מחזור לבר שלם
Mahzor Lev Shalem
לימים הונראים
For Rosh Hashanah
AND YOM KIPPUR

THE RABBINICAL ASSEMBLY
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We rise. Leader:

בָּרְכֵּנִי יְהוָה הַמְבֹרָאִים

Congregation, then the leader repeats:

בָּרְכֵּנִי יְהוָה הַמְבֹרָאִים

We are seated.

בָּרְכֵּנִי יְהוָה הַמְבֹרָאִים

THE SH’MA AND ITS BLESSINGS

We hear the Sh’mah and its Blessings.

The evening service (Arvit) always includes two climactic moments: the Sh’mah and the Amidah. The Sh’mah, the affirmation of faith in the One God, has often been called Judaism’s only creed. Br’khot surround the Sh’mah and serve to interpret the themes enunciated in the biblical verses that make up the Sh’mah itself. Two b’rakhot precede the Sh’mah: the first reflects on God’s presence in the cycle of the day and the cycle of seasons, while the second acknowledges God’s love, represented by the gift of Torah, God’s instruction as to how we should live. Two b’rakhot also follow the Sh’mah: the first acknowledges the Exodus from Egypt, which has set us on the path of freedom and responsibility; the last speaks to our concrete concerns for safety in the darkness of night.

WHOSE WISDOM OPENS THE GATES OF DAWN

Some of our liturgical texts reflect biblical and rabbinic metaphorical understandings of the operation of the heavenly bodies—for instance, this depiction of the sun marching from and toward gates in the sky in the east and west. These images should be taken as representations of subjective experiences, rather than as astronomical observations; they can evoke for us the sense of awe people have had throughout time as they contemplated the wonders of the universe.

CREATES

The word בּוֹרֵא, “creates,” is used as a verb in the Bible only when the subject is God, for ultimately creation of the world is a mystery.

ADONAI TZ’VAOT

In the ancient world, the sun, the moon, and the stars were all seen as divine powers. Biblical monotheism deposed these ancient gods and they were then depicted as handmaidens of God, God’s army. Thus this phrase, which has sometimes been translated as “Lord of hosts,” alludes to God’s mastery of all the forces of the universe.
Beginning to Pray
Where do I begin?
Where do I find God?
How do I begin to pray?

There is a tzelem Elohim, an image of God, implanted in me. The image of God is found in myself, in whom God breathes nishmat hayim—the divine breath of life. In each of us is a n’shamah, a soul whose origin is God. In prayer, I enter into the deepest parts of my self, discover who I am, and touch God’s presence.
—Harold Schulweis (adapted)

¶

God and Nature: An Interpretive Translation

Beloved are You, eternal God, by whose design the evening falls, by whose command dimensions open up and eons pass away and stars spin in their orbits. You set the rhythms of day and night; the alternation of light and darkness sings Your creating word. In rising sun and in spreading dusk, Creator of all, You are made manifest. Eternal, everlasting God, may we always be aware of Your dominion. Beloved are You, Adonai, for this hour of nightfall.
—André Ungar

Bar’khu: The Call to Worship Together

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

Leader:
Praise ADONAI, to whom all prayer is directed.

Congregation, then the leader repeats:
ifa Praise ADONAI, to whom all prayer is directed forever and ever.
Barukh Adonai ha-m’vorakh l’olam va-ed.

We are seated.

First B’rakhah before the Sh’ma: The Evening Light

Barukh atah ADONAI, our God, ruler of time and space, whose word brings the evening dusk, whose wisdom opens the gates of dawn, whose understanding changes the day’s division, whose will sets the succession of seasons and arranges the stars in their places in the sky, who creates day and night, who rolls light before darkness and darkness from light, who makes day pass into night, who distinguishes day from night; Adonai Tz’va·ot is Your name. Living and ever-present God, may Your rule be with us, forever and ever. Barukh atah ADONAI, who brings each evening’s dusk.
Some people may wish to pause here for a moment. Some may close their eyes; others place a hand over their eyes. The intention is to concentrate on the one-ness of God. These words are added in the absence of a minyan:

Some people may wish to pause here for a moment. Some may close their eyes; others place a hand over their eyes. The intention is to concentrate on the one-ness of God. These words are added in the absence of a minyan:
Faith
Faith is not something that we acquire once and for all. Faith is an insight that must be acquired at every single moment. . . . Those who honestly search, those who yearn and fail, we did not presume to judge. Let them pray to be able to pray, and if they do not succeed, if they have no tears to shed, let them yearn for tears, let them try to discover their heart and let them take strength from the certainty that this too is a high form of prayer.
—Abraham Joshua Heschel

Sh’mah: Declaration of Faith
Loving life and its mysterious source with all our heart and all our spirit, all our senses and strength, we take upon ourselves and into ourselves these promises: to care for the earth and those who live upon it, to pursue justice and peace, to love kindness and compassion.
We will teach this to our children throughout the passage of the day— as we dwell in our homes and as we go on our journeys, from the time we rise until we fall asleep. And may our actions be faithful to our words that our children’s children may live to know: Truth and kindness have embraced, peace and justice have kissed and are one.
—Marcia Falk

Second B’rakhah before the Sh’ma: Torah and God’s Love
You have loved Your people, the House of Israel, with infinite love; You taught us Torah and mitzvot, statutes and laws. Therefore, ADONAI our God, as we lie down or rise up, we shall think of Your laws and speak of them, rejoicing in Your words of Torah and Your mitzvot forever and ever. For they are our life and the fullness of our days, and on them we will meditate day and night. May You never withdraw Your love from us.
Barukh atah ADONAI, who loves the people Israel.


Recitation of the Sh’mah
Some people may wish to pause here for a moment. Some may close their eyes; others place a hand over their eyes. The intention is to concentrate on the oneness of God. These words are added in the absence of a minyan: God is a faithful sovereign.

Hear, O Israel, ADONAI is our God, ADONAI alone.
Sh’ma yisra-el Adonai eloheinu Adonai eh’ad.
Praised be the name of the One whose glorious sovereignty is forever and ever.
You shall love ADONAI your God with all your heart, with all your soul, and with all that is yours. These words that I command you this day shall be taken to heart. Teach them again and again to your children, and speak of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Bind them as a sign upon your hand and as a symbol above your eyes. Inscribe them upon the doorposts of your home and on your gates. Deuteronomy 6:4–9
V’ahavta eit Adonai elohekha b’khol l’vav’kah u-v’khol nafsh’kha u-v’khol m’odekha. V’hayu ha-d’varim ha-eilleh asher anokhi m’tzav’kha ha-yom al l’vavekha. V’shinnantam l’vanekha v’dibbarta bam, b’shiv’t’kha b’veitekha u-v’lekh’t’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 Loшеך עשתו. This passage, like many in the Torah, reflects the tradition’s insistence that moral coherence underlies the world. The text’s plain meaning describes a very literal form of the idea of divine reward and punishment, one with which every generation of Jews since biblical times has struggled theologically. Some Reform and Reconstructionist liturgists have gone so far as to remove this paragraph from their recitation of the Sh’mah. Traditional Jewish prayer, however, has retained it, reflecting a deep belief that in a way we may not grasp, the consequences of our moral and immoral behavior resound in the world.

ADONAI SAID TO MOSES יָאִן לַאֲבֹתֵיכֶם. The Rabbis emphasized the last words of this paragraph as the prime reason for its inclusion in the Sh’mah: the remembrance of the Exodus from Egypt. In Jewish theology, the historical Exodus anticipates the redemption in the future: true freedom. The means of achieving redemption, we are taught, is remembering our responsibility to live lives that are holy.

TRULY—THIS IS OUR FAITHFUL AFFIRMATION ישועת אבותיכם. So closely was the Sh’mah linked with this next brakkah, the blessing of redemption, that the Rabbis insisted that the first word—truly—be recited along with the very last words of the Sh’mah, so we always read the (continued)
If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil—I will also provide grass in your fields for cattle—and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray to serve other gods and bow to them. Then ADONAI’s anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you.

Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, speaking of them when you sit in your home, when you walk on your way, when you lie down and when you rise up; inscribe them upon the doorposts of your home and on your gates. Then the length of your days and the days of your children, on the land that ADONAI is giving you.

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

Faithfulness:

An Interpretive Translation

If you faithfully obey My laws today, and love Me, I shall give you your livelihood in good time and in full measure. You shall work and reap the results of your labor, satisfied with what you have achieved. Be careful, however. Let not your heart be seduced, lured after false goals, seeking alien ideals, lest God’s image depart from you and you sink into dissoluteness and lose your joyous God-given heritage.

—André Ungar

Truly—

This is our faithful affirmation, binding on us: that Adonai is our God and there is none other, and we, Israel, are God’s people. God redeems us from earthly rulers, our sovereign delivers us from the hand of all tyrants, God brings judgment upon our oppressors, retribution upon all our mortal enemies,
The reality is that the cost of achieving freedom may be violence. America, for instance, won its independence through revolution. In the Italian liturgical tradition, this sentence is omitted on Shabbat, since it is not considered to be in keeping with the peaceful mood of the day.

Miriam. After the deliverance at the Sea, we are told that Moses led the men in song and Miriam led the women in response, joyously singing "Who is like You..."

Who is like You? Exodus 15:11.


Adonai has rescued. Jeremiah 31:11.

Redeemed. The verb is in the past tense, unlike all the other b'rakhot of the Sh'ma, which are in the present tense. It is as if a community that truly is able to recite the Sh'ma together must already have been redeemed.

(Adapted from Franz Rosenzweig)
God performs wonders beyond understanding, marvels beyond all reckoning.

*God places us among the living, not allowing our steps to falter, and leads us past the false altars of our enemies.*

God exalted us above all those who hated us, avenged us with miracles before Pharaoh, offered signs and wonders in the land of Egypt.

*God smote, in anger, all of Egypt’s firstborn, brought Israel from its midst to lasting freedom, led them through the divided water of the Sea of Reeds.*

As their pursuing enemies drowned in the depths, God’s children beheld the power of the Divine; they praised and acknowledged God’s name, willingly accepting God’s rule.

Then Moses, Miriam, and the people Israel joyfully sang this song to You:

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

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

Your children recognized Your sovereignty, as You split the sea before Moses. “This is my God,” they responded, and they said:

> “ADONAI will reign forever and ever.”

> Adonai yimlokh l’olam va-ed.

And so it is written: “ADONAI has rescued Jacob and redeemed him from the hand of those more powerful than he.”

*Barukh atah ADONAI, who redeemed the people Israel.*
We rise.

ON SHABBAT WE RECITE:

Weep not for men and women of heaven,
Herem men and women of earth,
And perish, shall it not
Shall bless men and women of heaven.
Weep not for men and women of heaven.

Nighttime may provoke fear: Who will protect us as we sleep? Will we wake up? We beseech God to protect us from those threatening forces that we can see, as well as from those we cannot observe. Ten verbs are enunciated in this prayer, creating a powerful drama of motion and movement, an expression of the will to live.

EVI L FORCES שָׂטָן. “Satan,” in the Bible, is a term generally used to refer either to evil impulses or to a celestial adversary, but never to a fallen angel.

CANOPY OF PEACE סֻכַּת שָׁלוֹם. This phrase is not found in the Bible but may allude either to Amos 9:11, where the prophet sees the rebuilding of the fallen sukkah of David as an image of redemption, or to Psalm 27:5, where the poet prays to be hidden in God’s sukkah, protected from enemies, while gazing peacefully at God’s countenance.

JERUSALEM יְרוּשָׁלָֽיִם. In Jewish thought, the peace of Jerusalem symbolizes universal peace.


AND RESTED וַיִּנָּפַשׁ. Or: “was refreshed.” The basic root meaning of this verb is “to breathe” and it is related to the noun נשא (neshakh), “life” or “soul” (i.e., that which breathes). When one rests, one infuses oneself with a new breath of life. The peculiarity of the phrasing of this verse gave birth to the idea of the נְשָׁמָה יְתֵרָה (n’shamah y’teirah), the “additional soul” granted us on Shabbat. (Reuven Hammer)
**Second B’rakhah after the Sh’ma: Peace in the Night**

Allow us, ADONAI our God, to sleep peacefully and to awaken again to life, our sovereign.

*Spread over us Your canopy of peace,*  
*restore us with Your good counsel,*  
*and save us for the sake of Your name.*

Shield us: Remove from us enemies and pestilence, sword, starvation, and sorrow, and remove the evil forces that surround us.

*Shelter us in the shadow of Your wings,*  
*for You, God, watch over and deliver us,*  
*and You are the Sovereign, merciful and compassionate.*

Ensure our going and coming for life and peace, now and forever.  
*May You spread over us Your canopy of peace.*

Barukh atah ADONAI, who spreads the canopy of peace over us, and over all the people Israel, and over Jerusalem.

**Biblical Sanctification of the Day**

*We rise.*

**ON SHABBAT WE RECITE:**

The people Israel shall observe the Shabbat, to maintain it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days ADONAI made the heavens and the earth, and on the seventh day, ceased from work and rested.

*V’sham’ru v’nei yisra.el et ha-shabbat,*  
*la-asot et ha-shabbat l’dorotam b’rit olam.*

Beini u-vein b’nei yisra-el ot hi l’olam,  
*ki sheishet yamim asah Adonai et ha-shamayim v’et ha-aretz,*  
*u-va-yom ha-sh’vi.i shavat va-yinnafash.*
On each holy day and every Shabbat, a biblical passage relating to the special character of the day is inserted before the Amidah of the evening service. The Rabbis understood this verse from Psalms as referring to Rosh Hashanah because it mentions the shofar’s being sounded on the new moon. They may also have had in mind the dual meaning of the word מִשְׁפָּט, here translated as “ordinance.” It can also mean “judgment,” and Rosh Hashanah is the day on which the world is judged.

KADDISH. This Kaddish marks the break between the recitation of the Sh’mi and Its Blessings, the public declaration of our faith, and the more private, introspective part of our liturgy, the Amidah.

MAY GOD’S GREAT NAME. The seven words of this response are an almost exact Aramaic translation of the Hebrew refrain commonly used in the ancient Temple in Jerusalem, בָּרוּךְ שֵׁם כְּבוֹד מַלכוּתוֹ לְעוֹלָם וָעֶד “Praised be the name of the One whose glorious sovereignty is forever and ever.” This is familiar to us today as the response following the first verse of the Sh’mi.

TRULY FAR BEYOND. Distinctively during the High Holy Day period, Ashkenazic versions of the Kaddish emphasize God’s sovereignty by repeating the word l’eilla, “beyond.” Evidently that was already an alternate version of this prayer, given that some Jewish communities, including those of Rome and Yemen, repeat the word l’eilla all year long. Ashkenazim preserved both versions—reciting one year round, the other from Rosh Hashanah through Yom Kippur.
Sound the shofar on our feast day, on the new moon, when it is hidden. For it is Israel’s law, a decree of the God of Jacob.

*Tik*u *va-hodesh* *shofar, ba-keseh l’yom haggeinu.
*Ki hok l’yisra-el hu, mishpat leilohei ya-akov.*

**Hatzi Kaddish**

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

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

*Y’hei sh’meih rabba m’varakh l’alam u-l’almei almayya.*

May the name of the Holy One be acknowledged and 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.*
We recite this Silent Amidah at the evening and morning services of Rosh Hashanah.

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

When reciting the words brakhot on this page, we customarily bend the knees and bow, standing up straight by the time we reach the word שמים. We repeat these motions at the end of the first brakhoth when we come to the words ברכת אבות. The sign denotes the places to bow.

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

BENDING THE KNEES AND BOWING. The Babylonian Talmud encourages us to pay attention to the movement of each of our vertebrae as we bow, enabling us to focus on the miracle of our bodies’ construction. We stand up straight when we reach God’s name, for we speak to God face to face (Berakhot 28b). The Talmud confined bowing to the beginning and the end of this first brakhot and to the beginning and end of the next-to-last brakhot, which thanks God for the gift of life (Berakhot 34b).

Adonai, Open My Lips. Isaiah 5:17, where prayer is exalted over sacrifice.

God of Abraham. Why don’t we say eloheinu melekh ha-olam, “ruler of time and space,” as part of the opening brakhot as we do with every opening brakhot, but immediately proceed to “God of Abraham”? Because Abraham was the first to discover that God is the ruler of the entire universe, by mentioning him we also acknowledge God’s sovereignty.

God of Sarah. Many congregations add the names of the four patriarchs at the beginning of this brakhot because of their significance as founders of our people and as part of our effort to reclaim women’s voices and to honor women’s experiences.

Great, Mighty, Awe-Inspiring. This phrase is a quotation from Deuteronomy 10:17–18, where God’s might is characterized by beingfriend of the stranger, the widow, and the orphan.

Redeemer. Judaism’s messianic impulse reminds us that the world, as broken as it sometimes appears, is ultimately perfectible; God’s teachings, carried out by us, will help the world achieve such perfection. Some liberal prayerbooks use the word גוולה (gullah), “redemption,” in place of “redeemer,” to de-emphasize the role of any single individual in facilitating the world’s healing.
THE SILENT AMIDAH

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

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

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

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

First B’rakhah: Our Ancestors

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

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

Meditation on Prayer

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

—ISAAC ARAMA

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

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

—A HASIDIC TEACHING
Remember us. This brief prayer is the first of four that are added on the ten days of the High Holy Day season. Each of the four phrases of this short addition ends with the word חַיִּים (hayyim), “life.”

**Shield of Abraham** 

**Guardian of Sarah** 
פּוֹקֵד שָׂרָה. Or: “the One who remembered Sarah” (after Genesis 21:1). We, who stand here today, are the fruit of God’s promise to Abraham and Sarah.

**Support the Falling** 

**Heal the Sick** 
רוֹפֵא חוֹלִים. After Exodus 15:26, following God’s self-description there as “the One who heals.”

**Loosen the Chains of the Bound** 

**Brings Death and Life** 
מֵמִית וּמְחַיֵּה. 1 Samuel 2:6.

**Who Is Like You, Source of Compassion** 
מִי כָּמֹךָ אַב הָרַחֲמִים. Jewish mystical tradition highlights the theological tension between God’s qualities of power and strict judgment, גְּבוּרָה (g’vurah), and God’s qualities of mercy and lovingkindness, חֶֽסֶד (hesed). Throughout the year, this br’akhah reminds us that God is unsurpassed in power. At this season of judgment, we add this line to remind us—and God—that God is also unsurpassed in mercy.

**Gives Life to the Dead** 
מְחַיֵּה הַמֵּתִים. Over the millennia, many Jewish perspectives on the afterlife have been proposed. Many sages (including Saadiah Gaon, 10th century, and Maimonides, 12th century) caution against speculation about the specific implications of the doctrine of bodily resurrection of the dead. They understand it to be an articulation of God’s supreme power: God cares even for the dead.

Holy. We become holy when we imitate God’s qualities: “As God is called ‘merciful’ so should you be merciful . . . as God is called ‘righteous’ and ‘loving,’ so should you be righteous and loving” (Babylonian Talmud, Sotah 14a).
**Immortality**

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

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

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

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

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

—ROBERT SCHEINBERG

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

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**Second B’rakhah: God’s Saving Care**

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

You sustain the living through love,
and with great mercy give life to the dead.

You support the falling,
heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

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

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

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

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**Third B’rakhah: God’s Holiness**

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

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

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

(adapted from Reuven Hammer)

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


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

ADONAI WILL REIGN FOREVER. ימלך יהוה לנצח. Psalm 146:10.

In concluding the brakhah, this verse highlights its themes as expanded on the High Holy Days: We await the day when earthly powers become subservient to the divine ideals of justice and righteousness.

THE HOLY SOVEREIGN. The rest of the year, this brakhah concludes with the words הנalto הקדוש, “the Holy God.” God’s sovereignty is a central theme of the High Holy Days.

ADONAI TZ’VA-OT WILL BE EXALTED. Isaiah 5:16. In concluding the brakhah, this verse highlights its themes as expanded on the High Holy Days: We await the day when earthly powers become subservient to the divine ideals of justice and righteousness.
May All Be Bound Together
The purpose of creation is not division, nor separation. The purpose of the human race is not a struggle to the death between classes, between nations. Humanity is meant to become a single body. . . . Our purpose is the great upbuilding of unity and peace. And when all nations are bound together in one association living in justice and righteousness, they alone for each other. —Martin Buber

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

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

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

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

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

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

Barukh atah ADONAI, the Holy Sovereign.
AT THE CONCLUSION OF SHABBAT:

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

All services continue:

Calling us by your great and holy name 
מִשְׁמֶךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵֽינוּ קָרָֽאתָ
The name “Israel” means “wrestling with God” (Genesis 32:28). Our relationship with God is part of our self-definition as Jews.

CONCLUSION OF SHABBAT

At the conclusion of Shabbat: 
הַשְּׁבִיעִי קֹֽדֶשׁ מִּי
The standard prayer emphasizes the difference between the holiness of Shabbat and the weekday. Since Rosh Hashanah is not an ordinary weekday but itself a holy day, this alternative prayer focuses on the differentiation between the holiness of Shabbat and the holiness of the festivals.
**Fourth B’rakhah: The Holiness of Rosh Hashanah**

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

**AT THE CONCLUSION OF SHABBAT:**

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

**All services continue:**

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

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

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**You Have Chosen Us**

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

—DAVID WOLPE (adapted)
אֶת־הָעֲבוֹדָה לִדְבִיר בֵּיתֶֽךָ

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

YOUR DIVINE PRESENCE

The Hebrew word shekhinah has been used for centuries to refer to God’s immanence, the presence of God that is felt in the world. The word shekhinah is grammatically feminine. Accordingly, Jewish mystical tradition has tended to personify as female the Divine Presence, who is known as the Shekhinah.
Our God and God of our ancestors: May You be exalted over the entire universe in Your glory, may You be raised up over all the earth in Your splendor, and may You manifest Yourself to all the inhabitants of the world in the majestic beauty of Your strength. Then all creatures will know that You created them; all living things will understand that You gave them life; and everything that breathes will proclaim: ADONAI, the God of Israel, is sovereign, ruling over all.

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

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

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

Sixth B’rakhah: Gratitude for Life and Its Blessings
We thank You, You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation. From one generation to the next we thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment— evening, morning, and noon.

You are the One who is good, whose mercy is never-ending; the One who is compassionate, whose love is unceasing. We have always placed our hope in You.

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

—BAHYA IBN PAKUDA

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

—THE ZOHAR

Your Miracles That Accompany Us Each Day
The 20th-century Hasidic master, the Netivot Shalom, remarks that each day we are confronted with new tasks of repair of the world, but each day God renews creation and so there is a new energy that we may call on for the new day.
MAY YOUR NAME BE PRAISED AND EXALTED

In the language of the Bible and the prayerbook, “God’s name is exalted” when we acknowledge God, recognize God’s goodness in creation, and act to enable God’s justice and compassion to be visible in the world.

AND INSCRIBE

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

IN THE BOOK OF LIFE

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

WHO BRINGS PEACE

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

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

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

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

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

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

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

**Seventh B’rakhah: Prayer for Peace**

*In the evening, we say:*

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

*In the morning, we say:*

Grant peace to the world:
goodness and blessing, grace,
love, and compassion to us
and all the people Israel. Bless
us, our creator, united as one
in the light of Your counte-
nance; 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.

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All services continue:

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

*Barukh atah ADONAI, who brings peace.*
On the first day the following may be added:

מִאֱקְדֻוו הָרַמַחֲתָֽדָּל,ֶלֶלֶל יַעֲשֹׁה הָלוֹא הַיְהוָה פֶּתַח לַפְּרֹתַךְ, יַעֲשֹׁה הָלוֹא הַיְהוָה פֶּתַח לַפְּרֹתַךְ.

כְּלֵד הַחֹזֶהֶבְסִֽים יִלְּבָשֶ‏ָֽם מְשַׁמְחָ֑ה,ֶלֶלֶל יַעֲשֹׁה הָלוֹא הַיְהוָה פֶּתַח לַפְּרֹתַךְ, יַעֲשֹׁה הָלוֹא הַיְהוָה פֶּתַח לַפְּרֹתַךְ.

וְלִמְקַלְלַי לְיִרְאָה לְמַֽעַן חַיִּים, צֵרְבּוֹ וּפִי וּוְאִמּוֹ לָמְךָ, וְזַכֵּֽנִי שֻׁנָּן וּפָלָם לוֹמֵן, וְעַל וְזַכֵּֽנִי שֻׁנָּן וּפָלָם לוֹמֵן. שָׂפָתַי בּוֹ מַאֲמָרֶֽךָ, וֹני וּנְבִים וְכׇל־הַחוֹזֶהֶבְסִֽים יִלְּבָשֶ‏ָֽם מְשַׁמְחָ֑ה, יַעֲשֹׁה הָלוֹא הַיְהוָה פֶּתַח לַפְּרֹתַךְ, יַעֲשֹׁה הָלוֹא הַיְהוָה פֶּתַח לַפְּרֹתַךְ.

KJV: My God, You are the light of my life. See light for in your light do we see light. Psalms 36:10.

On the second day the following may be added:

יְהֵי לְדָעַךְ לְפָנֶֽיךָ, מִלְּפָנֶֽיךָ וְהָאֵר עִלְּיִהְיֶה שׁלֵמָה וְלֶעָתִיד לֶעָתִיד אִמָּרֶֽךָ, וּבְאוֹרְךָ נִרְאֶה אוֹר יְהִי רָצוֹן וְיְהִי רָצוֹן לְפָנֶֽיךָ, מְקַמְּרָה יְדִידֶֽךָ, עֶלְי הַיְהוָה אֱלֹהַי מִלְּפָנֶֽיךָ. שְׂפָתַי בּוֹ מַאֲמָרֶֽךָ, וֹני וְכׇל־הַחוֹזֶהֶבְסִֽים יִלְּבָשֶ‏ָֽם מְשַׁמְחָ֑ה, יַעֲשֹׁה הָלוֹא הַיְהוָה פֶּתַח לַפְּרֹתַךְ, יַעֲשֹׁה הָלוֹא הַיְהוָה פֶּתַח לַפְּרֹתַךְ.

May the words be for you a lamp on your path and a light to your feet. Psalms 119:15.

בֹּאֲרוּ נַפְּלִי. בֹּאֲרוּ נַפְּלִי לֹא הָפֵר בּוֹ יִהְיֶה שׁלֵמָה וְלֶעָתִיד לֶעָתִיד אִמָּרֶֽךָ, וּבְאוֹרְךָ נִרְאֶה אוֹר יְהִי רָצוֹן וְיְהִי רָצוֹן לְפָנֶֽיךָ, מְקַמְּרָה יְדִידֶֽךָ, עֶלְי הַיְhוָה אֱלֹהַי מִלְּפָנֶֽיךָ. שְׂפָתַי בּוֹ מַאֲמָרֶֽךָ, וֹני וְכׇל־הַחוֹזֶהֶbְסִֽים יִלְּבָשֶ‏ָֽם מְשַׁמְחָ֑ה, יַעֲשֹׁה הָלוֹא הַיְhוָה פֶּתַח לַפְּרֹתַךְ, יַעֲשֹׁה הָלוֹא הַyיְhוָה פֶּתַח לַפְּרֹתַךְ.

SEE LIGHT FOR IN YOUR LIGHT DO WE SEE LIGHT. Psalms 36:10.

On Rosh Hashanah morning, continue on page 81.

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

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

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

On Rosh Hashanah morning, continue on page 81.
Version with Patriarchs and Matriarchs:

בְּרֹכּוֹת אָתָה יְهوּדָתָא, אֵלְהֵן אֲבֹותֵינוּ [אַמָּתְנוֹת], אֲבֹתֵינוּ אֲבֹהַיָּמָה, אֲבֹתֵינוּ יִהְיוּ, אֲבֹתֵינוּ יִקְבֹּל, אֲבֹתֵינוּ רְבֹקִי, אֲבֹתֵינוּוּ נְפֹרָא, אֲבֹתֵינוּ נְפֹרָא, אֲבֹתֵינוּ נְפֹרָא, אֲבֹתֵינוּ נְפֹרָא, אֲבֹתֵינוּ נְפֹרָא.

Version with Patriarchs:

בְּרֹכּוֹת אָתָה יְהוּדָתָא, אֵלְהֵן אֲבֹותֵינוּ [אַמָּתְנוֹת], אֲבֹותֵינוּ אֲבֹהַיָּמָה, אֲבֹותֵינוּ יִהְיוּ, אֲבֹותֵינוּ יִקְבֹּל, אֲבֹותֵינוּ רְבֹקִי, אֲבֹותֵינוּוּ נְפֹרָא, אֲבֹותֵינוּ נְפֹרָא, אֲבֹותֵינוּ נְפֹרָא, אֲבֹותֵינוּ נְפֹרָא, אֲבֹותֵינוּ נְפֹרָא.

When Rosh Hashanah falls on Shabbat:

When rosh hashanah falls on Shabbat:

ויִכְלַל הָשָּׁמֵי וַהָאָרֶץ וְכָל־צִבָּאָם.

ויִכְלַל הָשָּׁמֵי וַהָאָרֶץ וְכָל־צִבָּאָם.

כְּלָל אֲבֹותֵינוּ בְּיוֹם שָׁבָתָא, מַלָּכָאֵי הח' לִשְׁתַּעֲשֵׁה.

כְּלָל אֲבֹותֵינוּ בְּיוֹם שָׁבָתָא, מַלָּכָאֵי הח' לִשְׁתַּעֲשֵׁה.

וַשַּׁבַּת בְּיוֹם הַשָּׁבָתָא מַלָּכָאֵי הַשָּׁבָתָא לִשְׁתַּעֲשֵׁה.

וַשַּׁבַּת בְּיוֹם הַשָּׁבָתָא מַלָּכָאֵי הַשָּׁבָתָא לִשְׁתַּעֲשֵׁה.

וֶהָלָכֵי יִבְרָאֵל וְהַקְּצֵׁי בְּרָצָה שָׁבָתָא, וַיְשַׂמֵּה אֶל הָאֱלֹהִים שָׁבָתָא.

וֶהָלָכֵי יִבְרָאֵל וְהַקְּצֵׁי בְּרָצָה שָׁבָתָא, וַיְשַׂמֵּה אֶל הָאֱלֹהִים שָׁבָתָא.

כְּלֵי בְּשַׁבָּת מַלָּכָאֵי הַשָּׁבָתָא אֲשֶׁר בָּרָא אֲבֹותֵינוּ לַעֲשָׂה.
When Rosh Hashanah falls on Shabbat:

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work, ceasing from all work on the seventh day. Then God blessed the seventh day, making it holy, because on it, God had ceased from all the work of creation.

Va-y’khullu ha-shamayim v’ha-aretz v’khol tz’va-am. Va-y’khal Elohim ba-yom ha-sh’vi-i m’lakhto asher asah, va-yishbot ba-yom ha-sh’vi-i mi-kol m’lakhto asher asah. Va-y’varekh Elohim et yom ha-sh’vi-i va-y’kaddeish oto, ki vo shavat mi-kol m’lakhto, asher bara Elohim la-asot.

Version with Patriarchs:

Barukh atah ADONAI, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awe-inspiring, transcendent God, Creator of heaven and earth.

Version with Patriarchs and Matriarchs:

Barukh atah ADONAI, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, great, mighty, awe-inspiring, transcendent God, Creator of heaven and earth.

God, who promised protection to our ancestors and assures life to the dead, the incomparable holy sovereign, desired to give rest to the people Israel and so provided them with the holy Shabbat. We worship in awe and reverence in God’s presence and offer thanks, each day, always, to God. The source of blessings, the master of peace, God, whom we praise, sanctifies Shabbat, blesses the seventh day, and provides sacred rest to a people overflowing with joy, as a symbol of the work of creation.

Magein avot bi-d’varo, m’hayyeih meitim b’m’amoro, ha-melekh ha-kadosh she-ein kamohu, ha-meini-aḥ l’ammo b’yom shabbat kodsho, ki vam ratzah l’hani-aḥ la-hem. L’fanav na-avod b’yir-ah va-fahad, v’nodeh li-sh’mo b’khol yom tamid. M’on ha-b’rakhot, El ha-hoda-ot, adon ha-shalom, m’kaddeish ha-shabbat u-m’vareikh sh’vi i, u-meini-aḥ bi-k’dushah l’am m’dush’nei oneg, zeikher l’ma-aseih v’reishit.

Our God and God of our ancestors, embrace our rest.

Make us holy through Your mitzvot and let the Torah be our portion.

Fill our lives with Your goodness and gladden us with Your triumph.

Purify our hearts to serve You faithfully.

ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people Israel, who sanctify Your name, may find rest on this day.

Barukh atah ADONAI, who makes Shabbat holy.
Kaddish Shalem

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

Peace . . . Harmony

Originally marking the end of the service, this prayer ends with thoughts of peace.

And to All who Dwell on Earth

Our mahzor follows the liturgical practice begun in some earlier Conservative movement prayerbooks by adding these words after mentioning Israel. (See, for example, the Shalom Rav prayer just recited at the end of the Amidah, page 16, above.)

At many moments in the liturgy, prayers focus on "Israel" or "the people of Israel." The 20th-century philosopher Emmanuel Levinas pointed out that the designation "Israel" focuses our attention outward into the broader world of humanity and all those to whom we owe an ethical obligation of caring. In our prayers, we may move among various understandings of "Israel": Israel as Jewish community, Israel as national home, and Israel as symbolic of all those who uphold an ethical universe.
Kaddish Shalem

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

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

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

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

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

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

Oseh shalom bi-m’romav hu ya-aseh shalom aleinu v’al kol yisra-el [v’al kol yosh’vei teiveil], v’imru amen.
KIDDUSH. Every Shabbat and festival is sanctified by a \textit{b'rakhah} recited over wine and a second \textit{b'rakhah} centered on the holiness of the day. When a festival begins or continues after Shabbat, a \textit{b'rakhah} is recited over a lit candle as well as a \textit{b'rakhah} formally marking the end of Shabbat. Unlike Shabbat, the use of fire is permitted on the festival, save that rather than kindling a new flame, the fire is passed from one already kindled.

LOVINGLY \ldots WITH LOVE

The holy day is seen as a gift from God—a special moment in the relationship between God and Israel, a time when the love between God and Israel is self-evident. Each weekly Shabbat is also a moment of personal quiet and rest as well as communal prayer and study, on which it is possible to experience the spiritual in one’s life; thus the Kiddush also uses the word “love” in connection with Shabbat.

On Saturday night, we add the following two \textit{b'rakhot}. While reciting the first, we view our upraised fingers in the light of the holy day candles.

\begin{itemize}
  \item \textit{Birkhat Hamazon}
  \item \textit{Birkhat Hamazon}
\end{itemize}

\begin{itemize}
  \item \textit{Birkhat Hamazon}
  \item \textit{Birkhat Hamazon}
\end{itemize}

On all nights, we conclude:

\begin{itemize}
  \item \textit{Birkhat Hamazon}
  \item \textit{Birkhat Hamazon}
\end{itemize}

\begin{itemize}
  \item \textit{Birkhat Hamazon}
  \item \textit{Birkhat Hamazon}
\end{itemize}
We rise.

*Barkh atah ADONAI*, our God, ruler of time and space, who creates the fruit of the vine.

*Barkh atah Adonai eloheinu melekh ha-olam, borei p’ri ha-gafen.*

*Barkh atah ADONAI*, our God, ruler of time and space, who has chosen and distinguished us by sanctifying our lives with the commandments. With love, You have bestowed on us, ADONAI our God, [this Shabbat and] this Day of Remembrance, a day for [recalling] the shofar sound [with love], a day for holy assembly and for recalling the Exodus from Egypt. For You have chosen us, sanctifying us among all people, and Your faithful word endures forever. *Barkh atah ADONAI*, ruler of all the earth, who makes [Shabbat,) the people Israel and the Day of Remembrance holy.

*Barkh atah Adonai eloheinu melekh ha-olam, asher bahar banu mi-kol am v’rom’manu mi-kol lashon, v’kid’sha mi-kol ha-amim, u-d’var’kha emet v’kayyam la-ad. Barukh atah Adonai, melekh al kol ha-aretz m’kaddesh [ha-shabbat v’] yisra-el v’yom ha-zikkaron.

On Saturday night, we add the following two *b’rakhot*. While reciting the first, we view our upraised fingers in the light of the holy day candles.

*Barkh atah ADONAI*, our God, ruler of time and space, who creates the lights of fire.

*Barkh atah Adonai eloheinu melekh ha-olam, borei m’orei ha-eish.*

*Barkh atah ADONAI*, our God, ruler of time and space, who distinguishes the sacred from the everyday, light from darkness, Israel from the nations, and Shabbat from all other days. As You distinguished between Shabbat and the festivals, imbuing the seventh day with a sanctity above all other days, so have You distinguished and endowed Your people Israel with Your holiness. *Barkh atah ADONAI*, who distinguishes one holy day from another.

*On all nights, we conclude:*

*Barkh atah ADONAI*, our God, ruler of time and space, for granting us life, for sustaining us, and for bringing us to this moment.

*Barkh atah Adonai eloheinu melekh ha-olam, she-heheyanu v’kiy’manu v’higi-anu la-z’mann ha-zeh.*
On that day ADONAI shall be one. From the Song at the Sea, Exodus 15:18.

In reciting the Sh’mah, we declare that God is one. Through our prayer we hope to make the world at one with God.

ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY

The phrase "on that day ADONAI shall be one" (l’takken olam) was understood to mean "to repair the world," to be partners with God in achieving a time of peace and righteousness. Even earlier, Maimonides (12th century) had argued that the single most important characteristic of God’s sovereignty would be an end to one people dominating another.

ADONAI WILL REIGN FOREVER AND EVER

From the Song at the Sea, Exodus 15:18.
CONCLUDING PRAYERS

_Aleinu_

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

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

_Aleinu l'shabbei-ah la-adon ha-kol, la-teit g’dullah l’yotzeir b’reishit, she-lo asanu k’goyei ha-aratzot, v’lo samanu k’mishp’hot ha-adamah, she-lo sam helkeinu ka-hem, v’goraleinu k’khol hamonam._

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 yiyyeh Adonai ehad, u-sh’mo ehad._
The custom of mourners reciting Kaddish began sometime after the 11th century. Though its origin is obscure, it has become an essential element of Jewish prayer. It is not a private prayer; rather, it is recited in community with a minyan present. In that context the mourner affirms that tragedy has not separated him or her from God or the Jewish people, and, in turn, the communal response then constitutes a way of acknowledging the mourner.

Some congregations recite Mourner’s Kaddish after Aleinu; some, after the recitation of Psalm 27 (next page).

### KADDISH

Some congregations recite Mourner’s Kaddish after Aleinu; some, after the recitation of Psalm 27 (next page).
A Kavvanah for Kaddish

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

The Blessing of Memory

It is hard to sing of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and nothing but memory can fill the emptiness their passing leaves behind.

But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no one is really alone; those who live no more echo still within our thoughts and words, and what they did is part of what we have become.

We do best homage to our dead when we live our lives most fully, even in the shadow of our loss. For each of our lives is worth the life of the whole world; in each one is the breath of the Divine. In affirming God we affirm the worth of each one whose life, now ended, brought us closer to the source of life, in whose unity no one is alone and every life finds purpose.

―CHAIM STERN

Some congregations recite Mourner’s Kaddish after Aleinu; some, after the recitation of Psalm 27 (next page).

Mourner’s Kaddish

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

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

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

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

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

Mourners and those observing Yahrzeit:

Yitgadal v’yitkaddash sh’mei rabba, b’alma di v’ra, ki-r’uteih, v’yamlikh malkhuteih b’hayyeikhon u-v’yomeikhon u-v’hayyei d’khol beit yisra-el, ba-agala u-viz’man kariv, v’imru amen.

Congregation and mourners:

Y’hei sh’mei rabba m’varakh l’alam u-l’almei almayya.

Mourners:

Yitbarakh v’yishtabbah v’yitpa-ar v’yitromam v’yitnasseei v’yit-haddar v’yit-allelh v’yit-hallal sh’mei d’kudsha, b’rikh hu, l’eilla l’eilla mi-kol birkhata v’shirata tushb’hata v’nehamata da-amiran b’alma, v’imru amen.

Y’hei sh’lama rabba min sh’mayya v’hayyim aleinu v’al kol yisra-el, v’imru amen.

Oseh shalom bi-m’romav hu ya-aseh shalom aleinu v’al kol yisra-el [v’al kol yosh’ei teiveil], v’imru amen.
Some congregations recite Mourner’s Kaddish after the recitation of this psalm; see previous page.

Moses). The practical manifestation of God’s turning away would be the abandonment of the person to the enemies gathered about.  (Robert Alter)

PSALM 27 is recited on each of the ten days from Rosh Hashanah to Yom Kippur. It has also become customary to recite it during the entire month before Rosh Hashanah, in preparation for the High Holy Days. In mystical Jewish tradition, the days of judgment are extended through the seventh day of Sukkot, known as Hoshana Rabbah, and so the psalm is recited until then.

Psalms 27 expresses two opposite feelings, each of which may be felt on this day. From the very beginning, the psalmist expresses absolute faith in God, culminating in the striking sentence: “Though my father and mother abandon me, Adonai will gather me in….” But at the same time, the psalmist experiences God’s absence—the speaker longs to “see God,” yet receives no response to this longing. The poem’s last line leaves us with a thin, consoling thread of hope, making us realize, perhaps, how much our lives depend on faith.

DO NOT HIDE YOUR FACE FROM ME אַלּוּלָה יִתְנַשֶּׁר וְאֵלָה יִתְנַשֶּׁר “Face” suggests “presence”; the concrete metaphor serving the poet more than the abstract sense behind it. The speaker desperately seeks God’s face (a privilege denied...
A Psalm for the Season of Repentance—Psalm 27

A PSALM OF DAVID.

ADONAI is my light and my help. Whom shall I fear?
ADONAI is the stronghold of my life. Whom shall I dread?

When evil people assail me to devour my flesh
it is they, my enemies and those who besiege me,
who stumble and fall.
Should an armed camp be arrayed against me,
my heart would show no fear;
should they war against me, of this I would be sure.

One thing I ask of ADONAI—this I seek:
to dwell in the House of God all the days of my life,
to behold God’s beauty and visit in God’s sanctuary.

Ah . at sha·alti mei∙eit Adonai, otah avakkeish
shivti b’veit Adonai, kol y’mei hayyai
la-hazot b’n’o-am Adonai u-l’vakkeir b’heikhalo.

Were God to hide me in God’s sukkah on the calamitous day,
were God to enfold me in the secret recesses of God’s tent,
I would be raised up in a protecting fort.

Now, I raise my head above the enemies that surround me,
and come with offerings, amidst trumpet blasts, to God’s tent,
chanting and singing praise to ADONAI.

ADONAI, hear my voice as I cry out;
be gracious to me, and answer me.

It is You of whom my heart said, “Seek my face!”
It is Your presence that I seek, ADONAI.

Do not hide Your face from me; do not act angrily toward me.
You have always been my help; do not forsake me;
do not abandon me, my God, my deliverer.

Though my father and mother abandon me,
ADONAI will gather me in.

Show me Your way, ADONAI, and lead me on a straight path despite those arrayed against me.

Do not hand me over to the grasp of those who besiege me;
for false witnesses and those who seek ill have risen against me.

If only I could trust that I would see God’s goodness
in the land of the living . . .

Place your hope in ADONAI.
Be strong, take courage, and place your hope in ADONAI.

Some congregations recite Mourner’s Kaddish after the recitation of this psalm; see previous page.
Yigdal. This song was written by Daniel ben Yehudah of Rome in the 14th century. It is a poetic summary of Maimonides’ thirteen articles of faith. Although it has become a popular hymn, recited both before the morning blessings and at the conclusion of many services, there have always been objections to its use since many have argued that Judaism cannot be reduced to thirteen articles of faith. Some have altered the last lines, objecting to the affirmation that the dead will one day be resurrected.

In at least one of the cities of Hungary, the Hevra Kaddisha (Burial Society) would proceed from house to house on the 7th day of Adar, the legendary anniversary of the birth and death of Moses, and would sing Yigdal, repeating the last stanza declaiming the resurrection of the dead.

(Macy Nulman)
Maimonides’ Thirteen Articles of Faith

God is Creator.
God is one, unique, eternal.
God is incomparable, with neither body nor form.
God precedes all and is beyond all.
Only God is to be worshipped.
The words of the prophets are true.
Moses was the spiritual ancestor of all the prophets.
The Torah was given to Moses.
The Torah is immutable.
God, as Creator, knows our deeds and thoughts.
Reward and punishment issue from God.
The Messiah will come.
God, in God’s own time, will give life to the dead.

Traditional High Holy Day Greeting

May you be inscribed and sealed for a good year.

L’shanah tovah tikatei v’teiḥateimu.
Candlelighting

On the first night, we light candles eighteen minutes before sunset, as on Shabbat. On the second night, we light candles from an existing flame after nightfall. It is traditional to light a minimum of two candles, although some light more, corresponding to the number of people in one's family.

After lighting the candles, we customarily cover our eyes while reciting the following two b’rakhot, which we recite on both nights:

בַּרְקוּﬠַ הַאֲתָה יְהֹוָה אלֹהֵינוּ מִלֵּךְ הָעָלָמִים הֵשֵׁא קְדָשָׁנּוּ

Barukh atah Adonai, our God, ruler of time and space, who has made us holy through mitzvot and instructed us to light the [Shabbat and] festival candles.

Barukh atah Adonai, eloheinu melekh ha-olam, asher kid’shanu b’mitzvotav v’tzivvanu l’hadlik neir shel [shabbat v’shel] yom tov.

בַּרְקוּﬠַ הַאֲתָה יְהֹוָה אלֹהֵינוּ מִלֵּךְ הָעָלָמִים שֶׁחָיָנוּ וְקִיֹּמָנוּ
וּעֲמֵנוּ לְמֵצְוָיָן שֵׁל.

Barukh atah Adonai, our God, ruler of time and space, for granting us life, for sustaining us, and for bringing us to this moment.

Barukh atah Adonai, eloheinu melekh ha-olam, she-hehheyanu v’kiy’manu v’higgi’anu la-z’man ha-zeh.

ROSH HASHANAH EVE. Beginning on the new moon of Tishrei, Rosh Hashanah lasts for two days in both the Land of Israel and the Diaspora. In ancient times there was doubt about the exact starting date of the new month. Today, when we follow a precise calendar rather than astro-nomical observations to determine the date of Rosh Hashanah, we nevertheless preserve the tradition of celebrating two days. To justify the recitation of the prayer Sheheh’eyanu (the blessing over new events and things) on the eve of the second night, it is customary to wear new clothing and eat new fruits at the evening meal.

LIGHT THE CANDLES. T’chinnah (תְּחִנּוֹת) are prayers, mostly from the European Yiddish tradition, written by or for women as introductions to rituals and statutory prayers. T’chinnah (tkhines in Yiddish) often have a deeply personal character and may serve as a model for our own personal prayers. The t’chinnah printed here is a contemporary prayer.

LA ORACION DE LA MUJER. A contemporary Judeo-Spanish prayer by Flory Jagoda, modeled after traditional women’s prayers for candlelighting.

BLESSING THE FAMILY. After lighting the candles, it is customary to bless the family with blessings based on biblical verses that express our hopes for peace and protection during the year ahead. For sons, we fulfill Jacob’s blessing to his grandsons Manasseh and Ephraim, in which he told them, “By you shall the people Israel invoke blessings, saying: ‘May God make you like Ephraim and Manasseh’” (Genesis 48:20). For daughters, Jews have long recited a parallel blessing naming the four matriarchs. We follow that with a recitation of the Priestly Blessing (Numbers 6:24–26).
Candlelighting
One or more of these three meditations may accompany the candlelighting.

א
With these lights we welcome (Shabbat and) Rosh Hashanah. In the glow of contrasting colors we discern the light and dark of our lives. We recall the disappointments and joys we have shared, and the hopes and intentions we now nurture for the year ahead.
—MITCHELL SILVER (adapted)

ב
T’himnah for Today
I light the candles, close my eyes, shield my face with my hands and retreat into solitude to find my way to You.
Please, a new year, fresh, a clean slate, a true beginning. A year of health and strength, work which brings sustenance and meaning, permission to rest and savor, abundant love, laughter, joy.
The same and more for my beloved family, my cherished friends. Cessation of the horrors, the throbbing of war, violence, cruelty. Peace for us, the human family, and for our home, Your world.
I chant the ancient words, uncover my face, open my eyes. I am ready for a new year.
—MALKA ALIZA BAT LEIBA

ג
La Oraion de la Mujer / The Woman’s Prayer
Kun estas kandelas arrogamos al Dio, el Dio de nuestros padres Avram, Isak y Yakov, ke muz de vida saludoza a todus miz keriduz i al mundo intero. Kun estas kandelas arrogamos al Dio, el Dio de nuestros padres Sara, Rifka, Lea e Rachel, ke muz de vida saludoza a todus miz keriduz i al mundo intero.

With these candles we pray to God, the God of our fathers Abraham, Isaac, and Jacob, to grant us good life and health to all our dear ones and the whole world. With these candles we pray to God, the God of our mothers Sarah, Rebecca, Leah, and Rachel, to grant us good life and health to all our dear ones and the whole world.
—FLORY JAGODA

Blessing the Children

For a son:

May God make you like Ephraim and Manasheh.
Y’sim’kha elohim k’efrayim v’khi-m’nasheh.

For a daughter:

May God make you like Sarah, Rebecca, Rachel, and Leah.
Y’simeikh elohim k’sarah, rivkah, raheil, v’lei-ah.

Recited for all:

Y’varekh’kha Adonai v’yishm’rekha.
Ya∙eir Adonai panav eilekha vi-hunnekka.
Yissa Adonai panav eilekha v’yaseim l’kha shalom.
Kiddush

ON SHABBAT, BEGIN HERE:

There was evening and there was morning, the sixth day. The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work, ceasing from all work on the seventh day. Then God blessed the seventh day, making it holy, because on it, God had ceased from all the work of creation.

On other days, begin here:

With the assent of teachers and friends:

Barukh atah ADONAI, our God, ruler of time and space, who has chosen and distinguished us by sanctifying our lives with the commandments. With love, You have bestowed on us, ADONAI our God, [this Shabbat and] this Day of Remembrance, a day for [recalling] the shofar sound [with love], a day
Two Personal Prayers for the New Year

Compassionate God, grant us the understanding and the will to love mercy, to live justly, and to walk humbly before You. May our hearts be open with generosity and our hands ready with kindness. May our faith in the attainment of harmony and peace for all humanity remain unshaken.

May the words of our mouths and the meditations of our hearts find expression in our lives day by day, helping us to fulfill our potential to live up to the divine image in which we are created. May all our aspirations for good be fulfilled. Amen.

—BERNARD RASKAS (adapted)

for holy assembly and for recalling the Exodus from Egypt. For You have chosen us, sanctifying us among all people, and Your faithful word endures forever. Barukh atah ADONAI, ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Remembrance holy.

(For transliteration, see page 24.)

On Saturday night, we add the following two b’rakhot. While reciting the first, we view our upraised fingers in the light of the holy day candles.

Barukh atah ADONAI, our God, ruler of time and space, who creates the lights of fire.

Barukh atah ADONAI, our God, ruler of time and space, who distinguishes the sacred from the everyday, light from darkness, Israel from the nations, and Shabbat from all other days. As You have distinguished between Shabbat and the festivals, imbuing the seventh day with a sanctity above all other days, so have You distinguished and endowed Your people Israel with Your holiness. Barukh atah ADONAI, who distinguishes one holy day from another.

On all nights, we conclude:

Barukh atah ADONAI, our God, ruler of time and space, for granting us life, for sustaining us, and for bringing us to this moment.

Barukh atah Adonai, eloheinu melekh ha-olam, she-heheyenu v’kiy’manu v’higgi’anu la-z’man ha-zeh.
בּוֹרֵךְ אֲשֶׁר יָאָהָה יִשְׂרָאֵל עַל חַיָּיוֹת.
בּוֹרֵךְ אֲשֶׁר יָאָהָה יִשְׂרָאֵל מִזְמַר
בּוֹרֵךְ אֲשֶׁר יָאָהָה יִשְׂרָאֵל בְּצַלְמוֹ.
בּוֹרֵךְ אֲשֶׁר יָאָהָה יִשְׂרָאֵל מְשַׁעַר עָשָׂנִי.
בּוֹרֵךְ אֲשֶׁר יָאָהָה יִשְׂרָאֵל מְשַׁעַר יוֹם כִּפּוּר.
בּוֹרֵךְ אֲשֶׁר יָאָהָה יִשְׂרָאֵל מְשַׁעַר שָׁבָת לֽוֹ
בּוֹרֵךְ אֲשֶׁר יָאָהָה יִשְׂרָאֵל מְשַׁעַר בְּרְכוֹת שֶׁבַּשַּׁחַר
בּוֹרֵךְ אֲשֶׁר יָאָהָה יִשְׂרָאֵל מְשַׁעַר בְּרְכוֹת רַקע
בּוֹרֵךְ אֲשֶׁר יָאָהָה יִשְׂרָאֵל מְשַׁעַר בְּרֵכָּות נַחֲנָה.

Blessings Upon Arising

This passage extols God as we begin the day: on arising from sleep, on noticing the daylight, on dressing, on taking one's first steps, and so on. Maimonides stated: “These b’rakhot are without a prescribed order; each is to be recited only on the appropriate occasion, and not as part of the synagogue service.” Other authorities, however, beginning with the siddur of Rabbi Amram Gaon in the 9th century, recommended the public recitation of these b’rakhot. This has been the standard Ashkenazic practice to this day. Some other communities recite these b’rakhot only privately.

Who gives Sight to the Blind

פִּקְעָה עֲרֻמִּים. Said when opening the eyes. Many of these blessings are taken from the psalmist’s descriptions of God’s actions: “… sets prisoners free … restores sight to the blind … makes those who are bent stand straight…” (Psalm 146:7–8).

Who clothes the naked

מַלְבִּישׁ עֲרֻמִּים. Said when dressing. God’s clothing of Adam and Eve (Genesis 3:21) was an act of kindness. Isaiah mentions clothing the naked as one of the moral actions that God expects of us, along with feeding the hungry and providing for the homeless (Isaiah 58:7).

Who releases the bound

מְחַלְּט אֲסָרִים. Releasing the fetters of wickedness and letting the oppressed go free are also mentioned by Isaiah (58:6).

Who straightens those who are bent down

מָקַר אֲסוּרִים. Literally, “making those who are bowed down stand upright.” This phrase, as found in Psalm 146:8, is the biblical warrant for standing straight after bowing when God’s name is pronounced in the Amidah.

Who stretches out the dry earth over the waters

רוֹקַע הָאָֽרֶץ עַל הָֽיִם. Literally, “spreading the earth over the waters” (Psalm 136:6).
A Morning Prayer
Master of the Universe, grant me the ability to be alone;
may it be my custom to go outdoors each day
among the trees and grass, among all growing things
and there may I be alone, and enter into prayer,
to talk with the One to whom I belong.
May I express there everything in my heart,
and may all the foliage of the field (all grasses,
trees, and plants) awake at my coming,
to send the powers of their life into the words
of my prayer so that my prayer and my speech are
made whole through the life and spirit of all growing things,
which are made as one by their transcendent Source.
—NAHMÁN OF BRATZLAV

Blessings Upon Arising
Barukh atah ADONAI, our God, ruler of time and space,
who enables us to distinguish day from night,
who made me in the divine image,
who made me a Jew,
who made me free,
who gives sight to the blind,
who clothes the naked,
who releases the bound,
who straightens those who are bent down,
who stretches out the dry earth over the waters,
who has provided for all my needs,
who steadies our steps,
who strengthens the people Israel with courage,
who crowns the people Israel with glory,
who gives strength to the weary.
 MAY IT BE YOUR WILL. This prayer was recited by Rabbi Yehudah Ha-Nasi, the editor of the Mishnah, as a private meditation when completing the Amidah (Babylonian Talmud, Berakhot 16b).

AND FROM ARROGANCE IN MYSELF. We should not ourselves exhibit that behavior which we do not want to suffer from others.

WE SHOULD ALWAYS REVERE GOD. This brief meditation, advising us that our inward stance should accord with our outward acts, precedes another personal prayer. This passage from the 10th-century text Tanna D’vei Eliyahu 19 incorporates various earlier rabbinic sources.

NOT UPON OUR MERIT. Parts of this prayer were originally written for the Yom Kippur service (Babylonian Talmud, Yoma 87b) and will be recited in Ne’ilah. The Talmud recommends it as constituting the essence of confession.

WHOM YOU NAMED ISRAEL. Jacob was the first person in the Bible to have God’s name intertwined with his own.

AND JESHURUN. Another name for the people Israel (Deuteronomy 32:15, Isaiah 44:2).
Prayer

You should act in prayer as if you were a farmer: first you plow, then you seed, afterward you water, and finally things begin to grow. In prayer, first you have to dig deeply to open your heart, then you place the words of prayer in your heart, then you allow your heart to cry. That’s how salvation grows.

—THE HASIDIC MASTER
ABRAHAM OF SLONIM

Barukh atah ADONAI, our God, ruler of time and space, who removes sleep from my eyes and slumber from my eyelids. May we feel at home with Your Torah and cling to Your mitzvot. Keep us from error, from sin and transgression. Bring us not to trial or to disgrace; let our evil impulse not control us. Keep us far from wicked people and corrupt companions. Strengthen our impulse to do good deeds; and subdue our will, that we may serve You. May we find grace, love, and compassion in Your sight and in the sight of all who look upon us, this day and every day. Grant us a full measure of lovingkindness. Barukh atah ADONAI, who bestows lovingkindness upon the people Israel.

Morning Meditations

May it be Your will, ADONAI my God and God of my ancestors, to protect me, this day and every day, from insolence in others and from arrogance in myself. Save me from vicious people, from evil neighbors, and from corrupt companions. Preserve me from misfortune and from powers of destruction. Save me from harsh judgments; spare me from ruthless opponents, whether they are members of the covenant or not.

We should always revere God, in private as in public. We should acknowledge the truth in our hearts, and practice it in thought as in deed. On arising one should declare:

Master of all worlds! Not upon our merit do we rely in our supplication, but upon Your limitless love. What are we? What is our life? What is our piety? What is our righteousness? What is our attainment, our power, our might? What can we say, ADONAI our God and God of our ancestors? Compared to You, all the powerful are nothing; the famous, insignificant; the wise lack wisdom, and the clever lack reason. In Your sight, all that we do is meaningless, the days of our lives empty. Human preeminence over beasts is an illusion, for all is futile.

But we are Your people, partners to Your covenant, descendants of Your beloved Abraham to whom You made a pledge on Mount Moriah. We are the heirs of Isaac, his son bound upon the altar. We are Your firstborn people, the congregation of Isaac’s son Jacob, whom You named Israel and Jeshurun because of Your love for him and Your delight in him.
The post-talmudic tractate Soferim (8th century) reports a tradition of reciting psalms specific to each holy day, rather than reciting the usual psalm of the day. We recommend this psalm because its perspective accords with the themes of the day.

**The Sounds of Infants**

The psalmist demonstrates God's power through what most consider weakness! A baby is fully vulnerable, yet it is depicted here as ultimately triumphant. That reversal is also true of all humans: we are weak and finite, yet, in the words of the psalmist, “little less than divine.”

**Silencing Enemies and the Vengeful**

Surprisingly, the victory over enemies is described in pacific language, as a sabbatical peace. That victory is achieved through the least obvious of warriors—a child—in the least violent manner.
Psalm of the Day: Rosh Hashanah

PSALM 8

FOR THE LEADER, ON THE GITTITH. A PSALM OF DAVID.

Adonai, our master,
what majesty is Yours throughout the world!
The heavens display Your splendor.
The sounds of infants attest to Your power;
nurslings are an answer to Your foes,
silencing enemies and the vengeful.

When I look at Your heavens, Your handiwork;
the moon and the stars, which You have shaped—
What are mortals, that You should be mindful of them,
merely mortals, that You should take account of them,
that You have made them little less than divine?

You have given them mastery over that which You fashioned,
placing all creation at their feet,
all sheep and oxen, all the wild beasts,
birds of the air and fish of the sea,
all that inhabit the ocean deep.

Adonai, our master,
what majesty is Yours throughout the world!

Human Responsibility

Before God gave the Torah to Moses the angels protested, “We are pure and Your Torah is pure, how can you give that which is pure to the impure?” And so they said, “What are mortals that You should be mindful of them?” God replied by saying that the Torah cannot be fulfilled in heaven: “I have given mortals dominion over all that I have fashioned. It is only on earth that the Torah can be fulfilled.”

—The Midrash on Psalms
Hiding the face. Hiding the face is usually an image of God’s turning away from the human; it is seen as such when prayer goes unanswered. Here the poet invokes the image for opposite effect. The psalmist pleads, “hide Your face from my sins,” confident that if God were to do so, the distance that has been created in relation to the Divine would be immediately bridged.

Fashion a pure heart. It is as if the poet now asks for a new creation: a human being who is no longer attracted to sin. The implicit argument is that God created us as imperfect human beings; therefore, God should understand how we have come to stray. After all, our needs and desires are the result of God’s will. Similarly, Ezekiel at one point asks Israel to change its heart from the ways of sin and acquire a new heart (18:31), but he also says that the return from exile will be accompanied by God instilling in the people a new heart and a new spirit (11:31).

Adonai, open my lips. This verse became the opening line for every Amidah.

You do not want... sacrifices. Ritual acts are acceptable only when they are accompanied by internal transformation.

Pointing to his sin regarding Bathsheba, he tells of his "broken heart," and indeed the Rabbis point to our broken hearts as the aim of fasting on this day.

Similarly, Ezekiel at one point asks Israel to change its heart from the ways of sin and acquire a new heart (18:31), but he also says that the return from exile will be accompanied by God instilling in the people a new heart and a new spirit (11:31).

Adonai, open my lips. This verse became the opening line for every Amidah.

You do not want... sacrifices. Ritual acts are acceptable only when they are accompanied by internal transformation.
Psalm of the Day: Yom Kippur — Psalm 51

For the leader: A psalm of David. When Nathan the prophet came to David after he had gone to Bathsheba.

Have mercy upon me, God, as befits Your faithfulness; in keeping with Your abundant compassion, blot out my transgressions.

Wash me thoroughly of my iniquity, and purify me of my sin; for I recognize my transgressions, and am ever conscious of my sin.

Against You alone have I sinned, and done what is evil in Your sight; so You are just in Your sentence, and right in Your judgment. Indeed, I was born with iniquity; with sin my mother conceived me.

You desire truth about that which is hidden; teach me wisdom about secret things. Purge me with hyssop till I am pure; wash me till I am whiter than snow. Let me hear tidings of joy and gladness; let the bones You have crushed exult. Hide Your face from my sins; blot out all my iniquities.

Fashion a pure heart for me, God; create in me a steadfast spirit. Do not cast me out of Your presence, or take Your holy spirit away from me. Let me again rejoice in Your help; let a vigorous spirit sustain me. I will teach transgressors Your ways, that sinners may return to You. Save me from bloodguilt, God—God, my deliverer—that my tongue may sing of Your righteousness.

ADONAI, open my lips that my mouth may speak Your praise. You do not want me to bring sacrifices; You do not desire burnt offerings. True sacrifice to God is a contrite spirit; God, You will not despise a contrite and crushed heart.

---

David's Admission of Sin

The words of this psalm are to be considered in light of the verse “Death and life are in the power of the tongue” (Proverbs 18:21). People’s tongues can bring them to dwell in the world to come. What brought David into the world to come? The tongue in his mouth, which said, “I have sinned,” as it is said, “David said to Nathan, ‘I have sinned against Adonai’” (2 Samuel 12:13). David was in darkness and the Holy One kindled light for him, as David said, “It is You who kindle my lamp” (Psalm 18:29).

— THE MIDRASH ON PSALMS

Mahzor Lev Shalem. Copyright © 2010 by the Rabbinical Assembly. This electronic version prepared for the sole use of Temple Emanu-El, Closter, NJ.
Some congregations recite Mourner’s Kaddish after the recitation of this psalm; see page 46.

If only I could trust. Or: “Did I not believe.” Understood that way, the sentence is left unfinished, as if to say, “I would not be able to continue, were it not that I believe that I will experience God’s graciousness while I am yet alive.” And yet the poet knows that reality and faith do not coincide.

Place your hope in Adonai. The entire psalm has been recited in the first person, but here we have a second-person command. Either this is meant as an address to oneself, or else another voice is heard speaking: “You have voiced your faith and your doubts; have courage and your hopes will be fulfilled.” Rashi (1040–1105), following the Midrash, says that the repetition of the injunction to hope, emphasizing the need for hope, indicates that even if one’s prayer does not have a visible response, one should not lose faith.

To hide me in God’s Sukkah. Note the progress from “House” to “sukkah” to “tent.” The movement in the psalm is to greater fragility.

Adonai, hear my voice. This phrase achieves special prominence in the central Yom Kippur prayer Sh’ma Koleinu (שמע קולנו), “Hear our voice,” which precedes each recitation of the confessional.

Do not hide your face from me. Four times the psalmist uses the word al (אָל), “do not”: do not hide, do not act angrily, do not forsake, do not abandon. It appears again later: “do not hand me over.” The psalmist reveals here that beneath the facade of confidence, great fear and feelings of abandonment are lurking.
A Psalm for the Season of Repentance—Psalm 27

A PSALM OF DAVID.

Adonai is my light and my help. Whom shall I fear?
Adonai is the stronghold of my life. Whom shall I dread?
When evil people assail me to devour my flesh,
it is they, my enemies and those who besiege me,
who stumble and fall.
Should an armed camp be arrayed against me,
my heart would show no fear;
should they war against me, of this I would be sure.

One thing I ask of Adonai—this I seek:
to dwell in the House of God all the days of my life,
to behold God’s beauty and visit in God’s sanctuary.
Were God to hide me in God’s sukkah on the calamitous day,
were God to enfold me in the secret recesses of God’s tent,
I would be raised up in a protecting fort.
Now, I raise my head above the enemies that surround me,
and come with offerings, amidst trumpet blasts, to God’s tent,
chanting and singing praise to Adonai.

Adonai, hear my voice as I cry out;
be gracious to me, and answer me.
It is You of whom my heart said, “Seek my face!”
It is Your presence that I seek, Adonai.
Do not hide Your face from me; do not act angrily toward me.
You have always been my help; do not forsake me;
do not abandon me, my God, my deliverer.
Though my father and mother abandon me,
Adonai will gather me in.
Show me Your way, Adonai, and lead me on a straight path
despite those arrayed against me.
Do not hand me over to the grasp of those who besiege me;
for false witnesses and those who seek ill have risen against me.

If only I could trust that I would see God’s goodness
in the land of the living . . .
Place your hope in Adonai.
Be strong, take courage, and place your hope in Adonai.

Some congregations recite Mourners’ Kaddish after the recitation of this psalm; see page 46.
The central moment of the Kaddish is the communal response expressing praise of God. The Kaddish, then, is not a private prayer, but is recited in community with a minyan present. Its form is a dialogue between the leader and the community. The mourner affirms that tragedy has not separated him or her from God or the Jewish people; the communal response, in turn, constitutes a way of acknowledging the mourner as a member of the congregation.
Mourning
Nothing can challenge our belief in God so much as the death of someone we love. The sorrow of this loss may overwhelm us. Coming together as a congregation or a community is in itself a measure of comfort, helping us to overcome the sense of loss and aloneness. Reciting these ancient words, above and beyond their specific meaning, is also a way of connecting ourselves to those we have lost and affirming life’s value and meaningfulness. As brief as our lives may be, they are part of the existence of a consciousness greater than our own: the God who is, in the phrase coined by the Sages,啮היה שללמה, “the life-force of the universe,” of which each of us partakes.

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

Congregation and mourners:
May God’s great name be acknowledged forever and ever!

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

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

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

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

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

Mourners:
Yitbarakh v’yishtabbah v’yitpa-ar v’yitromam v’yitnassei v’yit-hadder v’yit-alleh v’yit-hallal sh’meih d’kudsha, חנך, leilla l’eilla mi-kol birkhata v’shirata tushb’hata v’nehamata da-amiran b’alma, v’imru amen.

Y’hei sh’lama rabba min sh’mayya v’hayyim aleinu v’al kol yisra-el, v’imru amen.

Oseh shalom bi-m’romav hu ya-aseh shalom aleinu v’al kol yisra-el [v’al kol yosh’vei teiveil], v’imru amen.
VERSES OF SONG
פְּסַוקֵי דּוֹמָאָר
 cafeteria. By the year 225 C.E., when the Mishnah was edited, the morning liturgy consisted of two major sections: the Sh’ma and Its Blessings, and the Amidah. It was common, however, for individuals to recite psalms and other sections of the Bible as preparation for worship. The Geonim, the heads of the post-talmudic academies of Babylonia, formalized this devotion sometime in the second half of the first millennium. Psalms of praise were specifically chosen for this section; hence its title, “Verses of Song.” The core of the psalmic selection began with Psalm 145 (Ashrei), which was chosen because it was thought to express the essential concepts of praise of God. The following five psalms, the last ones in the Book of Psalms, were included so that each day the Book of Psalms is symbolically completed. Over the centuries other psalms and appropriate biblical selections have been added to P’sukei D’zimra, to help us to prepare for the actual service. These passages recall major events in Jewish history and climax with the Song at the Sea, the great hymn of salvation recorded in Exodus 15.

PRAISED IS GOD WHOSE WORD בָּרוּךְ הוּא יִשְׁמָרָיו. The repetition of the word בָּרוּךְ (barukh), “blessed,” turns this prayer into a poetic imitation of the Bar’kh, which is the formal beginning of the prayer service. The first lines of this poem are found in Midrash Tanna D’vei Eliyahu Zuta 4:9 (10th century). Arising in the morning, the poet sees God, the Creator, in all things.

CREATED THE WORLD בָּרוּךְ שֶׁאָמַר. God is often referred to by the Sages as “the One who spoke and the world came into being.” This is based on the creation story in Genesis 1, in which the entire Creation is accomplished by God’s spoken fiat. In Pirkei Avot 5:1 we read: “The world was created through ten utterances.”

BARUKH HU בָּרוּךְ חָוָה. Literally, “blessed is God.” In the following line we read: בָּרוּךְ שֶׁיָּפֹר (barukh sh’ma), “Praised (Blessed) is God’s name.” Taken together, these words form the phrase בָּרֵךְ שֶׁיָּפֹר (barukh sh’ma), “blessed is God and blessed is God’s name,” which is commonly used as a response to hearing the name of God. Different communities recite this poem with a variety of responses.

MAGNIFIED WITH SONGS OF PRAISE כַּלָּל מִלָּל בַּתְּפִלָּה. The biblical selections that follow this passage are preceded by a b’rakhah: כִּלְלָה מִלָּל בַּתְּפִלָּה, “Sovereign magnified with songs of praise.” They are concluded by God’s spoken fiat. In Pirkei Avot 5:1 they read: “who delights in the chorus of song, the sovereign God, giving life to all worlds.” Nothing in between these two b’rakhot was written by the Sages or liturgical poets; all the selections are biblical.
It is customary to stand for the opening and closing b’rakhot of P’sukei D’zimra.

**Introductory B’rakhah**

Praised is God whose word created the world. Barukh hu.

Glorified is the Author of creation. Barukh sh’mo.

Laud the One whose word is performance. Barukh hu.

Revered is God whose decree is fulfillment. Barukh sh’mo.

Acclaim the One whose mercy envelops the world. Barukh hu.

Adored is God whose kindness embraces all creatures. Barukh sh’mo.

Honor the One who rewards those who are reverent. Barukh hu.

Blessed is God who lives forever, endures eternally. Barukh sh’mo.

Celebrate the One who redeems and rescues. Barukh hu.

Praised is God and praised is God’s name. Barukh hu u-varukh sh’mo.

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

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

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**Creator**

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

—ABRAHAM ISAAC KOOK (adapted)
This psalm, which was treasured by the Rabbis, is recited thrice daily. It was in liturgical use during the Second Temple period, as attested by the Dead Sea Scrolls, where it appears with a congregational response attached to each verse: “Blessed is Adonai and blessed is God's name.”

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

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

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

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

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

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

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

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

THEY RETURN TO DUST

יִשְׁבָּל לְאַדְמָתוֹ. The imagery is from Genesis, where Adam is told that he “will return to the earth, for from it you were taken: for dust you are, and to dust you shall return” (Genesis 3:19).

ADONAI FREES THE BOUND

יהוה מַתִּיר אֲסוּרִים. “Adonai,” the personal name of God, is repeated five times, expressing God’s personal interest in the proper treatment of the needy. The qualities attributed to God in this psalm formed the basis of several of the morning b’rakhot (p. 37).

ADONAI PROTECTS THE STRANGER, SUPPORTS THE ORPHAN AND WIDOW

יהוה שומר גרים, יתום וְאַלְמָנָה יְעוֹדֵד. In biblical society, these were the three groups least able to defend themselves.
You open Your hand,
satisfying all the living with contentment.
ADONAI is righteous in all that is done,
faithful to all creation.

ADONAI is near to all who call,
to all who sincerely call.
God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.

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

My mouth shall utter praise of ADONAI.
May all that is mortal praise God’s name forever and ever.

We shall praise ADONAI now and always. Halleluyah!

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

PSALM 146
Halleluyah! Let my soul praise ADONAI.
I will praise ADONAI all my life,
and sing to my God with all my being.

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

Blessed are those whose help is Jacob’s God,
whose hope is ADONAI our God,
maker of the heavens and the earth,
the seas and all they contain,
who keeps faith forever,
who brings justice to the oppressed
and provides food for the hungry.

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

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

ADONAI will reign forever;
your God, O Zion, from generation to generation.
Halleluyah!
Nishmat is a fitting conclusion to the psalms and biblical verses we have just recited, as well as an introduction to the brakhot we are about to recite. The last psalm we recited, Psalm 150, ends with the line, “Let every breath of life praise Adonai,” a thought which is then taken up directly in the opening line of this prayer, “the soul (n’shamah, literally “breath”) of all that lives praises Your name.” The biblical word for “breath” came to refer to the soul in later Hebrew.

The prayer repeatedly moves from prose statement to rhythmic poetic lines, as if the worshipper cannot stop from breaking into song. Though the speaker emphasizes the limitation of words in describing or praising God, the poet suggests that the actions of our bodies, especially our breathing, can constitute a praise of God. Indeed, in this prayer our entire body is said to praise God.

Nishmat may be artfully woven from several different poems and prayers. For instance, it is likely that the second paragraph was written for a different context since Rabbi Yohanan (Land of Israel, 3rd century) recommends reciting it on the occasion of seeing the rain arrive in its season (Babylonian Talmud, Berakhot 59b). Similarly, the Talmud describes a prayer entitled “Nishmat” as concluding the section of praise at the Passover seder (Babylonian Talmud, Pesahim 118a).

