

Remembering and Forgetting the Akedah

Source Sheet by Channa Lockshin Bob

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Terrifying in content, [the Akedah] has become a source of consolation to those who, in retelling it, make it part of their own experience. Here is a story that contains Jewish destiny in its totality.

בראשית כ"ב

Genesis 22

(א) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה
וְהָאֱלֹהִים נִסָּה אֶת־אַבְרָהָם
וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי:
(ב) וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ
אֶת־יִחְיֵדָךְ אֲשֶׁר־אֹהֶבְתָּ
אֶת־יִצְחָק וְלֵךְ־לְךָ אֶל־אֶרֶץ
הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל
אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלֶיךָ:
(ג) וַיִּשְׁכֶּם אַבְרָהָם בְּבֹקֶר וַיַּחֲבֹשׁ
אֶת־חֲמֹלוֹ וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו
אֹתוֹ וְאֵת יִצְחָק בְּנוֹ וַיִּבְקַע עֵצִי
עֲלֶיהָ וַיִּקֶּם וַיֵּלֶךְ אֶל־הַמָּקוֹם
אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים: (ד) בַּיּוֹם
הַשְּׁלִישִׁי וַיֵּשָׂא אַבְרָהָם אֶת־עֵינָיו
וַיֵּרָא אֶת־הַמָּקוֹם מֵרֶחֶק: (ה)
וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו
שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמֹר וְאֲנִי
וְהַנֶּעֱר נִלְכָּה עַד־כָּה וְנִשְׁתַּחֲוֶה
וְנָשׁוּבָה אֵלֵיכֶם: (ו) וַיִּקַּח

(1) Some time afterward, God put Abraham to the test—saying to him, “Abraham.” He answered, “Here I am.” (2) “Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you.” (3) So early next morning, Abraham saddled his donkey and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him. (4) On the third day Abraham looked up and saw the place from afar. (5) Then Abraham said to his servants, “You stay here with the donkey. The boy and I will go up there; we will worship and we will return to you.” (6) Abraham took the wood for the burnt offering and put it on his son Isaac. He

אֲבֹרָהֶם אֶת־עֵצִי הָעֵלָה וַיִּשֶׁם
עַל־יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ
אֶת־הָאֵשׁ וְאֶת־הַמֶּאֱכָלֶת וַיֵּלְכוּ
שְׁנֵיהֶם יַחְדָּו: (ז) וַיֹּאמֶר יִצְחָק
אֶל־אֲבֹרָהֶם אָבִיו וַיֹּאמֶר אָבִי
וַיֹּאמֶר הַנְּנִי בְנִי וַיֹּאמֶר הִנֵּה
הָאֵשׁ וְהָעֵצִים וְאֵיךְ הַשֶּׁה לְעֹלָה:
(ח) וַיֹּאמֶר אֲבֹרָהֶם אֱלֹהִים
יִרְאֶה־לּוֹ הַשֶּׁה לְעֹלָה בְנִי וַיֵּלְכוּ
שְׁנֵיהֶם יַחְדָּו: (ט) וַיָּבֹאוּ
אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לּוֹ
הָאֱלֹהִים וַיִּבֶן שָׁם אֲבֹרָהֶם
אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים
וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיִּשֶׁם אֹתוֹ
עַל־הַמִּזְבֵּחַ מִמַּעַל לְעֵצִים: (י)
וַיִּשְׁלַח אֲבֹרָהֶם אֶת־יָדוֹ וַיִּקַּח
אֶת־הַמֶּאֱכָלֶת לְשַׁחֹט אֶת־בְּנוֹ:
(יא) וַיִּקְרָא אֵלָיו מִלֵּאָדָּה יְהוָה
מִן־הַשָּׁמַיִם וַיֹּאמֶר
אֲבֹרָהֶם | אֲבֹרָהֶם וַיֹּאמֶר הַנְּנִי:
(יב) וַיֹּאמֶר אֶל־תִּשְׁלַח יָדְךָ
אֶל־הַנֶּעַר וְאֶל־תַּעֲשֵׂה לוֹ מְאוּמָּה
כִּי | עָתָה יִדְעָתִי כִּי־יִרְאֶה אֱלֹהִים
אֶתָּה וְלֹא חֲשַׁכְתָּ אֶת־בְּנֶךָ
אֶת־יַחֲידְךָ מִמֶּנִּי: (יג) וַיִּשָּׂא
אֲבֹרָהֶם אֶת־עֵינָיו וַיִּרְאֵהוּ
וְהִנֵּה־אֵיל אַחֵר נָאֲחֹז בַּסֶּבֶךְ
בְּקִרְנָיו וַיִּלָּךְ אֲבֹרָהֶם וַיִּקַּח
אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת

himself took the firestone and the knife; and the two walked off together. (7) Then Isaac said to his father Abraham, "Father!" And he answered, "Yes, my son." And he said, "Here are the firestone and the wood; but where is the sheep for the burnt offering?" (8) And Abraham said, "It is God who will see to the sheep for this burnt offering, my son." And the two of them walked on together. (9) They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. (10) And Abraham picked up the knife to slay his son. (11) Then an angel of GOD called to him from heaven: "Abraham! Abraham!" And he answered, "Here I am." (12) "Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me." (13) When Abraham looked up, his eye fell upon a ram, caught in the thicket by its horns. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. (14) And Abraham named that site Adonai-yireh, whence the present saying, "On GOD's mount there is vision." (15) The angel of GOD called to Abraham a second

בְּנוֹ: (יד) וַיִּקְרָא אֲבִרְהָם
שְׁמֵי־הַמָּקוֹם הַהוּא יְהוָה | יִרְאֶה
אֲשֶׁר יֹאמַר הַיּוֹם בְּהֵרָ יְהוָה
יִרְאֶה: (טו) וַיִּקְרָא מִלְּאֶךָ יְהוָה
אֶל־אֲבִרְהָם שְׁנֵית מִן־הַשָּׁמַיִם:
(טז) וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי
נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ
אֶת־הַדְּבָר הַזֶּה וְלֹא חָשַׁכְתָּ
אֶת־בִּנְךָ אֶת־יְחִידְךָ: (יז) כִּי־בִרְךָ
אֲבִרְכְּךָ וְהָרַבָּה אֲרַבָּה אֶת־זֶרְעֶךָ
כְּכֹכְבֵי הַשָּׁמַיִם וְכַחֹל אֲשֶׁר
עַל־שֹׁפֶת הַיָּם וַיִּרְשׁ זֶרְעֶךָ אֶת
שָׁעַר אֵיבָיו: (יח) וְהִתְבָּרְכוּ
בְּזֶרְעֶךָ כָּל גּוֹיֵי הָאָרֶץ לְקֹב אֲשֶׁר
שָׁמַעְתָּ בְּקֹלִי: (יט) וַיָּשָׁב אֲבִרְהָם
אֶל־נַעֲרָיו וַיִּקְמּוּ וַיֵּלְכוּ יַחְדָּו
אֶל־בְּאֵר שֶׁבַע וַיָּשָׁב אֲבִרְהָם
בְּבֵאֵר שֶׁבַע: {פ}

time from heaven, (16) and said, "By
Myself I swear, GOD declares:
Because you have done this and
have not withheld your son, your
favored one, (17) I will bestow My
blessing upon you and make your
descendants as numerous as the
stars of heaven and the sands on the
seashore; and your descendants
shall seize the gates of their foes.
(18) All the nations of the earth shall
bless themselves by your
descendants, because you have
obeyed My command." (19)
Abraham then returned to his
servants, and they departed
together for Beer-sheba; and
Abraham stayed in Beer-sheba.

The Moral Problem

ויקרא רבה כ"ב'

תִּדַּע שָׁכֵן, שְׁחֹזַר יִצְחָק אֶצֶל
אִמּוֹ, וַאֲמָרָה לוֹ אֵן הָיִיתָ בְּרִי,
אָמַר לָהּ נָטַלְנִי אָבִי וְהָעֵלְנִי
הָרִים וְהוֹרִידְנִי גְּבָעוֹת וְכו',
אָמַרָה וּוי עַל בְּרִי דְרִיּוֹתָא,
אִלּוּלִי הַמִּלְאָךְ כְּכָר הָיִיתָ שְׁחוּט,

1. Vayikra Rabbah 20:2

Know that it is so, as Isaac returned
to his mother and she said to him:
'Where have you been, my son?' He
said to her: 'My father took me, took
me up mountains, took me down
hills...' She said: 'Woe unto the son
of that woman full of grief, had it

