָאֵל, שַׁדַּי אָיוֹם
וְנוֹרָא, הֱיֵה נָא מַצְלִיחַ דַּרְכִּי אֲשֶׁר אֲנִי הוֹלֵךְ, לַעֲמֹד
וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחַי.

וְנָא אַל תַּפְשִׁיעֵם בְּחַטֹּאתַי וְאַל תְּחַיְּבֵם בַּעֲוֹנוֹתַי, כִּי
חוֹטֵא וּפוֹשֵׁעַ אָנִי. וְאַל יִכָּלְמוּ בִּפְשָׁעַי וְאַל יֵבוֹשׁוּ בִּי
וְאַל אֲבוֹשָׁה בָּהֶם. וְקַבֵּל תְּפִלָּתִי כִּתְפִלַּת רָגִיל וְקוֹלוֹ
נָעִים וּפִרְקוֹ נָאֶה וּמְעֹרָב בְּדַעַת עִם הַבְּרִיּוֹת. וְתִגְעַר
בְּשָׂטָן לְבַל יַשְׂטִינֵנִי. וִיהִי נָא דִגְלֵנוּ עָלֶיךָ אַהֲבָה וְעַל
כָּל־פְּשָׁעִים תְּכַסֶּה בְּאַהֲבָה. וְכָל־צָרוֹת וְרָעוֹת הֲפָךְ־לָנוּ
וּלְכָל־יִשְׂרָאֵל לְשָׂשׂוֹן וּלְשִׂמְחָה לְחַיִּים וּלְשָׁלוֹם. הָאֱמֶת
וְהַשָּׁלוֹם אֶהֱבוּ, וְלֹא יְהִי שׁוּם מִכְשׁוֹל בִּתְפִלָּתִי.

וִיהִי רָצוֹן מִלְּפָנֶיךָ, יהוה, אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב,
שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, אֶהְיֶה אֲשֶׁר אֶהְיֶה, שֶׁתָּבוֹא תְפִלָּתִי לִפְנֵי כִסֵּא
כְבוֹדֶךָ, בַּעֲבוּר כָּל־הַצַּדִּיקִים וְהַחֲסִידִים הַתְּמִימִים
וְהַיְשָׁרִים, וּבַעֲבוּר כְּבוֹד שִׁמְךָ הַגָּדוֹל וְהַנּוֹרָא, כִּי אַתָּה
שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה שׁוֹמֵעַ
תְּפִלָּה.

HIN'NI הִנְנִי. 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 רָגִיל. 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 וּפִרְקוֹ נָאֶה. This unusual Hebrew phrase is defined in the Talmud by Abbaye (late 3rd century, Babylonia) as one about whom nothing bad has been said (Babylonian Talmud, Taanit 16a).

Translation:

Hin'ni: Here I Stand

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

Charge them not with my sins and let them not bear the guilt of my transgressions, though I have sinned and transgressed. May they not be shamed for my deeds, and may their deeds cause me no shame. Accept my prayer as if it were uttered by one worthy of this task, a person of good repute, whose voice is sweet and whose nature is pleasing to all. Quiet what might trouble me. May our faith in You be accepted lovingly and may Your love cover over our sins. Transform our afflictions and those of all Israel to joy and gladness, life and peace. Love integrity and peace and may there be no obstacles confronting my prayer.

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

HIN'NI: THE PRAYER OF A FEMALE LEADER:

הִנְנִי הָעֲנִיָּה מִמַּעַשׂ, נִרְעֶשֶׁת וְנִפְחֶדֶת מִפַּחַד יוֹשֵׁב תְּהִלּוֹת
יִשְׂרָאֵל, בָּאתִי לַעֲמֹד וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עַמְּךָ יִשְׂרָאֵל
אֲשֶׁר שְׁלָחוּנִי, אַף עַל פִּי שֶׁאֵינִי כְּדַאי וַהֲגוּנָה לְכָךְ.
לָכֵן אֲבַקֵּשׁ מִמְּךָ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי
יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה,
יהוה יהוה, אֵל רַחוּם וְחַנּוּן, אֱלֹהֵי יִשְׂרָאֵל, שַׁדַּי אָיוֹם
וְנוֹרָא, הֱיֵה נָא מַצְלִיחַ דַּרְכִּי אֲשֶׁר אֲנִי הוֹלֶכֶת, לַעֲמֹד
וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחַי.

וְנָא אַל תַּפְשִׁיעֵם בְּחַטֹּאתַי וְאַל תְּחַיְּבֵם בַּעֲוֹנוֹתַי, כִּי
חוֹטֵאת וּפוֹשַׁעַת אָנִי. וְאַל יִכָּלְמוּ בִּפְשָׁעַי וְאַל יֵבוֹשׁוּ בִּי
וְאַל אֲבוֹשָׁה בָּהֶם. וְקַבֵּל תְּפִלָּתִי כִּתְפִלַּת רַגִּילָה וְקוֹלָהּ
נָעִים וּפִרְקָהּ נָאֶה וּמְעֹרֶבֶת בְּדַעַת עִם הַבְּרִיּוֹת. וְתִגְעַר
בְּשָׂטָן לְבַל יַשְׂטִינֵנִי. וִיהִי נָא דִגְלֵנוּ עָלֶיךָ אַהֲבָה וְעַל
כָּל־פְּשָׁעִים תְּכַסֶּה בְּאַהֲבָה. וְכָל־צָרוֹת וְרָעוֹת הֲפָךְ־לָנוּ
וּלְכָל־יִשְׂרָאֵל לְשָׂשׂוֹן וּלְשִׂמְחָה לְחַיִּים וּלְשָׁלוֹם. הָאֱמֶת
וְהַשָּׁלוֹם אֶהֱבוּ, וְלֹא יְהִי שׁוּם מִכְשׁוֹל בִּתְפִלָּתִי.

וִיהִי רָצוֹן מִלְּפָנֶיךָ, יהוה, אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב,
שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, אֶהְיֶה אֲשֶׁר אֶהְיֶה, שֶׁתָּבוֹא תְפִלָּתִי לִפְנֵי כִסֵּא
כְבוֹדֶךָ, בַּעֲבוּר כָּל־הַצַּדִּיקִים וְהַחֲסִידִים הַתְּמִימִים
וְהַיְשָׁרִים, וּבַעֲבוּר כְּבוֹד שִׁמְךָ הַגָּדוֹל וְהַנּוֹרָא, כִּי אַתָּה
שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בָּרוּךְ אַתָּה שׁוֹמֵעַ
תְּפִלָּה.

The Individual Worshipper and Public Prayer

The individual worshipper prays according to what is written in the prayer book, but at the same time a person's thoughts and words give to each phrase a unique interpretation formed by the personal and private overtones which a singular personality lends to a fixed text. The community in which a person prays adds its own contribution, whether of harmony or discord, elevating or diminishing the spirit of each individual worshipper praying with the congregation.

The prayer of the individual worshipping within a congregation may be compared to a musical performance. Each musician gives a composition his or her own individual personal interpretation, but the orchestra constructs and gives an ensemble tone to the piece. Notwithstanding the fixed notation, each performance expresses the musician and the community of that time and place as much as it does the composer.

—ADIN STEINSALTZ
(adapted)

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

The ark is opened.

First B'rakhah: Our Ancestors

Version with Patriarchs:

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

Version with Patriarchs and Matriarchs:

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

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

The ark is closed.

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

כִּי שֵׁם יהוה אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ.
אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

The ark is opened.

Version with Patriarchs:

בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת, וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Version with Patriarchs and Matriarchs:

בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת [וְאִמָּהוֹת],
וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מִסּוֹד חֲכָמִים וּנְבוֹנִים,
וּמִלֶּמֶד דַּעַת מְבִינִים,
אֶפְתְּחָה פִי בִּתְפִלָּה וּבְתַחֲנוּנִים,
לְחַלּוֹת וּלְחַנֵּן פְּנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים וַאֲדוֹנֵי הָאֲדוֹנִים.

The ark is closed.

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

AS I PROCLAIM כִּי שֵׁם יהוה אֶקְרָא. This verse, taken from Moses' final speech to the children of Israel (Deuteronomy 32:3), was probably originally inserted as an instructional phrase, to be recited by the leader, asking the congregation to respond by answering "Amen" to the *b'rakhot* that follow. Thus it would mean: "When I proclaim God's name, Adonai, you should respond by acknowledging God as well."

ADONAI, OPEN MY LIPS אֲדֹנָי שְׂפָתַי תִּפְתָּח. Psalm 51:17. Every Amidah begins with this request asking God to afford us the appropriate attitude and words for prayer. Perhaps the phrase conveys a mystical sense that prayer originates in our soul, the part of God within us all.

GOD OF ABRAHAM, GOD OF ISAAC, AND GOD OF JACOB אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב. God begins the conversation with Moses at the burning bush with this self-description (Exodus 3:6). We understand the world of prayer through the experience of those who came before us—both in our immediate and our ancient past. Perhaps the quotation of these words expresses the hope that we too might feel the presence of God. Moses saw only a burning bush, but his inner ear heard so much more.

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

REMEMBER US זָכְרֵנוּ. This brief anonymous and ancient poem, added at each service during the High Holy Day season, stresses the theme that God treasures life.

INSPIRED BY THE INSIGHT מִסּוֹד חֲכָמִים. These lines serve to introduce *piyyutim*, poetic additions to the Amidah, that address the holy day's themes. The reference to "sages" and "those who acquired wisdom" is a relic of the era when adding *piyyutim* was a matter of controversy, which prompted this appeal to the authority of those sages who permitted them. This introduction proclaimed that the Amidah's *piyyutim* are faithful to tradition, in that they are saturated with biblical and midrashic quotations.

Version with Patriarchs:

You are the Sovereign
who helps and saves and
shields.

Barukh atah ADONAI,
Shield of Abraham.

Version with Patriarchs and Matriarchs:

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

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

Second B'rakhah: God's Saving Care

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

You sustain the living through love,
give life to the dead with great mercy.
You support the falling,
heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?—
Sovereign, who brings death and life,
and causes salvation to flourish.

M'khalkeil ḥayyim b'ḥesed, m'ḥayyeih meitim b'raḥamim rabbim, someikh nof'lim, v'rofei ḥolim, u-mattir asurim, u-m'kayyeim emunato li-sheinei afar. Mi khamokha ba-al g'vurot u-mi domeh lakh, melekh meimit u-m'ḥayyeh u-matzmi-aḥ y'shu-ah.

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

Mi khamokha av ha-raḥamim, zokheir y'tzurav l'ḥayyim b'raḥamim.

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

Version with Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה,
מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

Version with Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.
בָּרוּךְ אַתָּה יהוה,
מָגֵן אַבְרָהָם.

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

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דּוֹמֶה לָּךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

מִי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוּךְ אַתָּה יהוה, מְחַיֵּה הַמֵּתִים.

MIGHTY FOREVER אַתָּה גִּבּוֹר. This *b'rakhah*, which describes God's presence and activity in the world, centers on the kindness and care of God for the incapacitated—even the dead are in God's care.

GIVE LIFE TO THE DEAD מְחַיֵּה מֵתִים. To be sure, the primary meaning of this phrase was understood to refer to the afterlife, but the Rabbis also understood that the phrase referred to a spiritual revival in this world. Thus the *b'rakhah* one makes on greeting a friend whom one has not seen for a year utilizes the phrase "who gives life to the dead."

WHO IS LIKE YOU, SOURCE OF COMPASSION מִי כָמוֹךָ אַב הָרַחֲמִים. A second insertion at each of the services in the High Holy Day season. The gift of life is an expression of God's kindness.

