

מחזור קורן לראש השנה • נוסח אשכנז

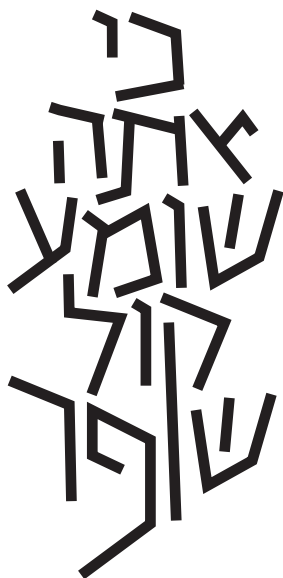
The Koren Rosh HaShana Maḥzor • Nusah Ashkenaz



קורן ירושלים

THE ROHR FAMILY EDITION

מחזור קורן לדאש השנה
THE KOREN ROSH HASHANA MAḤZOR



WITH INTRODUCTION, TRANSLATION AND COMMENTARY BY

Chief Rabbi Lord Jonathan Sacks שליט"א

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דָּוָר לְדָוָר יִשְׁבַּח מֵעַשְׂיָךְ...

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

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

Born in Mukachevo, Czechoslovakia
to an illustrious Hasidic family,
she survived the fires of the *Shoah*
to become the elegant and gracious matriarch,
first in Colombia and later in the United States,
of a family nurtured by her love and unstinting devotion.
She found grace in the eyes of all whose lives she touched,
and merited to see all her children build lives
enriched by faithful commitment
to the spreading of Torah and *Ahavat Yisrael*.

Dedicated with love by

The Rohr Family

NEW YORK & MIAMI, USA

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מחזור קורן לראש השנה

THE KOREN ROSH HASHANA MAḤZOR

ANNULMENT OF VOWS

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

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

Therefore I request annulment for them all.

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

התרת נדרים

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

שָׁמְעוּ נָא רִבּוּתִי (דַּיָּנִים מִמְּחִים), כָּל נָדָר או שְׁבוּעָה או אִסּוּר או קוֹנָם
או חֵרֶם שְׁנִדְרָתִי או נִשְׁבַּעְתִּי בְּהִקְיָן או בַּחֲלוּם, או נִשְׁבַּעְתִּי בְּשֵׁמוֹת
הַקְּדוּשִׁים שֵׁאִינָם נִמְחָקִים וּבְשֵׁם הוֹי"ה בְּרוּךְ הוּא, וְכֹל מִיַּי נִזְיוֹת
שְׁקִבְלָתִי עָלַי וְאֶפְלוּ נִזְיוֹת שְׁמִשׁוֹן, וְכֹל שׁוֹם אִסּוּר וְאֶפְלוּ אִסּוּר הַנָּאָה
שְׁאִסְרָתִי עָלַי או עַל אַחֵרִים בְּכֹל לְשׁוֹן שֶׁל אִסּוּר בֵּין בְּלִשׁוֹן אִסּוּר או
חֵרֶם או קוֹנָם, וְכֹל שׁוֹם קִבְלָה אֶפְלוּ שֶׁל מִצְוָה שְׁקִבְלָתִי עָלַי בֵּין בְּלִשׁוֹן
נָדָר בֵּין בְּלִשׁוֹן נְדָבָה בֵּין בְּלִשׁוֹן שְׁבוּעָה בֵּין בְּלִשׁוֹן נִזְיוֹת בֵּין בְּכֹל
לְשׁוֹן, וְגַם הִנְעִשָׂה בְּתַקִּיעַת כּוֹף. בֵּין כָּל נָדָר וּבֵין כָּל נְדָבָה וּבֵין שׁוֹם מִנְהַג
שֶׁל מִצְוָה שְׁנִהַגְתִּי אֶת עֲצָמִי, וְכֹל מוֹצֵא שְׁפָתַי שִׁיִּצֵּא מִפִּי או שְׁנִדְרָתִי
וּגְמֻרָתִי בְּלִבִּי לַעֲשׂוֹת שׁוֹם מִצְוָה מֵהַמְּצוּת או אִיזוֹ הַנְּהַגָה טוֹבָה או
אִיזוֹ דָּבָר טוֹב שְׁנִהַגְתִּי שְׁלֹשׁ פְּעָמִים, וְלֹא הִתְנִיתִי שִׁיִּהְיֶה בְּלִי נָדָר. הֵן
דָּבָר שְׁעָשִׂיתִי, הֵן עַל עֲצָמֵי הֵן עַל אַחֵרִים, הֵן אוֹתֵן הַיְדוּעִים לִי הֵן אוֹתֵן
שְׁכָבָר שְׁכַחְתִּי. בְּכֹלֵהוּן אֶתְחַרְטֵנָא בְּהוֹן מַעְקָרָא, וְשׁוֹאֵל וּמְבַקֵּשׁ אֲנִי
מִמַּעֲלַתְכֶם הַתְּרָה עֲלֵיהֶם, כִּי יֵרָאֵתִי פֶן אֶכְשָׁל וְנִלְבַּדְתִּי, חֶס וְשָׁלוֹם,
בְּעוֹן נְדָרִים וּשְׁבוּעוֹת וּנְזִירוֹת וְחַרְמוֹת וְאִסּוּרִין וְקוֹנָמוֹת וְהַסְּכָמוֹת. וְאִין
אֲנִי תוֹהָא, חֶס וְשָׁלוֹם, עַל קִיּוֹם הַמַּעֲשִׂים הַטּוֹבִים הָהֵם שְׁעָשִׂיתִי, רַק
אֲנִי מִתְחַרֵּט עַל קִבְלַת הָעֲנֻנִים בְּלִשׁוֹן נָדָר או שְׁבוּעָה או נִזְיוֹת או
אִסּוּר או חֵרֶם או קוֹנָם או הַסְּכָמָה או קִבְלָה בְּלִבִּי, וּמִתְחַרֵּט אֲנִי עַל זֶה
שֶׁלֹּא אִמְרָתִי הִנְנִי עוֹשֶׂה דָּבָר זֶה בְּלִי נָדָר וּשְׁבוּעָה וּנְזִירוֹת וְחֵרֶם וְאִסּוּר
וְקוֹנָם וְקִבְלָה בְּלִבִּי.
לְכֹן אֲנִי שׁוֹאֵל הַתְּרָה בְּכֹלֵהוּן.

ANNULMENT OF VOWS

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

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

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

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

The judges say the following three times:

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

The one seeking annulment of vows says:

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

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

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

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

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

The judges say the following three times:

הַכֹּל יִהְיוּ מִתְרִים לָךְ, הַכֹּל מְחוּלִים לָךְ, הַכֹּל שְׂרוּיִים לָךְ. אִין כָּאן לֹא נָדָר וְלֹא שְׂבוּעָה וְלֹא נִזְרוּת וְלֹא חָרֵם וְלֹא אִסּוּר וְלֹא קוֹנָם וְלֹא נְדוּי וְלֹא שְׂמִתָּא וְלֹא אָרוּר. אֲבָל יֵשׁ כָּאן מְחוּלָה וְסְלִיחָה וְכַפְרָה. וְכַשֵּׁם שְׂמִתִּירִים בְּבֵית דִּין שְׁל מִטָּה, כֵּךְ יִהְיוּ מִתְרִים מִבֵּית דִּין שְׁל מַעְלָה.

The one seeking annulment of vows says:

הָרִי אֲנִי מוֹסֵר מוֹדְעָה לִפְנֵיכֶם, וְאֲנִי מְבַטֵּל מִכָּאן וְלְהַבָּא כָּל הַנָּדָרִים וְכָל שְׂבוּעוֹת וְנִזְרוּת וְאִסּוּרִין וְקוֹנָמוֹת וְחֲרָמוֹת וְהַסְּפָמוֹת וְקַבְלָה בְּלֵב שְׂאֶקְבֵּל עָלַי בְּעֶצְמִי, הֵן בְּהַקִּיץ הֵן בְּחֵלוֹם, חוּץ מִנְדְרֵי תַעֲנִית בְּשַׁעַת מִנְחָה. וּבָאֵם אֶשְׂכַּח לְתַנְיַי מוֹדְעָה הַזֹּאת וְאֶדָּר מֵהַיּוֹם עוֹד, מֵעַתָּה אֲנִי מִתְחַרֵּט עֲלֵיהֶם וּמִתְנַהֵּ עֲלֵיהֶם שֶׁיִּהְיוּ כְּלָן בְּטָלִין וּמְבַטְלִין, לֹא שְׂרִירִין וְלֹא קִיּוּמִין, וְלֹא יִהְיוּ חֲלוּן כְּלָל וְכֻלָּל. בְּכֻלָּן אֶתְחַרְטֵנָּא בְּהוֹן מֵעַתָּה וְעַד עוֹלָם.

