

מתזור קורן לראש השנה • נוסח ספרד

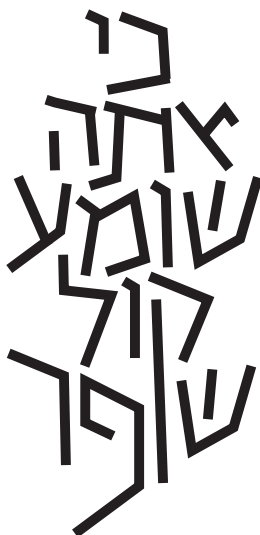
The Koren Rosh HaShana Mahzor • Nusah Sepharad



קורן ירושלים

THE ROHR FAMILY EDITION

מחזור קורן לדאש השנה
THE KOREN ROSH HASHANA MAḤZOR



WITH INTRODUCTION, TRANSLATION AND COMMENTARY BY

Rabbi Lord Jonathan Sacks שליט"א



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דוד לְדוֹר יִשְׁבַּח מֵעַשְׂיָךְ...

*The Rohr Family Edition
of
The Koren Rosh HaShana Mahzor
pays tribute to the memory of*

Mr. Sami Rohr ר' סמואל ב"ר יהושע אליהו ר'ל

who served his Maker with joy
and whose far-reaching vision, warm open hand, love of Torah,
and love for every Jew were catalysts for the revival and growth of
vibrant Jewish life in the former Soviet Union
and in countless communities the world over

and to the memory of his beloved wife

Mrs. Charlotte Rohr (née Kastner) ע"ה
שרה בת ר' יקותיאל יהודה ע"ה

who survived the fires of the Shoah to become
the elegant and gracious matriarch,
first in Colombia and later in the United States,
of three generations of a family
nurtured by her love and unstinting devotion.
She found grace in the eyes of all those whose lives she touched.

Together they merited to see all their children
build lives enriched by faithful commitment
to the spreading of Torah and *Ahavat Yisrael*.

Dedicated with love by
The Rohr Family
NEW YORK, USA

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מחזור קורן לראש השנה

THE KOREN ROSH HASHANA MAḤZOR

ANNULMENT OF VOWS

*On the morning before Rosh HaShana, one should annul
vows before three men, who sit as judges, saying:*

שמעו נא Listen, please, my masters (expert judges): every vow or oath or prohibition or restriction or ban that I have vowed or sworn, whether awake or in a dream, or that I swore with one of the holy names that may not be erased, or by the holy four-letter name of God, blessed be He, or any naziriteship that I accepted on myself, even a naziriteship like that of Samson, or any prohibition, even against enjoyment, whether I forbade it to myself or others, by any expression of prohibition, whether using the language of prohibition or restriction or ban, or any positive commitment, even to perform a [non-obligatory] commandment, that I undertook by way of a vow or voluntary undertaking or oath or naziriteship or any other such expression, whether it was done by handshake or vow or voluntary undertaking or commandment-mandated custom I have customarily practiced, or any utterance that I have verbalized, or any non-obligatory commandment or good practice or conduct I have vowed and resolved in my heart to do, and have done three times without specifying that it does not have the force of a vow, whether it relates to myself or others, both those known to me and those I have already forgotten – regarding all of them, I hereby express my retroactive regret, and ask and seek their annulment from you, my eminences. For I fear that I may stumble and be trapped, Heaven forbid, in the sin of vows, oaths, naziriteships, bans, prohibitions, restrictions and agreements. I do not regret, Heaven forbid, the performance of the good deeds I have done. I regret, rather, having accepted them on myself in the language of vow, oath, naziriteship, prohibition, ban, restriction, agreement or acceptance of the heart.

Therefore I request annulment for them all.

Judaism is a religion that stresses the sanctity of language, especially when used to accept or impose obligations on oneself. Deep significance attaches to vows and the other verbal undertakings: “If a man makes a vow to God, or makes an oath to obligate himself, he must not break his word. He must do everything he said” (Num. 30:3). In general, it is preferable not to invest voluntary commitments with the sacred status of a vow. “If you refrain from making a vow, you will not be guilty” (Deut. 23:23). “It is better not to vow than to make a vow and not fulfill it” (Eccl. 5:4).

התרת נדרים

*On the morning before ראש השנה, one should annul vows
before three men, who sit as judges, saying:*

שָׁמְעוּ נָא רִבּוֹתַי (דַּיָּנִים מִמַּחֲסִים), כָּל נָדָר או שְׁבוּעָה או אִסּוּר או קוֹנָם
או חֵרֶם שֶׁנִּדְרַתִּי או נִשְׁבַּעְתִּי בְּהִקְיָן או בַּחֲלוּם, או נִשְׁבַּעְתִּי בְּשֵׁמוֹת
הַקְּדוּשִׁים שֶׁאֵינָם נִמְחָקִים וּבְשֵׁם הוֹי"ה בְּרוּךְ הוּא, וְכֹל מִיַּי נִזְיוֹת
שֶׁקִּבַּלְתִּי עָלַי וְאֶפְלוּ נִזְיוֹת שִׁמְשׁוֹן, וְכֹל שׁוֹם אִסּוּר וְאֶפְלוּ אִסּוּר הַנָּאָה
שֶׁאִסְרַתִּי עָלַי או עַל אֲחֵרִים בְּכָל לְשׁוֹן שֶׁל אִסּוּר בֵּין בְּלִשׁוֹן אִסּוּר או
חֵרֶם או קוֹנָם, וְכֹל שׁוֹם קִבְּלָה אֶפְלוּ שֶׁל מִצְוָה שֶׁקִּבַּלְתִּי עָלַי בֵּין בְּלִשׁוֹן
נָדָר בֵּין בְּלִשׁוֹן נְדָבָה בֵּין בְּלִשׁוֹן שְׁבוּעָה בֵּין בְּלִשׁוֹן נִזְיוֹת בֵּין בְּכָל
לְשׁוֹן, וְגַם הִנְעִשָׂה בְּתַקִּיעַת כּוֹף. בֵּין כָּל נָדָר וּבֵין כָּל נְדָבָה וּבֵין שׁוֹם מִנְהַג
שֶׁל מִצְוָה שֶׁנִּהְגַּתִּי אֶת עַצְמִי, וְכֹל מוֹצֵא שְׁפָתַי שִׁיִּצֵּא מִפִּי או שֶׁנִּדְרַתִּי
וּגְמַרְתִּי בְּלִבִּי לַעֲשׂוֹת שׁוֹם מִצְוָה מֵהַמְּצוּת או אִיזוּ הַנְּהַגָה טוֹבָה או
אִיזוּה דָּבָר טוֹב שֶׁנִּהְגַּתִּי שְׁלֹשׁ פְּעָמִים, וְלֹא הִתְנִיתִי שִׁיְהִי בְּלִי נָדָר. הֵן
דָּבָר שֶׁעָשִׂיתִי, הֵן עַל עַצְמִי הֵן עַל אֲחֵרִים, הֵן אוֹתֵן הַיְדוּעִים לִי הֵן אוֹתֵן
שֶׁבָּר שֶׁכִּחַתִּי. בְּכֻלָּהוֹן אֶתְחַרְטֵנָּא בְּהוֹן מַעְקָרָא, וְשׁוֹאֵל וּמִבְקֵשׁ אֲנִי
מִמַּעַלְתְּכֶם הַתָּרָה עֲלֵיהֶם, כִּי יֵרָאֵתִי פֶן אֶכְשָׁל וְנִלְבַּדְתִּי, חֶסֶם וְשָׁלוֹם,
בְּעוֹן נְדָרִים וּשְׁבוּעוֹת וּנְזִירוֹת וְחַרְמוֹת וְאִסּוּרִין וְקוֹנָמוֹת וְהַסְּפָמוֹת. וְאִין
אֲנִי תוֹהָא, חֶסֶם וְשָׁלוֹם, עַל קִיּוֹם הַמַּעֲשִׂים הַטּוֹבִים הָהֵם שֶׁעָשִׂיתִי, רַק
אֲנִי מִתְחַרְט עַל קִבְּלַת הָעֲנִינִים בְּלִשׁוֹן נָדָר או שְׁבוּעָה או נִזְיוֹת או
אִסּוּר או חֵרֶם או קוֹנָם או הַסְּפָמָה או קִבְּלָה בְּלִבִּי, וּמִתְחַרְט אֲנִי עַל זֶה
שֶׁלֹּא אִמְרַתִּי הִנְנִי עוֹשֶׂה דָּבָר זֶה בְּלִי נָדָר וּשְׁבוּעָה וּנְזִירוֹת וְחֵרֶם וְאִסּוּר
וְקוֹנָם וְקִבְּלָה בְּלִבִּי.
לְכֹן אֲנִי שׁוֹאֵל הַתָּרָה בְּכֻלָּהוֹן.

ANNULMENT OF VOWS

To avoid entering the High Holy Days under the pressure of unfulfilled undertakings to God, our custom is to annul or "release" vows on the morning before Rosh HaShana. A related, though more solemn, ceremony takes place immediately prior to Yom Kippur in the form of *Kol Nidrei*.

I regret all these things I have mentioned, whether they related to monetary matters, or to the body or to the soul.

In relation to them all, I regret the language of vow, oath, naziriteship, prohibition, ban, penalty, and acceptance of the heart.

To be sure, according to the law, one who regrets and seeks annulment must specify the vow [from which he seeks release]. But please know, my masters, that it is impossible to specify them, for they are many. I do not seek release from vows that cannot be annulled. Therefore, may it be in your eyes as if I had specified them.

The judges say the following three times:

May all be permitted to you. May all be forgiven you. May all be allowed to you. There is now no vow, oath, naziriteship, ban, prohibition, penalty, ostracism, excommunication, or curse. There is now pardon, forgiveness and atonement. And just as the earthly court has granted permission, so may the heavenly court grant permission.

The one seeking annulment of vows says:

Behold I make a formal declaration before you that I cancel from now onward all vows and all oaths, naziriteships, prohibitions, penalties, bans, agreements and acceptances of the heart that I may accept upon myself, whether awake or in a dream, except a vow to fast that I undertake at the time of the afternoon prayer. If I forget the conditions of this declaration and make a vow from this day onward, as of now I retroactively regret them and declare them to be null and void, without effect or validity, and they shall have no force whatsoever. Regarding them all, I regret them from now and for ever.

The basis of release is regret: had one known what one knows now, one would not have undertaken the vow. The release is performed by three adult men sitting as a court, and its effect is retroactive: it is as if the vow had never been made. The entire process emphasizes the solemnity of verbal commitments. We must be true to our word and never lightly promise to do what we may not be able to fulfill.

Rabbi Joseph Soloveitchik explained that the annulment of vows is similar to the process of repentance itself. We express *harata*, remorse, for our sins. We would not have committed them had we fully understood what the consequences would be, and had we been reflective rather than impulsive. Thus repentance has the power, as does the annulment of vows, to undo the past, at least insofar as sins between us and God.

אֲנִי מִתְחַרֵּט עַל כָּל הַנּוֹפֵר, בֵּין אִם הָיוּ הַמַּעֲשִׂים מִדְּבָרִים הַנּוֹגְעִים בְּמִמּוֹן, בֵּין מִהַדְּבָרִים הַנּוֹגְעִים בְּגוּף, בֵּין מִהַדְּבָרִים הַנּוֹגְעִים אֶל הַנֶּשְׁמָה. בְּכֻלָּהוֹן אֲנִי מִתְחַרֵּט עַל לְשׁוֹן נָדָר וְשִׁבּוּעָה וְנִזְיוֹת וְאִסּוּר וְחָרֵם וְקוֹנָם וְקַבְּלָהּ בְּלֵב.

וְהִנֵּה מִצַּד הַדִּין הַמִּתְחַרֵּט וְהַמְבַקֵּשׁ הַתְּרָה צָרִיךְ לִפְרֹט הַנָּדָר, אֲךָ דְעוּ נָא רְבוּתִי, כִּי אֵי אֶפְשָׁר לִפְרֹטֵם, כִּי רַבִּים הֵם. וְאִין אֲנִי מְבַקֵּשׁ הַתְּרָה עַל אוֹתָם הַנָּדָרִים שְׂאִין לְהַתִּיר אוֹתָם, עַל כֵּן יִהְיוּ נָא בְּעֵינֵיכֶם כְּאִלוֹ הָיִיתִי פוֹרְטֵם.

The judges say the following three times:

הַכֹּל יִהְיוּ מִתְרִים לָךְ, הַכֹּל מְחוּלִים לָךְ, הַכֹּל שְׂרוּיִים לָךְ. אִין כָּאן לֹא נָדָר וְלֹא שְׁבוּעָה וְלֹא נִזְיוֹת וְלֹא חָרֵם וְלֹא אִסּוּר וְלֹא קוֹנָם וְלֹא נְדוּי וְלֹא שְׂמִתָּא וְלֹא אָרוּר. אֲבָל יֵשׁ כָּאן מְחוּלָה וְסְלִיחָה וְכַפְּרָה. וּבְשֵׁם שְׂמִתִּירִים בְּבֵית דִּין שְׁל מִטָּה, כִּךְ יִהְיוּ מִתְרִים מִבֵּית דִּין שְׁל מַעְלָה.

The one seeking annulment of vows says:

הָרִי אֲנִי מוֹסֵר מוֹדְעָה לִפְנֵיכֶם, וְאֲנִי מְבַטֵּל מִכָּאן וְלִהְבָּא כָּל הַנָּדָרִים וְכָל שְׁבוּעוֹת וְנִזְיוֹת וְאִסּוּרִין וְקוֹנָמוֹת וְחֲרָמוֹת וְהַסְּפָמוֹת וְקַבְּלָהּ בְּלֵב שְׂאִקְבֵּל עָלַי בְּעַצְמִי, הֵן בְּהַקִּיץ הֵן בַּחֲלוּם, חוּץ מִנְדְרֵי תַעֲנִית בְּשַׁעַת מִנְחָה. וּבְאִם אֶשְׁכַּח לְתַנְיַי מוֹדְעָה הַזֹּאת וְאֶדְר מֵהַיּוֹם עוֹד, מֵעַתָּה אֲנִי מִתְחַרֵּט עֲלֵיהֶם וּמִתְנַהֵּם עֲלֵיהֶם שֶׁיִּהְיוּ כְּלָן בְּטֵלִין וּמְבַטְלִין, לֹא שְׂרִירִין וְלֹא קִימִין, וְלֹא יִהְיוּ חֲלוּן כְּלָל וְכֻלָּל. בְּכֻלָּן אֶתְחַרְטֵנָּא בְּהוֹן מֵעַתָּה וְעַד עוֹלָם.

The undertakings involved here relate to vows made to God in respect of behavior not categorically demanded or forbidden by Jewish law. The declaration covers a range of such commitments. A *neder* is a vow forbidding something to oneself. An *isar* is a more general category of self-imposed prohibition. A *shevua* is an oath relating to an action rather than an object. It is a promise to do, or not do, a certain act. A *herem* renders an object forbidden by designating it as sacred property. A *konam* designates it as if it were a sacrifice. *Nezirut*, the acceptance, usually for a period of thirty days, of the status of a nazirite (Num. 6:1–21), involves abstaining from wine or grapes, cutting one's hair, or contact with a corpse.