All of humanity is included in this prayer, which touches on the prime elements of every human being: the experience of our bodies and souls.
**NISHMAT: THE SOUL OF ALL THAT LIVES**

The soul of all that lives praises Your name, **Adonai** our God; 
the spirit of all flesh exalts You, our sovereign, always.
From the very beginning to the very end of time, You are God.
Beside You, we have no sovereign who redeems and liberates us, 
rescues and saves us, shows us kindness and sustains us in every 
moment of anguish and distress. We have no sovereign but You: 
God of all ages, God of all creatures,
master of all generations,
extolled in endless praise,
who guides the world with love 
and its creatures with compassion. 
**Adonai** neither slumbers nor sleeps,
but wakes those who sleep,
roused those who slumber,
gives voice to those who cannot speak, 
frees those who are fettered, 
supports those who fall, 
straightens those who are bent over.
You alone we thank.

Were our mouths to fill with song as the sea, 
our tongues sing endlessly like waves, 
our lips offer praise like the limitless sky, 
our eyes shine like the sun and the moon, 
our arms spread heavenward like eagles’ wings, 
and our feet run as fast as deer, 
we would still be unable to fully express our gratitude to You, 
**Adonai** our God and God of our ancestors, 
or to praise Your name for even one of the myriad moments 
of kindness with which You have blessed our ancestors and us.
From Egypt You redeemed us. Note the connection to the preceding prayer, the Song at the Sea, p. 65.

Every tongue . . . every knee
Based on Isaiah 45:23.

Great, mighty . . . to whom heaven and earth belong . . .
This is the wording of the first blessing of the Amidah, as it was recited in the Palestinian rite in the first millennium.

Let my soul bless:
Based on Isaiah 45:23.
From Egypt You redeemed us, ADONAI our God, 
and from the house of bondage You liberated us. 
In famine You nourished us, 
in prosperity You sustained us, 
from the sword You saved us, 
from pestilence You spared us, 
and from illness, bitter and long, You raised us up. 
Your compassion has maintained us to this day, 
Your love has not left us; 
do not abandon us, ADONAI our God, ever.

And so the organs You formed within us, 
the spirit and soul You breathed into our nostrils, 
the tongue You placed in our mouths— 
they will all thank and bless, praise and exalt, sanctify 
and crown Your name, our sovereign. 
Let every mouth thank You, 
every tongue pledge loyalty, 
every knee bend to You, 
every body bow before You, 
every heart be loyal to You, 
and every fiber of our being chant Your name, 
fulfilling the song of the psalmist: 
“Every bone in my body cries out, 
ADONAI, who is like You: 
saving the afflicted from the powerful, 
the afflicted and impoverished from those who prey on them?” 
Who resembles You? 
Who is equal to You? 
Who compares to You?—
great, mighty, awe-inspiring, transcendent God, 
to whom heaven and earth belong. 
We will praise, acclaim, and bless Your holy name, 
fulfilling David’s words: 
“Let my soul bless ADONAI, 
and every fiber of my being praise God’s holy name.”
GOD אֱלֹהֵינוּ. 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: "Great, mighty, awe-inspiring, God," and added one more description declaring God's sovereignty: מֶלֶךְ.

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

SING וְנָא Psalms 33:1-3. IN THE SPEECH OF THE UPRIGHT, YOU ARE EXALTED בְּפִי יְשָׁרִים וְנִשְׁמָה. 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 בְִרָכָה. This brakhot marks the completion of P’sukei D’zimra (Verses of Song), which began with the opening brakhot ברוך אֱלֹהֵינוּ וְמִצְמַח. "Praised be the One," p. 47. The two brakhot are considered complementary and one is not recited without the other.
GOD, in the fullness of Your power,

GREAT, in accord with your glorious name,

MIGHTY, in all of time,

AWESOME, in your awe-inspiring deeds,

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

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

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

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

Barukh atah ADONAI, Sovereign God, to whom we offer
thanks and ascribe wonders, who delights in the chorus of
song—the sovereign God, giving life to all worlds.
Some congregations add the following psalm. Some repeat each verse after the leader recites it.

Out of the Depths

מִמַּעֲמַּקִּים

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.

(adopted from Herman Kieval)

Hatzki Kaddish.

In Jewish liturgical usage, the Hatzki (or “partial”) Kaddish, calling us to praise the name of God, marks the end of a section of the service.
PSALM 130

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

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

Shir ha-ma-alot mi-ma’amakkim k’ratikha Adonai.
Adonai shim-ah v’koli tihyenah oznekha kashuvot l’kol tahanunai.
Im avonot tishmor yah Adonai mi ya’amod.
Ki im’kha ha-s’liyah l’m’a-an tiwvarei.
Kivviti Adonai kiv’tah nafshi v’li-d’varo hohalti.
Nafshi ladonai mi-shom’rim la-boker, shom’rim la-boker.
Yahel yisra-el el Adonai ki im Adonai ha-h’esed v’harbeih immo f’dut.
V’hu yifdeh et yisra-el mi-kol avonotav.

The Words We Speak
Ultimately the goal of prayer is not to translate a word but to translate the self; not to render an ancient vocabulary in modern terminology, but to transform our lives into prayers.
—ABRAHAM JOSHUA HESCHEL

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

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

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

ברוך אתיהו המבך.

Congregation, then the leader repeats:

ברוך יווה המבך עלולו צד.

On Rosh Hashanah:

ברוך אתיה יווה אלחותו מלך העולמים, יוצר אור
והוביה חותך עשה שלום ובובר אתייהל.

On Yom Kippur:

ברוך אתיה יווה אלחותו מלך העולמים, הפימה ל
שעריו רחמים ומאיר עיני הממון שלחיתוו, יוצר
אור ובורה חותך נعة שלום ובובר אתייהל.

Both services continue:

אור עולם באוצר חיים, אורות מאמל أنיה מסי.

We are seated.

ON SHABBAT, TURN TO PAGE 73.

BAR’KHU: THE CALL TO WORSHIP TOGETHER. 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. The Jerusalem Talmud explains the word ha-m’vorakh to mean “whom all of us praise” (Berakhot 11c).

FORMING LIGHT. This opening brakhat 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. This prayer is adapted from a verse in Isaiah (45:7), which reads: ייצר אור בראשת השמש, ייצר שלום וברכה עלינו, “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. 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. This line is a fragment of an ancient piyyut written by one of the earliest liturgical poets, Yose ben Yose; the rest of the poem is now lost to us. The traditional melody with which it is usually sung is based on phrases of Kol Nidrei. The fragment reflects the rabbinic legend that the original light of creation is preserved in God’s treasury for the use of the righteous in the world to come, and that the light we experience is but a substitute for the supernal light that awaits us (Babylonian Talmud, Hagigah 12a).
THE SH’MA AND ITS BLESSINGS

The Call
to Worship Together
Prayer provides a mo-
moment when we may search
our selves and discover
our innermost being.
Even the most medita-
tive of world religions
emphasize the need for
prayer to take place in the
midst of a congregation.
Paradoxically, when we
are with others, silently
accompanied by them,
we become less fearful of
entering into ourselves,
as the knowledge of our
common quest gives us
strength.
It is as if we can find the
courage to fully plumb the
depths of our own selves
only when we know that
our private meditations
are echoed in the hearts
of those who surround us.
Our common humanity is
the foundation of prayer.

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

—ABRAHAM JOSHUA
HESCHEL

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

Leader:
Praise ADONAI, to whom all prayer is directed.

Congregation, then the leader repeats:
† Praise ADONAI, to whom all prayer is directed forever and ever.
Barukh Adonai ha-m’vorakh l’olam va-ed.

First B’rakhah before the Sh’ma:
The Creation of Light
On Rosh Hashanah:
Barukh atah ADONAI, our God, ruler of time and space,
forming light and creating darkness, bringing harmony
while creating all.

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

Both services continue:
The eternal light is found in the treasury of life.
God said, “Let there be light from the darkness,” and so it was.

We are seated.
ON SHABBAT, TURN TO PAGE 73.
On weekdays, we recite:

Psalm 104:24.

On weekdays, we recite:

On weekdays, we recite:

How varied are your works, Lord. Almighty, blessed is your name forever.

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.

Continue on page 75.

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.

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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

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:
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.
לא כל. אתypical, commonly attributed to mystics of the first millennium, is based on the visions of Ezekiel that describe a variety of heavenly hosts. Its use of an alphabetical acrostic suggests that God’s word is the primary constitutive element of all creation.

nothing is as holy as God אינן קדושי הוה. Quoted from Hannah’s prayer, 1 Samuel 2:2.

All the world comes to a close. The world to come "the world to come" refers to the afterlife or to the messianic era, some Jewish thinkers believe that the Hebrew term refers to the experience of the heavens opening up, that is, the immediate experience of God’s presence.

God, Master אֵל אָדוֹן. While conventionally "the world to come" refers to the afterlife or to the messianic era, some Jewish thinkers believe that the Hebrew term refers to the experience of the heavens opening up, that is, the immediate experience of God’s presence.
All thank You, all praise You, and all declare:
“Nothing is as holy as God.”
All will praise You forever, Creator of all,
for You, ADONAI, raise the gates of the east, each day,
breaking through the openings of the sky,
bringing forth the sun from its place
and the moon from where it sits,
illuminating the entire world and all its inhabitants,
whom You created with mercy.

With kindness You illumine the earth and all who dwell on it;
in Your goodness, day after day You renew creation.
You alone ruled on high from the very beginning, praised and
glorified, exalted since earliest time. God of the universe,
in Your great mercy, have compassion on us.
Master of our strength, protecting fortress,
redeeming shield, be our stronghold.

None is like You,
none exists besides You,
the world would be nothing without You,
and none can be compared to You:
none is like You, ADONAI our God, in this world,
none but You will be our sovereign in the world to come,
no one but You, our redeemer, will be acknowledged in the
messianic age,
and none can compare to You, our savior, giving life to the dead.

God, master of all existence,
praised by all that breathes,
the world is filled with Your greatness and glory,
knowledge and understanding surround You.

Exalted above holy beings,
resplendent in glory,
love and mercy precede You,
integrity and merit stand before Your throne.

_El adon al kol ha-ma-asim, barukh u-m’vorakh b’fi kol n’shamah._
_Godlo v’tuvo malei olam, da-at u-t’vunah sov’vim oto._
_Ha-mitga∙eh al hayyot ha-kodesh, v’nehdar b’khavod al ha-merkavah._
_Z’khut u-mishor lifnei khis-o, ḥesed v’raḥamim lifnei kh’vodo._
שלום ממושר שברא אלהים,
ץ את בר חז בנים וברлуш
מל.Constant מתושם בבר כלב
והם וなのに כל בנים.
לחלות ומושלנ בבר כלב.
מלאנים ותמייקים אנה,
אתו צור כלכלנות.
שמחים ברתא_namespace:he esp:shabbat
עריא בריאת רוז Коון.
פרס רכוז נוחים לשו
וזה רצות לבר מלכית.
קריא לשמש ריזור אר
ריאה החלק גורטolland.
שבת נוחים לכל צא־ברים.
תקראת ודללה, שמחים וראפנין והיהת הקדש.
ל쨎 לבא שבד מכם פנישים, ביוס השביעי העשה
ירש על כל בכבודו. תפארת עשה לו מונכחה, עני
קרב לו יושב. חז שבל של יומ השביעה. שבל שבח
אל מחצק—מלאכות. יומ השביעה משגב וארומ: ממור
שיר לו יושב, טוב לעדה ליהוה. לפיית פצורת
ירבע כלאל בדצוי. שבת יקר ונדלא יהוה לאל שלך
זיהר כל המונחי מונכח לעמו ישראל بكגדושה. בים
שבת קרש. שמעו יהוה אלוהים יקדרו, וזכרה, מלכה.
יתפזרნ שם יצתם ומשם על הארץ מתחה. שחריה
ממשין, על שבל ממשה ידך, עלermo אזור
ששיהות, ימוארכו שליך.

שַבָּת

HAPPY שבתים. Frequently, as is the case here, the letter ש (sin) is substituted for the similarly sounded ש (samekh) in Hebrew alphabetical poetry. Most, if not all, worshippers in ancient times did not have prayer-books, and so the substitution of letters would have been less noticeable.

GOD, WHO CEASED WORK
לאל ירש שבת. The liturgist forms this prayer out of a series of suggestive biblical verses and rabbinic comments. Already in the Bible, the seventh day is spoken of as affecting God’s inner life: God was renewed (va-yinnafash) (Exodus 31:17) on the seventh day. The Rabbis pictured God as achieving full sovereignty only on Shabbat. Similarly, the Rabbis depict Shabbat itself praising God and chanting Psalm 92, “A Song of Shabbat.” In the formulation of the Zohar, the classic work of Jewish mysticism, the seventh day is identified with the Shekhinah, that aspect of the Divine most accessible to human beings and simultaneously the most spiritual side of our humanity.

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Shabbat

God was unable to sit on the “throne of praise” until the work of creation was complete, for until that point, there was no one in the world to praise God. Even after the angels and natural world were created, they needed to work to acclimate themselves to the new world and make it habitable, so they lacked the motivation and opportunity to praise God. It was only with the arrival of the first Shabbat that the angels and creatures truly praised God. This is why God “ascended the throne of praise” on the seventh day.

—THE ZOHAR

Good are the lights that our God has created, fashioning them with intelligence, understanding, and insight; endowed with strength and power, they maintain dominion over earthly realms.

Full of radiance, they gleam brilliantly, radiating splendor throughout the world. Happy as they go forth, joyous upon return, they accomplish, with awe, the will of their creator.

They give glory and honor to the name of God, declaring with songs of joy God’s sovereignty. God called forth the sun, and light shone, then saw fit to fix the cycles of the moon.

And so the array of heaven, s’rafim, ofanim, and holy beings, all the heavenly hosts, give praise, glory, and honor to God.

Tovim m’orot she-bara eloheinu, y’tzaram b’da·at b’vinah u-v’haskel. Ko·ah u-g’vurah natan ba-hem, lihyot mosh’lim b’kerev teiveil.

M’lei·im ziv u-m’fikim nogah, na·eh zivam b’khol ha·olam. S’mehim b’z’tzitim v’sasim b’v’o-am, osim b’eimah r’tzon konam.

P’er v’khavod not’nim lishmo, tzoholah v’rinnah l’zeikher malkhuto. Kara la-shemesh va-yizrah or, ra·ah v’hitkin tzurat ha·l’vanah.

Shevah not’nim lo kol tz’va marom, Tif·eret u-g’dullah, s’rafim v’ofanim v’hayyot ha·kodesh.

All extol God, who ceased work on the seventh day and ascended the throne of praise, robed in majesty for the day of rest, calling Shabbat a delight. Such is the distinction of the seventh day, that God rested from all work, and so the seventh day itself praises God and says, “A song of Shabbat: it is good to thank ADONAI.” Let all creatures likewise celebrate and bless God, offering praise, honor, and glory to God—the ruler, creator of all, who, in holiness, grants peaceful rest to the people Israel on the holy Shabbat. May Your name, ADONAI our God, be hallowed and may the thought of You, our sovereign, be celebrated in the heavens above and on earth below, though the praise due You, our redeemer, is beyond any offered by Your handiwork or the lights You have made—may they continue always to sing Your glory.
Kedushah D’yotzeir

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

Ofanim . . . S’rafim. 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.


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

—Adin Steinsaltz
(adapted)

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-k’omo.

They offer up sweet melodies to God whom they bless. They chant songs to the Sovereign, the living and enduring God, voicing praise. For God alone achieves mighty deeds, creates anew, masters war, sows righteousness, nourishes deliverance, effects healing, is revered in praise, and authors wonders. In God’s goodness, the work of creation is renewed each day, as the psalmist declared: “Thank the creator of the great lights, for God’s love is everlasting.”

Cause a new light to shine on Zion and may we all soon be worthy of its illumination.

Barukh atah ADONAI, Creator of lights.

Or hadash al tزيyoon ta-יר v’nizkeh khullanu m’heirah l’oro.
Some gather their tzitzit before reciting this line:

and therefore may also be translated as “creator.”

The word order implies that study is intimately linked with action—indeed, that study should lead to action.

TO UNDERSTAND AND DISCERN; TO HEAR, STUDY, AND TEACH; TO OBSERVE, FULFILL, AND PERFORM

This word order implies that study is intimately linked with action—indeed, that study should lead to action.

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

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

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

Through mitzvot, recollections, celebrations, Torah.

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

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

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

We are together still.

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

With our love, we offer You our praise.

—Richard Levy

Unify Our Hearts

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

—Ze’ev Wolf of Zhitomir

(trans. Lawrence Kushner and Nehemia Polen)

Second B’rakhah before the Sh’mah:

God’s Great Love

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

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

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

Some gather their tzitzit before reciting this line:

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

Ahavah rabbah ahavtanu Adonai eloheinu, hemlah g’dolah vi-teirah hamalta aleinu.
Avinu malkeinu, ba-avur avoteinu [v’immoteinu] she-bat’hu v’kha va-t’lamm’dem hukkei hayyim, kein t’honneinu u-t’lamm’deinu.
Avinu ha-av ha-rahaman, ha-m’raheim, raheim aleinu v’tein b’libbeinu l’havin u-l’hashkel lishmo‘a l’ilmod u-l’lammod lishmor v’la-asot u-l’kayyem et kol divrei talmud toratekha b’ahavah.
V’ha-eir eineinu b’toratekha v’dabbeik libbeinu b’mitzvotekha v’yaheid l’vaveinu l’ahavah u-l’yir-ah et sh’mekha v’lo neivosh l’olam va-ed.
On Rosh Hashanah it is recited quietly:

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

If there is no minyan, add these words:

On Yom Kippur the following is recited aloud;

When there is no minyan, and therefore no official prayer leader, we add the three words הלא Malkh ציון, “God is a faithful sovereign,” the initial letters of which form an acrostic of the word “amen.”

Inscribe them upon the mezuzah when entering one’s home, and even adorning oneself with the words on weekday mornings upon one’s head and near one’s heart when putting on t’fillin (phylacteries).

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

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

—JUDITH PLASKOW

Witnessing

Why are the last letter of the first word of the Sh’ma, the י, and the last letter of the last word, נ, enlarged, when they are written in the Torah? Together they form the word יִד, “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 berakhah before the Sh’ma: May the One who dwells in this House always grant you love, harmony, peace, and friendship.

—JERUSALEM TALMUD, BERAKHOT

Love of God

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

—A HASIDIC TALE

Recitation of the Sh’ma

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

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

Sh’m a yisra el adonai eloheinu adonai ehad.

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

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

Barukh shem k’vod malkhuto l’olam va’ed.

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


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.
The biblical scholar Israel Knohl, expanding a medieval Jewish comment, suggests that the word tzitzit may derive from tzitz, a garment worn by the High Priest and tied in back with a “thread of blue.” On it were the words קדש יהיה, “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. אַלֵךְ אֲבוֹתֵיכֶם אֶל־אָרֶץ מִצְרַֽיִם אָדָם לָעַד שָׁמַע בְּרֹכְכֵיה. At the moment of freedom will be achieved. Truly אֶתְכֶם מֵאֶֽרֶץ מִצְרַֽיִם אָדָם. Brought you out of the land of Egypt, we continue to hope that our own true freedom will be achieved.

Truly אֶתְכֶם מֵאֶֽרֶץ מִצְרַֽיִם אָדָם. Truly אֶתְכֶם מֵאֶֽרֶץ מִצְרַֽיִם אָדָם. Truly אֶתְכֶם מֵאֶֽרֶץ מִצְרַֽיִם אָדָם. Truly אֶתְכֶם מֵאֶֽרֶץ מִצְרַֽיִם אָדָם.

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 אֶתְכֶם מֵאֶֽרֶץ מִצְרַֽיִם אָדָם. Truly אֶתְכֶם מֵאֶֽרֶץ מִצְרַֽיִם אָדָם. Truly אֶתְכֶם מֵאֶֽרֶץ מִצְרַֽיִם אָדָם.

Addition to the commandments אֲבֹתֵיכֶם אֶל־בְּנֵ֤י אָמִים אֲבֹתֵיכֶם אֶל־בְּנֵ֤י אָמִים אֲבֹתֵיכֶם אֶל־בְּנֵ֤י אָמִים אֲבֹתֵיכֶם אֶל־בְּנֵ֤י אָמִים. The Addition to the commandments אֲבֹתֵיכֶם אֶל־בְּנֵ֤י אָמִים אֲבֹתֵיכֶם אֶל־בְּנֵ֤י אָמִים אֲבֹתֵיכֶם אֶל־בְּנֵ֤י אָמִים אֲבֹתֵיכֶם אֶל־בְּנֵ֤י אָמִים.

Additional words may be attached to the last two words of the Sh’mā 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 on the biblical phrase תְּכֵֽלֶת which translates as “blue.” The Torah commands us to be “holy before Adonai.” Wear the tzitzit (literally, the “little tzitz”), and the paragraph commands us to be “holy before your God.” The act of wearing tzitzit turns us all, metaphorically, into high priests.

Continued (continuation)
**Sin and Punishment**

The overarching theme of the second paragraph of the Sh’má 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’má 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—

**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.
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 mahzor's placement of the word between the two paragraphs highlights that tradition. It should also be noted that this traditional placement emphasizes one of the biblical meanings of the word אֱמֶת (emet): steadfast, or faithful. In this reading, what is affirmed is that God will always be present for us.

HELP OF OUR ANCESTORS
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)
A NEW SONG. 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’m’a, they also added this central quotation from Israel’s Song at the Sea (Exodus 15:11) following the Sh’m’a, thus surrounding the recitation of the Sh’m’a with song. Through the recitation of the Sh’m’a, our song and the angels’ song become a chorus of melody and harmony, a signal of redemption.

ADORAI WILL REIGN. Exodus 15:18.

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

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


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

SH’MA AND THE AMIDAH. The Babylonian Talmud links this last b’rakhah of the Sh’m’a, mentioning God’s redeeming the people Israel from Egypt, to the personal prayers that now follow in the Amidah, and recommends that there be no verbal interruption at this point (Berakhot 9b). It is as if to say that the possibility of prayer flows out of our experience of God’s love as exhibited in freeing us from Egyptian slavery.
Pharaoh
The Hasidic master Jacob Joseph of Polnoye taught that we each have within us a pharaoh—the hard one, the cruel one, the one who is closed to empathy and faith. When we are able to find and uproot the pharaoh who strangles us from within, that is the beginning of our liberation, our truly becoming whom we need to be.

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

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

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

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

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

“ADONAI will reign forever and ever.”

Adonai yimlokh l’olam va-ed.

Stronghold of the people Israel,
arise and help the people Israel!
In fulfillment of Your promise,
redeem Judah and the people Israel.
Our redeemer is called Adonai Tz’va·ot,
the Holy One of the people Israel.

Tzur yisra∙el, kumah b’ezrat yisra∙el,
u-f ‘deih khi-n’umekha
y’hudah v’yisra∙el.
Go·aleinu Adonai Tz’va·ot sh’mo, k’dosh yisra∙el.
Barukh atah ADONAI, who liberated the people Israel.

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

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

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

When reciting the words אברך אתיה on this page, we customarily bend the knees and bow, standing up straight by the time we reach the word גואל. We repeat these motions at the end of the first b’rakhah when we come to the words ברכת אברך אתיה. The sign ה indicates the places to bow.

Version with Patriarchs and Matriarchs:

-version with Patriarchs:

אֲדֹנָי שְׂפָתַי תִּפְתָּחַי, וְזֹכֵר אָבֹתֵינוּ, חֲסָדִים וַתּוֹבִים, וְאִּזְכַּר חֲסָדִים עַל נְחַיֵּינוּ, וְהַנּוֹרָא, וְהַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, וְהַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, וְזֹכֵר אֲבֹתֵנוּ, חֲסָדִים וַתּוֹבִים, וְאִּזְכַּר חֲסָדִים עַל נְחַיֵּינוּ, וְהַנּוֹרָא, וְהַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, וְזֹכֵר אֲבֹתֵנוּ, חֲסָדִים וַתּוֹבִים, וְאִּזְכַּר חֲסָדִים עַל נְחַיֵּינוּ, וְהַנּוֹרָא, וְהַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא.

금יענֶכֶנָא נְאָבֻּד הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. שָׂרָה גָּדוֹלָה הַגָּדוֹלָה הַגָּדוֹלָה. לָמָּה שָׂמַע אֲדֹנָי.}

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

Adonai, Open My Lips. Psalm 51:17, where prayer is exalted over sacrifice.

God of Abraham. אלוהי אברהם. Why don’t we say eloheinu melekh ha-olam, “ruler of time and space,” as part of the opening b’rakhah as we do with every opening b’rakhah, but immediately proceed to “God of Abraham”? Because Abraham was the first to discover that God is the ruler of the entire universe, by mentioning him we also acknowledge God’s sovereignty.

God of Sarah. אלהי סרה. Many congregations add the names of the four matriarchs at the beginning of this b’rakhah because of their significance as founders of our people and as part of our effort to reclaim women’s voices and to honor women’s experiences.

Great, Mighty, Awe-Inspiring. This phrase is a quotation from Deuteronomy 10:17–18, where God’s might is characterized by the befriending of the stranger, the widow, and the orphan.

Redeemer. גואל. Judaism’s messianic impulse reminds us that the world, as broken as it sometimes appears, is ultimately perfectible; God’s teachings, carried out by us, will help the world achieve such perfection. Some liberal prayerbooks use the word גואל (g’ullah), “redemption,” in place of “redeemer,” to de-emphasize the role of any single individual in facilitating the world’s healing.
We recite this Silent Amidah at the evening and morning services of Rosh Hashanah.
Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward, as we approach God's presence.
When reciting the words “barukh atah” on this page, we customarily bend the knees and bow, standing up straight by the time we reach the word “Adonai.” We repeat these motions at the end of the first b'rakhah when we come to the words “barukh atah Adonai.” The sign † indicates the places to bow.

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

First B'rakhah: Our Ancestors

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

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

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

God of Abraham, God of Isaac, and God of Jacob
Why is the word “God” repeated each time? We might more easily have said it once. The repeated use of the word “God” highlights that each patriarch—and matriarch—knew God personally and sought a distinct relationship with God.
—A HASIDIC TEACHING
Remember us. This brief prayer is the first of four that are added on the ten days of the High Holy Day season. Each of the four phrases of this short addition ends with the word הַחיים (hayyim), “life.”

**Shield of Abraham**


**Guardian of Sarah**

פּוֹקֵד שָׂרָה. Or: “the One who remembered Sarah” (after Genesis 21:1). We, who stand here today, are the fruit of God’s promise to Abraham and Sarah.

**Support the falling**


**Heal the sick**

רוֹפֵא חוֹלִים. After Exodus 15:26, following God’s self-description there as “the One who heals.”

**Loosen the chains of the bound**


**Brings death and life**

מֵמִית וּמְחַיֵּה. 1 Samuel 2:6.

**Who is like You, source of compassion**

מִי כָֽמוֹךָ אַב הָרַחֲמִים. Jewish mystical tradition highlights the theological tension between God’s qualities of power and strict judgment, גְּבוּרָה (g’vurah), and God’s qualities of mercy and lovingkindness, חֶֽסֶד (hesed).

Throughout the year, this br’akhah reminds us that God is unsurpassed in power. At this season of judgment, we add this line to remind us—and God—that God is also unsurpassed in mercy.

**Gives life to the dead**

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

**Holy** קדוש. We become holy when we imitate God’s qualities: “As God is called ‘merciful’ so should you be merciful . . . as God is called ‘righteous’ and ‘loving,’ so should you be righteous and loving” (Babylonian Talmud, Sotah 14a).
Second B’rakhah: God’s Saving Care

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

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

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

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

Third B’rakhah: God’s Holiness

Holy are You and holy is Your name;
holy ones praise You each day.
b'rakhah. These three paragraphs, which are introduced by the same word, בּרָכָּה (b'rakhah), are ascribed by many scholars to the 2nd or 3rd century, and may constitute the earliest poetic additions to the High Holy Day Amidah.

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

(adverted from Reuven Hammer)

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


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

ADONAI WILL REIGN FOREVER נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ. Psalm 146:10.

ADONAI TZ’VA-OT WILL BE EXALTED עַמְּלֶכִּים נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵ�. In concluding the brakhah, this verse highlights its themes as expanded on the High Holy Days: We await the day when earthly powers become subservient to the divine ideals of justice and righteousness.

THE HOLY SOVEREIGN נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵךְ נְפָלֵ�. The rest of the year, this brakhah concludes with the words "the Holy God." God’s sovereignty is a central theme of the High Holy Days.
May All Be Bound Together

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

All Wickedness Will Disappear

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

—Babylonian Talmud, Berakhot

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

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

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

May the light of David, Your servant, dawn, and the lamp of the son of Jesse, Your anointed, be kindled speedily in our day.

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

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

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

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

Barukh atah ADONAI, the Holy Sovereign.
CALLING US BY YOUR GREAT AND HOLY NAME
This prayer, which distinguishes Shabbat from the rest of the week, is slightly different from the one ordinarily recited at the conclusion of Shabbat. The standard prayer emphasizes the difference between the holiness of Shabbat and the weekday. Since Rosh Hashanah is not an ordinary weekday but itself a holy day, this alternative prayer focuses on the differentiation between the holiness of Shabbat and the holiness of the festivals.

CONCLUSION OF SHABBAT
This paragraph asks God to keep certain things in mind, naming objects of remembrance that move from the present—us—to the past—our ancestors—and then to future hope—the redemption of the people Israel. It is recited on every festival and New Moon, though some scholars think that it was originally composed for the Rosh Hashanah liturgy since it emphasizes remembrance; the traditional name for Rosh Hashanah is “the Day of Remembrance.”

**All services continue:**

may the thought of us rise up and reach you mvlo yavn. This paragraph asks God to keep certain things in mind, naming objects of remembrance that move from the present—us—to the past—our ancestors—and then to future hope—the redemption of the people Israel. It is recited on every festival and New Moon, though some scholars think that it was originally composed for the Rosh Hashanah liturgy since it emphasizes remembrance; the traditional name for Rosh Hashanah is “the Day of Remembrance.”

**AT THE CONCLUSION OF SHABBAT:**

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

Fourth B’rakhah: The Holiness of Rosh Hashanah
You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name.

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

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

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the House of Israel. On this Day of Remembrance respond to us with deliverance, goodness, compassion, love, life, and peace. Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of salvation and kindness; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and loving sovereign.
restore worship to your sanctuary. according to the babylonian talmud, “ever since the day when the temple was destroyed, there has been an iron barrier separating israel from god” (berakhot 32b). the destructions of the temple in jerusalem, first by the babylonians in 586 b.c.e. and then by the romans in 70 c.e., were cataclysmic events in early jews history. the prayer for restoration of the temple service expresses longing to recover the sense of immediate connection with god that is believed to have characterized the temple service.

fiery offerings. the phrase “fiery offerings” originally referred to the sacrifices in the temple, but later medieval and hasidic commentators understood it as a description of the intensity of religious fervor required of true prayer. it is as if to say, “may our prayers have the same meaning and effect as burnt offerings once did.”

your divine presence. the hebrew word shekhinah has been used for centuries to refer to god’s immanence, the presence of god that is felt in the world. the word shekhinah is grammatically feminine. accordingly, jewish mystical tradition has tended to personify as female the divine presence, who is known as the shekhinah.
Our God and God of our ancestors: May You be exalted over the entire universe in Your glory, may You be raised up over all the earth in Your splendor, and may You manifest Yourself to all the inhabitants of the world in the majestic beauty of Your strength. Then all creatures will know that You created them; all living things will understand that You gave them life; and everything that breathes will proclaim: ADONAI, the God of Israel, is sovereign, ruling over all.

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

Barukh atah ADONAI, ruler of all the earth, who makes [Shabbat,] Israel and the Day of Remembrance holy.

Fifth B’rakhah: The Restoration of Zion

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

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

Sixth B’rakhah:
Gratitude for Life and Its Blessings

We thank You, You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation. From one generation to the next we thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon.

You are the One who is good, whose mercy is never-ending; the One who is compassionate, whose love is unceasing. We have always placed our hope in You.
May Your name be praised and exalted. In the language of the Bible and the prayerbook, “God’s name is exalted” when we acknowledge God, recognize God’s goodness in creation, and act to enable God’s justice and compassion to be visible in the world.

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

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

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

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

All services continue:
The Blessing of Shalom

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

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

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

—HERSHEL J. MATT

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

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

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

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

Seventh B’rakhah: Prayer for Peace

In the evening, we say:

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

In the morning, we say:

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

All services continue:

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

Barukh atah ADONAI, who brings peace.
On the first day the following may be added:

אלהים, צ柳州 כלשון מצרי, ושפתם מדבר מ르מה, ולאמקללי נפשי תרוס, ובסחי סער כלו חיות, פוחת לבי בחרתיך, הבכמזורים תודד פשע, כל חוהוהב יאל רעה, והחרה ההפר עצמה יקלק ממהشبهם. עשה למהי שמה, עשה למהי ימינה, עשה למהי קרשתה. עשה למהי חיתرى. למתן יחלזון ידידך, לחיגשה ימינך עונינה. יהיו לרצוי אמורי פי, הבהו תלי לבלקיע, היהת זור ורגלי. עשה שלום בחרתיך, ענה נשעה שלום עלינו, ענה כל-משקיא ([ענין] כל-شاهיבת הרב) אמרו: אמרון.

On the second day the following may be added:

יהי רצון ملفיקי היהת אלהיך ואליך אבונים (אمؤוני), יזארבראשית, בсал שמהנאות עולמה ביבא, רבי הנהדורת בעולם חיתו כלב כלב כלת עץ יאשל אל yaşam בריאה העתים, והיא דריה והיא עשר בריה והיא עשר בריה והיא עשר בריה והיא עשר בריה והיא עשר בריה והיא עשר בריה והпрיך Crawford. והיא ערני ברמיה תוריה, כי совершен פיסוקמה, באהריך העירא אור. וזכרו לרצוי בניור העצמות ליפורים לעתיד לבוא, יזוי לרצוי אמוריי והעגון על כל-שפא, יהוה צוביל.

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

MAY THE WORDS Psalm 19:15.

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

On Rosh Hashanah morning, continue on page 81.
Personal Prayers Concluding the Amidah

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

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

On Rosh Hashanah morning, continue on page 81.
We recite this Silent Amidah at the evening, morning, and afternoon services of Yom Kippur.

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

When reciting the words on this page, we customarily bend the knees and bow, standing up straight by the time we reach the word approach God’s presence. We repeat these motions at the end of the first b’rakhah when we come to the words בָּרוּ הֵי. The sign [ ] indicates the places to bow.

We bow, enabling us to focus on the miracle of our bodies’ construction. We stand up straight when we reach the word אֲדֹנָי שְׂפָתַי תִּפְתָּח because of their significance as founders of our people, and as part of our effort to reclaim women’s voices and to honor women’s experiences.

AMIDAH. Amidah literally means “standing” and is the moment of personal prayer recited quietly, as if standing before God. Every Amidah contains three introductory b’rakhot. The first recalls our ancestors and their relation to God; the second describes God’s continuing presence in the world; the third emphasizes God’s uniqueness and the path to God: holiness. Similarly, every Amidah ends with three b’rakhot. The first looks toward the restoration of God’s presence to Zion; the next thanks God for all the gifts we experience in life; and the final one asks for peace.

On Yom Kippur—as on Shabbat and holy days—there is only one intermediate b’rakhah, which describes the holiness of the day.

BENDING THE KNEES AND BOWING. The Talmud encourages us to pay attention to the movement of each of our vertebrae as we bow, enabling us to focus on the miracle of our bodies’ construction. We stand up straight when we reach God’s name, for we speak to God face to face. The Talmud confined the bowing to the beginning and end of this first b’rakhah, and to the beginning and end of the next to last b’rakhah, thanking God for the gift of life.

ADONAI, OPEN MY LIPS Psalm 51:17, where prayer is exalted over sacrifice.

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

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

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

Version with Patriarchs and Matriarchs:

Version with Patriarchs:
**THE SILENT AMIDAH**

*Meditation on Prayer*

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

—**ISAAC ARAMA**

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

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

**First B’rakhah: Our Ancestors**

We recite this Silent Amidah at the evening, morning, and afternoon services of Yom Kippur.

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

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

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

**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.
REMEMBER US. This brief prayer is the first of four that are added on the ten days of the High Holy Day season. All four of the additions center on the prayer for חַיִּים (hayyim), "life."


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


BRINGS DEATH AND LIFE מֵמִית וּמְחַיֵּה. 1 Samuel 2:6.

WHO IS LIKE YOU, SOURCE OF COMPASSION מִי כָּמוֹךָ אֲבָר הָרַחֲמִים. Jewish mystical tradition highlights the theological tension between God’s qualities of power and strict judgment, גְּבוּרָה (g’vurah), and God’s qualities of mercy and lovingkindness, חֶֽסֶד (hessed). Throughout the year, this brakkhah reminds us that God is unsurpassed in power. At this season of judgment, we add this line to remind us—and God—that God is also unsurpassed in mercy.

GIVES LIFE TO THE DEAD מְחַיֵּה הַמֵּתִים. Over the millennia, many Jewish perspectives on the afterlife have been proposed. While many Jewish thinkers (including Saadia Gaon, 10th century, and Maimonides, 12th century) express caution about the specific implications of bodily resurrection of the dead, they understand this doctrine to express an important aspect of God’s supreme power. God’s power extends even to the dead.

HOLY קָדוֹשׁ. We become holy when we imitate God’s qualities: “As God is called ‘merciful’ so should you be merciful. . . . as God is called ‘righteous’ and ‘loving,’ so should you be righteous and loving” (Babylonian Talmud, Sotah 14a).
Second B’rakhah: God’s Saving Care

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

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

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

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

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

Third B’rakhah: God’s Holiness

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

The Holy God. (ADONAI Tz’va-ot) God’s sovereignty is a central theme of the High Holy Days. The rest of the year, this b’rakhah concludes with the words “the Holy God.” God’s sovereignty is a central theme of the High Holy Days.

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

AWE . . . FEAR . . . (תא$__יר או__אה). These emotions are meant to induce obedience to God’s will and inspire us to bring sanctity to the world.


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

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

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

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

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

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

You alone, Adonai, will rule all Your creation, from Mount Zion, the dwelling-place of Your glory, and from Jerusalem, Your holy city. As it is written in the Book of Psalms: “Adonai will reign forever; your God, O Zion, from generation to generation. Halleluyah!” You are holy, and Your name is revered, for there is no God but You. As Your prophet Isaiah wrote: “Adonai Tz’va-ot will be exalted through justice, the holy God sanctified through righteousness.” Barukh atah Adonai, the Holy Sovereign.
Calling us by your great and holy name

The name “Israel” means “wrestling with God” (Genesis 32:28). Our relationship with God is part of our self-definition as a people.

I, surely I

Isaiah 43:25.

I SWEEP ASIDE YOUR SINS LIKE A MIST

Isaiah 44:22.

For on this day

Leviticus 16:30.
Fourth B’rakhah: The Holiness of Yom Kippur

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, for sanctity and rest, and this] Yom Kippur for pardon, forgiveness, and atonement, that all our sins be forgiven [through Your love], a sacred time, 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 Yom Kippur respond to us with deliverance, goodness, compassion, love, life, and peace. Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of salvation and kindness; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and loving sovereign.

Our God and God of our ancestors, forgive our sins on this [Shabbat and this] Yom Kippur. Blot out and disregard them, as the prophet Isaiah says in Your name: “I, surely I, am the One who wipes away sin, for this is My nature; I will not recall your errors,” and the prophet adds: “I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you.” And in Your Torah it is written: “For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure.”

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

What Do I Want?

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

—BAHYA IBN PAKUDA
restore worship to your sanctuary. 

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

The grammatical form of the nouns פנים (solhan) and מוסלה (mohalan) indicate an essential personal quality. For example, when one is called a לומד (lomed), "studies," until becoming a scholar, one is then called a לומד (lomed). The use of this form reflects the poet's belief that God's forgiving nature is, in fact, God's essence.

A protectress אשה טיליה. God is our source of support and stability.

From one generation to the next. After Psalm 79:13. In a world where nations, values, and ideals rise and fall, our relationship with God is a constant truth.

God is our source of support and stability.
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 faithfully, for You forgive the people Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives. Barukh atah ADONAI, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Atonement holy.

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

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

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

שָׂרַתְךָ שָׁלוֹם וְדֻלָּם וְהָרֹאשׁ עִם בְּשִׂמְךָ שָׁלוֹם. וּרְחֹמִים לְעַל־הַעֲצָרָה שָׁלוֹם. וְרֵםוֹנָה יְבִרְרִים בְּשֵׁם יְהֹוָה בְּשָׂרְתֵּךָ שָׁלוֹם.

In the morning or afternoon, we say:

שְׂמַחְתֵּךְ שָׁלוֹם וְיִשְׂרָאֵל, וּרְשָׁפְתֵּךְ וְרֵםוֹנָה. וְכֹל בְּעַל־לֶבַע שָׁלֹם. וְרֵםוֹנָה וְרֵםוֹנָה עַל־בְּשָׂרְתֵּךְ שָׁלוֹם.

All services continue here:

בָּשָׂרְתֵּךְ שָׁלוֹם וְיִשְׂרָאֵל, וְרֵםוֹנָה וְרֵםוֹנָה. וְכֹל בְּעַל־לֶבַע שָׁלֹם.

בָּשָׂרְתֵּךְ שָׁלוֹם וְיִשְׂרָאֵל, וְרֵםוֹנָה וְרֵםוֹנָה. וְכֹל בְּעַל־לֶבַע שָׁלֹם.

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

A full commentary on the Confession appears with the public recitation on page 234.
For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

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

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

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

Seventh B’rakhah: Prayer for Peace

In the evening, we say:

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

In the morning or afternoon, we say:

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 peace.

All services continue here:

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

Barukh atah ADONAI, who brings peace.

Viddui — Prayers of Confession

Because confession is an essential aspect of Yom Kippur, we add this liturgical confession each time that we recite the Amidah.

Introduction to the Confession

Our God and God of our ancestors, hear our prayer; do not ignore our plea. Our God and God of our ancestors, we are neither so insolent nor so obstinate as to claim in Your presence that we are righteous, without sin; for we, like our ancestors who came before us, have sinned.

The Blessing of Shalom

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

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

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

—Hershel J. Matt
Customarily, we each strike our heart as we recite every phrase of this confession.

כַּלַּיְבַּא עָלַי, כָּאָמָה עַשְּיָתָהּ וַנָּגְנַהְנוּ. מָהֵמְרָנָה לַלָּחֶשׁ, יָשֶׁב מִחוֹרָמָה, וּמָכַר לְפָנֵיָהּ שְׁחָקִים, הֲלוֹאָּלִי הָנִיסְמִי.

גוֹנְבָלְתָּ אָמְתָה יִוְדַע.

אָמַתָה וּרְדַע עֻלָּמָה, וָעֶלְוָמוֹת שִׁחְרָיָּלִי. אָמַתָה חֵמֵשָׁלִיְדֵרָי
בָּטַם, לְהוֹם לַלָּחֶשׁ. אַזָּי גֹּבֵר עֵלָמַּמָּה, וּזְאָי נַצְרָה מַגְּדַעְנָה.

בְּכֵןָ, גִּי רַצֵּוּ מְלַפְּפָה, גיוה אָלְדוֹנָה אָלְדוֹנָה אָבָדְתַּנָּה [אָבָדוּתָטְוַאָ],
שֵׁתֶמְלָה לוּ עַל קְלִיתְאוּתָנָה.

הָטָּמְאֵל לוּ עַל כְּלִיתְאוּתָנָה.

הָטָּכְפֵר לוּ עַל כְּלִיתְאוּתָנָה.

Customarily, we each strike our heart as we recite the words.

עַל חָטָאָה שֶׁשַּחַטְאָנוּ לַפְּנֵיָּךְ בָּאֵטָבָה בָּרְצָאָ.
עַל חָטָאָה שֶׁשַּחַטְאָנוּ לַפְּנֵיָּךְ בָּאֵטָבָה בָּרְצָאָ.
עַל חָטָאָה שֶׁשַּחַטְאָנוּ לַפְּנֵיָּךְ בָּאֵטָבָה בָּרְצָאָ.
עַל חָטָאָה שֶׁשַּחַטְאָנוּ לַפְּנֵיָּךְ בָּאֵטָבָה בָּרְצָאָ.
עַל חָטָאָה שֶׁשַּחַטְאָנוּ לַפְּנֵיָּךְ בָּאֵטָבָה בָּרְצָאָ.
The Shorter Confession—Ashamnu

Customarily, we each strike our heart as we recite every phrase of this confession.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

Ashamnu, bagadnu, gazalnu, dibbarnu dofi, he·evinu, v’hirshanu, zadnu, hamasnu, tafalnu sheker, ya·atnu ra, kizzavnu, latznu, maradnu, ni·atznu, sararnu, avinu, pashanu, tzararnu, kishinu oref, rashanu, shihatnu, ti·avnu, ta·inu, titanu.

PRAYER ACCOMPANYING THE CONFESSION

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong. What can we say to You who sit on high, and what can we tell You who dwell in heaven, for You know all that is hidden as well as all that is revealed.

You know the mysteries of the universe, the deepest secrets of everyone alive. You probe our innermost depths; You examine our thoughts and feelings. Nothing escapes You; nothing is secret from You. Therefore, may it be Your will, our God and God of our ancestors, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us atonement for all our transgressions.

The Longer Confession—Al Het

Customarily, we each strike our heart as we recite the words “We have sinned.”

We have sinned against You unwillingly and willingly, and we have sinned against You through hardening our hearts.

We have sinned against You thoughtlessly, and we have sinned against You in idle chatter.

We have sinned against You through sexual immorality, and we have sinned against You openly and in private.

We have sinned against You knowingly and deceitfully, and we have sinned against You by the way we talk.

We have sinned against You by defrauding others, and we have sinned against You in our innermost thoughts.

We have sinned against You through forbidden trysts, and we have sinned against You through empty confession.

We have sinned against You by scorning parents and teachers, and we have sinned against You purposely and by mistake.
על חטא תשאנו עלפני פניםך יד.
על חטא תשאנו עלפני פניםך:& חסדך.
על חטא תשאנו עלפני פניםך אישים לשוןון.
על חטא תשאנו עלפני פניםך בפששת פה.
על חטא תשאנו עלפני פניםיך מצער.
על חטא תשאנו עלפני פניםיך ביהדות רבך וידיעת.
על כל חטא, אלוהים סיליוות, שלח לך, מחול לך, כפר-לך.
על חטא תשאנו עלפני פניםך בכותב וכרית.
על חטא תשאנו עלפני פניםך בכתף חחה.
על חטא תשאנו עלפני פניםך במצע ובהרים.
על חטא תשאנו עלפני פניםך בשתו ושפתיננו.
על חטא תשאנו עלפני פניםך בשתו ר pii.
על חטא תשאנו עלפני פניםיך מצער.
על חטא תשאנו עלפני פניםיך נפשייה וגר.
על חטא תשאנו עלפני פניםיך ממלחמה ימין.
על חטא תשאנו עלפני פניםיך משני כבוד.
על חטא תשאנו עלפני פניםיךakhir אח.
על חטא תשאנו עלפני פניםיך מ.PIPE.
על חטא תשאנו עלפני פניםיך ירכות ורגל
על חטא תשאנו עלפני פניםיך לאמה.
על חטא תשאנו עלפני פניםיך נפשייה וגר.
על חטא תשאנו עלפני פניםיך מצער.
על חטא תשאנו עלפני פניםיך בשתו ושפתיננו.
על חטא תשאנו עלפני פניםיך בשתו ר pii.
על חטא תשאנו עלפני פניםיך מצער.
על חטא תשאנו עלפני פניםיך נפשייה וגר.
על חטא תשאנו עלפני פניםיך מيقة חזרה.
We have sinned against You by resorting to violence,
   and we have sinned against You by public desecration of Your name.
We have sinned against You through foul speech,
   and we have sinned against You through foolish talk.
We have sinned against You through pursuing the impulse to evil,
   and we have sinned against You wittingly and unwittingly.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

We have sinned against You through denial and deceit,
   and we have sinned against You by taking bribes.
We have sinned against You by clever cynicism,
   and we have sinned against You by speaking ill of others.
We have sinned against You by the way we do business,
   and we have sinned against You in our eating and drinking.
We have sinned against You by greed and oppressive interest,
   and we have sinned against You through arrogance.
We have sinned against You in everyday conversation,
   and we have sinned against You through conspiratorial glances.
We have sinned against You through condescension,
   and we have sinned against You through stubbornness.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

We have sinned against You by throwing off all restraint,
   and we have sinned against You by rashly judging others.
We have sinned against You by plotting against others,
   and we have sinned against You through selfishness.
We have sinned against You through superficiality,
   and we have sinned against You through stubbornness.
We have sinned against You by rushing to do evil,
   and we have sinned against You through gossip.
We have sinned against You through empty promises,
   and we have sinned against You through baseless hatred.
We have sinned against You by betraying trust,
   and we have sinned against You by succumbing to confusion.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.
On Yom Kippur morning, continue on page 252.
On Yom Kippur afternoon, continue on page 374.
And forgive us the breach of all commandments and prohibitions, whether involving deeds or not, whether known to us or not. The sins known to us we have acknowledged, and those unknown to us are surely known to You, as the Torah states: “Secret matters are the concern of ADONAI our God; but in matters that are revealed, it is for us and our children to apply all teachings of the Torah till the end of time.”

**Personal Prayers Concluding the Amidah**

My God, before I was created I was entirely lacking in substance; and now that I have been created, it is as if I never was. Dust and ashes am I in life, all the more so in death. I stand before You as a vessel full of embarrassment and shame. May it be Your will, ADONAI my God and God of my ancestors, that I sin no more, and that in Your great mercy You erase the sins I have sinned before You, but not through great pain and suffering.

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

*On Yom Kippur morning, continue on page 252.*

*On Yom Kippur afternoon, continue on page 374.*
We rise as the ark is opened.

The ark is closed.

Version with Patriarchs and Matriarchs:

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 brakha, 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 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.

GOD OF ABRAHAM . . . GOD OF SARAH. 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 brakha, 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.

THE READER’S REPLICATION 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.
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 Br’akhah: Our Ancestors**

**Version with Patriarchs:**

*Barkh 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:**

*Barkh 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.*
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 הָיָה (hayyim), “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.

**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 חַדְּשֵׁד, love and kindness, especially to those who are most vulnerable: the fallen, the sick, and the bound.
Remember us for life,  
Sovereign who delights in life,  
and inscribe us in the Book of Life,  
for Your sake, God of life.  

Zokhreinu l’hayyim, melekh hafeitz ba-hayyim,  
v’khotveinu b’seifer ha-hayyim, l’ma-an’ka Elohim hayyim.

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

*Barukh atah ADONAI,*  
Shield of Abraham.

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

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

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**This World and the Next**

One way to think of life and death as mentioned in this *b’rakhah* is to contemplate our own continuous spiritual death and rebirth.

Simhah Bunam, a Hasidic master, taught:  
A person is always passing through two doors: out of this world and into the next, and out and in again.

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**Second B’rakhah: God’s Saving Care**

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

You sustain the living through love,  
and with great mercy give life to the dead.

You support the falling,  
heal the sick,  
loosen the chains of the bound,  
and keep faith with those who sleep in the dust.

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

*M’khalkeil hayyim b’hased, m’hayyeih meitim b’rahamim rabbim,  
someikh nof ‘lim, v’rofei holim, u-mattir asurim, u-m’kayyeim emunato  
li-shinei afar. Mi khamoka ba-al g’vurat u-mi domeh lakh, melekh  
meimit u-m’hayyeih u-matzmi-ah y’shu-ah.*
Many congregations recite this piyyut responsively:

Many congregations recite this piyyut responsively:

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 אֱלֹהֵֽינוּ. 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 אֶֽרֶץ 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.

The word אב (av) literally means “father.” In the liturgy, it is—as here—almost always modified by the adjective rahamim (“compassionate”). Thus the metaphor of God as father depicts a figure who is caring and kind. In rabbinic usage, the word av can also mean “creator, root, or foundation.” Hence our translation of the expression as “source of compassion.”

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).

You are adonai our God אַתָּה הוּא אֱלֹהֵֽינוּ. 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 אֶֽרֶץ 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.
Who is like You, source of compassion, who remembers with compassion Your creatures for life?

Mi khamokha av ha-rahamim, zokheir y’tzurav l’hayyim b’rahamim.

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

Third B’rakhah: God’s Holiness

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

THREE PIYYUTIM INTRODUCE THE KEDUSHAH

God, please hear us.

Many congregations recite this piyyut responsively:

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

—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

(First B’rakhah: God’s Holiness)

Atah hu eloheinu
Ba-shamayim u-va-aretz gibbor v’na-aratz.
Dagul mei-r’vavah hu sah va-yehi.
V’tzavvah v’nivra-u zikhro la-netzah.
Hai 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’hakim.
Toleh ertz al b’limah. Hai v’kayyam nora v’kadosh.

—Ibn Gabirol (trans. Peter Cole)
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! קָדוֹשׁ בְּכָל־הָאָֽרֶץ כְּבוֹדו. 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. 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. Every Kedushah of the Amidah ends with this verse proclaiming God’s sovereignty (Psalm 146:10).
The Kedushah

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

Let us hallow Your name in this world as it is hallowed in the high heavens, as Isaiah wrote of his vision, Each cried out to the other: “Holy, holy, holy is Adonai Tz’va·ot, the whole world is filled with God’s glory!”

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

Then in thunderous voice, rising above the chorus of s’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.
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.

(u-v’khein) Adonai will reign, yimlokh Adonai. Psalm 146:10.
Many Faiths, One God

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

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

—ABRAHAM JOSHUA HESCHEL

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

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

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

Simhah l’artzekha v’ason 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.
This electronic version prepared for the sole use of Temple Emanu-El, Closter, NJ.

This paragraph was inserted in the prayer at 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).

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May the thought of us rise up and reach 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.

Adonai tz’va·ot will be exalted, the Adonai tz’va·ot. 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, Holy Sovereign. 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 brakah “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.

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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; 

respond to us with blessing; 

redeem us with life.

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

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

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

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

for You are the God of truth, and Your word is true, eternal,
and unchanging. Barukh atah ADONAI, ruler of all the earth,
who makes [Shabbat,] the people Israel and the Day of Remem-
brance holy.

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

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

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

―SHNEUR ZALMAN
OF LIADI
While reciting the first words, by custom we remain seated while bowing our head.

Congregation recites:

Leader recites:

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

The central idea expressed in this second version is *modim anahnu lakh*… *al she-anahnu modim lakh*, “we thank You for the ability to thank You.” Gratitude is seen as a special gift of our humanity. The expression of thankfulness connects us to the world with a sense of humility and a joyful spirit of openness.

**For all these كلم.**

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. כתוב.** This is the third of the four special insertions in the Amidah for the Ten Days of Repentance. With the first two insertions, we prayed for God’s mercy that we may live another year; now we pray that the life we are granted be good.
Thankfulness
It is gratefulness which makes the soul great.
—ABRAHAM JOSHUA HESCHEL

Sixth B’rakhah: Gratitude for Life and Its Blessings
While reciting the first words, by custom we remain seated while bowing our head.

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

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

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

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 whole-heartedly, carrying out Your will. May God, the source of gratitude, be praised.

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.
בָּרְכֵֽנוּ, וּתּוֹנֵֽינוּ לְאָבֹֽטֵינוּ הֵי וּאֱלֹהֵֽינוּ אֲלֹהִים שָׁלוֹם קְדֹֽם תַּהַנְוָא אֱלֹהִים וְרַחֲמִים וָחֶֽסֶד חֵן וְבְרָכָה טוֹבָה בָּעוֹלָם שָׁלֹא מָאָשׁ הַמְּאמוֹרָה: שָׁלוֹם קְדֹֽם תַּהַנְוָא אֱלֹהִים וְרַחֲמִים וָחֶֽסֶד חֵן וְבְרָכָה טוֹבָה בָּעוֹלָם שָׁלֹא מָאָשׁ הַמְּאמוֹרָה: שָׁלוֹם קְדֹֽם תַּהַנְוָא אֱלֹהִים וְרַחֲמִים וָחֶֽסֶד חֵן וְבְרָכָה טוֹבָה בָּעוֹלָם.

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

MAY ADONAI BLESS YOU. 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. 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’rakham 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. 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. 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.
Seventh B’rakhah: Prayer for Peace
Our God and God of our ancestors, bless us with the threefold blessing of the Torah written by Moses Your servant, recited by Aaron and his descendants, the kohanim, the consecrated priests of Your people:

May ADONAI bless and protect you.  
So may it be God’s will.  Kein y’hi ratzon.

May ADONAI’s countenance shine upon you and grant you kindness.  
So may it be God’s will.  Kein y’hi ratzon.

May ADONAI’s countenance be lifted toward you and grant you peace.  
So may it be God’s will.  Kein y’hi ratzon.

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

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

B’seifer hayyim b’rakhah v’shalom u-farnasah tovah, nizzakheir v’nikkateiv l’fanekha, anahnu v’khol am’kha beit yisra-el, l’hayyim tovim u-l’shalom.

Barukh atah ADONAI, who brings peace.

ON SHABBAT, WE CONTINUE WITH KADDISH SHALEM ON PAGE 94.
We rise as the ark is opened. An alternate version begins on the next page.
Avinu Malkeinu is not recited on Shabbat.

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

Avinu Malkeinu! זכרנו סליחות.
Avinu Malkeinu! שמע הקול, ויצא צעקות.
Avinu Malkeinu! דרךו בແך, והידים חמות.
Avinu Malkeinu! זהל ירוש,啮לת חמה.
Avinu Malkeinu! הברכה ב—from סיפון וŢנים.
Avinu Malkeinu! חובל ברוחם, ובריא relevant תחלפים
Avinu Malkeinu! נא אל חישבון ריקם ממלכתו.
Avinu Malkeinu! ודעם יפאר אלוהים.
Avinu Malkeinu! תמא על네 ועל עליות ועפים.

Avinu Malkeinu literally means “our father, our king.” The image of God as “father” represents relatedness and closeness. (In the ancient world the term “father” is associated with the one who gives life, and so many modern prayer-books reflect this nuance by translating the word as “creator” or “source.”) The figure of God as king, or sovereign, conveys authority, particularly that of judge, and so connotes greater distance. Jewish theology has always recognized this paradoxical sense of God, speaking both of God’s being close at hand, and also as distant and inscrutable—similarly of God’s kindness and caring as well as God’s punishing hand for sinful behavior.
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, hahazireinu bi-t’shuvah sh’leimah l’fanekha.
Avinu malkeinu, sh’lah r’fu∙ah sh’leimah l’holei ammekha.
Avinu malkeinu, zokhreinu b’zikkaron tov l’fanekha.
Avinu malkeinu, kotveinu b’seifer hayyim tovim.
Avinu malkeinu, kotveinu b’seifer g’ullah vi-shu∙ah.
Avinu malkeinu, kotveinu b’seifer parnasah v’khalkalah.
Avinu malkeinu, kotveinu b’seifer z’khuyyot.
Avinu malkeinu, kotveinu b’seifer s’lihah u-m’hilah.

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

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

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

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

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

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

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

**AVINU MALKEINU: ALTERNATE VERSION**

Avinu Malkeinu, we have sinned in Your presence.

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

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

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

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

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

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

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

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

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

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

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

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

*Avinu Malkeinu, inscribe us in the Book of Redemption.*

Avinu Malkeinu, inscribe us in the Book of Sustenance.

*Avinu Malkeinu, inscribe us in the Book of Merit.*

Avinu Malkeinu, inscribe us in the Book of Forgiveness.

*Avinu malkeinu, kotveinu b’seifer hayyim tovim.*

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

*Avinu malkeinu, kotveinu b’seifer parnasah v’khalkalah.*

*Avinu malkeinu, kotveinu b’seifer z’khuyyot.*

*Avinu malkeinu, kotveinu b’seifer s’liḥah u-m’ḥilah.*
The ark is closed.

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

Our support and rescuer, cause Your people Israel to be exalted.

Our helper, who listens to us, hear our voice, be kind, sympathize with us.

Our redeemer, who watches over us, accept our prayer, willingly and lovingly.

Our fortress, who is our refuge, do not send us away empty-handed.

Holy One, who justifies us, remember that we are but dust.

Merciful One, who gives us life, have compassion for us, our infants, and our children.

Guardian, who grants us victory, do this for the sake of those who were martyred for Your holy name.

Benefactor, who provides for our welfare, do this for Your sake if not for ours.

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

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

The ark is closed.

Kaddish Shalem

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

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

Y’hei sh’mei rabba m’varakh l’alam u-l’almei almaya.

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.
THE TORAH SERVICE

We rise as the ark is opened.

None compares to You. As etiquette in Europe’s royal courts became more elaborate (14th century), the Ashkenazic rite incorporated verses emphasizing God’s sovereignty, as if to say that God alone—and no earthly ruler—is the true sovereign.

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

Compassionate creator. Literally, “merciful father.” This address, followed by a verse that calls for Jerusalem’s reconstruction (Psalm 51:20), is all that remains from prayers for forgiveness that were recited during the Torah service in an earlier era.

As the ark was carried forward. Numbers 10:35. This verse is from a description of how the people moved from one encampment to another. It depicts the Ark as the seat of divine protection, leading the march and warding off the fledgling nation’s enemies. Reciting this verse evokes a period of special closeness between God and Israel, both at Sinai and in their journey through the desert.

Torah shall go forth from Zion. Isaiah 2:3. As the ark is opened, we express our belief that Torah contains ideals appropriate to all humanity. Isaiah envisioned all the nations of the world coming to Mount Zion and worshipping one God.
Meditations on the Meaning of Torah

Open my eyes, that through the study of Your Torah I may see wondrous things.
—Psalm 119:18

What Torah means to us depends on what God means to us.
—Jacob Petuchowski

The custom of our ancestors has the status of Torah.
—Tosafot to Babylonian Talmud, Menahot

The people Israel, the Torah, and the Holy One are all one.
—The Zohar

None compares to You, ADONAI, and nothing is like Your works.
Your sovereignty is everlasting;
Your rule endures through all generations.
ADONAI is sovereign, ADONAI has always been sovereign,
ADONAI will be sovereign forever and ever.
ADONAI, give strength to Your people;
ADONAI, bless Your people with peace.
Malkhut’kha malkhut kol-olamim, u-memshalt’kha b’khol dor va-dor.
Adonai melekh, Adonai malakh, Adonai yimlokh l’olam va-ed.
Adonai oz l’ammo yittein, Adonai y’vareikh et-ammo va-shalom.

Compassionate Creator, may it please You that Zion flourish; build the walls of Jerusalem. For in You alone do we put our trust, transcendent Sovereign—Master of all time.
Av ha-rahim, hetivah virtzon’kha et tziyyon,
tivneh homot y’rushalayim.
Ki v’kha l’vad batah . nu, melekh El ram v’nissa, adon olamim.

We rise as the ark is opened.
As the Ark was carried forward, Moses would say:
ADONAI! Scatter Your foes, so that Your enemies flee Your Presence.
Kumah Adonai v’yafutzu oy’vekha,
v’yanus m’san-ekha mi-panekha.

Torah shall go forth from Zion, and the word of ADONAI from Jerusalem.
Praised is the One who gave Torah to the people Israel in holiness.
Ki mi-tziyyon teitzei torah, u-d’var Adonai mirushalayim.
Barukh she-natan Torah l’ammo yisra-el bi-k’idushato.
Before the Open Ark. The sight of the Torah in the opened ark evokes a sense of reverence, inspiring reflection and meditation. Over time, various personal prayers have been added to the Torah service. Rabbi Isaac Luria (1534–1572, Egypt and the Land of Israel) suggested that the Thirteen Attributes be recited before the open ark, as a communal plea for forgiveness.

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

May This Be . . . For My Prayer. Psalm 69:14. This poetic phrase can be literally translated as: “And I, I am a prayer to You...” Our lives may be seen as prayers offered to God.

Praised Be Your Name. From the Zohar (part 2, 206a), the central text of Jewish mysticism, composed in Aramaic. A translation of the Zohar’s introduction to this meditation appears in the leftmost column.

On Shabbat, The Following Meditation Is Recited:

Some recite the following three times:

ל_WARN1 (part 2, 206a), the central
text of Jewish mysticism, composed in Aramaic. A translation of the Zohar’s introduction to this meditation appears in the leftmost column.
As soon as the Torah scroll is placed on [the reading desk] the whole congregation below should assume an attitude of awe and fear, of trembling and quaking, as though they were at that moment standing at Mount Sinai to receive the Torah, and should pay attention and listen carefully; for it is not permitted then to open one’s mouth, even for discussing the Torah, still less other subjects. All must be in awe and fear, as though they were speechless, as it is written: “And when he opened it, all the people stood up,” and also, “And the ears of all the people were attentive to the Torah scroll” (Nehemiah 8:5 and 8:3). Rabbi Shimon said: “When the Torah scroll is taken out to be read before the congregation, the heavenly gates of mercy are opened and the attribute of love is stirred up, and each one should then recite the following prayer: “Ruler of the universe, praised be Your name and Your sovereignty. ...” —THE ZOHAR

ON SHABBAT, CONTINUE AT THE BOTTOM OF THIS PAGE.

We recite three times:

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

Adonai, Adonai, El rahum v’hanun, erekh appayim v’rav hesed ve-emet.
Notzeir hesed la-alafim, nosei avon va-fesha v’hatta-ah v’nakkeih.

PRIVATE MEDITATION

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

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

Some recite the following three times:

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

Va-ani t’fillati l’kha, Adonai, eit ratzon.
Elohim b’rov hasdekha, aneini be-emet yish-ekha.

ON SHABBAT, THE FOLLOWING MEDITATION IS RECITED:

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

Awe-Inspiring. This word is added on the High Holy Days.

ACCLAIM. Psalm 34:4. Yours, Adonai (I'kha Adonai). 1 Chronicles 29:11. According to the Chronicler, these verses were part of David's last speech to the people Israel.

EXALT ADONAI. Two verses with the same opening words, taken from Psalm 99:5, 9, chosen as appropriate to the Torah's procession.
morts nor on angels do I rely, but rather on the God of heaven, the God of truth, whose Torah is truth and whose prophets are true and who abounds in deeds of goodness and truth.

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


Two scrolls of the Torah are taken from the ark.

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

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

Our God is one; great is our sovereign; holy and awe-inspiring is God’s name. Ehad eloheinu, gadol adoneinu, kadosh v’nora sh’mo.

Leader:

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

The Torah is carried in a circuit around the congregation.

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

Yours is the sovereignty, above all else.

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

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

L’kha Adonai ha-g’dullah v’ha-g’vurah v’ha-tiferet v’ha-neitzah v’ha-hod, ki khol ba-shamayim u-va-aretz.

L’kha Adonai ha-mamlakhah v’ha-mitnassei l’khol l’rosh. Rom’mu Adonai eloheinu v’hishtahavu la-hadam raglav, kadosh hu.

Rom’mu Adonai eloheinu v’hishtahavu l’har kodsho, ki kadosh Adonai eloheinu.
The person who is honored recites the following after the Torah is read:

בָּֽנוּ את־יהוה, נוֹתֵֽן אֶת־תּוֹרָתוֹ . . . נוֹתֵֽן לָֽנוּ אֶת־תּוֹרָתוֹ . . . נוֹתֵֽן לָֽנוּ אֶת־תּוֹרָתוֹ .

approaching the Torah, one may feel especially chosen and may also experience the moment as being directly commanded.

Giving us the Torah . . . Who gives the Torah

In Hebrew, the b’rakhah uses both the present and the past tense. God not only gave us the Torah in the past, but also we receive it anew whenever we devote ourselves to studying it.
May the One who is the source of compassion, who has always sustained us, have mercy on us, and remember the covenant with our ancestors. May God save us in difficult times, restrain the impulse to evil within us, and grace our lives with enduring deliverance. May our pleas be answered with a measure of kindness, salvation, and compassion.

—RAYMOND SCHEINDLIN

B’RAKHOT RECITED BY ONE CALLED UP TO THE TORAH

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

Praise ADONAI, to whom all prayer is directed.

Barkhu et Adonai ha-m’vorakh.

The congregation responds:

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

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

The person repeats the above response, then continues:

Barukh atah ADONAI, our God, ruler of time and space, who has chosen us from among all peoples, giving us the Torah.

Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam,
asher bahar banu mi-kol ha-amim,
v’natan lanu et torato.
Barukh atah Adonai, notein ha-torah.

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

Barukh atah ADONAI, our God, ruler of time and space, who has given us a teaching of truth, planting eternal life in our midst. Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam,
asher natan lanu torat emet,
v’hayyei olam nata b’tokheinu.
Barukh atah Adonai, notein ha-torah.
On the second day, turn to page 103.

The Torah reading opens with God taking note of Sarah and on her behalf acting according to the divine promise. Sarah, introduced first in this reading, and Hagar will be the central characters in this chapter.

Verse 1. Took Note of Sarah. The Torah reading opens with God taking note of Sarah and on her behalf acting according to the divine promise. Sarah, introduced first in this reading, and Hagar will be the central characters in this chapter.

Verse 6. God Has Brought Me Laughter. The root צחק (tz-h-k), used here and in verse 9, can convey two opposite understandings of Sarah's words: she may be saying, “When people hear the news that I have given birth, they will rejoice with me,” or she may be saying, “. . . they will laugh at me.” Similarly, the word מזרער (m-l-z-r) (verse 9), used when Sarah sees the son of Hagar “playing,” can mean either “to have fun with” or “to make fun of.” In the first interpretation, one might simply see two children at play and argue that Sarah’s judgment is harsh; in the second, those who read Sarah’s judgment as wise might look at the way the children played together and see Ishmael’s bullying of Isaac as the cause of Sarah’s displeasure.

Verse 8. Was Weaned. Weaning at about age three marked the completion of the first significant stage in a child’s life.

The ambiguity allows us to consider the complexity of our own motivations and how difficult it is to understand ourselves and others. In any given year, we may identify with Abraham or Sarah or Hagar or the children, Ishmael and Isaac; as we change, so may our sympathies with the different characters.

Aliyot. The Rabbis of the ancient synagogue differentiated between Shabbat and festivals by assigning a different number of aliyot—the divisions of the Torah reading—to each. On Rosh Hashanah there are five; on Yom Kippur, six; and on Shabbat, seven. When a holy day falls on Shabbat, the reading is subdivided into seven aliyot.

Torah Reading, Day 1. Although Rosh Hashanah commemorates the anniversary of the creation of the world, the Rabbis did not select the opening passage of Genesis as a reading for the first day; instead, they chose the story of the birth of Isaac, focusing on a particular human story rather than the creation of the whole world.

The Rabbis may have wanted to stress the continuity of the Jewish people: the birth of a second Jewish generation after the founding generation of Abraham and Sarah.

The Torah does not present us with an idealized heroic family but rather, offers us a domestic scene with clashing personalities and motives that can be variously interpreted as selfless or selfish. This ambiguity allows us...
TORAH READING, FIRST DAY

Liturgical Practice
The Ashkenazic rite is unique in prescribing a special chant for the High Holy Day Torah reading. Solemn and meditative, its use may be explained by the Zohar’s statement that all who listen to Leviticus chapter 16—the portion for Yom Kippur in which the sudden death of Aaron’s children is mentioned—should shed tears. From Yom Kippur the custom of using this special melody extended to Rosh Hashanah as well.

—ABRAHAM TZVI IDELSOHN (adapted)

God Took Note of Sarah
The idea of “remembrance” is a primary theme of Rosh Hashanah, ordained in the Torah in connection with the day (Leviticus 23:24). It is featured in one of the three main sections of the Rosh Hashanah Musaf Amidah. The Rabbis designated Rosh Hashanah as Yom Ha-zikaron (the Day of Remembrance), a phrase used repeatedly in the liturgy. Remembrance is a mental act; the word used here, pakad, refers to an act of remembrance that is realized in deed and not only in thought—and is therefore translated by the stronger expression, “took note of...” By choosing to begin the Torah reading here, the Rabbis may be expressing the hope that God will similarly remember us for good on Rosh Hashanah, and act accordingly.

God Has Brought Me Laughter
Before God there are yet other languages than those of words: melody, weeping, and laughter. They are the possession of all who are alive... They are the manifestations of the very deep levels of our being.

—HAYIM NAHMAN BIALIK

Listen to Sarah’s Voice
Sarah was superior to Abraham in prophecy.

—MIDRASH TANHUMA

On the second day, turn to page 103.

GENESIS 21

First Aliyah
1 ADONAI took note of Sarah as promised, and ADONAI did for Sarah what had been announced. She conceived and bore a son to Abraham in his old age, at the set time of which God had spoken. 3 Abraham gave his newborn son, whom Sarah had borne him, the name of Isaac. 4 And when his son Isaac was eight days old, Abraham circumcised him, as God had commanded him.

Second Aliyah
5 Now Abraham was one hundred years old when his son Isaac was born to him. 6 Sarah said, “God has brought me laughter; everyone who hears will laugh with me.” 7 And she added,

“Who would have said to Abraham that Sarah would suckle children!
Yet I have borne a son in his old age.”

8 The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned.

[Third Aliyah on Shabbat]
9 Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing. 10 She said to Abraham, “Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son Isaac.” 11 The matter distressed Abraham greatly, for it concerned a son of his. 12 But God said to Abraham,
If at any time a messenger of God called to Hagar, that heart, even when no words are uttered.

A MESSENGER OF GOD CALLED TO HAGAR מפקד את אַלְדָּיָ֖ים. The chapter opens with the birth of Isaac, fulfilling the promise made to Sarah, and ends with God’s listening to Ishmael’s cry and speaking to Hagar.

VERSE 21. HIS MOTHER GOT A WIFE FOR HIM FROM THE LAND OF EGYPT מְטַחֲוִי יִכְּרָא הָגָ֖ר שָׂרָ֖ה. The Egyptian connection is not incidental. Later in the Book of Genesis, it is the Ishmaelites who sell Joseph into slavery in Egypt. The descendants of the slave boy who was sent out of Abraham’s house played a critical role in the Egyptian enslavement of Abraham’s descendants (Genesis 37:25–28).
“Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you.

Third Aliyah [Fourth Aliyah on Shabbat] 13 As for the son of the slave-woman, I will make a nation of him, too, for he is your seed.”

14 Early next morning Abraham took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. She wandered about in the wilderness of Beer-sheba. 15 When the water was gone from the skin, she left the child under one of the bushes, 16 and went and sat down at a distance, a bowshot away; for she thought, “Let me not look on as the child dies.” And sitting thus afar, she burst into tears.

17 God heard the cry of the boy, and a messenger of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is. [Fifth Aliyah on Shabbat] 18 Come, lift up the boy and hold him by the hand, for I will make a great nation of him.”

