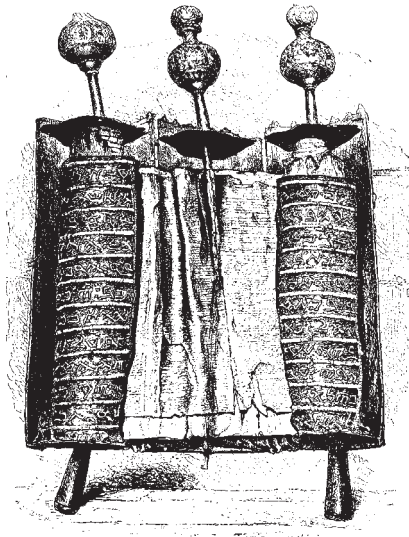


קריאת התורה

TORAH SERVICE

*Kriat haTorah*



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THERE IS NONE LIKE YOU among the powerful, ETERNAL ONE, and there are no deeds like Your deeds. Your realm embraces all the worlds, Your reign encompasses all generations.

אין כְּמוֹךָ בָּאֱלֹהִים, יי, וְאֵין כְּמַעֲשֶׂיךָ.  
מַלְכוּתְךָ מְלָכּוֹת כָּל עֲלָמִים, וּמִשְׁלֹתְךָ  
בְּכָל דָּר וְדָר.

*eyn kah-mo-kha bah-eh-lo-beem ah-  
do-nye ve-ayn ke-mah-ah-seh-kha. Mahl-  
khoo-te-kha mahl-khoot kol o-lah-meem  
oo-mem-shahl-te-kha be-khol dor vah-dor.*

יְי מְלִיךָ,

The ETERNAL ONE reigns!  
*ah-do-nye meh-lech*

יְי מְלִיךָ,

The ETERNAL ONE has always reigned!  
*ah-do-nye mah-lakh*

יְי יְמִלְךָ לְעֵלָם וְעַד.

The ETERNAL ONE shall reign beyond all time.  
*ah-do-nye yeem-lokh le-o-lahm vah-ed*

The ETERNAL ONE gives strength to our people. May the ETERNAL ONE bless our people with enduring peace.

יְי עֹז לְעַמּוֹ יִתֵּן יְי יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Source of all mercy, deal kindly and in good will with Zion. Rebuild the walls of Jerusalem, For in You alone we place our trust, God, sovereign, high and revered, the life of all the worlds.

אֵב הַרְחָמִים, הִיטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן,  
תְּבַנֶּה חוֹמוֹת יְרוּשָׁלָיִם. כִּי בְּךָ לְבַד  
בְּטַחְנוּ, מְלִיךָ אֵל רֵם וְנִשְׂאָ, אֲדוֹן עוֹלָמִים.

*ah-do-nye owes le-ahmo yee-tayn ah-do-nye ye-vah-raych et ahmo be-shalom*

*ahv ha-rah-kha-meem, hay-tee-vah beer-tzone-kha et tzee-yone,  
teev-neh kho-mot yeh-roo-shah-lah-yeem(2x)  
kee ve-khah le-vahd va-tahkh-noo, me-lekh eyl rahm ve-nee-sah ah-don o-lah-meem.*

Open Ark

And it happened, when the Ark began its journey, that Moses said: Arise, ASCENDANT ONE, and may Your enemies be scattered, May the ones who oppose You be afraid of Your might! Behold, out of Zion emerges our Torah, and the word of THE WISE ONE from Jerusalem's heights. Blessed is God who has given us Torah, to Israel, our people, with holy intent.

Blessed is the One who in holiness has given the Torah to Yah's people Israel

וַיְהִי בְּנִסְעַת הָאָרֶן וַיֹּאמֶר מֹשֶׁה:  
קוּמָה יְיָ, וַיִּפְּצוּ אֹיְבֶיךָ, וַיִּנָּסוּ  
מִשְׂנֵאֵיךָ מִפְּנֵיךָ:  
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ  
מִירוּשָׁלַיִם:

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל  
בְּקֹדֶשְׁתּוֹ:

omit on Shabbat

Adonai, Adonai, God loving and gracious, patient and abundant in kindness and truth, keeping kindness for a thousand ages, forgiving sin and rebellion, transgression, and making pure!

יְיָ, יְיָ, אֵל רַחֵם וְחַנּוּן, אֶרְךָ אַפַּיִם,  
וְרַב חֶסֶד וְאֱמֶת: נִצֵּר חֶסֶד לְאַלְפִים,  
נִשְׂא עוֹן וּפְשָׁע וְחַטָּאתָהּ, וְנִקְּהָ: (3x)

*vah-ye-hee been-so-ah hah-ah-rone vah-yo-mer Moshe. Koo-  
mah ah-do-nye ve-yah-foo-tzoo oy-veh-khah ve-yah-noo-soo  
me-sahn-eh-kha mee-pah-ne-kha:  
kee mee-tzee-yone tay-tzay Torah (2x) oo-de-vahr ah-do-nye  
me-ye-roo-shah-lah-yeem.*

*Bah-rookh she-nah-tahn Torah le-ahmo Yis-rah-el be-ke-doo-  
shah-to.*

*ah-do-nye, ah-do-nye eyl rah-khoom  
ve-khah-noon, eh-rekh ah-pah-yeem ve-rahv khe-sehd ve-eh-  
meth no-tzayr khe-sehd la-ah-lah-feem no-say ah-vone vah-  
fe-shah ve-khah-tah-ah, ve-nah-kay.*

Master of the universe, fulfill our petitions for happiness; grant our request and graciously pardon all our iniquities, all the iniquities of our families. Cleanse us from our sins and transgressions; remember us generously; be mindful of us and mercifully save us. Remember us for a long and happy life of peace and well-being; give us food to eat and clothes to wear, wealth and length of days, to meditate in thy Torah and to perform its precepts; endow us with intelligence to understand its deep mysteries. O send healing for all our sorrows and bless all our work. Ordain for us good laws of deliverance and comfort, abolish all evil decrees against us. Inspire the leaders of our government to be good to us. Amen, may this be Your will.

רבון העולם מלא משאלותינו לטובה,  
 והפק רצוננו, ותן לנו שאלתנו, ומחל  
 על כל עונותינו, ועל כל עונות אנשי  
 ביתנו, מחילה בהסד, מחילה ברחמים,  
 וטהרנו מחטאינו ומעונותינו ומפשעינו;  
 וזכרנו בזכרון טוב לפניך ופקדנו  
 בפקודת ישועה ורחמים וזכרנו לחיים  
 טובים וארכים ולשלום, ופרנסה וכלכלה.  
 ותן לנו לחם לאכול, ובגד לבוש, ועשר  
 וכבוד וארך ימים, להגות בתורתך  
 ולקיים מצותיה; ושכל ובינה להבין  
 ולהשכיל עמקי סודותיה. ושלה רפואה  
 לכל מכאובינו, ותברך את כל מעשה  
 ידנו. ותגזור עלינו גזרות טובות  
 ישועות ונחמות. ותבטל מעלינו כל  
 גזרות קשות, ותטה לב המלכות ויעציה  
 ושריה עלינו לטובה. אמן וכן יהי רצון.

יהיו לרצון אמרי פי, והגיון לבי לפניך, יי, צורי וגואלי.

May the words of my mouth and the meditations of my heart be acceptable unto You, O Yah,  
 (my Rock and my Redeemer)

*ye-hee-yoo le-rah-tzone eem-ray fee ve-heg-yone lee-bee le-fah-ne-kha,  
 ah-do-nye tzoo-ree ve-go-ah-lee.*

ואני תפילתי לך, יי, עת רצון; אלהים ברב חסדך, ענני באמת ישעך. (3x)

And as for me, my prayer is for You GENTLE ONE, may it be for You a time for desire. O God,  
 in the abundance of Your love respond to me in truth with Your help.

*vah-ab-nee te-fee-lah-tee le-khah ah-do-nye et rah-tzone, eh-lo-heem be-rahv khas-de-  
 khah, ah-nay-nee be-eh-meht yeesh-eh-khah.*

Blessed be the name of the Lord of the universe! Blessed be Your crown and Your dominion. May Your good will ever abide with Your people Israel. Reveal Your saving power to Your people in Your sanctuary; grant on us the good gift of light, and accept our prayer in mercy. May it be Your will to prolong our life in happiness. Let me also be counted among the righteous, so that thou mayest have compassion on me and shelter me and mine and all that belong to Your people Israel. Thou art he that nourishes and sustains us all; thou art he who rules over all; thou art he who rules over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Torah I bow at all times. Not in the man do I put my trust, nor do I rely on any angel, but only in the God of heaven who is the God of truth, whose Torah is truth and whose Prophets are truth, and who performs many deeds of goodness and truth. In him I put my trust, and to his holy and glorious name I utter praises.

בְּרִיךְ שְׁמֵהּ דְּמָרָא עֲלְמָא. בְּרִיךְ כְּתָרְךָ  
וְאַתְרְךָ. יְהֵא רְעוּתְךָ עִם עַמְךָ יִשְׂרָאֵל  
לְעַלְמִים, וּפְרָקוּן יְמִינְךָ אַחְזִי לְעַמְךָ בְּבֵית  
מִקְדָּשְׁךָ וְלֹאֲמִטוּי לָנָא מְטוּב נְהוּרְךָ,  
וְלִקְבֵּל צְלוֹתֵנָא בְּרַחֲמִין. יְהֵא רְעוּא  
קְדָמְךָ דִּתְוִרִיךָ לָן חַיִּין בְּטִיבוּתָא. וְלִהְיוּ  
אַנְא פְּקִידָא בְּגוּ צְדִיקָא. לְמַרְחַם עָלַי  
וְלְמַנְטֵר יְתִי, וְיֵת כָּל דִּי לִי וְדִי לְעַמְךָ  
יִשְׂרָאֵל. אַנְתָּ הוּא זֶן לְכֻלָּא, וּמְפָרְנֵס  
לְכֻלָּא. אַנְתָּ הוּא שְׁלִיט עַל כְּלָא, אַנְתָּ  
הוּא דְשְׁלִיט עַל מְלָכֵיא, וּמְלָכוּתָא דִּילְךָ  
הִיא. אַנְא עֲבָדָא דְקֹדֶשָׁא בְּרִיךְ הוּא  
דְּסַגְדָנָא קַמֵּה וּמְקַמָּא דִּיקַר אֹרִיתָה  
בְּכָל עַדָן וְעַדָן. לֹא עַל אַנְשֵׁי רַחֲמֵינָא.  
וְלֹא עַל בְּרֵ אֱלֹהִין סְמִיכָנָא. אֱלֹא בְּאֱלֹהָא  
דְּשִׁמְיָא דֵּהוּא אֱלֹהָא קְשׁוּט. וְאֹרִיתָה  
קְשׁוּט. וּנְבִיאוּהִי קְשׁוּט. וּמְסַגָּא לְמַעַבְד  
טְבוּן וּקְשׁוּט.

בְּה אַנְא רַחֲמִין. וְלִשְׁמֵהּ קְדִישָׁא יְקִירָא אַנְא אֲמַר תְּשַׁבְּחוּ.  
יְהֵא רְעוּא קְדָמְךָ דִּתְפַתַּח לְבָאִי בְּאֹרִיתָא וְתִשְׁלַם מְשָׁאֲלִין דִּלְבָאִי.  
וְלְבָא דְכָל עַמְךָ יִשְׂרָאֵל. לְטָב וְלְחַיִּין וְלִשְׁלָם: אָמֵן

May it be Your will to open my heart to Your Torah, and to fulfill the wishes of my heart and of the heart of all Your people Israel for happiness, life and peace. Amen

*Bay ah-nah rahkheetz. v'leeshmay kahdeeshah yahkeerah ah-nah ahmar toosh-b'khan.  
y'hay rah-ehvah kah-dah-makh d'teef-takh leebah-ee b'orah-y'tah v'tahsh-laym meesh-  
ahleen d'leebah-ee. v'leebah d'khol ehmakh yisrael. l'tahv ool-khyeen v'leesh-lam.  
Ah-meyn.*

*Responsively:*

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Listen O Israel, the Lord our G!d. The Lord is One.  
*shma yis-rah-el ah-do-nye ehlohaynoo ah-do-nye eh-khad*

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנָנוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ.

One is our God; great is our God; and revered is Yah's name.  
*ehad elohay-noo gah-dol ah-do-nay-noo kah-dosh ve-no-rah shmo*

גְּדַלּוֹ לַיְיָ אִתִּי, וְנִרְמְמָה שְׁמוֹ יַחְדָּו.

Exalt Yah with me, and let us extol God's name together.  
*gahd-loo lah-do-nyeh ee-tee oo-ne-ro-me-mah shmo yakh-dahv*

Yours, O God, is the greatness and the power,  
the glory and the victory and the majesty; for  
all that is in heaven and on earth is Yours;  
O God, Yours is the kingdom, and You are  
supreme over all. Exalt Yah our God, and  
worship at God's footstool; holy is God.  
Exalt Yah our God, and worship Yah's holy  
mountain, for holy is Yah our God.

לְךָ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֳרֹת  
וְהַנְּצַחַת וְהַהוֹדָה, כִּי כָל בְּשָׁמַיִם  
וּבָאָרֶץ:

לְךָ יְיָ הַמְּמֻלָּכָה וְהַמְּתַנַּשָּׂא לְכָל לְרֵאשִׁי:  
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהַדּוּם רַגְלָיו  
קְדוֹשׁ הוּא: רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי  
לְהַר קְדְשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

*The Torah is placed on the reading table*

*The reader says the following:*

May God help, protect, and save all who seek  
refuge in God's shelter, and let us say: Amen.  
Let everyone declare the greatness of our God,  
let all give honor to the Torah. May \_\_\_\_\_  
arise, as the first (second, third,... seventh)  
one called up to the Torah.  
Blessed is the One who has given Torah to the  
people Israel!

וַיַּעֲזֹר וַיִּגְן וַיּוֹשִׁיעַ לְכָל הַחוֹסִים בּוֹ,  
וְנֹאמַר אָמֵן. הַכֹּל הָבּוֹ גְּדֹל  
לְאֱלֹהֵינוּ, וְתִנּוּ כְבוֹד לְתוֹרָה.  
יַעֲמֵד (פְּלוֹנִי בֶן פְּלוֹנִי)  
בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ  
יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

*Congregation responds:*

וְאַתֶּם הַדְּבָקִים בַּיְיָ אֱלֹהֵיכֶם, חַיִּים כְּלַכֶּם הַיּוֹם.

And all of you who cleave to Adonai, your God, shall be wholly alive today.  
*ve-atem hab-de-vay-keem bah-do-nye eh-lo-hay-khem, kha-yeem kool-khem hab-yome*

Those called to the Torah say:

Bless THE INFINITE, the blessed One!

*Blessing before Torah reading*

בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ:

Blessed is THE INFINITE, the blessed One, now and forever!

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Blessed are You, ETERNAL ONE, our God, the Sovereign of all worlds, who has drawn us to Your service, and has given us Your Torah. Blessed are You, ETERNAL ONE, who gives the Torah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת  
תּוֹרָתוֹ: בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

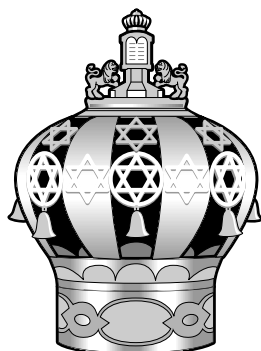
*Bah-rookh ah-tah ah-do-nye eh-lo-hay-noo me-lekh ha-o-  
lahm asher bachar banu meekol ha'amim v'natan lanu et  
torato. Baruch atah Adonai notayn hatorah.*

*Blessing after Torah reading*

Blessed are You, ETERNAL ONE, our God, the sovereign of all worlds, who has given us a Torah of truth, and planted in our midst eternal life. Blessed are You, ETERNAL ONE, who gives the Torah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
נָתַן לָנוּ תּוֹרַת אֱמֶת, וַחַיֵּי עוֹלָם נָטַע  
בְּתוֹכֵנוּ: בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

*Bah-rookh ah-tah ah-do-nye eh-lo-hay-noo me-lekh ha-o-  
lahm ah-sheh nah-tahn lah-noo to-raht eh-meht ve-khy-yay  
o-lahm nah-tah be-to-khey-noo. Bah-rookh ah-tah  
Ah-do-nye, no-tayn ha-Torah.*





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On behalf of each person called to the Torah:

God who blessed our fathers Abraham, Isaac and Jacob, Sarah, Rivka, Rachel and Leah, may God also bless ... who has come up to honor God and the Torah and the Day of Judgment. May the Holy One, Kadosh Baruch'hu, protect and deliver ... from all distress and illness, and bless all ...'s efforts with success, and inscribe ... this judgement day for a happy life among all Israel and Israel's children; and let us say, Amen.

מי שברך לעולה לתורה

מי שִׁבְרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֲבִרְהֵם, יִצְחָק, וְיַעֲקֹב, שָׂרָה, רִבְקָה, רָחֵל, וְלֵאָה הוּא יְבָרֵךְ אֶת (פְּלוֹנִי) בֶן/בַּת (פְּלוֹנִי) בְּעֵבוֹר שְׂעָלָה לְכָבוֹד הַמָּקוֹם, וְלְכָבוֹד הַתּוֹרָה, (בשבת-לְכָבוֹד הַשִּׁבְת) וְלְכָבוֹד יוֹם הַדִּין. בְּשִׂכַר זֶה, הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁמְרֵהוּ/ה וְיַצִּילֵהוּ/ה מִכָּל צָרָה וְצוּקָה, וּמִכָּל נִגְעַע וּמַחֲלָה, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדָיו/ה, וְיַכְתִּיבֵהוּ/ה וְיַחְתַּמֵּהוּ/ה לְחַיִּים טוֹבִים בְּיָדָהּ יוֹם הַדִּין עִם כָּל יִשְׂרָאֵל אַחֲיו/ה. וְנֹאמַר: אָמֵן.