¶ When we really begin a new year it is decided,
and when we actually repent it is determined:
who shall be truly alive and who shall merely exist;
who shall be happy and who shall be miserable;
who shall attain fulfillment in their day and who shall not attain fulfillment in their day;
who shall be tormented by the fire of ambition and who shall be overcome by the waters of failure;
who shall be pierced by the sharp sword of envy and who shall be torn by the wild beast of resentment;
who shall hunger for companionship and who shall thirst for approval;
who shall be shattered by the earthquake of social change and who shall be plagued by the pressures of conformity;
who shall be strangled by insecurity and who shall be stoned into submission;
who shall be content and who shall wander in search of satisfaction;
who shall be serene and who shall be distraught;
who shall be at ease and who shall be afflicted with anxiety;
who shall be poor in their own eyes and who shall be rich in tranquility;
who shall be brought low with futility and who shall be exalted through achievement.
But repentance, prayer, and good deeds have the power to change the character of our lives.
Let us resolve to repent, to pray, and to do good deeds so that we may begin a truly new year.

Third B'rakhah: God's Holiness

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

U-NETANEH TOKEF—THE SACRED POWER OF THE DAY

The ark is opened.

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

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

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

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

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.

וּבְכֵן וּלְךָ תַעֲלֶה קְדֻשָּׁה, כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ.

The ark is opened.

וּנְתַנֶּה תֹּקֶף קְדֻשַּׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאָיוֹם. וּבוֹ תִּנָּשֵׂא מַלְכוּתֶךָ, וְיִכּוֹן בְּחֶסֶד כִּסְאֶךָ, וְתֵשֵׁב עָלָיו בֶּאֱמֶת. אֱמֶת כִּי אַתָּה הוּא דַיָּן וּמוֹכִיחַ, וְיוֹדֵעַ וָעֵד, וְכוֹתֵב וְחוֹתֵם, וְסוֹפֵר וּמוֹנֶה, וְתִזְכּוֹר כָּל־הַנִּשְׁכָּחוֹת. וְתִפְתַּח אֶת־סֵפֶר הַזִּכְרוֹנוֹת, וּמֵאֵלָיו יִקָּרֵא, וְחוֹתַם יַד כָּל־אָדָם בּוֹ.

וּבְשׁוֹפָר גָּדוֹל יִתָּקַע, וְקוֹל דְּמָמָה דַקָּה יִשָּׁמַע. וּמַלְאָכִים יֵחָפֵזוּן, וְחִיל וּרְעָדָה יֹאחֵזוּן, וְיֹאמְרוּ הִנֵּה יוֹם הַדִּין, לִפְקוֹד עַל צְבָא מָרוֹם בַּדִּין, כִּי לֹא יִזְכּוּ בְעֵינֶיךָ בַּדִּין. וְכָל־בָּאֵי עוֹלָם יַעַבְרוּן לְפָנֶיךָ כִּבְנֵי מָרוֹן. כְּבַקֶּרֶת רוֹעֶה עֶדְרוֹ, מַעֲבִיר צֹאנוֹ תַּחַת שִׁבְטוֹ, כֵּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֶה, וְתִפְקוֹד נֶפֶשׁ כָּל־חַי, וְתַחְתּוֹךְ קִצְבָּה לְכָל־בְּרִיָּה, וְתִכְתּוֹב אֶת־גְּזַר דִּינָם.

בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּן, וּבְיוֹם צוֹם כִּפּוּר יֵחָתֵמוּן.

כַּמָּה יַעַבְרוּן וְכַמָּה יִבָּרֵאוּן.
מִי יִחְיֶה, וּמִי יָמוּת.
מִי בְקִצּוֹ, וּמִי לֹא בְקִצּוֹ.
מִי בָאֵשׁ, וּמִי בַמַּיִם.
מִי בַחֶרֶב, וּמִי בַחַיָּה.
מִי בָרָעָב, וּמִי בַצָּמָא.
מִי בָרַעַשׁ, וּמִי בַמַּגֵּפָה.
מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה.
מִי יָנוּחַ, וּמִי יָנוּעַ.
מִי יִשָּׁקֵט, וּמִי יִטָּרֵף.
מִי יִשָּׁלֵו, וּמִי יִתְיַסָּר.
מִי יַעֲנִי, וּמִי יַעֲשִׁיר.
מִי יִשְׁפַּל, וּמִי יָרוּם.

THE "GREAT SHOFAR" WILL BE SOUNDED וּבְשׁוֹפָר גָּדוֹל יִתָּקַע. In a remarkable exercise of poetic license, the anonymous author of this treasured High Holy Day prayer has transformed the prophetic image of the end of days to today. Isaiah, preaching in Jerusalem in the eighth century B.C.E., had predicted (27:13) that those exiled from the northern kingdom of Israel—the ten lost tribes—would return, and all the nations would gather on God's holy mountain. Later interpreters, from Second Temple times on, understood this as a vision of final redemption, a time of final judgment. In this prayer, judgment is not of an end time but in the present—now, even as we pray.

ON ROSH HASHANAH IT IS WRITTEN בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּן. This image of God writing each person's fate in a book appears already in the Jerusalem Talmud (Rosh Hashanah 1:3).

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

The Kedushah

The Kedushah is recited while standing. The tradition recommends standing like angels, with feet together.

Where Is the Dwelling of God?

"Where is the dwelling of God?"

This was the question with which the Rabbi of Kotzk surprised a number of learned ḥasidim who happened to be visiting him.

They laughed at him: "What a thing to ask! Is not the whole world full of God's glory?"

Then he answered his own question: "God dwells wherever a person lets God in."

—A ḤASIDIC TALE

Those who dwell on earth now add their sanctification of Your name to the mystic utterance of those on high, as Your prophet Isaiah described:

Each cried out to the other:

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

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

God's glory fills the universe. As one angelic chorus asks, "Where is the place of God's glory?" another responds: "Praised is ADONAI's glory wherever God dwells."

Barukh k'vod Adonai mi-m'komo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God's oneness, reciting the Sh'ma: "Hear, O Israel, ADONAI is our God, ADONAI alone."

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

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives:

Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v'hu yashmi-einu b'raḥamav
sheinit l'einei kol ḥai, lihyot lakhem leilohim.

"I, ADONAI, am your God."

Ani Adonai eloheikhem.

Majesty, our majesty, ADONAI, our master, how majestic is Your name throughout the world!

ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.

As the psalmist sang:

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

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

קְדֻשָּׁה

The Kedushah is recited while standing. The tradition recommends standing like angels, with feet together.

כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ, הַמַּקְדִּישִׁים שִׁמְךָ בַּקֹּדֶשׁ,
דְּרֵי מַעְלָה עִם דְּרֵי מַטָּה, כַּכָּתוּב עַל יַד נְבִיאֶךָ:
וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יהוה צְבָאוֹת, מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מָלֵא עוֹלָם, מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה אַיֵּה מְקוֹם
כְּבוֹדוֹ, לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֶן בְּרַחֲמִים, וְיָחֹן עַם הַמְיַחֲדִים שְׁמוֹ עֶרֶב
וָבֹקֶר, בְּכָל־יוֹם תָּמִיד, פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל, יהוה אֱלֹהֵינוּ, יהוה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מַלְכֵּנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְעֵינֵי כָּל־חָי, לִהְיוֹת לָכֶם
לֵאלֹהִים

אֲנִי יהוה אֱלֹהֵיכֶם.

אַדִּיר אַדִּירֵנוּ, יהוה אֲדֹנֵינוּ, מָה אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ.
וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יהוה
אֶחָד וּשְׁמוֹ אֶחָד.

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:
יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ־יָהּ.

THE KEDUSHAH is composed of an interweaving of two prophetic visions: that of Isaiah, who saw the angels singing "holy, holy, holy," and that of Ezekiel, whose vision of heavenly forces descending to earth concludes with the phrase "praise God's glory." The form of the Kedushah is antiphonal: in heaven, one chorus of angels responds to another; on earth, leader and congregation respond to each other. In this version, recited at each Musaf service, Israel's recitation of the Sh'ma is offered as a counterpoint to the angelic praise. Ultimately, our prayer brings heaven and earth into conversation: just as the angels affirm God's universal presence, so too the congregation proclaims God's unity. The quotation from Isaiah, remarking that "one calls to the other," thus has a dual meaning in the liturgy: one chorus of angels responds to the other, and we and the angels respond to each other.

GLORY כְּבוֹד. The Kedushah combines several different senses of God's glory: God's creation (the world), God's presence, and the honor and praise we offer God. By placing biblical verses side by side with these several meanings, the *Kedushah* expresses both God's immanence and palpable presence, and God's transcendence, the sense that the Divine is beyond our understanding.

WHEREVER GOD DWELLS מִמְּקוֹמוֹ. The Rabbis said that the word "place" (מָקוֹם, *makom*) is one of the names of God. "God is the place of the world, but the world is not God's place" (Genesis Rabbah 68:10). The fact that God is everywhere allows us to recite the Kedushah outside of heaven and outside the Temple. Every synagogue filled with prayer becomes God's place.

WILL PROCLAIM וְהוּא יַשְׁמִיעֵנוּ. God and humanity exist in a call and response. God calls to us and we respond to that calling. We turn to God and God brings redemption.

AGAIN שֵׁנִית. Literally, "a second time." The first time was the Exodus. Jewish history exists between the promise of freedom at the Exodus and its fulfillment in the messianic era.

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-oḥeiz b'yad middat mishpat.
V'khol ma·aminim she-hu El emunah,
ha-boḥein u-vodeik ginzei nistarot.
V'khol ma·aminim she-hu boḥein k'layot,
ha-go·el mi-mavet u-fodeh mi-shaḥat.
V'khol ma·aminim she-hu go·el ḥazak,

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'ḥidi 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,

לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ,
וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ
גָּדוֹל וְקָדוֹשׁ אָתָּה.

We are seated.

חֲמוֹל עַל מַעֲשֶׂיךָ,
וְתִשְׂמַח בְּמַעֲשֶׂיךָ,
וְיֹאמְרוּ לְךָ חוֹסֶיךָ,
בְּצַדֶּקְךָ עֲמוּסֶיךָ,
תִּקְדַּשׁ אָדוֹן עַל כָּל־מַעֲשֶׂיךָ.

א

הָאוֹחֵז בְּיַד מִדַּת מִשְׁפָּט.
וְכֹל מַאֲמִינִים שֶׁהוּא אֵל אֱמוּנָה,
הַבּוֹחֵן וּבוֹדֵק גִּנְזֵי נִסְתָּרוֹת.
וְכֹל מַאֲמִינִים שֶׁהוּא בּוֹחֵן כְּלָיוֹת,
הַגּוֹאֵל מִמָּוֶת וּפוֹדֶה מִשַּׁחַת.
וְכֹל מַאֲמִינִים שֶׁהוּא גּוֹאֵל חָזָק,

ב

הַדָּן יְחִידִי לְבָאֵי עוֹלָם.
וְכֹל מַאֲמִינִים שֶׁהוּא דַּיָּן אֱמֶת,
הֶהָגוּי בְּאֶהְיֶה אֲשֶׁר אֶהְיֶה.
וְכֹל מַאֲמִינִים שֶׁהוּא הָיָה וְהֹוֶה וְיִהְיֶה,
הַוַּדַּאי שְׁמוֹ כֵּן תְּהִלָּתוֹ.
וְכֹל מַאֲמִינִים שֶׁהוּא וְאֵין בִּלְתּוֹ,

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

WE BELIEVE וְכֹל מַאֲמִינִים. 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 כְּלָיוֹת. 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 חָזָק. 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 יְחִידִי לְבָאֵי עוֹלָם. This phrase, taken from the Mishnah, is echoed in *U-netaneh Tokef*: all that lives on earth passes before God, the sole Judge on this judgment day.

