

Rosh Hashanah Day 2 - Morning

*Abridged Musaf - Malhuyot, Zihronot
& Shofarot*



RECONSTRUCTING JUDAISM

Deeply rooted. Boldly relevant.

In order to support this year's socially distanced High Holiday season, Reconstructing Judaism is making this excerpt from the *Mahzor Leyamim Nora'im: Prayerbook for the Days of Awe* available without cost. We hope that providing this excerpt will help make your at-home High Holidays observances uniquely meaningful.

We are grateful for the efforts of Rabbi Amy Loewenthal for producing this excerpt in tandem with the Reconstructionist Rabbinical Association under the leadership of Rabbi Elyse Wechterman.

If you are in a position to do so, please consider a gift to support Reconstructing Judaism's movement of accessible, inclusive Judaism. Your support will allow us to continue providing free resources like this one, in addition to training the next generation of rabbis, leading in Jewish innovation, and connecting our communities across the globe. To make a gift, [please visit our website](#).

MAKE A GIFT TODAY

If you would like to purchase a hardbound copy of this *Mahzor Leyamim Nora'im: Prayerbook for the Days of Awe*, [please visit the Reconstructionist Press](#).

BUY MAHZOR

HAPPY NEW YEAR • SHANAH TOVAH • שנה טובה

Some communities begin Musaf with Malḥuyot and therefore continue below. Others begin Musaf with a silent Amidah or the Amidah chanted aloud, beginning on page 323, and then continue here.

MALḤUYOT / SOVEREIGNTY

We rise for Aleynu. It is customary to bow or prostrate at “bend the knee.”
Choose one of the following:

It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who gave us teachings of truth
and planted eternal life within us.



It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who created heaven’s heights and spread out its expanse,
who laid the earth’s foundation and brought forth its offspring,
giving life to all its peoples,
the breath of life to all who walk about. ↩

COMMENTARY. This siddur offers several versions of the *Aleynu*. The first, from the 1945 Reconstructionist siddur, emphasizes that the gift of Torah or teaching demands our committed response. The second version, by Rabbi Max D. Klein based on Isaiah 42:5, emphasizes that our obligation to God flows from our role as part of Creation. The traditional *Aleynu* that appears below the line has troubled Reconstructionist Jews because it implies the inferiority of other faiths and peoples. D.A.T.

COMMENTARY. The *Aleynu* prayer was originally composed for use on Rosh Hashanah in the *Malḥuyot* section of the *Musaf*. Its trumpeting of divine sovereignty and the anticipated recognition of that sovereignty by all of humanity is central to the liturgy of Rosh Hashanah. The world’s birthday and the re-enthronement of God have been linked themes as early as anyone can discover. Thus, the Mishnah knows only this location for *Aleynu*. Because of its power and centrality in Jewish thought and feeling, *Aleynu* eventually came to be included in Shabbat and daily worship as well. D.A.T.

Some communities begin Musaf with Malḥuyot and therefore continue below. Others begin Musaf with a silent Amidah or the Amidah chanted aloud, beginning on page 324, and then continue here.

מלכיות

We rise for Aleynu. It is customary to bow or prostrate at "korim." Choose one of the following:

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit
shenatan lanu torat emet
veḥayey olam nata betoḥenu.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתַת גְּדוּלָה לְיוֹצֵר בְּרֵאשִׁית
שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ:

Continue on page 614.



Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit.
bore hashamayim venoteyhem
roka ha'aretz vetze'etza'eha
noten neshamah la'am aleha
veru'ah laholeḥim bah. ↩

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתַת גְּדוּלָה לְיוֹצֵר בְּרֵאשִׁית
בוֹרֵא הַשָּׁמַיִם וְנוֹטֵייהֶם
רֹקַע הָאָרֶץ וְצֹאצְאֶיהָ
נֹתֵן נְשָׁמָה לְעַם עֲלֵיהָ
וְרוּחַ לְהַלְכִים בָּהּ: ←

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדוּלָה
לְיוֹצֵר בְּרֵאשִׁית שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה
שֶׁלֹּא שָׂם חֶלְקֵנוּ בָּהֶם וְגוֹרְלֵנוּ כְּכֹל
הַמּוֹנִים:

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in this world.

And so, we bend the knee and bow,
acknowledging the sovereign who rules
above all those who rule, the blessed Holy One,
who stretched out the heavens and founded the earth,
whose realm embraces heaven's heights,
whose mighty presence stalks celestial ramparts.
This is our God; there is none else besides,
as it is written in the Torah:
"You shall know this day, and bring it home
inside your heart, that THE SUPREME ONE is God
in the heavens above and on the earth below.
There is no other God." ↩

DERASH. Every person and people that feel they have something to live for,
and that are bent on living that life in righteousness, are true witnesses of
God. M.M.K.

KAVANAH. As the hand held before the eye hides the tallest mountain, so
this small earthly life hides from our gaze the vast radiance and secrets of
which the world is full, and if we can take life from before our eyes, as
one takes away one's hand, we will see the great radiance within the
world. M.B. (Adapted)

וְיָדַעְתָּ...עוֹד / You...other God (Deuteronomy 4:39).

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנָי מֶלֶךְ מְלִכֵי הַמְּלָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא :

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וְשׂוֹכֵנֵת
עִזּוֹ בְּגִבְהֵי מְרוֹמַיִם : הוּא אֱלֹהֵינוּ אֵין עוֹד : אָמֵת מְלִכְנוּ אָפֶס
זוֹלָתוֹ כִּכְתוּב בְּתוֹרָתוֹ : וְיִדְעָתָ הַיּוֹם וְהַשַּׁבָּת אֶל־לְבַבְךָ כִּי יְהוָה
הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאֶרֶץ מִתַּחַת אֵין עוֹד : ←

Va'anaḥnu korim umishtaḥavim umodim
lifney meleḥ malḥey hamelaḥim hakadosh baruḥ hu.

Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima'al
usheḥinat uzo begovhey meromim.

Hu eloheynu eyn od.

Emet malkenu efes zulato kakatuv betorato.

