

מחזור

לב שלם

MAHZOR

LEV SHALEM

ROSH HASHANAH
AND YOM KIPPUR

EVENING SERVICE
THE SH'MA AND ITS BLESSINGS

God and Nature: An Interpretive Translation

Beloved are You, eternal God, by whose design the evening falls, by whose command dimensions open up and eons pass away and stars spin in their orbits. You set the rhythms of day and night; the alternation of light and darkness sings Your creating word. In rising sun and in spreading dusk, Creator of all, You are made manifest. Eternal, everlasting God, may we always be aware of Your dominion. Beloved are You, Adonai, for this hour of nightfall.

— ANDRÉ UNGAR

Community

We begin this service amidst our community. Rabbi Hayim of Tzanz used to tell this parable: A man, wandering lost in the forest for several days, finally encountered another. He called out: "Brother, show me the way of this forest." The man replied: "Brother, I too am lost. I can only tell you this: The ways I have tried lead nowhere; they have only led me astray. Take my hand, and let us search for the way together." Rabbi

Bar'khu: The Call to Worship Together

We rise as we are called by the leader's words of imitation to prayer. The leader bows when saying the word "bar'khu" (praise) and stands. The leader bows when saying the word "bar'khu" (praise) and stands. Similarly, the congregation bows at the word "barukh" (praise) and straightens to full height at the recitation of God's name.

We rise. Leader:

Praise ADONAI, to whom all prayer is directed.

Congregation, then the leader repeats:

¶ Praise ADONAI, to whom all prayer is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

We are seated.

First B'rakhah before the Sh'ma: The Evening Light

Barukh atah ADONAI, our God, ruler of time and space, whose word brings the evening dusk, whose wisdom opens the gates of dawn, whose understanding changes the day's division, whose will sets the succession of seasons and arranges the stars in their places in the sky, who creates day and night, who rolls light before darkness and darkness from light, who makes day pass into night, who distinguishes day from night; Adonai Tz'va-ot is Your name. Living and ever-present God, May Your rule be with us, forever and ever. Barukh atah ADONAI, who brings each evening's dusk.

ערבית
קריאת שמע וברכותיה

We rise. Leader:

ברוך אתי יהוה המברך.

Congregation, then the leader repeats:

ברוך יהוה המברך לעולם ועד.

We are seated.

ברוך אתה יהוה אלהינו מלך העולם, אשר בדרך מעריב ערבים, בקהמה פותח שערים, ובתבונה משנה עתים, ומחליף את הזמנים, ומסדר את הכוכבים במשמרותיהם ברקיע כרצונו. בורא יום ולילה, גולל אור מפני חשך, וחשך מפני אור. ומעביר יום ומביא לילה, ומבדיל בין יום ובין לילה, יהוה צבאות שמו. אל חי וקיים, תמיד ימלוך עלינו לעולם ועד. ברוך אתה יהוה, המעריב ערבים.

THE SH'MA AND ITS BLESSINGS קריאת שמע וברכותיה. The evening service (Arvit) always includes two climactic moments: the Sh'ma and the Amidah, the silent personal prayer. On Yom Kippur, Kol Nidrei precedes this core, while S'lihot and Viddui, prayers of forgiveness and confession, follow it. B'rakhot surround the Sh'ma and serve to interpret the themes enunciated in the biblical verses that make up the Sh'ma itself. Two b'rakhot precede the Sh'ma: the first reflects on God's presence in the cycles of the day and seasons, and the second acknowledges God's love, represented by the gift of Torah, God's instruction as to how we should live. Two b'rakhot also follow the Sh'ma: the first acknowledges the Exodus from Egypt, which has set us on the path of freedom and

responsibility; the last speaks to our concrete concerns for safety in the darkness of night. The three paragraphs of the Sh'ma stand in the middle of these four b'rakhot. The recitation of the Sh'ma preceded and followed by a b'rakhah is mentioned in the very earliest rabbinic description of the priestly service in the Second Temple (Mishnah Tamid 5:1).

BARUKH ATAH ADONAI יהוה אתה יהוה. This first b'rakhah before the Sh'ma acknowledges the experience of God through witnessing the natural cycles of time. Now, at this first touch of darkness, we are asked to attend to the rhythms of time, to day and night, to cycles of life, and to the flow of time. Some of our liturgical texts reflect the biblical and rabbinic understandings of the universe, which include a flat earth and gates in heaven for the entrance and exiting of the sun. These ancient images may remind us of the sense of awe we feel when we contemplate the wonders of the universe.

CREATES בורא. The word בורא "creates," is used as a verb in the Bible only when the subject is God, for ultimately creation of the world is a mystery.