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

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-ḥoteikh ḥayyim l'khol ḥai.
V'khol ma·aminim she-hu ḥai 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 yeitzer kol y'tzurim.
V'khol ma·aminim she-hu yotz'ram ba-baten,
ha-kol yakhol v'khol'lam yaḥad.
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'lakhim v'lo ha-m'lukhah.
V'khol ma·aminim she-hu melekh olam,
ha-noheig b'ḥasdo kol dor.
V'khol ma·aminim she-hu notzeir ḥased,
ha-soveil u-ma·lim ayin mi-sor'rim.
V'khol ma·aminim she-hu solei·aḥ selah,

ג

הַזּוֹכֵר לְמַזְכִּירָיו טוֹבוֹת זִכְרוֹנוֹת.
וְכֹל מַאֲמִינִים שֶׁהוּא זוֹכֵר הַבְּרִית,
הַחוֹתֵךְ חַיִּים לְכָל־חָי.
וְכֹל מַאֲמִינִים שֶׁהוּא חַי וְקַיָּם,
הַטּוֹב וּמֵטִיב לָרָעִים וְלַטּוֹבִים.
וְכֹל מַאֲמִינִים שֶׁהוּא טוֹב לַכֹּל,

ד

הַיּוֹדֵעַ יֵצֶר כָּל־יְצוּרִים.
וְכֹל מַאֲמִינִים שֶׁהוּא יוֹצְרָם בַּבֶּטֶן,
הַכֹּל יָכוֹל וְכוֹלְּלָם יָחַד.
וְכֹל מַאֲמִינִים שֶׁהוּא כֹּל יָכוֹל,
הַלָּן בְּסֵתֶר בְּצֵל, שַׁדָּי.
וְכֹל מַאֲמִינִים שֶׁהוּא לְבַדּוֹ הוּא,

ה

הַמַּמְלִיךְ מְלָכִים וְלוֹ הַמְּלוּכָה.
וְכֹל מַאֲמִינִים שֶׁהוּא מֶלֶךְ עוֹלָם,
הַנּוֹהֵג בְּחַסְדּוֹ כָּל־דּוֹר.
וְכֹל מַאֲמִינִים שֶׁהוּא נוֹצֵר חָסֶד,
הַסּוֹבֵל וּמַעֲלִים עַיִן מִסּוֹרְרִים.
וְכֹל מַאֲמִינִים שֶׁהוּא סוֹלֵחַ סֶלָה,

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

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

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

I Believe

I assert with absolute faith
that prayers preceded God.
Prayers created God.
God created humans.
Humans create prayers
that create God who creates humanity.

—YEHUDA AMICHAI
(trans. Edward Feld)

Belief

Sometimes the atheist looking out the window sees more of God than all who pray in the synagogue or church.

—MARTIN BUBER

ו

God looks down from above, watching over the faithful.
We believe that God responds even to our silent prayers.
God opens a gate for those who approach in repentance.
We believe that God's arms are always open.
God awaits the repentance of those who have been sinful.
We believe that God is just and upright.

ha-elyon v'eino el y'rei-av.
V'khol ma-aminim she-hu oneh laḥash,
ha-potei-aḥ sha-ar l'dof'kei bi-t'shuvah.
V'khol ma-aminim she-hu p'tuḥah yado,
ha-tzofeh la-rasha v'ḥafeitz b'hitzad'ko.
V'khol ma-aminim she-hu tzaddik v'yashar,

ז

God is patient, holding back wrath.
We believe that it is difficult to arouse God's fury.
God is kind, replacing anger with love.
We believe that it is easy to secure God's favor.
God is the One before whom all are equal.
We believe that God is a righteous judge.
God is blameless and deals righteously with the faithful.
We believe that God's ways are perfect.

ha-katzar b'za-am u-ma-arikh af.
V'khol ma-aminim she-hu kasheh likh-os,
ha-raḥum u-makdim raḥamim la-rogez.
V'khol ma-aminim she-hu rakh lirtzot,
ha-shaveh u-mashveh katon v'gadol.
V'khol ma-aminim she-hu shofeit tzedek,
ha-tam u-mittameim im t'mimim.
V'khol ma-aminim she-hu tamim po-alo.

Alone, exalted, may You rule over a united humanity, as the prophet Zechariah said, "ADONAI shall be acknowledged sovereign over all the earth. On that day, ADONAI shall be one and the name of God, one."

ו

הָעֶלְיוֹן וְעֵינוֹ אֶל יְרֵאָיו.
וְכֹל מַאֲמִינִים שֶׁהוּא עוֹנֶה לָחַשׁ,
הַפּוֹתֵחַ שַׁעַר לְדוֹפְקֵי בִּתְשׁוּבָה.
וְכֹל מַאֲמִינִים שֶׁהוּא פְּתוּחָה יָדוֹ,
הַצּוֹפֶה לָרָשָׁע וְחָפֵץ בְּהִצָּדְקוֹ.
וְכֹל מַאֲמִינִים שֶׁהוּא צַדִּיק וְיָשָׁר,

ז

הַקָּצָר בְּזַעַם וּמַאֲרִיךְ אַף.
וְכֹל מַאֲמִינִים שֶׁהוּא קָשֶׁה לִכְעוֹס,
הָרַחוּם וּמַקְדִּים רַחֲמִים לָרֹגֶז.
וְכֹל מַאֲמִינִים שֶׁהוּא רַךְ לִרְצוֹת,
הַשָּׁוֶה וּמַשְׁוֶה קָטֹן וְגָדוֹל.
וְכֹל מַאֲמִינִים שֶׁהוּא שׁוֹפֵט צֶדֶק,
הַתָּם וּמִתַּמֵּם עִם תְּמִימִים.
וְכֹל מַאֲמִינִים שֶׁהוּא תָּמִים פָּעֳלוֹ.

תִּשְׂגַּב לְבַדֶּךָ, וְתִמְלֹךְ עַל כֹּל בְּיִחוּד, כַּכָּתוּב עַל יַד נְבִיאֶךָ: וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד.

MAY YOU BE SOVEREIGN
וְהָיָה יהוה לְמֶלֶךְ. Zechariah 14:9.

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

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

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

וּבְכֵן תֵּן פַּחְדְּךָ יהוה אֱלֹהֵינוּ, עַל כָּל־מַעֲשֶׂיךָ
וְאֵימָתְךָ עַל כָּל־מַה־שֶּׁבָּרָאתָ,
וְיִירָאוּךָ כָּל־הַמַּעֲשִׂים
וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל־הַבְּרוּאִים,
וְיֵעָשׂוּ כֻלָּם אֲגֻדָּה אַחַת
לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם,
כְּמוֹ שֶׁיָּדַעְנוּ יהוה אֱלֹהֵינוּ, שֶׁהַשִּׁלְטָן לְפָנֶיךָ,
עֹז בְּיָדְךָ וּגְבוּרָה בִּימִינֶךָ,
וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָּרָאתָ.

וּבְכֵן תֵּן כָּבוֹד יהוה לְעַמֶּךָ,
תְּהִלָּה לִירֵאֶיךָ
וְתִקְוָה לְדוֹרְשֶׁיךָ
וּפִתְחוֹן פֶּה לַמְיַחֲלִים לָךְ,
שִׂמְחָה לְאַרְצֶךָ
וְשָׂשׂוֹן לְעִירֶךָ
וּצְמִיחַת קֶרֶן לְדָוִד עַבְדֶּךָ
וַעֲרִיכַת נֵר לְבֶן־יִשַׁי מְשִׁיחֶךָ, בִּמְהֵרָה בְיָמֵינוּ.

וּבְכֵן צַדִּיקִים יִרְאוּ וְיִשְׂמָחוּ
וִישָׁרִים יַעֲלֹזוּ
וַחֲסִידִים בְּרִנָּה יָגִילוּ,
וְעוֹלָתָה תִּקְפָּץ־פִּיהָ,
וְכָל־הָרִשְׁעָה כֻּלָּהּ כְּעָשָׁן תִּכְלֶה
כִּי תַעֲבִיר מֶמְשֶׁלֶת זָדוֹן מִן הָאָרֶץ.

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

Stages of redemption are described in this series of prayers. 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*)

You alone, ADONAI, will rule all Your creation,
from Mount Zion, the dwelling-place of Your glory,
and from Jerusalem, Your holy city.
As it is written in the Book of Psalms:
"ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!"
Yimlokh Adonai l'olam, elohayikh tziyyon l'dor va-dor hal'luyah.

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

Fourth B'rakhah: The Holiness of Rosh Hashanah

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

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

Some congregations recite this traditional version; others continue on the next page with A Prayer for Jewry in Distress.

Because of our sins we have been exiled from our land and removed from our soil. And so, because of the hand which was set against Your sanctuary, we are unable to fulfill our obligations in that great and holy place which You chose to carry Your name. May it be Your will, ADONAI our God and God of our ancestors, compassionate sovereign who restores their descendants to their promised land, that You may once again have compassion on us and return in Your great mercy to Your sanctuary. May You speedily rebuild it and renew its glory. *Avinu Malkeinu*, speedily manifest the glory of Your dominion, revealing to all humanity that You are our sovereign, gather our dispersed people from among the nations, and bring back those scattered to the ends of the earth.

Bring us exultantly to Zion, Your city, and with everlasting joy to Jerusalem, Your sanctuary, where our ancestors once offered to You their obligatory, daily, and holy day sacrifices, each as prescribed. The [Shabbat and] New Year sacrifices were offered there in love, as You commanded, as it is written in Your Torah by Moses, Your servant, by Your instruction:

וְתִמְלֹךְ, אַתָּה יהוה לְבַדֶּךָ, עַל כָּל־מַעֲשֶׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ, וּבִירוּשָׁלַיִם עִיר קָדְשֶׁךָ, כַּכָּתוּב בְּדִבְרֵי קָדְשֶׁךָ:
יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּ־יָהּ.

ADONAI WILL REIGN FOREVER יִמְלֹךְ יהוה לְעוֹלָם. Psalm 146:10.

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלוֹהַּ מִבַּלְעָדֶיךָ, כַּכָּתוּב: וַיִּגְבַּהּ יהוה צְבָאוֹת בַּמִּשְׁפָּט, וְהָאֵל הַקָּדוֹשׁ נִקְדַּשׁ בִּצְדָקָה. בָּרוּךְ אַתָּה יהוה, הַמֶּלֶךְ הַקָּדוֹשׁ.

ADONAI TZV'VA-OT WILL BE EXALTED וַיִּגְבַּהּ יהוה צְבָאוֹת בַּמִּשְׁפָּט. Isaiah 5:16.

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת, וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וּשְׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

וַתִּתֶּן לָנוּ, יהוה אֱלֹהֵינוּ, בְּאַהֲבָה אֶת־יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם] הַזִּכָּרוֹן הַזֶּה, יוֹם [זִכְרוֹן] תְּרוּעָה [בְּאַהֲבָה] מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.

Some congregations recite this traditional version; others continue on the next page with A Prayer for Jewry in Distress.

וּמִפְּנֵי חֲטָאֵינוּ גֻּלִּינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אַדְמָתֵנוּ וְאֵין אֲנַחְנוּ יְכוֹלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתֶךָ, בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶׁךָ.

BECAUSE OF OUR SINS מִפְּנֵי חֲטָאֵינוּ. The first of the middle *b'rakhot* of the Amidah is called קְדֻשַּׁת הַיּוֹם (*k'dushat ha-yom*), the expression of the holiness of the day. The content of this *b'rakhah* is not prescribed in the Talmud. During the first millennium, the prayer concerning the holiness of the day came to be centered on the Temple and its offerings, as if the utterance of the words substituted for the missing sacrifices. Recently, some have begun reciting alternate prayers, which understand the rebuilding of the Temple as a metaphor for the repair of the world in which we all need to engage. (*See the following page.*)

יְהִי רָצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], מֶלֶךְ רַחֲמָן הַמֵּשִׁיב בָּנִים לִגְבוּלָם, שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הָרַבִּים, וְתִבְנֵהוּ מְהֵרָה וּתְגַדֵּל כְּבוֹדוֹ. אָבִינוּ מַלְכֵּנוּ, גַּלֵּה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה, וְהוֹפַע וְהִנָּשֵׂא עָלֵינוּ לְעֵינֵי כָּל־חַי, וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפוּצוֹתֵינוּ כַּנֵּס מִיַּרְכְּתֵי־אָרֶץ.

וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם, שֶׁשָּׁם עָשׂוּ אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְפָנֶיךָ אֶת־קָרְבְּנוֹת חוֹבוֹתֵיהֶם, תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם,

ON SHABBAT: וְאֶת־מוּסְפֵי יוֹם הַשַּׁבָּת הַזֶּה וְיוֹם הַזִּכָּרוֹן הַזֶּה

On other days: וְאֶת־מוּסַף יוֹם הַזִּכָּרוֹן הַזֶּה

On all days: עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ כַּכָּתוּב בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדֶּךָ מִפִּי כְבוֹדֶךָ כָּאָמוּר:

Tikkun Olam—The Repair of the World

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

—MENACHEM MENDEL SCHNEERSON

Humility Before God

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

—NAḤMAN 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.

מַלְכוּיוֹת

The ark is opened.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם,
וְגֹרָלֵנוּ כְּכָל־הֲמוֹנָם.
℣ וַאֲנַחְנוּ כוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ, מַלְכֵי הַמְּלָכִים,
הַקָּדוֹשׁ בָּרוּךְ הוּא.
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אָרֶץ,
וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ,
כַּכָּתוּב בְּתוֹרָתוֹ:
וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ,
כִּי יהוה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל
וְעַל הָאָרֶץ מִתָּחַת, אֵין עוֹד.

The ark is closed.

MALKHUYOT. The first of the special sections of Musaf is entitled Malkhuyot—prayers and biblical verses celebrating God's sovereignty. All appellations of God are metaphors, but the image of God as sovereign had particular power for medieval and rabbinic Judaism. (The Torah has few references to God as sovereign, but there are many in prophetic writings and in Psalms.) It represents a rejection of earthly authority as the arbiter of ultimate values. Additionally, the metaphor of God as sovereign expresses the common human experience of a transcendent power both glorious and terrifying, as well as the corresponding sense of vulnerability and dependence evoked by this image. Lastly, biblical narratives depict the earthly sovereign as functioning as a judge, so by employing the metaphor of sovereignty in reference to God we focus on Rosh Hashanah as Yom Ha-Din, the Day of Judgment, when God is said to ascend the throne of judgment. The Malkhuyot section concludes with the fourth *b'rakhah* on the holiness of Rosh Hashanah, to which is added the phrase *melekh al kol ha-aretz*, "ruler of all the earth." These words join the standard holy day Amidah *b'rakhah* that describes God as sanctifying the people Israel and the holy day—in this case specified as *Yom Ha-zikkaron*, the Day of Remembrance.

IT IS FOR US עָלֵינוּ. Aleinu, originally written for the Rosh Hashanah service, is one of the best-known and oft-repeated prayers. Its central theme is a proclamation of God's sovereignty, an appropriate introduction to this section. It is traditionally attributed to Rav, a 3rd-century rabbi. Although this may not be historically accurate, it is certainly one of the oldest prayers.

AND SO WE BOW וַאֲנַחְנוּ כוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים. Throughout the year, we bow at the waist when praying this line. On Rosh Hashanah, it is customary for the prayer leader—and in many communities, members of the congregation as well—to prostrate themselves entirely. The Torah contains several references to "falling on the face" in supplicatory prayer, most often in connection with a request for forgiveness. Prostration commonly accompanied prayer in the Temple and in the early synagogue, but it was de-emphasized in order to distinguish Judaism from its sister religions, and was retained only on Rosh Hashanah and Yom Kippur. Here, we prostrate ourselves as an expression of our humility and as an acknowledgment of God's absolute power and sovereignty. In some congregations two people help the prayer leader stand up while keeping their feet together, as the angels are said to do.

The Creative Process of T'shuvah

Rabbi Kalonymous Kalmish Shapira, the Rebbe of the Warsaw Ghetto, wrote on Rosh Hashanah 5702/1941 (*Esh Kodesh*): "The time for repentance is Rosh Hashanah, the anniversary of the creation of the world. This is because repentance . . . is also a kind of creativity." The Hebrew word *t'shuvah* means repentance and return. However, as a creative act, *t'shuvah* is not a simple return. We return to who we are meant to be, but have not yet become. We return to growth and possibility that has lain dormant within us and not yet flourished, much as a sculpture lies hidden within a brute block of stone. That is why the process of *t'shuvah*, as painful and even humiliating as it can be, is in fact very joyous and hopeful.

(Adapted and translated by Jan Uhrbach)

And Your servants the prophets further wrote:

א Thus said ADONAI, *sovereign* and redeemer of Israel, *Adonai Tz'va-ot*: I am the first and I am the last, and there is no God but Me. Isaiah 44:6

ב Liberators shall ascend Mount Zion to judge Mount Esau; then *sovereignty* shall be ADONAI's. Obadiah 1:21

ג ADONAI shall be acknowledged *sovereign* of all the earth. On that day ADONAI shall be one, and the name of God, one. Zechariah 14:9

And it is written in Your Torah:
Hear, O Israel, ADONAI is our God, ADONAI alone. Deuteronomy 6:4

Our God and God of our ancestors: in Your glory, rule over the entire universe; in Your splendor, be exalted over all the earth; in the majestic beauty of Your overwhelming presence, appear to all the inhabitants of Your world. Then, all that You have made will recognize You as their maker, all that You created will understand that You are their creator, and all living beings will say: ADONAI, the God of Israel, is sovereign, ruling over all.

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

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

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר:

א כֹּה אָמַר יהוה, מֶלֶךְ יִשְׂרָאֵל וְגֹאֲלוֹ יהוה צְבָאוֹת, אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן, וּמִבַּלְעָדַי אֵין אֱלֹהִים. ישעיה מד ו

ב וְנֶאֱמַר: וְעָלוּ מוֹשִׁעִים בְּהַר צִיּוֹן לִשְׁפֹּט אֶת־הַר עֵשָׂו, וְהָיְתָה לַיהוה הַמְּלוּכָה. עבדיה א כא

ג וְנֶאֱמַר: וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד. זכריה יד ט

וּבְתוֹרָתְךָ כָּתוּב לֵאמֹר:

שְׁמַע יִשְׂרָאֵל, יהוה אֱלֹהֵינוּ, יהוה אֶחָד. דברים ו ד

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
מְלוֹךְ עַל כָּל־הָעוֹלָם כֻּלּוֹ בִּכְבוֹדֶךָ,
וְהִנָּשֵׂא עַל כָּל־הָאָרֶץ בִּיקָרֶךָ,
וְהוֹפַע בַּהֲדַר גְּאוֹן עֻזֶּךָ עַל כָּל־יוֹשְׁבֵי תֵבֵל אַרְצֶךָ,
וְיֵדַע כָּל־פָּעוּל כִּי אַתָּה פְעַלְתּוֹ,
וְיָבִין כָּל־יָצוּר כִּי אַתָּה יְצַרְתּוֹ,
וְיֹאמַר כֹּל אֲשֶׁר נְשָׁמָה בְּאַפּוֹ,
יהוה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] [רְצֵה בִּמְנוּחָתֵנוּ]
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שַׂבְּעֵנוּ מִטּוּבֶךָ, וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ. [וְהַנְחִילֵנוּ, יהוה אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ, וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.]
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת, כִּי אַתָּה אֱלֹהִים אֱמֶת,
וּדְבָרְךָ אֱמֶת וְקַיָּם לָעַד.
בָּרוּךְ אַתָּה יהוה, מֶלֶךְ עַל כָּל־הָאָרֶץ,
מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְיוֹם הַזִּכָּרוֹן.

ADONAI SHALL BE ACKNOWLEDGED SOVEREIGN וְהָיָה יהוה לְמֶלֶךְ עַל כָּל־הָאָרֶץ. Zechariah 14:9. This verse is also quoted at the conclusion of the Aleinu. In it, we recognize that God's Oneness is not yet fully realized, and we express our hope that our prayers and actions will contribute to achieving that ideal. Here, the verse is followed directly by the first line of the Sh'ma (Deuteronomy 6:4), which is our declaration that God is, indeed, One, although the Sh'ma itself does not contain any form of the word *melekh*. The ancient Rabbis understood the recitation of the Sh'ma as *kabbalat ol malkhut shamayim*, the acceptance of the yoke of God's sovereignty. Therefore it was deemed appropriate to recite the Sh'ma as the tenth verse of Malkhuyot.

OUR GOD AND GOD OF OUR ANCESTORS אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. This paragraph concludes the fourth *b'rakhah* of the Amidah; the text is nearly identical to the liturgy of Shabbat and Festivals. It includes a prayer to purify our hearts so that our service to God may be *emet*, "truth" (וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת). The Hebrew word *emet* implies more than mere honesty or absence of falsehood: it connotes also faithfulness, wholeness, and integrity. Thus, we express our longing to be constant and consistent in our prayer and to liberate our relationship with God from the mixed motives and inner conflicts that generally characterize human behavior. The prayer's penultimate sentence—unique to the High Holy Days—takes up this theme of truth, applying the attribute to God and God's word, and emphasizing it as an essential quality of the Divine.

(The shofar is traditionally not blown on Shabbat.)

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

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

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

WE OMIT THIS PARAGRAPH ON SHABBAT:

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

Areshet s'fateinu ye·erav l'fanekha, El ram v'nissa, meivin u-ma·azin, mabbit u-makshiv l'kol t'ki·ateinu. U-t'kabbeil b'raḥamim u-v'ratzon seder malkhuyyoteinu.

(The shofar is traditionally not blown on Shabbat.)

תקיעה שברים־תרועה תקיעה
תקיעה שברים תקיעה
תקיעה תרועה תקיעה

הַיּוֹם הֲרַת עוֹלָם, הַיּוֹם יַעֲמִיד בַּמִּשְׁפָּט כָּל־יְצוּרֵי עוֹלָמִים, אִם כְּבָנִים אִם כַּעֲבָדִים. אִם כְּבָנִים, רַחֲמֵנוּ כְּרַחֵם אָב עַל בָּנִים. וְאִם כַּעֲבָדִים עֵינֵינוּ לְךָ תְלוּיוֹת, עַד שֶׁתְּחָנֵּנוּ וְתוֹצִיא כָאוֹר מִשְׁפָּטֵנוּ, אָיוֹם קָדוֹשׁ.

WE OMIT THIS PARAGRAPH ON SHABBAT:

אֲרֶשֶׁת שְׂפָתֵינוּ יֵעֲרַב לְפָנֶיךָ, אֵל רָם וְנִשָּׂא,
מֵבִין וּמַאֲזִין, מַבִּיט וּמַקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ,
וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר מַלְכֻיּוֹתֵינוּ.

TODAY THE WORLD STANDS AS AT BIRTH הַיּוֹם הֲרַת 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 אָיוֹם 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.