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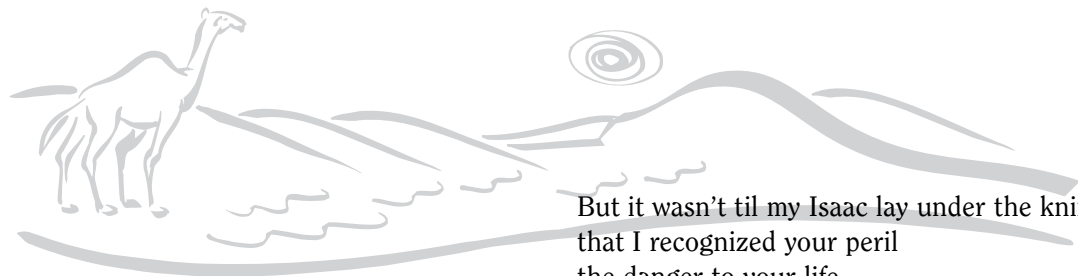
## Sarah and Hagar

I am calling you oh Sarah  
this is your sister Hagar  
calling through the centuries  
to reach you from afar

Here is my son Ishmael  
your sister's son alive  
we share the sons of Abraham  
two peoples of one tribe

Oh yes I am your Sara  
I remember you Hagar  
your voice comes through the distance  
a cry upon my heart

It was I who cast you out in fear and jealousy  
yet your vision survived the wilderness  
to reach your destiny



But it wasn't til my Isaac lay under the knife  
that I recognized your peril  
the danger to your life

I tremble now oh Hagar  
for our peril's still the same  
we will not survive as strangers  
we must speak each other's name

We must tell each others' stories,  
make each other strong  
and sing the dram of ancient lands  
where both of us belong

We must hear the prayers  
where the spirit first was sown  
that all of our children  
may call this land their home.

*Linda Hirschhorn*

Genesis 21:1-34

ספר בראשית פרק כא

NOW YHWH TOOK ACCOUNT OF SARA as he had said, YHWH dealt with Sara as he had spoken. Sara became pregnant and bore Avraham a son in his old age, at the set-time of which God had spoken to him. And Avraham called the name of his son, who was born to him, whom Sara bore to him: Yitzhak/He Laughs. And Avraham circumcised Yitzhak his son at eight days old, as God had commanded him.

א וַיְהִי כִּי יָדָע אֱלֹהִים אֶת־שָׂרָה כִּי־אֵשֶׁר אָמַר  
וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר:  
ב וַתַּהַר וַתֵּלֶד בֶּן לְאַבְרָהָם בֶּן  
לְאָקְנָיו לְמוֹעֵד אֲשֶׁר־דִּבֶּר אֱלֹהִים:  
ג וַיִּקְרָא אַבְרָהָם אֶת־שְׁמֵ־בְנוֹ  
הַזֶּה יִצְחָק כִּי־אֲשֶׁר־יִלְדֶה־לוֹ שָׂרָה יִצְחָק:  
ד וַיִּמַּל אַבְרָהָם אֶת־יִצְחָק בְּנוֹ  
בֶּן־שְׁמֹנֶת יָמִים כַּאֲשֶׁר צִוָּה אֱלֹהִים:

1st aliyah

AVRAHAM WAS A HUNDRED YEARS old when Yitzhak his son was born to him. Now Sara said: God had made laughter for me, all who hear of it will laugh for me. And she said: Who would have declared to Avraham: Sara will nurse sons? Well, I have borne him a son in his old age! The child grew and was weaned, and Avraham made a great drinking-feast on the day that Yitzhak was weaned.

ה וַאֲבָרָהָם בֶּן־מֵאָת שָׁנָה בִּהְיוֹלָד לוֹ  
אֶת יִצְחָק בְּנוֹ: ו וַתֹּאמֶר שָׂרָה צִוּוּק  
עֲשֵׂה לִי אֱלֹהִים כָּל־הַשְּׂמֵעַ יִצְחָק־לִי:  
ז וַתֹּאמֶר מִי מִיֵּלֵד לְאַבְרָהָם הַיְצִיקָה  
בָּנִים שָׂרָה כִּי־יִלְדֶה־לִּי בֶן לְאָקְנָיו:  
ח וַיִּגְדַּל הַיָּלֵד וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם  
מִשְׁתֵּהָ גָדוֹל בַּיּוֹם הַגָּמַל אֶת־יִצְחָק:

2nd aliyah

שׁוֹתֵי יוֹ לַגְּנוּי תַּמְיֵד

Probable Connections between the Torah Reading and Rosh HaShanah

- 1) One is not judged on probable continuity of error but on where a person is now in her or his heart as Ishmael was heard “in the place where he was.”
- 2) We should pray for what we really want, even if we have been suffering for years in a state of frustration, waiting as Sarah and Hannah did before they were blessed with child. Accept difficulties as a discipline to make you strong.

Continues on page 15



on Shabbat  
3rd aliyah

ONCE SARA SAW THE SON of Hagar the Egyptian-woman, whom she had borne to Avraham, laughing...She said to Avraham: Drive out this slave-woman and her son, for the son of this slave-woman shall not share-inheritance with my son, with Yitzhak! The matter was exceedingly bad in Avraham's eyes because of his son. But God said to Avraham: Do not let it be bad in your eyes concerning the lad and concerning your slave-woman; in all that Sara says to you, hearken to her voice, for it is through Yitzhak that seed will be called by your name.

3rd aliyah/  
4th on Shabbat

BUT ALSO THE SON of the slave-woman — a nation will I make of him, for he too is your seed. Avraham started early in the morning, he took some bread and a skin of water and gave them to Hagar — placing them upon her shoulder — together with the child and sent her away. She went off and roamed in the wilderness of Be'er-Sheva. Now when the water in the skin was at an end, she cast the child under one of the bushes, and went and sat by herself, at-a-distance, as far away as a bowshot, for she said to herself: Let me not see the child die! So she sat at-a-distance, and lifted up her voice and wept. But God heard the voice of the lad, God's messenger called to Hagar from heaven and said to her: What ails you, Hagar? Do not be afraid, for God has heard the voice of the lad there where he is.

ט וַתֵּרָא שָׂרָה אֶת־בֶּן־הַגֵּר הַמִּצְרִית  
אֲשֶׁר־יָלְדָה לְאַבְרָהָם מִצֹּזְקָה:  
י וַתֹּאמֶר לְאַבְרָהָם גֵּרְשֵׁי הָאִמָּה הַזֹּאת  
וְאֶת־בְּנָהּ כִּי לֹא יִרְשׁ בֶּן־הָאִמָּה  
הַזֹּאת עִם־בְּנֵי עִם־יִצְחָק: יא וַיֵּרַע  
הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אֹדֶת  
בְּנֹו: יב וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם  
אֶל־יָרֵעַ בְּעֵינֶיךָ עַל־הַנְּעָר  
וְעַל־אִמּוֹתֶיךָ כֹּל אֲשֶׁר תֹּאמַר אֵלַיךָ  
שָׂרָה שְׂמַע בְּקוֹלָהּ כִּי בְיִצְחָק יִקְרָא  
לָהּ יָרֵעַ:

יג וְגַם אֶת־בֶּן־הָאִמָּה לָגוּי אֲשִׁימְנֵו  
כִּי יָרֵעַ הוּא: יד וַיִּשְׁכֶּם אַבְרָהָם |  
בַּבֹּקֶר וַיִּקְוֹז־לָזָח וְזֹזְמוֹת מַיִם וַיִּתֵּן  
אֶל־הַגֵּר שֵׁם עַל־שִׁכְמָהּ וְאֶת־הַיֶּלֶד  
וַיִּשְׁלֹוּהָ וַתִּתֵּן עִם בְּמִדְבַר בְּאֵר  
שֶׁבַע: טו וַיִּכְלוּ הַמַּיִם מִן־הַזֹּזְמוֹת  
וַתִּשְׁלַךְ אֶת־הַיֶּלֶד תַּנּוּזָה אֲנַחַד הַשִּׁיזוֹם:  
טז וַתִּלָּךְ וַתֵּשֶׁב לָהּ מִנְּעָד הַרְנוּקָה  
כַּמִּטְוִוּוּי קָשִׁית כִּי אָמְרָה אֶל־אַרְאֶה  
בַּמּוֹת הַיֶּלֶד וַתֵּשֶׁב מִנְּעָד וַתִּשָּׂא  
אֶת־קוֹלָהּ וַתִּבְרַךְ: יז וַיִּשְׁמַע אֱלֹהִים  
אֶת־קוֹל הַנְּעָר וַיִּקְרָא מִלְּאָף אֱלֹהִים |  
אֶל־הַגֵּר מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ  
מַה־לָּךְ הַגֵּר אֶל־תִּירָאִי כִּי־שְׂמַע  
אֱלֹהִים אֶל־קוֹל הַנְּעָר בְּאֵשֶׁר  
הוּא־שָׁם:

ARISE, LIFT UP THE LAD and grasp him with your hand, for a great nation will I make of him! God opened her eyes, and she saw a well of water; she went, filled the skin with water, and gave the lad to drink. And God was with the lad as he grew up, he settled in the wilderness, and became an archer, a bowman. He settled in the wilderness of Paran, and his mother took him a wife from the land of Egypt.

IT WAS AT ABOUT THAT TIME that Avimelekh, together with Pikhol the commander of his army, said to Avraham: God is with you in all that you do. So now, swear to me here by God: If you should ever deal falsely with me, with my progeny and my posterity...rather, faithfully, as I have dealt with you, deal with me, and with the land in which you have sojourned. Avraham said: I so swear. But Avraham rebuked Avimelekh because of a well of water that Avimelekh's servants had seized. Avimelekh said: I do not know who did this thing, nor have you ever told me, nor have I heard of it apart from today. So Avraham took sheep and oxen and gave them to Avimelekh, and the two of them cut a covenant.

יִזוּ קוֹבְמֵי שְׂאֵי אֶת־הַנֶּעַר וְהִנְזִיקוּ  
אֶת־יָדָךְ בּוֹ כִּי־לָגֹי גָּדוֹל אֲשִׁימֵנּוּ:  
יט וַיִּפְקֹזוּ אֱלֹהִים אֶת־עֵינֶיהָ וַתֵּרָא  
בְּאֵר מַיִם וַתַּלְךָ וַתִּמְלֵא אֶת־הַזֹּחוֹמֹת  
מַיִם וַתִּשְׁק אֶת־הַנֶּעַר: כ וַיְהִי אֱלֹהִים  
אֶת־הַנֶּעַר וַיִּגְדֵּל וַיֵּשֶׁב בַּמִּדְבָּר וַיְהִי  
רֹכֵב קֶשֶׁת: כא וַיֵּשֶׁב בַּמִּדְבָּר פָּאֲרָן  
וַתִּקְזֹז־לוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרַיִם: פ

כב וַיְהִי בַעֲת הַהוּא וַיֹּאמֶר אֲבִימֶלֶךְ  
וַפִּיכֹל שַׂר־צָבָאוֹ אֶל־אַבְרָהָם לֵאמֹר  
אֱלֹהִים עִמָּךְ בְּכֹל אֲשֶׁר־אַתָּה עֹשֶׂה:  
כג וְעַתָּה הִשְׁבָּעָה לִּי בְּאֱלֹהִים הַזֶּה  
אִם־תִּשְׁקָר לִי וּלְנִינֵי וּלְנִכְדֵי כַּחֲסֹד  
אֲשֶׁר־עֲשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי  
וְעַם־הָאָרֶץ אֲשֶׁר־גִּרְתָּהּ בָּהּ:  
כד וַיֹּאמֶר אֲבְרָהָם אֲנֹכִי אֲשִׁבֵּעַ:  
כה וְהוֹכַח אֲבְרָהָם אֶת־אֲבִימֶלֶךְ  
עַל־אֲדוּת בְּאֵר הַמַּיִם אֲשֶׁר גָּזְלוּ  
עִבְדֵי אֲבִימֶלֶךְ: כו וַיֹּאמֶר אֲבִימֶלֶךְ  
לֹא יָדַעְתִּי מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה  
וְגַם־אַתָּה לֹא־הִגַּדְתָּ לִּי וְגַם אֲנֹכִי לֹא  
שָׁמַעְתִּי בְּלִילֵי הַיּוֹם: כז וַיִּקְזֹז אֲבְרָהָם  
צֹאן וּבָקָר וַיִּתֵּן לְאֲבִימֶלֶךְ וַיִּכְרַתוּ  
שְׁנֵיהֶם בְּרִית:

THEN AVRAHAM SET SEVEN ewe-lambs of the flock aside. Avimelekh said to Avraham: what mean these seven ewe-lambs that you have set aside? He said: Indeed, these seven ewe-lambs you should take from my hand, so that they may be a witness for me that I dug this well. Therefore that place was called Be'er-Sheva / Well of the Seven-Swearing, for there the two of them swore (an oath). Thus they cut a covenant in Be'er-Sheva. Then Avimelekh and Pikhol the commander of his army arose and returned to the land of the Philistines. Now he planted a tamarisk in Be'er-Sheva and there he called out the name: YHWH God of the Ages. And Avraham sojourned in the land of the Philistines for many days.

כִּזּוּ וַיֵּצֵב אַבְרָהָם אֶת־שִׁבְעַת כִּבְשֹׁתַי  
הַצֹּאֵן לְבִדְהָן: כִּטּוּ וַיֹּאמֶר אַבְיִמֶלֶךְ  
אֶל־אַבְרָהָם מַה הַנָּה שִׁבְעַת כִּבְשֹׁתַי  
הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ לְבִדְהָנָה: לֹא וַיֹּאמֶר  
בִּי אֶת־שִׁבְעַת כִּבְשֹׁתַי תִּקְחוּ מִיָּדִי  
בְּעִבּוֹר תִּהְיֶה־לִּי לְעֵדָה בִּי זֹנְפֹרְתִי  
אֶת־הַבְּאֵר הַזֹּאת: לֹא עַל־כֵּן קָרָא  
לְמִקוֹם הַהוּא בְּאֵר שִׁבְעַת בִּי שֵׁם  
נְשָׁבְעוּ שְׁנֵיהֶם: לֵב וַיִּכְרְתוּ בְרִית  
בְּבְאֵר שִׁבְעַת וַיִּקַּם אַבְיִמֶלֶךְ וַפִּיכֹל  
שׂוֹר־צִבְאוֹ וַיָּשׁוּבוּ אֶל־אֶרֶץ פְּלִשְׁתִּים:  
לֵב וַיִּטַּע אֲשֶׁל בְּבְאֵר שִׁבְעַת  
וַיִּקְרָא־שֵׁם בְּשֵׁם יְהוָה אֵל עוֹלָם:  
לֵד וַיֵּגֵר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים  
יָמִים רַבִּים:

שׁוֹתוֹ הִי לַגִּידוֹר תַּמִּיד

(Continued from page 12)

- 3) A human being may cast out someone, as Hagar and Ishmael were banished from their home, but the Holy One will still provide a home for Adonai's creations. You will have a home.
- 4) Both the conception of Isaac and his binding (read on the second day) took place on Rosh HaShanah. The birth of Samuel mentioned in the Haftarah dated from his conception on Rosh HaShanah.

Similarly, the energies of the year to come are said to be “conceived” on Rosh HaShanah and born later. The shofar blasts are grouped in sets of nine, calling our collective pregnant state (of nine months until birth) to mind.

We are in a conceiving/birthing mode on Rosh HaShanah. It is as if our whole life ahead of us is being conceived inside us, as well as the welfare of our whole world. We are all mothering and fathering “reality” on this day.

- 5) The Hebrew verb, *pakad*, “to visit (with child), used in connection with both Sarah and Hannah also means “to remember” which is one of the major themes (*Zikhronot*—God remembering our ancient progenitors and their intention).

Both Torahs are placed on reading table

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.

יתגדל ויתקדש שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי  
בְּרָא כְרַעוּתָהּ, וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן  
וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא  
וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי  
עֵלְמֵי־א:

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.

יְתַבְרַךְ וַיְשִׁית־בַּת, וַיְתַפְּאֵר וַיְתַרְוֹמֵם  
וַיְתַנְשֵׂא וַיְתַהַדֵּר וַיְתַעֲלֶה וַיְתַהַלֵּל שְׁמֵהּ  
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלְא וּלְעֵלְא מְכַל  
בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחָתָא וְנַחֲמָתָא,  
דְּאָמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

Please rise as the first Torah is lifted

Hagbah

הגבהה

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד מֹשֶׁה:  
This is the Torah proclaimed by Moshe to the children of Israel at the command of Adonai.

v'zot ha-torah ahsher sam Mosheh lifney b'nai Yisrael al pi Adonai b'yad Mosheh

תּוֹרָה צְוָה לָנוּ מֹשֶׁה, מוֹרְשָׁה קַהֲלַת יִעֲקֹב:

sung without words as the Torah is wrapped

עֵץ חַיִּים הִיא לְפִתְחוֹתֵינוּ בָּהּ, וְתַמְכִּיחַ מְאֹד.  
דְּרַכֵּיהּ דְּרַכֵּי נְעָם, וְכָל נְתִיבוֹתֶיהּ שְׁלוֹם.  
הַשִּׁיבָנוּ יְיָ, אֱלֹהֵינוּ וְנִשְׁוֹבָה,  
חֲדָשׁ יָמֵינוּ כְּקֹדֶם.

aytz kha-yeem hee lah-mah-khah-zee-keem bah ve-tome-khe-khah me-oo-shar.  
de-rah-khe-khah dahr-khay no-ahm, ve-khol ne-tee-vo-te-bah shalom.  
hah-shee-vay-noo ah-do-nye ay-le-khah ve-bah-shoo-vah,  
khah-daysh yah-may-noo ke-keh-dehm.



ספר במדבר פרק כט

AND IN THE SEVENTH New-Moon, on (day) one of the New-Moon, a proclamation of holiness there is to be for you, any-kind of servile work you are not to do. A day of (horn-)blasts it is to be for you. You are to sacrifice an offering-up, as a soothing savor for YHWH: one bull, a young of the herd, one ram, lambs a year in age seven, wholly-sound, and their grain-gift, flour mixed with oil: three tenth-measures per bull, two tenth-measures per ram, one tenth-measure per (each) one lamb, for the seven lambs, and one hairy goat for a hattat-offering, to effect-purgation for you, aside from the New-Moon offering-up and its grain gift, and the regular offering-up and its grain-gift and their poured-offerings, according to their regulation, as a soothing savor, fire-offering for YHWH.

א וּבַזְזֹדֶשׁ הַשְּׁבִיעִי בְּאַזְוֹד לְזֹדֶשׁ  
מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם כָּל-מְלָאכֶת  
עֲבֹדָה לֹא תַעֲשׂוּ יוֹם הַתְרוּעָה יִהְיֶה  
לָכֶם: ב וְעִשִׂיתֶם עֹלָה לְרִיחַ זְבִיחוֹ  
לַיהוָה פֶּר בֶּן-בְּקָר אֶזְוֹד אֶחָד  
כֹּבֵשִׁים בְּנֵי-שָׁנָה שְׁבַע הַתְּמִימִם:  
ג וּמִנְזוֹתֵם סֹלֶת בְּלוּלָה בְשֶׁמֶן  
שְׁלֹשָׁה עֶשְׂרֹנִים לְפָר שְׁנֵי עֶשְׂרֹנִים  
לְאֶיֶל: ד וְעִשְׂרוֹן אֶזְוֹד לְכַבֵּשׁ הָאֶזְוֹד  
לְשִׁבְעַת הַכֹּבֵשִׁים: ה וְשִׁעִיר-עִזִּים  
אֶזְוֹד זֹטָאֵת לְכַפֵּר עֲלֵיכֶם: ו מִלֶּבֶד  
עֹלֹת הַזֹּזֶדֶשׁ וּמִנְזוֹתָהּ וְעֹלֹת הַתְּמִיד  
וּמִנְזוֹתָהּ וְזִסְפִּיהֶם כַּמִּשְׁפָּטִם לְרִיחַ  
זְבִיחוֹ אִשָּׁה לַיהוָה:

Please rise as the second Torah is lifted and tied

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְיַד מֹשֶׁה:

This is the Torah proclaimed by Moshe to the children of Israel at the command of Adonai.