Prozbul

On the last day of a Shemitta year, all debts which one Jew owes another are annulled. One who wishes to collect his debts nonetheless must give a court of three judges a prozbul – a transfer of the debts to the court – after which he might collect the debts as the court’s representative. This form, and other variations, may be found on the Koren website. See law 4.

After the creditor says the declaration marked by quotation marks, the judges sign the following form, and give it to the creditor:

We three were sitting as a Beit Din, and (*name*) son of (*father’s name*) came before us and said:

“As this year is the seventh year, and I am owed money, in debts that are documented or orally agreed upon, by individuals and/or by companies, I hereby present this Prozbul and transfer every debt owed me to you, the judges before whom I make my declaration, and thus authorize you to exact payment of every debt I am owed. Henceforth you will be my executors and may exact repayment in my name. If you do not exact repayment, then I myself, having presented this Prozbul, may henceforth exact repayment of every debt that is owed me at this time, from any debtor, at any time that I choose.”

This being in order we, the Beit Din undersigned – having seen that this person has presented this Prozbul in accordance with the procedure laid out by Hillel and the sages – decree that the seventh year will not cancel the debts owed him, and that he will thus be entitled to exact their repayment at any time he chooses. We undersign this on the (*insert date*) day of the month of Elul in the year (*insert Hebrew year*), here in (*insert location*).

Signed: (*signature of judge*)

Signed: (*signature of judge*)

Signed: (*signature of judge*)

ing that they might be unable to reclaim their money. This was in direct contravention of the Torah (see Deut. 15:9). Seeing that the poor were suffering, Hillel devised the prozbul, a legal agreement by which the lender transfers his loan to the Beit Din, thus circumscribing the release of debts (Mishna, *Gittin* 34b). A prozbul is usually written on the last day of a sabbatical year.

פרוזבול

On the last day of a שמיטה year, all debts which one Jew owes another are annulled. One who wishes to collect his debts nonetheless must give a court of three judges a פרוזבול – a transfer of the debts to the court – after which he might collect the debts as the court's representative. This form, and other variations, may be found on the Koren website. See law 4.

After the creditor says the declaration marked by quotation marks, the judges sign the following form, and give it to the creditor:

בְּמוֹתֵב תִּלְתָּא בֵּי דִינָא כְּחֻדָּא הוּינָא, וּבֵא לְפָנֵינוּ (פלוני בן פלוני)
וְאָמַר לָנוּ:

"הֵן שָׁנָה זוֹ הִיא שְׁנַת הַשְּׁבִיעִית, וַיֵּשׁ לִי חוּבוֹת בְּשֹׁטֵר וּבְעַל
פֶּה עַל אֵיזָה אַנְשִׁים וְ/אוֹ חֲבֵרוֹת, וְהִרִינִי מוֹסֵר בְּפִינְכֶם פְּרוֹזְבוּל
זֶה וְכָל חוּב שְׂיִישׁ לִי לְכֶם, הַדִּינִים שֶׁבְּפִינְהֶם אֲנִי מַצְהִיר, וְהִרִינִי
מִרְשָׁה אֶתְכֶם לְגִבּוֹת כָּל חוּב שְׂיִישׁ לִי, וּמַעֲתָה הָיוּ אֶתְם
דִּינִים וּגְבוּ אוֹתוֹ בְּשִׁבְלִי; וְאִם לֹא תִגְבְּוּהוּ אֶתְם, מַעֲתָה בֵּינוֹן
שֶׁמִּסְרָתִי פְּרוֹזְבוּל זֶה, אֲגַבְּהָ אֲנִי כָּל חוּב שְׂיִישׁ לִי עַד הַיּוֹם אֲצַל
כָּל אָדָם כָּל זְמַן שְׂאֲרָצָה".

וְאָנוּ, בֵּית הַדִּין הַחֲתוּמִּים מִטָּה, בֵּינוֹן שְׂרָאִינוּ דְּבָרֵינוּ נְכוּנִים, וְהוּאִיל
וּמִסֵּר לְפָנֵינוּ דְּבָרֵי פְּרוֹזְבוּל כְּתֻקְנַת הַלֵּל וְחֻז"ל, קִבְּעֵנוּ שְׁלֵא תִשְׁמַט
שְׁבִיעִית חוּבוֹתָיו וְיֻכַּל לְגִבּוֹתְם כָּל יַעַת שְׂרִירָצָה. וּבֵאנוּ עַל הַחֲתוּם,
יוֹם (insert day of month) לְחֻדָּשׁ אֶלּוּל שְׁנַת (insert year), פֶּה ב (insert location).

נָאָם: (signature of judge)

נָאָם: (signature of judge)

נָאָם: (signature of judge)

PROZBUL

The Torah (Deut. 15:2) prescribes that all debts be canceled in the seventh year. In the late Second Temple period, however, Hillel noted that the wealthy were refusing to give loans to the poor as the seventh year approached, know-

EIRUV TEHUMIN

On Shabbat and Yom Tov it is forbidden to walk more than 2000 cubits (about 3000 feet) beyond the boundary (tehum) of the town where you live or are staying when the day begins.

By placing food sufficient for two meals, before nightfall, at a point within 2000 cubits from the town limits, you confer on that place the status of a dwelling for the next day, and are then permitted to walk 2000 cubits from there.

ברוך Blessed are You, LORD our God, King of the Universe,
who has made us holy through His commandments,
and has commanded us about the mitzva of Eiruv.

By this Eiruv may we be permitted to walk from this place, two thousand cubits in any direction.

EIRUV HATZEROT

On Shabbat it is forbidden to carry objects from one private domain to another, or from a private domain into space shared by others, such as a communal staircase, corridor or courtyard. If the first day of Rosh HaShana falls on Shabbat an Eiruv Hatzerot is created when each of the Jewish households in a court or apartment block, before Shabbat, places a loaf of bread or matza in one of the homes. The entire court or block then becomes a single private domain within which it is permitted to carry.

ברוך Blessed are You, LORD our God, King of the Universe,
who has made us holy through His commandments,
and has commanded us about the mitzva of Eiruv.

By this Eiruv may we be permitted to move, carry out and carry in from the houses to the courtyard, or from the courtyard to the houses, or from house to house, for all the houses within the courtyard.

EIRUV TAVSHILIN

It is not permitted to cook for Shabbat when the first day of Rosh HaShana falls on a Thursday unless an Eiruv Tavshilin has been made prior to Rosh HaShana. This is done by taking a loaf or piece of matza together with a boiled egg, or a piece of cooked fish or meat to be used on Shabbat. While holding them, say the following:

ברוך Blessed are You, LORD our God, King of the Universe,
who has made us holy through His commandments,
and has commanded us about the mitzva of Eiruv.

By this Eiruv may we be permitted to bake, cook, insulate food, light a flame and do everything necessary on the festival for the sake of Shabbat, for us and for all Jews living in this city.

the same root as *erev*, “evening,” the time that joins day and night; *arev*, a “guarantor,” who joins another in a bond of shared responsibility; and *arev*, “pleasant,” the mood that prevails when people join in friendship. An *Eiruv* softens the sharp divides of boundaries.

עירוב תחומין

On *שבת* and *יום טוב* it is forbidden to walk more than 2000 cubits (about 3000 feet) beyond the boundary (תחום) of the town where you live or are staying when the day begins. By placing food sufficient for two meals, before nightfall, at a point within 2000 cubits from the town limits, you confer on that place the status of a dwelling for the next day, and are then permitted to walk 2000 cubits from there.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עִירוב.
בְּדִין עִירובָא יְהֵא שְׂרָא לִי לְמִיזַל מֵאַתְרָא הָדִין תְּרִין אֲלַפִּין אֲמִין לְכָל רוּחָא.

עירוב חצרות

On *שבת* it is forbidden to carry objects from one private domain to another, or from a private domain into space shared by others, such as a communal staircase, corridor or courtyard. If the first day of *ראש השנה* falls on *שבת*, an *עירוב חצרות* is created when each of the Jewish households in a court or apartment block, before *שבת*, places a loaf of bread or matza in one of the homes. The entire court or block then becomes a single private domain within which it is permitted to carry.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עִירוב.
בְּדִין עִירובָא יְהֵא שְׂרָא לְנָא לְטִלְטוּלִי וְלֵאפּוֹקִי וְלַעֲיּוּלֵי מִן הַבְּתִים לְחָצֵר וּמִן הַחָצֵר
לְבִתִּים וּמִבֵּית לְבֵית לְכָל הַבְּתִים שְׁבַחְצֵר.

עירוב תבשילין

It is not permitted to cook for *שבת* when the first day of *השנה* falls on Thursday unless an *עירוב תבשילין* has been made prior to *ראש השנה*. This is done by taking a loaf or piece of matza together with a boiled egg, or a piece of cooked fish or meat to be used on *שבת*. While holding them, say the following:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עִירוב.
בְּדִין עִירובָא יְהֵא שְׂרָא לְנָא לְמִיפָא וּלְבִשְׂלָא וּלְאֵטְמָנָא וּלְאֵדְלָקָא שְׂרָגָא וּלְמַעֲבַד
כָּל צְרַבְנָא מִיּוֹמָא טָבָא לְשַׁבְּתָא, לָנוּ וּלְכָל יִשְׂרָאֵל הָדָרִים בְּעִיר הַזֹּאת.

EIRUVIN

Eiruvim are halakhic devices relating to *Shabbat* and *Yom Tov* by which the sages “joined” different domains of space and time. *Eiruv* comes from

CANDLE LIGHTING

On both nights, say the following blessing and then light the candles.

On the second night, the candles must be lit from an existing flame.

If the first day of Rosh HaShana is Shabbat, cover the eyes with the hands after lighting the candles and say the following blessing, adding the words in parentheses.

ברוך Blessed are You, LORD our God, King of the Universe,
who has made us holy through His commandments,
and has commanded us to light
(the Sabbath light and) the festival light.

The blessing "Sheheheyanu" ("Who has given us life") is said on both evenings.

ברוך Blessed are You, LORD our God, King of the Universe,
who has given us life, sustained us,
and brought us to this time.

Prayer after candlelighting (add the words in parentheses as appropriate):

יהי May it be Your will, LORD my God and God of my forebears, that You give me grace – me (and my husband/and my father/and my mother/and my sons and my daughters) and all those close to me, and give us and all Israel good and long lives. And remember us with a memory that brings goodness and blessing; come to us with compassion and bless us with great blessings. Build our homes until they are complete, and allow Your Presence to live among us. And may I merit to raise children and grandchildren, each one wise and understanding, loving the LORD and in awe of God, people of truth, holy children, who will cling on to the LORD and light up the world with Torah and with good actions, and with all the kinds of work that serve the Creator. Please, hear my pleading at this time, by the merit of Sarah and Rebecca, Rachel and Leah our mothers, and light our candle that it should never go out, and light up Your face, so that we shall be saved, Amen.

wife, parent and child, sustained and strengthened by the love of God. In the soft luster of this holy light we see the pristine beauty of the familiar and recover a sense of the sacred, the immanence of transcendence, as it bathes the faces of those we love with its radiance.

הדלקת נרות

On both nights, say the following blessing and then light the candles.

On the second night, the candles must be lit from an existing flame.

If the first day of the *ראש השנה* is *שבת*, cover the eyes with the hands after lighting the candles and say the following blessing, adding the words in parentheses.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שִׁבְת וְשָׁל) יוֹם טוֹב.

The blessing *שֶׁהַחֲיֵינוּ* is said on both evenings.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחֲיֵינוּ וְקִיְמָנוּ, וְהַגִּיעָנוּ לְזִמְן הַזֶּה.

Prayer after candlelighting (add the words in parentheses as appropriate):

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּחַוֶּנּוּ אוֹתִי (וְאֶת
אִישִׁי / וְאֶת אָבִי / וְאֶת אִמִּי / וְאֶת בְּנֵי וְאֶת בָּנוֹתַי) וְאֶת כָּל קְרוֹבֵי,
וְתַתֵּן לָנוּ וּלְכָל יִשְׂרָאֵל חַיִּים טוֹבִים וְאַרְכִּים, וְתַזְכְּרֵנוּ בְּזִכְרוֹן טוֹבָה
וּבְרָכָה, וְתַפְקְדֵנוּ בְּפִקְדַת יְשׁוּעָה וְרַחֲמִים, וְתַבְרַכְנוּ בְּרָכוֹת גְּדוֹלוֹת,
וְתִשְׁלַח בְּתֵינוּ וּתְשַׁבֵּן שְׂכִינְתְךָ בֵּינָנוּ. וְזַכְּנֵנוּ לְגִדּוֹל בָּנִים וּבְנֵי בָנִים
חַכְמָים וְנְבוֹנִים, אוֹהְבֵי יְהוָה יְרֵאֵי אֱלֹהִים, אֲנָשֵׁי אֱמֶת זָרַע קִדְּשׁ,
בֵּיהוּ דְבָקִים וּמְאִידִים אֶת הָעוֹלָם בְּתוֹרָה וּבְמַעֲשֵׂים טוֹבִים וּבְכָל
מְלָאכַת עֲבוֹדַת הַבּוֹרָא. אֲנֵא שְׁמַע אֶת תְּחִנָּתֵי בַּעַת הַזֹּאת בְּזִכְרוֹת
שְׁרָה וְרַבְקָה וְרֵחֵל וְלָאָה אֲמוֹתֵינוּ, וְהָאֵר נֶרְנוּ שְׁלֵא יִכְבֶּה לְעוֹלָם וָעֶד,
וְהָאֵר פְּנֵיךָ וְנִשְׁעָה. אָמֵן.

HADLAKAT NEROT – CANDLE LIGHTING

The lights kindled before Shabbat and Yom Tov symbolize the Divine Presence (“The LORD is my light,” Ps. 27:1), as well as *shalom bayit*, the domestic peace that prevails when a home is filled with the love between husband and

On the first night of השנה ראש it is customary to greet people as follows:

To a man:

לְשָׁנָה טוֹבָה תִּכְתָּב וְתִחַתֵּם.

To a woman:

לְשָׁנָה טוֹבָה תִּכְתְּבִי וְתִחַתְּמִי.

To men:

לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתִחַתְּמוּ.

To women:

לְשָׁנָה טוֹבָה תִּכְתְּבֶנָה וְתִחַתְּמֶנָה.

סדר ליל ראש השנה

ברכת הבנים

ערב יום טוב and ליל שבת,
many have the custom to bless their children.

To daughters, say:

יְשִׁימְךָ אֱלֹהִים
בְּשָׂרָה רַבָּה וְרַחֵל וְלֵאָה.

בראשית מח

To sons, say:

יְשִׁימְךָ אֱלֹהִים
כְּאֶפְרַיִם וְכַמְנַשֶּׁה:

במדבר ו

יְבָרְכְךָ יְהוָה וְיִשְׁמְרֶךָ:
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנְךָ:
יֵשֵׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

On Friday night the following is said before Kiddush.

Many people sing each of the four verses of the following song three times:

שְׁלוֹם עֲלֵיכֶם Welcome, ministering angels, angels of the Most High,
from the Supreme King of kings, the Holy One, blessed be He.

Enter in peace, angels of peace, angels of the Most High,
from the Supreme King of kings, the Holy One, blessed be He.

Bless me with peace, angels of peace, angels of the Most High,
from the Supreme King of kings, the Holy One, blessed be He.

