



Rosh
Hashanah

Yom
Kippur

At Home
Services
Guide



Congregation
Schara Tzedek

Preface:

Dear Members,

This year has necessitated new modes of operation for our shul. These High Holidays are the latest to require reprogramming.

We know that many of you will opt to pray at home on this Rosh Hashanah and we have prepared these materials to help make that experience as complete and meaningful as possible for you. In furtherance of that goal, we compiled this prayer workbook. It consists of essential prayers, as well as some explanations and instructions. It is a combination of timeless prayers and some of our guide materials, enhanced with new insights.

I must stress one point above all others. The texts are important, but the Talmud in the Tractate of Sanhedrin teaches that the person who prays with broken spirit--feeling the pain of others and the desperation his or her own needs--it is as if they have not only said all of the prayers, but even successfully executed the entirety of the ancient rituals of the Temple in Jerusalem.

We all know people to pray for. Whether it is those who have lost their job; losing memory; feeling the pain of isolation; coping with a strained marriage; battling with mental health; trying to balance the needs of family, work and home-schooling, or facing a myriad of other challenges. Take the opportunity in your home prayer to pray with heart and feeling, to think about your own needs and those of others.

This booklet is not a perfect effort, and we apologise for any deficiencies caused by our haste to ensure it was completed in time for the chagim.

Rabbi Andy Rosenblatt and Rabbi Shlomo Schachter



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Introduction:

Rosh Hashanah

Rosh Hashanah means “head (or beginning) of the year.” The holiday is celebrated for two days, beginning on the first day of the first month of the Jewish calendar: 1 Tishrei. Rosh Hashanah is also known by other names, including Yom Hadin (“Day of Judgment”), Yom Hazikaron (“Day of Remembrance”), and Yom Teruah (“Day of Blowing Shofar”). According to Jewish tradition Rosh Hashanah is “the birthday of the universe,” the time when the world was created.

Pondering creation, whether from a perspective of faith and/or science (the wonder and majesty of nature or the very blessing of human existence and intelligence), is a natural starting point in helping us accept the notion of a divine authority. Hence, the theme of God the Creator and Ruler of the Universe informs the tenor of the day.

As Creator, God grants us life. Rosh Hashanah is the time to assess our self, reflect upon it and take personal responsibility for making changes to maximize it. It is a time to stop and ask ourselves the question, “Have I been worthy this year of the privilege of life granted to me by my Creator?” The prayers of this festival, which focus heavily on the majesty of Hashem, repentance and beseeching God for mercy, are intended to help us succeed, not by changing God but by changing us.

Once again we stress, This year we are all especially aware of the urgency of our prayers. Disease rages and lives are interrupted. Mental health challenges confront our world in a myriad of ways, including drug addiction, loneliness, anxiety and depression. So many of us are just treading water. Rosh Hashanah are days when the urgency of prayer is evident. As the Tehilim say . . .

לֵב-נִשְׁבָּר וְנִדְפָּה-- אֱלֹהִים, לֹא תִבְזֶה.

-- A broken and depressed heart, Gd will not reject.

Which prayers were chosen for the service: The Roshei Yeshiva of Yeshiva University and elsewhere help guide this process. The methodology is relatively straightforward--if the Talmud required the prayer, it is included. The heads of Yeshiva University and elsewhere helped guide this process. We tailor fit the prayers for our community, balancing between those that are definitional from a perspective of emotional experience with those that are irreducible from a Halachic one. The best example of this is the Unesana Tokef prayer, composed by Rabbi Amnon in the Middle Ages.

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SHEMA AND ITS BLESSINGS

MAARIV FOR YOM KIPPUR

In some congregations the *chazzan* chants a melody during his recitation of *Borchu* so that the congregation can then recite 'Blessed, praised ...'

Chazzan bows at 'Bless' and straightens up at 'HASHEM.'

Bless HASHEM, * the blessed One.

Congregation, followed by *chazzan*, responds, bowing at 'Blessed' and straightening up at 'HASHEM.'

Blessed is HASHEM, the blessed One,* for all eternity.

Name, YAH, and exult before Him.² His Name is exalted beyond every blessing.³ Blessed is the Name of His glorious kingdom for all eternity. Blessed be the Name of HASHEM from this time and forever.⁴

Blessed,* praised, glorified, exalted and upraised is the Name of the King Who rules over kings — the Holy One, Blessed is He. For He is the First and He is the Last and aside from Him there is no god.¹ Extol Him — Who rides the highest heavens — with His

BLESSINGS OF THE SHEMA

ברוך Blessed are You, HASHEM, our God, King of the universe, Who by His word* brings on evenings, with wisdom opens gates,* with understanding alters periods,* changes the seasons, and orders the stars in their heavenly constellations as He wills. He creates day and night, removing light before darkness and darkness before light. He causes day to pass and brings night, and separates between day and night — HASHEM, Master of Legions,* is His Name. *Chazzan*— May the living and enduring God continuously reign over us, for all eternity. Blessed are You, HASHEM, Who brings on evenings. (Cong.—Amen.)

(1) Cf. Isaiah 44:6. (2) Psalms 68:5. (3) Cf. Nechemiah 9:5. (4) Psalms 113:2.

that He is the source of all blessing (*Kad HaKemach*). Furthermore, it represents our dedication to fulfill His will by our obedience to His commandments. Thus, in a sense we do confer something upon Him, for it is in our power to accomplish His goals for man (R' Hirsch).

ברוך ה' המברך — Blessed is HASHEM, the blessed One. With or without our human acknowledgment, God is constantly 'blessed' by all aspects of Creation — from the spiritual beings above to the humblest pebble — through the fact that they function in accordance with His will (*Kad HaKemach*; *Kol Bo*).

Having called upon the congregation to bless God, the *chazzan* must not let it appear as though he excludes himself from the obligation to bless Him. Therefore, when the congregation has concluded its response, he repeats it after them (*Tur*).

והתברך — Blessed. This short prayer is discussed in *Orach Chaim* 57:1.

ברכות קריאת שמע Blessings of the Shema

The nighttime Blessings of the *Shema* are similar in theme to those of the morning (see page 326), except that there are three in the morning and four in the evening. The total of seven is based on the verse (*Psalms* 119:164):

Seven times a day I praise You (*Berachos* 11a, *Rashi*). Of the evening blessings, the first describes God's control over nature, seasons, and the cycles of light. The second blessing speaks of God's gift of the Torah, the very essence of Israel's survival. The third refers to the Exodus, but with emphasis on the future redemption. The fourth, which the Talmud describes as an extension of the theme of redemption, stresses God's protection of His people from the terrors and dangers of night and slumber.

אשר בברוך — Blessed are You ... Who by His word. The command of God created day just as it created night, for every moment of the day and night has a purpose in God's plan. This recognition of God's everpresent will is especially important at night, which represents the period of fear, failure, and exile (R' Hirsch).

פותח שערים — Opens gates. A figurative reference to the 'gates' which 'open' to release the light of the morning sun and 'close' upon it in the evening — as if the sun were brought out at dawn and put to rest at dusk (*Iyun Tefillah*).

ותבונה משנה עתים — With understanding alters periods. With deep understanding of the needs of a particular time segment, God varies weather conditions from day to day and from hour to hour (*Siach Yitzchak*).

ה' צבאות — HASHEM, Master of Legions. He takes

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קריאת שמע וברכותיה

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אֱהָבֵת עֹלָם* בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת. תּוֹרָה וּמִצְוֹת, חֻקִּים
וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדְתָּ. עַל כֵּן יְהוָה אֱלֹהֵינוּ,
בְּשִׁבְבָנוּ וּבְקוֹמָנוּ נְשִׁיחַ בְּחֻקֶיךָ, וְנִשְׁמַח* בְּדַבְרֵי תוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. ❖ כִּי הֵם חַיֵּינוּ, וְאֶרֶץ יְמִינוּ* וּבָהֶם
נִהְיֶה יוֹמָם וְלַיְלָה. וְאֶהְבֵּתְךָ, אֵל תְּסִיר מִמֶּנּוּ לְעוֹלָמִים. בְּרוּךְ
אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

(—Cong. אָמֵן.)

שמע

Immediately before its recitation concentrate on fulfilling the positive commandment of reciting the *Shema* twice daily. It is important to enunciate each word clearly and not to run words together. For this reason, vertical lines have been placed between two words that are prone to be slurred into one and are not separated by a comma or a hyphen. See *Laws* §39-51.

When praying without a *minyán*, begin with the following three-word formula:

אל מֶלֶךְ נְאֻמָּן*.

Recite the first verse aloud, with the right hand covering the eyes, and concentrate intently upon accepting God's absolute sovereignty.

שְׁמַע | יִשְׂרָאֵל, * יְהוָה | אֱלֹהֵינוּ, יְהוָה | אֶחָד*:

—Aloud בְּרוּךְ שֵׁם* כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

the infinite number of forces and conditions that form the universe and harmonizes them to perform His will (*R' Hirsch*).

אהבה עולם — [With] an eternal love. Like the blessing immediately before the morning *Shema*, this blessing is an ecstatic expression of gratitude to God for the gift of Torah. Only after acknowledging our dependence on, and love for, the Torah, can we go on to express our undivided loyalty and dedication to אֶחָד הוּא, *HASHEM*, the One and Only God, Who gave us this most precious gift.

The blessing begins with an expression of an axiom of Jewish existence: God loves us. The fact that He chose to give us His Torah proves that it is the vehicle for our national fulfillment. Therefore we dedicate ourselves to study it — constantly, joyously, and devotedly (*Siach Yitzchak*).

ונשמח — *And we will rejoice*. Torah study must be seen not as a chore, but as a source of joy. A mourner is forbidden to study Torah except for tragic passages or relevant laws, because normal study would gladden him at a time when he is required to feel grief over his loss.

כי הם חיינו וארך ימינו — *For they are our life and the length of our days*. The word life means different things to different people. The Torah teaches us that the only true life is one in the service of God, one that is dedicated to the study of Torah and the performance of *mitzvos*. When a person lives such a life on earth, he is assured that a natural consequence of his efforts is

lengthy days, of blessing and joy in the eternal World to Come (*Or HaChaim*).

שמע / The Shema

The recitation of the three paragraphs of *Shema* is required by the Torah, and one must have in mind that he is about to fulfill this commandment. Although one should try to concentrate on the meaning of all three paragraphs, one must concentrate at least on the meaning of the first (*שמע*, Hear ...) and the second verses (*ברוך שם*, Blessed ...) because the recitation of *Shema* represents fulfillment of the paramount commandment of acceptance of God's absolute sovereignty [קבלת עול מלכותו]. By declaring that God is One, Unique, and Indivisible, we subordinate every facet of our personalities, possessions — our very lives — to His will.

In the *שמע* we have included the cantillation symbols (*trop*) for the convenience of those who recite *שמע* in the manner it is read from the Torah. Nevertheless, to enable those unfamiliar with this notation to group the words properly, commas have been inserted.

אל מֶלֶךְ נְאֻמָּן — *God, trustworthy King*. The Sages teach that there are both 248 organs in the human body and 248 positive commandments. This parallel number symbolizes that the purpose of physical existence is to obey the precepts of the Torah. The total number of words in the three paragraphs of *Shema* is 245. The Sages wished to convey the above symbolism in the recitation of the *Shema*, so they

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אֱהַבְתָּ *With an eternal love* have You loved the House of Israel, Your nation. Torah and commandments, decrees and ordinances have You taught us. Therefore HASHEM, our God, upon our retiring and arising, we will discuss Your decrees and we will rejoice* with the words of Your Torah and with Your commandments for all eternity. Chazzan— For they are our life and the length of our days* and about them we will meditate day and night. May You not remove Your love from us forever. Blessed are You, HASHEM, Who loves His nation Israel.* (Cong.—Amen.)

THE SHEMA

Immediately before its recitation concentrate on fulfilling the positive commandment of reciting the *Shema* twice daily. It is important to enunciate each word clearly and not to run words together. See Laws §39-51.

When praying without a *minyan*, begin with the following three-word formula:

*God, trustworthy King.**

Recite the first verse aloud, with the right hand covering the eyes, and concentrate intently upon accepting God's absolute sovereignty.

Hear, O Israel:* HASHEM is our God, HASHEM, the One and Only.*1

Aloud— **Blessed is the Name* of His glorious kingdom for all eternity.**

(1) Deuteronomy 6:4.

added three words to it. If a *minyan* is present, the congregation listens to the *chazzan's* repetition aloud of the three words אֱלֹהֵינוּ אֶל אֱמֶת. If there is no *minyan*, the three words אֱלֹהֵינוּ אֶל אֱמֶת are recited before *Shema* is begun. These words were chosen because their initials אָמֵן [literally, *it is true*], thus testifying to our faith in the truths we are about to recite.

The three words of the verse mean: He is אֵל, God, the All-Powerful Source of all mercy; He is the קֶדֶשׁ, King, Who rules, leads, and exercises supervision over all; and He is נֶאֱמָן, trustworthy, i.e., fair, apportioning no more suffering nor less good than one deserves (*Anaf Yosef*).

שְׁמַע יִשְׂרָאֵל — Hear, O Israel. Although there are many layers of profound meaning in this seminal verse, one should have at least the following points in mind during its recitation:

□ At this point in history, HASHEM is only אֱלֹהֵינוּ, our God, for He is not acknowledged universally. Ultimately, however, all will recognize Him as אֱלֹהֵינוּ, the One and Only God (*Rashi; Aruch HaShulchan* 61:4).

□ ה' — HASHEM. God is the Eternal One, Who was, is, and always will be (הָיָה הוּא וְיִהְיֶה), and He is אֲדוֹן, Master, of all.

□ אֱלֹהֵינוּ — Our God. He is all-Powerful (*Orach Chaim* 5).

אֱחָד — The One [and only]. The word has two connotations: (a) There is no God other than HASHEM (*Rashbam*); and, (b) though we perceive

God in many roles — kind, angry, merciful, wise, judging, and so on — these different attitudes are not contradictory, even though human intelligence does not comprehend their harmony.

In saying the word אֱחָד, the One and Only, draw out the second syllable (חָ) a bit and emphasize the final consonant (ד). While drawing out the ה — a letter with the numerical value of eight — bear in mind that God is Master of the earth and the seven heavens. While clearly enunciating the final ד — which has the numerical value of four — bear in mind that God is Master in all four directions, meaning everywhere.

§ The enlarged ע and ד

In Torah scrolls, the letters ע of שְׁמַע and ד of אֱחָד are written large. Together they form the word עֵד, witness. The enlarged letters allude to the thought that every Jew, by pronouncing the *Shema*, bears witness to HASHEM's unity and declares it to all the world (*Rokeyach; Kol Bo; Abudraham*).

בְּרוּךְ שֵׁם כְּבוֹד — Blessed is the Name. Having proclaimed God as our King, we are grateful for the privilege of serving the One Whose kingdom is eternal and unbounded (*Etz Yosef*).

All year, except on Yom Kippur, this verse is recited in an undertone. The Sages give two reasons for this custom:

(a) At Jacob's deathbed his children affirmed

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קריאת שמע וברכותיה

While reciting the first paragraph (דברים ו:הט), concentrate on accepting the commandment to love God.

וְאֶהְבֶּתָּ* אֶת יְהוָה | אֱלֹהֶיךָ, בְּכָל-לְבָבְךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר | אֲנֹכִי מְצַוְּךָ הַיּוֹם,* עַל-לְבָבְךָ: * וּשְׁנַנְתָּם לְבִנְיָהּ, וּדְבַרְתָּ בָּם, בְּשַׁבְּתֶךָ בְּבֵיתְךָ, וּבְלַכְתֶּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּקְשַׁרְתָּם* לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין | עֵינֶיךָ: וּכְתַבְתָּם | עַל-מְזוֹזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ:

While reciting the second paragraph (דברים יא:יגכא), concentrate on accepting all the commandments and the concept of reward and punishment.

וְהָיָה,* אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי, אֲשֶׁר | אֲנֹכִי מְצַוְּךָ | אֲתַכֶּם הַיּוֹם, לְאַהֲבָה אֶת-יְהוָה | אֱלֹהֵיכֶם וּלְעַבְדוֹ, בְּכָל-לְבַבְכֶם, וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בַּעֲתוֹ, יוֹרֵה וּמַלְקוֹשׁ, וְאֶסַּפְתִּי דַגְנְךָ וְתִירְשֶׁךָ וּיְצִהְרֶךָ: וְנָתַתִּי | עֵשֶׂב | בְּשַׁדְּךָ לְבַהֲמֹתֶךָ, וְאֶכְלֹת וּשְׁבַעְתָּ: הַשְּׁמֶרֶךָ* לָכֶם, פֶּן-יִפְתָּה לְבַבְכֶם, וְסַרְתֶּם וְעַבַדְתֶּם | אֱלֹהִים | אֲחֵרִים, וְהִשְׁתַּחֲוִיתֶם לָהֶם:* וְחָרָה | אֶף-יְהוָה בָּכֶם, וְעִצַּר אֶת-הַשָּׁמַיִם, וְלֹא-יְהִיֶּה מָטָר, וְהִאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ, וְאֶבְדַּתֶּם* | מֵהָרָה מֵעַל הָאָרֶץ הַטְּבָה | אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם | אֶת-דְּבָרֵי | אֱלֹהֵי, עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם, וּקְשַׁרְתֶּם | אֶתֶם לְאוֹת | עַל-יְדֵיכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין | עֵינֵיכֶם: וְלִמְדַתֶּם | אֶתֶם | אֶת-בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשַׁבְּתֶךָ* בְּבֵיתְךָ, וּבְלַכְתֶּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּכְתַבְתָּם | עַל-מְזוֹזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ: לְמַעַן | יִרְבּוּ | יְמֵיכֶם* וַיְמִי בְנֵיכֶם, עַל

their loyalty to God by proclaiming the verse *Shema* [the word 'Israel' in that context refers to Jacob]. Jacob responded with the words 'Blessed is the Name ...' The Sages taught: Should we say these words in our prayers because Jacob said them? Yes. But, on the other hand, Moses did not transmit them to us, for they are not found in the Torah. Therefore, let us say them silently (*Pesachim* 56a).

(b) Moses heard this beautiful prayer from the angels, and taught it to Israel. We dare not say it aloud, because we are sinful and therefore unworthy of using an angelic formula.

On Yom Kippur, however, when Israel elevates itself to the sin-free level of angels, we proclaim it aloud as do the angels (*Devarim Rabbah* 2:36).

☞ **וְאֶהְבֶּתָּ** — You shall love. One should learn to

fulfill the commandments out of love, rather than fear — and certainly not out of habit. The Mishnah (*Berachos* 9:5) explains that one should serve God with all his emotions and desires (*with all your heart*), even to the point of giving up his life for God (*with all your soul*), and even at the cost of his wealth (*with all your resources*).

אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם — *That I command you today.* But have they all been commanded today? — This teaches that although the Torah was given thousands of years ago, we are not to regard the commandments as an ancient rite that we follow out of loyalty and habit. Rather, we are to regard them with as much freshness and enthusiasm as if God had given them this very day (*Sifre*).

עַל לְבָבְךָ — *Upon your heart.* Always be conscious of the demands of God and His Torah. Then,

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HEMA AND ITS BLESSINGS

While reciting the first paragraph (Deuteronomy 6:5-9), concentrate on accepting the commandment to love God.

וְאָהַבְתָּ *You shall love* HASHEM, your God, with all your heart, with all your soul and with all your resources. Let these matters that I command you today* be upon your heart.* Teach them thoroughly to your children and speak of them while you sit in your home, while you walk on the way, when you retire and when you arise. Bind them* as a sign upon your arm and let them be tefillin between your eyes. And write them on the doorposts of your house and upon your gates.*

While reciting the second paragraph (Deuteronomy 11:13-21), concentrate on accepting all the commandments and the concept of reward and punishment.

וְהָיָה *And it will come to pass* that if you continually hearken to My commandments that I command you today, to love HASHEM, your God, and to serve Him, with all your heart and with all your soul – then I will provide rain for your land in its proper time, the early and late rains, that you may gather in your grain, your wine, and your oil. I will provide grass in your field for your cattle and you will eat and be satisfied. Beware* lest your heart be seduced and you turn astray and serve gods of others and bow to them.* Then the wrath of HASHEM will blaze against you. He will restrain the heaven so there will be no rain and the ground will not yield its produce. And you will swiftly be banished* from the goodly land which HASHEM gives you. Place these words of Mine upon your heart and upon your soul; bind them for a sign upon your arm and let them be tefillin between your eyes. Teach them to your children, to discuss them, while you sit* in your home, while you walk on the way, when you retire and when you arise. And write them on the doorposts of your house and upon your gates. In order to prolong your days* and the days of your children upon the*

you will convey them to your children and speak of them, i.e., study, concentrate, and review them wherever you are.

וְקָשַׁרְתָּם – Bind them. Tefillin on the arm, next to the heart, and on the head consecrate one's physical, emotional, and intellectual capacities to God's service (Ramban). The mezuzah on the doorpost consecrates one's home to Him.

וְהָיָה כִּי – And it will come to pass. Unlike the first paragraph of Shema, this one specifies the duty to perform מצוותי, My commandments, and teaches that when the nation is righteous, it will be rewarded with success and prosperity. When it sins, it must expect poverty and exile.

וְאָכַלְתָּ וְשָׂבַעְתָּ הַשְּׂמֵרָה – And you will eat and be satisfied. Beware ... Prosperity is often the greatest challenge to religious devotion. People who are rich in wealth but poor in sophistication often succumb to temptation (Rashi).

וְהִשְׁתַּחֲוִיתֶם לָהֶם ... יִפְתָּה – Be seduced ... and bow to them, i.e., to strange gods. An imperceptible, seemingly innocent surrender to temptation can be the beginning of a course that will end in idolatry (Rashi).

וְלֹא יִהְיֶה מִשֶּׁר ... וְנִאֲבַדְתֶּם ... and you will ... be banished. First will come famine. If that does not bring repentance, exile will follow (Vilna Gaon).

וְלִמְדֶתְךָ ... וְלִמְדֶתְךָ – Teach them ... while you sit. In giving the command to educate children in the Torah, the verse speaks in the plural (וְלִמְדֶתְךָ), while the other words in the verse (בְּשִׁבְתְּךָ and so on) are in the singular. This alludes to a communal responsibility to arrange for the Torah education of children (Iyun Tefillah).

לְמַעַן יִרְבוּ יָמֵיכֶם – In order to prolong your days. [Although many siddurim set this verse as a new paragraph, leading some to believe that there are

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הָאֲדָמָה | אֲשֶׁר נִשְׁבַּע | יְהוָה לְאַבְתִּיכֶם לְתֵת לָהֶם, בְּיָמֵי
הַשָּׁמַיִם | עַל-הָאָרֶץ*:

במדבר טו:ל"א

וַיֹּאמֶר | יְהוָה* | אֶל-מֹשֶׁה יֹאמֶר: דַּבֵּר | אֶל-בְּנֵי | יִשְׂרָאֵל,
וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצֵת, עַל-כַּנְּפֵי בְגָדֵיהֶם
לְדֶרְתָּם, וְנִתְּנוּ | עַל-צִיצֵת הַכֶּנֶף, פֶּתִיל תְּכֵלֶת* וְהָיָה לָכֶם
לְצִיצֵת, וּרְאִיתֶם | אֹתוֹ, וּזְכַרְתֶּם | אֶת-כָּל-מַצְוֹת | יְהוָה,
וַעֲשִׂיתֶם | אֹתָם, וְלֹא תִתּוּרוּ* אַחֲרַי לְבַבְכֶם וְאַחֲרַי | עֵינֵיכֶם,
אֲשֶׁר-אַתֶּם זֹנִים | אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ, וַעֲשִׂיתֶם | אֶת-כָּל-
מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה |
אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי | אֶתְכֶם | מֵאֶרֶץ
מִצְרַיִם, לְהִיּוֹת לָכֶם לֵאלֹהִים, אֲנִי | יְהוָה | אֱלֹהֵיכֶם: אָמֵת —

Concentrate on fulfilling the commandment of remembering the Exodus from Egypt.

Although the word אמת belongs to the next paragraph, it is appended to the conclusion of the previous one, as explained in the commentary.

יהוה אלהיכם אמת. — Chazzan repeats

וְאֶמוּנָה* כָּל זֹאת, וְקָיָם עֲלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאִין
זוּלָתוֹ, וְנֶאֱחָזְנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדְנוּ מִיַּד מְלָכִים,
מִלְּבָנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים. הָאֵל הַנִּפְרָע לָנוּ מִצְרַיִנוּ,
וְהַמְשַׁלֵּם גָּמוּל לְכָל אִיְבֵי נַפְשֵׁנוּ* הָעֹשֶׂה גְדֻלוֹת עַד אִין
חֶקֶר* וְנִפְלְאוֹת עַד אִין מִסֵּפֶר.¹ הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים* וְלֹא נִתֵּן
לְמוֹט רִגְלָנוּ.² הַמְדַרְכֵּנוּ עַל כְּמוֹת אוֹיְבֵינוּ, וַיָּרֶם קַרְנֵנוּ עַל כָּל

four paragraphs in the *Shema*, the verse is part of the paragraph which begins [הקידה].

כימי השמים על הארץ — Like the days of the heaven on the earth. Eretz Yisrael is the eternal heritage of the Jewish people, just as heaven will always remain above the earth. Alternatively, just as heaven always showers blessings upon the earth in the form of life-giving rain, so too Israel will be blessed in the land God has sworn to give it.

וַיֹּאמֶר ה' — And HASHEM said. The third paragraph of *Shema* is recited to fulfill the commandment to recall the Exodus every day. By freeing Israel from Egypt, God laid claim to the nation's eternal allegiance. No Jew is free to absolve himself of that obligation (*Rashi*).

פחיל תכלת — A thread of *techeiles*. *Techeiles* is sky-blue wool dyed with the secretion of an amphibian called *chilazon*. For many centuries the identity of the animal has been unknown. Even in the absence of the *techeiles* thread, however, the commandment of *tzitzis* remains

binding (*Menachos* 38a).

וְלֹא תִתּוּרוּ — And not explore. The eye sees, then the heart covets, then the body sins (*Rashi*).

אמת — True. The law that one may not interrupt between the last words of the *Shema* and אמת is of ancient origin. The reason for it is so that we may declare, as did the prophet [Jeremiah 10:10]: וְה' אֱלֹהִים אמת, HASHEM, God, is true (*Berachos* 14a).

אמת ואמונה — True and faithful. This paragraph continues our fulfillment of the obligation to recall the Exodus in the evening. The morning blessing of אמת ויציב, True and certain, (p. 346) concentrates on God's kindness in having redeemed us from Egypt, while אמת ואמונה, True and faithful, recited at night, which symbolizes exile and stresses our faith that God will redeem us from this exile just as He did at the time of the Exodus (*Berachos* 12a; *Rashi* and *Tosafos*).

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ground that HASHEM has sworn to your ancestors to give them, like the days of the heaven on the earth.*

Numbers 15:37-41

וַיֹּאמֶר And HASHEM said* to Moses saying: Speak to the Children of Israel and say to them that they are to make themselves tzitzis on the corners of their garments, throughout their generations. And they are to place upon the tzitzis of each corner a thread of techeiles.* And it shall constitute tzitzis for you, that you may see it and remember all the commandments of HASHEM and perform them; and not explore* after your heart and after your eyes after which you stray.

So that you may remember and perform all My commandments; and be holy to your God. I am HASHEM, your God, Who has removed you from the land of Egypt to be a God to you; I am HASHEM your God – it is true –

Concentrate on fulfilling the commandment of remembering the Exodus from Egypt.

Although the word אָמַת, 'true,' belongs to the next paragraph, it is appended to the conclusion of the previous one, as explained in the commentary.

Chazzan repeats: **HASHEM, your God, is true.***

וְאִמּוּנָה And faithful* is all this, and it is firmly established for us that He is HASHEM our God, and there is none but Him, and we are Israel, His nation. He redeems us from the power of kings, our King Who delivers us from the hand of all the cruel tyrants. He is the God Who exacts vengeance for us from our foes and Who brings just retribution upon all enemies of our soul;* Who performs great deeds that are beyond comprehension,* and wonders beyond number.¹ Who set our soul in life* and did not allow our foot to falter.² Who led us upon the heights of our enemies and raised our pride above all

(1) Job 9:10. (2) Psalms 66:9.

Alternatively, the faithfulness of the nights refers to man's confidence that God will return his soul in the morning refreshed and rested after a night of sleep (*Talmidei R' Yonah; Tos., Berachos 12a; Rashi in Pardes*).

Chidushei HaRim explains that אָמַת, truth, refers to something that we know to be true, either because our senses tell us so or because we have conclusive evidence. אִמּוּנָה, faith, refers to something that we believe, even though we have seen neither it nor proof that it happened. We know the Exodus to be true, because it was witnessed by millions of people, but the future redemption is not yet an accomplished fact. Nevertheless we have a perfect faith that God will bring it about, as He promised through the prophets. This is just as real for us as our faith in another phenomenon that has not yet taken place – that we will wake up from our sleep tomorrow morning.

מִצְרֵינוּ ... אֹיְבֵי נַפְשֵׁנוּ — From our foes ... enemies of our soul. The term foe (צָר) refers to one who actually causes harm, while enemy (אֹיֵב) is one

who hates and who encourages harm, even though he has not done anything actively (*Malbim to Isaiah 59:18*). Later a third kind of enemy is mentioned: שׂוֹנֵא, one who hates. A שׂוֹנֵא does nothing against the object of his hate; he merely rejoices at his suffering and downfall (*Siach Yitzchak*).

The expression *enemies of our soul* implies that their enmity is directed against Israel's spiritual essence. They do not desire the physical destruction of the Jewish people, but they cannot abide Israel's loyalty to the Torah (*Siach Yitzchak*).

גְּדֻלַּת עַר אֵין חֶקֶר — Great deeds that are beyond comprehension. If our entire solar system were to disappear, the loss would not even be noticed in the vastness of space (*Malbim, Job 9:10*).

וְהַשֵּׁם נִפְשֵׁנוּ בַּלַּיִים — Who set our soul in life. A reference to the night in Egypt when all non-Jewish firstborn died, but Jewish souls were preserved (*Abudraham*). This also implies God's protection from the murderous designs of our enemies in all generations (*Siach Yitzchak*).

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קריאת שמע וברכותיה

שׁוֹנְאֵינוּ. הַעֲשֵׂה לָנוּ נְסִים וּנְקָמָה בְּפָרְעָה, אוֹתוֹת וּמוֹפְתִים
בְּאֲדַמַּת בְּנֵי חָם.* הַמְכֵּה בְּעַבְרָתוֹ כָּל בְּכוֹרֵי מִצְרָיִם, וַיּוֹצֵא אֶת
עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם. הַמְעַבִּיר בְּנָיו בֵּין גּוֹזְרֵי יַם
סוּף, אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע. וְרָאוּ בְּנָיו
גְבוּרָתוֹ, שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ. ❖ וּמְלֻכוֹתוֹ בְּרָצוֹן קָבְלוּ עָלֵיהֶם.
מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָהּ עָנוּ שִׁירָה, בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּלם:
מִי כַמְכָה בְּאֵלִים יְהוָה, מִי כַמְכָה נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא
תְּהִלָּתוֹ,* עֲשֵׂה פֶלְאָא.¹ ❖ מְלֻכוֹתָהָ רָאוּ בְּנֵיהָ* בּוֹקֵעַ
יָם לְפָנָי מֹשֶׁה, זֶה אֵלֵינוּ עָנוּ וְאָמְרוּ:

יְהוָה יְמַלֵּךְ לְעֵלְמָם וְעַד.³ ❖ וְנֶאֱמַר: כִּי פָדָה יְהוָה אֶת יַעֲקֹב,*
וַגָּאֵלוּ מִיַּד חֲזֹק מִמֶּנּוּ.⁴ בְּרוּךְ אַתָּה יְהוָה, גָּאֵל יִשְׂרָאֵל.

(Cong.—אָמֵן.)

הַשְּׂפִיבֵנוּ* יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם,* וְהַעֲמִידֵנוּ מְלַכְנוּ לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמָךָ, וְתִקְּנֵנוּ בְּעֶצֶה
טוֹבָה* מְלַפְּנֵיהָ, וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדְנוּ, וְהִסֵּר
מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב, וְרָעַב, וְיָגוֹן, וְהִסֵּר שִׁטּוֹן מִלְּפָנֵינוּ
וּמֵאֲחֵרֵינוּ,* וּבִצֵּל בְּנִפְיָה* תִּסְתִּירֵנוּ,⁵ כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ
אַתָּה, כִּי אֵל מְלֹךְ חַנּוּן וְרַחוּם אַתָּה.⁶ ❖ וְשִׁמּוֹר צַאֲתָנוּ וּבוֹאֲנוּ,
לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם.⁷ וּפְרוֹשׁ עָלֵינוּ* סִכַּת
שְׁלוֹמָךָ. בְּרוּךְ אַתָּה יְהוָה, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל
עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

(Cong.—אָמֵן.)

The offspring of Ham. Mitzrayim, forerunner of the Egyptian nation, was a son of Ham [Genesis 10:6].

Too awesome for praise. We are too terrified to attempt a complete assessment of His greatness, because whatever we say is insufficient (*Rashi*).

Alternatively, it is impossible for one to praise God adequately; the only way to laud Him is by simply recounting His awe-inspiring deeds. Thus this phrase means: [God's] *awesomeness constitutes His praises* (*Ramban*).

Your children beheld Your majesty [lit. *Your kingship*]. As the Sages taught: A maidservant saw more [of God's majesty and holiness] at the Sea than did even Ezekiel in his prophecies! (*Etz Yosef*).

For HASHEM has redeemed Jacob. Jacob/Israel was the Patriarch who solidified the Jewish destiny. It was he who faced more dangerous, hostile situations than either Abraham or Isaac (*Acharis Shalom*).

One should recite this blessing with intense joy, confident that God is our past and future Redeemer (*Yesod V'Shoresh HaAvodah*).

Lay us down. The Talmud (*Berachos* 4a) describes this blessing as an extension of the previous blessing of redemption [גְּאוּלָּה אֲרִיבְתָא]. Whereas the theme of the earlier blessing was God's redemption of Israel from Egypt [and the allusion to the future redemption], this one describes Him as our Savior from the dangers and afflictions associated with the terrors of the night, literally and figuratively (*Seder HaYom*).

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SHEMA AND ITS BLESSINGS

who hate us; Who wrought for us miracles and vengeance upon Pharaoh; signs and wonders on the land of the offspring of Ham;* Who struck with His anger all the firstborn of Egypt and removed His nation Israel from their midst to eternal freedom; Who brought His children through the split parts of the Sea of Reeds while those who pursued them and hated them He caused to sink into the depths. When His children perceived His power, they lauded and gave grateful praise to His Name. Chazzan— And His Kingship they accepted upon themselves willingly. Moses and the Children of Israel raised their voices to You in song with abundant gladness — and said unanimously:

מִי כָמוֹךָ Who is like You among the heavenly powers, HASHEM! Who is like You, mighty in holiness, too awesome for praise,* doing wonders!¹ Chazzan— Your children beheld Your majesty,* as You split the sea before Moses: 'This is my God!'² they exclaimed, then they said:

יְהוָה 'HASHEM shall reign for all eternity!'³ Chazzan— And it is further said: 'For HASHEM has redeemed Jacob* and delivered him from a power mightier than he.'⁴ Blessed are You, HASHEM, Who redeemed Israel. (Cong.—Amen.)

הַשְּׂכִיבֵנו Lay us down to sleep,* HASHEM, our God, in peace,* raise us erect, our King, to life; and spread over us the shelter of Your peace. Set us aright with good counsel* from before Your Presence, and save us for Your Name's sake. Shield us, remove from us foe, plague, sword, famine, and woe; and remove spiritual impediment from before us and behind us,* and in the shadow of Your wings* shelter us⁵ — for God Who protects and rescues us are You; for God, the Gracious and Compassionate King, are You.⁶ Chazzan— Safeguard our going and coming, for life and for peace from now to eternity.⁷ And spread over us* the shelter of Your peace. Blessed are You, HASHEM, Who spreads the shelter of peace upon us, upon all of His people Israel and upon Jerusalem. (Cong.—Amen.)

(1) Exodus 15:11. (2) 15:2. (3) 15:18. (4) Jeremiah 31:10.

