

מוסף

ADDITIONAL SERVICE FOR
ROSH HASHANAH & YOM KIPPUR

Musaf



One Rosh haShanah morning the Hazzan was about to say the hatzi kaddish. However, the God-intoxicated Hassidic master, Reb Levi Yitzchak of Berdichev, was moved to communicate an urgent message to his dear friend THE HOLY BLESSED ONE, whom he never hesitated to approach as a child would approach a parent. He began to chant a personal prayer which has come down to us as THE REBBE'S KADDISH.

Good morning, Master of the Universe, I, Levi Yitzchak, the son of Sarah, from Berdichev, approach You with a grievance on behalf of Your people, Israel.



What do You have against Israel?

Why have You imposed Yourself on Israel?

In every matter it is, "Command the children of Israel."

In every matter it is, "Speak to the children of Israel."

Merciful Father, there are so many nations of the world- Persians, Babylonians, Romans.

What do the Russians say? Their ruler is the Czar.

What do the Germans say? Their ruler is the Kaiser.

What do the English say? Their kingdom is a kingdom.

But I, Levi Yitzchak, the son of Sarah, from Berdichev, say

Ha Melekh Yoshev Al Kissay Ram V-nissa

(You are the King enthroned on high in majesty)

And I will not leave this place.

Until there is an end to the Exile.

Yisgadal Veyiskadash Shemay Rabba...

HERE I AM, poor in good deeds!
 I am in turmoil, and afflicted with fear
 before the One who is enthroned on
 Israel's songs of praise. I come here now
 to plead in Your presence, for Your people
 Israel, who have sent me here, even though
 I am unworthy of it. I ask You God of
 Abraham and Sarah, God of Isaac and
 Rebekah, God of Jacob, Rachel, and Leah,
 Adonai, Adonai, God full of mercy and
 compassion, Almighty One, awesome and
 feared One, to make my way successful, as
 I stand and beg forgiveness for myself and
 those who send me.

Do not find them to blame for sins of
 mine, do not declare them guilty for my
 own mistakes, for I myself am fallible, and
 have done wrong.

And do not let them suffer shame because
 of any wrongdoing of mine, and let them
 not incur disgrace on my account, and
 let me, likewise, not incur disgrace
 through them.

Receive my prayer as if it were the prayer
 of one experienced and wise, whose
 utterance is well-accepted, whose bearing
 is mature, whose voice is sweet and
 pleasing to the ear of all who hear it.

May You nullify the voice of cynicism, and
 dispel whatever would prevent our prayer
 from being heard.

הַנִּינִי

הֶעֱנִי מִמַּעַשׁ, נִרְעַשׁ וְנִפְחָד מִפְּחָד יוֹשֵׁב תְּהִלּוֹת
 יִשְׂרָאֵל, בְּאֵתִי לְעַמּוֹד וּלְהִתְחַנֵּן לְפָנֶיךָ עַל עַמְּךָ יִשְׂרָאֵל
 אֲשֶׁר שְׁלַחֲנִי, אַף עַל פִּי שְׂאִינִי כְּדָאֵי וְהִגּוֹן לְכָךְ. לָכֵן
 אֲבַקֵּשׁ מִמֶּךָ, אֱלֹהֵי אֲבֹרָהִם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי
 יַעֲקֹב, יְיָ יִי, אֵל רַחוּם וְחַנּוּן, אֱלֹהֵי יִשְׂרָאֵל, שְׂדֵי אֵינִי
 וְנוֹרָא, הִיָּה נָא מְצַלִּיחַ דְּרַכִּי אֲשֶׁר אֲנִי הוֹלֵךְ, לְעַמּוֹד
 וּלְבַקֵּשׁ רַחֲמִים עָלַי וְעַל שׁוֹלְחֵי.

נָא אַל תִּפְשִׁיעַם בְּחַטְאֵתִי, וְאַל תַּחֲיִיבֶם בְּעֹנוּתִי, כִּי
 חוֹטֵא וּפּוֹשֵׁעַ אָנִי. וְאַל יִכְלְמוּ בְּפִשְׁעֵי, וְאַל יִבוֹשׁוּ הֵם
 בִּי וְאַל אֲבוֹשׂ אֲנִי בָהֶם. קַבֵּל תְּפִלָּתִי כְּתְּפִלַּת זִקֵּן
 וְרִגִיל, וּפְרָקוּ נַאֲה, וְזִקְנֵנוּ מִגְּדָל, וְהוֹלֵוּ נְעִים, וּמַעֲרֵב
 בְּדַעַת עַם הַבְּרִיּוֹת. וְתַגְּעֵר בְּשִׁטְוֵנוּ לְבַל יִשְׁטִינְנֵנוּ, וִיהִי
 נָא דְלוֹגְנֵנוּ עֲלֵיךָ אֲהַבָּה, וְעַל כָּל פְּשָׁעִים תִּכְסֶּה
 בְּאֲהַבָּה. כָּל צְרוֹת וְרַעוֹת הַפֶּךָ-נָא לָנוּ וְלָכֵל יִשְׂרָאֵל
 לְשִׁטְוֵן וּלְשִׁמְחָה, לְחַיִּים וּלְשָׁלוֹם. הֲאֵמַת וְהַשְׁלוֹם
 אֲהַבּוּ, וְלֹא יִהְיֶה שׁוֹם מְכַשׁוֹל בְּתְּפִלָּתִי.

Hinini was traditionally sung by the hazan just before the repetition of the Musaf Amidah while the hazan slowly walked from the back of the synagogue to the bimah. The theme of Hinini is a humble cantor's plea, which is in direct tension with the high drama of the music and ritual of this moment. Some communities do not expect the cantor to enter in this highly dramatic way, and most do not repeat the Amidah. Some communities include Hinini in different places of the service if at all. It can serve as the introduction to any Amidah that is chanted aloud, or to the silent Amidah. As with all piyutim (liturgical poems), there is unlimited flexibility as to whether and where to include Hinini.

Adonai, God of our Ancestors, revered, most high and Eternal God, the one called Eyhe Asher Eyhe – I shall be what I shall be – may it be your will, that all those messengers who bring and present tfilot (prayers) before Your throne of glory benefit from the merit of all the righteous, the kind, the innocent and the straight hearted. May our tefilot be received for the sake of Your Own Glorious and revered Name, for you hear the prayers of your people Israel with compassion. Holy One of Blessing, who hears tefilah, our petition.

ויהי רצון מלפניך, יי אלהי אברהם יצחק ויעקב,
שרה רבקה רחל ולאה, האל הגדול הגבור
והנורא, אל עליון, אהיה אשר אהיה, שכל
המלאכים שיהם מעלי תפלות יביאו תפילתי לפני
כסא כבודך, ויצונו אותה לפניך, בעבור כל
הצדיקים והחסידים, התמימים והישרים, ובעבור
כבוד שמך הגדול והנורא, כי אתה שומע תפלות
עמך ישראל ברחמים. ברוך אתה שומע תפילה.

Yehee ratzon milfanecha , Adonai, elohai Avraham, Yitzhak, Yaakov, Sarah, Rivka, Rakhel veLeah, ha-el haga-dol lagi-bor vecha-norah, El Elyon, ehyeh asher ehyeh, she-kol ha-malachim she-heym ma-alei tefilot yavee-oo tefilati lif-ney kee-say ke-vo-decha, veyahzee-goo otah lifanecha, ba-ah-voor kol ha-tzadeee-keem ve-hah-khah-see-deem, ha-te-mee-meem ve-ha-ye-shareem, uba-avoor kevod sheem-cha hagadol vecha-norah, kee atah sho-mey-ah tefilat ahm-cha yisrael be-rah-khah-meem. Barukh ahtah sho-mey-ah tefila.

שחינו יי לנגדי תמיד

This personal prayer recited by the prayer leader is a public declaration of unworthiness. The leader represents all the people seeking divine compassion and forgiveness. Who could possibly be worthy of such a task if its success depends on the moral purity of the leader? Indeed, true prayer always acknowledges our spiritual poverty. The leader asserts a readiness for true manipulative strategies, no longer tallying merits. One is ready to seek God's love, compassion and forgiveness when one is ready to admit how small our efforts are in relation to divine grace.

If It Be Your Will

– Leonard Cohen

If it be your will
That I speak no more
And my voice be still
As it was before
I will speak no more
I shall abide until
I am spoken for
If it be your will

If it be your will
That a voice be true
From this broken hill
I will sing to you
From this broken hill
All your prasies tey shall ring
If it be your will
To let me sing

If it be your will
If there is a choice
Let the rivers fill
Let the hills rejoice
Let your mercy spill
On all these burning hearts in hell
If it be your will
To make us well

And draw us near
And bind us tight
All your children here
In their rags of light
In our rags of light
All dressed to kill
And end this night
If it be your will
If it be your will.

Magnified and sanctified be God's great name in the world which God has created according to God's will. May You establish Your kingdom soon, in our lifetime. Let us say: Amen.

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though Adonai is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

Yit-gadal v'yit-kadash sh'mey raba, b'alma di v'ra hirutey, v'yam-lib mal-hutey b'ha-yey-khon uv-yomey-khon uv-ha-yey d'hol beyt yisrael ba-agala u-vizman kariv, v'imru amen.

Y'hey sh'mey raba m'varakh l'alam ul-almey alma-ya.

Yit-barakh v'yish-tabakh v'yit-pa-ar v'yit-ramam vyit-na-sey v'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha, b'rikh hu, l'eyla ul-eyla mi-kol bir-hata v'shi-rata tush-b'khata v'ne-khemata da-amiran b'alma, v'imru amen.

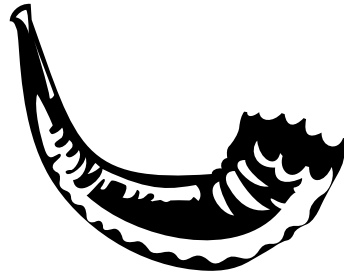
יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי
בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא
וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעֵלְמֵי
עֵלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלָא וּלְעֵלְמָא מְכַל
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא,
דְּאָמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

For the Rosh HaShanah amidah continue on page 11

For the Yom Kippur amidah continue on page 14



The three major themes of the Rosh haShanah Musaf are most frequently spoken of as reflecting three important aspects of God and theology. The first, Malkhuyot, proclaims God's sovereignty over the world and humanity. The second, zihronot, tells us that God cares about the world and remembers all our deeds, both the good and the bad. The third, Shofarot, reminds us of the revelation of God at Sinai and of the final redemption still to come. Together they "describe" a God who is omniscient and omnipotent and who is actively involved in this world on a continuing basis.

מלכיות
מלכיות

These three aspects are also part of our lives, for we are created *betzelem elohim*, in the image of God. We are to reflect in our lives aspects of the Divine, as the rabbinic principle states: You should be merciful as God is merciful, you should be just, etc. Looking at these three themes in this manner gives us

זכרונות

a different perspective. Malkhuyot focuses on control, both over others and over ourselves. Zihronot has to do with memory and thought. Remembering is what the covenant is based on, for we are to remember what God did for us in Egypt and throughout history. Remembering, too, is what all human relationships are based on. Without memory of past events and feelings, there is no way to deepen emotional attachments; each meeting becomes the first; whether for love or hate, no one has any more meaning to you than anyone else. Shofarot, the third theme, has to do with sound and thus with communication and speech.

Appropriately for Rosh haShanah, these three themes are reflected in the three creation stories at the beginning of Genesis: the Garden, the Flood, and the Tower of Babel.

The story of the tree in the Garden is a story of self-control and of curbing desire. Both God and humans learn from the Garden that there is no self-control without the tasting of knowledge. Without at least a partial understanding of who we are and the consequences of our deeds, there is no motivation to curb desire. Both God and people learn that self-control will be difficult for humans.

The second creation story is that of the Flood, which is quoted in the liturgy of Zihronot as follows: “Remember us as You remembered Noah in love, graciously saving him when You released the flood to destroy all creatures because of their evil deeds...” The liturgy continues with a quotation (Genesis 8:1) from the Noah story. God remembers Noah and saves him. Later God remembers the people of Israel in Egypt and decides to redeem them. It is out of memory, out of cognition, that God acts, that God saves, and that God establishes or reestablishes relationships with humans.



We, too, are meant to remember the Noachs in our midst and reach out to save them. We are to remember and emphasize the good in others in order to relate to them, not focus on their faults. We are also meant to remember the past and not live only in the present. Remembering the past

gives us a proper sense of our place in the universe and, even more important, makes us cognizant of a future that we must be engaged in creating.

The third creation story is that of the Tower of Babel, in which we learn the power of speech and its danger. Today, we remain confounded by the diversity of languages, but even more by the difficulty of really communicating rather than just speaking.

Self-control, thinking, remembering, and speech are what make us human. To realize our full potential, we must strive to develop these aspects of our humanity, which in themselves are only reflections of the Divine.

עמידה *Amidah*

Acknowledging our ancestors reminds us that what we are is shaped by who they were. Just as an acorn is shaped by the oak that preceded it and yet gives birth to a tree uniquely its own, so we are shaped by our ancestors yet give rise to a Judaism all our own.

The opening of the Amidah calls to mind previous generations, near as well as distant. Take a few moments to think about your parents, your grandparents, and other relatives about whom you may have heard stories. What is your connection with them?

The choreography of the Amidah is modeled on the approach of subjects before their sovereign. We take three steps forward, bow, offer praise, deliver our petition, offer thanks, and take three steps back. On Rosh haShanah we are especially mindful of the metaphor of monarchy.

Abraham Joshua Heschel used to teach that the reason graven images are forbidden by the Torah is not that God has no image, but because God has but one image: that of every living, breathing, human being. You may not fashion an image of God in any medium other than that of your entire life—that is the message of the Torah.

To be a religious Jew is to walk the tightrope between knowing the invisibility of God and seeing the face of God everywhere. YHWH is but a breath, utterly without form, the essence of abstraction itself. And yet that same abstraction is the face of God that “peers out from the windows, peeks through the lattice-work”, that face contains within it all the faces of humanity, and each of them contains the face of God. God is ruah kol basar, the spirit that resides in all flesh. That presence may be brought to consciousness in the mind of every human who is open to it, as it may be blocked out and negated entirely by the closing of the human heart, by cruelty, or by the denial of God’s image. The Shehinah, the divine presence in our world, does not dwell where she is not wanted.

Ark is opened.
Please rise.

Adonai open my lips so my mouth will declare your praise:

GOD OF ALL GENERATIONS

Praised are You, O Adonai our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebekah, God of Rachel and God of Leah; great, mighty, awesome God, supreme over all. You are abundantly kind, Creator of all. Remembering the piety of our ancestors, You lovingly bring redemption to their children's children.

With the inspired words of the wise and the discerning, I open my mouth in prayer and supplication, to implore mercy from the Sovereign of sovereigns.

אֲדֹנָי שִׁפְתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵנוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכּוֹל, וְזוֹכֵר חַסְדֵי אֲבוֹת
וְאֲמָהוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה:

מְסוּד חֲכָמִים וְנְבוֹנִים, וּמְלֻמֵּד דַּעַת
מְבִינִים, אֶפְתָּחָה פִּי בְּתַפְלָה וּבְתַחֲנוּנִים,
לְחַלוֹת וּלְחַנּוּן פָּנַי מִלֶּךְ מַלְכֵי הַמַּלְכִּים
וְאֲדֹנָי הָאֲדוֹנִים.

*Bah-rookh ah-tah ah-do-nye, ehlohay-noo vay-lo-hey ahvo-tay-noo ve-
eemo-tay-noo, ehlohey Avraham ehlohey Yitzhahk vey-lo-hey Yah-ah-kove,
elohey Sarah, elohey Rivkah, elohey Rah-khel ve-elohey Lay-ah. hah-Eyl
hah-gahdol hah-geebor vi-hah-no-rah Eyl Ehlyon, go-mayl khah-sah-deem
to-veem viko-nay hah-kol, vi-zo-khayr khahs-day ahvot vi-eemah-ot oo-
may-vee go-eyl leev-nay vi-nay-hem li-mah-ahn she-mo bi-ah-hah-vah.*

*Mee-sod khah-khah-meem oo-ne-vo neem, oo-mee-leh-med dah-aht me-vee-
neem. ehf-te-kha pee be-te-fee-lah oo-ve-tah-khah-noo-neem, le-kha-lote oo-
le-khah-neyn pe-nay meh-lekh mahl-khey hah-me-lah-kheem va-hahdo-nay
hah-ah-do-nooem*

Let the shofar's shout ascend to heaven and in Your tender mercy hear our prayer and grant atonement.

Sheave the glittering sword forevermore, uphold Your shield for us on every side and grant us enduring peace.

Remember us for life, our Sovereign, Who wishes us to live, and write us in the Book of Life, for Your sake, ever-living God.

Regal One, our help, salvation, and protector: Blessed are You, KIND ONE, the shield of Abraham and help of Sarah.

You are forever powerful, ALMIGHTY ONE, abundant in Your saving acts. You send down the dew. In loyalty You sustain the living, nurturing the life of every living thing, upholding those who fall, healing the sick, freeing the captive, and remaining faithful to all life held dormant in the earth. Who can compare to You, almighty God, who can resemble You, the source of life and death, who makes salvation grow?

When You search the world on this New Year's Day, invest this year with righteousness, with fruits and dew, with rains and warmth; and with Your dew of life, grant life to those who sleep in death.

zoch-ray-noo le-khah-yeem meh-lekh khah-feytz be-khah-yeem, ve-kote-vay-noo bi-seyfer ha-khah-yeem li-mah-abn-khah ehloheem khah-yeem

melech o-zayr oo-mo-shee-ab oo-mah-gayn. barooch atah abdoneye, mah-gayn Avrah-ham vi-ehzraht Sahrah.

ah-tah gee-bor le-o-lahm ah-do-nye me-khah-yay may-teem ah-tah rahv le-ho-shee-ab.

me-khahl-kayl khah-yeem be-khe-sehd, me-khah-yay may-teem be-rah-khah-meem rah-beem. so-maykh nof-leem ve-ro-fay kho-leem oo-ma-teer ah-soo-reem. oo-me-kah-yaym e-moo-nah-to le-shay-nay ah-fahr. mee-ka-mo-kha ba-ahl ge-voo-rote oo-mee-do-meh lahkh. me-lekh may-meet oo-me-khah-yay oo-mah-tz-mee-akh ye-shoo-ab.

נְעִלָה (זְכוּרֹן) שׁוֹפָר עִם תְּחִנוּן, שְׁדֵי
לְפִתּוֹתֶיךָ בְּמִתְחַנֵּן;

תְּשִׁיב לְנֶדְוֹן בְּרַק הַשָּׁנוּן, תִּתְחַזַּק מִגֵּן
לְגוֹנְנֵי בְּגוֹנוֹן.

זְכוּרֵנוּ לְחַיִּים, מְלֵךְ חַפְץ בְּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן
אֱלֹהִים חַיִּים.

מְלֵךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן. בְּרוּךְ אַתָּה יי,
מִגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

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

מִכְּלָל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים
רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמְקִים אֲמוֹנֹתוֹ לִישְׁנֵי עֶפֶר, מִי
כְמוֹד בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ, מְלֵךְ
יְמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:

עוֹלָם בְּבִקְרֹךְ בְּרֵאשׁ הַשָּׁנָה, בְּהִכְרַעַת
צִדָּק תִּכְרִיעַ שָׁנָה.
אֲסוּמָה טְלוּלָה, גְּשׁוּמָה אִם שְׁחוּנָה,
אֲסוּמִים לְהַחְיֹת בְּטָלְלֵי שָׁנָה.

Who can compare to You, source of all mercy, remembering all creatures mercifully, decreeing life!

מִי כְמוֹךָ אֱבֹהַי הַרְחֵמֵם זֹכֵר יִצְוֶיךָ
לְחַיִּים בְּרַחֲמֵיךָ.

*mee kha-mo-khab avu ha-rabkhab-meem, zo-cheyr
ye-tzoo-rahv le-khyeem be-rah-hab-meem*

Faithful are You in giving life to every living thing. Blessed are You, THE FOUNT OF LIFE, who gives and renews life.

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה,
יְיָ, מְחַיֵּה הַמֵּתִים.

*ve-ne-ehmahn ah-tah le-hab-khayot may-teem. Bah-
rookh ah-tah ah-do-nyee, me-khab-yay hab-may-teem.*

יְמִלְךָ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

May THE ETERNAL reign forever, your God, O Zion, from one generation to the next.
Halleluyah!

Yeem-lokh ah-do-nyee le-o-lahm eh-lo-hab-yeech tzee-yone le-dor va-dor, Hallelu-yah.

וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, אֵל נָא.

For You, O God, are holy; You are enthroned in the praises sung by Israel
Ve-ahtah kah-dosh, yo-shave teheelot Yis-rah-el, ayl nah.

If You, O faithful God, when You sit in judgement, You should mete out the full measure of justice, who would be found guiltless before You, Holy One?

אֵל אֱמוּנָה בְּעֶרְכְּךָ דִּין, אִם תִּמְצֵה עֲמֻק
הַדִּין, מִי יִצְדַּק לְפָנֶיךָ בַּדִּין, קְדוֹשׁ.

If for Your own sake You do not forgive us we cannot find merit in our own deed, O Holy One.

אִם לֹא לְמַעַנְנוּ יַעַשׂ, וְיִסִּיר מִנּוּ חַרוֹן אַף
וְכַעַשׂ, אֵין לְבַקֵּר וְלְמַצּוֹא מַעַשׂ, קְדוֹשׁ.

on Rosh haShanah continue on page 18

Ark is opened.
Please rise.

Adonai open my lips so my mouth will declare your praise:

Praised are You, O Lord our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebekah, God of Rachel and God of Leah; great, mighty, awesome God, supreme over all. You are abundantly kind, Creator of all. Remembering the piety of our ancestors, You lovingly bring redemption to their children's children.

אֲדֹנָי שִׁפְתֵי תִפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵנוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לָאָה. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת
וְאֲמָהוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם
לְמַעַן שְׂמוֹ בְּאֵהָבָה:

With the inspired words of the wise and the discerning, I open my mouth in prayer and supplication, to implore mercy from the Sovereign who abounds in compassion, who forgives and pardons transgressions.

מְסוּד חֲכָמִים וְנְבוֹנִים, וּמְלֻמֵּד דַּעַת
מְבִינִים, אֶפְתָּחָה פִּי בְּתַפְלָה וּבְתַחֲנוּנִים,
לְחִלוֹת וּלְחַנּוּן פָּנָי מִלֶּךְ מַלְכֵי הַפְּלִלִים
מוֹחֵל וְסוֹלֵחַ לְעוֹנִים.

Our lips proclaim the merits of our ancestors. May we ever praise You as of old accompanied by the lotus of the valley. Both young and old rely on the shield of Avraham Avienu.

שִׁפְתֵינוּ מְדוּבָבוֹת יְשָׁנִים, יִנְצְחוּךָ
כְּעַל שׁוֹשְׁנִים.

חֲדָשִׁים וְגַם יְשָׁנִים, בְּמַגֵּנַת אָב נִשְׁעָנִים.

*Bah-rookh ah-tah ah-do-nye, ehlohay-noo vay-lo-hey ahvo-tay-noo ve-eemo-tay-noo,
ehlohey Avraham ehlohey Yitzhahk vey-lo-hey Yah-ah-kove, elohey Sarah, elohey
Rivkah, elohey Rah-khel ve-elohey Lay-ah. hah-Eyl hah-gahdol hah-geebor vi-hah-no-
rah Eyl Ehlyon, go-mayl khah-sah-deem to-veem viko-nay hah-kol, vi-zo-khayr khahs-
day ahvot vi-eemah-ot oo-may-vee go-eyl leev-nay vi-nay-hem li-mah-ahn she-mo
bi-ah-hah-vah.*

*mee-sod khah-khah-meem oo-ne-vo neem, oo-mee-leh-med dah-aht me-vee-neem, ehf-
te-kha pee be-te-fee-lah oo-ve-tah-khah-noo-neem, le-kha-lote oo-le-khah-neyn pe-nay
meh-lekh mahl-khey hah-me-lah-kheem mohale veso-la-akh la-ao-neem.*

Remember us for life, our Sovereign, who wishes us to live, and write us in the Book of Life, for Your sake, ever-living God.

REGAL ONE, our help, salvation, and protector: Blessed are You, KIND ONE, the shield of Abraham and help of Sarah.

You are forever powerful, ALMIGHTY ONE, abundant in Your saving acts. You send down the dew. In loyalty You sustain the living, nurturing the life of every living thing, upholding those who fall, healing the sick, freeing the captive, and remaining faithful to all life held dormant in the earth. Who can compare to You, almighty God, who can resemble You, the source of life and death, who makes salvation grow?

Those who seek to redeem themselves, save them from sinking in the mire of despair.

Those who hope in You amidst affliction and suffering, You revive them with refreshing dew.

While the breath of life is yet within us, God looks for God's creatures to repent, so God may sustain them.

זְכַרְנוּ לְחַיִּים, מְלֶכֶד הַפֶּיךָ בְּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ
אֱלֹהִים חַיִּים.

מְלֶכֶד עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יי,
מַגֵּן אַבְרָהָם וְעֹזֶרֶת שָׂרָה.

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶה מֵתִים
אַתָּה, רַב לְהוֹשִׁיעַ:

מְכַלְכֵל חַיִּים בְּחֶסֶד, מְחַיֶה מֵתִים בְּרַחֲמִים
רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמְקַיֵם אַמוּנָתוֹ לְיִשְׁרָאֵל עַד, מִי
כְמוֹךָ בְּעַל גְּבוּרֹת וּמִי דוֹמֶה לָךְ, מְלֶכֶד
מְמַיֵת וּמְחַיֶה וּמְצַמֵּחַ יְשׁוּעָה:

כִּפָּר פְּדִיּוֹן נַפְשׁוֹ, פְּדָה מִטְּבִיעַת רַפְשׁוֹ.

מִיַּחְלָד בְּעַנּוּי וּכְפָשׁ, הַחַיִּים בְּטַלְלֵי נַפְשׁוֹ.

עוֹד בּוֹ נִשְׁמָתוֹ, יָקוּ תְּשׁוּבַת יְצִיר
אֲדָמָתוֹ, לְהַחְיֹתוֹ, לְהִיטִיב אַחֲרֵיתוֹ.

*zoch-ray-noo le-khab-yeem meh-lekh khab-feytz be-khab-yeem, ve-kote-vay-noo
bi-seyfer ha-khab-yeem li-mah-abn-khab ehloheem khab-yeem*

*melech o-zayr oo-mo-shee-ah oo-mah-gayn. barooch atah ahdoneye, mah-gayn Avrah-ham
vi-ehzraht Sabrah.*

ah-tah gee-bor le-o-lahm ah-do-nye me-khab-yay hab-may-teem ah-tah rahv le-ho-shee-ah.

*me-khabl-kayl khab-yeem be-khe-sehd, me-khab-yay may-teem be-rah-khab-meem rah-
beem. so-maykh nof-leem ve-ro-fay kho-leem oo-ma-teer ah-soo-reem. oo-me-kah-yaym e-
moo-nah-to le-shay-nay ah-fabr. mee-ka-mo-kha ba-ahl ge-voo-rote oo-mee-do-meh lahkh.
me-lekh may-meet oo-me-khab-yay oo-mahtz-mee-akh ye-shoo-ah.*

Who can compare to you, Source of all mercy, remembering all creatures mercifully, decreeing life!

mee cha-mo-khah ahv ha-rahkhah-meem, zo-cheyr ye-tzoo-rahv le-kh-yeem be-rah-hah-meem

מִי כְמוֹךָ אֵב הַרְחָמִים זֹכֵר יְצוּרֵי
לְחַיִּים בְּרַחֲמִים.

Faithful are You in giving life to every living thing. Blessed are You, THE FOUNT OF LIFE, who gives and renews life.

ve-ne-ehmahn ah-tah le-hah-khayot may-teem. Bah-rookh ah-tah ah-do-nye, me-khah-yay hah-may-teem.