*v'zot ha-torah ahsher sam Mosheh lifney b'nai Yisrael al pi Adonai b'yad Mosheh*

Blessing before the Haftarah

Blessed are You, ETERNAL ONE, our God, the Sovereign of all worlds, who has called upon the righteous prophets and desired their words, spoken in truth. Blessed are You, WISE ONE, who takes pleasure in the Torah, and in Moses, servant of God, and in the prophets of truth and justice.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
בָּחַר בַּנְּבִיאִים טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם  
הַנְּאֻמִּים בְּאֵמֶת, בְּרוּךְ אַתָּה יְיָ הַבוֹחֵר  
בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ, וּבַיִשְׂרָאֵל עַמּוֹ,  
וּבַנְּבִיאֵי הָאֵמֶת וְצִדִּיק.

1 Samuel 1:1

ספר שמואל א פרק א

There was a man from Ramathaim of the Zuphite, in the hill country of Ephraim, whose name was Elkanah son of Jeroham son of Elihu son of Tohu son of Zuph, an Ephraimite. He had two wives, one named Hannah and the other Peninnah; Peninnah had children, but Hannah was childless. This man used to go up from his town every year to worship and to offer sacrifice to the Lord of Hosts at Shiloh. Hophni and Phinehas, the two sons of Eli, were priests of the Lord there. One such day, Elkanah offered a sacrifice. He used to give portions to his wife Peninnah and to all her sons and daughters; but to Hannah he would give one portion only—though Hannah was his favorite—for the Lord had closed her womb. Moreover, her rival, to make her miserable, would taunt her that the Lord had closed her womb. This happened year after year: Every time she went up to the House of the Lord, the other would taunt her, so that she wept and would not eat. Her husband Elkanah said to her, “Hannah, why are you crying and why aren’t you eating? Why are you so sad? Am I not more devoted to you than ten sons?”

וַיְהִי אִישׁ אֶחָד מִן־הַרְמָתַיִם צוּפִים  
 מֵהַר אֶפְרַיִם וּשְׁמוֹ אֶלְקָנָה בֶן־יְרוּחַם  
 בֶּן־אֵלִיהוּא בֶן־תָּחוּ בֶן־צוּף אֶפְרַתִּי:  
 וְלוֹ שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה וְשֵׁם  
 הַשְּׁנַיִת פְּנִינָה וַיְהִי לְפְנִינָה יְלָדִים וּלְחַנָּה  
 אֵין יְלָדִים: וְעַלָּה הָאִישׁ הַהוּא מַעֲבִירוֹ  
 מִיָּמִים יְמִימָה לְהַשְׁתַּחֲוֹת וּלְזַבֵּחַ לַיהוָה  
 צְבָאוֹת בְּשִׁלֹּה וְשֵׁם שְׁנֵי בְנֵי־עֲלֵי חֲפְנֵי  
 וּפְנַחֵס כַּהֲנָיִם לַיהוָה: וַיְהִי הַיּוֹם  
 וַיִּזְבַּח אֶלְקָנָה וּנְתַן לְפְנִינָה אֲשֶׁתּוֹ  
 וְלִכְל־בְּנֵיהָ וּבְנוֹתֶיהָ מְנוֹת: וּלְחַנָּה יִתֵּן  
 מְנָה אַחַת אַפָּיִם כִּי אֶת־חַנָּה אָהַב  
 וַיְהוּדָה סָגֵר רַחֲמָה: וְכַעֲסָתָה צָרָתָה  
 גַּם־כָּעַס בְּעַבּוֹר הַרְעָמָה כִּי־סָגֵר יְהוָה  
 בְּעַד רַחֲמָה: וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה  
 מִדֵּי עֲלֹתָהּ בְּבַיִת יְהוָה כִּן תִּכְעַסְנָה  
 וְתִבְכֶּה וְלֹא תֹאכַל: וַיֹּאמֶר לָהּ  
 אֶלְקָנָה אִשָּׁה חַנָּה לָמָּה תִּבְכִּי וְלָמָּה  
 לֹא תֹאכְלִי וְלָמָּה יִרְעַ לְבָבְךָ הַלּוֹא  
 אֲנֹכִי טוֹב לָךְ מֵעֲשָׂרָה בָּנִים:

After they had eaten and drunk at Shiloh, Hannah rose. The priest Eli was sitting on the seat near the doorpost of the temple of the Lord. In her wretchedness, she prayed to the Lord, weeping all the while. And she made this vow: “O Lord of Hosts, if You will look upon the suffering of Your maidservant and will remember me and not forget Your maidservant, and if You will grant Your maidservant a male child, I will dedicate him to the Lord for all the days of his life; and no razor shall ever touch his head.”

As she kept on praying before the Lord, Eli watched her mouth. Now Hannah was praying in her heart; only her lips moved, but her voice could not be heard. So Eli thought she was drunk. Eli said to her, “How long will you make a drunken spectacle of yourself? Sober up!” And Hannah replied, “Oh no, my Lord! I am a very unhappy woman. I have drunk no wine or other strong drink, but I have been pouring out my heart to the Lord. Do not take your maidservant for a worthless woman; I have only been speaking all this time out of my great anguish and distress.” “Then go in peace,” said Eli, “and may the God of Israel grant you what you have asked of Him.” She answered, “You are most kind to your handmaid.” So the woman left, and she ate, and was no longer downcast. Early next morning they bowed low before the Lord, and they went back home to Ramah.

Elkanah knew his wife Hannah and the Lord remembered her. Hannah conceived, and at the turn of the year bore a son. She named him Samuel, meaning, “I asked the Lord for

וַתִּקַּם חַנָּה אַחֲרַי אֲכָלָה בְּשִׁלֹּה וְאַחֲרַי  
שָׁתָה וְעָלִי הִכְהֵן יֹשֵׁב עַל־הַכֹּסֵּא עַל־מִזְבְּחֹת  
הַיֵּכָל יְהוָה: י וְהָיָא מְרֵת נֶפֶשׁ וַתִּתְפַּלֵּל  
עַל־יְהוָה וּבְכָה תְּבַכֶּה: יֵא וַתִּדְדַר נֶדֶר  
וַתֹּאמֶר יְהוָה צְבָאוֹת אִם־רָאָה תִּרְאֶה  
אֶבְעֵנִי אֲמַתְךָ וְיִזְכְּרֵנִי וְלֹא־תִשְׁכַּח  
אֶת־אֲמַתְךָ וְנָתַתָּה לְאֲמַתְךָ זָרַע  
אֲנָשִׁים וְנָתַתִּיו לַיהוָה כָּל־יְמֵי חַיָּיו  
וּמוֹרָה לֹא־יֵעָלֶה עַל־רֹאשׁוֹ:

וְהָיָה כִּי הִרְבֵּתָה לְהִתְפַּלֵּל לִפְנֵי יְהוָה  
וְעָלִי שָׁמַר אֶת־פִּיהָ:  
וְחַנָּה הָיָא מְדַבֶּרֶת עַל־לִבָּהּ רֶק  
שִׁפְתֶיהָ נִעוֹת וְקוֹלָהּ לֹא יִשְׁמַע  
וַיַּחְשְׁבֶהָ עָלֶי לְשִׁכְרָה: יד וַיֹּאמֶר אֵלֶיהָ  
עָלִי עַד־מָתַי תִּשְׁתַּכְּרִין הֲסִירִי אֶת־יַיִנְךָ  
מֵעָלֶיךָ: טו וַתַּעַן חַנָּה וַתֹּאמֶר לֹא אֲדֹנָי  
אִשָּׁה קִשְׁת־רוּחַ אֲנֹכִי וַיַּיִן וְשִׁכָר לֹא  
שָׁתִיתִי וְאֶשְׁפֹּךְ אֶת־נַפְשִׁי לִפְנֵי יְהוָה:  
טז אֶל־תֵּתֵן אֶת־אֲמַתְךָ לִפְנֵי בַת־בְּלִיעַל  
כִּי מְרֵב שִׁיחִי וְכַעֲסִי דְבַרְתִּי עַד־הַנֶּה:  
יז וַיַּעַן עָלֶי וַיֹּאמֶר לָכִי לְשָׁלוֹם וְאַל־הִי  
יִשְׂרָאֵל יִתֵּן אֶת־שְׁלַתְךָ אֲשֶׁר שְׁאַלְתְּ  
מֵעַמּוֹ: יח וַתֹּאמֶר תִּמְצָא שִׁפְחָתְךָ חֵן  
בְּעֵינֶיךָ וְתִלְךְ הָאִשָּׁה לְדָרְכָהּ וַתֹּאכַל  
וּפְנִיָהּ לֹא־הִיוּ־לָהּ עוֹד: וַיִּשְׁכַּמוּ  
בְּבֹקֶר וַיִּשְׁתַּחֲווּ לִפְנֵי יְהוָה וַיֵּשְׁבוּ  
וַיָּבֹאוּ אֶל־בֵּיתֵם הָרָמָתָה

וַיִּדַע אֱלֹקָנָה אֶת־חַנָּה  
אֲשֶׁתּוֹ וַיִּזְכְּרָהּ יְהוָה: וַיְהִי לָתִקְפוֹת  
הַיָּמִים וַתֵּהָרֵם חַנָּה וַתֵּלֶד בֶּן  
וַתִּקְרָא אֶת־שְׁמוֹ שְׁמוּאֵל כִּי מִיְהוָה

him.” And when the man Elkanah and all his household were going up to offer to the Lord the annual sacrifice and his votive sacrifice, Hannah did not go up. She said to her husband, “When the child is weaned, I will bring him. For when he has appeared before the Lord, he must remain there for good.” Her husband Elkanah said to her, “Do as you think best. Stay home until you have weaned him. May the Lord fulfill His word.” So the woman stayed home and nursed her son until she weaned him.

When she weaned him, she took him up with her, together with three bullocks and one ephah of meal and a bottle of wine, and brought him to the house of the Lord in Shiloh; and the boy was still a child. After the bullock was slaughtered they brought the boy to Eli. Then she said, “Oh my lord, as surely as you live, I am the woman who stood near you here praying to Adonai. For this child I prayed; and Adonai has granted my petition which I asked of Adonai; therefore have I dedicated him to Adonai; as long as he lives he is leant to Adonai.” And they worshipped Adonai there.

שְׂאֵלָתִיו: וַיַּעַל הָאִישׁ אֶלְקָנָה  
וְכָל־בֵּיתוֹ לְזִבְחַ לַיהוָה אֶת־זֶבַח הַיָּמִים  
וְאֶת־נְדָרוֹ: כִּב וְחִנָּה לֹא עָלְתָה  
כִּי־אָמְרָה לְאִשָּׁה עַד יִגְמַל הַנֶּעֶר  
וְהִבְאֵתִיו וְנִרְאָה אֶת־פְּנֵי יְהוָה וַיֵּשֶׁב  
שָׁם עַד־עוֹלָם: כִּג וַיֹּאמֶר לָהּ אֶלְקָנָה  
אִשָּׁה עֲשֵׂי הַטּוֹב בְּעֵינַיִךְ שְׂבִי  
עַד־גְּמֻלָּךְ אִתּוֹ אַךְ יָקָם יְהוָה  
אֶת־דְּבָרוֹ וְתֵשֶׁב הָאִשָּׁה וְתִינָק  
אֶת־בְּנָה עַד־גְּמֻלָּהּ אִתּוֹ: כִּד וְתַעֲלֶהּ  
עִמָּה כַּאֲשֶׁר גָּמְלָתִי בַּפְּרִים שְׁלֹשָׁה  
וְאִיפָה אַחַת קֹמַח וְנָבֵל יִין וְתִבְאֶהוּ  
בֵּית־יְהוָה שְׁלוֹ וְהַנֶּעֶר נָעַר: כֵּה וַיִּשְׁחֲטוּ  
אֶת־הַפָּר וַיָּבִיאוּ אֶת־הַנֶּעֶר אֶל־עֲלִי:  
כו וְתֹאמֶר בִּי אֲדֹנָי הִי נִפְשֶׁךְ אֲדֹנָי  
אֲנִי הָאִשָּׁה הַנִּצְבֶּת עִמָּכָה בְּזֶה  
לְהַתְּפִלֵּל אֶל־יְהוָה: כז אֶל־הַנֶּעֶר הִזָּה  
הַתְּפִלְלָתִי וַיִּתֵּן יְהוָה לִי אֶת־שְׂאֵלָתִי  
אֲשֶׁר שְׂאֵלָתִי מֵעַמּוֹ: כח וְגַם אֲנֹכִי  
הִשְׂאֵלְתֵהוּ לַיהוָה כָּל־הַיָּמִים אֲשֶׁר הָיָה  
הוּא שְׂאוּל לַיהוָה וַיִּשְׁתַּחֲוֶה שָׁם לַיהוָה:

And Hannah prayed:  
 “My heart exults in the Lord;  
 I have triumphed through the Lord.  
 I gloat over my enemies;  
 I rejoice in Your deliverance.  
 There is no holy one like the Lord,  
 Truly, there is none beside You;  
 There is no rock like our God.  
 Talk no more with lofty pride,  
 Let no arrogance cross your lips!  
 For the Lord is an all-knowing God;  
 By Him actions are measured.  
 The bows of the mighty are broken,  
 And the faltering are girded with strength.  
 Men once sated must hire out for bread;  
 Men once hungry hunger no more.  
 While the barren woman bears seven,  
 The mother of many is forlorn.  
 The Lord deals death and gives life,  
 Casts down into Sheol and raises up.  
 The Lord makes poor and makes rich;  
 Yah casts down, Yah also lifts high.  
 Yah raises the poor from the dust,  
 Lifts the needy from the dunghill,  
 Setting them with nobles,  
 Granting them seats of honor.  
 For the pillars of the earth are the Lord's;  
 Yah has set the world upon them.  
 Yah guards the steps of Yah's faithful,  
 But the wicked perish in darkness—  
 For not by strength shall man prevail.  
 The foes of the Lord shall be shattered;  
 Yah will thunder against them in the heavens.  
 The Lord will judge the ends of the earth.  
 Yah will give power to Yah's king,  
 And triumph to Yah's anointed one.

וּתְתַפְּלֵל חֲנָה וַתֹּאמֶר עַלֶּיךָ לַבַּי  
 בִּיהוָה רָמָה קִרְנֵי בִיהוָה רָחַב פִּי  
 עַל־אֹיְבֵי כִי שִׂמַּחְתִּי בִישׁוּעֶתְךָ:  
 אֵין־קָדוֹשׁ כִּיהוָה כִּי־אֵין בְּלִתֶּךָ וְאֵין  
 צוּר כְּאֱלֹהֵינוּ: ג אֶל־תִּרְבוּ תִדְבְּרוּ  
 גְּבוּהָה גְּבוּהָה יֵצֵא עֵתְךָ מִפִּיכֶם כִּי אֵל  
 דְּעוֹת יְהוָה וְלֹא [וְלוֹ] נִתְּכֵנוּ עַלְלוֹת:  
 ד קוֹשֶׁת גְּבָרִים חֲתִים וְנִכְשָׁלִים  
 אֶזְרוּ־חֵיל: ה שְׁבָעִים בְּלָחֶם נִשְׁכְּרוּ  
 וְרַעֲבִים חִדְּלוּ עַד־עֲקָרָה יִלְדָה שְׁבַעָה  
 וְרַבַּת בָּנִים אֲמַלְלָה: ו יְהוָה מִמִּית  
 וּמַחְיָה מוֹרִיד שִׂאוֹל וַיַּעַל: ז יְהוָה  
 מוֹרִישׁ וּמַעֲשִׂיר מִשְׁפִּיל אֶף־מְרוֹמָם:  
 ח מִקִּים מַעֲפָר דָּל מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן  
 לְהוֹשִׁיב עִם־נְדִיבִים וְכֶסֶף כְּבוֹד יִנְחֹלֶם  
 כִּי לִיהוָה מִצְקֵי אֶרֶץ וַיִּשֶׁת עֲלֵיהֶם  
 תִּבֹל: ט רַגְלֵי חֲסִידוֹ [חֲסִידָיו] יִשְׁמֹד  
 וְרַשָּׁעִים בַּחֲשָׁךְ יִדְמוּ כִּי־לֹא בִכָּח  
 יִגְבְּר־אִישׁ: י יְהוָה יַחֲתוּ מְרִיבֹו  
 [מְרִיבָיו] עָלוּ [עַלְיוֹ] בְּשָׁמַיִם יִרְעֵם  
 יְהוָה יִדִּין אֶפְסֵי־אֶרֶץ וַיִּתֶּן־עֹז לְמַלְכוֹ  
 וְיָרֵם קִרְן מְשִׁיחוֹ:

Praised are You, Lord our God, King of the universe, source of strength in all ages, source of righteousness in all generations, faithful God who promises and performs, who speaks and fulfills, whose every word is true and just. Faithful are You, Lord our God, and faithful are Your words.

Not one of Your promises shall remain unfulfilled, for You are a faithful and merciful God and King. Praised are You, Lord God, faithful in all Your promises. Show compassion to Zion, for it is the fountain of our life. May the city, which so long was humbled in spirit, know complete deliverance in our day. Praised be You, O Lord, who brings joy to Zion through her returning children.

Gladden us, Lord our God, with the redemption which was to be heralded by the prophet Elijah and embodied in a descendant of the house of David, Your anointed. May this come soon and bring joy to our hearts. May every tyrant be dethroned and stripped of all honor. For You have promised by Your holy name that the light of justice shall never be extinguished. Praised are You, O Lord, Shield of David.

We thank You and praise You, Lord our God, for the Torah, for worship, for the prophets, [for this Sabbath day] and for this Day of Remembrance, which You have given us to add to our lives [sanctity and rest,] dignity and beauty. May every living creature glorify You always and evermore; for Your word is truth, and endures forever. Praised are You, O Lord, King over all the earth, who hallows [the Sabbath] Israel, and this Day of Remembrance.

ברוך אתה יי אלהינו מלך העולם,  
צור כל העולמים, צדיק בכל  
הדורות, האל הנאמן האומר  
ועשה, המדבר ומקים, שכל  
דבריו אמת וצדק.

נאמן אתה הוא יי אלהינו,  
ונאמנים דבריך, ודבר אחד  
מדבריך אחור לא ישוב ריקם, כי אל  
מלך נאמן (ורחמן) אתה. ברוך אתה  
יי, האל הנאמן בכל דבריו.

