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Contrasting Perspectives on the High Holy Days:
Judgement or Spiritual Empowerment

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Texts

Mishnah Rosh Hashanah 1:2

Liturgy: Unetaneh Tokef (mentioned in 13th cent. *Or Zarua* by R. Yitzhak b. Moshe of Vienna) – Book of Life – see Ps 69:29, 139:16.

Amidah Liturgy: And so.. instil fear – ובכן תן פחדך . But note the text 'You have chosen us..'

Liturgy: Avinu Malkenu "Our Father, our King" (cf TB Taanit 25b, Seder Rav Amram Gaon, 9th cent.) – includes plea to be written in the Book of Life. Note the dual relationship: our Father, our King.

Yom Kippur Liturgy (end of Musaf): Blessings from A to Z; the radiant image of the High Priest who has emerged from the Holy of Holies

Neilah, final moment of Yom Kippur : 'locking'. Interpretations: a) closing of the Heavenly Gates b) being 'locked in' together with the Divine.

Maimonides (12th cent.), *Mishneh Torah*, Book of Knowledge, Laws of Repentance, ch.3. a) the Shofar arouses the Jew to repentance b) the state of the world depends on each individual

Rabbi Shneur Zalman *Tanya* (c.1800), Part 4, sec.14, the cosmic effect of the blowing of the Shofar and the prayers on Rosh Hashanah.

Rabbi Menachem Mendel Schneerson, (d.1994), the Lubavitcher Rebbe: discourse concerning Rosh Hashanah, "This is the Day" (1980). Empowering humanity to reveal the Divine in the world.

be harvested at Passover, but first the עומר, sheaf of barley must be gathered on the second day of Passover and taken to the Temple (Leviticus 23, 9-14). 3 שבועות or עצרת, Pentecost, is the beginning of the fruit season. From שבועות until סוכות the בכורים, first fruits, are brought to the Temple (see APPENDIX, Note 16; INTRODUCTION). 4 Literally the tree. Or האלון 5 For judgment. 6 That pass through a narrow gateway so that not one is missed in the count. 7 Psalm 33, 15. 8 סכות or סוכה. 9 At the סכות season the rains called יורה are due (see APPENDIX, Note 11).

Mishnah 3

On six months¹ the messengers go forth: on Nisan, because of Passover;² on Ab, because of the Fast;³ on Elul, because of the New Year;⁴ on Tishri, because of the determination of the Holydays;⁵ on Kisle, because of the Festival of Dedication;⁶ and on Adar, because of Purim.⁷ And while the Temple still existed, they went forth also on Iyyar, because of the Minor Passover.⁸

1 Of the year. The accepted הלכה is that at all times we should rely on עדי הקאיה, witnesses of the new moon, for the proclamation of ראש חדש, even when we are able to calculate it beforehand. But in post-Mishnaic times owing to political plus religious circumstances the method of calculation had to be introduced—an infallible method—and is permanently adhered to in our days. This, Mishnah 3 is written for the benefit of the Jews in בגל, the main centre of the then Diaspora, who had to be informed of the New Moon—whether the previous month had 29 or 30 days—so that they might know the exact days of the Festivals. The original method of information through the beacon system (see 2^a)—because of interference by Samaritans or Samaritans to cause confusion and falsification—had to be substituted by sending messengers who left Jerusalem immediately ראש חדש was proclaimed and (except for שבת) were on the way all the time. About 14 days' journey was needed for them to reach the bulk of Jewish communities in בגל. The Biblical Festivals could therefore not be observed with certainty by most Jews in בגל since פסח had definitely started before the arrival of the messengers, and also סוכות. שבועות was merely a concluding Festival (עצרת) of פסח connected with it through the reckoning of the עומר for 49 days. ראש השנה and יום כיפור were too close to the beginning of the month to give the messengers enough time to

משנה ג
על ששה יחדשים השלוחין יוצאין.
על ניסן, מפני הפסח; על אב,
מפני התענית; על אלול, מפני
ראש השנה; על תשרי, מפני
תקנת המועדות; על כסליו, מפני
חנוכה; ועל אדר, מפני הפורים.
וכשהיה בית המקדש קיים, יוצאין
אף על אייר, מפני פסח קטן.

owners to be slaughtered by the priests in the Temple and were then consumed by the owners and their guests in Jerusalem. 5 רבי אליעזר בן שמעון. 6 רבי יוחאי. Their view is rejected. The beginning of the period is reckoned from ניסן. Grammatically ב'תשרי. 7 (a) For ראש השנה, the Holyday of the New Year; (b) for non-Jewish kings. Compare Note 2. 8 See Leviticus 25, 1-7; Deuteronomy 15, 1-3; שביעית, INTRODUCTION; APPENDIX, Notes 1, 6. 9 There were seven cycles of seven years each, the final forty-ninth year being followed by the fiftieth year which was called Jubilee Year (שנת היובל), when all Jewish slaves were set free and all land sold during the preceding forty-nine years had to be returned to the original owners. Tradition says that the seventy years of the Babylonian Exile were in punishment for seventy Jubilee Years not observed by the Jews. Jubilee Years were not observed after the return from the Babylonian Exile. See 3^a; Leviticus 25, 8-17. 10 Trees. See APPENDIX, Note 10; ערלה, INTRODUCTION; Leviticus 19, 23 et seq. 11 For tithing vegetables. See APPENDIX, Note 1; מעשר, INTRODUCTION; מעשר שני, INTRODUCTION. No produce gathered before the 1st day of תשרי might be given as tithe for produce gathered after the 1st day of תשרי. The 1st day of תשרי was also the New Year for tithing grain and peas (beans and the like), but only such crops fully grown one-third part in the same year might be tithed together. 12 Tree-fruit that budded before the 1st of שבט might not be tithed for tree-fruit that budded later, neither vice versa. Or לאילן; literally for a tree. 13 Of שבט. This date—in accordance with the view of the School of Hillel—is observed even now as a semi-festival, and is observed ritually and by the eating of fruit (especially such as had not been eaten before that season).

Mishnah 2

The world is judged at four periods in the year:¹ on Passover, for grain;² on the Festival of Weeks,³ for the fruits of trees;⁴ on the New Year, all the inhabitants of the world pass⁵ before Him, like flocks of sheep,⁶ as it is said,⁷ He Who fashioneth the hearts of them all, Who understandeth all their doings; and on the Festival of Tabernacles,⁸ they are judged for water.⁹

משנה ב
בארבעה פרקים העולם נידון.
בפסח, על התבואה; בעצרת,
על פירות האילן; בראש השנה,
כל-באי העולם עוברין לפניו
כבני מרון, שנאמר, היוצר יחד
לבם המבין אל-כל מעשיהם;
ובתג, נידון על המים.

1 God's verdict is shown by the plenteousness or poverty of the produce for mankind. 2 In Palestine barley is the first cereal to ripen and is ready to

ובכן And so *seraphim* stand by Him.

אלו They ask one another, they say to one another: Where is He who abides in the supernal heights? That they may adore Him, hallow Him, extol Him with glory.

ובכן And thus may our *kedushah* ascend to You, for You, our God, are a King who forgives and pardons.

The Ark is opened.

ותנה 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.

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 harrassed; 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.

But Repentance, Prayer and Charity

avert the severity of the decree.

כי כשמך *Cong:* 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

ובכן שרפים עומדים ממעל לו:

אלו לאלו שואלים. אלו לאלו ממללים. אנה שובן מעולים. להעריצו להקדישו בפאר מסלסלים:

ותהיו ובכן ולך תעלה קדושה. כי אתה אליהנו מלך מוחל וסלח: האתן

ונתנה תוקף קדושת היום. כי הוא נורא ואיום. ובו תנשא מלכותך. ויבון בחדר כסאך. ותשב עליו באמת. אמת כי אתה הוא דין ומוכיה ויודע ועד. וכותב וחותם וסופר ומונה. ותזכור כל הנשכחות. ותפתח את ספר הזכרונות. ומאליו יקרא. וחותרם יד כל אדם בו. ובשופר גדול יתקע. וקול דממה דקה ישמע. ומלאכים יתפזזו. וחיל ורעדה יאחזו. ויאמרו הנה יום הדין. לפקוד על צבא מרום בדין. כי לא יזכו בעיניך בדין. וכך באי עולם יעברון לפניך כבני מרון: חזו כבקרית רועה עדרו. מעביר צאנו תחת שבטו. פן תעביר ותספור ותמנה. ותפקוד נפש כל חי. ותחתוך קצבה לכל בריותיך. ותכתוב את גזר דינם:

בראש השנה יכתבון. וביום צום כפור יחתמון. כמה יעברון וכמה יבראון. מי יחיה. ומי ימות. מי בקצו. ומי לא בקצו. מי במים. ומי באש. מי בתרב. ומי בחיה. מי ברעב. ומי בצמא. מי ברעש. ומי במגפה. מי בחניקה. ומי בסקילה: מי ינוח. ומי ינוע. מי ישקט. ומי יטרף. מי ישלו. ומי יתיסר. מי יעני. ומי יעשר. מי ישפל. ומי ירום:

ותשובה ותפלה וצדקה

מעבירין את רוע הגזרה:

קהל כי כשמך פן תהלתך. קשה לכעוס ונוח לרצות. כי לא תחפוץ במות המת. כי אם בשובו מדרכו וחיה. ועד יום

the Torah prohibited have no scientific basis but are chimerical and inane; and that only those deficient in knowledge are attracted by these follies and, for their sake, leave the ways of truth. The Torah, therefore, in forbidding all these follies, exhorts us, "You shall be wholehearted with the Lord your God" (ibid. 18:13).*



LAWS CONCERNING REPENTANCE

Chapter 3

¶4 Although the sounding of the *shofar* on the New Year is a decree of the Written Law, still it has a deep meaning, as if saying, "Awake, awake, O sleeper, from your sleep; O slumberers, arouse yourselves from your slumbers; examine your deeds, return in repentance, and remember your Creator. Those of you who forget the truth in the follies of the times and go astray the whole year in vanity and emptiness which neither profit nor save, look to your souls; improve your ways and works. Abandon, every one of you, his evil course and the thought that is not good."