19 Then God opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink.

20 God was with the boy and he grew up; he dwelt in the wilderness and became skilled with a bow. 21 He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

Hagar
God spoke to Hagar because she was righteous.
—MIDRASH
GENESIS RABBH

Sarah
Sarah, like Rebecca who comes after her, plays the role of “heavy” in our male-oriented Scriptures... Here it is Sarah who carries the moral burden of sending Ishmael and Hagar away against Abraham’s wishes, leaving his character unblemished... The impression we get from the text is that Sarah, like other strong women of the Bible, has a clear image of her son’s destiny. “Sarah saw,” Scripture says when she observes Ishmael playing with Isaac... Abraham had lost sight of the promise, had actually shrugged it off when it was given, concerned only about Ishmael. But Sarah saw and, in seeing, knew she had to act. Motherhood focused her vision.

And God Opened Her Eyes
All people are blind until God opens their eyes.
—MIDRASH
GENESIS RABBH

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The Torah Service continues with Hatzi Kaddish on page 106.

Abimelech responds defensively to Abraham’s accusation. When Abimelech critiqued Abraham’s behavior earlier in Genesis (20:2), Abimelech was introduced to us as the King of Gerar, a city in the Negev.

VERSE 26. I DO NOT KNOW... NOT... NOR
Li kivite... oun... Va.

In contrast to the first part of the reading, which describes the separation of families, this next story is one of reconciliation: two tribes at war come together and agree to a covenant. The Torah may be deliberately contrasting two different ways of resolving conflict. In the first, the response to conflict is separation; in the second, a covenant is created by Abimelech and Abraham. Similarly, in the first story there is no extended conversation between the offended parties. Sarah says nothing directly to Hagar; Hagar speaks silently to herself. In contrast, here are two parties with significant grievances toward each other: they face each other, manage to communicate, and conclude a peace treaty.

VERSE 22. ABIMELECH.
Earlier in Genesis (20:2), Abimelech was introduced to us as the King of Gerar, a city in the Negev.

VERSE 23. THE EVERLASTING GOD
This appellation for God is unique in the entire Bible. The Torah reading began with God taking note of Sarah, and with this mention of God, our reading ends. While the human actors behave in quite human ways, God’s presence always hovers in the background.
Then Abraham Reproached Abimelech
Rabbi Yose the son of Rabbi Hanina said: “Reproof leads to love, as it says, ‘Reprove a wise man, and he will love you’” (Proverbs 9:8). Such indeed is Rabbi Yose’s view, for he said: “Love unaccompanied by reproof is not love.” Resh Lakish added: “Reproof leads to peace; hence, ‘And Abraham reproved Abimelech.’” Such indeed is his view, for he said: “Peace unaccompanied by reproof is not peace.”

—Midrash Genesis Rabbah

**Fourth Aliyah [Sixth Aliyah on Shabbat]** 22 At that time Abimelech and Phicol, chief of his troops, said to Abraham, “God is with you in everything that you do. 23 Therefore swear to me here by God that you will not deal falsely with me or my kith and kin, but will deal with me and with the land in which you have sojourned as loyally as I have dealt with you.” 24 And Abraham said, “I swear it.” 25 Then Abraham reproached Abimelech for the well of water which the servants of Abimelech had seized. 26 But Abimelech said, “I do not know who did this; you did not tell me, nor have I heard of it until today.” 27 Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a pact.

**Fifth Aliyah [Seventh Aliyah on Shabbat]** 28 Abraham then set seven ewes of the flock by themselves, 29 and Abimelech said to Abraham, “What mean these seven ewes which you have set apart?” 30 He replied, “You are to accept these seven ewes from me as proof that I dug this well.” 31 Hence that place was called Beer-sheba, for there the two of them swore an oath. 32 When they had concluded the pact at Beer-sheba, Abimelech and Phicol, chief of his troops, departed and returned to the land of the Philistines. 33 [Abraham] planted a tamarisk at Beer-sheba, and invoked there the name of Adonai, the Everlasting God. 34 And Abraham resided in the land of the Philistines a long time.

The Torah Service continues with Hatzi Kaddish on page 106.
The Akedah is one of the most enigmatic of biblical texts. It has been seen as emblematic of Jewish experience, of faithfulness and martyrdom. It has also been the subject of radically different interpretations; for example, some modern interpreters criticize Abraham for not protesting God’s demand, seeing Isaac as enduringly wounded, even though his life is saved at the conclusion of the tale. Some ancient rabbinic readings, troubled by the moral questions found in the binding of Isaac, see Satan lurking in the background, testing Abraham much like Job, and some rabbis even put Job’s protests into Abraham’s mouth. What then is the nature of the test? Perhaps the question was not of Abraham’s faithfulness, but of whether Abraham would ultimately protest an unjust command. Do we then read this passage on Rosh Hashanah because it records obedience to God’s will, or is the underlying message one of God’s faithfulness—that God never desires the sacrifice of any human, or the death of Abraham’s descendants? Is Abraham a humble person of faith to be admired, or someone whose certainty in the truth of his vision almost led to tragic violence? Is Isaac’s willingness to die in faithfulness a model for what may be asked of us? What demands does God make of us? To what are we willing to submit ourselves? In calling forth the association of the binding of Isaac and the ram substitute, the reading prepares us for the blowing of the ram’s horn, which raises the question: To what does the shofar blast call us?

**VERSE 1. SOME TIME AFTERWARD** YIR’EI AVI, CHETAVAI TM’ELAH. The phrase indicates an indefinite connection with previous events. It may refer back to the immediate past scene (the agreement between Abraham and Abimelech) or it may refer back to the banishment of Hagar and Ishmael. No specific age is given for Isaac, but he is now old enough to carry a load of firewood and to ask an intelligent question based on experience and observation. Some commentators even picture Isaac as an adult, fully complicit in all that is taking place.

**GOD PUT ABRAHAM TO THE TEST**. The information is divulged to the reader, although not to Abraham, to remove any possible misunderstanding by the reader of God’s intent.

**HERE I AM**. There is no adequate English equivalent for the Hebrew hineini (יהנינוי), here translated as “Here I am.” The term indicates readiness, attentiveness, receptivity, and responsiveness to instructions. It serves as a kind of refrain throughout the Akedah. Here, Abraham employs it in answer to God; later in verse 7, to Isaac (where it is rendered “Yes”), and then again in response to the angel of Adonai in verse 11. (The Jewish Study Bible)

**VERSE 2.** The descriptive terms “son,” “favored one,” “Isaac,” and “whom you love” are listed in ascending order of endearment, emphasizing the enormity of God’s request and the agonizing nature of the decision Abraham must make.

**THAT I WILL POINT OUT TO YOU**. Not immediately specifying the place where the binding of Isaac is to take place adds to the sense of Abraham’s willingness to blindly follow God’s command. Later tradition identified the mountain as the site of the Temple.
**The Akedah/Binding of Isaac and Its Interpreters**

For the most part, rabbinic literature praises Abraham for his faithful obedience to God’s command, though some rabbinic texts indicate ambivalence regarding Abraham’s unqualified acquiescence. This was also the perspective of the 19th-century Christian theologian Søren Kierkegaard, who understood Abraham’s action as a “teleological suspension of the ethical,” a demonstration of such unwavering faith that it superseded a father’s love for his son as well as the prohibition of murder. But many post-Holocaust Jewish writers are increasingly reticent even to appear to validate violence in the name of religious faith, and instead suggest that Abraham failed the test and should have raised a protest against God’s instruction, just as he raised a protest against the destruction of the cities of Sodom and Gomorrah (Genesis 18).

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**First Aliyah**

1 Some time afterward, God put Abraham to the test, saying to him, “Abraham.” He answered, “Here I am.”

2 “Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you.”

3 So early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him.
verse 5. Then Abraham said to his servants, “You stay here” (Gen. 22:4).

verse 6, 8. The two walked off together... The two of them walked together and from themselves (lest they prevent him from carrying out God’s instruction), from Isaac (lest he flee), and from himself (lest the frank acknowledgment of his real intention cause his resolve to break). (The Jewish Study Bible)

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verse 11. A MESSENGER. Originally God addressed Abraham directly; now, it is an angel. Some interpret this shift as implying that Abraham has failed the test by not protesting but rather raising the knife against his child. Indeed, God never again appears to Abraham, and similarly Abraham never again talks to Sarah, his wife. There seems to be total alienation—both human and divine. In contrast, Job, who classically protests against needless suffering, in the end is directly addressed by God.

verse 12. Do not raise your hand against the boy. Some commentators remark that the true test was whether Abraham would desist from the slaughter. Would he trust this second voice? Others note that in the ancient world, where the sacrifice of children was practiced among some peoples, the instruction not to sacrifice a child. Indeed, God never again appears to Abraham, and similarly Abraham never again talks to Sarah, his wife. There seems to be total alienation—both human and divine. In contrast, Job, who classically protests against needless suffering, in the end is directly addressed by God.

YOUR SON, YOUR FAVORITED ONE. These two phrases are repetitions of God’s initial call, although this time the phrase “whom you love” is left out.

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**And the Two Walked Together**

Later Jewish tradition saw the binding of Isaac as a symbolic precedent for all Jewish martyrdom. In accord with this thinking, Isaac is portrayed as a willing participant in his own sacrifice; in one version of the story, Isaac is understood to have died on the altar and been restored to life by the angel. Later Jewish martyrs could not believe that their own sacrifice was greater than that of the forebears of the people.

**“Do Not Raise Your Hand Against the Boy”**

Abraham Joshua Heschel describes how he studied the Akedah, the story of the binding of Isaac, with his heder rebbe (teacher) in Poland.

Here is the experience of a child of seven who was reading in school the chapter which tells of the sacrifice of Isaac on the way to Mt. Moriah with his father. “He lay on the altar, bound, waiting to be sacrificed. My heart began to beat even faster; it actually sobbed with pity for Isaac. Behold, Abraham now lifted the knife. And now my heart froze within me with fright. Suddenly the voice of the angel was heard: ‘Abraham, lay not your hand upon the lad, for now I know that you fear God.’ And here I broke out in tears and wept aloud. ‘Why are you crying?’ asked the rabbi. ‘You know that Isaac was not killed.’ And I said to him, still weeping, ‘But, Rabbi, supposing the angel had come a second too late?’ The rabbi comforted me and calmed me by telling me that an angel cannot come late.”

An angel cannot be late, but man, made of flesh and blood, may be.

**Second Aliyah**

4 On the third day Abraham looked up and saw the place from afar. 5 Then Abraham said to his servants, “You stay here with the ass. The boy and I will go up there; we will worship and we will return to you.”

6 Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together. 7 Then Isaac said to his father Abraham, “Father!” And he answered, “Yes, my son.” And he said, “Here are the firestone and the wood; but where is the sheep for the burnt offering?” 8 And Abraham said, “It is God who will see to the sheep for this burnt offering, my son.” And the two of them walked on together.

**Third Aliyah**

9 They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. 10 And Abraham picked up the knife to slay his son. 11 Then a messenger of ADONAI called to him from heaven: “Abraham! Abraham!” And he answered, “Here I am.”

12 “Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me.”
VERSE 13. ABRAHAM LOOKED UP. This is strikingly similar to the situation of Hagar, who also lifts up her eyes and is suddenly capable of perceiving. Rashi quotes an older midrash that the ayil, the ram, is one of the ten things in existence before creation; i.e., the ayil was always there and Abraham never saw it—just like Hagar and the well. Could it be that Abraham has missed something central about the very nature of the world around him?

A RAM. The Jewish Publication Society translation used here reads elah, following many Hebrew manuscripts and ancient versions; the traditional Masoretic text reads adonai, "God is seen" or as "the supplicant is seen."

VERSE 14. ADONAI, THERE IS VISION. The Hebrew may be read as "God is seen" or as "the supplicant is seen."

VERSE 19. The Torah reports that Abraham and his servants returned to Beer-sheba, but where is Isaac? Rabbinic midrash offers many different responses: some say that Isaac dwelled in the Garden of Eden for the next three years (see, for instance, Midrash Hagadol), remarking that Isaac died and was resurrected; some say that he went to study in the yeshiva led by Eber, Noah’s grandson, much as children now go off to university. Some modern commentators note that this is quite different from the description of father and son walking “together” toward the binding and see this verse as indicating Isaac’s alienation from his father; Abraham and Isaac never appear together again in the biblical text.

VERSE 23. REBECCA. After the almost tragic narrative of the Akedah, the reading ends with the joyous announcement of births and an assurance that there will be future generations.
13 When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. 14 And Abraham named that site *Adonai-yireh*, whence the present saying, “On the mount of Adonai, there is vision.”

_Fourth Aliyah_ 15 The messenger of Adonai called to Abraham a second time from heaven, 16 and said, “By Myself I swear,” Adonai declares: “Because you have done this and have not withheld your son, your favored one, 17 I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. 18 All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command.” 19 Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.

_Fifth Aliyah_ 20 Some time later, Abraham was told, “Milcah too has borne sons to your brother Nahor: 21 Uz the first-born, and Buz his brother, and Kemuel the father of Aram; 22 and Chesed, Hazo, Pildash, Jidlaph, and Bethuel”— 23 Bethuel being the father of Rebecca. These eight Milcah bore to Nahor, Abraham’s brother. 24 And his concubine, whose name was Reumah, also bore [sons]—Tebah, Gaham, and Tahash—and [a daughter,] Maacah.

*Where Is Sarah?* Where is Sarah? The Rabbis answer: after Abraham and Isaac leave, Sarah goes to Hebron, looking for them. Satan—the tempter, the Adversary, the Alter Ego—appears to her and reveals that Abraham intends to sacrifice her son; hearing this, her heart breaks from sorrow and she dies, as it is written: “Sarah died in Kiryat Arba—now Hebron” (23:2). But others teach that Satan reveals to her that Abraham has spared her son from his knife; and her heart bursts with joy. Such is the anatomy of a mother’s heart.

_Ellen Frankel_ —

*Heritage* The ram came last of all. And Abraham did not know that it came to answer the boy’s question—first of his strength when his day was on the wane.

The old man raised his head. Seeing that it was no dream and that the angel stood there—the knife slipped from his hand.

The boy, released from his bonds, saw his father’s back.

Isaac, as the story goes, was not sacrificed. He lived for many years, saw what life’s pleasures had to offer, until his eyesight dimmed.

But he bequeathed that hour to his offspring. They are born with a knife in their hearts.

_Hayim Gouri_ —
As this passage conflates two biblical verses, the 20th-century Orthodox Jewish thinker Joseph Ber Soloveitchik, for instance, did not recite it.

When reciting this passage, some people hold up or kiss the tzitzit of their tallit, to affirm their own active fulfillment of the Torah.

**VERSE 1. IN THE SEVENTH MONTH.**

Many scholars speculate that in biblical times, the southern kingdom of Judah celebrated its new year in the spring and the northern kingdom of Israel in the fall; the first month for one was the seventh for the other. Later Judaism, inheriting a variety of dates marking a new year, assigned each one a different function. The Rabbis reckoned historical events, including the annual pilgrimage festivals, from the first of Nisan (in the spring). Meanwhile, they associated the first day of the seventh month, Tishrei (in the fall) with the creation story, Adam and Eve’s sin, and God’s annual judgment of the world.

**YOU SHALL NOT WORK AT YOUR OCCUPATIONS.**

Other “work” is allowed. Unlike for Shabbat, the Rabbis allowed cooking and carrying in celebration of the holy day.

**A DAY WHEN THE HORN IS SOUNDED.**

Maimonides cites this verse as the source for the commandment to listen to the shofar blasts (Mishneh Torah, Laws of Shofar 1:1).
Hatzi Kaddish
Both Torah scrolls are placed on the Reader’s desk.

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

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

Lifting the Torah
A Magbiah and Golel are called to raise and tie each Sefer Torah after it is read. As the Torah is lifted, we recite:

This is the Torah, God’s word by Moses’ hand, which Moses set before the people Israel.

L’zot ha-torah asher sam mosheh lifnei b’nei yisra-el al pi Adonai b’yad mosheh.

Maftir for Rosh Hashanah

NUMBERS 29

In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded.

You shall present a burnt offering of pleasing odor to ADONAI: one bull of the herd, one ram, and seven yearling lambs, without blemish. The grain offering with them—choice flour with oil mixed in—shall be: three-tenths of a measure for a bull, two-tenths for a ram, and one-tenth for each of the seven lambs. And there shall be one goat for a purification offering, to make expiation in your behalf— in addition to the burnt offering of the new moon with its meal offering and the regular burnt offering with its grain offering, each with its libation as prescribed, gifts of pleasing odor to ADONAI.
On the second day, we continue on page 111.

different: Sarah sends Ishmael away in order to keep Isaac close, while Hannah willingly gives up her own child. Isaac is bound as sacrifice and lives life in his father’s shadow, whereas Samuel will be an active prophet, crowning and dethroning. Some congregations conclude the Haftarah at the end of the narrative (1:1–28), others conclude with the Song of Hannah (2:1–10), and some read only the Song.

VERSE 3. SHILOH. ישול. Joshua had established Shiloh as the resting place of the Ark.

VERSE 8. AM I NOT MORE DEVOTED TO YOU THAN TEN SONS? עלה אנכי טוב כל בנות אביכם. Elkanah’s well-meaning effort to comfort Hannah is unsuccessful because, rather than listening to and addressing the root of Hannah’s sadness, he imposes his own understanding of why she is sad. Later on, the priest Eli also makes incorrect assumptions about the reasons for Hannah’s behavior (verses 13–14); he prays on Hannah’s behalf only after he is able to listen to her. On Rosh Hashanah, as we pray for God to listen to our prayers, this passage highlights the importance of deep empathic listening, especially at times of personal crisis—and how frequently our listening is less than perceptive.
Blessing before the Haftarah

Barukh atah ADONAI, our God, ruler of time and space, who chose worthy prophets; and who was pleased by their words, spoken in truth. Barukh atah ADONAI, who has chosen the Torah, Moses Your servant, Your people Israel, and the prophets of truth and justice.

I SAMUEL 1

1 There was a man from Ramathaim of the Zuphites, in the hill country of Ephraim, whose name was Elkanah son of Jeroham son of Elihu son of Tohu son of Zuph, an Ephraimite. 2 He had two wives, one named Hannah and the other Peninnah; Peninnah had children, but Hannah was childless. 3 This man used to go up from his town every year to worship and to offer sacrifice to Adonai Tz’va·ot at Shiloh.—Hophni and Phinehas, the two sons of Eli, were priests of ADONAI there.

4 One such day, Elkanah offered a sacrifice. He used to give portions to his wife Peninnah and to all her sons and daughters; 5 but to Hannah he would give one portion only—though Hannah was his favorite—for ADONAI had closed her womb. 6 Moreover, her rival, to make her miserable, would taunt her that ADONAI had closed her womb. 7 This happened year after year: Every time she went up to the House of ADONAI, the other would taunt her, so that she wept and would not eat. 8 Her husband Elkanah said to her, “Hannah, why are you crying and why aren’t you eating? Why are you so sad? Am I not more devoted to you than ten sons?”

9 After they had eaten and drunk at Shiloh, Hannah rose.—The priest Eli was sitting on the seat near the doorpost of the temple of ADONAI.—
verse 13. Hannah became a model of prayer for the Rabbis, who based much of our practice regarding recitation of the Amidah, the silent prayer, on this chapter in the Book of Samuel.

verse 17. Remarkably, Eli not only attends to Hannah's explanation, but also recants his prior harsh judgment and blesses Hannah.

verses 27–28. Forms of the verb לָאָל, “to ask,” “borrow,” “lend,” are repeated several times in these verses. On Rosh Hashanah we ask for life. What we may come to understand is that our lives are lent to us by God. And God borrows us for—asks us to do—God's service.
In her wretchedness, she prayed to ADONAI, weeping all the while. And she made this vow: “O Adonai Tz’va·ot, if You will look upon the suffering of Your maidservant and will remember me and not forget Your maidservant, and if You will grant Your maidservant a male child, I will dedicate him to ADONAI for all the days of his life; and no razor shall ever touch his head.”

As she kept on praying before ADONAI, Eli watched her mouth. Now Hannah was praying in her heart; only her lips moved, but her voice could not be heard. So Eli thought she was drunk. Eli said to her, “How long will you make a drunken spectacle of yourself? Sober up!” And Hannah replied, “Oh no, my lord! I am a very unhappy woman. I have drunk no wine or other strong drink, but I have been pouring out my heart to ADONAI. Do not take your maidservant for a worthless woman; I have only been speaking all this time out of my great anguish and distress.” Then go in peace,” said Eli, “and may the God of Israel grant you what you have asked.” She answered, “You are most kind to your handmaid.” So the woman left, and she ate, and was no longer downcast.

Early the next morning, they bowed low before ADONAI, and they went back home to Ramah.

Elkanah knew his wife Hannah and ADONAI remembered her. Hannah conceived, and at the turn of the year bore a son. She named him Samuel, meaning, “I asked ADONAI for him.” And when the man Elkanah and all his household were going up to offer to ADONAI the annual sacrifice and his votive sacrifice, Hannah did not go up. She said to her husband, “When the child is weaned, I will bring him. For when he has appeared before ADONAI, he must remain there for good.” Her husband Elkanah said to her, “Do as you think best. Stay home until you have weaned him. May ADONAI’s word be fulfilled.” So the woman stayed home and nursed her son until she had weaned him.

When she had weaned him, she took him up with her, along with three bulls, one ephah of flour, and a jar of wine. And though the boy was still very young, she brought him to the House of ADONAI at Shiloh. After slaughtering the bull, they brought the boy to Eli. She said, “Please, my lord! As you live, my lord, I am the woman who stood here beside you and prayed to ADONAI. It was this boy I prayed for; and ADONAI has granted me what I asked.

Some congregations end here. For concluding br’akhot, turn to page 114.
And Hannah prayed, saying:

Verse 1. And Hannah prayed. A late medieval tradition observed: “This teaches that women are obligated to pray, for Hannah used to pray eighteen *brakhot*” (Yalkut Shimoni, 1 Samuel 2.80). The Hebrew word for “eighteen” (*sh’moneh esreih*) designates the weekday Amidah.

Verse 6. Sheol. In the biblical age, most Israelites believed that the dead continued to exist in the netherworld called Sheol.

Verse 10. And triumph to the one whom [God] anoints. Literally, “raise the horn of God’s anointed one.” The song opens and closes on this specific image of triumph. In context, it anticipates Samuel’s anointing David with a horn of oil (I Samuel 16:13). As the Rosh Hashanah Haftarah reading, these concluding references to spiritual victory, divine judgment, and God’s anointed one take on a messianic tone of promise. Michael Fishbane (commenting in *Etz Hayim*) points out other Rosh Hashanah themes that are present in this Haftarah. The birth of a child is a microcosmic allusion to the birth of all of creation, which we celebrate on this day. In verse 3 of Hannah’s prayer, she describes God as all-knowing. In verse 6, she refers to God as the One who determines our birth and death. And in verse 8, she speaks of the One who raises up and brings low.

B’rakhot that follow the Haftarah may be found on page 114.

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I SAMUEL 2

1 And Hannah prayed:
My heart exults in ADONAI;
I have triumphed through ADONAI.
I gloat over my enemies;
I rejoice in Your deliverance.

2 There is no holy one like ADONAI,
truly, there is none beside You;
there is no rock like our God.

3 Talk no more with lofty pride,
let no arrogance cross your lips!
For ADONAI is an all-knowing God
who measures all actions.

4 The bows of the mighty are broken,
and the faltering are girded with strength.

5 Those once sated must hire out for bread;
those once hungry hunger no more.
While the barren woman bears seven,
the mother of many is forlorn.

6 ADONAI deals death and gives life,
casts down into Sheol and raises up.

7 ADONAI makes poor and makes rich,
casts down, and also lifts high—
raising the poor from the dust,
lifting up the needy from the dunghill,
setting them with nobles,
granting them seats of honor.

8 The pillars of the earth are ADONAI’s,
who has set the world upon them.

9 [God] guards the steps of the faithful,
but the wicked perish in darkness—
for none shall prevail by strength.

10 The foes of ADONAI shall be shattered;
[God] will thunder against them in the heavens.
ADONAI will judge the ends of the earth.
[God] will give power to the king,
And triumph to the one whom [God] anoints.

—ZVI FREEMAN (adapted)

What Do We Pray For?

Eli thought Hannah was drunk with wine. As High Priest, the divine spirit rested upon him and he was able to see within the hearts of men and women. Yet, he saw Hannah as a drunkard—drunk with a worldly desire, a desire for a child so she would no longer suffer the shame and ridicule afforded her by Peninnah.

But Hannah answered, “No, it is not wine but my soul that pours out to God. For my desire for a child has purpose and meaning beyond the pursuits and follies of human beings. I have already promised my child to God.”

So it is with our prayers: We pray for material things, but it is not the material, but the spiritual within them, that our soul desires.

The mission of every human being is to bring the many things of this chaotic world into harmony with their inner purpose and the oneness that underlies them. To do this, each of us must have those things related to our mission: our family, our health, our homes, our income. We pray for these things from the innermost of our hearts; our soul pours out for them—because our soul knows that without them she cannot fulfill her mission in this world.

And God listens. Because God wishes to dwell within our mundane world.

—ZVI FREEMAN (adapted)
The Haftarah expands the theme of redemption begun in our Torah reading, when Isaac was not sacrificed because of God’s saving hand. Jeremiah prophesied that God would bring the people back from exile and comfort them, emphasizing not exile but redemption. Thus, the Haftarah asks us to understand the Torah portion not from Abraham’s original perspective but backward, from the point of view of the saving moment at the story’s end. Similarly, Jeremiah focuses on the theme of God’s saving or redeeming, as he speaks to the people Israel, now in exile. These so-called “ten lost tribes,” collectively referred to as “Ephraim,” were exiled by Assyria in the 8th century B.C.E. (well before Jeremiah was born), but the prophet promises that they will return.

VERSE 3. ETERNAL LOVE I CONCEIVED FOR YOU THEN
In the mystical tradition, Isaac is seen as the one who has awe of God (yir-at ha-shem). Indeed, many may experience the Torah reading for this day as conveying awe and fear. The Haftarah emphasizes the opposite, the love of God (ahavat ha-shem).

Indeed, much of the imagery in these verses is of marriage: the wedding of God and Israel. Jeremiah idealizes the time of wandering in the desert as a moment when God and Israel were alone with each other, in love.
Blessing before the Haftarah

Barukh atah ADONAI, our God, ruler of time and space, who chose worthy prophets; and who was pleased by their words, spoken in truth. Barukh atah ADONAI, who has chosen the Torah, Moses Your servant, Your people Israel, and the prophets of truth and justice.

JEREMIAH 31
2 Thus said ADONAI: 
The people escaped from the sword found favor in the wilderness, when Israel was marching homeward.
3 ADONAI appeared to me of old:
Eternal love I conceived for you then; therefore I continue My grace to you.
4 I will build you firmly again,
O Maiden Israel!
Again you shall take up your hand-drums and go forth to the rhythm of the dancers.
5 Again you shall plant vineyards on the hills of Samaria; growers shall plant and live to enjoy them.
6 For the day is coming when sentries shall proclaim on the heights of Ephraim:
Come, let us go up to Zion, to our God ADONAI!

7 For thus said ADONAI:
Cry out in joy for Jacob, shout at the crossroads of the nations!
VERSE 8. FROM THE NORTH-LAND. The Assyrians conquered the northern kingdom of Israel in 722 B.C.E. and deported much of the populace. Some 97 years later, Assyria was itself conquered by Babylonia, in 625 B.C.E. Preaching around this time, Jeremiah does not name the country of exile but uses the less specific term, "northern lands," which can mean either Assyria or Babylonia.
Sing aloud in praise, and say:
Save, O ADONAI, Your people,
the remnant of Israel.
8 I will bring them in from the northland,
gather them from the ends of the earth—
the blind and the lame among them,
those with child and those in labor—
in a vast throng they shall return here.
9 They shall come with weeping,
and with compassion will I guide them.
I will lead them to streams of water,
by a level road where they will not stumble.
For I am ever a Father to Israel,
Ephraim is My first-born.

10 Hear the word of ADONAI, O nations,
and tell it in the isles afar.
Say:
The One who scattered Israel will gather them,
and will guard them as a shepherd [guards] the flock.
11 For ADONAI will ransom Jacob,
redeem him from one too strong for him.
12 They shall come and shout on the heights of Zion,
radiant over the bounty of ADONAI—
over new grain and wine and oil,
and over sheep and cattle.
They shall fare like a watered garden;
they shall never languish again.
13 Then shall maidens dance gaily,
young men and old alike.
I will turn their mourning to joy,
I will comfort them and cheer them in their grief.
14 I will give the priests their fill of fatness,
and My people shall enjoy My full bounty
—declares ADONAI.
ROSH HASHANAH AND THE MESSAGE OF THE HAFTARAH. The first verse of the Haftarah thematically connects this Haftarah reading to the Akedah. Every year “the people escape from the sword,” just as every year Isaac escapes the knife. The end of the Haftarah strikes another note: the message of repentance. No matter what our misdeeds, no matter the nature of our mistakes, God will receive us back if we are truly contrite, and if we choose to return to God. Indeed, the prophet uses some of the most loving language to describe the wayward sinner who regrets what has been done and is welcomed back to the fold. In this Haftarah, as in the prophetic readings for the first day of Rosh Hashanah, a woman serves as a source of national redemption. First we read of Hannah, the mother of Samuel, who guided the Jewish people from anarchy to monarchy; and now of Rachel, whose weeping moved God to return her people to their land.
15 Thus said Adonai:
A cry is heard in Ramah—
wailing, bitter weeping—
Rachel weeping for her children.
She refuses to be comforted
for her children, who are gone.
16 Thus said Adonai:
Restrain your voice from weeping,
your eyes from shedding tears;
for there is a reward for your labor
—declares Adonai:
They shall return from the enemy’s land.
17 And there is hope for your future
—declares Adonai:
Your children shall return to their country.
18 I can hear Ephraim lamenting:
You have chastised me, and I am chastised
like a calf that has not been broken.
Receive me back, let me return,
for You, O Adonai, are my God.
19 Now that I have turned back, I am filled with remorse;
Now that I am made aware, I strike my thigh.
I am ashamed and humiliated,
for I bear the disgrace of my youth.
20 Truly, Ephraim is a dear son to Me,
a child that is dandled!
Whenever I have turned against him,
My thoughts would dwell on him still.
That is why My heart yearns for him;
I will receive him back in love
—declares Adonai.
B’RAKHOT AFTER THE HAFTARAH. A series of b’rakhot concludes the reading from the Prophets. The earliest synagogue services may have centered on the public reading of biblical passages and the prayers concluding the reading may have originally formed the core of the synagogue service. Thus, the prayers concluding our reading mention the sanctity of the day and express messianic longing, two themes also included in the Amidah. In ancient times, a reading from the Writings, the third division of the Hebrew Bible, was also included in the public biblical reading.

WHO ACCOMPLISHES WHAT IS SPOKEN (והם עושה המילים). At the opening of Genesis, God’s word effectuates all that is created: “God said... and it was so.” Our liturgy asserts that God will likewise carry out the promises recorded in the scriptural passages that we have just read aloud and studied.

MAY YOUR PROMISE PROVE TRUE (את ידיעתך וsterreich). On the Days of Awe we talk of God’s teaching as an everlasting truth and we then conclude by declaring God’s sovereignty over all the earth. God’s sovereignty is identified here with the truthful and eternal teaching of Torah.
B’rakhot after the Haftarah

*Barukh atah ADONAI,* our God, ruler of time and space, eternal protector, righteous in all generations, the faithful God who fulfills what is promised, who accomplishes what is spoken, whose every word is true and just. Faithful are You, ADONAI, and Your words are trustworthy; not one of Your words will prove empty, for You are a faithful and compassionate sovereign. *Barukh atah ADONAI,* God who faithfully fulfills all Your words.

Show compassion to Zion, our true home, and speedily, in our time, bring redemption to those sad in spirit. *Barukh atah ADONAI,* who makes Zion happy with her children.

Make us joyful, ADONAI our God, with Elijah the prophet, Your servant, and with the kingdom of David, Your anointed—may he soon come and make our hearts rejoice. May no stranger sit on his throne and may no other inherit his glory, for You have promised him, by Your holy name, that his light shall never be extinguished. *Barukh atah ADONAI,* Shield of David.

For all this we thank You and praise You, ADONAI our God: for the Torah, for the ability to worship, for the prophets, [for the Shabbat,] and for this Day of Remembrance, which You have given us, ADONAI our God, [for holiness and for rest,] for honor and glory. May Your name be blessed by all that is living, always and forever, and may Your promise prove true and everlasting. *Barukh atah ADONAI,* ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Remembrance holy.
PRAYERS OF BROKENNESS AND WHOLENESS

Congregations may recite any or all of these prayers. Some may choose to do so immediately before or after the Maftir reading (page 106). Others may substitute this section for the more traditional prayers for our country and for the State of Israel (page 117). On Shabbat, some may also recite the traditional prayers for the congregation and those who serve the community (page 288).

Prayers for Healing and Caregivers

I raise my voice in cries to God.
I raise my voice pleading for help.
My words tumble out
when I speak to God of my troubles,
as my spirit is faint within me.
Free me from all that confines my soul, that I might gratefully acknowledge Your name.

Psalm 142:2–4, 8

Merciful Sovereign, we stand before You today, grateful for the wonderful gift of life with which You have blessed us, but also mindful of its fragility. Some of us are in good health, yet aware of our family and friends who are not as fortunate; some among us are ill, and in pain.

As we contemplate the sounds of the shofar we think of its rending cry, calling to mind cries of brokenness and suffering. In the midst of turmoil, we turn to You at this moment of prayer. God of healing, may we find comfort under Your protecting wings.

May the One who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah bless all who are ill and remove from them any sickness; send complete healing, both in body and in spirit; and send blessing and good fortune to all the work of their hands—and to all the people Israel. And let us say: Amen.
May the One who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless all who engage in acts of healing and all who visit the sick. May the Holy One justly reward them and bless them with wisdom and understanding, as they faithfully engage in their tasks. May all their works be blessed and successful, along with those of all the people Israel, and let us say: Amen.

May the Source of strength who blessed the ones before us help us find the courage to make our lives a blessing, and let us say: Amen.

I lift my eyes to the mountains, from where shall my help come? My help is from God, the Creator of heaven and earth. 

Essa einai el he-harim, mei-ayin yavo ezri. Ezri me’im Adonai, oseih shamayim va’aretz.
Prayers for Our Community’s Welfare

As we contemplate the sounds of the shofar calling to us, we are summoned by the knowledge of suffering in our midst.

Some in our community live in loneliness; some worry about daily sustenance; some struggle to get through each day.

The shofar calls us to hear the cries of those among whom we live, the cries of people whom we may not even see.

Help us to become instruments of redemption; teach us to hear the silent crying of those in need. Wake us from our self-absorption.

As the shofar curves from narrowness to breadth, so too may You bring all people from affliction to ease.

Help those who cannot care for themselves; bless those who accompany the lonely and those who help feed, clothe, and house the poor.

Bless the leaders of our community and our country, that we may walk on the path of righteousness and compassion.

May the One who blessed our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel, and Leah, bless all who faithfully work in our community to feed the hungry, give tz’dakah to the poor, help the weak, and raise up those who are fallen. May the Holy One justly reward them and send blessing and success to all the work of their hands, along with that of all the people Israel, and let us say: Amen.

Out of narrow straits I’ve called out to God; God answered me with abundance.

Psalm 118:5

Min ha-meitzar karati Yah, anani va-merhav Yah.

Prayers for the Whole House of Israel and for the World

When we hear the piercing cries of the shofar [on Shabbat say: As we await the sounds of the shofar], let us have the courage to open our ears to the cries of our blood-soaked earth, to the weeping of a world in pain, ravaged by hatred, ignorance, war, and greed.

Help us to hear the shouts and voiceless cries of humanity throughout the world living in fear, injustice, deprivation, and indignity.

We thank You, God, for those courageous souls who devote their lives to the work of tikkun olam, the repair of the world. Strengthen their faith...
and their will; bless the work of their hands. Above the noisy clamor of hate and ignorance may their voices ascend, bright and clear, calling us all to build a world of harmony, a world filled with compassion.

As the shattered sh’varim and weeping t’ru·ot give way to the full, whole sounds of t’ki·ah, may our broken-hearted prayers today strengthen our faith, arouse our hopes, and unify our will to work toward a world redeemed.

Bless Your holy land, our beloved Eretz Yisrael—too often rent by war, misunderstanding, intolerance, and fear. Be with those on whose shoulders Israel’s safety depends and defend them from all harm. Grant them the physical might to protect all its citizens and the spiritual strength, wisdom, and understanding so that justice and righteousness reign in the land.

Grant good judgment and strength to the leaders of the State of Israel, and to all the leaders of the House of Israel, that all who dwell in Your holy land may find peace, that all may grow ever nearer to fulfilling the vision of Your prophet, “nation shall not lift up sword against nation, neither shall they learn war anymore.”

[OMIT ON SHABBAT:] As we rise to hear the sound of the shofar, may we all rise to our calling to be instruments of Your holy work. Save us from cynicism, paralysis and despair. Help us to turn from selfishness to concern, and from apathy to care.

May we move from narrowness to expanse, from brokenness to wholeness, from degradation to beauty, from woundedness to healing, from war to peace, and from hatred to love.

The sound of your brother’s blood cries out to Me from the ground.  

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

And respond with: Amen.

Oseh shalom bi-m’romav, hu ya·aseh shalom aleinu v’al kol yisrael [v’al kol yosh’vet teiveil], v’imru: amen.

Thus says Adonai: Stop your voice from weeping and your eyes from shedding tears, for surely your work will be rewarded. Thus has Adonai spoken.

Jeremiah 31:16
A PRAYER FOR OUR COUNTRY

Anelotim avot et avotin [amotot]. Kikel Aim Barimim
Artifelun bet et Arturin u'meshalat. Hek et Abramim
Ela amot Hota. El Reisham, Shufim, Vekidim
Ezokekim beterek avote avotam. Horem Mekik Tora,
Hefim Meshefit eterek kelun el et Yisroer et Arturin
Yesulam, Ador ulehem kolrim. Adon ha'elam
Horehot etel-beshar, Shel Reish etel etel Meshef Arturin.
Uke melos Shana et Yisrul, Kama Vehora, Vayet Bein
Hameot etaymonot shonon yeshanim be, Ahaba
Aroha, Shalom Vures. Peket Yihet melos Yeshet
Aren eterek etel-yeshurim reb, Yeshelah binikim Kovet
Hora, Pekot bemeperah tohi Yaniaki: la Yos Rez et Al Yer
 vero el melos Yisroel. Ne'am: Yihet Dere
Ahat lemeketes u'der Dolei, Abaraim Aman.

A PRAYER FOR THE STATE OF ISRAEL

Abim shekshema, Zer Yiraleh v'ocha, K'rich Aretzamim
Yisrael [bashata] Erarot Zem'asot b'elamot. Hama Ulilah
Bacaret hakrim, Eshel Uleha kapo Shalem. Yeshelah Aorik
Hameot Lareishet, Sherah Yowezet, Vehekam Bera
ShDMA melamim. Tov Etaret, Maan Ariz Keshet, Yowetam
Eyalim Yisra'el, Ye舒at B'naot Yisra'el. Yemah Shalem
Bayam shevahet U'lehal Leishet, Yemah Aman.

earlier prayers asked that the monarch be compassionate to the Jewish people, this prayer expresses the hope that the leaders of the country will be fair and just to all and help to bring the world closer to a vision of peace and justice.

THE VISION OF YOUR PROPHETS. Isaiah 2:4 and Jeremiah 31:34.

PRAYER FOR THE STATE OF ISRAEL. Upon Israel's independence in 1948, many prayers were circulated for the well-being of the new state. This one was probably composed by Israel's Chief Rabbis and may have been edited by the writer S.Y. Agnon. Some congregations add the bracketed term, which modulates the prayer's messianic language from an expression of certainty to one of hope. The additional phrase implies our need to realize in the State our ideal vision.

PRAYER FOR OUR COUNTRY. It has been customary since medieval times to include in the liturgy a prayer for the welfare of the government. Secure governments were seen as providing safety for the Jewish community, and a biblical warrant for such prayers was found in the verse instructing Israel to "seek the welfare of the city to which I have exiled you and pray to Adonai in its behalf; for in its prosperity you shall prosper" (Jeremiah 29:7). Early versions of this prayer referred to God as "the One who gives dominion to kings" and reflected the anxiety that Jews felt as a beleaguered minority. The text here was composed in the 1920s expressly for a democratic government by Professor Louis Ginzberg, who served as rector of the Jewish Theological Seminary. (The version of his prayer as edited in Siddur Sim Shalom is presented as an alternative.) Ginzberg's prayer transforms what was formerly "A Prayer for the Government" into "A Prayer for Our Country" and for its people, the source of authority in a democracy.
A PRAYER FOR OUR COUNTRY

Our God and God of our ancestors, with mercy accept our prayer on behalf of our country and its government. Pour out Your blessings upon this land, upon its leader, its judges, officers, and officials, who are devoted in good faith to the needs of the public. Instruct them with the laws of Your Torah and help them understand Your rules of justice, so that peace and security, happiness and freedom, will never depart from our land. We pray, Adonai, God whose spirit is in all creatures, awaken that spirit within all the inhabitants of our land. Uproot from their hearts hatred and malice, jealousy and strife. Plant among those of different nationalities and faiths who dwell in our nation, love and companionship, peace and friendship. May it therefore be Your will that our land be a blessing to all who dwell on earth and cause them to dwell in friendship and freedom. Speedily fulfill the vision of Your prophets: “Nation shall not lift up sword against nation, neither shall they learn war any more”; “For all of them, from the least of them to the greatest, shall know Me.” And let us say: Amen.

A PRAYER FOR THE STATE OF ISRAEL

Avinu she-ba-shamayim, Stronghold and Redeemer of the people Israel: Bless the State of Israel, [that it may be] the beginning of our redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our Holy Land. Deliver them; crown their efforts with triumph. Bless the Land with peace and its inhabitants with lasting joy. And let us say: Amen.
Meditations before Shofar Blowing

א

Soundless, no outward signs or tokens: this, indeed, is how time passes, often escaping notice altogether. Unaware of time passing, we are part of nature; aware of time passing, we are apart from nature.

Discovering that time is short, the task long, and the Task-Assigner demanding (Avot 2:15), small wonder that we arrange a blare of trumpets, a blast of the shofar, to awaken us to the passage of that precious, finite, irreversible measure of our lives.

According to Maimonides, the message of the shofar is precisely this:

“Awake, O you sleepers, awake from your sleep! O you slumberers, awake from your slumber!”

Hence only we mortals, aware of our perishing, proclaim the passage of time; only we mortals, ringing bells and sounding alarms, startle ourselves awake.

Happy, indeed, are those who comprehend in wakefulness the shofar’s sound!

ב

The shofar exclaims: Wake up from your slumber!

Examine your deeds and turn in repentance, remembering your Creator. You sleepers who forget the truth while caught up in the fads and follies of the time, frittering away your years in vanity and emptiness which cannot help: take a good look at yourselves. Improve your ways. Let everyone abandon their bad deeds and their wicked thoughts.

When the Holy One, on judgment day, begins to judge, God ascends the throne of strict judgment, as it is written, “The God of judgment has ascended with acclamation.” But when the people Israel, standing in judgment, sound the shofar, the Holy One is filled with mercy, and moves to the throne of compassion.


Listening
The ten days of returning are meant to reawaken our inner understanding, for it has fallen asleep and needs to be aroused. It is roused through the sound of the shofar. True understanding derives from hearing, for its source is the listening that is accomplished with our inner ear.
—THE NAZIR, DAVID HACOHEN
(trans. Aubrey L. Glazer)

The shofar calls, rises up from the straits. It rises from among the hats, the murmurs, the lockets, the children's wide eyes, the rickety air conditioner. Hastily, snack bags pass from a large hand to a little one, the rustle of cellophane, to quiet the infants.

T'ki∙ah, Sh'varim, T'ru∙ah
Sing ye praises in a skillful song
Sing praises to our Sovereign sing praises, with the groans of the wounded beast whose voice is inscrutable:
A naked voice, parched, insistent.
May its blow break the locks of my heart.
—ESTHER ETTINGER

In Your great mercy, ADONAI, bring us near to Your Presence. Help us to break down the barriers that keep us far from You:
falsehood and faithlessness, callousness and selfishness, injustice and hard-heartedness.
Our hope is in You, for You respond in mercy when we sound the shofar.

SERVICE OF BLOWING THE SHOFAR

May the cry of the shofar shatter our complacency. May the cry of the shofar penetrate our souls. May the cry of the shofar break the bonds of all that enslaves us.

May the cry of the shofar destroy the idols we have placed at the forefront of our lives. May the cry of the shofar awaken us to how we have sinned.

May the cry of the shofar summon us to a life of responsibility. May the cry of the shofar elicit the response, “Here I am.”

May the cry of the shofar remind us that we can be instruments of redemption. May the cry of the shofar bring blessing to us, the people who hear its call.

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falsehood and faithlessness, callousness and selfishness, injustice and hard-heartedness.
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True Hearing
On Rosh Hashanah before he blew the shofar, the Rabbi of Kobryn would call out: “Little brothers, do not depend upon me! Everyone had better take their own part!” —A HASIDIC TALE
GOD HAS ASCENDED . . .
UPON A HOLY THRONE אֵלֹהִים . . . 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.

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

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The initial letters of the last six lines of this passage spell out the acrostic סטן קרע “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 . . .

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

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To hear the sound of the shofar . . .

The ba’al t’ki∙ah (the person blowing the shofar) recites the following b’rakhot.
God has ascended with acclamation,
  ADONAI ascends with the shofar blast.
Sing to our God, sing!
  Sing to our sovereign, sing!
For God is sovereign of all the earth.
  Sing with all your skill.
God is sovereign over all nations.
  God reigns upon a holy throne.

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

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

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

The ba‘al t‘ki·ah (the person blowing the shofar) recites the following b‘rakhah.

Barukh atah ADONAI, our God, ruler of time and space, who
has made us holy through mitzvot and instructed us to hear the
sound of the shofar. Amen.

Barukh atah ADONAI, our God, ruler of time and space, for
granting us life, for sustaining us, and for bringing us to this
moment. Amen.

T‘ki·ah sh‘varim-t‘ru·ah t‘ki·ah
T‘ki·ah sh‘varim-t‘ru·ah t‘ki·ah
T‘ki·ah sh‘varim t‘ki·ah
T‘ki·ah t‘ru·ah t‘ki·ah
T‘ki·ah t‘ru·ah t‘ki·ah
T‘ki·ah t‘ru·ah t‘ki·ah g‘dolah
We are seated.

Ashrei

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 Ashrei.

The Talmud explains that Ashrei opens a pathway to eternity.

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 the thrice-daily recitation of Psalms.

Josef Liter New York, 1907.

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We are seated.

According to Rabbi Abina, 3rd century, the three opening verses from Psalms 28:7, 84:5, and 115:18 were appended to the opening of the Ashrei.

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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!
We rise. Leader:

יהולא את-ישם יהוה, כי נשבע שמו לעבוד.

Congregation:

והדים על-ארץ ושמם. חיים קור לועם,

יחלו על-大事תיו, לבן ישראל עם קרב. חלורייה.

ON SHABBAT, WE RECITE THIS PSALM:

Psalm 29. Psalm 29 was chosen to accompany the procession of the Torah as it is returned to the ark on Shabbat morning because of the predominant image of the voice of God. The phrase kol Adonai (“the voice of God”) is repeated seven times—which was identified by the ancient Rabbis with the revelation of God’s word on Sinai. The thunder and lightning described here evokes the scene of the revelation at Sinai in the Book of Exodus; the Bible identifies Kadesh with the Sinai desert.

Biblical scholars see the psalm as a depiction of a storm coming in from the Mediterranean, passing over the mountains of Lebanon—cedars top those high mountains and are among the world’s sturdiest and longest-lived trees—moving over the fertile land and then through the desert. A similarly worded poem was found among the remains of the pre-Israelite Canaanite people of Ugarit. That poem is a paean to Baal, the pagan storm-god.

Our psalm begins with reference to the waters of the Mediterranean Sea and ends with God enthroned above the primal waters of creation. It also begins with an angelic chorus praising God and toward the end mentions the human chorus praising God in the Temple. Thus earth and heaven, the human and the divine, are joined. Similarly, Torah is that which ties heaven and earth together.
We rise. Leader:
Extol the name of ADONAI, for God’s name alone is exalted.

Congregation:
God’s glory encompasses heaven and earth; God extols the faithful—raising up Israel, the people God keeps close. Halleluyah!

Hodo al eretz v’shamayim, va-yarem keren l’ammo;
t’hillah l’khol hasidav, liv’nei yisra·el am k’rovo. Hal’luyah!

ON SHABBAT, WE RECITE THIS PSALM:

PSALM 29
A SONG OF DAVID.
Acclaim ADONAI, O exalted creatures;
acclaim ADONAI, with glory and strength.
Acclaim ADONAI, for God’s name is glorious;
pay homage to ADONAI in the splendor of the sanctuary.
The voice of ADONAI is stronger than the voice of the sea;
God is exalted above the rushing waters.
The voice of ADONAI is powerful;
the voice of ADONAI is glorious.
The voice of ADONAI shatters majestic cedars,
the very cedars of Lebanon.
The trees skip like calves;
the mountains, like wild oxen.
The voice of ADONAI flashes fire, splitting rocks;
the voice of ADONAI convulses the desert,
the very desert of Kadesh.
The voice of ADONAI makes hinds calve;
the voice of ADONAI strips the forest bare,
while in God’s sanctuary all acknowledge God’s glory.

ADONAI was enthroned above the primal waters;
ADONAI sat enthroned, the eternal sovereign.
ADONAI will grant strength to God’s people, blessing them with peace.

Havu ladonai b’nei eilim, havu ladonai kavod va-oz.
Havu ladonai k’vod sh’mo, hishtahavu ladonai b’hadrat kodesh.

Kol Adonai ba-ko·ah, kol Adonai be-hadar,
kol Adonai shoveir arazim, va-y’shabbeir Adonai et arzei ha-l’vanon.
Kol Adonai hotzeiv lahavot eish, kol Adonai yahil midbar,
yahil Adonai midbar kadeish. Kol Adonai y’holeil ayyalot

Adonai la-mabbul yashav, va-yeishev Adonai melekh l’olam.
Adonai oz l’ammo yittein, Adonai y’vareikh et ammo va-shalom.
On weekdays:

This psalm’s dramatic imagery of gates that open for God’s symbolic entrance to the Temple explains why it accompanies our Torah’s return to the ark. Yet the psalm focuses first of all on the state of the worshipper: purity of action—especially verbal honesty—must characterize those who would enter this holy place and receive its blessing. This develops a theme of the brakha recited just after each Torah reading, describing the Torah as “a teaching of truth”: in order to live in accord with Torah, we must exemplify inner truthfulness while also pursuing truth in the world.

**Psalm 24.**

This psalm’s dramatic imagery of gates that open for God’s symbolic entrance to the Temple explains why it accompanies our Torah’s return to the ark. Yet the psalm focuses first of all on the state of the worshipper: purity of action—especially verbal honesty—must characterize those who would enter this holy place and receive its blessing. This develops a theme of the brakha recited just after each Torah reading, describing the Torah as “a teaching of truth”: in order to live in accord with Torah, we must exemplify inner truthfulness while also pursuing truth in the world.
A Song of David
Each of the two psalms recited as the Torah is carried around the congregation (one on Shabbat, one on weekdays) begins with the same Hebrew words—but in a different order. Psalm 24 begins \( \text{לְדָוִד מִזְמוֹר} \), literally “to David a psalm,” and Psalm 29 begins \( \text{מִזְמוֹר לְדָוִד} \), “a psalm to David.” The Midrash comments on this difference, saying that sometimes David would be so inspired that he immediately began writing, but at other times he had to struggle to find inspiration.

On weekdays:

PSALM 24

A SONG OF DAVID.
The earth is ADONAI’s in all its fullness, the land and all who dwell on it.

For it was God who founded it upon the seas, and set it firm upon the flowing streams.

Who may ascend the mount of ADONAI?
Who may come forward in God’s sanctuary?

One who has clean hands and a pure heart, who has not taken God’s name in vain, nor sworn deceitfully.

One such as this will receive ADONAI’s blessing, a just reward from God, the deliverer.

This generation searches for You; like Jacob, seeks Your presence, selah.

Open up, arched gateways—open up, doors of the world; may the sovereign who is exalted enter.

Who is the sovereign who is exalted?

ADONAI, mighty and triumphant, triumphant in battle.

Open up, arched gateways—open up, doors of the world; may the sovereign who is exalted enter.

Who is the sovereign who is exalted?

Adonai Tz’va·ot is the sovereign who is exalted. Selah.
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.

**WHENEVER THE ARK WAS SET DOWN**

The Torah scrolls are placed in the ark.

The ark is closed.

This verse (Proverbs 3:18) is the source of the custom of holding onto the *atzei hayyim*, the Torah handles, while reciting the *b’rakhot* over the Torah—thus grasping the “tree of life” both physically and figuratively.

**IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT**

This verse (Proverbs 3:18) is the source of the custom of holding onto the *atzei hayyim*, the Torah handles, while reciting the *b’rakhot* over the Torah—thus grasping the “tree of life” both physically and figuratively.

**ITS WAYS ARE PLEASANT WAYS, AND ALL ITS PATHS ARE PEACE**

As we put away the Torah, we pray that our study should promote actions that lead to pleasantness and peace.
**Make Our Days**

**Seem Fresh**

"Make our days seem fresh" should not be seen as a plea for restoration of a formerly perfect condition; we were never perfect. Rather, it is a plea for resilience, a plea for the ability to renew ourselves after moments of crisis and dislocation. As Elie Wiesel remarks, "God gave Adam a secret—and that secret was not how to begin, but how to begin again."

*The Torah scrolls are placed in the ark.*

Whenever the Ark was set down, Moses would say: ADONAI, may You dwell among the myriad families of the people Israel.

\begin{quote}
Return, ADONAI, to Your sanctuary,

You and Your glorious Ark.
\end{quote}

Let Your priests be robed in righteousness, and Your faithful sing for joy.

\begin{quote}
For the sake of David, Your servant, do not turn away from Your anointed.
\end{quote}

I have given you a precious inheritance:

Do not forsake My teaching.

\begin{quote}
It is a tree of life for those who grasp it, and all who hold onto it are blessed.
\end{quote}

Its ways are pleasant ways, and all its paths are peace.

\begin{quote}
Turn us toward You, ADONAI, and we will return to You; make our days seem fresh, as they once were.
\end{quote}

*Eitz hayyim hi la-mahazikim bah, v’tom’kheha m’ushar.

D’rakheha darkhei no·am, v’khol n’tivoteha shalom.

Hashiveinu Adonai eilekha v’nashuvah, haddeish yameinu k’kedem.*

*The ark is closed.*

**Hatzi Kaddish**

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

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

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, is truly far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And respond with: Amen.

*b’rikh hu, l’eilla l’eilla mi-kol birkhata v’shirata tushb’hata v’nehamata da-amiran b’alma, v’imru amen.*
Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward, as we approach God’s presence.

When reciting the words רָאִי אֲבֹתֵֽינוּ הֵי on this page, we customarily bend the knees and bow, standing up straight by the time we reach the word יָהֹוה.

We repeat these motions at the end of the first b’rakhah when we come to the words “barukh atah Adonai.” The sign indicates the places to bow.

Amidah. The Amidah, literally “the prayer said while standing,” is the moment of personal meditation. It always contains three introductory b’rakhot. The first mentions our ancestors and their relation to God; the second describes God’s continuing presence in the world; the third emphasizes God’s uniqueness and the path to God: holiness.

Similarly, every Amidah ends with three b’rakhot. The first looks toward the restoration of God’s presence to Zion; the next thanks God for all the gifts we experience in life; and the final one asks for peace. In the Musaf Amidah for Rosh Hashanah, three special sections are added in the middle, each expressing the themes of the day: Malkhuyot, prayers celebrating God’s sovereignty; Zikhronot, prayers of remembrance (since today is called “the day of remembrance”); and Shofarot, prayers describing the central symbol of the day. Some congregations blow the shofar after the silent recitation of each of these sections, while others pray the Amidah and wait for the leader’s repetition to hear the blowing of the shofar.

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. אלֵהֶי אַבְרָהָם, אֱלֹהֵי יִצְחָק וֵאֱלֹהֵי יַעֲקֹב. God began the conversation with Moses at the burning bush with this self-description (Exodus 3:6). Perhaps the quotation of these words expresses the hope that we too might feel the presence of God.

Great, mighty, awe-inspiring, transcendent God. הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. Deuteronomy 10:17. The next two verses in the Torah continue, “who upholds the cause of the fatherless and the widow and befriends the stranger, providing him with food and clothing. You too must befriend the stranger, for you were strangers in the land of Egypt.”
The Silent Amidah

An Alternate Rendering
Some may want to engage in silent prayer by reading through the prayers and meditations in this column through p. 139. The alternate renderings of the opening and closing blessings are by André Ungar. Meditations on the themes of the day by other authors are found in the middle of the Amidah.

Help me, O God, to pray. Our ancestors worshipped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah stood in awe before You. We, too, reach for You, infinite, awe-inspiring, transcendent God, source of all being, whose truth shines through our ancestors’ lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

O sovereign God who delights in life, make our lives worthy to be remembered. Out of Your love for us, O living God, enter our names in the Ledger of Life.

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

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

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

First B’rakhah: Our Ancestors

Version with Patriarchs:

‘f’ 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:

‘f’ 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.
Version with Patriarchs and Matriarchs:

מלק צור וומשיש תבונ בורח את יהוה, כמנ בתקד עווזר לוטון

אמרה.

אתה גביר הלולים, אדרים, מתייה מתים אתיה.

בר להושע.

מכשל חים ב创造出, מתייה מתים ברhim רבם, סמו

נופלים. ורופה חוליו, ומייה יסורים, ומקים עמונים

לישנות לעי. מי קומך בצל בוררות, ומי רדוח לך, מלא

ممיה מותיה ומדביה ישועה.

מי קומך ואכ ברhim. זכרו צורי לחיים ברhim.

נטמון אתיה הלולים מתים.

בורח אתיה יהוה, מתייה הפתים.

אתה קדוש שמך קדוש קדושים בקילימין יחלולים, שלח.

ובקוף פתחו יהוה אתלונים על כל-מיישת

איצומק על כל-מור-צברה, ויראה ובל-מעישה

וישתתו על כל-יהבורה זיו.

ונ.moveToFirst אלכס אוחת לעשת יזנאמה בלבב שלם, ומכם שיזדו פיה יהוה אתלונים שהשלטו לפניו,

על בריך וגוורה וביניך.

שמך נרצע על כל-כימיה-שבראת.

REMEMBER US. This brief anonymous and ancient poem, added at each service during the High Holy Day season, stresses the theme that God treasures life; on this day, we pray for another year of life.

YOU ARE MIGHTY אַתָּה בָּרוּ. This brakhah, 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 מֵתִים בָּרוּ. 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 brakhah one makes on greeting a friend whom one has not seen for a year utilizes this phrase, “who gives life to the dead.”

WHO IS LIKE YOU, SOURCE OF COMPASSION? מַיְכַּחְוָה? אַבְרָהָם. A second piyyut inserted at each of the services in the High Holy Day season, emphasizing God’s kindness.

U-V’KHEIN. These three paragraphs, which are introduced by the same word, ובכן (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. Reuven Hammer, a modern commentator, remarks that the first paragraph implores God to cause the entire world to live with reverence for God. The next paragraph discusses not the universal, but the particular: the return of Israel to its land (and specifically to Jerusalem) and the kingship of David. The third paragraph describes the rejoicing that will come to the righteous “when You remove the tyranny of arrogance from the earth” and God will rule alone over the entire world from Zion and Jerusalem.
Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable?

As a tender parent, You nurture our souls that we may grow into a life of compassion.

You govern both life and death; Your presence brings our souls to blossom. We praise You, God, who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives.

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

**Version with Patriarchs:**

You are the Sovereign who helps and saves and shields.

† **Barukh atah ADONAI**, Shield of Abraham.

**Second B’rakhah: God’s Saving Care**

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

You sustain the living through love, and with great mercy give life to the dead.

You support the falling, heal the sick, loosen the chains of the bound, and keep faith with those who sleep in the dust.

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

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

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

**Third B’rakhah: God’s Holiness**

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

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

For we know that true sovereignty is Yours, power and strength are in Your hands, and Your name is to be revered beyond any of Your creations.
ADONAI will reign forever.
Psalm 146:10.

ADONAI Tz’va’ot will be exalted
Isaiah 5:16.

RECALLING THE EXODUS FROM EGYPT.
On each Shabbat and holy day we recall the Exodus as the formative moment of our history. Our freedom, which we celebrate, obligates us ethically and religiously. The holy day marks both our joy and our understanding that we are responsible to serve God and repair the world.

God will reign forever.
Psalm 146:10.

God will be exalted.
Isaiah 5:16.

Recalling the exodus from Egypt.

On each Shabbat and holy day we recall the Exodus as the formative moment of our history. Our freedom, which we celebrate, obligates us ethically and religiously. The holy day marks both our joy and our understanding that we are responsible to serve God and repair the world.

God will reign forever.
Psalm 146:10.

God will be exalted.
Isaiah 5:16.

Recalling the exodus from Egypt.
Let all creation stand in awe of You; let all humankind sense Your mystery. May all people be united in doing Your will whole-heartedly. We know that You judge those who govern, that ultimate power is Yours alone, that Your care embraces all Your creatures.

Make us all people of honor. Smile on all who serve You. Give hope to those who seek You, courage to those who await the fulfillment of the messianic dream, soon in our lifetime. May the righteous witness it and be happy, may good people be filled with joy—when at last all jeering stops and evil evaporates, when the reign of violence vanishes from Earth.

And You, You alone, will rule over all Your creation from Mount Zion, Your glorious dwelling place, from Jerusalem, Your holy city, as sacred Scripture proclaims: “God will reign throughout the world, your God, O Zion, forever and ever. Halleluyah!”

Sacred are You, and sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

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

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

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

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

Fourth B’rakhah: The Holiness of Rosh Hashanah
You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name.

With love, You have bestowed on us, ADONAI our God, [this Shabbat and] this Day of Remembrance, a day for [recalling] the shofar sound [with love], a day for holy assembly and for recalling the Exodus from Egypt.
Some recite this traditional version; others continue on the next page with

A Prayer for Jewry in Distress.

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

The Sephardic rite continues on page 130.

BECAUSE OF OUR SINS

The first of the middle brakhot of the Amidah is called קדשות היום (k’dushat ha-yom), the expression of the holiness of the day. The content of this brakhot is not prescribed in the Talmud. During the first millennium, the prayers concerning the holiness of the day came to be centered on the Temple and its offerings, as if the utterance of the words substituted for the missing sacrifices. Recently, some have begun reciting alternate prayers, which understand the rebuilding of the Temple as a metaphor for the repair of the world in which we all need to engage. (See the following page.)

Some recite this traditional version; others continue on the next page with

A Prayer for Jewry in Distress.
Our Sacrifice

Our worship is one of prayer and praise. But when we think of the piety of our ancestors, who from their meager store of cattle and grain, the yield of the shepherd’s care and the farmer’s toil, offered their best in the service of God, can we be content with a gift of mere words that costs us neither labor nor privation? Shall we not feel impelled to devote of our substance to the service of God? Shall we not give of our store to the relief of suffering, the healing of sickness, the dispelling of ignorance and error, the righting of wrongs and the strengthening of faith?

—Mordecai Kaplan and Eugene Kohn (adapted)

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

Because of our sins we have been exiled from our land and removed from our soil. And so, because of the hand that was set against Your sanctuary, we are unable to fulfill our obligations in the great and holy place that You chose to carry Your name.

May it be Your will, ADONAI our God and God of our ancestors, compassionate sovereign who restores their descendants to their promised land, that You may once again have compassion on us and return in Your great mercy to Your sanctuary. May You speedily rebuild it and renew its glory. Avinu Malkeinu, speedily manifest the glory of Your dominion, revealing to all humanity that You are our sovereign. Welcome back our dispersed from among the nations, and gather those scattered to the ends of the earth. Bring us exultantly to Zion, Your city, and with everlasting joy to Jerusalem, Your sanctuary, where our ancestors once offered to You their obligatory daily and holy day sacrifices, each as prescribed. The [Shabbat and] New Year sacrifices were offered there in love, as You commanded, as it is written in Your Torah by Moses, Your servant, by Your instruction:

The Sephardic rite continues on page 130.

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

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a grain offering, and with the proper libation. A burnt offering for every Shabbat, in addition to the regular burnt offering and its libation. Numbers 28:9–10

In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded. You shall present a burnt offering of pleasing odor to ADONAI: one bull of the herd, one ram, and seven yearling lambs, without blemish. Numbers 29:1–2

As ordained, they shall be accompanied by grain offerings and by libations: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for each lamb, wine for its libation, two goats for expiation, and the two daily offerings as is their custom. This is in addition to the burnt offering of the new moon with its meal offering and the regular burnt offering with its grain offering, each with its libation as prescribed, gifts of pleasing odor to ADONAI. Numbers 29:3–6
May it be your will, for the sake of peace.

This prayer was first published in Siddur Va’ani Tefilati, the prayerbook of the Masorti (Conservative) movement in Israel. It substitutes for the traditional prayer, which speaks of the exile, our inability to perform the Temple sacrifices, and the hope of return. The prayer acknowledges the new condition of the Jewish people having returned to the Land of Israel and it includes the prophetic hope that Israel may become a land of peace and justice and a signpost of world peace.

And it shall come to pass.

Isaiah 2:2–4. Isaiah’s vision of universal peace has become the dream of a world community and is inscribed as the watchword of the United Nations. This phrase is subject to different interpretations. Most contemporary biblical scholars think that it simply points to a future time, perhaps at some slight distance from the present. Classical exegeses thought of it as referring to a messianic end-time.

We go up.

Isaiah 2:2–4, the prophet’s vision of universal religious unity.
Israel and the World

The exile of the nation is connected by a very strong tie with the exile of the world, and the redemption of the nation with the redemption of the individual soul. Both the exile of the nation and its redemption are to be thought of not by themselves, but only in relation to the destiny of the world and to the destiny of the soul.

—Martin Buber

A PRAYER FOR JEWRY IN DISTRESS

Our God and God of our ancestors, show compassion to our brothers and sisters of the House of Israel, who suffer persecution; deliver them from darkness to light. Accept with compassion the prayers of Your people Israel who cry out to You on this [Shabbat and this] Day of Remembrance, wherever they dwell.

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

May it be Your will, ADONAI our God and God of our ancestors, that the Holy Temple be rebuilt speedily in our time, as You promised, in the words of Your prophet Isaiah: “And it shall come to pass, in the end of days, that the House of ADONAI will be firmly established at the top of the mountain, raised high above all other hills. All peoples shall flow toward it, and nations shall say, ‘Let us go up to the mountain of ADONAI to the house of the God of Jacob, and we shall learn from God’s ways and walk in God’s paths.’ For instruction shall go forth from Zion and the word of ADONAI from Jerusalem. God will provide proper judgment among nations and admonish many peoples. They shall beat their swords into plowshares, and spears into pruning hooks. Nation shall not take up sword against nation, neither shall they learn war anymore.”

ON SHABBAT, WE RECITE THIS PARAGRAPH:

Those who observe Shabbat and call it a delight rejoice in Your sovereignty. May the people who sanctify the seventh day be fulfilled and delighted with Your abundant goodness. You have loved the seventh day and sanctified it, calling it the treasured day, a sign of creation.
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 brakhah 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 brakhah 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. Aleinu, originally written for the Rosh Hashanah service, is one of the best-known and oft-repeated prayers. Its central theme is a proclamation of God's sovereignty, an appropriate introduction to this section. It is traditionally attributed to Rav, a 3rd-century rabbi. Although this may not be historically accurate, it is certainly one of the oldest prayers.
God’s Sovereignty
The beginning of faith is . . . not a feeling for the mystery of living or a sense of awe, wonder and amazement. The root of religion is the question what to do with the feeling for the mystery of living, what to do with awe, wonder and amazement. Religion begins with a consciousness that something is asked of us.

—ABRAHAM JOSHUA HESCHEL

How to Serve God
Rabbi Baer of Radoshitz, who later became a Hasidic master, once asked of his teacher, the Seer of Lublin, “Show me one general way to the service of God.” The seer replied, “It is impossible to tell people what way they should take. One way to serve God is through the teachings; another, through prayer; another, through fasting; and still another is through eating. Everyone should carefully observe what way the heart pulls, and then choose that way with all the strength of one’s being.”

—MARTIN BUBER

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

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

And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—
the One who spreads out the heavens and establishes the earth, whose glorious abode is in the highest heaven, whose powerful presence is in the loftiest heights.

This is our God, none else; ours is the true sovereign, there is no other.

As it is written in the Torah:
“Know this day and take it to heart, that ADONAI is God in heaven above and on earth below; there is no other.”
The Biblical Verses

Lift up high, O you gates; lift up the eternal doors

Shall Zion be in your mouth and Jerusalem in your heart?

Those who enter into the sanctuaries are the people of Shaddai.

Doors refer not only to the gates of Jerusalem or the Temple, but also to "cosmic doors," through which the presence of God enters the world.

A Note on the Translation of Biblical Verses. The meanings and emphases of the verses of Malkhuyot, Zikhrnot, and Shofarot in their liturgical settings sometimes differ from their meanings in their biblical contexts. The translations here reflect that shift—varying, when appropriate, from some of the familiar English renditions, such as the JPS translation used in Etz Hayim texts. The translations here reflect that shift—varying, when appropriate, from some of the familiar English renditions, such as the JPS translation used in Etz Hayim, the Conservative movement's Torah commentary.

Establishing in the World the Sovereignty of the Almighty

Tikkun olam, which means "mending the world," is an ancient Hebrew phrase that has acquired additional resonance in modern times. In its setting in this prayer, l'takken olam means "to establish the world in the kingdom of the Almighty [Shaddai]," or to bring about God's rule on earth. In contemporary usage it refers to the betterment of the world, including the relief of human suffering, the achievement of peace and mutual respect among peoples, and protection of the planet itself from destruction.

(Adapted from Arthur Green)

The Biblical Verses

Malkhuyot/Sovereignty.

Whereas the Book of Psalms, some books of the Prophets, and the later rabbinic tradition take for granted that God is naturally referred to as King, these three verses are the only verses in the entire Five Books of Moses that expressly connect God to kingship. Perhaps this omission reflects a desire to further distance Judaism from the surrounding idolatrous nations, in which the human monarch was often seen as a manifestation of the deity.

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

As it is written in Your Torah:

▫ ADONAI will be Sovereign forever and ever. Exodus 15:18
▫ God does not gaze upon the errors of Jacob, nor look upon the sins of Israel; ADONAI their God is with them, their Sovereign’s acclaim is in their midst. Numbers 23:21
▫ God became Sovereign in Jeshurun, as the leaders of the people gathered with the tribes of Israel. Deuteronomy 33:5

And it is also written in Psalms:

▫ For sovereignty is ADONAI’s; God rules over the nations. Psalm 22:29
▫ ADONAI is sovereign, robed in splendor, girded in strength. So the earth is established on sure foundation. Psalm 93:1
▫ Lift up high, O you gates; lift up the eternal doors, so that the Sovereign of Glory may enter. Who is the Sovereign of Glory? ADONAI, mighty and valiant, ADONAI, mighty in battle. Lift up high, O you gates; lift up the eternal doors, so that the Sovereign of Glory may enter. Who is the Sovereign of Glory? Adonai Tz’va·ot is the Sovereign of Glory, forever. Psalm 24:7–10

A Meditation on God’s Sovereignty
We all worship idols. We make our transitory needs into ultimate concerns. We are caught up in the busyness of our lives and then do not see beyond these concerns. But from time to time we can be reminded that there is a perspective in which these matters that are so important to us now will, one way or another, pass away.

There are essential questions which should never be too distant from us: What gives our lives meaning? How do we effectuate good? How do we care for those we love? How do we tend to those in need? How do we not close ourselves off to the cries of pain in the world?

Facing these questions, we are opened to greater concerns than our own neediness. In creating that opening we clear a space for divine instruction as to how to live our lives, how to establish the kingdom of God.
Amidah, the shofar is blown. In some communities, at the conclusion of each special section of the Silent Amidah, the shofar is blown. (The shofar is traditionally not blown on Shabbat.)

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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.
And Your servants the prophets further wrote:

1. 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

2. Liberators shall ascend Mount Zion to judge Mount Esau; then sovereignty shall be ADONAI’s.  Obadiah 1:21

3. ADONAI shall be acknowledged sovereign of all the earth; on that day ADONAI shall be One, and the name of God, One.  Zechariah 14:9

And it is written in Your Torah:

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

Deuteronomy 6:4

Our God, our ancestors’ God, consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess [Your holy Shabbat and] this Day of Remembrance with love and eagerness. We praise You O God, whose [Shabbat,] people Israel and whose Day of Remembrance are sacred.

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

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

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

**Rite of Remembrance**

In the Bible, God is described as remembering far more often than are humans. Memory is, primarily, a divine quality, representing God’s ability to overcome the limitations of a particular time, to see the part as one segment of a far greater whole. When humans remember, therefore, we are imitating God, overcoming our own limits and, in God-like fashion, identifying with memory as divine. Remembering is essential, because memory is divine. It is part of what makes us all images of God. Fundamentally, our memory is who we are. (David Kraemer)

**Zikhronot** shifts the prism through which we view Rosh Ha-Zikkaron (the Day of Remembrance), highlighting the covenantal relationship between God and humanity. The metaphor of God as remembering captures the intimate concern and engagement of God with each individual person and creature, as well as our corresponding sense of accountability for our deeds.

*You remember* אַתָּה זוֹכֵר. The introductory poem to this section is the earliest liturgical addition to this section.
Fifth B’rakhah: Zikhronot — Remembrances

PRAYERS AND BIBLICAL VERSES ON REMEMBRANCE

You remember the deeds of the world and You are mindful of Your creatures since the beginning of time. Before You stands revealed all that is hidden, and every mystery from the moment of creation. Nothing is forgotten in Your awe-inspiring presence, nothing concealed from Your gaze; You remember every deed, and nothing in creation can be hidden from You. Everything is revealed and known to You, ADONAI our God; You see to the end of time. It is You who established a rite of remembrance, to take account of every being, every soul, to recall the multitude of deeds, and call to mind countless creations. From the beginning You made this known, and from of old You revealed it.

This day, which You, God of Jacob, established as a ritual for the people Israel, and as a day of judgment, marks the beginning of Your creation, a reminder of the very first day. And this is a day of decree for all nations: war or peace, famine or abundance. Every creature is called to account: reckoned for life or death. Who is not remembered this day? Everyone’s record is set before You: each individual’s actions and their consequences, all that people do, all that humans think and plan, and all that each of us intends.

Blessed is the person who does not forget You, the one who draws strength from You; for those who seek You will never stumble, and those who trust in You will never be shamed. Surely, the record of every deed is before You; You probe everyone’s acts.

