

MACHZOR

Annotated Edition

מחזור

לראש השנה



Machzor

for Rosh Hashanah

A companion to the
Siddur Tehillat Hashem
With English Translation,
Annotated Edition



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MACHZOR COMPANION FOR ROSH HASHANAH

WITH ENGLISH TRANSLATION

ANNOTATED EDITION

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by

MERKOS L'INYONEI CHINUCH

770 Eastern Parkway / Brooklyn, New York 11213

(718) 774-4000 / Fax (718) 774-2718

editor@kehot.com / www.kehot.org

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INTRODUCTION

In our unprecedented times, with the pandemic preventing so many from attending synagogue on Rosh Hashanah, Kehot Publication Society is proud to share excerpts from the *Machzor for Rosh Hashanah Annotated Edition*, with the readers of Chabad.org.

By no means a complete Machzor, this booklet is to be printed before the onset of the holiday to serve as a companion to the beloved *Siddur Tehillat Hashem With English Translation Annotated Edition*. It also provides some highlights of the service of the day and a snapshot of how Rosh Hashanah is celebrated, which will be beneficial to all.

To purchase a complete Machzor please visit www.kehot.com.

With prayerful wishes for a *shanah tovah*, a good year in every sense of the word,

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replace the Musaf Amidah with the Rosh Hashanah Amidah, on page 21 of this booklet. The shofar is not sounded during Musaf when no *minyan* is present.

Although the cantor's repetition is not said when praying alone, it is laudatory for the individual to read through the special texts added to the repetition. We have included some highlights from the service, beginning on page 34 of this booklet.

Kiddush for Rosh Hashanah day can be found on page 6 of this booklet.

ROSH HASHANAH AFTERNOON

Afternoon services begin on page 250. On page 260, the Amidah is replaced by the Rosh Hashanah version, which can be found on page 10 of this booklet. On weekdays, continue with Avinu Malkeinu, on page 16 of this booklet.

Tashlich, which is recited on the first day of Rosh Hashanah, except when it coincides with Shabbat, in which case it is delayed to the second day, can be found on page 39 of this booklet.



OVERVIEW

ROSH HASHANAH EVE

Candles are to be lit before the onset of the holiday. On the second night of Rosh Hashanah, they should be lit *after* night has fallen, using a pre-existing flame. The procedure and blessings can be found on page 1 of this booklet.

Rosh Hashanah evening service begins as a regular holiday service, which can be found on page 161 (on Friday night, begin on page 156). On page 166, substitute the Shabbat Amidah with the Rosh Hashanah text, found on page 10 of this booklet.

After services, conduct the festive meal, as outlined on page 4-5 of this booklet. Grace after Meals can be found on page 88, with special additional texts added on pages 92 and 95.

ROSH HASHANAH MORNING

Morning services begin on page 5 and continue on page 181. On page 202, add the paragraph Shir Hama'alot. On weekdays, recite the weekday section on page 203. On page 211, substitute the Shabbat Amidah with the Rosh Hashanah text, found on page 10 of this booklet. On weekdays, continue with Avinu Malkeinu, on page 16 of this booklet. Continue with the Song of the Day, on pages 71-76.

The shofar service, which is omitted on Shabbat, can be found on page 18 of this booklet. The shofar is blown even when praying alone.

Continue on page 230 (on weekdays 232). On page 234,



BLESSINGS FOR CANDLE LIGHTING

The festival lights are kindled at least eighteen minutes before sunset. Married women light two candles and many add an additional candle for each child; girls light one candle. After lighting the candle(s) draw the hands three times around the lights and towards the face, then place them over the eyes and recite the appropriate blessing.

On the first night of Rosh Hashanah, if one did not light before sunset, one may light afterwards from a pre-existing flame. However, if the first night of Rosh Hashanah coincides with Friday night, the light may not be lit after sunset.

On the second night of Rosh Hashanah, the festival candles should be lit immediately prior to Kiddush. If available, a new item of clothing should be worn, or a new fruit (which will be eaten after Kiddush) should be placed on the table for the candle lighting. When reciting the *Shehecheyanu* blessing, bear in mind that it applies to the item of clothing or the new fruit as well. One who does not have a new fruit should nonetheless recite the *Shehecheyanu* blessing. See additional laws in the Machzor for Rosh Hashanah Annotated Edition, page 323.

On Friday evening, add the words in shaded parentheses:

ברוך אתה יהוה, אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו להדליק נר של (שבת ושל) יום הזכרון:
Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the light of (Shabbat and) the Day of Remembrance.

ברוך אתה יהוה, אלהינו מלך העולם, שחיינו וקיימנו והגיענו לזמן הזה:
Blessed are You, Lord our God, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion.



BLESSINGS FOR CANDLE LIGHTING

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ברוך אתה יהוה, אלהינו מלך העולם, שחיינו וקיימנו והגיענו לזמן הזה:
Blessed are You, Lord our God, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion.





ROSH HASHANAH EVENING

It is customary on the first night of Rosh Hashanah to greet one another as follows:

לְשָׁנָה טוֹבָה תִּכְתָּב וְתִחְתָּמִי! May you be inscribed and sealed for a good year!



HYMNS FOR FRIDAY EVENING

When Rosh Hashanah occurs on Shabbat say *Peace unto you* through *Prepare...in the meal* quietly, then begin *The sixth day*, page 5.

On Shabbat, begin here.

Say three times: **שְׁלוֹם** Peace unto you, ministering angels, messengers of the Most High, of the supreme King of kings, the Holy One, blessed be He.

Say three times: **בּוֹאֲכֶם** May your coming be in peace, angels of peace, messengers of the Most High, of the supreme King of kings, the Holy One, blessed be He.

Say three times: **בְּרַכּוֹנִי** Bless me with peace, angels of peace, messengers of the Most High, of the supreme King of kings, the Holy One, blessed be He.

Say three times: **צֵאתְכֶם** May your departure be in peace, angels of peace, messengers of the Most High, of the supreme King of kings, the Holy One, blessed be He.

כִּי For He will instruct His angels in your behalf, to guard you in all your ways.¹ The Lord will guard your going and your coming from now and for all time.²



ROSH HASHANAH EVENING

It is customary on the first night of Rosh Hashanah to greet males as follows:

לְשָׁנָה טוֹבָה תִּכְתָּב וְתִחְתָּמִי!

Females are greeted as follows:

לְשָׁנָה טוֹבָה תִּכְתָּבִי וְתִחְתָּמִי!



HYMNS FOR FRIDAY EVENING

When Rosh Hashanah occurs on Shabbat say *שְׁלוֹם עליכם* through *בהדה* quietly, then begin *יום הששי*, page 4.

On Shabbat, begin here.

שְׁלוֹם עֲלֵיכֶם מַלְאֲכֵי הַשָּׁרֵת מַלְאֲכֵי עֲלִיּוֹן מִמְּלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא: —Say three times

בּוֹאֲכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם מַלְאֲכֵי עֲלִיּוֹן מִמְּלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא: —Say three times

בְּרַכּוֹנִי לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם מַלְאֲכֵי עֲלִיּוֹן מִמְּלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא: —Say three times

צֵאתְכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם מַלְאֲכֵי עֲלִיּוֹן מִמְּלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא: —Say three times

כִּי מַלְאֲכָיו יִצְוּהוּ לָךְ, לְשֹׁמְרֶיךָ בְּכָל דְּרָכֶיךָ:¹

יְיָ יִשְׁמָר צֵאתְךָ וּבּוֹאֶךָ, מֵעַתָּה וְעַד עוֹלָם:²

1. Psalms 91:11. 2. Ibid. 121:8.

אִשָּׁה Who can find a wife of excellence? Her value far exceeds that of gems. The heart of her husband trusts in her, he lacks no gain. She treats him with goodness, never with evil, all the days of her life. She seeks out wool and flax, and works willingly with her hands. She is like the merchant ships; she brings her food from afar. She rises while it is still night, gives food to her household, and sets out the tasks for her maids. She considers a field and buys it; from her earnings she plants a vineyard. She girds her loins with strength, and flexes her arms. She realizes that her enterprise is profitable; her lamp does not go out at night. She puts her hands on the spindle, and her palms grasp the distaff. She holds out her hand to the poor, and extends her hands to the destitute. She does not fear for her household in the frost, for her entire household is clothed [warmly] in scarlet. She makes her own tapestries; her garments are of fine linen and purple. Her husband is well-known at the gates, as he sits with the elders of the land. She makes linens and sells [them]; she provides the merchants with girdles. Strength and dignity are her garb, she looks smilingly toward the future. She opens her mouth with wisdom, and the teaching of kindness is on her tongue. She watches the conduct of her household, and does not eat the bread of idleness. Her children rise and acclaim her, her husband—and he praises her: Many daughters have done worthily, but you surpass them all. Charm is deceptive and beauty is naught; a God-fearing woman is the one to be praised. Give her praise for her accomplishments, and let her deeds laud her at the gates.¹

מוֹזֹזֵר A Psalm by David. The Lord is my shepherd, I shall lack nothing. He makes me lie down in green pastures; He leads me beside still waters. He revives my soul; He directs me in paths of righteousness for the sake of His Name. Even if I will walk in the valley of the shadow of death, I will fear no evil, for You are with me; Your rod and Your staff—they will comfort me. You will prepare a table for me before my enemies; You have anointed my head with oil; my cup is full. Only goodness and kindness shall follow me all the days of my life, and I shall dwell in the House of the Lord for many long years.²

דָּא This is the meal of the holy *Chakal Tapuchin*.³

אֲתִקְיָנוּ Prepare the meal of perfect faith, which is the delight of the holy King; prepare the meal of the King. This is the meal of the holy *Chakal Tapuchin*,³ and *Z'eir Anpin*³ and the holy Ancient One³ come to join her in the meal.⁴

אִשָּׁה חֵיל מִי יִמָּצֵא, וְרוֹחַק מִפְּנִינִים מְכָרָה: בְּטָח בָּהּ לֵב בַּעֲלָהּ, וְשִׁלָּל לֹא יִחָסֵר: גִּמְלָתָהּ טוֹב וְלֹא רָע, כָּל יְמֵי חַיֶּיהָ: דְּרָשָׁה צֹמֵר וּפְשָׁתִים, וַתַּעַשׂ בַּחֲפֶץ כַּפֶּיהָ: הִיְתָה בְּאֵנִיּוֹת סוֹחֵר, מִמְּרוֹחֵק תָּבִיא לַחֲמָה: וַתִּקֶּם בַּעֲדוֹ לַיְלָה, וַתִּתֵּן טָרֶף לְבֵיתָהּ, וְרוֹחַק לְנַעֲרֹתֶיהָ: זְמִמָּה שָׂדֶה וַתִּקְחָהּ, מִפְּרִי כַפֶּיהָ נָטְעָה פָּרִם: חֲגֹרָה בָּעוֹז מִתְּנִיָּה, וַתֵּאֱמֹץ זְרוּעֶתֶיהָ: טַעֲמָה פִּי טוֹב סִחָרָה, לֹא יִכְבֶּה בְּלִילָה גֵרָה: יָדֶיהָ שִׁלְחָה בְּפִישׁוֹר, וְכַפֶּיהָ תִּמְכּוּ כָּלֶךְ: כַּפָּה פִּרְשָׁה לָעָנִי, וְיָדֶיהָ שִׁלְחָה לְאֶבְיוֹן: לֹא תִירָא לְבֵיתָהּ מִשְׁלָג, כִּי כָל בֵּיתָהּ לִבָּשׁ שָׁנִים: מְרַבִּידִים עֲשֵׂתָהּ לָהּ, שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ: נוֹדַע בְּשַׁעְרִים בַּעֲלָהּ, בְּשִׁבְתָּהּ עִם זְקֵנֵי אֶרֶץ: סָדִין עֲשֵׂתָהּ וַתִּמְכֹּר, וַחֲגוּר נִתְּנָה לְפָנֶעֱנִי: עוֹז וַתְּדַר לְבוּשָׁהּ, וַתִּשְׁחַק לְיוֹם אַחֲרוֹן: פִּיהָ פִּתְחָה בְּחִכְמָהּ, וַתוֹרֶת חֶסֶד עַל לְשׁוֹנָהּ: צוּפִיָּה הִלִּיכֹת בֵּיתָהּ, וְלֶחֶם עֲצָלוֹת לֹא תֹאכֵל: קָמוּ בָנֶיהָ וַיִּאֲשְׁרוּהָ, בַּעֲלָהּ וַיְהַלְלָהּ: רַבּוֹת בְּנוֹת עָשׂוּ חֵיל, וְאַתָּה עָלִית עַל כָּלָנָהּ: שָׁקַר הַחֵן וְהַכֵּל הַיָּפִי, אִשָּׁה יִרְאֵת יְיָ הִיא תִתְהַלָּל: תָּנוּ לָהּ מִפְּרִי יָדֶיהָ, וַיְהַלְלוּהָ בְּשַׁעְרִים מַעֲשִׂיהָ:¹

מִזְמוֹר לְדָוִד, יְיָ רַעִי לֹא אֶחָסֵר: בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי, עַל מִי מְנַחֹת יִנְחֵלֵנִי: נִפְשִׁי יִשׁוּבֵב, יִנְחֵנִי כְּמַעֲגָלִי צֶדֶק לְמַעַן שְׁמוֹ: גַּם כִּי אֵלֶךְ בְּגִיא צִלְמוֹת לֹא אִירָא רָע, כִּי אַתָּה עֲמָדִי, שִׁבְמֶךָ וּמִשְׁעֲנִתְךָ הֵמָּה יִנְחֵמֵנִי: תַּעֲרֹךְ לִפְנֵי שִׁלְחֹן גִּגְד צִרְרִי, דִּשְׁנָת בִּשְׁמֵן רֹאשִׁי, כּוֹסֵי רוּיָהּ: אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל יְמֵי חַיִּי, וְשִׁבְתִּי בְּבֵית יְיָ לְאַרְךָ יָמִים:²

דָּא הִיא סְעוּדָתָא דְּחַקֵּל תְּפוּחִין קְדִישִׁין:³

אֲתִקְיָנוּ סְעוּדָתָא דְּמַהֲיִמְנוּתָא שְׁלֵמָתָא חֲדוּתָא דְּמִלְכָּא קְדִישָׁא: אֲתִקְיָנוּ סְעוּדָתָא דְּמִלְכָּא, דָּא הִיא סְעוּדָתָא דְּחַקֵּל תְּפוּחִין קְדִישִׁין,³ וְזַעִיר אֲנִפִּין³ וְעֵתִיקָא קְדִישָׁא³ אֲתִן לְסַעְדָּא בְּהֻדָּה:⁴

1. Proverbs 31:10-31. 2. Psalm 23. 3. Kabbalistic terms for various manifestations of the Shechinah. 4. V. Zohar II, 88a-b.

(בְּאַהֲבָה) מְקַרֵּא קֹדֶשׁ, זָכָר לַיְצִיאת מִצְרָיִם. כִּי בָנוּ בַּחֲרֵף וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וּדְבַרְךָ מְלַכְנוּ אִמָּת וְקִים לְעַד. בְּרוּךְ אַתָּה יְיָ, מִלֵּךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (הַשָּׁבֶת וְ) יִשְׂרָאֵל יוֹם הַזִּכְרוֹן: (אָמֵן)

When Rosh Hashanah occurs on Saturday night, add the following:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ: (אָמֵן)

Glance at the festival lights, then continue:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שָׁבֶת לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלָּתָהּ, וְאֵת יוֹם הַשְּׁבִיעִי מִשִּׁשֶּׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשׁ, הַבְּדִלָּתָהּ וְקִדְּשָׁתָּ אֶת עַמְּךָ יִשְׂרָאֵל בְּקִדְּשִׁיךָ. בְּרוּךְ אַתָּה יְיָ, הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ: (אָמֵן)

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, שֶׁהַחֲיָנוּ וְקִיְמָנוּ וְהַגִּיעָנוּ לְזִמְנֵי הַזֶּה:

Pour some wine from the cup to be distributed to those listening, and drink at least 1.8 ounces of the remaining wine while seated.

On the first night of Rosh Hashanah, all present wash their hands for the meal (see Laws in the Siddur Annotated Edition, page 603), reciting the appropriate blessing, being careful not to speak until after eating of the *challah*. The head of the household recites the blessing for bread while holding both loaves, and distributes a piece dipped in honey to each person, who in turn recites the blessing over the bread.

On the first night of Rosh Hashanah, it is customary to eat at the beginning of the meal a sweet apple dipped in honey. One should recite the following blessing first:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ:

Then, before tasting the apple, say:

יְהִי רָצוֹן מִלְּפָנֶיךָ שֶׁתַּחֲדֵשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוֹקָה:

On the second night of Rosh Hashanah, the new fruit is eaten immediately after Kiddush, before washing the hands for bread. The blessing of בּוֹרֵא פְּרֵי הָעֵץ (above) is said before partaking of the fruit (but not רָצוֹן). All present then wash their hands for the meal, see above.



KIDDUSH FOR THE EVENINGS OF ROSH HASHANAH

On the second night of Rosh Hashanah, it is customary to place a new fruit [not yet eaten this season] before the one who makes Kiddush; he is to glance at it while reciting the blessing שֶׁהַחֲיָנוּ, bearing in mind that it applies to the new fruit as well. If a new fruit is not available, he should nevertheless say שֶׁהַחֲיָנוּ.

Stand while reciting the Kiddush.

Take the cup of wine in the right hand, pass it to the left hand, and lower it onto the palm of the right hand. (See illustration in the Siddur Annotated Edition, page 641.) The cup should be held three *tefachim* (approximately 9 in.) above the table throughout the Kiddush.

Those listening to the Kiddush should respond אָמֵן as indicated.

At this point, glance at the festival candles.

On Shabbat, begin here.

יוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שָׁבֶת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:¹

On weeknights, begin here.

When making Kiddush over bread, say:

סְבִרֵי מִרְנָן:
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ: (אָמֵן)

When making Kiddush over wine, glance at the wine and say:

סְבִרֵי מִרְנָן:
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן: (אָמֵן)

On Shabbat, add the words in shaded parentheses.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם, וְרוֹמַמְנוּ מִכָּל לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשָּׁבֶת הַזֶּה וְאֵת יוֹם) הַזִּכְרוֹן הַזֶּה, אֶת יוֹם טוֹב מְקַרֵּא קֹדֶשׁ הַזֶּה,² יוֹם (זִכְרוֹן) תְּרוּעָה

1. Genesis 2:1-3. 2. V. Ramban, Leviticus 23:2; Sforno, loc. cit. 23:2-3.



KIDDUSH FOR THE EVENINGS OF ROSH HASHANAH

On the second night of Rosh Hashanah, it is customary to place a new fruit [not yet eaten this season] before the one who makes Kiddush; he is to glance at it while reciting the blessing *who has granted us life*, bearing in mind that it applies to the new fruit as well. If a new fruit is not available, he should nevertheless say *who has granted us life*.