It is necessary, therefore, that each person should regard himself throughout the year as if he were half innocent and half guilty and should regard the whole of mankind as half innocent and half guilty. If then he commits one more sin, he presses down the scale of guilt against himself and the whole world and causes his destruction. If he fulfills one commandment, he turns the scale of merit in his favor and in favor of the whole world, and brings salvation and deliverance to all his fellow creatures and to himself, as it is said, "The righteous man is the foundation of the world" (Prov. 10:25); that is to say, he who acts justly presses down the scale of merit in favor of all the world and saves it.

Because of these considerations, all Jews are accustomed to increase their charities and other good deeds from the New Year to the Day of Atonement and engage in meritorious actions during this

*See *Epistle to Yemen*; Letter on Astrology; *Guide*, III, ch. 37.

ב"ה שאין סוף ואין קץ למעלת וגדולת האור והחיות
 תמשך ממנו יתבדך ומחכמתו בעילוי אור עילוי
 עד אין קץ ותכלית לרום המעלות למעלה מעלה
 ובכל שנה ושנה יורד ומאד מחכמה עילאה אור
 חדש ומחדש שלא היה מאיר עדיין מעולם לארץ
 העליונה כי אור כל שנה ושנה מסתלק לשרשו בכל
 ערה כשהחדש מתכנס בו ואח"כ ע"י תקיעת שופר
 והתפלות נמשך אור חדש עליון מבחי' עליונה יותר
 שבמדרגת חכמה עילאה להאיר לארץ עליונה ולחדים
 עליה הם כל העולמות העליונים והחתונות המקבלים
 חיותם ממנה והיינו מן האור א"ס ב"ה וחכמתו
 המלוכש בה כדכתיב כי עמך מקור חיים באורך
 נראה אור והיינו אור המאיר מחכמה עילאה מקור
 החיים (וכנודע ל"ה שבכל ר"ה היא הנסורה ומקבלת
 מוחן חדשים עליונים יותר כו') ובפרטי פרטיות כן
 הוא בכל יום ויום נמשכין מוחן עליונים יותר בכל
 תפלת השחר ואינן מוחן הראשונים שנסתלקו אור
 התפלה רק גבוהין יותר ודרך כלל בכללות העולם
 בשית אלפי שנים כן הוא בכל ר"ה ור"ה. ויש תמיד
 עיני ה' אלהיך בה שהעינים הם כינויים להמשכת
 והארת אור החכמה שלכן נקראו חכמים עיני העדה
 ואיירא דא"י מחכים והארה והמשכה זו אף שהיא
 תמידית אעפ"כ אינה בבחי' ומדרגה אחת לכדה מימי
 עולם אלא שבכל שנה ושנה הוא אור חדש עליון
 כי האור שנתחדש והאיר ב"ה זה הוא מסתלק
 בערה הבאה לשרשו. ויש מרשית השנה ועד
 אחרית שנה לכדה ולכן כתיב מרשית חסר א' חסמו
 על

[23] chochmah, binah, and da'at. See Shulchan Aruch of R. Isaac Luria, *log. of the mystic*; Likutei Torah I: 24, III: 5d. [24] V. L. in B. Y.: more sublime ones etc. [25] V. L. in B. Y.: as regards the world of the 45 thousand years as a whole. [26] Of the world's existence (Sanhedrin 97a). [27] See Zohar II: 218a; Etz Chayim 8:1. [28] Numbers 15:24; Song Rabba I, 15:2. See also Levit. 4:13, Horiyyot 5a, and Zohar III: 20a. Cf. also Sifre, Deut. 41. and Ta'anit 24a. [29] Bava Batra

because there is no limit and no end to the quality and greatness¹⁶ of the light and vitality that issues forth from Him, blessed is He, and from His *chochmah*, by way of elevation upon elevation to no end and [▲]limit, to the peak of the highest levels. And every year there descends and radiates a new and renewed light which never yet shone, from the Supreme *chochmah* to the *eretz ha'elyonah*. For the light of every year withdraws to its source on the eve of every *Rosh Hashana* "When the moon is covered."¹⁷ Afterwards, by means of the blowing of the *Shofar* and of the prayers, a new, supernal light [of a yet higher rank in the sphere of the Supreme *chochmah*] is elicited to radiate to the *eretz ha'elyonah* and them that dwell upon it, i.e. all the upper and lower worlds that receive their vitality from it [i.e. from the light of the blessed *Em Sof* and¹⁸ His *chochmah* which is vested in it, as it is written: "For with You is the source of life, in Your light we see light"¹⁹—which refers to the light that radiates from the Supreme *chochmah*, the source of life]. (²⁰ And as known to the savants of the esoteric science, that every *Rosh Hashana* there is the *nessirah*,²¹ and it receives new, more sublime *mochin* . . .²²)

In a very specific way this takes place every day. More sublime *mochin* are elicited by every morning-prayer,²³ and these are not the original *mochin* that withdrew after the prayer, but more sublime ones.²⁴ In a general way, with respect to the world as a whole during²⁵ the six thousand years,²⁶ this occurs every *Rosh Hashana*. • And this is the meaning of the Scripture—"Forever are the eyes of the Lord your G-d upon it" [for the eyes are an epithet for the efflux and radiation of the light of *chochmah*,²⁷ wherefore the sages are referred to as the "eyes of the congregation"²⁸], and "The atmosphere of the Land of Israel makes wise."²⁹ Now, this radiation and efflux, though it is continuous, nevertheless, it is not on one plane and level only since the beginning of the world. For every year there is a new, supernal light, because the light that was generated and shone on this *Rosh Hashana* withdraws to its source on the eve of the following *Rosh Hashana*. And this is the meaning of the Scripture "From the beginning of the year to the end of the year" only. And that is why *מרשית* (from the beginning) is written without an *aleph*, alluding

[16] V. L. in B. Y.: the quality and increase of. [17] *Rosh Hashana* 8a-b. [18] V. L. in B. Y.: and from His *chochmah*. [19] Psalms 36:10. [20] Brackets appear in the text. [21] V. L. in B. Y.: *nessirah* etc.—*Nessirah*, of the root נסר (to saw, to plane), is the Cabbalistic term generally referring to the withdrawal of the "old light" and the egression of the "new" one. This term, abounding in (Lurianic) Cabbalistic and Chassidic literature dealing with the period of *Rosh Hashana*, relates to the theme of *Genesis* 2:21 f. [the removal of Adam's rib (to which the Zohar applies the term *nessirah*; cf. I:34b, and *Derech Emet* a.l.; II:55a; III:19a, and 44b) and the formation of Eve]. [22] Brains, intellectual faculties, referring to

אתה You are mighty forever, my Lord; You resurrect the dead; You are powerful to save. You cause the dew to descend.

מכלכל He sustains the living with lovingkindness, resurrects the dead with great mercy, supports the falling, heals the sick, releases the bound, and fulfills His trust to those who sleep in the dust. Who is like You, mighty One! And who can be compared to You, King, who brings death and restores life, and causes deliverance to spring forth!

מי Who is like You, merciful Father, who in compassion remembers His creatures for life.

ונאמן You are trustworthy to revive the dead. Blessed are You Lord, who revives the dead.

אתה You are holy and Your Name is holy, and holy beings praise You daily for all eternity.

לדור Through all generations proclaim the kingship of God, for He alone is exalted and holy.

ובכן And thus shall Your Name, Lord our God, be sanctified upon Israel Your people, upon Jerusalem Your city, upon Zion the abode of Your glory, upon the kingship of the house of David Your anointed, and upon Your dwelling-place and Your sanctuary.

ובכן And so, Lord our God, instill fear of You upon all that You have made, and dread of You upon all that You have created; and [then] all works will be in awe of You, all the created beings will prostrate themselves before You, and they all will form a single band to carry out Your will with a perfect heart. For we know, Lord our God, that rulership is Yours, strength is in Your [left] hand, might is in Your right hand, and Your Name is awesome over all that You have created.

