
סדור

לב שלם

Siddur

Lev Shalem

לשבת ויום טוב

FOR SHABBAT
& FESTIVALS



THE RABBINICAL ASSEMBLY

Siddur Lev Shalem for Shabbat and Festivals

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My Soul

On the day that I searched
for God—for I could not
see the Divine—

I turned to my heart and
my mind
and found Your throne
within,
a witness to You in me.

—YEHUDAH HALEVI

A Prayer to Be in God's Presence

יְהִי רָצוֹן שְׁתִּשְׁרָה
שְׂכִינְתְּךָ עָלֵינוּ
וְנִזְכֶּה הַיּוֹם לְהִתְעַנֵּג
בְּאוֹר פָּנֶיךָ.

Spread Your wings over us
that we may delight in
Your Presence this day.

Intentions for the New Day

Master of all worlds,
may it be Your will
that the light of Your face
be reflected in mine.
May my mouth speak only
what is true,
may my eyes see the good
in all that I meet,
and may my ears be attentive
to the troubles of those
who address me.
May I breathe the awe of You,
so that I lovingly face all
I meet.

May the words I utter be
acceptable to You,
my rescuer and protector.

—based on a prayer of
NAḤMAN OF BRATZLAV

Personal Prayers upon Arising

I thank You, living and eternal sovereign, for Your kindness
in restoring my soul. How great is Your faithfulness.

*Modeh/modah ani l'fanekha, melekha hai v'kayam, she-heḥezarta
bi nishmati b'hemlah, rabah emunatekha.*

*Some recite the following prayers upon arising;
others recite them upon arriving at the synagogue:*

THE SOUL

My God, the soul that You have given me is pure.

Elohai, n'shamah she-natata bi t'horah hi.

You created it,

You formed it,

You breathed it into me;

You watch over it when it is in me.

In the future You will take it from me

but then restore it to me in the world that is coming.

As long as this soul is within me, I thank You,

ADONAI my God, God of my ancestors,

ruler of all creation, master of all souls.

Barukh atah ADONAI, who restores the soul to the lifeless form.

HAND WASHING

*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 wash
our hands.*

*Barukh atah Adonai, eloheinu melekha ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.*

THE BODY

*Barukh atah ADONAI, our God, sovereign of time and space,
who crafted the human body with wisdom, creating within
it many openings and passageways. It is known and revealed
to You that should even a single passageway rupture, or a
single opening close up, it would no longer be possible to
exist and stand before You. Barukh atah ADONAI, healer of
all flesh, who creates wondrously.*

מוֹדֵה\מוֹדֶה אָנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיִם,
שֶׁהֵחֵזְרְתָּ בִּי נִשְׁמָתִי בְּחַמְלָה,
רַבָּה אֱמוּנָתְךָ.

*Some recite the following prayers upon arising;
others recite them upon arriving at the synagogue:*

אֱלֹהֵי, נִשְׁמָה שְׁנַתָּת בִּי טְהוֹרָה הִיא.

אַתָּה בְּרָאתָהּ, אַתָּה יִצְרָתָהּ, אַתָּה נִפְחָתָהּ בִּי,

וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי, וְאַתָּה עֹתִיד לְטַלְהָ מִמֶּנִּי,

וְלִהְיוֹתָּ בִּי לְעֹתִיד לְבוֹא.

כָּל־זָמַן שֶׁהִנֵּשְׁמָה בְּקִרְבִּי, מוֹדֵה\מוֹדֶה אָנִי לְפָנֶיךָ,

יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי [וְאַמּוֹתַי],

רַבּוֹן כָּל־הַמַּעֲשִׂים, אֲדוֹן כָּל־הַנִּשְׁמוֹת.

בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּיר נִשְׁמוֹת לְפָגְרִים מֵתִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר יָצַר אֶת־הָאָדָם בְּחֻכָּהּ

וּבְרָא בּוֹ נְקִבִּים וְנְקִבִּים חֲלוּלִים חֲלוּלִים.

גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדְךָ

שָׁאֵם יִפְתָּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם,

אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמוֹד לְפָנֶיךָ.

בְּרוּךְ אַתָּה יְהוָה, רוֹפֵא כָּל־בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

MODEH ANI ("I thank You") is an Ashkenazic prayer composed in the late Middle Ages specifically to be recited upon opening one's eyes in the morning. Since it was to be said before getting out of bed and washing one's hands, it does not include the name of God. Eliezer Schweid, a contemporary Jewish philosopher, notes that this and other prayers in this section are phrased in the first-person singular, although most blessings are phrased in the first-person plural. At this initial moment of prayer we have not yet entered a community, but our prayers express our own personal feelings of waking to a new day.

SOUL. Jewish mystics view the soul as an actual "part of God above"; that which God blows into Adam is the presence of God's own self. Nothing humans can do will eradicate this Divine Presence from the deepest recesses of each person's heart. (Arthur Green)

WHO RESTORES THE SOUL TO THE LIFELESS FORM

הַמְּחַזֵּיר נִשְׁמוֹת לְפָגְרִים

מֵתִים. According to the rabbis, sleep is a taste of death; thus, when we arise in the morning we recognize the gift of a new day. Eliezer Schweid remarks: "How does God appear to a person in this hour? As the source of all existent and eternal life, flowing now into all creation. . . ." The last *b'rakhah* recited before going to sleep is "who lights up the entire world with Your glory." Waking in the morning, the *b'rakhah* is fulfilled.

WHO CRAFTED THE HUMAN BODY WITH WISDOM בְּחֻכָּהּ. This *b'rakhah* is to be recited after taking care of one's bodily functions (Babylonian Talmud, Berakhot 60b). Upon waking in the morning, we are conscious, first of all, of the proper functioning of our bodies.

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.

An Introduction to Prayer on Shabbat

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

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 ourselves. And as we engage in prayer, this conversation becomes one conducted with God.

Worship with Joy

A person does not experience the presence of God through sadness or laziness, but through joy, as is written regarding Elisha, the prophet: “[He said:] ‘Now bring a musician to me’—and when the musician 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 ḥasd’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, evr’khah lifnei Adonai osi.

Va-ani t’filati l’kha, Adonai, eit ratzon.

Elohim b’rov ḥasdekha, 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 tihyeh nishmat elo-ah bi.

מה טובו אהליו יעקב, משפנתיו ישראל.

ואני ברב חסדך אבוא ביתך,

אשתחוה אל היכל קדשך ביראתך.

יהוה אהבתי מעון ביתך, ומקום משכן כבודך.

ואני אשתחוה ואכרעה, אברכה לפני יהוה עשי.

ואני תפילתי לך יהוה, עת רצון,

אלהים ברב־חסדך, ענני באמת ישעך.

שחר אבקשך צורי ומשגבי

אערך לפניך שחרי וגם ערבי.

לפני גדלתך אעמד ואפהל

כי עינך תראה כל מחשבות לבי.

מה זה אשר יוכל הלב והלשון

לעשות ומה כח רוחי בתוך קרבי.

הנה לך תיטב זמרת אנוש על כן

אודך בעוד תהיה נשמת אלוה בי.

מה טובו HOW LOVELY

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.

AS FOR ME ואני. 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 אבוא 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 ואני אשתחוה 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 שחר אבקשך. 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.

Teach Me, God,
To Bless and To Pray

לְמַדְנִי אֱלֹהִי,
בְּרַךְ וְהַתְּפַלֵּל
עַל סוּד עֵלָה קָמֶל,
עַל גְּנֵה פְּרִי בֶּשֶׁל,
עַל הַחֲרוֹת הַזֹּאת:
לְרֹאוֹת, לְחוֹשׁ, לְנִשּׁוֹם,
לְדַעַת, לְיַחַל, לְהַפְּשֵׁל.
לְמַד אֶת־שִׁפְתוֹתַי
בְּרֹכָה וְשִׁיר הַלֵּל
בְּהַתְחַדֵּשׁ וְזִמְנָךְ עִם בְּקָר
וְעַם לֵיל,
לְבַל יִהְיֶה יוֹמֵי הַיּוֹם
כְּתִמּוֹל 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 Ḥanina 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 ḥayim, 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.

**Hareini 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.

בְּרַכֵּי נַפְשִׁי אֶת־יְהוָה,
יְהוָה אֱלֹהֵי גְדֻלַּת מַאֲד,
הוֹד וְהָדָר לְבִשְׁתְּךָ.
עֹטָה אֹר פְּשִׁלְמָהּ,
נוֹטָה שְׁמַיִם בִּירֵיעָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִית.

בְּשֵׁם שְׂגוּפִי מִתְעַטֵּף בְּטָלִית,
כִּן תִּתְעַטֵּף נַשְׁמָתִי בְּאוֹר שְׁבִינְתֶךָ.

מִה יֶקָר חֲסִדְךָ, אֱלֹהִים,
וּבְנֵי אָדָם בְּצִל כְּנָפֶיךָ יַחְסִיוּ.
יְרוּיִן מִדָּשֶׁן בֵּיתֶךָ, וְנַחֵל עֲדֻנֶיךָ תִּשְׁקֶם.
כִּי עֲמֶךָ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה אוֹר.
מִשֶּׁן חֲסִדְךָ לִידְעִיָּה, וְצִדְקָתְךָ לְיִשְׂרָאֵל.

הָרִינִי מִקֶּבֶל\מִקְבָּלַת עָלֵי מִצְוֹת הַבוֹרָא:
וְאַהֲבַת לְרַעְךָ כְּמוֹךָ.

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

וְאַהֲבַת לְרַעְךָ
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 בְּרַכֵּי נַפְשִׁי.
Psalm 104:1–2.

HOW PRECIOUS מִה יֶקָר.
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 מִדָּשֶׁן. 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 melek ha-olam,

asher natan la-sekhvi vinah l'havhin bein yom u-vein lailah.

Barukh atah Adonai eloheinu melek ha-olam,

she-asani b'tzalmo.

Barukh atah Adonai eloheinu melek ha-olam,

she-asani ben/bat horin.

Barukh atah Adonai eloheinu melek ha-olam,

she-asani yisrael.

Barukh atah Adonai eloheinu melek ha-olam,

pokei-ah ivrim.

Barukh atah Adonai eloheinu melek ha-olam,

malbish arumim.

בְּרִכּוֹת הַשָּׁחַר

We rise.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר נָתַן לְשִׁכְוִי בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי בְּצַלְמוֹ.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

שֶׁעָשָׂנִי בֶן\בַּת חוֹרִין.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי יִשְׂרָאֵל.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.

BLESSINGS FOR A NEW DAY בְּרִכּוֹת הַשָּׁחַר. As reported in the Babylonian Talmud, most of the *b'rakhot* 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 *b'rakhot* 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 *b'rakhot*. This has been the standard Ashkenazic practice to this day; the common Sephardic practice is to recite these *b'rakhot* privately and to begin the service with the morning psalms.

BARUKH בָּרוּךְ. 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 *b'rakhah* are an acknowledgment that God is the source of all blessings (*Meir ibn Gabbai*).

WHO ENABLES THE BIRD TO DISTINGUISH אֲשֶׁר נָתַן לְשִׁכְוִי בִּינָה. 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 שֶׁעָשָׂנִי בְּצַלְמוֹ. 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 שֶׁעָשָׂנִי יִשְׂרָאֵל. This positive formulation is the wording in the Babylonian Talmud (Menahot 43b).

WHO GIVES SIGHT TO THE BLIND פּוֹקֵחַ עֵוְרִים. 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 מַלְבִּישׁ עֲרֻמִּים. 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 where-withal 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 night when I am weary, that I may awake to 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 melek ha-olam, matir asurim.

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

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

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

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

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

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

Barukh atah Adonai eloheinu melek 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 אלהינו מלך העולם, מתיר אסורים.

ברוך אתה יהוה אלהינו מלך העולם, זוקף כפופים.

ברוך אתה יהוה אלהינו מלך העולם, רוקע הארץ על המים.

ברוך אתה יהוה אלהינו מלך העולם, המבין מצעדי גבר.

ברוך אתה יהוה אלהינו מלך העולם, שעשה לי כל־צרכי.

ברוך אתה יהוה אלהינו מלך העולם, אוזר ישראל בגבורה.

ברוך אתה יהוה אלהינו מלך העולם, עוטר ישראל בתפארה.

ברוך אתה יהוה אלהינו מלך העולם, הנותן ליֵעף פֶּחַ.

ברוך אתה יהוה אלהינו מלך העולם, המעביר שנה מעיני ותנומה מעפעפי.

ויהי רצון מלפניך, יהוה אלהינו ואלהי אבותינו [ואמותינו], שתרגילנו בתורתך, ודבקנו במצותיך, ואל תביאנו לא לידי חטא, ולא לידי עברה ועון, ולא לידי נסיון, ולא לידי בזיון, ואל תשליט־בנו יצר הרע, והרחיקנו מאדם רע ומחבר רע. ודבקנו ביצר הטוב ובמעשים טובים, וכוף את־יצרנו להשתעבד־לך.

◀ ותגנו היום, ובכל־יום, לחן ולחסד ולרחמים בעיניך, ובעיני כל־רואינו, ותגמלנו חסדים טובים.

ברוך אתה יהוה, גומל חסדים טובים לעמו ישראל.

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 מתיר אסורים. 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 זוקף כפופים. 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 רוקע הארץ על המים. Psalm 136:6. Genesis depicts dry land being formed from the splitting of the primal waters.

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

TRIALS נסיון. 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 יצר הרע. 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 Ḥasidic 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 יָרֵא שָׁמַיִם בִּסְתֵּר וּבְגָלוּי,
וּמוֹדָה עַל הָאֵמֶת, וְדוֹבֵר אֵמֶת בְּלִבָּבוֹ, וַיִּשְׁפֹּם וַיֹּאמֶר:

רְבוֹן כָּל־הָעוֹלָמִים, לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מְפִילִים
תַּחֲנוּגֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַבִּים.

מָה אֲנַחְנוּ, מָה חַיֵּינוּ,

מָה חֲסִדֵּנוּ, מָה צְדָקָנוּ,

מָה יִשְׁעֵנוּ, מָה בִּחְנוּ, מָה גְבוּרָתָנוּ.

מָה נֹאמַר לְפָנֶיךָ,

יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],

הֲלֹא כָל־הַגְּבוּרִים כָּאִין לְפָנֶיךָ,

וְאִנְשֵׁי הַשָּׁם כֹּלֹא הָיוּ,

וְחֻכְמַיִם כִּבְלֵי מַדָּע, וְנְבוֹנִים כִּבְלֵי הַשֶּׁפֶל.

כִּי כָל־מַעֲשֵׂינוּ תִהְיֶה,

וַיְמִי חַיֵּינוּ הֶבֶל לְפָנֶיךָ,

וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הֶפֶל הֶבֶל.

אֲבָל אֲנַחְנוּ עִמָּךְ, בְּנֵי בְרִיתְךָ, בְּנֵי אֲבִרָהֶם אֱהָבָךְ

שְׁנִשְׁבַּעְתָּ לּוֹ בְּהַר הַמּוֹרִיָּה, זָרַע יִצְחָק יְחִידוֹ,

שְׁנִעַקְדָּ עַל גְּבֵי הַמְּזֻבָּח, עַד־תִּיעַקֵּב בְּנֶךָ בְּכוֹרְךָ,

שְׁמֵאֱהָבְתָךְ שְׁאֱהָבְתָּ אוֹתוֹ, וּמִשְׁמַחְתְּךָ שְׁשִׁמַּחְתָּ בּוֹ,

קִרְאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל וַיִּשְׁרוֹן.

הַבֵּל **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 אֱבְרָהָם אֱהָבָךְ. The phrase originates in 2 Chronicles 20:7.

TO WHOM YOU MADE A PLEDGE שְׁנִשְׁבַּעְתָּ לּוֹ. 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 יִשְׂרָאֵל אֱבְרָהָם, סָרָה, וְיַעֲקֹב אֵל כָּל־שְׁמֵיהֶם. 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 וַיִּשְׁרוֹן. 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
יָרֵא שָׁמַיִם בִּסְתֵּר וּבְגָלוּי. This passage is taken from the 1st-millennium midrash Seder Eliyahu 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.

לְפִיכָךְ אֲנַחֲנוּ חַיִּים לְהוֹדוֹת לָךְ וּלְשַׁבַּחְךָ וּלְפָאֲרָךְ
וּלְבָרְךָ וּלְקַדֵּשׁ וְלַתֵּת שְׂבַח וְהוֹדִיָּה לְשִׁמְךָ.

◀ אֲשֶׁרִינוּ, מַה טוֹב חֻלְקֵנוּ,

וּמַה בְּעִים גּוֹרְלֵנוּ,

וּמַה יָפָה יְרֻשָּׁתֵנוּ.

אֲשֶׁרִינוּ, שְׂאֲנַחֲנוּ מִשְׁפִּימִים וּמַעֲרִיבִים,

עֶרֶב וּבֹקֶר, 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 בְּשָׁמַיִם וּבָאָרֶץ,

וּבְשָׁמַי הַשָּׁמַיִם הָעֲלִיוֹנִים.

אַמֵּת,

אַתָּה הוּא רִאשׁוֹן

וְאַתָּה הוּא אַחֲרוֹן,

וּמִבְּלַעֲדֶיךָ אֵין אֱלֹהִים.

◀ קַדֵּשׁ אֶת־שִׁמְךָ עַל מִקְדָּשֵׁי שִׁמְךָ,

וְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָמְךָ,

וּבִישׁוּעַתְךָ 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).

אַתָּה הוּא YOU WERE
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
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.

אַמֵּת, TRULY, YOU ARE FIRST
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."

Blessings Before Study

✠

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

ב

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 melek 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. Mishnah Peah 1:1

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

ברוך אתה יהוה אלהינו מלך העולם,
אשר קדשנו במצותיו וצונו לעסוק בדברי תורה.
והערבנא יהוה אלהינו אתדברי 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:

יברכך יהוה וישמרך.

יאר יהוה פניו אליך ויחנך.

ישא יהוה פניו אליך וישם לך שלום. במדבר ו:כד-כו

MISHNAH:

אלו דברים שאין להם שעור: הפאה והפפורים והראיון
וגמילות חסדים ותלמוד תורה. משנה פאה א:א

TALMUD:

אלו דברים שאדם אוכל פרותיהם בעולם הזה והקרן
קימת לו לעולם הבא, ואלו הן: כבוד אב ואם, וגמילות
חסדים, והשכמת בית המדרש שחרית וערבית,
והכנסת אורחים, ובקור חולים, והכנסת פלה, ולוית
המת, ועיון תפלה, והבאת שלום בין אדם לחברו ובין
איש לאשתו, ותלמוד תורה פנגד כלם.

תלמוד בבלי, קדושין לט ב, עם הוספות

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 הזו. This list from tractate Kiddushin was expanded through the Middle Ages (Mishneh Torah, Hilkhhot Matnot Ani'im), and variations are extant in different prayerbooks; “peace between husband and wife” is one such addition.

TO ENGAGE WITH THE WORDS OF TORAH לעסוק בַּדְּבָרֵי תוֹרָה. 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 יִוְדְעֵי שְׁמֶךָ. 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

*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

הַמְּבִיר אֶת־מְקוֹמוֹ,
 וְהַשֹּׂמֵחַ בְּחֻלּוֹ,
 וְהַעוֹשֶׂה סִיג לְדַבָּרָיו,
 וְאִינוֹ מַחְזִיק טוֹבָה לְעַצְמוֹ,
 אֶהוּב,
 אוֹהֵב אֶת־הַמָּקוֹם,
 אוֹהֵב אֶת־הַבְּרִיּוֹת,
 אוֹהֵב אֶת־הַצְּדִקוֹת,
 אוֹהֵב אֶת־הַמִּישָׁרִים,
 אוֹהֵב אֶת־הַתּוֹכַחּוֹת,
 וּמְתַרְחֵק מִן הַכְּבוֹד,
 וְלֹא מֵגִיד לְבֹ בְּתַלְמוּדוֹ,
 וְאִינוֹ שׂוֹמֵחַ בְּהוֹרָאָה,
 נוֹשֵׂא בְעַל עִם חֲבֵרוֹ,
 וּמַכְרִיעוֹ לְכַף זְכוּתוֹ,
 וּמַעֲמִידוֹ עַל הָאֱמֶת,
 וּמַעֲמִידוֹ עַל הַשְּׁלוֹם,
 וּמַתִּישֵׁב לְבֹ בְּתַלְמוּדוֹ,
 שׂוֹאֵל וּמַשִּׁיב,
 שׂוֹמֵעַ וּמוֹסִיף,
 הַלּוֹמֵד עַל מְנַת לְלַמֵּד,
 וְהַלּוֹמֵד עַל מְנַת לַעֲשׂוֹת,
 הַמְּחַפֵּים אֶת־רֵבּוֹ,
 וְהַמְּכַוֵּן אֶת־שְׂמוּעָתוֹ,
 וְהַאֲמִיר דָּבָר
 בְּשֵׁם אוֹמְרוֹ.

פרקי אבות ו:ו

ADDITIONAL PASSAGES OF STUDY

גְּדוּלָּה תוֹרָה יוֹתֵר מִן הַכֹּהֲנָה וּמִן הַמַּלְכוּת, שֶׁהַמַּלְכוּת
 נִקְנִית בְּשָׁלֹשִׁים מַעֲלוֹת, וְהַכֹּהֲנָה 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:

through study,	בְּתַלְמוּד,
through a listening ear,	בְּשִׁמְיעַת הָאָז,
through careful use of speech,	בְּעִרְכַּת שְׁפָתַיִם,
through an understanding heart,	בְּבִינַת הַלֵּב,
through insight,	בְּשִׁכְלוֹת הַלֵּב,
through fear,	בְּאִימָה,
through awe,	בְּיִרְאָה,
through humility,	בְּעִנּוּה,
through joy,	בְּשִׂמְחָה,
through attending to scholars,	בְּשִׁמוּשׁ חֲכָמִים,
through considered discussion with companions,	בְּדִקְדוּק חֲבָרִים,
through challenging exchanges with students,	בְּכַלְפוֹל הַתַּלְמִידִים,
through equanimity,	בְּיִשׁוּב,
through biblical studies,	בְּמִקְרָא,
through study of the Mishnah,	בְּמִשְׁנָה,
through minimizing sleep,	בְּמַעוֹט שֵׁנָה,
through minimizing idle conversation,	בְּמַעוֹט שִׁיחָה,
through minimizing desires,	בְּמַעוֹט תַּעֲנוּג,
through minimizing frivolity,	בְּמַעוֹט שְׁחֹק,
through patience,	בְּאַרְךָ אַפִּים,
through a good heart,	בְּלֵב טוֹב,
through trust in scholars,	בְּאַמוּנַת חֲכָמִים,
through acceptance of suffering,	בְּקִבְלַת הִיסוּרִין,

TORAH IS GREATER גְּדוּלָּה תוֹרָה. 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 בְּשָׁלֹשִׁים מַעֲלוֹת. The thirty qualities
 recommended for a king
 are listed in the minor trac-
 tate Kallah Rabbati (5:6).

TWENTY-FOUR עֶשְׂרִים וָאַרְבָּעָה. 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 Ḥasidic 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

רַבִּי יִשְׁמָעֵאל אוֹמֵר: בְּשִׁלְשׁ עֶשְׂרֵה מִדּוֹת הַתּוֹרָה נִדְרָשֶׁת:

מִקָּל וְחִמֵּר.

וּמִגְזֵרָה שְׁוֶה.

מִבְּנִין אָב מִפְּתוּב אַחַד, וּמִבְּנִין אָב מִשְׁנֵי כְּתוּבִים.

מִכָּלָל וּפְרָט.

וּמִפְּרָט וּכְלָל.

כָּלֵל וּפְרָט וּכְלָל, אִי אִתָּה דֵּן אֶלֶּא בְּעֵין הַפְּרָט.

מִכָּלָל שֶׁהוּא צָרִיךְ לִפְרָט, וּמִפְּרָט שֶׁהוּא צָרִיךְ לְכָלֵל.

כָּל־דָּבָר שֶׁהִיא בְּכָלֵל וְיֵצֵא מִן הַכָּלָל לְלַמֵּד, לֹא לְלַמֵּד עַל עֲצָמוֹ יֵצֵא, אֶלֶּא לְלַמֵּד עַל הַכָּלָל בְּלוֹ יֵצֵא.

כָּל־דָּבָר שֶׁהִיא בְּכָלֵל וְיֵצֵא לְטַעוֹן טַעַן אֶחָד שֶׁהוּא כְּעֵנִינוּ, יֵצֵא לְהַקֵּל וְלֹא לְהַחֲמִיר.

כָּל־דָּבָר שֶׁהִיא בְּכָלֵל, וְיֵצֵא לְטַעוֹן טַעַן אֲחֵר שְׂלֹא כְּעֵנִינוּ, יֵצֵא לְהַקֵּל וּלְהַחֲמִיר.

כָּל־דָּבָר שֶׁהִיא בְּכָלֵל וְיֵצֵא לְדוֹן בְּדָבָר הַחֲדָשׁ,

אִי אִתָּה יָכוֹל לְהַחֲזִירוֹ לְכָלֵּל עַד שִׁיחֲזִירוּנוּ הַפְּתוּב לְכָלֵּל בְּפִירוּשׁ.

דָּבָר הֶלְמֵד מֵעֵנִינוּ, וְדָבָר הֶלְמֵד מִסּוּפוֹ.

וְכֵן שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת־זֶה,

עַד שְׂבִיבָא הַפְּתוּב הַשְּׁלִישִׁי וְיַכְרִיעַ בֵּינֵיהֶם.

ספרא א

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.

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 תִּהְיוּ, כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם. לֹא תִקְלַל חֵרֶשׁ, וְלִפְנֵי עֵוֶר לֹא תִתֵּן מִכְשָׁל. לֹא תַעֲשֶׂה עֹוֶל בְּמִשְׁפָּט, לֹא תִשָּׂא פָנֶי דָל וְלֹא תִהְדָּר פָּנֵי גָדוֹל, בְּצַדֵּק תִּשְׁפֹּט עַמִּיתְךָ. לֹא תַעֲמֹד עַל דַּם רֵעֶךָ. לֹא תִשָּׂא אֶת־אָחִיךָ בְּלִבְבְּךָ. וְאַהֲבַת לִרְעֶךָ כָּמוֹךָ אֲנִי יְהוָה.

ויקרא יט:ב, יד-יח

We conclude with one of the following meditations:



◀ יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ], שְׁתִּיתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְנִהְיָה מִתְלַמְּדֵיךָ שֶׁל אֶהְרֵן הַכֹּהֵן, אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אוֹהֵב אֶת־הַבְּרִיּוֹת וּמִקְרָבָן לַתּוֹרָה.



◀ יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ], שִׁיבֵנָה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ בִּירְאָה כִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנִיּוֹת.

יְהִי כְּרוֹץ לְפָנֶיךָ. 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'hayekhon u-v'yomeikhon u-v'hayei d'khol beit yisrael,
ba-agala u-vizman kariv, v'imru amen.

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

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'rahamav 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.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעֻלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמְנָא קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעָלְמָא מִן כָּל- [לְעָלְמָא לְעָלְמָא מְכָל- [on Shabbat Shuvah we substitute:
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחַמְתָּא דְּאִמְרִין בְּעֻלְמָא,
וְאִמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבְּנָן, וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל-תַּלְמִידֵי
תַּלְמִידֵיהוֹן, וְעַל כָּל-מָאן דְּעִסְקִין בְּאוֹרֵיתָא, דִּי בְּאַתְרָא
הָדִין וְדִי בְּכָל-אַתְרָא וְאַתְרָא, יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא,
חֲנָא וְחֻסְדָּא וְרַחֲמִין, וְחַיִּין אַרְיִכִין, וּמְזוּנָא רוּיָחָא,
וּפְרָקְנָא מִן קָדָם אַבוּהוֹן דִּי בְּשַׁמְיָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים טוֹבִים
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְוּמֵי הוּא בְּרַחֲמֵי יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יּוֹשְׁבֵי תֵבֵל],
וְאִמְרוּ אָמֵן.

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 for Shabbat, New Moon, and Festivals

*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.

שיר של יום לשבת, ראש חודש, ורגלים

*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 הלויים אומרים בבית המקדש:

מזמור שיר ליום השבת

טוב להודות ליהוה, ולזמר לשמך עליון,

להגיד בבקר חסדך, ואמונתך בלילות.

עלי עשור ועלי נבל, עלי הגיון בכנור.

כי שמחתני יהוה בפעלך, במעשי ידיך ארנן.

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 עה,

ואתה מרום לעלם יהוה.

כי הנה איביך יהוה, כי הנה איביך יאבדו,

יתפרדו כל־פעלי און.

ותרם בראים קרני, בלתי בשמן רענן.

ותבט עיני בשורי, בקמים עלי מרעים תשמענה אזני,

צדיק פתמר 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 (18:3–4), 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 יתפרדו כל־פעלי און. In this specific vision of the end-time, enemies are not destroyed, but simply made ineffective.