אמר לה אין. באותה שעה צוּחָה
שָׁשָׁה קולות כְּנָגַד שָׁשָׁה
תְּקִיעוֹת, אָמְרוּ לֹא הִסְפִּיקָה אֶת
הַדָּבָר עַד שְׁמִתָּהּ, הִדָּא הוּא
דְּכָתִיב (בראשית כג, ב): וַיָּבֹא
אַבְרָהָם לִסְפֹּד לְשָׂרָה וּלְבַכְתָּהּ,
וַיֵּהֱיֶיכֶן בָּא, רַבִּי יְהוּדָה בֶּן רַבִּי
סִימּוֹן אָמַר מֵהַר הַמּוֹרִיָּה בָּא.

not been for the angel you would have already been slaughtered.' He said to her: 'Yes.' At that moment she cried out six cries, corresponding to six shofar blasts. They say that she did not complete them before she died. That is what is written: "Abraham came to lament Sarah and to weep over her" (Genesis 23:2). From where did he come? He came from Mount Moriah.

2. Rabbi Yohanan HaKohen, Israel, 7th Century, "Kedushta" for Shavuot

עֲנִתָּה אָמוֹן לְדָר בְּמֵרוֹמִים
יִדְעָתִי גַם אֲנִי כִי הוּא טוֹב וְהוֹלֵךְ תָּמִים
אֲבָל עַל יְחִידוֹ לֹא קָנָה רַחֲמִים

וְשָׁלַח יָד פֶּאֶכְזָר לְשִׁפּוֹף דָּמִים
וְכָל כֶּף לַעֲשׂוֹת רְצוֹנָה בְּלֵב תָּמִים
וּבְטוֹחַ הָיָה כִּי אֶתָּה מָלֵא רַחֲמִים

אֲבָל הָיָה לוֹ לְהִתְחַנֵּן לְפָנֶיךָ וּלְבַקֵּשׁ רַחֲמִים
וּלְחַשׁוֹף יְחִידוֹ מֵאֵשׁ פְּתָחִים
וְהוּא לֹא חָס וְחִסְתָּהּ מָלֵא רַחֲמִים
וְהוּא לֹא רִיחָם לוֹלֵי רִיחֶמָתָה בַּעַל הָרַחֲמִים

מחזור אשכנז לראש השנה,
תפילת מוסף, יום ראשון של
ראש השנה, זכרונות

3. Machzor Rosh Hashanah

Ashkenaz, Musaf, First Day of
Rosh Hashana, Zikhronot

Let there appear before You the

וְתִרְאֶה לְפָנֶיךָ עֲקֵדָה שְׁעָקֵד
 אֲבִרָהֶם אֲבִינוּ אֶת יִצְחָק בְּנוֹ עַל
 גְּבִי הַמִּזְבֵּחַ וְכַבֵּשׁ רַחֲמָיו לַעֲשׂוֹת
 רְצוֹנְךָ בְּלִבְבִּי שְׁלֵם כֵּן יִכְבֹּשׁ
 רַחֲמֶיךָ אֶת כַּעַסְךָ מֵעַלֵּינוּ
 וּבְטוֹבְךָ הַגָּדוֹל יָשׁוּב חֲרוֹן אַפֶּךָ
 מֵעַמְךָ וּמֵעִירְךָ וּמֵאֲרָצְךָ
 וּמִנְחָלְתְּךָ... כִּי זִכֹּר כָּל
 הַנִּשְׁכָּחוֹת אַתָּה הוּא מַעֲוֹלָם וְאִין
 שִׁכְחָה לְפָנֶיךָ כֶּסֶף כְּבוֹדְךָ. וְעֲקֵדָת
 יִצְחָק לְזִרְעוֹ (שֶׁל יַעֲקֹב) הַיּוֹם
 בְּרַחֲמִים תִּזְכּוֹר: בְּרוּךְ אַתָּה ה'
 זִכֹּר הַבְּרִית:

binding with which our father Avraham bound his son Yitzchak upon the altar, and how he suppressed his compassion to do Your will with a whole heart; so may Your compassion suppress Your anger against us, and in Your great goodness turn Your fierce anger away from Your people, and from Your city, from Your land, and from Your territorial heritage... For He Who remembers all forgotten things from eternity, are You, and there is no forgetfulness before the Throne of Your Glory; and the binding of Yitzchak— on behalf of his descendants— may You remember it today with compassion. Blessed are You Adonoy, Who remembers the covenant.