ובכן And so, Lord our God, grant honor to Your people, glory to those who fear You, good hope to those who seek You, confident speech

אתה גבור לעולם אדני, מתייה מתים אתה, רב להשיע מוריד הטל. מכלכל תיים בחסד, מתייה מתים ברחמים רבים, סומך נופלים, ורפא חולים, ומתיר אסורים, ומקים אמונתו לישני עפר, מי כמוך בעל גבורות ומי חסמה לך, סלך טמית ומתייה ומצמיח ישועה:

מי כמוך אב הרתמן, וזכר יצוריו לחיים ברחמים. ונאמן אתה להחיות מתים. ברוך אתה יי, סתייה הפתים: אתה קדוש ושמה קדוש, וקדושים בכל יום יהללה פלה. לדור ודור תמליכו לאל, כי הוא לבדו מרום וקדוש: ובכן יתקדש שמה יי אלהינו ער ישראל עמך ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מדבות בית דוד משיחך, ועל מכונה והיכלך:

ובכן תן פחדך יי אלהינו על כל מעשיך, ואימתך על כל מה שבראת, ויראוך כל המעשים, וישתחוו לפניך כל הברואים, ויעשו בקם אנדה אחת לעשות רצונך בלבב שלם. שידענו יי אלהינו שהשלטן לפניך, עז בידך, וגבורה בימינך. ושמה נורא על כל מה שבראת:

ובכן תן כבוד יי לעמך, תהלה ליראוך, ותקנה טובה לחרשך, ופתרון פה

to those who yearn for You, joy to Your land, gladness to Your city, a flourishing of strength to David Your servant, and a setting up of light to the son of Yishai Your anointed, speedily in our days.

ובכן And then the righteous will see and be glad, the upright will rejoice, and the pious will exult in song; injustice will shut its mouth and all wickedness will go up in smoke, when You will remove the rule of evil from the earth.

ותמלוך Lord our God, You are He who alone will reign over all Your works, in Mount Zion the abode of Your glory, in Jerusalem Your holy city, as it is written in Your holy Scriptures: The Lord shall reign forever; your God, O Zion, throughout all generations; praise the Lord.¹

קדוש Holy are You, awesome is Your Name, and aside from You there is no God, as it is written: The Lord of hosts is exalted in justice and the holy God is sanctified in righteousness.² Blessed are You Lord, the holy King.

אתה You have chosen us from among all the nations; You have loved us and found favor with us. You have raised us above all tongues and made us holy through Your commandments. You, our King, have drawn us near to Your service and proclaimed Your great and holy Name upon us.

ותתן And You, Lord our God, have given us in love (*On Shabbat*: this Shabbat day and) this Day of Atonements, this day of pardoning of sin, this day of holy assembly (*On Shabbat*: for sanctity and tranquility) for forgiveness, pardon, and atonement, to forgive thereon all our wrongdoings, (*On Shabbat*: in love,) a holy assembly, commemorating the Exodus from Egypt.

1. Psalms 146:10. 2. Isaiah 5:16.

לְמִיחָלִים לָךְ, שְׂמֵחָה לְאַרְצֶךָ, וְשִׂשׂוֹן לְעִירֶךָ,
וְצִמְחַת קֶרֶן לְדָוִד עַבְדֶּךָ, וְעֵרִיכַת נֹר לְבֶן יִשָׁי
מְשִׁיחֶךָ, בְּמַהֲרָה בְיָמֵינוּ:

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ, וְיֹשְׁרִים יִעְלוּ, וְחַסִּדִּים
בְּרָנָה יִגִּילוּ, וְעוֹלָתָה תִקְפָּץ פִּיהָ, וְהַרְשָׁעָה
כָּלָה בְּעֵשֶׂן תִּכְלָה, כִּי תַעֲבִיר מִמְשַׁלַּת זָרוֹן מִן הָאָרֶץ:

וְתִמְלֹךְ אַתָּה הוּא יי אֱלֹהֵינוּ לְבָרְךָ, עַל
כָּל מַעֲשֶׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ,
וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ, בְּכַתּוּב בְּדַבְרֵי קִדְשֶׁךָ:
יְמֹלֶךְ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדָר וָדָר, הַלְלוּיָהּ:

קְדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ, בְּכַתּוּב:
וַיִּגְבַּה יי צְבָאוֹת בְּמִשְׁפָּט, וְהֵאֵל הַקְּדוֹשׁ נִקְדָּשׁ
בְּצִדְקָה, בָּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַקְּדוֹשׁ:

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ
וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל הַדְּשׁוֹנוֹת,
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ מִלְּכָנוּ לְעַבְדְּתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ:

וְהִתְתַּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת יוֹם (לשבת הששבת הַזֶּה וְאֶת
יוֹם הַכִּפּוּרִים הַזֶּה) אֶת יוֹם כְּלִיחַת הָעוֹן הַזֶּה, אֶת יוֹם
מִקְרָא קִדְשׁ הַזֶּה, (לשבת לְקִדְשָׁה וְלִמְנוּחָה) לְמַחֲלָה וְלְכִלְיָה
וְלִכְפָּרָה, וְלִמְחֹל בּוֹ אֶת כָּל עוֹנוֹתֵינוּ (לשבת בְּאַהֲבָה) מִקְרָא
קִדְשׁ וְגַם לְיַצִּיאַת מִצְרָיִם:

answer us, You who hearkens to the destitute, answer us; answer us, You who supports the sincere ones, answer us; answer us, God of our fathers, answer us; answer us, God of Abraham, answer us; answer us, You who are the Fear of Isaac,¹ answer us; answer us, Mighty One of Jacob, answer us; answer us, You who aided the Tribes, answer us; answer us, strength of our Matriarchs, answer us; answer us You who responds in a propitious time, answer us; answer us, Father of orphans, answer us; answer us, Judge of widows, answer us.

May He who answered our father Abraham on Mount Moriah, answer us. May He who answered Isaac his son when he was bound on the altar, answer us. May He who answered Jacob in Bethel, answer us. May He who answered Joseph in prison, answer us. May He who answered our fathers at the Sea of Reeds, answer us. May He who answered Moses at Chorev, answer us. May He who answered Aaron with the censer, answer us. May He who answered Pinchas when he rose from the midst of the congregation, answer us. May He who answered Joshua in Gilgal, answer us. May He who answered Samuel in Mitzpah, answer us. May He who answered David and Solomon his son in Jerusalem, answer us. May He who answered Elijah on Mount Carmel, answer us. May He who answered Elisha in Jericho, answer us. May He who answered Jonah in the bowels of the fish, answer us. May He who answered Chizkiyahu, King of Judah, in his illness, answer us. May He who answered Chananyah, Mishael and Azariah in the fiery furnace, answer us. May He who answered Daniel in the lion's den, answer us. May He who answered Mordechai and Esther in Shushan the capital, answer us. May He who answered Ezra in exile [in Babylonia], answer us. May He who answered all the righteous, pious, sincere and upright, answer us.

May the Merciful One who answers the poor, answer us. May the Merciful One who answers the broken-hearted, answer us. May the Merciful One who answers the humble of spirit, answer us. Merciful One, answer; Merciful One, have pity; Merciful One, redeem; Merciful One, deliver; Merciful One, have compassion on us, now, speedily and very soon.

When Yom Kippur falls on Shabbat אבינו מלכנו (Our Father, our King...) is not said.

The Ark is opened.

Our Father, our King, we have sinned before You.

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

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

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

עֲנֵנו שׁוֹמֵעַ אֶל אֲבוֹנִים עֲנֵנו . עֲנֵנו תּוֹמֵךְ תְּמוֹמִים עֲנֵנו . עֲנֵנו אֱלֹהֵי אֲבוֹתֵינוּ עֲנֵנו . עֲנֵנו אֱלֹהֵי אַבְרָהָם עֲנֵנו . עֲנֵנו פֶּחַד יִצְחָק עֲנֵנו . עֲנֵנו אֲבִיר יַעֲקֹב עֲנֵנו . עֲנֵנו עֶזְרַת הַשְּׂבָמִים עֲנֵנו . עֲנֵנו מְשֻׁבַּב אֲמָהוֹת עֲנֵנו . עֲנֵנו הַעֹנֶה בְּעֵת רְצוֹן עֲנֵנו . עֲנֵנו אָבִי יְתוּמִים עֲנֵנו . עֲנֵנו דִּין אֲלֻמְנוֹת עֲנֵנו :

