

**5. Remembering**

You recall the world's creation  
and note the ancient beings.

All secrets are revealed to you,  
things hidden since creation.

Nothing is forgotten  
before your glorious throne,  
nothing hidden from your eyes.

You remember  
everything *ever* done;

no single creature;  
is lost from your thought.<sup>1</sup>

Everything is revealed and known  
to you, ruling God,

looking ahead and seeing to  
the end of humanity,<sup>2</sup>

when you will apply a rule to remember,<sup>3</sup>  
to note every breath and person,

remember the many deeds,  
the limitless host of creatures.

You made this known from the beginning  
and revealed it long, long ago.<sup>4</sup>

**זְכוֹרוֹנוֹת Zichronot**

אַתָּה זוֹכֵר מַעֲשֵׂה עוֹלָם  
וּפּוֹקֵד כָּל יְצוּרֵי קֶדֶם;

לְפָנֶיךָ נִגְלוּ כָּל תַּעֲלוּמוֹת  
וְהַמּוֹן נִסְתָּרוֹת שְׁמִיבֵרֶשִׁית.

אֵין שִׁיחָה  
לִפְנֵי כִסֵּא כְבוֹדְךָ  
וְאֵין נִסְתָּר מִנְגַד עֵינֶיךָ.

אַתָּה זוֹכֵר  
אֶת כָּל הַמַּפְעֵל

וְגַם כָּל הַיְצוּר  
לֹא נִחַד מִמֶּנּוּ.

הַכֹּל גָּלוּי וְיָדוּעַ  
לְפָנֶיךָ יי אֱלֹהֵינוּ,

צוֹפֶה וּמַבִּיט  
עַד סוֹף כָּל הַדּוֹרוֹת,

כִּי תִבִיא חֹק זְכוֹרוֹן  
לְהִפָּקֵד כָּל רוּחַ וּנְפֶשׁ,

לְהִזָּכֵר מַעֲשִׂים רַבִּים  
וְהַמּוֹן בְּרִיּוֹת לְאֵין תַּכְלִית

מֵרֵשִׁית קַזוֹת הוֹדַעְתָּ  
וּמִלְפָּנִים אוֹתָהּ גִּלִּית.

<sup>1</sup> “And also, every created being is not forgotten from you.”

<sup>2</sup> “To the end of all generations.”

<sup>3</sup> I.e., long ago God made a rule (an incontrovertible plan beyond human comprehension) that one day all would be remembered. Eventually, that rule will be applied.

<sup>4</sup> וּמִלְפָּנִים—“And more than the before,” i.e., from times long, long ago.