Stand while reciting the Kiddush.

Take the cup of wine in the right hand, pass it to the left hand, and lower it onto the palm of the right hand. (See illustration in the Siddur Annotated Edition, page 641.) The cup should be held three *tefachim* (approximately 9 in.) above the table throughout the Kiddush.

Those listening to the Kiddush should respond Amen as indicated.

At this point, glance at the festival candles.

On Shabbat, begin here.

יום The sixth day. And the heavens and the earth and all their hosts were completed. And God finished by the Seventh Day His work which He had done, and He rested on the Seventh Day from all His work which He had done. And God blessed the Seventh Day and made it holy, for on it He rested from all His work which God created to function.¹

On weeknights, begin here.

When making Kiddush over wine,
glance at the wine and say:

סברי Attention, Gentlemen!

ברוך Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine. (Amen)

When making Kiddush over bread, say:

סברי Attention, Gentlemen!

ברוך Blessed are You, Lord our God, King of the universe, who brings forth bread from the earth. (Amen)

On Shabbat, add the words in parentheses.

ברוך Blessed are You, Lord our God, King of the universe, who has chosen us from among all nations, raised us above all tongues, and made us holy through His commandments. And You, Lord our God, have given us in love (this Shabbat day and) this Day of Remembrance, the festival of holy assembly,² a day for (the remembrance of) sounding the *shofar*,

(in love,) a holy assembly, commemorating the Exodus from Egypt. For You have chosen us and sanctified us from among all the nations, and Your word, our King, is true and enduring forever. Blessed are You Lord, King over all the earth, who sanctifies (the Shabbat and) Israel and the Day of Remembrance. (Amen)

When Rosh Hashanah occurs on Saturday night, add the following:

ברוך Blessed are You, Lord our God, King of the universe, who created the lights of fire. (Amen)

Glance at the festival lights, then continue:

ברוך Blessed are You, Lord our God, King of the universe, who makes a distinction between sacred and profane, between light and darkness, between Israel and the nations, between the Seventh Day and the six work days; between the holiness of the Shabbat and the holiness of the Festival You have made a distinction, and have sanctified the Seventh Day above the six work days. You have set apart and made holy Your people Israel with Your holiness. Blessed are You Lord, who makes a distinction between holy and holy. (Amen)

ברוך Blessed are You, Lord our God, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion.

Pour some wine from the cup to be distributed to those listening, and drink at least 1.8 ounces of the remaining wine while seated.

On the first night of Rosh Hashanah, all present wash their hands for the meal (see Laws in the Siddur Annotated Edition, page 603), reciting the appropriate blessing, being careful not to speak until after eating of the *challah*. The head of the household recites the blessing for bread while holding both loaves, and distributes a piece dipped in honey to each person, who in turn recites the blessing over the bread.

On the first night of Rosh Hashanah, it is customary to eat at the beginning of the meal a sweet apple dipped in honey. One should recite the following blessing first:

ברוך Blessed are You, Lord our God, King of the universe, who creates the fruit of the tree.

Then, before tasting the apple, say:

יהי May it be Your will to renew for us a good and sweet year.

On the second night of Rosh Hashanah, the new fruit is eaten immediately after Kiddush, before washing the hands for bread. The blessing of *who creates the fruit* (above) is said before partaking of the fruit (but not *May it be*). All present then wash their hands for the meal, see above.

1. Genesis 2:1-3. 2. V. Ramban, Leviticus 23:2; Sforno, loc. cit. 23:2-3.



KIDDUSH FOR ROSH HASHANAH DAY

When Rosh Hashanah occurs on a weekday, begin *Blow the shofar*, on the next page.

On Shabbat begin here, by reciting the shaded area in an undertone:

מוֹמֹר A Psalm by David. The Lord is my shepherd, I shall lack nothing. He makes me lie down in green pastures; He leads me beside still waters. He revives my soul; He directs me in paths of righteousness for the sake of His Name. Even if I will walk in the valley of the shadow of death, I will fear no evil, for You are with me; Your rod and Your staff—they will comfort me. You will prepare a table for me before my enemies; You have anointed my head with oil; my cup is full. Only goodness and kindness shall follow me all the days of my life, and I shall dwell in the House of the Lord for many long years.¹

אתקינו Prepare the meal of perfect faith, which is the delight of the holy King; prepare the meal of the King. This is the meal of the holy Ancient One,² and the holy *Chakal Tapuchin*² and *Z'eir Anpin*² come to join Him in the meal.³

ושמר The Children of Israel shall observe the Shabbat, establishing the Shabbat throughout their generations as an everlasting covenant. It is a sign between Me and the children of Israel for all time, for in six days the Lord made the heavens and the earth, and on the seventh day He ceased from work and rested.⁴

אם If you restrain your feet because of the Shabbat from attending to your affairs on My holy day, and you call the Shabbat, “delight,” the day made holy by the Lord, “honored,” and you honor it by not following your customary ways, refraining from pursuing your affairs and from speaking profane things, then you shall delight in the Lord, and I will make you ride on the high places of the earth, and I will nourish you with the heritage of Jacob your father; thus the mouth of the Lord has spoken.⁵



KIDDUSH FOR ROSH HASHANAH DAY

When Rosh Hashanah occurs on a weekday, begin *תקעו*, on the next page.

On Shabbat begin here, by reciting the shaded area in an undertone:

מוֹמֹר לְדוֹד, יי רעי לא אֶחָסֶר: בְּנֹאֹת דָּשָׁא יִרְבִּיצָנִי,
עַל מִי מְנַחֹת יִנְהַלְנִי: נִפְשִׁי יִשׁוּבָב, יִנְחֵנִי
בְּמַעְגְלֵי צֶדֶק לְמַעַן שְׁמוֹ: גַּם כִּי אֵלֶךְ בְּגִיא צַלְמוֹת לֹא
אִירָא רָע, כִּי אַתָּה עִמָּדִי, שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הִמָּה
יִנְחֵמֵנִי: תַּעֲרֹךְ לִפְנֵי שַׁלְחָן נֹגֵד צָרָרִי, דִּשְׁנָתָּ בְּשִׁמּוֹן
רֹאשִׁי, כּוֹסֵי רוּיָה: אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל יְמֵי חַיִּי,
וְשִׁבְתִּי בְּבֵית יי לְאַרְךָ יָמִים:

אתקינו סְעוּדָתָא דְמַהִימְנוּתָא שְׁלֵמָתָא חֲדוּתָא
דְּמַלְכָּא קַדִּישָׁא: אֶתְקִינוּ סְעוּדָתָא דְּמַלְכָּא,
דָּא הִיא סְעוּדָתָא דְּעֵתִיקָא קַדִּישָׁא,² וְחֻקְלָא תַּפּוּחִין
קַדִּישִׁין³ וְזַעִיר אֲנַפִּין² אֶתִּין לְסַעְדָּא בְּהַדִּיה:³

ושמרו בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדוֹרָתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת
הִיא לְעֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:⁴

אם תִּשְׁיֵב מִשַּׁבַּת רִגְלְךָ, עֲשׂוֹת חֲפָצְךָ בְּיוֹם קָדְשִׁי,
וְקִרְאָתָ לַשַּׁבָּת עֲנֹג, לְקָדוֹשׁ יי מְכַבֵּד, וְכִבְדָּתוֹ
מַעֲשׂוֹת דְּרִכְךָ, מִמְּצוֹא חֲפָצְךָ וּדְבַר דְּבַר. אִז תִּתְעַנֵּג
עַל יי וְהִרְפַּבְתִּיךָ עַל בְּמַתִּי אֶרֶץ, וְהִאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב
אֲבִיךָ, כִּי פִי יי דְּבַר:⁵

1. Psalm 23. 2. Kabbalistic terms for various manifestations of the Shechinah. 3. V. Zohar II, 88a-b. 4. Exodus 31:16-17. 5. Isaiah 58:13-14.

אֲדָרָא This is the meal of the holy Ancient One.¹

זְכוֹר Remember the Shabbat day to sanctify it. Six days you shall labor and do all your work, but the seventh day is Shabbat for the Lord your God; you shall not do any work—you, your son or your daughter, your manservant or your maidservant, or your cattle, or the stranger within your gates. For [in] six days the Lord made the heavens, the earth, the sea, and all that is in them, and rested on the seventh day—

עַל Therefore the Lord blessed the Shabbat day and made it holy.²

When Rosh Hashanah occurs on a weekday begin here:

Take the cup of wine in the right hand, pass it to the left hand, and lower it onto the palm of the right hand. (See illustration in the Siddur Annotated Edition, page 641.) The cup should be held three *tefachim* (approximately 9 in.) above the table throughout the Kiddush. Those listening to the Kiddush should respond Amen as indicated.

תקנו Blow the *shofar* on the New Moon, on the designated day of our Holy Day. For it is a decree for Israel, a day of judgment for the God of Jacob.³

When making Kiddush over wine,
glance at the wine and say:

סברי Attention, Gentlemen!

ברוך Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine. (Amen)

When making Kiddush over bread, say:

סברי Attention, Gentlemen!

ברוך Blessed are You, Lord our God, King of the universe, who brings forth bread from the earth. (Amen)

Pour some wine from the cup to be distributed to those listening, and drink at least 1.8 ounces of the remaining wine while seated.

All present wash their hands for the meal (see Laws in the Siddur Annotated Edition, page 603), reciting the appropriate blessing, being careful not to speak until after eating of the *challah*. The head of the household recites the blessing for bread while holding both loaves, and distributes a piece to each person, who in turn recites the blessing over the bread.

Blessing After Meals, in the Siddur Annotated Edition, page 88.

דָּא הִיא סְעוּדַתָּא דְּעִתִּיקָא קְדִישָׁא:

זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וַעֲשִׂיתָ כָּל מְלָאכָתְךָ. וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה, לֹא תַעֲשֶׂה כָּל מְלָאכָה, אֹתָהּ וּבְנֶךְךָ וּבִתְךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתְּךָ, וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ: כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם, וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי—

עַל כֵּן בֵּרַךְ יְיָ אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:

When Rosh Hashanah occurs on a weekday begin here:

Take the cup of wine in the right hand, pass it to the left hand, and lower it onto the palm of the right hand. (See illustration in the Siddur Annotated Edition, page 641.) The cup should be held three *tefachim* (approximately 9 in.) above the table throughout the Kiddush. Those listening to the Kiddush should respond אָמֵן as indicated.

תִּקְנֶנוּ בַּחֹדֶשׁ שׁוֹפָר, בַּכֶּסֶה לַיּוֹם חֲגֻגּוֹ: כִּי חֶק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב:

When making Kiddush over bread, say:

סברי מְרַנֵּן:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ: (אָמֵן)

When making Kiddush over wine,
glance at the wine and say:

סברי מְרַנֵּן:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן: (אָמֵן)

Pour some wine from the cup to be distributed to those listening, and drink at least 1.8 ounces of the remaining wine while seated.

All present wash their hands for the meal (see Laws in the Siddur Annotated Edition, page 603), reciting the appropriate blessing, being careful not to speak until after eating of the *challah*. The head of the household recites the blessing for bread while holding both loaves, and distributes a piece to each person, who in turn recites the blessing over the bread.

Blessing After Meals, in the Siddur Annotated Edition, page 88.

1. Kabbalistic term for a manifestation of the Shechinah. 2. Exodus 20:8-11. 3. Psalms 81:4-5.



THE SHEMA

The evening and morning services both contain the Shema.

The Shema should be recited with intense concentration, especially the first two verses in which we accept the sovereignty of God. Recite the first verse aloud, with your right hand covering your eyes.

Do not slur over the ה, but draw it out slightly for the length of time that it takes to affirm God's sovereignty in the seven heavens and on earth—equal to eight, the numerical value of ה. The ד (whose numerical value is four) should be drawn out for the length of time that it takes to reflect that God is alone in His world and that he rules in all four corners of the universe. While reciting the Shema, pause at the commas to convey the following meaning: Hear O Israel (pause), the Lord who is our God (pause) is the one God.

Transliteration, in the Siddur Annotated Edition, page 624.

Hear, O Israel, the Lord is our God, the Lord is One.¹

Recite the following verse in an undertone:

ברוך Blessed be the name of the glory of His kingdom for ever and ever.²

ואהבת You shall love the Lord your God with all your heart, with all your soul, and with all your might. And these words which I command you today, shall be upon your heart. You shall teach them thoroughly to your children, and you shall speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. You shall bind them as a sign upon your hand, and they shall be for a reminder between your eyes. And you shall write them upon the doorposts of your house and upon your gates.³

והיה And it will be, if you will diligently obey My commandments which I enjoin upon you this day, to love the Lord your God and to serve Him with all your heart and with all your soul: I will give rain for your land at the proper time, the early rain and the late rain, and you will gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle, and you will eat and be sated. Take care lest your heart be lured away, and you turn astray and worship alien gods and bow down to them. For then the Lord's wrath will flare up against you, and He will close



THE SHEMA

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שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Recite the following verse in an undertone:

ברוך שֵׁם כְּבוֹד מְלָכֻתוֹ לְעוֹלָם וָעֶד:

וְאָהַבְתָּ את יְיָ אֱלֹהֶיךָ, בְּכָל | לִבְבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ
הַיּוֹם, עַל | לִבְבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָם, בְּשִׁבְתְּךָ
בְּבֵיתְךָ, וּבְלֻכְתְּךָ בְּדֶרֶךְ, וּבְשֹׁכְכְךָ, וּבְקוֹמְךָ: וְקִשְׁרָתָם
לְאוֹת עַל יָדְךָ, וְהָיוּ לְטַטְפַּת בֵּין עֵינֶיךָ: וְכִתְבָתָם עַל
מְזוֹזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ:³

וְהָיָה אִם שָׁמַעַתְּ תִשְׁמָעוּ אֶל מִצְוֹתֵי אֲשֶׁר אֲנֹכִי מְצַוֶּה
אִתְּכֶם הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם וּלְעֲבֹדוֹ,
בְּכָל | לִבְבְּכֶם וּבְכָל נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ
יֹרֶה וּמִלְקוֹשׁ, וְאִסַּפְתִּי דִגְגְךָ וְתִירֶשֶׁךָ וְיִצְהַרְךָ: וְנָתַתִּי
עֹשֶׁב | בְּשָׂדְךָ לְבַהֲמֹתֶךָ, וְאָכְלָתָ וְשִׂבַּעְתָּ: הִשְׁמָרוּ לָכֶם
פֶּן יִפְתָּה לְבַבְכֶם, וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה | אַף יְיָ בָּכֶם וְעָצַר אֶת

1. Deuteronomy 6:4. 2. Pesachim 56a; Deuteronomy Rabbah 2:31, 35, 36. 3. Deuteronomy 6:5-9.

the heavens so that there will be no rain and the earth will not yield its produce, and you will swiftly perish from the good land which the Lord gives you. Therefore, place these words of Mine upon your heart and upon your soul, and bind them for a sign on your hand, and they shall be for a reminder between your eyes. You shall teach them to your children, to speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. And you shall inscribe them on the doorposts of your house and on your gates—so that your days and the days of your children may be prolonged on the land which the Lord swore to your fathers to give to them for as long as the heavens are above the earth.¹

ויאמר The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes on the corners of their garments throughout their generations, and to attach a thread of blue on the fringe of each corner. They shall be to you as *tzitzit*, and you shall look upon them and remember all the commandments of the Lord and fulfill them, and you will not follow after your heart and after your eyes by which you go astray—so that you may remember and fulfill all My commandments, and be holy to your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I, the Lord, am your God.² Truth

Although the word *Truth* belongs to the next paragraph, do not pause between *your God* and *Truth*.



הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ, וְאִבְדֶּתֶם | מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם: וְשִׁמַּתֶּם | אֶת דְּבָרֵי אֱלֹהֵי עַל | לְבַבְכֶּם וְעַל נַפְשְׁכֶם, וְקִשְׁרֶתֶם | אֹתָם לְאוֹת עַל יְדְכֶם וְהָיוּ לְטוֹמֶטֶת בֵּין עֵינֵיכֶם: וְלִמְדֶתֶם | אֹתָם | אֶת בְּנֵיכֶם לְדָבָר בָּם, בְּשִׁבְתְּכֶם בְּבֵיתְכֶם וּבְלִכְתְּכֶם בַּדֶּרֶךְ וּבְשֹׁכְבְּכֶם וּבְקוּמְכֶם: וְכִתַּבְתֶּם עַל מְזוֹזוֹת בֵּיתְכֶם וּבְשַׁעְרֵיכֶם: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְיָ לְאַבְתִּיכֶם לֵאמֹר, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ:

ויאמר יְיָ אֵל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל כְּנָפֵי בְּגָדֵיהֶם לְדֹרֹתָם, וְנָתַנוּ עַל צִיצִית הַכֶּנֶף | פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם | אֹתוֹ, וּזְכַרְתֶּם | אֶת כָּל מִצְוֹת יְיָ, וַעֲשִׂיתֶם | אֹתָם, וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר אֹתָם זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם | אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם | מִמִּצְרָיִם מִצְרַיִם לְהָיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם² אֱמֶת

Although the word *אֱמֶת* belongs to the next paragraph, do not pause between *אלהיכם* and *אֱמֶת*. When praying without a *minyan*, repeat *אֱמֶת* and conclude *אֱמֶת*.



1. Deuteronomy 11:13-21. 2. Numbers 15:37-41.



THE AMIDAH

While praying, concentrate on the meaning of the words. Remember that you stand before the Divine Presence. Remove any distracting thoughts, allowing the mind to remain focused on prayer. Before beginning the Amidah, take three steps back, then three steps forward. Recite the Amidah quietly—but audibly—while standing with feet together. Throughout the Amidah, ending on page 15, interruptions of any form are forbidden.

אֲדֹנָי My Lord, open my lips, and my mouth shall declare Your praise.¹

Bend knees at *Blessed*; bow at *You*; straighten up at *Lord*.

ברוך Blessed are You, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and awesome God, exalted God, who bestows bountiful kindness, who creates all things, who remembers the piety of the Patriarchs, and who, in love, brings a redeemer to their children's children, for the sake of His Name.

זכרנו Remember us for life, King who desires life; inscribe us in the Book of Life, for Your sake, O living God.

Bend knees at *Blessed*; bow at *You*; straighten up at *Lord*.

מֶלֶךְ O King, [You are] a helper, a savior and a shield. Blessed are You, Lord, Shield of Abraham.

אתה You are mighty forever, my Lord; You resurrect the dead; You are powerful to save. He causes the dew to descend.

מְכַלְכֵּל He sustains the living with lovingkindness, resurrects the dead with great mercy, supports the falling, heals the sick, releases the bound, and fulfills His trust to those who sleep in the dust. Who is like You, mighty One! And who can be compared to You, King, who brings death and restores life, and causes deliverance to spring forth!

On Shabbat during Mincha, substitute *All-Merciful* for *merciful*.

