Excerpts from the

Machzor

Rosh Hashana Prayer Service

ראש השנה

With Select Translation

&

Transliteration



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the WISDOM CIRCLE תפארת זקנים

כולל תפארת זקנים – לוי יצחק
ע"ש אביו של כ"ק אדמו"ר נשיא דורנו

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ב"ה

Dear friends,

We are proud to present you with excerpts of the *Tiferet* edition of the Machzor, with the prayer service for Rosh Hashana evening and daytime. We hope you find the large print, translation and transliteration to be helpful.

At The Wisdom Circle, we are here to help you in any way possible. Please do not hesitate to call or write to us.

Wishing you and your family a Shana Tova - a happy and healthy, sweet new year, and may your prayers be answered in a revealed manner!

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Rosh Hashana

The Jewish New Year, Rosh Hashanah actually translates as “Head of the Year.” Just like the head controls the body, our actions on Rosh Hashanah have a tremendous impact on the rest of the year.

Rosh Hashanah is a day of prayer; a time to ask the Almighty to grant us a year of peace, prosperity and blessing. But it is also a joyous day when we proclaim G-d as King of the Universe. The Kabbalists teach that the continued existence of the universe depends on G-d’s desire for a world, a desire that is renewed when we re-accept His kingship each year on Rosh Hashanah.

There are various names for this Holiday:

› The most common name for this holiday is Rosh Hashanah.

› The Torah refers to this day as Yom Teruah (Day of Shofar Blowing).

› In our prayers, we often refer to it as Yom Hazikaron (Day of Remembrance) and Yom Hadin (Day of Judgment), since this is the day when G-d recalls all of His creations and determines their fate for the year ahead.

› Together with Yom Kippur (which follows 10 days later), these days are called the Yamim Nora’im (Days of Awe, or High Holidays).

Candle Lighting

After lighting the candles recite this blessing:

בָּרוּךְ אַתָּה יְיָ אֱ־לֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם הַזִּכָּרוֹן.

BARUCH atah adonai eloheinu melech haolam, asher kideshanu bemitzvotav vetzivanu lehadlik ner shel yom Hazikaron.

Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the light of and the Day of Remembrance.

בָּרוּךְ אַתָּה יְיָ אֱ־לֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

BARUCH atah a-donay eloheinu melech ha'olam shehecheyanu vekiyimanu vehigianu lizman hazeh.

Blessed are you, L-rd our G-d, king of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

New Year's Greetings

On the first night of Rosh Hashana, after the evening service, one greets their neighbor as follows:

לשנה טובה תכתב ותחתם

LESHANA TOVAH tikatev v'tichatem

May you be inscribed and sealed for a good year.

L'david Mizmor

לְדָוִד מִזְמוֹר לַה׳ הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל
וְיֹשְׁבֵי בָהּ: כִּי־הוּא עַל־יַמִּים יְסָדָהּ וְעַל־
נְהָרוֹת יְכוֹנְנֶהָ: מִי־יַעֲלֶה בְהַר־ה׳ וּמִי־יָקוּם
בִּמְקוֹם קָדְשׁוֹ: נְקִי כַפַּיִם וּבַר־לֵבָב אֲשֶׁר
לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי וְלֹא נִשְׁבַּע לְמִרְמָה:
יִשָּׂא בְרָכָה מֵאֵת ה׳ וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ:
זֶה דּוֹר דֹּרְשָׁיו מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה:

A Psalm of David: the earth is G-d's and the fullness thereof, the inhabited world and those who dwell in it. For He founded it upon the seas, and established it upon rivers. Who may ascend the mountain of G-d, and who may stand in the place of His holiness? The clean of hands and the pure of heart, who has not borne My soul in vain, and has not sworn deceitfully. He will bear G-d's blessing and righteousness from the G-d of his deliverance. This is the generation of those who seek Him, the seekers of Your Presence, [G-d of] Yaakov, selah.

Se'u Shearim

שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבוֹא מֶלֶךְ הַכָּבוֹד:
מִי זֶה מֶלֶךְ הַכָּבוֹד ה׳ עִזּוּז וְגִבּוֹר ה׳ גִּבּוֹר מִלְחָמָה: שְׂאוּ שְׁעָרִים
רָאשֵׁיכֶם וּשְׂאוּ פִּתְחֵי עוֹלָם וְיָבֹא מֶלֶךְ הַכָּבוֹד: מִי הוּא זֶה מֶלֶךְ
הַכָּבוֹד ה׳ צְבָאוֹת הוּא מֶלֶךְ הַכָּבוֹד סֶלָה:

SE'U SHEARIM rasheichem ve hinasu pitchei olam veyavo melech hakavod. Mi zeh melech hakavod adonai izuz ve'gibor adonai gibor milchama. Se'u shearim rasheichem use'u pitchei olam veyavo melech hakavod. Mi hu zeh melech hakavod adonai tzevaot hu melech hakavod selah.

Lift up your heads, gates, and be uplifted [you] entranceways to eternity, so that the King of Glory may enter. Who is this King of Glory? G-d, strong and mighty; G-d, the Mighty One in battle. Lift up your heads, gates, and lift up, entranceways to eternity, so that the King of Glory may enter. Who is He, this King of Glory? L-rd of Hosts, He is the King of Glory, selah.

Hagafen

Before drinking wine recite this blessing:

בָּרוּךְ אַתָּה יְיָ אֱ־לֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן

BARUCH atah a-donay eloheinu melech ha'olam, borei pri hagafen

Blessed are You, L-rd our G-d, King of the universe, Who creates the fruit of the vine.

Al Netilat Yodaim

After washing hands, the following blessing is said:

בָּרוּךְ אַתָּה יְיָ אֱ־לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדָיִם

BARUCH atah a-donay eloheinu melech ha'olam, asher kideshonu bemitzvosov vetzivanu al netilat yodaim

Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning the washing of the hands.

Hamotzi

Before eating bread recite this blessing:

בָּרוּךְ אַתָּה יְיָ אֱ־לֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ

BARUCH atah a-donay eloheinu melech ha'olam, hamotzi lechem min haaretz

Blessed are You, L-rd our G-d, King of the universe, Who brings forth bread from the earth.

We dip the Motsi (first slice of Challah) into some honey.

Sweet Foods

On Rosh Hashana we eat sweet foods so that our year should be as sweet as honey.

After the meal is begun, one dips a piece of sweet apple into honey, makes the blessing ("Borei Pri Ha-aitz"), eats it, and says "Ye-hi Ratzon..."

בָּרוּךְ אַתָּה יְיָ אֱ–לֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הָעֵץ

Baruch atah, Adonai, Eloheinu, melech haolam, borei pri ha-aitz.

Blessed are You, L-rd our G-d, King of the universe, who creates the fruit of the tree.

יהי רצון שתחדש עלנו שנה טובה ומתוקה

Ye-hi ratzon she-ti-cha-desh alei-nu shanah tovah u-m'tu-kah.

May it be Your will to renew for us a good and sweet year.

Symbols

On Rosh Hashana it is customary to eat foods with symbolic importance. There is a common practice to eat a pomegranate on Rosh Hashana, as its abundant seeds symbolize our hopes that we will come before G-d on this day with abundant merits.

Modeh Ani

The following is recited upon rising:

מוֹדֶה אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיָּם, שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה. רַבָּה אֱמוּנָתֶךָ.

MODEH ANI lifanecha melech chai vikayom, shehechezarta bee nishmosee bichemlo, rabo emunasecho.

I give thanks before You, living and enduring King, for You have graciously returned my soul within me. Your trustworthiness is great.

Hareini

It is proper to say before the morning prayers:

הֲרֵינִי מְקַבֵּל עָלַי מִצְוַת עֲשֵׂה שֶׁל וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ.

HAREINI mekabel alai mitzvat asei shel v'ahavta l'rei'acha kamocha.

I accept upon myself the positive command to love my neighbor as myself.

Ma Tovu

מַה טֹּבוּ אׇהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל וַאֲנִי בְּרֹב חַסְדְּךָ אָבוֹא בֵיתֶךָ אֶשְׁתַּחֲוֶה אֶל הֵיכַל קׇדְשְׁךָ בְּיִרְאָתֶךָ וַאֲנִי תְפִלָּתִי לְךָ יְיָ עֵת רָצוֹן אֱ־לֹהִים בְּרׇב חַסְדֶּךָ עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ.