ANOIDED IT WITH FRESH OIL בלתי בשמן רענן. 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 Ḥasidic master Levi Yitzḥak 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.
Aḥat sha-alti mei-et Adonai, otah avakesh: shivti b'veit Adonai, kol y'mei ḥayai, la-ḥazot 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:

לְדוֹד
יְהוָה אֲוִרִי וַיִּשְׁעֵי מִמִּי אִירָא,
יְהוָה מְעוֹז חַיִּי מִמִּי אֶפְחָד.
בִּקְרֹב עָלַי מִרְעִים לֶאֱכֹל אֶת־בָּשָׁרִי,
צָרִי וְאִיְבִי לִי, הֵמָּה כְּשָׁלוֹ וְנִפְּלוּ.
אִם תַּחֲנֹה עָלַי מַחֲנֶה לֹא יִירָא לְבִי,
אִם תִּקּוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח.
אֶחָת שְׁאֵלָתִי מֵאֵת יְהוָה, אוֹתָהּ אֲבַקֵּשׁ,
שְׁבֹתִי בְּבֵית יְהוָה כָּל־יְמֵי חַיִּי
לְחַזוֹת בְּנֹעַם יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ.
כִּי יִצְפְּנֵנִי בְּסֻכָּה בְּיוֹם רָעָה,
יִסְתַּתְּרֵנִי בְּסֹתֵר אֶהְלֹ, בְּצוּר יְרוּמָמֵנִי.
וְעַתָּה יְרוֹם רֹאשִׁי עַל אִיְבֵי סְבִיבוֹתַי
וְאֶזְבְּחָה בְּאֶהְלוֹ זִבְחֵי תְרוּעָה,
אֲשִׁירָה וְאֶזְמָרָה לִיהוָה.
שִׁמְעֵ יְהוָה קוֹלִי אֶקְרָא, וְחַנּוּנִי וַעֲנֵנִי.
לֵךְ אִמַּר לְבִי בִקְשׁוּ פָנַי, אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ.
אֶל תִּסְתַּר פָּנֶיךָ מִמֶּנִּי,
אֶל תֵּט בְּאָף עַבְדֶּךָ, עֲזַרְתִּי הָיִיתָ,
אֶל תִּטְשֵׁנִי וְאֶל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׂרָאֵל.
כִּי אָבִי וְאֲמִי עֲזָבוּנִי, וַיְהוָה יֹאסֶפְנִי.
הוֹרֵנִי יְהוָה דְּרָכֶךָ, וְנִחַנִּי בְּאַרְח מִישׁוֹר, לְמַעַן שַׁרְרִי.
אֶל תִּתְּנֵנִי בְּגִפְשׁ צָרִי,
כִּי קָמוּ בִי עֲדֵי שָׁקֶר וַיִּפְּח חֶמֶס.
◀ לֹלֵא הָאֱמָנֹתִי, לְרָאוֹת בְּטוֹב יְהוָה בְּאֶרֶץ חַיִּים.
קִנּוּה אֶל יְהוָה, חֲזֹק וַיֹּאמֶץ לְפָךְ וְקִנּוּה אֶל יְהוָה.

תהלים כו

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 הָאֱמָנֹתִי 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: *kaveih 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 וּלְבַקֵּר. 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 אֶל 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.

ON ROSH HODESH: PSALM 104

Today is Rosh Hodesh, on which we say:

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

לְרֹאשׁ חֹדֶשׁ
הַיּוֹם רֹאשׁ חֹדֶשׁ, שָׁבוּ אוֹמְרִים:

בְּרַכִּי נַפְשִׁי אֶת־יְהוָה,
יְהוָה אֱלֹהֵי גִדְלַת מְאֹד, הוֹד וְהָדָר לְבָשֶׁת.
עָטָה אוֹר פְּשִׁלְמָהּ, נוֹטָה שָׁמַיִם כִּי־יַעֲזֶה.
הַמְקַרָּה בַּמַּיִם עַל־יוֹתֵיָהּ, הַשֶּׁם עֲבִים רְכוּבוֹ,
הַמְהַלֵּךְ עַל כַּנְּפֵי רוּחַ.
עָשָׂה מִלְאָכָיו רוּחוֹת, מְשַׁרְתָּיו אֵשׁ לֵהט.

יָסַד אֶרֶץ עַל מְכוּנֶיהָ, בַּל תִּמוּט עוֹלָם וָעֶד.
תַּהוֹם כָּלבוֹשׁ כְּסִיתוֹ, עַל הָרִים יַעֲמְדוּ מַיִם.
מִן גַּעְרָתָךְ יִנוּסוּן, מִן קוֹל רַעֲמֶךָ יִחַפְּזוּן.
יַעֲלוּ הָרִים יִרְדּוּ בְקַעוֹת, אֶל מְקוֹם זֶה יִסְדָּתָ לָהֶם.
גָּבוֹל שְׁמֵתָ בַּל יַעֲבְרוּן, בַּל יִשׁוּבוּן לְכַסּוֹת הָאָרֶץ.

הַמְשַׁלַּח מַעֲיָנִים בְּנַחְלִים, בֵּין הָרִים יִהְלֹכוּן.
יִשְׁקוּ כָּל־חַיֵּיתוֹ שִׁדִּי, יִשְׁבְּרוּ פְּרָאִים צִמָּאִם.
עַל־יָהֶם עוֹף הַשָּׁמַיִם יִשְׁכּוּן, מִבֵּין עֶפְרָאִים יִתְּנוּ קוֹל.

מִשְׁקָה הָרִים מַעֲלִיּוֹתָיו, מִפְּרִי מַעֲשֵׂיךָ תִּשְׁבַּע הָאָרֶץ.
מִצְמִיחַ חֲצִיר לִבְהֶמָה, וְעֶשֶׂב לַעֲבֹדַת הָאָדָם,
לְהוֹצִיא לָחֶם מִן הָאָרֶץ.
וַיֵּין יִשְׁמַח לִבֵּב אֲנוּשׁ, לְהַצְהִיל פָּנִים מִשֶּׁמֶן,
וְלָחֶם לִבֵּב אֲנוּשׁ יִסְעֶד.

יִשְׁבְּעוּ עֲצֵי יְהוָה, אֲרָזִי לִבְנוֹן אֲשֶׁר נָטַע.
אֲשֶׁר שָׁם צִפְּרִים יִקְנְנוּ, חֲסִידָה בְּרוּשִׁים בֵּיתָהּ.
הָרִים הַגְּבוּהִים לִיַּעֲלִים, סִלְעִים מִחֶסֶה לְשִׁפְנִים.

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

BREAD . . . FOOD לָחֶם. 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 לָחֶם מִן הָאָרֶץ. The language of this verse inspired the wording for the *b'rakhah* 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.

נַפְשִׁי *ME*. 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 גְּבוּל. 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'ḥayai, azamrah leilohai b'odi.
Ye-erav alav sihi, anokhi esmah badonai.
Yitami ḥata-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, שֶׁמֶשׁ יָדַע מְבוֹאוֹ.
 תִּשֶׁת חֹשֶׁךְ וִיהִי לַיְלָה, בּוֹ תִרְמַשׁ כָּל־חַיָּתוֹ יַעַר.
 הַכִּפִּירִים שֹׁאֲגִים לְטָרֶף, וּלְבִקֵּשׁ מֵאֵל אֲכָלָם.
 תִּזְרַח הַשֶּׁמֶשׁ יֵאֲסֹפוֹן, וְאֵל מְעוֹנָתָם יִרְפָּצוֹן.
 יֵצֵא אָדָם לִפְעֻלּוֹ, וְלַעֲבֹדָתוֹ עַד־עָרֶב.

מָה רַבּוֹ מַעֲשֵׂיךָ יְהוָה,
 כָּל־שֶׂם בְּחִכְמָה עָשִׂיתָ, מְלֵאָה הָאָרֶץ קִנְיָנְךָ.
 זֶה הֵימָּה גְדוֹל וְרַחֵב יָדַיִם,
 שֶׁם רָמַשׁ וְאִין מִסְפָּר, חַיּוֹת קִטְנוֹת עִם גְּדִלוֹת.
 שֶׁם אֲנִיּוֹת יִהְיֶיכוֹן, לְוִיתָן זֶה יִצְרָתָ לְשִׁחְקֵכֻּבּוֹ.

כָּל־שֶׂם אֱלֹהֵי יִשְׂרָאֵל, לְתַת אֲכָלָם בָּעֵתוֹ.
 תִּתֵּן לָהֶם יִלְקֻטָּיו, תִּפְתַּח יָדְךָ יִשְׁבַּעוֹן טוֹב.
 תִּסְתִּיר פְּנֵיךָ יִבְהַלּוּן,
 תִּסָּף רוּחָם יִגְוְעוּן, וְאֵל עֶפְרָם יִשׁוּבוּן.
 תִּשְׁלַח רוּחְךָ יִבְרָאוּן, וּתַחֲדֹשׁ פְּנֵי אֲדָמָה.

יְהִי כְבוֹד יְהוָה לְעוֹלָם, יִשְׁמַח יְהוָה בְּמַעֲשָׂיו.
 הַמְבִּיט לָאָרֶץ וּתְרַעַד, יִגַּע בְּהָרִים וַיַּעֲשֶׂנוּ.
 אֲשִׁירָה לַיהוָה בְּחַיִּי, אֲזַמְרָה לֵאלֹהֵי בְעוֹדִי.
 יַעֲרֹב עָלָיו שִׁיחִי, אֲנֹכִי אֶשְׁמַח בִּיהוָה.
 יִתְמוּ חַטָּאִים מִן הָאָרֶץ, וְרָשָׁעִים עוֹד אֵינָם.
 בָּרְכִי נַפְשִׁי אֶת־יְהוָה הַלְלוּיָהּ.

תהלים קד

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

LIONS הַכִּפִּירִים. 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 לְוִיתָן. 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 PESAH: 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 גדולות לבדו

לעשה השמים בתבונה

לרקע הארץ על המים

לעשה אורים גדלים

את השמש לממשלת ביום

את הירח וכוכבים לממשלות בלילה

למכה מצרים בבכוריהם

ויוצא ישראל מתוכם

ביד חזקה ובזרוע נטויה

לגזר ים סוף לגזרים

והעביר ישראל בתוכו

ונער פרעה וחילו בים סוף

למולך עמו במדבר

למכה מלכים גדלים

ויהרג מלכים אדירים

לסיחון מלך האמרי

ולעוג מלך הבשן

ונתן ארצם לנחלה

נחלה לישראל עבדו

שבשפלונו זכר לנו

ויפרקנו מצרינו

◀ נתן לחם לכל־בשר

הודו לאל השמים

כי לעולם חסדו.

כי לעולם חסדו.

כי לעולם חסדו.

כי לעולם חסדו.

כי לעולם חסדו.

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כי לעולם חסדו.

כי לעולם חסדו.

תהלים קלו

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

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

האמרי... הבשן. 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.

ON SHAVUOT: PSALM 119 (selected verses)

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.

לְשׁוּבוֹת

הַיּוֹם חַג הַשְּׁבוּעוֹת, שֶׁבוּ אוֹמְרִים:

אֲשֶׁר־יִתְמַיֵּי דֶרֶךְ

בְּרוּךְ אַתָּה יְיָ

גַּל עֵינַי וְאֲבִיטָה

דֶּרֶךְ פְּקוּדֶיךָ הַבִּינֵנִי

הִדְרִיכֵנִי בְּנִתִּיב מִצְוֹתֶיךָ

וְאֶשְׁתַּעֲשֶׂע בְּמִצְוֹתֶיךָ

זֹאת נַחֲמָתִי בְּעָנִי

חֲסִדֶּךָ יְיָ מְלֵאךָ הָאָרֶץ

טוֹב טַעַם וְדַעַת לְמִדָּנִי

יְדִיךָ עֲשׂוֹנִי וִיכֻנְנוּנִי

בְּחֲסִדֶּךָ חַיִּי

לְעוֹלָם לֹא אֲשַׁכַּח פְּקוּדֶיךָ

מִכָּל־מְלַמְדֵי הַשִּׁפְלָתִי

נֵר לְרַגְלִי דְבָרְךָ

סִתְרִי וּמִגְנֵי אַתָּה

עַתָּה לַעֲשׂוֹת לַיהוָה

פִּלְגֵי מַיִם יִרְדּוּ עֵינַי

צִדְקָתְךָ צֶדֶק לְעוֹלָם

קָרוֹב אַתָּה יְיָ

רֹאשׁ דְּבָרְךָ אֱמֶת

◀ שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ

תַּחֲיֵי נַפְשִׁי וְתַהַלֵּלְךָ

הַהֲלָכִים בְּתוֹרַת יְיָ.

לְמִדָּנִי חֻקֶּיךָ.

נִפְלְאוֹת מִתּוֹרָתְךָ.

וְאֶשְׁיַחֲה בְּנִפְלְאוֹתֶיךָ.

כִּי בּוֹ חֲפָצְתִּי.

אֲשֶׁר אֶהְבֶּתִּי.

כִּי אִמְרָתְךָ חֵיתִנִּי.

חֻקֶּיךָ לְמִדָּנִי.

כִּי בְּמִצְוֹתֶיךָ הֶאֱמַנְתִּי.

הַבִּינֵנִי וְאַל־מַדָּה מִצְוֹתֶיךָ.

וְאֶשְׁמְרָה עֲדוֹת פִּיךָ.

כִּי בָם חֵייתִנִּי.

כִּי עֲדוֹתֶיךָ שִׁיחָה לִּי.

וְאוֹר לְנִתִּיבֶתִּי.

לְדְבָרְךָ יִחְלָתִי.

הִפְרוּ תוֹרָתְךָ.

עַל לֹא שָׁמְרוּ תוֹרָתְךָ.

וְתוֹרָתְךָ אֱמֶת.

וְכָל־מִצְוֹתֶיךָ אֱמֶת.

וּלְעוֹלָם כָּל־מִשְׁפָּט צִדְקָךָ.

וְאִין לָמוּ מִכְשׁוֹל.

וּמִשְׁפָּטְךָ יַעֲזָרֵנִי.

מתהלים קיט

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

PSALM 119 is a paean 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 דֶּרֶךְ תָּמִימִי. The word *tamim* has a range of meanings, including simple, whole, and without blemish.

PRAISED ARE YOU, ADONAI בְּרוּךְ אַתָּה יְיָ. 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.

Joy

You shall rejoice on your festival, and be exceedingly happy.

וְשִׂמְחַת בְּחַגְךָ
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'hū viran'nu le'umim,

ki tishpot amim mishor,

u-le'umim ba-aretz t'nahem 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.

לְסִבּוֹת

הַיּוֹם חַג הַסִּבּוֹת, שְׁבוּ אוֹמְרִים:

לְמִנְצַח בְּנִינַת מְזִמּוֹר שִׁיר

אֱלֹהִים יַחְנְנוּ וַיְבָרְכֵנוּ,

יָאֵר פָּנָיו אֶתָּנוּ סֵלָה.

לְדַעַת בְּאֶרֶץ יִדְרָכָה,

בְּכָל־גּוֹיִם יְשׁוּעָתְךָ.

יִוְדוּךָ עַמִּים אֱלֹהִים,

יִוְדוּךָ עַמִּים כָּלָם.

יִשְׁמְחוּ וַיִּרְנְנוּ לְאָמִים,

כִּי תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל.

וּלְאָמִים בְּאֶרֶץ תִּנְחֵם סֵלָה.

יִוְדוּךָ עַמִּים אֱלֹהִים,

יִוְדוּךָ עַמִּים כָּלָם.

אֶרֶץ נִתְּנָה יְבוּלָהּ,

◀ יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ.

יְבָרְכֵנוּ אֱלֹהִים,

וַיִּירָאוּ אוֹתוֹ

כָּל־אֶפְסֵי אֶרֶץ.

תהלים סז

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

PSALM 67 centers on three themes associated with Sukkot. Sukkot is a harvest festival; the psalm celebrates the fruits of the harvest, and many modern Bible scholars believe that this psalm was recited at this season. The prophet Malachi imagines the peoples of the world coming up to Jerusalem to celebrate Sukkot (read as the haftarah for Sukkot) and, in this vein, rabbinic tradition sees Sukkot as the time when the nations of the world will come to recognize that there is one God whom we all worship (Babylonian Talmud, Sukkah 3a). This universal theme is central to this psalm. Lastly, Sukkot is called *z'man simhateinu*, “the time of our joy,” and this psalm is one of celebration, thankfulness, and joy.

FOR THE CONDUCTOR, A PSALM, A SONG, SUNG WITH INSTRUMENTS לְמִנְצַח בְּנִינַת מְזִמּוֹר שִׁיר. We do not know the precise meaning of the musical instructions that introduce some psalms. Here, it appears that the

psalmist intended the psalm to be particularly joyful: sung aloud with instrumental accompaniment.

MAY GOD BE KIND TO US יַחְנְנוּ. 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.

*Psalm 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 Simḥat 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.

לְשִׁמִּינִי עֲצָרַת

On Simḥat Torah, some substitute Psalm 19, page 127.

הַיּוֹם יוֹם הַשְּׁמִינִי חַג הָעֲצָרָת, שְׁבוּ אוֹמְרִים:

לְמַנְצַח מְזִמּוֹר לְדוֹד שִׁיר
לְךָ דְּמִיָּה תַּהֲלָה אֱלֹהִים בְּצִיּוֹן, וְלֶךְ יִשְׁלַם נֶדֶר.
שְׁמַע תְּפִלָּה, עֲדִידְךָ כָּל־בָּשָׂר יִבְאֵן.

דְּבָרֵי עֲוֹנָת גָּבְרוּ מִנִּי, פִּשְׁעֵינוּ אֶתָּה תִּכְפֹּרם.
אֲשֶׁרִי תִבְחַר וּתְקַרֵּב, יִשְׁכֹּן הַצִּרְיָה,
נִשְׁבָּעָה בְּטוֹב בֵּיתְךָ קֹדֶשׁ הַיְכָלְךָ.
נוֹרָאוֹת בְּצֶדֶק תַּעֲנֶנּוּ. אֱלֹהֵי יִשְׁעֵנוּ,

מִבְּטָח כָּל־קִצּוֹי אֶרֶץ, וְיָם רַחֲקִים,
מִכֵּין הָרִים בְּכַחוֹ, נֶאֱזָר בְּגִבּוֹרָה,
מִשְׁפִּיחַ שָׁאוֹן יָמִים, שָׁאוֹן גְּלִיָּהֶם, וְהַמּוֹן לְאֲמִים.

וַיִּירָאוּ יִשְׁבֵּי קְצוֹת מְאוֹתֶיךָ, מוֹצְאֵי בָקָר וְעֶרֶב תִּרְנִין.
פָּקַדְתָּ הָאֶרֶץ וּתְשַׁקְקָהּ, רַבַּת תַּעֲשֶׂרנָהּ.

פָּלַג אֱלֹהִים מְלֵא מִים תִּכֵּין דָּגָנָם, כִּי כֵן תִּכְיֶנָּה.
תִּלְמִיָּה רוּחַ, נִחַת גְּדוּדֶיהָ, בְּרִיבִים תִּמְלַגְנָהּ,
צִמְחָה תִּבְרָךְ.

עֲטַרְתָּ שָׁנַת טוֹבְתָהּ, וּמַעֲגָלֶיהָ יִרְעֻפוּ דָּשָׁן.
יִרְעֻפוּ נְאוֹת מִדְּבָר, וְגִיל גְּבָעוֹת תַּחְגְּרָנָהּ.
◀ לִבְשׁוֹ כָרִים הִצֵּאָן, וְעַמְּקִים יַעֲטֻפוּ בָּהּ,
יִתְרוֹעֲעוּ אַף יִשְׁוִרוּ.

תהלים טז

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

ing of this word. Radak (David Kimḥi, 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 מִכֵּין הָרִים. Literally, “set mountains on their foundations.”

THE HEIGHTS ARE ENCIRCLED WITH JOY וְגִיל גְּבָעוֹת תַּחְגְּרָנָהּ. 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.*

מְזִמּוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד
אֲרוֹמְמֶךָ יְהוָה כִּי דָלִיתָנִי,
וְלֹא שִׁמַּחְתָּ אִיְבֵי לִי.
יְהוָה אֱלֹהֵי, שׁוֹעֲתִי אֵלֶיךָ וַתִּרְפְּאֵנִי.
יְהוָה הֶעֱלִיתָ מִן שְׁאוֹל נַפְשִׁי,
חַיִּיתָנִי מִיָּרֵדִי בּוֹר.
וַמְרוּ לִיהוָה חֲסִידָיו,
וְהוֹדוּ לְזִכְרִי קֹדֶשׁוֹ.
כִּי רָגַע בְּאִפּוֹ חַיִּים בְּרִצּוֹנוֹ,
בַּעֲרֵב יָלִין בְּכִי וּלְבַקֵּר רָנָה.
וְאֲנִי אֲמַרְתִּי בְּשִׁלּוֹי,
כָּל אֲמוֹט לְעוֹלָם.
יְהוָה בְּרִצּוֹנְךָ הֶעֱמַדְתָּה לְהִרְרִי עוֹז,
הַסִּתַּרְתָּ פָנֶיךָ, הִיִּיתִי נִבְהָל.
אֵלֶיךָ יְהוָה אֶקְרָא, וְאֶל אֲדֹנָי אֶתְחַנֵּן.
מֶה בָּצַע בְּדַמִּי בְּרִדְתִּי אֶל שְׁחַת,
הַיּוֹדֵךְ עֶפֶר, הַיְגִיד אֲמַתְּךָ.
שָׁמַע יְהוָה וַחֲנִנִי, יְהוָה הֵיָה עֵזֶר לִי.
◀ הִפַּכְתָּ מִסָּפְדִי לְמַחּוֹל לִי,
פָּתַחְתָּ שָׁקִי וַתֹּאזְרֵנִי שִׁמְחָה.
לְמַעַן יִזְמְרְךָ כְּבוֹד וְלֹא יָדָם,
יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֹדָךָ. 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 *s'frot*, 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 דָּלִיתָנִי. 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 בָּאִפּוֹ. 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 almaya.

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.

קדיש יתום

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

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,

בְּעֶלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,

בְּעִגְלָא וּבְזִמָּן קָרִיב,

וְאַמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא עֲלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא,

לְעֵלְמָא מִן כָּל־ [לְעֵלְמָא לְעֵלְמָא מְכָל־ [*on Shabbat Shuvah we substitute:*

בְּרַכָּתָא וְשִׁירָתָא תַּשְׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֶלְמָא,

וְאַמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים

עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,

וְאַמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְמֵיו הוּא יַעֲשֵׂה שְׁלוֹם

עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֵל],

וְאַמְרוּ 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.

P'sukei D'zimra: Verses of Song

Thanking God

Rabbi Yohanan said in the name of Rabbi Shimon bar Yoḥai: From the day that the Holy One created the world, there was no one who praised and thanked (*hodeh*) 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.

פסוקי דזמרא

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

ברוך שֶׁאַמַּר וַיְהִי הָעוֹלָם,

ברוך עוֹשֶׂה בְּרָאשִׁית,

ברוך אוֹמֵר וְעוֹשֶׂה,

ברוך גּוֹזֵר וּמְקַיֵּם,

ברוך מְרַחֵם עַל הָאָרֶץ,

ברוך מְרַחֵם עַל הַבְּרִיּוֹת,

ברוך מְשַׁלֵּם שָׂכָר טוֹב לַיִּרְאָיו,

ברוך חַי לְעַד וְקַיָּם לְנֶצַח,

ברוך פּוֹדֶה וּמַצִּיל,

ברוך אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

הָאֵל הָאֵב הָרַחֲמָן, הַמְהַלֵּל בְּפִי עַמּוֹ,

מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו,

וּבְשִׁירֵי דָוִד עַבְדְּךָ. נְהַלֵּלְךָ יְהוָה אֱלֹהֵינוּ,

בְּשִׁבְחוֹת וּבְזִמְרוֹת, נִגְדֶּלְךָ וּנְשַׁבַּחְךָ וּנְפָאֲרֶךָ

וְנִזְכִּיר שִׁמְךָ וְנִמְלִיכְךָ מִלְּפָנֵינוּ אֱלֹהֵינוּ.

◀ יְחִיד חַי הָעוֹלָמִים, מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַד־עַד שְׁמוֹ הַגָּדוֹל. בָּרוּךְ אַתָּה יְהוָה, מֶלֶךְ מְהַלֵּל בִּתְשֻׁבְחוֹת.

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 בָּרוּךְ 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 וּנְשַׁבַּחְךָ וּנְפָאֲרֶךָ. 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

Morning Praise

יְהוָה נֹתֵן בִּינָה לְשָׁכוֹי
 לֵאמֹר לְשִׁמְךָ הֵן תְּנוּ
 שֵׁם בִּינָה בְּעוֹף יְרוּשָׁה
 אֶרֶץ בְּקוֹלוֹת תַּעֲצוֹמוֹת
 יְחַכְּמֵנוּ מִמְּעוֹפֵף
 מִלִּפְנֵי מִכְּהֵמוֹת
 לִתֵּת עוֹד וְתַעֲצוֹמוֹת
 לְשֵׁם נִשְׁמָה תוֹף גּוֹי
 יְהוָה נֹתֵן בִּינָה לְשָׁכוֹי
 לֵאמֹר לְשִׁמְךָ הֵן תְּנוּ
 אֶל שָׁכוֹי יְבִיט אִישׁ עֵצֶל
 אֲשֶׁר יוֹם יוֹם לְצוּרוֹ שָׁר
 אֵין עֵינָי בּוֹ וְאֵין בּוֹשֵׁל
 וְלֹא אֶחָד מְסוּדוֹ סָר
 כִּן אִישׁ מְשִׁיר יִטֵּעַ אֲשֶׁל
 יוֹם וְלַיְלָה לֹא יִחְסֹר
 וּמִעוֹף יִקְבֹּל מוֹסֵר
 וַיְהִי שֶׁר בְּכַנֵּי לִוִּי
 יְהוָה נֹתֵן בִּינָה לְשָׁכוֹי
 לֵאמֹר לְשִׁמְךָ הֵן תְּנוּ

*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 בִשְׁמוֹ, הוֹדִיעוּ בְּעַמִּים עֲלִילָתֵינוּ.

שִׁירוּ לוֹ זִמְרוֹ לוֹ, שִׁיחוּ בְּכָל־נִפְלְאוֹתָיו.

הִתְהַלְלוּ בְּשֵׁם קִדְשׁוֹ, יִשְׂמַח לֵב מִבְּקָשֵׁי יְהוָה.

דִּרְשׁוּ יְהוָה וְעֹזוֹ, בְּקִשׁוֹ פָּנָיו תִּמְיֵד.

זְכְּרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה, מִפְּתֵיו וּמִשְׁפְּטֵי פִיהוּ.

זִרְעֵי יִשְׂרָאֵל עֲבָדוּ, בְּנֵי יַעֲקֹב בְּחִירָיו.

הוּא יְהוָה אֱלֹהֵינוּ, בְּכָל־הָאָרֶץ מִשְׁפָּטָיו.

זְכְּרוּ לְעוֹלָם בְּרִיתוֹ, דָּבָר צִוָּה לְאֶלֶף דוֹר,

אֲשֶׁר כָּרַת אֶת־אַבְרָהָם, וּשְׁבוּעָתוֹ לְיִצְחָק,

וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם,

לֵאמֹר: לְךָ אֶתֵּן אֶרֶץ כְּנָעַן, חֶבֶל נַחֲלָתְכֶם.

בַּהֲיוֹתְכֶם מְתֵי מִסְפָּר, כְּמַעַט וְגָרִים בָּהּ.

וַיִּתְּהֶלְכוּ מִגּוֹי אֶל גּוֹי, וּמִמַּמְלָכָה אֶל עַם אֲחֵר.

לֹא הִנִּיחַ לְאִישׁ לַעֲשֹׁקְכֶם, וַיּוֹכַח עֲלֵיהֶם מְלָכִים:

אֵל תִּגְּעוּ בְּמִשְׁיחֵי, וּבְנַבִּיאֵי 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 וְנִגְדוּ. Some translate this word as “God's might”—that is: the ark, which is the manifestation of God's power.

TREASURED CHILDREN OF JACOB בְּנֵי יַעֲקֹב 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 דּוֹר לְאַלְף. 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, בְּשָׁרוּ מִיּוֹם אֶל יוֹם יְשׁוּעָתוֹ.
סִפְרוּ בְּגוֹיִם אֶת־כְּבוֹדוֹ, בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.
כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל כָּל־אֱלֹהִים.
◀ כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיהוָה שְׁמַיִם עָשָׂה.

הוֹד וְהָדָר לְפָנָיו, עַז וְחֵדוֹה בְּמִקְמוֹ.
הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים, הָבוּ לַיהוָה כְּבוֹד וְעֹז.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבָאוּ לְפָנָיו,
הַשְׁתַּחֲוּוּ לַיהוָה בְּהִדְרַת קֹדֶשׁ.
חִילוּ מִלִּפְנֵי כָל־הָאָרֶץ, אִף תִּבּוֹן תִּבֵּל בַּל תִּמּוֹט.

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ וַיֹּאמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ.
יִרְעֻם הָיִם וּמְלוֹאוֹ, יַעֲלֶץ הַשָּׂדֶה וְכָל־אֲשֶׁר בּוֹ.
אֹז יִרְנְנוּ עַצֵּי הַיָּעַר,
מִלִּפְנֵי יְהוָה כִּי בָא לְשָׁפוֹט אֶת־הָאָרֶץ.

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לַעוֹלָם חֲסִדוֹ.
וַאֲמְרוּ הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל וְשַׁעֲנוּ
וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם,
לְהַדוֹת לְשֵׁם קֹדֶשׁךָ לְהַשְׁתַּבַּח בְּתִהְלָתְךָ.
כָּרוֹךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם,
וַיֹּאמְרוּ כָל־הָעָם אָמֵן וְהִלֵּל לַיהוָה.

דברי הימים א, טז:ח-לו

FOR THE GODS OF THE
NATIONS ARE MAN-MADE
IDOLS אֱלֹהֵי הָעַמִּים אֱלִילִים
The biblical author is
describing the pagan world
surrounding Israel.