מִי Who is like You, (All-Merciful) merciful Father, who in compassion remembers His creatures for life.



THE AMIDAH

The evening, morning, and afternoon prayers all contain this version of the Amidah, the silent prayer.

While praying, concentrate on the meaning of the words. Remember that you stand before the Divine Presence. Remove any distracting thoughts, allowing the mind to remain focused on prayer. Before beginning the Amidah, take three steps back, then three steps forward. Recite the Amidah quietly—but audibly—while standing with feet together. Throughout the Amidah, ending on page 15, interruptions of any form are forbidden.

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

Bend knees at בָּרוּךְ; bow at אַתָּה; straighten up at יְיָ.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, קוֹנֵה הַכֹּל, זוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים:

Bend knees at בָּרוּךְ; bow at אַתָּה; straighten up at יְיָ.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן. בָּרוּךְ אַתָּה יְיָ, מִגֹּן אַבְרָהָם:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ. מוֹרִיד הַטֶּל.

מְבַלְכֵל חַיִּים בְּחַסֵּד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקִים אֲמוּנָתוֹ לְיִשְׁרָאֵל עַד עַד. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָּךְ, מֶלֶךְ מֵמִית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה:

On Shabbat during Mincha, substitute הַרְחֵם for הִרְחֵם.

מִי כְמוֹךָ אֵב (הַרְחֵם) הַרְחֵם, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

1. Psalms 51:17.

וְנֶאֱמַן You are trustworthy to revive the dead. Blessed are You, Lord, who revives the dead.

אַתָּה You are holy and Your Name is holy, and holy beings praise You daily for all eternity.

לְדוֹר Through all generations proclaim the kingship of God, for He alone is exalted and holy.

וּבְכֵן And thus shall Your Name, Lord our God, be sanctified upon Israel Your people, upon Jerusalem Your city, upon Zion the abode of Your glory, upon the kingship of the house of David Your anointed, and upon Your dwelling-place and Your sanctuary.

וּבְכֵן And so, Lord our God, instill fear of You upon all that You have made, and dread of You upon all that You have created; and [then] all works will be in awe of You, all the created beings will prostrate themselves before You, and they all will form a single band to carry out Your will with a perfect heart. For we know, Lord our God, that rulership is Yours, strength is in Your [left] hand, might is in Your right hand, and Your Name is awesome over all that You have created.

וּבְכֵן And so, Lord, grant honor to Your people, glory to those who fear You, good hope to those who seek You, confident speech to those who yearn for You, joy to Your land, gladness to Your city, a flourishing of strength to David Your servant, and a setting up of light to the son of Yishai Your anointed, speedily in our days.

וּבְכֵן And then the righteous will see and be glad, the upright will rejoice, and the pious will exult in song; injustice will shut its mouth and all wickedness will go up in smoke, when You will remove the rule of evil from the earth.

וְתַמְדֶּךָ Lord our God, You are He who alone will reign over all Your works, in Mount Zion the abode of Your glory, in Jerusalem Your holy city, as it is written in Your holy Scriptures: The Lord shall reign forever; your God, O Zion, throughout all generations; praise the Lord.¹

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יי, מְחִיַּה הַמֵּתִים:
אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יְהַלְלוּךָ
סָלָה.

לְדוֹר וָדוֹר הַמְּלִיכוֹ לְאֵל, כִּי הוּא לְבָדוֹ מְרוֹם וְקְדוֹשׁ:
וּבְכֵן יִתְקַדֵּשׁ שִׁמְךָ יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ, וְעַל
יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מְשֻׁבֵּן בְּבוֹדְךָ, וְעַל
מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל מְכוֹנְךָ וְהִיכָלְךָ:

וּבְכֵן תֵּן פֶּחָדְךָ יי אֱלֹהֵינוּ עַל כָּל מַעֲשֶׂיךָ, וְאִימַתְךָ עַל
כָּל מָה שֶׁבָּרָאתָ, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים, וְיִשְׁתַּחֲווּ
לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיַעֲשׂוּ כָל־מִצְוָתְךָ אַחַת לַעֲשׂוֹת
רְצוֹנְךָ בְּלִבָּב שָׁלֵם. שִׁידְעֵנוּ יי אֱלֹהֵינוּ שֶׁהַשְׁלֵטָן לְפָנֶיךָ,
עוֹ בִידְךָ וְגִבּוֹרָה בְּיָמֶיךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מָה שֶׁבָּרָאתָ:
וּבְכֵן תֵּן כְּבוֹד יי לְעַמְּךָ, תְּהַלֵּלָה לִירֵאֶיךָ, וְתִקְוָה טוֹבָה
לְדוֹרֶשֶׁיךָ, וּפִתְחוֹן פֶּה לְמִיַּחֲלִים לָךְ, שְׂמִיחָה
לְאַרְצְךָ, וְשִׁשּׁוֹן לְעִירְךָ, וְצִמְיַחַת קֶרֶן לְדוֹד עֲבָדְךָ, וְעִרְיַכַת
יָר לְבֵן יִשִּׁי מְשִׁיחֶךָ, בְּמַהֲרָה בְּיָמֵינוּ:

וּבְכֵן צְדִיקִים יֵרְאוּ וְיִשְׂמְחוּ, וְיִשְׁרִים יַעֲלֹזוּ, וַחֲסִידִים
בִּרְנָה יִגִּילוּ, וְעוֹלָתְךָ תִּקְפֹּץ פִּיהָ, וְהַרְשָׁעָה כָּלָה
בַּעֲשָׂן תִּכְלָה, כִּי תַעֲבִיר מִמְּשָׁלַת זָדוֹן מִן הָאָרֶץ:

וְתַמְלֹךְ אַתָּה הוּא יי אֱלֹהֵינוּ לְבָדְךָ עַל כָּל מַעֲשֶׂיךָ,
בְּהַר צִיּוֹן מְשֻׁבֵּן בְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר
קְדֻשָּׁה, בַּפֶּתוּחַ בְּדַבְרֵי קְדֻשָּׁה: יִמְלֹךְ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן
לְדוֹר וָדוֹר, הַלְלוּיָהּ:

1. Psalms 146:10.

Holy are You, awesome is Your Name, and aside from You there is no God, as it is written: The Lord of hosts is exalted in justice and the holy God is sanctified in righteousness.¹ Blessed are You, Lord, the holy King.

You have chosen us from among all the nations; You have loved us and found favor with us. You have raised us above all tongues and made us holy through Your commandments. You, our King, have drawn us near to Your service and proclaimed Your great and holy Name upon us.

On Saturday night, add the following paragraph:

You, Lord our God, have made known to us Your righteous statutes and taught us to carry out the decrees of Your will. You, Lord our God, have given us just statutes and teachings of truth, decrees and precepts that are good.² You have given us as a heritage joyous seasons, holy festivals and holidays for [bringing] voluntary offerings. You have bequeathed to us the holiness of the Shabbat, the glory of the holiday and the celebration of the festival. You, Lord our God, have made a distinction between sacred and profane, between light and darkness, between Israel and the nations, between the Seventh Day and the six work days; between the holiness of the Shabbat and the holiness of the Festival You have made a distinction, and have sanctified the Seventh Day above the six work days. You have set apart and sanctified Your people Israel with Your holiness.

On Shabbat, add the words in shaded parentheses.

And You, Lord our God, have given us in love (this Shabbat day and) this Day of Remembrance, this festival of holy assembly, a day for (the remembrance of) sounding the *shofar*, (in love,) a holy assembly, commemorating the Exodus from Egypt.

On Shabbat, add the words in shaded parentheses.

Our God and God of our fathers, may there ascend, come and reach, be seen, accepted, and heard, recalled and

קדוש אתה ונורא שמך, ואין אלוה מפלעך, ככתוב: ויגבה יי צבאות במשפט, והאל הקדוש נקדש בצדקה. ברוך אתה יי, המלך הקדוש: אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו, ורוממתנו מכל הלשונות, וקדשתנו במצותיך, וקרבתנו מלכנו לעבדתך, ושמך הגדול והקדוש עלינו קראת:

On Saturday night, add the following paragraph:

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

On Shabbat, add the words in shaded parentheses.

ותתן לנו יי אלהינו באהבה את יום (השבת הזה ואת יום) הזכרון הזה, את יום טוב מקרא קדש הזה, יום (זכרון) תרועה (באהבה) מקרא קדש וזכר ליציאת מצרים:

On Shabbat, add the words in shaded parentheses.

אלהינו ואלהי אבותינו, יעלה ויבוא ויגיע, ויראה וירצה וישמע, ויפקד ויזכר ויזכנו ופקדוננו,

1. Isaiah 5:16. 2. Cf. Nehemiah 9:13.

remembered before You, our remembrance and recollection, the remembrance of our fathers, the remembrance of Mashiach the son of David Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel, for deliverance, well-being, grace, kindness, mercy, good life and peace, on this (Shabbat day and this) Day of Remembrance, this festival of holy assembly.¹ Remember us on this [day], Lord our God, for good; be mindful of us on this [day] for blessing; help us on this [day] for good life. With the promise of deliverance and compassion, spare us and be gracious to us; have mercy upon us and deliver us; for our eyes are directed to You, for You, God, are a gracious and merciful King.

On Shabbat, add the words in shaded parentheses.

אלהינו Our God and God of our fathers, reign over the entire world in Your glory, be exalted over all the earth in Your splendor, and reveal Yourself in the majesty of Your glorious might over all the inhabitants of Your terrestrial world. May everything that has been made know that You have made it; may everything that has been created understand that You have created it; and may everyone who has the breath [of life] in his nostrils declare that the Lord, God of Israel, is King and His kingship has dominion over all. (Our God and God of our fathers, please find favor in our rest.) Make us holy with Your commandments and grant us our portion in Your Torah; satiate us with Your goodness and gladden our soul with Your salvation. (Lord our God, grant as our heritage, in love and goodwill, Your holy Shabbat, and may all Israel who sanctify Your Name rest thereon.) Make our heart pure to serve You in truth; for You are the true God, and Your word, our King, is true and enduring forever. Blessed are You, Lord, King over the whole earth, who sanctifies (the Shabbat and) Israel and the Day of Remembrance.

וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה לטובה, לחן ולחסד ולרחמים ולחיים טובים ולשלום, ביום (השבת הנה וביום) הזכרון הנה, ביום טוב מקרא קדש הנה. זכרנו יי אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים טובים. ובדבר ישועה ורחמים, חוס וחסנו, ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה:

On Shabbat, add the words in shaded parentheses.

אלהינו ואלהי אבותינו, מלוד על העולם כלו בכבודך, והנשא על כל הארץ ביקרך, והופע בחדר גאון ערך על כל יושבי תבל ארצך, וידע כל פעול כי אתה פעלתו, ויבין כל יצור כי אתה יצרתו, ויאמר כל אשר נשמה באפו: יי אלהי ישראל מלך, ומלכותו בכל משלה: (אלהינו ואלהי אבותינו, רצה נא במנוחתנו) קדשנו במצותיך, ותן חלקנו בתורתך, שבענו מטובך ושמח נפשנו בישועתך, (והנחילנו יי אלהינו באהבה וברצון שבת קדשך ויגדלו בך כל ישראל מקדשי שמך). וטהר לבנו לעבדך באמת, כי אתה אלהים אמת ודברך מלכנו אמת וקים לעד. ברוך אתה יי, מלך על כל הארץ, מקדש (השבת ו) ישראל ויום הזכרון:

1. V. Ramban, Leviticus 23:2; Sforno, loc. cit. 23:2-3.

רצה Look with favor, Lord our God, on Your people Israel, and pay heed to their prayer; restore the service to Your Sanctuary, and accept with love and favor Israel's fire-offerings and prayer; and may the service of Your people Israel always find favor.

ותחזינה May our eyes behold Your return to Zion in mercy. Blessed are You, Lord, who restores His Divine Presence to Zion.

Bow at We thankfully acknowledge; straighten up at Lord.

מודים We thankfully acknowledge that You are the Lord our God and God of our fathers forever. You are the strength of our life, the shield of our salvation in every generation. We will give thanks to You and recount Your praise, evening, morning and noon, for our lives which are committed into Your hand, for our souls which are entrusted to You, for Your miracles which are with us daily, and for Your continual wonders and beneficences. You are the Beneficent One, for Your mercies never cease; and the Merciful One, for Your kindnesses never end; for we always place our hope in You.

ועל And for all these, may Your Name, our King, be continually blessed, exalted, and extolled forever and all time.

וכתוב Inscribe all the children of Your Covenant for a good life.

וכל And all living things shall forever thank You, and praise Your great Name eternally, for You are good. God, You are our everlasting salvation and help, O benevolent God.

Bend knees at Blessed; bow at You; straighten up at Lord.

Blessed are You, Lord, Beneficent is Your Name, and to You it is fitting to offer thanks.

שים Bestow peace, goodness, and blessing, life, graciousness, kindness, and mercy, upon us and upon all Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for by the light of Your counte-

רצה יי אלהינו בעמך ישראל ולתפלתם שעה, והשב העבודה לדביר ביתך, ואשי ישראל ותפלתם באהבה תקבל בראון, ותהי לראון תמיד עבודת ישראל עמך:

ותחזינה עינינו בשוכך לציון ברחמים. ברוך אתה יי, המחזיר שכנתו לציון:

Bow at מודים; straighten up at יי.

מודים אנחנו לך, שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד, צור חיינו, מגן ישענו, אתה הוא לדור ודור, גודה לך וגםפר תהלתך, על חיינו המסורים בידך, ועל נשמותינו הפקודות לך, ועל נפישך שבכל יום עמנו, ועל נפלאותיך וטובותיך שבכל עת, ערב ובקר וצהרים, הטוב, כי לא כלו רחמיך, והמרחם, כי לא תמו חסדיך, כי מעולם קוינו לך:

ועל כלם יתברך ויתרומם ויתנשא שמך מלפנו תמיד לעולם ועד:

וכתוב לחיים טובים כל בני בריתך:

וכל החיים יודוך סלה, ויהללו שמך הגדול לעולם כי טוב, האל ישועתנו ועזרתנו סלה, האל הטוב.

Bend knees at ברוך; bow at אתה; straighten up at יי.

ברוך אתה יי, הטוב שמך ולך נאה להודות:

שים שלום, טובה וברכה, חיים חן וחסד ורחמים, עלינו ועל כל ישראל עמך. ברכנו אבינו כלנו באחד באור פניך, כי באור פניך נתת לנו יי אלהינו

nance You gave us, Lord our God, the Torah of life and loving-kindness, righteousness, blessing, mercy, life and peace. May it be favorable in Your eyes to bless Your people Israel, at all times and at every moment, with Your peace.

And in the book of life, blessing, peace, and prosperity, deliverance, consolation, and favorable decrees, may we and all Your people the House of Israel be remembered and inscribed before You for a happy life and for peace. Blessed are You, Lord, who blesses His people Israel with peace.

May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.¹

My God, guard my tongue from evil, and my lips from speaking deceitfully.² Let my soul be silent to those who curse me; let my soul be as dust to all. Open my heart to Your Torah, and let my soul eagerly pursue Your commandments. As for all those who plot evil against me, hasten to annul their counsel and frustrate their design. Let them be as chaff before the wind; let the angel of the Lord thrust them away.³ That Your beloved ones may be delivered, help with Your right hand and answer me.⁴ Do it for the sake of Your Name; do it for the sake of Your right hand; do it for the sake of Your Torah; do it for the sake of Your holiness.⁵ May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.¹

Take three steps back, then bow left saying *He who makes the peace in His Heavens*, bow forward saying *may He*, bow right saying *make peace for us*, and bow forward saying *and for all Israel; and say, Amen*.

He who makes the peace in His heavens, may He make peace for us and for all Israel; and say, Amen.

May it be Your will, Lord our God and God of our fathers, that the Bet Hamikdash be speedily rebuilt in our days, and grant us our portion in Your Torah.⁶

The Amidah ends here.

תורת חיים ואהבת חסד, וצדקה וברכה ורחמים וחיים ושלום, וטוב בעיניך לברך את עמך ישראל בכל עת ובכל שעה בשלומך.

ובספר חיים ברכה ושלום ופרנסה טובה, ישועה ונחמה וגזרות טובות, גזר ונכתב לפניך, אנחנו וכל עמך בית ישראל, לחיים טובים ולשלום. ברוך אתה יי, המברך את עמו ישראל בשלום:

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

אלהי, נצר לשוני מרע, ושפתי מדבר מרמה,² ולמקללי נפשי תדום, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי, וכל החושבים עלי רעה, מהרה הפר עצתם וקלקל מחשבתם. יהיו כמזן לפני רוח ומלאך יי דחה.³ למען יחלצוני ידידיך, הושיעה ימינך וענגי.⁴ עשה למען שמך, עשה למען ימינך, עשה למען תורתך, עשה למען קדשך.⁵ יהיו לרצון אמרי פי והגיון לבי לפניך, יי צורי וגואלי:

Take three steps back, then bow left saying *He who makes the peace in His Heavens*, bow forward saying *may He*, bow right saying *make peace for us*, and bow forward saying *and for all Israel; and say, Amen*.

עשה השלום במרומו, הוא יעשה שלום עלינו ועל כל ישראל, ואמרו אמן:

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שיבנה בית המקדש במהרה בימינו, ותן חלקנו בתורתך:

The Amidah ends here.

1. Psalms 19:15. 2. Cf. Ibid. 34:14. 3. Ibid. 35:5. 4. Ibid. 60:7; 108:7. 5. It is customary to recite a verse in which the first and last letters correspond to the first and last letters of one's own Hebrew name. For a list of verses, see Siddur Annotated Edition, page 582. 6. Avot 5:20.



AVINU MALKEINU

On Shabbat *Avinu Malkeinu* is not said.

The following is said standing.

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

Our Father, our King, act [benevolently] with us for the sake of Your Name.

Our Father, our King, renew for us a good year.

Our Father, our King, remove from us all harsh decrees.

Our Father, our King, annul the intentions of our enemies.

Our Father, our King, foil the plans of our foes.

Our Father, our King, wipe out every oppressor and adversary from against us.

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

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

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

Our Father, our King, bring us back to You in wholehearted repentance.

Our Father, our King, send a complete healing to the sick of Your people.

Our Father, our King, rend the evil [aspect] of the verdict decreed against us.

Our Father, our King, remember us with a favorable remembrance before You.

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

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

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

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

Our Father, our King, cause deliverance to flourish for us soon.



AVINU MALKEINU

On Shabbat *אָבִינוּ מַלְכֵנוּ* is not said.

The following is said standing.

אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֱלֹה אַתָּה:

אָבִינוּ מַלְכֵנוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:

אָבִינוּ מַלְכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:

אָבִינוּ מַלְכֵנוּ בָּטֵל מֵעֲלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת:

אָבִינוּ מַלְכֵנוּ בָּטֵל מִחֲשָׁבוֹת שׁוֹנְאֵינוּ:

אָבִינוּ מַלְכֵנוּ הַפֵּר עֲצַת אוֹיְבֵינוּ:

אָבִינוּ מַלְכֵנוּ כִּלָּה כָּל צָר וּמַסְטִין מֵעֲלֵינוּ:

אָבִינוּ מַלְכֵנוּ סְתוֹם פִּיּוֹת מַסְטִינֵנוּ וּמַקְטִירֵינוּ:

אָבִינוּ מַלְכֵנוּ כִּלָּה דִּבְרֵי וְחָרֵב וְרָעַב וּשְׁבִי וּמִשְׁחִית מִבְּנֵי

בְּרִיתְךָ:

אָבִינוּ מַלְכֵנוּ מִנַּע מִגָּפָה מִנִּחֲלָתְךָ:

אָבִינוּ מַלְכֵנוּ הַחַיִּירָנוּ בְּתַשׁוּבָה שְׁלָמָה לְפָנֶיךָ:

אָבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלָמָה לְחוּלֵי עַמֶּךָ:

אָבִינוּ מַלְכֵנוּ קַרַע רוּעַ גִּזְרֵי דִינֵנוּ:

אָבִינוּ מַלְכֵנוּ זְכַרְנוּ בְּזַכְרוֹן טוֹב לְפָנֶיךָ:

אָבִינוּ מַלְכֵנוּ כְּתֹבנוּ בְּסֵפֶר חַיִּים טוֹבִים:

אָבִינוּ מַלְכֵנוּ כְּתֹבנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה:

אָבִינוּ מַלְכֵנוּ כְּתֹבנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה:

אָבִינוּ מַלְכֵנוּ כְּתֹבנוּ בְּסֵפֶר זְכוֹת:

אָבִינוּ מַלְכֵנוּ הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב:

Our Father, our King, exalt the glory of Israel Your people.

Our Father, our King, exalt the glory of Your anointed one.

Our Father, our King, fill our hands with Your blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, have pity and compassion upon us.

Our Father, our King, accept our prayer with mercy and with favor.

Our Father, our King, open the gates of heaven to our prayer.

Our Father, our King, let it be remembered that we are but dust.

Our Father, our King, we beseech You, do not turn us away from You empty-handed.

Our Father, our King, may this hour be an hour of mercy and a time of favor before You.

Our Father, our King, have compassion upon us, and upon our infants and children.

Our Father, our King, do it for the sake of those who were slain for Your holy Name.

Our Father, our King, do it for the sake of those who were slaughtered for Your Oneness.

Our Father, our King, do it for the sake of those who went through fire and water for the sanctification of Your Name.

Our Father, our King, avenge the spilled blood of Your servants.

Our Father, our King, do it for Your sake, if not for ours.

Our Father, our King, do it for Your sake, and deliver us.

Our Father, our King, do it for the sake of Your abounding mercies.

Our Father, our King, do it for the sake of Your great, mighty and awesome Name which is proclaimed over us.

Our Father, our King, be gracious to us and answer us, for we have no meritorious deeds; deal charitably and kindly with us and deliver us.

אָבִינוּ מִלְּפָנֶיךָ הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ:

אָבִינוּ מִלְּפָנֶיךָ הָרֵם קֶרֶן מְשִׁיחֶךָ:

אָבִינוּ מִלְּפָנֶיךָ מֵלֵא יְדֵינוּ מִבְּרָכוֹתֶיךָ:

אָבִינוּ מִלְּפָנֶיךָ מֵלֵא אֲסָמִינוּ שָׁבַע:

אָבִינוּ מִלְּפָנֶיךָ שְׁמַע קוֹלֵנוּ חוּם וְרַחֵם עָלֵינוּ:

אָבִינוּ מִלְּפָנֶיךָ קַבֵּל בְּרַחֲמִים וּבִרְצוֹן אֶת תְּפִלָּתֵנוּ:

אָבִינוּ מִלְּפָנֶיךָ פָּתַח שַׁעְרֵי שָׁמַיִם לְתִפְלָתֵנוּ:

אָבִינוּ מִלְּפָנֶיךָ זָכוּר כִּי עַפְרָא אָנַחְנוּ:

אָבִינוּ מִלְּפָנֶיךָ נָא אַל תִּשְׁכַּחנוּ רִיקִם מִלְּפָנֶיךָ:

אָבִינוּ מִלְּפָנֶיךָ תִּהְיֶה הַשְׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת

רְצוֹן מִלְּפָנֶיךָ:

אָבִינוּ מִלְּפָנֶיךָ חַמּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ:

אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לָמַעַן הַרוּגִים עַל שֵׁם קִדְשֶׁךָ:

אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לָמַעַן טְבוּחִים עַל יְחוּדֶךָ:

אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לָמַעַן בָּאֵי בָּאֵשׁ וּבַפֵּיִם עַל קְדוּשַׁתְּךָ:

אָבִינוּ מִלְּפָנֶיךָ נָקוּם נִקְמַת דָּם עֲבָדֶיךָ הַשְּׁפוּדִים:

אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לָמַעַן אִם לֹא לָמַעַנֵנוּ:

אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לָמַעַן וְהוֹשִׁיעֵנוּ:

אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לָמַעַן רַחֲמֶיךָ הָרַבִּים:

אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לָמַעַן שְׁמֶךָ הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא

שֶׁנִּקְרָא עָלֵינוּ:

אָבִינוּ מִלְּפָנֶיךָ חַנּוּן וְעֲנֻנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ

צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:



ORDER OF THE BLOWING OF THE SHOFAR

The *shofar* is not blown on Shabbat.

One should prepare for the blowing of the *shofar* and recite the following psalm seven times. See additional laws in the Machzor for Rosh Hashanah Annotated Edition, page 330.

לְמַנְצַח For the Choirmaster, a Psalm by the sons of Korach. All you nations, clap hands; sound [the *shofar*] to God with a sound of jubilation. For the Lord is most high, awesome, a great King over all the earth. He subdues peoples under us, nations beneath our feet. He chooses our heritage for us, the glory of Jacob whom He loves eternally. God ascends through *teruah*, the Lord—through the sound of the *shofar*. Sing, O sing to God; sing, O sing to our King. For God is King over all the earth; sing, O man of understanding. God reigns over the nations; God is seated on His holy throne. The most noble of the nations are gathered, the nation of the God of Abraham, for the protectors of the earth belong to God; He is greatly exalted.¹

The following verses are recited responsively. The one who blows the *shofar* leads, followed by the congregation.

Transliteration, Machzor for Rosh Hashanah Annotated Edition, page 343.

מִן From out of distress I called to God; with abounding relief, God answered me.²

קוּרִי Hear my voice in keeping with Your kindness; Lord, as is Your way, grant me life.³

רֹאשׁ The beginning of Your word is truth, and all Your righteous judgments are eternal.⁴

עֲרוּב Guarantee Your servant goodness; do not let the wicked despoil me.⁵

שֵׁשׁ I rejoice in Your word, like one who finds great spoil.⁶

טוֹב Teach me the edifying reasons and knowledge [of Your Torah], for I believe in Your commandments.⁷

נְדָבוֹת Accept with favor, O Lord, the offerings of my lips, and teach me Your judgments.⁸

עֹלָה God ascends through *teruah*, the Lord—through the sound of the *shofar*.⁹



ORDER OF THE BLOWING OF THE SHOFAR

The *shofar* is not blown on Shabbat.

One should prepare for the blowing of the *shofar* and recite the following psalm seven times. See additional laws in the Machzor for Rosh Hashanah Annotated Edition, page 330.

לְמַנְצַח לְבָנֵי קָרַח מְזֻמֹּר: כָּל הָעַמִּים תִּקְעוּ כָּף, הָרִיעוּ לֵאלֹהִים בְּקוֹל רִנָּה: כִּי יִי עֲלִיּוֹן נוֹרָא, מֶלֶךְ גָּדוֹל עַל כָּל הָאָרֶץ: יְדַבֵּר עַמִּים תַּחְתֵּינוּ, וּלְאֻמִּים תַּחַת רַגְלֵינוּ: יִבְחַר לָנוּ אֶת נַחֲלָתָנוּ, אֶת גְּאוֹן יַעֲקֹב אֲשֶׁר אָהֵב סֵלָה: עֲלָה אֱלֹהִים בְּתִרְעָה, יִי בְּקוֹל שׁוֹפָר: וּמְרוּ אֱלֹהִים וּמְרוּ, וּמְרוּ לְמַלְכֵנוּ וּמְרוּ: כִּי מֶלֶךְ כָּל הָאָרֶץ אֱלֹהִים, וּמְרוּ מִשְׁבִּיל: מֶלֶךְ אֱלֹהִים עַל גּוֹיִם, אֱלֹהִים יֹשֵׁב עַל כְּסֵא קֹדֶשׁ: נְדִיבֵי עַמִּים נֶאֱסָפוּ, עִם אֱלֹהֵי אֲבֹתָם, כִּי לֵאלֹהִים מִגִּנֵּי אָרֶץ, מָאֵד נִעְלָה:¹

The following verses are recited responsively. The one who blows the *shofar* leads, followed by the congregation.

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי בַּמִּרְחָב יְהוָה:²

קוּלִי שְׁמָעָה כְּחִסְדְּךָ יְיָ, כְּמִשְׁפָּטֶיךָ חֲיִנִּי:³

רֹאשׁ דְּבָרְךָ אֱמֶת, וְלַעוֹלָם כָּל מִשְׁפַּט צְדָקָה:⁴

עֲרוּב עֲבֹדְךָ לְטוֹב, אֵל יַעֲשֶׂקֵנִי יוֹדִים:⁵

שֵׁשׁ אֲנֹכִי עַל אֲמֶרְתְּךָ, כְּמוֹצֵא שָׁלָל רָב:⁶

טוֹב טָעַם וְדַעַת לְמַדְנִי, כִּי בְּמִצְוֹתֶיךָ הָאֱמֻנָתִי:⁷

נְדָבוֹת כִּי רָצָה נָא יְיָ, וּמִשְׁפָּטֶיךָ לְמַדְנִי:⁸

עֲלָה אֱלֹהִים בְּתִרְעָה, יִי בְּקוֹל שׁוֹפָר:⁹

1. Psalm 47. 2. Ibid. 118:5. 3. Ibid. 119:149. 4. Ibid. 119:160. 5. Ibid. 119:122. 6. Ibid. 119:162. 7. Ibid. 119:66. 8. Ibid. 119:108. 9. Ibid. 47:6.

The one who blows the *shofar* recites the following prayer in an undertone.

יהי May it be Your will, Lord our God and God of our fathers, the God of judgment, in the merit of these Names which are formed from the initials of the words: **אל נא קרב תשועת מצפיד**, **אל נא פחדך סר תוציאם ממאסר**, **פדה סועים פתח סומים** ימינך מצפים, **נפוצים סמוך** יה מפלגים, **דלה יוקשים וקבץ נפוצים סמוך** יה מפלגים (O God, we beseech You, bring close the salvation of those who wait eagerly for You. Watch over those who fear You; take them out of imprisonment. Redeem the storm-beaten, open the [eyes of the] sightless who yearn for Your right hand. Save the ensnared, gather the dispersed; make near, O God, those who are distant), to tear asunder the screens and the accusers which separate between You and Your people Israel. I exalt You, my God, the King of judgment who hears the sound of the *shofar* of Your people Israel with mercy.

The one who blows the *shofar* recites the following blessings. The congregation should not respond "Boruch Hu u'Voruch Shemo". See Laws in the Machzor for Rosh Hashanah Annotated Edition, page 330.

ברוך Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments and commanded us to hear the sound of the *shofar*. (Cong: Amen)

ברוך Blessed are You, Lord our God, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion. (Cong: Amen)

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

Confess silently.

TEKIAH SHEVARIM TEKIAH
TEKIAH SHEVARIM TEKIAH
TEKIAH SHEVARIM TEKIAH

Confess silently.

TEKIAH TERUAH TEKIAH
TEKIAH TERUAH TEKIAH
TEKIAH TERUAH TEKIAH-GEDOLAH

The one who blows the *shofar* recites the following prayer in an undertone.

יהי רצון מלפניך יי אלהינו ואלהי אבותינו אלהי המשפט
שבזכות אלו השמות היוצאים מראשי תבות אל נא
קרב תשועת מצפיד, **פחדך סר תוציאם ממאסר**, **פדה**
סועים פתח סומים ימינך מצפים, **דלה יוקשים וקבץ**
נפוצים סמוך יה מפלגים, **שתקרע המסכים והמקטרגים**
אשר הם מבדילים בינך ובין עמך ישראל. **ארוממך אלהי**
המלך המשפט שומע קול תרועת עמך ישראל ברחמים:

The one who blows the *shofar* recites the following blessings. The congregation should not respond "Boruch Hu u'Voruch Shemo". See Laws in the Machzor for Rosh Hashanah Annotated Edition, page 330.

ברוך אתה יי, אלהינו מלך העולם, אשר קדשנו
במצותיו וצונו לשמוע קול שופר: (אמן — Cong.)

ברוך אתה יי, אלהינו מלך העולם, שהחיינו וקימנו
והגיענו לזמן הזה: (אמן — Cong.)

תקיעה. שברים-תרועה. תקיעה.
תקיעה. שברים-תרועה. תקיעה.
תקיעה. שברים-תרועה. תקיעה.

Confess silently.

תקיעה. שברים. תקיעה.
תקיעה. שברים. תקיעה.
תקיעה. שברים. תקיעה.

Confess silently.

תקיעה. תרועה. תקיעה.
תקיעה. תרועה. תקיעה.
תקיעה. תרועה. תקיעה גדולה:

The one who sounded the *shofar* and the congregation recite the following in an undertone:

ובכן And so may it be Your will, Lord our God and God of our fathers, that the angels that are formed from the [blowing of the] *shofar*; and from the *tekiah*, the *shevarim*, the *teruah*, and the *tekiah*; and from the *tekiah-shevarim-teruah-tekiah*; and from the *tekiah-shevarim-tekiah*; and from the *tekiah-teruah-tekiah*, ascend before the Throne of Your Glory and intercede favorably in our behalf to atone for all our sins.

The following verses are recited responsively. The one who sounded the *shofar* leads, followed by the congregation.

Transliteration in the Machzor for Rosh Hashanah Annotated Edition, page 343.

אשרי Fortunate is the people who know the sound of the *shofar*; Lord, they walk in the light of Your countenance.¹

בשמך They rejoice in Your Name all day, and they are exalted through Your righteousness.²

כי Indeed, You are the splendor of their might, and in Your goodwill our glory is exalted.³



The one who sounded the *shofar* and the congregation recite the following in an undertone:

ובכן יהי רצון מלפניך יי אלהינו ואלהי אבותינו שיעלו
אלו המלאכים היוצאים מן השופר ומן התקיעה
ומן השברים ומן התרועה ומן התקיעה ומן קשר"ק ומן
תש"ק ומן קר"ק לפני כסא כבודך וימליצו טוב בעדנו
לכפר על כל חטאתינו:

The following verses are recited responsively. The one who sounded the *shofar* leads, followed by the congregation.

אשרי העם ידעי תרועה, יי באור פניך יהלכון:¹
בשמך יגילון כל היום, ובצדקתך ירומו:²
כי תפארת עזמו אתה, וברצונך תרום קרננו:³



1. Psalms 89:16. 2. Ibid. 89:17. 3. Ibid. 89:18.



MUSAF AMIDAH FOR ROSH HASHANAH

While praying, concentrate on the meaning of the words. Remember that you stand before the Divine Presence. Remove any distracting thoughts, allowing the mind to remain focused on prayer. Before beginning the Amidah, take three steps back, then three steps forward. Recite the Amidah quietly—but audibly—while standing with feet together. Throughout the Amidah, ending on page 33, interruptions of any form are forbidden.

אדני My Lord, open my lips, and my mouth shall declare Your praise.¹

Bend knees at *Blessed*; bow at *You*; straighten up at *Lord*.

ברוך Blessed are You, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and awesome God, exalted God, who bestows bountiful kindness, who creates all things, who remembers the piety of the Patriarchs, and who, in love, brings a redeemer to their children's children, for the sake of His Name.

זכרנו Remember us for life, King who desires life; inscribe us in the Book of Life, for Your sake, O living God.

Bend knees at *Blessed*; bow at *You*; straighten up at *Lord*.

מלך O King, [You are] a helper, a savior and a shield. Blessed are You, Lord, Shield of Abraham.

אתה You are mighty forever, my Lord; You resurrect the dead; You are powerful to save. He causes the dew to descend.

מכבד He sustains the living with lovingkindness, resurrects the dead with great mercy, supports the falling, heals the sick, releases the bound, and fulfills His trust to those who sleep in the dust. Who is like You, mighty One! And who can be compared to You, King, who brings death and restores life, and causes deliverance to spring forth!

מי Who is like You, All-Merciful Father, who in compassion remembers His creatures for life.

ונאמן You are trustworthy to revive the dead. Blessed are You, Lord, who revives the dead.



MUSAF AMIDAH FOR ROSH HASHANAH

While praying, concentrate on the meaning of the words. Remember that you stand before the Divine Presence. Remove any distracting thoughts, allowing the mind to remain focused on prayer. Before beginning the Amidah, take three steps back, then three steps forward. Recite the Amidah quietly—but audibly—while standing with feet together. Throughout the Amidah, ending on page 33, interruptions of any form are forbidden.

אדני, שפתי תפתח ופי יגיד תהלתך:

Bend knees at ברוך; bow at אתה; straighten up at יי.

ברוך אתה יי, אלהינו ואלהי אבותינו, אלהי אברהם, אלהי יצחק, ואלהי יעקב, האל הגדול הגבור והנורא, אל עליון, גומל חסדים טובים, קונה הכל, זוכר חסדי אבות, ומביא גואל לבני בניהם, למען שמו באהבה:

וזכרנו לחיים, מלך חפץ בחיים, וכתבנו בספר החיים, למענך אלהים חיים:

Bend knees at ברוך; bow at אתה; straighten up at יי.

מלך עוזר ומושיע ומגן. ברוך אתה יי, מגן אברהם: אתה גבור לעולם אדני, מחיה מתים אתה, רב להושיע. מוריד הטל:

מכלל חיים בחסד, מחיה מתים ברחמים רבים, סומך נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו לישני עפר. מי כמוך בעל גבורות, ומי דומה לך, מלך ממית ומחיה ומצמיח ישועה:

מי כמוך אב הרחמים, זוכר יצוריו לחיים ברחמים: ונאמן אתה להחיות מתים. ברוך אתה יי, מחיה המתים:

1. Psalms 51:17.

אתה You are holy and Your Name is holy, and holy beings praise You daily for all eternity.

לדור Through all generations proclaim the kingship of God, for He alone is exalted and holy.

ובכן And thus shall Your Name, Lord our God, be sanctified upon Israel Your people, upon Jerusalem Your city, upon Zion the abode of Your glory, upon the kingship of the house of David Your anointed, and upon Your dwelling-place and Your sanctuary.

