

מַחְזֹר עֵת רָצוֹן

Machzor Eit Ratzon

a prayerbook for Rosh Hashanah and Yom Kippur

a traditional prayerbook

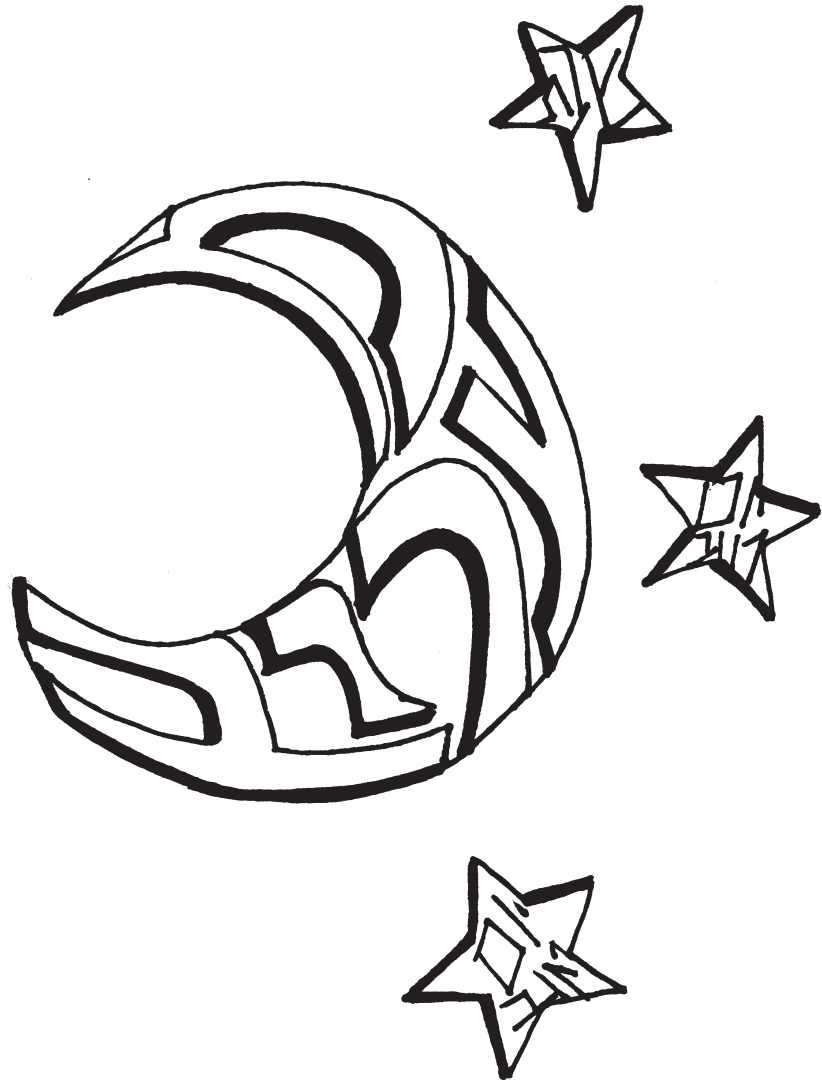
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Every moment is the right time for prayer.



REFLECTION ON ROSH HASHANAH.

This reflection, which draws on the discussion in "What is Rosh Hashanah All About?" (see pp. ix-xiii), may be read at the beginning of the service or at any appropriate time during the service. It may be read aloud by the leader as a guided meditation or the reading may be shared among the members of the congregation, with a different person reading each paragraph. It may be read in small groups (two or three), with group members reading paragraphs alternately to each other, or it may be read as a kavvanah by individuals as they join the service.

As we begin our Rosh Hashanah prayers, we remind ourselves of the different ways that Rosh Hashanah has been understood and observed through the centuries, and we express the hope that our observance of Rosh Hashanah today will draw on, and be strengthened by, all of our people's traditions for this day.

May we celebrate today the anniversary of creation, using this day as an opportunity to remind ourselves how wondrous the world is and how amazing its design. As we sing happy birthday to the world, may we acknowledge our responsibility to nurture this birthday child so that it can have a long and happy life.

As we celebrate the start of a new year, may we also celebrate the year that has passed, and may we acknowledge and express our gratitude for the gift of life that we have received and enjoyed since last Rosh Hashanah. We thank You for keeping us alive and sustaining us throughout the past year.

May we experience today the joy and celebration that our people felt in ancient times, when Rosh Hashanah was simply "yom t'ruah," a day of celebration. May we imagine that we participated in the Rosh Hashanah celebration 2,500 years ago when our ancestors returned to their homeland from Babylonia and heard the Torah read for the first time in generations.

May we acknowledge You today as ruler of the world, and may we resolve to do what we can to realize the vision that flows from Your coronation: a place where all work together wholeheartedly to transform the world we have into the world You intended; a day when the world will be mended, for all will be involved in mending the world.

As we acknowledge You today as ruler of the world, may we also accept You today as ruler of our lives. May we remember to ask ourselves regularly what You want us to do. May we remember that we were created in Your image and may we act in accordance with Your highest expectations and our highest aspirations, in thought, speech, and action.

May we respectfully remind You of Your covenant with us, bringing to Your attention once again that You have not yet fulfilled Your covenant with the Jewish people and with all humankind.

May we listen attentively to the sound of the shofar, hearing it as a herald of the new year, as a celebration of the coronation of the ruler of the world, as a joyful song in the presence of Adonai, as a reminder to God of the covenant, as a reminder to ourselves of our imperfections, and as a call to us to change our ways.

May we become more aware today of the consequences of our actions, recognizing that all of our deeds are recorded, written by our own hand in the book of our lives. May we turn to You in t'shuvah, turning our back on the impulses that have led us astray and resolving to change our behavior in the coming year.

May we be inscribed in the Book of Life during the coming year, and may the new year be one of health and strength, blessing and growth. May this day be a time of renewal and rebirth for us, as it is for the world. During the coming year, as we write the next chapter of our lives, may we choose to bring You into our lives and may we sense Your presence as we move forward in the days ahead.

May You help me find my prayer-voice today so that I can share with You my regrets and my concerns, my hopes and my aspirations. May I draw strength from praying with my community, and may my prayers strengthen everyone's prayers.

May we rejoice in this festival, celebrating it with food and drink, with joy and gladness, with confidence in Your compassion, and with gratitude for all of Your blessings.

Amein.

On Friday evening

(On other evenings, please turn to p. 9.)

Miz·mor shir l'yom ha-Shab·bat.

Tov l'ho·dot l'A·do·nai,
u-l'zam·meir l'shim·cha, El·yon.

L'hag·gid ba·bó·ker chas·dé·cha,
ve·e·mu·na·t'cha ba·lei·lot.
A·lei a·sor va·a·lei ná·vel,
a·lei hig·ga·yon b'chin·nor.

Ki si·mach·tá·ni A·do·nai b'fo·o·lé·cha,
b'ma·a·sei ya·dé·cha a·ran·nein.
Mah ga·d'lu ma·a·sé·cha A·do·nai,
m'od a·m'ku mach·sh'vo·té·cha.

Ish bá·ar lo yei·da,
u·ch'sil lo ya·vin et zot:
Bif·ró·ach r'sha·im k'mo éi·sev,
va·ya·tzí·tzu kol po·á·lei á·ven,
l'hi·sha·m'dam a·dei ad.

V'At·tah ma·rom l'o·lam, A·do·nai.
Ki hin·nei oy·vé·cha, A·do·nai,
ki hin·nei oy·vé·cha yo·véi·du,
yít·pa·r'du kol pó·a·lei á·ven.

Va·tá·rem kir·eim kar·ni,
bal·ló·ti b'shé·men ra·a·nan.
Va·tab·beit ei·ni b'shu·rai,
ba·ka·mim a·lai m'rei·im,
tish·má·nah oz·nai.

מזמור שיר ליום השבת.
טוב להדות לי,
ולזמר לשמך, עליון.

להגיד בבקר חסדך,
ואמונתך בלילות.
עלי עשור ועלי נבל,
עלי הגיון בכנור.

כי שמחתני יי בפעלך,
במעשי דריך ארנן.
מה גדלו מעשיך יי,
מאד עמקו מחשבתיך.

איש בער לא ידע,
וכסיל לא יבין את זאת:
בפרח רשעים כמו עשב,
ויציצו כל פעלי און,
להשמדם ערי עד.

ואתה מרום לעלם, יי.
כי הנה איביך, יי,
כי הנה איביך יאבדו,
יתפרדו כל פעלי און.

ותרם פראים קרני,
בלתי בשמן רענן.
ותבט עיני בשורי,
בקמים עלי מרעים,
תשמענה אזני.

On Friday evening

PSALM 92

^{1,2} A psalm, a song for the Sabbath day.
It is good to give thanks to Adonai,
to sing to Your Name, to exalt Your essence.

³ To proclaim Your loving kindness in the morning,
Your faithfulness at night,
with ten-stringed lyre and lute,
with a melody on the harp.

For Your deeds, Adonai, have made me happy,
I will rejoice in the works of Your hands.
How great are Your deeds, Adonai,
how profound Your expectations!

An ignorant person cannot know,
a fool cannot understand this:
that though the wicked flourish like grass
and the wrongdoers blossom,
they will be destroyed forever.

But You, Adonai, You will always be exalted.
Behold, all Your enemies, Adonai,
all Your enemies have perished,
all the evildoers have been scattered.

But You crown my efforts with victory,
You anoint me with fresh oil.
I have seen the downfall of my enemies.
I have heard the doom of the evildoers
who have come to attack me.

GUIDEPOSTS

Kabbalat Shabbat. Each Friday evening, we escort the Shabbat into our midst with the Kabbalat Shabbat (“receiving the Shabbat”) service, which consists of a number of Psalms and a special hymn, L’cha Dodi. When Rosh Hashanah or Yom Kippur occurs on Shabbat, we abbreviate the Kabbalat Shabbat service and recite only Psalms 92 and 93.

COMMENTS

¹ **A Psalm for Shabbat.** Psalm 92, which was apparently chanted on Shabbat in Temple times, is the only psalm that is specifically for Shabbat. Its connection to Shabbat is a subject of speculation.

² The main message of Psalm 92 is that, despite all evidence to the contrary, good will be rewarded and evil punished; the prosperity of the wicked is just temporary. No timetable is given for when all will be rectified in this life, and there is no mention of – indeed no hint of – any life after death; but those who remain steadfast will “flourish like date palms and grow mighty like cedars” through their belief in God’s ultimate fairness and wisdom. In contrast, the wicked, who *seem* to flourish, only “flourish like grass” which will soon wither and vanish. (See *Perspective* on “Life after death” on p. 161.)

KAVVANOT

³ *The following kavvanah may be recited here:*

During daytime, when we see light, it is easy to recognize God’s presence and God’s blessings. When the light disappears, however, we can only remind ourselves that God’s presence and God’s blessings are still available to us, even though the evidence of God’s presence is gone. In the morning, Your loving kindness, Your chesed, is apparent, but at night we rely on Your emunah, Your faithfulness. “Day” and “night” are understood here both literally and figuratively. If we store up our evidence of God’s presence at life’s brighter moments, we can use it to remind ourselves of God’s continuing presence when we find ourselves in the dark.

(On Friday evening)

Tzad·dik ka·ta·mar yif·rach,

k'é·rez ba·L'va·non yis·geh.

Sh'tu·lim b'veit A·do·nai,

b'chatz·rot E·lo·héi·nu yaf·rí·chu.

Od y'nu·vun b'sei·vah,

d'shei·nim v'ra·a·nan·nim yih·yu.

L'hag·gid ki ya·shar A·do·nai,

tzu·ri v'lo av·lá·tah bo.

A·do·nai ma·lach gei·ut la·veish,

la·veish A·do·nai oz hit·az·zar.

Af tik·kon tei·veil

bal tim·mot.

Na·chon kis·a·cha mei·az,

mei·o·lam Át·tah.

Na·s'u n'ha·rot A·do·nai,

na·s'u n'ha·rot ko·lam,

yi·s'u n'ha·rot doch·yam.

Mi·ko·lot má·yim rab·bim,

ad·di·rim mish·b'rei yam,

ad·dir ba·ma·rom A·do·nai.

Ei·do·té·cha ne·em·nu m'od,

l'vei·t'cha na·á·vah kó·desh,

A·do·nai, l'ó·rech ya·mim.

Mourner's Kaddish (p. 80) may be recited here.

The service continues on p. 9.

(On Friday evening)

צְדִיק כְּתָמַר יִפְרַח,

כְּאָרֶז בְּלִכְנוֹן שְׁגָה.

שְׁתוּלִים בְּבֵית יי,

בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ. ←

עוֹד יִנוּבוֹן בְּשִׁיבָה,

דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.

לְהַגִּיד כִּי יֵשֶׁר יי,

צוּרֵי וְלֹא עוֹלְתָהּ בּוֹ.

יי מֶלֶךְ גְּאוֹת לְבָשׁ,

לְבָשׁ יי עַז הַתְּאֲזָר.

אִף תִּכּוֹן תִּבְּל

בְּל תִּמּוֹט.

נְכוֹן כְּסֶאֶךָ מְאֹז,

מְעוֹלָם אָתָּה.

נִשְׂאוּ נְהָרוֹת יי,

נִשְׂאוּ נְהָרוֹת קוֹלָם,

יִשְׂאוּ נְהָרוֹת דְּכָיִם.

מִקְלוֹת מַיִם רַבִּים,

אֲדִירִים מְשֻׁפְּרֵי יָם,

אֲדִיר בְּמָרוֹם יי. ←

עֲדוּתֵיךָ נֶאֱמָנוּ מְאֹד,

לְבֵיתֵךָ נֶאֱנָה קִדְשׁ,

יי, לְאַרְךָ יָמִים.

Mourner's Kaddish (p. 80) may be recited here.

The service continues on p. 9.

(On Friday evening)

¹ The righteous will flower like date-palms,
they will grow mighty like cedars in Lebanon.

² Planted in the house of Adonai,
they will flower in the courtyards of our God.

They will still bear fruit in old age,
remaining vigorous and fresh,
proclaiming that You are trustworthy,
that You are my rock, and on that I can rely.

PSALM 93

Adonai reigns supreme, robed in majesty,
robed in power, robed in permanence.

The world is so firmly established
that it appears unmovable.

But You have been enthroned forever,
You are truly eternal.

The ocean surges,
the ocean roars,
proclaiming its power.

But You, Adonai, You are truly powerful,
a force stronger than the mighty waters,
a power higher than all others.

Your guarantees are very reliable,
Your house is a symbol of holiness.
You, Adonai, You endure forever.

Mourner's Kaddish (p. 80) may be recited here.

The service continues on p. 9.

PERSPECTIVES

Living in God's house. The traditional understanding of these verses is that they describe the *rewards* of righteousness. If we are righteous, then our lives will be lives of strength (like cedars) and beauty (like palms), and we will continue to be productive throughout our long lives. Another way of viewing these verses is that they provide a *description* of the righteous person, one who has learned how to live in God's house, and who has chosen to accept the security and nurture and guidance that are available through living in God's presence. (This perspective is explored in the meditation on p. 104.)

One of the reasons that Psalm 23 is often read at funerals is that its final verse, "I will dwell in the house of the Lord forever (Psalm 23:6, see p. 252)," suggests that the "house of the Lord" is the destination of the deceased. The author of the Psalms, on the other hand, consistently uses the phrase in connection with *this* life, asserting that living in God's house is within our grasp here and now.

KAVVANOT

¹ *The following kavvanah may be recited here:*

What does it mean to live in God's house? Home represents safety, security, and nurture; home is a quiet place, a haven from the stresses and distresses of daily life. The homes that we live in usually fall short of this ideal (except perhaps when we're children), because they are also *part* of our daily lives. But there is a home for our souls, and that is God's house; and it is always available to us. No matter how difficult our lives, when we pause for a moment, close our eyes, and take a deep breath, we can go home.

COMMENTS

² The phrase בְּבֵית יְיָ – b'veit Adonai – in the house of Adonai – occurs often in the Psalms, including the frequently-recited Psalms 23 (p. 252), 27 (pp. 81-82), and 92 (this page), and the prologue to Psalm 145 (p. 105). (See the *Perspective* on p. 252.)

Ma·a·riv

מַעְרִיב

Recite at the end of Rosh Hashanah and Yom Kippur:

V'hu ra·chum, y'chap·peir a·von, v'lo yash·chit.
V'hir·bah l'ha·shiv ap·po, v'lo ya·ir kol cha·ma·to.
A·do·nai ho·shí·ah, ha·mé·lech ya·a·néi·nu v'yom kor·éi·nu.

We stand as the leader recites this call to prayer:

Ba·r'chu et A·do·nai ham·vo·rach!

We respond:

Ba·ruch A·do·nai ham·vo·rach
l'o·lam va·ed.

We may be seated.

Ba·ruch At·tah A·do·nai, E·lo·héi·nu,
mé·lech ha·o·lam,
a·sher bid·var·o ma·a·riv a·ra·vim,
b'choch·mah po·téi·ach sh'a·rim.
U·vit·vu·nah m'shan·neh it·tim,
u·ma·cha·lif et ha·z'man·nim,
u·m'sad·deir et ha·ko·cha·vim,
b'mish·m'ro·tei·hem ba·ra·kí·a kir·tzo·no.
Bo·rei yom va·láí·lah,
go·leil or mi·p'nei chó·shech,
v'chó·shech mi·p'nei or.
U·ma·a·vir yom u·méi·vi láí·lah,
u·mav·dil bein yom u·vein láí·lah.
A·do·nai Tz'va·ot sh'mo.
Eil chai v'kay·yam,
ta·mid yim·loch a·léi·nu
l'o·lam va·ed.
Ba·ruch At·tah A·do·nai, ha·ma·a·riv a·ra·vim.

Recite at the end of Rosh Hashanah and Yom Kippur:

וְהוּא רַחוּם, יְכַפֵּר עֲוֹן, וְלֹא יִשְׁחִית.
וְהַרְבֵּה לְהַשִּׁיב אָפוּ, וְלֹא יַעִיר כָּל תְּמַתּוֹ.
יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנּוּ בַיּוֹם קָרְאָנוּ.

We stand as the leader recites this call to prayer:

בְּרַכּוּ אֶת יְיָ הַמְּבָרֵךְ.

We respond:

בְּרוּךְ יְיָ הַמְּבָרֵךְ
לְעוֹלָם וָעֶד.

We may be seated.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עַרְבִים,
בְּחֻכְמָה פּוֹתַח שְׁעָרִים.
וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים,
וּמְחַלֵּף אֶת הַזְּמַנִּים,
וּמְסַדֵּר אֶת הַפּוֹכְבִים,
בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ בְּרִצּוֹנוֹ.
בוֹרֵא יוֹם וְלַיְלָה,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,
וְחֹשֶׁךְ מִפְּנֵי אוֹר. ←
וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה.
יְיָ צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם,
תָּמִיד מְלַךְ עָלֵינוּ
לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עַרְבִים.

Evening Service

Recite at the end of Rosh Hashanah and Yom Kippur:

¹ You are a merciful God, forgiving our sins.

You are neither angry nor harsh with us.

You save us, answering us when we call to You.

We stand as the leader recites this call to prayer:

Bless Adonai, the source of all blessings!

We respond.

We bless Adonai, the source of all blessings,
at every moment, now and forever.

We may be seated.

We bless You, Adonai, our God,
ruler of the universe.

You give the word, and evening arrives,
You open the gates of heaven at the right times.
You have established all the cycles wisely,
days and nights, seasons and constellations,
all progressing through the heavens
in accordance with Your will.

You create day and night,
rolling away light to make way for darkness,
rolling away darkness to make way for light.
Now You are removing light and bringing darkness,
and You are separating between day and night.

² You are Adonai Tz'vaot, ruling the heavenly bodies.

You are a living God, an enduring God.

You will rule over us and all of creation
for ever and ever.

Blessed are You, Adonai, who brings on the evening.

GUIDEPOSTS

Evening service. All evening services – for Shabbat, festivals, and weekdays – begin with the prayers on pp. 9-18 and, after the Amidah, conclude with the prayers on pp. 75-83. Some passages are added or omitted, as indicated, on certain evenings.

Structure of the evening service. Both morning and evening service begin with the call to prayer and both include the Sh'ma, preceded and followed by “b'rachot – blessings” (see below). The first three b'rachot in the evening service have the same themes as the parallel b'rachot in the morning service, that is, God as creator, God as loving presence, and God as redeemer. In the evening service, there are two additional b'rachot after the Sh'ma whose themes are God as guardian and God as ruler. The Sh'ma and its blessings are followed by the Amidah in both the morning and evening services.

Blessings. A b'rachah (plural, b'rachot) is a prayer with a specific theme that ends “Baruch Attah Adonai – Blessed are You Adonai” and a succinct statement of God's involvement with that theme.

First b'rachah before the Sh'ma – God as Creator. This is the theme of the first b'rachah in both the morning and evening service. However, in the morning, the focus is expansive, ending by describing God as the “creator of the heavenly lights” (see p. 127), through which come the creation of all life. In the evening service, the first b'rachah has a more subdued theme: God orders and organizes time, and “brings on the evening.”

COMMENTS

¹ These verses (Psalms 78:38 and 20:10) are recited in the evening service for weekdays but not on Shabbat and festivals, when prayers with a petitionary flavor are generally avoided.

² The phrase “Adonai Tz'vaot” occurs frequently, but

A·ha·vat o·lam
 beit Yis·ra·eil am·m'cha a·háv·ta,
 To·rah u·mitz·vot, chuk·kím u·mish·pa·tim,
 o·tá·nu lim·mád·ta.
 Al kein A·do·nai E·lo·héi·nu,
 b'shoch·véi·nu u·v'ku·méi·nu,
 na·sí·ach b'chuk·ké·cha.
 V'nis·mach b'div·rei To·ra·té·cha
 u·v'mitz·vo·té·cha l'o·lam va·ed.
 Ki heim chay·yéi·nu v'ó·rech ya·méi·nu,
 u·va·hem neh·geh yo·mam va·láí·lah.
 V'a·ha·va·t'cha al ta·sir mi·mén·nu l'o·la·mim.
 Ba·ruch At·tah A·do·nai,
 o·heiv am·mo Yis·ra·eil.

