

סדור
לב שלם
Siddur
Lev Shalem
לשבת ויום טוב
FOR SHABBAT
& FESTIVALS



THE RABBINICAL ASSEMBLY

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

THE SIDDUR LEV SHALEM COMMITTEE

Rabbi Edward Feld, *Senior Editor and Chair*

Rabbi Jan Uhrbach, *Associate Editor*

Rabbi David M. Ackerman

Hazzan Joanna Dulkan

Rabbi Amy Wallk Katz

Rabbi Cantor Lilly Kaufman

Rabbi Alan Lettofsky

Rabbi Robert Scheinberg

Rabbi Carol Levithan, *ex officio*

Rabbi Julie Schonfeld, *ex officio*

Copyright © 2016 by The Rabbinical Assembly, Inc.
First edition. All rights reserved.

No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording or any information storage or retrieval system, except for brief passages in connection with a critical review, without permission in writing from:

The Rabbinical Assembly
3080 Broadway
New York, NY 10027
www.rabbinicalassembly.org

Permissions and copyrights for quoted materials may be found on pages 463–465.

ISBN: 978-0-916219-64-2

Library of Congress Cataloging-in-Publication Data is available.

Designed, composed, and produced by
Scott-Martin Kosofsky at The Philidor Company,
Rhinebeck, New York. www.philidor.com

The principal Hebrew type, Milon (here in its second and third iterations), was designed and made by Scott-Martin Kosofsky; it was inspired by the work of Henri Friedlaender. The principal roman and italic is Rongel, by Mário Feliciano; the sans serif is Cronos, by Robert Slimbach. The Hebrew sans serif is Myriad Hebrew, by Robert Slimbach with Scott-Martin Kosofsky.

Printed and bound by LSC Communications,
Crawfordsville, Indiana.

Fourth Printing

18 17 16 15 14 13 12 11 10 9 8 7 6 5 4

Siddur Lev Shalem for Shabbat and Festivals
Copyright © 2016 by the Rabbinical Assembly

תפילות ושירים נוספים

Additional Prayers and Songs

409	פסח Pesah
413	שבועות Shavuot
424	סוכות Sukkot
424	אשפיזין Ushpizin
429	חנוכה Hanukkah
431	פורים Purim
432	קידוש לראש השנה Kiddush for Rosh Hashanah
433	שיר של יום The Psalms of the Day
439	מי שברך לעולים לתורה Prayers for Those Called to the Torah
446	תפילות של אזכרה והודאה Memorial and Thanksgiving Prayers
447	ארץ ישראל The Land of Israel
450	תפילות לעת צרה Prayers in Times of Tragedy
452	שלום Peace
453	ארצות הברית וקנדה United States and Canada

יום טוב

Festivals

304	Introduction to the Festivals
306	תפילת העמידה ליום טוב The Amidah for Festivals: Arvit, Shaḥarit, Minḥah
315	סדר נטילת לולב Taking Up the Lulav
316	הלל Hallel
322	סדר קריאת התורה ליום טוב The Festival Torah Service
330	יזכור Yizkor
343	מוסף ליום טוב: העבודה במקדש Musaf for Festivals: The Temple Service
355	מוסף ליום טוב: החגים בפיוט Musaf for Festivals: Poetic Offerings
374	תפילת טל ותפילת גשם Tal and Geshem: Prayers for Dew and Rain
382	הושענות Hoshanot for Sukkot
402	הקפות Hakafot for Simḥat Torah

454	Glossaries
461	Sources and Credits

תוכן העניינים | CONTENTS

שבת ויום טוב ביום

Shabbat and Festival Daytime

98	שחרית Morning Service
168	סדר קריאת התורה Torah Service
185	מוסף לשבת Musaf for Shabbat
193	מוסף לשבת ראש חודש Musaf for Shabbat Rosh Ḥodesh
213	מנחה לשבת ויום טוב Afternoon Service for Shabbat and Festivals
235	פרקי אבות Pirkei Avot

תפילות חול

Weekday Services

264	ערבית לחול Weekday Evening Service for Conclusion of Shabbat or a Festival
283	הבדלה Havdalah
286	קידוש לבנה Blessing of the New Moon
289	מנחה לחול Weekday Afternoon Service Before Shabbat or a Festival

סדר ליל שבת ויום טוב

Shabbat and Festival Evening

3	הכנה לשבת Preparing for Shabbat
4	הדלקת נרות שבת Candlelighting for Shabbat
6	קבלת שבת Kabbalat Shabbat
31	עיוני שבת Shabbat Study Texts
39	ערבית לשבת ויום טוב Shabbat and Festival Evening Service
63	ספירת העומר The Counting of the Omer

שבת ויום טוב בבית

Shabbat and Festivals at Home

73	שבת בבית Shabbat at Home
76	קידוש ליל שבת Kiddush for Shabbat Evening
78	יום טוב בבית Festivals at Home
78	עירוב תבשילין Eruv Tavshilin
79	קידוש ליל יום טוב Kiddush for Festival Evening
82	שירים וזמירות Songs and Hymns
87	ברכת המזון Birkat Hamazon

שבת ביום

Shabbat Daytime

- 98 **שחרית לשבת ויום טוב**
Shaharit for Shabbat and Festivals
- 99 **ברכות השחר**
Morning Blessings
- 122 **פסוקי דזמרא**
P'sukei D'zimra
- 149 **קריאת שמע וברכותיה**
The Sh'ma and Its Blessings
- 159 **תפילת העמידה לשחרית לשבת**
The Shabbat Morning Amidah
- 306 **תפילת העמידה ליום טוב**
The Festival Amidah
- 168 **סדר קריאת התורה**
Torah Service
- 180 **ברכת החודש**
Blessing of the New Month
- 185 **מוסף לשבת**
Musaf for Shabbat
- 193 **מוסף לשבת ראש חודש**
Musaf for Shabbat Rosh Hodesh
- 204 **סיום התפילה**
Concluding Prayers
- 213 **מנחה לשבת ויום טוב**
Afternoon Service for Shabbat and Festivals
- 223 **תפילת העמידה למנחה לשבת**
The Amidah for Shabbat Afternoon
- 306 **תפילת העמידה ליום טוב**
The Festival Amidah
- 235 **פרקי אבות**
Pirkei Avot

An Introduction to Prayer on Shabbat

For an introduction to prayer on the Festivals, see page 304.

Shabbat is also dedicated to study. Even before the destruction of the Temple, the Torah reading and commentary had been a central part of Shabbat worship. To emphasize the place of study and the special qualities of the day, on Shabbat, as at no other time, seven people are called to the Torah—whereas even on the Day of Atonement, the holiest day of the year, only six may be called.

Finally, a service is added to Shabbat, Musaf, marking the day with its own special gift. Indeed, in Temple times an extra sacrifice—called a *musaf*—was brought on Shabbat and festivals; the liturgy not only recalls that special service, but also remarks on the special quality of the day.

And as with all the focal points of Shabbat—evening, morning, and afternoon—a meal follows the service, for the fullness of the day is not experienced through its soulfulness alone, but through the integration of soulfulness with physical pleasure.

Shabbat celebrates the seventh day of creation; it is a day for relishing the beauty and grandeur of the natural world, and for feeling a sense of fullness, satisfaction, and joy in being alive. Sometimes, merely ceasing our labors allows our souls to speak, to sing, and we turn to the Creator, filled with thankfulness, yearning to express those feelings. At other times, it is the joining with our community, singing with them, praying alongside them, celebrating with them, that awakens our own sense of gratitude.

Thus the ancient rabbis declared that one might taste the world of future promise on this day.

ALONG WITH ITS OTHER GIFTS, Shabbat offers a singular opportunity for prayer. Weekday prayer is frequently burdened by our knowledge that there is work to do, that we are taking time out from other demands of the day. On Shabbat, relieved of the press of time, one can luxuriate in prayer.

For this reason, on Shabbat morning the liturgy is somewhat extended. In the preparatory P'sukei D'zimra, eight psalms are added in celebration of the day, many of which celebrate the relationship of God to the world, as well as that of God to the people Israel. These eight psalms culminate in the Song of the Day of Shabbat (Psalm 92).

However, the uniqueness of the gift of prayer on Shabbat is not greater length for its own sake, but greater depth. On Friday night, we empty our consciousness of its usual concerns. On Shabbat day, we allow our spirits to soar, expanding beyond the constraints of the burdens of the week. Today we have the leisure to allow our prayer to unfold slowly, carrying us on a spiritual, emotional, intellectual, and aesthetic journey; we are blessed with both the time and inner space to dwell on a word or a phrase, savoring its beauty as it stimulates and nourishes our being.

Thus, too, the focus and content of our prayer is different on Shabbat. The formal liturgy does not include the usual personal requests for physical sustenance. Rather, prayer on Shabbat centers on appreciation of life, of the gifts that we are given and in the spiritual fulfillment we seek. For example, the Amidah (the silent, standing prayer) is shortened to seven blessings, with the central and longest blessing speaking only of Shabbat itself, and its joys and yearnings. Similarly, creation is celebrated and the blessing of creation preceding the Sh'ma is expanded.

Six days of the week, we live and work in the world as it is; practicalities and needs press upon us, demanding our time and focus. On Shabbat, we envision a different reality, what Abraham Joshua Heschel calls "God's dream for the world." As our prayer progresses, we become ever more attuned to that dream.

Prayer
We enter the synagogue
in conversation with our-
selves. And as we engage
in prayer, this conversation
becomes one conducted
with God.

Worship with Joy
A person does not experi-
ence the presence of God
through sadness or lazy-
ness, but through joy, as is
written regarding Elisha,
the prophet: “[He said:]
‘Now bring a musician to
me’—and when the musi-
cian played, the hand of
God was upon him”
(2 Kings 3:15).

—MIDRASH ON PSALMS

*A Prayer When
Entering the Synagogue*
May the offerings of my
lips be acceptable to You.
May my thoughts be clear,
may I be instructed in
Your ways, and may I be at
peace with myself and my
neighbors.

—based on THE ZOHAR

Prayers upon Entering the Synagogue

How lovely are your dwellings, Jacob;
your sanctuaries, people of Israel!
As for me, through Your great kindness I enter Your house;
in awe of You, I bow toward Your holy sanctuary.
ADONAI, I love Your house, the place where Your glory dwells.
I will bow and prostrate myself, kneel before ADONAI
my creator.
My prayers are to You, ADONAI, in the hope that this is
a favorable time;
God, in Your abundant love, respond to me with faithful
deliverance.

Mah tovu ohalekha ya-akov, mishk'notekha yisrael.
Va-ani b'rov hasd'kha avo veitekha,
esh-tahaveh el heikhal kodsh'kha b'yiratekha.
Adonai ahavti me'on beitekha, u-m'kom mishkan k'vodekha.
Va-ani esh-tahaveh v'ekhrah-ah, evr'khah lifnei Adonai osi.
Va-ani t'filati l'kha, Adonai, eit ratzon.
Elohim b'rov hasdekha, aneini be-emet yishekha.

A MEDITATION BEFORE PRAYER

At dawn I seek You, my refuge, my haven;
morning and evening, to You I pray,
though facing Your greatness, I am awed and confused,
for You know already what I would think and say.

What might in thought and speech can there be?
What power the spirit within me?
Yet, You treasure the sound of human song;
and so would I thank You, as long as Your soul is in me.

Shahar avakesh-kha tzuri u-misgabi
erokh l'fanekha shahri v'gam arbi.
Lifnei g'dulatakh emod v'ebahel
ki ein'kha tireh kol mahsh'vot libi.
Mah zeh asher yukhal ha-lev v'halashon
la-asot u-mah ko-ah ruhi b'tokh kirbi.
Hineih l'kha titav zimrat enosh al ken
od'kha b'od tiyeh nishmat elo-ah bi.

מה טובו אהלֵיךָ יַעֲקֹב, משְׁכֻנֹתֶיךָ יִשְׂרָאֵל.
וְאֲנִי בְּרֹב חֶסֶדְךָ אֲבוֹא בֵּיתְךָ,
אֲשֶׁתִּתְּחֶנּוּ אֶל הַיֵּיכָל קֹדֶשְׁךָ בְּיִרְאַתְךָ.
יְהוָה אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ, וּמִקוֹם מִשְׁכַּן כְּבוֹדְךָ.
וְאֲנִי אֲשֶׁתִּתְּחֶנּוּ וְאֶכְרַעָה, אֶבְרַכָּה לְפָנֶי יְהוָה עַשִׂי.
וְאֲנִי תְפִלָּתִי לְךָ יְהוָה, עֵת רָצוֹן,
אֱלֹהִים בְּרַב־חֶסֶדְךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

שַׁח אֲבַקֶּשְׁךָ צוּרִי וּמִשְׁגְּבִי
אֶעֱרֹךְ לְפָנֶיךָ שַׁחְרִי וְגַם עֶרְבִי.
לְפָנֶי גְדֻלָּתְךָ אֶעֱמֹד וְאֶבְהֵל
כִּי עֵינֶיךָ תִּרְאֶה כָּל מוֹשְׁבֹת לְבִי.
מָה זֶה אֲשֶׁר יוֹכֵל הַלֵּב לְהִלָּשׁוֹן
לַעֲשׂוֹת וּמָה כֹּחַ רוּחִי בְּתוֹךְ קִרְבִּי.
הִנֵּה לְךָ תִּטֵּב זִמְרַת אָנוּשׁ עַל בֶּן
אֹדֶךָ בַּעֲדוֹד תְּהִיָּה נִשְׁמַת אֱלֹהִים בִּי.

AS FOR ME Three of the verses quoted here begin with the word *ani*, “I.” The worshipper enters the synagogue as an individual and then joins the community. The first verse mentions bowing toward the sanctuary; some people bow in the direction of the ark upon entering the synagogue.

I ENTER YOUR HOUSE ביתך ביתך Psalm 5:8. Although the verse originally referred to the Temple in Jerusalem, references describing the Temple came to be applied to the synagogue, which the sages called a *mikdash me’at*, “a minor sanctuary.” In this, they were interpreting the prophet Ezekiel, who assures the exiles in Babylonia that God is with them in the “small sanctuaries” of foreign lands (Ezekiel 11:16).

I LOVE YOUR HOUSE אהבתי מעון ביתך Psalm 26:8. Here again, the original reference was to the Temple, but it was later understood to describe the synagogue.

I WILL BOW AND PROSTRATE MYSELF אשתתחנה ואכרעה The liturgy recasts Psalm 95:6 from the plural to the singular, as all the passages opening the service are phrased in the singular. The ancient rabbis declared that the bowing performed during the Amidah fulfilled the function of kneeling and prostration. Today, prostration takes place in the synagogue only on the High Holy Days, though some medieval pietistic practices emphasized kneeling while praying at home.

RESPOND TO ME ענני Psalm 69:14. Perhaps the most primal prayer: may our words be heard and responded to.

AT DAWN I SEEK YOU אבקשך שחר This poem was written by Solomon ibn Gabirol (1021–1058, Spain) as a morning meditation to be recited by the prayer leader. It begins with a confession of human inadequacy, even to offer prayers, but ends by evoking the soul—the spirit of God in each human being, and the source of human inspiration.

מה טובו אהלֵיךָ יַעֲקֹב, משְׁכֻנֹתֶיךָ יִשְׂרָאֵל.
Numbers 24:5. These words were uttered by the gentile prophet Balaam, who had been hired to curse Israel but instead blessed them. Many rabbinic readings of this verse understood the “dwellings of Jacob” (literally, “tents of Jacob”) and the “sanctuaries of Israel” to refer to houses of study and prayer houses (Babylonian Talmud, Sanhedrin 105b, for instance). Interestingly, we enter the synagogue with the words of a non-Jew, here used to praise the synagogue. This verse was added to the service in the late Middle Ages, when European royal courts became more formal, which warranted a similarly formal introduction to our worship of the Sovereign of All.

Teach Me, God,
To Bless and To Pray

לְמַדְנִי אֱלֹהִי,
כָּרַךְ וְהִתְפַּלֵּל
עַל סוּד עֲלֹחַ קָמַל,
עַל גְּנוּה פְּרִי בִשְׁל,
עַל הַחֲרוּת הָזֹאת:
לְרֵאוֹת, לְחֹשֶׁה, לְנֶשׁוּם,
לְדַעַת, לְיָחַל לְהַבְשִׁיל.
לְמַד אֶת־שִׁפְחוֹתַי
כָּרַכְהוּ וְשִׁיר הַלֵּל
כְּהַתְחַדֵּשׁ וְזִמְנָךְ עִם בָּקָר
וְעִם לַיִל,
לְבַל יִהְיֶה יוֹמֵי הַיּוֹם
כְּתֻמוֹל שְׁלֹשׁוֹם,
לְבַל יִהְיֶה עָלֵי יוֹמֵי הָרֶגֶל.

Teach me, God,
to bless and to pray
for the secret within the
enfolded leaf,
the glow of a ripening fruit,
and this freedom:

to see,
to sense,
to breathe,
to know,
to celebrate,
to fail.

Teach my lips how
to bless and sing praises
as Your time is renewed
with the arrival of morning
and evening,
that my day today
be not like my yesterdays,
that my day not simply
be habit.

—LEA GOLDBERG

Our Relation to Others

Rabbi Hanina ben Dosa would say: One with whom people are pleased, the divine spirit is pleased; and one with whom people are displeased, the divine spirit is displeased.

—PIRKEI AVOT

Putting on the Tallit

While reciting the meditation and the b'rakhah, it is customary to hold the tallit. After saying the b'rakhah we enwrap ourselves with it. Some have the custom of first wrapping the tallit around their head and body, symbolically surrounding themselves with the Presence of God, and then draping it around their shoulders.

Let me praise ADONAI—
for You, ADONAI my God, are surely great;
clothed in glory and majesty,
wrapped in a cloak of light,
You stretch out the heavens like a sheet of cloth.

Barukh atah ADONAI, our God, sovereign of time and space,
who has provided us with a path to holiness through the
observance of mitzvot and has instructed us to enwrap
ourselves with *tzitzit*.

*Barukh atah Adonai eloheinu melekh ha-olam, asher kid'shanu
b'mitzvotav v'tzivanu l'hitateif ba-tzitzit.*

Just as I wrap my body in a *tallit*,
so may my soul wrap itself in the light of Your Presence.

How precious is Your kindly love, God,
that human beings are sheltered in the
shadow of Your wings!

They are sated with the abundance in Your house;
You give them drink from Your delightful streams.
You are the source of life; in Your light do we see light.

Ki im'kha m'kor hayim, b'or'kha nireh or.

Pour out Your love to those who would know You,
and Your righteousness to those whose hearts are true.

OUR RELATION TO OTHERS

I hereby accept the obligation
of fulfilling the Creator's mitzvah as written in the Torah:
Love your neighbor as yourself.

*Hareiini m'kabel/m'kabelet alai mitzvot ha-borei:
V'ahavta l'rei-akha kamokha.*

עֲטִיפַת טָלִית

While reciting the meditation and the b'rakhah, it is customary to hold the tallit. After saying the b'rakhah we enwrap ourselves with it. Some have the custom of first wrapping the tallit around their head and body, symbolically surrounding themselves with the Presence of God, and then draping it around their shoulders.

כָּרְכִי נִפְשִׁי אֶת־יְיָהוָה,
יְיָהוָה אֱלֹהֵי גְדֻלַּת מַאֲד,
הוֹד וְהָדָר לְבִשְׁתֶּךָ.
עֲטָה אוֹר בְּשָׁלְמָה,
נוֹטָה שְׁמַיִם בְּרִיעָה.

כּוּ וּף אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

כְּשֶׁם שְׂגוּפֵי מִתְעַטֵּף בְּטָלִית,
כֵּךְ תִּתְעַטֵּף נִשְׁמָתִי בְּאוֹר שְׂכִינָתְךָ.

מִה יָקָר חֲסִדְךָ, אֱלֹהִים,
וּבְנֵי אָדָם בְּצֹל כְּנָפֶיךָ יַחֲסִיּוּ.
יְרוּן מִדְּשֵׁן בֵּיתְךָ, וְנִחַל עֲדֻנֶיךָ תִּשְׁקֶם.
כִּי עֲמֶךָ מְקוֹר חַיִּים, בְּאוּרְךָ נִרְאָה אוֹר.
מִשֹּׁךְ חֲסִדְךָ לִידְעִיָה, וְצִדְקָתְךָ לְיִשְׁרֵי לֵב.

הֵן יְיָ מְקַבֵּל־מִקְבָּלָת עָלֵי מִצְוֹת הַבוֹרָא:
וְאַהֲבַת לְרַעַךְ כְּמוֹךָ.

offered a physical offering, which, rising
to heaven, has been returned to us as
spiritual nourishment.

וְאַהֲבַת לְרַעַךְ
Leviticus 19:18. The mystic Isaac Luria
(1534–1572. Safed) began each day with
this reminder of the command to love,
believing that this commitment to try
to love others—even if we are as yet
unable to fulfill it completely—is a
necessary condition of our experiencing
divine love.

PUTTING ON THE TALLIT.
As explained in Numbers
15:39–40, the *tzitzit*, the
fringes of the *tallit*, serve
to remind us of the Torah's
mitzvot and of the ideal of
holiness to which we are
summoned.

LET ME PRAISE יְיָ.
Psalm 104:1–2.

HOW PRECIOUS מִה.
Psalm 36:8–11. These verses
speak of God's protection.
With their recitation, being
enwrapped in the *tallit*
becomes an embodiment
of being enfolded in the
wings of the Shekhinah.
In Hebrew, the word for
wing, *kanaf*, is the same as
the word for corner (on
which the *tzitzit* are tied).
Thus, the corners of the
tallit become symbolic of
the wings of the Shekhinah,
God's Presence.

ABUNDANCE מִדְּשֵׁן. This
Hebrew word is primar-
ily used in the Torah to
describe the sacrificial
elements burnt on the
altar. Thus, to say that we
are sated by God's *deshen*,
abundance, suggests that
God gives us back the gifts
we have offered—though
in the hands of God they
have been transformed: we

Who Gives Sight to the Blind

When we thank God for giving sight to the blind, we express thankfulness not only for the literal gift of sight, but also for our capacity for insight, for our ability to be aware of the world around us, and for the capacity to understand ourselves and our world.

Rabbi Benjamin said: We are all blind until the Holy One enlightens our eyes, as the Bible records regarding Hagar, “And God opened her eyes and she saw a well” (Genesis 21:19).

—GENESIS RABBAH

Imitating God

Our prayers thanking God for the clothes we wear and for the ability to stand up and walk about are also a reminder of the imperative for us to provide clothing for the “naked,” to offer help to those who are in physical need, and to defend those who are unjustifiably “bound.” The ancient rabbis commented on the verse, “You shall follow Adonai your God...” (Deuteronomy 13:5)—just as God is kind and loving, so too you should be kind and loving; just as God performs acts of generosity, so should you; just as God is patient, so should you be, as it is written, “You shall make yourselves holy, for I, Adonai your God, am holy” (Leviticus 19:2).

—based on THE BABYLONIAN TALMUD

Blessings for a New Day

We rise.

Barukh atah ADONAI, our God, sovereign of time and space,

who enables the bird to distinguish day from night,

who made me in the divine image,

who made me free,

who made me a Jew,

who gives sight to the blind,

who clothes the naked,

Barukh atah Adonai eloheinu melekh ha-olam,
asher natan la-sekhvi vinah l'havhin bein yom u-vein lailah.

Barukh atah Adonai eloheinu melekh ha-olam,
she-asani b'tzalmo.

Barukh atah Adonai eloheinu melekh ha-olam,
she-asani ben/bat horin.

Barukh atah Adonai eloheinu melekh ha-olam,
she-asani yisrael.

Barukh atah Adonai eloheinu melekh ha-olam,
pokei-ah ivrim.

Barukh atah Adonai eloheinu melekh ha-olam,
malbish arumim.

ברכות השחר

We rise.

ברוך אתה יהוה אלהינו מלך העולם,

אשר נתן לשכבי בינה להבחין בין יום ובין לילה.

ברוך אתה יהוה אלהינו מלך העולם, שעשני בצלמו.

ברוך אתה יהוה אלהינו מלך העולם,

שעשני בן\בת חורין.

ברוך אתה יהוה אלהינו מלך העולם, שעשני ישראל.

ברוך אתה יהוה אלהינו מלך העולם, פוקח עורים.

ברוך אתה יהוה אלהינו מלך העולם, מלביש ערמים.

BLESSINGS FOR A NEW DAY
ברכות השחר. As reported in the Babylonian Talmud, most of the *brakhot* in this collection were originally recited at home as one went through the daily acts of waking and rising (Berakhot 60b). Each passage extols God as we begin the day: on arising from sleep, on hearing the birds sing, on dressing, on taking one's first steps, and so on. Maimonides stated: "These *brakhot* are without a prescribed order; each is to be recited only on the appropriate occasion... and not as part of the synagogue service" (Mishneh Torah, Hilkhot Tefillah 7:7, 9). Other authorities, however, beginning with the siddur of Rav Amram Gaon in the 9th century, recommended the public recitation of these *brakhot*. This has been the standard Ashkenazic practice to this day; the common Sephardic practice is to recite these *brakhot* privately and to begin the service with the morning psalms.

Hilkhot Tefillah 7:7, 9). Other authorities, however, beginning with the siddur of Rav Amram Gaon in the 9th century, recommended the public recitation of these *brakhot*. This has been the standard Ashkenazic practice to this day; the common Sephardic practice is to recite these *brakhot* privately and to begin the service with the morning psalms.

BARUKH ברוך. Many commentators argue that the word *barukh* is not a passive verb meaning "blessed," but rather an adjective descriptive of God: God is the wellspring of all blessings. (The similar-sounding Hebrew word *b'reikhah* means "pool of water.") Thus the opening words of a *brakhot* are an acknowledgment that God is the source of all blessings (Meir ibn Gabbai).

WHO ENABLES THE BIRD TO DISTINGUISH בין השחר. We are a part of the natural world, responding to the morning sunlight as does all of nature. This first blessing attributes understanding to the animal realm and points to humans taking instruction from them.

The language is taken from the Book of Job (38:36), where God responds to Job out of the whirlwind, saying: "Who placed wisdom in the most hidden places? Who gave understanding to the bird? Who is wise enough to describe the heavens?" The word used for bird is *sekhvi*, and the Babylonian Talmud identifies it as a rooster (Rosh Hashanah 26a).

WHO MADE ME IN THE DIVINE IMAGE שיעשני בצלמו. This blessing and the next one ("who made me free") are versions of blessings mentioned in the Tosefta (Berakhot 6:18) and in the Babylonian Talmud (Menahot 43b). They have been emended in Conservative prayer-books on the basis of manuscript fragments, found in the Cairo Genizah.

WHO MADE ME A JEW ישראל. This positive formulation is the wording in the Babylonian Talmud (Menahot 43b).

WHO GIVES SIGHT TO THE BLIND פוקח עורים. Said when opening the eyes. Many of these blessings are taken from the psalmist's descriptions of God's actions: "... sets prisoners free ... restores sight to the blind ... makes those who are bent stand straight ... " (Psalm 146:7–8).

WHO CLOTHES THE NAKED מלביש ערמים. God's clothing of Adam and Eve (Genesis 3:21) was an act of kindness exhibited to these first humans, even as they were exiled from the Garden.

Barukh atah ADONAI, our God, sovereign of time and space, who endows each and every living thing with unique capabilities and purpose, and creates me in the divine image; who grants me free will, and the ability to exercise it, and blesses me with the gift and responsibility of being a Jew; who opens my eyes to the world around and within me, blessing me with insight, awareness, and understanding, and protects me when I feel vulnerable, exposed, or ashamed; who frees me from all that limits or confines me, and restores my dignity when I feel bent or broken; who leads me back to solid ground when the world shifts beneath my feet, and guides me along my path when I am lost or confused; who creates me with needs, and the wherewithal to meet them, and strengthens the people Israel with the courage to embody our beliefs; who crowns the people Israel with a sense of mission and purpose, and renews me each new day with strength.

—JAN UHRBACH

who releases the bound,
who straightens those who are bent,
who stretches out the earth over the waters,
who steadies our steps,
who has provided for all my needs,
who strengthens the people Israel with courage,
who crowns the people Israel with glory,
and who gives strength to the weary.

Barukh atah Adonai eloheinu melekh ha-olam, matir asurim.

Barukh atah Adonai eloheinu melekh ha-olam, zokef k'fufim.

Barukh atah Adonai eloheinu melekh ha-olam, roka ha-aretz al ha-mayim.

Barukh atah Adonai eloheinu melekh ha-olam, ha-meikhin mitzadei gaver.

Barukh atah Adonai eloheinu melekh ha-olam, she-asah li kol tzorki.

Barukh atah Adonai eloheinu melekh ha-olam, ozer yisrael bigvurah.

Barukh atah Adonai eloheinu melekh ha-olam, oter yisrael b'tifarah.

Barukh atah Adonai eloheinu melekh ha-olam, ha-noten laya-eif ko-ah.

Barukh atah ADONAI, our God, sovereign of time and space, who removes sleep from my eyes and slumber from my eyelids.

May it be Your will, our God and God of our ancestors,
that You accustom us to study Your Torah
and cling to Your mitzvot;
do not lead us into error, or transgression, or sin,
nor subject us to trials or disgrace.
Do not let the inclination to evil control us,
and distance us from people who would do us evil
and from friends who commit evil;
spur in us the yearning to do good and to act with goodness.
Bend our will and our desires to Your service.

► Today and every day, may You look upon us, and may all who see us look upon us, with eyes filled with kindness, love, and compassion. Act toward us with kindly love.
Barukh atah ADONAI, who acts with kindly love to the people Israel.

ברוך אתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

ברוך אתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹכֵף כְּפוּפִים.

ברוך אתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

ברוך אתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְכִּינׇן מִצַּדֵּי גֵבַהּ.

ברוך אתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֹׁעֵשֶׂה לִּי כֹל־צָרָבִי.

ברוך אתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה.

ברוך אתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתַפָּאֲרָה.

ברוך אתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לִיעָף כֹּחַ.

ברוך אתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שָׁנָה מֵעֵינִי וְתַנוּמָה מֵעַפְעָפִי.

וַיְהִי רָצוֹן מִלְפָּנֶיךָ, יְהוה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ], שֶׁתִּרְגְּלֵנוּ בְּתוֹרָתְךָ, וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ, וְאַל תְּבִיאֵנוּ לֹא לִידֵי חָטָא, וְלֹא לִידֵי עֲבָרָה וְעוֹן, וְלֹא לִידֵי נִסְיוֹן, וְלֹא לִידֵי בִזְיוֹן, וְאַל תִּשְׁלַט־בָּנוּ יָצָר הָרָע, וְהִרְחִיקֵנוּ מֵאָדָם רָע וּמַחֲבֵר רָע. וְדַבְּקֵנוּ בְּיָצָר הַטּוֹב וּבְמַעֲשִׂים טוֹבִים, וְכוּף אֶת־יָצָרֵנוּ לְהִשְׁתַּעֲבֹד־לָךְ. ◀ וְתַנְּנוּ הַיּוֹם, וּבְכָל־יוֹם, לַחַן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ, וּבְעֵינֵי כָל־רוֹאֵינוּ, וְתִגְמְלֵנוּ חֶסֶדִים טוֹבִים.

ברוך אתה יהוה, גּוֹמֵל חֶסֶדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

believed that we are subject to impulses that lead us to do good or evil. For instance, competitiveness can spur us to exert greater energy but it can also lead to hurtful behavior. The yearning for fame and the approbation of others can influence us to perform acts of kindness and to exercise leadership roles, but it can also produce egos that are never satisfied. We yearn to do good, but we are often impeded by our jealousies, our self-concern, and our desire for mastery and conquest.

WHO RELEASES THE BOUND
מַתִּיר אֲסוּרִים. Releasing the fetters of wickedness, freeing the oppressed, feeding the hungry, and providing for the homeless are mentioned by the prophet Isaiah as acts that God desires of human beings (58:6).

WHO STRAIGHTENS THOSE WHO ARE BENT
רוֹקֵעַ הָאָרֶץ. Literally, "making those who are bowed down stand upright." This phrase, as found in Psalm 146:8, is the biblical warrant for standing up straight when God's name is pronounced, after having bowed at the beginning of a blessing.

WHO STRETCHES OUT THE EARTH OVER THE WATERS
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם. Psalm 136:6. Genesis depicts dry land being formed from the splitting of the primal waters.

MAY IT BE YOUR WILL
וַיְהִי רָצוֹן. A prayer recorded in the Babylonian Talmud (Berakhot 60b).

TRIALS
נִסְיוֹן. The trials of life are many: confronting personal illness or tragic situations, difficult ethical dilemmas, temptations that may endanger us. In addition, because faith is often accompanied by doubt, and even the strongest faith may be vulnerable in trying times, we hope that today will affirm rather than challenge our faith.

INCLINATION TO EVIL
יָצָר הָרָע. The ancient rabbis

Both in Private
and in Public

The Torah directs that the ark, which was to contain the tablets, be overlaid with gold both inside and out (Exodus 25:11). The ancient rabbis asked: Why must it be golden on the inside, where, after all, no one will see it? To teach us that we are like the ark—our outer lives and our inner lives should be consistent.

—BABYLONIAN TALMUD

Who We Are

The Hasidic master Simḥah Bunam taught: Each person should carry in his or her pockets two notes. One should read, “The world was created for me.” The other should read, “I am but dust and ashes.”

Descendants of
Abraham

What is at stake in our lives is more than the fate of one generation. In this moment we, the living,

are Israel. The tasks begun by the patriarchs and prophets, and carried out by countless Jews of the past, are now entrusted to us. No other group has superseded them. We are the only channel of Jewish tradition, those who must save Judaism from oblivion, those who must hand over the entire past to the generations to come. We are either the last, the dying, Jews or else we are those who will give new life to our tradition. Rarely in our history has so much been dependent upon one generation. We shall either forfeit or enrich the legacy of the ages.

—ABRAHAM JOSHUA HESCHEL

Living with Life’s Tensions

We are caught in the tension between our roles as unique beings capable of great accomplishment, and the knowledge that we are mortal and that our fate is to die and disappear. Prayer helps mediate this tension by impressing on us a sense of thankfulness for the gift of life, the gift of a single day.

A Penitential Prayer

Both in private and in public, a person should always be in awe of heaven, acknowledging the truth, speaking truth in one’s heart, and upon arising one should declare:

Master of all worlds! Not upon our merit do we rely in pleading before You, but upon Your great compassion. What are we? What is our life? Our goodness? Our righteousness? Our achievement? Our power? Our victories? What shall we say in Your presence, ADONAI our God and God of our ancestors? Heroes count as nothing in Your presence, the famous are as though they had never been, the wise seem ignorant, the clever as lacking reason. For the sum of our deeds is chaos; in Your presence our lives seem futile. Human beings have no superiority over beasts, for all is vanity.

Surely, though, we are Your people, partners to Your covenant: descendants of Abraham, who loved You, to whom You made a pledge on Mount Moriah; the seed of Isaac, his designated heir, who was bound upon the altar; the congregation of Jacob, Your firstborn son, whom You renamed Israel and Jeshurun because of the love You bore him, and the delight he gave You.

לְעוֹלָם יִהְיֶה אָדָם יְרֵא שָׁמַיִם בְּסֻתָּר וּבְגָלוֹי,
וּמוֹדָה עַל הָאֱמֶת, וְדוֹבֵר אֱמֶת בְּלִבָּבוֹ, וַיִּשָּׁכֶם וַיֹּאמֶר:
רְבוֹן כָּל־הָעוֹלָמִים, לֹא עַל צִדְקוֹתֵינוּ אֲנַחְנוּ מְפִילִים
תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַבִּים.
מָה אֲנַחְנוּ, מָה חַיֵּינוּ,
מָה חֲסִדֵּנוּ, מָה צַדִּיקְנוּ,
מָה יִשְׁעֵנוּ, מָה בְּהִנֵּנוּ, מָה גְבוּרָתְנוּ.
מָה זֹאמֵר לְפָנֶיךָ,
יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
הֲלֹא כָל־הַגְּבוּרִים כְּאִין לְפָנֶיךָ,
וְאֲנָשֵׁי הַשָּׁם כְּלֹא הָיוּ,
וְחַכְמַיִם כְּכֹלִי מַדָּע, וְנִבְוֹנִים כְּכֹלִי הַשֶּׁפֶל.
כִּי כָל־מַעֲשֵׂינוּ תִהְיֶה,
וַיְמִי חַיֵּינוּ הִבֵּל לְפָנֶיךָ.
וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הִכַּל הִבֵּל.
אֲכַל אֲנַחְנוּ עֵמָךְ, בְּנֵי בְרִיתְךָ, בְּנֵי אֲבִרָהּ אֲהֲבָךְ
שֶׁנִּשְׁבַּעְתָּ לוֹ בְּהַר הַמּוֹרִיָּה, וַרְעֵ יִצְחָק יְחִידוֹ,
שֶׁנֶּעֱקֵד עַל גִּבִּי הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בְּךָ בְּכוֹרָךְ,
שֶׁמֵּאֲהַבְתָּךְ שָׂאֲהַבְתָּ אוֹתוֹ, וּמִשְׁמַחְתָּךְ שִׁשְׁמַחְתָּ בּוֹ,
קִרְאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל וַיִּשְׁרוּן.

הַכֵּל VANITY. The word is the same as used in the opening verses of Kohelet (Ecclesiastes) and variously translated there as “vanity,” “futility,” and “fleeting breath.”

ABRAHAM, WHO LOVED YOU אֲבִרָהּ אֲהֲבָךְ. The phrase originates in 2 Chronicles 20:7.

TO WHOM YOU MADE A PLEDGE שֶׁנִּשְׁבַּעְתָּ לוֹ. In some traditions, the biblical passage of the binding of Isaac is read before this prayer. After the binding of Isaac, the angel promises Abraham in God’s name, “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. All the nations of the earth shall bless themselves by your descendants because you have obeyed My command” (Genesis 22:17–18).

WHOM YOU RENAMED ISRAEL אֶת־שְׁמוֹ יִשְׂרָאֵל. Abraham, Sarah, and Jacob all had their names changed by God as a sign of God’s promise to them. In Jacob’s case this name change is recorded twice—once when he wrestles with the angel, and then again when God appears to him at Bethel as he is about to descend to Egypt and blesses him: “Be fertile and increase; a nation, yes, an assembly of nations, shall descend from you...” (Genesis 35:11–12). Isaac, though, was named by God in the womb (17:19) and so always kept his name (Talmud of the Land of Israel, Berakhot 1:4).

AND JESHURUN וַיִּשְׁרוּן. Another name for the people Israel (Deuteronomy 32:15, Isaiah 44:2). It is derived from the word meaning “upright.”

A PERSON SHOULD ALWAYS
BE IN AWE OF HEAVEN
לְעוֹלָם יִהְיֶה אָדָם
יְרֵא שָׁמַיִם בְּסֻתָּר וּבְגָלוֹי.
This passage is taken from the 1st-millennium midrash Seder Elyahu Rabbah (chapter 19). The midrash is interpreting Isaiah 33:18, “Your heart shall murmur in awe.”

WHAT ARE WE? WHAT IS OUR
LIFE? מָה אֲנַחְנוּ, מָה חַיֵּינוּ
The phrase is mentioned in the Babylonian Talmud as forming an essential formula of confession (Yoma 87b). Originally it was part of the Yom Kippur liturgy, but it was thought to be appropriate to be recited daily. Throughout the Middle Ages it was a custom of the pious to rise in the middle of the night to pray and study; this was thought to be a time when God’s mercy could especially be called upon. This prayer became part of that nightly ritual, which included a confession of sins and a plea for forgiveness. Its place in this part of the prayerbook is a remnant of this penitential custom.

Therefore it is our duty to thank You and glorify You,
to bless and sanctify and praise Your name.
► How blessed we are:
how goodly is our portion,
how delightful our lot,
how beautiful our inheritance!
How blessed are we that twice each day, morning and evening,
as we awaken and as we end our day, we say:

Hear, O Israel, ADONAI is our God, ADONAI is one.
Sh'ma yisrael, Adonai eloheinu Adonai ehad.

Recited quietly: Praised be the name of the one whose
glorious sovereignty is forever and ever.
Barukh shem k'vod malkhuto l'olam va-ed.

The Song of "You"
Levi Yitzhak of Berditchev
used to sing a song, part of
which is as follows:

Where I wander — You!
Where I ponder — You!
Only You, You again,
always You!
You! You! You!
When I am gladdened
— You!
When I am saddened
— You!
Only You, You again,
always You!
You! You! You!
Sky is You! Earth is You!
You above! You below!
In every trend,
at every end,
Only You, You again,
always You!
You! You! You!

(translated by Olga Marx)

You were before the world was created,
and You are since creation;
You are in this world,
and You will be in the world that is coming.
You are ADONAI our God, in the heavens and on earth,
even in the highest heavens.
Truly,
You are first and You are last,
and beside You, there is no other.
► Manifest Your holiness through those who hallow Your
name, and hallow Your name in this world;
as Your deliverance arrives, raise up our heads with pride.
Barukh atah ADONAI, who sanctifies Your name through
community.

לְיִצְחָק אֲנַחְנוּ חַיִּים לְהוֹדוֹת לָךְ וּלְשַׁבַּח וּלְפָאֵרְךָ
וּלְבָרֵךְ וּלְקַדֵּשׁ וְלִתֵּת שְׂבַח וְהוֹדִיָּה לְשִׁמְךָ.
◀ אֲשֶׁרִינוּ, מַה טוֹב חֲלָקֵנוּ,
וּמַה נְעִים גּוּרְלֵנוּ,
וּמַה יְפֵה יְרֻשָּׁתֵנוּ.
אֲשֶׁרִינוּ, שְׂאֲנַחְנוּ מְשִׁימִים וּמַעֲרִיבִים,
עֶרֶב וְבֹקֵר, וְאוֹמְרִים פְּעַמִּים בְּכָל־יוֹם:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

Recited quietly: בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

אַתָּה הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם,
אַתָּה הוּא מִשְׁנִבְרָא הָעוֹלָם,
אַתָּה הוּא בְּעוֹלָם הַזֶּה,
וְאַתָּה הוּא לְעוֹלָם הַבָּא.
אַתָּה הוּא יְהוָה אֱלֹהֵינוּ בְּשִׁמִּים וּבְאֶרֶץ,
וּבְשִׁמִּי הַשָּׁמַיִם הָעֲלִיוֹנִים.

אַמֵּת,
אַתָּה הוּא רִאשׁוֹן
וְאַתָּה הוּא אַחֲרוֹן,
וּמִבְּלִעְדֶּיךָ אֵין אֱלֹהִים.
◀ קַדֵּשׁ אֶת־שִׁמְךָ עַל מִקְדָּשִׁי שְׁמֶךָ,
וְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָמְךָ,
וּבִישׁוּעָתְךָ תָּרִים וְתִגְבֶּיָה קִרְבֵּנוּ.
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ אֶת־שִׁמְךָ בְּרַבִּים.

שְׁמַע יִשְׂרָאֵל HEAR, O ISRAEL
Although the full Sh'ma
will be recited later in the
service, its first line was
inserted here to fulfill the
obligation of reciting the
Sh'ma "when you rise up";
it was recited at home.
Similarly in the evening,
though the Sh'ma is recited
as part of the evening ser-
vice, the first paragraph is
said again before retiring, in
order to fulfill the scriptural
obligation of reciting it
"when you lie down" (Deu-
teronomy 6:7).

YOU WERE הוּא This
emphatic phrase (literally,
"You are the one who...")
appears a total of seven
times in this passage. Given
that the number seven has
mystical significance, this
sevenfold refrain may have
served as a meditational
exercise.

BEFORE THE WORLD WAS
CREATED עַד שְׁלֹא נִבְרָא
הָעוֹלָם. A credal statement
to the effect that God is
beyond time also follows
the Sh'ma recited later in
the morning service (see
page 157). Both are perhaps
intended as an interpreta-
tion of the meaning of
God's uniqueness affirmed
in the Sh'ma: the God who
is one is eternal.

TRULY, YOU ARE FIRST
אַמֵּת, אַתָּה הוּא רִאשׁוֹן
These
words are adapted from

Isaiah 44:6, where God proclaims: "I am
the first and I am the last, and there is no
God but Me."

One should say the blessings on the Torah in the morning as if one were once again standing at Sinai receiving the Torah from God.

—JACOB BEN ASHER

The purpose of saying blessings over the Torah is to remind us that study of Torah is not only an intellectual task but also a spiritual one—study of Torah should lead to deeper and deeper spiritual experience. Through Torah study we build the Temple where heaven and earth meet.

—JOEL SIRKES

And Bestow Upon You Kindness

Some say the meaning of the phrase in the Priestly Blessing is that God will look kindly on you and grant you that which you wish. Others interpret the phrase to mean that God will bless you so that you are treated with kindness by others.

—SIFREI NUMBERS

B'rakhot Before Studying Torah

Barukh atah ADONAI, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to engage with the words of Torah.

Barukh atah Adonai eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu la-asok b'divrei torah.

May You make the words of Your Torah sweet in our mouths and in the mouths of the house of Israel, Your people, so that we, our children, and all the children of the house of Israel may come to know Your name and study Torah for its own sake.

Barukh atah ADONAI, who teaches Torah to Your people Israel.

Barukh atah ADONAI, our God, sovereign of time and space, who has chosen us from among all peoples, giving us the Torah. *Barukh atah ADONAI*, who gives the Torah.

Passages of Study

TORAH:

May ADONAI bless and protect you.

May ADONAI's countenance shine upon you

and may ADONAI bestow kindness upon you.

May ADONAI's countenance be lifted toward you

and may ADONAI grant you peace.

Numbers 6:24–26

MISHNAH:

These are the deeds for which there is no prescribed measure: leaving the produce at the corner of a field for the poor, offering the gift of first fruits to the Temple, pilgrimage offerings on the three festivals, deeds of kindness and love, and the study of Torah. ¹¹¹ Mishnah Peah

TALMUD:

These are the deeds that yield immediate fruit and continue to yield fruit in time to come: honoring parents; performing deeds of kindness and love; attending the house of study morning and evening; providing hospitality; visiting the sick; helping the needy bride; attending the dead; probing the meaning of prayer; making peace between one person and another, and between husband and wife. And the study of Torah is the most basic of them all.

^{based on} Babylonian Talmud, Kiddushin 39b

ברכות התורה

ב וף אתה יהוה אלהינו מלך העולם,
אשר קדשנו במצותיו וצונו לעסוק בדברי תורה.
והערבנא יהוה אלהינו את־דברי תורתך בפנינו ובפי
עמך בית ישראל, ונהיה אנחנו וצאצאינו וצאצאי עמך
בית ישראל כלנו יודעי שמך ולומדי תורתך לשמחה.
ברוך אתה יהוה, המלמד תורה לעמו ישראל.

ברוך אתה יהוה אלהינו מלך העולם,
אשר בחר בנו מכל העמים, ונתן לנו את־תורתו.
ברוך אתה יהוה, נותן התורה.

TORAH:

יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ.

יָאֵר יְהוָה פְּנֵיו אֵלֶיךָ וִיחַנֶּךָ.

יֵשָׂא יְהוָה פְּנֵיו אֵלֶיךָ וְיִשֶּׁם לְךָ שְׁלוֹם. במדב ו:בד-כו

MISHNAH:

אֵלוּ דְּבָרִים שְׂאִין לָהֶם שְׁעוֹר: הַפֶּאֶה וְהַבְּפוֹרִים וְהֶרְאִיוֹן
וְגִמְלוֹת חֲסִדִּים וְתַלְמוּד תּוֹרָה. משנה פאה א:א

TALMUD:

אֵלוּ דְּבָרִים שְׂאֵדָם אוֹכַל פְּרוּתֵיהֶם בְּעוֹלָם הַזֶּה וְהֶקְרָן
קִימָת לֹא לְעוֹלָם הַבָּא, וְאֵלוּ הֵן: כְּפוּד אֶב וְאֵם, וְגִמְלוֹת
חֲסִדִּים, וְהַשְׁכָּמַת בֵּית הַמִּדְרָשׁ שְׁחֲרִית וְעֶרְבִית,
וְהַכְנָסַת אוֹרְחִים, וּבִקּוּר חוֹלִים, וְהַכְנָסַת פֶּלֶה, וְלוֹיֹת
הַמֵּת, וְעִיּוֹן תְּפִלָּה, וְהַבָּאת שְׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ וּבֵין
אִישׁ לְאִשְׁתּוֹ, וְתַלְמוּד תּוֹרָה כְּגֹדֶד כָּלָם.

תלמוד בבלי, קידושין לט ב, עם הוספות

TO ENGAGE WITH THE WORDS OF TORAH לעסוק בתורה. The blessing is not phrased “to learn Torah,” as if Torah were something fixed that one could acquire. When we “engage” with Torah we become active participants: querying it, drawing out its implications, and incorporating its teachings into our lives.

TO KNOW YOUR NAME יודעי שמך. To know God’s name is to act in a holy way—justly, compassionately, truthfully.

PASSAGES OF STUDY. The ancient rabbis categorized three types of study: biblical study (*mikra*); study of the oral tradition, which became codified in the Mishnah (circa 225 C.E.); and study of the elaboration of that tradition (called in Aramaic *g’mara* and in Hebrew *talmud*). Versions of that process constitute the Talmud of the Land of Israel (edited until the year 425 C.E.) and the Babylonian Talmud (edited in the 6th–7th centuries C.E.). Having recited the blessings over studying Torah, one should then proceed to engage in study—and the traditional liturgy immediately offers examples of these three kinds of study.

LEAVING THE PRODUCE AT

THE CORNER OF A FIELD FOR THE POOR הפאה. Leaving the corner of the field for the poor may be the simplest of acts: it is entirely passive and the Mishnah teaches that the amount one leaves for the poor is totally up to each individual. Maimonides elaborates all the laws of *tzedakah* in the section of his law code dealing with this mitzvah, as if to say that *tzedakah* begins with the simplest of acts.

THESE ARE THE DEEDS THAT YIELD IMMEDIATE FRUIT אֵלוּ דְּבָרִים... בעולם הזה. This list from tractate Kiddushin was expanded through the Middle Ages (Mishneh Torah, Hilkhhot Matnot Aniyyim), and variations are extant in different prayerbooks; “peace between husband and wife” is one such addition.

through knowing one's place,
through finding joy in one's lot,
through making a fence about one's words,
through not crediting one's own successes,
through being beloved,
through loving God,
through loving humanity,
through loving justice,
through loving honesty,
through welcoming criticism,
through shunning honors,
through not becoming arrogant
because of one's studies,
through not being joyful in decision-making,
through sharing in another's burdens,
through judging others favorably,
through insisting on truth,
through insisting on peace,
through settling one's mind in study,
through asking questions and
responding to questions,
through listening and adding to the
conversation,
through learning in order to teach,
through learning in order to do,
through bringing new understanding
to one's teachers,
through being precise in reporting
what one has learned,
through reporting sayings in
the speaker's name.

Pirkei Avot 6:6

הַמְבִּיר אֶת־מְקוֹמוֹ,
וְהַשְׂמִיחַ בְּחֻלְקוֹ,
וְהַעֲוִשָׂה סִיג לְדַבְּרֵיוֹ,
וְאִינוֹ מַחְזִיק טוֹבָה לְעַצְמוֹ,
אֶהוּב,
אוֹהֵב אֶת־הַמָּקוֹם,
אוֹהֵב אֶת־הַבְּרִיּוֹת,
אוֹהֵב אֶת־הַצְּדָקוֹת,
אוֹהֵב אֶת־הַמִּישָׁרִים,
אוֹהֵב אֶת־הַתּוֹכְחוֹת,
וּמַתְּרֵחַק מִן הַכְּבוֹד,
וְלֹא מְגִיס לְבוֹ בְּתַלְמוּדוֹ,
וְאִינוֹ שׂמֵחַ בְּהוֹרָאָה,
נוֹשֵׂא בְּעַל עִם חֲבֵרוֹ,
וּמַכְרִיעוֹ לְכַף זָכוֹת,
וּמַעֲמִידוֹ עַל הָאֱמֶת,
וּמַעֲמִידוֹ עַל הַשְּׁלוֹם,
וּמַחְיִיב לְבוֹ בְּתַלְמוּדוֹ,
שׂוֹאֵל וּמַשִּׁיב,

שׁוֹמֵעַ וּמוֹסִיף,

הַלּוֹמֵד עַל מְנַת לְלַמֵּד,
וְהַלּוֹמֵד עַל מְנַת לַעֲשׂוֹת,
הַמְּחַכִּים אֶת־רֵבּוֹ,

וְהַמְּכַוֵּן אֶת־שְׂמוּעָתוֹ,

וְהַאֲוִמֵּר דָּבָר
בְּשֵׁם אוֹמְרוֹ.

פי קי אבות ו:ו

ADDITIONAL PASSAGES OF STUDY

גְּדוּלָּהּ תוֹ. הַ יוֹתֵר מִן הַכְּהֻנָּה וּמִן הַמְּלָכוּת, שֶׁהַמְּלָכוּת
נִקְנִית בְּשָׁלֹשִׁים מַעֲלוֹת, וְהַכְּהֻנָּה נִקְנִית בְּעֶשְׂרִים
וְאַרְבָּעָה, וְהַתּוֹרָה נִקְנִית בְּאַרְבָּעִים וּשְׁמוֹנֶה דְּבָרִים.
וְאֵלּוּ הֵן:

Torah is greater than the priesthood or royalty, for kingship is
acquired through thirty qualities and the priesthood through
twenty-four, but Torah is acquired through forty-eight:

בְּתַלְמוּד,
בְּשִׁמְיעַת הָאָזָן,
בְּעִרְכַּת שְׂפָתַיִם,
בְּכִינַת הַלֵּב,
בְּשִׂכּוּלֵת הַלֵּב,
בְּאַיִמָּה,
בְּיִרְאָה,
בְּעֲנֻוָּה,
בְּשִׂמְחָה,
בְּשִׁמּוּשׁ חֻכְמִים,
בְּדִקְדּוּק חֲבָרִים,

בְּפִלְפּוּל הַתְּלַמִּידִים,
בְּיִשׁוּב,
בְּמִקְנָא,
בְּמִשְׁנָה,

בְּמַעֲוֵט שְׁנָה,
בְּמַעֲוֵט שִׁיחָה,
בְּמַעֲוֵט תַּעֲנוּג,
בְּמַעֲוֵט שְׂחֹק,
בְּאֶרֶךְ אַפִּיִם,
בְּלֵב טוֹב,
בְּאַמוּנַת חֻכְמִים,
בְּקִבְּלַת הִיסוּרִין,
בְּתַלְמוּד,
בְּשִׁמְיעַת הָאָזָן,
בְּעִרְכַּת שְׂפָתַיִם,
בְּכִינַת הַלֵּב,
בְּשִׂכּוּלֵת הַלֵּב,
בְּאַיִמָּה,
בְּיִרְאָה,
בְּעֲנֻוָּה,
בְּשִׂמְחָה,
בְּשִׁמּוּשׁ חֻכְמִים,
בְּדִקְדּוּק חֲבָרִים,
בְּפִלְפּוּל הַתְּלַמִּידִים,
בְּיִשׁוּב,
בְּמִקְנָא,
בְּמִשְׁנָה,
בְּמַעֲוֵט שְׁנָה,
בְּמַעֲוֵט שִׁיחָה,
בְּמַעֲוֵט תַּעֲנוּג,
בְּמַעֲוֵט שְׂחֹק,
בְּאֶרֶךְ אַפִּיִם,
בְּלֵב טוֹב,
בְּאַמוּנַת חֻכְמִים,
בְּקִבְּלַת הִיסוּרִין,

TORAH IS GREATER גדולה תורה. The ancient rabbis
said that there are three
crowns: the crown of
priesthood, the crown of
kingship, and the crown of
Torah (Pirkei Avot 4:17).

THIRTY QUALITIES בשלשים The thirty qualities
recommended for a king
are listed in the minor tractate
Kallah Rabbati (5:6).

TWENTY-FOUR עשרים There are twenty-
four rituals that only priests
can perform.

Finding Meaning

The students of Rabbi Ishmael interpreted the words of Jeremiah: “‘For My words are like fire,’ Adonai says, ‘and as a hammer that splits a rock’” (Jeremiah 23:29)—just as a hammer splinters the rock into numerous fragments, so too are the words of Torah open to many meanings.

—BABYLONIAN TALMUD

The Act of Interpretation

The Hasidic master Elimelekh of Lizhensk connected these thirteen methods of interpretation to the Thirteen Attributes of God found in Exodus 34, which describe God as full of love, kindness, and forgiveness (see page 323); in fact, both of these texts are referred to in Hebrew as the *sh'losh esreih midot*, “the thirteen qualities.” Elimelekh points out that interpreters of Torah have the power to bring both blessing and pain to the Jewish people. If they strive to embody the love, kindness, and forgiveness of the Thirteen Attributes in their own lives, then when they interpret the Torah according to the Thirteen Principles of Rabbi Ishmael, their teaching will be a teaching of love.

ב

PRINCIPLES OF INTERPRETING TORAH

Rabbi Ishmael taught that the Torah is expounded by these thirteen rules of textual interpretation:

A restriction applicable in general circumstances certainly applies to a more limited circumstance.

A general rule may be inferred from a similar phrase in two different texts.

A general rule may be derived from a single text or from two related texts.

A rule stated in general terms, but followed by one or two particular examples, is limited to those particular circumstances.

When a particular circumstance is stated and is then followed by a general rule, the law is expanded to include all that is similar to the particular circumstance.

When a general rule is stated, followed by a specific application, and then the general rule is restated, the law must be interpreted in terms of the specific limitation.

If the specification is needed to clarify an ambiguity in the general rule, then the specification teaches something about the general rule.

But when a subject naturally included in a general rule is treated separately, it is meant to limit the rule.

When the text states a general rule and specifies a penalty and then follows it with a particular instance covered by the general rule but does not state a punishment for it, it is meant to ordain a lesser penalty for the latter circumstance.

However, when a penalty is specified for a violation of the general rule and then is followed by a dissimilar circumstance, either a lesser or greater penalty may be intended.

A circumstance logically falling within a general rule but treated separately in the Torah remains outside the rule, unless the text specifically states that it is part of the general rule.

An obscure text may be clarified by its context or by subsequent usage.

Finally, contradictions between two texts may be reconciled by means of a third text.

Sifra 1

ב

THE BARAITA/TEACHING OF RABBI ISHMAEL is ascribed to Rabbi Ishmael of the early 2nd century C.E., although it was probably written many centuries later. It was appended to the Sifra, the halakhic midrash on Leviticus, as an introductory first chapter to that work. The text attempts to codify the hermeneutic rules by which the early rabbis interpreted biblical law. Such interpretation was (and is) necessary in order to harmonize seemingly contradictory verses, and to expand the applicability of the law to circumstances not specifically mentioned in the Torah, or to newly arising situations and contexts. Some of these rules represent commonly accepted hermeneutic principles in the ancient world.

Studying these rules at the beginning of one's day can be seen both as a fitting introduction to the expansive role of Torah learning, as well as an affirmation of both the role and limits of human interpretation in relation to divine revelation.

בִּי יִשְׁמַעְאֵל אוֹמַם : בְּשֵׁלֶשׁ עָשָׂרָה מִדּוֹת הַתּוֹרָה נִדְרָשֶׁת:

מִקָּל וְחֶמֶר.

וּמִנְזוּרָה שְׂוָה.

מִבְּנִין אָב מִכְתּוּב אֶחָד, וּמִבְּנִין אָב מִשְׁנֵי כְּתוּבִים.

מִקָּל וּפְרָט.

וּמִפְּרָט וְכָלל.

כָּלל וּפְרָט וְכָלל, אִי אִתָּהּ דָּן אֲלֵא כְּעִין הַפֶּרֶט.

מִכָּלל שֶׁהוּא צָרִיךְ לִפְרָט, וּמִפְּרָט שֶׁהוּא צָרִיךְ לְכָלל.

כָּל־דָּבָר שֶׁהִיא בְּכָלל וְיֻצָּא מִן הַכָּלל לְלִמָּה, לֹא לְלַמֵּד עַל עֲצָמוֹ יֻצָּא, אֲלֵא לְלַמֵּד עַל הַכָּלל כֻּלּוֹ יֻצָּא.

כָּל־דָּבָר שֶׁהִיא בְּכָלל וְיֻצָּא לְטַעֲנוֹן טַעֲנוֹן אֶחָד שֶׁהוּא כְּעֵנֶינּוּ, יֻצָּא לְהַקְלִי וְלֹא לְהַחֲמִיר.

כָּל־דָּבָר שֶׁהִיא בְּכָלל, וְיֻצָּא לְטַעֲנוֹן טַעֲנוֹן אֲחֵר שֶׁלֹּא כְּעֵנֶינּוּ, יֻצָּא לְהַקְלִי וְלֹא לְהַחֲמִיר.

כָּל־דָּבָר שֶׁהִיא בְּכָלל וְיֻצָּא לְדוֹן בְּדָבָר הֶחָדָשׁ,

אִי אִתָּהּ יָכוֹל לְהַחֲזִירוֹ לְכָללוֹ עַד שִׁיחֲזִירֶנּוּ הַפֶּתוּב לְכָללוֹ בְּפִירוֹשׁ.

דָּבָר הַלָּמֵד מִעֵנֶינּוּ, וְדָבָר הַלָּמֵד מִסּוּפוֹ.

וְכֵן שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת־זֶה,

עַד שֶׁיָּבֵא הַפֶּתוּב הַשְּׁלִישִׁי וְיַכְרִיעַ בֵּינֵיהֶם.

ספ א א

Talmud Torah

The talmudic method of argumentation, its citation of multiple sources, leads to the moderation of authority claims and the claims for truth in general. The play of alternatives in the Talmud—alternative interpretations, alternative rulings, alternative sources—is a sign of moderation. Even when the play of alternative interpretations gives preference to some claims over others, those that are denied will not be forgotten. The reader is always left with the impression that alternatives were available and that someone thought these alternatives to be reasoned and intelligent. Their echoes will always be a reminder that the conclusions, even when accepted, are not self-evident.

Thus, even when it renders decisions or favors particular interpretations, the Babylonian Talmud makes it clear that the process, and not the conclusion, is its utmost concern. It makes a mitzvah out of studying, *talmud torah*, and admits thereby that in the human encounter with the divine will, human understanding, and human interpretation—however imperfect—is in fact of equal value with the divine will itself.

—DAVID KRAEMER (*adapted*)

A CONCLUDING BIBLICAL PASSAGE

You shall be holy for I, ADONAI your God, am holy. You shall not insult the deaf, nor put a stumbling block before the blind. You shall not render an unjust decision: do not be partial to the poor nor show deference to the rich. Judge your neighbor fairly. Do not stand idly by the blood of your neighbor. You shall not hate your brother in your heart. Love your neighbor as yourself; I am ADONAI.

from Leviticus 19:2, 14–18

Concluding Prayers

We conclude with one of the following meditations:



► May it be Your will, ADONAI our God and God of our ancestors, to grant our portion in Your Torah. May we be disciples of Aaron the priest, loving peace and pursuing peace, loving our fellow creatures and drawing them near to the Torah.



► May it be Your will, ADONAI our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we be privileged to worship You there, as in ancient days.

קְדוּשִׁים תְּהִי, כִּי קְדוֹשׁ אָנִי יְהוָה אֱלֹהֵיכֶם. לֹא תִקְלָל חֵרֶשׁ, וְלִפְנֵי עֵוֵר לֹא תִתֵּן מִכְשָׁל. לֹא תַעֲשֶׂה עֵוָל בְּמִשְׁפָּט, לֹא תִשָּׂא פָנֶי דָל וְלֹא תִהְדֹּר פָּנֵי גְדוֹל. בְּצַדֵּק תִּשְׁפֹּט עַמִּיתְךָ. לֹא תַעֲמֹד עַל דַּם רֵעֶךָ. לֹא תִשָּׂא אֶת־אָחִיךָ בַּלְבָבְךָ. וְאָהַבְתָּ לְרֵעֶךָ כָּמוֹךָ אָנִי יְהוָה.

ויק א יטב די-יח

We conclude with one of the following meditations:



◀ יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], שֶׁתִּתֵּן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְנִהְיֶה מִתְלַמִּידֵי שֶׁל אַהֲרֹן הַכֹּהֵן, אוֹהֲבֵי שְׁלוֹם וְרוֹדְפֵי שְׁלוֹם, אוֹהֲבֵי אֶת־הַבְּרִיּוֹת וּמְקַרְבֵּן לַתּוֹרָה.



◀ יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], שֶׁיִּבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֶׁנִּעֲבֹדְךָ בִּירְאָה בְּיָמֵי עוֹלָם, וּכְשֵׁנִים קְדָמוֹנִיּוֹת.

יְהִי יְהִי **BE YOUR WILL** יְהִי רָצוֹן. Both passages deal with Aaron's legacy, the first as peacemaker and the second as leader of the service in the Temple. The midrash records that Aaron would go from tent to tent and make peace between those Jews who were fighting among themselves (Avot D'Rabbi Natan, version A, chapter 12). The midrash thus sees the priestly role not only as ritualistic but also as embodying important qualities worthy of emulation. Similarly, the vision of the restored Temple is of a place not only of renewed ritual but of universal peace, as well.

Kaddish D'Rabbanan

Many congregations recite Kaddish D'Rabbanan here. Traditionally, Kaddish D'Rabbanan has been recited by mourners and those observing Yahrzeit, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel.

And we say: *Amen*.

May God's great name be acknowledged forever and ever!

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on *Shabbat Shuvah* we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

Grant abundant peace to our people and their leaders, to our teachers and their disciples, and to all who engage in the study of Torah in this land and in all other lands. May you and they be blessed by our creator in heaven with great peace, grace and kindness, compassion and love, and long life, abundance, and deliverance. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high mercifully bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih,
v'yamlikh malkhuteih b'hayeikhon u-v'yomeikhon u-v'haye' d'khol beit yisrael,
ba-agala u-vizman kariv, v'imru amen.

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei
v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu,
l'eila min kol on *Shabbat Shuvah* we substitute: l'eila l'eila mikol]
birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Al yisrael v'al rabanan v'al talmideihon, v'al kol talmidei talmideihon,
v'al kol man d'askin b'oraita, di v'atra hadein v'di v'khol atar va-atar,
y'hei l'hon u-l'khon sh'lama raba, hina v'hisda v'rahamin, v'hayin arikhin
u-m'zona r'viha, u-furkana min kodam avuhon di vi-sh'maya, v'imru amen.

Y'hei sh'lama raba min sh'maya, v'hayim tovim aleinu v'al kol yisrael, v'imru amen.

Oseh shalom bimromav hu b'rahmav ya-aseh shalom
aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

קדיש דרבנן

Many congregations recite Kaddish D'Rabbanan here. Traditionally, Kaddish D'Rabbanan has been recited by mourners and those observing Yahrzeit, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.

יתגדל ויתקדש שמה רבא,

בעלמא די ברא, כרעותה,

וימליך מלכותה בחייכון וביומייכון

ובחיי דכל בית ישראל,

בעגלא ובזמן קריב,

ואמרו אמן.

יהא שמה בא מבך ד לעלם ולעלמי עלמיא.

יתברך וישתבח ויתפאר ויתרומם ויתנשא

ויתגדר ויתעלה ויתהלל שמה דקדשא, ב יך הוא,

לעלא מן כל- [לעלא לעלא מכל- [on *Shabbat Shuvah* we substitute:

ברכתא ושירתא תשבחתא ונחמתא דאמירן בעלמא,

ואמרו אמן.

על ישראל ועל רבנן, ועל תלמידיהון ועל כל תלמידי
תלמידיהון, ועל כל מאן דעסקין באוריתא, די באתרא
הדין ודי בכל אתר ואתר יהא להון ולבון שלמא רבא,
חנא וחסדא ורחמין, וחיין אריכין, ומזונא ורוחא,
ופרקנא מן קדם אבוהון די בשמיא, ואמרו אמן.

יהא שלמא רבא מן שמיא וחיים טובים

עלינו ועל כל ישראל,

ואמרו אמן.

עשה שלום במרומיו הוא ברחמיו יעשה שלום

עלינו ועל כל ישראל [ועל כל יושבי תבל].

ואמרו אמן.

KADDISH D'RABBANAN.
Kaddish D'Rabbanan, recited after the study of sacred texts, contains a special prayer for the well-being of teachers, their disciples, and all who study Torah.

Psalms from the following pages may be recited, as appropriate to the occasion. Additional psalms for weekdays may be found on pages 433–438.

ON SHABBAT: PSALM 92

Today is Shabbat, the day on which the Levites recited this psalm in the Temple:

A PSALM: THE SONG OF THE DAY OF SHABBAT

It is good to thank You, ADONAI, and sing to Your name, Most High; to proclaim Your love at daybreak, Your faithfulness each night.

Finger the lute, pluck the harp, let the sound of the lyre rise up.

You gladdened me with Your deeds, ADONAI,
and I shall sing of Your handiwork.

*How wonderful are Your works, ADONAI,
how subtle Your designs!*

The arrogant do not understand, the fool does not comprehend this:
the wicked flourish like grass and every evildoer blossoms,
only to be destroyed forever—

but You, ADONAI, are exalted for all time.

Surely Your enemies, ADONAI, surely Your enemies will perish;
all who commit evil will be scattered.

*As a wild bull raises up its horn,
You raised my head high, anointed it with fresh oil.*

As my enemies gather against me,
my gaze remains steady, for my ears listen and hear:

*The righteous flourish like the date palm,
thrive like a cedar in Lebanon;
planted in the house of ADONAI,
they flourish in our God's courtyards.*

► In old age they remain fruitful, still fresh and bountiful,
proclaiming: ADONAI is upright, my rock in whom there is no flaw.

Tzadik katamar yifrah, k'erez balvanon yisgeh.

Sh'tulim b'veit Adonai, b'hatzrot eloheinu yafrihu.

► *Od y'nuvun b'seivah, d'sheinim v'ra-ananim yihyu.*

L'hagid ki yashar Adonai, tzuri v'lo avlatah bo.

Some congregations recite Mourner's Kaddish here; see page 121.

Psalms from the following pages may be recited, as appropriate to the occasion. Additional psalms for weekdays may be found on pages 433–438.

היום יום שבת קדש, שבו היו הקוים אומרים בבית המקדש:

מזמו שי ליום השבת

טוב להודות ליהוה, ולזמר לשמך עליון,

להגיד בבקר חסדך, ואמונתך בלילות.

עלי עשור ועלי נבל, עלי הגיון בכנור.

כי שמחתני יהוה בפעלה, במעשי ידך ארגן.

מה גדלו מעשיך יהוה, מאד עמקו מחשבתך.

איש בער לא ידע, וקסיל לא יבין את־זאת.

בפרח ופעלים כמו עשב וציצו כל־פעלי און,

להשמדם עדי עד,

ואתה מרום לעלם יהוה.

כי הנה איביך, יהוה, כי הנה איביך יאבדו,

יתפרדו כל־פעלי און.

ותתם בראים קרני, בלתי בשמן רענן.

ותבט עיני בשורך, בקמים עלי מרעים תשמענה אזני,

צדיק בתמר יפרח, בארז בלבנון ישגה,

שתולים בבית יהוה, בחצרות אלהינו יפריחו.

◀ עוד ינובון בשיבה, דשנים ורעננים יהיו,

להגיד כי ישר יהוה, צורי, ולא עולתה בו.

תהלים צב

Some congregations recite Mourner's Kaddish here; see page 121.

SHABBAT AND FESTIVAL PSALMS. Since the late Middle Ages, it has been customary to recite a special psalm for each day of the week, a custom based on the Mishnah's report that these psalms were recited in the Temple by the Levites (Tamid 7:4). Tractate Sofrim (183–4), a minor tractate of the Talmud, records that on festivals, other psalms appropriate to these occasions were recited. Accordingly, we include here the traditional psalm for Shabbat and the New Moon, as well as a psalm for each of the festivals.

PSALM 92 begins by contemplating the wonder of creation and ends with a vision of the righteous flourishing in God's house. It thus celebrates two themes of Shabbat: Shabbat as the day of appreciating creation and Shabbat as a taste of redemption.

ALL WHO COMMIT EVIL WILL BE SCATTERED In this specific vision of the end-time, enemies are not destroyed, but simply made ineffective.

ANointed IT WITH FRESH OIL רענן בשמן. The Hebrew may be translated "You anointed me with fresh oil," but Radak (David Kimhi, 1160–1235, Provence) suggests that the object of the verb is the speaker's head mentioned in the first part of the verse; the anointing is ceremonial, giving the speaker a special divine function and blessing. The faithful thus become God's royal entourage.

One Thing I Ask

The Hasidic master Levi Yitzhak said: I and my quest are one.

Elul

The psalmist begins with a sure and confident expression of faith, well-being, and personal strength, bordering on bravura. Little by little, however, doubts, fears, pains, and anxieties emerge. Similarly, as we move through the penitential season, we may find ourselves reaching beneath our masks of self-sufficiency and confidence, increasingly aware of our vulnerabilities, failings, and doubts.

God's Protection

The images used to describe God's sanctuary are fragile ones—God's *sukkah*, God's tent—hardly the words one would expect to describe a fortress. God's care, though, is the sturdiest thing on which one can depend. In this paradox lies the essential understanding of the faithful: the holy is diaphanous, thin, fragile, yet the spiritual is more significant than all of the heaviness and solidity of the material world. In the realm of the religious, that which cannot be seen grants the deepest strength; that which is hidden provides the greatest defense.

From the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we recite:

FOR THE SEASON OF REPENTANCE: PSALM 27

A PSALM OF DAVID

ADONAI is my light and my help. Whom shall I fear?
ADONAI is the stronghold of my life. Whom shall I dread?
When evil people assail me to devour my flesh,
my enemies and those who besiege me,
it is they who stumble and fall.
Should an armed camp be arrayed against me,
my heart would show no fear;
if they were to go to war against me, of this I would be sure.
One thing I ask of ADONAI—this is what I seek:
to dwell in the House of God all the days of my life,
to behold God's peacefulness and to pray in God's sanctuary.

Ahat sha-alti mei-et Adonai, otah avakesh: shivti b'veit Adonai, kol y'mei hayai, la-hazot b'no-am Adonai u-l'vakeir b'heikhalo.

In a time of calamity, You would hide me in Your *sukkah*,
enfold me in the secret recesses of Your tent,
and You raise me up to a stronghold.
Now my head is raised high above my enemies round about,
and I come with offerings, amidst trumpet blasts, to God's tent,
chanting and singing praise to ADONAI.

ADONAI, hear my voice as I cry out;

be gracious to me, and answer me.

It is You of whom my heart said, "Seek my face!"

It is Your presence I seek, ADONAI.

Do not hide Your face from me; do not act with anger toward me.

You have always been my help; do not forsake me;

do not abandon me, my God, my deliverer.

Though my father and mother abandon me,

ADONAI will gather me in.

Show me Your way, ADONAI, and lead me on a straight path

despite those arrayed against me.

Do not hand me over to those who besiege me;

for false witnesses who breathe hatred have risen against me.

► If only I could trust that I would see God's goodness

in the land of the living . . .

Place your hope in ADONAI.

Be strong and take courage and place your hope in ADONAI.

Some congregations recite Mourner's Kaddish here; see page 121.

From the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we recite:

לְיוֹד

יְהוָה אֱוָרִי וְיִשְׁעִי מִמִּי אֵיֶרָא,

יְהוָה מְעוֹז חַיִּי מִמִּי אֶפְחָד.

בְּקָרֵב עָלַי מְרָעִים לֹאֲכַל אֶת־בְּשָׁרִי,

צָרִי וְאֵיבִי לִי, הִמָּה כְּשֶׁלּוֹ וְנִפְלּוֹ.

אִם תַּחְנֶה עָלַי מַחְנֶה לֹא יִירָא לְבִי,

אִם תִּקְוֶם עָלַי מַלְחָמָה בְּזוֹתָ אֲנִי בּוֹטָח.

אֶחָת שְׁאֵלַתִּי מֵאֵת יְהוָה, אוֹתָהּ אֲבַקֶּשׁ,

שְׁבִתִּי בְּבֵית יְהוָה כָּל־יְמֵי חַיִּי

לְחַזוֹת בְּנֶעֱם יְהוָה וּלְבַקֵּךְ בְּהִיכָלוֹ.

כִּי יִצְפְּנֵנִי בְּסֻכָּה בַּיּוֹם רָעָה,

יִסְתַּרְנִי בְּסִתְרֵךְ אֹהֶלְךָ, בְּצִוּר יְרוּמָּמֵנִי.

וְעֵתָה יְרוֹם רֹאשִׁי עַל אֵיבֵי סְבִיבוֹתַי

וְאֲזַנְחָה בְּאֹהֶלְךָ זֶכְחִי תְרוּעָה,

אֲשִׁירָה וְאֲזַמְרָה לִיהוָה.

שְׁמַע יְהוָה קוֹלִי אֶקְרָא, וְחַנּוּנִי וַעֲנֵנִי.

לֵךְ אָמַר לְבִי בְקֶשׁוֹ פָּנֶי, אֶת־פָּנֶיךָ יְהוָה אֲבַקֶּשׁ.

אֵל תִּסְתַּר פָּנֶיךָ מִמֶּנִּי,

אֵל תֵּט בְּאֶף עֲבָדֶךָ, עֲזָרְתִּי הִיִּית,

אֵל תִּטְשֵׁנִי וְאֵל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁרָאֵל.

כִּי אֲבִי וְאֲמִי עֲזָבוּנִי, וַיהוָה יִאֲסָפֵנִי.

הוֹרֵנִי יְהוָה דֶּרֶכְךָ, וְנִחֵנִי בְּאַרְחֵ מִישׁוֹר, לְמַעַן שׁוֹרְרִי.

אֵל תַּחְנֶנִּי בְּנִפְשִׁי צָרִי,

כִּי קָמוּ בִי עֲדֵי שָׁקָר וַיִּפַּח חֲמָס.

◀ לֹלֵא הָאֲמֻנָתִי, לְרֹאוֹת בְּטוֹב יְהוָה בְּאַרְצֵן חַיִּים.

קִנְיָה אֵל יְהוָה, חֲזֹק וַיֵּאֱמֵן לְבָבִי וְקִנְיָה אֵל יְהוָה.

תהלים ב

Some congregations recite Mourner's Kaddish here; see page 121.

As Alter further remarks, God's turning away results in the supplicant's being left unprotected.