(5) Cf. Psalms 17:8. (6) Cf. Nechemiah 9:31. (7) Cf. Psalms 121:8.

לְשׁוֹמְרֵי ... הַשְּׂכִיבֵנו — Lay us down to sleep ... in peace. The purpose of sleep is to allow the body to rejuvenate itself, the better to serve God the next day (R' Hirsch).

וְתַקְּנֵנוּ בַעֲצָה טוֹבָה — Set us aright with good counsel. Help us plan well at night for the activity of the next day, and let the relaxation of the night give us a clearer perspective for the deliberations of the day (R' Hirsch).

מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ — From before us and behind us. Protect us from spiritual harm in the future [before us] and from the consequences of what

has already occurred [behind us] (R' Hirsch).

וּבְצֵל כְּנָפֶיךָ — And in the shadow of Your wings. Psalms 91:4 likens God's protection to the wings of a mother bird sheltering her young.

וּפְרוֹשׁ עָלֵינוּ — And spread over us. This phrase was recited earlier in the paragraph, but it is repeated now because of its similarity to the closing of the blessing. There is a general rule that the conclusion of a blessing should be related to the content. Unlike the weekday **הַשְּׂכִיבֵנו**, which concludes with a request for Divine protection, the concluding blessing on the

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קריאת שמע וברכותיה

76 / מעריב ליום כפור

Congregation rises and remains standing until after *Shemoneh Esrei*.

On the Sabbath, the congregation, followed by the *chazzan*, recites:

וְשִׁמְרוּ* בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לְעֲשׂוֹת אֶת הַשַּׁבָּת* לְדֹרֹתָם
בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל* אוֹת הִיא לְעֹלָם. כִּי
שָׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיִּנְבֹּשׁ.^{1*}

Congregation then *chazzan*:

**כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם* לְטַהֵר* אֶתְכֶם, מִכָּל חַטָּאוֹתֵיכֶם
לִפְנֵי יְהוָה* תִּטְהַרוּ.^{2*}**

The *chazzan* recites קדיש קדיש.

Customs vary regarding the bracketed letter of לַעֲלֵא [ו] (see commentary p. 156).

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. (Cong.—אָמֵן.) בְּעֲלָמָא דִּי בְרָא כְרַעוּתָהּ.
וַיִּמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבַיּוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֲגָלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.

(Cong.—אָמֵן.) יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֹלָם וּלְעֲלָמֵי עֲלָמֵי.א.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֹלָם וּלְעֲלָמֵי עֲלָמֵי.א.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא (Cong.—בְּרִיךְ הוּא) — לְעֲלָא [ו] לְעֲלָא
מִכָּל בְּרַכְתָּא וּשְׂרִיתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאָמִירָן בְּעֲלָמָא. וְאָמְרוּ:
אָמֵן. (Cong.—אָמֵן.)

Sabbath and Festivals reflects the peace that comes with the holiness of the day (*Anaf Yosef*).

☞ **וְשִׁמְרוּ** — *And ... shall keep*. As noted above, there should be no interruption between the theme of redemption and *Shemoneh Esrei*. However, this Scriptural statement of Israel's Sabbath observance is related to the theme of redemption, because Israel will be redeemed from exile in the merit of Sabbath observance (*Abudraham*).

This chapter of Sabbath observance appears in the Torah immediately after the commandment to commence the construction of the *Mishkan* (Tabernacle). This teaches that even for the sake of building the Temple, one may not desecrate the Sabbath (*Rashi* to *Exodus* 31:13). [By logical extension, this concept refutes those who may tend to relax the observance of the Sabbath or other *mitzvos* for the sake of what they consider to be noble spiritual causes.]

לְעֲשׂוֹת אֶת הַשַּׁבָּת — *To make the Sabbath*. Each generation must 'make' the Sabbath, by teaching its importance and holiness to those who are lax in sanctifying it because they fail to appreciate its importance (*Maor VaShemesh*).

— *Between Me and the Children of Israel*. Only Israel is commanded to observe the Sabbath, thereby bearing witness to God's creation of heaven and earth in six days. Consequently, the Sabbath is a sign of God's special relationship with Israel.

☞ **וַיִּנְבֹּשׁ** — *And was refreshed*. The translation follows *Rashi* who comments that this is an example of how God is described in human terms: God, of course, cannot become tired or refreshed, but a man would need a day of rest to refresh himself after six days of labor.

Other commentators, *Ramban* and *R' Yehudah HaChassid* among them, derive this word from *sheva*, *soul*. They render **וַיִּנְבֹּשׁ**, and *He gave them a soul*, i.e., the heaven and earth just mentioned *were given a soul*, as if to say that the creation of the Sabbath gave a new spiritual dimension to the universe.

☞ **כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם** — *For through this day He will atone for you*. The Day of Atonement, with its fasting, repentance, prayers, and holiness, provides Israel with the merits it needs in order to prevail upon God to grant atonement [see Overview].

Rosh Hashanah and Yom Kippur Evening Services

Congregation rises and remains standing until after *Shemoneh Esrei*.

On the Sabbath, the congregation, followed by the chazzan, recites:
וְשָׁמְרוּ *And the Children of Israel shall keep* the Sabbath, to make the Sabbath* an eternal covenant for their generations. Between Me and the Children of Israel* it is a sign forever that in six days HASHEM made heaven and earth, and on the seventh day He rested and was refreshed.*¹*

Congregation then chazzan:

כִּי *For through this day He will atone for you,* to cleanse* you; from all your sins before HASHEM* you will be cleansed.*²*

The chazzan recites Half-Kaddish.

יְתַגַּדֵּל *May His great Name grow exalted and sanctified (Cong.—Amen.) in the world that He created as He willed. May He give reign to His kingship in your lifetimes and in your days, and in the lifetimes of the entire Family of Israel, swiftly and soon. Now respond: Amen.*

(Cong.—Amen. May His great Name be blessed forever and ever.)

May His great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed is He (Cong.—Blessed is He) — exceedingly beyond any blessing and song, praise and consolation that are uttered in the world. Now respond: Amen. (Cong.—Amen.)

(1) Exodus 31:16-17. (2) Leviticus 16:30.

Ordinarily it is forbidden to speak or engage in extraneous activities at this point, in order not to interrupt *בין גְּאֻלָּה לְהַפְלָה*, *between redemption* [that is mentioned in *Maariv*] and *prayer* [i.e., *Shemoneh Esrei*]. However, the recitation of this verse is not considered an interruption because there is no greater degree of redemption than atonement from the bonds of sin and spiritual corruption (*Levush*).

Our translation of **יִכַפֵּר**, *He* (i.e., God) *will atone*, departs from the simple meaning of the verse in its Scriptural context, where virtually all commentators understand it as a reference to the *Kohen Gadol* and his performance of the Temple Service on Yom Kippur. Thus the translation would be: *For on this day, he* [i.e. the *Kohen Gadol*] *will atone ...* In the prayer services, however, in an era when we cannot perform the Temple Service, we feel that the verse is recited here in the context of the teaching applied to it in *Toras Kohanim* (Leviticus 16:30, see *Malbim*): How do we know that even when there are no offerings and no he-goat, that the very day [of Yom Kippur] brings atonement [i.e., God will forgive Israel in merit of the day]? The Torah states **בְּיוֹם הַזֶּה יִכַפֵּר** *For through this day He will atone ...* It would not be logical to translate **יִכַפֵּר** as *it* (i.e., the day itself) *will atone*, because, if so, the verse would read, *for through (or on) this day, the day will atone ...*

יִכַפֵּר ... לְטוֹרָה — *He will atone ... to cleanse.* These expressions refer to the removal on Yom Kippur of two harmful effects of sin: *He will atone* alludes to one who defies God by sinning, thus becoming liable to punishment, sooner or later. Through Yom Kippur's atonement, the sinner can be spared this punishment. *To cleanse* refers to the spirit. Sin lowers a person's spiritual level, thus making it likely that he will sin again. The 'cleansing' process of Yom Kippur rescues one from this continuous fall (R' Hirsch).

לִפְנֵי ה' — *Before HASHEM.* According to R' Elazar ben Azariah this verse teaches that Yom Kippur atones only for sins committed *before HASHEM*, i.e., for sins **בֵּין אָדָם לְמִקְוֵה**, *between man and God*, but it alone does not atone for sins **בֵּין אָדָם לְחֵבֶרֶת**, *between man and his comrade*. For such sins, Yom Kippur cannot atone unless the sinner has appeased his victim.

לִפְנֵי ה' תִּטְהַר — *Before HASHEM you will be cleansed.* Upon the verse's reference to **טְהִרָה**, [spiritual] cleanliness, R' Akiva comments: Fortunate are you, O Israel! Before Whom do you cleanse yourselves and Who cleanses you? — your Father Who is in heaven ... just as a *mikveh* cleanses the contaminated ones, so the Holy One, Blessed is He, cleanses you (*Yoma* 85b).

* שמונה עשרה — עמידה *

Take three steps forward. Remain standing with the feet together while reciting *Shemoneh Esrei*. Recite it with quiet devotion and without interruption, verbal or otherwise. Although it should not be audible to others, one must pray loudly enough to hear himself. See *Laws* §19-31 for a brief summary of its laws. Commentary appears on pages 62-75.

אֲדָנִי שִׁפְתֵי תִפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.⁴

אבות

Bend the knees at בָּרוּךְ; bow at אֲתָה; straighten up at ה'.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסִדֵי אָבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם, לְמַעַן שְׂמוּ בְּאֵהָבָה.
זְכַרְנוּ לְחַיִּים, מִלֶּךְ חַפֵּץ בְּחַיִּים,
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

[If above passage was forgotten, do not repeat *Shemoneh Esrei*. See *Laws* §19.]

Bend the knees at בָּרוּךְ; bow at אֲתָה; straighten up at ה'.

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְהוָה, מָגֵן אַבְרָהָם.

גבורות

אַתָּה גִּבּוֹר לְעוֹלָם אֲדָנִי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.
מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ

the context of God's eternal supervision of Israel and mastery over its destiny.

צור ישראל § — *Rock of Israel*. Since the end of *Shema*, we have concentrated on an elaboration of the miracles of the Exodus. We do not lose

sight, however, of our faith that there is another, greater redemption yet to come. Thus we conclude with a plea that God rise up again to redeem Israel from this exile as He did in ancient Egypt.

גאל ישראל — *Who redeemed Israel*. The text of

❧ { SHEMONEH ESREI — AMIDAH } ❧

Take three steps forward. Remain standing with the feet together while reciting *Shemoneh Esrei*. Recite it with quiet devotion and without interruption, verbal or otherwise. Although it should not be audible to others, one must pray loudly enough to hear himself. See *Laws* §19-31 for a brief summary of its laws. Commentary appears on pages 62-75.

*My Lord, open my lips, that my mouth may declare Your praise.*⁴

PATRIARCHS

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'HASHEM.'

בְּרוּךְ *Blessed are You, HASHEM, our God and the God of our forefathers, God of Abraham, God of Isaac, and God of Jacob; the great, mighty, and awesome God, the supreme God, Who bestows beneficial kindnesses and creates everything, Who recalls the kindnesses of the Patriarchs and brings a Redeemer to their children's children, for His Name's sake, with love.*

Remember us for life, O King Who desires life, and inscribe us in the Book of Life — for Your sake, O Living God.

[If above passage was forgotten, do not repeat *Shemoneh Esrei*. See *Laws* §19.]

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'HASHEM.'

O King, Helper, Savior, and Shield. Blessed are You, HASHEM, Shield of Abraham.

GOD'S MIGHT

אַתָּה *You are eternally mighty, my Lord, the Resuscitator of the dead are You; abundantly able to save, Who sustains the living with kindness, resuscitates the dead with abundant mercy, supports the fallen, heals the sick, releases the confined, and maintains His faith*

(1) Exodus 15:11. (2) 15:18. (3) Isaiah 47:4. (4) Psalms 51:17.

the blessing is in keeping with the Talmudic dictum that prayer, i.e., *Shemoneh Esrei*, should follow mention of God's redemption of Israel. Only after we have set forth our faith in God as our Redeemer may we begin *Shemoneh Esrei*, in which we pray to Him for our personal and

national needs (*R' Hirsch*).

❧ שְׂמוֹנֵה עֶשְׂרֵה / SHEMONEH ESREI ❧

With the exception of the final blessing, the silent *Amidah* (*Shemoneh Esrei*) of *Shacharis* is identical with that of *Maariv*.

לישני עפר. מי כמוך בעל גבורות, ומי דומה לך, מלך ממית ומחיה ומצמיח ישועה.

מי כמוך אב הרחמים, זוכר יצוריו לחיים ברחמים.

[If above passage was forgotten, do not repeat Shemoneh Esrei. See Laws §19.]

ונאמן אתה להחיות מתים. ברוך אתה יהוה, מחיה המתים.

קדושת השם

אתה קדוש ושמה קדוש, וקדושים בכל יום יהללוך סלה.

ובכן, תן פחדה, יהוה אלהינו, על כל מעשיה, ואימתה על כל מה שבראת. וייראה כל המעשים, וישתחו לפניה כל הברואים. ויעשו כלם אגדה אחת, לעשות רצונה בלבב שלם. כמו שידענו, יהוה אלהינו, שהשלטן לפניה, עז בידה, וגבורה בימינה, ושמה נורא על כל מה שבראת.

ובכן, תן כבוד, יהוה, לעמך, תהלה ליראיה, ותקוה טובה לדורשיה, ופתחון פה למיחלים לך, שמחה לארצה, וששון לעירה, וצמיחת קרן לדוד עבדה, ועריכת גר לבן ישי משיחה, במהרה בימינו.

ובכן, צדיקים יראו וישמחו, וישרים יעלו, וחסידים ברנה יגילו. ועולתה תקפץ פיה,¹ וכל הרשעה בלה בעשן תכלה, פי תעביר ממשלת זדון מן הארץ.

ותמלוך, אתה יהוה לבדה, על כל מעשיה, בהר ציון משכן כבודך, ובירושלים עיר קדשה, בכתוב בדברי קדשה: ימלך יהוה לעולם, אלהיה ציון לדר ודר, הללויה.²

קדוש אתה ונורא שמה, ואין אלוה מבלעדיה, בכתוב: ויגבה יהוה צבאות במשפט, והאל הקדוש נקדש בצדקה.³ ברוך אתה יהוה, המלך הקדוש.

to those asleep in the dust. Who is like You, O Master of mighty deeds, and who is comparable to You, O King Who causes death and restores life and makes salvation sprout!

**Who is like You, Merciful Father,
Who recalls His creatures mercifully for life!**

[If above passage was forgotten, do not repeat *Shemoneh Esrei*. See Laws §19.]

And You are faithful to resuscitate the dead. Blessed are You, HASHEM, Who resuscitates the dead.

HOLINESS OF GOD'S NAME

אֲתָהּ *You are holy and Your Name is holy, and holy ones praise You every day, forever.*

וּבְיָכֵן *And so, too, O HASHEM, our God, instill Your awe upon all Your works, and Your dread upon all that You have created. Let all works revere You and all creatures prostrate themselves before You. Let them all become a single society, to do Your will wholeheartedly. For as we know, HASHEM, our God, that the dominion is Yours, might is in Your hand and strength is in Your right hand, and Your Name inspires awe over all that You have created.*

וּבְיָכֵן *And so, too, O HASHEM, grant honor to Your people, praise to those who revere You, good hope to those who seek You, and eloquent speech to those who hope to You; gladness to Your land and joy to Your city; flourishing pride to David, Your servant, and preparation of a lamp for the son of Jesse, Your anointed — speedily, in our days.*

וּבְיָכֵן *And so, too, the righteous will see and be glad, the upright will exult, and the devout will be mirthful with glad song. Iniquity will close its mouth¹ and all wickedness will evaporate like smoke, when You will remove evil's domination from the earth.*

וּתְמִלּוֹךְ *Then You, HASHEM, will reign alone over all Your works, on Mount Zion, resting place of Your glory; and in Jerusalem, Your holy city; as it is written in Your holy writings: HASHEM shall reign forever — your God, O Zion — from generation to generation, Halleluyah!²*

קְדוּשׁ *You are holy and Your Name is awesome, and there is no god other than You, as it is written: HASHEM, Master of Legions, will be lofty in judgment, and the holy God will be sanctified in righteousness.³ Blessed are You, HASHEM, the holy King.*

(1) Job 5:16; cf. Psalms 107:42. (2) 146:10. (3) Isaiah 5:16.

קדושת היום

אַתָּה בַּחֲרַתָּנוּ מִכָּל הָעַמִּים, אָהַבְתָּ אוֹתָנוּ, וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדְשָׁתָנוּ
בְּמִצּוֹתֶיךָ. וְקִרְבַּתָּנוּ לְעִבּוֹדְתֶךָ, וְשָׂמָךְ הַגָּדוֹל וְהַקְּדוֹשׁ
עָלֵינוּ קָרָאתָ.

On the Sabbath add the words in brackets. [If forgotten, see Laws §27-31.]

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם [הַשַּׁבָּת הַזֶּה וְאֵת יוֹם]
הַזְּכוּרוֹן הַזֶּה, [יּוֹם – on a weekday / זְכוּרוֹן – on the Sabbath] תְּרוּעָה
[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ, זְכוֹר לִיציאת מצרים.

אֱלֹהֵינוּ וְאלהי אבותינו, יַעֲלֶה, וַיֵּבֵא, וַיִּגַּיעַ, וַיִּרְאֶה, וַיִּרְצֶה,
וַיִּשְׁמַע, וַיִּפְקֵד, וַיִּזְכֹּר זְכוּרוֹנָנוּ וּפְקֻדוֹנָנוּ, וּזְכוּרוֹן
אֲבוֹתֵינוּ, וּזְכוּרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וּזְכוּרוֹן יְרוּשָׁלַיִם עִיר
קֹדְשֶׁךָ, וּזְכוּרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפַלְיטָה לְטוֹבָה
לְחַן וְלַחֲסֵד וְלִרְחָמִים, לְחַיִּים וְלְשָׁלוֹם בְּיוֹם הַזְּכוּרוֹן הַזֶּה.
זְכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקַדְנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנו
בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנו, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.¹

On the Sabbath add the words in brackets. [If forgotten, see Laws §27-32.]

אֱלֹהֵינוּ וְאלהי אבותינו, מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוֹ בְּכַבּוּדְךָ,
וְהַנָּשָׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ, וְהוֹפֵעַ בְּהַדָּר גָּאוֹן
עֲזָה, עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרֶץ. וַיִּדַע כָּל פְּעוֹל
כִּי אַתָּה פְּעַלְתָּ, וַיִּבִין כָּל יְצוֹר כִּי אַתָּה יִצְרָתוֹ, וַיֹּאמֶר כָּל
אֲשֶׁר נִשְׁמָה בְּאִפּוֹ, יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמְלֻכוֹתוֹ בְּכָל
מְשָׁלָה. [אֱלֹהֵינוּ וְאלהי אבותינו, רָצָה בְּמִנוּחַתָּנוּ] קִדְשָׁנוּ בְּמִצּוֹתֶיךָ,
וְתָן חֶלְקֵנוּ בְּתוֹרַתְךָ, שְׂבָעֵנוּ מִטּוֹבָה, וּשְׂמַחְנוּ בִישׁוּעַתְךָ.
[וְהַנְחִילָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן שֶׁבֵת קֹדְשֶׁךָ, וַיִּנּוּחוּ בּוֹ יִשְׂרָאֵל
מִקְדָּשֵׁי שְׂמֵהּ]. וְטַהַר לְבָבוֹ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה אֱלֹהִים אֲמֵת,
וּדְבָרְךָ אֲמֵת וְקִים לְעַד. בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עַל כָּל הָאָרֶץ,
מִקְדָּשׁ [הַשַּׁבָּת ו] יִשְׂרָאֵל וְיוֹם הַזְּכוּרוֹן.

SANCTIFICATION OF THE DAY

אַתָּה בְּחַרְתָּנוּ *You have chosen us from all the peoples; You loved us and found favor in us; You exalted us above all the tongues and You sanctified us with Your commandments. You drew us close, our King, to Your service and proclaimed Your great and holy Name upon us.*

On the Sabbath add the words in brackets. [If forgotten, see Laws §27-31.]

וַתִּתֵּן *And You gave us, HASHEM, our God, with love [this day of Sabbath and], this Day of Remembrance, [on a weekday: a day of / on the Sabbath: a recalling of the] sounding of the shofar [with love], a holy convocation, a memorial of the Exodus from Egypt.*

אֱלֹהֵינוּ *Our God and the God of our forefathers, may there rise, come, reach, be noted, be favored, be heard, be considered, and be remembered — the remembrance and consideration of ourselves; the remembrance of our forefathers; the remembrance of Messiah, son of David, Your servant; the remembrance of Jerusalem, the City of Your Holiness; the remembrance of Your entire people the Family of Israel — before You for deliverance, for goodness, for grace, for kindness, and for compassion, for life, and for peace on this Day of Remembrance. Remember us on it, HASHEM, our God, for goodness, consider us on it for blessing, and help us on it for life. In the matter of salvation and compassion, pity, be gracious and compassionate with us and help us, for our eyes are turned to You, because You are God, the gracious and compassionate King.¹*

On the Sabbath add the words in brackets. [If forgotten, see Laws §27-32.]

אֱלֹהֵינוּ *Our God and the God of our forefathers, reign over the entire universe in Your glory; be exalted over all the world in Your splendor, reveal Yourself in the majestic grandeur of Your strength over all the dwellers of Your inhabited world. Let everything that has been made know that You are its Maker, let everything that has been molded understand that You are its Molder, and let everything with a life's breath in its nostrils proclaim: 'HASHEM, the God of Israel, is King, and His kingship rules over everything.' [Our God and the God of our forefathers, may You be pleased with our rest.] Sanctify us with Your commandments and grant us our share in Your Torah; satisfy us from Your goodness and gladden us with Your salvation. [And grant us, O HASHEM, our God, with love and favor, Your holy Sabbath as a heritage, and may Israel, the sanctifiers of Your Name, rest on it.] And purify our heart to serve You sincerely. For You are the true God, and Your word is true and endures forever. Blessed are You, HASHEM, King over all the world, Who sanctifies [the Sabbath,] Israel and the Day of Remembrance.*

(1) Cf. Nechemiah 9:31.

עבודה

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהִשָּׁב אֶת
הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ. וְאֲשִׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יהוה,
הַמַּחֲזִיר שְׂכִינְתוֹ לְצִיּוֹן.

הודאה

Bow at מוֹדִים; straighten up at 'ה.

מוֹדִים אֲנַחֲנוּ לָךְ שָׂאתָה הוּא יהוה אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנו אַתָּה הוּא לְדוֹר
וָדוֹר. נוֹדָה לָךְ וּנְסַפֵּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נְשֻׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכְךָ יוֹם עִמָּנוּ,
וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכְךָ עֵת, עָרַב וּבָקֵר וְצַהֲרִים.
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ,²
מֵעוֹלָם קִיְּנוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם וָעֶד.
וּכְתוּב לַחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

[If above passage was forgotten, do not repeat *Shemoneh Esrei*. See *Laws* §19.]

Bend the knees at בְּרוּךְ; bow at אַתָּה; straighten up at 'ה.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיִּהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל
יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יהוה, הַטוֹב שְׁמֶךָ וְלָךְ
נֶאֱדָה לַהֲוֹדוֹת.

שלום

שִׁים שְׁלוֹם,* טוֹבָה, וּבְרָכָה, חֵן, וְחֶסֶד וְרַחֲמִים* עֲלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ, כְּלָנוּ בְּאַחַד בְּאוֹר פְּנֵיךָ,
כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת

שלום / Peace

— Establish peace, is recited only at times when *Bircas Kohanim*, the Priestly Blessing, is pronounced (*Orach Chaim* 127:2). At other times, שלום רב, *Abundant peace*, is recited instead. The text of שלום שִׁים contains

allusions to the Priestly Blessing, and the six forms of goodness listed here — peace, goodness, blessing, graciousness, kindness, and compassion — allude to the six blessings of *Bircas Kohanim* (*Etz Yosef*).

— חֵן וְחֶסֶד וְרַחֲמִים — *Graciousness, kindness, and*

TEMPLE SERVICE

רצה Be favorable, HASHEM, our God, toward Your people Israel and their prayer, and restore the service to the Holy of Holies of Your Temple. The fire-offerings of Israel and their prayer accept with love and favor, and may the service of Your people Israel always be favorable to You.

ותחזינה May our eyes behold Your return to Zion in compassion. Blessed are You, HASHEM, Who restores His Presence to Zion.

THANKSGIVING [MODIM]

Bow at 'We gratefully thank You'; straighten up at 'HASHEM.'

מודים We gratefully thank You, for it is You Who are HASHEM, our God and the God of our forefathers for all eternity; Rock of our lives, Shield of our salvation are You from generation to generation. We shall thank You and relate Your praise¹ — for our lives, which are committed to Your power and for our souls that are entrusted to You; for Your miracles that are with us every day; and for Your wonders and favors in every season — evening, morning, and afternoon. The Beneficent One, for Your compassions were never exhausted, and the Compassionate One, for Your kindnesses never ended² — always have we put our hope in You.

For all these, may Your Name be blessed and exalted, our King, continually forever and ever.

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

[If above passage was forgotten, do not repeat Shemoneh Esrei. See Laws §19.]

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'HASHEM.'

Everything alive will gratefully acknowledge You, Selah! and praise Your Name sincerely, O God of our salvation and help, Selah! Blessed are You, HASHEM, Your Name is 'The Beneficent One' and to You it is fitting to give thanks.

PEACE

שים Establish peace,* goodness, blessing, graciousness, kindness, and compassion* upon us and upon all of Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for with the light of Your countenance You gave us, HASHEM, our God, the Torah of life and a love of

(1) Cf. Psalms 79:13. (2) Cf. Lamentations 3:22.

compassion. Man goes through stages of development in life. When he is growing and improving, he is the recipient of God's help, graciousness. In his period of maturity, when an individual may not improve, but continues the

accomplishments of his more fruitful period, then God grants him חסד, kindness. Sometimes he declines or does not deserve God's help — but even then God shows רחמים, compassion (Ikkarim).

חֶסֶד, * וּצְדָקָה, וּבְרָכָה, וּרְחֻמִּים, וְחַיִּים, וְשָׁלוֹם. וְטוֹב בְּעֵינֶיךָ
 לְבָרֵךְ אֶת עַמֶּךָ יִשְׂרָאֵל, בְּכָל יְעַת וּבְכָל שְׁעָה בְּשָׁלוֹמְךָ.
 בְּסִפּוּר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפְרֻנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
 אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

[If above passage was forgotten, do not repeat *Shemoneh Esrei*. See *Laws* §19.]
 Authorities differ regarding the conclusion of this blessing (see commentary).

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת עַמּוֹ | בְּרוּךְ אַתָּה יְהוָה,
 יִשְׂרָאֵל בְּשָׁלוֹם. | עֲשֵׂה הַשָּׁלוֹם.*

יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגאלי.¹

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מַרְעַ, וּשְׁפָתֵי מְדַבֵּר מִרְמָה,² וְלִמְקַלְלֵי
 נִפְשֵׁי תְדוּם, וְנִפְשֵׁי כְּעַפְרָה לְכָל תְּהִיָּה. פֶּתַח לְבִי
 בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשֵׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה,
 מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה
 לְמַעַן יִמְיָנֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן
 יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְיִי.³

Some recite verses pertaining to their names at this point. See page 706.

יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגאלי.¹

עֲשֵׂה [הַ]שָּׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה
 שָׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל.
 וְאָמְרוּ: אָמֵן.

Bow and take three steps back.
 Bow left and say ... עֲשֵׂה, bow
 right and say ... הוּא יַעֲשֵׂה; bow
 forward and say ... אָמֵן

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ
 בְּמַהֲרָה בְּיָמֵינוּ, וְתַן חֶלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נַעֲבֹדְךָ בִּירְאָה,
 בְּיָמֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת. וְעֲרְבֵה לִיהוּדָה מְנַחֵת יְהוּדָה וִירוּשָׁלַיִם,
 בְּיָמֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת.⁴

THE INDIVIDUAL'S RECITATION OF SHEMONEH ESREI ENDS HERE.

The individual remains standing in place at least until the *chazzan* begins his repetition — then takes three steps forward. The *chazzan* himself should remain in place for a few moments before taking three steps forward.

THE CHAZZAN'S REPETITION FOR THE FIRST DAY BEGINS ON PAGE 306;

FOR THE SECOND DAY, ON PAGE 342.

וְאָהֲבַת חֶסֶד — *And a love of kindness*. God is not content if we merely act kindly toward others. He wants us to love kindness. What someone loves to do is never a chore (*Chofetz Chaim*).

עֲשֵׂה הַשָּׁלוֹם — *Who makes peace*. Authorities differ regarding the conclusion of this blessing.

In some congregations *עֲשֵׂה הַשָּׁלוֹם* is substituted for the usual formula *יְהִי רָצוֹן מִלְּפָנֶיךָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ* (see *Levush* O.C. 582:5; *Likutei Maharich*). However, if one concluded with the usual formula, the blessing is valid.

Many authorities oppose this change in the

kindness,* righteousness, blessing, compassion, life, and peace. And may it be good in Your eyes to bless Your people Israel, in every season and in every hour with Your peace.

In the book of life, blessing, and peace, and good livelihood, may we be remembered and inscribed before You, we and Your entire people the Family of Israel, for a good life and for peace.

[If above passage was forgotten, do not repeat *Shemoneh Esrei*. See Laws §19.]

Authorities differ regarding the conclusion of this blessing (see commentary).

*Blessed are You, HASHEM, Who blesses
His people Israel with peace.*

*Blessed are You, HASHEM,
Who makes the peace.**

*May the expressions of my mouth and the thoughts of my heart
find favor before You, HASHEM, my Rock and my Redeemer.¹*

אלהי *My God, guard my tongue from evil and my lips from speaking deceitfully.² To those who curse me, let my soul be silent; and let my soul be like dust to everyone. Open my heart to Your Torah, then my soul will pursue Your commandments. As for all those who design evil against me, speedily nullify their counsel and disrupt their design. Act for Your Name's sake; act for Your right hand's sake; act for Your sanctity's sake; act for Your Torah's sake. That Your beloved ones may be given rest; let Your right hand save, and respond to me.³*

Some recite verses pertaining to their names at this point. See page 706.

*May the expressions of my mouth
and the thoughts of my heart find
favor before You, HASHEM, my Rock and my Redeemer.¹*

¹Bow and take three steps back. Bow left and say, 'He Who makes peace ...'; bow right and say 'may He make peace ...'; bow forward and say, 'and upon all Israel ... Amen.'

*He Who makes [the] peace in His heights,
may He make peace upon us, and
upon all Israel. Now respond:
Amen.*

יהי רצון *May it be Your will, HASHEM our God and the God of our forefathers, that the Holy Temple be rebuilt, speedily in our days. Grant us our share in Your Torah, and may we serve You there with reverence, as in days of old and in former years. Then the offering of Judah and Jerusalem will be pleasing to HASHEM, as in days of old and in former years.⁴*

THE INDIVIDUAL'S RECITATION OF *SHEMONEH ESREI* ENDS HERE.

The individual remains standing in place at least until the *chazzan* begins his repetition — then takes three steps forward. The *chazzan* himself should remain in place a few moments before taking three steps forward.

THE CHAZZAN'S REPETITION FOR THE FIRST DAY BEGINS ON PAGE 306;
FOR THE SECOND DAY, ON PAGE 342.

(1) *Psalms* 19:15. (2) Cf. 34:14. (3) 60:7; 108:7. (4) *Malachi* 3:4.

liturgy. *Mateh Ephraim* (582:22) rules that (a) an individual should recite the usual formula; nevertheless, in his repetition the *chazzan* should conform to the congregation's custom in order

not to cause unnecessary ill will; and (b) in the formula *עשה שלום בקרמיו* which is recited when stepping out of *Shemoneh Esrei* and *Kaddish*, *עשה שלום* should be substituted for *עשה שלום*.

Avinu Malkenu (Not said on Shabbat):

According to the Talmud, Rabbi Akiva composed the opening verses of this prayer on a fast day in a time of serious drought. It was later incorporated into the High Holiday liturgy because it is during this particular period that man notices the serious drought in his life and approaches Gd asking for a more meaningful and sustaining life.

The two words Avinu Malkeinu (“Our Father, our King”), with which each line begins, contain a wealth of Jewish philosophy. It is significant to note that we approach Hashem first and foremost as our Father, and secondly as our King. God is referred to as “Our Father — merciful, gracious, and benevolent.” We can approach Him as children approach their fathers, without seeking special permission but also must not forget that He is also our Creator, in whose presence we must stand with awe and reverence.

This prayer contains five repetitions of the phrase “Inscribe us in the book (of) . . .” We interpret this first to refer to the books of judgment, e.g. Book of Life, Book of Prosperity, etc. into which we plead to be inscribed. Second, we pray for five blessings: life, freedom, sustenance, righteousness, and forgiveness, which can be interpreted as reflecting the five books of the Torah. The Torah contains the words by which Israel must live. If we wish to achieve the requested blessings in our lifetime, it is not enough to pray for them. We must live by them.

We ask God to grant us all our needs and desires both spiritual and material. The prayer gives us words for any request we might have of God. We are asked to read the last verse silently, although no such

restriction is required of the rest of the prayer: “Our Father, our King, we have no worthy deeds; treat us with charity and kindness, and save us”.

The Dubner Magid, who lived in the 18th Century and was famous for illuminating Torah ideas through mashal (parable) explained the reason for saying the last line silently, with the following parable. “A certain man entered a friend’s store and placed an order for many articles. Afterwards, he approached the owner and whispered quietly in his ear, ‘I have nothing at the present with which to pay for these goods, let me have them on credit.’”

When we recite this prayer, we, too, place a large order for such things as “perfect healing for the sick”, “inscription in the Book of Life”, and “the filling of our storehouses with plenty”. But to our shame we find that we lack the merits for all these blessings. Therefore, we too, find ourselves in a position where we must ask whether we could possibly obtain them “on credit”. In deep shame and humility, we plead with our Heavenly Creditor in a whisper: “Our Father, our King, be gracious unto us and answer us for we have no good deeds to our credit; deal with us charitably and kindly and save us”.

This prayer is a wonderful encapsulation of all for which we pray: forgiveness, health, prosperity, peace, the end of anti-Semitism, a sweet new year and even an **end to the pandemic, per number 11 in the series, “Our Father, our King, withhold the plague from Your heritage.”**

אָבִינוּ מַלְכֵנוּ

THE ARK IS OPENED

[As the Ark is opened, some say the words: לתפלתנו: 'אָבִינוּ מַלְכֵנוּ']

אָבִינוּ מַלְכֵנוּ, * חָטְאָנוּ לְפָנֶיךָ.

אָבִינוּ מַלְכֵנוּ, אֵין לָנוּ מַלְךְ אֶלָּא אַתָּה.

אָבִינוּ מַלְכֵנוּ, עֲשֵׂה עִמָּנוּ לְמַעַן שְׂמֶךָ.*

אָבִינוּ מַלְכֵנוּ, חֲדָשׁ עֲלֵינוּ שָׁנָה טוֹבָה.

אָבִינוּ מַלְכֵנוּ, בְּטֹל מַעֲלֵינוּ כָּל גְּזֵרוֹת קְשׁוֹת.*

אָבִינוּ מַלְכֵנוּ, בְּטֹל מַחְשְׁבוֹת שׁוֹנְאֵינוּ.

אָבִינוּ מַלְכֵנוּ, הַפֵּר עֲצַת אוֹיְבֵינוּ.*

אָבִינוּ מַלְכֵנוּ, כִּלָּה כָּל צָר וּמַשְׁטִין מַעֲלֵינוּ.

אָבִינוּ מַלְכֵנוּ, סְתוּם פִּיּוֹת* מַשְׁטֵינָנוּ וּמְקַטְרֵינָנוּ.

אָבִינוּ מַלְכֵנוּ, כִּלָּה דְבַר וְחָרַב וְרָעַב וּשְׂבִי וּמַשְׁחִית וְעוֹן וּשְׂמֹד

מִבְּנֵי בְרִיתְךָ.

אָבִינוּ מַלְכֵנוּ, מְנַע מַגֵּפָה מִנִּחֲלָתְךָ.

אָבִינוּ מַלְכֵנוּ, סִלַּח וּמַחֲל* לְכָל עֲוֹנוֹתֵינוּ.