Go in peace, angels of peace, angels of the Most High,
from the Supreme King of kings, the Holy One, blessed be He.

כִּי מִלְאָכָיו He will command His angels about you,
to guard you in all your ways.

Ps. 91

May the LORD guard your going out and your return,
from now and for all time.

Ps. 121

אִשְׁת־חַיִל A woman of strength, who can find? Her worth is far beyond pearls. *Prov. 31*
Her husband's heart trusts in her, and he has no lack of gain. She brings
him good, not harm, all the days of her life. She seeks wool and linen, and
works with willing hands. She is like a ship laden with merchandise, bringing
her food from afar. She rises while it is still night, providing food for her
household, portions for her maids. She considers a field and buys it; from her
earnings she plants a vineyard. She girds herself with strength, and braces her
arms for her tasks. She sees that her business goes well; her lamp does not
go out at night. She holds the distaff in her hand, and grasps the spindle with
her palms. She reaches out her palm to the poor, and extends her hand to the
needy. She has no fear for her family when it snows, for all her household is
clothed in crimson wool. She makes elegant coverings; her clothing is fine
linen and purple wool. Her husband is well known in the gates, where he
sits with the elders of the land. She makes linen garments and sells them, and
supplies merchants with sashes. She is clothed with strength and dignity; she
can laugh at the days to come. She opens her mouth with wisdom, and the
law of kindness is on her tongue. She watches over the ways of her household,
and never eats the bread of idleness. Her children rise and call her happy;
her husband also praises her: "Many women have excelled, but you surpass
them all." Charm is deceptive and beauty vain: it is the God-fearing woman
who deserves praise. Give her the reward she has earned; let her deeds bring
her praise in the gates.

On Friday night the following is said before קידוש:

Many people sing each of the four verses of the following song three times:

שְׁלוֹם עֲלֵיכֶם, מְלֹאכֵי הַשָּׁרֵת, מְלֹאכֵי עֲלִיּוֹן
מִמְּלַךְ מְלָכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם, מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן
מִמְּלַךְ מְלָכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

בְּרֻכּוֹנֵי לְשָׁלוֹם, מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן
מִמְּלַךְ מְלָכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם, מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן
מִמְּלַךְ מְלָכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

כִּי מְלֹאכֵינוּ יִצְוֶה-לָךְ, לְשִׁמְרֶךָ בְּכָל-דְּרָכֶיךָ:

יְהוָה יִשְׁמְרֶךָ-צֵאתְךָ וּבֹאֲךָ, מֵעֵתָה וְעַד-עוֹלָם:

תהלים צא

תהלים קכא

משלי לא

אֲשֶׁת-חַיִּל מִי וּמִצָּא, וְרַחֵק מִפְּנִינִים מְכָרָה: בְּטַח בָּהּ לֵב בַּעֲלָהּ, וּשְׁלָל
לֹא יִחְסֵר: גְּמַלְתָּהּ טוֹב וְלֹא-דָע, כֹּל יְמֵי חַיֶּיהָ: דְּרָשָׁה צֶמֶד וּפְשָׁתַיִם,
וַתַּעַשׂ בַּחֲפֶז פְּפִיָּה: הֵיטָה פְּאֻנֵיּוֹת סוֹחֵר, מִמְּרַחֵק תְּבִיאָה לַחֲמָה: וַתִּקֶּם
בְּעוֹד לַיְלָה, וַתִּתֵּן טָרֶף לְבֵיתָהּ, וְחֹק לְנַעֲרֹתֶיהָ: זִמְמָה שָׂדֶה וַתִּקְחָהּ,
מִפְּרֵי כִפִּיָּה נָטַע פֶּרֶם: חֲגָרָה בְּעוֹז מִתְּנִיָּה, וַתֹּאמֶץ זְרוּעֹתֶיהָ: טַעַמָּה
כִּי-טוֹב סִחְרָה, לֹא יִכְבֶּה בְּלִיל נָרָה: יָדֶיהָ שְׁלַחַה בְּפִישׁוֹר, וְכַפִּיָּה תִמְכּוּ
פֶלֶךְ: פֶּפֶה פֶּרְשָׁה לְעֵנִי, וַיְדִיָּה שְׁלַחַה לְאַבְיוֹן: לֹא-תִירָא לְבֵיתָהּ מִשְׁלֵג,
כִּי כָל-בֵּיתָהּ לֶבֶשׁ שָׁנִים: מִרְבָּדִים עֲשֵׂתָהּ-לָהּ, יֵשׁ וְאַדְגָּמָן לְבוֹשָׁה:
נֹדַע בְּשַׁעֲרִים בַּעֲלָהּ, בְּשִׁבְתּוֹ עִם-זִקְנֵי-אַרְצָה: סָדִין עֲשֵׂתָהּ וַתִּמְכֹּר,
וַחֲגוּר נָתַנָּה לְפִנְעֵנִי: עוֹזֵוּ וְהָדָר לְבוֹשָׁה, וַתִּשְׁחַק לִיּוֹם אַחֲרוֹן: פִּיָּה
פָּתְחָה בְּחִכְמָה, וַתּוֹרֶת-חֶסֶד עַל-לְשׁוֹנָה: צוֹפִיָּה הִלִּיכּוֹת בֵּיתָהּ, וְלֶחֶם
עֲצָלוֹת לֹא תֹאכַל: קָמוּ בְנֵיהָ וַיֵּאֱשְׁרוּהָ, בַּעֲלָהּ וַיְהַלְלָהּ: רַבּוֹת בָּנוֹת
עֲשׂוּ חַיִּל, וְאֵת עֲלִית עַל-כַּלְנֶה: שִׁקָּר הַחֵן וְהַבֵּל הִפִּי, אִשָּׁה יִרְאֵת
יְהוָה הִיא תִתְהַלָּל: תִּגְוֹלָהּ מִפְּרֵי יְדֶיהָ, וַיְהַלְלוּהָ בְּשַׁעֲרִים מֵעֲשִׂיָּה:

Kiddush for Rosh HaShana Evening

On Shabbat add:

quietly: And it was evening, and it was morning –

Gen. 1

יּוֹם הַשְּׁשִׁי the sixth day.

Then the heavens and the earth were completed, and all their array. *Gen. 2*
 With the seventh day, God completed the work He had done. He
 ceased on the seventh day from all the work He had done. God blessed
 the seventh day and declared it holy, because on it He ceased from all
 His work He had created to do.

On other evenings start Kiddush here:

When saying Kiddush for others: Please pay attention, my masters.

Blessed are You, LORD our God, King of the Universe,
 who creates the fruit of the vine.

On Shabbat, add the words in parentheses.

בְּרוּךְ Blessed are You, LORD our God, King of the Universe,
 who has chosen us from among all peoples,
 raised us above all tongues,
 and made us holy through His commandments.
 You have given us, LORD our God, in love,
 this (Sabbath and this) Day of Remembrance,
 a day of (recalling) blowing the shofar,
 (with love,) a holy assembly in memory of the exodus from Egypt,
 for You have chosen us and sanctified us above all peoples,
 and Your word is true and endures for ever.
 Blessed are You, LORD, King over all the earth,
 who sanctifies (the Sabbath,) Israel and the Day of Remembrance.

which we proclaim the holiness of the day. We do this in two ways, first by
 declaring the holiness of the day in the central blessing of the evening Amida,
 then at home by making a similar declaration over a cup of wine. Holiness
 in Judaism lives in these two environments: the community and the family.

מְקַדֵּשׁ יִשְׂרָאֵל וְיוֹם הַזְּכוֹרָן *Who sanctifies Israel and the Day of Remembrance.* The
 order here is precise. It was God who sanctified the Sabbath, but the Israelites

קידוש ליל ראש השנה

On שבת add:

בראשית א

ויהי ערב ויהי בקר quietly

יום הששי:

בראשית ב

וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שְׁבֹת מְכַל-מְלֹאכְתּוֹ, אֲשֶׁר-בְּרָא אֱלֹהִים, לַעֲשׂוֹת:

On other evenings start קידוש here:

סְבָרֵי מְרַן When saying קידוש for others

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

On שבת, add the words in parentheses.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם

וְרוֹמַמְנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה

אֶת יוֹם (הַשְּׁבֹת הַזֶּה וְאֵת יוֹם)

הַזְּכוּרֹן הַזֶּה, יוֹם (זְכוּרֹן) תְּרוּעָה

(בְּאַהֲבָה) מִקְרָא קִדְּשֵׁי, זִכְרֵ לִיצִיאַת מִצְרַיִם

כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים

וַדְּבַרְךָ אָמֵת וְקִיָּם לְעַד.

בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עַל כָּל הָאָרֶץ

מִקְדֵּשׁ (הַשְּׁבֹת וְ) יִשְׂרָאֵל וְיוֹם הַזְּכוּרֹן.

KIDDUSH

The first thing declared holy in the Torah is not a place but a time. God “blessed the seventh day and made it holy.” Kiddush is a performative act in

On Motza'ei Shabbat, the following Havdala is added:

בְּרוּךְ Blessed are You, LORD our God, King of the Universe,
who creates the lights of fire.

Blessed are You, LORD our God, King of the Universe, who distinguishes between sacred and secular, between light and darkness, between Israel and the nations, between the seventh day and the six days of work. You have made a distinction between the holiness of the Sabbath and the holiness of festivals, and have sanctified the seventh day above the six days of work. You have distinguished and sanctified Your people Israel with Your holiness. Blessed are You, LORD, who distinguishes between sacred and sacred.

The following blessing is said on both nights of Rosh HaShana. On the second night, new fruit is placed on the table, and one should have in mind that the blessing is also on the new fruit.

בְּרוּךְ Blessed are You, LORD our God, King of the Universe,
who has given us life, sustained us, and brought us to this time.

It is customary for all present to drink of the wine.

*On the first night, following Kiddush and "HaMotzi,"
an apple is dipped in honey and the following is said:*

בְּרוּךְ Blessed are You, LORD our God, King of the Universe,
who creates the fruit of the tree.

After eating some of the apple and honey, say:

יְהִי רְצוֹן May it be Your will, LORD our God and God of our ancestors,
that You renew for us a good and sweet year.

we cease merely to exist. We feel vividly alive. We are aware of the power of now. Life is God's gift. The breath we breathe is His. To be a Jew is to make a blessing over life.

CUSTOMS AT THE TABLE ON THE NIGHT OF ROSH HASHANA

The hands are washed, and the blessing "Who brings forth bread" is made over two loaves. It is customary on Rosh HaShana to dip the bread in honey as a sign that the coming year will be sweet.

Likewise it is a custom on the night of Rosh HaShana to eat an apple dipped in honey and say over it, first the blessing "Who creates the fruit of the tree" and then, "May it be Your will ... that You renew for us a good and sweet year." Eating food that tastes sweet is in memory of Nehemiah's instruction to the people on Rosh HaShana to enjoy sweet food and drink (Neh. 8:10).

On the first night, *the following is added:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדֵּיל בֵּין קֹדֶשׁ לְחָל, בֵּין אוֹר
 לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה. בֵּין
 קֹדֶשׁ שַׁבָּת לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלָּה, וְאֵת יוֹם הַשְּׁבִיעִי מִשִּׁשֶּׁת יָמֵי
 הַמַּעֲשֶׂה קֹדֶשׁ, הַבְּדִלָּה וְקֹדֶשׁ אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדְשִׁיךָ. בְּרוּךְ אַתָּה
 יְהוָה, הַמְּבַדֵּיל בֵּין קֹדֶשׁ לְחֹשֶׁךְ.

The following blessing is said on both nights of ראש השנה. On the second night, new fruit is placed on the table, and one should have in mind that the blessing is also on the new fruit.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה.

It is customary for all present to drink of the wine.

On the first night, following קידוש and the מוציא, an apple is dipped in honey and the following is said:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

After eating some of the apple and honey, say:

יְהִי רִצּוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלוֹהֵי אֲבוֹתֵינוּ
 שֶׁתַּחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה.

who were charged – in the first mitzva given to them while they were still in Egypt – to sanctify the months, regulate the calendar and thus determine on which day the festival would fall. Hence the sanctity of the people of Israel takes precedence over the sanctity of the day, but the sanctity of the Sabbath precedes both. This is evident in both the concluding blessing and in the structure of the passage as a whole. On Shabbat, Kiddush begins with the sanctity of the day and only then speaks of Israel as the chosen people. On festivals, Kiddush begins with God's choice of Israel and only then speaks of the holiness of the day.

שֶׁהַחַיִּינוּ *Who has given us life.* A blessing over the passage of time at moments when we are specifically aware of the passage of time, like festivals, or memorable events like buying a new house. It is at such moments that

SIMANIM

Many have the custom to eat the following symbolic foods on Rosh HaShana and to say the accompanying blessings.

ON DATES

יְהִי רָצוֹן May it be Your will,
LORD our God and God of our ancestors,
that our enemies meet their end.

ON POMEGRANATE

יְהִי רָצוֹן May it be Your will,
LORD our God and God of our ancestors,
that we produce as much merit
as the pomegranate produces seeds.

ON FENUGREEK

יְהִי רָצוֹן Blessed are You, LORD our God, King of the Universe,
who creates fruit of the ground.
May it be Your will,
LORD our God and God of our ancestors,
that our merits grow abundant.

family, without giving anything to eat and drink to the poor and bitter in soul – his meal is not a rejoicing in a divine commandment but a rejoicing in his own stomach. (Maimonides, Laws of Festival Rest 6:18)

SOLEMNITY AND JOY

There is an emotional duality peculiar to Rosh HaShana. It is a time of fear and awe, a day of judgment. That is the reason we do not say Hallel.

The ministering angels said before the Holy One, blessed be He: Why do not the Israelites sing a song before You on the New Year and on the Day of Atonement? He answered them: Would that be possible? The King sits on the throne of Judgment, with the books of those destined to live and destined to die before Him. Can Israel sing a song at such a time? (*Rosh HaShana* 32b)

סימנים

Many have the custom to eat the following symbolic foods on ראש השנה and to say the accompanying blessings.

תמרים

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שְׂיִתְּמוּ שׁוֹנְאֵינוּ.

רימון

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שְׂנִרְבֶּה זְכוּת בְּרִמּוֹן.

רוביא (חילבה)

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.
יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שְׂיִרְבּוּ זְכוּתֵינוּ.

Abaye said: Since omens are significant, one should make a habit, at the beginning of the year, to eat pumpkin, fenugreek, leek, beet and dates [since they grow in profusion and are a symbol of prosperity]. (*Horayot* 12a)

There are many other customs and local traditions. In France in the twelfth century the custom was to eat red apples; in Provence it was grapes, figs, a calf's head, and anything new, easily digested, and tasty (*Mahzor Vitry*). Many have the custom not to eat nuts on Rosh HaShana.

CARE FOR THE POOR

One should invite to one's table the poor and the lonely so that they too may enjoy the festive occasion. One should send gifts to the poor, as it is written: "Go and enjoy choice food and sweet drinks, and send some to those who have nothing prepared" (Neh. 8:10).

While one eats and drinks oneself, it is his duty to feed the stranger, the orphan, the widow and other poor and unfortunate people, for he who locks the doors of his courtyard and eats and drinks with his wife and

ON LEEK

יְהִי רָצוֹן יְהוָה May it be Your will,
LORD our God and God of our ancestors,
that our enemies be cut off.

