

High Holidays 2022

Rosh Hashanah *Minhah*



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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.

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TASHLIH

Tashliḥ is recited on the afternoon of the first day of Rosh Hashanah unless the first day falls on Shabbat, in which case it is recited on the second day. Its name comes from תָּשַׁלַּח / cast out. Our task at this season of the year is to cast out transgressions and seek greater strength and clarity of purpose in the year ahead. This task of casting out is carried out symbolically at a body of water such as a stream, lake or ocean, where bread crumbs are cast onto the water while the following verses are said. Songs and prayers can be added.

Cast off all your transgressions from yourselves
and make for yourselves a new heart and a new spirit.

Who is a God like you?

—forgiving sin, absolving the transgressions
of the remnant of your heritage,
you who do not cling to anger,
but desire only kindness,
you who act mercifully once again,
subduing the effects of our transgressions,
casting to the ocean waters all our wrongs.
You show faithfulness to Jacob,
love to Abraham,
as you have sworn to Abraham
from days of old.

None shall do harm, none shall destroy
throughout my holy mountain,
truly shall the world be filled with knowledge
of the FOUNT OF LIFE,
like waters of the ocean covering the earth.

תַּשְׁלִיחַ

Tashliḥ is recited on the afternoon of the first day of Rosh Hashanah unless the first day falls on Shabbat, in which case it is recited on the second day. Its name comes from תַּשְׁלַח / cast out. Our task at this season of the year is to cast out transgressions and seek greater strength and clarity of purpose in the year ahead. This task of casting out is carried out symbolically at a body of water such as a stream, lake or ocean, where bread crumbs are cast onto the water while the following verses are said. Songs and prayers can be added.

הַשְּׁלִיכוּ מֵעֲלֵיכֶם אֶת-כָּל-פְּשָׁעֵיכֶם אֲשֶׁר פָּשַׁעְתֶּם בָּם וְעֲשׂוּ לָכֶם
לב חֲדָשׁ וְרוּחַ חֲדָשָׁה:

מִי-אֵל כְּמֹדֵךְ נִשְׂא עֵזְבֹךְ עַל-פִּשְׁעֵי לְשֹׂאֲרֵיט נַחֲלֹתוֹ
לֹא-הִחְזִיק לְעַד אִפּוֹ כִּי-חָפֵץ חֶסֶד הוּא:
יָשׁוּב יִרְחַמֵּנוּ יִכַּבֵּשׁ עֲוֹנוֹתֵינוּ
וְתַשְׁלִיחַ בְּמַצְלוֹת יָם כָּל-חַטָּאתָם:
תִּתֵּן אֲמֶת לִיעֶקֶב חֶסֶד לְאַבְרָהָם
אֲשֶׁר-נִשְׁבַּעְתָּ לְאַבְתָּינוּ מִיַּמֵּי קֶדֶם:

לֹא-יָרְעוּ וְלֹא-יִשְׁחָתוּ בְּכַל-הָהָר קִדְשֵׁי
כִּי-מִלֵּאָה הָאָרֶץ יָדְעָה אֶת-יְהוָה כַּמָּיִם לִים מְכֻסִּים:

השליכו...חרשה / Cast...spirit (Ezekiel 18:31).

מי...קדם / Who...old (Micah 7:18-20).

לא...מכסים / None...earth (Isaiah 11:9).

COMMENTARY. The core of the *Tashliḥ* service is Micah 7:18-20, whose verses correspond to the Thirteen Attributes that are read during the Rosh Hashanah service, and where the reference to “casting sins into the sea” can be found. The origin of the *Tashliḥ* ritual is unknown. The Maharil (Jacob ben Moses Moellin), a leading European 15th-century Talmudist, first mentioned the custom.

M.B.K.

ROSH HASHANAH MINḤAH

Uva letziyon may be preceded by Ashrey, page 593.

And a redeemer shall come to Zion, and to those of Jacob
who return from their transgression, says THE GOD OF ISRAEL,
and as for me, this shall be my covenant with them, says

THE REDEEMING ONE: my spirit, which is in your midst,
and my words which I have placed into your mouths shall
never cease from there,
nor from your seed, nor from the mouths of all born out of
them, says GOD, henceforth and for eternity.

And you, O God, are holy, you are enthroned amid the praises
sung by Israel,

as they call to one another and declare:

“Holy, holy, holy is THE CREATOR of the Multitudes of Heaven,
the world is filled to overflowing with God’s glory!”

And they all draw strength from one another, and declare:

“Holy in the highest heavens, where God’s presence dwells,
holy on the earth, where all God’s deeds resound,
holy to eternity, through all eternities,

THE CREATOR of the Multitudes of Heaven,

yes, the world is overflowing with the splendor of God’s light!” ↪

COMMENTARY. And they all draw strength...and declare...And a divine
wind. These and the ensuing lines intersperse Hebrew and Aramaic
descriptions of the same events, based on the prophetic visions of Isaiah
6:3, Ezekiel 3:12, and Exodus 15:18. The Aramaic paraphrases, typically,
are more detailed and expansive, bordering on midrash. J.R.