וְנִצְאֵמֶן אֶתְּךָ לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה,
יְי, מְחַיֵּה הַמֵּתִים.

יְמִלְךָ יְי לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

May THE ETERNAL reign forever, your God, O Zion, from one generation to the next.
Halleluyah!

Yeem-lokh ah-do-nye le-o-lahm eh-lo-hah-yeech tzee-yone le-dor va-dor, Hallelu-yah.

וְאַתָּה קָדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל, אֵל נָא.

For You, O God, are holy; You are enthroned in the praises sung by Israel
Ve-Ahtah kah-dosh, yo-shave teheelot yis-rah-el Ayl nah

Like the high priest standing at the entrance of the sanctuary, may we by prayer, ward off the serpent; on this perfect Sabbath let us sanctify You, O Holy One.

Answer You my prayer, do You accept my cry, You who are Holy God.

When Your people call, remember Your mercy, Revered and Holy One.

You who are merciful, forgive us.

נְחַשְׁבַּ כְּצַג בְּאֵיתוֹן, דְּחוֹת בְּפִלּוּלֵי עֲקֻלָּתוֹן,
וְנִקְדִּישְׁךָ בְּשַׁבַּת שַׁבְּתוֹן, קָדוֹשׁ.

אֵת לְחַשֵּׁי עֲנָה נָא, זַעֲקֵי רִצְיָה נָא,
הֵאֵל קָדוֹשׁ.

אֲדוֹן לְקוֹל עַמֶּךָ, זְכוֹר רַחֲמֶיךָ,
נוֹרָא וְקָדוֹשׁ.

וּבְכֵן וְאַתָּה כְּרַחוּם סְלַח לָנוּ.

But the works of humans are plans of mischief; their habitation is in the midst of deceit; their bed is filled with worms when they are buried in the clefts of the earth. How then can humans be glorified when they are like a fleeting breath?

The Almighty spread the earth over empty space, yet its inhabitants are not destroyed; He set up the earth upon water, that His mighty name be extolled. Glorified be He, Who is robed in light.

In awe they reverence the REVERED ONE.

מַעֲשֵׂה אָנוּשׁ: תַּחְבוּלוֹתָיו מִזְמָה, שִׁבְתוֹ
בְּתוֹךְ מְרֻמָּה, רְפִידָתוֹ רְמָה, קְבוּרָה בְּסַעֲיָה
אֲדָמָה, וְאֵיךְ יִתְגַּאֲהַ אָדָם לְהַבִּיל דָּמָה.
אֲבָל מַעֲשֵׂה אֱלֹהֵינוּ:

שְׁדֵי רוּקַע הָאָרֶץ עַל בְּלִימָה, שׁוֹכְנֵיהָ בְּלֵי
הַיּוֹת לְשִׁמְיָה, תִּכְן עַל מַיִם אֲדָמָה, תִּקְוֵי
שְׁמוֹ לְרוּמָמָה, לְכֵן יִתְגַּאֲהַ עֲטָה אוֹר
כְּשִׁלְמוֹה.

וּבְכֵן לְנוֹרָא עֲלֵיהֶם בְּאֵימָה יַעֲרִיצוּ.

I'm Going to Take Off my Shoes

Itzik Manger

Kh'vel oyston di shikh un dem troyer, I'm going to take off my shoes and my sorrow
Un kumen tsu dir tsurik— And make my way back to You--
Ot azoy vi ikh bin a farshpilter, Since I no longer have a tomorrow
Un shteln zikh far dayn blik. I'll put myself into Your view.

Mayn got, mayn har, mayn bashafer, My God, my Lord, my Creator,
Layter mikh oys in dayn shayn-- Purify me in Your light.
Ot lig ikh far dir oyf a volkn I lie on a cloud here before You,
Farvig mikh un shlefer mikh ayn. Rock me to sleep for the night.

Un red tsu mir gute verter, And tell me that I am Your child,
Un zog mir az ikkh bin "dayn kind." Tell me some other nice things.
Un kush mir arop funem shtern Give me a kiss on the forehead
Di tzeykhns fun mayne zind. Kiss away the signs of my sins.

Ikh hob dok geton mayne shelikhes I have carried out Your mission,
Un getrogn dayn getlekh lid-- Borne Your Godly song, indeed.
Tsi bin ikh den shuldik, vos s'gramt zikh, Is it really my fault if by error
Alpi toes *yid* mit *lid*. *Yid* happens to rhyme with *lid(song)*?

Tsi bin ikh den shuldik, vos s'gramt zikh, Is it really my fault if by error
Alpi toes *sheyn* mit *geveyn* *Sheyn(bautiful)* happens to rhyme with
 geveyn(weeping)?

Un di benkshaft, di emese benkshaft That longing, genuine longing
Vogit keseyder aleyn? Is always alone with its pain?

Tsi bin ikh den shuldik, derloykhter, Is it really, Giver of Light, my fault
Vos kh'bin itst dershlogn un mid, If I'm tired and not too cheery?
Un leyg dir avek tsufusns If I lay at Your feet before You
Dos dozike mide lid? This song so very weary?

Mayn got, mayn har, mayn bashafer, My God, my Lord, my Creator,
Layter mikh oys in dayn shayn-- Purify me in Your light.
Ot lig ikh far dir oyf a volkn I lie on a cloud here before You,
Farvig mikh un shlefer mikh ayn. Rock me to sleep for the night.

We offer You this kedusah; for You are our God and Melekh.

for Rosh haShanah & Yom Kippur

Now, we declare the sacred power of this day, which is the most awesome and solemn of days, when Your rule is established over all, and Your throne set in place by the power of love, and You come forth to govern in truth.

True it is that You are our judge, You alone can reprove, You alone can know, You alone are witness to all deeds.

It is You who shall write, You who shall seal what is written, You who shall read,

and You who shall number all souls. You alone can remember what we have forgotten; it is You who shall open the Book of Remembrance, but its contents shall speak for themselves, for it bears the imprint of us all, which our deeds and our lives have inscribed.

And when the great shofar is sounded, a small, quiet voice can be heard, and the heavenly beings are thrown into fright, and, seized by a terrible dread, they declare:

“Behold, the Day of Judgement has arrived, when even those in heaven’s court are judged, for none can be exempt from justice’s eyes!”

All who come into the world pass before You like sheep for the shepherd. Just as a shepherd numbers the flock, and passes it by the staff, so do You make us pass by before You.

You number, and count, and determine the life, one by one, of all who have lifebreath within. You decide for each creature its cycles of life, and You write down its destined decree.



The ark is opened.

וּבְכֹן וּלְךָ תַעֲלֶה קֹדֶשֶׁה, כִּי אֵתָה
אֶלְהִינוּ מִלְּךָ.

*oo-ne-tah-neh to-kef ke-doo-shaht hah-
yom kee hoo no-rah ve-ah-yome*

*oo-vo tee-nah-say mahl-khoo-teh-khah
ve-yee-kone be-kheh-sehd kees-eh-khah
ve-tay-shev ah-lahv be-eh-meht.*

*Eh-meht kee ah-tah hoo dah-yahn oo-mo-
khee-akh v'yodayah vah-ayd, ve-kho-tayv
ve-kho-tehm ve-so-fehr oo-mo-neh, ve-
teez-kor kol hah-neesh-ka-khot, ve-teef-
takh et say-fer hah-zikh-ro-note, oo-may-
ay-lahv yee-kah-ray ve-kho-tahm yahd
kol hah-ah-dahm bo.*

*oo-ve-sho-fahr gah-dol yee-tah-kah ve-kol
de-mah-mah dah-kah yee-shah-mah.*

*oo-mahl-ah-kheem yay-khah-fay-zoon,
v'kheel oo-re-ah-dah yo-khay-zoon
ve-yome-roo hee-nay yome hah-din,
leef-kode ahl tze-vah mah-rome bah-deen,
kee lo yeez-koo be-ay-neh-kha bah-din,
ve-khol bah-ay o-lahm yah-ahv-roon lee-
fan-neh-kha keev-nay mah-rone.*

*ke-vah-kaw-raht ro-eh ehd-ro mah-veer
tzo-no tah-khat sheev-toe, kayn tah-ah-
veer ve-teez-por ve-teem-neh ve-teef-kode
neh-fehsh kol khy, ve-tahk-tokh keetz-bah
le-khol be-ree-yah ve-tikh-tov et ge-zahr
dee-nahm.*

וּנְתַנָּה תִּקְוָה קֹדֶשֶׁת הַיּוֹם, כִּי הוּא נוֹרָא

וְאִיוֹם: וּבוֹ תִנְשֵׂא מַלְכוּתְךָ, וַיִּכּוֹן בְּחֶסֶד

כְּסָאֲךָ, וְתִשָּׁב עָלָיו בְּאַמִּתּוֹ. אָמֵת כִּי

אֵתָה הוּא דִין וּמוֹכִית, וַיִּדְעַע וְעַד, וְכוֹתֵב

וְחֹתֵם, וְסוֹפֵר וּמוֹנֵה, וְתִזְכּוֹר כָּל

הַנְּשִׁכָּחוֹת: וְתַפְתַּח אֶת סֵפֶר הַזְּכוֹרוֹנוֹת,

וּמֵאֵלָיו יִקְרָא, וְחֹתֵם יָד כָּל אָדָם בּוֹ.

וּבְשׁוֹפֵר גְּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דְּקָה

יִשְׁמַע: וּמִלְּאֲכִים יִחְפְּזוּן, וְחִיל וּרְעָדָה

יֵאֱחָזוּן, וַיֵּאמְרוּ הִנֵּה יוֹם הַדִּין, לְפָקוֹד עַל

צָבָא מְרוֹם בְּדִין, כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ

בְּדִין. וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבָנֵי

מְרוֹן.

כְּבִקְרַת רוּעָה עֲדָרוּ, מֵעֲבִיר צֵאנוּ

תַּחַת שְׁבִטוֹ, כִּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֶה,

וְתִפְקוֹד נְפֶשׁ כָּל חַי, וְתַחֲתוֹךָ קִצְבָה לְכָל

בְּרִיָּה, וְתִכְתּוֹב אֶת גְּזֵר דִּינָם.

THE BOOK OF LIFE

The Ba'al Shem Tov, founder of the Hasidic movement has a beautiful interpretation of this prayer:
"Inscribed in the Book of Life."

This must be understood in a spiritual sense. When a person clings to the love of God and trusts in Yah's infinite mercy, one takes upon oneself the yoke of the kingdom of heaven, and therefore, inscribes oneself in the Book of Life.

But when one is a slave to one's passions, and so far loses belief in the all-embracing love of God that one fails to repent and return to the Holy One in heaven, this despairing of the love of God is equivalent to being inscribed, God forbid, in the Book of Death.

be-Rosh Ha-Shana yee-kah-tay-voon
oo-ve-yome tzom kee-poor
yay-khah-tay-moon.

kah-mah yah-ahv-roon ve-kah-mah yee-
bah-ray-oon.
mee yeekh-yeh oo-mee yah-moot.
mee vekee-tzo oo-mee lo ve-kee-tzo.
mee vah-ehsh oo-mee vah-mah-yeem.
mee vah-kheh-rehv oo-mee vah-khah-yah.
mee vah-rah-ahv oo-mee vah-tzah-mah.
mee-vah-rah-ahsh oomee vah-mah-gay-fah.
mee vah-khah-nee-kah oo-mee vih-se-
kee-lah.
mee yah-noo-akh oo-mee yah-noo-ah.
mee ye-shah-kayt oo-mee ye-to-rayf.
mee ye-shah-lev oo-mee yeet-yah-sayr.
mee ya-ah-nee oo-mee yah-ah-sheer.
mee yishah-fayl oo-mee yah-room.

oo-teh-shoo-vah oo-teh-fee-lah
oo-tzeh-dah-kah mah-ah-vee-reen
eht ro-ah hah-ge-zay-rah

Ah-dahm (ah-dahm) ye-so-do may-ah-fahr
ve-so-fo le-ah-fahr.
be-nahf-sho yah-vee lahkh-mo.
mah-shool kah-khe-res hah-neesh-bahr,
ke-khat-zeer yaw-vaysh oo-ke-tzeetz noy-veyl,
ke-tzayl oy-vayr oo-khah-nawn kah-leh,
oo-khe-roo-akh noy-shah-vehs,
oo-ke-ah-vahk po-ray-akh
ve-kha-khah-lome yah-oof

ve-ah-tah hoo meh-lekh
Eyl khy ve-kah-yahm

בְּרֵאשִׁית הַשָּׁנָה יִפְתָּחוּ, וּבְיוֹם צוֹם פְּפוּר יִחַתְמוּן,

כַּמָּה יַעֲבֹרוּן, וְכַמָּה יִפְרָאוּן:
מִי יִחְיֶה, וּמִי יָמוּת:
מִי בְקֶצֶו, וּמִי לֹא בְקֶצֶו:
מִי בְאֵשׁ, וּמִי בַמַּיִם:
מִי בַחֲרֵב, וּמִי בַחֲיָה:
מִי בְרָעַב, וּמִי בְצָמָא:
מִי בְרָעַשׁ, וּמִי בַמַּגָּפָה:
מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה:
מִי יָנוּחַ, וּמִי יָנוּעַ:
מִי יִשְׁקֵט, וּמִי יִטְרַף:
מִי יִשְׁלֹו, וּמִי יִתְיַסֵּר:
מִי יַעֲנֶה, וּמִי יַעֲשֶׂר:
מִי יִשְׁפֹּל, וּמִי יָרוּם.

וּתְשׁוּבָה וּתְפִלָּה וּצְדָקָה מַעֲבִירִין אֶת רֵעַ הַגִּזְרָה.

כִּי כְשֶׁמֶד כֵּן תִּהְיֶה, קִשָּׁה לְכַעֲוֹס וְנוֹחַ
לְרִצּוֹת: כִּי לֹא תַחֲפוֹץ בְּמוֹת הַמֵּת, כִּי
אִם בְּשׁוּבוֹ מִדְרָכּוֹ וְחֵיָה. וְעַד יוֹם מוֹתוֹ
תַּחֲכֶה לוֹ, אִם יָשׁוּב מִיַּד תִּקְבְּלוּ. אֲמַת כִּי
אֲתָה הוּא יוֹצֵרֶם, וְאֲתָה יוֹדֵעַ יוֹצֵרֶם, כִּי
הֵם בְּשׁוּר וְדָם.

אָדָם יִסּוּדוּ מֵעַפָּר וְסוּפוֹ לְעַפָּר: בְּנַפְשׁוֹ
יָבִיא לְחַמוֹ: מִשׁוּל פְּחָרְס הַנְּשִׁבֵר, כְּחֻצִיר
יָבֵשׁ, וְכֻצִּיץ נוֹבֵל, כְּצֵל עוֹבֵר, וְכַעֲנָן
כְּלָה, וְכַרוּחַ נוֹשֶׁבֶת, וְכַאֲבָק פּוֹרֵחַ,
וְכַחֲלוֹם יַעוּף.

וְאֲתָה הוּא מַלְלֵךְ אֵל חַי וְקַיִם.

the ark is closed



The Cry of the Shofar

The great shofar is sounded and a still small voice is heard.

Whose voice do we hear beckoning us to change? Is the shofar blast the sound of our own soul, the voice of our heart that we have sought to silence for so many years? Or is it the voice of angels whom God has sent to remind us that we already know what we have to do? Many teachers have suggested meanings for each sounding of the shofar. The founder of Hasidism, the Ba'al Shem Tov, believed that the blasts represent our tears expressing the deep emotion we feel each time we hear the shofar's call.

One thing is certain—one warning blast is not enough. The shofar must be blown many times to rouse us from our waking slumber and demand our full attention.

Menachem Mendl of Kotzk taught that God can hear a cry of sorrow even when it is not uttered. We, too, can hear our own small voice, the cry of our heart, even over the trumpeting blare of the shofar. All we need is the courage to say, "*Hineini*—I am finally here, God. I know I have to change. And I am ready. Do what you will with me." Such self-abdication is difficult for most of us, but often, as some of our teachers have taught, we come to realize that all that stands between God and each of us is our blind eye.

On Rosh haShanah, all is written and revealed, and on Yom Kippur, the course of every life is sealed!

How many pass on, how many shall thrive, who shall live on, and who shall die, whose death is timely, and whose is not, who dies by fire, and who shall be drowned, who by the sword, and who by the beast, who by hunger, and who by thirst, who by an earthquake, who by a plague, who shall be strangled, and who shall be stoned, who dwells in peace, and who is uprooted, who shall live safely, and who shall be harmed, whose life is tranquil, and whose is tormented, who shall be poor, and who shall be rich, who shall be humbled, and who is raised up!

But teshuvah, and tefilah, and tzedakah make easier what God may decree, make easier what life holds in store, make easier facing the world, make easier facing ourselves.

For, as is Your name, so is Your praise, slow to be angry, quick to forgive; You do not desire a person to die, only to change and to live. Down to a person's last day of life, the person is given the chance to return, and all who return, and resolve to be just, are welcomed by You straight-away. For truly You are their Creator, and You know their innermost nature, and they know they are flesh and blood.

All of humanity is founded on dust – of dust they are made, and to dust they return; as long as they live, they strive for their bread. Like vessels of clay, they can break.

Like grass they can wither, like flowers they fade, like shadows they pass, like clouds they are emptied, like wind their strength is exhausted, like dust they are scattered about, like a dream they shall vanish from sight.

But You, holy One, Your reign is eternal, the God who lives and endures!

No limit exists to the years of Your life, no end is assigned to the length of Your days, no measure contains the array of Your glory, Your name is beyond all translation.

אין קצבה לְשָׁנוֹתֶיךָ, וְאֵין קֵץ לְאַרְבֵּי יָמֶיךָ:
וְאֵין לְשֵׁעַר מִרְכָּבוֹת כְּבוֹדֶךָ, וְאֵין לְפָרֶשׁ
עֲלֵימָה שְׁמֶיךָ: שְׁמֶיךָ נִאֲדָה לְךָ וְאַתָּה נִאֲדָה
לְשְׁמֶיךָ, וְשִׁמְנוּ קִרְאָתְךָ בְּשְׁמֶיךָ.

Your name is the perfect expression of You, and You have, in turn, embodied Your name, and have called us, as well, by Your name.

עֲשֵׂה לְמַעַן שְׁמֶיךָ, וְקִדַּשׁ אֶת שְׁמֶיךָ עַל
מִקְדְּוֵי שְׁמֶיךָ, בְּעִבּוֹר כְּבוֹד שְׁמֶיךָ
הַנֶּעֱרָץ וְהַנִּקְדָּשׁ, כְּסוּד שֵׁיחַ שְׂרָפִי קִדְּשׁ
הַמִּקְדְּוֵי שֵׁיחַ שְׁמֶיךָ בְּקִדְּשׁ, דְּרִי מַעְלָה עִם
דְּרִי מִטָּה—כְּכֹתוֹב עַל יַד נְבִיאֶיךָ:
וְקִרְאָה זֶה אֵל זֶה וְאָמַר:

*eyn keetz-vah lee-shno-teh-khah ve-eyn kaytz le-o-rekh yah-meh-khah, ve-eyn
shee-air le-mahr-ke-vote ke-vo-deh-khah ve-eyn pay-roosh le-ay-lome she-meh-
khah. sheem-khah nah-eh le-khah ve-ah-tah nah-eh lee-shneh-khah oo-she-may-
noo kah-rah-tah beesh-meh-kha*

*ah-say le-mah-ahn she-meh-khah ve-kah-desh et-sheem-kha ahl mak-dee-shay
she-meh-khah, bah-ah-voor ke-vode sheem-kha hah-nah-ah-rahtz ve-hah-
neek-dahsh ke-sode see-akh sahr-fay ko-desh ha-mak-dee-sheem sheem-kha
bah-ko-desh, dah-ray mah-ah-lah eem dah-ray mah-tah kah-kah-toov ahl-yahd
ne-vee-eh-kha ve-kah-rah- zeh el zeh ve-ah-mahr:*

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי עֲבֹאוֹת,
מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Holy Holy Holy is THE RULER of the multitudes of heaven!
All the world is filled with divine glory!

*Kah-dosh Kah-dosh Kah-dosh Ah-do-nye tze-vah-ote,
Me-lo khol hah-ah-rehtz ke-vo-doe*

Adonai's glory pervades the universe. When one chorus of ministering angels asks: "Where is Adonai's glory?" Another adoringly responds:

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁדְּתֵי שׁוֹאֲלִים זֶה
לְזֶה אֵיזָה מְקוֹם כְּבוֹדוֹ, לְעַמְתָּם בְּרוּךְ
יְאָמְרוּ—

בְּרוּךְ כְּבוֹד יי, מִמְּקוֹמוֹ.

"Praised be the glory of Adonai which fills the universe."
barukh kevod Adonai mimkomo

May God deal mercifully and compassionately with God's people, who speak of God's oneness twice daily, morning and evening lovingly proclaiming:

מִמְקוֹמוֹ הוּא יִפְּן בְּרַחֲמִים, וַיַּחַן עִם
הַמְיַחֲדִים שְׁמוֹ עֶרֶב וּבֹקֶר, בְּכָל יוֹם
תָּמִיד, פְּעָמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Listen O Israel, Yah our God. Adonai is One.
Shema Yisrael, Adonai elohanoo, Adonai echad.

Adonai is our God; Adonai is our Father;
Adonai is our King; Adonai is our Redeemer. In
God's mercy Adonai will again proclaim to us,
before all the world, "I am Adonai your God."

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלֻכְנוּ,
הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו
שְׁנִית לְעֵינֵי כָּל חַי: לְהִיוֹת לָכֶם לְאֱלֹהִים-

אֲנִי יְיָ אֱלֹהֵיכֶם.

I am your God
Ani Adonai elohey-khem

O Yah, our Almighty God, how glorious is
Your name in all the earth. "Adonai shall be
Sovereign over all the earth; that day Adonai
shall be one and His name One." And thus
the Psalmist sang:

אֲדִיר אֲדִירֵנוּ, יְיָ אֲדִירֵנוּ, מַה אֲדִיר שְׁמִי
בְּכָל הָאָרֶץ. וְהָיָה יְיָ מֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד וְשְׁמוֹ אֶחָד.
וּבְדַבְרֵי קֹדֶשׁ כָּתוּב לְאִמּוֹר:

יְמֻלְךָ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

"Adonai shall reign forever; Your God, Zion, through all generations; Hallelujah!"
*yeem-lokh ah-do-nye le-o-lahm eh-lo-hye-yikh tzee-yone le-dor vah-dor,
hah-lal-loo-yah*

Throughout all generations we will declare
Your greatness, and to all eternity we will
proclaim Your holiness. We will never cease
praising You, for You are a great and holy
God and King.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח נְצָחִים
קֹדְשִׁתְךָ נְקֻדִישׁ, וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפְּיֵנוּ
לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גְּדוֹל
וְקָדוֹשׁ אַתָּה.

Have compassion upon Your creatures and may Your creatures bring joy to You. When You vindicate Your people, those who trust in You shall proclaim:

Let now Your holiness be revealed over Israel, Your people over Jerusalem, Your city, and over Zion, Your glorious habitation, over the house of David, Your *mashiach*, and over your *bayt hamikdash*, Your Temple.

Adonai, remember still the love of faithful Avraham, remove our foe for the sake of Yitzchak who was ready to offer his life for You. Revered one, vindicate our rights for the sake of Yaakov, the upright. This day is indeed holy to You, our God.

When there is no one to plead and ward off the accuser, do You speak for Jacob in the matter of law and justice and declare us not guilty, O *Melekh haMishpat*, King of Justice.

חַמּוּל עַל מַעֲשֵׂיךָ, וְתִשְׁמַח
בְּמַעֲשֵׂיךָ, וַיֹּאמְרוּ לְךָ חוֹסְיֶיךָ, בְּצַדִּיקֶיךָ
עַמוּסֵיךָ, תִּקְדֹּשׁ אֲדוֹן עַל כָּל מַעֲשֵׂיךָ.
כִּי מִקְדֵּי־שֵׁיךָ בִּקְדוּשְׁתְּךָ קִדְשִׁתָּ, נְאֻמָּה
לְקֹדֶשׁ פֶּאֶר מְקֹדְוֹשִׁים. וּבָכַן יִתְקַדֵּשׁ
שִׁמְךָ יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ, וְעַל
יְרוּשָׁלַיִם עִירֶךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ,
וְעַל מְלָכוּת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל מְכוֹנֶיךָ
וְהִיכָלֶךָ. עוֹד יִזְכְּרֵנוּ, אֲהַבֵּת אִיתָנוּ,
אֲדוֹנֵנוּ, וּבִבֶן הַנִּיעֶקֶד יִשְׁבֵּית מִדֵּינֵנוּ,
וּבִזְכוּת הַתֵּם יוֹצִיא אִיוִם לְצַדִּיק דֵּינֵנוּ, כִּי
קֹדֶשׁ הַיּוֹם לְאֲדוֹנֵינוּ. בְּאֵין מְלִיץ יִשְׂרָאֵל
מוֹל מַגִּיד פֶּשַׁע, תִּגִּיד לְיַעֲקֹב דְּבַר חֶק
וּמִשְׁפָּט, וְצַדִּיקֵנוּ בְּמִשְׁפָּט, הַמְלִיךְ
הַמִּשְׁפָּט.

— שׁוֹפָרוֹת יְיָ לַגְּדוּלַת הַמִּשְׁפָּט —

The three sections: Malhuyot, Zihronot and Shofarot, follow a logical progression. The first section proclaims God to be Creator and Monarch. As author of the universe, God is the one of absolute power, awesome and holy, bringing life and death. Emphasized here is the majesty of God's kingdom, along with the promise that God's true rule will one day be perceived by all. The God of Malkhuyot remains distant, however, enshrined in a holiness that seems far beyond our reach.

Zikhronot balances that awesome monarchy; indeed, God may be Monarch, but God is one who cares. God remembered Noah, one who was spared in the hour of God's greatest wrath. As God remembered Israel in Egypt, each righteous individual may be remembered in their trials. The awesome Ruler entered into a covenant with humanity, through Noah, not with Israel alone, a covenant that promises God will take cognizance of each human life, of every human cry.

Shofarot then tells us of the acts of God: God who rules and remembers will also act. God has given us the gift of revelation at Sinai, and God will reveal a mighty hand yet again, at the end of time. These three sections of the liturgy should be read as a single unit, a summation of world history as seen from the perspective of Israel's faith.

Melekh as Psychic Organizer

We often resist the concept of God being an external Being acting in history like some kind of disembodied *melekh*. We need to find new understandings of God that feel more true to our *neshamot*. The study of the hologram and fractals may prove helpful in generating new metaphors for our relationship with the *Ayn Sof*.

At the same time, we must continue to try to understand the ancient metaphors, such as that of the *melekh*. Rather than resist the patriarchal and dominative aspect of this image, perhaps we can find in the *melekh* a sense of organizer, enlightener, support medium, conflict mediator, and inner negotiator.

Without a governing body or central authority, there is no means of communication or accountability within an organization, and overall guidelines for the system (country or corporation or even the self) may be lacking. Disputes between states can erupt in violent long-lasting feuds such as in the case of Bosnia, or the countries which used to comprise the old Soviet Union.

In the teachings of Psychosynthesis, the lack of a *Melekh* corresponds in the Psyche to a situation of early spiritual development where the different parts of the personality, called subpersonalities (each consolidated together from a distinct group of elements such as drives, desires, needs and energy levels, etc.), are in conflict with each other, and one finds oneself in a state of inner civil war. Different needs strive against each other and different agendas of the self are rewarded or stifled at different times, exhausting one's energy and potentially causing breakdown.