אָבִינוּ מַלְכֵנוּ, מַחֲה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

אָבִינוּ מַלְכֵנוּ, מַחוּק בְּרַחֲמֶיךָ הָרַבִּים כָּל שְׂטָרֵי חוֹבוֹתֵינוּ.

אָבִינוּ מַלְכֵנוּ, הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

אָבִינוּ מַלְכֵנוּ, שְׁלַח רְפוּאָה שְׁלֵמָה* לְחוּלֵי עַמְךָ.

אָבִינוּ מַלְכֵנוּ, קַרַע רוּעַ גְּזֵר דֵינָנוּ.*

אָבִינוּ מַלְכֵנוּ, זְכַרְנוּ בְּזַכְרוֹן טוֹב לְפָנֶיךָ.

אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים.

אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וַיִּשׁוּעָה.

אָבִינוּ מַלְכֵנוּ, כְּתַבְנוּ בְּסֵפֶר פְּרֻנְסָה וְכִלְכָּלָה.°

THE ARK IS OPENED

[As the Ark is opened, some say the words: 'Open the gates of heaven to our prayer.']

אָבִינוּ מֶלֶכְנוּ *Our Father, our King, * we have sinned before You.*

Our Father, our King, we have no King but You.

Our Father, our King, deal [kindly] with us for Your Name's sake.

Our Father, our King, inaugurate upon us a good year.

Our Father, our King, nullify all harsh decrees upon us.*

Our Father, our King, nullify the thoughts of those who hate us.

*Our Father, our King, thwart the counsel of our enemies.**

Our Father, our King, exterminate every foe and adversary from upon us.

Our Father, our King, seal the mouths of our adversaries and accusers.*

Our Father, our King, exterminate pestilence, sword, famine, captivity, destruction, iniquity and eradication from the members of Your covenant.

Our Father, our King, withhold the plague from Your heritage.

Our Father, our King, forgive and pardon all our iniquities.*

Our Father, our King, wipe away and remove our willful sins and errors from Your sight.

Our Father, our King, erase through Your abundant compassion all records of our guilt.

Each of the next nine verses is recited by the chazzan, then repeated by the congregation.

Our Father, our King, return us to You in perfect repentance.

Our Father, our King, send complete recovery to the sick of Your people.*

*Our Father, our King, tear up the evil decree of our verdict.**

Our Father, our King, recall us with a favorable memory before You.

Our Father, our King, inscribe us in the book of good life.

Our Father, our King, inscribe us in the book of redemption and salvation.

Our Father, our King, inscribe us in the book of sustenance and support.°

אָבִינוּ מִלְּכֵנוּ, כְּתִבְנוּ בְּסֵפֶר זְכוֹת.
אָבִינוּ מִלְּכֵנוּ, כְּתִבְנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה.

End of responsive reading. All continue:

אָבִינוּ מִלְּכֵנוּ, הַצֵּמַח לָנוּ יְשׁוּעָה בְּקָרוֹב.
אָבִינוּ מִלְּכֵנוּ, הָרֵם קֶרֶן יִשְׂרָאֵל עַמָּה.
אָבִינוּ מִלְּכֵנוּ, הָרֵם קֶרֶן מְשִׁיחָה.
אָבִינוּ מִלְּכֵנוּ, מִלֵּא יְדִינוּ מְבָרְכוֹתֶיהָ.

*Our Father, our King, inscribe us in the book of merits.
Our Father, our King, inscribe us in the book of forgiveness
and pardon.*

End of responsive reading. All continue:

*Our Father, our King, make salvation sprout for us soon.
Our Father, our King, raise high the pride of Israel, Your people.
Our Father, our King, raise high the pride of Your anointed.
Our Father, our King, fill our hands from Your blessings.*

(1) Malachi 3:10. (2) Psalms 3:7.

אָבִינוּ מִלְכָּנוּ, מֵלֵא אֶסְמִינוּ שְׁבַע.
 אָבִינוּ מִלְכָּנוּ, שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.
 אָבִינוּ מִלְכָּנוּ, קַבֵּל בְּרַחֲמִים וּבְרַצוֹן* אֶת תְּפִלָּתֵנוּ.
 אָבִינוּ מִלְכָּנוּ, פְּתַח שַׁעֲרֵי שָׁמַיִם לְתַפְלָתֵנוּ.
 אָבִינוּ מִלְכָּנוּ, זְכוֹר כִּי עָפָר אֲנַחְנוּ.
 אָבִינוּ מִלְכָּנוּ, נָא אַל תִּשְׁיִבֵנוּ רִיקָם מִלְפָּנֶיךָ.
 אָבִינוּ מִלְכָּנוּ, תִּהְיֶה הַשְּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רְצוֹן
 מִלְפָּנֶיךָ.

אָבִינוּ מִלְכָּנוּ, חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ.
 אָבִינוּ מִלְכָּנוּ, עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדֻשָּׁה.
 אָבִינוּ מִלְכָּנוּ, עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדֶךָ.
 אָבִינוּ מִלְכָּנוּ, עֲשֵׂה לְמַעַן בְּאֵי בְּאֵשׁ וּבְכִמִּים עַל קְדוּשַׁת שְׁמֵן
 אָבִינוּ מִלְכָּנוּ, נְקוּם לְעֵינֵינוּ נְקֻמַת דִּם עֲבָדֶיךָ הַשְּׁפוּף.
 אָבִינוּ מִלְכָּנוּ, עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ.
 אָבִינוּ מִלְכָּנוּ, עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.
 אָבִינוּ מִלְכָּנוּ, עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים.
 אָבִינוּ מִלְכָּנוּ, עֲשֵׂה לְמַעַן שִׁמְךָ הַגָּדוֹל הַגָּבוּר וְהַנּוֹרָא,
 שְׁנַקְרָא עָלֵינוּ.

❖ אָבִינוּ מִלְכָּנוּ, חַנּוּנוּ וְעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
 עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

THE ARK IS CLOSED

Our Father, our King, fill our storehouses with abundance.
 Our Father, our King, hear our voice,
 pity and be compassionate to us.
 Our Father, our King, accept — with compassion and favor* —
 our prayer.
 Our Father, our King, open the gates of heaven to our prayer.
 Our Father, our King, remember that we are but dust.
 Our Father, our King, please do not turn us from You empty-handed.
 Our Father, our King, may this moment be a moment of compassion
 and a time of favor before You.
 Our Father, our King, take pity upon us, and upon our children
 and our infants.
 Our Father, our King, act for the sake of those who were murdered
 for Your Holy Name.
 Our Father, our King, act for the sake of those who were slaughtered
 for Your Oneness.
 Our Father, our King, act for the sake of those who went into fire and
 water for the sanctification of Your Name.
 Our Father, our King, avenge before our eyes the spilled blood
 of Your servants.
 Our Father, our King, act for Your sake if not for our sake.
 Our Father, our King, act for Your sake and save us.
 Our Father, our King, act for the sake of Your abundant compassion.
 Our Father, our King, act for the sake of Your great, mighty,
 and awesome Name that is proclaimed upon us.
 Chazzan— Our Father, our King, be gracious with us and answer us,
 though we have no worthy deeds; treat us with charity and
 kindness, and save us.

Baruch Sheamar: This prayer catalogues the fundamentals of faith. The simple articulation of Blessed is Hashem who spoke and created the world is a powerful leap into the proper frame of mind.

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם, * בְּרוּךְ הוּא. בְּרוּךְ עֲשָׂה
בְּרֵאשִׁית, בְּרוּךְ אוֹמֵר וְעֲשָׂה, * בְּרוּךְ גּוֹזֵר
וּמְקַיֵּם, בְּרוּךְ מְרַחֵם עַל הָאָרֶץ, * בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,
בְּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו, * בְּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצַח, *
בְּרוּךְ פּוֹדֵה וּמַצִּיל, * בְּרוּךְ שְׂמוֹ. * בְּרוּךְ אֲתָה יְהוָה אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, הָאֵל הָאֵב הָרַחֲמָן * הַמְהַלֵּל בְּפֶה עַמו, * מְשַׁבַּח

פסוקי דזמרה

— שני הימים —

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וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו, * וּבְשִׁירֵי דָוִד עַבְדְּךָ. נְהַלְלֶךָ
יְהוָה אֱלֹהֵינוּ, בְּשִׁבְחוֹת וּבְזִמְרוֹת. נְגַדְלֶךָ וּנְשַׁבַּחְךָ וּנְפָאֲרֶךָ
וּנְזַכִּיר שְׁמֶךָ וּנְמַלִּיכֶךָ, מְלַכְנוּ אֱלֹהֵינוּ. ❖ יְחִיד, חַי הָעוֹלָמִים,
מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַד עַד שְׂמוֹ הַגָּדוֹל. בְּרוּךְ אַתָּה יְהוָה,
מֶלֶךְ מְהַלֵּל בְּתַשְׁבּוּחוֹת. (Cong. — אָמֵן.)

Morning Services, Rosh Hashanah and Yom Kippur

The conclusion that all of our existence is predicated on Gd's commanding voice creating the world is a logical beginning of prayer and has a lovely synergy with the themes of Rosh Hashanah.

בְּרוּךְ שֶׁאָמַר *Blessed is He Who spoke, and the world came into being* — blessed is He. Blessed is He Who maintains creation; blessed is He Who speaks and does;* blessed is He Who decrees and fulfills; blessed is He Who has mercy on the earth;* blessed is He Who has mercy on the creatures; blessed is He Who gives goodly reward to those who fear Him;* blessed is He Who lives forever and endures to eternity;* blessed is He Who redeems and rescues* — blessed is His Name!* Blessed are You, HASHEM, our God, King of the universe, the God, the merciful Father,* Who is lauded by the mouth of His people,* praised*

and glorified by the tongue of His devout ones and His servants and through the psalms of David Your servant. We shall laud You, HASHEM, our God, with praises and songs. We shall exalt You, praise You, glorify You, mention Your Name and proclaim Your reign, our King, our God. Chazzan— O Unique One, Life-giver of the worlds, King Whose great Name is eternally praised and glorified. Blessed are You, HASHEM, the King Who is lauded with praises. (Cong.— Amen.)*

Ashrei: This is a very universal prayer, e.g. Gd opens his hands and provides food to all creatures, from humans to hedgehogs, to crows and sharks. Each species is sustained by the hand of Gd.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְךָ סֵלָה.¹⁸ אֲשֶׁרִי הָעַם שְׁכָכָה
לוֹ, אֲשֶׁרִי הָעַם שִׁיהוּהוּ אֱלֹהֵינוּ.¹⁹
תהלים קמה

אֲרוֹמְמָךְ אֱלוֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל יוֹם אֶבְרַכְּךָ, וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יִהְיֶה וּמֵהֶלַל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׂבַח מַעֲשֵׂיךָ, וּגְבוּרַתֶיךָ יִגִּידוּ.
הַדָּר כְּבוֹד הַנֹּדֶף, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדוּלְתֶךָ אֶסְפְּרֶנָּה.
זָכַר רַב טוֹבֶךָ יִבְיַעוּ, וְצַדִּיקְתֶּךָ יִרְנְנוּ.

פסוקי דזמרה

— שני הימים —

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חֲנוּן וְרַחוּם יִהְיֶה, אֲרָךְ אַפַּיִם וּגְדֹל חֶסֶד.
טוֹב יִהְיֶה לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יִנְדוּף יִהְיֶה כָּל מַעֲשֵׂיךָ, וְחִסְדֶיךָ יִבְרַכּוּכָה.
כְּבוֹד מְלִכוּתֶךָ יֹאמְרוּ, וּגְבוּרַתֶךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבַנְי הָאָדָם גְּבוּרַתִּי, וְכְבוֹד הַדָּר מְלִכוֹתוֹ.
מְלִכוּתֶךָ מְלִכוֹת כָּל עַלְמִים, וּמִמְשַׁלְתֶּךָ בְּכָל דוֹר וָדָר.
סוֹמֵךְ יִהְיֶה לְכָל הַנְּפֹלִים, וְזוֹקֵף לְכָל הַכְּפוּפִים.
עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.
פּוֹתַח אֶת יְדֶךָ,
וּמִשְׁבִּיעַ לְכָל חַי רִצּוֹן.

פִּתּוּחַ 19, While reciting the verse, concentrate intently on its meaning.

צְדִיק יִהְיֶה בְּכָל דְרָכָיו, וְחֹסֵד בְּכָל מַעֲשָׂיו.
קְרוֹב יִהְיֶה לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמַּת.
רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יִהְיֶה אֶת כָּל אֲהַבָּיו, וְאֶת כָּל הַרְשָׁעִים יִשְׁמִיד.
❖ תְּהִלַּת יִהְיֶה יְדְבַר פִּי, וַיְבָרֶךְ כָּל בֶּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם
וָעֶד. וְאִנְחָנוּ נְבָרֶךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ: ¹

Morning Services, Rosh Hashanah and Yom Kippur

אֲשֵׁרִי Praiseworthy are those who dwell in Your house; may they always praise You, Selah!¹⁸ Praiseworthy is the people for whom this is so, praiseworthy is the people whose God is HASHEM.¹⁹

Psalms 145

A psalm of praise by David:

- א** I will exalt You, my God the King
and I will bless Your Name forever and ever.
- ב** Every day I will bless You,
and I will laud Your Name forever and ever.
- ג** HASHEM is great and exceedingly lauded,
and His greatness is beyond investigation.
- ד** Each generation will praise Your deeds to the next
and of Your mighty deeds they will tell.
- ה** The splendrous glory of Your power
and Your wondrous deeds I shall discuss.
- ו** And of Your awesome power they will speak,
and Your greatness I shall relate.
- ז** A recollection of Your abundant goodness they will utter
and of Your righteousness they will sing exultantly.
- ח** Gracious and merciful is HASHEM,
slow to anger, and great in [bestowing] kindness.
- ט** HASHEM is good to all; His mercies are on all His works.
- י** All Your works shall thank You, HASHEM,
and Your devout ones will bless You.
- כ** Of the glory of Your kingdom they will speak,
and of Your power they will tell;
- ל** To inform human beings of His mighty deeds,
and the glorious splendor of His kingdom.
- מ** Your kingdom is a kingdom spanning all eternities,
and Your dominion is throughout every generation.
- נ** HASHEM supports all the fallen ones and straightens all the bent.
- ע** The eyes of all look to You with hope
and You give them their food in its proper time;
- פ** You open Your hand,
and satisfy the desire
of every living thing.
- צ** Righteous is HASHEM in all His ways
and magnanimous in all His deeds.
- ק** HASHEM is close to all who call upon Him —
to all who call upon Him sincerely.
- ר** The will of those who fear Him He will do;
and their cry He will hear, and save them.
- ש** HASHEM protects all who love Him;
but all the wicked He will destroy.
- ת** Chazan— May my mouth declare the praise of HASHEM
and may all flesh bless His Holy Name forever and ever.
We will bless God from this time and forever, Halleluyah!¹

While reciting
the verse, 'You open ...'
concentrate intently
on its meaning.

Morning Services, Rosh Hashanah and Yom Kippur

Hallelujah (Psalm 150): This prayer emphasizes the musical and dynamic modes of prayer.

הַלְלוּיָהּ, הֵלְלוּ אֱלֹהֵי בְּקִדְשׁוֹ, הֵלְלוּהוּ בְּרִקְיעַ עֲזוֹ. הֵלְלוּהוּ
בְּגִבּוֹרֹתָיו, הֵלְלוּהוּ בְּרַב גְּדֻלוֹ. הֵלְלוּהוּ בְּתִקְעַת
שׁוֹפָר, הֵלְלוּהוּ בְּנִבְל וְכִנּוֹר. הֵלְלוּהוּ בְּתֹף וּמַחֲוֹל, הֵלְלוּהוּ
בְּמִנִּים וְעִגְב. הֵלְלוּהוּ בְּצִלְצְלֵי שְׁמַע, הֵלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
❖ כָּל הַנְּשָׁמָה תְהַלֵּל יָהּ, הַלְלוּיָהּ. * כָּל הַנְּשָׁמָה תְהַלֵּל יָהּ,
הַלְלוּיָהּ.

הַלְלוּיָהּ *Halleluyah! Praise God* in His Sanctuary; praise Him in the firmament of His power. Praise Him for His mighty acts; praise Him as befits His abundant greatness. Praise Him with the blast of the shofar; praise Him with lyre and harp. Praise Him with drum and dance; praise Him with organ and flute. Praise Him with clanging cymbals; praise Him with resonant trumpets. Chazzan— Let all souls praise* God, Halleluyah!* Let all souls praise God, Halleluyah!*

Nishmat and Hamelech: This section concludes the warm up and strikes the first definitive note for Rosh Hashanah. The Nishmat prayer takes its inspiration from the wonder of creation and our inability to comprehend the genius behind the creation of the Universe, our world and the plants and animals that populate it.

נְשַׁמֵּת כָּל חַי תְּבָרַךְ אֶת שִׁמְךָ יְהוָה אֱלֹהֵינוּ, וְרוּחַ* כָּל בָּשָׂר
תִּפְאֵר וּתְרוֹמֵם זְכוֹרְךָ מִלְּכָנוּ תָמִיד. מִן הָעוֹלָם וְעַד
הָעוֹלָם אַתָּה אֵל,⁵ וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ⁶ גּוֹאֵל וּמוֹשִׁיעַ.
פוֹדֶה וּמַצִּיל וּמַפְרִיֵּס וּמְרַחֵם בְּכָל עֵת צָרָה וְצוּקָה,* אֵין לָנוּ
מֶלֶךְ אֶלָּא אַתָּה. אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים,* אֱלֹהֵי כָל
בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת, הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת, הַמְנַהֵג

נְשַׁמֵּת *The soul of every living being shall bless Your Name, HASHEM our God; the spirit* of all flesh shall always glorify and exalt Your remembrance, our King. From This World to the World to Come, You are God,⁵ and other than You we have no king,⁶ redeemer or savior. Liberator, Rescuer, Sustainer and Merciful One in every time of distress and anguish,* we have no king but You! — God of the first and of the last,* God of all creatures, Master of all generations, Who is extolled through a multitude of praises, Who guides*

עולמו בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיְהוּה לֹא יָנוּם וְלֹא יִישָׁן.¹
 הַמְעוֹרָר יְשָׁנִים, וְהַמְקִיץ גְּרָדִים, וְהַמְשִׁיחַ אֱלֹמִים, וְהַמְתִּיר
 אֲסוּרִים,² וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים.³ לֵךְ לְבִדְךָ אֲנַחְנוּ
 מוֹדִים. אֱלוֹ פִּינוּ* מְלֵא שִׁירָה בָּיָם, וְלִשׁוֹנֵנוּ רְנָה בְּהַמּוֹן גְּלוֹי,
 וְשִׁפְתוֹתֵינוּ שֹׁבַח בְּמַרְחְבֵי רְקִיעַ, וְעֵינֵינוּ מְאִירוֹת בְּשִׁמְשׁ
 וּכְיָרַח,* וַיְדַלְּנוּ פְרוּשׁוֹת בְּנִשְׂרֵי שָׁמַיִם, וְרַגְלֵינוּ קָלוֹת כְּאֵלוֹת,
 אֵין אֲנַחְנוּ מִסְפִּיקִים לְהוֹדוֹת לָךְ, יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ, וּלְכַרֵּךְ אֶת שְׁמֶךָ עַל אַחַת מֵאֲלֵף אֲלֵף אֲלֵפֵי אֲלָפִים
 וְרַבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעֲשִׂית עִם אֲבוֹתֵינוּ וְעִמָּנוּ*.
 מִמְצָרִים גָּאֲלָתָנוּ יְהוּה אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. בְּרַעַב
 וּנְתָנוּ, וּבְשָׂבַע כָּלְכַלְתָּנוּ, מִחֶרֶב הִצַּלְתָּנוּ, וּמִדְּבַר מְלִטְתָּנוּ,
 וּמִחֲלָיִם רָעִים וּנְאֻמָּנִים דְּלִיתָנוּ. עַד הִנֵּה עֲזָרוֹנוּ רַחֲמֶיךָ, וְלֹא
 עֲזָבוֹנוּ חֲסָדֶיךָ. וְאֵל תִּטְשֵׁנוּ יְהוּה אֱלֹהֵינוּ לְנִצָּח. עַל בֶּן אֲבָרִים
 שְׁפִלְגַת בָּנוּ, וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַתָּ בְּאֵפֵינוּ, וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ
 בְּפִינוּ, הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ
 וַיִּקְדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ מִלְּכָנוּ. כִּי כָּל פֶּה לָךְ יוֹדֶה, וְכָל
 לָשׁוֹן לָךְ תִּשְׁבַּע, וְכָל בֶּרֶךְ לָךְ תִּכְרַע,⁴ וְכָל קוֹמָה לְפָנֶיךָ
 תִּשְׁתַּחֲוֶה,* וְכָל לִבְבוֹת יִירָאוּךָ, וְכָל קֶרֶב וּכְלִיּוֹת יִזְמְרוּ
 לְשִׁמְךָ, כְּדָבָר שְׁכָתוֹב: כָּל עֲצַמְתֵי תְּאֵמְרֵנָה,* יְהוּה מִי כְמוֹךָ,
 מִצִּיל עֵנִי מִחֶזֶק מִמָּנוּ, וְעֵנִי וְאֲבִיוֹן מִגְּזָלוֹ.⁵ מִי יִדְמָה לָךְ, וּמִי
 יִשׁוּהָ לָךְ, וּמִי יַעֲרֶךְ לָךְ.⁶ הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל
 עֲלִיוֹן, קִנְיָ שָׁמַיִם וְאָרֶץ. ❖ נִהְלָלָה וּנְשַׁבְּחָה וּנְפָאֲרָה וּנְבָרָה אֶת
 שֵׁם קְדוֹשֶׁךָ, בְּאִמּוֹר: לְדוֹד, בְּרַכֵּי נַפְשִׁי אֶת יְהוּה, וְכָל קֶרְבֵי אֶת
 שֵׁם קְדוֹשׁוֹ.⁷ הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ,* הַגְּדוֹל בְּכְבוֹד שְׁמֶךָ, הַגְּבוּר
 לְנִצָּח וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ.

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His world with kindness and His creatures with mercy. HASHEM neither slumbers nor sleeps.¹ He Who rouses the sleepers and awakens the slumberers, Who makes the mute speak and releases the bound;² Who supports the fallen and straightens the bent.³ To You alone we give thanks. Were our mouth as full of song as the sea, and our tongue as full of joyous song as its multitude of waves, and our lips as full of praise as the breadth of the heavens, and our eyes as brilliant as the sun and the moon,* and our hands as outspread as eagles of the sky and our feet as swift as hinds — we still could not thank You sufficiently, HASHEM our God and God of our forefathers, and to bless Your Name for even one of the thousand thousand, thousands of thousands and myriad myriads of favors that You performed for our ancestors and for us.* You redeemed us from Egypt, HASHEM our God, and liberated us from the house of bondage. In famine You nourished us and in plenty You sustained us. From sword You saved us; from plague You let us escape; and from severe and enduring diseases You spared us. Until now Your mercy has helped us, and Your kindness has not forsaken us. Do not abandon us, HASHEM our God, forever. Therefore, the organs that You set within us, and the spirit and soul that You breathed into our nostrils, and the tongue that You placed in our mouth — all of them shall thank and bless, praise and glorify, exalt and revere, be devoted, sanctify and declare the sovereignty of Your Name, our King. For every mouth shall offer thanks to You; every tongue shall vow allegiance to You; every knee shall bend to You;⁴ every erect spine shall prostrate itself before You;* all hearts shall fear You, and all innermost feelings and thoughts shall sing praises to Your name, as it is written: "All my bones shall say:* 'HASHEM, who is like You?' You save the poor man from one stronger than he, the poor and destitute from one who would rob him."⁵ Who is like unto You? Who is equal to You? Who can be compared to You?⁶ O great, mighty, and awesome God, the supreme God, Creator of heaven and earth. Chazzan— We shall laud, praise, and glorify You and bless Your holy Name, as it is said 'Of David: Bless HASHEM, O my soul, and let all my innermost being bless His holy Name!'⁷ O God, in the omnipotence of Your strength,⁸ great in the glory of Your Name, mighty forever and awesome through Your awesome deeds.*

Morning Services, Rosh Hashanah and Yom Kippur

In synagogue the word *Hamelech* המלך and following verse, “Who is sitting on a high and lofty throne!” is recited by the cantor with a tune of great gravity. He is like a herald, announcing the arrival of the head of state.

The *chazzan* of *Shacharis* begins here.

הַמֶּלֶךְ*

יושב על כסא רם ונשא. 1

שוכן ער* מרום וקדוש שמו. 2 וכתוב: רננו צדיקים ביהוה
לישרים נאנה תהלה. 3

❖ בפי ישרים* תתרום.
ובדברי צדיקים תתברך.
ובלשון חסידים תתקדש.
ובקרב קדושים תתהלל.

ובמקהלות רבבות* עמך בית ישראל, ברנה יתפאר שמך
מלכנו בכל דור ודור. ❖ שכן חובת כל
היצורים* לפניה יהוה אלהינו ואלהי אבותינו, להודות
להלל לשבח לפאר לרומם להדר לברך לעלה ולקלס, על כל
דברי שירות ותשבחות דוד* בן ישי עבדך משיקה.

Stand while reciting ישתבח... The fifteen expressions of praise —
שיר ושבחה ... ברכות והודאות — should be recited without pause, preferably in one breath.

ישתבח שמך לעד מלכנו, האל המלך הגדול והקדוש,
בשמים ובארץ. כי לך נאה יהוה אלהינו ואלהי
אבותינו, שיר ושבחה, היל וזמרה, עז וממשלה, נצח* גדלה
וגבורה, תהלה ותפארת, קדשה ומלכות, ברכות והודאות
מעתה ועד עולם. ❖ ברוך אתה יהוה, אל מלך גדול
בתשבחות* אל ההודאות, אדון הנפלאות, הבוחר בשירי
זמרה* מלך אל חי העולמים*.

(Cong. — אמן.)

In most congregations the Ark is opened and the following psalm is recited responsively —
each verse is recited aloud by the *chazzan*, then repeated by the congregation.

Morning Services, Rosh Hashanah and Yom Kippur

The chazzan of Shacharis begins here.

O King*

*Who is sitting upon a high and lofty throne!*¹

שׁוֹכֵן עַד *He Who abides forever,* exalted and holy is His Name.*²

*And it is written: 'Sing joyfully, O righteous, before HASHEM; for the upright, praise is fitting.'*³

Chazzan: *By the mouth of the upright* shall You be exalted;
by the words of the righteous shall You be blessed;
by the tongue of the devout shall You be sanctified;
and amid the holy shall You be lauded.*

וּבְמִקְהֵלוֹת *And in the assemblies of the myriads* of Your people, the House of Israel, with joyous song shall Your Name be glorified, our King, throughout every generation. Chazzan— For such is the duty of all creatures* — before You, HASHEM, our God, God of our forefathers, to thank, laud, praise, glorify, exalt, adore, bless, raise high, and sing praises — even beyond all expressions of the songs and praises of David* the son of Jesse, Your servant, Your anointed.*

(1) Cf. Isaiah 6:1. (2) Cf. 57:15. (3) Psalms 33:1.

יְשַׁתַּבַּח *May Your Name be praised forever — our King, the God, the great and holy King — in heaven and on earth. Because for You is fitting — O HASHEM, our God, and the God of our forefathers — song and praise, lauding and hymns, power and dominion, triumph,* greatness and strength, praise and splendor, holiness and sovereignty, blessings and thanksgivings from this time and forever. Chazzan— Blessed are You, HASHEM, God, King exalted through praises,* God of thanksgivings, Master of wonders, Who chooses musical songs of praise* — King, God, Life-giver of the world.* (Cong.— Amen.)*

In most congregations the Ark is opened and the following psalm is recited responsively —

Morning Services, Rosh Hashanah and Yom Kippur

Blessings of Shema: The Shema is the foundational prayer in Judaism. The Torah commands us to say it twice daily, it has been the prayer of the martyrs and the call for children to return. The Talmud instructs that the Shema be accompanied by two blessings before and one blessing after. The blessings before relates to the idea that the renewing light of day reminds us of Gd's creation of light. The second blessing is about the illumination imparted by the Torah. After the Shema a third blessing is recited. This third blessing invokes memories of Gd's intervention in the world, or Geulah--redemption. It reminds us that prayer has agency as it invokes Hashem's intervention in the course of history. We are praying for that same intervention.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא
הַשֶּׁשׁ, * עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל.⁵ אוֹר עוֹלָם
בְּאוֹצַר חַיִּים, * אוֹרוֹת מֵאֶפֶל * אָמַר וַיְהִי.

בְּרוּךְ *Blessed are You, HASHEM, our God, King of the universe, Who forms light and creates darkness,* makes peace and creates all.⁵ The primeval light is in the treasury of eternal life;* 'Let there be lights from the darkness,'* He declared – and so it was!*

At this point the text is different for Shabbat and Sunday.

הַכֹּל יוֹדוּךָ,* וְהַכֹּל יִשְׁבַּחְךָ, וְהַכֹּל יֵאמְרוּ אֵין קְדוֹשׁ
 בִּיהוּה. ¹ הַכֹּל יְרוֹמְמוֹךָ סְלָה, יוֹצֵר הַכֹּל. הָאֵל
 הַפּוֹתֵחַ בְּכֹל יוֹם דְּלַתוֹת שַׁעְרֵי מִזְרַח, וּבּוֹקֵעַ חֲלוֹנֵי רְקִיעַ,*
 מוֹצִיא חַמָּה מִמְּקוֹמָהּ וּלְבָנָה מִמְּכוּן שְׁבִתָּהּ, וּמְאִיר לְעוֹלָם
 כָּלוּ וּלְיוֹשְׁבָיו, שֶׁבָרָא בְּמִדַּת רַחֲמִים. הַמְאִיר לְאָרֶץ וּלְדָרִים
 עָלֶיהָ בְּרַחֲמִים, וּבִטְבוּבוּ מִחֲדָשׁ בְּכֹל יוֹם תָּמִיד מַעֲשֵׂה
 בְּרֵאשִׁית. הַמְּלַךְ הַמְּרוֹמֵם לְבָדוּ מֵאֵז, הַמְּשַׁבַּח וְהַמְּפָאֵר
 וְהַמְתַּנְשֵׂא מִימּוֹת עוֹלָם. אֱלֹהֵי עוֹלָם בְּרַחֲמֵיהָ הַרְבִּים, רַחֵם
 עָלֵינוּ, אֲדוֹן עֲזָנוּ, צוּר מִשְׁגָּבֵנוּ, מְגֵן יִשְׁעָנוּ, מִשְׁגָּב בַּעֲרָנוּ, אֵין
 בַּעֲרָכָה,* וְאֵין זוּלָתָהּ, אָפֶס בְּלָתָהּ, וּמִי דוֹמָה לָהּ. אֵין בַּעֲרָכָה
 יְהוּה אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה, וְאֵין זוּלָתָהּ מְלַכְנוּ לַחַיֵּי הָעוֹלָם
 הַבֵּא. אָפֶס בְּלָתָהּ גּוֹאֲלָנוּ לַיּוֹמֹת הַמְּשֻׁיָּח, וְאֵין דוֹמָה לָהּ
 מוֹשַׁעְנוּ לַתַּחֲיַת הַמֵּתִים.

הַכֹּל יוֹדוּךָ *All will thank You* and all will praise You — and all will
 declare: 'Nothing is as holy as HASHEM!'¹ All will exalt
 You, Selah! — You Who forms everything. The God Who opens daily
 the doors of the gateways of the East, and splits the windows of the
 firmament,* Who removes the sun from its place and the moon from
 the site of its dwelling, and Who illuminates all the world and its
 inhabitants, which He created with the attribute of mercy. He Who
 illuminates the earth and those who dwell upon it, with compassion;
 and in His goodness renews daily, perpetually, the work of creation.
 The King Who was exalted in solitude from before creation, Who is
 praised, glorified, and extolled since days of old. Eternal God, with
 Your abundant compassion be compassionate to us — O Master of our
 power, our rocklike stronghold; O Shield of our salvation, be a
 stronghold for us. There is no comparison to You,* there is nothing
 except for You, there is nothing without You, for who is like You?
 There is no comparison to You, HASHEM, our God, in this world; and
 there will be nothing except for You, our King, in the life of the World
 to Come; there will be nothing without You, our Redeemer, in
 Messianic days; and there will be none like You, our Savior; at the
 Resuscitation of the Dead.*

(1) I Samuel 2:2.

Morning Services, Rosh Hashanah and Yom Kippur

Shabbat Only

The following liturgical song is recited responsively in most congregations.
In some congregations, the *chazzan* and congregation sing the stanzas together.

אל אָדוֹן * על כל המעשים, פָּרוּךְ וּמְבָרָךְ * בְּפִי כָּל נְשָׁמָה,
גָּדְלוֹ וְטוּבוֹ מְלֵא עוֹלָם, דְּעַת וְתְבוּנָה סוֹבְבִים אֹתוֹ.
הַמְתַּנְּאֶה * עַל חַיּוֹת הַקֶּדֶשׁ, וְנִהְדָּר בְּכַבוֹד עַל הַמְרַכְּבָה,
זְכוֹת וּמִישׁוֹר לִפְנֵי כְּסָאוֹ, חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.
טוֹבִים מְאֹד מְאֹד שֶׁפָּרָא אֱלֹהֵינוּ, וְיָצָרָם בְּדַעַת בְּבִינָה וּבְהַשְׁכֵּל,
כָּח וּגְבוּרָה נָתַן בָּהֶם, לְהִיּוֹת מוֹשְׁלִים בְּקָרֵב תֵּיבֵל.
מְלֵאִים זֵיו וּמְפִיקִים נְגִיעָה, נֶאֱחָה זֵיוֹם בְּכָל הָעוֹלָם,
שְׂמֵחִים בְּצִאתָם * וְשׁוֹשִׁים בְּבוֹאָם, עוֹשִׁים בְּאֵימָה רְצוֹן קוֹנָם.
פֶּאֶר וְכְבוֹד * נוֹתְנִים לְשֵׁמוֹ, צִהְלָה וְרִנָּה לְזִכְרֵ מַלְכוּתוֹ,
קָרָא לְשֵׁמֶשׁ וַיִּזְרַח אֹר, רָאָה וְהִתְקִין צוּרֵת הַלְּבָנָה *.
שָׁבַח נוֹתְנִים לוֹ כָּל צְבָא מְרוֹם.
תַּפְּאֶרֶת וּגְדֻלָּה, שְׂרָפִים וְאוֹפַנִּים וְחַיּוֹת הַקֶּדֶשׁ —

Morning Services, Rosh Hashanah and Yom Kippur

Shabbat Only

- אֱלֹהֵינוּ** *God — the Master* over all works; the Blessed One —*
ב *and He is blessed* by the mouth of every soul;*
ג *His greatness and goodness fill the world,*
ד *wisdom and insight surround Him.*
ה *He Who exalts Himself* over the holy Chayos*
ו *and is splendrous in glory above the Chariot;*
ז *Merit and fairness are before His throne,*
ח *kindness and mercy are before His glory.*
ט *Good are the luminaries that our God has created,*
י *He has fashioned them with wisdom,*
with insight and discernment;
כ *Strength and power has He granted them,*
ל *to be dominant within the world.*
מ *Filled with luster and radiating brightness,*
נ *their luster is beautiful throughout the world;*
ס *Glad as they go forth* and exultant as they return,*
ע *they do with awe their Creator's will.*
פ *Splendor and glory* they bestow upon His Name,*
צ *· jubilation and glad song upon the mention of His reign —*
ק *He called out to the sun and it glowed with light,*
ר *He saw and fashioned the form of the moon.**
ש *All the host above bestows praise on Him,*
ת *splendor and greatness — the Seraphim, Ophanim,*
and holy Chayos —

לְאֵל אֲשֶׁר שָׁבַת* מְכַל הַמַּעֲשִׂים, בְּיוֹם הַשְּׁבִיעִי הַתְּעֵלָה
וַיֵּשֶׁב עַל בְּסֵא כְבוֹדוֹ, תִּפְאָרֶת עֶטָה לְיוֹם הַמְּנוּחָה,
עֲנֵג קָרָא לְיוֹם הַשְּׁבַת. זֶה שְׁבַח שֶׁל יוֹם הַשְּׁבִיעִי,* שְׁבו
שְׁבַת אֵל מְכַל מְלֹאכֶתוֹ. וְיוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר: מִזְמוֹר
שִׁיר לְיוֹם הַשְּׁבַת, טוֹב לְהוֹדוֹת לַיהוָה.¹ לְפִיכֶם יִפְאָרוּ* וַיְבָרְכוּ
לְאֵל כָּל יְצוּרָיו. שְׁבַח יִקְרַ וְגִדְלָה יִתְּנוּ לְאֵל מֶלֶךְ יוֹצֵר כָּל,
הַמְּנַחֵל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ בְּיוֹם שְׁבַת קִדְשׁ.
שְׁמֵךְ יִהְיֶה אֱלֹהֵינוּ יִתְקַדֵּשׁ, וְזִכְרֶךָ מְלַכְנוּ יִתְפָּאֵר, בְּשִׁמְיִם
מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת. תִּתְבָּרֵךְ מוֹשִׁיעֵנו עַל שְׁבַח מַעֲשֵׂה
יְדִיךָ, וְעַל מְאֹרֵי אוֹר שְׁעֵשִׂיתָ, יִפְאָרוּךָ, סְלָה.

