

# MACHZOR

Annotated Edition

# מחזור לראש השנה

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# Machzor

*for Rosh Hashanah*

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



## TABLE OF CONTENTS

Introduction	v	הקדמה
Overview	vi	
EREV ROSH HASHANAH		ערב ראש השנה
Blessings for Candle Lighting	1	ברכות הדלקת הנרות
ROSH HASHANAH EVENING		ליל ראש השנה
Rosh Hashanah Greeting	2	לשנה טובה
Hymns for Friday Evening	2	שלום עליכם
Kiddush for Rosh Hashanah Evenings	4-5	קידוש לילי ראש השנה
Daytime Kiddush for Rosh Hashanah	6	סדר קידוש לראש השנה
ROSH HASHANAH PRAYERS		תפילות ראש השנה
The Shema	8	קריאת שמע
The Amidah	10	עמידה
Avinu Malkeinu	16	אבינו מלכנו
ORDER OF THE BLOWING OF THE SHOFAR	18	סדר תקיעות
MUSAF FOR ROSH HASHANAH	21	תפילת מוסף לראש השנה
HIGHLIGHTS OF THE CHAZZAN'S REPETITION		תזרת הש"ץ
L'Kel Orech Din	34	לאיל עורר דין
U'nesaneh Tokef	34	ונתנה תוקף
V'Chol Maaminim	36	וכל מאמינים
Aleinu	37	עלינו
TASHLICH	39	תשליך
CONCLUSION OF ROSH HASHANAH		מוצאי ראש השנה
Havdalah	41	סדר הבדלה

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MACHZOR COMPANION FOR ROSH HASHANAH  
WITH ENGLISH TRANSLATION  
ANNOTATED EDITION

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by

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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](http://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 *minyán* 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 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 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

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.

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On Friday evening, add the words in shaded parentheses:

ברוך אתה יי, אלהינו מלך העולם, אשר קדישנו  
במצותיו, וצונו להדליק נר של (שבת ושל) יום  
הזכרון:

ברוך אתה יי, אלהינו מלך העולם, שהחיינו וקימנו  
והגיענו לזמן הזה:





## ROSH HASHANAH EVENING

It is customary on the first night of Rosh Hashanah to greet one another as follows:  
**לשנה** **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: **שלום** 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: **בואכם** 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: **ברכוני** 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: **צאתכם** 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.

**כי** For He will instruct His angels in your behalf, to guard you in all your ways.<sup>1</sup> The Lord will guard your going and your coming from now and for all time.<sup>2</sup>



## ROSH HASHANAH EVENING

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

**לְשָׁנָה טוֹבָה תִּכְתָּב וְתִחַתֵּם!**

Females are greeted as follows:

**לְשָׁנָה טוֹבָה תִּכְתָּבֵי וְתִחַתְמֵי!**



## HYMNS FOR FRIDAY EVENING

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

On Shabbat, begin here.

**שְׁלוֹם עֲלֵיכֶם מִרְאֵי הַשָּׁרָת מִלְאֲכֵי עֲלִיּוֹן מִמְלֶכֶת מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:** —Say three times

**בּוֹאֲכֶם לְשָׁלוֹם מִלְאֲכֵי הַשָּׁלוֹם מִלְאֲכֵי עֲלִיּוֹן מִמְלֶכֶת מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:** —Say three times

**בְּרֻכּוֹנֵי לְשָׁלוֹם מִלְאֲכֵי הַשָּׁלוֹם מִלְאֲכֵי עֲלִיּוֹן מִמְלֶכֶת מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:** —Say three times

**צֵאתְכֶם לְשָׁלוֹם מִלְאֲכֵי הַשָּׁלוֹם מִלְאֲכֵי עֲלִיּוֹן מִמְלֶכֶת מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:** —Say three times

**כִּי מִלְאֲכָיו יִצְוֶה לְךָ, לְשֹׁמְרֶךָ בְּכָל דְּרָכֶיךָ;<sup>1</sup>  
 יְיָ יִשְׁמַר צֵאתְךָ וּבּוֹאֲךָ, מֵעַתָּה וְעַד עוֹלָם;<sup>2</sup>**

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

אשת 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.<sup>1</sup>

מוזמור 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.<sup>2</sup>

דא This is the meal of the holy *Chakal Tapuchin*.<sup>3</sup>

אתקיננו 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*,<sup>3</sup> and *Z'eir Anpin*<sup>3</sup> and the holy Ancient One<sup>3</sup> come to join her in the meal.<sup>4</sup>

אשת חיל מי ימצא, ורחק מפנינים מכרה: כמח ביה לב בעלה, ושלל לא יחסר: גמלתהו טוב ולא רע, כל ימי חייה: דרשה צמר ופשתים, ותעש בחפץ כפיה: היתה כאניות סוחר, ממרחק תביא לחמה: ותקם בעוד לילה, ותתן מררי לביתה, וחק לנערתיה: וממה שדה ותקחהו, מפרי כפיה נטעה פרום: חגרה בעוז מתניה, ותאמץ זרועתיה: טעמה פי טוב סחרה, לא יכבה בלילה גרה: ידיה שלחה בפישור, וכפיה תמכו פלד: כפה פרשה לעני, וידיה שלחה לאביון: לא תירא לביתה משלג, כי כל ביתה לבש שנים: מרבדים עשתה לה, שש וארגמן לבושה: נודע בשערים בעלה, בשבתו עם זקני ארץ: סדין עשתה ותמכר, וחגור נתנה לנעמי: עוז ותדר לבושה, ותשחק ליום אחרון: פיה פתחה בכחמה, ותורת חסד על לשונה: צופיה הליכות ביתה, ולחם עצלות לא תאכל: קמו בניה ויאשרוה, בעלה ויהללה: רבות בנות עשו חיל, ואת עלית על כלנה: שקר חזן והבל היפי, אשה יראת יי היא תתהלל: תנו לה מפרי ידיה, ויהללה בשערים מעשיה:<sup>1</sup>

מזמור לדוד, יי רעי לא אחסר: בנאות דשא ירביצני, על מי מנחות ינהלני: נפשי ישובב, ינחני כמעגלי צדק למען שמו: גם כי אלך בגיא צלמות לא אירא רע, כי אתה עמדי, שבמך ומשענתך המה ינחמני: תערך לפני שלחן נגד צררי, דשנת בשמן ראשי, כוסי רויה: אך טוב וחסד ירדפוני כל ימי חיי, ושכתי בבית יי לארך ימים:<sup>2</sup>

דא היא סעודתא דחקל תפוחין קדישין:<sup>3</sup>

אתקיננו סעודתא דמהימנותא שלמתא חדותא דמלכא קדישא: אתקיננו סעודתא דמלכא, דא היא סעודתא דחקל תפוחין קדישין,<sup>3</sup> וזעיר אנפין<sup>3</sup> ועתיקא קדישא<sup>3</sup> אתן לסעדא בהדה:<sup>4</sup>

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

(בְּאַהֲבָה) מְקַרְא קֹדֶשׁ, זָכַר לְיִצְיָאָת מִצְרַיִם. כִּי בָנוּ בְּחֶרֶת וְאוֹתָנוּ קִדְשָׁת מִכָּל הָעַמִּים, וְדִבְרָךְ מִלְּכָנוּ אָמַת וְקִיָּם לְעַד. בְּרוּךְ אַתָּה יְיָ, מִלֵּךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (הַשָּׁבֵת וְ) יִשְׂרָאֵל יוֹם הַזְּכָרוֹן: (אָמֵן)

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

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

Glance at the festival lights, then continue:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה. בֵּין קֹדֶשֶׁת שָׁבֵת לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדִלָּת, וְאֵת יוֹם הַשְּׂבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֵׂה קֹדֶשֶׁת, הַבְּדִלָּת וְקֹדֶשֶׁת אֶת עַמּוֹד יִשְׂרָאֵל בְּקֹדֶשֶׁתְךָ. בְּרוּךְ אַתָּה יְיָ, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ: (אָמֵן)

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, שֶׁהַחֲיָנוּ וְקִיָּמָנוּ 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, בּוֹרָא פְּרֵי הָעֵץ:

Then, before tasting the apple, say:

יְהִי רְצוֹן 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 בּוֹרָא פְּרֵי הָעֵץ (above) is said before partaking of the fruit (but not רְצוֹן וְיְהִי). 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 הַשִּׁשִּׁי: וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׂבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׂבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׂבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שָׁבֵת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:<sup>1</sup>

On weeknights, begin here.

When making Kiddush over bread, say:

סִבְרֵי מְרַנֵּן:  
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ: (אָמֵן)

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

סִבְרֵי מְרַנֵּן:  
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, בּוֹרָא פְּרֵי הַגֶּפֶן: (אָמֵן)

On Shabbat, add the words in shaded parentheses.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם, וְרוֹמַמְנוּ מִכָּל לְשׁוֹן, וְקִדְשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (הַשָּׁבֵת הַזֶּה וְאֵת יוֹם) הַזְּכָרוֹן הַזֶּה, אֶת יוֹם טוֹב מְקַרְא קֹדֶשׁ הַזֶּה,<sup>2</sup> יוֹם (זְכָרוֹן) 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.<sup>1</sup>

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)

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,<sup>2</sup> a day for (the remembrance of) sounding the *shofar*,

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

(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.