ON BEET

יְהִי רָצוֹן יְהוָה May it be Your will,
LORD our God and God of our ancestors,
that our enemies vanish.

ON SQUASH

יְהִי רָצוֹן יְהוָה May it be Your will,
LORD our God and God of our ancestors,
that the evil decree against us be torn apart,
and our merit be read out before You.

ON THE HEAD OF A SHEEP, OR A FISH

יְהִי רָצוֹן יְהוָה May it be Your will,
LORD our God and God of our ancestors,
that we be the head, not the tail.

ON FISH

יְהִי רָצוֹן יְהוָה May it be Your will,
LORD our God and God of our ancestors,
that we multiply like fish.

For this reason it is fit that we celebrate Rosh HaShana as a festive day, but since it is a day of judgment for all living things it is also fit that we observe Rosh HaShana with greater fear and awe than other festive days. (*Sefer HaHinukh*, 311)

Usually, a person who has a judgment pending against him dresses in black and neglects his appearance in worry of the outcome. Israel however is different. They dress in white, they eat, drink and rejoice in the knowledge that God will perform miracles on their behalf [and forgive them]. (Talmud Yerushalmi, *Rosh HaShana* 1:3)

ברתי (כרישה)

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שִׂיפְרָתוֹ שׁוֹנְאֵינוּ.

סלק

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שִׂיִסְתְּלֶקוּ שׁוֹנְאֵינוּ.

קרא (דלעת קטנה)

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שִׂתְקַרְעֵ רַע גְּזֹר דִּינְנוּ, וְיִקְרָאוּ לְפָנֶיךָ זְכוּתֵינוּ.

ראש כבש, או דג

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שְׁנֵהִיָּה לְרֹאשׁ וְלֹא לְזָנָב.

דגים

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שְׁנַפְרָה וְנִרְבָּה בְּדָגִים.

Yet it is also a day of joy. When Ezra and Nehemiah convened a national assembly on the first of Tishrei and Ezra read the Torah to the people, the crowd, realizing how far it had drifted from God's law, began to weep. Nehemiah told them not to weep, "For the joy of the LORD is your strength" (Neh. 8:10).

It is out of kindness toward His creatures that the LORD remembers them and reviews their deeds year after year on Rosh HaShana, that their sins may not grow too numerous, that there may be room for forgiveness, and being few, He may forgive them. For if He were not to remember them for a long time, their sins would multiply to such an extent as to doom the world, God forbid. So this revered day assures the world of survival.

ברכת המזון

תהלים קטו שיר המעלות, בשוב יהוה את־שִׁיבַת צִיּוֹן, הֵינּוּ כַחֲלֹמִים: אִזּוּ יִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אִזּוּ יֹאמְרוּ בְּגוֹיִם הַגְּדִיל יְהוָה לַעֲשׂוֹת עִם־אֲלֹהֵי: הַגְּדִיל יְהוָה לַעֲשׂוֹת עִמָּנוּ, הֵינּוּ שְׂמֵחִים: שׁוֹבָה יְהוָה אֶת־שְׁבִיתָנוּ, בְּאִפְקִים בְּנֶגֶב: הַזְרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּךְ יֵלֵךְ וּבִכָּה נִשְׂא מִשְׁךְ־הַזֶּדַע, בֹּא־יבֹא בְרִנָּה נִשְׂא אֶלְמֹתָיו:

Some say:

תהלים קמה תהלים קטו תהלים קלו תהלים קו
תְהַלֵּל יְהוָה יְדַבֵּר פִּי, וּיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד: וְאֲנַחְנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד־עוֹלָם, הַלְלוּ־יָהּ: הוֹדוּ לַיהוָה פִּי־טוֹב, כִּי לְעוֹלָם חֲסִדּוֹ: מִי יִמְלֵל גְּבוּרוֹת יְהוָה, וְשִׂמְיֵעַ כָּל־תְּהַלְתּוֹ:

סדר הזימון

When three or more men say ברכת המזון together, the following יזמון is said.

When three or more women say ברכת המזון, substitute רבותי for רבתי.

The leader should ask permission from those with precedence to lead the המזון ברכת.

Leader רבותי, נברך.

תהלים קג Others יהי שם יהוה מברך מעתה ועד־עולם:

Leader יהי שם יהוה מברך מעתה ועד־עולם:

ברשות (אבי מורי / אמי מורתי / פהנים / מורנו הרב / בעל הבית הזה / בעלת הבית הזה)

מִרְנָן וּרְבָנָן וְרבותי

נברך (במנין: אלהינו) שְׁאֲכַלְנוּ מִשְׁלוֹ.

Others ברוך (במנין: אלהינו) שְׁאֲכַלְנוּ מִשְׁלוֹ וּבטובו חיינו.

*People present who have not taken part in the meal say:

* ברוך (במנין: אלהינו) וּמְבָרֵךְ שְׁמוֹ תְּמִיד לְעוֹלָם וָעֶד.

Leader ברוך (במנין: אלהינו) שְׁאֲכַלְנוּ מִשְׁלוֹ וּבטובו חיינו.

ברוך הוא וברוך שְׁמוֹ.

BLESSING OF NOURISHMENT

בְּרוּךְ Blessed are You, LORD our God,
King of the Universe,
who in His goodness feeds the whole world
with grace, kindness and compassion.
He gives food to all living things,
for His kindness is for ever.
Because of His continual great goodness,
we have never lacked food,
nor may we ever lack it,
for the sake of His great name.
For He is God who feeds and sustains all,
does good to all,
and prepares food for all creatures He has created.
As it is said:
“You open Your hand,
and satisfy every living thing with favor.”
Blessed are You, LORD, who feeds all.

Ps. 145

BLESSING OF LAND

נְדָרָה We thank You, LORD our God,
for having granted as a heritage to our ancestors
a desirable, good and spacious land;
for bringing us out, LORD our God, from the land of Egypt,
freeing us from the house of slavery;
for Your covenant which You sealed in our flesh;
for Your Torah which You taught us;
for Your laws which You made known to us;
for the life, grace and kindness
You have bestowed on us;
and for the food
by which You continually feed and sustain us,
every day, every season, every hour.

ברכת הון

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

הֵן אֶת הָעוֹלָם כְּלוּ בְּטוֹבוֹ

בְּחֵן בְּחֶסֶד וּבְרַחֲמִים

הוּא נוֹתֵן לָחֶם לְכָל בֶּשֶׂר כִּי לְעוֹלָם חֶסֶד.

וּבְטוֹבוֹ הַגָּדוֹל, תִּמְיֵד לֹא חֶסֶד לָנוּ

וְאֵל יַחֲסֵר לָנוּ מִזֶּזֶן לְעוֹלָם וְעַד

בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל.

כִּי הוּא אֵל זֶן וּמִפְרָגִים לְכָל

וּמִטֵּיב לְכָל, וּמִכֵּין מִזֶּזֶן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.

כְּאָמֹר: פּוֹתַח אֶת־דִּדְךָ וּמִשְׁפִּיעַ לְכָל־חַי רִצּוֹן:

בְּרוּךְ אַתָּה יְהוָה, הֵן אֶת הַכֹּל.

ברכת הארץ

נוֹדָה לְךָ, יְהוָה אֱלֹהֵינוּ

עַל שֶׁהִנְחַלְתָּ לָּאֲבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה

וְעַל שֶׁהוֹצֵאתָנוּ יְהוָה אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם

וּפְדִיתָנוּ מִבֵּית עַבָדִים

וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׁרֵנוּ

וְעַל תּוֹרַתְךָ שֶׁלְּמַדְתָּנוּ

וְעַל חֻקֶיךָ שֶׁהוֹדַעְתָּנוּ

וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ

וְעַל אֲכִילַת מִזֶּזֶן שֶׁאַתָּה זֶן וּמִפְרָגִים אוֹתָנוּ תִּמְיֵד

בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שָׁעָה.

וְעַל הַכֹּל For all this, LORD our God,
we thank and bless You.
May Your name be blessed continually
by the mouth of all that lives, for ever and all time –
for so it is written:

“You will eat and be satisfied,
then you shall bless the LORD your God
for the good land He has given you.”
Blessed are You, LORD,
for the land and for the food.

Deut. 8

BLESSING FOR JERUSALEM

יְיָ הַיְיָ Have compassion, please,
LORD our God,
on Israel Your people,
on Jerusalem Your city,
on Zion the dwelling place of Your glory,
on the royal house of David Your anointed,
and on the great and holy House that bears Your name.
Our God, our Father,
tend us, feed us,
sustain us and support us,
relieve us and send us relief,
LORD our God,
swiftly from all our troubles.
Please, LORD our God,
do not make us dependent
on the gifts or loans of other people,
but only on Your full, open, holy and generous hand
so that we may suffer
neither shame nor humiliation
for ever and all time.

וְעַל הַכֹּל, יְהוָה אֱלֹהֵינוּ
 אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ
 יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָל חַי תְּמִיד לְעוֹלָם וָעֶד
 בְּכַתּוּב:

וְאֵכֵלְתָּ וּשְׂבַעְתָּ, וּבִרְכַתְּ אֶת־יְהוָה אֱלֹהֶיךָ
 עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ:
 בְּרוּךְ אַתָּה יְהוָה
 עַל הָאָרֶץ וְעַל הַמְּזוּן.

ברכת ירושלים

רַחֵם נָא, יְהוָה אֱלֹהֵינוּ
 עַל יִשְׂרָאֵל עַמְּךָ
 וְעַל יְרוּשָׁלַיִם עִירְךָ
 וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
 וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ
 וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו.
 אֱלֹהֵינוּ, אָבִינוּ

רַעְנוּ, זוֹנְנֵנוּ, פְּרַנְסֵנוּ וְכַלְפָּלְנוּ
 וְהַרְוִיחֵנוּ, וְהַרוּחַ לָנוּ יְהוָה אֱלֹהֵינוּ מִהֲרָה מִכָּל צָרוֹתֵינוּ.
 וְנָא אֵל תִּצְרִיכֵנוּ, יְהוָה אֱלֹהֵינוּ
 לֹא לִיּוֹדֵי מַתַּנֵּת בְּשָׂר וָדָם
 וְלֹא לִיּוֹדֵי הַלּוֹאֲתָם
 כִּי אִם לִיְיָ הַמְּלֹאָה, הַפְּתוּחָה, הַקְּדוּשָׁה וְהַרְחֲבָה
 שְׁלֵא נִבּוֹשׁ וְלֹא נִכְלָם לְעוֹלָם וָעֶד.

On Shabbat, say:

רַצֵּה Favor and strengthen us, LORD our God,
through Your commandments,
especially through the commandment of the seventh day,
this great and holy Sabbath.

For it is, for You, a great and holy day.

On it we cease work and rest in love
in accord with Your will's commandment.

May it be Your will, LORD our God,
to grant us rest without distress,
grief, or lament on our day of rest.

May You show us the consolation of Zion Your city,
and the rebuilding of Jerusalem Your holy city,
for You are the Master of salvation and consolation.

אֱלֹהֵינוּ Our God and God of our ancestors,
may there rise, come, reach, appear, be favored, heard,
regarded and remembered before You,
our recollection and remembrance,
as well as the remembrance of our ancestors,
and of the Messiah, son of David Your servant,
and of Jerusalem Your holy city,
and of all Your people the house of Israel –
for deliverance and well-being,
grace, loving-kindness and compassion,
life and peace, on this day of Remembrance.
On it remember us, LORD our God, for good;
recollect us for blessing,
and deliver us for good lives.
In accord with Your promise of salvation and compassion,
spare us and be gracious to us;
have compassion on us and deliver us,
for our eyes are turned to You because You are God,
gracious and compassionate King.

On שבת, say:

רְצֵה וְהַחֲלִיצֵנוּ, יְהוּה אֱלֹהֵינוּ, בְּמִצְוֹתֶיךָ
 וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשְּׁבֵת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה
 כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ
 לְשֶׁבֶת בּוֹ, וּלְנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנְךָ
 וּבְרְצוֹנְךָ הַנִּיחַ לָנוּ, יְהוּה אֱלֹהֵינוּ
 שְׁלֵא תִהְיֶה צָרָה וְיָגוֹן וְאִנְחָה בְּיוֹם מְנוּחַתָּנוּ
 וְהִרְאָנוּ, יְהוּה אֱלֹהֵינוּ, בְּנַחֲמַת צִיּוֹן עִירֶךָ
 וּבְבִגְדֵי יְרוּשָׁלַיִם עִיר קִדְשְׁךָ
 כִּי אַתָּה הוּא בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנַּחֲמוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 יַעֲלֶה וְיָבֹא וְיַגִּיעַ, וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע
 וְיִפְקֹד וְיִזְכֵּר זְכוֹרֵנוּ וּפְקֻדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ
 וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ
 וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קִדְשְׁךָ
 וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל
 לְפָנֶיךָ, לְפִלִּיטָה לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים
 לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַזִּכְרוֹן הַזֶּה.
 זְכַרְנוּ יְהוּה אֱלֹהֵינוּ בּוֹ לְטוֹבָה
 וּפְקֻדָּנוּ בּוֹ לְבִרְכָה
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים.
 וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ, וְהוֹשִׁיעֵנוּ
 כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וּבִנְיָהּ And may Jerusalem the holy city be rebuilt soon, in our time.
Blessed are You, LORD, who in His compassion
will rebuild Jerusalem. Amen.

BLESSING OF GOD'S GOODNESS

בְּרוּךְ Blessed are You, LORD our God, King of the Universe –
God our Father, our King, our Sovereign,
our Creator, our Redeemer, our Maker,
our Holy One, the Holy One of Jacob.
He is our Shepherd, Israel's Shepherd,
the good King who does good to all.
Every day He has done, is doing, and will do good to us.
He has acted, is acting, and will always act kindly toward us for ever,
granting us grace, kindness and compassion, relief and rescue,
prosperity, blessing, redemption and comfort,
sustenance and support, compassion, life, peace and all good things,
and of all good things may He never let us lack.

ADDITIONAL REQUESTS

הַרְחֵמֵנוּ May the Compassionate One reign over us
for ever and all time.
May the Compassionate One be blessed
in heaven and on earth.
May the Compassionate One be praised
from generation to generation,
be glorified by us to all eternity,
and honored among us for ever and all time.
May the Compassionate One
grant us an honorable livelihood.
May the Compassionate One break the yoke from our neck
and lead us upright to our land.
May the Compassionate One send us many blessings to this house
and this table at which we have eaten.
May the Compassionate One send us Elijah the prophet –
may he be remembered for good –
to bring us good tidings of salvation and consolation.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְיָמֵינוּ.
 בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלַיִם, אָמֵן.

