

MAKHZOR

*Rosh
Hashanah*

The background of the entire page is a vibrant orange. It is decorated with stylized, dark brown outlines of pomegranates and their seeds. Some pomegranates are shown in cross-section, revealing the seeds inside. The seeds are depicted as small, dark brown circles. The overall style is graphic and celebratory, fitting for a Jewish prayer book cover.

מַה טוֹב אֹהֶלְיֶיךָ יַעֲקֹב
מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

*Mah tovu ohalekha Ya'akov
mishk'notekha Yisra'eil.*

How lovely are your tents, O Jacob,
your sanctuaries, Yisrael!

— NUMBERS 24:5

MORNING BLESSINGS

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים אֲשֶׁר נָתַן לִשְׂכּוֹי בִּינָה
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה:

*Barukh atah יהוה eloheinu khei ha'olamim, asher natan lasekh'vi vinah
l'hav'khin bein yom uvein lailah.*

For the ability to distinguish day from night.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים רוֹקֵעַ הָאָרֶץ
עַל הַמַּיִם:

Barukh atah יהוה eloheinu khei ha'olamim, roka ha'aretz al ha'mayim.

Who stretches forth the earth upon the waters.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים פּוֹקֵחַ עֵינֵינוּ:

Barukh atah יהוה eloheinu khei ha'olamim, pokei'akh ivrim.

For opening our eyes.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים מַלְבִּישׁ עַרְמִים:

Barukh atah יהוה eloheinu khei ha'olamim, mal'bish arumim.

For clothing our bodies.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים מַתִּיר אֲסוּרִים:

Barukh atah יהוה eloheinu khei ha'olamim, matir asurim.

For helping us break free when we are bound.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים זוֹקֵף כְּפוּפִים:

Barukh atah יהוה eloheinu khei ha'olamim, zokeif k'fufim.

For helping us up when we are bent over.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים הַמְכִּין מִצְעָדֵי גְּבַר:

Barukh atah יהוה eloheinu khei ha'olamim, hameikhin mitz'adei gaver.

For guiding us in proper paths.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים שְׁעָשָׂה לִּי כָּל צְרָכַי:

Barukh atah יהוה eloheinu khei ha'olamim, she'asah li kol tzarki.

For enabling us to meet our needs.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה:

Barukh atah יהוה eloheinu khei ha'olamim, ozeir yisra'el bi'g'vurah.

For giving our people strength to endure.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים עוֹטֵר יִשְׂרָאֵל

בְּתִפְאָרָה:

Barukh atah יהוה eloheinu khei ha'olamim, oteir yisra'el b'tif'arah.

For crowning Yisrael with splendor.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים שְׁעָשָׂנִי בְּצַלְמוֹ:

Barukh atah יהוה eloheinu khei ha'olamim, she'asani b'tzalmo.

For shaping us in Your image.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים שְׁעָשָׂנִי בֵּת חוֹרִין:

Barukh atah יהוה eloheinu khei ha'olamim, she'asani ben/bat khorin.

For creating us to be free.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים שְׁעָשָׂנִי יִשְׂרָאֵל:

Barukh atah יהוה eloheinu khei ha'olamim, she'asani yisra'el.

For giving us the life of the Jewish people.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים הַנּוֹתֵן לַיָּעַף כֹּחַ:

Barukh atah יהוה eloheinu khei ha'olamim, hanotein laya'eif ko'akh.

For giving courage to those whom the world has tired out,
and giving us the hope of a new day.

זֶה־הַיּוֹם עָשָׂה יְהוָה נִגִּילָה
וְנִשְׂמְחָה בּוֹ:

*Zeh hayom asah יהוה nagilah
v'nis'm'khah vo*

This is the day that יהוה has made.
Let us celebrate and rejoice!

— PSALM 118:24

כִּי לְעוֹלָם חֲסֵדוֹ:	הוֹדוּ לַיהוָה כִּי טוֹב
כִּי לְעוֹלָם חֲסֵדוֹ:	הוֹדוּ לַאלֹהֵי הָאֱלֹהִים
כִּי לְעוֹלָם חֲסֵדוֹ:	הוֹדוּ לְאֲדֹנֵי הָאֲדָנִים
כִּי לְעוֹלָם חֲסֵדוֹ:	לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ
כִּי לְעוֹלָם חֲסֵדוֹ:	לַעֲשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה
כִּי לְעוֹלָם חֲסֵדוֹ:	לְרוֹקַע הָאָרֶץ עַל הַמַּיִם
כִּי לְעוֹלָם חֲסֵדוֹ:	לַעֲשֵׂה אוֹרִים גְּדוֹלִים
כִּי לְעוֹלָם חֲסֵדוֹ:	אֶת הַשֶּׁמֶשׁ לְמַמְשֵׁלֶת בַּיּוֹם
כִּי לְעוֹלָם חֲסֵדוֹ:	אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשֵׁלוֹת בַּלַּיְלָה
כִּי לְעוֹלָם חֲסֵדוֹ:	שֶׁבִשְׁפָלְנוּ זָכַר לָנוּ
כִּי לְעוֹלָם חֲסֵדוֹ:	וַיִּפְרְקֵנוּ מִצָּרֵינוּ
כִּי לְעוֹלָם חֲסֵדוֹ:	נֹתֵן לָחֶם לְכֹל בָּשָׂר
כִּי לְעוֹלָם חֲסֵדוֹ:	הוֹדוּ לְאֵל הַשָּׁמַיִם

<i>Hodu la'adonai ki tov</i>	<i>Ki le'olam khasdo.</i>
<i>Hodu leylohey ha'elohim</i>	<i>Ki le'olam khasdo.</i>
<i>Hodu la'adonei ha'adonim</i>	<i>Ki le'olam khasdo.</i>
<i>L'osei nifla'ot gedolot l'vado</i>	<i>Ki le'olam khasdo.</i>
<i>L'osei hashamayim bitvunah</i>	<i>Ki le'olam khasdo.</i>
<i>L'roka ha'aretz al ha'mayim</i>	<i>Ki le'olam khasdo.</i>
<i>Le'osei orim g'dolim</i>	<i>Ki le'olam khasdo.</i>
<i>Et ha'shemesh l'memshelet bayom</i>	<i>Ki le'olam khasdo.</i>
<i>Et ha'yare'akh v'khokhavim l'memsh'lot balailah</i>	<i>Ki le'olam khasdo.</i>
<i>Sheb'shifleinu zakhar lanu</i>	<i>Ki le'olam khasdo.</i>
<i>Vayifr'keinu mitzareinu</i>	<i>Ki le'olam khasdo.</i>
<i>Notein lekhem l'khol basar</i>	<i>Ki le'olam khasdo.</i>
<i>Hodu l'eil ha'shamayim</i>	<i>Ki le'olam khasdo.</i>

PSALM 150 | כָּל הַנְּשָׂמָה

הַלְלוּיָהּ הַלְלוּ-אֵל בְּקֹדֶשׁוֹ הַלְלוּהוּ בְּרָקִיעַ עֶזוֹ:
הַלְלוּהוּ בְּגִבּוֹרֹתָיו הַלְלוּהוּ כְּרֹב גְּדֻלוֹ:
הַלְלוּהוּ בְּתַקַּע שׁוֹפָר הַלְלוּהוּ בְּנֶבֶל וְכִנּוֹר:

Halleluyah. Hallelu el b'kodsho. Halleluhu bir'ki'a uzo.

Halleluhu bi'g'vurotav. Halleluhu k'rov gudlo.

Halleluhu b'teika shofar. Halleluhu b'neivel v'khinor

הַלְלוּהוּ בְּתֹף וּמְחֹל הַלְלוּהוּ בְּמִנִּים וְעָגָב:
הַלְלוּהוּ בְּצִלְצְלֵי-שִׁמְעַת הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:
כָּל הַנְּשָׂמָה תְהַלֵּל יָהּ הַלְלוּיָהּ: כָּל הַנְּשָׂמָה תְהַלֵּל יָהּ
הַלְלוּיָהּ:

Halleluhu b'tof umakhol. Halleluhu b'minim v'ugav.

Halleluhu v'tzil'tz'lei shama. Halleluhu b'tzil'tz'lei t'ru'a.

Kol haneshamah t'hallel yah. Halleluyah

Kol haneshamah t'hallel yah. Halleluyah.

Hallelujah!

Sing God's praise in God's sanctuary, throughout the firmament,
God's stronghold.

Sing God's praise, for divine mighty deeds, sing out praise to match
God's greatness.

Sing God's praise with the shofar blast, sing out praise with harp
and lute.

Sing God's praise with drum and dance, sing out praise with
strings and flute.

Sing God's praise with ringing cymbals, sing out your praise
with crashing cymbals.

Let everything that breathes sing God's praise. Hallelujah!

Let everything that breathes sing God's praise. Hallelujah!

נְשִׁמַת כָּל חַי תְּבָרֵךְ אֶת שְׁמֶךָ יְהוָה אֱלֹהֵינוּ:

Nishmat kol khai t'vareikh et shim'kha יהוה eloheinu

The soul of every living thing shall bless your name, Eternal One, the spirit of all flesh shall glorify and hold in reverence continually the memory of you, our sovereign one. From one eternity to another, you alone are God. For without you, we have no ruler, no redeemer, none to champion our cause, none to rescue or to save, none to nourish or to nurture us, whatever be the hour, or the trouble, or the need.

אֱלֹהֵינוּ פִּינוּ מְלֵא שִׁירָה בְּיָם

Ilu finu malei shirah kayam

And were our mouths oceans of song, our tongues alive with exultation like the waters' waves, our lips filled full of praises like the heaven's dome, our eyes lit up like the sun and moon, our hands spread out like eagle's wings, our feet as light as those of the gazelle, we would never have sufficient praise for you, יהוה, our God, God of our ancestors, nor could we bless your name enough for even one small measure of the thousands upon thousands of the times of goodness, when you acted for our ancestors and us.

הַמֶּלֶךְ
יוֹשֵׁב עַל כִּסֵּי רָם וְנִשָּׂא

Ha'melekh

Yosheiv al kisei ram v'nisa

THE SOVEREIGN,
enthroned in lofty sublimity!

שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ: וְכָתוּב רַנְנוּ צְדִיקִים בֵּיהוּה לְיִשְׂרָאֵל
נְאֻה תְהִלָּה: בְּפִי יִשְׂרָאֵל תִּתְרוֹמָם וּבִדְבָרֵי צְדִיקִים תִּתְבָּרַךְ
וּבְלִשׁוֹן חֲסִידִים תִּתְקַדֵּשׁ וּבִקְרֹב קְדוֹשִׁים תִּתְהַלָּל:

*Shokhein ad marom v'kadosh sh'mo. V'khatuv, ra'n'nu tzadikim
b' יהוה la'y'sharim navah t'hilah. B'fi y'sharim titromam,
uv'divrei tzadikim titbarakh, uvil'shon khasidim titkadash,
uv'kerev k'doshim tithalal.*

Abiding forever, exalted, and holy is your name. It is written:
“Sing out, you righteous, to the Eternal, it befits the upright to
sing praise.” By the mouth of the upright are you exalted, by
the word of the righteous are you blessed, by the tongue of the
devoted are you sanctified, and in the midst of the dedicated are
you praised.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מַלְכֵינוּ הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ
 בְּשָׁמַיִם וּבָאָרֶץ: כִּי לָךְ נִאֶה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אָבוֹתֵינוּ
 וְאִמּוֹתֵינוּ שִׁיר וְשִׁבְחָה הֵלֵל וְזִמְרָה עִזּוֹ וּמִמְשָׁלָה
 נִצַּח גְּדֻלָּה וְגִבּוֹרָה תְּהִלָּה וְתִפְאָרֶת קְדוּשָׁה וּמְלֻכוֹת:
 בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם: בָּרוּךְ אַתָּה יְהוָה
 אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת
 הַבּוֹחֵר בְּשִׁירֵי זִמְרָה מֶלֶךְ אֵל חַי הַעוֹלָמִים:

*Yishtabakh shimkha la'ad malkeinu, ha'eil ha'melekh ha'gadol
 v'ha'kadosh bashamayim uva'aretz. Ki l'kha na'eh יהוה eloheinu
 veilohei avoteinu v'imoteinu, shir ush'vakhah, haleil v'zimrah, oz
 umemshalah, netzakh, g'dulah ug'vurah, t'hilah v'tiferet, k'dushah
 umalkhut. B'rakhot v'hoda'ot mei'atah v'ad olam. Barukh atah
 יהוה eil melekh gadol batishbakhhot, eil ha'hoda'ot, adon hanifla'ot,
 ha'bokheir b'shinei zimrah, melekh eil, khei ha'olamim.*

May your name be praised forever, our Sovereign, the divine ruling power, great and sacred in heaven and on earth. For to you יהוה our God and God of our ancestors, it is fitting to sing praise and chant hymns. Yours is the power, the force, the eternity; the greatness and heroic might, the praise and the glory, the sanctity and sovereignty, the blessing and praise, from now until eternity. You abound in blessings יהוה sovereign God, great in praises, God of thanksgiving, Source of wonders, who delights in songs of praise; Sovereign God, Life of the Ages.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא: בְּעֶלְמָא דִּי בְרָא כְרַעוּתֵיהּ
וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל:
בְּעֶגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

*Yitgadal v'yitkadash sh'meih raba. B'al'ma di v'ra khiruteih, v'yamlikh
malkhuteih b'khayeikhon uv'yomeikhon uv'khayei d'khol beit yisra'eil,
ba'agala uvizman kariv, v'imru amein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עַלְמַיָּא:

Y'hei sh'meih raba m'varakh l'alam ul'al'mei al'maya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא:
לְעֵלָא לְעֵלָא מִן כָּל בְּרַכָּתָא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאָמִירָן בְּעֶלְמָא וְאָמְרוּ אָמֵן:

*Yitbarakh v'yishtabakh v'yitpa-ar v'yitromam v'yitnasei v'yithadar
v'yitaleh v'yit'halal sh'meih d'kudsha b'rikh hu.*

L'eila ul'eila min kol birkhata v'shirata

tushb'khata v'nekhemata, da'amiran b'al'ma, v'imru amein.

Let us make the great, ineffable Name of God holy, So that it fills the world with holiness, The world that manifested from the divine imagination. Let that holiness fill lives and days. May it spread through all Israel and all the world, Now, in our time, And let us say: Amen!

May the Great Name be blessed, now and forever and ever!

May the Source of All be blessed, praised, glorified, uplifted, and raised high, graced, ascendant, And praised in song. The Holy One, Blessed Be! Higher and higher, transcending even our ability to express our wonder, amazement, and gratitude beyond anything we can utter, And yet we still praise. And let us say: Amen!

— RABBI JONATHAN KLIGLER

בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ:

Bar'khu et יהוה ha'm'vorakh.

Bless יהוה the blessed One!

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Barukh יהוה ha'm'vorakh l'olam va'ed.

Blessed is יהוה the blessed One, now and forever!

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
יוֹצֵר אֹר וְבוֹרֵא חֹשֶׁךְ עֹשֶׂה שְׁלוֹם וְבוֹרֵא
אֶת־הַכֹּל:

*Barukh atah יהוה eloheinu melekh ha'olam
yotzeir or u'vorei khoshekh oseh shalom u'vorei et hakol.*

Blessed are you יהוה our God,
your presence fills the universe,
fashioner of light, creator of darkness,
maker of peace, creator of all.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה עֲבֹאֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:

Kadosh kadosh kadosh יהוה tzeva'ot melo hol ha'aretz kevodo.

Holy Holy Holy is THE RULER of the Multitudes of Heaven.

The whole world overflows with divine glory!

You create light and darkness
The possibility of peace within a warring world
All forms and creatures,
Who acknowledge their only common bond in You.

You open daily the gates of the east
Cleave the windows of the sky
Bring forth the sun from its place,
The moon from its abode.

The sky, the sun, the moon, are far from us.
Yet their Creator created us,
And so their world is ours.

Their light is ours,
Though we must often gather up their light
From the dark places where it has fallen.

Bring forth their light,
That ours may shine anew.
Those who have created light
Are praised.

— RABBI RICHARD N. LEVY, *ON WINGS OF AWE*

אֹר חֲדָשׁ עַל צִיּוֹן תִּאִיר וְנִזְכֶּה כְּלָנוּ מִהֶרָה לְאוֹרוֹ:
בְּרוּךְ אַתָּה יְהוָה יוֹצֵר הַמְּאוֹרוֹת:

Or khadash al tzion ta'ir v'nizkeh khulanu m'heirah l'oro.

Barukh atah יהוה yotzeir ha'me'orot.

Let a new light shine forever upon Zion.
Soon, may everyone of us be worthy of its light.

Blessed are you יהוה the shaper of the heavens' lights.

אֶהְבֶּה רַבָּה אֶהְבֵּתָנוּ יְהוָה אֱלֹהֵינוּ חֶמְלָה גְדוֹלָה
 וַיִּתְּרָה חֶמְלַתְּ עָלֵינוּ: אָבִינוּ מַלְכֵנוּ בְּעִבּוֹר אַבּוֹתֵינוּ
 וְאַמּוֹתֵנוּ שֶׁבִטְחוֹ בְּךָ וַתִּלְמְדֵם חֻקֵי חַיִּים בֵּן תַּחֲנִנּוּ
 וַתִּלְמְדֵנוּ: אָבִינוּ הָאָב הַרַחֲמָן הַמְּרַחֵם רַחֵם עָלֵינוּ
 וְתֵן בְּלִבֵּנוּ לְהִבִּין וְלִהְשָׁכִיל לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד
 לְשֹׁמֵר וְלַעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ
 בְּאַהֲבָה:

*Ahavah rabah ahavtanu יהוה eloheinu khemlah g'dolah
 viterah khamalta aleinu. Avinu malkeinu ba'avur avoteinu
 v'imoteinu shebat'khu v'kha vat'lamdeim khukei khayim
 kein t'khoneinu ut'lamdeinu. Avinu ha'av ha'rakhman
 ha'm'rakheim rakheim aleinu v'tein b'libeinu l'havin
 ul'haskil lishmo'a li'l'mod ul'lameid lish'mor v'la'asot
 ul'kayeim et kol divrei talmud toratekha b'ahavah.*

With abounding love, you love us יהוה our God, with great compassion to do you care for us. Our source, our sovereign, just as our ancestors placed their trust in you, and you imparted to them laws of life, so be gracious to us, too, and teach us. Our fount, our loving parent, care one, be merciful with us, and place into our hearts ability to understand, to see, to hear, to learn, to teach, to do, and to uphold with love all that we study of your Torah.

וְהַאֵר עֵינֵינוּ בְּתוֹרָתְךָ וּדְבֵק לִבֵּנוּ בְּמִצְוֹתֶיךָ וַיַּחַד
לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ וְלֹא גִבוּשׁ וְלֹא
נִכְלִים וְלֹא נִכְשָׁל לְעוֹלָם וָעֶד: כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל
וְהַנּוֹרָא בְּטַחְנוּ: נִגִּילָה וְנִשְׂמַחָה בִּישׁוּעָתְךָ:

*Veha'eir eineinu b'toratekha v'dabek libeinu b'mitzvotekha
v'yakheid l'vaveinu l'ahavah ul'yirah et sh'mekha v'lo neivosh v'lo
nikaleim v'lo nikasheil l'olam va'ed. Ki v'sheim kodsh'kha ha'gadol
v'hanora batakh'nu. Nagilah v'nish'm'khah bi'y'shu'atekha.*

Enlighten our eyes with your Torah, cause our hearts to cling to your mitzvot, Make our hearts one, to love your name and be in awe of it. Keep us from shame, and from humiliation, and from stumbling today and always. For we have trusted in your holy, great, and awesome name.

בְּרוּךְ אַתָּה יְהוָה אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Barukh atah יהוה oheiv amo yisra'eil.

Blessed are you יהוה who loves your people Yisrael.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Sh'ma yisra'eil, יהוה eloheinu יהוה ekhad.

בְּרוּךְ שֵׁם כְּבוֹד מְלָכּוּתוֹ לְעוֹלָם וָעֶד:

Barukh sheim k'vod malkhuto l'olam va'ed.

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-
לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיָךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ
בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׂרַתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ
לְטֹטְפֹת בֵּין עֵינֶיךָ וְכִתַּבְתָּם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

V'ahavta eit יהוה elohekha, b'khol l'avv'kha, uv'khol nafsh'kha, uv'khol m'odekha. V'hayu ha'd'varim ha'eileh, asher anokhi m'tzav'kha ha'yom, al l'avvekha. V'shinantam l'vanekha, v'dibarta bam, b'shivt'kha b'veitekha, uv'lecht'kha vaderekh, uv'shokhb'kha, uv'kumekha. Uk'shartam l'ot al yadekha, v'hayu l'totafot bein einekha. Ukh'tavtam al m'zuzot beitekha uvisharekha.

Thus you shall show your love for יהוה your God:
With every inclination of your knowing heart,
With all the strength through which you live,
With every benefit you have received.

For these words in which I am giving you mitzvot this day
Shall enter into your knowing heart,
That you may help your children sink their teeth in them,
And speak through them
When sitting in your house,
When walking on the road,
At the time for lying down,
At the time for rising up.

And you shall bind them in a sign upon your arm.
They shall become frontlets between your eyes.
You shall inscribe them in mezuzot for your house,
Upon your gates.

— RABBI RICHARD N. LEVY, *ON WINGS OF AWE*

מִי כַמְכָה בְּאֵלִים יְהוּה מִי כַמְכָה נְאֻדָּר בְּקֻדְשׁ
נֹרָא תְהִלַּת עֲשֵׂה פְּלֵא:

*Mi khamokhah ba'eilim יהוה mi kamokhah nedar bakodesh
nora tehilot oseih feleh.*

“Who among the mighty compares with you, יהוה!
Whose holiness is as glorious as yours! Praised as awesome,
doing wonders.”

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִים לְשִׁמְךָ עַל שְׂפַת הַיָּם: יַחַד
כָּלֵם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ: יְהוּה יִמְלֹךְ לְעוֹלָם וָעֶד:

*Shirah khadashah shib'khu g'ulim l'shim'kha al s'fat ha'yam.
Yakhad kulam hodu v'him'likhu v'am'ru יהוה yimlokh l'olam va'ed.*

A new song did the redeemed ones sing out to your name beside the sea.
Together, all of them gave thanks, declared your sovereignty
and said, “יהוה shall reign for ever and ever!”

צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֵה כְּנָאֲמֶךָ
יְהוּדָה וְיִשְׂרָאֵל: גְּאֻלֵּנוּ יְהוּה צְבָאוֹת שְׁמוֹ קְדוֹשׁ
יִשְׂרָאֵל:

*Tzur yisra'eil kumah be'ezrat yisra'eil uf'dei khin'umekha y'hudah
v'yisra'eil. Go'aleinu יהוה tzeva'ot sh'mo k'dosh yisra'eil.*

Rock of Yisrael, rise up to the help of Yisrael, redeem,
according to your word, Judah and Yisrael

בְּרוּךְ אַתָּה יְהוּה גְּאֹל יִשְׂרָאֵל:

Barukh atah יהוה ga'al yisra'eil.

Blessed are you יהוה who redeemed Yisrael.

אֲדַנִּי שְׂפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

s'fatai tiftakh u'fi yagid t'hilatekha. יהוה

Open my lips that my mouth can sing your praise.

MEDITATION FOR A NEW YEAR

A new year opens before us,
and we approach it uncertain yet with hope,
for we cannot know what lies ahead of us:
the opportunities and temptations it will bring,
the pleasure and the pain.