רחם על ציון כי היא בית חיינו,  
ולעלובת נפש תושיע במהרה בימינו.  
ברוך אתה יי, משמח ציון בבנייה.

שמחנו יי אלהינו באלהיו הנביא עבדך,  
ובמלכות בית דוד משיחך, במהרה יבא  
ויגל לבנו, על כסאו לא ישוב זר ולא  
ינחלו עוד אחרים את כבודו, כי בשם  
קדשך נשבעת לו, שלא יכבה נרו לעולם  
ועד. ברוך אתה יי, מגן דוד.

על התורה, ועל העבודה, ועל הנביאים,  
(ועל יום השבת הזה), ועל יום הזכרון  
הזה, שנתת לנו יי אלהינו, (לקדשה  
ולמנוחה), לכבוד ולתפארת. על הכל  
יי אלהינו, אנחנו מודים לך, ומברכים  
אותך, יתברך שמו בכל חי תמיד  
לעולם ועד ודברך אמת וקים לעד.  
ברוך אתה יי, מקדש (השבת)  
(ו) ישראל ויום הזכרון.

ספר בראשית פרק כב

1st aliyah NOW AFTER THESE EVENTS it was that God tested Avraham and said to him: Avraham! He said: Here I am. He said: Pray take your son, your only-one, whom you love, Yitzhak, and go-you-forth to the land of Moriyya / Seeing, and offer him up there as an offering-up upon one of the mountains that I will tell you of. Avraham started-early in the morning, he saddled his donkey, he took his two serving-lads with him and Yitzhak his son, he split wood for the offering-up and arose and went to the place that God had told him of.

א ויהי אזור הדברים האלה והאלהים  
 נסה את אברהם ויאמר אליו אברהם  
 ויאמר הנני ב ויאמר קוּזֹנָא אֶת־בְּנֶךָ  
 אֶת־יִצְחָק אֲשֶׁר־אֲהַבְתָּ אֶת־יְצֻזְק  
 וְלָךְ־לָךְ אֶל־אֶרֶץ הַמֹּרְיָה וְהַעֲלֵהוּ שָׁם  
 לְעֹלָה עַל אֶנֶד הַהָרִים אֲשֶׁר אֹמַר  
 אֵלֶיךָ: ג וישלם אברהם בפקר ויזבש  
 אֶת־זַמְמוֹרוֹ וַיִּקְחוּ אֶת־שְׁנֵי זַעֲרָיו אִתּוֹ  
 וְאֵת יְצֻזְק בְּנֵו וַיִּבְקַע עֲצֵי עֹלָה וַיִּקַּם  
 וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ  
 הָאֱלֹהִים:

2nd aliyah ON THE THIRD DAY AVRAHAM lifted up his eyes and saw the place from afar. Avraham said to his lads: You stay here with the donkey, and I and the lad will go yonder, we will bow down and then return to you. Avraham took the wood for the offering-up, he placed them upon Yitzhak his son, in his hand he took the fire and the knife. Thus the two of them went together. Yitzhak said to Avraham his father, he said: Father! He said: Here I am, my son. He said: Here are the fire and the wood, but where is the lamb of the offering-up? Avraham said: God will see-for-himself to the lamb for the offering-up, my son. Thus the two of them went together.

ד ביום השלישי וישלם אברהם  
 אֶת־עֵינָיו וַיֵּרָא אֶת־הַמָּקוֹם בְּמִרוּזְק:  
 ה ויאמר אברהם אל־זַעֲרָיו שְׁבוּ־לָכֶם  
 פֹּה עִם־הַזַּמְמוֹר וְאֲנִי וְהַזֶּעַר זֹלְכָה  
 עֲד־כֹּה וְנִשְׁתַּחֲוֶוּהָ וְנָשׁוּבָה אֵלֵיכֶם:  
 ו ויקחו אברהם את־עֲצֵי הָעֹלָה וַיִּשֶׂם  
 עַל־יְצֻזְק בְּנֵו וַיִּקְחוּ בְיָדוֹ אֶת־הָאֵשׁ  
 וְאֶת־הַמַּאֲכָלֹת וַיֵּלְכוּ שְׁנֵיהֶם יַזְדֵּו:  
 ז ויאמר יְצֻזְק אֶל־אֲבִירָה אָבִיו  
 וַיֹּאמֶר אָבִי וַיֹּאמֶר הַנְּנִי בְנִי וַיֹּאמֶר  
 הֲנִי הָאֵשׁ וְהַעֲלִים וְאֵיךְ הַשֶּׁה לְעֹלָה:  
 ח ויאמר אברהם אֵלֶיהֶם יְרָאֵה־לוֹ  
 הַשֶּׁה לְעֹלָה בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַזְדֵּו:

THEY CAME TO THE PLACE that God had told him of; there Avraham built the slaughter-site and arranged the wood and bound Yitzhak his son and placed him on the slaughter-site atop the wood. Avraham stretched out his hand, he took the knife to slay his son. But YHWH's messenger called to him from heaven and said: Avraham! Avraham! He said: Here I am. He said: Do not stretch out your hand against the lad, do not do anything to him! For now I know that you are in awe of God – you have not withheld your son, your only-one, from me. Avraham lifted up his eyes and saw: there, a ram caught behind in the thicket by its horns! Avraham went, he took the ram and offered it up as an offering-up in place of his son. Avraham called the name of that place: YHWH Sees. As the saying is today: On YHWH's mountain (it) is seen.

NOW YHWH'S MESSENGER called to Avraham a second time from heaven and said: By myself I swear –YHwh's utterance – indeed, because you have done this thing, have not withheld your son, your only-one, indeed, I will bless you, bless you, I will make your seed many, yes, many, like the stars of the heavens and like the sand that is on the shore of the sea; your seed shall inherit the gate of their enemies, all the nations of the earth shall enjoy blessings through your seed, in consequence of your hearkening to my voice. Avraham returned to his lads, they arose and went together to Be'er-Sheva. And Avraham stayed in Be'er-Sheva.

ט וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לּוֹ  
הָאֱלֹהִים וַיִּבֶן שָׁם אֲבִרָהָם אֶת-הַמִּזְבֵּחַ  
וַיַּלְחֵף אֶת-הָעֵצִים וַיַּלְקֹד אֶת-יִצְחָק בְּנוֹ  
וַיִּשֶׂם אֹתוֹ עַל-הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:  
י וַיִּשְׁלַח אֲבִרָהָם אֶת-יָדוֹ וַיִּקְחוּ  
אֶת-הַמַּאֲכָלֹת לְשׂוֹזֵט אֶת-בְּנוֹ:  
יא וַיִּקְרָא אֵלָיו מִלְאָךְ יְהוָה  
מִן-הַשָּׁמַיִם וַיֹּאמֶר אֲבִרָהָם | אֲבִרָהָם  
וַיֹּאמֶר הַגִּבִּי: יב וַיֹּאמֶר אֶל-תִּשְׁלַח יָדְךָ  
אֶל-הַנֶּעֱר וְאֶל-תַּעַשׂ לוֹ מְאוּמָה כִּי |  
עֲתָה יָדַעְתִּי כִּי-יִרָא אֱלֹהִים אֶתְּךָ וְכֹל  
זוֹשֹׁכֶת אֶת-בְּנֶךָ אֶת-יְזוּדֶךָ מִמֶּנִּי:  
יג וַיִּשָּׂא אֲבִרָהָם אֶת-עֵינָיו וַיִּרְא  
וְהִנֵּה-אֵיל אַחֵר נֶאֱמָר בְּסֶבֶף בְּקֶרְנָיו  
וַיִּלֶךְ אֲבִרָהָם וַיִּקְחוּ אֶת-הָאֵיל וַיַּלְחֵהוּ  
לְעֹלָה תְּנוּת בְּנוֹ: יד וַיִּקְרָא אֲבִרָהָם  
שֵׁם-הַמָּקוֹם הַהוּא יְהוָה | ירָאָה אֲשֶׁר  
יֹאמֶר הַיּוֹם בְּהַר יְהוָה יִרְאָה:

טו וַיִּקְרָא מִלְאָךְ יְהוָה אֶל-אֲבִרָהָם  
שֵׁנִית מִן-הַשָּׁמַיִם: טז וַיֹּאמֶר בִּי  
נִשְׁבַּעְתִּי נְאֻם-יְהוָה כִּי יֵלֵךְ אֲשֶׁר עֲשִׂית  
אֶת-הַדָּבָר הַזֶּה וְכֹל זוֹשֹׁכֶת אֶת-בְּנֶךָ  
אֶת-יְזוּדֶךָ: יז כִּי-בִרְךָ אֲבִרָכְךָ וְהִרְבֵּה  
אֲרֶבֶה אֶת-זַרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם  
וְכוֹזֹל אֲשֶׁר עַל-שַׁפְתַּי הַיָּם וַיִּרְשׁ זַרְעֶךָ  
אֶת עַלְמֵי אֲרֶז: יח וְהִתְבָּרְכוּ בְּזַרְעֶךָ  
כָּל-גּוֹי הָאָרֶץ עָקֵב אֲשֶׁר שָׁמַעַת  
בְּקֹלִי: יט וַיָּשָׁב אֲבִרָהָם אֶל-נְעָרָיו  
וַיִּקְמוּ וַיִּלְכוּ יַחְדָּו אֶל-בְּאֵר שֶׁבַע וַיָּשָׁב  
אֲבִרָהָם בְּבְאֵר שֶׁבַע:



NOW AFTER THESE EVENTS it was, that it was told to Avraham, saying: Here, Milca too has borne, sons to Nahor your brother: Utz his firstborn and Buz his brother, Kemuel father of Aram, and Cesed, Hazo, Pildash, Yidlaf, and Betuel. Now Betuel begot Rivka. These eight Milca bore to Nahor, Avraham's brother. And his concubine – her name was Re'uma – bore too: Tevah, Gaham, Tahash, and Maakha.

כ ויהי אזורי הדברים האלה ויגיד  
לאברהם לאמר הנה ילדה מלכה  
גם הוא בנים לנחור אחיה:  
כא את-עוץ בכרו ואת-בוז אוחיו  
ואת-קמואל אבי ארם: כב ואת-פשיד  
ואת-נחזו ואת-פלדש ואת-ידלף ואת  
בטואל: כג ובטואל ילד את-רבקה  
שמנה אלה ילדה מלכה לנחור אחי  
אברהם: כד ופילגשו ושמה ראומה  
ותלד גם הוא את-טבז ואת-גזום  
ואת-תוש ואת-מעכה:

*Chatzi Kaddish and Maftir: turn to pages 16 & 17*

— שירתנו יי לנגנו תמיד —

## SACRIFICE OF ISAAC

Yehuda Amichai

The real hero of the sacrifice was the ram  
Who had no idea about the conspiracy of the  
others.  
He apparently volunteered to die in place of  
Isaac.  
I want to sing a memorial song about the  
ram,  
His curly wool and human eyes,  
The horns, so calm in his living head.  
When he was slaughtered they made *shofars*  
of them,  
To sound the blast of their war  
Or the blast of their coarse joy.

I want to remember the last picture  
Like a beautiful photo in an exquisite fashion  
magazine:  
The tanned, spoiled youngster all spiffed up,  
And beside him the angel, clad in a long silk  
gown  
For a formal reception.  
Both with hollow eyes  
Observe two hollow places,  
And behind them, as a colored background,  
the ram  
Grasping the thicket before the slaughter.  
  
The angel went home  
Isaac went home  
And Abraham and God left much earlier.  
  
But the real hero of the sacrifice  
Is the ram.

Blessings for Haftorah page 17 and 22

Jeremiah 31:2-20

ספר ירמיה פרק לא

כֹּה אָמַר יְהוָה יְהוָה מָצָא חַן בַּמִּדְבָּר עִם  
שׂוֹרְיָדֵי חֶרֶב הַלּוֹךְ לְהַרְגִיעוֹ יִשְׂרָאֵל:

Thus said the Lord: The people escaped from the sword, found favor in the wilderness;

when Israel was marching homeward the Lord revealed Himself to me of old.

*koh ah-mahr, koh ah-mahr ha-shem mah-tzah khayn bah-meed-bar (2x)*

*mah-tzah, mah-tzah, mah-tzah khayn mah-tzah khayn bah-meed-bar (2x)*

*ahm se-ree-day, se-reeday khah-rev ha-lokh lhar-gee-oh yees-rah-eyl (2x)*

Eternal love I conceived for you then;  
therefore I continue My grace to you. I will  
build you firmly again, O Maiden Israel!  
Again you shall take up your timbrels and go  
forth to the rhythm of the dancers. Again you  
shall plant vineyards on the hills of Samaria;  
men shall plant and live to enjoy them. For  
the day is coming when watchmen shall  
proclaim on the heights of Ephraim: Come, let  
us go up to Zion, to the Lord our God!

For thus said the Lord: cry out in joy for  
Jacob, shout at the crossroads of the nations!  
Sing aloud in praise, and say: Save, O Lord,  
Your people, the remnant of Israel. I will  
bring them in from the northland, gather  
them from the ends of the earth—the blind  
and the lame among them, those with child  
and those in labor—in a vast throng they shall  
return here. They shall come with weeping,  
and with compassion will I guide them. I will  
lead them to streams of water, by a level road  
where they will not stumble. For I am ever a  
Father to Israel, Ephraim is my first-born.

Hear the word of the Lord, O Nations, and  
tell it in the isles afar. Say: He who scattered  
Israel will gather them, and will guard them  
as a shepherd his flock. For the Lord will  
ransom Jacob, redeem him from one too  
strong for him. They shall come and shout on  
the heights of Zion, radiant over the bounty  
of the Lord—over new grain and wine and  
oil, and over sheep and cattle. They shall

מִרְחוֹק יְהוָה נִרְאָה לִי וְאֶהְבֵּת עוֹלָם  
אֶהְבֵּתֶיךָ עַל־כֵּן מִשְׁכַּתֶּיךָ חֶסֶד: עוֹד  
אֶבְנֶךָ וְנִבְנִית בְּתוֹלַת יִשְׂרָאֵל עוֹד  
תַּעֲדִי תַפִּיד וַיִּצְאֵת בְּמַחֹל מִשְׁחָקִים:  
עוֹד תִּטְעִי כְרָמִים בְּהָרֵי שִׁמְרוֹן  
נִטְעוּ נִטְעִים וְחָלְלוּ: כִּי יִשְׁיִים קָרְאוּ  
נִצְרִים בְּהָר אֶפְרַיִם קוֹמוּ וְנַעֲלֵה צִיּוֹן  
אֶל־יְהוָה אֱלֹהֵינוּ: כִּי־כֹה אָמַר  
יְהוָה רְנוּ לִיעֲקֹב שִׁמְחָה וְצַהֲלוּ בְּרֵאשִׁי  
הַגּוֹיִם הַשְׁמִיעוּ הַלְלוּ וְאָמְרוּ הוֹשֵׁעַ  
יְהוָה אֶת־עַמּוֹךְ אֶת שְׂאֵרֵי יִשְׂרָאֵל:  
הִנְנִי מְבִיא אוֹתָם מֵאֶרֶץ צָפוֹן  
וְקִבְּצֹתֵם מִיַּד־כְּתִי־אֶרֶץ בָּם עוֹר וּפְסֵחַ  
הָרָה וְיִלְדֹת יַחֲדוּ קָהֵל גְּדוֹל יִשׁוּבוּ  
הִנֵּה: בְּבֹכֵי יִבְאוּ וּבְתַחֲנוּנִים אוֹבִילֵם  
אוֹלֵיכֶם אֶל־נַחְלֵי מַיִם בְּדֶרֶךְ יִשְׂרָאֵל לֹא  
יִכְשְׁלוּ בָּהּ כִּי־הֵייתִי לְיִשְׂרָאֵל לְאָב  
וְאֶפְרַיִם בְּכֹרִי הוּא: שְׁמְעוּ  
דְּבַר־יְהוָה גּוֹיִם וְהִגִּידוּ בְּאֵיִם מִפְּרֻחַק  
וְאָמְרוּ מִזְרַח יִשְׂרָאֵל יִקְבְּצֵנוּ וּשְׁמְרוּ  
כְּרֹעֵה עֲדָרוֹ: כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב

fare like a watered garden, they shall never languish again. Then shall maidens dance gaily, young men and old alike. I will turn their mourning to joy, I will comfort them and cheer them in their grief. I will give the priests their fill of fatness, and My people shall enjoy My full bounty — declares the Lord.

Thus said the Lord: A cry is heard in Ramah—wailing, bitter weeping—Rachel, weeping for her children. She refuses to be comforted for her children, who are gone. Thus said the Lord: Restrain your voice from weeping, your eyes from shedding tears; for there is a reward for your labor — declares the Lord.

They shall return from the enemy's land. And there is hope for your future —declares the Lord.

Your children shall return to their country. I can hear Ephraim lamenting: You have chastised me, and I am chastised like a calf that has not been broken. Receive me back, let me return, for You, O Lord, are my God. Now that I have turned back, I am filled with remorse; now that I am made aware, I strike my thigh. I am ashamed and humiliated, for I bear the disgrace of my youth. Truly, Ephraim is a dear son to Me, a child that is dandled! Whenever I have turned against him, my thoughts would dwell on him still.

