

שחרית ומוסף ליום א' ראש השנה

שחל בשבת

Machzor Companion Day 1 For Shabbos

For those davening at home without a minyan, an easy to follow guide to the piyutim from chazaras hashatz with explanations, annotations and suggested niggunim.



Young Yeshivah
2nd Edition

Melbourne, Australia 5782

FOREWORD

Dear Mispallel,

It is almost a full year since the last Tishrei in lockdown, but we face the prospect again – although we remain hopeful this does not eventuate. The response we received for the Machzor Companions last year was unprecedented, to a degree that we had not envisioned when we embarked on this project. This has given us the encouragement to forge ahead with improving and updating the Machzor Companions for this year.

So much of Rosh Hashanah takes place outside of the home – davening in Shule, Mivtzoim and Tashlich. Lockdown and / or restrictions means that these opportunities will be severely limited or curtailed. We will have to forego the climax of Rosh Hashanah – Tekios in a packed Shule and davening fervently with heartfelt melodies in unison. There will likely be many mixed emotions and bittersweet moments.

On the practical side, davening at home presents its own logistical challenge. What parts of the Chazzan's repetition should we recite and which paragraphs should be omitted? In Shule, we can easily turn to the person closest to us if we lose our way in the Machzor. But when we are at home, to whom shall we turn?

In truth, when someone davens without a minyan, there is no obligation to say Piyutim. Nevertheless, it is certainly appropriate to recite them – not during one's personal Shmoneh Esrei, but afterwards.

1. The Machzor Companion contains only those Piyutim that are said without a Minyan. This eliminates page-flipping and searching, as well as second-guessing whether you did or didn't say the right thing.
2. Introductory explanations in English to provide insight into the background and purpose of the main Piyutim. [These have been adapted from the Artscroll Machzor, Machzor Meforash and other sources.]
3. The names of Nigunim to which these Piyutim are frequently sung to in Shule.

How to use: Once you conclude your silent Shmone Esrei, turn to this pamphlet and recite the Piyutim in the exact order that it appears. It is as simple as that. [Everything in this booklet is recited, even parts which are labelled as "Chazzan", which merely serves to highlight what the Chazzan says aloud in Shule.]

I would like to conclude with acknowledging our special thanks to **Rabbi Yosi Wolf** for preparing the Piyutim introductions, **Rabbi Menachem Lipksier** for his input in the Nigunim, **D-RA Creative** for layout and design, and **Motty Rabin** for literally seeing this project through from start to finish.

Rabbi Shmuel Lesches

This **Machzor Companion** has been generously sponsored anonymously by two generous donors:

In the merit of a **רפואה שלמה** for a specific individual. In return, the sponsors ask that you please daven on their behalf for a **רפואה שלמה** and plentiful **ברכות** in their lives and the lives of their family members, and also for all of **כלל ישראל**, especially those who are in urgent need of a **רפואה שלמה** and a **ישועה קרובה**.

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In the merit of **שידוכים** and having children. In return, the sponsors ask that you please daven for all who are in need of a Shidduch, or children, that they have their deepest wishes fulfilled speedily.

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Let us also daven that the sponsors of this project have abundant **פרנסה** and **נחת** to enable them to continue embarking on ever bigger and greater projects for the sake of the community.



שחרית



This cryptic *piyut*, authored by Rabbi Eliezer Hakalir, recalls the merit of our ancestors Avraham and Sarah and is therefore inserted into the first blessing of the Amidah, which concludes with the words **מגן אברהם**—shield of Avraham.

The *piyut* refers to the fact that Sarah, at age ninety, conceived Yitzchak (as retold in today's **תורה** (קריאת התורה) on Rosh Hashanah, demonstrating the day's unique potency. Indeed, two other famous women who were unable to bear children for many years, Rachel and Chanah (as retold in today's **הפטרה**), also conceived on Rosh Hashanah.

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

אֵת חֵיל יוֹם פְּקֻדָּהּ. בְּאֵימֵיו כָּל לֶחֶם לְשֻׁקָּהּ. גְּשִׁים
 בּוֹ בְּרָד לִיקוּדָהּ. יְדָעַם לְיִשְׂרָאֵל כְּעַל מוֹקְדָהּ: הַיּוֹצֵר
 יַחַד כֶּסֶל גְּשֻׁפֶּט. וְשׁוֹעַ וְדַל בְּפִלּוּם יִשְׁפֹּט. זָכַר לֹא יַעֲשֶׂה
 מִשְׁפֹּט.² חֵין עֲרַכּוּ יוֹזְכֵר בְּמִשְׁפֹּט: טָרַם כָּל מַפְעֵל חָצַב.
 יוֹם בְּמַחֲשֶׁבֶת צוּר חָצַב. כְּאַחֲזוֹר וְקָדַם בְּתוֹךְ נַחֲצַב.
 לִיְהִיב עָלָיו כָּל הַמַּחֲצַב:³ מִנְתּוֹ כְּהַיּוֹם כֶּחַ דְּשִׁנָּה. נִצָּר
 לְהַחֲנִיט לְתַשְׁעִים שָׁנָה. סִימָה אוֹת הָיוֹת לְשׁוֹשְׁנָה. עֵבֶר
 לְפָנָיו בּוֹהַ רֹאשׁ הַשָּׁנָה: פִּלְצוּ פְּרַחֲיָהּ בּוֹהַ יוֹם. צַנְתָּם
 פָּנֵי כֶסֶם אֵיוֹם. קוֹל דְּבוּבָם יִרְחִישׁוּ הַיּוֹם. רוֹגְשִׁים לְהַרְיֵעַ
 לְמִצָּא פְּדוּיִם: שְׁעוּנִים עָלֶיהָ בְּהַ לְהַפְקָדָהּ. שׁוֹאֲגִים
 בְּלֶהֱק דְּלָתוֹת לְשֻׁקָּהּ: —Chazzan תְּמוּכִים בְּדָשָׁן שֶׁהַ
 עֻקְדָהּ. תֵּשֶׁר אֲשֶׁר בּוֹ נִפְקָדָהּ:

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

ת The awesome day of reckoning has come, in fear thereof all flesh hasten [to repent]; on this day they approach to bend the knee, to purify their thoughts, as if offering a sacrifice upon the altar. The Creator who judges the thoughts of them all, who weighs on the scale of justice rich and poor, [may there arise before Him] the remembrance of [Abraham who said,] “Shall not the Judge of all the earth deal justly?”²—may his suppliant prayer be recalled on the day of judgment. Before [the Creator] brought anything into existence, He had planned the rock [Abraham] from which [Israel] was hewn; in the midst of past and future generations was he created so as to rest upon him the burden³ of all created beings. [Sarah, the wife] bestowed upon him, was on this day granted youthful vigor, to bring forth a scion [Yitzchak] at the age of ninety; thus becoming a symbol, a sign to [Israel, the nation compared to] a rose, to pass [and be favorably remembered] before the Almighty on this day of Rosh Hashanah. Her offspring tremble on this day as they stand before the throne of the awesome One; they raise their voices in fervent prayer this day, assembling to sound the *shofar* so that they may merit redemption. They rely upon her to be remembered for good, in her merit; they cry out in full assembly, knocking at the gates [of prayer]. Chazzan: They place their reliance upon the ashes of [Yitzchak] who was bound as a lamb, [upon the son] with whom she was remembered in the month of Tishrei.

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:
On Shabbat, substitute בְּזִכְרוֹן שׁוֹפָר for בְּשׁוֹפָר.

נַעֲלָה בְּדִין עֲלוֹת בְּתְרוּעָה. גֵּיא עִם דְּרִיָּה לְרוֹעָעָה:
—Chazzan (בְּזִכְרוֹן שׁוֹפָר) בְּשׁוֹפָר אֲפִתְנוּ (אֲרֻצָּנוּ)
וּבְכַבֵּד כְּרִיעָה. בְּמַגֵּנַת רַעִים בְּגַנּוּ אֶתְרוֹעָעָה:

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

מֶלֶךְ עֲלִיּוֹן וְנוֹרָא. מִשְׁפָּטָנוּ יוֹצִיא כְּאוֹרָה:
—Chazzan אֵיחֻלָּנוּ כְּתָר לְעִטְרָה. בְּטַלְלֵי תַחִי
בְּחֶסֶדוֹ אֶתְפָּאֲרָה:

Chazzan and congregation:

יְמִלֵּךְ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וְדֹר הַלְלוּיָהּ:
וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל² אֵל נָא:

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

נעלה The Almighty has ascended the throne of judgment to be exalted through the sound of *teruah*, causing the earth and its inhabitants to tremble.

Chazzan:

On Shabbat, add the words in shaded parentheses.

With (the remembrance of) the sounding of the *shofar* and with bended knee I will propitiate Him, so that through the protection of the Almighty, the Shield of the Patriarchs, I will sound the *teruah* in His garden [Bet Hamikdash].

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

מלך May the exalted and awesome King bring forth our vindication [as clear] as light. Chazzan: I pray that [our supplication will become] a diadem to crown Him; through His kindness I will exult in the vivifying dew.

Chazzan and congregation:

ימלך The Lord shall reign forever, your God, O Zion, throughout all generations. Praise the Lord.¹

ואתה And You, holy One, are enthroned upon the praises of Israel;² O benevolent God!



The *piyut* **אתה הוא אלוקינו** follows an alphabetic motif. Borrowing terms from Tanach, it describes Hashem's creation of the world and the way He interacts with its inhabitants, especially the Jewish people:

ישר נאפד נקמה סתרו יושר – Though Hashem's conduct with the world may sometimes appear vengeful, in truth, underneath that clothing lies hidden an inner, upstanding, purpose.

תולה ארץ על בלימה – In addition to the simple meaning of these words, which first appear in Sefer Iyov (26:7), the Gemarah (Chulin 89a) provides two instructive explanations:

בלימה is a compound of **בלי מה** – without anything. This symbolises complete humility, personified by Moshe who said regarding Aharon and himself **ונחנו מה** – what are we? Ironically, it is only upon people with such subtle character that the world can firmly stand.

בלימה is associated with the Hebrew word **בולם**—one who closes one's mouth. Holding one's tongue during difficult conversations is well worthwhile; the social fabric of the world depends on it.

THE ARK IS OPENED.

The following section is recited across the page line by line. The chazzan recites the first line followed by the congregation. The subsequent lines are recited by the congregation followed by the chazzan.

אתה הוא אלהינו:

בשמים ובארץ:	גבור ונערץ:
דגול מרבבה:	הוא שח ויהי:
יצוה ונבראו:	זכרו לנצח:
חי עולמים:	טהור עינים:
יושב סתר:	כתרו ישועה:
לבושו צדקה:	מעטהו קנאה:
נאפד נקמה:	סתרו ישר:
עצתו אמונה:	פעלתו אמת:
צדיק וישר:	קרוב לקוראיו באמת:
רם ומתנשא:	שוכן שחקים:

תולה ארץ על בלימה:

Chazzan then congregation:

חי וקים נורא ומרום וקדוש:

♪ Suggested Niggun: Didan Notzach (beginning from the words בשמים ובארץ or Noda Be'yehuda)

THE ARK IS OPENED.

The following section is recited across the page line by line. The chazzan recites the first line followed by the congregation. The subsequent lines are recited by the congregation followed by the chazzan.

Transliteration, page 341.

אתה You are our God

In Heaven and on earth,	He is mighty and awesome;
He is distinguished among myriads [of angels],	He spoke and it came to be;
He commanded and they were created,	His remembrance is eternal;
He lives forever,	His eyes are pure;
He is enthroned in mystery,	His crown is salvation;
Righteousness is His garment,	His cloak is zeal;
He is girded with retribution,	His mysterious ways are just;
His counsel is trustworthy,	His deeds are truth;
He is righteous and just,	He is close to those who call upon Him in truth;
He is sublime and exalted,	He abides in the heavens;
He suspends the earth in empty space.	

Chazzan then congregation:

ה' He is living and eternal, awesome, exalted and holy.



We now begin an ecstatic, responsive song of praise to G-D. It is slightly abridged from the version usually recited on the second day, with one stanza (ע, פ, צ) relating to shofar-blowing omitted. In its present form, it begins with six stanzas that are recited by the chazzan and congregation. Then the piyut אדר והוד, Splendour and majesty, continues the theme of praise, with each verse concluding with a Scriptural verse. After each three verses, the congregation and chazzan recite one of the original six stanzas as a refrain. This piyut was composed by Rabbi Shimon HaGadol with the acrostic שמעון appearing in each of the opening stanzas. The first stiches of the remaining verses form an alphabetical acrostic; and the second stiches begin with יצחק חזק ואמץ שמעון בר יצחק חזק ואמץ, may he be strong and persevere.

Chazzan:

וּבְכֵן וַיִּפְקֹד אֶת שָׁרָה בְּאִשֶּׁר אָמַר:

Chazzan and congregation:

צִאֲצֵאֶיהָ בֵּן פֶּקֶד לְטוֹב הַיּוֹם. קְדוּשׁ:

שָׁמוּ מִפְּאֵרִים עֵדֶת חִבְלוֹ. וְנִעְרַץ בְּאֶרְצוֹ לִי —Chazzan then cong

קְדוּשׁ הַלּוּלוֹ. וּבְהִיכְלוֹ כְבוֹד אֹמֵר כְּלוֹ.²

קְדוּשׁ:

שׁוֹמְרֵי מִצְוֹתָיו עוֹד יִשׁוּבוּן לְבִצְרוֹן. —Chazzan then cong

נִדְבָרִים יִרְאוּ בְּהַכְשֵׁר וַיִּתְרוֹן. וַיִּקְשֹׁב יִי

וַיִּשְׁמַע וַיִּכְתֹּב סֵפֶר זִכְרוֹן.³ קְדוּשׁ:

שִׁפְרוּ מַעֲשֵׂיכֶם וּבְרִית לֹא תוֹפֵר. נֶאֱקַתְכֶם —Chazzan then cong

יֵאֲזִין שְׁחָקִים שִׁפֵּר. וְתִימַב לִי מִשׁוֹר פֶּר.⁴

קְדוּשׁ:

שְׁבִטֵי מְקוֹרְאֶךָ עָלֶה וְהַמְשֵׁל. נְמִישׁוֹת —Chazzan then cong

צָרִיךָ בְּהַתְיוֹד לְנִשְׁל. כִּי לִי הַמְלוּכָה

וּמוֹשֵׁל.⁵ קְדוּשׁ:

שְׁבוּתָנוּ מִמְרַחֵק עֲלוֹת לְהַר קְדִשׁוֹ. —Chazzan then cong

וּנְפִאֲרָנוּ תְּמִיד בְּדָבִיר מְקִדְשׁוֹ. כִּי זָכַר אֶת

דְּבַר קְדִשׁוֹ.⁶ קְדוּשׁ:

Chazzan:

ובכן Indeed, the Lord remembered Sarah as He had promised.¹

Chazzan and congregation:

זאצאיה So remember her descendants on this day for good, O holy One.