Luckily, there is an awareness center, which is not so much a collection of drives or subpersonalities but rather a pure awareness of the self (and ultimately the Higher Self) which can grow stronger and begin to subsume and transform the inner forces and subpersonalities until a person achieves more and more inner peace and clarity of direction. This process is called synthesis and is the end result of a negotiation process passing through stages of Recognition, Acceptance, Co-ordination, Harmonization and, ultimately, Synthesis. When you tune into *melekh* you are saying, "I invoke my deep center to transform my inner conflicts."

God holds the scales of judgment in hand;
We believe Adonai is a faithful God.

God searches and probes all secrets;
We believe Yah knows our innermost thoughts.

God redeems from death and delivers from the grave;
We believe Adonai is the mighty Redeemer.

God alone is the judge of all who come into the world;
We believe Adonai is the true Judge.

God bestows good upon those who are mindful of God;
We believe Adonai remembers the covenant.

God is good and does good even to the wicked;
We believe Adonai is good to all.

God knows the nature of all creatures;
We believe Adonai formed them all.

God enthrones kings but sovereignty is God's;
We believe Adonai is sovereign of all the world.

God guides every generation in mercy;
We believe Yah preserves kindness.

God opens the gate to those who knock in repentance;
We believe Yah's hand is extended to the penitent.

God waits for the wicked and longs for their return;
We believe Adonai is just and upright.

God is just, and to God the great and small are alike;
We believe Yah is the righteous Judge.



ve-khol mah-ah-mee-neem she-hoo
 Eyl eh-moo-nah
 bah-bo-khen oo-vo-dayk gin-zay nis-tah-rote
 ve-khol mah-ah-mee-neem she-hoo
 bo-khayn ke-lah-yote
 bah-go-eyl mee-mah-vet oo-fo-deh mee-shah-
 khaht
 ve-khol mah-ah-mee-neem she-hoo
 go-eyl khah-zahk
 bah-dahn ye-khee-dee le-vah-ay o-lahm
 ve-khol mah-ah-mee-neem she-hoo
 dah-yahn eh-meht
 beh-hah-gooy be-eh-yeh ah-sheh eh-yeh
 ve-khol mah-ah-mee-neem she-hoo
 bah-yah ho-veh ve-yee-yeh
 bah-vah-dai kee-shmo kayn te-hee-lah-to
 ve-khol mah-ah-mee-neem she-hoo
 ve-ayn beel-to
 bah-zo-khayr le-mahz-kee-rahv to-vot zikh-
 ro-note
 ve-khol mah-ah-mee-neem she-hoo
 zo-khayr bah-breet
 bah-ho-taykh khah-yeem le-khol khy
 ve-khol mah-ah-mee-neem she-hoo
 chai ve-ky-yahm
 bah-tov oo-may-teev lah-rah-eem ve-lah-to-
 veem
 ve-khol mah-ah-mee-neem she-hoo
 tov lah-kol
 bah-yo-day-ah yeh-tzehr kol ye-tzoo-reem
 ve-khol mah-ah-mee-neem she-hoo
 yotz-rahm bah-bah-ten
 bah-kol yah-khol ve-kho-le-lahm yah-khahd
 ve-khol mah-ah-mee-neem she-hoo
 kol yah-khol
 bah-lahn be-say-ter be-tzayl shah-dye

וְכֹל מֵאֲמִינִים שֶׁהוּא אֵל אֲמוּנָה,
 הַבּוֹחֵן וּבּוֹדֵק גְּנֵזֵי נְסֻתָרוֹת.
 וְכֹל מֵאֲמִינִים שֶׁהוּא בּוֹחֵן כְּלֵיוֹת,
 הַגּוֹאֵל מִמָּוֶת וּפּוֹדֵה מִשַּׁחַת.
 וְכֹל מֵאֲמִינִים שֶׁהוּא גּוֹאֵל חָזֵק,
 הַדֵּן יְחִידֵי לְבָאֵי עוֹלָם.
 וְכֹל מֵאֲמִינִים שֶׁהוּא דֵּין אֲמֶת,
 הַדְּהוּי בְּאֶהְיָ אֲשֶׁר אֶהְיָ.
 וְכֹל מֵאֲמִינִים שֶׁהוּא הָיָה וְהָיָה וַיְהִי,
 הַיּוֹדֵאֵי שְׁמוֹ כֵּן תְּהִלָּתוֹ.
 וְכֹל מֵאֲמִינִים שֶׁהוּא וְאִין בְּלָתוֹ,
 הַזּוֹכֵר לְמִזְכְּרֵי טוֹבוֹת זְכוּרוֹנוֹת.
 וְכֹל מֵאֲמִינִים שֶׁהוּא זּוֹכֵר הַבְּרִית,
 הַחֹתֵךְ חַיִּים לְכָל חַי.
 וְכֹל מֵאֲמִינִים שֶׁהוּא חַי וְקַיִם,
 הַטּוֹב וּמְטִיב לְרַעִים וְלְטוֹבִים.
 וְכֹל מֵאֲמִינִים שֶׁהוּא טוֹב לְכָל,
 הַיּוֹדֵעַ יֵצֵר כָּל יְצוּרִים.
 וְכֹל מֵאֲמִינִים שֶׁהוּא יוֹצֵר בְּבִטּוֹן,
 הַכֹּל יְכוּל וְכוֹלֵל יְחַד.
 וְכֹל מֵאֲמִינִים שֶׁהוּא כֹל יְכוּל,
 הַלֵּן בְּסֻתָר בְּצֵל, שְׂדֵי.

ve-khol mah-ab-mee-neem she-hoo
 le-vah-do hoo
 bah-mahm-leekh me-lah-kheem ve-lo
 bah-me-loo-khah
 ve-khol mah-ab-mee-neem she-hoo
 meh-lech o-lahm
 bah-no-hayg be-khahs-do eem kol-dor
 ve-khol mah-ab-mee-neem she-hoo
 no-tzayr khe-sehd
 bah-so-vayl oo-mah-leem ah-yeen mee-so-re-
 reem
 ve-khol mah-ab-mee-neem she-hoo
 so-lay-akh se-lah
 bah-el-yone ve-ay-nahv ahl ye-ray-ahv

 ve-khol mah-ab-mee-neem she-hoo
 oh-neh lah-khahsh
 bah-po-tay-akh le-dof-kay pit-kho be-te-
 shoo-vah
 ve-khol mah-ab-mee-neem she-hoo
 pe-too-khah yah-doe
 bah-tzo-feh lah-rah-shah ve-khah-fetz be-
 heets-d'ko
 ve-khol mah-ab-mee-neem she-hoo
 tzah-deek ve-yah-shar
 bah-kah-tzahr be-zah-ahm oo-mah-ab-
 reekh ahf
 ve-khol mah-ab-mee-neem she-hoo
 kah-she li-khos
 bah-rah-khoom oo-mahkh-deem rah-khah-
 meem le-ro-gez
 ve-khol mah-ab-mee-neem she-hoo
 rahkh leer-tzot
 bah-shah-veh oo-mahshveh kah-tone
 ve-gah-dol
 ve-khol mah-ab-mee-neem she-hoo
 sho-fayt tze-dek
 ha-tahm oomeh-tah-maym eem te-mee-meem
 ve-khol mah-ab-mee-neem she-hoo
 tah-meem paw-ab-lo

וְכֹל מֵאֲמִינִים שֶׁהוּא לְבַדּוֹ הוּא,
 הַפְּמִלִּיךְ מְלָכִים וְלוֹ הַמְּלוּכָה.
 וְכֹל מֵאֲמִינִים שֶׁהוּא מְלִיךְ עוֹלָם,
 הַנּוֹהֵג בְּחֶסֶדוֹ כָּל דּוֹר.
 וְכֹל מֵאֲמִינִים שֶׁהוּא נוֹצֵר חֶסֶד,
 הַסּוֹבֵל וּמַעְלִים עֵין מְסוֹרְרִים.
 וְכֹל מֵאֲמִינִים שֶׁהוּא סוֹלֵחַ סְלָה,
 הַעֲלִיּוֹן וְעִינוֹ אֵל יִרְאֵיו.
 וְכֹל מֵאֲמִינִים שֶׁהוּא עוֹנֶה לְחַשׁ,
 הַפּוֹתַח שַׁעַר לְדוֹפְקֵי בַתְּשׁוּבָה.
 וְכֹל מֵאֲמִינִים שֶׁהוּא פְתוּחַהּ יְדוֹ,
 הַצּוֹפֶה לְרִשְׁעֵי וְחַפֵּץ בְּהַצְדָּקוֹ.
 וְכֹל מֵאֲמִינִים שֶׁהוּא צַדִּיק וְיֹשֵׁר,
 הַקָּצֵר בְּזַעַם וּמֵאֲרִיךְ אֶפֶס.
 וְכֹל מֵאֲמִינִים שֶׁהוּא קָשָׁה לְכַעֵס,
 הַרְחוּם וּמְקַדֵּים רַחֲמִים לְרַגְזוֹ.
 וְכֹל מֵאֲמִינִים שֶׁהוּא רַךְ לְרִצּוֹת,
 הַשְּׂוֹה וּמְשׂוּה קִטְן וְגָדוֹל.
 וְכֹל מֵאֲמִינִים שֶׁהוּא שׂוֹפֵט צַדִּיק,
 הַתֵּם וּמִתְנַמֵּם עִם תְּמִימִים.
 וְכֹל מֵאֲמִינִים שֶׁהוּא תְּמִים פְּעֻלוֹ.



You alone will be exalted; and You will rule over all in Your Oneness, as promised by Your prophet: “Yah shall be King over all the earth; on that day Adonai shall be One and Adonai’s name One.”

And therefore, HOLY ONE, let awe of You infuse the whole of Your Creation, and let knowledge of Your presence dwell in all Your creatures. And let every being worship You, and each created life pay homage to Your rule. Let all of them, as one, enact Your bidding with a whole and peaceful heart. For we have always known, ALMIGHTY ONE, that all authority to rule belongs to You, all strength is rooted in Your arm, all mighty deeds have emanated from Your hand. Your name alone is the source of awe that surges through all life.

And therefore, HOLY ONE, let awe of You infuse Your people, let the praise of You ring out from all who worship You. Let hope enliven all who seek You, and let all who look to You with hope find strength to speak. Grant joy throughout Your land, let happiness resound throughout Your holy city, soon, and in our days.

And therefore, let the just behold Your peace, let them rejoice and celebrate, let all who follow in Your path sing out with glee, let all who love You dance with joy, and may Your power overwhelm all treachery, so that it vanish wholly from the earth like smoke. Then shall the power of injustice pass away!

תִּשְׁגַּב לְבַדְּךָ, וְתִמְלֹךְ עַל כָּל בְּיַחְוֹד,
כִּכְתוּב עַל יַד נְבִיאֶיךָ: וְהָיָה יי לְמִלְכָּךְ עַל
כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד
וּשְׁמוֹ אֶחָד.

the ark is closed

וּבִכְן תֵּן פְּחָדְךָ יי אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיֶיךָ,
וְאִימֹתֶיךָ עַל כָּל מַדָּה שִׁבְרָאתָ, וְיִירָאוּךָ כָּל
הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים,
וְיַעֲשׂוּ כָלֵם אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ
בְּלִבֵּב שָׁלֵם, כְּמוֹ שִׁידְעֵנוּ יי אֱלֹהֵינוּ,
שִׁדְשִׁלְטוֹן לְפָנֶיךָ, עַז בִּידְךָ וּגְבוּרָה
בַּיּוֹמִינֶךָ, וְשִׁמְךָ נֹרָא עַל כָּל מַדָּה שִׁבְרָאתָ.

וּבִכְן תֵּן כְּבוֹד, יי לְעַמְּךָ, תַּהֲלֵה לִירְאֵיֶיךָ
וְתִקְוָה טוֹבָה לְדוֹרֶשֶׁיֶךָ, וּפְתַחֲוֹן פֶּה
לְמִיחֲלִים לָךְ, שִׁמְחָה לְאֶרְצֶךָ וְשִׂשׂוֹן
לְעִירֶךָ, וְצִמְחֵת קֶרֶן לְדוֹד עַבְדְּךָ,
וְעֲרִיכַת נֹר לְבֶן־יִשְׁי מְשִׁיחֶךָ, בְּמַהֲרָה
בַּיּוֹמִינוּ.

וּבִכְן צְדִיקִים יִרְאוּ וְיִשְׁמְחוּ, וְיִשְׂרָיִם
יַעֲלִזוּ, וְחַסִּידִים בְּרִנָּה יִגִּילוּ, וְעוֹלָתָה
תִּקְפֹץ־פִּיהָ, וְכָל הַרְשָׁעָה כָּלָה כְּעָשָׁן
תִּכְלָה, כִּי תַעֲבִיר מִמְּשָׁלַת זְדוֹן מִן
הָאָרֶץ.

All the world shall come to serve You
And bless Your glorious name,
And Your righteousness triumphant
The islands shall proclaim.
And the peoples shall go seeking
Who knew You not before,
And the ends of earth shall praise You,
And tell Your greatness o'er.
They shall build for You their altars,
Their idols overthrown,
And their graven gods shall shame them,
As they turn to You alone.
They shall worship You at sunrise,
And feel Your kingdom's might,
And impart Your understanding
To those astray in night.
They shall testify Your greatness,
And of Your power speak,
And extol You, enshrined, uplifted
Beyond the highest peak.
And with reverential homage,
Of love and wonder born,
With the ruler's crown of beauty
Your head they shall adorn.
With the coming of Your kingdom
The hills shall break into song,
And the islands laugh exultant
That they to God belong.
And through all Your congregations
So loud Your praise shall sing,
That the uttermost peoples, hearing,
Shall hail You crowned King.

וַיֵּאָתְיוּ כָּל לְעַבְדֶּךָ,
וַיְבָרְכוּ שֵׁם כְּבוֹדֶךָ,
וַיִּגְדְּדוּ בְּאֵיִם צְדִיקֶךָ.
וַיִּדְרְשׁוּךָ עַמִּים לֹא יָדְעוּךָ,
וַיִּהְיֶה לְלוֹךְ כָּל אַפְסֵי אֲרֶץ,
וַיֵּאמְרוּ תָמִיד יִגְדֵּל יי.
וַיִּזְבְּחוּ לָךְ אֶת זִבְחֵיהֶם,
וַיִּזְנְחוּ אֶת עֲצָבֵיהֶם,
וַיִּחַפְּרוּ עִם פְּסִילֵיהֶם.
וַיִּשׁוּ שְׂכֵם אֶחָד לְעַבְדֶּךָ,
וַיִּירָאוּךָ עִם שְׁמֹשׁ מִבְּקֹשֵׁי פְּנֶיךָ
וַיִּכְיֶרוּ כַּח מַלְכוּתֶךָ,
וַיִּלְמְדוּ תוֹעִים בִּינָה.
וַיִּמְלְלוּ אֶת גְּבוּרַתֶךָ,
וַיִּנְשָׂאוּךָ מִתְנַשְׂא לְכָל לְרֵאשׁ,
וַיִּסְלְדוּ בְּחִילָה פְּנֶיךָ
וַיַּעֲטְרוּךָ נֶזֶר תְּפָאֲרָה.
וַיִּפְצְחוּ הַרִים רִנָּה
וַיִּצְהְלוּ אֵיִים בְּמַלְכֶךָ,
וַיִּקְבְּלוּ עַל מַלְכוּתֶךָ עֲלֵיהֶם
וַיְרוֹמְמוּךָ בְּקֹהֵל עִם.
וַיִּשְׁמְעוּ רְחוֹקִים וַיְבִיאוּ,
וַיִּתְּנוּ לָךְ כְּתָר מְלוּכָה.

Then You alone, O Lord, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. Thus it is written in the Psalms:

“Adonai shall reign forever; your God, Zion, through all generations. Hallelujah!”

You are holy. Your name is awe-inspiring, and there is no God but You. Thus the prophet wrote: “Yah of hosts is exalted by justice, and the holy God is sanctified through righteousness.” Praised are You, O Lord, the holy King.

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your Mitzvot. Thus You have linked us with your great and holy name.

atta vekhartah-noo mekol ha-amim, ahavta otanoo veratzeeta banoo, veromamtanoo mekol haleshonot vekedasthanoo bemitzvotekha, vekayravanoo malkeynoo la'avodatekha, vesheemkha hagadol vehakadosh alaynoo karata.

וְתִמְלֹךְ, אַתָּה יי לְבַדְּךָ, עַל כָּל מַעֲשֵׂיךָ,
בְּהַר צִיּוֹן מְשֻׁכָּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר
קֹדֶשְׁךָ, כְּכַתּוּב בְּדְבָרֵי קֹדֶשְׁךָ:
יְמִלֶּךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר:
הַלְלוּיָהּ.

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהִים
מִבְּלַעֲדֶיךָ, כְּכַתּוּב: וַיִּגְבֶּה יי צְבָאוֹת
בַּמִּשְׁפָּט, וְהָאֵל הַקָּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה.
בְּרוּךְ אַתָּה, יי, הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ (ע)מְכֹל הָעַמִּים, אַהֲבַת אוֹתָנוּ
וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מְכֹל הַלְשׁוֹנוֹת,
וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ מִלְּכָנוּ
לְעַבְדוֹתֶיךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ
קָרָאתָ.

for Rosh haShanah

In love have You given us, O Lord our God, [this Sabbath day, and] this Day of Remembrance, a day for [recalling in love] the sounding of the Shofar, a holy convocation, commemorating the Exodus from Egypt.

וְתַתֵּן לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם
(הַשְּׁבִיט הַזֶּה וְאֶת יוֹם) הַזְכָּרוֹן הַזֶּה, יוֹם
(זְכוֹרוֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ,
זְכָר לְיִצְיַאת מִצְרַיִם.

for Yom Kippur

In love have You given us, O Lord our God, [this Sabbath day for sanctity and rest, and] this Day of Atonement for pardon, forgiveness, and atonement for all our sins. It is for us [in love] a holy convocation, commemorating the Exodus from Egypt.

וְתַתֵּן לָנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם
(הַשְּׁבִיט הַזֶּה לְקֹדֶשׁה וְלִמְנוּחָה וְאֶת יוֹם)
הַכַּפּוּרִים הַזֶּה לְמַחֲלָה וְלִסְלִיחָה וְלִכְפָּרָה,
וְלִמְחֹל-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאַהֲבָה)
מִקְרָא קֹדֶשׁ, זְכָר לְיִצְיַאת מִצְרַיִם.

Because of our sins were we exiled from the Land of Israel and removed far from our country. And because the ancient Temple was destroyed we cannot perform our sacred duties in the great and holy Sanctuary dedicated to Your service.

וּמִפְּנֵי חַטָּאֵינוּ גָּלִינוּ מֵאֶרֶצְנוּ וְנִתְּרַחֲקֵנוּ
מֵעַל אֲדַמְתֵּנוּ, וְאִין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת
חֻבוֹתֵינוּ בְּבֵית בְּחִירַתְךָ, בְּבֵית הַגְּדוֹל
וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו, מִפְּנֵי הַיָּד
שֶׁנִּשְׁתַּלַּחָה בְּמִקְדָּשְׁךָ.

Lord our God and God of our ancestors, merciful King, have compassion upon us and upon Your land; rebuild and glorify it. Speedily reveal the glory of Your sovereignty; let all humanity witness that You are our King.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, מְלֶכֶךְ רַחֲמָן,
שֶׁתֵּשׁוּב וְתִרְחַם עָלֵינוּ וְעַל מִקְדָּשְׁךָ
בְּרַחֲמֶיךָ הַרְבִּים, וְתִבְנֶהוּ מִהֵרָה וְתִגְדֹּל
כְּבוֹדוֹ. אֲבִינוּ מִלְּפָנֶיךָ, אִמּוֹנוּ מִלְּפָנֶיךָ גִּילָה
כְּבוֹד מְלִכוּתְךָ עָלֵינוּ מִהֵרָה, וְהוֹפֵעַ
וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָּל חַי, וְקָרֵב פְּזוּרֵינוּ
מִבֵּין הַגּוֹיִם, וְנַפְּוֹצוֹתֵינוּ כִּנְס מִיַּרְכְּתֵי אֶרֶץ:

Gather the dispersed of our people from among the nations and assemble our scattered ones from the farther ends of the earth.

vekarayv pezooreynoo mebeyn hagoyim oonefoo-tzo-tay-noo ka-nays me-yarkitey aretz.

Lead us to Zion, Your city, with song, and to Jerusalem, the home of Your ancient Temple, with everlasting joy. For it was there that our ancestors brought to You the prescribed offerings.

וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה, וְלִירוּשָׁלַיִם
בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם, וְשֵׁם נַעֲשֶׂה
לְפָנֶיךָ אֶת קֶרְבָּנוֹת חֻבוֹתֵינוּ תְּמִידִים
כְּסֻדְרָם וּמוֹסָפִים כְּהִלְכָתָם.

for Rosh Hashanah

In love have You given us, O Lord our God, [this Sabbath day, and] this Day of Remembrance, a day for [recalling in love] the sounding of the Shofar, a holy convocation, commemorating the Exodus from Egypt.

וְאֶת מוֹסְפֵי
(יוֹם הַשַּׁבָּת הַזֶּה וְ) יוֹם הַזְּכוּרֹן הַזֶּה
נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת
רְצוֹנָךְ, כְּמוֹ שֶׁכָּתוּבָת עָלֵינוּ בְּתוֹרַתְךָ, עַל
יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְּבוֹדְךָ, כְּאָמֹר:

for Yom Kippur

In love have You given us, O Lord our God, [this Sabbath day for sanctity and rest, and] this Day of Atonement for pardon, forgiveness, and atonement for all our sins. It is for us [in love] a holy convocation, commemorating the Exodus from Egypt.

וְאֶת מוֹסְפֵי
(יוֹם הַשַּׁבָּת הַזֶּה וְ) יוֹם הַכְּפוּרִים הַזֶּה
נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת
רְצוֹנָךְ, כְּמוֹ שֶׁכָּתוּבָת עָלֵינוּ בְּתוֹרַתְךָ, עַל
יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְּבוֹדְךָ, כְּאָמֹר:

on Shabbat add

Because of our sins were we exiled from the Land of Israel and removed far from our country. And because the ancient Temple was destroyed we cannot perform our sacred duties in the great and holy Sanctuary dedicated to Your service.

for Rosh Hashanah

In the seventh month on the first day you shall have a holy time. You shall do no manner of servile work, it is a day of *Teruah* to You. You shall bring an olah offering, a sweet savor to Adonai; a one year old bull, one ram, seven unblemished yearling sheep.

for Yom Kippur

On the tenth day of the seventh month you shall have a holy convocation. You shall afflict your souls and do no manner of work. You shall bring an olah offering, a sweet savor to Adonai; a one year old bull, one ram, seven unblemished yearling sheep.

for Shabbat

They who keep the Sabbath, calling it a delight, rejoice in Your sovereignty. They who hallow the seventh day find satisfaction and pleasure in Your goodness. For You favored the seventh day and hallowed it, proclaiming it the most precious of all days, recalling the work of creation.

on Shabbat add

(וּבַיּוֹם הַשְּׁבִיעִת שְׁנֵי כִבָּשִׁים בְּנֵי שָׁנָה
תְּמִימִים, וּשְׁנֵי עֶשְׂרֵנִים סֹלֶת מִנְחָה בְּלוּלָה
בְּשֶׁמֶן, וְנִסְכּוֹ. עֲלֵת שַׁבַּת בְּשַׁבַּתוֹ, עַל
עֲלֵת הַתְּמִיד וְנִסְכָּה.)

for Rosh Hashanah

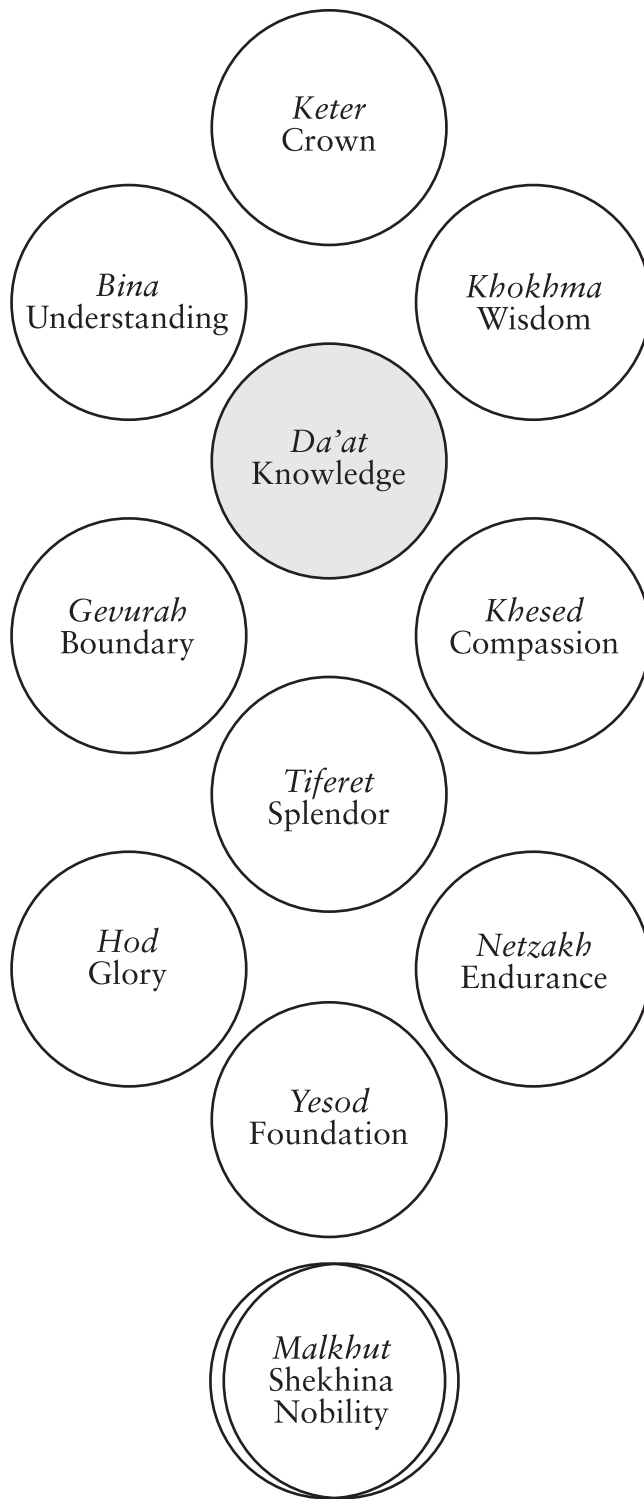
וּבַחֹדֶשׁ הַשְּׁבִיעִי, בְּאַחַד לַחֹדֶשׁ, מִקְרָא
קֹדֶשׁ יִהְיֶה לָכֶם: כָּל מְלָאכָת עֲבֹדָה לֹא
תַעֲשׂוּ, יוֹם תְּרוּעָה יִהְיֶה לָכֶם. וְעֲשִׂיתֶם
עֹלָה לְרִיחַ נִיחַח לַיהוָה, פֶּדַי בֶּן־בָּקָר אֶחָד,
אֵיל אֶחָד, כִּבָּשִׁים בְּנֵי שָׁנָה שִׁבְעָה,
תְּמִימִים.
וּמִנְחָתָם וְנִסְכֵיהֶם כַּמִּדְבָּר: שְׁלֹשָׁה
עֶשְׂרֵנִים לֶפֶר, וּשְׁנֵי עֶשְׂרֵנִים לְאֵיל,
וְעֶשְׂרוֹן לִכְבֹּשׂ, וַיִּזֵּן כְּנִסְכּוֹ, וּשְׁנֵי שְׁעִירִים
לְכֹפֶר, וּשְׁנֵי תְּמִידִים כֹּהֲלִכְתֶּם. מִלֶּבֶד עֲלֵת
הַחֹדֶשׁ וּמִנְחָתָהּ, וְעֲלֵת הַתְּמִיד וּמִנְחָתָהּ,
וְנִסְכֵיהֶם כַּמִּשְׁפָּט, לְרִיחַ נִיחַח אִשָּׁה לַיהוָה.

for Yom Kippur

וּבַעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה
מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעַנִּיתֶם
אֶת־נַפְשֹׁתֵיכֶם כָּל־מְלָאכָה לֹא
תַעֲשׂוּ: וְהִקְרַבְתֶּם עֹלָה לַיהוָה רִיחַ נִיחַח
פֶּדַי בֶּן־בָּקָר אֶחָד אֵיל אֶחָד כִּבָּשִׁים
בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִים יִהְיוּ לָכֶם:

for Shabbat

יִשְׁמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי
עֲנֵג, עִם מְקַדְּשֵׁי שְׁבִיעִי, כָּלֵם יִשְׁבְּעוּ
וַיִּתְעַנְּגוּ מִטוֹבְךָ: וּבְשִׁבְעֵי רְצִיַת בּוֹ
וְקִדְּשֵׁתוּ, חֲמִדַת יָמִים אוֹתוֹ קְרָאתָ, זְכֹר
לְמַעֲשֵׂה בְּרֵאשִׁית.