On the threshold we pause in the quietness
to think about the past year,
and in the silence consider how we used it.

TRANS., FORMS OF PRAYER

1. AVOT VE'IMOT | א ב ו ת ו א מ ו ת

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק אֱלֹהֵי יַעֲקֹב אֱלֹהֵי
שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה: הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים
וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסָדֵי אָבוֹת וְאֲמוֹת וּמְבִיא גְאֻלָּה
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Barukh atah יהוה Eloheinu veilohei avoteinu v'imoteinu, elohei Avraham, elohei Yitzkhak, elohei Ya'akov, elohei Sarah, elohei Rivka, elohei Rakhel, veilohei Lei'ah. Ha'eil ha'gadol ha'gibor v'hanora, eil elyon, gomeil khasadim tovim, v'koneih hakol, v'zokheir khasdei avot v'imot, umeivi g'ula livnei v'neihem, l'ma'an sh'mo b'ahavah.

Blessed are you, יהוה our God, God of our ancestors; God of Abraham, God of Isaac, and God of Jacob; God of Sarah, God of Rebecca, and God of Rachel and Leah; great, heroic, awesome God, supreme divinity, imparting deeds of kindness, begetter of all; mindful of the loyalty of Israel's ancestors, bringing, with love, redemption to their children's children for the sake of the divine name.

זְכַרְנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכֹתֵבֵנוּ
בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים:

Zokhreinu l'khayim, melekh khafeitz bakhayim, v'khotveinu b'seifer ha'khayim, l'ma'ankha elohim khayim.

Remember us for life, our sovereign who wishes us to live;
write us in the Book of Life for your sake, God of life.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן:
בְּרוּךְ אַתָּה יְהוָה מִגֵּן אַבְרָהָם וְעֶזְרַת שָׂרָה:

Melekh ozeir umoshi'a umagein.

Barukh atah יהוה magein Avraham v'ezrat Sarah.

Regal One, our help, salvation, and protector:

Blessed are you יהוה the shield of Abraham and help of Sarah.

2. GEVUROT | גבורות

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי רַב לְהוֹשִׁיעַ: מוֹרִיד הַטָּל:

Atah gibor l'olam יהוה rav l'hoshi'a. Morid hatal.

You are forever powerful יהוה abundant in your saving acts. You send down the dew.

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ
לִישְׁנֵי עֶפְרַיִם כְּמוֹד בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

*M'khalkeil khayim b'chesed, m'khayeh kol khai b'rakhamim rabim,
someikh noflim, v'rofei kholim, umatir asurim, um'kayeim emunato
lisheinei afar, mi khamocha ba'al g'vurot umi domeh lakh,
melekh meimit um'khayeh umatzmi'akh y'shuah.*

You sustain life with loving devotion, renew life eternally with great compassion: upholding the fallen, healing the sick, freeing captives, and keeping divine faithfulness for those who sleep in dust. Who can compare to you, source of all mercy, remembering all creatures mercifully, decreeing life!

מִי כְמוֹד אֲב הַרְחָמִים
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:

*Mi khamokha av harakhamim,
zokheir y'tzurav l'khayim b'rakhamim.*

Who can compare to you, source of all compassion, remembering with love all you created for life!

וְנֶאֱמַן אַתָּה לְהַחְיֹת כָּל חַי:
בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה כָּל חַי:

*V'ne'eman atah l'hakhayot kol khai.
Barukh atah יהוה m'khayeh kol khai.*

Faithful are you in giving life to every living thing.
Blessed are you יהוה who gives and renews life.

3. KEDUSHAT HASHEM | קדושת השם UNETANEH TOKEF | ונתנה תקף

"I get eaten by the worms and weird fishes, picked over by the worms and weird fishes." – Radiohead

וְנִתְּנָה תִּקְוָה קְדוּשַׁת הַיּוֹם כִּי הוּא נוֹרָא וְאִיּוֹם: וּבּוֹ תִּנְשָׂא מַלְכוּתְךָ וְיִכּוֹן בְּחֶסֶד
כְּסָאֲךָ וְתִשָּׁב עָלָיו בְּאַמֶּת: אֱמֶת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ וְיֹדֵעַ וְעַד וְכוּתֵב
וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה וְתִזְכּוֹר כָּל הַנְּשָׁכָחוֹת: וְתִפְתַּח אֶת סֵפֶר הַזְּכוֹרוֹת
וּמֵאֵלָיו יִקְרָא וְחוֹתֵם יָד כָּל אָדָם בּוֹ:

*U'netaneh tokef k'dushat hayom, ki hu nora v'ayom. Uvo tinasei
mal'khutekha, v'yikon b'khesed kisekha, v'teiseiv alav be'emet. Emet ki atah
hu dayan umokhi'ach, v'yodei'a va'eid, v'khoteiv v'khoteim, v'sofeir umoneh,
v'tizkor kol hanishkakhot: v'tiftakh et seifer hazikhronot, u'mei'eilav yikarei,
v'khotam yad kol adam bo.*

And so, let holiness arise to you, for you, God, are our sovereign. Now we declare the sacred power of this day, which is the most awesome and solemn of days, when your rule is established over all, and your throne set in place by the power of love, and you come forth to govern in truth. True it is that you are our judge, you alone can reprove, you alone can know, you alone are witness to all deeds. It is you who shall write, you who shall seal what is written, you who shall read, and you who shall remember all souls. You alone can remember what we have forgotten; it is you who shall open the Book of Remembrance, but its contents shall speak for themselves, for it bears the imprint of us all, which our deeds and our lives have inscribed.

וּבְשׁוֹפָר גָּדוֹל יִתְקַע וְקוֹל דְּמָמָה דְּקָה יִשְׁמַע: וּמֵלֶאכִים יִחְפְּזוּן וְחִיל
וְרַעְדָּה יֵאָחֲזוּן וְיֵאֱמָרוּ הִנֵּה יוֹם הַדִּין לְפָקוֹד עַל צְבָא מְרוֹם בְּדִין כִּי לֹא יִזְכּוּ
בְּעֵינֶיךָ בְּדִין: וְכָל בְּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבָנֵי מְרוֹן:

*Uv'shofar gadol yitaka, v'kol d'mamah dakah yishama. Umalakhim
yeikhafeizun, v'khil ur'adah yokheizun, v'yomru hineih yom hadin, lifkod al
tz'va marom badin, ki lo yizku v'einekha badin. V'khol ba'ei olam ya-avrun
l'fanekha kivnei maron.*

And when the great shofar is sounded, a still small voice is heard. The heavenly beings gripped by fear and trembling. They cry: "Behold, the Day of Judgment has arrived, when even those in heaven's court are judged, for none can be exempt from justice's eyes!" And all who come into the world pass before you like sheep.

בְּבִקְרַת רוּעָה עֶדְרוּ מֵעֶבִיר צֹאנוּ תַּחַת שֶׁבֶטוֹ כִּן תֵּעֲבִיר
וְתִסְפֹּר וְתִמְנֶה וְתִפְקֹד נֶפֶשׁ כָּל חַי וְתַחֲתוֹךְ קִצְבָה לְכֹל בְּרִיָּה
וְתִכְתֹּב אֶת גְּזַר דִּינָם:

*K'vakarat ro'eh edro, ma'avir tzono takhat shioto, kein ta'avir v'tispor v'timneh,
v'tifkod nefesh kol khai v'takhtokh kitzvah l'khol b'riyah v'tikhtov et g'zar dinam.*

Just as a shepherd numbers the flock, passing the herd under the staff, so do you make us pass by before you, and number, and count and determine the life, one by one, of all who have lifebreath within You decide for each creature its cycles of life and you write down its destined decree.

בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן וּבִיּוֹם צוֹם כְּפוּר יִחַתְמוּן:

B'rosh hashanah yikateivun u'v'yom tzom kippur yeikhateimun.

On Rosh Hashanah is written, and on Yom Kippur the course is set.

כַּמָּה יַעֲבְרוּן: וְכַמָּה יִבְרָאוּן: מִי יַחֲיֶה: וּמִי יָמוּת:
מִי בְקִצּוֹ: וּמִי לֹא בְקִצּוֹ: מִי בְאֵשׁ: וּמִי בַמַּיִם:

*Kamah ya'avrun, v'khammah yibarei'un, mi yikhyeh umi yamut mi v'kitzo, umi lo
v'kitzo. Mi va'eish umi vamayim*

How many shall pass away and how many shall be born, who shall live and who shall die, who in the fullness of years and who before his time. Who by fire and who by water,

בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן וּבִיּוֹם צוֹם כְּפוּר יִחַתְמוּן:

B'rosh hashanah yikateivun u'v'yom tzom kippur yeikhateimun.

On Rosh Hashanah is written, and on Yom Kippur the course is set.

מִי בַחֶרֶב: וּמִי בַחֲיָה: מִי בְרָעַב: וּמִי בַצָּמָא:
מִי בְרָעַשׁ: וּמִי בַמַּגֵּפָה: מִי בַחֲנִיקָה וּמִי בַסְּקִילָה:

*Mi va'kherev, umi vakhayah, mi vara'av, umi vatzama, mi vara'ash umi
vamageifah, mi vakhanikah, umi vas'kilah.*

who by the sword and who by wild beast, who by hunger and who by thirst, who by earthquake and who by plague, who by strangling and who by stoning.

בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן וּבִיּוֹם צוֹם כְּפוּר יִחַתְמוּן:

B'rosh hashanah yikateivun u'v'yom tzom kippur yeikhateimun.

On Rosh Hashanah is written, and on Yom Kippur the course is set.

מִי יְנוּחַ: וּמִי יְנוּעַ: מִי יִשְׁקֵט: וּמִי יִטְרַף: מִי יִשְׁלוּ: וּמִי יִתְיַסֵּר:
מִי יֵעָנִי: וּמִי יֵעֲשֶׂר: מִי יִשְׁפֹּל: וּמִי יָרוּם:

*Mi yanu'akh, u'mi yanu'a, mi yishakeit, umi yitareif, mi yishaleiv, umi
yityasar, mi yei'ani umi yei'asheir, mi yishafeil umi yarum.*

Who shall be at rest and who shall be restless, who shall be calm and who shall
be distraught, who shall be serene and who shall be tormented, who shall be
poor and who shall be rich, who shall be brought low and who uplifted.

וּתְשׁוּבָה וּתְפִילָה וּצְדָקָה
מֵעֲבִירִין אֶת־רוּעַ הַגְּזֵרָה:

*U'teshuvah, u'tfilah, u'tzdakah
ma'avirin et ro'a ha'gezeirah.*

But through our capacity to repair what has been broken,
to redirect our hearts, and to act righteously and generously
in the world we do have the capacity to alter the Divine decree.

WHO BY FIRE

And who by fire, who by water,
who in the sunshine, who in the night time,
who by high ordeal, who by common trial,
who in your merry merry month of may,
who by very slow decay,
and who shall I say is calling?
And who in her lonely slip, who by barbiturate,
who in these realms of love,
who by something blunt,
and who by avalanche, who by powder,
who for his greed, who for his hunger,
and who shall I say is calling?
And who by brave assent, who by accident,
who in solitude, who in this mirror,
who by his lady's command, who by his own hand,
who in mortal chains, who in power,
and who shall I say is calling?

*U'teshuvah, u'tfilah, u'tzdakah
ma'avirin et ro'a ha'gezeirah.*

— LEONARD COHEN

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשָׁמַי
מָרוֹם: כִּכְתוּב עַל־יַד נְבִיאָךְ וְקָרָא זֶה אֶל זֶה וְאָמַר:

*N'kadesh et shimekha ba'olam k'shem shemakdishim oto bishmei marom
kakatuv al yad n'vi'eha v'kara zeh el zeh v'amar:*

We sanctify your name throughout this world, as it is sanctified in the heavens above, as it is written by your prophet: "And each celestial being calls to another, and exclaims

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

Kadosh, kadosh, kadosh יהוה tzeva'ot melo khol ha'aretz k'vodo.