Chazzan then cong: **שמו** The Congregation of Israel, His portion, glorify His Name; His praise is proclaimed by the holy angels; and in His Sanctuary all declare His glory,² O holy One.

Chazzan then cong: **שומרי** Those who observe His commandments will yet return to the stronghold [Jerusalem]; those who revere Him discuss what is proper and permissible according to the Torah, and the Lord listens and hears and records in the book of remembrance,³ O holy One.

Chazzan then cong: **שפרי** Improve your deeds that the Covenant shall not be annulled; He who has spread out the heavens as a canopy shall hear your cry, and it will please the Lord more than a sacrifice of oxen,⁴ O holy One.

Chazzan then cong: **שבטי** Exalt and grant dominion to the tribes whom You have called [Israel], when You cut off the branches of Your adversaries to cast them away, for sovereignty is the Lord's and You rule,⁵ O holy One.

Chazzan then cong: **שבותנו** May He bring our exiled from distant lands up to His holy mountain, and we shall ever glorify Him in the shrine of His Sanctuary for having remembered His sacred promise,⁶ O holy One.

כָּל יוֹשְׁבֵי תֵבֵל וְשׁוֹכְנֵי אֶרֶץ. יֹאמְרוּ תָמִיד — Chazzan then cong.
הַגְדִּיל יי לַעֲשׂוֹת בְּאֶרֶץ. וְהָיָה יי לְמַלְךְ עַל
כָּל הָאֶרֶץ. קְדוּשׁ:

♪ Suggested Niggun: Anim Zemiros (of the Rebbe) or Ashrei
(AKA Veltish Anim Zemiros)

The following section is recited by the chazzan and congregation. While the chazzan recites the first verse aloud, the congregation recites it in an undertone. Then, the congregation responds by reciting the second (Scriptural) verse aloud, while the chazzan recites it in an undertone. After every three stanzas, one of the previous seven stanzas is recited in unison.

אֲדָר וְהוֹד אֶתְּךָ בְּצִבּוֹן. שׁוּעַ אֶעֱרֹךְ בְּנִיב וְהִגְיוֹן: — Chazzan
אֶקְרָא לְאֱלֹהִים עֲלִיוֹן:² — Cong.

בַּיּוֹם הַנִּבְחָר מִשְׁמֵי עֶרֶן. מִיִּשְׂרָאֵל לְשִׁפְטָא
קְדָשְׁתּוֹ לְהַעֲרִיץ:
יי מַלְךְ תִּגְלַל הָאֶרֶץ:³ — Cong.

גִּאֲוֹתוֹ גְּדָלָה עוֹלָם מִהַכִּיל. עֲזוּזוֹ לְסִפְרָא פַח מִי
יָכִיל:
מַלְךְ עַל כָּל הָאֶרֶץ אֱלֹהִים וְזָמְרוּ מִשְׁכִּיל:⁴ — Cong.

Chazzan and congregation:

שְׁמוֹ מִפְאָרִים עֲדַת חֶבְלוֹ. וְנִעְרַץ בְּאֶרְצֵי קְדָשׁ
הַלִּילוֹ. וּבְהִיכָלוֹ כְּבוֹד אֹמֵר כָּלוֹ. קְדוּשׁ:

דַּע יְשִׁימוֹ כָּל בְּרִיּוֹתָיו. וַיִּדְעוּ בִּי גְדָלוֹ גְּבוּרֹתָיו:
זָכַר עָשָׂה לְנַפְלְאוֹתָיו:⁵ — Cong.

הַצִּיב וַיִּרְהַ אֶבְנֵי פִּנְתּוֹ. נַחֲלִיאֵל עֲבוּר לְשַׁעֲשַׁע
בְּאֶמְתּוֹ:
זָכַר לְעוֹלָם בְּרִיתוֹ:⁶ — Cong.

Chazzan then cong: כֹּל All who inhabit the world and who dwell on earth shall proclaim continually that the Lord has wrought great things on earth. The Lord shall be King over the entire earth,¹ O holy One.

The following section is recited by the chazzan and congregation. While the chazzan recites the first verse aloud, the congregation recites it in an undertone. Then, the congregation responds by reciting the second (Scriptural) verse aloud, while the chazzan recites it in an undertone. After every three stanzas, one of the previous seven stanzas is recited in unison.

Chazzan: אָדָר With pleasure I declare His grandeur and majesty; I arrange my prayer in speech and thought.

Cong: I call unto God, most sublime.²

Chazzan: בְּיוֹם On [Rosh Hashanah,] the day chosen by the Almighty in heaven to judge with righteousness, we are to revere His holiness.

Cong: The Lord reigns, let the earth exult.³

Chazzan: גְּאוּרָתוֹ His grandeur is greater than the earth can contain; who has the power to describe His might?

Cong: God is King over all the earth; sing, O men of understanding.⁴

Chazzan and congregation:

שְׁמוֹ The congregation of Israel, His portion, glorify His Name; His praise is proclaimed by the holy angels; and in His Sanctuary all declare His glory, O holy One.

Chazzan: דַּע May all His creatures acquire knowledge, and they will know that great are His mighty acts.

Cong: He has made His wonders to be remembered.⁵

Chazzan: הִצִּיב He has firmly established the cornerstone of the world, that He might bequeath the Torah to His people for their delight.

Cong: He has remembered His Covenant forever.⁶

—Chazzan וְרַשָּׁם בְּחֶק דַּת הַגְּיוּנִי. בְּכֹל שָׁנָה וְשָׁנָה לְזִכֹּר
זְכוּרֵינוּ:

—Cong. לְזִכְרוֹן בְּהִיכֹל יְיָ:

Chazzan and congregation:

שׁוֹמְרֵי מִצְוֹתָיו עוֹד יִשׁוּבוּן לְבַצְרוֹן. נְדַפְרִים יִרְאוּ
בְּהִכָּשֵׁר וְיִתְרוֹן. וַיִּקְשֹׁב יְיָ וַיִּשְׁמַע וַיִּפְתַּח סֵפֶר
זְכוּרֵינוּ. קְדוּשָׁה:

—Chazzan זָבַח קֹדֶשׁ בְּהִכָּשֵׁר אִזּוּ בְּעֵינָיו. רָגַל תְּמוּרָתוֹ אֵיל
לְהַקְרִיב לְפָנָיו:

—Cong. אַחַר נֶאֱחָז בְּסִבְדָּךְ בְּקִרְבָּנוֹ:²

—Chazzan חִכְמֵם חֲנִיטָיו לְתַקַּע בְּזֶה הַדָּשׁ. יוֹם זֶה אִם יִקְרָה
בְּשֵׁבֶת קֹדֶשׁ:

—Cong. זְכוּרֵנוּ תְרוּעָה מִקְרָא קֹדֶשׁ:³

—Chazzan טָבְעוּ אִם בְּחוֹל יְבוֹאֲכֶם. צוּוּ לְתַקַּע בְּכֹל
גְבוּלְכֶם:

—Cong. יוֹם תְרוּעָה יִהְיֶה לְכֶם:⁴

Chazzan and congregation:

שִׁפְרוּ מַעֲשֵׂיכֶם וּבְרִית לֹא תוֹפֵר. נֶאֱקַתְכֶם יֶאֱזִין
שְׁחָקִים שִׁפְרָה. וְתִיטֵב לִי מִשׁוֹר פָּרָה. קְדוּשָׁה:

—Chazzan יָרוּם צוּר יִשְׁעֵי בְּפִי כָּל אַמִּים. חֲשׂוּף זְרוּעֶךָ
לְהוֹשִׁיעַ מִמֵּתְקוֹמִים:

—Cong. מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים:⁵

Chazzan: **ורשם** And He has inscribed as a law in the Torah in which I meditate, [that we recite verses of] remembrance so that we be remembered each and every year—

Cong: For a remembrance in the Sanctuary of the Lord.¹

Chazzan and congregation:

שומרי Those who observe His commandments will yet return to the stronghold [Jerusalem]; those who revere Him discuss what is proper and permissible according to the Torah, and the Lord listens and hears and records in the book of remembrance, O holy One.

Chazzan: **זבח** When the holy offering [Isaac] found favor in His eyes, He hurriedly summoned a ram to be sacrificed in his stead before Him.

Cong: Thereafter a ram was caught in the thicket by its horns.²

Chazzan: **חכם** He instructed his [Isaac's] offspring to sound the *shofar* this month; but if this day [Rosh Hashanah] falls on the holy Shabbat, then—

Cong: [Only] a mention of the sounding of the *shofar* on the holy assembly.³

Chazzan: **טבעו** Its rule is that if it comes on a weekday, we are enjoined to sound the *shofar* within all our borders.

Cong: It shall be for you a day for sounding the *shofar*.⁴

Chazzan and congregation:

שפרו Improve your deeds that the Covenant shall not be annulled; He who has spread out the heavens as a canopy shall hear your cry, and it will please the Lord more than a sacrifice of oxen, O holy One.

Chazzan: **ירום** May the Rock of our deliverance be exalted in the mouths of all nations; bare Your arm to deliver us from those who rise up against us.

Cong: Your kingship is a kingship over all worlds.⁵

—Chazzan כְּהַגְלוֹתֶךָ לְעֵין כָּל שְׂכֵנְךָ לְהוֹעֵד. קַהְלוֹת
וְרַבּוֹת בְּפִימוֹ לְהַעֲד:
— Cong. יי יִמְלֹךְ לְעוֹלָם וָעֶד:¹

—Chazzan לֵךְ יֵאָתֶה כְּבוֹד וְעַז הַגּוֹיִם. חֶלֶד וְכָל שׁוֹכְנֵיהָ
וְכָל הָאֲיִים:
— Cong. מִי לֹא יִרְאֶךָ מִלֶּךְ הַגּוֹיִם:²

Chazzan and congregation:

שְׂבִטִי מִקּוֹרְאֶךָ עֲלֵה וְהַמְשֵׁל. נְטִישׁוֹת צָרֶיךָ בְּתַתִּיךָ
לְנִשָּׁל. כִּי לִי הַמְּלוּכָה וּמוֹשֵׁל. קְדוּשׁ:

—Chazzan מוֹשׁוֹת צָרִים שֶׁבַר וְהַכְּחִידִם. זְרוֹיִיךָ קִבֵּץ וְחֻנָּם
תִּפְדֶּם:
— Cong. זְכֹר עֲדַתְךָ קִנִּיתָ קָדָם:³

—Chazzan נְדִיבֵי עַמִּים יִנְחָמוּ בְּכַפְלִים. קָמִיהֶם עַל פְּנֵינוּ
גִּלְיָה שׁוֹלִים:
— Cong. זְכֹר יי לְבָנֵי אֲדוּם אֵת יוֹם יְרוּשָׁלַיִם:⁴

—Chazzan סְלוּל מִסְלַתְנוּ יִשְׂרָאֵל לְצַעֲד. וּבֵן יִקְרֶךָ קָרְסוּל לֹא
יִמְעוֹד:
— Cong. כְּנַמְתָּ: זְכֹר אֲזַכְּרֶנּוּ עוֹד:⁵

Chazzan and congregation:

שְׁבוֹתְנוּ מִמְרַחֵק עֲלוֹת לְחַר קָדְשׁוֹ. וּנְפָאֲרֵנוּ תְּמִיד
בְּדָבִיר מִקָּדְשׁוֹ. כִּי זְכֹר אֵת דְּבַר קָדְשׁוֹ.
קְדוּשׁ:

Chazzan: כהגלותך When You will reveal Yourself, causing Your Divine Presence to appear in the Beit Hamikdash, congregations and multitudes will loudly affirm—

Cong: The Lord will reign forever and ever.¹

Chazzan: לך It is fitting for You to be acclaimed with honor and majesty by the world and all its inhabitants and all the isles.

Cong: Who does not fear You, King of the nations!²

Chazzan and congregation:

שבטי Exalt and grant dominion to the tribes whom You have called [Israel], when You cut off the branches of Your adversaries to cast them away, for sovereignty is the Lord's and You rule, O holy One.

Chazzan: מוטות Break the yoke of the oppressors and annihilate them; gather Your dispersed and redeem them gratuitously.

Cong: Remember Your congregation which You have acquired long ago.³

Chazzan: נריבֵי Let [Israel,] the most noble of the nations, be doubly comforted; expose to the faces of their enemies their disgrace.

Cong: Remember, O Lord, against the Edomites the day of the destruction of Jerusalem.⁴

Chazzan: סלולֵי Make our highway smooth, straighten it that we may tread securely; and the foot of [Israel,] Your beloved son will not falter—

Cong: As You did say: I will surely still remember him.⁵

Chazzan and congregation:

שבותנו May He bring our exiled from distant lands up to His holy mountain, and we shall ever glorify Him in the shrine of His Sanctuary, for having remembered His sacred promise, O holy One.

—Chazzan קרית משוש היכל ואולם. מזבח ישיב וכלי
שרת כלם:
—Cong. יי ימלך לעולם⁵:

—Chazzan שמים וארץ ירננו לשמו. יערות ימחאו כף
להנעימו:
—Cong. כי פקד יי את עמו⁶:

—Chazzan תקף אראלים וכוכבי צפר. תהלות יתנו שבח
להשפר:
—Cong. הללוהו בתקע שופר⁷:

Chazzan and congregation:

כל יושבי תבל ושוכני ארץ. יאמרו תמיד הגדיל יי
לעשות בארץ. והיה יי למלך על כל הארץ.
קדוש:

—Chazzan then cong. ישפט תבל בצדק. ולאמים במישרים!
האל קדוש:

—Chazzan then cong. והוא באחד ומי ישיבנו. ונפשו אותה
ויעש.² נזרא וקדוש:

Chazzan: קרית May He restore [Jerusalem,] the joyful city, the Temple and the Temple-Hall, the altar and the service vessels—all of them.

Cong: The Lord will reign forever.⁵

Chazzan: שמים Heaven and earth will sing to His Name; the forests will clap hands to extol Him with sweet songs—

Cong: For the Lord has remembered His people.⁶

Chazzan: תוקף Mighty angels and morning stars will offer praise and exaltation to glorify Him—

Cong: Praise Him with the call of the *shofar*.⁷

Chazzan and congregation:

כל All who inhabit the world and who dwell on earth shall proclaim continually that the Lord has wrought great things on earth. The Lord shall be King over the entire earth, O holy One.

Chazzan then cong: ישפט He will judge the world with justice and the nations with righteousness¹—O holy God.

Chazzan then cong: והוא He is the sole [Judge], who can refute Him! Whatever His will desires He does²—Awesome and Holy!



This *piyut*, authored by Rabbi Eliezer Hakalir, describes the Jewish people and the heavenly angels raising their voices in praise to Hashem. Each line of the *piyut* concludes with a declaration of Hashem's kingship, either in present, past or future tense, in that order—first, we acknowledge Hashem's control over current events, only afterward do we concede to His control over the past and future too. Following each three lines we declare Hashem's kingship in all three tenses in the one sentence, reflecting Hashem's transcendence over the limitations of time.