Veyadata hayom vahashevota el levaveḥa

ki adonay hu ha'elohim bashamayim mima'al ve'al ha'arets
mitaḥat eyn od.

And so, we put our hope in you,
THE EMINENCE, our God,
that soon we may behold
the full splendor of your might,
and see idolatry vanish from the earth,
and all material gods be swept away,
and the power of your rule repair the world,
and all creatures of flesh call on your name,
and all the wicked of the earth turn back to you.
Let all who dwell upon the globe perceive and know
that to you each knee must bend, each tongue swear oath,
and let them give the glory of your name its precious due.
Let all of them take upon themselves your rule.
Reign over them, soon and for always.
For this is all your realm, throughout all worlds, across all
time—
as it is written in your Torah:
“THE ETERNAL ONE will reign now and forever.”

DERASH. God does not stand apart from humanity and issue commands to people. God's presence is evidenced in those qualities of the human personality and of society by which the evils of life are overcome, and latent good brought to realization. By ascribing primacy to these qualities we acclaim the sovereignty of God.

M.M.K.

על פן נקוה לך יהוה אלהינו לראות מהרה בתפארת עגך להעביר
גלולים מן הארץ והאלילים פרות יכרתון לתקן עולם במלכות
שדי: וכל בני בשר יקראו בשמך: להפנות אליך כל רשעי ארץ:
יפירו וידעו כל יושבי תבל פי לך תכרע כל כרך תשבע כל לשון:
לפניך יהוה אלהינו יכרעו ויפלו ולכבוד שמך יקר יתנו ויקבלו
כלם את על מלכותך ותמלך עליהם מהרה לעולם ועד: כי
המלכות שלך היא ולעולמי עד תמלך בכבוד:

DERASH. When senseless hatred reigns on earth and people hide their faces from one another, then heaven is forced to hide its face. But when love comes to rule the earth and people reveal their faces to one another, then the splendor of God will be revealed. M.B. (Adapted)

DERASH. It is not the seeking after God that divides but the claim to have found God and to have discovered the only proper way of obeying God and communing with God. M.M.K. (Adapted)

As it is written in your Torah,
“THE HOLY ONE will reign forever!”

Exodus 15:18

And it is said:

“God found no fault in Jacob,
and beheld no evil deed in Israel,
for THE FOUNT OF RIGHTEOUSNESS is with them,
and there the horn-blast
sounds the sovereignty of God!”

Numbers 23:21

And it is said:

“God’s sovereignty arose in Yeshurun,
when leaders of the people
came together with the tribes of Israel!”

Deuteronomy 33:5

And in your holy Scripture’s words,
the following is written:

“For to GOD belongs all power to rule,
to God alone the governance of nations!”

Psalms 22:29

And it is said:

“THE ETERNAL reigns, is clothed in majesty,
THE INVISIBLE is clothed, is girded up with might,
The world is now established,
it cannot give way!” ↪

Psalms 93:1

כְּפָתוּב בְּתוֹרָתְךָ :
יְהוָה יִמְלֶךְ לְעֵלָם וָעַד :

וּנְאֻמֶּר :
לֹא־הִבִּיט אֶוְן בְּיַעֲקֹב וְלֹא־רָאָה עֵמֶל בְּיִשְׂרָאֵל
יְהוָה אֱלֹהֵיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ :

וּנְאֻמֶּר :
וַיְהִי בִישְׁרוּן מֶלֶךְ
בְּהַתְּאֻסָּף רָאִשֵׁי עַם יִחַד שְׁבֻטֵי יִשְׂרָאֵל :

וּבְדַבְּרֵי קִדְשֶׁךָ כְּתוּב לְאֹמֵר :
כִּי לִיהוָה הַמְּלוּכָה וּמִשְׁלַל בְּגוֹיִם :

וּנְאֻמֶּר :
יְהוָה מֶלֶךְ גְּאוּת לְבָשׁ לְבָשׁ יְהוָה עוֹ הַתְּאֻזָּר
אֶף־תִּכּוֹן תִּבְּל בְּל־תְּמוּט : ←

And it is said:

“You city gates, raise up your bolts,
you gates to the eternal, open up,
and let the sovereign of glory come!

Who is the sovereign of glory?

THE FOUNT OF RIGHTEOUSNESS, so powerful and mighty!
THE ETERNAL ONE, the champion in strife!

You city gates, raise up your bolts,
you gates to the eternal, open up,
and let the sovereign of glory come!

Who is this one, the sovereign of glory?

THE CREATOR of all beings,
the sovereign of glory. It is so!”

Psalms 24:7-10

And by your servants’ hands, the prophets,
the following is written:

“Thus says THE HOLY ONE,
the people Israel’s sovereign and redeemer,
THE CREATOR of all beings:

I am the first and last,
apart from me there is no God!”

Isaiah 44:6

And it is said:

“Redemption has arisen for Mount Zion,
Justice for the Mount of Esau,
for all sovereignty belongs to THE ETERNAL ONE!”

Obadiah 1:21

And it is said:

“THE EVERLASTING ONE will reign
as sovereign over all the earth.
On that day shall THE MANY-NAMED be one,
God’s name be one!”

Zechariah 14:9

As it is written in your Torah:

“Listen, Israel: THE ETERNAL is our God, THE ETERNAL ONE
alone!”

Deuteronomy 6:4

וְנֹאמַר:

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם וְהִנְשְׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד:

מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה עֲזֹז וְגִבּוֹר יְהוָה גְּבוֹר מִלְחָמָה:
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד:
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד טְלָה:

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר:
כֹּה-אָמַר יְהוָה מֶלֶךְ-יִשְׂרָאֵל וְגֵאלוֹ יְהוָה צְבָאוֹת
אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרוֹן וּמִבְּלַעֲדֵי אֵין אֱלֹהִים:

וְנֹאמַר:

וְעַל מוֹשְׁעִים בְּהַר צִיּוֹן לְשֹׁפֵט אֶת-הַר עֶשָׂו
וְהִיטָה לַיהוָה הַמְּלוֹכָה:

וְנֹאמַר:

וְהָיָה יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

וּבְכַתּוּבָתְךָ כָּתוּב לֵאמֹר:

שִׁמְעַי יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

NOTE. The recitation of the *Shema* implies a commitment to be bound by the commandments. The rabbis therefore called the *Shema* קבלת עול מלכות שמים / the acceptance of the yoke of divine sovereignty. This explains why the *Shema* was included in the *Malhuyot* verses, which otherwise include explicit references to God as מלך / sovereign. J.A.S.