מִי שְׁעֵנָה לְאַבְרָהָם אָבִינוּ בְּהַר הַמֹּרִיָּה הוּא יַעֲנֵנו . מִי שְׁעֵנָה לְיִצְחָק בְּנוֹ בְּשֹׁנֵי עֶדְלָה הוּא יַעֲנֵנו . מִי שְׁעֵנָה לְיַעֲקֹב בְּבֵית אֵל הוּא יַעֲנֵנו . מִי שְׁעֵנָה לְמֹשֶׁה בְּחֹרֵב הוּא יַעֲנֵנו . מִי שְׁעֵנָה לְאַהֲרֹן בְּמִתְחַתֵּה הוּא יַעֲנֵנו . מִי שְׁעֵנָה לְפִינְחָס בְּקוֹמוֹ מִתּוֹךְ הָעֵדָה הוּא יַעֲנֵנו . מִי שְׁעֵנָה לְיִהוֹשֻׁעַ בְּנִלְגָל הוּא יַעֲנֵנו . מִי שְׁעֵנָה לְשִׁמְשׁוֹאֵל בְּמִצְפָּה הוּא יַעֲנֵנו . מִי שְׁעֵנָה לְדָוִד וּשְׁלֹמֹה בְּנוֹ בִּירוּשָׁלַיִם הוּא יַעֲנֵנו . מִי שְׁעֵנָה לְאַלְיָשָׁע בִּירִיחוֹ הוּא יַעֲנֵנו . מִי שְׁעֵנָה לְיוֹנָה בְּמַעַי הַדָּגָה הוּא יַעֲנֵנו . מִי שְׁעֵנָה לְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה בְּחַלְצוֹ הוּא יַעֲנֵנו . מִי שְׁעֵנָה לְחַנְיָהּ מִשְׁאֵל וְעֹזְרִיָּה בְּתוֹךְ כְּבִשָׁן הָאֵשׁ הוּא יַעֲנֵנו . מִי שְׁעֵנָה לְדַנְיָאֵל בְּגוֹב אֲרִיּוֹת הוּא יַעֲנֵנו . מִי שְׁעֵנָה לְמֹרְדֵכַי וְאַסְתֵּר בְּשׁוֹשַׁן הַבִּירָה הוּא יַעֲנֵנו . מִי שְׁעֵנָה לְעֹזְרָא בְּגוֹלָה הוּא יַעֲנֵנו . מִי שְׁעֵנָה לְכָל הַצְּדִיקִים וְהַחֲסִידִים וְהַתְּמוֹמִים וְהַיִּשְׁרָיִם הוּא יַעֲנֵנו :

רַחֲמֵנָּא דְעֵנִי רַחֲמֵנָּא דְעֵנִי רַחֲמֵנָּא דְעֵנִי לְתַבִּירֵי לִבָּא עֲנִינָא . רַחֲמֵנָּא דְעֵנִי לְמַכְיָי רוּחָא עֲנִינָא : רַחֲמֵנָּא עֲנִינָא : רַחֲמֵנָּא חוּם . רַחֲמֵנָּא פְרוּק . רַחֲמֵנָּא שׁוּיב . רַחֲמֵנָּא רַחֵם עָלָן . הַשְׁתָּא בְּעֵגְלָא וּבְזִמְן קָרִיב :

כִּשְׁחַל יוֹהֲכִים בְּשַׁבַּת אֵין אֹמְרִים אֲבוֹנֵינוּ מַלְכֵנוּ

פּוֹתְחִין הָאָרוֹן . אָבִינוּ מַלְכֵנוּ תְּטַאֲנוּ לְפָנֶיךָ :
אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מֶלֶךְ אֱלֹהֵי אֲתָהּ :
אָבִינוּ מַלְכֵנוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׂמִיךָ :
אָבִינוּ מַלְכֵנוּ חַדֵּשׁ עֲלֵינוּ שָׁנָה טוֹבָה :

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

תפלת ערבית ליום כפור

אָבִינוּ מֶלְכֵנוּ בְּטַל מְעַלְּינוּ כָּל גְּזֵרוֹת קְשׁוֹת :

אָבִינוּ מֶלְכֵנוּ בְּטַל מַחְשְׁבוֹת שׂוֹנְאֵינוּ :

אָבִינוּ מֶלְכֵנוּ הִפְר עֲצַת אוֹיְבֵינוּ :

אָבִינוּ מֶלְכֵנוּ כִּלָּה כָּל צָר וּמִסְטָיִן מְעַלְּינוּ :

אָבִינוּ מֶלְכֵנוּ סָתוּם פִּיּוֹת מְסֻיְנֵנוּ וּמִקְטָרֵינֵנוּ :

אָבִינוּ מֶלְכֵנוּ כִּלָּה דָּבָר וְחָרֵב וְרָעַב וְשָׂבִי וּמִשְׁחִית

מִבְּנֵי בְרִיתְךָ :

אָבִינוּ מֶלְכֵנוּ מִנְעַ מִגּוֹפָה מִנְחַלְתְּךָ :

אָבִינוּ מֶלְכֵנוּ סָלַח וּמָהוּל לְכָל עֲוֹנוֹתֵינוּ :

אָבִינוּ מֶלְכֵנוּ מָחָה וְהִעֲבִיר כְּשָׁעֵינוּ מִגְּנֵד עֵינֶיךָ :

אֱלֹהֵי מַחֹק בְּרַחֲמֶיךָ הַרְבִּים כָּל שְׂטָרֵי חוֹבוֹתֵינוּ :

אָבִינוּ מֶלְכֵנוּ הִחְזִירֵנוּ בְּתִשׁוּבָה שְׁלָמָה לְפָנֶיךָ :

אָבִינוּ מֶלְכֵנוּ שְׁלַח רְפוּאָה שְׁלָמָה לְחַוְלֵי עַמְּךָ :

אָבִינוּ מֶלְכֵנוּ קָרַע רוּעַ גְּזֵר דִּינֵנוּ :

אָבִינוּ מֶלְכֵנוּ זָכְרֵנוּ בְּזַכָּרוֹן טוֹב לְפָנֶיךָ :

אָבִינוּ מֶלְכֵנוּ כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים :

אָבִינוּ מֶלְכֵנוּ כְּתַבְנוּ בְּסֵפֶר גְּאֻלָּה וַיְשׁוּעָה :

אָבִינוּ מֶלְכֵנוּ כְּתַבְנוּ בְּסֵפֶר פְּרוֹסָה וּבְלִלְפָלָה :

אָבִינוּ מֶלְכֵנוּ כְּתַבְנוּ בְּסֵפֶר זְכוּת :

אָבִינוּ מֶלְכֵנוּ כְּתַבְנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה :

אָבִינוּ מֶלְכֵנוּ הִצַּמַּח לָנוּ יְשׁוּעָה בְּקָרוֹב :

אָבִינוּ מֶלְכֵנוּ הָרַם קָרְן יִשְׂרָאֵל עַמְּךָ :

אָבִינוּ מֶלְכֵנוּ הָרַם קָרְן מִשִּׁיחָה :

אָבִינוּ מֶלְכֵנוּ מָלֵא יְדֵינוּ מִבְּרִכוֹתֶיךָ :

אָבִינוּ מֶלְכֵנוּ מָלֵא אֲסָמֵינוּ שְׂבַע :

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

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

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

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

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

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

Our Father, our King, have compassion upon us, and upon our infants and children.

Our Father, our King, do it for the sake of those who were slain for Your holy Name.

Our Father, our King, do it for the sake of those who were slaughtered for Your Oneness.

Our Father, our King, do it for the sake of those who went through fire and water for the sanctification of Your Name.

Our Father, our King, avenge the spilled blood of Your servants.

Our Father, our King, do it for Your sake, if not for ours.

Our Father, our King, do it for Your sake, and deliver us.

Our Father, our King, do it for the sake of Your abounding mercies.

Our Father, our King, do it for the sake of Your great, mighty and awesome Name which is proclaimed over us.

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

The Ark is closed.

ליר By David. A Psalm. The earth and all therein is the Lord's; the world and its inhabitants. For He has founded it upon the seas, and established it upon the rivers. Who may ascend the mountain of the Lord, and who may stand in His holy place? He who has clean hands and a pure heart, who has not used My Name in vain or sworn falsely. He shall receive a blessing from the Lord, and kindness from God, his deliverer. Such is the generation of those who search for Him, [the children of] Jacob who seek Your countenance forever. Lift up your heads, O gates, and be lifted up, eternal doors, so the glorious King may enter. Who is the glorious King? The Lord, strong and mighty; the Lord, mighty in battle. Lift up your heads, O gates; lift them up, eternal doors, so the glorious King may enter. Who is the glorious King? The Lord of hosts, He is the glorious King for all eternity.¹

1. Psalm 24.

תפלת ערבית ליום כפור

אָבִינוּ מֶלְכֵנוּ שְׁמַע קוֹלֵנוּ הוּס וְרַחֵם עָלֵינוּ:

אָבִינוּ מֶלְכֵנוּ קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ:

אָבִינוּ מֶלְכֵנוּ פִּתַח שַׁעֲרֵי שָׁמַיִם לְתִפְּלָתֵנוּ:

אָבִינוּ מֶלְכֵנוּ זְכוֹר כִּי עֹפָר אַנְחָנוּ:

אָבִינוּ מֶלְכֵנוּ נָא אַל תִּשְׁבֶּנוּ רִיקִם מִדְּפִנְיָךְ:

אָבִינוּ מֶלְכֵנוּ תְהֵא הַשְּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת

רְצוֹן מִדְּפִנְיָךְ:

אָבִינוּ מֶלְכֵנוּ חַבּוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּינוּ:

אָבִינוּ מֶלְכֵנוּ עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קִדְשֶׁךָ:

אָבִינוּ מֶלְכֵנוּ עֲשֵׂה לְמַעַן טְבוּחִים עַל יַחֲדָךְ:

אִם עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל קְדוּשַׁת שְׁמֶךָ:

אָבִינוּ מֶלְכֵנוּ נְקוּם נְקוּמַת דָּם עֲבָדֶיךָ הַשְּׁפוּךְ:

אָבִינוּ מֶלְכֵנוּ עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנֵנוּ:

אָבִינוּ מֶלְכֵנוּ עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ:

אָבִינוּ מֶלְכֵנוּ עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים:

אָבִינוּ מֶלְכֵנוּ עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא

שֶׁנִּקְרָא עָלֵינוּ:

אָבִינוּ מֶלְכֵנוּ חַנּוּן וְעַנּוּן כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ

צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ: סוּגְרִין הָאֲרוֹן

לְדָוִד מְזוֹמֵר לִי הָאֲרֶץ וּמְלוֹאָהּ, תִּכַּל תּוֹשְׁבֵי בָהּ: כִּי הוּא עַל יַמִּים יִסְדָּהּ, וְעַל נְהַרֹת יִכּוֹנְנֶהּ: כִּי עֲלָה בְּרַר יי, וְכִי יָקוּם בְּמִקְוֵם קִדְשׁוֹ: נֶקֶד כַּפַּיִם וְכִי לִבִּי אִשֵּׁר לֹא יִשָּׂא לִישָׂא נַפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה: יִשָּׂא בְרַכָּה מֵאֵת יי, וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ: זֶה דָּוִד דִּרְשׁוֹ מִבְּקִשֵׁי פִנְיָךְ יַעֲקֹב סֵלָה: שָׂאוּ שְׁעָרִים רְאוּשֵׁיכֶם, וְהִנִּישָׂאוּ פִתְחוֹ עוֹלָם, וְיִבּוּא מֶלֶךְ הַקְּבוֹד: כִּי זֶה מֶלֶךְ הַקְּבוֹד יי עֲזוּז וְגִבּוֹר יי גִּבּוֹר מִלְחָמָה: שָׂאוּ שְׁעָרִים רְאוּשֵׁיכֶם, וְשָׂאוּ פִתְחוֹ עוֹלָם, וְיִבּוּא מֶלֶךְ הַקְּבוֹד: כִּי הִיא זֶה מֶלֶךְ הַקְּבוֹד יי צְבָאוֹת, הוּא מֶלֶךְ הַקְּבוֹד סֵלָה:

of Israel, wherever they are, a year of light, a year of blessing, a year of rejoicing, a year of glory, a year of good assembly, a year of song, a year of delight, a year of goodness, a year of deliverance, a year of sustenance, a year of learning, a year of rest, a year of comfort, a year of joy, a year of exultation, a year of redemption, a year of jubilation, a year that we may hold our heads high, a year of the ingathering of the exiles, a year of the acceptance of [our] prayers, a year of goodwill, a year of peace, a year of dew [and] rain, a year of plenty, a year in which You will lead us upright to our land, a year in which You will subdue nations under us, a year in which You will inscribe us for a good life, a year in which Your people, the House of Israel, will not be dependent for their livelihood upon one another nor upon any other people, a year in which You will hold back from us and from all Your people, the House of Israel, the plague and the destructive foe, a year in which no woman shall suffer miscarriage.

Now therefore, Lord our God, we put our trust in Your abounding mercies, we place our reliance on Your lovingkindness, we hope for Your pardon; for You, Lord, are a compassionate and gracious God, slow to anger, abounding in kindness, doing good in great measure and conducting the world with the attributes of kindness and compassion, as it is written in the Torah of Moses Your servant: And He said, I will make all My goodness pass before You, and I will proclaim the Name Lord before you; I will be gracious to whom I will be gracious and I will show mercy to whom I will show mercy.¹

And so, how radiant was the *Kohen Gadol* when he came out from the Holy of Holies in peace.

Like the resplendent canopy spread over the vaults of heaven — was the appearance of the *Kohen*.

Like the lightning that flashes from the effulgence of the angels — was the appearance of the *Kohen*.

Like the celestial blue twined in the four fringes of the *tzitzit* — was the appearance of the *Kohen*.

Like the irridescence of the rainbow in the midst of the cloud — was the appearance of the *Kohen*.

Like the splendor with which the Creator clothed the [first] beings — was the appearance of the *Kohen*.

Like a rose set in a delightful garden — was the appearance of the *Kohen*.

Like a diadem placed upon the forehead of a king — was the appearance of the *Kohen*.

Like the grace that shines on the face of a bridegroom — was the appearance of the *Kohen*.

Like the brightness reflecting from the [*Kohen's*] headdress — was the appearance of the *Kohen*.

1. Exodus 33:19.

ישראל בכל מקום שהם. שנת אורה. שנת ברכה. שנת גי'רה. שנת דיצה. שנת הור. שנת ועד טוב. שנת זמרה. שנת חדנה. שנת טובת. שנת ישועה. שנת כפ'רה. שנת למוד. שנת מנוחה. שנת נחמה. שנת ששון. שנת עלצון. שנת פדות. שנת צהלה. שנת קוממיות. שנת קבוץ גלויות. שנת קבול תפלות. שנת רצון. שנת שלום. שנת מלולה גשומה. שנת שובע. שנה שתולידנו בה קוממיות לארצנו. שנה שתדבר בה עמים תחתנו. שנה שתכתבנו בה לחיים טובים. שנה שלא יצטרכו עמך בית ישראל לפרנסה זה לזה ולא לעם אחר. שנה שתעצור המגפה והמשחית מעלינו ומעל כל עמך בית ישראל. שנה שלא תפיל אשה פרי בסנה:

ובכן ועתה יהיה אלהינו על רחמיך הרבים אנו בטוחים ועל חסדיך אנו נשענים ולסליחותיך אנו מקווים כי אתה יהיה אל רחום וחנן ארך אפים ורב חסד ומרבה להיטיב ומנהיג את העולם בלוי במדת החסד ובמדת הרחמים ככתוב בתורת משה עבדך ויאמר אני אעביר כליטובי על פניך וקראתי בשם יהוה לפניך וחננתי את אשר אחון ורחמתי את אשר ארחם: ובכן מה נהדר תהי בהן גדול בצאתו בשלום מן הקדש:

- מראה כהן : כאהל הנמתח בדררי מעלה .
- מראה כהן : כבברקים היוצאים מזיו החיות .
- מראה כהן : כגודל גרילים בארבע קצוות .
- מראה כהן : כדמות הקשת בתוך הענן .
- מראה כהן : כהוד אשר הלביש צור ליצורים .
- מראה כהן : כורד הנתון בתוך גנת חמד .
- מראה כהן : כזר הנתון על מצח מלך .
- מראה כהן : כחסד הנתן על פני חתן .
- מראה כהן : כמותר הנתון בצניף טהור .

Like [Moses] in concealment imploring the King [for forgiveness] — was the appearance of the *Kohen*.

Like the bright morning star shining in the eastern horizon — was the appearance of the *Kohen*.

כל All these took place when the Sanctuary was on its foundation, the Holy of Holies was on its basis and the *Kohen Gadol* stood and performed the Temple service; his generations saw it and rejoiced.

Fortunate is the eye that saw all these; indeed, when the ear hears of it our soul grieves. Fortunate is the eye that saw our Temple amidst the rejoicing of our congregation; indeed, when the ear hears of it our soul grieves. Fortunate is the eye that saw our exultation, the jubilation of our congregation; indeed, when the ear hears of it our soul grieves. Fortunate is the eye that saw the [Levite] singers and their varied songs; indeed, when the ear hears of it our soul grieves. Fortunate is the eye that saw the established Habitation wherein the living God abided; indeed, when the ear hears of it our soul grieves. Fortunate is the eye that saw the joyous Water-Drawing Festival, the people drawing the spirit of holiness, the spirit of magnanimity; indeed, when the ear hears of it our soul grieves. Fortunate is the eye that saw the *Kohen Gadol* clearly pronounce the Divine Name and cry out "O God;" indeed, when the ear hears of it our soul grieves. Fortunate is the eye that saw the consecrated people thronging to the place of the Holy of Holies; indeed when the ear hears of it our soul grieves. Fortunate is the eye that saw the scarlet band turned white because of the sacrificial goat; indeed, when the ear hears of it our soul grieves. Fortunate is the eye that saw the sacrifice of the daily offerings in the courtyard of the Temple, and the gathering place of the multitudes; indeed when the ear hears of it, our soul grieves.