Whose Akedah is it Anyway? Yitzchak as Hero of the Akedah

אבן עזרא על בראשית כ"ב:ה'
 ורז"ל אמרו שהיה יצחק כאשר
 נעקד בן שלשים ושבע שנים,
 ואם דברי קבלה נקבל ומדרך
 סברא אין זה נכון, שהיה ראוי

4. Ibn Ezra on Genesis 22:5

Our sages, of blessed memory, say that Isaac was thirty-seven years old at the time of his binding. If this be a tradition, we will accept it. However, from a strictly logical point of view it

שתהיה צדקת יצחק גלויה,
 ויהיה שכרו כפול משכר אביו
 שמסר עצמו ברצונו לשחיטה,
 ואין בכתוב מאומה על יצחק
 ואחרים אמרו שהי' בן חמש
 שנים, גם זה לא יתכן, בעבור
 שנשא עצי העולה והקרוב אל
 הדעת שהיה קרוב לי"ג שנים
 והכריחו אביו ועקדו שלא
 ברצונו, והעד שאביו הסתיר
 הסוד ממנו, ואמר "אלהים
 יראה לו השה" כי אילו אמר לו
 אתה העולה יתכן שיברח:

is unacceptable. If Isaac was an adult at this time, then his piety should have been revealed in Scripture and his reward should be double that of his father for willingly having submitted himself to be sacrificed. Yet Scripture says nothing concerning Isaac's great self-sacrifice. Others say that Isaac was five years old at the time of his binding. This, too, is unacceptable, since Isaac carried the wood for the sacrificial pyre. It thus appears logical to assume that Isaac was close to thirteen years old and that Abraham overpowered him and bound him against his will. Proof of this can be seen from the fact that Abraham hid his intention from Isaac and told him, *God will provide Himself the lamb for a burnt-offering, my son* (v. 8). Abraham knew that if he said, "You are to be the burnt-offering," Isaac would quite possibly have fled.

איכה רבה, פתיחתא כ"ד

פֶּתַח יִצְחָק וְאָמַר רַבּוֹנוֹ שֶׁל
 עוֹלָם, כְּשֶׁאָמַר לִי אָבִא
 (בראשית כב, ח): אֱלֹהִים יִרְאֶה
 לּוֹ הַשֶּׁה לְעֹלָה בְּנִי, לֹא עֲכָבְתִּי
 עַל דְּבָרֶיךָ וְנִעְקַדְתִּי בְּרָצוֹן לְבִי
 עַל גְּבִי הַמִּזְבֵּחַ וּפִשְׁטִיתִי אֶת

5. Eikhah Rabbah, Petichta 24

Isaac began and said: 'Master of the universe, when my father said to me: "God, Himself, will see to the lamb for a burnt offering, my son" (Genesis 22:8), I did not delay fulfillment of Your words, and I was bound willingly upon the altar and

צוֹאֲרִי תַּחַת הַסֶּכִּין, וְלֹא תִזְכֹּר לִי
זֹאת וְלֹא תִרְחַם עַל בְּנֵי.

extended my neck under the knife.
Will You not remember this on my
behalf and have mercy on my
descendants?'

סליחות נוסח עדות המזרח

6. Selichot Edot HaMizrach

אִם אִפֹּס רִבַּע הָקָן...
בְּמִצְוֹתֶיךָ שִׁנִּיתָם נְזָהָרִים.
וְאַחֲרֶיךָ לֹא מְהִרְהָרִים. חָשׂוּ
וְהִלְכוּ נִמְהָרִים. עַל אֶחָד
הַהָרִים:
רָאוּ אֵד תְּלוּלָה. מְהִירוּ עֲצֵי עוֹלָה.
יָחַד בְּאַהֲבָה כְּלוּלָה. יִשְׁרוּ
בְּעֶרְבָה מְסֻלָּה:
רָאָה יָחִיד כִּי הוּא הֵשָׁה. נָאֵם
לְהוֹרוֹ הַמִּנְסָה. אָבִי אוֹתִי כִּכְבֹּשׁ
תַּעֲשֶׂה. לֹא תַחְמַל וְלֹא תִכְסֶּה:
בִּי חֶפֶץ וְנִכְסָף. לְבָבִי לוֹ לְחֹשֶׁף.
אִם תִּמְנַעֲנִי סוּף. רוּחִי וְנִשְׁמָתִי
אֵלָיו יֵאָסֵף:
יָדָיו וְרַגְלָיו עָקְדוּ. וְחָרְבוּ עָלָיו
פָּקְדוּ. לְשׁוּמוֹ עַל הָעֲצִים שָׁקְדוּ.
וְהָאֵשׁ עַל הַמִּזְבֵּחַ תּוֹקְדוּ:
צוֹאֵר פֶּשֶׁט מֵאֵלָיו. וְאָבִיו נִגַּשׁ
אֵלָיו. לְשַׁחֲטוֹ לְשֵׁם בְּעָלָיו. וְהִנֵּה
יְהוָה נֹצֵב עָלָיו...
זָכְרוֹן לְפָנֶיךָ בְּשַׁחֲקוֹ. לְעַד בִּסְפָר
יוֹחֵק. בְּרִית עוֹלָם בֶּל יִמְחָק. אֶת
אַבְרָהָם וְאֶת יִצְחָק.