THE ARK IS OPENED.

The following section is recited across the page line by line. The chazzan recites the first line followed by the congregation. The subsequent lines are recited by the congregation followed by the chazzan.

The verse **מֶלֶךְ ה' מְלֹךְ** is recited by the chazzan and congregation in unison.

יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ מֶלֶךְ לְעוֹלָם וָעֶד:³

יְיָ מֶלֶךְ: אֲדִירִי אֵימָה יֶאֱדִירוּ בְקוֹל.

יְיָ מֶלֶךְ: בְּרוּאֵי בָרֶק יִבְרְכוּ בְקוֹל.

יְיָ יִמְלֹךְ: גְּבוּרֵי גְבוּהַ יִגְבִּירוּ בְקוֹל.

יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

יְיָ מֶלֶךְ: דוֹהַרֵי דוֹלָקִים יִדְוֹכְבוּ בְקוֹל.

יְיָ מֶלֶךְ: הַמוֹנֵי הַמְלָה יִהַלְלוּ בְקוֹל.

יְיָ יִמְלֹךְ: וַחֲיָלִים וַחֲיֹת יוֹעֲדוּ בְקוֹל.

יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

יְיָ מֶלֶךְ: זוֹכְרֵי זְמִירוֹת יִזְמְרוּ בְקוֹל.

יְיָ מֶלֶךְ: חֲכָמֵי חִידוֹת יִחְסְנוּ בְקוֹל.

יְיָ יִמְלֹךְ: טַפְסָרֵי טַפְחוּסִים יִטְפְּסוּ בְקוֹל.

יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

♪ Suggested Niggun: Ki Hinei Kachomer (starting from Adirei Ayuma) or Nyet Nyet

THE ARK IS OPENED.

The following section is recited across the page line by line. The chazzan recites the first line followed by the congregation. The subsequent lines are recited by the congregation followed by the chazzan.

The verse *The Lord is King* is recited by the chazzan and congregation in unison.

” **The Lord is King, the Lord was King, the Lord shall be King forever and ever.**³

אֱדִירִי Israel, strong in the fear of God, exalt
aloud: The Lord is King.
The angels, lightning-like creatures, bless
aloud: The Lord was King.
The mighty of the supernal heights raise
their voices aloud: The Lord shall be King.

” **The Lord is King, the Lord was King, the Lord shall be King forever and ever.**

דוֹהֲרֵי The galloping fiery angels utter aloud: The Lord is King.
The roaring multitudes praise aloud: The Lord was King.
And the heavenly hosts and the holy
*Chayot*⁴ assemble to declare aloud: The Lord shall be King.

” **The Lord is King, the Lord was King, the Lord shall be King forever and ever.**

זוֹכְרֵי Israel, who ever remembers to sing His
praises, sings aloud: The Lord is King.
Scholars learned in the esoteric lore
acclaim His might aloud: The Lord was King.
Chiefs of the heavenly legions adore aloud: The Lord shall be King.

” **The Lord is King, the Lord was King, the Lord shall be King forever and ever.**

יִרְשִׁי יְקָרָה יִישִׁירוּ בְּקוֹל. יי מִלֶּדֶּ:
כְּפִירֵי כֶחַ יַכְתִּירוּ בְּקוֹל. יי מִלֶּדֶּ:
לְבוֹשֵׁי לְהַבּוֹת יִלְבְּבוּ בְּקוֹל. יי יִמְלֶדֶּ:

יי מִלֶּדֶּ יי מִלֶּדֶּ יי יִמְלֶדֶּ לְעוֹלָם וָעֶד:

מִנְעֵימֵי מָלַל יִמְלָלוּ בְּקוֹל. יי מִלֶּדֶּ:
נוֹצְצֵי נֶגֶה יִנְצְחוּ בְּקוֹל. יי מִלֶּדֶּ:
שָׂרְפִים סוֹבְבִים יִסְלְסְלוּ בְּקוֹל. יי יִמְלֶדֶּ:

יי מִלֶּדֶּ יי מִלֶּדֶּ יי יִמְלֶדֶּ לְעוֹלָם וָעֶד:

עֲרֵכֵי עֵז יַעֲנוּ בְּקוֹל. יי מִלֶּדֶּ:
פְּחוּדֵי פְּלֶאֶד יִפְצְחוּ בְּקוֹל. יי מִלֶּדֶּ:
צְבָאוֹת צְאֻנָּה יִצְלְצְלוּ בְּקוֹל. יי יִמְלֶדֶּ:

יי מִלֶּדֶּ יי מִלֶּדֶּ יי יִמְלֶדֶּ לְעוֹלָם וָעֶד:

קַהְלוֹת קִדְשׁ יִקְדִישׁוּ בְּקוֹל. יי מִלֶּדֶּ:
רַבְבוֹת רַבָּה יִרְנְנוּ בְּקוֹל. יי מִלֶּדֶּ:
שְׂבִיבֵי שְׁלֵהַבּוֹת יִשְׁנְנוּ בְּקוֹל. יי יִמְלֶדֶּ:

יי מִלֶּדֶּ יי מִלֶּדֶּ יי יִמְלֶדֶּ לְעוֹלָם וָעֶד:

תּוֹמְכֵי תְהַלּוֹת יִתְמִידוּ בְּקוֹל. יי מִלֶּדֶּ:
תּוֹקְפֵי תְפֹאֲרֵתָךְ יִתְמִימוּ בְּקוֹל. יי מִלֶּדֶּ:
תְּמִימֵי תְעוּדָה יִתְנוּ בְּקוֹל. יי יִמְלֶדֶּ:

יי מִלֶּדֶּ יי מִלֶּדֶּ יי יִמְלֶדֶּ לְעוֹלָם וָעֶד:

יְרֵשֵׁי Heirs of the precious Torah affirm His
uprightness aloud: The Lord is King.
The mighty in strength proclaim His
kingship aloud: The Lord was King.
Those garbed in flames with heartfelt love
say aloud: The Lord shall be King.

**" The Lord is King, the Lord was King, the Lord shall be King
forever and ever.**

מְנַעֲמֵי Those who speak pleasing words tell
aloud: The Lord is King.
The sparkling angels triumphantly exclaim
aloud: The Lord was King.
The *Seraphim*¹ surrounding [the Divine
Throne] extol aloud: The Lord shall be King.

**" The Lord is King, the Lord was King, the Lord shall be King
forever and ever.**

עֲרֵכֵי Those who systematically arrange the
laws of the Torah raise their voices aloud: The Lord is King.
Those who are in awe of Your wonders
burst forth aloud: The Lord was King.
The multitudes of Your flock ring out
aloud: The Lord shall be King.

**" The Lord is King, the Lord was King, the Lord shall be King
forever and ever.**

קְדוֹת Holy congregations sanctify aloud: The Lord is King.
Myriads upon myriads [of angels] sing
aloud: The Lord was King.
Glittering, flaming angels repeat aloud: The Lord shall be King.

**" The Lord is King, the Lord was King, the Lord shall be King
forever and ever.**

תּוֹמְכֵי Those who are sustained by the
praiseworthy One constantly say aloud: The Lord is King.
Those who strongly proclaim Your glory
say aloud with a perfect heart: The Lord was King.
Those who are perfect in the Torah recount
aloud: The Lord shall be King.

**" The Lord is King, the Lord was King, the Lord shall be King
forever and ever.**



Composed by Rabbi Eliezer HaKalir, the *piyut* of לא-ל עורך דין, too, follows an alphabetic motif. It describes how Hashem conducts judgement on Rosh Hashanah, ביום דין. Though a plain reading of the *piyut* may evoke fear, between its lines, the mefarshim point out, are numerous hints as to the forgiving attitude Hashem displays toward His beloved people during judgement. Below is one such example:

לבוּחַן לְבָבוֹת, לְגוּלָּה עֲמוּקוֹת, לְהוֹגֵה דְעוֹת – Plainly read, these words imply that Hashem sees past our actions and reads our private thoughts, exposing our true motives, which may be less than noble. But, applying a Chassidic lens, they provide encouragement: Hashem sees past our self-centred motives, which are a product of our animal soul, and discerns the true, pure intent of our neshamah.

וּבְכֵן לְךָ הַפֶּל יִכְתִּירוּ: — Chazzan and cong.

The following section is recited across the page line by line. The chazzan recites the first line followed by the congregation. The subsequent lines are recited by the congregation followed by the chazzan.

לְאֵל עוֹרֵךְ דִּין:

לְבוּחַן לְבָבוֹת בְּיוֹם דִּין:	לְגוּלָּה עֲמוּקוֹת בְּדִין:
לְדוֹבֵר מִיִּשְׁרָיִם בְּיוֹם דִּין:	לְהוֹגֵה דְעוֹת בְּדִין:
לְדוֹתִיק וְעֵשָׂה חֶסֶד בְּיוֹם דִּין:	לְזוֹכֵר בְּרִיתוֹ בְּדִין:
לְחוֹמֵל מֵעֲשָׂו בְּיוֹם דִּין:	לְטַהֵר חוֹסֵי בְּדִין:
לְיוֹדֵעַ מַחְשְׁבוֹת בְּיוֹם דִּין:	לְכוֹבֵשׁ כְּעֶסוֹ בְּדִין:
לְלוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין:	לְמוֹחֵל עֲוֹנוֹת בְּדִין:
לְנוֹרָא תְהִלּוֹת בְּיוֹם דִּין:	לְסוֹלֵחַ לְעֲמוּסָיו בְּדִין:
לְעוֹנֵה לְקוֹרְאָיו בְּיוֹם דִּין:	לְפוֹעֵל רַחֲמָיו בְּדִין:
לְצוֹפֵה גִּסְתָּרוֹת בְּיוֹם דִּין:	לְקוֹנֵה עֲבָדָיו בְּדִין:
לְרַחֵם עַמּוֹ בְּיוֹם דִּין:	לְשׂוֹמֵר אֲהַבָּיו בְּדִין:

לְתוֹמֵךְ תְּמִימָיו בְּיוֹם דִּין:

THE ARK IS CLOSED.

וּבְכֵן וּלְךָ תַעֲלֶה קְדֻשָּׁה, כִּי אַתָּה אֱלֹהֵינוּ
מֶלֶךְ:

† The Rebbe would stand for this *piyut*

Chazzan and cong: **וּבִכְנֵן** And thus shall all crown You as King.

The following section is recited across the page paragraph by paragraph. The chazzan recites the first paragraph followed by the congregation. The subsequent paragraphs are recited by the congregation followed by the chazzan.

Transliteration, page 342.

לֵאלֹהֵינוּ To the Almighty who arranges judgment;

To Him who probes hearts on the day of judgment;

to Him who reveals hidden things in judgment;

To Him who speaks justly on the day of judgment;

to Him who analyzes attitudes in judgment;

To Him who is benevolent and acts kindly on the day of judgment;

to Him who remembers His covenant in judgment;

To Him who has pity on His creatures on the day of judgment;

to Him who purifies those who trust in Him in judgment;

To Him who knows [hidden] thoughts on the day of judgment;

to Him who suppresses His wrath in judgment;

To Him who garbs Himself in righteousness on the day of judgment;

to Him who forgives iniquities in judgment;

To Him who is awesome yet accepts praises on the day of judgment;

to Him who pardons those borne by Him, in judgment;

To Him who answers those who call upon Him on the day of judgment;

to Him who performs His acts of mercy in judgment;

To Him who beholds what is concealed, on the day of judgment;

to Him who acquires His servants in judgment;

To Him who has compassion on His people on the day of judgment;

to Him who watches over those who love Him in judgment;

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

THE ARK IS CLOSED.

Chazzan and cong: **וּבִכְנֵן** And so to You is offered sanctification
because You, our God, are King.

מוסף

If someone is davening without a Minyan, he should not recite Musaf during the first quarter of the day (before 9:13am), unless there is no other option.



This *piyut* reflects on our ancestors' merits and, in it, we ask Hashem to answer our prayers in their merit. More specifically, the *piyut* recalls the earliest origins of The Day of Judgement: Hashem judging Adam for eating from the forbidden tree on exactly this day. Just like Hashem judged Adam favourably, and let him live, we request that Hashem judge us, too, favourably.

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

אֶפֶד מֵאֵז לְשֹׁפֵט הַיּוֹם. בְּחֹזֶן מַעֲשֵׂה כָּל יוֹם. גִּישַׁת
 יְקוּמִים פְּנֵי אִיּוֹם. דִּינָם בּוֹ לְפָלֵם לְפִדְיוֹם:
 הָרֵאשׁוֹן אָדָם בּוֹ נוֹצֵר. וְצוּה חֶק וְלֹא נָצַר. זֶה מְלִיץ
 כְּהֶרְחִיב בְּצַר. חֶקְקוּ לְמִשְׁפָּט וְלִדְוֵרוֹת הַנֶּצֶר: מִיַּעַת
 חוֹצֵב גְּבָעוֹת וְצוּרִים. יִלְדוּ בּוֹ מֵרֵאשׁ צָרִים. כִּי־שָׁבִי
 נִטְעִים הֵמָּה הַיּוֹצְרִים. לְלַמֵּד בּוֹ צֶדֶק לְעַצְוֵרִים: מִיָּחַם
 שְׁמוֹ בְּשֵׁם אִיתָנִים.² גַּם לְהַתְנוּסִם עֲלוּיָנִים וְתַחֲתוּנִים.
 סְפָרִים נִפְתָּחִים וּמַעֲשִׂים מְתָנִים. עוֹבְרִים לְפָנֶיךָ וְחֹשְׁבוֹן
 נוֹתָנִים: פֶּקִיד הוֹכֵן לְתַקוֹן מוֹעֲדֶיךָ. צֹאן לְהַעֲבִיר בְּשִׁבְט
 עֲדִיךָ: Chazzan—קָרָן (בְּזִכְרָם) בְּמִשְׁכֶּם הַיּוֹם
 עֲדִיךָ. רַחוּם זְכוֹר שְׁבוּעַת עֲבָדֶיךָ:
 On Shabbat, substitute
 בְּמִשְׁכֶּם בְּזִכְרָם.

