

## Concluding Prayers

*We rise.*

### *Aleinu*

It is for us to praise the ruler of all,  
to acclaim the Creator,  
who has not made us merely a nation,  
nor formed us as all earthly families,  
nor given us an ordinary destiny.

† And so we bow, acknowledging the supreme sovereign,  
the Holy One, who is praised—  
who spreads out the heavens and establishes the earth,  
whose glory abides in the highest heavens,  
and whose powerful presence resides in the highest heights.  
This is our God, none else;  
ours is the true sovereign, there is no other.  
As it is written in the Torah:  
“Know this day and take it to heart,  
that ADONAI is God in heaven above and on earth below;  
there is no other.”

*Aleinu l'shabei-ah la-adon hakol,  
lateit g'dulah l'yotzer b'reishit,  
shelo asanu k'goyei ha-aratzot,  
v'lo samanu k'mishp'hot ha-adamah,  
shelo sam helkeinu kahem,  
v'goraleinu k'khol hamonam.*

† *Va-anahnu korim u-mishta'avim u-modim,  
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.*

*Shehu noteh shamayim v'yosed aretz,  
u-moshav y'karo ba-shamayim mima'al,  
u-sh'khinat uzo b'govhei m'romim,  
hu eloheinu ein od.*

*Emet malkeinu efes zulato,  
ka-katuv b'torato:*

*v'yadata hayom va-hasheivota el l'vavekha, ki Adonai hu ha-elohim  
ba-shamayim mima'al v'al ha-aretz mitahat, ein od.*

## סיום התפילה

*We rise.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,  
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,  
שֶׁלֹא שָׁם חִלְקֵנוּ כִּהֵם,  
וְגָרְלָנוּ כְּכָל־הַמוֹנָם.  
† וְאַנְהֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.  
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ,  
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,  
וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים,  
הוּא אֱלֹהֵינוּ אֵין עוֹד.  
אִמְתַּת מִלְּפָנֵינוּ אֶפֶס זוֹלָתוֹ,  
כְּפִתּוּב בַּתּוֹרָתוֹ:

וְיִדְעַתָּ הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבְךָ, כִּי יְהוָה הוּא הָאֱלֹהִים  
בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

**ALEINU** עֲלֵינוּ. This prayer was originally composed for the *Malkhuyot* (“Sovereignty”) section of the Rosh Hashanah Musaf service. Since the late Middle Ages, it has acquired a special pride of place in Ashkenazic liturgy (but not in most Sephardic rites) and is recited as part of the conclusion of every service. It is customary to physically bow from the waist when we recite the line *va-anahnu korim*, “And so we bow.”

**NOR FORMED US AS ALL EARTHLY FAMILIES** וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה. The historic continuity of the Jewish people defies the story of most nations. Nevertheless, the Jewish exceptionalism emphasized in this prayer has been a matter of controversy, and the current Israeli Masorti Movement has offered the

option of reciting instead the lines from the prophet Micah: “For the people of every nation shall walk in the name of their god, but we shall walk in the name of Adonai, our God, forever” (4:5).

**KNOW THIS DAY** וְיִדְעַתָּ הַיּוֹם. Deuteronomy 4:39, from Moses’ speech enunciating the meaning of God’s revelation at Sinai.

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And so, ADONAI our God, we await You,  
 that soon we may behold Your strength revealed in full glory,  
 sweeping away the abominations of the earth,  
 obliterating idols,  
 establishing in the world the sovereignty of the Almighty.  
 All flesh will call out Your name—  
 even the wicked will turn toward You.  
 Then all who live on earth will understand and know  
 that to You alone every knee must bend,  
 all allegiance be sworn.  
 They will bow down and prostrate themselves before You,  
 ADONAI our God,  
 treasure Your glorious name,  
 and accept the obligation of Your sovereignty.  
 May You soon rule over them forever and ever,  
 for true dominion is Yours;  
 and You will rule in glory until the end of time.

► As is written in Your Torah:  
 “ADONAI will reign forever and ever.”  
 And as the prophet said:  
 “ADONAI shall be acknowledged sovereign of all the earth.  
 On that day ADONAI shall be one, and the name of God, one.”  
*V’ne-emar: v’hayah Adonai l’melekh al kol ha-arets,  
 bayom hahu yihyeh Adonai ehad, u-sh’mo ehad.*  
*We are seated.*

עַל כֵּן נִקְוָה לְךָ יְהוָה אֱלֹהֵינוּ,  
 לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֹרָה  
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,  
 וְהֵאֱלִילִים כְּרוֹת יַפְרָתוֹן,  
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂדֵי,  
 וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ  
 לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אָרֶץ.  
 יִפְּיְרוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תֵבֶל,  
 כִּי לְךָ תִּכְרַע כָּל־בָּרָךְ,  
 תִּשָּׁבַע כָּל־לְשׁוֹן.  
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ,  
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְבַּנּוּ,  
 וַיִּקְבְּלוּ כָּלֶם אֶת־עַל מַלְכוּתְךָ.  
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֵד,  
 כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,  
 וּלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.

◀ כַּפְתּוֹב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֵד.  
 וְנֶאֱמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ.  
 בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וְשִׁמוֹ אֶחָד.

*We are seated.*

ESTABLISHING IN THE  
 WORLD THE SOVEREIGNTY  
 OF THE ALMIGHTY לְתַקֵּן  
 עוֹלָם בְּמַלְכוּת שְׂדֵי. Beginning  
 in the 19th century,  
 this phrase was interpreted  
 as a call to universal justice,  
 similar to Isaiah’s call to Is-  
 rael to be “a light unto the  
 nations.” In this vein, the  
 phrase *l’takken olam* was  
 understood to mean “to re-  
 pair the world,” to be part-  
 ners with God in achieving  
 a world filled with peace  
 and righteousness. Even  
 earlier, Maimonides (12th  
 century) had argued that  
 the single most important  
 characteristic of messianic  
 times would be an end to  
 one people’s dominating  
 another (Mishneh Torah,  
 Hilkhoh Melakhim 12:2).

ADONAI WILL REIGN FOR-  
 EVER AND EVER יְהוָה יִמְלֹךְ  
 לְעֹלָם וָעֵד. From the Song at  
 the Sea, Exodus 15:18.

ON THAT DAY ADONAI  
 SHALL BE ONE הַיּוֹם הַהוּא  
 יְהִיָּה יְהוָה אֶחָד. Zechariah  
 14:9. When the Sh’ma was  
 recited earlier, we declared  
 that God is one. Now, at  
 the end of the service, we  
 express our hopes that  
 through our prayer, we  
 have brought the created  
 world a little closer to one-  
 ness with the One God.  
 (Lawrence Kushner)

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