Today begins your creation, <sup>5</sup> a commemoration of the first day.	זֶה הַיּוֹם תְּחִלַּת מַעֲשֵׂיךָ זְכוֹר לַיּוֹם רִשׁוֹן	Zeh hayom techilat ma'asecha, zikaron leynom rishon,
<i>We quote Psalm 61:5 to make the point:</i>		
"For it's a rule for Israel, a judgement day for Jacob's God." Today each state's destiny is decreed: <sup>6</sup>	כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב וְעַל הַמְדִינוֹת בּוֹ יֵאָמֵר	"Ki chok leYisra'el hu, mishpat IElohei Ya'akov." Ve'al hamedinot bo ye'amer
which ones will see war or peace famine or plenty. <sup>7</sup>	אֵיזוֹ לַחֶרֶב וְאֵיזוֹ לְשָׁלוֹם אֵיזוֹ לָרָעַב וְאֵיזוֹ לְשִׂבְעַ	eizo lacherev ve'eizo lashalom, eizo lara'av ve'eizo lasovah
Today, each creature is noted, remembered for life or for death.	וּבְרִיּוֹת בּוֹ יִפְקְדוּ לְהַזְכִּירָם לַחַיִּים וְלַמּוֹת	uveriyot bo yipakedu, lhazkiram lachayim velamavet.
Today, who is not called to account? Ah, awareness of every creature comes before you,	מִי לֹא נִפְקָד בְּהַיּוֹם הַזֶּה כִּי זֵכֶר כָּל הַיְצוֹר לִפְנֵיךָ בָּא	Mi lo nifkad kehayom hazeh, ki zecher kol hayatzur lefanecha bah,
a person's achievements, noted deeds, a mature person's personality, <sup>8</sup> one's thoughts and methods, and one's inclinations. <sup>9</sup>	מַעֲשֵׂה אִישׁ וּפְקֻדָּתוֹ וְעֲלִילוֹת מִצְעָדָיו גָּבַר מַחֲשֵׁבוֹת אָדָם וְתַחְבּוּלוֹתָיו וַיִּצְרֵי מַעֲלָלָיו אִישׁ	ma'aseh ish ufekudato, va'alilot mitz'adei gaver, machshevot adam vetachbulotav veyitzrei ma'alelei ish.
Happy is one who does not forget you, a person who finds strength in you. for those who seek you shall never stumble, nor will any be disgraced if they seek refuge in you.	אֲשֶׁרֵי אִישׁ שֶׁלֹּא יִשְׁכַּחֲךָ וּבֶן אָדָם יִתְאַמֵּץ בְּךָ כִּי דוֹרְשֵׁיךָ לְעוֹלָם לֹא יִכְשֶׁלּוּ וְלֹא יִבְלְמוּ לְנִצָּחַ כָּל הַחוֹסִים בְּךָ	Ashrei ish shelo yishkacheka uven adam yit'ametzbach. ki dorshecha le'olam lo yikashelu velo yikalmu lanetzach kol hachosim bach

<sup>5</sup> "This is the day of the beginning of your deeds," i.e., our tradition holds, Rosh Hashanah is the anniversary of creation, the birthday of the world.

<sup>6</sup> "And in reference to the states (or nations), on it (i.e., this day) is said."

<sup>7</sup> "Which is destined for the sword, which for peace, which for famine, which for plenty."

<sup>8</sup> "The inclinations of the steps of a strong man," i.e., the way a mature person tends to act.

<sup>9</sup> "And the formations of the inclinations of a person."

The record of all creatures comes before you, and you probe all their deeds.	כִּי זָכַר כָּל הַמַּעֲשִׂים לְפָנֶיךָ בָּא וְאַתָּה דוֹרֵשׁ מַעֲשֵׂה כָל־	ki zecher kol hama'asim lefanecha bah, ve'atah doresh ma'aseh chulam.
Even Noah <sup>1</sup> you lovingly recalled and took note of him with salvation and mercy	וְגַם אֶת נֹחַ בְּאַהֲבָה זָכַרְתָּ וַתִּפְקְדֵהוּ בְדַבַּר יְשׁוּעָה וְרַחֲמִים	Vegam et No'ach be'ahava zacharta, vatifkedehu bidvar yeshu'ah verachamim
when you brought the Flood's waters to destroy all creatures because of their evil tendencies.	בְּהַבִּיאָךָ אֶת מֵי הַמַּבּוּל לְשַׁחֵת כָּל בְּשָׂר מִפְּנֵי רָע מַעַלְלֵיהֶם	bahavi'acha et mei haMabul leshachet kol basar mipnei ro'ah ma'aleihem.
Meanwhile, the thought of him came to you, ruling God, <i>with the idea</i> to give him as many descendants as the dust of the earth as many offspring as the sand of the sea, <sup>2</sup> as is written in your Torah ( <i>Gen 8:1</i> ):	עַל כֵּן זָכַרְנוּ בָּא לְפָנֶיךָ יי אֱלֹהֵינוּ לְהַרְבּוֹת זַרְעוֹ בְּעַפְרוֹת תַּבַּל וְצִאֲצָאוֹ כְּחוֹל הַיָּם בְּכַתוּב בְּתוֹרָתְךָ	Al ken zichrono bah lefanecha, Adonai Eloheinu, leharbot zaro ke'afrot tevel vetze'etza'av kechol hayam, kakatuv beToratecha:
God thought of Noah and the wild beasts and domesticated animals with him in the ark; God sent a wind across the world, and the waters subsided.	וַיִּזְכֹּר אֱלֹהִים אֶת-נֹחַ וְאֶת כָּל-הַחַיָּה וְאֶת-כָּל-הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל-הָאָרֶץ וַיָּשְׁכוּ הַמַּיִם	Vayizkor Elohim et No'ach ve'et kol hachayah ve'et kol hab'hemah asher ito batevah; vaya'aver Elohim ru'ach al ha'aretz, vayashoku hamayim.