MALKHUYOT: Nobilities

Lower *sephirot* (*malkhut, yesod, hod, netzakh*), world of *assiyah*, focus on what creates external reality. In developing consciousness and mindfulness, this is essentially the clamor of our earthly existence – this is not what the rabbis meant by *malkhuyot*, which was God’s kingdom – this is about building – what do you want to build?

ZIKHRONOT: Remembering

Middle *sephirot* (*chesed, gevurah, tiferet*) – world of *yetzirah*, focus on what creates inner reality. In creating consciousness and mindfulness this is a different kind of noise, the emotional pulls, the cravings the “I WANT” – AND – remembering is re-remembering, putting back the pieces that have been broken apart, putting the “Humpty Dumpty” together again.

SHOFAROT: Mashiakh times

The higher *sephirot* (*khokhma, binah, keter*), –world of *briah*, focus on what creates the feedback loop for wisdom. In creating consciousness and mindfulness it is a quieting that allows for the still, small voice to come through – it is also the consciousness that allows for our own *hitbodedut* – remember that the knowledge (*da'at*) only becomes wisdom (*khokhma*) when it is used to pollinate; then *binah* comes in as discernment, knowing what wisdom is truly valuable to you in connecting to *keter*, the point that touches the world of *atzilut*.

Open ark & please rise.

IT IS UP TO US to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in this world.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׁם חִלְקֵנוּ כְּהֵם, וְגִדְלָנוּ כְּכָל הַמוֹנֵם

The Aleinu prayer was originally composed for use on Rosh haShanah in the Malkhuyot section of the Musaf. It trumpets divine sovereignty and anticipates recognition of that sovereignty by all of humanity. The Aleinu is central to the liturgy of Rosh haShanah. The world's birthday and the re-enthronement of God have been linked themes as early as anyone can discover. Thus, the Mishnah knows only this location for Aleinu. Because of its power and centrality in Jewish thought and feeling, Aleinu eventually came to be included in Shabbat and daily worship as well.

It is customary on Rosh haShanah and Yom Kippur not to refrain from full bowing, with knees on the ground and face to the floor. Many communities endorse this practice throughout the year. If you've never experienced a full "koreem," please take this opportunity to join the congregation in a full prostration. The experience of koreem is to be found in both the bending to the ground and rising to an erect position.

— שׁוֹמְרֵי יוֹם לַגְּדוּלַת הַמְּבִדֵד —

And so, we bend the knee and bow, acknowledging the Sovereign who rules above all those who rule, the blessed Holy One, Who stretched out the heavens and founded the earth, Whose realm embraces heaven's heights, Whose mighty presence stalks celestial ramparts.

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ, מְלִכֵי הַמְּלָכִים, הַקָּדוֹשׁ
בְּרוּךְ הוּא.

This is our God; there is none else besides, as it is written in the Torah: "You shall know this day, and bring it home inside Your heart, that THE SUPREME ONE is God in the heavens above and on the earth below. There is no other God."

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב
יָקָרוֹ בְּשָׁמַיִם מְמַעַל, וְשֹׁכֵנֵת עִזּוֹ בְּגַבְהֵי
מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אֵמֶת
מְלַכְנוּ אֵפֶס זוּלָתוֹ, כִּכְתוּב בְּתוֹרָתוֹ:
וַיְדַעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ, כִּי יי
הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל, וְעַל
הָאֶרֶץ מִתַּחַת, אֵין עוֹד:

ah-lay-noo le-shah-bay-ahkh la-ah-don hah-kohl lah-teht ge-doo-lah le-yo-tzayr be-ray-
sheet sh-lo ah-sah-noo ke goy-ay ah-rah-tzote ve-lo sah-mah-noo ke meesh-pe-khote
hah-ah-dah-mah sh-lo sahm khel-kay-noo kah-hem ve-go-rah-lay-noo ke-kohl ha-o-lahm
vah-nakh-noo kor-eem oo-meesh-tah-kha-veem oo-mo-deem leefnay me-lekh mahl-
khay ha-me-lah-kheem hah-kah-dosh bah-rookh hoo
Shehu noteh shamayim veyosed aretz umoshav yekaro bashamayim mima' al
ushkhnat uzo begovhey meromim. Hoo eloheynu ein od. Emet malke-nu efes zulato
kakatuw betorato. Veyadata hayom vahashevota el levavekha, ki adonay hu ha'elohim
bashamayim mima'al ve'al ha'arets mitakhat eyn od.

on Yom Kippur
continue on
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Ark is closed.

It is not the seeking after God that divides but the claim to have found God and to have discovered the only proper way of obeying God and communing with God.

And so, we put our hope in You, THE EMINENCE, our God, that soon we may behold the full splendor of Your might, and see idolatry vanish from the earth, and all material gods be swept away, and the power of Your rule repair the world, and all creatures of flesh call on Your name, and all the wicked of the earth turn back to You. Let all who dwell upon the globe perceive and know that to You each knee must bend, each tongue swear oath, and let them give the glory of Your name its precious due. Let all of them take upon themselves Your rule. Reign over them, soon and for always. For this is all Your realm, throughout all worlds, across all time - As it is written in Your Torah: "THE ETERNAL ONE will reign now and forever."

על כן נקווה לך יי אלהינו, לראות מהרה בתפארת עזך, להעביר גלולים מן הארץ והאלילים כרות יכרתון. לתקן עולם במלכות שדי, וכל בני בשד יקראו בשמך. להפנות אליך כל רשעי ארץ. יכירו וידעו כל יושבי תבל, כי לך תכרע כל ברך, תשבע כל לשון: לפניך יי אלהינו יכרעו ויפלו. ולכבוד שמך יקר יתנו. ויקבלו כלם את עול מלכותך. ותמלא עליהם מהרה לעולם ועד. כי המלכות שלך היא, ולעולמי עד תמלאך בכבוד: כפתוב בתורתך, יי ימלא לעולם ועד.

שוינו יי לנגדו תמיד

On the Aleinu

Franz Rosenzweig analyzed this pledge of allegiance in his The Star of Redemption:

“What distinguished the Days of Awe from all other festivals is that here and only here does the Jew kneel. Here he does what he refused to do before the king of Persia, what no power on earth can compel him to do, and that he need not do before God on any other day of the year, or in any other situation he may face during his lifetime. And he does not kneel to confess a fault or to pray for forgiveness of sins, acts to which this festival is primarily dedicated. He kneels only on beholding the immediate nearness of God, hence on an occasion which transcends the earthly needs of today.”

The Particular Way

Martin Buber

Rabbi Baer of Radoshitz once said to his teacher, the 'Seer' of Lublin: 'Show me one general way to the service of God.' The zaddik replied: 'It is impossible to tell men what way they should take. For one way to serve God is through learning, another through prayer, another through fasting, and still another through eating. Everyone should carefully observe what way his heart draws him to, and then choose this way with all his strength.' In the first place, this story tells us something about our relationship to such genuine service as was performed by others before us. We are to revere it and learn from it, but we are not to imitate it. The great and holy deeds done by others are examples for us, since they show, in a concrete manner, what greatness and holiness is, but they are not models which we should copy. However small our achievements may be in comparison with those of our forefathers, they have their real value in that we bring them about in our own way and by our own efforts. The maggid of Zlotchov was asked by a hasid: 'We are told: "Everyone in Israel is in duty bound to say: When will my work approach the works of my fathers, Abraham, Isaac and Jacob?" How are we to understand this? How could we ever venture to think that we could do what our fathers did?' The rabbi expounded: 'Just as our fathers founded new ways of serving, each a new service according to his character: one the service of love, the other that of stern justice, the third that of beauty, so each one of us in his own way shall devise something new in the light of teachings and of service, and do what has not yet been done.' Every person born into this world represents something new, something that never existed before, something original and unique. 'It is the duty of every person in Israel to know and consider that he is unique in the world

in his particular character and that there has never been anyone like him in the world, for if there had been someone like him, there would have been no need for him to be in the world. Every single man is a new thing in the world, and is called upon to fulfil his particularity in this world. For verily: that this is not done, is the reason why the coming of the Messiah is delayed.' Every man's foremost task is the actualization of his unique, unprecedented and never-recurring potentialities, and not the repetition of something that another, and be it even the greatest, has already achieved. The wise Rabbi Bunam once said in old age, when he had already grown blind: 'I should not like to change places with our father Abraham! What good would it do God if Abraham became like blind Bunam, and blind Bunam became like Abraham? Rather than have this happen, I think I shall try to become a little more myself.' The same idea was expressed with even greater pregnancy by Rabbi Zusya when he said, a short while before his death: "Why were you not Moses?" I shall be asked: "Why were you not Zusya?" ' We are here confronted with a doctrine which is based on the fact that men are essentially unlike one another, and which therefore does not aim at making them alike. All men have access to God, but each man has a different access. Mankind's great chance lies precisely in the unlikeness of men, in the unlikeness of their qualities and inclinations. God's all-inclusiveness manifests itself in the infinite multiplicity of the ways that lead to him, each of which is open to one man. When some disciples of a deceased zaddik came to the 'Seer' of Lublin and expressed surprise at the fact that his customs were different from those of their late master, the 'Seer' exclaimed: 'What sort of God would that be who has only one way in which he can be served!' But

by the fact that each man, starting from his particular nature, is able to reach God, God can be reached by mankind as such, through its multiple advance by all those different ways. God does not say: 'This way leads to me and that does not', but he says: 'Whatever you do may be a way to me, provided you do it in such a manner that it leads you to me.' But what it is that can and shall be done by just this person and no other, can be revealed to him only in himself. In this matter, as I said before it would only be misleading to study the achievements of another man and endeavour to equal him; for in so doing, a man would miss precisely what he and he alone is called upon to do. The Baal-Shem said: 'Every man should behave according to his "rung". If he does not, if he seizes the "rung" of a fellow-man and abandons his own, he will actualize neither the one nor the other.' Thus, the way by which a man can reach God is revealed to him through the knowledge of his own being, the knowledge of his essential quality and inclination. 'Everyone has in him something precious that is in no one else.' But this precious something in a man is revealed to him only if he truly perceives his stronger feeling, his central wish, that in him which stirs his inmost being. Of course, in many cases, a man knows this his strongest feeling only in the shape of a particular passion, of the 'Evil Urge' which seeks to lead him astray. Naturally, a man's most powerful desire, in seeking satisfaction, rushes in the first instance at objects which lie across his path. It is necessary, therefore, that the diverted from the casual to the essential, and from the relative to the absolute. Thus a man finds his way. A zaddik once said: 'At the end of Ecclesiastes we read: "At the end of the matter, the whole is heard: Fear God." Whatever matter you follow to its end, there, at the end, you will hear one thing: "Fear God", and this one thing is the whole. There is no thing in the world which does not point a way to the fear of God and to the service of God. Everything is commandment.' By no means, however, can it be our true task in the world

into which we have been set, to turn away from the things and beings that we meet on our way and that attract our hearts; our task is precisely to get in touch, by hallowing our relationship with them, with what manifests itself in them as beauty, pleasure, enjoyment. Hasidism teaches that rejoicing in the world, if we hallow it with our whole being, leads to rejoicing in God. One point in the tale of the 'Seer' seems to contradict this, namely, that among the examples of 'ways' we find not only eating but also fasting. But if we consider this in the general context of hasidic teaching, it appears that though detachment from nature, abstinence from natural life, may, in the cases of some men mean the necessary starting-point of their 'way' or, perhaps, a necessary act of self-isolation at certain crucial moments of existence, it may never meant he whole way. Some men must begin by fasting, and begin by it again and again, because it is peculiar to them that only by asceticism can they achieve liberation from their enslavement to the world, deepest heart-searching and ultimate communion with the Absolute. But never should asceticism gain mastery over a man's life. A man may only detach himself from nature in order to revert to it again and, in hallowed contact with it, find his way to God. The biblical passage which says of Abraham and the three visiting angels: 'and he stood over them under the tree and they did eat' is interpreted by Rabbi Zusya to the effect that man stands above the angels, because he knows something unknown to them, namely, that eating may be hallowed by the eater's intention. Through Abraham the angels, who were unaccustomed to eating, participated in the intention by which he used to dedicate it to God. Any natural act, if hallowed, leads to God, and nature needs man for what no angel can perform on it, namely, its hallowing.

The ark is opened.

אוֹתֵי־לָהּ לְאֵל

I come before Yah to entreat Him.
I plead for the gift of expression.
So that here, before the congregation,
I may sing of His power,
Celebrate in song the glory of His works.

Preparing the heart is a human task;
The power of expression is the gift
of God.

“O Yah, open my lips,
that my mouth may declare Your praise.”

“May the words of my mouth
And the meditation of my heart
Find favor before You,
My Rock and my Redeemer.”

אוֹתֵי־לָהּ לְאֵל, אֶחְלָה פְּנֵי,
אֲשַׁאֲלָה מִמֶּנּוּ מַעֲנֵה לְשׁוֹן.
אֲשֶׁר בְּקֹהֶל עַם אֲשִׁירָה עֲזוֹ,
אֲבִיעָה רְנִינֹת בְּעַד מִפְעֻלָּיו.
לְאָדָם מֵעֶרְכֵי יָב.
וּמֵי מַעֲנֵה לְשׁוֹן.
יִי שִׁפְתֵי תִפְתַּח,
וּפִי יִגִּיד תְּהִלָּתְךָ.
יְהִי לְרִצּוֹן אִמְרֵי פִי וְהִגִּיֵן לִבִּי לְפָנֶיךָ,
יִי, צוּרִי וְגוֹאֲלִי.

Oh-khee-lah lah-Eyl, ah-khah-leh fah-nahv.
esh-ah-lah mee-meh-noo mah-ah-neh lah-shone.
asher bih-ke-hahl ahm ah-shee-rah oo-zo,
ah-bee-ah re-nah-note be-ahd mif-ah-lahv.
le-ah-dahm me-ahr-khay layv
oo-may mah-ah-neh lah-shone.
ah-dohn-eye se-faht-eye tiftach
oo-fee yah-geed te-hee-lah-teh-khah.
ye-hee-yoo le-rah-tzon eem-ray fee ve-hehg-yon lee-bee le-fah-neh-khah,
ah-dohn-eye tzoo-ree ve-go-ah-lee.

On Yom Kippur
turn to Yom
Kippur Avodah
service,
page 60.

The ark is closed.

מלכות מלכות

שורות מ' למספר תמיד

The Five Stages of Finding the King

1) Longing: The King can't even be seen:

The first awareness is that the king is distant. The melekh's greatness can be glimpsed only from afar, or only as in a reflection, a picture, a representation.

In the olden days of monarchy, there was assumed to be an overwhelming intensity in being with the melekh. It was said of the Sultan Mahmoud that "those who saw his face would rave and grieve and mourn their lives away."


No human shall see me and live:

The first level of relationship with God speaks of an awareness that God's being can be seen only in reflected majesty. The unveiled splendor of the crown would destroy (in the process of delighting) those to whom it was revealed. This "un-seeability" is poignantly captured in the Torah when the people at Mount Sinai cry to Moses, "You speak to us and we will listen. But let God not speak with us any more, for we will die." This is a dilemma. If you have seen it, you become burnt; if you haven't, well, you haven't seen all there is to see.

A Hiding God *El Mistater*:

One solution is to hide the Divine countenance behind a mask, or to glimpse God through a filter. In the Psalms, God is referred to as El Mistater- a "hiding God." Moses who, as a Tzaddik, shared some of God's intensity, covered his face with a mask: "When Aaron and all the Israelites saw that the skin of Moses' face was shining with a brilliant light, they were afraid to come close to him." This "mask" type of resolution of the tension between the Tzaddik or God and ordinary people makes the longed-for vision semi-accessible. Because it is blinding it is hidden; once hidden it can be present without being overwhelming; and so the holy will be sometimes found in the least expected places. One is forced to a nagging suspicion that more glory lurks beyond the ordinariness of what is seen, which is too often discounted as common and prosaic. The distorted mirror can be reflected from the most unlikely angles. The spiritual life will begin with a consciousness of a sense that God's ways of moving in this world are subtle. One must accept the necessity that a full realization of this grandeur needs to be deferred.

Malhuyot,
nobilities,
challenges us to
get our priorities
straight. When
the ruler calls,
everything else
falls by the
wayside. We do
not usually order
our priorities with
awareness of the
presence of the
Melekh, Sovereign.
As a result we
often get means
and ends confused.
Melekh helps us
remember not to
give the means
preponderance over
the ends.

The Five Stages continues on the next few pages. 

AND IT IS SAID: “God found no fault in Jacob, and beheld no evil deed in Israel, for THE FOUNT OF RIGHTEOUSNESS is with them, and there the horn-blast sounds the sovereignty of God!” Numbers 23:21

AND IT IS SAID: “God’s sovereignty arose in Yeshurun, when leaders of the people came together with the tribes of Israel!” Deut. 33:5

And in Your holy Scripture’s words, the following is written: “For to God belongs all power to rule, to God alone the governance of nations!” Psalms 22:29

AND IT IS SAID: “THE ETERNAL reigns, is clothed in majesty, THE INVISIBLE is clothed, is girded up with might, the world is now established, it cannot give way!” Psalms 93:1

AND IT IS SAID: “You city gates, raise up your bolts, you gates to the eternal, open up, and let the sovereign of glory come!

Who is the sovereign of glory? THE FOUNT OF RIGHTEOUSNESS, so powerful and mighty! THE ETERNAL ONE, the champion in strife! You city gates, raise up your bolts, you gates to the eternal, open up, and let the sovereign of glory come! Who is this one, the sovereign of glory? THE CREATOR of all beings, the sovereign of glory. It is so!” Psalm 24:7-10

וְנֹאמַר: לֹא הָבִיט אֶן בְּיַעֲקֹב, וְלֹא
רָאָה עֲמָל בְּיִשְׂרָאֵל: יי אֱלֹהֵינוּ עֲמוֹ
וְתִרְוַעַת מִלֶּלֶךְ בּוֹ.

וְנֹאמַר: וַיְהִי בְיִשְׂרָאֵל מֶלֶךְ, בְּהִתְאַסֵּף
רָאשֵׁי עַם, יַחַד שְׁבֵטֵי יִשְׂרָאֵל.

וּבְדַבְרֵי קֹדֶשׁךָ כָּתוּב לֵאמֹר:
כִּי לַיְי הַמְּלוּכָה וּמוֹשֵׁל בַּגּוֹיִם.

וְנֹאמַר: יי מֶלֶךְךָ, גְּאוֹת לְבַשׁ, לְבַשׁ יי,
עַז הִתְאַזָּר, אַף תִּכּוֹן תִּבֵּל בַּל תִּמוּט.

וְנֹאמַר: שֵׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנְשִׂאוּ
פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה
מֶלֶךְ הַכְּבוֹד, יי עֲזוֹז וְגִבּוֹר, יי גִּבּוֹר
מִלְחָמָה. שֵׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וּשְׂאוּ
פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי הוּא
זֶה מֶלֶךְ הַכְּבוֹד, יי צְבָאוֹת הוּא מֶלֶךְ
הַכְּבוֹד, סֵלָה.

The Five Stages continues...

2) Hope: The King is vulnerable to love

A second stage in coming to claim the king as one’s own is the recognition that this vast hidden majesty makes itself vulnerable in love.

A tension grows between the passionate yearning that the sovereign incites and the royal glory that makes any approach impossible. The theme of ‘unrequited love’ serves for the Sufis as a dominant source for metaphors of the spiritual life. Their desire for union with God leads them to insert a single flaw in their splendor of the most high. In the stories they tell, the king can hold himself remote from anything but love, the one weakness and vulnerability which is paradoxically the source of the King’s greatest strength.

When we become aware of our dependence upon the laws of nature, we acknowledge the rulership of a Power greater than and beyond us that determines the conditions under which human life is lived. This awareness, properly understood, leads to humility and a recognition of the limits of human power.

The recitation of the Shema implies a commitment to be bound by the commandments.

The rabbis therefore called the Shema – *kabbalat ol malkhut shamayim/* the acceptance of the yoke of divine sovereignty. This explains why the Shema was included in the Malkhuyot verses, which otherwise include explicit references to God as *melekh/* sovereign.

And by your servants' hands, the prophets, the following is written: "Thus says THE HOLY ONE, the people Israel's sovereign and redeemer, THE CREATOR of all beings: I am the first and last, apart from me there is no God!"

Isaiah 44:6

AND IT IS SAID: "Redemption has arisen for Mount Zion, justice for the Mount of Esau, for all sovereignty belongs to THE ETERNAL ONE!" Obadiah 6:21

AND IT IS SAID: "THE EVERLASTING ONE will reign as sovereign over all the earth. On that day shall THE MANY-NAMED be one, God's name be one!" Zechariah 14:9

As it is written in Your Torah: "Listen, Israel: THE ETERNAL is our God, THE ETERNAL ONE alone!" Deuteronomy 6:4

וְעַל יְדֵי עַבְדֶיךָ הַנְּבִיאִים
כְּתוּב לֵאמֹר: כֹּה אָמַר יי, מֶלֶךְ יִשְׂרָאֵל
וְגֹאֲלוֹ, יי צְבָאוֹת, אֲנִי רִאשׁוֹן וְאֲנִי
אַחֲרוֹן, וּמִבְּלַעֲדֵי אֵין אֱלֹהִים.

וְנֶאֱמַר:
וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לְשִׁפֹּט אֶת הָרָר
עָשׂוּ, וְהִיְתָה לַיי הַמְּלוּכָה.

וְנֶאֱמַר: וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ:
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשְׁמוֹ אֶחָד.

וּבִתְזוּרְתֶךָ כְּתוּב לֵאמֹר:

שְׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי אֶחָד.

Listen O Israel, Yah our God. Adonai is One.
Sh'ma Yisrael Adonai Elohainu, Adonai echad.

— שְׁמַע יי לַנְּגִיד תַּמְיֵד —

Rakhamana – God is reckless in love

The term Rakhamana, God of tender mercy, derives from the word for uterus, suggesting God's womb-like love and compassion for the children she has borne. This term for God as mother suggests the softness and vulnerability of God alongside her strength. The image of God as reckless in love as only a mother can be suggests the approachability and vulnerability of God.

Our God, our ancients' God, rule over all the world in its entirety by showing forth Your glory, and be raised up over all the earth in Your beloved presence. And let the wondrous aura of Your reign be manifest in all who dwell upon the earth—let every creature know that You are its creator, let every living thing discern that You have fashioned it, let everyone who draws the breath of life declare that You, THE ANCIENT ONE, reign supreme, and that Your sovereignty embraces all.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,
מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוֹ בְּכַבּוֹדְךָ,
וְהַנְּשִׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ, וְהוֹפֵעַ בְּהַדָּר
גָּאוֹן עֲזוֹךְ, עַל כָּל יוֹשְׁבֵי תְּבֵל אֶרֶץְךָ,
וַיִּדַע כָּל פֶּעוּל כִּי אַתָּה פְּעַלְתָּנוּ, וַיִּבִין כָּל
יֶצוּר כִּי אַתָּה יִצְרָתָנוּ, וַיֵּאמֶר כָּל אִשָּׁר
נִשְׁמָה בְּאִפּוֹ, יְיָ אֱלֹהֵי יִשְׂרָאֵל מְלוֹךְ,
וּמְלֻכוֹתָנוּ בְּכָל מְשָׁלָה. אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ (רְצִיחָה בְּמִנּוּחָתָנוּ)

May what our lips express be pleasing in Your presence, God exalted and sublime! You who discern and listen, You who keep watch, and hearken to our shofar blast, may You receive with mercy and with favor this arrangement of our holy Scripture's declaration of Your rule.

Enable us to realize holiness through Your Mitzvot. Give us Your portion in Your Torah, let us enjoy the good things of Your world and gladden us with Torah.

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ,
שִׂבְעֵנוּ מִטוֹבֶיךָ וְשִׂמְחָנוּ בִּישׁוּעַתְךָ.

*Kad'sheyenu b'mitzvo-tekha v'teyn khel-keynu b'tora-tekha,
Sab-eynu mi-tuvekha v'sam-kheyenu bi-shua-tekha*

Refine our hearts to serve You truthfully, for You are a God of truth, and Your word is truthful and endures forever. Blessed are You, ETERNAL ONE, the sovereign power over all the earth, who raises up to holiness (Shabbat) the people Israel and the Day of Remembrance.

(וְהִנְחִילָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרִצּוֹן
שַׁבַּת קִדְּשֶׁךָ קִדְּשֶׁךָ, וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל
מִקִּדְּשֵׁי שִׁמְךָ).

וְטַהַר לְבָבֵנוּ לְעַבְדְּךָ בְּאַמֶּת, כִּי אַתָּה
אֱלֹהִים אֱמֶת, וּדְבַרְךָ אֱמֶת וְקִיָּם לְעַד.
בְּרוּךְ אַתָּה, יְיָ, מְלֹךְ עַל כָּל הָאָרֶץ,
מִקִּדְּשֶׁךָ (הַשַּׁבָּת וְ) יִשְׂרָאֵל הַיּוֹם הַזֶּכְרֹון.

שְׁמוֹנֵי י"ג לַגְּנֻזֵי תַמְחִיד |

3) Boldness: Realizing the possibilities of being aggressive in love.

A third stage in the spiritual journey to the King is that one need not wait passively for the King/Mother to come to you but that Adonai is curiously susceptible to the most audacious appeals to love. There is invited here a bold, even swaggering manner of saying hold onto God that majesty would seem at first to disallow.

Khutzpah klapey shemaya,

God longs for aggressive eager lovers and sometimes yields to a lusty enterprising grasp, rather than bloodless unimpassioned fealty. There is a tradition in Judaism of *khutzpah kiapay shemaya*, “boldness with regard to heaven.” This is a spirituality which legitimates a daring claim on God – one that can border almost on impertinence.

4) Despair: Abandoning hope at the threshold of the King.

The fourth stage of this pilgrimage is the hardest one of all. The hope that has been inspired all along is dashed on the rocks. The paradox suggested is that only through death can one find an entrée to the King. One finds that one has lost oneself. This intentional self-betrayal demands the death of all strivings, the giving up of self. It is only as one’s feverish self is fully spent in restless searching that the glory can at last be seen.

5) Encounter: Discovering surprise and mystery at union with the King.

Having passed from 1) longing for an inaccessible King– whose reflected image can be only partially glimpsed in the surrounding beauty of the world– to 2) a hope for intimate access made open by the weakness of the King for love. This hope in turn has 3) spurred them on to greater boldness, learning that the King yields best to an eager grasping love. As passion has deepened, yearning, anticipating, wishing only for his face, as the soul has honed a sharpened image of the King, at the point of highest tension, then 4) all hopes have been dashed. Entry to the royal court is nothing less than the seeker’s own death. To meet the King is to lose themselves. Stripped of all that they are, marked for slaughter, the substance of their being undone, they shrink in shame from the door that hides the majesty they have come so far to see. But then an amazing work of grace unfolds. The door is pulled open to the last chamber of the King.