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

Prozbul

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

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

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

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

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

Signed: (*signature of judge*)

Signed: (*signature of judge*)

Signed: (*signature of judge*)

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

פרוזבול

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

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

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

”הֵן שָׁנָה זוֹ הִיא שְׁנַת הַשְּׁבִיעִית, וַיֵּשׁ לִי חוֹבוֹת בְּשֶׁטֶר וּבְעַל
פָּה עַל אֵיזָה אֲנָשִׁים וְאוֹ חֲבֵרוֹת, וְהִרִינִי מוֹסֵר בְּפָנֵיכֶם פְּרוֹזְבוּל
זֶה וְכָל חוֹב שְׂיִישׁ לִי לָכֶם, הַדִּינִים שֶׁבְּפָנֵיהֶם אֲנִי מַצְהִיר, וְהִרִינִי
מִרְשָׁה אֶתְכֶם לְגַבּוֹת כָּל חוֹב שְׂיִישׁ לִי, וּמַעַתָּה הִיוּ אֲתֶם
דִּינִים וּגְבוּ אוֹתוֹ בְּשִׁבְלִי; וְאִם לֹא תִגְבּוּהוּ אֲתֶם, מַעַתָּה כִּיּוֹן
שֶׁמִסְרָתִי פְרוֹזְבוּל זֶה, אֶגְבֶּה אֲנִי כָּל חוֹב שְׂיִישׁ לִי עַד הַיּוֹם אֲצַל
כָּל אָדָם כָּל זְמַן שְׂאֲרָצָה.”

וְאָנוּ, בֵּית הַדִּין הַחַתּוּמִּים מִטָּה, כִּיּוֹן שְׂרָאֵינוּ דְּבָרֵינוּ נְכוּנִים, וְהוּאִיל
וּמִסֵּר לְפָנֵינוּ דְּבָרֵי פְרוֹזְבוּל כְּתֻקְנַת הַלֵּל וְחֻזְ”ל, קִבְּעֵנוּ שְׁלֹא תִשְׁמַט
שְׁבִיעִית חוֹבוֹתָיו וְיֻכַּל לְגַבּוֹתֶם כָּל עֵת שְׂיִרְצָה. וּבְאֵנוּ עַל הַחַתּוּם,
יּוֹם (insert day of month) לְחֻדֶּשׁ אֱלוּל שְׁנַת (insert year), פָּה ב (insert location).

נָאִם: (signature of judge)

נָאִם: (signature of judge)

נָאִם: (signature of judge)

PROZBUL

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

EIRUV TEḤUMIN

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

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

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

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

EIRUV ḤATZEROT

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

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

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

EIRUV TAVSHILIN

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

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

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

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

עירוב תחומין

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵרוּב.
בְּדִין עֵרוּבָא יְהֵא שְׂרָא לִי לְמִיזַל מֵאַתְרָא הָדִין תְּרִין אֲלָפִין אַמּוּן לְכָל רוּחָא.

עירוב חצרות

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵרוּב.
בְּדִין עֵרוּבָא יְהֵא שְׂרָא לְנָא לְטַלְטוּלִי וְלֵאֲפֻקִי וְלַעֲיֹלִי מִן הַבֵּיתִים לְחֵצֵר וּמִן הַחֵצֵר
לְבֵיתִים וּמִבֵּית לְבֵית לְכָל הַבֵּיתִים שְׁבַחְחֵצֵר.

עירוב תבשילין

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵרוּב.
בְּדִין עֵרוּבָא יְהֵא שְׂרָא לְנָא לְמִיפָא וְלְבִשְׂלָא וְלֵאֲטַמְנָא וְלֵאֲדַלְקָא שְׂרָגָא וְלְמַעֲבֹד
כָּל צֻרְפָּנָא מִיוֹמָא טְבָא לְשַׁבְּתָא, לָנוּ וּלְכָל יִשְׂרָאֵל הַדְרִים בְּעִיר הַזֹּאת.

EIRUVIN

Eiruvim are halakhic devices relating to Shabbat and Yom Tov by which the sages “joined” different domains of space and time. Eiruv comes from the same root as *erev*, “evening,” the time that joins day and night; *arev*, a

CANDLE LIGHTING

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

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

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

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

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

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

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

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

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

הדלקת נרות

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

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

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

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

The blessing שְׁהַחֲיֵנוּ is said on both evenings.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 שְׁהַחֲיֵנוּ וְקִיַּמְנוּ, וְהַגִּיעֵנוּ לְזִמְנָהּ הַזֶּה.

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

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שְׁתַּחֲוֶנָה אוֹתִי (וְאֵת
 אִישִׁי / וְאֵת אָבִי / וְאֵת אִמִּי / וְאֵת בְּנֵי וְאֵת בָּנוֹתַי) וְאֵת כָּל קְרוֹבֵי,
 וְתַתֵּן לָנוּ וּלְכָל יִשְׂרָאֵל חַיִּים טוֹבִים וְאַרְכִּים, וְתִזְכְּרֵנוּ בְּזִכְרוֹן טוֹבָה
 וּבְרָכָה, וְתִפְקְדֵנוּ בְּפִקְדוֹת יְשׁוּעָה וְרַחֲמִים, וְתִבְרַכְנוּ בְּרָכוֹת גְּדוֹלוֹת,
 וְתִשְׁלִים בְּתִינּוּ וְתִשְׁכַּן שְׂכִינְתְּךָ בֵּינֵנוּ. וְזַכְּנֵי לְגִדְל בָּנִים וּבְנֵי בָנִים
 חֲכָמִים וְנְבוֹנִים, אוֹהֲבֵי יְהוָה יְרֵאֵי אֱלֹהִים, אֲנָשֵׁי אֱמֶת זָרַע קִדְּשׁ,
 בִּיהוּהוּ דְבָקִים וּמְאִירִים אֵת הָעוֹלָם בְּתוֹרָה וּבְמַעֲשֵׂים טוֹבִים וּבְכָל
 מְלָאכֶת עֲבוּדַת הַבּוֹרָא. אֲנָא שְׁמַע אֵת תְּחִנָּתִי בְּעֵת הַזֹּאת בְּזִכְרוֹת
 שְׂרָה וְרַבְּקָה וְרֵחַל וְלֵאָה אֲמוֹתַינִי, וְהָאֵר נַרְנוּ שְׁלֵא יִכְבֶּה לְעוֹלָם וָעֶד,
 וְהָאֵר פְּנֵיךָ וְנוֹשְׁעָה. אָמֵן.

HADLAKAT NEROT – CANDLE LIGHTING

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

On the first night of Rosh HaShana it is customary to greet people as follows:

לְשָׁנָה טוֹבָה! May your name be written and sealed
for a good year.

Rosh HaShana Evening

BLESSING THE CHILDREN

On the evenings of Rosh HaShana, many have the custom to bless their children.

To sons, say:

יְשָׁמְךָ! May God
make you like Ephraim
and Manasseh.

To daughters, say:

יְשִׁימְךָ! May God
make you like Sarah, Rebecca,
Rachel and Leah.

Gen. 48

יְבָרְכֶךָ! May the LORD bless you and protect you.

Num. 6

May the LORD make His face shine on you
and be gracious to you.

May the LORD turn His face toward you
and grant you peace.

ten and sealed in the book of life. By giving this greeting, we therefore pray that those around us be considered perfectly righteous – for as we judge others, so are we judged. Those who judge others harshly are judged harshly. Those who judge others favorably are judged favorably.

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

To a man:

לְשָׁנָה טוֹבָה תִּכְתָּב וְתִחַתֵּם.

To a woman:

לְשָׁנָה טוֹבָה תִּכְתָּבִי וְתִחַתְּמִי.

To men:

לְשָׁנָה טוֹבָה תִּכְתָּבוּ וְתִחַתְּמוּ.

To women:

לְשָׁנָה טוֹבָה תִּכְתָּבְנָה וְתִחַתְּמְנָה.

סדר ליל ראש השנה

ברכת הבנים

On the evenings of ראש השנה, many have the custom to bless their children.

To daughters, say:

יְשִׁימְךְ אֱלֹהִים
כְּשָׂרָה רַבְקָה רַחֵל וְלֵאָה.

בראשית מח

To sons, say:

יְשִׁמְךְ אֱלֹהִים
כְּאַפְרַיִם וְכַמְנַשֶּׁה:

במדברו

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

לְשָׁנָה טוֹבָה תִּכְתָּב וְתִחַתֵּם. May your name be written and sealed for a good year.
According to the Talmud, only the perfectly righteous are immediately writ-

On Friday night the following is said before Kiddush.

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

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

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

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

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

בִּי מֶלֶךְ אֱבָיִי He will command His angels about you,
to guard you in all your ways.