וּגְאָלוֹ מִיַּד חֶזֶק מִמֶּנּוּ: יֵא וּבָאוּ וְרִנְנוּ  
 בְּמֵרוֹם-צִיּוֹן וְנִהְרֹו אֶל-טוֹב יְהוָה  
 עַל-דָּגָן וְעַל-תִּירֹשׁ וְעַל-יִצְהָר  
 וְעַל-בְּנֵי-צֹאן וּבִקְרָו וְהִיטָה נַפְשָׁם כְּגֶן  
 רוּחַ וְלֹא-יִוָּסְפוּ לְדֹאֲבָה עוֹד: י אֲז  
 תִּשְׂמַח בְּתוֹלָה בְּמַחֹול וּבַחֲרִים וּזְקָנִים  
 יַחְדוּ וְהִפְכֹתִי אֲבָלָם לְשִׁשׁוֹן וְנַחֲמִתִּים  
 וְשִׂמְחָתִים מִיְּגוֹנָם: וְרוּיִתִי נָפֶשׁ  
 הַכֹּהֲנִים דָּשָׁן וְעַמִּי אֶת-טוֹבִי יִשְׁבְּעוּ  
 נְאֻם-יְהוָה: כֹּה אָמַר יְהוָה  
 קוֹל בְּרָמָה נִשְׁמָע נְהִי בְכִי תַמְרוּרִים  
 רָחַל מְבַכָּה עַל-בְּנֵיהָ מֵאַנְהָ לְהִנָּחַם  
 עַל-בְּנֵיהָ כִּי אֵינְנָהּ: כֹּה אָמַר  
 יְהוָה מִנְעִי קוֹלְךָ מִבְּכִי וְעֵינֶיךָ מִדְּמִעָה  
 כִּי יֵשׁ שָׂכָר לְפַעֲלֹתֶיךָ נְאֻם-יְהוָה וְשָׁבוּ  
 מֵאֶרֶץ אוֹיֵב: וְיִשְׁתַּקְוָה לְאַחֲרִיתֶיךָ  
 נְאֻם-יְהוָה וְשָׁבוּ בָנִים לְגְבוּלָם:  
 שָׁמוֹעַ שָׁמַעְתִּי אֶפְרַיִם מִתְּנוּדָד  
 יִסְדַּתְנִי וְאוֹסֵד כְּעֶגְלָה לֹא לְפִד הַשִּׁיבְנִי  
 וְאַשׁוּבָה כִּי אֶתָּה יְהוָה אֱלֹהֵי:  
 כִּי-אַחֲרֵי שׁוֹבִי נַחֲמִתִּי וְאַחֲרֵי  
 הַוָּדְעִי סַפְקֹתִי עַל-יָרֵךְ בִּשְׁתִּי  
 וְגַם-נִכְלַמְתִּי כִּי נִשְׂאֵתִי חֲרַפְתָּ נְעוּרָי:

הָבֵן יִקְוֶר לִי אֶפְרַיִם אִם יִלְדֵּ שְׁעֵשְׂעִים כִּי-מֵדִי דְבָרִי בּוֹ זָכָר  
 אֲזַכְרֶנּוּ עוֹד עַל-כֵּן הָמוּ מְעִי לוֹ רַחֵם אֶרְחַמְנוּ נְאֻם-יְהוָה:

That is why My heart yearns for him; I will receive him back in love.  
 — declares the Lord.

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

For blessings after  
 the haftorah turn  
 to page 22 of this  
 section

Deut. 29:9 - 30:20

ספר דברים פרשת נצבים

You are stationed today, all of you, before the presence of YHWH your God: your heads, your tribes, your elders and your officials, all the men of Israel, your little ones, your wives, your sojourner that is amid your encampments, from your woodchopper to your waterhauler, for you to cross over into the covenant of YHWH your God, and into his oath-of-fealty that YHWH your God is cutting with you today in order that he may establish you today for him as a people, with him being for you as a god, as he promised you and as he swore to your fathers, to Avraham, to Yitzhak, and to Yaakov. Not with you, you-alone do I cut this covenant and this oath, but with the one that is here, standing with us today before the presence of YHWH our God, and (also) with the one that is not here with us today.

טו אתם נצבים היום כולכם לפני יהוה  
אלהיכם ראשיכם שבטיכם וקהלכם  
ושטריכם כל איש ישראל: י טפכם  
נשיכם וגרך אשר בקרב מונוזיה מונוטב  
לציה עד שאב מימיה: יא לעברך  
בברית יהוה אלהיה ובאלתו אשר  
יהוה אלהיה כרת לעמה היום: יב למען  
הקים אתה היום | לו לעם והוא  
יהיה כף לאלהים כאשר דברך  
וכאשר נשבע לאבותיה לאברהם  
ליצחק וליעקב: יג ולא אתכם לבדכם  
אנכי כרת את הברית הזאת  
ואת האלה הזאת: יד כי את אשר ישנו  
פה לפנינו עמד היום לפני יהוה אלהינו  
ואת אשר אינו פה לפני היום:

Indeed you yourselves know how we were settled in the land of Egypt, and how we crossed amid the nations that you crossed; you saw their detestable-things and their idol-clods, of wood and stone, of silver and of gold, that were with them (beware) lest there be among you a man or a woman, a clan or a tribe whose heart faces away today from YHWH our God by going to serve the gods of those nations, lest there be among you a root bearing-fruit of wormwood and poison-herb; for it shall be when he hears the words of this oath and blesses himself in his heart, saying: I will have shalom, through in the stubbornness of my heart I will walk with the result of “sweeping away the watered and the parched (alike),” (that) YHWH will not consent to grant-him-

טו כי אתם ידעתם את אשר ישבונו  
בארץ מצרים ואת אשר עברנו בקרב  
הגוים אשר עברתם: טז והראו  
את שקווציהם ואת גלליהם עץ ואבן  
כסף וזהב אשר עמיהם: יז פן יש בכם  
איש או אשה או משפחה או שבט  
אשר לבבו פנה היום מעם יהוה  
אלהינו ללכת לעבד את אלהי הגוים  
ההם פן יש בכם ערש פרה ראש  
וכלנה: יח והיה בשמעו את דברי  
האלה הזאת והתברך בלבבו לאמר  
שלום יהיה לי כי בשדרותי לבי אכף  
למען ספות הרונה את הצמאה:  
יט לא יאבה יהוה סלוח לו כי אז  
יעשו אף יהוה וקנאתו באיש ההוא

pardon, rather, then the anger of YHWH will smoke, along with his and there will crouch upon him all the oath-curse that is written in this document, and YHWH will blot-out his name from under the heavens. YHWH will separate him for ill from all the tribes of Israel, according to all the oath-curses of the covenant that are written in this document of Instruction. Then shall say a later generation, your children who arise after you and the foreigner that comes from a land far-off, when they see the blows (dealt) this land and its sicknesses with which YHWH has made-it-sick: by brimstone and salt, is all its land burnt, it cannot be sown, it cannot sprout (anything), there cannot spring up in it any herbage like the overturning of Sodom and Amora, Adma and Tzvoyim that YHWH overturned in his anger, in his venomous-wrath. Then shall say all the nations: For what (reason) did YHWH do thus to this land, (for) what was this great flaming anger? And they shall say (in reply): Because they abandoned the covenant of YHWH the God of their fathers that he cut with them when he took them out of the land of Egypt: they went and served other gods and prostrated-themselves to them, gods they had not known and that he had not apportioned to them. So the anger of YHWH flared up against that land, to bring upon it all the curse that is written in this document. So YHWH uprooted them from their soil in anger, wrath, and great fury, and he cast them into another land, as (is) this day. The hidden things are for YHWH our God, but the revealed-things are for us and for our children, for the ages, to observe all the words of this Instruction.

וּרְבִצָה בּוֹ כָּל-הָאֱלֹהִים הַפְּתוּבָה בְּסֵפֶר  
הַזֶּה וּמִזֶּה יִהְיֶה אֶת-שִׁמּוֹ מִתְּנוּת  
הַשָּׁמַיִם: כִּי וַהֲבִיאוּ יְהוָה לְרַעַת מִכָּל  
שִׁבְטֵי יִשְׂרָאֵל כָּכָל אֱלֹהֵי הַבְּרִית  
הַפְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה: כִּי וְאָמַר  
הַדּוֹר הָאֲחֵרִים בְּיָמֵיכֶם אֲשֶׁר יָקוּמוּ  
מֵאֲחֵרֵיכֶם וְהִזְכִּיר אֲשֶׁר יָבֹא מֵאֶרֶץ  
רְחוֹקָה וְרָאוּ אֶת-מַכּוֹת הָאָרֶץ הַזֹּאת  
וְאֵת-תְּנוּכְלָאֶיהָ אֲשֶׁר-זָכְרָה יְהוָה בָּהּ:  
כִּי גִפְרִית וּמְלוֹז שְׂרָפָה כָּל-אֲרָצָהּ לֹא  
תִזְרַע וְלֹא תִזְמַן וְלֹא יִעֲלֶה בָּהּ  
כָּל-עֵשֶׂב כַּמִּהְפַּכֵת סֹדֶם וְעַמּוֹרָה  
אֲדָמָה וְצִבּוֹיִים [וְצִבּוֹיִים] אֲשֶׁר הִפָּךְ  
יְהוָה בְּאֶפְסוֹ וּבְזַמְתּוֹ: כִּי וְאָמְרוּ  
כָּל-הַגּוֹיִם עַל-מֶה עָשָׂה יְהוָה כֹּכָה  
לְאֶרֶץ הַזֹּאת מֶה זָכְרֵי הָאֵף הַגָּדוֹל  
הַזֶּה: כִּי וְאָמְרוּ עַל אֲשֶׁר עָזְבוּ  
אֶת-בְּרִית יְהוָה אֱלֹהֵי אֲבוֹתָם אֲשֶׁר  
פָּרַת עִמָּם בְּהוֹצִיאוֹ אֹתָם מֵאֶרֶץ  
מִצְרַיִם: כִּי וַיִּלְכְּוּ וַיַּעֲבְדוּ אֱלֹהִים  
אֲחֵרִים וַיִּשְׁתַּחֲוּוּ לָהֶם אֱלֹהִים אֲשֶׁר  
לֹא יָדְעוּם וְלֹא זָכְרָה לָהֶם: כִּי וַיִּזְוֶר-אָף  
יְהוָה בְּאֶרֶץ הַזֹּאת לְהַבְיִיא עָלֶיהָ  
אֶת-כָּל-הַקְּלָלָה הַפְּתוּבָה בְּסֵפֶר הַזֶּה:  
כִּי וַיִּתְּשֵׁם יְהוָה מֵעַל אֲדָמָתָם בְּאֵף  
וּבְזַמָּה וּבְהִקָּאֵף גָּדוֹל וַיִּשְׁלַכְכֶם  
אֶל-אֶרֶץ אֲחֵרָה כַּיּוֹם הַזֶּה:  
כִּי הַגְּסָתִית לִיהוָה אֱלֹהֵינוּ וְהַגְּלַת  
לָנוּ וּלְבָנֵינוּ עַד-עוֹלָם לַעֲשׂוֹת  
אֶת-כָּל-דְּבָרֵי הַתּוֹרָה הַזֹּאת:

Now it shall be: when there come upon you all these things, the blessing and the curse that I have set before you, and you take them to your heart among all the nations where YHWH your God has thrust-you-away, and you return to YHWH your God and hearken to his voice, according to all that I command you today, you and your children, with all your heart and with all your being, YHWH your God will restore your fortunes, and have-compassion on you: he will return to collect you from all the peoples wherein YHWH your God has scattered you. If you be thrust-away to the ends of the heavens, from there YHWH your God will collect you, from there he will take you, and YHWH your God will bring you to the land that your fathers possessed, and you shall possess it, he will do-well by you and make you many-more than your fathers. YHWH your God will circumcise your heart and the heart of your seed, to love YHWH your God with all your heart and with all your being, in order that you may live.

YHWH your God will place all those threats upon your enemies and on those-that-hate-you, that pursue you; but you, (if) you return and hearken to the voice of YHWH and observe all his commandments that I command you today: YHWH your God will make you excel in all the doings of your hands, in the fruit of your womb and in the fruit of your animals, and in the fruit of your soil, for well-being, indeed, YHWH will return to delighting in you, for well-being, as he delighted in your fathers if you hearken to the voice of YHWH your God, by keeping his commandments and his laws what is written in this document of Instruction if you return to YHWH your God with all your heart and with all your being.

## פרק ל

א ויהיה כִּי־יבאוֹ עֲלֶיךָ כָּל־הַדְּבָרִים  
הָאֵלֶּה הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר צִוִּיתִי  
לְפָנֶיךָ וְהִשְׁבַּתְתָּ אֹתָם לְבָבְךָ בְּכָל־הַגּוֹיִם  
אֲשֶׁר הִקִּינֹתְךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה:  
ב וְשׁוּבֹתָ עַד־יְהוָה אֱלֹהֶיךָ וְשִׁמַּעְתָּ  
בְּקוֹלֹ כָּל־אֲשֶׁר־אֲנֹכִי מְצַוֶּה הַיּוֹם  
אֹתְךָ וּבָנֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־צַפְשֶׁךָ:  
ג וְשׁוּב יְהוָה אֱלֹהֶיךָ אֶת־שְׁבוּתֶךָ  
וּרְצוֹנֶךָ וְשׁוּב וּקְבַצְךָ מִכָּל־הָעַמִּים  
אֲשֶׁר הִפְצִילְךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה:  
ד אִם־יִהְיֶה צִדְקוֹתְךָ בְּקִצְצָה הַשָּׁמַיִם מִלֶּשֶׁת  
יְקַבְּלֶךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקְנֹתְךָ:  
ה וְהִבִּיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ  
אֲשֶׁר־יָרְשׁוּ אֲבֹתֶיךָ וְיִרְשֶׁתָּהּ וְהִיטְבֶּךָ  
וְהָרַבְּךָ מֵאֲבֹתֶיךָ: ו וּמִלֵּךְ יְהוָה אֱלֹהֶיךָ  
אֶת־לְבָבְךָ וְאֶת־לֵבִב זְרַעֲךָ לְאַהֲבָה  
אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ  
וּבְכָל־צַפְשֶׁךָ לְמַעַן חַיֶּיךָ:

ז וְצִוִּיתִי יְהוָה אֱלֹהֶיךָ אֶת כָּל־הָאֹלֹת  
הָאֵלֶּה עַל־אֵיבֶיךָ וְעַל־שׂוֹנְאֶיךָ אֲשֶׁר  
רָדְפוּךָ: ז וְאֹתְךָ תִּשׁוּב וְשִׁמַּעְתָּ בְּקוֹל  
יְהוָה וְעֲשִׂיתָ אֶת־כָּל־מִצְוֹתַי אֲשֶׁר  
אֲנֹכִי מְצַוֶּה הַיּוֹם: ט וְהוֹדַתִּירְךָ יְהוָה  
אֱלֹהֶיךָ בְּכָל | מַעֲשֵׂה יָדְךָ בְּפָרִי בְטָנְךָ  
וּבְפָרִי בְּהֵמָתְךָ וּבְפָרִי אֶדְמָתְךָ לְטֹבָה  
כִּי | יִשׁוּב יְהוָה לְשׂוֹשׁ עֲלֶיךָ לְטוֹב  
כָּאֲשֶׁר־שִׂשׂ עַל־אֲבֹתֶיךָ: י כִּי תִשְׁמַע  
בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשׂוֹמֵר מִצְוֹתַי  
וּזְקֹתַי הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה כִּי  
תִשׁוּב אֶל־יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ  
וּבְכָל־צַפְשֶׁךָ: ס

For the commandment that I command you this day: it is not too extraordinary for you, it is not too far away! It is not in the heavens, (for you) to say: Who will go up for us to the heavens and get it for us and have us hear it, that we may observe it? And it is not across the sea, (for you) to say: Who will cross for us, across the sea, and get it for us and have us hear it, that we may observe it? Rather, near to you is the word, exceedingly, in your mouth and in your heart, to observe it!

See, I set before you today life and good, and death and ill: in that I command you today to love YHWH your God, to walk in his ways and to keep his commandments, his laws and his regulations, that you may stay-alive and become many-more and YHWH your God may bless you in the land that you are entering to possess. Now if your heart should face-about, and you do not hearken, and you thrust-yourself-away and prostrate yourselves to other gods, and serve them, I announce to you today that perish, you will perish, you will not prolong days on the soil that you are crossing the Jordan to enter, to possess.

I call-as-witness against you today the heavens and the earth: like and death I place before you, blessing and curse; now choose life, in order that you may stay-alive, you and your seed, by loving YHWH your God, by hearkening to his voice and by cleaving to him, for he is your life and the length of your days, to be settled on soil that YHWH swore to your fathers, to Avraham, to Yitzhak and to Yaakov, to give them!

יֵאָמֵר כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנֹכִי מְצַוֶּךָ הַיּוֹם לֹא-תִפְלֹאת הוּא מִפֶּה וְלֹא-רְוֹזָה הוּא: יֵב לֹא בַשָּׁמַיִם הוּא לֵאמֹר מִי יַעֲלֶה-לָנוּ הַשָּׁמַיְמָה וְיִקְוֶה לָנוּ וְיִשְׁמַעְנוּ אֹתָהּ וְנִשְׁעָנָהּ: יֵב וְלֹא-מֵעֵבֶר לַיָּם הוּא לֵאמֹר מִי יַעֲבֹר-לָנוּ אֶל-עֵבֶר הַיָּם וְיִקְוֶה לָנוּ וְיִשְׁמַעְנוּ אֹתָהּ וְנִשְׁעָנָהּ: יֵד כִּי-קָרוֹב אֵלֶיךָ הַדְּבָר מְאֹד בְּפִיךָ וּבְלִבְבְּךָ לְעִשְׂתּוֹ:

טו רֵא אֶה נְתַתִּי לְפָנֶיךָ הַיּוֹם אֶת-הַחַיִּים וְאֶת-הַטּוֹב וְאֶת-הַמּוֹת וְאֶת-הַרָע: טז אֲשֶׁר אֲנֹכִי מְצַוֶּךָ הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכָיו וּלְשַׁמֵּר מִצְוֹתָיו וְזִקְוֹתָיו וּמִשְׁפָּטָיו וְזוּיֹת וּרְבִית וּבְרָכָה יְהוָה אֱלֹהֶיךָ בְּאֶרֶץ אֲשֶׁר-אַתָּה בֹא-שָׂמָה לְרִשְׁתָּהּ: יז וְאִם-יִפְנֶה לְבָבְךָ וְלֹא תִשְׁמַע וְנִדְוֹת וְהִשְׁתַּזַּנִּית לְאֱלֹהִים אֲחֵרִים וְלַעֲבָדָתָם: יח וְהִגְדַּתִּי לְכֶם הַיּוֹם כִּי אֲבַד תֵּאבְדוּן לֹא-תֵאָרִיכוּ יָמִים עַל-הָאָדָמָה אֲשֶׁר אַתָּה עֹבֵר אֶת-הַיַּרְדֵּן לְבוֹא שָׂמָה לְרִשְׁתָּהּ:

יט הַעֲדַתִּי בְכֶם הַיּוֹם אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ הַחַיִּים וְהַמּוֹת נְתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבְחֹרֶת בְּחַיִּים לְמַעַן תִּזְוֶיָה אֹתָהּ וְזָרַעַה: כ לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ לְשִׁמְעַל בְּקוֹל וּלְדַבְּקָה-בּוֹ כִּי הוּא זִוְיָה וְאָרֶךְ יָמֶיךָ לְשִׁבְתַּת עַל-הָאָדָמָה אֲשֶׁר נָשָׂא יְהוָה לְאַבְרָהָם לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לְתֵת לָהֶם:

קריאה

ספר ויקרא פרק טז

1st aliyah

Now YHWH SPOKE TO MOSHE after the death of the two sons of Aharon, when they came-near before the presence of YHWH and died; YHWH said to Moshe: Speak to Aharon your brother, (so) that he (does) not enter, at (just) any time, the Holy-Shrine, inside the curtain, facing the Purgation-Cover that is on top of the Coffin, that he (does) not die; for in a cloud I make-myself seen, over the Purgation-Cover. In this (manner) is Aharon to enter the Holy-Shrine: with a bull, a young-one of the herd, for a hattat-offering, and a ram for an offering-up.