### 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:

מזמור 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.<sup>1</sup>

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,<sup>2</sup> and the holy *Chakal Tapuchin*<sup>2</sup> and *Z'eir Anpin*<sup>2</sup> come to join Him in the meal.<sup>3</sup>

ושמרו 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.<sup>4</sup>

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.<sup>5</sup>



### 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:

מְזֻמָּר לַדָּוִד, יי רַעִי לֹא אֶחָסֵר: בְּנֵאֻת דְּשֵׁא יִרְבִּיצֵנִי,  
עַל מִי מִנְחֹת יִנְהַלְנִי: נִפְשִׁי יִשׁוּבָב, יִנְחֵנִי  
בְּמַעְגְלֵי צֶדֶק לְמַעַן שְׁמוֹ: גַּם כִּי אֵלֶךְ בְּנֵיא צְלֻמוֹת לֹא  
אִירָא רָע, כִּי אַתָּה עִמָּדִי, שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הִמָּה  
יִנְחֵמֵנִי: תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֹגֵד צָרְרִי, דִּשְׁנַת בְּשִׁמּוֹן  
רֹאשִׁי, כּוֹסֵי רוּיָה: אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל יְמֵי חַיִּי,  
וְשִׁבְתִּי בְּבֵית יי לְאָרְךָ יָמִים!

אֶתְקִינֵנו סְעוּדָתָא דְמַהִימְנוּתָא שְׁלֻמְתָא חֲדוּתָא  
דְּמַלְכָּא קַדִּישָׁא: אֶתְקִינֵנו סְעוּדָתָא דְּמַלְכָּא,  
דָּא הִיא סְעוּדָתָא דְעֵתִיקָא קַדִּישָׁא,<sup>2</sup> וְחֻקְל תְּפוּחִין  
קַדִּישִׁין וְזַעִיר אַנְפִּין<sup>2</sup> אֲתִין לְסַעְדָּא בְּהַדִּיה:<sup>3</sup>

וְשִׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת  
לְדֹרֹתֵם בְּרִית עוֹלָם. בְּיַמִּי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת  
הִיא לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת  
הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ:<sup>4</sup>

אם תִּשְׁיֵב מִשַּׁבַּת רַגְלְךָ, עֲשׂוֹת חֲפָצְךָ בְּיוֹם קַדְשִׁי,  
וְקִרְאתָ לְשַׁבַּת עֲנָה, לְקֹדֶשׁ יי מְכַבֵּד, וְכִבְדֹתוֹ  
מִעֲשׂוֹת דְּרַכְיָךְ, מִמְּצוֹא חֲפָצְךָ וּדְבַר דְּבַר. אִז תִּתְעַנֵּג  
עַל יי וְהִרְפַּבְתִּיךָ עַל בְּמַתִּי אֶרֶץ, וְהֵאכַלְתִּיךָ נַחֲלַת יַעֲקֹב  
אֲבִיךָ, כִּי פִי יי דְּבַר:<sup>5</sup>

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.

דא This is the meal of the holy Ancient One.<sup>1</sup>

זכור 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—

על Therefore the Lord blessed the Shabbat day and made it holy.<sup>2</sup>

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.

תקעו 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.<sup>3</sup>

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.

דא היא סעודתא דעתיקא קדישא:

זכור את יום השבת לקדשו. ששת ימים תעבד ועשית כל מלאכתך. ויום השביעי שבת ליי אלהיך, לא תעשה כל מלאכה, אתה ובנך ובתך עבדך ואמתך ובהמתך, וגרך אשר בשעריך: כי ששת ימים עשה יי את השמים ואת הארץ, את הים ואת כל אשר בם, וינח ביום השביעי—

על כן ברך יי את יום השבת ויקדשהו:

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 אמן as indicated.

תקעו בחדש שופר, בפסח ליום חגנו: כי חק לישראל הוא, משפט לאלהי יעקב:

When making Kiddush over bread, say:

סברי מרגן:

ברוך אתה יי, אלהינו מלך העולם, המוציא לחם מן הארץ: (אמן)

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

סברי מרגן:

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן: (אמן)

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 **ח**, 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 **ח**. 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.**<sup>1</sup>

Recite the following verse in an undertone:

**ברוך** Blessed be the name of the glory of His kingdom for ever and ever.<sup>2</sup>

**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.**<sup>3</sup>

**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**



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**שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:**

Recite the following verse in an undertone:

**ברוך שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד:**

**וְאַהֲבַת אֵת יְיָ אֱלֹהֶיךָ, בְּכָל אֲלֵהֶיךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם, עַל לְבַבְךָ: וְשִׁנְנָתָם לְבַנְיָךָ וּדְבַרְתָּ בָּם, בְּשֹׁבְתְךָ בְּבֵיתְךָ, וּבְלִכְתּוֹךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְךָ, וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ לְמִטְּפַת בֵּין עֵינֶיךָ: וְכִתְבָתָם עַל מְזוֹזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ:**<sup>3</sup>

**וְהָיָה אִם שָׁמַעְתָּ שְׁמֵעוּ אֵל מְצוֹתַי אֲשֶׁר אָנֹכִי מְצַוְּהָ אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֵת יְיָ אֱלֹהֵיכֶם וּלְעִבְדוֹ, בְּכָל אֲלֵהֶיכֶם וּבְכָל נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ יוֹרָה וּמִלְקוֹשׁ, וְאִסַּפְתִּי דַגְּנְךָ וְתִירֹשְׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב אֲשֶׁר לְבַהֲמֹתֶיךָ, וְאִכְלָתָ וְשִׂבְעָתָ: הַשְּׁמְרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסָרְתֶם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אֵף יְיָ בְּכֶם 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.<sup>1</sup>

**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.<sup>2</sup> 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,  
וְאֶבְדַּתֶּם | מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יי נָתַן לָכֶם:  
וְשִׁמַּתֶּם | אֶת דְּבָרֵי אֱלֹהֵי עַל | לְבַבְכֶם וְעַל נַפְשְׁכֶם,  
וְקִשְׂרֶתֶם | אֶתֶם לְאוֹת עַל יְדְכֶם וְהָיוּ לְטוֹמֶטֶת בֵּין  
עֵינֵיכֶם: וְלִמְדֶתֶם | אֶתֶם | אֶת בְּנֵיכֶם לְדַבֵּר בָּם,  
בְּשִׁבְתְּכֶם בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:  
וְכַתַּבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם  
וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יי לְאַבְתִּיכֶם לְתַת  
לָהֶם, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ:

**ויאמר** יי אל משה לאמר: דבר אל בני ישראל ואמרת  
אלהם ועשו להם ציצת על כנפי בגדיהם  
לדורתם, ונתנו על ציצת הכנף | פתיל תכלת: והיה לכם  
לציצת, וראיתם | אתו, וזכרתם | את כל מצות יי,  
ועשיתם | אתם, ולא תתורו אחרי לבבכם ואחרי עיניכם  
אשר אתם זנים אחריהם: למען תזכרו ועשיתם | את  
כל מצותי, והייתם קדשים לאלהיכם: אני יי אלהיכם  
אשר הוצאתי אתכם | מארץ מצרים להיות לכם  
לאלהים, אני יי אלהיכם<sup>2</sup> אמת

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



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.

אדני My Lord, open my lips, and my mouth shall declare Your praise.<sup>1</sup>

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.

מכלכל 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*.

מי 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.

אדני, שפתי תפתח ופי יגיד תהלתך:

Bend knees at אדני; 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, וזכר חסדי אבות, ומביא גואל לבני בניהם, למען שמו באהבה:

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

Bend knees at אדני; 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.

מכלכל חיים בחסד, מחיה מתים ברחמים רבים, סומך גופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו לישיני עפר. מי כמוך בעל גבורות, ומי דומה לך, מלך ממת ומחיה ומצמיח ישועה:

On Shabbat during Mincha, substitute הרחמן for הרחמים.

מי כמוך אב (הרחמים) הרחמן, זכר יצוריו לחיים ברחמים:

1. Psalms 51:17.

וּנְאֻמָּן 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.

וְהַמְדוּךְ 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.<sup>1</sup>

וּנְאֻמָּן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי, מְחַיֵּה הַמֵּתִים:  
אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יְהַלְלוּךָ  
סְלָה.