Morning Services, Rosh Hashanah and Yom Kippur

Shabbat Only

לְאֵל *To the God Who rested* from all works, Who ascended on the Seventh Day and sat on the Throne of His Glory. With splendor He enwrapped the Day of Contentment – He declared the Sabbath day a delight! This is the praise of the Sabbath Day:* that on it God rested from all His work. And the Seventh Day gives praise saying: ‘A psalm, a song for the Sabbath Day. It is good to thank HASHEM ...’¹ Therefore let all that He has fashioned glorify* and bless God. Praise, honor, and greatness let them render to God, the King Who fashioned everything, Who gives a heritage of contentment to His People, Israel, in His holiness on the holy Sabbath Day. May Your Name, HASHEM, our God, be sanctified and may Your remembrance, Our King, be glorified in the heaven above and upon the earth below. May You be blessed, our Savior, beyond the praises of Your handiwork and beyond the brilliant luminaries that You have made – may they glorify You – Selah.*

הַמַּאֲוֵר לְאֶרֶץ וְלְדָרִים* עָלֶיָּהּ בְּרַחֲמִים, וּבְטוּבוֹ מִחֻדָּשׁ
בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית. מָה רַבּוֹ מַעֲשֵׂיָּךְ*

יְהוָה, כָּלֶם בְּחֻכְמָה עֲשִׂיתָ, מְלֹאָה הָאֶרֶץ קִנְיָנָה.¹ הַמְּלֶךְ
הַמְּרוֹמֵם לְבָדוֹ* מְאֹד, הַמְּשַׁבַּח וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִימּוֹת
עוֹלָם. אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֲוֹנוֹ,
צוֹר מְשֻׁגְבָנוּ, מְגֵן יִשְׁעֵנוּ, מְשֻׁגָּב בְּעַדְנוּ. אֵל בְּרוּךְ* גְּדוֹל דַּעַה,

הַכִּין וּפָעַל זְהָרֵי חֲמָה, טוֹב יֵצֵר כְּבוֹד לְשִׁמוֹ,* מְאֹרוֹת נָתַן
סְבִיבוֹת עֲזוֹ, פְּנוֹת צְבָאָיו קְדוּשִׁים רוּמְמֵי שְׁדֵי, תְּמִיד מְסַפְּרִים
כְּבוֹד אֵל וּקְדוּשָׁתוֹ. תִּתְבָּרַךְ יְהוָה אֱלֹהֵינוּ עַל שְׂבַח מַעֲשֵׂה
יְדֶיךָ, וְעַל מְאֹרֵי אוֹר שְׁעֲשִׂיתָ, יִפְאָרוּךְ, סְלָה.

Morning Services, Rosh Hashanah and Yom Kippur

הַמְאִיר *He Who illuminates the earth and those who dwell* upon it, with compassion; and in His goodness renews daily, perpetually, the work of Creation. How great are Your works,**

prepared and worked on the rays of the sun; the Beneficent One fashioned honor for His Name, emplaced luminaries all around His power; the leaders of His legions, holy ones, exalt the Almighty, constantly relate the honor of God and His sanctity. May You be blessed, HASHEM, our God, beyond the praises of Your handiwork and beyond the bright luminaries that You have made — may they glorify You — Selah!*

prepared and worked on the rays of the sun; the Beneficent One fashioned honor for His Name, emplaced luminaries all around His power; the leaders of His legions, holy ones, exalt the Almighty, constantly relate the honor of God and His sanctity. May You be blessed, HASHEM, our God, beyond the praises of Your handiwork and beyond the bright luminaries that You have made — may they glorify You — Selah!*

ON ALL DAYS CONTINUE HERE:

תְּתַבַּרְךָ צוּרֵנוּ* מְלַכְנוּ וְגֹאֲלֵנוּ,* בּוֹרֵא קְדוֹשִׁים. יִשְׁתַּבַּח
שִׁמְךָ לְעַד מְלַכְנוּ, יוֹצֵר מְשֻׁרְתִים,* וְאֲשֶׁר מְשֻׁרְתִיו
כָּלֶם עוֹמְדִים בְּרוּם עוֹלָם, וּמְשֻׁמִיעִים בִּירְאָה יָחַד בְּקוֹל
דְּבָרֵי אֱלֹהִים חַיִּים וּמְלֶךְ עוֹלָם.¹ כָּלֶם אֶהוּבִים, כָּלֶם בְּרוּרִים,
כָּלֶם גְּבוּרִים, וְכָלֶם עֹשִׂים בְּאִימָה וּבִירְאָה רִצּוֹן קוֹנֵם. ❖ וְכָלֶם
פוֹתְחִים אֶת פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה, בְּשִׁירָה וּבְזִמְרָה,
וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמְעֲרִיצִים וּמְקַדִּישִׁים
וּמְמַלִּיכִים —

אֵת שֵׁם הָאֵל הַמְּלֶךְ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא קְדוֹשׁ הוּא.²
❖ וְכָלֶם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה
מְזוּה,* וְנוֹתְנִים רְשׁוּת זֶה לְזוֹה, לְהַקְדִישׁ לְיוֹצְרֵם, בְּנַחַת רוּחַ
בְּשִׁפְהַ בְּרוּרָה וּבְנֻעִימָה. קִדְשָׁה כָּלֶם בְּאֶחָד עוֹנִים וְאוֹמְרִים
בִּירְאָה:

Congregation recites aloud:

**קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ* יְהוָה צְבָאוֹת,*
מָלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.³**

Morning Services, Rosh Hashanah and Yom Kippur

ON ALL DAYS CONTINUE HERE:

תְּתַכַּרְךָ *May You be blessed, our Rock,* our King and our Redeemer,* Creator of holy ones; may Your Name be praised forever, our King, O Fashioner of ministering angels;* all of Whose ministering angels stand at the summit of the universe and proclaim – with awe, together, loudly – the words of the living God and King of the universe.¹ They are all beloved; they are all flawless; they are all mighty, they all do the will of their Maker with dread and reverence. Chazzan— And they all open their mouth in holiness and purity, in song and hymn – and bless, praise, glorify, revere, sanctify and declare the kingship of –*

אֵת שֵׁם *The Name of God, the great, mighty, and awesome King; holy is He.² Chazzan— Then they all accept upon themselves the yoke of heavenly sovereignty from one another,* and grant permission to one another to sanctify the One Who formed them, with tranquillity, with clear articulation, and with sweetness. All of them as one proclaim His holiness and say with awe:*

Congregation recites aloud:

**'Holy, holy, holy* is HASHEM, Master of Legions,*
the whole world is filled with His glory.'³**

Congregation, followed by the *chazzan*, recites one of these versions, according to its tradition.

וְהָאוֹפָנִים * וְחִיּוֹת הַקֶּדֶשׁ וְהַחַיּוֹת יִשׁוּרְרוּ * וְכַרוּבִים יִפְאָרוּ, בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים וּשְׂרָפִים יִרְנוּ, וְאַרְאֲלִים יִבְרְכוּ. פָּנֵי לְעַמַּת שְׂרָפִים. לְעַמַּתְם כָּל חַיָּה וְאוֹפֵן וְכַרוּב לְעַמַּת שְׂרָפִים. מְשַׁבְּחִים וְאוֹמְרִים: לְעַמַּתְם מְשַׁבְּחִים וְאוֹמְרִים:	
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Congregation recites aloud:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.¹

לֵאל בְּרוּךְ * נְעִימוֹת יִתְנוּ. לְמַלְךְ * אֵל חַי וְקַיִם, זְמֵרוֹת
יִאֲמְרוּ, וְתִשְׁבְּחוֹת יִשְׁמִיעוּ. כִּי הוּא לְבָדוֹ פּוֹעֵל
גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת, בְּעַל מַלְחָמוֹת, זּוֹרֵעַ צְדָקוֹת, * מְצַמִּיחַ
יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת.
הַמְּחַדֵּשׁ בְּטוּבוֹ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית. כְּאֲמֹר:
לַעֲשֵׂה אוֹרִים גְּדוֹלִים, כִּי לְעוֹלָם חֲסִדוֹ.² ❖ אוֹר חֲדָשׁ * עַל
צִיּוֹן תֵּאִיר, וְנִזְכָּה כְּלָנוּ מִהֲרָה לְאוּרוֹ. בְּרוּךְ אַתָּה יְהוָה, יוֹצֵר
הַמְּאוֹרוֹת. (Cong.—אָמֵן.)

אַהֲבָה רַבָּה * אַהֲבָתְנוּ יְהוָה אֱלֹהֵינוּ, חֲמֵלָה גְּדוֹלָה וַיִּתְרָה
חֲמֵלָתָ עָלֵינוּ. אָבִינוּ מִלְּבָנוּ, בְּעִבּוֹר אָבוֹתֵינוּ
שֶׁבִטְחוּ בָּהּ, וְהִלְמָדֵם חֲקֵי חַיִּים, כֵּן תִּחַנְּנוּ וְתִלְמָדְנוּ. אָבִינוּ
הָאֵב הַרְחֵמֵן הַמְּרַחֵם, רַחֵם עָלֵינוּ, וְתֵן בְּלִבְנוּ לְהִבִּין
וְלִהְשִׁיבִיל, לְשִׁמוּעַ לְלִמּוֹד וּלְלַמֵּד, לְשִׁמּוֹר וְלַעֲשׂוֹת וּלְקַיִם
אֵת כָּל דְּבָרֵי תִלְמוֹד תּוֹרָתְךָ בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ *

Congregation, followed by the chazzan, recites one of these versions, according to its tradition.

Then the Ofanim* and the holy Chayos, with great noise raise themselves towards the Seraphim. Facing them they give praise saying:

Then the Chayos sing,* the Cherubim glorify, the Seraphim rejoice, and the Erelim bless, in the presence of every Chayah, Ofan, and Cherub towards the Seraphim. Facing them they give praise saying:

Congregation recites aloud:

'Blessed is the glory of HASHEM from His place.'*1

לְאֵל To the blessed God* they shall offer sweet melodies; to the King,* the living and enduring God, they shall sing hymns and proclaim praises. For He alone effects mighty deeds, makes new things, is Master of wars, sows kindnesses,* makes salvations flourish, creates cures, is too awesome for praise, is Lord of wonders. In His goodness He renews daily, perpetually, the work of creation. As it is said: '[Give thanks] to Him Who makes the great luminaries, for His kindness endures forever.'² Chazzan— May You shine a new light* on Zion, and may we all speedily merit its light. Blessed are You, HASHEM, Who fashions the luminaries. (Cong.— Amen)

אֶהְבָּה With an abundant love* have You loved us, HASHEM, our God; with exceedingly great pity have You pitied us. Our Father, our King, for the sake of our forefathers who trusted in You and whom You taught the decrees of life, may You be equally gracious to us and teach us. Our Father, the merciful Father, Who acts mercifully, have mercy upon us, instill in our hearts to understand and elucidate, to listen, learn, teach, safeguard, perform, and fulfill all the words of Your Torah's teaching with love. Enlighten our eyes*

Supplementary content

Shema: One cannot overstate the significance of the Shema in Judaism. In the words of the Shema we find the most profound and forceful proclamation of belief in God and the Torah. The Shema is so fundamental to our world view that children learn to recite it as soon as they can speak. The following story is a dramatic illustration of this.

During World War II many young Jewish children were harbored by a myriad of monasteries throughout Europe. At the end of the war, the Vaad Hatzalah sent representatives to the monasteries to try and reclaim the orphaned children to their heritage. Many of the children who found refuge did so at a young age, and they had but a few recollections of their birthright.

When Rabbi Eliezer Silver, who was the Rabbi of Cincinnati, Ohio and a very influential member of the Vaad, came to a particular hermitage in the Alsace-Lorraine region of France, he was met with hostility. “You can be sure, Rabbi, if we had Jews here we would surely hand them back to you immediately!” exclaimed the monk in charge. “However, unfortunately for you, we have no Jewish children here.”

Rabbi Silver was given a list of refugees and was told that they were all Germans. The monk continued, “the Schwartzes are

German Schwartzes, the Chandlers are German Chandlers and the Shimmers are German Shimmers.”

Rabbi Silver had been told that there were definitely close to ten Jewish children in that hermitage and was not convinced. He asked if he could say a few words to the children as they went to sleep. The monk agreed. Rabbi Silver returned later that evening with two aides, and as the children were lying in their beds about to go to sleep, they entered the large dorm room.

He walked into the room and in the sing-song that is so familiar to hundreds of thousands of Jewish children across the globe he began to sing “Shema Yisrael Ado..” unexpectedly – in mid-sentence – he stopped. Suddenly from six beds in the room the ending to that most powerful verse resounded almost in unison. “Hashem Echad!”

He turned to the priest. “These are our children. We will take them now!” The children were redeemed, placed in Jewish homes, and raised as leaders of our community.

בְּתוֹרָתְךָ, * וְדַבֵּק לִבְּנוֹ בְּמִצְוֹתֶיךָ, וַיַּחֲד לִבְּנוֹ * לְאַהֲבָה וּלְיִרְאָה
 אֶת שְׁמֶךָ, וְלֹא נְבוֹשׁ לְעוֹלָם וָעֶד. * כִּי בְשֵׁם קֹדְשְׁךָ הַגָּדוֹל
 וְהַנּוֹרָא בְּטַחְנוּ, נִגְיֵלָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ. וְהִבִּיאֵנוּ לְשָׁלוֹם
 מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ, וְתוֹלִיכֵנוּ At this point, gather the four tzitzis
 between the fourth and fifth fingers of
 the left hand. Hold tzitzis in this manner
 throughout the שמע.
 קוֹמְמִיּוֹת לְאַרְצֵנוּ. כִּי אֵל פּוֹעֵל
 יִשׁוּעוֹת אֶתְּךָ, וּבְנוֹ בְּחֶרֶת מְכַל עִם וְלִשׁוֹן. * וְקִרְבַּתְנוּ לְשִׁמְךָ
 הַגָּדוֹל סֵלָה בְּאַמְתָּ, לְהַוֹדוֹת לָךְ וּלְיַחֲדֶךָ בְּאַהֲבָה. בְּרוּךְ אַתָּה
 יְיָהוָה, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה. (Cong.—אָמֵן.)

✽ שמע ✽

Immediately before reciting the *Shema* concentrate on fulfilling the positive commandment of reciting the *Shema* every morning. It is important to enunciate each word clearly and not to run words together. See *Laws* §55-69. Commentary to *Shema* appears on pages 52-56.

When praying without a *minyan*, begin with the following three-word formula:

אל מֶלֶךְ נֶאֱמָן.

Recite the first verse aloud, with the right hand covering the eyes, and concentrate intensely upon accepting God's absolute sovereignty.

שְׁמַע | יִשְׂרָאֵל, * יְהוָה | אֱלֹהֵינוּ, יְהוָה | אֶחָד: 2

—In an undertone בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוֹתוֹ לְעוֹלָם וָעֶד.

While reciting the first paragraph (דְּבָרִים ו:י"ט) concentrate on accepting the commandment to love God.

וְאַהֲבָתְךָ אֶת יְהוָה | אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-
 מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר | אֲנִכִּי מִצְוֶיךָ
 הַיּוֹם, עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיָךָ, וְדִבַּרְתָּ בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ,
 וּבְלַכְתְּךָ בְּדֶרֶךְ, וּבְשֹׁכְכָךָ וּבְקוֹמְךָ: וְקִשְׁרַתָּם לְאוֹת | עַל-יְדֶיךָ,
 וְהָיוּ לְטִטְפַת בֵּין עֵינֶיךָ: וְכִתַּבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ:

While reciting the second paragraph (דְּבָרִים יא:יג-כא) concentrate on accepting all the commandments and the concept of reward and punishment.

וְהָיָה, אִם-שָׁמַע תִּשְׁמָעוּ אֶל-מִצְוֹתַי, אֲשֶׁר | אֲנִכִּי מִצְוָה |
 אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת-יְהוָה | אֱלֹהֵיכֶם וּלְעַבְדּוֹ,
 בְּכָל-לִבְבְּכֶם, וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אַרְצְכֶם בְּעֵתוֹ, יוֹרָה

בתורתך — *In Your Torah*. Enlighten us so that we may understand all aspects of Your Torah.

וַיַּחֲד לִבְנוֹ — *And unify our hearts*. Man's likes and needs propel him in many directions. We ask God to unify our emotions and wishes to serve Him in love and fear.

וְלֹא נְבוֹשׁ לְעוֹלָם וָעֶד — *And may we not feel inner*

shame for all eternity. Inner shame is the humiliation one feels deep within himself when he knows he has done wrong — even though the people around him may sing his praises. The cost of such shame is borne primarily in the World to Come, where it can diminish one's eternal bliss or even destroy it entirely. Therefore we pray that our eternity not be marred by inner shame.

in Your Torah, attach our hearts to Your commandments, and unify our hearts* to love and fear Your Name,¹ and may we not feel inner shame for all eternity.* Because we have trusted in Your great and awesome holy Name, may we exult and rejoice in Your salvation.*

At this point, gather the four tzitzis between the fourth and fifth fingers of the left hand. Hold tzitzis in this manner throughout the Shema.

Bring us in peacefulness from the four corners of the earth and lead us with upright pride to our land. For You effect salvations O God; You have chosen us from among every people and tongue. Chazzan— And You have brought us close to Your great Name forever in truth, to offer praiseful thanks to You, and proclaim Your Oneness with love. Blessed are You, HASHEM, Who chooses His people Israel with love. (Cong.— Amen.)

❁ THE SHEMA ❁

Immediately before reciting the Shema concentrate on fulfilling the positive commandment of reciting the Shema every morning. See Laws §55-69. Commentary to Shema appears on pages 52-56.

When praying without a minyan, begin with the following three-word formula:

God, trustworthy King.

Recite the first verse aloud, with the right hand covering the eyes, and concentrate intensely upon accepting God's absolute sovereignty.

Hear, O Israel: HASHEM is our God, HASHEM, the One and Only.²

In an undertone— *Blessed is the Name of His glorious kingdom for all eternity.*

While reciting the first paragraph (Deuteronomy 6:5-9), concentrate on accepting the commandment to love God.

וְאָהַבְתָּ *You shall love HASHEM, your God, with all your heart, with all your soul and with all your resources. Let these matters that I command you today be upon your heart. Teach them thoroughly to your children and speak of them while you sit in your home, while you walk on the way, when you retire and when you arise. Bind them as a sign upon your arm and let them be tefillin between your eyes. And write them on the doorposts of your house and upon your gates.*

While reciting the second paragraph (Deuteronomy 11:13-21), concentrate on accepting all the commandments and the concept of reward and punishment.

וְהָיָה *And it will come to pass that if you continually hearken to My commandments that I command you today, to love HASHEM, your God, and to serve Him, with all your heart and with all your soul — then I will provide rain for your land in its proper time, the early*

(1) Cf. Psalms 86:11. (2) Deuteronomy 6:4.

❁ שְׁמַע / THE SHEMA ❁

The recitation of Shema is required by the Torah, and one must have in mind that he is about to fulfill this commandment. Although

one should try to concentrate on the meaning of all three paragraphs, one must concentrate at least on the meaning of the first verse (שְׁמַע) and the second verse (בְּרֹךְ שֵׁם) because this represents fulfillment of the paramount *mitzvah*

וּמִלְקוֹשׁ, וְאֶסְפַּת דְּגָנְךָ וְחִירְשֶׁךָ וְיִצְהָרְךָ: וְנִתְּתִי | עֶשֶׂב | בְּשַׂדֶּךָ
 לְבַהֲמֹתֶיךָ, וְאֶכְלֶת וְשִׁבַּעְתָּ: הַשְּׁמָרוּ לָכֶם, פְּנֵי־יַפְתָּה לְבַבְכֶם,
 וְסִרְתֶּם וְעַבְדְּתֶם | אֱלֹהִים | אַחֲרַיִם, וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה |
 אֶפְיֵהוּ בָכֶם, וְעֶצֶר אֶת־הַשָּׁמַיִם, וְלֹא־יִהְיֶה מָטָר, וְהֶאֱדָמָה
 לֹא תִתֵּן אֶת־יְבוּלָהּ, וְאֶבְדְּתֶם | מִהָרָה מֵעַל הָאָרֶץ הַטְּבָה |
 אֲשֶׁר יִהְיֶה נִתֵּן לָכֶם: וְשִׁמְתֶם | אֶת־דְּבָרֵי אֱלֹהִים, עַל־לְבַבְכֶם
 וְעַל־נַפְשְׁכֶם, וְקִשְׁרְתֶם | אֶתֶם לְאוֹת | עַל־יְדֹכֶם, וְהָיוּ לְטוֹטְפֹת
 בֵּין | עֵינֵיכֶם: וְלִמְדֹתֶם | אֶתֶם | אֶת־בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ
 בְּבֵיתְךָ, וּבְלִכְתְּךָ בְּדַרְךָ, וּבְשִׁכְבְּךָ וּבְקוּמָה: וּכְתַבְתֶּם | עַל־
 מְזוֹזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם, עַל
 הָאֲדָמָה | אֲשֶׁר נִשְׁבַּע | יְהוָה לְאַבְתִּיכֶם לָתֵת לָהֶם, כִּי־יִמִּי
 הַשָּׁמַיִם | עַל־הָאָרֶץ:

Before reciting the third paragraph (במדבר טו:לז-מא) the *tzitzis*, which have been held in the left hand, are taken in the right hand also. The *tzitzis* are kissed at each mention of the word and at the end of the paragraph, and are passed before the eyes at *אתו* וְרֵאיתם אתו.

וַיֹּאמֶר | יְהוָה | אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר | אֶל־בְּנֵי | יִשְׂרָאֵל,
 וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית, עַל־כַּנְּפֵי בְגָדֵיהֶם
 לְדֹרֹתָם, וְנִתְּנוּ | עַל־צִיצִית הַכֹּנֵף, פִּתִּיל תְּכֵלֶת: וְהָיָה לָכֶם
 לְצִיצִית, וְרֵאִיתֶם | אֹתוֹ, וּזְכַרְתֶּם | אֶת־כָּל־מִצְוֹת | יְהוָה,
 וְעִשִּׂיתֶם | אֹתָם, וְלֹא תִתּוּרוּ | אַחֲרַי לְבַבְכֶם וְאַחֲרַי | עֵינֵיכֶם,
 אֲשֶׁר־אֶתֶם זָנִים | אַחֲרֵיהֶם: לְמַעַן תּוֹזְרוּ, וְעִשִּׂיתֶם | אֶת־כָּל־
 מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם: אֲנִי יְהוָה |
 אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי | אֶתְכֶם | מֵאֶרֶץ
 מִצְרַיִם, לְהָיוֹת לָכֶם לְאֱלֹהִים, אֲנִי | יְהוָה | אֱלֹהֵיכֶם: אָמֵת* —

Concentrate on fulfilling the commandment of remembering the Exodus from Egypt.

Although the word *אמת* belongs to the next paragraph, it is appended to the conclusion of the previous one, as explained in the commentary.

—Chazzan repeats— **יְהוָה אֱלֹהֵיכֶם אָמֵת*.**

וַיְצִיב* וְנִכּוֹן וְקִיָּם וַיִּשֶׁר וַיִּנְאֶמֶן וְאָהוּב וְחָכִיב וְנַחְמָד וְנָעִים
 וְנוֹרָא וְאֲדִיר וּמִתְקֵן וּמְקַבֵּל וְטוֹב וְיָפֵה הַדְּבָר הַזֶּה

of acceptance of God's absolute sovereignty (קְבֻלַּת עוֹל מְלֻכוֹת שָׁמַיִם). By declaring that God is One, Unique, and Indivisible, we subordinate every facet of our personalities, possessions — our very lives — to His will.

In the *שמע* we have included the cantillation symbols (*trop*) for the convenience of those who recite *שמע* in the manner it is read from the Torah. Nevertheless, to enable those unfamiliar

with this notation to group the words properly, commas have been inserted. Additionally, vertical lines have been placed between any two words that are prone to be slurred into one and are not separated by a comma or hyphen.

Commentary to the *Shema* appears on pages 52-56.

☞ אָמֵת — True. The law that one may not

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— BOTH DAYS —

SHEMA AND ITS BLESSINGS

and late rains, that you may gather in your grain, your wine, and your oil. I will provide grass in your field for your cattle and you will eat and be satisfied. Beware lest your heart be seduced and you turn astray and serve gods of others and bow to them. Then the wrath of HASHEM will blaze against you. He will restrain the heaven so there will be no rain and the ground will not yield its produce. And you will swiftly be banished from the goodly land which HASHEM gives you. Place these words of Mine upon your heart and upon your soul; bind them for a sign upon your arm and let them be tefillin between your eyes. Teach them to your children, to discuss them, while you sit in your home, while you walk on the way, when you retire and when you arise. And write them on the doorposts of your house and upon your gates. In order to prolong your days and the days of your children upon the ground that HASHEM has sworn to your ancestors to give them, like the days of the heaven on the earth.

Before reciting the third paragraph (Numbers 15:37-41) the tzitzis, which have been held in the left hand, are taken in the right hand also. The tzitzis are kissed at each mention of the word and at the end of the paragraph, and are passed before the eyes at 'that you may see it.'

וַיֹּאמֶר And HASHEM said to Moses saying: Speak to the Children of Israel and say to them that they are to make themselves tzitzis on the corners of their garments, throughout their generations. And they are to place upon the tzitzis of each corner a thread of techeiles. And it shall constitute tzitzis for you, that you may see it and remember all the commandments of HASHEM and perform them; and not explore after your heart and after your eyes after which you stray. So that you may remember and perform all My commandments; and be holy to your God. I am HASHEM, your God, Who has removed you from the land of Egypt to be a God to you. I am HASHEM your God — it is true* —

Concentrate on fulfilling the commandment of remembering the Exodus from Egypt.

Although the word אָמַת, 'it is true,' belongs to the next paragraph, it is appended to the conclusion of the previous one, as explained in the commentary.

Chazzan repeats: **HASHEM, your God, is true.***

וַיִּצִיב And certain,* established and enduring, fair and faithful, beloved and cherished, delightful and pleasant, awesome and powerful, correct and accepted, good and beautiful is this affirmation

interrupt between the last words of the Shema and אָמַת is of ancient origin. The reason for it is so that we may declare as did the prophet [Jeremiah 10:10] הוֹי אֱלֹהִים אָמַת, HASHEM, God, is true (Berachos 14a).

אָמַת וַיִּצִיב — True and certain. This paragraph begins the third and final blessing of the Shema, which ends with בָּאֵל יִשְׂרָאֵל, Who redeemed Israel. Like אָמַת וַיִּצִיב, True and faithful, its counterpart in the Evening Service, this blessing continues our fulfillment of the requirement to recall the Exodus, morning and evening.

As the Sages teach (Berachos 12a), whoever omits either the morning or evening blessing has not properly discharged his obligation of reciting the Shema and its attendant prayers. Although both the morning and evening blessings of redemption refer to the Exodus, there is a basic difference between them. The Talmud (ibid.) teaches that the formulation of these blessings is based on the verse וְאִמְוֹנֶתָּהּ לַהֲגִיד בְּבֹקֶר חֶסֶדְךָ וְאִמְוֹנֶתָּהּ לַהֲגִיד בְּבֹקֶר חֶסֶדְךָ וְאִמְוֹנֶתָּהּ לַהֲגִיד בְּבֹקֶר חֶסֶדְךָ, to relate Your kindness in the dawn and Your faithfulness in the nights (Psalms 92:3). This implies that in the morning we express gratitude for already existing kindness, while in

עֲלִינוּ לְעוֹלָם וָעֶד. אֲמַת אֱלֹהֵי עוֹלָם מְלַכְנוּ צוּר יַעֲקֹב,* מִגֵּן
 יִשְׁעֵנוּ, לְדֹר וָדֹר הוּא קַיָּם, וּשְׁמוֹ קַיָּם, וְכִסְאוֹ נָכוֹן, וּמַלְכוּתוֹ
 וְאֻמוֹנָתוֹ לְעַד קַיָּמָת. וּדְבָרָיו חַיִּים וְקַיָּמִים, נְאֻמִּים וְנִחְמָדִים
 לְעַד (kiss the tzitzis and release them) וְלַעֲוֹלָמֵי עוֹלָמִים. ❖ עַל אַבּוֹתֵינוּ
 וְעַלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל דּוֹרוֹת זָרַע יִשְׂרָאֵל
 עֲבָדֶיךָ.

עַל הָרֵאשׁוֹנִים וְעַל הָאַחֲרוֹנִים, דְּבַר טוֹב וְקַיָּם לְעוֹלָם
 וָעֶד, אֲמַת וְאֻמוֹנָה חֵק וְלֹא יַעֲבֹר. אֲמַת
 שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אַבּוֹתֵינוּ, ❖ מְלַכְנוּ מְלֶךְ
 אַבּוֹתֵינוּ, גְּאֻלָּנוּ גְּאֻל אַבּוֹתֵינוּ, יוֹצְרֵנוּ צוּר יִשׁוּעָתֵנוּ, פּוֹדֵנוּ
 וּמַצִּילָנוּ מֵעוֹלָם שְׁמָךְ, אֵין אֱלֹהִים זוֹלָתֶךָ.

עֲזֹרָת אַבּוֹתֵינוּ* אֵתָה הוּא מֵעוֹלָם, מִגֵּן וּמוֹשִׁיעַ לְבִנְיָהֶם
 אַחֲרֵיהֶם בְּכָל דּוֹר וָדוֹר. בְּרוּם עוֹלָם מוֹשְׁבֶךָ,
 וּמִשְׁפָּטֶיךָ וְצִדְקָתֶךָ עַד אֶפְסֵי אָרֶץ. אֲשֶׁרִי אִישׁ שִׁישְׁמַע
 לְמַצּוֹתֶיךָ, וְתוֹרָתֶךָ וּדְבָרֶךָ יִשִּׁים עַל לְבוֹ. אֲמַת אֵתָה הוּא אֲדוֹן
 לְעַמֶּךָ וּמְלֶךְ גְּבוּר לְרִיב רִיבָם. אֲמַת אֵתָה הוּא רֵאשׁוֹן וְאֵתָה
 הוּא אַחֲרוֹן, וּמַבְלַעְרֶיךָ אֵין לָנוּ מְלֶךְ גּוֹאֵל וּמוֹשִׁיעַ. מִמַּצְרַיִם
 גְּאֻלָּתֵנוּ יְהוָה אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל בְּכוֹרֵיהֶם
 הִרְגָתָ, וּבְכוֹרֶךָ גְּאֻלָּתָ, וַיִּם סוֹף בְּקַעֲתָ, וַיִּזְדִּים טַבְּעָתָ, וַיִּדְיִדִים
 הַעֲבָרָתָ, וַיִּכְסּוּ מַיִם צְרִיחָם, אֶחָד מֵהֶם לֹא נוֹתַר? עַל זֹאת
 שִׁבְּחוּ אֱהוֹבִים וְרוֹמְמוֹ אֵל, וְנִתְּנוּ יְדִידִים זְמֵרוֹת שִׁירוֹת
 וְתִשְׁבְּחוֹת, בְּרִכּוֹת וְהוֹדָאוֹת, לְמֶלֶךְ אֵל חַי וְקַיָּם, רֵם וְנִשְׂא,
 גְּדוֹל וְנוֹרָא, מִשְׁפִּיל גְּאִים, וּמַגְבִּיחַ שְׁפָלִים, מוֹצִיא אֲסִירִים,
 וּפּוֹדֵה עֲנּוּיִם, וְעוֹזֵר דָּלִים, וְעוֹנֵה לְעַמּוֹ בְּעַת שׁוּעָם אֱלֹיוּ.

Rise for *Shemoneh Esrei*. Some take three steps backward at this point;
 others do so before *צוּר יִשְׂרָאֵל*.

❖ תְּהִלּוֹת לְאֵל עֲלִיוֹן, בְּרוּךְ הוּא וּמְבָרֶךְ. מִשָּׁה וּבְנֵי
 יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם:

the evening we express our *faith* in something that has not yet taken place.

As *Rashi* and *Tosafos* explain, the morning blessing of *צוּר יִשְׂרָאֵל*, which is recited after *dawn*, concentrates on God's *kindness* in having redeemed us from Egypt, while *אֵתָה וְנִחְמָדִים*, which is recited at *night*, is based on the theme of

our *faith* that God will redeem us in the future, just as He did at the time of Exodus.

Including the word *אֵתָה*, *true*, there are sixteen adjectives describing *הַיְהוָה*, *this affirmation* [lit. *this thing*]. What is this 'thing'? It is the total message contained in the sixteen verses of the first two paragraphs of the *Shema* (including

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to us forever and ever. True — the God of the universe is our King; the Rock of Jacob is the Shield of our salvation. From generation to generation He endures and His Name endures and His throne is well established; His sovereignty and faithfulness endure forever. His words are living and enduring, faithful and delightful forever (kiss the tzitzis and release them) and to all eternity; Chazzan— for our forefathers and for us, for our children and for our generations, and for all the generations of Your servant Israel's offspring.*

עַל הָרְאִשׁוֹנִים Upon the earlier and upon later generations, this affirmation is good and enduring forever. True and faithful, it is an unbreachable decree. It is true that You are HASHEM, our God and the God of our forefathers, Chazzan— our King and the King of our forefathers, our Redeemer, the Redeemer of our forefathers; our Molder, the Rock of our salvation; our Liberator and our Rescuer — this has ever been Your Name. There is no God but You.

עֲזָרָה The Helper of our forefathers* are You alone, forever, Shield and Savior for their children after them in every generation. At the zenith of the universe is Your dwelling, and Your justice and Your righteousness extend to the ends of the earth. Praiseworthy is the person who obeys Your commandments and takes to his heart Your teaching and Your word. True — You are the Master for Your people and a mighty King to take up their grievance. True — You are the First and You are the Last, and other than You we have no king,¹ redeemer, or savior. From Egypt You redeemed us, HASHEM, our God, and from the house of slavery You liberated us. All their firstborn You slew, but Your firstborn You redeemed; the Sea of Reeds You split; the wanton sinners You drowned; the dear ones You brought across; and the water covered their foes — not one of them was left.² For this, the beloved praised and exalted God; the dear ones offered hymns, songs, praises, blessings, and thanksgivings to the King, the living and enduring God — exalted and uplifted, great and awesome, Who humbles the haughty and lifts the lowly; withdraws the captive, liberates the humble, and helps the poor; Who responds to His people upon their outcry to Him.

Rise for Shemoneh Esrei. Some take three steps backward at this point; others do so before **עֲזָרָה** יִשְׂרָאֵל צִוְרֵי, 'Rock of Israel.'

Chazzan— Praises to the Supreme God, the blessed One Who is blessed. Moses and the children of Israel exclaimed a song to You with great joy and they all said:

(1) Cf. Isaiah 44:6. (2) Psalms 106:11.

שֵׁם (כְּרִירָה שֵׁם). Thus, it is as if we affirm each verse with an adjective acknowledging its truth. Etz Yosef and others show how each adjective is suited to the verse it affirms.

צִוְרֵי יַעֲקֹב — The Rock of Jacob. Although HASHEM is God of all the universe, He has chosen to be

Israel's Rock above all other nations. Even at times when Israel is downtrodden, we are confident that His commitment, like Himself, endures forever (Etz Yosef).