מִנְחָה לְרֵאשׁ הַשָּׁנָה

Uva letziyon may be preceded by Ashrey, page 594.

וּבֹא לְצִיּוֹן גּוֹאֵל וְלִשְׁבִי פֶשַׁע בְּיַעֲקֹב נֶאֱמַר יְהוָה: וְאֲנִי זֹאת בְּרִיתִי
אִתְּכֶם אָמַר יְהוָה רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר-שִׁמְתִי בְּפִיךָ לֹא-
יִמָּוֶשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וּמִפִּי זֶרַע זֶרַע אָמַר יְהוָה מִעַתָּה וְעַד-
עוֹלָם: וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ: וּמִקְבְּלֵי
דִּין מִן דִּין וְאִמְרִין: קְדִישׁ בְּשֵׁמִי מְרוֹמָא עֲלָאָה בֵּית שְׁכִינְתָּהּ קְדִישׁ
עַל אֲרַעָא עוֹבְדֵי גְבוּרְתָּהּ קְדִישׁ לְעֵלְמָא וְלְעֵלְמֵי עֲלַמְיָא יְהוָה צְבָאוֹת
מְלִיא כָּל-אֲרַעָא זִיו יְקָרָה:

DERASH. The covenant described in this prayer binds God to constant accessibility. Thus we have the power to make God manifest through our minds, our mouths and our shared experience. So it has been throughout our generations. In this prayer Israel enthrones God—keeps God sovereign—through our declaration of God’s holiness. The task of lighting the world with the divine splendor is one we fulfill by declaring God’s praises. We thereby create the bonds that join us in holiness and make God manifest in the world. It lies in the power of religious life to take ordinary individuals and join us into a holy people. This is truly a covenant—in continually making ourselves holy, we make God eternally sovereign.

D.A.T.

עוֹלָם...וּבֹא / And...eternity (Isaiah 59:20-21).

יִשְׂרָאֵל...וְאַתָּה / And you...Israel (Psalms 22:4).

כְּבוֹדוֹ...וְקָרָא / As...glory (Isaiah 6:3).

And a divine wind lifted me aloft; I heard a voice, speaking
with great emotion:

“Blessed is the glory of THE LIVING GOD, wherever God may
dwell!”

And the spirit lifted me; I heard behind me a great,
tumultuous sound from those who sang out praises
and declared:

“Blessed is the precious aura of THE OMNIPRESENT, from the
place where the Sheḥinah dwells!

THE ETERNAL ONE shall reign forever,
the kingdom of THE FOUNT OF LIFE shall last eternally,
through all eternities!”

When Rosh Hashanah falls on Shabbat, continue with removing the Torah from the ark, page 463. Deuteronomy 32:1-12 (on the following page) is read. The Torah is then returned to the ark, page 597. Continue with Ḥatzi Kaddish, page 735. On all other days, Uva letziyon is immediately followed by Ḥatzi Kaddish (page 735), the Amidah (pages 739-774), Avinu Malkenu, Kaddish Titkabal, Aleynu, and Mourner’s Kaddish.

וַתִּשְׂאֲנִי רוּחַ וְאֶשְׁמַע אַחֲרַי קוֹל רֵעַשׁ גָּדוֹל: בְּרוּךְ כְּבוֹד יְהוָה
מִמְּקוֹמוֹ וּנְטַלְתָּנִי רוּחָא וְשִׁמְעִית בְּתַרִּי קַל זִיעַ סָגִיא דְּמִשְׁבְּחִין
וְאִמְרִין: בְּרִיךְ יְקָרָא דִּיהוּה מְאֵתֵר בֵּית שְׁכִינְתָּהּ: יְהוּה יִמְלֹךְ
לְעוֹלָם וָעֶד יְהוּה מְלִכּוּתָהּ קָאִים לְעַלְמֵי וּלְעַלְמֵי עָלְמֵיָא:

When Rosh Hashanah falls on Shabbat, continue with removing the Torah from the ark, page 464. Deuteronomy 32:1-12 (on the following page) is read. The Torah is then returned to the ark, page 598. Continue with Hatzki Kaddish, page 736. On all other days, Uva letziyon is immediately followed by Hatzki Kaddish (page 736), the Amidah (pages 739-774), Avinu Malkenu, Kaddish Titkabal, Aleynu, and Mourner's Kaddish.

ממקומו...ברוך/Blessed is the glory...dwell! (Ezekiel 3:12).