ברכת הטוב והמטיב

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 הָאֵל אָבִינוּ, מְלַפְּנוּ, אֲדִירָנוּ
 בּוֹרְאָנוּ, גּוֹאֲלָנוּ, יוֹצֵרָנוּ, קְדוֹשָׁנוּ, קְדוֹשׁ יַעֲקֹב
 רוֹעֵנוּ, רוֹעֵה יִשְׂרָאֵל, הַמֶּלֶךְ הַטּוֹב וְהַמֵּיטִיב לְכָל, שְׂבַבְכָּל יוֹם וְיוֹם
 הוּא הַיְטִיב, הוּא מֵיטִיב, הוּא יֵיטִיב לָנוּ
 הוּא גְמַלְנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לְעַד
 לְחַן וְלַחֶסֶד וְלִרְחֻמִּים, וְלִרְוַח, הַצֵּלָה וְהַצִּלָּחָה
 בְּרֻכָּה וְיִשׁוּעָה, נַחֲמָה, פְּרִנְסָה וְכַלְפָּלָה
 וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמְכַל טוֹב לְעוֹלָם אֵל יַחֲסֶרְנוּ.

בקשות נוספות

הֲרַחֲמֵן הוּא יְמַלֵּךְ עָלֵינוּ לְעוֹלָם וָעֶד.
 הֲרַחֲמֵן הוּא יִתְבַּרֵךְ בְּשָׁמַיִם וּבָאָרֶץ.
 הֲרַחֲמֵן הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וְיִתְפָּאֵר בְּנוֹ לְעַד וְלִנְצַח נְצַחִים
 וְיִתְהַדָּר בְּנוֹ לְעַד וְלְעוֹלָמֵי עוֹלָמִים.
 הֲרַחֲמֵן הוּא יְפָרְסֵנוּ בְּכָבוֹד.
 הֲרַחֲמֵן הוּא יִשְׁבֹּר עָלֵנוּ מֵעַל צְוֹאֲרֵנוּ
 וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.
 הֲרַחֲמֵן הוּא יִשְׁלַח לָנוּ בְּרֻכָּה מְרֻבָּה בְּבֵית הָזֶה
 וְעַל שְׁלַחַן זֶה שְׂאֵכְלָנוּ עָלָיו.
 הֲרַחֲמֵן הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵי הַנְּבִיא זְכוּר לְטוֹב
 וְיִבְשֹׁר לָנוּ בְּשׂוֹרֹת טוֹבוֹת יִשׁוּעוֹת וְנַחֲמוֹת.

May the Compassionate One bless
the state of Israel,
first flowering of our redemption.

May the Compassionate One bless
the members of Israel's Defense Forces,
who stand guard over our land.

A guest says:

יהי רצון! May it be Your will that the master of this house shall not suffer shame in this world, nor humiliation in the World to Come. May all he owns prosper greatly, and may his and our possessions be successful and close to hand. Let not the Accuser hold sway over his deeds or ours, and may no thought of sin, iniquity or transgression enter him or us from now and for evermore.

הרחמן May the Compassionate One bless –

When eating at one's own table, say (include the words in parentheses that apply):
me (my wife/husband, / my father, my teacher / my mother,
my teacher / my children,) and all that is mine,

A guest at someone else's table says (include the words in parentheses that apply):
the master of this house, him (and his wife,
the mistress of this house / and his children,) and all that is his,

Children at their parents' table say (include the words in parentheses that apply):
my father, my teacher, (master of this house,) and my mother,
my teacher, (mistress of this house,) them, their household,
their children, and all that is theirs.

For all other guests, add:
and all the diners here,

together with us and all that is ours.
Just as our forefathers
Abraham, Isaac and Jacob were blessed in all, from all, with all,
so may He bless all of us together
with a complete blessing,
and let us say: Amen.

הַרְחַמֵּן הוּא יְבַרְךָ אֶת מְדִינַת יִשְׂרָאֵל
 רֵאשִׁית צְמִיחַת גְּאֻלְתָּנוּ.
 הַרְחַמֵּן הוּא יְבַרְךָ אֶת חֵילֵי צְבָא הַהֲגָנָה לְיִשְׂרָאֵל
 הָעוֹמְדִים עַל מִשְׁמֵר אֲרֻצָּנוּ.

A guest says:

יְהִי רְצוֹן שְׁלֵא יְבוֹשׁ בְּעַל הַבַּיִת בְּעוֹלָם הַזֶּה, וְלֹא יִפְלֹם לְעוֹלָם
 הַבָּא, וְיִצְלַח מְאֹד בְּכָל נִבְסָיו, וְיִהְיוּ נִבְסָיו וְנִכְסָיו מְצֻלָּחִים וְקְרוּבִים
 לְעִיר, וְאֵל יִשְׁלַט שְׁטֵן לֹא בִמְעֻשָׁה יָדָיו וְלֹא בִמְעֻשָׁה יְדֵינוּ. וְאֵל
 יִזְדַּקֵּר לֹא לְפָנָיו וְלֹא לְפָנֵינוּ שׁוֹם דְּבַר הַרְהוּר חֲטָא, עֲבִירָה וְעוֹן,
 מִעֲתָה וְעַד עוֹלָם.

הַרְחַמֵּן הוּא יְבַרְךָ

When eating at one's own table, say (include the words in parentheses that apply):

אוֹתִי (וְאֶת אִשְׁתִּי / וְאֶת בְּעָלִי / וְאֶת אָבִי מוֹרִי / וְאֶת אִמִּי מוֹרְתִי /
 וְאֶת זְרַעִי) וְאֶת כָּל אֲשֶׁר לִי.

A guest at someone else's table says (include the words in parentheses that apply):

אֶת בְּעַל הַבַּיִת הַזֶּה, אוֹתוֹ (וְאֶת אִשְׁתּוֹ בְּעַלַת הַבַּיִת הַזֶּה /
 וְאֶת זְרַעוֹ) וְאֶת כָּל אֲשֶׁר לוֹ.

Children at their parents' table say (include the words in parentheses that apply):

אֶת אָבִי מוֹרִי (בְּעַל הַבַּיִת הַזֶּה), וְאֶת אִמִּי מוֹרְתִי (בְּעַלַת הַבַּיִת
 הַזֶּה), אוֹתָם וְאֶת בֵּיתָם וְאֶת זְרַעָם וְאֶת כָּל אֲשֶׁר לָהֶם

For all other guests, add:

וְאֶת כָּל הַמְּסַבִּין בָּאֵן

אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ
 כְּמוֹ שְׁנַת בְּרֻכּוֹ אֲבוֹתֵינוּ
 אֲבוֹרָהֶם יִצְחָק וְיַעֲקֹב, בְּכָל, מְכָל, כָּל
 בְּיַבְרַךְ אוֹתָנוּ כְּלָנוּ יַחַד בְּבִרְכָה שְׁלָמָה, וְנֹאמֵר אָמֵן.

בְּמִרוֹם On high, may grace be invoked for them and for us,
as a safeguard of peace.

May we receive a blessing from the LORD
and a just reward from the God of our salvation,
and may we find grace and good favor in the eyes of God and man.

On Shabbat: May the Compassionate One let us inherit
the time, that will be entirely Shabbat
and rest for life everlasting.

May the Compassionate One renew for us this year,
for good and blessing.

הִרְחַמֵּן May the Compassionate One make us worthy
of the Messianic Age and life in the World to Come.

He is a tower of salvation to His king,
showing kindness to His anointed,
to David and his descendants for ever.

11 Sam. 22

He who makes peace in His high places,
may He make peace for us and all Israel,
and let us say: Amen.

יִרְאוּ? Fear the LORD, you His holy ones;
those who fear Him lack nothing.

Ps. 34

Young lions may grow weak and hungry,
but those who seek the LORD lack no good thing.

Thank the LORD for He is good;
His loving-kindness is for ever.

Ps. 118

You open Your hand, and satisfy every living thing with favor.
Blessed is the person who trusts in the LORD,
whose trust is in the LORD alone.

Ps. 145

Jer. 17

Once I was young, and now I am old,
yet I have never watched a righteous man forsaken
or his children begging for bread.

Ps. 37

The LORD will give His people strength.

Ps. 29

The LORD will bless His people with peace.

בַּמְרוֹם יִלְמְדוּ עֲלֵיהֶם וְעַלֵּינוּ זְכוֹת שְׁתֵּהָא לְמִשְׁמֶרֶת שְׁלוֹם
וְנִשְׂא בְרָכָה מֵאֵת יְהוָה וְצַדִּיקָה מֵאֱלֹהֵי יִשְׂרָאֵל
וְנִמְצָא חֵן וְשִׁכְלָ טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

בשבת: הַרְחֵמֵן הוּא יִנְחִילֵנוּ
יוֹם שְׁכָלוֹ שֶׁבֶת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.

הַרְחֵמֵן הוּא יַחַדֵּשׁ עֲלֵינוּ
אֶת הַשָּׁנָה הַזֹּאת לְטוֹבָה וּלְבְרָכָה.

הַרְחֵמֵן הוּא יִזְכֵּנוּ לִימֹת הַמְּשִׁיחַ וּלְחַיֵּי הָעוֹלָם הַבֶּא
מְגִדּוֹל יְשׁוּעוֹת מַלְכוּ
וְעִשְׂה־חֶסֶד לְמִשְׁיחוֹ, לְדוֹד וּלְזֹרְעוֹ עַד־עוֹלָם:
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאִמְרוּ אָמֵן.

שמואל ב' כב

יִרְאוּ אֶת־יְהוָה קְדוֹשֵׁיו, בְּיַאֲזִין מַחְסוֹר לִירְאָיו:
כְּפִירִים רָשׁוּ וְרָעִבוּ, וְדֹדָשֵׁי יְהוָה לֹא־יִחְסְרוּ כָּל־טוֹב:
הוֹדוּ לַיהוָה בְּיִטְוֹב, בְּיִ לְעוֹלָם חֶסֶדוֹ:
פֹּתַח אֶת־יְדֶךָ, וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן:
בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּיהוָה, וְהָיָה יְהוָה מְבֹטָחוֹ:
נֶעַד הָיִיתִי גַם־זִקְנָתִי
וְלֹא־דָאִיתִי צְדִיק נֶעֱזֵב וְזָרְעוֹ מִבְּקֶשׁ־לֶחֶם:
יְהוָה עֵז לְעַמּוֹ יִתֵּן
יְהוָה יְבַרְךָ אֶת־עַמּוֹ בְּשְׁלוֹם:

תהלים לד

תהלים קיח

תהלים קמה

ירמיה ז'

תהלים לו

תהלים כט

מסכת ראש השנה

פרק ראשון

א אֲרִבְעָה רָאִשֵׁי שָׁנִים הֵם:

בְּאַחַד בְּנִיסָן, רֹאשׁ הַשָּׁנָה לַמְּלָכִים וְלַדְּוָלִים

CHAPTER ONE

The term “Rosh HaShana” appears only once in the Bible – not in the Torah but in the book of Ezekiel (40:1): “On Rosh HaShana, on the tenth of the month.” Rosh HaShana clearly refers here, not to a day, but to the first month of the year. The only month in which the tenth day has special significance is Tishrei. Indeed, the sages taught that the verse is referring to the Yom Kippur of a Jubilee year (*Arakhin* 12a).

If, however, Rosh HaShana indicates “the first month,” then it should not refer to Tishrei, but to Nisan, since prior to leaving Egypt the Israelites were explicitly instructed: “This month [Nisan] shall be to you the first of the months” (Ex. 12:2), and the Torah consistently numbers months “the first,” “the second,” “the third month” etc. on this basis.

The sages resolved this apparent contradiction by distinguishing between four functionally different years. They designated four dates to serve as Rosh HaShana for each of those years – as well as four different times when the world is judged.

The Talmud (20a) reads the word “month” (*Hodesh*) in the aforementioned command “This month shall be to you...” as referring to the new moon. This verse is understood to have been spoken as God shows Moses and Aaron the new moon, commanding them to declare a new month only when the new moon is seen. The procedure became known as *Kiddush HaHodesh* – the consecration of the month.

The mishna does not articulate this logical segue; it moves seamlessly into treatment of the details of the consecration of the month, concentrating on two areas: When is consecration of the month considered so crucial that the laws of Shabbat may be suspended for that purpose; and upon whose testimony can the court rely in order to declare a new month.

ראש השנה לַמְּלָכִים *New Year for kings... Years are numbered in the Bible in relation to the reign of a given king* – “In the four hundred and eightieth year after

The first of Elul is New Year for animal tithes –
 Rabbi Elazar and Rabbi Shimon say: This is the first of
 Tishrei.
 The first of Tishrei is New Year for years, and Sabbatical years
 and Jubilees,
 and also for tree-planting and vegetables.
 The first of Shevat is New Year for trees – thus Beit Shammai.
 Beit Hillel say: This is the fifteenth.

on Rosh HaShana in the Remembrances blessing: “This day is the opening of all Your works, a remembrance of the very first day” (page 508), as well as several times in the Rosh HaShana liturgy.

וְלִשְׁמִטִּין וְלִיּוֹבְלוֹת *Sabbatical years and Jubilees*. The Sabbatical year, with its various laws, begins and ends in Tishrei (see Deut. 31:10). The same is true of the Jubilee year (Lev. 25:9), which tragically, was no longer in practice in the Mishnaic period.

לְנִטְיָעָה וְלִירְקוֹת *Tree-planting and vegetables*. One may not eat the fruits a tree produces during the three years after it was planted, and the fruits that grow in the fourth year must be eaten in Jerusalem. These years are counted from Tishrei, such that a tree planted in Elul completes its first year within a month. Vegetables are tithed immediately after their harvest. Just as Elul distinguishes the calves and lambs of one year from those of the next, so the first of Tishrei is the cut-off date for the vegetables of a given year, and those harvested afterwards are tithed with the produce of the following season.

רֵאשׁ הַשָּׁנָה לְאֵילָן *New Year for trees*. Unlike vegetables, tithed at harvest, the determination of the year to which fruits belong for purposes of tithing takes place while the fruits are still in the early stages of their development. Shevat falls late in winter, when most trees are dormant or blossoming. That year’s produce, in terms of both tithes and the Sabbatical year, will develop only in the following months. Beit Shammai rule that every New Year should coincide with a new moon; Beit Hillel, however, hold the critical date to be mid-month, when most of the winter’s rain has already fallen (*Rosh HaShana* 14a). The Meiri points out that this marks the midpoint between Tevet, when winter begins in earnest, and Nisan, which opens the spring. The custom to

בְּאַחַד בְּאַלּוּל, רֹאשׁ הַשָּׁנָה לְמַעַשׂוֹר בְּהֵמָה
 רַבִּי אֶלְעָזָר וְרַבִּי שִׁמְעוֹן אוֹמְרִים: בְּאַחַד בְּתִשְׁרֵי
 בְּאַחַד בְּתִשְׁרֵי, רֹאשׁ הַשָּׁנָה לְשָׁנִים וְלִשְׁמִטִּין וְלִיּוֹבְלוֹת,
 לְנִטְיָעָה וְלִירִקוֹת
 בְּאַחַד בְּשִׁבְטֵי רֹאשׁ הַשָּׁנָה לְאַיִלָן, כְּדַבְּרֵי בֵּית שַׁמַּי
 בֵּית הַלֵּל אוֹמְרִים: בַּחֲמִשָּׁה עָשָׂר בּוּ.

eight days later. (Both views were eventually rejected; one who dedicates an offering has a complete cycle of three pilgrimage festivals in which to fulfill his vow, beginning from the time he makes the vow. See Rambam, *Hilkhot Ma'aseh HaKorbanot* 14:13).