לְדוֹר וְדוֹר הַמְּלִיכוֹת לְאֵל, כִּי הוּא לְבַדּוֹ מְרוֹם וְקְדוֹשׁ:  
וּבְכֵן יִתְקַדַּשׁ שִׁמְךָ יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ, וְעַל  
ירוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל  
מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל מְכוּנֶךָ וְהִיכָלְךָ:

וּבְכֵן תֵּן פַּחַדְךָ יי אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ, וְאֵימַתְךָ עַל  
כָּל מַה שֶּׁבְרָאתָ, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים, וְיִשְׁתַּחֲוּוּ  
לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיַעֲשׂוּ כָּל־מַצְוָה אַחַת לַעֲשׂוֹת  
רְצוֹנְךָ בְּלִבְבֵי שָׁלוֹם. שִׁידְעֵנוּ יי אֱלֹהֵינוּ שֶׁהַשְׁלֵטָן לְפָנֶיךָ,  
עוֹ בְיָדְךָ וְגִבּוֹרָה בְּיַמִּינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבְרָאתָ:  
וּבְכֵן תֵּן כְּבוֹד יי לְעַמְּךָ, תְּהַלֵּל לְיִרְאֵיךָ, וְתִקְוֶה טוֹבָה  
לְדוֹרְשֵׁיךָ, וּפְתַחֲוֹן פֶּה לְמִינְחִים לְךָ, שִׁמְחָה  
לְאַרְצְךָ, וְשִׁשׂוֹן לְעִירְךָ, וְצַמִּיחַת קֶרֶן לְדוֹד עַבְדְּךָ, וְעֵרִיכַת  
יָר לְבָן יִשְׂרָאֵל מְשִׁיחֶךָ, בְּמַהֲרָה בְּיַמֵּינוּ:

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ, וְיִשְׂרָיִם יַעֲלוּ, וְחַסִּידִים  
בְּרָנָה יִגִּילוּ, וְעוֹלָתְךָ תִּקְפֹּץ פִּיהָ, וְהַרְשָׁעָה כָּלָה  
בַּעֲשָׂן תִּכְלָה, כִּי תַעֲבִיר מִמְשָׁלַת זָדוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה הוּא יי אֱלֹהֵינוּ לְבַדְּךָ עַל כָּל מַעֲשֵׂיךָ,  
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר  
קְדֻשְׁךָ, בְּפֶתוּב בְּדַבְרֵי קְדֻשְׁךָ: יִמְלֹךְ יי לְעוֹלָם אֱלֹהֵיךָ 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.<sup>1</sup> 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.<sup>2</sup> 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

קדוּשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאִין אֱלֹהִים מִבְּלַעְדְּךָ,  
בְּכַתּוּב: וַיִּגְבֶּה יְיָ צְבָאוֹת בְּמִשְׁפָּט, וְהָאֵל  
הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה יְיָ, הַמְּלֶכֶד הַקְּדוֹשׁ:  
אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֶתְהַבַּת אוֹתָנוּ וְרָצִיתָ בָּנוּ,  
וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,  
וְקִרְבַּתָּנוּ מִלְּכָנוּ לְעַבְדְּתֶךָ, וְשִׁמְךָ הַגְּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ  
קָרָאתָ:

On Saturday night, add the following paragraph:

וְתוֹדִיעֵנוּ יְיָ אֱלֹהֵינוּ אֵת מִשְׁפָּטֵי צִדְקָךָ, וְתִלְמַדְנוּ לַעֲשׂוֹת  
חֻקֵי רְצוֹנְךָ. וְתִתֶּן לָנוּ יְיָ אֱלֹהֵינוּ, מִשְׁפָּטִים  
יְשָׁרִים וְתוֹרוֹת אֱמֶת, חֻקִּים וּמִצְוֹת טוֹבִים,<sup>2</sup> וְתַנְחִילָנוּ זְמַנֵּי  
שְׁשׁוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחַגֵּי נְדָבָה, וְתוֹרִישָׁנוּ קֹדֶשׁת שְׁבֹת  
וּכְבוֹד מוֹעֵד וְחַגֵּיגַת הַרְגָל, וְתַבְדִּיל יְיָ אֱלֹהֵינוּ בֵּין קֹדֶשׁ  
לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי  
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁת שְׁבֹת לְקֹדֶשׁת יוֹם טוֹב  
הַבְּדִלָּת, וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשׁת.  
הַבְּדִלָּת וְקֹדֶשׁת אֵת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשׁתֶךָ:

On Shabbat, add the words in shaded parentheses.

וְתִתֶּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה אֵת יוֹם (הַשְּׁבֹת הַזֶּה וְאֵת  
יוֹם) הַזְּכוּרֹן הַזֶּה, אֵת יוֹם טוֹב מְקַרָּא קֹדֶשׁ  
הַזֶּה, יוֹם (זְכוּרֹן) תְּרוּעָה (בְּאַהֲבָה) מְקַרָּא קֹדֶשׁ זְכוּר  
לְיִצְיַאת מִצְרַיִם:

On Shabbat, add the words in shaded parentheses.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיִגִיעַ, וְיִרְאֶה  
וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרָנוּ וּפְקוּדוֹנוּ,

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.<sup>1</sup> 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.

וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבֹדְךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָׁךְ, וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלְיִטָה לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְחַיִּים טוֹבִים וּלְשָׁלוֹם, בְּיוֹם (הַשַּׁבָּת הַזֶּה וּבְיוֹם) הַזְּכָרוֹן הַזֶּה, בְּיוֹם טוֹב מְקָרָא קֹדֶשׁ הַזֶּה. זְכַרְנוּ יְיָ אֱלֹהֵינוּ כּוֹ לְטוֹבָה, וּפְקֻדָנוּ כּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנו כּוֹ לְחַיִּים טוֹבִים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוּם וְחֲנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנו, כִּי אֱלֹהֵי עֵינֵינוּ, כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה:

On Shabbat, add the words in shaded parentheses.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלוֹךְ עַל הָעוֹלָם כָּלֹּ  
בְּכְבוֹדְךָ, וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ,  
וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲוֹךְ עַל כָּל יוֹשְׁבֵי תְּכֵל אֶרֶץ, וְיִדַע  
כָּל פֶּעוּל כִּי אַתָּה פֹּעֵלְתוּ, וַיְבִין כָּל יְצוּר כִּי אַתָּה  
יְצַרְתוּ, וַיֹּאמֶר כָּל אִשֶׁר נִשְׁמָה בְּאִפּוֹ: יְיָ אֱלֹהֵי יִשְׂרָאֵל  
מְלֹךְ, וּמְלִכּוֹתוֹ בְּכָל מְשָׁלָה: (אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רַצָּה  
נָא בְּמִנוּחַתְנוּ) קֹדֶשׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,  
שֶׁבַעֵנוּ מִטּוֹבְךָ וְשִׂמְחָה נַפְשָׁנוּ בִישׁוּעַתְךָ, (וְהַנְּחִילֵנוּ יְיָ  
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קְדֻשָׁךְ וַיְנַחֲנוּ בָהּ כָּל יִשְׂרָאֵל  
מְקֻדְשֵׁי שְׁמֶךָ) וְטַהַר לִבֵּנוּ לְעֲבֹדְךָ בְּאַמֶּת, כִּי אַתָּה  
אֱלֹהִים אֱמֶת וּדְבָרְךָ מְלַכְנוּ אֱמֶת וְקִיָּם לְעַד. בְּרוּךְ  
אַתָּה יְיָ, מְלֹךְ עַל כָּל הָאָרֶץ, מְקֻדֶשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל  
יוֹם הַזְּכָרוֹן:

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 ברצון, ותהי לרצון 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 וגם פר תהלתך, על חיינו המסורים בידך, ועל גשמותינו הפקודות לך, ועל נפיוך 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 ויתרום 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.

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.<sup>1</sup>

אלהי My God, guard my tongue from evil, and my lips from speaking deceitfully.<sup>2</sup> 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.<sup>3</sup> That Your beloved ones may be delivered, help with Your right hand and answer me.<sup>4</sup> 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.<sup>5</sup> May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.<sup>1</sup>

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.<sup>6</sup>

The Amidah ends here.

תורת חיים ואהבת חסד, וצדקה וברכה ורחמים וחיים ושלום, ומזב 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,<sup>2</sup> 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 ריח ומלאך יי דחה.<sup>3</sup> למען יחלצון ידידי, הושיעה ימינך וענגי.<sup>4</sup> עשה למען שמך, עשה למען ימינך, עשה למען תורתך, עשה למען קדשך.<sup>5</sup> 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 *יעשה שלום עלינו*, and bow forward saying *ואמריו אמנו* and bow forward saying *ועל כל ישראל*.

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 *אבינו מלכנו* is not said.

The following is said standing.

אָבִינוּ מִלְּפָנֶיךָ אֵין לָנוּ מֶלֶךְ אֱלֹהֵי אֲתָהּ:

אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה עִמָּנוּ לְמַעַן שְׂמֹךְ:

אָבִינוּ מִלְּפָנֶיךָ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:

אָבִינוּ מִלְּפָנֶיךָ בַּטֵּל מֵעַלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת:

אָבִינוּ מִלְּפָנֶיךָ בַּטֵּל מִחֲשָׁבוֹת שׁוֹנְאֵינוּ:

אָבִינוּ מִלְּפָנֶיךָ הַפֵּר עֵצַת אוֹיְבֵינוּ:

אָבִינוּ מִלְּפָנֶיךָ כִּלָּה כָּל צָר וּמַסְטִין מֵעַלֵינוּ:

אָבִינוּ מִלְּפָנֶיךָ סְתוּם פִּיּוֹת מַסְטִינֵנוּ וּמַקְטָרֵינוּ:

אָבִינוּ מִלְּפָנֶיךָ כִּלָּה דְבַר וְחָרֵב וְרָעַב וְשָׁבִי וּמִשְׁחִית מִבְּנֵי

בְּרִיתְךָ:

אָבִינוּ מִלְּפָנֶיךָ מִנַּע מִגְּפָה מִנַּחֲלָתְךָ:

אָבִינוּ מִלְּפָנֶיךָ הַחַזִּירֵנוּ בְּתַשׁוּבָה שְׁלָמָה לְפָנֶיךָ:

אָבִינוּ מִלְּפָנֶיךָ שְׁלַח רְפוּאָה שְׁלָמָה לְחֹלֵי עַמְּךָ:

אָבִינוּ מִלְּפָנֶיךָ קַרַע רֹעַ גְּזֵר דִּינֵנוּ:

אָבִינוּ מִלְּפָנֶיךָ זְכַרְנוּ בְּזַכְרוֹן טוֹב לְפָנֶיךָ:

אָבִינוּ מִלְּפָנֶיךָ כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים:

אָבִינוּ מִלְּפָנֶיךָ כָּתְבֵנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה:

אָבִינוּ מִלְּפָנֶיךָ כָּתְבֵנוּ בְּסֵפֶר פְּרֻנְסָה וְכִלְכָּלָה:

אָבִינוּ מִלְּפָנֶיךָ כָּתְבֵנוּ בְּסֵפֶר זְכוּת:

אָבִינוּ מִלְּפָנֶיךָ הַצְמַח לָנוּ יִשׁוּעָה 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 מִלְּפָנֵי הָרֶם קָרַן יִשְׂרָאֵל עֲמֹד:  
 אָבִינוּ מִלְּפָנֵי הָרֶם קָרַן מְשִׁיחֶךָ:  
 אָבִינוּ מִלְּפָנֵי מְלֵא יָדֵינוּ מִבְּרֻכּוֹתֶיךָ:  
 אָבִינוּ מִלְּפָנֵי מְלֵא אֶסְמֵינוּ שָׁבַע:  
 אָבִינוּ מִלְּפָנֵי שְׁמַע קוֹלֵנוּ חוּם וְרַחֵם עָלֵינוּ:  
 אָבִינוּ מִלְּפָנֵי קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ:  
 אָבִינוּ מִלְּפָנֵי פָתַח שַׁעֲרֵי שָׁמַיִם לְתִפְלָתֵנוּ:  
 אָבִינוּ מִלְּפָנֵי זְכוּר פִּי עֶפְרַי אֲנַחְנוּ:  
 אָבִינוּ מִלְּפָנֵי נָא אֵל תִּשְׁכַּחנוּ רִיקִם מִלְּפָנֶיךָ:  
 אָבִינוּ מִלְּפָנֵי תְהֵא הַשְׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת  
 רְצוֹן מִלְּפָנֶיךָ:  
 אָבִינוּ מִלְּפָנֵי חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וּמִפְּיָנוּ:  
 אָבִינוּ מִלְּפָנֵי עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדֹשְׁךָ:  
 אָבִינוּ מִלְּפָנֵי עֲשֵׂה לְמַעַן מְבוֹחִים עַל יְחִוּדְךָ:  
 אָבִינוּ מִלְּפָנֵי עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ:  
 אָבִינוּ מִלְּפָנֵי נְקוּם נְקוּם דָּם עֲבָדֶיךָ הַשְּׁפוּד:  
 אָבִינוּ מִלְּפָנֵי עֲשֵׂה לְמַעַן אִם לֹא לְמַעַנֵנוּ:  
 אָבִינוּ מִלְּפָנֵי עֲשֵׂה לְמַעַן וְהוֹשִׁיעֵנוּ:  
 אָבִינוּ מִלְּפָנֵי עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּיבִים:  
 אָבִינוּ מִלְּפָנֵי עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא  
 שְׁנִקְרָא עָלֵינוּ:  
 אָבִינוּ מִלְּפָנֵי חַנּוּן וְעַנּוּן 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.<sup>1</sup>

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.<sup>2</sup>

**קוֹרֵי** Hear my voice in keeping with Your kindness; Lord, as is Your way, grant me life.<sup>3</sup>

**רֵאשׁ** The beginning of Your word is truth, and all Your righteous judgments are eternal.<sup>4</sup>

**עֲרוֹב** Guarantee Your servant goodness; do not let the wicked despoil me.<sup>5</sup>

**שֵׁשׁ** I rejoice in Your word, like one who finds great spoil.<sup>6</sup>

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

**נְדָבוֹת** Accept with favor, O Lord, the offerings of my lips, and teach me Your judgments.<sup>8</sup>

**עֲלֶה** God ascends through *teruah*, the Lord—through the sound of the *shofar*.<sup>9</sup>



## 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** לְבַנֵּי קָרַח מְזֻמֹּר: כָּל הָעַמִּים תִּקְעוּ כָּה, הֲרִיעוּ לְאֱלֹהִים בְּקוֹל רִנָּה: כִּי יִי עֲלִיּוֹן נוֹרָא, מֶלֶךְ גָּדוֹל עַל כָּל הָאָרֶץ: יְדַבֵּר עַמִּים תַּחְתֵּינוּ, וְלְאֲמִים תַּחַת רַגְלֵינוּ: יִבְחַר לָנוּ אֶת נַחֲלָתָנוּ, אֶת גְּאוֹן יַעֲקֹב אֲשֶׁר אָהַב סֵלָה: עֲלֶה אֱלֹהִים בְּתִרוּעָה, יִי בְּקוֹל שׁוֹפָר: זַמְרוּ אֱלֹהִים זַמְרוּ, זַמְרוּ לְמַלְכֵנוּ זַמְרוּ: כִּי מֶלֶךְ כָּל הָאָרֶץ אֱלֹהִים, זַמְרוּ מִשְׁבִּיל: מֶלֶךְ אֱלֹהִים עַל גּוֹיִם, אֱלֹהִים יֹשֵׁב עַל כְּפֹאֵ קְדָשׁוֹ: גְּדִיבֵי עַמִּים נֶאֱסָפוּ, עִם אֱלֹהֵי אַבְרָהָם, כִּי לְאֱלֹהִים מִגִּנֵּי אָרֶץ, מָאֵד נִעְלָה:<sup>1</sup>

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

**מִן הַמִּצַּר קָרָאתִי יְהוָה, עֲנֵנִי בְּמִרְחַב יְהוָה:**<sup>2</sup>

**קוֹלִי שָׁמְעָה כַּחֲסִידֶךָ יְיָ, כְּמִשְׁפָּטֶיךָ חִנֵּנִי:**<sup>3</sup>

**רֵאשׁ דְּבַרְךָ אֱמֶת, וְלַעוֹלָם כָּל מִשְׁפָּט צְדָקָתְךָ:**<sup>4</sup>

**עֲרוֹב עַבְדְּךָ לְטוֹב, אֵל יַעֲשֶׂקֵנִי יָדִים:**<sup>5</sup>

**שֵׁשׁ אֲנֹכִי עַל אֲמֹרְתְךָ, כְּמוֹצֵא שְׁלָל רָב:**<sup>6</sup>

**טוֹב טָעַם וְדַעַת לְמַדְנִי, כִּי בְּמִצְוֹתֶיךָ הֵאֱמַנְתִּי:**<sup>7</sup>

**נְדָבוֹת כִּי רִצָּה נָא יְיָ, וּמִשְׁפָּטֶיךָ לְמַדְנִי:**<sup>8</sup>

**עֲלֶה אֱלֹהִים בְּתִרוּעָה, יִי בְּקוֹל שׁוֹפָר:**<sup>9</sup>

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 למאסר, פדה סועים פתח סומים ימינד מצפים,** 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 שפזכות אלו השמות היוצאים מראשי תבות אל נא קרב תשועת מצפיד, פחדך סר תוציאם למאסר, פדה סועים פתח סומים ימינד מצפים, דלה יוקשים וקבץ נפוצים סמוך יה מפלגים, שתקרע המסכים והמקטרגים אשר הם מבדילים בינד ובין עמך ישראל. ארומך 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.<sup>1</sup>

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

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



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

וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שְׂיַעֲלוּ  
אֵלֵינוּ הַמַּלְאָכִים הַיּוֹצְאִים מִן הַשּׁוֹפָר וּמִן הַתְּקִיעָה  
וּמִן הַשְּׁבָרִים וּמִן הַתְּרוּעָה וּמִן הַתְּקִיעָה וּמִן קִשְׁר"ק וּמִן  
תִּש"ק וּמִן קִר"ק לְפָנֶיךָ כִּסֵּא כְבוֹדְךָ וַיִּמְלִיצוּ טוֹב בְּעַדְנוּ  
לְכַפֵּר עַל כָּל חַטֹּאתֵינוּ:

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

אֲשֶׁרֵי הָעָם יִדְעֵי תְרוּעָה, יי בְּאוֹר פְּנֵיךָ יִהְיֶה לְכוֹן:<sup>1</sup>  
בְּשִׂמְךָ יִגִּילוּן כָּל הַיּוֹם, וּבְצַדִּיקְתְּךָ יִרְוּמוּ:<sup>2</sup>  
כִּי תִפְאֶרֶת עֲזָמוֹ אָתָּה, וּבְרִצּוֹנְךָ תָרוּם קִרְנֵנוּ:<sup>3</sup>



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.<sup>1</sup>

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 ?.

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:

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

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

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

מכלכל 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.

לְדוֹר וְדוֹר 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.

אֶתְּהָ קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ פְּלָה.