IF ONLY I COULD TRUST האֲמֻנָתִי לֹלֵא. This is the only verse in the psalm that has no parallel or corresponding line. It seems to simply trail off and the speaker then hears an inner voice calling: *kaveit el Adonai*, "place your hope in Adonai." Or perhaps someone else, in turn, urges the despairing supplicant to continue trusting that God will respond, and asks that the person not lose faith.

PSALM 27 expresses two opposite feelings, each of which may be felt in the days leading up to and in the period immediately following the High Holy Days. From the very beginning, the psalmist expresses absolute faith in God, culminating in the striking sentence: "Though my father and mother abandon me, Adonai will gather me in..." But at the same time, the psalmist experiences God's absence—the speaker longs to "see God," yet receives no response to this longing. The poem's last line leaves us with a thin, consoling thread of hope—making us realize, perhaps, how much our lives depend on faith.

TO PRAY ולְבַקֵּךְ. Commentators have disagreed about the meaning of the Hebrew. Some would translate it as "greet"—that is, "greet God"; others take it to mean "ponder" or "examine" a sign from God.

DO NOT HIDE YOUR FACE FROM ME אֵל תִּסְתַּר פָּנֶיךָ מִמֶּנִּי. The contemporary literary critic Robert Alter writes, "'Face' suggests 'presence,' the concrete metaphor serving the poet more than the abstract sense behind it." When God is with us, we are protected, sheltered. Other psalmists similarly use concrete metaphors to the same effect, such as being cradled in God's wings.

Let me praise ADONAI—for You, ADONAI my God, are surely great;
clothed in glory and majesty,
wrapped in a cloak of light,
You stretch out the heavens like a sheet of cloth,
set the rafters of the heights in the waters above,
appoint clouds as Your chariot,
and ride on the wings of wind,
making the winds Your messengers,
and lightning flashes Your sentries.

You laid the foundation of the earth that it never totter.
You covered the watery deep as if it were clothed,
and made waters stand atop the mountains.
The waters fled from Your anger,
trembled from Your thundering voice—
went up mountains and down valleys,
to the place You set for them.
You fixed their boundaries lest they overflow,
lest they return again to cover the earth.

You supply springs for the streams
coursing through mountains,
giving drink to each animal in the field,
and quenching the thirst of wild beasts.
Above them dwell birds in the sky,
their voices resounding from within the foliage.

From the heavens, You provide drink to the mountains,
earth is sated with the fruit of Your labor—
wild grasses grow as feed for animals,
plants for human husbandry
that bread might come forth from the earth,
wine to cheer people's hearts,
oil to brighten their faces,
and food to sustain people's lives.
The trees God made are sated, too:
the cedars of Lebanon that God planted, where birds nest,
the cypresses, where the stork makes its home.
Gazelles stride these high mountains
where crags give cover to badgers.

continued

לֹא אֵשׁ חֲדָשׁ
הַיּוֹם רֹאשׁ חֹדֶשׁ, שָׁבוּ אוֹמְרִים:

בְּרָכִי בִפְשִׁי אֶת־יְהוָה,
יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד, הוֹד וְהָדָר לְבִשְׁתּוֹ.
נֹטָה אוֹר בְּשׁלָמָה, נוֹטָה שָׁמַיִם כִּי־יַעַז.
הַמְקַרֵּה בַמַּיִם עֲלִיּוֹתָיו, הַשֹּׁם עֲבִים רְכוּבוֹ,
הַמְהַלֵּךְ עַל כַּנְפֵי רוּחַ.
עֹשֶׂה מִלְאָכָיו רוּחוֹת, מְשַׁרְתָּיו אֵשׁ לֹהֵט.

יָסַד אֶרֶץ עַל מְבוֹנֶיהָ, בַּל תִּמוֹט עוֹלָם וָעֶד.
תְּהוֹם כְּלוּשׁ פְּסִיתוֹ, עַל הַרִים יַעֲמִדוּ מַיִם.
מִן גְּעֻרָתָךְ יְנוּסוּ, מִן קוֹל רַעֲמֶךָ יִחְפְּזוּ.
יַעֲלוּ הָרִים יִרְדּוּ בְקַעוֹת, אֶל מְקוֹם זֶה יִסְדֹּתָ לָהֶם.
גָּבּוּל שָׁמַת בַּל יַעֲבִרוּ, בַּל יִשׁוּבוּן לְכִסּוֹת הָאָרֶץ.

הַמְשַׁלֵּחַ מַעֲיָנִים בְּנַחְלִים, בֵּין הָרִים יְהַלְכוּ.
יִשְׁקוּ כָל־חַיָּוִת שְׁדֵי, יִשְׁבְּרוּ פְּרָאִים צִמָּאִם.
עֲלֵיהֶם עוֹף הַשָּׁמַיִם יִשְׁכּוּ, מִבֵּין עֲפָאִים יִתְנוּ קוֹל.

מִשְׁקָה הָרִים מַעֲלִיּוֹתָיו, מִפָּרִי מַעֲשֵׂיךָ תִּשְׁבַּע הָאָרֶץ.
מִצְמִיחַ חֲצִיר לְבַהֲמָה, וְעֹשֶׁב לַעֲבֹדֶת הָאָדָם,
לְהוֹצִיא לֶחֶם מִן הָאָרֶץ.
וַיִּין יִשְׁמַח לִכְבֹּ אֲנוּשׁ, לְהַצְהִיל פָּנִים מִשָּׁמֶן,
וְלֶחֶם לִכְבֹּ אֲנוּשׁ יִסְעֵד.
יִשְׁבְּעוּ עֲצֵי יְהוָה, אֲרָזִי לְכִנּוֹן אֲשֶׁר נָטַע.
אֲשֶׁר שָׁם צִפְרִים יִקְנְנוּ, חֲסִידָה בְּרוּשִׁים בֵּיתָה.
הָרִים הַגְּבִהִים לִיעֲלִים, סִלְעִים מִחֶסֶה לְשֹׁפְנִים.

continued

from the whirlwind in Job, the wild ass, resistant to all domestication, is an image of unfettered freedom. God's sustenance of His creatures extends to the wild and the tame, to beast and man (again, as in Job)."

FOLIAGE עֲפָאִים. This is the only place in the Hebrew Bible where this word appears; thus, its meaning is conjectured.

BREAD . . . FOOD לֶחֶם. The Hebrew repeats the word *lehem*, which literally means "bread." Since all meals in the ancient world were accompanied by bread, which was the chief component of the meal, *lehem* became synonymous with "food."

THAT BREAD MIGHT COME FORTH FROM THE EARTH לֶחֶם מִן הָאָרֶץ. The language of this verse inspired the wording for the *brakha* recited before eating bread.

PSALM 104 celebrates God as commanding the forces of nature and sees the whole of creation as a blessing. It was chosen for recitation on Rosh Hodesh because the new moon is a symbol of the renewal of creation.

ME נֶפֶשׁ. The word *nefesh* literally means "the throat" and by extension refers to a person, since breath was identified with life. In later Judaism it came to denote the soul, the essence of a person.

IN THE WATERS בַּמַּיִם. The creation story in Genesis refers to upper waters in the heavens and lower waters on earth. The psalmist and other biblical authors imagined treasures above from which rain, dew, clouds, and fog descend, and subterranean depths from which oceans, rivers, and other bodies of water emerge.

THEIR BOUNDARIES גָּבּוּל. The threat of water overflowing is a constant danger. The threat mentioned here is also a reminder of the almost totally destructive flood in the time of Noah.

WILD BEASTS פְּרָאִים. Literally, "wild asses." Robert Alter remarks: "As in the voice

You created the moon marking the seasons;
the sun knows when to set:
darkness spreads, night falls,
and the beasts of the forest stir;
lions roar, hungry for flesh,
begging for food from God.
As the sun rises, they return home and lie down in their dens,
while humans go to work and labor till evening.

How abundant is Your creation, ADONAI,
You fashioned it all with wisdom;
the earth is filled with Your riches.
There is the sea, so vast and wide,
full of countless crawling creatures—big and little living things.
There the ships go,
and there can be found the great Leviathan whom You created to play with.

They all look to You to give them their food at the proper time.
If You give it, they gather it up;
if You open Your hand, they are sated.
If You hide Your face, they are terrified;
if You cut off their breath, they die,
returning to the dust from which they were made.
But when Your breath blows in them, they are born,
and the face of the earth is renewed.

May the glory of ADONAI endure forever.
May God—who but looks upon the earth and it quakes,
touches the mountains and they smoke—
rejoice in what has been created.
Alive, I shall sing to ADONAI;
as long as I am, I will make music in praise of my God.
May my words be pleasing to ADONAI,
that I may truly rejoice.
May sinning cease from the earth,
transgressions be no more.

► Let me praise ADONAI: *halleluyah*.
Ashirah l'adonai b'hayai, azamrah leilohai b'odi.
Ye-erav alav sihi, anokhi esmah badonai.
Yitami hata-im min ha-aretz, u-r'sha'im od einam.
► Bar'khi nafshi et Adonai halleluyah.

Some congregations recite Mourner's Kaddish here; see page 121.

עָשָׂה יְרַח לְמוֹעֲדִים, שָׁמֶשׁ יָדַע מְבוֹאוֹ.
תְּשֻׁת חֹשֶׁךְ וַיְהִי לַיְלָה, בּוֹ תִרְמַשׁ כָּל־חַיָּתוֹ יַעֲרֶה
הַכִּפְּיִרִים שְׂאֲגִים לְטָרֶף, וּלְבָקֵשׁ מֵאֵל אֲכָלָם.
תִּזְרַח הַשֶּׁמֶשׁ וְאֶסְפּוּן, וְאֵל מְעוֹנָתָם יִרְבֹּצִין.
יֵצֵא אָדָם לַפֻּעֵל, וְלַעֲבֹדָתוֹ עַד־יָעָרֵב.

מִה רַבּוֹ מַעֲשֵׂיֶיךָ יְהוֹה,
כָּל־מִן בְּחִכְמָה עָשִׂיתָ, מְלֵאָה הָאָרֶץ קִנְיֶיךָ.
זֶה הַיָּם גָּדוֹל וְרַחֵב יָדַיִם,
שָׁם רָמַשׁ וְאִין מִסָּפֵר, חַיּוֹת קִטְנוֹת עִם גְּדֻלוֹת.
שָׁם אֲנִיּוֹת יִהְלְכוּ, לִוְיָתָן זֶה יִצְרֶת לְשַׁחֲקֵבּוֹ.

כָּל־מִן אֵלֶיךָ יִשְׁבְּרוּן, לְתֵת אֲכָלָם בְּעֵתוֹ.
תִּתֵּן לָהֶם יִלְקֻטוּן, תִּפְתַּח יָדְךָ יִשְׁבַּעוּן טוֹב.
תִּסְתִּיר פְּנֶיךָ בְּהִלּוֹן,
תִּסָּף רוּחָם יִנְעוּן, וְאֵל עֲפָרָם יִשׁוּבוּן.
תִּשְׁלַח רוּחְךָ יִבְרָאוּן, וּתַחֲדֹשׁ פְּנֵי אֲדָמָה.

יְהִי כְבוֹד יְהוֹה לְעוֹלָם, יִשְׁמַח יְהוֹה בְּמַעֲשָׂיו.
הַמִּבֵּיט לָאָרֶץ וּתְרַעֲדָה, יִגַּע בְּהָרִים וַיַּעֲשֶׁנּוּ.
אֲשִׁירָה לַיהוֹה בְּחַיִּי, אֲזַמְרָה לְאֱלֹהֵי בְעוֹדִי.
יַעֲרֵב עָלָיו שִׁיחִי, אֲנֹכִי אֲשַׁמַּח בִּיהוֹה.
יִתְמוּ חַטָּאִים מִן הָאָרֶץ, וְיִשְׁעִים עוֹד אֵינָם.
◀ בְּרַכֵּי נַפְשִׁי אֶת־יְהוֹה הַלְלוּיָהּ.

תהלים קד

Some congregations recite Mourner's Kaddish here; see page 121.

הַכִּפְּיִרִים. Even the mighty lion cries to God. In this image, the wild beasts reverse the human sense of time: they forage at night and lie down by day. Creation is a totality: what for us is a time of sleep, is a time of activity for others.

LEVIATHAN. לוֹוִיָּתָן. A mythological giant of the sea. In some ancient mythologies, Leviathan is a divine or semi-divine being of the deep. Here Leviathan is turned into a plaything of God, rather than a powerful being challenging God's power.

YOUR BREATH BLOWS IN THEM. תִּשְׁלַח רוּחְךָ. An allusion to Genesis 2:7, where Adam is created out of the dust of the earth, into which God blows the divine breath.

Pesah

It took God but six days to create the world; it took my mother at least twice that long to prepare for Passover. At the seder on the first night she would often doze from a mild case of exhaustion.... Yet as we approached the recitation of the ten plagues, she would invariably bestir herself to protect her turf. The custom to remove a drop of wine from our cups at the mention of each plague was enacted in our household symbolically.... Thus as we enumerated the plagues together we made no more than a pretense of dipping a forefinger into the wine to spill a drop on the table.

The meaning of this unmannered gesture is... quite profound. While each plague may have weakened his resolve, it was the devastation wrought by the death of the firstborn... that ended all resistance.... The drop of spilled wine at the seder signifies a diminution of our joy. We are mindful that redemption for Israel inflicted loss of life on the Egyptians.... Jews temper their celebration with a dose of compassion. Each plague killed some of God's creatures.

This ritual of self-transcendence is part of a larger matrix.... God chose Abraham to be a blessing for humanity, and hence Jews will ultimately be judged by how they treat the other. Is that not why his descendants had to endure slavery before they could take possession of the Land? The social ethic of the prophets challenges the arrogance of all victors, Jewish as well as gentiles.

—ISMAR SCHORSCH

ON PESAḤ: PSALM 136

Today is the Festival of Pesah, on which we say:

Give thanks to ADONAI, for God is good;

give thanks to God, almighty;

give thanks to the supreme sovereign: **ki l'olam hasdo**
for God's love endures forever

who alone works great wonders,
creating the heavens with wisdom,
stretching the earth over its waters; **ki l'olam hasdo**
for God's love endures forever

who formed the great lights:
the sun to rule by day,
the moon and stars by night; **ki l'olam hasdo**
for God's love endures forever

who smote the Egyptian firstborn,
and brought Israel from their midst
with a strong hand and outstretched arm; **ki l'olam hasdo**
for God's love endures forever

who split the Sea of Reeds
and brought Israel through,
but swept Pharaoh and his troops into the sea; **ki l'olam hasdo**
for God's love endures forever

who led the people in the wilderness,
smiting great kings,
slaying mighty kings:
Sihon, King of the Amorites,
Og, King of Bashan; **ki l'olam hasdo**
for God's love endures forever

giving their land to Israel as an inheritance,
an inheritance to Israel, God's servant, **ki l'olam hasdo**
for God's love endures forever

who remembered us when we were laid low,
and rescued us from our foes; **ki l'olam hasdo**
for God's love endures forever

► who provides bread for all flesh; **ki l'olam hasdo**
for God's love endures forever.

give thanks to God in heaven: **ki l'olam hasdo**
for God's love endures forever.

Some congregations recite Mourner's Kaddish here; see page 121.

לפסח

היום חג הפסח, שבו אומרים:

הודו ליהוה כי טוב

הודו לאלהי האלהים

הודו לאדני האדנים

לעשה נפלאות גדלות לבדו

לעשה השמים בתבונה

לרקע הארץ על המים

לעשה אורים גדלים

אתהשמש לממשלת ביום

אתהירח ובוכבים לממשלות בלילה

למכה מצרים בבכוריהם

ויוצא ישראל מתוכם

ביד חזקה ובזרוע גטויה

לגזר ים סוף לגזרים

והעביר ישראל בתוכו

ונער פרעה וחילוץ בים סוף

למולך עמו במדבר

למכה מלכים גדלים

והרג מלכים אדירים

לסיחון מלך האמרי

ולעוג מלך הבשן

ונתן ארצם לנחלה

נחלה לישראל עבדו

שבשפלנו זכר לנו

ויפרקנו מצרינו

◀ נתן לחם לכל־בשר

הודו לאל השמים

PSALMS FOR FESTIVALS. Early prayerbooks recommend that on festivals, special psalms appropriate for these days be recited. Tractate Sofrim, a late and minor tractate of the Talmud, notes that on the festivals the Levites recited alternative psalms, instead of the regular psalm of the day (18:3–4). Traditions differ as to which psalms are appropriate. Scholars identify many of the psalms that follow as likely to have been composed for recitation in the Temple on these occasions.

PSALM 136, focusing on the exodus and the march through the desert, is especially appropriate for Pesah. Indeed, the ancient rabbis referred to this psalm (and the immediately preceding Psalm 135) as “the great Hallel” and associated it with this festival. The refrain *ki l'olam hasdo* occurs twenty-six times, which is the numerical equivalent of God's name, יהוה (*yod-hei-vav-hei*).

AMORITES, BASHAN The Amorites were a semi-nomadic people, powerful in the ancient Near East in the pre-Israelite period. Bashan is the name of the northern plains and mountains east of the Jordan River. According to the Torah, the Israelites defeated several of the peoples living in the areas east of the Jordan before entering the Promised Land; these lands were subsequently settled by the tribes of Reuben, Gad, and parts of Manasseh.

Today is the Festival of Shavuot, on which we say:

Happy are they whose way is integrity,
who walk in the path of God's Torah.

Praised are You, ADONAI; teach me Your laws.

Open my eyes that I may see the wonders of Your Torah;
help me to understand the way of Your decrees,
that I may speak of Your wonders.

How I wish that You would guide me in the path of Your mitzvot;

I would delight in Your mitzvot, for that is what I love.

Amidst my difficulties, this is my comfort: Your words have revived me;
the world is filled with Your love and kindness—teach me Your laws.

Give me insight and discernment, for I put my trust in Your mitzvot.

I am Your handiwork, You formed me;

grant me understanding, that I might study Your mitzvot.

With Your love and kindness renew my life,
that I may observe the testaments Your lips spoke;

I will never forget Your laws, for I have been revived through them.

All who taught me have increased my understanding;
and so Your testaments have become my constant conversation.

Your word is a lamp for my feet, light for my path.

You are my protector and shield; Your words provide me with hope.

The time to do ADONAI's work is when others violate Your teaching.

Streams of tears have flowed from my eyes, for I saw Your Torah neglected;

Your righteousness is forever and Your teaching is truthful.

You are close at hand, ADONAI, and all Your mitzvot ring true.

The essence of Your teaching is truth, and Your laws of justice are eternal.

► Those who love Your Torah find great peace;
they do not stumble.

May I live, and praise You,
and may Your teachings be my support.

Some congregations recite Mourner's Kaddish here; see page 121.

לְשׁוֹבוֹת

הַיּוֹם חַג הַשְּׁבוּעוֹת, שְׁבוּ אוֹמְרִים:

אֲשֶׁר־יְתִיבֵנוּ דְּרָךְ

בְּרוּךְ אַתָּה יְהוָה

גַּל עֵינַי וְאִבִּיטָהּ

דְּרָךְ פְּקוּדֶיךָ הַבִּינֵנִי

הַדְרִיכֵנִי בְּנִתִּיב מִצְוֹתֶיךָ

וְאֶשְׁתַּעֲשֶׂע בְּמִצְוֹתֶיךָ

זֹאת נִחְמֵתִי בְּעֵנִי

חֲסֹדְךָ יְהוָה מִלְּאֵה הָאָרֶץ

טוֹב טַעַם וְדַעַת לְמִדָּנִי

יָדֶיךָ עֲשׂוּנִי וְיִכְוֶנְנוּנִי

בְּחֲסֹדְךָ חֵינִי

לְעוֹלָם לֹא אֶשְׁכַּח פְּקוּדֶיךָ

מִכָּל־מַלְמְדֵי הַשְּׁכָלָתִי

נִרְ לְרַגְלִי דְבָרְךָ

סִתְּרִי וּמְגִנִּי אַתָּה

עַתָּה לַעֲשׂוֹת לַיהוָה

פִּלְגֵי מַיִם יְרֹדוּ עֵינַי

צִדְקָתְךָ צִדֵּק לְעוֹלָם

קְרוֹב אַתָּה יְהוָה

אֲשֶׁר דְּבָרְךָ אֱמֶת

שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ

תְּחִי נַפְשִׁי וְתִהְיֶה לְלֵךְ

PSALM 119 is a psalm to Torah. Substantively, all of its 176 verses describe the wonders of Torah and its reward. Structurally, it consists of twenty-two stanzas of eight verses each; the verses of each stanza begin with the same letter of the Hebrew alphabet, thus forming an eight-fold acrostic from *alef* to *tav*. In addition, the first two words of the psalm, *ashrei t'mimei*, begin with *alef* and *tav*, further emphasizing the idea (represented by the complete alphabet) of the completeness and totality of the Torah.

This selection of verses from the psalm form a complete alphabetical acrostic; it is thus appropriate for Shavuot, the festival celebrating the giving of Torah at Sinai. (We have included here verses 1, 12, 18, 27, 35, 47, 50, 64, 66, 73, 88, 93, 99, 105, 114, 126, 136, 142, 151, 160, 165, and 175.)

INTEGRITY תָּדֵךְ. The word *tamim* has a range of meanings, including simple, whole, and without blemish.

PRAISED ARE YOU, ADONAI בְּרוּךְ אַתָּה יְהוָה. This is one of two times that this phrase, which is central to Jewish prayer, appears in the Bible. (The other is in 1 Chronicles 29:10; see page 142 below.)

YOUR DECREES פְּקוּדֶיךָ. The medieval exegete Radak (David Kimhi) comments on the meaning of this word: "These are the mitzvot that reason teaches and that are given to us to guard and are held in the secret places of the human heart"—in other words, our conscience.

הַהֲלָכִים בְּתוֹרַת יְהוָה.

לְמִדָּנִי חֻקֶּיךָ.

נִפְלְאוֹת מִתּוֹרָתְךָ.

וְאֶשְׁיַחֶה בְּנִפְלְאוֹתֶיךָ.

כִּי בּוֹ חִפְצָתִי.

אֲשֶׁר אֶהְבֵתִי.

כִּי אִמְרָתְךָ חֵינִתִּי.

חֻקֶּיךָ לְמִדָּנִי.

כִּי בְּמִצְוֹתֶיךָ הֶאֱמַנְתִּי.

הַבִּינֵנִי וְאַלְמִדָּה מִצְוֹתֶיךָ.

וְאֶשְׁמְרָה עֲדוֹת פִּיךָ.

כִּי כֶם חֵינִתִּי.

כִּי עֲדוֹתֶיךָ שִׁיחָה לִּי.

וְאוֹר לְנִתְיָבִתִּי.

לְדְבָרְךָ יִחְלָתִי.

הִפְרוּ תוֹרָתְךָ.

עַל לֹא שָׁמְרוּ תוֹרָתְךָ.

וְתוֹרָתְךָ אֱמֶת.

וְכָל־מִצְוֹתֶיךָ אֱמֶת.

וּלְעוֹלָם כָּל־מִשְׁפָּט צִדְקָךָ.

וְאִין לָמוֹ מִכְשׁוֹל.

וּמִשְׁפָּטְךָ יַעֲזֹרֵנִי.

מִתְהַלֵּם קִיט

Some congregations recite Mourner's Kaddish here; see page 121.

Joy
You shall rejoice on your
festival, and be exceed-
ingly happy.
וְשִׂמְחֶתָּ בַּחֹגְךָ
וְהָיִיתָ אֶךְ שְׂמֵחַ.
V'samahta b'hagekha
v'hayita akh samei-ah.
—DEUTERONOMY 16:14–15

*Psalm 67: An
Interpretive Translation*
Bless us, Lord, with
your peace;
make your light shine
within us,
so that your presence may
be known
and your love appear to
all people.
Let all earth's nations
honor you
and all people shout out
your praise;
Christian, Muslim,
and Jew,
idol-worshiper, agnostic,
Buddhist, Taoist, scientist,
brown-skinned, yellow
and white.
Let wisdom speak in their
hearts
and justice light up their
eyes.
Let all of them feel your
presence
and sing out in the fullness
of joy.
—STEPHEN MITCHELL

ON SUKKOT: PSALM 67
Today is the Festival of Sukkot, on which we say:
FOR THE CONDUCTOR, A PSALM, A SONG,
SUNG WITH INSTRUMENTS
May God be kind to us and bless us;
may God's face shine upon us, selah,
that all on earth may know Your ways,
all lands see Your deliverance.

Nations shall acknowledge You;
every nation acknowledge You.
Peoples of all lands shall be glad and rejoice,
for You shall judge the nations with truth
and lead the peoples of the earth, selah.
Nations shall acknowledge You, God,
each and every nation acknowledge You.
Yodukha amim Elohim,
yodukha amim kulam.
Yism'hu viran'nu le'umim,
ki tishpot amim mishor,
u-le'umim ba-aretz t'nabhem selah.
Yodukha amim Elohim,
yodukha amim kulam.

The earth has yielded its produce—
may God, our God, continue to bless us;
► *may God bless us and may all revere You,*
even to the far ends of the earth.

Some congregations recite Mourner's Kaddish here; see page 121.

לְסוּכּוֹת
הַיּוֹם חֵג הַסּוּכּוֹת, שְׁבוּ אוֹמְרִים:
לְמַנְצָה בְּגִינַת מְזֻמָּה שִׁי
אֱלֹהִים יַחַנְנוּ וְיִכְרְכְנוּ,
יָאֵר פָּנָיו אֲתָנוּ סֵלָה.
לְדַעַת בְּאֶרֶץ דְּרָכָה,
בְּכָל־גּוֹיִם יִשְׁוּעַתָּךְ.
יִזְדּוֹךְ עַמִּים אֱלֹהִים,
יִזְדּוֹךְ עַמִּים כָּלֶם.
יְשַׁמְחוּ וְיִרְנְנוּ לְאֻמִּים,
כִּי תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל.
וּלְאֻמִּים בְּאֶרֶץ תִּנְחָם סֵלָה.
יִזְדּוֹךְ עַמִּים אֱלֹהִים,
יִזְדּוֹךְ עַמִּים כָּלֶם.
אֶרֶץ נִתְּנָה יְבוּלָהּ,
יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ.
יְבָרְכֵנוּ אֱלֹהִים,
יְיָיָאוּ אוֹתוֹ
כָּל־אֶפְסֵי אֶרֶץ.
תהלים סו

Some congregations recite Mourner's Kaddish here; see page 121.

psalmist intended the psalm to be particularly joyful:
sung aloud with instrumental accompaniment.
MAY GOD BE KIND TO US יַחַנְנוּ וְיִכְרְכְנוּ. The psalm begins
with a reprise of the Priestly Blessing and concludes
with the concept of blessing.
EARTH אֶרֶץ. The earth yields its produce and in turn
the peoples of the earth thank God. The word “earth,”
repeated three times, forms a leitmotif through the
psalm and is its concluding word, emphasizing the
psalm’s agricultural and universal themes.

Psalms 65: An Interpretive Translation
It is fitting to praise you, Lord, giver of all good things, to thank you for your boundless mercy, which renews us and makes us whole.
Happy are those who find you and open themselves to your light.
Every day you appear to us and reveal your grandeur on the earth.
You create the hills and the mountains and set them immovably in place.
You silence the roaring of the seas; you calm the turmoil of the nations.
People to the ends of the earth are overawed by your wonders; at the gates of morning and evening they stand up and shout for joy.
You care for the earth and nourish her, filling her rivers with your rain. You send down water to her furrows, making her ridges settle, softening her with showers, and blessing her with new growth.
You make her soil rich and fertile and ready to bring forth fruit.
You crown the year with abundance; the earth overflows with your goodness.
The hills are covered with sheep; the valleys are clothed with grain. The pastures fill up with lushness, and the meadows burst into bloom.
They shout their exhilaration; they sing; they are wild with joy.
—STEPHEN MITCHELL

ON SH'MINI ATZERET,
THE EIGHTH DAY OF ASSEMBLY: PSALM 65
On Simhat Torah, some substitute Psalm 19, page 127.
Today is the eighth day, the Festival of Assembly, on which we say:
FOR THE CONDUCTOR A DAVIDIC PSALM: A SONG
Hope is praise to You, God in Zion—
vows to You shall be fulfilled.
Hearer of prayers, all flesh shall come to You.
When sinful thoughts overwhelm me,
You forgive our transgressions.
Blessed are they whom You choose to draw close,
to dwell in Your domain—
we shall be sated with the goodness of Your house,
Your holy sanctuary.
With wonders, You will respond justly, our rescuer, God.
Protector of the very ends of the earth
and the distant seas,
girded in strength—Your might formed mountains.
You calm the roar of the sea, the roaring of its waves, the tumult of nations.

Those who dwell at the ends of the earth
shall be in awe of Your signs;
those who come from where the sun rises or sets will sing for joy.
You care for the earth, giving her drink,
enormously enriching her:
God's streams fill with water, producing grain,
for this is the way You ordered them.
Fill the canals, smooth their banks with soft rain, bless their yield.

You crown a year with Your goodness;
in Your footsteps abundance pours forth:
stretches of wilderness are watered,
the heights are encircled with joy.
► *Sheep dress the meadows, grain clothes the valleys, shouting with joy—Oh! how they sing.*

Some congregations recite Mourner's Kaddish here; see page 121.

לְשִׁמְיִי עֲצֵת
On Simhat Torah, some substitute Psalm 19, page 127.
הַיּוֹם יוֹם הַשְּׁמִינִי חַג הַעֲצָרָת, שָׁבוּ אוֹמְרִים:
לְמַנְעָה מִזֶּמֶן לָדוֹד שִׁי
לֶךְ דְּמִיָּה תִהְלֶה אֱלֹהִים בְּצִיּוֹן, וְלֶךְ יִשְׁלֹם נֶדֶר.
שְׁמִיעַ תְּפִלָּה, עֲדִיף כָּל־בֶּשֶׁר יִבְאֹ.
דְּבָרֵי עֲוֹנֹת גָּבְרוּ מִנִּי, פִּשְׁעֵינוּ אַתָּה תִּכְפֹּרֵם.
אֲשֵׁרִי תִבְחַר וְתִקְרָב, יִשְׁכֹּן הֶעָרִיָּה,
כְּשֶׁבָעָה בְּטוֹב בֵּיתְךָ קֹדֶשׁ הִיכָלְךָ.
נוֹרְאוֹת בְּצִדְקָתְךָ תַעֲנֶנּוּ, אֱלֹהֵי יִשְׁעֵנוּ,
מִבֶּטֶחַ כָּל־לִצְוִי אֶרֶץ, וְיִם רְחֻקִּים,
יִכִּין הָרִים בְּכֹחוֹ, נֶאֱדָר בְּגִבּוֹרָה,
מִשְׁבִּיבֵי שָׁאוֹן יַמִּים, שָׁאוֹן גְּלִיָּהֶם, וְהַמּוֹן לְאֻמִּים.

וַיִּירָאוּ יִשְׁבֵּי קְצוֹת מְאוֹתֶיךָ, מוֹצְאֵי בָקָר וְעֹרֵב תִּרְנִין.
פָּקְדֹת הָאֶרֶץ וְתִשְׁקָקָהּ, רַבַּת תַּעֲשָׂרָנָה.
פֶּלֶג אֱלֹהִים מֵלֵא מִיָּם תִּכּוֹן דָּגָנָם, כִּי כֹן תִּכְיֶנָּה.
תִּלְמִיָּה רִוָּה, נַחַת גְּדוּדֶיךָ, בְּרִיבִים תִּמְגַּגְנָה,
צִמְחָהּ תִּבְרָךְ.

עֲטַרְתָּ שָׁנָת טוֹבָתְךָ, וּמַעֲגָלֶיךָ יִרְעִפוּ דָּשָׁן.
יִרְעִפוּ נְאוֹת מִדְּבָר, וְגִיל גְּבָעוֹת תַּחֲגֹרְנָה.
◀ לְבָשׁוּ כְרִים הַצֵּאן, וְעַמְּקִים יַעֲטֹפוּ כָר,
יִתְרוֹעֲעוּ אֶף יִשִּׁירָה.

תהלים סה

Some congregations recite Mourner's Kaddish here; see page 121.

ing of this word. Radak (David Kimbhi, 1160–1235, Provence) and Meiri (Menahem Meiri, d. 1310, Provence) understand it as “hope,” and this is the approach reflected in this translation. Rashi (1040–1105, northern France), following the midrash, translates it as “silence” (thus: “To You, silence is praise”). The JPS translation, following in a long tradition of English translations, derives it from the root *d-m-h*, “resemble,” and translates it as “Praise befits You.”

FORMED MOUNTAINS ARE מִכִּין הָרִים. Literally, “set mountains on their foundations.”

THE HEIGHTS ARE ENCIRCLED WITH JOY תַּחֲגֹרְנָה. The snow-peaked mountains assure the people living in the valleys below that when the spring melt begins, water will rush down to the rivulets and aquifers, thus allowing the fields to be nourished.

ON SH'MINI ATZERET, the Eighth Day of Assembly, we recite the prayer for rain. In the Land of Israel, the produce of the coming year depends on the amount of rain that falls in the winter. In the Jewish mystical tradition, Sh'mini Atzeret also follows the final day of the season of judgment that began with the month of Elul and reached its peak on the High Holy Days. It is thus appropriate to recite Psalm 65, which speaks of the forgiveness of sin and is filled with a sense of blessing and thankfulness for the season's harvest. It also includes a prayer for rain; the rains that are to come may bless the yield of a new year or their lack may spell disaster, and so we pray that the coming year may produce a good yield at harvest time.

SONG שִׁיר. Although we do not know the precise meaning of the opening instructions, the note that this psalm is a *shir*, a song, marks it as one of joy and praise. Likewise, the very last word in this psalm also speaks of song.

HOPE דְּמִיָּה. There is much disagreement among medieval Jewish commentators, as well as modern biblical scholars, about the mean-

*Psalm 30: An
Interpretive Translation*

... Sing to the Lord you
who love God; thank
God from the depths of
your hearts.
For though God may seem
to be absent, in God's
presence is eternal life.
Tears may linger when
night falls, but joy arrives
with the dawn.
Therefore my soul blesses
God with every breath
that I take.
My song will thank God
forever, and my silence
will be filled with God's
praise.

—STEPHEN MITCHELL

FOR THE MORNING: PSALM 30

A PSALM, A SONG FOR THE DEDICATION
OF THE HOUSE, FOR DAVID

I raise my voice to praise You, ADONAI,
for You have lifted me up
and not allowed my enemies to rejoice over me.

*ADONAI my God, I cried out to You
and You healed me.*

ADONAI, You raised me up from Sheol,
You gave me life and did not let me descend into the pit.

*Sing to ADONAI, faithful people;
praise God, as you pronounce God's name.*

Surely God's anger lasts but for a moment,
and when God is pleased, life is granted.

*One may lie down crying at night,
but wake in the morning with joyful song.*

I had said when I was tranquil,
“I shall never be undone.”

*ADONAI, when it pleased You, You made me a mountain of strength,
but when You hid Your face, I was terrified.*

I called to You, ADONAI;

I pleaded before my Master:

“What would be the gain, were I to go down to the grave?

Can dust praise You? Can it speak of Your truth?

Hear me, ADONAI, and be kind to me;

be my helper, ADONAI.”

► *You turned my mourning into a dance for me,
You undid my sackcloth and girded me with joy—
that I might sing of Your glory and not be silent:
ADONAI my God, I thank You, always.*

מָמוּ שִׁי חֲנֻכַּת הַבַּיִת לְדָוִד
אֲרוּמָמָה יְהוָה בִּי דָלִיתִנִּי,
וְלֹא שְׂמֻחָת אֵינִי לִי.
יְהוָה אֱלֹהֵי, שְׁנַעַתִּי אֵלָיִךְ וַתִּרְפָּאֵנִי.
יְהוָה יַעֲלִית מִן שְׂאוֹל נַפְשִׁי,
חַיִּיתִנִּי מִרְדֵּי בּוֹר.
וְמִרוּ לַיהוָה חֲסִידָיו,
וְהוֹדוּ לִיכָר קִדְשׁוֹ.
כִּי רָגַע בְּאַפּוֹ חַיִּים בְּרָצוֹנוֹ,
בְּעֶרֶב יֵלִין בָּכִי וְלִבְקָר רָגָה.
וְאֵנִי אֲמַרְתִּי בְשִׁלּוֹי,
בַּל אֲמוֹט לַעוֹלָם.
יְהוָה בְּרָצוֹנְךָ הֶעֱמַדְתָּה לְהַרְרִי עוֹ,
הִסְתַּרְתָּ פָנֶיךָ, הָיִיתִי נִבְהָל.
אֵלָיִךְ יְהוָה אֶקְרָא, וְאֶל אֲדָנִי אֶתְחַנֵּן.
מָה בָצַע בְּדַמִּי בְרִדְתִּי אֶל שְׁחַת,
הַיּוֹדֵךְ עֶפְרָה, הַיְגִיד אֲמַתְךָ.
שְׁמַע יְהוָה וְחַנּוּנִי, יְהוָה הָיָה עֶזְרִי לִי.
◀ הִפְכָת מִסִּפְדִּי לְמַחוֹל לִי,
פִּתַחְתָּ שְׂקִי וַתֹּאזְנֵנִי שְׂמֻחָה.
לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יָדָם,
יְהוָה אֱלֹהֵי לַעוֹלָם אוֹדְךָ. תהלים ל

PSALM 30 precedes the section of psalms and songs called P'sukei D'zimra, "Verses of Song." In the context of the morning's prayers, its mention of being rescued from Sheol, the netherworld, might be seen as grateful acknowledgment of the blessing of awakening from sleep. In its biblical context, Psalm 30 may be viewed as a song of thanksgiving after overcoming disease and illness.

In a fashion that is true of many psalms, this poem moves between past and present, between intimations of illness and affirmations of health, and between fear and joy. Knowing how vulnerable we are and how unpredictable our fate, we can thank God that we are alive and able to pray as we wake to a new day.

Psalm 30 was added to the liturgy in the 17th century under the influence of Lurianic mysticism. It mentions the name of God ten times, and Jewish mystics saw in this a hint of the *sfirat*, the ten aspects of the Godhead.

FOR THE DEDICATION OF

THE HOUSE הַבַּיִת. Perhaps this psalm was meant to be recited in honor of a donor for repairs or renovations of the Temple. In the later rabbinic reading, the inauguration of the "house" might be seen as the synagogue. The mystics who added this psalm to the liturgy thought that it alluded to the human resurrection of the body (that is, the house of the soul) in the morning, and to our entering the fully revealed divine house (that is, a new day). The midrash understood the psalm's superscription to be an expression of David's yearning to build the Temple, remarking that the Temple is called David's and not Solomon's (even though the latter built it)—because it was David who had yearned to build it (Numbers Rabbah 12:9).

YOU HAVE LIFTED ME UP דָּלִיתִנִּי. The Hebrew verb is used for drawing water from a well and is consonant with the image in the following verses of being raised from the pit.

GOD'S ANGER בְּאַפּוֹ. The modern Jewish theologian Abraham Joshua Heschel points out that in the Bible, God's anger is always directed against moral corruption. The anthropomorphic image is intended to evoke the sense of violation and disruption of harmony caused by injustice and ethical lapses.

Holding On and Letting Go

Hold on and let go.
On the surface of things
contradictory counsel.
But one does not negate
the other.
The two are complemen-
tary, dialectical
two sides of one coin.

Hold on—death is not the
final word
The grave no oblivion.

Hold on in *Kaddish*,
yahrzeit, *Yizkor*.
No gesture, no kindness,
no smile evaporates—
Every kindness, every
embrace has its afterlife
in our minds, our hearts,
our hands.

Hold on
Not enslaving memory
that sells the future
to the past
nor recollection that
makes us passive, listless,
resigned.
But memory that releases
us for a new life.

The flow of life—
the divine process
gives and takes
retains and creates.

Return the dust to the
earth
not to bury hope
but to resurrect the will
to live.
—HAROLD M. SCHULWEIS

Mourner's Kaddish

Many congregations recite Mourner's Kaddish after
completing Birkhot Ha-shahar, the Morning Blessings.

Mourners and those observing Yahrzeit:

May God's great name be exalted and hallowed throughout
the created world, as is God's wish. May God's sovereignty
soon be established, in your lifetime and in your days, and in
the days of all the house of Israel. And we say: *Amen*.

Congregation and mourners:

May God's great name be acknowledged forever and ever!

Mourners:

May the name of the Holy One be acknowledged and
celebrated, lauded and worshipped, exalted and honored,
extolled and acclaimed—though God, who is blessed,
b'rikh hu, is truly [*on Shabbat Shuvah we add: far*] beyond all
acknowledgment and praise, or any expressions of gratitude or
consolation ever spoken in the world. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant
and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to
us and to all Israel [and to all who dwell on earth].
And we say: *Amen*.

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih,
v'yamlikh malkhuteih b'hayekhon u-v'yomeikhon
u-v'hayei d'khol beit yisrael, ba-agala u-vizman kariv,
v'imru amen.

Congregation and mourners:

Y'hei sh'meih raba m'varakh l'alam u-l'almei almay.

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar
v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu,
l'eila min kol [*on Shabbat Shuvah we substitute: l'eila l'eila mikol*] birkhata
v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol yisrael,
v'imru amen.

Oseh shalom bimromav hu ya-aseh shalom aleinu
v'al kol yisrael [v'al kol yosh'vei teivail],
v'imru amen.

קדיש יתום

Many congregations recite Mourner's Kaddish after
completing Birkhot Ha-shahar, the Morning Blessings.

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֻלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזִמְן קָרִיב,
וְאִמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ בָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּיָד הוּא,
לְעֻלְמָא מִן כָּל־[לְעֻלְמָא לְעֻלְמָא מְכָל־
[*on Shabbat Shuvah we substitute:* בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין בְּעֻלְמָא,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְמוֹי הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֵל],
וְאִמְרוּ אָמֵן.

MOURNER'S KADDISH.
It is sometimes difficult for
a mourner to reintegrate
into a community after
the loss of a close relation.
Equally, it may be difficult
for the community to know
how to receive a mourner
in its midst. In reciting the
Kaddish, the mourner takes
a formal role in relation
to the community. The
mourner is able to say: "I
am here in your midst,
praying alongside you"; and
the congregation can re-
spond: "Along with you, we
all turn our eyes to God."
The prophet Ezekiel
remarks that after great
tragedy, God's name will
become great throughout
the world (38:23); with
some grammatical changes,
these are the first words
of the Kaddish. By the end
of the Mourner's Kaddish,
whatever our loss, whatever
tragedy we have suffered,
we look to God in hope
and we hold on to a vision
of some moment when we
all may be at peace.

Thanking God

Rabbi Yohanan said in the name of Rabbi Shimon bar Yohai: From the day that the Holy One created the world, there was no one who praised and thanked (*hadeh*) the Holy One, until Leah came and praised God. For she said: "This time will I praise and thank (*odeh*) Adonai" (Genesis 29:35), giving the name "Judah" (*y'hudah*) to her newborn son.

Thus, the name "Jew," derived from "Judah," means "thankful."
—BABYLONIAN TALMUD

Creating Through Speech

Just as divine speech created the world, so too with human speech: what we give voice to becomes more substantive, more real. Prayer, like all human speech, is a creative act. The prayers that we utter shape our inner lives. Our new consciousness causes us to relate differently to the world around us, and it thus prompts us to shape a different external reality.

It is customary to stand for the opening and closing b'rakhot of P'sukei D'zimra.

Introductory B'rakhah

Blessed is the one whose word called the world into being. *Barukh hu. Blessed be the One.*

Blessed is the one who created the world. *Barukh sh'mo. Blessed be the divine name.*

Blessed is the one who speaks and it is done. *Barukh hu.*

Blessed is the one who decrees and fulfills. *Barukh sh'mo.*

Blessed is the one who has compassion for the earth. *Barukh hu.*

Blessed is the one who has compassion for all creatures. *Barukh sh'mo.*

Blessed is the one who sends a just reward to those who revere the Divine. *Barukh hu.*

Blessed is the one who is eternal, who exists forever. *Barukh sh'mo.*

Blessed is the one who redeems and rescues. *Barukh hu u-varukh sh'mo.*

Barukh atah ADONAI, our God, sovereign of time and space, compassionate creator celebrated in Your people's voices, praised and glorified by the words of Your faithful servants and in Your servant David's songs.

We will celebrate You, ADONAI our God, with praise and song; we will extol, acclaim, and glorify You, honoring Your name and declaring that You are our sovereign God.

► The singular one who gives life to the world—the sovereign, who is praised and glorified, forever and ever—this is Your great name.

Barukh atah ADONAI, Sovereign, celebrated with songs of praise.

Some congregations select from among the psalms and biblical texts that follow.

It is customary to stand for the opening and closing b'rakhot of P'sukei D'zimra.

בְּ וַיְהִי הָעוֹלָם, בְּרוּךְ עוֹשֵׂה בְּרָאשִׁית,
בְּרוּךְ אוֹמֵר וְעוֹשֶׂה, בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,
בְּרוּךְ מְרַחֵם עַל הָאָרֶץ, בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,
בְּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו, בְּרוּךְ חַי לְעַד וְקִיָּם לְנֶצַח,
בְּרוּךְ פּוֹדֶה וּמַצִּיל, בְּ וַיְהִי הָאֵל הָאֱלֹהִים וְיֵהוּהָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הָאֵל הָאֵב הָרַחֲמָן, הַמְהַלֵּל בְּפִי עַמּוֹ, מְשַׁבַּח וּמְפַאֵר בְּלִשׁוֹן הַסִּידִיּוֹ וְעַבְדָּיו, וּבְשִׁירֵי דָוִד עַבְדְּךָ. נְהַלֵּךְ יְהוּהָ אֱלֹהֵינוּ, בְּשִׁבְחוֹת וּבְזִמְרוֹת, נִגְדֶּלְךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִזְכִּיר שִׁמְךָ וְנִמְלִיכְךָ מִלְכֵנוּ אֱלֹהֵינוּ.

◀ יְחִיד חַי הָעוֹלָמִים, מֶלֶךְ מְשַׁבַּח וּמְפַאֵר עַדִּי עַד שְׁמוֹ הַגָּדוֹל. בְּרוּךְ אַתָּה יְהוּהָ, מֶלֶךְ מְהַלֵּל בְּתַשְׁבּוּחוֹת.

Some congregations select from among the psalms and biblical texts that follow.

all of creation emanates from God's spoken fiat. For example, on the very first day, "God said, 'Let there be light'—and there was light" (Genesis 1:3).

BARUKH HU, BLESSED BE THE ONE בְּרוּךְ הוּא. The last line of the introductory call and response reads *barukh sh'mo*, "blessed be the divine name." Taken together, the first two words of response and the last two words of the series form the phrase *barukh hu u-varukh sh'mo*, "blessed be the One and blessed be the divine name," which is commonly used as a response to hearing the name of God. Practices differ as to the call and response during the recitation of this poem. A version that has recently become popular includes reciting the words printed here in gray.

COMPASSIONATE CREATOR הָאֵב הָרַחֲמָן. The word translated here as "compassionate" comes from the root *r-h-m*, which also means "womb." Thus, this particular phrase can be understood as "the fatherly womb," and wonderfully captures the way that God transcends gender.

EXTOL, ACCLAIM, AND GLORIFY YOU נִגְדֶּלְךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ. The blessing announces that the psalms to be recited in this section will be those that acclaim God, not those that express the personal plight of the psalmist. Repetition of similar sounding verbal synonyms in Hebrew is a means of creating a meditative atmosphere.

BARUKH SHE-AMAR. Once the inclusion of P'sukei D'zimra ("Verses of Song") was codified by the *geonim* (the rabbinic leaders of the influential Babylonian Jewish community in the latter half of the 1st millennium), they ordained that it be preceded and followed with formal blessings: the opening blessing recited here and the blessing at the section's conclusion (page 148). Most of the passages recited in this section are biblical and, therefore, this prayer calls them "the words of Your faithful servants." "David's songs" refers to the psalms, which constitute the bulk of this section; many scholars believe that Psalms 145–150 (pages 136–141) constituted the original core of P'sukei D'zimra.

CALLED THE WORLD INTO BEING וַיְהִי הָעוֹלָם. God is often referred to by the sages as "the one whose word called the world into being." This is based on the story in Genesis 1, in which

יה נותן בינה לשכוי
לְזַמְּךָ לְשִׁמְךָ הֵן תִּוִּי
שָׁם בִּינָה בְּעוֹף יְרוּפָה
אֶרֶץ בְּקוֹלוֹת תַּעֲצוֹמוֹת
יְחַכְּמֶנּוּ מִמַּעוֹפֵי
מִלְּפָנֵי מִבְּהֻמוֹת
לִתְּתֵי עוֹד וְתַעֲצוֹמוֹת
לְשָׁם נִשְׁמָה חוֹךְ גִּי
יה נותן בינה לשכוי
לְזַמְּךָ לְשִׁמְךָ הֵן תִּוִּי
אֵל שְׁכָרִי יְבִיט אִישׁ עֶצֶל
אֲשֶׁר יוֹם יוֹם לָצָרוֹ שָׁר
אִין עֵינִי בּוֹ וְאִין כּוֹשֵׁל
וְלֹא אֶחָד מִסּוּדוֹ סָר
כֵּן אִישׁ מִשִּׁיר יִטֵּעַ אֲשֶׁל
יּוֹם וְלֵילָה לֹא יִחְסֹר
וּמַעוֹף יִקְבַּל מוֹסֵר
וְיִהְיֶה שָׁר כְּכִנִּי לִי
יה נותן בינה לשכוי
לְזַמְּךָ לְשִׁמְךָ הֵן תִּוִּי

*You endow birds with the talent to sing
Your name; I, too, desire the same.*
Birds wake the world chirping aloud,
a talent instilled in them by God.
Might I, too, learn from those who fly
and be instructed by this animal cry
to acclaim the one who created me
and who planted a soul within
my body.

*You endow birds with the talent to sing
Your name; I, too, desire the same.*
Tired people, look to the birds flying
in the sky
who daily sing to the creator on high.
None tires, none fails to do what the
maker asked;
none is diverted from the appointed
task.
Human beings too can plant seeds
with songs
and morning and evening for noth-
ing more need long.
Take instruction, sing to God,
bend your will,
and so a priestly role fulfill.
*You endow birds with the talent to sing
Your name; I, too, desire the same.*
—ISRAEL NAJARA

David's Prayer: The Dedication of the Ark

Give thanks to ADONAI, call out in God's name.

Let all peoples know of God's deeds.

Sing to God,

hymn to God,

describe all of God's wondrous acts,

exult in God's holy name.

May all who yearn for ADONAI find

rejoicing in their hearts.

Seek ADONAI, acclaim God,

constantly crave God's presence.

Remember the wonders God wrought,

God's marvelous deeds and judgment.

Seed of Israel, God's servant,

treasured children of Jacob,

ADONAI is our God:

all the earth is subject to God's law.

Always remember God's covenant—

words binding for a thousand generations—

made with Abraham,

promised to Isaac,

and affirmed in a decree to Jacob,

an everlasting covenant with Israel, saying:

I will give you the land of Canaan, as your

apportioned inheritance.

You were few in number then, hardly dwelling there.

As you wandered from people to people,

from one nation to another,

God did not let anyone oppress you,

but admonished rulers,

“Do not touch My anointed;

do not harm My prophets.”

הוֹדוּ לַיהוָה, קְרְאוּ בְשִׁמּוֹ, הוֹדִיעוּ בְּעִמִּים עֲלִילָתוֹ.

שִׁירוּ לוֹ זִמְרוֹ לוֹ, שִׁיחוּ בְּכָל־נִפְלְאוֹתָיו.

הִתְהַלְלוּ בְּשֵׁם קִדְשׁוֹ, יִשְׁמַח לֵב מְבַקְשֵׁי יְהוָה.

דַּרְשׁוּ יְהוָה וְעִזּוּ, בִּקְשׁוּ פָנָיו תָּמִיד.

זַכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה, מַפְתִּיו וּמִשְׁפָּטֵי פִיהוּ.

וְרַע יִשְׂרָאֵל עֲבָדוֹ, בְּנֵי יַעֲקֹב בְּחִירָיו.

הוא יהוה אֱלֹהֵינוּ, בְּכָל־הָאָרֶץ מִשְׁפָּטָיו.

זַכְרוּ לְעוֹלָם בְּרִיתוֹ, דָּבָר צִוָּה לְאֶלֶף דוֹר,

אֲשֶׁר בָּרַת אֶת־אַבְרָהָם, וּשְׁבוּעָתוֹ לְיִצְחָק,

וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם,

לֵאמֹר: לֹךְ אֲתָן אָרֶץ כְּנָעַן, חֲבַל נַחֲלָתְכֶם.

בהיוֹתְכֶם מְתֵי מִסְפָּה, כִּמְעַט וְגֵרִים בָּהּ.

וַיִּתְּהִלְכוּ מִגּוֹי אֶל גּוֹי, וּמִמַּמְלָכָה אֶל עַם אֲחֵר.

לֹא הִנִּיחַ לְאִישׁ לְעַשְׂקֶם, וַיּוֹכַח עֲלֵיהֶם מְלָכִים:

אֵל תִּגְעוּ בְּמִשְׁחִי, וּבִנְבִיאֵי אֵל תִּרְעוּ.

accompanied by this song. One contemporary liturgical scholar, Yisrael Ta-Shma, argues that P'sukei D'zimra, literally "Verses of Song," derives its name from this prayer, which is an anthology of biblical verses, said to have been sung by the Levites.

ACCLAIM GOD וְעִזּוּ. Some translate this word as "God's might"—that is: the ark, which is the manifestation of God's power.

TREASURED CHILDREN OF JACOB בְּחִירָיו *B'hirav* (from the root *b-h-r*) can mean "chosen." Here we render it as "treasured" in light of its synonymous usage in Deuteronomy and elsewhere.

A THOUSAND GENERATIONS דוֹר לְאֶלֶף דוֹר. This biblical expression conveys the idea of endless time.

1 CHRONICLES 16:8–36. This first biblical text in P'sukei D'zimra is recited daily and is taken from 1 Chronicles. The Chronicler describes David bringing the ark to Jerusalem, accompanied by levitical singing commissioned by him. The song itself is a medley of verses found in the Book of Psalms and is an example of biblical texts quoting one another. The first fourteen verses are a near-quotation of Psalm 105:1–14, the next section is almost the complete text of Psalm 96, and what follows are quotations of verses from various other psalms. According to an early midrashic text, this passage was sung by the Levites when the *tamid*, the daily sacrifice, was offered (Seder Olam Rabbah, ch. 14). Similarly, our daily service, like that performed in the Temple, is

From the Psalmist:
A Song of Adoration
My prayer can have no
other life
than in my songs.
I stand revealed
by all the songs I pray.
My songs implore,
insist,
that they be heard by You
who dwell in all the
distances
outside of time and space,
and yet,
within all things.
My songs and I,
my prayers and contem-
plations,
dream of penetrating
to the secrets of Your
name.
I search Your nomen-
clature
for my own identity
and seek my features
in the image that You
made.
I am choiceless in the
quest,
except I sing of sorrow,
praise, and exaltation.
You are before all things
and after them.
You bracket me within the
horns
of void and nothingness.
You enfold me in the
wings
of Your creation,
and then return me,
with the songs I pray,
to dust.
—PERETZ KAMINSKY

Sing to ADONAI, all the earth;
day after day tell of God's deliverance.
Tell the nations of God's glory,
speak of God's wonders among all peoples.
For ADONAI is great, surely to be praised,
more to be revered than other gods.
► For the gods of the nations are man-made idols,
but ADONAI fashioned the very heavens.

GRANDEUR AND GLORY are God's honor guard,
strength and joy where God is found.
Offer to ADONAI, peoples of the world:
offer to ADONAI honor and strength,
offer to ADONAI the honor due God's name;
bring a gift of thanksgiving and enter God's presence,
bow to ADONAI amidst the splendor of this holy place.
Tremble before God's presence, all who dwell on earth,
but the land shall remain firm and not shaken.

Let the heavens be glad
and the earth rejoice,
Yism'hu ha-shamayim v'tagel ha-aretz . . . yiram hayam u-m'lo-o.
as the peoples of the world declare, "ADONAI reigns."
Let the sea in its fullness roar,
let the meadow and all that grows in it exult;
let the trees of the forest sing at God's approach,
for ADONAI comes to judge the earth.

Give thanks to ADONAI, for God is good;
for God's love endures forever.
Say, "Rescue us, God of our deliverance;
gather us up and save us from amidst the nations,
that we may praise Your holy name and bow in praise of You.
Blessed be ADONAI, the God of Israel, forever and ever!"
Then all the people responded,
"Amen, may ADONAI be praised."

1 Chronicles 16:8–36

שִׁירוּ לַיהוָה כָּל־הָאָרֶץ, בְּשָׁרוֹ מִיּוֹם אֶל יוֹם יִשְׁעֵתוֹ.
סִפְּרוּ בְּגוֹיִם אֶת־כְּבוֹדוֹ, בְּכָל־הָעַמִּים נִפְלְאֵתוֹ.
כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל כָּל־אֱלֹהִים.
◀ כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיְהוֶה שְׁמִים עֲשֵׂה.

הוֹדוּ וְהִדְּ לְפָנָיו, עַד וְחֲדָוָה בְּמִקְמוֹ.
הִבּוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים, הִבּוּ לַיהוָה כְּבוֹד וְעֹז.
הִבּוּ לַיהוָה כְּבוֹד שְׁמוֹ, שָׂאוּ מִנְּחָה וּבִאוּ לְפָנָיו,
הִשְׁתַּחֲווּ לַיהוָה בְּהִדְרַת קֹדֶשׁ.
חִילוּ מִלְּפָנָיו כָּל־הָאָרֶץ, אֵף תַּבּוֹן תִּכַּל בַּל תִּמּוֹט.

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ וַיֹּאמְרוּ בְּגוֹיִם יְהוָה מְלֹךְ.
יָרַעַם הָיִים וּמִלּוֹאוֹ, יַעֲלֶץ הַשָּׂדֶה וְכָל־אֲשֶׁר בּוֹ.
אֹז וְרִנְנוּ עֲצֵי הָעֵר, מִלְּפָנָיו יְהוָה כִּי בָא לִשְׁפוֹט אֶת־הָאָרֶץ.

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ.
וַיֹּאמְרוּ הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל.
וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם,
לְהַדוֹת לָשֵׁם קֹדֶשׁךָ הַשִּׁתְּפָח בְּתִהְלָתְךָ.
בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם,
וַיֹּאמְרוּ כָל־הָעָם אָמֵן וְהִלֵּל לַיהוָה.

דבר הימים א, טז:ח-לו

FOR THE GODS OF THE
NATIONS ARE MAN-MADE
IDOLS
The biblical author is
describing the pagan world
surrounding Israel.
THEN ALL THE PEOPLE
RESPONDED
The Chronicler concludes
David's prayer as he in-
stalled the ark in Jerusalem
with the people's assent:
their response, "Amen."

The People Israel

Israel exists not in order to be but in order to dream the dream of God. Our faith may be strained, but our destiny is anchored to the ultimate. Who can establish the outcome of our history? Out of the wonder we came and into the wonder we shall return.

—ABRAHAM JOSHUA
HESCHEL

An Anthology of Verses from Psalms: The Redemption of the People Israel

Exalt ADONAI, our God;
bow down before God, the Holy One.

► *Exalt ADONAI, our God,
and bow down at God's holy mountain,
for ADONAI our God is holy.*

GOD, WHO IS COMPASSIONATE, will forgive sin
and not wreak destruction;
for again and again God acts with restraint,
refusing to let rage become all-consuming.

*You, ADONAI, will not withhold Your compassion from me,
Your kindly love and Your faithfulness shall always
be my protection.*

Remember Your compassion, ADONAI, and Your love,
for they are timeless.

With all your strength, greet God,
whose pride is the people Israel
and whose might is in the heavens.

*Awe of You, O God, fills Your holy places;
it is You, God of Israel, who gives strength and greatness
to this people.
May God be blessed.*

God of retribution, ADONAI,
God of retribution, reveal Yourself;
*judge of all the earth, pass sentence—
humble the haughty.*

וּמָמוּ יְהוָה אֱלֹהֵינוּ

וְהִשְׁתַּחֲוּוּ לַהֲדָם רַגְלָיו, קְדוֹשׁ הוּא.

◀ רוּמָמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קְדָשׁוֹ,
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

וְהוּא חֹסֵם יָכַפֵּר עוֹן וְלֹא יִשְׁחִית,
וְהִרְבָּה לְהָשִׁיב אָפּוֹ וְלֹא יַעִיר כְּלִי-חַמָּתוֹ.
אֲתָה יְהוָה לֹא תִכְלֹא רַחֲמֶיךָ מִמֶּנִּי,
חֲסִדְךָ וְאַמְתָּךְ תִּמְדַּד יִצְרוּנִי.

יְבָרַךְ רַחֲמֶיךָ יְהוָה וְחֲסִדֶּיךָ, כִּי מַעוֹלָם הִמּוֹ.
תָּנוּ עַד לְאֱלֹהִים, עַל יִשְׂרָאֵל גְּאוֹתוֹ, וְעִזּוֹ בַּשְּׁחָקִים.
נִוְרָא אֱלֹהִים מִמֶּקְדָּשֶׁיךָ,
אֵל יִשְׂרָאֵל הוּא נָתַן עַד וְתַעֲצֹמוֹת לָעָם,
כְּרוֹךְ אֱלֹהִים.
אֵל נִקְמוֹת יְהוָה, אֵל נִקְמוֹת הוֹפִיעַ.
הַנִּשְׂאָ שֹׁפֵט הָאָרֶץ, הָשֵׁב גְּמוּל עַל גְּאִים.

PSALMIC VERSES. The earliest form of poetic prayers composed after the destruction of the Second Temple contained associated biblical verses arranged in new patterns. Each verse is connected to the next through word repetition and thematic continuity. This prayer, which is an example of this form, centers on the redemption of the people Israel: it calls upon God to forgive sin—in rabbinic theology, sin was a cause of Israel's exile—and then calls for an end to the oppression of Israel by other nations. It concludes on the next page with the promised reconciliation of God and Israel.

The first two verses are taken from Psalm 99:5, 9. The italics in the translation are meant to empha-

size that the verses often have an antiphonal quality; they may have originally been recited responsively, though today they may not necessarily be read that way.

BOW DOWN BEFORE GOD וְהִשְׁתַּחֲוּוּ לַהֲדָם רַגְלָיו. Literally, “bow down at God's footstool.” In the ancient Near East, one prostrated oneself at the footstool of the king as a sign of obeisance.

GOD, WHO IS COMPASSIONATE וְהוּא חֹסֵם. Psalm 78:38. This is one of the most frequently quoted verses in the liturgy, perhaps because it is the clearest possible statement about God's mercy. Mercy, not punishment, is fundamental to God's nature. The entire verse has thirteen words, reminding us of the “Thirteen Attributes” of God's mercy disclosed in Exodus 34:6–7.

YOU, ADONAI אֲתָה יְהוָה. Psalm 40:12.

REMEMBER YOUR COMPASSION זָכַר רַחֲמֶיךָ. Psalm 25:6.

WITH ALL YOUR STRENGTH, GREET GOD תָּנוּ עַד לְאֱלֹהִים. Psalm 68:35–36.

YOUR HOLY PLACES מִמֶּקְדָּשֶׁיךָ. The Hebrew is plural. Before the reign of Hezekiah (late 7th century B.C.E.) there were multiple sanctuaries in the Land of Israel. In the liturgical context here, the reference may be to the synagogues throughout the world. Meiri (d. 1310, Provence) interprets the “holy places” to allude to the gatherings of the righteous and to their burial sites.

GOD OF RETRIBUTION אֵל נִקְמוֹת. Psalm 94:1–2. The context in the psalm makes clear that God's wrath is invoked against those who behave immorally—oppressing the poor, the widow, and the stranger.

DON YOUR ROBES הַנִּשְׂאָ. Literally, “rise up.” In the ancient Near East, the judge rose to pass sentence.

Deliverance
Why am I not a flower,
a human flower?
Bless me, bless my spirit
with tenderness instead of
might:
allow smiles instead of
words to unfurl in me,
giving light to this world
always,
gifting love and good luck,
my hair, orchids.
Indoors, let my steps be
fingers dancing on piano
keys.
Tenderness, name of
Divinity,
be the image of God in me.
—ABRAHAM JOSHUA
HESCHEL

Deliverance is Yours, ADONAI;
may Your blessings be upon Your people forever.
ADONAI Tz'va-ot is with us.
The God of Jacob is our protection.
► *ADONAI Tz'va-ot*, blessed are those who trust in You.
ADONAI, deliver us!
Surely our sovereign will respond to us
in the hour of our calling.

DELIVER AND BLESS this people,
whom You have made Your own;
shepherd them and exalt them forever.
*Hoshi-ah et amekha u-varekh et nahalatekha,
u-r'eim v'naseim ad ha-olam.*
We await ADONAI,
our helper and protector.
Our hearts rejoice in God;
we have faith in God's holy name.
May Your love and kindness be with us, ADONAI,
for our hope is in You.
Show us Your love and kindness,
and extend Your deliverance to us.
Arise and come to our help;
redeem us through Your kindly love.
"I am ADONAI your God who brought you up
from the land of Egypt.
Open your mouth and I will satiate you."
Joyous the people who are so favored;
joyous the people whose God is ADONAI.
► I trust in Your love and kindness;
my heart rejoices in Your deliverance;
I sing to ADONAI for all that God has done for me.

ליהוה הישועה, על עמך ברכתך סלה.
יהוה צבאות עמנו, משגב לנו אלהי יעקב סלה.
◀ יהוה צבאות, אשרי אדם בטח בך.
יהוה הושיעה, המלך יענגנו ביום קראנו.

הושיעה את־עמך ובך את־נהלתך,
ורעם ונשאם עד העולם.
נפשנו חבתה ליהוה, עזרנו ומגננו הוא.
כי בו ישמח לבנו, כי בשם קדשו בטחנו.
יהי חסדך יהוה עלינו כאשר יחלנו לך.
הראנו יהוה חסדך, וישעך תתן־לנו.
קומה עזרתה לנו ופדנו למען חסדך.
אנכי יהוה אלהיך המעלה מארץ מצרים,
הרחב־פיר ואמלאהו.
אשרי העם שפכה לו,
אשרי העם שיהוה אלהיו.
◀ ואני בחסדך בטחתי, יגל לבי בישועתך,
אשירה ליהוה כי גמל עלי.

DELIVERANCE IS YOURS, ADONAI ליהוה הישועה. Psalm 3:9. Although the next three verses are taken from various psalms (46:8, 84:13, 20:10), each with its own subject, they are connected by similar words and phrases so that they create a new, coherent composition. The same verses are found in Havdalah, recited at the conclusion of Shabbat.
FOREVER סלה. Biblical scholars are not sure of the meaning of this word. It may simply be a musical notation. The ancient rabbis thought it meant "forever."

DELIVER . . . THIS PEOPLE הושיעה את־עמך. Psalm 28:9.

OUR LIVES DEPEND UPON ADONAI נפשנו חבתה ליהוה. Psalm 33:20–22.

SHOW US YOUR LOVE AND KINDNESS יראהנו יתן־לנו חסדך. Psalm 85:8. The key word *hesed*, here translated as

"love and kindness," is mentioned three times in this and the following verses. The biblical meaning of the word *hesed* is love freely given, manifested in action.

ARISE AND COME TO OUR HELP קומה עזרתה לנו. Psalm 44:27.

I AM ADONAI YOUR GOD אנכי יהוה אלהיך. Psalm 81:10. The phrase recalls the first words of the Decalogue, but here God's speech continues with a promise of abundance.

OPEN YOUR MOUTH AND I WILL SATIATE YOU הרחב־פיר ואמלאהו. Literally, "... and I will fill it." In Psalm 81 this verse may refer to the manna that nourished Israel in the desert. In its liturgical context the verse takes on a spiritual meaning, as if God is saying: "If you open your mouths in prayer, I will provide you with appropriate words."

BLESSED IS THE PEOPLE אשרי העם. Psalm 144:15.

I SING אשירה. Psalm 13:6. The string of psalmic verses ends in song and an expression of thankfulness. There is also an intentional play of words: *ashrei*, "blessed," progresses to *ashirah*, "I sing."

The Words of My Mouth

When the words that I speak are the same as the promptings of my heart, then my voice is pleasing to God.

—JOSEPH ALBO

Nature's Speech

A prayer of Solomon—that I not understand the language of beasts and birds: not hear a snort as a lament, a yelp as a prayer, a chirp as a psalm; but let the melodies of the world pass by in simplicity and fill me with joy.

—SIVAN HAR-SHEFI

Redemption

God who creates nature, God who instructs us, is the same God who is capable of understanding the sincere, though sometimes misstated, plaint of the heart. Creation, now incomplete because of the rent in the human soul, can be made whole again, can be completed, as God faces the human, hears our speech, and forgives us. Prayer, the articulation of the human heart, has the power to effect this turning. It can initiate the reconciliation of God and creation—then I, in all my so very human self-contradictions, may be affirmed. God, who knows all and sees all, can understand my intent and find me, like the rest of creation, good.



FOR THE LEADER, A SONG OF DAVID

The heavens tell of God's glory, and the sky proclaims God's handiwork. One day addresses another, and one night informs the next.

There is no speech, there are no words that are not heard, their reverberation travel over the entire earth, their message reaches the very edges of the world. In heaven's midst, there is a tent for the sun who, like a bridegroom from his wedding canopy, emerges joyously, a champion running the course, entering at heaven's edge, circling to the far side, nothing escaping its heat.

The teaching of ADONAI is perfect, reviving life; the covenant of ADONAI is enduring, making the foolish wise; the precepts of ADONAI are fitting, gladdening the heart; the command of ADONAI is clear, brightening the eyes; reverence of ADONAI is pure, forever right; the judgments of ADONAI are true, altogether just—

Torat Adonai t'mimah, m'shivat nafesh, eidut Adonai ne-emanah, mahkimat peti, pikudei Adonai y'sharim, m'samhei lev, mitzvat Adonai barah, me'irat einayim, yirat Adonai t'horah, omedet la-ad, mishp'tei Adonai emet, tzadku yahdav,

more precious than gold, than the finest gold, sweeter than honey and drippings of the honeycomb. Truly, Your servant strives to be mindful of them—their observance is of such consequence.

Who can discern one's own errors? Cleanse me of those I am not even conscious, and restrain Your servant from willful sins—let them not rule me. Then shall I be innocent, untainted by grave transgression.

► May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

Psaln 19



PSALM 19. Psalm 19 is the first of seven psalms (here indicated with Hebrew letters *alef, bet*, etc.) added for Shabbat and festivals. This psalm is composed of three parts: the first celebrates the magnificence of creation, especially the light of the sun; the second is a hymn to Torah, God's teachings; and the third is a personal plea by the psalmist for God's tolerance of human shortcomings.

THE HEAVENS TELL השמים מספרים. The universe is pictured as alive, singing the praises of God and all that God has created. Many different verbs are used to describe speech: the heavens "tell," the sky "proclaims," one day "addresses" another, each night "informs" the next. Nature reflects God's speech, and Torah is God's direct speech. In contrast, our own human speech originates with us and therefore has the capacity to be sinful.

THE TEACHING OF ADONAI תורת יהוה. The word *torah* literally means "teaching." In later Judaism the word refers to the Five Books of Moses, but in biblical parlance it simply means

למנצח מזמו לדוד
השמים מספרים כבוד אל ומעשה ידיו מגיד הקריע.
יום ליום יביע אמר, ולילה ללילה יחנה דעת.
אין אמר ואין דברים, בלי נשמע קולם.
בכל־הארץ יצא קום ובקצה תבל מליהם,
לשמש שם אהל בהם.
והוא בחתן יצא מחפתו, שיש כגבור לרוץ ארח,
מקצה השמים מוצאו, ותקופתו על קצותם,
ואין נסתר מחמתו.

תורת יהוה תמימה, משיבת נפש,
עדות יהוה נאמנה, מחכימת פתי,
פקודי יהוה ישרים, משמחי לב,
מצות יהוה ברה, מאירת עינים,
יראת יהוה טהורה, עומדת לעד,
משפטי יהוה אמת, צדוק יחידו,
הנחמדים מזהב ומפז רב, ומתוקים מדבש ונפת צופים.
גם עבדך נוהר בהם, בשמך עקב רב.
שגיאות מי רבין, מנסתרות נקני.
גם מזדים חשך עבדך, אל ימשלו בי,
או איתם ונקיתי מפשע רב.
◀ יהיו לרצון אמרי פי והגיון לבי לפניך,
יהוה צורי וגאלי.

תהלים יט

"instruction" and is frequently used for divine instruction. The first two verses in the series speak in general terms of God's teaching and covenant; the next two, of the specific precepts and laws; and finally, the last two speak of ritual observance and the administration of justice.

THE COVENANT OF ADONAI עדות יהוה. The first Hebrew word is used in the Bible to identify the tablets, *luhot ha-eidut*, on which the Ten Commandments were written.

MORE PRECIOUS THAN GOLD הנחמדים מזהב. The poet has used six phrases to describe God's teaching; this seventh phrase is climactic, describing the fullness and wonder of the totality.

WILLFUL SINS מזדים. This is how later Jewish interpreters understood the verse: willful sins are here contrasted with unconscious ones, and the poem's entire focus is on internal states. But many modern scholars translate the word as "enemies," in which case the verse would read: "Separate me from enemies, that they not rule over me; then I shall remain innocent, free of great transgression." Enemies might tempt one to act out of anger, seek vengeance, destroy, or even kill.

Judge That Adonai Is Good
More literally, the phrase can be translated as “taste and see that Adonai is good.” The Hasidic master Rabbi Joshua Heschel of Apt taught: “Through everything you encounter in this world, you can see sparks of God. Taste from this world in such a way that you will see the goodness of God, but do not eat of this world with no sense of the Divine—for then you will have nothing.”

Depart From Evil and Do Good
“Depart from evil” means to stop obsessing over all the wrongs you have committed; let go of your guilt, and just go out and do good.

—SIMḤAH BUNAM

A Broken Heart
Nothing is as whole as a broken heart.

—MENAḤEM MENDEL OF KOTZK

ב

A PSALM OF DAVID, WHO FEIGNED MADNESS BEFORE AVIMELEKH AND WAS FORCED TO FLEE
I bless ADONAI at all times, praise of God is ever on my lips;
I exult in ADONAI.

O humble people, listen and rejoice;
join me in glorifying ADONAI—let us together acclaim God’s name.
I sought ADONAI, who answered me and saved me from my worst fears.
Those who look to God become radiant,
their faces will never be darkened with shame.

I, a poor person, cried out—and ADONAI heard, rescuing me from all troubles.
The angel of ADONAI encamps round those who revere God,
protecting them.

Judge for yourself and see that ADONAI is good;
blessed is the one who finds shelter in God.

Revere ADONAI, holy people,
for those who revere God experience no lack.

Starving lions may roar,
but those who seek ADONAI lack nothing that is good.
Come children, listen to me, I will teach You to revere ADONAI.
Who is the person who desires life, loving what is good all one’s days?
Guard your tongue from evil, your lips from speaking deceit,
depart from evil and do good, seek peace and pursue it.

Mi ha-ish he-hafetz ḥayim, ohev yamim lirot tov.
N’tzor l’shon’kha mei-ra u-s’fatekha mi-dabeir mirmah.
Sur meira va-aseih tov, bakesh shalom v’rodfaihu.

The eyes of ADONAI are on the righteous;
God’s ears are open to their cry.
ADONAI turns toward the evildoers, erasing their memory from the earth.
But if they cry out, ADONAI will hear them
and deliver them from all their troubles,
for ADONAI is close to the broken-hearted, rescuing those who are downcast.
Many are the troubles the righteous suffer,
but ADONAI will deliver them from all of these.
God protects their every limb, not one will be broken.
Evil will crush the evildoer;
those that despise the righteous will suffer their guilt.
► *ADONAI redeems the lives of those who serve God;*
those who turn to God for support shall not be found blameworthy.

Psaln 34

ב

לְדוֹד בְּשׁוֹנוֹת אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ, וַיֵּן שֶׁחַו וַיִּלֶּךְ
אָבִי כֹה אֶת־יְיָהוּה בְּכַל־עֵת, תָּמִיד תִּהְיֶה לְתוֹ בְּפִי.
בִּיהוּה תִּתְהַלֵּל בְּפֶשֶׁי, יִשְׁמְעוּ עֲנָוִים וַיִּשְׁמַח.
בָּדְלוּ לַיהוּה אֲתִי, וַנְרוֹמְמָה שְׁמוֹ וַיְהִדוּ.
דִּרְשָׁתִי אֶת־יְיָהוּה וְעֲנֵנִי, וּמִכָּל־מַגְוֹרוֹתַי הִצִּילָנִי.
הִבִּיטוּ אֵלָיו וַיְהִירוּ, וּפְנִיָהֶם אֶל יְהִפְרוּ.
זֶה עֲנִי קָרָא וַיְיָהוּה שְׁמַעַ, וּמִכָּל־צָרוֹתַי הוֹשִׁיעוּ.
חָנָה מְלֶאכֶר יְיָהוּה סָבִיב לִירְאָיו וַיַּחֲלֹצֵם.
טַעְמוּ וַרְאוּ כִי טוֹב יְיָהוּה, אֲשֶׁר־יִהְיֶה יִתְחַסֵּר לִירְאָיו.
יִרְאוּ אֶת־יְיָהוּה קִדְשִׁיו, כִּי אֵין מַחְסוֹר לִירְאָיו.
כְּפִירִים רָשׁוּ וַרְעִבוּ, וְדִרְשִׁי יְיָהוּה לֹא יִחְסְרוּ כָּל־טוֹב.
לָבוּ בָנִים שְׁמְעוּ לִי, יִרְאֵת יְיָהוּה אֶלְמֹדָכֶם.
מִי הָאִישׁ הִחְפֹּץ חַיִּים, אֲהֵב יָמִים לְרֵאוֹת טוֹב.
נָצַר לְשׁוֹנֵךְ מֵרַע, וּשְׁפָתַי מִדְּבַר מִרְמָה.
סוֹר מֵרַע וַעֲשֵׂה טוֹב, בִּקֵּשׁ שְׁלוֹם וַרְדֵּפֵהוּ.
עֲיִנֵי יְיָהוּה אֶל צְדִיקִים, וְאֶזְנוֹ אֶל שׁוֹעֲתֶם.
פִּנִי יְיָהוּה בְּעֵשִׂי רַע, לְהַכְרִית מֵאֶרֶץ זָכָם.
צִעְקוּ וַיְיָהוּה שְׁמַעַ, וּמִכָּל־צָרוֹתֶם הִצִּילֶם.
קָרוֹב יְיָהוּה לְנִשְׁבָּרֵי לֵב, וְאֶת־דַּבְּאֵי רוּחַ יוֹשִׁיעַ.
שֹׁמֵר כָּל־עֲצוֹמוֹתָיו, אֶתֶת מִהֲנֶה לֹא נִשְׁבָּרָה.
תְּמוֹתֶת רָשָׁע רָעָה, וְשֹׁנְאֵי צְדִיק יֹאשְׁמוּ.
► פֹּדֶה יְיָהוּה נֶפֶשׁ עֹבְדָיו, וְלֹא יֹאשְׁמוּ כָּל־הַחַסִּים בּוֹ.
תְּהִלִּים לִדִּ

lated as “taste” but here it means “discern” or “make judgments.” The noun derived from the same root occurs in the heading of this psalm, where David is described as having feigned madness (*shanoto et ta-amo*)—that is, having lost rational processes of thought.