Forgetting and Remembering

א
Forgetfulness leads to exile, while remembrance is the secret of redemption.
—BAAL SHEM TOV

ב
Rabbi Sh'lomo of Karlin asked: "What is the worst thing the Evil Urge can achieve?" And he answered: "To make a person forget that one is the child of a king."
—A HASIDIC TALE

ג
God does not forget those who have been abandoned by others. Some of the key verses in this section are taken from the story of the flood, when God remembers those who are left when the world has come undone, and from the story of the Israelites as slaves in Egypt, when God hears their cries. God remembers us even when we think that we are disgraced or abandoned.
—RACHEL KAHN-TROSTER

As it is written in Your Torah:

א God *remembered* Noah and all the beasts and all the cattle that were with him in the ark, and God caused a wind to blow across the earth and the waters subsided. Genesis 8:1

ב God heard their agonized cry, and God *remembered* the covenant with Abraham and Isaac and Jacob. Exodus 2:24

ג Then will I *remember* My covenant with Jacob; I will remember also my covenant with Isaac, and also My covenant with Abraham; and I will remember the land. Leviticus 26:42

And it is also written in the Book of Psalms:

א God has made wondrous works to be *remembered*; ADONAI is gracious and compassionate. Psalm 111:4

ב God always *remembers* the covenant, providing sustenance for those in awe of the Divine. Psalm 111:5

ג God *remembered* the covenant and, with great love, relented. Psalm 106:45

And Your servants the prophets further wrote:

א Go proclaim to Jerusalem: Thus said ADONAI: I *remember* the affection of your youth, your love when we were betrothed when you followed Me in the wilderness, a barren land. Jeremiah 2:2

ב I will always *remember* the covenant I made with you in the days of your youth, and establish it with you as a covenant that will last forever. Ezekiel 16:60

ג Is not Ephraim My dear son, My precious child, whom I *remember* fondly even when I speak against him? So my heart reaches out to him, and I always feel compassion for him, declares ADONAI. Jeremiah 31:20

Our God and God of our ancestors, remember us favorably, and from the highest heavens above fulfill Your promise of compassion and deliverance. For our sake, remember Your loving relationship with us, the covenant and the promise that You made to Abraham on Mount Moriah. Hold before You the image of our ancestor Abraham binding his son Isaac on the altar, when he overcame his compassion in order to obey Your command wholeheartedly. Now, allow Your compassion

כַּכָּתוּב בְּתוֹרָתֶךָ:

א וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ, וְאֵת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּבָה, וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ, וַיָּשֹׁכּוּ הַמָּיִם. בראשית ח א

ב וְנֶאֱמַר: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב. שמות ב כד

ג וְנֶאֱמַר: וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקוֹב, וְאַף אֶת־בְּרִיתִי יִצְחָק, וְאַף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר, וְהָאָרֶץ אֶזְכֹּר. ויקרא כו מב

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

א זֵכֶר עָשָׂה לְנִפְלְאֹתָיו, חַנּוּן וְרַחוּם יהוה. תהלים קיא ד

ב וְנֶאֱמַר: טֶרֶף נָתַן לִירֵאָיו, יִזְכֹּר לְעוֹלָם בְּרִיתוֹ. תהלים קיא ה

ג וְנֶאֱמַר: וַיִּזְכֹּר לָהֶם בְּרִיתוֹ, וַיִּנָּחֵם כְּרֹב חֲסָדָיו. תהלים קו מה

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר:

א הָלוֹךְ וְקָרָאתָ בְּאָזְנֵי יְרוּשָׁלִַם לֵאמֹר, כֹּה אָמַר יהוה, זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ, אַהֲבַת כְּלוּלֹתָיִךְ, לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר, בְּאֶרֶץ לֹא זְרוּעָה. ירמיהו ב ב

ב וְנֶאֱמַר: וְזָכַרְתִּי אֲנִי אֶת־בְּרִיתִי אוֹתָךְ בִּימֵי נְעוּרַיִךְ, וַהֲקִימוֹתִי לָךְ בְּרִית עוֹלָם. יחזקאל טז ס

ג וְנֶאֱמַר: הֲבֵן יַקִּיר לִי אֶפְרַיִם, אִם יֶלֶד שַׁעֲשֻׁעִים, כִּי־מִדֵּי דַבְּרִי בּוֹ זָכֹר אֶזְכְּרֶנּוּ עוֹד, עַל כֵּן הָמוּ מֵעַי לוֹ, רַחֵם אֲרַחֲמֶנּוּ, נְאֻם יהוה. ירמיהו לא כ

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], זָכְרֵנוּ בְּזִכָּרוֹן טוֹב לְפָנֶיךָ, וּפָקְדֵנוּ בִּפְקֻדַּת יְשׁוּעָה וְרַחֲמִים מִשְּׁמֵי שְׁמֵי קֶדֶם. וּזְכָר־לָנוּ, יהוה אֱלֹהֵינוּ, אֶת־הַבְּרִית וְאֶת־הַחֶסֶד, וְאֶת־הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם אָבִינוּ בְּהַר הַמֹּרִיָּה. וְתֵרָאֶה לְפָנֶיךָ עֲקֵדָה שֶׁעָקַד אַבְרָהָם אָבִינוּ אֶת־יִצְחָק בְּנוֹ עַל גַּבֵּי הַמִּזְבֵּחַ, וְכָבַשׁ רַחֲמָיו לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם. כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת־כַּעַסְךָ מֵעָלֵינוּ, וּבְטוּבְךָ

LEVITICUS 26:42. In the Torah, this verse is preceded by a reference to future generations of Israel humbling themselves and atoning for sin. God's "remembrance" thus follows Israel's *t'shuvah*.

PSALM 106:45. The act of remembering causes even God—who is enduring and unchanging—to act differently with Israel. So, too, our remembering on Rosh Hashanah should lead us to change who we are and how we behave.

OUR GOD אֱלֹהֵינוּ. This prayer evokes the Binding of Isaac, noting that Abraham subdued his mercy in order to do God's will. In return, we ask God to do the reverse: to allow mercy to subdue the divine will to anger. We thus echo God's own prayer, as our Sages said, "What does God pray? Rav Zutra ben Tobi said in the name of Rab: 'May it be My will that My mercy may suppress My anger, and that My mercy may prevail over My [other] attributes, so that I may deal with My children in the attribute of mercy and, on their behalf, stop short of the limit of strict justice'" (Babylonian Talmud, Berakhot 7a).

THE HIGHEST HEAVENS ABOVE מִשְּׁמֵי שְׁמֵי קֶדֶם. The phrase, from Psalm 68:34, has both a spatial and a temporal connotation. Like the Hebrew word *olam*, which can refer to both infinite space and eternal time, *kedem* can refer either to the east, whence the sun (which was imagined to come from heaven) rises, or to ancient times.

הַגָּדוֹל יָשׁוּב חֲרוֹן אַפְּךָ מֵעַמְּךָ וּמֵעִירְךָ וּמִנַּחֲלָתֶךָ. וְקַיֵּם־לָנוּ, יהוה אֱלֹהֵינוּ, אֶת־הַדָּבָר שֶׁהִבְטַחְתָּנוּ בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, מִפִּי כְבוֹדֶךָ, כָּאָמוּר:

וְזָכַרְתִּי לָהֶם בְּרִית רִאשֹׁנִים, אֲשֶׁר הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לִהְיוֹת לָהֶם לֵאלֹהִים, אֲנִי יהוה. ויקרא כו מה

כִּי זוֹכֵר כָּל־הַנִּשְׁכָּחוֹת אַתָּה הוּא מֵעוֹלָם, וְאֵין שִׁכְחָה לִפְנֵי כִסֵּא כְבוֹדֶךָ. וַעֲקֵדַת יִצְחָק לְזַרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכֹּר. בָּרוּךְ אַתָּה יהוה, זוֹכֵר הַבְּרִית.

(The shofar is traditionally not blown on Shabbat.)

תקיעה שברים־תרועה תקיעה
תקיעה שברים תקיעה
תקיעה תרועה תקיעה

הַיּוֹם הֲרַת עוֹלָם, הַיּוֹם יַעֲמִיד בַּמִּשְׁפָּט כָּל־יְצוּרֵי עוֹלָמִים, אִם כְּבָנִים אִם כַּעֲבָדִים. אִם כְּבָנִים, רַחֲמֵנוּ כְּרַחֵם אָב עַל בָּנִים. וְאִם כַּעֲבָדִים עֵינֵינוּ לְךָ תְלוּיוֹת, עַד שֶׁתְּחָנֵּנוּ וְתוֹצִיא כָאוֹר מִשְׁפָּטֵנוּ, אָיוֹם קָדוֹשׁ.

WE OMIT THIS PARAGRAPH ON SHABBAT:

אֲרֶשֶׁת שְׂפָתֵינוּ יֵעֶרַב לְפָנֶיךָ, אֵל רָם וְנִשָּׂא,
מֵבִין וּמַאֲזִין, מַבִּיט וּמַקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ,
וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן
סֵדֶר זִכְרוֹנוֹתֵינוּ.

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

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

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

(The shofar is traditionally not blown on Shabbat.)

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

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

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

WE OMIT THIS PARAGRAPH ON SHABBAT:

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

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

ד
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 ḤASIDIC TALE

ה
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 ḤASIDIC MASTER SHMELKE OF NIKOLSBERG

(*continued from previous page*)
To this day, your song
transforms bed into
cradle.
Come in, and be my
honored guest,
We've both been decreed
a schoolteacher's lot.

At night a person came,
stood by my door,
And I was befallen with
Such anxious fear.
—Who are you? Are you
holding a knife in your
hand?
Are you hiding betrayal?
Do you hold smolder-
ing brands?
And I slammed the door
shut, turned the lock,
threw the bolt,
Fell to the floor, put my
face in my hands.
The night grew dark,
then, as blindness is
dark.
My floor became hard as
stone,
And he stood on the
other side of the door.
From the other side, I
heard sobs and a moan.
—KADYA MOLODOWSKY
(*trans. Kathryn Hellerstein*)

And you will breathe the odor of the ridge, breathing, quiet,
and you will see the sun mirrored in the golden puddle,
and daily affairs and life will seem simple, easy to touch,
easy, easy to love.

You will walk in the field. Alone. Not scorched by the flames
of conflagrations, on roads that bristled with horror and blood.
With a heart at peace, you will once again be humble, and bend
like a blade of grass, like a human being. —LEAH GOLDBERG

Sixth B'rakhah: Shofarot

PRAYERS AND BIBLICAL VERSES ON THE SHOFAR

You revealed Yourself in a cloud of glory
to speak to Your holy people,
allowing them to hear Your voice from the heavens.
Through a pure mist You disclosed Yourself,
and the whole world—everything—quivered in Your presence.
All of creation trembled in awe,
as You, our sovereign, made Yourself known on Mount Sinai,
teaching Your people Torah and mitzvot.
You spoke to them from amidst fiery flames,
allowing them to hear Your majestic voice and Your sacred words,
revealed Yourself to them amidst thunder and lightning,
and appeared to them with the sounding of the shofar.

As it is written in Your Torah:

א On the third day, as morning dawned, there was thunder and lightning, a dense cloud covering the mountain, and the powerful sound of the *shofar*; all the people who were in the camp trembled. Exodus 19:16

ב The sound of the *shofar* grew ever more powerful; as Moses spoke, God's response thundered. Exodus 19:19

ג All the people saw the thunder and lightning, the blare of the *shofar* and the mountain smoking; as the people saw it, they fell back and stood at a distance. Exodus 20:15

וְנָשַׁמְתִּ אֶת־רֵיחוֹ שֶׁל הַתֶּלֶם נָשֹׁם וְרָגוֹעַ,
וְרָאִית אֶת־הַשֶּׁמֶשׁ בִּרְאִי־הַשְּׁלוּלִית הַזָּהֹב,
וּפְשׁוּטִים הַדְּבָרִים וְחַיִּים, וּמֻתָּר בָּם לִנְגֹּעַ,
וּמֻתָּר, וּמֻתָּר לֶאֱהֹב.

אַתְּ תֵּלְכִי בַּשָּׂדֶה. לְבַדֵּךְ. לֹא נִצְרֶבֶת בְּלַהַט
הַשְּׂרֵפוֹת, בַּדְּרָכִים שֶׁסָּמְרוּ מֵאֵימָה וּמִדָּם.
וּבְיֹשֶׁר־לֵבָב שׁוּב תִּהְיִי עֲנָוָה וְנִכְנַעַת
כְּאַחַד הַדְּשָׁאִים, כְּאַחַד הָאָדָם.