THEN ALL THE PEOPLE
RESPONDED כָּל־הָעָם
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.*

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לַהֲדָם רַגְלָיו, קְדוֹשׁ הוּא.
◀ רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קְדִשׁוֹ,
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית,
וְהִרְבָּה לְהָשִׁיב אָפּוֹ וְלֹא יַעִיר כָּל־חַמְתּוֹ.
אַתָּה יְהוָה לֹא תִכְלֹא רַחֲמֶיךָ מִמֶּנִּי,
חֲסִדְךָ וְאַמְתָּךְ תָּמִיד יִצְרוּנִי.
זָכַר רַחֲמֶיךָ יְהוָה וְחֲסִדֶּיךָ, כִּי מַעֲוֹלָם הֵמָּה.
תָּנוּ עַד לֵאלֹהִים, עַל יִשְׂרָאֵל גְּאוּתוֹ, וְעֲזֹ בַּשְּׁחָקִים.
נוֹרָא אֱלֹהִים מִמֶּקְדָּשֶׁיךָ,
אַל יִשְׂרָאֵל הוּא נָתַן עַד וְתַעֲצָמוֹת לָעַם,
כְּרוֹף אֱלֹהִים.
אַל נִקְמוֹת יְהוָה, אַל נִקְמוֹת הוֹפִיעַ.
הַנֶּשֶׂא שִׁפְט הָאָרֶץ, הֵשֵׁב גָּמוֹל עַל גָּאִים.

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 וְהִשְׁתַּחֲווּ 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 רַחוּם. 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 יְהוָה אַתָּה. Psalm 40:12.

REMEMBER YOUR COMPASSION זָכַר רַחֲמֶיךָ. Psalm 25:6.

WITH ALL YOUR STRENGTH, GREET GOD תָּנוּ עַד לֵאלֹהִים. 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 הַנֶּשֶׂא. Literally, “rise up.” In the ancient Near East, the judge rose to pass sentence.

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-

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 יעננו ביום קראנו.

הושיעה את-עמך וברך את-נחלתך,
ורעם ונשאים עד העולם.

נפשנו חפחה ליהוה, עזרנו ומגננו הוא.

כי בו ישמח לבנו, כי בשם קדשו בטחנו.

יהי חסדך יהוה עלינו באשר יחלנו לך.

הראנו יהוה חסדך, וישעך תתן לנו.

קומה עזרתה לנו ופדנו למען חסדך.

אנכי יהוה אלהיך המעלך מארץ מצרים,

הרחב-פיה 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 ליהוה חפחה נפשנו. Psalm 33:20–22.

SHOW US YOUR LOVE AND KINDNESS יהוה חסדך הראנו. 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 אלהיך יהוה אלהיך. Psalm 81:11. 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 ואמלאהו פיה. 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, mitzvot 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.

Psalms 19

✠

לְמַנצַח מִזְמוֹר לְדָוִד

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֵל, וּמַעֲשֵׂה יָדָיו מְגִיד הָרָקִיעַ.

יוֹם לַיּוֹם יְבִיעַ אָמְרוֹ, וְלַיְלָה לְלַיְלָה יַחְוֶה דָּעֵת.

אֵין אָמַר וְאֵין דְּבָרִים, בְּלִי נִשְׁמָע קוֹלָם.

בְּכָל-הָאָרֶץ יֵצֵא קוֹם וּבִקְצָה תִּבֵּל מְלִיָּהֶם,

לְשֹׁמֵשׁ שָׁם אֶהָל בָּהֶם.

וְהוּא כֹהֵתָן יֵצֵא מִחֻפְתּוֹ, יִשְׁיֵשׁ כְּגִבּוֹר לְרוּץ אֶרֶץ,

מִקְצָה הַשָּׁמַיִם מוֹצֵאוֹ, וּתְקוּפָתוֹ עַל קְצוֹתָם,

וְאֵין נִסְתָּר מִחֻפְתּוֹ.

תּוֹרַת יְהוָה תְּמִימָה, מְשִׁיבַת נֶפֶשׁ,

עֲדוּת יְהוָה נֶאֱמָנָה, מַחְפִּימַת פֶּתִי,

פְּקוּדֵי יְהוָה יִשְׂרָיִם, מְשִׁמְחֵי לֵב,

מִצְוֹת יְהוָה בָּרָה, מְאִירַת עֵינָיִם,

יִרְאֵת יְהוָה טְהוֹרָה, עוֹמֶדֶת לְעַד,

מְשִׁפְטֵי יְהוָה אֲמַת, צֹדְקוֹ יַחֲדוֹ,

הַנִּחְמָדִים מִזֶּהָב וּמִפָּז רַב, וּמִתּוֹקִים מִדְּבַשׁ וְנֹפֶת צוֹפִים.

גַּם עֲבֹדְךָ נִזְהָר בָּהֶם, בְּשֹׁמְרָם עֶקֶב רַב.

שְׂגִיאוֹת מִי יִבִּין, מִנִּסְתָּרוֹת נִקְנִי.

גַּם מִזֵּדִים חֲשֹׁךְ עֲבֹדְךָ, אֵל יִמְשְׁלוּ בִי,

אֲזוֹ אֵיתָם וְנִקְיִתִי מִפֶּשַׁע רַב.

◀ יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לִפְנֶיךָ,

יְהוָה צוּרִי וְגֹאֲלִי.

תהלים יט

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 הַשָּׁמַיִם מְסַפְּרִים. 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 תּוֹרַת יְהוָה. 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

"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 יְהוָה. 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 הַנִּחְמָדִים מִזֶּהָב. 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 מִזְּדִידִים. 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

ר

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’rodfeihu.

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.

Psalms 34

ר

לְדוֹר בְּשׁוֹנוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיִּגְרָשֶׁהוּ וַיֵּלֶךְ
אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת, תָּמִיד תִּהְלֶתוּ בְּפִי.
בִּיהוָה תִּתְהַלֵּל נַפְשִׁי, יִשְׁמְעוּ עֲנוּיִם וְיִשְׁמַח.
גִּדְּלוּ לַיהוָה אֹתִי, וְנִרְמָמָה שְׁמוֹ יִחְדָּו.
דַּרְשָׁתִּי אֶת־יְהוָה וְעֲנֵנִי, וּמִכָּל־מַגְנוֹרוֹתֵי הַצִּלָּנִי.
הִבִּיטוּ אֵלָיו וְנִהְרֻ, וּפְנִיָּהֶם אֶל יַחְפְּרוּ.
זֶה עָנִי קָרָא וַיהוָה שָׁמַע, וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוּ.
חָנָה מִלְּאָף יְהוָה סָבִיב לִירְאָיו וַיַּחֲלָצֵם.
טַעְמוּ וּרְאוּ כִּי טוֹב יְהוָה, אֲשֶׁר־יִהְיֶה יַחְסֶה בּוֹ.
יֵרְאוּ אֶת־יְהוָה קִדְּשָׁיו, כִּי אֵין מַחְסוֹר לִירְאָיו.
בְּפִירִים רָשׁוּ וְרַעֲבוּ, וְדִרְשֵׁי יְהוָה לֹא יַחְסְרוּ כָּל־טוֹב.
לָכוּ בָנִים שָׁמְעוּ לִי, יִרְאֵת יְהוָה אֲלַמְּדָכֶם.
מִי הָאִישׁ הֶחָפֵץ חַיִּים, אֲהִיב יָמִים לְרְאוֹת טוֹב.
נִצַּר לְשׁוֹנֵךְ מֶרַע, וּשְׁפָתֶיךָ מִדִּבֶּר מֶרְמָה.
סוֹר מֶרַע וַעֲשֵׂה טוֹב, בִּקֵּשׁ שְׁלוֹם וְרִדְפָהוּ.
עֵינֵי יְהוָה אֶל צַדִּיקִים, וְאֲזַנֵּיו אֶל שׁוֹעֲתָם.
פְּנֵי יְהוָה בָּעֲשֵׂי רָע, לְהַכְרִית מֵאֶרֶץ וּכְרָם.
צַעֲקוּ וַיהוָה שָׁמַע, וּמִכָּל־צָרוֹתֶם הַצִּילֶם.
קָרוֹב יְהוָה לְגִשְׁפָּרִי לֵב, וְאֶת־דַּבְּאֵי רוּחַ יוֹשִׁיעַ.
רַבּוֹת רָעוֹת צַדִּיק, וּמִפְּלֹם יַצִּילָנּוּ יְהוָה.
שִׁמֵּר כָּל־עֲצָמוֹתָיו, אַחַת מֵהֵנָּה לֹא נִשְׁבְּרָה.
תְּמוֹתֶת רָשָׁע רָעָה, וְשֹׁנְאֵי צַדִּיק יֶאֱשָׁמוּ.
◀ פּוֹדֶה יְהוָה נַפֶּשׁ עֲבָדָיו, וְלֹא יֶאֱשָׁמוּ כָּל־הַחֲסִים בּוֹ.

תהלים לד

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-amu*)—that is, having lost rational processes of thought.

HOLY PEOPLE קִדְּשָׁיו. 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 לֹא יַחְסְרוּ כָּל־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 לְשׁוֹנֵךְ מֶרַע. 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 supplicant’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 וַיִּגְרָשֶׁהוּ. 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)

ג

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.

Psalms 90

ג

תפלה למשה איש האלהים
אֲדֹנָי, מֵעוֹן אֶתָּה הָיִיתָ לָנוּ בְּדֹר וָדֹר.
בְּטָרִם הָרִים יֵלְדוּ וּתְחִלָּל אָרֶץ וְתִבֵּל
וּמַעֲוֹלָם עַד עוֹלָם אֶתָּה אֵל.

תָּשֵׁב אֲנוֹשׁ עַד דִּפָּא, וְתֹאמַר שׁוּבוּ בְנֵי אָדָם.
כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כִּיּוֹם אֶתְמוּל כִּי יַעֲבֹר,
וְאַשְׁמוּרָה בְּלִילָה.
זְרַמְתָּם שָׁנָה יְהִיו, בִּבְקָר בַּחֲצִיר יִחַלְף.
בִּבְקָר יִצִּיץ וְחַלְף, לַעֲרֵב יְמוּלִל וַיִּבֶשׁ.
כִּי כָלֵינוּ בְּאַפָּךָ, וּבַחֲמַתְךָ נִבְהָלָנוּ.
שִׁתָּה עֲוֹנֹתֵינוּ לִנְגֻדָּךָ, עֲלַמְנוּ לְמֹאזַר פְּנִיָּךָ.
כִּי כָל־יָמֵינוּ פָּנוּ בְּעִבְרַתְךָ, פִּלְינוּ שְׁגִינוּ כְּמוֹ הֶהָה.
יְמֵי שְׁנוֹתֵינוּ כָּהֶם שְׂבָעִים שָׁנָה,
וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה וְרַהֲבָם עָמַל וְאָנֹן,
כִּי גֹז חִישׁ וּנְעָפָה. מִי יוֹדֵעַ עוֹז אַפָּךָ וּכְיִרְאָתְךָ עִבְרַתְךָ.

לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע, וְנִבְא לְבָב חֲכָמָה.
שׁוֹבָה יְהוָה, עַד מָתִי, וְהִנָּחֵם עַל עֲבֹדֶיךָ.
שִׁבְעֵנוּ בִּבְקָר חֲסִדָּךָ, וּנְרַנֵּנָה וְנִשְׁמָחָה בְּכָל־יָמֵינוּ.
שִׁמְחָנוּ כִּימוֹת עֲנִיתָנוּ, שָׁנוֹת רֵאִינוּ רָעָה.
יִרְאָה אֶל עֲבֹדֶיךָ פָּעֻלָּה, וְהִדְרֶךָ עַל בְּנֵיהֶם.
◀ וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ,
וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עָלֵינוּ, וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָהוּ.

תהלים צ

TURN TO US, ADONAI שׁוֹבָה 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 אֲדֹנָי. נָעַם. 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 וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עָלֵינוּ. 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.

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 מָעוֹן. 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 וּתְחִלָּל. 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).

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.”

ד

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

ד

יֵשֵׁב בְּסִתְר עֲלִיוֹן, בְּצֵל שְׁדֵי יִתְלוֹנֵן.
אִמַּר לַיהוָה מַחְסִי וּמְצִידָתִי, אֱלֹהֵי אֲבֹתָּהּ בּוֹ.
כִּי הוּא יִצִּילְךָ מִפֶּחַ יָקוֹשׁ, מִדְּבַר הַוּוֹת.
בְּאַבְרָתוֹ יִסֹּף לָךְ וְתַחַת כְּנָפָיו תִּחְסֶה,
צָנָה וְסִחְרָה אֲמַתּוֹ.
לֹא תִירָא מִפֶּחַד לַיְלָה, מִחֶץ יַעוֹף יוֹמָם.
מִדְּבַר בְּאַפִּל יְהִלְךָ, מִקֶּטֶב יִשׁוּד צָהָרִים.
יִפֹּל מִצִּדְךָ אֵלַי וּרְבֵבָה מִימִינָה, אֵלַי לֹא יָגֵשׁ.
רַק בְּעֵינֶיךָ תִּבְיֵט, וְשִׁלְמַת רְשָׁעִים תִּרְאֶה.
כִּי אֲתָנָה יְהוָה מַחְסִי, עֲלִיוֹן שְׁמָת מְעוֹנָה.
לֹא תֵאָנֶה אֵלַי רָעָה וְנִגַּע לֹא יִקְרַב בְּאַחֲלָהּ.
כִּי מִלְּאֲכָיו יִצֹּה לָךְ לְשִׁמְרָךְ בְּכָל־דְּרָכֶיךָ.
עַל כַּפָּיִם יִשְׁאֹנָה, פֶּן תִּגַּף בְּאֶבֶן רִגְלָהּ.
עַל שַׁחַל וְכַתָּן תִּדְרֹךְ, תִּרְמָס כַּפִּיר וְתַנִּין.
כִּי כִי חֶשֶׁק וְאַפְלָטָהּ, אֲשַׁגְבְּהוּ כִּי יִדַּע שְׁמִי.
◀ יִקְרָאֵנִי וְאֶעֱנֶהּ, עֲמוּ אֲנֹכִי בְּצָרָה,
אֲחַלְצֶהוּ וְאֶכְבְּדֶהוּ.
אַרְךָ יָמִים אֲשַׁבִּיעֶהוּ, וְאַרְאֶהוּ בִישׁוּעָתִי.
אַרְךָ יָמִים אֲשַׁבִּיעֶהוּ, וְאַרְאֶהוּ 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 יִשׁוּד מקטב יָשׁוּד 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 עֲמוּ אֲנֹכִי 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 אֲשַׁבִּיעֶהוּ אֲרַךְ יָמִים 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.

PSALM 91. The juxtaposition of Psalms 90 and 91 richly illuminates the human condition. The previous psalm emphasized life's brevity and fear of God's judgments, concluding that, at best, we can strive to make each day count. Here, the psalmist confidently describes God's protective care, and ends with God's promise of fullness of days. At different times in our lives, perhaps even at different times of the same day, one or the other perspective—a sense of distance from God, or a feeling of God's presence—may resonate more with us.

There are three voices in this poem. A speaker (perhaps a priest in the Temple), assuring God's protection; the worshipper, who affirms belief in God (indicated in the English translation with italics); and finally God's own declaration in response (at the very end of the psalm, indicated by quotation marks), promising the supplicant fullness of days.

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

הללויה.

הללו את־שם יהוה, הללו עבדי יהוה, שעמדים בבית
יהוה, בַּחצרות בית אֱלֹהֵינוּ.

הללויה כי טוב יהוה, זמרו לשמו כי נעים. כי יעקב
בחר לו יְהוָה, ישראל לסגלתו. כי אני ידעתי כי גדול
יהוה, ואדנינו מכל־אלהים.

כל אשר חפץ יהוה עשה, בשמים ובארץ בימים
וכל־תהמות. מעלה נשאים מקצה הארץ,
ברקים למטר עשה, מוצא רוח מאוצרותיו.

שהכה בכורי מצרים, מאדם עד בהמה, שלח אותה
ומפתיים בתוככי מצרים, בפרעה ובכל־עבדיו. שהכה
גוים רבים, והרג מלכים עצומים. לסיחון מלך האמרי
ולעוג מלך הבשן, ולכל ממלכות כנען. ונתן ארצם
נחלה, נחלה לישראל עמו.

יהוה שמך לעולם, יהוה זכרך לדר ודר. כי ידין יהוה
עמו, ועל עבדיו יתנחם.

עצבי הגוים כסף וזהב, מעשה ידי אדם. פה להם ולא
ידברו, עינים להם ולא יראו. אזנים להם ולא יאזינו,
אף אין ישרווח בפיהם. במוהם יהיו עשיהם, כל אשר
בטח בהם.

◀ בית ישראל ברכו את־יהוה,

בית אהרן ברכו את־יהוה,

בית הלוי ברכו את־יהוה,

יראי יהוה ברכו את־יהוה.

ברוך יהוה מציון, שכן ירושלים.

הללויה.

תהלים קלה

PSALM 135 begins with a
call to those standing in the
Temple to praise and bless
God and ends 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 יְהוָה. 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** בַּחצרות בית אֱלֹהֵינוּ.
The Temple consisted
largely of open courts in
which the people stood;
sacrifices were offered on an
upper platform.

SMOTE EGYPT'S FIRSTBORN
שהכה בכורי מצרים. 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 Egyp-
tians. (*Abraham ibn Ezra*)

**SIHON, THE KING OF THE
AMORITES** לסיחון מלך
האמרי. 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 the eternal nature 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

ר

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 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.

Psalms 136

We are seated.

ר

We rise.

הוֹדוּ לַיהוָה כִּי טוֹב

הוֹדוּ לַאלֹהֵי הָאֱלֹהִים

הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים

לַעֲשֵׂה נִפְלְאוֹת גְּדֻלוֹת לְבָדוֹ

לַעֲשֵׂה הַשָּׁמַיִם בְּתִבּוּנָה

לְרַקַּע הָאָרֶץ עַל הַמַּיִם

לַעֲשֵׂה אוֹרִים גְּדֻלִּים

אֶת־הַשֶּׁמֶשׁ לְמַמְשָׁלַת בַּיּוֹם

אֶת־הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשָׁלוֹת בַּלַּיְלָה

לְמַכָּה מִצָּרִים בְּבִכּוּרֵיהֶם

וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם

בְּיַד חֲזָקָה וּבְזִרְוֹעַ נְטוּיָה

לְגַזֵּר יָם סוּף לְגִזְרִים

וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ

וְנָעַר פְּרָעָה וַחֲיִלּוּ בָּיִם סוּף

לְמוֹלִיךְ עַמּוֹ בְּמִדְבָּר

לְמַכָּה מְלָכִים גְּדֻלִּים

וַיַּהַרְג מְלָכִים אֲדִירִים

לְסִיחּוֹן מֶלֶךְ הָאֲמֹרִי

וּלְעֹג מֶלֶךְ הַבָּשָׁן

וְנָתַן אֶרֶצָם לְנַחֲלָה

נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ

שֶׁשָּׁפַלְנוּ זָכָר לָנוּ

וַיַּפְרֶקֶנוּ מִצָּרֵינוּ

◀ נָתַן לָחֶם לְכָל־בָּשָׂר

הוֹדוּ לַאֵל הַשָּׁמַיִם

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. 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 לַאֵל הַשָּׁמַיִם. 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.

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

רָנְנוּ צְדִיקִים בַּיהוָה, לִישְׁרִים נְאוּה תְהִלָּה.
הוֹדוּ לַיהוָה בְּכִנּוֹר, בְּנֶבֶל עֲשׂוֹר וּמְרוּ לוֹ.
שִׁירוּ לוֹ שִׁיר חֲדָשׁ, הִיטִיבוּ נֶגֶן בְּתִרְעוּעָה.

כִּי יִשְׂרָאֵל דִּבֶּר יְהוָה, וְכָל־מַעֲשָׂהוּ בְּאִמּוֹנָה.
אֲהֵב צִדְקָה וּמִשְׁפָּט, חֶסֶד יְהוָה מְלֵאָה הָאָרֶץ.
בְּדִבַּר יְהוָה שָׁמַיִם נִעֲשׂוּ, וּבְרוּחַ פִּי כָל־צָבָאָם.
כּוֹנֵס בְּיַד מִי הַיָּם, נִתַּן בְּאוֹצְרוֹת תְּהוֹמוֹת.

יִירָאוּ מִיהוָה כָּל־הָאָרֶץ, מִמֶּנּוּ יִגְוִרוּ כָל־יֹשְׁבֵי תֵבֶל.
כִּי הוּא אָמַר וַיְהִי, הוּא צִוָּה וַיַּעֲמֵד.
יְהוָה הִפִּיר עֵצַת גּוֹיִם, הִנִּיא מַחֲשָׁבוֹת עַמִּים.
עֵצַת יְהוָה לְעוֹלָם תַּעֲמֵד, מַחֲשָׁבוֹת לְבוֹ לְדֹר וָדֹר.

אֲשֶׁר־יִהְיֶה אֲשֶׁר יְהוָה אֱלֹהֵיו, הָעַם בָּחַר לְנִחְלָה לוֹ.
מִשְׁמַיִם הִבִּיט יְהוָה, רָאָה אֶת־כָּל־פְּנֵי הָאָדָם.
מִמְּכּוֹן שְׁבָתוֹ הִשְׁגִּיחַ, אֶל כָּל־יֹשְׁבֵי הָאָרֶץ.
הִיצֵר יָחַד לָבָם, הִמְבִּין אֶל כָּל־מַעֲשֵׂיהֶם.

אֵין הַמֶּלֶךְ נוֹשֵׁעַ בְּרֶב־חַיִל, גִּבּוֹר לֹא יִנָּצַל בְּרֶב־כֹּחַ.
שָׁקַר הַסּוֹס לְתִשׁוּעָה, וּבֶרֶב חֵילוֹ לֹא יִמְלֹט.
הִנֵּה עֵין יְהוָה אֶל יִרְאָיו, לְמִיחָלִים לְחֹסְדוֹ.
לְהַצִּיל מִמּוֹת נַפְשָׁם, וּלְחַיּוֹתָם בְּרָעַב.

◀ נַפְשֵׁנוּ חִפְתָּה לַיהוָה, עֲזָרְנוּ וּמִגִּנָּנוּ הוּא.
כִּי בּוֹ יִשְׁמַח לַבָּנוּ, כִּי בְשֵׁם קֹדֶשׁוֹ בְּטָחָנוּ.
יְהִי חֶסֶדְךָ יְהוָה עָלֵינוּ כַּאֲשֶׁר יַחֲלֵנוּ לָךְ.

תהלים לג

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 הַסּוֹס לְתִשׁוּעָה. Chariots were a critical element of Egyptian military might. Psalms frequently contrast faith in God to belief in military might.

WE HAVE WAITED נַפְשֵׁנוּ חִפְתָּה. 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 לָךְ. 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 *-nu* (*-nu*), "we" or "us" or "out."

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 אֲהֵב 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 בְּיַד. 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 ladonai, 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 שיר 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 ידיך ארנן.

מה גדלו מעשיך יהוה, מאד עמקו מחשבתך.

איש בער לא ידע, וכסיל לא יבין את־זאת.

בפרח רשעים כמו עשב ויציצו כל־פעלי און.

להשמדם עדי עד, ואתה מרום לעלם יהוה.

כי הנה איביך יהוה, כי הנה איביך יאבדו,

יתפרדו כל־פעלי און.

ותרם פראים קרני, בלתי בשמן רענן.

ותבט עיני בשורי, 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

יהוה מלך גאות לבש לבש יהוה עז התאזר,

אף תכון תבל כל תמוט.

נכון כסאך מאז, מעולם אתה.

נשאו נהרות יהוה,

נשאו נהרות קולם,

ישאו נהרות דכים.

מקלות מים רבים,

אדירים משברי ים,

אדיר במרום יהוה.

◀ עדותיך נאמנו מאד

לבייתך נאזה קדש, יהוה, לארך 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 מֵעַתָּה וְעַד עוֹלָם.
מִמְזֶרֶח שֶׁמֶשׁ עַד מְבֹאֵהוּ, מִהָלָל שֵׁם יְהוָה.
רַם עַל כָּל־גּוֹיִם יְהוָה, עַל הַשָּׁמַיִם כְּבוֹדוֹ.
יְהוָה שֹׁמֵר לְעוֹלָם, יְהוָה זָכָר לְדֹר וָדֹר.

יְהוָה בְּשָׁמַיִם הִכִּין כִּסְאוֹ, וּמַלְכוּתוֹ בְּכָל מַשְׁלָח.
יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֵּאמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ.
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
יְהוָה מֶלֶךְ עוֹלָם וָעֶד, אֲבָדוֹ גּוֹיִם מֵאֶרֶץ.

יְהוָה הַפִּיר עֲצַת גּוֹיִם, הִנִּיא מַחְשְׁבוֹת עַמִּים.
רַבּוֹת מַחְשְׁבוֹת בְּלִב־אִישׁ, וְעֲצַת יְהוָה הִיא תִּקּוּם.
עֲצַת יְהוָה לְעוֹלָם תִּעֲמֹד, מַחְשְׁבוֹת לְבֹ לְדֹר וָדֹר.
כִּי הוּא אָמַר וַיְהִי, הוּא צִוָּה וַיַּעֲמֵד.

כִּי בָחַר יְהוָה בְּצִיּוֹן, אֲנֹה לְמוֹשֵׁב לוֹ.
כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה, יִשְׂרָאֵל לְסִגְלָתוֹ.
כִּי לֹא יִטָּשׁ יְהוָה עַמּוֹ, וְנִחַלְתּוֹ לֹא יַעֲזֹב.

◀ וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁחִית,
וְהִרְבֵּה לְהָשִׁיב אָפּוֹ וְלֹא יַעֲיִר כָּל־חַמָּתוֹ.
יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנּוּ בְּיוֹם קְרָאָנוּ.

MAY THE GLORY OF ADONAI
ENDURE FOREVER 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
AND EVER 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.

וְהוּא רַחוּם יְכַפֵּר עֲוֹן יְכַפֵּר עֲוֹן. GOD, WHO IS COMPASSIONATE, WILL FORGIVE SIN. 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 Tahanun, 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.

Psalm 145

We shall praise ADONAI now and always. Halleluyah!

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֶלָה.
אֲשֶׁרִי הָעַם שֶׁפָּכַח לֹךְ, אֲשֶׁרִי הָעַם שֶׁיְהוָה אֱלֹהֵינוּ.
תְּהִלָּה לְדוֹד
אֲרוֹמָמְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבָרְכֶךָ, וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדָלְתוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יִגְדֹּדוּ.
הֵדָר כְּבוֹד הוֹדָךְ, וְדְבָרֶיךָ נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעֹזוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ, וּגְדָלְתֶךָ אֲסַפְּרָנָה.
זָכֹר רַב טוֹבְךָ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אֲפִים וּגְדָל־חֶסֶד.
טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.
יִוְדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרַתְךָ יִדְבָּרוּ.
לְהוֹדִיעַ לְבָנֶי הָאָדָם גְּבוּרָתְךָ, וְכְבוֹד הֵדָר מַלְכוּתְךָ.
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתֶךָ בְּכָל־דוֹר וָדוֹר.
סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלִים, וְזוֹקֵף לְכָל־הַכּוֹפִּים.
עֵינַי כָּל אֱלֹהִי יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתֵחַ אֶת־יָדְךָ, וּמַשְׁבִּיעַ לְכָל־חַי רִצּוֹן.
צִדִּיק יְהוָה בְּכָל־דִּרְכָיו, וְחֹסֵד בְּכָל־מַעֲשָׂיו.
קְרוֹב יְהוָה לְכָל־קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת.
רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.
◀ תְּהִלַּת יְהוָה יִדְבַּר־פִּי,
וַיִּבְרַךְ כָּל־בָּשָׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד.
תהלים קמה
וְאֶנְחֲנוּ נִבְרָךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

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 אֲשֶׁרִי. The Hebrew word covers a spectrum of emotions: happy, blessed, contented.

ADONAI SUPPORTS ALL WHO FALTER סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלִים. 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־בָּשָׂר. 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 115:18 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.

אֶהְלֹלָה יְהוָה בְּחַיִּי, אֲזַמְרָה לֵאלֹהֵי בְעוֹדִי.

אֶל תִּבְטְחוּ בַּנְּדִיבִים, בְּכֹן־אָדָם שְׂאִין לוֹ תְּשׁוּעָה.

תֵּצֵא רוּחוֹ יָשָׁב לְאֶדְמָתוֹ,

בַּיּוֹם הַהוּא אֲבָדוֹ עֲשִׂתְנָתִיו.

אֲשֶׁרִי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ, שָׁבְרוּ עַל יְהוָה אֱלֹהָיו.

עֲשֵׂה שָׁמַיִם וָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם,

הַשֹּׁמֵר אֶמֶת לְעוֹלָם.

עֲשֵׂה מִשְׁפָּט לַעֲשׂוּקִים, נָתַן לֶחֶם לָרַעֲבִים,

יְהוָה מַתִּיר אֲסוּרִים, יְהוָה פֹּקֵחַ עֵוִרִים,

יְהוָה זָקָף כְּפוּפִים, יְהוָה אֹהֵב צַדִּיקִים.

◀ יְהוָה שֹׁמֵר אֶת־גֵּרִים,

יְתוֹם וְאֶלְמָנָה יַעֲזוּדָה וְדָרָךְ רַשְׁעִים יַעֲזוּת.

יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר.

הַלְלוּיָהּ.

תהלים קמו

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 they had become a statutory part of the morning prayers, forming the core of P’sukei 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

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 יִשָּׁב 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 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־גֵּרִים יְתוֹם וְאֶלְמָנָה יַעֲזוּדָה. In biblical society, these were the three groups least able to fend for themselves.