HOLY PEOPLE קְדִשִׁי. The term is applied to the entire congregation of Israel, which is called God’s holy nation (Exodus 19:6). We are enjoined to strive to become holy through our actions (Leviticus 19:2).

LIONS כְּפִירִים. Lions populated the wilderness areas in the ancient Land of Israel.

LACK NOTHING THAT IS GOOD כְּלִי־טוֹב. This astonishing claim—that the righteous never lack sustenance—is challenged elsewhere in the Bible. It might be understood spiritually, rather than physically.

GUARD YOUR TONGUE FROM EVIL מֵרַע לְשׁוֹנֵךְ מֵרַע. The first requirement for being God-fearing is being careful in one’s speech.

PSALM 34. This is an alphabetical psalm, except that the letter *vav* is missing. The poem expresses the suppliant’s yearning for God and God’s response to those who turn to God in prayer. Robert Alter writes that the poet succeeds “in articulating a moving vision of hope for the desperate. Part of the spiritual greatness of the Book of Psalms, part of the source of its enduring appeal through the ages, is that it profoundly recognizes the bleakness, the dark terrors, the long nights of despair that shadow most lives, and against all this, evokes the notion of a caring presence that can reach out to the broken-hearted.”

AND WAS FORCED TO FLEE וַיִּנְדָּשְׁרוּ. David fled from Saul to the city of Gath, where the Philistines ruled. Realizing that he might be arrested and killed, David acted as if he were insane. The Philistine leader, seeing David, declared: “Do I lack madmen that you have brought this fellow to rave for me?” (1 Samuel 21:16). Thus David escaped Saul’s wrath.

JUDGE טַעְמוּ. The Hebrew verb is frequently trans-

A Man of God

Some say: Why was Moses called a man of God? Because he was able to transform God's judgment into God's compassion.

—MIDRASH ON PSALMS

Our Refuge

God is the place in which the world is located. Therefore, one of God's names is *Hamakom*, “the place.”

—MIDRASH ON PSALMS

Prayers

Don't let me fall
Like a stone that drops on
the hard ground.
And don't let my hands
become dry
As the twigs of a tree
When the wind beats
down the last leaves.
And when the storm rips
dust from the earth
Angry and howling,
Don't let me become the
last fly
Trembling terrified on a
windowpane.
Don't let me fall.
I have so much prayer,
But, as a blade of Your grass
in a distant, wild field
Loses a seed in the lap of
the earth
And dies away,
Sow in me Your living breath,
As You sow a seed in the earth.

—KADYA MOLODOWSKY
(translated by Kathryn Hellerstein)

א

A PRAYER OF MOSES, MAN OF GOD

Lord, You have been our refuge in every generation:
before mountains were born, before You shaped earth and land;
from the very beginning to the end of time, You are God.

You return humans to dust, saying:

“Return, children of Adam.”

In Your sight, a thousand years are but a yesterday
that has passed, a watch in the night.

People's lives flow by as in dreams:

fresh grass at daybreak; at daybreak newly sprouted,
dried up and withered in the night.

We are consumed by Your anger,
terrified by Your fury.

You set our sins before You,
our secrets before the light of Your face.

For all our days face Your wrath;

our years end like a sigh.

Seventy years are spent thus,

or if we are given strength, eighty.

Most of them filled with toil and fatigue;

the years rush by quickly and we disappear.

Who can realize the strength of Your anger?

The fear of You matches Your wrath.

Teach us to make our days count
and so acquire a heart that is wise.

Turn to us, ADONAI; how long the wait?

Comfort Your servants:

at daybreak satisfy us with Your love and kindness,

that we may sing with joy all of our days.

Grant us days of happiness equal to those we suffered,

the years we saw so much wrong.

May Your servants see Your deeds;

may Your glory be upon their children.

► May the peace of the Lord, our God, be with us;

may the work of our hands last beyond us,

and may the work of our hands be lasting.

Psalm 90

ב

PSALM 90 contemplates human mortality and then arrives at a prayerful moment in which we ask that the accomplishments of our short lives have lasting value. Ultimately it is a prayer that the abyss between the human and the Divine be bridged. This is the only psalm ascribed to Moses.

LORD אֲדֹנָי. Both here and in the last verse of this psalm, the Hebrew does not spell out the personal name of God (*yod-hei-vav-hei*) but instead uses the substitute word *adonai*, meaning “my lord” or “my master.”

REFUGE מְעוֹן. Just as in Psalm 104:22, where the same word is used to describe the lion's hidden lair deep in the forest, the term suggests hiddenness and protection.

YOU SHAPED וַתַּחַלֵּל. The Hebrew verb describes the emptying of the mother's womb in birthing. God's act of creation is seen as the birthing of the world.

CHILDREN OF ADAM בְּנֵי אָדָם. The Hebrew phrase means “human beings.” The curse of Adam and Eve in their expulsion from the Garden was mortality: “And you shall return to the ground” (Genesis 3:19).

תְּפִלָּה לְמֹשֶׁה אִישׁ הָאֱלֹהִים

אֲדֹנָי, מַעֲוֹן אַתָּה הָיִיתָ לָנוּ בְּדֹר וְדֹר.
בְּטָרֶם הָרִים יֵלְדוּ וַתַּחַלֵּל אֶרֶץ וְתַבֵּל,
וּמַעֲוֹלָם עַד עוֹלָם אַתָּה אֵל.

תָּשֹׁב אֲנוֹשׁ עַד דְּבָא, וְהִתְאַמֵּר שׁוֹבוּ בְנֵי אָדָם.

כִּי אֵלֶּךָ שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר,
וְאַשְׁמוּרָה בְּלֵילָהּ.

וְרַמְתָּם שָׁנָה יְהִיוּ, בִּבְקָרָה בַּחֲצִיר יִחַלָּהּ.

בִּבְקָרָה יֶצִיץ וְחַלָּהּ, לַעֲרֹב יִמּוֹלֵל וְיִבֹּשׁ.

כִּי כְלִינוּ כְּאַפָּךָ, וּבַחֲמַתְךָ נִבְהָלָנוּ.

שָׁתָה עֲוֹנֹתֵינוּ לִנְגֻדָּךָ, עָלְמָנוּ לְמֵאוֹר פְּנִיָּךְ.

כִּי כָל־יָמֵינוּ פָּנוּ בַעֲבֻרְתֶּךָ, כְּלִינוּ שָׁנֵינוּ כְּמוֹ הֶהָדָה.

יָמֵי שְׁנוֹתֵינוּ כָּהֶם שְׁבָעִים שָׁנָה,

וְאִם בְּגִבּוּרֹת שְׁמוֹנִים שָׁנָה וְרַהֲבָם עָמַל וְאָוֶן,

כִּי גֹ חַיִּשׁ וְנִעְפָּהּ. מִי יוֹדֵעַ עַז אַפָּךָ וּכִירְאַתְךָ עֲבָרְתֶּךָ.

לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַעַ, וְנָבֵא לָכֵךְ חֲכָמָה.

שׁוֹבָה יְהוָה, עַד מָתִי, וְזַחֲחֵם עַל עֲבֻדֶיךָ.

שְׁבַעֲנוּ בִּבְקָר חֲסֵדְךָ, וְנִרְנְנָה וְנִשְׁמַחָה בְּכָל־יָמֵינוּ.

שְׁמַחְנוּ כִּימוֹת עֲנִיתֵנוּ, שְׁנוֹת רָאִינוּ רָעָה.

יִרְאַה אֵל עֲבָדֶיךָ פְּעֻלָּהּ, וְהִדְרֶךָ עַל בְּנֵיהֶם.

◀ וְיֹדֵי נָעָם אֲדֹנֵי אֱלֹהֵינוּ עֲלֵינוּ,

וּמַעֲשֵׂה יָדֵינוּ בּוֹנֵנָה עֲלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ בּוֹנֵנָהּ.

תהלים צ

TURN TO US, ADONAI יְהוָה. This is the only time in the psalm where the personal name of God is used. Earlier, the poet reminded us that humans must “return” to the earth; now, the poet, addressing God with God's personal name, calls upon God to turn to those who live on earth.

PEACE OF THE LORD נָעָם אֲדֹנֵי. Instead of God's wrath, described at the beginning of the psalm, now we meet God's beneficence. The word *no-am* is associated with delight, beauty, grace, and peace. *No-am* reverses the spelling *ma-on*, “refuge,” with which the psalm began.

MAY THE WORK OF OUR HANDS BE LASTING יָדֵינוּ בּוֹנֵנָה עֲלֵינוּ. The final plea of the psalmist is that we might partner with God in creation—that our work, like God's, may last and that our lives may thus have enduring meaning. We may not be immortal but we may be touched by a measure of eternity. Our experience of Shabbat may be such a moment.

Love the Ruins

With one letter of your
many names
you broke in—
and now you live
your own hot life in me.

With one sound of your
many names
you pierced yourself in me—
and now you feed
on my heart's blood.

Soon you will shatter me
from within.

Then gather up the splinters
and love the ruins, my God.

—MALKA HEIFETZ TUSSMAN
(translated by Marcia Falk)

A Mother's Prayer for the Journey

In the spirit of the psalm,
which conveys a sense of
personal care by God, we
have translated the final
speech in the second person.
Literally, though, the final
speech in the psalm is in the
third person: "Because you
desired Me, I shall save him."
The midrash both responds
to the personal quality of
this prayer and the fact
that the response is in the
third person. It associates
the prayer with a particular
biblical figure, Rebecca, and
understands it as filled with
a mother's concern for the
safety of her son, Jacob, as
he leaves home. At times she
addresses Jacob with words
of assurance that God will
protect him: "God will save
you from the hidden snare..."
At other times she looks to
God and affirms her own
faithfulness: "I call Adonai...
my God, whom I trust." In
the end, the Divine answers
her: "Because you desired
Me, I shall save him."

ת

One who abides in the sheltering secret of the one on high,
lodges in the shadow of the Almighty—

I call ADONAI my protector, my fortress, my God, whom I trust.

God will save you from the hidden snare,
the threat of deadly plague,
God's wings will nestle you and protect you,
God's truth will be your shield and armor.

You shall not fear terror at night,
arrows flying in daylight,
pestilence stalking in the dark,
nor plague blackening the noon.
Though a thousand may fall at your side,
tens of thousands at your right hand,
nothing will reach you.
You have but to look with your own eyes,
and you shall see the recompense of evildoers.

Yes, You, ADONAI, are my protector.

You have made the one on high your refuge—
evil shall not befall you,
nor plague approach your tent,
for God will instruct angels to guard you wherever you go.
They will carry you in the palms of their hands,
lest your foot strike a stone;
you will tread on pythons and cubs,
trample on snakes and lions.

"Because you desired Me, I shall save you.

I shall raise you up, for you were conscious of My name.

► When you call upon Me, I shall answer you;

I shall be with you in times of trouble,

I shall strengthen you and honor you.

I shall satisfy you with the fullness of days

and show you My deliverance;

I shall satisfy you with the fullness of days

and show you My deliverance."

Orekh yamim asbi-eihu v'areihu bishuati.

Psalm 91

ת

יֵשֶׁב בְּסֶתֶר עֲלִיוֹן, בְּצֹל שְׁדֵי יִתְלוֹן.
אִמֵּר לַיהוָה מַחְסֵי וּמִצְדוֹתַי, אֱלֹהֵי אֲבֹטָח בּוֹ.
כִּי הוּא יִצִּילֵךְ מִפֶּחַ יְקוֹשׁ, מִדְּבַר הָוֹת.
בְּאִבְרָתוֹ יִסָּךְ לָךְ וְתַחַת כְּנָפָיו תִּתְחַסֶּה,
צָנָה וְסִתְרָה אָמְתוֹ.

לֹא תִירָא מִפֶּחַד לַיְלָה, מִחַץ יְעוֹף יוֹמָם.
מִדְּבַר בְּאִפְלֵ יְהִלָּה, מִקָּטָב יִשׁוּד צָהָרִים.
יִפֹּל מִצִּדְךָ אֵלֶיךָ וּרְבֵבָה מִימִינָה, אֵלֶיךָ לֹא יָגֵשׁ.
רַק בְּעֵינֶיךָ תִּבְיֵט, וְשַׁלְמֹת רְשָׁעִים תִּרְאֶה.
כִּי אֲתָה יְהוָה מַחְסֵי, עֲלִיוֹן שְׁמֹת מְעוֹנָךְ.
לֹא תֵאָנָה אֵלֶיךָ רָעָה וְנִגַּע לֹא יִקְרַב בְּאַהֲלֶךָ.
כִּי מִלְאָכָיו יִצְוֶה לָךְ לְשֹׁמְרֶךָ בְּכָל־דְּרָכֶיךָ.
עַל כַּפַּיִם יִשְׁאוּיֶנָּה, פֶּן תִּגָּף בְּאִבּוֹ רִגְלֶךָ.
עַל שַׁחַל וְפִתָּן תִּדְרֹךְ, תִּרְמָס כְּפִיר וְתִנְיֹן.
כִּי בִי חֹשֶׁק וְאַפְלָטָהוּ, אֲשַׁנְבְּהוּ כִּי יֵדַע שְׁמִי.
◀ יִקְרָאֵנִי וְאֶעֱנֶהוּ, עֲמוּ אֲנֹכִי בְּצָרָה,
אֲחַלְצֶהוּ וְאֶבְרָדְהוּ.
אֲרֹךְ יָמִים אֲשַׁבִּיעֶהוּ, וְאֶרְאֶהוּ בִישׁוּעָתִי.
אֲרֹךְ יָמִים אֲשַׁבִּיעֶהוּ, וְאֶרְאֶהוּ בִישׁוּעָתִי.

תהלים צא

THE ALMIGHTY שְׁדֵי. Shaddai is a name for God that appears many times throughout the Bible. Already by rabbinic times, its original meaning had been lost and the rabbis offered a poetic explanation of its etymology as *she-dai*, "the one who declared that the works of creation were sufficiently complete (*dai*)."

GOD'S WINGS כְּנָפָיו. The image of God as a bird that shelters its young is an ancient metaphor that first appears in the Bible when God speaks to Israel at the foot of Mount Sinai, saying: "You have seen . . . how I bore you on eagles' wings and brought you to Me" (Exodus 19:4).

PLAGUE BLACKENING מִקָּטָב יִשׁוּד. Scholars identify this disease with one that blackens the fingers and is prevalent in modern-day Arabia, causing numerous deaths.

I SHALL BE WITH YOU IN TIMES OF TROUBLE בְּצָרָה. The ancient rabbis gave a radical interpretation to this verse, saying that whenever an individual suffers, God suffers with that person (Mekhilta, Pisha 14).

I SHALL SATISFY YOU WITH THE FULLNESS OF DAYS אֲרֹךְ יָמִים אֲשַׁבִּיעֶהוּ. God's ultimate gift is the gift of time. The biblical psalm does not repeat this last verse, but the thought is so important that medieval authorities recommended its repetition, and so whenever this psalm is recited liturgically, the final verse is repeated.

A Prayer for All Rulers

Do not make my destiny,
Adonai Tz'va-ot,
the infamy of a victorious
hero!
But disgrace me, if my
embarrassment
can bring comfort to the
weak! . . .

My heart would more
easily
absorb the stab of loss and
defeat,
than the joy of victory.

Be the savior and guardian
of defeated justice.
Let me be found guilty
when joyfully triumphant.

Instead, let memories of
joys brought to other
hearts
be my splendid trophies.

Do not make my destiny,
Adonai Tz'va-ot,
the infamy of a victorious
hero!
But disgrace me, if my
embarrassment
can bring comfort to the
weak!

—ABRAHAM JOSHUA
HESCHEL

ה

Halleluyah! Praise God.

Praise the name ADONAI; offer praise, servants of ADONAI,
standing in this house, in the courtyards of our God.

Halleluyah! Praise God, for ADONAI is good; sing to God's
name, for such singing is delightful. For God has chosen Jacob,
treasured the people Israel, and I know that ADONAI is great,
our lord greater than any divine power.

Whatever God desires God does: in heaven and on earth, in
the sea and the very deep. God raises up clouds from the ends
of the earth—lightning flashes to bring rain—releasing stormy
winds from the divine vaults.

God smote Egypt's firstborn, human and beast alike, and sent
signs and wonders into Egypt against Pharaoh and all his
servants; indeed, God defeated many nations, slaying mighty
princes: Sihon, the king of the Amorites, Og, the king of
Bashan, and all the kingdoms of Canaan. God gave their land
as an inheritance, an inheritance to Israel, God's people.

ADONAI, Your name is everlasting. ADONAI—renowned in
each generation. ADONAI, when You judge Your people, You
shall show compassion for those who serve You.

The idols of the nations are gold and silver, the work of human
hands. They have mouths that do not speak, eyes that do not
see; they have ears that do not hear; surely their mouths do
not breathe. Those that made them, all who put their faith in
them, shall be like them.

► House of Israel, bless ADONAI.

House of Aaron, bless ADONAI.

House of Levi, bless ADONAI.

You who revere ADONAI, bless ADONAI.

From Zion, bless ADONAI, who dwells in Jerusalem:

Halleluyah! Praise God.

Psalms 135

ה

Halleluyah.

הָלְלוּ אֱתֵשֶׁם יְהוָה, הָלְלוּ עַבְדֵי יְהוָה, שְׁעָמָדִים בְּבֵית
יְהוָה, בְּחִצְרוֹת בֵּית אֱלֹהֵינוּ.

הַלְלוּהָ בִּי טוֹב יְהוָה, וְזָמְרוּ לְשִׁמּוֹ בִּי נְעִים. בִּי יַעֲקֹב
בָּחַר לוֹ יְהוָה, יִשְׂרָאֵל לְסִגְלָתוֹ. בִּי אֲנִי יִדְעֹתִי בִּי גְדוֹל
יְהוָה, וְאֲדַלְּנוּ מִכָּל־אֱלֹהִים.

כֹּל אֲשֶׁר חָפֵץ יְהוָה עָשָׂה, בְּשָׁמַיִם וּבָאָרֶץ בַּיָּמִים
וּכְל־תְּהוֹמוֹת. מַעַלָּה נִשְׁאִיִּם מִקְצֵה הָאָרֶץ,
בְּרָקִים לְמִטֵּר עָשָׂה, מוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו.

שְׁהַבָּה בְּכוֹרֵי מִצְרַיִם, מֵאֲדָם עַד בְּהֵמָה, שְׁלַח אוֹתָהּ
וּמִפְתֵּיחַ בְּתוֹכָהּ מִצְרַיִם, בְּפָרְעָה וּבְכָל־עַבְדָּיו. שְׁהַבָּה
גִּזְיוֹם רַבִּים, וְהָרַג מְלָכִים עֲצוּמִים. לְסִיחוֹן מֶלֶךְ הָאֲמֹרִי
וּלְעוֹג מֶלֶךְ הַבָּשָׁן, וּלְכָל מַמְלָכוֹת כְּנָעַן. וְנָתַן אֶרֶץ
נַחֲלָה, נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ.

יְהוָה שֹׁמֵר לְעוֹלָם, יְהוָה זָכָר לְדֹר וָדֹר. בִּי יְדִין יְהוָה
עַמּוֹ, וְעַל עַבְדָּיו יִתְנַחֵם.

עֲצַבִּי הַגִּזְיוֹם כֶּסֶף וְזָהָב, מַעֲשֵׂה יָדֵי אָדָם. פֶּה לָהֶם וְלֹא
יְדַבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ. אֲזַנִּים לָהֶם וְלֹא יִשְׁמְעוּ,
אֵף אֵין יִשְׁרוּחַ בְּפִיהֶם. כְּמוֹהֶם יִהְיוּ עֲשִׂיהֶם, כֹּל אֲשֶׁר
בְּטֶחַ בָּהֶם.

◀ בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת־יְהוָה,

בֵּית אַהֲרֹן בָּרְכוּ אֶת־יְהוָה,

בֵּית הַלְוִי בָרְכוּ אֶת־יְהוָה,

יִרְאֵי יְהוָה בָּרְכוּ אֶת־יְהוָה.

בְּרוּךְ יְהוָה מְצִיּוֹן, שֹׁכֵן יְרוּשָׁלַיִם.

הַלְלוּהָ.

תהלים קלז

PSALM 135 begins with a
call to those standing in the
Temple to praise and bless
God and next by inviting
everyone assembled in the
various Temple precincts—
priests, Israelites, non-Israel-
ites—to join in. This psalm
and the next are called by
the ancient rabbis “The
Great Hallel.” They recount
the events of the exodus
and the march toward the
promised land. Psalm 135
builds toward the thunder-
ing congregational response
ki l’olam hasdo, “For God’s
love endures forever,” that
is at the heart of Psalm 136,
which follows.

HALLELUYAH, PRAISE GOD
הללו יה. Literally, “Praise
Yah.” Yah is a shortened
form of the God’s four-
letter name, *yod-hei-vav-hei*.

**IN THE COURTYARDS OF OUR
GOD** בית אֱלֹהֵינוּ
בַּחֲצֵרוֹת בֵּית אֱלֹהֵינוּ
The Temple consisted
largely of open courts in
which the people stood;
sacrifices were offered on an
upper platform.

SMOTE EGYPT’S FIRSTBORN
שְׁהַבָּה בְּכוֹרֵי מִצְרַיִם
This be-
gins the recounting of God’s
deeds in the history of
Israel. Smiting the firstborn
is singled out because it was
the ultimate plague that
broke the will of the Egypt-
ians. (*Abraham ibn Ezra*)

**SIHON, THE KING OF THE
AMORITES** מֶלֶךְ הָאֲמֹרִי
לְסִיחוֹן מֶלֶךְ הָאֲמֹרִי
Numbers 21:21–35.
Israel offered to make
peace with Sihon and Og,
asking only permission to
cross their land on the way
to Canaan. These kings
chose instead to fight, and
they were defeated by the
Israelites.

*For God's Love
Endures Forever*

The repeated refrain speaks of God's *hesed*, translated here as "love" and elsewhere in this siddur as "kindly love." It refers to acts, freely given, motivated by love. Love is initially a feeling, but its true being in the world is in the performance of acts of compassion and empathy, freely given without any expectation of recompense.

*The gods of Egypt and
the God of Israel*

I no longer agonize over the historicity of the plagues. Something surely happened to enable Jacob's progeny to shake off their shackles, but neither the sequence nor the substance are recoverable.... The deeper meaning of the conflict between Moses and Pharaoh lies not in the realm of history but theology. The root issue is not over who can deliver the most awesome miracle, but whose conception of God comes closer to the truth. Pharaoh mocks Moses.... The monotheism of Moses, without myth or magic and with little to say about the afterlife, could make no sense to him. This was to be a titanic struggle between two worldviews.

—ISMAR SCHORSCH

וְ

We rise.

Give thanks to ADONAI, for God is good;
give thanks to God, almighty;
give thanks to the supreme sovereign: ki l'olam hasdo
for God's love endures forever

who alone works great wonders,
creating the heavens with wisdom,
stretching the earth over its waters; ki l'olam hasdo
for God's love endures forever

who formed the great lights:
the sun to rule by day,
the moon and stars by night; ki l'olam hasdo
for God's love endures forever

who smote the Egyptian firstborn,
and brought Israel from their midst
with a strong hand and outstretched arm; ki l'olam hasdo
for God's love endures forever

who split the Sea of Reeds
and brought Israel from their midst
but swept Pharaoh and his troops into the sea; ki l'olam hasdo
for God's love endures forever

who led the people in the wilderness,
smiting great kings,
slaying mighty kings:
Sihon, King of the Amorites,
Og, King of Bashan; ki l'olam hasdo
for God's love endures forever

giving their land to Israel as an inheritance,
an inheritance to Israel, God's servant, ki l'olam hasdo
for God's love endures forever

who remembered us when we were laid low,
and rescued us from our foes; ki l'olam hasdo
for God's love endures forever

► who provides bread for all flesh; ki l'olam hasdo
for God's love endures forever.

give thanks to God in heaven: ki l'olam hasdo
for God's love endures forever.

Psaln 136

We are seated.

וְ

We rise.

הוֹדוּ לַיהוָה כִּי טוֹב
הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים
הוֹדוּ לַאֲדֹנָי הָאֲדֹנִים
לַעֲשֵׂה נִפְלְאוֹת גְּדֹלוֹת לְבָדוֹ
לַעֲשֵׂה הַשְׁמִים בְּתוֹכָהּ
לְרַקַּע הָאָרֶץ עַל הַמַּיִם
לַעֲשֵׂה אוֹרִים גְּדִלִים
אֶת־הַשֶּׁמֶשׁ לְמַמְשְׁלַת בְּיוֹם
אֶת־הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשְׁלוֹת בַּלַּיְלָה

לְמַכָּה מִצְרַיִם בַּבְּכוֹרֵיהֶם
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם
בְּיַד חֲזָקָה וּבְרוּעַ נְטוּיָה

לְבַגְדֵי יָם סוֹף לְגִזְרֵים
וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ
וַיַּעַר פְּרָעָה וְחִילּוֹ בַיָּם סוֹף

לְמוֹלִיךְ עָמּוֹ בְּמִדְבָּר
לְמַכָּה מְלָכִים גְּדִלִים
וַיַּהַרְג מְלָכִים אֲדִירִים
לְסִיחוֹן מֶלֶךְ הָאֲמֹרִי
וּלְעוֹג מֶלֶךְ הַבָּשָׁן

וַנִּתֵּן אֶרֶץ לְיִתְחֶלֶה
בְּחֶלֶה לְיִשְׂרָאֵל עַבְדּוֹ

שֶׁבַשְׁפִּלְנוּ זָכַר לָנוּ
וַיִּפְרָקֵנוּ מִצְרֵינוּ

◀ נִתֵּן לָחֶם לְכָל־בָּשָׂר
הוֹדוּ לֵאלֹהֵי הַשְׁמִימִים

PSALM 136 is clearly meant to be recited antiphonally: we can imagine pilgrims in the Temple responding with the singular shout *ki l'olam hasdo*, "for God's love endures forever," as each verse was proclaimed. (In the translation we have combined verses to provide more coherence for the English reader.) Like many psalms, although it rehearses God's favor to Israel, it ends with a universal theme: God's provision for all that lives.

WHO PROVIDES BREAD FOR ALL FLESH נָתַן לָחֶם לְכָל־בָּשָׂר בָּשָׂר. This verse may seem a bit out of place, following the psalmist's magnificent and grand recitation of God's miraculous deeds: creating the world and bringing the people Israel out of slavery in Egypt, through the wilderness and then to the promised land. The psalmist, though, wishes to end on a universal note. Additionally, this verse may suggest that feeding the hungry is also an act of redemption, no less so than other miraculous acts of God (from the creation of light to our arrival in the Land of Israel).

GIVE THANKS TO THE RULER OF THE HEAVENS הוֹדוּ לֵאלֹהֵי הַשְׁמִימִים. The psalm began by praising God and ends with the same thought. Between the opening and closing, God's judgment and compassion for the inhabitants of the earth has been demonstrated. The psalm ends with praise of God in heaven who sustains all life on earth.

כִּי לְעוֹלָם חֲסִדּוֹ.
כִּי לְעוֹלָם חֲסִדּוֹ.
כִּי לְעוֹלָם חֲסִדּוֹ.

כִּי לְעוֹלָם חֲסִדּוֹ.
כִּי לְעוֹלָם חֲסִדּוֹ.
כִּי לְעוֹלָם חֲסִדּוֹ.

כִּי לְעוֹלָם חֲסִדּוֹ.
כִּי לְעוֹלָם חֲסִדּוֹ.
כִּי לְעוֹלָם חֲסִדּוֹ.

כִּי לְעוֹלָם חֲסִדּוֹ.
כִּי לְעוֹלָם חֲסִדּוֹ.
כִּי לְעוֹלָם חֲסִדּוֹ.

כִּי לְעוֹלָם חֲסִדּוֹ.
כִּי לְעוֹלָם חֲסִדּוֹ.
כִּי לְעוֹלָם חֲסִדּוֹ.

כִּי לְעוֹלָם חֲסִדּוֹ.
כִּי לְעוֹלָם חֲסִדּוֹ.
כִּי לְעוֹלָם חֲסִדּוֹ.
כִּי לְעוֹלָם חֲסִדּוֹ.

כִּי לְעוֹלָם חֲסִדּוֹ.
כִּי לְעוֹלָם חֲסִדּוֹ.

כִּי לְעוֹלָם חֲסִדּוֹ.
כִּי לְעוֹלָם חֲסִדּוֹ.

כִּי לְעוֹלָם חֲסִדּוֹ.
כִּי לְעוֹלָם חֲסִדּוֹ.

תהלים קלו

We are seated.

Sing

The Baal Shem Tov taught that the way to praise God is first to begin with words and then, as our souls rise, to give expression to the words with song. The music moves us to sing without words and, finally, our whole body wants to praise God, and we dance.

SING to ADONAI, O you righteous;
it is fitting for the upright to offer praise.

Acclaim God on the lute,
sing to ADONAI with the ten-stringed harp;
play a new song to God, and let the shofar's call inspire the music.

For ADONAI's word is true and all God's deeds are faithful.
God loves righteousness and justice,
the world is filled with ADONAI's love and kindness.

The heavens were formed with God's speech,
all their hosts with God's breath;
the sea's waters were gathered together,
the deep stored in treasure vaults.

May all the earth revere ADONAI;
may all who dwell in its lands tremble before God—
for it was God who spoke and they came into being;
it was God who commanded that they exist.

ADONAI overturns peoples' designs, foils the plans of nations,
but the designs of ADONAI endure forever;
God's counsels, for each generation.

Blessed is the people whose god is ADONAI,
the nation chosen as God's heritage.

From heaven ADONAI peers down,
observing every human being;
from where God dwells, God surveys all who live on earth:
the one who formed all their hearts discerns all they do.

A ruler is not victorious because of a great army,
a warrior is not saved through sheer might,
horses do not offer a promise of victory,
vast hosts do not ensure refuge.

For ADONAI's eyes are fixed on those who revere God,
on those who look hopefully to God's love and kindness
to save them from death, to sustain their lives amidst famine.

We await ADONAI, our helper and protector.

► We shall rejoice with God, as we have trusted in God's holy name.
May Your love and kindness, ADONAI, be with us,
for we have placed our hope in You.

Psalms 33

נָנוּ צְדִיקִים בִּיהוָה, לְיִשְׁרָיִם נֶאֱמָה תְהִלָּה.
הוֹדוּ לַיהוָה בְּכֹנֹר, בְּנִבְל עֶשׂוֹר וּמְרוּ לוֹ.
שִׁירוּ לוֹ שִׁיר חֲדָשׁ, הִיטִיבוּ נֶגֶן בְּתוֹרְעָה.

כִּי יִשָּׂר דְּבַר יְהוָה, וְכָל־מַעֲשָׂהוּ בְּאֱמוּנָה.
אֱהִב צִדְקָה וּמִשְׁפָּט, חֶסֶד יְהוָה מְלֵאָה הָאָרֶץ.
בְּדַבַּר יְהוָה שְׂמִימִם נַעֲשׂוּ, וּגְרוּחַ פִּי כָל־צָבָאָם.
כּוֹנֵס כְּכֹד מִי הָיִם, נִתָּן בְּאוֹצְרוֹת תְּהוֹמוֹת.

יִירָאוּ מִיהוָה כָּל־הָאָרֶץ. מִמֶּנּוּ יִגְוּרוּ כָל־יִשְׁבֵּי תֵבֶל.
כִּי הוּא אָמַר וַיְהִי, הוּא צִוָּה וַיַּעֲמֵה.
יְהוָה הִפִּיר עֲצַת גּוֹיִם, הִנְיָא מַחֲשָׁבוֹת עַמִּים.
עֲצַת יְהוָה לַעֲוֹלָם תַּעֲמֹד, מַחֲשָׁבוֹת לִבּוֹ לֹדֵר וְדֹה.

אֲשֶׁרִי הִגִּיד אֲשֶׁר יְהוָה אֱלֹהֵי, הָעַם בָּחַר לְנִחֲלָה לוֹ.
מִשְׁמִימִם הִבִּיט יְהוָה, רָאָה אֶת־כָּל־בְּנֵי הָאָדָם.
מִמְּכוֹן שִׁבְתּוֹ הַשְׁגִּיחַ, אֶל כָּל־יֹשְׁבֵי הָאָרֶץ.
הִיצִיר יְחִיד לָכֶם, הִמְכִּין אֶל כָּל־מַעֲשֵׂיהֶם.

אֵין הַמֶּלֶךְ נוֹשֵׁעַ בְּרִב־חַיִל, גָּבוֹר לֹא יַצִּיל בְּרִב־כָּח.
שָׁקַר הִסּוֹס לַתְּשׁוּעָה, וּבִרְב חֵילוֹ לֹא יִמְלֹט.
הִגִּה עֵין יְהוָה אֶל יִרְאָיו, לְמִי־חֲלִים לְחַסְדּוֹ.
לְהַצִּיל מִמָּוֶת נַפְשָׁם, וּלְחַיּוֹתָם בְּרַעֲב.

◀ נַפְשֵׁנוּ חִכְתָּה לַיהוָה, עֲזָרְנוּ וּמִגִּנָּנוּ הוּא.
כִּי בּוֹ יִשְׁמַח לִבֵּנוּ, כִּי בְשֵׁם קֹדֶשׁוֹ בְּטָהֲנוּ.

יְהִי חֶסֶדְךָ יְהוָה עָלֵינוּ בְּאֲשֶׁר יַחֲלֵנוּ לָךְ.
תְּהִלָּים לָּךְ

dry land appears (Genesis 1:9). God's control of nature distinguished the biblical divinity from the other gods worshipped in the ancient Near East.

HORSES DO NOT OFFER A PROMISE OF VICTORY שָׁקַר הִסּוֹס לַתְּשׁוּעָה. Chariots were a critical element of Egyptian military might. Psalms frequently contrast faith in God to belief in military might.

WE HAVE WAITED חִכְתָּה. The biblical word *nefesh* means "person," but in later Judaism it was understood as "soul." Thus the mystics who added this psalm to the liturgy would have understood the phrase as: "Our souls have waited for Adonai."

you לָּךְ. This is the first time in the psalm that God is addressed directly in the second person. We now realize that the psalm is not simply a song of praise, but a prayer, perhaps in time of war. The mystics read this psalm as the soul's overcoming its worldly impediments and finally relating only to God. In this way, it is an appropriate introduction to the seventh psalm in the series: The Song of the Day of Shabbat.

PSALM 33 was inserted by Jewish mystics into the sequence of seven psalms culminating in Psalm 92, the Song of the Day of Shabbat. It was intended as a *kavanah*—a preparation for greeting Shabbat—beginning as it does with song and ending with heartfelt joy. There is a leitmotif of "seven" throughout the psalm: seven teachings about God, seven words indicating praise at the beginning of the psalm, and, in the last three lines, seven words ending in the suffix ו-נו (-nu), "we" or "us" or "our."

INSPIRE THE MUSIC הִיטִיבוּ נֶגֶן. Or: "play it well." Several psalms mention the accompaniment of musical instruments and even include instructions to the musicians.

LOVES RIGHTEOUSNESS AND JUSTICE אֱהִב צִדְקָה וּמִשְׁפָּט. Jewish mystics taught that when justice and righteousness are paired with love and kindness, then peace and wholeness reign in the heavens and on earth.

Gathered Together כּוֹנֵס כְּכֹד. A reference to creation, when the waters are gathered together so that

שבת

When a Festival occurs on a weekday, some omit the following:

A PSALM: THE SONG OF THE DAY OF SHABBAT

It is good to thank You, ADONAI, and sing to Your name, Most High; to proclaim Your love at daybreak, Your faithfulness each night.

Tov l'hodot l'adonai, u-l'zamer l'shimkha elyon,
l'hagid ba-boker hasdekha ve-emunat'kha ba-leilot.

Finger the lute, pluck the harp, let the sound of the lyre rise up.

You gladdened me with Your deeds, ADONAI, and I shall sing of Your handiwork.

How wonderful are Your works, ADONAI, how subtle Your designs!

Mah gadlu ma-asekha Adonai, me'od amku mahsh'votekha.
Ish ba-ar lo yeida, u-kh'sil lo yavin et zot.

The arrogant do not understand, the fool does not comprehend this: the wicked flourish like grass and every evildoer blossoms, only to be destroyed forever—

but You, ADONAI, are exalted for all time.

Surely Your enemies, ADONAI, surely Your enemies will perish;
all who commit evil will be scattered.

*As a wild bull raises up its horn, You raised my head high,
anointed it with fresh oil.*

As my enemies gather against me, my gaze remains steady,
for my ears listen and hear:

► *The righteous flourish like the date palm, thrive like a cedar in Lebanon;
planted in the house of ADONAI, they flourish in our God's courtyards.
In old age they remain fruitful, still fresh and bountiful, proclaiming:
ADONAI is upright, my rock in whom there is no flaw.*

► Tzadik katamar yifrah, K'erez balvanon yisgeh. Sh'tulim b'veit Adonai,
b'hatzrot eloheinu yafrihu. Od y'nuvun b'seivah, d'sheinim v'ra-ananim yihyu.
L'hagid ki yashar Adonai, tzuri v'lo avlatah bo.

Psalm 92

ADONAI is sovereign, robed in splendor, girded in strength; the earth stands firm,
not to be dislodged. From earliest time You were enthroned; You are eternal.

*The rivers rise up, ADONAI, the rivers raise up their roar, the rivers raise up their waves.
Above the roar of the vast sea and the majestic breakers of the ocean,
ADONAI stands supreme in the heavens.*

► In Your house, beautiful in its holiness, Your testimonies endure,
ADONAI, for all time.

Mi-kolot mayim rabim adirim mishb'rei yam, adir ba-marom Adonai.

► Eidotekha ne-emnu me'od, l'veit'kha na-avah kodesh, Adonai, l'orekh yamim.

Psalm 93

שבת

When a Festival occurs on a weekday, some omit the following:

מזמור שי ליום השבת

טוב להודות ליהוה, ולזמר לשמך עליון,

להגיד בבקר חסדך, ואמונתך בלילות.

עלי עשור ועלי נגל, עלי הגיון בכבוד.

כי שמחתני יהוה בפעלה, במעשי ידיך ארגן.

מה גדלו מעשיך יהוה, מאד עמקו מחשבתך.

איש בער לא ידע, וכסיל לא יבין את־זאת.

בפרח רשעים כמו עשב ויציצו כל־פעלי און,

להשמידם עדי עד, ואתה מרום לעלם יהוה.

כי הנה אנכיך, יהוה, כי הנה אביך יאבדו,

יתפרדו כל־פעלי און.

ותרם בראים קרני, בלתי בשמן רענן.

ותבט עיני בשור, בקמים עלי מרעים תשמענה אזני,

◀ צדיק בתמר יפרח, בארו בלבנון ישגה,

שתולים בבית יהוה, בחצרות אלהינו יפריחו.

עוד ונובון בשיבה, דשנים ורעננים יהיו,

להגיד כי ישר יהוה, צורי, ולא עולתה בו.

תהלים צב

יהוה מלך גאות לבש לבש יהוה עז התאזר,

אף תכון תבל כל תמוט.

נכון בסףך מאז, מעולם אתה.

נשאו נהרות יהוה,

נשאו נהרות קולם,

ישאו נהרות דכים.

מקלות מים רבים,

אדירים משגרי ים,

אדיר במרום יהוה.

◀ עדתיך נאמנו מאד

לבי־ך נאנה קדש, יהוה, לארץ ימים.

תהלים צג

PSALM 92, the Song of the Day of Shabbat, begins with the praise of the faithful and concludes with it. It remarks on the wonder of creation and on the reward of the righteous, who will be planted in God's house. Appropriately, the psalm is a song for Shabbat—for Shabbat both celebrates creation and also provides the space in which to experience the peacefulness of one's soul. The disturbing quality of a world not at ease is put aside—in the words of the psalmist, enemies are "scattered"—and one hears God's reassurance ringing in one's ear. (For more detailed commentary on this psalm, see pages 27–28.)

PSALM 93. Having completed the seven psalms culminating in Psalm 92, the Song of the Day of Shabbat, we conclude the section with a psalm announcing God as the supreme monarch. Above nature are God's laws, moral and holy "testimonies." In the Torah, the ark is sometimes called "the ark of testimony" because it contains the two tablets given on Mount Sinai.

The People Israel

Life appears dismal if not mirrored in what is more than life. Nothing can be regarded as valuable unless assessed in relation to something higher in value. Humanity's survival depends on the conviction that there is something that is worth the price of life. It depends upon a sense of the supremacy of what is lasting. That sense of conviction may be asleep, but it awakens when challenged. In some people it lives as a sporadic wish; in others it is a permanent concern.

What we have learned from Jewish history is that if a person is not more than human then he or she is less than human. Judaism is an attempt to prove that in order to be a human being, you have to be more than a single human, that in order to be a people we have to be more than a people. Israel was made to be a "holy people." This is the essence of its dignity and the essence of its merit.

—ABRAHAM JOSHUA
HESCHEL

God's Sovereignty:

An Anthology of Biblical Verses

May the glory of ADONAI endure forever; may God rejoice in all that God created; may the name of ADONAI be blessed now and forever. From one end of the earth to the other, may ADONAI's name be acclaimed. God's glory is above the heavens, high above that of any people. ADONAI, Your name is eternal; ADONAI, You are known in every generation.

ADONAI established a throne in the heavens, ADONAI's dominion is over all. Let the heavens be glad and the earth rejoice, as the peoples of the world declare, "ADONAI reigns." ADONAI is sovereign, ADONAI has always been sovereign, ADONAI will be sovereign forever and ever. ADONAI is sovereign forever—even as peoples pass away from God's land.

ADONAI overturns peoples' designs and foils the schemes of nations. Human hearts devise many plans, but God's plans hold true for each generation. ADONAI's design endures forever; God's counsel is for each generation. It was God who spoke and brought everything into being; it was God who commanded that they exist.

ADONAI chose Zion, desiring it as a dwelling-place;

ADONAI chose Jacob, Israel as a treasured people.

ADONAI will not abandon this people, will not desert the inheritors of divine favor.

► God, who is compassionate, will forgive sin and not wreak destruction; for again and again God acts with restraint, refusing to let rage become all-consuming. ADONAI, help us; Sovereign, answer us when we call.

יְהִי כְבוֹד יְהוָה לְעוֹלָם, יִשְׁמַח יְהוָה בְּמַעֲשָׁיו.

יְהִי שֵׁם יְהוָה מְבָרָךְ מִעַתָּה וְעַד עוֹלָם.

מִמְזֻרָח שָׁמֶשׁ עַד מְבֹאֵהוּ, מְהֻלָּל שֵׁם יְהוָה.

כִּם עַל כָּל־גּוֹיִם יְהוָה, עַל הַשָּׁמַיִם כְּבוֹדוֹ.

יְהוָה שְׁמֶךְ לְעוֹלָם, יְהוָה זָכְרֶךְ לְדֹר וָדֹר.

יְהוָה בְּשִׁמְיִים הָכִין כִּסְאוֹ, וּמַלְכוּתוֹ בְּכָל מַשְׁלָח.

יִשְׁמַחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֵּאמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

יְהוָה מֶלֶךְ עוֹלָם וָעֶד, אֲבָדוּ גּוֹיִם מֵאַרְצוֹ.

יְהוָה הִפְרִי עֲצַת גּוֹיִם, הִנֵּיא מַחְשָׁבוֹת עַמִּים.

רְבוֹת מַחְשָׁבוֹת כְּלָב־אִישׁ, וְעֲצַת יְהוָה הִיא תִקּוּם.

עֲצַת יְהוָה לְעוֹלָם תִּעְמָה, מַחְשָׁבוֹת לְבוֹ לְדֹר וָדֹר.

כִּי הוּא אָמַר וַיְהִי, הוּא צָוָה וַיַּעֲמֶה.

כִּי בָחַר יְהוָה בְּצִיּוֹן, אֲנֹה לְמוֹשֵׁב לוֹ.

כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה, יִשְׂרָאֵל לְסִגְלָתוֹ.

כִּי לֹא יִטַּשׁ יְהוָה עַמּוֹ, וְנִחַלְתּוֹ לֹא יַעֲזֹב.

◀ וְהוּא רַחוּם וְכַפּוּר עוֹן וְלֹא יִשְׁחִית,

וְהִרְבֶּה לְהַשִּׁיב אָפּוֹ וְלֹא יַעֲיֵר כָּל־חַמְתּוֹ.

יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ כִּיּוֹם קִרְאֲנוּ.

**MAY THE GLORY OF ADONAI
ENDURE FOREVER** יְהִי כְבוֹד יְהוָה לְעוֹלָם. The earliest poetic additions to the liturgy were collections of biblical verses, such as this prayer. It is recited daily and is included in all rites. A seemingly natural poetic flow from one verse to the next is created by the presence of similar words in consecutive verses. The contemplation of God's power becomes a setting for affirming the promise of the redemption of the people Israel and the defeat of the destructive designs of nations. The verses quoted here are: Psalm 104:31, Psalm 113:2–4, Psalm 135:13, Psalm 103:19, 1 Chronicles 16:31, Psalm 10:16, Psalm 93:1, Exodus 15:18, Psalm 10:16, Psalm 33:10, Proverbs 19:21, Psalm 33:11, Psalm 33:9, Psalm 132:13, Psalm 135:4, Psalm 94:14, Psalm 78:38, and Psalm 20:10.

**ADONAI IS SOVEREIGN,
ADONAI HAS ALWAYS BEEN
SOVEREIGN, ADONAI WILL
BE SOVEREIGN FOREVER** יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד. This verse is itself a collection of three phrases found

elsewhere in the Bible; the three phrases together are found nowhere in the Bible.

GOD, WHO IS COMPASSIONATE, WILL FORGIVE SIN וְהוּא רַחוּם וְכַפּוּר עוֹן. The wiping away of sin makes redemption possible. These last two verses are found frequently in Jewish liturgy, in prayers that—like this one—date from the earliest centuries of the 1st millennium C.E., and are comprised of an anthology of biblical verses. (For example, see Kedushah D'sidra, page 216, and Tahannun, the weekday penitential prayers following the Amidah.) Similarly, these same verses precede the Bar'khu, the call to worship, in the weekday evening service (page 264). Knowing that God forgives our sins allows us to begin our prayers with a sense of purity.

ASHREI

Joyous are they who dwell in Your house;
they shall praise You forever.

*Joyous the people who are so favored;
joyous the people whose God is ADONAI.*

A SONG OF PRAISE, OF DAVID

I exalt You, my God, my sovereign; I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised,
though Your greatness is unfathomable.

One generation praises Your works to another, telling of Your mighty deeds.

I would speak of Your majestic glory and of Your wondrous acts.

Generations speak of Your awe-inspiring deeds;

I, too, shall recount Your greatness.

They recount Your great goodness, and sing of Your righteousness.

ADONAI is merciful and compassionate, patient, and abounding in love.

ADONAI is good to all, and God's mercy embraces all of creation.

All of creation acknowledges You, and the faithful bless You.

They speak of the glory of Your sovereignty and tell of Your might,
*proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.*

Your sovereignty is eternal; Your dominion endures in every generation.

ADONAI supports all who falter, and lifts up all who are bent down.

The eyes of all look hopefully to You,

and You provide them nourishment in its proper time.

Opening Your hand, You satisfy with contentment all that lives.

ADONAI is righteous in all that is done, faithful to all creation.

ADONAI is near to all who call, to all who call sincerely.

God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.

*ADONAI watches over all who love the Holy One,
but will destroy all the wicked.*

► My mouth shall utter praise of ADONAI.

May all that is mortal praise God's name forever and ever.

Psalms 145

We shall praise ADONAI now and always. Halleluyah!

אֲשֶׁר יִישָׁבִי בֵיתְךָ, עוֹד יִהְיֶה לְךָ סֵלָה.

אֲשֶׁר־יִהְיֶה שְׂפָכָה לּוֹ, אֲשֶׁר־יִהְיֶה שִׁיְהוּהוּ אֱלֹהֵי.

תְּהִלָּה לְדוֹר

אֲרוֹמָמְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְךָ שִׁמְךָ לְעוֹלָם וָעֶד.

בְּכָל־יוֹם אֶבְרַכְךָ, וְאֶהַלֵּלְךָ שִׁמְךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְהוָה וּמִהֶלֶל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר.

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֹתֶיךָ יִגִּידוּ.

הֵדָר כְּבוֹד הוֹדְךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹן נוֹרְאוֹתֶיךָ יֹאמְרוּ, וְגִדְלֹתֶךָ אֶסְפְּרֶנָּה.

זָכַר רַב טוֹבְךָ יִבְיַעוּ, וְצִדִּיקְתֶּךָ יִרְנְנוּ.

חֲנוּן וְרַחוּם יְהוָה, אֶרֶךְ אֲפִים וְגִדְל־חֶסֶד.

טוֹב יְהוָה לְכָל וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.

יִזְדוֹךְ יְהוָה כָּל־מַעֲשָׂיו, וְחֹסִידֶיךָ יִבְרַכְכֶּה.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבּוֹרֹתֶךָ יִדְבָּרוּ.

לְהוֹדִיעַ לְבִנֵּי הָאָדָם גִּבּוֹרֹתֶיךָ, וְכְבוֹד הֵדָר מַלְכוּתוֹ.

מַלְכוּתְךָ מַלְכוּת כְּלֵי־עֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דוֹר וָדוֹר.

סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלְאִים, וְזוֹקֵף לְכָל־הַכּוֹפְּפִים.

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָבָלם בַּעֲתוֹ.

פּוֹתֵחַ אֶת־יָדְךָ, וּמַשְׁבִּיעַ לְכָל־חַי רָצוֹן.

צָדִיק יְהוָה בְּכָל־דְּרָכָיו וְחֹסִיד בְּכָל־מַעֲשָׂיו.

קְרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת.

צוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.

שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַשְּׁעִים יִשְׁמִיד.

◀ תְּהִלַּת יְהוָה יִדְבַּר־פִּי,

וְיִבְרַךְ כָּל־בָּשָׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וְאֶנְחֲנוּ נִבְרָךְ יְהִי, מַעֲתָה וְעַד עוֹלָם. הִלְלוּהָ.

to individual verses more than to the literary flow of the whole poem. It is the only psalm explicitly called a *t'hillah*, "a song of praise," though the entire Book of Psalms is called by the plural *Sefer T'hillim*.

JOYOUS אֲשֶׁר־יִשָּׁב. The Hebrew word covers a spectrum of emotions: happy, blessed, contented.

ADONAI SUPPORTS ALL WHO FALTER כָּל־בִּישָׁר הַנִּפְלֵים. This verse marks a turning point in the psalm. Until now, the poet has praised God's greatness and splendor; now, the focus shifts to God's concern for those in need. Here, God's sovereignty is primarily manifest in love and care.

ALL THAT IS MORTAL כָּל־בִּישָׁר. In Psalm 145, there are no references to the Temple, to Israel, or to historical events. God is here depicted as the sovereign of the world who cares for all creatures.

PSALM 145 (ASHREI). This psalm, which was treasured by the ancient rabbis, is recited thrice daily. It was in liturgical use during the Second Temple period, as attested by the Dead Sea Scrolls, where it appears with a congregational response attached to each verse: "Blessed is Adonai and blessed is God's name." Psalm 145 begins and ends with personal verses of praise. In between, the author affirms God's sovereignty and insists that God's rule is one of love and compassion.

Two additional verses (Psalm 84:5 and 144:15), both of which begin with the word *ashrei*, "joyous," were added to the opening, apparently in imitation of the Book of Psalms itself, which opens with that word. The reference to God's house evokes those praying in the synagogue. Psalm 115:8 was appended to the end, transforming the prayer from the first-person singular to the plural, and thus creating a bridge to the five "Halleluyah" psalms that follow. Ashrei is an alphabetical acrostic—although it is missing a verse beginning with the letter *nun*—and thus easy to memorize, which may help to explain its popularity in Jewish liturgy. Many readers relate

Adonai Secures Justice

Ethics is not the corollary of the vision of God; it is that very vision. Ethics is an optic, such that everything I know of God and everything I can hear of God's word and reasonably say to God must find an ethical expression. In the Holy Ark from which the voice of God is heard by Moses, there are only the tablets of the Law.... The knowledge of God comes to us like a commandment, like a mitzvah. To know God is to know what must be done.... The justice rendered to the Other, my neighbor, gives me an unsurpassable proximity to God.

—EMMANUEL LEVINAS

HALLELUYAH! Praise God.

I will praise ADONAI.

I will praise ADONAI as long as I live,
sing to my God as long as I am here.
Do not put your trust in the high and mighty,
people who cannot save even themselves;
their breath will depart,
they will return to the earth from which they came,
and on that day, their schemes will come to naught.

Blessed is the person whose help is Jacob's God,
who looks with hope to ADONAI
who created heaven and earth,
the sea and all that is within it;
ADONAI keeps faith forever,
secures justice for the oppressed,
provides food for the hungry;
releases the bound from their chains,
gives sight to the blind,
straightens those bent low,
and loves those who act justly;
► ADONAI cares for the stranger,
sustains the orphan and the widow,
blocks the path of the wicked—
ADONAI shall reign forever;
your God, O Zion, from generation to generation.
Praise God, *halleluyah!*

Psalm 146

הַלְלוּיָהּ.

הַלְלִי נַפְשִׁי אֶת־יְהוָה.

אֶהְלֶלָה יְהוָה בְּחַיִּי, אֲזַמְּרָה לְאֱלֹהֵי בְעוֹדִי.
אֵל תִּבְטָחוּ בַּגְּדִיבִים, בְּכָךְ־אָדָם שְׂאִין לוֹ תְּשׁוּעָה.
תֵּצֵא רוּחוֹ וְיָשָׁב לְאֶדְמָתוֹ,
בַּיּוֹם הַהוּא אֲבֹדוּ עֲשֵׂתֵהֶנִּיתִי.

אֲשֶׁר־יִשְׁאַל יַעֲקֹב בְּעֶזְרוֹ, שְׂכָרוֹ עַל יְהוָה אֱלֹהָיו.
עָשָׂה שְׁמַיִם וָאָרֶץ, אֶת־יָהּ וְאֶת־כָּל־אֲשֶׁר בָּם,
הַשֹּׁמֵר אֶמֶת לְעוֹלָם.

עָשָׂה מִשְׁפָּט לְעֹשׂוּקִים, נָתַן לָחֵם לָרַעֲבִים,
יְהוָה מַתִּיר אֲסוּרִים, יְהוָה פֹּקֵחַ עֵינָיו.
יְהוָה זָקֵף כְּפוּפִים, יְהוָה אֹהֵב צְדִיקִים.

◀ יְהוָה שֹׁמֵר אֶת־גְּרָיִם,

יְתוֹם וְאַלְמָנָה יַעֲזוֹד, וְדֹרֶךְ רְשָׁעִים יַעֲנֶה.
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵי־נַר צִיּוֹן לְדֹר וָדֹר.
הַלְלוּיָהּ.

תהלים קמז

redeeming the people Israel; and in Psalm 149, as commissioning the people Israel to bring the corrupt rulers of the world to justice. Psalms 146–149 all touch on universal themes, but each ends by describing the special relation of God to Israel. The final psalm, 150, begins with Israel's praises of God and concludes with a universal chorus: "Let every breath be praise of God."

PSALM 146 consists of two parts: the first exhorts against putting one's faith in human beings, even the most powerful, and the second contrasts God's justice and compassion with corrupt human institutions. This second section is set off by the same word so central to the previous prayer, *ashrei*, meaning happy, blessed, and contented.

THEY WILL RETURN TO THE EARTH יָשָׁב לְאֶדְמָתוֹ The imagery is from Genesis, where Adam is told that he "will return to the earth, for from it you were taken: for dust you are, and to dust you shall return" (Genesis 3:19).

JACOB'S GOD אֵל יַעֲקֹב This is the only time this phrase is used in the Bible, and it is hard to say why it is used here. Perhaps it is due to the fact that Jacob is a figure who suffered and died in a foreign land and yet kept faith and hope. The people Israel, suffering yet hopeful, are Jacob's descendants.

RELEASES THE BOUND יְהוָה מַתִּיר אֲסוּרִים God is portrayed as compassionate, seeking justice for the weak, unlike powerful human beings whose plans may be self-serving. The qualities attributed to God in this psalm form the basis of several of the morning *brakhot* (pages 103–104).

ADONAI CARES FOR THE STRANGER, SUSTAINS THE ORPHAN AND THE WIDOW יְהוָה שֹׁמֵר אֶת־ יְתוֹם וְאַלְמָנָה יַעֲזוֹד In biblical society, these were the three groups least able to fend for themselves.

PSALMS 146–150 constitute a series of five psalms, each opening and closing with the compound word *hallelu-yah*, "praise God"; these psalms bring the Book of Psalms to an exuberant conclusion. Rabbi Yose (2nd century, the Land of Israel) considered it a meritorious practice to recite these psalms, along with Psalm 145, each day (Babylonian Talmud, Shabbat 118b). These psalms constitute a celebratory way of preparing for the formal morning service, and by the end of the 1st millennium it had become a statutory part of the morning prayers, forming the core of Psukei D'zimra, the "Verses of Song" (Sofrim 17:11). The five psalms are interconnected. For example, God is described in Psalm 146 as ruling justly and teaching just laws to Israel; in Psalms 147 and 148, as

HALLELUYAH! Praise God.

How good to sing to our God sweet and delightful words of praise.

ADONAI will rebuild Jerusalem, gather in the dispersed people of Israel; the one who heals the broken-hearted, and binds their wounds, the one who counts the stars and names each and every one of them is our great sovereign, infinitely powerful.

God's designs are beyond recounting.

ADONAI gives heart to the humble and throws the wicked to the ground.

Call out to ADONAI in thanksgiving,
and with the music of the lyre sing to God
who covers the heavens with clouds providing rain for the earth,
that grass may flourish on the hillsides—
food for livestock and for the raven's crying nestlings.

Victorious chariots do not please God,

nor is it the warrior's strong arms that God desires.

ADONAI desires those who revere the Divine,

those who look to God's love and kindness.

O Jerusalem, sing the praises of ADONAI; Zion, celebrate your God.

For God has strengthened the posts of your gates,
blessed your children within, brought peace to your borders,
and satisfied you with the fat of the harvest.

God sends the divine word to earth;
how quickly these commands are obeyed:
snow piles up like fleece, frost spreads like ash,
hailstones are tossed like crumbs—
who could withstand the cold?—
then word is sent for the ice to melt;
winds cease blowing and water flows.

► God enunciates commands to Jacob,
precepts and just decrees to the people Israel.
No other nation has been so provided;
they do not know of just decrees.
Praise God, *halleluyah!*

Psalms 147

הַלְלִיָּהּ.

כִּי טוֹב זְמַרָה אֱלֹהֵינוּ, בִּי נְעִים נֶאֱמָה תְהִלָּה.

בוֹנֵה יְרוּשָׁלַיִם יְהוָה, נִדְחֵי יִשְׂרָאֵל יְכַנֵּס.

הַרּוֹפֵא לְשִׁבּוּרֵי לֵב וּמַחְבֵּשׁ לְעֻצְבוֹתָם,

מוֹנֵה מַסְפֵּר לְבוֹכְבִּים, לְכֹלָם שְׁמוֹת יִקְרָא.

גָּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ, לְתַבּוּנָתוֹ אֵין מַסְפֵּר.

מַעֲוֹדֵד עֲנָוִים יְהוָה, מִשְׁפִּיל רְשָׁעִים עַדִּי אֶרֶץ.

עָנּוּ לַיהוָה בְּתוֹדָה, זְמִירוֹ לְאֱלֹהֵינוּ בְּכִנּוֹר,

הַמְכַסֶּה שְׁמַיִם בְּעֲבָיִם, הַמְכִּין לְאֶרֶץ מָטָר,

הַמְצַמִּיחַ הָרִים חֲצִיר,

נוֹתֵן לְבִהְמָה לֶחֱמָה, לְכִנִּי עֵרֵב אֲשֶׁר יִקְרָא.

לֹא בַגְבוּרַת הַסּוֹס יִחְפֹּץ, לֹא בְשׁוֹקֵי הָאִישׁ יִרְצֶה,

רוֹצֶה יְהוָה אֶת־יִרְאָיו, אֶת־הַמִּיֻחָלִים לְחִסְדּוֹ.

שִׁבְּחֵי יְרוּשָׁלַיִם אֶת־יְהוָה, הַלְלֵי אֱלֹהֶיךָ צִיּוֹן.

כִּי חֹזֵק בְּרִיחֵי שְׁעָרֶיךָ, בְּרַךְ בְּנִיךָ בְּקִרְבֶּךָ.

הַשֵּׁם גְּבוּלְךָ שְׁלוֹם, חֶלֶב חַטִּים יִשְׁבִּיעֶךָ,

הַשֵּׁלַח אֲמָרְתוֹ אֶרֶץ, עַד מְהֵרָה יִרְוֶץ דְּבָרְךָ,

הַנִּתֵּן שֶׁלֶג בְּצֶמֶר, בְּפוֹר בְּאֶפֶר יִפְזֹר,

מִשְׁלֵיךְ קָרַחוּ כְּפֹתֵימָם, לְפָנֶי קָרְתוֹ מִי יַעֲמֵד,

יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם, יִשָּׁב רוּחוֹ וַיִּזְלוּ מַיִם,

◀ מְגִיד דְּבָרָיו לִיעֲקֹב, חֲקִיו וּמִשְׁפָּטָיו לִישְׂרָאֵל.

לֹא עָשָׂה כֵן לְכָל־גּוֹי, וּמִשְׁפָּטִים בָּל יַדְעוּם.

הַלְלִיָּהּ.

תהלים קמז

PSALM 147 is a complex mix of a hymn to God's power, an assertion of God's moral behavior, and praise of the divine teaching given to Israel as its treasure. The psalm is composed of three parts. The psalm intermixes the promise of the restoration of Jerusalem with praise of God's love to come. Those who currently exercise dominion will be defeated, for in the mind of the psalmist, acting justly represents true power.

HEALS THE BROKEN-HEARTED. In the same breath, the psalmist exalts God's strength and God's compassion.

NAMES EACH AND EVERY ONE OF THEM שְׁמוֹת לְכֹלם שְׁמוֹת לְכֹלם. Abraham Isaac Kook (1865–1935, the Land of Israel) comments on God's ability to name each and every star and keep them all in place. From this, he derives a lesson about the people Israel, who are compared to the stars (Genesis 15:5): each person has an individual purpose and dream, but is also a part of the collective destiny of the people Israel; each adds something new and special to the collective.

WARRIOR'S STRONG ARMS. The Hebrew בְּשׁוֹקֵי הָאִישׁ

shak usually means "thigh," and thus it may refer here to the soldier's ability to run swiftly after the enemy. It can also sometimes refer to the shoulder, which seems more reasonable in this context: the warrior shoots arrows from his shoulder or throws spears with his powerful arms, while riding the horse or chariot.

GOD ENUNCIATES COMMANDS TO JACOB מְגִיד דְּבָרָיו לִיעֲקֹב. The same Hebrew word *d'varo*, literally "[God's] word," appeared above referring to the ice, which God melts with speech. The speech of God is "heard" both in nature and in the teachings of Torah.

NO OTHER NATION לֹא עָשָׂה כֵן לְכָל־גּוֹי. The psalmist argues that the people Israel's strength lies in its commitment to justice, in its imitation of God's concern for the poor and the vulnerable. In contrast, other nations presume that strength lies in military might.

The Wonders of Creation
Why is the sky blue?
Among the wavelengths of light in the sun's spectrum, blue oscillates at the highest frequency and is, therefore, scattered effectively by molecules of air in our atmosphere. This turns the sky blue. To me, this seems more amazing than ancient Mesopotamian and biblical beliefs that the sky is blue because of all the water up there. What science shows us about the evolution of our universe and our selves is as awesome to me as Genesis or the Kabbalah.

—DANIEL MATT

HALLELUYAH! Praise God.
From the heavens, offer praise to ADONAI,
on high, offer praise:
all angels, offer praise to God,
all the hosts of heaven, offer praise to God,
sun and moon, offer praise to God,
bright stars offer praise to God,
highest heavens and waters above, offer praise to God;
may all praise the name ADONAI.
For God commanded they be born,
set them in their places forever,
and fixed the boundaries they never cross.

On earth, offer praise to ADONAI:
sea monsters and ocean's deep,
lightning and hail, snow and sandstorms,
raging winds obeying God's command,
hills and high mountains,
fruit trees and evergreens,
beasts and every kind of cattle,
crawling things and winged birds,
sovereigns of the world and their peoples,
powerful princes and judges in the land,
innocent and adolescent boys and girls,
elders and youths,
offer up praise to the name ADONAI,
for God's name alone is to be exalted,
whose splendor extends over heaven and earth.

► May God raise the horn of our people
in praise of the faithful,
the children of Israel,
beloved of the Divine.
Praise God, *halleluyah!*

Psalm 148

הַלְלוּיָהּ.
הַלְלוּ אֱתֵיְהוָה מִן הַשָּׁמַיִם, הַלְלוּהוּ בַּמְרוֹמִים.
הַלְלוּהוּ כְּלִימְלָאכָיו, הַלְלוּהוּ כָּל־צָבָאִיו,
הַלְלוּהוּ שָׁמֶשׁ וַיָּרֵחַ, הַלְלוּהוּ כָּל־בּוֹכָבֵי אוֹר,
הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם, וְהַמַּיִם אֲשֶׁר מַעַל הַשָּׁמַיִם.
יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי הוּא צִוָּה וְנִבְרָא,
וַיַּעֲמִידֵם לַעֲד לְעוֹלָם, חֶק־נֶתָן וְלֹא יַעֲבוֹר.

הַלְלוּ אֱתֵיְהוָה מִן הָאָרֶץ, תַּנִּינִים וְכָל־תְּהוֹמוֹת.
אֵשׁ וּבָרָד שֶׁלֹּג וְקִיטּוֹר, רוּחַ סַעֲרָה עֹשֶׂה דְּבָרוֹ.
הַהָרִים וְכָל־גְּבָעוֹת, יַעַן פְּרִי וְכָל־אֲרָזִים.
הַחַיָּה וְכָל־בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר כָּנָף.
מַלְכֵי אֶרֶץ וְכָל־לְאֻמִּים, שָׂרִים וְכָל־שֹׁפְטֵי אֶרֶץ.
בַּחוּרִים וְגַם בְּתוֹלוֹת, זָקֵנִים עִם גְּעָרִים.
יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ,
הַיּוֹד עַל אֶרֶץ וְשָׁמַיִם.

◀ וַיֹּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו,
לִבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ, הַלְלוּיָהּ.

תהלים קמח

חֶק־נֶתָן THE BOUNDARIES THEY NEVER CROSS יַעֲבוֹר. In this image, each sphere of heaven occupies a different level. Stars, for instance, can move within their own sphere but not above or below, lest they collide with other heavenly objects.

SANDSTORMS קִיטּוֹר. The Hebrew word describes a smokelike plume rising from earth to the sky, and the context implies some condition related to weather, though the specific referent is an educated guess.

EVERGREENS אֲרָזִים. Literally "cedars," the most sturdy evergreen in the Middle East. The contrast is critical here: fruit trees are seasonal but their produce is significant, while cedars are evergreens but produce no fruit. The idea of totality is expressed through a series of contrasts: wild and domesticated animals, rulers and subjects, young and old.

BELOVED OF THE DIVINE עִם קָרְבוֹ. More literally, "those who are close to the Divine."

Other Peoples

To be a holy nation meant, in the first place, to be separated from the pollution of the nations. In biblical terms this pollution consisted of idolatry and its concomitant moral corruption—the two being indissolubly bound in biblical thought. [But equally,] the kinship of all people as the descendants of one father and the creatures of one Creator impressed itself upon the Hebrew imagination. How can I ignore the rightful claim of my servant, cries Job, “Did not he who made me in the belly make him? Did not One fashion us both in the womb?” (Job 31:15). This passage so worked upon the Palestinian sage, Rabbi Yohanan, that “Whatever food he partook of he shared with his servant” (Talmud of the Land of Israel, Ketubot 5:5).

The myth of one mankind under one God in primeval times—from Adam to the Tower-builders—pressed for a complementary vision of a reunited mankind under God at the end of time. The author of that vision was the prophet Isaiah [and that vision was taken up by the later prophets]. The promise of a glorious denouement to human history, in which Israel’s faith and steadfastness to its covenant would be vindicated and all men would join hands with it in subservience to their common Creator, were a beacon of hope in the vale of gloom and tears through which Israel walked for centuries.

—MOSHE GREENBERG

Double-Edged Sword

What is the double-edged sword the people Israel were given? This is the Torah—both the Written Torah and the Oral Torah. And what battles do they fight? These are the arguments over the meaning of Torah: how should we act? how should we exercise judgment?

—NUMBERS RABBAH

HALLELUYAH! Praise God.
Sing to ADONAI a new song,
praise God amidst the congregation of the faithful.
Let Israel rejoice with its maker,
the children of Zion celebrate their sovereign.
Let them praise God’s name in dance
and sing to God with timbrel and lyre.
For ADONAI loves this people,
and will crown the humbled with deliverance.
Honored, the faithful shall rejoice,
exulting as they recline upon their couches.

With high praise of God on their lips
and a double-edged sword in their hands,
they shall exact retribution of the nations,
chastising the peoples of the world,
▶ locking their rulers in cuffs,
their princes in iron chains,
to carry out the decrees of justice.
Then shall all the faithful be glorified!
Praise God, *halleluyah!*

Psalm 149

הַלְלוּיָהּ.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ, תְּהַלְתּוּ בְּקֹהֶל חֲסִידָיו.
יִשְׁמַח יִשְׂרָאֵל בְּעֲשֵׂיו, בְּנֵי צִיּוֹן יִגִּילוּ בְּמַלְכָּם.
יִהְיוּ שְׂמוֹ בְּמַחֹל, בְּתֵף וְכִנּוֹר יִזְמְרוּ לוֹ.
כִּי רוּצָה יְהוָה בְּעַמּוֹ, וְפֶאֶר עַבְדֵּיהֶם בִּישׁוּעָה.
יַעֲלוּ חֲסִידָיו בְּכִבּוֹד, יִרְנְנוּ עַל מִשְׁפָּבוֹתָם.
רוֹמְמוֹת אֵל בְּגֵרוֹנָם, וְחֶרֶב פִּיפִיּוֹת בְּיָדָם.
לַעֲשׂוֹת נִקְמָה בְּגוֹיִם, תּוֹכַחַת בְּלֹאמִים.
▶ לְאַסֹּר מַלְכֵיהֶם בְּזִקִּים וְנִבְכְּדֵיהֶם בְּכַבְלֵי בְרוֹזַל.
לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוֹב, הַדָּר הוּא לְכָל־חֲסִידָיו.
הַלְלוּיָהּ.

תהלים קמט

ing and whirling—before the ark as it was brought to Jerusalem.

AS THEY RECLINE משכבותם. Festive meals were celebrated with the participants lounging on couches.

A DOUBLE-EDGED SWORD IN THEIR HANDS וְחֶרֶב בְּיָדָם. The image of vengeance invoked in this psalm might be explained by its next-to-last line, where the poet evokes the promise of justice. Oppression is a product of injustice that must be fought.

LOCKING THEIR RULERS לְאַסֹר מַלְכֵיהֶם. The midrash points out that it is the rulers of these nations who are to be punished, but not the peoples—because it is the rulers who have led these people astray (Midrash on Psalms).

Psalm 150: An Interpretive Translation
Praise God in the depths of the universe;
praise God in the human heart.
Praise God's power and beauty,
for God's all-feeling, fathomless love.
Praise God with drums and trumpets,
with string quartets and guitars.
Praise God in market and workplace,
with computer, with hammer and nails.
Praise God in bedroom and kitchen;
praise God with pots and pans.
Praise God in the temple of the present;
let every breath be God's praise.

—STEPHEN MITCHELL

HALLELUYAH! Praise God.
Praise God in the sanctuary.
Praise God in the heavens, the seat of God's power.
Praise God at the triumph of the Divine.
Praise God in accord with the greatness of God.
Praise God with the call of the shofar.
Praise God with the harp and the lyre.
Praise God with timbrel and dance.
Praise God with flute and strings.
Praise God with crashing cymbals.
Praise God with rousing cymbals.
► Let every breath be praise of God;
halleluyah, praise God.
Let every breath be praise of God;
praise God, *halleluyah!*
Hal'luyah.
Hal'lu El b'kodsho, hal'luhu birkia uzo.
Hal'luhu vi-g'vurotav, hal'luhu k'rov gudlo.
Hal'luhu b'teika shofar, hal'luhu b'nevel v'khinor.
Hal'luhu b'tof u-mahol, hal'luhu b'minim v'ugav.
Hal'luhu v'tziltz'lei shama, hal'luhu b'tziltz'lei t'ruah.
Kol ha-n'shamah t'hallel yah, hal'luyah.
Kol ha-n'shamah t'hallel yah, hal'luyah.

Psalm 150

CONCLUSION OF THE SELECTION OF PSALMS
Bless ADONAI, always, amen and amen.
From Zion, bless ADONAI who dwells in Jerusalem;
praise God, *halleluyah*.
Bless ADONAI, the God of Israel,
who alone does wondrous things.
► Blessed be God's glorious name, always;
and may God's glory encompass the entire world.
Amen and amen.

Some congregations continue with Nishmat, page 145.

הַלְלוּיָהּ,
הַלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בִּרְקִיעַ עֶזּוֹ.
הַלְלוּהוּ בַּגְּבוּרָתוֹ, הַלְלוּהוּ בְּרֹב גְּדֻלּוֹ.
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וְכִנּוֹר.
הַלְלוּהוּ בְּתֹף וּמַחֲוֹל, הַלְלוּהוּ בְּמִנִּים וְעִגְב.
הַלְלוּהוּ בְּצִלְצְלֵי שְׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
◀ כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ, הַלְלוּיָהּ.
כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ, הַלְלוּיָהּ.

תהלים קנ

ב' וַיְהִי לְעוֹלָם, אָמֵן וְאָמֵן.
ב' וַיְהִי מִצִּיּוֹן, שְׁכֹן יְרוּשָׁלַיִם, הַלְלוּיָהּ.
ב' וַיְהִי אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבָדּוֹ.
◀ וְכָּל שָׁם כְּבוֹדוֹ לְעוֹלָם,
וַיִּמְלֹא כְבוֹדוֹ אֶת־כָּל הָאָרֶץ,
אָמֵן וְאָמֵן.

Some congregations continue with נִשְׁמַת, page 145.

multiple repetition of "blessed" in Barukh She-amar (page 122), so too, here, we repeat that word with multiple verses. The oldest versions of P'sukei D'zimra ended here, and so the opening and closing verses of this paragraph form a conclusion by repeating the affirmative response, "Amen."

PSALM 150. This psalm brings the Book of Psalms to an exultant close. The Book of Psalms begins with the praise of the single righteous individual, "Blessed is the one who does not walk in the way of the wicked" (Psalm 1:1), and concludes with every living being praising God.

BLESS ADONAI, ALWAYS
ברוך יהוה לעולם. The Book of Psalms is composed of five smaller "books"; each of the first four conclude with a blessing. Two of those blessings, Psalms 89:53 and 72:18–19, are quoted here, to conclude the morning recitation of the Davidic psalms. Between these two, another verse (Psalm 135:21) is added, specifying that Adonai is the God of Israel—much like a letter's address on an envelope. The selected verses all begin with the word *barukh*, "blessed." Thus, just as we began P'sukei D'zimra with a mul-

From Individual to Community
Awakening to a new day, we began by reciting *modah/modah ani*, “I thank You,” in the singular. Now, at the conclusion of P’sukei D’zimra, our collective awareness and connection to each other has been truly “awakened” and so we can say *modim anahnu lakh*, “we thank You,” in the plural. We are thus ready for the formal call to prayer, Bar’khu (page 149), to which we respond as a community.

Changed His Name to Abraham
According to the Babylonian Talmud (Berakhot 13a), Abraham’s name was changed because “in the beginning, he was a leader of Aram [i.e., av ram], and at the end, he was a leader of the whole world [avraham = av hamon, father of multitudes, Genesis 17:5].” The ancient rabbis taught that except when directly quoting Scripture, it is expressly forbidden to refer to Abraham by his former name.

This is the import of God’s directive to change “Abram,” which signifies leadership of the single nation of Aram, to “Abraham,” father of a multitude of nations. God was saying to Abraham, “I have raised you beyond this norm of nationalism, which is but a convention and not true justice. Your heart should not be devoted exclusively to the benefit of Aram, but rather seek the peace of all God’s creations. Seek out the well-being of all.” Thus, “one who calls Abraham, ‘Abram,’ transgresses.” By doing so, one causes Israel to regress to a state of nationalism, which is no more than a collective form of egoism, and thus a transgression.

It is customary to stand through the bottom of page 144.
DAVID’S FINAL PRAYER
David praised ADONAI in the presence of all the assembled, saying: From the beginning of time to the end of time, blessed are You ADONAI, God of our ancestor Israel. Yours, ADONAI, is the greatness, the strength and the glory, the triumph and the splendor—for everything in heaven and on earth is Yours. Sovereignty is Yours; You are raised up above all. Wealth and honor come from You; You rule over all. In Your hands are strength and deliverance; it is in Your power to give strength to all and to make everything flourish. Now we thank You, our God, and celebrate Your glorious name.

You, ADONAI alone, are the God who formed the sky, the heavens above and all their hosts, the earth and everything upon it, the seas and all within them. You grant existence to everything; even the hosts of heaven need bow to You.

You, ADONAI, are God; it was You who chose Abram, took him out of Ur of the Chaldees, changed his name to Abraham, and found him faithful.