ADONAI TZ'VA-OT יהוה צבאות. In the ancient world, the sun, the moon, and the stars were all seen as divine powers. Biblical monotheism demolished these ancient gods and they were then depicted as handmaidens of God, God's army. Thus this term alludes to God's mastery of all the forces of the universe.

Kavanah for Al Het
Embarrassment not only precedes religious commitment; it is the touchstone of religious existence. . . .

What is the truth of being human? The lack of pretension, the acknowledgment of opacity, shortsightedness, inadequacy. But truth also demands rising, striving, for the goal is both within and beyond us. The truth of being human is gratitude; its secret is appreciation.

— ABRAHAM JOSHUA HESCHEL

The Longer Confession—Al Het

It is customary to strike one's heart when the words "We have sinned" are recited.

We have sinned against You unwillingly and willingly, and we have sinned against You through hardening our hearts, and we have sinned against You thoughtlessly, and we have sinned against You in idle chatter, and we have sinned against You through sexual immorality, and we have sinned against You openly and in private, and we have sinned against You knowingly and deceitfully, and we have sinned against You by the way we talk, and we have sinned against You by defrauding others, and we have sinned against You in our innermost thoughts, and we have sinned against You through forbidden trysts, and we have sinned against You through empty confession, and we have sinned against You by scorning parents and teachers, and we have sinned against You purposely and by mistake, and we have sinned against You by resorting to violence, and we have sinned against You by public desecration of Your name, and we have sinned against You through foul speech, and we have sinned against You through foolish talk, and we have sinned against You through pursuing the impulse to evil, and we have sinned against You wittingly and unwittingly.

For all these sins, forgiving God, forgive us, pardon us, grant us atonement.

V'ai kullam, elo-ah s'lihot, s'lab lanu, m'hal lanu, kapper lanu.

We have sinned against You through denial and deceit, and we have sinned against You by taking bribes. We have sinned against You by clever cynicism, and we have sinned against You by speaking ill of others. We have sinned against You by the way we do business, and we have sinned against You in our eating and drinking.

It is customary to strike one's heart when the words are recited.

על חטא שחטאנו לפניך באנס ובקצון, ועל חטא שחטאנו לפניך באמוץ הלב, ועל חטא שחטאנו לפניך בבלי דעת, ועל חטא שחטאנו לפניך בבטוי שפתים, ועל חטא שחטאנו לפניך בגלוי עריות, ועל חטא שחטאנו לפניך בגלוי ובסתרה, ועל חטא שחטאנו לפניך בדעת ובמקמה, ועל חטא שחטאנו לפניך בדבור פה, ועל חטא שחטאנו לפניך בהונאת רע, ועל חטא שחטאנו לפניך בהרחור הלב, ועל חטא שחטאנו לפניך בויעידת זנות, ועל חטא שחטאנו לפניך בודוי פה, ועל חטא שחטאנו לפניך בזלזול הורים ומורים, ועל חטא שחטאנו לפניך בנדון ובשגגה, ועל חטא שחטאנו לפניך בחזק ד, ועל חטא שחטאנו לפניך בחלול השם, ועל חטא שחטאנו לפניך בטמאת שפתים, ועל חטא שחטאנו לפניך בטפשות פה, ועל חטא שחטאנו לפניך ביצר הרע, ועל חטא שחטאנו לפניך ביודעים ובלא יודעים, ועל כלם אלוה סליחות, סלח לנו, מחל לנו, כפר לנו, ועל חטא שחטאנו לפניך בכחש ובקוב, ועל חטא שחטאנו לפניך בכפת שחד, ועל חטא שחטאנו לפניך בלצון, ועל חטא שחטאנו לפניך בלשון הרע, ועל חטא שחטאנו לפניך במשא ובמתן, ועל חטא שחטאנו לפניך במאכל ובמשקה.

THE LONGER CONFESSION. Despite the double alphabetical acrostic in which the sins are enumerated, the Al Het is not simply a formal list. The sins it enumerates are the stuff of daily life, and they point to our repeated moral failures. It makes almost no specific reference to violations of the rituals of Judaism. Such infractions as the desecration of Shabbat and festivals, and the failure to abide by the disciplines that invest our daily life with sacred significance, are categorized by the Talmud as "sins between people and God." It is taken for granted that only sins "between one person and another" need to be detailed (Babylonian Talmud, Yoma 86b).

Amidst a community of imperfect humans, we gain the courage to confess our sins to God. Knowing that it is God whom we are facing, we are called to a level of honesty and truthfulness that is greater than any intermediary would demand. The forty-four lines included in the Al Het are an expansion of the six lines that appear in Saadia Gaon's prayerbook (10th century), the twelve in Amram Gaon's (9th century), and the twenty-two in Maimonides' (12th century).