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

הַלְלוּיָהּ.

בִּי טוֹב זִמְרָה אֱלֹהֵינוּ, בִּי נָעִים נְאוּה תְהִלָּה.

בוֹנֵה יְרוּשָׁלַיִם יְהוָה, נִדְחֵי יִשְׂרָאֵל יְכַנֵּס.

הָרוּפָא לְשִׁבּוּרֵי לֵב וּמַחְבֵּשׁ לְעֵצְבוֹתָם,

מוֹנֵה מִסְפָּר לַפּוֹכְבִּים, לְכֹלֶם שְׁמוֹת יִקְרָא.

גָּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ, לְתַבּוּנָתוֹ אֵין מִסְפָּר.

מַעֲוִיד עֲנֻיִם יְהוָה, מַשְׁפִּיל רָשָׁעִים עַדִּי אֶרֶץ.

עָנּוּ לַיהוָה בְּתוֹדָה, וְאָמְרוּ לֵאלֹהֵינוּ בְּכִנּוּר,

הַמְכַסֶּה שָׁמַיִם בְּעָבִים, הַמַּכִּין לְאֶרֶץ מָטָה,

הַמַּצְמִיחַ הָרִים חֲצִיר,

נוֹתֵן לְבִהמָה לַחֲמָה, לַבְּנֵי עֵרֵב אֲשֶׁר יִקְרָאוּ.

לֹא בְּגִבּוֹרַת הַסּוֹס יִחַפֵּץ, לֹא בְּשׁוּקֵי הָאִישׁ יִרְצֶה,

רוּצֶה יְהוָה אֶת־יִרְאָיו, אֶת־הַמִּיחָלִים לַחֲסִדּוֹ.

שִׁבְחֵי יְרוּשָׁלַיִם אֶת־יְהוָה, הַלְלֵי אֱלֹהֶיךָ צִיּוֹן.

בִּי חֹזֶק בְּרִיחֵי שְׁעָרֶיךָ, בִּרְךָ בְּנֶיךָ בְּקִרְבֶּךָ.

הַשֵּׁם גְּבוּלֶךָ שָׁלוֹם, חֵלֶב חַטִּים יִשְׂבִּיעֶךָ,

הַשְׁלַח אֲמָרְתוֹ אֶרֶץ, עַד מְהֵרָה יִרוּץ דְּבָרְךָ,

הַנָּתֵן שְׁלֵג בַּצֶּמֶר, בְּפוֹר כְּאֶפֶר יִפּוֹר,

מִשְׁלֵיךְ קִרְחוֹ בְּפִתִּים, לַפְּנֵי קִרְתּוֹ מִי יַעֲמֵד,

יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם, יֵשֶׁב רוּחוֹ וַיִּזְלוּ מַיִם,

◀ מִגִּיד דְּבָרָיו לִיעֶקֶב, חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל.

לֹא עָשָׂה כֵן לְכָל־גּוֹי, וּמִשְׁפָּטִים בָּל יִדְעוּם.

הַלְלוּיָהּ.

תהלים קמד

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
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 בְּשׁוּקֵי הָאִישׁ

shok 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
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
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 high-
est frequency and is, there-
fore, 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!*

Psalms 148

הַלְלוּיָהּ.

הַלְלוּ אֶת־יְהוָה מִן הַשָּׁמַיִם, הַלְלוּהוּ בַּמְרוֹמִים.
הַלְלוּהוּ כָּל־מַלְאָכָיו, הַלְלוּהוּ כָּל־צָבָאָיו,
הַלְלוּהוּ שְׁמֵשׁ וַיֵּרָח, הַלְלוּהוּ כָּל־כּוֹכָבֵי אוֹר,
הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם, וְהַמַּיִם אֲשֶׁר מַעַל הַשָּׁמַיִם.
יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי הוּא צִוָּה וַנִּבְרָאוּ,
וַיַּעֲמִידֵם לְעֵד לְעוֹלָם, חֲקִנְתָּן וְלֹא יַעֲבוּר.

הַלְלוּ אֶת־יְהוָה מִן הָאָרֶץ, תַּנִּינִים וְכָל־תַּהֲמוֹת.
אֵשׁ וּבָרָד שֶׁלֶג וְקִיטוֹר, רוּחַ סַעֲרָה עֹשֶׂה דְּבָרוֹ.
הַהָרִים וְכָל־גְּבָעוֹת, עֵץ פָּרִי וְכָל־אֲרָזִים.
הַחַיָּה וְכָל־בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר כָּנָף.
מַלְכֵי אֶרֶץ וְכָל־לְאֻמִּים, שָׂרִים וְכָל־שִׁפְטֵי אֶרֶץ.
בַּחוּרִים וְגַם בְּתוֹלוֹת, זָקֵנִים עִם נְעָרִים.
יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ,
הוֹדוּ עַל אֶרֶץ וּשְׁמַיִם.

◀ וַיֵּרָם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חַסִּידָיו,
לְבָנֵי יִשְׂרָאֵל עִם קֶרְבּוֹ, הַלְלוּיָהּ.

תהלים קמח

FIXED THE BOUNDARIES THEY NEVER CROSS חֲקִנְתָּן. 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 קִיטוֹר. 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 קֶרְבּוֹ. 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 Yoḥanan, 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!*

Psalms 149

הַלְלוּיָהּ.

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ, תְּהַלְתּוּ בְּקֹהֶל חֲסִידָיו.
יִשְׂמַח יִשְׂרָאֵל בְּעֲשִׂיָּהּ, בְּנֵי צִיּוֹן יִגִּילוּ בְּמַלְכָּם.
יִהְיוּ שְׂמוֹ בְּמַחּוֹל, בְּתֶף וּבְנֹר יִזְמְרוּ לוֹ.
כִּי רוּצָה יְהוָה בְּעַמּוֹ, יִפְאַר עַנּוּיָם בִּישׁוּעָה.
יַעֲלִזוּ חֲסִידָיו בְּכָבוֹד, יִרְנְנוּ עַל מִשְׁכָּבוֹתָם.
רוּמָמוֹת אֵל בְּגִרוֹנָם, וְחֶרֶב פִּיפְיוֹת בְּיָדָם.
לַעֲשׂוֹת נִקְמָה בְּגוֹיִם, תּוֹכָחוֹת בְּלֶאֱמָיִם.
◀ לְאַסֹּר מַלְכֵיהֶם בְּזֻקִים וְנִכְבְּדֵיהֶם בְּכַבְלֵי בְרוֹזָל.
לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כָּתוּב, הַדֵּר הוּא לְכָל־חֲסִידָיו.
הַלְלוּיָהּ.

תהלים קמט

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

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

A DOUBLE-EDGED SWORD IN THEIR HANDS וְחֶרֶב פִּיפְיוֹת 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 לְאַסֹּר 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 ham-
mer 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 בְּרָקִיעַ עֶזְו.

הַלְלוּהוּ בְּגִבּוֹרָתוֹ, הַלְלוּהוּ בְּרַב גְּדֻלּוֹ.

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וְכִנּוֹר.

הַלְלוּהוּ בְּתֹף וּמַחֹל, הַלְלוּהוּ בְּמִנִּים וְעֶגְבִּי.

הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.

◀ כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה, הַלְלוּיָהּ.

כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה, הַלְלוּיָהּ.

תהלים קנ

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן.

בְּרוּךְ יְהוָה מְצִיּוֹן, שְׁכֵן יְרוּשָׁלַיִם, הַלְלוּיָהּ.

בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל, עֹשֶׂה נִפְלְאוֹת לְבָדוֹ.

◀ וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,

וְיִמְלֹא כְבוֹדוֹ אֶת־כָּל הָאָרֶץ,

אָמֵן וְאָמֵן.

Some congregations continue with נִשְׁמַת, page 145.

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 בְּרוּךְ יְהוָה לְעוֹלָם. 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-

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."

From Individual to Community

Awakening to a new day, we began by reciting *modeh/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.

—ABRAHAM ISAAC KOOK

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.

1 Chronicles 29:10–13

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

It is customary to stand through the bottom of page 144.

וַיְבָרֶךְ דָּוִיד אֶת־יְהוָה לְעֵינָיו כָּל־הַקֹּהֶל וַיֹּאמֶר דָּוִיד:
כְּרוֹךְ אֲתָהּ יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מֵעוֹלָם וְעַד
עוֹלָם. לָךְ יְהוָה הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאָרֶת וְהַנִּצָּח
וְהַהוֹד, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְהוָה הַמְּמֹלָכָה
וְהַמְתַּנְשָׂא לְכָל לְרָאשׁ. וְהָעֵשָׂר וְהַפְּבוֹד מִלְּפָנֶיךָ,
וְאֲתָהּ מוֹשֵׁל בְּכָל, וּבִידָךְ פָּחַ וּגְבוּרָה, וּבִידָךְ לִגְדֹל
וּלְחֹזֶק לְכָל. וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנִיחָנוּ לָךְ,
וּמְהֻלָּלִים לְשֵׁם תְּפִאֲרָתְךָ.

דברי הימים א, כט:י-יג

אֲתָהּ הוּא יְהוָה לְבִדְךָ, אֲתָהּ עָשִׂיתָ אֶת־הַשָּׁמַיִם,
שָׁמַי הַשָּׁמַיִם וְכָל־צָבָאָם, הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ,
הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם, וְאֲתָהּ מְחַיֶּה אֶת־כָּלֶם,
וּצְבָא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִים. ◀ אֲתָהּ הוּא יְהוָה
הַאֱלֹהִים אֲשֶׁר פָּחַדְתָּ בְּאַבְרָם, וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים,
וְשִׁמְתָּ שְׁמוֹ אַבְרָהָם, וּמִצַּאתָ אֶת־לִבּוֹ נֶאֱמָן לְפָנֶיךָ.

וְכָרוֹת עָמּוֹ הַכְּרִית לָתֵת אֶת־אָרֶץ הַכְּנַעֲנִי הַחֲתִי הָאֱמֹרִי
וְהַכְּרִי וְהַיְבוּסִי וְהַגְּרָגְשִׁי לָתֵת לְזָרְעוֹ, וַתִּקַּם אֶת־דְּבָרֶיךָ
כִּי צִדִּיק אָתָּה. וַתִּרְא אֶת־עֲנִי אַבְרָהָם בְּמִצְרָיִם,
וְאֶת־זַעֲקָתָם שָׁמַעְתָּ עַל יָם סוּף. וַתִּתֵּן אֹתָהּ
וּמִפְתִּים בְּפָרְעֹה, וּבְכָל־עַבְדָּיו וּבְכָל־עַם אֶרֶץ,
כִּי יָדַעְתָּ כִּי הוֹיָדוֹ עָלֶיהֶם, וַתַּעַשׂ לָךְ שֵׁם כְּהַיּוֹם הַזֶּה.
◀ וְהַיּוֹם בְּקִעְתָּ לְפָנֶיהֶם וַיַּעֲבְרוּ בַתּוֹךְ הַיָּם בַּיָּבֶשָׁה,
וְאֶת־רַדְפֵיהֶם הִשְׁלַכְתָּ בַּמַּצּוֹלֹת, כִּמּוֹ אֶבֶן בְּמַיִם עֲזִים.

נחמיה ט:ו-יא

YOU, ADONAI ALONE הוּא יְהוָה לְבִדְךָ. 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 דָּוִיד. 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 אֲנִיחָנוּ 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.

I Will Sing
 Sometimes we sing to ourselves—no one else hears the sound, yet our minds are singing.
 Sometimes we sing—our vocal chords voice a tune, and all can hear it and recognize it.
 And sometimes we sing and every cell of our bodies contains the song. Such songs transform both the singer and the listener.
 That is the way that the people Israel sang as they were saved, in crossing the Sea.

—NETIVOT SHALOM

Moses and the People Israel Sang
 Tradition understood Moses and the Israelites to have sung this song as call and response (antiphonal singing)—Moses would sing, and the people would respond. In some communities to this day, the verses are sung antiphonally. Call and response demands both inward and outward participation. We first participate inwardly, listening to the leader's voice as it interprets the words. We then respond outwardly, assenting to and building on what we've heard. But even as we raise our voices in song, we continue to listen, to hear the voices around us, so that our communal response is harmonious and the sound of the song is full. We hear and are heard, careful not to overwhelm one another, ensuring that even the smallest voice is not drowned out. As the leader evokes our song, so too do each of us affirm and amplify each other's voice.

—MICHAEL BOINO

On that day ADONAI saved the people Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore of the sea. ►When Israel saw the mighty arm that ADONAI had wielded against the Egyptians, the people revered ADONAI and had faith in ADONAI and in Moses, God's servant.

Exodus 14:30–31

THE SONG AT THE SEA

Then Moses and the people Israel sang this song to ADONAI:

I will sing to ADONAI, who has triumphed gloriously,
 who cast horse and rider into the sea.
 ADONAI is my strength and my might; God is my deliverance.
 This is my God, to whom I give glory—
 the God of my ancestors, whom I exalt.

ADONAI is a warrior; God's name is ADONAI.
 God has cast Pharaoh's chariots and army into the sea;
 Pharaoh's choicest captains have drowned in the Sea of Reeds.
 The depths covered them; they sank in the deep like a stone.

Your right hand, ADONAI, singular in strength—
 Your right hand, ADONAI, shatters the enemy.
 With Your majestic might You crush Your foes;
 You let loose Your fury, to consume them like straw.
 In the rush of Your rage the waters were raised;
 the sea stood motionless, the great deep congealed.
 The enemy said: "I will pursue, I will capture and plunder!
 I will devour them, I will draw my sword.
 With my bare hands will I dispatch them."
 You loosed the wind—the sea covered them.
 Like lead, they sank in the swelling waters.

Who is like You, ADONAI, among the mighty?
 Who is like You, majestic in holiness,
 awe-inspiring in splendor, working wonders?
 You stretched out Your hand—the earth swallowed them.
 In Your love You lead the people You redeemed;
 with Your strength You guide them to Your holy habitation.

continued

וַיִּשְׁעַי יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיֵּרָא
 יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שִׁפְתַּי הַיָּם: ◀ וַיֵּרָא יִשְׂרָאֵל
 אֶת־יָד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיִּירָאוּ הָעָם
 אֶת־יְהוָה וַיֹּאמְרוּ בַּיּוֹם הַהוּא וּבְמִשְׁחָה עֲבָדוֹ:

שמות יד:ל-לא

אֲזַי יִשְׁרִי־מִשָּׁהּ וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ
 לֵאמֹר אֲשִׁירָה לַיהוָה כִּי־גָאָה גָאָה סוֹס
 וּרְכָבוֹ רָמָה בַּיָּם: עֲזִי וְזַמְרַת יְהוָה וַיְהִי־לִי
 לִישׁוּעָה זֶה אֱלֹהֵי וְאֵלֵינוּ אֱלֹהֵי
 אָבִי וְאַרְמְמָנָהוּ: יְהוָה אִישׁ מִלְחָמָה יְהוָה
 שְׁמוֹ: מִרְכַּבָּת פָּרָעָה וְחִילוֹ יֵרָה בַּיָּם וּמִבְחָר
 שְׁלֹשִׁיו טָבָעוּ בַּיָּם־סוּף: תִּהְלֹמַת יִכְסִּימוּ יִרְדּוּ בְּמִצּוֹלֹת כְּמוֹ־
 אֲבֹן: יְמִינֶךָ יְהוָה נֶאֱדָרִי בַּכַּחַּץ יְמִינֶךָ
 יְהוָה תִּרְעֵץ אוֹיֵב: וּבְרָב גָּאוֹנֶךָ תִּהְרָס
 קַמִּיךָ תִּשְׁלַח חֲרֹנֶךָ יֹאכְלֵמוּ כֶּקֶשׁ: וּבְרוּחַ
 אַפִּיךָ נִעְרָמוּ מַיִם נִצְבּוּ כְּמוֹ־נֶגֶד
 נְזִלִים קָפְאוּ תִהְלֹמַת בְּלִבָּיָם: אָמַר
 אוֹיֵב אֶרְדֶּף אֲשִׁיג אַחֲלֶק שָׁלַל תִּמְלָאֲמוּ
 נִפְשֵׁי אָרִיק חֲרָבִי תוֹרִישְׁמוּ יָדַי: נִשְׁפָּת
 בְּרוּחְךָ כִּסְמוּ יָם צָלְלוּ כַּעֲפֹרֶת בְּמַיִם
 אֲדִירִים: מִי־כִמְכָּה בְּאֵלֶם יְהוָה מִי
 כְּמִכָּה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תִהְלֹת עֲשֵׂה
 כְּלָא: נְטִיתָ יְמִינֶךָ תִּבְלַעְמוּ אֶרֶץ: נְחִיתָ
 בְּחֹסְדְּךָ עַם־זֵוּ גְאֻלָּתָּהּ נִהְלַתָּ כַּעֲזֹף אֶל־נֹהַר

continued

miracle of the Sea a moment of divine manifestation greater than either the exodus itself or even the revelation at Sinai. "Even a maidservant at the Sea saw God more clearly than the greatest of the prophets!" (Mekhilta, Shirata 3).

ADONAI IS A WARRIOR; GOD'S NAME IS ADONAI שְׁמוֹ יְהוָה אִישׁ מִלְחָמָה יְהוָה. The entire poem emphasizes God's role as warrior, triumphing over Israel's enemies. On the phrase "God's name is Adonai," the ancient rabbis remarked that God appears in many different guises: here as a warrior, elsewhere as a sage. No matter how varied God's manifestations, "God's name is Adonai"—the one God is always the same (Mekhilta, Shirata 4). The deliverer from oppression, the warrior who fights injustice, is the God of compassion.

ON THAT DAY
 ADONAI SAVED וַיִּשְׁעַי.
 In Exodus, these verses form the introduction to the Song at the Sea and so they are quoted here.

THE SONG AT THE SEA שִׁירַת הַיָּם. The recitation of the Song at the Sea is a later addition to P'sukei D'zimra and is not found in 1st-millennium orders of prayer, which included only psalms. The experience of the long exile may have created the need to include this triumphant song in each morning's service. The midrash associates this song with the final redemption and interprets its first word, az ("then"), as Moses' prophetic pronouncement that it would be sung in the future—since the verb *yashir*, understood in rabbinic Hebrew as "sang," is actually a future tense (Mekhilta, Shirata 1).

THIS IS MY GOD זֶה אֱלֹהֵי. Rabbinic tradition saw in the

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.

קִדְשׁוֹ: שְׁמָעוּ עַמִּים יְרֻזּוּן
אֲחֹז יִשְׁבִּי פִלְשֶׁת:
אֲדוֹם אֵילֵי מוֹאָב יֶאֱחָזּמוּ רַעַד
כָּל יִשְׂרָאֵל כִּנְעוֹן: תִּפֹּל עֲלֵיהֶם אִימָתָהּ
וּפָחַד בְּגִדְל זְרוּעָהּ יִדְמּוּ כְּאֶבֶן
יַעֲבֹר עִמָּךְ יְהוָה עַד־יַעֲבֹר עִם־זוֹ
קִנִּיתָ: תִּבְאָמוּ וְתִטְעֲמוּ בְּהַר נִחְלָתְךָ מְכוֹן
לְשִׁבְתְּךָ פַּעֲלַת יְהוָה מִקְדָּשׁ אֲדָנִי כּוֹנֵנוּ
יְדִיךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

שמות טו:א-יח

Some congregations include this passage:

וְתִקַּח מִרְיָם הַנְּבִיאָה אַחֹת אַהֲרֹן אֶת־הַתֵּף בְּיָדָהּ
וְתִצָּאֵן כָּל־הַנָּשִׁים אַחֲרֶיהָ בְּתַפִּים וּבִמְחֹלֶת: וְתַעַן לָהֶם
מִרְיָם שִׁירָו לַיהוָה כִּי־גָאָה גָּאָה סוּס וּרְכָבוֹ רָמָה בַּיָּם:

שמות טו:כ-כא

◀ כִּי לַיהוָה הַמְּלוּכָה וּמִשָּׁל בְּגוֹיִם. וְעָלוּ מוֹשְׁעִים בְּהַר צִיּוֹן
לְשֹׁפֵט אֶת־הָרָעָה וְהִיטָה לַיהוָה הַמְּלוּכָה.
וְהִיא יְהוָה לְמֹלֶךְ עַל כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וּשְׁמוֹ 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 כִּי לַיהוָה 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 עֲשׂו אֶת־הָרָעָה 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 וּשְׁמוֹ 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 וְתִקַּח 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

NISHMAT: THE SOUL OF ALL THAT LIVES

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־בֶּשָׂר תִּתְפָּאֵר וְתִרְוִימֶם זְכָרְךָ, מְלַכְנוּ, תָּמִיד.
מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל,
וּמִבְלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ,
פוֹדֶה וּמַצִּיל, וּמַפְרִיֵּס וּמַרְחֵם בְּכָל־עֵת צָרָה וְצוּקָה.
אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה.
אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים,
אֱלֹהֵי כָל־בְּרִיּוֹת,
אֲדוֹן כָּל־תּוֹלְדוֹת,
הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת,
הַמְנַיֵּה עוֹלָמוֹ בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים.
וַיהוָה לֹא יָנוּם וְלֹא יִישָׁן,
הַמְעוֹרֵר יְשָׁנִים,
וְהַמְקִיץ נֹרְדָּמִים,
וְהַמְשִׁיחַ אֲלֵמִים,
וְהַמְתִּיר אֲסוּרִים,
וְהַסּוֹמֵךְ נוֹפְלִים,
וְהַזּוֹקֵף כְּפוּפִים.
לְךָ לְבָדְךָ אֲנַחֲנוּ מוֹדִים.
אֵלֹהֵינוּ מִלֵּא שִׁירָה בָּיָם,
וּלְשׁוֹנֵנוּ רִנָּה כְּהֶמוֹן גִּלְיָן,
וְשִׁפְתוֹתֵינוּ שֹׁבַח כְּמִרְחַבֵּי רִקְיעַ,
וְעֵינֵינוּ מְאִירוֹת כְּשֶׁשֶׁמֶשׁ וְכִיָּרָה,
וְיָדֵינוּ פְּרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם,
וְרַגְלֵינוּ קָלוֹת כְּאַיִלוֹת,
אֵין אֲנַחֲנוּ מְסַפִּיקִים לְהוֹדוֹת לָךְ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וּלְבָרֶךְ אֶת־שִׁמְךָ עַל אַחַת מֵאַלְפֵי
אֲלָפֵי אֲלָפִים וְרִבֵּי רִבּוּת פְּעֻמִּים הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] וְעִמָּנוּ.

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 *b'rakhot* 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.

מִמִּצְרַיִם גָּאֲלָתָנוּ, יְהוָה אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פָּדִיתָנוּ.

בָּרַעַב זִנְתָנוּ,
וּבְשָׁבַע כָּלִפְלָתָנוּ,
מִחֶרֶב הִצַּלְתָנוּ,
וּמִדָּבָר מְלֻטָתָנוּ,
וּמִחַלִּים רָעִים וְנֹאֲמָנִים דָּלִיתָנוּ.
עַד הִנֵּה עֲזָרוֹנוּ רַחֲמֶיךָ,
וְלֹא עֲזָבוֹנוּ חֲסָדֶיךָ,
וְאַל תִּטְּשֵׁנוּ, יְהוָה אֱלֹהֵינוּ, לִנְצַח.
עַל כֵּן אֲבָרִים שְׁפִלְגַת בָּנוּ,
וְרוּחַ וְנִשְׁמָה שְׁנִפְחָת בְּאַפֵּינוּ,
וְלִשׁוֹן אֲשֶׁר שְׁמַת בְּפִינוּ,
הֵן הֵם יוֹדוּ וְיִבְרְכוּ וְיִשְׁבְּחוּ וְיִפָּאֲרוּ וְיִרְוּמְמוּ
וְיַעֲרִיצוּ וְיִקְדִּישׁוּ וְיִמְלִיכוּ אֶת־שְׁמֶךָ מְלָכָנוּ.
כִּי כָל־פֶּה לָךְ יוֹדֶה,
וְכָל־לִשׁוֹן לָךְ תִּשָּׁבַע,
וְכָל־בֶּרֶךְ לָךְ תִּכְרַע,
וְכָל־קוֹמָה לִפְנֶיךָ תִּשְׁתַּחֲוֶה,
וְכָל־לִבָּבוֹת יִירָאוּךָ,
וְכָל־קָרֶב וְכָל־זִמְרוֹת יִזְמְרוּ לְשִׁמְךָ,
בְּדָבָר שְׁפֹתוֹב:

כָּל־עֲצָמוֹתַי תֹּאמְרֶנָּה, יְהוָה מִי כָמוֹךָ,
מִצִּיל עֲנִי מִחֶזֶק מִמֶּנּוּ, וְעֲנִי וְאֲבִיוֹן מִגְּזֻלוֹ.
מִי יִדְמָה לָךְ,
וּמִי יִשׁוּה לָךְ,
וּמִי יַעֲרֹךְ לָךְ,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, קִנְיָ שָׁמַיִם וָאָרֶץ.
נִהְלָלָךְ וְנִשְׁבַּחְךָ, וְנִפְאָרְךָ, וְנִבְרַךְ אֶת־שֵׁם קְדֻשָּׁךְ, בָּאָמוּר:
לְדָוִד, בְּרַכִּי נַפְשִׁי אֶת־יְהוָה
וְכָל־קָרְבִי אֶת־שֵׁם קְדֻשּׁוֹ.

EVERY TONGUE . . . EVERY
KNEE BOWS . . . AND EVERY
Based on Isaiah 45:23.

EVERY BONE IN MY BODY
CRIES OUT תִּשְׁבַּחְתִּי. 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 הַגִּבּוֹר. This
phrase anticipates the first
blessing of the Amidah.

LET MY SOUL BLESS בְּרַכִּי
נַפְשִׁי. 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 בְּתַעֲצוּמוֹת עֲזָה,
הַגָּדוֹל בְּכַבּוֹד שְׁמֶה,
הַגָּבוֹר לְנִצָּח,
וְהַנּוֹרָא בְּנוֹרְאוֹתָיו,
הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רֵם וְנִשְׂא.

On Shabbat, the leader begins here:

◀ שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכַתּוּב, רָנְנוּ צְדִיקִים בַּיהוָה, לִישְׁרִים נְאֻה תְּהִלָּה.

בְּפִי יִשְׁרִים תִּתְּהַלֵּל,
וּבִדְבָרֵי צְדִיקִים תִּתְּפַרֵּךְ,
וּבִלְשׁוֹן חֲסִידִים תִּתְּרוֹמֵם,
וּבִקְרֹב קְדוֹשִׁים תִּתְּקַדָּשׁ.

וּבִמְקַהֲלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל
בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ מִלִּפְנֵינוּ, בְּכָל־דּוֹר וְדוֹר.
◀ שָׁכֵן חֹבֵת כְּלֵי־צוּרִים לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֵהֶי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], לְהוֹדוֹת, לְהַלֵּל לְשַׁבֵּחַ, לְפָאֵר,
לְרוֹמֵם, לְהַדִּיר, לְבָרֵךְ, לְעַלֵּה וּלְקַלֵּס, עַל כָּל־דְּבָרֵי
שִׁירוֹת וְתַשְׁבָּחוֹת דָּוִד בֶּן־יִשִׁי עַבְדְּךָ מְשִׁיחֶךָ.

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 רָנְנוּ. Psalm 33:1.

YOU ARE EXALTED IN THE SPEECH OF THE UPRIGHT בְּפִי יִשְׁרִים תִּתְּרוֹמֵם. 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*).

Chorus of Song

The Ḥasidic master Simḥah Bunam once offered a play on the phrase *shirei zimrah*, “chorus of song.” He vocalized the letters differently—Hebrew written without vowels readily allows for this—and read it as *shayarei zimrah*, “that which is left over after the singing,” and suggested that God most delights in the inexpressible feelings that remain in the heart after the singing has ended.

The Duty to Praise

Maimonides, the great medieval Jewish philosopher and codifier, asserts that there is an obligation to pray. He enumerates this obligation in his list of 613 mitzvot. Other medieval authorities disagree and find no warrant for the obligation in the Torah. So why does Maimonides turn prayer into an obligation, when our common-sense view is that prayer is an offering of the heart which we choose to give?

Maimonides understands the entire system of mitzvot as fashioning human beings who are moral and who come to know God in deeper ways. Prayer inculcates a sense of appreciation and humility before the wonders of life—essential aspects of a religious path. Thus he sees prayer as an essential part of the process of religious formation.

Concluding B'rakhah

May Your name be praised, always and everywhere,
our sovereign, God, great and holy.
For it is fitting, ADONAI our God and God of our ancestors,
to sing songs of praise to You,
to ascribe strength and sovereignty, holiness and eternity
to You, to praise and exalt You,
► to thank and bless You,
now and forever.
Barukh atah ADONAI, Sovereign God, to whom we offer thanks
and ascribe wonders, who delights in the chorus of song—the
sovereign God, giving life to all worlds.

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 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*.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלָכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ
בְּשִׁמְיִים וּבָאָרֶץ. כִּי לָךְ נָאָה, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
שִׁיר וּשְׁבַחָה, הִלֵּל וְזִמְרָה, עֹז וּמִמְשָׁלָה, נִצָּח,
גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְאֶרֶת, קִדְשָׁה וּמַלְכוּת.
◀ בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְהוָה,
אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל, חֵי הָעוֹלָמִים.