Our God, our ancients' God,
rule over all the world in its entirety
by showing forth your glory,
and be raised up over all the earth
in your beloved presence.

And let the wondrous aura of your reign
be manifest in all who dwell upon the earth—
let every creature know that you are its creator,
let every living thing discern that you have fashioned it,
let everyone who draws the breath of life declare
that you, THE ANCIENT ONE, reign supreme,
and that your sovereignty embraces all.

On Shabbat, add the words in parenthesis.

Our God, our ancients' God,
(take pleasure in our rest,
enable us to realize holiness through your mitzvot,
give us our portion in your Torah,
let us enjoy the good things of your world,
and gladden us with your salvation.
(And help us to perpetuate, ETERNAL ONE, our God,
with love and with desire,
your holy Shabbat,
and may all your people Israel,
all who treat your name as holy,
find rest and peace upon this day.) ↪

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ מֶלֶךְ עַל כָּל הָעוֹלָם כְּלוּ בְּכַבּוּדָךְ
 וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקָרְךָ וְהוֹפֵעַ בְּהַדָּר גְּאוֹן עֲדָךְ עַל כָּל יוֹשְׁבֵי
 תֵּבֵל אֲרָצֶךָ וַיֵּדַע כָּל פֶּעוּל כִּי אַתָּה פְּעַלְתּוּ וַיִּבֶן כָּל יְצוּר כִּי אַתָּה
 יְצַרְתּוּ וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאָפוֹ: יְהוָה מֶלֶךְ וּמְלֻכּוֹתוֹ בְּכָל
 מְשֻׁלָּה: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ (רִצָּה בְּמִנּוּחֵינוּ) קְדֹשָׁנוּ
 בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ שְׂפִילָנוּ מִטּוֹבֶךָ וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ
 (וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שֶׁבֶת קְדֻשֶׁךָ וַיִּנְוְחוּ בוֹ כָּל
 יִשְׂרָאֵל מְקֻדְשֵׁי שְׁמֶךָ:)

מלכיות

MALHUYOT READING 1

We cannot actually picture goodness. It is not a being; it is a force, like electricity. Nobody ever actually saw electricity, but we can see and feel what electricity does. If we have an electric heater and connect it, we get heat. We get to know what electricity is by what it does. In the same way, we get to know what God is by what God makes us do: when people are, so to speak, connected with God, they do good things. We call those people godly people, and their acts, godly acts. Whenever this force is active, we say that God has exercised influence and power.

Belief in God, therefore, has to do...with human nature, with the way individual men and women act, with their attitudes, their ideals. Belief in God has to do with our attitude towards life itself. Do we find life good? Is life worthwhile? If we believe that life is good, that, in spite of sickness and accidents, in spite of poverty and war, in spite of all the sad and difficult conditions in the world, the world is a wonderful place to live in and can be made a still better place, then we believe in God. When we believe in God, we cannot be discouraged because we believe that all the misery in the world is due, not to the fact that misery is a necessary part of life, but to the fact that we have not yet discovered how to do away with that misery. Ira Eisenstein (Adapted)

Refine our hearts to serve you truthfully,
for you are a God of truth,
and your word is truthful
and endures forever.

Blessed are you, ETERNAL ONE,
the sovereign power over all the earth,
who raises up to holiness
(Shabbat,) the people Israel
and the Day of Memory.

We rise. The shofar is sounded.

May what our lips express
be pleasing in your presence
God exalted and sublime!
You who discern and listen,
you who keep watch, and hearken
to our shofar blast,
may you receive with mercy and with favor
this arrangement of our holy Scripture's
declaration of your rule.

COMMENTARY. How do I want to inscribe myself into the Book of Life for the coming year? What do I want my script to be? The *Areshet Sefateynu* reminds us that we are writing our script in partnership with God. It challenges us to write a good script. Z.S.S.

וְטַהַר לְבַנּוּ לְעִבְדֶּךָ בְּאַמַּת כִּי אַתָּה אֱלֹהִים אַמַּת וּדְבַרְךָ אַמַּת וְקָיָם
לְעַד: בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ עַל כָּל הָאָרֶץ מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל
יּוֹם הַזִּכְרוֹן:

We rise.

Tekiyah Shevarim Teruah Tekiyah תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה
Tekiyah Shevarim Teruah Tekiyah תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה
Tekiyah Shevarim Teruah Tekiyah תְּקִיעָה שְׁבָרִים תְּרוּעָה תְּקִיעָה

אֲרֵשֶׁת שְׁפָתֵינוּ יַעֲרַב לְפָנֶיךָ אֵל רָם וְנִשָּׂא מִבֵּין וּמֵאֲזִין מִבֵּית
וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ וְתִקְבַּל בְּרַחֲמִים וּבְרַצוֹן סֶדֶר מַלְכוּתֵינוּ:

*meleh al kol ha'arets mekadesh (hashabbat ve) yisrael veyom
hazikaron.*

*Areshet sefateynu ye'erav lefaneha el ram venisa mevin uma'azin
mabit umakshiv lekol tekiyatenu utekabel berahamim uveratzon
seder malhuyoteynu.*

COMMENTARY. The sounding of the shofar, the most ancient rite in the observance of Rosh Hashanah, has been interpreted as a summons to the soul to present itself before the judgment seat of God. It has also been construed as *teruat meleh*, the salute of the Sovereign, with all its implications of fealty and allegiance. It has functioned, and should still function, in the life of the Jewish people as an invitation to the individual Jew to renew the oath of unqualified allegiance and loyalty to those ideals, the realization of which would convert human society into a kingdom of God.

M.M.K.