ובכן And so, Lord our God, instill fear of You upon all that You have made, and dread of You upon all that You have created; and [then] all works will be in awe of You, all the created beings will prostrate themselves before You, and they all will form a single band to carry out Your will with a perfect heart. For we know, Lord our God, that rulership is Yours, strength is in Your [left] hand, might is in Your right hand, and Your Name is awesome over all that You have created.

ובכן And so, Lord, grant honor to Your people, glory to those who fear You, good hope to those who seek You, confident speech to those who yearn for You, joy to Your land, gladness to Your city, a flourishing of strength to David Your servant, and a setting up of light to the son of Yishai Your anointed, speedily in our days.

ובכן And then the righteous will see and be glad, the upright will rejoice, and the pious will exult in song; injustice will shut its mouth and all wickedness will go up in smoke, when You will remove the rule of evil from the earth.

אתה קדוש ושמו קדוש, וקדושים בכל יום יהללוך פלה.

לדור ודור המליכו לאל, כי הוא לבדו מרום וקדוש: ובכן יתקדש שמו יי אלהינו על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית דוד משיחך, ועל מבונך והיכלך:

ובכן תן פחדך יי אלהינו על כל מעשיך, ואימתך על כל מה שפראת, ויראוך כל המעשים, וישתחוו לפניך כל הברואים, ויעשו כלם אנדה אחת לעשות רצונך בלבב שלם. שידענו יי אלהינו שהשלטון לפניך, עז בידך וגבורה בימינך, ושמו נורא על כל מה שפראת:

ובכן תן כבוד יי לעמך, תהלה ליראיך, ותקנה טובה לדורשיך, ופתחון פה למיחלים לך, שמחה לארצך, וששון לעירך, וצמיחת קרן לדוד עבדך, ועריכת נר לבן ישי משיחך, במהרה בימינו: ובכן צדיקים יראו וישמחו, וישרים יעלו, וחסידים ברנה יגילו, ועולתה תקפץ פיה, והרשעה כלה בעשן תכלה, כי תעביר ממשלת זרזון מן הארץ:

ותמלך Lord our God, You are He who alone will reign over all Your works, in Mount Zion the abode of Your glory, in Jerusalem Your holy city, as it is written in Your holy Scriptures: The Lord shall reign forever, your God, O Zion, throughout all generations; praise the Lord.¹

קדוש Holy are You, awesome is Your Name, and aside from You there is no God, as it is written: The Lord of hosts is exalted in justice and the holy God is sanctified in righteousness.² Blessed are You, Lord, the holy King.

אתה You have chosen us from among all the nations; You have loved us and found favor with us. You have raised us above all tongues and made us holy through Your commandments. You, our King, have drawn us near to Your service and proclaimed Your great and holy Name upon us.

On Shabbat, add the words in shaded parentheses.

ותתן And You, Lord our God, have given us in love (this Shabbat day and) this Day of Remembrance, this festival of holy assembly, a day for (the remembrance of) sounding the shofar, (in love,) a holy assembly, commemorating the Exodus from Egypt.

On Shabbat, add the words in shaded parentheses.

ומפני But because of our sins, we were exiled from our land and driven far away from our soil; and we are unable to discharge our obligations in Your chosen House, the great and holy House upon which Your Name is proclaimed, because of the hand that was sent forth against Your Sanctuary. May it be Your will, Lord our God and God of our fathers, merciful King, in Your abounding compassion, to again have mercy on us and on Your Sanctuary, and rebuild it soon and increase its glory. Our Father, our King, our God, speedily reveal the glory of Your Kingship upon

ותמלך אתה הוא יי אלהינו לבדך על כל מעשיך,
בהר ציון משכן כבודך, ובירושלים עיר
קדשך, בפתוב בדברי קדשך: ימלך יי לעולם אלהיך
ציון לדר ודר, הללויה:

קדוש אתה ונורא שמך, ואין אלוה מפלעךך,
בפתוב: ויגבה יי צבאות במשפט, והאל
הקדוש נקדש בצדקה.² ברוך אתה יי, המלך הקדוש:
אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו,
ורוממתנו מכל הלשונות, וקדשתנו במצותיך,
וקרבתנו מלכנו לעבדתך, ושמך הגדול והקדוש עלינו
קראת:

On Shabbat, add the words in shaded parentheses.

ותתן לנו יי אלהינו באהבה את יום (השבת הזה ואת יום)
הזכרון הזה, את יום טוב מקרא קדש הזה, יום
(זכרון) תרועה (באהבה) מקרא קדש וזכר ליציאת מצרים:

On Shabbat, add the words in shaded parentheses.

ומפני חטאינו גלינו מארצנו, ונתרחקנו מעל אדמתנו,
ואין אנו יכולים לעשות חובותינו בבית
בחרתך, בבית הגדול והקדוש שנקרא שמך עליו,
מפני הדי שגשתלחה במקדשך. יהי רצון מלפניך יי
אלהינו ואלהי אבותינו, מלך רחמן, שתשוב ותרם
עלינו ועל מקדשך ברחמיך הרבים, ותבנהו מהרה
ותגדל כבודו. אבינו מלכנו, אלהינו, גלה כבוד מלכותך

1. Psalms 146:10. 2. Isaiah 5:16.

us; appear and be exalted over us before the eyes of all the living. Gather our dispersed from among the nations, and assemble our scattered from the ends of the earth. Bring us with song to Zion Your city, and with everlasting joy to Jerusalem Your Sanctuary. There we will offer to You our obligatory sacrifices, the daily burnt-offerings according to their order and the *musaf* offerings according to their rule; and the *musaf* offerings of (this Shabbat day and) this Day of Remembrance and this festival of holy assembly we will prepare and offer You with love in accordance with the command of Your will, as You have prescribed for us in Your Torah through Moses Your servant in Your glorious Name, as it is stated:

On Shabbat, add the following:

וביום On the Shabbat day, two yearling male lambs without blemish, and two-tenths [of an *ephah*] of fine flour mixed with oil as a meal-offering, and its wine-offering—this is the burnt-offering for Shabbat, each Shabbat, aside from the daily burnt-offering and its wine-offering.¹

ובחדש In the seventh month, on the first day of the month, you shall have a holy assembly; you shall do no work of labor; it shall be to you a day for blowing the *shofar*. You shall prepare a burnt-offering for a pleasing odor to the Lord: one young bullock, one ram and seven yearling lambs without blemish.²

ומנחתם And their meal-offering and libations as prescribed: three-tenths [of an *ephah* of fine flour] for the bullock, two-tenths for the ram, one-tenth for each lamb, and wine in accordance with each one's wine-offering; as well as two he-goats for atonement, and two daily burnt-offerings according to their rule; aside from the Rosh Chodesh burnt-offering and its meal-offering, and the daily burnt-offering and its meal-offering, and their libations in accordance with the regulation, for a pleasing odor, an offering consumed by fire to the Lord.³

עֲלִינוּ מִהֶרָה, וְהוֹפַע וְהַנְשֵׂא עָלֵינוּ לְעֵינֵי כָּל חַי, וְקָרַב
פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם, וְנַפְּוֹצוֹתֵינוּ בְּנֶגֶם מִיִּרְכַּתִּי אֶרֶץ.
וְהַבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ,
בְּשִׂמְחַת עוֹלָם, וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קָרְבָּנוֹת
חֻבּוֹתֵינוּ, תְּמִידִים בְּסֻדָּרָם וּמוֹסָפִים בְּהִלְכָתָם. וְאֵת
מוֹסָפֵי (יּוֹם הַשַּׁבָּת הַזֶּה וְ) יּוֹם הַזִּכְרוֹן הַזֶּה, וְיוֹם טוֹב
מִקְרָא קֹדֶשׁ הַזֶּה, נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה, בְּמִצְוֹת
רְצוֹנְךָ, כְּמוֹ שֶׁפָּתַחְתָּ עָלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ
מִפִּי כְּבוֹדְךָ בְּאִמּוֹר:

On Shabbat, add the following:

וביום הַשַּׁבָּת שְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם, וְשְׁנֵי
עֶשְׂרִינָם סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְפּוֹ. עֲלֵת
שִׁבְתָּ בְּשִׁבְתּוֹ, עַל עֲלֵת הַתְּמִיד וְנִסְפָּה:

וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ, מִקְרָא קֹדֶשׁ יִהְיֶה
לָכֶם, כָּל מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ, יּוֹם
תְּרוּעָה יִהְיֶה לָכֶם. וַעֲשִׂיתֶם עֹלָה לְרִיחַ נִיחָח לַיהוָה, פֶּר
בֶּן בָּקָר אֶחָד, אֵיל אֶחָד, כִּבְשִׁים בְּנֵי שָׁנָה שִׁבְעָה,
תְּמִימִם:

וּמִנְחָתָם וְנִסְפֵיהֶם כַּמִּדְבָּר: שְׁלֹשָׁה עֶשְׂרִינָם לַבָּקָר,
וְשְׁנֵי עֶשְׂרִינָם לְאֵיל, וְעֶשְׂרוֹן לַכִּבְשִׁי, וַיִּזֵּן
בְּנִסְפּוֹ, וְשְׁנֵי שְׁעִירִים לַכִּפֹּר, וְשְׁנֵי תְּמִידִים בְּהִלְכָתָם.
מִלֵּבד עֲלֵת הַחֹדֶשׁ וּמִנְחָתָהּ, וְעֲלֵת הַתְּמִיד וּמִנְחָתָהּ,
וְנִסְפֵיהֶם כַּמִּשְׁפָּט, לְרִיחַ נִיחָח אִשָּׁה לַיהוָה:

1. Numbers 28:9-10. 2. Ibid. 29:1-2. 3. V. Ibid. 29:3-6.

On Shabbat, add the following:

ישמחו Those who observe the Shabbat and call it a delight shall rejoice in Your kingship; the nation which hallows the Seventh Day—all shall be satiated and delighted with Your goodness. You were pleased with the Seventh Day and made it holy; You called it the most desirable of days, in remembrance of the work of Creation.

ערינו It is incumbent upon us to praise the Master of all things, to exalt the Creator of all existence, that He has not made us like the nations of the world, nor caused us to be like the families of the earth; that He has not assigned us a portion like theirs, nor a lot like that of all their multitudes, for they bow to vanity and nothingness. But we bend the knee, bow down, and offer praise before the supreme King of kings, the Holy One, blessed be He, who stretches forth the heavens and establishes the earth, the seat of whose glory is in the heavens above, and the abode of whose majesty is in the loftiest heights. He is our God; there is none else. Truly, He is our King; there is nothing besides Him, as it is written in His Torah:¹ Know this day and take unto your heart, that the Lord is God, in the heavens above and upon the earth below there is nothing else.²

ועל And therefore we hope to You, Lord our God, that we may speedily behold the splendor of Your might, to banish idolatry from the earth—and false gods will be utterly destroyed; to perfect the world under the sovereignty of the Almighty. All mankind shall invoke Your Name, to turn to You all the wicked of the earth. Then all the inhabitants of the world will recognize and know that every knee should bend to You, every tongue should swear [by Your Name]. Before You, Lord our God, they will bow and prostrate themselves, and give honor to the glory of Your Name; and they will all take upon themselves the yoke of Your kingdom. May You soon reign over them forever and ever, for Kingship is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: The Lord will reign forever and ever.³

On Shabbat, add the following:

ישמחו במלכותך שומרי שבת וקוראי ענג, עם מקדשי שביעי, כלם ישבעו ויתענגו מפונך, ובשביעי רצית בו וקדשתו, חמדת ימים אותו קראת, זכר למעשה בראשית:

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגווי הארצות, ולא שמנו כמשפחות האדמה, שלא שם חלקנו בהם, וגורלנו בכל המונם, שהם משתחווים להבל ולריק. ואנחנו פורעים ומשתחווים ומוזדים לפני מלך מלכי המלכים, הקדוש ברוך הוא. שהוא נוטה שמים ויוסד ארץ, ומושב יקרו בשמים ממעל, ושכינת עזו בגבהי מרומים. הוא אלהינו אין עוד, אמת מלפנו, אפס זולתו, בפתוב בתורתו: וידעת היום והשבת אל לבבך, כי יי הוא האלהים, בשמים ממעל ועל הארץ מתחת, אין עוד:

ועל בן נקוה לך יי אלהינו, לראות מהרה בתפארת עזך, להעביר גלולים מן הארץ, והאלילים פרות יברתון, לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמך, להפנות אליך כל רשעי ארץ. יפירו וידעו כל יושבי תבל, כי לך תכרע כל ברך, תשבע כל לשון. לפניך יי אלהינו יכרעו ויפלו, ולכבוד שמך יקר יתנו. ויקבלו כלם עליהם את עול מלכותך, ותמלוך עליהם מהרה לעולם ועד. כי המלכות שלך היא, ולעולמי עד תמלוך בכבוד, בפתוב בתורתך: יי ימלך לעלם ועד:

1. Deuteronomy 4:39. 2. For further elucidation, see Tanya, part II, ch. 6. 3. Exodus 15:18.

And it is stated: He does not look at iniquity in Jacob nor see wrongdoing in Israel; the Lord his God is with him and the love of the King is in him.¹ And it is stated: And He became king in Yeshurun, when the heads of the people assembled, the tribes of Israel were united.² And in your holy Scriptures it is written thus: For sovereignty is the Lord's, and He rules over the nations.³ And it is stated: God is King; He has garbed Himself with grandeur; the Lord has robed Himself, He has girded Himself with strength; He has also established the world firmly that it shall not falter.⁴ And it is stated: Lift up your heads, O gates, and be lifted up, eternal doors, so the glorious King may enter. Who is the glorious King? The Lord, strong and mighty; the Lord, mighty in battle. Lift up your heads, O gates; lift them up, eternal doors, so the glorious King may enter. Who is the glorious King? The Lord of hosts, He is the glorious King for all eternity.⁵

And by Your servants, the Prophets, it is written as follows: Thus said the Lord, the King of Israel and his Redeemer, the Lord of hosts: I am the first and I am the last, and aside from Me there is no God.⁶ And it is stated: Deliverers will go up to Mount Zion to judge the mount of Esau, and kingship will be the Lord's.⁷ And it is stated: The Lord will be King over the entire earth; on that day the Lord will be One and His Name One.⁸ And in Your Torah it is written thus: Hear, O Israel, the Lord is our God, the Lord is One.⁹

On Shabbat, add the words in shaded parentheses.

Our God and God of our fathers, reign over the entire world in Your glory, be exalted over all the earth in Your splendor, and reveal Yourself in the majesty of Your glorious might over all the inhabitants of Your terrestrial world. May everything that has been made know that You have made it; may everything that has been created understand that You have created it; and may everyone who has the breath [of life] in his nostrils declare that the Lord, God of Israel, is King and His kingship has dominion over all. (Our God and God of our fathers, please find favor in our rest.) Make us holy with

וְנֹאמַר: לֹא הִבִּיט אֶנּוֹן בְּיַעֲקֹב, וְלֹא רָאָה עֲמָל בְּיִשְׂרָאֵל, יי אֱלֹהֵינוּ עִמּוֹ, וְתִרְוַעַת מֶלֶךְ בּוֹ.¹ וְנֹאמַר: וַיְהִי בְיִשְׁרוּן מֶלֶךְ, בְּהִתְאַסֵּף רָאשֵׁי עַם, יַחַד שְׁבִטֵי יִשְׂרָאֵל.² וּבְדִבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר: כִּי לִי הַמְּלוּכָה, וּמוֹשֵׁל בְּגוֹיִם.³ וְנֹאמַר: יי מֶלֶךְ גָּאוֹת לְבֶשׂ, לְבֶשׂ יי עֹז הַתְּאוֹר, אַף תִּכּוֹן תִּבֵּל כָּל תַּמּוּז.⁴ וְנֹאמַר: שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי זֶה מֶלֶךְ הַכְּבוֹד, יי עֲזוֹז וְגִבּוֹר, יי גִּבּוֹר מִלְחָמָה. שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד, יי צָבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סֶלָה.⁵

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר: כֹּה אָמַר יי מֶלֶךְ יִשְׂרָאֵל וְגֵאֲלוֹ, יי צָבָאוֹת, אֲנִי רֹאשׁוֹן וְאֲנִי אַחֲרוֹן, וּמִבְּלַעֲדֵי אֵין אֱלֹהִים.⁶ וְנֹאמַר: וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לְשַׁפֵּט אֶת הָהָר עִשׂוֹ, וְהָיְתָה לִי הַמְּלוּכָה.⁷ וְנֹאמַר: וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִי יי אֶחָד וּשְׁמוֹ אֶחָד.⁸ וּבְתוֹרַתְךָ כְּתוּב לֵאמֹר: שְׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ יי אֶחָד.⁹

On Shabbat, add the words in shaded parentheses.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלוֹךְ עַל הָעוֹלָם כָּלּוֹ בְּכְבוֹדְךָ, וְהִנָּשְׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ, וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָךְ עַל כָּל יוֹשְׁבֵי תִבֵּל אֶרֶצְךָ, וְיֹדַע כָּל פֶּעוּל כִּי אַתָּה פֹּעֵלָתוֹ, וַיִּבֵּן כָּל יִצּוֹר כִּי אַתָּה יִצְרָתוֹ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בָּאֵפוֹ: יי אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ כָּל מְשָׁלָה: (אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה נָא בְּמִנוּחָתֵנוּ,) קִדְשָׁנוּ

1. Numbers 23:21. 2. Deuteronomy 33:5. 3. Psalms 22:29. 4. Ibid. 93:1. 5. Ibid. 24:7-10. 6. Isaiah 44:6. 7. Obadiah 1:21. 8. Zechariah 14:9. 9. Deuteronomy 6:4.

Your commandments and grant us our portion in Your Torah; satiate us with Your goodness and gladden our soul with Your salvation. (Lord our God, grant as our heritage, in love and goodwill, Your holy Shabbat, and may all Israel who sanctify Your Name rest thereon.) Make our heart pure to serve You in truth; for You are the true God, and Your word, our King, is true and enduring forever. Blessed are You, Lord, King over the whole earth, who sanctifies (the Shabbat and) Israel and the Day of Remembrance.

When praying with a minyan, the *shofar* is sounded at this point (except on Shabbat).
Pause until the *shofar* is sounded before continuing *You*.