עֲזָרָה אֲבוֹתֵינוּ — The Helper of our forefathers. This passage elaborates upon the Exodus within

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מִי כְמוֹכָה בְּאֵלֶם יְהוּה, מִי כְמוֹכָה נְאֻדָר בְּקֹדֶשׁ, נוֹרָא
תְהִלַּת עֲשֵׂה פִּלְא. 1. ❖ שִׁירָה חֲדָשָׁה שֶׁבְּחֻ גְאוּלִּים לְשִׁמְךָ עַל
שִׁפַּת הַיָּם, יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
יְהוּה יִמְלֹךְ לְעֹלָם וָעֶד. 2.

It is forbidden to interrupt or pause between גָּאֵל יִשְׂרָאֵל and Shemoneh Esrei,
even for Kaddish, Kedushah or Amen.

❖ צוֹר יִשְׂרָאֵל, * קוֹמָה בְּעִזְרַת יִשְׂרָאֵל, וּפְדָה כְּנַאֲמָךְ
יְהוּדָה וְיִשְׂרָאֵל. גָּאֲלָנוּ יְהוּה יְצַבֹּאוֹת
שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. 3. בְּרוּךְ אַתָּה יְהוּה, גָּאֵל יִשְׂרָאֵל. *

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— BOTH DAYS —

AMIDAH

*'Who is like You among the heavenly powers, HASHEM! Who is like You, mighty in holiness, too awesome for praise, doing wonders.'*¹
Chazzan— *With a new song the redeemed ones praised Your Name at the seashore, all of them in unison gave thanks, acknowledged [Your] sovereignty, and said:*

'HASHEM shall reign for all eternity.'²

It is forbidden to interrupt or pause between 'Who redeemed Israel' and Shemoneh Esrei,
even for Kaddish, Kedushah or Amen.

צוֹר יִשְׂרָאֵל Chazzan— *Rock of Israel,* arise to the aid of Israel and liberate, as You pledged, Judah and Israel. Our Redeemer — HASHEM, Master of Legions, is His Name — the Holy One of Israel.³ Blessed are You, HASHEM, Who redeemed Israel.**

Morning Services, Rosh Hashanah and Yom Kippur

Amidah: The Amidah (Shemoneh Esreh) or silent devotion is the most direct address we have in the service. In this prayer we envision ourselves standing directly before Hashem. To mentally invoke this image we take three steps back before reciting the prayer and then three steps forward as if we are entering Gd's court. You will note the instructions to bow in the first section at and as well in the Modim prayer (these are highlighted in green). If there is a key meditation for this prayer it is that we stand before Gd in judgement. If Gd has given us strength we ask if we have used it well for good, and for what Gd would want. If Gd has given us wealth, we ask if we have used it well for good, and for what Gd would want etc.

One prayer that may be worth focusing on is the Modim prayer. This prayer asks us to take stock of all the ways in which Hashem has blessed us--with life itself, and much more.

You may notice in this prayer a very long section on page 298-299 which replaces a much shorter blessing than the rest of the year. This prayer expresses a vision of a world that fully embraces the lessons of Rosh Hashanah. A world of unity, and of peace, of the silencing of hatred and enmity, and of a return to Israel.

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Mussaf for Rosh Hashanah

The Mussaf Amidah is the central prayer of Rosh Hashanah. It is the longest Amidah of the entire year. It is our most structured act of teshuvah, (repentance) when we truly place ourselves in judgment before Hashem. All of the themes of this prayer are meant to bring us to the same point: refocused priorities, rededication to Hashem, and allegiance to the principles of his Torah.

The Mussaf Amidah contains three dominant themes. The Talmud, in Tractate Rosh Hashanah, which was compiled in the second century, suggested that the shofar be blown after each theme. The themes are referred to as: Malchiyot (“Kingship”) Zichronot (“Remembrance”), and Shofarot (“Sounding of the Shofar”).

Each theme contains ten verses taken from the three sections of the Bible that express each particular topic. The shofar is sounded after each section, during the Chazzan’s Repetition.

Malchiyot (Kingship) This section refers to the Kingship and Sovereignty of God, and proclaims anew our readiness to subordinate ourselves entirely to accept the rule of our Creator.

Zichronot (Remembrance) This section recalls God’s fulfillment of the vows He made to Noah, to the patriarchs, and to the prophets and emphasizes that God permits His mercy to prevail when meting out reward and punishment to those who walk in His ways. It connects us to the long and proud story of the relationship we have with God.

Shofarot (Sounding of the Shofar): This third blessing links the shofar with the revelation at Mt. Sinai and the purest expressions of our own hearts. The shofar simultaneously represents God's voice and our own in prayer. The shofar is also the instrument used to call the Jewish people together to assemble for Rosh Hashanah while they were wandering in the desert. It is also the sound that signals redemption and ingathers the exiles. The verses of Shofrot reflect this thematic diversity.

מוסף לשני ימים של ראש השנה

Take three steps backward, then three steps forward. Remain standing with the feet together while reciting *Shemoneh Esrei*. Recite it with quiet devotion and without interruption, verbal or otherwise.

Although it should not be audible to others, one must pray loudly enough to hear himself.

See *Laws* §19-31 for a brief summary of its laws.

1. כי שם יהוה אקרא, הבו גדר לאלהינו.

2. אדני שפתי תפתח, ופי יגיד תהלתך.

אבות

Bend the knees at ברוך; bow at אתה; straighten up at ה.

ברוך אתה יהוה אלהינו ואלהי אבותינו, אלהי אברהם,
אלהי יצחק, ואלהי יעקב, האל הגדול הגבור
והנורא, אל עליון, גומל חסדים טובים וקונה הכל, וזוכר
חסדי אבות, ומביא גואל לבני בניהם, למען שמו באהבה.
זכרנו לחיים, מלך חפץ בחיים,
וכתבנו בספר החיים, למענה אלהים חיים.

[If above passage was forgotten, do not repeat *Shemoneh Esrei*. See *Laws* §19.]

Bend the knees at ברוך; bow at אתה; straighten up at ה.

מלך עוזר ומושיע ומגן. ברוך אתה יהוה, מגן אברהם.

גבורות

אתה גבור לעולם אדני, מחיה מתים אתה, רב להושיע.
מכלכל חיים בחסד, מחיה מתים ברחמים רבים,
סומך נוֹפְלִים, ורופא חולים, ומתיר אסורים, ומקים אמונתו
לישגי עפר. מי כמוך בעל גבורות, ומי דומה לך, מלך ממית
ומחיה ומצמיח ישועה.

מי כמוך אב הרחמים, זוכר יצוריו לחיים ברחמים.

[If above passage was forgotten, do not repeat *Shemoneh Esrei*. See *Laws* §19.]

ונאמן אתה להחיות מתים. ברוך אתה יהוה, מחיה המתים.

קדושת השם

אתה קדוש ושמה קדוש, וקדושים בכל יום יהללוך סלה.

❧ MUSSAF FOR BOTH DAYS OF KUSH HANSHANAN ❧

Take three steps backward, then three steps forward. Remain standing with the feet together while reciting *Shemoneh Esrei*. Recite it with quiet devotion and without interruption, verbal or otherwise. Although it should not be audible to others, one must pray loudly enough to hear himself.

See Laws §19-31 for a brief summary of its laws.

*When I call out the Name of HASHEM, ascribe greatness to our God.¹
My Lord, open my lips, that my mouth may declare Your praise.²*

PATRIARCHS

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'HASHEM.'

בְּרוּךְ *Blessed are You, HASHEM, our God and the God of our forefathers, God of Abraham, God of Isaac, and God of Jacob; the great, mighty, and awesome God, the supreme God, Who bestows beneficial kindnesses and creates everything, Who recalls the kindnesses of the Patriarchs and brings a Redeemer to their children's children, for His Name's sake, with love.*

Remember us for life, O King Who desires life, and inscribe us in the Book of Life — for Your sake, O Living God.

[If above passage was forgotten, do not repeat *Shemoneh Esrei*. See Laws §19.]

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'HASHEM.'

O King, Helper, Savior, and Shield. Blessed are You, HASHEM, Shield of Abraham.

GOD'S MIGHT

אַתָּה *You are eternally mighty, my Lord, the Resuscitator of the dead are You; abundantly able to save, Who sustains the living with kindness, resuscitates the dead with abundant mercy, supports the fallen, heals the sick, releases the confined, and maintains His faith to those asleep in the dust. Who is like You, O Master of mighty deeds, and who is comparable to You, O King Who causes death and restores life and makes salvation sprout!*

**Who is like You, Merciful Father,
Who recalls His creatures mercifully for life!**

[If above passage was forgotten, do not repeat *Shemoneh Esrei*. See Laws §19.]

And You are faithful to resuscitate the dead. Blessed are You, HASHEM, Who resuscitates the dead.

HOLINESS OF GOD'S NAME

אַתָּה *You are holy and Your Name is holy, and holy ones praise You every day, forever.*

(1) Deuteronomy 32:3. (2) Psalms 51:17.

וּבְכֹן, תֵּן פְּחָדָה, יְהוּה אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיָהּ, וְאִימָתָהּ עַל כָּל מַה שֶּׁבָרָאתָ. וְיִירָאוּךָ כָּל הַמַּעֲשִׂים, וְיִשְׁתַּחֲווּ לַפְּנֵיהָ כָּל הַבְּרֻאִים. וְיַעֲשׂוּ כָּל־אֲגָדָה אַחַת, לַעֲשׂוֹת רְצוֹנָהּ בְּלֵבב שְׁלֵם. כְּמוֹ שֶׁיִּדְרְעֶנּוּ, יְהוּה אֱלֹהֵינוּ, שֶׁהִשְׁלִטָן לַפְּנֵיהָ, עַז בְּיָדָהּ, וּגְבוּרָה בִּימִינָהּ, וְשִׁמְךָ נֹרָא עַל כָּל מַה שֶּׁבָרָאתָ.

וּבְכֹן, תֵּן כְּבוֹד, יְהוּה, לַעֲמָהּ, תְּהַלֵּה לִירְאֵיהָ, וְתִקְוֶה טוֹבָה לְדוֹר־שֵׁיחָהּ, וּפְתַחֲוֹן פֶּה לַמַּיִחֲלִים לָהּ, שִׁמְחָה לְאַרְצָהּ, וְשִׁשׁוֹן לְעִירָהּ, וְצְמִיחַת קָרֵן לְדוֹר עַבְדָּהּ, וְעַרִיבַת נֵר לְבֵן יִשִׁי מִשִּׁיחָהּ, בְּמַהֲרָה בְּיָמֵינוּ.

וּבְכֹן, צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ, וְיִשְׂרִים יַעֲלִזוּ, וְחֲסִידִים בְּרַנָּה יִגִּילוּ. וְעוֹלָתָה תִּקְפָץ פִּיהָ,¹ וְכָל הַרְשָׁעָה כְּלָה כַּעֲשׂוֹן תִּכְלָה, כִּי תַעֲבִיר מִמְשַׁלַּת זְדוֹן מִן הָאָרֶץ.

וְתַמְלוּךָ, אֲתָהּ יְהוּה לְבַדָּהּ, עַל כָּל מַעֲשֵׂיָהּ, בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדָהּ, וּבִירוּשָׁלַיִם עִיר קִדְשָׁהּ, בְּכַתוּב בְּדַבְרֵי קִדְשָׁהּ: יִמְלֶךְ יְהוּה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ.²

קְדוּשׁ אֲתָהּ וְנֹרָא שִׁמְךָ, וְאִין אֱלֹוָה מְבַלְעָדֶיךָ, בְּכַתוּב: וַיִּגְבַּהּ יְהוּה צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל הַקְּדוֹשׁ נִקְדַּשׁ בְּצַדִּיקָה.³ בְּרוּךְ אַתָּה יְהוּה, הַמְּלֶךְ הַקְּדוֹשׁ.

קדושת היום

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ, וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדְשַׁתָּנוּ בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּכָנוּ לַעֲבוֹדָתְךָ, וְשִׁמְךָ הַגְּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ.

וּבְכֵן And so, too, O HASHEM, our God, instill Your awe upon all Your works, and Your dread upon all that You have created. Let all works revere You and all creatures prostrate themselves before You. Let them all become a single society, to do Your will wholeheartedly. For as we know, HASHEM, our God, that the dominion is Yours, might is in Your hand and strength is in Your right hand, and Your Name inspires awe over all that You have created.

וּבְכֵן And so, too, O HASHEM, grant honor to Your people, praise to those who revere You, good hope to those who seek You, and eloquent speech to those who hope to You; gladness to Your land and joy to Your city; flourishing pride to David, Your servant, and preparation of a lamp for the son of Jesse, Your anointed — speedily, in our days.

וּבְכֵן And so, too, the righteous will see and be glad, the upright will exult, and the devout will be mirthful with glad song. Iniquity will close its mouth¹ and all wickedness will evaporate like smoke, when You will remove evil's domination from the earth.

וְתִמְלֹךְ Then You, HASHEM, will reign alone over all Your works, on Mount Zion, resting place of Your glory; and in Jerusalem, Your holy city; as it is written in Your holy writings: HASHEM shall reign forever — your God, O Zion — from generation to generation, Halleluyah!²

קְדוֹשׁ You are holy and Your Name is awesome, and there is no god other than You, as it is written: HASHEM, Master of Legions, will be lofty in judgment, and the holy God will be sanctified in righteousness.³ Blessed are You, HASHEM, the holy King.

SANCTIFICATION OF THE DAY

אַתָּה בְּחַרְתָּנוּ You have chosen us from all the peoples; You loved us and found favor in us; You exalted us above all the tongues and You sanctified us with Your commandments. You drew us close, our King, to Your service and proclaimed Your great and holy Name upon us.

On the Sabbath add the words in brackets. [If forgotten, see Laws §27-31.]

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת יוֹם] הַזְכָּרוֹן הַזֶּה, [זְכוּרוֹן – on the Sabbath / יוֹם – on a weekday] תְּרוּעָה [בְּאַהֲבָה] מִקְרָא קֹדֶשׁ, זְכוֹר לִיציאת מצרים.

וּמִפְּנֵי חַטָּאתֵינוּ גָּלִינוּ מֵאַרְצֵנוּ, וְנִתְרַחַקְנוּ מֵעַל אֲדַמְתָּנוּ. וְאִין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוּבוֹתֵינוּ בְּבֵית בְּחִירְתָּךְ, בְּבֵית הַגְּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשְׁךָ. יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַל תִּהְיֶה אָבוֹתֵינוּ, מֶלֶךְ רַחֲמָן, שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הַרְבִּים, וְתִבְנֶהוּ מִהֵרָה וּתִגְדַּל כְּבוֹדוֹ. אָבִינוּ מִלְּכָנוּ, גְּלָה כְבוֹד מְלִכוּתְךָ עָלֵינוּ מִהֵרָה, וְהוֹפֵעַ וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָּל חַי. וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם, וּנְפּוּצוֹתֵינוּ כִּנְס מִיַּרְכְּתֵי אֶרֶץ. וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קַרְבָּנוֹת חוּבוֹתֵינוּ, תְּמִידִים בְּסִדְרָם, וּמוֹסָפִים כְּהִלְכָתָם. וְאֶת מוֹסְפֵי יוֹם [הַשַּׁבָּת הַזֶּה וְיוֹם] הַזְכָּרוֹן הַזֶּה נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךְ, כְּמוֹ שֶׁכְּתַבְתָּ עָלֵינוּ בְּתוֹרְתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְבוֹדְךָ כְּאָמֹר:

On the Sabbath add:

וּבְיוֹם הַשַּׁבָּת שְׁנֵי כְּבָשִׂים בְּנֵי שָׁנָה תְּמִימִם, וּשְׁנֵי עֶשְׂרִינִים סֶלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן, וְנִסְכּוֹ. עַל־ת שַׁבַּת בְּשַׁבְּתוֹ, עַל עַל־ת הַתְּמִיד וְנִסְכָּהָ.¹ (Some add) – זֶה קָרְבַּן שַׁבַּת. וְקָרְבַּן הַיּוֹם כְּאָמֹר:

וּבַחֲדָשׁ הַשְּׁבִיעִי, בְּאַחַד לַחֲדָשׁ, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם, כָּל מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ, יוֹם תְּרוּעָה יִהְיֶה לָכֶם. וְעֲשִׂיתֶם עֲלֵה לְרִיחַ נִיחֹחַ לַיהוָה, פֶּר בֶּן בָּקָר אֶחָד, אֵיל אֶחָד, כְּבָשִׂים בְּנֵי שָׁנָה שְׁבַע, תְּמִימִם.² וּמִנְחָתָם וְנִסְכֵיהֶם כְּמִדְּבַר:

On the Sabbath add the words in brackets. [If forgotten, see Laws §27-31.]

וַתִּזְכֹּר *And You gave us, HASHEM, our God, with love [this day of Sabbath and], this Day of Remembrance, [on a weekday: a day of / on the Sabbath: a recalling of the] sounding of the shofar [with love], a holy convocation, a memorial of the Exodus from Egypt.*

וּמִכְּפֵי חַטָּאתֵינוּ *But because of our sins we have been exiled from our land and sent far from our soil. We cannot perform our obligations in the House of Your choice, in the great and holy House upon which Your Name was proclaimed, because of the hand that was dispatched against Your Sanctuary. May it be Your will, HASHEM, our God and the God of our forefathers, O merciful King, that You once more be compassionate upon us and upon Your Sanctuary in Your abundant mercy, and rebuild it soon and magnify its glory. Our Father, our King, reveal the glory of Your Kingship upon us, speedily; appear and be uplifted over us before the eyes of all the living. Draw our scattered ones near, from among the nations, and bring in our dispersions from the ends of the earth. Bring us to Zion, Your City, in glad song, and to Jerusalem, home of Your Sanctuary, in eternal joy. There we will perform before You our obligatory offerings, the continual offerings according to their order and the additional offerings according to their law. And the additional offerings of [this day of Sabbath and] this Day of Remembrance we will perform and bring near to You with love, according to the commandment of Your will, as You have written for us in Your Torah, through Moses, Your servant, from Your glorious expression, as it is said:*

On the Sabbath add:

וּבַיּוֹם הַשַּׁבָּת *On the Sabbath day: two male first-year lambs, unblemished; and two tenth-ephah of fine flour for a meal-offering, mixed with olive oil, and its wine-libation. The elevation-offering of the Sabbath must be on its particular Sabbath, in addition to the continual elevation-offering and its wine-libation.¹ (Some add — This is the offering of the Sabbath. And the offering of the day is as it is said:)*

וּבַחֹדֶשׁ *And in the seventh month, the first of the month is a holy convocation for you, you may not do any laborious work, it shall be a day of shofar-sounding for you. You are to prepare an elevation offering for a satisfying aroma to HASHEM: one young bull, one ram, and seven first-year lambs, unblemished.² And their meal-offerings and their wine-libations as mentioned:*

שְׁלֹשָׁה עֶשְׂרִינִים לְפָר, וּשְׁנַיִם עֶשְׂרִינִים לְאֵיל, וְעֶשְׂרוֹן לְכַבֵּשׂ, וַיֵּין כְּנֹסֶכּוֹ, וּשְׁנַיִם שְׁעִירִים לְכַפֵּר, וּשְׁנַיִם תְּמִידִים כְּהַלְבֹתָם. מִלֵּבַד עֲלֵת הַחֹדֶשׁ וּמִנְחָתָהּ, וְעֲלֵת הַתְּמִיד וּמִנְחָתָהּ, וְנֹסְפֵיהֶם כַּמִּשְׁפָּט, לְרִיחַ נִיחֹחַ אֲשֶׁה לַיהוָה.¹

On the Sabbath add [if forgotten, see Laws §27]:

וְשִׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹדְאֵי עֲנָג, עִם מְקוֹדְשֵׁי שְׁבִיעֵי, כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבָה, וּבְשִׁבְעֵי רְצִיַת בּוֹ וְקוֹדְשָׁתוֹ, חֲמֵדַת יָמִים אוֹתוֹ קָרָאתָ, וְזָכַר לְמַעֲשֵׂה בְּרָאשִׁית.

מלכיות

עֲלִינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית, שְׁלֵא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כַּמִּשְׁפָּחוֹת הָאֲדָמָה. שְׁלֵא שָׁם חָלַקְנוּ כְּהֵם, וְגוֹרְלָנוּ כְּכֹל הַמוֹנֵם. שְׁהֵם מִשְׁתַּחֲוִים לְהַבֵּל וְרִיק, וּמִתְפַּלְלִים אֶל אֵל לֹא יוֹשִׁיעַ.² וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ,³ וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם מְמַעַל, וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד. אָמֵת מִלְּכָנוּ, אָפֶס זוֹלָתוֹ, כְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל לְבַבָּהּ, כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.⁴

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהַאֲלִילִים כְּרוֹת יִפְרֹתוֹן, לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכֹל בְּנֵי בָשָׂר יִקְרָאוּ בְּשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אֶרֶץ. יִפְּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תַבַּל, כִּי לָךְ תִּכְרַע כָּל בְּרָהּ, תִּשְׁבַּע כָּל לְשׁוֹן.⁵ לְפָנֶיךָ יְהוָה

three tenth-ephah for the bull; two tenth-ephah for the ram; one tenth-ephah for each lamb; and wine for its libation, and two he-goats for atonement, and two continual offerings according to their law. Aside from the elevation-offering of the new moon and its meal-offering, and the continual elevation-offering and its meal-offering, and their wine-libations according to their rule, for a satisfying aroma, a fire-offering to HASHEM.¹

On the Sabbath add [if forgotten, see Laws §27]:

יְשִׁמְחוּ They shall rejoice in Your Kingship — those who observe the Sabbath and call it a delight. The people that sanctifies the Seventh — they will all be satisfied and delighted from Your goodness. And the Seventh — You found favor in it and sanctified it. ‘Most coveted of days’ You called it, a remembrance of creation.

KINGSHIP

עֲלֵינוּ It is our duty to praise the Master of all, to ascribe greatness to the Molder of primeval creation, for He has not made us like the nations of the lands and has not emplaced us like the families of the earth; for He has not assigned our portion like theirs nor our lot like all their multitudes. For they bow to vanity and emptiness and pray to a god that helps not.² But we bend our knees, bow, and acknowledge our thanks before the King Who reigns over kings, the Holy One, Blessed is He. He stretches out heaven and establishes the foundation of earth,³ the seat of His homage is in the heavens above and His powerful Presence is in the loftiest heights. He is our God and there is none other. True is our King, there is nothing beside Him, as it is written in His Torah: You are to know this day and take to your heart that HASHEM is the only God — in heaven above and on the earth below — there is none other.⁴

עַל כֵּן Therefore we put our hope in You, HASHEM our God, that we may soon see Your mighty splendor, to remove detestable idolatry from the earth, and false gods will be utterly cut off, to perfect the universe through the Almighty’s sovereignty. Then all humanity will call upon Your Name, to turn all the earth’s wicked toward You. All the world’s inhabitants will recognize and know that to You every knee should bend, every tongue should swear.⁵ Before You, HASHEM,

(1) Numbers 29:6. (2) Isaiah 45:20. (3) 51:13. (4) Deuteronomy 4:39. (5) Cf. Isaiah 45:23.

אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שְׁמֶךָ יִקָּר יִתְּנוּ. וַיִּקְבְּלוּ כָלֶם אֶת עוֹל מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד. כִּי הַמְּלָכוֹת שְׁלֹךְ הֵיא וּלְעוֹלָמִי עַד תִּמְלוֹךְ בְּכָבוֹד, בְּכַתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.¹ וְנֹאמַר: לֹא הֵבִיט אָנוּ בַּיַּעֲקֹב, וְלֹא רָאָה עִמָּל בְּיִשְׂרָאֵל; יְהוָה אֱלֹהֵינוּ עִמּוֹ, וְתִרְוַעַת מְלָךְ בּוֹ.² וְנֹאמַר: וַיְהִי בְיִשְׂרוּן מְלָךְ, בְּהִתְאַסֵּף רָאשֵׁי עָם, יַחַד שְׁבִטֵי יִשְׂרָאֵל.³

וּבְדַבְרֵי קִדְשֶׁךָ כְּתוּב לֵאמֹר: כִּי לִיהוָה הַמְּלוּכָה וּמוֹשֵׁל בַּגּוֹיִם.⁴ וְנֹאמַר: יְהוָה מְלָךְ גְּאוֹת לְבֶשׂ, לְבֶשׂ יְהוָה, עַז הַתְּאֲזָר, אֵף תִּכּוֹן תִּבְּל בַּל תִּמּוּט.⁵ וְנֹאמַר: שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וְהִנְשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ מְלָךְ הַכְּבוֹד. מִי זֶה מְלָךְ הַכְּבוֹד, יְהוָה עֶזְרוֹ וְגִבּוֹר, יְהוָה גִּבּוֹר מְלַחֲמָה. שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ מְלָךְ הַכְּבוֹד. מִי הוּא זֶה מְלָךְ הַכְּבוֹד, יְהוָה צְבָאוֹת, הוּא מְלָךְ הַכְּבוֹד סֵלָה.⁶

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר: כֹּה אָמַר יְהוָה, מְלָךְ יִשְׂרָאֵל וְגֹאֲלוֹ, יְהוָה צְבָאוֹת, אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרוֹן, וּמִבְּלַעֲדֵי אֵין אֱלֹהִים.⁷ וְנֹאמַר: וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לְשַׁפֵּט אֶת הַר עֶשׂוֹ, וְהִיִּתָּה לִיהוָה הַמְּלוּכָה.⁸ וְנֹאמַר: וְהִזָּה יְהוָה לְמְלָךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד.⁹ וּבְתוֹרָתְךָ כְּתוּב לֵאמֹר: שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.¹⁰

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוֹ בְּכַבּוּדְךָ, וְהִנְשֵׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ, וְהוֹפַע בְּהַדָּר גְּאוֹן עֲזָךָ, עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרֶץ. וַיִּדַע כָּל פְּעוּל כִּי אַתָּה פְּעֻלָּתוֹ, וַיִּבִין כָּל יְצוּר כִּי אַתָּה יְצַרְתּוֹ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ, יְהוָה אֱלֹהֵי יִשְׂרָאֵל מְלָךְ, וּמְלָכוֹתוֹ בְּכָל מְשָׁלָה.

our God, they will bend every knee and cast themselves down and to the glory of Your Name they will render homage, and they will all accept upon themselves the yoke of Your Kingship that You may reign over them soon and eternally. For the kingdom is Yours and You will reign for all eternity in glory as it is written in Your Torah: HASHEM shall reign for all eternity.¹ And it is said: He gazes at no iniquity in Jacob and sees no evil schemes in Israel; HASHEM his God is with him, and the affection of the King is in him.² And it is said: And He became King in Jeshurun when the leaders of the people assembled, the tribes of Israel together.³

וּבְדַבְרֵי In Your Holy Writings the following is written: For the sovereignty is HASHEM's and He rules over nations.⁴ And it is said: HASHEM will have reigned, He will have donned grandeur; He will have donned might and girded Himself; even firmed the world that it should not falter.⁵ And it is said: Raise up your heads, O gates, and be uplifted, you everlasting entrances, so that the King of Glory may enter. Who is this King of Glory? – HASHEM, the mighty and strong, HASHEM, the strong in battle. Raise up your heads, O gates, and raise up, you everlasting entrances, so that the King of Glory may enter. Who then is the King of Glory? HASHEM, Master of Legions, He is the King of Glory, Selah!⁶

וְעַל יְדֵי And through Your servants, the Prophets, the following is written: So said HASHEM, the King of Israel and its Redeemer; HASHEM of Legions: 'I am the first and I am the last and aside from Me there is no other god.'⁷ And it is said: The saviors will ascend Mount Zion to judge Esau's mountain and the kingdom will be HASHEM's.⁸ And it is said: Then HASHEM will be King over all the world, on that day HASHEM will be One and His Name will be One.⁹ And in Your Torah it is written as follows: Hear, O Israel: HASHEM is our God, HASHEM, the One and Only.¹⁰

אֱלֹהֵינוּ Our God and the God of our forefathers, reign over the entire universe in Your glory; be exalted over all the world in Your splendor, reveal Yourself in the majestic grandeur of Your strength over all the dwellers of Your inhabited world. Let everything that has been made know that You are its Maker, let everything that has been molded understand that You are its Molder, and let everything with a life's breath in its nostrils proclaim: 'HASHEM, the God of Israel, is King, and His Kingship rules over everything.'

On the Sabbath add the words in brackets. [If forgotten, see Laws §27-32.]

וְאֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רִצָּה בְּמִנוּחָתָנוּ] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתַן
חֻלְקָנוּ בְּתוֹרָתֶךָ, שְׂבַעְנוּ מְטוֹבָה, וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ. [וְהִנְחִילָנוּ,
יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרִצּוֹן שֶׁבֶת קִדְּשָׁה, וַיְנַוְחוּ בּוֹ יִשְׂרָאֵל מִקִּדְּשֵׁי
שְׁמַיְךָ.] וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת. כִּי אַתָּה אֱלֹהִים אֱמֶת,
וְדַבַּרְךָ אֱמֶת וְקַיָּם לְעַד. בְּרוּךְ אַתָּה יְהוָה, מִלְּךָ עַל כָּל הָאָרֶץ,
מִקִּדְּשׁ [הַשַּׁבָּת] יִשְׂרָאֵל וְיוֹם הַזְּכוּרָוֹן.

Some congregations sound the shofar at this point (except on the Sabbath). Individuals in these congregations should pause and wait until the shofar is sounded before continuing.

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

Congregations that sound the shofar recite the following (even on the Sabbath).

הַיּוֹם הֵרַת עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל יְצוּרֵי עוֹלָמִים, אִם כְּבָנִים, אִם
כַּעֲבָדִים. אִם כְּבָנִים, רַחֲמָנוּ כְּרַחֵם אָב עַל בָּנָיִם. וְאִם כַּעֲבָדִים, עֵינֵינוּ
לְךָ תְּלִיּוֹת, עַד שֶׁתִּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטָנוּ, אִיוֹם קָדוֹשׁ.

זכרונות

אַתָּה זוֹכֵר מַעֲשֵׂה עוֹלָם, וּפּוֹקֵד כָּל יְצוּרֵי קֶדֶם. לִפְנֵיךָ נִגְלוּ
כָּל תַּעֲלוּמוֹת, וְהִמּוֹן נִסְתָּרוֹת שְׁמִבְרָאשִׁית.
כִּי אֵין שִׁכְחָה לִפְנֵי כִסֵּא כְבוֹדֶךָ, וְאֵין נִסְתָּר מִנְּגִד עֵינֶיךָ. אַתָּה
זוֹכֵר אֶת כָּל הַמַּפְעָל, וְגַם כָּל הַיְצוּר לֹא נִכְחַד מִמֶּךָ. הַכֹּל
גָּלוּי וְנִדְוָע לִפְנֵיךָ, יְהוָה אֱלֹהֵינוּ, צוּפָה וּמַבִּיט עַד סוֹף כָּל
הַדּוֹרוֹת. כִּי תָבִיא חֶק וּזְכוּרָוֹן, לְהַפְקֵד כָּל רוּחַ וְנַפֶּשׁ,
לְהַזְכֵּר מַעֲשִׂים רַבִּים וְהִמּוֹן בְּרִיּוֹת לְאֵין תְּכַלִּית, מֵרֵאשִׁית
כְּזֹאת הוֹדַעְתָּ, וּמִלְּפָנִים אוֹתָהּ גְּלִיתָ. זֶה הַיּוֹם תַּחֲלַת
מַעֲשִׂיךָ, וּזְכוּרָוֹן לַיּוֹם רֵאשׁוֹן; כִּי חֶק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט
לְאֱלֹהֵי יַעֲקֹב.¹

וְעַל הַמְּדִינּוֹת בּוֹ יֵאָמֵר: אֵיזוֹ לְחָרֵב, וְאֵיזוֹ לְשָׁלוֹם,
אֵיזוֹ לְרָעַב, וְאֵיזוֹ לְשָׂבַע. וּבְרִיּוֹת בּוֹ יִפְקְדוּ, לְהַזְכִּירָם
לְחַיִּים וְלַמּוֹת. מִי לֹא נִפְקֵד בְּהַיּוֹם הַזֶּה; כִּי זְכוּרָוֹן כָּל הַיְצוּר
לִפְנֵיךָ בָּא, מַעֲשֵׂה אִישׁ וּפְקֻדָתוֹ, וְעַלִּילוֹת מַצְעָדֵי גִבּוֹר,
מִחֲשָׁבוֹת אָדָם וְתַחְבּוּלוֹתָיו, וְיִצְרֵי מַעֲלָלֵי אִישׁ. אֲשֶׁרֵי אִישׁ

On the Sabbath add the words in brackets. [If forgotten, see Laws §27-32.]

[Our God and the God of our forefathers, may You be pleased with our rest.] Sanctify us with Your commandments and grant us our share in Your Torah; satisfy us from Your goodness and gladden us with Your salvation. [And grant us, O HASHEM, our God, with love and favor, Your holy Sabbath as a heritage, and may Israel, the sanctifiers of Your Name, rest on it.] And purify our heart to serve You sincerely. For You are the true God, and Your word is true and endures forever. Blessed are You, HASHEM, King over all the world, Who sanctifies [the Sabbath,] Israel and the Day of Remembrance.

Some congregations sound the shofar at this point (except on the Sabbath). Individuals in these congregations should pause and wait until the shofar is sounded before continuing.

TEKIAH SHEVARIM-TERUAH TEKIAH / TEKIAH SHEVARIM TEKIAH
TEKIAH TERUAH TEKIAH

Congregations that sound the shofar recite the following (even on the Sabbath).

היום Today is the birth[day] of the world. Today all creatures of the world stand in judgment – whether as children [of God] or as servants. If as children, be merciful with us as the mercy of a father for children. If as servants, our eyes [look toward and] depend upon You, until You be gracious to us and release our verdict [clear and pure] as light, O Awesome and Holy One.

REMEMBRANCE

אַתָּה זוכֵר You remember the deeds done in the universe and You recall all the creatures fashioned since earliest times. Before You all hidden things are revealed and the multitude of mysteries since the beginning of Creation, for there is no forgetfulness before Your Throne of Glory and nothing is hidden from before Your eyes. You remember everything ever done and not a single creature is hidden from You. Everything is revealed and known before You, HASHEM, our God, Who keeps watch and sees to the very end of all generations, when You bring about a decreed time of remembrance for every spirit and soul to be recalled, for abundant deeds and a multitude of creatures without limit to be remembered. You made this known from the beginning of creation and You revealed it from earliest times. This day is the anniversary of the start of Your handiwork, a remembrance of the first day. For it is a decree for Israel, a judgment day for the God of Jacob.¹

Regarding countries, it is said on this day which is destined for the sword and which for peace, which for hunger and which for abundance; and creatures are recalled on it to remember them for life or death. Who is not recalled on this day? For when the remembrance of everything fashioned comes before You: everyone's deed and mission, the accomplishments of man's activity, man's thoughts and schemes, and the motives behind man's deeds. Praiseworthy is the man

שלא ישכחך, וכן אדם יתאמץ בך. כי דור־שיף לעולם לא יבשלו, ולא יבלמו לנצח כל החוסים בך.

כי זכר כל המעשים לפניך בא, ואתה דורש מעשה כלם. וגם את נח באהבה זכרת, ותפקדהו בדבר ישועה ורחמים, בהביאה את מי המבול לשחת כל בשר מפני רע מעלליהם. על פן זכרונו בא לפניה, יהוה אלהינו, להרבות זרעו בעפרות תבל, וצאצאיו כחול היס, ככתוב בתורתך: ויזכר אלהים את נח, ואת כל החיה ואת כל הבהמה אשר אתו בתבה, ויעבר אלהים רוח על הארץ, וישכו המים.¹ ונאמר: וישמע אלהים את נאקתם, ויזכר אלהים את בריתו את אברהם, את יצחק ואת יעקב.² ונאמר: וזכרתי את בריתי יעקב, ואף את בריתי יצחק, ואף את בריתי אברהם אזכר, והארץ אזכר.³

ובדברי קדשך כתוב לאמר: זכר עשה לנפלאותיו, חנון ורחום יהוה.⁴ ונאמר: טרף נתן ליראיו, וזכר לעולם בריתו.⁵ ונאמר: ויזכר להם בריתו, וינחם ברב חסדיו.⁶

ועל ידי עבדיך הנביאים כתוב לאמר: הלוף וקראת באזני ריושלים לאמר, כה אמר יהוה, זכרתי לך חסד ונעוריה, אהבת כלולתיך, לכתך אחרי במדבר, בארץ לא זרועה.⁷ ונאמר: וזכרתי אני את בריתי אותך בימי נעוריה, והקימותי לך ברית עולם.⁸ ונאמר: הבן יקיר לי אפרים, אם ילד שעשועים, כי מדי דברי בו זכר אזכרנו עוד, על פן המו מעי לו, רחם ארחמנו, נאם יהוה.⁹

אלהינו ואלהי אבותינו, זכרנו בזכרון טוב לפניה, ופקדנו בפקדת ישועה ורחמים משמי שמי קדם. וזכר לנו, יהוה אלהינו, את הברית ואת החסד, ואת השבועה אשר נשבעת לאברהם אבינו בהר המריה.

who does not forget You, the human being who takes strength in You, for those who seek You will never stumble nor will those who take refuge in You ever be humiliated.