You made a covenant with him, giving him the land of the Canaanites, the Hittites, the Amorites, the Perizites, the Jebusites, and the Girgashites, to pass on to his descendants. You kept Your word, for You are righteous. You saw the suffering of our ancestors in Egypt and heard their cry at the Sea of Reeds. You confronted Pharaoh, his court, and the entire Egyptian nation with signs and wonders—for You knew how they had oppressed Your people, and in this way You are known to this day. ► You split the sea before our ancestors: they crossed on dry land, but their pursuers sank in the deep like stones in a raging sea.

Nehemiah 9:6–11

—ABRAHAM ISAAC KOOK

It is customary to stand through the bottom of page 144.
וַיְבָרֶךְ ה' דָּוִד אֶת־יְהוָה לְעֵינָיו כָּל־הַקֹּהֶל וַיֹּאמֶר דָּוִד: בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מֵעוֹלָם וְעַד עוֹלָם. לָךְ יְהוָה הַגְּדִלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצִיחַ וְהַהוֹד, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְהוָה הַמְּמֹלָכָה וְהַמְּנַשָּׂא לְכָל לְרָאשׁ. וְהַעֲשֵׂר וְהַקְּבֹד מִלְּפָנֶיךָ, וְאַתָּה מוֹשֵׁל בְּכָל, וּבִדְדָךְ בַּח וּגְבוּרָה, וּבִדְדָךְ לְגִדֹל וּלְחֹזֶק לְכָל. וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנִיחֵנו לָךְ, וּמַהֲלֵלִים לְשֵׁם תְּפָאֳרֶתְךָ.

דברי הימים א, כט:י-יג

אַתָּה הוּא יְהוָה לְבָדְךָ, אַתָּה עֲשִׂיתָ אֶת־הַשָּׁמַיִם, שְׁמֵי הַשָּׁמַיִם וְכָל־צָבָאָם, הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ, הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם, וְאַתָּה מַחִיָּה אֶת־כָּלֶם, וְצָבָא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִיִּים. ◀ אַתָּה הוּא יְהוָה הָאֱלֹהִים אֲשֶׁר בַּחֲרָתָּ בְּאַבְרָם, וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים, וְשִׁמְתָּ שְׁמוֹ אַבְרָהָם, וּמִצָּאתָ אֶת־לְבָבוֹ נֹאמָן לְפָנֶיךָ.

וְכֹרוֹת עַמּוֹ הַכְּרִית לָתֵת אֶת־אָרֶץ הַכְּנַעֲנִי הַחֲתִי הָאֲמֹרִי וְהַפְּלִזִּי וְהַיְבוּסִי וְהַגְּזָשִׁי לָתֵת לְיָרְעוּ, וְתָקַם אֶת־דְּבָרֶיךָ כִּי צִדִּיק אַתָּה. וְתָרָא אֶת־עֵינֵי אֲבֹתֵינוּ בְּמִצְרָיִם, וְאַתָּה זִעַקְתָּם שְׁמַעְתָּ עַל יָם סוּף. וְתַתֵּן אֹתָת וּמִפְתֵּיִם פְּרַעְיָה, וּבְכָל־עֲבָדָיו וּבְכָל־עַם אֶרֶצוֹ, כִּי יִדְעֶתָ כִּי הוֹיָדוּ עֲלֵיהֶם, וְתַעֲשֶׂה לָךְ שֵׁם כְּהִיּוֹם הַזֶּה. ◀ וְהִיָּם בְּקַעַת לִפְנֵיהֶם וַיַּעֲבְרוּ בְּתוֹךְ הַיָּם בְּיַבְשָׁה, וְאַתָּה יְרַפִּיָּהֶם הַשְׁלַכְתָּ בְּמִצּוֹלָת, כְּמוֹ אֶבֶן בְּמִים עֲדִים.

נחמיה ט:ו-יא

YOU, ADONAI ALONE אַתָּה הוּא יְהוָה לְבָדְךָ. This prayer was recited in the Second Temple when the people, returning from exile, rededicated themselves under the guidance of Ezra and Nehemiah. With its recitation, each morning’s prayer is an act of rededication.

CHANGED HIS NAME וְשִׁמְתָּ שְׁמוֹ. In Genesis 17:5 Abram’s name is changed to Abraham, meaning the “father of many nations,” as a sign of God’s promise that Sarah will bear a child, Isaac. The original name “Abram” may mean “the father [meaning Terah] is exalted.” A name change in the ancient world represented a change in status. (E. A. Speiser)

THE CANAANITES הַכְּנַעֲנִי. Listed here are six of the seven biblical nations that occupied the Land of Israel before the Israelite settlement.

DAVID’S FINAL PRAYER. Originally, P’sukei D’zimra consisted only of selections from the Book of Psalms; later, a series of biblical prayers, beginning here and culminating with the Song at the Sea, was added. In these additions we re-experience our collective history: Abram’s leaving his home and setting out for an unknown destination, the exodus from Egypt, and the nation’s arrival in the promised land.

DAVID PRAISED דָּוִד וַיְבָרֶךְ. This passage from 1 Chronicles forms part of David’s last speech—his will and testament—as he hands his kingdom over to his son Solomon. Having just read selections from the psalms of David, we begin the closing section of P’sukei D’zimra, Verses of Song, with David’s own concluding words.

BLESSED ARE YOU ADONAI בְּרוּךְ אַתָּה יְהוָה. This is one of only two times that this phrase, which became the formula for all Jewish *b’rakhot*, is found in the Bible. (The other is Psalm 119:12.)

WE THANK YOU מוֹדִים אֲנִיחֵנו לָךְ. These became the first words of the second-to-last *b’rakhah* of the Amidah, in which we thank God for the gifts of life.

Nations hear and quake;
panic grips the dwellers of Philistia.
Edom's chieftains are seized with terror,
trembling grips the mighty of Moab,
all the citizens of Canaan are dismayed,
dread and fear descend upon them.
Your overwhelming power makes them silent as stone,
while Your people, ADONAI—the people
whom You have redeemed—pass through peacefully.
Lead them and bring them to Your lofty mountain;
the abode You fashioned, ADONAI,
the sanctuary Your hands established.
ADONAI shall reign forever and ever.

Exodus 15:1–18

Dancing with Timbrels

The righteous women of that generation had faith that the blessed Holy One would perform miracles for them, so they brought timbrels with them from Egypt, to be able to sing and dance at such a moment.

—RASHI

Some congregations include this passage:

Then Miriam the prophet, Aaron's sister, took a timbrel in her hand and went out, followed by all the women, with timbrels and dance. And Miriam led them in response: “Sing to ADONAI who has triumphed gloriously, who cast horse and rider into the sea.”

Exodus 15:20–21

► For sovereignty belongs to ADONAI, who rules the nations. Deliverers shall rise on Mount Zion to judge the mountain of Esau, and dominion shall belong to ADONAI. ADONAI shall be sovereign over all the earth. On that day ADONAI shall be one, and the name of God, one.

קִדְשֶׁךָ: שָׁמְעוּ עַמִּים יִרְגָּזוּן
אֶחָד יִשְׁבִּי פִלְשֶׁת: אֶזְ נִבְהָלוּ אֱלֹפֵי
אֲדֹם אֵילֵי מוֹאָב יֶאֱחֹזְמוּ רֶעַד נִמְגֹו
כָּל יִשְׁבֵּי כְנָעַן: תִּפֹּל עֲלֵיהֶם אֵימָתָה
יִפְחַד בְּגִדְל וְרוּעָה יִדְמֻ כָּאֶבֶן עַד־
יַעֲבֹר עִמָּךְ יְהוָה עַד־יַעֲבֹר עִסְיוֹן
קִנִּיתִי: תִּבְאֲמוּ וְתִטְעֲמוּ בְּהַר נִחְלָתְךָ מִקֹּו
לְשִׁבְתֶּךָ פְּעֻלַּת יְהוָה מִקֹּדֶשׁ אֲדֹנִי בּוֹנֵנִי
יְדִידִי: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

שמות טו:א-יח

Some congregations include this passage:

וּתְקַח מִרְיָם הַנְּבִיאָה אֶחָד אֶחָד אֶת־הַתֵּיבָה בְּיָדָהּ
וּתִצָּאֵן כָּל־הַנָּשִׁים אַחֲרֶיהָ בְּתַפִּים וּבִמְחֻלָּת: וְתַעֲנֵן לָהֶם
מִרְיָם שִׁירָו לַיהוָה כִּי־גָאָה גָּאָה כֹּסֶס וְרָכְבוּ רָמָה כֻּיָּם:

שמות טו:ב-כא

◀ כִּי לַיהוָה הַמְּלוּכָה וּמִשָּׁל בְּגוֹיִם. וְעָלוּ מוֹשְׁעִים בְּהַר צִיּוֹן
לְשִׁפְט אֶת־הַר עֶשָׂו, וְהִיטָה לַיהוָה הַמְּלוּכָה.
וְהִיטָה יְהוָה לְמֹלֶךְ עַל כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד.

inspiration, became a chorus singing hymns of thanksgiving to God—together with Moses “the prophet” leading the men, and Miriam “the prophet” leading the women. He may be reflecting the prayer practice of the Jewish community of 1st-century Egypt.

FOR SOVEREIGNTY BELONGS TO ADONAI הַמְּלוּכָה. Psalm 22:29. The biblical selections of P’sukei D’zimra conclude by framing the powerful climax of the Song at the Sea with verses from Psalms and the Prophets that emphasize God’s sovereignty—and the universal recognition of God that will mark the end of days.

TO JUDGE THE MOUNTAIN OF ESAU עֶשָׂו Obadiah 1:21. The mountain referred to is perhaps Palmyra—the red rock, home of the “red” Esau (Genesis 25:25). Throughout Jewish history, oppressors were identified with Esau. Thus in ancient times, Rome was midrashically referred to as Esau, and in modern times Jews talked about their German oppressors using that name—throughout history, a safe way to reference a tyrannical regime. Obadiah, quoted here, predicted that though Israel and Judah were bent low in his time, redemption would come soon. Thus the victory described in the Song at the Sea is connected and turned into a vision of ever-renewed deliverance of the people Israel.

AND THE NAME OF GOD, ONE אֶחָד Zechariah 14:9. The Aleinu prayer also ends with this verse, representing a wish for universal justice and peace. In that time, religious ideals will be not only a hope and a dream but also an experienced reality. The exodus from Egypt and the Egyptians’ defeat foreshadows this future time.

THEN MIRIAM THE PROPHET מִרְיָם הַנְּבִיאָה. In the Torah, this passage immediately follows the Song at the Sea, emphasizing that all of Israel—men and women—celebrated together. That sense of inclusiveness is a fitting introduction to the following passage, Nishmat Kol Hai, “the breath of every living being,” which follows on the next page. Rashi (1040–1105, northern France), interpreting the Mekhilta (the 2nd-century commentary on Exodus), pictures Moses reciting the Song and the men repeating after him, and then Miriam reciting the Song and the women repeating after her. In commenting on Exodus 15:1, Midrash Sekhel Tov (12th century, Italy?) imagines Miriam reciting the first half of each verse and the women completing the verse. Philo (1st century C.E., Egypt) comments that the men and women, under the influence of divine

The soul of all that lives praises Your name, ADONAI our God;
the spirit of all flesh exalts You, our sovereign, always.

From the very beginning to the very end of time, You are God.

Beside You, we have no sovereign

who redeems and liberates us, rescues and saves us,

shows us kindness and sustains us in every moment of anguish and distress;

we have no sovereign but You:

God of all ages, God of all creatures,

master of all generations,

extolled in endless praise,

who guides the world with love

and its creatures with compassion.

ADONAI neither slumbers nor sleeps,

but wakes those who sleep,

rouses those who slumber,

gives voice to those who cannot speak,

frees those who are bound up,

supports those who fall,

straightens those who are bent over.

It is You alone whom we thank.

Were our mouths filled with song as the sea,

our tongues to sing endlessly like countless waves,

our lips to offer limitless praise like the sky,

our eyes to shine like the sun and the moon,

our arms to spread heavenward like eagles' wings,

and our feet swift as deer,

we would still be unable to fully express our gratitude to You,

ADONAI our God and God of our ancestors,

or to praise Your name for even one of the myriad moments

of kindness with which You have blessed our ancestors and us.

continued

נִשְׁמַת כָּל־חַי תְּבָרֵךְ אֶת־שִׁמְךָ, יְהוָה אֱלֹהֵינוּ.

וְרוּחַ כָּל־בָּשָׂר תִּפְאָר וּתְרוֹמָם זָכְרָךְ, מְלַבֵּנוּ, תָּמִיד.

מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל,

וּמִבְלָעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ,

פּוֹדֶה וּמַצִּיל, וּמַפְרִיֵּס וּמַרְחֵם בְּכָל־עֵת צָרָה וְצוּקָה.

אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה.

אֱלֹהֵי הָרָאוּשִׁימִים וְהַחַרּוּנִים,

אֱלֹהֵי כָל־בְּרִיּוֹת,

אֲדוֹן כָּל־תְּלוּדוֹת,

הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת,

הַמְנַהֵּג עוֹלָמוֹ בְּחָסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים.

וַיהוָה לֹא יָנוּם וְלֹא יִישָׁן,

הַמְעוֹרֵר יְשׁוּנִים,

וְהַמְקִיץ נִרְדָּמִים,

וְהַמְשִׁיחַ אֲלֻמִּים,

וְהַמְתִּיר אֲסוּרִים,

וְהַסוּמָךְ נוֹפְלִים,

וְהַזוֹקֵף כְּפוּפִים.

לְךָ לְבָדְךָ אֶנְחֵנוּ מוֹדִים.

אֵלֹהֵינוּ מֵלֵא שִׁירָה בָּיָם,

וּלְשׁוֹנֵנוּ רִנָּה כְּהַמּוֹן גִּלְיֹה,

וְשִׁפְתוֹתֵינוּ שֹׁבַח כְּמִרְחָבִי רָקִיעַ,

וְעֵינֵינוּ מְאִירוֹת כְּשִׁמְשׁ וְכִיָּרָה,

וְיָדֵינוּ פְּרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם,

וְרַגְלֵינוּ קְלוֹת כְּאַיִלוֹת,

אֵין אֶנְחֵנוּ מִסְפִּיקִים לְהוֹדוֹת לְךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי

אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וּלְבָרֶךְ אֶת־שִׁמְךָ עַל אַחַת מֵאֲלָף

אֲלָפֵי אֲלָפִים וְרַבִּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם

אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] וְעַמָּנוּ.

continued

NISHMAT. Nishmat is a fitting conclusion to the psalms and biblical verses that we have just recited, as well as an introduction to the *brakhot* that we are about to recite. The last psalm we recited, Psalm 150, ends with the line "Let every breath be praise of God," a thought that is then taken up directly in the opening line of this prayer, "the soul (*n'shamah*, literally 'breath') of all that lives praises Your name."

Following on the heels of the recitation of the Song at the Sea, Nishmat speaks of God's rescue of the people Israel from slavery in Egypt. Equally, Nishmat looks forward to the prayers that we are about to recite: in speaking of worshipping God with all of one's body and all of one's soul, it anticipates the *Sh'ma*, which talks of worshipping God with one's total being, and in its conclusion Nishmat includes language found in the first blessing of the Amidah.

Nishmat repeatedly moves from prose statements to rhythmic poetic lines, as if each moment of prayer becomes an occasion for song. Though the poem emphasizes the limitation of words in describing or praising God, the poet suggests that the actions of our bodies, especially our breathing, can constitute a praise of God. Indeed, in this prayer our entire body is said to praise God. Some recite as an introduction to Nishmat the poem by Solomon ibn Gabirol on page 101.

From Egypt You redeemed us, ADONAI our God,
and from the house of bondage You liberated us.
In famine, You nourished us;
in prosperity, You sustained us;
from the sword, You saved us;
from pestilence, You spared us;
and from illness, bitter and long, You raised us up.
Your compassion has maintained us to this day,
Your love has not left us;
do not abandon us, ADONAI our God, ever.

And so the organs You formed within us,
the spirit and soul You breathed into our nostrils,
the tongue You placed in our mouths—
they will all thank and bless,
praise and acclaim,
exalt and honor,
sanctify and crown Your name, our sovereign.
Let every mouth thank You,
every tongue pledge loyalty,
every knee bend to You,
every body bow before You,
every heart be loyal to You,
and every fiber of our being chant Your name,
fulfilling the song of the psalmist:
“Every bone in my body cries out,
ADONAI, who is like You:
saving the poor from the powerful,
the afflicted and impoverished from those who prey on them?”
Who resembles You?
Who is equal to You?
Who compares to You?—
great, mighty, awe-inspiring, transcendent God,
to whom heaven and earth belong.
We will praise, acclaim, and honor You,
and bless Your sacred name, fulfilling David’s words:
“Let my soul bless ADONAI,
and every fiber of my being praise God’s sacred name.”
Bar’khi nafshi et Adonai, v’khol k’ravai et shem kodsho.

ממַצְרִים וְאֶלְתָּנָה, יְהוָה אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פָּדִיתָנוּ.
בְּרָעָב וְזָתָנָה,
וּבְשִׁבְעָה כָּלִפְלִתָנָה,
מִחֶרֶב הִצַּלְתָּנוּ,
וּמִדָּבָר מְלִטָּתָנָה,
וּמִחַלִּים רָעִים וְנֹאֲמָנִים דְּלִיתָנָה.
עַד הָהָּ עֲזָרוּנוּ רַחֲמֶיךָ,
וְלֹא עֲזָבוּנוּ חֲסִדֶיךָ,
וְאַל תִּטְּשֵׁנוּ, יְהוָה אֱלֹהֵינוּ, לְנֶצַח.
עַל כֵּן אֲבָרִים שְׁפִלְתָּ בָנוּ,
וְרוּחַ וְנִשְׁמָה שִׁנְפַּחְתָּ בְּאַפֵּינוּ,
וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ,
הֵן הֵם יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ
וְיַעֲרִיצוּ וְיִקְדִּישׁוּ וְיִמְלִיכוּ אֶת־שִׁמְךָ מְלָכָנוּ.
כִּי כְלִפָּה לָךְ יוֹדָה,
וְכָל־לִשׁוֹן לָךְ תִּשְׁבַּע,
וְכָל־בֶּרֶךְ לָךְ תִּכְרַע,
וְכָל־קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה,
וְכָל־לִבָּבוֹת יִירָאוּךָ,
וְכָל־קָרֵב וּבְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ,
בְּדָבָר שְׁפָתוֹב:
כָּל־עֲצָמוֹתַי תֹּאמְרָנָה, יְהוָה מִי כָמוֹךָ,
מֵצִיל עֲנִי מִחֶזֶק מִמֶּנּוּ, וְעַנִּי וְאֲבִיוֹן מִגְּזֵלוֹ.
מִי יִדְמָה לָךְ,
וּמִי יִשְׁוֶה לָךְ,
וּמִי יַעֲרֶךְ־לָךְ,
הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, קִנְיָ שָׁמַיִם וָאָרֶץ.
הֶהָלֵךְ וְנִשְׁבַּחְךָ, וְנִפְאָרְךָ, וְנִבְרַךְ אֶת־שִׁם קְדֻשָּׁךְ, בָּאָמור:
לְדָוִד, בְּרָכִי נַפְשִׁי אֶת־יְהוָה
וְכָל־קָרְבִי אֶת־שִׁם קְדֻשִׁי.

EVERY TONGUE . . . EVERY
KNEE בָּרַךְ וְכָל־בֶּרֶךְ
Based on Isaiah 45:23.

EVERY BONE IN MY BODY
CRIES OUT כְּלִיעֲמוֹתַי
Psalm 35:10. This
verse has been cited as the
basis in Jewish tradition for
bodily movement during
prayer. This is the seventh
occurrence in this passage
of the word kol (meaning
“all” or “every”).

GREAT, MIGHTY . . . GOD
הָאֵל הַגָּדוֹל הַגָּבוֹר
This
phrase anticipates the first
blessing of the Amidah.

LET MY SOUL BLESS אֲבִרִי
Psalm 103:1.

Faith in God

This faith in oneself is not merely faith in one's ability to do things. The latter is necessary as a part of mental health, and is as important as bodily health. The faith in oneself which is not only a prerequisite of faith in God, but is in a sense faith in God, implies being able to identify in oneself a principle of life which is not a derivative from one's natural capacities, but which belongs to a different order of existence. In the yearning for salvation, for life's worthwhileness, for truth, goodness, and beauty for their own sake, for freedom, justice and peace in society, a human being experiences something supra-human or supra-natural. One who experiences that yearning in one's self cannot be so vain or unreasonable as to believe that he or she is alone in the possession of such yearning. The most difficult step in achieving faith in God is thus the first one of achieving faith in oneself.

—MORDECAI M. KAPLAN

Prayer

What begins with a person's request ends with God's presence;
what starts in the narrowness of the ego, emerges into the wide expanse of humanity;
what originates in concern for the self becomes a concern for others and concern for God's concern;
what commences in petition concludes as prayer.

—SAMUEL DRESNER

The Presence of God

The prayers that you pray are the very presence of God.

—PINHAS OF KORETZ

On Festivals, the leader begins here:

GOD, in the fullness of Your power,
Great, in accord with your glorious name,
Mighty, in all of time,
Awesome, in your awe-inspiring deeds,
Sovereign, enthroned on high,

On Shabbat, the leader begins here:

► dwelling forever, exalted and holy is Your name—
as the psalmist has written:
“Sing, O you righteous, to ADONAI;
praise offered by the upright is lovely.”

You are exalted in the speech of the upright;
You are blessed in the words of the righteous;
You are glorified in the language of the devoted;
You are sanctified in the midst of the holy congregation.

So the choruses of the thousands of Your people, the house of Israel, joyously glorify Your name in every generation.
► For it is the duty of all creation, ADONAI our God and God of our ancestors, to acknowledge and acclaim You, to bless and honor You, to exalt and glorify You, to praise, laud, and exalt You, adding our own tribute and songs to those of David, Jesse's son, Your anointed servant.

On Festivals, the leader begins here:

הָאֵל בְּתַעֲזָמוֹת עֶזְךָ,
הַגָּדוֹל בְּכַבוֹד שְׁמֶךָ,
הַגָּבוֹר לְגִצָּח,
יְהוֹנֹרָא בְּנוֹרְאוֹתֶיךָ,
הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רֶם וְנִשְׂא.

On Shabbat, the leader begins here:

◀ שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכַתוּב, רַנְּנוּ צְדִיקִים בַּיהוָה, לִישְׁרִים נְאֻה תְּהִלָּה.

בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל,
וּבִדְבָרֵי צְדִיקִים תִּתְהַבֵּר,
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם,
וּבִקְרֹב קְדוּשִׁים תִּתְקַדֵּשׁ.

וּבִמְקַהֲלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל
בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ מְלַבֵּנוּ, בְּכַל־דּוֹר וָדוֹר.
◀ שָׁכֵן חֹבֵת כָּל־הַיְצוּרִים לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַל־הִי
אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר,
לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לְעַלֵּה וּלְקַלֵּם, עַל כָּל־דְּבָרֵי
שִׁירוֹת וְתַשְׁבָּחוֹת דָּוִד בְּרִי־שִׁי עַבְדְּךָ מִשִּׁיחָה.

הָאֵל. An anonymous early medieval poet created a short poem elaborating each of the adjectives associated with God at the beginning of the first paragraph of the Amidah (*ha-El ha-gadol ha-gibor v'ha-nora*, "Great, mighty, awe-inspiring God"), concluding with the description from the end of that Amidah blessing where God is called *melekh*, sovereign.

DWELLING FOREVER שׁוֹכֵן עַד. At this point there is a shift to the formal morning service, which is marked musically and in some cases by a change of prayer leader. On festivals, there is a more elaborate description of the relationship to God and so the shift occurs earlier at *ha-El* ("God," at the top of this page).

SING רַנְּנוּ. Psalm 33:1.

YOU ARE EXALTED IN THE SPEECH OF THE UPRIGHT בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל. The vision of God seated in heaven pans out to the chorus of the faithful singing on earth. Note that the second word of each line is an acrostic spelling out the name "Isaac" (*yitzhak*).

The Sh'ma and Its Blessings

The Effect of Prayer

Prayer is a way of sensitizing ourselves to the wonder of life, of expressing gratitude, and of praising and acknowledging the reality of God. One need not believe that God will interfere with the ongoing process of nature to feel that prayer is worthwhile. We may have different understandings of what God is. No definition we have is sufficient or answers all doubts and questions. To be aware that God exists—that there is more in the universe than physical matter, that a moral order is inherent in creation, that humans are responsible for their conduct and can help to bring about the perfection, or at least the improvement, of the world and of life—that is sufficient reason for prayer.

—REUVEN HAMMER

The Congregation

Tabernacle and Temple gave visible assurance of God's care and accessibility. But once that locus of divine indwelling was destroyed, what could possibly replace it? The destruction of God's house should have augured the demise of Judaism. The well-known answer, of course, is that the rabbis, who replaced the priests at the helm of the nation, came up with the institution of the synagogue. But what, exactly, constituted a synagogue? How would we have recognized one? The heart of this radically new institution was neither a building nor a book, but a number. Whereas, prior to the Temple's end, holiness was ascribed to a sacred place that could not be duplicated, after 70 C.E. holiness resided inconspicuously in the quorum of ten without which basic communal rituals could not be enacted. To conduct a worship service, to recite certain prayers, to chant from the Torah or Prophets, to perform a wedding or a funeral, all required a *minyan* (Mishnah Megillah 4:3). . . . The Talmud echoes the new salience of a *minyan*. Once, Rabbi Yitzhak asked his friend, Rav Nahman, why he had failed to come to the synagogue to pray. "I couldn't," he responded. "So you should have gathered ten men on your own to pray," chided Rabbi Yitzhak. "It was too troublesome." "Well, at least," needed Rabbi Yitzhak, "you should have had a synagogue official come to inform you when exactly the congregation would be praying [so that you might join them from afar]." At which point, Rav Nahman protested, "What's this all about?" "We have a tradition," asserted Rabbi Yitzhak, "that goes back to Rabbi Shimon ben Yohai that this is the intent of the verse, 'As for me, may my prayer come to You, O Lord, at a favorable moment' (Psalm 69:14). And what indeed constitutes that 'favorable moment'? It is when the congregation is absorbed in prayer" (Babylonian Talmud Berakhot 7b–8a).

—ISMAR SCHORSCH

A MEDITATION FOR BAR'KHU

Almighty no thing exists
without You and none
can be like You the source
of all maker and creator

You have no image eyes
observe but the soul
lodged in the heart
recognizes You and sees

Your glory's breadth
encompassing all
for in You all finds its place
but You occupy no place

my soul seeing
but unseen come thank
the seeing but unseen
and bless

Bar'khu: The Call to Worship Together

Bar'khu, the leader's invitation to prayer, is recited while standing. The leader bows when saying the word "bar'khu" (praise) and stands straight when reciting the name of God. Similarly, the congregation bows at the word "barukh" (praise) and straightens to full height at the recitation of God's name.

Leader:

Praise ADONAI, to whom all praise is directed.

Congregation, then the leader repeats:

† Praise ADONAI, to whom all praise is directed forever and ever.

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

We are seated.

קריאת שמע וברכותיה

שׁוֹת לְבָבוֹ
מְשׁוּבִיב בְּכֹחוֹ מִי בָלְתוֹ וְכִמְהוֹ
כִּי הוּא מְקוֹר הַבֵּל, יִצְרוֹ וְעִשְׂהוֹ
כִּן לֹ דְמוּת עֵינָן לֹא רְאֵתָהּ, בְּלִתִּי
נִפְשׁ בְּלֵב תִּפְּרֵר אֹתוֹ וְתִצְפְּהוּ;
עֲצֹם בְּבוֹדוֹ הַכִּיל כֹּל, וְכֵן נִקְרָא:
מְקוֹם לְכֹל כִּי לֹא מְקוֹם; כִּי־לֵהוּ,
רְאֵה וְלֹא נִרְאִיתָ, לְרְאֵה וְלֹא נִרְאֵה
בְּאֵי וְהוֹדִי אֶת־אֲדֹנָי וּבִרְכָּהּ.

INTRODUCTION TO THE RECITATION OF THE SH'MA. The call to worship marks the formal beginning of the Shaharit (morning) service. Shaharit always includes two central moments: the Recitation of the Sh'ma, and the Amidah (the silent prayer). *B'rakhot* surrounding the Sh'ma serve to interpret the themes of its biblical verses. Preceding the Sh'ma, in which we declare that God is one, are two *b'rakhot*. The first affirms that God is the creator of all, further remarking on the wonder of creation and the morning light. The first paragraph of the Sh'ma speaks of the love for God, and so the second *b'rakha* acknowledges the inverse: God's love of the people Israel as manifest in the gifts of the teachings of Torah. A single *b'rakha* follows the morning recitation of the Sh'ma; it speaks of redemption, reflecting the theme of the exodus from Egypt, which is introduced in the third paragraph of the Sh'ma.

Leader:

בְּרַכּוֹ אֶת־יְיָהוָה הַמְּבָרֵךְ.

Congregation, then the leader repeats:

וְנִ בְּרוּךְ יְיָהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

We are seated.

ing recitation of the Sh'ma; it speaks of redemption, reflecting the theme of the exodus from Egypt, which is introduced in the third paragraph of the Sh'ma.

ALMIGHTY מְשׁוּבִיב בְּכֹחוֹ. A meditation for Bar'khu written by Yehudah Halevi (Spain, d. 1141).

BAR'KHU: THE CALL TO WORSHIP TOGETHER. The leader calls the congregation together as a *minyan*; the congregation, by responding, acknowledges its being assembled for prayer.

TO WHOM ALL PRAISE IS DIRECTED מְבָרֵךְ. The Talmud of the Land of Israel explains the word *ha-m'vorakh* to mean "whom all of us praise" (Berakhot 7:3).

All Thank You

It is not you alone, or we,
or those others who pray;
all things pray, all things
pour forth their souls.
The heavens pray,
the earth prays,
every creature and
every living thing prays.
In all life, there is longing.
Creation is itself but a
longing,
a kind of prayer of the
Almighty.

—MICHA JOSEPH
BERDYCZEWSKI

God of All

Everything you see en-
wraps holiness: take away
the outer shell and gaze at
the spiritual beauty.

—HILLEL ZEITLIN

First B'rakhah before the Sh'ma:
The Creation of Light

Barukh atah ADONAI, our God, sovereign of time and space,
forming light and creating darkness, bringing harmony
while creating all.

On Festivals occurring on weekdays, we continue in the middle of page 152.

On Shabbat, we recite:

All thank You,
all praise You,
and all declare: "None is as holy as ADONAI."
All will praise You forever,
creator of all.

Each day, God, You raise the gates of the east,
open the windows of the sky,
bring forth the sun from its place
and the moon from where it sits,
illuminating the entire world and all its inhabitants
whom You created, with mercy.
With kindness You illumine the earth and all who dwell on it,
and in Your goodness, day after day, You renew creation.
Sovereign, You alone ruled on high from the very beginning,
praised, glorified, and exalted since earliest time.

Eternal One, in Your great mercy, have compassion on us.
Source of our strength, our protecting fortress,
our saving shield, our stronghold.
None is like You, none is beside You,
nothing exists without You,
and none can be compared to You:
none is like You, ADONAI our God, in this world,
none but You will be our sovereign in the world that is coming,
no one but You exists, who will redeem us
and usher in the messianic age,
and none can compare to You, our deliverer,
giving life to the dead.

Ein k'erk'kha v'ein zulatekha, efes bilt'kha u-mi domeh lakh.
Ein k'erk'kha ... ba-olam hazeh v'ein zulat'kha ... ba-olam haba.
Efes bilt'kha ... limot ha-mashiah v'ein domeh l'kha lithiyat ha-meitim.

ברוך אתה יהוה אלהינו מלך העולם,
יוצר אור ובורא חשך,
עשה שלום ובורא את־הכל.

On Festivals occurring on weekdays, we continue in the middle of page 152.

On Shabbat, we recite:

הכל יודוך
והכל ישבחוך,
והכל יאמרו אין קדוש ביהוה.
הכל ירוממוך סלה,
יוצר הכל.
האל הפותח בכל־יום דלתות שערי מזרח
ובוקע חלונֵי רקיע,
מוציא חמה ממקומה ולבנה ממכון שבתה,
ומאיר לעולם כלו וליושביו שברא במדת רחמים.
המאיר לארץ ולדירים עליה ברחמים
ובטובו מחדש בכל־יום תמיד מעשה בראשית.
המלך המרומם לבדו מאז,
המשבח והמפאֵר והמתנשא מימות עולם.
אלהי עולם ברחמיו הרבים רחם עלינו,
אֲדוֹן עֲזָנוּ צור משגבנו.
מִגֵּן שְׁעָנוּ מִשְׁגֵּב בְּעֲדָנוּ.
אֵין בְּעֶרְכְּךָ וְאֵין זוּלָתְךָ,
וּמִי דוֹמָה לָךְ.
אֵין בְּעֶרְכְּךָ יְהוֹה אֱלֹהֵינוּ בְּעוֹלָם הָהָא
וְאֵין זוּלָתְךָ מִלְּפָנֵי לַחַיִּי הָעוֹלָם הַבָּא.
אֶפֶס בִּלְתָּךְ גּוֹאֲלָנוּ לִימוֹת הַמְּשִׁיחַ
וְאֵין דּוֹמָה לָךְ מוֹשִׁיעֵנו לְתַחֲיִית הַמֵּתִים.

NONE IS LIKE YOU אין כְּעֶרְכְּךָ The poet is playing with a variety of biblical verses: Isaiah 40:18, "what image can be ascribed to You"; 1 Samuel 2:2, "there is none beside You"; and Isaiah 40:25, "to whom can you compare God."

MESSIANIC AGE הַמְּשִׁיחַ The poet progresses through stages of redemption from *olam ha-ba*, the world that is coming, to *y'mot ha-mashiah*, the messianic age, to *t'hiyat ha-meitim*, life given to the dead.

יוצר אור FORMING LIGHT
This opening *b'rakhah* before the Sh'ma acknowledges that we experience God, first of all, through witnessing the miracle of creation. Praying in the morning, we are asked to pay attention to the wonder of the dawn, of sunlight, and of a new day. In the liturgy, the break of dawn is then imagined as a chorus of song in which we join.

This *b'rakhah* is adapted from a verse in Isaiah (45:7), which reads *oseh shalom u-vorei ra*, "who makes peace and creates evil." The prophet insists that both good and evil come from the one God. But in the moment of prayer, we focus on all for which we can be thankful, beginning with the light that makes life possible; therefore, the ancient rabbis transformed this biblical verse and changed the ending to read "creating all."

הכל ALL The word *hakol*, "all," occurs five times in quick succession and refers to the totality of humanity, all earthly creatures and forces, as well as the heavenly bodies and the most distant galaxies. It echoes the last word of the opening *b'rakhah* (*borei et ha-kol*, "creating all," at the top of this page) and anticipates the affirmation of the one God, who is God of all, and whom we are about to praise in the Sh'ma.

A Prayer for the World

Let the rain come and
wash away
the ancient grudges,
the bitter hatreds
held and nurtured over
generations.
Let the rain wash away
the memory
of the hurt, the neglect.
Then let the sun come
out and
fill the sky with rainbows.
Let the warmth of the sun
heal us
wherever we are broken.
Let it burn away the fog
so that
we can see each other
clearly.
Let the warmth and
brightness
of the sun melt our
selfishness.
So that we can share the
joys and
feel the sorrows of our
neighbors.
And let the light of the sun
be so strong that we will
see all
people as our neighbors.
Let the earth, nourished
by rain,
bring forth flowers
to surround us with
beauty.
And let the mountains
teach our hearts
to reach upward to
heaven. *Amen.*

—HAROLD KUSHNER

God, master of all existence,
praised by all that breathes,
the world is filled with Your greatness and glory;
knowledge and understanding surround You.

Exalted above holy beings,
resplendent in glory on Your chariot,
integrity and mercy stand before Your throne,
love and merit accompany Your presence.

How good are the lights that our God created—
fashioned with understanding, intelligence, and insight;
endowed with the strength and power
to have dominion over earthly realms.

Fully luminous, they gleam brightly,
radiating splendor throughout the world.
Happy as they go forth, joyous on their return,
they accomplish, with awe, the will of their creator.

They give glory and honor to the name of God,
invoking God's sovereignty with joyful song.
God called forth the sun, and light dawned,
then considered and set the cycles of the moon.

And so the array of heaven,
s'rafim, *ofanim*, and holy beings,
all the heavenly hosts,
give praise, and glory, and honor to God—

El adon al kol hama-asim, barukh u-m'vorakh b'fi kol n'shamah.
Godlo v'tuvo malei olam, da-at u-t'vunah sov'vim oto.
Ha-mitga-eh al hayot ha-kodesh, v'nehdar b'khavod al ha-merkavah.
Z'khut u-mishor lifnei khiso, hesed v'rah'amim lifnei kh'vodo.
Tovim me'orot she-bara eloheinu, y'tzaram b'da-at b'vinah u-v'haskel.
Ko-ah u-g'vurah natan ba-hem, lihyot moshlim b'kerev teiveil.
M'lei-im ziv u-m'fikim nogah, na-eh zivam b'khol ha-olam.
S'mei'him b'tzeitam v'sasim b'vo-am, osim b'eimah r'tzon konam.
Pe'eir v'khavod notnim lishmo, tzoholah v'rinah l'zeikher malkhuto.
Kara la-shemesh va-yizrah or, ra-ah v'hitkin tzurat ha-l'vanah.
Shevah notnim lo kol tz'va marom,
Tiferet u-g'dulah, s'rafim v'ofanim v'hayot ha-kodesh.

אל אֲדוֹן עַל כָּל־הַמַּעֲשִׂים,
בְּרוּךְ וּמְבָרֵךְ בְּפִי כָל־נְשָׁמָה,
גָּדְלוֹ וְטוֹבוֹ מֵאֵל עוֹלָם,
דַּעַת וְתְבוּנָה סוֹבְבִים אוֹתוֹ.

הַמִּתְגַּאֵה עַל חַיִּית הַקָּדֵשׁ,
וְנִהְדָּר בְּכַבּוֹד עַל הַמְרָכָבָה,
זְכוּת וּמִשׁוֹר לִפְנֵי כְסֹא,
חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.

טוֹבִים מְאוֹרוֹת שְׂפָרָא אֱלֹהֵינוּ,
יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁפָּל,
כָּח וּגְבוּרָה נָתַן בָּהֶם,
לַחַיִּיּוֹת מוֹשְׁלִים בְּקָרֵב תָּבֵל.

מְלֵאִים זִיו וּמְפִיקִים נִגְהָ,
נֶאֱהָ זִיוָם בְּכָל־הָעוֹלָם,
שְׂמִיחִים בְּצִאתָם וְשִׁשִּׁים בְּבוֹאָם,
עֲשִׂים בְּאַיְמָה רָצוֹן קוֹנָם.

פָּאָר וּכְבוֹד נּוֹתְנִים לְשָׁמָיָה,
צִהְלָה וְרִנָּה לְזָכָר מְלַכְתּוֹ.
קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר,
אֵה וְהִתְקִין צוּרַת הַלְבָנָה.

שִׁבַּח נּוֹתְנִים לוֹ כָּל־צָבָא מְרוֹם,
תְּפָאֶרֶת וּגְדָלָהּ, שְׂרָפִים וְאוֹפָנִים וְחַיִּיּוֹת הַקָּדֵשׁ.

GOD, MASTER אֵל אֲדוֹן. This piyyut, commonly attributed to mystics of the 1st millennium, uses imagery based on the visions of Ezekiel that describe a variety of heavenly hosts. It further develops the theme enunciated in the previous prayers that everything in creation praises God. Here that thought is extended to the heavenly hosts: even heavenly powers offer praise to God. The use of an alphabetical acrostic may suggest that God's word is the primary constitutive element of all creation.

HAPPY שְׂמִיחִים. Not infrequently in alphabetical poetry, the letter *sin* (שׁ) is substituted for the similarly sounding *samekh* (ס), as it is here. Such substitutions are even found in biblical acrostics. Most, if not all, worshippers in ancient times did not have prayer-books, and this substitution is quite natural in an oral culture.

S'RAFIM . . . OFANIM שְׂרָפִים . . . אוֹפָנִים. Angelic songs figure prominently in ancient mystical texts. Descriptions of different groups of angels singing hymns to God surely mirrored the seekers' own mystical experiences. The angels pictured here are closest to God's throne. In Jewish mystical thought, the *ofanim* are the wheels of God's chariot, first mentioned by the prophet Ezekiel; the *s'rafim* are the fiery angels pictured as flaming serpents in Isaiah's vision of heaven. The holy beings (*hayot ha-kodesh*) were thought of as the legs upholding God's throne.

God Blessed the Seventh Day
It is written, “God blessed the seventh day” (Genesis 2:3). In what way is the seventh day blessed? On Shabbat a person’s face shines differently than it does during the week.

—GENESIS RABBAH

God, the World, and Us
A Hasidic master taught: It is written in many books that if one wants to enter the inner world of prayer, to present speech before God, one needs, at the time of prayer, to attach oneself to all that is living and all that exists in the world. The meaning of this is as it is written in the Book of Psalms, “You created all with wisdom” (104:24)—that is, there is nothing in this world which is, God forbid, extraneous.... When a person seeking inspiration pays attention to this—reaching for an understanding of that which is clothed by everything in this world, animal life, plant life, and sheer matter, everything that was created; and arouses one’s heart with this wisdom, speaks of it before God with love and reverence—then that person fulfills the will of the creator, who created the world in all its fullness.

—ZEV WOLF OF ZHITOMIR

On Shabbat, we continue:

who ceased work on the seventh day and ascended the throne of praise, robed in majesty for the day of rest, calling Shabbat a delight.

Such is the distinction of the seventh day, that God ceased all work, and so the seventh day itself praises God and says, “A song of Shabbat: it is good to thank ADONAI.” Let all creatures likewise celebrate and bless God, offering praise, honor, and glory to God—the ruler, creator of all, who, in holiness, grants peaceful rest to the people Israel on the holy Shabbat. May Your name, ADONAI our God, be hallowed and may the thought of You, our sovereign, be celebrated in the heavens above and on earth below, though the praise due You, our redeemer, is beyond any offered by Your handiwork or the lights You have made—may they continue always to sing Your glory.

Continue on the next page.

On Festivals occurring on weekdays, we recite:

With kindness, You illumine the earth and all who dwell on it; in Your goodness, You renew creation day after day. How varied are Your works, ADONAI, all fashioned with wisdom; the world in its entirety is Your dominion. You alone ruled on high from the very beginning, praised, glorified, and exalted since earliest time. God of the universe, with Your great kindness, have compassion on us. Source of our strength, our protecting fortress, our saving shield, our stronghold.

Imighty, blessed, creator of all who dwell on earth, the firmament and goodly heavens are illuminated with Your justice, kindness, and light; they make Your name an object of praise; quietly, resolutely, soulfully all tell in unified voice of Your wise, excellent, and zealous care.

You are to be praised, ADONAI our God, for the wondrous work of Your hands, and for the radiant lights that You fashioned, reflecting Your glory always.

On Shabbat, we continue:

לֹאֵל אֵשׁ שְׁבַת מְכַלֵּה־מַעֲשִׂים, בְּיוֹם הַשְּׁבִיעִי הִתְעַלָּה וַיֵּשֶׁב עַל כִּסֵּא כְבוֹדוֹ, תְּפָאֶרֶת עֲטָה לְיוֹם הַמְּנוּחָה, עֲנֵג קָרָא לְיוֹם הַשְּׁבָת. זֶה שֶׁבַח שֶׁל יוֹם הַשְּׁבִיעִי, שָׁבוּ שְׁבַת אֶל מְכַלֵּה־מַלְאכָתוֹ. יוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר: מְזֻמּוֹר שִׁיר לְיוֹם הַשְּׁבָת, טוֹב לְהִדּוֹת לַיהוָה. לְפִיכָךְ יִפָּאֲרוּ וַיִּכְרְבוּ לֵאלֹהֵי כָל־יְצוּרָיו. שֶׁבַח יִקָּר וּגְדֻלָּה יִתְנֶנּוּ לֵאלֹהֵי מֶלֶךְ יוֹצֵר כָּל הַמְּנוּחִיל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ בְּיוֹם שְׁבַת קֹדֶשׁ. שִׁמְךָ יִהְיֶה אֱלֹהֵינוּ יִתְקַדֵּשׁ, וְזִכְרְךָ מְלַכְנוּ יִתְפָּאֵר, בְּשִׁמְיִים מִמַּעַל וְעַל הָאָרֶץ מִתְּחִלָּה, ◀ הַתְּבָרָךְ מוֹשִׁיעֵנוּ, עַל שֶׁבַח מַעֲשֵׂה יְדֶיךָ, וְעַל מְאוּרֵי אוֹר שְׁעֵשִׂית, יִפָּאֲרוּךְ סֵלָה.

Continue on the next page.

On Festivals occurring on weekdays, we recite:

הַמְאִיר לְאָרֶץ וְלָדָרִים עֲלֶיהָ בְּרַחֲמִים, וּבִטּוֹבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. מֶה רַבּוֹ מַעֲשֵׂיךָ יְהוָה, כָּלֶם בְּהִכְמָה עֲשִׂיתָ, מְלַאֵה הָאָרֶץ קִינָּךְ. הַמְּלַךְ הַמְרוֹמֵם לְבָדּוֹ מְאֹד, הַמְּשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְתַּנְשֵׂא מִימּוֹת עוֹלָם, אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֲזָנוּ, צוֹר מְשֻׁנָּכְנוּ, מִנֵּן יִשְׁעָנוּ, מְשֻׁנֵּב בְּעֲדָנוּ.

אֵל בְּרוּךְ, גְּדוֹל דַּעַה, הַכֵּין וּפָעַל זֶה־רֵי חֲמָה. טוֹב יֵצֵר כְּבוֹד לְשִׁמּוֹ. מְאוֹרוֹת נִתְּן סְבִיבוֹת עֲזוֹ. פְּנוֹת צָבָאֵיו קְדוּשִׁים, וְמִמֵּי שִׁדֵּי תְּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדֻשָּׁתוֹ. ◀ הַתְּבָרָךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יְדֶיךָ, וְעַל מְאוּרֵי אוֹר שְׁעֵשִׂית יִפָּאֲרוּךְ סֵלָה.

GOD, WHO CEASED WORK לֹאֵל אֵשֶׁר שְׁבַת forms a continuous narrative out of a disparate series of biblical verses and rabbinic comments. Already in the Bible, the seventh day is spoken of as affecting God’s inner life: God was renewed (*va-yinafash*) on the seventh day (Exodus 31:17). The ancient rabbi pictured God as achieving full sovereignty only on Shabbat, and they personified the relationship in mutual terms: Shabbat itself praises God and chants Psalm 92, “A Song of Shabbat.”

HOW VARIED ARE YOUR WORKS מֶה רַבּוֹ מַעֲשֵׂיךָ. Psalm 104:24.

ALMIGHTY, BLESSED אֵל בְּרוּךְ. This early anonymous acrostic poem has four beats to the line and a rhyming pattern of *aa, bb, cc*, with a concluding *b*. Joel Hoffman, a contemporary scholar, writes: “The meaning of the individual words here was never the point. They were chosen for their meter and their initial letter.” In this conception, the Hebrew alphabet itself is seen as an instrument of creation. Our translation here is impelled by this idea and is alphabetical, capturing the meaning of the text in a close, but not quite literal, translation.

ALWAYS סֵלָה. The biblical meaning of this word, which occurs frequently in the Book of Psalms, is unknown. The ancient rabbi, interpreting the biblical text, thought that it meant “forever,” and that is its liturgical meaning here.

In the Beginning

In the beginning God created the heavens that actually are not and the earth that wants to touch them. In the beginning God created threads stretching between them— between the heavens that actually are not and the earth that cries out for help. And God created humans, for each person is a prayer and a thread touching what is not with a tender and delicate touch.

—RIVKA MIRIAM
(translated by David C. Jacobson)

Angels

The Hebrew word for angel is *malakh*, which also means “messenger,” one who is sent.... Unsuspecting and unaware. Consumed by their own plans and itineraries. Busy at work on their own schemes.... people chosen to be messengers of the Most High rarely even know that they are God’s messengers.... I do not know how many times in one’s life one is also a messenger. But for everyone it is at least once.

—LAWRENCE KUSHNER

All services continue here:

KEDUSHAH D’YOTZER: THE ANGELIC PRAISE OF GOD

You are to be praised, our protector, our sovereign, our redeemer, creator of celestial beings. Our sovereign, Your name is to be acclaimed forever; You fashion beings that serve You, and Your servants all stand at the edges of the universe, proclaiming reverently with one voice the words of the living God, the sovereign of the universe.

► All of them loved, all of them pure, all of them mighty, and all of them in reverence and awe carry out the will of the one who has dominion over them. In purity and in holiness, all of them raise their voices, in song and chant, to praise, bless, glorify, extol, hallow, and celebrate the name of God, the great, mighty, awe-inspiring sovereign, the Holy One.

et shem ha-El, ha-melekh ha-gadol, ha-gibor v’hanora kadosh hu.

► Each turns to another as they proclaim their loyalty to God, and each gives permission to the other to hallow their creator; in a clear voice and with sacred speech, together as one, they respond with awe, saying:

Holy, holy, holy is ADONAI Tz’va-ot, the whole world is filled with God’s glory.

Kadosh, kadosh, kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.

► With a deafening sound, the *ofanim* and other holy beings rise up opposite the *s’rafim* and proclaim their praise: Praised is ADONAI’s glory wherever God dwells.

Barukh k’vod Adonai mimkom.

They offer adulation to God, whom they bless. They chant songs and voice their praise to the sovereign, the living and enduring God. For God alone achieves victory, creates anew, masters war, sows righteousness, cultivates deliverance, effects healing, is praised with reverence, and is the author of wonders. ► In God’s goodness, the work of creation is renewed each day, as the psalmist declared: “Thank the creator of the great lights, for God’s love is everlasting.” Cause a new light to shine on Zion, and may we all soon be worthy of its illumination.

Barukh atah ADONAI, creator of lights.

Or hadash al tziyon ta-ir v’nizkeh khulanu m’heirah l’oro.

All services continue here:

תתב. ה צו. נו מלכנו וגאלנו בורא קדושים.

ישתבח שמך לעד מלכנו, יוצר משרתים,

וגאלנו משרתיו כלם עומדים ברום עולם

ומשמיעים ביראה יחד בקול,

דברי אלהים חיים ומלך עולם.

◀ כלם אהובים, כלם ברוכים, כלם גבורים,

וכלם עושים באימה וביראה רצון קונם.

וכלם פותחים את־פיהם בקדשה ובטהרה,

בשירה ובזמרה, ומברכים ומשבחים,

ומפארים ומעריצים, ומקדישים וממליכים:

את־שם האל, המלך, הגדול, הגבור והנורא קדוש הוא.

◀ וכלם מקבלים עליהם על מלכות שמך זה מזה,

ונותנים רשות זה לזה, להקדיש ליוצרים בנחת רוח,

בשפה ברורה ובנעימה קדושה, כלם באחד

עונים ואומרים ביראה:

קדוש, קדוש, קדוש יהוה צבאות,

מלא כל־הא. ץ כבודו.

◀ והאופנים וחיות הקדש ברעש גדול מתנשאים

לעמַת שרפים, לעמַתם משרבים ואומרים:

ב וף כבוד יהוה ממקומו.

לאל ברוך, נעימות יתנו. למלך אל חי ונקים,

זמירות יאמרו, ותשבחות ישמיעו. כי הוא לבדו

פועל גבורות, עושה חדשות,

בעל מלחמות, זורע צדקות,

מצמיח ישועות, בורא רפואות,

נורא תהלות, אדון הנפלאות,

◀ המחַדש בטובו בכל־יום תמיד מעשה בראשית.

באמור: לעשה אורים גדלים, כי לעולם חסדו.

או חדש על ציון תאי ונופה כלנו מה. ה לאו ו.

ברוך אתה יהוה, יוצר המאורות.

KEDUSHAH D’YOTZER קדשה דיוצר. This version of the Kedushah, recited in the first *b'rakhah* before the Sh'ma, blesses God for the creation of the morning light. Every Kedushah is based on the mystical visions of Isaiah and Ezekiel. Each prophet described an angelic chorus. Isaiah saw them singing *kadosh, kadosh, kadosh* (“holy, holy, holy,” 6:3); Ezekiel heard them reciting *barukh k’vod Adonai* (“praised is Adonai’s glory,” 3:12). The Kedushah is placed here, in the blessing of creation, as if to say that both heaven and earth offer praise to God. In the mind of the mystics, all of creation constitutes a praise of God; every created being, animate and inanimate, sings to God.

BEINGS THAT SERVE YOU . . . SERVANTS . . . משרתים . . . משרתיו. Rabbinic lore tells of two kinds of angelic creations: those who are part of God’s permanent court, like the angels Michael and Gabriel, and those who are created each day to be conveyers of that day’s message, and so the liturgist talks of both of them as “proclaiming . . . the words of the living sovereign” (Babylonian Talmud, Hagigah 14a).

THANK THE CREATOR OF THE GREAT LIGHTS לעשה האורים גדלים. Psalm 136:7.

ZION ציון. The prayer takes the motif of the light of creation and of the dawn, and ties it to an image of the Temple in Jerusalem as a source of ultimate illumination.

The Blessings of the Priests before the Sh'ma
The priests in the Temple would say the following *b'rakhah* before the Sh'ma: "May the one who dwells in this House always grant you love, harmony, peace, and friendship."

—TALMUD OF THE LAND OF ISRAEL

You Have Loved Us Deeply

With a great love (*ahavah rabah*) You have loved us (*ahavtanu*). The love of God for the people Israel is declared here just before the Sh'ma. It prepares us for the Sh'ma. Now you might expect a listing of gifts to us—God's freeing us, feeding us, delivering us. Instead, we thank God for one gift: God's teaching, God's opening our minds and hearts to Torah.

What You've given us is the ability to listen to You, so we can thank and draw close to You. Your compassion is expressed in teaching our hearts to know compassion, to love You, giving us not personal freedoms but, in fact, boundaries bringing us close to the Unbounded, the One. By giving us Torah, You've shown us how to live. We can now offer thanks and say: "Hear O Israel, Adonai is our God, Adonai is one."

—JOHN J. CLAYTON

Second B'rakhah before the Sh'ma: God's Great Love

You have loved us deeply, ADONAI our God, and showered us with boundless compassion. *Avinu Malkeinu*, for the sake of our ancestors who trusted in You and to whom You taught the laws of life, so may You be gracious to us and instruct us. Kind creator, have compassion for us, open our hearts so that we may understand and discern, hear and study, observe, perform, and fulfill all the teachings of Your Torah with love. Enlighten our eyes with Your Torah; attach our hearts to Your mitzvot; unify our hearts to love and revere Your name so that we never lose hope. As we trust in Your great, holy, awe-inspiring name, we will delight and rejoice in Your deliverance.

Some gather their tzitzit before reciting this line:

► Bring us safely from the four corners of the earth, and lead us in dignity to our land, for You are the God who effects deliverance. You have chosen us from all other tongues and peoples, always drawing us nearer to Your name, that we may truly acknowledge You and lovingly proclaim Your oneness. *Barukh atah ADONAI*, who lovingly cares for the people Israel.

Ahavah rabah ahavtanu Adonai eloheinu,
hemlah g'dolah viteirah hamalta aleinu.
Avinu malkeinu, ba-avur avoteinu [v'imoteinu] she-bathu v'kha
va-t'lamdeim hukel hayim, ken t'honeinu u-t'lamdeinu.
Avinu ha-av ha-rahaman, ha-m'raheim, raheim aleinu, v'ten b'libeinu
l'havin u-l'haskil lishmo-a lilmod u-l'lamed lishmor v'l-asot u-l'kayem
et kol divrei talmud toratekha b'ahavah.

V'ha-eir eineinu b'toratekha, v'dabeik libeinu b'mitzvotekha
v'yahed l'vaveinu l'ahavah u-l'yirah et sh'mekha, v'lo neivosh l'olam va-ed.
Ki v'shem kodsh'kha ha-gadol v'hanora batahnu,
nagilah v'nism'hah bishuatekha.

Some gather their tzitzit before reciting this line:

► Va-havi-einu l'shalom mei-arba kanfot ha-aretz,
v'tolikheinu kom'miyut l'artzeinu,
ki el po-el y'shu-ot atah,
u-vanu vaharta mikol am v'lashon,
v'keiravtanu l'shimkha ha-gadol selah be-emet,
l'hodot l'kha u-l'yahedkha b'ahavah.
Barukh atah adonai, ha-boher b'amo yisrael b'ahavah.

אַהֲבָה בָּה אֶהְבְּתֵנוּ, יְהוָה אֱלֹהֵינוּ,
חֲמֵלָה גְדוֹלָה וַיְתִירָה חֲמֵלָת עֲלֵינוּ.
אֲבִינוּ מֶלֶכְנוּ, בְּעֶבֶר אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
שֶׁבְּטָחוּ בָּךְ וּתְלַמְּדֵם חֻקֵּי חַיִּים,
כֵּן תְּהַנְּנֵנוּ וּתְלַמְּדֵנוּ.
אֲבִינוּ, הָאֵל הַרְחֵמֵנוּ, הַמְּרַחֵם,
רַחֵם עָלֵינוּ וְתֵן בְּלִבְנוּ לְהִבִּין וּלְהַשְׁכִּיל,
לְשִׁמְעוֹ, לְלַמֵּד וּלְלַמֵּד, לְשִׁמּוֹר וּלְעֲשׂוֹת
וּלְקַיֵּם אֶת־כָּל־דְּבָרֶיךָ תַלְמוּד תּוֹרָתְךָ בְּאַהֲבָה.

וְהֵאָר עֵינֵינוּ בְּתוֹרָתְךָ,
וְדַבֵּק לִבְנוּ בְּמִצְוֹתֶיךָ,
וְיִחַד לִבְנוּ לְאַהֲבָה וּלְרָאָה אֶת־שְׁמֶךָ,
וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קְדוֹשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטָחֵנוּ,
נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעֶיךָ.

Some gather their tzitzit before reciting this line:

◀ וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ,
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אִתָּהּ,
וּבְנוּ בְּחֵרֶת מְכַל־עַם וְלִשׁוֹן,
וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמַּת,
לְהוֹדוֹת לָךְ וּלְיַחַדְךָ בְּאַהֲבָה.
בְּרוּךְ אַתָּה יְהוָה, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

YOU HAVE LOVED US DEEPLY
אַהֲבָה רַבָּה. The Hebrew
root *alef-hei-vet*, meaning
"love," appears six times in
this passage (both as the
noun and a verb). Reuven
Hammer points out that
three of them speak of
our love for God and
three speak of God's love
for us. While reciting this
b'rakhah, the worshipper
can anticipate the seventh
occurrence, which is found
in the first paragraph of
the Sh'ma: "You shall love
Adonai your God."

אֲבִינוּ AVINU MALKEINU.
Literally, "our father,
our king." The pairing of
the two words emphasizes
that God is at once both
intimate as a close relation
and distant as a monarch.
The word *av*, "father," sug-
gests the image of God as
source or progenitor, and
therefore it may also be
translated as "creator."

THE LAWS OF LIFE חֻקֵּי חַיִּים. The
word "Torah" encompasses
many different meanings.
In its most limited usage, it
refers to the Five Books of
Moses. But in a larger sense
it refers to all of Scripture,
and even to all of later
Jewish teaching. Thus, the
rabbis of the Talmud spoke

of the "Written Torah" and the "Oral Torah," the latter referring to the teachings of the Midrash, Mishnah, and Talmud—and even to "whatever new teaching a student of wisdom might impart until the end of time" (Leviticus Rabbah 22:1). In this prayer, "Torah" embraces the widest meaning: the laws of life—all those teachings that instruct us concerning a full ethical and religious life.

TO UNDERSTAND AND DISCERN . . . OBSERVE, FULFILL, AND PERFORM לְהִבִּין וּלְעֲשׂוֹת וּלְקַיֵּם. This sequence implies that study is intimately linked with action—indeed, that study should lead to action.

GATHERING THE TZITZIT. Many observe the custom, originating in the late Middle Ages, of gathering the four *tzitziyot* (plural of *tzitzit*) of the *tallit* while reciting the words "bring us safely from the four corners of the earth," thus symbolizing Israel's unity and ingathering. The *tzitziyot* are then held through the third paragraph of the Sh'ma, and kissed when reciting the word *tzitzit* (which appears three times in that paragraph). By this practice, we indicate that we are lovingly undertaking to observe these words of Torah, and we hope that our commitment to strive for holiness will lead to greater unity. We are also gathering within us all our positive intentions.

Hear, O Israel

The core of our worship is not a prayer at all, but a cry to our fellow Jews and fellow humans. In it we declare that God is one—which is also to say that humanity is one, that life is one, that joys and sufferings are all one—for God is the force that binds them all together. There is nothing obvious about this truth, for life as we experience it seems infinitely fragmented. Human beings seem isolated from one another, divided by all the fears and hatreds that make up human history. Even within a single life, one moment feels cut off from the next, memories of joy and fullness offering us little consolation when we are depressed or lonely. To assert that all is one in God is our supreme act of faith. No wonder that the Sh'ma, the first "prayer" we learn in childhood, is also the last thing we are to say before we die.

—ARTHUR GREEN

The Challenge of Faith

The Israeli poet Yoram Nissanovitch remarks that religious questions may not constitute the subversion of our faith; rather, they may help us get past tired notions that narrow our vision, and it may open our souls to new and deeper understandings. His colleague Elhanan Nir adds: Doubts lead to a strong, surprising, and deep faith that cannot be compared with classical faith. This is a faith for which nothing is taken for granted.

Recitation of the Sh'ma

Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on God's oneness.

The following words are added in the absence of a minyan: God is a faithful sovereign.

Hear, O Israel, ADONAI is our God, ADONAI is one.

Sh'ma yisrael, Adonai eloheinu Adonai ehad.

Recited quietly: Praised be the name of the one whose glorious sovereignty is forever and ever.

You shall love ADONAI your God with all your heart, with all your soul, and with all that is yours.

These words that I command you this day shall be taken to heart.

Teach them again and again to your children;

speak of them when you sit in your home,

when you walk on your way,

when you lie down,

and when you rise up.

Bind them as a sign upon your hand

and as a symbol above your eyes;

inscribe them upon the doorposts of your home

and on your gates.

Deuteronomy 6:4–9

V'ahavta et Adonai elohekha b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol me'odekha. V'hayu ha-d'varim ha-eileh asher anokhi m'tzav'kha ha-yom al l'avekha. V'shinantam l'vane'kha v'dibarta bam, b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-visharekha.

קריאת שמע

Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on God's oneness.

In the absence of a minyan, we add the following: אל מלך נאמן.

שמע ישראל יהוה אחד.

Recited quietly: ברוך שם כבוד מלכותו לעולם ועד.

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך

ובכל מאריך: והיו הדברים האלה אשר אנכי מצוך

היום עלי לבבך: ושננתם לבניך ודברת בם בשבתך

בביתך ובליכתך ובדרכך ובקומך:

וקשרתם לאות עלי ירך והיו לטופת בין עיניך:

ובתבתם על מזוזות ביתך ובשעריך:

דב ים וד-ט

covering his eyes came to be seen as a sign of deep contemplation, and so it became the custom of many to cover the eyes while reciting the Sh'ma, as a moment to meditate on God's unity.

GOD IS A FAITHFUL SOVEREIGN אל מלך נאמן. These words form an acronym of *amen*. When we recite the Sh'ma with a *minyan*, the leader concludes with the words *Adonai eloheikhem emet*, "Your God truly"; when, in the absence of a *minyan*, that affirmation is not recited, we add this private affirmation at the beginning of the Sh'ma. The Kabbalists noted that the Sh'ma contained 245 words and so, by adding three additional words, we reach 248—the number of limbs in the body, according to the belief of the ancient rabbis. Thus we affirm, whether by adding words at the beginning or the end of the Sh'ma, that our entire being is dedicated to God.

SH'MA YISRAEL ישראל שמע. To whom are these words addressed? Certainly, we are speaking to ourselves, enjoining ourselves to truly hear what our lips are saying. We may also be speaking to each other—the collective people Israel—reminding each other that we are a people united by values, nurturing our own sense of peoplehood. A moving midrash imagines these words recited by Jacob's sons, addressed to their father Jacob/Israel, reassuring him on his deathbed that they remain true to his teachings, and that the God of Jacob is and will remain "their God" (Genesis Rabbah 98:3). And so, we too may be speaking to our forebears, reassuring our ancestors (all the way back to Jacob!) that their legacy continues in us.

ONE אחד. The Hebrew word *ehad*, "one," has been variously interpreted. It can mean that God is totally unified and not made up of parts, as is the case with everything else we encounter in the universe. It can mean unique, that God is different from all else we encounter. It can mean "only," that there is no other being who is divine. Mystics interpret it as meaning that God is one with the universe—or in another formulation, present throughout the universe.

PRaised BE THE NAME שם ברוך. This phrase is not part of the biblical text but was the customary response of those assembled to hearing the name of God as part of priestly prayers in the Temple. To differentiate it from the actual biblical text, it is recited silently. In the legend mentioned above, this sentence constituted Jacob's response to his children's affirmation, and so it is voiced differently.

INscribe THEM UPON THE DOORPOSTS על מזוזות. The observant Jew lives a life surrounded by the Sh'ma: reciting it in the morning upon arising and at night before going to sleep, walking past its inscription on the *mezuzah* when entering one's home, and even adorning oneself with the words on weekday mornings upon one's head and near one's heart when putting on *t'fillin*, phylacteries.

THE RECITATION OF THE SH'MA. Rabbinic literature refers to the Sh'ma as a *k'riah*, a reading aloud of a passage of the Torah. Later it became a meditation as well, a way to focus on God's "oneness"—so much so that for some it became a moment to experience a mystical union with God. The Babylonian Talmud reports: Rabbi Judah the Prince was teaching and needed to stop, since the hour for reciting the Sh'ma was passing, so he covered his eyes for a moment and then continued teaching (Berakhot 13b). In this story, reciting the Sh'ma was but a momentary interruption. Later, Rabbi Judah's act of

What is an idol? A thing, a force, a person, a group, an institution or an ideal, regarded as supreme. God alone is supreme.

When one contemplates the wonders of God's creation and sees in them God's infinite wisdom, one immediately loves, praises, and craves to know God's great name, as David sang, "I thirst for the living God" (Psalm 42:3). But as one contemplates these things one is immediately struck dumb and becomes fearful, for one knows that a person is only a tiny part of the vastness of creation—humble and ignorant, standing with little understanding before the fullness of knowledge, as David lamented, "When I gaze at Your heavens, Your handiwork, what are mortals that You care for them?" (Psalm 8:4-5).

If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil; I will provide grass in your fields for your cattle and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray and serve other gods and bow to them. Then ADONAI's anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you. Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, by speaking of them when you sit in your home, when you walk on your way, when you lie down and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then your days and the days of your children, on the land that ADONAI swore to your ancestors to give them, will be as many as the days the heavens are above the earth.

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put *tzitzit* on the corners of their garments, placing a thread of blue on the *tzitzit*, the fringe of each corner. That shall be your *tzitzit*; you shall look at it and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your eyes and heart as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI your God, who brought you out of the land of Egypt to be your God. I am ADONAI your God—

Numbers 15:37-41

this teaching is constant, well-founded and enduring, righteous and trustworthy, beloved and cherished, desirable and pleasing, awe-inspiring and majestic, well-ordered and established, good and beautiful, and so incumbent on us forever.

רב ים יא:יג-כא

וַיֹּאמֶר יְהוָה אֱלֹהֵי מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצֵת עֲלִבְנֵי בְגָדֵיהֶם
לְדֹרֹתָם וְנָתַנוּ עַל־צִיצֵת הַכֹּהֵן פִּתִּיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצֵת וְרָאִיתֶם אֹתוֹ וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וְעָשִׂיתֶם אֹתָם וְלֹא תִחַרְזוּ אַחֲרָיִךְ לְבַכְּכֶם וְאַחֲרָיִךְ עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹמִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם
אֶת־כָּל־מִצְוֹת יְהוָה אֱלֹהֵיכֶם: כִּדְשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם מִצְרַיִם הָיוּ
לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

וַיֵּצֵיב וַיְכַוֵּן וַיִּשֶׁר וַיִּאֱמָן וַאֲהוּב וַחֲבִיב וַנְּחַמֵּד
וַנְּנַעִים וַנּוֹרָא וַמֵּאִיר וַמִּתְקֵן וּמִקְבֵּל וְטוֹב וַיִּפְּהָ הַדְּבָר
הַזֶּה עֲלֵינוּ לְעוֹלָם וָעֶד.

IF YOU WILL HEAR וְיִקְרָא
שְׁמִי. This paragraph suggests a direct relationship between the righteousness of our acts and our fate. If we are good, God will be good to us, and vice versa. That theology was questioned throughout the ages and even by biblical writers themselves, most sharply in the Book of Job. Nevertheless, it does speak to a deep human need to see a world as containing a moral balance between good and evil. What is expressed here in concrete terms may be understood more broadly: moral and immoral actions have consequences, both seen and unseen.

tzitzit צִיִּצִית. The biblical scholar Israel Knoh, expanding a medieval Jewish comment, suggests that the word *tzitzit* may derive from *tzitz*, a headband worn by the High Priest and tied in back with a *p'til t'khelet*, a "thread of blue." On it were the words *קדושה ליהוה* (*kodesh laadonai*), "holiness before Adonai." Wearing the *tzitzit* (literally, the "little *tzitzit*"), we are asked to serve God in a holy way, much as the High Priest did; thus the paragraph commands us to be "holy before your God." The act of wearing *tzitzit* turns us all, metaphorically, into High Priests.

TRULY אֱמֶת. The tradition read the word *emet*, “truly,” as referring both backward and forward: it is the first word of the following paragraph and is also recited as if it were the last word of the preceding paragraph.

continued

What might redemption mean in our time? Gordon Tucker, a contemporary rabbi, points out that in the Bible, when an object is redeemed, it returns to its original state. Following a teaching of the Hasidic master Abraham Mordecai of Gur (*Unrei Emet, parashat Emor*), he remarks that there was a moment after leaving Egypt and crossing the Sea when we experienced freedom and the infinite possibility signalled by the limitless horizon of the desert. It was the time before the giving of the Torah on Mount Sinai, yet it was a special moment of being with God. Jeremiah records God saying, "I remember the generosity of your young days, the love you exhibited when we were first engaged, walking with Me in the desert" (22). We can hope that our religious life will lead us back to a moment of innocence, when we feel free and in unselfconscious relation to God.

*Truly, You were at the beginning and You will be at the end—
aside from You we have no ruler who can redeem and
deliver.*

אָמַת אֱלֹהֵי עוֹלָם מִלְכָּנָה, צוּר יַעֲקֹב מִנֵּן יִשְׁעָנָה.
 ◀ לָדוֹר וָדוֹר הוּא קִים וּשְׁמוֹ קִים, וְכִסְאוֹ כְּכוֹן
 וּמִלְכוּתוֹ וְאֻמּוֹנָתוֹ לְעַד קִנְזָתָה.
 וּדְבָרָיו חַיִּים וְקִנְיָמִים, נֶאֱמָרִים וְנִחְמָדִים,
 לְעַד וְלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ [וְאֻמּוֹתֵינוּ]
 וְעַלְּנוּ, עַל בְּנֵינָה וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל־דּוֹרוֹת
 יְהוּדָה יִשְׂרָאֵל עַבְדֶּיהָ. עַל הָרָאוּשִׁים וְעַל הָאֲחֵרוֹן
 דְּבָר טוֹב וְקִים לְעוֹלָם וְעַד,
 אָמַת וְאֻמּוֹנָה חֹק וְלֹא יַעֲבֹר.
 ◀ אָמַת שְׂאֵתָה הוּא יִהְיֶה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 [וְאֻמּוֹתֵינוּ]. מִלְכָּנָה, מֶלֶךְ אֲבוֹתֵינוּ [וְאֻמּוֹתֵינוּ],
 אֲנֵלְנָה גָּזַל אֲבוֹתֵינוּ [וְאֻמּוֹתֵינוּ], יִזְכְּרֵנָה, צוּר יִשְׂרָאֵל
 וְפֻדְנָה וּמַצִּילֵנָה, מֵעוֹלָם שֶׁמָּה אֵין אֱלֹהִים וּזְלַתָּה.
 עַתָּה אֲבוֹתֵינוּ [וְאֻמּוֹתֵינוּ] אַתָּה הוּא מֵעוֹלָם,
 מִנֵּן וּמוֹשִׁיעַ לְבָנֶיהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר וָדוֹר.
 בָּרוּם עוֹלָם מוֹשְׁבָהָ,
 וּמִשְׁפָּטֶיהָ וְצִדְקָתָהּ עַד אֲפָסֵי אֶרֶץ.
 אֲשֶׁרֹי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיהָ,
 וְתוֹרָתָהּ וְדִבְרָהּ יִשְׁמֹעַ עוֹלָם לְבוֹ.
 אָמַת אַתָּה הוּא אֲדוֹן לְעַמְּךָ,
 וּמֶלֶךְ גְּבוּר לְרִיב רִיבִים.
 אָמַת אַתָּה הוּא רִאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן,
 וּמִבְּלַעֲדֶיהָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.

continued

Read forward, the word affirms what follows: credal statements spelling out the implications of the Sh'ma; each statement is preceded by the word *emet*, thus articulating a kind of Jewish creed. Read backward, it refers to God, who is identified with truth.

The phrase is based on the words of Jeremiah, "Adonai is true (*Adonai emet*), is truly the living God, and the sovereign of time and the world" (10:10). Additionally, another biblical meaning of the word *emet* is steadfastness or faithfulness. In this interpretation, what is affirmed is that God will always be present for us.

TRULY, YOU WERE AT THE BEGINNING AND YOU WILL BE AT THE END אמתה הוא ראשון, ואמתה הוא אחרון. A similar expression, "I am the alpha and omega, the beginning and the end," is quoted three times in the Christian testament. The wording of this prayer may have been deliberately polemical at the time it was written in antiquity, and intended to oppose Christian theological claims, which were emerging as a rival to Judaism.

The Violence at the Sea
The Hasidic master Shalom Shakha taught: That which results in the good cannot take place without opposition.

Blessing of Redemption
Let us bless the source of life,
source of faith and daring,
wellspring of new song
and the courage to mend.
—MARCIA FALK

ADONAI our God, You redeemed us from Egypt
and freed us from the house of bondage.
Their firstborn You slayed, Your firstborn You redeemed,
You split the sea, You drowned the wicked,
You rescued Your beloved.
The waters engulfed their oppressors; not one of them survived.
Then they sang in praise, acclaiming God for all that had occurred.
The beloved people offered songs of thanksgiving, hymns of praise, and blessings to the sovereign ever-living God,
who is transcendent, powerful, and awe-inspiring,
humbling the haughty, raising up the lowly,
freeing those in chains, redeeming the poor,
helping the weak, and answering God's people
when they cry out.

► Our homage is to God on high, who is ever praised.
Moses, Miriam, and the people Israel joyfully sang
this song to You:

“Who is like You, ADONAI, among the mighty!
Who is like You, adorned in holiness,
revered in praise, working wonders!”

*Mi khamokha ba-elim Adonai, mi kamokha nedar bakodesh,
nora t'hilot, oseh feleh.*

► At the edge of the Sea, the rescued sang a new song of praise
to Your name; together, as one, they thanked You and
acclaimed Your sovereignty, saying:

“ADONAI will reign forever and ever.”
Adonai yimlokh l'olam va-ed.

Stronghold of the people Israel,
arise and help the people Israel!
Redeem, as You promised, Judah and the people Israel.
Our redeemer is called *ADONAI Tz'va'ot*,
the Holy One of the people Israel.

*Tzur yisrael, kumah b'ezrat yisrael,
u-f'deih khinumecha y'hudah v'yisrael.
Go-aleinu Adonai Tz'va-ot sh'mo, k'dosh yisrael.*

Barukh atah ADONAI, who liberated the people Israel.

The Amidah for Festivals is found on page 306.

מִמַּצָּרִים גָּאֲלָתָנוּ יְהוָה אֱלֹהֵינוּ
וּמִבֵּית עֲבָדִים פָּדִיתָנוּ.
כָּל־צְבוּרֵיהֶם הִרְגָתָּ וּבְכוּרְךָ גָאֲלָתָּ
וְיָם סוּף בָּקַעְתָּ וַיִּזְדוּם טִבְעָתָּ
וַיִּדְיִדִם הָעֵבֶרֶת
וַיִּכְסּוּ מַיִם צָרֵיהֶם, אֶחָד מֵהֶם לֹא נִוְתָה.
עַל זֹאת שָׁבְחוּ אֱהֻבִים, וְרוֹמְמוֹ אֵל,
וְנִתְּנוּ יָדִידִם זְמִירוֹת שִׁירֹת וְתִשְׁבָּחוֹת,
בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם,
רַם וְנִשְׂאָ, גָדוֹל וְנוֹרָא,
מִשְׁפִּיל גִּזְאִים וּמַגְבִּיהַ שְׁפָלִים
מוֹצִיא אֲסִירִים וּפּוֹדֶה עֲנָוִים
וְעוֹזֵר דָּלִים
וְנוֹזֵה לַעֲמֹד בְּעֵת שְׁעָם אֵלָיו.
◀ תְּהִלּוֹת לֹאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרָךְ.
מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עֲנוּ שִׁירָה בְּשִׁמְחָה רַבָּה,
וְאָמְרוּ כָלֶם:

מִי כַמְכָה בְּאַלִים יְהוָה, מִי כַמְכָה נָאֲדָ בְּקוֹדֶשׁ,
נוֹ, אֵת תְּהִלָּתָ, עֲשֵׂה פֶלֶא.

◀ שִׁירָה חֲדָשָׁה שָׁבְחוּ גְאוּלִים לְשִׁמְךָ עַל שְׁפַת הַיָּם,
יַחַד פָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

צוּר יֵשׁ אֵל,
קוֹמָה בְּעֶזְרַת יֵשׁ אֵל,
וּפָדָה כְּנָאֲמֶךָ יְהוּדָה וְיֵשׁ אֵל.
גָּאֲלָנוּ, יְהוָה צְבָאוֹת שְׁמוֹ, קוֹדֵשׁ יֵשׁ אֵל.
בְּרוּךְ אַתָּה יְהוָה, גָּאֵל יֵשׁ אֵל.