Mystery of finding the lover:

Having lost themselves they are found again, in perfect undivided unity with the King for whom the seeker had abandoned all. The seeker *is* the King. We are God in hiding, pretending not to be oneself, made one with those whom God loves.

This awesome subtle knowledge is made available only at journey’s end. The individual self has been utterly consumed by the passion to see the King and reduced to the ruins in which God’s treasure can at last be found. The seeker is now able to conceive what would have been impossible to imagine at the beginning of the trip.

What would have been heresy, overly magnanimous narcissism, has become amid the carnage of their broken selves, a humble cry of transformation, of joyous union with that which we most love.

מלכות
מלכות

We rise—the shofar is sounded.

Tekiah Shevarim Teruah Tekiah
Tekiah Shevarim Tekiah
Tekiah Teruah Tekiah

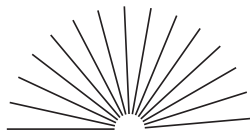
מַלְכוּת
מַלְכוּת

(אין תוקעין בשבת)
תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבָרִים תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה

Today the world is born! Today we all stand before You all the beings of the cosmos, as one community, to do Your will with perfect heart, to be renewed with their Creator, in the universal sacredness of life.

הַיּוֹם הַרְתָּ עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט
כָּל יְצוּרֵי עוֹלָמִים, אִם כְּבָנִים אִם
כְּעֶבְדִים. אִם כְּבָנִים, רַחֲמֵנוּ כְּרַחֵם אָב
עַל בָּנִים: וְאִם כְּעֶבְדִים עֵינֵינוּ לְךָ
תְּלוּיֹת, עַד שֶׁתִּחַנְּנוּ וְתוֹצִיא כְּאוֹר
מִשְׁפָּטֵנוּ, אִיוֹם קָדוֹשׁ.

*hah-yome hah-raht o-lahm hah-yome yah-ah-meed bah-meesh-paht kol yee-tzoo-ray
o-lah-meem, eem ke-vo-neem eem kah-ah-vah-deem. eem ke-vah-neem, rah-khah-may-
noo ke-rah-khaym ahv ahl bah-neem. ve-eem kah-ah-vah-deem. ey-nay-noo le-khah
te-loo-yote ahd she-te-khah-nay-noo ve-toe-tzee kha-or mish-pah-tay-noo, ah-yome
kah-dosh.*



הַיּוֹם הַרְתָּ עוֹלָם,

Today the world is born.
hah-yome hah-raht o-lahm

May what our lips express be pleasing in Your presence, God exalted and sublime! You who discern and listen, You who keep watch, and harken to our shofar blast, may You receive with mercy and favor this arrangement of the malkhyot blasts.

(אין אומרים בשבת)
אֲרֻשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ, אֵל רַם
וְנִשְׂא, מִבֵּין וּמֵאֲזִין, מִבֵּיט וּמִקְשִׁיב
לְקוֹל תְּקִיעַתֵּנוּ: וְתִקְבַּל בְּרַחֲמִים
וּבְרָצוֹן סֵדֶר מַלְכוּתֵנוּ.

*ah-reshet se-fah-tay-noo yeh-eh-rahv le-fah-neh-kha. eyl rahm ve-nee-sah. may-veen
oo-mah-ah-zeen mah-beet oo-makh-sheev le-kol te-kee-ah-tay-noo, oo-te-kah-bale be-
rah-khah-meem oo-ve-rah-tzone say-der mahl-khoo-yo-tay-noo*

We are seated.

The sounding of the shofar, the most ancient rite in the observance of Rosh haShanah, has been interpreted as a summons to the soul to present itself before the judgment seat of God. It has also been construed as *teruat melekh*, the salute of the Sovereign, with all its implications of fealty and allegiance. It has functioned, and should still function, in the life of the Jewish people as an invitation to the individual Jew to renew the oath of unqualified allegiance and loyalty to those ideals, the realization of which would convert human society into a kingdom of God.

The Zikhront section is meant to bring to awareness that “You remember everything, there is no forgetting before You.” This is a place of great awareness and enlightenment.

Zikhront challenges us to create ongoing mindfulness of values, soul, truth, dedication. It prods us to be aware of impulsive reaction and to transform it with conscious memory.



You remember all that You have made within Your world, consider every creature fashioned since Creation. Before You every secret is uncovered, the whole multitude of mysteries since the world began. Nothing is forgotten in the presence of Your Throne of Glory, and nothing hidden from before Your eyes. You remember each completed act and each created being—none escapes Your gaze.

All is revealed and known before You, ANCIENT ONE, Your watchful eye reaches beyond all generations, for You bring the claim of memory into the world, the power by which all breath and spirit must be reckoned. All of Your many words, Your mass of living creatures, the vast infinity of beings—each has its place within Your memory and thought. And so have You made known since the Beginning, this You have made clear from days of old!

This very day marks the beginning of Your Creation, a memorial of the world’s first day—for it is Israel’s law, a statute of the God of Jacob. And on it, every nation stands in judgment: which one destined for the sword, which for peace, which for famine, which for plenty.

On it, every living thing is summoned to account, brought into memory, for life or death. Who can escape the claims of memory on this day? For the memory of every creature comes before You: each person’s acts, each person’s history, every deed—each step a mortal takes, each thought, each plan, each inclination, and each consequence.

Happy is the person who does not forget You, or the human being who gains courage through Your help! For those who seek You out shall never stumble, they who trust in You shall never suffer shame. For the memory of all created beings comes before You, and You read carefully the deeds of all. And so, with love, did You remember Noah, and appoint him for a fate of mercy and redemption, even as You brought the Flood upon the world, destroying all flesh, due to the evil of their deeds. And thus, REDEEMING ONE, our God, did Noah come before You in Your thoughts. He was remembered, and allowed to multiply his seed on earth—as many as the grains of dust upon the land, descendants numbering as the sands beside the sea.

As it is written in Your Torah: “God remembered Noah and every living thing, and all the beast with Him upon the Ark, and God caused a breeze to pass throughout the earth, and all the floodwaters withdrew.”

(Genesis 8:1)

Who is it who remembers? Once we believed it was the Father/King God, sitting above the small world and noting our behaviors in a great book. And now, when life is cheap and things are thrown away after one use and there is no heaven above the earth, who is it who notes and remembers? That our behaviors are recorded in God's book means that our actions have significance. It is our choice whether to dedicate what we do to supporting redemption or resisting it. Each separate thing we do, no matter how trivial it seems, can be a vehicle for furthering this redemptive process. Yet we discard so many opportunities each day, as though what we do doesn't matter. Each day we live, each act we perform, contributes to the flow of history toward salvation. Thus each thing we do really is recorded and preserved in the world. If we act on behalf of God, so it is written.

It was ancient Israel that first assigned a decisive significance to history. "The heavens," in the words of the psalmist, might still "declare the glory of God," but it was human history that revealed God's will and purpose. This novel perception was not the result of philosophical speculation, but of the peculiar nature of Israelite faith. It emerged out of an intuitive and revolutionary understanding of God, and was refined through profoundly felt historical experiences. However it came about, in retrospect the consequences are manifest. Suddenly, the crucial encounter between humanity and the divine shifted away from the realm of nature and the cosmos to the plane of history, conceived now in terms of divine challenge and human response. The pagan conflict of the gods with the forces of chaos, or with one another, was replaced by a drama of a different and more poignant order: the paradoxical struggle between the divine will of an omnipotent Creator and the free will of God's creatures, people, in the course of history; a tense dialectic of obedience and rebellion.

AND IT IS SAID: “And God heard [Israel’s] cry of pain, and God remembered the covenant with Abraham, with Isaac, and with Jacob.” Exodus 2:24

וְנֹאמֵר: וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם, אֶת יִצְחָק וְאֶת יַעֲקֹב.

AND IT IS SAID: “And remember now my covenant with Jacob and my covenant with Issac and my covenant with Abraham I shall remember and the earth I shall recall.”

וְנֹאמֵר: וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקֹב, וְאֵף אֶת בְּרִיתִי יִצְחָק, וְאֵף אֶת בְּרִיתִי אַבְרָהָם אֶזְכֹּר, וְהִדָּרֵץ אֶזְכֹּר.

Leviticus 26:42

And in your holy Scriptures, the following is written: “God’s wondrous deeds were made to be remembered, gracious and merciful is THE ETERNAL ONE.” Psalms 111:4

וּבְדַבְרֵי קֹדֶשׁ כָּתוּב לֵאמֹר: זָכַר עֲשֵׂה לְנַפְלְאוֹתָיו, חֲנוּן וְרַחוּם יי.

AND IT IS SAID: “God gave sustenance to those in awe of the divine, God keeps the covenant in mind for all eternity.” Psalms 111:5

וְנֹאמֵר: טָרַף נָתַן לִירְאָיו, יִזְכֹּר לְעוֹלָם בְּרִיתוֹ.

AND IT IS SAID: “And God remembered the covenant with them, and, with great love, relented from stern justice.” Psalms 106:45

וְנֹאמֵר: וַיִּזְכֹּר לָהֶם בְּרִיתוֹ, וַיִּנָּחֵם כָּרַב חֲסָדָיו. וְעַל יְדֵי עֲבָדֶיךָ הַגְּבִיּאִים כָּתוּב לֵאמֹר:

And by your servants’ hands, the prophets, the following is written: “Go, and proclaim to Jerusalem’s ears, Thus says THE GOD OF ISRAEL: I recall the love you showed me in your youth, the time when you betrothed yourself to me, following after me across barren land,” Jeremiah 2:2

הֲלוֹךְ וְקִרְאתָ בְּאָזְנֵי יְרוּשָׁלַיִם לֵאמֹר, כֹּה אָמַר יי, זָכַרְתִּי לָךְ חֶסֶד נְעוּרֶיךָ, אֲהַבְתָּ כָּל־לַחֲתֶיךָ, לְכַתֵּךְ אַחֲרַי בְּמִדְבָּר, בְּאַרְצָן לֹא זְרוּעָה.



AND IT IS SAID: “I remember my covenant with you, in days when you were young, and I shall now create for you, an everlasting covenant.” Ezekial 16:60

AND IT IS SAID: “Is Ephraim not my dearest child, a source of joy to me? Truly, whenever I make mention of it, I am flooded with memories. Therefore, I fill with yearning, And am overcome with love. So says THE ANCIENT ONE!” Jeremiah 31:19

Our God, our ancient’s God, remember us, be mindful of our good, we who stand before You. Please designate us for a fate of mercy and salvation, decreed from heaven’s highest, primordial heights. And remember for our sake the covenant, the love, the promise You swore to Abraham, our ancestor, on Mount Moriah. Envisage once again the gift of Abraham, our ancestor, as he bound and dedicated at the place of sacrifice his child Isaac, reigning in his love to do Your will with perfect heart. So may Your love restrain strict justice, removing anger’s burdens from us. In Your great goodness, let wrath be turned away from us, Your people, from Your Holy City, and from the Land of Israel, Your inheritance. Fulfill for us, ALL-MINDFUL ONE, our God, the promise You made in Your Torah, through Your servant Moses, from Your glorious Presence, as was said:

“I have remembered, for Your sake, the covenant of former generations, whom I brought forth from the land of Egypt, in the eyes of all nations to become their God, I, THE GOD OF ISRAEL.” Lev. 26:24

For You are a God who can remember all that is forgotten, since eternity. Nothing is forgotten in the presence of Your Throne of Glory. So may You remember now the sacrifice of Isaac, and be merciful to his posterity, who are alive today.

Blessed are You, ETERNAL ONE, who keeps the covenant in mind.

וְנֹאמֵר: וְזָכַרְתִּי אֶנִּי אֶת בְּרִיתִי אוֹתְךָ בְּיָמַי נְעוּרֶיךָ, וְהִקִּימוֹתִי לְךָ בְּרִית עוֹלָם.

וְנֹאמֵר: הֲבֵן יָקִיר לִי אֶפְרַיִם, אִם יֶלֶד שְׁעִשׂוּעִים, כִּי מֵדִי דַבְּרִי בּוֹ זָכַר אֶזְכְּרֶנּוּ עוֹד, עַל כֵּן הָמוּ מַעֲי לּוֹ, רַחֵם אֶרְחַמְנּוּ, נָאִם יְיָ.

hab-ven yah-keer lee, haven yah-keer lee hab-ven yah-keer lee yah-keer lee ef-rah-yeem eem yeh-led shah-ab-shoo-eem kee mee-day dabb-ree bo zah-khor es-kah-reh-noo od ablkayn hab-moo may-eye lo rah-khem ah-rah-khameh-noo ne-oom ah-do-nye

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, זָכְרֵנוּ בְּזָכְרוֹן טוֹב לְפָנֶיךָ, וּפְקֻדָּנוּ בְּפְקֻדַת יְשׁוּעָה וּרְחֻמִּים מִשְׁמֵי שָׁמַי קָדָם. וְזָכַרְלָנוּ, יְיָ אֱלֹהֵינוּ, אֶת הַבְּרִית וְאֶת הַחֶסֶד, וְאֶת הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם אֲבִינוּ בְּהַר הַמֹּרְיָה. וְתִרְאֶה לְפָנֶיךָ עֲקֻדָּה שְׁעָקָד אֲבְרָהָם אֲבִינוּ אֶת יִצְחָק בְּנוֹ עַל גְּבִי הַמִּזְבֵּחַ, וְכַבֵּשׁ רַחֲמֵי לְעִשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם. כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת כַּעֲסֶךָ מֵעֵלֵינוּ, וּבִטּוֹבֶךָ הַגָּדוֹל יִשׁוּב חֲרוֹן אַפֶּךָ מֵעַמֶּךָ וּמֵעִירֶךָ וּמִנְחַלְתֶּךָ. וְקִיִּם לָנוּ, יְיָ אֱלֹהֵינוּ, אֶת הַדְּבָר שֶׁהִבְטַחְתָּנוּ בְּתוֹרַתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְבוֹדְךָ, כְּאָמֹר: וְזָכַרְתִּי לָהֶם בְּרִית רַאשׁוֹנִים, אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים, אֲנִי יְיָ. כִּי זָכַר כָּל הַנְּשַׁכְחוֹת אֶתְּךָ הוּא מֵעוֹלָם, וְאִין שְׁכַחָה לְפָנֶיךָ כֶּסֶף כְבוֹדְךָ. וְעֻקְדַת יִצְחָק לְזֵרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכּוֹר.

בְּרוּךְ אַתָּה, יְיָ, זָכַר הַבְּרִית.

The Torah states that God remembers our deeds and holds us accountable for our wrongdoings. Yet few of us believe in a God who takes a personal interest in humankind. Not many of us think of a God as a person at all. Does it still make sense to follow the tradition and speak of “divine remembrance?” What we do in the world can cause good or evil that stretches vastly beyond our imagining. Our actions shape the world’s memory. The genetic structure of various life forms has been shown—in places like Hiroshima and Chernobyl—to bear impact of human misuse of the atom. Indeed, our contempt for the ecosystem that we share with other life forms is unforgettably etched onto the very landscape and will be visibly recalled with shame for generations to come. We cause good and evil that become part of universal memory. By beginning to heal the wounds we ourselves have caused, we will be remembered for a blessing. Adonay, you remember all things forgotten. For you there is no forgetting.

Please rise.

(אין תוקעין בשבת)

Tekiah Shevarim Teruah Tekiah

תקיעה שברים תרועה תקיעה

Tekiah Shevarim Tekiah

תקיעה שברים תקיעה

Tekiah Teruah Tekiah

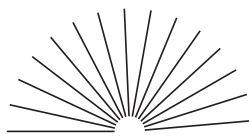
תקיעה תרועה תקיעה



Today the world is born! Today we all stand before You all the beings of the cosmos, as one community, to do Your will with perfect heart, to be renewed with their Creator, in the universal sacredness of life.

הַיּוֹם הַרְתָּ עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט
כָּל יְצוּרֵי עוֹלָמִים, אִם כְּבָנִים אִם
כְּעֲבָדִים. אִם כְּבָנִים, רַחֲמֵנוּ כְּרַחֵם אָב
עַל בְּנֵים: וְאִם כְּעֲבָדִים עֵינֵינוּ לְךָ
תְּלוּיֹת, עַד שֶׁתַּחַנְנוּ וְתוֹצִיא כְּאוֹר
מִשְׁפָּטֵנוּ, אִיוֹם קָדוֹשׁ.

*hah-yome hah-raht o-lahm hah-yome yah-ah-meed bah-meesh-paht kol yee-tzoo-ray
o-lah-meem eem ke-vo-neem, eem kah-ah-vah-deem. eem ke-vah-neem, rah-khah-may-
noo ke-rah-khaym ahv ahl bah-neem; ve-eem ve-ah-vah-deem. ey-nay-noo le-khah
te-loo-yote ahd she-te-khah-nay-noo ve-toe-tzee kha-or mish-pah-tay-noo, ah-yome
kah-dosh.*



הַיּוֹם הַרְתָּ עוֹלָם,

hah-yome hah-raht o-lahm

May what but our lips express be pleasing in Your presence, God exalted and sublime! You who discern and listen, You who keep watch, and harken to our shofar blast, may You receive with mercy and favor this arrangement of the zikronot blasts.

(אין אומרים בשבת)

אֲרֻשֶׁת שִׁפְתֵינוּ יַעֲרֵב לְפָנֶיךָ, אֵל רַם
וְנִשְׂאָ, מִבֵּין וּמֵאֲזִין, מִבֵּית וּמִקְשִׁיב
לְקוֹל תְּקִיעַתְנוּ: וְתִקְבַּל בְּרַחֲמִים
וּבְרָצוֹן סִדֵּר זִכְרוֹנוֹתֵינוּ.

*ah-reshet se-fah-tay-noo yeh-eh-rahv le-fah-neh-kha. eyl rahm ve-nee-sah. may-veen
oo-mah-ah-zeen mah-beet oo-makh-sheeve le-kol te-kee-ah-tay-noo, oo-te-kah-bale be-
rah-khah-meem oo-ve-rah-tzone say-der zikro-no-tay-noo*

We are seated.

שופרות

You revealed yourself amid Your cloud of glory, to a holy people, to converse with them. From heaven did You make Your voice heard, as You revealed yourself through heaven's radiant mists. And the entire world was shaken by Your presence, the beings You created trembled at Your coming forth. As You, our sovereign, became manifest upon Mt. Sinai, to teach Your people Torah and mitzvot, You made heard the splendor of Your voice, Your holy utterances, through flames of fire. With thunder and lightening, You were shown to them, amid the shofar's call to them did You appear.

As it is written in Your Torah:

“And it happened on the third day, when morning came, that there were thundering sounds and lightning, and thick clouds upon the mountain, and the shofar's great and mighty voice was heard, and all the people trembled in their encampment.”

Exodus 19:16

אַתָּה נִגַּלְתָּ בְּעַנַן כְּבוֹדָךְ, עַל עַם קֹדֶשְׁךָ,
לְדַבֵּר עִמָּם. מִן הַשָּׁמַיִם הִשְׁמַעְתָּם קוֹלְךָ,
וְנִגַּלְתָּ עֲלֵיהֶם בְּעַרְפְּלֵי טְהוֹרָה. גַּם כָּל
הָעוֹלָם כָּלוּ חָל מִפְּנֵיךָ, וּבְרִיּוֹת בְּרֵאשִׁית
חָרְדוּ מִפְּנֵיךָ, בְּהִגְלוֹתֶךָ מִלְּכַנּוֹ עַל הַר סִינַי
לְלַמֵּד לְעַמְּךָ תּוֹרָה וּמִצְוֹת, וְתִשְׁמִיעֵם
אֶת הוֹד קוֹלְךָ, וְדַבְּרוֹת קֹדֶשְׁךָ מִלְּהַבּוֹת
אֵשׁ. בְּקוֹלֹת וּבְרַקִּים עֲלֵיהֶם נִגַּלְתָּ, וּבְקוֹל
שֹׁפָר עֲלֵיהֶם הוֹפְעֵתָ,

כַּפְתּוֹב בְּתוֹרָתְךָ:

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְהִיֵּת הַבִּקְרָה, וַיְהִי
קוֹלֹת וּבְרַקִּים, וַעֲנַן כְּבֹד עַל הָהָר, וְקוֹל
שֹׁפָר חָזֵק מְאֹד, וַיִּחַרְד כָּל הָעָם אֲשֶׁר
בְּמַחֲנֵהוּ.

Maimonides speaks of the shofar as an awakener. We want to awaken to a higher awareness that gives us a perspective from which we can see the flaws in the routineness of life and how they can be improved. The word shofar can be derived from *leshaper*, fixing or improving. *Shapru ma'asehem*: Shofarot encourages us to repair deeds. The awareness provided by the shofar blast enhances our experience of this reflective day.

Our ancestors
imagined the divine
voice as sometimes
booming
amidst the fire
and thunder,
sometimes
whispering in the
desert wind. When
they were able to
hear the divine
command, a place
deep inside them
trembled, the place
that sometimes
trembles when we
hear the shofar
blast.

AND IT IS SAID: “And all the people then beheld the thunder’s voices, the flaming torches, the sound of the shofar, and the mountain smoldering with smoke. And the people were afraid, and wavered, but they stood and viewed it from afar.” Exodus 20:15

And in Your holy scriptures the following is written: “God ascended amid horn-blasts, THE REDEEMER by the call of the shofar.” Psalms 47:6

AND IT IS SAID: “With trumpets and the shofar’s call, sound forth before the sovereign one, THE GOD OF ISRAEL!” Psalms 98:6

AND IT IS SAID: “Blast piercing notes upon the shofar for the New Moon, for the full moon, for our festive holiday! For it is Israel’s law, A statute of the God of Jacob!”

Psalms 81:4-5

וְנֶאֱמַר: וַיְהִי קוֹל הַשּׁוֹפָר הוֹלֵךְ
וְחֹזֵק מְאֹד, מִשְׁעָה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ
בְקוֹל. וְנֶאֱמַר: וְכָל הָעָם רָאִים אֶת
הַקּוֹלֹת, וְאֶת הַלְפִידִם, וְאֶת קוֹל הַשּׁוֹפָר,
וְאֶת הַהֵר עֵשׂוּ; וַיֵּרָא הָעָם וַיִּנְעוּ
וַיַּעֲמִדוּ מִרְחֹק.

וּבְדַבְרֵי קֹדֶשׁךָ כָּתוּב לֵאמֹר: עֲלֵה אֱלֹהִים
בְּתַרוּעָה, יי בְּקוֹל שׁוֹפָר.

וְנֶאֱמַר: בְּחֻצְרוֹת וְקוֹל
שׁוֹפָר הִרְיעוּ לִפְנֵי הַמַּלְאָךְ יי.

וְנֶאֱמַר: תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בְּכֶסֶה
לְיוֹם חַגְנוּ. כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט
לְאֱלֹהֵי יַעֲקֹב.

שׁוֹפָר יי לַגְּבוּרֵי תַמְנוּד

F O A H R S

Consider the word shofar. Its letters also spell the word shefer/beauty. Reorder those letters, and you have the word shaper / improve. We blow through the shofar’s narrow end, but the sound comes out the broad end. The soul of each person is like a shofar: each of us has a capacity for broadmindedness and courage, and for narrow-mindedness and cowardice. Our task in doing teshuvah / repentance, as in blowing the shofar, is to move from narrowness to broadness, from our earthly mire toward divine beauty. Each of us is both mud and spirit—lowly creatures of the earth and children of the Most High. The shofar sounds rise upward, challenging us to follow.

וְנִאֲמַר:

הַלְלוּ יְהוָה,

הַלְלוּ אֵל בְּקֹדֶשׁוֹ

הַלְלוּהוּ בְּרִקִיעַ עֲזוֹ:

הַלְלוּהוּ בְּגִבּוֹרֹתָיו,

הַלְלוּהוּ כְּרֹב גְּדֻלוֹ:

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,

הַלְלוּהוּ בְּנֶבֶל וְכִנּוֹר:

הַלְלוּהוּ בְּתֹף וּמַחֲוֹל,

הַלְלוּהוּ בְּמִנִּים וְעִגָּב:

הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע,

הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:

כָּל הַנְּשָׁמָה תִהְלֵל יְהוָה, הַלְלוּיָהּ.

Hallelu/Yah!

Call out to Yah in Heaven's holy place!

Boom out to Yah across the firmament!

Shout out for Yah, for all God's mighty deeds!

Cry out for Yah, as loud as God is great!

Blast out for Yah with piercing shofar note!

Pluck out for Yah with lute and violin!

Throb out for Yah with drum and writhing dance!

Sing out for Yah with strings and husky flute!

Ring out for Yah with cymbals that resound!

Clang out for Yah with cymbals that rebound!

Let every living thing Yah's praises sing,

Hallelu/Yah!

כָּל הַנְּשָׁמָה תִהְלֵל יְהוָה, הַלְלוּיָהּ.
kol haneshamah tehalel Yah, halleluyah

Halleluyah

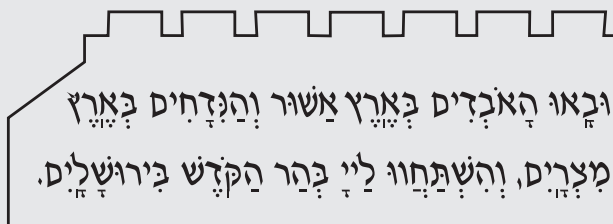
*Halelu el bekodsho.**Haleluho birki'a uzo.**Haleluhu bigvurotav.**Haleluhu kerov gudlo.**Haleluhu beteka shofar.**Haleluhu benevel vekhinor.**Haleluhu betof umakhhol.**Haleluhu beminim ve'ugav.**Haleluhu betziltzeley shama.**Haleluhu betziltzeley teru'ah.**Kol haneshamah tehalel yah. Halleluyah.*

And thus Your prophets proclaimed: “All inhabitants of the world, all dwellers on earth, look, when a banner is raised upon the mountains, and when the *Shofar* is sounded, listen.”

“On that day a great *Shofar* will be sounded, and the exiles in Assyria and those cast away in the land of Egypt will come to bow

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר:
כָּל יֹשְׁבֵי תֵבֶל וְשֹׁכְנֵי אֶרֶץ, כְּנִשְׂא
נֶס הָרִים תִּרְאוּ, וְכִתְקַע שׁוֹפָר תִּשְׁמָעוּ.

וְנֹאמַר: וְהָיָה בַיּוֹם
הַהוּא יִתְקַע בְּשׁוֹפָר גְּדוֹל,



*oo-vah-oo hah-ove-deem be-eh-rehtz ah-shoor ve-hah-nee-dah-kheem be-eh-rehtz
meetz-rah-yeem ve-heesh-tah-khah-vooh lah-shem be-hahr hah-ko-desh bee-roo-shah-
lah-yeem*

down to Yah’s holy mountain in Jerusalem.”
“Adonai will be revealed to them and Adonai’s arrow will flash like lightning. God will sound the *Shofar* and march amid the storm-winds of the South. Adonai of hosts will defend them.”

O shield Your people with peace, our God and God of our ancestors, sound the great shofar for our freedom and sound the signal to bring our exiles together.

Isaiah 18:3 & Zechariah 9:14-15

וְנֹאמַר: וַיְי עֲלֵיהֶם יִרְאֶה, וַיֵּצֵא כַּבָּרְק
חֲצוֹ; וְאֲדָנִי אֱלֹהִים בְּשׁוֹפָר יִתְקַע, וְהִלְדָּ:
בְּסַעֲרוֹת תִּימֵן. יִי צְבָאוֹת יִגַּן עֲלֵיהֶם. כִּן
תִּגַּן עַל עַמּוֹד יִשְׂרָאֵל בְּשִׁלּוּמָךְ.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תִּקַּע בְּשׁוֹפָר
גְּדוֹל לְחִירוֹתֵנוּ, וְשֵׂא נֶס לְקִבְץ גְּלוּתֵינוּ,

Gather the dispersed of our people from among the nations and assemble our scattered ones from the farther ends of the earth.

וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם, וְנִפְּצוֹתֵינוּ
כְּנֶס מִיַּרְכְּתֵי אֶרֶץ.

*ve-kah-rave pe-zoo-ray-noo mee-bayn hah-goy-eem, oo-ne-foo-tzah-tay-noo
kah-nays me-yahr-ke-tay ah-retz*

Lead us to Zion, Your city, with song, and to Jerusalem, the home of Your ancient Temple, with everlasting joy. For it was there that our ancestors brought to You the offerings prescribed in Your Torah, given to us by Your inspired servant Moses: “On your joyous occasions, your fixed festivals, and on your new moons you shall sound the trumpets as you bring the designated offerings and they shall be a reminder to you before Adonai your God; I, Yah, am your God.” For You hear the sound of the Shofar and heed its summons; none may be compared to You. Praised are You, Yah, who mercifully listens to Israel as they call Yah with the sound of the Shofar.

וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה, וְלִירוּשָׁלַיִם
 בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם. וְשֵׁם נַעֲשֶׂה
 לְפָנֶיךָ אֶת קִרְבָּנוֹת חֻבוֹתֵינוּ כְּמִצְוֶה
 עָלֵינוּ בְּתוֹרָתְךָ, עַל יְדֵימִשָּׁה עֲבָדֶיךָ,
 מִפִּי כְבוֹדְךָ כְּאִמּוֹר: וּבַיּוֹם שִׂמַּחְתְּכֶם,
 וּבְמוֹעֲדֵיכֶם וּבְרֵאשִׁיכֶם, וּתְקַעְתֶּם בְּחֻצְצֹרוֹת
 עַל עֲלֹתֵיכֶם וְעַל זְבָחֵי שְׁלָמֵיכֶם; וְהָיוּ
 לָכֶם לְזִכְרוֹן לְפָנַי אֱלֹהֵיכֶם, אָנֹכִי יי אֱלֹהֵיכֶם.
 כִּי אֶתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר, וּמֵאֲזִין תְּרוּעָה,
 וְאִין דּוֹמָה לָךְ.

בְּרוּךְ אַתָּה, יי, שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ
 יִשְׂרָאֵל בְּרַחֲמִים.

— שׁוֹפָר יי לַגָּדִי תַמְנִיד —

The holy Rabbi Chayim Avraham, son of the first Chabad Rebbe, Rabbi Schneur Zalman of Liadi, would come when he was very old to the third Rebbe, Rabbi Menachem Mendel of Lubavitch the Tzemach Tzedek, to hear the shofar, even though it entailed great bother at his age. Once the Rebbe asked him why he troubled himself so much; after all, he could arrange for his own minyan. Rabbi Chayim Avraham answered, “It is written, ‘Happy is the people who know the teruah.’ It does not say ‘who blow the shofar,’ but “who know the teruah.”

The Baal Shem Tov once instructed his disciple Rabbi Wolf Kitzis to study the Kabbalistic meditations on which he would meditate while blowing the various blasts of the shofar. Reb Wolf studied the mystical significance of the Divine Names associated with this mitzva and made notes of them on a sheet of paper which he put away in a pocket, so he would be able to read them while blowing the shofar. The Baal Shem Tov was not pleased that he had committed these secrets to writing; the paper slipped out of his pocket and was lost. The awesome moment drew near. Reb Wolf searched his pockets in vain, and was obliged to blow the shofar without knowing which Divine mysteries to meditate upon. This grieved him no end, and he wept with a broken and humbled heart. After the prayers the Baal Shem Tov said to him: “In a king’s palace there are many chambers, and each door has its own particular key. But there is one implement which can open all the doors, and that is the ax. The Kabbalistic meditations are the keys to the gates in the World Above, each gate requiring its own particular meditation, but a broken and humble heart can burst open all the gates and all the heavenly palaces.”

Please rise.

(אין תוקעין בשבת)

Tekiah Shevarim Teruah Tekiah

Tekiah Shevarim Tekiah

Tekiah Teruah Tekiah



תקיעה שברים תרועה תקיעה

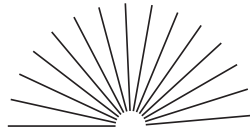
תקיעה שברים תקיעה

תקיעה תרועה תקיעה גדולה

Today the world is born! Today we all stand before You all the beings of the cosmos, as one community, to do Your will with perfect heart, to be renewed with their Creator, in the universal sacredness of life.

הַיּוֹם הִרְתָּ עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט
כָּל יְצוּרֵי עוֹלָמִים, אִם כְּבָנִים אִם
כְּעֶבְדִים. אִם כְּבָנִים, רַחֲמָנוּ כְּרַחֵם אָב
עַל בְּנֵים: וְאִם כְּעֶבְדִים עֵינֵינוּ לְךָ
תְּלוּיּוֹת, עַד שֶׁתְּחַנְּנוּ וְתוֹצִיא כְּאוֹר
מִשְׁפָּטֵנוּ, אִיוֹם קָדוֹשׁ.

*hah-yome hah-raht o-lahm hah-yome yah-ah-meed bah-meesh-paht kol yee-tzoo-ray
o-lah-meem eem ke-vo-neem, eem kah-ah-vah-deem. eem ke-vah-neem, rah-khah-may-
noo ke-rah-khaym ahv ahl bah-neem. ve-eem kah-ah-vah-deem. ey-nay-noo le-khah
te-loo-yote ahd she-te-khah-nay-noo ve-toe-tzee kha-or mish-pah-tay-noo, ah-yome
kah-dosh.*



הַיּוֹם הִרְתָּ עוֹלָם,

hah-yome hah-raht o-lahm

May what our lips express be pleasing in Your presence, God exalted and sublime! You who discern and listen, You who keep watch, and harken to our shofar blast, may You receive with mercy and favor this arrangement of the shofroast blasts.

(אין אומרים בשבת)

אֲרֵשֶׁת שִׁפְתֵינוּ יַעֲרֹב לְפָנֶיךָ, אֵל רַם
וְנִשְׂאָ, מִבֵּין וּמֵאֲזִין, מִבֵּית וּמִקְשִׁיב
לְקוֹל תְּקִיעַתְנוּ: וְתִקְבַּל בְּרַחֲמִים
וּבְרָצוֹן סִדֵּר שׁוֹפְרוֹתֵינוּ.

*ah-reshet se-fah-tay-noo yeh-eh-rahv le-fah-neh-kha. eyl rahm ve-nee-sah. may-veen
oo-mah-ah-zeen mah-beet oo-makh-sheeve le-kol te-kee-ah-tay-noo, oo-te-kah-bale be-
rah-khah-meem oo-ve-rah-tzone say-der shofaro-tay-noo*

on Rosh haShanah
continue with
Ritzei, page 72

We are seated.

Heart-Searching

Martin Buber

Rabbi Shneur Zalman, The Rav of Northern White Russia (died 1813), was put in jail in Petersburg, because the mitnagdim had denounced his principles and his way of living to the government. He was awaiting trial when the chief of the gendarmes entered his cell. The majestic and quiet face of the rav, who was so deep in meditation that he did not at first notice his visitor, suggested to the chief, a thoughtful person, what manner of man he had before him. He began to converse with his prisoner and brought up a number of questions which had occurred to him in reading the Scriptures. Finally he asked: 'How are we to understand that God, the all-knowing, said to Adam: "Where art thou?" ' 'Do you believe,' answered the rav, 'that the Scriptures are eternal and that every era, every generation and every man is included in them?' 'I believe this,' said the other. 'Well then,' said the zaddik, in every era, God calls to every man: "Where are you in your world? So many years and days of those allotted to you have passed, and how far have you gotten in your world?" God says something like this: "You have lived forty-six years. How far along are you?" ' When the chief of the gendarmes heard his age mentioned, he pulled himself together, laid his hand on the rav's shoulder, and cried: 'Bravo!' But his heart trembled. What happens in this tale? At first sight, it reminds us of certain Talmudic stories in which a Roman or some other heathen questions a Jewish sage about a biblical passage with a view to exposing an alleged contradiction or refutes the questioner's arguments in some other way; sometimes, a personal admonition is added to the actual reply. But we soon perceive an important difference between

those Talmudic stories and this hasidic one, though at first the difference appears greater than it actually is. It consists in the fact that in the hasidic story the reply is given on a different plane from that on which the question is asked. The chief wants to expose an alleged contradiction in Jewish doctrine. The Jews profess to believe in God as the all-knowing, but the Bible makes him ask questions as they are asked by someone who wants to learn something he does not know. God seeks Adam, who has hidden himself. He calls into the garden, asking where he is; it would thus seem that he does not know it, that it is possible to hide from him, and consequently, that he is not all-knowing. Now, instead of explaining the passage and solving the seeming contradiction, the rabbi takes the text merely as a starting-point from where he proceeds to reproach the chief with his past life, his lack of seriousness, his thoughtfulness and irresponsibility. An impersonal question which, however seriously it may be meant in the present instance, is in fact no genuine question but merely a form of controversy, calls forth a personal reply, or rather, a personal admonition in lieu of a reply. It thus seems as if nothing had remained of those Talmudic answers but the admonition which sometimes accompanied them. But let us examine the story more closely. The chief inquires about a passage from the biblical story of Adam's sin. The rabbi's answer means, in effect: 'You yourself are Adam, you are the man whom God asks: "Where art thou?" ' It would thus seem that the answer gives no explanation of the passage as such. In fact, however, it illuminates both the situation of the biblical Adam and that of every place.

For soon as the chief hears and understands that the biblical question is addressed to him, he is bound to realize what it means when God asks: 'Where art thou?', whether the question be addressed to Adam or to some other man. In so asking, God does not expect to learn something he does not know; what he wants is to produce an effort in man which can only be produced by just such a question, provided that it reaches man's heart—that man allows it to reach his heart. Adam hides himself to avoid rendering accounts, to escape responsibility for his way of living. Every man hides for this purpose, for every man is Adam and finds himself in Adam's situation. To escape responsibility for his life, he turns existence into a system of hideouts. And is thus hiding again and again 'from the face of God', he enmeshes himself more and more deeply in perversity. A new situation thus arises, which becomes more and more questionable with every day, with every new hideout. This situation can be precisely defined as follows: Man cannot escape the eye of God, but in trying to hide from him, he is hiding from himself. True, in him too there is something that seeks him, but he makes it harder and harder for that 'something' to find him. This question is designed to awaken man and destroy his system of hideouts; it is to show man to what pass he has come and to awake in him the great will to get out of it. Everything now depends on whether man faces the question. Of course, every man's heart, like that of the chief in the story, will tremble when he hears it. But his system of hideouts will help him to overcome this emotion. For the Voice does not come in a thunderstorm which threatens man's very existence; it is a 'still small voice', and easy to drown. So long as

this is done, man's life will not become a *way*. Whatever success and enjoyment he may achieve, whatever power he may attain and whatever deeds he may do, his life will remain way-less, so long as he does not face the Voice. Adam faces the Voice, perceives his enmeshment, and avows: 'I hid myself'; this is the beginning of the way in man's life; it is, again and again, the beginning of a human way. But heart-searching is decisive only if it leads to the way. For there is a sterile kind of heart-searching, which leads to nothing but self-torture., despair and still deeper enmeshment. When the Rabbi of Ger, expounding the Scriptures, came to the words which Jacob addresses to his servant: 'When Esau my brother meets thee, and asks thee, saying, Whose art thou? And whither goest thou? and whose are these before thee?' he would say to his disciples: 'Mark well how similar Esau's questions are to the saying of our sages: "Consider three things. Know whence you came, whither you are going, and to whom you will have to render accounts." Be very careful, for great caution should be exercised by him who considers these three things: lest Esau ask in him. For Esau, too, may ask these questions and bring man into a state of gloom.' There is a demonic question, a spurious question, which apes God's question of Truth. Its characteristic is that it does not stop at: 'Where art thou?', but continues: 'From where you have got to, there is no way out.' This is the wrong kind of heart-searching, which does not prompt man to turn, and put him on the way, but, by representing turning as hopeless, drives him to a point where it appears to have become entirely impossible and man can go on living only by demonic pride, the pride of perversity.

גַּחְכְּהֵלֶת בּוֹעֵרֶת

Gahkhelet Bo'eret Flaming Coals

Love is hidden in our hearts like the fire in a hot coal.
On the outside, it may look extinguished, burnt out, dead.

But if you blow on it, tenderly, persistently,
the hotness within will become inflamed.

The fiery love hiding in the heart will blaze and flare out.

בְּלִבִּי מִשְׁכַּן אֶגְנֶה לְהַדָּר כְּבוֹדוֹ

In my heart I will erect a sanctuary to glorify
Yah's honor.

וּבְמִשְׁכַּן מִזְבֵּיחַ אֲשִׁים לְקַרְנֵי הוֹדוֹ

In the sanctuary I will place an altar to
acknowledge Yah's splendor.

וְלֶנֶר תָּמִיד אֶקַּח לִי אֶת-אֵשׁ הָעֹקֶדֶה

For the eternal light I will take the fire of
Isaac's sacrifice,

וְלְקַרְבָּן אֶקְרִיב לּוֹ אֶת-נַפְשִׁי הַיְחִידָה

And with this, my singular soul, will I
sacrifice before Yah.

Bilvavi mishkan evneh lahadar k'vodo

Uvamishkan mizbei-ach asim l'karnei hodo

Ool-ner tamid ekach li et eish ha-akeida

Ul-korban akriv lo dt nafshi ha-y'chida

מוסף סדר העבודה

YOM KIPPUR TEMPLE SERVICE OF THE KOHAYN GADOL

Musaf Seder haAvodah

שמיני יום לנסיון תמיד

THE AVODAH SERVICE

Thought for the Avodah Service on Yom Kippur, and beyond:

That is when the Kohen Godol said aloud the Sacred Name to cleanse the Holy House and all of Israel from our misdoings.

IF this sacred name was YHWH and IF the YHWH is a Breathing, then perhaps the Kohen Godol, at this awesome moment, just breathed.

“Pronounced” nothing because there is no “thing” to pronounce. Just the sound of life. And at this one moment of the year, the whole people remembered to fulfill the Second Utterance of Sinai: “Do not take my name in an empty way.”

For at this moment they all breathed with full consciousness that their own breath, and the breath of all living beings, and the breathing that all beings exchange with each other IS the Name.

To empty out the name is to breathe unmindfully, forgetting that each breath is indeed part of the Breath of Life, of Adonai.

We all become unconscious some of the time. At noon on Yom Kippur when the Kohen Gadol reminded us, we all remembered to breathe with full consciousness. And did. That is what cleansed us of all our past mistakes.

When we prostrate ourselves, as they did at the Holy House, then we are taking the posture of the lump of adamah just before it became adam, and of the adam just before in death it merges back into the adamah. We are earth/humus not yet filled with the ruach elohim, the Divine Breath, that made us, makes us, adam-human/earthling.

At that moment we tremble on the threshold of adam/ah, earth/ling, of conscious/unconscious life. We take the breathing sound that is part of earthiness- adamAH- and turn it inward, make it conscious, become self-aware of our share in the Breath of Life that includes human beings but not only human beings. So the AH is no longer within us unconscious: it rises from us and is reflected to us by becoming consciously Divine.

Adam/human is, perhaps, the species that is part of the Web and whose own strand of the Web is the strand of self-awareness—awareness of the Web itself. So the AH we “lost” when we became human is not lost: it is awaiting us at the fully conscious level when on Yom Kippur or at any other time we recall that every breath we draw is an aspect of Adonai’s name.

May your new year be filled with such moments, not just one.

Rabbi Arthur Waskow

For seven days preceding Yom Kippur,
They set apart the High Priest from his household,
To reside amid the Temple chambers,
While appointing in his place another priest
To carry out his ordinary priestly duties.
This was to protect him from all inadvertent acts of contact
That might render him impure and thus invalidate him from performing the atonement ritual.

They provided him elders from the Court of Law,
Who read before him from the daily study portion.
They would say to him: “Esteemed High Priest!
Please read aloud yourself—lest there are things
That you may have forgotten, or have never learned!”

And on the morning of the day preceding Yom Kippur,
They stood him at the Eastern Gate,
And passed before him cattle, rams, and sheep,
That he may learn to recognize them,
And become familiar with the details of the service.

The elders of the Court of Law would turn him over
To the elders of the priesthood, who would bring him up
Into the chamber of the priestly clan of Avtinas,
Where they would admonish him before they took their leave.
They said to him: “Esteemed High Priest!
We are emissaries of the Court of Law,
And you, our representative—and so, in turn,
An emissary of the Court of law, as well.

When the Second Temple was destroyed in the year 70, the rabbis replaced each of the sacrifice cycles with an Amidah. They made similar substitutions for all the other services of the year. While this sacrifice of the heart in the form of prayer substituted for the physical sacrifices of the Temple, during each service the rabbis also included an actual description of the sacrifice of the day. This Avodah/Sacrifice service existed in several traditional forms. One of the most popular was based on the section of the Mishnah dedicated to Yom Kippur. Over the last few generations this recitation has increasingly fallen into disuse because it substantially repeats the traditional Torah portion for Yom Kippur and because most Jews do not look forward to a time when the sacrifices will be reinstated.

First Vidui of the Kohayn Gadol (High Priest): "for my sins and the sins of my household"

For our ancestors in ancient days, the Temple in Jerusalem was the symbol of God's presence. In the Temple sacrifices were offered daily on behalf of the entire nation. On the Sabbath and Festivals special sacrifices marked the holiness of the day. Thus did the Temple bear testimony to Israel's consecration to God....

Thus would the High Priest pray:
O God, I have sinned;
I have committed iniquity;
I have transgressed before You—
I and my household.

O God, I beseech You, by YOUR INEFFABLE NAME, grant atonement for the sins, the iniquities, and the transgressions which I have committed before You—I and my household. Forgive us in accordance with the words of the Torah of Moses, Your inspired servant: "On this day atonement shall be made for you to cleanse you; of all your sins before Adonai—"

When the Kohanim and the people, standing in the Temple court, heard the glorious, awesome, Ineffable Name, pronounced by the High Priest in holiness and purity, they would bow and kneel and prostrate themselves, exclaiming:

Ve-Ha-ko-ha-neem ve-ha-ahm ha-omdim ba-ah-zah-ra keshe-ha-yoo shom-eem et ha shem ha-nikhbad. Ve-ha-no-rah, meforash ... hab-yoo kor-eem umishtah-kha-veem u-modim ve-noflim al pe-nay-hem...

ברוך שם כבוד מלכותו לעולם ועד
"Blessed is God's glorious, sovereign Name for ever and ever."
barukh shaym kevod malkhuto l'olam va-ed.

And the High Priest would prolong the utterance of the Name until the worshipers had completed their response. Then he would complete the Torah's verse, saying: "—you shall be cleansed." And You, O Yah, in Your goodness and compassion, forgave Your pious priest.

וְכַךְ הָיָה אוֹמֵר:
אֲנִי הַשֵּׁם,
חָטָאתִי,
עֲוֹתִי,
פָּשַׁעְתִּי לְפָנֶיךָ אֲנִי וּבֵיתִי.

אֲנִי בַשֵּׁם, כִּפֹּר נָא לַחַטָּאִים, וְלַעֲוֹנוֹת
וְלַפְשָׁעִים, שְׁחָטָאתִי וְשַׁעֲוֹתִי, וְשִׁפְשָׁעְתִּי
לְפָנֶיךָ אֲנִי וּבֵיתִי, כִּכְתוּב בְּתוֹרַת מֹשֶׁה
עֲבַדְךָ מִפִּי כְבוֹדְךָ:

כִּי בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם,
מִכָּל חַטָּאתֵיכֶם לְפָנָי יי—

וְהִכְפִּינִים וְהָעַם הָעוֹמְדִים בְּעִזְרָה,
כְּשֶׁהָיוּ שׁוֹמְעִים אֶת הַשֵּׁם הַנִּכְבֹּד וְהַנּוֹרָא,
מִפְּרֹשֶׁת יוֹצֵא מִפִּי כְהֵן גָּדוֹל בְּקֹדֶשׁ
וּבְטָהֳרָה, הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים:

וְאֵף הוּא הָיָה מִתְכוּוֹן לְגַמּוֹר אֶת הַשֵּׁם
כְּנֶגֶד הַמְּבַרְכִים וְאוֹמֵר לָהֶם: תְּטַהֲרוּ.
וְאַתָּה בְּטוֹבָךָ מְעוֹרֵר רַחֲמֶיךָ וְסוֹלֵחַ
לְאִישׁ חֲסִידֶיךָ.

The High Priest went forth to the east of the court where the two goats were placed. They were alike and equal, both in form and height and stood ready to be used as an atonement to be made for the iniquity of the children of Israel. Two lots that were made of gold were thrown together into a casket from which he drew one lot for the Name Most High, and one for the rocky steep. He cried aloud: “A sin-offering unto Yah.” They that heard him answered by blessing God’s Name. The High Priest tied a scarlet fillet about the head of the goat to be sent away and released it toward the place whence it was to be sent. The High Priest then made confession.

צָעַד יֵלֶךְ לוֹ לְמִזְרַח עֶזְרָה, צָמֵד
שְׁעִירִים שֵׁם מִהוֹן עֵדָה, צְמוּדִים אַחֲוִים
שָׁוִים בְּתֵאָר וּבְקוֹמָה, צָגִים לְכַפֵּר עוֹן
בֵּת הַשׁוֹבְבָה, צִהִיב חֲלָשִׁים טָרֵף וְהֵעֵלָה
מִקְלָפִי, צָנַח וְהִגְרִיל לְשֵׁם גְּבוּהָ וּלְצִוָּק,
צָעַק בְּקוֹל רֶם לִי חֲטָאת, צוֹתְתִיו עָנּוּ לוֹ
וּבְרַכּוּ אֶת הַשֵּׁם, צִבַּע זְהוּרִית קָשֶׁר
בְּרֹאשׁ הַמִּשְׁתַּלַּח, צִיגְתּוֹ אֲמֹן נֶגֶד בֵּית
שְׁלֹחַ, צָלַח וּבָא אֶצֶל פְּרוֹ שְׁנִית, צַחֲנַתּוֹ
וּשְׁלַמְטָהּוּ פָּנֵי צוּר הַתְּוֹדָה.

Second Vidui of the Kohayn Gadol (High Priest) “for the sins of my fellow kohanim”

And thus did he pray:

O God, I have sinned,
I have committed iniquity,
I have transgressed against You,
I and my household and the sons of Aaron,
Your holy Priests.

וְכַךְ הָיָה אוֹמֵר:
אֲנִי הַשֵּׁם,
חֲטָאתִי,
עֲוִיתִי,
פָּשַׁעְתִּי לְפָנֶיךָ אֲנִי וּבֵיתִי
וּבְנֵי אֹהֶרֶן עִם קְדוֹשֶׁךָ.

O God, I beseech You, by Your Ineffable Name, grant atonement for the sins, the iniquities, and the transgressions which I have committed before You—I and my household and the sons of Aaron, your *Kohanim*. Forgive us in accordance with the words of the Torah of Moses, Your inspired servant: “On this day atonement shall be made for you to cleanse you; of all your sins before Adonai—”

אֲנִי בִשֵׁם, כָּפַר נָא לְחַטָּאִים
וְלְעֹנֹוֹת וּלְפִשְׁעִים, שְׁחַטָּאתִי
וּשְׁעוֹתִי, וּשְׁפִשְׁעֵתִי לְפָנֶיךָ אֲנִי וּבֵיתִי
וּבְנֵי אֹהֶרֶן עִם קְדוֹשֶׁךָ, כִּכְתוּב בְּתוֹרַת
מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ: כִּי בַיּוֹם הַזֶּה
יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם, מִכָּל
חַטָּאתֵיכֶם לְפָנֵי יי—

When the Kohanim and the people, standing in the Temple court, heard the glorious, awesome, Ineffable Name, pronounced by the High Priest in holiness and purity, they would bow and kneel and prostrate themselves, exclaiming:

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בְּעֶזְרָה,
כְּשֶׁהָיוּ שׁוֹמְעִים אֶת הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא,
מִפְּדֵשׁ יוֹצֵא מִפִּי כֵהֵן גָּדוֹל בְּקֹדֶשׁ
וּבְטָהֳרָה, הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
וְנוֹפְלִים עַל פְּנֵיהֶם, מִשְׁרַתֵּיךָ.

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

“Blessed is God’s glorious, sovereign Name for ever and ever.”

barukh shaym kevod malkhuto l’olam va-ed.

And the High Priest would prolong the utterance of the Name until the worshipers had completed their response. Then he would complete the Torah's verse, saying: "—you shall be cleansed." And You, O Yah, in Your goodness and compassion, forgave Your pious priest.

As a dramatic symbol of the need of forgiveness and community responsibility for sins, the High Priest laid his hands upon the head of the goat standing before him and confessed the sins of the people. Then the goat, symbolizing wickedness, was sent into the wilderness to the place called Azazel, and there consigned to destruction.

And thus he would count:

- One;
- One and one;
- One and two;
- One and three;
- One and four;
- One and five;
- One and six;
- One and seven.

He came out and slaughtered the goat; he sprinkled its blood once upward and seven times downward, counting as before: One; one and two; one and three; one and four; one and five; one and six; one and seven. Then he mixed the blood of the two offerings and used it for cleansing the gilded altar. He hastened to the scapegoat and made confession of the unintentional as well as the intentional sins of the people.

ואף הוא היה מתכוון לגמור את השם כנגד המברכים ואומר להם: תטהרו. ואתה בטובך מעורר רחמיך וסולח לשבט משרתיך.

קח מאכלת חדה ושחטו כסדר, קבל דם במזרק ונתנו לממרים, קרישתו ימס עד עת הזיה, קפוי פן יהי ותעדר סליחה, קוח לוחשות חת במחתת פרונים, קלה וגלד רך וארוכת יד, קדר לתוכה שלשת קבין גחלים, קרבו לו בזך וגדושת דקה, קלט וחפן והריק לתוך בזך, קפץ מחתה בזמין ובזך בשמאל, קיש צעדיו לפרכות וקרב לבדים, קטרת שם בינימו ועשן ויצא. רובה ממרס מנו נטל דם, רצף ונכנס וקם בין שדים, רצוי הזיות טבל והצליף במנין, רום מעלה אחת ומטה שבע.

וכך היה מונה:
אחת,
אחת ואחת,
אחת ושתיים,
אחת ושלוש,
אחת וארבע,
אחת וחמש,
אחת ושש,
אחת ושבע.

רץ והניחו בכף ושחט שעיר, רצה וקבל דמו באגן קדש, רגל ועמד מקום ועוד ארון, רצה הזיות כמעשה דם פר.

וכך היה מונה: אחת, אחת ואחת, אחת ושתיים, אחת ושלוש, אחת וארבע, אחת וחמש, אחת ושש, אחת ושבע.

Then he mixed the blood of the two offerings and used to cleanse the gilded altar. He hastened to the scapegoat and made confession of the unintentional, as well as the intentional sins of the people.

דַּהֵט וְהִנִּיחוֹ וְדָם פֶּר נִטְלָה, רִגְלָיו הִרְיִץ
וְצָג חוּץ לְבִדְלֹתָ, רִקְמֵי פְרָכֶת יוֹ כְּמִשְׁפֵּט
כַּפֹּתָת, רָגַשׁ וְשָׁנָה וְהִזָּה מִדָּם שְׁעִיר.
שָׁב וּבִלְלֵם וְחִטָּא מִזְבֵּחַ סָגוּר, שָׁבַע עַל
טְהָרוֹ וּבִקְרָנָיו אֲרַבַּע, שָׁקַד וּבָא אֶצֶל
שְׁעִיר הַחַי, שִׁגְיוֹן עִם וּזְדוּנוֹ יוֹדָה לְאֵל.

Third Vidui of the Kohayn Gadol (High Priest) "for the sins of the house of Israel"

And thus did he pray:

O God, Your people have sinned,
Your people have committed iniquity,
they have transgressed against You,
the house of Israel.