אַהַבַת עוֹלָם
 בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּתָּ,
 תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים,
 אוֹתָנוּ לְמַדְתָּ.
 עַל כֵּן יי אֱלֹהֵינוּ,
 בְּשׂוֹכְבֵנוּ וּבְקוֹמֵנוּ,
 נִשְׁיַח בְּחֻקֶיךָ.
 וְנִשְׂמַח בְּדִבְרֵי תוֹרַתְךָ
 וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. ←
 כִּי הֵם חַיֵּינוּ וְאַךְךָ יִמֵּינוּ,
 וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה.
 וְאַהְבַּתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים.
 בָּרוּךְ אַתָּה יי,
 אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

1 KAVVANAH
God's Love

Praised are You, our God,
 who arranges the seasons and the stars,
 who restores day and night,
 and who has brought on the evening twilight.

When we meditate on this universe
 which You create anew day after day,
 we are filled with wonder and awe.

We see ourselves as tiny specks in a vast universe,
 and we are filled with fear.

You seem too busy to be concerned with our lives,
 and we feel alone.

We see the difference
 between our selves as we are and as we might be,
 between our selves as we are and as we would like to be,
 and we feel inadequate and powerless.

But You, God, You understand what we feel,
 You know how our souls
 can be released from their bonds,
 and so,
 through Your great love for Your people,
 You have given us a precious gift – the Torah.

When we study Your Torah
 and observe its commandments,
 we find that, small though we are,
 we are more important in Your plan
 than the mightiest star;

and we find that, far away though You seem,
 in reality You are no farther away
 than our own hearts;

and we find that, powerless though we feel,
 with You we gain strength.

¹ You love Your people Israel
with an eternal love,
giving us Torah and mitzvot,
teaching us a way to live.
Therefore, Adonai our God,
we will meditate on Your instructions,
when we lie down and when we rise up.
We will rejoice in the words of Your Torah
and Your commandments for ever and ever.

² For they are our lives, they give value to our days,
and we will be engaged with them day and night.
Through them we always have access to Your love.
Blessed are You, Adonai,
who loves Your people Israel.

We will therefore study Your Torah
and grasp the way of life that it offers us
at every possible opportunity.
We will always rejoice
over the words of Your Torah
and the fulfillment of Your commandments ...

... for they are our very lives,
and they add a new dimension to our days;
so we will tirelessly try to understand
and live by them.

Through them
we always have access to Your love.

Blessed are You, Adonai,
loving Your people Israel.

has no simple translation that conveys its meaning to the speaker of modern English. “Lord of hosts,” the traditional translation, no longer has the meaning that it may once have had. Genesis 2:1 (see p. 50) notes that God completed the creation of heaven and the earth and everything in and on them. The Hebrew word used to describe all of these creations is “tz’va-am,” a word that has a military connotation, as in Genesis 21:22 (p. 211) where Fichol has the title “sar tz’vao – commander of his [Avimelech’s] troops.” It is as if all of God’s creations are lined up in formation, awaiting God’s command. This is similar to Psalm 148 (see p. 108), in which all are ready to do God’s will. Thus, when God is referred to in this prayer as “Adonai Tz’vaot,” the image we might have is that the heavenly bodies, the hosts of heaven, are going through their cycles exactly as God has commanded them to do. (See also the discussion on p. 126.)

GUIDEPOSTS

Second B’rachah before Sh’ma – God as Loving Presence: Ahavat Olam.

The focus of the second b’rachah, as in the morning service, is God as loving presence. Although the words of this prayer are different from those in the morning service, the message is the same: Your love for us is unconditional and eternal and as a symbol of that love, You have given us the gift of the Torah. Our task is to understand, appreciate, and accept this gift, and apply it to find spiritual direction for our own lives.

ALTERNATIVES

¹ **Kavvanah.** (See Glossary, p. 425.) The kavvanah at the left links the two b’rachot before the Sh’ma. It may be used as a meditation between the two b’rachot, or it may be used as a reading that is substituted here for the translation of Ahavat Olam.

COMMENTS

² Based on Deuteronomy 30:20.

Traditional communities recite the Sh'ma while seated, and say the line beginning "Baruch Sheim – Blessed is" silently.

Some communities rise to recite the Sh'ma and say the line starting "Baruch Sheim" aloud.

When praying in private, first say: "Eil mé-lech ne-e-man – אֵל מֶלֶךְ נְאֻמָּן – You are a faithful ruler."

Many people cover their eyes when reciting the first line of the Sh'ma.

After this page is chanted aloud, we read silently to the bottom of p. 13.

Sh'ma,

Yis·ra·eil,

A·do·nai E·lo·héi·nu,

A·do·nai E·chad.

(The next verse is recited aloud on Yom Kippur.)

Ba·ruch sheim k'vod mal·chu·to

l'o·lam va·ed.

V'a·hav·ta eit A·do·nai E·lo·hé·cha, b'chol l'vá·v'cha,

u·v'chol naf·sh'cha, u·v'chol m'o·dé·cha.

V'ha·yu ha·d'va·rim ha·éil·leh,

a·sher A·no·chi m'tzav·v'cha ha·yom, al l'va·vé·cha.

V'shin·nan·tam l'va·né·cha.

V'dib·bar·ta bam,

b'shiv·t'cha b'vei·té·cha, u·v'lech·t'cha va·dé·rech,

u·v'shoch·b'cha, u·v'ku·mé·cha.

U·k'shar·tam l'ot al ya·dé·cha,

v'ha·yu l'to·ta·fot bein ei·né·cha.

U·ch'tav·tam al m'zu·zot bei·té·cha

u·vish·a·ré·cha.

שְׁמַע,

יִשְׂרָאֵל,

יְיָ אֱלֹהֵינוּ,

יְיָ אֶחָד.¹

(The next verse is recited aloud on Yom Kippur.)

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ

לְעוֹלָם וָעֶד.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לְבָבְךָ,
וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה,
אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם, עַל לְבָבְךָ.

וְשָׁנַנְתָּם לְבִנְיָנְךָ.

וְדִבַּרְתָּ בָם,

בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִקְחֶתְךָ בְּדֶרֶךְךָ,
וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.

וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ,

וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ.

וּכְתַבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ

וּבְשַׁעְרֶיךָ.

The following is the text above with the symbols which indicate how this portion of the Torah is chanted:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד: וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם עַל־לְבָבְךָ: וְשָׁנַנְתָּם לְבִנְיָנְךָ וְדִבַּרְתָּ בָם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִקְחֶתְךָ בְּדֶרֶךְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת
עַל־יָדְךָ וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

See note at left.

Listen,

Israel,

Adonai is our God,

Adonai is One. (Deut. 6:4)

(The next verse is recited aloud on Yom Kippur.)

² Blessed is the essence of God's glorious majesty
for ever and ever. (P'sachim 56a)

Love Adonai your God with all your heart,
with all your being, with all your power.

³ Fix these words which I command you today
in your mind and in your heart.

Teach them to your children at all times and places.

Speak of them

when you are at home, and when you are away,
when you lie down, and when you rise up.

Tie them on your hand as a reminder,
and also between your eyes.

Write them on the doorposts of your house
and on your gates. (Deut. 6:5-9)

GUIDEPOSTS

The Sh'ma – Six Words. These six Hebrew words are a high point of the service. They contain two important spiritual affirmations: that Adonai is *our* God, not simply remote and abstract, and that Adonai is one, not simply one of a multiplicity of gods. These two affirmations interact, as in the meditation on p. 129: All of the images we have of God are one, and God is available to us in all the ways we can imagine.

In Judaism, the Sh'ma also represents the ultimate affirmation of commitment; generations of martyrs have gone to their deaths with these words on their lips.

The Sh'ma – Three Paragraphs. In the prayer service, the phrase “the Sh'ma” also refers to the six words of the Sh'ma together with three extended passages from the Torah. The first passage, on this page, focuses on our making the divine presence and commandments central to our lives. The second (on p. 12) describes the consequences of rejecting the path prescribed in the Torah. The third passage (on p. 13) gives us a practical way of remembering these notions.

First Paragraph of the Sh'ma. This passage exhorts us to love God as intensely as God loves us, to convey our love and understanding of God to others, and to keep God in our consciousness at all times. This message is underscored by placing “Ahavat Olam – eternal love” immediately before the Sh'ma (p. 10).

COMMENTS

¹ The two large letters – ע of שְׁמַע (Sh'ma) and ד of אֶחָד (echad) – together spell the word עֵד (eid) – witness. These letters are written large in the Torah scroll, as if to say that when we recite these words as an *affirmation*, we are also *testifying* to God's presence and significance.

² See comment 2 on p. 93 for a discussion of this verse.

³ “These words” refers to the six words of the Sh'ma and to the commandment to love God that follows them.

V'ha-yah im sha-mó·a tish·m'u el mitz·vo·tai
 a·sher A·no·chi m'tzav·veh et·chem ha·yom:
 l'a·ha·vah et A·do·nai E·lo·hei·chem,
 u·l'ov·do b'chol l'vav·chem,
 u·v'chol naf·sh'chem.
 V'na·tat·ti m'tar ar·tz'chem b'it·to,
 yo·reh u·mal·kosh,
 v'a·saf·ta d'ga·né·cha,
 v'ti·rosh·cha, v'yitz·ha·ré·cha.
 V'na·tat·ti éi·sev b'sa·d'cha liv·hem·té·cha,
 v'a·chal·ta v'sa·vá·ta.

Hi·sha·m'ru la·chem pen yif·teh l'vav·chem,
 v'sar·tem va·a·va·d'tem e·lo·him a·chei·rim
 v'hish·ta·cha·vi·tem la·hem.

V'cha·rah af A·do·nai ba·chem,
 v'a·tzar et ha·sha·má·yim,
 v'lo yih·yeh ma·tar,
 v'ha·a·da·mah lo tit·tein et y'vu·lah.
 Va·a·va·d'tem m'hei·rah mei·al ha·á·retz ha·to·vah
 a·sher A·do·nai no·tein la·chem.

V'sam·tem et d'va·rai éil·leh
 al l'vav·chem v'al naf·sh'chem.
 U·k'shar·tem o·tam l'ot al yed·chem,
 v'ha·yu l'to·ta·fot bein ei·nei·chem.
 V'lim·ma·d'tem o·tam et b'nei·chem, l'dab·beir bam
 b'shiv·t'cha b'vei·té·cha, u·v'lech·t'cha va·dé·rech,
 u·v'shoch·b'cha u·v'ku·mé·cha.
 U·ch'tav·tam al m'zu·zot bei·té·cha
 u·vish·a·ré·cha.

וְהָיָה אִם שָׁמַעַתְּ שְׁמֵעוּ אֶל מִצְוֹתַי
 אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם:
 לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם,
 וּלְעֲבֹדוֹ בְּכָל לְבַבְכֶם,
 וּבְכָל נַפְשְׁכֶם.
 וְנָתַתִּי מִטֶּר אֲרָצְכֶם בְּעֵתוֹ,
 יוֹרֵה וּמְלַקֹּשׁ,
 וְאִסַּפְתִּי דְגַנְךָ,
 וְתִירֹשְׁךָ, וַיִּצְהַרְךָ.
 וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ,
 וְאָכְלֹת וּשְׂבַעְתָּ.

הַשְּׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם,
 וְסוּרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים
 וְהִשְׁתַּחֲוִיתֶם לָהֶם.

וְחָרָה אַף יְיָ בְּכֶם,
 וְעָצַר אֶת הַשָּׁמַיִם,
 וְלֹא יִהְיֶה מָטָר,
 וְהִאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ.
 וְאֲבַדְתֶּם מִהֲרָה מֵעַל הָאָרֶץ הַטְּבָה
 אֲשֶׁר יְיָ נָתַן לָכֶם.

וְשִׁמְתֶם אֶת דְּבַרֵי אֱלֹהִים
 עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם.
 וּקְשַׁרְתֶּם אִתְּם לְאוֹת עַל יְדֵיכֶם,
 וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם.
 וְלִמְדֹתֶם אִתְּם אֶת בְּנֵיכֶם, לְדַבֵּר בָּם
 בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתּוֹךָ בְּדֶרֶךְךָ,
 וּבְשֹׁכְבְךָ וּבְקוּמְךָ.
 וְכַתַּבְתֶּם עַל מְזוֹזוֹת בְּיַתְךָ
 וּבְשַׁעְרֵיךָ.

¹ If you pay close attention to My commandments
that I am teaching you today –
to love Adonai your God,
and to serve God with all your heart,
and with all your being –
then I will provide rain for your land on time,
the early rain and the late rain,
so that you may gather your grain,
your wine, and your oil.
I will provide grass in your field for your cattle,
and you will eat and be satisfied.

Do not let your heart be seduced;
do not stray from the path,
worship other gods, and serve them.

If you do, Adonai will be angry with you,
and will keep the waters up in the heavens,
so that the rain will not fall
and the earth will not yield its produce.
Then you will quickly perish from the good land
which Adonai is giving you.

Therefore, keep these words of Mine
in your mind and in your soul.
Tie them on your hand as a reminder,
and also between your eyes.
Teach them to your children, speaking of them
when you are at home and when you are away,
when you lie down, and when you rise up.
Write them on the doorposts of your house
and on your gates ...

GUIDEPOSTS

Second Paragraph of the Sh'ma. Whereas the first passage focuses on love of God, the second focuses on the consequences of disobedience.

PERSPECTIVES

Reward and Punishment. All of our actions have consequences. This we understand and accept. Our ancestors, however, understood this in terms of reward and punishment meted out by a God who sits in judgment of our behavior. This notion is quite foreign to many of us, and indeed some of us abandoned religion when we found that God didn't directly respond to our behavior. In the traditional Siddur, this image of God is rare, its authors preferring to present God as a source of unconditional love and blessing, a role inconsistent with that of a stern judge. That role is reserved, by and large, for the days preceding Yom Kippur; even in the Yom Kippur liturgy, however, God's forgiveness is more prominent than God's sternness. This Machzor rejects altogether the notion of a punishing God (see p. 97).

ALTERNATIVES

¹ **Listen to My Commandments.** *This interpretive translation of the second paragraph of the Sh'ma reflects the perspective described above:*

If you listen to My commandments and do them, the rain that falls on your fields will also fall in your lives, enabling everything to grow. Your fields will be fruitful, your animals will be fruitful, and you will be fruitful in body and in spirit.

But if you turn away from My commandments, then you will also turn away from My rain; you will no longer be aware of this blessing and its source, so that, for you, the rain will no longer exist. You will be unable to enjoy fully the fruit of your fields, or the fruit of your lives.

So listen to My commandments, be mindful of My blessings, and inherit the promises I made to your ancestors: of fields rich with My bounty, of lives rich with My presence.

L'má-an yir·bu y'mei·chem vi·mei v'nei·chem
al ha·a·da·mah a·sher nish·ba A·do·nai
la·a·vo·tei·chem la·teit la·hem,
ki·mei ha·sha·má·yim al ha·á·retz.

*In the morning service, it is customary to look at and kiss the tzitzit each time the word "tzitzit" is read,
and also at the word "emet;" this practice may also be followed in the evening service.
Alternatively, one may hold the tzitzit and "look at them," as indicated in the text*

Va·yó·mer A·do·nai el Mo·sheh lei·mor:
Dab·beir el b'nei Yis·ra·eil v'a·mar·ta a·lei·hem
v'a·su la·hem **tzi·tzit**
al kan·fei vig·dei·hem l'do·ro·tam,
v'na·t'nu al **tzi·tzit** ha·ka·naf p'til t'chéi·let.

"V'ha·yah la·chem l'**tzi·tzit**,
u·r'i·tem o·to,
u·z'char·tem et kol mitz·vot A·do·nai,
va·a·si·tem o·tam,
v'lo ta·tú·ru a·cha·rei l'vav·chem
v'a·cha·rei ei·nei·chem,
a·sher at·tem zo·nim a·cha·rei·hem.

L'má-an tiz·k'ru va·a·si·tem
et kol mitz·vo·tai,
vih·yi·tem k'do·shim IEi·lo·hei·chem.
A·ni A·do·nai E·lo·hei·chem
a·sher ho·tzéi·ti et·chem mei·é·retz Mitz·rá·yim,
lih·yot la·chem IEi·lo·him.
A·ni A·do·nai E·lo·hei·chem."

The leader recites:

A·do·nai E·lo·hei·chem ... e·met!

לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם
עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יי
לְאַבְרָהָם לָתֵת לָהֶם,
כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ.

וַיֹּאמֶר יי אֶל מֹשֶׁה לֵאמֹר:
דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
וַעֲשׂוּ לָהֶם צִיצִית
עַל כַּנְּפֵי בְגָדֵיהֶם לְדֶרֶתָם,
וְנָתַנּוּ עַל צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת.

"וְהָיָה לָכֶם לְצִיצִית,
וְרָאִיתֶם אֹתוֹ,
וְזָכַרְתֶּם אֶת כָּל מִצְוֹת יי,
וַעֲשִׂיתֶם אֹתָם,
וְלֹא תִתְּוּרוּ אַחֲרַי לְבַבְכֶם
וְאַחֲרַי עֵינֵיכֶם,
אֲשֶׁר אִתָּם זָנִים אַחֲרֵיהֶם.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת כָּל מִצְוֹתַי,
וְהֵייתֶם קְדוֹשִׁים לֹאלֹהֵיכֶם.
אֲנִי יי אֶלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם,
לְהִיוֹת לָכֶם לֹאלֹהִים.
אֲנִי יי אֶלֹהֵיכֶם."

The leader recites:

יי אֶלֹהֵיכֶם ... אָמֵת!

¹ ... so that you and your children will flourish
on the land that Adonai promised your ancestors,
for as many days as the heavens
remain above the earth. (Deut. 11:13-21)

See note at left.

Adonai spoke to Moses and said:
Speak to the children of Israel and tell them
to put tzitzit on the corners of their garments
throughout all their generations, including
a blue strand in the tzitzit on each corner.

Tell them: "These tzitzit are for you. Look at them
regularly, so that each time you see them,
you will remember all of God's commandments
and observe them,

² and you will not be led astray
by your heart and your eyes,
for they will seduce you to misbehave.

Thus, each time you look at them
you will remember and do all My commandments,
and you will be holy unto your God.

I am Adonai your God
who took you out of the land of Egypt
to be your God.
I, Adonai, am your God." (Num. 15:37-41)

The leader recites:

³ Adonai Eloheichem ... emet!
Adonai is *your* God ...
and that is true!

KAVVANOT

¹ **Doorposts of the Soul.** *For new insight into the previous verse, recite this kavvanah (by Jim Propp):*

The ears are doorposts of the soul and the mouth is one of its gates. Let us inscribe God's name there, so that when we hear the words of others and speak words of our own, we do not lose sight of the holiness that belongs to all people, as children of the One.

GUIDEPOSTS

Third paragraph of the Sh'ma. This passage prescribes a simple device to help remind us of God's expectations. If we attach tzitzit (strands) at the four corners of our garments, we will notice them at critical moments, and they will remind us not to follow our own hearts and eyes. Our senses, our feelings, our thoughts all play significant roles in our lives, but each can lead us to inappropriate behavior. We need an anchor that will remind us to consider God's will as well as our own.

COMMENTS

² The Hebrew words **תַּתְּוֹרֵי** (taturu) and **זִנִּים** (zonim) allude to the story of the spies (Numbers 13-14) that occurs in the Bible just before this paragraph. In scouting **תּוֹרֵי** (tur; see 13:1) the promised land, the spies whored **זָנָוּ** (zanu; see 14:33) after their eyes and made a false report. Thus **אֲשֶׁר אַתֶּם זִנִּים אַחֲרֵיהֶם** (asher attem zonim achareihem), usually translated "they will lead you astray" or "they will seduce you to misbehave," is more accurately rendered as "for they will lead you a-whoring." If we rely only on our own instincts or only on our own reasoning, then we are likely to be led astray.

³ The last phrase of Numbers 15:41, which means "I am Adonai your God" or "I, Adonai, am your God," is now repeated by the leader without the initial word "ani," so that the phrase becomes a declaration: "Adonai is *your* God!" The added exclamation "E-met! — That is true!" may have originated as the congregation's response.

E-met v'e-mu-nah kol zot, v'kay-yam a-lei-nu,
 ki hu A-do-nai E-lo-héi-nu,
 v'ein zu-la-to,
 va-a-nách-nu Yis-ra-eil am-mo.
 Ha-po-déi-nu mi-yad m'la-chim,
 mal-kéi-nu ha-go-a-lei-nu mi-kaf kol he-a-ri-tzim.
 Ha-Eil ha-nif-ra lá-nu mi-tza-réi-nu,
 v'ha-m'shal-leim g'mul l'chol o-y'vei naf-shéi-nu.
 Ha-o-seh g'do-lot ad ein chéi-ker,
 v'nif-la-ot ad ein mis-par.
 Ha-sam naf-shéi-nu ba-chay-yim,
 v'lo na-tan la-mot rag-léi-nu.
 Ha-mad-ri-chéi-nu al ba-mot o-y'vei-nu,
 va-yá-rem kar-néi-nu al kol so-n'éi-nu.
 Ha-ó-seh lá-nu nis-sim
 u-n'ka-mah b-Far-oh,
 o-tot u-mo-f'tim b'ad-mat b'nei Cham.
 Ha-mak-keh v'ev-ra-to kol b'cho-rei Mitz-rá-yim,
 va-yo-tzei et am-mo Yis-ra-eil mi-to-cham,
 l'chei-rut o-lam.
 Ha-ma-a-vir ba-nav bein giz-rei yam suf,
 et ro-d'fei-hem v'et so-n'ei-hem
 bit-ho-mot tib-ba.
 V'ra-u va-nav g'vu-ra-to,
 shib-b'chu v'ho-du lish-mo,
 u-mal-chu-to b'ra-tzon kib-b'lu a-lei-hem.
 Mo-sheh u-Mir-yam u-v'nei Yis-ra-eil l'cha a-nu shi-rah
 b'sim-chah rab-bah, v'a-m'ru chul-lam:
"Mi-cha-mó-chah ba-ei-lim, A-do-nai.
 Mi ka-mó-chah, ne-dar ba-kó-desh.
 No-ra t'hil-lot, ó-seih fé-le."