רֹאשׁ הַשָּׁנָה לְמַעַשׂוֹר בְּהֵמָה *New Year for animal tithes.* In Temple times, all live-stock were required to be tithed. When the newborn calves and lambs were counted, the tenth animal of each species was designated to be slaughtered and eaten in Jerusalem (Lev. 27:32). If only nine young of a particular species were born on a farm in a given year, no tithe was required, even if a tenth was born in the following year. If nineteen young were born in a given year, only one was designated as an animal tithe, and so on. “New Year for animal tithes,” then, was the cut-off point. Any animal born thereafter was attributed to the flock of the following year. Rabbi Elazar and Rabbi Shimon postpone this date by one month, to align the New Years of cattle and of arable produce; however, the majority of the sages rule that the New Year for cattle be the first of Elul, as it is the end of the calving season (*Rosh HaShana* 8a), and enables one to complete his tithing before the Tishrei holidays (*Bekhorot* 57b–58b). The debate remains unresolved: The Rambam rules in accordance with the opinion of Rabbi Elazar and Rabbi Shimon (*Hilkhot Bekhorot* 7:6), and *Sefer Mitzvot Gadol* rules in accordance with the opinion of the first *tanna* cited in the mishna (Positive Commandment 212).

רֹאשׁ הַשָּׁנָה לְשָׁנִים *New Year for years.* The date of creation is debated in the Talmud (10b–12a); Rabbi Yehoshua suggests the first of Nisan, while Rabbi Eliezer holds that it is the first of Tishrei. This dispute is not decided in the Talmud (10b–12a), but the consensus among later sages was that the world was created in Tishrei. This opinion is also reflected in the additional prayer

2 There are four times when the world is judged:

At Pesah, for the crops;

at Shavuot, for tree fruits;

at Rosh HaShana, all who have come into this world

pass before Him like sheep,

as it is said, “He forms the hearts of all,

and discerns all their deeds”;

and at Sukkot they are judged for the water.

Ps. 33

itself. The interpretation of the term as referring to “sheep,” while similar, is a more sympathetic one as it evokes the image of a caring shepherd (cf. Ps. 23:1).

הַיֵּצֵר יְחַד לְבָבָם, הַמְבִּיט מֵאֵלֶיךָ לְכָל־מַעֲשֵׂיהֶם “He forms the hearts of all, and discerns all their deeds.” This verse is understood in the context of the one it immediately follows – “He looks down from the place of His dwelling, at all the inhabitants of earth” – evoking the image of God viewing all the world at a glance (*Rosh HaShana* 18a). The parallelism in the verse moves us from “hearts” to “deeds” and from God’s creation to His knowledge of all. While judging the world as a whole, God is aware of our many different actions, an awareness stemming from His intimate knowledge of the “heart.” Taken in the context of our mishna, this verse reflects the paradox of divine knowledge, which is simultaneously general and particular (*Tosefot Yom Tov*).

וּבְחָג, נְדוּמִין עַל הַמַּיִם *And at Sukkot they are judged for the water.* By Sukkot, at the threshold of autumn, the wells and reservoirs are empty; the *Hoshanot* recited on Sukkot are requests for rain, and the Four Species of plants represent the world’s need for water (*Shibolei HaLeket* 366). This cycle of rain prayers peaks on Hoshana Raba, the last day of the festival, and the final day of judgment for rainfall (Rashi, *Yoma* 21b). The Kabbalists considered Hoshana Raba the culmination of the process of judgment which opened on Rosh HaShana (*Zohar, Parashat Tzav*). The Mishna does not use the names, “Shavuot” and “Sukkot,” that we use today. Shavuot is called *Atzeret*, “an Assembly,” recalling the day the nation stood as one to receive the Torah (Ramban, *Lev. 23:36*), while Sukkot, “the time of our rejoicing,” is simply called *Hag* – “the Festival.”

ב בארבעה פרקים העולם נדון:
 בפסח, על התבואה
 בעצרת, על פירות האילן
 בראש השנה, כל באי העולם עוברין לפניו כבני מרון
 שנאמר: היצר יחד לבם, הימין אל-כל-מעשיהם:
 ובתג, נדונין על המים.

תהלים לג

eat fruits of the land of Israel on *Tu BiShvat* stems from this mishna (*Magen Avraham* 131:16).

בארבעה פרקים העולם נדון *There are four times when the world is judged.* The sages understood that judgment for a given year must take place adjacent to the implementation of that reward or punishment. Failure to do so could lead to a situation where an individual who repented is punished for past crimes. According to this approach, until the consequences of one's actions have been visited upon the world, one can still repent. Consequently, in the spring, judgment for the spring crops is rendered; in the autumn for the autumn rainfall, etc.

בפסח, על התבואה *At Pesah for the crops.* The first grain harvest (that of the barley) begins on the first day of *Hol HaMo'ed Pesah* (Mishna, *Menahot* 65a; cf. Deut. 16:8–9 and Rashi ad loc.).

בעצרת, על פירות האילן *At Shavuot for fruit trees.* First fruits are brought to the Temple only from *Shavuot* until *Sukkot* (Rashi, *Rosh HaShana* 16a, based on *Mishna Bikkurim* 1:10).

כבני מרון *Like sheep.* The meaning of the term **כבני מרון** is unclear. Rav Sa'adia Gaon (*Sefer HaEgron*) translates it as “on parade.” The Talmud (18a) cites three possible explanations: “sheep,” used here, is reflected in the ancient prayer *Untaneh Tokef* – “As a shepherd’s searching gaze meets his flock...” (page 546). Another reading, suggested by Shmuel, “Like David’s battalions,” is an apt metaphor for the judgment that we undergo on *Rosh HaShana*. Just as soldiers are reviewed and counted before entering battle, but not all of those who set out will return, on *Rosh HaShana* we are judged for life

REMOVING THE TORAH FROM THE ARK

אַתָּה הָרָאָתָּ You have been shown [these things] so that you may know *Deut. 4*
that the LORD is God; besides Him there is no other.

There is none like You among the heavenly powers, LORD, *Ps. 86*
and there are no works like Yours.

Your kingdom is an eternal kingdom, *Ps. 145*
and Your dominion is for all generations.

The LORD is King, the LORD was King,
the LORD shall be King for ever and all time.

The LORD will give strength to His people; *Ps. 29*
the LORD will bless His people with peace.

Father of compassion,
favor Zion with Your goodness; rebuild the walls of Jerusalem. *Ps. 51*
For we trust in You alone, King, God,
high and exalted, Master of worlds.

The Ark is opened and the congregation stands. All say:

וַיְהִי בְּנִסְעֹךָ Whenever the Ark set out, Moses would say, *Num. 10*
“Arise, LORD, and may Your enemies be scattered.

May those who hate You flee before You.”
For the Torah shall come forth from Zion, *Is. 2*
and the word of the LORD from Jerusalem.

Blessed is He who, in His holiness, gave the Torah to His people Israel.

The following (The Thirteen Attributes of Mercy) is said three times:

יְהוָה The LORD, the LORD, compassionate and gracious God, *Ex. 34*
slow to anger, abounding in loving-kindness and truth,
extending loving-kindness to a thousand generations, forgiving iniquity,
rebellion and sin, and absolving [the guilty who repent].

רְבוֹנוּ Master of the Universe, fulfill my requests for good. Satisfy my desire,
grant my request, and pardon me for all my iniquities and all iniquities of the
members of my household, with the pardon of loving-kindness and compassion.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה For the Torah shall come forth from Zion. Part of Isaiah's
famous vision (2:2–4) of the end of days.

רְבוֹנוּ שֶׁל עוֹלָם Master of the Universe. The festivals are heightened times of
holiness, and the Opening of the Ark a moment when we most intensely

הוצאת ספר תורה

דברים ד: אֶתְּהָרָאֵת לְדַעַת, כִּי יְהוָה הוּא הָאֱלֹהִים, אֵינן עוֹד מִלְבָּדוֹ:
 תהלים פו: אֵינן כְּמוֹךְ בְּאֱלֹהִים, אֲדֹנָי, וְאֵינן כְּמַעֲשֶׂיךָ:
 תהלים קמה: מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים, וּמִמֶּשְׁלֶתְךָ בְּכָל-דָּוָר וְדָר:
 יהוה מֶלֶךְ, יהוה מֶלֶךְ, יהוה יִמְלֶךְ לְעֹלָם וָעֶד.
 תהלים כט: יהוה עֵז לְעַמּוֹ יִתֵּן, יְהוָה יְבַרְכֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:
 תהלים נא: אֵב הַרְחֵמִים, הִיטִיבָה בְּרִצּוֹנְךָ אֶת-צִיּוֹן תְּבַנֶּה חוֹמוֹת יְרוּשָׁלַם:
 כִּי בְךָ לָבֵד בְּטַחְנוּ, מֶלֶךְ אֵל רִם וְנִשְׂא, אֲדוֹן עוֹלָמִים.

The ark is opened and the ark stands. All say:

במדברי י: וַיְהִי בְּנִסְעַ הָאָרֶן וַיֵּאמֶר מֹשֶׁה
 קוֹמָה יְהוָה וַיִּפְצֹו אֵיבֶיךָ וַיִּנְסֹו מִשְׁנֵאֵיךָ מִפְּנֵיךָ:
 ישעיה ב: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר-יְהוָה מִירוּשָׁלַם:
 בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

The following (י"ג מידות הרחמים) is said three times:

שמות לד: יְהוָה, יְהוָה, אֵל רַחוּם וְחַנוּן, אַרְךְ אַפַּיִם וְרַב-חֶסֶד וְאֱמֵת:
 נִצַּר חֶסֶד לְאֱלֹפִים, נִשְׂא עֵז וּפִשֵׁעַ וְחַטָּאָה, וְנִקְהָה:

רְבוּנוּ שֶׁל עוֹלָם, מִלֵּא מִשְׁאֵלוֹתֵי לְטוֹבָה, וְהִפַּק רְצוֹנֵי וְתֵן שְׂאֵלֹתֵי, וּמְחַל לִי עַל כָּל עֲוֹנוֹתַי וְעַל כָּל עֲוֹנוֹת אֲנִשֵׁי בֵיתִי, מְחִילָה בְּחֶסֶד מְחִילָה בְּרַחֲמִים, וְטַהַרְנוּ מִחַטָּאֵינוּ וּמִעֲוֹנוֹתֵינוּ וּמִפְשָׁעֵינוּ, וְזָכְרָנוּ בְּזַכְרוֹן טוֹב לְפָנֶיךָ, וּפְקַדְנוּ

There is none like You among the heavenly powers. A collection of verses and phrases from the book of Psalms.

Whenever the Ark set out. A description of the Ark during the journeys of the Israelites in the wilderness. The parallel verse, "When it came to rest," is recited when the Torah is returned to the Ark. Thus the taking of the Sefer Torah from the Ark and its return, recall the Ark of the Covenant which accompanied the Israelites in the days of Moses.

Purify us from our sins, our iniquities and our transgressions; remember us with a memory of favorable deeds before You and be mindful of us in salvation and compassion. Remember us for a good life, for peace, for livelihood and sustenance, for bread to eat and clothes to wear, for wealth, honor and length of days dedicated to Your Torah and its commandments. Grant us discernment and understanding that we may understand and discern its deep secrets. Send healing for all our pain, and bless all the work of our hands. Ordain for us decrees of good, salvation and consolation, and nullify all hard and harsh decrees against us. And may the hearts of the government, its advisers and ministers / *In Israel*: And may the hearts of our ministers and their advisers, / be favorable toward us. Amen. May this be Your will. May the words of my mouth and the meditation of my heart find favor before You, LORD, my Rock and Redeemer. Ps. 19

Say the following verse three times:

וַאֲנִי As for me, may my prayer come to You, LORD, Ps. 69
at a time of favor. O God, in Your great love,
answer me with Your faithful salvation.

בְּרִיךְ Blessed is the name of the Master of the Universe. Blessed is Your crown and Your place. May Your favor always be with Your people Israel. Show Your people the salvation of Your right hand in Your Temple. Grant us the gift of Your good light, and accept our prayers in mercy. May it be Your will to prolong our life in goodness. May I be counted among the righteous, so that You will have compassion on me and protect me and all that is mine and all that is Your people Israel's. You feed all; You sustain all; You rule over all; You rule over kings, for sovereignty is Yours. I am a servant of the Holy One, blessed be He, before whom and before whose glorious Torah I bow at all times. Not in man do I trust, nor on any angel do I rely, but on the God of heaven who is the God of truth, whose Torah is truth, whose prophets speak truth, and who abounds in acts of love and truth. ▶ In Him I trust, and to His holy and glorious name I offer praises. May it be Your will to open my heart to the Torah, and to fulfill the wishes of my heart and of the hearts of all Your people Israel for good, for life, and for peace. Zohar, Vayak-hel

בְּרִיךְ שְׁמֵהּ Blessed is the name. This passage, from the mystical text, the *Zohar*, is prefaced in its original context with the words: “Rabbi Shimon said: When the scroll of the Torah is taken out to be read in public, the Gates of Compassion are opened, and love is aroused on high. Therefore one should say [at this time]...” The words “Blessed is the name” then follow. The custom of reciting it has its origins in the circle of mystics in Safed associated with Rabbi Isaac Luria.