חצי קדיש

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֶךָ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעִגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֶךָ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֶךָ דְקַדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְמָא מִן כָּל־ [לְעֵלְמָא לְעֵלְמָא מְכָל־] [*on Shabbat Shuvah we substitute:*
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחְמָתָא דְאַמִּירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

MAY YOUR NAME BE
PRAISED יִשְׁתַּבַּח. This
b'rakhah marks the com-
pletion of P'sukei D'zimra,
which began with Barukh
She-amar on page 122. The
two *b'rakhot* are consid-
ered complementary and
one is not recited without
the other; the psalms and
biblical passages of P'sukei
D'zimra are preceded and
followed by these formal
blessings, just as the Torah
reading itself is surrounded
by blessings.

HATZI KADDISH. In Jewish
liturgical usage, the Ḥatzi
(or “partial”) Kaddish, call-
ing us to praise the name
of God, marks the end of a
section of the service.

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," needled 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 Yoḥai 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

רְשׁוֹת לְבָרְכוּ
מִשְׁגִּיב בְּכַחוּ מִי בְלָתוֹ וְכִמְהוּ?
כִּי הוּא מְקוֹר הַבֵּל, יִצְרוּ וְעִשְׂהוּ.
כֵּן לוֹ דְמוּת עֵין לֹא רְאֵתָהּ, בְּלָתִי
נֶפֶשׁ בְּלֵב תִּכְיֶיר אֹתוֹ וְתִצְפְּהוּ;
עֶצֶם כְּבוֹדוֹ הִכִּיל כָּל, וְכֵן נִקְרָא:
מְקוֹם לְכָל כִּי לֹא מְקוֹם יִכְלֶהוּ,
רְאֵה וְלֹא נִרְאִיתִי, לְרְאֵה וְלֹא נִרְאֵה
בְּאֵי וְהוֹדִי אֶת־אֲדֹנָי וּבְרַכְהוּ.

Bar'khu, the leader's invitation to prayer, is recited while standing. The leader bows when saying the word בְּרַכְּנוּ and stands straight when reciting the name of God. Similarly, the congregation bows at the word בְּרוּךְ and straightens to full height at the recitation of God's name.

Leader:

בְּרַכְּנוּ אֶת־יְיָהוָה הַמְּבָרָךְ.

Congregation, then the leader repeats:

🕍 בְּרוּךְ יְיָהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

We are seated.

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'rakhah* acknowledges the inverse: God's love of the people Israel as manifest in the gifts of the teachings of Torah. A single *b'rakhah* follows the morn-

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 מִשְׁגִּיב בְּכַחוּ 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 הַמְּבָרָךְ. 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-alam hazeh v'ein zulat'kha . . . ba-alam 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 כיהוה.
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 ברחמיך הרבים רחם עלינו,
אדון עֲזָנו צור משגבנו.
מִגֵּן יִשְׁעֵנו מִשְׁגֵּב בְּעֲדָנו.
אין כְּעֶרְכְּךָ ואין זולתך,
אֶפֶס בְּלִתְךָ ומי דומה לך.
אין כְּעֶרְכְּךָ יהוה אלהינו בעולם הזה
ואין זולתך מלכנו לחיי העולם הבא.
אֶפֶס בְּלִתְךָ גואלנו לימות המשיח
ואין דומה לך מושיענו לתחיית המתים.

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 לימות המשיח. 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.

FORMING LIGHT יוצר אור. 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. 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'rahamim 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'meiḥim 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.

אֵל אֲדוֹן עַל כָּל־הַמַּעֲשִׂים,
בְּרוּךְ וּמְבֹרָךְ בְּפִי כָל־נְשָׁמָה,
גָּדְלוֹ וְטוּבוֹ מְלֵא עוֹלָם,
דַּעַת וְתְבוּנָה סוֹכְבִים אוֹתוֹ.

הַמִּתְנַאֶה עַל חַיּוֹת הַקֹּדֶשׁ,
וְנִהְדָּר בְּכְבוֹד עַל הַמְרַפָּה,
זְכוּת וּמִישׁוֹר לִפְנֵי כִסְאוֹ,
חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.

טוֹבִים מְאֻרוֹת שֶׁבְּרָא אֱלֹהֵינוּ,
יֵצֵרִם בְּדַעַת בְּבִינָה וּבְהַשְׁכָּל,
בָּח וּגְבוּרָה נָתַן בָּהֶם,
לְחַיּוֹת מוֹשְׁלִים בְּקֶרֶב תֵּבֵל.

מְלֵאִים זִיו וּמְפִיקִים גְּלוּה,
נֶאֱדָה זִיוָם בְּכָל־הָעוֹלָם,
שְׂמִיחִים בְּצִאתָם וְשָׁשִׁים בְּבוֹאָם,
עֲשִׂים בְּאַיְמָה רָצוֹן קוֹנָם.

פֶּאֶר וְכְבוֹד נֹתְנִים לְשָׁמוֹ,
צִהָלָה וְרִנָּה לְזִכָּר מְלְכוּתוֹ.
קָרָא לְשֵׁמֶשׁ וַיִּזְרַח אוֹר,
רָאָה וְהִתְקִין צוּרַת הַלְבָנָה.

שִׁבַּח נֹתְנִים לוֹ כָּל־צִבְא מְרוֹם,
תַּפְאֶרֶת וּגְדֻלָּה, שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ.

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* (ש) 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.

Almighty, 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 אֲשֶׁר שָׁבַת מְכַל־הַמַּעֲשִׂים, בְּיוֹם הַשְּׁבִיעִי הַתְּעַלָּה
וַיֵּשֶׁב עַל כִּסֵּא כְבוֹדוֹ, תַּפְאֶרֶת עֲטָה לְיוֹם הַמְּנוּחָה, עֲנֵג
קָרָא לְיוֹם הַשְּׁבִיט. זֶה שָׁבַח שֶׁל יוֹם הַשְּׁבִיעִי, שָׁבוּ שְׁבִיט
אֶל מְכַל־מְלָאכָתוֹ. וְיוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר: מְזִמּוֹר
שִׁיר לְיוֹם הַשְּׁבִיט, טוֹב לְהַדוֹת לַיהוָה. לְפִיכָךְ יִפְאָרוּ
וַיִּבְרְכוּ לֹאֵל כָּל־צוּרֵינוּ. שָׁבַח יָקָר וְגִדְלָה יִתְּנוּ לֹאֵל מְלָךְ
יוֹצֵר כָּל הַמִּנְחִיל מְנוּחָה לַעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ בְּיוֹם
שְׁבִיט קֹדֶשׁ. שְׁמֵךְ יְהוָה אֱלֹהֵינוּ יִתְקַדֵּשׁ, וְזִכְרֶךָ מְלַכְנוּ
יִתְפָּאֵר, בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת.
◀ תִּתְפָּרֵךְ מוֹשִׁיעֵנוּ, עַל שָׁבַח מַעֲשֵׂה יְדֶיךָ,
וְעַל מְאֹרֵי אוֹר שְׁעֵשִׂיתָ, יִפְאָרוּךְ סֶלָה.

Continue on the next page.

On Festivals occurring on weekdays, we recite:

הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים,
וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרִאשִׁית.
מָה רַבּוֹ מַעֲשֵׂיךָ יְהוָה, כָּלֵם בְּחֻכְמָה עֲשִׂיתָ,
מְלָאָה הָאָרֶץ קִנְיָנָךְ.
הַמְּלָךְ הַמְּרוֹמֵם לְבָדּוֹ מֵאֶז,
הַמְּשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִימּוֹת עוֹלָם,
אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ,
אֲדוֹן עֲזָנוּ, צוֹר מְשַׁגְּבֵנוּ, מִגֵּן יִשְׁעֵנוּ, מְשַׁבֵּב בְּעֵדְנוּ.

אֵל בְּרוּךְ, גָּדוֹל יְדָעָה,
הַכִּין וּפָעַל זֶהְרֵי חֲמָה.
טוֹב יֵצֵר כְּבוֹד לְשִׁמּוֹ.
מְאֻרוֹת נָתַן סְבִיבוֹת עֲזוֹ.
פְּנוֹת צָבָאוֹ קְדוֹשִׁים,
רוֹמְמֵי שְׂדֵי, תְּמִיד מְסִפְרִים
כְּבוֹד אֵל וְקִדְשָׁתוֹ.
◀ תִּתְפָּרֵךְ יְהוָה אֱלֹהֵינוּ עַל שָׁבַח מַעֲשֵׂה יְדֶיךָ,
וְעַל מְאֹרֵי אוֹר שְׁעֵשִׂיתָ יִפְאָרוּךְ סֶלָה.

GOD, WHO CEASED WORK לֹאֵל אֲשֶׁר שָׁבַת. This prayer 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 rabbis 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 מָה 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 סֶלָה. The biblical meaning of this word, which occurs frequently in the Book of Psalms, is unknown. The ancient rabbis, 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 mimkomo.

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 ḥadash al tziyon ta-ir v’nizkeh khulanu m’heirah l’oro.

All services continue here:

תְּתַבָּרְךָ צוּרֵנוּ מִלִּפְנֵי וְגַאֲלָנוּ בּוֹרֵא קְדוֹשִׁים.
יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלִּפְנֵי, יוֹצֵר מִשְׁרָתִים,
וְאֲשֶׁר מִשְׁרָתֵינוּ בְּלֵךְ עוֹמְדִים בְּרוּם עוֹלָם
וּמִשְׁמִיעִים בִּירְאָה יֶחֱד בְּקוֹל,
דְּבָרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם.

◀ בְּלֵךְ אֲהוּבִים, בְּלֵךְ בְּרוּרִים, בְּלֵךְ גְּבוּרִים,
וְכֵלֵךְ עוֹשִׂים בְּאִמָּה וּבִירְאָה רְצוֹן קוֹנֵם.
וְכֵלֵךְ פּוֹתְחִים אֶת־פִּיהֶם בִּקְדֻשָּׁה וּבִטְהָרָה,
בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמִשְׁבָּחִים,
וּמְפַאֲרִים וּמַעֲרִיצִים, וּמְקַדִּישִׁים וּמְמַלִּיכִים:

אֶת־שֵׁם הָאֵל, הַמֶּלֶךְ, הַגָּדוֹל, הַגְּבוּר וְהַנּוֹרָא קְדוֹשׁ הוּא.
◀ וְכֵלֵךְ מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה,
וְנוֹתְנִים רְשׁוּת זֶה לָזֶה, לְהַקְדִּישׁ לְיוֹצֵרָם בְּנִחַת רוּחַ,
בְּשִׁפְּה בְּרוּרָה וּבִנְעִימָה קְדוֹשָׁה, בְּלֵךְ בָּאֶחָד
עוֹנִים וְאוֹמְרִים בִּירְאָה:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צָבָאוֹת,
מִלֵּא כָּל־הָאָרֶץ כְּבוֹדוֹ.

◀ וְהָאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ בִּרְעֵשׁ גָּדוֹל מִתְנַשְּׂאִים
לְעִמַּת שְׂרָפִים, לְעִמַּתָּם מִשְׁבָּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

לֵאל בְּרוּךְ, נְעִימוֹת יִתְנוּ. לְמֶלֶךְ אֵל חַי וְקַיִם,
זְמִירוֹת יֹאמְרוּ, וְתִשְׁבָּחוֹת יִשְׁמִיעוּ. כִּי הוּא לְבָדוֹ
פּוֹעֵל גְּבוּרוֹת, עוֹשֶׂה חֲדָשׁוֹת,
בֹּעַל מַלְחָמוֹת, זוֹרֵעַ צַדִּיקוֹת,

מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,
נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת,

◀ הַמְּחַדֵּשׁ בְּטוֹבוֹ בְּכָל־יוֹם תְּמִיד מַעֲשֶׂה בְּרָאשִׁית.
כְּאֵמֹר: לְעֹשֶׂה אוֹרִים גְּדֻלִּים, כִּי לְעוֹלָם חֲסִדּוֹ.
אוֹר חֲדָשׁ עַל צִיּוֹן תֹּאִיר וְנִזְכֶּה כָּלֵנוּ מְהֵרָה לְאוֹרוֹ.
בְּרוּךְ אַתָּה יְהוָה, יוֹצֵר הַמְּאוֹרוֹת.

KEDUSHAH D’YOTZER קְדֻשָּׁה דִּיּוֹצֵר. 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 ... מִשְׁרָתִים ... 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
לְעֹשֶׂה הַגְּדֻלִּים. Psalm 136:7.

ZION צִיּוֹן. 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-bat'u v'kha

va-t'lamdeim hukei 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'la-asot u-l'kayem

et kol divrei talmud toratekha b'ahavah.

V'ha-eir eineinu b'toratekha, v'dabeik libeinu b'mitzvotekha

v'ya'hed 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'ya'hedkha b'ahavah.

Barukh atah adonai, ha-boher b'amo yisrael b'ahavah.

אַהֲבָה רַבָּה אֲהַבְתָּנוּ, יְהוָה אֱלֹהֵינוּ,
חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלָתְ עָלֵינוּ.
אֲבִינוּ מִלִּפְנֵי, בְּעֶבֶר אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
שֶׁבְטָחוּ בְךָ וַתִּלְמְדֵם חֻקֵּי חַיִּים,
כֵּן תַּחֲנֹנֵנוּ וַתִּלְמְדֵנוּ.
אֲבִינוּ, הָאֵב הַרְחֵמֵנוּ, הַמְּרַחֵם,
רַחֵם עָלֵינוּ וְתֵן בְּלִפְנֵי לְהִבִּין וּלְהַשְׁכִּיל,
לְשִׁמְעָה, לְלַמֵּד וּלְלַמֵּד, לְשִׁמּוֹר וּלְעֲשׂוֹת
וּלְקַיֵּם אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ,
וְדַבֵּק לִפְנֵי בְּמִצְוֹתֶיךָ,
וַיַּחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ,
וְלֹא יָבוֹשׁ לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטָחָנוּ,
נִגִּילָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ.

Some gather their tzitzit before reciting this line:

◀ וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ,

וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ,

כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֲתָהּ,

וּבָנוּ בַּחֲרֵת מִכָּל־עַם וְלָשׁוֹן,

וְקִרְבָּתָנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמָּת,

לְהוֹדוֹת לָךְ וּלְיַחֲדֶךָ בְּאַהֲבָה.

בְּרוּךְ אַתָּה יְהוָה, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

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 וְלִקְיִם וּלְעֲשׂוֹת וּלְשִׁמּוֹר . . . לְהִבִּין וּלְהַשְׁכִּיל. 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.

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.”

AVINU MALKEINU אֲבִינוּ מִלִּפְנֵי. 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,” suggests the image of God as source or progenitor, and therefore it may also be translated as “creator.”

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

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 Nissonovitch 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'avav'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'avav'kha. V'shinantam l'vanekha v'dibarta bam, b'shivt'kha

b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha.

U-k'shantam 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: אֵל מֶלֶךְ נָאֵמָן

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

Recited quietly: בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ

וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ

הַיּוֹם עַל-לְבָבְךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ

בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

וּקְשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:

וּכְתַבְתָּם עַל-מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים ו:ד-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 אֵל מֶלֶךְ נָאֵמָן. 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 יִשְׂרָאֵל שְׁמַע. 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 אֶחָד. 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 שֵׁם בְּרוּךְ. 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 וּכְתַבְתָּם עַל מְזוּזֹת. 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

Other Gods

What is an idol? A thing, a force, a person, a group, an institution or an ideal, regarded as supreme. God alone is supreme.

—ABRAHAM JOSHUA
HESCHEL

To Love and Revere God

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).

—MAIMONIDES

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.

Deuteronomy 11:13–21

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

Truly

When there is a minyan, the leader adds:

► ADONAI your God—truly—

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.

וְהָיָה אִם־שָׁמַעַ תִּשְׁמָעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוָּה אֶתְכֶם הַיּוֹם לֹאֲהַבָּה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אַרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפֹּת דְּגָנְךָ וְתִירְשְׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשֶׂדְךָ לְבְהֶמְתְּךָ וְאָכְלָתָּ וְשָׂבַעְתָּ: הִשְׁמָרוּ לָכֶם פְּנֵי־יִפְתָּה לִבְבְּכֶם וְסוּרְתָם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחִרָה אֶפְי־יְהוָה בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וּלֹא־יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׂמַתֶּם אֶת־דְּבָרֵי אֱלֹהַ עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשִׁכְבְּךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לְאַבְתִּיכֶם לֵתֵת לָהֶם בְּיָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

דברים יא:יג-כא

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־פְּנֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל־צִיצִית הַפָּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו:לו-מא

אמת

When there is a minyan, the leader adds:

◀ יְהוָה אֱלֹהֵיכֶם – אֱמֶת –

וַיֵּצֵיב וְנָכוֹן וְקַיִם וְיִשָּׁר וְנֶאֱמָן וְאֶהוּב וְחָבִיב וְנֶחֱמָד וְנֶעֱמִים וְנוֹרָא וְאֲדִיר וּמִתְקָן וּמִקְבָּל וְטוֹב וְיָפָה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד.

וְהָיָה אִם־שָׁמַעַ תִּשְׁמָעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוָּה אֶתְכֶם הַיּוֹם לֹאֲהַבָּה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אַרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפֹּת דְּגָנְךָ וְתִירְשְׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשֶׂדְךָ לְבְהֶמְתְּךָ וְאָכְלָתָּ וְשָׂבַעְתָּ: הִשְׁמָרוּ לָכֶם פְּנֵי־יִפְתָּה לִבְבְּכֶם וְסוּרְתָם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחִרָה אֶפְי־יְהוָה בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וּלֹא־יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׂמַתֶּם אֶת־דְּבָרֵי אֱלֹהַ עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשִׁכְבְּךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לְאַבְתִּיכֶם לֵתֵת לָהֶם בְּיָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

צִיצִית tzitzit. The biblical scholar Israel Knohl, 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 קֹדֶשׁ לַיהוָה (*kodesh l'adonai*), "holy before Adonai." Wearing the *tzitzit* (literally, the "little *tzitz*"), 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.

אֱמֶת *emet*. 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

Redemption

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 Avraham Mordecai of Gur (*Imrei 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” (2:2). 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, the God of the universe, our sovereign, is the stronghold of Jacob and our protecting shield.

In every generation God is present, God’s name endures, God’s throne is established, and God’s sovereignty and faithfulness abide.

God’s teaching is living and enduring, truthful and beloved throughout all time.

As our ancestors accepted it as incumbent on them, we accept it as incumbent on us, and on our children, and all the future seed of the house of Israel who serve You. Both for our ancestors and our descendants, it is a goodly teaching, enduring forever, a constant truth, a never-changing principle.

► *Truly*, You are ADONAI our God and the God of our ancestors, our sovereign and our ancestors’ sovereign, our redeemer and our ancestors’ redeemer. You are our creator, and the rock of our deliverance, our redeemer and help. So You are known throughout time, for there is no God but You.

You were always the help of our ancestors, a shield and deliverer for their descendants in every generation.

You abide at the pinnacle of the universe—

Your judgment and Your righteousness extend to the ends of the earth.

Blessed are the ones who attend to Your mitzvot and place Your teaching and words on their hearts.

Truly, You are the ruler of Your people, a mighty sovereign, who takes up their cause.

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.

אַמֶּת אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוּר יַעֲקֹב מִגֵּן יִשְׁעֵנוּ.

◀ לְדוֹר וָדוֹר הוּא קַיָּם וְשְׁמוֹ קַיָּם, וְכִסְאוֹ נָכוֹן

וּמַלְכוּתוֹ וְאַמוּנָתוֹ לְעַד קַיָּמָת.

וּדְבָרָיו חַיִּים וְקַיָּמִים, נִאֲמָנִים וְנִחְמָדִים,

לְעַד וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ]

וְעַלֵּינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל־דּוֹרוֹת

זָרַע יִשְׂרָאֵל עַבְדֶּיךָ. עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים

דָּבָר טוֹב וְקַיָּם לְעוֹלָם וָעֵד,

אַמֶּת וְאַמוּנָה חֶק וְלֹא יַעֲבֹר.

◀ אַמֶּת שְׁאֲתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

[וְאַמוּנָתֵינוּ], מְלַכְנוּ, מֶלֶךְ אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ],

גָּאֻלָּנוּ גֹּאֵל אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ], יוֹצֵרֵנוּ, צוּר יִשׁוּעֵתָנוּ,

פּוֹדֵנוּ וּמַצִּילָנוּ, מֵעוֹלָם שְׁמֶךָ אֵין אֱלֹהִים זולָתְךָ.

עֲזָרַת אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ] אֲתָה הוּא מֵעוֹלָם,

מִגֵּן וּמוֹשִׁיעַ לְבְנֵיהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר וָדוֹר.

בְּרוּם עוֹלָם מוֹשְׁבֶךָ,

וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אֶפְסֵי אֶרֶץ.

אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,

וְתוֹרָתְךָ וּדְבָרְךָ יִשִּׁים עַל לְבוֹ.

אַמֶּת אֲתָה הוּא אֲדוֹן לְעַמֶּךָ,

וּמֶלֶךְ גִּבּוֹר לְרִיב רֵיבָם.

אַמֶּת אֲתָה הוּא רֹאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן,

וּמִכָּל־עֲדֶיךָ 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 THIS TEACHING IS CONSTANT וְצִיב אֶמֶת. Reuven Kimelman, a contemporary liturgical scholar, contends that the “teaching” referred to in this assertion is the Decalogue, which originally preceded the recitation of the Sh'ma in the ancient synagogue. The recitation of the Decalogue was dropped from the liturgy because the rabbis were afraid that people would consider only those com-

mandments as obligatory, as many Christians did. In its current context, the liturgical affirmation refers to the constancy of the entire Torah.

HELP OF OUR ANCESTORS [וְאַמוּנָתֵינוּ] עֲזָרַת אֲבוֹתֵינוּ. Two contrasting theological concepts are at work in this blessing. The first emphasizes the value of personal observance of Torah and mitzvot (“Blessed are the ones who attend to Your mitzvot . . .”); the second emphasizes communal redemption and the need for God to destroy oppression, with the exodus from Egypt serving as a paradigm for all future redemptions. The first is non-violent, speaking of personal practice and virtue through performing acts of love and care; the second insists that God must war against evil in order to root it out. These two views echo a talmudic argument as to whether the future redemption will be achieved peacefully or will come through war.

TRULY, YOU WERE AT THE BEGINNING AND YOU WILL BE AT THE END אֲתָה הוּא רֹאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן. 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 Ḥasidic master Shalom Shakhna 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-eilim 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 khinumekha 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.

מִמִּצְרַיִם גָּאֲלָתָנוּ יְהוָה אֱלֹהֵינוּ
וּמִבֵּית עֲבָדִים פָּדִיתָנוּ.
כָּל־בְּכוֹרֵיהֶם הִרְגָתָּ וּבְכוֹרְךָ גָּאֲלָתָּ
יָמִים סוּף בְּקָעָתָּ וַיּוֹדִים טִבְעָתָּ
וַיִּדְּיוּ הָעֶבְרִית

וַיִּכְסּוּ מִיָּם צָרֵיהֶם, אֶחָד מֵהֶם לֹא נִוְתַר.
עַל זֹאת שִׁבְחוּ אֱהוּבִים, וְרוֹמְמוֹ אֵל,
וְנָתַנוּ יְדֵידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת,
בְּרִכּוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם,
רֵם וְנִשְׂאָ, גָּדוֹל וְנוֹרָא,
מִשְׁפִּיל גְּאִים וּמַגְבִּיֵּה שְׁפָלִים
מוֹצִיא אֲסִירִים וּפּוֹדֶה עֲנָוִים
וְעוֹזֵר דָּלִים

וְעוֹנֶה לְעַמּוֹ בְּעֵת שְׁוֹעַם אֱלֹיוֹ.

◀ תְּהִלּוֹת לְאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמִבְרָךְ.
מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ כָלֶם:

מִי כָמוֹךָ בָּאֵלִים יְהוָה, מִי כָמוֹךָ נֶאֱדָר בְּקִדְשׁ,
נוֹרָא תְהִלָּת, עֹשֶׂה פֶלֶא.

◀ שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם,
יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

צוּר יִשְׂרָאֵל,
קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,
וּפְדֵה כְנָאֲמֶךָ יְהוּדָה וַיִּשְׂרָאֵל.
גָּאֲלָנוּ, יְהוָה צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יְהוָה, גָּאֵל יִשְׂרָאֵל.

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 וְעַמִּי 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 כָמוֹךָ. 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 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 גָּאֲלָנוּ. Isaiah 47:4.

LIBERATED THE PEOPLE ISRAEL גָּאֵל 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, Pesahim 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:

ברוך אתה 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:

ברוך אתה 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:

ברוך אתה יהוה,
אלהינו ואלהי אבותינו
[ואמותינו], אלהי אברהם,
אלהי יצחק, ואלהי יעקב,
אלהי שרה, אלהי רבקה,
אלהי רחל, ואלהי לאה,
האל הגדול הגבור והנורא,
אל עליון, גומל חסדים
טובים, וקונה הכל, וזוכר
חסדי אבות, ומביא גואל
לבני בניהם למען שמו
באהבה.

With Patriarchs:

ברוך אתה יהוה,
אלהינו ואלהי אבותינו,
אלהי אברהם, אלהי
יצחק, ואלהי יעקב, האל
הגדול הגבור והנורא,
אל עליון, גומל חסדים
טובים, וקונה הכל, וזוכר
חסדי אבות, ומביא גואל
לבני בניהם למען שמו
באהבה.

On Shabbat Shuvah we add:

זכרנו לחיים, מלך חפץ בחיים,
וכתבנו בספר החיים, למענך אלהים חיים.

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 אֲבֹרָהִם. 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 זָכְרֵנוּ. 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.

ל *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'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.

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.

ל *Barukh atah ADONAI*,
Shield of Abraham and
Guardian of Sarah.

With Patriarchs and Matriarchs:

מלך עוזר ומושיע ומגן.

ו ברוך אתה יהוה,

מגן אברהם.

ו ברוך אתה יהוה,

מגן אברהם ופוקד שרה.

With Patriarchs:

אתה גבור לעולם אדני,

מחיה מתים אתה,

רב להושיע.

From Sh'mini Atzeret until Pesah:

משיב הרוח ומוריד הגשם,

[מוריד הטל, *From Pesah until Sh'mini Atzeret, some add:*

מכלכל חיים בחסד,

מחיה מתים ברחמים רבים,

סומך נופלים, ורופא חולים, ומתיר אסורים,

ומקיים 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.

When the Amidah is recited silently, continue on page 162 with קדוש אתה.

SHIELD OF ABRAHAM מגן אברהם

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 *b'rakhah*.

GUARDIAN OF SARAH ופוקד שרה

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 סומך נופלים

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

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 מחיה 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.

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, 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.

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.

נִקְדָּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
בְּפִתּוֹב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

אָז בְּקוֹל רָעַשׁ גָּדוֹל אֲדִיר וְחֶזֶק מְשִׁמִּיעִים קוֹל,
מִתְנַשְּׂאִים לְעֶמֶת שְׂרָפִים, לְעֶמֶתָם בְּרוּךְ יֵאֱמָרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמָךְ מִלְּפָנֵינוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מַחֲפִים אֲנַחְנוּ
לָךְ. מִתִּי תִמְלֹךְ בְּצִיּוֹן, בְּקִרְוֹב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכֹּן.
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ,
לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים. וְעֵינֵינוּ תִרְאֶינָה מְלֻכּוֹתָךְ,
בְּדִבְרֵי הָאֱמוּנָה בְּשִׁירֵי עֲזָךְ, עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָךְ:
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הִלְלוּיָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנֶצַח נְצָחִים קִדְּשָׁתְךָ נִקְדִּישׁ.
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מְלֹךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ 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 6:3), “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 (6:3). 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 כָּל־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 כְּבוֹד
יְהוָה מִמְּקוֹמוֹ. 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־יוֹם יְהִלְלוּךָ סֻלָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמְלִיךְ הַקָּדוֹשׁ.

All continue here:

יְשִׁמַּח מֹשֶׁה בְּמַתָּנַת חֻלְקוֹ,

כִּי עֶבֶד נְאֻמָּן קָרָאתָ לוֹ.

כָּלִיל תְּפָאֶרֶת בְּרָאשׁוֹ נָתַתָּ,

בְּעַמְדוֹ לְפָנֶיךָ עַל הַר סִינַי.

וְשְׁנֵי לוחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ,

וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת,

וְכֵן כָּתוּב בְּתוֹרָתְךָ:

וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,

לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.

יְיָ וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,

כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,

וּבְיוֹם 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 נְאֻמָּן . 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 כָּלִיל . 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 יְשִׁמַּח 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 יְהוָה אֱלֹהֵינוּ לְגוֹיֵי הָאָרֶץ,
וְלֹא הִנַּחְתָּנוּ מִלְכָּנוּ לְעוֹבְדֵי פְסִילִים,
וְגַם בְּמִנוּחָתוֹ לֹא יִשְׁכְּנוּ עַרְלִים,

כִּי לְיִשְׂרָאֵל עִמָּךְ נָתַתָּה בְּאַהֲבָה, לְזָרַע יַעֲקֹב אֲשֶׁר בָּם
בָּחַרְתָּ. עִם מְקֻדָּשֵׁי שְׁבִיעִי, כָּלֵם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטוֹבָךְ,
וְהַשְׁבִּיעִי רַצִּיתָ בּוֹ וְקִדְשָׁתוֹ, חֲמִידַת יָמִים אוֹתוֹ קִרְאָתָּ,
זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], רִצָּה בְּמִנוּחָתָנוּ,
קִדְשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שְׂבַעֲנוּ מִטוֹבָךְ, וְשִׁמְחָנוּ בִּישׁוּעָתְךָ,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת,
וְהִנַּחֲלֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ,
וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל מְקֻדָּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשְּׁבֶת.