אַמֶּת וְאִמוּנָה כָּל זֹאת, וְקַיָּם עָלֵינוּ,
 כִּי הוּא יְיָ אֱלֹהֵינוּ,
 וְאֵין זולָתוֹ,
 וְאַנְחָנוּ יִשְׂרָאֵל עַמּוֹ.
 הַפּוֹדֵנוּ מִיַּד מְלָכִים,
 מִלְּכֵנוּ הַגּוֹאֲלָנוּ מִכַּף כָּל הָעַרְיָצִים.
 הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ,
 וְהַמְשַׁלֵּם גְּמוּל לְכָל אִיְבֵי נַפְשֵׁנוּ.
 הַעֹשֶׂה גְדוֹלוֹת עַד אֵין חֶקֶר,
 וְנִפְלְאוֹת עַד אֵין מִסְפָּר.
 הַשֶּׁם נִפְשָׁנוּ בַחַיִּים,
 וְלֹא נָתַן לְמוֹט רַגְלָנוּ.
 הַמְדַּרְיָכָנוּ עַל בְּמוֹת אוֹיְבֵינוּ,
 וַיָּרֶם קַרְנֵנוּ עַל כָּל שׁוֹנְאֵינוּ.
 הַעֹשֶׂה לָנוּ נִסִּים
 וְנִקְמָה בַּפָּרְעֹה,
 אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם.
 הַמְכֶה בְּעִבְרָתוֹ כָּל בְּכוֹרֵי מִצְרָיִם,
 וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם,
 לְחֵרוֹת עוֹלָם.
 הַמַּעֲבִיר בְּנָיו בֵּין גִּזְרֵי יַם סוּף,
 אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם
 בְּתַהוֹמוֹת טַבַּע.
 וְרָאוּ בְנָיו גְּבוּרָתוֹ,
 שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ, ←
 וּמְלָכוּתוֹ בְּרִצּוֹן קָבְלוּ עָלֵיהֶם.
 מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה
 בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:
 "מִי-כַמְכָּה בְּאֵלִים, יְיָ.
 מִי כַמְכָּה, נֶאֱדָר בְּקִדְשׁ.
 נוֹרָא תְהִלָּתוֹ, עֹשֶׂה פִלְא."

¹ All this we regard as true and reliable:
that we, Israel, are Your people,
and that You, Adonai, are our God,
and that there is nothing besides You.
You saved us from the clutches of evil rulers;
You are a ruler who redeemed us from tyrants.
You avenged us on our oppressors,
and gave all our mortal enemies what they deserved.
Your deeds are amazing, beyond what we imagine,
and miraculous, beyond what we can count.
You maintain our souls in the realm of life
² and keep our legs from stumbling.
You help us prevail over our enemies;
our light shines while theirs is dimmed.
You made miracles for us
when You avenged Yourself on Pharaoh,
³ using signs and wonders in the land of Cham.
You struck in Your anger all the firstborn of Egypt,
and You extracted Your people Israel from there,
bringing them to eternal freedom.
You led Your children between the divided waters,
and sank their pursuers and enemies
in the depths of the sea.
When Your children saw this display of Your power,
they sang praises to Your redeeming Name
and they willingly accepted You as their ruler.
⁴ Moses and Miriam and the children of Israel burst
into songs of praise and joy to You, and shouted out
⁵ all together: “Who is like You, Adonai, among all
those called gods! Who is like You, majestic in
holiness! You are awesome, doing amazing deeds!”

GUIDEPOSTS

First B'rachah after the Sh'ma – God as Redeemer. Like the b'rachah after the Sh'ma in the morning service, this b'rachah focuses on God as redeemer, rescuer, and savior, using the paradigm of the rescue of our ancestors from the slavery in Egypt. The closing section of this b'rachah – the last six lines on this page and the first lines on the next – is parallel to the closing section of the b'rachah in the morning service. Both use Exodus 15:11 and 15:18 to focus on the response of the Israelites to God's rescuing them from the onrushing Egyptian armies.

COMMENTS

¹ The word “emunah – reliable/faithful” appears in the evening prayer because Psalm 92:3 tells us to speak of God's faithfulness at night (see comment 3 on p. 7).

² Based on Psalm 121:3.

³ Mitzrayim (Egypt) was one of the sons of Cham (Ham), one of Noah's three sons (see Genesis 10:8).

⁴ After the children of Israel crossed the Sea of Reeds, Moses and Miriam led us in celebratory dancing and singing, including Exodus 15:11, the verse that appears in the subsequent lines.

⁵ “Who is like You among the gods!” This phrase dates from a time when all gods, including ours, were seen as local deities. (The children of Israel may have been skeptical that God could rescue them because of their belief that God's power was restricted to the land of Canaan.) One reason that God does not simply extract the children of Israel from Egypt is in order to gain credibility by defeating other gods, particularly those of Egypt. (See Exodus 12:12.) It isn't until a later period that God is understood to be universal, the God of the world, not just the God of the Jewish people.

Mal-chu-t'cha ra·u va·né·cha,
 bo·kéi·a yam lif·nei Mo·sheh.
 “Zeh Ei·li” a·nu, v'am·ru:
 “A·do·nai yim·loch l'o·lam va·ed.”
 V'ne·e·mar: “Ki fa·dah A·do·nai et Ya·a·kov,
 u·g'·lo mi·yad cha·zak mi·mén·nu.”
 Ba·ruch At·tah A·do·nai, ga·al Yis·ra·eil.

Hash·ki·véi·nu A·do·nai E·lo·héi·nu l'sha·lom,
 v'ha·a·mi·déi·nu mal·kéi·nu l'chay·yim.
 U·f'ros a·léi·nu suk·kat sh'lo·mé·cha,
 v'tak·k'néi·nu b'ei·tzah to·vah mi·l'fa·né·cha.
 V'ho·shi·éi·nu l'má·an sh'mé·cha.
 V'ha·gein ba·a·déi·nu, v'ha·seir mei·a·léi·nu
 o·yeiv, dé·ver, v'ché·rev, v'ra·av, v'ya·gon.
 V'ha·seir sa·tan mil·fa·néi·nu u·mei·a·cha·réi·nu.
 U·v'tzeil k'na·fé·cha tas·ti·réi·nu,
 ki Eil sho·m'réi·nu u·ma·tzi·léi·nu Át·tah,
 Ki Eil mé·lech chan·nun v'ra·chum Át·tah.
 U·sh'mor tzei·téi·nu u·vo·éi·nu,
 l'chay·yim u·l'sha·lom, mei·at·tah v'ad o·lam.

At the end of Rosh Hashanah and Yom Kippur recite these two lines instead of the five lines that follow:
 Ba·ruch At·tah A·do·nai,
 sho·meir am·mo Yis·ra·eil la·ad.

U·f'ros a·léi·nu suk·kat sh'lo·mé·cha.
 Ba·ruch At·tah A·do·nai,
 ha·po·reis suk·kat sha·lom a·léi·nu,
 v'al kol am·mo Yis·ra·eil,
 v'al Y'ru·sha·lá·yim.

מְלֻכּוּתְךָ רָאוּ בְּיָדְךָ,
 בּוֹקֵעַ יָם לְפָנַי מִשָּׁה.
 “זֶה אֵלֵי” עָנוּ, וְאָמְרוּ:
 “יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.”
 וְנֹאמַר: “כִּי פָדָה יְיָ אֶת יַעֲקֹב,
 וַיִּגְאֹלוּ מִיַּד חֲזַק מִמֶּנּוּ.”
 בְּרוּךְ אַתָּה יְיָ, גֹאֵל יִשְׂרָאֵל.

הַשְּׂפִיכֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם,
 וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים.
 וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,
 וְתַקַּנְנוּ בְּעֶצְמָה טוֹבָה מִלְּפָנֶיךָ.
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֹךְ.
 וְהַגֵּן בְּעַדְנוּ, וְהַסֵּר מֵעַלְיָנוּ
 אוֹיֵב, דָּבָר, וְחָרָב, וְרָעָב, וְיָגוֹן.
 וְהַסֵּר שְׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
 וּבְצֵל כְּנָפֶיךָ תְּסַתִּירֵנוּ,
 כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה,
 כִּי אֵל מְלֹךְ חַנּוּן וְרַחוּם אַתָּה. ←
 וְשָׁמֹר צְאֻתָנוּ וּבוֹאָנוּ,
 לְחַיִּים וּלְשָׁלוֹם, מִעַתָּה וְעַד עוֹלָם.

At the end of Rosh Hashanah and Yom Kippur recite these two lines instead of the five lines that follow:
 בְּרוּךְ אַתָּה יְיָ,
 שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד.

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.
 בְּרוּךְ אַתָּה יְיָ,
 הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ,
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל,
 וְעַל יְרוּשָׁלַיִם.

Your children experienced Your majesty firsthand when You split the sea in the time of Moses.

¹ “This is my God,” they responded, and they said:

² “Adonai will rule for ever and ever.”

³ And it is said: “For Adonai redeemed Jacob, and saved him from those who were stronger.”

Blessed are You, Adonai, who rescues Israel.

May You, Adonai, help us sleep in peace, and may You afterwards restore us to life.

May You spread over us Your sukkah of peace, and may Your guidance enable us to grow.

May You save us, because that is Your essence.

May You protect us, and banish from us all enemies, plague, sword, hunger, and pain.

⁴ May You remove all evil spirits from our path.

May You protect us under the shadow of Your wings, for You, Adonai, You watch over us and protect us, and You are a ruler who provides grace and mercy.

⁵ May You guard our comings and goings, for life and for peace, now and forever.

At the end of Rosh Hashanah and Yom Kippur recite these two lines instead of the five lines that follow:

Blessed are You, Adonai,
who protects Your people Israel forever.

⁶ May You spread over us Your sukkah of shalom.

Blessed are You, Adonai,
who spreads Your sukkah of peace over us,
over Your people Israel,
and over Jerusalem.

COMMENTS

¹ Exodus 15:2.

² Exodus 15:18.

³ Jeremiah 31:10.

GUIDEPOSTS

Second B'racha after the Sh'ma – God as Guardian.

Darkness is frightening. This was particularly the case before electricity enabled us to transform night into day; for most people, candles were a luxury that could be afforded only on Shabbat. In addition to the darkness inside the home, at night the world outside was ruled by wild animals, marauders, and evil spirits. At night, when light is absent, it is also harder to see all of God's blessings, and at night we go to sleep not knowing whether we will wake up to see the next day. For all these reasons, the evening service includes a prayer about protection. We pray that God will be with us and spread over us a sukkah of peace, sheltering us from all sorts of harm.

COMMENTS

⁴ Literally, “May You remove evil spirits [satan] from before us and from behind us.” When this prayer was composed, it was believed that evil spirits are out and about, particularly at night, and can indeed do harm to people. We can reinterpret evil spirits in various ways – as distractions, temptations, fears (“milfaneinu – from before us”), and bad memories (“meiachareinu – from behind us”).

⁵ Based on Psalms 121:8.

⁶ During the week, the ending for this b'rachah reads “protecting Your people Israel forever,” but on Shabbat and festivals the b'rachah ends with the image of a “sukkah of shalom.” This is a reflection of the image of the Shabbat and festivals as days of rest, days of peace.

We rise and recite together the appropriate passages below:

On Shabbat:

V'sha·m'ru v'nei Yis·ra·eil et ha·Shab·bat,

la·a·sot et ha·Shab·bat

l'do·ro·tam b'rit o·lam.

Bei·ni u·vein b'nei Yis·ra·eil

ot hi l'o·lam,

ki shéi·shet ya·mim a·sah A·do·nai

et ha·sha·má·yim v'et ha·á·retz,

u·va·yom ha·sh'vi·i sha·vat va·yin·na·fash.

On Rosh Hashanah:

Tik·u va·chó·desh sho·far,

ba·ké·se l'yom chag·géi·nu.

Ki chok l'Yis·ra·eil hu,

mish·pat lei·lo·hei Ya·a·kov.

On Yom Kippur:

Ki va·yom ha·zeh y'chap·peir a·lei·chem,

l'ta·heir et·chem mi·kol chat·to·tei·chem,

lif·nei A·do·nai tit·há·ru.

On Shabbat:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,

לַעֲשׂוֹת אֶת הַשַּׁבָּת

לְדֹרֹתָם בְּרִית עוֹלָם.

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל

אוֹת הִיא לְעוֹלָם,

כִּי שֵׁשֶׁת יָמִים עָשָׂה יי

אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,

וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַּשׁ.

On Rosh Hashanah:

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר,

בְּכֶסֶה לְיוֹם חַגְנוּ.

כִּי חֶק לְיִשְׂרָאֵל הוּא,

מִשְׁפָּט יְאֵל הִי יַעֲקֹב.

On Yom Kippur:

כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם,

לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם,

לִפְנֵי יי תִּטְהָרוּ.

We remain standing for the silent Amidah.

*We rise and recite together
the appropriate passages below:*

On Shabbat:

"And the children of Israel shall keep the Shabbat, treating the Shabbat as an eternal covenant throughout the generations.

¹ The Shabbat is a sign, for all eternity, between Me and the children of Israel, that Adonai made the heavens and the earth in six days, and on the seventh day Adonai rested and was refreshed." (Ex. 31:16-17)

On Rosh Hashanah:

² Sound the shofar at the new moon, proclaim the festival when the moon is concealed. For this is a law for Israel, a statute of the God of Jacob. (Ps. 81:4-5)

On Yom Kippur:

³ For on this day Adonai will pardon you cleansing you of all your sins. Before Adonai you shall be cleansed. (Lev. 16:30)

We remain standing for the silent Amidah.

GUIDEPOSTS

Welcoming a Special Day. At this point of the evening service of every special day in the Jewish calendar, just before the first Amidah of the day is recited, we remind ourselves that we are now beginning a special day by chanting Biblical verses that refer to the day. In addition to the three verses here, Leviticus 23:44 is used to introduce the festivals of Pesach, Shavuot, and Sukkot. When it is Shabbat in addition to Rosh Hashanah or Yom Kippur, we recite the Shabbat verses first according to a general principle that when two actions need to be performed, the more frequent one precedes the less frequent.

COMMENTS

¹ This verse reminds us that God rested on the seventh day, but also tells us that the Shabbat should remind us of God's presence in the world, that everything that exists is linked to the divine.

² One might conclude from this verse that the shofar is blown to gather the community for an announcement that a festival is coming, that is, on Rosh Chodesh Nisan to announce Pesach, Sivan for Shavuot, and Tishrei for Sukkot. However, the verse has traditionally been interpreted as referring specifically to Sukkot, which is referred to as *the* festival, and therefore the shofar is blown only on the first day of Tishrei. This traditional practice strengthens the view of those who argue that the original function of Rosh Hashanah (see p. xiii) was simply to announce that Sukkot was coming.

³ This verse tells us from the outset the essential character of Yom Kippur: It is the day when God provides us with cleansing from all of our sins. May we all experience that cleansing as we progress through the day.

Cha-tzi Kad-dish

Yit-gad-dal v'yit-kad-dash sh'meih rab-ba.
B'a'l'ma di v'ra chir-u-teih,
v'yam-lich mal-chu-teih,
b'chay-yei-chon, u-v'yo-mei-chon,
u-v'chay-yei d'chol beit Yis-ra-eil,
ba-a-ga-la, u-viz-man ka-riv.
V'im-ru:

A·mein!

**Y'hei sh'meih rab-ba
m'va-rach l'a-lam
ul-a'l'mei a-l'may-ya.**

Yit-ba-rach v'yish-tab-bach
v'yit-pa-ar v'yit-ro-mam v'yit-nas-sei
v'yit-had-dar v'yit-al-leh v'yit-hal-lal
sh'meih d'kud-sha

B'rich hu!

³ L'éil-la *l'éil-la min kol
bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'ne-che-ma-ta,
da-a-mi-ran b'a'l'ma.
V'im-ru:

A·mein!

חַצִּי קַדִּישׁ

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דֵּי בְרָא כְרַעוּתְהָ,
וַיְמַלִּיךְ מַלְכוּתְהָ,
בְּחַיִּיכוּן, וּבְיוֹמֵיכוּן,
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא, וּבְזִמְן קָרִיב.
וְאָמְרוּ:

אָמֵן!

יְהֵא שְׁמֵהּ רַבָּא
מְבָרַךְ לְעָלַם
וְלְעָלְמֵי עָלְמַיָּא.

וַיְתַבְרַךְ וַיִּשְׁתַּבַּח
וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא

בְּרִיךְ הוּא!

³ לְעֵלְא *לְעֵלְא מִן כָּל
בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנִחַמְתָּא,
דְאָמִירָן בְּעֵלְמָא.
וְאָמְרוּ:

אָמֵן!

The Rosh Hashanah silent Amidah begins on p. 19 and ends on p. 30.

The Yom Kippur silent Amidah begins on p. 31 and ends on p. 49.

The Amidah at the end of Rosh Hashanah & Yom Kippur is on p. 413.

Half Kaddish

¹ May God's great Name
be hallowed and enhanced
through all creation!
May God's dominion soon be manifest
in our lives — and in our lifetimes —
and in those of all Israel!
And say:

Amein!
May God's great Name
be blessed forever, and through
an infinity of worlds and eternities.

² Bless God!	Praise God!
Hallow God!	Worship God!
Acclaim God!	Honor God!
Thank God!	Exalt God!

Blessed be the holy God!

³ Blessed be God *far beyond
all the words and songs and tributes
that human beings can utter!
And say:

Amein!

See note at left.

GUIDEPOSTS

Kaddish. The Kaddish is a hymn of praise that is used to separate parts of the service; here, it separates the Sh'ma and its blessings from the Amidah.

Half Kaddish. This Kaddish is called Chatzi (or "half") Kaddish, in contrast to Kaddish Shaleim (or "full" Kaddish) that has three extra verses at the end (see p. 75). Kaddish Yatom (or Mourner's Kaddish) is missing the first of the three final verses of Kaddish Shaleim (see p. 80). These differences are discussed on p. 75.

COMMENTS

¹ Although the translation refers repeatedly to "God," the Kaddish actually refers only to God's Name, but does not refer to God directly.

TRANSLATIONS

² The following ten words that mean praise are used in the Kaddish (in the order in which they appear). Each provides its own metaphor for praise, each adds its own nuance, reflected approximately in the following table.

Yitgaddal great	Yitkaddash holy
Yitbarach blessed	Yishtabbach celebrated
Yitpaar glory	Yitromam raised up
Yitnassei acclaimed	Yithaddar beautified
Yitalleh exalted	Yithallal sing praises

PERSPECTIVES

Our cosmic impact. Each of these verbs can be interpreted in two ways: *ascribing* a certain attribute to God or *enhancing* that attribute of God. The latter understanding comes from the Kabbalists who boldly declared that humans can affect God — that when we proclaim God's greatness (or holiness, etc.), we also expand that attribute by this very proclamation.

COMMENTS

³ The extra word "l'eilah — far" is said between Rosh Hashanah and Yom Kippur in all versions of the Kaddish, but is deleted from the Amidah at the end of Yom Kippur.

A·mi·dah

עֲמִידָה

A·do·nai, s'fa·tai tif·tach,
u·fi yag·gid t'hil·la·té·cha.

אֲדֹנָי, שְׁפָתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ.

The Amidah is structured and choreographed as an "audience" with God. At the beginning, standing with feet together, we take three steps backward, pause, then take three steps forward, as if approaching God, as if stepping into God's presence. (At the end of the Amidah, this is reversed.) In introducing ourselves, we bend our knees at "Baruch," bow at "Attah," and straighten up at "Adonai."

(We repeat this when we conclude our introductions on p. 20, and at the beginning and end of the thanksgiving b'rachah on pp. 26 and 27.)

We remain standing through the end of the silent Amidah on p. 30.

A·vot v'im·ma·hot

אָבוֹת וְאִמָּהוֹת

Ba·ruch At·tah A·do·nai,
E·lo·héi·nu vEi·lo·hei a·vo·téi·nu v'im·mo·téi·nu,
E·lo·hei Av·ra·ham,
E·lo·hei Yitz·chak, vEi·lo·hei Ya·a·kov,
E·lo·hei Sa·rah, E·lo·hei Riv·kah,
E·lo·hei Ra·cheil, vEi·lo·hei Lei·ah.
Ha·Eil ha·ga·dol ha·gib·bor v'ha·no·ra,
Eil El·yon.
Go·meil cha·sa·dim to·vim,
v'ko·neih ha·kol.
V'zo·cheir chas·dei a·vot v'im·ma·hot,
u·mei·vi [go·eil | g'ul·lah]
liv·nei v'nei·hem
l'má·an sh'mo b'a·ha·vah.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן.
גּוֹמֵל חַסְדִּים טוֹבִים,
וְקוֹנֵה הַכֹּל.
וְזוֹכֵר חַסְדֵי אָבוֹת וְאִמָּהוֹת,
וְיַמְבִּיא [גּוֹאֵל | גְּאֹלָה]
לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאֵהָבָה.

Zoch·réi·nu l'chay·yim,
mé·lech cha·feitz ba·chay·yim.
V'chot·véi·nu b'séi·fer ha·chay·yim,
l'ma·an·cha E·lo·him chay·yim.

זְכוּרֵנוּ לְחַיִּים,
מֶלֶךְ חַפֵּץ בְּחַיִּים.
וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהֵים חַיִּים.

Amidah

Adonai, bring words to my lips,
let my mouth declare Your praise. (Ps. 51:17)

See note at left.

*Standing with feet together, we take three steps backward,
pause, then take three steps forward.*

*We bend our knees at "We bless,"
bow at "You," and straighten up at "Adonai."*

*We remain standing through
the end of the silent Amidah on p. 30.*

God of Our Ancestors

We bless You Adonai,
¹ our God and God of our ancestors,
 God of Abraham,
 God of Isaac, and God of Jacob,
 God of Sarah, God of Rebekkah,
 God of Rachel, and God of Leah.
² You are a great, powerful, and awesome God,
a God who is transcendent.
Yet You perform good and loving acts of kindness,
and You create all things.
You remember the good deeds of our ancestors, and
³ will lovingly bring [a redeemer | redemption]
to their children's children,
for redemption is Your essence.
⁴ Remember us for life,
for You are the ruler who desires life.
Inscribe us in the Book of Life,
because You are the God of life.

GUIDEPOSTS

Rosh Hashanah Amidah. This silent Amidah is recited in the Rosh Hashanah evening, morning, and afternoon services. All three are very similar and consist of seven b'rachot (see "Blessings" on p. 9) which are named in the text and discussed in the *Guideposts*.