MA TOVU ohalekha ya'akov mishk'notekha yisra'el. Va'ani b'rov hasd'kha avo veytekha eshtahaveh el heikhal kodsh'kha b'yir'atekha. Va'ani t'filati l'kha adonai et ratzon elohim b'rov hasdekha aneini be'emet yish'ekha.

How lovely are your tents, O Jacob, your dwelling places, O Israel! As for me, through Your abundant grace, I enter your house to worship with awe in Your sacred place. To You, Eternal One, goes my prayer: may this be a time of your favor. In Your abundant love, O G-d, answer me with the Truth of Your salvation.

Adon Olom

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטֶרֶם כָּל יְצוּר נִבְרָא.

לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹל, אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כִּכְלוֹת הַכֹּל, לְבַדּוֹ יִמְלוֹךְ נוֹרָא.

וְהוּא הָיָה וְהוּא הֹוֶה, וְהוּא יִהְיֶה בְּתִפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.

בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעֹז וְהַמִּשְׂרָה.

וְהוּא אֵלִי וְחַי גּוֹאֲלִי, וְצוּר חֶבְלִי בְּעֵת צָרָה.

וְהוּא נִסִּי וּמָנוֹס לִי, מְנָת כּוֹסִי בְּיוֹם אֶקְרָא.

בְּיָדוֹ אַפְקִיד רוּחִי, בְּעֵת אִישַׁן וְאָעִירָה.

וְעִם רוּחִי גְּוִיָּתִי, יְיָ לִי וְלֹא אִירָא.

ADON OLAM asher malach, b'terem kol y'tzur nivra.
L'et na'asah b'cheftzo kol, azai melech sh'mo nikra.
V'acharey kichlot hakol, l'vado yimloch nora.
V'hu haya v'hu hoveh, v'hu yih'yeh b'tifara.
V'hu echad v'eyn sheni, l'hamshil lo l'hachbira.
B'li reishit b'li tachlit, v'lo ha'oz v'hamisrah.
V'hu eli v'chai go'ali, v'tzur chevli b'et tzarah.
V'hu nisi umanos li, m'nat kosi b'yom ekra.
B'yado afkid ruchi, b'et ishan v'a'irah.
V'im ruchi g'viyati, adonai li v'lo ira.

The L-rd of the Universe who reigned before anything was created.

When all was made by his will He was acknowledged as King.

And when all shall end, He still all alone shall reign.

He was, He is, and He shall be in glory.

And He is one, and there's no other, to compare or join Him.

Without beginning, without end and to Him belongs dominion and power.

And He is my G-d, my living G-d.

To Him I flee in time of grief, and He is my miracle and my refuge, who answers the day I shall call.

To Him I commit my spirit, in the time of sleep and awakening.

Even if my spirit leaves, G-d is with me, I shall not fear.

Shema

Cover your eyes with your right hand and say:

שְׁמַע יִשְׂרָאֵל יְיָ אֱ־לֹהֵינוּ יְיָ אֶחָד

SHIMA yisraeil adonai eloheinu adonai echad

Hear, O Israel, the L-rd is our G-d, the L-rd is One.

Whisper:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

BARUCH sheim k'vod malchuto liolam vaed

Blessed be the name of the glory of His kingdom forever and ever.

וְאָהַבְתָּ אֵת יְיָ אֱ־לֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל לְבָבֶךָ
וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ
בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ וּקְשַׁרְתָּם לְאוֹת עַל יָדֶךָ וְהָיוּ
לְטֹטָפֹת בֵּין עֵינֶיךָ וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ

VIAHAVTA eit Adonai elohecha bichol livavicha uvichol nafshicha uvichol miodecha. Vihayu hadivarim haeileh asher anochi mitzavicha hayom al livavecha. Vishinantam livanecha vidibarta bam bishivticha biveitecha uvilechticha vaderech uvishochbicha uvkumecha. Ukshartam liot al yodecha vihayu litotafot bein einecha. Uchtavtam al mizuzot beitecha uvisharecha

You shall love the L-rd your G-d with all your heart, with all your soul, and with all your might. And these words which I command you today shall be upon your heart. You shall teach them thoroughly to your children, and you shall speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. You shall bind them as a sign upon your hand, and they shall be for a reminder between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

וְהָיָה אִם שָׁמֹעַ תִּשְׁמְעוּ אֶל מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם. לְאַהֲבָה אֶת יי אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל לְבַבְכֶם וּבְכָל נַפְשְׁכֶם: וְנָתַתִּי מְטַר אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ. וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ. וְאָכַלְתָּ וְשָׂבָעְתָּ: הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם. וְסַרְתֶּם וַעֲבַדְתֶּם אֱ-לֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף יי בָּכֶם וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ. וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יי נֹתֵן לָכֶם: וְשַׂמְתֶּם אֶת דְּבָרַי אֵלֶּה עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם. וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם. בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יי לַאֲבֹתֵיכֶם לָתֵת לָהֶם. כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ:

וַיֹּאמֶר יי אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם. וְנָתְנוּ עַל צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יי וַעֲשִׂיתֶם אֹתָם. וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתָי. וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יי אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים. אֲנִי יי אֱלֹהֵיכֶם:

Oseh Shalom

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן.

OSEH SHALOM bimromav hu ya'aseh shalom aleinu v'al kol yisrael v'imru amen

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

L'el Orech Din

Like many of the High Holiday poems, this prayer follows an alphabetical motif. It elaborates on G-d's merciful conduct on Rosh Hashanah, the Day of Judgement.

לְאֵל עוֹרֵךְ דִּין.

L'el Orech Din.

To the Almighty who arranges judgment.

לְבוֹחֵן לְבָבוֹת בְּיוֹם דִּין. לְגוֹלֶה עֲמֻקוֹת בַּדִּין.

Levochen Levavot Beyom Din. Legoleh Amukot Badin.

To Him who probes hearts on the day of judgment; to Him who reveals hidden things in judgment.

לְדוֹבֵר מֵישָׁרִים בְּיוֹם דִּין. לְהוֹגֶה דֵּעוֹת בַּדִּין.

Ledover Meisharim Beyom Din. Lehogeh Deot Badin.

To Him who speaks justly on the day of judgment; to Him who analyzes attitudes in judgment.

לְוָתִיק וְעֹשֶׂה חֶסֶד בְּיוֹם דִּין. לְזוֹכֵר בְּרִיתוֹ בַּדִּין.

Levatik Veoseh Chesed Beyom Din. Lezocher Berito Badin.

To Him who is benevolent and acts kindly on the day of judgment; to Him who remembers His covenant in judgment.

לְחוֹמֵל מַעֲשָׂיו בְּיוֹם דִּין. לְטַהֵר חוֹסָיו בַּדִּין.

Lechomel Maasav Badin. Letaheir Chosav Badin.

To Him who has pity on His creatures on the day of judgment; to Him who purifies those who trust in Him in judgment.

לְיוֹדֵעַ מַחֲשָׁבוֹת בְּיוֹם דִּין. לְכוֹבֵשׁ כַּעְסוֹ בַּדִּין.

Leyodea Machshavot Bayom Din. Lechovesh Kaaso Badin.

To Him who knows [hidden] thoughts on the day of judgment; to Him who suppresses His wrath in judgment.

לְלוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין. לְמוֹחֵל עֲוֹנוֹת בַּדִּין.

Lelovesh Tzedakot Badin. Lemochel Avonot Badin.

To Him who garbs Himself in righteousness on the day of judgment; to Him who forgives iniquities in judgment.

לְנוֹרָא תְהִלּוֹת בְּיוֹם דִּין. לְסוֹלֵחַ לַעֲמוּסָיו בַּדִּין.

Lenora Tehilot Beyom Din. Lesoleiach Amusav Badin.

To Him who is awesome yet accepts praises on the day of judgment; to Him who pardons those borne by Him, in judgment.

לְעוֹנֶה לְקוֹרְאָיו בְּיוֹם דִּין. לְפוֹעֵל רַחֲמָיו בַּדִּין.

Leoneh Lekorav Beyom Din. Lefoel Rachamav Badin.

To Him who answers those who call upon Him on the day of judgment; to Him who performs His acts of mercy in judgment.

לְצוֹפֶה נִסְתָּרוֹת בְּיוֹם דִּין. לְקוֹנֵה עֲבָדָיו בַּדִּין.

Letzofeh Nistarot Beyom Din. Lekoneh Avadav Badin.