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

נַעֲלָה שׁוֹפֵר עִם תַּחֲנוּן. שְׂדֵי לְפִתּוֹתָךְ (לְרִצּוֹתָךְ) בָּם
 בְּחִנּוּן: Chazzan—תָּשִׁיב לַגִּדּוֹן בְּרַק הַשָּׁנוֹן. תַּחֲזוֹק
 מִזֶּן לְגוֹנְנֵי בְּגוֹנוֹ:

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

אָפֿט From of old was this day established for judgment, to scrutinize the deeds of each day; the day when all created beings approach the presence of the Awesome One that He may decide the verdict of their judgment favorably. The first man, Adam, was on this day created, and was given a command but did not obey it; the Almighty interceded in his behalf [against his accusers], providing him relief in his distress, and ordained it to be a day of judgment to be preserved for later generations. Planted by the Almighty, the order to be exalted both in the upper and the lower worlds, books are opened which recount man's deeds; all beings pass before You and render account. On this day of Rosh Hashanah, designated as the head of all the months of the year, by which Your festivals are regulated, Your flock passes under the staff before You. Chazzan: When [Your people] who attest to Your Oneness (make mention of) sound the *shofar*, remember, O Merciful One, Your oath to Your servant.

On Shabbat, substitute
make mention of for *sound*.

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

נִעֲלָה May the sound of the *shofar* together with our prayers ascend, O Omnipotent One, to propitiate You through them, that You may be gracious to us. Return the glistening sword to its sheath; take up the shield to safeguard me in Your protection.



In this *piyut*, we ask Hashem that the call of the Shofar remind Him of His covenant with the world, made with Noach, and His covenant with the Jewish people, made with our forefathers. Though, we concede, we may not have kept our side of the deal, we request that He, as a just G-D, honour His.

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

תִּפְּן בְּמִכּוֹן לְכֶם שָׁבֶת. שְׁעוֹן וּמוֹסֵר כְּעָלוּ בְּמַחֲשָׁבֶת.
 רַם תְּהִי אֲזוּנָךְ קִשְׁבֶּת. קוֹל שׁוֹפָר שְׁעוֹת מִנּוֹשָׁבֶת:
 צִרְת אֲוֹמֵר לֹא יִדּוֹן.¹ פְּעַמִּים לֹא תִקּוֹם לֹא אֲבִדּוֹן. עוֹלָם
 אֲשֶׁר בְּאַרְבָּעָה נִדּוֹן.² סְמוּךְ בְּחֶסֶדְךָ וּבְאַמְתָּךְ אֲדוֹן:
 גּוֹעֲדִים בְּיוֹם קָרֵב וְנִלְחָמִים. מוֹל אֶבֶן נִגְרַף מִתְּלַחֲמִים.
 לְבוֹב תְּרוּעָתָם שְׁעָה מִמְרוֹמִים. כִּפְסָא דִּין לְהַמִּיר בְּשָׁל
 רַחֲמִים: יְחִיד אֲשֶׁר בְּעֵקֶד נִשְׁפָּט. טְלָאִיו בּוֹ יַחֲנִנוּ
 מִלְּהַשְׁפָּט. חֲלִילָה לָךְ אֱלֹהֵי הַמִּשְׁפָּט.³ זְכוֹר לֹא יַעֲשֶׂה
 מִשְׁפָּט: וְאִם כְּאֲדָם עָבְרוּ בְרִית. הָאֵל כְּאֵל הַפֶּט
 לְבָרִית: Chazzan—דְּבָרוֹת אֱלֹהֵי דְכַרֵּי הַבְּרִית.⁵ גִּילָה בְּזִכְרוֹן
 שְׁלוֹשׁ בְּרִית:

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

עוֹלָם בְּבִקְרָךְ בְּרֵאשׁ הַשָּׁנָה. בְּהַכְרַעַת צָדֵק תִּכְרִיעַ
 שָׁנָה: Chazzan—אִסוּמָה טְלוּלָה גְּשׁוּמָה אִם
 שְׁחוּנָה. אִטוּמִים לְהַחִיּוֹת בְּטַלְלֵי שָׁנָה:

Chazzan and congregation:

יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:⁷
 וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל⁸ אֵל נָא:

Chazzan and congregation recite the following:
chazzan concludes the paragraph aloud, as indicated:

תפן Turn in Your heavenly abode to the [likeness of Jacob engraved on the] Throne of Glory; when the attributes of mercy and of stern justice arise in Your thought, Exalted One, may Your ear hearken and accept the sound of the *shofar* that is blown by Your people Israel. The calamitous decree [concerning the Flood]—“My spirit shall not contend regarding man”¹—will not again arise to cause destruction; the world which is judged four times a year,² sustain, O Master, in Your lovingkindness and truth. We are assembled [in the House of Prayer] on this day of battle and engage in combat; against the stumbling-block [the Adversary] do we battle; from the heavenly heights accept the *shofar* blast, to change the Throne of Judgment for that of Mercy. [In the merit of Isaac,] the only son, who was ordained to be bound as an offering upon the altar, may his descendants be graciously spared from judgment; remember [the merit of Abraham who pleaded:] It is sacrilege for You, O God of Justice, not to deal justly.³ And if, as [is the nature of] man, they have transgressed the covenant, O benevolent God, as [is the nature of] the benevolent God, regard the covenant. Chazzan: Remove [the retributions described in the Chastisement⁴ which conclude,] “These are the words of the covenant,”⁵ through the remembrance of the thrice-made covenant with the Patriarchs.⁶

Chazzan and congregation recite the following:
chazzan concludes the paragraph aloud, as indicated:

עולם When You examine the world on Rosh Hashanah, by tilting the scale of judgment in our favor, determine a year of—
Chazzan: Abundant fruit, dew and rain if hot and dry; and revive with dew those slumbering in the grave.

Chazzan and congregation:

ימך The Lord shall reign forever, your God, O Zion, throughout all generations. Praise the Lord.⁷

ואתה And You, holy One, are enthroned upon the praises of Israel;⁸ O benevolent God!

Chazzan then congregation:

אֵל אַמוּנָה בְּעֶרְכָּךְ דִּין. אִם תִּמְצֵה עוֹמֵק הַדִּין. מִי
יִצְדֵּק לְפָנֶיךָ בְּדִין. קְדוֹשׁ:

Chazzan then congregation:

אִם לֹא לְמַעַנּוֹ יַעֲשֵׂה. וַיִּסִּיר מִנּוֹ חֲרוֹן אַף וְקַעַם. אִין
לְבַקֵּר וְלְמַצֵּא מַעֲשֵׂה. קְדוֹשׁ:

שׁוֹ O faithful God, as You sit in judgment, if You were to wring out the full measure of justice, who would be vindicated before You in judgment, O holy One?

Chazzan then congregation:

דָּוָם If He will not act for His own sake and remove from us fierce wrath and anger, it is of no avail to probe man's actions to find meritorious deeds, O holy One!



Through a critical, sweeping assessment of the great figures in Jewish Biblical history, this *piyut*, in its distinct cryptic way, makes the point that, in the presence of Hashem's perfectness, even our nation's greatest legends are unworthy. Avraham sought reassurance that he'd indeed have a child as Hashem had promised; Yaakov's sons sold their brother Yosef to slavery; Moshe lost his temper at the Jewish people in the desert; Dovid took Bas-Sheva as his wife. We therefore ask Hashem that He treat us favourably in only His merit.

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

אוֹמֵיץ אֲדִירִי כָּל חַפְּץ, בְּהִתְבַּקֵּרם בְּדִין חֲיָבוּ לְנַפְּץ,
כֹּלָא נִמְצָא בְּהֵם חַפְּץ. אָדָם יִצִיר עֶפֶר
מֵאֲדָמָה, לְאִילֵי מָרוֹם אוֹתוֹ דְּמָה, לֹא בֶן וְלֹהֲבֵל דְּמָה.
לְעִבּוֹד וְלִשְׁמוֹר גֵּן הַפְּרִישׁוֹ, וְעִבֵר עַל צְוִיּוֹ וּיְגַרְשׁוֹ, וְיִזְמַם
זֶה לְיִשְׂרָאֵל דְּרִשׁוֹ. לְעֵת הָאִיר אֲזַרְח מִמֵּאֲפֵל, עוֹלָם הִיָּה
תְּהוֹ וּמֵאֲפֵל, עֲשִׂרִים דּוֹר בְּזוּי וְשִׁפְל. עֲקָשִׁים כְּאֲזַרְח
מִיִּשׁוֹר מִסְּלוּל יָדַע, וְעַל נֶאֱמָו בְּמָה אֲדַע, גִּדּוֹן בְּקוֹ
יְדוּעַ תְּדַע.² עוֹבְרִים בְּעֵמֶק הַכְּבֹא לְהַבְּרַק, אִם כְּפַעֲלָם
בְּרִיב יְדַקְדַק, לְפָנַי שׁוֹפֵט מִי יִצְטַדֵּק. זֶד הַמְשִׁלִּים בְּעֵקֶד
נִפְשׁ,³ בְּזִקֵן לֹא מִצָּא נִפְשׁ, וְתִכְהִינן עֵינָיו בְּעֵשֶׂן טַפְשׁ.
זֶרְעוֹ רִגַל בְּאֵהְלֵי תוֹרָה, וְעַל אֲמָרוֹ דְּרַכֵּי נִסְתָּרָה,⁵ נִכְסָה
מִגְנוֹ פֶרֶת בְּסִתְיָרָה. רָשַׁע אֲשֶׁר בְּמַחְבֵּא יַחְתֵּר, צִדֵּק
לְפָנָיו יִהְלֵךְ וַיִּנְתֵּר, אוֹלֵי בְיוֹם אַף יִסְתֵּר. רַעִים שְׁנִיִּם
עֲשִׂר בְּהַבְּדִיק, בְּרִיב אוֹתָם לֹא הִצְדִּיק, עַל מַכְרָם בְּכַסְפָּא
צִדִּיק.⁶ בְּנֵי כְּלֵי שֵׁם בְּמַכְרָם עֲמוּסִים, בְּזוּנָה וּבִיָּין וּבִשׁוֹד
חֲמִסִּים, אִיד בְּדִין יִהְיוּ נִעְמָסִים. בְּהִתְיַצְבוּ לְרִיב

Chazzan and congregation recite the following:
chazzan concludes the paragraph aloud, as indicated:

אָנִי [Even] the mighty *tzaddikim* who valiantly subdue all their desires, when examined in judgment were found culpable, as though nothing favorable was found in them. Adam [the first man], formed from the dust of the earth, whom He likened to the mighty supernal angels, failed to grasp [his stature] and became as naught. He was assigned to till and guard the Garden of Eden, but he transgressed His command and He drove him out; yet on this day, He interceded in his behalf and judged him favorably. In due time, Abraham, the resplendent one, shined forth from the darkness of the world which was desolate and dark, having for twenty generations been in a disgraceful and decadent state. He made known the way to the path of righteousness to those who had strayed, but because he said, “Whereby shall I know [that I will inherit...],”¹ it was decreed against him, “Know with certainty [that your descendants will be enslaved and oppressed]”². [How much more so] those who are deep in sin, as they pass before [You] to be examined, if they would be scrupulously judged according to their deeds, who would be vindicated before the supreme Judge? [Isaac,] the pure one, who wholeheartedly offered his soul when he was bound at the *akedah*,³ in his old age did not find comfort, for his eyes became dim⁴ from the [idolatrous] smoke of [Esau] the fool. [Jacob,] who trained his children in the tents of Torah, because he said, “My way is hidden,”⁵ his graceful son [Joseph] was hidden and concealed from him. The evildoer who transgresses in privy, [how much more so must he repent and perform] deeds of righteousness which will vigorously go before him, that [the Almighty may pardon him and] perchance on the day of wrath shelter him. When He examined the [deeds of the] twelve brothers, He did not vindicate them in judgment, for they had sold [Joseph,] the righteous one, for money.⁶ The sons of the nameless [Chaldeans] who sold [Israel,] the people borne by God, for lechery, wine and violent plunder, how will they be able to bear

בְּעַמְדוֹ לְדוֹן, עַל זֹאת אוֹתָם יְדוֹן, לְמַעַן יִדְעוּן שְׂדוֹן
בְּדוֹן: יֵרֵד אֲשֶׁר הוֹרִיד אֲמָרִים, וְהִדְרִיר בְּכוֹר שׁוֹר
מִחֲמוּרִים, וְנִעְנַשׁ בְּשִׁמְעוֹ נֹא הַמְרִים. יַעַן אֲשֶׁר נֹקַשׁ
בְּעֶשֶׂר, נִחְרְתוּ בוֹ מִיתוֹת עֶשֶׂר, וְכָנַע גְּבוּל כָּפַל בְּאֶסֶר.
רֵאשִׁיָּה אֲשֶׁר בְּשַׁחַד יִשְׁפֹטוּ, אִיךְ בָּקוּ צֶדֶק יִשְׁפֹטוּ, כִּי
אִם כְּמוֹ שִׁפְטוּ. רוֹזְבִים עָלַי אִשׁ זָרָה, פְּגַעָה בָּם בְּאֶפֶס
גְּזָרָה,² לְלַמֵּד בָּם פּוֹשְׁעֵי פְּזוּרָה. בְּעַר חֲמֵד מִן הַחֲרָם,
וְנִלְכַד הוּא וְכָל אֲשֶׁר לוֹ בַּחֲרָם,³ מִגְּדִישׁ וְעַד קָמָה
וְכָרֶם. בּוֹגֵד וְשׂוֹדֵד מַה מוֹעִיל, הוֹן בְּעֵבֶרָה לֹא יוֹעִיל,
כִּי אִם לְחִלּוֹת פְּנֵי מַלְמֵד לְהוֹעִיל. יָד שְׁלַח אַחֲזוּ בְּאֶרוֹן,
נִעֲשָׂה בוֹ מִשְׁפֹּט וְחֶרוֹן,⁴ מַה יַּעֲשׂוּ עוֹבְרֵי כְּבִי מְרוֹן.
יֹדַע גִּיזָן כְּפִיץ בְּחֲנִי, גִּבְחָן וְגַם חֲנָם חֲנִי, וְאֵל תִּבֵּא
בְּמוֹשֶׁפֶט לְדִינִי.⁵ קוֹרְאֵי בְּגָרוֹן וְקוֹל שׁוֹפֵר, אִם פִּשְׁעִים
בְּדוֹן יִסְפֵּר, בְּמַתְנַת חֲנָם הַיּוֹם יִכְפֹּר. קִצְוִן פְּגָאָה לְקַטֵּר
לְשֵׁם, נִגַּע בְּמִצְחוֹ זָרַח לְהַרְשֵׁם,⁷ וְנִשְׁפֹּט בְּלֹא יָדַע
וְאִשָּׁם. לְעַת תְּמוּט רֶגֶל זָדִים, אֲשֶׁר בָּאוּ לְהִיכַל מְזִידִים,
יִשְׁפֹּטוּ בְּמִכְנִיעַ זָדִים. לְעַת יִבְקְרוּ פּוֹעֲלֵי שִׁקְרָה, לְהַשְׁפִּיט
בְּזִכּוֹחַ אֶפֶס וְחִקְרָה, יִסְכַּר פִּי דוֹבְרֵי שִׁקְרָה. יֵשֶׁר מִתְהַלֵּךְ
לְפָנָיו בְּאַמֶּת,⁸ אִיךְ אַחֲרֵי הַדְּבָרִים וְהָאֱמֶת,⁹ חֲשֵׁב פִּעְלוֹ
אֱלֹהִים אֱמֶת. יָדִיד אֲשֶׁר לְפָנָיו וְאַחֲרָיו, לֹא קָם כְּמָהוּ
בְּבַחֲרִיו,¹⁰ וְאַחֲרֵי כָל זֹאת דִּקְדַּק אַחֲרָיו. יִכְיֶנּוּ כָּל יְצוּרֵי
אֶרֶץ, אִם בֶּדַד בְּמִצּוֹקֵי אֶרֶץ, מַה יַּעֲשׂוּ רִשְׁעֵי אֶרֶץ. רֵאָה
יִרְאוּ יַעֲרֵי שִׁיחִים, אִם אִשׁ אַחְזָה בְּלַחִים, אִזּוֹ יִנְוְעוּ