Though the pigeon offerings have
ceased...

Both heeded Your commandment
and did not question You; without
hesitation, they hurried quickly to
one of the mountains./

When they saw a cloud suspended,
they quickly [brought] the wood for
the burnt-offering; together, linked
closely in love, they walked straight
through the wilderness as though it
was a plain./

When the only one perceived that he
was the lamb, he said to his father,
the tested one, "Do with me as you
would a lamb, have no pity and do
not spare [me]./"

He [God] has delight in me and
desires me, to bare my heart to Him;
should you refuse to sacrifice me, in
the end my spirit and my soul will
be gathered unto Him."/ He
(Abraham) bound his hands and
feet, and held his sword over him; he

laid him carefully on the wood as
the fire blazed on the altar./

He stretched forth his neck willingly,
and his father came close to
slaughter him in the name of his
Master, and behold, the Lord stood
over him./...

May the memory be before You in
heaven, engraved forever in [Your]
book, an everlasting covenant, never
to be erased, with Abraham and
Isaac.

ראש השנה ט"ז א:ט"ז

אמר רבי אבהו: למה תוקעין
בשופר של איל? אמר הקדוש
ברוך הוא: תקעו לפני בשופר
של איל, כדי שאזכור לכם
עקידת יצחק בן אברהם, ומעלה
אני עליכם כאילו עקדתם
עצמכם לפני.

7. Rosh Hashanah 16

Similarly, **Rabbi Abbahu said: Why does one sound a blast with a *shofar* made from a ram's horn on Rosh HaShana? The Holy One, Blessed be He, said: Sound a blast before Me with a *shofar* made from a ram's horn, so that I will remember for you the binding of Isaac, son of Abraham, in whose stead a ram was sacrificed, and I will ascribe it to you as if you had bound yourselves before Me.**

Another Interpretation: Father and Son in Danger

סליחות נוסח פולין, ליום

ראשון

מִי שֶׁעָנָה לְאַבְרָהָם אֲבִינוּ בְּהַר
הַמֹּרִיָּה הוּא יַעֲנֵנוּ: מִי שֶׁעָנָה
לְיִצְחָק בְּנוֹ כְּשֶׁנֶּעְקַד עַל גִּבִּי
הַמִּזְבֵּחַ הוּא יַעֲנֵנוּ:

סליחות נוסח פולין, לצום

גדליה י"ג

אֲזַ בְּהַר מֹר...
תְּרַשְׁשִׁימִים צָעֲקוּ בְּשָׁמַי מְרוֹמֵי.
יוֹנָת אֵלֶם הָיוּכָל יַחֲזֶה מִי. לֹא
לִלֹא יִהְיוּ אֶל־תִּתְּנוּ דָּמִי. שְׂאוּ
יְדֵיכֶם קֹדֶשׁ:
מְרוֹם הַבַּיִת עוֹקֵד וְנֶעְקַד. הִשָּׁה
עֲקוּד וְהָאֵשׁ תּוֹקֵד. בּוֹחֵן
טְהַר־לֵב זָכַר וּפֶקֶד. וְנִשְׁמַע קוֹלוֹ
בְּבֵאוֹ אֶל־הַקֹּדֶשׁ:
רַחֵשׁ מְלִיץ בְּקִחְתּוֹ מִשְׁלַחַת.
יַחֲיִדךָ פִּדְעָהּ מִרְדֵּת שַׁחַת. הִנֵּה
כְּתוּבָה לְפָנַי פֶּתַח מִפְתַּחַת.
פְּתוּחֵי חוֹתֶם קֹדֶשׁ:
וְאֲנִי יִדְעָתִי דְרָכְךָ בְּשֹׁפָר דּוּץ
וְרוּץ וְקַח אֵיל תַּחַת עֶפֶר
הַכִּינּוֹתִי כֹפֶר לְאַשְׁכֵּל הַכֹּפֶר.