Did You not lovingly remember Noah, when You brought the flood waters, destroying all flesh because of their evil deeds? Did You not assure him with words of salvation and compassion?

So his memory, ADONAI our God, came before You and his descendants became as numerous as the dust of the earth, and his children like the sand of the sea.

Remembrances

What ought we to try to remember? Jewish tradition asks us to hold on to those memories that will guide us in the future, those that have the power to give direction to our lives. What have we done, or heard, that might instruct us? Which memories of events in our lives, which behavior of ours has something to teach us: about the care with which we relate to others, about our truthfulness, about our doing what is right, or of our using our talents to bring about a better world? We are asked to see our lives as not only a celebration of freedom but also as an acceptance of responsibility.

To direct our lives, the High Holy Day liturgy asks that we contemplate two things. We are asked to examine ourselves, to make a checklist of what we have done right and what we have done wrong. We may not remember each incident—just one or two may stand out. But we can determine the direction of our lives: our jealousies, our self-indulgence, our passivity, our fears of acting at our best. If we do not examine our lives, we will remain morally stagnant, and a year from now we will yet again feel less than proud of our behavior.

The liturgy also asks us—and God—to remember the covenant. The world was not (continued)
THEN I WILL REMEMBER
MY COVENANT
וְנָא אֶל-
ברית Psalms 106:45. The act of remembering causes even God to act differently. So, too, our remembering on this day should lead us to change who we are and how we behave.

GOD REMEMBERED THE COVENANT
וְנָא אֶל-
ברית 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 divine mercy to subdue the divine will to anger. We thus echo God's own prayer. "What does God pray? Rav Zutra ben Tobi said in the name of Rav: 'May it be My will that My mercy may suppress My anger, and that My mercy may prevail over My [other] attributes, so that I may deal with My children in the attribute of mercy and, on their behalf, stop short of the limit of strict justice'" (Babylonian Talmud, Berakhot 7a).

THE HIGHEST HEAVENS
This phrase, from Psalm 68:34, has both a spatial and a temporal connotation. Like the Hebrew word olam, which can refer to both infinite space and eternal time, kedem can refer either to the east, where the sun rises, or to ancient times.
As it is written in Your Torah:

1. 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
2. God heard their agonized cry, and God remembered the covenant with Abraham and Isaac and Jacob. - Exodus 2:24
3. 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:

1. God has made wondrous works to be remembered; ADONAI is gracious and compassionate. - Psalm 111:4
2. God always remembers the covenant, providing sustenance for those in awe of the Divine. - Psalm 111:5
3. God remembered the covenant and, with great love, relented. - Psalm 106:45

And Your servants the prophets further wrote:

1. 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
2. I will always remember the covenant I made with you in the days of your youth, and establish it with you as a covenant that will last forever. - Ezekiel 16:60
3. Is not Ephraim My dear son, My precious child, whom I remember fondly even when I speak against him? So my heart reaches out to him, and I always feel compassion for him, declares ADONAI. - Jeremiah 31:20

Our God and God of our ancestors, remember us favorably, and from the highest heavens above fulfill Your promise of compassion and deliverance. For our sake, remember Your loving relationship with us, the covenant and the promise that You made to Abraham on Mount Moriah. Hold before You the image of our ancestor Abraham binding his son Isaac on the altar, when he overcame his compassion in order to obey Your command wholeheartedly. Now, allow Your compassion to overcome Your anger at us, and in Your great goodness,
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In Aleinu, the prayer with the same rhythm as the Silent Amidah, the same sequence of the preposition אֲלֵֽהַ, the plural pronoun אֲלֵֽהַ, and the plural noun מִנַּחֲלָתֶֽךָ, the 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
עָלָ֥י אֲנִי. The preposition here is על, literally “upon,” as opposed to the more usual ‘ל, “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
ユה נִגְלֵֽיתָ. Your sacred words שָׁמַעְתָם קָוֹלֶֽךָ. Deuteronomy 4:36.

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

ON THE THIRD DAY. All three verses from the Torah are taken from the description in Exodus of the revelation on Mount Sinai. The last verse, with its confusion of sight and sound—“the people saw the thunder and lightning”—conveys the full depth of the transformative experience of revelation.
reconcile Yourself to Your people, Your city, and Your land. Fulfill for us the words of Your promise contained in Your Torah transmitted by Your servant Moses from Your glorious Presence, as it is written:

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

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

In some communities, at the conclusion of each special section of the Silent Amidah, the shofar is blown. (The shofar is traditionally not blown on Shabbat.)

**Sixth Br’akhah: Shofarot**

**PRAYERS AND BIBLICAL VERSES ON THE SHOFAR**

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

As it is written in Your Torah:

- On the third day, as morning dawned, there was thunder and lightning, a dense cloud covering the mountain, and the powerful sound of the *shofar*; all the people who were in the camp trembled. Exodus 19:16
- The sound of the *shofar* grew ever more powerful; as Moses spoke, God’s response thundered. Exodus 19:19
- All the people saw the thunder and lightning, the blare of the *shofar* and the mountain smoking; as the people saw it, they fell back and stood at a distance. Exodus 20:15
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 
עלול אלוהים בתרויה. 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 tru·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.”

OUR FEAST DAY
Rosh Hashanah is the only festival that occurs on the new moon. This verse, with its reference to when the moon is hidden, בקָשָה (ba-keseh), is used in the Babylonian Talmud as the prooftext for God’s judgment taking place on this day (Rosh Hashanah, 8a-b).

PSALM 150. Although there are already three verses from Psalms, Psalm 150 has been added to the service of Shofarot. This is pursuant to the Babylonian Talmud (Rosh Hashanah 32a), where the Sages state that the ten verses each in Malkhuot, Zikronot, and Shofarot correspond to the ten references to the word הלל (hallu), “praise [God],” in Psalm 150. There are also a total of thirteen references to “praise” in the psalm, corresponding to the Thirteen Attributes of God.

VERSES FROM THE PROPHETS.
The final three verses from the Prophets refer to the shofar as God’s instrument of redemption. The ram was substituted for Isaac as a sacrifice, and the ram’s horn announces that God does not wish the death of Isaac’s descendants. The horn of that ram is destined to be sounded in the world that is to come (Pirkei D’Rabbi Eliezer, chapter 30).

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

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.
Revelation is of the past, but it has no meaning unless and until it becomes operative in the present. The Bible is simply a closed book until it is read with an open heart and a ready will. Scripture is not a body of abstract propositions. It is God’s summons to human beings, and only when it is heard in the context of present experience can it become an active force in life once more and impel people to make themselves the means whereby the redemptive history which it records is carried one step further, according to the purposes of God. Revelation is a call to present decision and a guide to present action.

—WILL HERBERG

And it is also written in Psalms:

1. God ascends amidst the cry of the shofar; with its sound ADONAI is enthroned. Psalm 47:6
2. Sound the trumpet and shofar before the Sovereign, ADONAI. Psalm 98:6
3. Sound the shofar on our feast day, on the new moon, when it is hidden. For it is Israel’s law, a decree of the God of Jacob. Psalm 81:4–5

Halleluyah! Praise God in the sanctuary, praise God in the powerful heavens.

Praise God for the mighty deeds, praise God for infinite greatness.

Praise God with the shofar call, praise God with harp and lyre.

Praise God with drum and dance, praise God with flute and strings.

Praise God with crashing cymbals, praise God with resounding cymbals.

Let every breath of life praise ADONAI. Halleluyah! Psalm 150:1–6

And Your servants the prophets further wrote:

1. 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
2. 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
3. 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.
In some communities, at the conclusion of each special section of the Silent Amidah, the shofar is blown. (The shofar is traditionally not blown on Shabbat.)

**TRUMPETS תְּרוּעָה**. The Mishnah prescribes that trumpets are to accompany the sounding of the shofar (Rosh Hashanah 33b–4a). Trumpets are depicted on the Arch of Titus in Rome as some of the booty brought home after the capture of Jerusalem in 70 C.E. They were probably blown only by the priests and levites, and so have dropped out of our own ritual performance. The Bible records that the trumpets were sounded at the time of the festival sacrifice.

**WHO Listens . . . to the . . . Splintered Call of Your People Israel שומע קול תרועת עם ישראל**. After all the repetitions of the word “shofar,” the closing בְּרַחֲמִים of the service of Shofarot omits the word. Instead, we praise God as the One who hears the tru‘ah—the staccato call—of the people Israel. Our collective cries have themselves become a kind of shofar.

**RESTORE WORSHIP TO YOUR SANCTUARY лכונש אֲלֵי תַּנִּיעָה לְכָּדוּר בֵּיתךָ**. An essential motif of Jewish theology is that we are in exile and that our collective relationship with God cannot be fulfilled. Yearning for the restoration of the Temple expresses the wish to have a direct relationship with God.

**FIERY OFFERINGS ואֵת עֲבוֹדַת**. The reference to the “fiery offerings” originally referred to the Temple sacrifices, but was understood by many Hasidic commentators as referring to the fervor of true prayer.

**YOUR DIVINE PRESENCE שְׁכִינָה.** 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 Shekinah—in feminine imagery.

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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.

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\[
\text{T’ki’ah \ sh’varim-t’ru’ah \ t’ki’ah} \\
\text{T’ki’ah \ sh’varim \ t’ki’ah} \\
\text{T’ki’ah \ t’ru’ah \ t’ki’ah \ g’dolah}
\]

Seventh B’rakhah: The Restoration of Zion

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

Let our eyes behold Your merciful return to Zion.  
Barukh atah ADONAI, who restores Your Divine Presence to Zion.
This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.

Inscribe והָֽנוּ אֱיֶהוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹوֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹוֹo

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.

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Alternate Rendering of the Final B’rakhah of the Amidah

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors’ worship.
Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors’ God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love.
Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, noon, and dusk. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness.
May a life of goodness await all of us, children of Your covenant.
To pray to You is joy.

(continued)

Eighth B’rakhah: Gratitude for Life and Its Blessings

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

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.
And inscribe all the people of Your covenant for a good life.

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

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

Ninth B’rakhah: Prayer for Peace

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

יִהְיֶה לְרָצוֹن. Psalm 19:15.

On the second day, the following may be added:

יָמִין יִשְׂרָאֵל, בֵּית עָבָדֶךָ. Shemot 33:23.
May we and the entire House of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

*Barukh atah ADONAI,* who brings peace.

**Personal Prayers Concluding the Amidah**

*On the first day, the following may be added:*

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

*On the second day, the following may be added:*

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

**HIN’NI: THE PRAYER OF A MALE LEADER:**

The congregational leader is asked to lead in prayer, even if he is not a well-known person, because it is expected that the leader will be inspired and that God will be moved by the pleas of the congregation. This unusual Hebrew phrase, meaning “who is worthy of this task,” was an even weightier task than leading the congregation in prayer on a solemn day.

**ONE WORTHY OF THIS TASK**

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

**GOOD REPUTE**

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).
HIN’NI: THE PRAYER OF A FEMALE LEADER:

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.

May it be Your will, ADONAI, God of Abraham, Isaac, and Jacob, of 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.
AS I PROCLAIM God’s name, Adonai, you should respond by acknowledging God as well.

ADONAI, OPEN MY LIPS 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. 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. 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. 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. 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.
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’huiyim, melekh hafeitz ba-h’huiyim, v’khotveinu b’seifer ha-h’huiyim, l’ma-ankha Elohim hayyim.
Mighty forever. 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. 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. 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.
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.

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

Faithful are You in bringing life to the dead.

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 the Sovereign
who helps and saves and
shields.

Barukh atah ADONAI,
Shield of Abraham.

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

Mi khamokha av ha-rahamim, zokheir y’tzurav l’hayyim b’rahamim.

Faithful are You in bringing life to the dead.

Barukh atah ADONAI, who gives life to the dead.
The ark is opened.

The "great shofar" will be sounded. 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.
Third B’rakhah: God’s Holiness
May our sanctification ascend to You, for You are our Sovereign, God.

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

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

On Rosh Hashanah it is written, and on the Fast of the Day of Atonement it is sealed!—
B’rosh ha-shanah yikkateivun, u-v’yom tzom kippur yeihateimun.

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

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.
A broken shard

A vanishing dream

A passing shadow

A withering grass, a shriveled flower

A fading cloud

You have linked our name with Yours

The ark is closed and we remain standing.

Transform the harshness of our destiny

Scripture compares... What follows is a poetic cascade of imagery drawn from the Bible. Its staccato formulation underscores the brevity and fragility of life.

A broken shard.
Jeremiah 18 develops the image of the potter shattering an ill-formed clay bowl, an image used as well in a prominent Kol Nidrei piyyut.

A vanishing dream

Psalm 144:4

A passing shadow

Based on Job 7:9.

A withering grass, a shriveled flower

Isaiah (in 40:7) is referring to God’s life-giving breath, which quickly passes through a person, who in the end withers.

You have linked our name with Yours

From the root шов (shov), this noun can mean “repentance” or “turning.” It involves self-critique and a resolve to act more in accord with one’s principles.

A fading cloud

Based on Isaiah (in 40:7) which is a play on the verb “to be,” and thus may refer to God’s eternal being, mentioned in the previous line of this prayer. The ending of the word “Israel” is yet another name for God, El. By being linked to God’s name, Israel becomes the “eternal people,” and partakes of the mystery of God’s timeless nature.
Piyyut for Musaf of Rosh Hashanah

And just how are You looking down from on high? Beginning another year? And just how do You take account of us, as bleating sheep, approaching You, on the platform? And what are You saying about us, about the tree, the fruit, the bird, the animal, and the beast? And just how is it that You measure us front and center on the holidays of the year?

Just what tax were You talking about?! How much will You ask?! And just how will You burn us? Who will You throw into the water first? And who will be the first to fall into the fire?? What have You written above—please tell me—about the seventy types of death sentences? What new forms will You create this time??

Listen, You alone are the One that hovers above. You—Valiant, Dumb-founding, Impressive. We are a withering bud. We are a flock of sheep bleating in the pen. You measure and count. We—straws in the wind, tossed wildly, upon the grain heap. Yet only You stir the spirit on the earth’s crust. 

—Admiel Kosman
(trans. Aubrey L. Glazer)

But T’shuvah, T’fillah, and Tz’dakah have the power to transform the harshness of our destiny.

U-t’shuvah u-t’fillah u-tz’dakah ma’avirin et ro-a ha-g’zeirah.

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

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

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

V’atah hu melekh El hai v’kayyam.

Your years never end, Your time has no measure, the extent of Your glory can never be imagined, for there is no understanding of the mystery of Your nature. Your name befits You, as You befit Your name, and You have linked our name with Yours.

The ark is closed and we remain standing.

Act kindly for the sake of Your name, and sanctify Your name with those who hallow Your name. Do so for the honor of Your revered and holy name.
The Kedushah is recited while standing. The tradition recommends standing like angels, with feet together.

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 כבוד.** 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 ממקומנו.** The Rabbis said that the word "place" (מקום, 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 יומרי.** 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 יד shielding.** 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.
Where is the Dwelling of God?

“Where is the dwelling of God?”

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

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

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

—A HASIDIC TALE

The Kedushah

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

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’má: “Hear, O Israel, ADONAI is our God, ADONAI alone.”

Sh’má yisra·el, Adonai eloheinu, Adonai eh . ad.

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

Hu eloheinu, hu avinu, hu malkeinu, hu moshi·einu, v’hu yashmi·einu b’rahamav sheinit l’einei kol hai, lihyot lakhem leilohim.

“I, ADONAI, am your God.”

Ani Adonai eloheikhem.

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

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

As the psalmist sang:

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

Yimlokh Adonai l’olam, elohayikh tziyyon l’dor va-dor, hal’luyah.
We are seated.

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

WE BELIEVE. 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. 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. 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. 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. 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.”
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.”

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**GOD’S QUALITIES: A PIYYUT**

чки

God upholds the standard of justice.
*We believe that God is faithful.*

God examines the store of our hidden thoughts.
*We believe that God knows our deepest feelings.*

God redeems us from death, saves us from the grave.
*We believe that God is the steadfast redeemer.*

Ha-oheiz b’yad middat mishpat.
V’khol ma·aminim she-hu El emunah, ha-bohein u-vodeik ginzei nistarot.
V’khol ma·aminim she-hu bohein k’layot, ha-go-el mi-mavet u-fodeh mi-shahat.
V’khol ma·aminim she-hu go-el hazak,

ה

God is the sole judge of all that lives on earth.
*We believe that God is the judge of truth.*

God’s name is a promise of the future.
*We believe that God is eternal.*

God is unwavering; so is God known and such is God’s glory.
*We believe that there is none beside God.*

ha-dan y’hidi l’va·ei olam.
V’khol ma·aminim she-hu dayyan emet, he-haguy b’ehyeh asher ehyeh.
V’khol ma·aminim she-hu hayah hoveh v’yihye, ha-vaddai sh’mo kein t’hillato.
V’khol ma·aminim she-hu v’ein bilto,
Some congregations recite this traditional version; others continue on the next page with A Prayer for Jewry in Distress.

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

Because of our sins, מתחמי ויתכן The first of the middle b'rakah of the Amidah is called קדשה היום (k'dushat ha-yom), the expression of the holiness of the day. The content of this b'rakah 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.)
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.” 

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

A PRAYER FOR JEWRY IN DISTRESS

Ahalon Yaeli Abodah (אהלוני מעלה), רוח על אחזתו
בכי יישראלי קדושו האבות מצמיחו אسرائيل.
שלכבל בתה אחרים את התפילת עמק בית ישראל, הכל-
מקומון ושומחותו, השפעונים את הלב עמק בים.

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

MAY IT BE YOUR WILL

יִלֶּלֶל הָאֱלֹהִים. From Siddur Va’ani Tefilati, the prayerbook of the Masorti (Conservative) movement in Israel. This acknowledges the Jewish people’s having returned to the Land of Israel. (The more traditional wording speaks of the exile, our inability to perform the Temple sacrifices, and the hope of return.)

AND IT SHALL COME TO PASS

ויהי באחרית הימים. Isaiah 2:2–4. Most contemporary biblical scholars think that this phrase points to the indefinite future. Classical exegetes thought of it as referring to a messianic end-time. This vision of universal peace is inscribed as the watchword of the United Nations.

LET US GO UP

לכל העולמות. Isaiah 2:2–3. Most contemporary biblical scholars think that this phrase points to the indefinite future. Classical exegetes thought of it as referring to a messianic end-time. This vision of universal peace is inscribed as the watchword of the United Nations.

INSTRUCTION SHALL GO FORTH

לפי החקמה. The word torah, translated here as “instruction,” can be understood in its widest sense: all that is right and true. Jewish mystics understood the verse as referring to a future divine revelation.
Our Sacrifice

Our worship is one of prayer and praise. But when we think of the piety of our ancestors, who from their meager store of cattle and grain, the yield of the shepherd’s care and the farmer’s toil, offered their best in the service of God, can we be content with a gift of mere words that costs us neither labor nor privation? Shall we not feel impelled to devote of our substance to the service of God? Shall we not give of our store to the relief of suffering, the healing of sickness, the dispelling of ignorance and error, the righting of wrongs and the strengthening of faith?

—MOSEDEAI KAPLAN AND EUGENE Kohn
(adapted)

“The sacrifices of God are a broken spirit; a contrite and broken heart” (Psalm 51:19). Rabbi Abba bar Judan said: What God regards as unfit for sacrifice in an animal, God holds as fit in a human being. An animal that is blind or broken or maimed is unfit for sacrifice (Leviticus 22:22), but a human being who has a broken and contrite heart is a fit offering to God.

—PESIKTA OF RAV KAHANA

The Sephardic rite continues on page 153.

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

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a grain offering, and with the proper libation. A burnt offering for every Shabbat, in addition to the regular burnt offering and its libation.

Numbers 28:9–10

In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded. You shall present a burnt offering of pleasing odor to ADONAI: one bull of the herd, one ram, and seven yearling lambs, without blemish. Numbers 29:1–2

As ordained, they shall be accompanied by grain offerings and by libations: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for each lamb, wine for its libation, two goats for expiation, and the two daily offerings as is their custom. This is in addition to the burnt offering of the new moon with its meal offering and the regular burnt offering with its grain offering, each with its libation as prescribed, gifts of pleasing odor to ADONAI. Numbers 29:3–6

A PRAYER FOR JEWRY IN DISTRESS

Our God and God of our ancestors, show compassion to our brothers and sisters of the House of Israel, who suffer persecution; deliver them from darkness to light. Accept with compassion the prayers of Your people Israel who cry out to You on this [Shabbat and this] Day of Remembrance, wherever they dwell.

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

May it be Your will, ADONAI our God and God of our ancestors, that the Holy Temple be rebuilt speedily in our time, as You promised, in the words of Your prophet Isaiah: “And it shall come to pass, in the end of days, that the House of ADONAI will be firmly established at the top of the mountain, raised high above all other hills. All peoples shall flow toward it, and nations shall say, ‘Let us go up to the mountain of ADONAI to the house of the God of Jacob, and we shall learn from God’s ways and walk in God’s paths.’ For instruction shall go forth from Zion and the word of ADONAI from Jerusalem. God will provide proper judgment among nations and admonish many peoples. They shall beat their swords into plowshares, and spears into pruning hooks. Nation shall not take up sword against nation, neither shall they learn war anymore.”
ON SHABBAT, WE RECITE THIS PARAGRAPH:

The Special Sections of Musaf: Malkhuyot, Zikhronot, and Shofarot.

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

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

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

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

I PRAY TO YOU, GOD. On Rosh Hashanah and Yom Kippur, the unique additions to the Musaf Amidah are introduced by a personal prayer of the leader asking for God’s help in offering prayer that is effective in reaching both the congregation and God. This meditation was written in the first millennium and appears not only in the Ashkenazic tradition but in the Sephardic as well, where it precedes the entire repetition of the Amidah.
Every year there descends and radiates a new and renewed light which has never yet shone. For the light of every year withdraws to its source in the Infinite One who is beyond time . . . but through the sounding of the shofar and by means of the prayers we utter, a new and superior light is elicited . . . a new and more sublime light that has never yet shone since the beginning of the world. Its manifestation, however, depends on the actions of those below, and on their merits and penitence during the Ten Days of T’shuvah.

—Schneur Zalman of Liadi

ON SHABBAT, WE RECITE THIS PARAGRAPH:

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

Yism’hu v’ Malkhut’kha Shom’rei Shabbat v’Kor’ei Oneg, am m’kad’shei Sh’vi’i, kullam yis’bu v’yit’an’gu mi-tuvekha, u-va-sh’vi’i ratzita bo v’ Kiddashto, hemdat Yamim oto karata, zeikher l’ma-aseih v’reishit.

Introduction to the Three Special Sections of Musaf

Congregation recites:

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

Teach them what to say, inspire them in their speech, respond to their requests, instruct them how to properly glorify You.

May they walk in the light of Your presence, and bend their knees to You.

May Your people be blessed through the words of their mouths, and may all find blessing through the blessings of Your mouth.

Reader responds:

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

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

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

The ark is opened.

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

Tikkun olam, which means “mending the world,” is an ancient Hebrew phrase that has acquired additional resonance in modern times. In its setting in this prayer, ‘l’takken olam means “to establish the world in the kingdom of the Almighty [Shaddai],” or to bring about God’s rule on earth. In contemporary usage it refers to the betterment of the world, including the relief of human suffering, the achievement of peace and mutual respect among peoples, and protection of the planet itself from destruction.

(Adapted from Arthur Green)

The Biblical Verses of Malkhuyot/Sovereignty. Whereas the Book of Psalms, some books of the Prophets, and the later rabbinic tradition take for granted that God is naturally referred to as King, these three verses are the only verses in the entire Five Books of Moses that expressly connect God to kingship. Perhaps this omission reflects a desire to further distance Judaism from the surrounding idolatrous nations, in which the human monarch was often seen as a manifestation of the deity.

A Note on the Translation of Biblical Verses. The meanings and emphases of the verses of Malkhuyot, Zikhroron, and Shofarot in their liturgical settings sometimes differ from their meanings in their biblical contexts. The translations here reflect that shift—varying, when appropriate, from some of the familiar English renditions, such as the JPS translation used in Etz Hayim, the Conservative movement’s Torah commentary.

Lift Up High, O You Gates; Lift Up the Eternal Doors

Classically, “Jerusalem” refers to both the city on earth and a “heavenly city,” each reflective of the other. “Gates” and “doors” refer not only to the gates of Jerusalem or the Temple, but also to “cosmic doors,” through which the presence of God enters the world.
And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty, when all flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will recognize and understand that to You alone knees must bend and allegiance be sworn. All will bow down and prostrate themselves before You, ADONAI our God, honor Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; You will rule in glory until the end of time.

As it is written in Your Torah:

1. ADONAI will be sovereign forever and ever. Exodus 15:18
2. God does not gaze upon the sins of Jacob, nor look upon the errors of Israel; ADONAI their God is with them, their sovereign’s acclaim is in their midst. Numbers 23:21
3. God became sovereign in Jeshurun, as the leaders of the people gathered with the tribes of Israel. Deuteronomy 33:5

And it is also written in Psalms:

1. For sovereignty is ADONAI’s; God rules over the nations. Psalm 22:29
2. ADONAI is sovereign, robed in splendor, girded in strength. So the earth is established on sure foundation. Psalm 93:1
3. Lift up high, O you gates; lift up the eternal doors, so that the Sovereign of Glory may enter. Who is the Sovereign of Glory? ADONAI, mighty and valiant, ADONAI, mighty in battle. Lift up high, O you gates; lift up the eternal doors, so that the Sovereign of Glory may enter. Who is the Sovereign of Glory? Adonai Tz’va·ot is the Sovereign of Glory, forever. Psalm 24:7–10
Our God and God of our ancestors, our God and God of our fathers, may be acknowledged Sovereign. 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.” 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.

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’mah (Deuteronomy 6:4), which is our declaration that God is, indeed, One, although the Sh’mah itself does not contain any form of the word melekh. The ancient Rabbis understood the recitation of the Sh’mah as kabbalat ol malkhut shamayim, the acceptance of the yoke of God’s sovereignty. Therefore it was deemed appropriate to recite the Sh’mah as the tenth verse of Malkhuyot.

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’mah (Deuteronomy 6:4), which is our declaration that God is, indeed, One, although the Sh’mah itself does not contain any form of the word melekh. The ancient Rabbis understood the recitation of the Sh’mah as kabbalat ol malkhut shamayim, the acceptance of the yoke of God’s sovereignty. Therefore it was deemed appropriate to recite the Sh’mah as the tenth verse of Malkhuyot.
And Your servants the prophets further wrote:

1 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

2 Liberators shall ascend Mount Zion to judge Mount Esau; then sovereignty shall be Adonai’s. Obadiah 1:21

3 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].

The Creative Process of T’shuvah

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

(Adapted and translated by Jan Uhrbach)
Today the world stands as at birth.

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

*(The shofar is traditionally not blown on Shabbat.)*

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

Ha-yom harat olam, ha-yom ya-amid ba-mishpat kol y’tzurei olamim, im k’vanim im ka-avadim. Im k’vanim, rahameinu k’rahem av al banim. V’im ka-avadim eineinu l’kha t’layot, ad she-t’honeinu 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’rahamim u-v’ratzon seder malkhuyyoteinu.
הגדול ישוב תורו אפוך מגעך ומעינויך ומעלותך. ימינו, יוהו אל怩ון, אתה أبرעם השבטים מביתך, על ידי מתה עבך, מפי כבודך, ס avaliação: 

תקיעה להם ברית אברהם, ואשר ונצאתו אתם מאור מצרים הלני חוגים להם אל怩ון,.AppendLine(82, 614)

וכי זכור אליך ושכנך אתת הזה泥土לום, ואתי שכחה לפני וכאי כבודך. זךך יתיך עלהוא יהים בחרמם חקך. ברוח אתה יהו,

וזכר הברית. 

(The shofar is traditionally not blown on Shabbat.)

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tקיעה תריעת }

WE Omit this paragraph on Shabbat:

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

—A HASIDIC TALE

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

—THE HASIDIC MASTER SHMELKE OF NIKOLSBERG

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

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

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

(The shofar is traditionally not blown on Shabbat.)

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

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

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

WE OMIT THIS PARAGRAPH ON SHABBAT:

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

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

שׁוֹמֵֽעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים.

After all these many repetitions of the word “shofar,” the closing b’rakhah of the service of Shofarot omits the word. Instead, we praise God as the One who hears the t’ru∙ah—the staccato call—of the people Israel. Our collective cries have themselves become a kind of shofar.

(The shofar is traditionally not blown on Shabbat.)

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

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

(The shofar is traditionally not blown on Shabbat.)

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

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

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

WE OMIT THIS PARAGRAPH ON SHABBAT:
May the words of our lips be pleasing to You, exalted God, who listens, discerns, considers, and attends to the sound of our shofar blast. Lovingly accept our service of the shofar.

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

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

העמר עליי ותורה. והחまして עיני בני שמחת לציון
ברחים, עשית ערובה לעשות לימינו שגנין ו珧ים.

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

הֵמוֹדִים עֲנִיָּנוּ שָׁמַעַת לִיָּוֹן בְּרָכָה.

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

Congregation recites:

モדִים 엄ָנוּ לְךָ, שָׁמַעַת הַהוֹדוֹאָה.
אֲבָלוֹתָנוּ וְ扫一扫ֹתָנוּ לְבִיןָם.
וַיַּעֲבַדְנוּ בְּשָׁמוֹאֵל בְּאַהֲבָה וְלִמְדָּם.
ימְדוֹנִים בְּרֵאשֵׁית בְּרָכָה.

Leader recites:

موادִים אנָהָנוּ לְךָ, שָׁמַעַת הַהוֹדוֹאָה.
אֲבָלוֹתָנוּ וְ扫一扫ֹתָנוּ לְבִיןָם.
וַיַּעֲבַדְנוּ בְּשָׁמוֹאֵל בְּאַהֲבָה וְלִמְדָּם.
ימְדוֹנִים בְּרֵאשֵׁית בְּרָכָה.

If the reference to the “fiery offerings,” originally referring to the sacrifices that took place in the Temple, was understood by many Hasidic commentators as referring to the intensity of religious fervor in true prayer.

YOUR DIVINE PRESENCE
שְׁכִינָה. 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
פָּדוּת. A second version of the Modim b'rakhah was created by the Sages to be cited by the congregation while the leader chants the official prayer (Babylonian Talmud, Sotah 40a). In this way, each of us fulfills the imperative of thanking God for the gifts of life. The central idea in this version is modim ana'hnu 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.
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.
We recite the following paragraph, which the leader then repeats:

בְּרָכָה

ולך ההימ יוזר ספל, ויודלו איתישמק באמת האהל
ишעתון ואריתון ספל.
ברוך אאת יהוה, חסב שמה ולו קאזה להודוה.

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

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 kohenim (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 kohenim 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 kohenim 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.

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

grant peace

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 br’akhah 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

A final plea for a year of life, a good life.
Peace
Peace is a grand thing and quarrelsomeness is hateful. Peace is a great thing, for even during war peace is necessary, as it says: “When you approach a town to attack it you shall offer it terms of peace” (Deuteronomy 20:10). Great is peace, for God is called Peace, as it says: “And [Gideon] called the altar, ‘Adonai is peace’” (Judges 6:24).
—Numbers Rabbah

Three days before the Messiah arrives, Elijah will come and stand upon the mountains . . . . Elijah’s voice will be heard from world’s end to world’s end. And then he will say: “Peace has come to the world.”
—Pesikta Rabbati (trans. Francine Klagsbrun)

Ninth B’rakhah: Prayer for Peace
If the kohanim do not bless the congregation, we continue here:
Our God and God of our ancestors, bless us with the threefold blessing of the Torah written by Moses Your servant, recited by Aaron and his descendants, the kohanim, the consecrated priests of Your people:

May ADONAI bless and protect you.
So may it be God’s will. Kein y’hi ratzon.

May ADONAI’s countenance shine upon you and grant you kindness.
So may it be God’s will. Kein y’hi ratzon.

May ADONAI’s countenance be lifted toward you and grant you peace.
So may it be God’s will. Kein y’hi ratzon.

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

May we and the entire House of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.
B’sefer hayyim b’rakhah v’shalom u-farnasah tovah, nizzakher v’nikkatev l’fanekha, anahnu v’khol am’kha beit yisra∙el, l’hayyim tovim u-l’shalom.

As it is written: “Through Me shall your days be increased, and years be added to your life.”
Inscribe us for a good life,
You who are the God of life; write us in the Book of Life, as is written in Your Torah: “And those of you who cling to God on this day are truly alive today.”
לָיְם תַּאֲמַנְתֵּנָּה, אָמּוּ.
לָיְם שהָבַרְכֹּנְתָּ, אָמּוּ.
לָיְם תִּבְרָכְתֶּנָּה, אָמּוּ.
לָיְם תִּדְרִישְׁנָּה לְטוֹבָה, אָמּוּ.
לָיְם תִּכְּבַּדְתֶּנָּה לְחֵיָּם טוֹבָמָ, אָמּוּ.
לָיְם מָקַבְּלָה בְּרַחֲמִים בִּרְצוֹת, אָמּוּ־הַעֵתֶנָּה, אָמּוּ.
לָיְם תִּשְׁמַע שִׂמְחָה, אָמּוּ.
לָיְם התִּמְכָּנְנָה בִּימִין צִדְקֶךָ, אָמּוּ.

The ark is opened.

The ark is closed.

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 כְּהַיָּם.
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. 170

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HA-YOM—THIS DAY: A PIYYUT

The ark is opened.
Strengthen us—today. Amen.
Bless us—today. Amen.
Exalt us—today. Amen.
Seek our well-being—today. Amen.
Inscribe us for a good life—today. Amen.
Lovingly accept our prayers—today. Amen.
Hear our plea—today. Amen.
Sustain us with the power of Your righteousness—today. Amen.
Ha-yom t’am’tzeinu. Amen.
Ha-yom t’var’kheinu. Amen.
Ha-yom t’gad’leinu. Amen.
Ha-yom tidr’sheinu l’tovah. Amen.
Ha-yom tikht’veinu l’hayyim tovim. Amen.
Ha-yom t’kabbel b’rahamim u-v’ratzon et t’fillateinu. Amen.
Ha-yom 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.
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.

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

Kaddisch 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.

In some communities, the shofar is blown. (The shofar is traditionally not blown on Shabbat.)
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’méih rabbá m’varakh l’alam u-l’almei almaya.

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’kiáh sh’varim-t’ri·ah t’ki-áh
T’ki-áh sh’varim t’ki-áh
T’ki-áh t’ri·ah t’ki-áh 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.
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.

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־בָּנַֽיִךְ לִמּוּדֵי יהוה, Isaiah 54:13.

Those who love Your Torah have great peace שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶֽךָ. 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.
**CONCLUDING PRAYERS**

*Ein Keiloheinu*

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

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

**A Final Teaching**

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

_In some congregations, the service continues with Kaddish D’rabbanan, page 41._
We rise.

עלינו lieutenant. This prayer was originally written for and recited during the Malkhuyot (Sovereignty) section of the Rosh Hashanah Musaf service. Since the late Middle Ages, it has acquired a special pride of place in Ashkenazic liturgy and is recited as part of the conclusion of every service. It is customary to physically bow when we recite the line “And so we bow” (Va-ana’nu kor’im).

ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY

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 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


ON THAT DAY ADONAI SHALL BE ONE

In reciting the Sh’mi, we declare that God is one. Through our prayer we hope to make God one with the world.
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’shabbi-ah la-adon ha-kol, la-teit g’dullah l’yotzeir b’reishit, she-lo asanu k’goyei ha-aratzot, v’lo samanu k’mishp’hot ha-adamah, she-lo sam helkeinu ka-hem, v’goraleinu k’kh’hol hamonam._

¿ Va-anahnu kor’im u-mishtahvim 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’kinat 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’vakeha, ki Adonai hu ha-Elohim ba-shamayim mi-ma-al, v’al ha-aretz mi-tahat, ein od._

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

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

_V’ne-emar: v’hayah Adonai l’melekh al kol ha-aretz, ha-yom va-hu yiye Adonai ehad, u-sh’mo ehad._
סיום התפילה

מוסף לראש השנה

יָתוֹם שִׁי דּ וְיַמְלִיָּהוּ, כּ בְּרָא, ִי דּ בְּעָלְמָא רַבָּא, ְמֵהּ שׁ דּ וְיַתְקַלְּדּ דּ גִי ָוּבִּזְמַן בַּעֲגָלָא יִשְׂרָאֵל, דְכִּל־בֵּית ֵיָוּ בְּחַ מַלְכוּתֵהּ.
אָמֵן וְאִמְרוּ קָרִיב א. יָלְעָלַם עָלַם וְמֵהּ רַבָּא מְבָרַך לְעָלַם שׁ יְהֵא לַלּ וְיִתְהַ לַלּ וְיִתְעַר דּ וְיִתְהַ ל שׁ וְיִתְנַי וְיִתְרֹמַם אַר פּ וְיִתְבָּרַד שׁוְיֵרְטָא כּ מִ לְעֵ הָא לְעֵ הָא לְעֵ הָא מִ בְּרִיך ה שׁ ְקֻדְדּ מֵהּ שׁ אָמֵן וְאִמְרוּ בְּעָלְמֶא, אֲמִירָן דּ וְנֶחָמָתָא בְּחָתָא שׁ וְעַל עָלֵֽיָוּֽוּ מִנְ רַבָּֽא לָמה שׁ יְהֵא שׁל־יִשְׂרָאֵל כּ וְעַל עָלֵֽיָוּֽוּ שׁיַעֲשֶׂה הוּא בִּמְרוֹמָיוּֽוּ שׁ עֹשֶׂה הוּא בָאָרְאָל אָמֵן וְאִמְרוּ קָרִיב תֵבֵלָֽו בֵי שׁל־יו כּ וְעַל [עלָלָלָלָלָלָלָלָלָלָל בגו] אָמֵן וְאִמְרוּ קָרִיב.
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’yamlkh malkhuteih b’hayyeikhon u-v’yomeikhon u-v’hayyei d’khol beit yisra-el ba-agala u-viz’man kariv v’imru amen.

Congregation and mourners:

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

Mourners:

Yitbarakh v’yishtabah v’yitpa-ar v’yitromam v’yitnasseei v’yit-haddar v’yit-alleh v’yit-hallal sh’meih d’kudsha b’rikh hu l’eilla l’eilla mi-kol birkhata v’shirata tushb’hata v’nehamata da-amiran b’alma v’imru amen.

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

Oseh shalom bi-m’romav hu ya-aseh shalom aleinu v’al kol yisra-el [v’al kol yosh’vei teiveil], v’imru amen.
ADON OLAM. It is unclear who authored this thousand-year-old poem, but it appears in the beginning of the morning service, at the conclusion of Musaf (additional) services, and also at the end of evening services in both the Ashkenazic and Sephardic liturgies. The latter version contains several more verses than are found in the former.
**ADON OLAM**

Before creation shaped the world,  
eternally God reigned alone,  
But only with creation done  
could God as Sovereign be known.  
When all is ended, God alone  
will reign in awe-inspiring majesty.  
God was, God is, always will be  
glorious in eternity.  
God is unique and without peer,  
with none at all to be compared.  
Without beginning, endlessly,  
God’s vast dominion is not shared.  
But still—my God, my only hope,  
my one true refuge in distress,  
My shelter sure, my cup of life,  
with goodness real and limitless.  
I place my spirit in God’s care;  
my body too can feel God near.  
When I sleep, as when I wake,  
God is with me, I have no fear.  

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"Who is like Adonai our God,  
Who though enthroned on high,  
Yet bends to see what is below" (Psalm 113:5–6).  
—Reuven Hammer (adapted)

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**Traditional High Holy Day Greeting**

May you be inscribed and sealed for a good year.  
*L’shanah tovah tikkateivu v’teihateimu.*
INTRODUCTION. Tashlikh is a ceremony performed near a body of water, preferably one that flows into a larger body of water. It takes place on the first day of Rosh Hashanah, except when the first day falls on Shabbat, in which case it takes place on the second day. The origin of Tashlikh is shrouded in mystery. The first direct mention can be found in the halakhic work of Rabbi Jacob Moellin (Maharil, 15th century), who approved of the custom of going to the water to recite particular biblical verses and prayers on Rosh Hashanah, but specified that it is inappropriate to throw bread in the water to represent the sins that are being cast away. Clearly, both the custom and the bread-throwing preceded him; but we do not know when this tradition began.

The ceremony of Tashlikh survived and grew in popularity, despite significant rabbinic opposition. Some rabbis opposed Tashlikh because it makes the complex process of separating sin from our lives seem too facile, as if it is simply a matter of casting bread from our hands. But Tashlikh survived because it fulfilled a popular need. Most of what we do on Rosh Hashanah depends on verbal expression or on listening. Tashlikh, the symbolic casting away of our sins, constitutes one of the few active rituals of the day.

Tashlikh has been understood in a variety of ways. Throwing bread into the water can be understood as a symbolic casting away of our sins, marking the purification that takes place on these days. Moreover, just as fish eat our bread and what is cast away becomes nourishment, so we pray that even our sins will eventually be turned to good effect in the world. Lastly, just as the waters of the sea go around the world, so too can we, at this moment, become conscious of how we are connected to all that is around us.

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

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

The following may be added:

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

תשליך
TASHLIKH

The Sea
Throwing bread into the water and reciting the biblical passage mentioning “the deep” is a reminder of the deep out of which the days of creation were formed. Thus, by going to the sea on Rosh Hashanah, we celebrate creation and are led to think of our own place in God’s scheme of creation. When we contemplate these matters and repent from our sins, then they are truly thrown away, into the water, and we feel renewed on this Day of Judgment.

—MOSES ISSERLES

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

Is there any divinity save You who forgives the sins and pardons the transgressions of the remnant, Your people? You do not maintain anger forever, for You delight in love. You will return to us compassionately, overcoming the consequences of our sin, hurling our sins into the depths of the sea. You will keep faith with Jacob, showing enduring love to Abraham, as You promised our ancestors in days of old. Micah 7:18-20

The following may be added:

In my trouble I called to ADONAI, who answered me; from the belly of Sheol I cried out, and You heard my voice. You cast me into the depths, into the heart of the sea, the floods engulfed me; all Your breakers and billows swept over me. I thought I was driven away out of Your sight: Would I ever gaze again upon Your holy Temple? The waters closed in over me, the deep engulfed me. Weeds twined around my head. I sank to the base of the mountains; the bars of the earth closed upon me forever. Yet You brought my life up from the pit, O my God ADONAI! When my life was ebbing away, I called ADONAI to mind; and my prayer came before You, into Your holy Temple. Jonah 2:3-8

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

א
None shall hurt or destroy in all My holy mountain, for the love of ADONAI shall fill the earth as the waters fill the sea.

Isaiah 11:9

ב
For this is like the waters of Noah to Me; for just as I have sworn that the waters of Noah should no more flood the earth; so have I sworn that I will not be angry with you, nor rebuke you. For the mountains may move and the hills shake; but My kindness shall not depart from you, nor shall my covenant of peace be taken away—says ADONAI, who has taken you back in love. Isaiah 54:9–10
The opening melodic phrase of Kol Nidrei—at least 1300 years old—bears a remarkable similarity to the French-Sephardic and Iraqi (Babylonian) chant for the beginning of Genesis, בְּרֵאשִׁית בָּרָא אֱלֹהִים. We know that some Babylonian Jews migrated to Spain, and their manner of singing the liturgy spread from there to southern France, and then eastward. While the early Babylonian chant of the Torah was not preserved in Europe, the use of this melody for Kol Nidrei preserves this ancient melody. The contrast between the pleading melody of the traditional Kol Nidrei and the somber legalism of the words points to a larger confrontation we encounter tonight: the sadness of recognizing our own imperfection and finitude, and the gap between what is required of us and our achievements.
§ A Meditation on Kol Nidrei

All the vows on our lips, the burdens in our hearts, the pent-up regrets about which we brooded and spoke through prayers without end on last Atonement Day did not change our way of life, did not bring deliverance in the year that has gone. From mountain peaks of fervor we fell to common ways at the close of the fast. Will You hear our regret? Will You open our prison, release us from shackles of habit? Will You accept our prayers, forgive our wrongs, though we sin again and again? In moments of weakness we do not remember promises of Atonement Day. Recall that we easily forget; take only our heart’s intent. Forgive us, pardon us.

—ZE’EV FALK
(trans. Stanley Schachter)

Kol Nidrei

I am grateful for this, a moment of truth, grateful to stand before You in judgment.

You know me as a liar and I am flooded with relief to have my darkest self exposed at last.

Every day I break my vows—to be the dutiful child, selfless parent, caring friend, responsible citizen of the world.

No one sees, no one knows, how often I take the easy way, I let myself off the hook, give myself the benefit of the doubt—every day, every day.

On this day, this one day, I stand before You naked, without disguise, without embellishment, naked, shivering, ridiculous.

I implore You—let me try again.

—MERLE FELD

Taking out the Torah Scrolls

We rise as the ark is opened.

A meditation while the Torah scrolls are taken out of the ark:

Who can understand the source of our errors?
Cleanse me of secret faults, and restrain Your servant from willful sins; may they not control me.
Then shall I be innocent of wrongdoing, wholly clear of transgression.
May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

In some congregations, a procession carrying the Torah scrolls marches around the synagogue while we recite repeatedly as needed:

Light is sown for the righteous, and joy for those whose hearts are true.

Or zaru'a la-tzaddik u-l'yishrei lev simhah.

THE EARTHLY AND HEAVENLY COURTS

This affirmation is traditionally recited three times:

By the authority of the court on high and by the authority of this court below, with divine consent and with the consent of this congregation, we grant permission to pray with those who have transgressed.

Bi-shivah shel malah u-vi-shivah shel mattah, al da·at ha-makom v'al da·at ha-kahal, anu mattirin l'hitpalleil im ha-avaryanim.

Kol Nidrei

I am grateful for this, a moment of truth, grateful to stand before You in judgment.

You know me as a liar and I am flooded with relief to have my darkest self exposed at last.

Every day I break my vows—to be the dutiful child, selfless parent, caring friend, responsible citizen of the world.
The Kol Nidrei is an Aramaic legal formula created in response to a widely felt need to nullify unfulfilled personal vows, a desire to enter the new year with a clean slate. In the 9th century, Babylonian Jewish leaders opposed its recitation. Therefore, Rabbenu Tam (France, 12th century) changed the language from past tense to future, a change that was widely adopted. Most of all, Kol Nidrei expresses our fear that even our best intentions for the new year will not be fulfilled. At the same time, it expresses how much we regret what was not accomplished in the past year. Kol Nidrei mentions seven types of promises and uses seven verbs expressing nullification. Seven symbolizes completion.

Leader and congregation; some congregations recite this verse three times:

כָּל־נִדְרֵי
dirkai

The entire congregation . . . shall be forgiven.

Numbers 15:26. In the Bible, this verse follows the command to bring a sacrifice when the entire people have sinned in error. Here it is removed from its biblical context and adopted as a statement of God’s forgiveness, implying that all of our sins are really errors of judgment and so surely are to be forgiven when we express regret. Thus, the story of Yom Kippur is as much one of God’s forgiveness as it is of human failing.

I HAVE FORGIVED. Numbers 14:20. In the story of the scouts and the recalcitrance of the Israelites in the desert, the Bible assures us that even when the entire community acts against God’s wishes, God forgives. Moses prays for the people, and God responds, “I have forgiven you as you have asked.” So too, God forgives each of us when we approach this day regretting our acts.

FOR GRANTING US LIFE. We recite this b’rakhah, offered on all occasions when we experience a moment of joyful newness, to remind us that Yom Kippur is a time of blessing. We stand together as a community and express thanks that we are here together after another year.
A Deathless Prayer

Pain and . . . fear . . . kept us awake. A cloudless sky, thickly set with glittering stars, looked in upon our grief-filled prison. The moon shone through the window. Its light was dazzling that night and gave the pale, wasted faces of the prisoners a ghostly appearance. It was as if all the life had ebbed out of them. I shuddered with dread, for it suddenly occurred to me that I was the only living man among the corpses.

All at once the oppressive silence was broken by a mournful tune. It was the plaintive tones of the ancient Kol Nidrei prayer. I raised myself up to see whence it came. There, close to the wall, the moonlight caught the uplifted face of an old man, who, in self-forgetful, pious absorption, was singing softly to himself. . . . His prayer brought the ghostly group of seemingly insensible human beings back to life. Little by little, they all roused themselves and all eyes were fixed on the moonlight-flooded face. We sat up very quietly, so as not to disturb the old man, and he did not notice that we were listening . . .

When at last he was silent, there was exaltation among us, an exaltation which people can experience when they have fallen as low as we had fallen and then, through the mystic power of a deathless prayer, have awakened once more to the world of the spirit.

—Leon Szalet, a concentration camp survivor
(trans. Catherine Bland Williams)
We rise. Leader:

ברוך אתה יהוה המברך.

Congregation, then the leader repeats:

ברוך אתה יהוה המברך עלולו ועָד.

We are seated.

ברוך אתה יהוה אלוהינו מלך העולמות.
אשר ברך מחמוד ורברם
בophageת פומת עתים,
ואמתה מתשקת עתים.
움ילוקי אящихוימים.
ממסדר את формировיה המשמשותIKE בקדושה קדוניה.
בוגר ים ולבלה.
גأهل אזעף משה, וחושך מעינו אתוא.
מקשיב ים ומדבך ללחם.
ומבקדיל בוק ים ולבן ללחם.
יוודא באתם שמיה.
אלא בוקים המדים ימולך עלולו ועלולו ועָד.
ברוך אתה יהוה, המברך אחריך.

The evening service (Arvit) always includes two climactic moments: the Sh’ma and the Amidah, the silent personal prayer. On Yom Kippur, Kol Nidrei precedes this core, while S’lihot and Viddui, prayers of forgiveness and confession, follow it.

B’rakhot surround the Sh’ma and serve to interpret the themes enunciated in the biblical verses that make up the Sh’ma itself. Two b’rakhot precede the Sh’ma: the first reflects on God’s presence in the cycles of the day and seasons, and the second acknowledges God’s love, represented by the gift of Torah, God’s instruction as to how we should live. Two b’rakhot also follow the Sh’ma: the first acknowledges the Exodus from Egypt, which has set us on the path of freedom and responsibility; the last speaks to our concrete concerns for safety in the darkness of night. The three paragraphs of the Sh’ma stand in the middle of these four b’rakhot. The recitation of the Sh’ma preceded and followed by a b’rakhah is mentioned in the very earliest rabbinic description of the priestly service in the Second Temple (Mishnah Tamid 5:1).

Barukh atah Adonai נבוך אתה יהוה. This first b’rakhah before the Sh’ma acknowledges the experience of God through witnessing the natural cycles of time. Now, at this first touch of darkness, we are asked to attend to the rhythms of time, to day and night, to cycles of life, and to the flow of time. Some of our liturgical texts reflect the biblical and rabbinic understandings of the universe, which include a flat earth and gates in heaven for the entrance and exiting of the sun. These ancient images may remind us of the sense of awe we feel when we contemplate the wonders of the universe.

creates בורא. The word נבורא, “creates,” is used as a verb in the Bible only when the subject is God, for ultimately creation of the world is a mystery.

Adonai Tz’va’ot יהוה צבאות. In the ancient world, the sun, the moon, and the stars were all seen as divine powers. Biblical monotheism demolished these ancient gods and they were then depicted as handmaidens of God, God’s army. Thus this term alludes to God’s mastery of all the forces of the universe.
God and Nature: An Interpretive Translation

Beloved are You, eternal God, by whose design the evening falls, by whose command dimensions open up and eons pass away and stars spin in their orbits. You set the rhythms of day and night; the alternation of light and darkness sings Your creating word. In rising sun and in spreading dusk, Creator of all, You are made manifest. Eternal, everlasting God, may we always be aware of Your dominion. Beloved are You, Adonai, for this hour of nightfall.

― André Ungar

First B’rakhah before the Sh’mah: 
The Evening Light

Barukh atah ADONAI, our God, ruler of time and space, whose word brings the evening dusk, whose wisdom opens the gates of dawn, whose understanding changes the day’s division, whose will sets the succession of seasons and arranges the stars in their places in the sky, who creates day and night, who rolls light before darkness and darkness from light, who makes day pass into night, who distinguishes day from night; Adonai Tz’va·ot is Your name. Living and ever-present God, May Your rule be with us, forever and ever.

Barukh atah ADONAI, who brings each evening’s dusk.

Community

We begin this service amidst our community. Rabbi Hayim of Tzanz used to tell this parable: A man, wandering lost in the forest for several days, finally encountered another. He called out: “Brother, show me the way of this forest.” The man replied: “Brother, I too am lost. I can only tell you this: The ways I have tried lead nowhere; they have only led me astray. Take my hand, and let us search for the way together.” Rabbi Hayim would add: “So it is with us. When we go our separate ways, we may go astray. Let us join hands and look for the way together.”

― A Hasidic Tale
The Sh'ma is our affirmation of God as well as a statement of our obligation to God. In the brakhah before the Sh'ma, we affirm God’s gifts to us—first as the creator of the universe, and second by giving us instruction as to how to live, the Torah. Similarly, since the Sh'ma commands that we love God “with all our hearts,” this brakhah emphasizes God’s antecedent love of human beings and the people Israel. Jewish tradition teaches that God’s love for us and our own love of each human being (“Love your neighbor as yourself,” Leviticus 19:18) live in our hearts side by side.

The Sh'ma. The Sh’mah is recited twice daily: morning and evening. It is a k'riyah, a reading or declaration. The three paragraphs from the Torah that comprise the Sh’mah were selected because they express basic aspects of Jewish belief. According to the Rabbis, the first of the three paragraphs proclaims allegiance to the sovereignty of heaven, (ol malkhut shamayim); the second proclaims allegiance to the commandments, (ol mitzvot); and the third reminds us of the Exodus, (y'tzia-at mitzrayim), our primary sacred story.

Hear. To hear is to emphasize the nonmaterial over the physical, to internalize the sense of God.

Alone. The word ehad literally means “one.” As an affirmation about God, it can be understood in multiple ways. The present rendering emphasizes the monotheistic claims of Jewish faith. Others translate ehad as “unique,” emphasizing God’s otherness. Mystic commentators interpret “oneness” as a unity of heaven and earth, saying that we are ultimately all connected to the One.

Praised be the Name. According to the Mishnah, when God’s name was pronounced by the High Priest on Yom Kippur, the people would respond, “Praised be the name . . .” (Yoma 3:8). Since this is a response but not part of the biblical text, it is normally not recited out loud, in order not to interrupt the flow of biblical verses. On Yom Kippur, however, we imitate our ancestors in the Temple courtyard and recite it aloud.
Faith

Faith is not something that we acquire once and for all. Faith is an insight that must be acquired at every single moment. Those who honestly search, those who yearn and fail, we did not presume to judge. Let them pray to be able to pray, and if they do not succeed, if they have no tears to shed, let them yearn for tears, let them try to discover their heart, and let them take strength from the certainty that this too is prayer.

—ABRAHAM JOSHUA HESCHEL

Sh'ma: Declaration of Faith

Loving life
and its mysterious source
with all our heart
and all our spirit,
all our senses and strength,
we take upon ourselves
and into ourselves
these promises:
to care for the earth
and those who live upon it,
to pursue justice and peace,
to love kindness and compassion.
We will teach this to our children
throughout the passage of the day—
as we dwell in our homes
and as we go on our journeys,
from the time we rise
until we fall asleep.
And may our actions
be faithful to our words
that our children's children
may live to know:
Truth and kindness
have embraced,
peace and justice have
kissed and are one.

—MARCIA FALK

Second B’rakhah before the Sh’mah: Torah and God’s Love

You have loved Your people, the House of Israel, with infinite love; You taught us Torah and mitzvot, statutes and laws. Therefore, ADONAI our God, as we lie down or rise up, we shall think of Your laws and speak of them, rejoicing in Your words of Torah and Your mitzvot forever and ever. For they are our life and the fullness of our days, and on them we will meditate day and night. May You never withdraw Your love from us. Barukh atah ADONAI, who loves the people Israel.


Recitation of the Sh’mah

Some people may wish to pause here for a moment. Some may close their eyes; others place a hand over their eyes. The intention is to concentrate on the oneness of God. These words are added in the absence of a minyan: God is a faithful sovereign.

Hear, O Israel, ADONAI is our God, ADONAI alone.
Praised be the name of the One whose glorious sovereignty is forever and ever.

Sh’ma yisra·el Adonai eloheinu Adonai eh.ad.
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.


—MARCIA FALK
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IF YOU WILL HEAR אַלּוֹ יָשָׁמָע אֶלָּתְתֵּיכֶּם. This passage, like many in the Torah, reflects the tradition’s insistence that moral coherence underlies the world. The text’s plain meaning describes a very literal form of the idea of divine reward and punishment, one with which every generation of Jews since biblical times has struggled theologically. Some Reform and Reconstructionist liturgists have gone so far as to remove this paragraph from their recitation of the Sh’m’a.

Traditional Jewish prayer, however, has retained it, reflecting a deep belief that in a way we may not grasp, the consequences of our moral and immoral behavior resound in the world.

ADONAI SAID TO MOSES עָלָיו התוֹרָה אֱלֹהֵינוּ. The Rabbis emphasized the last words of this paragraph as the prime reason for its inclusion in the Sh’m’a: the remembrance of the Exodus from Egypt. In Jewish theology, the historical Exodus anticipates the redemption in the future: true freedom. The means of achieving redemption, we are taught, is remembering our responsibility to live lives that are holy.

TRULY—THIS IS OUR FAITHFUL AFFIRMATION וְאֵלֶּה הַמִּקְרָאָנוּ. So closely was the Sh’m’a linked with this next b’rakhah, the blessing of redemption, that the Rabbis insisted that the first word—truly—be recited along with the very last words of the Sh’m’a, so we always read the two

(continued)

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Faithfulness: An Interpretive Translation

If you faithfully obey My laws today, and love Me, I shall give you your livelihood in good time and in full measure. You shall work and reap the results of your labor, satisfied with what you have achieved. Be careful, however. Let not your heart be seduced, lured after false goals, seeking alien ideals, lest God’s image depart from you and you sink into dissoluteness and lose your joyous God-given heritage.

—André Ungar

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

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

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

Deuteronomy 11:13–21

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

Numbers 15:37–41

Truly—

This is our faithful affirmation, binding on us: That ADONAI is our God and there is none other, and we, Israel, are God’s people. God redeems us from earthly rulers, Our sovereign delivers us from the hand of all tyrants,

God brings judgment upon our oppressors, retribution upon all our mortal enemies,
טָמְלֹךְ רָאָה בּוּקֵּן, בְּנֵי יִשְׂרָאֵל צְגִיבָה, דָּוִי אֶלֶּה. מִי כָּמֹֽכָה
בָּרוּ "מִי כָּמֹֽכָה יִשְׂרָאֵל.
(continued from previous page)

**God Smote**. The reality is that the cost of achieving freedom may be violence. America, for instance, won its independence through revolution. In the Italian liturgical tradition, this sentence is omitted on Shabbat, since it is not considered to be in keeping with the peaceful mood of the day.

**Miriam**. After the deliverance at the Sea, we are told that Moses led the men in song and Miriam led the women in response, joyously singing מִי כָּמֹֽכָה. Ex. 15:11.

**Who is like You**. Ex. 15:18.

**Adonai Will Reign**. Ex. 15:18.

**Adonai Has Rescued**. Jer. 31:11.

**Redeemed**. The 20th-century Jewish philosopher Franz Rosenzweig remarks that the verb is in the past tense, unlike all the other b’rakhot of the Sh’mah, which are in the present tense. It is as if a community that truly is able to recite the Sh’mah together must already have been redeemed.
God performs wonders beyond understanding, marvels beyond all reckoning.

\[\text{God places us among the living, not allowing our steps to falter, and leads us past the false altars of our enemies.}\]

God exalted us above all those who hated us, avenged us with miracles before Pharaoh, offered signs and wonders in the land of Egypt.

\[\text{God smote, in anger, all of Egypt’s firstborn, brought Israel from its midst to lasting freedom, led them through the divided water of the Sea of Reeds.}\]

As their pursuing enemies drowned in the depths, God’s children beheld the power of the Divine; they praised and acknowledged God’s name, willingly accepting God’s rule.

Then Moses, Miriam, and the people Israel joyfully sang this song to You:

\[\text{“Who is like You, ADONAI, among the mighty! Who is like You, adorned in holiness, revered in praise, working wonders!”}\]

\[\text{Mi khamokha be-eilim, mi kamokha ne-dar ba-kodesh, nora t’hillot, oseh fele.}\]

Your children recognized Your sovereignty, as You split the sea before Moses. “This is my God,” they responded, and they said:

\[\text{“ADONAI will reign forever and ever.”}\]

\[\text{Adonai yimlokh l’olam va·ed.}\]

And so it is written: “ADONAI has rescued Jacob and redeemed him from the hand of those more powerful than he.”

\[\text{Barukh atah ADONAI, who redeemed the people Israel.}\]
Allow us . . . to sleep. Nighttime may provoke fear: Who will protect us as we sleep? Will we wake up? We beseech God to protect us from those threatening forces that we can see, as well as from those we cannot observe. Ten verbs are enunciated in this prayer, creating a powerful drama of motion and movement, an expression of the will to live.

Evil forces. "Satan," in the Bible, is a term generally used to refer either to evil impulses or to an adversary, but never to a fallen angel.

Canopy of peace. This phrase is not found in the Bible but may allude either to Amos 9:11, where the prophet sees the rebuilding of the fallen sukkah of David as an image of redemption, or to Psalm 27:5, where the poet prays to be hidden in God's sukkah, protected from enemies, while gazing peacefully at God's countenance.

Jerusalem. In Jewish thought, the peace of Jerusalem symbolizes universal peace.
Second B’rakhah after the Sh’ma: 
Peace in the Night

Allow us, ADONAI our God, to sleep peacefully and to awaken again to life, our sovereign.

Spread over us Your canopy of peace,
restore us with Your good counsel,
and save us for the sake of Your name.

Shield us: Remove from us enemies and pestilence, sword, starvation, and sorrow, and remove the evil forces that surround us.

Shelter us in the shadow of Your wings,
for You, God, watch over and deliver us,
and You are the Sovereign, merciful and compassionate.

Ensure our going and coming for life and peace, now and forever.

May You spread over us Your canopy of peace.
Barukh atah ADONAI, who spreads the canopy of peace over us, and over all the people Israel, and over Jerusalem.

Hashkiveinu Adonai eloheinu l’shalom,
v’ha-amideinu malkeinu l’hayim.
U-fros aleinu sukkat sh’lomekha,
v’takneinu b’etzah tovah milsanekha,
v’hoshi-einu l’ma-an sh’mekha.
V’hagein ba-adeinu,
v’haseir mei-aleinu oyev, dever, v’herev, v’ra·av, v’yagon,
v’haseir satan mi-l’faneinu u-mei-ahareinu,
u-v’zeil k’nafekha tastireinu,
ki El shomreinu u-matzileinu atah,
ki El melekh hanun v’rahum atah,
▶ u-sh’mor tzeiteinu u-vo-einu l’hayim u-l’shalom,
mei-atah v’ad olam.
U-fros aleinu sukkat sh’lomekha.
Barukh atah Adonai, ha-poreis sukkat shalom aleinu
v’al kol amo yisrael, v’al yerushalayim.
We rise.

ON SHABBAT, WE RECITE THE FOLLOWING PARAGRAPH:

"We rise.

ON SHABBAT, we recite THE FOLLOWING PARAGRAPH:

And rested. Or: "was refreshed." The basic root meaning of this verb is "to breathe" and it is related to the noun נפשׁ (nafsh), "life" or "soul" (i.e., that which breathes). When one rests, one infuses oneself with a new breath of life. The peculiarity of the phrasing of this verse gave birth to the idea of the נפשׁ יְתֵרָה (nashamah y'teirah), the "additional soul" granted us on Shabbat.

(REUEN HAMMER)

For on this day כִּי בַיּוֹם הַזֶּה Leviticus 16:30. Each Shabbat and holy day, an appropriate verse from the Bible is inserted just before the Amidah in the evening service—the beginning of the Jewish day—proclaiming the central purpose of the sacred occasion.

KADDISH. This Kaddish marks the break between the recitation of the Sh'ma and Its Blessings, the public declaration of our faith, and the more private, introspective part of our liturgy, the Amidah.

MAY GOD'S GREAT NAME יְהֵא שְׁמֵהּ רַבָּא. The seven words of this response are an almost exact Aramaic translation of the Hebrew refrain commonly used in the ancient Temple in Jerusalem, ברוך שם ות网络传播 לצעוד ול잘ות זר דוצ "Praised be the name of the One whose glorious sovereignty is forever and ever." This is familiar to us today as the response following the first verse of the Sh'ma.

TRULY FAR BEYOND לְעֵלָּא לְעֵלָּא. Distinctively during the High Holy Day period, Ashkenazic versions of the Kaddish emphasize God’s sovereignty by repeating the word l'eilla, "beyond." Evidently that was already an alternate version of this prayer, given that some Jewish communities, including those of Rome and Yemen, repeat the word l'eilla all year long. Ashkenazim preserved both versions—reciting one year round, the other from Rosh Hashanah through Yom Kippur.
**Biblical Sanctification of the Day**

*We rise.*

**ON SHABBAT, WE RECITE THE FOLLOWING PARAGRAPH:**

The people Israel shall observe the Shabbat, to maintain it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days ADONAI made the heavens and the earth, and on the seventh day, ceased from work and rested.

*V’sham’ru v’nei yisra·el et ha-shabbat,*
*la-asot et ha-shabbat l’idrotam b’rit olam.*
*B’etzni u-vein b’nei yisra-el ot hi l’olam,*
*ki sheishet yamim asah Adonai et ha-shamayim v’et ha-aretz,*
*u-va-yom ha-sh’vi·i shavat va-yinnafash.*

**For Yom Kippur:**

For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure.

*Ki va-yom ha-zeh y’khapper aleikhem*
*l’taheir etkhem mi-kol h.attoteikhem,*
*lifnei Adonai t.ihu.*

**Hatzi Kaddish**

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

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

*Y’hei sh’meih rabba m’varakh l’alam u-l’almei almayya.*

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

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**Shabbat**

We are obsessed with work. During the week we rest so we can go back to work. We play so that we can go back to work. We love so that we can go back to work. One ultimate motive after another. Worrying over the past, living in the future. But on one day each week there is a day devoted to being present, the seventh day. On that day, we do not have to go anywhere or do anything. Everything is done and we are already here.

—**LAWRENCE KUSHNER**

(adapted)

**Atonement**

According to Rabbi Elazar ben Azariah, this verse teaches that Yom Kippur can atone only for sins “before God.” Sins against other people can be atoned only by approaching the one who has been harmed.

—**MISHNAH YOMA**

**May God’s Great Name Be Acknowledged**

Whenever the people Israel enter the synagogue and house of study and proclaim:

וְיֵאָשׁ לְעָלְמוֹת וְרַבָּא מְבָרַךְ לְעָלַם עָלַיָּא,

“May God’s great name be acknowledged forever and ever,” the Holy One nods and says: “Happy is the sovereign in whose house such praise is spoken!”

—**BABYLONIAN TALMUD, BERAKHOT**
We recite this Silent Amidah at the evening, morning, and afternoon services of Yom Kippur.

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

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

Version with Patriarchs and Matriarchs:

Version with Patriarchs:

God of Abraham, God of Sarah, God of Rachel, and God of Leah. This phrase describes the holiness of our ancestors, their relation to God, and their contribution to the path to God.

Adonai, Open My Lips. Psalm 51:17, where prayer is exalted over sacrifice.

GOD OF ABRAHAM. Why don’t we say elohinei melekh ha-olam, “ruler of time and space,” as part of the opening b’rakhah? Because Abraham was the first to discover that God is the ruler of the universe, by mentioning him we also acknowledge God.

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

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

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

Uncertain Shafitひとつ, and פנים יהוה.

Version with Patriarchs:

uncertain Shafit. In Hebrew, APNEH YAH. When reciting the words on this page, we customarily bend the knees and bow, standing up straight before we reach the word יהוה, and bowing again by the time we reach the word amen. We repeat these motions at the end of the first b'rakhah when we come to the words בְּרָכוּ. The sign אִ בְרָךּ אָלֵיהֶם indicates the places to bow.

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

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

First B’rakhah: Our Ancestors

Version with Patriarchs:

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

Version with Patriarchs and Matriarchs:

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

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

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

Meditation on Prayer

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

—ISAAC ARAMA
Remember us. This brief prayer is the first of four that are added on the ten days of the High Holy Day season. All four of the additions center on the prayer for life (hayyim), "life."

**Shield of Abraham** מָגֵן אַבְרָהָם. After Genesis 15:1.

**Guardian of Sarah** פּוֹקֵד שָׂרָה. Or: “the One who remembered Sarah” (after Genesis 21:1). We, who stand here today, are the fruit of God’s promise to Abraham and Sarah.

**Support the Falling** נוֹפְלִים. After Psalm 145:14.

**Heal the Sick** רוֹפֵא חוֹלִים. After Exodus 15:26.

**Loosen the Chains of the Bound** מַתִּיר אֲסוּרִים. Psalm 146:7.

**Brings Death and Life** מֵמִית וּמְחַיֵּה. 1 Samuel 2:6.

**Who is Like You, Source of Compassion** מִי כָּמוֹךָ אָב הָרַחֲמִים. Jewish mystical tradition highlights the theological tension between God’s qualities of power and strict judgment, גְּבוּרָה (g’vurah), and God’s qualities of mercy and lovingkindness, חֶֽסֶד (hessed). Throughout the year, this brakha reminds us that God is unsurpassed in power. At this season of judgment, we add this line to remind us—and God—that God is also unsurpassed in mercy.

**Gives Life to the Dead** מְחַיֵּה הַמֵּתִים. Over the millennia, many Jewish perspectives on the afterlife have been proposed. While many Jewish thinkers (including Saadiah Gaon, 10th century, and Maimonides, 12th century) express caution about the specific implications of bodily resurrection of the dead, they understand this doctrine to express an important aspect of God’s supreme power. God’s power extends even to the dead.

**Holy** קָדוֹשׁ. We become holy when we imitate God’s qualities: “As God is called ‘merciful’ so should you be merciful. . . . as God is called ‘righteous’ and ‘loving,’ so should you be righteous and loving” (Babylonian Talmud, Sotah 14a).
Immortality
Each morning You restore consciousness to my sleep-filled body, and I awake.
Each spring You restore vitality to trees, plants, and animals that have hibernated through the winter, and they grow once more.
Each day I remember those who have died; they live on beyond the grave.
Each moment I contemplate the rebirth of our people; I recall that You put the breath of life into dry bones.
Praised are You, Adonai, for planting immortality in my soul, in my people, and in our world.
—ROBERT SCHEINBERG

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

Version with Patriarchs:
You are the sovereign who helps and saves and shields.
† Barukh atah ADONAI, Shield of Abraham.

Version with Patriarchs and Matriarchs:
You are the sovereign who helps and guards, saves and shields.
† Barukh atah ADONAI, Shield of Abraham and Guardian of Sarah.

Second B’rakhah: God’s Saving Care
You are mighty forever, ADONAI—
You give life to the dead;
great is Your saving power.
You sustain the living through love,
and with great mercy give life to the dead.
You support the falling,
heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?—
Sovereign, who brings death and life,
and causes salvation to flourish.
Who is like You, source of compassion,
who remembers with compassion Your creatures for life?
You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

Third B’rakhah: God’s Holiness
Holy are You and holy is Your name;
holy ones praise You each day.
This three paragraphs, which are introduced by the same word, ברכך (\textit{b'v'khein}), are ascribed by many scholars to the 2nd or 3rd century, and may constitute the earliest poetic additions to the High Holy Day Amidah.

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

**Awe . . . Fear . . .** These emotions are meant to induce obedience to God's will and inspire us to bring sanctity to the world.

**The Light of David** See Psalm 132:17.

**You Alone . . . Will Rule** God's sovereignty is always envisioned as the rule of justice, and therefore a time of peace. It is the ultimate conclusion of history.

**Adonai Will Reign Forever**. See Psalm 146:10.

\textbf{Adonai Tz’va-Ot Will Be Exalted} Isaiah 5:16. This verse, with which the \textit{b'rakhah} concludes, highlights the themes of this \textit{b'rakhah}, as it has been expanded on the High Holy Days: We await the day when earthly powers become subservient to the divine ideals of justice and righteousness.

\textbf{The Holy Sovereign} The rest of the year, this \textit{b'rakhah} concludes with the words "the Holy God." God's sovereignty is a central theme of the High Holy Days.

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

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

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

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

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

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

You are holy, and Your name is revered, for there is no God but You.

As Your prophet Isaiah wrote: “Adonai Tz’va·ot will be exalted through justice, the holy God sanctified through righteousness.” Barukh atah ADONAI, the Holy Sovereign.
Calling us by your great and holy name

The name "Israel" means "wrestling with God" (Genesis 32:28). Our relationship with God is part of our self-definition as a people.

I, surely I.

Isaiah 43:25.

I sweep aslde your sins like a mist.

Isaiah 44:22.

For on this day

Leviticus 16:30.
Fourth B’rakhah: The Holiness of Yom Kippur

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, for sanctity and rest, and this] Yom Kippur for pardon, forgiveness, and atonement, that all our sins be forgiven [through Your love], a sacred time, 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 Yom Kippur respond to us with deliverance, goodness, compassion, love, life, and peace. Remember us for good; respond to us with blessing; redeem us with life.

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

Our God and God of our ancestors, forgive our sins on this [Shabbat and this] Yom Kippur. Blot out and disregard them, as the prophet Isaiah says in Your name: “I, surely I, am the One who wipes away sin, for this is My nature; I will not recall your errors,” and the prophet adds: “I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you.” And in Your Torah it is written: “For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure.”

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

What Do I Want?

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

—BAHYA IBN PAKUDA
From one generation to the next
Protector of our lives

You forgive us, God is our source of support and stability.

In a world where nations, values, and ideals rise and fall, our relationship with God is a constant truth.

shekhinah is grammatically feminine. Accordingly, the Jewish mystical tradition generally describes the Divine Presence—known as the Shekhinah—in feminine imagery.

RESTORE WORSHIP TO YOUR SANCTUARY

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. and then by the Romans in 70 C.E.) was a cataclysmic event in early Jewish history. In the exile, amidst the brokenness that surrounds us, we can never know whether our service to God is appropriate or not. The prayer for the restoration of the Temple carries with it the hope that we might someday be assured that our service to God is proper.

YOUR DIVINE PRESENCE

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

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

Our God and God of our ancestors: [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 faithfully, for You forgive the people Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives. Barukh atah ADONAI, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Atonement holy.

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

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

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

for God’s mercy that we may live another year; now we pray that the life we are granted be good.

In the book of life, 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.

May your name be praised and exalted. In the language of the Bible and the prayerbook, “God’s name is exalted” when we acknowledge God, recognize God’s goodness in creation, and act to enable God’s justice and compassion to be visible in the world.