<sup>1</sup> Was Noah good, and we would expect him to be saved, or was he bad, so that his salvation was a sign of God's great mercy?

<sup>2</sup> When the world was young and empty, the promise of many descendants was a blessing, for they could carry on one's name, memory and traditions. Now, of course, our photo albums will preserve our memories for ever.

And it's said ( <i>Exodus 2:24</i> ):	<b>וְנֹאֲמַר</b>	Vene'emar:
God heard their screaming, and God remembered the pact with Abraham, Isaac and Jacob.	<b>וַיִּשְׁמַע אֱלֹהִים אֶת־נְאֻקָּתָם וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב</b>	Vayishma Elohim et na'akatam; vayizkor Elohim et berito et Avraham, et Yitzchak ve'et Ya'akov.
And it's said ( <i>Leviticus 26:42</i> ):	<b>וְנֹאֲמַר</b>	Vene'emar:
I remember my pact with Jacob and my pact with Isaac; I remember my pact with Abraham and I remember the earth.	<b>וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקֹב וְאֵף אֶת־בְּרִיתִי יִצְחָק וְאֵף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר</b>	Vezecharti et beriti Ya'akov, ve'af et beriti Yitzchak, ve'af et beriti Avraham ezkor; ve'ha'aretz ezkor.
In your holy scripture is written ( <i>Psalms 111:4</i> ):	<b>וּבְדַבְרֵי קֹדֶשׁ בְּתוֹב לֵאמֹר</b>	Uvedivrei kodshecha katuv lemor:
God made a memorial for God's miracles; kind and merciful is God.	<b>זָכַר עֲשָׂה לְנִפְלְאוֹתָיו חַנּוּן וְרַחוּם יְהוָה</b>	Zecher asah lenifle'otav, chanun verachum Adonai.
And it's said ( <i>Psalms 111:5</i> ):	<b>וְנֹאֲמַר</b>	Vene'emar:
God gave food to those who respect God; God always remembers the pact.	<b>טָרֵף נָתַן לִירְאָיו יִזְכֹּר לְעוֹלָם בְּרִיתוֹ</b>	Teref natan lire'av; yizkor le'olam berito.
And it's said ( <i>Psalms 106:45</i> ):	<b>וְנֹאֲמַר</b>	Vene'emar:
God remembered the pact with them and comforted them with great compassion. <sup>1</sup>	<b>וַיִּזְכֹּר לָהֶם בְּרִיתוֹ וַיִּנְחֵם כְּרַב חֲסָדָיו</b>	Vayizkor lahem berito vayinachem kerov chasadav.

<sup>1</sup> “According to the abundance of God's compassion.”

Your servants, the prophets,  
wrote (*Jeremiah 2:2*):

Go, proclaim  
to Jerusalem,<sup>2</sup>  
this is what God says:

“I remember how kind you used to be,  
how you loved me as a bride,  
following me to the wilderness,  
a land where nothing grew.”<sup>3</sup>  
And it’s said (*Ezekiel 16:60*):

“And I remember  
my pact with you  
in the days of your youth;  
I will keep that pact forever.”  
And it’s said (*Jeremiah 31:19*):<sup>4</sup>

“Is Efrayim my favorite son,  
a *little* boy playing *games*?  
When I speak of him  
I think of him more and more.  
I feel sick about his situation;<sup>5</sup>  
with compassion will I pity him,”  
says God.