Ps. 91

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

Ps. 121

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

On Friday night the following is said before קידוש:

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

שְׁלוֹם עֲלֵיכֶם, מְלֹאכֵי הַשָּׁרֵת, מְלֹאכֵי עֲלִיּוֹן
מִמֶּלֶךְ מְלֵכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם, מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן
מִמֶּלֶךְ מְלֵכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

בָּרְכוּנִי לְשָׁלוֹם, מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן
מִמֶּלֶךְ מְלֵכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם, מְלֹאכֵי הַשָּׁלוֹם, מְלֹאכֵי עֲלִיּוֹן
מִמֶּלֶךְ מְלֵכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

כִּי מְלֹאכֵינוּ יִצְוֶה-לָךְ, לְשִׁמְרֶךְ בְּכָל-דְּרָכֶיךָ:

יְהוּהוּ יִשְׁמְרֶ-צֵאתְךָ וּבּוֹאֲךָ, מֵעֵתָה וְעַד-עוֹלָם:

תהלים צא

תהלים קכא

אֲשֶׁת-חֵיל מִי יִמְצָא, וְרָחֵק מִפְּנִינִים מְכַרְהָ: בְּטַח בָּהּ לֵב בַּעֲלָהּ, וְשִׁלַּל
לֹא יִחְסֵר: גִּמְלָתָהּ טוֹב וְלֹא-דָע, כֹּל יְמֵי חַיֶּיהָ: דְּרָשָׁה צְמֹד וּפְשָׁתִים,
וְתַעֲשֶׂה בַּחֲפִץ כַּפֶּיהָ: הֵיטָה פְּאֻנִיּוֹת סוּחֵר, מִמֶּרְחֵק תָּבִיא לַחֲמָה: וְתִקֵּם
בְּעוֹד לַיְלָה, וְתִתֵּן טָרֶף לְבֵיתָהּ, וְחֵק לְנַעֲרֹתֶיהָ: זִמְמָה שָׂדֶה וְתִקְחָהּ,
מִפְּרֵי כַּפֶּיהָ נֹטֵעַ פֶּרֶם: חֲגָרָה בְּעוֹז מִתְנִיחָהּ, וְתִאֲמַץ זְרוּעֹתֶיהָ: טָעַמָה
כִּי-טוֹב סִחָרָה, לֹא-יִכְבֶּה בַּלֵּיל נְרָה: יָדֶיהָ שְׁלָחָה בְּפִישׁוֹר, וְכַפֶּיהָ תִּמְכּוּ
פֶּלֶךְ: כַּפָּה פָּרְשָׁה לְעַנִּי, וַיְדִיחַ שְׁלָחָה לְאַבְיוֹן: לֹא-תִירָא לְבֵיתָהּ מִשְׁלֵג,
כִּי כָל-בֵּיתָהּ לְבֶשׂ שָׁנִים: מִרְבָּדִים עֲשֵׂתָהּ-לָהּ, שֵׁשׁ וְאַדְגָּמָן לְבוּשָׁה:
נֹדַע בְּשַׁעֲרִים בַּעֲלָהּ, בְּשִׁבְתּוֹ עַס-זִקְנֵי-אַרְץ: סְדִין עֲשֵׂתָהּ וְתִמְכֹר,
וְחָגוֹר נִתְּנָה לְפָנַעֲנִי: עוֹז-וְהִדְר לְבוּשָׁה, וְתִשְׁחַק לְיוֹם אֲחֵרוֹן: פִּיהָ
פָּתְחָה בַּחֲכָמָה, וְתוֹרַת-חֶסֶד עַל-לְשׁוֹנָהּ: צוֹפִיחַ הַלִּיכוֹת בֵּיתָהּ, וְלַחֵם
עֲצָלוֹת לֹא תֵאבֵל: קָמוּ בְנֵיהּ וַיֵּאשְׁרוּהָ, בַּעֲלָהּ וַיְהַלְלָהּ: רַבּוֹת בָּנוֹת
עָשׂוּ חֵיל, וְאֵת עֲלִית עַל-כַּלְנֵיהּ: שִׁקָּר הַחַן וְהַבֵּל הִפִּי, אֲשֶׁה יִרְאֵת-
יְהוּהוּ הִיא תִתְהַלֵּל: תְּנוּלָהּ מִפְּרֵי יָדֶיהָ, וַיְהַלְלוּהָ בְּשַׁעֲרִים מֵעֲשִׂיחָה:

משלי לא

Kiddush for Rosh HaShana Evening

On Shabbat add:

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

Gen. 1

יִם הַשְּׁשִׁי the sixth day.

Then the heavens and the earth were completed, and all their array. *Gen. 2*

With the seventh day, God completed the work He had done. He ceased on the seventh day from all the work He had done. God blessed the seventh day and declared it holy, because on it He ceased from all His work He had created to do.

On other evenings start Kiddush here:

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

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

On Shabbat, add the words in parentheses.

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

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

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

קידוש ליל ראש השנה

On שבת add:

בראשית א

quietly ויהי-ערב ויהי-בקר

יום הששי:

בראשית ב

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צִבְאוֹם: וַיְבַלְּ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלֶאכֶתוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלֶאכֶתוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל-מְלֶאכֶתוֹ, אֲשֶׁר-בָּרָא אֱלֹהִים, לַעֲשׂוֹת:

On other evenings start קידוש here:

When saying קידוש for others סברי מרנן

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

On שבת, add the words in parentheses.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם

וְרוֹמַמְנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה

אֶת יוֹם (הַשְּׁבֶת הַזֶּה וְאֵת יוֹם)

הַזְּכוּרֹן הַזֶּה, יוֹם (זְכוּרֹן) תְּרוּעָה

(בְּאַהֲבָה) מִקְרָא קִדְּשׁ, זִכְרֵ לִיצִיאַת מִצְרַיִם

כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים

וַדְּבַרְךָ אָמֵת וְקִיָּם לְעַד.

בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עַל כָּל הָאָרֶץ

מִקְדֵּשׁ (הַשְּׁבֶת וְ) יִשְׂרָאֵל וְיוֹם הַזְּכוּרֹן.

KIDDUSH

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

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

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

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

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

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

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

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

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

After eating some of the apple and honey, say:

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

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

CUSTOMS AT THE TABLE ON THE NIGHT OF ROSH HASHANA

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

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

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחָלַל, בֵּין אֹר
 לְחָשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין
 קֹדֶשׁ שַׁבָּת לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלָּה, וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי
 הַמַּעֲשֶׂה קֹדֶשׁ, הַבְּדִלָּה וְקֹדֶשׁ אֶת עַמְּךָ יִשְׂרָאֵל בְּקִדְשָׁתְךָ. בְּרוּךְ אַתָּה
 יְהוָה, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחָשֶׁךְ.

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

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

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

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

After eating some of the apple and honey, say:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 שֶׁתַּחֲדִשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה.

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

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

SIMANIM

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

ON DATES

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

ON POMEGRANATE

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

ON FENUGREEK

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

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

SOLEMNITY AND JOY

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

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

סימנים

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

תמרים

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שִׁיתַּמּוּ שׁוֹנְאֵינוּ.

רימון

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שִׁנְרַבָּה זְכוּת בְּרִמּוֹן.

רוביא (חילבה)

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאָדָמָה.
יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שִׁירְבוּ זְכוּתֵינוּ.

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

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

CARE FOR THE POOR

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

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

ON LEEK

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

ON BEET

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

ON SQUASH

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

ON THE HEAD OF A SHEEP, OR A FISH

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

ON FISH

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

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

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

כרתי (כרישה)

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שְׂיִבְרָתוֹ שׁוֹנְאֵינוּ.

סלק

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שְׂיִסְתַּלְקוּ שׁוֹנְאֵינוּ.

קרא (דלעת קטנה)

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שְׂתִקְרַע רֵעַ גֹּזֵר דִּינֵנוּ, וְיִקְרָאוּ לְפָנֶיךָ זְכוּיֵינוּ.

ראש כבש, או דג

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

דגים

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שְׁנַפְרָה וְנִרְבָּה בְּדָגִים.

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

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

Birkat HaMazon / Grace after Meals

שִׁיר הַמַּעֲלוֹת *A song of ascents. When the LORD brought back the exiles of Zion we were like people who dream. Then were our mouths filled with laughter, and our tongues with songs of joy. Then was it said among the nations, "The LORD has done great things for them." The LORD did do great things for us and we rejoiced. Bring back our exiles, LORD, like streams in a dry land. May those who sowed in tears, reap in joy. May one who goes out weeping, carrying a bag of seed, come back with songs of joy, carrying his sheaves.* Ps. 126

Some say:

תְּהַלֵּל *My mouth shall speak the praise of God, and all creatures shall bless His holy name for ever and all time. We will bless God now and for ever. Halleluya! Thank the LORD for He is good; His loving-kindness is for ever. Who can tell of the LORD's mighty acts and make all His praise be heard?* Ps. 145
Ps. 115
Ps. 136
Ps. 106

ZIMMUN / INVITATION

*When three or more men say Birkat HaMazon together, the following zimmun is said.
When three or more women say Birkat HaMazon, substitute "Friends" for "Gentlemen."
The leader should ask permission from those with precedence to lead the Birkat HaMazon.*

Leader Gentlemen, let us say grace.

Others May the name of the LORD be blessed from now and for ever. Ps. 113

Leader May the name of the LORD be blessed from now and for ever.
With your permission, (my father and teacher / my mother and teacher / the Kohanim present / our teacher the Rabbi / the master of this house / the mistress of this house)
my masters and teachers,
let us bless (*in a minyan*: our God,)
the One from whose food we have eaten.

Others Blessed be (*in a minyan*: our God,) the One from whose food we have eaten, and by whose goodness we live.

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

**Blessed be (*in a minyan*: our God,) the One whose name is continually blessed for ever and all time.*

Leader Blessed be (*in a minyan*: our God,) the One from whose food we have eaten, and by whose goodness we live.
Blessed be He, and blessed be His name.