Amidah. The Amidah ("standing") is the core prayer of every service. We recite it quietly in a respectful position, with the understanding that this can be our quality time with God. In the three opening b'rachot, we introduce ourselves to God, as it were, and in the three final b'rachot, we take leave of God. The central b'rachah on each special day is related to the theme of the day.

The First of Three Opening B'rachot – Avot: God of our Ancestors. In this b'rachah, we reintroduce ourselves to God, reminding both God and ourselves of our relationship, which extends backward into the past and forward into the future.

COMMENTS

¹ You are God of our ancestors, but You are also *our* God, whom each of us struggles to understand and relate to.

² Echoing the blessings before and after the Sh'ma, we reaffirm that the powerful God and the caring God are one and the same, and that God's essence is redemption.

ALTERNATIVES

³ **Brackets.** Judaism traditionally understands God's redemptive promise as being personified in a Messiah, here referred to as a *redeemer* (גּוֹאֵל – goeil). We may instead interpret the promise as a process of *redemption* (גְּאֻלָּה – g'ullah), affirming that, through our partnership with God, better days lie ahead, for the Jewish people and, indeed, for the whole world.

GUIDEPOSTS

⁴ **Major Themes of Rosh Hashanah.** This brief prayer incorporates three major themes of Rosh Hashanah: God remembers ("remember us for life"), God

We bend our knees at "Baruch," bow at "Attah," and straighten up at "Adonai."

Mé·lech o·zeir u·mo·shí·a u·ma·gein [u·fo·keid].
Ba·ruch At·tah A·do·nai,
ma·gein Av·ra·ham
[u·fo·keid | v'ez·rat] Sa·rah.

G'vu·rot

At·tah gjb·bor l'o·lam A·do·nai,
m'chay·yeih [mei·tim | kol chai] At·tah,
rav l'ho·shí·a.

Mo·rid ha·tal.

M'chal·keil chay·yim b'ché·sed,

m'chay·yeih [mei·tim | kol chai]
b'ra·cha·mim rab·bim.
So·meich no·f'lim, v'ro·fei cho·lim,
u·mat·tir a·su·rim.
[U·m'kay·yeim e·mu·na·to li·shei·nei a·far.]
Mi cha·mó·cha, bá·al g'vu·rot,
u·mi dó·meh lach.
Mé·lech mei·mit u·m'chay·yeh,
u·matz·mí·ach y'shu·ah.

Mi cha·mó·cha, av ha·ra·cha·mim,
zo·cheir y'tzu·rav l'chay·yim b'ra·cha·mim.

V'ne·e·man At·tah
l'ha·cha·yot [mei·tim | kol chai].
Ba·ruch At·tah A·do·nai,
m'chay·yeih [ha·mei·tim | kol chai].

מְלֶכְךָ עֹזֵר וּמוֹשִׁיעַ וּמְגַן [וּפּוֹקֵד].
בְּרוּךְ אַתָּה יְיָ,
מְגַן אַבְרָהָם
[וּפּוֹקֵד וְעֹזֵר] שָׂרָה.

גְּבוּרוֹת

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי,
מַחֲיֵה [מַתִּים | כָּל חַי] אַתָּה,
רַב לְהוֹשִׁיעַ.

מוֹרִיד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחֲיֵה [מַתִּים | כָּל חַי]
בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים.
[וּמְקִים אֲמוֹנָתוֹ לְיִשְׂרָאֵל עַפְרָי.]
מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת,
וּמִי דוֹמֶה לָךְ.
מְלֶכְךָ מַמְיֵת וּמַחֲיֵה,
וּמַצְמִיחַ יְשׁוּעָה.

מִי כְמוֹךָ, אֲב הַרְחַמִּים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה
לְהַחֲיֹת [מַתִּים | כָּל חַי].
בְּרוּךְ אַתָּה יְיָ,
מַחֲיֵה [הַמַּתִּים | כָּל חַי].

See note at left.

You are a ruler who helps, saves, and protects
[and remembers]. We bless You, Adonai,
who protects Abraham
¹ and [remembers | helps] Sarah.

God's Power – God's Presence

² Adonai, You are always [powerful | present].
³ You give life to [the dead | all that lives].
Your help, Your deliverance, is abundant.

You cause the dew to form.

You nourish the living with kindness,
You give life to [the dead | all that lives]
with great compassion.

You support the falling, You heal the sick,
and You release the bound.

⁴ [You fulfill Your promises to those who are gone.]

Who is like You, source of all power,
and who can be compared to You?
You hold the keys to life and death,
and You generate salvation.

⁵ Who is like You, compassionate parent; with
compassion You remember Your creatures for life!

You are faithful,
giving life to [the dead | all that lives].
We bless You, Adonai,
You give life to [the dead | all that lives].

as ruler (“the ruler who desires life”), and God as judge
(“inscribe us in the Book of Life”). (*The major themes of
Rosh Hashanah are summarized on p. xiv.*)

GUIDEPOSTS

Additions to the Amidah between Rosh Hashanah and Yom Kippur. Four brief prayers are included in every Amidah between Rosh Hashanah and Yom Kippur. All four ask God that we be inscribed in the Book of Life. The first prayer (at the bottom of p. 19) echoes the phrase just above it that God “remembers the good deeds of our ancestors.” See comments 5 below, 1 on p. 27, and 2 on p. 28 for the other three additions.

Second Opening B'rachah – G'vurot: God's Power. In the second preliminary b'rachah of the Amidah, the focus is on God's power, exemplified by God's holding the keys to life, rain, and salvation.

ALTERNATIVES

¹ **Brackets.** The traditional text here and on p. 19 only mentions “avot – the fathers.” Many prayerbooks now include “imahot – the mothers.” Since the phrase “protects Abraham” has a Biblical source (Genesis 15:1), some use “remembers Sarah” (Genesis 21:1, see Torah reading on p. 209); others, echoing the preceding sentence, use “helps,” a verb that implies a broader role for God in Sarah's life than remembering her barrenness.

² **Brackets.** This b'rachah is arguably the most difficult one to deal with in the liturgy. You may prefer to assert that “God is present” instead of the traditional “God is powerful.” (See “God's Power and Presence” on p. 414.)

^{3,4} **Brackets.** Here and below you may prefer to assert that “God gives life to all that lives” rather than the traditional “God gives life to the dead” that focuses on resurrection, and may choose to omit the line marked 4.

COMMENTS

⁵ This second addition (see above) echoes the previous phrase “Who is like You” in matters of life and death.

K'du·shat ha·Sheim

At-tah ka·dosh v'shim·cha ka·dosh
u·k'do·shim b'chol yom y'ha·l'lú·cha, sé·lah.
U·v'chein tein pach·d'cha A·do·nai E·lo·héi·nu
al kol ma·a·sé·cha,
v'ei·ma·t'cha al kol mah she·ba·rá·ta.
V'yi·ra·ú·cha kol ha·ma·a·sim,
v'yish·ta·cha·vu l'fa·né·chah kol ha·b'ru·im,
v'yei·a·su chul·lam a·gud·dah a·chat
la·a·sot r'tzo·n'cha b'lei·vav sha·leim.
K'mo she·ya·dá·nu A·do·nai E·lo·héi·nu
she·ha·shil·ton l'fa·né·cha,
oz b'ya·d'cha, u·g'vu·rah vi·mi·né·cha,
v'shim·chah no·ra al kol mah she·ba·rá·ta.
U·v'chein tein ka·vod A·do·nai l'am·mé·cha,
t'hil·lah li·rei·é·cha v'tik·vah l'do·r'shé·cha,
u·fit·chon peh lam·ya·cha·lim lach,
sim·chah l'art·zé·cha v'sa·son l'i·ré·cha,
u·tz'mí·chat ké·ren l'Da·vid av·dé·cha,
va·a·rí·chat neir l'ven Yi·shai m'shi·ché·cha,
bim·hei·rah v'ya·méi·nu.
U·v'chein tzad·di·kim yir·u v'yis·má·chu,
vi·sha·rim ya·a·ló·zu,
va·cha·si·dim b'rin·nah ya·gí·lu,
v'o·lá·tah tik·patz pi·hah,
v'chol ha·rish·ah kul·lah k'a·shan tich·leh,
ki ta·a·vir mem·shé·let za·don min ha·á·retz.

קדושת השם

אתה קדוש ושמך קדוש
וקדושים בכל יום יהללוך, סלה.
ובכן תן פחדך יי אלהינו
על כל מעשיך,
ואימתך על כל מה שבראת.
ויראוך כל המעשים,
וישתחוּו לפניך כל הברואים,
ויעשו כלם אגדה אחת
לעשות רצונך בלבב שלם.
כמו שידענו יי אלהינו
שהשלותן לפניך,
עז בידך, וגבורה בימינך,
ושמך נורא על כל מה שבראת.
ובכן תן כבוד יי לעמך,
תהלה ליראיך ותקנה לדורשיך,
ופתחון פה למיחלים לך,
שמחה לארצך וששון לעירך,
וצמיחת קרן לדוד עבדך,
ועריכת נר לכן ישי משיחך,
במהרה בימינו.
ובכן צדיקים יראו וישמחו,
וישרים יעלזו,
וחסידים ברנה יגילו,
ועולתה תקפץ פיה,
וכל הרשעה פלה כעשן תכלה,
כי תעביר ממשלת זדון מן הארץ.

The Holiness of God

¹ You are holy and Your Name is holy
and holy beings praise You every day.

May You strike fear, Adonai our God,
in all Your creations.

Then all human beings will be in awe of You,
and will acknowledge You as their ruler.

Then all peoples will unite into a single group
to do Your will wholeheartedly.

Then all will acknowledge what we already know,
Adonai our God, that dominion is Yours,
that all power is in Your hands,
and that Your awesome presence
presides over all creation.

May You give honor, Adonai, to Your people,
praise to those who revere You,
hope to those who seek You,
and confidence to those who rely on You.

May You give joy to Your land, gladness to Your city,
and hope to those who yearn for Messianic times.

May this all happen soon, even in our day.

Seeing this, may the righteous rejoice,
may the upright be glad,
and may the faithful burst into song.

May evil-doers be swallowed by the earth,
may all evil dissipate like smoke, and may the culture
of corruption be removed from the world.

GUIDEPOSTS

¹ **Third Opening B'rachah – K'dushat haSheim: God's Holiness.** The third opening b'rachah of each Amidah focuses on God's holiness. In the silent Amidah year-round, this is the briefest of all the b'rachot, consisting simply of the following statement: "You are holy and Your Name is holy, and holy beings praise You every day. We bless You, Adonai, our holy God." On Rosh Hashanah, prayers are inserted here (pp. 21-22) that discuss God's rulership and holiness because the Rosh Hashanah theme of God's ruling the world is closely related to this b'rachah's theme of God's holiness.

Major Theme of Rosh Hashanah: God is the Ruler of the Universe. (*The major themes of Rosh Hashanah are summarized on p. xiv.*)

The Rosh Hashanah Amidah focuses on the theme of Adonai as ruler over all creation, and presents a vision of a world where all recognize that Adonai is the ruler of the universe. The authors of these prayers, however, are painfully aware that their acceptance of God as ruler is not exactly shared by all of creation, and they exhort God to do something about it: "May You strike fear in the hearts of all your creations!" Once you do that, Adonai, the world will be transformed. All the world "will unite into a single group to do Your will wholeheartedly." Evil-doers will be swallowed by the earth and Your righteous followers, the people of Israel, will at last be vindicated. And then, as the prayer continues on p. 22, "You and You alone will truly rule over all creation." (For another scenario on how this might come about, see the *Perspective*, "How will God be recognized as ruler of the universe?", on pp. 268-269.)

The theme that God rules over the world plays a much less prominent role in the daily liturgy. This suggests that the composers of the Amidah may have viewed Rosh Hashanah as the appropriate time for an annual coronation ceremony, patterned after similar ceremonies for earthly rulers in ancient times.

V'tim·loch At·tah A·do·nai l'va·dé·cha
al kol ma·a·sé·cha
b'Har Tziy·yon mish·kan k'vo·dé·cha
u·vi·ru·sha·lá·yim ir kod·shé·cha.
Ka·ka·tuv b'div·rei kod·shé·cha:
"Yim·loch A·do·nai l'o·lam,
E·lo·há·yich Tziy·yon l'dor va·dor,
Ha·l'lu·Yah!"

Ka·dosh At·tah v'no·ra sh'mé·cha
v'ein E·ló·ah mi·bal·a·dé·cha.
Ka·ka·tuv:
"Va·yig·bah A·do·nai Tz'va·ot ba·mish·pat,
v'ha·Eil ha·ka·dosh nik·dash bitz·da·kah."

Ba·ruch At·tah A·do·nai, ha·mé·lech ha·ka·dosh.

K'du·shat ha·Yom

At·tah [v'char·tá·nu mi·kol ha·am·mim,]
a·háv·ta o·tá·nu v'ra·tzí·ta bá·nu,
[v'ro·mam·tá·nu mi·kol ha·l'sho·not,]
v'kid·dash·tá·nu b'mitz·vo·té·chah,
v'kei·rav·tá·nu mal·kéi·nu la·a·vo·da·té·cha,
v'shim·cha ha·ga·dol v'ha·ka·dosh
a·léi·nu ka·rá·ta.

וְתַמְלֵךְ אֶתְּהָ יְיָ לְבַדְּךָ
עַל כָּל מַעֲשֵׂיֶיךָ
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ.
כְּפָתוּב בְּדַבְּרֵי קִדְשֶׁךָ:
"יְמַלֵּךְ יְיָ לְעוֹלָם,
אֶלֶּהֵיךָ צִיּוֹן לְדוֹר וָדוֹר,
הַלְלוּיָהּ."

קְדוֹשׁ אֶתְּהָ וְנוֹרָא שְׁמֵךָ
וְאֵין אֱלֹוִהּ מִבְּלַעְדֶיךָ.
כְּפָתוּב:
"וַיִּגְבַּהּ יְיָ צְבָאוֹת בַּמִּשְׁפָּט,
וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָהּ."

בְּרוּךְ אַתְּהָ יְיָ, הַמְּלֵךְ הַקְּדוֹשׁ.

קְרִשַׁת הַיּוֹם

אַתְּהָ [בְּחַרְתָּנוּ מִכָּל הָעַמִּים,]
אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
[וְרוּמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת,]
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבָּתָנוּ מִלְּכָנוּ לְעִבּוֹדְתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ
עָלֵינוּ קְרָאתָ.

And then You and You alone will rule
over all of creation
from Mount Zion and Jerusalem, Your holy city,
where Your presence is concentrated.
As it is written in Your holy writings:
“Adonai will rule forever,
your God, O Zion, from generation to generation,
Halleluyah.” (Ps. 146:10)

You are holy and Your name is awesome
and there is no God other than You.
As it is written:
“And Adonai Tz’vaot was exalted in judgment,
and the holy God was hallowed through justice.”
(Isa. 5:16)

¹ We bless You Adonai, our holy ruler.

The Holiness of the Day

^{2,3} [You chose us from all peoples,]
You love us, and You delight in us,
⁴ [You exalted us among all tongues,]
You sanctify us through Your commandments,
You bring us nearer so that we may serve You,
and You incorporate
Your great and holy Name, Eil, into ours, Yisraeil.

GUIDEPOSTS

¹ **Third Opening B’rachah – K’dushah: The Holy Ruler (continued).** The conclusion of the b’rachah is not the usual “haEil hakadosh – the holy God” but rather “hamelech hakadosh – the holy ruler.” Because the elaboration of the K’dushah that focuses on God as ruler is recited on Rosh Hashanah and Yom Kippur, this phrase is used to close the third b’rachah in every Amidah between Rosh Hashanah and Yom Kippur.

² **Central B’rachah: The Holiness of the Day.** The central b’rachah of the Amidah on Shabbat and holy days consists of special prayers appropriate for the occasion. The Rosh Hashanah b’rachah is very similar to what is said on the festivals (Pesach, Shavuot, and Sukkot), beginning with the final paragraph on this page, continuing with “yaaleh v’yavo” on p. 24, and concluding in the middle of p. 25. These prayers are generic, referring to the actual holiday only twice, and otherwise not discussing the special nature of the day, except for the two paragraphs at the bottom of p. 24 that focus on God as ruler. These prayers also refer to the day not as Rosh Hashanah, but as “Yom haZikkaron;” this name is discussed in the *Guideposts* on pp. 23 and 280.

ALTERNATIVES

^{3,4} **Brackets.** You may prefer to omit the bracketed lines that refer to the chosenness of the people Israel, to focus instead on other descriptions of our relationship with God that appear in the subsequent phrases.

PERSPECTIVES

The Chosen People. As with other passages in the traditional liturgy, this prayer and the one on the top of the next page focus on God's special relationship with the Jewish people, and particularly on a special gift that God gave us – Shabbat and festivals. Some of the language of the prayer makes comparisons between the people of Israel and other peoples, comparisons that may have been

The following paragraph is recited only on Saturday night:

Va-to-di·éi·nu A·do·nai E·lo·héi·nu
 et mish·p'tei tzid·ké·cha,
 va-t'lam·m'déi·nu la·a·sot chuk·kei r'tzo·né·cha.
 Va·tit·ten lá·nu A·do·nai E·lo·héi·nu mish·pa·tim y'sha·rim
 v'to·rot e·met, chuk·kim u·mitz·vot to·vim,
 va·tan·chi·léi·nu z'man·nei sa·son
 u·mo·á·dei kó·desh v'chag·gei n'da·vah,
 va·to·ri·shéi·nu K'du·shat Shab·bat,
 u·ch'vod mo·eid, va·cha·gi·gat ha·ré·gel.
 Va·tav·deil A·do·nai E·lo·héi·nu bein kó·desh l'chol,
 bein or l'chó·shech,
¹ [bein Yis·ra·eil la·am·mim,]
 bein yom ha·sh'vi·i l'shéi·shet y'mei ha·ma·a·seh.
 Bein K'du·shat Shab·bat lik·du·shat yom tov hiv·dál·ta
 v'et yom ha·sh'vi·i
 mi·shéi·shet y'mei ha·ma·a·seh kid·dách·ta.
² [Hiv·dál·ta v'kid·dách·ta
 et am·m'cha Yis·ra·eil bi·k'du·sha·té·cha.]

ותודיענו יי אלהינו
 את משפטי צדקך,
 ותלמדנו לעשות חקי רצונך.
 ותתן לנו יי אלהינו משפטים ישרים
 ותורות אמת, חקים ומצות טובים,
 ותנחילנו זמני ששון
 ומועדי קדש וחגי נדבה,
 ותורישנו קדשת שבת,
 וכבוד מועד, וחגיגת הרגל.
 ותבדיל יי אלהינו בין קדש לחל,
 בין אור לחשך,
¹ [בין ישראל לעמים,]
 בין יום השביעי לששת ימי המעשה.
 בין קדשת שבת לקדשת יום טוב הבדלת
 ואת יום השביעי
 מששת ימי המעשה קדשת.
² [הבדלת וקדשת
 את עמך ישראל בקדשתך.]

*On Shabbat, add ** phrases:*

Va·tit·ten lá·nu A·do·nai E·lo·héi·nu b'a·ha·vah
 et yom
 (** ha·shab·bat ha·zeh v'et yom)
 ha·zik·ka·ron ha·zeh,
 yom (** zich·ron) t'ru·ah,
 (** b'a·ha·vah) mik·ra kó·desh,
 zéi·cher li·tzi·at Mitz·rá·yim.

*On Shabbat, add ** phrases:*

ותתן לנו יי אלהינו באהבה
 את יום
 (** השבת הזו ואת יום)
 הזכרון הזה,
 יום (** זכרון) תרועה,
 (** באהבה) מקרא קדש,
 זכר ליציאת מצרים.

You taught us, Adonai our God,
Your principles of righteousness.
You taught us to act in accordance with Your will.
You gave us, Adonai our God,
just laws, true teachings, and good commandments.
For our inheritance, You gave us joyous festivals, holy
times, pilgrimages of generosity, and You taught us to
celebrate the holiness of Shabbat, the glory of special
times, and the celebrations of the pilgrimage festivals.
You taught us to distinguish between holy and ordinary,
between light and darkness,
¹ [between Your people Israel and other peoples,]
and between the seventh day and the six days of creation.
You separated between the holiness of Shabbat and the
holiness of festivals, and You sanctified the Shabbat
above that of the other days of the week.
² [You separated and sanctified
Your people Israel through Your holiness.]

*On Shabbat, add ** phrases:*

You lovingly gave us, Adonai our God,
(** this day of Shabbat and)
³ this Yom haZikkaron,
this day of remembrance,
⁴ a day of (** recalling) the sounding of the shofar,
(** lovingly) declared a holy occasion,
and a reminder of the Exodus from Egypt.

appropriate when they were written, but are no longer appropriate, since people of many faiths have high moral standards and strive for spiritual growth.

ALTERNATIVES

^{1,2} **Brackets.** You may prefer to omit the bracketed lines that refer to the separateness of the people Israel, and focus on other separations described in the prayer.

GUIDEPOSTS

³ **Major Theme of Rosh Hashanah: Yom HaZikkaron.** *(The major themes of the Rosh Hashanah liturgy are summarized on p. xiv.)*

Yom haZikkaron, the day of remembrance, is the only name for Rosh Hashanah mentioned in the liturgy, and it occurs only on this and on the following four pages. Rosh Hashanah is mentioned twice in the Torah (see p. ix), where it is referred to only as “yom t’ruah,” usually understood as a day for blowing the shofar, and as “yom zichron t’ruah,” which may mean a commemoration by shofar, a day of remembering shofar, a shofar reminder, or something else. Eventually, the remembering and the shofar blowing were separated (partially), and the day became known as “Yom haZikkaron” as well as “Yom T’ruah.” What was to be remembered on this day? The covenant. Who was supposed to remember? God. And our role on this day was to remind God of the covenant. Later still, “remembering” took on a new aspect as Rosh Hashanah also became the day that God remembers all of our deeds. (For further discussion, see pp. xiii, 280-281.)

COMMENTS

⁴ Since Talmudic times, most communities have not blown the shofar on Shabbat. (See pp. 242-243.) Conveniently, “yom zichron t’ruah” can also be translated as “a day of *recalling* the t’ruah,” so the author of this prayer, based on the Talmud, refers to Rosh Hashanah as “yom zichron t’ruah” on Shabbat, and as “yom t’ruah” on weekdays.