And inscribe. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance. 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.

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

Who brings peace. In the words of the Midrash, “Great is peace, for all the prayers conclude with pleas for peace” (Sifrei Numbers 42). In addition to the Amidah, the Grace after Meals, Priestly Blessing, Kaddish, and evening Sh’mah and Its Blessings all conclude with prayers for peace.

A full commentary on the Confession appears with the public recitation on page 234.
For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

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

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

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

Seventh B’rakhah: Prayer for Peace

In the evening, we say:

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

In the morning or afternoon, we say:

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 peace.

All services continue here:

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

Barukh atah ADONAI, who brings peace.

VIDDUI — PRAYERS OF CONFESSION

Because confession is an essential aspect of Yom Kippur, we add this liturgical confession each time that we recite the Amidah.

INTRODUCTION TO THE CONFESSION

Our God and God of our ancestors, hear our prayer; do not ignore our plea. Our God and God of our ancestors, we are neither so insolent nor so obstinate as to claim in Your presence that we are righteous, without sin; for we, like our ancestors who came before us, have sinned.

The Blessing of Shalom

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

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

And even all of these together do not spell out sufficiently the meaning of shalom. But though we cannot accurately translate or adequately define shalom, we can experience it. —HERSHEL J. MATT
Customarily, we each strike our heart as we recite every phrase of this confession.

Customarily, we each strike our heart as we recite the words.

Our hearts are shattered to pieces, as a result.

On our hearts are shattered to pieces, broken families.

On our hearts are shattered to pieces, grief.

On our hearts are shattered to pieces, deep sorrow.

On our hearts are shattered to pieces, breastless women.

On our hearts are shattered to pieces, widows.

On our hearts are shattered to pieces, without meaning.

On our hearts are shattered to pieces, without hope.

On our hearts are shattered to pieces, without joy.

On our hearts are shattered to pieces, defenseless.

On our hearts are shattered to pieces, without mooring.

On our hearts are shattered to pieces, without friends.

On our hearts are shattered to pieces, without companions.

On our hearts are shattered to pieces, without family.
**The Shorter Confession—Ashamnu**

*Customarily, we each strike our heart as we recite every phrase of this confession.*

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

*Ashamnu, bagadnu, gazalnu, dibbarnu dofi, he·evinu, v’hirshanu, zadnu, hamasnu, tafalnu sheker, ya-atznu ra, kizzavnu, latznu, maradnu, ni-atznu, sararnu, avinu, pashanu, tzararnu, kishinu oref, rashanu, shihatnu, ti-avnu, ta·inu, titanu.*

**PRAYER ACCOMPANYING THE CONFESSION**

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong. What can we say to You who sit on high, and what can we tell You who dwell in heaven, for You know all that is hidden as well as all that is revealed.

You know the mysteries of the universe, the deepest secrets of everyone alive. You probe our innermost depths; You examine our thoughts and feelings. Nothing escapes You; nothing is secret from You. Therefore, may it be Your will, our God and God of our ancestors, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us atonement for all our transgressions.

**The Longer Confession—Al Het**

*Customarily, we each strike our heart as we recite the words “We have sinned.”*

We have sinned against You unwillingly and willingly,

and we have sinned against You through hardening our hearts.

We have sinned against You thoughtlessly,

and we have sinned against You in idle chatter.

We have sinned against You through sexual immorality,

and we have sinned against You openly and in private.

We have sinned against You knowingly and deceitfully,

and we have sinned against You by the way we talk.

We have sinned against You by defrauding others,

and we have sinned against You in our innermost thoughts.

We have sinned against You through forbidden trysts,

and we have sinned against You through empty confession.

We have sinned against You by scorning parents and teachers,

and we have sinned against You purposely and by mistake.
על חטא שחתאנו לפנייך בחלול חטא.
על חטא שחתאנו לפנייך운동 השמח.
על חטא שחתאנו לפנייך בשתיאור פה.
על חטא שחתאנו לפנייך ביצה הרה.
על חטא שחתאנו לפנייך יזריעו ודעצו.

על כלם, אלהינו סليلות, סלח לנו, מחלי לנו, ספור-לנו.

על חטא שחתאנו לפנייך בהוש ובכות.
על חטא שחתאנו לפנייך בכתף חודה.
על חטא שחתאנו לפנייך בלשון זר.
על חטא שחתאנו לפנייך במפשא ומכות.
על חטא שחתאנו לפנייך במקהל והמשתה.
על חטא שחתאנו לפנייך ב francais ובטריות.
על חטא שחתאנו לפנייך בשית ושוחתתנו.
על חטא שחתאנו לפנייך בשקע וניט.
על חטא שחתאנו לפנייך בשנית ררבוט.
על חטא שחתאנו לפנייך בצעות מיצה.

על כלם, אלהינו סليلות, סלח לנו, מחלי לנו, ספור-לנו.
We have sinned against You by resorting to violence,
   and we have sinned against You by public desecration of Your name.
We have sinned against You through foul speech,
   and we have sinned against You through foolish talk.
We have sinned against You through pursuing the impulse to evil,
   and we have sinned against You wittingly and unwittingly.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

We have sinned against You through denial and deceit,
   and we have sinned against You by taking bribes.
We have sinned against You by clever cynicism,
   and we have sinned against You by speaking ill of others.
We have sinned against You by the way we do business,
   and we have sinned against You in our eating and drinking.
We have sinned against You by greed and oppressive interest,
   and we have sinned against You through arrogance.
We have sinned against You in everyday conversation,
   and we have sinned against You through conspiratorial glances.
We have sinned against You through condescension,
   and we have sinned against You through stubbornness.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

We have sinned against You by throwing off all restraint,
   and we have sinned against You by rashly judging others.
We have sinned against You by plotting against others,
   and we have sinned against You through selfishness.
We have sinned against You through superficiality,
   and we have sinned against You through stubbornness.
We have sinned against You by rushing to do evil,
   and we have sinned against You through gossip.
We have sinned against You through empty promises,
   and we have sinned against You through baseless hatred.
We have sinned against You by betraying trust,
   and we have sinned against You by succumbing to confusion.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.
On Yom Kippur morning, continue on page 252.
On Yom Kippur afternoon, continue on page 374.
And forgive us the breach of all commandments and prohibitions, whether involving deeds or not, whether known to us or not. The sins known to us we have acknowledged, and those unknown to us are surely known to You, as the Torah states: “Secret matters are the concern of Adonai our God; but in matters that are revealed, it is for us and our children to apply all teachings of the Torah till the end of time.”

Personal Prayers Concluding the Amidah
My God, before I was created I was entirely lacking in substance; and now that I have been created, it is as if I never was. Dust and ashes am I in life, all the more so in death. I stand before You as a vessel full of embarrassment and shame. May it be Your will, Adonai my God and God of my ancestors, that I sin no more, and that in Your great mercy You erase the sins I have sinned before You, but not through great pain and suffering.

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

On Yom Kippur morning, continue on page 252.
On Yom Kippur afternoon, continue on page 374.
There are fragments of two anonymous poems, which appear in fragmentary form in a variety of versions of the printed Ashkenazic mahzor. The verse beginning with נ must have been taken from one piyyut, and the one beginning with ת from another one.

YOUR NAME

Literally, “Your name.” Reference is made to God’s “name” six times, as if to say that God’s “reputation” for kind-ness depends on God’s exercising forgiveness on this day.

FORGIVE, THEN, OUR SIN

In Psalm 25:11, the verse reads “forgive my sin.” Here it is changed to first person plural, as in much of our liturgy.

PATIENT WITH SINNERS, NOT ONLY WITH THE RIGHTEOUS

This insight is based on a passage in the Babylonian Talmud (Eruvin 22a) which asks why the Torah refers to God’s patience in the plural as אפק (erekh appayim) and not the singular, אף (erekh af). The response is that God is patient with sinners as much as with the righteous, and therefore the plural.

DRIVEN LEAF

Leviticus 26:36 describes the punishment of Israel for their sins as being so fearful that even “the sound of a driven leaf shall put them (Israel) to flight.” The poet reverses that image and prays that even though we may be in exile, may we still experience God’s love.

NO HUMAN BEING

A phrase recalling the biblical story of Moses’ looking around and seeing that “there was no human being” watching him, then killing the Egyptian taskmaster (Exodus 2:12). Today, we have no Moses to protect us; only God can redeem us.
Body and Soul

Originally the holy (kadosh) meant that which is set apart, isolated, segregated. In Jewish piety it assumed a new meaning, denoting a quality that is involved, immersed in common and earthly endeavors; carried primarily by individual, private, simple deeds rather than public ceremonies.

—ABRAHAM JOSHUA HESCHEL

The soul is Yours, the body is Your creation.
Have compassion on Your handiwork.

*The soul is Yours, the body is Yours.*

Deal with us according to Your nature.

*Ha-n’shamah lakh v’ha-guf po-olakh, husah al amalakh.*

*Ha-n’shamah lakh v’ha-guf she-lakh, Adonai, aseih l’ma-an sh’mekha.*

*Atanu al shimkha, Adonai, aseih l’ma-an sh’mekha.*

We come before You relying on who You are.

*According to Your glorious nature, help us.*

You are known as “gracious, compassionate God.”

*Forgive, then, our sin, though it is great.*

Your way is to be patient with sinners, not only with the righteous.

That is the source of our praise for You.

*For Your sake, not ours, God, help us.*

*See how we stand before You, humbled and empty-handed.*

Grant relief to this driven leaf.

Have compassion on that which is but dust and ashes.

*Cast away our sins; be kind to Your creations.*

*No human being can plead for us; have mercy on us.*

*Dark’kha eloheinu l’ha-arikh appekha*

*la-ra-im v’la-tovim,*

*v’hi t’hillatekha.*

*L’ma-ankha eloheinu aseih v’lo lanu,*

*r’eih amidateinu dallim v’reikim.*

*Ta·aleh arukhah l’aleh niddaf, tinnah.eim al afar va-eifer.*

*Tashlikh h . ata·einu v’tah . on b’ma·asekha.*

*Teireh ki ein ish, aseih immanu tz’dakah.*
GOD, YOU ARE PATIENT. אל履约 אפקם אתיה. 

Some customarily strike their heart when asking God to forgive and pardon:
סהל עציר אפינו ציוס, בפעלール הרחמים נקריאת.

ABOUT THE DAY... AS ON THE DAY. The phrases that follow are from Exodus 34:5, the scene of Moses on Mount Sinai following the shattering of the tablets. When Moses was on the mountain, he did not eat or drink. Yom Kippur can be like that day of Sinai, when Moses discovered God’s love and forgiveness.

GRANTING PARDON. The text in the Torah (Exodus 34:7) continues לא ינקה, “God does not remit all punishment.” By ending the quote with ינקה, v’nakkeih, the liturgist reverses the meaning of the biblical text, emphasizing only God’s mercy.

Granting Pardon

The text in the Torah (Exodus 34:7) continues לא ינקה, “God does not remit all punishment.” By ending the quote with ינקה, v’nakkeih, the liturgist reverses the meaning of the biblical text, emphasizing only God’s mercy.

Some customarily strike their heart when asking God to forgive and pardon:

Some customarily strike their heart when asking God to forgive and pardon:

Some customarily strike their heart when asking God to forgive and pardon:
THE THIRTEEN ATTRIBUTES

God, You are patient.
You are known as the source of mercy.
You taught the way of repentance.
Today, and every day, call to mind the wonder of Your compassion
and mercy toward the children of those You loved. Turn toward us in
mercy, for You are the source of mercy.

We approach Your presence with supplication and prayer, and with the
words You revealed to Moses, the humble one,
long ago.
Turn away from wrath and let us nestle under Your wings,
as it is written in Your Torah,
about the day “God descended in a cloud.”
Overlook sin, blot out guilt,
as on the day “God stood beside him.”
Hear our cry, attend to our plea,
as on the day “he called the name ADONAI.”

And ADONAI passed before him and called:
ADONAI, ADONAI, God, merciful and compassionate, patient,
abounding in love and faithfulness, assuring love for thousands of
generations, forgiving iniquity, transgression, and sin, and granting
pardon.
Adonai, Adonai, El ra-hum v’han-nun, erekh appe-yim v’rav hesed ve-emet.
Notzeir hesed la-alafim, nosei va-fesha v’hatta·ah v’nakkei·h.

Forgive our transgressions and our sins; claim us for Your own.

Some customarily strike their heart when asking God to forgive and pardon:
Forgive us, our creator, for we have sinned;
pardon us, our sovereign, for we have transgressed—
for You, ADONAI, are kind and forgiving;
You act generously to all who call on You.
S’lah lanu avinu ki hatanu,
m’hal lanu malkei·nu ki fashanu,
ki atah Adonai tov v’sallah
v’rav hesed l’khol kor’e·kha.
This piyyut of unknown authorship is based on the verse from Jeremiah, “Like clay in the hand of the potter, so are you in My hand, O House of Israel” (18:6). The poet takes up this theme and compares God with various types of artisans—masons, glaziers, and weavers. Humans are compared to the materials that artisans use—stone, glass, or cloth. The poet reflects on the fragility of human existence and pleads that God use us creatively, not destructively.

**RECALL YOUR COVENANT**

Based on Psalm 74:20: “Look to the covenant! For the dark places of the land are full of the haunts of lawlessness.”

**THE ACCUSER**

The word יֵֽצֶר (yeitzer) means “impulse,” and the Rabbis used it to refer to the יֵֽצֶר הָרַע (yeitzer ha-ra), the “evil impulse,” which leads human beings to sin. In biblical and rabbinic mythology, this impulse was depicted as one of the angels who had the duty of acting as prosecutor. In the Book of Job this angel, a member of God’s court, is designated הַשָּׂטָן (ha-satan). There is no notion of a “fallen” or “rebellious” angel in Jewish mythology.
Second Cycle of S’lihot Prayers:
Human Vulnerability

As clay in the hand of the potter, who thickens or thins it at will, so are we in Your hand, Guardian of love;
Recall Your covenant; do not heed the accuser.
La-b’rit habbeit v’al teifen la-yeitzer.

As stone in the hand of the mason, who preserves or breaks it at will, so are we in Your hand, God of life and death;
Recall Your covenant; do not heed the accuser.
La-b’rit habbeit v’al teifen la-yeitzer.

As iron in the hand of the blacksmith, who forges or withdraws it at will, so are we in Your hand, Support of the poor;
Recall Your covenant; do not heed the accuser.
La-b’rit habbeit v’al teifen la-yeitzer.

As the helm in the hand of the sailor, who holds the course or abandons it at will, so are we in Your hand, good and forgiving God.
Recall Your covenant; do not heed the accuser.
La-b’rit habbeit v’al teifen la-yeitzer.

As glass in the hand of the glazier, who shapes or melts it at will, so are we in Your hand, pardoner of sin and transgression;
Recall Your covenant; do not heed the accuser.
La-b’rit habbeit v’al teifen la-yeitzer.

As cloth in the hand of the draper, who drapes or twists it at will, so are we in Your hand, righteous God;
Recall Your covenant; do not heed the accuser.
La-b’rit habbeit v’al teifen la-yeitzer.

As silver in the hand of the smelter, who alloys or refines it at will, so are we in Your hand, Healer of wounds,
Recall Your covenant; do not heed the accuser.
La-b’rit habbeit v’al teifen la-yeitzer.
We rise as the ark is opened. After the leader recites each verse, we repeat it.

Said quietly:

הֶעַרְלַחְךָ אֱלֹהֵֽינוּ, וְטֵֽהָֽרוּ בְּבֵית אֲדֹנָי, אַל־תַּעַזְבֵֽנוּ.
שִׁמְעוּ קוֹלֵֽנוּ, יְוָה אֱלֹהֵֽינוּ, תֶּהֶהֶרֶזְנוּ נַחֲלֵֽנוּ.

The ark is closed.

When most Jewish liturgy quotes biblical verses that were phrased in the first person singular, it recasts them as plural. (The authors of the prayerbook felt free to emend the Bible’s wording in this way.) Some scholars believe that this liturgical transformation took place around the turn of the first millennium. In this view, all prayers of confession were originally phrased in the first person singular: “my” sin rather than “our” sin. The triumph of the communal over the individual is the contribution of the Middle Ages. Thus only the last verse on this page, Psalm 25:11, is left in the singular, as if each of us must finally confront our own sinfulness. Some editions of the mahzor change even that verse to the plural.

DO NOT ABANDON US. This verse is only whispered, for we do not want to assert out loud even the possibility of abandonment. The whispering then extends to what follows—personal prayers that our plea may be heard.
CONCLUDING BIBLICAL VERSES

Grant atonement and purify us this day, as it is written in the Torah, “For on this day, atonement shall be made for you to purify you from all your transgressions; in the presence of ADONAI you shall be pure.” Bring us to Your holy mountain and make us joyful in Your house of prayer, as Isaiah prophesied, “For My house shall be called a house of prayer for all people.”

CULMINATION OF S’LIHOT: HEAR OUR VOICE

We rise as the ark is opened. After the leader recites each verse, we repeat it.

Hear our voice, ADONAI our God, be kind, and have compassion for us. Willingly and lovingly accept our prayer.

Turn us toward You, ADONAI, and we will return to You; make our days seem fresh, as they once were.

Do not cast us away from You; take not Your holy presence from us.

Do not cast us away as we grow old; do not desert us as our energy wanes.


Said quietly:

Do not abandon us, ADONAI our God, do not distance Yourself from us.

Give us a signal of hope, so that our enemies will understand and hesitate, knowing that You have been our help and comfort. Hear our words, ADONAI, and consider our innermost thoughts. May the words of our mouths and the meditations of our hearts be acceptable to You, ADONAI, our rock and redeemer.

It is for You we wait; surely You will respond, ADONAI our God.

The ark is closed.

Our God and God of our ancestors, do not abandon us, do not forsake us, do not shame us, do not annul Your covenant with us. Draw us close to Your Torah, teach us Your mitzvot, show us Your ways. Open our hearts to revere Your name, circumcise our hearts to love You; then, we will turn to You, faithfully, with a perfect heart. And as befits Your own great name, pardon and forgive our sins, as the psalmist wrote: “For the sake of Your own name, forgive my sin, though it be great.”

V’salahta la-avoni ki rav hu.

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On Your Wings: Biblical Images

As an owl in the desert screams in the night, so I want to be heard, my God.

As a thrush cries as danger nears its nest, so we plead that You attend us.
The eagle circles round and round, higher and higher, to protect its young; carry us on eagle’s wings and guard us from danger.

A dove hovers constantly over its young, never tiring of its task, so let me be nestled in Your care.

Spread Your wings, carry me, watch over me.

Bring me to Your holy house on eagle’s wings.

—Edward Feld
WE ARE YOUR PEOPLE

An early medieval poem, which expands on the verse from Song of Songs: “I am for my beloved and my beloved is mine” (2:16). It completes the S’lihot/Forgiveness section and forms the transition to the confession. Here we end in joyous song, then move to a meditative melody, as we begin the Viddui/Confession. In this poem we emphasize our relatedness to God, whereas in the next we emphasize the stark difference between the human and the Divine.

VIDDUI—PRAYERS OF CONFESSION (וִידּוּי). In addition to fasting and otherwise afflicting oneself, the central mitzvah that must be performed on Yom Kippur is viddui (confession). The rabbinic requirement to confess is based on the biblical passage that describes the confession of the High Priest when performing the Temple ceremony. Following the destruction of the Temple, greater emphasis was placed on synagogue ritual and individual prayer, and it fell upon each person to make confession on Yom Kippur.

A PASSING SHADOW כּוֹלֵךְ לִי עֶדָּבָר. Psalm 144:4.

FOR TIME WITHOUT END וְאַף יָמֵנוּ לֹא יֵתֵמּוּ. “Of old You established the earth; / the heavens are the work of Your hands. / They shall perish, but You shall endure; / they shall all wear out like a garment; / You change them like clothing and they pass away. / But You are the same, and Your years never end” (Psalm 102:26–28).

WE, LIKE OUR ANCESTORS נַבְרִיתֵנוּ לְפָנֵיכָּה. In the Babylonian Talmud, Mar Zutra remarked that anyone who says “we have sinned” has understood the meaning of confession (Yoma 87b). Every human being is imperfect. Even previous generations—whom we may idealize—contained sinners. As the Rabbis taught: no one has walked the earth and not sinned. In ascribing sin to our ancestors, the liturgist is quoting Psalm 106:6.
Our God and God of our ancestors, forgive us, pardon us, grant us atonement.

For—
We are Your people, and You are our God;
we are Your children and You are our parent.
We are Your servants, and You are our master;
we are Your congregation, and You are our portion.
We are Your heritage, and You are our destiny;
we are Your flock, and You are our shepherd.
We are Your vineyard, and You are our guardian;
we are Your creatures, and You are our creator.
We are Your spouse, and You are our beloved;
we are Your cherished ones, and You are near to us.
We are Your people, and You are our sovereign;
we are the ones You address, and You are the One to whom we speak.

Ki
Anu ammekha, v’atah eloheinu,
anu vanekha v’atah avinu.
Anu avadekha v’atah adoneinu,
anu k’halekha v’atah helkeinu.
Anu nahalatekha v’atah goraleinu,
anu tzonekha v’atah ro-einu.
Anu kharmekha v’atah not’reinu,
anu f’ullatekha, v’atah yotz’reinu.
Anu ra-yatekha v’atah dodeinu,
anu s’gullatekha v’atah k’roveinu.
Anu ammekha v’atah malkeinu,
anu ma-amirekha v’atah ma-amireinu.

VIDDUI — PRAYERS OF CONFESSION

We are insolent; You are gracious and compassionate.
We are obstinate; You are patient.
We are sinful; You are merciful.
Our days are a passing shadow, but You are the One who truly is, for time without end.

Our God and God of our ancestors, hear our prayer; do not ignore our plea. Our God and God of our ancestors, we are neither so insolent nor so obstinate as to claim in Your presence that we are righteous, without sin; for we, like our ancestors who came before us, have sinned.
Customarily, we each strike our heart as we recite every phrase of this confession.

אָשָׁמֵנִי, בָּנָנִי, זַלֹּהוּ, בָּרֹרְנִי דָּמָי.
מְתוּנִי, וְרָשָׁנִי, זַדְנָה, חִסֵּנִי, טַעְמֵנִי שַׁקֵּר.
יַעֲזֹבִי רָע, כְּבָדָנִי, בָּרֹרְנִי, דָּמָי.
שָׁרֹנִי, צָרָמִי, פָּשַׁעָנִי, זַדְנָה, קָשֵׁי נָעָה.
רָשָׁנִי, שַׁחֹתֵנִי, תעְנֵנִי, חַיָּנָה.

Circumcise and cut off anything needlessly, "was enumerated by the Rabbis among the 613 commandments of the Torah. To destroy any part of creation is to undo God's work, to reject God's gift."

Why do people strike their hearts [in remorse for their sins]? Because the heart is the seat and source of sin” (Ecclesiastes Rabbah).

One or more of the following penitential prayers may be included.

רָשָׁנִי, וּפָשַׁעָנִי, לִכָּל לָּשׁוֹן. וּמַלֵּךְ לָּשׁוֹן, לְרָשָׁע דָּרָה.
יַעֲזֹב־לָּךְ, לָּשׁוֹן, כְּבָדָנִי, בָּרֹרְנִי דָּמָי.

The sin of flesh—our sins, which mask our essential nature—reveals the true function of the heart: to lead us to a life of love, righteousness, and peace.

STRIKE OUR HEART. The custom of striking our heart while confessing our sins is first mentioned in a midrash on Ecclesiastes 7:2 (“the living will lay it to heart”): “Rabbi Meir said: ‘Why do people strike their hearts [in remorse for their sins]? Because the heart is the seat and source of sin’” (Ecclesiastes Rabbah).

WE ABUSE. The liturgical list is alphabetical, with the hope that it will help us find our own words to name our transgressions. We might concentrate on one particular failing in our lives.

WE DEstroy. In this bilingual alphabetical list, the English word that represents the letter D means roughly the same as the Hebrew word that represents the letter shin. The sin of not destroying anything needlessly, was enumerated by the Rabbis among the 613 commandments of the Torah. To destroy any part of creation is to undo God's work, to reject God's gift.

YOU HAVE ACTED FAITHFULLY. אַתָּה צַדִּיק.
Nehemiah 9:33. The prayer of the Levites at the rededication of the Temple, upon the return from the Babylonian Exile.

LET THE WICKED FORSAKE. יַעֲזֹב רָשָׁע.

BLOT OUT AND DISREGARD. מָטָה וּנְשַׁמָּה. Both inner and outer parts of the body are mentioned in this prayer. Body and soul are intimately bound, as we seek to behave differently. It is as if we simultaneously ask the Creator to fashion for us a less sinful body as the home for our newly purified self.

CIRCUMCISE. לְכָּל לָּשׁוֹן. Deuteronomy 30:6. Circumcision is an act of completion and perfection. Removing the flesh—our sins, which mask our essential nature—reveals the true function of the heart: to lead us to a life of love, righteousness, and peace.
We Betray
When we sin, we betray our true selves; when we repent, we rediscover the purity of our souls—and find, once again, that God dwells within us. As the 20th-century Jewish thinker and rabbi Joseph Ber Soloveitchik remarked, it is because we ourselves are God’s temple that repentance and forgiveness are possible.

Repentance
Penitence can transform all our past sins into spiritual assets. From every error we can derive an important lesson, and from every lowly fall we can derive the inspiration to climb to spiritual heights.

Who Are We
Emotions ebb and flow throughout these holy days. Paradoxes swim in the stream of prayer. At one moment, we believe our deeds to be of such import that the world stands still so that we may take account of them. At another moment, we imagine ourselves so small, so insignificant that our lives are like a passing breath. We are great; we are small. We are the center of the universe; we are nothing at all. And yet, no matter how large we imagine our sins to be, and no matter how puny we imagine ourselves to be, God will never forsake us.

—NINA BETH CARDIN

The Shorter Confession—Ashamnu
Customarily, we each strike our heart as we recite every phrase of this confession.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

Ashamnu, bagadnu, gazalnu, dibbarnu dofi; he·evinu, v’hirshanu, zadnu, hamosnu, tafalnu sheker; ya·atznu ra, kizzavnu, latznu, maradnu, ni·atznu; sararnu, avinu, pashanu, tzararnu, kishinu oref; rashanu, shihatnu, ti·avnu, ta·inu, titanu.

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong.

PENITENTIAL PRAYERS BEFORE THE GREAT CONFESSION
One or more of the following penitential prayers may be included.

We have done wrong and transgressed, and so we have not triumphed. Inspire our hearts to abandon the path of evil, and hasten our redemption. And so Your prophet Isaiah declared: “Let the wicked forsake their path, and the sinful their design. Let them return to ADONAI, who will show them compassion. Let them return to our God, who will surely forgive them.”

Our God and God of our ancestors, forgive and pardon our sins
[on this Shabbat and] on this Day of Atonement.
Blot out and disregard our sins and errors;
subdue our instincts so that they may serve You.
Bend our stiffness so that we turn to You;
renew our passion for observing Your ordinances.
Circumcise our hearts to love and revere Your name,
as it is written in Your Torah: “Then ADONAI your God will circumcise your heart and the hearts of your offspring to love ADONAI your God with all your heart and all your soul, that you may live.”

—NINA BETH CARDIN

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It is customary to strike one’s heart when the words are recited.

It is taken for granted that only sins “between one person and another” need to be detailed (Babylonian Talmud, Yoma 86b). Amidst a community of imperfect humans, we gain the courage to confess our sins to God. Knowing that it is God whom we are facing, we are called to a level of honesty and truthfulness that is greater than any intermediary would demand. The forty-four lines included in the Al H. et are an expansion of the six lines that appear in Saadiah Gaon’s prayerbook (10th century), the twelve in Amram Gaon’s (9th century), and the twenty-two in Maimonides’ (12th century).

DEFRAUDING OTHERS. Or, “oppressing others” (materially or spiritually), for so the Rabbis understood the related verb in Leviticus 19:33.

THE LONGER CONFESSION. Despite the double alphabetical acrostic in which the sins are enumerated, the Al H. et is not simply a formal list. The sins it enumerates are the stuff of daily life, and they point to our repeated moral failures. It makes almost no specific reference to violations of the rituals of Judaism. Such infractions as the desecration of Shabbat and festivals, and the failure to abide by the disciplines that invest our daily life with sacred significance, are categorized by the Talmud as “sins between people and God.” It is taken for granted that only sins “between one person and another” need to be detailed (Babylonian Talmud, Yoma 86b).

Speaking badly of others (l’shon ha-ra) and rodef (r’khilut), both enumerated here. The first is the spreading of truthful yet damaging statements, even without intending any harm. The latter is the telling of outright falsehoods about another.

Defrauding others
The Longer Confession—Al Het

It is customary to strike one’s heart when the words “We have sinned” are recited.

We have sinned against You unwillingly and willingly,
   and we have sinned against You through hardening our hearts.
We have sinned against You thoughtlessly,
   and we have sinned against You in idle chatter.
We have sinned against You through sexual immorality,
   and we have sinned against You openly and in private.
We have sinned against You knowingly and deceitfully,
   and we have sinned against You by the way we talk.
We have sinned against You by defrauding others,
   and we have sinned against You in our innermost thoughts.
We have sinned against You through forbidden trysts,
   and we have sinned against You through empty confession.
We have sinned against You by scorning parents and teachers,
   and we have sinned against You purposely and by mistake.
We have sinned against You by resorting to violence,
   and we have sinned against You by public desecration of Your name.
We have sinned against You through foul speech,
   and we have sinned against You through foolish talk.
We have sinned against You through pursuing the impulse to evil,
   and we have sinned against You wittingly and unwittingly.

For all these sins, forgiving God, forgive us, pardon us,
grant us atonement.

V’al kullam, elo·ah s’lih.ot, s’lah. lanu, m’h.al lanu, kapper lanu.

We have sinned against You through denial and deceit,
   and we have sinned against You by taking bribes.
We have sinned against You by clever cynicism,
   and we have sinned against You by speaking ill of others.
We have sinned against You by the way we do business,
   And we have sinned against You in our eating and drinking.


Kavanah for Al Het

Embarrassment not only precedes religious commitment; it is the touchstone of religious existence.

What is the truth of being human? The lack of pretension, the acknowledgment of opaqueness, shortsightedness, inadequacy. But truth also demands rising, striving, for the goal is both within and beyond us. The truth of being human is gratitude; its secret is appreciation.

—ABRAHAM JOSHUA HESCHEL

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Many sins in this section and the next refer to attitudes that we hold in relationships. The Hebrew speaks in terms of the way that we “see” the world. We confess to נון (sikkur עין), “conspiratorial glances”; עין רמה (einayim ramot), literally “eyes raised high,” which we translate as “condescension”; צור עין (tsarut עין), “selfishness,” literally, “narrow vision.”

CONSPIRATORIAL GLANCES

Many sins in this section and the next refer to attitudes that we hold in relationships. The Hebrew speaks in terms of the way that we “see” the world. We confess to נון (sikkur עין), “conspiratorial glances”; עין רמה (einayim ramot), literally “eyes raised high,” which we translate as “condescension”; צור עין (tsarut עין), “selfishness,” literally, “narrow vision.”

SUPERFICIALITY

לָנוּ. Literally, “lightheadedness.” The Rabbis used this term to refer to a state of mind in which we are unable to exercise sound judgment. Many Jewish legal authorities oppose the use of mind-altering drugs if they deny us the ability to make reasoned judgments.

SECRET MATTERS

Deuteronomy 29:28.
We have sinned against You by greed and oppressive interest, and we have sinned against You through arrogance.
We have sinned against You in everyday conversation, and we have sinned against You through conspiratorial glances.
We have sinned against You through condescension, and we have sinned against You through stubbornness.
For all these sins, forgiving God, forgive us, pardon us, grant us atonement.
V’al kullam, elo·ah s’lih·ot, s’lah lanu, m’h’al lanu, kapper lanu.

We have sinned against You by throwing off all restraint, and we have sinned against You by rashly judging others.
We have sinned against You by plotting against others, and we have sinned against You through selfishness.
We have sinned against You through superficiality, and we have sinned against You through stubbornness.
We have sinned against You by rushing to do evil, and we have sinned against You through gossip.
We have sinned against You through empty promises, and we have sinned against You through baseless hatred.
We have sinned against You by betraying trust, and we have sinned against You by succumbing to confusion.
For all these sins, forgiving God, forgive us, pardon us, grant us atonement.
V’al kullam, elo·ah s’lihot, s’lah lanu, m’h’al lanu, kapper lanu.

And forgive us the breach of all commandments and prohibitions, whether involving deeds or not, whether known to us or not. The sins known to us we have acknowledged, and those unknown to us are surely known to You, as the Torah states: “Secret matters are the concern of ADONAI our God; but in matters that are revealed, it is for us and our children to apply all teachings of the Torah till the end of time.”
You are compassionate, welcoming those who turn back to You. You have promised, since the dawn of creation, that repentance would be received. Now our eyes look toward You, to accept our repentance.
We rise as the ark is opened. An alternate version appears on the next page.

Avinu Malkeinu is not recited on Shabbat.

Avinu Malkeinu! Our father, our sovereign, we have no rulers but You. Our father, our sovereign, we have sinned before You. Our father, our sovereign, we have mercy on us. Our father, our sovereign, do it for Your name’s sake, and his prayers were answered” (Babylonian Talmud, Taanit 25b).

Generations have added many more verses to this prayer. The verses mentioning the martyrs were added after the Crusades.

Avinu Malkeinu was first introduced as a prayer for material blessing. To this we have added several pleas against devastation through natural disaster and human enemies, and finally, special prayers for the High Holy Days (for instance, “inscribe us in the Book of Life”).

The image of God as father represents relatedness and closeness; that of God as sovereign conveys authority and greater distance. Jewish theology has always talked of transcendence and immanence, God as inscrutable and God as close at hand: this prayer brings together both aspects of God, which is one reason it has been so powerful in the Jewish imagination.
Avinu Malkeinu

We rise as the ark is opened. An alternate version appears 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, hahazireinu bi-t’shuvah sh’leimah l’fanekha.
Avinu malkeinu, sh’lah r’fu·ah sh’leimah l’holei ammekha.
Avinu malkeinu, zokhreinu b’zikkaron tov l’fanekha.
Avinu malkeinu, kotveinu b’seifer h’ayim tovim.
Avinu malkeinu, kotveinu b’seifer g’ullah vi-shu·ah.
Avinu malkeinu, kotveinu b’seifer parnasah v’khalkalah.
Avinu malkeinu, kotveinu b’seifer z’khuyyot.
Avinu malkeinu, kotveinu b’seifer s’lihah u-m’hilah.

Avinu Malkeinu, cause our salvation to flourish soon.
   Avinu Malkeinu, cause Your people Israel to be exalted.
Avinu Malkeinu, raise up Your anointed with strength.
   Avinu Malkeinu, hear our voice, be kind, sympathize with us.
Avinu Malkeinu, accept our prayer, willingly and lovingly.
   Avinu Malkeinu, do not turn us away empty-handed.
Avinu Malkeinu, remember that we are but dust.
   Avinu Malkeinu, have compassion for us, our infants, and our children.
Avinu Malkeinu, do this for the sake of those who were martyred for Your holy name.
   Avinu Malkeinu, do this for the sake of those who were slaughtered for their exclusive devotion to You.
אבניו מלכות!USHו לימי ביאי ביאש ובסים על
跖ורש שמה.
אבניו מלכות!USHו לימי עטרת אם לא ממון.
אבניו מלכות! חונם וענונם, כי אין 본 משים.
USHו ענומא זכרה זרדה ו HASHוון.

The ark is closed.

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

_Avinu Malkeinu, do this for Your sake if not for ours._

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

_Avinu malkeinu, honneinu va-an einu, ki ein banu ma-asim,
aseih immanu tz’akakah va-hesed v’hoshi·e inu._

_The ark is closed._

**God’s Names**

God, we speak of You using a thousand images, trying to discover Your truth behind them. When we acknowledge the power that underlies creation, we address You as a sovereign. When we feel Your nearness and wonder that touch us, we know You as a parent. Help us as we use these names we give You to reach beyond them, and find Your presence in our lives.

—JONATHAN MAGONET

**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’liyah u-m’hilah._
The ark is closed.

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

Peace . . . Harmony. Like many traditional Jewish prayers, this one ends with thoughts of peace.

And to All Who Dwell on Earth. Our mahzor follows the liturgical practice begun in some earlier Conservative movement prayerbooks by adding these words after mentioning Israel. (See, for example, the Shalom Rav prayer just recited at the end of the Amidah, page 218 above.)

At many moments in the liturgy, prayers focus on “Israel” or “the people Israel.” The 20th-century philosopher Emmanuel Levinas pointed out that the designation “Israel” focuses our attention outward into the broader world of humanity, toward all those to whom we owe an ethical obligation of caring. In our prayers, we may move among various understandings of “Israel”: Israel as Jewish community, Israel as national home, and Israel as symbolic of all those who uphold an ethical universe.
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, have mercy on us, answer us, for our deeds are insufficient; deal with us charitably and lovingly, and redeem us.

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.
ADONAI will reign forever and ever

Rodeh

Moses' speech enunciating the meaning of God's sovereignty would be an end to one people dominating another. This paragraph emphasizes God's saving hand.

On that day ADONAI shall be one, and His name one. From the Song at the Sea, Exodus 15:2, Zechariah 14:9. In reciting the Sh'ma, we declare that God is one. Through the line of the Almighty world the sovereignty of the Almighty shall be known from the line of Deuteronomy 6:4. Mormons were understood to mean “to repair the world” to “be a light unto the nations,” and it was understood as a call to be a light unto the nations.

The prayer originally composed for, and recited during, the Rosh Hashanah Musaf service. Since the late Middle Ages, it has acquired a special pride of place in Ashkenazi liturgy and is recited as part of the conclusion of every service. It is customary to physically bow when we recite, "And so we bow."
CONCLUDING PRAYERS

Aleinu

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

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

Aleinu l’shabbei-ah la-aden ha-kol, la-teit g’dullah l’yotzeir b’reishit, she-lo asanu k’goyei ha-aratzot, v’lo samanu k’mishp’hot ha-adamah, she-lo sam helkeinu ka-hem, v’goraleinu k’khel hamonam.

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

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

V’ne-emar: v’hayah Adonai l’melekh al kol ha-aretz, ba-yom ha-hu yihyeh Adonai ehad, u-sh’mo ehad.
KADDISH. The custom of mourners reciting Kaddish began sometime after the 11th century. Though its origin is obscure, it has become an essential element of Jewish prayer. It is not a private prayer; rather, it is recited in community with a minyan present. In that context the mourner affirms that tragedy has not separated him or her from God or the Jewish people, and, in turn, the communal response then constitutes a way of acknowledging the mourner.

Some congregations recite Mourner’s Kaddish after Aleinu; some, after the recitation of Psalm 27 on the next page.

Mourners and those observing Yahrzeit:

Mourners:

Congregation and mourners:
A Kavvanah for Kaddish

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

The Blessing of Memory

It is hard to sing of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and nothing but memory can fill the emptiness their passing leaves behind. But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become.

Yet no one is really alone; those who live no more echo still within our thoughts and words, and what they did is part of what we have become. We do best homage to our dead when we live our lives most fully, even in the shadow of our loss. For each of our lives is worth the life of the whole world; in each one is the breath of the Divine. In affirming God we affirm the worth of each one whose life, now ended, brought us closer to the source of life, in whose unity no one is alone and every life finds purpose.

—CHAIM STERN

Some congregations recite Mourner’s Kaddish after Aleinu; some, after the recitation of Psalm 27 on the next page.

Mourner’s Kaddish

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

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

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, exalted and acclaimed—though God, who is blessed, b’rirkh 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:

Yitgadal v’yitkaddash sh’meh rabba, b’alma di v’ra, ki-r’uteih, v’yamlikh malkhuteih b’hayyeikhon u-v’yomeikhon u-v’hayyei d’khol beit yisra-el, ba-agala u-viz’m’an kariv, v’imru amen.

Congregation and mourners:

Y’hei sh’meh rabba m’varakh l’alam u-l’almei almayya.

Mourners:

Yitbarakh v’yishtabbah v’yitpa∙ar v’yitromam v’yitnasseei v’yit-haddar v’yit-alleh v’yit-hallal sh’mehi d’kudsha, b’rirkh hu, l’eilla l’eilla mi-kol birkhata v’shirata tushb’hata v’nehamata da-amiran b’alma, v’imru amen.

Y’hei sh’lama rabba min sh’mayya v’hayyim aleinu v’al kol yisra-el, v’imru amen.

Oseh shalom bi-m’romav hu ya-aseh shalom aleinu v’al kol yisra-el [v’al kol yosh’vei teiveil], v’imru amen.
Some congregations recite Mourner’s Kaddish (previous page) after the recitation of this psalm.

PSALM 27 is recited on each of the ten days from Rosh Hashanah to Yom Kippur. It has also become customary to recite it during the entire month before Rosh Hashanah, in preparation for the High Holy Days. In mystical Jewish tradition, the days of judgment are extended through the seventh day of Sukkot, known as Hoshana Rabbah, and so the psalm is recited until then.

Psalm 27 expresses two opposite feelings, each of which may be felt on this day. From the very beginning, the psalmist expresses absolute faith in God, culminating in the striking sentence: “Though my father and mother abandon me, Adonai will gather me in.” But at the same time, the psalmist experiences God’s absence—the speaker longs to “see God,” yet receives no response to this longing. The poem’s last line leaves us with a thin, consoling thread of hope, making us realize, perhaps, how much our lives depend faith.

DO NOT HIDE YOUR FACE FROM ME. “Face” suggests “presence”; the concrete metaphor serving the poet more than the abstract sense behind it. The speaker desperately seeks God’s face (a privilege denied Moses). The practical manifestation of God’s turning away would be the abandonment of the person to the enemies gathered about. (adapted from Robert Alter)

IF I COULD ONLY TRUST. This is the only verse in the psalm that has no parallel. It is as if the speaker’s voice simply trails off and then hears an inner voice calling: הקוה אליך יהוה, “place your hope in Adonai.” Or, perhaps someone else, in turn, urges the despairing supplicant to continue trusting that God will respond and asks that the person not lose faith.
Seeking God

“One thing I ask of Adonai—this I seek” —The Hebrew pronoun oto can either mean “this” or it can refer back to “Adonai,” making the seeking of God the object of the sentence. That is how the Hasidic master Levi Yitzhak of Berditchev understood this verse. He would take it to mean, “One thing I ask of Adonai: to be able to seek Adonai all the days of my life and to sit in God’s sukkah.” Rabbi Levi Yitzhak’s teaching is that all the days of our lives should be constituted by a searching for God. Through the continuous search and passion manifested in a life of holiness, we can have a taste of what it means to dwell in God’s house, to behold God’s splendor, and to be with God in God’s sanctuary.

A Psalm for the Season of Repentance—Psalm 27

A Psalm of David.

Adonai is my light and my help. Whom shall I fear?

Adonai is the stronghold of my life. Whom shall I dread?

When evil people assail me to devour my flesh it is they, my enemies and those who besiege me, who stumble and fall.

Should an armed camp be arrayed against me, my heart would show no fear; should they war against me, of this I would be sure.

One thing I ask of Adonai—this I seek: to dwell in the House of God all the days of my life, to behold God’s beauty and visit in God’s sanctuary.

Ahat sha-alti mei-eit Adonai, otah avakkeish shivti b’veit Adonai, kol y’mei hayyai la-hazot b’no-am Adonai u-l’vakkeir b’heikhalo.

Were God to hide me in God’s sukkah on the calamitous day, were God to enfold me in the secret recesses of God’s tent, I would be raised up in a protecting fort.

Now, I raise my head above the enemies that surround me, and come with offerings, amidst trumpet blasts, to God’s tent, chanting and singing praise to Adonai.

Adonai, hear my voice as I cry out; be gracious to me, and answer me.

It is You of whom my heart said, “Seek my face!”

It is Your presence that I seek, Adonai.

Do not hide Your face from me; do not act angrily toward me. You have always been my help; do not forsake me; do not abandon me, my God, my deliverer.

Though my father and mother abandon me, Adonai will gather me in.

Show me Your way, Adonai, and lead me on a straight path despite those arrayed against me.

Do not hand me over to the grasp of those who besiege me; for false witnesses and those who seek ill have risen against me.

If only I could trust that I would see God’s goodness in the land of the living . . .

Place your hope in Adonai.

Be strong, take courage, and place your hope in Adonai.

Some congregations recite Mourners’ Kaddish (previous page) after the recitation of this psalm.
YIGDAL. This song was written by Daniel ben Yehudah of Rome in the 14th century. It is a poetic summary of Maimonides’ thirteen articles of faith.

Although it has become a popular hymn, recited both before the morning b’rakhot and at the conclusion of many services, there have always been objections to its use since many have argued that Judaism cannot be reduced to thirteen articles of faith. Some have altered the last lines, objecting to the affirmation of the resurrection of the dead.

In at least one of the cities of Hungary, the Hevra Kaddisha (Burial Society) would proceed from house to house on the seventh day of Adar, the legendary anniversary of the birth and death of Moses, and would sing Yigdal, repeating the last line declaiming the resurrection of the dead. (Macy Nulman)
YIGDAL
Revere the living God, sing praises to God’s name, both immanent and timeless, through eternity. God’s oneness is unique, no other can compare; unlimited and boundless is God’s majesty. No image can be seen, no form or body known; no mortal mind can fathom God’s totality. Before creation’s start, the world as yet unformed, the living God endured in endless mystery. The ruler of the world, whose creatures all declare the glory and the greatness of God’s sovereignty. God chose devoted servants, wise and faithful seers, and showered on each one the gift of prophecy. In Israel none arose like Moses—touched by God—whose visions probed the limits of humanity. The Torah, in its truth, God granted to us all, which loyal servant Moses taught us faithfully. Our God will neither change nor modify God’s law, its place remains established for eternity. God penetrates our minds, the promptings of our hearts, anticipating actions that are yet to be. God grants reward to those who lead a noble life, while punishing transgressors sinning wantonly. Our Messiah, God will send, to greet the end of days, redeeming all who long for God to make them free. In love our God restores the life to all our souls—may God be ever praised until eternity.

Traditional High Holy Day Greeting
May you be sealed for a good year. L’shanah tovah teihateimu.
We rise as the ark is opened.

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גֹֽדֶל לֵאֵֽינוּ אֲדֹנָי שְׂפָתַיִּֽתְפַּח, וּפִי יַגִּיד תְּהִלָּתֶֽךָ.

Version with Patriarchs and Matriarchs:

ברוך אתה ה’ ע Murdoch אֲבֹתֵינוּ אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, אֱלֹהֵי לֵאָה.

Masot hachemim ve’bikomim,

ומלמד דצתי מבכימ,

אַפְתַּחוּ פִי בַּהֲלוֹלָת וּבַתְחֹנוֹנָיוּ.

הַתָּלוֹת וּלְךָ מִלְכָּ נְלַמְדָּי.

Moshel Torat Le’u’nim.

The ark is closed.

because of their significance as founders of our people, and as part of our effort to reclaim women’s voices and to honor women as role models of faith.

INSPIRED BY THE INSIGHT מִמְסֹד 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 responsibility that the leader takes on in representing the congregation before God.
Prayer of the Heart

The Hasidic master Mendel of Rymanov used to say that during the time he prayed the Amidah, all the people who had ever asked him to pray to God on their behalf would pass through his mind. Someone once asked how that was possible, since there was surely not enough time. Rabbi Mendel replied: “The need of every single one leaves a trace in my heart. In the hour of prayer I open my heart and say: ‘Master of the universe, read what is written here!’”

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.

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 Merciful Sovereign, who forgives and pardons sin.

The ark is closed.
Remember us.

This brief prayer is the first of four Amidah insertions which are added on the ten days of the High Holy Day season. Each of the four phrases of this short addition ends with the word חַיִּים (hayyim), “life.” (This same word characterizes the three subsequent insertions, too.)

**Shield of Abraham**

מָגֵן אַבְרָהָם.

After Genesis 15:1.

**Guardian of Sarah**

וּפוֹקֵד שָׂרָה.

Or: “the One who remembered Sarah” (see Genesis 21:1). The Jewish people who stand here today are the fruit of the promise of God to Abraham and Sarah.
Our Lives
Akabiah ben Mahalalel taught: Ponder three things and you will avoid falling into sin:
Know whence you came, and where you are going, and before whom you are to give an accounting. Whence have you come? From a putrid drop. Where are going? To the earth, where worms and maggots dwell. Before whom are you to give an accounting? Before the sovereign of all sovereigns, the Holy One of Blessing.
—Mishnah Avot

Life and Death
It is the denial of death that is partially responsible for people living empty purposeless lives; for when you live as if you’ll live forever, it becomes too easy to postpone the things you know you must do. You live your life in preparation for tomorrow or in remembrance of yesterday, and meanwhile, each day is lost. In contrast, when you fully understand that each day you awaken could be the last you have, you take the time that day to grow, to become more of who you really are, to reach out to other human beings.
—Elisabeth Kübler-Ross

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

Version with Patriarchs:
You are the Sovereign who helps and saves and shields.
Barukh atah ADONAI, Shield of Abraham.

Version with Patriarchs and Matriarchs:
You are the Sovereign who helps and guards, saves and shields.
Barukh atah ADONAI, Shield of Abraham and Guardian of Sarah.

Second B’rakhah: God’s Saving Care
You are mighty forever, ADONAI—
You give life to the dead; great is Your saving power.
You sustain the living through love, and with great mercy give life to the dead.
You support the falling, heal the sick, loosen the chains of the bound, and keep faith with those who sleep in the dust.
Who is like You, Almighty, and who can be compared to You?—Sovereign, who brings death and life, and causes salvation to flourish.
M’khalkeil hayyim b’hased, m’hayyei meitim b’rahamim rabbim, someikh nof’lim, v’rofei holim, u-mattir asurim, u-m’kayyeim emunato li-shenei afar. Mi khamokha ba-al g’vurot u-mi domeh lakhir, melekh meimit u-m’hayyei u-matzmi-ah y’shu-ah.

Who is like You, source of compassion, who remembers with compassion Your creatures for life?
Mi khamokha av ha-rahamim, zokheir y’tzurav l’hayyim b’rahamim.

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

יִמְלָךְ יְהוָה. 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 PRAYS OF ISRAEL

וְאַתָּה קָדוֹשׁ, יוֹשֵׁב הַתְּהִלּוֹת יִשְׂרָאֵל. Psalm 22:4. A 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:

(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 לָה (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 אֱלֹהֵֽינוּ. 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 C.E.

IN HEAVEN AND ON EARTH

בַּשָּׁמַֽיִם וּבָאָֽרֶץ. This piyyut juxtaposes God's closeness to us and God's distance from us. God is dramatically more powerful than any earthly entity, but at the same time, God showers constant attention on the world, without which it would cease to exist.

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

תּֽוֹלֶה אֶֽרֶץ עַל בְּלִימָה. This reference to Job 26:7 notes the traditional belief that in the absence of God's sustaining care, the earth would tumble into the abyss. Even with our sophisticated understanding of astrophysics today, the religious person continues to be amazed by the complexity of the forces holding the earth in its orbit.
Third B’rakhah: God’s Holiness

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.

And You, O Holy One, are enthroned through the praises of the people Israel.

THREE PIYYUTIM INTRODUCE THE KEDUSHAH

God, please hear us.

Many congregations recite this piyyut responsively:

You are our God in heaven and on earth—in
powerful and revered, celebrated by multitudes.
You spoke, and the world commanded, and it was created.
came to be,
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,
Your actions are truthful,
You are close to those who counsel faithfulness.
You call honestly.
You dwell in the heavens righteous and just.
You live and endure,

El na.

Atah hu eloheinu
Ba-shamayim u-va-aretz gibbor v’na-aratz.
Dagul mei-r’vavah hu sah va-yehi.
V’tziyvah v’nivra-u zikhro la-netzah.
Hai olamim t’hor einayim.
Yosheiv seiter kitro y’shu-ah.
L’vushe ts’dakah ma-ateihu kin-ah.
Nepad n’kamah sitro yosher.
Atzato emunah p’ullato emet.
Tzaddik v’yashar karov l’kor’av be-emet.
Ram u-mitnassei shokhein sh’hakim.
Toleh eretz al b’limah. Hai v’kayyam nora u-marom v’kadosh.
We recite the Kedushah standing.

We are seated.


KEDUSHAH. The Kedushah is a poetic elaboration of the third brakhah of the Amidah, in which the congregation and the leader proclaim God's holiness responsively. Antiphonal proclamations of God's holiness such as this are referred to as d'varim she-bik'dushah, "sections of holiness," and are recited only in the presence of a minyan. In this ancient mystic prayer, we pattern our praise after the angelic glorification of God. The Kedushah 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. On Yom Kippur, the Kedushah at all services is recited in its most elaborate version, which during the year is reserved for the Musaf service on Shabbat and festivals.

(adapted from Reuven Hammer)

HOLY שִׁמְאַהְוּ. These are the words uttered by the angels, which Isaiah recorded when he had an overwhelming experience of being in the very presence of God. Holiness is God's essential quality, of which we can partake when we dedicate ourselves to God and undertake to imitate the divine qualities of mercy, love, and justice.

ADONAI, OUR MASTER יהוה אדונֵּנוּ. Psalm 8:2.


ADONAI SHALL REIGN FOREVER יד יתgetImage לֶא לְעָלָם. Psalm 146:10.
The Kedushah

We recite the Kedushah standing.

Now, may our sanctification rise up to You, for You, our God, are a forgiving and merciful sovereign.

Let us revere and hallow You with the mystic language of the heavenly chorus who sanctify Your name in Your holy realm, as in Isaiah’s 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.

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 eh . ad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives: Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v’hu yashmi-einu b’rahamav sheinit l’einei kol ḥai, lihyot lakhem leilohim.

“I, ADONAI, am your God.”

Ani Adonai eloheikhem.

Majesty, our majesty, ADONAI, our master, how majestic is Y our 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.

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.
The Thirteen Attributes.

God's forgiveness of the sin of the Golden Calf is highlighted in the Bible by God's revealing to Moses the fundamental attributes of God's nature: kindness and compassion. The forgiveness of Israel's terrible sin at the birth of the nation forms the basis of the liturgical appeal for God's forgiveness of the people Israel's sins today.

One by One. According to the Babylonian Talmud, God counts only one sin at a time (Rosh Hashanah 17a). If the totality of our sins were all counted together, we might be judged negatively; and so God forgives each sin, one by one.

For on this day. The quotations are from Leviticus 16:30 and Isaiah 56:7.

Some customarily strike their heart when asking God to forgive and pardon:

Some customarily strike their heart when asking God to forgive and pardon:

Some customarily strike their heart when asking God to forgive and pardon:
We cried out and You answered,
We meditated and You heard,
We hoped and You saved us,
We were silent and You fought our battles,
We rebelled and You disappeared.

—YANNAI

THE THIRTEEN ATTRIBUTES
God, Sovereign who sits on a throne of mercy, acting with unbounded grace, forgiving the sins of Your people, one by one, as each comes before You, generously forgiving sinners and pardoning transgressors, acting charitably with every living thing: do not repay them for their misdeeds.

God, You taught us how to recite the thirteen attributes of Your name; remember the promise implied in these thirteen attributes, which You first revealed to Moses, the humble one, as it is written: God descended in a cloud and stood beside him, and he called the name ADONAI.

And ADONAI passed before him and called:

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

Adonai, Adonai, El rahum v’hannun, erekh appayim v’rav hesed ve-emet. Notzeir hesed la-alafim, nosei avon va-fesha v’hatta-ah v’nakkeih.

Forgive our transgressions and our sins; claim us for Your own.

Some customarily strike their heart when asking God to forgive and pardon:
Forgive us, our creator, for we have sinned;
pardon us, our sovereign, for we have transgressed—for You, ADONAI, are kind and forgiving;
You act generously to all who call on You.

S’lah lanu avinu ki h’hatanu, m’hal lanu malkeinu ki fashanu, ki atah Adonai tov v’sallah v’rav hesed l’khol kor’ekha.

Grant atonement and purify us this day, as it is written in the Torah, “For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure.”

Make us joyful in Your house of prayer, as Isaiah prophesied, “For My house shall be called a house of prayer for all people.”
The ark is opened. After the leader recites each verse, we repeat it.

Shemah Kolenu, Yehuha Alchetnu, Hodu Rohem Unlenu.
Kochel Barhaimim Borzon Ahat-Hefalenu.
Hishibben Yehuha Alkhu Veshubkha, Desh Minu Kekhem.
Ala-Hefalenu Mellekenu, Rohu Kedshu Alah-shkha Memon.
Ala-Hefalenu Lut Kheku, Kelluhu Fahu Ahal-Tebenu.

Said quietly:

Ala-Hefalenu, Yehuha Alchetnu, Alah-shkha Memon.
Tuash Shemah Amnah-LaTevohu, Yirah Shavatnu Yichu.
Cip'ashtu Yehuah Zehrothnu Ve'Hadranu.

Anamirin haNekhu Deyonu, Yibhu Havnenu. Yiti Leznu.
Anamirinin Ye'iminu Lebon-Ephzi, Yitoh Zorru Ve'apelnu.
Cip'elhu Yehuha Hohenu, Ahetunenu, Adnu Ahalenu.

The ark is closed.

Alchnenu Vealchenu Be'Yochnenu [Eloomenu],
Ala Tzavenu,
Ve'Ala Tishbenu,
Ve'Ala Tkelamenu.
Ve'Ala Turu'techu Athonu.
Kevruno Latarhenu,
Ve'Ala Lamenu,
Ve'Ala Teru'techu.
Ve'Ala Lebona-Me'aronu,
Hovenu Reshenu.
Ve'Ala Lebona-Loke'ashnu,
Hovenu Azirenu La'Abahenu.
Geno La'Abahenu Ve'Alchiyenu.
Ve'Altnu Shemah Ye'elomu Hohenu Ve'helsa Lenevnu.

My Sin. Though this entire prayer speaks in the plural, the verse from Psalm 25:11 is in the singular, as if to say that we each must eventually confront our own sinfulness. Some editions of the mahzor change even this verse to the plural.
CULMINATION OF S’LIHOT: HEAR OUR VOICE

The ark is opened. After the leader recites each verse, we repeat it.

Hear our voice, ADONAI our God, be kind, and have compassion for us. Willingly and lovingly accept our prayer.

Turn us toward You, ADONAI, and we will return to You; make our days seem fresh, as they once were.

Do not cast us away from You; take not Your holy presence from us.

Do not cast us away as we grow old; do not desert us as our energy wanes.

Sh’ma koleinu, Adonai eloheinu, h'us v'raheim aleinu, v'kabbeil b’rahamim u-v'ratzon et t'fillateinu.
Hashiveinu Adonai eilekha v’nashuvah, haddeish yameinu k’kedem.
Al tashlikheinu mi-l’fanekha, v’ru-ah kodsh’kha al tikkah mimmenu.
Al tashlikheinu le’hit ziknah, ki-kh’lot koheinu al ta-azveinu.

Said quietly:

Do not abandon us, ADONAI our God, do not distance Yourself from us.

Give us a signal of hope, so that our enemies will understand and hesitate, knowing that You have been our help and comfort. Hear our words, ADONAI, and consider our innermost thoughts.

May the words of our mouths and the meditations of our hearts be acceptable to You, ADONAI, our rock and redeemer.

It is for You we wait; surely You will respond, ADONAI our God.

The ark is closed.

Our God and God of our ancestors, do not abandon us, do not forsake us, do not shame us, do not annul Your covenant with us. Draw us close to Your Torah, teach us Your mitzvot, show us Your ways. Open our hearts to revere Your name, circumcise our hearts to love You; then, we will turn to You, faithfully, with a perfect heart. And as befits Your own great name, pardon and forgive our sins, as the psalmist wrote: “For the sake of Your own name, forgive my sin, though it be great.”

V’salahta la-avoni ki rav hu.
WE ARE YOUR PEOPLE. An early medieval poem, which expands on the verse from Song of Songs (2:16), “I am for my beloved and my beloved is mine.” In this poem we emphasize our relatedness to God; in the next, we emphasize the utter difference between the human and the Divine.


FOR TIME WITHOUT END. Of old You established the earth; / the heavens are the work of Your hands. / They shall perish, but You shall endure; / they shall all wear out like a garment; / You change them like clothing and they pass away. / But You are the same, and Your years never end” (Psalm 102:26–28).

FOR WE, LIKE OUR ANCESTORS . . . HAVE SINNED. Some medieval commentators note that there is a measure of solace in remembering that our ancestors were imperfect but they were forgiven. Others object to the mention that our ancestors sinned, and so in some editions that phrase is omitted.
Sin and Repentance

No sin is so light that it may be overlooked; no sin is so heavy that one cannot repent of it.
—MOSES IBN EZRA

Facing Ourselves

There is a law which states, “You should not deceive your fellow” (Leviticus 19:11), but to be faithful to God is to go beyond the law—not even to deceive one’s self.
—JULES HARLOW

Our God and God of our ancestors, forgive us, pardon us, grant us atonement.
For—
We are Your people, and You are our God; we are Your children, and You are our parent.
We are Your servants, and You are our master; we are Your congregation, and You are our portion.
We are Your heritage, and You are our destiny; we are Your flock, and You are our shepherd.
We are Your vineyard, and You are our guardian; we are Your creatures, and You are our creator.
We are Your spouse, and You are our beloved; we are Your cherished ones, and You are near to us.
We are Your people, and You are our sovereign; we are the ones You address, and You are the One to whom we speak.

Ki
Anu ammekha, v’atah eloheinu,
anu vanekha v’atah avinu.
Anu avadekha v’atah adoneinu,
anu k’halekha v’atah helkeinu.
Anu nahalatekha v’atah goraleinu,
anu tzonekha v’atah ro-einu.
Anu kharmekha v’atah not’reinu,
anu f’ullatekha, v’atah yotz’reinu.
Anu ra-yatekha v’atah dodeinu,
anu s’gullatekha v’atah k’roveinu.
Anu ammekha v’atah malkeinu,
anu ma’amirekha v’atah ma-amireinu.

VIDDUI — PRAYERS OF CONFESSION

We are insolent,
You are gracious and compassionate.
We are obstinate,
You are patient.
We are sinful,
You are merciful.
Our days are a passing shadow,
but You are the One who truly is, for time without end.

Our God and God of our ancestors, hear our prayer, do not ignore our plea. Our God and God of our ancestors, we are neither so insolent nor so obstinate as to claim in Your presence that we are righteous, without sin; for we, like our ancestors who came before us, have sinned.
One or more of the following penitential prayers may be included.

A. ASHAMNU. The list is alphabetical, with the hope that it will jog our own processes of association and will help us find our own words to name our transgressions. We might concentrate on one particular fault in our lives.

B. LET THE WICKED FORSAKE. A sin is considered betrayal of God.

C. BLOT OUT AND DISREGARD. Both inner and outer parts of the body are mentioned in this prayer. Body and soul are intimately bound, as we seek to behave differently. It is as if we simultaneously ask the Creator to fashion for us a less sinful body as the home for our newly purified self.

D. CIRCUMCISE. Deuteronomy 30:6. Circumcision is an act of completion and perfection. Removing the flesh—our sins, which mask our essential nature—reveals the true function of the heart: to lead us to a life of love, righteousness, and peace.
Ashamnu

Jewish tradition requires a verbal confession—a confession in words—as part of the process of repentance. It is not enough simply to feel repentant or contrite, or to think thoughts of repentance. . . . But you can’t confess in words without language, and there is no language without some kind of form, even if it’s as rudimentary as a grammar or an alphabet. In this sense, the Ashamnu is language in its most pared-down, astringent form; the naked alphabet, as it were; the barest, most elemental expression of language. It is a list of sins whittled down to single words, and those single words go from alef to tav, relentlessly and inexorably. . . .

The Shorter Confession—Ashamnu

Customarily, we each strike our heart as we recite every phrase of this confession.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

Ashamnu, bagadnu, gazalnu, dibbarnu dofi; he-evinu, v’hirshanu, zadnu, hamasnu, tafalnu sheker; ya-atznu ra, kizzavnu, latznu, maradnu, ni-atznu; sararnu, avinu, pashanu, tzararnu, kishinu oref; rashanu, shihatnu, ti-avnu, ta-inu, titanu.

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong.

PENITENTIAL PRAYERS BEFORE THE GREAT CONFESSION

One or more of the following penitential prayers may be included.

 prefect

We have done wrong and transgressed, and so we have not triumphed. Inspire our hearts to abandon the path of evil, and hasten our redemption. And so Your prophet Isaiah declared: “Let the wicked forsake their path, and the sinful their design. Let them return to ADONAI, who will show them compassion. Let them return to our God, who will surely forgive them.”

 π

Our God and God of our ancestors, forgive and pardon our sins

[on this Shabbat and] on this Day of Atonement. Blot out and disregard our sins and errors; subdue our instincts so that they may serve You. Bend our stiffness so that we turn to You; renew our passion for observing Your ordinances. Circumcise our hearts to love and revere Your name, as it is written in Your Torah: “Then ADONAI your God will circumcise your heart and the hearts of your offspring to love ADONAI your God with all your heart and all your soul, that you may live.”

David Stern

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It is customary to strike one’s heart when we say the words.

The longer Confession.

Despite the double alphabetical acrostic in which the sins are enumerated, the Al Hêt is not simply a formal list. The sins it enumerates are the stuff of daily life, and they point to our repeated moral failures. It makes almost no specific reference to violations of the rituals of Judaism. Such infractions as the desecration of Shabbat and festivals, and the failure to abide by the disciplines that invest our daily life with sacred significance, are categorized by the Talmud as “sins between people and God.” It is taken for granted that only sins “between one person and another” need to be detailed (Babylonian Talmud, Yoma 86b).

Amidst a community of fellow imperfect humans, we gain the courage to confess our sins to God. Knowing that it is God whom we are facing, we are called to a level of honesty and truthfulness that is greater than any intermediary would demand.

The forty-four lines included in the Al Hêt are an expansion of the six lines that appear in Saadiah Gaon’s prayerbook (10th century), the twelve included in the Al Hêt et et Al Hêt (Babylonian Talmud, Yoma 86b).

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Kavvanah for Al Het
Embarrassment not only precedes religious commitment; it is the touchstone of religious existence. . . . What the world needs is a sense of embarrassment. . . . We are guilty of misunderstanding the meaning of existence; we are guilty of distorting our goals and misrepresenting our souls. We are better than our assertions, more intricate, more profound than our theories maintain.

What is the truth of being human? The lack of pretension, the acknowledgment of opaqueness, shortsightedness, inadequacy. But truth also demands rising, striving, for the goal is both within and beyond us. The truth of being human is gratitude; its secret is appreciation.

—ABRAHAM JOSHUA HESCHEL

The Longer Confession—Al Het
It is customary to strike one’s heart when we say the words “We have sinned.”

We have sinned against You unwillingly and willingly,
and we have sinned against You through hardening our hearts.

We have sinned against You thoughtlessly,
and we have sinned against You in idle chatter.

We have sinned against You through sexual immorality,
and we have sinned against You openly and in private.

We have sinned against You knowingly and deceitfully,
and we have sinned against You by the way we talk.

We have sinned against You by defrauding others,
and we have sinned against You in our innermost thoughts.

We have sinned against You through forbidden trysts,
and we have sinned against You through empty confession.

We have sinned against You by scorning parents and teachers,
and we have sinned against You purposely and by mistake.

We have sinned against You by resorting to violence,
and we have sinned against You by public desecration of Your name.

We have sinned against You through foul speech,
and we have sinned against You through foolish talk.

We have sinned against You through pursuing the impulse to evil,
and we have sinned against You wittingly and unwittingly.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

V’al kullam, elo-ah s’lihot, s’lah lanu, m’hal lanu, kapper lanu.

We have sinned against You through denial and deceit,
and we have sinned against You by taking bribes.

We have sinned against You by clever cynicism,
and we have sinned against You by speaking ill of others.

We have sinned against You by the way we do business,
and we have sinned against You in our eating and drinking.

We have sinned against You by greed and oppressive interest,
and we have sinned against You through arrogance.
SELFISHNESS

צָרוּת עָיִן. Literally, “narrowness of vision.” Each of us is different and sees the world differently. Seeing the world through the perspective of the “other” is often the beginning of ethical wisdom.

CONFUSION

תִמְהוֹן לֵבָב. The formal confession of sins ends with a note about our internal confusion—and how that prevents us from acting properly. What we seek from the day is clarity about the direction of our lives.
For the Sin of 
Destroying God’s Creation

Eternal God, You created the heavens and earth in love. You fashioned plants and animals, breathing Your spirit into humanity.

We have sinned against You in everyday conversation, and we have sinned against You through conspiratorial glances.

We have sinned against You through condescension, and we have sinned against You through stubbornness.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

V’al kullam, elo-ah s’lihot, s’lah lanu, m’hal lanu, kapper lanu.

We have sinned against You by throwing off all restraint, and we have sinned against You by rashly judging others.

We have sinned against You by plotting against others, and we have sinned against You through selfishness.

We have sinned against You through superficiality, and we have sinned against You through stubbornness.

We have sinned against You by rushing to do evil, and we have sinned against You through gossip.

We have sinned against You through empty promises, and we have sinned against You through baseless hatred.

We have sinned against You by betraying trust, and we have sinned against You by succumbing to confusion.

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For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

V’al kullam, elo-ah s’lihot, s’lah lanu, m’hal lanu, kapper lanu.
We rise as the ark is opened. An alternate version begins on page 244.

*Avinu Malkeinu* is not recited on Shabbat.


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


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

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

We rise as the ark is opened. An alternate version begins on page 244.
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, hahazireinu bi-t’shuvah sh’leimah l’fanekha.
   Avinu malkeinu, sh’lah r’fu∙ah sh’leimah l’holei ammekha.
   Avinu malkeinu, zokhreinu b’zikkaron tov l’fanekha.
   Avinu malkeinu, kotveinu b’seifer hayyim tovim.
   Avinu malkeinu, kotveinu b’seifer g’ullah vi-shu-ah.
   Avinu malkeinu, kotveinu b’seifer parnasah v’khalkalah.
   Avinu malkeinu, kotveinu b’seifer z’khuyyot.
   Avinu malkeinu, kotveinu b’seifer s’lihah u-m’hilah.

Avinu Malkeinu, cause our salvation to flourish soon.
   Avinu Malkeinu, cause Your people Israel to be exalted.
Avinu Malkeinu, raise up Your anointed with strength.
   Avinu Malkeinu, hear our voice, be kind, sympathize with us.
Avinu Malkeinu, accept our prayer, willingly and lovingly.
   Avinu Malkeinu, do not turn us away empty-handed.
Avinu Malkeinu, remember that we are but dust.
   Avinu Malkeinu, have compassion for us, our infants, and our children.
Avinu Malkeinu, do this for the sake of those who were martyred for Your holy name.
   Avinu Malkeinu, do this for the sake of those who were slaughtered for their exclusive devotion to You.

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The ark is closed.

Kaddish Shalem. Every service that features an Amidah is brought to a close with Kaddish Shalem, the complete Kaddish, so called because in addition to the words of the Kaddish recited at other times in the service, it adds a line asking God to accept our prayers: “May the prayers and pleas of all Israel be accepted by their creator in heaven.” Here, the placement of Kaddish Shalem marks the end of the morning Shaharit prayers. The liturgy now moves on to the Torah service. In a formal sense, though introduced and followed by b’rakhot and prayers, the reading of the Torah and the Haftarah constitutes study, not prayer. For the ancient Rabbis, prayer was quintessentially defined by the Amidah, which we have now completed.
Avinu Malkeinu, do this for the sake of those who went through fire and water to sanctify Your holy name.

_Avinu Malkeinu, do this for Your sake if not for ours._

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

_Avinu malkeinu, honneinu va-aneinu, ki ein banu ma-asim, aseih immanu tz’dakah va-hesed v’hoshi-einu._

_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._
required: the dramatic rituals of Yom Kippur. The morning’s Haftarah addresses the same issue but from the opposite perspective, reminding us that ritual alone is also insufficient. The Haftarah challenges us to examine the way in which our rituals do, or do not, lead to ethical behavior and a refinement of our moral sensibilities. Taken together, the Torah reading and the Haftarah present us with a marked shift from the Rosh Hashanah readings, which contain narratives of the lives of the patriarchs and matriarchs. The focus on ritual observance highlights a theme of Yom Kippur: the relationship between the ethical and the ritual. The Torah reading reminds us that, even when we have done all we can do to cleanse ourselves—physically, emotionally, and morally—something more is needed.

VERSE 1. AFTER THE DEATH OF THE TWO SONS OF AARON. Aaron’s two sons had died while bringing a “foreign fire” to the Temple precincts, an act described here as coming too close to the Divine Presence. Jewish scholars and biblical commentators disagree as to what constituted the sons’ sin, or even if they actually sinned. Nevertheless, when this verse—which introduces the day’s ritual—pointedly mentions their death, it prompts us to approach the holy with awe and trembling. From the Torah’s perspective, we are dealing with matters of life and death. (The Yom Kippur liturgy underscores this theme.)

VERSE 2. FOR I APPEAR IN THE CLOUD OVER THE COVER. Only once during the year would the High Priest enter the Holy of Holies. A cloud covered the ark, and a voice could be heard from between the cherubim. In biblical priestly thought, it was here that the divine was perceptible.

VERSE 4. A LINEN TUNIC. On this day, the High Priest put aside his elaborate, regal daily garments and conducted the ritual of purification in simple white clothing. One midrashic interpretation is that the usual gold vestments might evoke the sin of the golden calf. Leaders of the Yom Kippur service customarily wear white, as do some congregants, in imitation of the service of the High Priest.

VERSE 6. TO MAKE EXPIATION FOR HIMSELF AND FOR HIS HOUSEHOLD. Before atoning for the community, Aaron must atone for himself and his household. The priest must liberate himself from his own and his family’s transgressions before he can effectuate atonement for anyone else. Aaron sprinkles blood all around himself, making himself a symbolic sacrifice, and once he is cleansed, he emerges symbolically reborn.
The Torah reading for Yom Kippur has six aliyot, one more than on festivals, to indicate its special character. On Shabbat, the reading is divided into seven aliyot, as is the practice every Shabbat.

**LEVITICUS 16**

**First aliyah**

1 ADONAI spoke to Moses after the death of the two sons of Aaron who died when they drew too close to the presence of ADONAI. 2 ADONAI said to Moses: Tell your brother Aaron that he is not to come at will into the Shrine behind the curtain, in front of the cover that is upon the ark, lest he die; for I appear in the cloud over the cover. 3 Thus only shall Aaron enter the Shrine: with a bull of the herd for a purification offering and a ram for a burnt offering.— [Second aliyah on Shabbat] 4 He shall be dressed in a sacral linen tunic, with linen breeches next to his flesh, and be girt with a linen sash, and he shall wear a linen turban. They are sacral vestments; he shall bathe his body in water and then put them on.— 5 And from the Israelite community he shall take two he-goats for a purification offering and a ram for a burnt offering.