The Amidah for Festivals is found on page 306.

from Egypt, to the personal prayers that now follow in the Amidah, and recommends that there be no verbal interruption at this point (Berakhot 9b). It is as if to say that the possibility of prayer flows out of our experience of God's love as exhibited in freeing us from slavery.

MOSES, MIRIAM, AND THE PEOPLE ISRAEL מֹשֶׁה וּמִרְיָם וְעַמֵּי יִשְׂרָאֵל. The Torah is emphatic that Moses led the men and Miriam led the women, so that all the people Israel sang the Song at the Sea. (See page 144.)

WHO IS LIKE YOU מִי כַמְכָה יְהוָה. The Sh'ma was preceded by the song of the angels, "Holy, holy, holy . . ." and now is followed by our singing a praise of God from the Song at the Sea. Through the recitation of the Sh'ma, our song and the angels' song become a common chorus.

ADONAI WILL REIGN יְהוָה יִמְלֹךְ. Exodus 15:18.

ISRAEL ISRAEL יִשְׂרָאֵל. The name "Israel" is repeated four times before the conclusion of the *b'rakhah*, emphasizing the plea for the redemption of the people Israel.

OUR REDEEMER גְּאוּלָנוּ. Isaiah 47:4.

LIBERATED THE PEOPLE ISRAEL יִשְׂרָאֵל. This *b'rakhah*, in contrast to most, concludes with a verb in the past tense. We can properly bless God for the redemptive acts that have already occurred—not those we still hope and pray for (Babylonian Talmud, Pesachim 117b).

SH'MA AND THE AMIDAH. The Babylonian Talmud links this last *b'rakhah* of the Recitation of the Sh'ma, mentioning God's redeeming the people Israel

The Shabbat Morning Amidah

Prayer

Rabbi Ami taught: One's prayer is answered only if one takes one's heart into one's hands, as it is said, "Let us lift up our heart with our hands" (Lamentations 3:41).

—BABYLONIAN TALMUD

One should pray as a beggar knocking on a door and wish for a time of generosity.

—based on HAYIM IBN ATTAR

Prayer is for one's soul what nourishment is for one's body. The blessing of one's prayer lasts until the time of the next prayer, just as the strength derived from one meal lasts until another.... During the time of prayer, one cleanses the soul of all that has passed over it and prepares it for the future.

—YEHUDAH HALEVI

Songs to God not only express joy; they express pain as well. There is no greater prayer than pouring out one's heart over the distance one feels from God.

—SHALOM NOAH
BERZOVSKY

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the Kedushah on page 161) aloud and the rest of the Amidah silently. The Amidah concludes on page 166.

ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

With Patriarchs:

† *Barukh atah* ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with kindness
and love, and creates all,
who remembers the loving
deeds of our ancestors,
and who will lovingly bring
a redeemer to their
children's children for the
sake of divine honor.

On Shabbat Shuvah we add:

Remember us for life, Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, God of life.

With Patriarchs and Matriarchs:

† *Barukh atah* ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with kindness
and love, and creates all,
who remembers the loving
deeds of our ancestors,
and who will lovingly bring
a redeemer to their
children's children for the
sake of divine honor.

תפילת העמידה לשחרית לשבת

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the Kedushah on page 161) aloud and the rest of the Amidah silently. The Amidah concludes on page 166.

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

† בָּ וְךָ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רֵבֶקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסִדִּים
טוֹבִים, וְקוֹנֵה הַכֵּל, וְזוֹכֵר
חֲסִדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

With Patriarchs:

† בָּ וְךָ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסִדִּים
טוֹבִים, וְקוֹנֵה הַכֵּל, וְזוֹכֵר
חֲסִדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

On Shabbat Shuvah we add:

זְכַּרְנוּ לְחַיִּים, מְלַךְ חַפְצֵן בְּחַיִּים,
וְנִתְכַּנְּנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

straight when we reach God's name, however, for we speak to God face to face (Babylonian Talmud, Berakhot 12a). The Talmud records disagreement about how deeply one should bow: some say that one should fully bend over, some that one should feel one's spine bending, and others that one should bow only one's head (Berakhot 28b). The Talmud confined bowing to the beginning and end of this first *b'rakhah*, as well as to the beginning and end of the next-to-last *b'rakhah*, which thanks God for the gift of life (Berakhot 34a). The sign † indicates the place to bow.

GOD OF ABRAHAM אֱלֹהֵי אַבְרָהָם. God uses this language when first addressing Moses, at the burning bush (Exodus 3:5–6). Its inclusion here at the beginning of the Amidah may remind us of the focus and attentiveness that we need to sense God's presence.

REDEEMER גּוֹאֵל. Judaism's messianic impulse reminds us that the world, as broken as it sometimes appears, is ultimately perfectible; God's teachings, carried out by us, will help the world achieve such perfection. Some liberal prayerbooks use the word *ge'ullah*, "redemption," in place of "redeemer," to de-emphasize the role of any single individual in facilitating the world's healing.

REMEMBER US זְכַּרְנוּ. This brief prayer is the first of four additions to the Amidah during the Ten Days of Repentance. Each of the four phrases of this short addition ends with the word *hayim*, "life."

AMIDAH. The Amidah, literally "the prayer said while standing," is a moment of personal meditation and is also known as the "Silent Prayer." It always contains three introductory *b'rakhot* and three concluding *b'rakhot*. On Shabbat and festivals, a middle *b'rakhah* focuses on distinctive themes of the day. Before the Amidah begins we take three steps forward, approaching God's presence. (If there is no room, we first take three steps backward.)

ADONAI, OPEN MY LIPS אֲדֹנָי שְׁפָתַי תִּפְתָּח. Psalm 51:17, where prayer is exalted over sacrifice. Rabbi Yohanan (3rd century) recommended that this verse precede the Amidah (Talmud of the Land of Israel, Berakhot 4:4).

BENDING THE KNEES AND BOWING. Bowing is both a symbolic acknowledgment that our prayers are to God and also a sign of humility on our part. We stand up

God of Our Ancestors

The God we know seems so much greater, so much vaster, than the God of former generations. The universe we live in is so much more known and charted; we measure distances in light years and send persons and machines coursing through space. The lenses through which we see the small as well as the vast have forever changed our way of viewing the world; the pace at which we seek and find knowledge has changed our way of learning. To say “our God and God of our ancestors” is to assert that the One of whom we speak in such an age is the same One as the God of small-town Jewish scholars and shopkeepers of a hundred years ago. This is no small admission, no small act of humbling, for such as ourselves.

—ARTHUR GREEN

Life to the Dead

A Hasidic master taught: There are parts of ourselves that have become deadened. When we pray this blessing we should ask ourselves, “What part of myself needs to be awakened? What should I be concerned with, that I have forgotten?”

With Patriarchs:

You are the sovereign who helps and saves and shields.

ברוך אתה יהוה, מלך עוזר ופוקד ומושיע ומגן.

Barukh atah ADONAI, Shield of Abraham.

Second B'rakhah: God's Saving Care

You are ever mighty, ADONAI—
You give life to the dead—
great is Your saving power:

From Sh'mini Atzeret until Pesah:

You cause the wind to blow and the rain to fall,

[From Pesah until Sh'mini Atzeret, some add:
You cause the dew to fall,]

You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

Who is like You, Almighty,
and who can be compared to You?

The sovereign who brings death and life
and causes redemption to flourish.

M'khalkel hayim b'hessed, m'hayeih meitim b'rahamim rabim,
somekh noflim v'rofei holim u-matir asurim,
u-m'kayem emunato lisheinei afar.

Mi khamokha ba-al g'vurot umi domeh lakh,
melekh meimit u-m'hayeh u-matzmiah y'shuah.

On Shabbat Shuvah we add:

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

When the Amidah is recited silently, continue on page 162 with “Holy are You.”

With Patriarchs and Matriarchs:

You are the sovereign who helps and guards, saves and shields.

ברוך אתה יהוה, מלך עוזר ופוקד ומושיע ומגן.

Barukh atah ADONAI, Shield of Abraham and Guardian of Sarah.

With Patriarchs and Matriarchs:

ברוך אתה יהוה, מלך עוזר ופוקד ומושיע ומגן.

Barukh atah ADONAI, Shield of Abraham and Guardian of Sarah.

With Patriarchs:

ברוך אתה יהוה, מלך עוזר ופוקד ומושיע ומגן.

Barukh atah ADONAI, Shield of Abraham.

אתה גבו לעולם אדני,
מחיה מתים אתה,
רב להושיע.

משיב הרוח ומוריד הגשם,
מוריד הטל; [From Sh'mini Atzeret until Pesah:
[From Pesah until Sh'mini Atzeret, some add:

מכלכל חיים וחסד,
מחיה מתים ברחמים רבים,
סומך נופלים, ורופא חולים, ומתיר אסורים,
ומקים אמונתו לישני עפר.
מי כמוך בעל גבורות ומי דומה לך,
מלך ממית ומחיה ומצמיח ישועה.

On Shabbat Shuvah we add:

מי כמוך אב הרחמים, זוכר יצוריו לחיים ברחמים.

ונאמן אתה להחיות מתים.
ברוך אתה יהוה, מחיה המתים.

אתה קדוש [From Pesah until Sh'mini Atzeret, some add:

vulnerable. The other attributes describing God in this paragraph are also taken from biblical texts: Exodus 15:26 (“heal the sick”), Psalm 146:7 (“loosen the chains of the bound”), and 1 Samuel 2:6 (“brings death and life”).

GIVES LIFE TO THE DEAD המתים. Over the millennia, many Jewish perspectives on the afterlife have been proposed. Many sages (including Saadia Gaon, 10th century, and Maimonides, 12th century) caution against speculation about the specific implications of the doctrine of bodily resurrection of the dead. They understand it to be an articulation of God's supreme power: God cares even for the dead. Some moderns understand that the lives of those who died before us are a part of the stream of life, continuing to affect us, though we can never know precisely how.

SHIELD OF ABRAHAM מִגֵּן אַבְרָהָם. This phrase is derived from Genesis 15:1, the first time we hear Abraham speak to God. There Abraham—the paragon of faith—expresses to God his fears, skepticism, and insecurity about the fulfillment of God's promises. Authentic prayer may encompass feelings of doubt as well as faith, challenge and frustration as well as praise and gratitude. Some who include the matriarchs at the beginning of this prayer conclude with this ending, so as not to change the received wording of the conclusion of a brakhah.

GUARDIAN OF SARAH וּפּוֹקֵד סָרָה. Or: “the one who remembered Sarah” (after Genesis 21:1). We, who stand here today, are the fruit of God's promise to Abraham and Sarah.

SUPPORT THE FALLING סוֹמֵךְ הַנּוֹפְלִים. After Psalm 145:14. For centuries, human rulers have defined “power” as the ability to exert control over others, often through the threat of physical injury. Quite differently, God's power is described here as manifested as hesed, love and generosity, especially to those who are most

For We Await You
Is it really true that we
only await You? Rather,
the prayer is a plea:
Give us the wisdom to
learn to await You.

—SOLOMON HAKOHEN
RABINOWITZ

Holiness

Rabbi Hama the son of
Rabbi Hanina taught:
What is the meaning of
the verse, “Walk in the
path of Adonai, your God”
(Deuteronomy 13: 5)? Is it
possible for a human being
to behave like the Shekhi-
nah? And hasn’t the Torah
also taught us, “For Adonai
your God is a consuming
fire” (Deuteronomy 4:24)?
Rather, the verse teaches
you to imitate the virtues
of the Holy One—

Just as the Holy One
clothes the naked, as it
is written, “And Adonai,
God, made garments of
leather, and clothed them
[Adam and Eve when they
were expelled from the
Garden of Eden]” (Gen-
esis 3:21), so too are you to
clothe the naked.

Just as the Holy One vis-
its the sick, as it is written,
“Adonai appeared to him
in the grove of Mamre [as
Abraham was recovering
from his circumcision]”
(Genesis 18:1), so too are
you to visit the sick.

Just as the Holy One
comforts the mourners, as
it is written, “And it came
to pass after the death of
Abraham that God blessed
Isaac, his son” (Genesis
25:13), so too are you to
comfort the mourner.

And the Holy One buried the dead as well, as it is
written “And [God] buried him [Moses] in the valley”
(Deuteronomy 34:6), so too are you to bury the dead.

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited only with a minyan.

We hallow Your name in this world as it is hallowed in the
high heavens, as Your prophet Isaiah described:

Each cried out to the other:

“Holy, holy, holy is *ADONAI* Tz’va-ot, the whole world is filled
with God’s glory!”

Kadosh, kadosh, kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.

Then in thunderous voice, rising above the chorus of *serafim*,
other heavenly beings call out words of blessing:

“Praised is *ADONAI*’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

Our sovereign, manifest Yourself from wherever You dwell,
and rule over us, for we await You. When shall You rule in
Zion? Let it be soon, in our day, and throughout all time.
May You be exalted and sanctified in Jerusalem, Your city,
from one generation to another, forever and ever. May our
eyes behold Your dominion, as described in the songs of
praise offered to You by David, rightfully anointed:

“*ADONAI* will reign forever; your God, O Zion,
from generation to generation. Halleluyah!”

Yimlokh Adonai l’olam, elohayikh tziyon l’dor vador, ha’luyah.

From generation to generation we will declare Your greatness,
and forever sanctify You with words of holiness.

Your praise will never leave our lips,
for You are God and Sovereign, great and holy.

Barukh atah *ADONAI*, the Holy God.

On Shabbat Shuvah we substitute:

Barukh atah *ADONAI*, the Holy Sovereign.

We continue on the next page with the Fourth B'rakhah, “Moses rejoiced.”

The Kedushah is recited only with a minyan.

בְּקֹדֶשׁ אֲתֵּשׁמךָ בְּעוֹלָם,
כְּשֶׁשׁ שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי מְרוֹם,
בְּכַתוּב עַל יַד נְבִיאָךְ, וְקִרְאָה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת,
מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ.

אֲזַבְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֶק מִשְׁמִיעִים קוֹל,
מִתְנַשְּׂאִים לַעֲמֹת שְׂרָפִים, לַעֲמֹתָם בְּרוּךְ יֵאֱמָרוּ:
בְּ וַךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמָךְ מְלִכְנו תּוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מַחֲכִים אָנֹכְנוּ
לָךְ. מִתִּי תִמְלֹךְ בְּצִיּוֹן, בְּקִרְבּוֹ בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכּוֹן.
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יִירוּשָׁלַיִם עִירָךְ,
לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים. וְעֵינֵינוּ תִרְאִינָה מְלֻכּוֹתָךְ,
בְּדִבְרֵי הָאֱמוּנָה בְּשִׁירֵי עֲזָךְ, עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָךְ:
יְמִלֵךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָוִד, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נְגִיד גָּדֹלָךְ, וּלְנֶצַח נְצָחִים קְדָשְׁתָּךְ נִקְדִּישׁ.
וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקְדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, “Moses rejoiced.”

KEDUSHAH קְדוּשָׁה. In this
ancient prayer, composed
by Jewish mystics, we
imitate the angelic glori-
fication of God. Although
it appears in several
versions, the Kedushah
of the Amidah always
contains three biblical
quotations: “Holy, holy,
holy” (Isaiah 63), “Praised
is Adonai’s glory wherever
God dwells” (Ezekiel 3:12),
and “Adonai will reign
forever” (Psalm 146:10). The
liturgy surrounding these
verses varies, being more
elaborate and expansive on
Shabbat and festivals than
on weekdays. Because the
Kedushah is a call-and-
response, it is appropriately
recited only with a *minyan*.
(adapted from Reuven
Hammer)

HOLY קְדוֹשׁ. These are the
words that Isaiah heard
the angels utter during the
profound experience that
initiated his prophetic call-
ing (63). Holiness is God’s
essential quality, a qual-
ity of which humans can
partake when dedicated
to God and when acting in
imitation of God’s mercy
and love.

**THE WHOLE WORLD IS
FILLED WITH GOD’S GLORY**
מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ. There

are two contrasting themes in the Kedushah: God is to be found
everywhere, and God is hidden from us. The paradox of the
religious life is that at times we feel a divine presence close at hand
and at other times God’s absence is terribly palpable.

SERAFIM שְׂרָפִים. On the variety of angelic forms, see page 153.

PRaised is Adonai’s glory wherever God dwells בְּרוּךְ כְּבוֹד *ADONAI*’s GLORY WHEREVER GOD DWELLS. Ezekiel heard this cry as he was being carried away
by a wind, which transported him to preach to his fellow exiles in
Babylonia (3:12).

The Blessing of Shabbat
During the week we build, we fashion objects, we aim for mastery, we fulfill responsibilities, and in all the busyness we easily lose sight of ourselves. On Shabbat we may uncover what is hidden to us in our busyness—going for a walk we see a bird's nest; the flowers in our neighbor's garden refresh and delight us; we notice a tree planted in another century; rain is experienced as a blessing. On Shabbat we enter this world of gentleness, of appreciation, of welcome. We join in community, not of people striving with or against one another, but of people finding each other. In giving up striving, we can move away from self-judgment, no longer bound by an accounting of failure or assertions of great success and power. We can simply "be," enjoy, "be with." On Shabbat our souls can remember how to be open.

On weekdays we may be too distracted, too involved with our work and our responsibilities to see the holiness of everyday life. The gift of Shabbat is that all we experience, every meal, every meeting with another person, every joy can be seen as holy.

—SHALOM NOAH
BERZOVSKY

The following paragraph is said only when the entire Amidah is recited silently:

Holy are You and holy is Your name;

holy ones praise You each day.

Barukh atah ADONAI, the Holy God.

On Shabbat Shuvah we substitute:

Barukh atah ADONAI, the Holy Sovereign.

All continue here:

Fourth B'rakhah: The Holiness of Shabbat

Moses rejoiced in his portion,

for You called him a faithful servant.

You adorned his head with a brilliant crown

when he stood before You on Mount Sinai.

He carried down two tablets of stone,

inscribed with the instruction to observe Shabbat.

Yismah moshe b'matnat helko

ki eved ne-eman karata lo.

K'lil tiferet b'rosho natata,

b'omdo l'fanekha al har sinai.

U-shnei luhot avanim horid b'yado,

v'khatuv bahem sh'mirat shabbat,

v'khen katuv b'toratekha.

And it is written in Your Torah:

The people Israel shall observe Shabbat, to maintain it as an

everlasting covenant throughout all generations. It is a sign

between Me and the people Israel for all time, that in six days

ADONAI made the heavens and the earth, and on the seventh

day, ceased from work and rested.

V'shamru v'nei yisrael et ha-shabbat,

la-asot et ha-shabbat l'dorotam b'rit olam.

Beini u-vein b'nei yisrael ot hi l'olam,

ki sheishet yamim asah Adonai et ha-shamayim v'et ha-aretz,

u-vayom ha-sh'vi'i shavat vayinafash.

The following paragraph is said only when the entire Amidah is recited silently:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,

וְקָדוֹשִׁים בְּכָל־יְיָוִם יְהִלְלוּךָ סֵלָה.

בְּרוּךְ אַתָּה יְיָוִה, הָאֵל הַקָּדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אַתָּה יְיָוִה, הַמְּלֶכֶת הַקָּדוֹשׁ.

All continue here:

יְשִׁימח מֹשֶׁה בְּמַתַּנַּת חֻלְקוֹ,

כִּי עֶבֶד נֶאֱמָן קָרָאתָ לוֹ.

כְּלִיל תְּפָאֲרַת בְּרָאשׁוֹ נָתַתָּ,

בְּעֵמְדוֹ לְפָנֶיךָ עַל הַר סִינַי.

וּשְׁנֵי לוחות אֲבָנִים הוֹרִיד בְּיָדְךָ,

וּבְתוֹב בָּהֶם שְׁמִירַת שַׁבָּת,

וְכֵן כְּתוּב בְּתוֹרָתְךָ:

וְשִׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,

לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,

כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָוִה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,

וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

Shabbat (Exodus Rabbah 1:28). Moses was happy that his suggestion became incorporated in the Decalogue. Medieval commentators add another interpretation: that Moses was overjoyed to be God's servant, appointed to communicate the law of Shabbat to Israel. Others say that the prayer celebrates the giving of the Torah, which Moses was happy to receive. According to a midrashic source, the Torah was given on Shabbat and the Torah is called God's gift, *matanah*—the same word used in this prayer to describe Moses' "portion" in the afterworld, where his share is assured (Babylonian Talmud, Shabbat 10b). Some remark, regarding the future tense, that the future alluded to is not the world that is coming, but each generation in which Shabbat is observed and this prayer is recited: Moses' joy stems from the fact that the descendants of the Israelites of his own generation (whom he instructed) continue to observe what he taught.

A FAITHFUL SERVANT עֶבֶד נֶאֱמָן . Based on Numbers 12:7, where God tells Miriam and Aaron that Moses is totally trusted (*ne-eman*) in God's house. In Deuteronomy 34:5 Moses is referred to as "God's servant." And so yet another explanation of Moses' joy is that he was happy to be called a "faithful servant."

CROWN כְּלִיל . When Moses descended from the mountain, his face shone with God's light (Exodus 34:29).

THE PEOPLE ISRAEL SHALL OBSERVE וְשִׁמְרוּ . Exodus 31:16–17.

MOSES REJOICED יְשִׁמְח מֹשֶׁה . This passage is an addition to the Shabbat morning Amidah of unknown origin. These verses are a fragment of a larger alphabetical acrostic but only the *yod* through *lamed* lines survive. (The word *sh'nei* ["two"] was probably added later to the *luhot* ["tablets"] line.) This prayer is not found among the fragments of liturgical remains of the Land of Israel in the Cairo Genizah. The *geonim* of Babylonia recommended that it be said, but its inclusion was contested by Rashi (1040–1105, northern France), among others. Nevertheless, it was adopted soon afterward by all rites.

What caused Moses to be joyful? A midrash maintains that the very notion of Shabbat was first suggested by Moses: in Egypt, Moses argued that even slaves needed a day of rest in order to survive and Pharaoh granted them

Some omit:

But, ADONAI our God, You have not given it to the nations of the world,
nor, our Sovereign, have You bestowed it on idol worshippers,
nor do the uncircumcised find rest on this day, for

With love, You have given Shabbat to the people Israel, the descendants of
Jacob, whom You have chosen. The people who sanctify the seventh day shall
feel fulfilled and shall delight in Your goodness, for You Yourself were pleased
with the seventh day and sanctified it, calling it the most beloved of days,
a symbol of the work of creation.

Our God and God of our ancestors, embrace our rest.

Make us holy through Your mitzvot and let the Torah be our portion.

Fill our lives with Your goodness and gladden us with Your deliverance.

Purify our hearts to serve You truly.

ADONAI our God, lovingly and willingly grant that we inherit Your holy Shabbat,
that the people Israel, who make Your name holy, may find rest on this day.

Kad'sheinu b'mitzvotekha v'ten helkeinu b'toratekha,
sabeinu mi-tuvekha v'samheinu bishuatekha,
v'taheir libeinu l'ovd'kha be-emet,
v'hanhileinu Adonai eloheinu b'ahavah u-v'ratzon shabbat kodshekha,
v'yanuhu vah yisrael m'kad'shei sh'mekha.

Barukh atah ADONAI, who makes Shabbat holy.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore
worship to Your sanctuary. May the prayers of the people Israel be lovingly
accepted by You, and may our service always be pleasing.

On Rosh Hodesh and Hol Ha-mo-ed we add:

Our God and God of our ancestors, may the thought of us rise up and reach You.
Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in
mind the thought of our ancestors, as well as the Messiah, the descendant of David;
Jerusalem, Your holy city; and all Your people, the house of Israel. Respond to us with
deliverance, goodness, compassion, love, life, and peace, on this

On Rosh Hodesh:	On Pesah:	On Sukkot:
Rosh Hodesh.	Festival of Matzot.	Festival of Sukkot.

Remember us for good;
respond to us with blessing;
redeem us with life.
Show us compassion and care with words of kindness and deliverance;
have mercy on us and redeem us. Our eyes are turned to You,
for You are a compassionate and caring sovereign.

Some omit:

וְלֹא נָתַתָּה יְיָ אֱלֹהֵינוּ לְגוֹי הָאֲרָצוֹת,
וְלֹא הִנָּחַלְתָּ מַלְכֵנוּ לְעוֹבְדֵי פְסִילִים,
וְגַם בְּמִנוּחֵתָ לֹא יִשְׁכְּנוּ עַרְלִים,

כִּי לְיִשְׂרָאֵל עָמְךָ נָתַתָּה בְּאַהֲבָה, לְזָרַע יַעֲקֹב אֲשֶׁר בָּם
בְּחִרְתָּ. עִם מְקֻדְשֵׁי שְׁבִיעִי, כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבָךָ,
וְהַשְׁבִּיעִי רָצִיתָ בּוֹ וְקִדְשָׁתוֹ, חֲמֶדֶת יָמִים אוֹתוֹ קָרָאתָ,
וְזָכַר לְמַעֲשֶׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמֹתֵינוּ], רָצָה בְּמִנוּחֵתָנוּ,

קִדְשָׁנוּ בְּמִצְוֹתֶיךָ, וְתָן חֵלְקֵנוּ בְּתוֹךְ תְּךָ,

שְׂבַעֲנוּ מִטּוֹבָךָ, וְשִׁמַּחְנוּ בִּישׁוּעָתְךָ,

וְטָה לִבֵּנוּ לְעִבְדְּךָ בְּאַמָּתָה,

וְהִנָּחִילָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וְכִּי, צוֹן שַׁבַּת קִדְשֶׁךָ,

וַיְנַחֲמוּ בָהּ יֵשׁ אֵל מְקֻדְשֵׁי שְׁמֶךָ.

בְּרוּךְ אַתָּה יְיָ הוֹדָה, מְקֻדָּשׁ הַשַּׁבָּת.

יְיָ, יְיָ הוֹדָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,

וְהַשֵּׁב אֶת־הָעֲבוֹדָה לְדָבִיר בֵּיתְךָ,

וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן,

וְתֵהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עָמְךָ.

On Rosh Hodesh and Hol Ha-mo-ed we add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמֹתֵינוּ], יַעֲלֶה וַיָּבֹא וַיִּגִּיעַ וַיִּרְאֶה,
וַיִּרְצֶה וַיִּשְׁמַע, וַיִּפְקֹד וַיִּזְכֹּר וְזָכְרָנוּ וּפָקְדוֹנֵנוּ, וְזָכְרוֹן
אֲבוֹתֵינוּ [וְאֲמֹתֵינוּ], וְזָכְרוֹן מְשִׁיחַ בְּרִדְדוֹ עֲבָדְךָ, וְזָכְרוֹן
וְרוּשָׁלַיִם עִיר קִדְשֶׁךָ, וְזָכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפָלִיטָה, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot:	On Pesah:	On Rosh Hodesh:
ראש החדש הזה.	תג המצות הזה.	תג הספות הזה.

זָכְרָנוּ, יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה,

וּפָקְדָנוּ בּוֹ לְבִרְכָּה,

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.

וּבִדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחֻנְנוּ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,

כִּי אֵלֶיךָ עֲיִינֵנוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

BUT . . . YOU HAVE NOT
GIVEN IT TO THE NATIONS. These
phrases and the sentences
that follow do not appear
in early Ashkenazic liturgy.
They were probably added
in the High Middle Ages,
due to the competition
between Judaism and
Christianity and the perse-
cution in the time of the
Crusades and after. A sharp
distinction was thus drawn:
we are the inheritors of
God's wonderful gift, Shab-
bat, but our persecutors do
not participate with us in
this special moment. Our
situation today is quite
different, and we welcome
non-Jews to join with us in
celebrating Shabbat. As the
prophet Isaiah declared,
Judaism's gifts are not a se-
cret treasure to be hoarded,
but a divine blessing to be
shared with all who would
join in receiving them.

לְדָבִיר לְבֵיתְךָ. Literally, the “inner-
chamber,” as in 1 Kings 6:19,
“within the Temple, on the
inside.” We pray for access
to the innermost reaches
of the divine realm; for the
most intimate relationship
with God. Yet this intimacy
is not silence. The word
d'vir connects to davar,
“word.” In the d'vir, God
hears our voice, and we
hear that of the Divine.
(Jill Jacobs)

MAY THE THOUGHT OF US
RISE UP AND REACH YOU
וַיָּבֹא וַיִּגִּיעַ וַיִּרְאֶה. This paragraph,
recited on every festival
and New Moon, asks
God—and by implication,
us—to see the New Moon
or the festival as a time to
focus on renewal and
redemption.

Gratitude

My instincts are from You,
my body was fashioned
by You,
the songs I sing reach up
to You,
and with offerings of
thanksgiving I greet You.
The air I breathe is Yours,
the light in my eyes reflects
Your glory,
my insights are formed
from Your mystery,
the guideposts of my life
are thoughts of You.

Whenever my love calls to
You, my heart finds You.
But my mind cannot con-
tain You.
And my thoughts and
conceptions can never
truly picture You,
or my errors and mistakes
ever diminish You.
—after YEHUDAH HALEVI

Thanking God

David prayed, “For all is
from You, and from Your
own hand I give to You”
(1 Chronicles 29:14).

May our eyes behold Your compassionate return to Zion.
Barukh atah ADONAI, who restores Your Divine Presence to Zion.

Sixth B'rakhah: Gratitude for Life and Its Blessings

*When the Amidah is recited silently, we read the following paragraph.
When the Amidah is chanted aloud, the leader reads this paragraph
as the congregation reads the next passage.*

¶ We thank You, for You are ever our God and the God of our
ancestors; You are the bedrock of our lives, the shield that
protects us in every generation. We thank You and sing Your
praises—for our lives that are in Your hands, for our souls that
are under Your care, for Your miracles that accompany us each
day, and for Your wonders and Your gifts that are with us each
moment—evening, morning, and noon.

► You are the one who is good, whose mercy is never-ending;
the one who is compassionate, whose love is unceasing. We
have always placed our hope in You.

*This paragraph is recited by the congregation when the full
Amidah is repeated by the leader, by custom remaining seated
and bowing slightly.*

¶ We thank You for the ability to acknowledge You. You are
our God and the God of our ancestors, the God of all flesh,
our creator, and the creator of all. We offer praise and blessing
to Your holy and great name, for granting us life and for
sustaining us. May You continue to grant us life and sus-
tenance. Gather our dispersed to Your holy courtyards, that
we may fulfill Your mitzvot and serve You wholeheartedly,
carrying out Your will. May God, the source of gratitude,
be praised.

On Hanukkah we add Al Hanissim on page 430.

For all these blessings may Your name be praised and exalted,
our sovereign, always and forever.

On Shabbat Shuvah we add:

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and faithfully praise You
name forever, God of our deliverance and help.

¶ *Barukh atah ADONAI*, Your name is goodness and praise of
You is fitting.

וְתִחְיֶינָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ, הַמְחֲזִיר שְׂכִינְתּוֹ לְצִיּוֹן.

*When the Amidah is recited silently, we read the following paragraph.
When the Amidah is chanted aloud, the leader reads this paragraph
as the congregation reads the next passage.*

† מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְיָ אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן יְשַׁעֲנוּ,
אֵתָהּ הוּא לְדוֹר וָדוֹר נוֹדֶה לָּךְ וְנִסְפֹּר תַּהֲלֻתְךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ, וְעַל נִסִּיךָ
שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת,
עָרֵב וְבָקֵר וְצִהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קוִינִי לָּךְ.

*This paragraph is recited by the congregation when the full Amidah is
repeated by the leader, by custom remaining seated and bowing slightly.*

† מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְיָ אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ], אֱלֹהֵי כָל־בִּשּׁוּר, יוֹצֵרֵנוּ, יוֹצֵר
בְּרָאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,
עַל שֶׁהִחְיִיתָנוּ וְקִיַּמְתָּנוּ בְּן תַּחֲנוּנוֹ וּתְקִימָנוּ, וְתִאֲסֹף
גְּלוּתֵנוּ לְחֻצּוֹת קֹדֶשְׁךָ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ,
וּלְעִבְדְּךָ בְּלִבֵּב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָּךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת.

On Hanukkah we add Al Hanissim on page 430.

וְעַל כָּלֶם יִתְבַּרְךְ וְיִתְרוֹמֵם שְׁמְךָ מִלְּפָנֶיךָ תָּמִיד לְעוֹלָם וָעֶד.

On Shabbat Shuvah we add:

וְכָתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וְיִהְיֶה אֶת־שְׁמְךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה.

† בְּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמְךָ וְלֹא נָאָה לְהוֹדוֹת.

she-anahnu modim lakh, “we thank You for the ability to thank You.” The ability to express gratitude is seen as
a special gift to humanity. The attitude of thankfulness connects us to the world with a sense of humility and
a joyful spirit of openness.

MAY YOUR NAME BE PRAISED AND EXALTED שְׁמְךָ יִתְרוֹמֵם וְיִתְבַּרְךְ. In the language of the Bible and the prayer-
book, “God’s name is exalted” when we acknowledge God, recognize God’s goodness in creation, and act to
enable God’s justice and compassion to be visible in the world.

AND INSCRIBE וְכָתוּב. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.

**WHO RESTORES YOUR
DIVINE PRESENCE TO ZION**
הַמְחֲזִיר שְׂכִינְתּוֹ לְצִיּוֹן.
In the Land of Israel in the
1st millennium, this
blessing ended with the
words בְּרִיָּאָה לְצִיּוֹן
שְׂאֵתָהּ לְבָדֶךָ בְּרִיָּאָה לְצִיּוֹן
נִגְבֹּד (*she-ot'kha l'vad'kha
b'yirah na-avod*), “You
alone shall we worship
in awe.” The vision of the
return to Zion is a vision
of a religious life not yet
attained.

YOUR DIVINE PRESENCE
שְׂכִינְתָּהּ. The Hebrew word
shekhinah has been used
for centuries to refer to
God’s immanence, the
presence of God that is
felt in the world. The word
shekhinah is grammatically
feminine. Accordingly,
Jewish mystical tradition
has tended to personify
the Divine Presence as
female.

WE THANK מוֹדִים (*the
congregational response*). A
second version of Modim,
the *b'rakhah* expressing
gratitude, was created by
the ancient rabbis to be
recited by the congrega-
tion individually while
the leader chanted the
official prayer (Babylonian
Talmud, Sotah 40a). In
this way, the leader and
the congregation simul-
taneously offer thanks-
giving to God. The central
idea expressed in this
congregational response is
modim anahnu lakh . . . *al*

Be Like the Students of Aaron

Hillel would teach: “Be like the students of Aaron: loving peace and pursuing peace, loving every living being and drawing them near to the Torah.” What would Aaron do? When two people were fighting with each other, he would go and sit near the first and say, “My child, you should only know how disturbed and embarrassed your friend is about having offended you,” and thus his anger would be quieted. Then Aaron would go to the second one, sit next to him and say, “My child, I’ve just spoken with your friend and you should realize how disturbed and embarrassed he is about having offended you.” And Aaron would sit with him until his anger had dissipated. When the two met, they would hug each other and kiss. That is why it is written that when Aaron died, the entire house of Israel mourned for thirty days (Numbers 20:29), but when Moses died it does not say the whole house of Israel mourned.

—AVOT D’RABBI NATAN

Peace

Hezekiah said in the name of Hori: Great is peace, for regarding all the journeys of the Israelites in the desert it is written that they journeyed in contention and encamped with contention. But when they came to Mount Sinai they encamped as one, as it is written, “And Israel encamped there” (Exodus 19:1). The Torah does not say “the children of Israel” but rather “Israel,” to teach you that there were no differences but they came there as one. The Holy One then said: “This is the hour that I can give the Torah to My children.”

—LEVITICUS RABBAH

Seventh B’rakhah: Prayer for Peace

During the silent Amidah, continue with “Grant peace” below.

During the repetition of the Amidah, the leader recites the Priestly Blessing.

Our God and God of our ancestors,
bless us with the threefold blessing of the Torah
written by Moses Your servant,
recited by Aaron and his descendants, the *kohanim*,
the consecrated priests of Your people:

May ADONAI bless and protect you.

So may it be God’s will. Ken y’hi ratzon.

May ADONAI’s countenance shine upon you
and may ADONAI bestow kindness upon you.

So may it be God’s will. Ken y’hi ratzon.

May ADONAI’s countenance be lifted toward you
and may ADONAI grant you peace.

So may it be God’s will. Ken y’hi ratzon.

Grant peace to the world, goodness and blessing, grace, love, and compassion, for us and for all the people Israel. Bless us, our creator, united as one with the light of Your presence; by that light, ADONAI our God, You have given us a guide to life, the love of kindness, righteousness, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

Sim shalom ba-olam, tovah u-v’rakhah, hen va-hesed v’rahamim aleinu v’al kol yisrael amekha. Bar’kheinu avinu k’ehad b’or panekha, ki v’or panekha natata lanu, Adonai eloheinu, torat hayim v’ahavat hesed, u-tzedakah u-v’rakhah v’rahamim v’hayim v’shalom. V’tov b’einekha l’varekh et am’kha yisrael, b’khol eit u-v’khol sha-ah bishlomekha.

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life. *Barukh atah ADONAI*, who brings peace.

Barukh atah ADONAI, who blesses Your people Israel with peace.

During the silent Amidah, continue with שִׁלּוֹם *shalom* below.

During the repetition of the Amidah, the leader recites Birkat Kohanim.

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמְנוּתֵינוּ],

בְּרַכְנוּ בְּבְרָכָה הַמְשֻׁלֶּשֶׁת

בַּתּוֹרָה הַפְּתוּכָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,

הָאֲמוּרָה מִפִּי אֲהָרֹן וּבְנָיו, בְּהַגִּים, עִם קְדוּשָׁה, בְּאֲמור:

כֵּן יְהִי . צוּן .

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.

כֵּן יְהִי . צוּן .

יֵאָר יְהוָה כְּנִיז אֱלֹהֶיךָ וִיחַנֶּךָ.

כֵּן יְהִי . צוּן .

יֵשָׁא יְהוָה כְּנִיז אֱלֹהֶיךָ וְיִשֶּׁם לְךָ שְׁלוֹם.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה,

חֵן וְחֶסֶד וְרַחֲמִים, עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ.

בְּרַכְנוּ אֲבִינוּ בְּלָנוּ בְּאֶחָד בְּאוֹר פְּנִיָּה,

כִּי בְאוֹר פְּנִיָּה נִתְּנָה לָנוּ, יְהוָה אֱלֹהֵינוּ,

תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,

וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל

בְּכָל־עַתָּה וּבְכָל־שַׁעַר בְּשְׁלוֹמָךְ.

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:

בְּסִפָּר חַיִּים, בְּרָכָה, וְשְׁלוֹם, וּפְרִיטָה טוֹבָה,

נִזְכָּר וְנוֹפֵתָב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל,

לְחַיִּים טוֹבִים וְלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֶׂה הַשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

blessing. Shalom Rav, is recited in the Amidah on most afternoons and in the evening. In the words of the midrash, “Great is peace, for all prayers conclude with a plea for peace” (Leviticus Rabbah 9:9).

TO THE WORLD בְּעוֹלָם. In accord with the text of the 10th-century prayerbook of Saadiah Gaon, Conservative Movement prayerbooks insert this word (*ba-olam*) to emphasize that Jewish prayers for peace are universalistic and encompass the entire world.

MAY ADONAI BLESS AND PROTECT YOU יהוה יברך וישמרך. Numbers 6:24–26. This biblical blessing, known as *Birkat Kohanim* (the Priestly Blessing), is prescribed in the Torah to be recited by Aaron and his descendants, the *kohanim* (priests). Mishnah Tamid (5:1) reports that each day after the morning Sh'ma was recited, the prayers in the Temple concluded with the Priestly Blessing. On Shabbat an additional blessing was added for the *kohanim* who began their service in the Temple that week: “May the one who dwells in this house cause love, unity, and peace to dwell among you” (Babylonian Talmud, Berakhot 12a).

GRANT PEACE שִׁלּוֹם. שִׁים. The wording of this paragraph is related directly to the Priestly Blessing, both in its mention of the blessings of peace and in its reference to the light of God’s countenance. Thus, the *Sim Shalom b’rakhah* is traditionally recited at all services at which the Priestly Blessing occurs when the Amidah is recited in the Land of Israel. An alternative version of this

In This Stillness

In this expanse
of quiet, stillness,
I reach out and reach in,
seeking myself
and seeking You.
I am grateful
for the breath of life,
the unending miracles
of Your creation.

How may I best sustain
the light in this world?
How may I heal
my wounded heart,
soften and salve the pain
which is too often
my companion?

I beseech You to protect
and guard me,
I and my household,
all my loved ones,
the children of Israel,
all of Your children
everywhere.
Grant us life, health,
sustenance, peace.

May this Shabbat offer
sweet blessings,
and may it be a foretaste
of the week to come.

—MALKA ALIZA
BAT LEIBA

*The silent recitation of the Amidah concludes with a personal prayer
or one of the following:*

א

My God, keep my tongue from evil, my lips from deceit.
Help me ignore those who would slander me.
Let me be humble before all.

Open my heart to Your Torah, that I may pursue Your mitzvot.
Frustrate the designs of those who plot evil against me;
nullify their schemes.

Act for the sake of Your name, act for the sake of Your triumph,
act for the sake of Your holiness, act for the sake of Your Torah.
Answer my prayer for the deliverance of Your people.

May the words of my mouth and the meditations of my heart be
acceptable to You, ADONAI, my rock and my redeemer.

*Some have the custom of taking three steps backward and bowing
at the conclusion of the Amidah, as if exiting the court of a sovereign.*

May the one who creates peace on high bring peace to us and to
all Israel [and to all who dwell on earth]. And we say: *Amen*.

ב

Grant me the liberating joy of Shabbat, the ability to truly taste
its delights. May my heart not be weighed down by sorrow on
this holy Shabbat. Fill the soul of Your servant with gladness—
for to You, ADONAI, I offer my entire being. Help me to increase
the joys of Shabbat and to extend its joyful spirit to the other six
days of the week. Show me the path of life, that I may be filled
with the joy of being in Your presence, the delight of being close
to You forever.

May the words of my mouth and the meditations of my heart be
acceptable to You, ADONAI, my rock and my redeemer.

*Some have the custom of taking three steps backward and bowing
at the conclusion of the Amidah, as if exiting the court of a sovereign.*

May the one who creates peace on high bring peace to us and to
all Israel [and to all who dwell on earth]. And we say: *Amen*.

Yihyu l'ratzon imrei fi v'hegyon libi lfanekha Adonai tzuri v'go'ali.

Oseh shalom bimromav hu ya'aseh shalom aleinu
v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

*When the Amidah is to be repeated aloud, we turn back to page 159.
On Shabbat Hol Ha-mo-ed, Shabbat Rosh Hodesh, and Hanukkah,
we continue with Hallel on page 316.*

*The silent recitation of the Amidah concludes with a personal prayer
or one of the following:*

א

אֱלֹהֵי, נָצוּ לְשׁוּנֵי מֵרַע, וּשְׁפָתֵי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי יָדָם, וְנַפְשֵׁי כְּעֹפֶר לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה,
מִהֲרֵה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ,
עֲשֵׂה לִמְעַן יְמִינֶךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתָּךְ, עֲשֵׂה לִמְעַן
תּוֹרָתְךָ. לִמְעַן יִחְלְצוּן יִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּינוּ לִבִּי לִפְנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

*Some have the custom of taking three steps backward and bowing
at the conclusion of the Amidah, as if exiting the court of a sovereign.*

עֲשֵׂה שְׁלוֹם בְּמִרְמִיּוֹ, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יּוֹשְׁבֵי תִבְלָ], וְאֲמָרוּ אָמֵן.

ב

וּכְנִי לְשִׁמְחָה וְחֵרוּת שֶׁל שַׁבָּת, לְטַעַם טַעַם עֲנֵג שַׁבָּת
בְּאַמְתָּ. וּכְנִי שְׂלֵא יַעֲלֶה עַל לִבִּי עֲצָבוֹת בְּיוֹם שַׁבָּת
קִדְשִׁי. שְׁמַח נִפְשׁ מִשְׁרָתְךָ, כִּי אֵלֶיךָ אֲדִנִּי נַפְשִׁי אֲשָׂא.
עֲזָרְנִי לְהִרְבוֹת בְּתַעֲנוּגֵי שַׁבָּת, וּלְהַמְשִׁיךְ הַשִּׁמְחָה שֶׁל
שַׁבָּת לְשֵׁשֶׁת יְמֵי הַחוּל. תוֹדִיעֵנִי אֲרַח חַיִּים, שְׁבַע
שְׁמָחוֹת אֶת־פְּנֶיךָ, נְעִימוֹת בִּימִינְךָ נִצָּח.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּינוּ לִבִּי לִפְנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

*Some have the custom of taking three steps backward and bowing
at the conclusion of the Amidah, as if exiting the court of a sovereign.*

עֲשֵׂה שְׁלוֹם בְּמִרְמִיּוֹ, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יּוֹשְׁבֵי תִבְלָ], וְאֲמָרוּ אָמֵן.

*When the Amidah is to be repeated aloud, we turn back to page 159.
On Shabbat Hol Ha-mo-ed, Shabbat Rosh Hodesh, and Hanukkah,
we continue with Hallel on page 316.*

מִי אֵלֶיךָ מִי אֵלֶיךָ. One opinion
voiced in the Babylonian
Talmud states that every
Amidah must be accompa-
nied by a personal prayer
(Berakhot 29b). The prayer
that is printed here is of-
fered by the Babylonian
Talmud (Berakhot 17a) as
an example of such a per-
sonal prayer; it is attributed
to Mar son of Ravina (4th
century).

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּינוּ לִבִּי לִפְנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.
Psalm 19:15. Rabbi Yohanan
(3rd century, the Land of
Israel) recommended that
the Amidah conclude with
this verse (Talmud of the
Land of Israel, Berakhot
4:4).

GRANT יְכִנִּי A prayer
of Nahman of Bratzlav
(Ukraine, 1772–1810), trans-
lated by Jules Harlow.

Tilling the Soil

Why did Moses ask that his “teaching drip down like rain” (Deuteronomy 32:2)? A Hasidic master notes that rain is only beneficial for plants, enabling them to grow, if the earth has first been plowed and sowed; if the area has not been properly prepared, the rain will produce only mud. So too with Torah, which is most beneficial to those who are properly prepared to receive it.

As we conclude our Shabbarit service and turn to the public reading of the Torah, we hope that our prayers have done just that: tilled and plowed our consciousness, loosening our hearts and minds, so that the words of Torah might drip down deep within, nourishing the seeds our prayers have planted. As Louis Finkelstein once noted, “Our love for the Torah is only in part rationalistic; in the main, we need not be ashamed to confess it, it is emotional, intuitive and mystic.” Prayer prepares us for the words of Torah to penetrate deep within us.

Kaddish Shalem

Leader:

May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God’s great name be acknowledged forever and ever!
Y’hei sh’meyh raba m’varakh l’alam u-l’almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b’rikh hu*, is truly [on Shabbat Shuvah we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

May the prayers and pleas of all Israel be accepted by their creator in heaven. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

קדיש שלם

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, בְּרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּינוּ וּבַיּוֹמֵינוּ וּבְכָל־בֵּית יִשְׂרָאֵל, בְּעָנְלָא וּבְזִמְנוֹ קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:

יְהִי אֱשֵׁמָה . בָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא, בְּ יָד הוּא, לְעֵלְמָא מִן כָּל־[לְעֵלְמָא לְעֵלְמָא מְכָל־] [on Shabbat Shuvah we substitute: בְּרִכְתָּא וְשִׁירָתָא תְּשֻׁבָּהָתָא וְנִחְמָתָא דְּאִמְרִין בְּעֶלְמָא, וְאִמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתֵהוּן וּבְרַעוּתֵהוּן דְּכָל־יִשְׂרָאֵל קֳדָם אָבוּהוּן דִּי בְשִׁמְיָא וְאִמְרוּ אָמֵן.

יְהִי אֱשֵׁמָה רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יּוֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

KADDISH SHALEM. Every service that features an Amidah is brought to a close with Kaddish Shalem, the complete Kaddish, so called because in addition to the words of the Kaddish recited at other times in the service, it adds a line asking God to accept our prayers: “May the prayers and pleas of all Israel be accepted by their creator in heaven.” Here, the placement of Kaddish Shalem marks the end of the morning Shabbarit prayers. The liturgy now moves on to the Torah service.

In a formal sense, though introduced and followed by *brakhot* and prayers, the reading of the Torah and the *haftarah* constitutes study, not prayer. For the ancient rabbis, prayer was quintessentially defined by the Amidah, which we have now completed.

Torah

Next to human life, that which is most sacred to Jews is the Torah (the Five Books of Moses). Written by hand on parchment with a quill and permanent ink, the words of these five books depict the formative narratives of Jewish identity and self-understanding and the fundamental regulations of Jewish practice, the 613 mitzvot. Later rabbinic teaching presents itself as but an elaboration of these words—midrash.

Because the Torah is written as a continuous scroll, only a part of the text of the Torah can be seen at any one time. Metaphorically, this reminds us that the meaning of Torah is always partially revealed and partially hidden, and its teaching is constantly unfolding; even so, it is one continuous, integrated whole.

To Whom Is the Torah Addressed?

Rabbi Levi taught that when God appeared on Mount Sinai, each person believed that God was speaking directly to him or her. That is why the Decalogue begins, “I am Adonai your God” (Exodus 20:2; “your” is singular).

Rabbi Yose the son of Hanina added: The divine word came to each person in accord with that individual’s own capacity.

—PESIKTA D’RAV KAHANA

Taking Out the Torah

None compares to You, ADONAI,
and nothing is like Your creation.

Ein kamokha va-elohim Adonai, v’ein k’ma-asekha.

Your sovereignty is eternal;

Your dominion endures in every generation.

ADONAI is sovereign, ADONAI has always been sovereign,

ADONAI will be sovereign forever and ever.

ADONAI, give strength to Your people;

ADONAI, bless Your people with peace.

Malkhut’kha malkhut kol olamim, u-memshalt’kha b’khol dor vador.

Adonai melekh, Adonai malakh, Adonai yimlokh l’olam va-ed.

Adonai oz l’amo yitein, Adonai y’varekh et amo va-shalom.

Compassionate creator,

may it be Your will that Zion flourish;

build the walls of Jerusalem,

for in You alone do we put our trust,

transcendent sovereign—master of all time.

Av ha-rahamim,

heitivah virtzon’kha et tziyon, tivneh homot yerushalayim.

Ki v’kha l’vad batahnu, melekh El ram v’nisa, adon olamim.

We rise as the ark is opened.

As the ark was carried forward, Moses would say:

ADONAI, rise up and scatter Your foes,
so that Your enemies flee Your presence.

Va-y’hi binso-a ha-aron, va-yomer moshe:

Kumah Adonai v’yafutzu oyvekha,

v’yanusu m’sanekha mi-panekha.

Torah shall go forth from Zion,

and the word of ADONAI from Jerusalem.

Praised is the one who gave Torah to the people Israel
in holiness.

Ki mi-tziyon teitzei torah, u-dvar Adonai mirushalayim.

Barukh she-natan Torah l’amo yisrael bikdushato.

הוצאת התורה

אין כְּמוֹךָ בָּאֱלֹהִים, אֲדֹנֵי, וְאֵין כְּמַעֲשֶׂיךָ.

מְלִכוּתְךָ מְלִכּוֹת כָּל־עַלְמִים,

וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר .

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יִבָּרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

אֱבֹהָ הַחַיִּים, הַיְסִיכָהּ בְּצוֹנָךְ אֶת־צִיּוֹן,

תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם, כִּי בָךְ לְבַד בְּטַחֲנוּ,

מֶלֶךְ אֱלֹהֵינוּ, אֲדוֹן עוֹלָמִים.

We rise as the ark is opened.

וְיִהְיֶה בְּנִסְעַת הָאָרֶץ וְיֵאמַר מֹשֶׁה:

קוֹמָה יְהוָה וְיִפְצֹז אֹיְבֶיךָ, וְיִנָּסוּ מִשְׁנֵאֵיךְ מִפְּנֵיךָ.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדָבַר יְהוָה מִיְּרוּשָׁלַיִם.

כִּי וְיִשְׁנֶתָ תוֹרָה לְעַמּוֹ יִשְׂרָאֵל כְּקִדְשָׁתוֹ.

his presence). In short, how we treat the Torah scroll combines the three “crowns” about which the ancient rabbis spoke: the crown of sovereignty, the crown of priesthood, and the crown of Torah (Pirkei Avot 4:17).

NONE COMPARES TO YOU אין כְּמוֹךָ Psalm 86:8. As etiquette in Europe’s royal courts became more elaborate (12th–14th centuries), the Ashkenazic Torah service incorporated verses emphasizing God’s sovereignty, as if to say that God alone—and no earthly ruler—is the ultimate sovereign. The next verse, “Your sovereignty,” is Psalm 145:13: “Adonai, give strength” is Psalm 29:11.

ADONAI IS SOVEREIGN יהוה מֶלֶךְ. This sentence is a compilation of biblical phrases about God’s sovereignty stitched together to form a creed: God has ruled the world since before creation and will continue to rule eternally.

COMPASSIONATE CREATOR אֱבֹהָ הַחַיִּים. This address, followed by a verse that calls for Jerusalem’s reconstruction (Psalm 51:20), is all that remains from prayers for forgiveness that were recited during the Torah service in an earlier era.

AS THE ARK WAS CARRIED FORWARD וְיִהְיֶה בְּנִסְעַת הָאָרֶץ Numbers 10:35 depicts the ark as the seat of divine protection, leading the march and warding off the fledgling nation’s enemies. One interpretation is that upon realizing that it is God whom they are fighting, enemies will flee and warfare will become unnecessary (Abraham ibn Ezra).

TORAH SHALL GO FORTH FROM ZION תוֹרָה תֵּצֵא תוֹרָה. From Isaiah 23: “And many peoples shall come and say, ‘Let us go up to the mountain of Adonai, to the House of the God of Jacob, for Adonai shall teach us God’s ways, that we may walk in that path; for Torah shall go forth’” As the ark is opened, we express our belief that Torah contains ideals of ethics, politics, and wisdom that affect all humanity.

THE TORAH SERVICE קִדּוּר קְרִיאַת הַתּוֹרָה. Opening the ark, carrying the Torah in a procession through the congregation, and reading aloud from the scroll are all symbolic moments when the presence and will of the Divine may be especially felt. It is as if with the opening of the ark, the doorway to heaven itself is opened.

Since there is no physical representation of God in Judaism, the Torah has come to be seen as the most significant expression of the presence of God—it is the representation of God’s voice, God’s call to us. Taking out the Torah has come to be seen as a representation of divine sovereignty, and so it has taken on the drama of a royal procession. Thus, the Torah is adorned with a crown, and its cover is kissed as it passes through the congregation, as was the custom for kissing the hem of the king’s garments. Additionally, the Torah is dressed with accoutrements of the High Priest, including a breastplate and bells (originally used to signal

In some North African communities, members of the congregation add the following biblical verses privately:

נר לְרַגְלִי וְדֶבֶר
וְאוֹר לְנִתְיָבְתִּי.
נר יהוה נִשְׁמַת אֲדָם
חִפֵּשׁ כְּלִי-חַדְרִי כֶּטֶן.
כִּי נר מִצְוָה וְתוֹרָה אוֹר
וְדֶבֶר תַּיִם תּוֹכְחוֹת
מוֹסֵר.
כִּי אֵתָּה תֹאכִיר נְרִי
יְהוָה אֱלֹהֵי יִגְיָה חֲשָׁבִי.
אוֹר זְרַע לְצַדִּיק
וּלְיֹשֵׁר לֵב שְׂמֹחָה.

Your word is a lamp for my feet, light for my path (Psalm 119:105).
A person's soul is Adonai's lamp, searching one's innermost being (Proverbs 20:27).
Mitzvah is the lamp and Torah the light, for the path of life is the taking of instruction (Proverbs 6:23).
For You light my lamp; Adonai my God, bring light even to my darkness (Psalm 18:29).
Light is sown for the righteous, and joy for the upright (Psalm 97:11).

Personal Prayers Before the Open Ark

A PRAYER FOR THE DAY OF REST

I long to change the world, but I rarely appreciate things as they are.
I know how to give, but I don't always know how to still.
I talk, but I don't often listen. I look, but I don't often see.
I yearn to succeed, but I often forget what is truly important.
Teach me, God, to slow down. May my resting revive me.
May it lead me to wisdom, to holiness, to peace, and to You.

Naomi Levy

SHALOM TO ALL

Avinu Malkeinu, master of peace, help us and strengthen us so that we always strive for peace. May there be harmony among all people, their companions, and friends. May there be no discord among the members of my family. You who establish peace above, extend peace upon us and the whole world. May we draw close to You and Your Torah in truth and may we all be bound together, carrying out Your will wholeheartedly. Master of peace, bless us with peace.

May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my rock and my redeemer.

Nathan Sternharz

T'FILAT HA-DEREKH—

A PRAYER FOR THE JOURNEY: TRANSITIONS IN LIFE

Our lives are always changing, and change brings with it fear of the unknown. The journey into the unknown is fraught with danger, yet rich with possibility. It has always been so—as Abraham and Sarah went forth, as Rebecca and then Jacob went forth. Our ancestors across time have looked to You for protection, from the wild beasts of the road, from the vagaries of weather. So too I, in this place, in this time, look to You. Help me to remember my strength and courage, help me to see clearly, to listen deeply, to act wisely. Help me to be my best self in this new place and time. Every journey leads into the unknown. May the unknown ahead of me offer blessing.

Merle Feld

Personal Prayers Before the Open Ark

A PRAYER FOR GOODNESS

Compassionate creator, teach me to appreciate the love of my family and friends. May I not be the source of pain or contention, jealousy or needless competitiveness, but may I learn to listen to the heartfelt stirrings of all whom I know and love—and may I help fulfill their needs. Grant health of body and spirit to all. May Your Torah fashion me into an instrument of Your will and of Your peace. *Amen.*

A PRAYER WHEN SAD

Master of the universe, see the sadness in my soul. Heal my grief and despair. I wish to do Your will but my sadness overwhelms me. Let Your instruction touch my being that I might find comfort in the world You have created, and that I might in turn be a comfort to others. May the soul You have given me give me the strength to turn sadness into joy and despair into song. Master of the Universe, send healing.

A PRAYER FOR ONE'S PERSONAL JOURNEY

Open my eyes, God. Help me to perceive what I have ignored, to uncover what I have forsaken, to find what I have been searching for. Remind me that I don't have to journey far to discover something new, for miracles surround me, blessings and holiness abound. And You are near.

Naomi Levy

A PRAYER OF GRATITUDE

I thank You, Adonai, for knowing me, for granting me a measure of fullness, a fulfillment of small hopes, and many yearnings. Thank You for the gift of this day. May the gratitude in my heart and the sense of fullness that I feel now continue to sustain me, taking root in my soul, even as I continue to dream and pray. "It is good to thank You, Adonai, and to sing to Your name, transcendent God" (Psalm 92:2). Give me strength to see the gift in each new day You grant.

PERSONAL PRAYERS BEFORE THE OPEN ARK. Throughout the generations, the moment when the ark was opened and the Torah scrolls were displayed was considered an especially favored time for personal meditation and prayers for the welfare of the community.

SHALOM TO ALL. This prayer by Nathan Sternharz (1780–1845), the chief recorder of the teachings of the Hasidic master Nahman of Bratzlav, has been adapted and translated by Jules Harlow.

T'FILAT HA-DEREKH. Traditionally, a prayer is said before embarking on a journey. While the context for that prayer is an actual journey, Merle Feld has expanded the notion to include the life journeys we undertake. The phrase "the wild beasts of the road" is taken from the traditional prayer for a journey.

*The Zohar's
Introduction to
B'rikh Sh'meih*

As soon as the Torah scroll is placed on the reading desk, the whole congregation below should assume an attitude of awe and fear, of trembling and quaking, as though they were at the moment of standing at Mount Sinai to receive the Torah, and they should pay attention and listen carefully; for it is not permitted then to open one's mouth, even for discussing the Torah, still less other subjects. All must be in awe and fear, as though they were speechless, as it is written: "And when he [Ezra] opened it, all the people stood up," and also "And the ears of all the people were attentive to the Torah scroll" (Nehemiah 8:5 and 8:3). Rabbi Shimon said: "When the Torah scroll is taken out to be read before the congregation, the heavenly gates of mercy are opened, the attribute of love is stirred up, and each one should then recite the following prayer: 'Ruler of the universe, praised be Your name and Your sovereignty ...'"

A Mystical Prayer Before the Open Ark

Ruler of the universe, praised be Your name and Your sovereignty. May You desire Your people Israel forever, and may Your liberating power be revealed to them in Your sanctuary. Extend to us the goodness of Your light and with compassion accept our prayers. May it be Your will to grant us long life and well-being; may I be counted among the righteous, and in Your compassion protect me, my family, and all the people Israel. You are the one who nourishes and sustains all life. You rule over all, You have dominion over rulers, for true sovereignty is Yours.

I am a servant of the Holy One, whom I revere and whose precious Torah I revere in every time and place. Not on mortals, nor on angels do I rely, but rather on the God of heaven, the God of truth, whose Torah is truth and whose prophets are true and who abounds in deeds of goodness and truth.

► It is in God that I put my trust, and it is to Your holy and precious name that I utter praise. May it be Your will that You open my heart to Your Torah, and that You fulfill the desires of my heart and the hearts of all Your people Israel, for goodness, for life, and for peace. *Amen.*

► *Beih ana raheitz,
v'lishmeih kadisha yakira ana eimar tushb'han.
Y'heih ra-ava kodamakh d'tiftah libi b'oraita,
v'tashlim mishalin d'libi v'liba d'khol amakh yisrael,
l'tav u-l'hayin v'lishlam. Amen.*

בּ יְיָ שְׁמֶה דְּמָרָא עֲלֵמָא,
בְּרִיךְ כְּתִרְךָ וְאַתְרֶךָ.

יְהֵא רַעֲוִיתֶךָ עִם עַמֶּךָ יִשְׂרָאֵל לְעֵלָם.

וּפְרָקֵן יְמִינֶךָ אַחֲזִי לְעַמֶּךָ בְּבֵית מִקְדָּשֶׁךָ.

וּלְאַמְטוּי לָנָא מִטּוֹב נְהוּרֶךָ,

וּלְקַבֵּל צְלוּתְנָא בְּרַחֲמִין.

יְהֵא רַעֲוֵא קְדָמְךָ דְּתוּרִיךָ לָן חַיִּין בְּטִיבוּתָא,

וְלַחֲוִי אָנָּא פְּקִידָא בְּגו צְדִיקָיָא,

לְמַרְחֵם עָלֵי וּלְמַנְטֵר יְתִי וְיֵת כָּל־דִּי לִי וְדֵי לְעַמֶּךָ יִשְׂרָאֵל.

אֲנִתָּה הוּא זֶן לְכָלָּא, וּמַפְרִינֵס לְכָלָּא.

אֲנִתָּה הוּא שְׁלִיט עַל כָּלָּא,

אֲנִתָּה הוּא דְּשְׁלִיט עַל מַלְכָּיָא, וּמַלְכוּתָא דִּילָךְ הִיא.

אָנָּא עֲבֻדָּא דְּקֻדְשָׁא בְּרִיךְ הוּא,

דְּסֻגִּינָא קַמֶּה, וּמַקְמִי דִּיקָר אֲוִרִיתָה בְּכָל־עֵדָן וְעֵדָן.

לֹא עַל אָנָּשׁ רַחֲמֵינָא, וְלֹא עַל בַּר אֱלֹהִין סְמִיכָנָא,

אֱלֹא בְּאַלְהָא דְּשִׁמְיָא, דְּהוּא אֱלֹהָא קָשׁוּט,

וְאַוִּרִיתָה קָשׁוּט, וּנְבִיאָוּהִי קָשׁוּט,

וּמִסְגָּא לְמַעַבַּד טַבּוֹן וּקְשׁוּט.

◀ בַּה אָנָּא רַחֵן

וּלְשִׁמְיָה קַדִּישָׁא יְקוֹי א אָנָּא אִמ תְּשַׁבְּחֵן.

יְהֵא עוּא קְדָמְךָ דְּתַפְתַּח לְבִי בְּאוֹ יְהֵא,

וְתַשְׁלִים מִשְׁאֲלוֹן דְּלִבִּי, וְלִבָּא דְּכָל־עַמֶּךָ יִשְׂרָאֵל.

לְטַב וּלְחַיִּין וְלְשָׁלָם. אָמֵן.

PRAISED BE YOUR NAME
ברוך שְׁמֶה. The mystic Isaac Luria (1534–1574, Safed) recommended that this prayer be recited before the open ark. It appears in printed editions of the Zohar (II:206a), where the passage that appears in the left-hand column of the facing page serves as an introduction, but it is not found in earlier manuscripts. One manuscript attributes it to the writings of Moses Nahmanides (1194–1270, Spain). Although its provenance is disputed, it has been cherished by many rites.

Procession of the Torah

We remove the Torah scroll from the ark and the leader faces the congregation.
The following two lines are recited by the leader and we then repeat them:

Hear, O Israel, ADONAI is our God, ADONAI is one.
Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

Our God is one; great is our sovereign; holy is God's name.
Ehad eloheinu, gadol adoneinu, kadosh sh'mo.

Leader, facing the ark:

Join me in glorifying ADONAI; let us together acclaim God's name.

The Torah is carried in a circuit around the congregation.

Yours, ADONAI, is the greatness, the strength, the glory,
the triumph, and the splendor—for everything in heaven
and on earth is Yours.

Yours, ADONAI, is the sovereignty and the majesty above all.
Exalt ADONAI, our God; bow down before God, the Holy One.
Exalt ADONAI, our God, and bow down at God's holy mountain,
for ADONAI our God is holy.

L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet v'ha-netzah v'hahod, ki khol
ba-shamayim uva-aretz. L'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.
Rom'mu Adonai eloheinu v'hishtahavu la-hadom raglav, kadosh hu.
Rom'mu Adonai eloheinu v'hishtahavu l'har kodsho, ki kadosh Adonai eloheinu.

Reading from the Torah

The Torah is placed on the reading table.

A PRAYER FOR JEWISH COMMUNITIES IN DISTRESS

May the one who is the source of compassion recall the covenant with our ancestors
and have compassion on this people borne by God. May the Divine rescue us in
difficult times, remove the impulse to commit evil from those who bear it, and grant us
enduring relief. May our requests be met with favor, deliverance, and compassion.

BEFORE THE FIRST ALIYAH

Leader:

May You help, shield, and save all who trust in You, and let us say: *Amen*.
Let us all declare the greatness of God and give honor to the Torah as [*the first
to be called to the Torah*] comes forward. Praised is God, who gave Torah to the
people Israel in holiness.

Congregation and Leader:

You who cling to ADONAI your God have all been sustained to this day.
V'attem ha-d'veikim badonai eloheikhem hayim kul'khem hayom.

We remove the Torah scroll from the ark and the leader faces the congregation.
The following two lines are recited by the leader and we then repeat them:

שמע ישׁ אֵל יהוה אֱלֹהֵינוּ, יהוה אֶחָד.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ שְׁמוֹ.

Leader, facing the ark:

גָּדְלוֹ בְּיְהוָה אֱתִי, וּנְרַמְמָה שְׁמוֹ יְחָדוּ.

The Torah is carried in a circuit around the congregation.

לִךְ יְהוָה הִגְדַּלְתָּ וְהִגְבֹּהֶּה וְהִתְפַּאֵר, תִּהְיֶה צֶחֶץ וְהַחֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לִךְ יְהוָה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא
לְכָל לֵאשׁוּ. וּמָמוּ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהֹדֶם גְּלִיוֹ,
קָדוֹשׁ הוּא. וּמָמוּ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לֵה קָדְשׁוֹ,
כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ.

The Torah is placed on the reading table.

אֵב הָרַחֲמִים, הוּא יְרַחֵם עִם עַמּוּסִים, וְיִזְכֹּר בְּרִית אֵיתָנִים,
וְיַצִּיל בְּכַשְׁוֹתֵינוּ מִן הַשְׁעוֹת הָרָעוֹת, וְיִגְדֹר בִּיָּצֵר הָרַע מִן
הַנְּשׂוּאִים, וְיַחַן אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים, וְיַמְלֵא
מַשְׁאֲלוֹתֵינוּ בְּמַדְה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Leader:

וְיַעֲזֹר וְיִגְן וְיִשְׁעֵי לְכָל הַחוּסִים בּוֹ, וְנֹאמַר אָמֵן.
הַבֵּל הָבוּ גְדֹל לְאֱלֹהֵינוּ וְתִנּוּ כְבוֹד לְתוֹרָה.
(בְּהֵן קָרַב, יַעֲמֵד _____ בֵּן _____ הַבְּהֵן.)
(בַּת בְּהֵן קָרְבִי, תַעֲמֵד _____ בַּת _____ הַבְּהֵן.)
(יַעֲמֵד _____ בֵּן _____ רֹאשׁוֹן.)
(תַעֲמֵד _____ בַּת _____ רֹאשׁוֹנָה.)
בְּרוּךְ שְׁנַת תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ.

Congregation and Leader:

וְאַתֶּם הַדִּבְקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם.

day, Yemenite Jews called to the Torah read their own *aliyah*.) The ancient rabbis instituted a practice of calling a *kohen* for the first *aliyah* and a *levi* for the second, in order to mitigate arguments about who deserved the opening honors. Some congregations retain this practice; others call congregants to *aliyah* without regard to status. It has become customary that each person called to the Torah uses either the corner of the *tallit* or the Torah binder to touch the scroll at the starting place (indicated by the reader) and then kisses the *tallit* or binder, reciting the *b'rakhah* while holding the wooden handles of the Torah rollers. When the reading is completed, this gesture is repeated.

YOU WHO CLING הַדִּבְקִים בִּיהוָה, נֹאמַתֶּם הַדִּבְקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם. Deuteronomy 4:4. From Moses' speech to Israel in the wilderness. In its context here, the verse is an assertion that it is through Torah that the fullness of life can be achieved.

ACCLAIM גָּדְלוֹ. Psalm 34:4. This verse, asking the congregation to acknowledge Adonai, and the following verses, which form the congregational response, mark the oldest section of the Torah service. Since Judaism avoids any iconic representations of God, the Torah represents the most concrete symbol of God's presence on earth. When we bow in the direction of the Torah, we are acknowledging God's presence among us. In this vein, the Torah procession concludes with verses that speak of bowing before God.

YOURS, ADONAI יהוה יְרַחֵם. 1 Chronicles 29:11. These verses are presented as part of David's last speech to the people Israel.

ALIYOT. A person called to the Torah is an *oleh/olah la-torah*, one who "goes up" to the Torah, since in the Middle Ages the reading table was on a raised platform. It is considered an honor to be called up to the Torah, to publicly recite the blessings over the reading. During the talmudic era, each person called to the Torah would chant the assigned passage directly from the scroll. Today, each person called to the Torah recites the *b'rakhah* and the Torah is chanted by a designated reader. (To this

From Sephardic Practice

Before reciting the Torah blessings, the honoree(s) turn(s) to the congregation with a word of blessing (in accord with the language of greeting found in Ruth 2:4), and the congregation then responds in recognition:

Honoree(s): יהוה עִמָּכֶם.
May God be with you.
Adonai imakhem.

Congregation: יְרַכֵּךְ/יְרַכְּבֵךְ/יְרַכְּכֶם יהוה.
May God bless you.
Y'varekh-kha/y'var'kheikh/y'var'kheim Adonai.

Shabbat: Resting-Place on Our Journey

Each Shabbat is its own revelation, but each leads us further on the road to eternity. Each Shabbat is a resting place, an oasis on the journey that is the life of Torah. Each Shabbat's Torah reading looks forward to yet another week—another revelation.

Studying Torah

Once a young man who wanted to become a Hasid arrived at the court of Isaac Meir, the rebbe of Gur. The rabbi asked him if he had learned Torah. The young man didn't know what to answer. He had studied Torah but didn't want to appear too bold and answer "Yes," as if he knew all of Torah; nor could he say "No," for he would then be lying. So he responded, "I know a little." The rabbi replied, "Can anyone know more than a little?"

Blessings Recited by Those Called Up to the Torah

The person who is honored with an aliyah recites the following before the Torah is read:
Praise ADONAI, to whom all praise is directed.
Bar'khu et Adonai ha-m'vorakh.

The congregation responds:
Praise ADONAI, to whom all praise is directed forever and ever.
Barukh Adonai ha-m'vorakh l'olam va-ed.

The person who is honored repeats the above response, then continues:
Barukh atah ADONAI, our God, sovereign of time and space, who has chosen us from among all peoples, giving us the Torah.
Barukh atah ADONAI, who gives the Torah.
Barukh atah Adonai eloheinu melek ha-olam, asher bahar banu mikol ha-amim, v'natan lanu et torato.
Barukh atah Adonai, noten ha-torah.

The person who is honored recites the following after the Torah is read:
Barukh atah ADONAI, our God, sovereign of time and space, who has given us a teaching of truth, planting eternal life in our midst.
Barukh atah ADONAI, who gives the Torah.
Barukh atah Adonai eloheinu melek ha-olam, asher natan lanu torat emet, v'hayei olam nata b'tokheinu.
Barukh atah Adonai, noten ha-torah.

Mi Sheberakh:

Blessing for Those Called to the Torah

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____, who has/have ascended today to honor God and the Torah and Shabbat.
May the blessed Holy One protect him/her/them and his/her/their entire family, bring blessing and success to all the works of his/her/their hands, together with all his/her/their fellow Jews, and let us say: Amen.

For additional Mi Sheberakh prayers for special occasions, see pages 439–445.

ברכות התורה

The person who is honored with an aliyah recites the following before the Torah is read:
בָּרוּךְ אַתָּה יְיָ הֵוָה הַמְּבֹרָךְ.

The congregation responds:
בְּ וַיְהִי הַמֶּלֶךְ, וְ לְעוֹלָם וָעֶד.

The person who is honored repeats the above response, then continues:
בְּרוּךְ אַתָּה יְיָ הֵוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יְיָ הֵוָה, נוֹתֵן הַתּוֹרָה.

The person who is honored recites the following after the Torah is read:
בְּרוּךְ אַתָּה יְיָ הֵוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיִּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה יְיָ הֵוָה, נוֹתֵן הַתּוֹרָה.

מִי שֶׁבִּרַךְ לְעוֹלָה לַתּוֹרָה

For an individual:
מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ אֲבִרְהֵם יִצְחָק וְיַעֲקֹב, וְאֲמוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת _____ שְׁעָלָה\שְׁעָלָתָה הַיּוֹם לְכָבוֹד הַמָּקוֹם וְלְכָבוֹד הַתּוֹרָה, וְלְכָבוֹד הַשָּׁבָת. הַקְדוֹשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתוֹ\אוֹתָהּ וְאֶת־כָּל־מִשְׁפָּחָתוֹ\מִשְׁפָּחָתָהּ, וְיִשְׁלַח בָּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יָדָיו\יָדֶיהָ, עִם כָּל־יִשְׂרָאֵל אָחִיו וְאֲחִיוֹתָיו\אֲחִיָּהּ וְאֲחִיָּתֶיהָ, וְנֹאמַר אָמֵן.

For a group of people:
מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ אֲבִרְהֵם יִצְחָק וְיַעֲקֹב, וְאֲמוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת כָּל־אֶלָּה שְׁעָלוֹ הַיּוֹם לְכָבוֹד הַמָּקוֹם וְלְכָבוֹד הַתּוֹרָה, וְלְכָבוֹד הַשָּׁבָת. הַקְדוֹשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתָם וְאֶת־כָּל־מִשְׁפָּחוֹתֵיהֶם, וְיִשְׁלַח בָּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יָדֵיהֶם, עִם כָּל־יִשְׂרָאֵל אֲחֵיהֶם וְאֲחִיוֹתֵיהֶם, וְנֹאמַר אָמֵן.

For additional Mi Sheberakh prayers for special occasions, see pages 439–445.

THE READING. In the Land of Israel in the 1st millennium, the Torah was read on a cycle of three-and-a-half years and divided into more than 150 portions. In Babylonia, the Torah was divided into larger portions, called *parashiyot*, which are read in sequence on Shabbat mornings throughout a single year. (The number of these portions was eventually fixed at 54.) Because some years are leap years and in some years festivals fall on Shabbat, certain *parashiyot* may be read together, so that the weekly readings remain coordinated with the calendar. Today, we follow the Babylonian custom, though some congregations read one-third of each *parashah* each week, thus completing a full Torah reading in three years.

The trope, the musical notation with which the Torah is chanted, is the oldest form of musical notation still in use; it dates at least to the end of the 1st millennium. Trope serve as syntactical signposts and provide interpretive meaning to the text.

WHO HAS CHOSEN US בָּחַר בָּנוּ. At the moment of approaching the Torah, one may feel especially chosen and may also experience the moment as being directly commanded.

HAS GIVEN US . . . WHO GIVES THE TORAH וְנָתַן לָנוּ הַתּוֹרָה. את־תּוֹרָתוֹ . . . נוֹתֵן הַתּוֹרָה. The Hebrew moves from the past tense to the present. The meaning of the words of Torah not only derive from the past, but each reading may offer a new revelation.

Prayers for Healing

Mi sheberakh avoteinu
m'kor ha-b'rakhah l'imoteinu,
May the Source of strength
who blessed the ones
before us
help us find the courage
to make our lives a blessing,
and let us say: *Amen.*

Mi sheberakh imoteinu
m'kor ha-b'rakhah la-avoteinu,
bless those in need of
healing
with *r'fuah sh'leimah:*
the renewal of body,
the renewal of spirit,
and let us say: *Amen.*

—DEBBIE FRIEDMAN
AND DRORAH SETEL

Moses' Prayer

אֵל נָא רַפָּא נָא
לְהַלְלוּ לָהֶם.

God, please heal
her/him/them.

El na r'fa na lah/lo/lahem.

— based on NUMBERS 12:13

Meaning of Healing

Healing may be different
than “cure.” Healing is a
process that concerns not
only the physical aspect of
our reality, but our mental,
emotional, and spiritual
states as well. We pray, in
part, for inner peace, calm, a
cessation of torment and suf-
fering. The gift is to be able
to deal with our fate, remain
whole, and be at peace. This
realization is important not
only for the person who is ill
but for caregivers as well, for
they should know that they
can be a source not only of
cure but more especially of
healing.