בַּפְּקֻדָּת יִשׁוּעָה וְרַחֲמִים. וְזָכְרָנוּ לְחַיִּים טוֹבִים וּלְשָׁלוֹם, וּפְרָנְסָה וּכְלֻפָּלָה, וְלַחֵם לֶאֱכֹל וּבִגְד לְלַבֵּשׁ, וְעֶשֶׂר וּכְבוֹד, וְאוֹרֵךְ יָמִים לְהַגּוֹת בְּתוֹרַתְךָ וּלְקַיֵּם מִצְוֹתֶיךָ, וְשָׁכַל וּבִינָה לְהַבִּין וּלְהַשְׁכִּיל עִמָּךְיָ סוּדוֹתֶיךָ. וְהִפְק רְפוּאָה לְכָל מְכַאוֹבֵינוּ, וּבִרְךָ כָּל מַעֲשֵׂה יְדֵינוּ, וּגְזֹר עָלֵינוּ גְזֵרוֹת טוֹבוֹת יִשׁוּעוֹת וּנְחֻמוֹת, וּבִטֵּל מֵעָלֵינוּ כָּל גְּזֵרוֹת קְשׁוֹת וְרַעוֹת, וְתֵן בְּלֵב הַמַּלְכוּת וְיִזְעַצְיָהּ וְשַׁרְיָהּ / בארץ ישראל: וְתֵן בְּלֵב שָׁרֵינוּ וְיִזְעַצְיָהֶם / עָלֵינוּ לְטוֹבָה. אָמֵן וְכֵן יְהִי רָצוֹן. יְהִיו לְרָצוֹן אִמְרֵי־פִי וְהִגְיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי:

תהלים יט

Say the following verse three times:

תהלים סט

וְאֵנִי תַפְלִית־לְךָ יְהוָה, עֵת רָצוֹן, אֱלֹהִים בְּרַב־חֶסֶדְךָ
עֲנֵנִי בְּאַמַּת יִשְׁעֶךָ:

והר ויקהל

בְּרִיךְ שְׁמֵה דְמָרָא עֲלֵמָא, בְּרִיךְ כְּתָרְךָ וְאַתְרְךָ. יְהֵא רְעוּתְךָ עִם עַמְךָ יִשְׂרָאֵל לְעֵלַם, וּפְרָקוּן יְמִינְךָ אַחְזִי לְעַמְךָ בְּבֵית מִקְדָּשְׁךָ, וְלֹא־מִטּוֹיִי לְנָא מְטוֹב נְהוּרְךָ, וְלִקְבֵּל צְלוֹתְנָא בְּרַחֲמִין. יְהֵא רְעוּא קְדָמְךָ דְתוֹרִיךָ לֵן חִיִּין בְּטִיבוֹ, וְלַהּוֹי אָנָּא פְקִידָא בְּגוֹ צְדִיקֵינָא, לְמַרְחַם עָלֵי וּלְמַנְטֹר יְתִי וְיֵת כָּל דִּי לִי וְדִי לְעַמְךָ יִשְׂרָאֵל. אֲנַתְּ הוּא זֶן לְכֻלָּא וּמְפָרְסֵן לְכֻלָּא, אֲנַתְּ הוּא שְׁלִיט עַל כֻּלָּא, אֲנַתְּ הוּא דְשְׁלִיט עַל מַלְכֵינָא, וּמַלְכוּתָא דִּילְךָ הִיא. אָנָּא עֲבָדָא דְקְדָשָׁא בְּרִיךְ הוּא, דְסַגְדָּנָא קָמָה וּמְקַמֵּי דִיקָר אוּרִיתָהּ בְּכָל עֵדָן וְעֵדָן. לֹא עַל אָנָּשׁ רַחֲיִצָּנָא וְלֹא עַל בַּר אֱלֹהִין סְמִיכָנָא, אֱלֹא בְּאֱלֹהָא דְשִׁמְיָא, דְהוּא אֱלֹהָא קְשׁוּט, וְאוּרִיתָהּ קְשׁוּט, וּנְבִיאֹוּהִי קְשׁוּט, וּמְסַגָּא לְמַעַבְד טָבוֹן וּקְשׁוּט. - בַּה אָנָּא רַחֲיִץ, וְלִשְׁמָה קְדִישָׁא יְקִירָא אָנָּא אִמְרָ תַשְׁבַּחְן. יְהֵא רְעוּא קְדָמְךָ דְתַפְתַּח לְבָאֵי בְּאוּרִיתָא, וְתַשְׁלִים מְשָׁאֲלִין דְלְבָאֵי וּלְבָא דְכָל עַמְךָ יִשְׂרָאֵל לְטַב וּלְחִיִּין וּלְשָׁלָם.

feel the transformative energy of the Divine Presence. Thus, when these two sacred moments coincide, we say a personal prayer for God's blessing in our lives and the lives of our family. The version of the prayer on Rosh HaShana emphasizes the idea that at this time the fate of the coming year is under review. The prayer is preceded by the Thirteen Attributes of Mercy, invoked by Moses when praying for mercy and forgiveness, and taught to him, according to the Talmud, by God Himself.

Two Torah scrolls are removed from the Ark. The Leader takes one in his right arm and, followed by the congregation, says:

Listen, Israel: the LORD is our God, the LORD is One.

Deut. 6

Leader then congregation:

One is our God; great is our Master;
holy and awesome is His name.

The Leader turns to face the Ark, bows and says:

Magnify the LORD with me, and let us exalt His name together. *Ps. 34*

The Ark is closed. The Leader carries the Torah scroll to the bima and the congregation says:

יְיָ? Yours, LORD, are the greatness and the power, the glory and the majesty and splendor, for everything in heaven and earth is Yours. Yours, LORD, is the kingdom; You are exalted as Head over all. *1 Chr. 29*

רוֹמְמוּ Exalt the LORD our God and bow to His footstool; He is holy. Exalt the LORD our God, and bow at His holy mountain, for holy is the LORD our God. *Ps. 99*

Over all may the name of the Supreme King of kings, the Holy One blessed be He, be magnified and sanctified, praised and glorified, exalted and extolled, in the worlds that He has created – this world and the World to Come – in accordance with His will, and the will of those who fear Him, and the will of the whole house of Israel. He is the Rock of worlds, LORD of all creatures, God of all souls, who dwells in the spacious heights and inhabits the high heavens of old. His holiness is over the Ḥayyot and over the throne of glory. Therefore may Your name, LORD our God, be sanctified among us in the sight of all that lives. Let us sing before Him a new song, as it is written: “Sing to God, make music for His name, extol Him who rides the clouds – the LORD is His name – and exult before Him.” And may we see Him eye to eye when He returns to His abode as it is written: “For they shall see eye to eye when the LORD returns to Zion.” And it is said: “Then will the glory of the LORD be revealed, and all mankind together shall see that the mouth of the LORD has spoken.” *Ps. 68*
Is. 52
Is. 40

Father of mercy, have compassion on the people borne by Him. May He remember the covenant with the mighty (patriarchs), and deliver us from evil times. May He reproach the evil instinct in the people by Him, and graciously grant that we be an eternal remnant. May He fulfill in good measure our requests for salvation and compassion.

שליח ציבור *The* ארון קודש *are removed from the* שפרי תורה *Two*
 takes one in his right arm and, followed by the קהל, says:

דברים ו

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:

קהל שליח ציבור *then*

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ.

turns to face the ארון קודש *The* שליח ציבור *bows and says:*

תהלים לד

גָּדְלוּ לַיהוָה אֶתִּי וְנִרְמַמָּה שְׁמוֹ יַחְדָּו:

carries the שפרי תורה *The* שליח ציבור *is closed. The* ארון קודש *and the* קהל *says:*

דברי הימים א כט

לַךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְנָח וְהַיְהוּד, כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ, לַךְ יְהוָה הַמְּמֻלָּכָה וְהַמְּתַנַּשָּׂא לְכָל לְרֵאשִׁי:

תהלים צט

רִמְמוּ יהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לַהֲדָם רַגְלָיו, קְדוֹשׁ הוּא: רִמְמוּ יהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לַהֲרַקְדָּשׁוֹ, כִּי־קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

עַל הַכֹּל יִתְגַּדֵּל וְיִתְקַדֵּשׁ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא שְׁמוֹ שֶׁל מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹת שָׁבְרָא, הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא, בְּרִצּוֹנוֹ וּבְרִצּוֹן יִרְאָיו וּבְרִצּוֹן כָּל בֵּית יִשְׂרָאֵל. צוּר הָעוֹלָמִים, אֲדוֹן כָּל הַבְּרִיּוֹת, אֱלֹהֵי כָּל הַנְּפֻשׁוֹת, הַיּוֹשֵׁב בְּמִרְחַבֵי מְרוֹם, הַשׁוֹבֵן בְּשָׁמַי שְׁמַי קָדָם, קְדוֹשׁתּוֹ עַל הַחַיּוֹת, וְקְדוֹשׁתּוֹ עַל כָּפֵא הַכְּבוֹד. וּבִכֵּן יִתְקַדֵּשׁ שְׁמֵךְ בְּנוֹ יְהוָה אֱלֹהֵינוּ לְעֵינֵי כָּל חַי, וְנֹאמֵר לְפָנָיו שִׁיר חֲדָשׁ, כְּפִתּוֹב: שִׁירוּ לְאֱלֹהִים זְמֵרוֹ שְׁמוֹ, סִלּוֹ לְרֹכֵב בְּעֶרְבוֹת, בֵּיהָ שְׁמוֹ, וְעֲלוֹז לְפָנָיו: וְנֹרְאָהוּ עֵין בְּעֵין בְּשׁוּבוֹ אֶל נְוָהוּ, כְּפִתּוֹב: כִּי עֵין בְּעֵין יִרְאוּ בְּשׁוּב יְהוָה צִיּוֹן: וְנֹאמֵר: וְנִגְלָה כְּבוֹד יְהוָה, וְרָאוּ כָּל־בָּשָׂר יַחְדָּו כִּי פִי יְהוָה דָּבַר:

תהלים סח

ישעיה נב

ישעיה מ

אֵב הַרְחָמִים הוּא יְרַחֵם עִם עַמּוֹסִים, וְיִזְכֹּר בְּרִית אֵיתָנִים, וְיִצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת, וְיַגְעַר בְּיַצַּר הָרָע מִן הַנְּשׂוּאִים, וְיַחַן אוֹתָנוּ לְפִלְיֻטַּת עוֹלָמִים, וְיִמְלֵא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

The Torah scroll is placed on the bima and the Gabbai calls a Kohen to the Torah. See law 69.

ויַעֲזֹר May He help, shield and save all who seek refuge in Him,
and let us say: Amen. Let us all render greatness to our God
and give honor to the Torah. *Let the Kohen come forward.
Arise (*name son of father's name*), the Kohen.

**If no Kohen is present, a Levi or Yisrael is called up as follows:*

*/As there is no Kohen, arise (*name son of father's name*) in place of a Kohen./*

Blessed is He who, in His holiness, gave the Torah to His people Israel.

The congregation followed by the Gabbai:

You who cling to the LORD your God are all alive today.

Deut. 4

The Reader shows the oleh the section to be read. The oleh touches the scroll at that place with the tzitzit of his tallit, which he then kisses. Holding the handles of the scroll, he says:

Oleh: Bless the LORD, the blessed One.

Cong: Bless the LORD, the blessed One, for ever and all time.

Oleh: Bless the LORD, the blessed One, for ever and all time.

Blessed are You, LORD our God, King of the Universe,
who has chosen us from all peoples
and has given us His Torah.

Blessed are You, LORD, Giver of the Torah.

After the reading, the oleh says:

Oleh: Blessed are You, LORD our God, King of the Universe,
who has given us the Torah of truth,
planting everlasting life in our midst.

Blessed are You, LORD, Giver of the Torah.

אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים *Who has chosen us from all peoples.* This ancient blessing, to be said before Torah study as well as before the public reading of the Torah, makes it clear that chosenness is not a right but a responsibility.

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת *Who has given us the Torah of truth.* An act of affirmation following the reading. The blessing, simply but beautifully, expresses the thought that in reading, studying and observing the word of the Eternal, we touch eternity.

The ספר תורה is placed on the שולחן and the גבאי calls a כהן to the תורה. See law 69.
 וַיַּעֲזֹר וַיִּגַן וַיּוֹשִׁיעַ לְכָל הַחֹסִים בּוֹ, וְנֹאמַר אָמֵן. הַפֶּלֶל הָבּוֹ גָּדֹל לְאַלֹהֵינוּ
 וְתָנוּ כְּבוֹד לַתּוֹרָה. * בְּהֵן קָרַב, יַעֲמֹד (פלוני בן פלוני) הַבְּהֵן.

*If no כהן is present, a לוי or ישראל is called up as follows:

/אין כאן בהן, יַעֲמֹד (פלוני בן פלוני) בְּמָקוֹם בְּהֵן./

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ.

The גבאי followed by the קהל

וְאַתֶּם הַדִּבְקִים בִּיהוָה אֱלֹהֵיכֶם חַיִּים פְּלִכֶם הַיּוֹם:

דברים ד

The קורא shows the עולה the section to be read. The עולה touches the scroll at that place with the טלית of his ציצית, which he then kisses. Holding the handles of the scroll, he says:

עולה: בְּרָכוּ אֶת יְהוָה הַמְּבָרֵךְ.

קהל: בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

עולה: בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים

וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.

בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

After the קריאת התורה, the עולה says:

עולה: בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נִטֵּעַ בְּתוֹכֵנוּ.

בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

בְּרוּךְ יְהוָה Bless the LORD. An invitation to the congregation to join in blessing God, similar to the one that precedes communal prayer in the morning and evening services.

One who has survived a situation of danger (see commentary on page 437) says:
 Blessed are You, LORD our God, King of the Universe, who bestows good on the unworthy, who has bestowed on me much good.

The congregation responds:

Amen. May He who bestowed much good on you
 continue to bestow on you much good, Selah.

FOR AN OLEH

May He who blessed our fathers, Abraham, Isaac and Jacob, bless (*name, son of father's name*) who has been called up in honor of the All-Present, in honor of the Torah, and in honor of the Day of Judgment. As a reward for this, may the Holy One, blessed be He, protect and deliver him from all trouble and distress, all infection and illness, and send blessing and success to all the work of his hands, and write him and seal him for a good life on this Day of Judgment, together with all Israel, his brethren, and let us say: Amen.

FOR A SICK MAN

May He who blessed our fathers, Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, bless and heal one who is ill, (*sick person's name, son of mother's name*), on whose behalf (*name of the one making the offering*) is making a contribution to charity. As a reward for this, may the Holy One, blessed be He, be filled with compassion for him, to restore his health, cure him, strengthen and revive him, sending him a swift and full recovery from heaven to all his 248 organs and 365 sinews, amongst the other sick ones in Israel, a healing of the spirit and a healing of the body – may healing be quick to come – now, swiftly and soon, and let us say: Amen.

FOR A SICK WOMAN

May He who blessed our fathers, Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, bless and heal one who is ill, (*sick person's name, daughter of mother's name*), on whose behalf (*name of the one making the offering*) is making a contribution to charity. As a reward for this, may the Holy One, blessed be He, be filled with compassion for her, to restore her health, cure her, strengthen and revive her, sending her a swift and full recovery from heaven to all her organs and sinews, amongst the other sick ones in Israel, a healing of the spirit and a healing of the body – may healing be quick to come – now, swiftly and soon, and let us say: Amen.

One who has survived a situation of danger (see commentary on page 437) says:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַגּוֹמֵל לְחַיִּים טוֹבוֹת
שְׂגַמְלָנִי כָּל טוֹב.

The קהל responds:

אָמֵן. מִי שְׂגַמְלָךְ כָּל טוֹב הוּא יִגְמְלָךְ כָּל טוֹב, סְלָה.

מי שברך לעולה לתורה

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, הוּא יִבְרַךְ אֶת (פלוני בן פלוני),
בְּעֵבוּר שְׂעָלָה לְכַבּוֹד הַמָּקוֹם וּלְכַבּוֹד הַתּוֹרָה וּלְכַבּוֹד יוֹם הַדִּין. בְּשִׁכְר
זֶה הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁמְרֵהוּ וְיִצִּילֵהוּ מִכָּל צָרָה וְצוּקָה וּמִכָּל נִגְעָה
וּמַחֲלָה, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדָיו, וְיִכְתְּבֵהוּ וְיַחַתְּמֵהוּ
לְחַיִּים טוֹבִים בְּיוֹם הַדִּין הַזֶּה עִם כָּל יִשְׂרָאֵל אַחֲיוֹ, וְנֹאמֵר אָמֵן.

מי שברך לחולה

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, מוֹשֶׁה וְאַהֲרֹן דָּוִד וּשְׁלֹמֹה
הוּא יִבְרַךְ וְיִרְפָּא אֶת הַחוֹלֵה (פלוני בן פלונית) בְּעֵבוּר שְׁ(פלוני בן פלוני)
נוֹדֵר צְדָקָה בְּעֵבוּרוֹ. בְּשִׁכְר זֶה הַקְּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עָלָיו
לְהַחֲלִימוֹ וּלְרַפְּאוֹתוֹ וּלְהַחְזִיקוֹ וּלְהַחְיֹתוֹ וְיִשְׁלַח לוֹ מִהֵרָה רְפוּאָה
שְׁלֵמָה מִן הַשָּׁמַיִם לְרַמ"ח אַבְרָיו וּשְׁס"ה גִּידָיו בְּתוֹךְ שְׂאֵר חוּלֵי
יִשְׂרָאֵל, רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף. הַשְׁתָּא בְּעִגְלָא וּבְזִמְן קָרִיב,
וְנֹאמֵר אָמֵן.