To Him who beholds what is concealed, on the day of judgment; to Him who acquires His servants in judgment.

לְרַחֵם עַמּוֹ בְּיוֹם דִּין. לְשׁוֹמֵר אוֹהֲבָיו בַּדִּין.

Lerachem Beamo Beyom Din. Leshomer Ohavav Badin.

To Him who has compassion on His people on the day of judgment; to Him who watches over those who love Him in judgment.

לְתוֹמֵךְ תְּמִימָיו בְּיוֹם דִּין.

Letomech Timemav Beyom Din.

To Him who supports His sincere ones on the day of judgement.

Avinu Malkeinu

This prayer uses colorful metaphors to describe the paradoxes of G-d's immanence and transcendence.

אָבִינוּ מַלְכֵּנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה.

Avinu Malkeinu, Ein Lanu Melech Ela Atah.

Our Father, our King, we have no King but You.

אָבִינוּ מַלְכֵּנוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.

Our Father, our King, act [benevolently] with us for the sake of Your Name.

אָבִינוּ מַלְכֵּנוּ חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Our Father, our King, renew for us a good year.

אָבִינוּ מַלְכֵּנוּ בַּטֵּל מֵעָלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת.

Our Father, our King, a good year.

Our Father, our King, remove from us all harsh decrees.

אָבִינוּ מַלְכֵּנוּ בַּטֵּל מַחְשְׁבוֹת שׂוֹנְאֵינוּ.

Our Father, our King, annul the intentions of our enemies.

אָבִינוּ מַלְכֵּנוּ הָפֵר עֲצַת אוֹיְבֵינוּ.

Our Father, our King, foil the plans of our foes.

אָבִינוּ מַלְכֵּנוּ כַּלֵּה כָּל צַר וּמַשְׂטִין מֵעָלֵינוּ.

Our Father, our King, wipe out every oppressor and adversary from against us.

אָבִינוּ מַלְכֵּנוּ סְתֹם פִּיוֹת מַשְׂטִינֵנוּ וּמְקַטְרְגֵנוּ.

Our Father, our King, close the mouths of our adversaries and accusers.

אָבִינוּ מַלְכֵּנוּ כַּלֵּה דֶּבֶר וְחֶרֶב וְרָעָב וּשְׁבִי וּמַשְׁחִית

Our Father, our King, remove pestilence, sword, famine, captivity, and destruction from the members of Your

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מִבְּנֵי בְרִיתֶךָ.

אָבִינוּ מַלְכֵּנוּ מְנַע מַגֵּפָה מִנַּחֲלָתֶךָ.

אָבִינוּ מַלְכֵּנוּ סְלַח וּמְחַל לְכָל עֲוֹנוֹתֵינוּ.

אָבִינוּ מַלְכֵּנוּ מְחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

אָבִינוּ מַלְכֵּנוּ מְחֹק בְּרַחֲמֶיךָ הָרַבִּים כָּל שִׁטְרֵי חוֹבוֹתֵינוּ.

אָבִינוּ מַלְכֵּנוּ הַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

אָבִינוּ מַלְכֵּנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לְחוֹלֵי עַמֶּךָ.

אָבִינוּ מַלְכֵּנוּ קְרַע רֹעַ גְּזַר דִּינֵנוּ.

אָבִינוּ מַלְכֵּנוּ זָכְרֵנוּ בְּזִכָּרוֹן טוֹב לְפָנֶיךָ.

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה.

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר פַּרְנָסָה וְכַלְכָּלָה.

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר זְכֻיּוֹת.

אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה.

אָבִינוּ מַלְכֵּנוּ הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב.

אָבִינוּ מַלְכֵּנוּ הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ.

אָבִינוּ מַלְכֵּנוּ הָרֵם קֶרֶן מְשִׁיחֶךָ.

אָבִינוּ מַלְכֵּנוּ מַלֵּא יָדֵינוּ מִבִּרְכוֹתֶיךָ.

אָבִינוּ מַלְכֵּנוּ מַלֵּא אַסְמֵינוּ שָׂבָע.

אָבִינוּ מַלְכֵּנוּ שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.

אָבִינוּ מַלְכֵּנוּ קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ.

אָבִינוּ מַלְכֵּנוּ פְּתַח שַׁעֲרֵי שָׁמַיִם לִתְפִלָּתֵנוּ.

אָבִינוּ מַלְכֵּנוּ זָכוּר כִּי עָפָר אֲנָחְנוּ.

אָבִינוּ מַלְכֵּנוּ נָא אַל תְּשִׁיבֵנוּ רֵיקָם מִלְּפָנֶיךָ.

אָבִינוּ מַלְכֵּנוּ תְּהֵא הַשָּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעֵת רָצוֹן מִלְּפָנֶיךָ.

covenant.

Our Father, our King, withhold the plague from Your inheritance.

Our Father, our King, pardon and forgive all our iniquities.

Our Father, our King, blot out and remove our transgressions from before Your eyes.

Our Father, our King, erase in Your abounding mercies all the records of our debts [sins].

Our Father, our King, bring us back to You in wholehearted repentance.

Our Father, our King, send a complete healing to the sick of Your people.

Our Father, our King, rend the evil [aspect] of the verdict decreed against us.

Our Father, our King, remember us with a favorable remembrance before You.

Our Father, our King, inscribe us in the book of good life.

Our Father, our King, inscribe us in the book of redemption and deliverance.

Our Father, our King, inscribe us in the book of livelihood and sustenance.

Our Father, our King, inscribe us in the book of merits.

Our Father, our King, inscribe us in the book of pardon and forgiveness.

Our Father, our King, cause deliverance to flourish for us soon.

Our Father, our King, exalt the glory of Israel Your people.

Our Father, our King, exalt the glory of Your anointed one.

Our Father, our King, fill our hands with Your blessings.

Our Father, our King, fill our storehouses with plenty.

Our Father, our King, hear our voice, have pity and compassion upon us.

Our Father, our King, accept our prayer with mercy and with favor.

Our Father, our King, open the gates of heaven to our prayer.

Our Father, our King, let it be remembered that we are but dust.

Our Father, our King, we beseech You, do not turn us away from You empty-handed.

Our Father, our King, may this hour be an hour of mercy and a time of favor before You.

Our Father, our King, have compassion upon us, and

אָבִינוּ מַלְכֵּנוּ חָמֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.

אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַן הֲרוּגִים עַל שֵׁם קָדְשֶׁךָ.

אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַן טְבוּחִים עַל יִחוּדֶךָ.

אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַן בָּאֵי בָאֵשׁ וּבַמַּיִם עַל קִדּוּשׁ שְׁמֶךָ.

אָבִינוּ מַלְכֵּנוּ נְקֹם נִקְמַת דַּם עֲבָדֶיךָ הַשָּׁפוּךְ.

אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעֲנֵנוּ.

אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ.

אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַן רַחֲמֶיךָ הָרַבִּים.

אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַן שִׁמְךָ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ.

upon our infants and children.
Our Father, our King, do it for the sake of those who were slain for Your holy Name.
Our Father, our King, do it for the sake of those who were slaughtered for Your Oneness.
Our Father, our King, do it for the sake of those who went through fire and water for the sanctification of Your Name.
Our Father, our King, avenge the spilled blood of Your servants.
Our Father, our King, do it for Your sake, if not for ours.
Our Father, our King, do it for Your sake, and deliver us.
Our Father, our King, do it for the sake of Your abounding mercies.
Our Father, our King, do it for the sake of Your great, mighty and awesome Name which is proclaimed over us.

אָבִינוּ מַלְכֵּנוּ חָנֵּנוּ וַעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד וְהוֹשִׁיעֵנוּ.

AVINU MALKEINU, Chaneinu V'aneinu, ki ein banu ma'asim. Assei imanu ts'dakah vachesed, vehoshiyeinu.

Our Father, our King, be gracious to us and answer us, for we have no meritorious deeds; deal charitably and kindly with us and deliver us.

Mi Shebeirach

This version of the Mi Shebeirach is recited when praying for the sick on Shabbat and Yom Tov:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב מֹשֶׁה וְאַהֲרֹן דָּוִד וּשְׁלֹמֹה הוּא יְבָרֵךְ אֶת: (פלוני/פלונית) בֶּן/בַּת (פלוני). בַּעֲבוּר שֶׁ- (פלוני/פלונית) בֶּן/בַּת (פלוני) יִתֵּן בְּלִי נֶדֶר לִצְדָקָה בַּעֲבוּרוֹ (בַּעֲבוּרָהּ), שַׁבָּת הִיא מִלְּזְעֹק וּרְפוּאָה קְרוֹבָה לָבוֹא, וְנֹאמַר אָמֵן.