Mi Sheberakh: Prayer for Healing

May the one who blessed our ancestors Abraham, Isaac,
and Jacob, Sarah, Rebecca, Rachel, and Leah, bring blessing
and healing to _____. May the Holy One mercifully
restore him/her/them to health and vigor, granting
him/her/them spiritual and physical well-being, together
with all others who are ill, and may God grant strength to
those who tend to them. Though Shabbat is a time to
refrain from crying out, we yet hope and pray that healing
is at hand. And let us say: *Amen.*

On Joyous Occasions

Barukh atah ADONAI, our God, sovereign of time and space,
who is good and who bestows goodness.

Barukh atah Adonai eloheinu melekh ha-olam, hatov v'hameitiv.

The congregation responds:

Offer thanks to ADONAI, for God is good; God's love
endures forever.

Hodu l'adonai ki tov, ki l'olam hasdo.

Birkat Ha-Gomel: On Being Saved from Danger

*This b'rakhah is recited by one who has recovered
from a serious illness or survived a life-threatening crisis.*

Barukh atah ADONAI, our God, sovereign of time and space,
who bestows goodness on us despite our imperfections,
and who has treated me so favorably.

*Barukh atah Adonai eloheinu melekh ha-olam,
ha-gomel l'hayavim tovot, she-g'malani kol tov.*

We respond:

May the one who has shown such favor to you
continue to bestow all that is good upon you, forever.

for a male: Mi she-g'mal'kha kol tov, hu yigmolkha kol tov, selah.

for a female: Mi she-g'maleikh kol tov, hu yigm'leikh kol tov, selah.

for a group: Mi she-g'malkhem kol tov, yigmolkhem kol tov, selah.

מי שברך לחולים

מי שברך אבותינו אברהם יצחק ויעקב,
ואמותינו שרה רבקה רחל ולאה,

הוא יברך וירפא את- [החולה\החולה\החולים]

(names of loved ones and friends may be added here)

_____ בן\בת _____.

הקדוש ברוך הוא ימלא רחמים

For a male:

עליו, להחזיקו ולרפאותו, וישלח לו

For a female:

עליה, להחזיקה ולרפאותה, וישלח לה

For a group:

עליהם, להחזיקם ולרפאותם, וישלח להם

מהרה רפואה שלמה מן השמים, רפואת הנפש
ורפואת הגוף בתוך שאר החולים, וחזק את ידי
העוסקים בצרכיהם, שבת היא מלועוק ורפואה
קרובה לבוא, השתא בעגלא ובזמן קרוב, ונאמר אמן.

הפירת הטוב

ברוך אתה יהוה אלהינו מלך העולם, הטוב והמטיב.

The congregation responds:

הודו ליהוה כי טוב, כי לעולם חסדו.

ברכת הגומל

*This b'rakhah is recited by one who has recovered
from a serious illness or survived a life-threatening crisis.*

ברוך אתה יהוה אלהינו מלך העולם,
הגומל לחיבים טובות, שנמלני כל־טוב.

We respond for a male:

מי שנמלך כל־טוב, הוא יגמלך כל־טוב, סלה.

for a female:

מי שנמלך כל־טוב, הוא יגמלך כל־טוב, סלה.

for a group:

מי שנמלכם כל־טוב, הוא יגמלכם כל־טוב, סלה.

PRAYER FOR HEALING.

Traditionally, the prayer for
healing is said in synagogue
when the Torah is read.
Ellen Frankel, a contempo-
rary writer, remarks that
through the recitation of
this prayer, we summon
support from all those who
care about our welfare.

Some follow the tradition
of using only the mother's
name, suggesting God's
Shekhinah/in-dwelling
“Feminine” aspect, which,
according to our tradition,
hovers over the bed of one
who is ill and represents
protection, care, and nur-
turing. (*Simcha Weintraub*)

ON JOYOUS OCCASIONS.

The rabbis of the Talmud
insisted that recognizing
the good in our lives was
an important aspect of our
worship of God and our
own self-understanding
and spiritual growth;
they called this religious
obligation *hakarat ha-*
tov and formulated this
blessing to be recited on
these occasions (*Mishnah*
Berakhot 9). Abaye (late
3rd century, Babylonia)
insisted that the *b'rakhah*
be said in the presence of
a *minyan*. In this spirit, we
have included a line (from
Psalm 136) to be recited as
a congregational response.

BIRKAT HA-GOMEL ברכת
הגומל. In thanking God for
having been saved from
danger and calamity, we are
conscious of the fragility of
our lives and the gratitude
with which we should meet
each day of our lives.

SELAH סֵלָה. The meaning of
this biblical word is unclear.
The ancient rabbis under-
stood it to mean “forever.”

Revealed and Concealed
The Torah may be compared to a beautiful maiden, beautiful in form and appearance, concealed secretly in her palace. She has a single lover unknown to anyone—except to her.... Knowing that her lover is constantly circling her gate, what does she do? She opens a little window in that secret palace where she resides, reveals her face to her lover, and quickly withdraws, concealing herself.... So it is with a word of Torah: she reveals herself only to her lover. Torah knows that one who is wise of heart circles her gate every day. What does she do? From the palace, she reveals her face to the one who longs for her and signals a hint, then swiftly withdraws to her place, hiding away.... Thus Torah reveals and conceals herself, approaching her lover, lovingly arousing her lover.

—ZOHAR

Hatzi Kaddish is recited before the maftir aliyah is called to the Torah.

Hatzi Kaddish

Leader:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God's great name be acknowledged forever and ever!

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [*on Shabbat Shuvah we add: far*] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And we say: *Amen*.

Lifting the Torah

Two individuals are called to raise and tie the Sefer Torah after it is read. As the Torah is lifted, we rise and recite:

This is the Torah, God's word by Moses' hand, which Moses set before the people Israel.

V'zot ha-torah asher sam moshe lifnei b'nei yisrael al pi Adonai b'yad moshe.

Hatzi Kaddish is recited before the maftir aliyah is called to the Torah.

חצי קדיש

Leader:

יְתַגְדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֻלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל, בְּעֻגְלָא וּבְזֶמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ בָּא מְבָרַךְ לְעֻלְמֵי וְלְעֻלְמֵי עָלְמֵיָא.

Leader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּ יוֹם הַזֶּה. לְעֻלְמָא מִן כָּל- [לְעֻלְמָא לְעֻלְמָא מְבָרַךְ] *[on Shabbat Shuvah we substitute: far]* בִּרְכָתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחְמָתָא דְּאִמְרִין בְּעֻלְמָא, וְאִמְרוּ אָמֵן.

הנִּבְחָת הַתּוֹרָה

Two people are called up for Hagbah and Gelilah, lifting and tying the Sefer Torah. As the Torah is lifted, we rise and recite:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יְהוָה בְּיַד מֹשֶׁה.

is lifted here upon the conclusion of the reading. Out of respect, the congregation remains standing while the Torah is wrapped—a ceremony that imitates the practice of royalty.

THIS IS THE TORAH הַתּוֹרָה. The liturgists combined Deuteronomy 4:4 and Numbers 9:23 in this line, underscoring that our entire Torah came from Moses as dictated by God. This theological claim is not made in the Bible itself. Since this passage conflates two biblical verses, the 20th-century Orthodox Jewish thinker Joseph B. Soloveitchik, for instance, did not recite it.

When reciting this passage, some people hold up or kiss the *tzitzit* of their *tallit*, to affirm their own active fulfillment of the Torah.

HATZI KADDISH. A Kaddish is recited here to mark the completion of the required reading of the Torah; we now prepare for the reading of the *haftarah*, a reading taken from a different section of the Bible, the Prophets. So that the person called to chant the *haftarah* may also be honored with some words from the Torah scroll itself, another reading, called the *maftir* or "concluding reading," is added. On Shabbat it is usually a simple repetition of the last few verses of the required reading.

LIFTING AND WRAPPING THE TORAH. Tractate Sofrim (9th–10th century) instructs that the Torah be lifted, that three columns of text be unrolled, and that the writing be displayed to the entire congregation (14:8). In Sephardic practice this is done before the Torah reading begins; in Ashkenazic services the Torah

Priest and Prophet

Indeed, the sort of crimes and even the amount of delinquency that fill the prophets of Israel with dismay do not go beyond that which we regard as normal, as typical ingredients of social dynamics. To us a single act of injustice—cheating in business, exploitation of the poor—is slight; to the prophets, a disaster. To us injustice is injurious to the welfare of the people to the prophets it is a deathblow to existence: to us, an episode; to them, a catastrophe, a threat to the world.

—ABRAHAM JOSHUA
HESCHEL

It is otherwise with the Priest. He appears on the scene at a time when prophecy has already succeeded in hewing out a path for its idea. . . . The Priest also fosters the idea and desires to perpetuate it; but he is not of the race of giants. He has not the strength to fight continually against necessity and actuality; his tendency is rather to bow to the one and come to terms with the other. . . . Not what ought to be, but what can be is what he seeks.

—AHAD HA-AM
(translated by Leon Simon)

B'rakhah Before the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, who chose worthy prophets and was pleased by their words, spoken in faithfulness.

Barukh atah ADONAI, who has chosen the Torah, Your servant Moses, Your people Israel, and the prophets of truth and justice.

B'rakhot After the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, eternal protector, righteous in all generations, the faithful God who fulfills what is promised, who accomplishes what is spoken, whose every word is true and just. Faithful are You, ADONAI, and Your words are trustworthy; not one of Your words will prove empty, for You are a faithful and compassionate sovereign.

Barukh atah ADONAI, God who faithfully fulfills all Your words.

Show compassion to Zion, our true home, and speedily, in our time, bring deliverance to those sad in spirit.

Barukh atah ADONAI, who makes Zion happy with her children.

Make us joyful, ADONAI our God, with Elijah the prophet, Your servant, and with the kingdom of David, Your anointed—may he soon come, making our hearts rejoice. May no stranger sit on his throne and may no other inherit his glory, for You have promised him, by Your holy name, that his light shall never be extinguished.

Barukh atah ADONAI, Shield of David.

For all this we thank You and praise You, ADONAI our God: for the Torah, for the ability to worship, for the prophets, for the Shabbat that You have given us, ADONAI our God, for holiness and for rest, for honor and for glory. May Your name be blessed by all that is living, always and forever, and may Your promise prove true and everlasting.

Barukh atah ADONAI, who makes Shabbat holy.

ברכה לפני ההפטר

בּוּ אֶתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,

וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת.

בְּרוּךְ אַתָּה יְהוָה, הַבוֹחֵר בַּתּוֹרָה וּבַמִּשְׁנָה עֲבָדוֹ

וּבִישׁרָאֵל עִמּוֹ וּבְנְבִיאֵי הָאֵמֶת וְצִדִּיק.

ברכות לאחר ההפטר

בּוּ אֶתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל־הָעוֹלָמִים, צַדִּיק כָּל־הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הַאֹמֵר וְעָשָׂה, הַמְדַּבֵּר וּמַקְיֵם, שֹׁכֵל־דְּבָרָיו אֵמֶת וְצִדִּיק. נֶאֱמַן אַתָּה הוּא יְהוָה אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבָר אֶחָד מִדְּבָרֶיךָ אַחֵר לֹא יֵשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אַתָּה.

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַנְּאֻמָּן כָּל־דְּבָרָיו.

חֶם עַל צִיּוֹן כִּי הִיא בֵּית חַיִּינוּ, וְלַעֲלוּבָת גִּפְשׁ תוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְהוָה, מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.

שִׁמְחָנוּ, יְהוָה אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיא עֲבָדֶךָ וּבַמְּלָכּוֹת בֵּית דָּוִד מְשִׁיחֶךָ, בְּמַהֲרָה יְבֹא וְיַגִּיל לָבִנּוּ. עַל כֶּסֶּאֱוֹ לֹא יֵשֵׁב זָר וְלֹא יִנְחֲלוּ עוֹד אַחֵרִים אֶת־כְּבוֹדוֹ, כִּי בָשָׁם קִדְשֶׁךָ נִשְׁפָּעֶתָ לּוֹ שְׁלֹא יִכָּבֵּה נֵרוֹ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְהוָה, מְגַן דָּוִד.

עַל הַתּוֹ, הָ וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה שְׁנִתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ לְקִדְשָׁה וְלִמְנוּחָהּ, לְכָבוֹד וּלְתַפְאֶרֶת. עַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנִיחָנוּ מוֹדִים לָךְ, וּמִבְּרָכִים אוֹתָךְ. יְתַבָּרֶךְ שְׁמֶךָ בְּפִי כָל־חַי תְּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

and to the left is another one containing the five scrolls read on festivals, Tishah B'av, and Purim.

B'RAKHOT AFTER THE HAFTARAH. A series of *b'rakhot* concludes the reading from the Prophets. The earliest synagogue services probably centered on the public reading of biblical passages, and so the prayers concluding the *haftarah* reading may have constituted the core of the most ancient synagogue service. These prayers mention the sanctity of the day, express messianic longing, and speak of God's faithfulness in keeping the divine promise—themes also included in the Amidah for Shabbat.

HAFTARAH. The Hebrew Bible is composed of three divisions, in descending order of revelation: (1) the Five Books of Moses, known as the Torah; (2) the Prophets, both the historical books from Judges through Kings and the three major and twelve minor prophets; and (3) the Writings, including Psalms, the Five Megillot, Job, Proverbs, Daniel, and the late historical works of Ezra, Nehemiah, and Chronicles. In the ancient synagogue in the Land of Israel, passages were read from all three sections on each Shabbat. Probably because of time constraints, the custom of a third reading died away, and today we read only from the Torah and the Prophets. The latter reading is called the *haftarah*, meaning "the parting" or "the conclusion," and it usually complements themes in the day's Torah reading. The custom of reading from the Writings remains on the festivals: on the intermediate Shabbat of Pesah we read the Song of Songs, on Shavuot we read the Scroll of Ruth, and on Sukkot we read Ecclesiastes.

The *haftarah* need not be read from a parchment scroll. Some older synagogues, though, have two smaller arks beside the main ark containing the Torah scrolls. To the right is a recess containing a scroll of the prophetic readings

An Alternate Prayer for the Community
May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel and Leah, bless this holy congregation, men and women, sons and daughters, and all that is ours. May it be Your will to bless us, to hear our voices raised in prayer, and to protect us from any trouble and difficulty. Spread over us the divine canopy of peace and plant within us love and unity, peace and friendship; banish all hate among us. May the words of Torah be fulfilled: "Do not wrong one another, but fear your God . . . that you may dwell upon the land securely" (Leviticus 25:17–18). And so may it be Your will, and let us say: *Amen*.

Community
The individual . . . and group must learn to overcome those tendencies toward selfishness and antagonism, and re-orient their minds to see life not as a hunt for pleasure, but as an engagement for service; not as a race involving victories and defeat, but as a pursuit of goals that transcend the interests of single nations and generations.
—LOUIS FINKELSTEIN

A Prayer for the Congregation

May heaven bestow deliverance on this holy congregation, the adults and their children: may kindness, love, and compassion, a long life, abundant provision, and sustenance from heaven, bodily health, and spiritual enlightenment be their lot. May their children thrive, never ceasing to speak words of Torah nor ever neglecting them. May the sovereign of the universe bless you, accord you a full life, add to your days, and grant you a long life. May you be freed of all distress and difficult circumstance, now and always. May the master in heaven sustain you at all times and seasons, and let us say: *Amen*.

A Prayer for Those Who Serve the Community

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless this entire congregation, together with all other holy congregations: they, their families, and all that is theirs; along with those who devote themselves to establish synagogues for prayer, as well as those who enter them to pray, and those who provide for their maintenance, wine for Kiddush and Havdalah, food for guests, bread for the hungry, tzedakah for the poor, and shelter for the homeless; ► and all who faithfully devote themselves to the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from them, heal them, and forgive their sins. May God bless them by making all their worthy endeavors prosper, as well as those of the entire people Israel, their brothers and sisters. And let us say: *Amen*.

יְקוֹם פֿ קוֹן מִן שְׁמַיָא, חֲנָא וְחֶסֶדָא וְרַחֲמֵי וְחַיִּי אֲרִיכֵי וּמְזוֹנֵי רְוִיחֵי וְסִיעֻתָא דְשְׁמַיָא, וּבְרִיּוֹת גּוֹפָא וּנְהוּרָא מַעֲלֵיא, זֶרְעָא חַיָא וְקוּמָא, זֶרְעָא דִּי לֹא יִפְסֹק, וְדִי לֹא יִבְטֹל, מִפְתָּנְמִי אורִיתָא, לְכַלְקָהּ לֹא קִדִּישָא הָדִין, רַבְרְבִיא עִם זְעִרִיא. מְלָכָא דְעֻלְמָא יְבָרַךְ יְחִבּוֹן, יִפִּישׁ חַיִּיבּוֹן, וְיִסְגָא יוֹמִיבּוֹן וְיִתֵּן אֲרָכָא לְשִׁנִּיבּוֹן, וְיִתְפַּרְקוֹן יְתִשְׁתְּבוֹן, מִן כָּל־עֲקָא, וּמִן כָּל־מַרְעִין בִּישִׁין. מְרוֹן דִּי בְשִׁמַּיָא יְהֵא בְסַעֲדָבוֹן, כָּל־זְמַן וְעַדָּן, וְנֹאמַר: אָמֵן.

מִי שֶׁבֿ. רַי אַבוּתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, וְאַמּוּתֵינוּ שְׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרַךְ אֶת כָּל־הַקְּהָל הַקְּדוֹשׁ הַזֶּה, עִם כָּל־הַקְּהָלוֹת הַקְּדוֹשׁ, הֵם וּמִשְׁפָּחוֹתֵיהֶם וְכָל אֲשֶׁר לָהֶם, וּמִי שְׁמִיחִים בְּתִי כְּנִסְיוֹת לְתַפְלָהּ, וּמִי שְׂבָאִים בְּתוֹכָם לְהַתְּפַלֵּל, וּמִי שְׁנוֹתָנִים נָר לְמֵאוֹר וְיִין לְקִדּוּשׁ וּלְהַבְדֵּלָהּ, וּפֶת לְאוֹרְהֵם וְלָהֶם לְרַעֲבִים וּצְדָקָה לְעִנְיָיִם וּמִכְסָּה לְחַיִּים בְּרַחוּב, ◀ וְכָל־מִי שְׁעוֹסָקִים בְּצָרָכֵי צָבוֹר וּבְכָנִין אֶרֶץ יִשְׂרָאֵל בְּאַמּוּנָה. הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם, וְיִסִּיר מֵהֶם כָּל־מַחֲלָה, וְיִרְפָּא לְכָל־גּוֹפֶם, וְיִסְלַח לְכָל־עוֹנֶם, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם, עִם כָּל־יִשְׂרָאֵל אֲחֵיהֶם וְאַחִיוֹתֵיהֶם, וְנֹאמַר אָמֵן.

COMMUNITY CONCERNS. The Torah service became an occasion for expressing communal concerns. Y'kum Purkan is written in Aramaic, the common language of Jewish communities of the Eastern Mediterranean and Babylonia during much of the 1st millennium. It originated in Babylonia and the text has evolved over time. It petitions God on behalf of the local synagogue community, and is followed by a Hebrew prayer (Mi Sheberakh) of similar purpose. The first prayer expresses the hope that all may enjoy long, prosperous lives; the second singles out those who give of their means and time to support Jewish communal institutions and needy individuals.

Alternative Prayer for Our Country

Our God and God of our ancestors, grant to our country the will and wherewithal to fulfill its calling to justice, liberty, and equality.

May each of us fulfill our responsibilities of citizenship with care, generosity, and gratitude, ever conscious of the extraordinary blessing of freedom, ever mindful of our duties to one another. Bless those who volunteer to labor on behalf of us all; may they find the strength and courage to complete their tasks and fulfill their dreams.

May our judges, elected leaders, and all who hold public office exercise their responsibilities with wisdom, fairness, and justice for all. Fill them with love and kindness, and bless them that they may walk with integrity on the paths of peace and righteousness.

Creator and protector of all, watch over our armed forces and all those entrusted with our safety, as they daily put their lives at risk to protect us and our freedoms. Be with them in times of danger; give them courage to act with honor and dignity, as well as insight to do what is right in Your eyes.

Fill us all with the gifts of love and courage, that we may create a world that

reflects Your glory. May we each respond to the charge of Your prophet, “For what does Adonai demand of You—but to act justly, to love kindness, and to walk humbly with Your God” (Micah 6:8). May the one who brings peace on high bring peace and prosperity to our world and keep us in safety. And let us say: *Amen*.

A Prayer for the Renewal of Creation

Master of the universe, in whose hand is the breath of all life and the soul of every person, grant us the gift of Shabbat, a day of rest from all our labors. With all of our senses may we perceive the glory of Your works. Fill us with Your goodness, that we may attest to Your great deeds. Strengthen us to become Your faithful partners, preserving the world for the sake of future generations. ► ADONAI our God and God of our ancestors, may it be Your will to renew Your blessing of the world in our day, as You have done from the beginning of time.

A Prayer for Our Country

Our God and God of our ancestors, with mercy accept our prayer on behalf of our country and its government. Pour out Your blessing upon this land, upon its inhabitants, upon its leaders, its judges, officers, and officials, who faithfully devote themselves to the needs of the public. Help them understand the rules of justice You have decreed, so that peace and security, happiness and freedom, will never depart from our land.

ADONAI, God whose spirit is in all creatures, we pray that Your spirit be awakened within all the inhabitants of our land. Uproot from our hearts hatred and malice, jealousy and strife. Plant love and companionship, peace and friendship, among the many peoples and faiths who dwell in our nation. Grant us the knowledge to judge justly, the wisdom to act with compassion, and the understanding and courage to root out poverty from our land.

May it be Your will that our land be a blessing to all who dwell on earth, and may You cause all peoples to dwell in friendship and freedom. Speedily fulfill the vision of Your prophets: “Nation shall not lift up sword against nation, neither shall they learn war anymore.” “For all of them, from the least of them to the greatest, shall know Me.” And let us say: *Amen*.

תפלה לשלום הארץ

בּוֹנוֹ שֶׁל עוֹלָם, אֲשֶׁר בְּיָדְךָ נִפְשׁ כָּל־חַי וְרוּחַ כָּל־בָּשָׂר אִישׁ, הַנְחִילֵנוּ שִׁבְת מְנוּחָה, יוֹם לְשָׁבוֹת בּוֹ מָכַל מְלָאכָה. בְּכָל־תְּחוּשָׁה, נִכְיֹר וְנִדְע אֶת־הוֹד יִצִּירְתָּךְ. שִׁבְעֵנוּ מִטּוֹבָךְ שְׁנֵהִיָּה עֲדִים לְגָדֹל מַעֲשֶׂיךָ. חֲזַקְנוּ לְחַיּוֹת עִמָּךְ שׁוֹתֵפִים נְאֻמָּנִים, לְשִׁמּוֹר עַל עוֹלָמְךָ בְּעֶבֶר הַדּוֹרוֹת הַבָּאִים. ◀ יְהִי רָצוֹן מִלְפָּנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ וְאַמּוּתֵינוּ, שֶׁתְּבָרֵךְ אֶת־עוֹלָמְךָ בְּיָמֵינוּ כִּימֵי קֹדֶם.

תפלה לשלום המדינה

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ וְאַמּוּתֵינוּ, קִבֵּל נָא בְּרָחִים אֶת־תְּפִלָּתֵנוּ בְּעֵד אֶרְצֵנוּ וּמִמְשַׁלְתָּהּ. הִרָק אֶת־בְּרִכְתְּךָ עַל הָאָרֶץ הַזֹּאת, עַל תּוֹשְׁבֶיהָ, עַל רֹאשֶׁהָ, שׁוֹפְטֶיהָ, וּפְקִידֶיהָ הַעוֹסְקִים בְּצִרְכֵּי צָבוֹר בְּאַמּוּנָה. הִבְיָנָם מִשְׁפָּטִי צִדְקָךְ לְמַעַן לֹא יִסּוּרוּ מֵאַרְצֵנוּ שְׁלוֹם וְשִׁלּוֹה, אֲשֶׁר וְחִפְשׁ כָּל־יָמִים.

אָבָא יְהוָה, אֱלֹהֵי הָרוּחוֹת לְכָל־בָּשָׂר, שְׁלַח רוּחְךָ עַל כָּל־תּוֹשְׁבֵי אֶרְצֵנוּ. עֲקֹר מִלִּבֵּנוּ שִׁנְאָה וְאַיְכָה, קִנְאָה וְתַחֲרוּת, וְטַע בִּין בְּנֵי הָאֲמוֹת וְהָאֲמוֹנוֹת הַשּׁוֹנוֹת הַשּׁוֹכְנִים בָּהּ אֹהֶבָה וְאַחֻזָּה, שְׁלוֹם וְרַעוּת. כִּי עַד צִדְק יָשׁוּב מִשְׁפָּט בְּבִתִּי דִּינְנָה, וְחֲנָנוּ מֵאַתָּה דַּעַה לְשִׁפּוֹט בְּצִדְק וּבְבִינָה, לְפַעַל בְּחֶסֶד וּבְרָחִים, בְּשָׂכָל טוֹב וּבְאַמֶּץ לֵב, לַעֲקוֹר עֲנִיּוֹת מֵאַרְצֵנוּ.

וּבְכֵן יְהִי רָצוֹן מִלְפָּנֶיךָ שְׁתֵּהִי אֶרְצֵנוּ בְּרַכָּה לְכָל־יְיֹשְׁבֵי תֵבֶל, וְתִשְׁרָה בֵּינֵיהֶם רַעוּת וְחֵרוּת, וְקִים בְּמִהְרָה חֲזוֹן נְבִיאֶיךָ: לֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרֵב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה. וְנֹאמַר: כִּי כוֹלָם יִדְעוּ אוֹתִי לְמִקְטָנָם וְעַד גְּדוֹלָם. וְנֹאמַר אָמֵן.

Whereas earlier prayers asked that the monarch be compassionate to the Jewish people, this prayer expresses the hope that the leaders of the country will be fair and just to all, helping to bring the world closer to a vision of peace and justice. The prayer ends with two prophetic verses: Isaiah 2:4 (“Nation shall not lift up sword...”) and Jeremiah 31:33 (“For all of them ...”).

PRAYER FOR THE RENEWAL OF CREATION. Concerns about our environment are as much a part of our consciousness as are the issues that were historically raised in this part of the service. This prayer, written by Daniel Nevins, expresses the hope that by ceasing to labor on Shabbat, by being able to appreciate and be grateful for life and its gifts, we will increase our awareness of the need to be responsible caretakers of the natural world.

PRAYER FOR OUR COUNTRY. It has been customary since medieval times to include in the liturgy a prayer for the welfare of the government. Secure governments were seen as providing safety for the Jewish community, and a biblical warrant for such prayers was found in Jeremiah’s instruction to Israel to “seek the welfare of the city to which I have exiled you and pray to Adonai on its behalf; for in its prosperity you shall prosper” (29:7). Early versions of this prayer referred to God as “the one who gives dominion to kings” and reflected the anxiety that Jews felt as a beleaguered minority. The text here is based on a prayer composed in the 1920s by Professor Louis Ginzberg, which transforms what had formerly been “A Prayer for the Government” into “A Prayer for Our Country” and for its people, the source of authority in a democracy.

A Prayer for the State of Israel

רבונו של עולם, קבל
נא ברחמים וברצון
את תפלותינו בעד
מדינת ישראל.

Sovereign of the universe,
accept in lovingkindness
and with favor our prayers
for the State of Israel, her
government, and all who
dwell within her boundar-
ies and under her authority.
Open our eyes and our
hearts to the wonder of
Israel, and strengthen our
faith in Your power to
work redemption in every
human soul. Grant us also
the fortitude to keep ever
before us those ideals upon
which the State of Israel
was founded. Grant cour-
age, wisdom, and strength
to those entrusted with
guiding Israel's destiny
to do Your will. Be with
those on whose shoulders
Israel's safety depends and
defend them from all harm.
Spread over Israel and all
the world Your shelter of
peace, and may the vision
of Your prophet soon be
fulfilled: "Nation shall not
lift up sword against nation,
neither shall they learn war
anymore" (Isaiah 2:4).

לא ישא גוי אל גוי חרב
ולא ילמדו עוד מלחמה.

A Prayer for the State of Israel

Avinu she-ba-shamayim, stronghold and redeemer of the
people Israel: Bless the State of Israel, [that it may be] the
beginning of our redemption. Shield it with Your love; spread
over it the shelter of Your peace. Guide its leaders and advi-
sors with Your light and Your truth. Help them with Your
good counsel. Strengthen the hands of those who defend our
holy land. Deliver them; crown their efforts with triumph.
Bless the land with peace and its inhabitants with lasting joy.
And let us say: *Amen*.

*Avinu she-ba-shamayim, tzur yisrael v'go-alo, bareikh et m'dinat
yisrael [she-t'hei] reishit tz'mihat ge'ulateinu. Hagen aleha
b'evrat hasdekha u-f'ros aleha sukkat sh'lomekha, u-sh'lah or'kha
va-amit'kha l'rasheha sareha v'yo-atzeha, v'takneim b'eitzah tovah
milfanekha. Hazeik et y'dei m'ginei eretz kodsheinu, v'hanhileim
eloheinu y'shu-ah, va-ateret nitza'hon t'atreim. V'natata shalom
ba-aretz v'simhat olam l'yoshi'veha, v'nomar: amen.*

A Prayer for Peace

May we see the day when war and bloodshed cease,
when a great peace will embrace the whole world.

*Then nation will not threaten nation,
and the human family will not again know war.*

For all who live on earth shall realize

we have not come into being to hate or to destroy.

We have come into being to praise, to labor, and to love.

*Compassionate God, bless the leaders of all nations
with the power of compassion.*

Fulfill the promise conveyed in Scripture:

I will bring peace to the land,
and you shall lie down and no one shall terrify you.

*I will rid the land of vicious beasts
and it shall not be ravaged by war.*

Let justice and righteousness flow like a mighty stream.

Let God's peace fill the earth as the waters fill the sea.

And let us say: *Amen*.

תפלה לשלום מדינת ישראל

אבינו שבשמים, צור ישראל וגואלו, ברח את מדינת
ישראל [שתהא] ראשית צמיחת גאולתנו. הגן עליה
באברת חסדך ופרש עליה סכת שלומך, ושלח אורך
ואמתך לראשיה שריה ויועציה, ותקנם בעצה טובה
מלפניה. חזק את ידי מנגי ארץ קדשנו, והנחילם
אלהינו ישועה, ועטרת נצחון תעטורם. ונתת שלום
בארץ ושמחת עולם ליושביה, ונאמר: אמן.

תפלה לשלום

יהי צון מלפניך יהוה אלהינו ואלהי אבותינו ואמותינו,
שתבטל מלחמות ושפיכות דמים מן העולם
ותשבין שלום בעולם,

ולא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה.

יבירו וידעו בליישובי תבל
שלא באנו לעולם בשביל ריב ומחלוקת,
ולא בשביל שונאה וקנאה וקנטור ושפיכות דמים.
רק באנו לעולם כדי להפיר אותך, תתברך לנצח.

ובכן תרחם עלינו ויקים בנו מקרא שבתוב:
ונתתי שלום בארץ ושכבתם ואין מחריד,
והשבתי חיה רעה מן הארץ וחרב לא תעבר בארצכם.
ויגל פמים משפט, וצדקה כנחל איתן.
כי מלאה הארץ דעה אתייהוה פמים לים מכסים.

PRAYER FOR THE STATE OF ISRAEL. Upon Israel's inde-
pendence in 1948, many
prayers were circulated
for the well-being of the
new state. This one was
composed by Israel's chief
rabbi and was then slightly
edited by the writer
S.Y. Agnon.

THAT IT MAY BE שְׁתֵּהא.
This Hebrew word was
added by the Chief Rabbi
of England, Immanuel Jak-
obovits, turning the phrase
"the beginning of the re-
demption" into an expres-
sion of hope, rather than a
statement of fact.

A PRAYER FOR PEACE.
Rabbi Nathan Sternharz,
a student of the Hasidic
master Nahman of Bratzlav
(1772–1810, Ukraine),
recorded this prayer. The
version here has been
adapted and translated by
Jules Harlow.

NATION WILL NOT THREATEN
NATION. לא ישא גוי
גוי. Isaiah 2:4.

I WILL BRING PEACE וְנִתְּתִי
וְנִתְּתִי. Leviticus 26:6.

LET JUSTICE AND RIGH-
TEOUSNESS FLOW וְיָגַל בְּפִמִּים
מִשְׁפָּט. Amos 5:24.

FILL THE EARTH כִּי מִלְאָה
הָאָרֶץ. Isaiah 11:9.



TISHREI (30 days) almost always begins in September, at the time of the fall equinox. Although in one system of counting it is the seventh month, the Mishnah (Rosh Hashanah 1:1) indicates that Tishrei is the month that begins a new calendar year, and a new agricultural cycle; indeed its name derives from the Aramaic word meaning “to begin.” Therefore, Rosh Hashanah is observed on the 1st and 2nd of Tishrei; Yom Kippur, Sukkot, Sh'mini Atzeret and Simhat Torah all follow in the same month. Tishrei's symbol is that of a balance scale, *moznayim*.



HESHVAN or **MARHESHVAN** almost always begins in October; it is one of two months whose length varies from year to year, either 29 or 30 days, to ensure that the holidays fall on certain days (e.g., Yom Kippur can never fall on Friday or Sunday, because that would interfere with the proper observance of Shabbat). It is the only month of the year without major holidays or fast days. Its symbol is the scorpion, *akrav*.



KISLEV usually begins during the month of November; like the previous month, the number of days varies between 29 and 30. Kislev is the darkest month of the year, but it is also the month in which we light the menorah in celebration of Hanukkah, beginning on the 25th of the month. Its symbol is the bow, *keshet*, perhaps evoking the rainbow (*keshet*) shown to Noah after the flood, which according to some commentators ended on the 28th of Kislev.



TEVET (29 days) almost always begins in December and usually extends into January, and usually includes the winter solstice. The tenth of the month commemorates the siege of Jerusalem begun by Nebuchadnezzar that eventually led to the capture of the city and the Babylonian exile of Judah. Its symbol is that of a goat, *g'di*.



SHEVAT (30 days) begins in January and most often extends into February, early spring in the Land of Israel. The Mishnah (Rosh Hashanah 1:1) indicates that Shevat is the new year for the trees. Therefore, during this month we observe Tu B'Shevat (“the fifteenth of Shevat”), a day to celebrate trees and the natural world. Its symbol is a bucket of water, *d'li*, perhaps indicating the abundance of water after the winter rains and the richness of the soil at this time.



ADAR occurs in February and March. Purim is celebrated on the 14th (in Jerusalem it is celebrated on the 15th), preceded by the Fast of Esther on the 13th. Rabbinic lore teaches that when Adar begins, joy increases. Because the lunar calendar of twelve months is slightly shorter than the solar year, the Hebrew calendar intercalates a full month seven times in a nineteen-year cycle; this ensures that Pesah will always occur in the spring. When a new month is added, there are two months of Adar—Adar I and Adar II. Purim is celebrated in Adar II. Adar's symbol is fish, *dagim*. It normally consists of 29 days; in a leap year Adar I consists of 30 days.

The circuit of the months of the year is marked by the dominance of different constellations of the stars. Synagogues were often adorned with images of these constellations, as if in entering the synagogue one had ascended to heaven. This page illustrates the months of the year and their associated symbols, which have decorated synagogues through the ages.

The Months of the Year



NISAN (30 days), the month in which the people Israel were redeemed from Egypt, is designated in Exodus (12:2) as the first month of the year and it is the starting point of the festival cycle. Because the Torah also calls it *hodesh ha-aviv*, the springtime month (Deuteronomy 16:1), the Hebrew calendar is adjusted to ensure that Nisan always falls in late March and April, around the time of the spring equinox (see *Adar* below). The Mishnah (Rosh Hashanah 1:1) indicates that Nisan is one of four “new years” in the calendar: Nisan is the new year for determining festivals, and also the month that marks the beginning of a king's reign. Pesah begins on the 15th, and Yom HaShoah is observed on the 27th. It consists of 30 days, and its symbol is the ram, *talesh*.



IYAR (29 days) mostly coincides with the month of May. Iyar is especially associated with the State of Israel: Yom HaZikaron (Israeli Memorial Day), Yom HaAtzmaut (Israeli Independence Day) and Yom Yerushalayim are all observed in Iyar. In addition, Lag Ba-omer, the celebratory day in the midst of the counting of the *omer*, occurs on the 18th of Iyar. Iyar's symbol is the bull, *shor*.



SIVAN (30 days) occurs during the months of May and June, already summer in the Land of Israel. The sixth of Sivan is celebrated as the Festival of Shavuot (and, outside the Land of Israel, the seventh as well) and marks an end to the counting of the *omer*. Sivan's symbol is the twins, *te'omim*.



TAMMUZ (29 days) is most frequently the time of the summer solstice. The 17th of Tammuz marks the time of the breaching of the wall of Jerusalem by Nebuchadnezzar (587/586 B.C.E.) and the second conquest by the Romans under Titus in 70 C.E., and begins a period of three weeks of mourning, marked by special *haftarot*. A midrashic tradition places on that same day Moses' smashing of the first set of tablets in response to the golden calf. Tammuz's symbol is a crustacean, *sartan*.



AV (30 days) occurs in mid-summer. The period of mourning that began on Tammuz 17 intensifies in Av, culminating in the fast of Tishah B'Av (“the ninth of Av”), commemorating the destruction of both Temples, the expulsion from Spain, and other times of Jewish persecution and martyrdom. This fast is the most severe in the Jewish calendar, save for Yom Kippur itself. The Shabbat following Tishah B'Av is called Shabbat Nahamu (the Shabbat of Consolation), and is the first of seven Shabbatot of comfort (each with a special *haftarah*) leading up to Rosh Hashanah. The month is therefore sometimes called Menahem Av (Av the Comforter). Its symbol is the lion, *aryeh*.



ELUL (29 days) most often begins in August and continues into September. A rabbinic tradition has it that Moses went up Mount Sinai a second time at the beginning of Elul to pray that God forgive the people for the sin of the golden calf; he came down forty days later on Yom Kippur, having attained atonement. The rabbis saw a hint of this reconciliation between God and the people in the name of the month, whose letters spell the acronym *ani l'dodi v'dodi li*, “I am for my beloved and my beloved is for me” (Song of Songs 6:3). Over time, Elul became a month of preparation for the High Holy Days, with the shofar sounded daily. Elul's symbol is the virgin, *b'tulah*.

Prayer for the New Month

May the new month bring renewal to our lives:
a renewal of wonder
a renewal of freedom
a renewal of love
a renewal of justice
a renewal of friendship
a renewal of holiness.
Amen.

Renewal

The midrash teaches that while the Israelites were still in Egypt, God showed Moses the new moon, saying, "When the moon renews itself like this, it will be the beginning of the month for you." The German Orthodox thinker Samson Raphael Hirsch understood this as a sign that the Jewish people would continually renew itself. Just as the rainbow was a sign to Noah that humanity would have a new future, in the same way, in Egypt, at the threshold of the new Jewish future, God called Moses and Aaron into the open, showed them the silver crescent of the new moon, and said, "The renewal of this moon is a sign of the call to continuous renewal."

Announcing the New Month

Recited on the Shabbat before Rosh Hodesh (except Tishrei). We rise.

May it be Your will,
ADONAI our God and God of our ancestors,
grant that this coming month bring us
goodness and blessing,
and bestow on us a long life,
a life that is peaceful,
a life that is good,
a life that is blessed,
a life with proper sustenance,
a life with physical vitality,
a life conscious of heaven's demands and wary of sin,
a life free of shame and reproach,
a life of abundance and honor,
a life of love of Torah, conscious of heaven's demands,
a life in which the worthy desires of our hearts are fulfilled.
Amen.

The Sefer Torah is brought forward, and the leader holds it while announcing the new month:

May God who wrought miracles for our ancestors, redeeming them from slavery to freedom, redeem us soon and gather our dispersed from the four corners of the earth. May the entire people Israel be united in friendship, and let us say: *Amen.*

The new month of _____ will begin on _____.
May it hold blessing for us and for all the people Israel.

Rosh Hodesh _____ yihyeh b'yom _____ haba aleinu v'al kol yisrael l'tovah.

The congregation repeats the announcement of the month, and the leader then continues:

May the Holy One bless this new month
for us and for the entire people, the house of Israel,
with life and peace, *Amen*
joy and gladness, *Amen*
deliverance and consolation. And let us say: *Amen.*

Y'hadsheihu ha-kadosh barukh hu aleinu v'al kol amo beit yisrael,
l'hayim u-l'shalom, (amen,) l'sason u-l'simhah, (amen,) l'lishuah u-l'nehamah, v'nomar: amen.

ברכת החודש

Recited on the Shabbat before Rosh Hodesh (except Tishrei). We rise.

יְהי רצון מלפניך,
יהוה אלהינו ואלהי אבותינו [ואמוחינו],
שתחדש עלינו את־החדש הבא
לְטוֹבָה וְלִבְרָכָה,
וְתתן־לנו חיים אָרְבִּים, חיים שֶׁל שְׁלוֹם,
חיים שֶׁל טוֹבָה, חיים שֶׁל בְּרָכָה,
חיים שֶׁל פְּרִנְסָה, חיים שֶׁל חֵלוּץ עֲצָמוֹת,
חיים שֶׁיִּשֵּׁשׁ בָּהֶם יְרֵאת שָׁמַיִם וְיֵרֵאת חָטָא,
חיים שֶׁאֵין בָּהֶם בוּשָׁה וּכְבוֹד,
חיים שֶׁל עֶשֶׂר וְכַבֹּד,
חיים שֶׁתֵּהָא כְּנוֹ אֲהַבַת תּוֹרָה וְיֵרֵאת שָׁמַיִם,
חיים שֶׁיִּמְלָאוּ מִשְׁאֲלוֹת לְבָנוּ לְטוֹבָה, אָמֵן סְלָה.

The Sefer Torah is brought forward, and the leader holds it while announcing the new month:

מִי שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ [וּלְאַמּוֹתֵינוּ], וְנָאֵל אוֹתָם
מַעֲבָדוֹת לְחֵרוֹת, הוּא יִגְאֵל אוֹתָנוּ בְּקֶרֶב, וְיִקְבֹּץ
נִדְחֵינוּ מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ, חִבְרִים כָּל־יִשְׂרָאֵל,
וְנֹאמַר: אָמֵן.

רֹאשׁ הַחֹדֶשׁ יִהְיֶה בְּיוֹם _____ הַבָּא
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל לְטוֹבָה.

The congregation repeats the announcement of the month, and the leader then continues:

יִחַדְשֵׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ
וְעַל כָּל־עַמּוֹ בֵּית יִשְׂרָאֵל,
לְחַיִּים וּלְשְׁלוֹם, אָמֵן,
לְשִׁשׁוֹן וּלְשִׁמְחָה, אָמֵן,
לְשִׁוּעָה וּלְנִחְמָה, וְנֹאמַר: אָמֵן.

THE HEBREW CALENDAR. Since biblical times the Hebrew calendar has been based on the lunar year. Months were declared by the sighting of the new moon. The Mishnah describes an elaborate system of communication whereby the sighting of the new moon was announced from hilltop to hilltop by lighting signal fires (Rosh Hashanah 2:2–4). In the middle of the 1st millennium a perpetual calendar was instituted and the declaration of the month was no longer made on the basis of visual sighting. The time of the new month could then be announced in advance, in the synagogue. The Hebrew calendar runs on a nineteen-year cycle. Lunar months are actually 29½ days, so some months are 29 and others 30 days. The lunar year is 354 days, and in order to keep the lunar calendar in sync with the solar year, an extra lunar month—a second Adar—is added in the spring, seven times during the nineteen-year cycle.

שֶׁתִּחַדֵּשׁ שֶׁתִּחַדֵּשׁ ON US. עלינו. The Babylonian Talmud (Berakhot 16b) mentions that this prayer was recited by Rav (3rd century) as a conclusion to the Amidah. Later liturgists incorporated it as a prayer for the new moon.

CONSCIOUS OF HEAVEN'S DEMANDS יְרֵאת שָׁמַיִם DEMANDS. Literally, "the fear of heaven." This common rabbinic phrase has many shades of meaning. It implies a consciousness of God's presence in one's life, so that one does that which is right in the eyes of God.

After reading the Torah,
we recite the line “joyous
are they who dwell in Your
house,” inviting us to ponder
what truly makes God—and
us—feel at home.

Dreaming of Home

We want so much to be in
that place
where we are respected
and cherished,
protected, acknowledged,
nurtured, encouraged,
heard.

And seen, seen
in all our loveliness,
in all our fragile strength.

And safe, safe in all our
trembling
vulnerability. Where we
are known
and safe, safe and known—
is it possible?

—MERLE FELD

ASHREI

Joyous are they who dwell in Your house;
they shall praise You forever.

*Joyous the people who are so favored;
joyous the people whose God is ADONAI.*

A SONG OF PRAISE, OF DAVID

I exalt You, my God, my sovereign; I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised,
though Your greatness is unfathomable.

*One generation praises Your works to the next,
telling of Your mighty deeds.*

I would speak of Your majestic glory
and of Your wondrous acts.

*Generations speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.*

They recount Your great goodness,
and sing of Your righteousness.

*ADONAI is merciful and compassionate,
patient, and abounding in love.*

ADONAI is good to all, and God’s mercy embraces
all of creation.

*All of creation acknowledges You,
and the faithful bless You.*

continued

Ashrei yosh’vei veitekha, od y’hal’lukha selah.

Ashrei ha-am she-kakhah lo, ashrei ha-am she-Adonai elohav.

T’hilah l’david.

Aromim-kha elohai ha-melekh, va-avar’kha shimkha l’olam va-ed.

B’khol yom avar’kheka, va-ahal’lah shimkha l’olam va-ed.

Gadol Adonai u-m’hulal me’od, v’ligdulato ein heiker.

Dor l’dor y’shabah ma-asekha, u-g’vurotekha yagidu.

Hadar k’vod hodekha, v’divrei niflotekha asibah.

Ve-ezuz norotekha yomeiru, u-g’dulat’kha asaprenah.

Zeikher rav tuv’kha yabiu, v’tzidkat’kha y’raneinu.

Hanun v’rahum Adonai, erekh apayim u-g’dol hased.

Tov Adonai lakol, v’rahamav al kol ma-asav.

Yodukha Adonai kol ma-asekha, va-hasidekha y’var’khukha.

אֲשֶׁר יֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיוּ לְךָ סֵלָה.
אֲשֶׁר־יֵהֱיֶה שְׁכֻנָּתְךָ לָנוּ, אֲשֶׁר־יֵהֱיֶה שְׂיִיחוּהוּ אֱלֹהֵינוּ.

תהלה לְדָוִד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל־יוֹם אֶבְרַכְּךָ, וְאֶהַלְלֶךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְהוָה וּמִהַלֵּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֹתֶיךָ יִגְדֹּדוּ.

הַיָּד בְּכּוֹד הַדָּוָר, וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעֲזֹז נוֹרְאוֹתֶיךָ יֵאמְרוּ, וְגִדְלֹתֶךָ אֶסְפְּרֶנָּה.

זָכַר רַב טוֹבְךָ יִבְעֵנוּ, וְצִדְקָתְךָ יִרְנֶנּוּ.

חֲנוּן וְרַחוּם יְהוָה, אֲנִיךָ אֲפִים וְגִדְלֵה־סֶדֶה.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.

יִדְוֹךְ יְהוָה כָּל־מַעֲשָׂיו, וְחִסְדֶּיךָ יִבְרַכְּכָה.

continued

ASHREI. According to Rabbi Eleazar (3rd century, Land of Israel) speaking in the name of his teacher, Abina, the daily recitation of Psalm 145 opens a pathway to eternity. The Babylonian Talmud explains that it is an alphabetical acrostic (although it is missing one letter, *nun*) that symbolically encompasses the variety of praises of God, and that it contains an especially appropriate description of the thankfulness with which we are to approach God: “You open Your hand, satisfying all the living with contentment” (Berakhot 4b).

An additional reason for its frequent use in the liturgy is that the psalm expresses a dual posture of faithfulness. “I” express my faithfulness to God, and the

psalm then describes that God faithfully cares for those devoted to God. The two themes are interwoven throughout the psalm, which then concludes with a final assertion that not only “I” but “all that is mortal” will praise God. It is this expression of a covenantal relationship, in which God and humanity respond to each other, that makes Ashrei both an appropriate introduction to prayer (as it is in Minhah), and an appropriate conclusion to prayer (as it is in the weekday Shaharit service). Here, it serves in both of those roles: concluding Shaharit and the Torah service, and simultaneously introducing Musaf. For synagogue use, two verses were added to the beginning of Psalm 145, both of which begin with the word *ashrei*, “joyous” (Psalms 84:5 and 144:15), and it was these additional verses that gave the name “Ashrei” to this prayer. The first verse, which speaks of those who “dwell in Your house,” is especially appropriate in the context of synagogue prayer. Similarly, at the end, the verse “we shall praise Adonai now and always” was appended from Psalm 115:18.

God's Mystery

I called to You to reveal the
mysteries
never hidden from You,
instead, I uncovered the
deep within me
and did not depart empty-
handed
for in the songs I sang to
You, I saw
a vision of a ladder.
I offer thanks for Your
wonders
though I do not under-
stand them
but I will not forget what
You whispered to me
as my heart dreamed its
dream.

—SOLOMON IBN GABRIOL

They speak of the glory of Your sovereignty
and tell of Your might,
*proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.*

Your sovereignty is eternal;

Your dominion endures in every generation.

*ADONAI supports all who falter,
and lifts up all who are bent down.*

The eyes of all look hopefully to You,
and You provide them nourishment in its proper time.

Opening Your hand, You satisfy with contentment all that lives.

ADONAI is righteous in all that is done, faithful to all creation.

ADONAI is near to all who call, to all who call sincerely.

God fulfills the desire of those who are faithful,

listening to their cries, rescuing them.

*ADONAI watches over all who love the Holy One,
but will destroy all the wicked.*

► My mouth shall utter praise of ADONAI.

May all that is mortal praise God's name forever and ever.

K'vod malkhut'kha yomeiru, u-g'vurat'kha y'dabeiru.

L'hodia livnei ha-adam g'vurotav, u-kh'vod hadar malkhuto.

Malkhut'kha malkhut kol olamim, u-memshalt'kha b'khol dor vador.

Somekh Adonai l'khol ha-noflim, v'zokef l'khol ha-k'fufim.

Einei khol elekha y'sabeiru, v'atah noten lahem et okhlam b'ito.

Potei-ah et yadekha, u-masbia l'khol hai ratzon.

Tzadik Adonai b'khol d'rakhav, v'hasid b'khol ma-asav.

Karov Adonai l'khol korav, l'khol asher yikra-uhu ve-emet.

R'tzon y'rei-av ya-aseh, v'et shavatam yishma v'yoshi-eim.

Shomer Adonai et kol ohavav, v'et kol ha-r'sha-im yashmid.

► *T'hilat Adonai y'daber pi,*

vi-vareikh kol basar shem kodsho l'olam va-ed.

Psalms 145

We shall praise ADONAI now and always. Halleluyah!

Va-anahnu n'varekh yah, mei-atah v'ad olam. Hal'luyah.

כבוד מלכותך יאמרו, וגבורתך ידבירו.

להודיע לבני האדם גבורתו, וכבוד הדר מלכותו.

מלכותך מלכות כל־עלמים, וממשלתך בכל־דור ודור.

סומך יהוה לכל־הנפלים, וזוקף לכל־הקפופים.

עיני כל אליך ישברו, ואתה נותן להם את־אבלם בעתו.

פותח את־ידך, ומשביע לכל־חי רצון.

צדיק יהוה בכל־דרךיו, וחסיד בכל־מעשיו.

קרוב יהוה לכל־קראיו, לכל אשר יקראהו באמת.

צון יראיו יעשה, ואת־שונעתם ישמע ויושיעם.

שומר יהוה את־פלאהביו, ואת כל־הרשעים ישמיד.

◀ תהלת יהוה ידבר־פי,

ויברך כל־בשר שם קדשו לעולם ועד.

תהלים קמה

ואנחנו נברך יי, מעתה ועד עולם. הללויה.

God's Voice
What would it mean for us to hear God's voice?
The Bible offers two different scenes of revelation. The people Israel hear God's voice on Sinai amidst thunder and lightning (Exodus 19). Yet, pointedly, Elijah, the only prophet (other than Moses) who also experiences a revelation at Sinai, comes to understand that God is not in the thunder and lightning, but in the "still small voice"—or, as in the current Jewish Publication Society translation, "a soft murmuring sound," or perhaps as an alternate translation would have it, in "the thin sound of silence" (1 Kings 19:12)—the profusion of translations indicating in themselves the plurality of ways we each may hear what impels us from within, or without.
The voice we hear may come to us as a surprise—in moments of distress, at times when we are still and alone, when we are on a journey. Or we may hear the voice when we have engaged in extensive preparations, meditating, thinking, praying, or fasting. We may hardly hear it, yet it can be shattering, thunderous—sending us on our way, impelling us, allowing us to see clearly what we had not seen before at all.

Returning the Torah

We rise as the ark is opened.

Leader:

Celebrate the name of ADONAI; God's name alone is exalted.

Congregation:

God's glory encompasses heaven and earth; God extols the faithful—raising up Israel, the people God keeps close. Halleluyah!

Hodo al eretz v'shamayim, va-yareh keren l'amo, t'hilah l'khol hasidav, livnei yisrael am k'rovo. Hal'luyah!

A PSALM OF DAVID

Acclaim ADONAI, children of the Divine; acclaim ADONAI, with honor and strength.

Acclaim ADONAI, with the honor due God's name; bow before ADONAI in the splendor of the sanctuary.

The voice of ADONAI thunders over the waters;

God, glorious, thunders—ADONAI, over the great sea.

The voice of ADONAI, with all its power; the voice of ADONAI, with all its majesty; the voice of ADONAI shatters the cedars.

ADONAI shatters the cedars of Lebanon—making the trees dance like calves, the mountains of Lebanon and Sirion like wild bulls.

The voice of ADONAI forms flames of fire; the voice of ADONAI convulses the wilderness, ADONAI convulses the wilderness of Kadesh.

The voice of ADONAI makes hinds calve and strips forests bare, and in God's sanctuary all acknowledge the glory of God.

ADONAI was enthroned above the flood waters: enthroned, ADONAI is eternally sovereign.

ADONAI will grant strength to God's people; ADONAI will bless them with peace.

Mizmor l'david.

Havu ladanai b'nei eilim, havu ladanai kavod va-oz.

Havu ladanai k'vod sh'mo, hishtahavu ladanai b'hadrat kodesh.

Kol Adonai al ha-mayim, El ha-kavod hirim, Adonai al mayim rabim.

Kol Adonai ba-ko'ah, kol Adonai be-hadar, kol Adonai shover arazim, va-y'shabeir Adonai et arzei ha-l'vanon. Va-yarkidem k'mo eigel, l'vanon v'siryon k'mo ven re'eimim. Kol Adonai hotzev lahavot esh, kol Adonai yahil midbar, yahil Adonai midbar kadesh. Kol Adonai y'holel ayatot.

Va-yehesof y'arot u-v'heikhalo kulo omer kavod.

Adonai la-mabul yashav, va-yeishev Adonai melekh l'olam.

Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

Psalm 29

הַבְּנִסַּת הַתּוֹרָה

We rise as the ark is opened.

Leader:

יְהִלְלוּ אֶת־שֵׁם יְהוָה בִּי נִשְׁבַּח שְׁמוֹ לְבָדוֹ.

Congregation:

הוֹדוּ עַל אֵי צִוְּשָׁמַיִם. וַיִּסַּק וְלַעֲמוֹ,

תְּהִלָּה לְכָל־חֲסִידָיו, לִבְנֵי יִשְׂרָאֵל עִם קָבוֹ, הַלְלוּיָהּ.

מִזְמוֹ לְדָוִד

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז,

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲוּוּ לַיהוָה בְּהָדָר. תִּקְדָּשׁ.

קוֹל יְהוָה עַל הַמַּיִם,

אֵל הַכְּבוֹד הִרְעִים, יְהוָה עַל מַיִם רַבִּים.

קוֹל יְהוָה בְּכַחַ,

קוֹל יְהוָה בְּהָדָר, קוֹל יְהוָה שֶׁב־אֶזְיִים,

וַיִּשְׁבֵּי יְהוָה אֶת־אֵי זֵי הַלְכָנוֹן.

וַיִּרְקִידֵם כְּמוֹ עֵגֶל, לְכָנוֹן וְשִׁרְיוֹן כְּמוֹ בֶן־רֶאֱמִים.

קוֹל יְהוָה חֲצֵב לְהָבוֹת אֵשׁ,

קוֹל יְהוָה יַחִיל מִדֶּבֶר, יַחִיל יְהוָה מִדֶּבֶר קָדֵשׁ,

קוֹל יְהוָה יַחֲלֹל אֵילוֹת.

וַיִּנְחֹשֶׁף יַעֲרוֹת, וּבְהִיכְלוֹ כָלוּ אֲמֹר כְּבוֹד.

יְהוָה לְמַבּוּל יֹשֵׁב, וַיִּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.

יְהוָה עַז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

הַהִלֵּם כֵּס

EXTOL יהללו Psalm

148:13–14. The practice of reciting these verses while returning the Torah to the ark is mentioned in the earliest prayerbooks.

PSALM 29. Psalm 29 was chosen to accompany the procession of the Torah as it is returned to the ark on Shabbat morning because of the predominant image of the voice of God. The phrase *kol Adonai* ("the voice of God")—which was identified by the ancient rabbis with the revelation of God's word on Sinai—is repeated seven times in this psalm. The thunder and lightning described here evoke the scene of the revelation at Sinai in Exodus 19; the Bible identifies Kadesh with the Sinai desert.

Biblical scholars see the psalm as a depiction of a storm coming in from the Mediterranean, passing over the mountains of Lebanon—cedars top those high mountains and are among the world's sturdiest and longest-lived trees—and moving over the fertile land and then through the desert.

The psalm begins with reference to the waters of the Mediterranean Sea and ends with God enthroned

above the primal waters of creation. It also begins with an angelic chorus praising God and toward the end mentions the human chorus praising God in the Temple. Thus earth and heaven, the human and the Divine, are joined.

We began the Torah service with verses marking a royal procession and now, as the Torah is returned to the ark after it has been read to the congregation, we end with verses depicting God as enthroned as the "eternal sovereign."

Returning the Torah

Returning the Torah to the ark may be a bittersweet moment. On the one hand, we may feel satisfaction that we have been instructed through the Torah service, that we have read its teaching and engaged with it; on the other hand, we may feel that we have not had enough, that a friend is leaving us, as if returning home after having spent just an hour with us. Perhaps that is why so many of the verses chosen for this moment are those of longing—longing for redemption, longing for a time gone by. Equally, there is the knowledge that the Torah is a scroll, that there are chapters now hidden that have yet to be unrolled. What we have glimpsed is only a partial view of the Teaching; more is yet to be revealed.

The Torah scroll is placed in the ark. Personal meditations, such as those found on page 169, may also be recited here.

Whenever the ark was set down, Moses would say:

ADONAI, may You dwell among the myriad families of the people Israel.

Return, ADONAI, to Your sanctuary, You and Your glorious ark.

Let Your priests be robed in righteousness, and Your faithful sing for joy.

For the sake of David, Your servant, do not turn away from Your anointed.

► I have given you a precious inheritance: do not forsake My teaching.

It is a tree of life for those who grasp it, and all who hold onto it are blessed.

Its ways are pleasant, and all its paths are peace.

Turn us toward You, ADONAI, and we will return to You; make our days seem fresh, as they once were.

► *Ki lekhaḥ tov natati lakhem, torati al ta-azovu.*

Etz hayim hi la-mahazikim bah, v'tom'kheha me'ushar.

D'rakheha darkhei no-am, v'khol n'tivoteha shalom.

Hashiveinu Adonai eilekha v'nashuvah, hadesh yameinu k'kedem.

The ark is closed.

Ḥatzi Kaddish

Leader:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God's great name be acknowledged forever and ever!

Y'hei sh'meih raba m'varakh l'alam u-l'almei almay.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on *Shabbat Shuvah* we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And we say: *Amen*.

The Torah scroll is placed in the ark. Personal meditations, such as those found on page 169, may also be recited here.

וּבִנְחָהּ יֹאמַר: שׁוּבָה יְהוָה רַבְבוֹת אֵלַי יִשְׂרָאֵל.

קוּמָה יְהוָה לְמִנְוָחָהּ, אָמֵהּ וְאָרוֹן עֲזָהּ.

בְּהִנִּיף יִלְבָּשׁוּ צִדְקָה וְחִסְדֶּיךָ יִרְבְּנוּ.

בַּעֲבוּר דָּוִד עֲבֹדָהּ, אֶל תֵּשֵׁב פָּנֶי מְשִׁיחָהּ.

◀ כִּי לָקַח טוֹב וְנָתַתִּי לָכֶם, תּוֹרַתִּי אֶל תַּעֲזוּבוּ.

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכִּיָּהּ מֵאֶשׁ .

דָּ כִּיָּהּ ד' כִּי נָעַם, וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם.

הַשִּׁבְנוּ יְהוָה אֵלֶיךָ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ בְּקִדְמָם.

The ark is closed.

חֲצִי קִדְּוִשׁ

Leader:

יִתְגַּדֵּל וְיִתְקַדָּשׁ שְׁמֵהּ רַבָּא, בְּעֻלְמָא דִּי בְּרָא, פְּרַעֲוִתָּהּ,

וְיִתְמַלֵּךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית

יִשְׂרָאֵל, בַּעֲגָלָא וּבְזִמְנוֹן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ . בָּא מְבָרַךְ וְלַעֲלָמִי עֻלְמָי.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקִדְשָׁא, בְּ יָדֵינוּ,

לַעֲלָא מִן כָּל־ [לַעֲלָא לַעֲלָא מְכָל־ *[on Shabbat Shuvah we substitute:*

בְּרַבְתָּא וְשִׁירְתָּא תִּשְׁבַּחְתָּא וְנִחְמַתָּא דְאִמְרֵינוּ בְּעֻלְמָא,

וְאִמְרוּ אָמֵן.

WHENEVER THE ARK WAS SET DOWN יאמר Numbers 10:36. As the Torah completes its circuit through the synagogue, we recall Moses' words when the people finished a stage in their journey through the wilderness and came to rest in a new camp. This verse and the ones that follow (Psalm 132:8–10 and Proverbs 4:2) can also serve to refer to our own inner journey: we are accompanied now by Torah.

Only the first and last verse are recited in all rites; the others were added in many communities in the late Middle Ages.

IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT עץ חיים היא למחזיקים בה Proverbs 3:18. The Torah handles are called *atzet hayim*, "trees of life," and this verse is the source of the custom of holding on to them as we recite the *b'rakhot* over the Torah. Thus, by studying Torah and by physically holding on to it, we both figuratively and literally "grasp" the tree of life.

ITS WAYS ARE PLEASANT, AND ALL ITS PATHS ARE PEACE דרכיה דרכי נעים וכל דרכיה דרכי שלום Proverbs 3:17. In their context, these

two verses from Proverbs refer to wisdom, *hokhmah*. The ancient rabbis associated wisdom with Torah. As we put away the Torah, we pray that our study of Torah should provide us with the wisdom to promote a life characterized by pleasantness and the pursuit of peace.

TURN US TOWARD YOU, ADONAI הַשִּׁבְנוּ יְהוָה אֵלֶיךָ. Significantly, this final verse is taken from Lamentations (5:21), the book of mourning for the destruction of Jerusalem. We end the Torah service with a prayer for the reconciliation of God and Israel.

God of Our Ancestors
 God can be perceived in almost infinite ways. Certainly each of our biblical ancestors experienced God differently, and the Kabbalists understood their personal stories as reflecting different understandings of the Divine. In their thinking, Abraham's kindly love and compassion, demonstrated by his welcoming of strangers and his defense of the righteous who may have been living in Sodom, came to personify God's love and kindness. Isaac's binding personifies the perception of an aspect of God as awe-inspiring and as placing limits on existence. Jacob was able to achieve balance: he led a troubled life yet survived, and was able to experience joy and fulfillment at the end of his life. In Kabbalah, that balance was understood to be at the very center of the nature of the Divine.

Added to these, we might imagine other human traits that are also Godly. We can picture Sarah as someone who perseveres and then appreciates her blessing and guards it carefully—emulating the God who is a protector and redeemer; Rebecca as one who takes the lead, knowing what needs to be done—the mover of history; Leah as a woman who suffers in life yet sustains a family—symbolizing the God who is with us in our suffering; and Rachel as one who has a short but passionate life—reflecting the God who loves deeply. Each of us experiences the universe and the presence of God differently. Our biblical ancestors reflect different ways of walking with God—and provide us with different models for our own journeys.

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) aloud and the Amidah is then recited silently (a practice called "heicha kedushah" in Yiddish). The sign ♪ indicates the places to bow. The Amidah concludes on page 192.

[*Leader:* As I proclaim the name ADONAI, give glory to our God.]
 ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

With Patriarchs:

ברוך אתה אֲדוֹנָי,
 our God and God of our
 ancestors,
 God of Abraham, God of
 Isaac, and God of Jacob,
 great, mighty, awe-inspiring,
 transcendent God,
 who acts with kindness
 and love, and creates all,
 who remembers the loving
 deeds of our ancestors,
 and who will lovingly bring a
 redeemer to their children's
 children for the sake of
 divine honor.

On Shabbat Shuvah we add:

Remember us for life, Sovereign who delights in life,
 and inscribe us in the Book of Life, for Your sake, God of life.

With Patriarchs and Matriarchs:

ברוך אתה אֲדוֹנָי,
 our God and God of our
 ancestors,
 God of Abraham, God of
 Isaac, and God of Jacob,
 God of Sarah, God of
 Rebecca, God of Rachel,
 and God of Leah,
 great, mighty, awe-inspiring,
 transcendent God,
 who acts with kindness
 and love, and creates all,
 who remembers the loving
 deeds of our ancestors,
 and who will lovingly bring a
 redeemer to their children's
 children for the sake of
 divine honor.

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) aloud and the Amidah is then recited silently (a practice called "heicha kedushah" in Yiddish). The sign ♪ indicates the places to bow. The Amidah concludes on page 192.

[*Leader:* כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גֹדֶל לְאַלְהֵינוּ.
 אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.]

With Patriarchs and Matriarchs:

יְיָ בְּ וְיָ אֱתָהּ יְהוָה,
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 [וְאִמּוֹתֵינוּ], אֱלֹהֵי אֲבֹרָהם,
 אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רֵבֶקָה,
 אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה,
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
 אֵל עֲלִיּוֹן, גּוֹמֵל חֲסִדִּים
 טוֹבִים, וְקוֹנֵה הַכֹּל וְזוֹכֵר
 חֲסִדֵי אֲבוֹת [וְאִמּוֹת],
 וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
 לְמַעַן שְׁמוֹ בְּאַהֲבָה.

With Patriarchs:

יְיָ בְּ וְיָ אֱתָהּ יְהוָה,
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 אֱלֹהֵי אֲבֹרָהם, אֱלֹהֵי
 יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
 הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
 אֵל עֲלִיּוֹן, גּוֹמֵל חֲסִדִּים
 טוֹבִים, וְקוֹנֵה הַכֹּל,
 וְזוֹכֵר חֲסִדֵי אֲבוֹת,
 וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
 לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On Shabbat Shuvah we add:

זְכַּרְנוּ לְחַיִּים, מֶלֶךְ הַפֶּזַח בְּחַיִּים,
 וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

THE MUSAF AMIDAH. On Shabbat and festivals, an extra sacrifice was offered in the Temple. Since the destruction of the Temple, we offer a gift of prayer to mark the specialness of the day: an additional service called Musaf, which consists entirely of an Amidah, a personal moment of prayer. The Amidah always contains three introductory *b'rakhot* and three concluding *b'rakhot*. On Shabbat, a middle *b'rakhah* celebrates the specialness and sanctity of the day.

AS I PROCLAIM יהוה אֶקְרָא. Deuteronomy 32:3. Most likely, this verse was originally inserted into the Amidah as an instructional phrase to be recited by the leader, asking the congregation to respond with "Amen" to the *b'rakhot* that follow. Thus it means: "When I proclaim God's name, 'Adonai,' you should respond by acknowledging God as well"—that is, by answering "Amen" to each *b'rakhah* and by responding when God's personal name (Adonai) is mentioned: *barukh hu u-varukh sh'mo* ("Blessed be God and blessed be God's name").

GREAT, MIGHTY, AWE-INSPIRING הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. This phrase is a quotation from Deuteronomy 10:17–18, where God is described as impartial, not favoring anyone.

TRANSCENDENT GOD אֵל עֲלִיּוֹן. This name for God, *El Elyon*, is first used in the Torah (Genesis 14:18–19) by Melchizedek, the King of Salem, which classical Jewish commentators identified with Jerusalem. Including his words in our prayer thus hints at a vision of a restored Jerusalem, welcoming all who call upon God by whatever name.

LOVINGLY בְּאַהֲבָה. So much of this blessing has been about love: God's love and kindness for all, our ancestors' acts of love and kindness, and the redemption that will be achieved through love. To emphasize this idea, the Hebrew text places the word *ahavah*, "love," as the very last word of this opening sentence.

*The First and Second
B'rakhot*

The 20th-century talmudist Joseph B. Soloveitchik notes that the first two blessings of the Amidah evoke distinctly different ways of relating to the Divine. In the first blessing (*Avot*/Our Ancestors), we see ourselves as heirs. We address God with the dignity and confidence—as well as responsibility—of a covenantal partner. God blessed our ancestors and will continue to bless us, for we inherit what they wrought. In the second blessing, our situation is radically altered: we experience our human vulnerability and our dependence on God; we call upon God for help. Our service to God emerges from both ways of deliberating on the human condition—our own inner sense of dignity and confidence, and the consciousness of our vulnerability and finitude—often experienced at the same time.

With Patriarchs:

You are the sovereign who helps and saves and shields.

ברוך אתה אֱדוֹנָי,
Shield of Abraham.

Second B'rakhah: God's Saving Care

You are ever mighty, ADONAI—
You give life to the dead—
great is Your saving power:

From Sh'mini Atzeret until Pesah:

You cause the wind to blow and the rain to fall,

*[From Pesah until Sh'mini Atzeret, some add:
You cause the dew to fall,]*

You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
and causes redemption to flourish.

M'khalkel hayim b'hesed,

*m'hayeih meitim b'rahamim rabim,
somekh nofim v'rofei holim u-matir asurim,
u-m'kayem emunato lisheinei afar.*

*Mi khamokha ba-al g'vurot umi domeh lakh,
melekh meimit u-m'hayeh u-matzmiah y'shuah.*

On Shabbat Shuvah we add:

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

When the Amidah is recited silently, continue on page 188a with "Holy are You."

With Patriarchs and Matriarchs:

You are the sovereign who helps and guards, saves and shields.

ברוך אתה אֱדוֹנָי,
Shield of Abraham and
Guardian of Sarah.

With Patriarchs and Matriarchs:

**מֶלֶךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
ברוך אתה יהוה,
מֶגֶן אֲבֹרָהֶם וּפוֹקֵד שָׂרָה.**

With Patriarchs:

**מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
ברוך אתה יהוה,
מֶגֶן אֲבֹרָהֶם.**

**אַתָּה גָּבוֹר לְעוֹלָם אֲדֹנִי,
מַחְיֶה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.**

From Sh'mini Atzeret until Pesah: מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[*From Pesah until Sh'mini Atzeret, some add:*
מוֹרִיד הַטָּל]

**מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מַמִּית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.**

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵב הַרְחֵמִים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.

**וְנִאֲמַךְ אַתָּה לְהַחְיֹת מֵתִים.
ברוך אתה יהוה, מַחְיֶה הַמֵּתִים.**

When the Amidah is recited silently, continue on page 188a with "Kadosh are You."

SHIELD OF ABRAHAM מֶגֶן אֲבֹרָהֶם After Genesis 15:1.

GUARDIAN OF SARAH וּפוֹקֵד שָׂרָה After Genesis 21:7.

YOU ARE MIGHTY אַתָּה גָּבוֹר This second *b'rakhah* describes God's presence and activity in the world, centering on God's kindness and care for the vulnerable and powerless. It first describes God as nurturing all of life, then more specifically as concerned with injustice. The *b'rakhah* concludes with mention of the dead, for even they—the most powerless—are in God's care.

GIVE LIFE TO THE DEAD מַחְיֶה מֵתִים To be sure, the primary use of this phrase was in reference to the afterlife, but the rabbis of the Talmud also understood it to refer to a spiritual revival in this world. Thus, the *b'rakhah* recited upon greeting a friend whom one has not seen for a year utilizes this phrase, "who gives life to the dead" (Babylonian Talmud, Berakhot 58b). Similarly, Hasidic texts speak of reviving the parts of ourselves that have lost their vitality, as bringing life to that which has been deadened.

SHABBAT SHUVAH. On the Shabbat between Rosh Hashanah and Yom Kippur, we add prayers asking that we may be granted a good and long life.

Where Is the Place of God's Glory?

Once, the Hasidic master Menahem Mendel of Kotzk startled his Hasidim by asking, "Where is God's dwelling place?" Some answered that it is in heaven. Some simply said that no human can know. Menahem Mendel then said, "It is wherever we will let God in."

Return, O My Soul

Return, O my soul, to your resting place, sit beside the divine throne, always, spurn earthly places, ascend on high, take what you can from there, bow to God, honor the Divine, supplant the angels giving praise.

—YEHUDAH HALEVI

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited standing. Indeed, since we imitate the song of the angels, the tradition recommends standing like angels, with feet together. It is recited only with a minyan.

We revere and sanctify You on earth as Your name is sanctified in heaven, as Your prophet Isaiah described:
Each cried out to the other:

"Holy, holy, holy is ADONAI Tz'va-ot, the whole world is filled with God's glory!"

Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.

God's glory fills the universe. One angelic chorus asks, "Where is the place of God's glory?" Another responds:

"Praised is ADONAI's glory wherever God dwells."

Barukh k'vod Adonai mimkomo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God's oneness, reciting the Sh'ma:
"Hear, O Israel, ADONAI is our God, ADONAI is one."

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives: "I, ADONAI, am your God."

Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v'hu yashmi-einu b'rahamav sheinit leinei kol hai, lihyot lakhem leilohim. Ani Adonai eloheikhem.

As the psalmist sang: "ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!"

Yimlokh Adonai l'olam, elohayikh tziyon l'dor vador, hal'luyah.

From generation to generation we will declare Your greatness, and forever sanctify You with words of holiness. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

L'dor vador nagid godlekha, u-l'netzah n'tzahim k'dushat'kha nakdish, v'shivhakha eloheinu mi-pinu lo yamush l'olam va-ed, ki El melekh gadol v'kadosh atah.

Barukh atah ADONAI, the Holy God.

On Shabbat Shuvah we substitute: Barukh atah ADONAI, the Holy Sovereign.

We continue on the next page with the Fourth B'rakhah, "You established Shabbat."

The Kedushah is recited standing. Indeed, since we imitate the song of the angels, the tradition recommends standing like angels, with feet together. It is recited only with a minyan.

נְעַרִיצָךְ וְנִקְדִּישְׁךָ כְּסוּד שִׁיחַ שְׂרָפִי קִדְשׁ הַמִּקְדָּשִׁים
שִׁמְךָ בְּקִדְשֵׁךְ, בְּכַתוּב עַל יַד גְּבִיָּאָה, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת,
מְלֵא כְלֵהָא יְיָ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁתִּיחוּ שׂוֹאֲלִים זֶה לָזֶה,
אִיָּה מְקוֹם כְּבוֹדוֹ, לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:
בְּ זֶה כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים, וְיַחַן עִם הַמַּיְחִדִּים שְׁמוֹ עֲרֹב
וְיִקְרֹר בְּכָל־יוֹם תַּמִּיד, פְּעָמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אֲבִינוּ, הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ תַּמִּיד, בְּרַחֲמֵיו שְׁנִית לְעֵינֵי כָל־חַי,
לְהַיּוֹת לָכֶם לְאֱלֹהֵיכֶם.
אֲנִי יְהוָה אֱלֹהֵיכֶם.

וּבִדְבָרֵי קִדְשְׁךָ בְּתוֹב לֹאמַר:

יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדָוִד , הַלְלִיָּהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּה, וּלְנִצָּחַ נִצָּחִים קִדְשָׁתְךָ נִקְדִּישׁ,
וְשִׁבְחָךָ אֱלֹהֵינוּ מִפְּנֵי לֹא יִמוּשׁ לְעוֹלָם וָעֵד,
כִּי אֵל מְלֹךְ גְּדוֹל וְקְדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקְּדוֹשׁ.

On Shabbat Shuvah we substitute: תְּכַנֵּת שִׁבְתָּ, the Fourth B'rakhah.

acknowledges both God's immanence, a palpable presence, and God's transcendence, the knowledge that the Divine is beyond our understanding. Thus, we say "The whole world is filled with God's glory," and we then immediately praise God "wherever God dwells."

WILL . . . PROCLAIM וְהוּא יִשְׁמִיעֵנוּ The relationship of God and humanity is manifested by a reciprocal call and response. On the one hand, God calls to us and we respond to that calling. At the same time, we call to God and God responds by bringing redemption.

YET AGAIN שְׁנִית. Literally, "a second time." The first redemption was the exodus from Egypt. Much of Jewish theology maintains the perspective that we exist between the promise of freedom announced in the exodus and its eventual fulfillment in the messianic era.

THE KEDUSHAH is composed of an interweaving of two prophetic visions: that of Isaiah, who witnessed the angels singing "Holy, holy, holy," and that of Ezekiel, who heard the angels cry "Praised is Adonai's glory wherever God dwells." In heaven, one chorus of angels responds to another; on earth, leader and congregation respond to each other. Additionally, in the version of the Kedushah recited at each Musaf service, Israel's recitation of the Sh'ma is offered as a counterpoint to the angelic praise. Ultimately, our prayer brings heaven and earth into a momentary unity, when we recite the angelic prayer while proclaiming Israel's credo of one God. The quotation from Isaiah, remarking that "each cries out to the other," thus has a dual meaning in the liturgy: one chorus of angels responds to the other in agreement, and heaven and earth stand in agreement with each other, both acknowledging God's presence.