ברכת המזון

תהלים קטו שִׁיר הַמַּעֲלוֹת, בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן, הֵינּוּ בְּחַלְמִים: אִזּוּ יִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אִזּוּ יֹאמְרוּ בְּגוֹיִם הַגְּדִיל יְהוָה לַעֲשׂוֹת עִם־אֱלֹהֵי: הַגְּדִיל יְהוָה לַעֲשׂוֹת עִמָּנוּ, הֵינּוּ שְׂמֵחִים: שׁוֹבָה יְהוָה אֶת־שְׁבִיתֵנוּ, בְּאִפְיקִים בְּנֶגֶב: הַזֹּרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּחֵץ יִלֵּךְ וּבָכָה נִשְׂא מִשְׁךְ־הַזֶּדַע, בְּאִיבָא בְּרִנָּה נִשְׂא אֱלֻמֹּתָיו:

Some say:

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

סדר הזימון

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

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

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

Leader רְבוּתִי, נְבָרֵךְ.

תהלים קג יְהִי שֵׁם יְהוָה מְבָרֵךְ מֵעַתָּה וְעַד־עוֹלָם: Others

יְהִי שֵׁם יְהוָה מְבָרֵךְ מֵעַתָּה וְעַד־עוֹלָם: Leader

בְּרִשׁוֹת (אָבִי מוֹרִי / אִמִּי מוֹרְתִי / כְּהֵנִים / מוֹרְנוּ הָרֵב /
בְּעַל הַבֵּית הַזֶּה / בְּעַלֵּת הַבֵּית הַזֶּה)

מְרֻנָּה וְרַבְּנָה וְרַבּוֹתֵי

נְבָרֵךְ (בַּמְנִי: אֱלֹהֵינוּ) שְׂאֵכְלָנוּ מִשְׁלוֹ.

בְּרוּךְ (בַּמְנִי: אֱלֹהֵינוּ) שְׂאֵכְלָנוּ מִשְׁלוֹ וּבִטְבוֹ חֵינּוּ. Others

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

*בְּרוּךְ (בַּמְנִי: אֱלֹהֵינוּ) וּמְבָרֵךְ שְׂמוֹ תִמְיֵד לְעוֹלָם וָעֶד.

בְּרוּךְ (בַּמְנִי: אֱלֹהֵינוּ) שְׂאֵכְלָנוּ מִשְׁלוֹ וּבִטְבוֹ חֵינּוּ. Leader

בְּרוּךְ הוּא וּבְרוּךְ שְׂמוֹ.

BLESSING OF NOURISHMENT

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

BLESSING OF LAND

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

ברכת הזן

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַזֶּן אֶת הָעוֹלָם כֹּל בְּטוֹבוֹ
בְּחֵן בְּחֶסֶד וּבְרַחֲמִים
הוּא נוֹתֵן לַחֵם לְכֹל בְּשֵׁר
כִּי לְעוֹלָם חֶסֶדוֹ.

וּבְטוֹבוֹ הַגָּדוֹל, תִּמְיֵד לֹא חֶסֶד לָנוּ
וְאֵל יַחֲסֵר לָנוּ מִזֶּזֶן לְעוֹלָם וְעַד
בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל.

כִּי הוּא אֵל זֶן וּמִפְרִנִּים לְכֹל
וּמִטִּיב לְכֹל

וּמִכֵּין מִזֶּזֶן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
בְּרוּךְ אַתָּה יְהוָה, הַזֶּן אֶת הַכֹּל.

ברכת הארץ

נוֹדֶה לְךָ, יְהוָה אֱלֹהֵינוּ
עַל שֶׁהִנְחַלְתָּ לָּאֲבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה
וְעַל שֶׁהוֹצַאתָנוּ יְהוָה אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם
וּפְדִיתָנוּ מִבֵּית עַבָדִים
וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּבִשְׂרָנוּ
וְעַל תּוֹרַתְךָ שֶׁלִּמְדָתָנוּ
וְעַל חֻקֶיךָ שֶׁהוֹדַעְתָּנוּ
וְעַל חַיִּים חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ
וְעַל אֲכִילַת מִזֶּזֶן שֶׁאַתָּה זֶן וּמִפְרִנִּים אוֹתָנוּ תִּמְיֵד
בְּכֹל יוֹם וּבְכֹל יֵת וּבְכֹל שְׁעָה.

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

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

Deut. 8

BLESSING FOR JERUSALEM

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

וְעַל הַכֹּל, יְהוָה אֱלֹהֵינוּ
 אֲנַחֲנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ
 יִתְבָּרֵךְ שְׁמֹךְ בְּפִי כָּל חַי תְּמִיד לְעוֹלָם וָעֶד
 בְּכַתוּב:

דברים ח

וְאָכַלְתָּ וּשְׂבַעְתָּ, וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ
 עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ:
 בְּרוּךְ אַתָּה יְהוָה
 עַל הָאָרֶץ וְעַל הַמְּזוֹן.

ברכת ירושלים

רַחֵם נָא, יְהוָה אֱלֹהֵינוּ
 עַל יִשְׂרָאֵל עַמְּךָ
 וְעַל יְרוּשָׁלַיִם עִירְךָ
 וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
 וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ
 וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֹךְ עָלָיו.
 אֱלֹהֵינוּ, אָבִינוּ
 רַעְנוּ, זִוְנְנוּ, פְּרַנְסְנוּ וּכְלַפְלַנּוּ
 וְהַרְוִיחֵנוּ, וְהַרְרוּחַ לָנוּ יְהוָה אֱלֹהֵינוּ מִהֲרָה מִכָּל צָרוֹתֵינוּ.
 וְנָא אֵל תִּצְרִיכֵנוּ, יְהוָה אֱלֹהֵינוּ
 לֹא לִיּוֹדֵי מִתְנַת בְּשָׂר וָדָם
 וְלֹא לִיּוֹדֵי הַלְוָאָתָם
 כִּי אִם לִיְדֹךָ הַמְּלֵאָה, הַפְתוּחָה, הַקְּדוּשָׁה וְהַרְחֲבָה
 שְׁלֵא יִבּוֹשׁ וְלֹא נִבְלַם לְעוֹלָם וָעֶד.

On Shabbat, say:

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

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

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

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

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

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

On שבת, say:

רְצֵה וְהַחֲלִיצֵנוּ, יְהוּה אֱלֹהֵינוּ, בְּמִצְוֹתֶיךָ
 וּבְמִצְוֹת יוֹם הַשַּׁבָּתִי הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה
 כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ
 לְשַׁבַּת בּוֹ, וּלְנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוֹת רִצּוֹנְךָ
 וּבְרִצּוֹנְךָ הֵנִיחַ לָנוּ, יְהוּה אֱלֹהֵינוּ
 שְׁלֹא תִהְיֶה צָרָה וְיָגוֹן וְאִנְחָה בְּיוֹם מְנוּחָתָנוּ
 וְהָרָאנוּ, יְהוּה אֱלֹהֵינוּ, בְּנַחֲמַת צִיּוֹן עִירְךָ
 וּבְבִגְדֵי יְרוּשָׁלַיִם עִיר קְדֻשְׁךָ
 כִּי אַתָּה הוּא בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנַּחֲמוֹת.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 יַעֲלֶה וְיָבֹא וְיַגִּיעַ, וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע
 וְיִפְקֹד וְיִזְכֹּר זְכוּרֵינוּ וּפְקֻדוֹתֵינוּ, וְזִכְרוֹן אֲבוֹתֵינוּ
 וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבֹדְךָ
 וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשְׁךָ
 וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל
 לְפָנֶיךָ, לְפִלִּיטָה לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים
 לְחַיִּים וּלְשָׁלוֹם בְּיוֹם הַזְּכוּרוֹן הַזֶּה.
 זְכַרְנוּ יְהוּה אֱלֹהֵינוּ בּוֹ לְטוֹבָה
 וּפְקֻדָּנוּ בּוֹ לְבִרְכָה
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.
 וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ, וְהוֹשִׁיעֵנוּ
 כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

Massekhet Rosh HaShana

CHAPTER ONE

1 There are four new years:

The first of Nisan is New Year for kings and festivals.

the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv [literally, the month of glory], which is the second month..." (1 Kings, 6:1). The sages identified the month Ziv with Iyar (see Rashi ad loc., Yerushalmi *Rosh HaShana* 1:1 and the *Zohar* on *Parashat Bemidbar* for explanations of this identification), concluding that the years of the reign of all Jewish kings begin in Nisan. Even if a king was crowned in Adar he would only reign a month before entering his second year. Both Talmuds (*Rosh HaShana* 2b; Yerushalmi ad loc.) deduce this from the fact that the exodus from Egypt was mentioned in the verse. The Talmud also established that while the New Year for Jewish kings begins in Nisan, the New Year for Gentile monarchs begins in Tishrei.

The existence of a fixed method of counting the years is especially significant in dating legal documents. In the Second Temple period, when Judea had no king, a similar method of counting the years was employed in dating documents. The Talmud calls that system "*minyān shetarot*," the tally of the documents, beginning one thousand years after the exodus (*Avoda Zara* 10a).

וְלִרְגֵלֵינוּ *And festivals.* When the calendar is discussed in the Torah, the three pilgrimage festivals are always listed chronologically, beginning with Pesah (Ex. 23 and 34; Lev. 22–23; Num. 28–29; Deut. 16).