Holy, holy, holy is The Creator of the Multitudes of Heaven!

All the world is filled with divine glory!"

אֲז בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחִזָּק מִשְׁמֵי עַיִם קוֹל מִתְנַשְּׂאִים
לְעַמַּת שְׂרָפִים לְעַמְתָּם בָּרוּךְ יֹאמְרוּ:

*Az b'kol ra'ash gadol adir v'khazak mashmi'im kol mitnasim
le'umat s'rafim le'umatam barukh yomeiru:*

And then, with quaking noses, so overwhelming in their power, they raise up their voices, rise to face their seraphim and facing them, they say:

בָּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ:

Barukh k'vod יהוה mim'komo.

"Blessed is the glory of יהוה, wherever God may dwell!"

מִמְּקוֹמְךָ מְלַכְנו תּוֹפִיעַ וְתִמְלוֹךְ עָלֵינוּ כִּי מַחֲכִים אֲנַחְנוּ לָךְ מִתִּי תִמְלוֹךְ בְּצִיּוֹן
בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן: תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ
לְדוֹר וָדוֹר וְלִנְצַח נְצָחִים: וְעֵינֵינוּ תִרְאֶינָה מְלִכּוֹתֶךָ כַּדָּבָר הָאָמַר בְּשִׁירֵי עֲזָרָךְ:

*Mimkomekha malkeinu tofi'a v'timlokh aleinu ki m'khakim anakhnu lakh.
Matai timlokh b'tziyon b'karov b'yameinu l'olam va'ed tishkon. Titgadal
v'titkadash b'tokh yerushalayim irkha l'dor vador ulneitzakh netzakhim.
V'eineinu tir'enah mal'khutekha kadavar ha'amur b'shirei uzekha.*

And from your dwelling place, our sovereign, appear and reign among us, for we wait for you. May your greatness and your holiness be realized in Jerusalem, your city, from one generation to the next, and throughout all eternities. And may our eyes behold your realm, as has been prophesied in songs about your power:

יְמֹלֵךְ יְהוָה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:

Yimlokh adonai l'olam elohayikh tziyon l'dor vador halleluyah.

May The Eternal reign forever, your God, O Tzion, from one generation to the next.
Halleluyah!

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וְלִנְצַח נְצַחִים קִדְשָׁתְךָ נִקְדִּישׁ וְשִׁבְחָתְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא
יָמוּשׁ לְעוֹלָם וָעֵד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:

*L'dor vador nagid godlekha ul'netzakh n'tzakhim k'dishat'kha nak'dish
v'shiv'khakha eloheinu mipinu lo yamush l'olam va'ed ki el melekh gadol
v'kadosh atah.*

From one generation to the next may we declare your greatness, and for all eternities
may we affirm your holiness. And may your praise never be absent from our mouths,
now and forever.

וּבְכֵן תֵּן פֶּחַדְךָ יְהוָה אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ וְאִימָתְךָ עַל כָּל מָה שִׁבְרָאתָ: וַיִּירָאוּךָ
כָּל הַמַּעֲשִׂים וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים: וַיַּעֲשׂוּ כְלָם אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ
בְּלִבָּב שָׁלֵם: כִּמוֹ שֶׁיִּדְעֵנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עַז בְּיָדְךָ וְגִבּוֹרָה בְּיַמֶּיךָ
וְשִׁמְךָ נוֹרָא עַל כָּל מָה שִׁבְרָאתָ:

*Uv'khein tein pakhd'kha יהוה eloheinu al kol ma'asekha v'eimat'kha al kol mah
sh'barata. V'yira'ukha kol hama'asim v'yish'takhavu l'fanekha kol hab'ru'im.
V'yeiasu khulam agudah akhat la'asot r'tzon'kha b'leivav shaleim. K'mo sheyada'nu
יהוה eloheinu shehashil'ton l'fanekha oz b'yad'kha ug'vurah bi'minekha v'shimkha
nora al kol mah shebarata.*

And therefore, Eternal One our God, instill your fear in all your works and your dread
in all you created; that all creation shall be in awe and all creatures shall worship you.
Then all shall unite as one to do your will wholeheartedly. For we know, Eternal One
our God, authority rests in you; power and strength are in your right hand, and your
name evokes awe in all you created.

וּבְכֵן תֵּן כְּבוֹד יְהוָה לְעַמְּךָ תְּהִלָּה לִירְאֵיךָ וְתִקְוָה טוֹבָה לְדוֹרְשֵׁיךָ וּפְתִחוֹן פֶּה
לְמִיחָלִים לָךְ: שִׁמְחָה לְאַרְצְךָ וְשִׁשׂוֹן לְעִירְךָ בְּמִהְרָה בְּיַמֵּינוּ:

*Uv'khein tein kavod יהוה l'amekha t'hilah li'rei'ekha v'tikvah tovah l'dor'shekha
u'fit'khon peh lam'yakhalim lakh. Simkhah l'artzekha v'sason l'irekha bim'heirah
v'yameinu.*

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

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלוּ וַחֲסִידִים בְּרָנָה יִגִּילוּ וְעוֹלָתָהּ
תִּקְפָּץ פִּיהָ וְכָל הָרָשָׁעָה כְּלָה כְּעָשָׂן תִּכְבֶּה כִּי תַעֲבִיר מִמְּשַׁלֵּת זְדוֹן מִן
הָאָרֶץ:

*Uv'khein tzadikim yir'u v'yismakhu visharim ya'alozu vakhasidim b'rinah
yagilu. V'olatah tikpatz pi'ha v'khol harish'ah kulah k'ashan tikh'leh ki
ta'avir mem'shelet zaton min ha'aretz.*

And therefore let the just behold your peace, let them rejoice and celebrate, let
all who follow in your path sing out with glee, let all who love you dance with
joy, and may your power overwhelm all treachery, so that it vanish wholly
from the earth like smoke.

וְתִמְלֹךְ אַתָּה יְהוָה לְבַדְּךָ עַל כָּל מַעֲשֵׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וּבִירוּשָׁלַיִם
עֵיר קֹדֶשׁ. כִּפְתוּב בְּדַבְרֵי קֹדֶשׁ יְמִלֶּךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר
הַלְלוּיָהּ:

*V'timlokh atah יהוה l'vadekha al kol ma'asekha b'har tziyyon mishkan
k'vodekha uvi'rushalayim ir kod'shekha kakatuv b'divrei kod'shekha.
Yimlokh יהוה l'olam eloheikh tziyyon l'dor vador Halleluyah.*

Then shall you alone יהוה reign over all your Creation, on Mount Tzion, where
your presence dwells, and in Jerusalem, your holy city, as it is written in your
holy scriptures: “The Eternal will reign forever, for all generations. Hallelujah!”

קֹדֶשׁ אַתָּה וְנוֹרָא שְׁמֶךָ וְאֵין אֱלוֹהַּ מִבְּלַעְדֶּיךָ כִּפְתוּב וַיִּגְבַּהּ יְהוָה צְבָאוֹת
בְּמִשְׁפָּט וְהֵאֵל הַקֹּדֶשׁ נִקְדָּשׁ בְּצַדִּיקָה:

*Kadosh atah v'nora sh'mekha v'ein elo'ah mibal'a'dekha ka'katuv. Vayigbah
יהוה tz'va'ot bamish'pat v'ha'eil hakadosh nik'dash bitz'dakah.*

You are holy and awesome is your Name, and there is no God but you, as it is
written: “The source of all forces is exalted through justice;
the holy God is sanctified through righteousness.”

בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקֹּדֶשׁ:

Baruh atah יהוה ha'melekh hakadosh.

Praised are you יהוה the holy sovereign.

4. KEDUSHAT HAYOM | קדושת היום

אַתָּה אָהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ. וְקִרְבַּתָּנוּ מִלְּכָנוּ לְעִבּוֹדֶתְךָ וְשָׂמְךָ
הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ: וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם הַזְּכוֹרֹן הַזֶּה
יוֹם תְּרוּעָה מִקְרָא קֹדֶשׁ זָכַר לְיִצְיַאת מִצְרַיִם:

*Atah ahavtanu v'ratzita banu v'kidash'tanu b'mitzvotekha. V'keiravtanu malkeinu
la'avodatekha v'shimkha ha'gadol v'ha'kadosh aleinu karata. Vatiten lanu יהוה
eloheinu b'ahavah et yom ha'zikaron hazeh yom teruah mikra kodesh
zeikher li'tzi'at mitzrayim.*

You have loved us and been gracious to us, making us holy through your mitzvot, and drawing us close to your service; by your great and holy name have you called us. And with love have you given us, Eternal One our God, this Day of Remembrance, a day for shofar blasts, a sacred occasion recalling the Exodus from Egypt.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וְיָבֵא וְיִגִּיעַ וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד
וְיִזְכֹּר וְיִזְכְּרֵנוּ וְיִזְכְּרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ וְיִזְכְּרוֹן יְמוֹת הַמָּשִׁיחַ וְיִזְכְּרוֹן
יְרוּשָׁלַיִם עִיר קְדוֹשָׁה וְיִזְכְּרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ: לְפִלִּיטָה לְטוֹבָה לְחַן
וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַזְּכוֹרֹן הַזֶּה:

*Eloheinu v'eilohei avoteinu v'imoteinu ya'aleh ve'yavo v'yagi'a v'yeira'eh ve'yeiratzech
v'yishama v'yipakeid v'yizakheir zikhron einu u'fikdoneinu v'zikhron avoteinu
v'imoteinu v'zikhron y'mot hamashi'akh v'zikhron yerushalayim ir kodshekha
v'zikhron kol am'kha beit yisra'eil l'fanekha. Lifleitah l'tovah l'khein ul'chesed
ul'rakhamim l'khayim ul'shalom b'yom ha'zikaron ha'zeh.*

Our God, our ancients' God, may our prayer arise and come to you, and behold, and be acceptable. Let it be heard, acted upon, remembered – the memory of us and all our needs, the memory of our ancestors, the memory of messianic hopes, the memory of Jerusalem your holy city, and the memory of all your kin, the house of Yisrael, all surviving in your presence Act for goodness, for love and care, for life well-being and peace on this Day of Remembrance.

זָכְרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה: וּפְקֹדָנוּ בּוֹ לְבִרְכָה: וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים וּבְדָבָר
יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן: וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ:
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

*Zokhreinu יהוה eloheinu bo l'tovah. U'fok'deinu vo liv'rakhah. V'hoshi'einu vo
l'khayim. Uvid'var y'shu'ah v'rakhamim khus v'khaneinu. V'rakheim aleinu
v'hoshi'einu ki eilekha eineinu. Ki eil melekh khanun v'rakhum atah.*

Remember us this day, יהוה, our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With your redeeming nurturing word be kind and generous. Act tenderly on our behalf, and grant us victory over all our trials. Truly, our eyes turn toward you, for you are a providing God; gracious and merciful are you.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ קַדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ
בְּתוֹרַתְךָ שֶׁבָּעֵנּוּ מְטוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ: וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ
בְּאֵמֶת כִּי אַתָּה אֱלֹהִים אֱמֶת וְדַבַּרְךָ אֱמֶת וְקַיָּם לְעַד:

Eloheinu v'eilohei avoteinu v'imoteinu melokh al kol ha'olam kulo bi'khvodekha v'hinasei al kol ha'aretz bi'karekha v'hofa ba'hadar g'on uzekha al kol yosh'vei teiveil artzekha. V'yeida kol pa'ul ki atah p'alto v'yavin kol y'tzur ki atah y'tzarto. V'yomar kol asher neshamah v'apo יהוה u'malkhuto ba'kol mashalah.