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים  
כְּתוּב לֵאמֹר

הָלֹךְ וְקָרָאתָ  
בְּאָזְנֵי יְרוּשָׁלַיִם לֵאמֹר  
כֹּה אָמַר יְהוָה

זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ  
אֲהַבַת כְּלוּלַתְיִךְ  
לְכַתֵּךְ אַחֲרַי בַּמִּדְבָּר  
בְּאֶרֶץ לֹא זְרוּעָה  
וְנֹאמַר

וְזָכַרְתִּי אֲנִי  
אֶת־בְּרִיתִי אִתְּךָ  
בִּימֵי נְעוּרַיִךְ  
וְהִקְמוֹתִי לָךְ בְּרִית עוֹלָם  
וְנֹאמַר

הֲבֵן יָקִיר לִי אֶפְרַיִם  
אִם יֶלֶד שַׁעֲשׁוּעִים  
כִּי־מִדֵּי דַבְּרֵי בֹ  
זָכַר אֶזְכְּרֶנּוּ עוֹד  
עַל־כֵּן הָמוּ מֵעַי לוֹ  
רַחֵם אֲרַחֲמֶנּוּ  
נְאֻם־יְהוָה

Ve'al yedei avadecha hanvi'im  
katuv lemor:

Haloch vekarata  
ve'oznei Yerushalayim lemor,  
ko amar Adonai:

“Zacharti lach chesed ne'urayich,  
ahavat kelulutayich;  
lechtech acharai bamidbar,  
be'erez lo zeru'ah.”  
Vene'emar:

“Vezacharti ani  
et beriti otach  
bimei ne'urayich;  
vahakimoti lach berit olam.”  
Vene'emar:

“Haven yakir li Efrayim,  
im yeled sha'ashu'im,  
ki midei dabri bo,  
zachor ezkerenu od;  
al ken hamu me'ai lo:  
'Rachem arachamenu,”  
ne'um Adonai.

<sup>2</sup> “Go and call out in the ears of Jerusalem, saying.”

<sup>3</sup> “I have remembered for your sake the kindness of your youth, the love of your bridal time, going after me to the wilderness, to a land not sown.”

<sup>4</sup> Some say this is Jeremiah 31:20, not 31:19.

<sup>5</sup> “For this reason, my innards rumble about him (I feel physical discomfort when I think of his condition)” or “my heart yearns for him.”

Sovereign God,	אֱלֹהֵינוּ וְאֱלֹהֵי	Eloheinu vElohei
our parents' God,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	avoteinu ve'imoteinu
remember us favorably <sup>1</sup>	זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ	Zochrenu bezikaron tov lefanecha,
and mark us down	וּפְקֻדְנוּ	ufokdenu
for salvation and mercy	בְּפְקֻדַת יְשׁוּעָה וְרַחֲמִים	bifkudat yeshu'ah verachamim
from skies ancient and remote; <sup>2</sup>	מִשְׁמַי שָׁמַי קֶדֶם	mishmei shemei kedem,
recall for our sake, ruling God,	וּזְכַר לָנוּ יְיָ אֱלֹהֵינוּ	uzechor lanu, Adonai Eloheinu,
the pact, the kindness,	אֶת הַבְּרִית וְאֶת הַחֶסֶד	et habrit ve'et hachessed
the promise you made	וְאֶת הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ	ve'et hashevu'ah asher nishbata
to our ancestor Abraham	לְאַבְרָהָם אָבִינוּ	le'Avraham avinu
at Mount Moriah;	בְּהַר הַמֹּרְיָה	beHar haMoriyah,
may the Binding <sup>3</sup> appear to you,	וְתִרְאֶה לְפָנֶיךָ עֲקֵדָה	vetera'eh lefanecha Akedah
when our ancestor Abraham bound	שְׁעָקַד אֲבִירָהּ אָבִינוּ	she'akad Avraham avinu
his son Isaac	אֶת יִצְחָק בְּנוֹ	et Yitzchak beno
upon the altar—	עַל גְּבֵי הַמִּזְבֵּחַ	al gabei himizbe'ach;
he suppressed his compassion	וְכָבַשׁ רַחֲמָיו	vechavash rachamav
to do your will	לְעֲשׂוֹת רְצוֹנְךָ	la'asot retzon'cha
wholeheartedly—	בְּלִבָּב שְׁלָם	belevav shalem—
so may your mercy suppress	כֵּן יַכְבְּשׁוּ רַחֲמֶיךָ	ken yichbeshu rachamecha
your anger from being directed at us	אֶת כַּעֲסְךָ מֵעַלֵּינוּ	et ka'as'cha me'aleinu,

<sup>1</sup> “Remember us with a good (i.e., favorable) memory before you.”