וְכֹכָד הִיָּה אוֹמֵר:

אֲנָא הַשֵּׁם,

חֲטָאוּ,

עוּוּ,

פִּשְׁעוּ לְפָנַי עַמְּךָ בֵּית יִשְׂרָאֵל.

O God, I beseech You, by Your Ineffable Name, grant atonement for the sins, the iniquities, and the transgressions which Your people, the house of Israel have committed before You. Forgive them in accordance with the words of the Torah of Moses, Your inspired servant: "On this day atonement shall be made for you to cleanse you; of all your sins before Yah—*Titharu*, you are cleansed."

אֲנָא בְשֵׁם, כְּפָר נָא לְחַטָּאִים, וְלַעֲוֹנוֹת
וְלַפְשָׁעִים, שְׁחַטָּאוּ וְשָׁעוּ, וְשִׁפְשָׁעוּ לְפָנַי
עַמְּךָ בֵּית יִשְׂרָאֵל, כַּכְּתוּב בְּתוֹרַת מֹשֶׁה
עֲבַדְדָּךָ מִפִּי כְבוֹדְךָ: כִּי בַיּוֹם הַזֶּה יִכַּפֵּר
עֲלֵיכֶם לְטָהֵר אֶתְכֶם, מִכָּל חַטָּאתֵיכֶם
לְפָנַי יי— תִּטְהָרוּ

And while the *Kohanim* and the people that stood in the court heard the glorious Name pronounced out of the mouth of the High Priest, in holiness and in purity, they knelt and prostrated themselves and made acknowledgement to God, falling on their faces and saying:

וְהִכְפִּיחוּ וְהָעָם הָעוֹמְדִים בְּעִזְרָה,
כְּשֶׁהָיוּ שׁוֹמְעִים אֶת הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא,
מִפְרֵשׁ יוֹצֵא מִפִּי כְהֵן גָּדוֹל בְּקִדְשָׁה
וּבִטְהָרָה, הָיוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
וְנוֹפְלִים עַל פְּנֵיהֶם, וְאוֹמְרִים:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

"Blessed is God's glorious, sovereign Name for ever and ever."

barukh shaym kevod malkhuto l'olam va-ed.

And the High Priest would prolong the utterance of the Name until the worshipers had completed their response. Then he would complete the Torah's verse, saying: "—you shall be cleansed." And You, Yah, in Your goodness and compassion, forgave Your community *adath yeshurun*.

וְאַף הוּא הִיָּה מִתְכוּן לְגִמּוֹר אֶת הַשֵּׁם
כַּנְגִיד הַמְבָרְכִים וְאוֹמֵר לָהֶם: תִּטְהָרוּ.
וְאַתָּה בְּטוֹבָה מְעוֹדֵר רַחֲמֶיךָ וְסוֹלָח
לְעַדֵּת יִשְׂרָאֵל.

The High Priest sent the scapegoat away to the desert, in charge of a man who was held in readiness. It was to bear away the stains of Israel's' iniquities into the wilderness. The man drove the scapegoat over the edge of a rock, so that its bones were shattered like potter's ware.

The High Priest took a sharp knife and cut open the bullock and the he-goat; he offered the inward parts upon the altar, and the remainder he let to be burned outside the Temple Court. He recited aloud the portions in the Torah concerning the Day of Atonement, wash his hands and feet, and took off the linen garments. He bathed a third time and put on the golden garments.

After other sacrifices including the rams, he bathed a fourth time, put on the white linen garments, and entered the most holy place to remove the vessels he had used for the offering of fragrant incense. Thereupon he took off the linen garments and put them away forever. He bathed a fifth time, put on the golden garments, and lighted the lamps. In the end he washed his hands and feet. Thus, in the course of the entire Yom Kippur service he bathed five times and sanctified his hands and feet ten times. He was elated, his face beaming with sun-like radiance, when he put on his own clothes. Then the people conducted their faithful messenger to his home, in the knowledge that the crimson thread of wool had turned white and their sins were washed away. The soaring clouds distilled their dew; the watered fields yielded their produce. Those who gathered the harvest in peace gave thanks; those who carried the sheaves uttered hymns of praise. The nethermost parts of the fair land burst into song, recounting to the wayfarers how good Adonai is. Indeed, the faithful messenger fulfilled the hope of the people who sent him, the hope that was pleasing to them as a cooling breeze in the day of harvest.

שָׁגְרוּ בְיַד אִישׁ עֵתִי לְמִדְבַּר עֵז, שְׁמַיִן
כְּתָמִי זֶה שְׂאֵת לְגִזְרָה, שֶׁן סָלַע הִדְפּוּ
וְגִלְגַּל וְיָרַד, שִׁבְרוּ עֲצָמָיו כְּנֶפֶץ כָּלִי
יֹזֵר, שְׁחוּזָה אֲחֹז פֶּר וְשִׁעִיר קָרַע,
שָׁלַף אֲמוּרִים וּגְוִיּוֹת קָלַע לְשָׂרָף, שְׂאֵג
סְדֵרֵי יוֹם קֹדֶשׁ וּפְשֻׁט, שְׁלֵשׁ וְטָבַל
פְּזִים עֵט וְקֹדֶשׁ.

תִּכַּף וְעָשׂוּ אֵילֹוּ וְאֵיל עֵם, תִּרְבַּח חֲטָאֵת
וּמוֹסָפִין הַקְּרִיב כַּחֵק, תֵּר וְקֹדֶשׁ פְּשֻׁט
טָבַל וְקֹדֶשׁ, תִּכְרִיךְ בְּיָדִים עֵט וְנִכְנַס
לְדַבֵּיר, תִּכְוֶנֶת כְּלִי קְטָרֶת הוֹצִיא וְקֹדֶשׁ,
תִּלְבַּשֵׁת מִדְּיו הַפְּשִׁיט וְגָנֵז נֶצַח, תִּרְגַּל
וְטָבַל חֲרוּצִים עֵט וְקֹדֶשׁ, תִּמְיֵד הַסְּדֵיר
וְתִמְר וְנֵרוֹת הָעֶלְיָה, תִּכְלַע עֲבוֹדוֹת יָד
וְרָגְלֵי קֹדֶשׁ, תִּמַּם טְבִילוֹת חֲמוֹשׁ וְקֹדֶשִׁים
עֲשֶׂרָה, תִּאָּר מִגְּמָתוֹ כִּצְאֵת הַשְּׁמֶשׁ
בְּגִבּוֹרָה תִּקַּף וְדָץ וְעָטָה בְּגִדֵי הוֹנֹו,
תִּפְּהַ תִּלְוֶה צִיר נְאֻמָּן לְבַיִת, תִּגַּל
בְּהַתְּבַשֵּׁר הַשְּׁלֵג אָדָם תּוֹלַע, תִּעֲדָה יִשַׁע
תִּעֲטָה מְעִיל צְדָקָה, תִּפְּיֵק צְהֵלָה תִּבְיַע
דִּיץ וְחֻדוּהָ, תִּלְוִלֵי רוּם הִרְעִיפוּ זְרִיף טָלָם,
תִּלְמִי שִׁדֵי רוּו תֵּת יְבוּלָם, תּוֹדָה נְתַנּוּ
אוֹסְפֵי זֶרַע שְׁלֹום, תִּהְלֶה בְּשָׂרוֹ נוֹשְׂאֵי
אֲלָמוֹת בְּרִנָּן, תִּנְחַתִּיּוֹת אֲרִץ צְבִי זָמַר
שְׁמֵעוּ, תִּנְנוּ צְדָקוֹתָיו חֲצִץ הוֹלְכֵי נְתִיבוֹת,
תִּקְוֹת שׁוֹלְחֵיו אֲמוֹן לֹא אֲכַזֵּב,
תּוֹחֲלָתָם כְּצִנַּת שְׁלֵג בְּיוֹם קֹצֵיר.

The people were now washed and purified; their hands cleansed, they were made guiltless and innocent to declare that THE FOUNTAIN of living water cleanses them THE HOPE OF ISRAEL purifies them with that faithful, sure and never-failing water. They now felt perfectly pure and wholly renewed; so they sang, triumphed and rejoiced in THE CREATOR of the universe. Happy the people that is so situated! Happy the people whose God is Adonai.

מִצְוֹאתֶם רְחִצּוּ מִטְּנֵף צָחַנְתֶּם זָכוּ,
 שְׁלֵמִים תְּמִימִים בְּבֹד פְּפִימוֹ זָכְכוּ לְהַגִּיד
 כִּי מִטְהָרֵם מְקוֹר מַיִם חַיִּים, מְקוֹה יִשְׂרָאֵל
 מְנַקֵּם מַיִם נְאֻמָּנוּ. בְּטֹהַר וּבְנִקְיוֹן יִנְקוּ
 וַיִּטְהָרוּ, יַחֲדָשׁוּ כְּחֹדֶשֶׁי בְּקָרִים מִכֶּתֶם
 יִצְחָצְחוּ, רוּמְמוֹת אֵל יִהְיוּ בְּגֵרוֹנֵם,
 בְּלִשׁוֹנֵם רֵן בְּפִימוֹ שִׁיר חֹדֶשׁ, יִגִּילוּ בְּרַעַד
 יַעֲבְדוּ בִּירְאָה. קְדוֹשׁ יִשְׂרָאֵל מְקֻדָּשׁ
 קְדוֹשִׁים, לְשֹׁנָן לְרֵנָן לְתוֹפֵף וּלְצִלְצֵל,
 וּלְנִצְחָה בְּנִגִּינוֹת וּלְהִנְעִים זֶמֶר, נְחַבְּקִים
 בְּעֵז יְמִין רוּמְמָה, יַחַד נִתְמַכִּים בְּמִלְאָה
 צִדְקָה, מְשׁוֹכִים לְבָא שְׁעָרָיו בְּרִנְנָה,
 וְשִׁשׁוֹן וְשִׁמְחָה יִשְׁיִגּוּ נִצְחָה, שִׁשִׁים וּגְלִים
 בְּשִׁמוֹ כָּל הַיּוֹם. חֲדָים בְּשִׁמְחָה אֶת פְּנֵיו,
 זִיו אוֹרָם כְּשֶׁחֵר יִבְקַע, קוֹלָם יִשְׂאוּ וַיִּרְנוּ
 בְּגֵאוֹן צוֹר עוֹלָמִים. אֲשֶׁרֵי הָעַם שִׁכְכָה
 לוֹ, אֲשֶׁרֵי הָעַם שִׁיֵּי אֱלֹהָיו.

CLEANSE.

Master of all the worlds,

DRESS IN SACRED GARB.

You instructed us in the sacrifices that were

ARRANGE THE WOOD.

appropriate to the

REMOVE YESTERDAY'S ASHES.

Temple in Jerusalem.

STOKE THE FIRE.

Although that Temple is destroyed,

CLEAN THE MENORAH.

we may now use the temple of our bodies

RE-KINDLE THE MENORAH.

to offer heartfelt prayer instead of sacrifice.

OFFER A LAMB

May it be your will, our Source and Center,

CHOP THE SPICES.

that the prayer we offer up to you to be pure,

BURN THE INCENSE.

that our actions be timely,

OFFER FLOUR MIXED WITH OIL.

and that our highest visions be manifested

OFFER PANCAKES.

as part of your ever-unfolding creation.

POUR WINE OVER THE STONES.

The High Priest also made a festive day for all his well-wishers after he had enter the Holy of Holies in peace, and had come forth in perfect peace. And thus did he pray:

May it be Your will, O Yah our God and God of our fathers, that this year that has now arrived, may be unto us and unto all the people the house of Israel:

A year of plenty, a year of blessings,
 A year of good decree from You,
 A year of corn, wine and oil
 A year of enlargement and prosperity,
 A year of assembly in Your Sanctuary,
 A year of abundance,
 A year of happy life from You,
 A year of dew and rain and warmth,
 A year in which we may enter our holy Temple
 A year of plenty and happiness,
 A year in which You will bless the fruit of the womb and the fruit of our land,
 A year in which You will open unto us Your good treasury,
 A year in which Your people, the House of Israel, may not be in need of support one from the other nor from another people in that You will set a blessing upon the work of their hands.
 And for the inhabitants of Sharon who lived in peril of sudden earthquake, he prayed:
 May it be Your will, O Yah our God and God of our fathers, that their houses may not become their graves.

יּוֹם טוֹב הָיָה עוֹשֶׂה כַּהֵן גְּדוֹל לְכֹל
 אוֹהָבָיו, כְּשֶׁנִּכְנַס בְּשָׁלוֹם וַיֵּצֵא בְּשָׁלוֹם
 בְּלִי פֶגַע. וְכִךְ הָיְתָה תַּפְלֹתוֹ שֶׁל כַּהֵן גְּדוֹל
 בְּיוֹם הַכַּפּוּרִים, בְּצֵאתוֹ מִבֵּית קֹדֶשׁ
 הַקְּדוּשִׁים בְּשָׁלוֹם בְּלִי פֶגַע:

יְהִי רְצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ, שֶׁתְּהֵא הַשָּׁנָה הַזֹּאת הַבָּאָה
 עֲלֵינוּ, וְעַל כָּל עַמּוֹךְ בֵּית יִשְׂרָאֵל,

שָׁנַת אֶסֶם, שָׁנַת בְּרָכָה,
 שָׁנַת גְּזֵרוֹת טוֹבוֹת מִלְּפָנֶיךָ,
 שָׁנַת דָּגָן תִּירוֹשׁ וַיְצִהָר,
 שָׁנַת הַרְוּחָה וְהַצְלָחָה,
 שָׁנַת וְעוֹד בֵּית מִקְדָּשְׁךָ,
 שָׁנַת זוֹל,
 שָׁנַת חַיִּים טוֹבִים מִלְּפָנֶיךָ,
 שָׁנַת טְלוּלָה וּגְשׁוּמָה אִם שְׁחוּנָה,
 שָׁנַת יַמְתִּיקוּ מִגְּדִים אֶת תְּנוּבָתָם,
 שָׁנַת כְּפָרָה עַל כָּל עֲוֹנוֹתֵינוּ,
 שָׁנַת לַחֲמִנּוּ וּמִימִינוּ תְּבָרֶךָ,
 שָׁנַת מִשָּׂא וּמִתָּן,
 שָׁנַת נְבוֹא לְבֵית מִקְדָּשְׁךָ,
 שָׁנַת שִׁבְעַ, שָׁנַת עֲנָג,
 שָׁנַת פְּרִי בְּטַגְנוּ וּפְרִי אֲדָמָתְנוּ תְּבָרֶךָ,
 וּבּוֹאֵנוּ תְּבָרֶךָ,
 שָׁנַת צֵאתְנוּ שָׁלוֹם וְשִׁלּוּהָ,
 שָׁנַת קִהְלָנוּ תּוֹשִׁיעַ,
 שָׁנַת רַחֲמֶיךָ יִכְמְרוּ עֲלֵינוּ,
 שָׁנַת שָׁנָה שֶׁתַּעֲלֵנוּ שְׂמֵחִים לְאֲרָצְנוּ,
 שָׁנַת אוֹצְרֶךָ הַטּוֹב תִּפְתַּח לָנוּ,
 שָׁנָה שְׁלֵא יִצְטָרְכוּ עַמּוֹךְ בֵּית יִשְׂרָאֵל
 זֶה לָזֶה וְלֹא לְעַם אֲחֵר בְּתַתֶּךָ בְּרָכָה
 בְּמַעֲשֵׂה יְדֵיהֶם.
 וְעַל אֲנָשֵׁי הַשְּׂרוֹן הָיָה אוֹמֵר:
 יְהִי רְצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ, שֶׁלֹּא יַעֲשׂוּ בְּתֵיהֶם קְבָרֵיהֶם.

אמת, מה נהדר היה כהן גדול בצאתו
מבית קדשי הקדשים בשלום בלי פגע.

מראה כהן. *mar-eh Kohayn*
מראה כהן. *mar-eh Kohayn*
מראה כהן. *mar-eh Kohayn*
מראה כהן. *mar-eh Kohayn*
מראה כהן. *mar-eh Kohayn*
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מראה כהן. *mar-eh Kohayn*
מראה כהן. *mar-eh Kohayn*
מראה כהן. *mar-eh Kohayn*

כאהל הנמתח בדרי מעלה
כברקים היוצאים מזיו החיות
כגדל גדילים בארבע קצוות
כדמות הקשת בתוך הענן
כהוד אשר הלביש צור ליצורים
כנרד הנתון בתוך גנת חמד
כזר הנתון על מצח מלך
כחסד הנתן על פני חתן
כטהר הנתון בצניף טהור
כיושב בסתר לחלות פני מלך
ככוכב הנגה בגבול מזרח

How glorious indeed was the High Priest
when he safely left the holy of holies!

Like the clearest canopy of heaven
Like the lightnings flashing from benign angels
Like the purest blue of the four fringes
Like the wondrous rainbow in the bright cloud
Like the splendor God gave the first creatures
Like the rose in a beautiful garden
Like the wreath set upon a king's forehead
Like the grace reflected in the groom's face
Like purity pervading the priest's mitre
Like Moses concealed, pleading before God,
Like the morning star shining in the east

Was the dazzling countenance of the priest.
Was the smiling countenance of the priest.
Was the gracious countenance of the priest.
Was the cheerful countenance of the priest.
Was the pleasing countenance of the priest.
Was the placid countenance of the priest.
Was the joyous countenance of the priest.
Was the amiable countenance of the priest.
Was the benign countenance of the priest.
Was the graceful countenance of the priest.
Was the beaming countenance of the priest.

כָּל אֱלֹהִים בְּהִיּוֹת הִהִיכַל עַל יְסוּדוֹתָיו,
וּמִקֶּדֶשׁ הַקֶּדֶשׁ עַל מְכוּנוֹתָיו, וְכִהֵן גְּדוֹל
עוֹמֵד וּמְשַׁרֵּת, דּוֹרוֹ רָאוּ וְשָׁמְחוּ.

אֲשֶׁרֵי עֵין רְאֵתָה כָּל אֱלֹהִים,

ashrey ayen ra-ah-tah kol ayleh

הֲלֵא לְמִשְׁמַע אֲזֹן דְּאָבָה נִפְשָׁנוּ.

אֲשֶׁרֵי עֵין רְאֵתָה אֶהְלֵנוּ, בְּשִׁמְחַת קְהֵלָנוּ,

הֲלֵא לְמִשְׁמַע אֲזֹן דְּאָבָה נִפְשָׁנוּ.

אֲשֶׁרֵי עֵין רְאֵתָה גִילָנוּ, דִּיצַת קְהֵלָנוּ,

הֲלֵא לְמִשְׁמַע אֲזֹן דְּאָבָה נִפְשָׁנוּ.

אֲשֶׁרֵי עֵין רְאֵתָה הַמְשׁוֹרְרִים, וְכָל מִינֵי שִׁירִים,

הֲלֵא לְמִשְׁמַע אֲזֹן דְּאָבָה נִפְשָׁנוּ.

אֲשֶׁרֵי עֵין רְאֵתָה זְבוּל הַמִּתְכַּן, חֵי בּוֹ שָׁכֹן,

הֲלֵא לְמִשְׁמַע אֲזֹן דְּאָבָה נִפְשָׁנוּ.

אֲשֶׁרֵי עֵין רְאֵתָה שִׁמְחַת בֵּית הַשְּׂוֹאֲבָה, עִם שְׂוֹאֲבַת רוּחַ הַקֶּדֶשׁ רוּחַ נְדִיבָה,

הֲלֵא לְמִשְׁמַע אֲזֹן דְּאָבָה נִפְשָׁנוּ.

אֲשֶׁרֵי עֵין רְאֵתָה פְּרִישַׁת כַּהֵן בְּרָשָׁם, צוּעֵק אֲנֵא הַשֵּׁם,

הֲלֵא לְמִשְׁמַע אֲזֹן דְּאָבָה נִפְשָׁנוּ.

אֲשֶׁרֵי עֵין רְאֵתָה קְהֵל קְדוּשִׁים רוּגְשִׁים בְּבֵית קֹדֶשִׁי הַקֶּדֶשִׁים,

הֲלֵא לְמִשְׁמַע אֲזֹן דְּאָבָה נִפְשָׁנוּ.

אֲשֶׁרֵי עֵין שְׁנֵי הַמְּלָבָן, מְשַׁעִיר הַקֶּרֶבָן,

הֲלֵא לְמִשְׁמַע אֲזֹן דְּאָבָה נִפְשָׁנוּ.

אֲשֶׁרֵי עֵין רְאֵתָה תְּמִידִים קָרְבִּים, בְּשַׁעַר בַּת רַבִּים,

הֲלֵא לְמִשְׁמַע אֲזֹן דְּאָבָה נִפְשָׁנוּ.

*on Yom Kippur
continue with Selihot section page 4*

All this took place when the sanctuary was firmly established.
The high priest ministered, his generation watched and rejoiced.
Happy the eye that saw all this; our soul grieves at the mere mention of it.

Happy the eye that saw our temple amidst the joy of our people;
our soul grieves at the mere mention of it.
Happy the eye that saw our delight and the gladness of our people;
our soul grieves at the mere mention of it.
Happy the eye that saw the singers of varied hymns;
our soul grieves at the mere mention of it.
Happy the eye that saw the right habitation of the Eternal One;
our soul grieves at the mere mention of it.
Happy the eye that saw the joyous Water-Feast and the inspired people;
our soul grieves at the mere mention of it.
Happy the eye that saw the High Priest eloquently pleading before Adonai;
our soul grieves at the mere mention of it.
Happy the eye that saw a holy congregation worshiping in the holiest temple;
our soul grieves at the mere mention of it.
Happy the eye that saw the scarlet thread of the sacrifice turned white;
our soul grieves at the mere mention of it.
Happy the eye that saw the daily offerings at the sanctuary;
our soul grieves at the mere mention of it.

שְׂחִיבֵי יוֹם לַכִּיפּוּר תְּמִיד

אֲשֶׁרֵי עֵין belongs to a series of compositions, all of which begin with אֲשֶׁרֵי עֵין and express deep sorrow over the loss of the Temple. They were written by medieval authors including Rabbi Solomon ibn Gabirol, Rabbi Yehudah Halevi, Rabbi Moses ibn Ezra and Rabbi Abraham ibn Ezra. They seem to have inspired by statements such as this: “Rabban Simeon be Gamaliel said: There were no happier festivals for Israel than the fifteenth of Av and Yom Kippur, when the maidens of Jerusalem used to come out in borrowed white dresses so as not to shame those who possessed them not...and would dance in the vineyards, singing: ‘Young man, raise your eyes and see what you are choosing; do not set your eyes on beauty, but set your eyes on family...’” (Ta’anith 4:8).

*on Yom Kippur
continue with Selibot section page 4*

Take pleasure GRACIOUS ONE, our God, in Israel your people; lovingly accept their fervent prayer. May Israel's worship always be acceptable to you.

And may our eyes behold your homecoming, with merciful intent, to Zion. Blessed are you, THE FAITHFUL ONE, who brings your presence home to Zion.

We give thanks to you that you are THE ALL-MERCIFUL, our God, God of our ancestors, today and always. A firm, enduring source of life, a shield to us in time of trial, you are ever there, from age to age. We acknowledge you, declare your praise, and thank you for our lives entrusted to your hand, our souls placed in your care, for your miracles that greet us every day, and for your wonders and the good things that are with us every hour, morning, noon, and night. Good One, whose kindness never stops, Kind One, whose loving acts have never failed—always have we placed our hope in you.

For all these things, Your name be blessed and raised in honor always, Sovereign of ours, forever.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל
וּבְתַפְלָתָם, וְהִשָּׁב אֶת הָעֲבוּדָה לְדָבִיר
בְּיָתְךָ, וְאֲשֵׁי יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת
יִשְׂרָאֵל עַמְּךָ.
וּתְחַזְּנֶנָּה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יי, הַמְּחַזֵּיר שְׂכִינְתּוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ,
מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר נוֹדֶה
לָךְ וְנִסְפָּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
נְסִיךְ שְׁבָכְל יוֹם עַמְּנוּ, וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׁבָכְל עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם,
הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם כִּי לֹא
תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ,
מְלֻכְנוּ, תָּמִיד לְעוֹלָם וָעֶד.

— שְׁוִתֵּי יי לַגִּדּוֹר תָּמִיד —

Only a single person was created in the beginning, to teach if any individual causes a single person to perish, scripture considers it as though an entire world had been destroyed, and if anyone saves a single person, scripture considers it as though a whole world had been saved. Again, just a single person was created, for the sake of peace—so that no one could say to another: “My father was greater than your father”; also that the heretics could not say, “There are many ruling powers in heaven.” Moreover, only a single person was created, in order to emphasize the greatness of God: for when a human being stamps many coins using one die, they are all alike; but when God stamps every individual with the die of the first man, each one of them is, nevertheless, unique. Therefore every one must say, “For my sake was the world created.”

To love God one need not hate the world. Life should not be feared or condemned or renounced, but sanctified and enjoyed through wholesome living in which the whole person—body, mind, and soul—is fulfilled. (Abba Hillel Silver)

Our Father, our King, remember Your compassion and suppress Your anger. Remove from us and from all the people of Your covenant, pestilence and sword, famine and plundering, destruction and iniquity, persecution, plague, and affliction, every disease and disaster, all strife and calamity, every evil decree and causeless hatred.

אָבִינוּ מְלַכְנוּ אָמִינוּ מְלַכְתֵּינוּ, זְכוֹר רַחֲמֶיךָ וְכַבוֹשׁ פְּעֻסָּךְ, וְכִלְיָה דְבַר וְחָרָב, וְרָעַב וְשָׁבִי, וּמִשְׁחִית וְעוֹן, וְשָׂמַד וּמַגָּפָה, וּפְגָע רַע וְכָל מַחְלָה, וְכָל תִּקְלָה וְכָל קִטְטָה, וְכָל מִינֵי פְרַעֲנִיּוֹת, וְכָל גְּזֵרָה רָעָה וְשִׁנְאָת חָנָם, מִעַלְיָנוּ וּמִעַל כָּל בְּנֵי בְרִיתֶךָ.

וְכָתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתֶךָ.
 And write down for a good life all the people of your covenant.
ukhtov lehayyim tovim kol b'nai beritecha

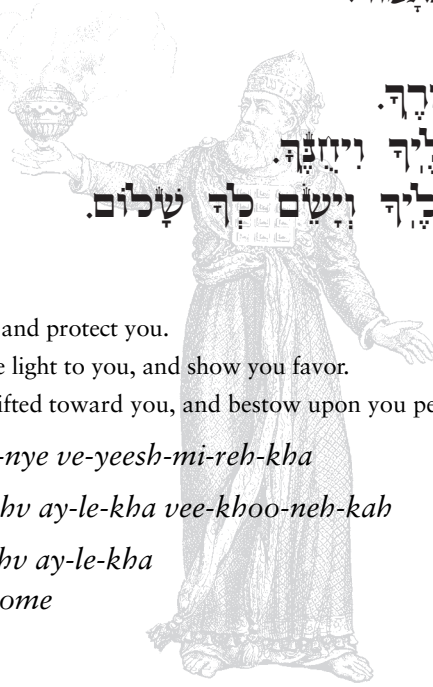
Let all of life acknowledge you! May all beings praise your name in truth, O God, our rescue and our aid. Blessed are you, THE GRACIOUS ONE, whose name is good, to whom all thanks are due.

וְכָל הַחַיִּים יוֹדוּךָ סְלָה, וַיְהִלְלוּ אֶת שִׁמְךָ בְּאַמֶּת, הָאֵל יְשׁוּעָתֵנוּ וְעִזְרָתֵנוּ סְלָה. בְּרוּךְ אַתָּה יי, הַטוֹב שִׁמְךָ וְלֹךְ נָאָה לְהוֹדוֹת.

Our God, our ancients' God, bless us with the threefold blessing spoken from the mouth of Aaron and his sons, as is said:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכַּה הַמְּשֻׁלֶּשֶׁת בְּתוֹרַה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו כַּהֲנָיִם עִם קְדוּשָׁה, כְּאֲמוּר.