רִצָּה, יְהוָה אֱלֹהֵינוּ, בְּעִמָּךְ יִשְׂרָאֵל וּבִתְפִלָּתָם,
וְהַשֵּׁב אֶת־הָעֲבוֹדָה לְדָבִיר בֵּיתְךָ,
וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן,
וְתֵהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

On Rosh Hodesh and Hol Ha-mo-ed we add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה,
וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרָנוּ וּפְקֻדוֹנָנוּ, וְזִכְרוֹן
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וְזִכְרוֹן מְשִׁיחַ בְּיָדוֹ עֲבָדְךָ, וְזִכְרוֹן
יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ, וְזִכְרוֹן כָּל־עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפָלִיטָה, לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם
אֶשׁ הַחֹדֶשׁ הַזֶּה. חַג הַמִּצּוֹת הַזֶּה. חַג הַסְּפּוֹת הַזֶּה.

On Sukkot:	On Pesah:	On Rosh Hodesh:
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זְכָרְנוּ, יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה,
וּפְקֻדָּנוּ בּוֹ לְכָרֶכֶה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.
וּבְדָבָר יְשׁוּעָה וְרַחֲמִים, חוֹס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

BUT . . . YOU HAVE NOT
GIVEN IT נָתַתָּה. 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.

TO YOUR SANCTUARY לְדָבִיר
בֵּיתְךָ. 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
יַעֲלֶה וְיָבֵא. 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 Your
name forever, God of our deliverance and help.

¶ *Barukh atah ADONAI*, Your name is goodness and praise of
You is fitting.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְּחִזִּיר שְׂכִינָתוֹ 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 אֲנִחנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵי
אַבוֹתֵינוּ [וְאַמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ
שְׂבָכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל־עֵת,
עָרֵב וּבָקָר וְצֹהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהִמָּרְחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קוּיֵנוּ לָךְ.

*This paragraph is recited by the congregation when the full Amidah is
repeated by the leader, by custom remaining seated and bowing slightly.*

¶ מוֹדִים אֲנִחנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵי
אַבוֹתֵינוּ [וְאַמּוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשָׂר, יוֹצְרֵנוּ, יוֹצֵר
בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,
עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּן וְתַקִּימָנוּ, וְתַאֲסוּף
נְלִוִיתָנוּ לְחַצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ,
וְלַעֲבֹדְךָ בְּלִבֵּב שָׁלֵם, עַל שֶׁאַנְחָנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת.

On Hanukkah we add Al Hanissim on page 430.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד.

On Shabbat Shuvah we add:

וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְיֶה לָּךְ אֶת־שְׁמֶךָ בְּאַמֶּת,
הָאֵל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.

¶ בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה 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 שְׁמֶךָ וְיִתְרוֹמֵם שְׁמֶךָ. 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 וּכְתוּב. 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**
הַמְּחִזִּיר שְׂכִינָתוֹ לְצִיּוֹן.
In the Land of Israel in
the 1st millennium, this
blessing ended with the
words שְׂאֵתָה לְבִדְךָ בְּיָדָהּ
נַעֲבֹד (*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
שְׂכִינָתוֹ. 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-ḥesed v’rahmim aleinu v’al kol yisrael amekha. Bar’kheinu avinu kulanu k’eḥad b’or panekha, ki v’or panekha natata lanu, Adonai eloheinu, torat ḥayim v’ahavat ḥesed, u-tzedakah u-v’rakhah v’rahmim v’ḥayim 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 שִׁים שְׁלוֹם below.

During the repetition of the Amidah, the leader recites Birkat Kohanim.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ],
בְּרַכְנוּ בְּבִרְכַּה הַמְּשֻׁלָּשֶׁת
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבֹדְךָ,
הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבְנָיו, בְּהַגִּים, עִם קְדוּשָׁה, כְּאֲמֹר:
יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּךָ.
יֵשֶׁא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֶׁם לְךָ שָׁלוֹם.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבִרְכָּה,
חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
בְּרַכְנוּ אֲבִינוּ בָּלָנוּ כְּאַחַד בְּאוֹר פָּנֶיךָ,
כִּי בְאוֹר פָּנֶיךָ נִתַּת לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וְיִדְּקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמֶּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמָךְ.

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:

בְּסִפְּר חַיִּים, בְּרְכָה, וְשָׁלוֹם, וּפְרִיָּסָה טוֹבָה,
נִזְכָּר וְנִפְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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 יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ. 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 שִׁים שְׁלוֹם. 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

אלהי, נצור לשוני מרע, ושפתי מדבר מרמה, ולמקללי
נפשי תדם, ונפשי פעפר לכל תהיה. פתח לבי בתורתך,
ובמצותיך תרדוף נפשי. וכלהחושבים עלי רעה,
מהרה הפר עצתם וקלקל מחשבתם. עשה למען שמך,
עשה למען ימינה, עשה למען קדשך, עשה למען
תורתך. למען יחלצון ידידיך, הושיעה ימינה וענני.

יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי.

*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.*

עשה שלום במרומיו, הוא יעשה שלום עלינו
ועל כל־ישראל [ועל כל־יושבי תבל], ואמרו אמן.

ב

זפני לשמחה וחרות של שבת, לטעם טעם ענג שבת
באמת. זפני שלא יעלה על לבי עצבות ביום שבת
קדש. שמח נפש משרתך, בי אליך אדני נפשי אשא.
עזרני להרבות בתענוגי שבת, ולהמשיך השמחה של
שבת לששת ימי החול. תודיעני ארח חיים, שבע
שמחות את־פניך, נעימות בימינה נצח.

יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי.

*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.*

עשה שלום במרומיו, הוא יעשה שלום עלינו
ועל כל־ישראל [ועל כל־יושבי תבל], ואמרו אמן.

*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.*

MY GOD אלהי. 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).

MAY THE WORDS יהיו לרצון.
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 זפני. 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 Shaḥarit 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’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*.

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, בְּרַעֲוִיתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בְּעִגְלָא וּבְזִמָּן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא מִן כָּל־ [לְעָלְמָא לְעָלְמָא מְכָל־ [*on Shabbat Shuvah we substitute*: בְּרַכְתָּא וְשִׁירָתָא וְתַשְׁבְּחָתָא וְנִחְמָתָא דְאַמְיָרָן בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

וְתִתְקַבַּל צְלוֹתָהוֹן וּבְרַעֲוִיתָהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי בְּשַׁמְיָא וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵיבֵל], וְאָמְרוּ 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 Shaḥarit prayers. The liturgy now moves on to the Torah service.

In a formal sense, though introduced and followed by *b’rakhot* 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.

The Shabbat Torah Service

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.

סדר קריאת התורה לשבת

הוצאת התורה

אין כְּמוֹךָ בָּאֱלֹהִים, אֲדֹנֵי, וְאֵין כְּמַעֲשֶׂיךָ.

מְלֻכוֹתֶךָ מְלֻכוֹת כָּל-עֲלָמִים,

וּמַמְשָׁלְתֶךָ בְּכָל-דּוֹר וְדוֹר.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

אֵב הַרְחָמִים, הִיטִיבָה בְּרִצּוֹנְךָ אֶת-צִיּוֹן,

תְּבַנְנָה חוֹמוֹת יְרוּשָׁלַיִם, כִּי כָךְ לְבַד בְּטַחְנוּ,

מֶלֶךְ אֵל רַם וְנֹשֵׂא, אֲדוֹן עוֹלָמִים.

We rise as the ark is opened.

וַיְהִי בִנְסָעֵ הָאָרֶץ וַיֵּאמֶר מֹשֶׁה:

קוּמָה יְהוָה וַיִּפָּצוּ אֵיבֶיךָ, וַיִּנָּסוּ מִשְׁנְאֶיךָ מִפְּנֶיךָ.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלַיִם.

בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

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 אֵין 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 יְהוָה 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 אֵב הַרְחָמִים. 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 וַיְהִי בִנְסָעֵ 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 תֵּצֵא תוֹרָה. From Isaiah 2:3: “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.

In some North African communities, members of the congregation add the following biblical verses privately:

נֵר לְרַגְלֵי דְכָרְךָ
וְאוֹר לְנִתְיָבְתִּי.
נֵר יִהְיֶה נִשְׁמַת אָדָם
חֶפֶז כָּל־חֲדָרֶי בָּטָן.
כִּי נֵר מְצֹדָה וְתוֹרָה אוֹר
וְדָרְךְ חַיִּים תּוֹכְחוֹת
מוֹסֵר.
כִּי אֶתָּה תֹאכִיר נְרִי
יִהְיֶה אֱלֹהֵי יִגְיָה חֲשָׁבִי.
אוֹר זָרַע לְצַדִּיק
וּלְיֹשֵׁרֵי לֵב שְׂמֻחָה.

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 be 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.*

בְּרִיךְ שְׁמֶה דְּמָרָא עֲלֵמָא,

בְּרִיךְ בְּתִרְךָ וְאַתְרֶךָ.

יְהִיא רְעוּתְךָ עִם עַמְךָ יִשְׂרָאֵל לְעֹלָם,

וּפְרָקוּן יְמִינְךָ אַחֲזִי לְעַמְךָ בְּבֵית מִקְדָּשְׁךָ,

וּלְאַמְטוּי לָנָא מְטוּב נְהוּרָךְ,

וּלְקַבֵּל צְלוּתְנָא בְּרַחֲמִין.

יְהִיא רַעוּא קְדָמְךָ דְּתוּרִיךָ לָן חַיִּין בְּטִיבוּתָא,

וְלַהּוּי אָנָּא פְּקִידָא בְּגוּ צְדִיקִיָּא,

לְמַרְחָם עָלֵי וּלְמַנְטֵר יְתִי וְיֵת כָּל־דִּי לִי וְדִי לְעַמְךָ יִשְׂרָאֵל.

אֲנֵת הוּא זֶן לְכָלָא, וּמְפָרְנֵס לְכָלָא.

אֲנֵת הוּא שְׁלִיט עַל כָּלָא,

אֲנֵת הוּא דְּשְׁלִיט עַל מַלְכֵיָא, וּמַלְכוּתָא דִּילָךְ הִיא.

אָנָּא עֲבָדָא דְּקִדְשָׁא בְּרִיךְ הוּא,

דְּסִגְיָדְנָא קָמָה, וּמִקְמִי דִּיקָר אֲוִרִיתָהּ בְּכָל־עֵדוֹן וְעֵדוֹן.

לֹא עַל אָנָּשׁ רַחֲמֵיָנָא, וְלֹא עַל בַּר אֱלֹהִין סְמִיכָנָא,

אֱלֹא בְּאַלְהָא דְּשִׁמְיָא, דְּהוּא אֱלֹהָא קָשׁוּט,

וְאֲוִרִיתָהּ קָשׁוּט, וּנְבִיאָוּהִי קָשׁוּט,

וּמַסְגָּא לְמַעַבַּד טְבוּן וּקְשׁוּט.

◀ בֵּה אָנָּא רַחֵץ

וּלְשִׁמְהָ קְדִישָׁא יְקִירָא אָנָּא אִמֵּר תְּשַׁבְּחוּן.

יְהִיא רַעוּא קְדָמְךָ דְּתַפְתַּח לְבִי בְּאֲוִרִיתָא,

וְתִשְׁלִים מִשְׁאֲלִין דְּלִבִּי, וְלִפְא דְּכָל־עַמְךָ יִשְׂרָאֵל,

לְטָב וּלְחַיִּין וּלְשָׁלָם. 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-arets. 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:

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ שְׁמוֹ.

Leader, facing the ark:

גִּדְּלוּ לַיהוָה אֱתֵי, וְנִרְמָמָה שְׁמוֹ יְחִידוֹ.

The Torah is carried in a circuit around the congregation.

לָךְ יְהוָה הִגְדָּלָה וְהִגְבוּרָה וְהִתְפָּאֲרָת וְהִנְצָח וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְהוָה הַמְּלִכָה וְהַמְּתַנַּשֵּׂא
לְכָל לְרָאשׁ. רוֹמָמּוֹ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהֵדָם רַגְלָיו,
קְדוֹשׁ הוּא. רוֹמָמּוֹ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהַר קְדֻשּׁוֹ,
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

The Torah is placed on the reading table.

אֲב הִרְחַמְתָּ, הוּא יְרַחֵם עִם עַמּוּסִים, וַיִּזְכֹּר בְּרִית אֲיֹתָנִים,
וַיַּצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת, וַיַּעַר בִּיָּצֵר הָרַע מִן
הַנְּשׂוּאִים, וַיַּחֵן אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים, וַיַּמְלֵא
מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Leader:

וַיַּעֲזֹר וַיִּגֹן וַיִּשְׁעֵה לְכָל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן.

הַכֹּל הָבֹ גִּדְּל לְאֱלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה.

(בְּהֵן קָרַב, יַעֲמֵד _____ בֵּין _____ הַפְּהֵן.)

(בֵּת פְּהֵן קָרַב, תַּעֲמֵד _____ בֵּת _____ הַפְּהֵן.)

(יַעֲמֵד _____ בֵּין _____ רֹאשׁוֹן.)

(תַּעֲמֵד _____ בֵּת _____ רֹאשׁוֹנָה.)

בְּרוּךְ שְׁנָתָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Leader:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים בְּלַכֶּם 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 *aliyot* 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 הַדְּבָקִים. 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 גִּדְּלוּ. 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.

YOUR, ADONAI. לָךְ יְהוָה. 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'rakhot* 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: יְבָרְכֶךָ יְיָ בְּרַבְּךָ יְיָ בְּרַבְּכֶם 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 Ḥasid 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 melekh ha-olam,
asher baḥar 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 melekh ha-olam,
asher natan lanu torat emet, v'ḥayei 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.

בְּרָכוֹת הַתּוֹרָה

The person who is honored with an aliyah recites the following before the Torah is read:

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרֵךְ.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

The person who is honored repeats the above response, then continues:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

The person who is honored recites the following after the Torah is read:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

מִי שֶׁיִּבְרַךְ לְעוֹלָה לַתּוֹרָה

For an individual:

מִי שֶׁיִּבְרַךְ אֲבוֹתֵינוּ אֲבִרָהֶם יִצְחָק וְיַעֲקֹב, וְאֲמוֹתֵינוּ
שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת _____
שְׁעָלָה\שְׁעָלָתָה הַיּוֹם לְכָבוֹד הַמָּקוֹם וּלְכָבוֹד הַתּוֹרָה,
וּלְכָבוֹד הַשָּׁבָת. הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתוֹ\אוֹתָהּ
וְאֶת־כָּל־מְשִׁפָּחָתוֹ\מְשִׁפָּחָתָהּ, וְיִשְׁלַח בָּרָכָה וְהַצְלָחָה
בְּכָל־מַעֲשֵׂה יָדָיו\יָדֶיהָ, עִם כָּל־יִשְׂרָאֵל אַחֲזִי
וְאֲחִיוֹתָיו\אֲחִיָּהּ וְאֲחִיֶּיהָ, וְנֹאמַר אָמֵן.

For a group of people:

מִי שֶׁיִּבְרַךְ אֲבוֹתֵינוּ אֲבִרָהֶם יִצְחָק וְיַעֲקֹב, וְאֲמוֹתֵינוּ
שָׂרָה רִבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת כָּל־אֶלֶּה שְׁעָלוּ
הַיּוֹם לְכָבוֹד הַמָּקוֹם וּלְכָבוֹד הַתּוֹרָה, וּלְכָבוֹד הַשָּׁבָת.
הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתָם וְאֶת־כָּל־מְשִׁפָּחוֹתֵיהֶם,
וְיִשְׁלַח בָּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יָדֵיהֶם, עִם
כָּל־יִשְׂרָאֵל אַחֲיָהֶם 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 אֶת־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
לָהּ \ לוֹ \ 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 suffering. 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 melek ha-olam, hatov v'hameitiv.

The congregation responds:

Offer thanks to ADONAI, for God is good; God's love endures forever.

Hodu ladonai 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 melek 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 שִׁבְרַךְ לַחֲוִלִּים

מי שִׁבְרַךְ אֲבוֹתֵינוּ אֲבָרָהִם יִצְחָק וְיַעֲקֹב,
וְאִמּוֹתֵינוּ שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה,

הוא יְבָרְךָ וִירְפָא אֶת־[הַחֲוִלָּה\הַחֲוִלָּה\הַחֲוִלִּים]

(names of loved ones and friends may be added here)

בְּן\בַּת _____.

הַקָּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים

For a male:

עָלֶיךָ, לְהַחְזִיקוֹ וּלְרַפְּאוֹתוֹ, וְיִשְׁלַח לוֹ

For a female:

עָלֶיךָ, לְהַחְזִיקָהּ וּלְרַפְּאוֹתָהּ, וְיִשְׁלַח לָהּ

For a group:

עָלֵיהֶם, לְהַחְזִיקֵם וּלְרַפְּאוֹתָם, וְיִשְׁלַח לָהֶם

מִהֲרָה רַפּוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רַפּוּאָת הַנֶּפֶשׁ
וּרְפּוּאָת הַגּוּף, בְּתוֹךְ שְׁאֵר הַחֲוִלִּים, וְחִזֵּק אֶת יָדֶי
הָעוֹסְקִים בְּצַרְכֵיהֶם, שֶׁבַת הִיא מְלוֹעֶזֶק וּרְפּוּאָה
קְרוּבָה לְבוֹא, הַשָּׁתָא בְּעֶגְלָא וּבִזְמַן קָרִיב, וְנֹאמַר אָמֵן.

הַפֶּרֶת הַטּוֹב

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַטּוֹב וְהַמְּטִיב.

The congregation responds:

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.

בְּרַפַּת הַגּוֹמֵל

This b'rakhah is recited by one who has recovered from a serious illness or survived a life-threatening crisis.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לְחַיִּים טוֹבוֹת, שֶׁגָּמַלְנִי כָּל־טוֹב.

We respond for a male:

מִי שֶׁגָּמַלְךָ כָּל־טוֹב, הוּא יִגְמַלְךָ כָּל־טוֹב, סֵלָה.

for a female:

מִי שֶׁגָּמַלְךָ כָּל־טוֹב, הוּא יִגְמַלְךָ כָּל־טוֹב, סֵלָה.

for a group:

מִי שֶׁגָּמַלְכֶם כָּל־טוֹב, הוּא יִגְמַלְכֶם כָּל־טוֹב, סֵלָה.

PRAYER FOR HEALING.

Traditionally, the prayer for healing is said in synagogue when the Torah is read.

Ellen Frankel, a contemporary 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 nurturing. (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 hatov* 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 בְּרַפַּת הַגּוֹמֵל. 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 understood 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:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמַּן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם וּלְעֵלְמֵי עֵלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְא מִן כָּל־ [לְעֵלְא לְעֵלְא מְכָל־: on *Shabbat Shuvah* we substitute:
בְּרַכְתָּא וְשִׁירְתָּא תִּשְׁבַּחְתָּא וְנִחַמְתָּא דְאַמִּירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

הגבהת התורה

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 4:44 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'rakhah 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.

בְּרַכָּה לִפְנֵי הַהִפְטָרָה

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,

וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת.

בְּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ
וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאַמֶּת וְצִדִּיק.

בְּרָכוֹת לְאַחֵר הַהִפְטָרָה

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל־הָעוֹלָמִים,
צִדִּיק בְּכָל־הַדּוֹרוֹת, הָאֵל הַנְּאֻמֵּן הָאוֹמֵר וְעָשָׂה, הַמְדַּבֵּר
וּמְקַיֵּם, שֶׁכָּל־דְּבָרָיו אֶמֶת וְצִדִּיק. נְאֻמֵּן אַתָּה הוּא יְיָ
אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבַר אֶחָד מִדְּבָרֶיךָ אַחֲזוּר לֹא
יָשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נְאֻמֵּן וְרַחֲמָן אַתָּה.
בְּרוּךְ אַתָּה יְיָ, הָאֵל הַנְּאֻמֵּן בְּכָל־דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ
בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ, מְשַׁמֵּחַ צִיּוֹן בְּבִגְדֶיהָ.

שְׂמַחְנוּ, יְיָ אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיא עֲבָדְךָ וּבְמַלְכוּת
בֵּית דָּוִד מְשִׁיחֲךָ, בְּמַהֲרָה יָבֹא וְיִגַּל לָבְנוּ. עַל כִּסְאוֹ לֹא
יָשֵׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת־כְּבוֹדוֹ, כִּי בְשֵׁם
קִדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שְׁלֹא יִכָּבֵה נֵירוֹ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ, מִגֵּן דָּוִד.

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת
הַזֶּה שֶׁנִּתְּנָה לָנוּ יְיָ אֱלֹהֵינוּ לְקַדְּשָׁה וּלְמַנּוּחָהּ, לְכָבוֹד
וּלְתַפְאֶרֶת. עַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ,
וּמְבָרְכִים אוֹתָךְ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל־יְחִיד תָּמִיד לְעוֹלָם
וָעֶד. בְּרוּךְ אַתָּה יְיָ, 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 פְּרָקוֹן מִן שְׂמִיָּא, חֲנָא וְחֶסֶדָא וְרַחֲמֵי וְחַיֵּי אַרְיֵכִי
וּמִזֻּנֵי רוּיְחֵי וְסִיעָתָא דְשְׂמִיָּא, וּבְרִיּוֹת גּוּפָא וְנַהוּרָא
מַעֲלִיָּא, וְרַעָא חַיָּא וְקִימָא, וְרַעָא דֵי לֹא יִפְסֹק, וְדֵי
לֹא יִבְטֹל, מִפְתָּגְמֵי אוּרִיָּתָא, לְכָל־קְהֵלָא קְדִישָׁא הֵדִין,
רַבְרְבִיָּא עִם זַעֲרִיָּא. מְלָכָא דְעֵלְמָא יְבָרֵךְ יְתִיבֹן, יִפִּישׁ
חַיִּיבֹן, וְיִסְגֵּא יוֹמִיבֹן וְיִתֵּן אַרְכָּא לְשִׁיבִיבֹן, וְתִתְּפָרְקוֹן
וְתִשְׁתַּזְבֹּן, מִן כָּל־עֵקָא, וּמִן כָּל־מַרְעִין בִּישׁוּן.
מָרָן דֵּי בְשְׂמִיָּא יִהְיֵא בְּסַעֲדִיבֹן, כָּל־זְמַן וְעַדָּן,
וְנֹאמֵר: אָמֵן.

מִי שְׁבִרְךָ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב, וְאֲמוֹתֵינוּ
שָׂרָה רַבְקָה רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת כָּל־הַקְהָל
הַקְדוֹשׁ הַזֶּה, עִם כָּל־קְהֵלוֹת הַקְדָּשׁ, הֵם וּמִשְׁפָּחוֹתֵיהֶם
וְכָל אֲשֶׁר לָהֶם, וּמִי שְׂמִיָּחֲדִים בְּתֵי כְּנִסְיוֹת לְתַפְלָה,
וּמִי שְׂבָאִים בְּתוֹכָם לְהַתְפַּלֵּל, וּמִי שְׁנוֹתָנִים נֵר לְמֵאוֹר
וְיִין לְקִדּוּשׁ וְלַהֲבָדְלָה, וּפֶת לְאוֹרְחִים וְלָחֵם לְרַעֲבִים
וְצִדְקָה לְעִנְיָיִם וּמִכָּסָה לְחַיִּים בְּרָחוּב, ◀ וְכָל־מִי
שְׁעוֹסְקִים בְּצָרְכֵי צָבוֹר וּבְבִגְנִין אֶרֶץ יִשְׂרָאֵל בְּאַמּוּנָה.
הַקְדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם, וְיִסִּיר מֵהֶם כָּל־מַחֲלָה,
וְיִרְפָּא לְכָל־גּוּפָם, וְיִסְלַח לְכָל־עוֹנָם, וְיִשְׁלַח בְּרָכָה
וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם, עִם כָּל־יִשְׂרָאֵל אַחֵיהֶם
וְאַחֵיוֹתֵיהֶם, וְנֹאמֵר 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

רבונו של עולם, אשר בידך נפש כל־חי ורוח כל־בשר איש, הנחילנו שבת מנוחה, יום לשבות בו מכל מלאכה. בכל־תחושה, נפיר ונדע את־הוד יצירתך. שבענו מטובך שנהיה עדים לגדל מעשיך. חזקנו להיות עמך שותפים נאמנים, לשמור על עולמך בעבור הדורות הבאים. ◀ יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו ואמותינו, שתברך את־עולמך בימינו בימי קדם.

תפלה לשלום המדינה

אלהינו ואלהי אבותינו ואמותינו, קבל נא ברחמים את־תפלתנו בעד ארצנו וממשלתה. הרק את־ברכתך על הארץ הזאת, על תושביה, על ראשה, שופטיה, ופקידיה העוסקים בצרכי צבור באמונה. הבינם משפטי צדקך למען לא יסורו מארצנו שלום ושלום, אשר וחפש כל־הימים.

אנא יהוה, אלהי הרוחות לכל־בשר, שלח רוחך על כל־תושבי ארצנו. עקר מלבנו שנאה ואיבה, קנאה ותחרות, וטע בין בני האמות והאמונות השונות השוכנים בה אהבה ואחווה, שלום ורעות. כי עד צדק ישוב משפט בבתי דיננו, וחננו מאתך דעה לשפט בצדק ובבינה, לפעל בחסד וברחמים, בשכל טוב ובאמץ לב, לעקור עניות מארצנו.

ובכן יהי רצון מלפניך שתהי ארצנו ברכה לכל־יושבי תבל, ותשרה ביניהם רעות וחירות, וקיום במהרה חזון נביאיך: לא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה. ונאמר: כי כולם ידעו אותי למקטנם ועד גדולם. ונאמר אמן.

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 וברחמים
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'miḥat ge'ulateinu. Hagen aleha
b'evrat ḥasdekha u-f'ros aleha sukkat sh'lomekha, u-sh'lah or'kha
va-amit'kha l'rasheha sareha v'yo-atzeḥa, v'takneim b'eitzah tovah
milfanekha. Hazeik et y'dei m'ginei eretz kodsheinu, v'hanhileim
eloheinu y'shu-ah, va-ateret nitzahon t'atreim. V'natata shalom
ba-aretz v'simḥat olam l'yosh'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, ברוך 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 מגני ארץ קדשנו, והנחילם
אלהינו ישועה, ועטרת נצחון תעטרים. ונתת שלום
בארץ ושמחת עולם ליושביה, ונאמר: אמן.

תפלה לשלום

יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו ואמותינו,
שתבטל מלחמות ושפיכות דמים מן העולם
ותשפין שלום בעולם,
ולא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה.

יבירו וידעו כל-יושבי תבל
שלא באנו לעולם בשביל ריב ומחלוקת,
ולא בשביל שנאה וקנאה וקנאתו ושפיכות דמים.
רק באנו לעולם כדי להפיר אותך, תתברך לנצח.

ובכן תרחם עלינו ויקים בנו מקרא שכתוב:
ונתתי שלום בארץ ושכבתם ואין מחריה,
והשבתי חיה רעה מן הארץ וחרב לא תעבר בארצכם.
ויגל במים משפט, וצדקה בנחל איתן.
כי מלאה הארץ דעה את-יהוה במים 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
rabbis and was then slightly
edited by the writer
S.Y. Agnon.

שְׁתֵּהא THAT IT MAY BE
This Hebrew word was
added by the Chief Rabbi
of England, Immanuel Jako-
bovits, 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
וינתתי שלום. Isaiah 2:4.

I WILL BRING PEACE ויגל במים
ושלום. Leviticus 26:6.

**LET JUSTICE AND RIGH-
TEOUSNESS FLOW** ומשפט
אמוס 5:24.

FILL THE EARTH כי מלאה הארץ
דעה את-יהוה במים לים מכסים. 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 Simḥat 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*.



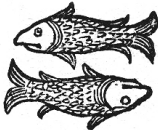
KISLEV usually begins during the month of November; like the previous month, the number of days varies between 29 and 30. Kislev is the darkest month of the year, but it is also the month in which we light the menorah in celebration of Hanukkah, beginning on the 25th of the month. Its symbol is the bow, *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, *taleh*.



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 Naḥamu (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 Menaḥem 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,) lishuah u-l’nehamah, v’nomar: amen.

ברכת החדש

Recited on the Shabbat before Rosh Hodesh (except Tishrei). We rise.

יְהי רָצוֹן מִלְפָּנֶיךָ,
יְהוה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
שֶׁתְּחַדֵּשׁ עֲלֵינוּ אֶת־הַחֹדֶשׁ הַבֶּא
לְטוֹבָה וּלְבִרְכָה,
וְתַתֵּן־לָנוּ חַיִּים אָרְפִים, חַיִּים שֶׁל שְׁלוֹם,
חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרָכָה,
חַיִּים שֶׁל פְּרֻנְסָה, חַיִּים שֶׁל חִלּוּץ עֲצָמוֹת,
חַיִּים שֵׁשׁ בָּהֶם יֵרָאֵת שָׁמַיִם וְיֵרָאֵת חֹטָא,
חַיִּים שֶׁאֵין בָּהֶם בּוֹשָׁה וּבְלָמָה,
חַיִּים שֶׁל עֶשֶׂר וְכָבוֹד,
חַיִּים שֶׁתִּהְיֶה בָנוּ אֶהְבֵּת תּוֹרָה וְיֵרָאֵת שָׁמַיִם,
חַיִּים שֶׁיִּמְלְאוּ מִשְׁאֲלוֹת לִבֵּנוּ לְטוֹבָה, אֲמֵן סֵלָה.