E-lo-héi-nu vEi-lo-hei a-vo-téi-nu v'im-mo-téi-nu,
ya·a·leh v'ya·vo, v'yag·gí·a, v'yei·ra·eh,
v'yei·ra·tzeh, v'yi·sha·ma, v'yip·pa·keid,
v'yiz·za·cheir zich·ro·néi-nu u·fik·do·néi-nu,
v'zich·ron a-vo-téi-nu v'im-mo-téi-nu,
v'zich·ron ma·shí·ach ben Da·vid av·dé·cha,
v'zich·ron Y'ru·sha·lá·yim ir kod·shé·cha,
v'zich·ron kol am·m'cha beit Yis·ra·eil l'fa·né·cha,
lif·lei·tah, l'to·vah,
l'chein u·l'ché·sed u·l'ra·cha·mim,
l'chay·yim u·l'sha·lom,
b'Yom ha·Zik·ka·ron ha·zeh.
Zo·ch·réi-nu, A·do·nai E-lo-héi-nu, bo l'to·vah!
U·fo·k·déi-nu vo liv·ra·chah!
V'ho·shi·éi-nu vo l'chay·yim!
U·vid·var y'shu·ah v'ra·cha·mim,
chus v'chon·néi-nu,
v'ra·cheim a·léi-nu v'ho·shi·éi-nu,
ki ei·lé·cha ei·néi-nu,
ki Eil mé·lech chan·nun v'ra·chum Át·tah.

E-lo-héi-nu vEi-lo-hei a-vo-téi-nu v'im-mo-téi-nu,
m'loch al kol ha·o·lam kul·lo bich·vo·dé·cha,
v'hin·na·sei al kol ha·á·retz bi·ka·ré·cha,
v'ho·fa ba·ha·dar g'on uz·zé·cha
al kol yo·sh·vei tei·veil ar·tzé·cha.

V'yei·da kol pa·ul ki At·tah f'al·to,
v'ya·vin kol ya·tzur ki At·tah y'tzar·to,
v'yo·mar kol a·sher n'sha·mah b'ap·po:
“A·do·nai E-lo-hei Yis·ra·eil mé·lech,
u·mal·chu·to ba·kol ma·shá·lah.”

אֶל־הַיְנוּ וְאֵל־הִי אַבּוֹתֵינוּ וְאִמּוֹתֵינוּ,
יַעֲלֶה וְיָבֵא, וְיַגִּיעַ, וְיִרְאֶה,
וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד,
וְיִזְכֹּר וְזָכְרוּנָנוּ וּפְקֻדוֹתֵנוּ,
וְזָכְרוּן אַבּוֹתֵינוּ וְאִמּוֹתֵינוּ,
וְזָכְרוּן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ,
וְזָכְרוּן יְרוּשָׁלַיִם עִיר קְדֻשָׁךְ,
וְזָכְרוּן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפָלִיטָה, לְטוֹבָה,
לְחַן וּלְחַסֵּד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם,
בַּיּוֹם הַזֶּה.
זָכְרוּנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה.
וּפְקֻדָנוּ בּוֹ לְבָרָכָה.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים,
חַוֶּס וְחַנּוּן,
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

אֶל־הַיְנוּ וְאֵל־הִי אַבּוֹתֵינוּ וְאִמּוֹתֵינוּ,
מֶלֶךְ עַל כָּל הָעוֹלָם כְּלוֹ בְּכַבּוֹדְךָ,
וְהַנְּשָׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ,
וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עִנְךָ
עַל כָּל יוֹשְׁבֵי תְּהוֹמֵי אֶרֶץ־ךָ.

וַיַּדַּע כָּל פֶּעוּל כִּי אַתָּה פְּעַלְתּוּ,
וַיִּבִין כָּל יְצוּר כִּי אַתָּה יִצְרָתּוּ,
וַיֹּאמֶר כָּל אִשָּׁר נִשְׁמָה בְּאָפוֹ:
“יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ,
וּמְלַכּוֹתוֹ בְּכָל מְשָׁלָה.”

^{1,2} Our God and God of our ancestors,
You remember on this special day, Yom haZikkaron,
Your people Israel – us and our ancestors,
Your connections with us in the past, and
Your promises to us for the future.
You remember our messianic visions,
and our hopes for stability and peace in the present.
You provide us with Your blessings of
salvation, generosity,
grace, loving kindness, compassion,
life, and peace.
On this special day, and in days to come,
You will remember us with goodness! (Amein)
You will provide us with blessing! (Amein)
You will enable us to live! (Amein)
You will have compassion on us
and help us,
for our eyes are directed to You,
for we know that You are a kind

³ and compassionate God and ruler. (Neh. 9:31)

⁴ Our God and God of our ancestors,
rule over the whole universe with Your presence,
preside over the entire world with peace and justice,
and let Your powerful influence
extend over all who dwell on earth.

May all creations recognize You as their creator,
may all who live understand that You have shaped
their existence, and may all who breathe declare:
“Adonai, the God of Israel, is the ruler,
and Your dominion includes all that is.”

GUIDEPOSTS

¹ **Yaaleh v'Yavo.** This prayer, known simply by its first two words, is recited on all special days – Pesach, Shavuot, Sukkot, and Rosh Chodesh (first day of the month), in addition to Rosh Hashanah and Yom Kippur.

TRANSLATIONS

² *The following is a more literal translation:*

“Our God and God of our ancestors, may memories rise, arrive, reach, be seen, be acceptable, be heard, and be remembered – memories of us and our deeds, of our ancestors, of the Messiah, son of Your servant David, of Jerusalem Your holy city, and of Your whole people Israel – [may these all come] before You, for salvation, generosity, grace, loving kindness, compassion, life and peace on this Yom haZikkaron. Remember us on this day for goodness! Recall us on this day for blessing! Save us this day for life! Have compassion on us and help us, for our eyes are directed to You, compassionate God and ruler.”

PERSPECTIVES

The right time for prayer. This text implies that on festive occasions, God is more likely to remember us and address our concerns. The perspective of Machzor Eit Ratzon is that every moment is a propitious time for prayer, that when we turn to God, God is always present. Moreover, the traditional text of this prayer embodies a plea for God to bless us. Our view is that God always provides us with blessings and, when we acknowledge God's blessings, they become more apparent.

COMMENTS

³ The words “and ruler” are added to the verse from Nehemiah, not just on Rosh Hashanah and Yom Kippur but on the festivals as well, suggesting that perhaps “yaaleh v'yavo” originated in the Rosh Hashanah service.

GUIDEPOSTS

⁴ **Major Theme of Rosh Hashanah: God is the Ruler of the Universe.** The three paragraphs

On Shabbat, add ** phrases:

E-lo-héi-nu vEi-lo-hei a-vo-téi-nu v'im-mo-téi-nu,
 (** r'tzeih vim-nu-cha-téi-nu.)
 Kad-d'shéi-nu b'mitz-vo-té-cha,
 v'tein chel-kéi-nu b'To-ra-té-cha.
 Sab-b'ei-nu mi-tu-vé-cha,
 v'sam-m'chéi-nu bi-shu-a-té-cha.
 (** V'han-chi-léi-nu A-do-nai E-lo-héi-nu,
 b'a-ha-vah u-v'ra-tzon Shab-bat kod-shé-cha,
 v'ya-nú-chu vah Yis-ra-eil, m'kad-d'shei sh'mé-cha.)
 V'ta-heir lib-béi-nu l'ov-d'cha be-e-met.
 Ki At-tah E-lo-him e-met
 u-d'va-r'cha e-met v'kay-yam la-ad.
 Ba-ruch At-tah A-do-nai,
mé-lech al kol ha-á-retz,
 m'kad-deish (** ha-Shab-bat v') Yis-ra-eil
 v'yom ha-zik-ka-ron.

A-vo-dah

R'tzeih, A-do-nai E-lo-héi-nu,
 b'am-m'cha Yis-ra-eil u-vit-fil-la-tam,
 u-t'fil-la-tam b'a-ha-vah t'kab-beil b'ra-tzon.
 U-t'hi l'ra-tzon ta-mid
 a-vo-dat Yis-ra-eil am-mé-cha.
 V'te-che-zé-nah ei-néi-nu
 b'shu-v'cha l'Tziy-yon b'ra-cha-mim.
 Ba-ruch At-tah A-do-nai,
 ha-ma-cha-zir Sh'chi-na-to l'Tziy-yon.

On Shabbat, add ** phrases:

אֵלֵהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 (** רְצֵה בְּמִנוּחֵינוּ.)
 קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ,
 וְתַן חֶלְקֵנוּ בְּתוֹרֹתֶיךָ.
 שְׂבַעְנוּ מִטוֹבֶיךָ,
 וְשִׂמְחָנוּ בִּישׁוּעֹתֶיךָ.
 (** וְהִנְחִילָנוּ יְיָ אֱלֹהֵינוּ,
 בְּאַהֲבָה וּבְרַצוֹן שְׂבַת קִדְּשֶׁךָ,
 וְיִגְוַחוּ בְּהַ שִׁירָאֵל מְקַדְּשֵׁי שְׁמֶךָ.)
 וְטַהַר לְבָנֵינוּ לְעִבְדֶּךָ בְּאַמֶּת.
 כִּי אַתָּה אֱלֹהִים אֲמֶת
 וּדְבָרְךָ אֲמֶת וְקִיָּם לְעַד.
 בְּרוּךְ אַתָּה יְיָ,
 מֶלֶךְ עַל כָּל הָאָרֶץ,
 מְקַדֵּשׁ (** הַשְּׂבַת וְ) יִשְׂרָאֵל
 יוֹם הַזְּכוּרֹן.

עֲבוּדָה

רְצֵה, יְיָ אֱלֹהֵינוּ,
 בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם,
 וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל בְּרַצוֹן.
 וְתַהֵי לְרַצוֹן תָּמִיד
 עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.
 וְתַחֲזִינָה עֵינֵינוּ
 בְּשׁוּבֶךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְיָ,
 הַמְחִזִיר שְׂכִינָתוֹ לְצִיּוֹן.

*On Shabbat, add ** phrases:*

¹ Our God and God of our ancestors,
(** You take delight in our Shabbat rest.)
You sanctify us through Your commandments,
and You give us a share in Your Torah.
You fill us with Your bounty,
and You make us rejoice in Your salvation.
(** You give us, lovingly and with delight, Your holy
Shabbat as our inheritance. May all those who honor
Your essence find true serenity on this day.)
You purify our hearts to serve You in truth.
For You are a true God
and Your teachings are true and endure forever.
We bless You, Adonai,
² ruler of the whole world,
for sanctifying (** the Shabbat and) Israel
and Yom haZikkaron.

Worship

³ You are pleased, Adonai our God,
with Your people Israel and with our prayers,
and You welcome our prayers lovingly.
⁴ May the worship of Your people Israel
always be pleasing to You.

May our eyes see clearly that Your return to Zion
will be only through the attribute of compassion.
We bless You, Adonai,
whose presence will again be manifest in Zion.

that begin here serve as the closing of the section on "God as ruler of the universe" that began on p. 21. (See *Guidepost* on p. 21.) They also provide a scenario on how God will be recognized as ruler of the universe that is different from that presented in the prayer on p. 21. Here it is not the fear of God that will make a difference, but the knowledge of God, each person coming to understand that it is the one God who is responsible for the existence of all. The process by which this will happen is similar to that described in the prayer on p. 22.

GUIDEPOSTS

¹ **Central B'rachah: The Holiness of the Day (concluded).** This paragraph serves as the conclusion of the "holiness of the day" b'rachah that began on p. 22. This closing prayer is similar to the prayer that concludes the "holiness of the day" b'rachah in every Amidah on Shabbat and festivals. On Rosh Hashanah, the "holiness of the day" prayer naturally ends with "Yom haZikkaron" (see *Guideposts* on pp. 23, 280).

COMMENTS

² The theme of God as ruler of the whole world is incorporated into the closing prayer of the "holiness of the day" b'rachah on Rosh Hashanah. Instead of closing simply (as we do on festivals) with the phrase "We bless You for sanctifying Israel and Yom haZikkaron," we include the phrase "ruler of the whole world." Its presence in the closing phrase of the b'rachah that focuses on "the holiness of the day" is discussed in comment 3 on p. 278.

⁴ Although the Hebrew contains a request that our prayers be accepted, the perspective of Machzor Eit Ratzon is that God *does* accept all of our prayers (see pp. 24 and 86).

GUIDEPOSTS

³ **First Closing B'rachah – Avodah: Worship.** The traditional Hebrew text is a request that God accept our prayers and "restore worship to the sanctuary of Your Temple." This reference to sacrifices is

Mo·dim

(We bow at "Modim," straighten at "Adonai.")

Mo·dim

a·nách·nu

lach,

she·At·tah hu A·do·nai E·lo·héi·nu,

v'Ei·lo·hei a·vo·téi·nu v'im·mo·téi·nu,

l'o·lam va·ed.

Tzur chay·yéi·nu, ma·gein yish·éi·nu,

At·tah hu l'dor va·dor.

No·deh l'cha u·n'sap·peir t'hil·la·té·cha,

al chay·yéi·nu ha·m'su·rim b'ya·dé·cha,

v'al nish·mo·téi·nu ha·p'ku·dot lach,

v'al nis·sé·cha she·b'chol yom im·má·nu,

v'al nif·l'o·té·cha v'to·vo·té·cha she·b'chol eit,

é·rev, va·vó·ker, v'tzo·ho·rá·yim.

Ha·tov, ki lo cha·lu ra·cha·mé·cha,

v'ham·ra·cheim, ki lo tám·mu cha·sa·dé·cha,

mei·o·lam kiv·ví·nu lach.

מוֹדִים

(We bow at "Modim," straighten at "Adonai.")

מוֹדִים

אֲנַחְנוּ

לְךָ,

שְׂאֵתָה הוּא יי אֵלֵינוּ,

וְאֵלֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

לְעוֹלָם וָעֶד.

צוּר חַיֵּינוּ, מְגִן יְשָׁעֵנוּ,

אֵתָה הוּא לְדוֹר וָדוֹר.

נוֹדָה לְךָ וְנִסְפַּר תְּהִלָּתְךָ,

עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,

וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ,

וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ,

וְעַל נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת,

עֲרֵב, וּבִקֵּר, וְצַהֲרֵים.

הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,

וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסְדֶיךָ,

מֵעוֹלָם קִוִּינוּ לְךָ.

2 MEDITATION

Gratitude. *Read this silent prayer one phrase at a time, pausing between phrases. Let your lips move, giving life to your words.*

Rib·bo·no shel o·lam ... God of all that is ...

Mo·dim a·nách·nu lach ... I thank you ...

I acknowledge Your presence in my life ...

I thank You for all the blessings You provide ...

and I bow to You in gratitude ...

My life has many blessings ...

I now acknowledge ...

that so much comes from You ...

I am grateful ... that I am alive today ...

I am grateful ... for the miracle of my body ...

and my soul ...

I am grateful ... for health ...

and the possibility of healing ...

I am grateful ... for the people in my life ...

I thank You for all the blessings You provide ...

the courage and determination ...

to meet the challenges that I face each day ...

the abilities and skills ...

to make my way in the world ...

the insight and direction ...

to stay on a productive path ...

Thanksgiving

(We bow at "We acknowledge," straighten at "Adonai.")

¹ We acknowledge Your presence in our lives,
We thank You for all of our blessings,
We bow to You,
for You are Adonai our God,
and God of our ancestors,
for ever and ever.
You are the rock of our lives, You are the shield of
our salvation, from generation to generation.

We thank You and speak Your praises,
for our lives that are entrusted into Your hand,
for our souls that are in Your care,
for Your miracles that are with us every day,
for Your wonders and favors that are with us at every
moment: evening, morning, and noon.
² Source of goodness, whose mercies never end,
source of mercy, whose kindnesses never cease,
we have always put our hope in You.

appropriate here because "avodah" originally meant that form of worship. After the Temple was destroyed in 70 CE, the Rabbis substituted daily prayer for daily sacrifice, referring to it as "avodat haleiv," worship of the heart, an explicit reference to the replacement of sacrificial offerings by prayer. But they also expressed here in this prayer their desire to return to the Temple form of worship.

GUIDEPOSTS

¹ **Second Closing B'rachah – Modim: Thanking God.** This prayer expresses our gratitude for all the blessings that we receive each day, "evening, morning, and noon." The opening phrase "modim anachnu lach" (spoken by David in I Chronicles 29:13 – see p. 110) means both "we acknowledge You" and "we thank You" and, as we recite it, we bow to acknowledge God's presence in our lives and to express our gratitude to God for all of our blessings.

ALTERNATIVES

² **Meditation.** You may want to include the meditation on "Gratitude" (shaded below) in your recitation of the silent Amidah.

the love and understanding ...
that enable me to see my true worth ...

I bring You today my gratitude ... placing it before You ...
as our ancestors placed their gifts on Your altar.
Thank You, God ... Mo·dim a·nách·nu lach ...
for all that You have given me ...
for all that You give me each and every day ...
Breathing in ... I receive Your blessings ...
Breathing out ... I offer You my gratitude ...

I place my gratitude on Your altar ...
I acknowledge Your presence in my life ...
I thank You for all the blessings You provide ...
and I bow to You in gratitude ...

Breathing in ... I receive Your blessings ...
Breathing out ... I offer You my gratitude ...

Our lives are in Your hands ...
Our souls are in Your care ...
Your miracles are always with us ...
Your loving kindness is endless ...
Your compassion is boundless ...
Mei·o·lam kiv·ví·nu lach ...
You are the source of our hope ...
We always put our hope in You ...

Breathing in ... I receive Your blessings ...
Breathing out ... I offer You my gratitude ...
Thank You, God.

V'al kul·lam yit·ba·rach v'yit·ro·mam
shim·cha mal·kéi·nu ta·mid l'o·lam va·ed.

U·ch'tov l'chay·yim to·vim
kol b'nei v'ri·té·cha.

V'chol ha·chay·yim yo·dú·cha, sé·lah,
vi·ha·l'lu et shim·cha be·e·met,
ha·Eil y'shu·a·téi·nu v'ez·ra·téi·nu. Sé·lah.

*We bend our knees at "Baruch,"
bow at "Attah," straighten up at "Adonai."*

Ba·ruch At·tah A·do·nai,
ha·tov shim·cha,
u·l'cha na·eh l'ho·dot.

וְעַל כָּל־מַלְכֵינוּ תִמְיֵד לְעוֹלָם וָעֶד.
שְׁמַךְ מַלְכֵנוּ תִמְיֵד לְעוֹלָם וָעֶד.

וּכְתֹב לְחַיִּים טוֹבִים
כָּל בְּנֵי בְרִיתְךָ.

וְכֹל הַחַיִּים יוֹדוּךָ, סְלָה,
וַיִּהְיוּ אֶת שְׁמֶךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ. סְלָה.

*We bend our knees at "Baruch,"
bow at "Attah," straighten up at "Adonai."*

בְּרוּךְ אַתָּה יְיָ,
הַטוֹב שְׁמֶךָ,
וְלֶךְ נֶאֱדָה לְהוֹדוֹת.

MEDITATION

Streams of Blessings. *Read this silent prayer one phrase at a time, with pauses between phrases. Let your lips move, giving life to your words. (See Guidepost on p. 28.)*

Picture the sun on a clear day ...
imagine the sun's rays warming your arm ...
as the sun radiates heat and light and energy ...
Those rays reach each blade of grass ...
commanding it to grow ...
each bird, reminding it to chirp ...
Picture the sun as it shines ...
and now look behind the sun, beyond the sun ...
and see a greater source of energy ...
the life of the universe ...
chei ha·o·la·mim ...
This source of energy provides life to the sun ...
and to all of us ...

This source of energy ...
commands the sun to shine ...
Imagine the rays from this source
streaming toward us ...
warming all parts of our being ...
bringing energy to our souls ...
Ba·r'chéi·nu, a·vi·nu, kul·lá·nu k'é·chad,
b'or pa·né·cha.
You bless us ... loving parent ...
each of us individually ...
all of us simultaneously ...
with the light of Your face ...
with the light of Your presence ...
Imagine God's blessings streaming constantly
like the rays of the sun ...
imagine the variety of energies that flow
directly from God's face ...

For all of these blessings, our ruler, we bless and exalt Your Name at each moment, for ever and ever.

¹ Inscribe all the children of Your covenant for a good life.

All living things will thank You,
and they will praise Your Name in truth,
God of our deliverance and our help.

*We bend our knees at "We bless,"
bow at "You," straighten up at "Adonai."*

² We bless You, Adonai,
Your essence is goodness;
it is fitting to acknowledge, thank, and bow to You.

COMMENTS

¹ This verse is recited between Rosh Hashanah and Yom Kippur and asks that we be inscribed for a good life. See also the *Guidepost* on "Additions to the Amidah ..." on p. 20 and comments 5 on p. 20 and 2 on p. 28.

² This verse closes the thanksgiving blessing that began on p. 26.

ALTERNATIVES

Meditation. You may want to incorporate the meditation on "Streams of Blessings" (shaded below) in your recitation of the b'rachah on shalom that appears on p. 28. (The *Guidepost* with that title on p. 28 explains the connection between the meditation and the b'rachah.)

One is Torat chayim ...
teachings that enable us to live ...
Turn your face toward the source ...
and imagine this energy of Torat chayim ...
streaming to you from the source ...
providing meaning and direction to your life ...
Turn your face toward the source of all life ...
and as we mention each blessing in the shalom b'rachah ...
picture it as streaming to you from the source ...
ahavah – Your unconditional love for each of us
streaming to us at every moment ...
You love us with ahavah rabbah ... with unbounded love
chesed – loving kindness – You show us by Your example
how we should love others ...
tz'dakah – a sense of what's right ...
a passion for justice streaming toward us ...
encouraging us to pursue justice ...

b'rachah – blessing ...
so many blessings come to us each day ...
streaming to us from the source of all blessings ...
rachamim – compassion ...
through Your boundless compassion for us ...
we learn to feel compassion for all ...
chayim – life ... Your energy energizes us ...
commanding us to grow, to live ...
and shalom – peace ... serenity ... wholeness ...
You help us find harmony in our spheres ...
echoing the harmony in Your spheres ...
Turn your face to the source of shalom ...
feel the peace that God generates ...
peace inside us ... peace around us ...
peace streaming to us ... at every moment ...
Turn your face to the source of all blessings ...
and let yourself feel truly blessed.

The first paragraph below is recited in the morning (Shacharit) and additional (Musaf) services (AM),
whereas the second paragraph is recited in the afternoon (Minchah) and evening (Ma'ariv) services (PM);
the third paragraph is recited at every service between Rosh Hashanah and Yom Kippur.