WHEREVER GOD DWELLS מִמְּקוֹמוֹ. As noted above, the Kedushah combines two different prophetic visions: that of Isaiah and that of Ezekiel. By placing these biblical verses side by side, the Kedushah

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 [וְאֲמוּנוֹתֵינוּ]. יְעֹלֶה לְפָנֶיךָ
 זְכוֹנוֹן אֲבוֹתֵינוּ [וְאֲמוּנוֹתֵינוּ]
 בְּיָמֵי קִדְּמָם, בְּעֶמְדָם לְפָנֶיךָ
 בְּחִצּוֹת קוֹדֶשׁ.
 מִה רַבָּה אֱהַבְתָּם לָךְ בְּהִבְיָאֵם
 לְפָנֶיךָ אֶת־קִרְבָּנוּתֵיהֶם מִדֵּי
 שְׁבַת בְּשִׁבְתּוֹ.
 אָנָּה יְיָ הוֹיָה אֱלֹהֵינוּ, הֶאֱצֵל
 עֲלֵינוּ מְרוֹחֶם רוּחַ דְּעֵת
 וַיִּרְאֵת יִירוּשָׁלַיִם.
 כֵּן נִזְכָּה לְמֵלֶךְ חֻבּוֹבוּתֵינוּ
 לְבָנִין אֶרְצָךָ וּלְחִדּוּשׁ בֵּית
 חַיֵּינוּ, וַיִּתְּכֶרְכוּ כְּנוֹ כָּל־
 מִשְׁפָּחוֹת הָאָדָמָה.

Our God and God of our ancestors, may You call to mind our ancestors as they appeared in Your holy Temple, in ancient times: how deep their love of You as they brought their offerings to You each Shabbat. Please, Adonai our God, grant us a similar spirit to be in relation to You and in awe of You. May we fulfill our duty toward the rebuilding of Your holy land, renewing the wellsprings of our lives, that we may ever be a blessing to all the peoples of the earth.

—ROBERT GORDIS

The Meaning of Sacrifices for the Contemporary Believer

Most contemporaries understand the demand for the return of sacrifice metaphorically. It may mean, as William James offered, “the sacrifice of the heart, the sacrifice of the inner ego.” Even traditionalists who believe in the efficacy of sacrifice might say that atonement for sin and the soul’s purification, the aim of sacrifice, can be achieved through the overcoming of arrogance and the diminution of the ego. As Martin Buber expressed it, “Truly there is no cosmos for the human being except when the totality is made home, a temple in which one offers one’s sacrifice.”

—ADMIEL KOSMAN

The following paragraph is said only when the entire Amidah is recited silently:

Holy are You and holy is Your name;
 holy ones praise You each day.

Barukh atah ADONAI, the Holy God.

On Shabbat Shuvah we substitute:

Barukh atah ADONAI, the Holy Sovereign.

Fourth B’rakhah: The Celebration of Shabbat

For an alternate version of this b’rakhah, not centered on sacrifices, continue on the next page.

SHABBAT AND THE TEMPLE SERVICE

You established Shabbat and desired its offerings. You prescribed the details of its service and the order of the libations. Those who take pleasure in Shabbat inherit eternal glory. Those who savor Shabbat truly merit life; those who love its teachings have chosen to join in its greatness. ADONAI our God, it was at Sinai that You commanded its observance and commanded our ancestors to offer an additional appropriate sacrifice on Shabbat.

May it be Your will, ADONAI our God and God of our ancestors, who restores their descendants to their land, to lead us there in joy and to plant us in our borders, where our ancestors once offered to You their sacrifices: the daily sacrifices in their proper order, as well as the additional offerings prescribed for holy days. Lovingly, the additional Shabbat sacrifices were offered there as You commanded, fulfilling the words spoken in revelation and written down by Moses, your servant, in Your Torah:

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering and with the proper libation—a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

We continue on page 189.

The following paragraph is said only when the entire Amidah is recited silently:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
 וְקְדוּשֵׁים בְּכָל־יָוִם יִהְיֶה לְךָ סֵלָה.
 בְּרוּךְ אַתָּה יְיָ הוֹיָה, הֶאֱלֵךְ הַקְּדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אַתָּה יְיָ הוֹיָה, הַמֶּלֶךְ הַקְּדוֹשׁ.

For an alternate version of this b’rakhah, not centered on sacrifices, continue on the next page.

תְּכַנֵּת שִׁבְתְּךָ קִרְבָּנוּתֶיךָ,
 צִוִּית פְּרוּשִׁיָּךְ עִם סְדוּרֵי נִסְכֶּיךָ.
 מַעֲנֵנִיָּה לְעוֹלָם כְּבוֹד יִנְחֵלָה, טוֹעֲמֶיךָ חַיִּים זָכוּ,
 וְגַם הָאוֹהֲבִים דְּבָרֶיךָ גְּדֹלָה בַּחֲרוּ.
 אִזּוּ מִסִּינַי נִצְטוּר עָלֶיךָ וְתִצְוֶם יְיָ הוֹיָה אֱלֹהֵינוּ
 לְהַקְרִיב בָּהּ קִרְבֵּן מוֹסֵף שִׁבְתְּ כְּרָאוּי.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ הוֹיָה אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ [וְאֲמוּנוֹתֵינוּ], הַמְּשִׁיב כְּנִים לְגִבּוֹלָם,
 שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ וְתִטְעֵנוּ בְּגִבּוֹלָנוּ,
 שְׁשֵׁם עֲשׂוּ אֲבוֹתֵינוּ [וְאֲמוּנוֹתֵינוּ] לְפָנֶיךָ
 אֶת־קִרְבָּנוּתֵיהֶם, תְּמִידִים כְּסֹדֶרָם וּמוֹסָפִים בְּהִלְכָתָם.
 וְאֶת־מוֹסֵף יוֹם הַשְּׁבִיט הַזֶּה עֲשׂוּ וְהַקְרִיבוּ
 לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רָצוֹנְךָ כְּפָתוּב בַּתּוֹרָתְךָ,
 עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְּבוֹדְךָ כְּאֲמוּר:

וּבַיּוֹם הַשְּׁבִיט, שְׁנֵי כֶּבֶשִׂים בְּנֵי שָׁנָה תְּמִימִם,
 וּשְׁנֵי עֶשְׂרֹנִים סֵלֶת מִנְּחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכָּה.
 עֹלֹת שִׁבְתְּ בְּשִׁבְתּוֹ, עַל עֹלֹת הַתָּמִיד וְנִסְכָּה.

We continue on page 189.

YOU ESTABLISHED SHABBAT תְּכַנֵּת שִׁבְתְּ. A reverse alphabetical acrostic celebrating Shabbat. In one version it concludes with the words אִזּוּ מִסִּנַי נִצְטוּר צוּרֵי פַעֲלִיָּה אִזּוּ מִסִּנַי נִצְטוּר צוּרֵי פַעֲלִיָּה, “It was at Sinai that You commanded its proper service”—thus incorporating into the acrostic not only the twenty-two letters of the Hebrew alphabet, but also the five “final” letters—the ones that have a distinct shape when they appear as the last letter of a word.

DESIRED ITS OFFERINGS רָצִית קִרְבָּנוּתֶיךָ. Although slaughter and sacrifice would normally be considered a violation of the laws of Shabbat, God is pleased with this offering on Shabbat—for the sacrifices are offered in the service of God. (*Jacob Emden*)

THOSE WHO TAKE PLEASURE IN SHABBAT מַעֲנֵנִיָּה. The language of this paragraph is based on midrashim interpreting the verse from Isaiah: “If you call Shabbat a delight (*oneg*), Adonai’s holy day honored . . . then you shall rejoice with Adonai . . .” (58:13–14).

SPOKEN IN REVELATION מִפִּי כְבוֹדְךָ. More literally, “spoken by Your glory.” The Book of Exodus describes God’s “glory” (*kavod*), perhaps imagined as a dense cloud, descending on Mount Sinai. A voice is heard through the cloud but God is not seen. The liturgy follows the biblical text in putting a veil between God’s revelation and human understanding.

ON SHABBAT הַשְּׁבִיט. Numbers 28:9–10.

The Gift of Shabbat
A Hasidic teaching: On
Shabbat, the hidden light
of the world is revealed.

A Shabbat Meditation
ביום שבת קדש זה,
אתה, אלהי צלי,
צל חובק את פולי
גופי שט במעבה רוחך
ויהי רצון שאקבץ
רוחך בקרבי
למען תהיה לי מצפן
ותכונן לי דרכי
כי תגענה רגלי עוד
עלי אדמות
והלאה אלך—

On this day of rest, the
holy Shabbat,
You are my shadow,
a shadow completely
enveloping me.
My body moves within
Your spirit.
May it be Your will that I
gather Your spirit within
me
so that You be my
compass
pointing my way,
as my feet again touch
ground
and I move on—
—EDWARD FELD

AN ALTERNATE

Fourth B'rakhah: The Celebration of Shabbat

THE DREAM OF REDEMPTION

You established Shabbat, exalted its holiness,
prescribed its observance, bestowed it as Your treasured
delight.

Those who take pleasure in Shabbat inherit eternal glory;
those who savor Shabbat truly merit life;
those who love its teaching have chosen to join in
its greatness.

For at Sinai the shoot of redemption was planted for us
and for the world.

May it be Your will, ADONAI our God and God of our ancestors,
that we may be led to our land,
and planted within our borders, in wholeness and in peace,
singing joyfully with voices of gladness,
filled with love and friendship.

May we walk together by the light of Your countenance,
all of us living lives of righteousness and justice,
love and compassion,
as Your prophet Isaiah proclaimed:

“There shall not be evil or destruction on My holy mountain,
for the world shall be filled with the knowledge of God,
as the waters fill the sea.”

“Thus shall ADONAI be an eternal light for us, and your God
shall be your glory.”

AN ALTERNATE

תכנת שבת, וממת קדשתה, צוית פקודיה,
עדן סגלתך נתת. מענגיה לעולם כבוד ונהלך,
טועמיה חיים וכו, וגם האוהבים דבריה גדלה בחרו.
או מסיני נטע ציץ פדות לנו ולעולמיה.

יהי רצון מלפניה, יהוה אלהינו ואלהי אבותינו
[ואמותינו], שתוליכנו לארצנו ותטענו בגבולנו,
בתמימות ובשלוש ברננה ובקול שמחה,
מלאים אהיה ואהבה.

גלך יחד באור פניה,
ונהיה כלנו בצדק ובמשפט,
בחסד וברחמים,

וכן כתוב על יד נביאך:
לא ירעו ולא ישחיתו בכל-הר קדשי,
כי מלאה הארץ דעה את-יהוה, במים לים מכסים.
והיה לך יהוה לאור עולם ואלהיה לתפארתך.

ALTERNATE BLESSING. Both the
Rabbinical Assembly's *Siddur*
Sim Shalom and the Israeli
Masorti Siddur Va'ani Tefillati
have offered revisions of this
b'rakhah emphasizing ele-
ments of universal redemption
rather than the restoration
of Temple offerings. The ac-
companying prayers written by
Simcha Roth and Ze'ev Kainan,
under the direction of the edi-
tors of this volume, follow in
that tradition.

This alternate rendering
emphasizes Shabbat as a taste
of redemption, and it sees the
return to the land as an oppor-
tunity to fulfill the prophetic
vision of redemption, in which
the world will be characterized
by peace and justice.

YOU ESTABLISHED SHABBAT
emphasizes Shabbat as a taste
of redemption. A reverse alpha-
betical acrostic celebrating
Shabbat, which concludes
with four of the five Hebrew
letters that are written differ-
ently when they occur at the
end of a word.

TRULY MERIT LIFE חיים. The
fullness of life is only experienced when we develop our spiritual capacities. It is on Shabbat that we come
to understand what this fullness might contain, for on Shabbat we stand back to ponder, study, and pray; our
community gathers; we meet with friends and family; and we feel rested and sated.

MAY IT BE YOUR WILL יהי רצון מלפניך. Musaf is recited at the height of the day, when we experience ourselves
as fully encompassed by Shabbat. Classically this was a time that stirred messianic yearnings, for the peaceful-
ness of this moment evoked dreams of a more permanent peace. Based on prophetic visions of the future,
this alternate *b'rakhah* expresses our own yearnings for a time when justice and compassion will reign, when
the people Israel will be reconciled with one another and with the world, and when peace will be estab-
lished—a lasting peace that is not merely a cessation of war and armed conflict, but a peace that brings joy
to every inhabitant of the world and reflects the light of God shining on earth. According to Rav (3rd century,
Babylonia), one should include in the Musaf Amidah some thought that was not expressed earlier in the Arvit
or Shaḥarit Amidah (Talmud of the Land of Israel, Berakhot 4:6).

SINGING JOYFULLY WITH VOICES OF GLADNESS ברננה ובקול שמחה. The prophets announce that the return to
Zion will be accompanied with song and shouts of joy. The language here resonates with Isaiah 51:3, “gladness
and joy shall abide there . . . and the sound of music.”

RIGHTEOUSNESS AND JUSTICE בצדק ובמשפט. From Hosea 2:21. Hosea further declares (6:6): “For it is kindly
love that I desire, not sacrifice; the knowledge of God more than burnt offerings.”

THERE SHALL NOT BE EVIL לא ירעו. From Isaiah 11:9.

THUS SHALL ADONAI והיה לך יהוה. From Isaiah 60:19.

What We Strive For

The realm of mystery tells us, You live in a world full of light and life.

Know the great reality, the richness of existence that you always encounter. Contemplate its grandeur, its beauty, its precision and its harmony . . .

The perception that dawns on a person to see the world not as finished, but as in the process of continued becoming, ascending, developing—this changes him from being “under the sun” to being “above the sun,” from the place where there is nothing new to the place where there is nothing old, where everything takes on new form. The joy of heaven and earth abides in him as on the day they were created . . .

In every corner where you turn, you are dealing with realities that have life; you always perform consequential acts, abounding with meaning and with the preciousness of vibrant life. In everything you do, you encounter sparks full of life and light, aspiring to rise toward the heights. You help them and they help you . . .

The time that is an uninterrupted Sabbath on which eternal peace shines, is the day when, by the nature of its creation, there pulsates a continued thrust for newness. It needs no end, no termination. It is the choicest of days, an ornament of beauty, the source of all blessings.

—ABRAHAM ISAAC KOOK
(translated by Ben Zion Bokser)

All services continue here:

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a symbol of the work of creation.

Yism'hu v'malkhut'kha shomrei shabbat v'korei oneg, am m'kadshei sh'vi-i, kulam yisbe'u v'yitangu mi-tuvekha, u-va-sh'vi-i ratzita bo v'kidashto, hemdat yamim oto karata, zeikher l'ma-aseih v'reishit.

Our God and God of our ancestors, embrace our rest.

Make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance.

Kad'sheinu b'mitzvotekha v'ten helkeinu b'toratekha, sabeinu mi-tuvekha v'sambeinu bishuatekha, v'taheir libeinu l'ovd'kha be-emet.

Purify our hearts to serve You truly.

ADONAI our God, lovingly and willingly grant that we inherit Your holy Shabbat, that the people Israel, who make Your name holy, may find rest on this day.

Barukh atah ADONAI, who makes Shabbat holy.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing. May our eyes behold Your compassionate return to Zion.

Barukh atah ADONAI, who restores Your Divine Presence to Zion.

All services continue here:

יְשֻׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג,
עִם מְקַדְּשֵׁי שְׁבִיעִי, כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבְךָ,
וְהַשְׁבִּיעִי רְצִיתְּ בּוֹ וְקִדַּשְׁתּוּ,
חֻמְדַּת יָמִים אוֹתוֹ קָרָאתָ, זָכָר לְמַעֲשֶׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],

רָצָה בְּמִנּוּחֵהֶנּוּ,

קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתָנוּ חֵלְקֵנוּ בְּתוֹךְ תּוֹךְ,

שְׂבָעֵנוּ מִטּוֹבְךָ, וְשִׂמְחָנוּ בִּישׁוּעֶיךָ,

יְטֵה לִפְנֵינוּ לְעִבְדֶּךָ בְּאַמֶּת,

וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבָּת קִדְּשָׁךְ,

וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.

בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

יְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעֶמְךָ יִשְׂרָאֵל וּבְתַפְלָתָם,

וְהַשֵּׁב אֶת־הָעֲבֹדָה לְדָבִיר בֵּיתְךָ,

וּתְפַלְתָּם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן,

וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבֹדַת יִשְׂרָאֵל עִמָּךְ.

וְתִתְחַזְּקֶנָּה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.

בְּרוּךְ אַתָּה יְהוָה, הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

THOSE WHO OBSERVE
SHABBAT SHALL REJOICE
in Your sovereignty. The Musaf
liturgy here conceives of
Shabbat as a symbol of the
world we hope to achieve:
a world at peace, in which
we feel fulfilled and sati-
ated with goodness.

OUR GOD AND GOD OF OUR
ANCESTORS וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]. The
blessing culminates in a
series of requests, all of a
spiritual nature.

GLADDEN US WITH YOUR
DELIVERANCE שְׂמַחְנוּ
בִּישׁוּעֶיךָ. In the Sephardic
version of this prayer, we
ask that God “gladden our
soul” (ושמח נפשנו). Simi-
larly, Rav Amram’s siddur
(9th century) has the word
“heart.” God’s deliverance is
seen as a spiritual victory.

GRANT THAT WE INHERIT
שְׂמִיחָנוּ בִּישׁוּעֶיךָ. Shabbat is seen
as a gift.

EMBRACE רָצָה. Intimacy
with God, a sense of God’s
closeness and embrace, an
existential realization that
we are not alone—these
are the answers to our
prayers, not the specific ful-
fillment of a verbal request.
(Bradley Shavit Artson)

RESTORE WORSHIP TO YOUR SANCTUARY
וְהַשֵּׁב אֶת־הָעֲבֹדָה לְדָבִיר בֵּיתְךָ. In exile,
our relationship with God cannot be
fulfilled. Yearning for the restoration
of the Temple expresses the wish for a
more direct relationship with God.

Thanksgiving
How great my joy that I
dwell with You—
and thinking of You, my
troubles flee.
For Your love and kindness
I owe so much,
but all I can offer are
prayers recited thank-
fully.
Heavens cannot contain
You;
how could my ideas?
Teach me what may please
You,
that I may do what to You
is dear.
Take my praise as a rightful
offering,
consider it as sacrifices
of old.
Pure of Vision, open Your
eyes to my suffering,
let Your light illumine
what I fail to see.
Let Your kindness and love
favor me.
Let them cover my sins,
that they not be seen.
And as Your name is held
in my heart,
may my spirit in Your
hands be.
—SOLOMON IBN GABRIOL

Thanksgiving
The older we get, the
greater becomes our
inclination to give thanks,
especially heavenwards.
We feel more strongly than
we could possibly have
ever felt before that life is
a gift. . . .
But we also feel, again
and again, an urge to thank
our fellow, even if he or she has not done anything special for us. For
what, then? For being truly present when we are together; for opening
his eyes, and not mistaking me for someone else; for opening her ears,
and listening carefully to what I had to say to her; indeed, for opening
up to me what I really wanted to address—a securely locked heart.

—MARTIN BUBER (*adapted*)

Sixth B'rakhah: Gratitude for Life and Its Blessings

When the Amidah is recited silently, we read the following paragraph.
When the Amidah is chanted aloud, the leader reads this paragraph
as the congregation reads the next passage.

¶ We thank You, for You are ever our God and the God of our
ancestors; You are the bedrock of our lives, the shield that
protects us in every generation. We thank You and sing Your
praises—for our lives that are in Your hands, for our souls that
are under Your care, for Your miracles that accompany us each
day, and for Your wonders and Your gifts that are with us each
moment—evening, morning, and noon.

► You are the one who is good, whose mercy is never-ending;
the one who is compassionate, whose love is unceasing. We
have always placed our hope in You.

This paragraph is recited by the congregation when the full Amidah
is repeated by the service leader, by custom remaining seated and
bowing slightly.

¶ We thank You for the ability to acknowledge You. You are
our God and the God of our ancestors, the God of all flesh,
our creator, and the creator of all. We offer praise and blessing
to Your holy and great name, for granting us life and for
sustaining us. May You continue to grant us life and sus-
tenance. Gather our dispersed to Your holy courtyards, that
we may fulfill Your mitzvot and serve You wholeheartedly,
carrying out Your will. May God, the source of gratitude,
be praised.

On Hanukkah we add Al Hanissim on page 430.

For all these blessings may Your name be praised and exalted,
our sovereign, always and forever.

On Shabbat Shuvah we add:
And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and faithfully praise Your
name forever, God of our deliverance and help.

¶ *Barukh atah ADONAI*, Your name is goodness and praise of
You is fitting.

When the Amidah is recited silently, we read the following paragraph.
When the Amidah is chanted aloud, the leader reads this paragraph
as the congregation reads the next passage.

יְמוּדִים אֲנַחֲנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ [וְאֲמֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיִּינוּ מִגֵּן יִשְׁעֵנוּ
אֵתָהּ הוּא לְדוֹר וָדוֹר, נוֹדֶה לָּךְ וְנִסְפֹּר תַּהֲלֹתֶיךָ, עַל חַיֵּינוּ
הַמְסוּרִים בְּיָדְךָ וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ
שְׂבָב־לַיּוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָב־לַעֲמַת,
עֲרֹב וְבָקֵר וְצֹהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קִיְּנוּ לָךְ.

This paragraph is recited by the congregation when the full Amidah is repeated
by the service leader, by custom remaining seated and bowing slightly.

יְמוּדִים אֲנַחֲנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ [וְאֲמֹתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצֵרֵנוּ, יוֹצֵר
בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,
עַל שֶׁחַיֵּיתֵנוּ וְקִימָתֵנוּ, בֵּן תַּחֲנוּנוֹ וְתַקִּימָנוּ, וְתַאֲסוֹךְ
גְּלוּתֵנוּ לְחַצְרוֹת קֹדֶשְׁךָ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ,
וּלְעִבְדְּךָ בְּלִבָּב שְׁלָם, עַל שֶׁאֲנַחֲנוּ מוֹדִים לָּךְ.
בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

On Hanukkah we add Al Hanissim on page 430.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּכֵנוּ תָּמִיד לְעוֹלָם וָעֶד.

On Shabbat Shuvah we add: וְכָתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וְיִהְיֶה לָּךְ אֶת־שִׁמְךָ בְּאַמָּת,
הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.
יְ בְרוּךְ אֵתָהּ יְהוָה, הַטּוֹב וְלֹךְ נֶאֱדָה לְהוֹדוֹת.

THE SIXTH B'RAKHAH. The penultimate *b'rakhah* of the Amidah has two versions. The first is recited during the silent Amidah, or by the leader when the Amidah is recited aloud by the leader. This version reflects on the miracles of daily life. When the Amidah is recited out loud, the congregation accompanies the leader with a different version of the blessing, one that remarks on the very ability to give thanks. The central idea it expresses is *modim anahnu lakh . . . al she-anahnu modim lakh*, “we thank You for the ability to thank You.” The prayer may be understood as an expression of appreciation for being part of a religious tradition that values gratitude. More radically, this prayer may be understood as expressing the thought that our prayers may be addressed to God, but God is the Source of All—even the prayers we speak. The very ability to thank is thus a manifestation of the presence of God within us.

WE THANK YOU for the ability to thank You. Our gratitude is expressed in universal terms, without reference to Jewish particularity. Here we reflect on the very basis of life itself. God's wonders are found in the cycles of the planets,

the rhythm of the seasons, the resurgence of life. We may come to realize that gratitude is a self-creating blessing: the more we cultivate gratitude, the more we are aware of all that we receive for which we may be grateful, the more we blossom as human beings. (*Bradley Shavit Artson*)

שָׁלוֹם יִרְשָׁלַם
יִשְׁלֹו אֶתְכִיָּה.
יְהִי שְׁלוֹם בְּחֵילְךָ שְׁלוֹה
בְּאַרְמְנוֹתֶיךָ.
לְמַעַן אֲחִי וְרֵעִי אֲדַבְּרָה
בְּאֵל שְׁלוֹם בְּךָ.
לְמַעַן בֵּית יְהוּדָה אֲלֶהְיֶנּוּ
אֲבָקֶשָׁה טוֹב לָךְ.

Pray for the peace of
Jerusalem.

May those who love her be
tranquil;

may there be peace on
your ramparts,
tranquility in your citadels.
For the sake of my friends
and my kin

I pray for peace.
For the sake of the house
of Adonai our God,
I seek your welfare.

Sha'alu sh'lom yerushtalayim
yishlayu ohavayikh.
Y'hi shalom b'heilikh shalvah
b'arm'notayikh.

L'ma-an abai v'rei'ai adabrah na
shalom bakh.

L'ma-an beit Adonai eloheinu
avakshah tov lakh.

—PSALM 122:6–9

Seventh B'rakhah: Prayer for Peace

*During the silent Amidah, we continue with "Grant Peace," below.
When the Amidah is repeated, the leader recites the Priestly Blessing.*

Our God and God of our ancestors, bless us with the threefold blessing of the Torah written by Moses Your servant, recited by Aaron and his descendants, the *kohanim*, the consecrated priests of Your people:

May ADONAI bless and protect you.

So may it be God's will. Ken y'hi ratzon.

May ADONAI's countenance shine upon you
and may ADONAI bestow kindness upon you.

So may it be God's will. Ken y'hi ratzon.

May ADONAI's countenance be lifted toward you
and may ADONAI grant you peace.

So may it be God's will. Ken y'hi ratzon.

Grant peace to the world, goodness and blessing, grace, love, and compassion, for us and for all the people Israel. Bless us, our creator, united as one with the light of Your presence; by that light, ADONAI our God, You have given us a guide to life, the love of kindness, generosity, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

Sim shalom ba-olam tovah u-v'rakahah, hen va-hesed v'rahimim, aleinu v'al kol yisrael amekha. Bar'kheinu avinu kulanu k'ehad b'or panekha, ki v'or panekha natata lanu, Adonai eloheinu, torat hayim v'ahavat hesed, u-tzedakah u-v'rakahah v'rahimim v'hayim v'shalom. V'tov b'einekha l'varekh et am'kha yisrael b'khol eit u-v'khol sha-ah bishlomekha.

*On Shabbat Shuvah we recite the following paragraph,
in place of the line that follows it:*

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.
Barukh atah ADONAI, who brings peace.

Barukh atah ADONAI, who blesses Your people Israel with peace.

When the Amidah is recited aloud by the leader, we continue with Kaddish Shalem on page 203.

*During the silent Amidah, we continue with שְׁלֹום שִׁים below.
When the Amidah is repeated, the leader recites the Birkat Kohanim.*

אֲלֶהְיֶנּוּ וְאַלֶּהִי אֲבוֹתֵינוּ [וְאַמְנוֹתֵינוּ].

בְּרַכְנוּ בְּבִרְכַּת הַמְשַׁלְשֵׁת

בַּתּוֹרָה הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ.

הָאֲמוּרָה מִפִּי אֶהְרֹן וּבְנָיו, בְּהַנִּים, עִם קְדוּשָׁתְךָ, בְּאֲמֹר:

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.

יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ וְיִחַנֶּנָּךְ.

כֵּן יְהִי , אֲוֹן.

יֵשׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֵּׁם לָךְ שְׁלוֹם.

שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבְרָכָה,

חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ.

בְּרַכְנוּ אֲבִינוּ בְּלֶנּוּ בְּאַחַד בָּאוֹר פְּנִיָּךְ,

כִּי בָאוֹר פְּנִיָּךְ נִתְּנָה לָנוּ, יְהוָה אֱלֹהֵינוּ,

תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,

וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל

בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשִׁלּוּמָךְ.

*On Shabbat Shuvah we recite the following
paragraph, in place of the line that follows it:*

בְּסִפְּרֵי חַיִּים, בְּרָכָה, וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה,

נִזְכָּר וְנִקְטָב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל

לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

When the Amidah is recited aloud by the leader, we continue with Kaddish Shalem on page 203.

THE PRIESTLY BLESSING
(Numbers 6:24–26) was recited by the priests at the conclusion of every Temple service at which the people assembled. In the Hebrew, it begins with the word for blessing (*y'varekh'kha*) and ends with the word for peace (*shalom*). The style of the blessing is expansive, spreading outward: the first line contains three words; the second line, five; and the last line, seven. The text of the Priestly Blessing has been found on silver amulets in Jerusalem that date from the 7th century B.C.E., the only known inscription of a biblical text predating the Babylonian exile.

BESTOW KINDNESS

This phrase is open to at least two interpretations: that God be kind to you, or that God grant you the capacity for kindness. The latter interpretation is attested to by the midrash: "May God grant you the understanding to be kind to one another" (Numbers Rabbah 11:6).

GRANT PEACE שְׁלוֹם שִׁים.

The final blessing of the Amidah is a prayer for peace. There are, however, two versions of this blessing: this particular version is recited only when the *kohanim* would have

traditionally ascended the *bimah* to bless the congregation. The words *sim shalom*, "grant peace," are related directly to the conclusion of Birkat Kohanim, the Priestly Blessing: "May God grant you peace." Additionally, the paragraph speaks of the light of God's face as bestowing blessing, a metaphor taken directly from the Priestly Blessing. The midrash says that God's name is peace (Sifrei Numbers 42), and the Priestly Blessing looks to God bestowing on us the almost-divine ability to extend peace and kindly love to others.

The Way to God

There are three starting points of contemplation about God; three trails that lead to God. The first is the way of sensing the presence of God in the world, in things; the second is the way of sensing God's presence in the Bible; the third is the way of sensing God's presence in sacred deeds. These three ways are intimately intertwined in three Biblical passages:

"Lift up your eyes on high and see, Who created these?" (Isaiah 40:26)

"I am the Lord thy God." (Exodus 20:2)

"We shall do and we shall hear." (Exodus 24:7)

These three ways correspond in our tradition to the main aspects of religious existence: worship, learning, and action. The three are one, and we must go all three ways to reach the one destination. For this is what Israel discovered: the God of nature is the God of history, and the way to know God is to do God's will.

—ABRAHAM JOSHUA
HESCHEL

The silent recitation of the Amidah concludes with a personal prayer or one of the following:

א

My God, keep my tongue from evil, my lips from deceit.

Help me ignore those who would slander me.

Let me be humble before all.

Open my heart to Your Torah, that I may pursue Your mitzvot.

Frustrate the designs of those who plot evil against me;

nullify their schemes.

Act for the sake of Your name, act for the sake of Your triumph,

act for the sake of Your holiness, act for the sake of Your Torah.

Answer my prayer for the deliverance of Your people.

May the words of my mouth and the meditations of my heart

be acceptable to You, ADONAI, my rock and my redeemer.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

ב

Grant me the liberating joy of Shabbat, the ability to truly taste its delights. May my heart not be weighed down by sorrow on this holy Shabbat. Fill the soul of Your servant with gladness—for to You, ADONAI, I offer my entire being. Help me to increase the joys of Shabbat and to extend its joyful spirit to the other six days of the week. Show me the path of life, that I may be filled with the joy of being in Your presence, the delight of being close to You forever.

May the words of my mouth and the meditations of my heart

be acceptable to You, ADONAI, my rock and my redeemer.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Yihyu l'ratzon imrei fi v'hegyon libi l'fanekha, Adonai tzuri v'go-ali.

Oseh shalom bimromav hu ya-aseh shalom aleinu
v'al kol yisrael [v'al kol yosh'vei teivail], v'imru amen.

When the Amidah is to be repeated aloud, we turn back to page 185.

Otherwise, we continue with Kaddish Shalem on page 203.

An individual praying without a minyan may turn to Ein Keiloheinu, page 204.

The silent recitation of the Amidah concludes with a personal prayer or one of the following:

א

אֱלֹהִי, נָצוּ לְשׁוּנֵי מִרְעָ, וּשְׁפָתַי מִדִּבַּר מִרְמָה, וְלִמְקַלְלִי

נִפְשֵׁי תִדֹם, וְנִפְשֵׁי כְעֶפֶר לִכְל תִּהְיֶה. פֶּתַח לִבִּי בְתוֹרַתְךָ,

וּבִמִּצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכָל־הַחֹשָׁשִׁים עָלַי רַעוּ,

מִהֲרֵה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ,

עֲשֵׂה לִמְעַן יְמִינֶךָ, עֲשֵׂה לִמְעַן קִדְשֶׁךָ, עֲשֵׂה לִמְעַן

תוֹרַתְךָ. לִמְעַן יִחַלְצוּן יִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עֲשֵׂה שְׁלוֹם בְּמִרְמִיּוֹ, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְיֹשְׁבֵי תִבְל], וְאֲמָרוּ אָמֵן.

מַי תֵּהְיוּ לְרָצוֹן. Rabbi Yohanan (3rd century, the Land of Israel) recommended that the Amidah conclude with this verse (Talmud of the Land of Israel, Berakhot 4:4).

GRANT יְהוָה. A prayer of Nahman of Bratzlav, translated by Jules Harlow.

ב

וּבְנֵי לְשִׁמְחָה וְחֵרוּת שֶׁל שַׁבָּת, לְטַעַם טַעַם עֲנָג שַׁבָּת

בְּאַמְתָּ. וּבְנֵי שְׁלֵא יַעֲלֶה עַל לִבִּי עֲצָבוֹת בְּיוֹם שַׁבָּת

קָדֵשׁ. שִׁמְחָה נִפְשׁ מִשְׁרָתְךָ, בִּי אֱלֹהִי אֲדֹנָי נִפְשִׁי אֲשֶׁא.

עֲזֹרָנִי לְהִרְבּוֹת בְּתַעֲנוּגֵי שַׁבָּת, וּלְהַמְשִׁיךְ הַשְׁמִיחָה שֶׁל

שַׁבָּת לְשִׁשְׁתַּיִם הַחוּל. תוֹדִיעֵנִי אֶרֶץ חַיִּים, שִׁבְעַ

שְׁמִחוֹת אֶת־כְּנִיָּה, נְעִימוֹת בִּימִינְךָ נֹצֵחַ.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עֲשֵׂה שְׁלוֹם בְּמִרְמִיּוֹ, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְיֹשְׁבֵי תִבְל], וְאֲמָרוּ אָמֵן.

When the Amidah is to be repeated aloud, we turn back to page 185. Otherwise, we continue with Kaddish Shalem on page 203.

An individual praying without a minyan may turn to Ein Keiloheinu, page 204.

When the Amidah is to be repeated aloud, we turn back to page 185.

Otherwise, we continue with Kaddish Shalem on page 203.

An individual praying without a minyan may turn to Ein Keiloheinu, page 204.

A Prayer for Rosh Hodesh

Life is a mystery. How did we come to be, here and now? What is the meaning of our lives? What are we to make of the circumstances of our lives—our joys, our sadness? In prayer we try to penetrate that mystery, to find meaning, to rediscover how we ought to live out our days, how we may walk in the world directed on our path by God's light.

When we begin to pray, we first of all acknowledge that mystery. The metaphor of the new moon offers insight. For a moment the moon disappears, but it soon reappears as a sliver of light. Prayer, in talmudic thought, is quintessentially silent prayer. In prayer, we simultaneously plumb the unspoken depths of our lives and place ourselves before the silence of the universe. We speak into the void, which we hope is not sheer emptiness, and we listen for a response to the question of our existence.

We offer words passed down to us by the generations of supplicants who came before and we seek reassurance in the Amidah that God is with us, too.

continued

A transliteration of the opening b'rakhot of the Amidah may be found on page 466.

When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) aloud and the Amidah is then recited silently. The sign ¶ indicates the places to bow. The Amidah concludes on page 202.

[Leader: As I proclaim the name ADONAI, give glory to our God.] ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

With Patriarchs:

¶ *Barukh atah ADONAI*, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awe-inspiring, transcendent God, who acts with kindness and love, and creates all, who remembers the loving deeds of our ancestors, and who will lovingly bring a redeemer to their children's children for the sake of divine honor.

You are the sovereign who helps and saves and shields.

¶ *Barukh atah ADONAI*, Shield of Abraham.

With Patriarchs and Matriarchs:

¶ *Barukh atah ADONAI*, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, great, mighty, awe-inspiring, transcendent God, who acts with kindness and love, and creates all, who remembers the loving deeds of our ancestors, and who will lovingly bring a redeemer to their children's children for the sake of divine honor.

You are the sovereign who helps and guards, saves and shields.

¶ *Barukh atah ADONAI*, Shield of Abraham and Guardian of Sarah.

A transliteration of the opening b'rakhot of the Amidah may be found on page 466.

When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) aloud and the Amidah is then recited silently. The sign ¶ indicates the places to bow. The Amidah concludes on page 202.

[Leader: כִּי שֵׁם יְהוָה אֲקַרָא, הַבּוֹדֵל גְּדֹל לְאַלְהֵינוּ.] אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

¶ בּוֹ וְךָ אֱתָהּ יְהוָה, אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאַלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רֵחֶל, וְאַלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמַבְיֵא גּוֹאֵל לִבְנֵי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

¶ בְּרוּךְ אַתָּה יְהוָה, מֶגֶן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

¶ בּוֹ וְךָ אֱתָהּ יְהוָה, אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאַלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמַבְיֵא גּוֹאֵל לִבְנֵי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

¶ בְּרוּךְ אַתָּה יְהוָה, מֶגֶן אַבְרָהָם.

ROSH HODESH. Since biblical times, Rosh Hodesh has been celebrated as a holiday. The Book of Samuel notes it as a time of a celebratory meal (1 Samuel 20:18); the Book of Kings, as a time when people would visit the prophet (2 Kings 4:23); and the prophet Amos notes it as a day of rest, when businesses were closed (8:5). In some ways, the Torah gives it a status equal to the Pilgrimage Festivals and decrees extra sacrifices to be brought on Rosh Hodesh—the same as are brought on the festivals of Pesah and Shavuot—and the sounding of trumpets, as on festivals (Numbers 10:10).

The Hebrew calendar was fixed by visual attestation of a new moon, and the Mishnah records the care, the rituals, and the ceremonies that took place in relation to the sighting of the new moon. Since the 4th century, though, the calendar has been fixed by a mathematical calculation.

In line with biblical practice, traditional communities celebrate the day with a festive meal. Although work is permitted on Rosh Hodesh, it was customary for women not to do work

that could be left for another day—a custom that continues in many communities down to our own time. In many cultures, the moon with its cycles is associated with the feminine, though the midrash (Pirkei D'Rabbi Eliezer, chapter 44) offers quite a different reason for this association: in the march through the desert, the women refused to contribute their jewelry to the manufacture of the golden calf and so they were rewarded with a holiday of their own. Today, women's study groups often meet on Rosh Hodesh.

continued

continued

The Amidah thus opens with a statement of hope—hope that, like our ancestors, we may find a response within the silence; hope that we and our children and our children's children will find redemption, as our ancestors did.

As we pray, we recognize that God is present with the lowly, the fallen, those who are twisted and bound up by the difficulties of life. The waning of the moon, its fading into darkness, bears with it both a sense of passing, of dying, and also the promise of rebirth. The Divine is with us as we go from darkness into light. Indeed, God is with us even in the darkness when the light is not visible.

To live with this knowledge of presence and absence, of passing and renewal, is to have a sense of the holy, a hint of the possibility of redemption. It is to live with the belief that each encounter of our lives is open to the possibility of meaning.

And so the most powerful moments of prayer are when we go from emptiness to fullness, and for a moment that fullness is transcendent, our lives seem then resplendent with meaning—even as we know that its time, too, will end. But the glory of that fullness may remain with us even beyond its time.

Second B'rakhah: God's Saving Care

You are ever mighty, ADONAI—

You give life to the dead—

great is Your saving power:

From Sh'mini Atzeret until Pesah:

You cause the wind to blow and the rain to fall,

[From Pesah until Sh'mini Atzeret, some add:

You cause the dew to fall,]

You sustain the living through kindness and love,

and with great mercy give life to the dead,

You support the falling, heal the sick,

loosen the chains of the bound,

and keep faith with those who sleep in the dust.

Who is like You, Almighty,

and who can be compared to You?

The sovereign who brings death and life

and causes redemption to flourish.

M'khalkel hayim b'hesed,

m'hayeih meitim b'rahamim rabim,

somekh noflim v'rofei holim u-matir asurim,

u-m'kayem emunato lisheinei afar.

Mi khamokha ba-al g'vurot umi domeh lakh,

melekh meimit u-m'hayeh u-matzmiah y'shuah.

You are faithful in bringing life to the dead.

Barukh atah ADONAI, who gives life to the dead.

When the Amidah is recited silently, continue on page 196 with "Holy are You."

אַתָּה גָּבוֹר לְעוֹלָם אֲדֹנָי,

מַחְיֶה מֵתִים אַתָּה,

רַב לְהוֹשִׁיעַ.

From Sh'mini Atzeret until Pesah: מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,

[From Pesah until Sh'mini Atzeret, some add: מוֹרִיד הַטֶּל

מְכַלְכֵּל חַיִּים בְּחֶסֶד,

מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים,

סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,

וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.

מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,

מֶלֶךְ מַמִּית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

וְנִאֲמָן אַתָּה לְהַחְיִית מֵתִים.

בְּרוּךְ אַתָּה יְהוָה, מַחְיֶה הַמֵּתִים.

When the Amidah is recited silently, continue on page 196 with קְדוֹשׁ אַתָּה.

continued

Because of its character as a holiday, one is not permitted to fast on this day; similarly, funeral ceremonies are curtailed. In kabbalistic circles, the day before Rosh Hodesh is characterized as a fast day—as if to enter the new month free of sin—and the day is called a “minor Yom Kippur.” In that vein, a midrash maintains that the sacrifice on Rosh Hodesh was brought as an atonement for impurity created by our acts that we do not even recognize as sins; we might think of them as the unconscious peccadillos that litter the world (see below, page 196). Thus Rosh Hodesh is thought of as a time when all the world is cleansed and we can all start anew.

In urban environments, we often lose sight of the

way the waxing and waning of the moon affects our environment. The oceans’ tides are regulated by the cycles of the moon. Other effects—physiological and psychological—have also been attributed to the phases of the moon. The celebration of Rosh Hodesh might lead us to reflect on the way the phases of the moon—differently than the circuit of the sun—make us conscious of both the passing nature of time and the possibility of renewal.

Where Is the Place of God's Glory?

Once, the Hasidic master Menahem Mendel of Kotzk startled his Hasidim by asking, "Where is God's dwelling place?" Some answered that it is in heaven. Some simply said that no human can know. Menahem Mendel then said, "It is wherever we will let God in."

Return, O My Soul

Return, O my soul, to your resting place, sit beside the divine throne, always, spurn earthly places, ascend on high, take what you can from there, bow to God, honor the Divine, supplant the angels giving praise.

—YEHUDAH HALEVI

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited standing. Indeed, since we imitate the song of the angels, the tradition recommends standing like angels, with feet together. It is recited only with a minyan.

We revere and sanctify You on earth as Your name is sanctified in heaven, as Your prophet Isaiah described:

Each cried out to the other:

"Holy, holy, holy is ADONAI Tz'va-ot, the whole world is filled with God's glory!"

Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.

God's glory fills the universe. One angelic chorus asks,

"Where is the place of God's glory?" Another responds:

"Praised is ADONAI's glory wherever God dwells."

Barukh k'vod Adonai mimkomo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God's oneness, reciting the Sh'ma:

"Hear, O Israel, ADONAI is our God, ADONAI is one."

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives: "I, ADONAI, am your God."

Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v'hu yashmi-einu b'rahamav sheinit l'einei kol hai, lihyot lakhem leilohim. Ani Adonai eloheikhem.

As the psalmist sang: "ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!"

Yimlokh Adonai l'olam, elohayikh tziyon l'dor vador, hal'luyah.

From generation to generation we will declare Your greatness, and forever sanctify You with words of holiness. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

L'dor vador nagid godlekha, u-l'netzah n'tzahim k'dushat'kha nakdish, v'shivbakha eloheinu mi-pinu lo yamush l'olam va-ed, ki El melek gadol v'kadosh atah.

Barukh atah ADONAI, the Holy God.

We continue on the next page with the Fourth B'rakhah, "You formed," or the alternate on page 198

The Kedushah is recited standing. Indeed, since we imitate the song of the angels, the tradition recommends standing like angels, with feet together. It is recited only with a minyan.

נְעִרִיצָךְ וְנִקְדִּישָׁךְ כְּסוּד שִׁיחַ שְׂרָפִי קִנְּשׁ הַמִּקְדָּשִׁים
שִׁמְךָ בְּקִנְּשֵׁךְ, בְּכַתוּב עַל יָד בְּיָאֵךְ, וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת,
מְלֵא כְלֵהָאָרֶץ בְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתֵּינוּ שׂוֹאֲלִים זֶה לָזֶה,
אִיהָ מְקוֹם כְּבוֹדוֹ, לְעִמָּתָם בְּרוּךְ יְאֻמְרוּ:
בְּ זֶה בְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים, וְיַחַן עִם הַמִּיחֲדִים שִׁמוּ עֲרֹב
וְבִקֹּר בְּכָל־יּוֹם תְּמִיד, פְּעֻמִּים בְּאַהֲבָה שְׂמַע אוֹמְרִים:
שְׂמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אֶבְיָנוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יְשַׁמְּעֵנוּ בְּרַחֲמֵינוּ שְׁנִית לְעֵינֵי כָל־חַי,
לְהִיּוֹת לָכֶם לֵאלֹהִים.
אֲנִי יְהוָה אֱלֹהֵיכֶם.

וּבְדַבְּרֵי קְדֻשָּׁךְ כְּתוּב לְאָמַר:

יְמִלְךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדָוִד , הַלְלוּהָ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּךְ, וּלְנִצְחַת נִצָּחִים קְדֻשָּׁתְךָ נִקְדִּישׁ,
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפְּיָנו לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, אַתָּה יָצַרְתָּ, or the alternate on page 198.

acknowledges both God's immanence, a palpable presence, and God's transcendence, the knowledge that the Divine is beyond our understanding. Thus, we say "The whole world is filled with God's glory," and we then immediately praise God "wherever God dwells."

WILL . . . PROCLAIM וְהוּא יְשַׁמְּעֵנוּ The relationship of God and humanity is manifested by a reciprocal call and response. On the one hand, God calls to us and we respond to that calling. At the same time, we call to God and God responds by bringing redemption.

YET AGAIN שְׁנִית. Literally, "a second time." The first redemption was the exodus from Egypt. Much of Jewish theology maintains the perspective that we exist between the promise of freedom announced in the exodus and its eventual fulfillment in the messianic era.

THE KEDUSHAH is composed of an interweaving of two prophetic visions: that of Isaiah, who witnessed the angels singing "Holy, holy, holy," and that of Ezekiel, who heard the angels cry "Praised is Adonai's glory wherever God dwells." In heaven, one chorus of angels responds to another; on earth, leader and congregation respond to each other. Additionally, in the version of the Kedushah recited at each Musaf service, Israel's recitation of the Sh'ma is offered as a counterpoint to the angelic praise. Ultimately, our prayer brings heaven and earth into a momentary unity, when we recite the angelic prayer while proclaiming Israel's credo of one God. The quotation from Isaiah, remarking that "each cries out to the other," thus has a dual meaning in the liturgy: one chorus of angels responds to the other in agreement, and heaven and earth stand in agreement with each other, both acknowledging God's presence.

WHEREVER GOD DWELLS מִמְּקוֹמוֹ. As noted above, the Kedushah combines two different prophetic visions: that of Isaiah and that of Ezekiel. By placing these biblical verses side by side, the Kedushah

The Sun and the Moon

With its waxing and waning, its fullness and its disappearance, the moon reminds us that life embraces both hope and disappointment, both joy and sadness. Indeed, the Talmud sees the moon as symbolic of the imperfections inherent in the fabric of creation: aspects of life and of ourselves that may be totally unavoidable, but nevertheless tragic in their consequence.

The Talmud remarks on an apparent contradiction in wording in the account of the creation of the sun and moon found in Genesis: the Torah first speaks of God creating the “two great lights” but then states that God fashioned “a great light and a lesser light.” Rabbi Simeon ben Pazi imagines a heavenly drama in which originally the moon is of equal size and power as the sun. God then takes responsibility for the diminishment of the moon, a symbol of the unavoidable imperfections in the universe.

THE MOON: Master of the universe, is it possible that two sovereigns can rule together?

GOD: Then you shall be smaller!

THE MOON: Because I raised a legitimate objection, therefore I should be diminished?!

GOD: Well, you may rise both at night and during the day.

THE MOON: What good is that? During the day, I will just be a torch in the daylight!

GOD: Then, I'll do this. I shall honor you by commanding Israel to count their months and years according to your cycles.

THE MOON: How about the days of the year, too?

GOD: I cannot do this, since you don't delineate seasons . . .

Rabbi Simeon adds: Seeing that the moon was still dissatisfied, God commanded Israel to bring a sin offering to atone for God's having diminished the moon. This is what Rabbi Simeon ben Lakish taught: Why does the verse say “a sin offering for God” (Numbers 28:35)? God says: Bring the sin offering to atone for Me, since I diminished the moon.

—BABYLONIAN TALMUD

The following paragraph is said only when the entire Amidah is recited silently:

Holy are You and holy is Your name;

holy ones praise You each day.

Barukh atah ADONAI, the Holy God.

Fourth B'rakhah: The Celebration of Rosh Hodesh

For alternative prayers for Rosh Hodesh that focus on the significance of the lunar cycle, continue on page 198.

ROSH HODESH AND THE TEMPLE SERVICE

You formed Your world at the beginning,

completing Your work on the seventh day.

You have loved us, desired us,

exalted us amongst all the nations,

made us holy through the performance of mitzvot,

brought us near to serve You,

and called us by Your great and holy name.

Lovingly, ADONAI our God,

You have bestowed on us Shabbatot for rest

and the time of the new moon for atonement.

But because we and our ancestors sinned, our city was laid

waste, our sanctuary made desolate, our splendor taken away,

the glory removed from the House that gave us life,

and so, because of the hand that destroyed Your sanctuary,

we are unable to fulfill our obligations in the place You chose,

the great and holy House dedicated to Your name.

The following paragraph is said only when the entire Amidah is recited silently:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,

וְקִדְּוִשִׁים בְּכָל־יוֹם יְהִלְלוּךָ סֶלָה.

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

For alternative prayers for Rosh Hodesh that focus on the significance of the lunar cycle, continue on page 198.

אַתָּה יְצַת עוֹלָמְךָ מִקֶּדֶם,

כְּלִית מְלֹאכֶתְךָ בְּיוֹם הַשְּׁבִיעִי.

אַהֲבַת אוֹתָנוּ וְרָצִיתָ בָּנוּ,

וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,

וְקִדְּשָׁתָנוּ בְּמִצְוֹתֶיךָ,

וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ,

וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאָתָּ.

וְתַתֵּן־לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה,

שְׁבוֹתוֹת לְמִנוּחָה וְרֵאשֵׁי חֳדָשִׁים לְכַפֵּרָה.

וּלְפִי שְׁחָטָאנוּ לְפָנֶיךָ אֲנָחְנוּ וְאַבוֹתֵינוּ [וְאַמּוֹתֵינוּ],

חָרָבָה עֵירָנוּ וְשָׁמָּם בֵּית מִקְדָּשְׁנוּ וְגָלָה יְקָרָנוּ,

וְנִטַּל כְּבוֹד מְבִית חַיֵּינוּ,

וְאֵין אֲנָחְנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירָתְךָ,

בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו,

מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשְׁךָ.

THE TIME OF THE NEW MOON FOR ATONEMENT
וְרֵאשֵׁי חֳדָשִׁים לְכַפֵּרָה. As quoted below, the Bible ordains that a “sin offering” (some call it a “purification offering”) be brought on the New Moon. Indeed, according to the one opinion in the Mishnah (Shevuot 1:4; see also the subsequent discussion in the Babylonian Talmud, beginning of chapter 1), the Rosh Hodesh offering brings atonement for sins of which we have no awareness, neither when we performed the act nor subsequently in recalling our past. Thus, the ancient rabbis envisioned that we would start the new month without the blemish of even unconscious sin.

BECAUSE WE AND OUR ANCESTORS SINNED
וּלְפִי שְׁחָטָאנוּ לְפָנֶיךָ אֲנָחְנוּ וְאַבוֹתֵינוּ [וְאַמּוֹתֵינוּ]. The prophets blamed the destruction of the First Temple on the religious and moral corruption of Jewish society. In rabbinic theology, the Second Temple was destroyed because of the hatred people had for each other. In a similar vein, the 1st-century historian Josephus reports that murderous factional disputes made Jerusalem ripe for conquest by the Romans.

Waxing and Waning
The image of the sliver of moon—reappearing in the darkness and growing nightly into a full sphere, only to wane again—has been interpreted by some rabbis (for example, Joseph B. Soloveitchik) as a metaphor for the history of the Jewish people. At times, the Jewish people suffers in darkness; we may even fear utter extinction. But just as the moon's light is continually renewed, so too do we draw reassurance that we will again have a future that shines. Similarly, the waning and waxing of the moon may be seen as symbolic of Jewish tradition and Jewish practice. The life of the spirit, communally and individually, similarly shrinks and expands, grows dull and routinized before being reignited and re-inspired. The observance of Rosh Hodesh itself is an example of the way Judaism is periodically renewed and revitalized. In many communities, this day has been reclaimed with great creativity and energy, especially by women. Each month presents an opportunity for us to contemplate the need for renewal and revitalization in our religious lives: as individuals, as communities, and as Jews. In this vein, we might well ask ourselves what it is that we need to reclaim and revitalize at this time.

May it be Your will, ADONAI our God and God of our ancestors, who restores their descendants to their land, to lead us there in joy and to plant us within our borders, where our ancestors once offered to You their sacrifices: the daily sacrifices in their proper order, as well as the additional ones required on Shabbat and festivals, as prescribed. Lovingly, the additional Shabbat and Rosh Hodesh sacrifices were offered there as You commanded, fulfilling the words spoken in revelation and written down by Moses, your servant, in Your Torah:

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering and with the proper libation—a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

On your New Moon festivals you shall bring near an offering to ADONAI: two young bulls, one ram, and seven yearling lambs, without blemish.

And as it further states regarding the grain-gift and the libation: three-tenths of an *ephah* of choice flour with oil mixed in with each bull; two-tenths of an *ephah* of choice flour with oil mixed in for the ram; and one-tenth of an *ephah* of choice flour with oil mixed in for each lamb—along with the appropriate libation of wine. Also, a goat as atonement, and the two daily offerings, as ordained.

We continue on page 199.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ הוֹדוּ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאֲמוֹתֵינוּ], הַמְּשִׁיב בָּנִים לְגְבוּלָם, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה
לְאַרְצֵנוּ וְתִטְעֵנוּ בְּגְבוּלָנוּ, שְׁשָׁם עָשׂוּ אֲבוֹתֵינוּ
[וְאֲמוֹתֵינוּ] לְפָנֶיךָ אֶת־קִרְבָּנוֹתֵיהֶם, תְּמִידִים כְּסֻדָּרָם
וּמוֹסָפִים כְּהִלְכָתָם. וְאֶת־מוֹסַף יוֹם הַשַּׁבָּת הַזֶּה וְאֶת־
מוֹסַף יוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ
בְּאַהֲבָה כְּמִצְוֹת רָצוֹנְךָ כְּכָתוּב בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה
עַבְדְּךָ מִפִּי כְבוֹדְךָ כְּאִמּוֹר:

וביום השַׁבָּת, שְׁנֵי כְּבָשִׂים בְּנֵי שָׁנָה תְּמִימִם,
וּשְׁנֵי עֲשָׂרִים סֵלֹת מִנְהָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ.
עֹלֹת שַׁבָּת בְּשַׁבְתּוֹ, עַל עֹלֹת הַתְּמִיד וְנִסְכָּהּ.

ובראשי חֲדָשֵׁיךָ תִּקְרִיבוּ עֹלָה לַיהוָה,
פָּרִים בְּנֵי דָּקָר שְׁנַיִם, וְאַיִל אֶחָד, כְּבָשִׂים
בְּנֵי שָׁנָה שֶׁבַע, תְּמִימִם.

ומנחתם וְנִסְפֵּיהֶם כְּמִדָּה, שְׁלֹשָׁה עֲשָׂרוֹנִים לָפָר,
וּשְׁנֵי עֲשָׂרוֹנִים לְאַיִל, וְעֶשְׂרוֹן לְכֶבֶשׂ, וַיִּין כְּנִסְכּוֹ,
וּשְׁעִיר כֹּפֶר, וּשְׁנֵי תְּמִידִים כְּהִלְכָתָם.

We continue on page 199.

וביום השַׁבָּת ON SHABBAT
Numbers 28:9–10.
ובראשי חֲדָשֵׁיכֶם ON YOUR NEW MOON
FESTIVALS
Numbers 28:11.

We greet the moon that is
not gone
but only hidden,
unreflecting, intuned
and introspective, gather-
ing strength to grow
as we greet the first slim
nail paring
of her returning light.
Don't we understand
the strength that wells out
of retreat?

Can we not learn to turn in
to our circle,
to sink into the caves of
our silence,
to drink lingering by those
deep cold wells,
to dive into the darkness of
the heart's storm
until under the crashing
surge of waves
it is still except for our
slow roaring breath?

—MARGE PIERCY

AN ALTERNATE

Fourth B'rakhah: The Celebration of Rosh Hodesh

THE NEW MOON AND PRAYERS FOR RENEWAL

Creator, with the arrival of a new month of Yours,
renew within us Your light and Your truthfulness.

You placed a sign at the edge of heaven,
a splinter of light that then grows into fullness.
Through Your light may we see light;
do for us as it is written by Your servant Micah:

“And it shall be though I sit in darkness,
God's light will shine for me.”

And as the prophet Isaiah said:
“Those who walk in darkness have seen light.”

For You shall raise up a shining light for me;
cause our joy to flourish,
as You lead us by the light of Your face.

Renew the light to its clear brilliance
that I might go from darkness to light.
Once, You told our ancestor: “Do not fear.”
I, too, seek to rest in Your shadow, awe-inspiring Creator.

Renew the moon so that its light may be bright;
may it grow each day and light our way.
As You remembered Sarah in Your wondrous way,
send to her children strength and healing.

May it be Your will, ADONAI our God and God of our ances-
tors, who restores their descendants to their land, to renew
our days as of old; lead us in joy back to our land and plant us
within our borders. May violence no longer be heard in our
land, nor destructiveness be found within its borders.

AN ALTERNATE

יֹצֵא בְּ אִשִּׁית בְּתִשְׁבֹּת הַדָּשָׁד
כִּי חֲדָשׁ כְּנֹו אֹרֶךְ וְאַמְתָּה.

אֹת נִתַּת בְּקֶצֶה הַשָּׁמַיִם
שָׁבַב אֹר הוֹלֵךְ וּמִתְנַדֵּל עַד יִשְׁתַּלֵּם.
אֲנִי יְהוָה, אֲשֶׁר בְּאוֹרְךָ נִרְאָה אֹר,
עֲשֵׂה לָנוּ כְּפִתּוּב לְעִבְדֶּךָ:
וְהָיָה גַם כִּי אֲשַׁב בְּחֹשֶׁךְ יְהוָה אֹר לִי.
וְנֹאמַר: הַחֹלְכִים בְּחֹשֶׁךְ רָאוּ אֹר.
כִּי אֹר נִגְהַ תַּעֲלֶה בִּי תִגְדִּיל לָנוּ שְׁמֶחָה
וְנִפְשָׁנוּ בְּאוֹר פְּנִיךָ תַּהַלֵּךְ.

חֲדָשׁ אֹר לִפְנֵי וּבְרַח
אֲצֵא מַחְשִׁיכָה לְאוֹרָה
אֲבִי כִמְתָּ לֹא אֵל תִּירָא
אֲתִגְוֹן בְּצִלְךָ אִיוִם וְנוֹרָא.
חֲדָשׁ לְנֶגַה לְהָאִיר בְּנוֹגְהָה
תִּתְמַלֵּא וְתֵאִיר עַל הַכֹּל בְּמִלּוּאָה
כִּי אִם שְׁפָקְדָת בְּאוֹרָה פְּלִיאָה
אֲנִי שֶׁלַח לְכַנִּיָּה מְזוֹר וּרְפוּאָה.

יְהִי רְצוֹן מִלְפָּנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ
[וְאַמּוֹתֵינוּ], הַמְּשִׁיב בְּנִים לְגִבּוֹלָם, שֶׁתְּחַדָּשׁ יְמֵינוּ
בְּקֶדֶם וְתַעֲלֵנוּ בְּשִׁמְחָה לְאַרְצֵנוּ וְתַטְּעֵנוּ בְּגִבּוֹלָנוּ,
וְלֹא יִשְׁמַע עוֹד חֲמָס בְּאַרְצֵנוּ, שׁוֹד וְשָׂרָר בְּגִבּוֹלָנוּ.

the Land of Israel). The second stanza was composed for this siddur by Edward Feld and edited by Admiel Kosman.

DO NOT FEAR אֵל תִּירָא Abraham, Isaac, and Jacob are each told by God not to fear (Genesis 15:1, 26:24, and 46:3). The poet probably has in mind God's assurance to Abraham in a dream that his progeny will be like the stars and that the coming slavery in Egypt will eventually end in freedom.

WONDROUS WAY פְּלִיאָה God remembered Sarah who had longed for a child, and in old age she bore Isaac—a miraculous gift (Genesis 21:1).

MAY VIOLENCE NO LONGER BE HEARD IN OUR LAND בְּאַרְצֵנוּ Isaiah 60:18.

THE NEW MOON AND
PRAYERS FOR RENEWAL.
The sight of the new moon,
with its promise of increas-
ing light, urges us to attend
to our own renewal.

WITH THE ARRIVAL OF A
NEW MONTH OF YOURS
In Hebrew, the word for month, *hodesh*, derives from the root meaning “new.” The word *t’shuva*, translated here as “arrival,” also means “turn” or “return” and is frequently translated as “repentance.” Thus, the phrase captures the various religious and psychological aspects of Rosh Hodesh: a time for renewal and turning, a time open to introspection and change.

YOUR LIGHT AND YOUR
TRUTHFULNESS וְאַמְתָּה
The liturgy incorporates parts of several biblical verses. This phrase is taken from Psalm 43:3: “Through Your light . . .” comes from Psalm 36:10; “though I sit in darkness . . .” from Micah 7:8; “those who walk in darkness,” from Isaiah 9:1.

FOR YOU SHALL RAISE UP
A SHINING LIGHT אֹר נִגְהַ
Based on Isaiah 9:1.

RENEW חֲדָשׁ This is the first stanza of a *piyyut* for Rosh Hodesh written by Pinhas Hakohen (mid-8th century,

All continue here:

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a symbol of the work of creation.

Yism'hu v'malkhut'kha shomrei shabbat v'korei oneg,
am m'kadshei sh'vi-i, kulam yisbe'u v'yitangu mi-tuvekha,
u-va-sh'vi-i ratzita bo v'kidashto, hemdat yamim oto karata,
zeikher l'ma-aseih v'reishit.

*When the Amidah is recited aloud, the congregation answers
"Amen" after each pair of blessings in the following paragraph.*

May it be Your will, ADONAI our God and God of our ancestors, to find favor in our rest. On this Shabbat, renew us in this new month with goodness and blessing, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin, and forgiveness of transgression [during a leap year we add: and atonement for wrongdoing].

For You have chosen the people Israel from among all nations, proclaiming Your holy Shabbat to them and ordaining for them the laws of the New Moon.

Barukh atah ADONAI, who makes Shabbat, the people Israel, and the New Moon festival holy.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

May our eyes behold Your compassionate return to Zion.

Barukh atah ADONAI, who restores Your Divine Presence to Zion.

All continue here:

ישמחו במלכותך שומרי שבת וקוראי ענג,
עם מקדשי שביעי, כלם ישבעו ויתענגו מטובך,
יהשביעי רצית בו וקדשתו,
חמדת ימים אותו קראת, זכר למעשה בראשית.

*When the Amidah is recited aloud, the congregation answers
"Amen" after each pair of blessings in the following paragraph.*

אלהינו ואלהי אבותינו [ואמותינו], רצה במנוחתנו,
חדש עלינו ביום השבת הזה את־החדש הזה,
לטובה ולברכה, לששון ולשמחה, לישועה ולנחמה,
לפרנסה ולכלכלה, לחיים ולשלום, למחילת חטא
ולסליחת עון [ולכפרת פשע].

[during a leap year we add: כי בעמך ישראל בחרת מקל־האמות,
ושבת קדשך להם הודעת,
חקי ראשי חדשים להם קבעת.
ברוך אתה יהוה, מקדש השבת וישראל וראשי חדשים.

צה, יהוה אלהינו, בעמך ישראל ובתפלתם,
והשב את־העבודה לביר ביתך,
ותפלתם באהבה תקבל בראון,
ותהי לראון תמיד עבודת ישראל עמך.

ותחזינה עינינו בשובך לציון ברחמים.
ברוך אתה יהוה, המחזיר שכינתו לציון.

GOODNESS AND BLESSING
לטובה ולברכה. The liturgy
enumerates twelve positive
traits, corresponding to the
twelve months of the year.

**AND ATONEMENT FOR
WRONGDOING**
ולכפרת פשע. To keep the lunar
year (354 days) in accord
with the solar year (365
days), the Jewish calendar
adds a "leap month" seven
times every nineteen years.
In those leap years, this
thirteenth positive trait is
added to the usual twelve.

**FIFTH B'RAKHAH: THE
RESTORATION OF ZION.** As
the Amidah moves to its
conclusion, we pray that
the words we have recited
are accepted with love,
even as they may have been
offered imperfectly. Once,
we could be assured that
our imperfections would be
forgiven and we could offer
atonement for them. Now,
though we cannot capture
the awe and grandeur of
the Temple, nor the sense
of reverence and majesty
conveyed by the High Priest
entering the holy of holies,
we simply pray that our
offerings be acceptable
because they are the gift
of the heart.

The Miracles That Accompany Us

The prayer talks of the “miracles that accompany us each day.” Our lives are made up moments that are quite special, at which times it is easy to express gratitude: moments of great joy, the birth of a child, graduations, weddings, recovery from life-threatening illness. But there is also the miracle of the everyday—which, because it is commonplace, we often fail to recognize: the ability to use our limbs for what we desire, the warmth of the sun, the plants around us that sustain our breathing. When the moon is hidden, we can see the stars in heaven more clearly. When our lives are made up of “nothing special,” we might acknowledge how special our lives are.

But even more importantly: some of our greatest blessings initially present themselves to us concealed within disappointment, uncertainty, loss, or pain; the aspect of blessing within unfolds slowly, over time—and often only in retrospect. We might realize later that the job we didn’t get was not appropriate for us and we were saved from a disastrous misfit; a serious illness may become a turning point in our life when we

appreciate what is important for us, or it may be a moment of discovery of how much we are cherished by others. In expressing our gratitude *al kulam* (“for all these blessings”), we approach our lives with humility and faith, recognizing that with the benefit of hindsight, what seems like darkness in our lives may contain with it a blessing only later to be revealed, only later becoming a shining light.

Sixth B’rakhah: Gratitude for Life and Its Blessings

When the Amidah is recited silently, we read the following paragraph.

When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

¶ We thank You, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon. ► You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

This paragraph is recited by the congregation when the full Amidah is repeated by the service leader, by custom remaining seated and bowing slightly.

¶ We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

On Hanukkah we add Al Hanisim on page 430.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

May all that lives thank You always, and faithfully praise Your name forever, God of our deliverance and help.

¶ *Barukh atah ADONAI*, Your name is goodness and praise of You is fitting.

When the Amidah is recited silently, we read the following paragraph.

When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

יְמוֹדִים אֲנַחֲנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ] לְעוֹלָם וָעֶד. אַחַר חַיֵּינוּ מִנּוּן יִשְׁעֵנוּ אֵתָהּ הוּא לְדוֹר וָדוֹר נוֹדֶה לָךְ וְנִסְפֹּר תַּהֲלֻתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ שְׂבָבֵלֵינוּ עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבֵלֵנוּ, עֲרֹב וְבָקָר וְצִהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ.

This paragraph is recited by the congregation when the full Amidah is repeated by the service leader, by custom remaining seated and bowing slightly.

יְמוֹדִים אֲנַחֲנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצֵרֵנוּ, יוֹצֵר בְּרָאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁחַיֵּיתֵנוּ וְקִיּוּמֵנוּ. כֹּן תַּחֲנוּנוֹ וְתַקִּימָנוּ, וְתַאֲסוּךְ גְּלִיּוֹתֵנוּ לְחַצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֲקֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וּלְעִבְדֶּךָ בְּלֻבָּב שְׁלֵם, עַל שֶׁאֲנַחֲנוּ מוֹדִים לָךְ. בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

On Hanukkah we add Al Hanisim on page 430.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מְלַכְנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וְיִהְיוּ לְךָ אֶת־שִׁמְךָ בְּאַמָּת,
הָאֵל יִשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֵלָה.

יְ בְרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֹךְ נֶאֱחָ לְהוֹדוֹת.

THE SIXTH B’RAKHAH. The penultimate *b’rakhah* of the Amidah has two versions. The first is recited during the silent Amidah, or by the leader when the Amidah is repeated aloud. This version reflects on the miracles of daily life. When the Amidah is recited aloud by the leader, the congregation accompanies the leader with a different version of the blessing, one that remarks on the very ability to give thanks. The central idea it expresses is *modim anahnu lakh . . . al she-anahnu modim lakh*, “we thank You for the ability to thank You.” The prayer may be understood as an expression of appreciation for being part of a religious tradition that values gratitude. More radically, this prayer may be understood as expressing the thought that our prayers may be addressed to God, but God is the Source of All—even the prayers we speak. The very ability to thank is thus a manifestation of the presence of God within us.

WE THANK YOU מוֹדִים. Our gratitude is expressed in universal terms, without reference to Jewish particularity. Here we reflect on the very basis of life itself. God’s wonders are found in the cycles of the planets,

the rhythm of the seasons, the resurgence of life. We may come to realize that gratitude is a self-creating blessing: the more we cultivate gratitude, the more we are aware of all that we receive for which we may be grateful, the more we blossom as human beings. (*Bradley Shavit Artson*)

שָׁלוֹם יְרוּשָׁלַם
 יִשְׁלֹו אֶתְכִיָּה.
 יְהִי שְׁלוֹם בְּחִילְךָ שְׁלוֹה
 בְּאַרְמוֹתֶיךָ.
 לְמַעַן אֲחִי יְרוּעִי אֲדַבְּרָה
 בָּא שְׁלוֹם בְּךָ.
 לְמַעַן בֵּית יְהוּה אֲלֶהְיֶנּוּ
 אֲבַקֶּשׂה טוֹב לָךְ.

Pray for the peace of
 Jerusalem.

May those who love her be
 tranquil;

may there be peace on
 your ramparts,
 tranquility in your citadels.
 For the sake of my friends
 and my kin

I pray for peace.
 For the sake of the house
 of Adonai our God,
 I seek your welfare.

Sha'alu sh'lom yerushtalayim
 yishlayu ohavayikh.
 Y'hi shalom b'heilikh shalvah
 b'arm'notayikh.

L'ma-an abai v'rei-ai adabrah na
 shalom bakh.

L'ma-an beit Adonai eloheinu
 avakshah tov lakh.

—PSALM 122:6–9

Seventh B'rakah: Prayer for Peace

*During the silent Amidah, we continue with "Grant Peace," below.
 When the Amidah is repeated, the leader recites the Priestly Blessing.*

Our God and God of our ancestors, bless us with the threefold blessing of the Torah written by Moses Your servant, recited by Aaron and his descendants, the *kohanim*, the consecrated priests of Your people:

May ADONAI bless and protect you.

So may it be God's will. Ken y'hi ratzon.

May ADONAI's countenance shine upon you
 and may ADONAI bestow kindness upon you.

So may it be God's will. Ken y'hi ratzon.

May ADONAI's countenance be lifted toward you
 and may ADONAI grant you peace.

So may it be God's will. Ken y'hi ratzon.

Grant peace to the world, goodness and blessing, grace, love, and compassion, for us and for all the people Israel. Bless us, our creator, united as one with the light of Your presence; by that light, ADONAI our God, You have given us a guide to life, the love of kindness, generosity, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

Sim shalom ba-olam tovah u-v'rakahah, hen va-hesed v'rahimim, aleinu v'al kol yisrael amekha. Bar'khenu avinu kulanu k'ehad b'or panekha, ki v'or panekha natata lanu, Adonai eloheinu, torat hayim v'ahavat hesed, u-tzedakah u-v'rakhah v'rahimim v'hayim v'shalom. V'tov b'einekha l'varekh et am'kha yisrael b'khol eit u-v'khol sha-ah bishlomekha.

Barukh atah ADONAI, who blesses Your people Israel with peace.

When the Amidah is recited aloud with a minyan, we continue with Kaddish Shalem on page 203.

During the silent Amidah, we continue with שְׁלֹום שִׁים below.

When the Amidah is repeated, the leader recites the Birkat Kohanim.

אֲלֶהְיֶנּוּ וְאַלֶּהִי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ].

בְּרַכְנוּ בְּבִרְכַּה הַמְשַׁלֶּשֶׁת

בַּתּוֹרָה הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבַדְךָ.

הָאֲמוּרָה מִפִּי אֱהָרֹן וּבְנָיו, בְּהַגִּים, עִם קְדוּשָׁה, בְּאֲמוּרָה:

בֵּן יְהִי , צוֹן.

בֵּן יְהִי , צוֹן.

בֵּן יְהִי , צוֹן.

יְבָרְכֶךָ יְהוּה וְיִשְׁמְרֶךָ.

יֵאָר יְהוּה פָּנָיו אֵלֶיךָ וְיִחַנֶּנּוּ.

יֵשֵׁא יְהוּה פָּנָיו אֵלֶיךָ וְיִשֵּׁם לָךְ שְׁלוֹם.

שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבְרַכָּה,

חוֹ וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמָּךְ.

בְּרַכְנוּ אֲבִינוּ בְּלָנוּ בְּאֶחָד בְּאוֹר פָּנֶיךָ,

בִּי בְּאוֹר פָּנֶיךָ נִתְמַן לָנוּ, יְהוּה אֱלֹהֵינוּ,

תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,

וְצִדִּיקָה וּבְרַכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.

יְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמָּךְ יִשְׂרָאֵל

בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמָךְ.

בְּרוּךְ אַתָּה יְהוּה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

When the Amidah is recited aloud with a minyan, we continue with Kaddish Shalem on page 203.

THE PRIESTLY BLESSING.

The Torah refers to God's "hiding the divine face" as a form of punishment, bringing disaster to the individual or to the world (see Deuteronomy 31:17 and 32:20). In later rabbinic and kabbalistic thought, this metaphor came to refer to times when God seems absent, and God's protection withdrawn: when we suffer from oppression or tragedy, when we feel desperately alone and vulnerable, or when we are unable to find meaning in life. Of such times, Martin Buber writes: "The space of history is then full of noise, but empty of the divine breath. For one who believes in the living God . . . it is a difficult time to live."

The Priestly Blessing asks for precisely the opposite: that God's face may shine upon us and be lifted toward us. To feel blessed is to feel accompanied as we walk through life: we experience the world that meets us as welcoming, our

days filled with vitality and meaning. It is then that we sense the presence of God in our lives. We leave the moment of prayer with the hope that such blessing may come to us—and perhaps, for a moment, we may have felt such blessing as we prayed.

GRANT PEACE שְׁלֹום שִׁים. The final blessing of the Amidah is a prayer for peace. There are, however, two versions of this blessing: this particular version is recited only when the *kohanim* would have traditionally ascended the *bimah* to bless the congregation. The words *sim shalom*, "grant peace," are related directly to the conclusion of Birkat Kohanim, the Priestly Blessing: "May God grant you peace." Additionally, the paragraph speaks of the light of God's face as bestowing blessing, a metaphor taken directly from the Priestly Blessing. The midrash says that God's name is peace (Sifrei Numbers 42), and the Priestly Blessing looks to God to bestow on us the almost-divine ability to extend peace and kindly love to others.

Focusing on Prayer
Our prayers have spiritual meaning even when—or perhaps especially when—our mind wanders.

Once the Baal Shem Tov was asked: “If you realize that you have not focused on the prayer that you have just recited, should you go back and recite the prayer again—this time with proper intention?” He responded: “Is not God present in all things? In some way, God must have been present in the previous moment when your mind wandered; now, were you to go back and recite the prayer again, you would deny the presence of God in that original moment.”

The silent recitation of the Amidah concludes with a personal prayer or one of the following:

א

My God, keep my tongue from evil, my lips from deceit.
Help me ignore those who would slander me.

Let me be humble before all.

Open my heart to Your Torah, that I may pursue Your mitzvot.

Frustrate the designs of those who plot evil against me;
nullify their schemes.

Act for the sake of Your name, act for the sake of Your triumph,
act for the sake of Your holiness, act for the sake of Your Torah.
Answer my prayer for the deliverance of Your people.

May the words of my mouth and the meditations of my heart
be acceptable to You, ADONAI, my rock and my redeemer.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

May the one who creates peace on high bring peace to us and
to all Israel [and to all who dwell on earth]. And we say: *Amen*.

ב

May it be Your will that whatever our destiny, You might cause
to dwell within it love and brotherhood, peace, and friendship.
May our land abound with disciples, and may our days conclude
with hope in the future; may our share be in the Garden of Eden.
May You afford us good friends and a good nature as we act
in this world of Yours. May we awake in the morning and find
that the desire of our hearts is to be in awe of You. And may
all that occurs to us be considered by You as good.

May the words of my mouth and the meditations of my heart
be acceptable to You, ADONAI, my rock and my redeemer.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

May the one who creates peace on high bring peace to us and
to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Yihyu l'ratzon imrei fi v'hegyon libi l'fanekha, Adonai tzuri v'go-ali.

Oseh shalom bimromav hu ya-aseh shalom aleinu
v'al kol yisrael [v'al kol yosh'vei teivell], v'imru amen.

When the Amidah is to be repeated aloud, we turn back to page 193.

Otherwise, we continue with Kaddish Shalem on page 203.

An individual praying without a minyan may turn to Ein Keiloheinu, page 204.

The silent recitation of the Amidah concludes with a personal prayer or one of the following:

א

אֱלֹהִי, נָצוּ לְשׁוּנֵי מִרְעָ, וּשְׁפֹתֵי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תַדֹּם, וְנַפְשֵׁי כְּעֹפֶר לִכְל תְּהִיָּה. פֶּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה,
מִהֲרֵה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ,
עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשְׁךָ, עֲשֵׂה לִמְעַן
תוֹרָתְךָ. לִמְעַן יִחַלְצוּן יִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

יְהִי לְרָצוֹן אֲמִרִי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עֲשֵׂה שְׁלוֹם בְּמִרְוּמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֶל], וְאֲמָרוּ אָמֵן.