May He who blessed our fathers, Abraham, Isaac, and Jacob, Moses and Aaron, David and Solomon, bless: (Hebrew name) son/daughter of (mother's

MI SHEBERACH Avoteinu: Avraham, Yitzhak, v'Yaakov, Moshe, V'Aharon, Dovid, V'shlomo, Hu yivarech et - (Hebrew name) Ben/Bat (mother's Hebrew name) Ba'avur she- (Hebrew name) Ben/Bat (father's Hebrew name) yiten bli neder litzidakah ba'avuroi (ba'avurah), shabbat hi mlizok urefua krova lavo, v'no-mar, amen.

(Hebrew name) because (donor's name) pledged charity, without a vow, for his/her sake. It is a day of rest from pleading; healing will come soon; and let us say, Amen.

The Shofar

The central observance of Rosh Hashana is hearing the sounding of the shofar, the ram's horn. It is a very special Mitzvah to hear the shofar blown on Rosh Hashana.

Prior to the blowing of the Shofar the following is read:

Lamenatzeach

לַמְנַצֵּחַ לִבְנֵי־קֹרַח מִזְמוֹר׃

For the Conductor, a psalm by the sons of Korach.

כָּל־הָעַמִּים תִּקְעוּ־כָף הָרִיעוּ לֵאלֹהִים בְּקוֹל רִנָּה׃

All you nations, clap hands; sound [the shofar] to G-d with a sound of jubilation.

כִּי־יְהוָה עֶלְיוֹן נוֹרָא מֶלֶךְ גָּדוֹל עַל־כָּל־הָאָרֶץ׃

For the L-rd is most high, awesome; a great King over all the earth.

יַדְבֵּר עַמִּים תַּחְתֵּינוּ וּלְאֻמִּים תַּחַת רַגְלֵינוּ׃

He subdues peoples under us, nations beneath our feet.

יִבְחַר־לָנוּ אֶת־נַחֲלָתֵנוּ אֶת גְּאוֹן יַעֲקֹב אֲשֶׁר־אָהֵב סֶלָה׃

He chooses our heritage for us, the glory of Jacob whom He loves eternally.

עָלָה אֱלֹהִים בִּתְרוּעָה יְהוָה בְּקוֹל שופָר׃

G-d ascends through teruah, the L-rd-through the sound of the shofar.

זַמְּרוּ אֱ–לֹהִים זַמֵּרוּ זַמְּרוּ לְמַלְכֵּנוּ זַמֵּרוּ׃

כִּי מֶלֶךְ כָּל־הָאָרֶץ אֱ–לֹהִים זַמְּרוּ מַשְׂכִּיל׃

מָלַךְ אֱ–לֹהִים עַל־גּוֹיִם אֱלֹהִים יָשַׁב עַל־כִּסֵּא קָדְשׁוֹ׃

נְדִיבֵי עַמִּים נֶאֱסָפוּ עַם אֱלֹהֵי אַבְרָהָם כִּי לֵאלֹהִים מָגִנֵּי־אָרֶץ מְאֹד נַעֲלָה׃

Sing, O sing to G-d; sing, O sing to our King.

For G-d is King over all the earth; sing, O man of understanding.

G-d reigns over the nations; G-d is seated on His holy throne.

The most noble of the nations are gathered, the nation of the G-d of Abraham; for the protectors of the earth belong to G-d; He is greatly exalted.

Verses Before Sounding the Shofar

מִן הַמֵּצַר קָרָאתִי יָהּ עָנָנִי בַמֶּרְחָב יָהּ׃

קוֹלִי שָׁמָעְתָּ אַל תַּעְלֵם אָזְנְךָ לְרַוְחָתִי לְשַׁוְעָתִי׃

רֹאשׁ דְּבָרְךָ אֱמֶת וּלְעוֹלָם כָּל מִשְׁפַּט צִדְקֶךָ׃

עֵרֹב עַבְדְּךָ לְטוֹב אַל יַעַשְׁקוּנִי זֵדִים׃

שָׂשׂ אָנֹכִי עַל אִמְרָתֶךָ כְּמוֹצֵא שָׁלָל רָב׃

טוּב טַעַם וָדַעַת לַמְּדֵנִי כִּי בְמִצְוֹתֶיךָ הֶאֱמָנְתִּי׃

נִדְבוֹת פִּי רְצֵה נָא ה׳ וּמִשְׁפָּטֶיךָ לַמְּדֵנִי׃

עָלָה אֱ–לֹהִים בִּתְרוּעָה יְ–הוָה בְּקוֹל שׁוֹפָר׃

Out of distress I called to G-d;
with abounding relief, G-d answered me.

You did hear my voice; hide not Your ear from my sighing [or] from my crying.

The beginning of Your word is true,
and each of Your righteous judgments is eternal.

Be surety for Your servant for good;
let the willful sinners not oppress me.

I rejoice over Your word,
as one who finds great spoil.

The best of reason and knowledge, teach me
for I believe in Your commandments.

The freewill offerings of my mouth accept now, O L-rd, and teach me Your judgments.

G-d ascends through teruah, the
L-rd-through the sound of the shofar.

Berachot

בָּרוּךְ אַתָּה יְיָ אֱ־לֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לִשְׁמוֹעַ קוֹל שׁוֹפָר.

BARUCH atah adonai eloheinu melech haolam, asher kideshanu bemitzvotav vetzivanu lishmoa kol shofar.

Blessed are You, Lord our G-d, King of the Universe, who has sanctified us with His commandments and commanded us to hear the sound of the shofar.

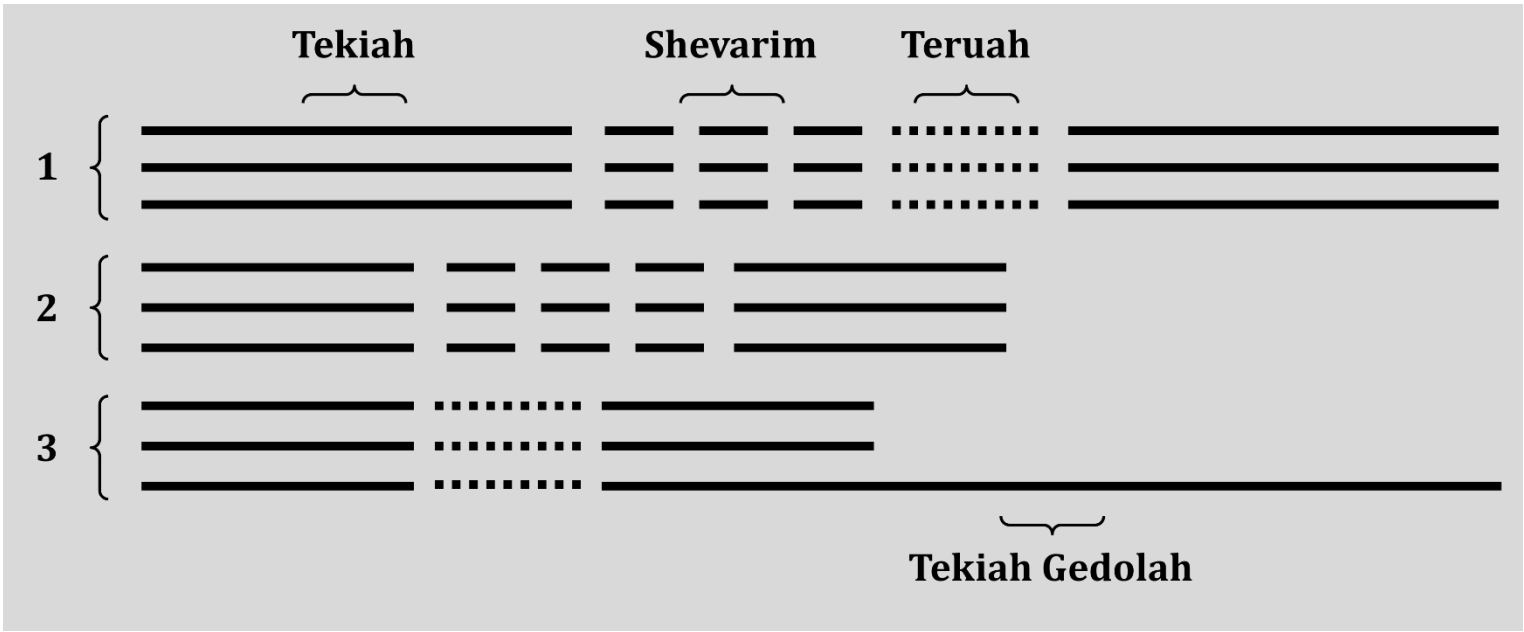
בָּרוּךְ אַתָּה יְיָ אֱ־לֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

BARUCH atah a-donay eloheinu melech ha'olam shehecheyanu vekiyimanu vehigianu lizman hazeh.