The Sefer Torah is brought forward, and the leader holds it while announcing the new month:

מִי שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ [וְלְאִמּוֹתֵינוּ], וְגָאֵל אוֹתָם
מֵעֲבָדוֹת לִחְרוּת, הוּא יִגָּאֵל אוֹתָנוּ בְּקֶרֶב, וִיקַבֵּץ
נִדְחֵינוּ מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ, חֲבֵרִים כְּלִי־יִשְׂרָאֵל,
וְנֹאמֵר: אֲמֵן.

רֹאשׁ חֹדֶשׁ _____ יִהְיֶה בְּיוֹם _____ הַבֶּא
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל לְטוֹבָה.

The congregation repeats the announcement of the month, and the leader then continues:

יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עֲלֵינוּ
וְעַל כָּל־עַמּוֹ בֵּית יִשְׂרָאֵל,
לְחַיִּים וּלְשְׁלוֹם, אֲמֵן,
לְשִׁשּׁוֹן וּלְשִׂמְחָה, אֲמֵן,
לִישׁוּעָה וּלְנִחָמָה, וְנֹאמֵר: אֲמֵן.

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.

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.

BESTOW ON US שֶׁתְּחַדֵּשׁ עֲלֵינוּ. 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 יֵרָאֵת שָׁמַיִם. Literally, “the fear of heaven.” This common rabbinic phrase has many shades of

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’divreif niflolekha asihah.

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.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלְלוּךָ סֵלָה.
אֲשֶׁרִי הָעָם שֶׁכָּכָה לוֹ, אֲשֶׁרִי הָעָם שִׁיהוּה אֱלֹהָיו.

תהלה לדוד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.

בְּכָל־יוֹם אֶבְרַכְּךָ, וְאֶהְלֹלְךָ שִׁמְךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר.

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ יִגִּידוּ.

הַדָּר כְּבוֹד הוֹדָךְ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעֲזוֹז נוֹרְאוֹתֶיךָ יֵאֱמְרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה.

זָכַר רַב טוֹבְךָ יִבְיַעוּ, וְצִדְקָתְךָ יִרְפְּנוּ.

חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אִפְּיִם וּגְדֻלַּחֲסֵד.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.

יִדְוֹךְ יְהוָה כָּל־מַעֲשָׂיְךָ, וְחִסְדֶּיךָ יִבְרַכּוּבָה.

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 Shaḥarit service). Here, it serves in both of those roles: concluding Shaḥarit 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 GABIROL

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.

Psalm 145

We shall praise ADONAI now and always. Halleluyah!

Va-anahnu n'varekh yah, mei-atah v'ad olam. Hal'luyah.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ יְדַבְּרוּ.
לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ, וּכְבוֹד הַדָּר מַלְכוּתְךָ.
מַלְכוּתְךָ מַלְכוּת כָּל־עַלְמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.
סוֹמֵךְ יִהְיֶה לְכָל־הַנִּפְלִים, וְזוֹקֵף לְכָל־הַכּוֹפִּים.
עֵינֵי כָל אֱלֹיךָ יִשְׁפְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתֵחַ אֶת־יָדְךָ, וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן.
צָדִיק יִהְיֶה בְּכָל־יְדִרְכּוֹ, וְחָסִיד בְּכָל־מַעֲשָׁיו.
קָרוֹב יִהְיֶה לְכָל־קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת.
רָצוֹן יִרְאֶיו יַעֲשֶׂה, וְאַת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יִהְיֶה אֶת־כָּל־אֲהָבָיו, וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד.
◀ תְּהִלַּת יִהְיֶה יְדְבַרְפִּי,

וַיְכַרְךָ כָּל־בָּשָׂר שֵׁם קֹדֶשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וְאַנְחֵנוּ נְבָרְךָ יְהִי, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

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 experi-
ences 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 trans-
lation, “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 plural-
ity 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 fast-
ing. 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 faith-
ful—raising up Israel, the people God keeps close. Halleluyah!

Hodo al eretz v'shamayim, va-yarem keren l'amo, t'hilah l'khol ḥasidav,
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 ladonai b'nei eilim, havu ladonai kavod va-oz.

Havu ladonai k'vod sh'mo, hishtahavu ladonai 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 ḥotzev lahavot esh, kol Adonai
yahil midbar, yahil Adonai midbar kadesh. Kol Adonai y'holel ayalo.

Va-yehesof y'arot u-v'heikhalo kulo omer kavod.

Adonai la-mabul yashav, va-yeishev Adonai melekḥ l'olam.

Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

הַכְנֵסֶת הַתּוֹרָה

We rise as the ark is opened.

Leader:

יְהִלְלוּ אֶת־שֵׁם יְהוָה כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיִּרָם קֶרֶן לְעַמּוֹ,
תַּהֲלֶה לְכָל־חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ, הַלְלוּיָהּ.

מִזְמוֹר לְדָוִד

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז,
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲווּ לַיהוָה בְּהִדְרַת קֹדֶשׁ.
קוֹל יְהוָה עַל הַמַּיִם,

אֵל הַכְּבוֹד הִרְעִים, יְהוָה עַל מַיִם רַבִּים.

קוֹל יְהוָה בַּכַּח,

קוֹל יְהוָה בְּהִדָּר, קוֹל יְהוָה שֹׁבֵר אֲרָזִים,

וַיִּשְׁבֵּר יְהוָה אֶת־אֲרָזֵי הַלְבָנוֹן.

וַיִּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בָּן־רֵאמִים.

קוֹל יְהוָה חָצַב לְהַבּוֹת אֵשׁ,

קוֹל יְהוָה יַחִיל מִדְּבָר, יַחִיל יְהוָה מִדְּבַר קֹדֶשׁ,

קוֹל יְהוָה יְחַלֵּל אֵי־לוֹת.

וַיַּחֲשֵׁף יַעֲרֹת, וּבִהִיכְלוֹ כָּלוּ אֲמֵר כְּבוֹד.

יְהוָה לִמְבוֹל יֹשֵׁב, וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.

יְהוָה עַד לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

תהלים כט

יְהִלְלוּ EXTL 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 reve-
lation 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 mark-
ing 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 lekah 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.

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*.

The Torah scroll is placed in the ark. Personal meditations, such as those found on page 169, may also be recited here.

וּבִנְחָה יֹאמֶר: שׁוּבָה יְהוָה רַבּוֹת אֵלַי יִשְׂרָאֵל.

קוּמָה יְהוָה לְמִנוּחָתָהּ, אֶתָּה וְאֶרֶון עֲזָרְךָ.

בְּחִנֵּיךָ יִלְבָּשׁוּ צִדְקָה, וְחִסְדֶּיךָ יִרְגְּנוּ.

בְּעִבוּר דָּוִד עֲבָדְךָ, אֵל תֵּשֶׁב פָּנֵי מְשִׁיחֲךָ.

◀ כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ.

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכִּיָּה מְאֹשֶׁר.

דְּרָכֶיהָ דְּרָכֵי נֹעַם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנָשׁוּבָה, חֲדָשׁ יְמֵינוּ בְּקָדֶם.

The ark is closed.

חצי קדיש

Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית

יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֵמַן קָרִיב, וְאַמְרוּ אַמֵּן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם וּלְעֵלְמֵי עֵלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,

לְעֵלָא מִן כָּל־ [לְעֵלָא לְעֵלָא מְכַל־ *[on Shabbat Shuvah we substitute:*

בְּרַכְתָּא וְשִׁירְתָּא תִּשְׁבַּחְתָּא וְנִחַמְתָּא דְאַמִּירָן בְּעֵלְמָא,

וְאַמְרוּ אַמֵּן.

WHENEVER THE ARK WAS SET DOWN יֹאמֶר 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 עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ Proverbs 3:18. The Torah handles are called *atzei 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 דְּרָכֶיהָ דְּרָכֵי נֹעַם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם 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 אֱלֹהֵינוּ יְהוָה. 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.

The Musaf Amidah for Shabbat

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:

¶ *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.

מוסף לשבת: עמידה

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 גָדֹל לְאַלְהֵינוּ.]
אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

¶ בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת [וְאִמּוֹת],
וּמְבִיא גּוֹאֵל לִבְנֵי בְּנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

With Patriarchs:

¶ בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסֵדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לִבְנֵי בְּנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On Shabbat Shuvah we add:

זְכַּרְנוּ לְחַיִּים, מְלֶכֶּךָ חַפֵּץ בְּחַיִּים,
וְכַתִּבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

GREAT, MIGHTY, AWE-INSPIRING הָאֵל 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 עֲלִיוֹן. 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 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 כִּי שֵׁם יְהוָה 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").

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.

† *Barukh atah ADONAI*, Shield of Abraham.

With Patriarchs and Matriarchs:

You are the sovereign who helps and guards, saves and shields.

† *Barukh atah ADONAI*, Shield of Abraham and Guardian of Sarah.

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.

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:

מֶלֶךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
† בְּרוּךְ אַתָּה יְהוָה,
מֶגֶן אֲבֹרָהּם.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
† בְּרוּךְ אַתָּה יְהוָה,
מֶגֶן אֲבֹרָהּם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
† בְּרוּךְ אַתָּה יְהוָה,
מֶגֶן אֲבֹרָהּם.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי,
מַחְיָה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[מוריד הטל, From Pesah until Sh'mini Atzeret, some add:

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ,
מֶלֶךְ מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵל הַרְחָמִים, זֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
וּנְאֻמָּן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מַחְיָה הַמֵּתִים.

When the Amidah is recited silently, continue on page 188a with קדוש אתה.

SHIELD OF ABRAHAM מֶגֶן אֲבֹרָהּ. After Genesis 15:1.

GUARDIAN OF SARAH וּפּוֹקֵד שָׂרָה. After Genesis 21:1.

YOU ARE MIGHTY אַתָּה גִּבּוֹר. 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 מַחְיָה 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 Ḥasidic master Menahem Mendel of Kotzk startled his Ḥasidim 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’shivhakha eloheinu mi-pinu lo yamush l’olam va-ed, ki El melek 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.

נְעֲרִיצָךְ וְנִקְדִּישְׁךָ בְּסוּד שֵׁיחַ שְׂרָפֵי קֹדֶשׁ הַמִּקְדָּשִׁים
שִׁמְךָ בְּקֹדֶשׁ, בְּכַתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ בְּבוֹדוֹ.

בְּבוֹדוֹ מְלֵא עוֹלָם, מִשְׁרָתֵינוּ שׁוֹאֲלִים זֶה לָזֶה,
אֵי־הָ מְקוֹם בְּבוֹדוֹ, לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ בְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֹּן בִּרְחֻמִּים, וְיַחֵן עִם הַמִּיחֲדִים שָׁמוּ עָרֵב
וּבִקֵּר בְּכָל־יוֹם תְּמִידָה, פַּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בִּרְחֻמֵּינוּ שְׁנִית לְעֵינֵי כָּל־חַי,
לְהִיוֹת לָכֶם לֵאלֹהִים.
אֲנִי יְהוָה אֱלֹהֵיכֶם.

וּבְדַבְרֵי קֹדֶשׁךָ פָּתוּב לֵאמֹר:
יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיוֹן לְדֹר וָדֹר, הִלְלוּ־הָ.

לְדֹר וָדֹר נְגִיד גְּדֻלָּה, וּלְנִצָּח נְצָחִים קֹדֶשְׁתֶּךָ נִקְדִּישׁ,
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֵד,
כִּי אֵל מְלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

On Shabbat Shuvah we substitute: בְּרוּךְ אַתָּה יְהוָה, הַמְּלֶךְ הַקָּדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, שְׁכַת.

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 וְנִשְׁמִיעֵנוּ. 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

A Meditation

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאֲמוֹתֵינוּ], יַעֲלֶה לְפָנֶיךָ
זִכְרוֹן אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]
בַּיָּמִי קָדֵם, בְּעֶמְדֶם לְפָנֶיךָ
בַּחֲצֵרוֹת קָדְשֶׁךָ.
מָה רַבָּה אֲהַבְתָּם לָךְ, בְּהֵבִיאֵם
לְפָנֶיךָ אֶת־קִרְבָּנוֹתֵיהֶם מִדֵּי
שָׁבַת בְּשַׁבְתּוֹ.
אֲנִי יְהוָה אֱלֹהֵינוּ, הָאֵצֶל
עֲלֵינוּ מִרוּחָם רוּחַ דַּעַת
וַיִּרְאֵת יְהוָה.
כֵּן נִזְכָּה לְמִלָּא חוֹבוֹתֵינוּ
לְבַנֵּין אֶרֶץךָ וּלְחַדוֹשׁ בֵּית
חַיֵּינוּ, וַיִּתְּכֶרְכוּ בָנוּ 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 Shab-
bat. 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 to-
ward 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 under-
stand 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 com-
manded 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,
וְקָדוֹשִׁים בְּכָל־יוֹם יִהְיֶה לְלוֹךְ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

On Shabbat Shuvah we substitute:
בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ.

For an alternate version of this b’rakhah, not centered
on sacrifices, continue on the next page.

תִּכְנַנְתָּ שָׁבַת רְצִית קִרְבָּנוֹתֶיהָ,
צִוִּית פִּירוּשֶׁיהָ עִם סִדּוּרֵי נִסְכֶּיהָ.
מַעֲנִנֶיהָ לְעוֹלָם כְּבוֹד יִנְחֶלּוּ, טוֹעֲמֶיהָ חַיִּים זָכוּ,
וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גִּדְּלָה בַּחֲרוּ.
אֲזַ מְסִינִי נִצְטוּ עֲלֶיהָ וּתְצוּם יְהוָה אֱלֹהֵינוּ
לְהַקְרִיב בָּהּ קִרְבֵּן מוֹסֵף שָׁבַת כְּרָאוּי.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], הַמְּשִׁיב פָּנִים לְגִבּוֹלָם,
שֶׁתַּעֲלֵנוּ בְּשִׁמְחָה לְאַרְצֵנוּ וְתִטְעֵנוּ בְּגִבּוֹלָנוּ,
שְׁשֶׁם עָשׂוּ אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְפָנֶיךָ
אֶת־קִרְבָּנוֹתֵיהֶם, תְּמִידִים בְּסִדְרָם וּמוֹסָפִים בְּהִלְכָתָם.
וְאֶת־מוֹסֵף יוֹם הַשָּׁבַת הַזֶּה עָשׂוּ וְהַקְרִיבוּ
לְפָנֶיךָ בְּאַהֲבָה בְּמִצּוֹת רְצוֹנָה, כְּפִתּוּב בְּתוֹרָתְךָ,
עַל יְדֵי מֹשֶׁה עֲבֹדְךָ מִפִּי כְּבוֹדְךָ כְּאָמור:

וּבַיּוֹם הַשָּׁבַת, שְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם,
וּשְׁנֵי עֶשְׂרִינָם סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ.
עַל שָׁבַת בְּשַׁבְתּוֹ, עַל עַלְת הַתְּמִיד וְנִסְכָּהּ.

We continue on page 189.

YOU ESTABLISHED SHABBAT
תִּכְנַנְתָּ שָׁבַת. A reverse alpha-
betical acrostic celebrating
Shabbat. In one version it
concludes with the words
אֲזַ מְסִינִי נִצְטוּ צוּרֵי פְעִלֶיהָ
בְּרָאוּי, “it was at Sinai that
You commanded its proper
service”—thus incorporat-
ing 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
רְצִית קִרְבָּנוֹתֶיהָ. Although
slaughter and sacrifice
would normally be consid-
ered a violation of the laws
of Shabbat, God is pleased
with this offering on Shab-
bat—for the sacrifices are
offered in the service of
God. (Jacob Emden)

THOSE WHO TAKE PLEASURE
IN SHABBAT מַעֲנִנֶיהָ. 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.

וּבַיּוֹם הַשָּׁבַת **ON SHABBAT**
Numbers 28:9–10.

The Gift of Shabbat

A Hasidic teaching: On Shabbat, the hidden light of the world is revealed.

A Shabbat Meditation

בְּיוֹם שַׁבָּת קָדֵשׁ זֶה,
אַתָּה, אֱלֹהֵי, צְלִי,
צֶל חֹבֶק אֶת כּוֹלֵי
גּוֹפֵי שֵׁט בְּמַעֲבֵה רִיחָךְ
וְיֵהִי רְצוֹן שְׂאֻקְבָּר
רִיחָךְ בְּקֶרְבִּי
לְמַעַן תִּהְיֶה לִּי מִצָּפוֹן
וְתִכְנֹן לִי דֶרֶךְ
כִּי תִגְעֶנָה רַגְלִי עוֹד
עַלִּי אֲדָמוֹת
וְהִלָּאָה אֵלֶיךָ—

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

תִּכְנֶנֶת שַׁבָּת, רוֹמְמֶתָ קִדְשָׁתָהּ, צִוִּיתָ פְּקוּדֶיהָ,
עֵדֶן סִגְלָתָךְ נָתַתָּ. מְעַנְגִּיהָ לְעוֹלָם כְּבוֹד יִנְחָלָהּ,
טוֹעֲמֶיהָ חַיִּים זָכוּ, וְגַם הָאוֹהָבִים דְּבָרֶיהָ גִּדְּלָהּ בַּחֲרוֹ.
אֲזוּ מְסִינִי נִטַּע צִיץ פְּדוּת לָנוּ וּלְעוֹלָמֶיהָ.

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], שְׁתּוּלִיכֵנוּ לְאַרְצֵנוּ וְתִטְעֵנוּ בְּגִבּוֹלָנוּ,
בְּתַמִּימוֹת וּבְשָׁלוֹם בְּרִנָּה וּבְקוֹל שְׂמִיחָה,
מְלָאִים אַחֲוָה וְאַהֲבָה.

יִלְךְ יַחַד בָּאוֹר פְּנִיךָ,
וְנִחְיֶה כָּלְנוּ בְּצִדֵּק וּבְמִשְׁפָּט,
בְּחֶסֶד וּבְרַחֲמִים,
וְכֵן פְּתוּב עַל יָד נְבִיאָךְ:
לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ בְּכָל־הָר קִדְשֵׁי,
כִּי מְלָאָה הָאָרֶץ דְּעָה אֶת־יְהוָה, כַּמִּים לַיָּם מְכֻסִּים.
וְהָיָה לָךְ יְהוָה לְאוֹר עוֹלָם וְאֱלֹהֶיךָ לְתַפְאֲרִיתָךְ.

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 יְהִי רְצוֹן מִלְּפָנֶיךָ 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 peacefulness 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 established—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 Shaharit Amidah (Talmud of the Land of Israel, Berakhot 4:6).

SINGING JOYFULLY WITH VOICES OF GLADNESS וּבְקוֹל שְׂמִיחָה 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 וּבְמִשְׁפָּט בְּצִדֵּק 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 לֹא יִרְעוּ From Isaiah 11:9.

THUS SHALL ADONAI וְהָיָה לָךְ יְהוָה From Isaiah 60:19.

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 elements of universal redemption rather than the restoration of Temple offerings. The accompanying prayers written by Simcha Roth and Ze'ev Kainan, under the direction of the editors 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 opportunity to fulfill the prophetic vision of redemption, in which the world will be characterized by peace and justice.

YOU ESTABLISHED SHABBAT תִּכְנֶנֶת שַׁבָּת. A reverse alphabetical acrostic celebrating Shabbat, which concludes with four of the five Hebrew letters that are written differently when they occur at the end of a word.

TRULY MERIT LIFE זָכוּ יְהִים.

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 helkein u b’toratekha, sabeinu mi-tuvekha v’samheinu 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:

יְשִׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג,
עִם מְקַדְּשֵׁי שְׁבִיעִי, כָּלֶם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבְךָ,
וְהַשְׁבִּיעִי רְצִיתְךָ בּוֹ וְקִדְּשָׁתוּ,
חֲמִדַּת יָמִים אוֹתוֹ קָרָאתָ, זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],

רָצָה בְּמִנוּחָתֵנוּ,

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ,

שְׂבַעֲנוּ מִטּוֹבְךָ, וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,

וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת,

וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבָּת קִדְּשָׁךְ,

וְיִנוּחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.

בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

רָצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם,

וְהָשִׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,

וּתְפַלְתָּם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן,

וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.

בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

THOSE WHO OBSERVE

SHABBAT SHALL REJOICE

יְשִׁמְחוּ בְּמַלְכוּתְךָ. 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 satiated with goodness.

OUR GOD AND GOD OF OUR

ANCESTORS וְאֱלֹהֵינוּ וְאֱלֹהֵי

אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]. The

blessing culminates in a series of requests, all of a spiritual nature.

GLADDEN US WITH YOUR

DELIVERANCE שְׂמַחָנוּ

בִּישׁוּעָתְךָ. In the Sephardic

version of this prayer, we

ask that God “gladden our

soul” (וְשִׂמַּח נַפְשֵׁנוּ). 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

וְהִנְחִילֵנוּ. 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

וְהָשִׁב אֶת־הָעֲבוּדָה 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 thankfully.

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 GABIROL

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 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 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.

† מוֹדִים אֲנִיחֶנּוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתָךְ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ שְׂבָכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל־עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמָּרְחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קוּיָנוּ 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.

† מוֹדִים אֲנִיחֶנּוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרָאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְתַקִּימָנוּ, וְתַאֲסוּף גְּלוּיָתָנוּ לְחִצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנָךְ, וּלְעִבְדֶּךָ בְּלִבָּב שְׁלֵם, עַל שֶׁאֲנִיחֶנּוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

On Hanukkah we add Al Hanissim on page 430.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מַלְכֵנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכָתוּב לַחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ. *On Shabbat Shuvah we add:*

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיִּהְיֶה לָנוּ אֶת־שְׁמֶךָ בְּאַמֶּת,

הָאֵל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.

† בְּרוּךְ אֵתָהּ יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ 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 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 יְרוּשָׁלַיִם
יִשְׁלֹוּ אֶהְיֶיהָ.
יְהִי שְׁלוֹם בְּחִילָךְ שְׁלוֹהַ
בְּאַרְמוֹתֶיהָ.
לְמַעַן אַחֵי וְרָעִי אֲדַבְּרָה
בְּנֵא שְׁלוֹם בָּךְ.
לְמַעַן בֵּית יְהוָה אֶלְהֵינוּ
אֲבַקֶּשֶׁה 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 yerushalayim
yishlayu ohavayikh.
Y'hi shalom b'heilekh shalvah
b'arm'notayikh.
L'ma-an aḥai 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, ḥen va-ḥesed v'raḥamim, aleinu v'al kol yisrael amekha. Bar'kheinu avinu kulanu k'eḥad b'or panekha, ki v'or panekha natata lanu, Adonai eloheinu, torat ḥayim v'ahavat ḥesed, u-tzedakah u-v'rakhah v'raḥamim v'ḥayim 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 שִׁים שְׁלוֹם below.
When the Amidah is repeated, the leader recites the Birkat Kohanim.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ],
בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת
בְּתוֹרַה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הָאֲמוּרָה מִפִּי אֶהְרֵן וּבְנָיו, בְּהַנִּים, עִם קְדוּשָׁה, בְּאָמור:
יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ.
יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׁם לָךְ שְׁלוֹם.

שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבִרְכָּה,
חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
בְּרַכְנוּ אֲבִינוּ בְּלָנוּ בְּאַחַד בָּאוֹר פְּנִיָּה,
כִּי בָאוֹר פְּנִיָּה נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וּצְדָקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמֶּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שַׁעַה בְּשְׁלוֹמָהּ.

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:

בְּסִפּוּר חַיִּים, בְּרְכָה, וְשְׁלוֹם, וּפְרִיָּסָה טוֹבָה,
נִבְרַח וְנִבְתַּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשְׁלוֹם.
בְּרוּךְ אַתָּה יְהוָה, עוֹשֶׂה 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 וַיְחַנֶּךָ. 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 שִׁים שְׁלוֹם. 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 intimated 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:



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*.



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:



אלהי, נצור לשוני מרע, ושפתי מדבר מרמה, ולמקללי נפשי תדם, ונפשי בעפר לכל תהיה. פתח לבי בתורתך,

ובמצותיך תרדוף נפשי. וכל החושבים עלי רעה,

מהרה הפך עצתם וקלקל מחשבתם. עשה למען שמך,

עשה למען ימינה, עשה למען קדשך, עשה למען

תורתך. למען יחלצון ידידיה, הושיעה ימינה וענני.

יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי.

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.

עשה שלום במרומי, הוא יעשה שלום עלינו

ועל כלי־ישראל [ועל כל־יושבי תבל], ואמרו אמן.



זפני לשמחה וחרות של שבת, לטעם טעם ענג שבת

באמת. זפני שלא יעלה על לבי עצבות ביום שבת

קדש. שמח נפש משרתך, כי אליך אדני נפשי אשא.

עזרני להרבות בתענוגי שבת, ולהמשיך השמחה של

שבת לששת ימי החול. תודיעני ארח חיים, שבע

שמחות את־פניך, נעימות בימינה נצח.

יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי.

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.

עשה שלום במרומי, הוא יעשה שלום עלינו

ועל כלי־ישראל [ועל כל־יושבי תבל], ואמרו אמן.

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.

MY GOD אלהי. 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).

יהיו לרצון MAY THE WORDS 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 זפני. A prayer of Nahman of Bratzlav, translated by Jules Harlow.

The Musaf Amidah for Shabbat Rosh Hodesh

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.

מוסף לשבת ראש חודש: עמידה

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 אֶקְרָא, הָבוּ גִדּוֹל לְאֱלֹהֵינוּ.
אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

¶ בָּרוּךְ 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 חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסִדֵי אֲבוֹת [וְאִמּוֹת],
וּמַבְיֵא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
¶ בָּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם.

¶ בָּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

¶ בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסִדֵי אֲבוֹת,
וּמַבְיֵא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
¶ בָּרוּךְ אַתָּה יְהוָה,
מַגֵּן 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 גִּבּוֹר לְעוֹלָם אֲדֹנָי,

מְחִיָּה 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,

מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים,

סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,

וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר.

מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,

מֶלֶךְ מֵמִית וּמְחִיָּה וּמַצְמִיחַ יְשׁוּעָה.

וְנֹאמָן אַתָּה לְהַחְיֹת מֵתִים.

בְּרוּךְ אַתָּה יְהוָה, מְחִיָּה הַמֵּתִים.

When the Amidah is recited silently, continue on page 196 with אַתָּה קְדוֹשׁ.

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 Ḥasidic master Menaḥem Mendel of Kotzk startled his Ḥasidim by asking, “Where is God’s dwelling place?” Some answered that it is in heaven. Some simply said that no human can know. Menaḥem 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 eḥad.

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 malkein, hu moshi-einu, v’hu yashmi-einu b’raḥamav sheinit l’einei kol ḥai, 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’tzaḥim k’dushat’kha nakdish, v’shivḥakha 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.

נְעֲרִיצְךָ וְנִקְדִּישְׁךָ בְּסוּד שְׁיַח שְׂרָפֵי קֹדֶשׁ הַמִּקְדָּשִׁים
שְׁמֶךָ בְּקֹדֶשׁ, בְּפָתוּב עַל יָד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתּוֹ שׁוֹאֲלִים זֶה לָזֶה,
אֵי־הָ מְקוֹם כְּבוֹדוֹ, לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים, וְיַחַן עִם הַמִּיחֲדִים שְׁמוֹ עֶרֶב
וּבֹקֶר בְּכָל־יוֹם תָּמִיד, פְּעֻמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמֵי שְׁנִית לְעֵינֵי כָּל־חַי,
לְהִיּוֹת לָכֶם יֵאלֹהִים.
אֲנִי יְהוָה אֱלֹהֵיכֶם.

וּבְדַבְּרֵי קֹדֶשׁךָ בָּתוּב לֵאמֹר:
יְמֶלֶךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הִלְלוּהָ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּה, וּלְנִצָּח נִצָּחִים קֹדֶשְׁתֶּךָ נִקְדִּישׁ,
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מְלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

We continue on the next page with the Fourth B’rakhah, אַתָּה יִצְרָתָּ, 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 וְשִׁמְעֵנוּ. 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,
וְקָדוֹשִׁים בְּכָל־יוֹם יִהְיֶה לְךָ 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 יִצְרַת עוֹלָמְךָ מִקֶּדֶם,
כְּלִית מְלֹאכֶתְךָ בַּיּוֹם הַשְּׁבִיעִי.
אַהֲבַת אוֹתָנוּ וְרִצִּית בָּנוּ,
וְרוֹמְמָתָנוּ מִפְּלִיָּה לְשׁוֹנוֹת,
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבָּתָנוּ מִלִּפְנֵי לַעֲבוּדָתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.
וְתַתְּנֵנוּ לְנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה,
שְׁפָתוֹת לְמִנוּחָה וְרֵאשֵׁי חֲדָשִׁים לְכַפָּרָה.
וּלְפִי שְׁחָטָאנוּ לְפָנֶיךָ אֲנַחְנוּ וְאַבוֹתֵינוּ [וְאַמּוֹתֵינוּ],
חָרָבָה עֵירָנוּ וְשָׁמַם בַּיִת מִקְדָּשֵׁנוּ וְגָלָה יְקָרָנוּ,
וְנָטַל כְּבוֹד מִבֵּית חַיֵּינוּ,
וְאִין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חֻבוֹתֵינוּ בְּבֵית בְּחִירָתְךָ,
בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו,
מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה בְּמִקְדָּשְׁךָ.