For the remembrance of all Your works comes before You and You analyze the deeds of them all. Moreover, You lovingly remembered Noah and You recalled him with words of salvation and mercy, when You brought the waters of the Flood to destroy all living flesh because of the evil of their deeds. Consequently his remembrance comes before You, HASHEM, our God, to make his offspring as abundant as the dust of the world and his descendants as the sand by the sea. As it is written in Your Torah: God remembered Noah and all the beasts and all the cattle that were with him in the ark, and God caused a spirit to pass over the earth and the water subsided.¹ And it is said: God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.² And it is said: I will remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember, and I will remember the Land.³

וּבְדִבְרֵי And in Your Holy Writings the following is written: He made a memorial for His wonders, compassionate and merciful is HASHEM.⁴ And it is said: He provided food for those who fear Him, He eternally remembers His covenant.⁵ And it is said: He remembered His covenant for them and relented, in accordance with His abundant kindness.⁶

וְעַל יְדֵי And through Your servants, the Prophets, the following is written: Go and proclaim in the ears of Jerusalem, saying: 'So said HASHEM: I remember for your sake the kindness of your youth, the love of your bridal days, how you followed Me in the Wilderness in an unsown land.'⁷ And it is said: But I will remember My covenant with you of the days of your youth, and I will establish for you an everlasting covenant.⁸ And it is said: Is Ephraim My most precious son or a delightful child, that whenever I speak of him I remember him more and more? Therefore My inner self yearns for him, I will surely take pity on him — these are the words of HASHEM.⁹

אֱלֹהֵינוּ Our God and the God of our forefathers, remember us with a favorable remembrance before You, recall us with a recollection of salvation and mercy from the primeval, loftiest heavens. Remember for us, HASHEM, our God, the covenant, the kindness, and the oath that You swore to our father Abraham on Mount Moriah.

וּתְרָאָה לְפָנֶיךָ עֲקֹדָה שְׁעֻדָּה אֲבָרְהֶם אֲבִינוּ אֶת יִצְחָק בְּנוֹ
עַל גְּבִי הַמִּזְבֵּחַ, וְכַבֵּשׁ רַחֲמָיו לְעִשׂוֹת רְצוֹנְךָ בְּלֶכֶב שְׁלֹם. כֵּן
יִכְבְּשׁוּ רַחֲמֶיךָ אֶת כַּעֲסָךְ מֵעֲלֵינוּ, וּבִטּוֹבְךָ הַגָּדוֹל יִשׁוּב חֲרוֹן
אַפֶּךָ מֵעַמֶּךָ וּמֵעִירְךָ וּמִנִּחַלְתֶּךָ. וְקִיָּם לָנוּ, יְהוָה אֱלֹהֵינוּ,
אֶת הַדָּבָר שֶׁהִבְטַחְתָּנוּ בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ,
מִפִּי כְבוֹדְךָ, בְּאָמֹר: וְזָכַרְתִּי לָהֶם בְּרִית רֵאשׁוֹנִים, אֲשֶׁר
הוֹצֵאתִי אֶתְּם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם
לְאֱלֹהִים, אֲנִי יְהוָה.¹

כִּי זוֹכֵר כָּל הַנְּשַׁכַּחֹת אֶתְּהָ הוּא מְעוֹלָם, וְאִין שְׂכַחָה
לְפָנֶי כֶּסֶף כְּבוֹדְךָ, וְעֲקֹדָת יִצְחָק לְזַרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכּוֹר.
בְּרוּךְ אַתָּה יְהוָה, זוֹכֵר הַבְּרִית.

Some congregations sound the shofar at this point (except on the Sabbath). Individuals in these congregations should pause and wait until the shofar is sounded before continuing.

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה / תְּקִיעָה שְׁבָרִים תְּקִיעָה / תְּקִיעָה תְּרוּעָה תְּקִיעָה

Congregations that sound the shofar recite the following (even on the Sabbath).

הַיּוֹם הִרְתָּ עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל יְצוּרֵי עוֹלָמִים, אִם כְּבָנִים, אִם
כַּעֲבָדִים. אִם כְּבָנִים, רַחֲמֵנוּ בְּרַחֲם אָב עַל בָּנִים. וְאִם כַּעֲבָדִים, עֵינֵינוּ
לְךָ תְּלִיּוֹת, עַד שֶׁתִּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטְנוּ, אִיוֹם קְדוֹשׁ.

שופרות

אַתָּה נִגְלִיתָ בַּעֲנַן כְּבוֹדְךָ, עַל עַם קְדֻשָּׁךְ, לְדַבֵּר עִמָּם. מִן
הַשָּׁמַיִם הִשְׁמַעְתָּם קוֹלְךָ, וְנִגְלִיתָ עֲלֵיהֶם
בַּעֲרֹפְלֵי טְהָר. גַּם כָּל הָעוֹלָם כָּלוּ חָל מִפְּנֵיךָ, וּבְרִיּוֹת בְּרֵאשִׁית
חָרְדוּ מִמֶּךָ, בְּהַגְלוֹתְךָ מִלְּכֵנוּ עַל הַר סִינִי, לְלַמֵּד לְעַמֶּךָ תוֹרָה
וּמִצְוֹת, וּתְשַׁמְיַעֵם אֶת הוֹד קוֹלְךָ, וְדַבְּרוֹת קְדֻשָּׁךְ מִלְּהַבּוֹת
אֵשׁ. בְּקֹלֶת וּבְרָקִים עֲלֵיהֶם נִגְלִיתָ, וּבְקוֹל שִׁפְר עֲלֵיהֶם
הוֹפַעְתָּ, בְּכַתוּב בְּתוֹרָתְךָ: וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִיּוֹת הַבְּקָר,
וַיְהִי קוֹלֵת וּבְרָקִים, וְעָנָן כְּבֹד עַל הָהָר, וְקוֹל שִׁפְר חֲזַק מְאֹד,
וַיִּחַרַד כָּל הָעָם אֲשֶׁר בְּמַחֲנֶה.² וַנֹּאמֶר: וַיְהִי קוֹל הַשִּׁפְר הוֹלֵךְ
וְחֲזַק מְאֹד, מֹשֶׁה יְדַבֵּר וְהֵאֱלֹהִים יַעֲנֵנוּ בְּקוֹל.³ וַנֹּאמֶר: וְכָל
הָעָם רָאִים אֶת הַקּוֹלֵת, וְאֶת הַלְּפִידִם, וְאֶת קוֹל הַשִּׁפְר, וְאֶת
הָהָר עֹשֵׁן; וַיִּרְא הָעָם וַיִּנְעוּ, וַיַּעֲמְדוּ מֵרַחֲוֹק.⁴

Let there appear before You the Akeidah when Abraham, our father, bound Isaac, his son, upon the altar and he suppressed his mercy to do Your will wholeheartedly. So may Your mercy suppress Your anger from upon us, and in Your great good may Your burning anger withdraw from Your people, from Your City, and from Your heritage. Fulfill for us, HASHEM, our God, the matter that You promised in Your Torah, through Moses, Your servant, from Your glorious expression, as it is said: And I shall remember for them the covenant of the early ones, whom I have taken out of the land of Egypt before the eyes of the nations, to be their God; I am HASHEM.¹

For it is You Who eternally remembers all forgotten things, and there is no forgetfulness before Your Throne of Glory, and may You mercifully remember today the Akeidah of Isaac for the sake of his offspring. Blessed are You, HASHEM, Who remembers the covenant.

Some congregations sound the shofar at this point (except on the Sabbath). Individuals in these congregations should pause and wait until the shofar is sounded before continuing.

TEKIAH SHEVARIM-TERUAH TEKIAH / TEKIAH SHEVARIM TEKIAH
TEKIAH TERUAH TEKIAH

Congregations that sound the shofar recite the following (even on the Sabbath).

הַיּוֹם Today is the birth[day] of the world. Today all creatures of the world stand in judgment — whether as children [of God] or as servants. If as children, be merciful with us as the mercy of a father for children. If as servants, our eyes [look toward and] depend upon You, until You be gracious to us and release our verdict [clear and pure] as light, O Awesome and Holy One.

SHOFAR BLASTS

אַתָּה נִגְלִיתָ You were revealed in Your cloud of glory to Your holy people to speak with them. From the heavens You made them hear Your voice and revealed Yourself to them in thick clouds of purity. Moreover, the entire universe shuddered before You and the creatures of creation trembled before You during Your revelation, our King, on Mount Sinai to teach Your people Torah and commandments. You made them hear the majesty of Your voice and Your holy utterances from fiery flames. Amid thunder and lightning You were revealed to them and with the sound of shofar You appeared to them, as it is written in Your Torah: And it was on the third day when it was morning, there was thunder and lightning, a heavy cloud was on the mountain and the sound of the shofar was very strong, and the entire people in the camp trembled.² And it is said, And the sound of the shofar became increasingly stronger, Moses would speak and God would respond with a voice.³ And it is said, And the entire people saw the sounds and the flames and the sound of the shofar and the smoking mountain, and the people saw and trembled and they stood from afar.⁴

וּבְדַבְרֵי קִדְשָׁךְ כָּתוּב לֵאמֹר: עָלָה אֱלֹהִים בְּתַרוּעָה, יְהוּה בְּקוֹל שׁוֹפָר.¹ וְנֹאמַר: בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר הִרְיעוּ לִפְנֵי הַמֶּלֶךְ יְהוּה.² וְנֹאמַר: תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בְּבִסְסָה לְיוֹם חַגְגּוֹ. כִּי חֵק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב.³ וְנֹאמַר: הִלְלוּהָ, הִלְלוּ אֵל בְּקִדְשׁוֹ, הִלְלוּהוּ בְּרִקְיעַ עֲזוֹ. הִלְלוּהוּ בְּגִבוֹרֹתָיו, הִלְלוּהוּ כְּרַב גְּדֻלוֹ. הִלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הִלְלוּהוּ בְּנִבְל וּכְנֹר. הִלְלוּהוּ בְּתֵף וּמְחוֹל, הִלְלוּהוּ בְּמִנִּים וְעָב. הִלְלוּהוּ בְּצִלְצְלֵי שְׁמַע, הִלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה. כֹּל הַנְּשָׁמָה תְהַלֵּל יְהוָה, הִלְלוּהָ.⁴

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר: כָּל יֹשְׁבֵי תְּבֵל וְשׁוֹכְנֵי אֶרֶץ, כַּנְּשֵׂא נִס הָרִים תִּרְאוּ, וְכִתְקַע שׁוֹפָר תִּשְׁמָעוּ.⁵ וְנֹאמַר: וְהָיָה בְיוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גְּדוֹל, וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אֲשׁוּר, וְהִנְדָּחִים בְּאֶרֶץ מִצְרָיִם, וְהִשְׁתַּחֲוּוּ לַיהוָה בְּהַר הַקִּדְשׁ בִּירוּשָׁלַיִם.⁶ וְנֹאמַר: וַיְהוּה עֲלֵיהֶם יִרְאֶה, וַיִּצָּא כְּבָרֶק חֲצוֹ, וַאֲדֹנֵי אֱלֹהִים בְּשׁוֹפָר יִתְקַע, וְהִלֵּךְ בְּסַעֲרוֹת תִּימָן. יְהוּה צְבָאוֹת יִגַּן עֲלֵיהֶם.⁷ כֵּן תִּגַּן עַל עַמֶּךָ יִשְׂרָאֵל בְּשִׁלּוּמָה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תִּקְעַ בְּשׁוֹפָר גְּדוֹל לְחַרוּתָנוּ, וְשֵׂא נִס לְקַבֵּץ גְּלוּיֹתָנוּ, וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם, וּנְפּוּצוֹתֵינוּ כַּנֶּס מִיִּרְכַּתֵי אֶרֶץ. וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קַרְבָּנוֹת חוֹבוֹתֵינוּ כַּמְצוּהָ עֲלֵינוּ בְּתוֹרָתְךָ, עַל יְדֵי מִשְׁחַת עֲבָדֶיךָ, מִפִּי כְבוֹדְךָ, כְּאִמּוֹר: וּבְיוֹם שִׂמְחַתְכֶם, וּבְמוֹעֲדֵיכֶם וּבְרָאשֵׁי חֳדָשֵׁיכֶם, וּתְקַעְתֶּם בְּחִצְצָרוֹת עַל עֲלֵיכֶם וְעַל זְבָחֵי שְׁלָמֵיכֶם; וְהָיוּ לָכֶם לְזִכְרוֹן לְפָנֵי אֱלֹהֵיכֶם, אֲנִי יְהוּה אֱלֹהֵיכֶם.⁸

כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר, וּמֵאֲזִין תְרוּעָה, וְאִין דּוֹמָה לָךְ.

וּבְדַבְרֵי And in Your Holy Writings, it is written: God has ascended with a blast, HASHEM, with the sound of the shofar.¹ And it is said: With trumpets and shofar sound, call out before the King, HASHEM.² And it is said: Blow the shofar at the moon's renewal, at the time appointed for our festive day. Because it is a decree for Israel, a judgment day for the God of Jacob.³ And it is said, Halleluyah! Praise God in His Sanctuary; praise Him in the firmament of His power. Praise Him for His mighty acts; praise Him as befits His abundant greatness. Praise Him with the blast of the shofar; praise Him with lyre and harp. Praise Him with drum and dance; praise Him with organ and flute. Praise Him with clanging cymbals; praise him with resonant trumpets. Let all souls praise God, Halleluyah!⁴

וְעַל יְדֵי And through Your servants, the Prophets, the following is written: All inhabitants of the world and dwellers of the earth — you shall see [that Israel has been ingathered] as if a banner were raised on mountaintops and you shall hear it as if a shofar were sounded.⁵ And it is said: And it will be on that day that a great shofar will be blown, and then will come those lost in the land of Assyria and those cast away in the land of Egypt; and they shall prostrate themselves to HASHEM on the holy mountain in Jerusalem.⁶ And it is said: And HASHEM will appear to them and His arrow will go forth like a flash of lightning, and my Lord HASHEM/ELOHIM will sound the shofar and shall go southward with storm-winds. HASHEM, Master of Legions, will shield them.⁷ So may You shield Your people Israel with Your peace.

אֱלֹהֵינוּ Our God and the God of our forefathers, sound the great shofar for our freedom, raise the banner to gather our exiles. Draw our scattered ones near from among the nations, and bring in our dispersions from the ends of the earth! Bring us to Zion, Your City, in glad song, and to Jerusalem, home of Your Sanctuary, in eternal joy. There we will perform before You our obligatory offerings as is commanded to us in Your Torah, through Moses, Your servant, from Your glorious expression, as it is said: And on the day of your gladness, on your festivals, and on your new moons you are to sound the trumpets over your elevation offerings, and over your peace-offerings; and they shall be a remembrance for you before your God; I am HASHEM, Your God.⁸

For You hear the sound of the shofar and You give ear to the teruah, and none is comparable to You. Blessed are You, HASHEM, Who hears the shofar-sound of His people Israel with mercy.

עבודה

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

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

הודאה

Bow at מודים; straighten up at 'ה.

מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו לעולם ועד. צור חיינו, מגן ישענו אתה הוא לדור ודור. נודה לך ונספר תהלתך על חיינו המסורים בידך, ועל נשמותינו הפקודות לך, ועל נסיך שבכל יום עמנו, ועל נפלאותיך וטובותיך שבכל עת, ערב וקָר וצהרים. הטוב כי לא בלו רחמיך, והמרחם כי לא תמו חסדיך, מעולם קיינו לך.

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד.

ובתוב לחיים טובים כל בני בריתך.

[If above passage was forgotten, do not repeat Shemoneh Esrei. See Laws §19.]

Bend the knees at ברוך; bow at אתה; straighten up at 'ה.

וכל החיים יודוך סלה, ויהללו את שמך באמת, האל ישועתנו ועזרתנו סלה. ברוך אתה יהוה, הטוב שמך ולך נאה להודות.

רַצֵּה *Be favorable, HASHEM, our God, toward Your people Israel and their prayer, and restore the service to the Holy of Holies of Your Temple. The fire-offerings of Israel and their prayer accept with love and favor, and may the service of Your people Israel always be favorable to You.*

וַתַּחֲזִינָה *May our eyes behold Your return to Zion in compassion. Blessed are You, HASHEM, Who restores His Presence to Zion.*

THANKSGIVING [MODIM]

Bow at 'We gratefully thank You'; straighten up at 'HASHEM.'

מוֹדִים *We gratefully thank You, for it is You Who are HASHEM, our God and the God of our forefathers for all eternity; Rock of our lives, Shield of our salvation are You from generation to generation. We shall thank You and relate Your praise¹ — for our lives, which are committed to Your power and for our souls that are entrusted to You; for Your miracles that are with us every day; and for Your wonders and favors in every season — evening, morning, and afternoon. The Beneficent One, for Your compassions were never exhausted, and the Compassionate One, for Your kindnesses never ended² — always have we put our hope in You.*

For all these, may Your Name be blessed and exalted, our King, continually forever and ever.

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

[If above passage was forgotten, do not repeat Shemoneh Esrei. See Laws §19.]

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'HASHEM.'

Everything alive will gratefully acknowledge You, Selah! and praise Your Name sincerely, O God of our salvation and help, Selah! Blessed are You, HASHEM, Your Name is 'The Beneficent One' and to You it is fitting to give thanks.

שלום

שִׁים שְׁלוֹם, טוֹבָה, וּבִרְכָה, חַן, וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל
 יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבֵינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֵיךָ, כִּי
 בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ, יְהוּה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
 וְצַדִּיקָה, וּבִרְכָה, וְרַחֲמִים, וְחַיִּים, וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְכַרֵּךְ
 אֶת עִמָּךְ יִשְׂרָאֵל, בְּכֹל עֵת וּבְכֹל שְׁעָה בְּשְׁלוֹמָךְ.
 בְּסִפּוֹר חַיִּים בְּרַכָּה וְשְׁלוֹם, וּפְרָנְסָה טוֹבָה, נִזְכֵּר וְנִכְתֵּב לְפָנֶיךָ,
 אֲנַחְנוּ וְכָל עִמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

[If above passage was forgotten, do not repeat *Shemoneh Esrei*. See *Laws* §19.]
 Authorities differ regarding the conclusion of this blessing (see commentary, p. 74).

בְּרוּךְ אַתָּה יְהוּה, עֹשֶׂה הַשְּׁלוֹם.	בְּרוּךְ אַתָּה יְהוּה, הַמְּבַרֵּךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.
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יְהִיו לְרַצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּה צוּרִי וְגֹאֲלִי.¹

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מַרְעֵ, וּשְׁפַתִּי מִדְּבַר מִרְמָה,² וְלִמְקַלְלֵי
 גִּפְשֵׁי תְדוּם, וְנִפְשֵׁי כַּעֲפָר לְכֹל תַּהֲיִה. פִּתַּח לְבִי
 בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה,
 מְהֵרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה
 לְמַעַן יִמִּינֶךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן

יִחַלְצוּן יִדְיָדֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי.³ Some recite verses pertaining to their names at this point. See page 706.

יְהִיו לְרַצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּה צוּרִי וְגֹאֲלִי.¹

עֲשֵׂה [הַ]שְּׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה
 שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל.
 וְאִמְרוּ: אָמֵן.

Bow and take three steps back.
 Bow left and say ... עֲשֵׂה, bow
 right and say ... הוּא יַעֲשֵׂה; bow
 forward and say אָמֵן ... forward and say

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבְנָה בֵּית הַמִּקְדָּשׁ
 בְּמְהֵרָה בְּיָמֵינוּ, וְתַן חֶלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נַעֲבָדְךָ בִּירְאָה,
 כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת. וְעֲרְבָה לִיהוּה מִנְּסַחַת יְהוּדָה וִירוּשָׁלָיִם,
 כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת.⁴

שׁוּם Establish peace, goodness, blessing, graciousness, kindness, and compassion upon us and upon all of Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for with the light of Your countenance You gave us, HASHEM, our God, the Torah of life and a love of kindness, righteousness, blessing, compassion, life, and peace. And may it be good in Your eyes to bless Your people Israel, in every season and in every hour with Your peace. **In the book of life, blessing, and peace, and good livelihood, may we be remembered and inscribed before You — we and Your entire people the Family of Israel — for a good life and for peace.**

[If above passage was forgotten, do not repeat Shemoneh Esrei. See Laws §19.]

Authorities differ regarding the conclusion of this blessing (see commentary, p. 74).

*Blessed are You, HASHEM, Who blesses
His people Israel with peace.*

*Blessed are You, HASHEM,
Who makes the peace.*

*May the expressions of my mouth and the thoughts of my heart
find favor before You, HASHEM, my Rock and my Redeemer.¹*

אֱלֹהֵי My God, guard my tongue from evil and my lips from speaking deceitfully.² To those who curse me, let my soul be silent; and let my soul be like dust to everyone. Open my heart to Your Torah, then my soul will pursue Your commandments. As for all those who design evil against me, speedily nullify their counsel and disrupt their design. Act for Your Name's sake; act for Your right hand's sake; act for Your sanctity's sake; act for Your Torah's sake. That Your beloved ones may be given rest; let Your right hand save, and respond to me.³

Some recite verses pertaining to their names at this point. See page 706.

*May the expressions of my mouth
and the thoughts of my heart find
favor before You, HASHEM, my Rock and my Redeemer.¹*

¹°°Bow and take three steps back. Bow left and say, 'He Who makes peace ...'; bow right and say 'may He make peace ...'; bow forward and say, 'and upon all Israel ... Amen.'

*°°He Who
makes [the] peace in His heights,
may He make peace upon us, and
upon all Israel. Now respond:
Amen.*

יְהִי רָצוֹן May it be Your will, HASHEM our God and the God of our forefathers, that the Holy Temple be rebuilt, speedily in our days. Grant us our share in Your Torah, and may we serve You there with reverence, as in days of old and in former years. Then the offering of Judah and Jerusalem will be pleasing to HASHEM, as in days of old and in former years.⁴

Classic High Holiday Prayers

Unesana Tokef: This prayer is not required as it was only written in the Middle Ages and could not possibly have been required at the time. We include it to complete the emotional experience of the day, and the resonance it provides as a traditional touchpoint of the service.

The prayer itself appears first in legal work *Or Zaruah* written by Rabbi Isaac Ben Moshe of Vienna (d.1270) In it he tells the story of Rabbi Amnon, originally told by Rabbi Meshullam Ben Kalonymos, who lived in Mainz (Mayence), Germany, about the year 1000. The story is summarized below. Scholars note that there is no record of any Rabbi Amnon to the best of our knowledge. In fact Amnon is an unlikely name for any Jews to choose for his son, as the biblical Amnon was guilty of rape and thus an unlikely name to choose. Rather Amon, a name from the Hebrew word faithful, may be a collective name of the many Jews who died at the hands of Crusader and Christian violence as they refused to betray their faith. The story itself is about the purest kind of faith in one's eternal values and the value of the soul above any material gain.

Rabbi Amnon (amnon means, "faithful one" in Hebrew) was one of the great men of his generation, handsome, wealthy and well-connected. The Archbishop of the city, along with his lords, began to urge Rabbi Amnon to join them in faith and convert to Christianity. Rabbi Amnon repeatedly refused. The Archbishop persisted in his demand until finally, in an attempt to buy some time, Rabbi Amnon asked for three days to consider the matter.

Classic High Holiday Prayers

Upon returning to his home, the Rabbi became distraught at having left the impression he was prepared to betray God. He spent the next three days in seclusion, fasting and praying to God for forgiveness. After the third day, the Archbishop sent for him, but he refused to go. More lords were dispatched to retrieve him, but Rabbi Amnon steadfastly refused to go. Finally, the exasperated Archbishop had Rabbi Amnon forcibly brought to him and asked him, "What is this Amnon? Why have you not come to reply to me and to do my desire at the end of the time you set for yourself in which to take counsel?" Rabbi Amnon responded, "I shall pronounce my own sentence. Let the tongue that spoke and lied to you be cut out."

The incensed bishop replied, "No, the tongue I shall not cut out, for it spoke well. But the feet that did not come to me at the time you set I shall lop off, and the rest of the body I shall punish." With that, he ordered the Rabbi's feet and hands be amputated. At every finger they asked, "Will you be converted, Amnon?" and he said, "No." With the deed completed, they placed Rabbi Amnon on a shield, together with his amputated limbs at his side, and sent him home.

The mutilation of Rabbi Amnon occurred a few days before Rosh Hashanah. When the festival arrived, Rabbi Amnon asked his relatives to carry him to the synagogue and asked to be placed before the Holy Ark. Just before the chazzan began Kedushah, Rabbi Amnon asked if he could sanctify God's name, and with his dying breath recited the prayer we now know as, Unetaneh Tokef. Three days later Rabbi Amnon appeared in a dream to Rabbi Kalonymos, a scholar and poet and taught him the prayer, which Rabbi Amnon asked be shared with all Jewry and inserted into the prayers of Rosh Hashanah and Yom Kippur.

Classic High Holiday Prayers

This prayer is attached to the Unesana Tokef prayer. It is always chanted with the utmost solemnity and feeling. Given that prayer and repentance of the most eloquent variety yielded only amputation, infection and death for Rabbi Amnon it is interesting that his prayer is the one that defines the essence of Rosh Hashanah for so many.

The allegory of Rabbi Amnon helps us to understand that the pain of living a lie, of betraying God, our values and our very self are far more painful than physical wounds. Rabbi Amnon's teshuva afforded him the ability to return to God and remove the stain of his betrayal, to be whole again, to be upright in the eyes of Hashem. For there is no pain equal to our disappointment in ourselves, and no joy equal to being able to return to the upright and ethical.

Classic High Holiday Prayers

The power of this poem is both in its history and its ability to sum up the experience of judgment. It exposes all of our vulnerabilities and verbalizes all of our uncertainties that we pray to God to alleviate: “who will live and who will die, . . . who by fire . . . who will enjoy tranquility and who will suffer, who will be impoverished and who will be enriched.” On the one hand, it expresses our helplessness, parallel to Rabbi Amnon’s before the bishop. On the other hand, it expresses our control, because it is we who take charge through the acts of “repentance, prayer and charity” to “remove the evil of the decree, “ Uteshuvah, utefilah, utzedaka ma’avirin et roah hagzerah.”

Classic High Holiday Prayers

Congregation and chazzan:

וַנִּתְּנָה תְּקֵף קִדְשֵׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיוֹם. וְבוֹ תִּנְשָׂא
מִלְכוּתְךָ, * וַיִּכּוֹן בְּחֶסֶד בְּסֵאֶף, * וְתִשָּׁב עָלָיו
בְּאֶמֶת. * אֶמֶת כִּי אַתָּה הוּא * דִּין וּמוֹכִיחַ, וַיִּוָּדַע וְעַד, וְכוּתֵב
וְחוּתֵם (וְסוֹפֵר וּמוֹנֵה), וְתִזְכּוֹר כָּל הַנְּשָׁכָחוֹת. * וְתִפְתַּח אֶת

סֵפֶר הַזְּכוֹרוֹנוֹת, וּמֵאֲלֵיו יִקְרָא, וְחוּתֵם יָד כָּל אָדָם בּוֹ. *
וּבְשׁוֹפֵר גְּדוֹל * יִתְקַע, וְקוֹל דְּמָמָה דְקָה * יִשְׁמַע. וּמִלְאָכִים
יִחְפְּזוּן, וְחִיל וְרַעְדָה יֵאֲחֻזוּן, וַיֵּאמְרוּ הִנֵּה יוֹם הַדִּין, לִפְקוּד עַל
צָבָא מְרוֹם בְּדִין, כִּי לֹא יִזְכּוּ * בְּעֵינֶיךָ בְּדִין. וְכָל בָּאֵי עוֹלָם *
יַעֲבְרוּן לְפָנֶיךָ כַּבְּנֵי מְרוֹן. * כְּבִקְרַת הַוַּעֲהָ עֲדָרוּ, מֵעֲבִיר צֵאנוּ
תַּחַת שֶׁבֶטוֹ, כֵּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֵה, וְתִפְקוּד נִפְשׁ כָּל חַי,
וְתִתְּחוּךְ קִצְבָה לְכָל בְּרִיּוֹתֶיךָ, וְתִכְתּוֹב אֶת גְּזֵר דִּינָם.

Congregation then chazzan [in some congregations this is recited only by the chazzan]:

בְּרֵאשׁ הַשָּׁנָה * יִכְתְּבוּן, וּבִיּוֹם צוֹם כְּפוּר יִחְתַּמּוּן, כְּמָה
יַעֲבְרוּן, וְכֵמָה יִבְרָאוּן; מִי יִחִיָּה וּמִי יָמוּת,
מִי בְקִצּוֹ * וּמִי לֹא בְקִצּוֹ, מִי בְּמֵיִם, וּמִי בְּאֵשׁ, מִי בְּחֶרֶב, וּמִי
בְּחַיָּה, מִי בְּרַעַב, וּמִי בְּצָמָא, מִי בְּרַעַשׁ, * וּמִי בְּמַגְפָּה, מִי
בְּחִנּוּקָה, וּמִי בְּסִקְלָה, מִי יְגוּחַ וּמִי יְנוּעַ, מִי יִשְׁקֵטוּ וּמִי יִטְרַף,
מִי יִשְׁלַח וּמִי יִתְיַסֵּר, מִי יַעֲנִי וּמִי יַעֲשֶׂר, מִי יִשְׁפֹּל וּמִי יָרוּם.

Congregation aloud, then chazzan:

צוֹם קוֹל מִמּוֹן

**וְתִשׁוּבָה וְתִפְלָה וְצַדִּיקָה *
מֵעֲבִירִין אֶת לַע הַגְּזֵרָה.**

Classic High Holiday Prayers

Congregation and chazzan:

וַיִּתְנַה *Let us now relate the power of this day's holiness, for it is awesome and frightening. On it Your Kingship will be exalted;* Your throne will be firmed with kindness* and You will sit upon it in truth.* It is true that You alone* are the One Who judges, proves, knows, and bears witness; Who writes and seals, (counts and calculates); Who remembers all that was forgotten.* You will open the*

Book of Chronicles — it will read itself, and everyone's signature is in it. The great shofar* will be sounded and a still, thin sound* will be heard. Angels will hasten, a trembling and terror will seize them — and they will say, 'Behold, it is the Day of Judgment, to muster the heavenly host for judgment!' — for they cannot be vindicated* in Your eyes in judgment. All mankind* will pass before You like members of the flock. Chazzan— Like a shepherd inspecting his flock, making sheep pass under his staff, so shall You cause to pass, count, calculate, and consider the soul of all the living; and You shall apportion the fixed needs of all Your creatures and inscribe their verdict.*

Congregation then chazzan [in some congregations this is recited only by the chazzan]:

בְּרֵאשִׁי הַשָּׁנָה *On Rosh Hashanah* will be inscribed and on Yom Kippur will be sealed how many will pass from the earth and how many will be created; who will live and who will die; who will die at his predestined time* and who before his time; who by water and who by fire, who by sword, who by beast, who by famine, who by thirst, who by storm,* who by plague, who by strangulation, and who by stoning. Who will rest and who will wander, who will live in harmony and who will be harried, who will enjoy tranquillity and who will suffer, who will be impoverished and who will be enriched, who will be degraded and who will be exalted.*

Congregation aloud, then chazzan:

FAST

VOICE

MONEY

**But repentance, prayer and charity*
remove the evil of the decree!**

Classic High Holiday Prayers

כִּי בְשִׁמְךָ כֵּן תְּהַלְתֶּךָ, * קָשָׁה לְכַעֵס וְנוֹחַ לְרַצּוֹת; * כִּי לֹא
תַחְפוֹץ בְּמוֹת הַמֵּת, * כִּי אִם בְּשׁוּבוֹ מִדְּרָכּוֹ וְחִיָּה.
יַעַד יוֹם מוֹתוֹ * תִּחַכֶּה לוֹ, אִם יָשׁוּב מִיַּד תִּקְבְּלוֹ. ❖ אָמֵן כִּי
אַתָּה הוּא יוֹצֵרָם, וְאַתָּה יוֹדֵעַ יִצְרָם, * כִּי הֵם בְּשָׂר וְדָם. אָדָם
יִסּוּדוֹ מֵעֶפֶר * וְסוּפוֹ לְעֶפֶר; בְּנִפְשׁוֹ יָבִיא לְחַמוֹ; מְשׁוּל בְּחָרָס
הַנֶּשֶׁבֶר, בְּחִצִּיר יָבֵשׁ, וּבְצִיץ נוֹבֵל, וּבְצֵל עוֹבֵר, וּבְעֵנָן בָּלָה,
וּבְרוּחַ נוֹשֶׁבֶת, וּבְאָבָק פּוֹרֵחַ, וּבְחֵלוֹם יַעוּף.

כִּי בְשִׁמְךָ *For Your Name signifies Your praise: * hard to anger and easy to appease, * for You do not wish the death of one deserving death, * but that he repent from his way and live. Until the day of his death* You await him; if he repents You will accept him immediately.*

Chazzan— *It is true that You are their Creator and You know their inclination, * for they are flesh and blood. A man's origin is from dust* and his destiny is back to dust, at risk of his life he earns his bread; he is likened to a broken shard, withering grass, a fading flower, a passing shade, a dissipating cloud, a blowing wind, flying dust, and a fleeting dream.*

Congregation aloud, then chazzan:

But You are the King, * the living and enduring God.

Classic High Holiday Prayers

V Kol Ma'aminim: Rabbi Soloveitchik understood that this prayer is a required prayer because it goes back to the earliest days of ritual and was even recited in the Temple context. It declares our most fundamental beliefs about Gd and the process of judgement.

הַאֲוִחַז בְּיַד * מִדַּת מִשְׁפָּט.
וְכָל מַאֲמִינִים * שֶׁהוּא אֵל אֱמוּנָה.*
הַבּוֹחֵן וּבּוֹרֵק גְּזֵי נִסְתָּרוֹת.*
וְכָל מַאֲמִינִים שֶׁהוּא בּוֹחֵן כְּלִיּוֹת.
הַגּוֹאֵל מִמָּוֶת, וּפּוֹדֵה מִשַּׁחַת.
וְכָל מַאֲמִינִים שֶׁהוּא גּוֹאֵל חֶזֶק.
הַדֵּן יַחֲדָי * לְבְּאֵי עוֹלָם.
וְכָל מַאֲמִינִים שֶׁהוּא דֵּן אֱמֶת.
הַהֲגוֹי בְּאֵהִיָּה אֲשֶׁר אֵהִיָּה.*
וְכָל מַאֲמִינִים שֶׁהוּא הִיָּה הוֹה וַיְהִיָּה.
הַנּוֹדָאי שְׁמוּ * בֵּן תְּהִלָּתוֹ.
וְכָל מַאֲמִינִים שֶׁהוּא וְאֵין בְּלָתוֹ.
הַזּוֹכֵר לְמִזְכִּירֵי טוֹבוֹת זְכוּרוֹנוֹת.*
וְכָל מַאֲמִינִים שֶׁהוּא זּוֹכֵר הַבְּרִית.
הַחֹתֵךְ חַיִּים לְכָל חַי.
וְכָל מַאֲמִינִים שֶׁהוּא חַי וְקַיִם.*
הַטּוֹב, וּמְטִיב לְרָעִים וְלְטוֹבִים.
וְכָל מַאֲמִינִים שֶׁהוּא טוֹב לְכָל.
הַיּוֹדֵעַ יִצָּר כָּל יְצוּרִים.
וְכָל מַאֲמִינִים שֶׁהוּא יוֹצֵרָם בְּבִטָּן.