א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בָנָי אַהֲרֹן בְּקִרְבָּתָם לִפְנֵי־יְהוָה וַיִּמְתּוּ: ב וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־אַהֲרֹן אַחִיךָ וְאֵל־יָבֵא בְכָל־עֵת אֶל־הַקֹּדֶשׁ מִפֶּיֶת לַפָּרֹכֶת אֶל־פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאָרֶץ וְלֹא יָמוּת כִּי בָעֶנָן אֲרֹאֶה עַל־הַכַּפֹּרֶת: ג בְּזָאת יָבֵא אַהֲרֹן אֶל־הַקֹּדֶשׁ בַּפֶּר בֶּן־בָּקָר לְזֹטָאת וְאֵיל לְעֹלָה:

IN A HOLY TUNIC OF LINEN he is to dress, linen breeches are to be upon his (naked) body, with a sash of linen he is to gird himself, with a turban of linen he is to gird himself; they are garments for the Holy-Shrine. When he has washed his body in water, he may dress in them. From the community of the Children of Israel is to take two hairy goats for a hattat-offering, and one ram for an offering-up. And Aharon is to bring-near the bull for the hattat-offering that is his, so that he may effect-atonement on behalf of himself and on behalf of his household.

ד כְּתֹנֶת־בָּד קֹדֶשׁ יִלְבָּשׁ וּמְכַסְי־בָד יִהְיוּ עַל־בְּשָׂרוֹ וּבְאַבְנֵט בָּד יִזְאָר וּבְמַצְנֶפֶת בָּד יִצָּנֵף בְּגָדֵי־קֹדֶשׁ הֵם וְרוּחוֹ בַּמַּיִם אֶת־בְּשָׂרוֹ וּלְבָשָׁם: ה וּבֹאֵת עֵדוּת בְּנֵי יִשְׂרָאֵל יִקְחוּ שְׁנֵי־שְׂעִירֵי עִזִּים לְזֹטָאת וְאֵיל אֹנֶד לְעֹלָה: ו וְהִקְרִיב אַהֲרֹן אֶת־פֶּר הַזֹּטָאת אֲשֶׁר־לוֹ וּכְפָר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ:

2nd aliyah for shabbat



on Shabbat  
3rd aliyah

HE IS TO TAKE THE TWO hairy (goats) and is to stand them before the presence of YHWH, at the entrance to the Tent of Appointment. Aharon is to place upon the two hairy (goats) lots, one lot for YHWH and one lot for Azazel. Aharon is to bring-near the hairy-one for which the lot for YHWH came up, and is to designate it as a hattat-offering; and the hairy-one for which the lot of Azazel came up is to be left standing-alive, before the presence of YHWH, to effect-atonement upon it, to send it away to Azazel into the wilderness. Then Aharon is to bring-near the bull of the hattat-offering that is his, effecting-atonement on behalf of himself and on behalf of his household; he is to slay the bull of the hattat-offering that is his.

ז וּלְקַח אֶת־שְׁנֵי הַשְּׂעִירִים וְהַעֲמִיד  
אֹתָם לְפָנַי יְהוָה פְּתוּחַ אֹהֶל מוֹעֵד:  
זו וּנְתַן אֶהָרֹן עַל־שְׁנֵי הַשְּׂעִירִים גְּרָלוֹת  
גֹּזֵרֹל אֶחָד לַיהוָה וְגֹזֵרֹל אֶחָד לְעִזָּאֵזֶל:  
ט וְהִקְרִיב אֶהָרֹן אֶת־הַשְּׂעִיר אֲשֶׁר  
עָלָה עָלָיו הַגֹּזֵרֹל לַיהוָה וַעֲשֵׂהוּ  
זֹטָאת: י וְהַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו  
הַגֹּזֵרֹל לְעִזָּאֵזֶל יַעֲמִיד־נֹנֵי לְפָנַי יְהוָה  
לְכַפֵּר עָלָיו לְשִׁלּוֹחַ אֹתוֹ לְעִזָּאֵזֶל  
הַמִּדְבָּרָה: יא וְהִקְרִיב אֶהָרֹן אֶת־פֶּר  
הַזֹּטָאת אֲשֶׁר־לּוֹ וּכְפַר בָּעֵדוּ וּבְעַד  
בֵּיתוֹ וּשְׁנוֹט אֶת־פֶּר הַזֹּטָאת אֲשֶׁר־לוֹ:



AND IS TO TAKE A PANFUL of fiery coals from atop the slaughter-site, from before the presence of YHWH, and (two) fistfuls of fragrant-incense, finely-ground, and is to bring (it) inside the curtain. Then he is to place the incense on the fire, before the presence of YHWH, so that the cloud (from) the incense covers the Purgation-Cover that is over the Testimony, so that he does not die. Then he is to take (some) of the blood of the bull and sprinkle (it) with his finger on the front of the Purgation-Cover, eastward, and before the Purgation-Cover he is to sprinkle, seven times, some of the blood with his finger. Then he is to slay the hairy-goat of the hattat-offering that is the people's, and bring its blood inside the curtain, doing with its blood as he did with the blood of the bull: he is to sprinkle it on the Purgation-Cover, and before the Purgation-Cover. So he is to effect-purgation for the Holy-Shrine from the tum'ot of the Children of Israel, from their transgressions, for all of their sins, and thus he is to do with the Tent of Appointment when he enters it to effect-atonement on behalf of himself and on behalf of his household, and on behalf of the entire assembly of Israel.

יב וּלְקַחֵז מִלֵּא־הַמִּזְבֵּחַתָּה גִּזְזֵי־אֵשׁ  
 מֵעַל הַמִּזְבֵּחַז מִלִּפְנֵי יְהוָה וּמִלֵּא־זֶפֶתָיִי  
 קִטְרֶת סַפִּיִם דָּקָה וְהֵבִיא מִבֵּית  
 לְפָרְכֹת: יג וְנָתַן אֶת־הַקִּטְרֶת עַל־הָאֵשׁ  
 לִפְנֵי יְהוָה וְכִסָּה | עֲנַן הַקִּטְרֶת  
 אֶת־הַכַּפֹּרֶת אֲשֶׁר עַל־הַעֲדוּת וְלֹא  
 יָמוּת: יד וּלְקַחֵז מִדָּם הַפֶּהַר וְהִזָּה  
 בְּאַצְבָּעוֹ עַל־פְּנֵי הַכַּפֹּרֶת קֹדְמָה וּלְפְנֵי  
 הַכַּפֹּרֶת יִזָּה שְׁבַע־פְּעָמִים מִן־הַדָּם  
 בְּאַצְבָּעוֹ: טו וְשִׁיזַט אֶת־שִׁעִיר הַזֹּזָפֶאת  
 אֲשֶׁר לָעָם וְהֵבִיא אֶת־דָּמוֹ אֶל־מִבֵּית  
 לְפָרְכֹת וְעָשָׂה אֶת־דָּמוֹ כַּאֲשֶׁר עָשָׂה  
 לְדָם הַפֶּהַר וְהִזָּה אֹתוֹ עַל־הַכַּפֹּרֶת וּלְפְנֵי  
 הַכַּפֹּרֶת: טז וְכַפֵּר עַל־הַקֹּדֶשׁ מִטְּמֵאת  
 בְּנֵי יִשְׂרָאֵל וּמִפְשְׁעֵיהֶם לְכָל־זִטְמֵאתָם  
 וְכֹן יַעֲשֶׂה לְאַהֲל מוֹעֵד הַשֵּׁכֵן אֹתָם  
 בְּתוֹךְ טְמֵאתָם: יז וְכָל־אָדָם לֹא־יִהְיֶה |  
 בְּאַהֲל מוֹעֵד בְּבָאוֹ לְכַפֵּר בְּקֹדֶשׁ  
 עַד־צֵאתוֹ וְכַפֵּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ  
 וּבְעֵד כָּל־קֹהֶל יִשְׂרָאֵל:

THEN HE IS TO GO OUT to the slaughter-site that is before the presence of YHWH, and effect-purgation on it, he is to take some of the blood of the bull and some of the blood of the hairy-goat and is to place (it) on the horns of the slaughter-site, all around; he is to sprinkle on it from (the rest of) the blood with his finger seven times; he is to purify it and he is to hallow it from the tum'ot of the Children of Israel. When he has finished purging the Holy-Shrine and the Tent of Appointment and the slaughter-site, he is to bring-near the live hairy (goat), Aharon is to lean his two hands on the head of the live hairy (goat) and is to confess over it all the iniquities of the Children of Israel, all their transgressions, for all of their sins; he is to place them upon the head of the hairy (goat) and is to send it free by the hand of a man for the occasion, into the wilderness. The hairy (goat) is to bear upon itself all their iniquities, to a land cut off; he is to send-free the hairy (goat) in the wilderness. Then Aharon is to enter the Tent of Appointment and is to strip off his linen garments in which he dressed when he entered the Holy-Shrine, and is to leave them there; then he is to wash his flesh in water, in a holy place, and is to dress in his garments, he is to go out and sacrifice his offering-up and the offering-up of the people; so shall he effect-atonement on behalf of himself and on behalf of the people.

יִזָּא אֶל-הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי-יְהוָה  
וּכְפַר עָלָיו וְלָקַח מִדָּם הַפָּר וּמִדָּם  
הַשְּׂעִיר וְנָתַן עַל-קַרְנֹת הַמִּזְבֵּחַ סָבִיב:  
יָט וְהִזָּה עָלָיו מִז־הַדָּם בְּאֶצְבָּעוֹ שִׁבְעַת  
פְּעָמִים וְטָהַרוּ וּקְדָשׁוּ מִטִּמְאַת בְּנֵי  
יִשְׂרָאֵל: כ וּכְלָה מִכַּפֵּר אֶת-הַקֹּדֶשׁ  
וְאֶת-אֹהֶל מוֹעֵד וְאֶת-הַמִּזְבֵּחַ וְהַקְרִיב  
אֶת-הַשְּׂעִיר הַחַי: כֹּא וְסָמַךְ אֶת־רֹאשׁ  
אֶת-שְׁתֵּי יָדָיו [יָדָיו] עַל-רֹאשׁ הַשְּׂעִיר  
הַחַי וְהִתְוַדָּה עָלָיו אֶת-כָּל-עֲוֹנוֹת בְּנֵי  
יִשְׂרָאֵל וְאֶת-כָּל-פְּשָׁעֵיהֶם  
לְכָל-זַמַּתְאֵתֶם וְנָתַן אֹתָם עַל-רֹאשׁ  
הַשְּׂעִיר וְשָׁלַח בְּיַד-אִישׁ עֵתִי  
הַמִּדְבָּרָה: כֵּב וְנָשָׂא הַשְּׂעִיר עָלָיו  
אֶת-כָּל-עֲוֹנוֹתֶם אֶל-אֶרֶץ גְּזֵרָה וְשָׁלַח  
אֶת-הַשְּׂעִיר בַּמִּדְבָּר: כֵּג וּבָא אֶת־רֹאשׁ  
אֶל-אֹהֶל מוֹעֵד וְנָפֵשׂ אֶת-בְּגָדֵי הַפָּד  
אֲשֶׁר לָבַשׁ בָּבֹאוֹ אֶל-הַקֹּדֶשׁ וְהִזְיִזוּם  
שָׁם: כִּד וְרוּזָן אֶת-בְּשָׂרוֹ בַּמַּיִם בַּמְּקוֹם  
קָדוֹשׁ וְלָבַשׁ אֶת-בְּגָדָיו וְיָצָא וַעֲשֵׂה  
אֶת-עֹלֹתָו וְאֶת-עֹלֹת הָעָם וּכְפַר בְּעֵדוֹ  
וּבְעֵד הָעָם:

AND THE FAT OF THE HATTAT-offering he is to turn-into-smoke upon the slaughter-site. Now the one who sent free the hairy (goat) for Azazel is to scrub his garments and wash his flesh in water; after that he may reenter the camp. And the bull of hattat and the hairy (goat) of hattat whose blood was brought in to effect-purgation in the Holy-Shrine are to be taken outside the camp, and in fire are to be burned their skins, their flesh, and their dung. And (each) one who burns them is to scrub his garments and wash his flesh in water; after that he may reenter the camp. And it shall be for you a law for the ages: in the seventh New-Moon, on the tenth after the New-Moon you are to afflict your selves; any-kind of work you are not to do – (both) the native and the sojourner that sojourns in your midst. For on this day atonement is to be effected for you, to purify you from all your sins; before the presence of YHWH, you will become-pure.

IT IS A SABBATH OF SABBATH-Ceasing for you, you are to afflict your selves, a law for the ages. The priest shall effect-purgation who has been anointed and whose hand has been filled to act-as-priest in place of his father. He is to dress in garments of linen, garments of the Holy-Area; he is to effect-purgation of the Holiest of Holy-Shrines, for the Tent of Appointment and the slaughter-site he is to effect-purgation, and for the priests and for all the people of the assembly he is to effect-atonement. This shall be for you a law for the ages, to effect-atonement for the Children of Israel from all their sins, once a year. And he did as YHWH commanded Moshe.

כה ואת זנלב הנזטאת יקטיר המזבנה:  
 כו והמשלז את השער לעזאל  
 יכבס בגדיו ורנוץ את-בשרו במים  
 ואנורי-כן יבוא אל-המזנה: כז ואת  
 פר הנזטאת ואת | שער הנזטאת אשר  
 הובא את-דםם לכפר בקדש יוציא  
 אל-מזוץ למזנה ושרפו באש  
 את-ערתם ואת-בשרם ואת-פרשם:  
 כוז והשרף אתם יכבס בגדיו ורנוץ  
 את-בשרו במים ואנורי-כן יבוא  
 אל-המזנה: כט והיתה לכם לזקת  
 עולם בנודש השביעי בעשור לנודש  
 תעזו את-נפשתיכם וכל-מלאכה לא  
 תעשו הארוז והגר הגר בתוככם:  
 ל כיי-ביום הנה יכפר עליכם לטהר  
 אתכם מכל זטאתיכם לפני יהוה  
 תטהרו:

5th aliyah/  
 on Shabbat  
 6th aliyah

לא שבת שבתון היא לכם ועיתם  
 את-נפשתיכם זקת עולם: לב וכפר  
 הכהן אשר-ימשוח אתו ואשר ימלא  
 את-ידו לכהן תנות אביו ולבש  
 את-בגדי הקדש בגדי הקדש: לג וכפר  
 את-מקדש הקדש ואת-אהל מועד  
 ואת-המזבן יכפר ועל הכהנים  
 ועל-כל-עם הקהל יכפר:  
 לד והיתה זאת לכם לזקת עולם  
 לכפר על-בני ישראל מכל-זטאתם  
 אונת בשנה ויעש כאשר צוה יהוה  
 את-מושה:

6th aliyah/  
 on Shabbat  
 7th aliyah

Both Torahs are placed on reading table

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.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי  
בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן  
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא  
וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי  
עֵלְמֵיָא:

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'rikk 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.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם  
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלְא וּלְעֵלְא מְכַל  
בְּרַכְתָּא וְשִׁירְתָּא, תִּשְׁבַּחְתָּא וְנַחֲמְתָּא,  
דְּאִמְרֵן בְּעֵלְמָא, וְאָמְרוּ אָמֵן:

Please rise as the first Torah is lifted

Hagbah

הגבהה

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד מֹשֶׁה:

This is the Torah proclaimed by Moshe to the children of Israel at the command of Adonai.

v'zot ha-torah ahsher sam Mosheh lifney b'nai Yisrael al pi Adonai b'yad Mosheh

תּוֹרָה צְוָה לָנוּ מֹשֶׁה, מוֹרְשָׁה קְהֵלֶת יַעֲקֹב:

sung without words as the Torah is wrapped

עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכִּיחַ מְאֹד.  
דְּרַכֶּיהָ דְרָכֵי נְעֵם, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.  
הַשִּׁיבָנוּ יְיָ, אֱלֹהֵינוּ וְנִשׁוּבָה,  
חֲדָשׁ יְמֵינוּ כְּקֹדֶם.

aytz kha-yeem hee lah-mah-khah-zee-keem bah ve-tome-khe-khah me-oo-shar.

de-rah-khe-khah dahr-khay no-ahm, ve-khol ne-tee-vo-te-hah shalom.

bah-shee-vay-noo ah-do-nye ay-le-khah ve-hah-shoo-vah,

khah-daysh yah-may-noo ke-keh-dehm.

Numbers 29

ספר במדבר פרק כט

AND ON THE TENTH after this seventh New-Moon, a proclamation of holiness there is to be for you. You are to afflict yourselves, any-kind of work you are not to do! You are to bring-near an offering-up for YHWH, as a soothing savor: one bull, a young of the herd, one ram, lambs a year in age seven, wholly-sound shall they be for you; and their grain-gift, flour mixed with oil: three tenth-measures per bull, two tenth-measures per (each) one ram, a tenth, a tenth-measure per (each) one lamb, for the seven lambs, one hairy goat for a hattat-offering of Atonement, and the regular offering-up, its grain-gift, and their poured-offerings.

וּבַעֲשׂוֹר לַזָּדֶשׁ הַשְּׁבִיעִי הַזֶּה  
 מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעַצְיֹתָם  
 אֶת־נַפְשֵׁיכֶם כָּל־מְלָאכָה לֹא תַעֲשׂוּ:  
 וְהִקְרַבְתֶּם עֹלָה לַיהוָה רִיזָן זִיזִזָן  
 פֶּרֶךְ בֶּן־בָּקָר אֶחָד אֵיל אֶחָד כִּבְשִׂים  
 בְּנֵי־שָׁנָה שְׁבַע הַתְּמִימִם יִהְיוּ לָכֶם:  
 וּמִזֹּנֹתָם סֹלֶת בָּלוּלָה בַשֶּׁמֶן  
 שְׁלֹשָׁה עֶשְׂרֹנִים לִפְרֵי שְׁנֵי עֶשְׂרֹנִים  
 לְאֵיל הָאֶחָד: עֶשְׂרוֹן עֶשְׂרוֹן  
 לִכְבֹּשׁ הָאֶחָד לְשִׁבְעַת הַכִּבְשִׂים:  
 שְׁעִיר־עִזִּים אֶחָד זֹטָאת  
 מִכֶּבֶד זֹטָאת הַכִּפָּרִים וְעֹלֹת  
 הַתְּמִיד וּמִזֹּנֹתָהּ וְנִסְפִיהֶם:

*Please rise as the second torah is lifted and tied*

זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְיַד מֹשֶׁה:

This is the Torah proclaimed by Moshe to the children of Israel at the command of Adonai.