שׁוֹפָרוֹת

אַתָּה נִגְלֵיתָ בַּעֲנַן כְּבוֹדְךָ, עַל עַם קָדְשֶׁךָ, לְדַבֵּר עִמָּם.
מִן הַשָּׁמַיִם הִשְׁמַעְתָּם קוֹלֶךָ, וְנִגְלֵיתָ עֲלֵיהֶם בְּעַרְפַּלֵּי טֹהַר.
גַּם כָּל־הָעוֹלָם כֻּלּוֹ חָל מִפָּנֶיךָ, וּבְרִיּוֹת בְּרֵאשִׁית חָרְדוּ מִמְּךָ,
בְּהִגָּלוֹתְךָ מַלְכֵּנוּ עַל הַר סִינַי, לְלַמֵּד לְעַמְּךָ תּוֹרָה וּמִצְוֹת,
וַתַּשְׁמִיעֵם אֶת־הוֹד קוֹלֶךָ, וְדִבְרוֹת קָדְשְׁךָ מִלַּהֲבוֹת אֵשׁ.
בְּקֹלוֹת וּבְרָקִים עֲלֵיהֶם נִגְלֵיתָ, וּבְקוֹל שׁוֹפָר עֲלֵיהֶם הוֹפַעְתָּ.

כַּכָּתוּב בְּתוֹרָתֶךָ:

א וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיֹת הַבֹּקֶר, וַיְהִי קֹלֹת וּבְרָקִים,
וְעָנָן כָּבֵד עַל הָהָר, וְקֹל שֹׁפָר חָזָק מְאֹד, וַיֶּחֱרַד כָּל־הָעָם
אֲשֶׁר בַּמַּחֲנֶה. שמות יט טז

ב וְנֶאֱמַר: וַיְהִי קוֹל הַשּׁוֹפָר הוֹלֵךְ וְחָזֵק מְאֹד, מֹשֶׁה יְדַבֵּר
וְהָאֱלֹהִים יַעֲנֶנּוּ בְקוֹל. שמות יט יט

ג וְנֶאֱמַר: וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם,
וְאֵת קוֹל הַשֹּׁפָר, וְאֶת־הָהָר עָשֵׁן, וַיַּרְא הָעָם וַיָּנֻעוּ
וַיַּעַמְדוּ מֵרָחֹק. שמות כ טו

YOU REVEALED YOURSELF אַתָּה נִגְלֵיתָ. Like the introductory poems to Malkhuyot and Zikhronot, this poem dates back to the fifth century (or earlier) and exhibits some of the features that characterize the transition from early post-Biblical to medieval liturgical poetry. There are four stresses in each line, the same rhythm as in Aleinu, the prayer with which the special sections of Musaf began.

TO YOUR HOLY PEOPLE עַל עַם קָדְשֶׁךָ. The preposition here is עַל, literally "upon," as opposed to the more usual אֶל, "to." The implication could be that Israel is no mere recipient of revelation, but the vehicle upon which God's word is carried into the world.

ALLOWING THEM TO HEAR YOUR VOICE מִן הַשָּׁמַיִם הִשְׁמַעְתָּם קוֹלֶךָ. Deuteronomy 4:36.

YOUR SACRED WORDS וְדִבְרוֹת קָדְשֶׁךָ. A reference to the Decalogue, which was revealed to the people Israel at Sinai, accompanied by the sound of the shofar.

ON THE THIRD DAY. All three verses from the Torah are taken from the description in Exodus of the revelation on Mount Sinai. The first two (Exodus 19:16, 19) occur before the giving of the Decalogue, and the last (Exodus 20:15) after. This last verse, with its conflation of sight and sound—"the people saw the thunder and lightning"—conveys the full depth of the transformative experience of revelation.

The blasts of the shofar on Rosh Hashanah revitalize the soul and mind of every Jew. Each one receives a new soul and a new level of understanding, all according to their own level. This new soul and vision are drawn from the inner countenance of God.

—NAḤMAN OF BRATZLAV

And it is also written in Psalms:

א God ascends amidst the cry of the *shofar*; with its sound ADONAI is enthroned. Psalm 47:6

ב Sound the trumpet and *shofar* before the Sovereign, ADONAI. Psalm 98:6

ג Sound the *shofar* on our feast day, on the new moon, when it is hidden. For it is Israel's law, a decree of the God of Jacob. Psalm 81:4–5

Halleluyah! Praise God in the sanctuary,
Praise God in the powerful heavens.
Praise God for the mighty deeds,
Praise God for infinite greatness.
Praise God with the *shofar* call,
Praise God with harp and lyre.
Praise God with drum and dance,
Praise God with flute and strings.
Praise God with crashing cymbals,
Praise God with resounding cymbals.
Let every breath of life praise ADONAI. *Halleluyah!* Psalm 150:1–6

Hal'luyah.
Hal'lu El b'kodsho, hal'luhu bi-r'ki-a uzzo.
Hal'luhu vi-g'vurotav, hal'luhu k'rov gudlo.
Hal'luhu b'teika shofar, hal'luhu b'neiveil v'khinnor.
Hal'luhu b'tof u-maḥol, hal'luhu b'minnim v'ugav.
Hal'luhu v'tziltz'lei shama, hal'luhu b'tziltz'lei t'ru-ah.
Kol ha-n'shamah t'hallel yah, hal'luyah.

And Your servants the prophets further wrote:

א All you inhabitants of the world and dwellers on earth: when a banner is raised on the mountains, look! When the *shofar* is sounded, listen! Isaiah 18:3

ב For on that day, a great *shofar* will be sounded: those lost in the land of Assyria and those cast away in the land of Egypt shall come back and worship ADONAI on the holy mountain in Jerusalem. Isaiah 27:13

ג ADONAI will appear to them, shooting arrows like lightning; the lord, God, will sound the *shofar*, advancing in a stormy south wind. *Adonai Tz'va-ot* will protect them. Zechariah 9:14–15

And so, too, protect Your people Israel with Your peace.

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

א עָלָה אֱלֹהִים בִּתְרוּעָה, יהוה בְּקוֹל שׁוֹפָר. תהלים מז ו

ב וְנֶאֱמַר: בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יהוה. תהלים צח ו

ג וְנֶאֱמַר: תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר, בַּכֶּסֶה לְיוֹם חַגֵּנוּ. כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב. תהלים פא ד-ה

וְנֶאֱמַר: הַלְלוּ יָהּ, הַלְלוּ־אֵל בְּקָדְשׁוֹ, הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ.
הַלְלוּהוּ בִּגְבוּרֹתָיו, הַלְלוּהוּ כְּרֹב גֻּדְלוֹ.
הַלְלוּהוּ בְּתֵקַע שׁוֹפָר, הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר.
הַלְלוּהוּ בְּתֹף וּמָחוֹל, הַלְלוּהוּ בְּמִנִּים וְעוּגָב.
הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ, הַלְלוּיָהּ. תהלים קנ א-ו

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר:

א כָּל־יֹשְׁבֵי תֵבֵל וְשֹׁכְנֵי אָרֶץ, כִּנְשֹׂא נֵס הָרִים תִּרְאוּ, וְכִתְקֹעַ שׁוֹפָר תִּשְׁמָעוּ. ישעיה יח ג

ב וְנֶאֱמַר: וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל, וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרַיִם, וְהִשְׁתַּחֲוּו לַיהוה בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָיִם. ישעיה כז יג

ג וְנֶאֱמַר: וַיהוה עֲלֵיהֶם יֵרָאֶה, וְיָצָא כַבָּרָק חִצּוֹ, וַאֲדֹנָי אֱלֹהִים בַּשּׁוֹפָר יִתְקָע, וְהָלַךְ בְּסַעֲרוֹת תֵּימָן. יהוה צְבָאוֹת יָגֵן עֲלֵיהֶם. זכריה ט יד-טו

כֵּן תָּגֵן עַל עַמְּךָ יִשְׂרָאֵל בִּשְׁלוֹמֶךָ.

VERSES FROM PSALMS. The verses from the Book of Psalms speak of the shofar as the instrument announcing the day of judgment, as God ascends the divine throne.

GOD ASCENDS AMIDST THE CRY עָלָה אֱלֹהִים בִּתְרוּעָה. According to the midrash (Leviticus Rabbah 29:3), this verse's use of the two names of God—*Elohim* (associated with strict justice) and *Adonai* (associated with compassion and loving-kindness)—reflects how God's relationship with us changes over the course of Rosh Hashanah. At the beginning, God ascends and sits on the Throne of Justice, as it is said, "*Elohim* ascends with the *t'ru-ah* [shofar alarm-call]." But when the people Israel blow the shofar, God's compassion is aroused and God moves from the Throne of Justice to the Throne of Compassion, and truly becomes Adonai, as the verse says, "With the shofar's sound, Adonai is enthroned."

SOUND THE SHOFAR ON OUR FEAST DAY תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר. Rosh Hashanah is the only festival that occurs on the new moon. This verse, with its reference to when the moon is hidden, בַּכֶּסֶה (*ba-keseh*), is used in the BabylonianTalmud as the prooftext for God's judgment taking place on this day (Rosh Hashanah 8a–b).

AND SO, TOO, PROTECT YOUR PEOPLE ISRAEL כֵּן תָּגֵן. Following these Shofarot verses is a brief liturgical coda that amplifies the plea for redemption just quoted in Zechariah 9:15.

The Ḥasidic master Ze'ev Wolf of Zhitomir taught: On Rosh Hashanah the world is re-created, and so all of God's names are once again drawn into a single unity. On this Day of Judgment it is decided which name of God will descend on each individual that year. Listening to the sound of the shofar, we can each discover which name will descend upon us.

Our God and God of our ancestors, sound the great *shofar* proclaiming our freedom, raise up the banner signaling the ingathering of our exiles, draw near those scattered amidst the nations, and from the ends of the earth assemble our dispersed. Bring us with song and boundless joy to Zion, Your city, to Jerusalem the site of Your Temple, where our ancestors brought their sacrifices and their offerings, as is written in Your Torah: On your joyous occasions—your fixed festivals and new moons—you shall sound the trumpets over your sacrifices and offerings. They shall be a remembrance of you before your God; I, ADONAI, am your God. Numbers 10:10

For You hear the sound of the shofar, and attend to its splintered call—You are beyond compare. *Barukh atah ADONAI,* who listens with compassion to the sounds of the splintered call of Your people Israel.

(The shofar is traditionally not blown on Shabbat.)

T'ki·ah sh'varim-t'ru·ah t'ki·ah
T'ki·ah sh'varim t'ki·ah
T'ki·ah t'ru·ah t'ki·ah g'dolah

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

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

WE OMIT THIS PARAGRAPH ON SHABBAT:

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

Areshet s'fateinu ye·erav l'fanekha, El ram v'nissa, mevin u-ma·azin, mabbit u-makshiv l'kol t'ki·ateinu. U-t'kabbel b'raḥamim u-v'ratzon seder shof'roteinu.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ,
וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ,
וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם,
וּנְפוּצוֹתֵינוּ כַּנֵּס מִיַּרְכְּתֵי אָרֶץ.
וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה,
וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם.
שֶׁשָּׁם עָשׂוּ אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְפָנֶיךָ אֶת־עוֹלוֹתֵיהֶם
וְאֶת־שַׁלְמֵיהֶם. וְכֵן כָּתוּב בְּתוֹרָתֶךָ:
וּבְיוֹם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרָאשֵׁי חָדְשֵׁיכֶם,
וּתְקַעְתֶּם בַּחֲצֹצְרֹת עַל עֹלֹתֵיכֶם וְעַל זִבְחֵי שַׁלְמֵיכֶם,
וְהָיוּ לָכֶם לְזִכָּרוֹן לִפְנֵי אֱלֹהֵיכֶם, אֲנִי יהוה אֱלֹהֵיכֶם.
במדבר י׳

כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר, וּמַאֲזִין תְּרוּעָה וְאֵין דּוֹמֶה לָּךְ.
בָּרוּךְ אַתָּה יהוה, שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל
בְּרַחֲמִים.