the retribution when called to judgment! When He arises to prosecute, when He stands up to judge, for this He will judge them, that they may know that there is judgment [in the world]. Moses, who brought down the words [of the Torah from Heaven], and who freed the children of Israel from among the Egyptians, was punished when he said, “Hear now, you rebels!”¹ Because he cast aspersion on Israel ten times, his death is mentioned in the Torah ten times; and when he reached the border of the Holy Land, he was held back from entering the land. Judges who administer judgment through bribery, how can they hope to be judged with mercy? Indeed, as they have judged others, so shall they be judged. The youths [Nadav and Avihu] who offered unconsecrated fire upon the altar were stricken with a wrathful decree,² to serve as a lesson to the transgressors among Israel. [Achan] the fool coveted that which was proscribed, and that brought destruction upon him and all that was his,³ from the stacked grain to the standing grain and vineyard. What benefit reaps the deceiver and the robber? Wealth is of no avail on the day of wrath; only supplication before Him who teaches [repentance] helps. When [Uzzah] stretched forth his hand to grasp the holy Ark, retribution and wrath were visited upon him;⁴ what then shall they do, those who pass before Him like a flock of sheep? [David] the skilled harpist said, “Test me [O Lord!”]⁵ He was tested [and failed;] then he exclaimed, “Be gracious unto me, gratuitously, and do not initiate judgment to judge me.”⁶ Those who raise their voices in prayer and sound the *shofar*, [even] if their transgressions are enumerated in judgment, grant them atonement this day as an unearned gift. When King [Uzziah] in his presumptuousness went to burn the incense-offering to the Almighty, leprosy broke out on his forehead to mark this offense,⁷ and he was judged for an unwitting trespass. At the time when the foot of the wicked, who wantonly entered the Sanctuary, will falter, they will be judged by Him who subdues the wicked. At the time when those who act falsely shall be examined, to be judged with reasoning, wrath and probing, then the mouth of those who utter lies will be silenced. The just [King Chizkiah] who walked before Him in truth⁸—notwithstanding his good deeds and his truth,⁹ the God of truth scrutinized his actions [and he was found wanting]. The beloved [King Josiah] like whom there never was, before or after, among His chosen [kings]¹⁰—yet after all this, the Almighty meticulously examined his deeds. Let all the creatures of the earth comprehend that if it is so with the pillars of the earth, what are the evildoers of the earth to do? Let the trees of the forest reflect that if the fire took hold of the fresh trees, then the dry, cut ones should tremble!

יְבֹשִׁים כְּסוּחִים. רֵאָה כִּי אִין אִישׁ, לְהַפְגִּיעַ בְּעַד בְּנֵי
אִישׁ, וְאַתָּה אֵל וְלֹא אִישׁ: Chazzan—רְשׁוּם בְּכַתֵּב אָמַת
אֲשַׁנָּה, מַעֲשֵׂה כָּל יְמוֹת הַשָּׁנָה,
לְרִצּוֹתֶיךָ (בְּזִכְרוֹן שׁוֹפָר) בְּשׁוֹפָר בְּוָה
רֵאשׁ הַשָּׁנָה:

On Shabbat, substitute
בשופר בזכרון שופר.

Chazzan then congregation:

אֵם לֹא לְמַעַנּוּ יַעֲשׂוּ, וְיִסִּיר מִנּוּ חֲרוֹן אַף וְכַעַס, אִין
לְבַקֵּר וְלִמְצֹא מַעֲשׂוֹ. קְדוֹשׁ.

THE ARK IS OPENED.

Chazzan and congregation:

וּבְכֵן וַיְהִי בִישְׁרוֹן מִלְדָּ:

O see that there is no man to supplicate on behalf of the children of men, but You are the benevolent God and not man. Chazzan: I recount [and confess] the deeds of the whole year which are inscribed in truthful writing, so as to propitiate You with the (On Shabbat add: remembrance of the) sounding of the *shofar*, on this Rosh Hashanah.

Congregation then chazzan:

אם If He will not act for His own sake and remove from us fierce wrath and anger, it is of no avail to probe man's actions to find meritorious deeds, O holy One!

THE ARK IS OPENED.

Chazzan and congregation:

ובכן And so He was King in Jeshurun.



This *piyut* contrasts the eternity of Hashem's kingship (the first 11 stanzas and the final stanza) against the fickleness of human kingship (the 2 stanzas before the last). The *piyut* has a remarkable history, reflected in its strange alphabetic motif. Each verse in its opening stanza begins with an *alef*, each verse in its second stanza begins with a *gimmel*, each verse in its third stanza begins with a *hei*, and so forth. In other words, every successive stanza skips a letter of the *Alef Beis*. Not to mention that the two stanzas speaking of human kingship begin with *Beis* and *Tof*, which appears rather random. The explanation is that, originally each line extolling Hashem's kingship was followed by a line criticising human monarchy, thereby highlighting the contrast between the two. Whilst the former stanzas began with *alef*, *gimmel*, *hei* and so forth, the latter stanzas began with *beis*, *daled*, *vav* and so forth. However, at a certain point in history, the extensive criticism of human monarchy was deemed dangerous and every second stanza, aside for two, was removed. The two that were kept begin with the letter *beis* and *taf*, reflecting their position in the original *piyut*.

The following section is recited responsively. The chazzan recites the first paragraph followed by the congregation; the subsequent paragraphs are recited by the congregation followed by the chazzan. Although each stanza begins with *מִלְךָ עֲלֵינוּ*, these words are recited at the conclusion of the previous stanza.

מִלְךָ עֲלֵינוּ: אֵל דַּר בְּמָרוֹם. אֲדִיר בְּמָרוֹם. אֲמֵץ יְדוֹ
 תָרוֹם. לְעַדִּי עַד יְמִלְךָ:
 מִלְךָ עֲלֵינוּ: גְבוּר לְהַקִּים. גּוֹזֵר וּמְקִים. גּוֹלָה
 עֲמוּקִים. לְעַדִּי עַד יְמִלְךָ:
 מִלְךָ עֲלֵינוּ: הַמְדַבֵּר בְּצַדִּיקָה. הַלּוֹבֵשׁ צַדִּיקָה. הַמְאַזִּין
 צַעֲקָה. לְעַדִּי עַד יְמִלְךָ:
 מִלְךָ עֲלֵינוּ: זֹכֵר צוּרִים. זְכוּת יְצוּרִים. זוֹעֵם
 צָרִים. לְעַדִּי עַד יְמִלְךָ:
 מִלְךָ עֲלֵינוּ: טוֹב שׁוֹכֵן עַד. טוֹבוֹ לְעַד. טַפַּח שְׁמִי
 עַד. לְעַדִּי עַד יְמִלְךָ:

♪ Suggested Niggun: Niggun L'SVY" T (Small Cup of Wine) or Darkecha Eloikeinu as well as Rosh Chodesh Kislev Niggun

The following section is recited responsively. The chazzan recites the first paragraph followed by the congregation; the subsequent paragraphs are recited by the congregation followed by the chazzan. Although each stanza begins with *Exalted King*, these words are recited at the conclusion of the previous stanza.

מֶלֶךְ עֲלִיוֹן Exalted King: Almighty God who dwells on high; who is mighty on high; the power of His hand shall be lifted high—He will reign forever and ever.

Exalted King: Who is strong to fulfill; who decrees and fulfills; He reveals deep secrets—He will reign forever and ever.

Exalted King: Who speaks righteously; who is garbed in righteousness; who hearkens to cries [of prayer]—He will reign forever and ever.

Exalted King: Who remembers the rocks [the Patriarchs]; who makes meritorious their offspring; who is indignant with their oppressors—He will reign forever and ever.

Exalted King: He who abides forever is benevolent; His goodness is everlasting; He spans the boundless heavens—He will reign forever and ever.

מִלֶּךְ עֲלִיּוֹן: בְּשִׁלְמָה עָמָה אֹר. כָּל מְאוּרֵי אֹר. כְּבוֹד
וְנְאוֹר.
לְעֵדֵי עַד יְמִלֶּךְ:

מִלֶּךְ עֲלִיּוֹן: מִלֶּךְ עוֹלָמִים. מִפְּעֻנָּה נְעֻלָּמִים. מִשִּׁיחַ
אֱלָמִים.
לְעֵדֵי עַד יְמִלֶּךְ:

מִלֶּךְ עֲלִיּוֹן: סוֹבֵל הַכֹּל. סָב וּמְבַלָּה כֹּל. סוֹקֵר
הַכֹּל.
לְעֵדֵי עַד יְמִלֶּךְ:

מִלֶּךְ עֲלִיּוֹן: פָּאֲרוּ עֵז. פּוֹעֵל יְמִינוֹ תְּעוֹ. פּוֹדָה
וּמְעוֹז.
לְעֵדֵי עַד יְמִלֶּךְ:

מִלֶּךְ עֲלִיּוֹן: קְדוֹשֵׁי לְהַב. קוֹרֵא מִי רַהֵב. קְרוֹב
לְקוֹרְאוֹ בְּאַהֲב.
לְעֵדֵי עַד יְמִלֶּךְ:

מִלֶּךְ עֲלִיּוֹן: שְׁנָה אֵין לְפָנָיו. שְׁקֵט בְּפָנָיו. שְׂבַח טוֹב
בְּמִצְפּוֹנָיו.
לְעֵדֵי עַד יְמִלֶּךְ:

THE ARK IS CLOSED FOR THE FOLLOWING TWO PARAGRAPHS.

Chazzan and congregation recite the following in an undertone:

מִלֶּךְ אֲבִיוֹן. בְּלָה וְרַד שַׁחַת. בְּשִׂאוֹל וּבְתַחַת. בְּלֵאוֹת בְּלֵי נַחַת.
עַד מְתֵי יְמִלֶּךְ:

מִלֶּךְ אֲבִיוֹן. תְּנוּמָה תְּעוּפָנוּ. תְּרַדְמָה תְּעוּפָנוּ. תְּהוּ יְשׁוּפָנוּ.
עַד מְתֵי יְמִלֶּךְ:

THE ARK IS IMMEDIATELY RE-OPENED.

Congregation then chazzan:

אֲבֵל מִלֶּךְ עֲלִיּוֹן: תִּקְפוּ לְעַד. תִּפְאֲרָתוֹ עֲדֵי עַד.
תְּהַלְתּוּ עוֹמְדֵת לְעַד. לְעֵדֵי עַד
יְמִלֶּךְ:

—Chazzan and cong. וּבְכֵן וְלֶךְ תְּעֵלָה קְדִשָּׁה, כִּי אֵתָה אֱלֹהֵינוּ
מִלֶּךְ:

Exalted King: Who enwraps Himself with light as with a garment; from Him emanate all luminaries; who is omnipotent and resplendent—He will reign forever and ever.

Exalted King: Who is King of the worlds; who exposes the concealed; who enables the mute to speak—He will reign forever and ever.

Exalted King: Who sustains all; who is ancient and outlasts all; who surveys all—He will reign forever and ever.

Exalted King: Whose splendor is might; the work of whose right hand is mighty; who redeems and is a stronghold—He will reign forever and ever.

Exalted King: Whose holy ones are flames of fire; who calls forth the waters of the sea; who is close to those who call upon Him in love—He will reign forever and ever.

Exalted King: There is no sleep before Him; tranquility prevails in His inner chambers; He is greatly praised in His hidden places—He will reign forever and ever.

THE ARK IS CLOSED FOR THE FOLLOWING TWO PARAGRAPHS.

Chazzan and congregation recite the following in an undertone:

מֶלֶךְ אֲבִיּוֹן *Mortal king decays and descends to the grave, to sheol and the nether-world, weary and without respite—how long will he be king?*

מֶלֶךְ אֲבִיּוֹן *Mortal king, sleep makes dark for him, deep slumber overcomes him, chaos crushes him—how long will he be king?*

THE ARK IS IMMEDIATELY RE-OPENED.

Congregation then chazzan:

אֲבֵר *But the exalted King—whose might is eternal; whose glory is everlasting; whose praise endures forever—He will reign forever and ever.*

Chazzan and cong: וּבָנִי *And so to You is offered sanctification because You, our God, are King.*



The following story is recorded in the 13th century commentary Or Zarua, who attributes the writing to Rabbi Ephraim of Bonn (a compiler of Jewish martyrologies, died ca. 1200). According to the story, Unetanneh Tokef was composed by an 11th-century sage named Rabbi Amnon of Mainz (or Mayence, in Germany) – who, apart from this one story, is unknown to history. As a friend of the (otherwise unnamed) Archbishop of Mainz (or, perhaps, the otherwise unnamed Governor), Rabbi Amnon was pressured to convert to Catholicism. As a delaying tactic, he requested three days to consider the offer; immediately he intensely regretted giving even the pretence that he could possibly accept a foreign religion. After spending the three days in prayer, he refused to come to the archbishop as promised, and, when he was forcibly brought to the archbishop's palace, he begged that his tongue be cut out to atone for his sin. Instead, the archbishop ordered his hands and legs amputated — limb by limb — as punishment for not obeying his word to return after three days and for refusing to convert. At each amputation, Rabbi Amnon was again given the opportunity to convert, which he refused. He was sent home, with his severed extremities, on a knight's shield. This event occurred shortly before Rosh Hashanah. On that holiday, as he lay dying, Rabbi Amnon asked to be carried into the synagogue, where he recited the original composition of Unetanneh Tokef with his last breath (the story contains an ambiguous phrase that some commentators interpreted as saying that he did not merely die but that his body miraculously vanished). CONT. ON ENGLISH SIDE.

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

Rise and remain standing until after Kedushah, page 202.