The Talmud (4a) suggests that this order has ramifications significant beyond establishing the relative importance of the festivals. The Torah (Deut. 23:22) prohibits delaying the fulfillment of one's vows, and the sages interpreted this to prohibit postponement for one year at most. According to Rabbi Shimon, this year is a cycle of pilgrimage festivals, in the order that they appear in the verse. One who vows shortly after Pesah will not violate the prohibition unless he postpones fulfilling his vow for five pilgrimage festivals, i.e. until Sukkot passes a second time. Rabbi Eliezer ben Yaakov agrees that the order of the festivals as they appear in the verse is crucial, though he adopts a much stricter approach. Since Sukkot is the last of the festivals, if one vowed on the eve of Sukkot, he must fulfill that vow by the end of Sukkot,

מסכת ראש השנה

פרק ראשון

א אֲרִבְעָה רָאִשֵׁי שָׁנִים הֵם:

בְּאַחַד בְּנִיסָן, רֹאשׁ הַשָּׁנָה לַמְּלָכִים וְלַרְגָּלִים

CHAPTER ONE

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

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

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

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

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

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

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

on Rosh HaShana in the Remembrances blessing: “This day is the opening of all Your works, a remembrance of the very first day” (page 533), as well as several times in the Rosh HaShana liturgy.

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

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

רֵאשִׁית הַשָּׁנָה לְאֵילָן *New Year for trees*. Unlike vegetables, tithed at harvest, the determination of the year to which fruits belong for purposes of tithing takes place while the fruits are still in the early stages of their development. Shevat falls late in winter, when most trees are dormant or blossoming. That year’s produce, in terms of both tithes and the Sabbatical year, will develop only in the following months. Beit Shammai rule that every New Year should coincide with a new moon; Beit Hillel, however, hold the critical date to be mid-month, when most of the winter’s rain has already fallen (*Rosh HaShana* 14a). The Meiri points out that this marks the midpoint between Tevet, when winter begins in earnest, and Nisan, which opens the spring. The custom to eat fruits of the land of Israel on *Tu BiShvat* stems from this mishna (*Magen Avraham* 131:16).

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

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

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

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

2 There are four times when the world is judged:

At Pesah, for the crops;

at Shavuot, for tree fruits;

at Rosh HaShana, all who have come into this world

pass before Him like sheep,

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

and discerns all their deeds”;

and at Sukkot they are judged for the water.

Ps. 33

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

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

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

תהלים לג

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

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

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

כבני מרון Like sheep. The meaning of the term *כבני מרון* is unclear. Rav Sa'adia Gaon (*Sefer HaEgron*) translates it as “on parade.” The Talmud (18a) cites three possible explanations: “sheep,” used here, is reflected in the ancient prayer *Untaneh Tokef* – “As a shepherd’s searching gaze meets his flock...” (page 565). Another reading, suggested by Shmuel, “Like David’s battalions,” is an apt metaphor for the judgment that we undergo on Rosh HaShana. Just as soldiers are reviewed and counted before entering battle, but not all of those who set out will return, on Rosh HaShana we are judged for life itself. The interpretation of the term as referring to “sheep,” while similar, is a more sympathetic one as it evokes the image of a caring shepherd (cf. Ps. 23:1).

3 There are six months for which the messengers go out:

for Nisan because of Pesah,
 for Av because of the fast,
 for Elul because of Rosh HaShana,
 for Tishrei to set the festivals,
 for Kislev because of Ḥanukka,
 and for Adar because of Purim.

When the Temple stood

they would go out for Iyar also, because of Pesah Katan.

4 There are two months for which one breaks Shabbat:

for Nisan and for Tishrei.

For on these the messengers would go out to Syria,

and by these the dates of the festivals are set.

Diaspora communities kept Rosh HaShana on the thirtieth and thirty-first days from the first of Elul. Messengers would set out from Jerusalem immediately after the festival, however, so that the hearts of Diaspora Jews “need not beat [in terror] on Yom Kippur” (Rashi, *Rosh HaShana* 18a).

וְכִשְׁהָיָה בֵּית הַמִּקְדָּשׁ קַיָּים *When the Temple stood.* One who was ritually impure on Pesah could not bring the Paschal lamb then, but had the opportunity to bring it instead a month later. “Pesah Katan” lost its practical significance with the loss of the Temple service. Some commentators point out that, as the Fast of Av was not instituted until this loss, the messengers were dispatched for only six months when the Temple stood as well (Meiri, *Tiferet Yisrael*).

עַל שְׁנֵי חֳדָשִׁים *There are two months.* For these two months, the Shabbat prohibitions were suspended for witnesses to the new moon to enable them to travel to Jerusalem and testify. The messengers could then start out for the Diaspora immediately after Shabbat, avoiding an extra day’s delay.

שָׁבָהּן הַשְּׁלוּחִין יוֹצְאִין *For on these the messengers would go out.* The previous mishna listed six months when the messengers would set out to the Diaspora; but Shabbat prohibitions were suspended only for these two months. The commandment to celebrate the festivals “in their due times” (Lev. 23:37) both delays the messengers until the date of Rosh Ḥodesh has been officially declared and affords their mission a special urgency (*Rosh HaShana* 21b, and Rashi ad loc.).

וּבָהֶן מִתְקַנֵּין אֶת הַמוֹעֲדוֹת *By these the dates of the festivals are set.* Not only the timing of Pesah, but also that of Shavuot, is determined by Rosh Ḥodesh

ג על שְׁשֵׁה חֲדָשִׁים הַשְּׁלוּחִים יוֹצְאִין:
 על נִסְן מִפְּנֵי הַפֶּסַח
 על אָב מִפְּנֵי הַתְּעֵנִית
 על אֵלוּל מִפְּנֵי רֹאשׁ הַשָּׁנָה
 על תְּשֵׁרִי מִפְּנֵי תְּקֵנַת הַמוֹעֲדוֹת
 על פְּסָלוֹ מִפְּנֵי הַחֲנֻכָּה
 וְעַל אֲדָר מִפְּנֵי הַפּוּרִים.
 וּבְשֶׁהִיָּה בֵּית הַמִּקְדָּשׁ קַיָּם
 יוֹצְאִין אֶף עַל אֵיר מִפְּנֵי פֶסַח קָטָן.
 ד על שְׁנֵי חֲדָשִׁים מְחַלְלִין אֶת הַשַּׁבָּת:
 על נִסְן וְעַל תְּשֵׁרִי
 שְׁבִהֵן הַשְּׁלוּחִין יוֹצְאִין לְסוּרְיָא
 וּבִהֵן מְתַקְּנִין אֶת הַמוֹעֲדוֹת.

הַשְּׁלוּחִים יוֹצְאִין *The messengers go out.* Chapter two describes two systems by which the communities of the Diaspora were informed of the new month declared in Jerusalem. The more reliable system involved dispatching messengers; members of the rabbinic community would travel to the various communities in the Diaspora. These journeys were taxing – six hundred kilometers, for instance, from Jerusalem to the Jewish centers of Babylonia – and unless there was a festival in a given month, informing the Diaspora of the precise date of the first of the month was not of critical importance.

עַל אֵלוּל מִפְּנֵי רֹאשׁ הַשָּׁנָה *For Elul because of Rosh HaShana.* By Torah law, Rosh HaShana is a single day. It became a two-day festival because even in Jerusalem, it was not until the middle of the thirtieth day of Elul that it could be determined whether that day would be the first of Tishrei or not. The message, in any case, could not be conveyed beyond the city until the festival was over – and so a second day of the festival would be kept, as is practiced today even in Israel (Rif, *Beitza* 3a; Tosafot, *Rosh HaShana* 18a).

מִפְּנֵי תְּקֵנַת הַמוֹעֲדוֹת *To set the festivals.* Regardless of the new moon, the

REMOVING THE TORAH FROM THE ARK

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

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

The LORD is King, the LORD was King,
the LORD shall be King for ever and all time.
The LORD will give strength to His people;
the LORD will bless His people with peace. Ps. 29

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

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

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

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

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

*On Shabbat, the following prayers are omitted and the service
continues with “Blessed is the name” on the next page.*

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

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

famously in the days of King Josiah (11 Kings 23) and Ezra (Neh. 8). According to tradition, Moses ordained that the Torah be read regularly and publicly: a long reading on Shabbat morning and shorter readings on Mondays and Thursdays. Ezra, reinstating this practice, added the reading on Shabbat afternoon. Thus from its earliest days, the synagogue was a place of study as well as prayer. During the Second Temple and later eras, the reading was accompanied by verse-by-verse translation into the vernacular, mainly Aramaic. In the course of time the act of taking the Torah from, and returning it to, the Ark became ceremonial moments in their own right.

הוצאת ספר תורה

תהלים פו
תהלים קמה
תהלים כט
תהלים נא

אִי־כִּמּוֹךְ בְּאֱלֹהִים, אֲדַנִּי, וְאִין כְּמַעֲשֵׂיךְ:
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעֹלָם וָעַד.
יְהוָה עֵז לְעַמּוֹ יִתֵּן, יְהוָה יִבְרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם:
אֲב הַרְחַמִּים, הֵיטִיבָה בְּרָצוֹנְךָ אֶת־צִיּוֹן תְּבַנֶּה חוֹמוֹת יְרוּשָׁלַם:
כִּי בְךָ לִבֵּד בְּטַחָנוּ, מֶלֶךְ אֵל רִם וְנִשְׂא, אֲדוֹן עוֹלָמִים.