8. Selichot Nusach Polin, First Day

He Who answered our father
Abraham on Mount Moriah, He will
answer us. He Who answered Isaac,
his son, when he was bound on the
altar, He will answer us.

9. Selichot Nusach Polin, Fast of Gedaliah 10:3

Then on Mount Mor...
Angels screamed up in Heaven, "The
mute dove's slaughter, who can
watch?" One to the other declared,
"Don't keep silent, raise your hands
in sanctity."
The One Above gazed at binder and
bound, the bound lamb and the
burning flame. The Tester of
puremindedness recalled the pitied
and His voice was heard entering the
Sanctum.
Spoke the "advocate" as he took the
knife, "Spare your only one from
going to death. This is written
before me, clearly inscribed,
inscribed in sanctified etching.
"I know the beautiful integrity of
your way. Rejoice and take a ram
instead of the buck. I've prepared a

וְהָיָה הוּא וְתַמּוּרָתוֹ יִהְיֶה קֹדֶשׁ:
 גְּמוּל נִמְלֹט מֵאַבְח הַנִּשְׁחָז.
 בְּפִשְׁטוֹ צִוְּאוּ דָמוֹ לֹא־נִפְחָז.
 יְמִינוֹ אָחֵז בְּיוֹבֵל הַנֶּאֱחָז.
 לְהַקְדִּישׁוּ לַיהוָה קֹדֶשׁ:
 רַחוּם תִּתֵּן שְׁלוֹם לְאַחֲרֵיתוֹ.
 וְזִכּוֹר הַיּוֹם לְגִזְעוֹ בְּרִיתוֹ. לְיִתֵּר
 הַפְּלִיטָה וְשֶׁאֵר שְׂאֲרֵיתוֹ. תִּהְיֶה
 פְּלִיטָה וְהָיָה קֹדֶשׁ:

substitute for the Eshkol Hakofer
 and he and his replacement will be
 sanctified.”

The youngster was saved from the
 sharp blade; from outstretched
 throat his blood did not flow. His
 right grasped the gripped ram, to
 sanctify it holy to Adonoy.

Merciful One! You provided him a
 peaceful ending. Till this day You
 recall his covenant for his seed. For
 the rest of the remnant, what is left
 of his remainder, let there be a
 haven in sanctity.

מחזור ראש השנה עדות

המזרח, סדר תקיעת שופר

עַת שְׁעָרֵי רְצוֹן לְהִפָּתַח....
 דִּפְקוּ בְּשַׁעְרֵי רַחֲמִים לִפְתָּח.
 הַבֵּן לְהַזְבִּיחַ וְאֵב לְזַבֵּחַ. קוֹיִם
 לֹאֵל וּבִרְחֻמִּיו לְבַטֵּחַ. וְקוֹיֵי יְהוָה
 יִחְלִיפוּ כַחַ. דָּרְשׁוּ בְּנִחָלֹת אֵל
 לְהִסְתַּפֵּחַ: עוֹקֵד
 הַכֵּין עֲצֵי עוֹלָה בְּאוֹן וְחִיל.
 וַיַּעֲקֹד יִצְחָק כְּעֶקְדוֹ אֵיל. וַיְהִי
 מֵאוֹר יוֹמָם בְּעֵינָם לֵיל. וְהֵמוֹן
 דִּמְעוֹ נוֹזְלִים בְּחִיל. עֵין בְּמַר
 בּוֹכָה וְלֵב שֹׂמֵחַ: עוֹקֵד
 שִׁיחוּ לְאַמִּי כִּי שְׁשׁוֹנָה פָּנָה. הַבֵּן
 אֲשֶׁר יִלְדָה לְתַשְׁעִים שָׁנָה. הָיָה

10. Machzor Rosh Hashanah Edot

HaMizrach, Sounding of the Shofar

They knocked on the gates of mercy
 to open —

The son to be sacrificed, and the
 father to sacrifice [him] —

Hoping to God, and trusting in His
 mercy,

And those who hope in Hashem will
 renew their strength.