TEKIAH SHEVARIM TERUAH TEKIAH

TEKIAH SHEVARIM TEKIAH

TEKIAH TERUAH TEKIAH

אתה You remember the deeds [performed] in the world and recall all that was created in days of yore. Before You are revealed all the hidden things and the myriad secrets from the beginning of creation; for there is no forgetting before the Throne of Your Glory, nor is there anything concealed from Your sight. You remember the entire work [of creation], and no creature is hidden from You. All is revealed and known before You, Lord our God, who observes and looks to the end of all generations. For You bring the set time of remembrance that every soul and being shall be recalled, that the numerous deeds and myriads of creatures without limit shall be remembered. You have made this known from the beginning [of creation], and from aforesight You revealed it. This is the day which is the beginning of Your work, a remembrance of the first day; indeed, it is a decree for Israel, a [day of] judgment for the God of Jacob.¹ Concerning countries, [judgment] is pronounced on [this day]—which for war and which for peace, which for famine and which for plenty; and on it, creatures are brought to mind, to remember them for life or death. Who is not recalled on this day? For the remembrance of every created

במצותיך, ונתן חלקנו בתורתך, שבענו ממוצרך ושמח נפשנו בישועתך, (והנחילנו יי אלהינו באהבה וברחמים שבת קדש ויגוהו בו כל ישראל מקדשי שמך.) וטהר לבנו לעבדך באמת, כי אתה אלהים אמת ודברך מלפני אמת וקיים לעד. ברוך אתה יי, מלך על כל הארץ, מקדש (השבת ו) ישראל ויום הזכרון:

When praying with a minyan, the *shofar* is sounded at this point (except on Shabbat).
Pause until the *shofar* is sounded before continuing *אתה*.

תקיעה. שברים. תרועה. תקיעה.

תקיעה. שברים. תקיעה.

תקיעה. תרועה. תקיעה.

אתה זוכר מעשה עולם, ופוקד כל יצורי קדם. לפניך נגלו כל תעלומות, והמון נסתרות שמבראשית, כי אין שכחה לפני כסא כבודך, ואין נסתר מנגד עיניך. אתה זוכר את כל המפעל, וגם כל היצור לא נכחד ממך. הכל גלוי וידוע לפניך יי אלהינו, צופה ומביט עד סוף כל הדורות, כי תביא חק ופרון להפקד כל רוח ונפש, להזכר מעשים רבים, והמון פריות לאין תכלית. מראשית בראשית הודעת, ומלפנים אותה גלית, זה היום תחלת מעשיך, ופרון ליום ראשון. כי חק לישראל הוא, משפט לאלהי יעקב. ועל המדינות בו יאמר: איזו לחרב, ואיזו לשלום, איזו לרעב, ואיזו לשבע, ובריות בו יפקדו להזכירם לחיים ולמות. מי לא נפקד בהיום הזה, כי זכר כל היצור לפניך בא, מעשה

1. Psalms 81:5.

being comes before You—man's deed and his task, the actions and movements of a mortal, the thoughts of a person and his schemes, and the motives for the acts of a man. Happy is the man who does not forget You, the son of man who holds fast to You; for those who seek You will not stumble forever, nor will anyone who places his trust in You be put to shame eternally. For the remembrance of all [Your] works comes before You, and You examine the deeds of them all. And You also remembered Noah with love, and were mindful of him with a promise of salvation and mercy, when You brought the waters of the Flood to destroy all flesh because of the wickedness of their deeds. Therefore his remembrance came before You, Lord our God, to make his descendants as numerous as the dust of the earth, and his offspring as the sand of the sea; as it is written in Your Torah: God remembered Noah and all the beasts and all the cattle that were with him in the ark, and God caused a wind to pass over the earth and the waters were calmed.¹ And it is stated: God heard their outcry, and God remembered His covenant with Abraham, with Isaac, and with Jacob.² And it is stated: I will remember My covenant with Jacob; also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land.³ And in Your holy Scriptures it is written thus: He has instituted a remembrance of His wonders; gracious and merciful is the Lord.⁴ And it is stated: He has provided food to those who fear Him; He will remember His covenant forever.⁵ And it is stated: He remembered for them His covenant and He relented, in keeping with His abounding kindness.⁶

ועל And by Your servants, the Prophets, it is written as follows: Go and call out in the ears [of the inhabitants] of Jerusalem, saying: Thus said the Lord, I remember for you the devotion of your youth, the love of your bridal days, as you went after Me in the wilderness, in an uncultivated land.⁷ And it is stated: I will remember My covenant [which

איש ופקדתו, ועלילות מצעדי גבר, מחשבות אדם ותחבולותיו, ויצרי מעללי איש. אשרי איש שלא ישכחך, וכן אדם יתאמן בך, כי דורשיך לעולם לא יכשלו, ולא יבלמו לנצח כל החוסים בך, כי זכר כל המעשים לפניך בא, ואתה דורש מעשה כלם. וגם את נח באהבה זכרת, ותפקדהו בדבר ישועה ורחמים, בהביאך את מי המבול לשחת כל בשר מפני רוע מעלליהם. על כן זכרנו בא לפניך יי אלהינו להרבות זרעו בעפרות תבל וצאצאיו כחול הים. כפתוב בתורתך: ויזכר אלהים את נח, ואת כל החיה ואת כל הבהמה, אשר אתו בתבה, ויעבר אלהים רוח על הארץ וישבו המים.¹ ונאמר: וישמע אלהים את נאקתם, ויזכר אלהים את בריתו את אברהם את יצחק ואת יעקב.² ונאמר: וזכרתי את בריתי יעקוב, ואף את בריתי יצחק, ואף את בריתי אברהם אזכר, והארץ אזכר.³ ובדברי קדשך כתוב לאמר: זכר עשה לנפלאותיו, חנון ורחום יי.⁴ ונאמר: טרף נתן ליראיו, יזכר לעולם בריתו.⁵ ונאמר: ויזכר להם בריתו, וינחם כרב חסדיו.⁶

ועל ידי עבדיך הנביאים כתוב לאמר: הלך וקראת באזני ירושלים לאמר, כה אמר יי, זכרתי לך חסד נעורך, אהבת כלולתך, לכתך אחרי במדבר, בארץ לא זרועה.⁷ ונאמר: וזכרתי אני את בריתי

1. Genesis 8:1. 2. Exodus 2:24. 3. Leviticus 26:42. 4. Psalms 111:4. 5. Ibid. 111:5. 6. Ibid. 106:45. 7. Jeremiah 2:2.

I made] with you in the days of your youth, and I will fulfill it for you as an everlasting covenant.¹ And it is stated: Is Ephraim not My beloved son, is he not a precious child that whenever I speak of him I recall him even more? Therefore My inner parts stir for him, I will surely have compassion on him, says the Lord.²

Our God and God of our fathers, remember us with a favorable remembrance before You, and be mindful of us with a decree of deliverance and mercy from the primeval, most supernal heavens. Remember in our behalf, Lord our God, the covenant, the kindness and the vow which You swore to Abraham our father on Mount Moriah; and let there appear before you the *akedah*, when Abraham our father bound Isaac his son upon the altar and suppressed his compassion to do Your will with a perfect heart. So may Your compassion suppress Your wrath from upon us, and in Your great goodness, let Your fierce anger turn away from Your people, from Your city, from Your land and from Your heritage. Fulfill, Lord our God, that which You have promised us in Your Torah through Moses Your servant in Your glorious Name, as it is stated: I will remember in their favor the covenant with their ancestors, whom I took out of the land of Egypt before the eyes of the nations, to be their God; I am the Lord.³ For You are He who remembers forever all forgotten things, and there is no forgetting before the Throne of Your Glory. Remember in mercy this day the binding of Isaac for his descendants. Blessed are You, Lord, who remembers the covenant.

When praying with a minyan, the *shofar* is sounded at this point (except on Shabbat).
Pause until the *shofar* is sounded before continuing *You*, next page.

TEKIAH SHEVARIM TERUAH TEKIAH

TEKIAH SHEVARIM TEKIAH

TEKIAH TERUAH TEKIAH

אותך בימי נעוריך, והקימותי לך ברית עולם.¹ ונאמר: הבן יקיר לי אפרים אם ילד שעשועים, כי מדי דברי בו זכר אפרנו עוד, על כן המו מעי לו, רחם ארחמנו נאם יי.²

אלהינו ואלהי אבותינו, זכרנו בזכרון טוב לפניך, ופקדנו בפקדנת ישועה ורחמים משמי שמי קדם. וזכר לנו יי אלהינו את הברית ואת החסד ואת השבועה אשר נשבעת לאברהם אבינו בהר המוריה. ותראה לפניך עקדה שעקד אברהם אבינו את יצחק בנו על גבי המזבח, וכבש רחמיו לעשות רצונך בלבב שלם, כן יכבשו רחמך את כעסך מעלינו, ובטובך הגדול ישוב חרון אפך מעמך ומעירך ומארצך ומנחלתך. וקיים לנו יי אלהינו את הדבר שהבטחתנו בתורתך על ידי משה עבדך מפי כבודך כאמור: וזכרתי להם ברית ראשנים, אשר הוצאתי אותם מארץ מצרים לעיני הגוים, להיות להם לאלהים, אני יי.³ כי זוכר כל הנשכחות אתה הוא מעולם, ואין שכחה לפני כסא כבודך, ועקדת יצחק לזרעו היום ברחמים תזכר. פרוך אתה יי, זוכר הברית:

When praying with a minyan, the *shofar* is sounded at this point (except on Shabbat).
Pause until the *shofar* is sounded before continuing *אתה*, next page.

תקיעה. שברים. תרועה. תקיעה.

תקיעה. שברים. תקיעה.

תקיעה. תרועה. תקיעה.

אתה You revealed Yourself in Your cloud of glory to Your holy people to speak to them. From the heavens You let them hear Your voice, and revealed Yourself to them in pure clouds. The whole world also trembled before You, the beings of creation were in awe of You, when You, our King, revealed Yourself upon Mount Sinai to teach Your people Torah and mitzvot. You let them hear the majesty of Your voice and Your holy utterances from flames of fire; with thunder and lightning You revealed Yourself to them, with the sound of the *shofar* You appeared to them; as it is written in Your Torah: It was on the third day, as morning dawned, there was thunder and lightning, and a heavy cloud on the mountain, and an exceedingly loud sound of the *shofar*; and all the people in the camp trembled.¹ And it is stated: The sound of the *shofar* became increasingly louder; Moses spoke, and God answered him aloud.² And it is stated: All the people saw the sounds and the flames, the voice of the *shofar* and the mountain smoking; the people saw and trembled, and went to stand far away.³ And in Your holy Scriptures it is written thus: God ascends through *teruah*, the Lord—through the sound of the *shofar*.⁴ And it is stated: With trumpets and the sound of the *shofar*, jubilate before the King, the Lord.⁵ And it is stated: Blow the *shofar* on the New Moon, on the designated day of our Holy Day; for it is a decree for Israel, a [day of] judgment for the God of Jacob.⁶

ונאמר And it is stated: Praise the Lord. Praise God in His holiness; praise Him in the firmament of His strength. Praise Him for His mighty acts; praise Him according to His abundant greatness. Praise Him with the call of the *shofar*; praise Him with harp and lyre. Praise Him with timbrel and dance; praise Him with stringed instruments and flute. Praise Him with resounding cymbals; praise Him with clanging cymbals. Let every being that has a soul praise the Lord. Praise the Lord.⁷

אתה נגלית בענן כבודך על עם קדשך לדבר עמם. מן השמים השמעתם קולך, ונגלית עליהם בערפלי טהר. גם העולם כלו חל מפניך, ובריות בראשית חרדו ממך, בהגלותך מלבנו על הר סיני, ללמד לעמך תורה ומצוות. ותשמיעם את הוד קולך, ודברות קדשך מלהבות אש. בקולות וברקים עליהם נגלית, ובקול שופר עליהם הופעת. כפתוב בתורתך: ויהי ביום השלישי בהיות הבקר, ויהי קלת וברקים, וענן כבד על ההר, וקל שפר חזק מאד, ויחרד כל העם אשר במחנה.¹ ונאמר: ויהי קול השפר הולך וחזק מאד, משה ידבר והאלהים יענו בקול.² ונאמר: וכל העם ראים את הקולת, ואת הלפידם, ואת קול השפר, ואת ההר עשן, וירא העם ויגעו ויעמדו מרחק.³ ובדברי קדשך כתוב לאמר: עלה אלהים בתרועה, יי בקול שופר.⁴ ונאמר: בחצצרות וקול שופר, הריעו לפני המלך יי.⁵ ונאמר: תקעו בחדש שופר, בפסח ליום חגנו. כי חק לישראל הוא, משפט לאלהי יעקב:⁶

ונאמר: הללויה, הללו אל בקדשו, הללוהו ברקיע עזו: הללוהו בגבורתיו, הללוהו כרב גדלו: הללוהו בתקע שופר, הללוהו בגבל וכנור: הללוהו בתף ומחול, הללוהו במנים וענב: הללוהו בצלצלי שמע, הללוהו בצלצלי תרועה: כל הנשמה תהלל יה, הללויה:⁷

1. Exodus 19:16. 2. Ibid. 19:19. 3. Ibid. 20:15. 4. Psalms 47:6. 5. Ibid. 98:6. 6. Ibid. 81:4-5. 7. Ibid. 150.

ועל ידי עבדיך הנביאים כתוב לאמר: כל ישרי תבל ושבני ארץ, כנשא גם הרים תראו וכתקע שופר תשמעו. ונאמר: והיה ביום ההוא יתקע בשופר גדול, ובאו האבדים בארץ אשור, והנדחים בארץ מצרים, והשתחוו ליי בהר הקדש בירושלים.² ונאמר: ויי עליהם יראה, ויצא כפרק חצו, ואדני אלהים בשופר יתקע, והלך בסערות תימן. יי צבאות יגן עליהם,³ כן תגן על עמך ישראל בשלומך:

אלהינו ואלהי אבותינו, תקע בשופר גדול להרוחנו, ושא גם לקבץ גלותינו, וקרב פזורינו מבין הגוים, ונפוצותינו כגם מירכתי ארץ, והביאנו לציון עירך ברנה, ולירושלים בית מקדשך בשמחת עולם, ושם נעשה לפניך את קרבנות חובותינו, כמצוה עלינו בתורתך על ידי משה עבדך, מפי כבודך כאמור:

וביום שמחתכם ובמועדיכם ובראשי חדשכם, ותקעוהם בפיצצות על עליהם ועל זבחי שלמיכם, והיו לכם לזכרון לפני אלהיכם, אני יי אלהיכם.⁴ כי אתה שומע קול שופר ומאזין תרועה, ואין דומה לך. ברוך אתה יי, שומע קול תרועת עמו ישראל ברחמים:

When praying with a minyan, the *shofar* is sounded at this point (except on Shabbat).
Pause until the *shofar* is sounded before continuing *Look*, next page.

TEKIAH SHEVARIM TERUAH TEKIAH

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Pause until the *shofar* is sounded before continuing *Look*, next page.

תקיעה. שברים. תרועה. תקיעה.

תקיעה. שברים. תקיעה.

תקיעה. תרועה. תקיעה.

1. Isaiah 18:3. 2. Ibid. 27:13. 3. Zechariah 9:14-15. 4. Numbers 10:10.

רצה Look with favor, Lord our God, on Your people Israel, and pay heed to their prayer; restore the service to Your Sanctuary, and accept with love and favor Israel's fire-offerings and prayer; and may the service of Your people Israel always find favor.

ותחוינה May our eyes behold Your return to Zion in mercy. Blessed are You, Lord, who restores His Divine Presence to Zion.

Bow at We thankfully acknowledge; straighten up at Lord.

מודים We thankfully acknowledge that You are the Lord our God and God of our fathers forever. You are the strength of our life, the shield of our salvation in every generation. We will give thanks to You and recount Your praise, evening, morning and noon, for our lives which are committed into Your hand, for our souls which are entrusted to You, for Your miracles which are with us daily, and for Your continual wonders and beneficences. You are the Beneficent One, for Your mercies never cease; and the Merciful One, for Your kindnesses never end; for we always place our hope in You.

ועל And for all these, may Your Name, our King, be continually blessed, exalted, and extolled forever and all time.

וכתוב Inscribe all the children of Your Covenant for a good life.

וכל And all living things shall forever thank You, and praise Your great Name eternally, for You are good. God, You are our everlasting salvation and help, O benevolent God.

Bend knees at Blessed; bow at You; straighten up at Lord.

Blessed are You, Lord, Beneficent is Your Name, and to You it is fitting to offer thanks.

שים Bestow peace, goodness, and blessing, life, graciousness, kindness, and mercy, upon us and upon all Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for by the light of Your

רצה יי אלהינו בעמך ישראל ולתפלתם שעה, והשב העבודה לדביר ביתך, ואשי ישראל ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך:

ותחוינה עינינו בשוכך לציון ברחמים. ברוך אתה יי, המחזיר שכינתו לציון:

Bow at מודים; straighten up at יי.

מודים אנחנו לך, שאתה הוא יי אלהינו ואלהי אבותינו לעולם ועד, צור חיינו, מגן ישענו, אתה הוא לדור ודור, גודלך ונספך תהלתך, על חיינו המסורים בידך, ועל נשמותינו הפקודות לך, ועל נפישך שבכל יום עמנו, ועל נפלאותיך וטובותיך שבכל עת, ערב ובקר וצהרים, הטוב, כי לא כלו רחמך, והמרחם, כי לא תמו חסדיך, כי מעולם קיינו לך: ועל כלם יתברך ויתרומם ויתנשא שמך מלפנו תמיד לעולם ועד:

וכתוב לחיים טובים כל בני בריתך:

וכל החיים יודוך סלה, ויהללו שמך הגדול לעולם כי טוב, האל ישועתנו ועזרתנו סלה, האל הטוב.

Bend knees at ברוך; bow at אתה; straighten up at יי.

ברוך אתה יי, הטוב שמך ולך נאה להודות:

שים שלום, טובה וברכה, חיים חן וחסד ורחמים, עלינו ועל כל ישראל עמך. ברכנו אבינו כלנו באחד באור פניך, כי באור פניך נתת לנו יי אלהינו

countenance You gave us, Lord our God, the Torah of life and loving-kindness, righteousness, blessing, mercy, life and peace. May it be favorable in Your eyes to bless Your people Israel, at all times and at every moment, with Your peace.

ובספר And in the book of life, blessing, peace, and prosperity, deliverance, consolation, and favorable decrees, may we and all Your people the House of Israel be remembered and inscribed before You for a happy life and for peace. Blessed are You, Lord, who blesses His people Israel with peace.

יהי May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.¹

אלהי My God, guard my tongue from evil, and my lips from speaking deceitfully.² Let my soul be silent to those who curse me; let my soul be as dust to all. Open my heart to Your Torah, and let my soul eagerly pursue Your commandments. As for all those who plot evil against me, hasten to annul their counsel and frustrate their design. Let them be as chaff before the wind; let the angel of the Lord thrust them away.³ That Your beloved ones may be delivered, help with Your right hand and answer me.⁴ Do it for the sake of Your Name; do it for the sake of Your right hand; do it for the sake of Your Torah; do it for the sake of Your holiness.⁵ May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.¹

Take three steps back, then bow left saying *He who makes the peace in His Heavens*, bow forward saying *may He*, bow right saying *make peace for us*, and bow forward saying *and for all Israel; and say, Amen*.