Sha·lom

(Morning) **Sim sha·lom to·vah u·v'ra·chah**

ba·o·lam, chein va·ché·sed v'ra·cha·mim,
a·léi·nu v'al kol Yis·ra·eil am·mé·cha.
Ba·r'chéi·nu, a·ví·nu, kul·lá·nu k'e·chad,
b'or pa·né·cha. Ki v'or pa·né·cha na·tát·ta lá·nu,
A·do·nai E·lo·héi·nu, To·rat chay·yim,
v'a·ha·vat ché·sed, u·tz'da·kah, u·v'ra·chah,
v'ra·cha·mim, v'chay·yim, v'sha·lom.
V'tov b'ei·né·cha l'va·reich et am·m'cha Yis·ra·eil
v'et kol yo·sh·vei tei·veil
b'chol eit u·v'chol sha·ah bish·lo·mé·cha.

(Evening) **Sha·lom rav al Yis·ra·eil am·m'cha**

ta·sim l'o·lam. Ki At·tah hu mé·lech
a·don l'chol ha·sha·lom. V'tov b'ei·né·cha
l'va·reich et am·m'cha Yis·ra·eil v'et kol yo·sh·vei
tei·veil b'chol eit u·v'chol sha·ah bish·lo·mé·cha.

(Both) **B'séi·fer chay·yim, b'ra·chah, v'sha·lom,**

u·far·na·sah to·vah, niz·za·cheir v'nik·ka·teiv
l'fa·né·cha, a·nách·nu v'chol am·m'cha beit Yis·ra·eil,
l'chay·yim to·vim u·l'sha·lom.

Ba·ruch At·tah A·do·nai, o·seih ha·sha·lom.

שְׁלוֹם

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה (AM)
בְּעוֹלָם, חֵן וְחֶסֶד וְרַחֲמִים,
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.
בְּרַכְנוּ, אַבְיָנוּ, כְּלָנוּ כְּאַחַד,
בְּאוֹר פְּנֵיךָ. כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ,
יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים,
וְאַהֲבַת חֶסֶד, וְצַדִּיקָה, וּבְרָכָה,
וְרַחֲמִים, וְחַיִּים, וְשְׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל
וְאֶת כָּל יוֹשְׁבֵי תְּבֵל
בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ (PM)
תְּשִׁים לְעוֹלָם. כִּי אַתָּה הוּא מְלִיךְ
אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֶת כָּל יוֹשְׁבֵי
תְּבֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

בְּסִפּוּר חַיִּים, בְּרָכָה, וְשְׁלוֹם,
וּפְרִינְסָה טוֹבָה, גְּזֵרָה וְנִפְתָּח לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְיָ, עֹשֶׂה הַשְּׁלוֹם.

See note at left.

Shalom

(AM) You provide shalom to the whole world. You bless us all with grace, loving kindness, and compassion. You bless all of us simultaneously, loving parent, with the light of Your face, Your presence. For when we are in Your presence, we can sense all the gifts that You give us –
¹ a Torah of life, boundless love, loving kindness, a passion for justice, a sense of being blessed, compassion for others, a thirst for the fullness of life, and shalom – a sense of serenity, wholeness, peace. You bless Your people Israel and all who dwell on earth at all times, at every moment of our lives, with all of these gifts.

(PM) May You bring great and lasting peace to the Jewish people and the world, for You are the architect of all peace. May You bless Your people Israel and all who dwell on earth at all times, at every moment of our lives, with the gift of shalom – a sense of serenity, wholeness, and peace.

² *(Both)* In the Book of Life, Blessing, Peace, and Good Livelihood, may we be remembered and inscribed by You, we and all Your people, the house of Israel, for a good life and for peace.

We bless You, Adonai, maker of peace.

GUIDEPOSTS

Third Closing B'rachah – Shalom. As we complete the Amidah, we leave God's presence with a sense of shalom – serenity, wholeness, and peace.

Streams of Blessings. The blessing of shalom is written in the form of a midrash on the Priestly Blessing that is in the morning service on p. 151. It takes the idea that "God's face will shine on you" and elaborates it into a multitude of blessings, including the gift of shalom, that are streaming to us constantly. This theme is explored in the meditation on p. 27.

ALTERNATIVES

Two versions of B'rachah of Shalom. There are two traditional versions of this b'rachah. The one in the first paragraph is recited in the morning (Shacharit) and additional (Musaf) services; the one in the second paragraph is recited in the afternoon (Minchah) and evening (Ma'ariv) services.

COMMENTS

¹ The words "ahavat chesed – love *of* loving kindness" come from Micah 6:8 (see p. 87). The translation here is based on the reading "ahavah vachessed – love *and* loving kindness" that is found in some Siddurim.

² Between Rosh Hashanah and Yom Kippur, brief prayers that ask God to "inscribe us in the Book of Life" are added to each of the two initial and two final b'rachot of the Amidah, using language that links each prayer to the b'rachah. (See the *Guidepost* on "Additions to the Amidah ..." on p. 20 and comments 5 on p. 20 and 1 and 6 on p. 27.) Since the final b'rachah in the Amidah focuses on shalom, the added prayer that begins "In the Book of Life" adds a request that we also be inscribed in the Book of Shalom, the Book of Peace.

Closing Prayer

E·lo·hai, n'tzor l'sho·ni mei·ra,
u·s'fa·tai mi·dab·beir mir·mah.
V'lim·ka·l'lai naf·shi tid·dom,
v'naf·shi ke·a·far la·kol tih·yeh.
P'tach lib·bi b'To·ra·té·cha,
u·v'mitz·vo·té·cha tir·dof naf·shi.
V'chol ha·cho·sh'vim a·lai ra·ah,
m'hei·rah ha·feir a·tza·tam
v'kal·keil ma·cha·shav·tam.
A·seih l'má·an Sh'mé·cha.
A·seih l'má·an y'mi·né·cha.
A·seih l'má·an k'du·sha·té·cha.
A·seih l'má·an To·ra·té·cha.
L'má·an yei·chal·tzun y'di·dé·cha,
ho·shí·ah y'mi·n'cha va·a·néi·ni.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה,
וּשְׁפָתַי מִדַּבֵּר מִרְמָה.
וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם,
וְנַפְשִׁי כְּעַפְרָה לְכֹל תִּהְיֶה.
פְּתַח לִבִּי בְּתוֹרֹתֶיךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
וְכֹל הַחֹשְׁבִים עָלַי רָעָה,
מִהֲרָה הִפֹּר עֲצָתָם
וְקַלְקַל מִחֲשַׁבְתָּם.
עֲשֵׂה לְמַעַן שְׁמִיךָ.
עֲשֵׂה לְמַעַן יְמִינֶיךָ.
עֲשֵׂה לְמַעַן קִדְשֹׁתֶיךָ.
עֲשֵׂה לְמַעַן תּוֹרֹתֶיךָ.
לְמַעַן יִחַלְצוּן יְדֵיךָ,
הַוֹשִׁיעָה יְמִינֶיךָ וְעֲנֵנִי.

Yih-yu l'ra·tzon

im·rei fi,
v'heg·yon lib·bi l'fa·né·cha,
A·do·nai tzu·ri v'go·a·li.

יְהִי לְרָצוֹן
אִמְרֵי פִי,
וְהִגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרֵי וְגֹאֲלֵי.

*We take three steps backward.
We bow left at "Oseh shalom,"
right at "hu yaaseh shalom,"
and forward at "v'al kol Yisrael."*

*We take three steps backward.
We bow left at "עֲשֵׂה שְׁלוֹם"
right at "הוא יַעֲשֵׂה שְׁלוֹם"
and forward at "וְעַל כָּל יִשְׂרָאֵל"*

O·seh sha·lom bim·ro·mav,

hu ya·a·seh sha·lom a·léi·nu,
v'al kol Yis·ra·eil,
v'al kol yosh·vei tei·veil.
V'im·ru: A·mein!

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל.
וְאָמְרוּ: אָמֵן!

Closing Prayer

¹ My God, help me keep my tongue from speaking evil, and my lips from speaking deceitfully.
May I not respond to those who curse me,
and in my dealings with others, may my soul be humble. Open my heart to Your Torah,
that my soul may pursue Your commandments.
And as for those who plot evil against me,
quickly obliterate their thoughts
and frustrate their plans.
Do it because of Your Name.
Do it because of Your strength.
Do it because of Your holiness.
Do it because of Your Torah.
Deliver Your loved ones, answer us,
and use Your power to save us. (Ps. 60:7)

² May the words of my mouth
and the meditations of my heart
be pleasing before You,
Adonai, my rock and my redeemer. (Ps. 19:15)

*We take three steps backward.
We bow left at "May the One who makes peace,"
right at "make peace for us,"
and forward at "for all Israel."*

³ May the One who makes peace in the heavens,
make peace for us,
and for all Israel,
and for all who dwell on earth.
And say: Amen!

GUIDEPOSTS

Closing Prayer of the Amidah. The Amidah's closing prayer seems to be a compilation from four different authors. The first author asks for God's help in overcoming an all-too-human failing — speaking ill of others. The second seeks humility ("may my soul be like the dust"), perhaps because excessive pride has led to conflicts with others. The third seeks willingness to follow God's path. The fourth wants God to counter his foes. However, all four sentences are attributed by the Talmud (B'rachot 17a) to Mar son of Ravina, a 4th century scholar (who, it is likely, also originated the custom of breaking a glass at weddings). Closing prayers by other rabbis are cited there, including one that is now recited when Rosh Chodesh is announced.

ALTERNATIVES

¹ **Alternative Closing Prayer.** The meditation on "God's Presence" on p. 30 provides an alternative closing prayer, one that focuses on how we can be reminded of God's presence after we step out of God's presence at the end of the Amidah.

PERSPECTIVES

² **May the words of my mouth.** Although we are asking God to accept our meditations and prayers, the perspective of Machzor Eit Ratzon is that we can be confident that God does indeed accept all of our prayers.

³ **May the One who makes peace.** We ask God to make peace in the world, but we know that God gives us the tools to do so. It is *our* task to ensure that cosmic harmony is truly reflected in our world.

MEDITATION

Closing Prayer: God's Presence.

This meditation may be said silently or may be read aloud (and slowly) by the leader and/or the congregation as a closing prayer, one that focuses on how we can be reminded of God's presence after we step out of God's presence at the end of the Amidah.

Elohai, my God:

As I leave Your presence
I remind myself that it is I,
not You, who is leaving,
for You are always present in my life.

When I take a deep breath,
I can find You again,
for You are only a breath away.

When I picture Your light, and turn toward it,
my darkness is dispelled,
for in Your light I see light.

When my soul utters a prayer,
I know that You hear me,
for You are always receptive to prayer.

Elohai, my God:

Help me recognize and acknowledge
all the blessings that You provide;
for when I express my gratitude
I am reminded of Your presence.

Help me remember that You created everything,
that the world does not revolve around me;
for when I express my humility,
I am reminded of Your presence.

Help me ask You for guidance and assistance,
and affirm that You
make a difference in my life;
for when I express my dependence,
I am reminded of Your presence.

**The Maariv (evening) service continues on Friday evening on p. 50 and
on other evenings on p. 75.**

**The repetition of the Shacharit (morning) and Minchah (afternoon)
Amidah begins on p. 137.**

¹ Shi-vi-ti A-do-nai l'neg-di ta-mid.

Help me keep Your presence
directly in my field of vision
at each and every moment.

V'shav-ti b'veit A-do-nai l'o-rech ya-mim.

Help me choose each day to live in Your house,
to feel Your presence all the days of my life.

Yih-yu l'ra-tzon im-rei fi, v'heg-yon
lib-bi l'fa-né-cha, A-do-nai tzu-ri v'go-a-li.

You are my rock, source of my strength.
You are my redeemer, source of my hope.
And You accept, with love and joy,
the words of my mouth
and the meditations of my heart.
And that is so. Amein.

COMMENTS

¹ The verse "Shiviti Adonai l'negdi tamid – I will make myself aware of Your presence at each moment" (Psalms 16:8) – gave rise to the "Shiviti" art form. Using this and other verses, a Shiviti drawing (much more elaborate than that below) places God's name in the center, as a focus for meditation, reflecting the literal meaning of the verse

"I will place God's name right in front of me always."

שׁוֹיִתִּי

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ה

תָּמִיד

לְנֶגְדִי

**The Maariv (evening) service continues on Friday evening on p. 50
and on other evenings on p. 75.**

**The repetition of the Shacharit (morning) and Minchah (afternoon)
Amidah begins on p. 137.**

On Friday evening

Va-y'chul-lu ha-sha-má-yim v'ha-á-retz v'chol
tz'va-am. Va-y'chal E-lo-him ba-yom ha-sh'vi-i,
m'lach-to a-sher a-sah. Va-yish-bot ba-yom
ha-sh'vi-i mi-kol m'lach-to a-sher a-sah.
Va-y'vá-rech E-lo-him et yom ha-sh'vi-i
va-y'kad-deish o-to, ki vo sha-vat mi-kol m'lach-to,
a-sher ba-ra E-lo-him la-a-sot.

Ba-ruch At-tah A-do-nai, E-lo-héi-nu
vEi-lo-hei a-vo-téi-nu v'im-mo-téi-nu,
E-lo-hei Av-ra-ham,
E-lo-hei Yitz-chak, vEi-lo-hei Ya-a-kov,
E-lo-hei Sa-rah, E-lo-hei Riv-kah,
E-lo-hei Ra-cheil, vEi-lo-hei Lei-ah.
Ha-Eil ha-ga-dol ha-gib-bor v'ha-no-ra, Eil El-yon,
ko-neih sha-má-yim va-á-retz.

Ma-gein a-vot v'im-ma-hot bid-va-ro,
m'chay-yeih [mei-tim | kol chai] b'ma-a-ma-ro.
4Ha-mé-lech ha-ka-dosh she-ein ka-mó-hu,
ha-mei-ní-ach l'am-mo b'yom Shab-bat ko-d'sho,
ki vam ra-tzah l'ha-ní-ach la-hem.
L'fa-nav na-a-vod b'yir-ah va-fá-chad,
v'no-deh lish-mo b'chol yom ta-mid.
[Mei-ein ha-b'ra-chot. |
| M'on ha-b'ra-chot,]
Eil ha-ho-da-ot, A-don ha-sha-lom,
m'kad-deish ha-Shab-bat, u-m'va-reich sh'vi-i,
u-mei-ní-ach bik-du-shah l'am m'dush-nei ó-neg,
zéi-cher l'ma-a-seih v'rei-shit.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם.
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי,
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם
הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ
אֹתוֹ, כִּי בּו שָׁבַת מִכָּל מְלַאכְתּוֹ,
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ
וְאֵלֵי אַבֹּתֵינוּ וְאִמּוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֵלֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רַחֵל, וְאֵלֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן,
שְׁמַיִם וָאָרֶץ.

מִגֵּן אַבֹּת וְאִמּוֹת בְּדְבָרוֹ,
מַחִיָּה [מֵתִים | כָּל חַי] בְּמֵאֲמָרוֹ.
4הַמֶּלֶךְ הַקָּדוֹשׁ שְׁאִין כְּמוֹהוּ,
הַמְּנַיֵחַ לְעַמּוֹ בַּיּוֹם שְׁבַת קִדְשׁוֹ,
כִּי בָם רָצָה לְהַנִּיחַ לָהֶם.
לְפָנָיו נַעֲבֹד בִּירְאָה וּפְחָד,
וְנוֹדָה לְשְׁמוֹ בְּכָל יוֹם תָּמִיד.
[מַעֲיֵן הַבְּרָכוֹת. |
| מַעֲוֵן הַבְּרָכוֹת,]
אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם,
מְקַדֵּשׁ הַשְּׁבַת, וּמְבָרֵךְ שְׁבִיעִי,
וּמְנַיֵחַ בְּקִדְשָׁהּ לְעַם מְדֻשְׁנֵי עֲנָג,
זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית.

On Friday evening.

“The heavens and the earth were completed and all their inhabitants. By the seventh day, God had finished all the work that was in progress. On the seventh day itself, God stopped working on creation. God blessed the seventh day, and sanctified it, for on it God refrained from all the efforts that had resulted in creation.” (Gen. 2:1-3)

Blessed are You Adonai, our God,
and God of our ancestors,
God of Abraham,
God of Isaac, and God of Jacob,
God of Sarah, God of Rebekkah,
God of Rachel, and God of Leah.
The great, mighty, and awesome God,
creator of the heavens and the earth.

¹ You shielded our ancestors as You promised,
^{2,3} and You give life to [the dead. | all that lives.]
⁴ You are the holy ruler, and none is like You,
⁵ You bring rest to Your people on Your holy Shabbat,
for You wanted to give us this gift.
⁶ We will worship You with reverence and awe,
⁷ and we will eternally give thanks to Your Name.
⁹ [This has been a summary of all of the b'rachot. |
| You are the source of all blessings,]
⁸ the God whom we thank, the source of all peace.
You sanctify the Sabbath and bless the seventh day,
Your holy rest brings joy to Your people,
and is a reminder of Your acts of creation.

GUIDEPOSTS

“Repetition” of the Amidah. Although the Amidah is not repeated in the evening service, the three paragraphs on this page and the paragraph at the top of the next page provide a summary of the entire Shabbat Amidah. The second paragraph is taken verbatim from the opening b'rachah of the Amidah on p. 19 or p. 31; the third paragraph, *magen avot*, at the bottom of this page, summarizes the seven b'rachot of the Amidah; and the fourth paragraph is based on p. 25 or p. 38. (See the *Comments* below for details.) This repetition allowed those who were late for the service, or who couldn't recite the words, to hear the Amidah.

COMMENTS

- ¹ The phrase “*magen avot v'imahot*,” together with the paragraph above, represents the first b'rachah of the Amidah in which God is called the shield of Abraham.
- ² The phrase “*m'chayeih meitim* – gives life to the dead” represents the second b'rachah of the Amidah in which the traditional text refers to God as reviving the dead.
- ³ **Brackets.** God may instead be spoken of as “*m'chayeih kol chai* – who gives life to all living beings.”
- ⁴ The phrase “*hamelech hakadosh* – the holy ruler” represents the third b'rachah, which focuses on God's holiness, using “*melech* – ruler” on Rosh Hashanah and Yom Kippur instead of the customary “*Eil* – God.”
- ⁵ This verse speaks of the Shabbat, the focus of the fourth and central b'rachah of the Shabbat Amidah.
- ⁶ The phrase “*worship* – *avodah*” represents the fifth b'rachah, which focuses on our worship of God.
- ⁷ The phrase “*v'nodeh lishmo* – we will give thanks to You” represents the sixth b'rachah, giving God our thanks.
- ⁸ The phrase “*Adon hashalom* – the source of peace” represents the final b'rachah whose focus is peace.
- ⁹ **Brackets.** The first phrase “*mei-ein hab'rachot*,”

E-lo·héi·nu vEi·lo·hei a·vo·téi·nu v'im·mo·téi·nu,
 r'tzeih vim·nu·cha·téi·nu.
 Kad·d'shéi·nu b'mitz·vo·té·cha,
 v'tein chel·kéi·nu b'To·ra·té·cha.
 Sab·b'ei·nu mi·tu·vé·cha,
 v'sam·m'chéi·nu bi·shu·a·té·cha,
 v'ta·heir lib·béi·nu l'ov·d'cha be·e·met.
 V'han·chi·léi·nu A·do·nai E·lo·héi·nu,
 b'a·ha·vah u·v'ra·tzon Shab·bat kod·shé·cha.
 V'ya·nú·chu vah Yis·ra·eil,
 m'kad·d'shei sh'mé·cha.
 Ba·ruch At·tah A·do·nai, m'kad·deish ha·Shab·bat.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 רְצֵה בְּמִנוּחֵינוּ.
 קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ,
 וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ.
 שְׂבַעְנוּ מִטוֹכָךָ,
 וְשִׂמְחֵנוּ בִּישׁוּעָתֶךָ,
 וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת.
 וְהַנְּחִילֵנוּ יְיָ אֱלֹהֵינוּ,
 בְּאַהֲבָה וּבְרַצוֹן שְׂפַת קִדְּשֶׁךָ.
 וְיִגְוַחוּ בְּהִישָׁרְאֵל,
 מְקִדְּשֵׁי שְׁמֶךָ.
 בְּרוּךְ אַתָּה יְיָ, מְקִדְּשֵׁי הַשַּׁבָּת.

On Rosh Hashanah, continue on p. 75.

On Yom Kippur, continue on p. 52.

¹ Our God and God of our ancestors,
You take delight in our Shabbat rest.
You sanctify us through Your commandments,
and You give us a share in Your Torah.
You fill us with Your bounty,
You make us rejoice in Your salvation,
and You purify our hearts to serve You in truth.
Adonai our God, You give us lovingly and with delight
Your holy Shabbat as our inheritance.
May all those who honor Your essence
find true serenity on this day.
We bless You, Adonai, for sanctifying the Shabbat.

**On Rosh Hashanah,
continue on p. 75.**

**On Yom Kippur,
continue on p. 52.**

which is commonly used, conveys the idea that what has been said thus far is a summary of the b'rachot of the Amidah. The second phrase "m'on hab'rachot – the source of blessings," may be more accurate historically. Instead of closing and summarizing the list of b'rachot, the second phrase initiates a series of descriptions of God that are appropriate for this point of the service. It would not be unreasonable to say both phrases.

ALTERNATIVES

¹ You Respond in Many Ways.

(An interpretative translation of the prayer at the left.)

Our God and God of our ancestors,
You respond individually to the many ways
that each of us observes Shabbat.

For those whose Shabbat is a time for relaxation and sleep,
You take delight in our Shabbat rest.

For those who observe the details of Shabbat regulations,
You sanctify us through Your commandments.

For those whose Shabbat is a time for study,
You give us a share in the Torah.

For those whose Shabbat is a day of celebration,
You fill us with Your bounty.

For those whose Shabbat is a time for spirituality,
You make us rejoice in Your salvation.

For those whose Shabbat focuses on service and prayer,
You purify our hearts to serve You in truth.

May You continue to provide us,
lovingly and with delight, this gift of Shabbat.

And may all of those who honor Your essence
find true serenity on this day.

We bless You, eternal One, for sanctifying the Shabbat.

(This translation is inspired by an amazing midrash on
Psalm 118:19 – see comment 4 on p. 164.)