They sought to become attached to
 God's homestead.

[Recall] the binder, the bound, and
 the altar.

He prepared the wood for the
 offering with power and strength,
 and then he bound Isaac as he

לֹאֵשׁ וּלְמֵאֲכָלֶת מִנֶּה. אָנָּה
 אֲבִיקָשׁ לָהּ מִנַּחֵם אָנָּה. צָר לִי
 לֹאֵם תִּבְכֶּה וְתִתִּיפֹחַ: עוֹקֵד
 מִמֵּאֲכָלֶת יִהְיֶה מִדְּבָרִי. נָא
 חֲדָדָה אָבִי, וְאֵת מֵאֲסָרִי. חֲזִיק,
 וְעַתָּה יִקְדֵּי בִבְשָׁרִי. קָח עִמָּךְ
 הַנֶּשֶׂאֶר מֵאֲפָרִי. וְאָמֹר לְשָׂרָה
 זֶה לִיצְחָק רֵיחַ: עוֹקֵד
 וַיֹּהֲמוּ כָל־מְלָאכֵי מְרֻכָּבָה. אוֹפֵן
 וְשָׂרָף שׂוֹאֲלִים בְּנִדְבָה. מִתְחַנְנִים
 לֹאֵל בְּעַד שָׂר צָבָא. אָנָּה תִּנָּה
 פְּדִיּוֹם וְכֹפֶר הֶבֶה. אֵל נָא יְהִי
 עוֹלָם בְּלִי יָרֵחַ: עוֹקֵד
 אָמַר לְאַבְרָהָם אֲדֹנָי שָׁמַיִם. אֵל
 תִּשְׁלַח יָד אֶל שְׁלִישׁ אוֹרִים.
 שׁוּבוּ לְשָׁלוֹם מְלָאכֵי מַחְנֵים. יוֹם
 זֶה זְכוּת לְבָנִי יְרוּשָׁלַיִם. בּוֹ שַׁעֲרֵי
 רַחֲמִים אֲנִי פּוֹתֵחַ: עוֹקֵד
 לְבָרִיתְךָ שׁוֹכֵן זְבוּל וְשְׁבוּעָה,
 זְכָרָה לְעֵדָה סוֹעֶרָה וְנִגּוּעָה.
 וְשָׁמַע תִּקְיָעָה תּוֹקָעָה וְתִרְוָעָה.
 וְאָמַר לְצִיּוֹן בָּא זְמַן הַיְשׁוּעָה.
 יִנּוֹן וְאַלְיָה אֲנִי שׁוֹלֵחַ: עוֹקֵד

would bind a ram;
 And the light of days was night in
 their eyes,
 And multitudes of tears were
 flowing in strength.
 The eye was crying bitterly, but the
 heart was happy.
 [Recall] the binder, the bound, and
 the altar.
 "Tell my mother that her joy has
 turned away —
 The son she gave birth to at ninety
 years of age
 Has gone to the fire, and been
 designated for the knife.
 Where will I find a comforter for her,
 where?
 It pains me for my mother to cry and
 sob."
 [Recall] the binder, the bound, and
 the altar.
 "My wilderness will reel in shock
 from the knife —
 Please sharpen it, father, and my
 bonds
 Strengthen, and burn the fire in my
 flesh;
 Take with you that which remains
 from my ashes,
 And tell Sarah 'This is Isaac's
 perfume'."
 [Recall] the binder, the bound, and
 the altar.
 And then all the angels of the

chariot were shocked —
Wheels and Seraphs asking for a
boon,
Begging God as their General,
“Please, grant redemption, and give
a ransom;
Do not let the world be without its
moon!”
[Recall] the binder, the bound, and
the altar.
The Lord of the Heavens said to
Abraham,
“Do not stretch your hand out to one
third of two lights”.
[And to the angels,] “Return in
peace, angels of the two camps —
This day is a merit for the children of
Jerusalem;
On it I open the gates of mercy!”
[Recall] the binder, and the bound,
and the altar.
For your covenant, Dweller On High,
and the oath,
Remember for the storm-tossed and
afflicted congregation!
And hear the sounds calls [of the
shofar],
And say to Żion, “The time of rescue
has arrived!
I am sending the messiah and
Elijah!”
[Recall] the binder, the bound, and
the altar.