Classic High Holiday Prayers

- הַאֱלֹהִים** *Who grasps in hand* the Attribute of Justice.*
א *All believe* that He is the God of faithfulness.**
- ב *Who tests and examines hidden archives.**
ב *All believe that He examines thoughts.*
ג *Who redeems from death and delivers from Gehinnom.*
ג *All believe that He is the strong Deliverer.*
- ד *Who is the sole judge* of all who walk the world.*
ד *All believe that He is the true Judge.*
- ה *Whose Name is expressed as 'I will be as I will be.'**
ה *All believe He was, He is, and He will be,*
- ו *Whose Name is 'Certainty';* such is His praise.*
ו *All believe that there is none but He.*
- ז *Who recalls favorable memories* of those Who remember Him.*
ז *All believe that He remembers the covenant.*
- ח *Who apportions life for all the living.*
ח *All believe that He is living and everlasting.**
- ט *Who is good, and benefits the wicked and the good.*
ט *All believe that He is good to all.*
- י *Who knows the inclination of all creatures.*
י *All believe that He fashioned them from the womb.*

- הַכֹּל יְכוּל וְכוּלָּלָם יַחַד.*
וְכֹל מֵאֲמִינִים שֶׁהוּא כֹּל יְכוּל.
הַלֵּן* בְּסֵתֶר בְּצֵל, שְׂדֵי.
וְכֹל מֵאֲמִינִים שֶׁהוּא לְבָדוּ הוּא.
הַמְמַלִּיךְ מְלָכִים,* וְלוֹ הַמְּלוּכָה.
וְכֹל מֵאֲמִינִים שֶׁהוּא מְלֶךְ עוֹלָם.
הַנוֹהֵג בְּחֶסְדוֹ כֹּל הַיּוֹר.
וְכֹל מֵאֲמִינִים שֶׁהוּא נֹצֵר חֶסֶד.*
הַסּוֹבֵל, וּמַעֲלִים עֵינַי מִסּוֹרְרִים.
וְכֹל מֵאֲמִינִים שֶׁהוּא סוֹלֵחַ סְלָה.
הַעֲלִיּוֹן, וְעֵינָיו אֵל יִרְאִיו.*
וְכֹל מֵאֲמִינִים שֶׁהוּא עוֹנֶה לְחַשׁ.
הַפּוֹתֵחַ שְׁעַר, לְדוֹפְקֵי בִתְשׁוּבָה.*
וְכֹל מֵאֲמִינִים שֶׁהוּא פְתוּחָה יָדוֹ.
הַצּוֹפֶה לְרָשָׁע, וְחַפֵּץ בְּהַצְדָּקוֹ.
וְכֹל מֵאֲמִינִים שֶׁהוּא צַדִּיק וְיָשָׁר.
הַקָּצֵר בְּזַעַם, וּמֵאֲרִיךְ אֶפֶס.
וְכֹל מֵאֲמִינִים שֶׁהוּא קָשָׁה לְכַעוֹס.
הַרְחוּם, וּמְקַדִּים רַחֲמִים לְרַגְזוֹ.
וְכֹל מֵאֲמִינִים שֶׁהוּא רַךְ לְרִצּוֹת.
הַשּׁוֹהַ, וּמְשׁוּהַ קִטָּן וְגָדוֹל.*
וְכֹל מֵאֲמִינִים שֶׁהוּא שׁוֹפֵט צָדֵק.
הַתֵּם, וּמִתְמָם עִם תְּמִימִים.
וְכֹל מֵאֲמִינִים שֶׁהוּא תֵּם פְּעֵלוֹ.

Classic High Holiday Prayers

- כּ Who can do everything and combines all together.*
כּ All believe that He can do everything.
לּ Who lodges* in concealment, in shadow — the Almighty!
לּ All believe that He is the Solitary One.
מּ Who gives sovereignty to kings* but retains kingship.
מּ All believe that He is the eternal King.
נּ Who guides every generation with His kindness.
נּ All believe that He preserves kindness.*
סּ Who is patient and averts His eye from rebels.
סּ All believe that He forgives — Selah!
עּ Who is Supreme and attends to those who fear Him.*
עּ All believe that He responds to prayer.
פּ Who opens a gate to those who knock in repentance.*
פּ All believe that His hand is open.
צּ Who awaits the wicked and desires his vindication.
צּ All believe that He is righteous and upright.
קּ Who is brief in anger and Who is patient.
קּ All believe that He is hard to anger.
רּ Who is merciful, and prefers mercy to wrath.
רּ All believe that He is easy to appease.
שּ Who is unchanging, and treats small and great alike.*
שּ All believe that He is a righteous Judge.
תּ Who is perfect and deals perfectly with wholesome ones.
תּ All believe that His work is perfect.

Introduction:

Yom Kippur

Yom Kippur means, “Day of Atonement.” It is the last day of the Ten Days of Repentance, which began on Rosh Hashanah. On Rosh Hashanah we appeal to the Heavenly Court to secure our fate for the coming year.

Although it is the most solemn day of the year, Yom Kippur is suffused with an undertone of joy. We revel both in our enhanced spirituality and the confidence that God will accept our prayers for repentance, forgive us, and seal our fate for a year of health, happiness and abundant blessings.

The theme of Yom Kippur is, teshuvah, repentance and return. It is a day of haunting beauty and spiritual power, yet its real goal is transformation.

We enter with our sins and exit as different people, committed to new and straighter paths. We leave behind our gossiping and arrogances and embrace our new and improved selves. Yom Kippur is a day for man to devote himself to prayer and confession whereby he is elevated far above his mundane concerns into the higher realm of the ideal. It is a day of peace and harmony, of charitable acts and forgiveness, reconciliation and devotion, reverence and awe. Yom Kippur is the day when man comes face to face with God.

This is a day when it is incumbent upon each of us to ask for forgiveness and to forgive. According to the custom of the Jewish community of Baghdad the Rabbi would get up before the first service of Yom Kippur and would announce that no prayers could begin until all who bore a grudge against another grant forgiveness in their hearts.

On Yom Kippur we stand solemnly before our Creator ready to seek and be granted forgiveness for our sins. When the day is over, we go forward into a new year renewed and united in brotherly love with our fellow man to meet the responsibilities of our common future.

What is included in the Yom Kippur section of this book? We are attempting to bring you the simplest form of what you can recite at home. We have not included Kol Nidre because that even will take place through a livestream of the service from the main sanctuary at Schara Tzedek. This book will give you the essential prayers of Yom Kippur.

* תפלה זכה *

It is customary to recite before תפלה זכה. This prayer was obviously composed for men. If a woman wishes to recite it, she should omit the portions in parentheses.

רבוץ כל העולמים, אב הרחמים והסליחות, אשר ימינה פשוטה
לקבל שבים, ואתה בראת את האדם להטיב
לו באחריתו; ובראת לו שני יצרים, יצר טוב ויצר הרע, כדי שתהיה
הבחירה בידו לבחור בטוב או ברע, וכדי לתת לו שכר טוב על טוב
בחירתו. כי כן גזרה חכמתך, כמו שכתוב: ראה נתתי לפניך היום את
החיים ואת הטוב ואת המוות ואת הרע, ובחרת בחיים.² ועתה אלהי,
לא שמעתי לקולך, והלכתי בעצת היצר הרע ובדרכי לבי, ומאסתי
בטוב ובחרתי ברע. ולא די שלא קדשתי את אברי, אלא טמאתי אותם.
בראת בי מוח ולב ובהם חוש המחשבה, לחשוב מחשבות טובות
והרהורים טובים, ולב להבין דברי קדשך, ולהתפלל ולברך כל
הברכות במחשבה טהורה. ואני טמאתי אותם בהרהורים רעים
ומחשבות זרות. (ולא די בזה, אלא שעל ידי הרהורים רעים, באתי לידי
הוצאת ירע לבטלה, פעם ברצון, ופעם באנס, בטמאת קרי המטמא את
כל הגוף.) ומהם בראתי משחיתים ומחבלים, הנקראים נגעי בני אדם.*
אוי לי, כי תחת המחשבות הטובות, שיכלתי לברא על ידי זה מלאכים
קדושים, שיהיו סגורים ופרקליטים טובים עלי, תחתיהם בראתי
משחיתים לחבל את עצמי, כמו שכתוב: והוכחתי בשבט אנשים,
ובנגעי בני אדם.³

בראת בי עינים, ובהם חוש הראות, לראות בהם מה שכתוב
בתורה, ולקדש אותם בראית כל דבר שבקדשה. והזרת בתורתך:
לא תתורו אחרי לבבכם ואחרי עיניכם.⁴ אוי לי, כי הלכתי אחרי עיני
וטמאתי אותן, להסתכל (בנשים, ובכל דבר טמא).

בראת בי אוזנים, לשמוע דברי קדשה, ובדרי תורה. אוי לי, כי
טמאתי אותן בשמוע דברי נבלה, ולשון הרע, וכל דברים אסורים. אוי
לאוזנים שפך שומעות.

בראת בי פה ולשון ושנים וחיך וגרון, ונתת בהם כח לדבר
בהם חמשה מוצאות האותיות הקדושים של א"ב, אשר בהן בראת
שמים וארץ ומלואה, ובהם ארגת תורתך הקדושה.* ובכח הדבור,

* תפלה זכה / TEFILLAH ZAKKAH *

This moving supplication was compiled by Rabbi Avraham Danzig, author of *Chayei Adam*, who states that it should be recited before nightfall and 'praiseworthy is the one who recites it in the morning [of Yom Kippur] as well.' Customarily, it is recited before *Kol Nidrei*, and some recite it before *Mussaf* also. It is a

combination of confession and prayer. In it, we express our remorse at having used all our God-given faculties to flout His will, rather than to serve Him. We pledge to rededicate ourselves to His service, and we long for His mercy, for we know that our only hope is that the All-merciful will show us compassion.

— Plagues of human beings. As

❁ TEFILLAH ZAKKAH ❁

It is customary to recite *Tefillah Zakkah* before *Kol Nidre*. This prayer was obviously composed for men. If a woman wishes to recite it, she should omit the portions in parentheses.

רבוך Master of all worlds, Father of mercy and forgiveness, Whose right hand is outstretched to accept penitents, You created man to reward him when his life is ended; You created for him two inclinations, a Good Inclination and an Evil Inclination, so that the choice would be in his hand to decide for good or for evil, thereby to reward him well for the propriety of his choice, for so did Your wisdom decree — as it is written: See, I have placed before you, today, life and goodness, and death and evil;¹ and you are to choose life!² And now my God, I have not heeded Your voice, but I have followed the counsel of the Evil Inclination and the ways of my personal desires; I have despised good and have chosen evil. Not only have I failed to sanctify my organs, but I have contaminated them.

You created in me a mind and a heart which contain the faculty of thought, to conceive good thoughts and noble aspirations, and a heart with which to understand Your holy words, and to pray and recite all the blessings with a pure mind. But I have contaminated them with evil fantasies and foreign thoughts. (Not only this, but because of evil fantasies I have reached the point of seminal emissions, sometimes willfully and sometimes irresistibly, causing the *keri* contamination that contaminates the entire body.) Thereby I have created corrupting, destructive spirits that are known as 'plagues of human beings.*' Woe is to me that instead of the good thoughts through which would have been created holy angels that would have been good defenders and advocates of my benefit, in their place I have created destroyers to harm myself — as it is written: And I shall chastise him with the rod of people and with plagues of human beings.³

You created me with eyes, containing the faculty of vision, with which to see what is written in the Torah, and which should be sanctified by the sight of everything holy. You cautioned in Your Torah: Do not explore after your heart and after your eyes.⁴ Woe is to me that I have followed my eyes and contaminated them by staring [lustfully] at (women, and at) everything impure.

You created me with ears, with which to hear words of holiness and words of Torah. Woe is to me that I have contaminated them by listening to words of obscenity, gossip, and all sorts of forbidden talk. Woe to the ears that hear such things!

You created me with a mouth, tongue, teeth, palate, and throat, and gave them the ability to articulate the five different kinds of sounds of the Aleph-Beis letters, with which You created heaven and earth and their fullness, and with which You wove Your holy Torah.* Through the power of speech

(1) Deuteronomy 30:15. (2) 30:19. (3) II Samuel 7:14. (4) Deuteronomy 15:39.

interpreted by *Zohar* and *Bereishis Rabbah* 20:11, this phrase teaches that sinful use of the reproductive organs brings into existence destructive spiritual beings. The general concept is that if people use their abilities in a sinful manner, they cause evil to come into being.

וְבָהֶם אֲרָגַת תּוֹרַתְךָ הַקְּרוֹשָׁה — And with which You wove Your holy Torah. The sacred letters of the Aleph Beis are the 'parts' from which the Torah's words and concepts are fashioned. This concept is discussed at length in *ArtScroll's The Wisdom in the Hebrew Alphabet*, Rabbi M. L. Munk.

הבדלת את האדם מן הבהמה, ואפלו בבהמה לא הייתי, כי טמאתי פי בדברי נבלה, בלשון הרע, בשקרים, ליצנות, רכילות, מחלוקת, מלבין פני חברו, מקלל את חברו, מתכבד בקלון חברו, דברי משא ומתן בשבת ויום טוב, בשבועות ונדרים.*

בְּרֵאתָ בִּי יְיָ וְחַוֵּשׁ הַמְּשׁוּשׁ לְעֶסֶק בָּהֶם בְּמִצּוֹת, וְאֲנִי טְמֵאתִי אוֹתָם בְּמִשְׁמוֹשֵׁין שֶׁל אֶסוּר, וְלִהְיוֹת בְּאֶגְרָף רָשָׁע, וְלִהְרִים יָד לְהַבּוֹת, וְלִטְלֹטֵל דְּבָרִים הַמְּקַצִּים* בְּשַׁבַּת וְיוֹם טוֹב.

בְּרֵאתָ בִּי רִגְלִים לְהַלֹּךְ לְכָל דְּבַר מְצוּהָ, וְאֲנִי טְמֵאתִי אוֹתָן, בְּרִגְלִים מְמַהְרֹת לְרוּץ לְרָעָה.²

(בְּרֵאתָ בִּי רֵאשׁ הַגְּוִיָּה וְחַתַּמְתָּ אוֹתוֹ בְּאוֹת בְּרִית קָדֶשׁ, לְהִיּוֹת עֶבֶד וְאֶמֶן לְעַבּוּדְתָּךְ, וְאֲנִי טְמֵאתִי אוֹתוֹ בְּהוֹצָאת זָרַע לְבִטְלָה וּבִקְרִי, וְלִקְשׁוֹת עֲצָמַי לְדַעַת שְׁלֵא בְּמָקוֹם מְצוּהָ [וּבְעֵלְתִי בְּעִילוֹת אֶסוּרוֹת].) מִשְׁשֵׁתִי אֵת כָּל אֲבָרֵי וּמְצֵאתִי אוֹתָם בְּעֵלֵי מוּמִין, מִכֶּפֶף רִגְלֵי וְעַד רֵאשִׁי, אֵין בִּי מֵתָם.³

At the behest of the *Chofetz Chaim*, the following paragraph is recited at this point (see commentary).

וְלִהְיוֹת שְׂיִדְעֵתִי,* שְׂכַמְעֵט אֵין צְדִיק בְּאָרֶץ אֲשֶׁר לֹא יִחַטָּא⁴ בֵּין אָדָם לְחֵבְרוֹ, בְּמָמוֹן אוֹ בְּגוֹף, בְּמַעֲשֵׂה אוֹ בְּדַבּוּר פֶּה, וְעַל זֶה דְּוָה לְבִי בְּקִרְבִּי, כִּי עַל חֵטָא שְׂבִין אָדָם לְחֵבְרוֹ אֵין יוֹם הַכַּפּוּרִים מְכַפֵּר עַד שְׂוִרְצָה אֵת חֵבְרוֹ.⁵ וְעַל זֶה נִשְׁבַּר לְבִי בְּקִרְבִּי וְרַחֲפוּ עֲצָמוֹתַי, כִּי אֶפְלוֹ אֵין יוֹם הַמִּיתָה מְכַפֵּר. וְלָכֵן אֲנִי מְפִיל תְּחֻנָּתִי לְפָנֶיךָ, שֶׁתִּרְחַם עָלַי, וְתִתְּנֵנִי לְחֹן וְלַחֲסֵד וְלִרְחֻמִּים בְּעֵינֶיךָ, וּבְעֵינֵי כָל בְּנֵי אָדָם. וְהִנְנִי מוּחַל בְּמַחִילָה גְמוּרָה, לְכָל מִי שֶׁחֵטָא נְגִידִי, בֵּין בְּגוּפוֹ וּבֵין בְּמָמוֹנוֹ, אוֹ שֶׁדָּבַר עָלַי לְשׁוֹן הָרַע, וְאֶפְלוֹ הוֹצֵאת שֵׁם רַע. וְכֵן לְכָל מִי שֶׁהִזִּיק לִי בְּגוּפִי אוֹ בְּמָמוֹנִי. וְלְכָל חֵטָאת הָאָדָם, אֲשֶׁר בֵּין אָדָם לְחֵבְרוֹ, חוּץ מְמָמוֹן אֲשֶׁר אֲנִי יָכוֹל לְהוֹצִיא עַל פִּי דִין, וְחוּץ מִי שֶׁחֵטָא כְּנִגְדִי וְאוֹמֵר, אֲחֻטָא לוֹ וְהוּא יִמְחַל לִי, וְחוּץ מֵאֵלוֹ אֲנִי מוּחַל בְּמַחִילָה גְמוּרָה; וְלֹא יַעֲשֶׂה שׁוּם אָדָם בְּסִבְתִּי, וּכְשֶׁם שֶׁאֲנִי מוּחַל לְכָל אָדָם, כֵּן תִּתֵּן אֵת חַנּוּי בְּעֵינֵי כָל אָדָם שֶׁיִּמְחַלוּ לִי בְּמַחִילָה גְמוּרָה.

וְעֵתָה יהוה אֱלֹהֵי, גְלוֹי וְיָדוּעַ לְפָנֶיךָ שְׁלֵא נִתְכַּוְּנֵתִי בְּכָל הַחֲטָאִים וְהָעֲוֹנוֹת לְהַכְעִיס אוֹתָךְ וְלִמְרוֹד כְּנִגְדְּךָ. אַף הִלְכֵתִי בְּעֲצַת יְצָרֵי הָרַע, אֲשֶׁר תָּמִיד בְּכָל יוֹם פּוֹרֵשׁ רֶשֶׁת לְרִגְלֵי לְלַכְדֵּנִי. וְאֲנִי עֲנִי וְאֲבִיוֹן,⁶ תּוֹלַעַת וְלֹא אִישׁ.⁷ בְּשֵׁל כְּחֵי לְעֵמוּד כְּנִגְדּוֹ, וְעִמַּל הַפְּרָנְסָה, לְפָרְנֵס אֵת בְּנֵי בֵיתִי, וְטָרְדַת הַזְּמַן וּמִקְרָיו, הֵיוּ בְּעוֹבְרָי. וְלִפִּי שֶׁכָּל זֶה

ירמיהו — *Oaths and vows*. The Talmud teaches that one should avoid making oaths and vows even if they are true and will be kept. Certainly, one has sinned grievously if his oaths are false and his vows not carried out.

ירמיהו — *Muktzah articles*. By Rabbinic decree, it is forbidden on the Sabbath and Festivals to move articles that one may not use (such as tools and money) or which one would not use because they are set aside for a later time.

You differentiated man from animal, but I have not even been like an animal, for I have contaminated my mouth with obscenities, gossip, lies, derision, tale-bearing, bickering, shaming people, cursing people, glorifying myself at another's expense, business discussions on the Sabbath and Festivals, and oaths and vows.*

You created me with hands and the sense of touch with which to engage in performing commandments, but I have contaminated them with forbidden touching, striking with a vicious fist,¹ raising a hand to strike, and moving muktzah articles* on the Sabbath and Festivals.

You created me with legs to walk to every meritorious task, but I have contaminated them, turning them into legs that anxiously run to do evil.²

(You created me with a reproductive organ and sealed it with the sign of Your holy covenant to be a trusted slave in Your service, but I have contaminated it by improper arousal and seminal emission [and illicit relations].)

I have examined all my organs and found them defective, from the sole of my foot to my head, there is nothing sound in me.³

At the behest of the Chofetz Chaim, the following paragraph is recited at this point (see commentary).

וְלִיְהוֹת *But since I know* that there is hardly a righteous person in the world who never sins⁴ between man and his neighbor, either monetarily or physically, in deed or in speech, therefore my heart aches within me, because for a sin between man and his neighbor, Yom Kippur does not atone until one appeases his neighbor.⁵ For this I am inwardly heartbroken and my bones shudder, because even the day of death does not atone. Therefore I cast my supplication before You that You have mercy on me and allow me to find favor, kindness, and mercy in Your eyes and in the eyes of all people. Behold! — I extend complete forgiveness to everyone who has sinned against me, whether physically or monetarily, or who has gossiped about me or even slandered me. So, too, to anyone who has injured me, whether physically or financially, and for any human sins between man and his neighbor — except for money that I wish to claim and that I can recover by law, and except for someone who sins against me and says, 'I will sin against him and he will forgive me' — except for these I grant complete forgiveness; and may no person be punished on my account. And just as I forgive everyone, so may You grant me favor in every person's eyes, so that he will grant me complete forgiveness.*

וְעַתָּה *And now, HASHEM, my God, it is revealed and known to You that despite all my errors and iniquities, I did not intend to provoke You or rebel against You. I merely have followed the counsel of my Evil Inclination that continuously spreads a net at my feet to ensnare me. But I am poor and destitute,⁶ a worm and not a man.⁷ My strength was insufficient to stand up against it; the burden of earning a livelihood to support my household, and the concerns of the time and their vicissitudes have befouled me. Because all this*

(1) Isaiah 58:4. (2) Proverbs 6:18. (3) Cf. Isaiah 1:6. (4) Cf. Ecclesiastes 7:20.

(5) Tractate Yoma 85b. (6) Psalms 40:18. (7) 22:7.

Such articles are known as *muktzah*, or 'set aside.'

וְלִיְהוֹת שְׂרִיעָתִי — *But since I know.* This paragraph makes the point that Yom Kippur does not atone for sins among people unless they have forgiven one another. Therefore we all declare that we sincerely forgive all sins

committed against us personally, with the few exceptions noted below.

§ The placement of this paragraph

In the original text of *Tefillah Zakkah*, this declaration appears toward the end of the supplication. The *Chofetz Chaim*, however, urged that it be moved up to this point, because

Yom Kippur Evening recite pages 6-17, before returning to this section.

Yom Kippur Amida

The Amidah is one of the times in the Yom Kippur service when man stands alone and talks privately to his Creator. Man's dialogue with God is carried out in an upright, standing position. Standing before Hashem, reciting this prayer affords us the ability to confess our wishes, vulnerabilities, mistakes and sins directly to God. There is no need to disclose to another, and no need for a middle man (e.g. chazzan); there is only us and Hashem.

Vidui and important subsection of the Amida, Vidui, the confession of sins, is the most central act of teshuvah on Yom Kippur. The Vidui is said several times throughout Yom Kippur and at no other time of the year.

Yom Kippur is meant to be a transformative experience, one in which we abandon our sins and resolve not to commit them again. The Talmud gives us the model of the gambler, whose repentance is considered only when his dice are broken and he renounces his play entirely. Similarly our repentance can only be considered when we abandon gossip, tax evasion, arrogance, etc. resolving to avoid those behaviours in the coming year. The Vidui is akin to an audit of personal action and thought (exactly as thorough as a Revenue Canada audit—with the same attention to detail eliciting the same sense of trepidation). It is made up of two forms of confession, Ashamnu (“we are guilty”) and Al Chet (“upon the sin”). Each section is composed as an acrostic that attempts to list our sins alphabetically from aleph to taf. Ashamnu, lists categories of sins; Al Chet enumerates individual sins. By confessing our sins out loud, they become

much more real—and much more difficult to be rationalized away.

The Ashamnu paragraph has a unique melody that is oddly joyous. Commentators explain that there is a particular joy in acknowledging one's guilt. We feel it as we declare and thereby release our sins.

The Al Chet also follows the Hebrew alphabet, yet this time each letter gets two verses. This list is particularly powerful and assists us in remembering forgotten moments of indiscretion that we have actively pushed out of our consciousness.

It is customary to say the Vidui bent slightly forward and to clench the right hand and cross the chest with it to slightly tap the heart when enunciating each sin. Legend tells us that this symbolic act is done so that we may know clearly what is responsible for our transgressions. Although there may be a tendency to blame “the hand that pulled the trigger”, the hand is symbolic of the agent carrying out the wishes and desires of the heart. If the hand sins, it is inconceivable that the heart remains pure.

The uniqueness of this prayer is the fact that although it is chanted individually the grammar is constructed in the plural tense. This is to emphasize the unity and the sense of communal affiliation that Jews have with their fellow Jews. No Jew is an entity unto himself, as it says in the Talmud, “Kol Yisrael arevim ze lezeh,” “All Israel is responsible for his fellow.” Together we are considered like one body; each of us represents a component part. Therefore, we confess the sins of all the parts of the body and pray together for repentance and blessings.

It is forbidden to interrupt or pause between גַּאֵל יִשְׂרָאֵל and *Shemoneh Esrei*, even for *Kaddish*, *Kedushah* or *Amen*.

❖ צוֹר יִשְׂרָאֵל, * קוֹמָה בְּעִזְרַת יִשְׂרָאֵל, וּפְדָה כְּנַאמְךָ יְהוָה וְיִשְׂרָאֵל. גַּאֲלֵנוּ יְהוָה יְהוּדָה צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.¹ בְּרוּךְ אַתָּה יְהוָה, גַּאֵל יִשְׂרָאֵל.*

❖ שמונה עשרה — עמידה ❖

Take three steps forward. Remain standing with the feet together while reciting *Shemoneh Esrei*. Recite it with quiet devotion and without interruption, verbal or otherwise. Although it should not be audible to others, one must pray loudly enough to hear himself. See *Laws* §10-16 for a brief summary of its laws. Commentary appears on pages 78-92.

אֲדַנִּי שִׁפְתֵי תִפְתַּח, וּפִי יִגִּיד תְּהִלָּתְךָ.²

אבות

Bend the knees at בְּרוּךְ; bow at אַתָּה; straighten up at 'ה'.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, זוֹכֵר חֲסֵדֵי אָבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאֶהְבָּה. זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,

וּבְתַבְנֵנוּ בְּסֶפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

[If above passage was forgotten, do not repeat *Shemoneh Esrei*. See *Laws* §10.]

Bend the knees at בְּרוּךְ; bow at אַתָּה; straighten up at 'ה'.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם.

גבורות

אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי, מַחִיהַ מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחִיהַ מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקִים אַמוּנָתוֹ לִישְׁנֵי עֶפְרָי. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מֶלֶךְ מַמִּית וּמַחִיהַ וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

[If above passage was forgotten, do not repeat *Shemoneh Esrei*. See *Laws* §10.]

וּנְאָמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה, מַחִיהַ הַמֵּתִים.

and mastery over its destiny.

❖ צוֹר יִשְׂרָאֵל — *Rock of Israel*. Since the end of *Shema*, we have concentrated on an elaboration of the miracles of the Exodus. We do not lose sight, however, of our faith that there is another, greater redemption yet to come. Thus we

conclude with a plea that God rise up again to redeem Israel from this exile as He did in ancient Egypt.

גַּאֵל יִשְׂרָאֵל — *Who redeemed Israel*. The text of the blessing is in keeping with the Talmudic dictum that prayer, i.e., *Shemoneh Esrei*, should

It is forbidden to interrupt or pause between 'Who redeemed Israel' and *Shemoneh Esrei*, even for *Kaddish*, *Kedushah*, or *Amen*.

צור ישראל Chazzan— *Rock of Israel,* arise to the aid of Israel and liberate, as You pledged, Judah and Israel. Our Redeemer — HASHEM, Master of Legions, is His Name — the Holy One of Israel.¹ Blessed are You, HASHEM, Who redeemed Israel.**

❧ SHEMONEH ESREI — AMIDAH ❧

Take three steps forward. Remain standing with the feet together while reciting *Shemoneh Esrei*. Recite it with quiet devotion and without interruption, verbal or otherwise. Although it should not be audible to others, one must pray loudly enough to hear himself. See *Laws* §10-16 for a brief summary of its laws. Commentary appears on pages 78-92.

My Lord, open my lips, that my mouth may declare Your praise.²

PATRIARCHS

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'HASHEM.'

כְּרוּךְ *Blessed are You, HASHEM, our God and the God of our forefathers, God of Abraham, God of Isaac, and God of Jacob; the great, mighty, and awesome God, the supreme God, Who bestows beneficial kindnesses and creates everything, Who recalls the kindnesses of the Patriarchs and brings a Redeemer to their children's children, for His Name's sake, with love.*

Remember us for life, O King Who desires life, and inscribe us in the Book of Life — for Your sake, O Living God.

[If above passage was forgotten, do not repeat *Shemoneh Esrei*. See *Laws* §10.]

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'HASHEM.'

O King, Helper, Savior, and Shield. Blessed are You, HASHEM, Shield of Abraham.

GOD'S MIGHT

אַתָּה *You are eternally mighty, my Lord, the Resuscitator of the dead are You; abundantly able to save. He sustains the living with kindness, resuscitates the dead with abundant mercy, supports the fallen, heals the sick, releases the confined, and maintains His faith to those asleep in the dust. Who is like You, O Master of mighty deeds, and who is comparable to You, O King Who causes death and restores life and makes salvation sprout!*

**Who is like You, Merciful Father,
Who recalls His creatures mercifully for life!**

[If above passage was forgotten, do not repeat *Shemoneh Esrei*. See *Laws* §10.]

And You are faithful to resuscitate the dead. Blessed are You, HASHEM, Who resuscitates the dead.

(1) *Isaiah* 47:4. (2) *Psalms* 51:17.

follow mention of God's redemption of Israel. Only after we have set forth our faith in God as our Redeemer may we begin *Shemoneh Esrei*, in which we pray to Him for our personal and national needs (R' Hirsch).

❧ שְׁמוֹנֵה עֶשְׂרֵה / SHEMONEH ESREI ❧

With the exception of the final blessing, the silent *Amidah* (*Shemoneh Esrei*) of *Shacharis* is identical with that of *Maariv*.

קדושת השם

אתה קדוש ושמה קדוש, וקדושים בכל יום יהללוך סלה.

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

ובכן, תן כבוד, יהוה, לעמך, תהלה ליראיך, ותקנה טובה לדורשיה, ופתחון פה למיחלים לך, שמחה לארצה, וששון לעירך, וצמיחת קרן לדוד עבדך, ועריכת נר לבן ישי משיחך, במהרה בימינו.

ובכן, צדיקים יראו וישמחו, וישרים יעלו, וחסידים ברנה יגילו. ועולתה תקפץ פיה¹, וכל הרשעה כלה בעשן תכלה, כי תעביר ממשלת זדון מן הארץ.

ותמלואה, אתה יהוה לבדך, על כל מעשיה, בהר ציון משכן כבודך, ובירושלים עיר קדשה, בכתוב בדברי קדשה: ימלך יהוה לעולם, אלהיך ציון, לדר נדר, הללויה².

קדוש אתה ונורא שמה, ואין אלוה מבלעדיך, בכתוב: ויגבה יהוה צבאות במשפט, והאל הקדוש נקדש בצדקה³. ברוך אתה יהוה, המלך הקדוש.

קדושת היום

אתה בחרתנו מכל העמים, אהבת אותנו, ורצית בנו, ורוממתנו מכל הלשונות, וקדשתנו במצותיך. וקרבתנו מלבנו לעבודתך, ושמה הגדול והקדוש עלינו קראת.

HOLINESS OF GOD'S NAME

אַתָּה *You are holy and Your Name is holy, and holy ones praise You every day, forever.*

וּבְכֵן *And so, too, O HASHEM, our God, instill Your awe upon all Your works, and Your dread upon all that You have created. Let all works revere You and all creatures prostrate themselves before You. Let them all become a single society, to do Your will wholeheartedly. For as we know, HASHEM, our God, that the dominion is Yours, might is in Your hand and strength is in Your right hand, and Your Name inspires awe over all that You have created.*

וּבְכֵן *And so, too, O HASHEM, grant honor to Your people, praise to those who revere You, good hope to those who seek You, and eloquent speech to those who hope to You; gladness to Your land and joy to Your city; flourishing pride to David, Your servant, and preparation of a lamp for the son of Jesse, Your anointed — speedily, in our days.*

וּבְכֵן *And so, too, the righteous will see and be glad, the upright will exult, and the devout will be mirthful with glad song. Iniquity will close its mouth¹ and all wickedness will evaporate like smoke, when You will remove evil's domination from the earth.*

וּתְמֹלוֹךְ *Then You, HASHEM, will reign alone over all Your works, on Mount Zion, resting place of Your glory; and in Jerusalem, Your holy city; as it is written in Your holy writings: HASHEM shall reign forever — your God, O Zion — from generation to generation, Halleluyah!²*

קְדוֹשׁ *You are holy and Your Name is awesome, and there is no god other than You, as it is written: HASHEM, Master of Legions, will be lofty in judgment, and the holy God will be sanctified in righteousness.³ Blessed are You, HASHEM, the holy King.*

HOLINESS OF THE DAY

אַתָּה בְּחַרְתָּנוּ *You have chosen us from all the peoples; You loved us and found favor in us; You exalted us above all the tongues and You sanctified us with Your commandments. You drew us close, our King, to Your service and proclaimed Your great and holy Name upon us.*

(1) Job 5:16; cf. Psalms 107:42. (2) 146:10. (3) Isaiah 5:16.

On the Sabbath add the words in brackets. [If forgotten, see Laws §18-22.]

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם [הַשַּׁבָּת הַזֶּה לְקַדְשָׁה וּלְמַנוּחָה, וְאֶת יוֹם] הַכַּפּוּרִים הַזֶּה, לְמַחִילָה וּלְסִלִּיחָה וּלְכַפְּרָה, וּלְמַחֵל בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ, [בְּאַהֲבָה] מִקְרָא קֹדֶשׁ, זְכוֹר לִיצִיאַת מִצְרַיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה, וְיָבֵא, וְיַגִּיעַ, וְיִרְאֶה, וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֵד, וְיִזְכֹּר זְכוּרֹנוּ וּפְקֻדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשׁךָ, וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלְיָטָה לְטוֹבָה לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַכַּפּוּרִים הַזֶּה. וְזָכְרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָנוּ בּוֹ לְכַרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.¹

For Mussaf read prayers on p 128-130 at this point and then continue.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מַחֵל לְעֲוֹנוֹתֵינוּ בְּיוֹם [הַשַּׁבָּת הַזֶּה וּבְיוֹם] הַכַּפּוּרִים הַזֶּה. מָחָה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, כְּאָמֹר: אָנֹכִי אָנֹכִי הוּא מַחָה פְּשָׁעֶיךָ לְמַעֲנֵי, וְחַטָּאתֶיךָ לֹא אֶזְכֹּר.² וְנֹאמֵר: מַחִיתִי כְעֵב פְּשָׁעֶיךָ, וְכַעֲנַן חַטָּאתֶיךָ; שׁוֹבָה אֵלַי, כִּי גֹאֲלֶתִיךָ.³ וְנֹאמֵר: כִּי בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם לְפָנֵי יְהוָה תִּטְהַרוּ.⁴ [אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה בְּמִנוּחָתֵנוּ.] קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעֲנוּ מִטוֹבְךָ וּשְׂמַחְנוּ בִישׁוּעָתֶךָ. [וְהִנְחִילָנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרִצּוֹן שַׁבַּת קֹדֶשׁךָ, וְיִנּוּחוּ בּוֹ יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶיךָ.] וְטַהֵר לְבָבוֹ לְעַבְדְּךָ בְּאַמֶּת, כִּי אַתָּה סֶלְחָן לְיִשְׂרָאֵל וּמַחֲלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר, וּמַבְלַעְדֶּיךָ אֵין לָנוּ מֶלֶךְ מוֹחֵל וְסוֹלֵחַ, אֵלֹא אַתָּה. בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לְעֲוֹנוֹתֵינוּ וּלְעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אֲשֵׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל הָאָרֶץ מִקְדָּשׁ [הַשַּׁבָּת וְיִשְׂרָאֵל יוֹם הַכַּפּוּרִים].

On the Sabbath add the words in brackets. [If forgotten, see Laws §18-22.]