6 Aaron is to offer his own bull of purification offering, to make expiation for himself and for his household.

**Ritual Then and Now**

Ritual fills the human need for completeness. It speaks to the depths of human emotion by giving a specific expression and form to work through diverse emotions. Ritual also offers us the hope and comfort that, having followed prescribed rules, we will have done everything possible to attain forgiveness and even to preserve our lives with an inner sense of security.

The rituals we observe on Yom Kippur are designed to effect inner and outer cleansing in conjunction with our religious and ethical work. First, we read these passages in the Torah, remembering and studying the laws given by God to Moses for Aaron’s performance of the ritual of atonement in the tabernacle. Later in the day, we ourselves dramatically reenact this service, using the Mishnaic version, composed many centuries later. Finally, we observe the command at the end of the Torah reading to “afflict” ourselves, through abstaining from food, drink, and sexual intimacy. All these elements and more are designed to give us a sense that our sins have been wiped away.

At the same time, the rituals of Yom Kippur are no substitute for the work of repentance, תֵּשׁוּבָה (teshuvah); rather, they are the culmination of a long process of self-examination, repentance, and repair inaugurated forty days earlier on the first of Elul. After we have sought and granted forgiveness from each other, it is the day of Yom Kippur itself that gives us a sense of closure, of accomplishment. It can give us a sense of transcendence, and of transformation.

**Liturgical Practice**

The Ashkenazic rite is unique in prescribing a special chant for High Holy Day Torah reading. Solemn and meditative, its use may be explained by the Zohar’s statement that all who listen to Leviticus chapter 16—the portion for Yom Kippur in which the sudden death of Aaron’s children is mentioned—should shed tears. The custom of using this special melody extended to Rosh Hashanah as well.

“—after ABRAHAM ZVI IDELSOHN
and therefore perhaps biblically understood as the dwelling place of demonic forces, or that which is barren—the opposite of God, the giver of life. The meaning of the word Azazel has been lost. Some, like the medieval commentator Abraham Ibn Ezra, think it is the name of a demon; others, like the ancient Rabbis, a place name: the place where the goat was sent away (Lost). Some, like the medieval commentator Abraham Ibn Ezra, think it is the name of a demon; others, like the ancient Rabbis, a place name: the place where the goat was sent away (Lost). Azazel, later in this chapter designated as “the wilderness,” a place devoid of human or animal existence.

VERSE 8. ONE MARKED FOR ADONAI AND THE OTHER MARKED FOR AZAZEL

גָּוִ֥לַח אֲדֹנָ֖י וְגָוִ֥לַח אֲדֹנַ֖י. Aaron makes a selection by lottery to determine which of the two goats will be sacrificed and which will be burdened with the sins of all Israel and flung into the wilderness as a scapegoat. The rituals are designed to return Israel to a pristine condition free of sin to start the new year. The scapegoat ritual, however, reminds us that our control is limited and that our destiny is a mystery. The Rabbis insisted that the two goats had to be exactly the same—in color, age, and so on. What differentiated their fate? Only the chance designation of the lottery.

The scapegoat is sent to Azazel, later in this chapter designated as “the wilderness,” a place devoid of human or animal existence.

VERSE 12. AND BRING THIS BEHIND THE CURTAIN הביא מאבק לפורת). Once a year, the High Priest—and only the High Priest—entered the Holy of Holies. In that moment, the connection between heaven and earth was made real. The loss of that moment created a crisis for the generations following the Temple’s destruction. Some Jews believed that by their being in exile, God was no longer perceptible. Others argued that even without the Temple’s rituals, they could evoke God’s presence via gathering in prayer as a community, studying sacred texts together, and performing kind deeds.

VERSE 13. THE CLOUD FROM THE INCENSE SCREENS THE COVER הקשה על הקרבן את המרכבות. The smoke cloud created by the incense now covers the ark, allowing the Divine to enter but not be seen. The cloud cover becomes a symbolic indication of the hiddenness of God.

VERSE 14. Blood represents life; members of the animal kingdom cannot exist without blood. The blood of the sacrifice offered on the altar is the “life” of the sacrifice. God accepts it in place of human life, grants expiation, and refrains from punishment and wrath. In recognition of the special power of blood, care is taken to remove blood from meat before it is fit (kasher) for eating.
God’s Prayer
Rabbi Yoḥanan said in the name of Rabbi Yose: “How do we know that the Holy One says prayers? Because Scripture says: ‘I shall bring them to My holy mountain and make them joyful in My house of prayer (beit t’fillati)’ (Isaiah 56:7). It is not said ‘their prayer’ (t’fillatam) but ‘My prayer’ (t’fillati); hence you learn that the Holy One says prayers.

What does the Holy One pray? Rabbi Zutra ben Tobi said in the name of Rav: “May it be My will that My mercy suppress My anger, and that My mercy prevail over My other attributes, so that I deal with My children via the attribute of mercy and, on their behalf, not be constrained by strict justice!”

It was taught: Rabbi Ishmael ben Elisha said: “I once entered into the innermost part of the Temple to offer incense, and I saw—seated upon a high and exalted throne—Akatriel Yah Adonai Tz’va-ot, who said to me: ‘My son Ishmael, bless Me!’ I replied: ‘May it be Your will that Your mercy suppress Your anger, and that Your mercy prevail over Your other attributes, so that You deal with Your children via the attribute of mercy and, on their behalf, not be constrained by strict justice!’ Akatriel Yah Adonai Tz’va-ot nodded to me.”

Second aliyaḥ [Third aliyaḥ on Shabbat]
7 Aaron shall take the two he-goats and let them stand before ADONAI at the entrance of the Tent of Meeting; 8 and he shall place lots upon the two goats, one marked for ADONAI and the other marked for Azazel. 9 Aaron shall bring forward the goat designated by lot for ADONAI, which he is to offer as a purification offering; 10 while the goat designated by lot for Azazel shall be left standing alive before ADONAI, to make expiation with it and to send it off to the wilderness for Azazel. 11 Aaron shall then offer his bull of purification offering, to make expiation for himself and his household. He shall slaughter his bull of purification offering.

Third aliyaḥ [Fourth aliyaḥ on Shabbat]
12 Then he shall take a panful of glowing coals scooped from the altar before ADONAI, and two handfuls of finely ground aromatic incense, and bring this behind the curtain. 13 He shall put the incense on the fire before ADONAI, so that the cloud from the incense screens the cover that is over [the Ark of] the Pact, lest he die. 14 He shall take some of the blood of the bull and sprinkle it with his finger over the cover on the east side; and in front of the cover he shall sprinkle some of the blood with his finger seven times. 15 He shall then slaughter the
verse 16. the impurity and transgression of the israelites, whatever their sins

Verse 16. The understanding here is that both the sinner and the sanctuary need atonement. The Bible includes various views regarding ritual impurity. The prophets stressed that unethical behavior created impurity. Priestly writings are more often concerned with impurity created through contact with the dead or other objects considered impure, lest that impurity be brought into the sanctuary.

Verse 21. and confess over it הוהיון עליי. The ritual does not suffice without a spoken confession. Such spoken confession, known as רידוי (viddui), becomes a central part of Yom Kippur liturgy, repeated ten times during the day. The number ten may not be accidental: the High Priest had bathed himself ten times during the Temple's atonement ritual. After the Temple's destruction, the rite of confession, which had been only one small element in the atonement ritual, soon became its central feature. The Viddui, repeated again and again, is more than a mere acknowledgement of sin: it serves as a ritual act of cleansing.

Desiganted Agent אשים עליי. This part of the ritual could be performed by anyone, priest or layperson.
people’s goat of purification offering, bring its blood behind the curtain, and do with its blood as he has done with the blood of the bull: he shall sprinkle it over the cover and in front of the cover.

16 Thus he shall purge the Shrine of the impurity and transgression of the Israelites, whatever their sins; and he shall do the same for the Tent of Meeting, which abides with them in the midst of their impurity. 17 When he goes in to make expiation in the Shrine, nobody else shall be in the Tent of Meeting until he comes out—to make expiation for himself and his household, and for the whole congregation of Israel.

*Fourth aliyah [Fifth aliyah on Shabbat]*

18 Then he shall go out to the altar that is before ADONAI and purge it: he shall take some of the blood of the bull and of the goat and apply it to each of the horns of the altar; 19 and the rest of the blood he shall sprinkle on it with his finger seven times. Thus he shall purify it of the impurity of the Israelites and consecrate it.

20 When he has finished purging the Shrine, the Tent of Meeting, and the altar, the live goat shall be brought forward. 21 Aaron shall lay both his hands upon the head of the live goat and confess over it all the iniquities and transgressions of the Israelites, whatever their sins, putting them on the head of the goat; and it shall be sent off to the wilderness through a designated agent. 22 Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness.

23 And Aaron shall go into the Tent of Meeting, take off the linen vestments that he put on when he entered the Shrine, and leave them there. 24 He shall bathe his body in water in the holy precinct and put on his vestments; then he shall come out and offer his burnt offering and the burnt offering of the people, making expiation for himself and for the people.
Verse 29. The customs and rituals we follow on Yom Kippur are based on this verse. The seventh month is the month of Tishrei, counting from Nisan, the month in which Passover occurs. The phrase “afflict yourselves,” תְּעַנּוּ אֶת־נַפְשֹׁתֵיכֶם, was interpreted by the Rabbis to mean abstaining from both food and drink. They added three other restrictions: not anointing oneself, not wearing solid leather shoes, and not engaging in sexual intercourse.

Verse 30. This verse speaks of purity and atonement, which are states that we can achieve only after God has granted forgiveness. The ritual returns the sanctuary to its pristine condition; thus, the ritual of Yom Kippur allows us to start again, fresh.
Fifth aliyah [Sixth aliyah on Shabbat]

25 The fat of the purification offering he shall turn into smoke on the altar.

26 The one who set the Azazel-goat free shall wash those clothes and bathe the body in water—and after that may reenter the camp.

27 The bull of purification offering and the goat of purification offering whose blood was brought in to purge the Shrine shall be taken outside the camp; and their hides, flesh, and dung shall be consumed in fire. 28 The one who burned them shall wash those clothes and bathe the body in water—and after that may re-enter the camp.

29 And this shall be to you a law for all time: In the seventh month, on the tenth day of the month, you shall practice self-denial; and you shall do no manner of work, neither the citizen nor the alien who resides among you. 30 For on this day expiation shall be made for you to purify you of all your sins; you shall be pure before ADONAI.

Sixth aliyah [Seventh aliyah on Shabbat]

31 It shall be a sabbath of complete rest for you, and you shall practice self-denial; it is a law for all time. 32 The priest who has been anointed and ordained to serve as priest in place of his father shall make expiation. He shall put on the linen vestments, the sacral vestments. 33 He shall purge the innermost Shrine; he shall purge the Tent of Meeting and the altar; and he shall make expiation for the priests and for all the people of the congregation.

34 This shall be to you a law for all time: to make expiation for the Israelites for all their sins once a year.

And Moses did as ADONAI had commanded him.
The Haftarah begins with the announcement that the road to return has now been cleared: God has opened the highway from Babylonia to the Land of Israel. The prophet then expresses a fear that moral corruption—which he views as the cause of the exile—will soon rear its head again. The thought of return, with its promise of rebuilding the Temple, launches the prophet into an attack on religious hypocrisy. Ritual devotion, he asserts, must be accompanied by ethical behavior.

This morning’s Torah reading focused on an elaborate ritual for purifying the sanctuary. Now the Haftarah emphasizes that the aim of ritual is to transform our behavior. In juxtaposing these two biblical passages, the Rabbis have provided us with a telling measure of their understanding of Judaism.

VERSE 15. The prophet employs contrasting imagery: though God is on high, divine concern is focused on the most lowly.
B’rakhah before the Haftarah

Barukh atah ADONAI, our God, ruler of time and space, who chose worthy prophets; and who was pleased by their words, spoken in truth. Barukh atah ADONAI, who has chosen the Torah, Moses Your servant, Your people Israel, and the prophets of truth and justice.

ISAIAH 57
14 [ADONAI] says:
Build up, build up a highway!
Clear a road!
Remove all obstacles
from the road of My people!
15 For thus said the One who high aloft
forever dwells, whose name is holy:
I dwell on high, in holiness;
yet with the contrite and the lowly in spirit—
Reviving the spirits of the lowly,
reviving the hearts of the contrite.
16 For I will not always contend,
I will not be angry forever:
Nay, I who make spirits flag,
also create the breath of life.
17 For their sinful greed I was angry;
I struck them and turned away in My wrath.
Though stubborn, they follow the way of their hearts,
18 I note how they fare and will heal them:
I will guide them and mete out solace to them,
and to the mourners among them 19 heartening, comforting words:
It shall be well,
well with the far and the near —said ADONAI—
And I will heal them.
20 But the wicked are like the troubled sea
which cannot rest,
whose waters toss up mire and mud.
21 There is no safety —said my God—
for the wicked.
VERSE 1. RAISE YOUR VOICE LIKE A RAM’S HORN

God tells the prophet to be like a shofar in trumpeting the people’s misdeeds, and in calling upon them to care for those in need. The mention both of shofar and of fasting (verse 3) verbally links this Haftarah with Yom Kippur.

VERSE 3. WHY, WHEN WE FASTED, DID YOU NOT SEE?

This passage’s precise historical setting is uncertain. Clearly, the prophet is responding to the people’s disappointment that though they have engaged in acts of piety, their downtrodden state has not improved. Perhaps the prophet is addressing those who returned to Jerusalem after the exile in Babylonia—that is, after 537 B.C.E.—for their discouragement would have been understandable, given that those who came back found a society in ruins and continued to live under foreign domination. (Indeed, foreign rule would last through most of the Second Temple’s existence.) In the prophet’s time, the First Temple’s remembered glory did not seem to be reflected in the circumstances of return.

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ISAIAH 58:1–12

1 Cry with full throat, without restraint; 
raise your voice like a ram's horn! 
Declare to My people their transgression, 
to the House of Jacob their sin.

2 To be sure, they seek Me daily, 
eager to learn My ways. 
Like a nation that does what is right, 
that has not abandoned the laws of its God, 
they ask Me for the right way, 
they are eager for the nearness of God: 
3 “Why, when we fasted, did You not see? 
When we starved our bodies, did You pay no heed?” 
Because on your fast day 
you see to your business 
and oppress all your laborers! 
4 Because you fast in strife and contention, 
and you strike with a wicked fist! 
Your fasting today is not such 
as to make your voice heard on high. 
5 Is such the fast I desire, 
a day for people to starve their bodies? 
Is it bowing the head like a bulrush 
and lying in sackcloth and ashes? 
Do you call that a fast, 
a day when ADONAI is favorable? 
6 No, this is the fast I desire: 
to unlock fetters of wickedness, 
and untie the cords of the yoke 
to let the oppressed go free; 
to break off every yoke. 
7 It is to share your bread with the hungry, 
and to take the wretched poor into your home;
verse 13. If you call Shabbat "delight" וְקָרָֽאתָ לַשַּׁבָּת עֹֽנֶג
This is the origin of the term Oneg Shabbat.
For the Jew who enters into a life of observance of the mitzvot, ritual involves moments of joy, of sadness, of serious reflection, and of meditation. These comprise the range of human emotion, allowing us to experience the fullness of our humanity.
Here I Am

“Then when you call, Adonai will answer; when you cry, [God] will say hineini, here I am” (Isaiah 58:9). On Rosh Hashanah, in the story of the binding of Isaac, we read of God’s call to Abraham and Abraham’s response, “Hineini, here I am.” Today, on Yom Kippur, it is we who call and God who responds, “Hineini, here I am.” Through our acts of righteousness, compassion, and repair of the world, we have the potential to bring the Divine Presence into the world.

when you see the naked, to clothe them, and do not ignore your own flesh.
8 Then shall your light burst through like the dawn and your healing spring up quickly; your Vindicator shall march before you, the Presence of ADONAI shall be your rear guard.
9 Then, when you call, ADONAI will answer; when you cry, [God] will say: Here I am. If you banish the yoke from your midst, the menacing hand, and evil speech, and you offer your compassion to the hungry and satisfy the famished creature—then shall your light shine in darkness, and your gloom shall be like noonday.
10 ADONAI will guide you always, slaking your thirst in parched places and give strength to your bones. You shall be like a watered garden, like a spring whose waters do not fail.
12 Some from your midst shall rebuild ancient ruins, you shall restore foundations laid long ago. And you shall be called “Repairer of fallen walls, Restorer of lanes for habitation.”
13 If you refrain from trampling Shabbat, from pursuing your affairs on My holy day; if you call Shabbat “delight,” ADONAI’s holy day “honored”; and if you honor it and go not your ways nor look to your affairs, nor strike bargains—then you can seek the favor of ADONAI. I will set you astride the heights of the earth, and let you enjoy the heritage of your father Jacob—for the mouth of ADONAI has spoken.
BR'AKHOT AFTER THE HAF-TARAH. A series of br'akhot concludes the reading from the Prophets. The earliest synagogue services may have centered on the public reading of biblical passages, and the prayers concluding the reading may well have formed the original core of the synagogue service. For example, the prayers concluding our reading mention the sanctity of the day and express messianic longing—two themes likewise featured in the Amidah. In ancient times, the public biblical reading also included a selection from the third division of the Hebrew Bible, known as the Writings.

WHO ACCOMPLISHES WHAT IS spoken. In the Writings.

At the opening of Genesis, God's word effectuates all that is created: “God said... and it was so.” Our liturgy asserts that God will likewise carry out the promises recorded in the scriptural passages that we have just read aloud and studied.

MAY YOUR PROMISE PROVE TRUE. On the Days of Awe we talk of God's teaching as an everlasting truth and we then conclude by declaring God's sovereignty over all the earth. God's sovereignty is identified here with the truthful and eternal teaching of Torah.
B’rakhot after the Haftarah

Barukh atah ADONAI, our God, ruler of time and space, eternal protector, righteous in all generations, the faithful God who fulfills what is promised, who accomplishes what is spoken, whose every word is true and just. Faithful are You, ADONAI, and Your words are trustworthy; not one of Your words will prove empty, for You are a faithful and compassionate sovereign. Barukh atah ADONAI, God who faithfully fulfills all Your words.

Show compassion to Zion, our true home, and speedily, in our time, bring redemption to those sad in spirit. Barukh atah ADONAI, who makes Zion happy with her children.

Make us joyful, ADONAI our God, with Elijah the prophet, Your servant, and with the Kingdom of David, Your anointed—may he soon come and make our hearts rejoice. May no stranger sit on his throne, and may no other inherit his glory, for You have promised him, by Your holy name, that his light shall never be extinguished. Barukh atah ADONAI, Shield of David.

For all this we thank You and praise You, ADONAI our God: for the Torah, for the ability to worship, for the prophets, [for Shabbat,] and for this Day of Atonement, which You have given us, ADONAI our God, [for holiness and for rest,] for pardon, forgiveness, and atonement, for honor and glory. May Your name be blessed by all that is living, always and forever, and may Your promise prove true and everlasting. Barukh atah ADONAI, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Atonement holy.
Some people whose parents are living have a custom of leaving the service at this time, but even those who do not yet need to say the personal prayers of remembrance might remain and recite prayers for others as well as join in the communal prayers (beginning on page 292, below).

Introduction. Yizkor is a time set aside to formally include in our thoughts and prayers family and friends who have passed away. Though Yizkor is recited on each of the festivals, on the High Holy Days we may feel a special connection to those who have played a significant role in our life's journey. The themes and somber ambience of the Yom Kippur service make this day especially appropriate for contemplating life and death. Thus, in reciting Yizkor, the veil between the worlds of the living and the dead becomes more transparent, less opaque. May the memory of those we recall be a blessing in our lives.

What are human beings that You take account of them, mortals that You care for them? Humans are as a breath, their days like a passing shadow. In the morning they flourish anew, in the evening they shrivel and die. Teach us to count each day, that we may acquire a heart of wisdom.

On this solemn day we each make judgments about the quality of our life. We re-examine our deeds and relationships with our community and with others. We express our yearnings for a new year, a new beginning, a year during which we commit ourselves to work toward bringing health and peace to all. We long for a year when individually and communally we shall strive to live in a way that is more reflective of the ideals that we cherish. Now, in the midst of looking at our life and assessing its quality, we pause to reflect and to remember, and to dedicate ourselves anew.

God is always before me, at my right hand, lest I fall. Therefore I am glad, made happy, though I know that my flesh will lie in the ground forever.

The deaths of those we now remember left holes in our lives. But we are grateful for the gift of their lives and we are strengthened by the blessings that they left us and the precious memories that comfort and sustain us as we recall them this day.
YIZKOR

When I stray from You, Adonai, my life is as death; but when I cleave to You, even in death I have life. You embrace the souls of the living and the dead. The earth inherits that which perishes. The dust returns to dust; but the soul, which is God’s, is eternal. Adonai is compassionate to all creation, granting us a share in unending life. God redeems our life from the grave, joining us forever in the unending chain of life. May we preserve the memory of those we love and are now gone, through charity in deed and thought. May we live unselfishly, in truth and love and peace, so that we will be remembered as a blessing, as we lovingly remember, this day, those who live on in our hearts.

—JULES HARLOW

WE RECALL

Some of us recall parents who watched over us, nursed us, guided us, and sacrificed for us. Some of us lovingly call to mind a wife, husband, or partner with whom we were truly united—in our hopes and our pains, in our failures and our achievements, in our joys and our sorrows. Some of us remember brothers and sisters, who grew up together with us, sharing in the play of childhood, in the youthful adventure of discovering life’s possibilities, bound to us by a heritage of family tradition and by years of togetherness and love. Some of us call to mind children, entrusted to us too briefly, to whom we gave our loving care and from whom we received a trust that enriched our lives. So many of us recall beloved relatives and friends whose affection and devotion enhanced our lives, and whose visible presence will never return to cheer, encourage, or support us. Though they are gone, we are grateful for the blessings they brought to our lives. We are sustained and comforted by the thought that their presence in our lives remains an enduring blessing that we can bequeath to others. We can show our devotion to them by our devotion to those ideas that they cherished.

O God of love, make us worthy of the love we have received by teaching us to love You with all our heart and with all our soul and with all our might, and to spread the light of Your divine love on all whose lives touch ours. Give us strength to live faithfully, for we are cheered by our confidence that You will not permit our lives to be wasted, but will bring all our worthy strivings to live on, even as we may not see their fulfillment.

—MORDECAI M. KAPLAN, EUGENE KOHN, AND IRA EISENSTEIN
(adapted from Mahzor Hadash)

Backwards and Forwards

Yizkor:
Looking backward, we recall our ancestry.
Looking forward, we confront our destiny.
Looking backward, we reflect on our origins.
Looking forward, we choose our path.
Remembering that we are a tree of life, not letting go, holding on, and holding to, we walk into an unknown, beckoning future, with our past beside us.

—HAROLD SCHULWEIS
(adapted)
We each continue in private meditation, selecting from among the following and adding appropriate names as indicated. Personal prayers may be added.

We rise.

In memory of male relatives or friends:

יְכוּרָאֲלָהִים אַתָּה נַשְׁמָת

(for a father) ____________________ אָבִי מֹורי

(for a husband) ____________________ אֵיתִי

(for a partner) ____________________ בִּנּוֹנִי

(for a brother) ____________________ אוֹרִי בִּי

(for a son) ______________________________ בְּנֵי

(for other relative) ____________________ קְרֵבָיו

(for a friend) ______________________________ חֲבֵרִי

(others) __________________

In memory of female relatives or friends:

יְכוּרָאֲלָהִים אַתָּה נַשְׁמָת

(for a mother) ____________________ אָמִית מֹרְתִי

(for a wife) ____________________ אַשִּׁית

(for a partner) ____________________ בֵּית וֹנִי

(for a sister) ____________________ אָחוֹתְיָה

(for a daughter) ____________________ בֵּיתָה

(for other relative) ____________________ קְרֵבָתִי

(for a friend) ____________________ חֲבֵרָתִי

(others) __________________

TZ’Dakah/Charity.

The Yizkor service was called seder matnat yad, the service of expressing generosity on behalf of those who have died. That name comes from the closing line of the Torah reading for the final day of the pilgrimage festivals (when Yizkor is recited): “Every person giving a gift according to the blessing they have received from Adonai” (Deuteronomy 16:17). Offering charitable gifts and performing acts of justice, love, and care in memory of those who have died provide us with ways of honoring their memory and continuing their influence for good.
Though I stared earnestly at my fingernail

Yesterday when I was on the #7 bus
I happened to look at the cuticle of my right forefinger
and for a moment
I thought not that it was mine
but that it was my father’s—
the same small confusion I have from time to time
when I catch sight of my daughter in her denim skirt, size 3, and I feel lean, willowy, in her clothes.

So there I was on the #7 bus overtaken by a longing very close to love staring at the cuticle of my right forefinger.

I remembered how clean and short he kept his nails
and suddenly there was the whole man reconstituted from a fingernail standing before me, smiling broadly, his face flushed with pleasure.

But then just as suddenly he was gone and though I stared earnestly at my fingernail I failed to bring him back. —Merle Feld

We each continue in private meditation, selecting from among the following and adding appropriate names as indicated. Personal prayers may be added.

We rise.

In memory of male relatives or friends:
May God remember the soul of
   my father ____________
   my husband ____________
   my partner ____________
   my brother ____________
   my son ____________
   my relative ____________
   my friend ____________
   (others) ____________
who has [have] gone to his [their] eternal home. In loving testimony to his life [their lives], I pledge tz’dakah to help perpetuate ideals important to him [them]. Through such deeds, and through prayer and remembrance, may his [their] soul[s] be bound up in the bond of life. May I prove myself worthy of the many gifts with which he [they] blessed me. May these moments of meditation strengthen the ties that link me to his [their] memory. May he [they] rest in peace forever in God’s presence. Amen.

In memory of female relatives or friends:
May God remember the soul of
   my mother ____________
   my wife ____________
   my partner ____________
   my sister ____________
   my daughter ____________
   my relative ____________
   my friend ____________
   (others) ____________
who has [have] gone to her [their] eternal home. In loving testimony to her life [their lives], I pledge tz’dakah to help perpetuate ideals important to her [them]. Through such deeds, and through prayer and remembrance, may her [their] soul[s] be bound up in the bond of life. May I prove myself worthy of the many gifts with which she [they] blessed me. May these moments of meditation strengthen the ties that link me to her [their] memory. May she [they] rest in peace forever in God’s presence. Amen.
IN PARADISE

In Paradise.

Literally, “in the Garden of Eden.” We imagine that the soul, which connects all living beings with their divine source, returns, after the death of the body, to God’s care.

IN MEMORY OF MARTYRS:

In memory of martyrs, let us remember them.

IN MEMORY OF CONGREGANTS:

In memory of congregants, let us remember them.

IN MEMORY OF THE SIX MILLION:

In memory of the six million, let us remember them.

הַגֶּנֶּה אוֹלֶק.

On Yom Kippur.

Shatirah LeYom Kippur. יומרון
A Yizkor Meditation
in Memory of a Parent
Who Was Hurtful

Dear God,

You know my heart. Indeed, You know me better than I know myself, so I turn to You before I rise for Kaddish.

My emotions swirl as I say this prayer. The parent I remember was not kind to me. His/her death left me with a legacy of unhealed wounds, of anger and of dismay that a parent could hurt a child as I was hurt.

I do not want to pretend to love, or to grief that I do not feel, but I do want to do what is right as a Jew and as a child.

Help me, O God, to subdue my bitter emotions that do me no good, and to find that place in myself where happier memories may lie hidden, and where grief for all that could have been, all that should have been, may be calmed by forgiveness, or at least soothed by the passage of time.

I pray that You, who raise up slaves to freedom, will liberate me from the oppression of my hurt and anger, and that You will lead me from this desert to Your holy place.

—ROBERT SAKS

IN MEMORY OF MARTYRS:
May God remember the souls of the martyrs of our people, who gave their lives for the sanctification of God’s name. In their memory do I pledge tz’dakah. May their bravery, their dedication, and their purity be reflected in our lives. May their souls be bound up in the bond of life. May they rest in peace forever in God’s presence. Amen.

IN MEMORY OF CONGREGANTS:
May God remember the souls of our friends, members of this holy congregation, who have gone to their eternal home. May their souls be bound up in the bond of life. May these moments of meditation strengthen the ties that link us to their memory. May they rest in peace forever in God’s presence. Amen.

Exalted, compassionate God, comfort the bereaved families of this congregation. Help us to perpetuate everything that was worthy in the lives of those no longer with us, whom we remember this day. May their memory endure as a blessing. And let us say: Amen.

IN MEMORY OF THE SIX MILLION:
Exalted, compassionate God, grant perfect peace in Your sheltering presence, among the holy and the pure, whose radiance is like the heavens, to the souls of all the men, women, and children of the House of Israel who were slaughtered, strangled, and burned in the Shoah. May they rest in paradise. Master of mercy, may they find eternal shelter beneath Your sheltering wings, and may their souls be bound up in the bond of life. Adonai is their portion. May they rest in peace. And let us say: Amen.
In Memory of All the Dead:

כְּלֵלְךָ רְחִימוֹ, شׁוֹפָק בְּמַרְוֹרִים, יִכְּלֶא מְנוּחָתָם, וְנְכוֹנָה מְנוּחָתָם בְּמַעֲלוֹת קָדוֹם וְהַמְצֵא רוֹמִים, מְנוּחָה בַּעַל אָנָּא מְנוּחָתָם.

הָרַחֲמִים, לְעֵֽדֶן בְּגַן לְעוֹלָמָם, הָלוּךְ בִּצְרוֹר וּצְרוֹר לְעוֹלָמִים.

הָרַחֲמִים בְּסֵֽתֶר הַסְתִּירֵם הָרַחֲמִים, לְמַֽעַן לְלַבְשַׁם נַחֲלָתָם, וּמַזְהִירִים, שֶל־אֵֽכֶּמ. מִזְמֵרִים לְדָוִד.

לֹא רֹעִי, יְהוָה יַרְבִּיצֵֽנִי, אֲשֶׁר בְּבֵית יְנַהֲלֵֽנִי, מְנֻחוֹת מֵי עַל מַֽעַן לְלֵי־צֶֽדֶק גּבְּמַעְלִים וְלֹא צַלְמָֽוֶת בְּגֵיא אֵל, יְנַחֲמֻֽנִי. מִי מְנַחֵֽנִי וּבְטְךָ שׁצֹרְרָי, נֶֽגֶד לְפָנַי עֲרֹתָה.

בְּיָמִים לְאֹרֶו יְהוָה בְּבֵית יְנַחֲמֻֽנִי.
**My Peace**

My peace is tied by a thread to yours.

And the beloved holidays and glorious seasons of the year—with the wealth of fragrances, flowers, fruit, leaves, and winds, the fog and the rain, the sudden snow and the dew—are suspended on a thread of longing.

I and you and the Sabbath.
I and you and our lives in the last incarnation.
I and you and the lie.
And the fear.
And the breaches.
I and you and the Creator of the heavens that have no shore.
I and you and the riddle.
I and you and death.

—ZELDA
*(trans. Marcia Falk)*

**IN MEMORY OF ALL THE DEAD:**

Exalted, compassionate God, grant perfect peace in Your sheltering presence, among the holy and the pure, whose radiance is like the heavens, to the souls of all those we have recalled today. May their memory be a blessing, and may they rest in paradise. Master of mercy, may they find eternal shelter beneath Your sheltering wings, and may their souls be bound up in the bond of life. ADONAI is their portion. May they rest in peace. And let us say: *Amen.*

**PSALM 23**

*A PSALM OF DAVID.*

ADONAI is my shepherd, I shall not want.
God gives me repose in green meadows, and guides me over calm waters.

God will revive my spirit and direct me on the right path—for that is God’s way.

Though I walk in the valley of the shadow of death, I fear no harm, for You are at my side.

Your staff and Your rod comfort me.
You prepare a banquet for me in the presence of my foes:
You anoint my head with oil, my cup overflows.

Surely goodness and kindness shall be my portion all the days of my life,
And I shall dwell in the house of ADONAI in the fullness of time.

**Mizmor l’David.**

*Adonai ro-i lo ehsar.*
*Binot desheh yarbitzeini,*
*al mei m’nuhot y’nahaleini.*
*Nafshi y’shoveiv, yanheini v’maglei tzedek l’ma-an sh’mo.*
*Gam ki eileikh b’gei tzalmavet lo ira ra ki atah imadi.*
*Shiv’t’kha u-mishantekha heimah y’nahamuni.*
*Ta-arokh l’fanai shulhan neged tzor’rai,*
*dishanta va-shemen roshi, kosi r’vayah.*
*Akh tov va-hesed yird’funi kol y’mei hayai,*
*v’shavti b’veit Adonai l’orekh yamim.*
יזכור יוחם

Mourners:

יתר על ויתקח שמחה רבא,
בעלה איו בראCarl שמחה, עם רבי שמחה בתיווכו וגדなくなった
ובחייך קלפיית ישראל,
בשתי ובשמא קראב,
ואמרו אמן.

Congregation and mourners:

יהא שמחה רבא מבאר עלום ועללם עלםיא.

Mourners:

יתברך וישבחו
יתפær ויתרומם
יתבשא יתבחדור
יתעלו ייתחל
שמו רדך, שאר זה,
לכל עלום מקום בראשתא ושישררה
השתباحثו נהמתא
d'אמרי ברעלא
ואמרו אמן.

יהא שלחא רבא מן שמחא וחיים
עלון על כל-ישראל
ואמרו אמן.

عشא שלום בברומתי
והו עשה שלום
עלון על כל-ישראל
[עלון כל-ישראל Haut]
ואמרו אמן.
**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:*

*Yitgaddal v’yitkaddash sh’meih rabba, b’alma di v’ra, ki-r’uteih, v’yamlikh malkhuteih b’hayyeikhon u-v’yomeikhon u-v’hayyei d’khol beit yisra-el, ba-agala u-viz’man kariv, v’imru amen.*

*Congregation and mourners:*

*Y’hei sh’meih rabba m’varakh l’alam u-l’almei almayya.*

*Mourners:*

*Yitbarakh v’yishtabbah v’yitpa∙ar v’yitroma∙m v’yitnassei v’yit-haddar v’yit-alleh v’yit-hallal sh’meih d’kudsha, b’rikh hu, l’eilla l’eilla mi-kol birkhata v’shirata tushb’hata v’nehamata da-amiran b’alma, v’imru amen.*

*Y’hei sh’lama rabba min sh’mayya v’hayyim aleinu v’al kol yisra-el, v’imru amen.*

*Oseh shalom bi-m’romav hu ya-aseh shalom aleinu v’al kol yisra-el [v’al kol yosh’vei teiveil], v’imru amen.*
Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward, as we approach God’s presence.

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

Amidah. The Amidah, literally “the prayer said while standing,” is the moment of personal meditation. It always contains three introductory b’rakhot. The first mentions our ancestors and their relation to God; the second describes God’s continuing presence in the world; the third emphasizes God’s uniqueness and the path to God: holiness. Similarly, every Amidah ends with three b’rakhot. The first looks toward the restoration of God’s presence to Zion; the next thanks God for all the gifts we experience in life; and the final one asks for peace. On Yom Kippur, a middle blessing is added, expressing the holiness of the day. The confession, the central liturgical element of Yom Kippur, is recited at the conclusion of the Amidah.

Adonai, open my lips אדונָי 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, first of all, 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.
Rabbi Simeon taught: When you pray, don’t only follow the form. Rather, turn your prayer into a personal plea; and don’t see yourself as someone who is overwhelmed by sin.

—Mishnah Avot

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

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

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

An Alternate Rendering
Some may want to engage in silent prayer by reading through the prayers and meditations in this column through page 357. The alternate renderings are by André Ungar. Meditations on sin and forgiveness by other authors are found in the middle of the Amidah.

Help me, O God, to pray. Our ancestors worshipped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah stood in awe before You. We, too, reach for You, infinite, awe-inspiring, transcendent God, source of all being whose truth shines through our ancestors’ lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

O sovereign God who delights in life, make our lives worthy to be remembered. Out of Your love for us, O living God, Enter our names in the Ledger of Life.
A brief anonymous and ancient poem, added at each service during the High Holy Day season, stresses the theme that God treasures life.

**MIGHTY FOREVER** אַתָּה אַבְרָהָם. 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** מֵתִים מִי כָּמֽוֹךָ. 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?** פִּי כָּמֽוֹךָ אַבְרָהָם. A second *piyyut* inserted at each of the services in the High Holy Day season, emphasizing God’s kindness.

**U-V’KHEIN** וּבְכֵן. These three paragraphs, which are introduced by the same word, *v’khein* (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. Reuven Hammer, a modern commentator, remarks that the first paragraph implores God to cause the entire world to live with reverence for God. The next paragraph discusses not the universal, but the particular: the return of Israel to its land (and specifically to Jerusalem) and the kingship of David. The third paragraph describes the rejoicing that will come to the righteous “when You remove the tyranny of arrogance from the earth” and God will rule alone over the entire world from Zion and Jerusalem.
Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable?

As a tender parent, You nurture our souls that we may grow into a life of compassion.

You govern both life and death; Your presence brings our souls to blossom. We praise You, God, who wrests life from death.

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

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

† Barukh atah ADONAI, shield of Abraham.

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

† Barukh atah ADONAI, shield of Abraham and guardian of Sarah.

Second B’rakhah: God’s Saving Care
You are mighty forever, ADONAI—
You give life to the dead; great is Your saving power.

You sustain the living through love, and with great mercy give life to the dead.

You support the falling, heal the sick, loosen the chains of the bound, and keep faith with those who sleep in the dust.

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

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

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

Third B’rakhah: God’s Holiness
Holy are You and holy is Your name; holy ones praise You each day.

U-ψ’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.
Although only the last paragraph in this series contains a formal quotation from the Bible, each of these paragraphs represents prayerful reworkings of biblical expressions of hope.

For example, the phrase "recognition to those who await you" is based on Ezekiel 29:21, "and to you will I give recognition (פִּתְּחוֹן-פֶּה) among them that all may know that I am Adonai." Similarly, the Book of Job (5:16) speaks of "evil being silenced (וְעֹלָתָה קָפְצָה פִּיהָ)."

And the refrain of U-v'khein ("and so") is taken from Esther 4:16, in which Esther describes how she will unlawfully approach the king to plead for the lives of her people.

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

ADONAI TZV'VA·OT WILL BE EXALTED נִגְבַּה יהוה צְבָאוֹת. Isaiah 5:16.

U-v'khein. Both of these phrases are found in Mahzor Lev Shalem. Copyright © 2010 by the Rabbinical Assembly. This electronic version prepared for the sole use of Temple Emanu-El, Closter, NJ.
Let all creation stand in awe of You; let all humankind sense Your mystery. May all people be united in doing Your will wholeheartedly. We know that You judge those who govern, that ultimate power is Yours alone, that Your care embraces all Your creatures. Make us all people of honor. Smile on all who serve You. Give hope to those who seek You, courage to those who await the fulfillment of the messianic dream, soon in our lifetime. May the righteous witness it and be happy, may good people be filled with joy—when at last all jeering stops and evil evaporates, when the reign of violence vanishes from Earth. And You, You alone, will rule over all Your creation from Mount Zion, Your glorious dwelling place, from Jerusalem, Your holy city, as sacred Scripture proclaims: “God will reign throughout the world, your God O Zion, forever and ever. Halleluyah!” Sacred are You, and sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

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

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

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

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, for sanctity and rest, and this] Yom Kippur for pardon, forgiveness, and atonement, that all our sins be forgiven [through Your love], a sacred time, recalling the Exodus from Egypt.
Some recite this traditional version; others continue on the next page with A Prayer for Jewry in Distress.

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

The Sephardic rite continues on page 305.

Some recite this traditional version; others continue on the next page with

A Prayer for Jewry in Distress.

On Shabbat, those reciting the traditional sacrificial list add this paragraph:
Meditations on Sin and Repentance (T’shuvah)

Behold, I set before you today life and goodness, death and evil. . . . Choose life.
—DEUTERONOMY 30:15, 19

Our agony is that we are capable of acts which contradict God’s great expectations of us. Our glory is that we are capable of achieving atonement and reconciliation.
—JULES HARLOW

Each person has personal choice: if you desire to do good and be righteous, the capability is yours; and should you want to follow an evil path and be evil, that capability is also yours. That is the meaning of the verse in Genesis, “Behold the human has become like us knowing good and evil” (Genesis 3:22).
—MAIMONIDES, LAWS OF REPENTANCE

Rabbi Elazar HaKapar teaches that jealousy, preoccupation with desire, and pursuit of honor deprive a human being of this world.
—MISHNAH AVOT

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, reveal 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.

Welcome back our dispersed from among the nations, and gather those scattered to the ends of the earth. Bring us exultantly to Zion, Your city, and with everlasting joy to Jerusalem Your sanctuary, where our ancestors once offered to You their obligatory daily and holy day sacrifices, each as prescribed. The [Shabbat and] Yom Kippur sacrifices were offered there in love, as You commanded, as it is written in Your Torah by Moses, Your servant, by Your instruction:

The Sephardic rite continues on page 305.

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

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a grain offering, and with the proper libation. A burnt offering for every Shabbat, in addition to the regular burnt offering and its libation. Numbers 28:9–10

On the tenth day of the seventh month, you shall observe a sacred occasion: when you shall practice self-denial; you shall not work at your occupations. You shall prepare a burnt offering as a pleasing odor to ADONAI: one bull of the herd, one ram, seven yearling lambs, without blemish. Numbers 29:7–8

As ordained, they shall be accompanied by grain offerings and by libations: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for each lamb, wine for its libation, two goats for expiation, and the two daily offerings as is their custom.
תפילת העמידה בלחש

מוסף ליום כיפור

יְהִי רָצוֹן.

From Siddur Va’ani Tefilati, the prayerbook of the Masorti (Conservative) movement in Israel. This acknowledges the Jewish people’s having returned to the Land of Israel. (The more traditional wording speaks of the exile, our inability to perform the Temple sacrifices, and the hope of return.)

משבêt חוה ב(Canvas) חפירות חוה.

Those who recited the traditional sacrificial list now continue on the next page.
The pathology of the self will not be understood unless the power that evokes being human, the ultimate evocation of the self, is properly understood. Boredom... is a sickness of the self-consciousness, the result of one's inability to sense that vital evocation. Despair is due not to failures but to the inability to hear deeply and personally the challenge that confronts us.... The self is inescapably beset by the questions: What shall I do with my existence, with my being here and now? What does it mean to be alive? What does being alive imply for my will and intelligence?... The sense of requiredness is not an afterthought; it is given with being human.... What is involved in authentic living is not only an intuition of meaning but a sensitivity to demand.

—ABRAHAM JOSHUA HESCHEL

“...The sacrifices of God are a broken spirit; a contrite and broken heart” (Psalm 51:19). Rabbi Abba bar Judan said: What God regards as unfit for sacrifice in an animal, God holds as fit in a human being. An animal that is blind or broken or maimed is unfit for sacrifice (Leviticus 22:22), but a human being who has a broken and contrite heart is a fit offering to God.

—MIDRASH PESIKTA OF RAV KAHANA

Rabbi Judah the Patriarch, citing Rabbi Judah the son of Rabbi Simon, said: Ordinarily, if a person shot an arrow, how far will it go? Over as much ground as an acre or two. But the power of repentance is so great that it shoots straight up to heaven. Rabbi Yose taught: God says, “Open to Me” (Song of Songs 5:2), meaning: Make for Me an opening in you, an opening as narrow as the eye of a needle, and I shall make the opening so wide that camps full of soldiers and siege-engines could enter it.

—MIDRASH PESIKTA OF RAV KAHANA

A PRAYER FOR JEWRY IN DISTRESS

Our God and God of our ancestors, show compassion to our brothers and sisters of the House of Israel, who suffer persecution; deliver them from darkness to light. Accept with compassion the prayers of Your people Israel who cry out to You on [this Shabbat and] this Day of Atonement, wherever they dwell.

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

May it be Your will, ADONAI our God and God of our ancestors, that the Holy Temple be rebuilt speedily in our time, as You promised, in the words of Your prophet Isaiah: “And it shall come to pass, in the end of days, that the House of ADONAI will be firmly established at the top of the mountain, raised high above all other hills. All peoples shall flow toward it, and nations shall say, ‘Let us go up to the mountain of ADONAI to the house of the God of Jacob, and we shall learn from God’s ways and walk in God’s paths.’ For instruction shall go forth from Zion and the word of ADONAI from Jerusalem. God will provide proper judgment among nations and admonish many peoples. They shall beat their swords into plowshares, and spears into pruning hooks. Nation shall not take up sword against nation, neither shall they learn war anymore.”
I, surely I

Ani anochi.

Isaiah 43:25.

I SWEEP ASIDE YOUR SINS

Machneyeh kevayachol. Isaiah 44:22.

FOR ON THIS DAY

Kiryatov kol haTzom. Leviticus 16:30.

YOU FORGIVE

Ani shlech.

The grammatical forms סלך (solhan) and מחקל (moholan) indicate an essential personal quality. Similarly, לומד (lomed) means "study," but when one becomes a scholar, one is called a למデン (lamdan). The use of this form reflects the poet’s belief that God’s forgiving nature is, in fact, God’s essence.
An Alternate Rendering

O our God, our ancestors’ God, consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess [Your holy Shabbat and] this Day of Atonement with love and eagerness. We praise You, O God, whose [Shabbat,] people Israel and whose Day of Atonement are sacred.

ON SHABBAT, WE RECITE THIS PARAGRAPH:

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

On all days:

Our God and God of our ancestors, forgive our sins on [this Shabbat and] this Yom Kippur. Blot out and disregard them, as the prophet Isaiah says in Your name: “I, surely I, am the One who wipes away sin, for this is My nature; I will not recall your errors,” and the prophet adds: “I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you.” And in Your Torah it is written: “For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure.”

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 faithfully, for You forgive the people Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives. Barukh atah ADONAI, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Atonement holy.
Restore worship to your sanctuary. 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.

The reference to the “fiery offerings,” originally referring specifically to the sacrifices that took place in the Temple, was understood by many Hasidic commentators as referring to the intensity of religious fervor in true prayer.

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

For all these. In the language of the Bible and the prayerbook, “God’s name is exalted” when we acknowledge God, recognize God’s goodness in creation, and act to enable God’s justice and compassion to be visible in the world.
Alternate Rendering of the Final B’rakhah of the Amidah

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors’ worship.

Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors’ God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love.

Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness.

May a life of goodness await all of us, children of Your covenant.

To pray to You is joy.

Fifth B’rakhah: The Restoration of Zion

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

Let our eyes behold Your merciful return to Zion.

Barukh atah ADONAI, who restores Your Divine Presence to Zion.

Sixth B’rakhah: Gratitude for Life and Its Blessings

We thank You,

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

From one generation to the next we thank You and sing Your praises—

for our lives that are in Your hands,
for our souls that are under Your care,
for Your miracles that accompany us each day,
and for Your wonders and Your gifts that are with us each moment—
evening, morning, and noon.

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

We have always placed our hope in You.

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

(continued)
Inscribe וּכְתוֹב. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.

Grant Peace שִׂים שָׁלוֹם. In the words of the Midrash, "Great is peace, for all prayers conclude with peace" (Sifre, Numbers 42).

In the Book of Life בְּסֵֽפֶר חַיִּים. The last of the four special insertions in the Amidah added for the Ten Days of Repentance expands the plea for life to include peace and prosperity.

Inscribed וּכְתוֹב.}

格外 הָאֵל בֶּאֱמֶת, מְךָ שׁ אֶת־וֹיַלְלוּ לֶֽה, סּ יוֹדֽוּךָ יִם הַחַ וְכֹל סֶֽלָה. וְעֶזְרָתֵֽנוּ וּעָתֵֽנוּ שׁי לְהוֹדוֹת. נָאֶה וּלְךָ מְךָ שׁ וֹב טּ הַ יְיָהוָה, הָה תּ אַ בָּרוּ וְרַחֲמִים וָחֶֽסֶד חֵן וּבְרָכָה טוֹבָה בָּעָוָלָם שׁ שִׂים אֶחָד כּ עַ נּוּ לֻ כּ אָבִֽינוּ, בָּרְכֵֽנוּ כּ וְעַל עָלֵֽינוּ וֹרַת תּ הֵֽינוּ, אֱיֹהוָה נָאֶה וּלְךָ מְךָ שׁ וֹב טּ הַ יְיָהוָה, לּ תּ נָתַֽנֶּיךָ פּ בְּאוֹרָהֶֽיךָ, פּ בְּאוֹרָהֶֽיךָ פּ בְּרָכָה וּצְדָקָה חֶֽסֶד, וְאַהֲבַת יָם יִשְׂרָאֵל, בְּכׇל־עֵת יִשְׂרָאֵל, בְּכָרְךָ מּ אֶת־עַ לְבָרֵ בְּעֵינֶֽיךָ וְטוֹבָהָֽוֹלֶם. שֵׂה הַעוֹשֵׂה יְיָהוָה, הָה תּ אַ בָּרוּ וֹדֵי, וֹתֵֽינוּ מּ וְאִ אֲבוֹתֵֽינוּ הֵי וֵא הֵֽינוּ אֱיֹהוָה לְפָנֶֽיךָ לֵויָר מִ הֵֽינוּ לְפָנֶֽיךָּ לְחָטָֽאנוּ, וְאֲנַֽחְנוּ אֲבָל אֲנַֽחְנוּ אֱיֹהוָה לְפָנֶֽיךָ לוֹמַר חָטָֽאנוּ. וֹתֵֽינוּ מּ וְאִ אֲבוֹתֵֽינוּ הֵי וֵא הֵֽינוּ אֱיֹהוָה לְפָנֶֽיךָ לֵויָר מִ הֵֽינוּ לְחָטָֽאנוּ. וֹתֵֽינוּ מּ וְאִ אֲבוֹתֵֽינוּ הֵי וֵא הֵֽינוּ אֱיֹהוָה לְפָנֶֽיךָ לֵויָר מִ הֵֽינוּ לְחָטָֽאנוּ. וֹתֵֽינוּ מּ וְאִ אֲבוֹתֵֽינוּ הֵי וֵא הֵֽינוּ אֱיֹהוָה לְפָנֶֽיךָ לֵויָר מִ הֵֽינוּ לְחָטָֽאנוּ. וֹתֵֽינוּ מּ וְאִ אֲבוֹתֵֽינוּ הֵי וֵא הֵֽינוּ אֱיֹהוָה לְפָנֶֽיךָ לֵויָר מִ הֵֽינוּ לְחָטָֽאנוּ. וֹתֵֽינוּ מּ וְאִ אֲבוֹתֵֽינוּ הֵי וֵא הֵֽינוּ אֱיֹהוָה לְפָנֶֽיךָ Lmahzor Lev Shalem. Copyright © 2010 by the Rabbinical Assembly. This electronic version prepared for the sole use of Temple Emanu-El, Closter, NJ.
O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons.

May we, and all Your people, the House of Israel, be deserving of a year of life, blessing, peace, and an honorable livelihood.

We praise You, God whose blessing is peace.

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

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

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

Seventh B’rakhah: Prayer for Peace

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

May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

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

Barukh atah ADONAI, who brings peace.

VIDDUI — PRAYERS OF CONFESSION

Because confession is an essential aspect of Yom Kippur, we add this liturgical confession each time that we recite the Amidah.

INTRODUCTION TO THE CONFESSION

Our God and God of our ancestors, hear our prayer; do not ignore our plea.

Our God and God of our ancestors, we are neither so insolent nor so obstinate as to claim in Your presence that we are righteous, without sin; for we, like our ancestors who came before us, have sinned.
Customarily, we each strike our heart as we recite every phrase of this confession.

עֲלֵי חֲטָאֵנוּ שִׁתְּשַׁעְתָּנוּ לַפְּנֵיכֶנָּנוּ לַפְּנֵי בְּרָצוֹנָנוּ, וּבְרָצוֹן.

פִּי דֹֽרְנוּ, וַעֲרָיוֹת בָּמְנוּ, חָטָאנוּ שָׁפָתָיָם.

 שָׁפָתָיָם שָׁפָתָיָם שָׁפָתָיָם, שְׂפָתָיָם שְׂפָתָיָם.

אֲפֶלָה כָּל-הַגָּנסִיָּה, אֲפֶלָה כָּל-הַגָּנסִיָּה, אֲפֶלָה כָּל-הַגָּנסִיָּה.

אֲפֶלָה כָּל-הַגָּנסִיָּה שְׁלָחֵנוּ אַל-עֲנוֹתֵנוּ.

שְׁלָחֵנוּ אַל-עֲנוֹתֵנוּ, שְׁלָחֵנוּ אַל-עֲנוֹתֵנוּ.

וְהָבוֹחֵן כּוּבֶּן, בָּלֵב הַנִּסְיָה, בָּלֵב הַנִּסְיָה, בָּלֵב הַנִּסְיָה.

וְהָבָא כּוּבֶּן, בָּלֵב הַנִּסְיָה, בָּלֵב הַנִּסְיָה, בָּלֵב הַנִּסְיָה.

וְהָבָא כּוּבֶּן, בָּלֵב הַנִּסְיָה, בָּלֵב הַנִּסְיָה, בָּלֵב הַנִּסְיָה.

וְהָבָא כּוּבֶּן, בָּלֵב הַנִּסְיָה, בָּלֵב הַנִּסְיָה, בָּלֵב הַנִּסְיָה.
The Shorter Confession—Ashamnu

Customarily, we each strike our heart as we recite every phrase of this confession.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong.

What can we say before You, You who live in the transcendent? And what can we tell about ourselves to You who dwell on high? You surely know both the secret and the revealed.

You know the mysteries of the universe, the deepest secrets of everyone alive. You probe our innermost depths, You examine our thoughts and feelings. Nothing escapes You, nothing is secret from You.

Therefore, may it be Your will, our God and God of our ancestors, to forgive us for all our sins, to pardon us for all our iniquities, to grant us atonement for all our transgressions.

The Longer Confession—Al Het

Customarily, we each strike our heart as we recite the words, “We have sinned.”

We have sinned against You unwillingly and willingly, and we have sinned against You through hardening our hearts.

We have sinned against You thoughtlessly, and we have sinned against You in idle chatter.

We have sinned against You through sexual immorality, and we have sinned against You openly and in private.
על חטא שחתמנו לפניך בעברומה, 
עָלַֽה חַטָֽאנוּ שֵחֲטַנָּנוּ לְפַנֵּיכָה בּדַבָּר פָּה.
עָלַֽה חַטָֽאנוּ שֵחֲטַנָּנוּ לְפַנֵּיכָה בְהוָנָאָת רַע.
עָלַֽה חַטָֽאנוּ שֵחֲטַנָּנוּ לְפַנֵּיכָה בְהָרוּחַ הָלָב.
עָלַֽה חַטָֽאנוּ שֵחֲטַנָּנוּ לְפַנֵּיכָה בָעֲדַיְתֵנוּ.
עָלַֽה חַטָֽאנוּ שֵחֲטַנָּנוּ לְפַנֵּיכָה בְוִדֹּי פָה.
עָלַֽה חַטָֽאנוּ שֵחֲטַנָּנוּ לְפַנֵּיכָה בְולָלוֹחַ הָוִיר וּמַוְיָרִים.
עָלַֽה חַטָֽאנוּ שֵחֲטַנָּנוּ לְפַנֵּיכָה בְדְוִרוֹחַ בָכְשָנָה.
עָלַֽה חַטָֽאנוּ שֵחֲטַנָּנוּ לְפַנֵּיכָה בְחֶקֶק יִד.
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עָלַֽה חַטָֽאנוּ שֵחֲטַנָּנוּ לְפַנֵּיכָה בְשֵׁמֶא שֵׁפֵטִים.
עָלַֽה חַטָֽאנוּ שֵחֲטַנָּנוּ לְפַנֵּיכָה בְשֶׁפֶשֶׁר חָפָה.
עָלַֽה חַטָֽאנוּ שֵחֲטַנָּנוּ לְפַנֵּיכָה בְּיַצֵּר הָרָע.
עָלַֽה חַטָֽאנוּ שֵחֲטַנָּנוּ לְפַנֵּיכָה בוֹלֲדוֹי בְּׁלָא יְדֻעֲתֶם.
עָלַֽה כָּלָּמָּל אֹלֹהָת סְלִיחוֹת, בֵּלָה לְגָנִי, מַחַל לְגָנִי, אוֹרֵלָנוּ.
עָלַֽה חַטָֽאנוּ שֵחֲטַנָּנוּ לְפַנֵּיכָה בָכַהַשׁ בַכְּכוֹבּ.
עָלַֽה חַטָֽאנוּ שֵחֲטַנָּנוּ לְפַנֵּיכָה בָפַח שַׁחָד.
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עָלַֽה חַטָֽאנוּ שֵחֲטַנָּנוּ לְפַנֵּיכָה בְּנֵטִית גּוֹרִי.
עָלַֽה חַטָֽאנוּ שֵחֲטַנָּנוּ לְפַנֵּיכָה בְּשֵׁיתֵי שֶׁפָּהָתָנוּ.
עָלַֽה חַטָֽאנוּ שֵחֲטַנָּנוּ לְפַנֵּיכָה בְּשֵׁכֶור עַיְוִי.
We have sinned against You knowingly and deceitfully,
   and we have sinned against You by the way we talk.
We have sinned against You by defrauding others,
   and we have sinned against You in our innermost thoughts.
We have sinned against You through forbidden trysts,
   and we have sinned against You through empty confession.
We have sinned against You by scorning parents and teachers,
   and we have sinned against You purposely and by mistake.
We have sinned against You by resorting to violence,
   and we have sinned against You by public desecration of Your name.
We have sinned against You through foul speech,
   and we have sinned against You through foolish talk.
We have sinned against You through pursuing the impulse to evil,
   and we have sinned against You wittingly and unwittingly.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

We have sinned against You through denial and deceit,
   and we have sinned against You by taking bribes.
We have sinned against You by clever cynicism,
   and we have sinned against You by speaking ill of others.
We have sinned against You by the way we do business,
   and we have sinned against You in our eating and drinking.
We have sinned against You by greed and oppressive interest,
   and we have sinned against You through arrogance.
We have sinned against You in everyday conversation,
   and we have sinned against You through conspiratorial glances.
על התי שחתא לנו לפלניק עיניים רמות.
ועל התי שחתא לנו לפלניק מבוזת מצה.
על כלם, זלזה סליחה, סלח לן, מחה לן, כפר-לן.

על התי שחתא לנו לפלניק בפריה על,
ועל התי שחתא לנו לפלניק בפלילוה.
ועל התי שחתא לנו לפלניק בצידת רג.
ועל התי שחתא לנו לפלניק בצידה עיני.
ועל התי שחתא לנו לפלניק בפלקתה ראה.
ועל התי שחתא לנו לפלניק בקשתה עしな.
ועל התי שחתא לנו לפלניק בריצת רלמי תלר.
ועל התי שחתא לנו לפלניק ברכילה.
ועל התי שחתא לנו לפלניק בשובעת שוא.
ועל התי שחתא לנו לפלניק בשנותה חぬ.
ועל התי שחתא לנו לפלניק בתשומתיה.
ועל התי שחתא לנו לפלניק בתמחוה לכב.

על מנתחה עשת על מנתחה לא תנקשה,-bin שיש בה.
קומ עשת, בריך שיאני בך קומ עשת, אני-הצפה לו
妗חרשאני בגליים לון. א-leagueペンים לון כבר אמונוה
לפלניק, והודהני לך עליהום; אני-שאני בגליים לון.
לפלניק, זגליים וזרעיים, כדבר שאמני: הנחתה
ליהוה אלהינו, ונהגלו لنا גליים זה עלום, להשתת
אתי-כל earthquי התורה מחאת.
We have sinned against You through condescension,
    and we have sinned against You through stubbornness.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

We have sinned against You by throwing off all restraint,
    and we have sinned against You by rashly judging others.
We have sinned against You by plotting against others,
    and we have sinned against You through selfishness.
We have sinned against You through superficiality,
    and we have sinned against You through stubbornness.
We have sinned against You by rushing to do evil,
    and we have sinned against You through gossip.
We have sinned against You through empty promises,
    and we have sinned against You through baseless hatred.
We have sinned against You by betraying trust,
    and we have sinned against You by succumbing to confusion.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

And forgive us the breach of all commandments and prohibitions,
whether involving deeds or not, whether known to us or not. The
sins known to us we have acknowledged, and those unknown to us
are surely known to You, as the Torah states: “Secret matters are the
care of ADONAI our God; but in matters that are revealed, it is
for us and our children to apply all teachings of the Torah till the
end of time.”
The Talmud says that every Amidah must be accompanied by a personal prayer. Note the use of the first person singular (“I”), while all other prayers, including the confessions, are in the first person plural (“we”). These prayers, the first attributed to Raba and the second to Mar son of Ravina, are quoted in the Talmud, and were so admired that they entered the formal liturgy (Babylonian Talmud, Berakhot 17a).

"MAY THE WORDS My God, the Talmud says..."
**Personal Prayers Concluding the Amidah**

My God, before I was created I was entirely lacking in substance; and now that I have been created, it is as if I never was. Dust and ashes am I in life, all the more so in death. I stand before You as a vessel full of embarrassment and shame. May it be Your will, ADONAI my God and God of my ancestors, that I sin no more, and that in Your great mercy You erase the sins I have sinned before You, but not through great pain and suffering.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer. May the One who brings peace to the universe bring peace to us and to all the people Israel [and to all who dwell on earth]. Amen.
In this unusually quiet and serene setting, the prayer leader, a person who is especially weighty, may recite the prayers of these days, occurring as they do only once a year, more liberally, more loudly, and more slowly. This unusual Hebrew phrase is defined in the Talmud by Abbaye (late 3rd century, Babylonia) as one about the person leading the prayerbook, leading the congregation in prayer on a fast day ought to be someone who 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’shyot—the particular r’shut printed here was one most often recited in Eastern Europe. It was composed in the 16th century and its author is unknown. Originally the prayer was recited silently by the leader; and even today, when it has become a public statement in musical form, some portion of it is recited meditatively and quietly.

**One Worthy of This Task**

An early citation in the Talmud declares that the person leading the congregation in prayer on a fast 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**

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).

**Love Integrity and Peace**

The prophet Zechariah (8:19) promises that if “you love integrity and peace,” then fast days will be turned to days of joy.
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.
AS I PROCLAIM God's name Adonai, you should respond by acknowledging God as well.

ADONAI, OPEN MY LIPS Psalm 116:17. 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 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. 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.

INSPIRED BY THE INSIGHT. These lines serve to introduce piyutim, 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 piyutim 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 piyutim are faithful to tradition, in that they are saturated with biblical and midrashic quotations.

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

We create community through a sense of common ancestry. A convert to Judaism is traditionally called the child of Abraham and Sarah—all of us who call ourselves Jews take on a common past. In affirming that past, we are asked to take on the mythic qualities of the lives of these ancestors: to journey in the life of faith, to experience our lives as a calling, to engage in the struggle for justice and compassion in the world about us. Abraham and Sarah were promised that their children would not be lonely practitioners of faith but would find a community of people who acknowledged this heritage, and we, in joining in a moment of common prayer, in reciting their names, and in acknowledging them, begin to fulfill that promise.

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.

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 Merciful Sovereign, who forgives and pardons sin.

The ark is closed.

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

Zokhreinu l’hayyim, melekh hafeitz ba-hayyim, v’khotveinu b’seifer ha-hayyim, l’ma-anakha Elohim hayyim.
Mighty forever. 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. 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. 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.
To Imitate God
Judaism is often depicted as believing in a stern and angry God of judgment. In fact, rabbinic Judaism portrays God as loving and caring, a deity whose essence is ethical concern. The liturgy of the Amidah quotes the psalmist in describing God as protecting the weakest members of society; even the dead remain present for God. Abraham Joshua Heschel pointed out that prophetic depictions of God’s anger are expressions of God’s sympathy for the oppressed and represents a negative judgment on those who would be part of a society that did not provide adequate care for the least powerful, its weakest members. For the ancient rabbis and for modern Jewish thinkers, to imitate God and to do God’s will is to live a life marked by compassion.

Compassion
Abba Saul said: I can be like God: Just as God is merciful and compassionate, I too can act mercifully and compassionately.

—MEKHILTA OF RABBI ISHMAEL

Second B’rakhah: God’s Saving Care
You are mighty forever, ADONAI—
You give life to the dead;
great is Your saving power.
You sustain the living through love,
and with great mercy give life to the dead.
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?—
Sovereign, who brings death and life,
and causes salvation to flourish.

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

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?
Mi kamokha av ha-rahamim, zokheir y’izurav l’hayyim b’rahamim.

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

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.
The ark is opened.

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 בבראש השנה יכתבוןaniel. This image of God writing each person's fate in a book appears already in the Jerusalem Talmud (Rosh Hashanah 13).
Most of us prefer to deny the unruliness of our fragility. But the facts on this list in Unetanah Tokef are inescapable: some will get sick; some will be born; there will be deaths by hunger and in wars. The liturgy begs us to pay attention to these plain facts. And we all know that if we haven’t yet suffered an unbearable loss, one year, such a grief will permanently scar our hearts, or we will suffer yet another death that we cannot bear. We hope that we will live to see another year, but we know that without a doubt, certainly, definitely, and absolutely, a year will surely come that will break the pattern. That destiny is mysterious in its details, but death is our destiny, the fate of every person we know and love. Everyone dies, somehow and some time.

We are not praying to be spared an ending in death. We are not even asking that death be postponed. Rather, after reminding ourselves relentlessly of the many ways that life might end, we tell ourselves that the way to cope with ultimate vulnerability is through t’shuvah, t’fillah, and tz’dakah. Our goal is not security, but a life of meaning that recognizes our vulnerability but rises beyond it.

—Leonard Gordon

**Third Br’akhah: God’s Holiness**

May our sanctification ascend to You, for You are our God, a forgiving sovereign.

**U-NETANEH TOKEF—THE SACRED POWER OF THE DAY**

The ark is opened.

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

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

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

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

_B’rosh ha-shanah yikkateivun, u-v’yom tzom kippur yeihateimun._

How many will pass on, and how many will be born; who will live and who will die; who will live a long life and who will come to an untimely end; who will perish by fire and who by water; who by sword and 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.
The ark is closed and we remain standing.

The ark is closed and we remain standing. From the root שבע (show), this noun can mean “repentance” or “turning.” It involves self-critique and a resolve to act more in accord with one’s principles.

T’fillah. From the root פלי (palal) and often translated as “prayer,” this noun also implies self-judgment. Moments of (t’fillah can bring insight and affirm primary religious commitments.

Tz’dakah. From the root צדק (tzadak), this word derives from the word for “righteousness” or “justice.” It refers to all acts treating others with care and respect. In that sense, our gifts to the needy fulfill a divine obligation.

TRANSFORM THE HARSHNESS OF OUR DESTINY. We do not know how our regret may influence what God writes in the Books of Life and Death. Yet we can transform our experience—however harsh—through how we see ourselves and deal with others—that is, through t’shuvah, t’fillah, and tz’dakah.

SCRIPTURE COMPARES. What follows is a poetic cascade of imagery drawn from the Bible. Its staccato formulation underscores the brevity and fragility of life. The images are drawn from Jeremiah 18 (a broken shard), Isaiah 40:7 (withering grass, a shriveled flower), Psalm 144:4 (a passing shadow), Job 7:9 (a fading cloud), Isaiah 40:7 (a fleeting breeze), Isaiah 5:24 (scattered dust), and Job 20:8 (a vanishing dream).

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

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

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

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

Each person’s origin is dust, and each person will return to the earth having spent life seeking sustenance. Scripture compares human beings to a broken shard, withering grass, a shriveled flower, a passing shadow, a fading cloud, a fleeting breeze, scattered dust, a vanishing dream. And You—You are the Sovereign, living God, ever-present. V’atah hu melekh El h’ai v’kayyam.

Your years never end, Your time has no measure, the extent of Your glory can never be imagined, for there is no understanding of the mystery of Your nature. Your name befits You, as You befit Your name, and You have linked our name with Yours.

The ark is closed and we remain standing.

Act kindly for the sake of Your name, and sanctify Your name with those who hallow Your name. Do so for the honor of Your revered and holy name.
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’mah 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 ומְקוֹם. 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 יַשְׁמִיעֵֽנוּ. 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 שניית. 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.
Where Is the Dwelling of God?

“Where is the dwelling of God?”

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

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

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

—A Hasidic Tale

The Kedushah

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

Those who dwell on earth now add this 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’mah: “Hear, O Israel, ADONAI is our God, ADONAI alone.”

Sh’ma yisra·el, Adonai eloheinu, Adonai eh . ad.

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·eiu b’rahamav sheinit l’einei kol hai, lihyot lakhem leilohim.

“I, ADONAI, am your God.”

Ani Adonai eloheikhem.
We are seated.

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

THE INNOCENT ONE. The word can also mean “simple” or “whole.” The Bible describes Jacob as “innocent” (tam), as opposed to his brother, Esau, the hunter. The prayer is an appeal for mercy on the basis of the merits of the three patriarchs.

THE ONE WHO RECITES OUR SIN. Rather than a fallen angel who opposes God’s will, both biblical and rabbinic tradition depict Satan as a prosecuting angel who argues against the human cause.

YOU RECITE. With God as the lawyer for the defense, the cause of the people Israel will surely be vindicated.
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.

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.

REMEMBER US FOR GOOD: THREE PIYYUTIM
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.”

Lord, remember, for our sake, the love of Abraham of old. May the binding of his son satisfy any guilt we may have incurred, and may the merit of the innocent one serve to vindicate us this day, for this day is holy to our Master.

As there is none fit to plead our case against the one who recites our sin, You recite for Jacob arguments of justice and law. Vindicate our cause, Sovereign Judge.
ON SHABBAT, WE RECITE THIS PARAGRAPH:

This electronic version prepared for the sole use of Temple Emanu-El, Closter, NJ.

The ark is opened and we rise.

The ark is closed.

Congregation recites:

Reader responds:

IT IS FOR US: Aleinu is one of the best-known and oft-repeated prayers. Its central theme is a proclamation of God's sovereignty. It was originally written for the Rosh Hashanah service, where it introduces the Kingship (Malkhuyot) section of the Musaf service. When the prayer forms part of the daily and weekly liturgy, one bows formally from the waist down, but on the High Holy Days we ritually reenact Temple worship—the only time of year we do so—and many prostrate themselves on the floor of the synagogue in an act of humility and in full acknowledgment of God's sovereignty.

The portion of the school of Eilleh Ezk'rah (the Day of Atonement) and the High Priest on the Avodah section of the Musaf Amidah: the Avodah (the service of the High Priest on the Day of Atonement) and the Eilleh Ezk'rah (the recounting of Jewish suffering). This piyyut was written in the first millennium and appears not only in the Ashkenazic tradition but in the Sephardic tradition as well, where it precedes the Amidah.
Aleinu

For the Rabbis who wrote the Aleinu prayer, God’s sovereignty was contrasted with the rule of Rome, which they identified with the biblical Esau. Jacob/Israel is to seek God’s sovereignty in this world; Rome/Esau seeks its own glory, wars against other peoples to subjugate them, revels in material existence, lives off the work of slave labor, allows many to die of poverty and starvation, and promotes entertaining circuses composed of gladiator fights in which humans are condemned to death. The Rabbis, picturing redemption, remark that the messianic age can be recognized when an end is brought to the rule of wickedness.

—SOLOMON SCHECHTER

ON SHABBAT, WE RECITE THIS PARAGRAPH:

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

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

The ark is opened and we rise.

Introduction to the Special Sections of Musaf

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.

Congregation recites:

Our God and God of our ancestors, be with the messengers of Your people Israel as they stand praying for the ability to plead before You, on our behalf. Teach them what to say, inspire them in their speech, respond to their requests, instruct them how to properly glorify You. May they walk in the light of Your presence, and bend their knees to You. May Your people be blessed through the words of their mouths, and may all find blessing through the blessings of Your mouth.

Reader responds:

I pray to You, God, that I may come into Your presence. Grant me proper speech, for I would sing of Your strength amidst the congregation of Your people and utter praises describing Your deeds. A person may have the best of intentions, but it is God who grants the ability of expression. ADONAI, open my lips that my mouth may declare Your glory. And may the words of my mouth and the thoughts in my heart be acceptable to You, ADONAI, my stronghold and my redeemer.
The sprinkling of the blood. Blood was seen as the source of life in the ancient world. It is hard to penetrate the meanings of the biblical rituals connected with sacrifice, but perhaps the sprinkling of blood on the cover of the ark was meant to recall that it is God who grants life.

We repeat each number (ahat . . .) following the reader’s count:

Once, once and once, once and once, once and once, once and once, once and once, once and one.

The sprinkling of the blood. Blood was seen as the source of life in the ancient world. It is hard to penetrate the meanings of the biblical rituals connected with sacrifice, but perhaps the sprinkling of blood on the cover of the ark was meant to recall that it is God who grants life.

Once, once and once, once and once, once and once, once and one.

Each time, the High Priest would sprinkle one drop of blood on the top of the curtain and then an increasing number on the bottom.
And thus he would say:

**ADONAI, I have committed iniquity, I have transgressed, I have sinned against You, *I and my household and the descendants of Aaron, Your consecrated people*. I beseech You, **ADONAI**, by Your holy name: forgive the iniquities and the transgressions and the sins that I have committed against You, I and my household, and the descendants of Aaron, Your consecrated people, as is written in the Torah of Your servant Moses: “On this day atonement shall be made for you, to cleanse you of all Your sins before **ADONAI**…”

When the priests and all the people standing in the Temple Court would hear the glorious and awe-inspiring name explicitly enunciated, in holiness and purity, by the lips of the High Priest, they would bow and kneel and fall prostrate to the ground, saying, “Praised is the name of the One whose glorious sovereignty will be forever and ever.”

*Barukh shem k’vod malkhuto l’olam va-ed.*

The High Priest would intentionally prolong the utterance of the name while the people recited their praise, whereupon he would complete the verse, saying: “. . . you shall be cleansed.”

And You, out of Your goodness, aroused Your love and forgave the tribe who serve You.

**THE SPRINKLING OF THE BLOOD**

He then took a sharp knife, ritually slaughtered the sacrifice, receiving the blood in its bowl which he handed to his assistant . . . The sound of his footsteps was heard from between the curtains as he placed the incense within, allowing the smoke to rise, and then he exited. He took the swirled blood from his young assistant, returned to the hall, and stood between the two curtain rods; dipping in his finger, he sprinkled the designated number of times, upward one and downward seven.

*We repeat each number (Ahat . . .) following the reader’s count:*

And thus would he count: one, one and one, one and two, one and three, one and four, one and five, one and six, one and seven.