עשה He who makes the peace in His heavens, may He make peace for us and for all Israel; and say, Amen.

יהי May it be Your will, Lord our God and God of our fathers, that the Bet Hamikdash be speedily rebuilt in our days, and grant us our portion in Your Torah.⁶

The Amidah ends here.

תורת חיים ואהבת חסד, וצדקה וברכה ורחמים וחיים ושלוש, וטוב בעיניך לברך את עמך ישראל בכל עת ובכל שעה בשלומך.

ובספר חיים ברכה ושלוש ופרנסה טובה, ישועה ונחמה וגירות טובות, נזכר ונכתב לפניך, אנחנו וכל עמך בית ישראל, לחיים טובים ולשלום. ברוך אתה יי, המברך את עמו ישראל בשלום:

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

אלהי, נצר לשוני מרע, ושפתי מרמה,² ולמקללי נפשי תדום, ונפשי בעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי, וכל החושבים עלי רעה, מהרה הפר עצתם וקלקל מחשבתם. יהיו כמזל לפני רוח ומלאך יי דחה.³ למען יחלצון ידידי, הושיעה ימינך וענגי.⁴ עשה למען שמך, עשה למען ימינך, עשה למען תורתך, עשה למען קדשך.⁵ יהיו לרצון אמרי פי והגיון לבי לפניך, יי צורי וגואלי:

Take three steps back, then bow left saying *עשה השלום במרומו*, bow forward saying *הוא*, bow right saying *ועל כל ישראל, ואמרו אמן*, and bow forward saying *ועל כל ישראל, ואמרו אמן*.

עשה השלום במרומו, הוא יעשה שלום עלינו ועל כל ישראל, ואמרו אמן:

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שיבנה בית המקדש במהרה בימינו, ותן חלקנו בתורתך:⁶

The Amidah ends here.

1. Psalms 19:15. 2. Cf. Ibid. 34:14. 3. Ibid. 35:5. 4. Ibid. 60:7; 108:7. 5. It is customary to recite a verse in which the first and last letters correspond to the first and last letters of one's own Hebrew name. For a list of verses, see Siddur Annotated Edition, page 582. 6. Avot 5:20.



HIGHLIGHTS OF THE CHAZZAN'S REPETITION

L'KEIL ORECH DIN

לאל עורך דין: To the Almighty who arranges judgment;

To Him who probes hearts on the day of judgment;
to Him who reveals hidden things in judgment;

To Him who speaks justly on the day of judgment;
to Him who analyzes attitudes in judgment;

To Him who is benevolent and acts kindly on the day of judgment;
to Him who remembers His covenant in judgment;

To Him who has pity on His creatures on the day of judgment;
to Him who purifies those who trust in Him in judgment;

To Him who knows [hidden] thoughts on the day of judgment;
to Him who suppresses His wrath in judgment;

To Him who garbs Himself in righteousness on the day of judgment;
to Him who forgives iniquities in judgment;

To Him who is awesome yet accepts praises on the day of judgment;
to Him who pardons those borne by Him, in judgment;

To Him who answers those who call upon Him on the day of judgment;
to Him who performs His acts of mercy in judgment;

To Him who beholds what is concealed, on the day of judgment;
to Him who acquires His servants in judgment;

To Him who has compassion on His people on the day of judgment;
to Him who watches over those who love Him in judgment;

To Him who supports His sincere ones on the day of judgment.

Chazzan and cong: ובכן And so to You is offered sanctification
because You, our Lord, are King.

UNESANEH TOKEF

ונתנה Let us proclaim the mighty holiness of this day, for it is awe-inspiring and fearsome. Thereon Your Kingship is exalted, Your throne is established with lovingkindness, and You are seated on it in truth. It is true that You are the judge, the one who presents evidence, the knower and the witness, who records and



HIGHLIGHTS OF THE CHAZZAN'S REPETITION

L'KEIL ORECH DIN

לאל עורך דין:

לבוחן לבבות ביום דין: לגולה עמוקות בדין:

לדובר מישרים ביום דין: להונה דעות בדין:

לותיק ועשה חסד ביום דין: לזוכר בריתו בדין:

לחומל מעשיו ביום דין: לטהר חוסיו בדין:

ליודע מחשבות ביום דין: לכובש בעסו בדין:

ללובש צדקות ביום דין: למוחל עונות בדין:

לנזרא תהלות ביום דין: לסולח לעמוסיו בדין:

לעונה לקוראיו ביום דין: לפועל רחמיו בדין:

לצופה נסתרות ביום דין: לקונה עבדיו בדין:

לרחם עמו ביום דין: לשומר אהביו בדין:

לתומך המימיו ביום דין:

ובכן ולך תעלה קדשה כי אתה אלהינו

מלך:

UNESANEH TOKEF

ונתנה תקף קדשת היום, כי הוא נזרא ואיום, ובו
תנשא מלכותך, ויבון בחדס פסאך, ותשב
עליו באמת. אמת כי אתה הוא דין ומוכיח ויודע ועד,
וכותב וחותם וסופר ומונה, ותזכור כל הנשפחות,

seals, who counts and reckons, and You remember all things that are forgotten. You open the Book of Remembrance and it reads itself; every man's signature is in it. The great *shofar* is sounded, and a still, soft voice is heard; the angels tremble, fear and dread seize them, and they exclaim: the Day of Judgment is here! The heavenly hosts are to stand in judgment, for [even] they will not be found meritorious in Your eyes in judgment. All created beings pass before You, [one by one,] like a flock of sheep. Chazzan: As a shepherd examines his flock, making his sheep pass under his staff, so do You cause to pass [before You] every living soul, and You count, reckon and are mindful of [them], and You allocate the fixed portion for the needs of all Your creatures, and inscribe the verdict of their judgment.

Congregation then chazzan:

בראש On Rosh Hashanah they are inscribed, and on the fast day of Yom Kippur they are sealed: How many shall pass away and how many shall be born; who shall live and who shall die; who shall live out his allotted time and who shall depart before his time; who [shall perish] by water and who by fire; who by the sword and who by a wild beast; who by hunger and who by thirst; who by earthquake and who by pestilence; who by strangulation and who by lapidation; who shall be at rest and who shall wander; who shall be tranquil and who shall be harassed; who shall enjoy well-being and who shall suffer tribulation; who shall be poor and who shall be rich; who shall be humbled and who shall be exalted.

Congregation then chazzan:

But Repentance, Prayer and Charity
avert the severity of the decree.

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

כי For as is Your Name so is Your praise. You are slow to anger and easy to pacify, for You do not desire the death of the one deserving death, but that he return from his path and live. And [even] until the day of his death You wait for him; if he will but repent, You will welcome him at once. Chazzan: Truly,

וּתְפַתַּח אֶת סֵפֶר הַזְכָּרוֹנוֹת, וּמֵאֲלֵיו יִקְרָא, וְחוֹתָם יִדְּ כָּל אָדָם בּוֹ. וּבִשְׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דַּקָּה יִשְׁמַע. וּמִלְאָכִים יִחְפְּזוּן, וְחֵיל וּרְעָדָה יֵאֱחֹזוּן, וַיֹּאמְרוּ הִנֵּה יוֹם הַדִּין, לִפְקוֹד עַל צָבָא מְרוֹם בְּדִין, כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין. וְכָל בָּאֵי עוֹלָם יַעֲבִירוּן לִפְנֶיךָ כְּבָנֵי מְרוֹן: Chazzan—כְּבִקְרַת רוּעָה עֲדָרוּ, מַעֲבִיר צֹאנוּ תַּחַת שְׂבָטוֹ, בֵּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֶה, וְתִפְקֹד נַפְשׁ כָּל חַי, וְתַחֲתוֹךְ קִצְבָה לְכָל בְּרִיּוֹתֶיךָ, וְתִכְתּוֹב אֶת גְּזֵר דִּינָם:

Congregation then chazzan:

בראש השנה יִכְתְּבוּן, וּבַיּוֹם צוֹם כְּפוּר יִחְתַּמּוּן, כְּמָה יַעֲבִירוּן, וְכְמָה יִפְרְאוּן, מִי יִחְיֶה, וּמִי יָמוּת, מִי בְּקֶצֶז, וּמִי לֹא בְּקֶצֶז, מִי בַּמַּיִם, וּמִי בָאֵשׁ, מִי בַּחֲרֵב, וּמִי בַּחֲיָה, מִי בְּרֶעֱב, וּמִי בְּצָמָא, מִי בְּרַעַשׁ, וּמִי בַּמַּגִּפָּה, מִי בַּחֲנִיקָה, וּמִי בַּסְּקִילָה. מִי יָנוּחַ וּמִי יָנוּעַ, מִי יִשְׁקַט וּמִי יִפְרָף, מִי יִשְׁלֹוּ וּמִי יִתִּסֶּר, מִי יַעֲנִי וּמִי יַעֲשֶׂר, מִי יִשְׁפֹּל וּמִי יָרוּם:

Congregation then chazzan:

צוֹם קוֹל מְמוֹן
וְתִשׁוּבָה¹ וְתַפְּלָה וְצַדִּיקָה
מַעֲבִירוּן אֶת רוּעַ הַגְּזֵרָה:

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

כִּי בְּשִׁמְךָ בֵּן תִּהְלֶלְתִּךָ, קָשָׁה לִכְעוֹס וְנוֹחַ לְרַצוֹת, כִּי לֹא תַחֲפֹץ בְּמוֹת הַמֵּת, כִּי אִם בְּשׁוּבוֹ מִדְּרָכּוֹ וְחִיָּה, וְעַד יוֹם מוֹתוֹ תַּחֲכֶּה לוֹ, אִם יָשׁוּב מִיַּד תִּקְבְּלוֹ: Chazzan—אָמֵן

1. While saying each of these three words, keep in mind (but do not articulate) the corresponding word in small type.

You are their Creator and You know their evil inclination, for they are but flesh and blood. Man's origin is dust and his end is unto dust. He earns his bread at the risk of his life. He is likened to a broken potsherd, to withering grass, to a fading flower, to a passing shadow, to a vanishing cloud, to a blowing wind, to dust that scatters and to a fleeting dream.

Congregation then chazzan:

But You are the King, the living and eternal God.

Chazzan and congregation:

There is no limit to Your years and no end to the length of Your days; it is not possible to estimate [the countless angelic hosts of] Your glorious Chariot, nor can one explain Your inscrutable Name. Your Name befits You and You befit Your Name, and You have called our name by Your Name.

VECHOL MAAMINIM

He holds in His hand the attribute of judgment.

And all believe that He is the faithful God.

He probes and searches hidden secrets.

And all believe that He probes man's thoughts.

He redeems from death and delivers from the grave.

And all believe that He is the mighty Redeemer.

He alone judges all created beings.

And all believe that He is the true Judge.

He is called "I Will Be What I Will Be."¹

And all believe that He was, He is, and He will be.

Sure is His Name, likewise His praise.

And all believe that He is, and there is none besides Him.

He remembers with a favorable remembrance those who remember Him.

And all believe that He remembers the Covenant.

He apportions life to all living beings.

And all believe that He lives and is eternal.

He is good and does good to the wicked and to the good.

And all believe that He is good to all.

He knows the inclination of all creatures.

And all believe that He has formed them in the womb.

He is all-powerful and contains them all.

כִּי אַתָּה הוּא יוֹצֵר, וְאַתָּה יוֹדֵעַ יצָרָם, כִּי הֵם בָּשָׂר וְדָם. אָדָם יְסוּדוֹ מֵעָפָר וְסוּפוֹ לְעָפָר, בְּנִפְשׁוֹ יָבִיא לַחֲמוֹ. מְשׁוּל בַּחֶרֶם הַנִּשְׁפָּר, בַּחֲצִיר יֵבֶשׁ, וּבְצִיץ נוֹבֵל, בְּצֵל עוֹבֵר, וּבְעָנָן בָּלָה, וּבְרוּחַ נוֹשֶׁבֶת, וּבְאֶבֶק פּוֹרֶחַ, וּבְחֵלֹם יְעוּף:

Congregation then chazzan:

וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיִם:

Chazzan and congregation:

אֵין קֶצֶבָה לְשָׁנוֹתֶיךָ, וְאֵין קֵץ לְאַרְךְ יָמֶיךָ, וְאֵין לְשֵׁעַר מְרַבּוֹת בְּבוֹדֶךָ, וְאֵין לְפָרֵשׁ עֲלוֹם שְׁמֶךָ. שְׁמֶךָ נָאֶה לְךָ, וְאַתָּה נָאֶה לְשְׁמֶךָ, וּשְׁמִנּוּ קִרְאָתְךָ בְּשְׁמֶךָ:

VECHOL MAAMINIM

הַאֲמוּנָה בְּיַד מִדַּת מִשְׁפָּט:

וְכָל מַאֲמִינִים שֶׁהוּא אֵל אֱמוּנָה: הַבּוֹחֵן וּבוֹדֵק גִּנּוּי נִסְתָּרוֹת:

וְכָל מַאֲמִינִים שֶׁהוּא בּוֹחֵן בְּלִיּוֹת: הַגּוֹאֵל מִמָּוֶת וּפּוֹדֶה מִשַּׁחַת:

וְכָל מַאֲמִינִים שֶׁהוּא גּוֹאֵל חֶזֶק: הַדֵּן יְחִידִי לְבָאֵי עוֹלָם:

וְכָל מַאֲמִינִים שֶׁהוּא דֵּין אֱמֶת: הַהִגּוּי: בְּאֵתֶּיךָ אֲשֶׁר אֵתֶּיךָ:

וְכָל מַאֲמִינִים שֶׁהוּא הָיָה הוּא וְיֵהִי:

הַיּוֹדֵאֵי שְׁמוֹ בֵּין תַּהֲלָתוֹ:

וְכָל מַאֲמִינִים שֶׁהוּא וְאֵין בְּלָתוֹ: הַזּוֹכֵר לְמִזְבִּירָיו טוֹבוֹת:

וּכְרוֹנוֹת:

וְכָל מַאֲמִינִים שֶׁהוּא זוֹכֵר הַבְּרִית: הַחוֹתֵם חַיִּים לְכָל חַי:

וְכָל מַאֲמִינִים שֶׁהוּא חַי וְקַיִם: הַטּוֹב, וּמְטִיב לְרָעִים וְלַטּוֹבִים:

וְכָל מַאֲמִינִים שֶׁהוּא טוֹב לְכָל: הַיּוֹדֵעַ יָצַר כָּל יְצוּרִים:

וְכָל מַאֲמִינִים שֶׁהוּא יוֹצֵר בְּבֶטֶן: הַכֹּל יָכוֹל וְכוּלֵּם יָחִיד:

1. One of the Divine Names—See Exodus 3:14; Shevuot 35a; Shulchan Aruch, Yerah Deah 276:9.

And all believe that He is all-powerful.

He, the Omnipotent, abides in mystery, in shadow.

And all believe that He is One Alone.

He enthrones kings and Kingship is His.

And all believe that He is King of the world.

He guides every generation with loving-kindness.

And all believe that He preserves kindness.

He is patient and He overlooks [the actions of] the rebellious.

And all believe that He pardons forever.

He is the Most High, and His eye is directed to those who fear Him.

And all believe that He answers silent prayer.

He opens the gate for those who knock in repentance.

And all believe that His hand is open.

He waits for the evildoer, and desires that he be exculpated.

And all believe that He is righteous and upright.

His wrath is brief and He is forbearing.

And all believe that He is hard to anger.

He is merciful and causes mercy to precede wrath.

And all believe that He is easily appeased.

He is immutable, and treats small and great alike.

And all believe that He is the righteous Judge.

He is perfect and acts with perfection to those who are sincere.

And all believe that His work is perfect.



ALEINU AND AL TIRA

Transliteration, Siddur Annotated Edition, page 625.

עלינו It is incumbent upon us to praise the Master of all things, to exalt the Creator of all existence, that He has not made us like the nations of the world, nor caused us to be like the families of the earth; that He has not assigned us a portion like theirs, nor a lot like that of all their multitudes, for they bow to vanity and nothingness. But we bend the knee, bow down, and offer praise before the supreme King of kings, the Holy One, blessed be He, who stretches forth the heavens and establishes the earth, the seat of whose glory is in the heavens above, and the abode of whose majesty is in the loftiest heights. He is our God; there is none else. Truly, He is our King; there is nothing besides

וכל מאמינים שהוא כל יכול: הלן בסתר בצל, שדי:
 וכל מאמינים שהוא לבדו הוא: הממליך מלכים ולו המלוכה:
 וכל מאמינים שהוא מלך עולם: הנזהג בחדו כל דור:
 וכל מאמינים שהוא נוצר חסד: הסובל, ומעלים עין מסוררים:
 וכל מאמינים שהוא סולח סלה: העליון, ועינו אל יראיו:
 וכל מאמינים שהוא עונה לחש: הפותח שער לדופקי בתשובה:
 וכל מאמינים שהוא פתוחה ידו: הצופה לרשע וחפץ בהצדקו:
 וכל מאמינים שהוא צדיק וישר: הקצר בזעם ומאריך אף:
 וכל מאמינים שהוא קשה לבקש: הרחום, ומקדים רחמים לרגו:
 וכל מאמינים שהוא רך לרצות: השוה, ומשוה קטן וגדול:
 וכל מאמינים שהוא שופט צדק: התם, ומתמם עם תמימים:
 וכל מאמינים שהוא תמים פעלו:



ALEINU AND AL TIRA

עלינו Stand while reciting

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגווי הארצות, ולא שמונו כמשפחות האדמה, שלא שם חלקנו בהם, וגורלנו בכל המונם, שהם משתחוים להבל ולריק. ואנחנו פורעים ומשתחוים ומודים לפני מלך מלכי המלכים, הקדוש ברוך הוא. שהוא נוטה שמים ויוסד ארץ, ומושב יקרו בשמים ממעל, ושכינת עזו בגבהי מרומים. הוא אלהינו אין עוד, אמת מלכנו, אפס זולתו, כפיתוב

Him, as it is written in His Torah:¹ Know this day and take unto your heart that the Lord is God; in the heavens above and upon the earth below there is nothing else.²

ועל And therefore we hope to You, Lord our God, that we may speedily behold the splendor of Your might, to banish idolatry from the earth—and false gods will be utterly destroyed; to perfect the world under the sovereignty of the Almighty. All mankind shall invoke Your Name, to turn to You all the wicked of the earth. Then all the inhabitants of the world will recognize and know that every knee should bend to You, every tongue should swear [by Your Name]. Before You, Lord our God, they will bow and prostrate themselves, and give honor to the glory of Your Name; and they will all take upon themselves the yoke of Your kingdom. May You soon reign over them forever and ever, for kingship is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: The Lord will reign forever and ever.³ And it is said: The Lord will be King over the entire earth; on that day the Lord will be One and His Name One.⁴

אל Do not fear sudden terror, nor the destruction of the wicked when it comes.⁵ Contrive a scheme, but it will be foiled; conspire a plot, but it will not materialize, for God is with us.⁶ To your old age I am [with you]; to your hoary years I will sustain you; I have made you, and I will carry you; I will sustain you and deliver you.⁷

אך Indeed, the righteous will extol Your Name; the upright will dwell in Your presence.⁸



בתורתו: וידעת היום והשבת אל לבבך, כי יי הוא האלהים, בשמים ממעל ועל הארץ מתחת, אין עוד:²

ועל בן נקוה לך יי אלהינו, לראות מהרה בתפארת עוֹד, להעביר גלולים מן הארץ, והאלילים פרות יפרתו, לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמך, להפנות אליך כל רשעי ארץ. יפירו וידעו כל יושבי תבל, כי לך תכרע כל ברך, תשבע כל לשון. לפניך יי אלהינו יכרעו ויפלו, ולכבוד שמך יקר יתנו. ויקבלו כלם עליהם את עול מלכותך, ותמלוך עליהם מהרה לעולם ועד. כי המלכות שלך היא, ולעולמי עד תמלוך בכבוד, בפתוב בתורתך: יי ימלך לעלם ועד:³ ונאמר: והיה יי למלך על כל הארץ, ביום ההוא יהיה יי אחד ושמו אחד:⁴

אל תירא מפחד פתאם, ומשאת רשעים כי תבא:⁵ עצו עצה ותפר, דברו דבר ולא יקום, כי עמנו אל:⁶ ועד וקנה אני הוא, ועד שיבה אני אסבל; אני עשיתי ואני אשא ואני אסבל ואמלט:⁷

אך צדיקים יודו לשמך, יושבו ישרים את פניך:⁸



1. Deuteronomy 4:39. 2. For further elucidation, see Tanya, part II, ch. 6. 3. Exodus 15:18. 4. Zechariah 14:9. 5. Proverbs 3:25. 6. Isaiah 8:10. 7. Psalms 46:4. 8. Ibid. 140:14.