לְדוֹר וְדוֹר הַמְּלִיכוֹת לְאֵל, כִּי הוּא לְבָדוּ מְרוֹם וְקְדוֹשׁ:  
וּבְכֵן יִתְקַדֵּשׁ שִׁמְךָ יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מְלָכוֹת בֵּית דָּוִד מְשִׁיחְךָ, וְעַל מְכוּנְךָ וְהִיכָלְךָ:

וּבְכֵן תֵּן פְּחָדְךָ יי אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ, וְאִימְתִּיךָ עַל כָּל מַה שֶׁבְּרָאתָ, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים, וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיַעֲשׂוּ כְּלָם אֲגֻדָּה אֶחָת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלוֹם. שִׁידַעְנוּ יי אֱלֹהֵינוּ שֶׁהַשְׁלֵטָן לְפָנֶיךָ, עוֹ בְיָדְךָ וּגְבוּרָה בְּיַמִּינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶׁבְּרָאתָ:

וּבְכֵן תֵּן כְּבוֹד יי לְעַמְּךָ, תְּהִלָּה לְיִרְאַיִךָ, וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ, וּפְתִיחוֹן פֶּה לַמְּיַחֲלִים לָךְ, שְׂמֵחָה לְאַרְצְךָ, וְשִׁשׂוֹן לְעִירְךָ, וְצִמְיַחַת קָרְן לְדָוִד עַבְדְּךָ, וְעֲרִיכַת נֹר לְבֵן יֵשׁי מְשִׁיחְךָ, בְּמַהֲרָה בְּיַמֵּינוּ:  
וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ, וְיִשְׂרִים יַעֲלוּ, וְחַסִּידִים בְּרִנָּה יִגִּילוּ, וְעוֹלָתְהָ תִקְפֹּץ פִּיהָ, וְהַרְשָׁעָה כָּלָה בְּעָשָׁן תִּכְלָה, כִּי תַעֲבִיר מִמְּשַׁלֵּת זְרוֹן מִן הָאָרֶץ:

ותמלוך 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.<sup>1</sup>

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.<sup>2</sup> 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

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

קדוש אתה ונורא שמך, ואין אלה מפלעךך,  
כפתוב: ויגבה יי צבאות במשפט, והאל  
הקדוש נקדש בצדקה.<sup>2</sup> ברוך אתה יי, המלך הקדוש:  
אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו,  
ורוממתנו מכל הלשונות, וקדשתנו במצותיך,  
וקרבתנו מלפני לעבודתך, 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 זכר 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 היד שנשתלחה במקדשך. יהי רצון מלפניך יי  
אלהינו ואלהי אבותינו, מלך רחמן, שתשוב ותרחם  
עלינו ועל מקדשך ברחמיך הרבים, ותבנהו מהרה  
ותגדל כבודו. אבינו מלפנינו, 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.<sup>1</sup>

**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.<sup>2</sup>

**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.<sup>3</sup>

עֲלִינוּ מִהֶרָה, וְהוֹפַע וְהַנְּשֵׂא עֲלֵינוּ לְעֵינֵי כָּל חַי, וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם, וְנַפְּוֹצוֹתֵינוּ כַּנֶּסֶם מִיִּרְכַּתִּי אֶרֶץ. וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ, בְּשִׂמְחַת עוֹלָם, וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קָרְבָּנוֹת חוֹבוֹתֵינוּ, תְּמִידִים כְּסִדְרָם וּמוֹסָפִים כְּהִלְכָתָם. וְאֶת מוֹסְפֵי (יּוֹם הַשַּׁבָּת הַזֶּה וְ) יּוֹם הַזִּכְרוֹן הַזֶּה, וְיוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה, נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ בְּאַהֲבָה, כְּמִצְוֹת רְצוֹנְךָ, כְּמוֹ שֶׁכָּתַבְתָּ עֲלֵינוּ בְּתוֹרָתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ כְּאָמֹר:

On Shabbat, add the following:

**וביום** השַׁבָּת שְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם, וְשְׁנֵי עֲשָׂרֹנִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ. עֶלְת שַׁבָּת בְּשַׁבְּתוֹ, עַל עֶלְת הַתְּמִיד וְנִסְכָּה:<sup>1</sup>

**ובחדש** השְׁבִיעִי בְּאֶחָד לַחֹדֶשׁ, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם, כָּל מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ, יּוֹם תְּרוּעָה יִהְיֶה לָכֶם. וְעֲשִׂיתֶם עֹלָה לְרִיחַ נִיחַח לַיהוָה, פֶּר בֶּן בָּקָר אֶחָד, אֵיל אֶחָד, כִּבְשִׁים בְּנֵי שָׁנָה שִׁבְעָה, תְּמִימִם:<sup>2</sup>

**ומנחתם** וְנִסְכֵיהֶם כְּמִדְבָר: שְׁלֹשָׁה עֲשָׂרֹנִים לְפָר, וְשְׁנֵי עֲשָׂרֹנִים לְאֵיל, וְעֲשָׂרוֹן לְכֶבֶשׂ, וַיִּזֵּן כְּנִסְכּוֹ, וְשְׁנֵי שְׁעִירִים לְכִפּוּר, וְשְׁנֵי תְּמִידִים כְּהִלְכָתָם. מִלְּבַד עֶלְת הַחֹדֶשׁ וּמִנְחָתָהּ, וְעֶלְת הַתְּמִיד וּמִנְחָתָהּ, וְנִסְכֵיהֶם כְּמִשְׁפָּטָם, לְרִיחַ נִיחַח אִשָּׁה לַיהוָה:<sup>3</sup>

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.

**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 Him, as it is written in His Torah:<sup>1</sup> 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.<sup>2</sup>

**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.<sup>3</sup>

On Shabbat, add the following:

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

**עלינו** לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגווי הארצות, ולא שמנו כמשפחות האדמה, שלא שם חלקנו בהם, וגורלנו ככל 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 מלפניו, אפס זולתו, כפתוב 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 וברתון, 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, כפתוב 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.<sup>1</sup> And it is stated: And He became king in Yeshurun, when the heads of the people assembled, the tribes of Israel were united.<sup>2</sup> And in your holy Scriptures it is written thus: For sovereignty is the Lord's, and He rules over the nations.<sup>3</sup> 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.<sup>4</sup> 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.<sup>5</sup>

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.<sup>6</sup> And it is stated: Deliverers will go up to Mount Zion to judge the mount of Esau, and kingship will be the Lord's.<sup>7</sup> 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.<sup>8</sup> And in Your Torah it is written thus: Hear, O Israel, the Lord is our God, the Lord is One.<sup>9</sup>

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

וְנֹאמֵר: לֹא הִבִּיט אֶנּוֹן בְּיַעֲקֹב, וְלֹא רָאָה עֲמָל בְּיִשְׂרָאֵל, יי אֱלֹהֵינוּ עִמּוֹ, וְתִרְוַעַת מֶלֶךְ בּוֹ.<sup>1</sup> וְנֹאמֵר: וַיְהִי בְיִשְׂרוּן מֶלֶךְ, בְּהִתְאַסַּף רֵאשֵׁי עַם, יַחַד שִׁבְטֵי יִשְׂרָאֵל.<sup>2</sup> וּבְדַבְרֵי קִדְשֶׁךָ כְּתוּב לֵאמֹר: כִּי לַיְי הַמְּלוּכָה, וּמוֹשֵׁל בְּגוֹיִם.<sup>3</sup> וְנֹאמֵר: יי מֶלֶךְ גִּזְאוֹת לְבָשׁ, לְבָשׁ יי עֵז הַתְּאוֹר, אַף תִּפּוֹן תִּבֵּל כֹּל תִּמּוֹט.<sup>4</sup> וְנֹאמֵר: שְׂאוּ שְׁעָרִים רֵאשִׁיכֶם, וְהִנְשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד. מִי זֶה מֶלֶךְ הַכְּבוֹד, יי עִזּוֹ וְגִבּוֹר, יי גִּבּוֹר מְלַחֲמָה. שְׂאוּ שְׁעָרִים רֵאשִׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד. מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד, יי צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סֵלָה:<sup>5</sup>

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר: כֹּה אָמַר יי מֶלֶךְ יִשְׂרָאֵל וְגִזְאוֹ, יי צְבָאוֹת, אֲנִי רֵאשׁוֹן וְאֲנִי אַחֲרוֹן, וּמִבְּלַעֲדֵי אֵין אֱלֹהִים.<sup>6</sup> וְנֹאמֵר: וְעָלוּ מוֹשִׁיעִים כְּהַר צִיּוֹן לְשַׁפֵּט אֶת הַר עֵשׂוֹ, וְהִיָּתָה לַיְי הַמְּלוּכָה.<sup>7</sup> וְנֹאמֵר: וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד וְשְׁמוֹ אֶחָד.<sup>8</sup> וּבְתוֹרַתְךָ כְּתוּב לֵאמֹר: שְׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ יי אֶחָד:<sup>9</sup>