DEFRAUDING OTHERS

רְחֹמֶיךָ. Or, "oppressing others" (materially or spiritually), for so the Rabbin understood the related verb in Leviticus 19:33.

SHONENING BADLY OF OTHERS. The tradition distinguished between being truthful yet damaging (shon ha-ra) and being truthful yet harmful (r'khilus), both enumerated here. The first is the spreading of truthful yet damaging statements, even without intending any harm. The latter is the telling of outright falsehoods.

A Song of David

Each of the two psalms recited as the Torah is carried around the congregation (one on Shabbat, one on weekdays) begins with the same Hebrew words—but in a different order. Psalm 24 begins *לְדָוִד מְזִמּוֹר*, literally “to David a psalm,” and Psalm 29 begins *מְזִמּוֹר לְדָוִד*, “a psalm to David.” The Midrash comments on this difference, saying that sometimes David would be so inspired that he immediately began writing, but at other times he had to struggle to find inspiration.

On weekdays:

PSALM 24

A SONG OF DAVID.

The earth is ADONAI's in all its fullness, the land and all who dwell on it. For it was God who founded it upon the seas, and set it firm upon the flowing streams. Who may ascend the mount of ADONAI? Who may come forward in God's sanctuary? One who has clean hands and a pure heart, who has not taken God's name in vain, nor sworn deceitfully. One such as this will receive ADONAI's blessing, a just reward from God, the deliverer. This generation searches for You; like Jacob, seeks Your presence, *selah*. Open up, arched gateways—open up, doors of the world; may the sovereign who is exalted enter. Who is the sovereign who is exalted? ADONAI, mighty and triumphant, triumphant in battle. Open up, arched gateways—open up, doors of the world; may the sovereign who is exalted enter. Who is the sovereign who is exalted? ADONAI Tz'va-ot is the sovereign who is exalted. *Selah*.
Ladonai ha-aretz u-m'lo-ah, teveil v'yosh'vei vah. Ki hu al yammim y'sadah, v'al n'harot y'khon'neha. Mi ya-aleh v'har Adonai, u-mi yakum bi-m'kom kadosho. N'ki khappayim u-var leivav, asher lo nasa la-shav nafshi, v'lo nishba l'mirmah. Yissa v'rakhba mei-eit Adonai, u-tz'dakah mei-elohai yisho. Zeh dor dor'shav m'vakshai fanekha ya-akov, selah. S'u sh'arim rasheikhem, v'hinnas' u pithei olam, v'yavo melekh ha-kavod. Mi zeh melekh ha-kavod, Adonai izzuz v'gibbor. Adonai gibbor milhamah. S'u sh'arim rasheikhem, v'hinnas' u pithei olam, v'yavo melekh ha-kavod. Mi hu zeh melekh ha-kavod, Adonai Tz'va-ot hu melekh ha-kavod, selah.

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לְדָוִד מְזִמּוֹר.
לִיהוָה הָאָרֶץ וּמְלוֹאָהָ, תִּבְלַל וַיִּשְׁבֵי בָהּ.
כִּי־הוּא עַל־יַמִּים יָסְדָהּ, וְעַל־נְהָרוֹת יִכּוֹנְנֶהָ.
מִי־יַעֲלֶה בְּהַר־יְהוָה, וּגְמִי־יָקוּם בְּמִקְוֵם קִדְשׁוֹ.
נְקִי כַפַּיִם וּבֶרֶךְ־לֵבָב, אֲשֶׁר לֹא־יִנְשָׂא לִשְׂוֹא נַפְשׁוֹ,
וְלֹא נִשְׁבַע לְמַרְמָה.
יֵשֵׁא בְרָכָה מֵאֵת יְהוָה, וַצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דֹר דָרֶשׁוּ, מִבְּקִשֵי פְנֵיךְ יַעֲקֹב, סֵלָה.
שְׂאוּ שְׁעֵרִים רְאשֵׁיכֶם, וְהִנְשְׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד.
מִי זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה עֶזְרוֹ וְגִבּוֹר, יְהוָה גִּבּוֹר מִלְחָמָה.
שְׂאוּ שְׁעֵרִים רְאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד.
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה. תְּהִלִּים כַּד

PSALM 24. This psalm's dramatic imagery of gates that open for God's symbolic entrance to the Temple explains why it accompanies our Torah's return to the ark. Yet the psalm focuses first of all on the state of the worshipper: purity of action—especially verbal honesty—must characterize those who would enter this holy place and receive its blessing. This develops a theme of the *brakha* recited just after each Torah reading, describing the Torah as “a teaching of truth”: in order to live in accord with Torah, we must exemplify inner truthfulness while also pursuing truth in the world.