Our God, our ancients' God, enable us to realize holiness through your mitzvot, give us our portion in your Torah, let us enjoy the good things of your world, and gladden us with your salvation. Refine our hearts to serve you truthfully, for you are a God of truth, and your word is truthful and endures forever.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ קַדְשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ
בְּתוֹרַתְךָ שֶׁבָּעֵנּוּ מְטוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ: וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ
בְּאֵמֶת כִּי אַתָּה אֱלֹהִים אֱמֶת וְדַבַּרְךָ אֱמֶת וְקַיָּם לְעַד:

Eloheinu v'eilohei avoteinu v'imoteinu kadesheinu b'mitzvotekha v'tein khelkeinu b'toratekha sabe'einu mi'tuvekha ve'sam'kheinu bi'shu'atekha v'taheir libeinu l'ovdekha b'emet. Ki atah elohim emet u'dvarekha emet v'kayam la'ad.

Our God and God of our ancestors, make us holy through your mitzvot, and imbue our lives with your Torah. Satisfy us with your goodness, let us rejoice in your fulfillment, and restore our hearts to serve you in truth. For you are a God of truth and your word is true and endures forever.

בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ עַל כָּל הָאָרֶץ
מִקֵּדֶשׁ יִשְׂרָאֵל יוֹם הַזִּכְרוֹן:

Barukh atah יהוה melekh al kol ha'aretz m'kadeish yisra'eil v'yom ha'zikaron.

Blessed are you יהוה the sovereign power over all the earth who raises up to holiness the people Yisrael and the Day of Remembrance.

5. WORSHIP | ע ב ו ד ה

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וְלֵהֲב תְּפִלָּתָם בְּאַהֲבָה תִּקְבַּל
בְּרִצּוֹן וְתֵהִי לְרִצּוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ: וְתַחֲזִינָה עֵינֵינוּ
בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים:

*R'tzeih יהוה eloheinu b'amekha yisra'eil v'lahav t'filatam b'ahavah
t'kabeil b'ratzon ut'hi l'ratzon tamid avodat yisra'eil amekha.
V'tekhezenah eineinu b'shuvekha l'tziyon b'rakhamim.*

Take pleasure, Eternal One our God, in your people Yisrael, and their fervent prayers willingly receive with love. May the worship of your people Yisrael always be pleasing. Let our eyes behold your return to Zion with love.

בָּרוּךְ אַתָּה יְהוָה הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

Barukh atah יהוה hamakhazir sh'khinato l'tziyon.

Blessed are you, יהוה, who brings your presence home to Tzion.

6. THANKSGIVING | ה ו ד א ה

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֲתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר תַּיִנוּ מִגֵּן יִשְׁעֵנוּ אֲתָהּ הוּא לְדוֹר וָדוֹר:
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל תַּיִנוּ הַמְּסוּרִים בְּיַדְךָ וְעַל נְשֻׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נְסִיךְ שְׂבָבְךָ יוֹם עַמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שְׂבָבְךָ עֵת עֶרֶב וּבִקְרַ וְצַהֲרַיִם: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסְדֶיךָ מֵעוֹלָם קוּיֵנוּ לָךְ:

*Modim anakhnu lakh sh'atah hu יהוה eloheinu veilohei avoteinu
v'imoteinu l'olam va'ed tzur khayeinu magein yish'einu atah hu l'dor va'dor.
Nodeh l'kha un'sapeir t'hilatekha al khayeinu ham'surim b'yadekha v'al
nish'moteinu ha'p'kudot lakh v'al nisekha she'b'khol yom imanu v'al
nifl'otekha v'tovotekha sh'be'khol eit erev va'voker v'tzohorayim Ha'tov ki
lo khalu rakhamekha v'ha'merakheim ki lo tamu kha'sadekha mei'olam
kivinu lakh.*

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

בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱמָה לְהוֹדוֹת:

Barukh atah יהוה ha'tov shim'kha ul'kha na'eh l'hodot.

Praised are you יהוה whose name is goodness,
and to whom gratitude is fitting.

6. PEACE | ש ל ו ם

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה:

Sim shalom tovah uv'rakhah.

Grant peace, goodness and blessing in the world,

חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ בְּרַכְנוּ אָבִינוּ כְּלָנוּ
כְּאֶחָד בְּאוֹר פְּנִיךָ: כִּי בְאוֹר פְּנִיךָ נָתַתָּ לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת
חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֶת כָּל הָעַמִּים בְּרַב עֹז וְשְׁלוֹם:

*Khein va'chesed v'rakhhamim aleinu v'al kol yisra'eil amekha. Bar'kheinu
avinu kulanu k'ekhad b'or panekha. Ki v'or panekha natata lanu adonai
eloheinu torat khayim ve'ahavat chesed utz'dakah u'vrakhah v'rakhhamim
v'khayim v'shalom. V'tov b'einekhah l'vareikh et am'kha yisra'el v'et kol
ha'amim b'rov oz v'shalom.*

Grace, lovingkindness and compassion, to us and all God-fearing people. Bless us, our Source, all of us uniquely with the light of your presence; for with your light, you have given us, Eternal One our God, a Torah of life, love of kindness, justice and blessing, compassion, life and peace. May it be good in your sight to bless your people Yisrael, and all peoples, with abundant strength and peace.

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים
וּלְשְׁלוֹם:

*B'seifer khayim b'rakhah v'shalom u'farnasah tovah
nizakheir v'nikateiv l'fanekha anakhnu v'khol amkha beit yisra'eil
l'khayim tovim ul'shalom.*

In the book of life, blessing, and peace, and good sustenance, may we be remembered and inscribed, we and all people, for a good life and for peace.

בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְׁלוֹם:

Barukh atah יהוה oseih ha'shalom.

Blessed are You, יהוה, who implants within us a vision of peace.

אָבִינוּ מַלְכֵנוּ חֲנִינוּ וְעֲנֵנוּ
כִּי אֵין בָּנוּ מַעֲשִׂים
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

*Avinu malkeinu khoneinu va'aneinu
Ki ein banu ma'asim
Aseih imanu tz'dakah va'chesed v'hoshi'einu.*

*Avinu Malkeinu, be gracious and respond to us,
for we have too few good deeds;
act toward us with justice tempered by love,
and bring us salvation.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא: בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל: בְּעַגְלָא
וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

*Yitgadal v'yitkadash sh'mei raba. B'al'ma di v'ra khirutei, v'yamlikh malkhutei
b'khayeikhon uv'yomeikhon uv'khayei d'khol beit yisra'eil, ba'agala uvizman
kariu, v'imru amen.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי וְלְעָלְמֵי עָלְמַיָּא:

Y'hei sh'mei raba m'varakh l'alam u'l'almei almaya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא: לְעֵלְא וְלְעֵלְא מְכָל בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרֵן בְּעֵלְמָא וְאִמְרוּ אָמֵן:

*Yitbarakh v'yishtabakh v'yitpa'ar v'yitromam v'yitnasei v'yithadar v'yitaleh
v'yithalal sh'meih d'kudsha b'rikh hu. L'eila ul'eila mikol birkhata v'shirata
tushb'khata v'nekhemata, da'amiran b'al'ma, v'imru amen.*

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קָדָם
אָבוּהוֹן דִּי בְּשַׁמַּיָּא וְאִמְרוּ אָמֵן:

*Titkabeil tz'lot'khon uva'ut'hon d'khol beit yisra'el kodam
avuhon di vish maya v'imru amen.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאִמְרוּ אָמֵן:

*Y'hei sh'lama raba min sh'maya v'khayim aleinu v'al kol yisra'eil,
v'imru amen.*

עֲשֵׂה שְׁלוֹם בְּמִרְוַמֵּי הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאִמְרוּ אָמֵן:

*Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol yisra'eil
v'al kol yoshvei teiveil, v'imru amen*

THE ARK IS OPENED:

אֵין כְּמוֹךָ בְּאֱלֹהִים יְהוָה וְאֵין כְּמַעֲשֵׂיךָ: מַלְכוּתְךָ מְלֻכּוֹת כָּל
עֲלָמִים וּמְשַׁלְּתְךָ בְּכָל דָּר וְדָר: יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ יְהוָה יְמֻלְךָ
לְעֹלָם וָעֶד: יְהוָה עֲזֵ לְעַמּוֹ יִתֵּן יְהוָה יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם:

*Ein kamokha va'elohim, יהוה, v'ein k'ma'asekha. Malkhut'kha malkhut
kol olamim, umemshalt'kha b'khol dor vador. יהוה melekh, יהוה malakh,
יהוה yimlokh l'olam va'ed. יהוה oz l'amo yitein, יהוה y'vareikh et amo
vashalom.*

There is none like you among the powerful יהוה and there are no deeds like
your deeds. Your realm embraces all the worlds, your reign encompasses all
generations. יהוה reigns! יהוה has always reigned! יהוה shall reign beyond
all time. יהוה gives strength to our people. May יהוה bless our people with
enduring peace.

אָב הַרְחַמִּים הִיטִיבָה בְּרַצוֹנְךָ אֶת צִיּוֹן תְּבַנֶּה חוֹמוֹת יְרוּשָׁלָּיִם:
כִּי בָדַד לָבַד בְּטַחְנוּ מֶלֶךְ אֵל רָם וְנִשָּׂא אֲדוֹן עוֹלָמִים:

*Av harakhamim, heitivah virtzon'kha et tziyon, tivneh khomot
y'rushalayim. Ki v'kha l'vad batakhnu, melekh eil ram v'nisa, adon
olamim*

וַיְהִי בְּנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה: קוּמָה | יְהוָה וַיִּפְצוּ אֲבִיךָ וַיִּגְסוּ
מִשְׁנֵאֵיךָ מִפְּנֵיךָ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדָבַר יְהוָה מִירוּשָׁלָּיִם:
בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשׁוֹ:

*Va'y'hi binsoa ha'aron vayomer mosheh, kumah יהוה v'yafutzu oy'vecha,
v'yanusu m'sanekha mipanekha. Ki mitziyon teitzei torah, u'd'var יהוה
mi'yerushalayim. Barukh shenatan torah l'amo yisra'eil bikdushato.*

And it happened, when the Ark began its journey, that Moses said: “Arise
יהוה, and may your enemies be scattered, may the ones who oppose you be
afraid of your might! Behold, out of Zion emerges our Torah, and the word
of יהוה from Jerusalem’s heights. Blessed is God who has given us Torah, to
Yisra'el, our people, with holy intent.

יהוה יהוה אל רחום וחנון ארך אפים ורב חסד ואמת נצר
חסד לאלפים נשא עון ופשע וחתאה ונקה:

יהוה Eil rakhum v'khanun erekh apayim v'rav chesed ve'emet notzeir
chesed la'alafim nosei avon va'fasha v'khata v'nakei.

יהוה יהוה God filled with mother love, slow to anger, great in covenantal love
and truth. Keeping love for the thousands within the covenant, forgiving
perverse actions, rebelliousness and the missing of the mark, and acquitting.

שמע ישראל יהוה אלהינו יהוה אחד:

Sh'ma yisra'el יהוה eloheinu יהוה ekhad.

Listen, Yisrael, יהוה is our God, יהוה is one!

אחד אלהינו גדול אדוננו קדוש ונורא שמו:

Ekhad eloheinu gadol adoneinu kadosh v'nora sh'mo.

One is our God, great is our sovereign, holy and awesome is God's name.

גדלו ליהוה אתי ונרוממה שמו יחדו:

Gad'lu יהוה iti, u'n'rom'mah sh'mo yakhdav.

Declare with me the greatness of יהוה, together let us raise God's name.

לך יהוה הגדלה והגבורה והתפארת והנצח וההוד כי כל
בשמים ובארץ: לך יהוה הממלכה והמתנשא לכל לראש:
רוממו יהוה אלהינו והשתחוו להדום רגליו קדוש הוא: רוממו
יהוה אלהינו והשתחוו להר קדשו כי קדוש יהוה אלהינו:

L'kha יהוה ha'g'dulah v'hag'vurah v'hatiferet v'haneitzakh v'hahod, ki khol
bashamayim uva'aretz. L'kha יהוה ha'mamlakhah, v'hamitnasei l'khol l'rosh.
Rom'mu יהוה eloheinu, v'hishtakhavu lahadom raglav, kadosh hu. Rom'mu יהוה
eloheinu, v'hishtakhavu l'har kadsho, ki kadosh יהוה eloheinu.