Kad·dish Sha·leim

Yit·gad·dal v'yit·kad·dash sh'meih rab·ba.
B'a·l'ma di v'ra chir·u·teih,
v'yam·lich mal·chu·teih,
b'chay·yei·chon, u·v'yo·mei·chon
u·v'chay·yei d'chol beit Yis·ra·eil,
ba·a·ga·la, u·viz·man ka·riv. V'im·ru:

**A·mein! Y'hei sh'meih rab·ba m'va·rach
l'a·lam ul·a·l'mei a·l'may·ya.**

Yit·ba·rach v'yish·tab·bach
v'yit·pa·ar v'yit·ro·mam v'yit·nas·sei
v'yit·had·dar v'yit·al·leh v'yit·hal·lal
sh'meih d'kud·sha

B'rich hul

L'éil·la l'éil·la min kol bir·cha·ta
v'shi·ra·ta, tush·b'cha·ta v'ne·che·ma·ta,
da·a·mi·ran b'a·l'ma. V'im·ru: **A·mein!**

Tit·kab·bal tz'lo·t'hon u·va·u·t'hon
d'chol beit Yis·ra·eil
ka·dam a·vu·hon di vish·may·ya. V'im·ru:

A·mein!

Y'hei sh'la·ma rab·ba min sh'may·ya,
v'chay·yim a·léi·nu, v'al kol Yis·ra·eil.

V'im·ru: **A·mein!**

O·seh sha·lom bim·ro·mav,

hu ya·a·seh sha·lom a·léi·nu,
v'al kol Yis·ra·eil,
v'al kol yo·sh'vei tei·veil.

V'im·ru: **A·mein!**

קדיש נשלים

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ,
בְּחַיִּיכוּן, וּבְיוֹמֵיכוּן,
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא, וּבְזִמְן קָרִיב. וְאָמְרוּ:

אָמֵן! יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יְתַבְרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא
בְּרִיךְ הוּא!

לְעֵלְא לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תְּשַׁבְּחָתָא וְנַחֲמָתָא,
דְאִמְרִין בְּעֶלְמָא. וְאָמְרוּ: אָמֵן!

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן
דְכָל בֵּית יִשְׂרָאֵל
קָדָם אַבוּהוֹן דִּי בְשַׁמְיָא. וְאָמְרוּ: אָמֵן!

יְהֵא שְׁלָמָא רַבָּא מִן שַׁמְיָא,
וְחַיִּים עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן!

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תַבְּלָא.
וְאָמְרוּ: אָמֵן!

Complete Kaddish

May God's great Name be hallowed
and enhanced through all creation!
May God's dominion soon be manifest
in our lives – and in our lifetimes –
and in those of all Israel! And say:

Congregation responds, reader repeats and continues:

Amein! May God's great Name
be blessed forever, and through
an infinity of worlds and eternities.

Bless God!	Praise God!
Hallow God!	Worship God!
Acclaim God!	Honor God!
Thank God!	Exalt God!

Blessed be the holy God!
Blessed be God far beyond all the words and songs
and tributes that human beings can utter!
And say: Amein!

May God, our loving and divine parent,
hear all of our prayers and meditations!
And say: Amein!

May God provide an overflow of life and peace
to us, to all of Israel,
and to all humankind! And say: Amein!

May the One who makes peace in the heavens
create peace in our world as well,
peace for us, peace for all of Israel,
peace for all people and peace for all peoples.
And say: Amein!

GUIDEPOSTS

Complete Kaddish – Kaddish Shaleim.

The Kaddish is a hymn of praise that separates parts of the service; in this instance, the Kaddish separates the repetition of the Amidah from the conclusion of the service. Kaddish is recited only when a minyan is present.

This version of the Kaddish is called "Kaddish Shaleim – complete Kaddish – קְדִישׁ שְׁלֵם" because it has three more verses than the Chatzi Kaddish or "half" Kaddish (see p. 18), which is recited *before* the Amidah. Kaddish Shaleim is recited *after* each Amidah.

The three added verses are the last three verses on this page. The first of these verses, asking that God accept our prayers, is a clear reference to the prayers of the Amidah. The remaining two verses echo the final b'rachah of the Amidah, focusing on the blessing of shalom. (Although the Kaddish is in Aramaic, the final verse and half of the preceding one are in Hebrew.)

Kaddish Yatom or "Mourner's Kaddish" (see p. 80) is the same as Kaddish Shaleim, except that it is missing the verse that, as noted above, refers to the Amidah.

Kaddish d'Rabbanan or "Kaddish for our Teachers," recited after a period of study, is the same as Kaddish Shaleim, except that the first of the three final verses is replaced by a prayer for all those engaged in Jewish learning.

Reciting the Kaddish. At the conclusion of the service, the leader of the service traditionally recites the Kaddish, and the congregation responds with each of the bold phrases in the transliteration.

ALTERNATIVES

Since the Kaddish is a participatory prayer – with responses by congregants – and was written in Aramaic, presumably in order to accommodate those unfamiliar with Hebrew, it seems to make sense for the service leader to consider chanting parts of the Kaddish in English, perhaps concluding with a chant of Oseh Shalom.

Kiddush for Rosh Hashanah Evening

We rise for Kiddush.

(The parenthetical passages are included on Shabbat.)

Ba-ruch At-tah A-do-nai, E-lo-héi-nu mé-lech ha-o-lam,
bo-rei p'ri ha-gá-fen.

Ba-ruch At-tah A-do-nai, E-lo-héi-nu mé-lech ha-o-lam,
[a-sheer bá-char bá-nu mi-kol am, v'ro-m'má-nu mi-kol
la-shon | a-sheer keir-vá-nu la-a-vo-da-to],
v'kid-d'shá-nu b'mitz-vo-tav,
va-tit-ten lá-nu A-do-nai E-lo-héi-nu b'a-ha-vah,
et yom (ha-Shab-bat ha-zeh v'et yom)
ha-zik-karon ha-zeh, yom (zich-ron) t'ru-ah
(b'a-ha-vah) mik-ra kó-desh
zéi-cher li-tzi-at Mitz-rá-yim.

[Ki vá-nu va-chár-ta v'o-tá-nu kid-dásh-ta
mi-kol ha-am-mim, | Ki ei-léi-nu ka-rá-ta
v'o-tá-nu kid-dásh-ta la-a-vo-da-té-cha,]
u-d'var-cha e-met v'kay-yam la-ad.

Ba-ruch At-tah A-do-nai, m'ka-deish
(ha-Shab-bat v') Yis-ra-eil v'Yom ha-Zik-karon.

On Saturday night, add:

Ba-ruch At-tah A-do-nai, E-lo-héi-nu mé-lech ha-o-lam,
bo-rei m'o-rei ha-eish.

Ba-ruch At-tah A-do-nai, E-lo-héi-nu mé-lech ha-o-lam,
ha-mav-dil bein kó-desh l'chol, bein or l'chó-shech,
[bein Yis-ra-eil la-am-mim,]
bein yom ha-sh'vi-i l'shéi-shet y'mei ha-ma-a-seh.
Bein k'du-shat Shab-bat lik-du-shat yom tov hiv-dál-ta,
v'et yom ha-sh'vi-i mi-shei-shet y'mei ha-ma-a-seh
kid-dásh-ta, hiv-dál-ta v'kid-dásh-ta et am-m'cha Yis-ra-eil
bik-du-sha-té-cha.

Ba-ruch At-tah A-do-nai,
ha-mav-dil bein kó-desh l' kó-desh.

Ba-ruch At-tah A-do-nai, E-lo-héi-nu mé-lech ha-o-lam,
she-he-che-yá-nu v'ki-y'má-nu
v'hig-gi-á-nu la-z'man ha-zeh.

קדוש לראש השנה

We rise for Kiddush.

(The parenthetical passages are included on Shabbat.)

ברוך אתה יי, אל־הינו מִלְךְ העוֹלָם,
בורא פְּרִי הַגֶּפֶן.

ברוך אתה יי, אל־הינו מִלְךְ העוֹלָם,
[אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם, וְרוֹמְמָנוּ מִכָּל
לְשׁוֹן | אֲשֶׁר קִרְבָּנוּ לְעַבְדוֹתוֹ],
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו
וַתִּתֵּן לָנוּ יי אֶל־הֵינוּ בְּאַהֲבָה,
אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם)
הַזִּכְרוֹן הַזֶּה, יוֹם (זְכוֹרוֹן) תְּרוּעָה
(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ
(זָכַר לְיִצְיַאת מִצְרָיִם).

[כִּי בָנוּ בְּחַרְתָּ וְאִתָּנוּ קִדְּשָׁתָּ
מִכָּל הָעַמִּים, | כִּי אֲלֵינוּ קִרְאתָ
וְאִתָּנוּ קִדְּשָׁתָּ לְעַבְדוֹתֶיךָ,]
וּדְבַרְךָ אֶמֶת וְקַיָּם לְעַד.

ברוך אתה יי,
מִקְדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן.

On Saturday night, add:

ברוך אתה יי, אל־הינו מִלְךְ העוֹלָם,
בורא מאורי האש.

ברוך אתה יי, אל־הינו מִלְךְ העוֹלָם,
הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחַל, בֵּין אֹר לְחֹשֶׁךְ,
[בֵּין יִשְׂרָאֵל לְעַמִּים,]
בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה.
בֵּין קִדְּשַׁת שַׁבָּת לְקִדְּשַׁת יוֹם טוֹב הַבְּדִלְתָּ,
וְאֶת יוֹם הַשְּׂבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֵׂה
קִדְּשָׁתָּ, הַבְּדִלְתָּ וְקִדְּשָׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל
בְּקִדְּשַׁתְּךָ.

ברוך אתה יי,
הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

ברוך אתה יי, אל־הינו מִלְךְ העוֹלָם,
שֶׁהֵחֵינּוּ וְקִיְמָנוּ
וְהִגִּיעָנוּ לְזְמַן הַזֶּה.

Kiddush for Rosh Hashanah Evening

We rise for Kiddush.

(The parenthetical passages are included on Shabbat.)

¹ We thankfully acknowledge You, Adonai, our God, ruler of the universe, You create the fruit of the vine.

We thankfully acknowledge You, Adonai, our God, ruler of the universe,

² [You have chosen us from among all nations, |
| You have called us to serve You,]

You sanctify us through Your commandments, and You lovingly gave us, Adonai our God, (this day of Shabbat for rest, and) this Yom haZikaron, this day of remembrance and shofar, a holy occasion, and a reminder of our going out of Egypt.

³ [For You have chosen and sanctified us from among all nations. | For You have called us and sanctified us to serve You.]

Your words are true and endure forever.

We bless You, Adonai, sanctifying (the Shabbat,) Israel and Yom haZikaron.

On Saturday night, add:

Blessed are You, Adonai, our God, ruler of the universe, You create the illumination of fire.

Blessed are You, Adonai, our God, ruler of the universe, You taught us to distinguish between holy and ordinary, between light and darkness, [between Your people Israel and other peoples,] and between the seventh day and the six days of creation. You distinguish between the holiness of Shabbat and the holiness of festivals, and you sanctify the Shabbat beyond the six days of creation. You distinguish and sanctify Your people Israel through Your holiness. Blessed are You, Adonai, distinguishing between holy and holy.

We thankfully acknowledge You, Adonai, our God, ruler of the universe, You have kept us alive, and sustained us, and enabled us to reach this special day.

GUIDEPOSTS

Kiddush. Kiddush is recited on Shabbat and festivals, and both proclaims and celebrates the specialness of the day. Kiddush typically consists of statements about the occasion and a blessing over wine.

¹ **Blessing over wine.** Although we make a blessing over wine, we do not, as some believe, “bless the wine.” It is *the act of drinking the wine* that is changed by the b’rachah from an ordinary and isolated act to one that is placed in a broader context that involves our proclaiming and partaking of God’s bounty.

Kiddush for Rosh Hashanah. The evening Kiddush for Rosh Hashanah has three b’rachot: a blessing over wine, a blessing over the festival, and a blessing of joy and gratitude. On Saturday night a fourth b’rachah is added marking the separation between the Shabbat and the days of the week. When the Kiddush is said at home, Genesis 2:1-3 (see p. 50) is recited before the b’rachah over wine.

Parentheses and brackets. Parentheses include phrases that are added on Shabbat. Brackets include alternative versions of phrases (see below).

ALTERNATIVES

^{2,3} **Brackets.** The traditional blessing over festivals, like other prayers, refers to the chosenness of Israel. Alternative versions of two phrases are provided that refer to the special role of Israel without making comparisons to other peoples. (See the *Perspective* on p. 22, comment 1 on p. 77, and comment 3 on p. 208 for further discussion.)

We rise for Aleinu.

1 A·léi·nu l'shab·béi·ach la·a·don ha·kol,
la·teit g'dul·lah l'yo·tzeir b'rei·shit.

She·lo a·sá·nu k'go·yei ha·a·ra·tzot,
v'lo sa·má·nu k'mish·p'chot ha·a·dá·mah.
She·lo sam chel·kéi·nu ka·hem,
v'go·ra·léi·nu k'chol ha·mo·nam.

We rise for Aleinu.

**1 עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.**

**שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפַּחוֹת הָאֲדָמָה.
שְׁלֹא שָׁם חָלְקָנוּ כֶּהֱם,
וְגִרְלָנוּ כְּכֹל הַמוֹנָם.**

A·léi·nu l'shab·béi·ach la·a·don ha·kol,
la·teit g'dul·lah l'yo·tzeir b'rei·shit.

She·na·tan lá·nu to·rat e·met,
v'chay·yei o·lam na·ta b'to·chéi·nu.

**עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.**

**שָׁנַתָּן לָנוּ תוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכָנוּ.**

A·léi·nu l'shab·béi·ach la·a·don ha·kol,
la·teit g'dul·lah l'yo·tzeir b'rei·shit.

She·b'ra·á·nu lich·vo·do,
v'hiv·dí·lá·nu min hat·to·im,
v'na·tan lá·nu to·rat e·met,
v'chay·yei o·lam na·ta b'to·chéi·nu.

**עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.**

**שֶׁבְרָאָנוּ לְכְבוֹדוֹ,
וְהִדְדִילָנוּ מִן הַתּוֹעִים,
וְנָתַן לָנוּ תוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכָנוּ.**

A·léi·nu l'shab·béi·ach la·a·don ha·kol,
la·teit g'dul·lah l'yo·tzeir b'rei·shit.

She·hu a·sah go·yim rab·bim,
v'chul·lam cha·fei·tzim l'hav·chin bid·ra·chav,
v'ná·tan lá·nu go·ral m'yu·chad
she·gíl·lah lá·nu et mish·pa·tav.

**עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.**

**שֶׁהוּא עָשָׂה גוֹיִם רַבִּים,
וְכֹלֵם חֲפָצִים לְהִבְחִין בְּדַרְכָּיו,
וְנָתַן לָנוּ גּוֹרֵל מִיָּחָד
שֶׁגִּלָּה לָנוּ אֶת מִשְׁפָּטָיו.**

We rise for Aleinu.

¹ What we must do is praise the ruler of all,
and give glory to the creator of *Genesis*,
in which our ancestors alone recognized You.
² You singled us out from the peoples of that time,
expecting us to be different from other nations,
to adhere to high moral standards,
to seek a different destiny.

¹ What we must do is praise the ruler of all,
and give glory to the creator of *Genesis*,
in which our ancestors alone recognized You.
You have given us a Torah full of truth,
planting within us the seeds of eternal life.

¹ What we must do is praise the ruler of all,
and give glory to the creator of *Genesis*,
in which our ancestors alone recognized You.
You created us to tell of Your glory,
separated us from those who stray,
You have given us a Torah full of truth,
planting within us the seeds of eternal life.

¹ What we must do is praise the ruler of all,
and give glory to the creator of *Genesis*,
in which our ancestors alone recognized You.
You made many nations,
all of whom seek to perceive Your ways,
and gave us a unique destiny
by revealing to us Divine laws.

GUIDEPOSTS

Aleinu. The first section of the Aleinu prayer (pp. 77-78) focuses on our responsibility ("Aleinu" means "on us") to recognize and acknowledge God's presence in the world (as in Deuteronomy 4:39 on the next page). The second section (p. 79) articulates a vision that each of us is expected to live by, a vision of a world where God's presence is universally recognized and acknowledged, a vision of a world whose flaws can and will be repaired.

ALTERNATIVES

¹ **Four versions.** Although the prayer has a powerful universalist focus, the initial verses of Aleinu include the strongest statements of chosenness in the Siddur. The message is jarring: "Only we can have a universalistic vision." (See the *Perspective* on p. 78.)

Four versions of the initial verses are provided here, one in each horizontal band. The top band has the traditional text, a literal translation of which appears below. The second (shaded) band has the version used in the Reconstructionist Siddur; the substituted verses are from "Uva I'Tziyyon goeil" (see comment 1 on p. 358) in the weekday service. The third band includes additional verses from that prayer and can be chanted to the same tune as the first version (and even while other people are chanting the first version). The fourth (shaded) band, composed by Rabbi David Seidenberg, acknowledges that all nations play a role in God's plan for humanity.

TRANSLATIONS

² *The following is a more literal translation:*

"You did not make us like the other peoples of the world, and did not equate us to the other families of the earth. Our heritage is not like theirs, our lot is not like that of their multitudes."

The translation here acknowledges that the Jewish people were indeed moral trailblazers in ancient times, but does not imply that, as a result, we can automatically claim that distinction today.

*Continue here; kneel and bow at "Va·a·nách·nu ko·r'im;"
straighten at "lif·nei mé·lech."*

Va·a·nách·nu
ko·r'im
u·mish·ta·cha·vim
u·mo·dim,
lif·nei mé·lech, mal·chei ha·m'la·chim,
ha·ka·dosh ba·ruch hu.

She·hu no·teh sha·má·yim
v'yo·seid á·retz,
u·mo·shav y'ka·ro ba·sha·má·yim mi·má·al,
u·sh'chi·nat uz·zo b'go·v'hei m'ro·mim.

Hu E·lo·héi·nu, ein od.
E·met mal·kéi·nu.
É·fes zu·la·to.

Ka·ka·tuv b'To·ra·to:
"V'ya·da·ta ha·yom
va·ha·shei·vo·ta el l'va·vé·cha
ki A·do·nai hu ha·E·lo·him,
ba·sha·má·yim mi·má·al,
v'al ha·á·retz mi·tá·chat,
ein od."

*Continue here; kneel and bow at "כוֹרְעִים"
straighten at "לִפְנֵי מֶלֶךְ".*

וְאֲנַחְנו
כוֹרְעִים
וּמִשְׁתַּחֲוִים
וּמוֹדִים,
לִפְנֵי מֶלֶךְ, מַלְכֵי הַמְּלָכִים,
הַקָּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם
וְיוֹסֵד אָרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וְשֹׁכֵן עֲזוֹ בְּגַבְהֵי מְרוֹמִים.

הוּא אֵל הַיְנוּ, אֵין עוֹד.
אֶמֶת מִלְּכָנוּ.
אֶפֶס זוּלָתוֹ.

כְּפָתוּב בְּתוֹרָתוֹ:
"וַיִּדְעַת הַיּוֹם
וְהִשְׁבַּת אֶל לְבָבָךְ
כִּי יְיָ הוּא הָאֵל הַיִּים,
בְּשָׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתְּחִת,
אֵין עוֹד."

*Continue here; kneel and bow at "We bow only to You;"
straighten at "acknowledging Your presence."*

¹ We reject all of the world's idolatries,
all of the vanities that people pursue
and, as did our ancestors,
we bow only to You, supreme ruler of the world,
bending our knee, acknowledging Your presence,
holy One, source of all blessings.

You are the One who
spread out the heavens
and grounded the earth. (Isa. 51:13, Zech. 12:1)
And Your presence transcends the heavens.

You are our God, and no one else.
Your rule is based on truth.
There is none besides You.

As it is written in Your Torah:
"You should know today
² and get it straight in your mind
that Adonai, Adonai is God;
that, beyond the heavens,
and in our world below,
there is no other God." (Deut. 4:39)

PERSPECTIVES

The Chosen People. On one level, it is important for people, both individuals and groups, to feel that they are special, that they are singled out for special roles and special benefits. All the better if they use these special resources to benefit their communities and the world. Thus, serving as a "light to the nations" through moral uprightness and communal generosity has definite value. However, in our world, being "chosen" implies being better than others, and deserving better treatment than others. Using sacred texts to reinforce such attitudes is not worthy of our or of any religion. Our specialness today comes from our principles and actions *today*, not from our historical claims to specialness. In a world where religion plays a major role in dividing people and destroying communities, it is our responsibility to ensure that Judaism doesn't contribute to the hatred that plagues the world. We must look to and work toward a time when religions serve to bring us together, not tear us apart.

COMMENTS

¹ The first three lines do not appear in the Hebrew, but are implicit in this paragraph, which is an elaboration of its last sentence, Deuteronomy 4:39. The fundamental principle that we must apprehend is "ein od – there is no other," from which it follows that we must indeed reject all of the world's idolatries and all of the vanities that people pursue, and faithfully follow the God of the universe, who is called by many names and worshiped in many ways.

² The Hebrew word "leiv" means heart, but, since in ancient times the heart was seen as the location of the intellect, the translation "get it straight in your mind" is more appropriate than "get it straight in your heart." The same applies to other occurrences of the word "leiv," such as on p. 128 where "yacheid l'avéinu" is translated as "integrate our understanding" and in the Sh'ma (p. 11) where "al l'avécha" is translated as "Fix in your mind and your heart [these words that I command you today]."

Al kein n'kav-veh l'cha A·do·nai E·lo·héi·nu,
lir·ot m'hei·rah b'tif·é·ret uz·zé·cha.
L'ha·a·vir gil·lu·lim min ha·á·retz,
v'ha·e·li·lim ka·rot yik·ka·rei·tun.
L'tak·kein o·lam b'mal·chut shad·dai.
V'chol b'nei va·sar yik·r'u vish·mé·cha,
l'haf·not ei·lé·cha kol rish·ei á·retz.

Yak·kí·ru v'yei·d'u kol yo·sh·vei tei·veil,
ki l'cha tich·ra kol bé·rech,
ti·sha·va kol la·shon.

L'fa·né·cha A·do·nai E·lo·héi·nu
yich·r'u v'yip·pó·lu,
v'lich·vod shim·cha y'kar yit·téi·nu.
Vi·kab·b'lu chul·lam et ol mal·chu·té·cha,
v'tim·loch a·lei·hem m'hei·rah l'o·lam va·ed.