Blessed are you, L-rd our G-d, king of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

30 blasts of the shofar are blown following the Torah-reading during the morning services. For someone who cannot come to synagogue, the shofar may be blown the rest of the day.

The shofar blowing contains a series of three types of blasts: Tekiya, a long sob-like blast; Shevarim, a series of three short wails; and Teruah, at least nine piercing staccato bursts.



Mussaf Service

Other than the mitzvah of blowing the shofar on Rosh Hashanah, perhaps the most important observance of the day is found in the Rosh Hashanah Musaf prayers.

Ordinarily, the Musaf prayer contains seven blessings: the standard three opening and three closing blessings of the Amidah, and one middle blessing called Kedushat Hayom (Sanctification of the Day), which reflects the unique holiness of the day and recounts the special offerings brought in the Temple. The Rosh Hashanah Musaf prayer contains nine blessings, making it the longest Musaf prayer (in terms of blessings) of the entire year.

The standard six opening and closing blessings frame three unique blessings known as Malchiyot (Sovereignty), Zichronot (Remembrances) and Shofrot (Sounding of the Shofar), corresponding to three of the themes of the day.

Essential Selection

Thus said the L-ord, King of Israel and its redeemer, L-ord, Master of Legions, I am the first and I am the last, and aside from Me there is no G-d. And it is stated: Deliverers will go up to Mount Zion to judge the mount of Esau, and kingship will be the L-ord's. And it is stated: The L-ord will be King over the entire earth; on that day the L-ord will be One and His Name One. And in Your Torah it is written thus: Hear, O Israel, the L-ord is our G-d, the L-ord is One.

Malchiyot – Sovereignty

Our G-d and G-d of our fathers, reign over the entire world in Your glory, be exalted over all the earth in Your splendor, and reveal Yourself in the majesty of Your glorious might over all the inhabitants of Your terrestrial world. May everything that has been made know that You have made it; everything that has been created understand that You have created it; and everyone who has the breath [of life] in his nostrils declare that the L-ord, G-d of Israel, is King, and His kingship has dominion over all. (Our G-d and G-d of our fathers, please find favor in our rest.) Make us holy with Your commandments and grant us our portion in

Your Torah; satiate us with Your goodness and gladden our soul with Your salvation. (L-ord our G-d, grant as our heritage, in love and goodwill, Your holy Shabbat, and may all Israel who sanctify Your Name rest thereon.) Make our heart pure to serve You in truth; for You are the true G-d, and Your word, our King, is true and enduring forever. Blessed are You Hashem, King over all the earth, who sanctifies (the Shabbat and) Israel and the Day of Remembrance.

Zichronot - Remembrances

He has provided food to those who fear Him; He will remember His covenant forever. And it is stated: He remembered for them His covenant and He relented, in keeping with His abounding kindness. And by Your servants, the Prophets, it is written as follows: Go and call out in the ears [of the inhabitants] of Jerusalem, saying: Thus said the L-ord, I remember for you the devotion of your youth, the love of your bridal days, as you went after Me in the wilderness, in an uncultivated land. And it is stated: I will remember My covenant [which I made] with you in the days of your youth, and I will fulfill it for you as an everlasting covenant. And it is stated: Is Ephraim not My beloved son, is he not a precious child that whenever I speak of him I recall him even more?

Therefore, my inner parts stir for him, I will surely have compassion on him, says the L-ord.

Our G-d and G-d of our fathers, remember us with a favorable remembrance before You, and be mindful of us with a decree of deliverance and mercy from the primeval, and most supernal heavens.

Remember in our behalf, L-ord our G-d, the covenant, the kindness and the vow which You swore to Abraham our father on Mount Moriah; and let there appear before you the akedah, when Abraham our father bound Isaac his son upon the altar and suppressed his compassion to do Your will with a perfect heart. So may Your compassion suppress Your wrath from upon us, and in Your great goodness, let Your fierce anger turn away from Your people, from G-d, that which You have promised us in Your Torah through Moses Your servant in Your glorious Name, as it is stated: I will remember in their favor the covenant with their ancestors, whom I took out of the land of Egypt before the eyes of the nations, to be their G-

d; I am the L-ord. For You are He who remembers forever all forgotten things, and there is no forgetting before the Throne of Your Glory. Remember in his mercy this day the binding of Isaac for his descendants. Blessed are You Hashem, who remembers the covenant.

And by Your servants, the Prophets, it is written as follows: All who inhabit the world and who dwell on earth - you will see when the banner [of the ingathering of Israel] will be raised on the mountain, you will hear when the shofar will be sounded. And it is stated: And it shall be on that day, that a great shofar shall be sounded, and those who were lost in the land of Ashur and those who were banished in the land of Mitzrayim shall come and bow down to the L-ord on the holy mountain in Jerusalem. And it is stated: And the L-ord shall appear over them, and His arrow shall go forth like lightning; the L-ord G-d shall sound the shofar and go forth in a southerly storm-wind. The L-ord of hosts shall protect them. So shall You protect Your people Israel with Your peace.

Shofrot - Sounding of the Shofar

Our G-d and G-d of our fathers, sound the great shofar for our freedom; raise a banner to gather our exiles, draw together our dispersed from among the nations, and assemble our scattered from the ends of the earth. Bring us with song to Zion Your city, and with everlasting joy to Jerusalem Your Sanctuary.

There we will offer to You our obligatory sacrifices, as we were instructed in Your Torah, through Moses Your servant in Your glorious Name, as it is stated:

And on the day of Your rejoicing, on your festivals and on your Rosh Chodesh days, you shall sound the trumpets over your burnt-offerings and over the sacrifices of your peace- offerings, and they shall be a remembrance for you before your Go; I am the L-ord your G-d. For You hear the sound of the shofar and listen to the teruah; there is none who can be compared to You. Blessed are You, Hashem, who hears the sound of the teruah of His people Israel in mercy.

Unetaneh Tokef

This famous prayer describes the awe-inspiring scene of G-d judging all of creation on Rosh Hashanah, the annual Day of Judgement. Its composition is attributed to a Rabbi Amnon, leader of the Mainz Jewish community in the years preceding the 11th century Rhineland massacres.

Its four paragraphs follow this sequence:

› The scene: G-d is seated in the throne of judgement; before Him is the book of all our deeds; each individual's performance is carefully scrutinised.

› The stakes: G-d decides who will live and who will die; who will enjoy success and who will experience suffering.

› Hope: despite fate, our positive actions and thoughts have the power to influence His decision. G-d forgives; G-d pardons; G-d exercises clemency – if we truly repent and pray and give to others.

› Humility: a moving reflection on the fragility of human life and the eternity of G-d.

Congregation and chazzan:

וּנְתַנֶּה תֹּקֶף קְדֻשַּׁת הַיּוֹם כִּי הוּא נוֹרָא
וְאָיוֹם וּבוֹ תִּנָּשֵׂא מַלְכוּתֶךָ וְיִכּוֹן בְּחֶסֶד
כִּסְאֶךָ וְתֵשֵׁב עָלָיו בֶּאֱמֶת.

אֱמֶת כִּי אַתָּה הוּא דַּיָּן וּמוֹכִיחַ וְיוֹדֵעַ וְעֵד
וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֶה וְתִזְכֹּר כָּל
הַנִּשְׁכָּחוֹת וְתִפְתַּח אֶת סֵפֶר הַזִּכְרוֹנוֹת
וּמֵאֵלָיו יִקָּרֵא וְחוֹתָם יַד כָּל אָדָם בּוֹ.