הַיּוֹם הַרַת עוֹלָם

הַיּוֹם יַעֲמְדוּ כָּל יְצוּרֵי עוֹלָמִים
כְּאַגוּדָה אַחַת לַעֲשׂוֹת רְצוֹנָךְ בְּלִבְבֵּנוּ שְׁלֵם
לְהַתְחַדֵּשׁ עִם בּוֹרְאֵם עוֹלָם קְדוֹשׁ:

Hayom harat olam
Hayom ya'amdu kol yetzurey olamim
ke'agudah ahat la'asot retzoneha belevav shalem
lehithadesh im boram olam kadosh.

Today, the world is born!
Today shall stand before you
all the beings of the cosmos, as one community,
to do your will with perfect heart,
to be renewed with their Creator
in the universal sacredness of life!

We are seated.

KAVANAH. "The whole notion of time as an arrow shooting inexorably forward has been shattered forever in the complex geometries of quantum space, where multidimensional strings and loops carry time in all directions and even bring it to a halt." (Deepak Chopra) Our ancestors intuited this understanding when they wrote: "Today the world was born." They did not say "the anniversary of the world's birth," but literally, "Today the world was conceived." This means that we can connect in this moment to the precise energy present at creation. This awareness can lead us to identify with a reality that is not bounded by time. S.P.W.

The essence [of the Jewish conception of life]...seems to me to lie in an affirmative attitude to the life of all creation. The life of the individual has meaning only insofar as it aids in making the life of every living thing nobler and more beautiful. Life is sacred—that is to say, it is the supreme value, to which all other values are subordinate. The hallowing of the supra-individual life brings in its train a reverence for everything spiritual—a particularly characteristic feature of the Jewish tradition.

But the Jewish tradition also contains something else, something which finds splendid expression in many of the psalms, namely, a sort of intoxicated joy and amazement at the beauty and grandeur of this world, of which we can just form a faint notion. It is the feeling from which true scientific research draws its spiritual sustenance, but which also seems to find expression in the song of birds.

Albert Einstein (Adapted)



Hail the hand that scattered space with stars,
Wrapped whirling world in bright blue blanket, air,
Made worlds within worlds, elements in earth,
Souls within skins, every one a teeming universe,
Every tree a system of semantics, and pushed
Beyond probability to place consciousness
On this cooling crust of burning rock.

Oh praise that hand, mind, heart, soul, power or force
That so inclosed, separated, limited planets, trees, humans
Yet breaks all bounds and borders
To lavish on us light, love, life
This trembling glory.

Ruth Brin

ZIHRONOT / REMEMBERING

You remember all that you have made within your world,
consider every creature fashioned since Creation.
Before you every secret is uncovered,
the whole multitude of mysteries since the world began.
Nothing is forgotten in the presence of your Throne of Glory,
and nothing hidden from before your eyes.
You remember each completed act and each created being—
none escapes your gaze.
All is revealed and known before you, ANCIENT ONE,
your watchful eye reaches beyond all generations,
for you bring the claim of memory into the world,
the power by which all breath and spirit must be reckoned.
All of your many works,
your mass of living creatures,
the vast infinity of beings—
each has its place within your memory and thought.
And so have you made known since the Beginning,
this you have made clear from days of old!

This very day marks the beginning of your Creation,
a memorial of the world's first day—
for it is Israel's law, a statute of the God of Jacob.
And on it, every nation stands in judgment:
which one destined for the sword, which for peace,
which for famine, which for plenty. ↪

DERASH. On the first day, the day of the world's birth, the whole world was in a state of pure potential. Contemplating that newborn world, we feel awe at the fact of creation. On Rosh Hashanah we are reminded that today is a first day. We still contain within us the awesome and godly potential of our creation. That potential is in our hands. J.A.S.

אתה זוכר מעשה עולם ופוקד כל-יצורי קדם: לפניך נגלו כל-תעלומות והמון נסתרות שמבראשית: כי אין שכחה לפני כסא כבודך ואין נסתר מנגד עיניך: אתה זוכר את-כל-המפעל וגם כל-היצור לא נכחד ממך: הכל גלוי וידוע לפניך יהוה אלהינו צופה ומביט עד סוף כל-הדורות כי תביא חק זכרון להפקד כל-רוח ונפש להזכר מעשים רבים והמון בריות לאין תכלית: מראשית כזאת הודעת ומלפנים אותה גלית: זה היום תחלת מעשיך זכרון ליום ראשון: כי חק לישראל הוא משפט לאלהי יעקב: ועל המדינות בו יאמר: איזו לחרב איזו לשלום איזו לרעב ואיזו לשבע: ←

COMMENTARY. The *Zihronot* section is meant to bring to awareness that “You remember everything, there is no forgetting before You.” This is a place of great awareness and enlightenment. *Zihronot* challenges us to create ongoing mindfulness of values, soul, truth, dedication. It prods us to be aware of impulsive reaction and to transform it with conscious memory.

Z.S.S.

DERASH. This people had [a] sense of history. It had a gift uniting the artistic and the moral, a receptivity through which some of eternity enters the human essence. This ability so rare in human beings came to be the possession of this people through its gradual growth: it was able to have time. This people’s Sabbath and festivals are not just ancient institutions, but they are evidences of a fundamental power, an ability which is as artistic as it is moral. This power was both the commandment and the ability of this people to take a step backward, as artists do, to view the totality of their work. This people stepped back from the work of days in order to see the path of the weeks, from the events of the months to see the journey of the years, and from the customs of the era in order to comprehend the enduring task. From this it gained the knowledge and the ability to possess time, to own time for its own life. It acquired the ability to think in generations and live in generations, to look backward into the far reaches and to look forward into the great distances. Through history, this people came to be what it is: the people of the great memory and the great expectation.

Leo Baeck (Adapted)

“I have remembered, for your sake,
the covenant of former generations,
whom I brought forth from the land of Egypt,
in the eyes of all the nations
to become their God,
I, THE GOD OF ISRAEL.”