(The shofar is traditionally not blown on Shabbat.)

תקיעה שברים־תרועה תקיעה
תקיעה שברים תקיעה
תקיעה תרועה תקיעה גדולה

הַיּוֹם הֲרַת עוֹלָם, הַיּוֹם יַעֲמִיד בַּמִּשְׁפָּט כָּל־יְצוּרֵי
עוֹלָמִים, אִם כְּבָנִים אִם כַּעֲבָדִים. אִם כְּבָנִים, רַחֲמֵנוּ
כְּרַחֵם אָב עַל בָּנִים. וְאִם כַּעֲבָדִים עֵינֵינוּ לְךָ תְלוּיוֹת,
עַד שֶׁתְּחָנֵּנוּ וְתוֹצִיא כָאוֹר מִשְׁפָּטֵנוּ, אָיוֹם קָדוֹשׁ.

WE OMIT THIS PARAGRAPH ON SHABBAT:

אֲרֶשֶׁת שְׂפָתֵינוּ יֵעָרֵב לְפָנֶיךָ, אֵל רָם וְנִשָּׂא,
מֵבִין וּמַאֲזִין, מַבִּיט וּמַקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ,
וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר שׁוֹפְרוֹתֵינוּ.

TRUMPETS חֲצֹצְרֹת. The Mishnah prescribes that trumpets are to accompany the sounding of the shofar (Rosh Hashanah 3:3–4). Trumpets are depicted on the Arch of Titus in Rome as some of the booty brought home after the capture of Jerusalem in 70 C.E. They were probably blown only by the priests and levites, and so have dropped out of our own ritual performance. The Bible records that the trumpets are to be sounded at the time of the festival sacrifice.

WHO LISTENS WITH COMPASSION TO THE SOUNDS OF THE SPLINTERED CALL OF YOUR PEOPLE ISRAEL שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים. After all these many repetitions of the word "shofar," the closing *b'rakhah* of the service of Shofarot omits the word. Instead, we praise God as the One who hears the *t'ru·ah*—the staccato call—of the people Israel. Our collective cries have themselves become a kind of shofar.

Seventh B'rakhah: The Restoration of Zion

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

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

May our prayers be pleasing to You and may our eyes behold Your merciful return to Zion so that we may worship there as in days of old. *Barukh atah ADONAI*, for You alone shall we worship in awe.

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

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

Eighth B'rakhah: Gratitude for Life and Its Blessings

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

Leader recites:

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

Congregation recites:

℣ We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

רְצֵה יהוה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשֵׁב
אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ, [וְאִשֵּׁי יִשְׂרָאֵל]
וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

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

וְתֶעֱרַב עָלֶיךָ עֲתִירָתֵנוּ. וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן
בְּרַחֲמִים, וְשָׁם נַעֲבָדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים
קַדְמוֹנִיּוֹת. בָּרוּךְ אַתָּה יהוה, שֶׁאוֹתְךָ לְבַדְּךָ בְּיִרְאָה נַעֲבוֹד.

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

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה
יהוה, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

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

Leader recites:

מוֹדִים אֲנַחְנוּ לָךְ
שֶׁאַתָּה הוּא יהוה אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ
מָגֵן יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדֶה לְךָ
וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדֶךָ וְעַל
נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל־עֵת, עֶרֶב וָבֹקֶר
וְצָהֳרָיִם. ◁ הַטּוֹב, כִּי לֹא
כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי
לֹא תַמּוּ חֲסָדֶיךָ מֵעוֹלָם
קִוִּינוּ לָךְ.

Congregation recites:

℣ מוֹדִים אֲנַחְנוּ לָךְ
שֶׁאַתָּה הוּא יהוה אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
אֱלֹהֵי כָל־בָּשָׂר, יוֹצְרֵנוּ,
יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת
וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל
וְהַקָּדוֹשׁ, עַל שֶׁהֶחֱיִיתָנוּ
וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ
וּתְקַיְּמֵנוּ, וְתֶאֱסוֹף
גָּלְיוֹתֵינוּ לְחַצְרוֹת קָדְשֶׁךָ,
לִשְׁמוֹר חֻקֶּיךָ וְלַעֲשׂוֹת
רְצוֹנֶךָ, וּלְעָבְדְךָ בְּלֵבָב
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים
לָךְ. בָּרוּךְ אֵל הַהוֹדָאוֹת.

RESTORE WORSHIP TO YOUR SANCTUARY וְהָשֵׁב אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ. A motif of Jewish theology is that we are in exile and that our collective relationship with God cannot be fulfilled. Yearning for the restoration of the Temple expresses the wish to have a direct relationship with God.

THE FIERY OFFERINGS וְאִשֵּׁי יִשְׂרָאֵל. The reference to the "fiery offerings," originally referring to the sacrifices that took place in the Temple, was understood by many Ḥasidic commentators as referring to the intensity of religious fervor in true prayer.

YOUR DIVINE PRESENCE שְׁכִינָתוֹ. The Hebrew word *shekhinah* has been used for centuries to refer to God's immanence, the presence of God that is felt in the world. The word *shekhinah* is grammatically feminine. Accordingly, the Jewish mystical tradition generally describes the Divine Presence—known as the Shekhinah—in feminine imagery.

WE THANK YOU מוֹדִים. A second version of the Modim *b'rakhah* was created by the Sages to be recited by the congregation while the leader chants the official prayer (Babylonian Talmud, Sotah 40a). In this way, each of us fulfills in a personal manner the imperative of thanking God for the gifts of life. The central idea in this version is *modim anaḥnu lakh. . . . al she-anaḥnu modim lakh*, "we thank You for the ability to thank You." The prayer may be understood as an expression of appreciation for being part of a religious tradition that values reflection and gratitude. More radically, this prayer may be understood as expressing the thought that our prayers may be addressed to God, but God is the source of all—even the words of holiness we speak. The very ability to thank is thus a manifestation of the presence of God within us.

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

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

Avinu Malkeinu, remember Your compassion and subdue Your anger. Bring an end to pestilence, sword, and hunger; captivity and destruction, sin and oppression, plague and calamity; every illness, misfortune, and quarrel; all kinds of danger, every evil decree, and causeless hatred. Bring an end to these for us, for all the people of Your covenant, and for all humanity.

And inscribe all the people of Your covenant for a good life.
U-kh'tov l'ḥayyim tovim kol b'nei v'ritekha.

May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.
Barukh atah ADONAI, whose name is goodness and to whom praise is fitting.

If the kohanim do not bless the congregation, we continue on page 169.

The Priestly Blessing

We rise. The kohanim recite quietly:

May it be Your will, ADONAI our God and God of our ancestors, that this blessing with which You have instructed us to bless Your people Israel be perfect and complete, and that it not be diminished by any error or sin, now or ever.

Leader (quietly):

Our God and God of our ancestors: Bless us with the threefold blessing written in the Torah by the hand of Moses Your servant, recited by Aaron and his descendants, the *kohanim*, the consecrated priests of Your people:
am k'doshekha ka-amur.

The kohanim recite:

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy with the sanctity of Aaron and has instructed us to bless the people Israel with love. *Amen*

May ADONAI bless and protect you. *Amen*

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

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

Shalom, shalom—shalom to those who are far off, shalom to those who are near, says ADONAI, and I shall heal them.

We are seated.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

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

אָבִינוּ מַלְכֵּנוּ, זְכוֹר רַחֲמֶיךָ וּכְבוֹשׁ כַּעַסְךָ, וְכַלֵּה דֶבֶר וְחֶרֶב, וְרָעָב וּשְׁבִי, וּמַשְׁחִית וְעָוֹן, וּשְׁמַד, וּמַגֵּפָה, וּפֶגַע רַע וְכָל־מַחֲלָה, וְכָל־תְּקָלָה, וְכָל־קִטְטָה, וְכָל־מִינֵי פֻרְעָנִיּוֹת, וְכָל־גְּזֵרָה רָעָה וְשִׂנְאַת חִנָּם, מֵעָלֵינוּ, מֵעַל כָּל־בְּנֵי בְרִיתֶךָ, וּמֵעַל כָּל־הָעוֹלָם.

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה, וִיהַלְלוּ אֶת־שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה.
בָּרוּךְ אַתָּה יהוה, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

If the kohanim do not bless the congregation, we continue on page 169.

בִּרְכַּת כֹּהֲנִים

We rise. The kohanim recite quietly:

יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], שֶׁתְּהֵא הַבְּרָכָה הַזֹּאת שֶׁצִּוִּיתָנוּ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּרָכָה שְׁלֵמָה, וְלֹא יִהְיֶה בָּהּ שׁוּם מִכְשׁוֹל וְעָוֹן מֵעַתָּה וְעַד עוֹלָם.

Leader (quietly):

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], בָּרְכֵנוּ בַבְּרָכָה הַמְשֻׁלֶּשֶׁת, בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים—עַם קְדוֹשֶׁךָ כָּאָמוּר:

The kohanim recite:

בָּרוּךְ אַתָּה יהוה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בִּקְדֻשָּׁתוֹ שֶׁל אַהֲרֹן, וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה. אָמֵן

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. אָמֵן
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. אָמֵן
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. אָמֵן

שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב, אָמַר יהוה, וּרְפָאתִיו.

We are seated.

FOR ALL THESE וְעַל כֻּלָּם. 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 וּכְתוֹב. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.

BIRKAT KOHANIM. This blessing (Numbers 6:24–26) is known as the Birkat Kohanim, the Priestly Blessing, as the Torah prescribes that it is to be recited by Aaron and his descendants, the *kohanim* (priests), to bring God's blessing upon the people Israel. Its words are the only biblical verses that have been found in archaeological digs of biblical times. In most synagogues in Israel, this blessing is recited every day by the *kohanim* in each community, who come to the front of the synagogue after preparing themselves ritually, and extend their hands toward the community in a traditional gesture that serves as a conduit of blessing. In many synagogues in the Diaspora, the *kohanim* reenact this ancient blessing only during the Musaf service on High Holy Days and festivals. At other times, and at all times in many congregations, the blessing is recited by the service leader.

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 ḥayyim b'rakhah v'shalom u-farnasah tovah,
nizzakher v'nikkatev l'fanekha, anaḥnu v'khol am'kha beit yisra·el,
l'ḥayyim 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 וֵאלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], בָּרְכֵנוּ בַּבְּרָכָה
הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ,
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו, כֹּהֲנִים, עַם קְדוֹשֶׁךָ, כָּאָמוּר:

יְבָרֶכְךָ יהוה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.
יָאֵר יהוה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ. כֵּן יְהִי רָצוֹן.
יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם. כֵּן יְהִי רָצוֹן.

AND GRANT YOU KINDNESS וִיחֻנֶּךָּ (*vi-ḥuneka*). 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:

שִׂים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ כְּאֶחָד
בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים,
וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכָל־עֵת
וּבְכָל־שָׁעָה בִּשְׁלוֹמֶךָ.

בְּסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנִכָּתֵב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וּלְשָׁלוֹם.

וְנֶאֱמַר: כִּי בִי יִרְבּוּ יָמֶיךָ, וְיוֹסִיפוּ לְךָ שְׁנוֹת חַיִּים.
לְחַיִּים טוֹבִים תִּכְתְּבֵנוּ, אֱלֹהִים חַיִּים.
כָּתְבֵנוּ בְּסֵפֶר הַחַיִּים,
כַּכָּתוּב: וְאַתֶּם הַדְּבֵקִים בַּיהוה אֱלֹהֵיכֶם, חַיִּים
כֻּלְּכֶם הַיּוֹם.