On Shabbat, add the words in shaded parentheses.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלוֹךְ עַל הָעוֹלָם כָּלּוֹ בְּכְבוֹדְךָ, וְהִנְשְׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ, וְהוֹפֵעַ בְּהַדָּר גִּזְאוֹן עֲזֶךָ עַל כָּל יוֹשְׁבֵי תִבֵּל אֶרֶץְךָ, וַיִּדַע כָּל פֶּעוּל כִּי אַתָּה פֹּעֵלָתוֹ, וַיִּבִּין כָּל יִצּוֹר כִּי אַתָּה יִצְרָתוֹ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ: יי אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמְלֻכוֹתוֹ כָּל מְשָׁלָה: (אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה נָא בְּמִנוּחַתְנוּ), 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 aforeside 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.<sup>1</sup> 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, ותן חלקנו בתורתך, שבענו מטובך ושמח נפשנו בישועתך, (והנחילנו יי אלהינו באהבה וברצון שבת קדשך ויגוהו בו כל ישראל מקדשי שמך,) וטהר לבנו לעבדך באמת, כי אתה אלהים אמת ודברך מלפנו אמת וקים 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 זכרון להפקד כל רוח ונפש, להזכר מעשים רבים, והמון בריות לאין תכלית. מראשית בזאת הודעת, ומלפנים אותה גלית, זה היום תחלת מעשיך, זכרון 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.<sup>1</sup> And it is stated: God heard their outcry, and God remembered His covenant with Abraham, with Isaac, and with Jacob.<sup>2</sup> 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.<sup>3</sup> And in Your holy Scriptures it is written thus: He has instituted a remembrance of His wonders; gracious and merciful is the Lord.<sup>4</sup> And it is stated: He has provided food to those who fear Him; He will remember His covenant forever.<sup>5</sup> And it is stated: He remembered for them His covenant and He relented, in keeping with His abounding kindness.<sup>6</sup>

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.<sup>7</sup> 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 יתאמץ בך, כי דורשיך לעולם לא יכשלו, ולא יבלמו לנצח כל החוסים בך, כי זכר כל המעשים לפניך בא, ואתה דורש מעשה כלם. וגם את גח באהבה זכרת, ותפקדהו בדבר ישועה ורחמים, בהביאך את מי המבול לשחת כל בשר מפני רוע מעלליהם. על כן זכרוננו בא לפניך יי אלהינו להרבות זרעו כעפרות תבל וצאצאיו כחול הים. כפתוב בתורתך: ויזכר אלהים את גח, ואת כל החיה ואת כל בהמה, אשר אתו בתבה, ויעבר אלהים רוח על הארץ וישבו המים.<sup>1</sup> ונאמר: וישמע אלהים את נאקתם, ויזכר אלהים את בריתו את אברהם את יצחק ואת יעקב.<sup>2</sup> ונאמר: וזכרתי את בריתי יעקוב, ואף את בריתי יצחק, ואף את בריתי אברהם אזכר, והארץ אזכר.<sup>3</sup> ובדברי קדשך כתוב לאמר: זכר עשה לנפלאותיו, חנון ורחום יי.<sup>4</sup> ונאמר: טרף נתן ליראיו, זכר לעולם בריתו.<sup>5</sup> ונאמר: ויזכר להם בריתו, וינחם כרב חסדיו:<sup>6</sup>

ועל ידי עבדי הנביאים כתוב לאמר: הלך וקראת באזני ירושלים לאמר, פה אמר יי, זכרתי לך חסד נעורך, אהבת כלולתך, לכתך אחרי במדבר, בארץ לא זרועה.<sup>7</sup> 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.<sup>1</sup> 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.<sup>2</sup>

אלהינו 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.<sup>3</sup> 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 נעורייך, והקימותי לך ברית עולם. ונאמר: הבן יקיר לי אפרים אם ילד שעשועים, כי מדי דברי בו זכר אזכרנו עוד, על פן המו מעי לו, רחם ארחמנו נאם יי:

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, בן 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 כאמר: וזכרתי להם ברית ראשנים, אשר הוצאתי אותם מארץ מצרים לעיני הגוים, להיות להם לאלהים, אני יי. כי זוכר כל הנשכחות אתה הוא מעולם, ואין שכחה לפני כסא כבודך, ועקדת יצחק לזרעו היום ברחמים תזכר. ברוך 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.<sup>1</sup> And it is stated: The sound of the *shofar* became increasingly louder; Moses spoke, and God answered him aloud.<sup>2</sup> 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.<sup>3</sup> And in Your holy Scriptures it is written thus: God ascends through *teruah*, the Lord—through the sound of the *shofar*.<sup>4</sup> And it is stated: With trumpets and the sound of the *shofar*, jubilate before the King, the Lord.<sup>5</sup> 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.<sup>6</sup>

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.<sup>7</sup>

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

ונאמר: הללויה, הללו אל בקדשו, הללוהו ברקיע עזו:  
 הללוהו בגבורתיו, הללוהו כרב גדלו: הללוהו  
 בתקע שופר, הללוהו בנגבל ובנזר: הללוהו בתף ומחול,  
 הללוהו במננים וענב: הללוהו בצלצלי שמע, הללוהו  
 בצלצלי תרועה: כל הנשמה תהלל יה, הללויה:<sup>7</sup>

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 ישבי תבל ושכני 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.<sup>2</sup> ונאמר: ויי עליהם וראה, ויצא כפרק חצו, ואדני אלהים בשופר יתקע, והלך בסערות תימן. יי צבאות יגן עליהם,<sup>3</sup> כן תגן על עמך ישראל בשלומך:

אלהינו ואלהי אבותינו, תקע בשופר גדול להרוחנו, ושא גם לקבץ גליותינו, 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, ותקעתם בחרצות על עליהם, ועל עליהם, והיו לכם לזכרון לפני אלהיכם, אני יי אלהיכם.<sup>4</sup> 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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When praying with a minyan, the *shofar* is sounded at this point (except on Shabbat).  
Pause until the *shofar* is sounded before continuing *רצה*, next page.

תקיעה. שברים. תרועה. תקיעה.

תקיעה. שברים. תקיעה.

תקיעה. תרועה. תקיעה.

**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 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 נסיד 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 מלכנו 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.<sup>1</sup>

אדתי My God, guard my tongue from evil, and my lips from speaking deceitfully.<sup>2</sup> 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.<sup>3</sup> That Your beloved ones may be delivered, help with Your right hand and answer me.<sup>4</sup> 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.<sup>5</sup> May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.<sup>1</sup>

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.<sup>6</sup>

The Amidah ends here.

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

ובספר חיים ברכה ושלוש ופרנסה טובה, ישועה ונחמה ונוראות 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,<sup>2</sup> ולמקללי נפשי תדום, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי, וכל החושבים עלי רעה, מהרה הפר עצתם וקלקל מחשבתם. יהיו כמזל לפני רוח ומלאך יי דחה.<sup>3</sup> למען יחלצון ידידי, הושיעה ימינך וענני. עשה למען שמך, עשה למען ימינך, עשה למען תורתך, עשה למען קדשך.<sup>5</sup> 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:<sup>6</sup>

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

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:

לְבוֹחַן לְכַבּוֹת בְּיוֹם דִּין: לְגוֹלָה עֲמוּקוֹת בְּדִין:

לְדוֹבֵר מֵיִשְׁרִים בְּיוֹם דִּין: לְהוֹגֵה דְעוֹת בְּדִין:

לְתוֹתִיק וְעֵשֶׂה חֶסֶד בְּיוֹם דִּין: לְזוֹכֵר בְּרִיתוֹ בְּדִין:

לְחוֹמֵל מֵעֲשָׂיו בְּיוֹם דִּין: לְטַהַר חוֹסֵי בְּדִין:

לְיודֵעַ מַחְשְׁבוֹת בְּיוֹם דִּין: לְכּוֹבֵשׁ כְּעֵסוֹ בְּדִין:

לְלוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין: לְמוֹחֵל עֲוֹנוֹת בְּדִין:

לְנוֹרָא תְהִלּוֹת בְּיוֹם דִּין: לְסוֹלֵחַ לְעֲמוּסָיו בְּדִין:

לְעוֹנָה לְקוֹרְאָיו בְּיוֹם דִּין: לְפּוֹעֵל רַחֲמָיו בְּדִין:

לְצוֹפֵה נִסְתָּרוֹת בְּיוֹם דִּין: לְקוֹנֵה עֲבָדָיו בְּדִין:

לְרַחֵם עַמּוֹ בְּיוֹם דִּין: לְשׂוֹמֵר אֶתְהָבָיו בְּדִין:

לְתוֹמֵךְ תְּמִימָיו בְּיוֹם דִּין:

—Chazzan and cong. **ובכן** וּלְךָ תַעֲלֶה קְדֻשָּׁה כִּי אַתָּה אֱלֹהֵינוּ

מֶלֶךְ:

#### UNESANEH TOKEF

וְנִתְנַה תְּקַף קְדֻשַׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיּוֹם, וְבוֹ  
תִּנְשֵׂא מַלְכוּתְךָ, וְיִכּוֹן בְּחֶסֶד כְּסִיִּיךָ, וְתִשָּׁב  
עָלָיו בְּאַמֶּת. אֲמֵת כִּי אַתָּה הוּא דִין וְמוֹכִיחַ וְיודֵעַ וְעַד,  
וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וְמוֹנֵה, וְתוֹפֵר כָּל הַנְּשִׁפְחוֹת,