But the iniquities of our ancestors brought about the destruction of the Divine Abode, and our sins have postponed the end of the exile. Yet, may the remembrance of these things bring us pardon, and the affliction of our soul make atonement for us. Therefore, in Your abounding compassion, You have given us this fast day of Yom Kippur, for the pardon of iniquity and the atonement of transgression. It is a day on which eating, drinking, washing, anointing oneself, marital relations and wearing leather shoes are forbidden. It is a day to practice love and friendship, a day on which to renounce envy and strife, a day on which You forgive all our sins. And at this very time, it is revealed and known before You and before the Throne of Your Glory that we have no leader as in former days, no *Kohen Gadol* to offer a sacrifice and no altar on which to offer a burnt-offering. Because of the multitude of our iniquities —

We have no fire-offerings nor guilt-offerings; no staves [of the Ark] nor mingled meal-offerings; no lot nor glowing coals [upon the altar]; no Bet Hamikdash nor finely ground incense; no *heichel* nor

כִּי־יָשֵׁב בְּסֹתֵר לְחַלּוֹת פָּנָי מִלֶּךְ . מִרְאֵה כְהֵן :
כְּכֹכֵב הַנוֹגֵה בְּגִבּוֹל מִזְרַח . מִרְאֵה כְהֵן :

כָּל אֱלֹהִים בְּהִיּוֹת הַהֵיכָל עַל יְסוּדוֹתָיו . וּמִקְדָּשׁ הַקֹּדֶשׁ עַל מְכוּנֹתָיו . וְכֵהֵן גְּדוֹל עוֹמֵד וּמְשַׁרֵּת . דּוֹרוֹ רָאוּ וּשְׂמַחוּ : אֲשֶׁרֵי עֵין רְאִיתָהּ כָּל אֱלֹהִים . הֲלֹא לְמִשְׁמַע אֹזן דָּאֲבָה נַפְשֵׁנוּ : אֲשֶׁרֵי עֵין רְאִיתָהּ אֲהַלֵּנוּ . בְּשִׁמְחַת קַהֲלָנוּ . הֲלֹא לְמִשְׁמַע אֹזן דָּאֲבָה נַפְשֵׁנוּ : אֲשֶׁרֵי עֵין רְאִיתָהּ גִּילָנוּ . דִּיצַת קַהֲלָנוּ . הֲלֹא לְמִשְׁמַע אֹזן דָּאֲבָה נַפְשֵׁנוּ : אֲשֶׁרֵי עֵין רְאִיתָהּ הַמְשׁוֹרְרִים . וְכָל מִיְנֵי שִׁירִים . הֲלֹא לְמִשְׁמַע אֹזן דָּאֲבָה נַפְשֵׁנוּ : אֲשֶׁרֵי עֵין רְאִיתָהּ זְבוּל הַמִּתְכַּן . חֵי בּוֹ שָׁכֵן . הֲלֹא לְמִשְׁמַע אֹזן דָּאֲבָה נַפְשֵׁנוּ : אֲשֶׁרֵי עֵין רְאִיתָהּ שְׂמַחַת בֵּית הַשְּׂוֹאֵבָה . עִם שְׂוֹאֵבַת רוּחַ הַקֹּדֶשׁ רוּחַ גְּדִיבָה . הֲלֹא לְמִשְׁמַע אֹזן דָּאֲבָה נַפְשֵׁנוּ : אֲשֶׁרֵי עֵין רְאִיתָהּ פְּרִישַׁת כְּהֵן בְּרָשָׁם . צוּעֵק אֲנֵא הַשֵּׁם . הֲלֹא לְמִשְׁמַע אֹזן דָּאֲבָה נַפְשֵׁנוּ : אֲשֶׁרֵי עֵין רְאִיתָהּ קַהֵל קְדוּשִׁים . רוֹגְשִׁים בְּבֵית קֹדֶשׁ הַקֹּדֶשִׁים . הֲלֹא לְמִשְׁמַע אֹזן דָּאֲבָה נַפְשֵׁנוּ : אֲשֶׁרֵי עֵין רְאִיתָהּ שְׁנֵי הַמְּלַבֵּן . מִשְׁעִיר הַקֶּרֶבֶן . הֲלֹא לְמִשְׁמַע אֹזן דָּאֲבָה נַפְשֵׁנוּ : אֲשֶׁרֵי עֵין רְאִיתָהּ תְּמִידִים קְרִבִּים . בְּשַׁעַר בַּת רַבִּים . הֲלֹא לְמִשְׁמַע אֹזן דָּאֲבָה נַפְשֵׁנוּ :

אֲבָל עֲוֹנוֹת אֲבוֹתֵינוּ הַחֲרִיבוּ נֹוֹה . וְחַטָּאתֵינוּ הָאָרִיכוּ קֶצֶו . אֲבָל זְכוּרֵן דְּבָרִים תְּהֵא סְלִיחַתֵּנוּ . וְעֲנוּי נַפְשֵׁנוּ תְּהֵא כְּפָרְתָנוּ . עַל כֵּן בְּרַחֲמֵיךָ הַרְבִּים נָתַתְּ לָנוּ אֶת יוֹם צוּם הַכְּפוּרִים הַזֶּה . וְאֵת יוֹם מַחִילַת הָעוֹן הַזֶּה לְסִלְיַחַת עוֹן וּלְכַפֶּרֶת פֶּשַׁע . יוֹם אֲסוּר בְּאִכִּילָה . יוֹם אֲסוּר בְּשִׁתִּיָּה . יוֹם אֲסוּר בְּרַחֲצִיָּה . יוֹם אֲסוּר בְּסִיכָה . יוֹם אֲסוּר בְּתַשְׁמִישׁ הַמַּטֵּה . יוֹם אֲסוּר בְּנַעֲיִלַת הַסַּנְדֵּל . יוֹם שִׁימַת אַהֲבָה וְרַעוּת . יוֹם עֲזוּבַת קִנְיָה וְתַחֲרוּת . יוֹם שְׂתַמְחוּל לְפַל עֲוֹנוֹתֵינוּ . זְבַעַת וּבַעוֹנָה הַזֹּאת גְּלוּי וְיָדוּעַ לְפָנֶיךָ וְלִפְנֵי כִסֵּא כְבוֹדֶךָ . שְׂאִין לָנוּ לֹא מְנַהֵל בְּיָמִים הָרִאשׁוֹנִים . לֹא כְהֵן גְּדוֹל לְהַקְרִיב קֶרֶבֶן וְלֹא מִזְבֵּחַ לְהַעֲלוֹת עָלָיו כֹּלִיל : וּמְרוּב עֲוֹנֵינוּ :

אֵין לָנוּ לֹא אֲשִׁים . וְלֹא אֲשָׁם : לֹא כְדִים . וְלֹא כְלוֹלוֹת : לֹא גוֹרֵר . וְלֹא גַחְלֵי אֵשׁ : לֹא דְבִיר . וְלֹא דָקָה : לֹא הֵיכָל . וְלֹא

It is written in the Shaloh that when, in the Neilah Prayer, שמע ישראל (Hear O Israel....) is recited aloud and with heartfelt kavanah, every Jew should have the intention of giving up his soul for the sanctification of G-d's Name, may He be blessed. This intention will be considered for him as if he had indeed done so and as if he had actually withstood the test to sanctify the Divine Name.

שמע Hear O Israel, the Lord our God, the Lord is One.¹
Recite once.

ברוך Blessed be the name of the glory of His kingdom forever and ever. *Say three times.*

יהוה God is the Lord. *Say seven times.*

The Chazzan recites Whole Kaddish:

יהגדל Exalted and hallowed be His great Name (Cong: Amen.) throughout the world which He has created according to His will. May He establish His kingship, bring forth His redemption and hasten the coming of His *Mashiach* (Cong: Amen.) in your lifetime and in your days and in the lifetime of the entire House of Israel, speedily and soon, and say, Amen. (Cong: Amen. May His great Name be blessed forever and to all eternity. Blessed.) May His great Name be blessed forever and to all eternity. Blessed and praised, glorified, exalted and extolled, honored, adored and lauded be the Name of the Holy One, blessed be He, (Cong: Amen.) above and beyond all the blessings, hymns, praises and consolations that are uttered in the world; and say, Amen. (Cong: Amen.)

The Shofar is sounded once and all exclaim:

לשנה Next year in Jerusalem.

May the prayers and supplications of the entire House of Israel be accepted before their Father in heaven; and say, Amen. (Cong: Amen.)

May there be abundant peace from heaven, and a good life for us and for all Israel; and say, Amen. (Cong: Amen.)

He who makes the peace in His heavens, may He make peace for us and for all Israel; and say, Amen. (Cong: Amen.)

קוה Hope in the Lord, be strong and let your heart be valiant, and hope in the Lord.² None is holy as the Lord, for there is none aside from You, and there is none mighty as our God.³ For who is God except the Lord, and who is mighty other than our God?⁴

אין There is none like our God; there is none like our Lord; there is none

1. Deuteronomy 6:4. 2. Psalms 27:14. 3. I Samuel 2:2. 4. Psalms 18:32.

מזאתי בשמחה כשאומרים בתפלת נעילה שמע ישראל בקול רם ובכוונת הלב יכוון כל אי מישראל הסוד נפשו על קדושת השם יחיש ונהג שב לו הכוונה כאלו עשה כפועל וכאלו עובד בנסיון על קריתו :

פעם אחת **שמע ישראל יהוה אלהינו יהוה אחד :**

ג' פעמים ברוך שם כבוד מלכותו לעולם ועד :

ו' פעמים יהוה הוא האלהים :

יתגדל ויתקדש שמה רבא אמן בעלמא די ברא

ברעותיה וימליך מלכותיה, ויצמח פריקנה

ויקרב משיחה, אמן בתיכון וביומיו ובתי דכל

בית ישראל, בעגלא ובזמן קריב ואמרו אמן :

יהא שמה רבא מברך לעלם ולעלמי עדמיא :

יתברך וישתבח, ויתפאר ויתרום, ויתנשא.