וּבְשׁוֹפָר גָּדוֹל יִתָּקַע וְקוֹל דְּמָמָה דַקָּה
יִשָּׁמַע וּמַלְאָכִים יֵחָפֵזוּן, וְחִיל וּרְעָדָה
יֹאחֵזוּן וְיֹאמְרוּ הִנֵּה יוֹם הַדִּין לִפְקֹד עַל
צְבָא מָרוֹם בַּדִּין כִּי לֹא יִזְכּוּ בְעֵינֶיךָ בַּדִּין.

Let us proclaim the mighty holiness of this day, for it is awe- inspiring and fearsome. Thereon Your Kingship is exalted. Your throne is established with loving kindness, and You are seated on it in truth.

It is true that You are the judge, the one who presents evidence, the knower and the witness, who records and seals, who counts and reckons, and You remember all things that are forgotten. You open the Book of Remembrance and it reads itself; every man's signature is in it.

The great shofar is sounded, and a still, soft voice is heard; the angels tremble, fear and dread seize them, and they exclaim: the Day of Judgment is here! The heavenly hosts are to stand in judgment, for [even] they will not be found meritorious in Your eyes in judgment.

Chazzan:

וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כִּבְנֵי מָרוֹן כְּבַקָּרַת רוֹעֶה עֶדְרוֹ מַעֲבִיר צֹאנוֹ תַּחַת שִׁבְטוֹ כֵּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה וְתִפְקֹד נֶפֶשׁ כָּל חָי וְתַחְתֹּךְ קִצְבָה לְכָל בְּרִיוָתֶךָ וְתִכְתֹּב אֶת גְּזַר דִּינָם.

All created beings pass before You, [one by one,] like a flock of sheep. As a shepherd examines his flock, making his sheep pass under his staff, so do You cause to pass [before You] every living soul, and You could count, reckon and are mindful of [them], and You allocate the fixed portion for the needs of all Your creatures, and inscribe the verdict of their judgment.

Congregation then chazzan:

בְּרֹאשׁ הַשָּׁנָה יִכָּתֵבוּן, וּבְיוֹם צוֹם כִּפּוּר יֵחָתֵמוּן כַּמָּה יַעַבְרוּן וְכַמָּה יִבָּרֵאוּן מִי יִחְיֶה וּמִי יָמוּת מִי בְקִצּוֹ וּמִי לֹא בְקִצּוֹ מִי בַמַּיִם וּמִי בָאֵשׁ מִי בַחֶרֶב וּמִי בַחַיָּה, מִי בְרַעַשׁ וּמִי בַמַּגֵּפָה מִי יָנוּחַ וּמִי יָנוּעַ, מִי יִשָּׁקֵט וּמִי יִטָּרֵף מִי יִשָּׁלֵו וּמִי יִתְיַסָּר מִי יֵעָשֵׁר וּמִי יֵעָנִי מִי יִשָּׁפֵל וּמִי יָרוּם.

On Rosh Hashanah they are inscribed and on the fast day of Yom Kippur they are sealed: How many shall pass away and how many shall be born; who shall live and who shall die; who shall live out his allotted time and who shall depart before his time; who [shall perish] by water and who by fire; who by the sword and who by a wild beast; who by hunger and who by thirst; who by earthquake and who by pestilence; who by strangulation and who by lapidation; who shall be at rest and who shall wander; who shall be tranquil and who shall be harassed; who shall enjoy well-being and who shall suffer tribulation; who shall be poor and who shall be rich; who shall be humbled and who shall be exalted.

Congregation aloud, then chazzan:

וּתְשׁוּבָה וּתְפִלָּה וּצְדָקָה מַעֲבִירִין אֶת רֹעַ הַגְּזֵרָה.

But Repentance, Prayer and Charity Avert the severity of the decree!

Congregation and chazzan:

כִּי כְשִׁמְךָ כֵּן תְּהִלָּתֶךָ, קָשֶׁה לִכְעוֹס וְנוֹחַ לִרְצוֹת כִּי לֹא תַחְפֹּץ בְּמוֹת הַמֵּת, כִּי אִם בְּשׁוּבוֹ מִדַּרְכּוֹ וָחָיָה וְעַד יוֹם מוֹתוֹ תְּחַכֶּה לוֹ, אִם יָשׁוּב מִיַּד תְּקַבְּלוֹ.

For as is Your Name so is Your praise. You are slow to anger and easy to pacify, for You do not desire the death of the one deserving death, but that he return from his path and live. And [even] until the day of his death You wait for him; if he will but repent, You will welcome him at once.

Chazzan:

אֱמֶת כִּי אַתָּה יוֹצְרָם וְאַתָּה יוֹדֵעַ יִצְרָם כִּי הֵם בָּשָׂר וָדָם אָדָם יְסוֹדוֹ מֵעָפָר וְסוֹפוֹ לֶעָפָר בְּנַפְשׁוֹ יָבִיא לַחְמוֹ מָשׁוּל כְּחֶרֶס הַנִּשְׁבָּר כֶּחָצִיר יָבֵשׁ וּכְציץ נוֹבֵל וּכְצֵל עוֹבֵר וְכֶעָנָן כָּלָה וּכְרוּחַ נוֹשֶׁבֶת וּכְאָבָק פּוֹרֵחַ וְכַחֲלוֹם יָעוּף.

Truly, You are their Creator and You know their evil inclination, for they are but flesh and blood. Man's origin is dust and his end is unto dust. He earns his bread at the risk of his life. He is likened to a broken postherd, to withering grass, to a fading flower, to a passing shadow, to a vanishing cloud, to a blowing wind, to dust that scatters and to a fleeting dream.

Congregation aloud, then chazzan:

וְאַתָּה הוּא מֶלֶךְ אֵ–ל חַי וְקַיָּם.

But You are the King, the Living and Enduring G-d.

Congregation then chazzan:

אֵין קִצְבָה לִשְׁנוֹתֶיךָ וְאֵין קֵץ לְאוֹרֶךְ יָמֶיךָ וְאֵין לְשַׁעֵר מַרְכְּבוֹת כְּבוֹדֶךָ וְאֵין לְפָרֵשׁ עֵילוּם שְׁמֶךָ שִׁמְךָ נָאֶה לְךָ וְאַתָּה נָאֶה לִשְׁמֶךָ וּשְׁמֵנוּ קָרָאתָ בִּשְׁמֶךָ.

There is no limit to Your years and no end to the length of Your days; it is not possible to estimate [the countless angelic hosts of] Your glorious Chariot, nor can one explain Your inscrutable Name. Your Name befits You and You befit Your Name, and You have called our name by Your Name.

Chamol Al Maasecha

חֲמוֹל עַל מַעֲשֶׂיךָ. וְתִשְׂמַח בְּמַעֲשֶׂיךָ. וְיֹאמְרוּ לְךָ חוֹסֶיךָ בְּצַדֶּקְךָ עֲמוּסֶיךָ. תֻּקְדַּשׁ אָדוֹן עַל כָּל מַעֲשֶׂיךָ כִּי מַקְדִּישֶׁיךָ בְּקִדֻּשָּׁתְךָ קִדַּשְׁתָּ. נָאֶה לְקָדוֹשׁ פְּאֵר מִקְדוֹשִׁים.

Have mercy upon Your works, and find delight in Your works. When You vindicate [Israel,] the people borne by You, those who put their trust in You shall declare: Be sanctified, Master, over all Your works! For You have sanctified those who hallow You with Your holiness. It is fitting to the Holy One, praise from the holy ones.

עוֹד יִזְכָּר לָנוּ אַהֲבַת אֵיתָן אֲדוֹנֵינוּ. וּבַבֵּן הַנֶּעֱקָד יַשְׁבִּית מְדַיְּנֵנוּ. וּבְזְכוּת הַתָּם יוֹצִיא לְצֶדֶק דִּינֵנוּ כִּי קָדוֹשׁ הַיּוֹם לַאֲדוֹנֵינוּ.

May our Master yet remember in our favor the love of the steadfast Patriarch [Abraham]; for the sake of the son [Isaac] who was bound on the altar may He silence our Accuser; and in the merit of the perfect one [Jacob] may the Awesome One bring forth our verdict finding us righteous, for this day is holy to our Master.

בְּאֵין מֵלִיץ יֹשֶׁר מוּל מַגִּיד פֶּשַׁע. תַּגִּיד לְיַעֲקֹב דִּבַּר חֹק וּמִשְׁפָּט וְצַדְּקֵנוּ בַּמִּשְׁפָּט הַמֶּלֶךְ הַמִּשְׁפָּט.