ב

יְהִי צוֹן מִלְפָּנֶיךָ יְהוָה אֱלֹהֵינוּ שְׁתַּשְׁכֵּן בְּפוּרְנוּ אֹהֶבָה
וְאַחֲוָה וְשְׁלוֹם וְרַעוּת, וְתִרְבֶּה גְבוּלָנוּ בְּתִלְמִידִים,
וְתַצְלִיחַ סוּפְנוּ אַחֲרִית וְתַקְוָה, וְתַשִּׁים חֵלְקֵנוּ בְּגֵן עֵדֶן,
וְתַקְנֵנוּ בְּחֶבֶר טוֹב וְיִצָּר טוֹב בְּעוֹלָמְךָ, וְנַשְׁפִּים וְנִמְצָא
יְחֹול לְכַבְּנוּ לְיִרְאָה אֶת־שְׁמֶךָ, וְתִבָּא לְפָנֶיךָ קוֹרַת
נַפְשֵׁנוּ לְטוֹבָה.

יְהִי לְרָצוֹן אֲמִרִי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עֲשֵׂה שְׁלוֹם בְּמִרְוּמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֶל], וְאֲמָרוּ אָמֵן.

When the Amidah is to be repeated aloud, we turn back to page 193.

Otherwise, we continue with Kaddish Shalem on page 203.

An individual praying without a minyan may turn to Ein Keiloheinu, page 204.

מִי אֱלֹהֵי. One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). This prayer is offered by the Babylonian Talmud (Berakhot 17a) as an example; it is attributed to Mar son of Ravina (4th century).

מִי לְרָצוֹן. Psalm 19:15. Rabbi Yohanan (3rd century, the Land of Israel) recommended that the Amidah conclude with this verse (Talmud of the Land of Israel, Berakhot 4:4).

MAY IT BE YOUR WILL. A prayer recited by Rabbi Eleazar, upon concluding the Amidah (Babylonian Talmud, Berakhot 16b).

*The Greatness of God
and the Greatness
of the Human Soul*

Just as the Divine suffuses
the entire world, so the
soul suffuses the entire
body.

Just as the Divine sees but
is not seen, so the soul
sees but is not seen.
Just as the Divine sustains
the whole world, so
the soul sustains our
existence.

Just as the Divine is pure,
so the soul is pure.
Just as Divinity dwells in
the innermost sanctu-
ary of the universe, so
the soul dwells in the
innermost sanctuary of
human beings.

Let that which has these
five qualities praise the
one who has these five
qualities.

—BABYLONIAN TALMUD

Kaddish Shalem

Leader:

May God's great name be exalted and hallowed throughout
the created world, as is God's wish. May God's sovereignty
soon be established, in your lifetime and in your days, and in
the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God's great name be acknowledged forever and ever!
Y'hei sh'meih raba m'varakh l'alam u-l'almei almay.

Leader:

May the name of the Holy One be acknowledged and
celebrated, lauded and worshipped, exalted and honored,
extolled and acclaimed—though God, who is blessed,
b'rikh hu, is truly [*on Shabbat Shuvah we add: far*] beyond all
acknowledgment and praise, or any expressions of
gratitude or consolation ever spoken in the world.

And we say: *Amen*.

May the prayers and pleas of all Israel be accepted by their
creator in heaven. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant
and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and
to all Israel [and to all who dwell on earth].

And we say: *Amen*.

קדיש שלם

Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמְנוֹ קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ . בָּא מְבַרְכֵהּ וְלְעֵלְמֵי עוֹלָמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּ יָד הוּא,
לְעֵלְמָא מִן כָּל־ [לְעֵלְמָא לְעֵלְמָא מְכָל־ [*on Shabbat Shuvah we substitute:*
בְּרַכְתָּא וְשִׁירָתָא תְּשֻׁבָּהָתָא וְנִחְמָתָא דְאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אַבּוּהוֹן
דִּי בְשָׁמְיָא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עָשָׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְיֹשְׁבֵי תִבְלָה], וְאִמְרוּ אָמֵן.

KADDISH SHALEM. The Kad-
dish Shalem (literally, "Full
Kaddish") ends the Musaf
service. It is called the "Full
Kaddish" because it in-
cludes a plea, omitted from
other forms of the Kaddish,
that the prayers we have
offered be acceptable.

*Ein Keiloheinu:
A Ladino Version*

*Ein keiloheinu,
ein kadoneinu,
ein k'malkeinu,
ein k'moshi-einu.*
Non como nuestro dio,
non como nuestro señor,
non como nuestro re,
non como nuestro
salvador.

*Mi kheiloheinu,
mi khadoneinu,
mi kh'malkeinu,
mi kh'moshi-einu.*
Ken como nuestro dio,
ken como nuestro señor,
ken como nuestro re,
ken como nuestro
salvador.

*Nodeh leiloheinu,
nodeh ladoneinu,
nodeh l'malkeinu,
nodeh l'moshi-einu.*
Loaremos a nuestro dio,
loaremos a nuestro señor,
loaremos a nuestro re,
loaremos a nuestro
salvador.

*Barukh eloheinu,
barukh adoneinu,
barukh malkeinu,
barukh moshi-einu.*
Bendicho nuestro dio,
bendicho nuestro señor,
bendicho nuestro re,
bendicho nuestro salvador.

*Atah hu eloheinu,
atah hu adoneinu,
atah hu malkeinu,
atah hu moshi-einu.*
Tu el nuestro dio,
tu el nuestro señor,
tu el nuestro re,
tu el nuestro salvador.

Ein Keiloheinu

None compares to our God. None compares to our master.
None compares to our sovereign. None compares to our deliverer.
Who compares to our God? Who compares to our master?
Who compares to our sovereign? Who compares to our deliverer?
Let us thank our God. Let us thank our master.
Let us thank our sovereign. Let us thank our deliverer.
Blessed is our God. Blessed is our master.
Blessed is our sovereign. Blessed is our deliverer.
You are our God. You are our master.
You are our sovereign. You are our deliverer.
You are the one to whom our ancestors offered fragrant incense.

Ein keiloheinu, ein kadoneinu, ein k'malkeinu, ein k'moshi-einu.

*Mi kheiloheinu, mi khadoneinu,
mi kh'malkeinu, mi kh'moshi-einu.*
*Nodeh leiloheinu, nodeh ladoneinu,
nodeh l'malkeinu, nodeh l'moshi-einu.*
*Barukh eloheinu, barukh adoneinu,
barukh malkeinu, barukh moshi-einu.*

*Atah hu eloheinu, atah hu adoneinu,
atah hu malkeinu, atah hu moshi-einu.*
Atah hu she-hiktiru avoteinu l'fanekha et k'toret ha-samim.

A Final Teaching

Rabbi Eleazar said in the name of Rabbi Hanina: Students of Torah increase peace in the world, as the prophet Isaiah said: “All your children shall be taught by ADONAI, and your children shall increase peace.” Do not read the word as *banayikh*, “your children,” but rather as *bonayikh*, “your builders.”
May those who love your Torah find great peace; may they not stumble.
May there be peace within your walls, tranquility in your citadels.
For the sake of my brothers and friends, pray for peace in your midst.
For the sake of the house of ADONAI our God, I seek your welfare.
May God grant strength to God’s people; may God grant God’s people peace.

In some congregations, the service continues with Kaddish D'Rabbanan, page 111.

**אין באלהינו, אין באדונינו,
אין במלכנו, אין במושיענו.
מי באלהינו, מי באדונינו,
מי במלכנו, מי במושיענו.
נודה לאלהינו, נודה לאדונינו,
נודה למלכנו, נודה למושיענו.
ברוך אלהינו, ברוך אדונינו,
ברוך מלכנו, ברוך מושיענו.
אתה הוא אלהינו, אתה הוא אדונינו,
אתה הוא מלכנו, אתה הוא מושיענו.
אתה הוא שהקטירו אבותינו
לפניך את־קטרת הסמים.**

**NONE COMPARES TO OUR
GOD** אִין בַּאֲלֹהֵינוּ G_d. This
1st-millennium prayer was
originally composed as a
mystical meditation: the
repetitions served to bring
the devotee to an ecstatic
visionary state. Because of
its simplicity and ease of
recall, it became a favorite
prayer with which to con-
clude a service and, in the
Sephardic liturgy, it forms
part of the conclusion of
every morning service. The
first three stanzas spell out
the acrostic *amen* and the
next two begin with the
first two words of every
blessing: *barukh atah*.

RABBI ELEAZAR SAID אֲמַר
רַבִּי אֱלֶעָזָר. In the ancient
synagogue, prayer ser-
vices concluded with Torah
study. This passage is a rem-
nant of that tradition; it is a
passage quoted extensively
in the Talmud. In reciting
it, we express the hope that
the teaching and learning
we have experienced today
will help create a world
of peace. It is through the
teaching of the values that
Torah represents that we
ultimately achieve security.

אמר רבי אלעזר אמר רבי חנינא: תלמידי חכמים
מרבים שלום בעולם, שנאמר: וכל־בניך למודי יהוה,
ורב שלום בניך. אל תקרא בניך אלא בוניך.
שלום רב לאהבי תורתך, ואין למו מכשול.
יהי שלום בחילך, שלום בארמנותיך.
◀ למען אחי ורעי, אדברה נא שלום בך.
למען בית יהוה אלהינו, אבקשה טוב לך.
יהוה עז לעמו יתן, יהוה יברך את־עמו בשלום.

*In some congregations, the service continues with Kaddish D'Rabbanan,
page 111.*

ALL YOUR CHILDREN SHALL BE TAUGHT BY ADONAI יהוה למודי יהוה Isaiah 54:13. The rabbis see the
teachers of Torah as “builders” and their disciples as their children.

MAY THOSE WHO LOVE YOUR TORAH FIND GREAT PEACE וְרַב שְׁלוֹם בְּנֵיךָ תוֹרַתְךָ Psalm 119:165. This verse
begins a series of verses, all of which contain a prayer for peace—thus offering for study a fitting conclu-
sion to the service.

MAY THERE BE PEACE WITHIN YOUR WALLS יְהִי שְׁלוֹם בְּחִילְךָ Psalm 122:7.

FOR THE SAKE OF MY BROTHERS . . . FOR THE SAKE OF THE HOUSE OF ADONAI יהוה בית יהוה Psalm 122:8–9. These verses seek the peace and welfare of Jerusalem.

MAY GOD GRANT STRENGTH TO GOD’S PEOPLE יְהוה עֲזֹר לְעַמּוֹ יִתֵּן Psalm 29:11.

*I Spread Out God's
Names in Front of Me*

I spread out God's names
in front of me
on the floor of my chilly
room.
The name by which I
called him when his
spirit breathed in me.
And the name by which I
called him when I was a
young girl.
The name by which I
called him when I was
given to a man.
And the name when I was
again permitted to all.
The name by which I
called him when my
parents were a roof over
me. And the name when
I had no ceiling.
The name by which I
called him so that I
would fear him. And the
name by which I called
him so that I would not
be afraid.
The name by which I
called him so that he
would remember me.
And the name so that
he would refrain from
remembering.
In the heat of day I will
prostrate myself
on the floor of my chilly
room.

—RIVKA MIRIAM
(translated by
Linda Stern Zisquit)

Aleinu

We rise:

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.
f Va-anahnu korim u-mishtahavim 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 ha-yom vahasheivota el l'avekha, ki Adonai hu ha-elohim
bashamayim mima-al, v'al ha-aretz mitahat, ein od.

We rise:

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׂמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,
שֶׁלֹא שָׂם חֵלְקֵנוּ בָהֶם,
וְגִרְלָנוּ בְּכָל־הַמוֹנִם.
וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שְׁהוּא נוֹטֶה שָׁמַיִם וְיָסֵד אֶרֶץ,
וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם מִמֶּעַל,
וּשְׁכִינַת עֲזוֹ בְּנִבְכָּהּ מִרְוּמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מַלְכֵנוּ אֶפֶס זולָתוֹ,
כְּכַתוּב בְּתוֹרָתוֹ:
וַיַּדְעַת הַיּוֹם וְהִשְׁבַּת אֶל לִבָּהּ,
כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמֶּעַל,
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

Aleinu עֲלֵינוּ. Since the
12th or 13th century, the
Aleinu prayer has acquired
a special pride of place in
Ashkenazic liturgy and is
recited at the conclusion
of every service; it does not
play the same role in the
Sephardic liturgy.

The origin of this
popular prayer is a matter
of debate. Some medieval
sources (e.g. Rokeah, early
13th century, Germany)
ascribed it to Joshua. The
liturgical scholar Joseph
Heinemann thought that
it dates back to the time of
the Temple service. Other
scholars have argued that
it originated in 2nd- or
3rd-century mystical circles.
Its first known use in the
formal liturgy is as an intro-
duction to the Malkhuyot
("Sovereignty") section of
the Rosh Hashanah Musaf
service.

Aleinu articulates a pro-
gression of ideas. In the first
paragraph, we are asked to

express our gratitude for the special fate and role of the Jewish people in history.
In the second, we look forward to the day when differences among peoples will
be harmonized and there will be a common recognition that all of humanity is
embraced by God. This vision recognizes that God is not exclusively the God of
Israel, but that God rules over all of us. On that day, when justice, morality, and
common spiritual affinity will reign on earth, God's name will truly be one.

Some have objected to what may sound like exclusivist language in this prayer,
in particular the phrases describing the uniqueness of the people Israel: "who has
not made us merely a nation, nor formed us as all earthly families, nor given us
an ordinary destiny." The Israeli Masorti Movement offers an alternative formula-
tion quoting Micah 4:5: "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." Whether
articulated with this wording or the standard text, Aleinu both asserts a pride
in Jewish destiny and challenges us to go out to the world committed to Jewish
spiritual values.

AND SO WE BOW כּוֹרְעִים. The prayer mentions a variety of forms of bow-
ing. In ancient times, *korim* meant touching the floor with one's knees, and
mishtahavim meant bending at the waist. However, the ancient rabbis minimized
the bowing that takes place in the service, and so today it is customary to simply
bow one's head or slightly bend one's body at this point in the prayer.

KNOW THIS DAY וַיַּדְעַת הַיּוֹם. Deuteronomy 4:39.

In the Days to Come
In the days to come,
the Mount of Adonai's
house shall stand firm
above the mountains,
and it shall tower over the
hills.
The peoples shall gaze on
it with joy,
and many nations shall go
and shall say,
"Come, let us go up to the
Mount of Adonai,
to the House of the God
of Jacob;
that God may instruct us in
God's ways, and that we
may walk in God's paths."
For instruction shall come
forth from Zion,
and the word of Adonai
from Jerusalem.
Thus God will judge
among the many peoples,
and arbitrate for the multi-
tude of nations, however
distant.
They shall beat their
swords into plowshares
and their spears into prun-
ing hooks.
Nation shall not lift up
sword against nation,
neither shall they learn
war anymore;
but everyone shall sit
under their grapevine or
fig tree
with no one to disturb
them.
For it was Adonai of Hosts
who has spoken.
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.
—MICAH 4:1–5

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-aretz,
bayom hahu yihyeh Adonai ehad, u-shi'mo ehad.

We are seated.

עַל כֵּן נִקְּנָה לָךְ יְהוָה אֱלֹהֵינוּ,
לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֶךָ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ.
וְהָאֱלִילִים כְּרוֹת יִכְרְתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי,
וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל־דְּשָׁעֵי אֶרֶץ.
יִכִּירוּ וַיִּדְּעוּ כָּל־יֹשְׁבֵי תִבְלָה,
כִּי לָךְ תִּכְרַע כָּל־בָּרָךְ,
תִּשָּׁבַע כָּל־לִשׁוֹן.
לִפְנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ,
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְגַּב,
וַיִּקְבְּלוּ כָּל־עַם אֶת־עַל מַלְכוּתֶךָ.
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
וּלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.

◀ בְּכָתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
וְנֹאמְרֵךְ: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד, וְשִׁמוֹ אֶחָד.

We are seated.

ESTABLISHING IN THE
WORLD THE SOVEREIGNTY
OF THE ALMIGHTY
לתקן עולם במלכות שדי. Begin-
ning in the 19th century,
this phrase came to be
seen as similar to Isaiah's
call to be a "light unto the
nations," and it was thus
interpreted as a call to uni-
versal justice. In this vein,
the phrase *l'takken olam*
was understood to mean
"to repair the world"—that
is, to be partners with God
in achieving a time of 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 dominating
another (Mishneh Torah,
Hilkhoh Melakhim 12:2).

ADONAI WILL REIGN FOR-
EVER AND EVER יְהוָה יִמְלֹךְ
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד. Exodus 15:18.
ON THAT DAY ADONAI
SHALL BE ONE יְהוָה הָיָה אֶחָד.
Zechariah 14:9. In reciting the Sh'ma,
we declare that God is
one. Through our prayer,
we hope to make God one
with the world. As this
prayer marks the conclu-
sion of the service, it ends
with a vision of the future.

Kaddish: The Year
Loss steals language; you
have nothing to say.
A loving community
buttresses you, feeding
you, telling you when to
stand and sit, thrusting
into your slack hand the
prayer book containing the
chanted words that, until
now, only other people
knew by heart.

—NESSA RAPOPORT

Yahrzeit: The Years
To my astonishment, my
father returns, some-
times daily, with a power
that is revelatory. In the
immediacy of grief, the
idea that he would be
“only a thought away” or
“always with me” seemed
a not-believable comfort.
Now, four years later, my
sisters and I are amazed by
his presence. We use his
expressions; we laugh at
his voice in our heads, for
we can hear exactly what
he would say.

—NESSA RAPOPORT

Mourner's Kaddish

Mourners and those observing Yahrzeit:

May God's great name be exalted and hallowed throughout
the created world, as is God's wish. May God's sovereignty
soon be established, in your lifetime and in your days, and in
the days of all the house of Israel. And we say: *Amen*.

Congregation and mourners:

May God's great name be acknowledged forever and ever!

Mourners:

May the name of the Holy One be acknowledged and
celebrated, lauded and worshipped, exalted and honored,
extolled and acclaimed—though God, who is blessed,
b'rikh hu, is truly [on *Shabbat Shuvah* we add: far] beyond all
acknowledgment and praise, or any expressions of gratitude or
consolation ever spoken in the world. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant
and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and
to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih, v'yamlikh
malkhuteih b'hayekhon u-v'yomeikhon u-v'hayei d'khol beit yisrael,
ba-agala u-vizman kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'meih raba m'varakh l'alam u-l'almei almay.

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei
v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu,
l'eila min kol [on *Shabbat Shuvah* we substitute: l'eila l'eila mikol] birkhata
v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol yisrael,
v'imru amen.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael
[v'al kol yosh'vei teiveil], v'imru amen.

Some congregations recite Anim Z'mirot here; see page 208.

Some congregations conclude with Adon Olam on page 211;

others conclude with other Shabbat songs (see pages 212 and 82–85).

קדיש יתום

Mourners and those observing Yahrzeit:

יתגדל ויתקדש שמה רבא,
בעלמא די ברא, ברעותה,
וימליך מלכותה בחייכון וביומייכון
ובחיי דכל בית ישראל,
בעגלא ובזמן קריב,
ואמרו אמן.

Congregation and mourners:

יהא שמה בא מב. ה לעלם ולעלמי לעלמיא.

Mourners:

יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתהדר ויתעלה ויתהלל שמה דקדשא, ב. יף הוא,
לעלא מן כל- [לעלא לעלא מכל- [on *Shabbat Shuvah* we substitute:
ברכתא ושירתא תשבחתא ונחמתא דאמירן בעלמא,
ואמרו אמן.

יהא שלמא רבא מן שמיא וחיים
עלינו ועל כל ישראל,
ואמרו אמן.

עשה שלום במרומיו הוא יעשה שלום
עלינו ועל כל ישראל [ועל כל־יושבי תבל].
ואמרו אמן.

Some congregations recite Anim Z'mirot here; see page 208.

Some congregations conclude with Adon Olam on page 211;

others conclude with other Shabbat songs (see pages 212 and 82–85).

Some congregations recite this song at the conclusion of the service.

A Song of Glory: Anim Z'mirot

I shall chant melodies and weave together verses,
for my soul thirsts for You.

*My soul longs to live in the shadow of Your hand,
that I might learn the secrets of Your mysterious being.*

Even before speaking any words describing Your glory,
already my heart sings of Your love.

*I would, therefore, ever glorify You,
and honor Your name with songs of love.*

Though I have never seen You, I would tell of Your glory:

I imagine You, I describe You, but I know You not.

*In the words of Your prophets and mysteries revealed to the faithful,
You provided images of glorious majesty.*

Your greatness and Your power
were pictured in accord with Your deeds.

*They portrayed You not as You truly are,
but imagined You from what You had created.*

In endless visions and countless metaphors they described You,
but through it all, You are the singular one.

*They represented You as old and as young,
with graying hair and in the prime of youth:*

as an elder on the Day of Judgment, and as a youth in time of war,
as a soldier who was fully armed,

*and with a victory helmet on Your head,
having won battles with Your right hand and holy arm—*

continued

Anim z'mirot v'shirim e-erog, ki eilekha nafshi ta-arog.

Nafshi hamdah b'tzel yadekha, lada-at kol raz sodekha.

Midei dabri bikhvodekha, homeh libi el dodekha.

Al ken adabeir b'kha nikhbadot, v'shimkha akhabeid b'shirei y'didot.

Asaprah kh'vodkha v'lo re'itikha, adam'kha akhankha v'lo y'datikha.

B'yad n'vi-ekha b'sod avadekha, dimita hadar k'vod hodekha.

G'dulat'kha u-g'vuratekha, kinu l'tokef pe'ulatekha.

Dimu ot'kha v'lo kh'fi yeshkha, v'yashvukha l'fi ma-asekha.

Himshilukha b'rov hezyonot, hin'kha ehad b'khol dimyonot.

Va-yehezu v'kha ziknah u-vaharut, u-sar rosh'kha b'seivah v'shaharut.

Ziknah b'yom din u-vaharut b'yom krav,

k'ish milhamot yadav lo rav.

Havash kova y'shu-ah b'rosho, hoshi-ah lo y'mino u-zro-a kodsho.

Some congregations recite this song at the conclusion of the service.

שיר הכבוד: אנעים זמירות

אנעים זמירות ושירים אארג, כי אליך נפשי תערג.

נפשי חמדה בצל ידך, לדעת כל, ו סודך.

מדי דברי בכבודך, הומה לבי אל דודיך.

על כן אדבך בך נכבדות, ושמך אכבד בשי י ידידות.

אספרה כבודך ולא ראיתיך, אדמך אכנך ולא ידעתיך.

ביד נביאיך בסוד עבדיך, דמית הד כבוד הודך.

גדלתך וגבורתך בנו לתקף פעלתך.

דמנו אותך ולא כפי ישר, וישווף לפי מעשיך.

המשילוך ברוב חזיונות, הך אחד בכל דמיונות.

ויחזו בך זקנה ובה וות, וישע אשך בשיבה וישך ות.

זקנה ביום דין ובהרות ביום קרב,

כאיש מלחמות ידיו לו רב.

חבש כובע ושועה ב אשו,

הושיעה לו מינו וז וע קדשו.

continued

by an enumeration of images in verses arranged in an alphabetic acrostic. The concluding verses of the poem are a personal plea that God hear our prayers. Some recite Shir Hakavod on each Shabbat; others include it only on festivals. Some recite it here, others at the conclusion of Shaharit, and many others at the beginning of the entire service.

YOUR GLORY בכבודך. As noted above, God's "glory" frequently has a technical meaning in medieval Jewish mystical thought: it is that aspect of God which is accessible to humans. The Bible reports that at Sinai God's "glory" descended on the mountain (Exodus 24:15), and similarly Moses asks to see God's "glory" (Exodus 33:18).

YOUR PROPHETS נביאיך. The poet will use only metaphors previously offered by prophets and sages—that is, those that were adduced by divine inspiration.

IN ACCORD WITH YOUR DEEDS כנו לתקף פעלתך. No human being can have a direct encounter with God's essence (God's "face"), but we can experience God's impact in the world (God's "back").

YOU ARE THE SINGULAR ONE הך אחד. The word *ehad* (literally "one") references the Sh'ma. Jewish mystics, while eloquently describing the myriad manifestations of God, insist that God is ultimately "one."

AS OLD AND AS YOUNG זקנה ובהרות. In commenting on the first words of the Decalogue, "I am Adonai, your God, who took you out of the land of Egypt," Rashi (1040–1105, northern France), reprising the midrash, writes: "Do not think that because I appear to you in different guises—at Sinai as an elder and at the Sea as a young warrior—there are multiple deities; it is I who took you out."

THE PRIME OF YOUTH ושהרות. As vocalized, the Hebrew means "youthful." However, the word also contains the same letters as the word for "black" (*shahor*), as opposed to gray hair as a sign of age.

A VICTORY HELMET כובע ושועה. The image is taken from the language of Isaiah: "God donned righteousness like a coat of mail, with a helmet of victory on God's head" (59:17).

A SONG OF GLORY שיר הכבוד. Sometimes called by its first two words, Anim Z'mirot is ascribed to Judah the Pious of Regensburg (d. 1217), one of the most important figures of *Hasidei Ashkenaz*, the 13th-century German pietist movement. The poem asserts that human beings cannot grasp God's mysterious nature, but that prophetic metaphors and rabbinic allusions allow us to imagine God's glory, *kavod*, and to see a "shadow" of the Divine. Many of these images were significant for the spiritual vocabulary of *Hasidei Ashkenaz*. For instance, the light emanating from God's head and God's crown were important images of mystic contemplation.

The first four verses of the poem constitute an introduction. This is followed

Your curls are full of drops of light,
Your locks wet with the dew of the night.
*God will have pride in me, for God delights in me,
and will be for me a crown of glory.*
The image of God's face is pure shining gold,
the forehead inscribed with the divine holy name.
*In love, in honor, to express the height of glory,
this people fashioned God's kingly crown.*
The locks on God's head are
a youth's long black curls.
*May the abode of righteousness, the height of God's glory,
be God's greatest delight.*
God's treasured people shall be held as a garland in God's hand,
a royal wreath of beauty and glory,
*carried on high, adorned with a crown,
honored with what is most precious in Divinity's eyes.*
God's splendor shall be mine and mine shall be God's;
for God is near to me as I cry out.
*God is radiant and ruddy, dressed in red,
having come from Edom, treading the winepress.*
Humble Moses viewed the knot of God's tefillin
as he beheld God's very image.
*God delights in this humble people and will raise them up in glory;
God shall dwell amidst their praises, glorified through them.*

continued

Tal'lei orot rosho nimla, k'vutzotav r'sisei lailah.
Yitpa-eir bi ki hafetz bi, v'hu yihyeh li la-ateret tz'vi.
Ketem tahor paz d'mut rosho, v'hak al metzah k'vod shem kodsho.
L'hen u-l'khavod tz'vi tifarrah, umato lo itrah atarah.
Mahl'fot rosho k'vimei v'burot, k'vutzotav taltalim shehorot.
N'vei ha-tzedek tz'vi tifarot, ya-aleh na al rosh simhato.
S'gulato t'hi v'yado ateret, u-tz'niif m'lukhah tz'vi tiferet.
Amusim n'sa-am ateret indam, mei-asher yakru v'evinav kibdam.
Pe'eiro alai u-fe'eiri alav, v'karov eilai b'kori eilav.
Tzah v'adom lilvusho adom, purah v'dorkho b'vo-o mei-edom.
Keshet t'filin herah le-anav, t'munat Adonai l'neged einav.
Rotzeh v'amo anavim y'fa-eir, yoshev t'hilot bam l'hitpa-eir.

טללי אורות ראשו נמלא, קוצותיו רסיסי לילה.
יתפא בי כי חפץ בי, והוא יהיה לי לעטת צבי.
פתם טהור פז דמות ראשו,
וחק על מצח כבוד שם קדשו.
לחן ולכבוד צבי תפא, ה, אמתו לו עט, ה עט, ה.
מחלפות ראשו קביומי בחרות,
קוצותיו תלתלים שחורות.
נוה הצדק צבי תפא, תו, יעלה נא על אש שמחתו.
סגלתו תהי בידו עטרת, וצניף מלוכה צבי תפארת.
עמוסים נשאם עטת ענדם, מאש יק ו בעיניו כבדם.
פארו עלי ופארי עליו, וקרוב אלי בקראי אלי.
צח ואדום ללבשו אדום, פו, ה בד, ה כו כבואו מאדום.
קשר תפלין הראה לענו, תמונת יהוה לנגד עיניו.
וצה בעמו עניים יפא, יושב תהלות בם להתפא.

continued

WITH LONG BLACK CURLS שחורות תלתלים. This is the way the male lover is depicted in the Song of Songs (5:11).

THE ABODE OF RIGHTEOUSNESS נה הצדק. In this section the poet moves to ideas of redemption, and emphasizes Israel's loyalty to God as a manifestation of God's glory. The midrash declares that in the end of days, the tribe of Levi will no longer bless Israel, but rather God alone will, as it is written: "Adonai, the abode of righteousness, will bless you..." (Midrash Tanhuma, Lekh L'kha 5, quoting Jeremiah 31:22).

GOD'S SPLENDOR פארו. T'fillin are called by the rabbis *pe'eir*, "splendor." Thus "God's splendor is on me" can be read as: "I am adorned with God's t'fillin." According to the rabbinic imagination, God too wears t'fillin—which, in turn, glorify Israel. The verse inscribed inside God's t'fillin is: "Is there a single nation like you in the world, O Israel?" (2 Samuel 7:23). In this view, when Moses saw God's back (but not God's face), he saw the t'fillin knot on the back of God's head—that is, God's splendor (Babylonian Talmud, Berakhot 6a).

DRESSED IN RED ללבשו אדום. The poet draws on the imagery of Isaiah: "Who is this coming from Edom? . . . It is I who speak of righteousness, surely triumphant. Why is Your clothing so red? Your garments like someone who treads grapes? I trod out a vintage alone . . . there was no one with Me. I trod them down in My anger . . . their life-force bespattered My garments, and all My clothing was stained" (63:1–3). Isaiah's imagery is a play on the name "Edom," derived from the Hebrew word for "red." In Jewish tradition, Edom became the name for all those empires that would oppress Israel. Thus, the Talmud refers to Rome as Edom, and refugees from Germany in the 1930s reported that they were sustained by preachers who referred to the downfall of Edom.

TREADING THE WINEPRESS פורה בדרך. Meaning to stomp on the Edomites, the oppressors of the people Israel.

HUMBLE MOSES לענו. Moses is said to be the most humble of all human beings (Numbers 12:3).

DROPS OF LIGHT טללי אורות. Here the poet changes imagery and begins talking of God's head and God's crown.

CROWN OF GLORY לעטרת צבי. The phrase refers to a deer's antlers (see Isaiah 28:5). The deer raising its antlers is a graceful demonstration of strength and readiness. In this and in two verses below (*tifarrah*, "the height of glory"), the poet articulates a mutuality: God crowns Israel with glory and Israel crowns God with glory.

FOREHEAD INSCRIBED וחק. The High Priest wore a gold band on his forehead on which the words "Holy unto Adonai" were engraved. The ancient rabbis imagined God inscribed with a corresponding insignia.

As you called the world into being, You uttered truth from the first;
in each generation You seek the people who seek You.

*Place my many songs before You
and let my prayers reach You.*

May my songs be a crown on Your head,
and accept my prayers as a savory offering.

*May the song of one without merit
be to You like those sung over the sacrifices You received.*

Take account of my praise, Sustainer,
Creator, Life-giver, Supremely Righteous One.

*Nod agreement to my blessings;
receive them as choice perfume upon Your head.*

May my words please You,
for my soul thirsts for You.

Yours, ADONAI, is the greatness, the strength and the glory,
the triumph and the splendor—for everything in heaven and
on earth is Yours.

Yours, ADONAI, is the sovereignty and the majesty above all.

► Who can tell of ADONAI's power?

Who can proclaim all of God's praises?

Rosh d'varkha emet korei mei-rosh,
dor vador am doresh'kha d'rosh.

Sheet hamon shirai na alekha, v'rinati tikrav eilekha.

T'hilati t'hi l'rosh'kha ateret, u-t'filati tikon k'toret.

Tikar shirat rash b'einekha, ka-shir yushar al korbanekha.

Birkhati ta-aleh l'rosh mashbir, m'holeil u-molid tzadik kabir.

**U-v'virkhati t'na-ana li rosh, v'otah kah l'kha
ki-v'samim rosh.**

Ye-erav na sihi alekha, ki nafshi ta-arog eilekha.

Read quietly: L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet
v'ha-netzah v'ha-hod, ki khol ba-shamayim uva-aretz,
l'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.

► *All together:* Mi y'maleil g'vurot Adonai, yashmi-a kol t'hilato.

Some congregations recite Mourner's Kaddish here; see page 207.

אֵשׁ דְּבָרְךָ אֱמֶת קוֹרָא מְרֹאֵשׁ,
דּוֹר וָדוֹר עִם דּוֹרְשֶׁךָ דְּרוֹשׁ.

שִׁית הַמּוֹן שִׁי י נָא עָלֶיךָ, וְנָתִי תִקֵּן בְּאֵלֶיךָ.

תְּהַלֵּתִי תְהִי לְרֹאשְׁךָ עֲטֻרָה, וּתְפַלֵּתִי תִכּוֹן קְטָרֶת.

תִּיקֵן שִׁי ת שְׂבִיעִיךָ, בְּשִׁי יִישׁ עַל קֶן בְּנֶיךָ.

בְּרַכְתִּי תַעֲלֶה לְרֹאשׁ מִשְׁבִּיר, מְחוֹלֵל וּמוֹלִיד צְדִיק בְּבִיר.

וּבְךָ כְּתִי תִנְעֲנַע לִי אֵשׁ, וְאוֹתָהּ קַח לְךָ בְּבִשְׁמִים אֵשׁ.

יַעֲרֵב נָא שִׁיחִי עָלֶיךָ, כִּי נִפְשִׁי תַעֲרֵג אֵלֶיךָ.

לְךָ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד,

כִּי כָל בְּשָׂמִים וּבְאַרְצֶךָ, לְךָ יְהוָה הַמְּמַלְכָּה,

וְהַמְתִּנְשָׂא לְכָל לְרֹאשׁ.

◀ מִי יִמְלֵל גְּבוּרוֹת יְהוָה, יִשְׁמִיעַ כָּל־תְּהִלָּתוֹ.

Some congregations recite Mourner's Kaddish here; see page 207.

YOU UTTERED TRUTH
FROM THE FIRST
אֵשׁ דְּבָרְךָ אֱמֶת קוֹרָא מְרֹאֵשׁ.
אֱמֶת. The poet is quoting
Psalm 119:160, sometimes
translated as: "The essence
of Your teaching is truth."
(See above, page 117, at the
psalm for Shavuot.) The
poet may mean that God's
promise to redeem Israel
holds true in every genera-
tion. Also, the last letters
of the first three words
of Genesis (בְּרֵאשִׁית בְּרָא)
בְּרֵאשִׁית (אֱלֹהִי
אֱלֹהִי) are *alef, mem, and
tav*, which spell the word
emet ("truth").

Since this verse repeats
the letter *resh* and seems
to introduce a thought not
otherwise developed in
the poem, there are some
scholars who think that it is
a later interpolation.

A SAVORY OFFERING תְּכוֹן
141:2. Psalm 141:2: "Take
my prayer as an incense
offering..."

NOD AGREEMENT נֹד לִי רֹאשׁ. A reference to an anthro-
pomorphic story from the Babylonian Talmud, in which
God responds to a sage's blessing with a nod of God's head
(Berakhot 7a). The same word, *rosh*, is used to indicate
the "choice perfume" that was used for anointing in the
sanctuary.

MY SOUL THIRSTS תַּעֲרֹג. The poet draws on the lan-
guage of Psalm 42:2, concluding the poem with the same
image of yearning with which it began.

YOURS, ADONAI, IS THE GREATNESS הַגְּדֹלָה. 1
Chronicles 29:11. This verse inspired the mystics who
developed the system of the *s'firot*, aspects of God that hu-
man beings perceive. Many of the names of the *s'firot* are
drawn from this verse, including *G'vurah* (triumph), *Tiferet*
(glory), *Netzah* (eternity), and *Hod* (splendor). Similarly,
to evoke the variety of the aspects of God, this verse is
chanted when the Torah scroll is removed from the ark
and carried in a procession around the sanctuary.

WHO CAN TELL מִי יִמְלֵל. Psalm 106:2.

The service concludes with a song. Two choices are given here, but other songs may be selected, such as those on pages 82–85.

א

ADON OLAM

Before creation shaped the world,
eternally God reigned alone;
but only with creation done
could God as Sovereign be known.
When all is ended, God alone
will reign in wondrous majesty.
God was, God is, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.
Without beginning, endlessly,
God's vast dominion is not shared.
But still—my God, my only hope,
my one true refuge in distress,
My shelter sure, my cup of life,
with goodness real and limitless.
I place my spirit in God's care;
my body too can feel God near.
When I sleep, as when I wake,
God is with me, I have no fear.

Adon olam asher malakh b'terem kol y'tzir nivra.
L'et na-asah v'heftzo kol azai melekh sh'mo nikra.
V'aharei ki-kh'lot ha-kol l'vado yimlokh nora.
V'hu hayah v'hu hoveh v'hu yihyeh b'tifarah.
V'hu ehad v'ein sheni l'hamshil lo l'hab'irah.
B'li reishit b'li takhlit v'lo ha-oz v'ha-misrah.
V'hu eli v'hai go-ali v'tzur hevli b'et tzarah.
V'hu nisi u-manos li m'nat kosi b'yom ekra.
B'yado afkid ruhi b'eit ishan v'a-irah.
V'im ruhi g'viyati Adonai li v'lo ira.

The service concludes with a song. Two choices are given here, but other songs may be selected, such as those on pages 82–85.

א

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטֶרֶם כָּל־יִצִּיר נִבְרָא.
לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל, אַזִּי מֶלֶךְ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כָּכֹלֹת הַכֹּל, לְבָדּוֹ יִמְלֹךְ נֹרָא.
וְהוּא הָיָה וְהוּא הוֹה, וְהוּא יִהְיֶה בְּתִפְאַרָה.
וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַבְרִיחַ.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הֶעֱז וְהִמְשִׁיחַ.
וְהוּא אֵלֵינוּ גֹאֲלֵנוּ, וְצוּר חֲבֻלֵנוּ בְּעֵת צָרָה.
וְהוּא נָסִי וּמְנוֹס לֵנוּ, מִנֶּת כּוֹסֵי יוֹם אֶקְרָא.
בְּיָדּוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישׁוֹן וְאַעֲרִיחַ.
וְעַם רוּחִי גְוִיָּתִי, יְהוּה לִי וְלֹא אֵיֶרָא.

ADON OLAM אָדוֹן עוֹלָם. It is unclear who authored this thousand-year-old poem, but it appears in the beginning of the morning service, at the conclusion of the Musaf (additional) service, and also at the end of evening services, in both the Ashkenazic and Sephardic liturgies. (The latter version, however, contains several more verses than are found in the former.) The poem is composed of two parts. The first half of the poem is a series of philosophic or credal statements about God. But as it moves toward its conclusion, the poem changes in mood and becomes a personal statement of faith and even of intimacy with God. This idea is expressed in the penultimate line with the words *b'yado afkid ruhi*, "I place my spirit in God's care."

FORGET NOT SHABBAT

Forget not Shabbat;
inhale it like sweet-smelling incense.
*The dove found rest on Shabbat,
as can anyone who is tired.*

This day is honored by those faithful to the covenant,
a day of which parents and children are carefully observant.
It was engraved as law on the two tablets of stone
by the great, mighty, and powerful Holy One.
The dove . . .

As they entered the covenant, Israel stood together as one.
“We will do and we will obey,” they then said as one.
“God is one,” they answered clearly;
blessed is God who gives strength to the weary.
The dove . . .

In holiness, on the Mount of Myrrh, God did say:
“Remember and keep the seventh day.”
So gather together, study its precepts at length:
gird up your loins and apply all your strength.
The dove . . .

The people who like lost sheep wander
shall God’s covenant and their own promise remember.
May no evil circumstance obstruct their way,
as You swore upon the retreating waters in Noah’s day.
The dove . . .

Yom shabbaton ein lishko-ah,
zikhro k’rei-ah ha-niho-ah,
Yonah matzah vo mano-ah,
v’sham yanu’hu y’gi-ei kho-ah.
Ha-yom nikhbad livnei emunim,
z’hirim l’shomro avot uvanim,
hakuk bishnei luhot avanim,
mei-rov onim v’amitz ko-ah.
Yonah matzah . . .
U-va-u khulam bivrit yahad,
na-aseh v’nishma amru k’e’had,
u-fathu v’anu Adonai e’had,

barukh ha-noten laya-eif ko-ah.
Yonah matzah . . .
Dibber b’kodsho b’har hamor,
Yom hash’vi-i zakhro v’shamor,
V’khol pikudav yahad ligmor,
Hazeq motnayim v’ametz ko-ah.
Yonah matzah . . .
Ha-am asher na katzon ta-ah,
yizkor l’fokdo b’rit u-shvu-ah,
l’val ya-avor bam mikreh ra-ah,
Ka-asher nishbata al mei no-ah
Yonah matzah . . .

FORGET NOT SHABBAT יום שבתון. This song focuses on Shabbat as a covenant between God and Israel. The chorus references the dove that was sent out by Noah after the flood. Back and forth it flew, until finally it returned to the ark with an olive branch, on Shabbat. Having performed its task, it was then able to rest. When Noah left the ark, God made a covenant with him and his family that there would never again be a flood. Thus, the dove became a sign for the first covenant: God would not destroy the earth. The poet connects this covenant with the one later made with Israel at Mount Sinai, thus pointing to both Israel’s attachment to the covenant and to the universal significance of the observance of Shabbat. In this way, the poet asserts the special place that the people of Israel hold in the scheme of creation and redemption.

The poem was written by Yehudah Halevi (Spain, 1075?–1141). His name is spelled in the acrostic of the initial letters of each stanza.

GOD IS ONE יהוה אחד. Referencing the Sh’ma, where all of Israel announces, “God is one.” The poet has the people Israel reciting the Sh’ma in response to the revelation at Sinai.

MOUNT OF MYRRH. This is a pun on the name Mount Moriah, identified by the rabbis with the site of the Temple in Jerusalem (Genesis Rabbah 55:7).

APPLY ALL YOUR STRENGTH באמץ כח. These words, *ameitz ko-ah*, are a pun on a classic reference to God as being Almighty, *amitz ko-ah* (Isaiah 40:26). Most of the poem has emphasized a covenantal relation with God; this line hints at a deep connection between human achievement and divine attributes.

UPON THE . . . WATERS IN NOAH’S DAY על מי נח. Reaching the end of the poem, Halevi completes his identification of the fate of the people Israel with the fate of humanity, as noted above. When the flood waters had receded, God promised Noah that never again would there be such devastation. Halevi understands that equally as a promise to the people Israel, that they will not be destroyed.

יום שבתון אין לשכוח,
זכרו ברית הניחות,
יונה מצאה בו מנוח,
ושם ינוחו יגיעי כח.

היום נכבד לבני אמונים,
זהירים לשמרו אבות ובנים,
הקוק בשני לחות אבנים,
מרב אונים ואמץ כח.
יונה מצאה בו מנוח,
ושם ינוחו יגיעי כח.

ובאו כלם בברית יחד,
נעשה ונשמע אמרו כאחד,
ופתחו וענו יהוה אחד,
ברוך הנותן ליעף כח.
יונה מצאה בו מנוח,
ושם ינוחו יגיעי כח.

דבר בקדשו בהר המור,
יום השביעי זכור ושמור,
וכל-פקדיו יחד לגמור,
חזק מתנים ואמץ כח.
יונה מצאה בו מנוח,
ושם ינוחו יגיעי כח.

העם אשר נע בצאן תעה,
יזכור לפקדו ברית ושבועה,
לכל יעברכם מקרה רעה,
כאשר נשבעת על מי נח.
יונה מצאה בו מנוח,
ושם ינוחו יגיעי כח.

Hallel is recited while standing. The leader recites the following b'rakhah, which is then repeated by the congregation:

Barukh atah ADONAI, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and instructed us to recite the psalms of joyful praise, the Hallel.

Barukh atah adonai eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu likro et ha-hallel.

HALLELUYAH—joyfully praise God!

Celebrate, O faithful servants of ADONAI; celebrate ADONAI's name.

May the name of ADONAI be blessed, now and forever.

From the east, where the sun rises, to where the sun sets, may the name of ADONAI be acclaimed.

High above every nation is ADONAI, beyond the heavens is God's glory.

Who is like ADONAI our God?—enthroned on high,

stooping down to look upon earth and sky,

► raising the poor from the dust,

m'kimi mei-afar dal

the impoverished from the dung heap,

seating them with nobles, the nobility of God's people,

installing the barren woman of the house as a joyful mother of children.

Halleluyah—joyfully praise God!

Psalm 113

WHEN THE PEOPLE Israel came out of Egypt, the house of Jacob from a foreign nation, Judah became God's holy place, the people Israel became God's dominion.

*Seeing them, the sea took flight, the Jordan flowed backward;
mountains pranced like rams, hills like new-born lambs.*

► O sea, why run away? Jordan, why flow backward?

Mountains, why prance like rams? Hills, why dance like lambs?

*Earth, shake before your Master's presence, tremble before the God of Jacob,
who turns mountain peaks to pools, flint to fountains.*

B'tzeit yisrael mi-mitzrayim, beit yaakov mei-am lo-eiz. Haitah yehudah l'kodsho, yisrael mamsh'lotav. Hayam ra-ah va-yanos, ha-yarden yisov l'ahor. He-harim rakdu kh'eilim, g'va-ot kivnei tzon.

► *Mah l'kha hayam ki tanus, ha-yarden tisov l'ahor. He-harim tirk'du kh'eilim, g'va-ot kivnei tzon.*

Mi-lifnei adon huli aretz, mi-lifnei elo-ah yaakov, hahofkhi ha-tzur agam mayim, h'alamish l'maino mayim.

Psalm 114

Hallel is recited while standing. The leader recites the following b'rakhah, which is then repeated by the congregation:

*ברוך אתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְקַרְאֵי אֶת־הַהֶלֶל.*

הַלְלוּיָהּ.

הִלְלוּ עַבְדֵי יְהוָה, הִלְלוּ אֶת־שֵׁם יְהוָה.

יְהִי שֵׁם יְהוָה מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם.

מִמִּזְרַח שֶׁמֶשׁ עַד מְבֹאוֹ, מִהָלָל שֵׁם יְהוָה.

רָם עַל כָּל־גּוֹיִם יְהוָה, עַל הַשָּׁמַיִם כְּבוֹדוֹ.

מִי כִּיהוָה אֱלֹהֵינוּ, הַמְּגַבִּיחַ לַשָּׁבֶת.

הַמְּשַׁפִּילִי לְרֹאוֹת, בְּשָׁמַיִם וּבְאָרֶץ.

◀ מְקִימֵי מַעַפְרֵי דָל, מְאַשְׁפֵּת יָרִים אֲבִיוֹן.

לְהוֹשִׁיבֵי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ.

מוֹשִׁיבֵי עֶקְרַת הַבֵּית, אִם הַבָּנִים שְׂמִיחָה. הַלְלוּיָהּ.

תהלים קיג

בָּצֵאת יֵשׁ אֶל מִמְצָרִים, בֵּית יַעֲקֹב מֵעַם לַעֲזוֹ.

הֵיָתָה יְהוּדָה לְקִדְשׁוֹ, יִשְׂרָאֵל מִמְשֻׁלּוֹתָיו.

הֵם רָאָה וַיִּנָּס, הֵיָרְדָן יֹסֵב לְאַחֲוָהּ.

הָהָרִים רָקְדוּ כְּאֵילִים, גְּבַעוֹת כְּבָנֵי צֹאן.

◀ מַה לָּךְ הֵם כִּי תִנוּס, הֵיָרְדָן תִּסָּב לְאַחֲוָהּ.

הָהָרִים תִּרְקְדוּ כְּאֵילִים, גְּבַעוֹת כְּבָנֵי צֹאן.

מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.

הַהֹפְכִי הַצּוֹר אָגַם מַיִם, חֲלָמִישׁ לְמַעֲיָנוּ מַיִם.

תהלים קיד

PSALM 113 praises God as caring for the downtrodden. The midrash takes it as a psalm recited in Egypt on the night of the plague of the killing of the firstborn. It was, said the ancient rabbis, the first instance since creation in which anyone had praised God. Who did so? The long-enslaved Israelites praised God when they ceased being slaves to Pharaoh and became servants of God. (*Reuven Hammer, based on Midrash Psalms*)

CELEBRATE הַלֵּל. The Hebrew word implies something akin to the praise offered an honoree or host at a festivity.

PSALM 114. Here, all of creation participates in the exodus from Egypt. The miraculous events attached to the exodus and the march in the desert are seen as cosmically reflecting God's relation to the people Israel.

A FOREIGN NATION לְעַד מַעַם. Literally, "a people speaking a foreign tongue."

HALLEL, comprising Psalms 113–118, is a collection of psalms of celebration recited on joyous occasions:

Rosh Hodesh, Pesah, Shavuot, Sukkot, Hanukkah, and Yom HaAtzmaut. It is also included in the Pesah seder, where it is divided into two parts that surround the meal. The connection to Pesah is not incidental. In addition to the reference to the exodus in Psalm 114 ("When Israel came out of Egypt..."), the elevation of the oppressed and lowly to a place of honor is a recurring theme in Hallel and is the focus of Hallel's opening, Psalm 113. Communal themes continue in Psalm 114 and 115, and then switch in Psalm 116, which speaks of personal suffering and healing: the author appears to be recovering from a terrible illness. By using the theme of the exodus as a metaphor for all celebratory moments, Hallel extends the notion of redemption to include both moments of leaving behind oppression and also moments of overcoming personal or communal tragedy or psychological dejection—and thus of entering into a world of freedom and renewal.

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

NOT TO US ADONAI, not to us, but to Your own name give glory,
that You may be known as faithful and kind.
Why should nations say, “Where is their God?”
You are in heaven, doing whatever You will.
Their idols are made of silver and gold—
the work of human hands—with mouths that cannot speak,
eyes that cannot see, ears that cannot hear, a nose that cannot smell,
hands that cannot touch, feet that cannot walk,
throats that utter no sound.
Their creators shall suffer that fate—all who have faith in them.
► People of Israel, trust in ADONAI, Israel’s protector and shield;
house of Aaron, trust in ADONAI, Aaron’s protector and shield;
all who revere ADONAI, trust in ADONAI, your protector and shield.

Atzabehem kesef v’zahav, ma-aseih y’dai adam.
Peh lahem v’lo y’dabeiru, einayim lahem v’lo yiru.
Oznayim lahem v’lo yishma-u, af lahem v’lo y’rihu.
Y’daihem v’lo y’mishun, ragleihem v’lo y’haleikhu, lo yehgu bigronam.
K’mohem yihyu oseihem, kol asher botei-ah bahem.
► Yisrael b’tah badonai, ezram u-maginam hu.
Beit aharon bit-hu vadonai, ezram u-maginam hu.
Yirei Adonai bit-hu vadonai, ezram u-maginam hu.

ADONAI, REMEMBERING US, will bless:
will bless the house of Israel,
will bless the house of Aaron,
will bless those who revere ADONAI, the lowly and the great.
ADONAI will add to your blessings—yours and your children.
For you are blessed by ADONAI, who formed heaven and earth:
► the heavens are God’s, the earth is given to human beings.
The dead do not celebrate God, nor any who go down to the grave,
but we shall bless God, now and always.
Halleluyah—joyfully praise ADONAI!

Adonai zekharanu y’varekh,
y’varekh et beit yisrael, y’varekh et beit aharon.
Y’varekh yirei Adonai, ha-k’tanim im ha-g’dolim.
Yosef Adonai aleikhem, aleikhem v’al b’neikhem.
B’rukhim atem ladonai, oseh shamayim va-aretz.
► Ha-shamayim shamayim ladonai, v’ha-aretz natan livnei adam.
Lo ha-meitim y’hal’lu yah v’lo kol yordei dumah.
Va-anahnu n’varekh yah mei-atah v’ad olam. Halleluyah.

Psalm 115

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

לֹא לָנוּ יְהוָה, לֹא לָנוּ, כִּי לְשֹׁמֵךְ תָּנוּ כְּבוֹד,
עַל חֲסִדְךָ עַל אֲמֻנָּךְ.
לְמַה יֹּאמְרוּ הַגּוֹיִם, אֵיזָה בָּא אֱלֹהֵיהֶם.
וְאֱלֹהֵינוּ בְּשִׁמְיָם, כָּל אֲשֶׁר חָפֵץ עָשָׂה.
עֲצִבְיָהֶם בְּסֹף וְזָהָב, מַעֲשֵׂה יָדֵי אָדָם.
פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינֵיהֶם לָהֶם וְלֹא יִרְאוּ.
אָזְנוֹיָם לָהֶם וְלֹא יִשְׁמְעוּ, אֵף לָהֶם וְלֹא יִרְחוּ.
יָדֵיהֶם וְלֹא יַמְשִׁיחוּ, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ בְּגָרוֹנָם.
כְּמוֹתָם יִהְיוּ עֹשֵׂיהֶם, כָּל אֲשֶׁר בָּטַח בָּהֶם.
► יִשְׂרָאֵל בָּטַח בִּיהוָה, עֲזָרָם וּמַגִּנָּם הוּא,
בֵּית אֶהֱרֹן בָּטַחוּ בִּיהוָה, עֲזָרָם וּמַגִּנָּם הוּא,
יִרְאֵי יְהוָה בָּטַחוּ בִּיהוָה, עֲזָרָם וּמַגִּנָּם הוּא.

יְהוָה יְכֹן, נוּ יִבְרָךְ,
יִבְרָךְ אֶת־בֵּית יִשְׂרָאֵל,
יִבְרָךְ אֶת־בֵּית אֶהֱרֹן.
יִבְרָךְ יִרְאֵי יְהוָה, הַקְּטָנִים עִם הַגְּדֹלִים.
יִסֹּף יְהוָה עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
בְּרוּכִים אַתֶּם לַיהוָה, עָשָׂה שְׁמִים וְאֶרֶץ,
► הַשָּׁמַיִם שְׁמִים לַיהוָה, וְהָאָרֶץ נָתַן לַבְּנֵי אָדָם.
לֹא הִמָּתִים יִהְלְלוּ יָהּ וְלֹא כְלִי־יָדַי דוֹמָה,
וְאֶנְחֵנוּ נִבְרָךְ יָהּ מִעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

הנהלים קטן

PSALM 115. Beginning with Psalm 115, Hallel introduces a plea for God’s continuing role in our lives. This psalm has two distinct stanzas, which in the recitation in the synagogue become almost separate poems. The first is an extended argument on the uselessness of idols, ending with a call to both priests and laypeople to trust in God. The second offers assurance of God’s continued blessing of the people. The psalm concludes with the affirmation that God will indeed bless all who are alive. God’s deliverance during the exodus from Egypt becomes a model for God’s deliverance in any time of trouble.

THOSE WHO REVERE ADONAI יִרְאֵי יְהוָה. Commentators have offered two ways of understanding this phrase. It may refer to the collectivity of the assemblage: first the priests are addressed and then the laypeople; and finally, with this phrase, the group as a whole. Some see the term as referring to those who were not Israelites but were “God-fearing” and who joined in the celebration. In this understanding, the Temple service addressed non-Jews who joined in Jewish worship, blessed them, and asked that they too respond to the priests’ call.

HATZI HALLEL. On Rosh Hodesh and the last six days of Pesah, a shorter version of Hallel, called Hatzit Hallel or “Partial Hallel,” is recited. Originally Hallel was recited only on the three festivals (Pesah, Shavuot, and Sukkot) and Hanukkah (which was patterned after Sukkot). Hallel was not recited on the last six days of Pesah, because there were no unique Temple ceremonies on those days, as there were on each of the days of Sukkot. The Partial Hallel is a creation of the Jews of Babylonia, who expanded the liturgy in this way on festive days when Hallel was not recited in the Temple. In order to signify the difference between these days and the others, the first half of Psalms 115 and 116 was omitted (Babylonian Talmud, Ta’anit 28b). Later, midrashic reasons were given for this practice—for example, noting that because the miracle of the exodus was achieved through violence (with the drowning of the Egyptians in the sea), our joy in this moment is diminished and we therefore do not recite the full Hallel. (Reuven Hammer, adapted)

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

I AM FILLED with love, for indeed, ADONAI heard my pleading voice,
turned an ear to me, in the days I called out.
Though the pangs of death embraced me,
and the earth's deep sought me out, though I met trouble and pain,
I called upon the name of ADONAI: "Please, ADONAI, save my life!"
ADONAI is kind and righteous;
our God is compassionate, guarding even the foolhardy.
Though I was brought low, God saved me.
"Be at ease," I said to myself, "for ADONAI has done this for you."
You have saved me from death,
my eyes from tears, my feet from stumbling;
► I shall walk in God's presence in the land of the living.
I had faith in God and declared it, even as I suffered greatly
and called out in my delirium: "Everyone deceives."

HOW CAN I REPAY ADONAI for all that has been done for me?
I raise up the cup of deliverance, and call out the name: ADONAI.
I shall fulfill my vows to ADONAI in front of all of God's people.
How grave in ADONAI's sight is the death of the faithful!
Surely, ADONAI, I am Your servant,
I am the servant born of Your maidservant—
You have untied the bonds that bound me.

Anah Adonai ki ani avdekha, ani avd'kha ben amatekha, pitahta l'moseirai.

► It is to You that I sacrifice a thanksgiving offering,
and call upon the name of ADONAI.
I shall fulfill my vows to ADONAI
in the presence of the entire people of God,
in the courtyards of ADONAI's house, in your midst, O Jerusalem.
Halleluyah—joyfully praise God!
► L'kha ezbah zevah todah u-v'shem Adonai ekra.
N'darai l'adonai ashalem negdah na l'khol amo.
B'hatzrot beit Adonai, b'tokheikhi yerushalayim, halleluyah.

Psalms 116

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

אֶהְבֶּתִּי כִּי יִשְׁמַע יְהוָה אֶת־קוֹלִי תַחֲנוּנִי.
כִּי הִטָּה אָזְנוֹ לִי וּבְיָמֵי אֶקְרָא.
אֶפְפֹּנִי חֲבִלֵי מוֹת וּמַצָּרֵי שְׂאוֹל מִצְּאוֹנִי,
אָרָה וַיְגוֹן אֲמַצָּא, וּבִשְׁם יְהוָה אֶקְרָא,
אֲנִה יְהוָה מִלְּטָה נַפְשִׁי.
חֲנוּן יְהוָה וְצַדִּיק, וְאַלֹהֵינוּ מְרַחֵם,
שֹׁמֵר פֶּתְאֵי־יְהוָה.
דִּלּוֹתַי וְלִי יְהוֹשִׁיעַ,
שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִּי, כִּי יְהוָה גָּמַל עָלַיִכִּי.
כִּי חֲלַצְתָּ נַפְשִׁי מִמָּוֶת,
אֶת־עֵינַי מִן־דָּמְעָה, אֶת־זִגְלִי מִדָּחִי.
◀ אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים.
הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מֵאֹד.
אֲנִי אֲמַרְתִּי בְּחַפְזִי, כִּלְיָהֲאֵדָם כֹּזֵב.

מִה אֲשִׁיב לַיהוָה, כִּלְיָתִגְמוּלוֹהִי עָלַי.
כּוֹס יִשְׁעוֹת אֲשָׂא, וּבִשְׁם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה נָא לְכָל־עַמּוֹ.
יָקָר בְּעֵינַי יְהוָה הַמּוֹתָה לַחֲסִידָיו.
אֲנִה יְהוָה כִּי אֲנִי עֲבָדְךָ, אֲנִי עֲבָדְךָ בְּן־אֲמָתְךָ,
פִּתְחַת לְמוֹסְרִי.
◀ לֵךְ אֲזַבֵּחַ זֶבַח תּוֹדָה וּבִשְׁם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם, נִגְדָה נָא לְכָל־עַמּוֹ.
בְּחִצְרוֹת בֵּית יְהוָה, בְּתוֹכִכִּי יְרוּשָׁלַיִם. הִלְלוּיָהּ.

תהלים קטז

PSALM 116. The previous psalm told of God's rescue of the people Israel and the exodus from Egypt; now, Psalm 116 tells the story of rescue from the point of view of a single individual who has suffered and has returned to health. The psalm is also the story of faithfulness, even under the worst of circumstances. When Hallel is shortened, the first eleven verses of Psalm 116—verses mentioning illness and distress—are left out; only the second half of the psalm—words offering thanks-giving—is recited.

I SHALL WALK IN GOD'S PRESENCE לִפְנֵי יְהוָה אֶתְהַלֵּךְ. The language here may echo the command to Abraham, "walk in My presence and be whole-hearted" (Genesis 17:1). Just as Abraham received God's blessing, so too does the psalmist, who has been faithful to God.

I AM YOUR SERVANT אֲנִי עֲבָדְךָ. The ancient rabbis imagine God remarking: "You are My servants, and not the servants of servants" (Yalkut Shimoni, commenting on Leviticus 25:55). In saying that we are the servants of God and not of other human beings, the rabbis emphasized the dignity of each Jewish

person. For instance, they viewed as a sinner the Hebrew slave who insisted on remaining in his master's possession even after his term of indenture was up. Similarly, the morning blessings include thanksgiving to God "who made me free."

BONDS לְמוֹסְרִי. Or "harness." The Hebrew word refers to the straps that tie down the burden an animal carries on its back.

JOYFULLY PRAISE ADONAI, all you nations,
 extol God all you peoples;
 for God has overwhelmed us with kindness and love,
 and ADONAI's faithfulness endures forever.
 Halleluyah—joyfully praise God!
 Hallelu et Adonai kol goyim, shabhu kol ha-umim.
 Ki gavar aleinu hasdo, ve-emet Adonai l'olam. Halleluyah.

Psalms 117

Each of the following four verses is chanted first by the leader and then repeated by the congregation, verse by verse. Some follow the practice of the congregation repeating the entire first line ("Give thanks...") after each verse recited by the leader.

- 🕎 Give thanks to ADONAI who is good; *God's love and kindness endure forever.*
- 🕎 Let the house of Israel declare: *God's love and kindness endure forever.*
 Let the house of Aaron declare: *God's love and kindness endure forever.*
 Let those who revere ADONAI declare: *God's love and kindness endure forever.*
- 🕎 Hodu l'adonai ki tov, ki l'olam hasdo.
- 🕎 Yomar na yisrael, ki l'olam hasdo.
- Yomru na veit aharon, ki l'olam hasdo.
- Yomru na yirei Adonai, ki l'olam hasdo.

TORMENTED, I cried to ADONAI,
 God answered me with open arms.

Min ha-meitzar karati yah, anani va-merhav yah.

ADONAI is with me, I do not fear;
 what can anyone do to me?
 With ADONAI as my help, I face my enemies.
 Better to depend on ADONAI than on human beings;
 better to depend on ADONAI than on the prominent and powerful.
 If any nation surrounds me, with God's name I shall cut them down.
 Though they surround and encircle me, with God's name
 I shall cut them down.
 Though they swarm round me like bees,
 they shall be stamped down like thorns on fire,
 for with God's name, I shall cut them down.
 Though I be pushed and stagger, ADONAI shall be my help.

continued

הָלְלוּ אֶת־יְהוָה, כָּל־גּוֹיִם, שִׁבְּחוּהוּ, כָּל־הָאֻמִּים.
 כִּי גָבַר עָלֵינוּ חֲסֵדוֹ, וְאֶמֶת יְהוָה לְעוֹלָם, הִלְלוּהָ.
 תְּהִלָּתוֹ קוֹ

Each of the following four verses is chanted first by the leader and then repeated by the congregation, verse by verse. Some follow the practice of the congregation repeating the entire first line (הודו) after each verse recited by the leader.

🕎 הודו ליהוה כי טוב, כי לעולם חסדו.
 🕎 יאמר נא ישראל, כי לעולם חסדו.
 יאמרו נא בית אהרן, כי לעולם חסדו.
 יאמרו נא יראי יהוה, כי לעולם חסדו.

מִן הַמִּצַּר קָרָאתִי יְהוָה, עֲנֵנִי בִמְרָחֶב יָהּ.
 יְהוָה לִי לֹא אֵירָא, מִה יַעֲשֶׂה לִּי אֲדָם.
 יְהוָה לִי בַעֲזָרִי, וְאֲנִי אֶרְאֶה בִשְׁנֹאֲי.
 טוֹב לְחַסּוֹת בִּיהוָה, מִבְּטָח בְּאָדָם.
 טוֹב לְחַסּוֹת בִּיהוָה, מִבְּטָח בִּנְדִיבִים.
 כָּל־גּוֹיִם סָבְבוּנִי, בְּשֵׁם יְהוָה כִּי אֲמִילָם.
 סְבֻבִּי גַם סָבְבוּנִי, בְּשֵׁם יְהוָה כִּי אֲמִילָם.
 סְבֻבִּי כְדָבָרִים דַּעֲבוּ בְּאֵשׁ קוֹצִים,
 בְּשֵׁם יְהוָה כִּי אֲמִילָם.
 דַּחָה דְחִיתַנִּי לִנְפֹל, וְיְהוָה עֲזָרָנִי.

continued

antiphonal recitation of Hallel (Sukkah 3:11). It is preferable to follow the earlier rabbinic preference, in which the congregation repeats each line after the leader, verse by verse. However, according to an alternative medieval practice, the congregation responds with the first line—*Hodu l'adonai* ("Give thanks to Adonai")—after each verse recited by the leader. Local custom determines how these lines should be chanted.

TORMENTED . . . OPEN ARMS יֵהּ בְּמִצָּר . . . בְּמִצָּר. The Hebrew play on words is difficult to capture in English. *Meitzar*, translated here as "tormented" and by some as "distress," literally means "a narrow or tight place." *Merhav*, its antonym, translated here as "open arms," might literally be translated as "expansiveness." The experience of rescue and redemption is a journey from narrowness and constriction—a feeling of being tied in knots—to wide expanse—being untied and allowed to stretch out fully. The Hebrew is ambiguous about whether it is God who answers "expansively" or whether the supplicant is now able to have an open heart.

I SHALL CUT THEM DOWN אֲמִילָם. The Hebrew root is uncertain. It may derive from the preposition *mul* (that is: those who stand over against me). Our translation takes it from the verbal root *mul*, "cut off," as in its use in connection with circumcision, *b'rit milah*. Alternatively, it may also derive from *millel*, "speak"; it would then have the meaning "I quieted them" (literally, "I shut them up").

THORNS ON FIRE בְּאֵשׁ קוֹצִים. The fire will be put out quickly and easily, for it is fed only by thin needles. The image of thorns is apt, since the line begins with an image of being surrounded by bees.

PSALM 118 is composed of several sections. It begins with an opening call and response, proclaiming God's enduring love. In the next section, the poet praises God after having recovered from the depths of despair or a life-threatening event—an illness, or perhaps an attack by an enemy. A section filled with expressions of thanks follows. The devotee then enters God's Temple, calling on God for further help, and ends by expressing thankfulness. In the formal synagogue recitation of Hallel, each of these sections is experienced separately; in many medieval manuscripts of the Book of Psalms, the different sections appear as separate psalms.

GIVE THANKS TO ADONAI תְּהִלָּתוֹ לַיהוָה. There are a variety of traditions for how exactly the interplay between leader and congregation is to proceed; already in the Mishnah, there is an acknowledgment that different communities have different traditions for the

ADONAI is my strength—I sing to God who rescued me.
In the tents of the righteous, voices resound with song and triumph.
God's right arm is like an army,
God's right arm is upraised, God's right arm is like an army.

Ozi v'zimrat yah, va-y'hi li lishuah.
Kol rinah vishuah b'oholei tzadikim, y'min Adonai osah hayil.
Y'min Adonai romeimah, y'min Adonai osah hayil.

I shall not die, but live to tell of ADONAI's deeds.
Though ADONAI chastened me, God did not hand me over to death.
► Open for me the gates of righteousness,
that I may enter through them, to thank ADONAI.
This is the gateway to ADONAI; through it the righteous shall enter.
► Pit-ḥu li sha-arei tzedek, avo vam, odeh yah. Zeh ha-sha-ar ladonai, tzadikim yavo-u vo.

Psalms 118:1–20

Each of the following four verses is recited twice:
I will offer thanks to You, for You answered me, and You were my rescuer.
The stone the builders rejected is now the keystone.
This is ADONAI's doing; how wondrous it is in our sight.
This is the day that ADONAI has made; we shall celebrate and rejoice in it.
Od'kha ki anitani va-t'hi li lishuah.
Even ma-asut ha-bonim haitah l'rosh pinah.
Mei-eit Adonai haitah zot, hi niflat b'eineinu.
Zeh hayom asah Adonai, nagilah v'nism'ḥah vo.

The leader chants each of the next four lines, which are in turn repeated by the congregation:
🕊 ADONAI, we implore You: deliver us. 🕊 ADONAI, we implore You: deliver us.
ADONAI, we implore You: grant us success. ADONAI, we implore You: grant us success.
🕊 Ana Adonai hoshi-ah na. 🕊 Ana Adonai hoshi-ah na.
Ana Adonai hatzliḥah na. Ana Adonai hatzliḥah na.

Each of the following four verses is recited twice:
Blessed are you who come in the name of ADONAI;
may the blessings of the house of ADONAI be upon you.
ADONAI is our God, lighting our path. *Dress the horns of the altar with branches of myrtle*
in celebration of the festival.

You are my God and I offer thanks to You; My God, I exalt You.
🕊 Give thanks to ADONAI who is good; God's love and kindness endure forever.
Barukh haba b'sheim Adonai, beirakh-nukhem mi-beit Adonai.
El Adonai vaya-er lanu, isru ḥag ba-avotim ad karnot ha-mizbei-ah.
Eili atah v'odeka, elohai arom'meka.
🕊 Hodu ladonai ki tov, ki l'olam ḥasdo.

Psalms 118:21–29

עֲדִי וְזִמְרַת יְהוָה, וִיהִי לִי לִישׁוּעָה.
קוֹל רִנָּה וִישׁוּעָה בְּאֹהֲלֵי צְדִיקִים,
יְמִין יְהוָה עֲשָׂה חֵיל.
יְמִין יְהוָה רוֹמְמָה, יְמִין יְהוָה עֲשָׂה חֵיל.
לֹא אָמוֹת כִּי אַחֲזֶיהָ, וְאֶסְפֹּר מַעֲשֵׂי יְהוָה.
יִסֹּר יִסְרָנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנָנִי.
◀ פָּתַחוּ לִי שַׁעֲרֵי צֶדֶק, אֲבֹא בָם אוֹדֶה יְהוָה.
זֶה הַשַּׁעַר לַיהוָה, צְדִיקִים יָבֹאוּ בּוֹ.

תהלים קיח:א–ב

Each of the following four verses is recited twice:
אוֹדֶה כִּי עָנִיתָנִי, וּתְהִי לִי לִישׁוּעָה.
אֲבֹן מָאֶסוּ הַבּוֹנִים, הִיתָה לְרֹאשׁ פִּנָּה.
מֵאֵת יְהוָה הִתְּתָה אֶתְּךָ, הִיא נִפְלְאוֹת בְּעֵינֵינוּ.
זֶה הַיּוֹם עָשָׂה יְהוָה, נִגִּילָה וְנִשְׁמָחָה בּוֹ.

The leader chants each of the next four lines, which are in turn repeated by the congregation:

🕊 אֲנֵא יְהוָה הוֹשִׁיעָה נָא.
🕊 אֲנֵא יְהוָה הוֹשִׁיעָה נָא.
אֲנֵא יְהוָה הַצְלִיחָה נָא.
אֲנֵא יְהוָה הַצְלִיחָה נָא.

Each of the following four verses is recited twice:
בְּרוּךְ הֵבֵא בְשֵׁם יְהוָה, בְּרִכְנוּכֶם מִבֵּית יְהוָה.
אֵל יְהוָה וַיֵּאָר לָנוּ, אֶסְרוּ חַג בְּעַבְתֵּים עַד קִרְנוֹת הַמִּזְבֵּחַ.
אֵלֵינוּ אֶתָּה וְאוֹדֶה, אֱלֹהֵינוּ אֲרוֹמְמֶךָ.
🕊 הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.

תהלים קיח:בא–בט

meaning of the Hebrew verb. Some scholars suggest that it is related to the Akkadian verb meaning "to surround," which would then mean: "Surround the horns of the altar." Others take it to mean "bind the festal offering to the horns of the altar with cords." Our translation here attempts to convey nuances of both of these interpretations. The ancient rabbis interpreted the phrase *isru ḥag* as the day after the festival.

MYRTLE עֲבֹתִים (*avotim*). In Leviticus 23:40, which mentions the *lulav* and *etrog* in connection with Sukkot, the myrtle is called the "thick tree" (*eitz avot*). Perhaps the entire phrase was an instruction that this is the moment the myrtle is tied to the altar, and that the instruction, originally noted in the margin of the psalm, eventually became incorporated into the body of the psalm; we have therefore put the phrase in italics.

ADONAI IS MY STRENGTH עֲדִי וְזִמְרַת יְהוָה. The psalmist quotes the Song at the Sea (Exodus 15:2), as if to say that each experience of rescue is a re-experience of the exodus from Egypt, and thus an occasion for similarly exultant song.

I WILL OFFER THANKS אוֹדֶה. The psalms of Hallel move back and forth between expressions of gratitude and pleas for help. These four verses represent the height of personal and communal celebration in Hallel, out of which arises an especially terse and intense plea for deliverance and success in our lives.

KEYSTONE פִּנָּה. The keystone tops the arch. It is a small stone which is specially selected but which when in place holds the whole structure in balance. In this image, the people Israel have been specially selected to be the height of creation, the key to its being able to stand firm. (*Benjamin Sommer*)

MAY THE BLESSINGS OF THE HOUSE OF ADONAI BE UPON YOU בְּרִכְנוּכֶם מִבֵּית יְהוָה. Literally, "We bless you from the house of Adonai." In its biblical context, this was probably a priestly statement of blessing.

DRESS חַג. There is some dispute as to the

הללו את התבל
הללו את מלואה.
הללו את כסופיה,
את יפיה ויגונה.
הללו אבן ואש,
נהר וילקך
וצפור בודדה
בתלון.
הללו את רגע
פריצת השלם
ונאת רגע פריצת
השלם ברגע.
הללו בכל מאדכם
את היפי הדועך—וראו
פי יפעת התבל
היא לכם.

Praise the world—
praise its fullness
and its longing,
its beauty and its grief.
Praise stone and fire,
lilac and river,
and the solitary bird
at the window.
Praise the moment
when the whole
bursts through pain
and the moment
when the whole
bursts forth in joy.
Praise the dying beauty
with all your breath,
and praising, see
the beauty of the world
is your own.
—MARCIA FALK
(Hebrew and English)

MAY ALL that You have created praise You, ADONAI our God.
Your faithful, the righteous who do Your will, and all of Your
people, the house of Israel, shall joyfully glorify and thank,
exalt and extol, sanctify and celebrate Your name, our
Sovereign.
► It is good to offer You thanks, fitting to sing to Your name,
for You are God from the beginning to the end of time.
Barukh atah ADONAI, Sovereign, celebrated through words
of praise.

On Sukkot, congregations that include Hoshanot here continue on page 383.

Kaddish Shalem

Leader:
May God's great name be exalted and hallowed throughout
the created world, as is God's wish. May God's sovereignty
soon be established, in your lifetime and in your days, and in
the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:
May God's great name be acknowledged forever and ever!
Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Leader:
May the name of the Holy One be acknowledged and
celebrated, lauded and worshipped, exalted and honored,
extolled and acclaimed—though God, who is blessed,
b'rikh hu, is truly beyond all acknowledgment and praise,
or any expressions of gratitude or consolation ever spoken
in the world. And we say: *Amen*.

May the prayers and pleas of all Israel be accepted by their
creator in heaven. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant
and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and
to all Israel [and to all who dwell on earth]. And we say: *Amen*.

On Shabbat Hol Ha-mo-ed, Shabbat Rosh Hodesh, and Shabbat Hanukkah,
we continue with the Shabbat Torah Service on page 168.
On Festivals, we continue with the Festival Torah Service on the next page.

יהללוך יהוה אלהינו כל־מעשיך, וחסידיך צדיקים
עושי רצונך, וכל־עמך בית ישראל ברנה יודו ויברכו
וישבחו ויפארו וירוממו ויעריצו ויקדישו וימליכו
את־שמך מלכנו.
◀ בי לך טוב להודות ולשמך נאה לזמר.
בי מעולם ועד עולם אתה אל.
ברוך אתה יהוה, מלך מהלל בתשבחות.

On Sukkot, congregations that include Hoshanot here continue on page 383.

קדיש שלם

Leader:
יתגדל ויתקדש שמה רבא, בעלמא די ברא, ברעוּתה,
וימליך מלכותה בתיכון ובימיכון ובהיי דכל־בית
ישראל, בעגלא ובזמן קריב, ואמרו אמן.

Congregation and Leader:
יהא שמה . בא מבֿ. ך לעלם ולעלמי עלמיא.

Leader:
יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתהדר ויתעלה ויתהלל שמה דקדשא, בֿ. יף הוא,
לעלא מן כל־ברכתא ושירתא תשבחתא ונחמתא
דאמירן בעלמא, ואמרו אמן.

תתקבל צלותהון ובעוּתהון דכל־ישראל קדם אבוהון
די בשמיא ואמרו אמן.

יהא שלמא רבא מן שמיא, וחיים עלינו ועל כל־ישראל,
ואמרו אמן.

עשה שלום במרמינו הוא יעשה שלום
עלינו ועל כל־ישראל [ועל כל־יושבי תבל].
ואמרו אמן.

On Shabbat Hol Ha-mo-ed, Shabbat Rosh Hodesh, and Shabbat Hanukkah,
we continue with the Shabbat Torah Service on page 168.
On Festivals, we continue with the Festival Torah Service on the next page.

MAY ALL THAT YOU HAVE
CREATED הִלְלוּךָ. *B'rakhot*
form a frame around the
recitation of the psalms
that constitute Hallel. Hav-
ing begun with a *b'rakhah*,
Hallel now concludes with
a *b'rakhah*.