TASHLICH

On the first day of Rosh Hashanah (or on the second day if the first occurs on Shabbat), after the Minchah Prayer, before sunset, it is proper to go to a well or spring (that contains fish)—for water symbolizes kindness, and fish, an ever-open eye—and recite the Thirteen Divine Attributes of Mercy mentioned in the verses *Who is a God like You...* which correspond to the thirteen Divine Attributes, *Lord, Lord....* While saying each attribute in the verses *Who is a God like You...*, keep in mind (but do not articulate) the corresponding attribute printed above it in small type. Then, recites the verses *From out of distress...* which correspond to the nine attributes in the verse *The Lord is slow...* (printed above it in small type). See additional laws in the Machzor for Rosh Hashanah Annotated Edition, page 332.

- Lord, Lord, benevolent God,
 1) **נִי** Who is a God like You,
 compassionate
 2) who pardons iniquity
 and gracious,
 3) and forgives transgression
 slow
 4) for the remnant of His
 heritage?
 to anger
 5) He does not maintain His
 wrath forever,
 and abounding in kindness
 6) for He desires [to do]
 kindness.
 and truth;
 7) He will again show us mercy,
 He preserves kindness
 8) He will suppress our iniquities;
 for two thousand generations,
 9) and You will cast all their sins
 into the depths of the sea.
 pardoning iniquity,
 10) Show faithfulness to Jacob,
 transgression
 11) kindness to Abraham,
 and sin,
 12) which You have sworn
 to our fathers

and He cleanses.²
 13) from the days of yore.¹
 The Lord is slow
 1) **נִן** From out of distress
 I called to God;
 to anger
 2) with abounding relief,
 God answered me.
 and abounding in kindness,
 3) The Lord is with me,
 pardoning iniquity
 4) I do not fear—
 and transgression,
 5) what can man do to me?
 acquitting [the penitent]
 6) The Lord is with me among
 my helpers,
 and not acquitting [the impenitent],
 7) and I will see [the downfall of]
 my enemies.
 remembering the iniquity of the
 8) It is better to rely on the Lord
 fathers for the children,
 than to trust in man.
 for the third and for the
 9) It is better to rely on the Lord
 fourth generation.⁴
 than to trust in nobles.³

רננו Sing joyously to the Lord, you righteous ones; it is fitting for the upright to offer praise. Extol the Lord with a harp; sing to Him with a ten-stringed lyre. Sing to Him a new song; skillfully play sounds of jubilation. For the word of the Lord is just; all His deeds are done in faithfulness. He loves righteousness and justice; the kindness of the Lord fills the earth. By the word of the Lord the heavens were made, and by the breath of His mouth all their hosts.

TASHLICH

On the first day of Rosh Hashanah (or on the second day if the first occurs on Shabbat), after the Minchah Prayer, before sunset, it is proper to go to a well or spring (that contains fish)—for water symbolizes kindness, and fish, an ever-open eye—and recite the Thirteen Divine Attributes of Mercy mentioned in the verses **מִי אֵל כְּמוֹד** which correspond to the thirteen Divine Attributes, **יִי אֵל רַחוּם וְגו'**. While saying each attribute in the verses **מִי אֵל כְּמוֹד**, keep in mind (but do not articulate) the corresponding attribute printed above it in small type. Then, recite the verses **מִן הַמַּעַר וְגו'** which correspond to the nine attributes in the verse **יִי אֵל רַחוּם וְגו'** (printed above it in small type). See additional laws in the Machzor for Rosh Hashanah Annotated Edition, page 332.

- 1 **מִי אֵל כְּמוֹד** ^{א"י אל}
2 **נוֹשֵׂא עֹון** ^{רחום}
3 **וְעוֹבֵר עַל פָּשַׁע** ^{וחנון}
4 **לְשֹׂאֲרִית נִחַלְתּוֹ** ^{אדר}
5 **לֹא הִחְזִיק לְעַד אַפּוֹ** ^{אפים}
6 **כִּי חָפֵץ חֶסֶד הוּא:** ^{ורב חסד}
7 **יָשׁוּב יִרְחַמֵּנוּ** ^{ואמת:}
8 **יִכַּבֵּשׁ עוֹנוֹתֵינוּ** ^{נצר חסד}
9 **וְתִשְׁלֹךְ בְּמִצּוֹלוֹת יָם** ^{לאלפים:}
10 **כָּל חַטָּאתָם:**
11 **תִּתֵּן אֶמֶת לַיעֲקֹב** ^{נשא עון}
12 **כָּל חֶסֶד לְאַבְרָהָם** ^{ופשע}

12 **אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם** ^{וחטאה}
13 **מִיָּמִי קָדְשׁ:** ^{ונקה:}
1 **מִן הַמִּצָּר קָרָאתִי יְהוָה** ^{א"י אדר}
2 **עֲנֵנִי בְּמִרְחַבֶּיהָ:** ^{אפים}
3 **יְיָ לִי** ^{ורב חסד}
4 **לֹא אִירָא** ^{נשא עון}
5 **מִה יַעֲשֶׂה לִי אָדָם:** ^{ופשע}
6 **יְיָ לִי בַּעֲזוּרִי** ^{ונקה}
7 **וְאֲנִי אֶרְאֶה בִּשְׁנֵאִי:** ^{לא ינקה}
8 **טוֹב לִחְסוֹת בְּיְיָ מִבְּטוֹחַ** ^{פקד עון אבות על בנים}
9 **בְּאָדָם:**
10 **טוֹב לִחְסוֹת בְּיְיָ מִבְּטוֹחַ** ^{על שלשים ועל רבעים:}
11 **בְּנִדְבִכִּים:** ^{א"י}

רָנְנוּ צְדִיקִים בֵּינִי, לַיִּשְׂרָאִים נְאֻהָ תְהִלָּתָ: הוֹדוּ לִי בְכִנּוֹר, בְּגִבֹּל
עֶשׂוֹר וּמְרוּ לֹ: שִׁירוּ לִי שִׁיר חֲדָשׁ, הִיטִיבוּ גִּגָּן בְּתוֹרַעָה:
כִּי יֵשֶׁר דִּבְרִי יי, וְכָל מַעֲשָׂהוּ בְּאֱמוּנָה: אֱהִב צִדְקָה וּמִשְׁפָּט, חֶסֶד
יי מְלֵאכֶה הָאָרֶץ: בְּדַבֵּר יי שְׁמַיִם נַעֲשׂוּ, וּבְרוּתָּהּ פִּיו כָּל צַבָּאִם:

1. Micah 7:18-20. **2.** Exodus 34:6-7. **3.** Psalms 118:5-9. **4.** Numbers 14:18.

He gathers the waters of the sea like a mound; He stows away the deeps in vaults. Let all the earth fear the Lord; let all the inhabitants of the world tremble before Him. For He spoke, and it came to be; He commanded, and it endured. The Lord has annulled the counsel of nations; He has foiled the schemes of peoples. The counsel of the Lord stands forever, the thoughts of His heart throughout all generations. Fortunate is the nation whose God is the Lord, the people He chose as a heritage for Himself. The Lord looks down from heaven; He beholds all mankind. From His dwelling-place He watches intently all the inhabitants of the earth. It is He who fashions the hearts of them all, who perceives all their actions. A king is not saved through a large army; a warrior is not rescued by means of great strength. A horse is a false guarantee for victory; with all its great strength it offers no escape. But the eye of the Lord is directed toward those who fear Him, toward those who hope for His kindness, to save their soul from death and to sustain them during famine. Our soul yearns for the Lord; He is our help and our shield. For our heart shall rejoice in Him, for we have put our trust in His holy Name. May Your kindness, Lord, be upon us, as we have placed our hope in You.¹

לֹא They shall do no evil nor shall they destroy in all My holy mountain, for the earth will be full of the knowledge of the Lord, as the waters cover the sea.²

יהי May it be Your will, Lord our God and God of our fathers, exalted God, crowned with thirteen attributes, qualities of mercy, that this shall be a propitious time before You; and may You consider the recitation of the Thirteen Attributes of Mercy in the verses "Who is a God like You..." which correspond to the thirteen attributes "benevolent God, compassionate and gracious..." that we recited before You, as if we had comprehended all the esoteric meanings and the combinations of the holy Names that are formed from them, and the joining of their attributes, which, one by one, shall approach to "sweeten" the severe judgments. And so, cast all our sins into the depths of the sea, and bestow upon us from them the bounty of deliverance and mercy. Remember us for life, King who desires life; inscribe us in the Book of Life for Your sake, O living God. May we merit to attain *teshuvah ila'ah* ("higher level repentance"), for Your right hand is stretched forth to receive penitents. Rend the evil [aspect] of the verdict decreed against us; may our merits be stated before You, and may You have forbearance for us for good. Amen.

יהי May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.³

Shake the corners of the *tallit katan*.

בָּנִים בְּנֵד מִי הַיָּם, נָתַן בְּאוֹצְרוֹת תְּהוֹמוֹת: יִירָאוּ מִי כָּל הָאָרֶץ,
מִמֶּנּוּ יִגְדְּרוּ כָּל יֹשְׁבֵי תֵבֶל: כִּי הוּא אָמַר וַיְהִי, הוּא צִוָּה וַיַּעֲמֹד:
יְיָ הַפִּיר עֲצַת גּוֹיִם, הִנִּיא מַחֲשָׁבוֹת עַמִּים: עֲצַת יְיָ לְעוֹלָם תִּעֲמֹד,
מַחֲשָׁבוֹת לְבוֹ לְדֹר וָדֹר: אֲשֶׁרִי הַגּוֹי אֲשֶׁר יְיָ אֱלֹהָיו, הָעַם בָּחַר
לְנַחֲלָה לּוֹ: מִשְׁמִים הַבֵּיט יְיָ, רְאָה אֶת כָּל בְּנֵי הָאָדָם: מִמֶּכֶן
שִׁבְתּוֹ הַשְׁגִּיחַ, אֵל כָּל יֹשְׁבֵי הָאָרֶץ: הַיֵּצֵר יַחַד לָבָם, הַמְכִּין אֶל
כָּל מַעֲשֵׂיהֶם: אֵין הַמִּלֵּךְ נוֹשֵׁעַ בְּרַב חֵיל, גִּבּוֹר לֹא יִנָּצֵל בְּרַב כֹּחַ:
שֶׁקֶר הַפִּסּוֹם לְתַשׁוּעָה, וּכְרַב חֵיל לֹא יִמְלֹט: הִנֵּה עֵין יְיָ אֵל יִרְאוּ,
לְמִיחָלִים לְחֶסֶד: לְהַצִּיל מַמּוֹת נַפְשָׁם, וּלְחַיּוֹתָם בְּרַעֲב: נַפְשֵׁנוּ
חִפְתָּה לֵי, עֲזָרְנוּ וּמִגִּנָּנוּ הוּא: כִּי בּוֹ יִשְׁמַח לִפְנֵינוּ, כִּי בִשְׁם קִדְשׁוֹ
בְּתַחֲנוּ: יְהִי חֶסֶדְךָ יְיָ עֲלֵינוּ, כַּאֲשֶׁר יַחֲלֵנוּ לָךְ:

לֹא יָרְעוּ וְלֹא יִשְׁחִיתוּ בְּכָל הָר קִדְשִׁי כִּי מְלֵאָה הָאָרֶץ דַּעַה אֶת
יְיָ כַּמִּים לַיָּם מְכַסִּים:²

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֵל עֲלִיּוֹן מְכַתֵּר בִּי"ג
מִדּוֹת מְכִילִין דְּרַחֲמֵי, שְׁתַּהֲא שְׁעָה זֹאת רְצוֹן לְפָנֶיךָ, וַיְהִי
עוֹלָה לְפָנֶיךָ קְרִיאַת בִּי"ג מְכִילִין דְּרַחֲמֵי שְׁבַפְסוּקֵי מִי אֵל כְּמוֹד,
הַמְכַנִּים אֵל בִּי"ג מִדּוֹת אֵל רַחוּם וְחַנוּן, אֲשֶׁר קְרִינוּ לְפָנֶיךָ, כְּאֵל
הַשֹּׁנֵנוּ כָּל הַסּוּדוֹת וְצִרּוּפֵי שְׁמוֹת הַקְּדוּשִׁים הַיּוֹצֵאִים מֵהֶם, וְזוּגֵי
מִדּוֹתֵיהֶן, אֲשֶׁר אַחַת בְּאַחַת יִגְשׁוּ לְהַמְתִּיק אֶת הַדִּינִין תְּקִיפִין.
וּבְכֵן תִּשְׁלִיךְ בְּמַצוּלוֹת יָם כָּל חַטָּאתֵינוּ, וְתִשְׁפִּיעַ עֲלֵינוּ שְׁפַע
יְשׁוּעָה וְרַחֲמִים מִהֶן, וְזַכְּרֵנוּ לְחַיִּים, מִלֵּךְ חַפֵּץ בְּחַיִּים, וְכַתְּבֵנוּ
בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים, וְנוֹפֵה לְתַשׁוּבָה עֲלֵאָה, כִּי
יְמִינְךָ פְּשׁוּטָה לְקַבֵּל שָׁבִים, וְקִרְע רֹעַ גִּזֵּר דִּינֵנוּ, וְיִקְרָאוּ לְפָנֶיךָ
זְכוּתֵינוּ, וְתִתְּרִיד אַפְּךָ עֲלֵינוּ לְטוֹבָה, אָמֵן:

יְהִיו לְרְצוֹן אִמְרֵי כִּי וְחֲגִיזוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי:³

Shake the corners of the *tallit katan*.

1. Psalm 33. 2. Isaiah 11:9. 3. Psalms 19:15.



HAVDALAH

Stand while reciting the Havdalah. Take the cup of wine in the right hand, pass it to the left hand, and lower it onto the palm of the right hand. (See illustration in the Siddur Annotated Edition, page 641.) The cup should be held three *tefachim* (approximately 9 in.) above the table throughout the Havdalah.

Those listening to the Havdalah should respond Amen as indicated.
Transliteration, in the Siddur Annotated Edition, page 635.

Indeed, God is my deliverance; I am confident and shall not fear, for God the Lord is my strength and song, and He has been a help to me. You shall draw water with joy from the wellsprings of deliverance.¹ Deliverance is the Lord's; may Your blessing be upon Your people forever.² The Lord of hosts is with us; the God of Jacob is our everlasting stronghold.³ Lord of hosts, happy is the man who trusts in You.⁴ Lord help us; may the King answer us on the day we call.⁵

All those listening to Havdalah say *For the ... with us*, followed by the leader.

For the Jews there was light and joy, gladness and honor⁶—so let it be with us.

I will raise the cup of deliverance and invoke the Name of the Lord.⁷

Attention, Gentlemen!

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine. (Amen)

Blessed are You, Lord our God, King of the universe, who makes a distinction between sacred and profane, between light and darkness, between Israel and the nations, between the Seventh Day and the six work days. Blessed are You Lord, who makes a distinction between sacred and profane. (Amen)

Drink at least 3.5 oz. The concluding blessing over wine is in the Siddur Annotated Edition, page 96.




HAVDALAH

Stand while reciting the Havdalah. Take the cup of wine in the right hand, pass it to the left hand, and lower it onto the palm of the right hand. (See illustration in the Siddur Annotated Edition, page 641.) The cup should be held three *tefachim* (approximately 9 in.) above the table throughout the Havdalah.

Those listening to the Havdalah should respond אמן as indicated.

הִנֵּה אֵל יְשׁוּעָתִי, אֲבִטָּח וְלֹא אֶפְחָד, כִּי עֲזָרְתִּי וְיִמְרָתְךָ יְיָ,
וַיְהִי לִי לְיִשׁוּעָה. וְשִׂאתֶם מִיָּם בְּשִׂשׁוֹן מִמַּעַיְנֵי
הַיְשׁוּעָה.¹ לִי הַיְשׁוּעָה, עַל עֲמֻד בְּרִכְתְּךָ סֵלָה.² יְיָ צְבָאוֹת
עִמָּנוּ, מִשְׁנֵב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.³ יְיָ צְבָאוֹת, אֲשֶׁרִי אָדָם
בִּטָּח בְּךָ.⁴ יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ כִּיּוֹם קָרָאנוּ.⁵

All those listening to Havdalah say ... לָנוּ, followed by the leader.

לַיהוּדִים הִיְתָה אוֹרָה וְשִׂמְחָה, וְשִׂשׁוֹן וִיקָר.⁶ בֵּן תַּתִּיחָה לָנוּ:
כּוֹס יִשׁוּעוֹת אִשָּׁא, וּבִשָּׁם יְיָ אֶקְרָא.⁷

סְבִרֵי מְרִנָּה:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן: (אָמֵן)
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחול,
בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בָּרוּךְ אַתָּה יְיָ, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחול:
(אָמֵן)

Drink at least 3.5 oz. The concluding blessing over wine is in the Siddur Annotated Edition, page 96.



1. Isaiah 12:2-3. 2. Psalms 3:9. 3. Ibid. 46:8. 4. Ibid. 84:13. 5. Ibid. 20:10. 6. Esther 8:16.
7. Psalms 116:13.