ויתחדר ויתעלה ויתהלל. שמה דקדשא בריך הוא אמן

לעלא ולעלא מכל ברכתא ושירתא תשבחתא

ונחמתא, ודאמרו בעלמא, ואמרו אמן :

(תוקעין תקיעה אחת ואומרים)

לשנה הבאה בירושלים :

תתקבל צלותהון ובעותהון דכל בית ישראל, קדם אבותהון די

בשמיא, ואמרו אמן.

יהא שלמא רבא מן שמיא וחיים טובים, עלינו

ועל כר ישראל, ואמרו אמן :

עשה השלום במרומו, הוא יעשה שלום

עלינו ועל כל ישראל ואמרו אמן :

קנה אל גי חק ויאמין לגדי וכוה אל גי : אין קדוש כני. פי אין בלמה,

ואין צוד באלהינו : פי מי אלוה מפלעדי גי ומי צוד וולתי אלהינו :

אין באלהינו, אין בארונינו, אין

החלם ג) שם כ"ד : (ג) ש"א כ"ב : (ד) שם ח' ל"ב :

ב"ה

CHASSIDIC DISCOURSE

for Rosh Hashanah:

זֶה הַיּוֹם

"THIS IS THE
DAY..."

by Rabbi Menachem
Mendel Schneerson, the
Lubavitcher Rebbe זצ"ל

Free translation and adaptation of part of a Chassidic Discourse originally said on Rosh Hashanah 5741 (1980). It was published seven years later, edited by the Rebbe, with the title "Kuntres Rosh Hashanah 5748" (in *Sefer HaMaamarim Melukat* vol.2 pp.97-111).

The discourse discusses a brief passage from the Musaf prayer on Rosh Hashanah. In terms of this it explains the nature of Rosh Hashanah as expressing a tremendous spiritual transformation of the universe. This relates to the personal service of each individual Jew, man and woman, striving to draw the Divine illumination of one's soul into the physicality of one's body and one's daily life. How does one attempt this? Through study of the Torah and observance of the Mitzvot. The simple reality of Judaism is thus the key to personal spirituality and a transformation of all existence, which is the real purpose of Creation.

זֶה הַיּוֹם תְּחִלַּת מַעֲשֵׂיךָ, זְכוֹר לַיּוֹם
רֵאשׁוֹן.

"This is the day which is the beginning of Your works, a memory of the first day."

כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי
יַעֲקֹב.

"For it is a law for Israel, a judgement of the G-d of Jacob."

From the Musaf prayer, section Zichronot.

The Spiritual Effect of Rosh Hashanah

“This is the day which is the beginning of Your works, a memory of the first day”.

It is known that “the day” means Rosh Hashanah. When it says “*this* day” it means that on Rosh Hashanah “this” ZEH is revealed. For on Rosh Hashanah the Jewish people crown Hashem as King, and achieve a revelation of His Kingship throughout the world, till “everything created knows that You created it”. Even that which is created in the lowest world - and how much more, in higher worlds - knows that You created it.

The meaning of “This is the day”, ZEH HAYOM - is that on Rosh Hashanah G-dliness is drawn down in an extra-ordinarily revealed way, to the level of ZEH (“that each one can point with his finger and say Zeh”¹).

This explains why we say about Rosh Hashanah that “this is the beginning of Your works”. The point has been raised that the world was actually created on 25 Elul². Rosh Hashanah is the day that Adam was created, on the Sixth Day.

Further, on Rosh Hashanah “all creatures of the world pass before You like sheep..” - to be judged. Not only human beings, but the animal, vegetable and mineral aspects of the world. So why should Rosh Hashanah (the day when *everything* is judged) be on the day that Adam was created, rather than on 25 Elul, the beginning of *all* creation?

The explanation is that the purpose of creation is that man, through his service, should draw a revelation of G-dliness into the world: the revelation of ZEH. This concept is renewed and re-enacted on the day of the creation of man. When the world was created on 25 Elul it had the quality of KOH כה (numerically, 25). When Adam was created, through his service is achieved ZEH³.

Thus man brings a special quality to Creation: the revelation of G-d. The next two sections show that this is on an extra-ordinary level, bursting all limitations of finitude. For after all, Creation itself was a remarkable revelation of G-d. Yet man's service brings to Creation an infinitely higher possibility.

The First Day of Creation: 25 Elul

To understand this we have to try to conceive what happened on 25 Elul. On this first day of creation there were created heaven and earth and all their hosts: all were created from the void. Even those things that came into being on later days of creation - after the first day - were created on the first day from the void. Later they were revealed, in the lower, physical world. Even in the case of Adam, it says that G-d formed him from the dust of the earth, and this dust was created on the first day.

Further, it is known that the verse Bereshit 'In the Beginning' concerns not only the creation of the physical universe, but also the spiritual realms. Bereshit is Wisdom, Elokim is Understanding, the Heavens means the Six *Sefirot* and 'the Earth' is Kingship. All this came into being on the first day.

And more: we learn in the Midrash on the verse 'it was evening and it was morning, one day', that when it says 'one day' (and not 'the first day') it is because on this day G-d was alone in His universe. Existence, on that first day, had the quality of revealing that G-d is One in His universe.

On that first day G-d said: Let there be light⁴. This is a radiance with which the Jewish people will be able to illuminate the entire world and to reveal its inwardness: and that is, the radiance of the Infinite which is *before* creation. It is the very essence, which is concealed in the world, even in that world which came into being on the first day of creation. The Midrash says that the G-d took the light which was created on the first day, and 'separated it for Himself'. For this light is higher than the world..

In addition to all these exalted aspects of the first day, it is known that through all the six days of creation, also on the sixth day (before the sin of the Tree of Knowledge) the world had the quality of Gan Eden. And nonetheless, through the creation of Adam on Rosh Hashana a further level of exaltation was added to the world. Adam even brought a further level of exaltation to Gan Eden; hence it says 'G-d put him in Gan Eden to work it', meaning to draw the

radiance of the Infinite into it.

The Special Achievement of Adam

What is this extra level? Although the world was created in a perfect way, this perfection was only from the point of view of Creation: and this is limited, finite. Through the service of man a radiance which is beyond limitations and finitude is drawn into the world. The quality of his service is 'to burst through' all limitations, including the [exalted] limitations of the world as it was on the first day, when G-d was alone in his universe.

For this reason Rosh Hashanah is on the day Adam was created. For the concept of Rosh Hashanah is to draw the quality of ZEH, meaning the revelation of the Essence of the radiance of the Infinite which is beyond any aspect of relationship with the worlds. This is the meaning of the words "This day is the beginning of Your works", for the revelation of ZEH ('this'), is drawn into the world as it has the quality of "Your works", that even that which You made will know that You made it...

This power to draw into the world the revelation of the essence of the Infinite, which is beyond worlds, is in the hands of the Jewish people; they are called Adam, after Adam the First Man. Hence Rosh Hashanah is on the day of the creation of Adam.

The discourse now turns to the individual. The power to bring an infinite level of spirituality to the entire universe derives from the relationship between soul and body within each person. A cosmic task is thus presented in terms of the personal quest for holiness in daily life.

Soul and Body

One can suggest that the power of the Jewish people to achieve this level of revelation is because of the source of their Souls. It was on the sixth day of creation that the soul was breathed into Adam. His body was formed from dust which had already been created on the first day.

It is written "He blew into his nostrils the breath of life". Rabbi

Shneur Zalman explains, citing the Zohar, that 'blowing' implies from one's inwardness and essence: the source of the Soul is from the essence of G-d. Thus with the metaphor of father and son: the root of the son is from the essence of the father, beyond any revealed qualities. For this reason it is possible, as the Talmud says, that "the power of the son is greater than that of his father"⁵. For the root of the son is from the essence of the soul of his father - and at that level, the father himself is perfect in all aspects.

So too with the Souls of the Jewish people, of whom it is written "you are children of Hashem your G-d"⁶. Their root is from the Divine essence, higher than all 'revelations' [which include creation on all levels, even the most spiritual]. Hence they are in some sense exalted above all revelations from above, as in the concept "the power of the son is greater than that of his father".

Thus we find among the teachings of the Sages: "The Holy One smiled and said My children have conquered Me!"⁷. 'The Holy One' means a level of revelation of G-d lower than the Divine essence, but the source of the Souls is from the essence.

This idea concerning the Holy One and the Jewish people relates particularly to Rosh Hashanah, as the Midrash tells us that the angels gather before the Holy One and ask 'when is Rosh Hashanah?'. He says to them 'why are you asking Me? Let us go together to the Beth Din below [to find out]'⁸.

Since the root of the Souls of the Jewish people is in the Divine essence, they have the power to draw into the world a revelation of His essence⁹. Yet how do they draw this revelation into the world, uniting ZEH with KOH? One can suggest that this is through them drawing a revelation of the Soul into the body.

For the body of a person - formed from dust of the ground created on 25 Elul - has the quality KOH. Through achieving a revelation of the Divine in one's body, one draws a Divine revelation also into the world. For by illuminating the KOH within oneself, one draws this illumination also into the KOH of the whole world.