For you are a God who can remember
all that is forgotten, since eternity.
Nothing is forgotten in the presence
of your Throne of Glory.
So may you remember now
the sacrifice of Isaac,
and be merciful to his posterity,
who are alive today.
Blessed are you, ETERNAL ONE,
who keeps the covenant in mind.

וְזָכַרְתִּי לָהֶם בְּרִית רֵאשֹׁנִים אֲשֶׁר הוֹצֵאתִי-אֹתָם מֵאֶרֶץ מִצְרָיִם
לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם יְלֹאֵהִים אֲנִי יְהוָה: כִּי זָכַר כָּל-הַנְּשָׁפְכוֹת
אֹתָהּ הוּא מַעֲוֹלָם וְאִין שְׂכָחָהּ לְפָנַי כִּפְסָא כְּבוֹדָךְ: וְעַקְדַת יִצְחָק
לְזָרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכֹּר. בְּרוּךְ אַתָּה יְהוָה זָכַר הַבְּרִית:

יהוה / I...THE GOD OF ISRAEL (Leviticus 26:45). זוכרתי...יהוה

We rise. The shofar is sounded.

May what our lips express
be pleasing in your presence,
God exalted and sublime!
You who discern and listen,
you who keep watch, and hearken
to our shofar blast,
may you receive with mercy and with favor
this arrangement of our holy Scripture's
declarations of the power of memory.

Today, the world is born!
Today shall stand before you
all the beings of the cosmos,
whether as your children
or your servants.
If as your children, show them mercy,
like a mother toward her children.
If as your servants,
then our eyes are turned toward you
in great anticipation,
that you may be gracious,
rendering judgment for the good, on our behalf,
as clear as light of day.

We are seated.

COMMENTARY. The central theme of New Year's Day is the power of memory itself. Memory defies oblivion, breaks the coils of the present, establishes the continuity of the generations, and rescues human life and effort from futility. It affords the only true resurrection of the dead. The act of remembering is thus in itself redemptive. If, on the one hand, it involves a chastening assessment, it involves, on the other, a comforting reassurance. New Year's Day is at once a day of judgment and a new beginning. If it looks backward, it does so only on the way forward; and its symbol is the trumpet of an eternal reveille. Theodore H. Gaster (Adapted)

We rise.

| | | | | | |
|---------|----------|---------|-----------|-----------|-----------|
| Tekiyah | Shevarim | Tekiyah | תְּקִיעָה | שְׁבָרִים | תְּקִיעָה |
| Tekiyah | Shevarim | Tekiyah | תְּקִיעָה | שְׁבָרִים | תְּקִיעָה |
| Tekiyah | Shevarim | Tekiyah | תְּקִיעָה | שְׁבָרִים | תְּקִיעָה |

אַרְשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ אֵל רָם וְנִשָּׂא מִבֵּין וּמֵאַזֵּין מִבֵּית
וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ וּתְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן סֵדֶר זְכוּרוֹתֵינוּ:

Areshet sefateynu ye'erav lefanecha el ram venisa mevin uma'azin
mabit umakshiv lekol tekiyatenu utekabel berahamim uveratzon
seder zihronotynu.

הַיּוֹם הַרַת עוֹלָם

הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל יְצוּרֵי עוֹלָמִים
אִם כְּבָנִים אִם כְּעַבְדִּים
אִם כְּבָנִים רַחֲמֵנוּ כְּרַחֲמֵת אִם עַל בָּנִים
וְאִם כְּעַבְדִּים עֵינֵינוּ לְךָ תְּלוּיֹת
עַד שֶׁתַּחַנְנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ אִם קְדוֹשׁ:

We are seated.

SHOFAROT / CALLING

You revealed yourself
amid your cloud of glory,
to a holy people, to converse with them.
From heaven did you make your voice heard,
as you revealed yourself
through heaven's radiant mists.
And the entire world was shaken by your presence,
the beings you created trembled at your coming forth.
As you, our sovereign, became manifest upon Mt. Sinai,
to teach your people Torah and mitzvot,
You made heard the splendor of your voice,
your holy utterances, through flames of fire.
With thunder and lightning, you were shown to them,
amid the shofar's call to them did you appear.

As it is written in your Torah:
"And it happened on the third day, when morning came,
that there were thundering sounds and lightning,
and thick clouds upon the mountain,
and the shofar's great and mighty voice was heard,
and all the people trembled in their encampment."

Exodus 19:16

And it is said:
"And as the shofar's call grew louder and more forceful,
Moses spoke, and THE ALMIGHTY answered him aloud." ↪

Exodus 19:19

שוֹפָרוֹת

אָתָּה נִגְלִיתָ בְּעֵנַן כְּבוֹדָךָ עַל עַם קְדוֹשְׁךָ לְדַבֵּר עִמָּם: מִן הַשָּׁמַיִם
הַשְּׁמַעְתָּם קוֹלְךָ וְנִגְלִיתָ עֲלֵיהֶם בְּעַרְפְּלֵי טָהָר: גַּם כָּל-הָעוֹלָם כִּלּוֹ
חָל מִפְּנֵיךָ וּבְרִיּוֹת בְּרֵאשִׁית חֲרָדוּ מִמֶּךָ בְּהִגְלוֹתֶךָ מִלְּפָנָי עַל הַר
סִינַי לְלַמֵּד לְעַמְּךָ תּוֹרָה וּמִצְוֹת וּתְשַׁמְיַעֵם אֶת-הוֹד קוֹלְךָ וְדַבְרוֹת
קְדוֹשְׁךָ מְלִהְבוֹת אֵשׁ: בְּקוֹלוֹת וּבְרָקִים עֲלֵיהֶם נִגְלִיתָ וּבְקוֹל שׁוֹפָר
עֲלֵיהֶם הוֹפְעֶתָ:

כִּפְתּוּב בְּתוֹרָתְךָ:

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִיט הַבַּקָּר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל-
הַהָר וְקוֹל שׁוֹפָר חָזַק מְאֹד וַיִּחַרַד כָּל-הָעָם אֲשֶׁר בַּמַּחֲנֶה:

וְנֹאמַר: וַיְהִי קוֹל הַשׁוֹפָר הוֹלֵךְ וְחָזַק מְאֹד מִשֶּׁה יְדַבֵּר וְהֶאֱלִהֵם
יַעֲנֵנוּ בְּקוֹל:

DERASH. Maimonides speaks of the shofar as an awakener. We want to awaken to a higher awareness that gives us a perspective from which we can see the flaws in the routines of life and how they can be improved. The word shofar can be derived from *leshaper*, fixing or improving. *Shapru ma'asehem*: *Shofarot* encourages us to repair our deeds. The awareness provided by the shofar blast enhances our experience of this reflective day.