To you יהוה is all majesty and might and splendor, and eternity and power! For
everything that is, in the heavens and in the earth, is yours יהוה, as is all sovereignty,
and highest eminence above all beings. Exalt יהוה our God. Bow down before God's
footstool. God is Holy! Exalt the name of יהוה. Bow down before God's holy mount,
for holy is יהוה our God!

עבְדוּ אֶת יְהוָה בְּשִׂמְחָה בְּאוֹ
לְפָנָיו בְּרִנָּה:

Ivdu et יהוה b'simkha bo'u l'fanav bir'nanah

Serve יהוה with joy!”

— PSALM 100:2

TORAH BLESSINGS

BEFORE THE READING:

בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ:

Bar'khu et יהוה ha'm'vorakh.

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Barukh יהוה ha'm'vorakh l'olam va'ed.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנוֹ
עַם כָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: בְּרוּךְ אַתָּה יְהוָה
נוֹתֵן הַתּוֹרָה:

*Barukh atah יהוה eloheinu melekh ha'olam asher bakhar banu im kol
ha'amim v'natan lanu et torato. Barukh atah יהוה notein ha'torah.*

AFTER THE READING:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נֹטֵעַ בְּתוֹכֵנוּ:
בְּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

*Barukh atah יהוה eloheinu melekh ha'olam
asher natan lanu torat emet v'khayei olam nata b'tokheinu.
Barukh atah יהוה notein ha'torah.*

GENESIS 21:1-21

First Aliyah: The Birth of Issac

[GENESIS 21:1-8]

1 וַיִּהְיוּ פָקֵד אֶת־שָׂרָה בְּאִשְׁרָא אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה
 בְּאִשְׁרָא דְבַר: 2 וַתְּהַר וַתֵּלֵד שָׂרָה לְאַבְרָהָם בֶּן לְזָקְנָיו לְמוֹעֵד
 אֲשֶׁר־דִּבֶּר אֲתוֹ אֱלֹהִים: 3 וַיִּקְרָא אַבְרָהָם אֶת־שֵׁם־בְּנֵו הַנּוֹלָד־לֹו
 אֲשֶׁר־יִלְדָה־לֹו שָׂרָה יִצְחָק: 4 וַיִּמַּל אַבְרָהָם אֶת־יִצְחָק בְּנֵו בֶן־
 שְׁמֹנֶת יָמִים בְּאִשְׁרָא צוּה אֲתוֹ אֱלֹהִים: 5 וְאַבְרָהָם בֶּן־מֵאָת שָׁנָה
 בְּהוֹלֵד לֹו אֶת יִצְחָק בְּנֵו: 6 וַתֹּאמֶר שָׂרָה צָחֵק עָשָׂה לִי אֱלֹהִים
 כֹּל־הַשְּׁמַע יִצְחָק־לִי: 7 וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הִינִיקָה בָנִים
 שָׂרָה בִּי־יִלְדָתִי בֶן לְזָקְנָיו: 8 וַיִּגְדַּל הַיֶּלֶד וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם
 מִשְׁתֵּה גָדוֹל בְּיוֹם הַגְּמִל אֶת־יִצְחָק:

1 And the Eternal now remembered Sarah and the Eternal did for Sarah as promised. 2 For Sarah conceived, and bore Abraham a son in his old age, at the exact time of which God had told him. 3 And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac. 4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him. 5 And Abraham was a hundred years old, when his son Isaac was born to him. 6 And Sarah said, God has made me laugh, so that all who hear will laugh with me. 7 And she said, Who would have said to Abraham, that Sarah should suckle children? For I have born him a son in his old age. 8 And the child grew, and was weaned; and Abraham made a great feast the same day that Isaac was weaned.

Second Aliyah: The Journey of Hagar and Ishmael

[GENESIS 21:9-16]

9 וַתֵּרָא שָׂרָה אֶת־בֶּן־הַגֵּר הַמִּצְרִית אֲשֶׁר־יָלְדָה
לְאַבְרָהָם מִצְחָק: 10 וַתֹּאמֶר לְאַבְרָהָם גֵּרְשׁ הָאִמָּה הַזֹּאת
וְאֶת־בְּנָהּ כִּי לֹא יִירָשׁ בֶּן־הָאִמָּה הַזֹּאת עִם־בְּנֵי עַם־יִצְחָק:
11 וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אֹדֶת בְּנוֹ: 12 וַיֹּאמֶר
אֱלֹהִים אֶל־אַבְרָהָם אֲל־יִרַע בְּעֵינֶיךָ עַל־הַנֶּעֱר וְעַל־אַמְתָּךְ כֹּל־
אֲשֶׁר תֹּאמַר אֵלַיךְ שָׂרָה שְׁמַע בְּקוֹלָהּ כִּי בִי־צָחֵק יִקְרָא לְךָ זֶרַע:
13 וְגַם אֶת־בֶּן־הָאִמָּה לְגֹזִי אֲשִׁימְנוּ כִּי זֶרַעְךָ הוּא: 14 וַיִּשְׁכֹּם
אַבְרָהָם | בַּבֹּקֶר וַיִּקַּח־לֶחֶם וְחֶמֶת מַיִם וַיִּתֵּן אֶל־הַגֵּר שָׁם עַל־
שִׁכְמָהּ וְאֶת־הַיֶּלֶד וַיִּשְׁלַחַהּ וַתֵּלֶךְ וַתֵּתַע בְּמִדְבָּר בְּאֵר שֶׁבַע: 15
וַיִּכְלוּ הַמַּיִם מִן־הַחֶמֶת וַתִּשְׁלַךְ אֶת־הַיֶּלֶד תַּחַת אֶחָד הַשִּׁיחִים:
16 וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנְּגַד הַרְחָק כַּמֶּטְחָוּי קִשְׁתָּהּ כִּי אָמְרָה אֶל־
אֲרָאָה בְּמוֹת הַיֶּלֶד וַתֵּשֶׁב מִנְּגַד וַתִּשָּׂא אֶת־קוֹלָהּ וַתִּבְדֵּךְ:

9 And Sarah saw the son of Hagar the Egyptian, whom she had born to Abraham, mocking. 10 And she said to Abraham, Cast out this slave and her son; for the son of this slave shall not be heir with my son, with Isaac. 11 And the thing was very grievous in Abraham's sight because of his son. And God said to Abraham, Let it not be grievous in your sight because of the lad, and because of your slave; in all that Sarah has said to you, listen to her voice; for in Isaac shall your seed be called. 13 And also of the son of the slave will I make a nation, because he is your seed. 14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it to Hagar, putting it on her shoulder, and the child, and sent her away; and she departed, and wandered in the wilderness of Beersheba. 15 And the water was drunk from the bottle, and she cast the child under one of the shrubs. 16 And she went, and sat down opposite him a good way off, as it were a bowshot; for she said, Let me not see the death of the child. And she sat opposite him, and lifted up her voice, and wept.

Third Aliyah: Ishmael is Heard

[GENESIS 21:17-21]

17 וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנְּעֹר וַיִּקְרָא מַלְאֲךְ אֱלֹהִים אֶל־הַגֶּר מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה־לָּךְ הַגֶּר אֶל־תִּירְאִי כִּי־שָׁמַע אֱלֹהִים אֶל־קוֹל הַנְּעֹר בְּאֲשֶׁר הוּא־שָׁם: 18 קוּמִי שִׂאִי אֶת־הַנְּעֹר וְהַחֲזִיקִי אֶת־יָדָךְ בּוֹ כִּי־לְגוֹי גָּדוֹל אֲשִׁימְנֶנּוּ: 19 וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ וַתֵּרָא בְּאֵר מַיִם וַתֵּלֶךְ וַתִּמְלֵא אֶת־הַחֲמַת מַיִם וַתִּשְׁק אֶת־הַנְּעֹר: 20 וַיְהִי אֱלֹהִים אֶת־הַנְּעֹר וַיִּגְדַּל וַיֵּשֶׁב בְּמִדְבָּר וַיְהִי רֶבֶה קָשָׁת: 21 וַיֵּשֶׁב בְּמִדְבַר פָּאָרָן וַתִּקַּח־לּוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרַיִם:

17. And God heard the voice of the lad; and the angel of God called to Hagar from heaven, and said to her, What ails you, Hagar? fear not; for God has heard the voice of the lad where he is. 18. Arise, lift up the lad, and hold him in your hand; for I will make him a great nation. 19. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad to drink. 20. And God was with the lad; and he grew, and lived in the wilderness, and became an archer. 21. And he lived in the wilderness of Paran; and his mother took for him a wife from the land of Egypt.

GENESIS 22:1-19

First Aliyah: Abraham's Test

[GENESIS 22:1-6]

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר
 אֵלָיו אַבְרָהָם וַיֹּאמֶר הֲנִנִּי: וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יִחִידְךָ
 אֲשֶׁר־אֲהַבְתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמֹּרְיָה וְהַעֲלֵהוּ שָׁם
 לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֱלֹהִים: וַיִּשְׁכֹּם אַבְרָהָם בַּבֹּקֶר
 וַיַּחְבֹּשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אֹתוֹ וְאֵת יִצְחָק בְּנוֹ
 וַיִּבְקַע עֵצִי עֹלָה וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים:
 בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשֶׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְא אֶת־הַמָּקוֹם מֵרְחֹק:
 וַיֹּאמֶר אַבְרָהָם אֶל־נַעֲרָיו שְׁבוּ־לָכֶם פֹּה עַם־הַחֲמוֹר וְאֲנִי וְהַנֶּזֶר
 נִלְכָּה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנִשְׁוֵבָה אֵלֵיכֶם: וַיִּקַּח אַבְרָהָם אֶת־עֵצֵי
 הָעֹלָה וַיִּשֶׂם עַל־יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמֶּאֱכָלֶת
 וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:

Some time afterward, God put Abraham to the test, saying to him, “Abraham.” He answered, “Here I am.” “Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you.”

So early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him.

On the third day Abraham looked up and saw the place from afar. Then Abraham said to his servants, “You stay here with the ass. The boy and I will go up there; we will worship and we will return to you.” Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together.

Second Aliyah: Isaac's Sacrifice

[GENESIS 22:7-13]

וַיֹּאמֶר יִצְחָק אֶל־אֲבִרְהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִי בְנִי
וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאַיִה הֵשֶׁה לְעֹלָה: וַיֹּאמֶר אֲבִרְהָם
אֱלֹהִים יִרְאֶה־לּוֹ הֵשֶׁה לְעֹלָה בְנִי וַיִּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיִּקְרָא אֵלָיו
מִלְאָךְ יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אֲבִרְהָם | אֲבִרְהָם וַיֹּאמֶר הֲנִנִי:
וַיֹּאמֶר אֶל־תְּשַׁלַּח יָדְךָ אֶל־הַנְּעָר וְאֶל־תַּעַשׂ לּוֹ מְאֹמָה כִּי | עַתָּה
יָדַעְתִּי כִּי־יִרְאֶה אֱלֹהִים אֶתָּה וְלֹא חָשַׁכְתָּ אֶת־בְּנִיךָ אֶת־יְחִידְךָ
מִמֶּנִּי: וַיֵּשֶׂא אֲבִרְהָם אֶת־עֵינָיו וַיִּרְאֶה וְהִנֵּה־אֵיל אַחֵר נִאֶחָז בְּסִבְךָ
בְּקִרְנָיו וַיִּלָּךְ אֲבִרְהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ:
וַיִּקְרָא אֲבִרְהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה | יִרְאֶה אֲשֶׁר יֹאמֶר הַיּוֹם
בְּהַר יְהוָה יִרְאֶה:

Then Isaac said to his father Abraham, “Father!” And he answered, “Yes, my son.” And he said, “Here are the firestone and the wood; but where is the sheep for the burnt offering?” And Abraham said, “It is God who will see to the sheep for this burnt offering, my son.” And the two of them walked on together. They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. And Abraham picked up the knife to slay his son. Then a messenger of יהוה called to him from heaven: “Abraham! Abraham!” And he answered, “Here I am.” “Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me.” When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. And Abraham named that site יהוה-yireh, whence the present saying, “On the mount of יהוה there is vision.”