וּנְתַנֶּה תְּקֵף קִדְשֵׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיוֹם, וְבוֹ
 תִּנְשֵׂא מַלְכוּתְךָ, וַיִּפּוֹן בְּחֶסֶד כְּסֵאֶךָ, וְתִשָּׁב עָלָיו
 בְּאֵמֶת. אֵמֶת כִּי אַתָּה הוּא דִין וּמוֹכִיחַ וַיּוֹדֵעַ וְעֵד, וְכוּתֵב
 וְחוֹתֵם וְסוֹפֵר וּמוֹנֵה, וְתוֹפֹר כָּל הַנְּשַׁכְּחוֹת, וְתַפְתַּח אֶת
 סֵפֶר הַזְּכוֹרוֹת, וּמֵאלָיו יִקְרָא, וְחוֹתֵם יָד כָּל אָדָם בּוֹ,
 וּבִשְׁוֹפֵר גְּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דַּקָּה יִשְׁמַע, וּמִלְאָכִים
 יִחְפוּן, וְחֵיל וְרַעְדָה יֵאֱחֹזן, וַיֹּאמְרוּ הִנֵּה יוֹם הַדִּין, לְפָקוֹד
 עַל צָבָא מְרוֹם בְּדִין, כִּי לֹא יוֹכּוּ בְּעֵינֶיךָ בְּדִין. וְכֹל בָּאֵי
 עוֹלָם יַעֲבֹרוּן לְפָנֶיךָ כְּבָנֵי מְרוֹן: Chazzan – כְּבִקְרַת רוּעָה
 עֲדָרוּ, מֵעֵבִיר צֹאנֹו תַחַת שְׁבִטֹו, בֵּן תַּעֲבִיר וְתִסְפּוֹר
 וְתִמְנֶה, וְתַפְקוֹד נֶפֶשׁ כָּל חַי, וְתַחֲתוֹךְ קִצְבָה לְכֹל
 בְּרִיּוֹתֶיךָ, וְתַכְתּוֹב אֶת גְּזֵר דִּינָם:

CONT. FROM HEBREW SIDE.

Three days later, he appeared in a dream to Rabbi Kalonymus ben Meshullam (died 1096), one of the great scholars and liturgists of Mainz, and begged him to transcribe the prayer and to see that it was included in the text of the High Holiday services. Thus, the legend concludes, Unetanneh Tokef became a part of the standard liturgy.

(For a more detailed version of this story see later in this pamphlet)

 The Rebbe would stand for this *piyut*

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

Rise and remain standing until after Kedushah, page 202.
Transliteration, page 343.

וַיִּתְנַהֵּ Let us proclaim the mighty holiness of this day, for it is awe-inspiring and fearsome. Thereon Your Kingship is exalted, Your throne is established with lovingkindness, and You are seated on it in truth. It is true that You are the judge, the one who presents evidence, the knower and the witness, who records and seals, who counts and reckons, and You remember all things that are forgotten. You open the Book of Remembrance and it reads itself; every man's signature is in it. The great *shofar* is sounded, and a still, soft voice is heard; the angels tremble, fear and dread seize them, and they exclaim: the Day of Judgment is here! The heavenly hosts are to stand in judgment, for [even] they will not be found meritorious in Your eyes in judgment. All created beings pass before You, [one by one,] like a flock of sheep. *Chazzan:* As a shepherd examines his flock, making his sheep pass under his staff, so do You cause to pass [before You] every living soul, and You count, reckon and are mindful of [them], and You allocate the fixed portion for the needs of all Your creatures, and inscribe the verdict of their judgment.

🎵 Suggested Niggun: Essen Est Zich

Congregation then chazzan:

בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבַיּוֹם צֹם כְּפֹר יִחְתְּמוּן, כַּמָּה
יַעֲבְרוּן, וּכְמָה יִפְרְאוּן, מִי יִחִיהַ וּמִי יָמוּת,
מִי בְּקִצּוֹ וּמִי לֹא בְּקִצּוֹ, מִי בַמַּיִם, וּמִי בְאֵשׁ, מִי בַחֲרֵב,
וּמִי בַחַיָּה, מִי בְרָעַב, וּמִי בְצָמָא, מִי בְרָעַשׁ, וּמִי בַמַּגְפָּה,
מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה. מִי יָנוּחַ וּמִי יָגוּעַ, מִי יִשְׁקֹט וּמִי
יִפְרֹץ, מִי יִשְׁלֹוּ וּמִי יִתִּיֶסֶר, מִי יַעֲנֶי וּמִי יַעֲשֶׂה,
מִי יִשְׁפֹּל וּמִי יָרוּם:

Congregation then chazzan:

צוֹם קוֹל מִמּוֹן
וּתְשׁוּבָה: וּתְפִלָּה וְצַדִּיקָה
מַעֲבִירִין אֶת רוּעַ הַגְּזֵרָה:

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

כִּי בְשִׁמְךָ בֶן תְּהַלְתֶּךָ, קָשָׁה לְכַעֵס וְנוֹחַ לְרַצּוֹת, כִּי לֹא
תַחֲפִץ בְּמוֹת הַמֵּת, כִּי אִם בְּשׁוּבוֹ מִדְּרָכּוֹ וְחַיָּה, וְעַד
יוֹם מוֹתוֹ תַחֲפֶה לוֹ, אִם יָשׁוּב מִיַּד תִּקְבְּלוּ: —Chazzan אַמֵּת
כִּי אַתָּה הוּא יוֹצֵרֵם, וְאַתָּה יוֹדֵעַ יוֹצֵרֵם, כִּי הֵם בְּשׂוֹר וְדָם.
אָדָם יִסּוּדוֹ מֵעֶפֶר וְסוּפוֹ לְעֶפֶר, בְּנַפְשׁוֹ יָבִיא לַחֲמוֹ. מִשׁוּל
כְּחָרִם הַנֶּשֶׁפֶר, כְּחֶצִיר יֵבֶשׁ, וּכְצִיץ נוֹבֵל, כְּצֵל עוֹבֵר, וּכְעֵנָן
כְּפֶלֶה, וּכְרוּחַ נוֹשֶׁבֶת, וּכְאֶבֶק פּוֹרֵחַ, וּכְחֵלוֹם יְעוּף:

Congregation then chazzan:

וְאַתָּה הוּא מְלֶךְ אֵל חַי וְקַיִם:

Chazzan and congregation:

אֵינִי קֹצֵבָה לְשִׁנּוּתֶיךָ, וְאֵינִי קֹץ לְאֶרֶץ יְמִידָה, וְאֵינִי לְשֵׁעַר
מִרְכְּבוֹת כְּבוֹדֶךָ, וְאֵינִי לְפָרֶשׁ עֲלוּם שְׁמֶךָ. שְׁמֶךָ נָא
לֵךְ, וְאַתָּה נָא לְשְׁמֶךָ, וְשִׁמְנוּ קְרֵאתָ בְּשְׁמֶךָ:

Congregation then chazzan:

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

Congregation then chazzan:

ותשובה **But Repentance, Prayer and Charity**
avert the severity of the decree.

Chazzan and congregation recite the following;
chazzan concludes the paragraph aloud, as indicated:

כי For as is Your Name so is Your praise. You are slow to anger and easy to pacify, for You do not desire the death of the one deserving death, but that he return from his path and live. And [even] until the day of his death You wait for him; if he will but repent, You will welcome him at once. Chazzan: Truly, You are their Creator and You know their evil inclination, for they are but flesh and blood. Man's origin is dust and his end is unto dust. He earns his bread at the risk of his life. He is likened to a broken potsherd, to withering grass, to a fading flower, to a passing shadow, to a vanishing cloud, to a blowing wind, to dust that scatters and to a fleeting dream.

Congregation then chazzan:

ואתה **But You are the King, the living and eternal God.**

Chazzan and congregation:

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



חמול על מעשיך, ותשמח במעשיך – The connection between these two verses: The Midrash tells that Hashem regretted destroying the world through the Flood and blamed Noach for not interceding with Him on behalf of the people of his generation. We therefore say to Hashem, “Have mercy on your creation”, for, in the end, their endurance will cause you “Rejoice in your creations”.

חמול על מעשיך, ותשמח במעשיך, ויאמרו לך
חוסיה, בצדקך עמוסיה, תקדש אדון על כל
מעשיך, כי מקדישך בקדשתך (בערבך) קדשת, נאה
לקדוש פאר מקדושים:

עוד יזכר לנו אהבת איתן, אדונינו, ובבן הנעקד ישפית
מדיננו, ובזכות התם יוציא איום (היום) לצדק
דיננו, כי קדוש היום לאדונינו:

באין מליץ ישר מול מגיד פשע, תגיד ליעקב דבר חק
ומשפט, וצדקנו במשפט, המלך המשפט:

חמור Have mercy upon Your works, and find delight in Your works. When You vindicate [Israel,] the people borne by You,⁵ those who put their trust in You shall declare: Be sanctified, Master, over all Your works! For You have sanctified those who hallow You with Your holiness (akin to You). It is fitting to the Holy One [to receive] praise from the holy ones.

עור May our Master yet remember in our favor the love of the steadfast Patriarch [Abraham]; for the sake of the son [Isaac] who was bound on the altar may He silence our Accuser; and in the merit of the perfect one [Jacob] may the Awesome One (He today) bring forth our verdict finding us righteous, for this day is holy to our Master.¹

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



This *piyut* contains a double alphabetical motif. In the first stich of each verse, the alphabet follows the definite article ה, “the” or “Who”, while in the second stich, it follows the phrase וכל מאמינים שהוא, All believe that He. Nevertheless, it is customarily recited as if this latter phrase were the beginning of a new verse. Thus, the congregation recites וכל מאמינים... גנזי which is repeated by the chazzan. Then, the congregation recites ופודה משחת etc. וכל מאמינים... and etc.

THE ARK IS OPENED.

The following section is recited across the page line by line. The chazzan recites the first line followed by the congregation. The subsequent lines are recited by the congregation followed by the chazzan.

הָאוּחוּ בַיַּד מִדַּת מִשְׁפָּט:

וְכָל מְאֲמִינִים שֶׁהוּא אֵל אֱמוּנָה: הַפּוֹחֵן וּבּוֹדֵק גְּנֹזֵי נִסְתָּרוֹת:
וְכָל מְאֲמִינִים שֶׁהוּא בּוֹחֵן פְּלוֹת: הַגּוֹאֵל מִמּוֹת וּפּוֹדֵה מִשַּׁחַת:
וְכָל מְאֲמִינִים שֶׁהוּא גּוֹאֵל חֶזֶק: הַדֵּן יַחֲדֵי לְבָאֵי עוֹלָם:
וְכָל מְאֲמִינִים שֶׁהוּא דֵּין אֶמֶת: הַהֲגִיִּי בְּאֵהִיָּה אֲשֶׁר אֵהִיָּה:²
וְכָל מְאֲמִינִים שֶׁהוּא הִיָּה הוּהוּ וְיִהְיָה:

הַיְדֵאֵי שְׁמוֹ בֵּן תְּהִלָּתוֹ:

וְכָל מְאֲמִינִים שֶׁהוּא וְאֵין בְּלָתוֹ: הַזּוֹכֵר לְמִזְבְּרֵי טוֹבוֹת
וְכָרוֹנוֹת:

וְכָל מְאֲמִינִים שֶׁהוּא זּוֹכֵר הַפְּרִית: הַחוֹתֵךְ חַיִּים לְכָל חַי:
וְכָל מְאֲמִינִים שֶׁהוּא חַי וְקַיָּם: הַטּוֹב, וּמְטִיב לְרַעִים וְלַטּוֹבִים:
וְכָל מְאֲמִינִים שֶׁהוּא טוֹב לְכָל: הַיּוֹדֵעַ יִצְרָר כָּל יִצְוִרִים:
וְכָל מְאֲמִינִים שֶׁהוּא יוֹצֵרם בְּפִטְוֹן: הַכֹּל יָכוֹל וְכוֹלֵלם יָחַד:
וְכָל מְאֲמִינִים שֶׁהוּא כָּל יָכוֹל: הַלֵּן בְּסִתְרָר בְּצֵל, שְׂדֵי:
וְכָל מְאֲמִינִים שֶׁהוּא לְבָדוֹ הוּא: הַמְמַלֵּךְ מְלָכִים וְלוֹ הַמְּלוֹכָה:
וְכָל מְאֲמִינִים שֶׁהוּא מְלָךְ עוֹלָם: הַנּוֹחֵג בְּחִסְדּוֹ כָּל דּוֹר:
וְכָל מְאֲמִינִים שֶׁהוּא נּוֹצֵר חֶסֶד: הַסּוֹבֵל, וּמַעֲלִים עֵינַי מִסּוֹרְרִים:

🎵 Suggested Niggun: Zol Shoin Zein Di Geulah, Keli Atoh

THE ARK IS OPENED.

The following section is recited across the page paragraph by paragraph. The chazzan recites the first paragraph followed by the congregation. The subsequent paragraphs are recited by the congregation followed by the chazzan.

Transliteration, page 344.

ה' אלהינו He holds in His hand the attribute of judgment.

And all believe that He is the faithful God.

He probes and searches hidden secrets.

And all believe that He probes man's thoughts.

He redeems from death and delivers from the grave.

And all believe that He is the mighty Redeemer.

He alone judges all created beings.

And all believe that He is the true Judge.

He is called "I Will Be What I Will Be."²

And all believe that He was, He is, and He will be.

Sure is His Name, likewise His praise.

And all believe that He is, and there is none besides Him.

He remembers with a favorable remembrance those who remember Him.

And all believe that He remembers the Covenant.

He apportions life to all living beings.

And all believe that He lives and is eternal.

He is good and does good to the wicked and to the good.

And all believe that He is good to all.

He knows the inclination of all creatures.

And all believe that He has formed them in the womb.

He is all-powerful and contains them all.

And all believe that He is all-powerful.

He, the Omnipotent, abides in mystery, in shadow.

And all believe that He is One Alone.

He enthrones kings and Kingship is His.

And all believe that He is King of the world.

He guides every generation with loving-kindness.

And all believe that He preserves kindness.

He is patient and He overlooks [the actions of] the rebellious.

וְכָל מַאֲמִינִים שֶׁהוּא סוֹלֵחַ סֵּלָה:	הֶעֱלִיזוּ, וְעִינֵינוּ אֶל יְרֵאָיו:
וְכָל מַאֲמִינִים שֶׁהוּא עוֹנֶה לַחַשׁ:	הַפּוֹתַח שֶׁעַר לְדוֹפְקֵי בִתְשׁוּבָה:
וְכָל מַאֲמִינִים שֶׁהוּא פְּתוּחָה יְדוֹ:	הַצּוֹפֶה לְרֹשַׁע וְחַפֵּץ בְּהַצְדָּקוֹ:
וְכָל מַאֲמִינִים שֶׁהוּא צַדִּיק וַיִּשֶׁר:	הַקָּצֵר בְּזַעַם וּמֵאֲרִיךְ אַף:
וְכָל מַאֲמִינִים שֶׁהוּא קָשָׁה לִבְעוֹם:	הַרְחוֹם, וּמְקַדִּים רַחֲמִים לְרַגְזוֹ:
וְכָל מַאֲמִינִים שֶׁהוּא רַךְ לְרִצּוֹת:	הַשְׂוֶה, וּמִשְׁוֶה קָמָן וְגִדּוֹל:
וְכָל מַאֲמִינִים שֶׁהוּא שׁוֹפֵט צָדֵק:	הַתֵּם, וּמְתַמֵּם עִם תְּמִימִים:
וְכָל מַאֲמִינִים שֶׁהוּא תָּמִים פְּעֵלוֹ:	

THE ARK IS CLOSED.