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 הַזְכוּרוֹנוֹת, וּמֵאֵלָיו יִקְרָא, וְחוֹתָם יִדְּ כָּל אָדָם בּוֹ. וּבִשְׁוֹפָר גָּדוֹל יִתְקַע, וְקוֹל דְּמִמָּה דַקָּה יִשְׁמַע. וּמֵלְאָכִים יִחְפוּזוּ, וְחֵיל וְרַעְדָּה יֵאֱחִזּוּ, וַיֹּאמְרוּ הִנֵּה יוֹם הַדִּין, לְפָקוֹד עַל צָבָא מְרוֹם בְּדִין, כִּי לֹא יִזְכּוּ בְּעֵינֶיךָ בְּדִין. וְכָל בָּאֵי עוֹלָם יַעֲבִרוּן לְפָנֶיךָ כְּבָנֵי מְרוֹן: Chazzan—כְּבִקְרַת רוּעָה עֲדָרוּ, מַעֲבִיר צֹאנוּ תַּחַת שְׁבָטוֹ, בֵּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֶה, וְתִפְקוֹד נַפְשׁ כָּל חַי, וְתַחֲתוֹךְ קִצְבָה לְכָל בְּרִיּוֹתֶיךָ, וְתַכְתּוֹב אֶת גְּזֵר דִּינָם:

Congregation then chazzan:

בְּרֵאשֵׁי הַשָּׁנָה יִכְתְּבוּן, וּבְיוֹם צוֹם כְּפוֹר יִחְתְּמוּן, כְּפָמָה יַעֲבִרוּן, וְכְפָמָה יִפְרֹאוּן, מִי יַחֲיֶה, וּמִי יָמוּת, מִי בְּקִצּוֹ, וּמִי לֹא בְּקִצּוֹ, מִי בְּמַיִם, וּמִי בְּאֵשׁ, מִי בְּחֶרֶב, וּמִי בְּחֵיָה, מִי בְּרַעַב, וּמִי בְּצָמָא, מִי בְּרַעַשׁ, וּמִי בְּמַגִּפָּה, מִי בְּחֲנִיקָה, וּמִי בְּסִקְלָה. מִי יָנוּחַ וּמִי יָנוּעַ, מִי יִשְׁקַט וּמִי יִפְרַף, מִי יִשְׁלֹוּ וּמִי יִתִּיֶסֶר, מִי יַעֲנִי וּמִי יַעֲשֶׂר, מִי יִשְׁפַּל וּמִי יָרוּם:

Congregation then chazzan:

צוֹם קוֹל מְמוֹן  
וְתִשׁוּבָה וְתַפְלָה וְצַדִּיקָה  
מַעֲבִירִין אֶת רוּעַ הַגְּזֵרָה:

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

כִּי בְּשִׁמְךָ בֵּן תִּהְלָתֶךָ, קָשָׁה לְכַעוֹם וְנוֹחַ לְרַצוֹת, כִּי לֹא תַחֲפִץ בְּמוֹת הַמֵּת, כִּי אִם בְּשׁוּבוֹ מִדְּרָכּוֹ וְחַיָּה, וְעַד יוֹם מוֹתוֹ תַּחֲכֶּה לוֹ, אִם יָשׁוּב מִיַּד תִּקְבְּלוּ: Chazzan—אָמֵת

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."<sup>1</sup>

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.

כי אתה הוא יוצרם, ואתה יודע יצרם, כי הם בשר ודם. אדם יסודו מעפר וסופו לעפר, בנפשו יביא לחמו. משול כחרס הנשבר, כחציר יבש, וכצייץ נוכל, כצל עובר, וכענן כלה, וכרוח נושבת, וכאבק פורח, וכחלום יעוף:

Congregation then chazzan:

**ואתה הוא מלך אל חי וקים:**

Chazzan and congregation:

אין קצבה לשנותיך, ואין קץ לארץ ימך, ואין לשער מרכבות כבודך, ואין לפרש עלום שמך. שמך נאה לך, ואתה נאה לשמך, ושמנו קראת בשמך:

#### VECHOL MAAMINIM

האוחז ביד מדת משפט:

וכל מאמינים שהוא אל אמונה: הבוחן ובדק גגיו נסתרות:

וכל מאמינים שהוא בוחן פליות: הגואל ממות ופודה משחת:

וכל מאמינים שהוא גואל חזק: הדין יחיד לבי עולם:

וכל מאמינים שהוא דין אמת: ההגוי: באהיה אשר אהיה:

וכל מאמינים שהוא הנה ויהיה:

תודאי שמו פן תהלתו:

וכל מאמינים שהוא ואין בלתו: הזוכר למזכיריו טובות

זכרונות:

וכל מאמינים שהוא זוכר הפרית: החותך חיים לכל חי:

וכל מאמינים שהוא חי וקים: הטוב, ומטיב לרעים ולטובים:

וכל מאמינים שהוא טוב לכל: היודע יצר כל יצורים:

וכל מאמינים שהוא יוצרם בכפון: הכל יכול וכוללם יחד:

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.

**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

וכל מאמינים שהוא כל יכול: הלן בסתר בצל, שדי:  
 וכל מאמינים שהוא לבדו הוא: הממליך מלכים ולו המלוכה:  
 וכל מאמינים שהוא מלך עולם: הגוהג בחסדו 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 לבעוס: 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

Stand while reciting עלינו.

**עלינו** לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגויי הארצות, ולא שמונו כמשפחות האדמה, שלא שם חלקנו בהם, וגורלנו ככל המונם, שהם משתחווים להבל ולריק. ואנחנו פורעים ומשתחווים ומודים לפני מלך המלכים, הקדוש ברוך הוא. שהוא נוטה שמים ויוסד ארץ, ומושב יקרו בשמים מפעל, ושכינת עזו בגבהי מרומים. הוא אלהינו אין עוד, אמת מלכנו, אפס זולתו, כפתיב

Him, as it is written in His Torah:<sup>1</sup> 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.<sup>2</sup>

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.<sup>3</sup> 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.<sup>4</sup>

אל Do not fear sudden terror, nor the destruction of the wicked when it comes.<sup>5</sup> Conceive a scheme, but it will be foiled; conspire a plot, but it will not materialize, for God is with us.<sup>6</sup> 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.<sup>7</sup>

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



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

ועל בן נקוה לך יי אלהינו, לראות מהרה בתפארת עוֹד, להעביר גלולים מן הארץ, והאלילים פרות יפרתון, 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:<sup>3</sup> ונאמר: והיה יי למלך על כל הארץ, ביום ההוא יהיה יי אחד ושמו אחד:<sup>4</sup>

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

אך צדיקים יודו לשמך, יושבו ישרים את פניך:<sup>8</sup>



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.

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| <p>Lord, Lord, benevolent God,<br/>1) Who is a God like You,<br/>    compassionate<br/>2) who pardons iniquity<br/>    and gracious,<br/>3) and forgives transgression<br/>    slow<br/>4) for the remnant of His<br/>    heritage?<br/>    to anger<br/>5) He does not maintain His<br/>    wrath forever,<br/>    and abounding in kindness<br/>6) for He desires [to do]<br/>    kindness.<br/>    and truth;<br/>7) He will again show us mercy,<br/>    He preserves kindness<br/>8) He will suppress our iniquities;<br/>    for two thousand generations,<br/>9) and You will cast all their sins<br/>    into the depths of the sea.<br/>    pardoning iniquity,<br/>10) Show faithfulness to Jacob,<br/>    transgression<br/>11) kindness to Abraham,<br/>    and sin,<br/>12) which You have sworn<br/>    to our fathers</p> | <p>and He cleanses.<sup>2</sup><br/>13) from the days of yore.<sup>1</sup></p> <p>The Lord is slow<br/>1) From out of distress<br/>    I called to God;<br/>    to anger<br/>2) with abounding relief,<br/>    God answered me.<br/>    and abounding in kindness,<br/>3) The Lord is with me,<br/>    pardoning iniquity<br/>4) I do not fear—<br/>    and transgression,<br/>5) what can man do to me?<br/>    acquitting [the penitent]<br/>6) The Lord is with me among<br/>    my helpers,<br/>    and not acquitting [the impenitent],<br/>7) and I will see [the downfall of]<br/>    my enemies.<br/>    remembering the iniquity of the<br/>8) It is better to rely on the Lord<br/>    fathers for the children,<br/>    than to trust in man.<br/>    for the third and for the<br/>9) It is better to rely on the Lord<br/>    fourth generation.<sup>4</sup><br/>    than to trust in nobles.<sup>3</sup></p> |
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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 *מי אל כמוך* which correspond to the thirteen Divine Attributes, *ויי אל רחום וגי*. While saying each attribute in the verses *מי אל כמוך*, keep in mind (but do not articulate) the corresponding attribute printed above it in small type. Then, recite the verses *מן המצר וגי* which correspond to the nine attributes in the verse *יי ארך וגי* (printed above it in small type). See additional laws in the Machzor for Rosh Hashanah Annotated Edition, page 332.