Z.S.S.

DERASH. Our ancestors imagined the divine voice as sometimes booming amidst the fire and thunder, sometimes whispering in the desert wind. When they were able to hear the divine command, a place deep inside them trembled, the place that sometimes trembles when we hear the shofar blast.

J.A.S.

And it is said:

“And all the people then beheld the thunder’s voices,
the flaming torches, the sound of the shofar,
and the mountain smoldering with smoke.
And the people were afraid, and wavered,
but they stood and viewed it from afar.”

Exodus 20:15

And in your holy scriptures
the following is written:

“God ascended amid horn-blasts,
THE REDEEMER by the call of the shofar.”

Psalms 47:6

And it is said:

“With trumpets and the shofar’s call,
sound forth before the sovereign one,
THE GOD OF ISRAEL!”

Psalms 98:6

And it is said:

“Blast piercing notes upon the shofar for the New Moon,
for the full moon, for our festive holiday!
For it is Israel’s law,
a statute of the God of Jacob!” ↩

Psalms 81:4-5

COMMENTARY: “The people then beheld the thunder’s voices, the flaming torches, the sound of the shofar.” How can people see the sound of the shofar? By “see” does it mean all sensory perception including listening? What is most important here is the fear felt by the people in light of what they experienced—the apprehension caused by what they apprehended.

D.A.T.

וְנֹאמֵר: וְכָל־הָעַם רְאִים אֶת־הַקּוֹלֹת וְאֶת־הַלְּפִידִם וְאֵת קוֹל הַשּׁוֹפָר
וְאֶת־הָהָר עֲשֵׂן וַיֵּרָא הָעַם וַיִּנְעוּ וַיַּעֲמְדוּ מֵרַחֵק:

וּבְדַבְרֵי קְדֻשָּׁה כְּתוּב יֵאמֹר:
עֲלֵה אֱלֹהִים בְּתִרוּעָה יְהוָה בְּקוֹל שׁוֹפָר:

וְנֹאמֵר: בְּחִצְצוֹת וְקוֹל שׁוֹפָר הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה:

וְנֹאמֵר: תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בַּפֶּסַח לְיוֹם חֲגִלְנוּ כִּי חָק לְיִשְׂרָאֵל הוּא
מִשְׁפָּט יְלֹאֵהִי יַעֲקֹב: ←

COMMENTARY. Consider the word שופר /shofar. Its letters also spell the world *shefer* /beauty. Reorder those letters, and you have the word *refresh* /mud. We blow through the shofar's narrow end, but the sound comes out the broad end. The soul of each person is like a shofar: each of us has a capacity for broadmindedness and courage, and for narrow-mindedness and cowardice. Our task in doing *teshuvah* /repentance, as in blowing the shofar, is to move from narrowness towards broadness, from our earthly mire toward divine beauty. Each of us is both mud and spirit—lowly creatures of the earth and children of the Most High. The shofar sounds rise upward, challenging us to follow. S.D.R.

הַלְלוּ יְהוָה

הַלְלוּ אֵל בְּקֹדֶשׁוֹ הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ:

הַלְלוּהוּ בְּגִבּוֹרֹתָיו הַלְלוּהוּ כְּרֹב גְּדָלוֹ:

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר הַלְלוּהוּ בְּנִבְל וְכִנּוֹר:

הַלְלוּהוּ בְּתֶף וּמַחֲזֵל הַלְלוּהוּ בְּמִנִּים וְעֶגְב:

הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:

כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּ יְהוָה:



כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה

Halleluyah halelu el bekodsho. Haleluhu birki'a uzo.

Haleluhu vigvurotav. Haleluhu kerov gudlo.

Haleluhu beteka shofar.

Haleluhu benevel vehinor.

Haleluhu betof umaḥol.

Haleluhu beminim ve'ugav.

Haleluhu betziltzeley shama.

Haleluhu betziltzeley teru'ah.

Kol haneshamah tehalel yah. Halleluyah.

Hallelu/Yah!

Call out to Yah in Heaven's holy place!

Boom out to Yah across the firmament!

Shout out for Yah, for all God's mighty deeds!

Cry out for Yah, as loud as God is great!

Blast out for Yah with piercing shofar note!

Pluck out for Yah with lute and violin!

Throb out for Yah with drum and writhing dance!

Sing out for Yah with strings and husky flute!

Ring out for Yah with cymbals that resound!

Clang out for Yah with cymbals that rebound!

Let every living thing Yah's praises sing, Hallelu/Yah!

SHOFAROT READING 1



For untold generations, our ancestors listened as we do at this season to the sound of the shofar. What did they hear in its piercing tones? What solemn truth did they detect in its melodies, that stirred them to improve the world? What does it say to us, who stand between two years, groping for a light to guide us?

Tekiyah! Awake! Awake! The shofar calls. Let not the torpor of habit dull your minds to the heroism of humanity, human yearnings and aspirations! Let us heed the *tekiyah* of the shofar, and rouse ourselves from our thoughtlessness, lest we waste our lives in the search for wealth that avails not, and pleasures in which there is no peace.

Shevarim! Hear the accents of the *shevarim*, the broken refrain, the hesitant melody which echoes the sighing and weeping of an unhappy humanity.

Many who might be alive today moulder on battlefields, vain sacrifices, forgotten by all except those hearts that will never be joyous again for want of them. Many who love sunlight and cleanliness must dwell in the foul darkness of hovels.