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

INSCRIBE US FOR A GOOD LIFE לְחַיִּים טוֹבִים תִּכְתְּבֵנוּ (*l'ḥayyim tovim tikht'veinu*). 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'gad'leinu. Amen.
Ha-yom tidr'sheinu l'tovah. Amen.
Ha-yom tikht'veinu l'ḥayyim tovim. Amen.
Ha-yom t'kabbel b'raḥamim 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 תְּאַמְּצֵנוּ, אָמֵן.
הַיּוֹם תְּבָרְכֵנוּ, אָמֵן.
הַיּוֹם תְּגַדְּלֵנוּ, אָמֵן.
הַיּוֹם תִּדְרְשֵׁנוּ לְטוֹבָה, אָמֵן.
הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים, אָמֵן.
הַיּוֹם תְּקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ, אָמֵן.
הַיּוֹם תִּשְׁמַע שַׁוְעָתֵנוּ, אָמֵן.
הַיּוֹם תִּתְמְכֵנוּ בִּימִין צִדְקֶךָ, אָמֵן.

The ark is closed.

כְּהַיּוֹם הַזֶּה תְּבִיאֵנוּ שָׂשִׂים וּשְׂמֵחִים בְּבִנְיַן שָׁלֵם,
כַּכָּתוּב עַל יַד נְבִיאֶךָ: וַהֲבִיאוֹתִים אֶל הַר קָדְשִׁי,
וְשִׂמַּחְתִּים בְּבֵית תְּפִלָּתִי, כִּי בֵיתִי בֵּית תְּפִלָּה יִקָּרֵא
לְכָל־הָעַמִּים. וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם
יִהְיֶה לָּנוּ לְכָל־יִשְׂרָאֵל וּלְכָל־יוֹשְׁבֵי תֵבֵל עַד הָעוֹלָם.
בָּרוּךְ אַתָּה יהוה, עוֹשֵׂה הַשָּׁלוֹם.

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

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

I SHALL BRING YOU וַהֲבִיאוֹתִים. 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'almei almayya.

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

In some communities, the shofar is blown.
(The shofar is traditionally not blown on Shabbat.)

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

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

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

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

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

קַדִּישׁ שָׁלֵם

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא,
כִּרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא לְעֵלָּא לְעֵלָּא
מִכָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ אָמֵן.

In some communities, the shofar is blown.
(The shofar is traditionally not blown on Shabbat.)

תקיעה שברים־תרועה תקיעה
תקיעה שברים תקיעה
תקיעה תרועה תקיעה גדולה

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בִשְׁמַיָּא, וְאִמְרוּ אָמֵן.

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־
יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ 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.

Ein Keiloheinu

None compares to our God, to our master.
None compares to our sovereign, to our deliverer.
Who compares to our God, to our master?
Who compares to our sovereign, to our deliverer?
Let us thank our God, our master.
Let us thank our sovereign, our deliverer.
You are our God, our master.
You are our sovereign, our deliverer.
You are the one to whom our ancestors offered fragrant incense.

Ein keiloheinu, ein kadoneinu,
Ein k'malkeinu, ein k'moshi-einu.
Mi kheiloheinu, mi khadoneinu,
Mi kh'malkeinu, mi kh'moshi-einu.
Nodeh leiloheinu, nodeh ladoneinu.
Nodeh l'malkeinu, nodeh l'moshi-einu.
Barukh eloheinu, barukh adoneinu,
Barukh malkeinu, barukh moshi-einu.
Atah hu eloheinu, atah hu adoneinu,
Atah hu malkeinu, atah hu moshi-einu.
Atah hu she-hiktiru avoteinu l'fanekha et k'toret ha-sammim.

אֵין כֵּאלֹהֵינוּ, אֵין כַּאדוֹנֵינוּ,
אֵין כְּמַלְכֵּנוּ, אֵין כְּמוֹשִׁיעֵנוּ.
מִי כֵאלֹהֵינוּ, מִי כַאדוֹנֵינוּ,
מִי כְמַלְכֵּנוּ, מִי כְמוֹשִׁיעֵנוּ.
נוֹדֶה לֵאלֹהֵינוּ, נוֹדֶה לַאדוֹנֵינוּ,
נוֹדֶה לְמַלְכֵּנוּ, נוֹדֶה לְמוֹשִׁיעֵנוּ.
בָּרוּךְ אֱלֹהֵינוּ, בָּרוּךְ אֲדוֹנֵינוּ,
בָּרוּךְ מַלְכֵּנוּ, בָּרוּךְ מוֹשִׁיעֵנוּ.
אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ,
אַתָּה הוּא מַלְכֵּנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.
אַתָּה הוּא שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קְטֹרֶת
הַסַּמִּים.

NONE COMPARES אֵין כֵּאלֹהֵינוּ. This first-millennium prayer was originally composed as a mystic meditation: the repetitions served to bring the devotee to an ecstatic visionary state. Because of its simplicity and ease of recall it became a favorite prayer with which to conclude a service. The first three verses spell out the acrostic "amen," the last two *barukh atah*. Note, as well, that the poem begins with aleph and ends with aleph.

A Final Teaching

Rabbi Elazar taught in the name of Rabbi Ḥanina: Disciples of the Sages increase peace in the world, as it was said by the prophet Isaiah: "When all of your children are instructed by ADONAI, great will be the peace of your children." The second mention of "your children" (*banayikh*) means all who have true understanding (*bonayikh*), like disciples of the Sages; they too are taught of ADONAI, serving and blessed with peace. And thus it is written in the Book of Psalms: "Those who love Your Torah have great peace; nothing makes them stumble." And it is also written: "May there be peace within your walls, security within your gates. For the sake of my brethren and companions I say: May peace reside within you. For the sake of the House of ADONAI I will seek your welfare." "May ADONAI grant God's people dignity; may ADONAI bless God's people with peace."

In some congregations, the service continues with Kaddish D'rabbanan, page 41.

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי חֲכָמִים
מַרְבִּים שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֱמַר: וְכָל־בָּנַיִךְ לִמּוּדֵי יהוה,
וְרַב שְׁלוֹם בָּנַיִךְ, אַל תִּקְרָא בָּנַיִךְ אֶלָּא בּוֹנַיִךְ. שָׁלוֹם רָב
לְאֹהֲבֵי תוֹרָתֶךָ, וְאֵין לָמוֹ מִכְשׁוֹל. יְהִי שָׁלוֹם בְּחֵילֵךְ,
שַׁלְוָה בְּאַרְמְנוֹתָיִךְ. ◁ לְמַעַן אַחַי וְרֵעָי, אֲדַבְּרָה־נָּא
שָׁלוֹם בָּךְ. לְמַעַן בֵּית יהוה אֱלֹהֵינוּ, אֲבַקְשָׁה טוֹב לָךְ.
יהוה עֹז לְעַמּוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם.

RABBI ELAZAR TAUGHT אָמַר רַבִּי אֶלְעָזָר. The concluding teaching of the service, one that is quoted extensively in the Talmud, expresses the hope that the teaching and learning we have experienced today will help create a world of peace and that our children will follow in this path.

WHEN ALL OF YOUR CHILDREN ARE TAUGHT OF THE LORD וְכָל־בָּנַיִךְ לִמּוּדֵי יהוה, וְרַב שְׁלוֹם בָּנַיִךְ. Isaiah 54:13.

THOSE WHO LOVE YOUR TORAH HAVE GREAT PEACE שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ. This verse begins a series of verses all containing a prayer for peace, offering a fitting conclusion to this teaching on peace (Psalms 119:165, 122:7–9, 29:11).

In some congregations, the service continues with Kaddish D'rabbanan, page 41.

We rise.

Aleinu

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

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

Aleinu l'shabbei-aḥ la-adon ha-kol, la-teit g'dullah l'yotzeir b'reishit,
she-lo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'ḥot ha-adamah,
she-lo sam ḥelkeinu ka-hem, v'goraleinu k'khol hamonam.
℣ Va-anaḥnu kor'im u-mishtaḥavim u-modim,
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.
She-hu noteh shamayim v'yoseid aretz, u-moshav y'karo ba-shamayim mi-ma-al,
u-sh'khinat uzzo b'govhei m'romim, hu eloheinu ein od. Emet malkeinu efes zulato,
ka-katuv b'torato: v'yadata ha-yom va-hasheivota el l'vavekha, ki Adonai hu ha-Elohim
ba-shamayim mi-ma-al, v'al ha-aretz mi-taḥat, ein od.

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

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

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

We rise.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׂמָנוּ
כְּמִשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגֹרָלֵנוּ
כְּכָל־הֲמוֹנָם.
℣ וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ, מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם
מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין
עוֹד. אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ:
וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ, כִּי יהוה הוּא
הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתָּחַת, אֵין עוֹד.

עַל כֵּן נְקַוֶּה לְךָ יהוה אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת
עֻזֶּךָ, לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ.
יַכִּירוּ וְיֵדְעוּ כָּל־יוֹשְׁבֵי תֵבֵל, כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ,
תִּשָּׁבַע כָּל־לָשׁוֹן. לְפָנֶיךָ יהוה אֱלֹהֵינוּ יִכְרְעוּ וְיִפְּלוּ,
וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ. וִיקַבְּלוּ כֻלָּם אֶת־עול מַלְכוּתֶךָ.
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת
שֶׁלְּךָ הִיא, וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד. ◁ כַּכָּתוּב
בְּתוֹרָתֶךָ: יהוה יִמְלֹךְ לְעֹלָם וָעֶד. וְנֶאֱמַר: וְהָיָה יהוה
לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד,
וּשְׁמוֹ אֶחָד.

ALEINU עָלֵינוּ. This prayer was originally written for and recited during the *Malkhuyot* מַלְכוּיוֹת (Sovereignty) section of the Rosh Hashanah Musaf service. Since the late Middle Ages, it has acquired a special pride of place in Ashkenazic liturgy and is recited as part of the conclusion of every service. It is customary to physically bow when we recite the line "And so we bow" וַאֲנַחְנוּ כּוֹרְעִים (*Va-anaḥnu kor'im*).

ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי. Beginning in the nineteenth century, this phrase came to be seen as similar to Isaiah's call to be a light unto the nations, and was interpreted as a call to universal justice. In this vein, the phrase *l'takken olam* לְתַקֵּן עוֹלָם was understood to mean "to repair the world," to be partners with God in achieving a time of peace and righteousness. Even earlier, Maimonides (12th century) had argued that the single most important characteristic of God's sovereignty would be an end to one people dominating another.

ADONAI WILL REIGN FOREVER AND EVER יהוה יִמְלֹךְ לְעוֹלָם וָעֶד. Exodus 15:18.

ON THAT DAY ADONAI SHALL BE ONE בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד. Zechariah 14:9. In reciting the Sh'ma,we declare that God is one. Through our prayer we hope to make God one with the world.

A Kavvanah for Kaddish

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

Mourner's Kaddish

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

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

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

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

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

Mourners and those observing Yahrzeit:
Yitgaddal v'yitkaddash sh'meih rabba b'alma di v'ra ki-r'uteih v'yamlikh malkhuteih b'ḥayyeikhon u-v'yomeikhon u-v'ḥayyei d'khol beit yisra-el ba-agala u-viz'man kariv v'imru amen.

Congregation and mourners:
Y'hei sh'meih rabba m'varakh l'alam u-l'almei almayya.

Mourners:
Yitbarakh v'yishtabaḥ v'yitpa-ar v'yitromam v'yitnassei v'yit-haddar v'yit-alleh v'yit-hallal sh'meih d'kudsha b'rikh hu l'eilla l'eilla mi-kol birkhata v'shirata tushb'ḥata v'neḥamata da-amiran b'alma v'imru amen.

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

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

קַדִּישׁ יָתוֹם

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ
מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן
קָרִיב, וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלָּא לְעֵלָּא מִכָּל־בִּרְכָתָא וְשִׁירָתָא
תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
[וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.