This is like the teaching in the Zohar that Adam said to all

creation: "Come, let us bow down and bless Hashem our Maker"¹⁰. He imparted this quality of bitul (selflessness) to all creation, outside of himself, by achieving bitul within himself. Thus he said 'let us bow', for also he himself would have the quality of bitul.

This relationship between the achieving of a Divine revelation in the body of the individual and in the world concerns the nature of physicality. The name Adam derives from the concept *adameh* "I will be similar..." - to G-d. One can suggest that this applies both to the soul and the body, as it says "Let us make man.. in our form". This applies to every Jew in an eternal way.

Before the Jewish people received the Torah, G-d told them: "And you shall be for Me a Kingdom of Priests and a holy nation"¹¹. One can suggest that 'Kingdom of Priests' refers to the Soul, and 'holy nation' refers to the body. Regarding both of them G-d says: "And you will be for Me..".

Due to this sacred nature of the body, through the service of the individual to draw a revelation of G-dliness into his or her physicality, there is also achieved a revelation of G-dliness in the world.

How does one set about this tremendous task? Through the basic practice of Judaism: studying Torah and observing the Mitzvot. These connect the soul with the body and reveal a boundless level of G-dliness in the world. This is expressed by the next few words of the Musaf prayer.

Torah and Mitzvot

The Rosh Hashanah Musaf prayer reads: "This is the day which is the beginning of Your works, a memory of the first day. For it is a law for Israel, judgement of the G-d of Jacob". The second sentence¹² explains the first.

For the union of ZEH and KOH in the individual (through which he achieves the revelation of ZEH in the KOH of the world) is through his service in study of Torah and observance of Mitzvot. Study of the Torah relates primarily to the soul, ZEH; observing the Mitzvot, which are encloded in physical things relates primarily to

the purification of the body. Through the service of both aspects - till they become one, since each helps the other - one achieves the union of ZEH and KOH.

This is the meaning of the second sentence in the Musaf text. The 'law' means Torah, and 'judgement' means Mitzvot (as is explained in *Likkutei Torah*¹³ by R. Shneur Zalman).

Concerning 'law', Torah, it uses the term Israel. For Torah concerns understanding, and the word Israel (Yisrael) ישראל can be read as LiRosh לִי רֹאשׁ, indicating the head.

By contrast, concerning 'judgement', the Mitzvot, it uses the term Jacob, Yakov. For Mitzvot are kept by the power of action, relating to the name Yakov, יַעֲקֹב, derived from ekev עֵקֶב, the heel. Further, Jacob was given this name because his hand was grasping the heel of Esau. One can suggest that this expresses the fact that the Mitzvot are encloded in the physical matters of this lower world, which is indeed the lowest of worlds...

We now see that the second sentence in the text of the prayer is an explanation of the first. The fulfilment of the first, the drawing of the revelation of the essence of the Infinite into the world by man is by means of the 'law for Israel' and the 'judgement of the G-d of Jacob': the study of Torah and the observance of the Mitzvot.

These aspects of Rosh Hashanah relate to another theme central to the Festival: the expression of Divine Kingship.

The Kingship of G-d

Another aspect of Rosh Hashanah, expressed in Chassidic teachings, is that it expresses and re-establishes the Kingship of G-d. On the first Rosh Hashanah, the day when Adam was created, G-d's Kingship over all existence was revealed. Hence, the Sages tell us, Adam said the 'Song of the Day' of the sixth day of the week, which begins "Hashem rules, He is clothed in majesty"¹⁴. This recognition of Hashem's Kingship is re-enacted every year by the Jewish people. Thus we say in each of the prayers of Rosh Hashanah "Rule over the whole world in Your glory".

This aspect of Rosh Hashanah is not just because of the annual renewal of the Creation. It relates to the idea that on Rosh Hashanah the aspect of ZEH, the expression of the essence of the Infinite is revealed. For the Kingship of G-d relates to His innermost essence.

Chassidic teachings speak of Ten Attributes of the Divine; the tenth is Kingship. Yet this Attribute has certain unique qualities. One is expressed in the saying of the Sages "There is no king without a people".

A human king needs human subjects in order to rule. He cannot be king over a herd of animals. On an infinitely exalted level, G-d too needs a "people" to rule in order to express His Attribute of Kingship. On the sixth day of Creation, when Adam was formed, he became the "subject" through whom the Kingship of G-d could be expressed. Adam's ability to do this derives from the nature of his soul, which comes from the essence of the Infinite. For this gives him sufficient relationship with G-d to be a subject to G-d the King. In addition, the root of Adam's soul derives from the same hidden essence as does the quality of the Divine Kingship.

Thus on Rosh Hashanah, when ZEH, a radiance beyond all limitations deriving from G-d's essence is revealed, the recognition of G-d's exalted Kingship is re-enacted by the Jewish people.

Chassidic teachings explain that the source of G-d's Kingship is from an infinitely exalted level of spiritual Unknowing. For this reason the nature of Kingship is distance and exaltation. It is this awesome aspect of G-d which is revealed on Rosh Hashanah.

G-d's aim in the creation of the world is that His Kingship should be expressed in our lowly physical world. Rosh Hashanah is the beginning of that process - but it is continued by every Jew in his or her service of G-d in the present and the future.

A Dwelling in the Lower World

Although Rosh Hashanah is not the first of the days of Creation (which commenced on 25 Elul), it is nonetheless described as "the beginning of Your works". For the ultimate purpose of Creation was that G-d should have a "dwelling" in the lower world. This is

achieved by the service of every single Jew, man and woman. Through study of Torah and observance of Mitzvot they make the world return to its state when Adam was created, before the sin of the Tree of Knowledge, but on in a more fulfilled way: for now it becomes a dwelling for G-d's essence, at the very lowest levels of existence.

This is achieved because the service of the Mitzvot utilises a person's power of action, and therefore draws G-dliness into these actions and into the physical objects which he or she uses to fulfil the Mitzvot. This indwelling of G-dliness in the physical world fulfils the purpose of Creation: a dwelling for G-d in the lower world.

The discourse concludes with blessings for the Jewish people and for each individual, emphasising their merit before G-d on Rosh Hashanah, the Day of Judgement.

Conclusion: The Merit of the Jewish People

All this is achieved through every good action of each and every Jew, as the halachic ruling¹⁵ that all existence is equally balanced between good and bad. Through one Mitzvah (in thought, and how much more in speech, and how much more in action) one weighs the whole world to a state of merit. This halachic ruling applies throughout the year: how much more so on Rosh Hashanah! For then one cannot say that the world is merely evenly balanced. For on the eve of Rosh Hashanah it is known clearly that we will be found meritorious¹⁶; how much more so on Rosh Hashanah itself!

Especially after the blowing of the Shofar¹⁷ concerning which it says "I called to G-d from the narrow place, and He answered me from the breadth"¹⁸. As we recite after the blowing of the Shofar: "In the radiance of Your countenance we will walk"¹⁹, with a good inscription and sealing, with revealed and open good, for all that one needs, and how much more for the main thing: the coming of Moshiach²⁰ swiftly in our days and in our time, truly.

NOTES

1. End of Tractate Taanit. This is generally presented as a Messianic ideal: that G-dliness will be totally apparent all around us.

2. According to the Midrash and Tosafot in the Talmud, Rosh Hashana 8a, *litekufot*

3. "Koh" represents a weaker level of revelation of the Divine. The prophets sometimes use the word "koh" ('thus') to introduce their prophecy 'thus says G-d'; and sometimes they use the word ZEH, 'this is what G-d says'.

4. The sun was created only on the fourth day. This light of the first day had a special quality.

5. Shavuot 48a.

6. Deut.14:1.

7. Bava Metzia 59b. This was after the famous incident in which the 'Heavenly Voice' was disregarded by the Sages in a halachic discussion, for the Torah 'is not in Heaven'.

8. Because the fixing of the New Moon, and hence of Rosh Hashana and all festivals, is in the hands of the human Beth Din.

9. The discourse explains that the source of the soul is from 'the concealment of the essence'. This relates to the source of Divine Kingship.

10. Psalms 95:6.

11. Exodus 19:6.

12. From Psalms 81:5.

13. Nitzavim 47c.

14. Psalm 93. Each day has a Psalm which was sung by the Levites in the Temple; it is now included in the Morning Service, and is called 'Shir shel Yom'.

15. Rambam, Laws of Repentance, 3:4. From Talmud Kiddushin 40b. The spiritual state of the individual and the world is conceived as perfectly balanced between good and bad; one good deed tips the individual and the world to the side of good "and brings salvation".

16. Talmud Yerushalmi Rosh Hashana 1:3, quoted in the Shulchan Aruch, Laws of Rosh Hashanah, sec. 581.

17. The Musaf prayer is recited after the public blowing of the Shofar. When Rosh Hashanah falls on Shabbat the Shofar is not blown; but the fact of it being Shabbat gives the spiritual force to the day as if the Shofar had been blown.

18. Psalms 118:5.

19. Psalms 89:16.

20. As the Rambam says in the passage quoted above: through one Mitzvah one weighs the whole world to a state of merit and "brings salvation".