Many who toil faithfully go hungry for want of bread and naked for lack of clothing. Many who could be strong are frail in body because of hardship, twisted in limb because of cruelty of their fellows.

Let us heed the *shevarim* of the shofar. Let us open our ears to the cry of suffering humanity, our hearts to compassion and love. ↩

Raise up the banner for the gathering-in of those in exile,
and bring near to you all those dispersed among the nations.
Let all our scattered people, as if by miracle,
be reunited from the earth's remotest lands,
and bringing us forth to Zion, to your City,
to Jerusalem, rejoicing where your presence
comes to rest. For there our ancestors
made offerings to you, their gifts
of reconciliation.

As is written in your Torah:

“Upon the day of your rejoicing, your appointed times,...
on your New Moons,
you shall sound a piercing note on trumpets,
you shall make memorial celebration
in the presence of your God,
I am THE FOUNT OF LIFE, your God!”

For you are the one who listens to the shofar's call
and hearkens to its blast,
and there is none like you.

We rise for the sounding of the shofar.

Blessed are you, ALMIGHTY ONE,
who listens mercifully to your people Israel's call.

May what our lips express
be pleasing in your presence,
God exalted and sublime!
You who discern and listen,
you who keep watch, and hearken
to our shofar blast,
may you receive with mercy and with favor
this arrangement of our holy Scripture's
verses of the shofar's call.

We are seated.

וביום...אלהיכם / Upon...God! (Numbers 10:10).

וְשָׂא נֶס לְקַבֵּץ גְּלִיּוֹתֵינוּ וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וּנְפוּצוֹתֵינוּ בְּנֶס
 מִיְרַכְתֵּי-אֶרֶץ: וְהֵבִיאֵנוּ לְצִיּוֹן עִירָךְ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ
 בְּשִׂמְחַת עוֹלָם שְׁשָׁם עָשׂוּ אַבּוֹתֵינוּ וְאִמּוֹתֵינוּ לְפָנֶיךָ אֶת-עוֹלוֹתֵיהֶם
 וְאֶת-זִבְחֵי שְׁלֵמֵיהֶם: וְכֵן כָּתוּב בְּתוֹרָתְךָ:

וּבַיּוֹם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֳדָשְׁכֶם וּתְקַעְתֶּם בְּחֻצְרוֹת
 וְהָיוּ לָכֶם לְזִכְרוֹן לְפָנַי אֱלֹהֵיכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר וּמְאֲזִין תְּרוּעָה וְאִין דְּוָמָה לָךְ: בְּרוּךְ
 אַתָּה יְהוָה שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים:

We rise.

| | |
|----------------------------------|---|
| Tekiyah Teruah Tekiyah | תְּקִיעָה תְּרוּעָה תְּקִיעָה |
| Tekiyah Teruah Tekiyah | תְּקִיעָה תְּרוּעָה תְּקִיעָה |
| Tekiyah Teruah Tekiyah (gedolah) | תְּקִיעָה תְּרוּעָה תְּקִיעָה (גְּדוֹלָה) |

אֲרָשֶׁת שְׁפָתֵינוּ יַעֲרֹב לְפָנֶיךָ אֵל רָם וְנִשָּׂא מִבֵּין וּמְאֲזִין מִבֵּית
 וּמִקְשִׁיב לְקוֹל תְּקִיעָתֵנוּ וּתְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן סֹדֵר שׁוֹפְרוֹתֵינוּ:

Areshet sefateynu ye'erav lefaneha el ram venisa mevin uma'azin
mabit umakshiv lekol tekiyatenu utekabel berahamim uveratzon
seder shofroteynu.

We are seated.

לְצִיּוֹן / bringing us forth to Zion; not only to Eretz Yisrael. In the
 imagery of the classical prophets, *Zion* is a symbolic term which connotes
 the Jewish people settled in safety in their homeland in a world without
 war. We pray to be “restored” not only as residents of our ancestral
 homeland, but as citizens of a planet of peace. R.H.

NOTE. The *tekiyah gedolah*, the extra-long blast at the end of the day’s
 shofar blowing, sometimes occurs here, unless it is the custom of the
 community to blow the shofar as part of *Kaddish Titkabal*, page 1196.

INTERPRETIVE HAYOM HARAT OLAM

Have you ever seen
anything
in your life
more wonderful

than the way the sun,
every evening,
relaxed and easy,
floats toward the horizon

and into the clouds or the hills,
or the ruffled sea,
and is gone—
and how it slides again

out of the blackness
every morning,
on the other side of the world,
like a red flower

streaming upward on its heavenly oils,
say, on a morning in early summer,
at its perfect imperial distance—
and have you ever felt for anything

such wild love—
do you think there is anywhere, in any language,
a word billowing enough
for the pleasure
that fills you
as the sun
reaches out,
as it warms you—

(Continued on the facing page)

as you stand there,
empty-handed—
or have you too
turned from this world—

or have you too
gone crazy
for power,
for things?

Mary Oliver

הַיּוֹם הַרְתָּ עוֹלָם

הַיּוֹם יֵאָזֵן כָּל יְצוּרֵי עוֹלָמִים לְקוֹל שׁוֹפָר קוֹל קוֹרָא לְתַקֵּן עוֹלָם
בְּמַלְכוּת שְׂדֵי קוֹל הוֹלֵךְ וְחֹזֵק מְאֹד וְלָנוּ לְדַבֵּר וּלְעֲשׂוֹת וְהַאֲלֵהֵם
יַעֲנֵנוּ בְּקוֹל אִים וְקָדוֹשׁ:

This is the birthday of the world!
Today, all beings of the cosmos
listen to the shofar's call.
Its voice proclaims the world's repair,
through sovereignty of THE ALMIGHTY ONE—
a voice that grows in strength as it proceeds.
All we need do is speak and act,
and God will answer us,
a voice awesome and holy.

Communities that conclude with the final blessings of the Amidah continue on the following page. Others continue with Kaddish Titkabal (page 1196), Aleynu (page 1201), Psalm 27 (page 1217), or Mourner's Kaddish (page 1215).