And all believe that He pardons forever.

He is the Most High, and His eye is directed to those who fear Him.

And all believe that He answers silent prayer.

He opens the gate for those who knock in repentance.

And all believe that His hand is open.

He waits for the evildoer, and desires that he be exculpated.

And all believe that He is righteous and upright.

His wrath is brief and He is forbearing.

And all believe that He is hard to anger.

He is merciful and causes mercy to precede wrath.

And all believe that He is easily appeased.

He is immutable, and treats small and great alike.

And all believe that He is the righteous Judge.

He is perfect and acts with perfection to those who are sincere.

And all believe that His work is perfect.

THE ARK IS CLOSED.

THE ARK IS OPENED.

Chazzan and congregation:

עֲלֵינוּ לְשַׁבַּח לְאֲרוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית, שְׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא

שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה, THE ARK IS CLOSED TEMPORARILY.
שְׁלֹא שָׁם חִלְקֵנוּ כִּהֵם, וְגוֹרְלָנוּ כְּכֹל הַמוֹנֵם, שֶׁהֵם
מִשְׁתַּחֲוִים לְהֶבֶל וְלָרִיק.

THE ARK IS RE-OPENED.

While saying the word כּוֹרְעִים, kneel on the floor,² and at ומִשְׁתַּחֲוִים, bow until your forehead touches the floor and remain so until saying הוּא בְּרוּךְ הוּא.

וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי
הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד
אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל, וְשֹׁכֵן עִזּוֹ בְּגִבְהֵי
מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד,
אַמֶּת מִלְּפָנָיו, אָפֶס זִוְלָתוֹ, כִּפְתוּב
בְּתוֹרָתוֹ: ³ וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֵל
לְבַבָּךְ, כִּי יי הוּא הָאֱלֹהִים, בְּשָׁמַיִם
מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד:

THE ARK IS OPENED.

Chazzan and congregation:

Transliteration, page 334.

עלינו It is incumbent upon us to praise the Master of all things, to exalt the Creator of all existence, that He has not made us like the nations of the world, nor caused us to be like the families of the earth; THE ARK IS CLOSED TEMPORARILY. that He has not assigned us a portion like theirs, nor a lot like that of all their multitudes, for they bow to vanity and nothingness.

THE ARK IS RE-OPENED.

While saying the words *bend the knee*, kneel on the floor,² and at *bow down*, bow until your forehead touches the floor and remain so until saying *blessed be He*.

But we bend the knee, bow down, and offer praise before the supreme King of kings, the Holy One, blessed be He, who stretches forth the heavens and establishes the earth, the seat of whose glory is in the heavens above, and the abode of whose majesty is in the loftiest heights. He is our God; there is none else. Truly, He is our King; there is nothing besides Him, as it is written in His Torah:³ Know this day and take unto Lord is God, in the heavens above and upon the earth below there is nothing else.⁴



Today is the birth[day] of the world. The phrase is in the present tense, for on Rosh Hashanah of each year the Creation is renewed in its entirety. This renewal is also the basis of the phrase **זו היום תחלת מעשיך**, This day is the beginning of Your works, that appears in the Remembrance blessing (Yaaros D'vash).

Although the **הרה** usually refers to conception, it sometimes is used to mean birth. This is its meaning here. Alternatively, according to Rabbeinu Tam, Creation took place on two levels: In Tishrei, G-D decided that He would create the world, and in Nissan He did so. Thus, Rosh Hashanah is literally the day on which the world was conceived in G-D's plan.

The congregation followed by the chazzan recite the following paragraph, even on Shabbat when the *shofar* is not sounded.

**הַיּוֹם הֵרַת עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל יְצוּרֵי עוֹלָמִים.
אִם כְּבָנִים, אִם כְּעַבְדִּים. אִם כְּבָנִים, רַחֲמֵנוּ כְּרַחֵם
אֵב עַל בָּנִים. וְאִם כְּעַבְדִּים, עֵינֵינוּ לְךָ תְּלוּיּוֹת, עַד שֶׁתַּחַנְּנוּ
וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ, אִיוֹם קְדוֹשׁ:**



Since Rosh Hashanah is the day when G-D sits in judgment, we make this direct series of brief pleas that G-D judge us for the good. The first four of these brief pleas follow the order of the aleph-beis. [In some machzorim this series continues through the entire alphabet.]

THE ARK IS OPENED.

The following phrases are recited responsively. The congregation says the first phrase, followed by the chazzan. After the chazzan recites each phrase, the congregation responds **אָמֵן** as indicated, and then recites the subsequent phrase.

הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ: (אָמֵן)	הַיּוֹם תִּאֲמַצְנוּ: (אָמֵן)
הַיּוֹם תִּקְבַּל בְּרַחֲמִים וּבְרָצוֹן (אָמֵן)	הַיּוֹם תִּבְרַכְנוּ: (אָמֵן)
אֵת תְּפִלָּתֵנוּ: (אָמֵן)	הַיּוֹם תִּגְדְּלֵנוּ: (אָמֵן)
הַיּוֹם תִּתְמַכְּנוּ בְּיַמִּין צְדָקָךְ: (אָמֵן)	הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה: (אָמֵן)

The congregation followed by the chazzan recite the following paragraph even on Shabbat when the *shofar* is not sounded:

Transliteration, page 345.

היום Today is the birthday of the world; on this day He calls all the created beings of the worlds to stand in judgment. [Are we regarded] as children or as servants? If as children, have mercy upon us as a father has mercy upon [his] children; if as servants, our eyes are turned to You until You will be gracious to us and bring forth our judgment as the light, O Awesome and Holy One.

 **Suggested Niggun: Reb Levik's Niggun (The Rebbe's Father)**

THE ARK IS OPENED.

The following phrases are recited responsively. The congregation says the first phrase, followed by the chazzan. After the chazzan recites each phrase, the congregation responds Amen as indicated, and then recites the subsequent phrase.

Transliteration, page 346.

On this day, strengthen us. (Amen)	On this day, hear our cry. (Amen)
On this day, bless us. (Amen)	On this day, accept our prayer
On this day, exalt us. (Amen)	with mercy and goodwill. (Amen)
On this day, seek us out for good.	On this day, sustain us with the
(Amen)	right hand of Your righteousness.
	(Amen)

דברי תורה

Our Generation

Vegam Et Noach - By Moshe Bogomilsky

וגם את נח באהבה זכרת בהביאך את מי המבול... מפני רוע מעלליהם

“You also remembered Noah with love when You brought the waters of the flood...because of the wickedness of their deeds.”

QUESTION: Why do we base our plea on Noah; can't we find any other Jewish tzaddikim?

ANSWER: The Torah describes Noah as a “tzaddik bedorotav” — “righteous in his generation.” Some explain that this means, in comparison to his contemporaries he was righteous, but had he lived in Avraham's generation he would be naught (Bereishit 6:9, Rashi).

In our prayer we are saying, “You remembered Noah with love when You brought the flood.” Though he, too, should have drowned, You separated him because You took into consideration the “wickedness of their deeds” and when he is measured against them, he is a tzaddik. Likewise, measure us against the people of the world we live amongst, and regardless how we may have failed You, in comparison to them we are tzaddikim and are worthy to be lovingly remembered by You.

Alternatively, Noah and the teivah — ark — have a connection to Rosh Hashanah (see Zohar, Bamidbar, 149). The Gemara (Rosh Hashanah 11a) says that on Rosh Hashanah the Matriarchs, Sarah and Rachel, and the prophetess Chanah were remembered by Hashem, and it was decreed that they bear children. Their Hebrew names each consist of three letters (שרה, רחל, חנה). Two of the letters of each name are also present in each of the other two names and each contains a letter which is unique in her name (שרה, רחל, חנה).

The letters ש, ל, ג have the numerical value of 300, 30, and 50 respectively. These numbers are alluded to in the dimensions of the teivah — ark — Hashem instructed Noah to make, as the pasuk says, “This is how you should make it — 300 cubits the height of the ark, 50 cubits its width, and 30 cubits its height (Bereishit, 6:15).”

Perhaps the reason Hashem hinted to Noah about these three women is to indicate that though he would witness the destruction of the world, he should not fear because there would be a rebirth of the world in general and the Jewish people in particular, and these three women can be credited for the past, present and future of Jewry.

Sarah gave birth to Yitzchak, the first Jewish child. Rachel gave birth to Yosef, who was the trailblazer and the source of strength for Jewry to endure and survive throughout the long galut — exile. Chanah gave birth to Shmuel, who anointed David, the ancestor of Mashiach — the redeemer of our people who will speedily lead us out of galut to our Holy Land.

WILL BE CONT. IN MACHZOR COMPANION DAY 2

A Healthy Eater

Parnassah Tovah... - By Moshe Bogomilsky

רבונו של עולם ... ופרנסה טובה וכלכלה ולחם לאכול ובגד ללבוש ועשר

“Master of the world, [grant me] good livelihood and sustenance, food to eat and clothes to wear, wealth.”

QUESTION: Doesn't one who has a good livelihood, sustenance and wealth have food to eat and clothes to wear?

ANSWER: There are people who have food in abundance and a wardrobe full of clothing yet are, unfortunately, bed-ridden and unable to enjoy their delicacies or garments. Yaakov prayed for good health so that he could enjoy his food and wear his clothing. To him “gezunt” was a primary objective.

* * *

Alternatively, man works very hard and goes to great length to earn his ‘bread’ (parnasah). For example, people work during the night denying themselves sleep; others perform hazardous jobs, and still others travel far distances and are separated from their families for long periods of time.

In reality one may wonder, are they working “for bread to eat” or is “their bread eating them?”

Yaakov prayed to Hashem to give him a tranquil source of parnasah through which he would have “bread to eat” and not an occupation where, G-d forbid, the bread would consume him.

On Yom Kippur, as Mendel was going about his assigned chores, he saw the guard with the scar approaching. With a few deftly planned steps, the guard maneuvered Mendel into a corner where no one else could see or hear what they were saying.

“Are you fasting today?” the guard asked Mendel.

Mendel answered affirmatively. There was no way he could deny it; his observance was common knowledge.

“So am I” the guard continued. “Ten days ago, I heard you chanting a tune and it brought back memories of my father taking me to synagogue as a child. I realized that it was Rosh Hashanah, and I counted the days until Yom Kippur. I am also fasting.”

Mendel and the guard both sensed that others might be looking, and each turned to go his way. But Mendel’s quandary had been solved. He proceeded, humming the tune V’chol Maaminim — “All Believe.”

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## Who Sinned?

***Chatanu Lefanecha - By Moshe Bogomilsky***

אבינו מלכנו חטאנו לפניך

“Our Father our King we have sinned before You.”

**QUESTION:** Why does the individual say “chatanu” — “we sinned” — in plural?

**ANSWER:** The Gemara (Shevuot 39a) says that all Jews are responsible one for another. The reason for this is that the Jewish people are like one body. Thus, the Jew who sins affects the entire Klal Yisrael. Likewise, when a Jew does a good deed it has a good effect and benefits the entire Jewish people (see Rambam, Teshuvah 3:4).

A passenger on a boat once noticed another passenger drilling under his seat. In astonishment, he bellowed “what are you doing?” The other responded, “Mind your own business. I’m drilling under my seat. I paid for a voyage on this seat.” The man said to him “Fool, don’t you realize that if water comes in under your seat we are all doomed”!

# It's All His

***Kevakarat Roeh - By Moshe Bogomilsky***

בבקרית רועה עדרו מעביר צאנו תחת שבטו

“As a shepherd examines his flock, making his sheep pass under his staff.”

**QUESTION:** Why the emphasis “edro” — “His flock” — and “tzono” — “His sheep” and not simply “eder” — “a flock” — and “hatzon” — “the sheep”?

**ANSWER:** A shepherd may be tending either a herd of sheep which belongs to someone else or his own herd. When the sheep are not his, he handles them more roughly and beats them more often, sometimes beating them viciously when they go out of line. With his own sheep, however, he is more gentle and merciful. When they need to be reprimanded, he does not hit them, but merely shows them a whip so that they get the message.

We beseech Hashem that He deal with us not as a shepherd who is watching over someone else's sheep, but as a shepherd who is pasturing “edro” — “his own flock.” In such a case, when reprimand is necessary, all he does is lead his sheep under the whip. He picks up the whip over them and shows it to them, but out of love and concern for his own sheep he does not strike or inflict pain on them.

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Do All Believe?

V'chol Maaminim - By Eli Touger

And all believe that He is the faithful G-d... — Rosh Hashanah Musaf Prayers. Mendel spent 14 years in hard labor camps because of his involvement in the Jewish underground in Stalinist Russia. The camp authorities knew that he would not perform ordinary work on the Jewish holidays, so they gave him chores that did not involve forbidden tasks.

That was the extent of their tolerance. They did not provide him with time to pray or a prayer book. Once on Rosh Hashanah, while Mendel was doing the chores he was given, he was singing the holiday prayers to himself.

While he was reciting the Musaf service and singing the hymn V'chol Maaminim, which declares how all men share in the belief in G-d, he stopped and thought: Why was he in a hard labor camp? Because there were people who did not believe, and whose unwillingness to believe was so fierce that they tried to crush — both physically and spiritually — those who did.

As he was thinking, he noticed one of the guards looking at him closely. The guard was tall and imposing. He had a scar running across his face that made him look particularly threatening. With such a person eyeing him, it was better not to take time out to think. Mendel returned to his chores and shortly afterwards, the guard moved on.

“Your Highness” Rabbi Amnon said, “By requesting three days for consideration, I have sinned gravely against my G-d”

These brave words enraged the Duke even more. “For sinning against your G-d,” the Duke said angrily, “Let Him avenge Himself. I shall punish you for disobeying my orders. Your legs sinned against me, for they refused to come to me; therefore your legs shall be cut off!”

With very faint signs of life, the legless body of Rabbi Amnon was sent back to his home, to his grief-stricken family. It was the day before Rosh Hashanah.

The news about Rabbi Amnon’s dreadful fate spread throughout the whole city. Everyone was horrified and distressed. It was a very tragic Day of Judgment for the Jews of Maintz, who assembled in synagogue the following morning.

Despite his terrible suffering, Rabbi Amnon remembered that it was Rosh Hashanah, and he requested to be taken to synagogue. At his request, he was placed in front of the Holy Ark.

All the worshippers, men, women and children, wept terribly seeing their beloved Rabbi in such agony, and never were any more heart-rending prayers offered than on that day of Rosh Hashanah.