Ki ha·mal·chut shel·cha hi,
u·l'ó·l'mei ad tim·loch b'cha·vod.
Ka·ka·tuv b'To·ra·té·cha:
"A·do·nai yim·loch l'o·lam va·ed."

V'ne·e·mar :
"V'ha·yah A·do·nai
l'mé·lech al kol ha·á·retz.
Ba·yom ha·hu
yih·yeh A·do·nai e·chad,
u·Sh'mo e·chad."

We may be seated.

על כֵּן נִקְוָה לְךָ יְיָ אֱלֹהֵינוּ,
לְרֵאוֹת מְהֵרָה בְּתַפְאֵרֶת עֲנֶךָ.
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
וְהָאֱלִילִים כְּרוֹת יַכְרִיתוּן.
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי.
וְכָל בְּנֵי בְשָׂר יִקְרְאוּ בְשִׁמְךָ,
לְהַפְנוֹת אֱלֹיךָ כָּל רִשְׁעֵי אָרֶץ.

יִכְרִרוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל,
כִּי לְךָ תִכְרַע כָּל בְּרֶךְ,
תִּשָׁבַע כָּל לָשׁוֹן.

לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
יִכְרְעוּ וַיִּפְּלוּ,
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ.
וַיִּקְבְּלוּ כָּלֵם אֶת עַל מַלְכוּתְךָ,
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. ←

כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא,
וְלְעוֹלָמֵי עַד תִּמְלוֹךְ בְּכָבוֹד.
בְּכַתוּב בְּתוֹרַתְךָ :
"יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד."

וְנֹאמַר :
"וְהָיָה יְיָ
לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא
יְהִיָּה יְיָ אֶחָד,
וְשִׁמוֹ אֶחָד."

We may be seated.

We therefore hope in You, Adonai our God,
hoping soon to see the splendor of Your strength,
that all idols will be removed from the earth,
that all false gods will be completely destroyed,
that the world will be repaired under Your rulership,
that all people will call out to You,
that all evildoers will turn back to You.

Then all earth's inhabitants will recognize and know
that every knee that bends, bends to You,
that every tongue that swears, swears to You.

To You, Adonai our God,
they will all bow and prostrate themselves,
and give honor to the glory of Your Name.
All will accept the authority of Your rule,
and You will rule over them all, soon and forever.

For dominion is Yours,
and for all eternity You will rule in glory.
As it is written in Your Torah,
"Adonai will rule for ever and ever." (Ex. 15:18)

¹ And it is said:
"Adonai will become
ruler over all the earth.
On that day,
Adonai will be One,
and God's Name will be One." (Zech. 14:9)

We may be seated.

ALTERNATIVES

¹ **On That Day.** The following may be read here. It is the closing section of my article entitled "On That Day" that was published in *Reconstructionist* in October 1999.

"On that day, God will be one, and God's Name will be one." On that day, everyone will realize that all of the truths that we adhere to are interpretations of one Truth, that all of the gods to which we pray are manifestations of one God, that all of the peoples to which we belong are variations of one People. On that day, we will realize that none of us has achieved our vision, that none of us has truly articulated God's redemption, and we will begin to look for a new common vision and new metaphors of redemption. On that day, we will form one congregation – agudah achat – to do Your will wholeheartedly. On that day, we will realize that we, individually and collectively, are not and cannot be the rulers of the world, that the world is entrusted to our management and stewardship, roles which have a prerequisite of humility. On that day, we will respect the many different paths to God, and remove the disrespect from our own paths. On that day, we will understand that each of us, and all of our peoples, are part of a whole which transcends the sum of its parts. On that day, we will have a "new heart," one that is not made of stone but of flesh, when God's new covenant will be an organic part of us, not etched unchangingly and intolerantly in our "hearts of stone." On that day, we will all live together, each tending our own gardens, each according to their needs and deeds, the lion living with the lamb, each unafraid. On that day, the world will be mended, since all will be involved in mending the world. On that day, in the words of the prophet [Isaiah 11:9], the earth will be full of the knowledge of God as the waters cover the sea. "On that day, God will be One, and God's Name will be One."

Kad-dish Ya-tom

Yit-gad·dal v'yit-kad-dash sh'meih rab·ba.
B'a·l'ma di v'ra chir·u·teih,
v'yam·lich mal·chu·teih,
b'chay·yei·chon, u·v'yo·mei·chon
u·v'chay·yei d'chol beit Yis·ra·eil,
ba·a·ga·la, u·viz·man ka·riv. V'im·ru:

**A·mein! Y'hei sh'meih rab·ba m'va·rach
l'a·lam ul·a·l'mei a·l'may·ya.**

Yit·ba·rach v'yish·tab·bach
v'yit·pa·ar v'yit·ro·mam v'yit·nas·sei
v'yit·had·dar v'yit·al·leh v'yit·hal·lal
sh'meih d'kud·sha

B'rich hu!

L'él·la l'él·la min kol bir·cha·ta
v'shi·ra·ta, tush·b'cha·ta v'ne·che·ma·ta,
da·a·mi·ran b'a·l'ma. V'im·ru: **A·mein!**

Y'hei sh'la·ma rab·ba min sh'may·ya,
v'chay·yim a·léi·nu, v'al kol Yis·ra·eil.
V'im·ru: **A·mein!**

O·seh sha·lom bim·ro·mav,
hu ya·a·seh sha·lom a·léi·nu,
v'al kol Yis·ra·eil,
v'al kol yo·sh·vei tei·veil.
V'im·ru: **A·mein!**

קדיש יתום

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
בְּעֻלְמָא דִּי בְרָא כְרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ,
בְּחַיִּיכוּן, וּבְיוֹמֵיכוּן,
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא, וּבְזִמְן קָרִיב. וְאָמְרוּ:

אָמֵן! יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא
בְּרִיךְ הוּא!

לְעֻלְמָא לְעֻלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תְּשַׁבְּחָתָא וְנַחֲמָתָא,
דְאָמִירָן בְּעֻלְמָא. וְאָמְרוּ: אָמֵן!

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל.
וְאָמְרוּ: אָמֵן!

Mourner's Kaddish

¹ May God's great Name be hallowed
and enhanced through all creation!
May God's dominion soon be manifest
in our lives – and in our lifetimes –
and in those of all Israel! And say:

Congregation responds, reader repeats and continues:

Amein! May God's great Name
be blessed forever, and through
an infinity of worlds and eternities.

Bless God!	Praise God!
Hallow God!	Worship God!
Acclaim God!	Honor God!
Thank God!	Exalt God!

Blessed be the holy God!

Blessed be God far beyond all the words and songs
and tributes that human beings can utter!

And say: Amein!

May God provide an overflow of life and peace
to us, to all of Israel,
and to all humankind! And say: Amein!

May the One who makes peace in the heavens
create peace in our world as well,
peace for us, peace for all of Israel,
peace for all people and peace for all peoples.
And say: Amein!

GUIDEPOSTS

Mourner's Kaddish. Mourner's Kaddish is recited by mourners during the initial period of mourning and on the anniversary of the death of a loved one. Like other forms of the Kaddish, the Mourner's Kaddish does not mention death. It reminds us to affirm our faith in God in times of sorrow as well as in times of joy.

Kaddish. The Kaddish is a hymn of praise that separates parts of the service. It appears in this Machzor in three forms: "half Kaddish" (see p. 18), "complete Kaddish" (see p. 75), and "Mourner's Kaddish." These three forms of the Kaddish, and a fourth form, Kaddish d'Rabbanan, are discussed on p. 75.

KAVVANOT

¹ *The following kavvanah may be recited to introduce the Mourner's Kaddish:* Our thoughts now turn to those whose lives have touched our lives. Some of us may stand to remember relatives or friends; others rise to recall those who died and have no one to remember them; still others may stand in silence, in support of those who recite these words of faith as Jews have done throughout the ages. We recall all those who were dear to us, and give thanks for the moments we shared.

PERSPECTIVES

Saying Kaddish. The traditional perspective is that saying Kaddish benefits the souls of those we mourn. Thus sometimes people say that they are reciting Kaddish "for" someone who has died. In many communities, "mourners" are hired to say Kaddish for the year-long mourning period to ensure that the dead person will be permitted to enter heaven. One important reason why our ancestors wanted a male child (referred to as a "kaddishel") was to ensure that someone would say Kaddish when they died. The perspective of this Machzor is rather that saying Kaddish helps us keep alive the memory of those who have died, and maintains the link that we have with them and with preceding generations.

L'Da·vid.

A·do·nai o·ri v'yish·i.

Mi·mi i·ra!

A·do·nai ma·oz chay·yai.

Mi·mi ef·chad!

Bik·rov a·lai m'rei·im

le·e·chol et b'sa·ri,

tza·rai v'o·y·vai li,

héim·mah kosh·lu v'na·fá·lu.

Im ta·cha·nah a·lai ma·cha·nah,

lo yi·ra lib·bi.

Im ta·kum a·lai mil·cha·mah,

b'zot a·ni vo·téi·ach.

A·chat sha·ál·ti mei·eit A·do·nai,

o·tah a·vak·keish:

Shiv·ti b'veit A·do·nai

kol y'mei chay·yai,

la·cha·zot b'nó·am A·do·nai

u·l'vak·keir b'hei·cha·lo.

Ki yitz·p·néi·ni b'suk·koh b'yom ra·ah,

yas·ti·réi·ni b'séi·ter o·ha·lo,

b'tzur y'ro·m'méi·ni.

V'at·tah ya·rum ro·shi,

al o·y·vai s'vi·vo·tai.

V'ez·b'chah v'o·ha·lo ziv·chei t'ru·ah,

a·shí·rah va·a·zam·m'rah IA·do·nai.

לְדָוִד.

יְיָ אֱוֹרֵי וַיִּשְׁעֵי.

מִמִּי אֵיֶרָא !

יְיָ מְעוֹז חַיֵּי.

מִמִּי אֶפְחָד !

בְּקֶרֶב עָלֵי מְרַעִים

לְאָכֹל אֶת בְּשָׂרֵי,

צָרִי וְאֵיבֵי לִי,

הִמָּה כָּשְׁלוֹ וְנִפְלוֹ.

אִם תַּחֲנֶנּה עָלֵי מַחֲנֶנּה,

לֹא יִירָא לְבִי.

אִם תִּקְוֶם עָלֵי מַלְחָמָה,

בְּזֹאת אֲנִי בּוֹטָח.

אֶחַת שְׁאֵלְתִי מֵאֵת יְיָ,

אוֹתָהּ אֲבַקֵּשׁ:

שְׁבֹתִי בְּבֵית יְיָ

כָּל יְמֵי חַיֵּי,

לְחַזוֹת בְּנִעֻם יְיָ

וּלְבַקֵּר בְּהִיכָלוֹ.

כִּי יִצְפְּנֵנִי בְּסִפְּהָ בַיּוֹם רַעָה,

יִסְתַּרְנִי בְּסִתְרָ אֱהָלוֹ,

בְּצוּר יְרוּמָמֵנִי.

וְעַתָּה יְרוּם רֵאשִׁי,

עַל אֵיבֵי סְבִיבוֹתֵי.

וְאֶזְבְּחָהּ בְּאֱהָלוֹ זִבְחֵי תְרוּעָה,

אֲשִׁירָהּ וְאֶזְמַרְהָ לֵיְיָ.

PSALM 27

A Psalm of David.

Adonai is my light and my help.

Whom should I fear!

Adonai is the strength of my life.

Of what should I be afraid!

¹ I do have foes, external and internal,
who could potentially devour me.
I do have troublesome enemies,
but I know that they will fall.

Even when I am surrounded,
my heart will not succumb to fear.
Though wars rage all around me, and within me,
I know that You are with me.

² Only one thing have I asked of Adonai,
one thing I truly desire:

³ To dwell in the house of God
all the days of my life,
to feel the presence of Adonai
the sweetness of Your embrace.

You cover me with Your sukkah during terrible times,
You hide me in Your tent,
You raise me up on a rock, out of reach of disaster.

And now my head is raised high,
above all the enemies that surround me.
So I bring You my offerings, my shouts of joy.
I offer my voice and my music to You, Adonai.

GUIDEPOSTS

Psalm 27. Psalm 27 is recited every day during the month of Elul, the month that precedes Rosh Hashanah, and through the end of Yom Kippur (or, in some communities, through Simchat Torah).

PERSPECTIVES

Hope in Adonai. Elul is viewed as a period of preparation for the soul-searching that traditionally takes place during the "ten days of t'shuvah – turning" between Rosh Hashanah and Yom Kippur. When we compare ourselves as we are with ourselves as we would like to be, we always fall short, for we are unable to live up to the ideals and goals that we have set for ourselves. Facing that reality for a whole month can be a powerful motivator for change, but it can also be very depressing. Psalm 27 is the antidote. It reminds us that God will not abandon us. "Though my father and mother will leave me, You will always gather me in." No matter how far we have strayed, God's love for us endures, and God continues to shelter us. "You cover me with Your sukkah." We may despair, but God is a source of strength, and a source of hope. "Put your hope in Adonai! You strengthen and fortify your heart when you hope in Adonai."

COMMENTS

¹ The battles that David is fighting in Psalm 27 are with external enemies. In our lives, such battles are rare. Our battles tend to be internal, involving competing principles or priorities, or difficult personal and moral decisions. Such challenges are incorporated at various points in this translation of Psalm 27.

² The translation of this verse can be chanted to the same melody as that used for the Hebrew text.

³ The idea of "dwelling in the house of Adonai" appears frequently in the psalms, and is discussed at length on pp. 8 and 252.

Sh'ma A·do·nai ko·li ek·ra,
v'cho·néi·ni va·a·néi·ni.

שְׁמַע יי קוֹלִי אֶקְרָא,
וְחַנְּנֵי וְעַנְּנֵי.

L'cha a·mar lib·bi, bak·k'shu fa·nai,
et pa·né·cha, A·do·nai, a·vak·keish.

לְךָ אָמַר לְבִי, בְּקִשׁוּ פְּנֵי,
אֶת פְּנֵיךָ, יי, אֲבַקֵּשׁ.

Al tas·teir pa·né·cha mi·mén·ni,
al tat b'af av·dé·cha.
Ez·ra·ti ha·yí·ta,
al tit·t'shéi·ni v'al ta·az·véi·ni,
E·lo·hei yish·i.

אַל תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי,
אַל תֵּט בְּאָף עֲבֹדְךָ.
עֲזַרְתִּי הִיְיָ,
אַל תִּטְשֵׁנִי וְאַל תִּעֲזֹבֵנִי,
אֱלֹהֵי יִשְׂרָאֵל.

Ki a·vi v'im·mi a·za·vú·ni,
vA·do·nai ya·as·féi·ni.

כִּי אָבִי וְאִמִּי עֲזָבוּנִי,
וַיִּי אֲאַסְפֵּנִי.

Ho·réi·ni A·do·nai dar·ké·cha,
u·n'chéi·ni b'ó·rach mi·shor,
l'má·an sho·r'rai.

הוֹרֵנִי יי דְרָכְךָ,
וְנַחֲנֵי בְּאַרְחַ מִיִּשׁוֹר,
לְמַעַן שׂוֹרְרֵי.

Al tit·t'néi·ni b'né·fesh tza·rai,
ki ká·mu vi éi·dei shé·ker
vi·féi·ach cha·mas.

אַל תִּתְּנֵנִי בְּנֶפֶשׁ צָרִי,
כִּי קָמוּ בִי עֲדֵי שֶׁקֶר
וַיִּפְּח חָמָס. ←

Lu·lei he·e·mán·ti
lir·ot b'tuv A·do·nai b'é·retz chay·yim.

לוֹלֵא הָאֲמָנָתִי
לְרֹאוֹת בְּטוֹב יי בְּאַרְצֵי חַיִּים.

Kav·veih el A·do·nai,
cha·zak v'ya·a·meitz lib·bé·cha,
v'kav·veih el A·do·nai.

קַוֵּה אֶל יי,
חֲזַק וַיֵּאֲמַץ לְבָבְךָ,
וְקַוֵּה אֶל יי.

You, Adonai, You hear my voice when I call,
You answer me and are gracious to me.

My heart tells me: "Turn to God's face."
It is Your face, Your presence, that I seek.

You will not hide Your face from me,
You will not reject Your servant.
You have always been my help,
You will not abandon me or desert me,
You, God, You are my deliverer.

¹ Though my father and mother will leave me,
You will always gather me in.

Teach me Your way, Adonai,
guide me to walk straight on Your path,
despite all the turmoil, around and within me.

You will not abandon me to my foes,
to those who intend to betray me
and destroy me.

That might happen if I weren't sure of seeing
² Your goodness in the land of the living.

Put your hope in Adonai!
You strengthen and fortify your heart
when you hope in Adonai.

COMMENTS

¹ The text points out a striking reality – ultimately you cannot rely on any person, because even the people who are most assuredly and reliably on your side, your father and mother, will in the end abandon you, because they will die. God, on the other hand, is not going anywhere, and will always be a sheltering presence. When you place your trust in Adonai, you gain strength.

² From the context, it seems clear that "the land of the living" refers to this world, and not to rewards in some future existence. (See also the *Perspective* on "Life After Death" on p. 161.)

Yig-dal

Yig-dal E-lo·him chai v'yish-tab·bach.
Nim·tza, v'ein eit el m'tzi·u·to.

E·chad v'ein ya·chid k'yi·chu·do,
ne·e·lam, v'gam ein sof l'ach·du·to.

Ein lo d'mut ha·guf, v'ei·no guf,
lo na·a·roch ei·lav k'du·sha·to.

Kad·mon l'chol da·var a·sher niv·ra,
ri·shon, v'ein rei·shit l'rei·shi·to.

Hin·no a·don o·lam, v'chol no·tzar
yo·reh g'dul·la·to u·mal·chu·to.

She·fa n'vu·a·to n'ta·no,
el an·shei s'gul·la·to v'tif·ar·to.

Lo kam b'Yis·ra·eil k'Mo·sheh od,
na·vi u·mab·bit et t'mu·na·to.

To·rat e·met na·tan l'am·mo Eil,
al yad n'vi·o ne·e·man bei·to.

Lo ya·cha·lif ha·Eil v'lo ya·mir da·to,
l'o·la·mim, l'zu·la·to.

Tzo·feh v'yo·déi·a s'ta·réi·nu,
mabbit l'sof da·var b'kad·ma·to.

Go·meil l'ish ché·sed k'mif·a·lo,
no·tein l'ra·sha ra k'rish·a·to.

Yish·lach l'keitz ya·min m'shi·chéi·nu,
lif·dot m'chak·kei keitz y'shu·a·to.

Mei·tim y'chay·yeh Eil b'rov chas·do,
ba·ruch a·dei ad Sheim t'hil·la·to.

יגדל

יגדל אלהים חי וישׁתבח.
נמצא, ואין עת אל מציאותו.

אחד ואין יחיד כפיחודו,
נעלם, וגם אין סוף לאחדותו.

אין לו דמות הגוף, ואינו גוף,
לא נערוך אליו קדשותו.

קדמון לכל דבר אשר נברא,
ראשון, ואין ראשית לראשיתו.

הנו אדון עולם, וכל נוצר
יורה גדלותו ומלכותו.

שפע נבואתו נתנו,
אל אנשי סגולתו ותפארתו.

לא קם בישׁראל כמשה עוד,
נביא ומביט את תמונתו.

תורת אמת נתן לעמו אל,
על יד נביאו נאמן ביתו.

לא יחליף האל ולא ימיר דתו,
לעולמים, לזולתו.

צופה ויודע סתרינו,
מביט לסוף דבר בקדמתו.

גומל לאיש חסד כמפעלו,
נותן לרשע רע כרשעתו.

ישלח לקץ ימין משיחנו,
לפדות מחכי קץ ישועתו.

מתים יחיה אל ברב חסדו,
ברוך עדי עד שם תהלתו.

Yigdal

May the living God be praised and exalted!
You exist, but Your existence transcends time.

You are One, but no other Oneness is like Yours;
Your Oneness is endless, and You are unknowable.

You are bodiless, with no semblance of body; Your
holiness, Your otherness, are beyond comprehension.

You preceded every thing that was created;
although You existed first, You had no beginning.

You are creator of the universe, and all of creation
testifies to Your greatness and rulership.

You imparted Your wisdom to the prophets,
those whom You selected and imbued with Your spirit.

In our entire history there has been none like Moses,
a prophet who knew You most clearly and directly.

You gave Your people a Torah of truth,
by the hand of Moses, Your most trusted servant.

You will not change the laws You have given us,
nor ever replace them with another set of laws.

You see everything, You know all our secrets;
You know the consequences of all of our actions.

You reward people according to their individual deeds,
You repay evil people according to their misdeeds.

You will send a redeemer at the end of days,
to redeem all who have awaited Your salvation.

And in Your loving kindness, You will revive the dead.
Blessed be Your glorious Name forever!

Yigdal is not recited after the weekday Amidah.

GUIDEPOSTS

Yigdal. This hymn was composed by Daniel ben Judah in the 14th century, and is based on the thirteen principles of faith enumerated by Maimonides in the 12th century. Each of its thirteen verses focuses on one of the thirteen principles, although the first and last lines of the hymn are simply exclamations of praise. The thirteen verses all rhyme (each line ends in “toe”), and each half-verse has ten syllables.

Principles of Faith. The efforts to describe, and prescribe, what Jews should believe has always been controversial. These efforts began in medieval times, presumably in response to similar efforts in Christianity and Islam. Concerns were raised not only about the content of Maimonides' principles, but also about the whole idea of codifying beliefs, and about elevating the importance of philosophical beliefs above the practice of Judaism. These concerns have never been resolved, and Maimonides' suggestion that those who don't share these beliefs be considered heretics has never been implemented. Indeed, Maimonides was himself considered a heretic for some of his writings. The controversy is reflected in the relatively low prominence afforded Yigdal; it is recited only at the evening service of Shabbat and festivals, and is not recited at all by Chasidim.

PERSPECTIVES

Permission is hereby granted ... to sing Yigdal enthusiastically even if you disagree with most (even all) of the principles that it embodies. Although this Machzor systematically provides alternative language that can be used by those who have difficulty with traditional formulations, that approach would clearly not work for Yigdal, since so many of the thirteen principles are problematic for many modern Jews. So sing it loud and sing it strong.