7. AVODAH / WORSHIP

Take pleasure, GRACIOUS ONE, our God, in Israel your people; lovingly accept their fervent prayer. May Israel's worship always be acceptable to you.

And may our eyes behold your homecoming, with merciful intent, to Zion. Blessed are you, THE FAITHFUL ONE, who brings your presence home to Zion.

8. HODA'AH / THANKS

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

For all these things, your name be blessed and raised in honor always, sovereign of ours, forever. And write down for a good life all the people of your covenant.

Let all of life acknowledge you! May all beings praise your name in truth. O God, our rescue and our aid. Blessed are you, THE GRACIOUS ONE whose name is good, to whom all thanks are due. ↩

עבודה

רצה יהוה אלהינו בעמך ישראל ולהב תפלתם באהבה תקבל
ברצון ותהי לרצון תמיד עבודת ישראל עמך:

ותחזינה עינינו בשובך לציון ברחמים: ברוך אתה יהוה המחזיר
שכינתו לציון:

הודאה

מודים אנחנו לך שאמה הוא יהוה אלהינו ואלהי אבותינו
ואמותינו לעולם ועד צור חיינו מגן ישענו אתה הוא לדור ודור:
נודה לך ונספר תהלתך על חיינו המסורים בידיך ועל נשמותינו
הפקודות לך ועל גסיף שבכל יום עמנו ועל נפלאותיך וטובותיך
שבכל-עת לערב ובקר וצהרים: הטוב פי לא כלו רחמיך והמרחם
פי לא תמו חסדיך מעולם קיינו לך:

ועל כלם יתברך ויתרומם שמך מלפנו תמיד לעולם ועד:

וכתב לחיים טובים פל-בני ברייתך:

וכל החיים יודוך סלה ויהללו את שמך באמת האל ישועתנו
ועזרתנו סלה: ברוך אתה יהוה הטוב שמך ולך נאה להודות: —

9. BIRKAT HASHALOM / BLESSING FOR PEACE

Our God, our ancients' God,
bless us with the threefold blessing
spoken from the mouth of Aaron and his sons, as is said:

| | |
|---|-------------------------|
| May THE ETERNAL bless you and protect you. | Let it be God's will! |
| May THE ETERNAL'S face give light to you, and show you favor. | Let it be God's will! |
| May THE ETERNAL'S face be lifted toward you, and bestow upon you peace. | Let it be God's will! ↪ |

COMMENTARY. Traditionally the Priestly Blessing was done by the male descendants of the *kohanim*. In some congregations the *sheliaḥ tzibur* (service leader) recites the blessing, and the congregation responds with “*Ken yehi ratzon.*” In other communities all the members of the congregation wrap arms and tallitot around each other and recite the blessing together. Another way to enact the Priestly Blessing is for each congregant to turn to a neighbor and recite the first half of each blessing, while the neighbor responds with the second half of the blessing. Michael M. Cohen

COMMENTARY. Rabbi Lavy Becker of Montreal noticed that when this blessing was pronounced in the synagogue of Pisa, all the children gathered under the sheltering wings of their fathers' tallitot to receive it. He recognized this “as a reconstruction of the ancient priestly ceremony.” He modified that custom so that those wearing a tallit share it with their neighbors and all are under the sheltering wings of the Sheḥinah as we bless each other. It is now an established part of Canadian Reconstructionist practice. E.M.

שלום...יברכך / May...peace (Numbers 6:24-26).

בְּרַכַּת הַשְּׁלוֹם



אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ בְּרַכְנוּ בְּבְרָכָה הַמְּשֻׁלֶּשֶׁת
הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו כְּאֲמֹר:

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ:

כִּן יְהִי רָצוֹן:

יְאֵר יְהוָה פָּנָיו אֵלֶיךָ

וְיִחַנְדֶּךָ:

כִּן יְהִי רָצוֹן:

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ

וְיִשֵּׂם לְךָ שְׁלוֹם:

כִּן יְהִי רָצוֹן:

Eloheynu veylohey avoteynu ve'imoteynu
barehenu baberahah hamshuleshet
ha'amurah mipi aharon uvanav ka'amur:

Yevareheha adonay veyishmereha.

Ken yehi ratzon.

Ya'er adonay panav eleha vihuneka.

Ken yehi ratzon.

Yisa adonay panav eleha veyasem leha shalom. Ken yehi ratzon. →

Grant peace, goodness and blessing in the world,
grace, love, and mercy

over us and over all your people Israel.

Bless us, source of being, all of us, as one
amid your light,

for by your light,

WISE ONE, our God, you give to us

Torah of life, and love of kindness,

justice, blessing, mercy, life, and peace.

So may it be a good thing in your eyes,
to bless your people Israel, and all peoples,
with abundant strength and peace.

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

Blessed are you, COMPASSIONATE ONE, maker of peace.

KAVANAH. Try to imagine a time of true peace and tranquility, and think about your part in helping this time to come about. What can you do? What can you commit to? How will *you* be a peacemaker? L.G.B.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל עַמָּךְ: בְּרַכְנוּ אֲבֵינוּ כְּלָנוּ כְּאָחָד בְּאוֹר פְּנֵיךְ: כִּי בְאוֹר
פְּנֵיךְ נִתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל
וְאֵת כָּל הָעַמִּים בְּרַב־עֵז וְשְׁלוֹם.

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה נִזְכָּר וְנִפְתָּח לְפָנֶיךָ אֲנַחְנוּ
וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם:
בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם:

Sim shalom tovah uverahah ba'olam hen vahesed verahamim
aleynu ve'al kol yisra'el ameha. Barehenu avinu kulanu ke'ehad
be'or paneha. Ki ve'or paneha natata lanu adonay eloheynu torat
hayim ve'ahavat hesed utzedakah uverahah verahamim vehayim
veshalom. Vetov be'eyneha levareh et ameha yisra'el ve'et kol
ha'amim berov oz veshalom.

Besefer hayim berahah veshalom ufarnasah tovah nizaheh
venikatev lefaneha anahnu vehol ameha beyt yisra'el lehayim
tovim uleshalom.

Baruh atah adonay osey hashalom.