מי שברך לחולה

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, מוֹשֶׁה וְאַהֲרֹן דָּוִד וּשְׁלֹמֹה
הוּא יִבְרַךְ וְיִרְפָּא אֶת הַחוֹלֵה (פלונית בת פלונית) בְּעֵבוּר שְׁ(פלוני בן פלוני)
נוֹדֵר צְדָקָה בְּעֵבוּרָהּ. בְּשִׁכְר זֶה הַקְּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים עָלֶיהָ
לְהַחֲלִימָהּ וּלְרַפְּאוֹתָהּ וּלְהַחְזִיקָהּ וּלְהַחְיֹתָהּ וְיִשְׁלַח לָהּ מִהֵרָה רְפוּאָה
שְׁלֵמָה מִן הַשָּׁמַיִם לְכָל אַבְרֵיהָ וּלְכָל גִּידֶיהָ בְּתוֹךְ שְׂאֵר חוּלֵי יִשְׂרָאֵל,
רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף. הַשְׁתָּא בְּעִגְלָא וּבְזִמְן קָרִיב, וְנֹאמֵר אָמֵן.

TORAH READING FOR THE SECOND DAY

It happened after these things that God tested Abraham. He said to him, *Gen. 22* “Abraham!” “Here I am,” he replied. He said, “Take your son, your only son, Isaac, whom you love, and go to the land of Moriah and offer him there as a burnt-offering on one of the mountains which I shall say to you.” Early the next morning Abraham rose and saddled his donkey and took his two lads with him, and Isaac his son, and he cut 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. *LEVI* Abraham said to his lads, “Stay here with the donkey while I and the boy go on ahead. We will worship and we will return to you.” Abraham took the wood for the burnt-offering and placed it on Isaac his son, and he took in his hand the fire and the knife, and the two of them went together. Isaac said to Abraham his father, “Father?” and he said “Here I am, my son.” And he said, “Here are the fire and the wood, but where is the sheep for the burnt-offering?” Abraham said, “God will see to the sheep for the burnt-offering, my son.” And the two of them went together. *SHELISHI* They came to the place God had told him about, and Abraham built there an altar and arranged the wood and bound Isaac his son and laid him on the altar on top of the wood. He reached out his hand and took the knife to slay his son. Then an angel of the LORD called out to him from heaven, “Abraham! Abraham!” He said, “Here I

There is yet another promise: “God took him outside and said, ‘Look up at the heavens and count the stars – if indeed you can count them.’ Then He said to him, ‘So shall your children be’” (Gen. 15:5). Three escalating promises: a great nation, as many children as the dust of the earth, as the stars of the sky.

What though was the reality? Early on in the story, after his brief stay in Egypt, we read that Abraham was “very wealthy in livestock and silver and gold” (Gen. 13:2). He had everything except one thing: a child. His first words to God were, “O LORD God, what will You give me if I remain childless?” (Gen. 15:2). *The first recorded words of man to God in the history of the covenant are a plea for there to be future generations.* The first Jew feared he would be the last.

Then Abraham has a child, Ishmael, born to Sarah’s handmaid Hagar. But God tells him: he is not the one. He will be blessed but he will not con-

קריאת התורה ליום ב'

בראשית כב

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר
 אֵלָיו אַבְרָהָם וַיֹּאמֶר הֲנִנִּי: וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ אֶת־יִחְזִיקֶךָ
 אֲשֶׁר־אַהֲבָתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אַרְצֵי הַמִּדְּיָה וְהַעֲלֵהוּ שָׁם
 לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלֶיךָ: וַיִּשְׁכַּם אַבְרָהָם בַּבֶּקֶר
 וַיַּחֲבֹשׁ אֶת־חַמְדּוֹ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אֹתוֹ וְאֶת יִצְחָק בְּנֵוֹ וַיִּבְקַע
 עֵצִי עֲלָה וַיִּקַּם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים: בַּיּוֹם
 הַשְּׁלִישִׁי וַיֵּשֶׂא אַבְרָהָם אֶת־עֵינָיו וַיֵּרָא אֶת־הַמָּקוֹם מֵרֶחֶק: וַיֹּאמֶר
 אַבְרָהָם אֶל־נַעֲרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמוֹד וְאַנִּי וְהַנַּעַר נִלְכָּה
 עֲדֹכָה וְנִשְׁתַּחֲוֶה וְנִשׁוּבָה אֵלֵיכֶם: וַיִּקַּח אַבְרָהָם אֶת־עֵצֵי הָעֹלָה
 וַיִּשֶׂם עַל־יִצְחָק בְּנֵוֹ וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכֹלֹת וַיֵּלְכוּ
 שְׁנֵיהֶם יַחְדָּו: וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר
 הֲנִנִּי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וַאֲיֵה הִשֶּׁה לְעֹלָה: וַיֹּאמֶר
 אַבְרָהָם אֲלֵהִים יְרָאֵה־לוֹ הִשֶּׁה לְעֹלָה בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:
 וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם
 אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנֵוֹ וַיִּשֶׂם אֹתוֹ
 עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים: וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־
 הַמַּאֲכֹלֹת לִשְׁחַט אֶת־בְּנֵוֹ: וַיִּקְרָא אֵלָיו מִלֵּאךְ יְהוָה מִן־הַשָּׁמַיִם
 וַיֹּאמֶר אַבְרָהָם | אַבְרָהָם וַיֹּאמֶר הֲנִנִּי: וַיֹּאמֶר אֶל־תִּשְׁלַח יָדְךָ

שלישי

TORAH READING – SECOND DAY: THE BINDING OF ISAAC

There is a mystery at the heart of Jewish existence, and it is written into the first syllables of our recorded time.

The first words of God to Abraham were, “Leave your land, your birthplace and your father’s house ... And I will make you a great nation” (Gen. 12:1–2). Then Abraham receives another promise, “I will make your children like the dust of the earth, so that if anyone could count the dust of the earth, then could your offspring be counted” (Gen. 13:16).

am.” He said, “Do not reach out your hand against the boy; do not do anything to him, for now I know that you fear God, because you have not held back your son, your only son, from Me.” Abraham looked up and there he saw a ram caught in a thicket by its horns, and Abraham went and took the ram and offered it as a burnt-offering instead of his son. Abraham called that place “The LORD will see,” as is said to this day, “On the mountain of the LORD He will be seen.” The angel of the LORD REVI’I called to Abraham a second time from heaven, and said, “By Myself I swear, declares the LORD, that because you have done this and have not held back your son, your only son, I will greatly bless you and greatly multiply your descendants, as the stars of heaven and the sand of the seashore, and your descendants shall take possession of the gates of their enemies. Through your descendants, all the nations of the earth will be blessed, because you have heeded My voice.” Then Abraham returned to his lads, and they rose and went together to Beersheba, and Abraham stayed in Beersheba.

have been no Jewish people. On such slender avoidance of the probable does Jewish continuity rest.

It is as if from the beginning a message was woven into our being. To move from one generation to the next requires a series of miracles. At every stage in the transition from Abraham and Sarah to Isaac, continuity seemed impossible. Nature was against it. Prediction ruled otherwise. At times even Heaven itself seemed to decree against it. We are Jews today by virtue of miracles. How then do we survive?

We cherish what we most risk losing. Might it be that our nation was born in slavery so that we would cherish freedom? That we were condemned to live most of our history in exile so that love of the Promised Land and Jerusalem the holy city would be engraved on our hearts? That we were forced so often to walk through the valley of the shadow of death so that we would never forget the sanctity of life? That, like Jonah and the gourd, we learn to cherish what must be cherished by having it taken away from us?

The story of Abraham and Sarah and their longing for a child, the promises, the delay, the hope, the despair, the torments and trials, could have no other effect than to create, at the very beginning of Jewish time, a focus bordering on an obsession with Jewish children.

No people have cared more for their children, invested more energy in them and shaped the whole of their religious life in order to hand on to them

אֶל־הַנֶּעֱדָר וְאֶל־תַּעֲשֵׂ לֹא מֵאוֹמֶה בִּי וְעַתָּה יִדְעַתִּי כִּי־יָרָא אֱלֹהִים
 אֶתָּה וְלֹא חֲשַׁכְתָּ אֶת־בִּנְךָ אֶת־יְחִידְךָ מִמֶּנִּי: וַיִּשָּׂא אַבְרָהָם אֶת־
 עֵינָיו וַיִּרְא וְהִנֵּה־אֵיל אַחֵר נֹאחֵז בְּפִסְבְּךָ בְּקַרְנָיו וְיִלְךְ אַבְרָהָם
 וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֵלְהָ תַּחַת בְּנוֹ: וַיִּקְרָא אַבְרָהָם שֵׁם־
 הַמָּקוֹם הַהוּא יְהוָה וְיִרְאָה אֲשֶׁר יֵאמֹר הַיּוֹם בְּהָר יְהוָה יִרְאָה:
 וַיִּקְרָא מִלְּאֲךָ יְהוָה אֶל־אַבְרָהָם שְׁנֵית מִן־הַשָּׁמַיִם: וַיֹּאמֶר בִּי ^{תבועי}
 נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא
 חֲשַׁכְתָּ אֶת־בִּנְךָ אֶת־יְחִידְךָ: כִּי־בִרְךָ אֲבָרְכֶךָ וְהִרְבֵּה אֲרִבֶּה אֶת־
 זַרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וּכְחֹל אֲשֶׁר עַל־שֹׁפֶת הַיָּם וַיִּרֶשׁ זַרְעֶךָ אֶת־
 שַׁעַר אֵיבָיו: וְהִתְבָּרְכוּ בְּזַרְעֶךָ כָּל־גּוֹי הָאָרֶץ עֲקֹב אֲשֶׁר שָׁמַעַתָּ
 בְּקִלְיִ: וַיֵּשֶׁב אַבְרָהָם אֶל־נַעֲרָיו וַיִּקְמוּ וַיִּלְכוּ יַחַד וְאֶל־בְּאֵר שֶׁבַע
 וַיֵּשֶׁב אַבְרָהָם בְּבְאֵר שֶׁבַע:

continue the covenant. Abraham has to part company with him. Another son is promised, and Sarah will bear him. This is a biological impossibility. Sarah is already post-menopausal. Yet, against possibility, Isaac is born. We read of Sarah's joy. The story seems to have a happy ending.

Then, in words that over the centuries have not lost their power to shock, we hear God's call to Abraham to offer his son as a sacrifice. Abraham takes the child, travels for three days, climbs the mountain, prepares the wood, ties his son, takes the knife and raises his hand. Then a voice is heard from heaven: "Do not reach out your hand against the boy." The trial is over. Isaac lives.

The enigma is almost overpowering. On the one hand the promises, on the other, the years of childlessness – then the child who was sent away, then the child who could not be born, then the trial countermanded at the last moment. What is the Torah telling us, not for that time but for all time?

The story of Jewish continuity is a mystery. According to the Torah, had nature taken its course, Sarah would not have had a child and there would be no Jewish people. If Abraham had had his way and been content with Ishmael, there would have been no Jewish people. If Isaac had been born but the word from heaven telling Abraham to stay his hand had been delayed, there would

After these events it was said to Abraham: Milka too has borne sons, to Naḥor your brother: Utz his firstborn, and his brother Buz, and Kemuel the father of Aram. And Kesed and Hāzo and Pildash and Yidlaf and Betuel, (and to Betuel, Rebecca was born); Milka bore these eight to Abraham's brother, Naḥor. And his concubine, whose name was Re'uma, also bore Tevah, and Gaḥam, and Taḥash and Ma'akha. HAMISHI

HALF KADDISH

Before Maftir is read, the Reader says Half Kaddish:

Reader: **יְהוָה** Magnified and sanctified may His great name be,
in the world He created by His will.
May He establish His kingdom,
make His salvation flourish,
and hasten His messiah,
in your lifetime and in your days,
and in the lifetime of all the house of Israel,
swiftly and soon – and say: Amen.

All: May His great name be blessed for ever and all time.

Reader: Blessed and praised, glorified and exalted,
raised and honored, uplifted and lauded
be the name of the Holy One,
blessed be He,
above and beyond any blessing,
song, praise and consolation
uttered in the world – and say: Amen.

children through carelessness, neglect, ambivalence, false values, dominance, indifference, too much intrusion or too little, mixed messages or a desire to integrate into values not your own: that was God's message to Abraham and Sarah's descendants. It is His message to us.

We have lost too many Jewish children. What meaning will our lives or the lives of our ancestors have if they are not lent immortality by our continuity? If we would only remember the many miracles it took to bring us to this hour, we would willingly do our duty to ensure that the next generation stays Jewish, and the generation after that. Jewish continuity is the greatest gift we can bring to the future and the past.

וְיִהְיֶה אַחֲרָיִךְ הַדְּבָרִים הָאֵלֶּה וַיִּגַּד לְאַבְרָהָם לְאֵמוֹ הֵנָּה יִלְדָה מִלְכָּה חֲמִישִׁי
 גַּם־הוּא בָּנִים לְנַחֲוֹר אַחֲיֶיךָ: אֶת־עֵוִן בָּכְרוּ וְאֶת־בְּנוֹ אַחִיו וְאֶת־
 קַמּוּאֵל אֲבִי אָרַם: וְאֶת־כְּשֶׁד וְאֶת־חִזּוּ וְאֶת־פְּלִדֶּשׁ וְאֶת־יִדְלָף
 וְאֶת בְּתוּאֵל: וּבְתוּאֵל יָלַד אֶת־דְּבִקָּה שְׁמֹנֶה אֵלֶּה יִלְדָה מִלְכָּה
 לְנַחֲוֹר אַחִי אַבְרָהָם: וּפְלִגְשׁוּ וּשְׁמָה רְאוּמָה וּתְלַד גַּם־הוּא אֶת־
 טִבַּח וְאֶת־גַּחַם וְאֶת־תַּחַשׁ וְאֶת־מַעֲכָה:

חצי קדיש

Before חצי קדיש is read, the קורא says

קורא: יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא (קהל: אָמֵן)

בְּעֲלָמָא דִּי בְּרָא כְרַעוּתָהּ

וַיְמַלִּיךְ מַלְכוּתָהּ

וַיַּצְמַח פְּרָקְנָהּ וַיִּקְרַב מְשִׁיחָהּ (קהל: אָמֵן)

בְּחַיִּיכוֹן וּבִיּוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

בְּעַגְלָא וּבּוֹזֵן קָרִיב, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

קהל: יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

קורא: יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא

וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא (קהל: אָמֵן)

לְעֵלְא לְעֵלְא מְכַל בְּרֻכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמְתָּא

דְּאִמְרוֹן בְּעֲלָמָא, וְאָמְרוּ אָמֵן. (קהל: אָמֵן)

what they find precious. Abraham and Sarah had a child because they so nearly did not have a child. Other cultures take children for granted. Judaism has never taken its children for granted, because Jews have known what it is like to be an Abraham or Sarah.

So often were we in danger of losing our children, through persecution or assimilation, that they became our driving concern. Do not lose your