When the cantor began to recite the Musaf prayer, Rabbi Amnon motioned that there be made an interval while he offered a special prayer to G-d. Silence fell upon the worshippers, and Rabbi Amnon began to recite Unetanneh Tokef (“Let us express the mighty holiness of this day”). The congregation repeated every word, and their hearts went out to G-d in prayer and tears. “Kedusha&” was then recited, followed by the prayer of “Oleinu”. When the words “He is our G-d, and no other” were reached, Rabbi Amnon cried them out with his last remaining strength, and passed away.

The prayer ‘Unetanneh Tokef’ is now one of the most solemn prayers of Rosh Hashanah and Yom Kippur. It includes the stirring passage:

“On Rosh Hashanah it is inscribed, and on Yom Kippur it is sealed: how many shall pass on, and how many shall be born; who shall live, and who shall die; who in his time, and who before his time; who by fire and who by water; who by sword and who by beast; who by hunger and who by thirst; who by storm and who by plague; who by choking and who by stoning... Who shall rest, and who shall wander; who shall be tranquil and who shall be harassed; who shall be at peace and who shall suffer; who shall become poor, and who shall become rich; who shall fall and who shall rise...

But repentance, prayer and charity revoke the evil decree!”

The undying courage of Rabbi Amnon, the author of this prayer, serves as an inspiration to all of us.

There is one thing, however, that I can never part with - this is my faith. I am bound by an unbreakable covenant to my faith, the faith of my forefathers. Do you want me to betray my people, my G-d! Would you want a man to serve you that has no respect for his religion, for the bonds and ties he holds most sacred! If I betray my G-d, could you ever trust me never to betray you! Surely, the Duke cannot mean it. The Duke is jesting!”

“No, no” the Duke said, though he sounded a little uncertain, for inwardly the Duke was pleased with Rabbi Amnon’s reply. Rabbi Amnon hoped the matter was settled, but when he arrived at the palace the next day, the Duke repeated his request. Rabbi Amnon became very unhappy, and began to avoid visiting the palace, unless it was absolutely necessary.

One day, the Duke, impatient at Rabbi Amnon’s obstinacy, put it very bluntly to him; he must either become a Christian or suffer the consequences.

Pressed to give his answer immediately, Rabbi Amnon begged the Duke to allow him three days in which to consider the matter. This, the Duke granted him.

No sooner did Rabbi Amnon leave the Duke, than he realized his grave sin. “My G-d!” he thought. “What have I done?! Am I lacking in faith and courage that I requested three days for consideration! Can there be any but one answer! How could I show such weakness even for one moment! O, gracious G-d, forgive me . . .”

Rabbi Amnon arrived home brokenhearted. He secluded himself in his room and spent the next three days in prayer and supplication, begging G-d’s forgiveness.

When Rabbi Amnon did not arrive at the palace on the third day, the Duke became very angry, and ordered his men to bring Rabbi Amnon in chains.

The Duke hardly recognized Rabbi Amnon; so much did the venerable man change in the course of the last three days. However, the Duke quickly brushed aside whatever feeling of sympathy he might have felt for his erstwhile friend, and said to him sternly:

“How dare you disregard my command! Why did you not appear before, in time to give me your answer! For your sake, I trust you have decided to do as I tell you. It will be bad for you otherwise.”

Although Rabbi Amnon was now a broken man physically, his spirit was stronger than ever.

“Your Highness,” Rabbi Amnon answered him fearlessly, “There can be but one answer: I shall remain a loyal Jew as long as I breathe!”

The Duke was beside himself with wrath. “It is now more than the question of your becoming Christian. You have disobeyed me by not coming voluntarily to give me your answer. For this you must be punished . . .”

The Unetaneh Tokef Prayer

The Story - By Nissan Mindel

More than eight hundred years ago there lived a great man in the city of Mayence (Maintz). His name was Rabbi Amnon. A great scholar and a very pious man, Rabbi Amnon was loved and respected by Jews and non-Jews alike, and his name was known far and wide. Even the Duke of Hessen, the ruler of the land, admired and respected Rabbi Amnon for his wisdom, learning, and piety. Many a time the Duke invited the Rabbi to his palace and consulted him on matters of State.

Rabbi Amnon never accepted any reward for his services to the Duke or to the State. From time to time, however, Rabbi Amnon would ask the Duke to ease the position of the Jews in his land, to abolish some of the decrees and restrictions which existed against the Jews at the time, and generally to enable them to live in peace and security. This was the only favor that Rabbi Amnon ever requested from the Duke, and the Duke never turned down his request. Thus, Rabbi Amnon and his brethren lived peacefully for many years.

Now the other statesmen of the Duke grew envious of Rabbi Amnon. Most envious of them all was the Duke's secretary, who could not bear to see the honor and respect which Rabbi Amnon enjoyed with his master, which was rapidly developing into a great friendship between the Duke and the Rabbi. The secretary began to seek ways and means to discredit Rabbi Amnon in the eyes of the Duke.

One day, the secretary said to the Duke:

"Your Highness, why should you not persuade Rabbi Amnon to become a Christian, like ourselves? I am sure that considering the honor and many favors he has enjoyed at your generous hand, he will gladly abandon his faith and accept ours."

The Duke thought it was not a bad idea. When Rabbi Amnon came to his palace the next day, the Duke said to him:

"My good friend, Rabbi Amnon, I know you have been loyal and devoted to me for many years. Now I wish to ask you a personal favor. Abandon your faith, and become a good Christian like me. If you do, I shall make you the greatest man in the whole of my State; you shall have honor and riches like no other man, and next to me, you shall be the most powerful man in my land . . ."

Rabbi Amnon grew very pale. For a moment he could find no words to reply to the Duke, but after a while he said:

"O, illustrious Monarch! For many years I have served you faithfully, and my being a Jew in no way lessened my loyalty to you or to the State. On the contrary, my faith bids me to be loyal and faithful to the land of my sojourn. I am ready and willing to sacrifice everything I possess, even my very life, for you as well as for the State.

The King and I

Hamelech - From the Chassidic Masters

Hamelech (“the king”) is an oft-occurring word in the Rosh Hashanah prayers, whose dominant theme is our coronation of G-d as king of the universe and our submission to His sovereignty. Indeed, it is the first word chanted by the cantor on Rosh Hashanah morning, as he opens the Shacharit prayers with an awe-inspiring melody that climaxes with a sonorous “Ha-me-lech!”

One Rosh Hashanah morning, the great chassidic master Rabbi Aaron of Karlin fainted when he came to the word Hamelech. He later explained that he recalled the Talmudic passage that describes Rabbi Yochanan ben Zakkai’s encounter with Vespasian. Rabbi Yochanan had himself smuggled out of the besieged city of Jerusalem to plead with the Roman general to spare the Torah center of Yavneh.

When Rabbi Yochanan entered Vespasian’s tent, he addressed him as “Your Majesty.” You are deserving of death on two accounts,” said Vespasian. “First of all, I am not the king, only His Majesty’s general.” (In fact, a messenger from Rome was already approaching the general’s camp to inform him that he had been appointed sovereign of the empire.) “Secondly, if I am indeed king, why did you not come to me until now?”

“I thought to myself,” said the Rebbe of Karlin, “If we address the Almighty as ‘King,’ does this not invite the question, ‘If I am indeed your king, why did you not come to me until now?’ What can we answer to that?”

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## Grant with Purpose

### *Zachreinu Lechayim - By Moshe Bogomilsky*

זכרונו לחיים מלך חפץ בחיים וכתבנו בספר החיים למענך אלקים חיים

“Remember us for life, O King Who desires life, and inscribe us in the Book of Life for Your sake, O Living G-d.”

**QUESTION:** Inherent in man’s nature is a desire for life. Why, when praying for life, do we emphasize Hashem’s desire for life and that we are asking for life for His sake?

**ANSWER:** A Jew comes into this world with a mission to study Torah and do good deeds. When a person lives a lifespan of seventy years and accomplishes very little, his living is only biological but not the true life expected of a Jew.

When we pray for life, we emphasize that we are not referring merely to biological life, which every human being desires and for which he will give everything he has — rather we ask for the sort of life which “You O King” desire that we live - life filled with accomplishment, and not wasted away in vanity. Thus, we beseech, “Inscribe us in the Book of Life — for Your sake,” grant us life which we will use for Your sake — Torah and mitzvot.

# The Unified Blessing

*Kulanu K'echad - By Eli Touger*

Bless us, our Father, all as one — the Amidah.

On this day our divine service revolves around the acceptance of G-d as King. Throughout the year, we regard G-d's sovereignty as an established fact and we relate to Him through His edicts, His precepts. On Rosh Hashanah we focus on the essence of our relationship with G-d, accepting His sovereignty in an act of homage that encompasses our entire existence. In making this commitment, the fundamental G-dly spark at the core of our being comes to the surface.

This expression of our spiritual potential has an effect in the human realm as well as in our relationship with G-d. In paying homage to a mortal king, the most august of nobles and the humblest of subjects bow together; their joint act of submission efficiently levels them. By the same token regardless of our differing levels of understanding and self-refinement, are joined in the unifying act of accepting G-d's sovereignty.

This bond which unites different individuals extends beyond the shared act of homage. At the deep-seated level of the soul where man is one with G-d, there is no division between one man and another. Recognizing our unity with G-d in the king-subject relationship thus reveals the internal unity which binds the entire Jewish people.

Rosh Hashanah is a day of judgment, the time at which G-d determines our future in the year to come. By standing unified, together as one people, we bring about a year of blessings. "Bless us, our Father, all as one."

When is the father truly happy? — When he sees all of his children relating to one another lovingly. In the same way when G-d observes the unity of our people and perceives the bonds of genuine love that connect us together, His joy finds expression in abundant blessings for success in all our endeavors for the coming year.

# Dual Personality

## *Our Father, Our King! - By Yossy Gordon*

Reb Shmuel Levitin was a Chabad Chassid who displayed tremendous self-sacrifice to keep the flame of Judaism alive during the dark days of Soviet Communism. He paid a price for his activities, spending several years in a Siberian gulag. Imprisoned together with him was another Jew who was quite a talented speaker.

Their warden was a Jewish communist named Mosei, who felt it his duty to be particularly brutal to religious prisoners. Occasionally, however, the light of his buried soul would emerge, and he would tell Reb Shmuel and his fellow Jewish inmate that his name was really Moshe. He would then share some pleasant memories of his youth which was spent in a Jewish environment. These moments of clarity would not last and he would soon revert to being mean Mosei.

Once, during a moment when Mosei was in “Moshe-mode”; Reb Shmuel’s companion asked Mosei if he was interested in listening to a story. Mosei responded in the affirmative.

“Once there lived a Jew in a remote village,” the prisoner began. “Due to his poverty, he could not afford to hire a private teacher for his children, so he taught them himself. In order to make the arrangement work, he made a rule with his kids: During school hours he was a strict teacher, with all the trimmings. Otherwise, he was their gentle and loving father.

“One day after “school” one of the children was having a tender talk with his father about the difficulties of “school.” The youngster sweetly asked his father if he could please speak to his teacher to go a bit easier on him.”

The prisoner concluded by saying: “Similarly, we ask Moshe to implore Mosei to go a bit easier on me and Reb Shmuel...”

The supplicatory prayer known as Avinu Malkeinu (“Our Father, Our King”), is recited on Rosh Hashanah, Yom Kippur, and the days in between. G-d is our father and our king. When we recite the Avinu Malkeinu prayer, we are asking our Heavenly Father to intercede with our King to be gentle with us and grant us a sweet new year.

# On Deserted Land

*Al Har Sinai - By Moshe Bogomilsky*

בהגלותך מלכנו על הר סיני ללמד לעמך תורה ומצות

“When You our King, revealed Yourself upon Mount Sinai to teach Your people Torah and mitzvot.”

**QUESTION:** Why did Hashem give the Torah while the Jews were still in the wilderness and not wait till after they arrived in their own land, Eretz Yisrael?

**ANSWER:** The Gemara (Tamid 32a) relates that Alexander the Great put ten questions to the elders of the South. One of the questions was “Were the heavens were created first or the earth?” They replied, “Heaven was created first, as the Torah states, ‘In the beginning of G-d’s creating the heavens and the earth’ ” (Bereishit 1:1).

**Why did he want to know the order of creation?**

As a great philosopher and student of Aristotle, Alexander was understandably interested in the Jewish view of creation. However, the intent of his question here was much more profound. Alexander was the most powerful king of his times, and his goal of conquering the entire world was almost realized. Heaven represents spirituality and earth represents material pursuits. He was thus uncertain whether to emphasize physically acquiring as much of the world as possible or spiritually uplifting and enhancing the world already under his control.

Unable to decide on his own, he turned to our Sages for counsel. They responded that when G-d created the world, He created heaven first, indicating that spiritual values are pre-eminent. Therefore, Hashem gave the Torah in the wilderness prior to the arrival of the Jews in their own land to emphasize the Torah’s superiority to land.

The nations of the world who refused to accept the Torah became extinct with the loss of their lands.

The Jews, however, exist forever, even without a land, as long as they keep the Torah.

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## Instill In Us All

***Uvechen Ten Pachdecha - By Moshe Bogomilsky***

ובכן תן פחדך... על כל העמים ואימתך על כל מה שבראת

“And so...instill fear of You upon all that You have made, and dread of You upon all that You have created.”

**QUESTION:** On Rosh Hashanah when we are concerned with ourselves, why do we pray that the entire world should fear Hashem?

**ANSWER:** The Gemara (Bava Kamma 92a) says that when one prays on behalf of his friend and he too is in need of the same thing, he is answered first. Since we, and the entire world as well, need Hashem to instill His fear in us, in merit of our praying for all those that He made and created, we will be the first in whom He will instill His fear and the first to prostrate ourselves before Him with a perfect heart. for life, O King Who desires life, and inscribe us in the Book of Life for Your sake, O Living G-d.”

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Memory for the Forgetful

Zocher Kol Hanishkachot - By Moshe Bogomilsky

כי זוכר כל הנשכחות אתה הוא מעולם

“For You are He Who remembers forever all forgotten things.”

QUESTION: How does this attribute of Hashem work in our favor?

ANSWER: There are many good things that a person does without making any issue of them. Since he has long forgotten about them, when the day of judgment arrives, he does not make mention of them as merit for his deserving to be blessed with a good year. Fortunately, Hashem does not forget. Thus, we beseech Him, since You do not forget anything, take into consideration all the good things we have done and forgotten.

On the other hand, if one forgets about his sin and does not repent, Hashem will remember it and hold one accountable. But if a person committed a transgression, and is remorseful and conducts himself, as King David said, in a way of “Vechatati negdi tamid” — “My sin is before me always” (Psalms 51:5) — Hashem will disregard this sin since He only remembers “hanishkachot” — “what has been forgotten.”

כתיבה וחתימה טובה
לשנה טובה ומתוקה

Have a Happy
Sweet New Year