The service is opened and the קהל stands. All say:

במדבר י
ישעיה ב

וַיְהִי בַּנֶּסֶע הָאָרוֹן וַיֹּאמֶר מֹשֶׁה
קוֹמָה יְהוָה וַיִּפְעוּ אַיְבֵיךָ וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךְ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלַם:
בְּרוּךְ שְׁנַתְּנוּ תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדְשָׁתוּ.

On ב, the following prayers are omitted and the service continues with בְּרִיךְ שְׁמִיהָ on the next page.

The following (יג מידות הרחמים) is said three times:

שמות לד

יְהוָה, יְהוָה, אֵל רַחוּם וְחַנוּן, אַרְךָ אַפַּיִם וְרַב־חַסֵּד וְאַמֶּת:
נִצַּר חֶסֶד לְאֱלֹפִים, נִשְׂא עוֹן וּפְשָׁע וְחַטָּאָה, וְנִקָּה:

READING OF THE TORAH

Since the revelation at Mount Sinai, the Jewish people has been a nation defined by a book: the Torah. The Mosaic books are more than sacred literature. They are the written constitution of the house of Israel as a nation under the sovereignty of God, the basis of its collective memory, the record of its covenant with God, the template of its existence as “a kingdom of priests and a holy nation” (Ex. 19:6), and the detailed specification of the task it is called on to perform – to construct a society on the basis of justice and compassion and the inalienable dignity of the human person as the image of God. Just as the Torah is central to Jewish life, so the reading of the Torah is central to the synagogue service.

The Tanakh records several key moments in Jewish history when national rededication was accompanied by a public reading of the Torah, most

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

Ps. 19

Say the following verse three times:

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

Ps. 69

On all days continue:

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

Zohar,
Vayak-hel

רבונו של עולם, מלא משאלותי לטובה, והפק רצוני ותן שאלתי, ומחל לי על כל עונותי ועל כל עונות אנשי ביתי, מחילה בחסד מחילה ברחמים, וטהרו מחטאינו ומעונותינו ומפשעינו, וזכרנו בזכרון טוב לפניך, ופקדנו בפקדת ישועה ורחמים. וזכרנו לחיים טובים ולשלום, ופרנסה וכלכלה, ולחם לאכל ובגד ללבוש, ועשר וכבוד, וארך ימים להגות בתורתך ולקיים מצותיה, ושכל ובינה להבין ולהשכיל עמקי סודותיה. והפק רפואה לכל מכאובינו, וברך כל מעשה ידנו, וגזר עלינו גזרות טובות ישועות ונחמות, ובטל מעלינו כל גזרות קשות ורעות, ותן בלב המלכות ויועציה ושריה / בארץ ישראל. ותן בלב שרינו ויועציהם / עלינו לטובה. אמן וכן יהי רצון. יהיו לרצון אמריפי והגיון לבי לפניך, יהוה צורי וגאלי:

תהלים יט

Say the following verse three times:

תהלים סט

**וְאֵנִי תַפְלְתִּי-לְךָ יְהוָה, עֵת רָצוֹן, אֱלֹהִים בְּרַב־חֶסֶדְךָ
עֲנֵנִי בְּאַמַת יִשְׁעֶךָ:**

On all days continue:

והרי ויקהל

ברוך שמה דמרא עלמא, בריך כתרך ואתרך. יהא רעותך עם עמך ישראל לעלם, ופרקן מינד אחזי לעמך בבית מקדשך, ולא מטויי לנא מטוב נהורך, ולקבל צלותנא ברחמין. יהא רעוא קדמך דתוריד לן חיון בטיבו, ולהוי אנא פקידא בגו צדיקיא, למרחם עלי ולמנטר יתי וית כל די לי ודי לעמך ישראל. אנת הוא זן לכלא ומפרנס לכלא. אנת הוא שליט על בלא, אנת הוא דשליט על מלכיא, ומלכותא דילך היא. אנא עבדא דקדשא בריך הוא, דסגנדא קמה ומקמי דיקר אורייתא בכל עדן ועדן. לא על אנש רחיצנא ולא על בר אלהין סמיכנא, אלא באלהא דשמיא, דהוא אלהא קשוט, ואורייתא קשוט, ונביאזיה קשוט, ומסגא למעבד טבון וקשוט. בה אנא רחיץ, ולשמה קדישא יקירא אנא אמר תשבחון. יהא רעוא קדמך דתפתח לבאי באורייתא, ותשלים משאלין דלבאי ולבא דכל עמך ישראל לטב ולחיון ולשלם.

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

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

Deut. 6

Leader then congregation:

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

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

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

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

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

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

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

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

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

דברים ו

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד:

קהל *then* שליח ציבור

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ וְנוֹרָא שְׁמוֹ.

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

תהלים לד

גָּדְלוּ לַיהוָה אֱתֵי וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו:

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

דברי
 הימים א'
 כט

**לְךָ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצִיחַ וְהַהוֹד, בְּיַבֵּל
 בְּשָׁמַיִם וּבָאָרֶץ, לְךָ יְהוָה הַמְּמַלְכָה וְהַמְּתַנְשֵׂא לְכֹל לְרֹאשׁ:**

תהלים צט

**רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֵדֶם רַגְלֵי, קְדוֹשׁ הוּא: רוֹמְמוּ
 יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֵר קְדָשׁוֹ, בְּיַקְדוֹשׁ יְהוָה אֱלֹהֵינוּ:**

**עַל הַכּוֹל יִתְגַּדַּל וְיִתְקַדַּשׁ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא שְׁמוֹ
 שֶׁל מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹת שְׁבָרָא, הָעוֹלָם
 הַזֶּה וְהָעוֹלָם הַבָּא, בְּרִצּוֹנוֹ וּבְרִצּוֹן יִרְאֵיו וּבְרִצּוֹן כָּל בֵּית יִשְׂרָאֵל. צוּר
 הָעוֹלָמִים, אֲדוֹן כָּל הַבְּרִיּוֹת, אֱלֹהֵי כָּל הַנְּפֹשׁוֹת, הַיּוֹשֵׁב בְּמִרְחַבֵּי
 מְרוֹם, הַשׁוֹכֵן בְּשָׁמַי שְׁמַי קְדָם, קְדָשְׁתוֹ עַל הַחַיּוֹת, וְקְדָשְׁתוֹ עַל כָּסֵא
 הַכְּבוֹד. וּבִכֵּן יִתְקַדַּשׁ שְׁמֶךָ בְּנוֹ יְהוָה אֱלֹהֵינוּ לְעֵינֵי כָּל חַי, וְנֹאמַר לְפָנָיו
 שִׁיר חֲדָשׁ, כְּכַתוּב: שִׁירוּ לְאֱלֹהִים זְמִירוֹ שְׁמוֹ, סִלּוֹ לְרֹכֵב בְּעֶרְבוֹת, בֵּינָה
 שְׁמוֹ, וְעֲלוֹז לְפָנָיו: וְנִרְאֶהוּ עֵינֵי בְּעֵין בְּשׁוּבוֹ אֶל נְוֵהוּ, כְּכַתוּב: כִּי עֵינֵי
 בְּעֵינֵי יִרְאוּ בְּשׁוּב יְהוָה צִיּוֹן: וְנֹאמַר: וְנִגְלָה כְּבוֹד יְהוָה, וְרֹאוּ כָּל-בָּשָׂר
 יַחְדָּו כִּי פִי יְהוָה דָּבַר:**

תהלים סח

ישעיה נב

ישעיה מ

**אֵב הָרַחֲמִים הוּא יְרַחֵם עִם עַמּוֹסִים, וְיִזְכֹּר בְּרִית אֵיתָנִים, וְיִצִּיל
 נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרְעוֹת, וְיַגְעַר בְּיַצֵּר הָרַע מִן הַנְּשׂוּאִים, וְיַחַן אוֹתָנוּ
 לְפִלְיֻטַּת עוֹלָמִים, וְיַמְלִא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.**

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

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

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

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

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

The congregation followed by the Gabbai:

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

Deut. 4

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

Oleh: Bless the LORD, the blessed One.

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

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

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

Blessed are You, LORD, Giver of the Torah.

After the reading, the oleh says:

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

Blessed are You, LORD, Giver of the Torah.

matically, known as the *ba'al koreh*), “so as not to shame those who do not know how to read” (Rabbeinu Tam, in *Tosafot Bava Batra* 15a). Instead, the *oleh* says the blessings before and after the portion, and recites the text silently along with the reader.

The ספר תורה is placed on the שולחן and the גבאי calls a כהן to the תורה. See law 69.
 וַיַּעֲזֹר וַיִּגַּן וַיּוֹשִׁיעַ לְכָל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן. הַפֶּל הָבּוֹ גָּדֵל לְאַלְהֵינוּ
 וְתָנוּ כְּבוֹד לַתּוֹרָה. * כִּי־הָיָה קָרֵב, יַעֲמֹד (פלוני בן פלוני) הַכֹּהֵן.

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

/אין כאן כהן, יַעֲמֹד (פלוני בן פלוני) בְּמִקּוֹם כֹּהֵן./

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ.