When there is no defender to intercede in our behalf against the Accuser who reports our transgression, You speak for Jacob [and invoke the merit of the observance of] the statutes and ordinances, and vindicate us in judgment, O King of Judgment.

Vechol Ma’aminim

Like many of the High Holiday poems, this prayer too follows an alphabetical motif. Each line begins with “All believe that” and is followed by a statement about G-d’s abilities, omniscience, and kindness, culled from descriptions that scripture ascribes to G-d.

וְכֹל מַאֲמִינִים שֶׁהוּא אֵל אֱמוּנָה. הַבּוֹחֵן וּבוֹדֵק גְּנָזֵי נִסְתָּרוֹת

And all believe that He is the faithful God. He probes and searches hidden secrets

וְכֹל מַאֲמִינִים שֶׁהוּא בּוֹחֵן כְּלָיוֹת. הַגּוֹאֵל

And all believe that He probes man’s thoughts. He redeems from death and delivers from the grave.

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מְמָתֵת וּפוֹדֶה מְשַׁחֵת

וְכֹל מַאֲמִינִים שֶׁהוּא גּוֹאֵל חָזָק. הַדָּן יְחִידִי לְבָאֵי עוֹלָם

וְכֹל מַאֲמִינִים שֶׁהוּא דַּיָּן אֱמֶת. הֶהָגוּי בְּאֶהְיֶה אֲשֶׁר אֶהְיֶה

וְכֹל מַאֲמִינִים שֶׁהוּא הָיָה הֹוֶה וְיִהְיֶה. הַמַּדְאִי שְׁמוֹ כֵּן תְּהִלָּתוֹ

וְכֹל מַאֲמִינִים שֶׁהוּא וְאֵין בִּלְתּוֹ. הַזּוֹכֵר לְמַזְכִּירָיו טוֹבוֹת זִכְרוֹנוֹת

וְכֹל מַאֲמִינִים שֶׁהוּא זוֹכֵר הַבְּרִית. הַחוֹתֵךְ חַיִּים לְכָל חַי

וְכֹל מַאֲמִינִים שֶׁהוּא חַי וְקַיָּם. הַטּוֹב, וּמֵטִיב לָרָעִים וְלַטּוֹבִים

וְכֹל מַאֲמִינִים שֶׁהוּא טוֹב לַכֹּל. הַיּוֹדֵעַ יֵצֶר כָּל יְצוּרִים

וְכֹל מַאֲמִינִים שֶׁהוּא יוֹצְרָם בַּבָּטֶן. הַכֹּל יָכוֹל וְכוֹלְלָם יָחַד

וְכֹל מַאֲמִינִים שֶׁהוּא כֹּל יָכוֹל. הַלָּז בְּסֵתֶר בְּצֵל, שַׁדַּי

וְכֹל מַאֲמִינִים שֶׁהוּא לְבַדּוֹ הוּא. הַמַּמְלִיךְ מְלָכִים וְלוֹ הַמְּלוּכָה

וְכֹל מַאֲמִינִים שֶׁהוּא מֶלֶךְ עוֹלָם. הַנּוֹהֵג בְּחַסְדּוֹ כָּל דּוֹר

And all believe that He is the mighty Redeemer. He alone judges all created beings.

And all believe that He is the true Judge. He is called "I Will Be What I Will Be."

And all believe that He was, He is, and He will be. Sure is His Name, likewise his praise.

And all believe that He is, and there is none besides Him. He remembers with a favorable remembrance those who remember Him.

And all believe that He remembers the Covenant. He apportions life to all living beings.

And all believe that He lives and is eternal. He is good and does good to the wicked and to the good.

And all believe that He is good to all. He knows the inclination of all creatures.

And all believe that He has formed them in the womb. He is all-powerful and contains them all.

And all believe that He is all-powerful. He, he Omnipotent, abides in mystery, in shadow.

And all believe that He is One Alone. He enthrones kings and Kingship is His.

And all believe that He is King of the world. He guides every generation with loving-kindness.

And all believe that He preserves kindness. He is patient and He overlooks [the actions of] the rebellious.

וְכֹל מַאֲמִינִים שֶׁהוּא נוֹצֵר חֶסֶד. הַסּוֹבֵל, וּמַעֲלִים עַיִן מִפּוֹרְרִים

וְכֹל מַאֲמִינִים שֶׁהוּא סוֹלֵחַ פֶּלָה. הָעֶלְיוֹן, וְעֵינוֹ אֶל יְרֵאָיו

וְכֹל מַאֲמִינִים שֶׁהוּא עוֹנֶה לָחַשׁ. הַפּוֹתֵחַ שַׁעַר לְדוֹפְקֵי בִתְשׁוּבָה

וְכֹל מַאֲמִינִים שֶׁהוּא פְּתוּחָה יָדוֹ. הַצּוֹפֶה לָרָשָׁע וְחָפֵץ בְּהִצָּדְקוֹ

וְכֹל מַאֲמִינִים שֶׁהוּא צַדִּיק וְיָשָׁר. הַקְּצַר בְּזַעַם וּמַאֲרִיךְ אַף

וְכֹל מַאֲמִינִים שֶׁהוּא קָשֶׁה לִכְעֹס. הָרַחוּם וּמַקְדִּים רַחֲמִים לִרְגָזָ

וְכֹל מַאֲמִינִים שֶׁהוּא רַךְ לִרְצוֹת. הַשָּׁוֶה וּמַשְׁוֶה קָטֹן וְגָדוֹל

וְכֹל מַאֲמִינִים שֶׁהוּא שׁוֹפֵט צֶדֶק. הַתָּם וּמִתַּמֵּם עִם תְּמִימִים

וְכֹל מַאֲמִינִים שֶׁהוּא תָּמִים פָּעֳלוֹ.

And all believe that He pardons forever. He is the Most High, and His eye is directed to those who fear Him.

And all believe that He answers silent prayer. He opens the gate for those who knock in repentance.

And all believe that His hand is open. He waits for the evildoer and desires that he be exculpated.

And all believe that He is righteous and upright. His wrath is brief and He is forbearing.

And all believe that He is hard to anger. He is merciful and causes mercy to precede wrath.

And all believe that He is easily appeased. He is immutable, and treats small and great alike.

And all believe that He is the righteous Judge. He is perfect and acts with perfection to those who are sincere.

And all believe that His work is perfect.

Ein Keiloheinu

אֵין כֵּא־לֹהֵינוּ אֵין כַּאדוֹנֵנוּ אֵין כְּמַלְכֵּנוּ אֵין כְּמוֹשִׁיעֵנוּ.

There is none like our G-d, There is none like our L-rd, There is none like our King, There is none like our Savior.

EIN KELOHEINU ein kadoneinu ein kemalkeinu ein kemoshi'einu.

מִי כֵּא־לֹהֵינוּ מִי כַּאדוֹנֵנוּ מִי כְּמַלְכֵּנוּ מִי כְּמוֹשִׁיעֵנוּ.

Who is like our G-d? Who is like our L-rd? Who is like our King? Who is like our Savior?

Me cheiloheinu me chadoneinu me chemalkeinu me chemoshi'einu.

נוֹדֶה לֵא־לֹהֵינוּ נוֹדֶה לַאדוֹנֵנוּ נוֹדֶה לְמַלְכֵּנוּ נוֹדֶה לְמוֹשִׁיעֵנוּ.

Let us thank our G-d, Let us thank our L-rd, Let us thank our King, Let us thank our Savior.

Nodeh leloheinu nodeh ladoneinu nodeh lemalkeinu nodeh lemoshi'einu.

בָּרוּךְ אֱ־לֹהֵינוּ בָּרוּךְ אֲדוֹנֵנוּ בָּרוּךְ מַלְכֵּנוּ בָּרוּךְ מוֹשִׁיעֵנוּ.

Blessed be our G-d, Blessed be our L-rd, Blessed be our King, Blessed be our Savior. You are our G-d.

Baruch eloheinu baruch adoneinu baruch malkeinu baruch moshi'einu.

אַתָּה הוּא אֱ־לֹהֵינוּ אַתָּה הוּא אֲדוֹנֵנוּ אַתָּה הוּא מַלְכֵּנוּ אַתָּה הוּא מוֹשִׁיעֵנוּ.

You are our L-rd, You are our King, You are our Savior.

Atah hu elohenu atah hu adoneinu atah hu malkeinu atah hu moshi'einu.

אַתָּה הוּא [יְיָ אֱ־לוֹהֵינוּ וֵא־לֹהֵי אֲבוֹתֵינוּ] שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים.