<sup>2</sup> “And mark us down with a mark of salvation and mercy from the skies of the ancient skies.” If heaven suggests something distant (I once saw a suggestion that שמים/sky comes from שם/there, meaning “over there,” a great distance away), this phrase may make it seem remote in both space and time. In this prayer, God’s kindness seems remote.

<sup>3</sup> The story is in Genesis 22, the second day’s Torah reading, on page 286. It’s notable that we ask God to suppress anger as we remember Abraham suppressing the opposite emotion, compassion.

and in your great goodness  
may your anger withdraw  
from your people, your city  
and your heritage.

Fulfill for us, ruling God,  
the matter  
of which you assured us in your Torah  
written by your servant Moses,  
spoken by your glory:

*Lev 26:45* "I will remember for their sake  
*my* pact with their early ancestors  
whom I brought  
from the Land of Egypt  
in the eyes of all the *world's* peoples,  
to be their God:  
I am God."

The one who recalls all that is forgotten—  
that is you, from earliest times;  
and nothing is forgotten  
before your throne of glory.

The Binding of Isaac—  
today, for his descendants,  
remember it with compassion.

We bless you, ruler,  
who remembers the pact.

וּבְטוֹבָהּ הַגָּדוֹל  
יָשׁוּב חָרוֹן אַפָּיךָ  
מֵעַמֶּךָ וּמֵעִירֶךָ  
וּמִנְחַלְתֶּךָ  
וְקַיֵּם לָנוּ יי אֱלֹהֵינוּ  
אֶת הַדְּבָר  
שֶׁהִבְטַחְתָּנוּ בְּתוֹרַתְךָ  
עַל יְדֵי מֹשֶׁה עַבְדְּךָ  
מִפִּי כְבוֹדְךָ בְּאָמֹר:

וְזָכַרְתִּי לָהֶם  
בְּרִית רִשְׁוֹנִים  
אֲשֶׁר הוֹצֵאתִי-אֹתָם  
מֵאֶרֶץ מִצְרַיִם  
לְעֵינֵי הַגּוֹיִם  
לִהְיֹת לָהֶם לֵאלֹהִים  
אֲנִי יְהוָה  
בִּי זֹכֵר כֹּל הַנִּשְׁכָּחוֹת  
אֲתָה הוּא מְעוֹלָם  
וְאֵין שִׁיחָה  
לִפְנֵי כִסֵּא כְבוֹדְךָ  
וְעַקְדַת יִצְחָק  
לְזֵרְעוֹ הַיּוֹם  
בְּרַחֲמִים תִּזְכּוֹר  
בְּרוּךְ אַתָּה יי  
זֹכֵר הַבְּרִית

uvetuv'cha hagadol  
yashuv charon ap'cha  
me'am'cha, ume'ir'cha  
uminachalatecha;  
vekayem lanu, Adonai Eloheinu,  
et hadavar  
shehivtachtanu beToratecha,  
al yedei Moshe avdecha,  
mipi chevodech ka'amur:  
"Vezacharti lahem  
berit rishonim  
asher hotzeti otam  
me'Eretz Mitzrayim  
le'einei hagoyim,  
lih'yot lahem IElohim:  
ani Adonai."  
Ki zocher kol hanishkachot  
atah hu me'olam,  
ve'ein shich'chah  
lifnei chisei chevodecha;  
va'akedat Yitzchak  
lezar'o hayom  
berachamim tizkor.  
Baruch atah Adonai,  
zocher habrit.