The גבאי followed by the קהל

וְאַתֶּם הַדְּבִקִּים בִּיהוָה אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם:

דברים ד

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

עולה: בְּרוּכוּ אֶת יְהוָה הַמְּבָרֵךְ.

קהל: בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

עולה: בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
 בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

After the קריאת התורה, the עולה says:

עולה: בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.
 בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

ASCENT TO THE TORAH

The original custom was that each *oleh*, one called to the Torah, would read his own portion. Not everyone was able to do this, so the practice developed of entrusting the reading to one with expertise (commonly, though ungram-

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

Blessed are You, LORD our God, King of the Universe, who bestows good on the unworthy, who has bestowed on me much good.

The congregation responds:

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

FOR AN OLEH

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

FOR A SICK MAN

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

FOR A SICK WOMAN

May He who blessed our fathers, Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, bless and heal one who is ill, (*sick person's name*, daughter of *mother's name*), on whose behalf (*name of the one making the offering*) is making a contribution to charity. As a reward for this, may the

not necessarily at the time of the reading of the Torah, and within three days of the event.

הַגּוֹמֵל לְחַיִּים טוֹבוֹת *Who bestows good on the unworthy.* Reminiscent of Jacob's prayer (Genesis 32:10), "I am unworthy of all the kindness and faithfulness You have shown Your servant."

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

ברוך אתה יהוה אלהינו מלך העולם הגומל לחיבים טובות
שגמלני כל טוב.

The Kotel responds:

אמן. מי שגמלך כל טוב הוא יגמלך כל טוב, סלה.

מי שברך לעולה לתורה

מי שברך אבותינו אברהם יצחק ויעקב, הוא יברך את (פלוני בן פלוני), בעבור שעה לכוון המקום ולכוון התורה (בשבת: ולכוון השבת) ולכוון יום הדין. בשכר זה הקדוש ברוך הוא ישמרהו ויצילהו מפל צרה וצוקה ומכל נגע ומחלה, וישלח ברכה וזעזועה בכל מעשה ידיו, ויכתבהו ויחתמהו לחיים טובים ביום הדין הזה עם כל ישראל אחיו, ונאמר אמן.

מי שברך לחולה

מי שברך אבותינו אברהם יצחק ויעקב, משה ואהרן דוד ושלמה הוא יברך וירפא את החולה (פלוני בן פלונית) בעבור ש(פלוני בן פלוני) נודר צדקה בעבורו. בשכר זה הקדוש ברוך הוא ימלא רחמים עליו להחלימו ולרפאתו ולהחיותו ולהחיותו וישלח לו מהרה רפואה שלמה מן השמים לרמ"ח אבריו ושם"ה גידיו בתוך שאר חולי ישראל, רפואת הנפש ורפואת הגוף. השתא בעגלא ובזמן קריב, ונאמר אמן.

מי שברך לחולה

מי שברך אבותינו אברהם יצחק ויעקב, משה ואהרן דוד ושלמה הוא יברך וירפא את החולה (פלונית בת פלונית) בעבור ש(פלוני בן פלוני) נודר צדקה בעבורה. בשכר זה הקדוש ברוך הוא ימלא רחמים עליה להחלימה

BIRKAT HAGOMEL

This blessing, "Who bestows," is mentioned in the Talmud (*Berakhot* 54b). It is to be said after the following four circumstances: (1) release from captivity, (2) recovery from a potentially life-threatening illness, (3) a dangerous journey, and (4) a sea-crossing (nowadays, many also say it after an air flight). It is said in the presence of a *minyán* (at least ten adult males), usually, though

Holy One, blessed be He, be filled with compassion for her, to restore her health, cure her, strengthen and revive her, sending her a swift and full recovery from heaven to all her organs and sinews, amongst the other sick ones in Israel, a healing of the spirit and a healing of the body – may healing be quick to come – now, swiftly and soon, and let us say: Amen.

TORAH READING FOR THE FIRST DAY

The LORD remembered Sarah just as He had said, and just as He had spoken then, so He did for her. So Sarah conceived, and she bore Abraham a son in his old age, at the time that God had mentioned. Abraham named the son who was born to him, the son whom Sarah Gen. 21

On the brink of the exodus, Moses gathers the people and addresses them (Ex. 12–13). He speaks about none of the things we would expect – freedom, the journey, the land of milk and honey. Instead he speaks three times about children: “And you shall tell your child on that day...”

Children have been the casualties of our age. In the West they have suffered from the breakdown of marriage and the exploitations of a consumer culture. In some parts of the world they have been used as labor, in others they have become the victims of terror or even trained as terrorists, taught to hate. The protests have been too few.

There are cultures that live in the present. Eventually, inevitably, they lose their way. There are cultures that live in the past. Nursing grievances, they seek revenge. Judaism is a supreme example of a culture that, while celebrating the present and honoring the past, lives for the future – for its children.

The stories of Sarah and Hannah and their joy at the birth of their children are two of the enduring symbols of Judaism. There is no gift like the gift of a child, no responsibility greater than the responsibility of a parent, no miracle more profound than the way love brings new life into the world, and no question a better guide to life than to ask: Will my next act make the world a little better for our children?

וַיִּזְכֹּר אֱלֹהִים אֶת־שָׂרָה *The LORD remembered Sarah.* According to the sages, Isaac was born on Rosh HaShana. The stories of Sarah and Hannah, two infertile women who longed for and were granted a child, teach us the power of prayer. Even though prayer is not immediately answered, we should not lose hope.

וַיִּקְרָא אַבְרָהָם אֶת־שְׁמוֹ יִצְחָק *Abraham named the son.* The name Isaac means, “He will laugh.” Isaac, the first Jewish child, hints at the fact that though we may

bore – Isaac. And he circumcised Isaac, his son, when the child was eight days old, just as God had commanded him to do. Abraham was a hundred years old when his son Isaac was born to him. “God,” said Sarah, “has made laughter for me; all those who hear of this will laugh with me.” She said, “Who would ever have said to Abraham, ‘Sarah will one day nurse children?’ And yet I have borne him a son in his old age.” The baby grew, and he was weaned; Abraham laid out a great feast on the day when Isaac was weaned. And Sarah saw the son of Hagar the Egyptian – the son she had borne Abraham – making sport. She said to Abraham, “Send away that slave and her son, for the slave’s son cannot inherit you alongside Isaac.” This distressed Abraham deeply, because of his son. But God said to him, “Do not think this wrong, because of the boy or because of your slave; listen to Sarah, to whatever she says, for it is Isaac who will keep your name alive; and I shall build a nation from the maid’s son also, because he too is your descendant.” Early the next morning Abraham rose, and he took bread and a flask of water, and gave them to Hagar; he placed them over her shoulder, and the child also, and he sent her away. Hagar left, and she went astray in the desert of Be’er Sheva. The water in the flask was exhausted, and she threw the boy down beneath one of the bushes. And Hagar went off and sat herself beyond, a bowshot’s distance away, for she said, “Just let me not see it, when the child dies.” She sat down there at a distance beyond, and then she raised up her voice and wept. And God heard the voice of the boy. An angel called out to Hagar from the heavens and said to her, “What is wrong, Hagar? Do not be frightened; for God

LEVI

(Shabbat:
SHELISHI)(SHELISHI
(Shabbat:
REVI’I)

וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אֶל־יָרֵעַ בְּעֵינֶיךָ. *But God said to him, “Do not think this is wrong.”* Isaac was to be Abraham’s heir. Ishmael was also Abraham’s son and would be blessed by God, but Sarah wanted there to be no argument over the inheritance. (J.H. Hertz)

וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנְּעָרָה. *And God heard the voice of the boy.* Though neither Hagar nor Ishmael were part of the special covenant with Abraham, God heard their tears and answered their cry, for God is the God of all humanity and is close to all who truly call on Him.