וַתִּתֶּן *And You gave us, HASHEM, our God, with love this [Sabbath day for holiness and for rest, and this] Day of Atonement for pardon, forgiveness, and atonement, and to pardon all our iniquities on it, [with love,] a holy convocation, a memorial of the Exodus from Egypt.*

אֱלֹהֵינוּ *Our God and the God of our forefathers, may there rise, come, reach, be noted, be favored, be heard, be considered, and be remembered — the remembrance and consideration of ourselves; the remembrance of our forefathers; the remembrance of Messiah, son of David, Your servant; the remembrance of Jerusalem, the City of Your Holiness; the remembrance of Your entire people the Family of Israel — before You for deliverance, for goodness, for grace, for kindness, and for compassion, for life, and for peace on this Day of Atonement. Remember us on it, HASHEM, our God, for goodness, consider us on it for blessing, and help us on it for life. In the matter of salvation and compassion, pity, be gracious and compassionate with us and help us, for our eyes are turned to You, because You are God, the gracious and compassionate King.¹*

On the Sabbath add the words in brackets. [If forgotten, see Laws §18-22.]

אֱלֹהֵינוּ *Our God and the God of our forefathers, pardon our iniquities on this [Sabbath day and this] Day of Atonement. Wipe away and remove our willful sins and errors from before Your eyes, as it is said: 'I, only I, am the One Who wipes away your willful sins for My sake, and I shall not recall your errors.'² And it is said: 'I have wiped away your willful sins like a cloud and your errors like a mist — so return to Me, for I have redeemed you.'³ And it is said: 'For through this day He will atone for you to cleanse you; from all your sins before HASHEM you will be cleansed.'⁴ [Our God and the God of our forefathers, may You be pleased with our rest.] Sanctify us with Your commandments and grant us our share in Your Torah; satisfy us from Your goodness and gladden us with Your salvation. [And grant us, O HASHEM, our God, with love and favor, Your holy Sabbath as a heritage, and may Israel, the sanctifiers of Your Name, rest on it.] And purify our heart to serve You sincerely. For You are the Forgiver of Israel and the Pardoner of the tribes of Jeshurun in every generation, and other than You we have no king who pardons and forgives — only You! Blessed are You, HASHEM, the King Who pardons and forgives our iniquities and the iniquities of His people, the Family of Israel, and removes our sins every single year, King over all the world, Who sanctifies [the Sabbath,] Israel and the Day of Atonement.*

(1) Cf. Nechemiah 9:31. (2) Isaiah 43:25. (3) 44:22. (4) Leviticus 16:30.

עבודה

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהִשָּׁב אֶת
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ. וְאֲשִׁי יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תְּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יהוה,
הַמְּחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן.

הודאה

Bow at מוֹדִים; straighten up at ה'.

מוֹדִים אֲנַחְנוּ לָךְ שָׂאתָה הוּא יהוה אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מְגִן יִשְׁעֵנו אַתָּה הוּא לְדוֹר
וָדוֹר. נוֹדָה לָךְ וְנִסְפַּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל גְּסִיף שֶׁבָּכַל יוֹם עִמָּנוּ, וְעַל
נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבָּכַל עֵת, עָרַב וּבָקֵר וְצַהֲרִים. הַטּוֹב כִּי
לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ,² מֵעוֹלָם קִיְּנוּ
לָךְ.
וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שְׁמֶךָ מִלְּכַנּוּ תְּמִיד לְעוֹלָם וָעֶד.
וּכְתוּב לַחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

[If above passage was forgotten, do not repeat *Shemoneh Esrei*. See *Laws* §10.]

Bend the knees at בָּרָךְ; bow at אֲתָה; straighten up at ה'.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאַמַּת, הָאֵל
יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יהוה, הַטּוֹב שְׁמֶךָ וְלָךְ
נְאֻה לְהוֹדוֹת.

שלום

שִׁים שְׁלוֹם,* טוֹבָה, וּבְרָכָה, חֵן, וְחֶסֶד וְרַחֲמִים* עֲלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבֵינוּ, כְּלָנוּ בְּאֶחָד בְּאוֹר פְּנֵיךָ,
כִּי בְּאוֹר פְּנֵיךָ נִתְתָּ לָנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת
חֶסֶד,* וְצַדִּיקָה, וּבְרָכָה, וְרַחֲמִים, וְחַיִּים, וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרְךָ אֶת עַמְּךָ יִשְׂרָאֵל, בְּכָל עֵת וּבְכָל שְׁעָה בְּשְׁלוֹמְךָ.

שלום / Peace

שִׁים שְׁלוֹם — *Establish peace*, is recited only at times when *Bircas Kohanim*, the Priestly Blessing, is pronounced (*Orach Chaim* 127:2). At other times, *Abundant peace*, is recited instead. The text of שִׁים שְׁלוֹם contains allusions to the Priestly Blessing, and the six

forms of goodness listed here — peace, goodness, blessing, graciousness, kindness, and compassion — allude to the six blessings of *Bircas Kohanim* (*Etz Yosef*).

חֵן וְחֶסֶד וְרַחֲמִים — *Graciousness, kindness, and compassion*. Man goes through stages of development in life. When he is growing and

TEMPLE SERVICE

רצה *Be favorable, HASHEM, our God, toward Your people Israel and their prayer, and restore the service to the Holy of Holies of Your Temple. The fire-offerings of Israel and their prayer accept with love and favor, and may the service of Your people Israel always be favorable to You.*

ותחזינה *May our eyes behold Your return to Zion in compassion. Blessed are You, HASHEM, Who restores His Presence to Zion.*

THANKSGIVING [MODIM]

Bow at 'We gratefully thank You'; straighten up at 'HASHEM.'

מודים *We gratefully thank You, for it is You Who are HASHEM, our God and the God of our forefathers for all eternity; Rock of our lives, Shield of our salvation are You from generation to generation. We shall thank You and relate Your praise¹ — for our lives, which are committed to Your power and for our souls that are entrusted to You; for Your miracles that are with us every day; and for Your wonders and favors in every season — evening, morning, and afternoon. The Beneficent One, for Your compassions were never exhausted, and the Compassionate One, for Your kindnesses never ended² — always have we put our hope in You.*

For all these, may Your Name be blessed and exalted, our King, continually forever and ever.

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

[If above passage was forgotten, do not repeat Shemoneh Esrei. See Laws §10.]

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'HASHEM.'

Everything alive will gratefully acknowledge You, Selah! and praise Your Name sincerely, O God of our salvation and help, Selah! Blessed are You, HASHEM, Your Name is 'The Beneficent One' and to You it is fitting to give thanks.

PEACE

שים *Establish peace,* goodness, blessing, graciousness, kindness, and compassion* upon us and upon all of Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for with the light of Your countenance You gave us, HASHEM, our God, the Torah of life and a love of kindness,* righteousness, blessing, compassion, life, and peace. And may it be good in Your eyes to bless Your people Israel, in every season and in every hour with Your peace.*

(1) Cf. Psalms 79:13. (2) Cf. Lamentations 3:22.

improving, he is the recipient of God's **חן**, graciousness. In his period of maturity, when an

individual may not improve, but continues the accomplishments of his more fruitful period,

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפְרָנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלִשְׁלוֹם.

[If above passage was forgotten, do not repeat *Shemoneh Esrei*. See Laws §10.]

Authorities differ regarding the conclusion of this blessing (see commentary page 91).

בְּרוּךְ אַתָּה יְהוָה, הַמְבָרֵךְ אֶת עַמּוֹ
יִשְׂרָאֵל בְּשָׁלוֹם.
בְּרוּךְ אַתָּה יְהוָה, בְּרוּךְ אַתָּה יְהוָה,
עֹשֶׂה הַשָּׁלוֹם.

יְהִיו לְרַצוֹן אִמְרֵי פִי וְהִגִּיזוּן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי.¹

ודוי

The ודוי, *confession*, is recited at this point in the silent *Shemoneh Esrei*.

During the recitation, one should stand with head and body slightly bowed, in submissive contrition.

[For a linear translation and extensive commentary, see the *Viduy* section, page 849.]

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תְּבֹא לְפָנֶיךָ תְּפִלָּתֵנוּ,² וְאֵל
תַּתְעַלֵּם מִתְּחִנָּתֵנוּ,³ שְׂאִין אֲנַחְנוּ עֲזֵי פָנִים וְקָשִׁי
עָרְף, לוֹמֵר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים
אֲנַחְנוּ וְלֹא חָטָאנוּ, אֲבָל אֲנַחְנוּ וְאֲבוֹתֵינוּ חָטָאנוּ.⁴

Strike the left side of the chest with the right fist while reciting
each of the sins of the following confession litany:

אֲשַׁמְנוּ, בְּגִדְנוּ, גִּזְלָנוּ, דִּבְרָנוּ דְּפִי. הִעֵינוּ, וְהִרְשַׁענוּ, זָדְנוּ,
חִמְסְנוּ, טַפְלָנוּ שָׁקֵר. יַעֲצָנוּ רָע, כּוֹזְבֵנוּ, לְצָנוּ,
מְרַדְנוּ, נֹאצְנוּ, סָרְדְנוּ, עֵינֵנו, פָּשַׁענוּ, צָרְדְנוּ, קָשִׁינוּ עָרְף.
רְשַׁענוּ, שִׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲנֵנו, תַּעֲתָעְנוּ.

סָרְנוּ מִמְצוֹתֶיךָ וּמִמְשַׁפְּטֶיךָ הַטּוֹבִים, וְלֹא שָׁוָה לָנוּ.⁵ וְאַתָּה
צְדִיק עַל כָּל הַבָּא עֲלֵינוּ, פִּי אֶמֶת עֲשִׂיתָ וְאֲנַחְנוּ
הִרְשַׁענוּ.⁶

מֵה נֹאמֵר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמֵה נִסְפֵּר לְפָנֶיךָ שׁוֹכֵן
שְׁחָקִים, הֲלֹא כָּל הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אַתָּה
יּוֹדֵעַ.

אַתָּה יוֹדֵעַ רְזִי עוֹלָם, וְתַעֲלוּמוֹת סִתְרֵי כָּל חַי. אַתָּה חֹפֵשׁ
כָּל חַדְרֵי בֵּטָן,⁷ וּבַחֲן בְּלִיּוֹת וְלֵב.⁸ אִין דְּבָר
וְעֵלָם מִמֶּךָ, וְאִין נִסְתָּר מִנְּגִיד עֵינֶיךָ. וּבִכֵּן יְהִי רַצוֹן מִלְּפָנֶיךָ,
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתִּסְלַח לָנוּ עַל כָּל חֲטָאֵתֵינוּ,
וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכַּפֵּר לָנוּ עַל כָּל פְּשָׁעֵינוּ.

then God grants him חסד, *kindness*. Sometimes even then God shows רחמים, *compassion*
he declines or does not deserve God's help – but (*Ikkarim*).

In the book of life, blessing, and peace, and good livelihood, may we be remembered and inscribed before You — we and Your entire people the Family of Israel for a good life and for peace.

[If above passage was forgotten, do not repeat *Shemoneh Esrei*. See *Laws* §10.]

Authorities differ regarding the conclusion of this blessing (see commentary page 91).

Blessed are You, HASHEM, Who blesses His people Israel with peace. | *Blessed are You, HASHEM, Who makes the peace.*

May the expressions of my mouth and the thoughts of my heart find favor before You, HASHEM, my Rock and my Redeemer.¹

VIDUY/CONFESSION

The ודיי, *confession*, is recited at this point in the silent *Shemoneh Esrei*.

During the recitation, one should stand with head and body slightly bowed, in submissive contrition.

[For a linear translation and extensive commentary, see the *Viduy* section, page 849.]

אֱלֹהֵינוּ *Our God and the God of our forefathers, may our prayer come before You,² and do not ignore our supplication,³ for we are not so brazen and obstinate as to say before You, HASHEM, our God and the God of our forefathers, that we are righteous and have not sinned — rather, we and our forefathers have sinned.⁴*

Strike the left side of the chest with the right fist while reciting each of the sins of the following confession litany:

אֲשָׁמְנוּ *We have become guilty, [ב] we have betrayed, [ג] we have robbed, [ד] we have spoken slander. [ה] We have caused perversion, [ו] we have caused wickedness, [ז] we have sinned willfully, [ח] we have extorted, [ט] we have accused falsely. [י] We have given evil counsel, [כ] we have been deceitful, [ל] we have scorned, [מ] we have rebelled, [נ] we have provoked, [ס] we have turned away, [ע] we have been perverse, [פ] we have acted wantonly, [צ] we have persecuted, [ק] we have been obstinate. [ר] We have been wicked, [ש] we have corrupted, [ת] we have been abominable, we have strayed, You have let us go astray.*

קִרְנוּ *We have turned away from Your commandments and from Your good laws but to no avail.⁵ But You are righteous in all that has come upon us, for You have acted truthfully while we have caused wickedness.⁶*

מֵה נֹאמַר *What can we say before You Who dwells on high, and what can we relate to You Who abides in the highest heavens — for indeed, everything that is hidden and revealed You know.*

אֲתָה יוֹדֵעַ *You know the secrets of the universe, and the hiddenmost mysteries of all the living. You probe all innermost chambers⁷ and test thoughts and emotions.⁸ Nothing is hidden from You and nothing is concealed from Your eyes. And so may it be Your will, HASHEM, our God and the God of our forefathers, that You forgive us for all our errors, and You pardon us for all our iniquities, and You atone for us for all our willful sins.*

(1) Psalms 19:15. (2) Cf. 88:3. (3) Cf. 55:2. (4) Cf. 106:6. (5) Cf. Job 33:27.

(6) Nechemiah 9:33. (7) Proverbs 20:27. (8) Jeremiah 11:20.

Strike the left side of the chest with the right fist each time the word שְחַטָּאנוּ is said.

- עַל חֵטָא**, שְחַטָּאנוּ לְפָנֶיךָ בְּאָנָס וּבְרָצוֹן,
ועל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּאִמּוּץ הַלֵּב.
עַל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּבִלֵי דְעַת,
ועל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּבִטּוּי שְפָתִים.
עַל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּגִלּוּי וּבִסְתֵר,
ועל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיזוֹת.
עַל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה,
ועל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּדַעַת וּבְמִרְמָה.
עַל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּהִרְהוּר הַלֵּב,
ועל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּהוֹנָאת רֶעַ.
עַל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּוִדּוּי פֶה,
ועל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּוַעֲדַת זְנוּת.
עַל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּזִדּוֹן וּבְשִׁגְגָה,
ועל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּזִלְזוּל הוֹרִים וּמוֹרִים.
עַל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּחֹזֶק יָד,
ועל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּחִלּוּל הַשֵּׁם.
עַל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה,
ועל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּטַמְאַת שְפָתִים.
עַל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּיִצְרַר הָרֶעַ,
ועל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּיוֹדְעִים וּבְלֹא יוֹדְעִים.
ועל בָּלֵם, אֲלוּהַ סְלִיחוֹת, סֶלַח לָנוּ, מַחֵל לָנוּ, כְּפָר לָנוּ.
עַל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּכַפַּת שָׁחַד,
ועל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכֹזֵב.
עַל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרֶעַ,
ועל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּלִצּוֹן.
עַל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמִתָּן,
ועל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּמֵאֵכֶל וּבְמִשְׁתֵּה.
עַל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּנִשְׁךָ וּבְמִרְבִּית,
ועל חֵטָא שְחַטָּאנוּ לְפָנֶיךָ בְּנִטְיַת גְּרוּן.

Strike the left side of the chest with the right fist each time the phrase 'we have sinned' is said.

עַל הַטֵּא *For the sin that we have sinned before You under duress and willingly;*

and for the sin that we have sinned before You through hardness of the heart.

- ב *For the sin that we have sinned before You without knowledge; and for the sin that we have sinned before You with the utterance of the lips.*
- ג *For the sin that we have sinned before You in public or in private; and for the sin that we have sinned before You through immorality.*
- ד *For the sin that we have sinned before You through harsh speech; and for the sin that we have sinned before You with knowledge and with deceit.*
- ה *For the sin that we have sinned before You through inner thoughts; and for the sin that we have sinned before You through wronging a neighbor.*
- ו *For the sin that we have sinned before You through insincere confession; and for the sin that we have sinned before You in a session of vice.*
- ז *For the sin that we have sinned before You willfully and carelessly; and for the sin that we have sinned before You by showing contempt for parents and teachers.*
- ח *For the sin that we have sinned before You by exercising power; and for the sin that we have sinned before You through desecration of the Name.*
- ט *For the sin that we have sinned before You through foolish speech; and for the sin that we have sinned before You through impure lips.*
- י *For the sin that we have sinned before You with the Evil Inclination; and for the sin that we have sinned before You against those who know and against those who do not know*

**For all these, O God of forgiveness,
forgive us, pardon us, atone for us.**

- כ *For the sin that we have sinned before You by subservience through bribery; and for the sin that we have sinned before You through denial and false promises.*
- כא *For the sin that we have sinned before You through evil talk; and for the sin that we have sinned before You through scorning.*
- כב *For the sin that we have sinned before You in commercial dealings; and for the sin that we have sinned before You with food and drink.*
- כג *For the sin that we have sinned before You through interest and extortion; and for the sin that we have sinned before You through haughtiness.*

על חטא שחטאנו לפְּנֵיךָ בְּשִׁקּוֹר עֵינַי,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁיחַ שְׁפָתוֹתַיִנו.
 על חטא שחטאנו לפְּנֵיךָ בְּעֵינַיִם רְמוֹת,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּעוֹזוֹת מִצַּח.

וְעַל בָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, בְּפָר לָנוּ.

על חטא שחטאנו לפְּנֵיךָ בְּפָרִיקַת עַל,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִלְלוֹת.
 על חטא שחטאנו לפְּנֵיךָ בְּצַדִּית רָע,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי.
 על חטא שחטאנו לפְּנֵיךָ בְּקִלוֹת רֹאשׁ,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִשּׁוֹת עֶרְף.
 על חטא שחטאנו לפְּנֵיךָ בְּרִיצַת רַגְלִים לְהִרְע,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּרִכְלוֹת.
 על חטא שחטאנו לפְּנֵיךָ בְּשִׁבוּעַת שׂוֹא,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁנְאֵת חֲנָם.
 על חטא שחטאנו לפְּנֵיךָ בְּתִשׁוּמַת יָד,
 וְעַל חֲטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּתַמְהוֹן יָלָב.

וְעַל בָּלֵם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, בְּפָר לָנוּ.

וְעַל חֲטָאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם עוֹלָה.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם חֲטָאֵת.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם קָרְבַּן עוֹלָה וַיּוֹרֵד.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם אָשֶׁם וְדַאי וְתִלוּי.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם מִבַּת מְרָדוֹת.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם מַלְקוֹת אֲרָבָעִים.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם מִיתָה בִּידֵי שָׁמַיִם.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם כְּרַת וְעֵרִירִי.
 וְעַל חֲטָאִים שְׁאֵנוּ חַיְבִים עֲלֵיהֶם אֲרָבַע מִיתוֹת בֵּית דִּין —
 סְקִילָה, שְׂרָפָה, הֶרֶג, וְחֻנְק.

- ו For the sin that we have sinned before You with prying eyes;
and for the sin that we have sinned before You
with the idle chatter of our lips.
- ז For the sin that we have sinned before You with haughty eyes;
and for the sin that we have sinned before You with brazenness.

**For all these, O God of forgiveness,
forgive us, pardon us, atone for us.**

- ח For the sin that we have sinned before You in throwing off [Your] yoke;
and for the sin that we have sinned before You in judgment.
- ט For the sin that we have sinned before You through entrapping a neighbor;
and for the sin that we have sinned before You
through a begrudging eye.
- י For the sin that we have sinned before You through light-headedness;
and for the sin that we have sinned before You with obstinacy.
- יא For the sin that we have sinned before You with legs that run to do evil;
and for the sin that we have sinned before You by gossip-mongering.
- יב For the sin that we have sinned before You through vain oath-taking;
and for the sin that we have sinned before You
through baseless hatred.
- יג For the sin that we have sinned before You
in the matter of extending a hand;
and for the sin that we have sinned before You
through confusion of the heart.

**For all these, O God of forgiveness,
forgive us, pardon us, atone for us.**

And for the sins for which we are obligated to bring an elevation-offering.
And for the sins for which we are obligated to bring a sin-offering.
And for the sins for which we are obligated to bring a variable-offering.
And for the sins for which we are obligated to bring a guilt-offering
for a definite or a possible sin.
And for the sins for which we incur lashes
for rebelliousness.
And for the sins for which we incur forty lashes.
And for the sins for which we incur the death penalty
at the hands of the Heavenly Court.
And for the sins for which we incur spiritual excision
and childlessness.
And for the sins for which we incur the four death-penalties of
the human court: stoning, burning, beheading, and strangling.

עַל מִצְוֹת עֲשֵׂה וְעַל מִצְוֹת לֹא תַעֲשֶׂה, בֵּין שֵׁשׁ בָּהֶם קוּם עֲשֵׂה, וּבֵין שְׁאִין בָּהֶם קוּם עֲשֵׂה. אֶת הַגְּלוּיִם לָנוּ וְאֶת שְׂאִינָם גְּלוּיִם לָנוּ, אֶת הַגְּלוּיִם לָנוּ כְּכֹר אֲמַרְנוּם לְפָנֶיךָ, וְהוֹדִינוּ לְךָ עֲלֵיהֶם, וְאֶת שְׂאִינָם גְּלוּיִם לָנוּ, לְפָנֶיךָ הֵם גְּלוּיִם וִידוּעִים, כְּדַבֵּר שְׁנֵאֲמַר, הַנְּסַתְרַת לִיהוּה אֱלֹהֵינוּ, וְהַנְּגַלַת לָנוּ וּלְבָנֵינוּ עַד עוֹלָם, לַעֲשׂוֹת אֶת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת.¹ כִּי אַתָּה סֵלְחֵן לְיִשְׂרָאֵל וּמַחְלֵן לְשִׁבְטֵי יִשְׂרָאֵל בְּכָל יוֹר וְדוֹר, וּמִבְּלַעַדְיָךְ אֵין לָנוּ מִלֶּךָ מוֹחֵל וְסוֹלֵחַ אֶלָּא אַתָּה.

אֱלֹהֵי, עַד שְׁלֹא נוֹצַרְתִּי אֵינִי כְּדָאֵי, וְעַכְשָׁו שְׁנוֹצַרְתִּי כְּאֵלוֹ לֹא נוֹצַרְתִּי, עֶפֶר אֲנִי² בְּחַיִּי, קַל וְחֹמֶר בְּמִיתַתִּי. הֲרִי אֲנִי לְפָנֶיךָ כְּכֹלִי מְלֹא בּוֹשָׁה וּכְלֵמָה. יְהִי רַצוֹן מִלְּפָנֶיךָ, יְהוּה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שְׁלֹא אַחְטָא עוֹד וּמָה שְׁחַטָּאתִי לְפָנֶיךָ מָרַק בְּרַחֲמֶיךָ הַרְבִּיבִים, אֲבָל לֹא עַל יְדֵי יִסּוּרִים וְחֻלָּיִם רָעִים.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מֵרַע, וּשְׁפָתֵי מְדַבֵּר מֵרַמָּה,³ וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעֶפֶר לְכָל תְּהִיָּה. פִּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרֵה הֲפֵר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמָךְ, עֲשֵׂה לִמְעַן יִמְיָנְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יַחְלִצוּן יְדֵיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.⁴

יהיו לְרַצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּה צוּרֵי וְגֹאֲלֵי.⁵

עֲשֵׂה [ה]שְׁלוֹם בְּמֵרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל. וְאֲמָרוּ: אָמֵן.

Bow and take three steps back. Bow left and say ... עֲשֵׂה, bow right and say ... הוּא יַעֲשֵׂה ... אָמֵן and say forward and say

יְהִי רַצוֹן מִלְּפָנֶיךָ יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ בְּיִרְאָה, בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדָמוֹנִיּוֹת. וְעַרְבָּה לִיהוּה מְנַחֵת יְהוּדָה וִירוּשָׁלָּיִם, בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדָמוֹנִיּוֹת.⁶

THE INDIVIDUAL'S RECITATION OF SHEMONEH ESREI ENDS HERE.

Remain standing in place for at least a few moments before taking three steps forward.

(1) Deuteronomy 29:28. (2) Cf. Genesis 3:19. (3) Cf. Psalms 34:14.

(4) 60:7; 108:7. (5) 19:15 (6) Malachi 3:4.

For a positive commandment and for a negative commandment, whether it can be remedied by a positive act or whether it cannot be remedied by a positive act; those that are revealed to us and those that are not revealed to us. Those that are revealed to us we have already declared before You and confessed them to You; and those that are not revealed to us are revealed and known to You, as it is said: The concealed [sins] are for HASHEM, our God, but the revealed [sins] are ours and our children's forever, [that we may] fulfill all the words of this Torah.¹ For You are the Forgiver of Israel and the Pardoner of the tribes of Jeshurun in every generation, and beside You we have no king who pardons and forgives — only You.

אֱלֹהֵי My God, before I was formed I was unworthy, and now that I have been formed, it is as if I had not been formed. I am dust² in my life and will surely be so in my death. Behold — before You I am like a vessel filled with shame and humiliation. May it be Your will, HASHEM, my God and the God of my forefathers, that I not sin again. And what I have sinned before You, may You cleanse with Your abundant mercy, but not through suffering or serious illness.

אֱלֹהֵי My God, guard my tongue from evil and my lips from speaking deceitfully.³ To those who curse me, let my soul be silent; and let my soul be like dust to everyone. Open my heart to Your Torah, then my soul will pursue Your commandments. As for all those who design evil against me, speedily nullify their counsel and disrupt their design. Act for Your Name's sake; act for Your right hand's sake; act for Your sanctity's sake; act for Your Torah's sake. That Your beloved ones may be given rest; let Your right hand save, and respond to me.⁴

Some recite verses pertaining to their names at this point. See page 870.

May the expressions of my mouth and the thoughts of my heart find favor before You, HASHEM, my Rock and my Redeemer.⁵

Bow and take three steps back. Bow left and say, 'He Who makes peace ...'; bow right and say 'may He make peace ...'; bow forward and say, 'and upon all Israel ... Amen.'

He Who makes peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Amen.

יְהִי רָצוֹן May it be Your will, HASHEM our God and the God of our forefathers, that the Holy Temple be rebuilt, speedily in our days. Grant us our share in Your Torah, and may we serve You there with reverence, as in days of old and in former years. Then the offering of Judah and Jerusalem will be pleasing to HASHEM, as in days of old and in former years.⁶

THE INDIVIDUAL'S RECITATION OF SHEMONEH ESREI ENDS HERE.

Remain standing in place for at least a few moments before taking three steps forward.

וּמִפְּנֵי חַטָּאתֵינוּ גָּלִינוּ מֵאַרְצֵנוּ, וְנִתְרַחַקְנוּ מֵעַל אֲדָמָתֵנוּ.
 וְאִין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוּבוֹתֵינוּ בְּבֵית
 בְּחִירָתְךָ, בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו, מִפְּנֵי הַיָּד
 שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשְׁךָ. יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ, מֶלֶךְ רַחֲמָן, שֶׁתָּשׁוּב וְתִרְחַם עָלֵינוּ וְעַל מִקְדָּשְׁךָ
 בְּרַחֲמֶיךָ הַרְבִּים, וְתִבְנֶהוּ מֵהֵרָה וְתִגְדַּל כְּבוֹדוֹ. אָבִינוּ
 מִלְּכֵנוּ, גַּלְהָ כְבוֹד מְלִכּוֹתֶיךָ עָלֵינוּ מֵהֵרָה, וְהוֹפֵעַ וְהַנְּשֹׂא

וּמִפְּנֵי חַטָּאתֵינוּ *But because of our sins we have been exiled from our
 land and sent far from our soil. We cannot perform
 our obligations in the House of Your choice, in the great and
 holy House upon which Your Name was proclaimed, because of
 the hand that was dispatched against Your Sanctuary. May it be
 Your will, HASHEM, our God and the God of our forefathers, O
 merciful King, that You once more be compassionate upon us
 and upon Your Sanctuary in Your abundant mercy, and rebuild
 it soon and magnify its glory. Our Father, our King, reveal the
 glory of Your Kingship upon us, speedily; appear and be uplifted*

(1) Job 5:16; cf. Psalms 107:42. (2) 146:10. (3) Isaiah 5:16.

עֲלִינוּ לְעֵינֵי כָּל חַי. וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם, וּנְפּוּצוֹתֵינוּ כְּנֶס מִיִּרְכַּתִּי אֶרֶץ. וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קַרְבָּנוֹת חוֹבוֹתֵינוּ, תְּמִידִים כְּסֹדְרָם, וּמוֹסָפִים כְּהִלְכָתָם. וְאֵת

ON THE SABBATH:

מוֹסָפֵי יוֹם הַשַּׁבָּת הַזֶּה
וְיוֹם הַכַּפּוּרִים הַזֶּה

ON WEEKDAYS:

מוֹסֵף
יוֹם הַכַּפּוּרִים הַזֶּה

נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךְ, כְּמוֹ שִׁפְתָּבְךָ עֲלִינוּ בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְבוֹדְךָ כְּאָמוֹר:

On the Sabbath add:

וּבְיוֹם הַשַּׁבָּת שְׁנֵי כִבָּשִׁים בְּנֵי שָׁנָה תְּמִימִם, וְשְׁנֵי עֶשְׂרִים סֶלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן, וְנִסְכוּ. עַלֹת שַׁבַּת כְּשַׁבְּתוֹ, עַל עַלֹת הַתְּמִיד וְנִסְכָּהּ.¹ — Some add) זֶה קָרְבַּן שַׁבַּת. וְקָרְבַּן הַיּוֹם כְּאָמוֹר:

over us before the eyes of all the living. Draw our scattered ones near, from among the nations, and bring in our dispersions from the ends of the earth. Bring us to Zion, Your City, in glad song, and to Jerusalem, home of Your Sanctuary, in eternal joy. There we will perform before You our obligatory offerings, the continual offerings according to their order and the additional offerings according to their law. And the

ON WEEKDAYS:

additional offering of this Day of Atonement

ON THE SABBATH:

additional offerings of this day of Sabbath and this Day of Atonement

we will perform and bring near to You with love, according to the commandment of Your will, as You have written for us in Your Torah, through Moses, Your servant, from Your glorious expression, as it is said:

וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם, וְעֲנִיתֶם אֶת־נַפְשֹׁתֵיכֶם; כָּל מְלֹאכָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם עֲלֶיהָ לַיהוָה, רִיחַ גִּיחָח, פֶּר בֶּן־בָּקָר אֶחָד, אֵיל אֶחָד, כֹּבֵשִׁים בְּנֵי שָׁנָה שִׁבְעָה, תְּמִימִם יִהְיוּ לָכֶם.² וּמִנְחֹתֵם וְנֹסְפֵיהֶם כַּמְדָּבָר: שְׁלֹשָׁה עֶשְׂרִינִים לֶפֶר, וּשְׁנַיִ עֶשְׂרִינִים לְאֵיל, וְעֶשְׂרוֹן לִכְבֹּשׁ, וַיִּין בְּנִסְכוֹ, וּשְׁנַיִ שְׁעִירִים לְכַפֵּר, וּשְׁנַיִ תְּמִידִים כֹּהֲלֹכְתֶם. [Some substitute^o – וְשְׁעִיר לְכַפֵּר מִלְּבַד חֲטָאת הַכֹּפְרִים, וּשְׁנַיִ תְּמִידִים כֹּהֲלֹכְתֶם.]

וּבַעֲשׂוֹר *And the tenth of this seventh month shall be a holy convocation for you and you are to afflict yourselves; you may not do any work. You are to offer an elevation-offering to HASHEM, as a satisfying aroma: one young bull, one ram, seven first-year male lambs, they shall be unblemished for you.² And their meal-offerings and their wine-libations as mentioned: Three tenth-ephah for the bull; two tenth-ephah for the ram; one tenth-ephah for the lamb; wine according to its libation; ^otwo he-goats to atone; and two continual offerings according to their law. [Some substitute – and a he-goat to atone, besides the atonement sin-offering; and two continual offerings ...]*



Neilah Service

The closing of the Gates p.706

The Neilah service is unique to Yom Kippur. A regular day has three prayer services: Ma'ariv (evening), Shacharit (morning), and Minchah (afternoon). On Shabbat and Yom Tov we add "Mussaf," after the morning service. Only Yom Kippur Day has a fifth service. This is the Neilah service.

Neilah is always chanted late in the afternoon, just before dusk. "Neilah" comes from the Hebrew word, "leenohl", to lock (or close). The Neilah Service represents the locking of the Heavenly Gates.

The tone of Neilah is both one of desperation and hope. The sun is about to set, the hour is late and the Gates of Heaven are about to be shut. This is the last chance for our prayers to ascend on high, and hopefully be heard. If ever the time was ripe to make a sincere commitment to atone, it is now

For the text of Neilah Amidah please refer to page 112.

Alenu: The Concluding Prayer

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגוי הארצות,
ולא שמנו כמשפחות האדמה. שלא שם חלקנו כהם, וגורלנו נוסח ככל-המונם,
שהם משתחוים להבל וריק, ומתפללים אל אל לא יושיע ואנחנו: כורעים
ומשתחוים ומודים לפני מלך מלכי המלכים הקדוש ברוך הוא, שהוא נוטה
שמים ויסד ארץ, ומושב יקרו בשמים ממעל, ושכינת עזו בגבהי מרומים. הוא
אלהינו, אמת מלכנו ואפס זולתו. ככתוב בתורה: כל השאר: אין עוד, אמת
מלכנו, אפס זולתו. ככתוב בתורתו: וידעת היום והשבת אל לבבך כי !! הוא
האלהים בשמים ממעל ועל הארץ מתחת אין עוד

ועל כן נקוה לך !! אלהינו, לראות מהרה בתפארת עזך על כן נקוה-לך יהוה
אלהינו, לראות מהרה בתפארת עזך, להעביר גזולים מן הארץ, והאילילים
כרות יכרתון, לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמך, להפנות
אליך כל רשעי ארץ. יפירו וידעו כל יושבי תבל, כי-לך תכרע כל-בְּרָךְ, תשבע כל
לשון. לפניך !! יהוה אלהינו יכרעו ויפלו, ולכבוד שמך יקר יתנו, ויקבלו כלם
את על מלכותך, ותמלך עליהם מהרה לעולם ועד. כי המלכות שלך היא,
ולעולמי עד תמלך בכבוד. ככתוב בתורתך: יהוה ימלך לעלם ועד. ונאמר: והיה
!! למלך על כל הארץ ביום ההוא יהוה אחד ושמו אחד

It is [incumbent] upon us to praise the L-rd of all. To bestow Greatness to the Molder of creation, for He did not make us as the nations of the lands, & he did not establish us like the families of the earth, for He did not assign our portion as theirs, & our lot like all the multitudes - for they bow to vanity & emptiness & pray to a god that saves not. And we bow before the King, the King of all Kings, the Holy One, Blessed be He, Who spreads out the heavens & creates the foundation of the earth. And the seat of His precious abode is in Heaven above & the divine presence of his power, is in the highest heights. He is our G-d, & there is no other. Our G-d is true, & no other is beside Him. Like it is written in the Torah - “And you shall know today, & you shall take it to heart, that it is the L-rd (Hash-m), Who is G-d in the heavens above & upon the earth below. There is no other.”

Therefore, we will hope to You L-rd, our G-d to see speedily the glory of Your Might - to remove abominable idolatry from the earth & the false gods be utterly terminated, to repair the world with the Kingship of the Al-mighty. And all living flesh will call in Your Name to turn back to You all the wicked of the earth. They will recognize & will know, all the inhabitants of the earth, that to You that every knee shall bow down, & every tongue. Before you they will kneel & bow down & give honor to Your glorious name & they will all accept the yolk of Your Kingship. And Reign upon them speedily forever & ever. For the Kingship, it is Yours. And forevermore reign in glory. Like it is written in your Torah, “The L-rd will reign forever & ever.” And it is said “and it will be the L-rd will Be King upon all of the earth. On that day the L-rd will be One (ie, only He will be worshiped) & His name One.” And in Your Torah, L-rd, Our G-d, it is written saying “Hear Oh Israel, the L-rd is our G-d the L-rd is One.”

Notes