*v'zot ha-torah ahsher sam Mosheh lifney b'nai Yisrael al pi Adonai b'yad Mosheh*

*Blessing before the Haftarah*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
 בָּחַר בְּנְבִיאִים טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם  
 הַנְּאֻמִּים בְּאֵמֶת, בְּרוּךְ אַתָּה יְיָ, הַבוֹחֵר  
 בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ, וּבַיִשְׂרָאֵל עַמּוֹ,  
 וּבְנְבִיאֵי הָאֵמֶת וְצִדְקָה.

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## “Lift Up Your Voice Like the Shofar!”

On Yom Kippur morning, the ancient rabbis taught us, we should read a passage from the Prophet Isaiah that scorches the ears:

“Lift up your voice like a shofar!” says Adonai, speaking through Isaiah.

And Isaiah looks straight into the crowd gathered at the Holy Temple in Jerusalem, millions strong or not so strong—slightly weak and grumpy from fasting.

Indeed, they are annoyed by this troublesome prophet (or by Adonai Who sent him). They shout at him:

“For what do we fast—when You don’t see our hunger? For what do we press down our egos, when You don’t recognize our struggle?”

Does Isaiah praise them for their fast, so obedient to the well-known Divine demand? No. He accuses them of posturing: They love feeling bad, it makes them feel good. They want to be in ecstasy, getting high on the Most High. He shouts at them the Voice of Adonai that is blowing through him as the breath blows through the shofar:

You do not fast today in such a way as to make your voice be heard on High. Indeed, on the very day you fast, you lift your fists in violence! What is the fast I demand of you, a day to press down your ego? Is it bending down your head like a bulrush? Sitting on sack-cloth and ashes? No!

This is the fast I have chosen:  
Break the handcuffs put on by wicked power;  
Undo the yoke of heavy burden;  
Let the oppressed go free.  
Share your bread with the hungry;  
Bring the homeless to your own house.  
When you see the naked, clothe them;  
Don’t hide yourself; they are your flesh and blood!

When they have done this—only then, he says—they will indeed experience true ecstasy. Only by joining with the lowly and humiliated will they find themselves—the whole community together—lifted to the heights of being.

Now the content of this speech is remarkable enough. It is especially remarkable if we recall that the shofar was supposed to be blown each fiftieth year on Yom Kippur to call for a Jubilee—when all land would be equally redistributed, all workers would be released from their bosses (and all bosses from responsibility for their workers), and the earth would for an entire year rest from human exploitation.

Perhaps in the absence of such a shofar-blast, Adonai is calling Isaiah to “lift his voice like a shofar,” to proclaim the Jubilee, the Shabbat that would be a true and full delight.

Yet the form of this outcry is even more astounding. For it shatters the very liturgy that the Torah had assigned to the holiest of days. Not the point!—says Isaiah.

And the rabbis assigned this shattering text to read on Yom Kippur morning, at the very moment in our lives when Isaiah challenged the crowd so long ago.

And what do we do? We make the speech into a new piece of liturgy.

There is a powerful parable told by Franz Kafka: Leopards break into the temple and drink to the dregs what is in the sacrificial pitchers; this is repeated over and over again; finally it can be calculated in advance, and it becomes a part of the ceremony.

The leopard of Adonai’s Voice becomes a liturgy. We drone the reading, or even call it out. But it has lost its roar, its lashing tail.

What to do? First, we can note that this is the sad and funny lot of all religious tradition. We breathe in a moment of spiritual insight, a breath of Adonai, so clear that we cannot bear it be forgotten. So we encode it: into “Torah,” or “The Prophets,” or a prayerbook. And that is the easier way to forget it.

And second, we can reawaken the leopard that lies beneath the liturgy. We can break through this new liturgy as Isaiah broke through the old one.

One year, I asked a member of my havurah who was himself working with the poor and homeless to join me in “reading” this Haftarah.

Together we collected quotations from the recent newspapers: “Ten jobs offered, eight hundred applicants appear.” “Food stamps denied aged immigrant couple.” “Home demolished as family wails.” “Prisoners tortured, Amnesty and B’Tzelem claim.” “City Council bars homeless from tourist area.”

On Yom Kippur morning, I began reading the Haftarah. Suddenly from the congregation came a voice, interrupting mine: Reading these headlines. Disrupting Isaiah.

Whispers from others in the congregation: “Shhh!” “You’re disturbing the service!” “Make him stop!” A fist or two shaken at the trembling interrupter.

Slowly people got it. “Feed the hungry/Food stamps denied.” “Free the prisoners/Tortured, says agency.” “Even on the day you fast, you lift our fist in violence.”

Adonai’s sorrow, Adonai’s suffering, Adonai’s ecstasy are a Leopard, stalking us. How do we keep this roaring Truth from becoming tame liturgy?

*Rabbi Arthur Waskow*

Isaiah 57:14-58:14

ספר ישעיה פרק נו

[The Lord] says: Build up, build up a highway! Clear a road! Remove all obstacles from the road of My people! For thus said He who high aloft Forever dwells, whose name is holy: I dwell on high, in holiness; Yet with the contrite and the lowly in spirit— Reviving the spirits of the lowly, Reviving the hearts of the contrite. For I will not always contend, I will not be angry forever: Nay, I who make spirits flag, Also create the breath of life. For their sinful greed I was angry; I struck them and turned away in My wrath. Though stubborn, they follow the way of their hearts, I note how they fare and will heal them: I will guide them and mete out solace to them, and to the mourners among them heartening, comforting words: It shall be well, Well with the far and the near, said the Lord— And I will heal them. But the wicked are like the troubled ones which cannot rest, whose waters toss up mire and mud. There is no safety, said my God— For the wicked.

Cry with full throat, without restraint; Raise your voice like a ram's horn! Declare to My people their transgression, to the House of Jacob their sin.

To be sure, they seek Me daily, eager to learn My ways. Like a nation that does what is right, that has not abandoned the laws of its God, They ask Me for the right way, they are eager for the nearness of God: "Why, when we fasted, did You not see? When we starved our bodies, did You pay no heed?" Because on your fast day You see to your business And oppress all your laborers! Because you fast in strife and contention, And you strike with a wicked fist! Your fasting today is not such As to make your voice heard on high. Is such the fast I desire, A day for men to starve their

וְאָמַר סִלּוּ-סִלּוּ פְּנֵי-דֶרֶךְ הַרְיִמוּ  
מִכְשׁוֹל מִדֶּרֶךְ עַמִּי: כִּי כֹה  
אָמַר הָם וְנִשְׂאָ שִׁכְן עַד וְקָדוֹשׁ שְׁמוֹ  
מְרוֹם וְקָדוֹשׁ אֲשַׁכּוֹן וְאֶת-דִּכְאָ  
וּשְׁפִלְרוּחַ לְהַחְיֹת רוּחַ שְׁפִלִים  
וְלְהַחְיֹת לֵב נִדְכָּאִים: כִּי לֹא  
לְעוֹלָם אֶרְיֵב וְלֹא לְנֹצַח אֶקְצוֹף כִּי-רוּחַ  
מִלְּפָנַי יַעֲטוֹף וְנִשְׁמֹת אֲנִי עֹשִׂיתִי: יִז  
בְּעוֹן בָּצְעוּ קִצְפֹתִי וְאִפְהִי הִסְתֵּר  
וְאֶקְצֹף וַיִּלְךְ שׁוֹבֵב בְּדֶרֶךְ לְבוֹ:  
דֶּרְכֵי רַאֲיִתִּי וְאֶרְפָּאֵהוּ וְאֲנַחֵהוּ  
וְאֲשַׁלֵּם נַחֲמִים לוֹ וְלֹא-בְלִי: בּוֹרָא  
נוֹב [נִיב] שְׁפֹתַיִם שְׁלוֹם | שְׁלוֹם לְרַחוּק  
וְלִקְרוֹב אָמַר יְהוָה וּרְפָאתָיו:  
וְהִרְשָׁעִים כַּיִּם נִגְרָשׁ כִּי הִשְׁקֵט לֹא  
יִוְכַל וַיִּגְרָשׁוּ מִיַּמִּיּוֹ רֶפֶשׁ וְטִיט:  
אִין שְׁלוֹם אָמַר אֱלֹהֵי לְרֹשָׁעִים:

קְרָא בְּגֵרוֹן אֵל-תְּחַשֵּׁד כְּשׁוֹפֵר  
הָרֵם קוֹלְךָ וְהִגַּד לְעַמִּי פְשָׁעִם וּלְבִית  
יַעֲקֹב חַטָּאתָם: וְאוֹתֵי יוֹם יוֹם  
יִדְרָשׁוּן וְדַעַת דֶּרְכֵי יַחֲפָצוּן כְּגוֹי  
אֲשֶׁר-צָדָקָה עָשָׂה וּמִשְׁפָּט אֱלֹהֵיו לֹא  
עָזַב יִשְׁאֲלוּנִי מִשְׁפָּטֵי-צָדֵק קִרְבַּת  
אֱלֹהִים יַחֲפָצוּן: לָמָּה צָמְנוּ וְלֹא  
רָאִיתָ עֵינֵינוּ נִפְשָׁנוּ וְלֹא תִדַּע הֵן בְּיוֹם  
צָמְכֶם תִּמְצְאוּ-חֶפֶץ וְכָל-עֲצָבֵיכֶם  
תִּנְגָּשׁוּ: הֵן לְרִיב וּמִצָּה תִצְוִמוּ  
וְלִהְיוֹת בְּאֶגְרֵף רִשָּׁע לֹא-תִצְוִמוּ כִּי־וּם  
לְהִשְׁמִיעַ בְּמִרוֹם קוֹלְכֶם: הִכְזָּה



bodies? Is it bowing the head like a bulrush  
 And lying in sackcloth and ashes? Do you call  
 that a fast, A day when the Lord is favorable?  
 No, this is the fast I desire: To unlock fetters  
 of wickedness, and untie the cords of the  
 yoke, to let the oppressed go free; to break off  
 every yoke. It is to share your bread with the  
 hungry, And to take the wretched poor into  
 your home; When you see the naked, to clothe  
 him, and not to ignore your own kin.

Then shall your light burst through like the  
 dawn and your healing spring up quickly;  
 Your Vindicator shall march before you,  
 The presence of the Lord shall be your rear  
 guard. Then, when you call, the Lord will  
 answer; when you cry, He will say: Here I  
 am. If you banish the yoke from your midst,  
 the menacing hand, and evil speech, And  
 you offer your compassion to the hungry  
 And satisfy the famished creature— then  
 shall your light shine in darkness, and your  
 gloom shall be like noonday. The Lord will  
 guide you always; He will slake your thirst  
 in parched places and give strength to your  
 bones. You shall be like a watered garden,  
 Like a spring whose waters do not fail. Men  
 from your midst shall rebuild ancient ruins,  
 You shall restore foundations laid long ago.  
 And you shall be called “Repairer of fallen  
 walls, Restorer of lanes for habitation.” If  
 you refrain from trampling the sabbath, From  
 pursuing your affairs on My holy day; If you  
 call the sabbath “delight,” The Lord’s holy  
 day “honored;” And if you honor it and go  
 not your ways Nor look to your affairs, nor  
 strike bargains— then you can seek the favor  
 of the Lord. I will set you astride the heights  
 of the earth, and let you enjoy the heritage of  
 your father Jacob— for the mouth of the Lord  
 has spoken.

יְהִיָּה צוֹם אֲבַחֲרֶהוּ יוֹם עֲנוּת אָדָם  
 נִפְשׁוֹ הִלְכֶּה כְּאֶגְמוֹן רֹאשׁוֹ וְשִׁק וְאֶפֶר  
 יַצִּיעַ הַלְזָה תִקְרָא צוֹם יוֹם רְצוֹן  
 לַיהוָה: הֲלוֹא זֶה צוֹם אֲבַחֲרֶהוּ פִתַח  
 חֲרָצְבוֹת רָשָׁע הִתֵּר אֲגָדוֹת מוֹטֵה  
 וְשִׁלַּח רְצוּצִים חֲפָשִׁים וְכָל־מוֹטֵה  
 תִּנְתַּקוּ: הֲלוֹא פָרַס לָרָעַב לַחֲמֶה  
 וְעֲנִיִּים מְרוּדִים תָּבִיא בַּיִת כִּי־תִרְאֶה  
 עָרֶם וְכִסִּיתוֹ וּמִבְשָׂרָךְ לֹא תִתְעַלֵּם: ח  
 אֲז יִבְקַע כֶּשֶׁחַר אוֹרָךְ וְאֲרַכְתָּךְ  
 מִהֲרָה תִצְמַח וְהִלָּךְ לְפָנֶיךָ צִדְקָךְ  
 כְּבוֹד יְהוָה יֵאֱסָפֶךָ: אֲז תִקְרָא  
 וַיְהוֶה יַעֲנֶה תִשׁוּעַ וַיֹּאמֶר הֲנִי  
 אִם־תִּסִּיר מִתּוֹכָךְ מוֹטֵה שְׁלַח אֶצְבַּע  
 וְדַבֵּר־אֲוֹן: וְתִפֹּק לָרָעַב נִפְשָׁךְ  
 וּנְפֶשׁ נַעֲנֶה תִשְׁבִּיעַ וְזָרַח בַּחֲשָׁךְ  
 אוֹרָךְ וְאֶפְלַתָךְ כְּצֹהָרִים: וְנִחַךְ  
 יְהוָה תִמְיֵד וְהִשְׁבִּיעַ בְּצַחְצְחוֹת נִפְשָׁךְ  
 וְעֲצָמֹתֶיךָ יַחֲלִיץ וְהִיִּית כָּגֹן רֶוַח  
 וְכִמוֹצָא מִיָּם אֲשֶׁר לֹא־יִכָּזְבוּ מִיָּמָיו:  
 וּבְנוּ מִמֶּךָ חֲרִבוֹת עוֹלָם מוֹסְדֵי  
 דוֹר־וְדוֹר תִּקְוָמֶם וְקָרָא לָךְ גֹּדֵר פְּרִיץ  
 מְשׁוֹבֵב נְתִיבוֹת לְשִׁבְתָּ: אִם־תִּשָּׁב  
 מִשְׁבֶּת רַגְלֶךָ עֲשׂוֹת חֲפָצֶיךָ בַּיּוֹם קֹדְשִׁי  
 וְקָרָאת לְשִׁבְתָּ עֲנֵג לְקֹדוֹשׁ יְהוָה מְכַבֵּד  
 וְכַבֵּדְתוּ מַעֲשׂוֹת דְרֹכֶיךָ מִמִּצּוֹא חֲפָצֶךָ  
 וְדַבֵּר דְבָר: אֲז תִתְעַנֵּג עַל־יְהוָה  
 וְהִרְכַּבְתִּיךָ עַל־בְּמוֹתַי [בְּמִתִּי] אֲרֹץ  
 וְהֵאֲכִלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִי  
 יְהוָה דִּבֶּר:

ברכות אחרי ההפטרה

Blessed are You, ETERNAL ONE, our God, the Sovereign of all Worlds, the Rock of all the Worlds, the Righteous One throughout all generations, the faithful God Whose word is deed, Who speaks and fulfills, Whose words are truth and justice.

Faithful are You, ETERNAL ONE, our God, and faithful are Your words; not a single word of Yours is unfulfilled, for You are a sovereign God, faithful and merciful. Blessed are You, ETERNAL ONE, the God faithful in all Your words.

Give us joy, ETERNAL ONE, our God, in Elijah, Your prophet and Your servant. Soon may redemption come and give joy to our hearts. May God turn the hearts of the parents to their children, and the hearts of the children to their parents. And may Your house be called a house of prayer for all peoples. Blessed are You, ETERNAL ONE, who brings an everlasting peace.

For the Torah, and for worship, for the prophets (and for this day of Shabbat), and for this Day of Atonement, which You have given us, Abundant One, our God for holiness and for rest, for pardon, for forgiveness, and for atonement, for honor and for splendor—for everything, Wise One, our God, we offer thanks to You, and bless You. May Your name be blessed continually by every living being, forever and eternally. Your word is truth, and stands forever. Blessed are You, Eternal One, the Sovereign of your people, the House of Israel, you who make our guilt to pass away year after year—the Sovereign over all the earth, source of the holiness of (Shabbat), Israel and the Day of Atonement.

ברוך אתה יי אלהינו מלך העולם,  
צור כל העולמים, צדיק בכל  
הדורות, האל הנאמן האומר  
ועשה, המדבר ומקים, שכל  
דבריו אמת וצדק. נאמן אתה הוא יי  
אלהינו, ונאמנים דבריך, ודבר אחד  
מדבריך אחר לא ישוב ריקם, כי אל  
מלך נאמן (ורחמן) אתה. ברוך אתה  
יי, האל הנאמן בכל דבריו.  
רחם על ציון כי היא בית חינו,  
ולעלובת נפש תושיע במהרה בימינו.  
ברוך אתה יי, משמח ציון בבגיה.  
שמחנו יי אלהינו באלהיו הנביא עבדך,  
ובמלכות בית דוד משיחך, במהרה יבא  
ויגל לבנו, על כסאו לא ישוב זר ולא  
ינחלו עוד אחרים את כבודו, כי בשם  
קדשך נשבעת לו, שלא יכבה נרו לעולם  
ועד. ברוך אתה יי, מגן דוד.

על התורה, ועל העבודה, ועל הנביאים,  
(ועל יום השבת הזה), ועל יום הכפורים  
הזה, שנתת לנו יי אלהינו, (לקדשה  
ולמנוחה), לכבוד ולתפארת. על הכל  
יי אלהינו, אנחנו מודים לך, ומברכים  
אותך, יתברך שמך בפני כל חי תמיד  
לעולם ועד ודברך אמת וקים לעד.  
ברוך אתה יי, מקדש (השבת)  
(ו) ישראל ויום הכפורים.

# תקיעת שופר

## SOUNDING OF THE SHOFAR

# Tekiat Shofar

(Shofar is not sounded on Shabbat)

תקיעת שופר

Omitted on Shabbat  
(אין אומרים בשבת)

Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man. For Thou art the God of my strength: why dost Thou cast me off? Why go I mourning because of the oppression of the enemy? O send out Thy light and Thy truth: let them lead me; let Them bring me unto thy holy hill, and to my tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise Thee, O God my God. Why art thou cast down, O my soul? And why art thou disquieted within me? Hope in God: for I shall yet praise Him, who is the health of my countenance, and my God.