You are our L-rd our G-d and G-d of our fathers before whom our fathers burned the incense of spice.

Atah hu [adony eloheinu veilohai avotainu] shehiktiru avoteinu lefanecha et ketoret hasamim.

Aleinu

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגוֹרָלֵנוּ כְּכָל הֲמוֹנָם. שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וְלָרִיק: וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא: שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים: הוּא אֱ־לֹהֵינוּ אֵין עוֹד. אֱמֶת מַלְכֵּנוּ, אֶפֶס זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ, כִּי יְיָ הוּא הָאֱ־לֹהִים, בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת אֵין עוֹד.

ALEINU LE'SHABEIACH la'adon hakol, lateit gedulah leyotzeir bereshit, she'lo asanu ke'goyei ha'aratzot, ve'lo samanu ke'mishpechot ha'adamah, she'lo sam chelkeinu kahem, ve'goraleinu ke'chol hamonam. Sheheim Mishtachavim Lohevel vi'larik. Va'anachnu korim, u'mishtachavim, u'modim, lifnei melech, malchei ham'lachim, hakadosh baruch Hu. She'hu noteh shamayim, ve'yoseid aretz, u'moshav yikaro bashamayim mi-ma'al, u'sh'chinat u-zo be'gavhei me'romim. Hu Eloheinu, ein od. Emet malkeinu, efes zulato. Kakatuv be'torato, ve'yadata hayom, ve'hashevota Eil le'vavecha. Ki Adonai, Hu ha-Elohim, bashamayim mi-ma'al ve'al ha'aretz mi-tachat. Ein od.

It is our duty to praise the Master of all, to acclaim the greatness of the One who forms all creation. For G-d did not make us like the nations of other lands and did not make us the same as other families of the Earth. G-d did not place us in the same situations as others, and our destiny is not the same as anyone else's. For they worship vanity and emptiness. And we bend our knees, and bow down, and give thanks, before the Ruler, the Ruler of Rulers, the Holy One, Blessed is G-d. The One who spread out the heavens, and made the foundations of the Earth, and whose precious dwelling is in the heavens above, and whose powerful Presence is in the highest heights. Adonai is our G-d, there is none else. Our G-d is truth, and nothing else compares. As it is written in Your Torah: "And you shall know today, and take to heart, that Adonai is the only G-d, in the heavens above and on Earth below. There is no other."

וְעַל כֵּן נְקַוֶּה לְךָ יְיָ אֱ-לֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ, לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן, לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי; וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ, לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ. יַכִּירוּ וְיֵדְעוּ כָּל יוֹשְׁבֵי תֵבֵל, כִּי לְךָ תִכְרַע כָּל בֶּרֶךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ יְיָ אֱ-לֹהֵינוּ יִכְרְעוּ וְיִפּוֹלוּ, וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ. וִיקַבְּלוּ כֻלָּם עֲלֵיהֶם אֶת עוֹל מַלְכוּתֶךָ, וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד, כַּכָּתוּב בְּתוֹרָתֶךָ: יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

Ve'ne'emar

וְנֶאֱמַר: וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד.

VE'NE'EMAR: Ve'haya Adonai le'melech al kol ha'aretz, bayom hahu yihiyeh Adonai echad, u'shemo echad.

And it is said: "The L-rd will be King over the entire earth. On that day, the L-rd will be One, and His name will be One".

Ach Tzadikim

It is proper to recite the following verse after the prayers:

אַךְ צַדִּיקִים יוֹדוּ לִשְׁמֶךָ יֵשְׁבוּ יְשָׁרִים אֶת פָּנֶיךָ.

ACH TZADIKIM yodu lishmecho yeishvu yeshorim et ponecha

Indeed, the righteous will praise Your name; the upright will sit in Your presence.

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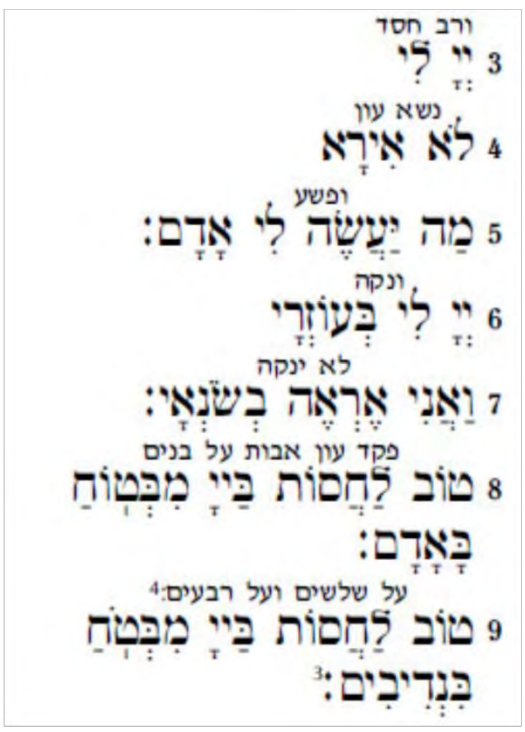
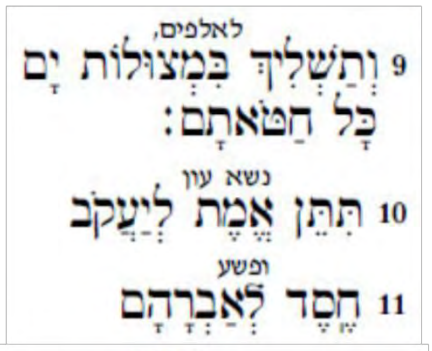
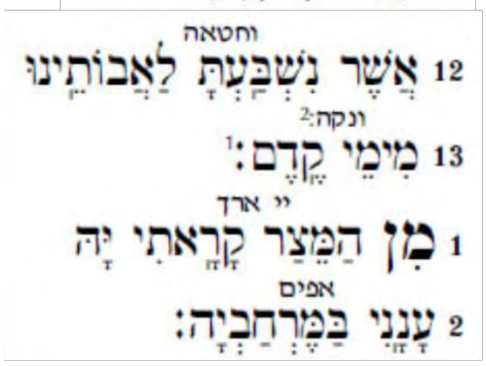
This version of the Siddur is in accordance with the Chabad custom, instituted by its founder, Rabbi Shneur Zalman of Liadi (1745-1812), as published by Kehot Publication Society.

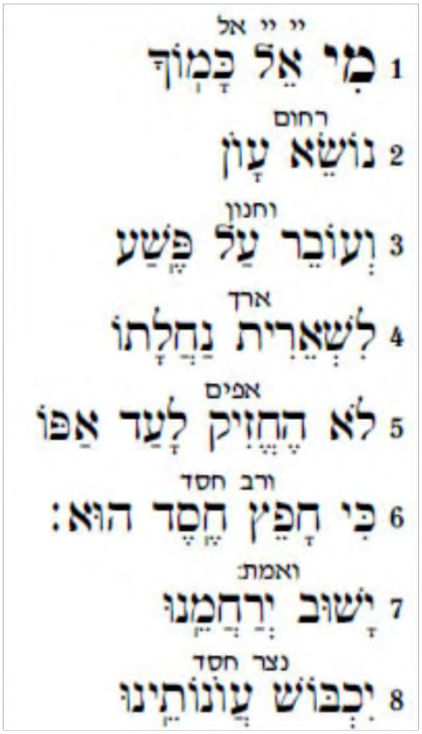
Tashlich

On the first day of Rosh Hashanah, we go to a lake, river or sea (preferably a body of water that has fish), and recite the Tashlich prayers, wherein we symbolically cast our sins into the water and leave our old shortcomings behind us, thus starting the new year with a clean slate.









Who is a G-d like You, who pardons iniquity and forgives transgression for the remnant of His heritage? He does not maintain His wrath forever, for He desires [to do] kindness.

He will again show us mercy, He will suppress our iniquities; and You will cast all their sins into the depths of the sea.

Show faithfulness to Jacob, kindness to Abraham, which You have sworn to our fathers from the days of yore.

In From out of distress I called to G-d; with abounding relief, G-d answered me.

The L-rd is with me, I do not fear what can man do to me?

The L-rd is with me among my helpers, and I will see [the downfall of] my enemies.

It is better to rely on the L-rd than to trust in man. It is better to rely on the L-rd than to trust in nobles

Wishing you and your family

a

SHANA TOVA

A Happy and Healthy

Sweet New Year!