Third Aliyah Abraham's Blessing

[GENESIS 22:14-19]

וַיִּקְרָא מֵאֲדָם יְהוָה אֶל־אַבְרָהָם שֵׁנִית מִן־הַשָּׁמַיִם: וַיֹּאמֶר בִּי
נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא
חָשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידֶךָ: כִּי־בָרַךְ אֲבָרְכְךָ וְהִרְבָּה אֲרֻבָּה אֶת־
זְרַעְךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכַחֹל אֲשֶׁר עַל־שֵׁפֶת הַיָּם וַיִּרְשׁ זְרַעְךָ אֶת־
שַׁעַר אֲבִיו: וְהִתְבָּרְכוּ בְּזְרַעְךָ כָּל־גּוֹי הָאָרֶץ לְעַקְב אֲשֶׁר שָׁמַעַתָּ
בְּקוֹלִי: וַיָּשָׁב אַבְרָהָם אֶל־נַעֲרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שֶׁבַע
וַיֵּשֶׁב אַבְרָהָם בְּבְאֵר שֶׁבַע:

The messenger of יהוה called to Abraham a second time from heaven, and said, “By Myself I swear, יהוה declares: Because you have done this and have not withheld your son, your favored one, I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. All the nations of the earth shall bless themselves by your descendants, because you have obeyed My command.” Abraham then returned to his servants, and they departed together for Beer-sheba; and Abraham stayed in Beer-sheba.

KHATZI KADDISH | ח צ י ק ד י ש

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא: בְּעֶלְמָא דִּי בְרָא כְרַעוּתֵיהּ וְיִמְלִיךְ
מַלְכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל: בְּעַגְלָא
וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

*Yitgadal v'yitkadash sh'mei raba. B'al'ma di v'ra khirutei, v'yamlikh malkhutei
b'khayeikhon uv'yomeikhon uv'khayei d'khol beit yisra'eil, ba'agala
uvizman kariv, v'imru amen.*

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

Y'hei sh'mei raba m'varakh l'alam u'l'almei almaya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא: לְעֵלְא וּלְעֵלְא מְכַל בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמִּירָן בְּעֶלְמָא וְאִמְרוּ אָמֵן:

*Yitbarakh v'yishtabakh v'yitpa'ar v'ytromam v'yitnasei v'yithadar v'yitaleh
v'yithalal sh'meih d'kudsha b'rikh hu. L'eila ul'eila im kol birkhata v'shirata
tushb'khata v'nekhemata, da'amiran b'al'ma, v'imru amen.*

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

Y'hei shlama raba min sh'maya, v'khayim aleinu v'al kol yisra'eil, v'imru amen.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאִמְרוּ אָמֵן:

*Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol yisra'eil,
v'al kol yoshvei teiveil, v'imru amen.*

THE TORAH IS LIFTED:

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָיו בְּנֵי יִשְׂרָאֵל
עַל פִּי יְהוָה בְּיַד מֹשֶׁה:

V'zot ha'torah asher sam Moshe lifnei b'nei yisra'eil al pi b'yad Moshe.

This is the Torah that Moses taught the Children of Yisrael,
the Divine inspiration transmitted through Moses' hands.

HAFTARAH FOR THE FIRST DAY OF ROSH HASHANAH

BEFORE THE READING:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר
בַּנְּבִיאִים טוֹבִים וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמָּרִים בְּאֵמֶת:
בְּרוּךְ אַתָּה יְהוָה הַבוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ.
וּבִישְׂרָאֵל עַמּוֹ וּבַנְּבִיאֵי הָאֵמֶת וְצֶדֶק:

*Barukh atah יהוה eloheinu melekh ha'olam asher bakhar bin'vi'im tovim
v'ratzah v'divreihem ha'ne'amarim be'emet. Barukh atah יהוה ha'bokheir
ba'torah u'v'moshe avdo u'v'yisra'el amo uvi'n'vi'ei ha'emet va'tzedek*

You abound in blessings, Eternal One our God, Sovereign of all time and space, who distinguished faithful prophets and took delight in their words uttered in truth. Blessed are you, Eternal One, who has distinguished the Torah, Moses, the People of Yisrael, and prophets of truth and righteousness.

I SAMUEL 1:1-20

וַיְהִי אִישׁ אֶחָד מִן־הָרִמְתָּיִם צוֹפִים מֵהַר אֶפְרַיִם וּשְׁמוֹ אֶלְקָנָה
בֶּן־יִרְחָם בֶּן־אֵלִיהוּא בֶּן־תָּחוּ בֶן־צוּף אֶפְרַתִּי: וְלוֹ שְׁתֵּי נָשִׁים
שֵׁם אַחַת חַנָּה וְשֵׁם הַשֵּׁנִית פְּנִינָה וַיְהִי לַפְּנִינָה יְלָדִים וּלְחַנָּה אֵין
יְלָדִים: וְעָלָה הָאִישׁ הַהוּא מְעִירוֹ מִיַּמִּים | יַמִּימָה לְהַשְׁתַּחֲוֹת
וּלְזַבַּח לַיהוָה צְבָאוֹת בְּשִׁלָּה וְשָׁם שָׁגַי בְּגִי־עֲלֵי חֲפְנֵי וּפְנִחָם
כַּהֲנָיִם לַיהוָה: וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וְנָתַן לַפְּנִינָה אֲשֶׁתּוֹ
וּלְכָל־בָּנֶיהָ וּבְנוֹתֶיהָ מְנוֹת: וּלְחַנָּה יָתַן מִנָּה אַחַת אֶפְרַיִם כִּי אֶת־
חַנָּה אָהַב וַיְהוֶה סָגֵר רַחֲמָה: וְכַעֲסָתָה צָרְתָה גַם־כַּעַס בַּעֲבוּר
הָרַעְמָה כִּי־סָגֵר יְהוָה בְּעַד רַחֲמָה: וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה מִדֵּי
עָלְתָה בְּבֵית יְהוָה בֶּן תְּכַעֲסֶנָּה וַתִּבְכֶּה וְלֹא תֹאכַל: וַיֹּאמֶר לָהּ
אֶלְקָנָה אִשָּׁה חַנָּה לָמָּה תִּבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יֵרַע
לְבַבְךָ הַלּוֹא אָנֹכִי טוֹב לָךְ מֵעֲשָׂרָה בָּנִים: וַתִּקַּם חַנָּה אַחֲרָי
אֹכְלָה בְּשִׁלָּה וְאַחֲרָי שָׂתָה וְעֲלִי הַכֹּהֵן יֹשֵׁב עַל־הַכֹּסֶּא עַל־מְזוֹזַת

היכל יהוה: והיא מרת נפש ותתפלל על־יהוה ובכה תבכה:
ותדר נדר ותאמר יהוה צבאות אס־ראה תראה | בעני אמתך
וזכרתני ולא־תשכח את־אמתך ונתתה לאמתך זרע אנשים
ונתתיו ליהוה כל־ימי חיי ומורה לא־יעלה על־ראשו: והיה
כי הרבתה להתפלל לפני יהוה ועלי שמר את־פיה: וחנה היא
מדברת על־לבה רק שפתיה נעות וקולה לא ישמע ויחשבה
עלי לשכרה: ויאמר אליה עלי עד־מתי תשתכרין הסירי את־
ייןך מעליך: ותען חנה ותאמר לא אדני אשה קשת־רוח אנכי
ויזן ושכר לא שתיתי ואשפך את־נפשי לפני יהוה: אל־תתן את־
אמתך לפני בת־בליעל כי־מרב שיחי וכעסי דברתי עד־הנה:
ויען עלי ויאמר לכי לשלום ואלהי ישראל יתן את־שלתך אשר
שאלת מעמו: ותאמר תמצא שפחתך חן בעיניך ותלך האשה
לדרך ותאכל ופניה לא־היו־לה עוד: וישכמו בבקר וישתחוו
לפני יהוה וישבו ויבאו אל־ביתם הרמתה וידע אלקנה את־חנה
אשתו ויזכרה יהוה: ויהי לתקפות הימים ותהר חנה ותלד בן
ותקרא את־שמו שמואל כי מיהוה שאלתיו:

There was a man from Ramathaim of the Zuphites, in the hill country of Ephraim, whose name was Elkanah son of Jeroham son of Elihu son of Tohu son of Zuph, an Ephraimite. He had two wives, one named Hannah and the other Peninnah; Peninnah had children, but Hannah was childless. This man used to go up from his town every year to worship and to offer sacrifice to GOD of Hosts at Shiloh.—Hophni and Phinehas, the two sons of Eli, were priests of GOD there.

One such day, Elkanah offered a sacrifice. He used to give portions to his wife Peninnah and to all her sons and daughters; but to Hannah he would give one portion only—though Hannah was his favorite—for GOD had closed her womb. Moreover, her rival, to make her miserable, would taunt her that GOD had closed her womb. This happened year after year: Every time she went up to the House of GOD, the other would taunt her, so that she wept and would not eat. Her husband Elkanah said to her, “Hannah, why are you crying and why aren’t you eating? Why are you so sad? Am I not more devoted to you than ten sons?”

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

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

Early next morning they bowed low before GOD, and they went back home to Ramah. Elkanah knew his wife Hannah and GOD remembered her. Hannah conceived, and at the turn of the year bore a son. She named him Samuel, meaning, “I asked GOD for him.”

AFTER THE READING:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל הָעוֹלָמִים צְדִיק בְּכָל־
הַדּוֹרוֹת הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שְׁכָל דְּבָרָיו אִמֵּת
וְצֶדֶק: נְאֻמָּן אַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדַבֵּר אֶחָד מִדְּבָרֶיךָ
אֲחֹזֵר לֹא־יָשׁוּב רִיקָם כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה: בְּרוּךְ אַתָּה יְהוָה
הָאֵל הַנְּאֻמָּן בְּכָל־דְּבָרָיו:

*Barukh atah יהוה eloheinu melekh ha'olam tzur kol ha'olamim
tzaddik b'khol ha'dorot ha'eil ha'ne'eman ha'omeir ve'oseh ha'm'dabeir
umkayeim sh'kol devarav emet va'tzedek. Ne'eman atah hu יהוה eloheinu
v'ne'emanim d'varekha v'davar ekhad mi'd'varekha akhor lo yashuv
reikam ki el melekh ne'eman v'rakhaman atah: Barukh atah יהוה ha'eil
ha'ne'eman be'khol d'varav:*

רַחֵם עַל־צִיּוֹן כִּי הִיא בֵּית תְּחִינּוֹ: וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ:
בְּרוּךְ אַתָּה יְהוָה מְשַׁמַּח צִיּוֹן בְּבִנְיָהּ:

*Rakheim al tziyyon ki hi beit khayeinu v'la'aluvat nefesh toshi'a
bim'heirah v'yameinu. Barukh atah יהוה m'samei'akh tziyon b'vaneha:*

שְׂמַחְנוּ יְהוָה אֱלֹהֵינוּ בְּאֵלֵיהֶוּ הַנְּבִיאַ עֲבַדְךָ וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֲךָ
בְּמַהֲרָה יָבֵא וְיַגִּל לְבָנָנוּ: עַל כִּסְאוֹ לֹא יֵשֵׁב זָר וְלֹא יִנְחָלוּ עוֹד אֲחֵרִים אֶת
כְּבוֹדוֹ כִּי בְשֵׁם קִדְשֶׁךָ נִשְׁבַּעְתָּ לוֹ שְׁלֹא יִכָּבֵה נִרוֹ לְעוֹלָם וָעֶד:
בְּרוּךְ אַתָּה יְהוָה מֶגֶן דָּוִד:

*Sam'kheinu יהוה eloheinu b'eilyahu ha'navi av'dekha u'v'malkhut beit
david m'shi'khekha bim'heirah yavo v'yageil libeinu. Al kiso lo yeishev
zar v'lo yin'khalu od akheirim et k'vodo ki v'shem kodshekha nishba'ta lo
she'lo yikhbeh neuro l'olam va'ed. Barukh atah יהוה magein david.*

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַזְּכָרוֹן הַזֶּה שְׁנַתָּת לָנוּ
יְהוָה אֱלֹהֵינוּ לְכַבוֹד וּלְתַפְאֻרָת: עַל־הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ
וּמְבָרְכִים אוֹתְךָ יְתִבְרַךְ שְׁמֶךָ בְּפִי כָל־חַי תְּמִיד לְעוֹלָם וָעֶד: וְדַבֵּרְךָ אִמֵּת
וּקַיֵּם לְעֵד: בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ יִשְׂרָאֵל וְיוֹם הַזְּכָרוֹן:

*Al ha'torah ve'al ha'avodah v'al ha'nevi'im v'al yom ha'zikaron hazeh
sh'natata lanu יהוה eloheinu l'khavod ul'tif'aret. Al hakol יהוה eloheinu
anakhnu modim lakh u'mvar'khim otakh. Yitbarakh shimkha be'fi kol
khai tamid l'olam va'ed. U'dvarekha emet v'kayam la'ad. Barukh atah
יהוה melekh al kol ha'arets mekadeish yisra'eil v'yom ha'zikaron.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְשִׁמַּע קוֹל שׁוֹפָר:

*Barukh atah יהוה eloheinu melekh ha'olam
asher kid'shanu b'mitzvotav v'tzivanu lishmo'a kol shofar.*

Blessed are you יהוה our God, your presence fills the Universe, you have made us holy with your mitzvot and commanded us to hear the sound of the shofar.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהִחַיֵּנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה:

*Barukh atah יהוה, eloheinu melekh ha'olam
she'hekhyanu v'kiyemanu vehigi'anu lazman hazeh.*

Blessed are you יהוה our God, who has kept us alive, sustained us, and allowed us to reach this moment.

תְּקִיעָה. שְׁבָרִים תְּרוּעָה. תְּקִיעָה:

T'kiah. Sh'varim t'ru'ah. T'kiah.

תְּקִיעָה. שְׁבָרִים תְּרוּעָה. תְּקִיעָה:

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תְּקִיעָה. שְׁבָרִים תְּרוּעָה. תְּקִיעָה:

T'kiah. Sh'varim t'ru'ah. T'kiah.

אֲרֶשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ אֵל רָם וְנִשָּׂא
מִבֵּין וּמֵאֲזִין מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ
וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֶדֶר מַלְכוּתֵינוּ:

*Areshet s'fateinu ye'erav l'fanekha eil ram v'nisa
meivin umazin mabit u'mak'shiv l'kol t'ki'ateinu
ut'kabel b'rakhamim uv'ratzon seider malkhuyoteinu.*

May the utterance of our lips be pleasing, most sublime and lofty God, who understands and listens to, perceives and heeds our sounding of the shofar blast. Accept with compassion and favour our *malkhuyot* prayers.

תְּקִיעָה. שְׁבָרִים. תְּקִיעָה:

T'kiah. Sh'varim. T'kiah.

תְּקִיעָה. שְׁבָרִים. תְּקִיעָה:

T'kiah. Sh'varim. T'kiah.

תְּקִיעָה. שְׁבָרִים. תְּקִיעָה:

T'kiah. Sh'varim. T'kiah.

אֲרֶשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ אֵל רָם וְנִשָּׂא
מִבֵּין וּמֵאֲזִין מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ
וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר זְכוֹרוֹתֵינוּ:

*Areshet s'fateinu ye'erav l'fanekha eil ram v'nisa
meivin umazin mabit u'mak'shiv l'kol t'ki'ateinu
ut'kabel b'rakhamim uv'ratzon seider Zikhronoteinu.*

תְּקִיעָה. תְּרוּעָה. תְּקִיעָה:

T'kiah. T'ru'ah. T'kiah.

תְּקִיעָה. תְּרוּעָה. תְּקִיעָה:

T'kiah. T'ru'ah. T'kiah.

תְּקִיעָה. תְּרוּעָה. תְּקִיעָה גְדוֹלָה:

T'kiah. T'ru'ah. T'kiah g'dolah.

אֲרֶשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ אֵל רָם וְנִשָּׂא
מִבֵּין וּמֵאֲזִין מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ
וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר שׁוֹפְרוֹתֵינוּ:

*Areshet s'fateinu ye'erav l'fanekha eil ram v'nisa
meivin umazin mabit u'mak'shiv l'kol t'ki'ateinu
ut'kabel b'rakhamim uv'ratzon seider shofroteinu.*

THE TORAH IS RETURNED TO THE ARK:

יְהַלְלוּ אֶת שֵׁם יְהוָה כִּי נִשְׁגָּב שְׁמוֹ לְבַדּוֹ:

Yehal'lu et sheim יהוה ki nisgav sh'mo l'vado.

Let all bless the name of יהוה for it alone is to be exalted.

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם וְיָרֵם קֶרֶן לְעַמּוֹ תְהִלָּה
לְכֹל חֲסִידָיו לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ הַלְלוּיָהּ:

*Hodo al eretz v'shamayim vayarem keren l'amo tehilah
l'khol khasidav livnei yisra'eil am k'rovo, halleluyah.*

God's splendor dwells on earth and in the heavens' God has lifted up our people's strength. Praise to all God's fervent ones, to the children of Yisrael, people near to God. Halleluyah!

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ וְתַמְכֶיהָ מְאֹשֶׁר:
דַּרְכֶיהָ דַרְכֵי נֵעַם וְכֹל נְתִיבוֹתֶיהָ שְׁלוֹם:
הַשִּׁיבָנוּ יְהוָה אֱלֹהֵינוּ וְנִשׁוּבָה חֲדָשׁ יִמֵּינוּ כְּקֶדֶם:

Eitz khayim hi lamakhazikim bah, v'tom'kheha m'ushar.

D'rakheha darkhei noam, v'khol n'tivoteha shalom.

Hashiveinu יהוה eilekha v'nashuvah, khadeish yameinu k'kedem.

It is a Tree of Life to those that hold fast to it,
all who uphold it may be counted fortunate.

Its ways are ways of pleasantness,
and all its paths are peace.

Return us, PRECIOUS ONE, let us return!
Renew our days, as you have done of old!

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נִטֵּעַ בְּתוֹכֵנוּ:

*Aleinu l'shabei'akh la'adon hakol, lateit g'dulah l'yotzeir bereishit
shenatan lanu torat emet v'khei'yai olam nata b'tokheinu.*

וְאַנְחֵנוּ כּוֹרְעִים וּמְשַׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ
מַלְכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ הוּא:

*Va'anakhnu korim umishtakhavim umodim lifnei melekh
mal'khei ha'm'lakhim, ha'kadosh barukh hu.*

It is up to us
to hallow Creation,
to respond to Life
with the fullness of our lives.
It is up to us
To meet the World,
To embrace the Whole
Even as we wrestle
With its parts.
It is up to us
To repair the World
And to bind our lives to Truth.

Therefore we bend the knee
And shake off the stiffness
that keeps us
From the subtle
Graces of Life
And the supple
Gestures of Love.
With reverence
And thanksgiving
We accept our destiny
And set for ourselves
The task of redemption.

– Rabbi Rami M. Shapiro

וְנֹאמַר וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

*V'ne'emar v'hayah יהוה l'melekh al kol ha'aretz,
bayom hahu yihyeh יהוה ekhad, ush'mo ekhad.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא: בְּעֲלָמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיָמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל: בְּעַגְלָא
וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

*Yitgadal v'yitkadash sh'mei raba. B'al'ma di v'ra khirutei, v'yamlikh
malkhutei b'khayeikhon uv'yomeikhon uv'khayei d'khol beit yisra'eil,
ba'agala uvizman kariv, v'imru amein.*

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:

Y'hei sh'mei raba m'varakh l'alam u'l'almei almaya.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא: לְעֵלָא וּלְעֵלָא מְכַל בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאִמְרֵן בְּעֲלָמָא וְאִמְרוּ אָמֵן:

*Yitbarakh v'yishtabakh v'yitpa'ar v'yitromam v'yitnasei v'yithadar
v'yitaleh v'yithalal sh'meih d'kudsha b'rikh hu. L'eila ul'eila mikol birkhata
v'shirata tushb'khata v'nekhemata, da'amiran b'al'ma, v'imru amein:*

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ
אָמֵן:

*Y'hei shlama raba min sh'maya, v'khayim aleinu v'al kol yisra'eil,
v'imru amein.*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאִמְרוּ אָמֵן:

*Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol yisra'eil,
v'al kol yoshvei teiveil, v'imru amein.*

פֶּתַח-לִי שְׁעֵי-צֶדֶק
אֲבֹתֵינוּ אוֹדֶה יְהוָה:

*Pitkhu li sha'arei tzedek
avo vam odeh Yah.*

Open to me, O you gateways of righteousness,
Yes, let me come in and give thanks unto Yah!

Ale Brider | Ale Shvester

*Un mir zainen ale brider, oy, oy ale brider
Un mir zingen freilikh lider, oy, oy, oy!
Un mir haltn zich in eynem, oy, oy zikh in eynem
Azelkhes iz nito bay keynem, oy, oy, oy!*

*Un mir zaynen ale shvester, oy oy, ale shvester
Vi Sore, Rivke, Rut und Ester, oy, oy, oy!
Un mir zaynen ale freylekh, oy, oy ale freylekh
Vi Yoynoson un Dovid HeMelekh, oy, oy, oy!*

*Un mir haltn ale eynik, oy, oy, ale eynik
Tsi mir zaynen fil tsu veynik, oy, oy, oy!
Un mir zaynen freylech munter, oy, oy freylech munter
Zingen lider, tantsn unter, oy, oy, oy!*

*Un mir libn zich doch ale, oy, oy, zich doch ale
Vi a chosn mit a kale, oy, oy, oy!
Vi der chumesh mit di rashe, oy, oy, mit de rashe
Vi der kugel mit di kasha, oy, oy, oy!*

For we surely all are brothers and sing joyous songs together
We stand united, together always, no one else could be as loyal.
For we surely are all sisters, like Sarah, Rebecca, Ruth and Esther
And we surely all rejoice together, like Jonathan and King David.

We all share a common vision, whether we are few or many
We are joyous, we are lively, we shall sing and dance forever.

In love united side by side, like a bridegroom and a bride
like the chumesh with the Rashi, like the kugel with the kashe.

— MORRIS WINCHEVSKY (ADAPTED)

BLESSINGS

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים בּוֹרֵא פְּרֵי הַגֶּפֶן:

Barukh atah יהוה eloheinu khai ha'olamim borei p'ri hagafen.

Blessed are you, Source of Life our God, who creates the fruit of the vine.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Barukh atah יהוה eloheinu khai ha'olamim hamotzi lekhem min ha'aretz.

Blessed are you, Source of Life our God, who brings forth bread from the earth.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים בּוֹרֵא פְּרֵי הָעֵץ

Barukh atah יהוה eloheinu khai ha'olamim borei p'ri ha'eitz.

Blessed are you, Source of Life our God, who creates the fruit of the tree.

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Kehillat Lev Shalem
Woodstock Jewish Congregation
Woodstock, New York