TORAH READING FOR ROSH HASHANAH SHABBAT MINḤAH: HA'AZINU

First Aliyah

Hearken you skies, that I may speak,
and listen, dwellers of the earth,
to my mouth's utterance!
Let my teaching fall like dewdrops,
my speech like showers on the sprouting vegetation,
and like droplets on the grass.
When I call out the name of THE ALMIGHTY ONE,
give glory to our God!

Deuteronomy 32:1-3

Second Aliyah

The Rock! God's deed is perfect!
Truly, every word of God is just,
and God is a divinity of truth,
in whom there is no flaw,
This is a just and righteous God!

God's children have misused divinity,
theirs is the blame, not God's!
They are a generation that is crooked and perverse.
Shall you deal this way with God,
you people foolish and unwise?
Is not God the one who brought you into being,
your Creator who has fashioned you, who gave you life?

Deuteronomy 32:4-6

פְּרֹשֶׁת הָאֲזִינוּ

First Aliyah

וּתְשַׁמַּע הָאָרֶץ אִמְרֵי-פִי:
תִּזְלַל כְּטַל אִמְרַתִּי
וְכִרְבִּיבִים עָלַי-עֹשֵׁב:
הִבּוּ גִדְלֵל לְאֱלֹהֵינוּ:

הָאֲזִינוּ הַשָּׁמַיִם וְאֲדַבְּרָה
יַעֲרֹף כַּמָּטָר לִקְחֵי
כִּשְׁעֵירִם עָלֵי-דָשָׁא
כִּי שֵׁם יְהוָה אֶקְרָא

Second Aliyah

כִּי כָל-דִּרְכָיו מִשְׁפָּט
צְדִיק וְיֵשֶׁר הוּא:
דֹּר עֲקָשׁ וּפְתִלְתֵּל:
עִם נֶבֶל וְלֹא חָכֵם
הוּא עֹשֶׂה וַיִּכְנַנְהּ: ←

הַצּוֹר תָּמִים כָּעֶלֶו
אֵל אֲמוּנָה וְאֵין עֹל
שַׁחַת לוֹ לֹא בָנִיו מוֹמָם
הַלִּיהוּהַ תִּגְמְלוּ-זֹאת
הַלּוֹא-הוּא אֲבִיהַ קִנְיָהּ

Third Aliyah

Consider days of old,
study the history of each generation.
Ask your parents—they will tell you!
Ask your grandparents—they will say it to you!
When the Supernal One gave nations their inheritance,
when God divided up humanity, fixing the boundaries
of the peoples and establishing the numbers
of the people Israel,
truly each people was a part of THE ETERNAL ONE—
thus did the seed of Jacob share in God's inheritance.

God found them in the wilderness,
amid a howling wasteland.
God surrounded them, watched over them, protected them
as if they were the pupil of God's eye.
Just like an eagle keeping watch over its nest—
it hovers, spreads its wings,
bears up its young upon its pinions—
so was God alone a guide for them,
no alien god was there to help.

Deuteronomy 32:7-12

Continue on page 597, returning the Torah to the ark, then Hatzı Kaddish (page 735), the Amidah (pages 739-774), Avinu Malkenu, Kaddish Titkabal, Aleynu, and Mourner's Kaddish.

Third Aliyah

בִּינוּ שְׁנוֹת דֶּרֶדֶד	זְכוֹר יְמוֹת עוֹלָם
זְקֵנֶיךָ וַיֹּאמְרוּ לָךְ:	שְׂאֵל אָבִיךָ וַיִּגְדֶּךָ
בְּהִפְרִידוֹ בְּנֵי אָדָם	בְּהִנָּחַל עֲלֵיוֹן גּוֹיִם
לְמִסְפָּר בְּנֵי יִשְׂרָאֵל:	יֵצֵב גְּבֻלַת עַמִּים
יַעֲקֹב חֲבַל נִחְלָתוֹ:	כִּי חִלַּק יְהוָה עַמּוֹ
וּבִתְהוֹ יִלַּל יִשְׁמָן	יִמְצֵאֵהוּ בְּאַרְץ מִדְבָּר
יִצְרָנְהוּ כְּאִישׁוֹן עֵינָיו:	יִסְבְּבֵנְהוּ יְבוֹנְנֵהוּ
עַל-גּוֹזְלָיו יִרְחֹף	כְּנֶשֶׁת יַעִיר קֶצֶו
יִשְׂאֵהוּ עַל-אֶבְרָתוֹ:	יִפְרֹשׁ כְּנַפְיוֹ יִקְחֵהוּ
וַאֲזַן עַמּוֹ אֶל יִכָּר:	יְהוָה בְּדָד יִנְחֵנוּ

Continue on page 598, returning the Torah to the ark, then Hatzki Kaddish (page 736), the Amidah (pages 739-774), Avinu Malkenu, Kaddish Titkabal, Aleynu, and Mourner's Kaddish.