לְמַנְצִיחַ לְבַנֵּי קִדְרָה, מִזְמוֹר. כָּל הָעַמִּים  
תִּקְעוּ כַף, הִרְיֵעוּ לְאֱלֹהִים בְּקוֹל רִנָּה. כִּי  
יְהוָה עֲלִיוֹן נוֹרָא, מֶלֶךְ גְּדוֹל עַל כָּל  
הָאָרֶץ. יִדְבֵר עַמִּים תַּחֲתֵינוּ, וְלֹאֲמִים  
תַּחַת רִגְלֵינוּ. יִבְחַר לָנוּ אֶת נַחֲלָתָנוּ, אֶת  
גְּאוֹן יַעֲקֹב אֲשֶׁר אָהַב, סֵלָה. עֲלֵה אֱלֹהִים  
בְּתִרְוֵעָה, יְהוָה בְּקוֹל שׁוֹפָר. זָמְרוּ אֱלֹהִים,  
זָמְרוּ; זָמְרוּ לְמִלְכֵנוּ, זָמְרוּ. כִּי מֶלֶךְ כָּל  
הָאָרֶץ אֱלֹהִים, זָמְרוּ מִשְׁכִּיל. מֶלֶךְ אֱלֹהִים  
עַל גּוֹיִם, אֱלֹהִים יֹשֵׁב עַל כִּסֵּא קֹדֶשׁוֹ.  
נְדִיבֵי עַמִּים נֶאֱסָפוּ, עִם אֱלֹהֵי אַבְרָהָם; כִּי  
לְאֱלֹהִים מְגַנֵּי אֶרֶץ, מֵאֲד נַעֲלָה.

— שׁוֹתֵי יוֹ לִנְגוֹי תַמְיֵד —

Awake, ye sleepers from your slumber, and rouse you from your lethargy. Scrutinize your deeds and return in repentance. Remember your Creator, ye who forget eternal truth in the trifles of the hour, who go astray all your years after vain illusions which can neither profit nor deliver. Look well into our souls and mend your ways and your actions; let each one of you forsake your evil path and unworthy purpose, and return to God, so that God may have mercy upon you. *Maimonides (Rabbi Moshe ben Maimon, Rambam)*

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי בַמְּרוֹחַב יְהוָה.

קוֹלִי שָׁמַעְתָּ, אֵל תַּעֲלֶם אֲזַנְךָ לְרוֹחֹתַי לְשׁוֹעֲתַי.  
 רֵאשׁ דְּבַרְךָ אֱמֶת, וּלְעוֹלָם כָּל מִשְׁפָּט צְדָקָה.  
 עֲרַב עֲבָדְךָ לְטוֹב, אֵל יַעֲשִׂקוּנִי יָדַיִם.  
 שֵׁשׁ אֲנֹכִי עַל אִמְרֹתֶיךָ, כְּמוֹצֵא שָׁלֵל רָב.  
 טוֹב טַעַם וְדַעַת לְמִדְּנִי, כִּי בְמִצְוֹתֶיךָ הֶאֱמַנְתִּי.  
 גְּדֻבוֹת פִּי רִצְיָה נָא, יי, וּמִשְׁפָּטֶיךָ לְמִדְּנִי.

In my distress I called upon the Lord; the Lord answered me by setting me free.

You did hear my cry; You gave ear to my plea.

Your word is truth; Your just commands are forever.

Be my Gracious Protection; let not the arrogant oppress me.

I delight in Your promise, like one who attains great wealth.

Teach me good judgment and knowledge, for I believe in Your precepts.

Accept my offerings, O Lord, and teach me Your laws.

*Meen hah-may-tzahr kah-rah-tee Yah, ah-nah-nee ba-mehr-khahv Yah.*

*Ko-lee sha-mah-tah ahl-ta-ah-laym oz-ne-kha le-rahv-khah-tee le-shahv-ah-tee.*

*Rosh de-vahr-khah eh-meht oo-le-o-lahm kol-meesh-paht tzeed-keh-kha.*

*Ah-rove ahv-de-kha le-tov ahl ya-ahsh-koo-nee zaydeem.*

*Saws ah-no-khee ahl eem-rah-te-kha ke-mo-tzay shah-lahl rahv.*

*Toov tah-ahm va-dah-ahm lahm-day-nee kee v'meeetz-vo-te-kha ha-eh-mahn-tee.*

*Need-vote pee re-tzay nah ah-do-nyee oo-meesh-po-te-kha lahm-day-nee.*



תְּקִיעָה	—————	Tekiah
שְׁבָרִים	□ □ □	Shevariim
תְּקִיעָה	—————	Tekiah
תְּקִיעָה	—————	Tekiah
שְׁבָרִים	□ □ □	Shevariim
תְּקִיעָה	—————	Tekiah
תְּקִיעָה	—————	Tekiah
שְׁבָרִים	□ □ □	Shevariim
תְּקִיעָה	—————	Tekiah

Teru'ah, mentioned in the Torah three times in connection with Rosh Hashanah is variously defined in the Talmud. According to one opinion, the sound of a teru'ah should be like that of sighing; according to another opinion, it should be like the vibrating voice of weeping. Finally it was concluded that both forms be used in order to eliminate doubt; hence shevarim is sounded in agreement with the first opinion, and teru'ah in agreement with the second opinion. The first set of the teki'ot included both shevarim and teru'ah as a result of the compromise, while the other two sets are in accordance with the two aforementioned opinions, respectively.

Give heed to the blasts of the Shofar, the shrill, quivering notes of the Shofar, sounding its message of warning, its cry of alarm and awakening; urging us work with each other to combat the ills that beset us. Accept the challenge to triumph over forces of wrath and destruction. Remove from your midst crime and warfare, All poverty, greed and contention. Heed the sound of the Shofar, the blast that is blown, O my people.

*Tekiah...*

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ, שֶׁהַתְּקִיעוֹת וְהַקּוֹלוֹת, הַיּוֹצְאִים  
 מִן הַשּׁוֹפָר שְׂאֵנוּ תוֹקְעִים, יַעֲלוּ לְפָנֶיךָ כְּסֵא  
 כְּבוֹדֶךָ, וְיִמְלִיצוּ טוֹב בְּעַדָּנוּ, לְכַפֵּר עַל כָּל  
 חַטֹּאתֵינוּ. בְּרוּךְ אַתָּה, בָּעַל הַרְחָמִים.

תקיעה  Tekiah

תרועה        Teruah

תקיעה  Tekiah

תקיעה  Tekiah

תרועה        Teruah

תקיעה  Tekiah

תקיעה  Tekiah

תרועה        Teruah

תקיעה גדולה Tekiah gidolah



Give heed to the sound of the Shofar, the loud clarion call of the Shofar, bringing bright hope to a people long scattered and stricken with sorrow; comforting Israel with promise of healing divine and redemption. Renew your faith in God's covenant that made you a nation through Torah. Return to your God and establish a Kingdom of Peace for all people. Heed the sound of the Shofar, the blast that is blown, O my people.

Tekiah...

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ, שֶׁהַתְּקִיעוֹת וְהַקּוֹלוֹת, הַיּוֹצְאִים  
מִן הַשּׁוֹפָר שְׂאֵנוּ תוֹקְעִים, יַעֲלוּ לְפָנֶיךָ כִּסֵּא  
כְּבוֹדְךָ, וְיִמְלִיצוּ טוֹב בְּעַדְנוּ, לְכַפֵּר עַל כָּל  
חַטֹּאתֵינוּ. בְּרוּךְ אַתָּה, בֹּעַל הַרְחָמִים.

אֲשֶׁרֵי הָעַם יִדְעֵי תְרוּעָה, יי בְּאוֹר פְּנֵיךָ יִהְיֶה כוֹן.

Happy is the people who know the sound of the shofar. In the light of your spirit, Hashem, shall they walk  
*ahsh-ray hah-ahm yode-ay te-roo-ah. ah-do-nye be-or pah-ne-kha ye-halay-khoon*

בְּשִׁמְךָ יִגִּילוּן כָּל הַיּוֹם, וּבְצִדְקָתְךָ יִרְוּמוּ.

In Your name they will be joyful always, and in Your justice they will be raised up.

כִּי תִפְאֶרֶת עֲזָמוֹ אַתָּה, וּבְרָצוֹנְךָ תִּרְוִים קִרְנֵנוּ.

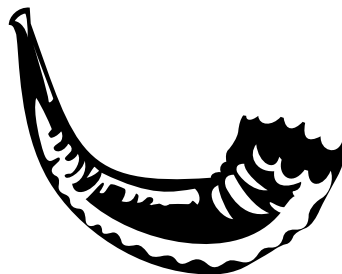
For You are our glorious strength, through Your favor we are magnified.

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## Nine Shofar Blasts

- 1) Every ordinary morning in Jerusalem twenty one blasts were sounded on the shofar.
- 2) Each Friday, four shofar soundings signaled people to 1) stop work; 2) to close shops; 3) to light the Shabbat candles; and 4) to begin the Sabbath.
- 3) When Israel went into battle the shofar proclaimed the moment of attack.
- 4) The shofar sound was a symbol of freedom. It was employed at the beginning of each Jubilee to announce the release of slaves. The word Jubilee (*Yovel*) itself means ram's horn.
- 5) In medieval times, the shofar was used in the ceremony of excommunication, bringing home the reality of the ban and warning of the penalty of association with the banned person.
- 6) The shofar was sounded on fast days.
- 7) The shofar symbolized the heart which is nourished by beauty (*shufra*).
- 8) We are each like the sound of a shofar being blown in a long *Tekia*, by Adonai. As soon as the blower ceases to blow, we become no more.
- 9) We are each like a slave, constrained and bound, yearning for freedom in the Jubilee year. The sound of the shofar on Rosh HaShanah signals to each one of us the arrival of freedom—freedom from our ties and self-bindings. This eerie, ancient sound recalls within us our primary commitment—made before we were born—to become a *tzaddik*, which guides the acceptance of all later commitments and is their background and impelling motive.

*Rendered by Reb David Wolfe-Blank*







אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלְלוּךָ סְלָה:

Happy are they who dwell in Your house; Forever shall they praise You.

*Ashrey yosh'vey vay-techa, oyd y'halleyluchah selah.*

אַשְׁרֵי הָעָם שֶׁכַּח לֹ, אַשְׁרֵי הָעָם שִׁי אֱלֹהָיו:

Happy is the people so favored; Happy is the people whose God is the Lord.

*Ashrey ha'am shekacha lo, ashrey ha'am sh'adonay alohayav.*

תְּהִלָּה לְדָוִד,

A PSALM OF DAVID.

I extol You, my God, my King,  
I will praise You for ever and ever.

*Every day I praise You,  
Glorifying You forever.*

Great is the Lord, eminently to be praised;  
His greatness cannot be fathomed.

*One generation to another lauds Your works,  
Recounting Your mighty deeds.*

They speak of the splendor of Your majesty  
And of Your glorious works.

*They tell of Your awesome acts,  
Declaring Your greatness.*

They recount Your abundant goodness,  
Celebrating Your righteousness.

*The Lord is gracious and compassionate,  
Exceedingly patient, abounding in love.*

The Lord is good to all,  
His tenderness embraces all His works.

*All Your creatures shall thank You.  
And Your faithful shall praise You.*

They shall speak of the glory of Your  
dominion, Proclaiming Your power.

*That all may know of Your might,  
The splendor of Your kingship.*

Your sovereignty is everlasting,  
Your dominion endures for all generations.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שָׁמַיָּה  
לְעוֹלָם וָעֶד:

בְּכָל יוֹם אֶבְרַכְּךָ, וְאֶהְלֵלְךָ שָׁמַיָּה לְעוֹלָם  
וָעֶד:

גְּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלֹגְדֵלְתוֹ אֵין חֶקֶר:  
דֹּר לְדֹר יִשְׂבַח מַעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ:  
הַדָּר כְּבוֹד הַדָּר, וְדַבְרֵי נִפְלְאוֹתֶיךָ  
אֲשִׁיחָה:

וְעִזּוֹ נִרְאוֹתֶיךָ יֹאמְרוּ וּגְדוֹלְתֶךָ אֲסַפְּרֶנָּה:  
זָכַר רַב טוֹבָךָ יִבְיָעוּ, וְצִדְקֹתֶךָ יִרְנְנוּ:

חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אַפַּיִם וּגְדָל חֶסֶד:  
טוֹב יְיָ לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:

יִזְדַּחַךְ יְיָ כָּל מַעֲשָׂיךָ, וְחִסְדֶיךָ יִבְרַכְּכָה:  
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וּגְבוּרֹתֶךָ יִדְבְּרוּ:

לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרֹתָיו, וְכְבוֹד הַדָּר  
מַלְכוּתוֹ:

מַלְכוּתֶךָ מַלְכוּת כָּל עֲלָמִים, וּמִמְשִׁלְתֶךָ  
בְּכָל דֹּר וָדֹר:



Ashrey yosh'vey vay-techa, od  
y'hallelucha selah.

Ashrey ha'am shekacha lo, ashrey ha'am  
sh'adonay alohav.

tehillah le-dhavid,

aromimkha elohai hamelekh va'avharakha  
shimkha le-olam va-ed

bekhol-yom avharakhekha va'ahalelah  
shimkha le'olam va'ed

gadhol Adonay umehullal me'od veligedulato  
eyn kheker

dor ledor yeshabbach ma'asekha  
ugevurotekha yagiydu

hadar kevnod hodekha vedivrey  
nifle'othekha'asikhah

ve'ezuz nore'otheykha yo'meru  
ugedulla-thekha 'asaprenna

zekher rav-toovkha yabee-oo vetzidkathkha  
yeranenu

channun verachum Adonay  
erekh appayim ugedal-khased

tov-Adonai lakol verakhamav al-kol-ma-asav

yodhukha Adonay kol-ma'aseykha  
vakhasidekha yevara-khukha

kevod malkhut-kha yo'meru oogeveuratkha  
yedabberu

lehodiya livnay ha'adam gevurotav ukhevod  
hadhar malkhutho

malkhutekha malkhuth kol-olamim  
umemsheltekha bekhhol-dor vador

somekh Adonay lekhol-hannoflim vezokef  
lekhol-hakkefufim

---

*The Lord supports all who stumble;  
Adonai makes all who are bent stand straight.  
The eyes of all look hopefully to You,  
You give them their food when it is due.  
You open Your hand,  
You satisfy the needs of all the living.  
The Lord is beneficent in all His ways,  
He is loving in all His deeds.  
The Lord is near to all who call to Him,  
To all who call to Him in truth.  
Adonai fulfills the desire of those who revere  
Him; He hears their cry and delivers them.  
The Lord preserves all who love The Beloved  
One,  
But all the wicked The Judge will destroy.  
My mouth shall speak the praise of the Lord,  
Let all beings praise Adonai forever.  
We shall praise the Lord,  
Now and evermore. Hallelujah.*

סוּמְדֵי יי לְכֹל הַנִּפְלִים, וְזוֹקֵף לְכֹל הַכְּפוּפִים:  
עֵינֵי כָל אֱלֹהֵי יִשְׂרָאֵל, וְאַתָּה נוֹתֵן לָהֶם  
אֶת אֲכָלָם בְּעֵתוֹ:  
פּוֹתַח אֶת יָדְךָ, וּמְשַׁבֵּיעַ לְכֹל חַי רִצּוֹן:  
צַדִּיק יי בְּכָל דְּרָכָיו, וְחֹסֵיד בְּכָל מַעֲשָׂיו:  
קָרוֹב יי לְכֹל קוֹרְאָיו, לְכֹל אֲשֶׁר יִקְרָאֵהוּ  
בְּאֵמֶת:  
רִצּוֹן יִרְאֵיו יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע  
וְיוֹשִׁיעֵם:  
שׁוֹמֵר יי אֶת כָּל אֲהָבָיו, וְאֵת כָּל  
הַרְשָׁעִים יִשְׁמִיד:  
תְּהַלֵּל יי יְדָבָר פִּי, וַיְבָרֵךְ כָּל בֶּשֶׂר שֵׁם  
קֹדֶשׁוֹ, לְעוֹלָם וָעֶד:  
וַאֲנַחְנוּ נְבָרֵךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם,  
הַלְלוּיָהּ:

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*eyney-khol 'eleykha yesabberu ve'attah  
nothen-lahem 'eth-'akhlâm be`itto*

*potheach 'eth-yadhekha umasbiya` lekhol-  
chayratson*

*tzaddik Adonai bekhhol-derakhav vechâsid  
bekhol-maasav*

*karov Adonai lekhol-kore'av  
lekhol 'asher yikra-oohoo be'emeth*

*retson-yere'av ya'aseh  
ve'et-shav'atam yishma veyoshi'em*

*shomer Adonai 'et-kol-'ohavav  
ve'eth kol-hârsha'im yashmid*

*tehillath Adonai yedabber-pi  
vivarekh kol-basar shem kodsho le'olam va'ed*

*v'anakhnu nevaraykh Yah  
mayata v'ad olam  
halleluyah*

יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ:

Praise the Lord, for the Lord alone is exalted  
*ye-hah-le-loo et-shame ah-do-nye kee nees-gahv shmo le-vah-do*

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיִּרְם קָרְן לְעַמּוֹ, תִּהְיֶה לְכֹל חֲסִידָיו,  
לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּיָהּ.

God's glory is revealed on earth and in the heavens. God has raised the honor of his people, the glory of his faithful. God exalted the Children of Israel, the people near to Him. Hallelujah  
*ho-doo ahl hab-ah-retz ve-shah-mah-yeem. vah-yaw-rem keh-rehm le-ah-mo te-hee-lah le-khol kha-see-dahv leeve-nay yisrael ahm ke-ro-vo hah-le-loo-yah*

When the Ark was set down, Moses prayed:  
"O Lord, dwell among the myriad families of Israel." Come up, O Lord, to Your sanctuary, together with the Ark of Your glory. Let Your Kohanim be clothed in righteousness, let Your faithful ones rejoice. I have give your precious teaching, forsake not My Torah.

וּבְנַחַה יֹאמֶר: שׁוּבָה, יְיָ רַבּוֹת אֵלַי  
יִשְׂרָאֵל קוֹמָה יְיָ לְמִנוּחֶתֶךָ, אֲתָה וְאָרוֹן  
עֲזֶךָ. כִּהְנִיף יִלְבָּשׁוּ צְדָקָה וְחֲסִידֶיךָ יִרְנְנוּ.  
בְּעָבוֹר דְּוֹד עֲבָדֶךָ, אֵל תָּשׁוּב פְּנֵי מְשִׁיחֶךָ.  
כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִּי אֵל תַּעֲזֹבוּ.

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתַמְכִּיהָ מֵאֲשֶׁר.  
דְּרָכֶיהָ דְרָכֵי נֵעִם, וְכֹל נְתִיבוֹתֶיהָ שְׁלוֹם.  
הֲשִׁיבֵנוּ יְיָ, אֱלֹהֵינוּ וְנִשׁוּבָה,  
חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

It is a tree of life to those who grasp it, and its supporters are happy.  
Its ways are pleasant and its paths are peaceful.  
Bring us back, Lord, to You, and we will return; renew our days as of old.

*aytz kha-yeem hee lah-mah-khah-zee-keem bah ve-tome-khe-khah me-oo-shar.  
de-rah-khe-khah dahr-khay no-ahm, ve-khol ne-tee-vo-te-hah shalom.  
hah-shee-vay-noo ah-do-nye ay-le-khah ve-bah-shoo-vah,  
khah-daysh yah-may-noo ke-keh-dehm.*