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| <p>12 אֲשֶׁר נִשְׁפַּעַתָּ לְאִבּוֹתֵינוּ<br/>    וּחֲטָאָה<br/>    וּנְקָה:<sup>2</sup><br/>13 מִימֵי קֶדֶם:<sup>1</sup><br/>    " אַרְךְ<br/>1 מִן הַמִּצַּר קָרָאתִי יְיָ<br/>    אֲפִים<br/>2 עֲנֵנִי בְּמִרְחֻבָּה:<br/>    וְרַב חֶסֶד<br/>3 " לִי<br/>    נִשְׂאָ עוֹן<br/>4 לֹא אֵירָא<br/>    וּפִשַׁע<br/>5 מַה יַעֲשֶׂה לִי אָדָם:<br/>    וּנְקָה<br/>6 " לִי בְּעוֹזְרֵי<br/>    לֹא יִנְקָה<br/>7 וְאֲנִי אֲרֹאֶה בְּשֵׁנָאִי:<br/>    פָּקֵד עוֹן אֲבוֹתַי עַל בְּנֵים<br/>8 טוֹב לְחַסוֹת בֵּינִי מִמִּבְטָח<br/>    בְּאָדָם:<br/>9 טוֹב לְחַסוֹת בֵּינִי מִמִּבְטָח<br/>    עַל שְׁלֹשִׁים וְעַל רַבְעִים:<sup>3</sup><br/>    בְּנְדִיבִים:<sup>4</sup></p> | <p>1 מִי אֵל כְּמוֹךָ<br/>    רַחוּם<br/>2 נוֹשֵׂא עוֹן<br/>    וּחֲנוּן<br/>3 וְעוֹבֵר עַל פִּשְׁעוֹ<br/>    אַרְךְ<br/>4 לְשִׂאֲרֵית נַחְלָתוֹ<br/>    אֲפִים<br/>5 לֹא הִחְזִיק לְעַד אָפוֹ<br/>    וְרַב חֶסֶד<br/>6 כִּי חֶפְזֵן חֶסֶד הוּא:<br/>    וְאִמְתָּ:<br/>7 יָשׁוּב יִרְחַמֵּנוּ<br/>    נֹצֵר חֶסֶד<br/>8 יִכְבּוֹשׂ עוֹנוֹתֵינוּ<br/>    לְאֵלִפִים,<br/>9 וְתִשְׁלַח בְּמַצּוֹלוֹת יָם<br/>    כָּל חַטָּאתָם:<br/>10 תִּתֵּן אֶמֶת לִיעֲקֹב<br/>    וּפִשַׁע<br/>11 חֶסֶד לְאַבְרָהָם</p> |
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רָנְנוּ צְדִיקִים בֵּינֵי, לְיִשְׂרָאֵל נְאוּהָ תְהִלָּה: הוֹדוּ לַיְי בְּכִנּוּר, בְּגִבְלֵי עֵשׂוֹר וּזְמָרו לֹ: שִׁירוּ לֹ שִׁיר חֲדָשׁ, הִיטִיבוּ נִגּוֹן בְּתִרְעוּעָה: כִּי יִשָּׂר דְּבַר יְיָ, וְכָל מַעֲשָׂהוּ בְּאִמּוּנָה: אֲהִיב צְדָקָה וּמִשְׁפָּט, חֶסֶד יְיָ מְלֵאָה הָאָרֶץ: בְּדַבַּר יְיָ שָׁמַיִם נַעֲשׂוּ, וּבְרוּחַ יְיָ כָּל צְבָאִם:

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.<sup>1</sup>

אֵלֵי 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.<sup>2</sup>

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.<sup>3</sup>

Shake the corners of the *tallit katan*.

כַּסֵּם כַּסֵּם מִי הַיָּם, נָתַן בְּאוֹצְרוֹת תְּהוֹמוֹת: יִירָאוּ מִי כָּל הָאָרֶץ,  
מִמֶּנּוּ יִגְדּוּ כָּל יְשֻׁבֵי תְּבֵל: כִּי הוּא אָמַר וַיְהִי, הוּא צִוָּה וַיַּעֲמֹד:  
יְיָ הַפִּיר עֲצַת גּוֹיִם, הִנְיָא מַחְשְׁבוֹת עַמִּים: עֲצַת יְיָ לְעוֹלָם תִּעֲמֹד,  
מַחְשְׁבוֹת לְבוֹ לְדֹר וָדֹר: אֲשֶׁרֵי הַגּוֹי אֲשֶׁר יְיָ אֱלֹהָיו, הָעַם בְּחַר  
לְנַחֲלָה לּוֹ: מִשְׁמַיִם הַבֵּיט יְיָ, רְאֵה אֶת כָּל בְּנֵי הָאָדָם: מִמִּכּוֹן  
שְׁבֵתוֹ הַשְּׁגִיחַ, אֵל כָּל יְשֻׁבֵי הָאָרֶץ: הַיִּצֵּר יַחַד לָבָם, הַמְכִיז אֵל  
כָּל מַעֲשֵׂיהֶם: אִינן הַמְלִיךְ נוֹשֵׁעַ בְּרַב חֵיל, גְּבוּר לֹא יִנְצַל בְּרַב כֹּחַ:  
שֶׁקֶר הַסּוֹם לְתַשׁוּעָה, וּבְרַב חֵילוֹ לֹא יִמְלֹט: הִנֵּה עֵינַי יְיָ אֵל יִרְאוּי,  
לְמִיחָלִים לְחַסְדּוֹ: לְהַצִּיל מַמּוֹת גִּפְשָׁם, וּלְחַיּוֹתָם בְּרַעֲב: גִּפְשָׁנוּ  
חִפְתָּה לָנוּ, עֲזָרְנוּ וּמִגִּנְנוּ הוּא: כִּי בּוֹ יִשְׁמַח לְבַנּוּ, כִּי בְשֵׁם קִדְשׁוֹ  
בְּחַתְּנוּ: יְהִי חֶסֶדְךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר יַחַלְנוּ לָךְ:

לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ בְּכָל הַר קִדְשֵׁי כִּי מְלֵאָה הָאָרֶץ דַּעַה אֶת  
יְיָ כַּפִּים לַיָּם מְכַסִּים:<sup>2</sup>

יהי רצון מלפניך, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֵל עֲלִיז מְכַתֵּר בִּי"ג  
מִדּוֹת מְכִילִין דְּרַחֲמֵי, שְׁתַּהֲא שְׁעָה זֹו עַת רְצוֹן לְפָנֶיךָ, וַיְהִי  
עוֹלָה לְפָנֶיךָ קְרִיאַת י"ג מְכִילִין דְּרַחֲמֵי שְׁבַפְסוּקֵי מִי אֵל כְּמוֹד,  
הַמְכַוְנִים אֵל י"ג מִדּוֹת אֵל רַחוּם וְחַנּוּן, אֲשֶׁר קְרִינוּ לְפָנֶיךָ, כְּאֵלוֹ  
הַשְּׁגָנוּ כָּל הַסּוֹדוֹת וְצִרוּפֵי שְׁמוֹת הַקְּדוּשִׁים הַיּוֹצֵאִים מֵהֶם, וְזוּגֵי  
מִדּוֹתֵיהֶן, אֲשֶׁר אַחַת בְּאַחַת יִגְשׁוּ לְהַמְתִּיק אֶת הַדִּינִין תְּקִיפִין.  
וּבְכֵן תִּשְׁלִיךְ בְּמִצּוֹלוֹת יָם כָּל חַטָּאוֹתֵינוּ, וְתִשְׁפִּיעַ עָלֵינוּ שְׁפַע  
יְשׁוּעָה וְרַחֲמִים מֵהֶן, וְזַכְּרֵנוּ לְחַיִּים, מְלִיךְ חַפְזָן בְּחַיִּים, וְכַתְּבֵנוּ  
בְּסֶפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים, וְנוֹפֵה לְתַשׁוּבָה עֲלֵאָה, כִּי  
יְמִינְךָ פְּשׁוּטָה לְקַבֵּל שְׁבוּיִם, וְקִרְע רֹוע גֹזֵר דִּינֵנוּ, וְיִקְרָאוּ לְפָנֶיךָ  
זְכוּתֵינוּ, וְתִאֲרִיד אַפְךָ עָלֵינוּ לְטוֹבָה, אָמֵן:

יהיו לרצון אמרי פי והגיון לבי לפניך, יְיָ צוּרֵי וְגוֹאֲלֵי:

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.<sup>1</sup> Deliverance is the Lord's; may Your blessing be upon Your people forever.<sup>2</sup> The Lord of hosts is with us; the God of Jacob is our everlasting stronghold.<sup>3</sup> Lord of hosts, happy is the man who trusts in You.<sup>4</sup> Lord help us; may the King answer us on the day we call.<sup>5</sup>

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

**For the Jews there was light and joy, gladness and honor<sup>6</sup>—so let it be with us.**

I will raise the cup of deliverance and invoke the Name of the Lord.<sup>7</sup>

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 וְזִמְרַת יְיָ, וַיְהִי לִי לְיִשׁוּעָה. וְשִׂאֲבַתֶּם מִיָּם בְּשִׂשׁוֹן מִמַּעַיְנֵי הַיְשׁוּעָה.<sup>1</sup> לִי הַיְשׁוּעָה, עַל עֲמֻד בְּרִכְתְּךָ סֵלָה.<sup>2</sup> יְיָ צְבָאוֹת עִמָּנוּ, מִשָּׁנָב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה.<sup>3</sup> יְיָ צְבָאוֹת, אֲשֶׁרִי אָדָם בִּטָּח בְּךָ.<sup>4</sup> יְיָ הוֹשִׁיעָה, הַמְלִיךְ יַעֲנֵנוּ כְּיוֹם קְרָאֵנוּ.<sup>5</sup>

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

לְיִהוּדִים הִיְתָה אוֹרָה וְשִׂמְחָה, וְשִׂשׁוֹן וּיְקָר.<sup>6</sup> בֵּן תַּחֲתֶיהָ לָנוּ: כּוֹס יְשׁוּעוֹת אִשָּׁא, וּבִשֵׁם יְיָ אֶקְרָא.<sup>7</sup>

סְבְרֵי מְרִנָּן:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן: (אָמֵן)  
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בְּרוּךְ אַתָּה יְיָ, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל: (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.