כִּן יְהִי רָצוֹן
 כִּן יְהִי רָצוֹן
 כִּן יְהִי רָצוֹן



יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.
 יָאֵר יי פָּנָיו אֵלֶיךָ וַיִּזְנֶנֶךָ.
 יֵשֵׂא יי פָּנָיו אֵלֶיךָ וַיִּשֵׂם לְךָ שָׁלוֹם.

May THE ETERNAL bless you and protect you.
 May THE ETERNAL'S face give light to you, and show you favor.
 May THE ETERNAL's face be lifted toward you, and bestow upon you peace.

Let it be God's will!
 Let it be God's will!
 Let it be God's will!

Ye-vah-reh-khi-kha ah-do-nye ve-yeesh-mi-reh-kha
Yah-ayr ah-do-nye pah-nahv ay-le-kha vee-khoo-neh-kah
Yee-sah ah-do-nye pah-nahv ay-le-kha
ve-yah-saym le-kha shah-lome

keyn yehi rah-tzone!
keyn yehi rah-tzone!
keyn yehi rah-tzone!

Grant peace, goodness and blessing in the world, grace, love, and mercy
 Over us and over all your people Israel.
 Bless us, SOURCE OF BEING, all of us, as one
 Amid your light, for by your light
 WISE ONE, our God, you give to us
 Torah of life, and love of kindness,
 Justice, blessing, mercy, life and peace.
 So may it be a good thing in Your eyes,
 To bless Your people Israel, and all peoples,
 With abundant strength and peace.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חַן וְחֶסֶד
 וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמּוֹךְ.
 בְּרַכְנוּ, אָבִינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ, כִּי
 בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת
 חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה
 וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
 אֶת עַמּוֹךְ יִשְׂרָאֵל בְּכָל יְעַת וּבְכָל שְׁעָה
 בְּשִׁלוּמְךָ.

Sim shalom tovah uv-rahah ba-olam, Heyn va-hesed v'rahamim aleynu v'al kol yisrael ameha. Bar-heynu avinu kulanu k'ehad b'or paneha, Ki v'or paneha notato lanu Adonai Eloheynu torat ha-yim, v'ahavat hesed, Utz'dakah, uv-rahah, v'rahamim, v'ha-yim, v'shalom. V'tov b'eyneha 1'vareyh et am-ha yisrael B'hol eyt uv-hol sho-o bi-sh'lomeha. B'seyfer ha-yim b'rahah v'shalom ufar-nasah tovah, Niza-heyr v'nikateyv 1'faneha, Anahnu v'hol amha beyt yisrael, L'ha-yim tovim ul-shalom.

In the book of life, blessing, and peace, and proper sustenance,
 May we be remembered and inscribed,
 We and all your people, the house of Israel,
 For a good life and for peace.
 Blessed are You, COMPASSIONATE ONE, maker of peace.

בְּסֵפֶר חַיִּים, בְּרָכָה, וְשְׁלוֹם, וּפְרֻנָּסָה
 טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל
 עַמּוֹךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם.
 בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

be-say-fer khah-yeem be-rah-khah ve-shah-lome oo-fahr-nah-sah to-vah nee-zah-khayr vi-nee-kah-tayv li-fah-neh-khah, ah-hakh-noo vi-khol ahm-kha bayt yis-rah-ehl, li-khah-yeem to-veem oo-le-shah-lome Bah-rookh atah ah-do-nyeh o-seh hah-shah-lome.

The Avinu Malkenu prayer gives us permission to open up our deepest yearnings to the Universal One. By allowing our yearnings, often hidden even from ourselves, to emerge, we are taking a first step toward achieving an inner balance which will enable us to move forward toward wholeness.

וְאַתֶּם הַדְּבָקִים בַּיְי אֱלֹהֵיכֶם,
זְזִימִים כְּלַכֶּם הַיּוֹם.

And you who achieve devekut
the cleaving, the one-ness
the repair of the breach
the spanning of the chasm
the bridging of the gap with Yah
all of you are alive today.

*ve-Atem haDevaykim ba-Yah Eloheychem
Hayyim Kool-chem HaYom*

הַיּוֹם ... הַיּוֹם הַיּוֹם הַיּוֹם

We are here to celebrate the Now
this very time
today.

Why are we here?

- Some of us are here because we have been raised as conscious Jews.
- Some of us are here because we have been raised as Jews of conscience.
- Some of us are here because we have joined the Jewish people and their destiny.
- Some of us are here because we have joined our lives with Jews.
- Some of us are here because we fervently believe that the power of prayer mitigates the harshness of judgment.
- Some of us are here because we know that we will all die.
- Some of us are here to learn to live.
- Some of us are here because we believe in the power of community and relationship as our path to the Divine Essence.
- Some of us are here because we have recovered from a state of self-denial.
- Some of us are here because we have been seeking a way to God.
- Some of us are here because we have been seeking a way to be Jewish in the dark shadow of a silent God.

היום ... היום היום היום

We are here to celebrate the Now—this very time—today.

Why are we here?

Some of us are here because we are searching for a way to be fully human.

Some of us are here to sit quietly and reflect.

Some of us are here to feel the rhythm of life flowing in our veins.

Some of us are here to dance.

Some of us are here to sing.

Some of us are here to study Torah.

Some of us are here to study ourselves.

Some of us are here to become awakened.

Some of us are here to peacefully dream.

Some of us are here to listen.

Some of us are here to breathe deeply.

Some of us are here to argue.

Some of us are here to say Amen.

Some of us are here to laugh.

Some of us are here to cry.

Some of us are here because we have said no to despair.

Some of us are here because we are filled with passion.

Some of us are here today because we still stand at Sinai and feel the warm breath
of the still small voice emerging from the mist.

All of us are here to celebrate the passing of time.

All of us are here to examine our lives.

All of us are here to become fully alive

וְאַתֶּם הַדֹּבְקִים בַּיְיָ אֱלֹהֵיכֶם,
זַיִּים כְּלַכֶּם הַיּוֹם.

And you who achieve devekut – the cleaving, the one-ness- the repair of the breach- the
spanning of the chasm- the bridging of the gap with Yah – all of you are alive today.

ve-Atem haDevaykim ba-Yah Eloheychem Hayyim Kool-chem HaYom

Reb Moshe Waldoks

The ark is opened.
Please rise.

As it is written: “For through Me shall your days be multiplied and the years of your life increased.” Inscribe us for a happy life. Living God, inscribe us in the Book of Life as it is written: “And you that cleave onto Adonai your God, are alive, everyone of you, this day.

וְנֹאמַר: כִּי בִי יִרְבוּ יָמַיךָ, וְיוֹסִיפוּ לְךָ שָׁנוֹת חַיִּים. לְחַיִּים טוֹבִים תִּכְתְּבֵנוּ, אֱלֹהִים חַיִּים. כְּתֹבֵנוּ בְּסֵפֶר הַחַיִּים, כְּכַתּוּב: וְאַתֶּם הַדֹּבְקִים בִּי אֱלֹהֵיכֶם, חַיִּים כְּלָכֶם הַיּוֹם.

On this day, give us strength! *Amen.*
On this day, bless us! *Amen.*
On this day, help us to grow! *Amen.*
On this day, be mindful of us! *Amen.*
On this day, inscribe us for a good life! *Amen.*
On this day, hear our plea! *Amen.*
On this day, mercifully accept our prayer! *Amen.*
On this day, support us with Your just strength!
Amen.
On this day, forgive our sins! *Amen.*

הַיּוֹם תִּתְּנֵנוּ אִמּוֹן
הַיּוֹם תְּבָרַכְנוּ אִמּוֹן
הַיּוֹם תִּגְדְּלֵנוּ אִמּוֹן
הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה אִמּוֹן
הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים: אִמּוֹן
הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ: אִמּוֹן
הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ אִמּוֹן
הַיּוֹם תִּתְּמַכְנוּ בַּיּוֹם צְדִקְךָ: אִמּוֹן

Ha-Yom te-ahm-tzay-noo. Ah-meyn!
Ha-Yom te-vahr-khay-noo. Ah-meyn!
Ha-Yom te-gahd-lay-noo. Ah-meyn!
Ha-Yom tid-reh-shay-noo le-to-vah. Ah-meyn!
Ha-Yom tikh-te-vay-noo le-khah-yeem to-veem. Ah-meyn!
Ha-Yom tish-mah shahv-ah-tay-noo. Ah-meyn!
Ha-Yom te-kah-bale be-rah-khah-meem oo-ve-rah-tzone et te-fee-lah-tay-noo. Ah-meyn!
Ha-Yom tit-me-khay-noo be-meen tzeed-ke-kha. Ah-meyn!

As of this day cause us to rejoice in a restored Yerushalayim, as it is written by Your prophet: “I will bring them to Your holy mountain and make them joyful in My house of prayer; their offerings shall be accepted on My alter: My temple shall be call a house of prayer for all nations. *Isaiah 56:7*

As it is written: “Adonai gave us all of these mitzvot, to revere Yah, our God, for our own lasting good, that Adonai may keep us alive, as at this day it will be our salvation if we faithfully keep this mitzvah in the sight of Yah, our God, who has commanded us.”

Deut. 6:24-25

May we and all Israel forever enjoy blessedness and mercy, life and peace. Holy One of blessing, Your Presence fills creation, You are the Author of peace.

There is none like our God; there is none like our Lord; there is none like our King; there is none like our Deliverer.

Who is like our God; who is like our Lord; who is like our King; who is like our Deliverer?

Let us give thanks to our God; Let us give thanks to our Lord; Let us give thanks to our King; Let us give thanks to our Deliverer.

Blessed be our God; Blessed be our Lord; Blessed be our King; Blessed be our Deliverer.

You are our God; You are our Lord; You are our King; You are our Deliverer.

You are the One to whom our ancestors offered fragrant incense.

כְּהַיּוֹם הַזֶּה תְּבִיאֵנוּ שְׂשִׁים וְשִׁמְחִים בְּבִנְיָן
שָׁלֵם, כְּכָתוּב עַל יַד נְבִיאָךְ: וְהִבִּיאֹתִים
אֶל הַר קֹדֶשׁי, וְשִׂמְחֹתִים בְּבֵית תְּפִלָּתִי,
עוֹלֹתֵיהֶם וְזִבְחֵיהֶם לְרִצּוֹן עַל מִזְבְּחִי, כִּי
בֵיתִי בֵּית תְּפִלָּה יִקְרָא לְכָל הָעַמִּים.

וְנֹאמֵר: וַיִּצְוֵנוּ יי לַעֲשׂוֹת אֶת כָּל הַחֻקִּים
הָאֵלֹהִים, לִירְאָה אֶת יי אֱלֹהֵינוּ, לְטוֹב לָנוּ
כָּל הַיָּמִים, לְחַיּוֹתֵנוּ כְּהַיּוֹם הַזֶּה. וְנֹאמֵר:
וַיְצַדֵּקָה תְּהִיָּה לָנוּ, כִּי נִשְׁמֹר לַעֲשׂוֹת אֶת
כָּל הַמִּצְוָה הַזֹּאת לִפְנֵי יי אֱלֹהֵינוּ, כְּאֲשֶׁר
צִוֵּנוּ.

וַיְצַדֵּקָה וּבִרְכָה וּרְחַמִּים וְחַיִּים וְשָׁלוֹם
יְהִיָּה לָנוּ וּלְכָל יִשְׂרָאֵל עַד הָעוֹלָם.
בְּרוּךְ אַתָּה, יי, עוֹשֵׂה הַשָּׁלוֹם.

אֵין כְּאֱלֹהֵינוּ, אֵין כְּאֲדוֹנֵינוּ,
אֵין כְּמִלְכֵנוּ, אֵין כְּמוֹשִׁיעֵנוּ.

מִי כְּאֱלֹהֵינוּ, מִי כְּאֲדוֹנֵינוּ,
מִי כְּמִלְכֵנוּ, מִי כְּמוֹשִׁיעֵנוּ.

נוֹדָה לְאֱלֹהֵינוּ, נוֹדָה לְאֲדוֹנֵינוּ,
נוֹדָה לְמִלְכֵנוּ, נוֹדָה לְמוֹשִׁיעֵנוּ.

בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדוֹנֵינוּ,
בְּרוּךְ מִלְכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ,
אַתָּה הוּא מִלְכֵנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.

אַתָּה הוּא שְׁהַקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ
אֶת קִטְרֵת הַסַּמִּים.

Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

May God's great name be praised to all eternity.

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though Adonai is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: Amen.

So may the prayers of all the house of Israel be acceptable to You, O Lord. Let us say: Amen

May God grant abundant peace and life to us and to all Israel. Let us say: Amen.

May THE ONE who ordains harmony in the universe grant peace to us and to all Israel and all who dwell on earth. Let us say: Amen.

*Yit-gadal v'yit-kadash sh'mey raba,
b'alma di v'ra khirutey, v'yam-likh mal-
khutey b'kha-yey-khon uv-yomey-khon
uv-ha-yey d'hol beyt yisrael ba-agala u-
vizman kariu, v'imru amen.*

*Y'hey sh'mey raba m'varakh l'alam ul-
almey alma-ya.*

*Yit-barakh v'yish-tabakh v'yit-pa-ar
v'yit-ramam vyit-na-sey v'yit-hadar
v'yit-aleh v'yit-halal sh'mey d'kud-sha,
b'rikh hu, l'eyla ul-eyla mi-kol bir-hata
v'shi-rata tush-b'khata v'ne-khemata da-
amiran b'alma, v'imru amen.*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דֵּי
בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא
וּבְזַמַּן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי
וְלְעָלְמֵי
עָלְמֵי:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא וְלְעָלְמָא מְכָל
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא,
דְּאִמְרוּ בְּעֵלְמָא, וְאִמְרוּ אָמֵן:

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל בֵּית
יִשְׂרָאֵל קָדָם אָבוּהוֹן דֵּי בְּשִׁמְיָא וְאִמְרוּ
אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים
(טוֹבִים) עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל
יּוֹשְׁבֵי תֵיבֵל וְאִמְרוּ אָמֵן:

*Titkabel tzlothon uvauthon d'khol
bet Yisrael kadom avuhon deshamaha
v'imru amen.*

*Y'hey sh'lama raba min sh'ma-ya v'ha-
yim aleynu v'al kol yisrael, v'imru amen.*

*Oseh shalom bi-m'romov, hu ya-aseh
shalom aleynu v'al kol yisrael, v'al kol
yoshvai tayvel v'imru amen.*

Open ark & please rise.

Reb Zalman's Universal opening

IT IS UP TO US to offer to the source of All,
who has joined us to the nations of the earth,
and joined our lot with theirs, and our destiny
with all of humanity.

עֲלֵינוּ לְשִׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית, שְׁלֹו עֲשָׂנוּ עִם גּוֹי
הָאֲרָצוֹת, וְלוֹ שָׁמְנוּ עִם מְשִׁפְחוֹת
הָאֲדָמָה, שְׁלֹו שָׁם חִלְקֵנוּ עִמָּהֶם,
וְגִרְלָנוּ עִם כָּל הָעוֹלָם:

*ah-lay-noo le-shah-bay-abkh la-ah-don hah-kohl lah-teht ge-doo-lah le-yo-tzayr be-ray-
sheet she-lo ah-sah-noo im-goy-ay ha-ah-rah-tzot ve-lo sah-mah-noo ke-meesh-pe-khot
hah-ab-dah-mah sh-lo sahm khel-kay-noo ima-hem ve-go-rah-lay-noo im kohl ha-o-lahm*

IT IS UP TO US to offer praises to the Source of all, to
declare the greatness of the author of Creation, who
has made us different from the other nations of the
earth, and situated us in quite a different spot, and
made our daily lot another kind from theirs, and
given us a destiny uncommon in this world.

Traditional opening

עֲלֵינוּ לְשִׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית, שְׁלֹא עֲשָׂנוּ כְּגוֹי
הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמְשִׁפְחוֹת הָאֲדָמָה,
שְׁלֹא שָׁם חִלְקֵנוּ כְּהֶם, וְגִרְלָנוּ כְּכָל הַמוֹנֵם

וְאֲנַחְנוּ כּוֹרְעִים וּמְשִׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ, מְלִכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

And so, we bend the knee and bow, acknowledging the Sovereign who rules
above all those who rule, the Holy One of Blessing

*vah-ah-nakh-noo kor-eem oo-meesh-tah-kha-veem oo-mo-deem
leefnay me-lekh mahl-khay ha-me-lah-kheem hah-kah-dosh bah-rookh hoo*

Who stretched out the heavens and founded
the earth, whose realm embraces heaven's
heights, whose mighty presence stalks celestial
ramparts.

This is our God; there is none else besides, as
it is written in the Torah: "You shall know
this day, and bring it home inside your heart,
that THE SUPREME ONE is God in the heavens
above and on the earth below. There is no
other God."

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב
יְקָרוֹ בְּשָׁמַיִם מְפַעֵל, וְשֹׁכֵינֵת עִזּוֹ בְּגִבְהֵי
מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אֲמֹת
מְלַכְנוּ אָפֶס זוֹלָתוֹ, כְּפִתּוֹב בְּתוֹרָתוֹ:
וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ, כִּי יי
הוּא הָאֱלֹהִים בְּשָׁמַיִם מְפַעֵל, וְעַל
הָאֶרֶץ מִתַּחַת, אֵין עוֹד:

*Shehu noteh shamayim veyosed aretz umoshav yekaro bashamayim mima' al
ushkhnat uzo begovhey meromim. Hu eloheynu ein od. Emet malke-nu efes zulato
kakatuv betorato. Veyadata hayom vahashevota el levavekha Ki adonay hu ha'elohim
bashamayim mima'al ve'al ha'aretz mitakhat eyn od.*

And so, we put our hope in you, THE EMINENCE, our God, that soon we may behold the full splendor of your might, and see idolatry vanish from the earth, and all material gods be swept away, and the power of Your rule repair the world, and all creatures of flesh call on Your name, and all the wicked of the earth turn back to You. Let all who dwell upon the globe perceive and know that to You each knee must bend, each tongue swear oath, and let them give the glory of Your name its precious due. Let all of them take upon themselves Your rule. Reign over them, soon and for always. For this is all Your realm, throughout all worlds, across all time - As it is written in Your Torah: "THE ETERNAL ONE will reign now and forever."

על כן נקודה לך יי אלהינו, לראות
מהרה בתפארת עזך, להעביר גלולים
מן הארץ והאלילים פרות יכרתון.
לתקן עולם במלכות שדי, וכל בני בשד
יקראו בשמך. להפנות אליך כל רשעי
ארץ. יכירו וידעו כל יושבי תבל, כי לך
תכרע כל ברך, תשבוע כל לשון: לפניך
יי אלהינו יכרעו ויפלו. ולכבוד שמך
יקר יתנו. ויקבלו כלם את עול מלכותך.
ותמלך עליהם מהרה לעולם ועד. כי
המלכות שלך היא, ולעולמי עד תמלוך
בכבוד: כפתוב בתורתך, יי ימלך
לעולם ועד.

ונאמר, והיה יי למלך על כל הארץ,
ביום שהוא יהיה יי אחד, ושמו אחד:

As it is written: Adonai shall be Sovereign over all the earth.
On that day Adonai shall be One and God's name One.

שירת יי לנגידי תמיד

The Aleinu prayer was originally composed for use on Rosh Hashanah in the Malkhuyot section of the Musaf. It trumpets divine sovereignty and anticipates recognition of that sovereignty by all of humanity. The Aleinu is central to the liturgy of Rosh Hashanah. The world's birthday and the re-enthronement of God have been linked themes as early as anyone can discover. Thus, the Mishnah knows only this location for Aleinu. Because of its power and centrality in Jewish thought and feeling, Aleinu eventually came to be included in Shabbat and daily worship as well.

Mourners rise.

Magnified and sanctified be God's great name in the world which God has created according to God's will. May You establish Your kingdom soon, in our lifetime. Let us say: **Amen.**

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי
בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעַגְלָא
וּבְזִמְנֵי קָרִיב וְאָמְרוּ אָמֵן:

In reciting the Kaddish we affirm our awareness of holiness in our world. Much of our experience of divine goodness, grace and love has come to us through those whose lives have touched our own (Today we remember...) We invoke the transcendent power of love and caring as we sanctify God's name..

May God's great name be praised to all eternity.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי
עָלְמַיָּא:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though Adonai is infinitely beyond all the praises, hymns, and songs of adoration which are uttered. Let us say: **Amen.**

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא וְלְעָלְמָא מְכַל
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחְמַתָּא,
דְּאִמְרוּן בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

May God grant abundant peace and life to us and to all Israel. Let us say: **Amen.**

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים
(טוֹבִים) עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

May THE ONE who ordains harmony in the universe grant peace to us and to all Israel and all who dwell on earth. Let us say: **Amen.**

עֲשֵׂה שְׁלֹמִים בְּמִרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה
שְׁלֹמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל
יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

Mourners:

*Yit-gadal v'yit-kadash sh'mey raba, b'alma di v'ra hirutey, v'yam-lib mal-hutey
b'ha-yey-khon uv-yomey-khon uv-ha-yey d'hol beyt yisrael ba-agala u-vizman kariv,
v'imru amen.*

Congregation and mourners:

Y'hey sh'mey raba m'varakh l'alam ul-almey alma-ya.

Mourners:

*Yit-barakh v'yish-tabakh v'yit-pa-ar v'yit-ramam vyit-na-sey v'yit-hadar v'yit-aleh
v'yit-halal sh'mey d'kud-sha, b'rikh hu, l'eyla ul-eyla mi-kol bir-hata v'shi-rata tush-
b'khata v'ne-khemata da-amiran b'alma, v'imru amen.*

Y'hey sh'lama raba min sh'ma-ya v'kha-yim aleynu v'al kol yisrael, v'imru amen.

*Oseh shalom bi-m'romov, hu ya-aseh shalom aleynu v'al kol yisrael, v'al kol yoshvai
tayvele v'imru amen.*

Yah is my light and my help;
whom shall I fear?

Yah is the strength of my life;
whom shall I dread?

Should an army be arrayed against me,
I would not fear.

Should war beset me, still would I be confident.

לְדוֹד יְיָ אֹרֵי וַיִּשְׁעֵי מִפִּי אִירָא, יְיָ מְעוֹז

חַיִּי מִפִּי אֶפְחָד: בְּקֹרֵב עָלַי מְרַעִים, לֹא אֶכְלַ

אֶת בְּשָׂרֵי צָרִי וְאֵיבֵי לִי הִמָּה כְּשִׁלּוֹ

וְנִפְלוּ: אִם תַּחֲנֶה עָלַי מִתְּחֵה לֹא יִירָא לְבִי,

אִם תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטֵחַ:

אחת שאלתי מאת יי, אותה אבקש
שבתתי בבית יי, כל ימי חיי לחזות בנעם יי ולבקר בהיכלו:

Ahat sha'alti me'et adonai otah avakesh

shiviti beveyt adonai kol yemei hayay lahazot beno'am adonai ulevaker beheyhalo

One thing I ask of Adonai, for this do I yearn:

That I may dwell in the house of Adonai all my life,

To feel the goodness of Adonai in God's sanctuary.

On the day of trouble God will shield me;

God will lift me to safety;

My head will be high above my foes.

In Adonai's tabernacle I will

bring offerings of jubilation,

With chanting and joyous singing.

O Lord, hear my voice when I call;

Be gracious to me and answer me.

O Lord, I truly seek You.

Do not hide Yourself from me;

Turn not in anger from Your servant.

You have always been my help;

Do not forsake me, O God, my Deliverer.

Teach me Your way, O Lord; lead me on a
straight path.

Deliver me not to the will of my enemies.

Trust in Yah and be strong;

Take courage and hope in Adonai.

כִּי יִצְפְּנֵנִי בְּסִכָּה בְּיוֹם רָעָה,

יִסְתַּרְנִי בְּסֹתֵר אֶהְלוּ בְּצוּר יְרוּמֹמֹנַי:

וְעֵתָה יְרוּם רֹאשִׁי, עַל אֵיבֵי

סִבִּיבוֹתַי וְאֶזְבַּחַהּ בְּאֶהְלוּ זִבְחֵי תְרוּעָה,

אֲשִׁירָה וְאֶזְמַרְדָּה לַיהוָה: שְׁמַע יְיָ קוֹלִי

אֶקְרָא, וְחַנּוּנִי וְעֲנֵנִי: לֵךְ אָמַר לְבִי, בְּקִשׁוֹ

פְּנִי, אֶת פְּנִיךָ יְיָ אֲבַקֵּשׁ: אֵל תִּסְתַּר פְּנִיךָ

מִפְּנֵי, אֵל תֵּט בְּאָף עֲבָדְךָ, עֲזַרְתִּי הִיִּיתָ,

אֵל תִּשְׁשֵׁנִי וְאֵל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעֵי: כִּי

אָבִי וְאִמִּי עֲזָבוּנִי, וַיְיָ יִאֲסֹפֵנִי: הוֹרְנִי יְיָ

דַּרְכְּךָ, וְנַחֲנִי בְּאֶרֶחַ מִישׁוֹר, לְמַעַן שׁוֹרְרֵי:

אֵל תַּתְּנֵנִי בְּנַפְשׁ צָרִי, כִּי קָמוּ בִי עֲדֵי

שָׂקָר וַיִּפַּח חֲמָס: לוֹלֵא הָאֲמִנְתִּי, לְרֵאוֹת

בְּטוֹב יְיָ בְּאֶרֶץ חַיִּים: קוּוֹה אֵל יְיָ, תִּזְקַ

וַיִּאֲמִץ לְבָבְךָ וְקוּוֹה אֵל יְיָ:

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטֶרֶם כָּל יִצִיר נִבְרָא.
לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל, אַזִּי מָלַךְ שְׁמוֹ נִקְרָא.

Adon olam asher malakh, b'terem kol y'tzir niv-ra.

L'eyt na-asa v'kheftzo kol, a-zai melekh sh'mo nikra.

וְאֶחָדִי כְּכֹלֹת הַפֶּלַי, לְבָדוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹה, וְהוּא יְהִיָּה, בְּתַפְאָרָה.

V'akharey kikh-lot ha-kol,
v'hu ha-yah, v'hu ho-veh,

l'vado yim-lokh nora
v'hu yi-h'ye b'tifa-rah.

וְהוּא אֶחָד וְאֵין שְׁנֵי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעֵז וְהַמְשִׁירָה.

V'hu e-khad v'eyn shey-ni l'ham-shil lo l'hakh-bira.

B'li reysshit b'li takhlit,

v'lo ha-oz v'ha-misra.

וְהוּא אֱלֹהֵי וְהִי גֵאֲלִי, וְצוֹר חֲבָלֵי בְּעַת צָרָה.
וְהוּא נָסִי וּמְנוֹס לִי, מְנַת כּוֹסֵי בְיוֹם אֶקְרָא.

V'hu Eyli v'khai go-ali,

v'tzur khevli b'eyt tzara.

V'hu nisi u-manos li,

m'nat kosi b'yom ekra.

בְּעַת אִישׁוֹן וְאַעֲרָה, בְּיָדוֹ אֶפְקִיד רוּחִי,
יְיָ לִי וְלֹא אֲיָרָא, וְעַם רוּחִי גְוִיָּתִי,

B'yado afkid rukhi,

b'eyt ishan v'a-ira.

V'im rukhi g'vi-yati,

Adonai li v'lo ira.

Before the birth of being,
There was the Source of Being.
When all is ended, the Source remains.
Alone without second, the One is all.
The One is my God, my redeemer,
My refuge, my shelter,
My cup of Life from which I drink my fill.
When I wake, as when I sleep, I rest in the One.
Body and mind are God's extension:
One Substance in infinite manifestation,
One Mind in infinite variation. Know this and fear not.
Know this and live with humility, justice, mercy, and grace.