שָׂרָה יִצְחָק: וַיְמַלְּ אֲבָרְהָם אֶת־יִצְחָק בְּנֹו בֶן־שְׁמֹנֶת יָמִים כַּאֲשֶׁר
 צִוָּה אֹתוֹ אֱלֹהִים: וְאֲבָרְהָם בֶּן־מֵאָה שָׁנָה בְּהוֹלֵד לוֹ אֵת יִצְחָק לִי
 בְּנֹו: וְתֹאמַר שָׂרָה צִחָק עָשָׂה לִי אֱלֹהִים כָּל־הַשְּׁמֵעַ יִצְחָק־לִי:
 וְתֹאמַר מִי מִלֵּל לְאֲבָרְהָם הֵינִיקָה בָּנִים שָׂרָה כִּי־יִלְדָתִי בֶן לְזַקְנֹו:
 וַיְגַדֵּל הַיֶּלֶד וַיִּגְמַל וַיַּעַשׂ אֲבָרְהָם מִשְׁתָּה גָדוֹל בַּיּוֹם הַגָּמֹל אֶת־
 יִצְחָק: וְתָרָא שָׂרָה אֶת־בֶּן־הַגֵּר הַמְצִרִית אֲשֶׁר־יִלְדָה לְאֲבָרְהָם
 מִצְחָק: וְתֹאמַר לְאֲבָרְהָם גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא
 יִירֶשׁ בֶּן־הָאִמָּה הַזֹּאת עִם־בְּנֵי עַם־יִצְחָק: וַיִּרַע הַדָּבָר מְאֹד
 בְּעֵינֵי אֲבָרְהָם עַל אֹדֹת בְּנֹו: וַיֹּאמֶר אֱלֹהִים אֶל־אֲבָרְהָם אֲלֵי־רַע
 בְּעֵינֶיךָ עַל־הַנְּעוּר וְעַל־אֲמַתְךָ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע
 בְּקֹלָהּ כִּי בִי־צְחָק יִקְרָא לָךְ זֶרַע: וְגַם אֶת־בֶּן־הָאִמָּה לָּגוּי אֲשִׁימֹנֹו
 כִּי זֶרַעְךָ הוּא: וַיִּשְׁכַּם אֲבָרְהָם וַיִּבְרָךְ וַיִּקְח־לָחֶם וַחֲמַת מִיַּם וַיִּתֵּן
 אֶל־הַגֵּר שֵׁם עַל־שִׁכְמָהּ וְאֶת־הַיֶּלֶד וַיִּשְׁלַחַהּ וַתֵּלֶךְ וַתֵּתַע בְּמִדְבַר
 בָּאֵר שָׁבַע: וַיְכַלוּ הַמַּיִם מִן־הַחֲמַת וַתִּשְׁלַךְ אֶת־הַיֶּלֶד תַּחַת אֶחָד
 הַשִּׁיחִם: וַתֵּלֶךְ וַתִּשָּׁב לָהּ מִנְּגַד הַרְחָק כַּמֶּטְחָוִי קָשֶׁת כִּי אֲמָרָה
 אֶל־אֲרָאָה בְּמֹות הַיֶּלֶד וַתִּשָּׁב מִנְּגַד וַתִּשָּׂא אֶת־קֹלָהּ וַתִּבְרַךְ:
 וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנְּעוּר וַיִּקְרָא מִלֶּאךְ אֱלֹהִים וַאֲלֵ־הַגֵּר
 מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה־לָּךְ הַגֵּר אֶל־תִּירָאִי כִּי־שָׁמַע אֱלֹהִים

(בשבת
שלשית)

שלשית
(בשבת
וביעור)

suffer many trials, we will eventually know the laughter of joy. Jewish history has often been written in tears, but that is neither its essence nor its destiny. The festivals of the seventh month begin, on Rosh HaShana and Yom Kippur, in awe and fear – but end, on Sukkot and Simhat Torah, in joy. So does Jewish life as a whole. There may be tribulation, but in the end, there is celebration.

Because of his son. Ishmael was Abraham's son but not Sarah's. This is the first intimation that Jewish identity follows the mother, not the father.

has heard the boy's voice, there in the place where he is. Get up; lift up the boy and keep your hand firmly on him, for I am going to build him up into a great nation." God opened her eyes and she saw a well, and she went and filled the flask with water, and helped the boy to drink. God was with the boy, and he grew, and there in the desert he lived, and became a bowman. He settled in the Paran desert, and his mother brought him a wife from the land of Egypt.

(Shabbat:
ḤAMISHI)

It was at that time that Avimelekh and his chief of staff, Pikhol, said to Abraham, "God is with you in all that you do. Now swear to me by your God, that you will not deceive me or my son or my grandson; treat me and all the land you have lived in with the same kindness I have shown toward you." Abraham said, "I swear." And then he reproached Avimelekh for the well of water that Avimelekh's slaves had stolen. "I do not know who did this," Avimelekh said, "and you did not tell me before, I have never heard of all this until today!" Abraham took sheep and cattle and gave them to Avimelekh, and the two forged a covenant together. And Abraham then set the seven sheep from the flock apart. Avimelekh asked him, "What are these seven sheep that you have set apart by themselves?" And he said, "These seven sheep are for you to take from me as witness to the fact that it was I who dug that well." And so it was that he named the place Be'er Sheva, because it was there that the two of them vowed. They forged their covenant in Be'er Sheva, and then Avimelekh and Pikhol, his chief of staff, stood up and returned to the land of the Philistines. Abraham planted a tamarisk tree at Be'er Sheva, and there he called out the name of the LORD, God of all the world. And Abraham lived on in the land of the Philistines for many years after.

REVI' I
(Shabbat:
SHISHI)

ḤAMISHI
(Shabbat:
SHEVI' I)

angels. God then said, "I judge a person only on the basis of where he is in the present: there, where he is." (Rashi, following *Bereshit Raba* 53:14)

וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ *God opened her eyes.* Sometimes blessings lie all around us, but we do not see them. "The world is full of the light of God, but to see it we have to learn to open our eyes" (Rabbi Naḥman of Bratslav).

וְהוֹכַח אַבְרָהָם אֶת־אֲבִימֶלֶךְ *And then he reproached Avimelekh.* Abraham reproved him for tolerating violence in his country (Seforno).

אֶל־קוֹל הַנְּעַר בְּאִשׁר הוּא־שָׁם: קוֹמִי שְׂאִי אֶת־הַנְּעַר וְהַחֲזִיקִי
 אֶת־יָדְךָ בּוֹ כִּי־לְגוֹי גָּדוֹל אֲשִׁימוֹנוּ: וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ וַתֵּרֶא
 בְּאֵר מַיִם וַתֵּלֶךְ וַתִּמְלֵא אֶת־הַחֲמַת מַיִם וַתִּשְׁק אֶת־הַנְּעַר: וַיְהִי
 אֱלֹהִים אֶת־הַנְּעַר וַיְגַדֵּל וַיֵּשֶׁב בְּמִדְבָּר וַיְהִי רֹבֵה קִשְׁתָּ: וַיֵּשֶׁב
 בְּמִדְבָּר פָּאֲרָן וַתִּקַּח־לוֹ אִמּוֹ אִשָּׁה מֵאֲרָץ מִצְרַיִם:

וַיְהִי בַּעַת הַהוּא וַיֹּאמֶר אֲבִימֶלֶךְ וּפִיכֹל שֶׁ־צָבָאוּ אֶל־אֲבֵרָהָם
 לֵאמֹר אֱלֹהִים עִמָּךְ בְּכֹל אֲשֶׁר־אַתָּה עֹשֶׂה: וְעַתָּה הִשְׁבַּעַה לִּי
 בְּאֱלֹהִים הֲנֵה אִם־תִּשְׁקֹר לִי וּלְנִינִי וּלְנִכְדֵי בְּחֹסֵד אֲשֶׁר־עָשִׂיתִי
 עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעַם־הָאָרֶץ אֲשֶׁר־גִּרְתָּהּ בָּהּ: וַיֹּאמֶר אֲבֵרָהָם
 אֲנֹכִי אֲשַׁבַּע: וְהוֹכַח אֲבֵרָהָם אֶת־אֲבִימֶלֶךְ עַל־אֲדוֹת בְּאֵר הַמַּיִם
 אֲשֶׁר גָּזְלוּ עַבְדֵי אֲבִימֶלֶךְ: וַיֹּאמֶר אֲבִימֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה
 אֶת־הַדָּבָר הַזֶּה וְגַם־אַתָּה לֹא־הִגַּדְתָּ לִּי וְגַם אֲנֹכִי לֹא שָׁמַעְתִּי
 בְּלַתִּי הַיּוֹם: וַיִּקַּח אֲבֵרָהָם צֹאן וּבָקָר וַיִּתֵּן לְאֲבִימֶלֶךְ וַיִּכְרְתוּ
 שְׁנֵיהֶם בְּרִית: וַיֵּצֵב אֲבֵרָהָם אֶת־שִׁבְעַת כְּבָשֶׁת הַצֹּאן לְבִדְהָן:
 וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־אֲבֵרָהָם מַה הֲנֵה שִׁבְעַת כְּבָשֶׁת הָאֵלֶּה אֲשֶׁר
 הִצַּבְתָּ לְבִדְנָה: וַיֹּאמֶר כִּי אֶת־שִׁבְעַת כְּבָשֶׁת תִּקַּח מִיָּדִי בְּעִבּוֹר
 תִּהְיֶה־לִּי לְעֵדָה כִּי חִפְרָתִי אֶת־הַבָּאֵר הַזֹּאת: עַל־כֵּן קָרָא לַמָּקוֹם
 הַהוּא בְּאֵר שִׁבְעַת כִּי שֵׁם נִשְׁבְּעוּ שְׁנֵיהֶם: וַיִּכְרְתוּ בְרִית בֵּין־בָּאֵר
 שִׁבְעַת וַיִּקַּם אֲבִימֶלֶךְ וּפִיכֹל שֶׁ־צָבָאוּ וַיֵּשְׁבוּ אֶל־אֲרָץ פְּלִשְׁתִּים:
 וַיִּטַּע אִשָּׁל בְּבָאֵר שִׁבְעַת וַיִּקְרָא־שָׁם בְּשֵׁם יְהוָה אֵל עוֹלָם: וַיַּגֵּר
 אֲבֵרָהָם בְּאֲרָץ פְּלִשְׁתִּים יָמִים רַבִּים:

רביעי
 (בשבת
 שמיני)

חמישי
 (בשבת
 שביעי)

There in the place where he is. The angels accused Ishmael, saying that his descendants would one day persecute the children of Israel. "What is he now?" asked God, "innocent or guilty?" "Innocent," replied the