*Ahat, ahat v’ahat, ahat u-sh’tayim, ahat v’shalosh,*

*ahat v’arba, ahat v’hameish, ahat va-sheish, ahat v’sheva.*

He quickly returned, placed the bowl on its pedestal, and slaughtered the goat. He offered it up and received its blood in a holy vessel; he then walked back again and stood in the presence of the Ark, and sprinkled the blood as before.

And thus would he count: one, one and one, one and two, one and three, one and four, one and five, one and six, one and seven.

*Ahat, ahat v’ahat, ahat u-sh’tayim, ahat v’shalosh,*

*ahat v’arba, ahat v’hameish, ahat va-sheish, ahat v’sheva.*
The ark is opened. After the leader recites each verse, we repeat it.

The first sentence in this set of verses is a quotation from the concluding prayer of personal petition in the daily Amidah. It is typical of Jewish liturgy that before or after the main body of requests, there is a generalized plea that God hear our prayer. Sh’mah Koleinu (“Hear our voice”) is a supplication that seeks to penetrate the silence surrounding us, to evoke a response from God, and to draw God into our prayer. “Hear our voice” may be among the most poignant words spoken in prayer.

The verses quoted here are Lamentations 5:21; Psalms 51:13; 71:9; 38:22. A millennium ago, the mahzor’s editors adapted the biblical text by changing singular wording to plural.

DO NOT ABANDON US אַל־תַּעַזְבֵֽנוּ.

Psalm 38:22. These sentences are recited quietly so as not to assert aloud that God might abandon us. The verses that follow represent personal pleas that God might heed our prayer: Psalms 86:17, 5:2, 19:15, 38:16.

MY SIN אֵלֶֽיךָ. Though this entire prayer speaks in the plural, the verse from Psalm 25:11 is in the singular, as if to say that we each must eventually confront our own sinfulness. Some editions of the mahzor change even this verse to the plural.
CULMINATION OF S’LIHOT: HEAR OUR VOICE

The ark is opened. After the leader recites each verse, we repeat it.

Hear our voice, ADONAI our God, be kind, and have compassion for us. Willingly and lovingly accept our prayer.

Turn us toward You, ADONAI, and we will return to You;
Make our days seem fresh, as they once were.

Do not cast us away from You;
Take not Your holy presence from us.

Do not cast us away as we grow old;
Do not desert us as our energy wanes.

Sh’mah koleinu, Adonai elohenu, hus v’raheim aleinu, v’kabbeil b’rahamim u-v’ratzon et t’fillateinu.
Hashiveinu Adonai eilekha v’nashuvah haddeish yameinu k’kedem.
Al tashlikheinu mi-l’fanekha, v’ru-ah kodsh’kha al tikkah mimmenu.
Al tashlikheinu l’eit ziknah, ki-kh’lot koheinu al ta-azveinu.

Said quietly:

Do not abandon us, ADONAI our God, do not distance Yourself from us.

Give us a signal of hope, so that our enemies will understand and hesitate, knowing that You have been our help and comfort. Hear our words, ADONAI, and consider our innermost thoughts. May the words of our mouths and the meditations of our hearts be acceptable to You, ADONAI, our rock and redeemer. It is for You we wait; surely You will respond, ADONAI our God.

The ark is closed.

Our God and God of our ancestors, do not abandon us, do not forsake us, do not shame us, do not annul Your covenant with us. Draw us close to Your Torah, teach us Your mitzvot, show us Your ways. Open our hearts to revere Your name, circumcise our hearts to love You; then, we will turn to You, faithfully, with a perfect heart. And as befits Your own great name, pardon and forgive our sins, as the psalmist wrote: “For the sake of Your own name, forgive my sin, though it be great.”

V’salah’ta la-avoni ki rav hu.
WE ARE YOUR PEOPLE
כָּל כָּנַן עָקֹל An early medieval poem, which expands on the verse from Song of Songs: “I am for my beloved and my beloved is mine” (2:16).
It completes the S’lihot/Forgiveness section and forms the transition to the confession. Here we end in joyous song, then move to a meditative melody, as we begin the Viddui/Confession. In this poem we emphasize our relatedness to God, whereas in the next we emphasize the stark difference between the human and the Divine.

VIDDUI—PRAYERS OF CONFESSION רְדֵּי. In addition to fasting and otherwise afflicting oneself, the central mitzvah that must be performed on Yom Kippur is viddui (confession). The rabbinic requirement to confess is based on the biblical passage that describes the confession of the High Priest when performing the Temple ceremony. Following the destruction of the Temple, greater emphasis was placed on synagogue ritual and individual prayer, and it fell upon each person to make confession on Yom Kippur.

A PASSING SHADOW כְּצֵל עֹבֵר Psalm 144:4.

FOR TIME WITHOUT END שָׁנֹתֶיךָ לֹא יִתָּֽמּוּ. “Of old You established the earth; / the heavens are the work of Your hands. / They shall perish, but You shall endure; / they shall all wear out like a garment; / You change them like clothing and they pass away. / But You are the same, and Your years never end” (Psalm 102:26–28).
Our God and God of our ancestors, forgive us, pardon us, grant us atonement.

For—

We are Your people, and You are our God;
we are Your children and You are our parent.
We are Your servants, and You are our master;
we are Your congregation, and You are our portion.
We are Your heritage, and You are our destiny;
we are Your flock, and You are our shepherd.
We are Your vineyard, and You are our guardian;
we are Your creatures, and You are our creator.
We are Your spouse, and You are our beloved;
we are Your cherished ones, and You are near to us.
We are Your people, and You are our sovereign;
We are the ones You address, and You are the One to whom we speak.

Kī
Anu ammekha, v'atah eloheinu,
anu vanekha v'atah avinu.
Anu avadekha v'atah adoneinu,
anu k'halekha v'atah ḥelkeinu.
Anu nahalatekha v'atah goraleinu,
anu tzonekha v'atah ro'einu.
Anu kharmekeha v'atah not'reinu,
anu f'ullatekha, v'atah yotz'reinu.
Anu ra-ayatekha v'atah dodeinu,
anu s'gullatekha v'atah k'roveinu.
Anu ammekha v'atah malkeinu,
anu ma-amirekha v'atah ma-amireinu.

VIDDUI—PRAYERS OF CONFESSION

We are insolent,
   You are gracious and compassionate.
We are obstinate,
   You are patient.
We are sinful,
   You are merciful.
Our days are a passing shadow,
   but You are the One who truly is, for time without end.
strike our heart. The custom of striking our heart while confessing our sins is first mentioned in a midrash on Ecclesiastes 7:2 (“the living will lay it to heart”): “Rabbi Meir said: Why do people strike their hearts [in remorse for their sins]? Because the heart is the seat and source of sin” (Ecclesiastes Rabbah).

For we and our ancestors. No one has walked the earth and not sinned. In ascribing sin to our ancestors, the liturgist is quoting Psalm 106:6. Similarly, Nehemiah reports that in rededicating themselves, the people gathered in the Temple courtyard and “confessed their own sins and the sins of their ancestors” (Nehemiah 9:2). Medieval authors argued that knowledge that previous generations sinned, just as we do, empowers us to ask for forgiveness—for is not our own failing part of the very nature of the human condition?

We abuse. The liturgical list is alphabetical, with the hope that it will help us find our own words to name our transgressions. We might concentrate on one particular failing in our lives.

We destroy. In this bilingual alphabetical list, the English word that represents the letter D means roughly the same as the Hebrew word that represents the letter shin (shin). The sin of bal tash•hit, “not destroying anything needlessly,” was enumerated by the Rabbis among the 613 commandments of the Torah. To destroy any part of creation is to undo God’s work, to reject God’s gift.

You have acted faithfully. Nehemiah 9:33. The prayer of the Levites at the rededication of the Temple, upon the return from the Babylonian Exile.

It is customary to strike one’s heart as we recite each word of the confession.

אֲנַֽחְנוּ וַאֲבוֹתֵֽינוּ
Before One Dies
Rabbi Eliezer said: “Repent one day before your death.” His disciples asked: “Does anyone know on what day he or she will die?”
“All the more reason to repent today,” answered Rabbi Eliezer, “in case you die tomorrow, and thus a person’s whole life should be spent in repentance.”
—BABYLONIAN TALMUD, SHABBAT (trans. Francine Klagsbrun)

Repentance
Rabbi Abahu said: “In the place where penitents stand, even the wholly righteous cannot stand.”
—BABYLONIAN TALMUD, BERAKHOT

Ashamnu
Jewish tradition requires a verbal confession—a confession in words—as part of the process of repentance. It is not enough simply to feel repentant or contrite, or to think thoughts of repentance. . . . But you can’t confess in words without language, and there is no language without some kind of form, even if it’s as rudimentary as a grammar or an alphabet. In this sense, the Ashamnu is language in its most pared-down, astringent form, the naked alphabet, as it were, the barest, most elemental expression of language. It is a list of sins whittled down to single words, and those single words go from alef to tav, relentlessly and inexorably. . . . the Viddui is alphabetical because it is about the confession of the totality of one’s sins from aleph to tav, from alpha to omega. . . . [You cannot] hide any sins or forget them or inadvertently skip one sin or another, just as in reciting the alphabet you cannot leave out a letter. —DAVID STERN

Our Ancestors and Us
Throughout the long hours of prayer, we speak of all the reasons why God should care for us and forgive us: our remorse, our atonement, our acknowledgment of wrongdoing, God’s own promise of mercy, God’s wish to be known in the world as loving. In this prayer, we call on our association with our ancestors who were cared for by God. We subtly imply that since we are their children, we have inherited their spiritual legacy. In placing our own prayer in the context of theirs, perhaps what is implied as well is that we seek to live our lives in accordance with that which gave them honor. —NINA BETH CARDIN

Our God and God of our ancestors, hear our prayer; do not ignore our plea. Our God and God of our ancestors, we are neither so insolent nor so obstinate as to claim in Your presence that we are righteous, without sin; for we, like our ancestors who came before us, have sinned.

The Shorter Confession—Ashamnu
It is customary to strike one’s heart as we recite each word of the confession.
We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

Ashamnu, bagadnu, gazalnu, dibbarnu dofi,
He-evinu, hirshanu, zadnu, hamasnu, tafalnu sheker,
Ya-atznu ra, kizzavnu, latznu, maradnu, ni-atznu,
Sararnu, avinu, pashanu, tzararnu, kishinu ore, Rashanu, shiḥatnu, ti-avnu, ta-inu, titanu.

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong.
THE LONGER CONFESSION.
Despite the double alphabetical acrostic in which the sins are enumerated, the Al Het is not simply a formal list. The sins it enumerates are the stuff of daily life, and they point to our repeated moral failures. The Al Het makes almost no specific reference to violations of the rituals of Judaism. Such infractions as the desecration of Shabbat and festivals, and the failure to abide by the disciplines that invest our daily life with sacred significance, are categorized by the Talmud as “sins between people and God.” It is taken for granted that only sins “between one person and another” need to be detailed (Babylonian Talmud, Yoma 86b).

Amidst a community of imperfect humans, we gain the courage to confess our sins to God. Knowing that it is God whom we are facing, we are called to a level of honesty and truthfulness that is greater than any intermediary would demand.

The forty-four lines included in the Al Het are an expansion of the six lines that appear in Saadiah Gaon’s prayerbook (10th century), the twelve in Amram Gaon’s (9th century), and the twenty-two in Maimonides’ (12th century).

DEFRAUDING OTHERS. Or, “oppressing others” (materially or spiritually), for so the Rabbis understood the related verb in Leviticus 19:33.

SPEAKING BADLY OF OTHERS. The tradition distinguished between לשון הרע (shon ha-ra) and רכילה (r’khilut), both enumerated here. The first is the spreading of truthful yet damaging statements, even without intending any harm. The latter is the telling of outright falsehoods about another.

It is customary to strike one’s heart when we say the words.

על החטא טענו להפנות לעצמי בפשע סודרי, ועלה החטא טענו להפנות מעצמו בפשע חבירו, ועל החטא טענו להפנות מעצמו במילא חבירו, ועל החטא טענו להפנות לעצמי במילא בשרו, ועל החטא טענו להפנות מעצמו במילא בשרו, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החטא טענו להפנות מעצמו בפשע ברע, ועל החطا

DEFRAUDING OTHERS. Or, “oppressing others” (materially or spiritually), for so the Rabbis understood the related verb in Leviticus 19:33.

SPEAKING BADLY OF OTHERS. The tradition distinguished between לשון הרע (shon ha-ra) and רכילה (r’khilut), both enumerated here. The first is the spreading of truthful yet damaging statements, even without intending any harm. The latter is the telling of outright falsehoods about another.
The Longer Confession—Al Ḥet

It is customary to strike one’s heart when we say the words “We have sinned.”

We have sinned against You unwillingly and willingly,
   And we have sinned against You through hardening our hearts.
We have sinned against You thoughtlessly,
   And we have sinned against You in idle chatter.
We have sinned against You through sexual immorality,
   And we have sinned against You openly and in private
We have sinned against You knowingly and deceitfully,
   And we have sinned against You by the way we talk.
We have sinned against You by defrauding others,
   And we have sinned against You in our innermost thoughts.
We have sinned against You through forbidden trysts,
   And we have sinned against You through empty confession.
We have sinned against You by scorning parents and teachers,
   And we have sinned against You purposely and by mistake.
We have sinned against You by resorting to violence,
   And we have sinned against You by public desecration of
   Your name.
We have sinned against You through foul speech,
   And we have sinned against You through foolish talk.
We have sinned against You through pursuing the impulse
to evil,
   And we have sinned against You wittingly and unwittingly.

For all these sins, forgiving God, forgive us, pardon us,
grant us atonement.

V’al kullam elo-ah s’lihot s’lah lanu, m’hal lanu, kapper lanu.

We have sinned against You through denial and deceit,
   And we have sinned against You by taking bribes.
We have sinned against You by clever cynicism,
   And we have sinned against You by speaking badly of others.

Kavanah for Al Ḥet

Embarrassment not only precedes religious commitment; it is the touchstone of religious existence. . . . What the world needs is a sense of embarrassment. . . . We are guilty of misunderstanding the meaning of existence; we are guilty of distorting our goals and misrepresenting our souls. We are better than our assertions, more intricate, more profound than our theories maintain. . . .

What is the truth of being human? The lack of pretension, the acknowledgment of opaqueness, shortsightedness, inadequacy. But truth also demands rising, striving, for the goal is both within and beyond us. The truth of being human is gratitude; its secret is appreciation.

—ABRAHAM JOSHUA HESCHEL
Many sins in this section and the next refer to attitudes we hold in relationships. The Hebrew speaks of the way we “see” the world. We confess to “eyes raised high,” which we translate as “condescension”; (seinayim ramot), literally “eyes raised high,” and “selfishness,” literally, “narrow vision.”

SUPERFICIALITY. Literally, “lightheadedness.” The Rabbis used this term to refer to a state of mind in which we are unable to exercise sound judgment. Many Jewish legal authorities oppose the use of mind-altering drugs if they deny us the ability to make reasoned judgments.

CONFUSION. Literally “with a doubting heart.” So many of the sins enumerated here reference body parts. The Hebrew for arrogance translates as “stiff-necked.” The Hebrew for selfishness translates as “hard-headed.” It is instructive that the last body part mentioned is the heart.

SECRET MATTERS. Deuteronomy 29:28.
We have sinned against You by the way we do business,
   And we have sinned against You in our eating and drinking.
We have sinned against You by greed and oppressive interest,
   And we have sinned against You through arrogance.
We have sinned against You in everyday conversation,
   And we have sinned against You through conspiratorial glances.
We have sinned against You through condescension,
   And we have sinned against You through ego.

For all these sins, forgiving God, forgive us, pardon us,
grant us atonement.

V’al kullam elo-ah s’lihot s’lah lanu, m’hal lanu, kapper lanu.

We have sinned against You by throwing off all restraint,
   And we have sinned against You by rashly judging others.
We have sinned against You by plotting against others,
   And we have sinned against You through selfishness.
We have sinned against You through superficiality,
   And we have sinned against You through stubbornness.
We have sinned against You by rushing to do evil,
   And we have sinned against You through gossip.
We have sinned against You through empty promises,
   And we have sinned against You through baseless hatred.
We have sinned against You by betraying a trust,
   And we have sinned against You by succumbing to confusion.

For all these sins, forgiving God, forgive us, pardon us,
grant us atonement.

V’al kullam elo-ah s’lihot s’lah lanu, m’hal lanu, kapper lanu.

And forgive us the breach of all commandments and prohibitions, whether involving deeds or not, whether known to us or not. The sins known to us we have acknowledged, and those unknown to us are surely known to You, as the Torah states: “Secret matters are the concern of Adonai our God; but in matters that are revealed, it is for us and our children to apply all teachings of the Torah till the end of time.”
SINCE THE DAWN OF CREATION. The Midrash proposes that t’shuvah was one of the seven things that preceded the creation of heaven and earth (Pesahim 54a). Another midrash maintains that the world could not be created and continue in existence until t’shuvah was created (Pirke d’Rabbi Eliezer, ch. 3).

I, SURELY I . . .

ISAIAH 43:25.

I SWEEP ASIDE YOUR SINS LIKE A MIST מָחִיתִי כָעָב פְּשָׁעֶֽיךָ.

ISAIAH 44:22. Isaiah announces Israel’s redemption and says that even the heavens and hills will rejoice at Israel’s return.

FOR ON THIS DAY כִּי־בַיּוֹם הַזֶּה.

LEVITICUS 16:30.

FILL OUR LIVES WITH YOUR GOODNESS שַׂבְּעֵֽנוּ מִטּוּבֶֽךָ.

Literally, “satiate us,” as if our sustenance were no longer food but God’s spiritual succor.

EACH YEAR SWEEPING AWAY OUR GUILT וּמַעֲבִיר אַשְׁמוֹתֵֽינוּ בְּכָל־שָׁנָה.

We know that we are human and will sin, but the possibility of renewal is an equal part of our humanity.
You are compassionate, welcoming those who turn back to You. You have promised, since the dawn of creation, that repentance would be received. Now, our eyes look toward You, to accept our repentance.

**Conclusion of the Sanctification of the Day**

Our God and God of our ancestors, forgive our sins on [this Shabbat and] this Yom Kippur. Blot out and disregard them, as the prophet Isaiah says in Your name: “I, surely I, am the One who wipes away sin, for this is My nature; I will not recall your errors,” and the prophet adds: “I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you.” And in Your Torah it is written: “For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure."

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 faithfully, for You forgive the people Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives. Barukh atah ADONAI, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Atonement holy.

*melekh al kol ha-aretz, m’kaddeish [ha-shabbat v’] yisra-el*
If the kohanim will be reciting the Priestly Blessing, this b'rakhah continues:

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

Congregation recites:

Leader recites:

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

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

Congregation recites:

Leader recites:

Restore worship to your sanctuary, to the fiery offerings, to the Shekhinah. 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. The reference to the “fiery offerings,” originally referring to the sacrifices that took place in the Temple, was understood by many Hasidic commentators as referring to the intensity of religious fervor in true prayer.

Your Divine Presence. 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.

A 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 in this version is modim anakhu l'ch, shekhinah anakhu (אֲנוּקַה הַשְּׁכִּינָה), which means “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.
Gratitude

Gratitude is a fundamental religious stance. In reciting a blessing, we become conscious of our lives as a gift, and, in that moment, we experience the world around us as loving and good. Rabbi Meir asks us to recite a hundred b'rakhot each day in recognition of life and its many blessings (Babylonian Talmud, Menahot 43b). We then come to understand ourselves as guardians of the gifts we have received and thus feel called on to express our love and care in return.

Fifth B’rakham: The Restoration of Zion
ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May [the fiery offerings and] the 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’rakham 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.

Sixth B’rakham: 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.
We are seated.

The kohanim recite:

The kohanim recite quietly:

We rise.

Leader:

If the kohanim do not bless the congregation, we continue on page 357.

We are seated.

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

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’hayyim tovim kol b’nei v’ritekha.

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

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

If the kohanim do not bless the congregation, we continue on page 357.

We rise.

The Priestly Blessing

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.
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 year of life, a good life.
Peace

Peace is a great 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, Chapter 11, Section 7

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, Piska 35 (trans. Francine Klagsbrun)

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

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

B’seifer hayyim b’rakhah v’shalom u-farnasah tovah, nizzakheir v’nikkateiv l’fanekha, anahnu v’khol am’kha beit yisra-el, l’hayyim tovim u-l’shalom.

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

Inscribe us for a good life,

You who are the God of life;

write us in the Book of Life,

as is written in Your Torah: “And those of you who cling to God on this day are truly alive today.”
The ark is opened.

The ark is closed.

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. 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. Isaiah 56:7.
HA-YOM—THIS DAY: A PIYYUT

_The ark is opened._

Strengthen us—today. _Amen._
Bless us—today. _Amen._
Exalt us—today. _Amen._
Seek our well-being—today. _Amen._
Inscribe us for a good life—today. _Amen._
Lovingly accept our prayers—today. _Amen._
Hear our plea—today. _Amen._
Sustain us with the power of Your righteousness—today. _Amen._

_Ha-yom t'am'tzeinu._ _Amen._
_Ha-yom t'var'kheinu._ _Amen._
_Ha-yom t'gad'leinu._ _Amen._
_Ha-yom tidr'sheinu l'tovah._ _Amen._
_Ha-yom tikht'veinu l'hayyim tovim._ _Amen._
_Ha-yom t'kabbel b'rahamim u-v'ratzon et t'fillateinu._ _Amen._
_Ha-yom 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.
Kaddish Shalem.

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

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

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

Y’hei sh’meh rabba m’varakh l’alam u-l’almei almaya.

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

May 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.
Today’s Minhah service begins immediately with a Torah reading, followed by a Haftarah (the Book of Jonah), before it continues with the Amidah. The two prayers that normally open Minhah—Ashrei (Psalm 145) and U-va l’tziyyon Go-el—are deferred until the Ne’ilah service. This is done to ensure that Ne’ilah will begin before sundown.

AS THE ARK
Numbers 10:35.

THEN TORAH SHALL GO FORTH
Isaiah 2:3.

ACCLAIM
Psalm 34:4.

YOURS
1 Chronicles 29:11; Psalm 99:5, 9.

We rise as the ark is opened.

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We rise as the ark is opened.
Taking Out the Torah

We rise as the ark is opened.
As the Ark was carried forward, Moses would say: ADONAI! Scatter Your foes, so that Your enemies flee Your Presence.

Torah shall go forth from Zion, and the word of ADONAI from Jerusalem. Praised is the One who gave Torah to the people Israel in holiness.
Ki mi-tziyyon teitzei torah, u-d’var Adonai mi-rushalayim. Barukh she-natan torah l’ammo yisra-el bi-k’dushato.

Leader:
† Acclaim ADONAI with me; let us exalt God’s name together.

Congregation and leader:
Yours, ADONAI, is the greatness, the power, the splendor, the triumph, and the majesty—for all in heaven and on earth is Yours. Yours is the sovereignty, above all else. Exalt ADONAI our God, and bow down at God’s throne, for our God is holy. Exalt ADONAI our God, bow toward God’s holy mountain, for ADONAI our God is holy.
L’kha Adonai ha-g’dullah v’ha-g’vurah v’ha-tiferet v’ha-neitzah v’ha-hod, ki khol ba-shamayim u-va-aretz.
L’kha Adonai ha-mamlakhah v’ha-mitnassei l’khol l’rosh.
Rom’mu Adonai eloheinu v’hishtahavu la-hadom raglav, kadosh hu.
Rom’mu Adonai eloheinu v’hishtahavu l’har kodsho, ki kadosh Adonai eloheinu.

May the One who is the source of compassion, who has always sustained us, have mercy on us, and remember the covenant with our ancestors. May God save us in difficult times, restrain the impulse to evil within us, and grace our lives with enduring deliverance. May our pleas be answered with a measure of kindness, salvation, and compassion.
This document discusses the traditional Jewish view on modesty, emphasizing the importance of dressing modestly as a statement about the life of a human being. It references verses from Leviticus, prohibiting incestuous acts such as brother-sister marriages, and explains the consequences of uncovering nakedness as a euphemism for sexual intercourse. The text also touches on the practice of Shabbat, emphasizing its importance in protecting life and morality. The document concludes by highlighting the traditional Jewish view on modesty, noting its importance in preserving family and community, and emphasizing the sanctity of the human body and the need to avoid temptation.
Sexual Ethics
All of our acts, including our sexual ones, have social consequences. Therefore, while our sexual activities should reflect our own values and not simply peer-pressure, in shaping our individual sexual values we must consider the effects of what we do on others—not only those with whom we engage in sexual relations, but also the moral character of our people. In this, as in other areas of life, our actions should be a kiddush hashem, a sanctification of God’s name, by reflecting well on the Jewish tradition, the Jewish people, and the God Jews worship. —Elliot Dorff

Sexual Morality: In the Bible and Today
The passage contains important insights that contemporary Jews can affirm: we need some boundaries in our sexual relationships; sexual behavior is not simply a private matter; individual behavior is connected with the ethical character of our social world. Leviticus 18 seeks to implement these ideas in its own time and place. But we need to find ways to express those insights in the context of an ethic of sexual holiness appropriate for the 21st century.
—Judith Plaskow (adapted)

Traditional Torah Reading
LEVITICUS 18
First aliya
1 ADONAI spoke to Moses, saying: 2 Speak to the Israelite people and say to them:

I ADONAI am your God. 3 You shall not copy the practices of the land of Egypt where you dwelt, or of the land of Canaan to which I am taking you; nor shall you follow their laws. 4 My rules alone shall you observe, and faithfully follow My laws: I ADONAI am your God.

5 You shall keep My laws and My rules, by the pursuit of which human beings shall live: I am ADONAI.

Second aliya
6 None of you men shall come near anyone of his own flesh to uncover nakedness: I am ADONAI.

7 Your father’s nakedness, that is, the nakedness of your mother, you shall not uncover; she is your mother—you shall not uncover her nakedness.

8 Do not uncover the nakedness of your father’s wife; it is the nakedness of your father.

9 The nakedness of your sister—your father’s daughter or your mother’s, whether born into the household or outside—do not uncover their nakedness.

10 The nakedness of your son’s daughter, or of your daughter’s daughter—do not uncover their nakedness; for their nakedness is yours.

11 The nakedness of your father’s wife’s daughter, who was born into your father’s household—she is your sister; do not uncover her nakedness.

12 Do not uncover the nakedness of your father’s sister; she is your father’s flesh.

13 Do not uncover the nakedness of your mother’s sister; for she is your mother’s flesh.

14 Do not uncover the nakedness of your father’s brother: do not approach his wife; she is your aunt.

15 Do not uncover the nakedness of your daughter-in-law:
VERSE 18. DO NOT TAKE [INTO YOUR HOUSEHOLD AS A WIFE] A WOMAN AS A RIVAL TO HER SISTER

Marrying two sisters would create a damaging rivalry. (The Rabbis saw Jacob’s marriage to both Rachel and Leah as a negative model.) The prohibition continues as long as the first sister remains alive, regardless of divorce.

VERSE 21. TO MOLECH

We have archaeological evidence that some of the societies of the ancient Mediterranean world did indeed sacrifice children.

VERSE 22. DO NOT LIE WITH A MALE [FEMALE] AS A WIFE

Scholars debate this verse’s original meaning and how Jewish law in our time should treat same-sex relations. One view is that the biblical text does not refer to homosexuality as we think of it today. Indeed, the notion of homosexuality as an identity is certainly modern. Aside from this verse and its parallel in Leviticus 20:13, the Bible mentions same-sex relations only in the context of rape (Genesis 19:5; Judges 19:22), and with regard to what seems to be male prostitution (Deuteronomy 23:18–19). In that vein, some commentators, noting that this verse’s prohibition follows the verse excoriating the worship of Molech, speculate that the only homosexual acts prohibited here are those connected to sacred worship. (The Book of Kings mentions King Josiah’s removal of male Temple prostitutes.) Sex with animals, mentioned in the next verse, likewise might have been part of ancient fertility rites, though obviously it is prohibited for other reasons as well.

VERSE 25. THE LAND BECAME DEFINED

The gift of the Land of Israel is conditioned on moral behavior.

VERSE 26. NEITHER THE CITIZEN NOR THE STRANGER WHO RESIDES AMONG YOU

The same moral standard is required not only of the people Israel themselves, but also of those who dwell in the land with them.
One Contemporary Code

We believe that we honor the image of God by honoring the body. Through our bodies we can connect with each other, the world, and the sacred.

... All sexual activity between people must be consensual. ... No person shall abuse, exploit, control, humiliate, do violence to, or harm another human being physically, emotionally, or in any other way in the course of sexual expression. ... Each person must take responsibility for the consequences of sexual activity, including pregnancy and children. Sexuality shall not be used as an expression of status or power, and no person shall use status or power to gain consent for sexual activity. ... It is the responsibility of the Jewish community to raise and discuss issues of sexuality and to help give parents the tools to discuss sexual issues with their children.

—from THE ETHIC OF THE SU KASHA HAVURAH (as quoted by Judith Plaskow)

she is your son’s wife; you shall not uncover her nakedness.

16 Do not uncover the nakedness of your brother’s wife; it is the nakedness of your brother.

17 Do not uncover the nakedness of a woman and her daughter; nor shall you take [into your household as a wife] her son’s daughter or her daughter’s daughter and uncover her nakedness: they are kindred; it is depravity.

18 Do not take [into your household as a wife] a woman as a rival to her sister and uncover her nakedness in the other’s lifetime.

19 Do not come near a woman during her menstrual period of impurity to uncover her nakedness.

20 Do not have carnal relations with your neighbor’s wife and defile yourself with her.

21 Do not allow any of your offspring to be offered up to Molech, and do not profane the name of your God: I am ADONAI.

Maftir

22 Do not lie with a male as one lies with a woman; it is an abhorrence.

23 Do not have carnal relations with any beast and defile yourself thereby. Likewise for a woman: she shall not lend herself to a beast to mate with it; it is perversion.

24 Do not defile yourselves in any of those ways, for it is by such that the nations that I am casting out before you defiled themselves. 25 Thus the land became defiled; and I called it to account for its iniquity, and the land spewed out its inhabitants. 26 But you must keep My laws and My rules, and you must not do any of those abhorrent things, neither the citizen nor the stranger who resides among you; 27 for all those abhorrent things were done by the people who were in the land before you, and the land became defiled. 28 So let not the land spew you out for defiling it, as it spewed out the nation that came before you. 29 All who do any of those abhorrent things—such persons shall be cut off from their people.

30 You shall keep My charge not to engage in any of the abhorrent practices that were carried on before you, and you shall not defile yourselves through them: I ADONAI am your God.
As the Torah is lifted, we rise and recite:

A Magbiah and Golel are called to raise and tie the Sefer Torah.

The piety of the pagan sailors is in stark contrast to Jonah's. They pray to their deities while he flees away from his. Eventually they will pray to Adonai and even offer a sacrifice (verse 16).

Jonah travels in exactly the opposite direction from Nineveh.

Away from. This word (mi-lif'nei) can be distinguished from a nearly identical preposition, mi-p'nei. According to Abraham ibn Ezra, the latter connotes a backing away motivated by fear, whereas the present term implies a rupture of contact, a turning of one's back.

Went down . . . went aboard. The verb ירד ("go down") describes Jonah's movements three times in a row; in verse 5, we will learn that he "had gone down" into the boat's hold. This progressive descent marks his increasing distance from God (in heaven) and his growing depression.

Verse 4. A great storm. When God wants the wind to blow, it blows. When God wants a giant fish to appear, the natural world responds and it appears. Everything and everyone—even the foreign sailors—is responsive to God; only God's prophet doesn't listen.

Verse 5. The piety of the pagan sailors is in stark contrast to Jonah's. They pray to their deities while he flees from his. Eventually they will pray to Adonai and even offer a sacrifice (verse 16).
The Babylonian Talmud states that the Haftarah reading for Yom Kippur afternoon is the Book of Jonah; it gives no explanation for this choice (Megillah 31a). This book is, of course, about sin and forgiveness, yet we are left with many questions. Why on this day are we reading about a prophet who tries to run away from God’s service and who seems angered by God’s forgiving nature? Why does Jonah flee? And why is he so dejected after the people of Nineveh repent? Medieval Jewish commentators as well as contemporary biblical scholars have wrestled with these questions.

Jonah can be seen as demanding a standard of strict justice. Yet God opts for mercy. Jonah watches an entire city of evildoers escape punishment when they choose to repent—an unsettling outcome. (How can God not punish people for their wrongs? If they are not held to account, might not the world descend into chaos?) According to this view, the Rabbis chose this Haftarah in order to assure us that God’s primary relationship with humanity is one of mercy, kindness, and love.

Others argue that Jonah flees because he is asked to reach out to the world beyond Israel. The story

(continued)
נִרְהַהַאות־הַאָלֶלֶיםַבַּאֲהַאֲליַזְבָּחַ֨וּנִי֙ הַשָּׂא֨וּנִי֙
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is largely about non-Israelites. Indeed, Nineveh is not only a foreign city but also the capital of the very empire that destroyed the Northern Kingdom of Israel. In this reading, the Rabbis chose this Haftarah in order to teach that God is the sovereign of all humanity, and that God’s justice and mercy extend to all human beings—even to Israel’s enemies.

Still others perceive Jonah’s fleeing as the result of inner turmoil over the difficulty of his position. Perhaps he fears that if he brings God’s message to the Ninevites, they will reject him; he will fail. (The prophetic task can be disheartening when people ignore the message or attack the messenger: Elijah hides in the desert in fear for his life; Amos must flee the temple precinct at Beth El; and Jeremiah wishes that he’d never been born.) Yet if he succeeds and the people repent, what then? If his dire predictions do not come to pass, he might be ridiculed as a false prophet. According to this interpretation, the Rabbis chose this Haftarah to charge us with taking on the difficult task of serving as loving critics to one another.

Perhaps all of these readings can inspire us: We are called upon to believe in a merciful God and, in turn, to manifest kindness and caring. We are asked to take responsibility for a larger world beyond our family and friends, and to overcome our fears of either failure or success—fears that may inhibit us from standing up for God’s teaching to uphold truth, demand justice, and exemplify love and kindness in our lives. At times we want to flee from responsibility, because the task is difficult. Like Jonah, we can learn to trust enough to love—and allow ourselves to be loved.

6 The captain went over to him and cried out, “How can you be sleeping so soundly! Up, call upon your god! Perhaps the god will be kind to us and we will not perish.”

7 The crew said to one another, “Let us cast lots and find out on whose account this misfortune has come upon us.” They cast lots and the lot fell on Jonah. 8 They said to him, “Tell us, you who have brought this misfortune upon us, what is your business? Where have you come from? What is your country, and of what people are you?” 9 “I am a Hebrew,” he replied. “I worship Adonai, the God of Heaven, who made both sea and land.” 10 The crew was greatly terrified, and they asked him, “What have you done?” And when the crew learned that he was fleeing from the service of Adonai—for so he told them—11 they said to him, “What must we do to you to make the sea calm around us?” For the sea was growing more and more stormy. 12 He answered, “Heave me overboard, and the sea will calm down for you; for I know that this terrible storm came upon you on my account.” 13 Nevertheless, the crew rowed hard to regain the shore, but they could not, for the sea was growing more and more stormy about them. 14 Then they cried out to Adonai: “Oh, please, Adonai, do not let us perish on account of this fellow’s life. Do not hold us guilty of killing an innocent person! For You, O Adonai, by Your will, have brought this about.” 15 And they heaved Jonah overboard, and the sea stopped raging.

16 The crew feared Adonai greatly; they offered a sacrifice to Adonai and they made vows.
Jonah’s prayer is made up of a pastiche of phrases from the psalms. Its borrowed nature is evident from the fact that all the verbs are in the past tense and the author speaks of having already been saved.

Verse 3. Sheol. In biblical Israel, Sheol was thought of as a netherworld to which the dead were gathered.

3:4. Shall be overthrown. Literally, “overturned.” In Genesis, the same word describes the destruction of Sodom and Gomorrah. Here it may refer equally to the process of repentance, through which the Ninevites might change their behavior and their way of life. As the Babylonian Talmud remarks: “Jonah was told that Nineveh would be overturned, but he did not know whether for good or for evil” (Sanhedrin 89b).
Chapter 2

1 Adonai provided a huge fish to swallow Jonah; and Jonah remained in the fish’s belly three days and three nights. 2 Jonah prayed to his God Adonai from the belly of the fish. 3 He said:

In my trouble I called to Adonai, who answered me; from the belly of Sheol I cried out, and You heard my voice. Into the heart of the sea, the floods engulfed me; swept over me.

4 You cast me into the depths, all Your breakers and billows swept over me.

5 I thought I was driven away out of Your sight: would I ever gaze again upon Your holy Temple?

6 The waters closed in over me, the deep engulfed me.

7 I sank to the base of the mountains; the bars of the earth closed upon me forever. Yet You brought my life up from the pit, O my God Adonai! When my life was ebbing away, I called Adonai to mind; and my prayer came before You, into Your holy Temple.

9 They who cling to empty folly forsake their own welfare, but I, with loud thanksgiving, will sacrifice to You; what I have vowed I will perform.

11 Adonai commanded the fish, and it spewed Jonah out upon dry land.

Chapter 3

1 The word of Adonai came to Jonah a second time: “Go at once to Nineveh, that great city, and proclaim to it what I tell you.” 2 Jonah went at once to Nineveh in accordance with Adonai’s command.

Nineveh was an enormously large city a three days’ walk across. 3 Jonah started out and made his way into the city the distance of one day’s walk, and proclaimed: “Forty days more, and Nineveh shall be overthrown!”
Jonah 4:1. This displeased Jonah.

Verse 2. Here Jonah quotes from the thirteen attributes of God that were revealed to Moses (Exodus 34:6–7). He omits that passage’s reference to punishment—just as we do in the liturgy.

Verses 7–8. This may be an exaggerated—almost satirical—image, picturing even the animals as fasting and wearing sackcloth. It strengthens the contrast between the willingness of all creatures to do God’s bidding, and Jonah’s resistance to his assigned task. Scholars note that it was a Persian practice to drape animals in sackcloth as a way of appealing to their deity.

Verse 9. Who knows your deity. The people of Nineveh enter into fasting and repentance without knowing whether or not their acts will cause God to change the threatened outcome.

Jonah 3. While they were sitting in sackcloth. Here Jonah’s term קיקיוון (kikkayon) is revealed as a way of appealing to their deity. Scholars note that it was a Persian practice to drape animals in sackcloth as a way of appealing to their deity.
5 The people of Nineveh believed God. They proclaimed a fast, and great and small alike put on sackcloth. 6 When the news reached the king of Nineveh, he rose from his throne, took off his robe, put on sackcloth, and sat in ashes. 7 And he had the word cried through Nineveh: “By decree of the king and his nobles: No human or beast,—of flock or herd,—shall taste anything! They shall not graze, and they shall not drink water! 8 They shall be covered with sackcloth—human and beast—and shall cry mightily to God. Let everyone turn back from their evil ways and from the injustice of which they are guilty. 9 Who knows but that God may turn and relent? [God] may turn back from wrath, so that we do not perish.”

10 God saw what they did, how they were turning back from their evil ways. And God renounced the punishment that had been planned for them, and did not carry it out.

Chapter 4

1 This displeased Jonah greatly, and he was grieved. 2 He prayed to ADONAI, saying, “O ADONAI! Isn’t this just what I said when I was still in my own country? That is why I fled beforehand to Tarshish. For I know that You are a compassionate and gracious God, slow to anger, abounding in kindness, renouncing punishment. 3 Please, ADONAI, take my life, for I would rather die than live.” 4 ADONAI replied, “Are you that deeply grieved?”

5 Now Jonah had left the city and found a place east of the city. He made a booth there and sat under it in the shade, until he should see what happened to the city. 6 God ADONAI provided a ricinus plant, which grew up over Jonah, to provide shade for his head and save him from discomfort. Jonah was very happy about the plant. 7 But the next day at dawn God provided a worm, which attacked the plant so that it withered. 8 And when the sun rose, God provided a sultry east wind; the sun beat down on Jonah’s head, and he became faint. He begged for death, saying, “I would rather die than live.”
VERSE 10. YOU CARED ABOUT THE PLANT אַתָּה כְּרַעַד הַנֵּיטָה הַפְּרִי הַבַּרְצִי לְאִמָּה רַחֵם.

God does not respond with an intellectual argument. God makes Jonah feel the transitory nature of all life and so arouses his sense of pity for all living creatures. (David L. Lieber)

MICAH 7:18–19. The Micah verses are added here because of their theme of forgiveness. Customarily these verses are also recited during the Tashlikh ceremony on the afternoon of the first day of Rosh Hashanah. On that occasion, the community enacts the reference to God's casting sins into the sea, symbolizing faith in divine forgiveness.
9 Then God said to Jonah, “Are you so deeply grieved about the plant?” “Yes,” he replied, “so deeply that I want to die.”

10 Then ADONAI said: “You cared about the plant, which you did not work for and which you did not grow, which appeared overnight and perished overnight. And should not I care about Nineveh, that great city, in which there are more than a hundred and twenty thousand persons who do not yet know their right hand from their left, and many beasts as well!”

MICAH 7

18 Is there any divinity save You who forgives the sins and pardons the transgressions of the remnant, Your people?
You do not maintain anger forever, for You delight in love.
19 You will return to us compassionately—overcoming the consequences of our sin, hurling our sins into the depths of the sea.
20 You will keep faith with Jacob, showing enduring love to Abraham, as You promised our ancestors in days of old.

B’rakhot after the Haftarah

Barukh atah ADONAI, our God, ruler of time and space, eternal protector, righteous in all generations, the faithful God who fulfills what is promised, who accomplishes what is spoken, whose every word is true and just. Faithful are You, ADONAI, and Your words are trustworthy; not one of Your words will prove empty, for You are a faithful and compassionate sovereign. Barukh atah ADONAI, God who faithfully fulfills all Your words.

Show compassion to Zion, our true home, and speedily, in our time, bring redemption to those sad in spirit. Barukh atah ADONAI, who makes Zion happy with her children.

Make us joyful, ADONAI our God, with Elijah the prophet, Your servant, and with the kingdom of David, Your anointed—may he soon come and make our hearts rejoice. May no stranger sit on his throne and may no other inherit his glory, for You have promised him, by Your holy name, that his light shall never be extinguished. Barukh atah ADONAI, Shield of David.
We recite this Silent Amidah at the evening, morning, and afternoon services of Yom Kippur.

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

When reciting the words on this page, we customarily bend the knees and bow, standing up straight by the time we reach the word יהוה. We repeat these motions at the end of the first br’akhah when we come to the words בְּרֵאשִׁית אֵלֵי הָאָדָם. The sign indicates the places to bow.

BENDING THE KNEES AND BOWING. The Talmud encourages us to pay attention to the movement of each of our vertebrae as we bow, enabling us to focus on the miracle of our bodies’ construction. We stand up straight when we reach God’s name, for we speak to God face to face. The Talmud conveys the holiness of God, and the path to God: holiness.

Version with Patriarchs and Matriarchs:

Version with Patriarchs:

We prefer to use the word גאולה (g’ullah) in place of “redeemer,” to de-emphasize the role of any single individual in facilitating the world’s healing.

We bow, enabling us to focus on the miracle of our bodies’ construction. We stand up straight when we reach God’s name, for we speak to God face to face. The Talmud confined the bowing to the beginning and end of this first br’akhah, and to the beginning and end of the next to last br’akhah, thanking God for the gift of life.

ADONAI, OPEN MY LIPS. Psalm 51:17, where prayer is exalted over sacrifice.

GOD OF ABRAHAM. Why don’t we say eloheinu melekh ha-olam, “ruler of time and space,” as part of the opening br’akhah as we do with every opening br’akhah, but immediately proceed to “God of Abraham”? Because Abraham was the first to discover that God is the ruler of the entire universe, by mentioning him we also acknowledge God.

GOD OF SARAH. Many congregations add the names of the four patriarchs at the beginning of this br’akhah, because of their significance as founders of our people, and as part of our effort to reclaim women’s voices and to honor women’s experiences.

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

REDEEMER. Judaism’s messianic impulse reminds us that the world, as broken as it sometimes appears, is ultimately perfectible; God’s teachings, carried out by us, will help the world achieve such perfection. Some prefer to use the word גאולה (g’ullah), “redemption,” in place of “redeemer,” to de-emphasize the role of any single individual in facilitating the world’s healing.
We recite this Silent Amidah at the evening, morning, and afternoon services of Yom Kippur.

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

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

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

First B’rakhah: Our Ancestors

Version with Patriarchs:

ℓ 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:

ℓ 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.

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

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

Meditation on Prayer

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

—ISAAC ARAMA
A brief prayer is the first of four that are added on the ten days of the High Holy Day season. All four of the additions center on the prayer for חַיִּים (hayyim), “life.”

**SHIELD OF ABRAHAM** מָגֵן אַבְרָהָם. After Genesis 15:1.

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


**BRINGS DEATH AND LIFE** מֵמִית וּמְחַיֵּה. 1 Samuel 2:6.

**WHO IS LIKE YOU, SOURCE OF COMPASSION** מִי כָמוֹך מֵאֱלֹהִים. Jewish mystical tradition highlights the theological tension between God’s qualities of power and strict judgment, גְּבוּרָה (g’vurah), and God’s qualities of mercy and lovingkindness, חֶֽסֶד (hesed). Throughout this year, this br’akhah reminds us that God is unsurpassed in power. At this season of judgment, we add this line to remind us—and God—that God is also unsurpassed in mercy.

**GIVES LIFE TO THE DEAD** מְחַיֵּה הַמֵּתִים. Over the millennia, many Jewish perspectives on the afterlife have been proposed. While many Jewish thinkers (including Saadiah Gaon, 10th century, and Maimonides, 12th century) express caution about the specific implications of bodily resurrection of the dead, they understand this doctrine to express an important aspect of God’s supreme power. God’s power extends even to the dead.

**HOLY** קָדוֹשׁ. We become holy when we imitate God’s qualities: “As God is called ‘merciful’ so should you be merciful. . . . as God is called ‘righteous’ and ‘loving,’ so should you be righteous and loving” (Babylonian Talmud, Sotah 14a).
Immortality
Each morning You restore consciousness to my sleep-filled body, and I awake.
Each spring You restore vitality to trees, plants, and animals that have hibernated through the winter, and they grow once more.
Each day I remember those who have died; they live on beyond the grave.
Each moment I contemplate the rebirth of our people; I recall that You put the breath of life into dry bones.
Praised are You, Adonai, for planting immortality in my soul, in my people, and in our world.
—ROBERT SCHEINBERG

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

Version with Patriarchs:
You are the sovereign who helps and saves and shields.
Barukh atah ADONAI, Shield of Abraham.

Version with Patriarchs and Matriarchs:
You are the sovereign who helps and guards, saves and shields.
Barukh atah ADONAI, Shield of Abraham and Guardian of Sarah.

Second B’rakhah: God’s Saving Care
You are mighty forever, ADONAI—
You give life to the dead;
great is Your saving power.
You sustain the living through love,
and with great mercy give life to the dead.
You support the falling,
heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?—
Sovereign, who brings death and life,
and causes salvation to flourish.
Who is like You, source of compassion,
who remembers with compassion Your creatures for life?
You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

Third B’rakhah: God’s Holiness
Holy are You and holy is Your name;
holy ones praise You each day.
בפלותיךż או אלוהים על כל מעשהך.
ויצא לך כל מעשהך בראיה.
ויראת כל מעשהך בראיה,
ויושתטו כל מעשהך בלשון
ונעשתו כל מעשהך בלשון
וכמו שיר镴נה הראות אלוהים שאשתלוון לפניך.
ועל בירך וברכה בטみたいです.
שמכם נזר על כל מעשהכם.
ובך ונברום היה המלך.
ותחללו לדריא וקוה דריה.
ו blockDim פה למדתלון כולם.
שומת לעיצים וחישון ליזון,
นโยמת קוה יד נולד עבדיה.
עריכות ור הלבושו므로 ושמיתו, במענה他們.
ובך זאמרים转基因 ושמיתו.
וישירים ידוו.
והסידים ב Coroutine
ונגללקם חקפידים.
כי נגצי משלשת דתון מני חאץ.
והמלך אתיה היה לברך על כל מעשהך.
ובחר ציוון נשארבם
ובישרלם על כדריה.
וכמותם ברברם קדהוש:
ימלך יהוה עלצלーム, אלהים ציוון לבר וזר, והכתריה.
קדוש אתה ונרוא שמה, איטה אלהים משברדם.
כניסם: ינזכרה היה צארה במשפתי, והיא הקדשה
וכדשו בפצקלים. בויו אתיה יהוה, הכתריה הקדהוש.

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

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

(adapted from Reuven Hammer)

_AWE...FEAR_ פָּתְרָךְ. These emotions are meant to induce obedience to God's will and inspire us to bring sanctity to the world.


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

_ADONAI WILL REIGN FOREVER_ יִקְּלָלָךְ היה לעוללים. Psalm 146:10.

_ADONAI TZ’VA-OT WILL BE EXALTED_ יְהַבְּרָךְ היה בּצַאָתָו Isaiah 5:16. This verse, with which the br'akhah concludes, highlights the themes of this br'akhah, as it has been expanded on the High Holy Days: We await the day when earthly powers become subservient to the divine ideals of justice and righteousness.

_THE HOLY SOVEREIGN_ הַמֶֶֽלֶךׇ יִרְאוּ יִרְאוּ. The rest of the year, this br'akhah concludes with the words "The Holy God." God's sovereignty is a central theme of the High Holy Days.
May All Be Bound Together

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

All Wickedness Will Disappear

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

— Babylonian Talmud, Berakhot

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

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

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

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

You are holy, and Your name is revered, for there is no God but You. As Your prophet Isaiah wrote: “Adonai Tz’va·ot will be exalted through justice, the holy God sanctified through righteousness.” Barukh atah ADONAI, the Holy Sovereign.
Calling us by your great and holy name

The name "Israel" means "wrestling with God" (Genesis 32:28). Our relationship with God is part of our self-definition as a people.

I, surely I

Isaiah 43:25.

I sweep as I

Isaiah 44:22.

For on this day

Leviticus 16:30.

Calling us by your great and holy name

The name "Israel" means "wrestling with God" (Genesis 32:28). Our relationship with God is part of our self-definition as a people.

I, surely I

Isaiah 43:25.

I sweep as I

Isaiah 44:22.

For on this day

Leviticus 16:30.
Fourth B’rakhah: The Holiness of Yom Kippur

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, for sanctity and rest, and this] Yom Kippur for pardon, forgiveness, and atonement, that all our sins be forgiven [through Your love], a sacred time, 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 Yom Kippur respond to us with deliverance, goodness, compassion, love, life, and peace. Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of salvation and kindness; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and loving sovereign.

Our God and God of our ancestors, forgive our sins on this [Shabbat and this] Yom Kippur. Blot out and disregard them, as the prophet Isaiah says in Your name: “I, surely I, am the One who wipes away sin, for this is My nature; I will not recall your errors,” and the prophet adds: “I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you.” And in Your Torah it is written: “For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure.”

—LEO BAECK

What Do I Want?

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

—BAHYA IBN PAKUDA
אָלָלִגֵי אֲבָלוּטִי אָבָלוּטִי (אָמּוֹתִי) | קְדֵשֶׁת בְּרִיתֵנוּ וְחֵלְקֵנוּ בְּרִיתֵנוּ, שְׁפֵעָתֵנוּ מְשַׁבַּכָּה

шעָה шה

שתורַדְתִי עִבְדֵּךְ אֲבוֹתֵנוּ, כִּי אֲמַתָּנוּ לִשְׂרָאֵל תִּשְׁאָלָּנוּ אֶת לֵבָבֵךְ לְשָׁנִים. יִשְׂרָאֵל שְׁבֵעַ כְּלָלֶיךָ, תְּהִי לְצִוּר חַיֵּינוּ פָּה וָדוֹר, יהוה לְעֹלָם תּוֹךְ שָׁה וְאִשּׁוֹתוּ דָּוֺר וָדוֹר, שָׁה וְיָנָה שָׁה בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית

תְּהִי לַעֲנוֹתֵּנוּ לְדוֹר וָדוֹר לְעֶרֶב וּלְבָשֵׂלָּנוּ עֲבוֹדַת לִדְבִיר בֵּיתֶֽךָ וְטֹבוֹתֶֽיךָ קְדוֹדָה מֵעוֹלָם עֲבוֹדַת לִדְבִיר בֵּיתֶֽךָ וְלֹא בְּתוֹרָתֶֽךָ, וְלַעֲנוֹת יָהוה וּתְהִי לְצִוּר חַיֵֵֽינוּ פָּה וָדוֹר, יהוה לְעֹלָם תּוֹךְ שָׁה וְאִשּׁוֹתְנוּ דָּוֺר וָדוֹר, שָׁה וְיָנָה שָׁה בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית בֵּית

you forgive

The grammatical form of the nouns שלוח (solhan) and mollah (moh . olan) indicate an essential personal quality. For example, when one is called לְדוֹר (lomed), “studies,” until becoming a scholar, one is then called a לְדוֹר (lamed). The use of this form reflects the poet’s belief that God’s forgiving nature is, in fact, God’s essence.

RESTORE WORSHIP TO YOUR SANCTUARY

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. and then by the Romans in 70 C.E.) was a cataclysmic event in early Jewish history. In the exile, amidst the brokenness that surrounds us, we can never know whether our service to God is appropriate or not. The prayer for the restoration of the Temple carries with it the hope that we might someday be assured that our service to God is proper.

YOUR DIVINE PRESENCE

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 Shekinah—in feminine imagery.

PROTECTOR OF OUR LIVES

God is our source of support and stability.

FROM ONE GENERATION TO THE NEXT

After Psalm 79:13. In a world where nations, values, and ideals rise and fall, our relationship with God is a constant truth.
**Fiery Offerings**

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

— THE ZOHAR

**Your Miracles**

**That Accompany Us Each Day**

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

Our God and God of our ancestors: [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 faithfully, for You forgive the people Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives. Barukh atah ADONAI, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Atonement holy.

**Fifth B’rakhah: The Restoration of Zion**

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

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

**Sixth B’rakhah: Gratitude for Life and Its Blessings**

We thank You, You who are our God and the God of our ancestors through all time, protector of our lives, shield of our salvation. From one generation to the next we thank You and sing Your praises—

- for our lives that are in Your hands,
- for our souls that are under Your care,
- for Your miracles that accompany us each day,
- and for Your wonders and Your gifts that are with us each moment—

evening, morning, and noon.

You are the One who is good, whose mercy is never-ending; the One who is compassionate, whose love is unceasing. We have always placed our hope in You.
In the morning or afternoon, we say:

Shalom ve al shurah. Tov ve baruch. Venu ve hakhamim
Alineh u'il-shalom. Tov ve baruch. Venu ve hakhamim.

In the evening, we say:

Shalom ve al shurah. Tov ve baruch. Venu ve hakhamim
Alineh u'il-shalom. Tov ve baruch. Venu ve hakhamim.

All services continue here:

Basmesh Hashem, baruch ve shalom for the public recitation on the Amidah, the Grace after Meals, Priestly Blessing, Kaddish Shalem, Mourner's Kaddish, and evening Sh'ma and Its Blessings all conclude with prayers for peace.

A full commentary on the Confession appears with the public recitation on page 234.
For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

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

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

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

Seventh B’rakhah: Prayer for Peace

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

In the morning or afternoon, we say:
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 peace.

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

Barukh atah ADONAI, who brings peace.

VIDDUI — PRAYERS OF CONFESSION

Because confession is an essential aspect of Yom Kippur, we add this liturgical confession each time that we recite the Amidah.

INTRODUCTION TO THE CONFESSION

Our God and God of our ancestors, hear our prayer; do not ignore our plea.

Our God and God of our ancestors, we are neither so insolent nor so obstinate as to claim in Your presence that we are righteous, without sin; for we, like our ancestors who came before us, have sinned.

The Blessing of Shalom

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

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

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

—HERSHEL J. MATT
Customarily, we each strike our heart as we recite every phrase of this confession.

Customarily, we each strike our heart as we recite the words we read.
The Shorter Confession—Ashamnu

Customarily, we each strike our heart as we recite every phrase of this confession.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

Ashamnu, bagadnu, gazalnu, dibbarnu dofi, he·evinu, v’hirshanu, zadnu, hamasnu, tafalnu sheker, ya·atznu ra, kizzavnu, latznu, maradnu, ni·atznu, sararnu, avinu, pashanu, tzararnu, kishinu oref, rashanu, shihatnu, ti·avnu, ta·inu, titanu.

PRAYER ACCOMPANYING THE CONFESSION

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong. What can we say to You who sit on high, and what can we tell You who dwell in heaven, for You know all that is hidden as well as all that is revealed.

You know the mysteries of the universe, the deepest secrets of everyone alive. You probe our innermost depths; You examine our thoughts and feelings. Nothing escapes You; nothing is secret from You. Therefore, may it be Your will, our God and God of our ancestors, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us atonement for all our transgressions.

The Longer Confession—Al Het

Customarily, we each strike our heart as we recite the words "We have sinned."

We have sinned against You unwillingly and willingly,
  and we have sinned against You through hardening our hearts.
We have sinned against You thoughtlessly,
  and we have sinned against You in idle chatter.
We have sinned against You through sexual immorality,
  and we have sinned against You openly and in private.
We have sinned against You knowingly and deceitfully,
  and we have sinned against You by the way we talk.
We have sinned against You by defrauding others,
  and we have sinned against You in our innermost thoughts.
We have sinned against You through forbidden trysts,
  and we have sinned against You through empty confession.
We have sinned against You by scorning parents and teachers,
  and we have sinned against You purposely and by mistake.
על חטאנו לפנייך בקחון יד,
ועל חטאנו לפנייך בחלול חמה.
ועל חטאנו לפנייך בשמאלה שפתיים.
ועל חטאנו לפנייך בפשתות פה.
ועל חטאנו לפנייך ביצים חמה.
ועל חטאנו לפנייך ביוודות ולבדים וידעים.
ועל כלם, אלהינו סליחות, אלהינו מרחל, מרחל, מספים ופיים.
ועל חטאנו לפנייך לפנייך בכול חכמה.
ועל חטאנו לפנייך לפנייך בברכת חתמה.
ועל חטאנו לפנייך לפנייך בברכתם וברכתם.
ועל חטאנו לפנייך לפנייך בראש שפתיה.
ועל חטאנו לפנייך לפנייך ובנץ ראיה.
ועל חטאנו לפנייך לפנייך מקימם ונתים.
ועל חטאנו לפנייך לפנייך במעיינו פניה.
ועל חטאנו לפנייך לפנייך בפה ראות.
ועל חטאנו לפנייך לפנייך בברית כללמה.
ועל חטאנו לפנייך לפנייך בברית בחרת.
ועל חטאנו לפנייך לפנייך בברית בריצה ר güc.
ועל חטאנו לפנייך לפנייך ברעה ברעה.
ועל חטאנו לפנייך לפנייך בר砟 בר砟.
ועל חטאנו לפנייך לפנייך בציונות מקימם.
ועל חטאנו לפנייך לפנייך בציונות מחונן.
ועל חטאנו לפנייך לפנייך בציונות מצויה.
ועל חטאנו לפנייך לפנייך בציונות בקולות.
ועל כלם, אלהינו סליחות, אלהינו לזר, מכללים ובפיים.
We have sinned against You by resorting to violence,
    and we have sinned against You by public desecration of Your name.
We have sinned against You through foul speech,
    and we have sinned against You through foolish talk.
We have sinned against You through pursuing the impulse to evil,
    and we have sinned against You wittingly and unwittingly.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

We have sinned against You through denial and deceit,
    and we have sinned against You by taking bribes.
We have sinned against You by clever cynicism,
    and we have sinned against You by speaking ill of others.
We have sinned against You by the way we do business,
    and we have sinned against You in our eating and drinking.
We have sinned against You by greed and oppressive interest,
    and we have sinned against You through arrogance.
We have sinned against You in everyday conversation,
    and we have sinned against You through conspiratorial glances.
We have sinned against You through condescension,
    and we have sinned against You through stubbornness.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

We have sinned against You by throwing off all restraint,
    and we have sinned against You by rashly judging others.
We have sinned against You by plotting against others,
    and we have sinned against You through selfishness.
We have sinned against You through superficiality,
    and we have sinned against You through stubbornness.
We have sinned against You by rushing to do evil,
    and we have sinned against You through gossip.
We have sinned against You through empty promises,
    and we have sinned against You through baseless hatred.
We have sinned against You by betraying trust,
    and we have sinned against You by succumbing to confusion.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.
על מצות נשא על מצות לא נשאו. בַּהּ שַׁיָּסְבָּה קְרָמָה בַּה קְרָמָה אַשְׁדָדוֹתִים נְלָּפְנִיךָ וְשַׁלְטָיָה נְלָּפְנִיךָ וְשַׁלְטָיָה נְלָּפְנִיךָ וְשַׁלְטָיָה
בָּהּ שַׁיָּסְבָּה קְרָמָה בַּה קְרָמָה אַשְׁדָדוֹתִים נְלָּפְנִיךָ וְשַׁלְטָיָה נְלָּפְנִיךָ וְשַׁלְטָיָה
 umożli מְחַלְּקֵה מְחַלְּקֵה מְחַלְּקֵה מְחַלְּקֵה

On Yom Kippur morning, continue on page 252.
On Yom Kippur afternoon, continue on page 374.
And forgive us the breach of all commandments and prohibitions, whether involving deeds or not, whether known to us or not. The sins known to us we have acknowledged, and those unknown to us are surely known to You, as the Torah states: “Secret matters are the concern of ADONAI our God; but in matters that are revealed, it is for us and our children to apply all teachings of the Torah till the end of time.”

Personal Prayers Concluding the Amidah
My God, before I was created I was entirely lacking in substance; and now that I have been created, it is as if I never was. Dust and ashes am I in life, all the more so in death. I stand before You as a vessel full of embarrassment and shame. May it be Your will, ADONAI my God and God of my ancestors, that I sin no more, and that in Your great mercy You erase the sins I have sinned before You, but not through great pain and suffering.

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

On Yom Kippur morning, continue on page 252.
On Yom Kippur afternoon, continue on page 374.
We rise as the ark is opened.

**Version with Patriarchs:**

ברוך אתה יהוה.

**Version with Patriarchs and Matriarchs:**

ברוך אתה יהוה, אלוהינו אבשלום אבセンター

Amidah. In every Amidah, the first three \textit{b'rakhot} and the last three \textit{b'rakhot} consistently address the same themes. On Yom Kippur, a single intermediate \textit{b'rakhah} recounts the day’s holiness. Our public confession is inserted into that \textit{b'rakhah} whenever the leader repeats the Amidah.

ģR.\textsc{m}IGHTY, A\textsc{w}E-I\textsc{N}SP\textsc{I}R\textsc{ING}. This phrase is a quotation from Deuteronomy 10:17–18, where God’s might is characterized by the befriending of the stranger, the widow, and the orphan.

**REDEEMER.** Judaism’s messianic impulse reminds us that the world, as broken as it sometimes appears, is ultimately perfectible; God’s teachings, carried out by us, will help the world achieve such perfection.

**INSPIRED BY THE INSIGHT.** These lines serve to introduce \textit{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 \textit{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 \textit{piyyutim} are faithful to tradition, in that they are saturated with biblical and midrashic quotations.
Meditation on Prayer
In the Bible, God speaks to us, and we listen. At the moment of prayer, we speak to God and God listens. —ISAAC ARAMA

Bending the Knees and Bowing
The Talmud encourages us to pay attention to the movement of each of our vertebrae as we bow, enabling us to focus on the miracle of our bodies’ construction. We stand up straight when we reach God’s name, for we speak to God face to face.

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

First B’rakhah: Our Ancestors
Version with Patriarchs:
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 Merciful Sovereign, who forgives and pardons sin.

The ark is closed.
Remember us. This brief prayer is the first of four that are added on the ten days of the High Holy Day season. Each of the four phrases of this short addition ends with the word חַיִּים (hayyim), “life.”


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


WHO IS LIKE YOU, SOURCE OF COMPASSION מִי כָמוֹךָ אָב הָרַחֲמִים. Jewish mystical tradition highlights the theological tension between God’s qualities of power and strict judgment, גְּבוּרָה (g’vurah), and God’s qualities of mercy and lovingkindness, חֶֽסֶד (hesed). Throughout the year, this br’akhah reminds us that God is unsurpassed in power. At this season of judgment, we add this line to remind us—and God—that God is also unsurpassed in mercy.

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

Each morning You restore consciousness to my sleep-filled body, and I awake. Each spring You restore vitality to trees, plants, and animals that have hibernated through the winter, and they grow once more. Each day I remember those who have died; they live on beyond the grave. Each moment I contemplate the rebirth of our people; I recall that You put the breath of life into dry bones. Each morning You restore consciousness to my sleep-filled body, and I awake.

—ROBERT SCHEINBERG


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

Barukh atah ADONAI, Shield of Abraham.

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

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

Second B’rakhah: God's Saving Care

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

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

M’khalkeil hayyim b’hased, m’hayyeih meitim b’rahaim rabbin, someikh nof’lim, v’rofei holim, u-mattir asurim, u-m’kayyeim emunato li-shenei afar. Mi khamokha ba-al g’vurot u-mi domeh lakh, melekh meimit u-m’hayyeh u-matzmi-ah y’shu-ah.

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

Mi khamokha av ha-rahamim, zokheir y’tzurav l’hayyim b’rahahim.

You are faithful in bringing life to the dead.

Barukh atah ADONAI, who gives life to the dead.
Kedushah. The Kedushah is a poetic elaboration of the third b'rakhah of the Amidah, in which the congregation and the leader proclaim God's holiness responsively. Antiphonal proclamations of God's holiness such as this are referred to as d'varim she-bik'dushah, “sections of holiness,” and are recited only in the presence of a minyan. In this ancient mystic prayer, 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. On Yom Kippur, the Kedushah at all services is recited in its most elaborate version, which during the year is reserved for the Musaf service on Shabbat and festivals.

(adapted from Reuven Hammer)

HOLY קָדוֹשׁ. These are the words uttered by the angels, which Isaiah recorded when he had an overwhelming experience of being in the very presence of God. Holiness is God's essential quality, of which we can partake when we dedicate ourselves to God and undertake to imitate the divine qualities of mercy and love.
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. God, please hear us.

*Recited with a minyan:*

**KEDUSHAH**

Each cried out to the other:

“Holy, holy, holy is Adonai Tz’va·ot, the whole world is filled with God’s glory!”

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

God’s glory fills the universe. As one angelic chorus asks, “Where is the place of God’s glory?” another responds:

“Praised is ADONAI’s glory wherever God dwells.”

*Barukh k’vod Adonai mi-m’komo.*

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

*Sh’ma yisra·el, Adonai eloheinu, Adonai ehad.*

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

*Hu eloheinu, hu avinu, hu malkeinu, hu moshi·einu, v’hu yashmi·einu b’raḥamav sheinit l’einei kol hai, lihyot lakhem leilohim.*

“I, ADONAI, am your God.”

*Ani Adonai eloheikhem.*

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

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

As the psalmist sang:

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

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

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.
這些三段話，所有都用在同一詞，(v'khein)，是由很多學者歸為二世紀末到三世紀初的，可能構成阿米達最早的詩歌添加。

這些段落描畫了救贖的階段。第一段請上帝使整個世界都能敬畏祂。

第二段討論的不是普遍化的，而是個別化的：以色列人民的回歸土地，和大衛的王權。

第三段描畫當您除去各種暴政和恐懼和聖潔時，您將獨一無二地統治整個世界，從撒羅溝和耶路撒冷。

(adapted from Reuven Hammer)

懼怕與敬畏。這些情緒的目的在於順服神的旨意，並幫助我們把聖潔帶到世界。

大衛的榮耀。見詩篇132:17。

您獨自統治。神的至高權威始終被視作公義的統治，並且因此是一個和平的時期。它是歷史最終的結論。

ADONAI將永遠統治。見詩篇146:10。
Have compassion on Your creation,
and rejoice in Your handiwork.
As You vindicate Your people,
all who trust in You will declare:
“Be sanctified, Lord, throughout Your creation.”

_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!”

*May All Be Bound Together*
The purpose of creation is not division, nor separation. The purpose of the human race is not a struggle to the death between classes, between nations. Humanity is meant to become a single body…. Our purpose is the great upbuilding of unity and peace. And when all nations are bound together in one association living in justice and righteousness, they atone for each other. —MARTIN BUBER
ADONAI TZ’VA-OT WILL BE EXALTED. Y’hova ha-Tzva’ot will be exalted. Isaiah 5:16. In concluding the brakhah, this verse highlights its themes as expanded on the High Holy Days: We await the day when earthly powers become subservient to the divine ideals of justice and righteousness.

THE HOLY SOVEREIGN. The rest of the year, this brakhah concludes with the words הָאֵל הַקָּדוֹשׁ "the Holy God." The High Holy Days, though, emphasize God’s sovereignty.

Calling us by your great and holy name וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵֽינוּ קָרָֽאתָ. The name “Israel” means “wrestling with God” (Genesis 32:28). Our relationship with God is part of our self-definition as Jews.

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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 Yom Kippur**

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, for sanctity and rest, and this] Yom Kippur for pardon, forgiveness, and atonement, that all our sins be forgiven [through Your love], a sacred time, 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 Yom Kippur 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.

---

**Chosenness**

In Maimonides’ view chosenness does not imply superiority or inherent sanctity, since the correct reading of the Bible in fact implies conditional chosenness. The election is one of duty, not of rights or attributes. Superiority and sanctity do not belong to historical Israel, to concrete individuals, but to a mythical Israel, held up as a model and ideal, defined by submission to God’s commandments and respect for the covenant. . . . Judaism avoided being drawn into a universalistic, proselytizing monotheism through its interpretation of election as a duty, the particular relation between a people and its God in its social and historical reality.

—HENRI ATLAN

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Some customarily strike their heart when asking God to forgive and pardon:

“Selihot” of R. Yohanan (Rosh Hashanah 17b) describes God wearing a tallit like a leader of communal prayer and showing Moses how to pray. God said to Moses: “Whenever Israel sins, they should pray like this and I will forgive them.” And then God recited the Thirteen Attributes.

**FOR OUR SAKE, REMEMBER**

Deuteronomy 26:45; Isaiah 44:22; Ezekiel 36:25; Leviticus 16:30; and Isaiah 56:7. These verses are taken from contexts in which God promises to show kindness to those who have been exiled. The quotations ask God to remember our relationship, forgive our sins, and see us as pure despite our failings. Taken together, their imagery progresses from the wiping away of sin to an ultimate scene of redemption, as all are gathered together in God’s house.
**From Ibn Gabirol’s Keter Malkhut**

How can I repay You for having placed a soul in this body and having granted me life, to teach and direct me, to save me from pitfalls? You formed me from earth, and breathed in me from birth. You granted me wisdom, fashioned me as more than animal, instructed me to enter a higher realm. . . .

You placed in me a holy soul; though I have sinned, and am not whole. My instincts made me violate the gift of self. Not against You have I sinned, but against myself. . . .

Terrible urges have pulled me apart. I intend to act innocently, then sow with guile and deceit; I desire peace, but cause contention and enmity. . . .

Do not repay me according to my deeds; do not demean me; do not desert me while my life is not yet over; do not hide Your face from me.

Renew me with life, raise me from the depths. . . .

---

**THE THIRTEEN ATTRIBUTES**

God, Sovereign who sits on a throne of mercy, acting with unbounded grace, forgiving the sins of Your people, one by one, as each comes before You, generously forgiving sinners and pardoning transgressors, acting charitably with every living thing: do not repay them for their misdeeds.

God, You taught us how to recite the thirteen attributes of Your name; remember the promise implied in these thirteen attributes, which You first revealed to Moses, the humble one, as it is written: God descended in a cloud and stood beside him, and he called the name ADONAI.

And ADONAI passed before him and called:

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

Forgive our transgressions and our sins; claim us for Your own.

Some customarily strike their heart when asking God to forgive and pardon:

Forgive us, our creator, for we have sinned; pardon us, our sovereign, for we have transgressed— for You, ADONAI, are kind and forgiving; You act generously to all who call on You.

For our sake, remember the covenant You made with our ancestors, as You said in the Torah: “I will remember My covenant with their ancestors whom I took out of the land of Egypt in the sight of all nations, to be their God. I am ADONAI.”

Sweep aside our transgressions like a mist, disperse them like a cloud, as You promised in the words of Isaiah: “I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you.”

Purify us, as Your prophet Ezekiel promised in Your name: “I will sprinkle purifying water upon you and you shall be cleansed; I will cleanse you of all your impurities and your idolatries.”
The ark is opened. After the leader recites each verse, we repeat it.

The verses quoted here are Lamentations 5:21; Psalms 51:13; 71:9; 38:22; 86:17; 19:15; 5:2; 38:16. A millennium ago, the mahzor’s editors adapted the biblical text by changing singular wording to plural.

DO NOT ABANDON US

This verse is only whispered, for we do not want to assert out loud even the possibility of abandonment. The whispering then extends to what follows—personal prayers that our plea may be heard.

MY SIN, אָליַןֵי. Though this entire prayer speaks in the plural, the verse from Psalm 25:11 is in the singular, as if to say that we each must eventually confront our own sinfulness. Some editions of the mahzor change even this verse to the plural.

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Grant atonement and purify us this day, as it is written in the Torah, “For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure.”

Bring us to Your holy mountain and make us joyful in Your house of prayer, as Isaiah prophesied, “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.”

**CULMINATION OF S’LIHOT: HEAR OUR VOICE**

*The ark is opened. After the leader recites each verse, we repeat it.*

Hear our voice, ADONAI our God, be kind, and have compassion for us. Willingly and lovingly accept our prayer.

*Turn us toward You, ADONAI, and we will return to You;*  
*make our days seem fresh, as they once were.*

Do not cast us away from You;  
take not Your holy presence from us.

*Do not cast us away as we grow old;*  
do not desert us as our energy wanes.

*Sh’ma koleinu, Adonai eloheinu, hus v’raheim aleinu,*  
v’kabbeil b’rahamin u-v’ratzon et t’fillateinu.  
*Hashiveinu Adonai eilekha v’nashuvah, haddeish yameinu k’kedem.*  
*Al tashlikheinu mi-l’fanekha, v’ru·ah. kodsh’kha al tikkah mimennu.*  
*Al tashlikheinu l’eit ziknah, ki-kh’lot koheinu al ta-azveinu.*

*Said quietly:*  
Do not abandon us, ADONAI our God, do not distance Yourself from us.

*Give us a signal of hope, so that our enemies will understand*  
*and hesitate, knowing that You have been our help and comfort.*

Hear our words, ADONAI, and consider our innermost thoughts.

*May the words of our mouths and the meditations of our*  
*hearts be acceptable to You, ADONAI, our rock and redeemer.*

It is for You we wait; surely You will respond, ADONAI our God.

*The ark is closed.*

Our God and God of our ancestors, do not abandon us, do not forsake us,  
do not shame us, do not annul Your covenant with us. Draw us close to  
Your Torah, teach us Your mitzvot, show us Your ways. Open our hearts to  
revere Your name, circumcise our hearts to love You; then, we will turn to  
You, faithfully, with a perfect heart. And as befits Your own great name, pard-  
on and forgive our sins, as the psalmist wrote: “For the sake of Your own name, forgive my sin, though it be great.”

*V’salah’ta la-avoni ki rav hu.*

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WE ARE YOUR PEOPLE. אֱלֹהֵינוּ יָדֵהְךָ אֱבוֹתֵינוּ. An early medieval poem, which expands on the verse from Song of Songs: “I am for my beloved and my beloved is mine” (2:16). It completes the S’lihot/Forgiveness section and forms the transition to the confession. Here we end in joyous song, then move to a meditative melody, as we begin the Viddui/Confession. In this poem we emphasize our relatedness to God, whereas in the next we emphasize the stark difference between the human and the Divine.

VIDDUI—PRAYERS OF CONFESSION. יִדְדֵי. In addition to fasting and otherwise afflicting oneself, the central mitzvah that must be performed on Yom Kippur is viddui (confession). The rabbinic requirement to confess is based on the biblical passage that describes the confession of the High Priest when performing the Temple ceremony. Following the destruction of the Temple, greater emphasis was placed on synagogue ritual and individual prayer, and it fell upon each person to make confession on Yom Kippur.


FOR TIME WITHOUT END וּנְצִוֹתָךְ לא תִּקְמֶֽהוּ. "Of old You established the earth; / the heavens are the work of Your hands. / They shall perish, but You shall endure; / they shall all wear out like a garment; / You change them like clothing and they pass away. / But You are the same, and Your years never end” (Psalm 102:26–28).

WE, LIKE OUR ANCESTORS. בְּאֶנָּחַנִּים אֱבוֹתֵינוּ. In the Babylonian Talmud, Mar Zutra remarked that anyone who says “we have sinned” has understood the meaning of confession (Yoma 87b). Every human being is imperfect. Even previous generations—whom we may idealize—contained sinners. As the Rabbis taught: no one has walked the earth and not sinned. In ascribing sin to our ancestors, the liturgist is quoting Psalm 106:6.
Our God and God of our ancestors, forgive us, pardon us, grant us atonement.

For—
We are Your people, and You are our God;
we are Your children and You are our parent.
We are Your servants, and You are our master;
we are Your congregation, and You are our portion.
We are Your heritage, and You are our destiny;
we are Your flock, and You are our shepherd.
We are Your vineyard, and You are our guardian;
we are Your creatures, and You are our creator.
We are Your spouse, and You are our beloved;
we are Your cherished ones, and You are near to us.
We are Your people, and You are our sovereign;
we are the ones You address, and You are the One to whom we speak.

Ki
Anu ammekha, v’atah eloheinu,
anu vanekha v’atah avinu.
Anu avadekha v’atah adoneinu,
anu k’halekha v’atah helkeinu.
Anu nahalatekha v’atah goraleinu,
anu tzonerekha v’atah ro-einu.
Anu kharmekha v’atah not’reinu,
anu f’ullatekha, v’atah yotz’reinu.
Anu ra’ayatekha v’atah dokeinu,
anu s’gullatekha v’atah k’roveinu.
Anu ammekha v’atah malkeinu,
anu ma’amirekha v’atah ma-amireinu.

VIDDUI — PRAYERS OF CONFESSION
We are insolent; You are gracious and compassionate.
We are obstinate; You are patient.
We are sinful; You are merciful.
Our days are a passing shadow, but You are the One who truly is, for time without end.

Our God and God of our ancestors, hear our prayer; do not ignore our plea. Our God and God of our ancestors, we are neither so insolent nor so obstinate as to claim in Your presence that we are righteous, without sin; for we, like our ancestors who came before us, have sinned.
Customarily, we each strike our heart as we recite every phrase of this confession.

אָשָּׁמְנוּ, בַּמַּנְדָּה, זַלְכָּנֻנָּה, דַּבְּרִים.
מַעְיֹנֵנוּ, וְהָרַשְׁעֵנוּ, זַרְבָּז, חַסְמָן, טַפְּלוֹנָה, שֶׁקֶר.
יִתְנָאוּ, צַלְנָה, מְרַדְּנָה, נְאָבָנָה.
שָׂרָנָה, צַעְנוּ, פְּשָׁעָנָה, צְרוֹרָה, קְשָׁנוּ, נְשָׁנָה.
רַשָׁעָנָה, שָׁחָה, חָבָנָה, חָוֵיָה, חָטָא.
כְּפַנְו מַמְשָׁפֵיקִים וּמַמְשָׁפֵיקִים חַסִּיפִים, וּלָא שׁוֹחַ כָּנָה.
אַתָּה צָרַדְקֵנוּ עַל כְּלִיתֶבָא עֲטִינוּ, כְּאָמָא עָשִית.
נָאָהָנָהָ הַרְשָׁעָנָה.

One or more of the following penitential prayers may be included.

กระบות וDBObject, כְּלָנָהּ נָדְעֵנוּ. וּתְנָא בָּא לְזוֹזָב זֵרָה.
רַשּׁוּ וּלְוָי לְזַעְנוּ, כְּחַסְמוֹנָה יִזְעַה דָּמָר.
זְאָה אֲוֹן מְשָׁפֵיקִין, יִשָּׁב אֲלִימָהוּ וְיִרְמָהוּ, וְאֶלְ־אֱלֹהִים.
כָּפַרְוּה לְכַלּוֹכָה.

אֲלַלְמָנָה אֲלָמְאוּ לָא בֵּאָבֹתָנָה [אָמָם וּתְנָא],
כָּפַרְוּה לַלְכַלּוֹנָהוּ.
בֵּלָם [הֹשָׁבָה חֹזֶה וּבְיוֹם] הָאֶפֶרְוָיָה חֹזֶה.
כְּחַסְמוֹנוֹת וְהָרַשְׁעֵנוֹת וְהָרַשְׁעֵנוֹת כְּשֶׁרֶעֶץ עָנָה, שָׁבﬠָו וְהַנְּצִירָא לְהַשָּׁבָע וּלְהַנְּצִירָא.
וּפֶעֶל בֵּרִים כְּשֶׁרֶעֶץ עָנָה,
וֹרָדֵהּ כְּפַנְוֵנוֹת לְשָׁמוּר פָּדִיקוֹת.
מַולָּא חַסָּמֵנוֹת אֲלַמְּאַה אֲתָרָה שִׁמָּה, כְּחַסָּמֵנוֹת בֵּאָבֹתָנוּ: וּמָלָא חָזֵא אֲלַמְּאַה אֲתָרָה שִׁמָּה.
בָּכָל־לֶבֶךְ וּבָכָל לָצְמָה.
לָמֵשׁ תְּוִי.
We Betray
When we sin, we betray our true selves; when we repent, we rediscover the purity of our souls—and find, once again, that God dwells within us. As the 20th-century Jewish thinker and rabbi Joseph Ber Soloveitchik remarked, it is because we ourselves are God’s temple that repentance and forgiveness are possible.

Repentance
Penitence can transform all our past sins into spiritual assets. From every error we can derive an important lesson, and from every lowly fall we can derive the inspiration to climb to spiritual heights.

Who Are We
Emotions ebb and flow throughout these holy days. Paradoxes swim in the stream of prayer. At one moment, we believe our deeds to be of such import that the world stands still so that we may take account of them. At another moment, we imagine ourselves so small, so insignificant that our lives are like a passing breath. We are great; we are small. We are the center of the universe; we are nothing at all. And yet, no matter how large we imagine our sins to be, and no matter how puny we imagine ourselves to be, God will never forsake us.

—Nina Beth Cardin

The Shorter Confession—Ashamnu
Customarily, we each strike our heart as we recite every phrase of this confession.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

Ashamnu, bagadnu, gazalnu, dibbarnu dofi; he·evinu, v’hirshanu, zadnu, ḥamasnu, tafalnu sheker; ya·atznu ra, kizzavnu, latznu, maradnu, ni·atznu; sararnu, avinu, pashanu, tzararnu, kishinu oref; rashanu, shihatnu, ti·avnu, ta·inu, titanu.

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong.

PENITENTIAL PRAYERS BEFORE THE GREAT CONFESSION
One or more of the following penitential prayers may be included.

א
We have done wrong and transgressed, and so we have not triumphed. Inspire our hearts to abandon the path of evil, and hasten our redemption. And so Your prophet Isaiah declared: “Let the wicked forsake their path, and the sinful their design. Let them return to ADONAI, who will show them compassion. Let them return to our God, who will surely forgive them.”

יב
Our God and God of our ancestors, forgive and pardon our sins
[on this Shabbat and] on this Day of Atonement. Blot out and disregard our sins and errors; subdue our instincts so that they may serve You. Bend our stiffness so that we turn to You; renew our passion for observing Your ordinances. Circumcise our hearts to love and revere Your name, as it is written in Your Torah: “Then ADONAI your God will circumcise your heart and the hearts of your offspring to love ADONAI your God with all your heart and all your soul, that you may live.”

—Nina Beth Cardin
Our confession is not to enlighten the High Court; God already knows all that we have done. Rather, we recite these words to proclaim in our own voice that we acknowledge and take responsibility for our deeds.

What are we saying? This prayer, which originated here in the Yom Kippur liturgy, is now included in the daily prayerbook, as part of the introductory morning service throughout the year.

You have always been known. From a double alphabetical acrostic piyyut by Elijah the Elder (ca. 1040). It begins אתת שמי הת nâ€™ almot Lev (atah meivin ta•alumot lev), “You understand the secrets of the heart.” Almost all rites preserve only these final lines, corresponding to the Hebrew alphabet’s last two letters.

You know the mysteries of the universe. אתת ידעת הר רָזֵי עוֹלָם. The Babylonian Talmud (Yoma 87b) offers various liturgies that fulfill the obligation of confession. This one is offered by Rav (3rd century, Babylonia).
You recognize both our sins and our mistakes, acts of will and those committed under compulsion; public acts and private ones are equally revealed and known to You.


What shall we say in Your presence, ADONAI our God and God of our ancestors?

Heroes count as nothing in Your presence, famous people are as if they never existed, the wise seem ignorant, and clever ones as if they lack reason.

The sum of their acts is chaos; in Your presence the days of their lives are futile.

Human beings have no superiority over beasts; all life is vanity.

What can we say before You, You who live in the transcendent?
And what can we tell about ourselves to You who dwell on high?
You surely know both the secret and the revealed.

You have always been known as the one who overlooks transgression.

Hear our cry, as we stand before You, in prayer.
Overlook the transgressions of a people turning from transgression.
Wipe away our transgressions from Your sight.

You know the mysteries of the universe, the deepest secrets of everyone alive.
You probe our innermost depths;
You examine our thoughts and feelings.
Nothing escapes You; nothing is secret from You.
Therefore, may it be Your will, our God and God of our ancestors, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us atonement for all our transgressions.

In that strange night someone asked:
Can you change the past?
And the sick woman angrily responded:
The past is not a piece of jewelry sealed in a crystal box nor is it a snake preserved in a bottle of formaldehyde—
The past trembles within the present when the present falls into a pit the past goes with it—
when the past looks toward heaven all of life is upraised, even the distant past.

But the lonely man muttered:
Did not Abraham once stride the earth, he who did not seem attached to even the cord of the one who gave him birth?
—ZELDA
(trans. Edward Feld)
Customarily, we each strike our heart as we recite the words:}

על תѢא ושѢחנה לѲני קאЌנ באЌג ואЂרהו, Environmentally, we each strike our heart as we recite the words:

על תѢא ושѢחנה לѲני קאЌנ באЌג, Environmentally, we each strike our heart as we recite the words:

על תѢא ושѢחנה לѲני קאЌנ באЌג, Environmentally, we each strike our heart as we recite the words:

DEFRAUDING OTHERS. Or, “oppressing others” (materially or spiritually), for so the Rabbis understood the related verb in Leviticus 19:33.

SPEAKING BADLY OF OTHERS. The tradition distinguished between שפתי, זגו, ור’ikhailut, both enumerated here. The first is the spreading of truthful yet damaging statements, even without intending any harm. The latter is the telling of outright falsehoods about another.

THE LONGER CONFESSION. Despite the double alphabetical acrostic in which the sins are enumerated, the Al Het is not simply a formal list. The sins it enumerates are the stuff of daily life, and they point to our repeated moral failures. It makes almost no specific reference to violations of the rituals of Judaism. Such infractions as the desecration of Shabbat and festivals, and the failure to abide by the disciplines that invest our daily life with sacred significance, are categorized by the Talmud as “sins between people and God.” It is taken for granted that only sins “between one person and another” need to be detailed (Babylonian Talmud, Yoma 86b).

Amidst a community of imperfect humans, we gain the courage to confess our sins to God. Knowing that it is God whom we are facing, we are called to a level of honesty and truthfulness that is greater than any intermediary would demand.

The forty-four lines included in the Al Het are an expansion of the six lines that appear in Saadiah Gaon’s prayerbook (10th century), the twelve in Amram Gaon’s (9th century), and the twenty-two in Maimonides’ (12th century).
Kavanah for Al Ḥet

Embarrassment not only precedes religious commitment; it is the touchstone of religious experience. . . . What the world needs is a sense of embarrassment. . . . What is the truth of being human? The lack of pretension, the acknowledgment of opaqueness, shortsightedness, inadequacy. But truth also demands rising, striving, for the goal is both within and beyond us. The truth of being human is gratitude; its secret is appreciation.

—ABRAHAM JOSHUA HESCHEL

All our secrets are known to You, Adonai, we cannot even fool ourselves. Lying is a vain exercise; help us not even to try.

How could we deceive You, within us, at once forming and knowing our most secret thoughts?

We live in a world of illusion. We each think we are separate, alone, cut off, misunderstood, unwanted. We forget we are part of Your glory, each of us a unique ray of Your light.

As we live our lives, rent asunder, each in our own small world, help us to remember what we often forget: We need one another; we each are part of the other; and in some place, so well known, yet so secret, we may find our true solace in You.

—JULES HARLOW (adapted)

The Longer Confession—Al Ḥet

Customarily, we each strike our heart as we recite the words “We have sinned.”

We have sinned against You unwillingly and willingly,
     And we have sinned against You through hardening our hearts.
We have sinned against You thoughtlessly,
     And we have sinned against You in idle chatter.
We have sinned against You through sexual immorality,
     And we have sinned against You openly and in private.
We have sinned against You knowingly and deceitfully,
     And we have sinned against You by the way we talk.
We have sinned against You by defrauding others,
     And we have sinned against You in our innermost thoughts.
We have sinned against You through forbidden trysts,
     And we have sinned against You through empty confession.
We have sinned against You by scorning parents and teachers,
     And we have sinned against You purposely and by mistake.
We have sinned against You by resorting to violence,
     And we have sinned against You by public desecration of Your name.
We have sinned against You through foul speech,
     And we have sinned against You through foolish talk.
We have sinned against You through pursuing the impulse to evil,
     And we have sinned against You wittingly and unwittingly.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

V’al kullam, elo·ah s’lih.ot, s’lah. lanu, m’h.al lanu, kapper lanu.

We have sinned against You through denial and deceit,
     And we have sinned against You by taking bribes.
We have sinned against You by clever cynicism,
     And we have sinned against You by speaking badly of others.
Conspiratorial Glances. Many sins in this section and the next refer to attitudes we hold in relationships. The Hebrew speaks of the way we “see” the world. We confess to conspiratorial glances (sikkur ayin), literally “eyes raised high,” which we translate as “condescension”; or narrow vision (einyim ramot), literally “eyes raised,” “selfishness,” or “narrow vision.”

Superficiality. Literally, “lightheadedness.” The Rabbis used this term to refer to a state of mind in which we are unable to exercise sound judgment. Many Jewish legal authorities oppose the use of mind-altering drugs if they deny us the ability to make reasoned judgments.


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**Enumerating Sins**

No list of sins can ever be complete. By beginning with **alef** and ending with **tav**, we express our intention to include in our confession everything of which we are guilty, from A to Z. However, this form of the Al Het does not relieve us of our individual obligation to confess the particular sins of which we are each personally responsible. And we are also called upon to contemplate those sins which are especially prevalent in our world today.

We have sinned against You by the way we do business,

*And we have sinned against You in our eating and drinking.*

We have sinned against You by greed and oppressive interest,

*And we have sinned against You through arrogance.*

We have sinned against You in everyday conversation,

*And we have sinned against You through conspiratorial glances.*

We have sinned against You through condescension,

*And we have sinned against You through ego.*

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

*V’al kullam, elo·ah s’lih·ot, s’lah lanu, m’hal lanu, kapper lanu.*

We have sinned against You by throwing off all restraint,

*And we have sinned against You by rashly judging others.*

We have sinned against You by plotting against others,

*And we have sinned against You through selfishness.*

We have sinned against You through superficiality,

*And we have sinned against You through stubbornness.*

We have sinned against You by rushing to do evil,

*And we have sinned against You through gossip.*

We have sinned against You through empty promises,

*And we have sinned against You through baseless hatred.*

We have sinned against You by betraying a trust,

*And we have sinned against You by succumbing to confusion.*

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

*V’al kullam, elo·ah s’lih·ot, s’lah lanu, m’hal lanu, kapper lanu.*

And forgive us the breach of all commandments and prohibitions, whether involving deeds or not, whether known to us or not. The sins known to us we have acknowledged, and those unknown to us are surely known to You, as the Torah states: “Secret matters are the concern of ADONAI our God; but in matters that are revealed, it is for us and our children to apply all teachings of the Torah till the end of time.”
Hannah

Hannah became, for the Rabbis, the model of proper prayer; David, the psalmist, was seen as the master of prayer.

I, SURELY I WILL FORGIVE.

I sweep aside your sins like a mist.

You forgive, God, like a scholar.

The grammatical form of the nouns סלך (solhan) and מוהל סלך (moholan) indicate an essential personal quality. For example, when one لمuerdo (lomed), “studies,” until becoming a scholar, one is then called a לאפיך (lamdan). The use of this form reflects the poet’s belief that God’s forgiving nature is, in fact, God’s essence.
Our Ancestors and Us
Throughout the long hours of prayer, we speak of all the reasons why God should care for us and forgive us: our remorse, our atonement, our acknowledgment of wrongdoing, God’s own promise of mercy, God’s wish to be known in the world as loving. In this prayer, we call on our association with our ancestors who were cared for by God. We subtly imply that since we are their children, we have inherited their spiritual legacy. In placing our own prayer in the context of theirs, perhaps what is implied as well is that we seek to live our lives in accordance with that which gave them honor.

—NINA BETH CARDIN

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

—BAHYA IBN PAKUDA

Hannah, sad and depressed, prayed to You, her heart overflowing with tears, her voice inaudible. But You understood her heartfelt cry and turned to her. Answer us in our time of need, as You responded to the plea of the woman in Shiloh, that like her we may sing: ADONAI “brings down and lifts up, raises up the poor from the dust of the earth.”

Your servant David pleaded before You: “Who can be aware of error? Cleanse me of my most secret sins.” Cleanse us, ADONAI our God, of all our transgressions; purify us of all our foulness; pour over us purifying water that we may be cleansed, as the prophet Ezekiel wrote: “I will sprinkle purifying water upon you and you shall be cleansed; I will cleanse you of all your impurities and your idolatries.”

You are compassionate, welcoming those who turn back to You. You have promised, since the dawn of creation, that repentance would be received. Now our eyes look toward You, to accept our repentance.

Our God and God of our ancestors, forgive our sins on this [Shabbat and this] Yom Kippur. Blot out and disregard them, as the prophet Isaiah says in Your name: “I, surely I, am the One who wipes away sin, for this is My nature; I will not recall your errors,” and the prophet adds: “I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you.” And in Your Torah it is written: “For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure.”

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 faithfully, for You forgive the people Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives. Barukh atah ADONAI, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Atonement holy.

melekh al kol ha-aretz, m’kaddeish [ha-shabbat v’]

yisra-el
A relationship with God is a constant truth. 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.

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

**PROTECTOR OF OUR LIVES** שָּׁמָּה יִתְרוֹמָם. God is our source of support and stability.

**FROM ONE GENERATION TO THE NEXT** לְדוֹר לְדוֹר. After Psalm 79:13. In a world where nations, values, and ideals rise and fall, our relationship with God is a constant truth.
Fifth B’rakhah: The Restoration of Zion
ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [fiery offerings and] prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

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

Sixth B’rakhah: Gratitude for Life and Its Blessings
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.
This blessing (Numbers 6:24–26) is known as 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. In most synagogues in Israel, 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 community in a traditional gesture, thus serving as a conduit of blessing. In many synagogues in the Diaspora, the kohanim re-enact this ancient blessing during the Musaf service on High Holy Days and festivals.

**Grant peace to all Israel**. Generally in the Ashkenazi liturgy, the b'rakhah Sim Shalom is recited only during the morning (Shaharit and Musaf) services, whereas a similar b'rakhah, Shalom Rav (“Grant abundant peace”), is recited instead at afternoon and evening services. However, on fast days such as Yom Kippur, Sim Shalom is said at every service.

**AND INSCRIBE**. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.
The Blessing of Shalom
When the blessing of shalom is lacking, however much we have of other blessings—wealth or power, fame or family, even health—these all appear as nothing. But when shalom is present, however little else we have somehow seems sufficient.

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

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

—HERSHEL J. MATT

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’hayyim tovim kol b’nei v’ritekha.

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

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

Seventh B’rakhah: Prayer for Peace

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

May ADONAI bless and protect you. So may it be God’s will. Kein y’hi ratzon.

May ADONAI’s countenance shine upon you and grant you kindness. So may it be God’s will. Kein y’hi ratzon.

May ADONAI’s countenance be lifted toward you and grant you peace. So may it be God’s will. Kein y’hi ratzon.

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

May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

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

B’seifer hayyim b’rakhah v’shalom u-farnasah tovah, nizzakheir v’nikkateiv l’fanekha, anahnu v’khol am’kha beit yisra-el, l’hayyim tovim u-l’shalom.

Barukh atah ADONAI, who brings peace.

ON SHABBAT, WE CONTINUE WITH KADDISH SHALEM ON PAGE 390.
Avinu Malkeinu is not recited on Shabbat.

Many congregations omit Avinu Malkeinu at Minhah, reserving it for Ne’ilah. We rise as the ark is opened. An alternate version begins on page 244.

Avinu Malkeinu. The Babylonian Talmud reports: “It once happened that Rabbi Eliezer led the congregation and recited twenty-four brakhot, but his prayers were not answered. Then Rabbi Akiva followed him and led the congregation in prayer, saying, ‘Our father, our sovereign, You are truly our father. Our father, our sovereign, we have no ruler but You. Our father, our sovereign, we have sinned before You. Our father, our sovereign, have mercy on us. Our father, our sovereign, do it for Your name’s sake,’ and his prayers were answered” (Taanit 25b). Generations have added many more verses to this prayer. The verses mentioning the martyrs were added after the Crusades.

Avinu Malkeinu was first introduced as a prayer for material blessing. It then took on an added layer of pleas against devastation by human enemies, and finally, special prayers for the High Holy Days (for instance, “inscribe us in the Book of Life”).

The image of God as “father” represents relatedness and closeness; that of God as Ruler conveys authority and greater distance. Jewish theology has always talked of transcendence and immanence, God as ineffable and God as close at hand. The appeal here brings together both aspects of God.
Avinu Malkeinu

Many congregations omit Avinu Malkeinu at Minhah, reserving it for Ne’ilah. We rise as the ark is opened. An alternate version begins on page 244. 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, hahazireinu bi-t’shuvah sh’leimah l’fanekha.
  Avinu malkeinu, sh’lah r’fu-ah sh’leimah l’holei ammekha.
  Avinu malkeinu, zokhreinu b’zikkaron tou l’fanekha.
  Avinu malkeinu, kotveinu b’seifer hayyim tovim.
  Avinu malkeinu, kotveinu b’seifer g’ullah vi-shu-ah.
  Avinu malkeinu, kotveinu b’seifer parnasah v’khalkalah.
  Avinu malkeinu, kotveinu b’seifer z’khuyyot.
  Avinu malkeinu, kotveinu b’seifer s’lihah u-m’hilah.

Avinu Malkeinu, cause our salvation to flourish soon.
  Avinu Malkeinu, cause Your people Israel to be exalted.
Avinu Malkeinu, raise up Your anointed with strength.
  Avinu Malkeinu, hear our voice, be kind, sympathize with us.
Avinu Malkeinu, accept our prayer, willingly and lovingly.
  Avinu Malkeinu, do not turn us away empty-handed.
Avinu Malkeinu, remember that we are but dust.
  Avinu Malkeinu, have compassion for us, our infants, and our children.
Avinu Malkeinu, do this for the sake of those who were martyred for Your holy name.
  Avinu Malkeinu, do this for the sake of those who were slaughtered for their exclusive devotion to You.
Kaddish Shalem is recited at the end of every worship service that features an Amidah. Its distinguishing sentence is the line "תפלו צלותיה", "May the prayers . . . of all Israel be accepted."

Like many traditional Jewish prayers, this one ends with thoughts of peace.

The ark is closed.
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-hesed v’hoshi·einu.

The ark is closed.

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

May God’s great name be acknowledged forever and ever!
Y’hei sh’meh 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.
Ne·ilah means “closing,” and referred originally to the closing of the gates of the ancient Temple in Jerusalem. It then took on a more spiritual meaning, and was understood to refer to the symbolic closing of the gates of heaven.

On ordinary weekdays there are three services at which we recite the Amidah (Arvit, evening; Sha·harit, morning, and Min·nah, afternoon). On Shabbat and Festivals we add a fourth (Musaf, literally “addition”). In the Talmud, a fifth service, called Ne·ilah, was added on all fast days. Today, we recite a Ne·ilah service only on Yom Kippur.

Ne·ilah is one of the most moving of all services, bringing this sacred day to a close with poetic additions to the liturgy and unique melodies. It is a worthy parallel to Kol Nidrei, with which the Yom Kippur journey began. (adapted from Reuven Hammer)

JOYOUS ARE THEY

The afternoon service (Minnah) begins with this psalm every other day of the year, but on Yom Kippur, in the Ashkenazic rite, it is delayed until Ne·ilah.

Psalm 145, which is an alphabetic acrostic, forms the main body of the Ashrei prayer, but it is preceded by two verses beginning with the word ashrei (Psalms 84:5 and 144:15). The first verse notes that we are sitting in God’s house, while the second acknowledges the community with whom we pray.

The use of the alphabet is not only a poetic device but also an aid to memory, making the psalm particularly well-suited to public recitation in an era when written texts were rare. It is also a psalm that is obviously designed to be recited by two groups, or perhaps by a leader with the congregation responding. The leader speaks the praise of God and calls upon others to bless God’s name as well. The group then responds with statements in which God’s qualities are enumerated. (adapted from Reuven Hammer)
Ashrei
The first half of the psalm, through the line beginning with the letter mem, praises God’s greatness, goodness, and sovereignty in general, abstract terms. There is then a break in the acrostic, with no verse beginning with the letter nun. With the very next verse (beginning with the samekh) the tone of the psalm shifts markedly, and we recount the very specific, particular ways in which God takes care of God’s creatures: supporting those who

(continued)
We shall praise You, and You shall bless us. Psalms 115:18.
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!*
Before the Amidah begins, it is customary to take three steps backward, as if we are leaving our familiar surroundings, and then three steps forward, as we approach God's presence.

When reciting the words אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, and אֱלֹהֵי יַעֲקֹב on this page, we customarily bend the knees and bow, standing up straight by the time we reach the word יהוה. We repeat these motions at the end of the first b’rakhah when we come to the words בָּרוּךְ עָתָה אֲדֹנָי. The sign indicates the places to bow.

חֵצְוֵֽנוּ וְחָתְמֵֽנוּ. Since Rosh Hashanah, we have included this and three other insertions in every Amidah every day. Until Ne∙ilah, we have asked God to inscribe us in the Book of Life (וְכָתְבֵֽנוּ בְּסֵֽפֶר הַַחַיִּים;) now, we ask God to seal us in it (וְחָתְמֵֽנוּ).
THE SILENT AMIDAH

An Alternate Rendering

Some may want to engage in silent prayer by reading through the prayers and meditations in this column through page 406. Renderings of the opening and closing b’rakhah are by André Ungar. Meditations on the themes of the day are by other authors.

Help me, O God, to pray. Our ancestors worshipped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah stood in awe before You. We, too, reach for You, infinite, awe-inspiring, transcendent God, source of all being, whose truth shines through our ancestors’ lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

O sovereign God who delights in life, make our lives worthy to be remembered. Out of Your love for us, O living God, Seal our names in the Ledger of Life.

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

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

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

First B’rakhah: Our Ancestors

Version with Patriarchs:

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

Version with Patriarchs and Matriarchs:

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

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

O sovereign God who delights in life, make our lives worthy to be remembered. Out of Your love for us, O living God, Seal our names in the Ledger of Life.

YOM KIPPUR • CONCLUDING SERVICE • SILENT AMIDAH

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Version with Patriarchs and Matriarchs:

מְחַיֵּה מֵתִים.

This br'akhah, 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.

Version with Patriarchs:

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 could refer to a spiritual revival in this world as well. Fasting is a “taste of death,” and as we end Yom Kippur, it is hoped that we will feel “revived.”

WHO IS LIKE YOU, SOURCE OF COMPASSION

מִי כָּמֹךָ אַבַּה 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.
Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable?

As a tender parent, You nurture our souls that we may grow into a life of compassion.

You govern both life and death; Your presence brings our souls to blossom. We praise You, God, who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives.

Let all creation stand in awe of You; let all humankind sense Your mystery. May all people be united in doing Your will whole-heartedly. We know that You judge those who govern, that ultimate power is Yours alone, that Your care embraces all Your creatures.

Make us all people of honor. Smile on all who serve You. Give hope to those who seek You, courage to those who await the fulfillment of the messianic dream, soon in our lifetime.

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

ľ **Barukh atah ADONAI,**
God of our ancestors,
Shield of Abraham.

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

ľ **Barukh atah ADONAI,**
God of our ancestors, Shield of Abraham and Guardian of Sarah.

**Second B’rakhah: God’s Saving Care**

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

You sustain the living through love,
and with great mercy give life to the dead.

You support the falling,
heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

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

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

Who is like You, God of splendor and power incomparable?

You are faithful in bringing life to the dead.

**Barukh atah ADONAI,** who gives life to the dead.

**Third B’rakhah: God’s Holiness**

Holy are You and holy is Your name;
holy ones praise You each day.
These three paragraphs, which are introduced by the same word, אָבָּה (u-v’khein), are ascribed by many scholars to the 2nd or 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 the people Israel to its land (and specifically to Jerusalem) and the kingship of David. The third paragraph describes the rejoicing that will come to the righteous “when You remove the tyranny of arrogance from the earth” and God will rule alone over the entire world from Zion and Jerusalem.

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ADONAI WILL REIGN
ימלך
In the context of this prayer, the words from Psalm 146:10 express a messianic hope.

ADONAI TZ’VA-OT WILL BE EXALTED
וּבְכֵן
Isaiah 5:16. This verse, with which the brakhah concludes, highlights the themes of this brakhah, as it has been expanded on the High Holy Days: We await the day when earthly powers become subservient to the divine ideals of justice and righteousness.
May the righteous witness it and be happy, may good people be filled with joy—
when at last all jeering stops and evil evaporates,
when the reign of violence vanishes from Earth.

And You, You alone,
will rule over all Your creation
from Mount Zion, Your glorious dwelling place,
from Jerusalem, Your holy city,
as sacred Scripture proclaims:
“God will reign throughout the world,
Your God, O Zion, forever and ever.
Halleluyah!”

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives.
We praise You, God, ultimate sacred mystery.


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

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

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

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

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

Barukh atah ADONAI, the Holy Sovereign.
I, surely I
Calling us by your great
AND HOLY NAME
ишעך
שכドル חכדוש אלהיך קריי
The name “Israel” means
“wrestling with God” (Genesis 32:28). Our relationship
with God is part of our self-definition as a people.

FORGIVE OUR SINS
גיולה
In this prayer we mention all that we wish God to keep in mind at this hour.
It is filled with synonyms and repetitions of the word “remember.” We cannot
imagine a different future, unless we keep in mind our past.

CALLING US BY YOUR GREAT
AND HOLY NAME
ишעך
שכドル חכדוש אלהיך קריי
The name “Israel” means
“wrestling with God” (Genesis 32:28). Our relationship
with God is part of our self-definition as a people.
Fourth B’rakhah: The Holiness of Yom Kippur

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, for sanctity and rest, and this] Yom Kippur for pardon, forgiveness, and atonement, that all our sins be forgiven [through Your love], a sacred time, 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 Yom Kippur respond to us with deliverance, goodness, compassion, love, life, and peace. Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of salvation and kindness; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and loving sovereign.

Our God and God of our ancestors, forgive our sins on this [Shabbat and this] Yom Kippur. Blot out and disregard them, as the prophet Isaiah says in Your name: “I, surely I, am the One who wipes away sin, for this is My nature; I will not recall your errors,” and the prophet adds: “I sweep aside your sins like a mist, and disperse your transgressions like a cloud. Turn back to Me, for I will redeem you.” And in Your Torah it is written: “For on this day, atonement shall be made for you to purify you from all your transgressions. In the presence of ADONAI you shall be pure.”

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

—BAHYA IBN PAKUDA
After Psalm 79:13. In a world where nations, values, and ideals rise and fall, the relationship with God is a constant truth.

**You Forgive**

You forgive the world, and the world forges you.

The grammatical form of the nouns שְׁלוֹחַ (solh an) and מַחֳלָן (maholan) indicate an essential personal quality. For example, when one calls a scholar, one is then called a מקדש (shekhinah) in feminine imagery. Shekhinah describes the Divine Presence—known as the Shekhinah—in feminine imagery.

**Restore Worship to Your Sanctuary**

Your sanctuary is your home. God is the source of support and stability.

**Protector of Our Lives**

God is our source of support and stability.

**From One Generation to the Next**

After Psalm 79:13. In a world where nations, values, and ideals rise and fall, the relationship with God is a constant truth.
Alternate Rendering of the Final B’rakhah of the Amidah

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors’ worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors’ God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness.

May a life of goodness await all of us, children of Your covenant. To pray to You is joy.

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 faithfully, for You forgive the people Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives. Barukh atah ADONAI, sovereign who pardons and forgives our sins and those of the people, the House of Israel, each year sweeping away our guilt—ruler of all the earth, who makes [Shabbat,] the people Israel and the Day of Atonement holy.

Fifth B’rakhah: The Restoration of Zion

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

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

Sixth B’rakhah: Gratitude for Life and Its Blessings

We thank You,

You who are our God and the God of our ancestors through all time,

protector of our lives,

shield of our salvation.

From one generation to the next we thank You and sing Your praises—

for our lives that are in Your hands,

for our souls that are under Your care,

for Your miracles that accompany us each day,

and for Your wonders and Your gifts that are with us each moment—

evening, morning, and noon.

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

We have always placed our hope in You.
תפילת העמידה בלחש
·
נעילה ליום כיפור

The fourth insertion for the High Holy Day period. Again, instead of asking to be “inscribed in the Book of Life,” we ask now to be “sealed.”

May we be inscribed in the Book of Life, barUCH and barCHÀNAH, and sealed. We additionally request to be inscribed in the Book of Good Deeds for all our lives. We present this request while reviewing all our lives, and all the good deeds that we have done while fulfilling the commandments and in evaluating the good deeds that we have done.

We hereby beseech you, O LORD, our God, to accept with favor our good deeds, and to extend to us your Hand of blessing and grace, and to bestow your bountiful gifts upon us, that we may live in peace and sustenance forevermore.

We hereby beseech you, O LORD, our God, that you would accept all our good deeds and protect us in all our ways.

We hereby beseech you, O LORD, our God, to remember us in your book of life, and to accept all our good deeds.
For all these blessings may Your name be praised and exalted, our sovereign, always and forever.
And seal all the people of Your covenant for a good life.
May all that lives thank You always, and praise Your name faithfully forever, God of our deliverance and help.

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

Seventh B’rakhah: Prayer for Peace
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 peace.
May we and the entire House of Israel be called to mind and sealed for life, blessing, sustenance, and peace in the Book of Life.

Barukh atah ADONAI, who brings peace.

Viddui — Prayers of Confession
Because confession is an essential aspect of Yom Kippur, we add this liturgical confession each time that we recite the Amidah.

Introduction to the Confession
Our God and God of our ancestors, hear our prayer; do not ignore our plea.
Our God and God of our ancestors, we are neither so insolent nor so obstinate as to claim in Your presence that we are righteous, without sin; for we, like our ancestors who came before us, have sinned.
It is customary to strike one's heart with one's fist as each phrase is recited.

Ashmena, benorna, kolona, derona dafi, hutaniva, horishuna.
Zorona, hammerona, skelona shker, ivzena ru, pokona, lecena.
Maradona, naazona, saramo, zuona, shusuna, zaramo, kashofona nurha.
Ursona, shehunis, tuboona, tuone, tuhituna.

Saron mezevotikom mekushmikus koshebis, la shoa lebon. Atena
azarik ule kulibeta alulina, ve amata weyshi wezaithona
horishuna. Men famar lepiniyish izor moro, nom usper lepeni
shok shokim, hela kul-hemshorot henbugelet atuna yeun.

Atuna zouza, lei lapushum, yimik chusha lekbel shebo.
Utlemdena zoza alehona lehurorot lepini yu kle.
Otonona, lempen nozolah meushk vino, hirakelen bathshopen
sheluma lepiniy seshemek vechinokhim, lepem beraq esher
aimenin. Zeni koi leashe tobhohenin, noyim msker leninokhim
asmoneten: Atena yidu yeshirinrom rema toholu.

Lepik hirish selihtena.

Men azona, moh kiniim, moh yshden, moh zikmeno.
Men shishen, moh falanta, moh boyeron.
Men famar lepini, zoza alehona alelziem bohetoni (zamotoni).
Wela kel-temborem kazini lepini.
Ezasa sham ezel koi
Techumim keli pushem,
Bokosiim keli cheshem.
Ci per matsikhuh tamo.
Yimi temiim mok keliphi.
Womor okemmem mok bemahem anin.
Ci helal helo.

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**The Shorter Confession—Ashamnu**

*It is customary to strike one's heart with one's fist as each phrase is recited.*

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

*Ashamnu, bagadnu, gazalnu, dibbarnu dofi, he·evinu, v’hirshanu, zadnu, hamasnu, tafalnu sheker, ya·atznu ra, kizzavnu, latznu, maradnu, ni·atznu, sararnu, avinu, pashanu, tzararnu, kishinu oref, rashanu, shiḥatnu, ti·avnu, ta·inu, titanu.*

**PRAYER ACcompanying THE CONFESSION**

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong. What can we say to You who sit on high, and what can we tell You who dwell in heaven, for You know all that is hidden as well as all that is revealed.

You extend Your hand to those who sin, Your right hand to receive those who return. You have taught us, ADONAI our God, to confess each of our transgressions to You, so that we cease using our hands for oppression. Accept us fully when we turn to You, as You promised to accept the sweet-smelling sacrifices. Endless are the guilt-offerings that would have been required of us even in ancient Temple times, and You know that we will ultimately atone for our sins with our death. Accordingly, You have forgiven us many times over.


ADONAI our God and God of our ancestors?

Heroes count as nothing in Your presence,

famous people are as if they never existed,

the wise seem ignorant,

and clever ones as if they lack reason.

The sum of their acts is chaos;

in Your presence the days of their lives are futile.

Human beings have no superiority over beasts;

all life is vanity.
And even if a person were innocent, emphasizing that God is always present, for those who seek God.

You, forgiving God.

Seeking those who seek God.

Ezekiel speaks words of consolation to the exiles in Babylonia (33:11, 18:23, 32).
Yet from the beginning You distinguished human beings, acknowledging them that they might stand before You. For who can tell You how to behave? And even if a person were innocent, what difference would it make to You? ADONAI our God, You have lovingly given us this Day of Atonement, bringing an end to our sins with pardon and forgiveness, that we cease using our hands for oppression, and turn back to You, wholeheartedly acting in accord with the laws You deem desirable.

May You, with Your abundant mercy, have compassion for us; for You do not desire the destruction of the world, as Your servant Nehemiah declares: “Seek ADONAI, who can be found everywhere; call to God, who is close. Let evildoers abandon their path and the wicked their schemes, and return to ADONAI, who will have mercy on them; for our God will forgive, again and again.”

You, forgiving God, are compassionate and merciful, patient, abounding in love and goodness, and desire the return of the evildoers—not their death. For You instructed Your prophet Ezekiel: “Say to them, ‘As I live,’ declares our Lord, ADONAI, ‘I do not desire the death of the evildoers, but that they turn from their paths, and live. Turn back, turn back from your evil paths that you may not die, House of Israel!’… ‘Is it My desire that the evildoer die,’ declares the Lord, ADONAI, ‘Is it not that they turn from their ways and live?’… ‘It is not My desire that the wicked shall die, but that the wicked turn from their evil ways and live.’”… For You forgive Israel and pardon the tribes of Jeshurun in every generation. Beside You, we have no sovereign who pardons and forgives.
My God. The Babylonian Talmud says that every Amidah must be accompanied by a personal prayer. These two private prayers, the first attributed to Rava and the second to Mar son of Ravina, are among the Talmud's exemplars (Berakhot 17a). They were so admired that they entered the formal liturgy.

Both prayers distinctively use the first-person singular ("I"), whereas almost all other prayers—including the confessions—are in the first-person plural ("we").

MAY THE WORDS. Psalm 19:15.
Personal Prayers Concluding the Amidah
My God, before I was created I was entirely lacking in substance; and now that I have been created, it is as if I never was. Dust and ashes am I in life, all the more so in death. I stand before You as a vessel full of embarrassment and shame. May it be Your will, ADONAI my God and God of my ancestors, that I sin no more, and that in Your great mercy You erase the sins I have sinned before You, but not through great pain and suffering.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your name, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer. May the One who brings peace to the universe bring peace to us and to all the people Israel [and to all who dwell on earth]. Amen.
Attributed to Moshe Ibn Ezra (c. 1055–1135, Spain), this piyyut introduces Ne∙ilah in the Sephardic rite. Note that the name Moshe (Moshe) and the word חץ (h. a z a k, "be strong") are spelled out in the first letters of each verse. The poem is a plea for forgiveness. This piyyut entered the Ashkenazic mah . zor in the 20th century, marking the opening of the ark for Ne∙ilah. The last two stanzas are not part of the original poem but have been attached to it in many editions.

L'Oholivah v'Oholah

Translated here as “former glory.” The prophet Ezekiel uses these names to refer to Samaria and Jerusalem, the capitals of the two ancient kingdoms of Israel and Judah (Ezekiel 23:4). As the day ends, we pray for the unity of all Israel.

עֲלִילָה לְיָומָה כִּפּוּר

El Nora Alilah

אֵל נוֹרָא

עֲלִילָה

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INTRODUCTION TO NE·ILAH: A PIYYUT

Awe-inspiring Creator, God,
find forgiveness for us
We who are called “few in number”
and tremblingly beseech You,
As we pour out our souls,
craft forgiveness for us,
Be our protector.
seal our fate for joy and glory
Be compassionate and loving toward us;
who would oppress or war against us,
Remember our ancestors’ righteousness
as of old and as at the beginning,
May this year be one which is pleasing to You.
to their former glory
May we, Your children,
length of days merited
May Michael protector of Israel
bring tidings of redemption

awe-inspiring Creator, God,
in this closing hour.
raise our eyes toward You,
in this closing hour.
wipe away our sins and denials,
in this closing hour.
Shield us from terror;
in this closing hour.
bring judgment on all
in this closing hour.
and renew our days,
in this closing hour.
Restore Your remaining flock
in this closing hour.
celebrate with joy and gladness,
in this closing hour.
along with Elijah and Gabriel
in this closing hour.

El nora alilah
hamtzei lanu m’hilah

M’tei mispar k’ru-im
u-m’sal’dim b’hilah

Shof’khim l’kha nafsham
hamtzi∙eim m’hilah

Heyeih lahem l’sitrah
v’hotmeim l’hod u-l’gilah

Hon otam v’raheim
aseih va’hem p’lilah

Z’khor tzidkat avihem
k’kedem u-t’hillah

K’ra na sh’nat ratzon
l’oholivah v’oholah

Tizku l’shanim rabbit
b’ditzah u-v’tzoholah

Mikha∙el sar yis−ra∙el
basru na ha-g’ulah

El nora alilah
bi-sh’at ha-n’ilah.

l’kha ayin nos’im
bi-sh’at ha-n’ilah.

m’heih fisham v’khahasham
bi-sh’at ha-n’ilah.

v’hal’tzeim mi-m’eirah
bi-sh’at ha-n’ilah.

v’khol loheitz v’loheim
bi-sh’at ha-n’ilah.

v’haddeish et y’meihem
bi-sh’at ha-n’ilah.

v’hasheiv sh’eirit ha-tzon
bi-sh’at ha-n’ilah.

ha-banim v’ha-banot
bi-sh’at ha-n’ilah.

el’iyahu v’gavri∙el
bi-sh’at ha-n’ilah.
We rise as the ark is opened. The ark remains open throughout the leader’s repetition of the Amidah, during which it is customary for those who are able to stand. In some congregations, while the ark remains open, congregants can approach the ark for a final silent prayer.

Version with Patriarchs and Matriarchs:

**GOD OF ABRAHAM, GOD OF ISAAC, AND GOD OF JACOB**

We have asked God to seal us as He sealed 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.

Version with Patriarchs:

We have asked God to seal us as He sealed 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.

**INSPIRED BY THE INSIGHT**

A personal plea of the prayer leader that the prayers about to be offered will be acceptable.

**SEAL US**

Since Rosh Hashanah, we have included this and three other insertions in every Amidah every day. Until Ne-ilah, we have asked God to inscribe us in the Book of Life (קฅתבים בקェפיא [קתרבטינא]; now, we ask God to seal us [קתרבטינא] in it.

מִסּוֹד חֲכָמִים

We have asked God to seal us. Some might feel the presence of God. Moses saw only a burning bush, but his inner ear heard so much more.

מַסֶּדוּת חֲכָמִים וֹבּוֹנִים.

A personal plea of the prayer leader that the prayers about to be offered will be acceptable.

מַסֶּדוּת חֲכָמִים וֹבּוֹנִים.

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מַסֶּדוּת חֲכָמִים וֹبּוֹנִים.
**Meditation**
There is little we may claim to know about God, but this much is certain: one cannot come before God save in integrity of heart and mind. It would not do to try to feign or fib for the greater glory of God. It cannot be required of human beings, and surely it can never be made a duty, to plead falsely to the God of truth. . . . The fearless seeker of truth, even the honest blasphemer, is nearer to God than the liars for the benefit of religion.
—SHALOM SPIEGEL

**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 Merciful Sovereign, who forgives and pardons sin.

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

*Zokhreinu l’hayyim, melekh hafeitz ba-hayyim,*
*v’hotmeinu b’seifer ha-hayyim, l’ma-ankha Elohim hayyim.*
Mighty forever. This br’akhah, 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. To be sure, the primary meaning of this phrase was understood to refer to the afterlife, but the Rabbis also understood that it could refer to a spiritual revival in this world as well. Fasting is a “taste of death,” and as we end Yom Kippur, it is hoped that we will feel “revived.”

Who is like you, source of compassion.
**The Book of Life: Uncertainty**

I wanted a perfect ending,  
So I sat down to write the book with the ending in place before there even was an ending.  
Now I’ve learned the hard way, that some poems don’t rhyme and some stories don’t have a clear beginning, middle, and end.  
Like my life, this book has ambiguity. Like my life, this book is about not knowing, having to change, taking the moment and making the best of it, not knowing.  
—GILDA RADNER

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**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.

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**Second B’rakhah: God’s Saving Care**

You are mighty forever, ADONAI—  
You give life to the dead;  
great is Your saving power.  
You sustain the living through love,  
and with great mercy give life to the dead.  
You support the falling,  
heal the sick,  
loosen the chains of the bound,  
and keep faith with those who sleep in the dust.  
Who is like You, Almighty,  
and who can be compared to You?—  
Sovereign, who brings death and life,  
and causes salvation to flourish.  
**M’khalkeil hayyim b’hesed, m’hayyeih meitim b’rahamim rabbim,**  
someikh nof’lim, v’rofei holim, u-mattir asurim, u-m’kayyeim emunato li-sheinei afar. Mi khamokha ba-al g’vurat u-mi domeh lakh, melekh meimit u-m’hayyeih u-matzmi-ah y’shu-ah.  
Who is like You, source of compassion,  
who remembers with compassion Your creatures for life?  
**Mi khamokha av ha-rahamim, zokheir y’tzurav l’hayyim b’rahamim.**  
You are faithful in bringing life to the dead.  
**Barukh atah ADONAI,** who gives life to the dead.

---

**Third B’rakhah: God’s Holiness**

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. God, please hear us.
We repeat the following verse after the leader:

שְׁמַע נָא, סְלַח נָא חוֹמֶשׁ, שָׁמִיעְנוּ עַצְמוֹתָם, כִּי יִמְצָא יָוָם.

שְׁמַע נָא. The rhythm of this fragment is staccato, expressing desperation at the end of the day. The author weaves in his name, Shimon (שִׁמְעוֹן), in the word sh'ma and the beginning of u-n'hallekha.

GATES. Appropriate to the theme of this service, Ne∙ilah contains a series of piyyutim that speak of gates. They stress the many gates through which we may walk.

OPEN Gates. This piyyut is found in the Sephardic rite for Yom Kippur.
We repeat the following verse after the leader:

Hear us, forgive us today, for the day is ending, and we shall praise You, awe-inspiring Holy One.

Now, may our sanctification rise up to You, for You, our God, are a forgiving and merciful sovereign.

THE GATES: A PIYYUT

Open the gates of righteousness for us, that we may enter them and praise God.
We have knocked on Your doors, Merciful One; do not turn us away empty-handed.

Open for us and for all Israel, our people, wherever they are:
Gates of light, blessing, and joy,
gates of gladness, splendor, and good counsel,
gates of merit, love, and purity,
gates of salvation, atonement, and kindness,
gates of pardon, consolation, and forgiveness,
gates of help, prosperity, and righteousness,
gates of uprightness and complete healing,
gates of peace and repentance.

And seal us in the Book of Life for blessing and holiness, for You are holy and Your name is holy; allow us to enter Your gates in holiness.

—YEHUDA AMICHAI (trans. Alan Lettofsky)
The Kedushah is composed of an interweaving of two prophetic visions: Isaiah’s vision of angels singing “holy, holy, holy...” and Ezekiel’s vision of heavenly forces descending to earth, concluding with the phrase, “praised is Adonai’s glory.” Unlike the Kedushah D’sidra, which was recited at the beginning of Ne’ilah (page 396), this form of the Kedushah has an antiphonal quality: in heaven one chorus of angels responds to another, and on earth, leader and congregation respond to each other. Our recitation of the Sh’ma, evening and morning, is offered as a counterpoint to the angelic praise.

The Rabbis said that the word מָקוֹם (makom), “place,” 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 can become God’s place.

Yet again. The first time was at the time of the Exodus. The second time will be the ultimate redemption of the world in messianic times.
The Kedushah

Whether or not one accepts the imagery of angels and heavenly choirs found in the Kedushah literally, when we view it as poetry it is remarkably successful in invoking a sense of the mystery and awe of the incomprehensible world in which we live. As science expands the horizons of our knowledge and extends our view of the vastness of the universe, as space probes provide us with ever more spectacular and inspiring vistas of the magnificence of creation, the Kedushah fills our imagination with awe-inspiring glimpses of the mysterious realities beyond that which we can see and comprehend. It lifts our spirits into new realms of existence no less wondrous than the s’firot (spheres of existence) described in the Kabbalah (Jewish mysticism).

—REUVEN HAMMER

The Kedushah

Congregants who are sitting may rise for the Kedushah. The tradition recommends standing like angels, with feet together. Some have the custom of rising each time the word “holy” is recited.

Through the people Israel, may You be revered and hallowed, with the mystic language of the heavenly chorus, who sanctify Your name in Your holy realm, as recorded in Isaiah’s 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.

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 eh . ad.

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

Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v’hu yashmi-einu b’rahamav sheinit l’einei kol hai, lihyot lakhem leilohim.

“I, ADONAI, am your God.”

Ani Adonai eloheikhem.

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

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

As the psalmist sang:
ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!

Yimlokh Adonai l’olam, elohayikh tziyyon l’dor va-dor, hal’luyah.
After praying for Israel, Moses asked to see God’s face. God replied that no one can see God directly, but human beings can experience God indirectly. God passed before Moses, who then heard the words of the Thirteen Attributes (Exodus 34:6–7), which speak of God’s love. The message of the liturgy is that God is experienced in moments of forgiveness and love. Repeatedly, the liturgy emphasizes God’s graciousness, mercy, and love.

Some customarily strike their heart when asking God to forgive and pardon:

Some customarily strike their heart when asking God to forgive and pardon:

Forgive Numbers 14:19–20. When the people Israel proved faithless after hearing the report of the spies who had returned from scouting the land, Moses uttered this prayer. God responded, “I forgive, as you asked.”
THE THIRTEEN ATTRIBUTES
And ADONAI passed before him and called:
ADONAI, ADONAI, God, merciful and compassionate, patient,
abounding in love and faithfulness, assuring love for thousands
of generations, forgiving iniquity, transgression, and sin, and
granting pardon.
Adonai, Adonai, El rahum v’hannun, erekh appayim v’rav hesed ve-emet.
Notzeir hesed la-alafim, nosei avon va-fesha v’hatta·ah v’nakkeih.

Forgive our transgressions and our sins; claim us for Your own.

Some customarily strike their heart when asking God to forgive and pardon:
Forgive us, our creator, for we have sinned;
pardon us, our sovereign, for we have transgressed—
for You, ADONAI, are kind and forgiving;
You act generously to all who call on You.
S’lah lanu avinu ki hatanu, m’h. lanu malkeinu ki fashanu,
ki atah, Adonai, tov v’sallah v’rav hesed l’khol kor’ekha.

As a parent looks kindly on a child, may You, God, look kindly on
us. Salvation is ADONAI’s alone; pour blessings on Your people
forever. Adonai Tz’va·ot is with us, our support, the God of Jacob,
forever. Blessed is the one who trusts in You, Adonai Tz’va·ot.
ADONAI, save us. Surely the Sovereign will respond to us on the
day that we call out.

“As befits Your abundant love, please forgive this people’s sin,
just as You have always forgiven this people from the time of the
Exodus from Egypt until now.” When Moses recited this prayer it is
recorded:
ADONAI said, “I forgive, as you asked.”
Va-yomer Adonai salahti ki-d’varekha.
An early medieval poem, which expands on the well-known verse from Song of Songs: “I am for my beloved and my beloved is mine” (2:16). It completes the S’ilhot/Forgiveness section and forms the transition to the confession. Here we end in joyous song, then move to a meditative melody, as we begin the Viddui/Confession. In this poem we emphasize our relatedness to God, whereas in the next we emphasize the stark difference between the human and the Divine.

We are Your people, כִּי אָֽנוּ עַמֶּֽךָ.
We are Your people, אֲנַֽחְנוּ וַאֲבוֹתֵֽינוּ.
We are Your people, אֲנַֽחְנוּ וַאֲבוֹתֵֽינוּ.
We are Your people, אֲנַֽחְנוּ וַאֲבוֹתֵֽינוּ.
We are Your people, אֲנַֽחְנוּ וַאֲבוֹתֵֽינוּ.
We are Your people, אֲנַֽחְנוּ וַאֲבוֹתֵֽינוּ.
We are Your people, אֲנַֽחְנוּ וַאֲבוֹתֵֽינוּ.

An early medieval poem, which expands on the well-known verse from Song of Songs: “I am for my beloved and my beloved is mine” (2:16). It completes the S’ilhot/Forgiveness section and forms the transition to the confession. Here we end in joyous song, then move to a meditative melody, as we begin the Viddui/Confession. In this poem we emphasize our relatedness to God, whereas in the next we emphasize the stark difference between the human and the Divine.

We, like our ancestors, אֲנַֽחְנוּ וַאֲבוֹתֵֽינוּ.
We, like our ancestors, אֲנַֽחְנוּ וַאֲבוֹתֵֽינוּ.
We, like our ancestors, אֲנַֽחְנוּ וַאֲבוֹתֵֽינוּ.
We, like our ancestors, אֲנַֽחְנוּ וַאֲבוֹתֵֽינוּ.
We, like our ancestors, אֲנַֽחְנוּ וַאֲבוֹתֵֽינוּ.
We, like our ancestors, אֲנַֽחְנוּ וַאֲבוֹתֵֽינוּ.

In the Babylonian Talmud, Mar Zutra remarked that anyone who says “we have sinned” has understood the meaning of confession (Yoma 87b). Every human being is imperfect. Even previous generations—whom we may idealize—contained sinners. As the Rabbis taught: no one has walked the earth and not sinned. In ascribing sin to our ancestors, the liturgist is quoting Psalm 106:6.
Our God and God of our ancestors, forgive us, pardon us, grant us atonement.

For—
We are Your people, and You are our God;
we are Your children and You are our parent.
We are Your servants, and You are our master;
we are Your congregation, and You are our portion.
We are Your heritage, and You are our destiny;
we are Your flock, and You are our shepherd.
We are Your vineyard, and You are our guardian;
we are Your creatures, and You are our creator.
We are Your spouse, and You are our beloved;
we are Your cherished ones, and You are near to us.
We are Your people, and You are our sovereign;
We are the ones You address, and You are the One to whom we speak.

Ki
Anu ammekha, v’atah eloheinu,
anu vanekha v’atah avinu.
Anu avadekha v’atah adoneinu,
anu k’halekha v’atah helkeinu.
Anu nahalatekha v’atah goraleinu,
anu tzonekha v’atah ro-einu.
Anu kharmekha v’atah not’reinu,
anu f’ullatekha, v’atah yotz’reinu.
Anu ra·ayatekha v’atah dodeinu,
anu s’gullatekha v’atah k’roveinu.
Anu ammekha v’atah malkeinu,
anu ma·amirekha v’atah ma-amireinu.

**VIDDUI — PRAYERS OF CONFESSION**

We are insolent; You are gracious and compassionate.
We are obstinate; You are patient.
We are sinful; You are merciful.
Our days are a passing shadow, but You are the One who truly is, for time without end.

Our God and God of our ancestors, hear our prayer; do not ignore our plea. Our God and God of our ancestors, we are neither so insolent nor so obstinate as to claim in Your presence that we are righteous, without sin; for we, like our ancestors who came before us, have sinned.
It is customary to strike one's heart with one's fist as each phrase is recited.

אַתָּה נוֹתֵן יָד אֲדֹנֵי אָדָם, נוֹתֵן יָד אֲדֹנֵי נָחָל. חַּלְחֵל נָחָל עַל כִּלֵּי הַבָּא, גַּשֹּׁם עַל כִּלֵּי הַבָּא.

It has passed through twenty-four hours.
Spiritual Security
To attain a degree of spiritual security one cannot rely upon one’s own resources. One needs an atmosphere, where the concern for the spirit is shared by a community. We are in need of students and scholars, masters and specialists. But we need also the company of witnesses, of human beings who are engaged in worship, who for a moment sense the truth that life is meaningless without attachment to God.

—ABRAHAM JOSHUA HESCHEL

Concluding Confession—Ashamnu
It is customary to strike one’s heart with each word of the confession.

We abuse, we betray, we are cruel, we destroy, we embitter, we falsify, we gossip, we hate, we insult, we jeer, we kill, we lie, we mock, we neglect, we oppress, we pervert, we quarrel, we rebel, we steal, we transgress, we are unkind, we are violent, we are wicked, we are extremists, we yearn to do evil, we are zealous for bad causes.

Ashamnu, bagadnu, gazalnu, dibbarnu dofi, he·evinu, v’hirshanu, zadnu, hamasnu, tafalnu sheker, ya-atznu ra, kizzavnu, latznu, maradnu, ni-atznu, sararnu, avinu, pashanu, tzararnu, kishinu oref, rashanu, shihatnu, ti-avnu, ta-inu, titanu.

We have turned from Your goodly laws and commandments, but it has not profited us. Surely, You are in the right with respect to all that comes upon us, for You have acted faithfully, but we have been in the wrong.

You extend Your hand to those who sin; Your right hand to receive those who turn. You have taught us, ADONAI our God, to confess each of our transgressions to You, so that we cease using our hands for oppression. Accept us fully when we turn to You, as You promised to accept the sweet smelling sacrifices. Endless are the guilt-offerings that would have been required of us in ancient Temple times.

You know that death is our end. Accordingly, You have afforded us abundant opportunities to seek forgiveness.


What shall we say in Your presence, ADONAI our God and God of our ancestors?

Heroes count as nothing in Your presence, famous people are as if they never existed, the wise seem ignorant, and clever ones as if they lack reason.

The sum of their acts is chaos; in Your presence the days of their lives are futile.

Human beings have no superiority over beasts; all life is vanity.
We repeat the following lines after the leader:

Avinu Malkeinu! Туашו תבלית.
Avinu Malkeinu! Тיול מלך אלה אמח.
Avinu Malkeinu! Тושה תונל תלח שמר.
Avinu Malkeinu! תודש עולני שב שובה.
Avinu Malkeinu! בטל משלון כלגזרות קשת.
Avinu Malkeinu! בטל מוחש声响 ש_chg.
Avinu Malkeinu! חקר עץ אויביו.
Avinu Malkeinu! לכל צפולה ומישתיו מעת.
Avinu Malkeinu! לכל דבר וחרב ורשע ומישתיית צנח.
Avinu Malkeinu! חמר ממקבי ברית.
Avinu Malkeinu! חמד לכל עתונות.
Avinu Malkeinu! חמד לכל עתונות.

We repeat the following lines after the leader:

Avinu Malkeinu! חיחורי ובشروך שלמה ולפני.
Avinu Malkeinu! שחל פיוואה שלמה לוחל שמר.
Avinu Malkeinu! חצרו בדרכו טוב לפני.
Avinu Malkeinu! החimetype בקרת חיה טופים.
Avinu Malkeinu! החimetype בקרת אלחריווע.
Avinu Malkeinu! החimetype בצפר פרושת כלכללה.
Avinu Malkeinu! החimore בצפר נמרוד.
Avinu Malkeinu! החimore צפור סלהה ומיחה.
Avinu Malkeinu! הצמה לפיишעת בקרור.
Avinu Malkeinu! החר קר ישראל пло.
Avinu Malkeinu! החר קר משחר.
Avinu Malkeinu! שבע קולות, חוט ורוח עולנו.
Avinu Malkeinu! כל המחמים וברזון את 합니다.
Avinu Malkeinu! באת תscriber רימ מלכית.
Avinu Malkeinu! זכר כי מיה נאת.
Avinu Malkeinu! זומל עלינו וצל עם כל פנים.
Avinu Malkeinu! משוע למלוע חורגין על שם קדר.
Avinu Malkeinu! משוע למלוע חורגין על יודה.

Avinu Malkeinu is recited at N’ilah, including on Shabbat.
An alternate version appears on the next page.
Avinu Malkeinu

Avinu Malkeinu is recited at N’ilah, including on Shabbat. An alternate version appears on the next page.

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, seal us with goodness in the Book of Life.

Avinu Malkeinu, seal us in the Book of Redemption.

Avinu Malkeinu, seal us in the Book of Sustenance.

Avinu Malkeinu, seal us in the Book of Merit.

Avinu Malkeinu, seal us in the book of forgiveness.

Avinu Malkeinu, hahazireinu bi-t’shuva sh’leimah l’fanekha.

Avinu Malkeinu, sh’lah r’fu ah sh’leimah l’holei ammekha.

Avinu Malkeinu, zokhreinu b’zikkaron tov l’fanekha.

Avinu Malkeinu, hotmeinu b’seifer hayyim tovim.

Avinu Malkeinu, hotmeinu b’seifer g’ullah vi-shu-ah.

Avinu Malkeinu, hotmeinu b’seifer parnasah v’khalkalah.

Avinu Malkeinu, hotmeinu b’seifer z’khuyyot.

Avinu Malkeinu, hotmeinu b’seifer s’lihah u-m’hilah.

Avinu Malkeinu, cause our salvation to flourish soon.

Avinu Malkeinu, cause Your people Israel to be exalted.

Avinu Malkeinu, raise up Your anointed with strength.

Avinu Malkeinu, hear our voice, be kind, sympathize with us.

Avinu Malkeinu, accept our prayer, willingly and lovingly.

Avinu Malkeinu, do not turn us away empty-handed.

Avinu Malkeinu, remember that we are but dust.

Avinu Malkeinu, have compassion for us, our infants, and our children.

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

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

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

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

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

*Avinu malkeinu honneinu va-an einu ki ein banu ma-asim, aseih immanu tz’akah va-hesed v’hoshi-einu.*

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**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, seal us with goodness in the Book of Life.

*Avinu Malkeinu, seal us in the Book of Redemption.*

Avinu Malkeinu, seal us in the Book of Sustenance.

*Avinu Malkeinu, seal us in the Book of Merit.*

Avinu Malkeinu, seal us in the Book of Forgiveness.

*Avinu malkeinu, hotmeinu b’seifer hayyim tovim.*

*Avinu malkeinu, hotmeinu b’seifer g’ullah vishu-ah.*

*Avinu malkeinu, hotmeinu b’seifer parnasah v’khalkalah.*

*Avinu malkeinu, hotmeinu b’seifer z’khuyyot.*

*Avinu malkeinu, hotmeinu b’seifer s’lihah u-m’hilah.*
נשתנות מפלעות, האמת לקיישה ברוח.
ספרנו מצלגונם, זכר קרן ישראל עוף.
עוזרו משיבון שמע קולנו, חוס ורחמים עולנו.
פודגורו משמרנו, כל ברחים יברחוattivitàו וינשון.
גירנו מлексון, ואת השישון ייקם עלינו.
קדושינו מצרידון, עור כי עזר אנו.
רחמנו מחיינו, חומל עולינו ועלו טעילים ועפני.
שומרנו מיחישינו, תעשה להמרות התעינויים לע שמדרש.
עייסינו מטיעבון, תעשה למטריה לא לא לצאנו.
אבניו ממלכון, חונן ועבון, כי אני בנני מעשיכם.
עשון עגון צדקה ותוכדו וחושינו.
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 honnenu va-aneinu ki ein banu ma-asim, aseih immanu tz’dakah va-’hesed v’hoshi-enu._
קדיש שלם

יתבצר והקובץ שמה רבא, בלעלו ע”י ברכה, גָּלָה, ימלוך מלכות
בחייכו וגוים עביו כדלל ים ישראל, בלעלו בוקע קרב, אמרו
אמנו.

יהא שמה רבא מבך בלעלו בלעלו שלם עולמי עולמי.

יתבצר והשביתות וחפץ והקרום ויתנשא והנהויה והנשה והנשה
שמה ידשות, בריך הוא, בלעלו בלעלו מֶלך-ברכאת ושיראת תשבחה
והמתנה דאמרנו בלעלו. אמרו אמן.

תחתכּל בלעלו וגוים עביו כדליל ישראל קדמ עביהו ויבשמי, אמרו
אמנו.

יהא בלעלו רבא מה שמעיה וחיים עלינו ועַל כְּלַיְּישָׁרָא, אמרו אמן.

נעשת שולח במרופמי והא נעשיה שלום עלינו ועַל כְּלַיְּישָׁרָא
[על כל יהושע מבר], אמרו אמן.
The Task Ahead

Before the Day of Atonement, the rabbi of Ger said to the Hasidim gathered around his table:
If a person has done wrong and continuously talks about it and thinks about it and is constantly preoccupied with it, then one will certainly not be able to turn, for one's spirit will grow coarse and one's heart will grow stubborn, and in addition to this one may be overcome by gloom. Rake the muck this way, rake the muck that way; it will always be muck. That is why it is written, “Depart from evil and do good”—turn wholly away from evil, do not dwell upon it, and do good. Have you done wrong? Then counteract it by doing right.

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’mei 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’vi teiveil], v’imru amen.
Two different customs were developed by European Jewry: one tradition recites these verses before the final Kaddish (found on the previous page), and the other after the Kaddish.

Leader, then Congregation (once):

שְׁמַע יְהוָה וְהֵין אֱלֹהֵינוּ יְהוָה אָחָד.

Recited three times:

כֹּהֵן שֶם בֵּרוֹדֶם מַלְכוּת עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל עַל.

Recited seven times:

יְהוָה הָוא אֱלֹהֵינוּ.

תְכַיֵּהוּ וּדֹרֵהוּ לַעֲשָׁנָה הָבָּאָה בְיוֹרָשְׁלָיִם.

This affirmation comes from the story of Elijah’s confrontation with the prophets of Ba’al at Mount Carmel. When the people are convinced that Adonai is indeed the only God, they shout, “Adonai is God!” (1 Kings 18:39). The sacredness of the number seven is well known.

SHOFAR. Some congregations recite Arvit (beginning on page 444) before the Sh’ma and the blowing of the shofar. According to Abudarham (Spain, 14th century), the blowing of the shofar at the end of the Yom Kippur services echoes the ancient practice of blowing the shofar to proclaim the beginning of the fiftieth year—the Jubilee—the time of freedom (Leviticus 25:9–10). Since we no longer know the cycle of the Jubilee year, this year may be the year in which we are to proclaim freedom to all. After the long blast of the shofar we proclaim, “Next year in Jerusalem”—signifying the hope for a return to a city that has symbolized hope and freedom for generations of Jews. (adapted from Reuven Hammer)
Leader and then Congregation:

Hear, O Israel, ADONAI is our God, ADONAI alone.  
Sh’mayisra·el Adonai eloheinu Adonai ehad.

Recited three times:

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

Recited seven times:

ADONAI is God.  
Adonai hu ha-Elohim.

T’ki∙ah g’dolah

Next year in Jerusalem!  
La-shanah ha-ba·ah bi-rushalayim!

Meditation

For 25 hours we have prayed from our hearts and minds on this Day of Atonement. Now that evening approaches and the long fast draws to a close, tens of thousands of words must have been spoken and sung. And yet somehow we still feel that we have not penetrated to the heart of the matter; there are further unspoken feelings buried in us and interior courts in God’s palace which we have not yet entered.

Therefore, we must muster the remaining physical and spiritual forces left under our command, and make one last desperate effort to descend into the human depths and to climb to the divine heights. But words have earlier proved futile. We cry out the Sh’mah—we repeat “Praised be the name of the One whose glorious sovereignty is forever and ever” three times—and we stammer, each time at a higher, and, as it were, more urgent pitch seven times the Hebrew words: “Adonai is God.” No longer is it the meaning of the words but rather their rhythm, the scream of the soul that squeezes through them, the hammering of their insistent repetition, in which we place our hope. And, as if even this last resort had failed, finally we abandon the human voice and verbal expression altogether. We reach for the shofar and blow one long, piercing shriek: t’kiah g’dolah. This surely must rend the heavens!

VEN S. SCHWARZSCHILD (adapted)
The first three paragraphs are omitted in the synagogue.

הבדלה אֱלֶלֶה יָהּוּ וְזִמְרַת יִזּי עַבְרִית לִמְצָאֵי יָום טוב
’ve come to the end of the Sabbath and the holy day—except Yom Kippur for obvious reasons—so too a b’rakha over wine concludes them. Additionally, since the use of fire is not permitted on Shabbat and on Yom Kippur, on these occasions, the concluding ritual includes that which is now permissible.

Shabbat has brought its own sweetness and, with its departure, something else is needed to arouse our senses and draw us into the world and so on the conclusion of Shabbat, the havdalah ceremony includes the smelling of the fragrance of spices or flowers. And so the weekday begins with a b’rakha.

HAVDALAH AT HOME.
When reciting Kiddush or Havdalah at home, biblical verses precede the blessing over wine. On Shabbat and Festivals, Kiddush is introduced with the Torah verses mandating the observance of the day; Havdalah is introduced with a series of verses on the theme of redemption: Isaiah 12:2–3; Psalm 3:9, 46:12 84:13, 20:10; Esther 8:16 (to which the wish expressed by the words “Grant us [what was] brought to our ancestors” is added); and Psalm 116:13. These verses were probably not incorporated in the synagogue service so as not to delay the congregation from being able to go home and enjoy their dinner.

When Havdalah is recited in the synagogue, we begin here:

ברוך אתה יהוה מלך الانتخاب מלך העולמים皇冠 פרי תפוח

On Saturday night, we add this b’rakha over spices.

ברוך אתה יהוה מלך الانتخاب מלך העולמים皇冠 מיון

After Yom Kippur:

ברוך אתה יהוה מלך الانتخاب מלך העולמים皇冠 מאור רבים

ברוך אתה יהוה מלך الانتخاب מלך העולמים המבריא בנים כל חדש

לוחלול בני אור תלשך בני ישראל לעם בני ים הש滢ו לשתם לями המעשוה ברוך אתה יהוה

המביאלבנים כל חדש לוחלול.


Havdalah

The first three paragraphs are omitted in the synagogue.

God is indeed my deliverance; I am confident and unafraid. ADONAI is my strength, my might, my deliverance. With joy shall you draw water from the wells of deliverance. Deliverance is ADONAI’s; may You bless Your people. Adonai Tz’va·ot is with us; the God of Jacob is our Refuge. Adonai Tz’va·ot, blessed is the one who trusts in You. Help us, ADONAI; answer us, O Sovereign, when we call.

Grant us the blessings of light, gladness, joy, and honor that the miracle of deliverance brought to our ancestors.

La-y’hudim hay’tah orah v’simhah v’sason vikar; ken tiyeh lanu.

As I lift up the cup of deliverance, I call upon ADONAI.

When Havdalah is recited in the synagogue, we begin here:

Barukh atah ADONAI, our God, ruler of time and space, who creates fruit of the vine.

Barukh atah Adonai eloheinu melekh ha-olam, borei p’ri ha-gafen.

On Saturday night, we add this b’rakhah over spices.

Barukh atah ADONAI, our God, ruler of time and space, who creates fragrant spices.

Barukh atah Adonai eloheinu melekh ha-olam, borei minei v’samim.

After Yom Kippur:

Barukh atah ADONAI, our God, ruler of time and space, who creates lights of fire.

Barukh atah Adonai eloheinu melekh ha-olam, borei m’orei ha-esh.

Barukh atah ADONAI, our God, ruler of time and space, who has distinguished between the sacred and the everyday, light and darkness, Israel and the peoples of the world, and the seventh day from the other days of creation. Barukh atah ADONAI, who distinguishes between the sacred and the ordinary.

Barukh atah Adonai eloheinu melekh ha-olam, ha-madvil bein kodesh l’h’ol, bein or l’hoshel, bein yisra-el la’ammim, bein yom ha-sh’vi∙i l’sheshet y’mei ha-ma∙aseh.

Barukh atah Adonai, ha-mavdil bein kodesh l’h’ol.