THE TIME OF THE NEW MOON FOR ATONEMENT
וְרֵאשֵׁי חֲדָשִׁים לְכַפָּרָה. 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 אֲנַחְנוּ 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 יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ
[וְאַמּוֹתֵינוּ], הַמְּשִׁיב פָּנִים לְגְבוּלָם, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה
לְאַרְצֵנוּ וְתִטְעֵנוּ בְּגְבוּלָנוּ, שֶׁשָּׂם עָשׂוּ אֲבוֹתֵינוּ
[וְאַמּוֹתֵינוּ] לְפָנֶיךָ אֶת־קֶרְבָּנוֹתֵיהֶם, תְּמִידִים בְּסִדְרָם
וּמוֹסָפִים כְּהִלְכָתָם. וְאֶת־מוֹסֵף יוֹם הַשַּׁבָּת הַזֶּה וְאֶת־
מוֹסֵף יוֹם רֵאשִׁי הַחֹדֶשׁ הַזֶּה עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ
בְּאַהֲבָה כְּמִצְוַת רָצוֹנְךָ בְּכַתוּב בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה
עֲבָדְךָ מִפִּי כְּבוֹדְךָ כְּאָמֹר:

וּבַיּוֹם הַשַּׁבָּת, שְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם,
וּשְׁנֵי עֶשְׂרֹנִים סֶלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכָּה.
עַל־ת שַׁבַּת בְּשַׁבְתּוֹ, עַל עֹלֶת הַתְּמִיד וְנִסְכָּה.

וּבְרֵאשֵׁי חֹדְשֵׁיכֶם תִּקְרִיבוּ עוֹלָה לַיהוָה,
פָּרִים בְּנֵי בָקָר שְׁנָיִם, וְאַיִל אֶחָד, כִּבְשִׁים
בְּנֵי שָׁנָה שְׁבַעָה, תְּמִימִם.

וּמִנְחָתָם וְנִסְכֵּיהֶם כְּמִדְבָּר, שְׁלֹשָׁה עֶשְׂרֹנִים לֶפֶר,
וּשְׁנֵי עֶשְׂרֹנִים לְאֵיל, וְעֶשְׂרוֹן לִכְבֶּשֶׁת, וַיֵּין כְּנִסְכּוֹ,
וְשִׁיעִיר לְכִפָּה, וּשְׁנֵי תְּמִידִים כְּהִלְכָתָם.

We continue on page 199.

וּבַיּוֹם הַשַּׁבָּת
Numbers 28:9–10.

ON YOUR NEW MOON
FESTIVALS
וּבְרֵאשֵׁי חֹדְשֵׁיכֶם
Numbers 28:11.

At the New Moon:
Rosh Hodesh

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

יוצר בראשית בתשובת חדשך

נא חדש בנו אורך ואמתך.

אות נחת בקצה השמים

שבב אור הולך ומתגדל, עד ישתלם.

אנא יהוה, אשר באורך נראה אור,

עשה לנו ככתוב לעבדך:

והיה גם כי אשב בחשך יהוה אור לי.

ונאמר: ההולכים בחשך ראו אור.

כי אור נגה תעלה כי תגדיל לנו שמחה

ונפשנו באור פניך תהלה.

חדש אור ליפה וברה

אצא מחשיכה לאורה

אב נמת לו אל תירא

אתגונן בצלך איום ונורא.

חדש לבנה להאיר בנוגה

תתמלא ותאיר על הכל במלואה

כאם שפקדת באורח פליאה

אנא שלח לבנייה מזור ורפואה.

יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו

[ואמותינו], המשיב בנים לגבולם, שתחדש ימינו

כקדם ותעלנו בשמחה לארצנו ותטענו בגבולנו,

ולא ישמע עוד חמס בארצנו, שד ושבר בגבולנו.

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

בתשובת חדשך. In Hebrew,
the word for month,
hodesh, derives from the
root meaning “new.” The
word t’shuvah, 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 אורך ואמתך

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 אור נגה

תעלה. Based on Isaiah 9:1.

RENEW חדש. This is the first
stanza of a piyyut for Rosh
Hodesh written by Pinhas
Hakohen (mid-8th century,

the Land of Israel). The second stanza was composed for this siddur by Edward Feld and edited by Admiel
Kosman.

DO NOT FEAR תירא. 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 פליאה. 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 בארצנו חמס ישמע עוד. Isaiah 60:18.

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:

יְשַׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג,
עִם מְקַדְּשֵׁי שְׁבִיעִי, כָּלֵם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטוֹבָךָ,
וְהַשְׁבִּיעִי רַצִּיתְךָ בּוֹ וְקִדְּשָׁתוֹ,
חֲמֻדַּת יָמִים אוֹתוֹ קָרָאתָ, זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית.

*When the Amidah is recited aloud, the congregation answers
"Amen" after each pair of blessings in the following paragraph.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], רָצָה בְּמִנוּחֵתָנוּ,
וְחִדַּשׁ עָלֵינוּ בְּיוֹם הַשַּׁבָּת הַזֶּה אֶת־הַחֹדֶשׁ הַזֶּה,
לְטוֹבָה וְלִבְרָכָה, לְשִׁשּׁוֹן וּלְשִׁמְחָה, לִישׁוּעָה וּלְנַחֲמָה,
לְפָרִיָּסָה וּלְכִלְפָּלָה, לְחַיִּים וּלְשָׁלוֹם, לְמַחִילַת חַטָּא
וּלְסְלִיחַת עֲוֹן [וּלְכַפֵּרַת פָּשַׁע].
כִּי בְעַמְּךָ יִשְׂרָאֵל בַּחֲרָתָּ מִכָּל־הָאֻמּוֹת,
וּשְׁבַת קִדְּשָׁךְ לָהֶם הוֹדַעְתָּ,
וְחֻקֵּי רְאשֵׁי חֳדָשִׁים לָהֶם קִבַּעְתָּ.
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְרֹאשֵׁי חֳדָשִׁים.

רָצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם,
וְהָשִׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,
וּתְפַלְתָּם בְּאַהֲבָה תִקְבֹּל בְּרָצוֹן,
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

GOODNESS AND BLESSING
לְטוֹבָה וְלִבְרָכָה. The liturgy enumerates twelve positive traits, corresponding to the twelve months of the year.

AND ATONEMENT FOR WRONGDOING
וּלְכַפֵּרַת. 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.

† מוֹדִים אֲנִיחֵנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתָךְ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ שְׂבָכָל־יּוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל־עֵת, עָרֵב וּבֹקֶר וְצַהֲרָיִם. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמָּרְחֵם, 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.

† מוֹדִים אֲנִיחֵנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], אֱלֹהֵי כָל־בָּשָׂר, יוֹצֵר בְּרָאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְתַקִּימָנוּ, וְתִאֲסוּף גְּלוּיֵינוּ לְחֻצְרוֹת קְדֻשָּׁךְ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב שְׁלֵם, עַל שְׂאֵנִיחֵנוּ מוֹדִים לָךְ. בָּרוּךְ אַל הַהוֹדָאוֹת.

On Hanukkah we add Al Hanisim on page 430.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיְהִלְלוּ אֶת־שְׁמֶךָ בְּאַמֶּת,

הָאֵל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.

† בָּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ 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 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*)

Peace

שָׁלוֹם יְרוּשָׁלַיִם
יִשְׁלֹוּ אֶהְיֶה.
יְהִי שְׁלוֹם בְּחִילָךְ שְׁלוֹה
בְּאַרְמְנוֹתֶיךָ.
לְמַעַן אֲחִי וְרַעִי אֲדַבְּרָה
בָּא שְׁלוֹם בָּךְ.
לְמַעַן בֵּית יְהוָה אֱלֹהֵינוּ
אֲבַקֶּשֶׁה 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 yerushalayim
yishlayu ohavayikh.
Y'hi shalom b'heilekh shalvah
b'arm'notayikh.
L'ma-an aḥai 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, ḥen va-hesed v'raḥamim, aleinu v'al kol yisrael amekha. Bar'khenu avinu kulanu k'eḥad b'or panekha, ki v'or panekha natata lanu, Adonai eloheinu, torat ḥayim v'ahavat ḥesed, u-tzedakah u-v'rakhah v'raḥamim v'ḥayim v'shalom. V'tov b'einekha l'varekh et am'kha yisrael b'khol eit u-v'khol sha'ah bishlomemkha.

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 שִׁים שְׁלוֹם below.
When the Amidah is repeated, the leader recites the Birkat Kohanim.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ],
בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת
בְּתוֹרַה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבָנָיו, בְּהַגִּים, עִם קְדוּשָׁה, כְּאָמור:
יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּךָ.
יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֶּׁם לָךְ שְׁלוֹם.

שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבִרְכָּה,
חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ.
בְּרַכְנוּ אֲבִינוּ בְּלָנוּ בְּאַחַד בָּאוֹר פְּנִיָּה,
כִּי בָאוֹר פְּנִיָּה נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וּצְדִיקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמֶּךָ יִשְׂרָאֵל
בְּכָל-עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמָה.

בְּרוּךְ אַתָּה יְהוָה, 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 שִׁים שְׁלוֹם. 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 teiveil], 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, נִצּוֹר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתֵי מְדַבֵּר מִרְמָה, וְלִמְקַלְלִי

נִפְשֵׁי תָדֹם, וְנִפְשֵׁי בָּעֶפֶר לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ,

וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכָל־הַחוֹשְׁבִּים עָלַי רָעָה,

מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ,

עֲשֵׂה לִמְעַן יְמִינֶךָ, עֲשֵׂה לִמְעַן קְדֻשָּׁתְךָ, עֲשֵׂה לִמְעַן

תּוֹרָתְךָ. לִמְעַן יַחְלִצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי.

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לִפְנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי.

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 יַעֲשֶׂה שְׁלוֹם עָלֵינוּ

וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵיבֵל], וְאָמְרוּ אָמֵן.

ב

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ שֶׁתִּשְׁכַּח בְּפוּרֵינוּ אֲהָבָה

וְאַחֲוָה וְשְׁלוֹם וְרַעוּת, וְתִרְבֶּה גְבוּלָנוּ בְּתִלְמִידִים,

וְתִצְלִיחַ סוּפְנוּ אַחֲרִית וְתִקְוָה, וְתִשִּׁים חֻלְקֵנוּ בְּגֵן עֵדֶן,

וְתִקַּנְנוּ בְּחֵבֶר טוֹב וְיִצֵּר טוֹב בְּעוֹלָמְךָ, וְנִשְׁפִּים וְנִמְצָא

יְחִוֵּל לְבַבְנוּ לִירְאָה אֶת־שְׁמֶךָ, וְתִבָּא לִפְנֶיךָ קוֹרֶת

נִפְשָׁנוּ לְטוֹבָה.

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לִפְנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי.

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 יַעֲשֶׂה שְׁלוֹם עָלֵינוּ

וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵיבֵל], וְאָמְרוּ 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).

יְהִי לְרָצוֹן. MAY THE WORDS 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 יְהִי רָצוֹן. 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 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, בְּרַעֲוִיתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעִגְלָא וּבְזֶמַּן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְמָא מִן כָּל־ [לְעֵלְמָא לְעֵלְמָא מְכָל־ [*on Shabbat Shuvah we substitute:*
בְּרַכְתָּא וְשִׁירָתָא וְנִשְׁבָּחְתָּא וְנִחְמַתָּא דְּאִמְרִין בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעֲוִיתָהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי בְּשִׁמְיָא וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵּבֵל], וְאָמְרוּ 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.

Concluding Prayers

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.

סיום התפילה

אין פֿאלהײנו, אין פֿאדוֹײנו,
אין כְּמַלְכֵנוּ, אין כְּמוֹשִׁיעֵנו.
מי כֵאלֹהֵינוּ, מי כֵאדוֹײנו,
מי כְּמַלְכֵנוּ, מי כְּמוֹשִׁיעֵנו.
נוֹדָה לֵאלֹהֵינוּ, נוֹדָה לֵאדוֹײנוּ,
נוֹדָה לְמַלְכֵנוּ, נוֹדָה לְמוֹשִׁיעֵנו.
בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדוֹײנוּ,
בְּרוּךְ מַלְכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנו.
אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹײנוּ,
אַתָּה הוּא מַלְכֵנוּ, אַתָּה הוּא מוֹשִׁיעֵנו.
אַתָּה הוּא שְׁהַקְטִירוּ אֲבוֹתֵינוּ
לְפָנֶיךָ אֶת־קִטְרֵת הַסַּמִּים.

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי חֻכְמִים
מְרַבִּים שְׁלוֹם בְּעוֹלָם, שְׁנֵאמַר: וְכַל־בְּנֶיךָ לְמוֹדֵי יְהוָה,
וְרַב שְׁלוֹם בְּנִיךָ. אֵל תִּקְרָא בְנֶיךָ אֶלָּא בּוֹנֵיךָ.
שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ, וְאִין לְמוֹ מְכָשׁוּל.
יְהִי שְׁלוֹם בְּחִילְךָ, שְׁלוֹה בְּאַרְמְנוֹתֶיךָ.
◀ לְמַעַן אַחֵי וְרַעֲי, אֲדַבְּרָה נָא שְׁלוֹם בָּךְ.
לְמַעַן בֵּית יְהוָה אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לָךְ.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֶךְ אֶת־עַמּוֹ בְּשְׁלוֹם.

In some congregations, the service continues with Kaddish D'Rabbanan, page 111.

ALL YOUR CHILDREN SHALL BE TAUGHT BY ADONAI יהוה לְמוֹדֵי יְהוָה. 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 שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ. Psalm 119:165. This verse begins a series of verses, all of which contain a prayer for peace—thus offering for study a fitting conclusion 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 לְמַעַן בֵּית יְהוָה. Psalm 122:8–9. These verses seek the peace and welfare of Jerusalem.

MAY GOD GRANT STRENGTH TO GOD’S PEOPLE יְהוָה עֹז לְעַמּוֹ יִתֵּן. Psalm 29:11.

NONE COMPARES TO OUR GOD אֵין פֿאלהײנוּ. 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 conclude 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 אָמַר רַבִּי אֶלְעָזָר. In the ancient synagogue, prayer services concluded with Torah study. This passage is a remnant 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.

*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'chol hamonam.
† Va-anahnu korim u-mishta'avim u-modim,
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.
Shehu noteh shamayim v'yosed aretz,
u-moshav y'karo ba-shamayim mima-al,
u-sh'khinat uzo b'govhei m'romim,
hu eloheinu ein od.
Emet malkeinu efes zulato,
ka-katuv b'torato:
v'yadata ha-yom vahasheivota el l'avekha, ki Adonai hu ha-elohim
bashamayim mima-al, v'al ha-aretz mitahat, ein od.*

We rise:

עֲלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לַיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׂם חֻלְקֵנוּ בָהֶם,
וְגִרְלָנוּ בְּכָל־הַמוֹנָם.
† וְאַנְחֵנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ,
וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם מִמָּעַל,
וּשְׁכִינֵת עֵזוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אִין עוֹד.
אֱמֶת מַלְכָּנוּ אָפֶס זוּלָתוֹ,
כְּפִתּוּב בְּתוֹרָתוֹ:
וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבָהּ,
כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמָּעַל,
וְעַל הָאָרֶץ מִתַּחַת, אִין עוֹד.

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 formulation 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 וְאַנְחֵנוּ בּוֹרְעִים. The prayer mentions a variety of forms of bowing. In ancient times, *korim* meant touching the floor with one's knees, and *mishta'avim* 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 וַיִּדְעַת הַיּוֹם. Deuteronomy 4:39.

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 introduction to the Malkhuyot (“Sovereignty”) section of the Rosh Hashanah Musaf service.

Aleinu articulates a progression of ideas. In the first paragraph, we are asked to

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-arets,
bayom hahu yihyeh Adonai ehad, u-sh'mo ehad.

We are seated.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ,
לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲוֹךְ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
וְהָאֱלִילִים כָּרוֹת יִפְרֹתוֹן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי,
וּכְל־בְּנֵי בְּשָׁר יִקְרָאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אָרֶץ.
יִפְּרוּ וַיִּדְעוּ כָּל־יוֹשְׁבֵי תֵּבֶל,
כִּי לָךְ תִּכְרַע כָּל־בָּרָךְ,
תִּשָּׁבַע כָּל־לֶשׁוֹן.
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ,
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ,
וַיִּקְבְּלוּ כָּלֶם אֶת־עַל מַלְכוּתְךָ.
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
וּלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.

◀ כַּפְתּוֹב בְּתוֹרַתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
וְנֶאֱמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יְהָיָה יְהוָה אֶחָד, וּשְׁמוֹ אֶחָד.

We are seated.

ESTABLISHING IN THE
WORLD THE SOVEREIGNTY
OF THE ALMIGHTY לְתַקֵּן
עוֹלָם בְּמַלְכוּת שְׁדִי. 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,
Hilkhot Melakhim 12:2).

ADONAI WILL REIGN FOR-
EVER AND EVER יְהוָה יִמְלֹךְ
לְעוֹלָם וָעֶד. Exodus 15:18.

ON THAT DAY ADONAI
SHALL BE ONE הָיָה יְהוָה אֶחָד
יְהָיָה יְהוָה 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, sometimes 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 almaya.

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 teivel], 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, ברעותיה,
וימליך מלכותה בחייכון ובויםיכון
ובחיי דכל בית ישראל,
בעגלא ובזמן קריב,
ואמרו אמן.

Congregation and mourners:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Mourners:

יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתהדר ויתעלה ויתהלל שמה דקדשא, בריך הוא,
לעלא מן כל- [לעלא לעלא מכל- on Shabbat Shuvah we substitute:
ברכתא ושירתא תשפחתא 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'shrei 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-va'harut, u-sar rosh'kha b'seivah v'sha'harut.

Ziknah b'yom din u-va'harut b'yom krav,

k'ish millhamot 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.

שִׁיר הַכְּבוֹד: אֲנֵעִים זְמִירוֹת

אֲנֵעִים זְמִירוֹת וְשִׁירִים אֶאָרֵג, כִּי אֵלַיךְ נַפְשִׁי תִעְרָג.

נַפְשִׁי חֲמֹדָה בִּצֵּל יָדְךָ לִדְעַת כְּלָדוֹ סוֹדְךָ.

מִדֵּי דַבָּרִי בְּכִבּוּדְךָ הוֹמָה לִבִּי אֶל דּוֹדְיָךָ.

עַל כֵּן אֲדַבֵּר בְּךָ נִכְבְּדוֹת, וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת.

אֲסַפְּרָה כְּבוֹדְךָ וְלֹא רְאִיתִיךָ, אֲדַמְּךָ אֲכַנֶּךָ וְלֹא יִדְעֶתִיךָ.

בְּיַד נְבִיאֶיךָ בְּסוֹד עֲבָדֶיךָ, דְּמִית הָדָר כְּבוֹד הוֹדְךָ.

גִּדְלָתְךָ וּגְבוּרָתְךָ כִּנּוּ לְתֹקֶךָ פְּעֻלָּתְךָ.

דַּמּוּ אוֹתְךָ וְלֹא כָפִי יִשָּׁה, וַיִּשְׁוּוּךָ לְפִי מַעֲשֶׂיךָ.

הַמְשִׁילוֹךְ בְּרוֹב הַזְיוֹנוֹת, הִנֵּךְ אֶחָד בְּכָל־דַּמְיוֹנוֹת.

וַיַּחְזוּ בְּךָ זְקֵנָה וּבַחֲרוּת, וּשְׁעַר רֹאשְׁךָ בְּשִׁיבָה וְשַׁחֲרוּת.

זְקֵנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קָרֵב,

כָּאִישׁ מִלְחָמוֹת יָדָיו לֹא רָב.

חֶבֶשׁ כּוֹבֵעַ יְשׁוּעָה בְּרֹאשׁוֹ,

הוֹשִׁיעָה לֹא יִמִּינוּ וְזָרַע קִדְשׁוֹ.

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 Shaḥarit, and many others at the beginning of the entire service.

YOUR GLORY בְּכִבּוּדְךָ. 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 נְבִיאֶיךָ. 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 כִּנּוּ לְתֹקֶךָ פְּעֻלָּתְךָ. 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 אֶחָד הִנֵּךְ. 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 זְקֵנָה וּבַחֲרוּת. 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 וְשַׁחֲרוּת. 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 כּוֹבֵעַ יְשׁוּעָה. 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 שִׁיר הַכְּבוֹד. 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'vimev v'hurot, k'vutzotav taltalim shehorot.
N'vei ha-tzedek tz'vi tifarto, ya-aleh na al rosh simhato.
 S'gulato t'hi v'yado ateret, u-tz'nif m'lukah tz'vi tiferet.
Amusim n'sa-am ateret indam, mei-asher yakru v'einav 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.
 יתפאר בי כי חפץ בי, והוא יהיה לי לעטרת צבי.
 פתם טהור פז דמות ראשו,
 וחק על מצח כבוד שם קדשו.
 לחן ולכבוד צבי תפארה, אמתו לו עטרה עטרה.
 מחלפות ראשו כבימי בחרות,
 קוצותיו תלתלים שחורות.
 נוה הצדק צבי תפארתו, יעלה נא על ראש שמחתו.
 סגלתו תהי בידו עטרת, וצניף מלוכה צבי תפארת.
 עמוסים נשאים עטרת ענדם, מאשר יקרו בעיניו כבודם.
 פארו עלי ופארי עליו, וקרוב אלי בקראי אליו.
 צח ואדום ללבשו אדום, פורה בדרך בבואו מאדום.
 קשר תפלין הראה לענו, תמונת יהוה לנגד עיניו.
 רוצה בעמו ענוים יפאר, יושב תהלות בם להתפאר.

continued

WITH LONG BLACK CURLS תלתלים שחורות. This is the way the male lover is depicted in the Song of Songs (5:11).

THE ABODE OF RIGHTEOUSNESS נוה 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 מצח. 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.

ראש דְּבָרְךָ אֱמֶת קוֹרֵא מֵרֵאשׁ,

דּוֹר וָדוֹר עִם דּוֹרְשְׁךָ דְּרוֹשׁ.

שִׁית הַמּוֹן שִׁירֵי נָא עֲלֶיךָ, וְרִנָּתִי תִקְרַב אֵלֶיךָ.

תְּהַלָּתִי תְּהִי לְרֹאשְׁךָ עֲטֻרָה, וּתְפִלָּתִי תִכּוֹן קְטָרֶת.

תִּיקַר שִׁירְתָּ רֵשׁ בְּעֵינֶיךָ, בְּשִׁיר יוֹשָׁר עַל קֶרְבְּנֶיךָ.

בִּרְכָּתִי תַעֲלֶה לְרֹאשׁ מִשְׁבִּיר, מְחוֹלֵל וּמוֹלִיד צַדִּיק בְּבִיר.

וּבִבְרָכָתִי תִנְעֲנַע לִי רֹאשׁ, וְאוֹתָהּ קַח לְךָ בְּבִשְׂמִים רֹאשׁ.

יַעֲרֹב נָא שִׁיחִי עֲלֶיךָ, כִּי נִפְשִׁי תַעֲרֹג אֵלֶיךָ.

לְךָ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד,

כִּי כָל בְּשָׂמִים וּבְאַרְץ, לְךָ יְהוָה הַמְּמֻלָּךְ,

וְהַמְּתַנַּשֵּׂא 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** ראש דְּבָרְךָ 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
אֱלֹהִים) are *alef, mem, and
tav*, which spell the word
אֱמֶת (*emet*), "truth."

Since this verse repeats
the letter *reish* 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 תִּכּוֹן קְטָרֶת. Psalm 141:2: "Take
my prayer as an incense
offering . . ."

NOD AGREEMENT לִי רֹאשׁ תִּנְעֲנַע. 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. לְךָ יְהוָה 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 יִמְלֵל מִי. 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.



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'ha'birah.
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.



בְּטֶרֶם כָּל־יִצִּיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.	לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל,
לְבַדּוֹ יִמְלֹךְ נֹרָא.	וְאַחֲרֵי כְּבִלּוֹת הַכֹּל,
וְהוּא יִהְיֶה בְּתִפְאַרְתּוֹ.	וְהוּא הָיָה וְהוּא הוֹנֵה,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.	וְהוּא אֶחָד וְאֵין שֵׁנִי,
וְלוֹ הָעֵז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְצוּר חֲבֵלִי בְּעֵת צָרָה.	וְהוּא אֱלִי וְחִי גֹאֲלִי,
מִנָּת כּוֹסִי בְּיוֹם אֶקְרָא.	וְהוּא נָסִי וּמְנוּס לִי,
בְּעֵת אִישָׁן וְאֶעִירָה.	בְּיָדוֹ אֶפְקִיד רוּחִי,
יְהוָה לִי וְלֹא אִירָא.	וְעַם רוּחִי גְּוִיָּתִי,

ADON OLAM אֲדוֹן 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-niḥo-ah,
Yonah matzah vo mano-ah,
v’sham yanuḥu y’gi-ei kho-ah.

Ha-yom nikhbad livnei emunim,
z’hirim l’shomro avot uvanim,
ḥakuk bishnei luḥot avanim,
mei-rov onim v’amitz ko-ah.
Yonah matzah . . .

U-va-u khulam bivrit yaḥad,
na-aseh v’nishma amru k’eḥad,
u-faṭḥu v’anu Adonai eḥad,

barukh ha-noten laya-eif ko-ah.
Yonah matzah . . .

Dibber b’kodsho b’har hamor,
Yom hash’vi-i zakhor v’shamor,
V’khol pikudav yaḥad ligmor,
Ḥazek 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 . . .

יום שבתון אין לשכוח,
זכרו פריח הניחוח,
יונה מצאה בו מנוח,
ושם ינוחו יגיעי כח.

היום נכבד לבני אמונים,
זהירים לשמרו אבות ובנים,
חקוק בשני לחות אבנים,
מרב אונים ואמץ כח.
יונה מצאה בו מנוח,
ושם ינוחו יגיעי כח.

ובאו כלם בבית 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,
יזפור לפקדו ברית ושבועה,
לבִל יעבר־בם מקרה רעה,
כאשר נשבעת על מי נח.
יונה מצאה בו מנוח,
ושם ינוחו יגיעי כח.

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 כח ואמץ. 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.

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, hahof-khi 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 אלהינו מלך העולם,
אשר קדשנו במצותיו, וצונו לקרא את-ההלל.*

הללויה.

הללו עבדי יהוה, הללו את-שם יהוה.

יהי שם יהוה מברך, מעתה ועד עולם.

ממזרח שמש עד מבואו, מהלל שם יהוה.

רם על כל-גוים יהוה, על השמים כבודו.

מי ביהוה אלהינו, המגביהי לשבת.

המשפילי לראות, בשמים ובארץ.

◀ *מקימי מעפר דל, מאשפת ירים אביון.*

להשיבי עם נדיבים, עם נדיבי עמו.

מושיבי עקרת הבית, אם הבנים שמחה. הללויה.

תהלים קיג

בצאת ישראל ממצרים, בית יעקב מעם לעז.

היתה יהודה לקדשו, ישראל ממשלותיו.

הים ראה וינס, הירדן יסב לאחור.

ההרים רקדו כאילים, גבעות כבני צאן.

◀ *מה לך הים כי תנוס, הירדן תסב לאחור.*

ההרים תרקדו כאילים, גבעות כבני צאן.

מלפני אדון חולי ארץ, מלפני אלוה יעקב.

ההפכי הצור אגם מים, חלמיש למעינו מים.

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 הללו. 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 לעז. 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’rihun.
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 לְשִׁמְךָ יְתֵן כְּבוֹד,
עַל חֲסִדְךָ עַל אֱמֻנָתְךָ.
לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵיזָה נָא אֱלֹהֵיהֶם.
וְאֵלֵהֵינוּ בִּשְׁמַיִם, כָּל אֲשֶׁר חָפֵץ עָשָׂה.
עֲצֹבֵיהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם.
פֶּה לָהֶם וְלֹא יְדַבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
אָזְנוֹת לָהֶם וְלֹא יִשְׁמְעוּ, אֵף לָהֶם וְלֹא יִרְחוּ.
יָדֵיהֶם וְלֹא יַמְשִׁיחוּ, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ בְּגִרוֹנָם.
כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כָּל אֲשֶׁר בְּטַח בָּהֶם.
► יִשְׂרָאֵל בְּטַח בִּיהוָה, עֲזָרָם וּמַגִּנָּם הוּא,
בֵּית אֶהְרֹן בְּטַחוּ בִיהוָה, עֲזָרָם וּמַגִּנָּם הוּא,
יִרְאֵי יְהוָה בְּטַחוּ בִיהוָה, עֲזָרָם וּמַגִּנָּם הוּא.

יְהוָה זָכְרָנוּ יְבָרֵךְ,
יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל,
יְבָרֵךְ אֶת־בֵּית אֶהְרֹן.
יְבָרֵךְ יִרְאֵי יְהוָה, הַקְטָנִים עִם הַגְּדֹלִים.
יִסַּף יְהוָה עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
בְּרוּכִים אַתֶּם לַיהוָה, עָשָׂה שְׁמַיִם וָאָרֶץ,
► הַשְׁמַיִם שְׁמַיִם לַיהוָה, וְהָאָרֶץ נָתַן לִבְנֵי אָדָם.
לֹא הִמָּתִים יִהְלְלוּ יָהּ וְלֹא כָל־יְרֵדֵי דוֹמָה,
וְאִנְחָנוּ נִבְרָךְ יָהּ מִעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

תהלים קטו

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 Hatzzi 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*)

PSALM 115. Beginning with

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 ezrah zevah todah u-v'shem Adonai ekra.
N'darai ladonai ashalem negdah na l'khol amo.
B'hatzrot beit Adonai, b'tokheikhi yerushalayim, halleluyah.*

Psalm 116

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

אֶהְבֵּתִי כִּי יִשְׁמַע יְהוָה אֶת־קוֹלִי תַחֲנוּנִי.
כִּי הָטָה אָזְנוֹ לִי וּבִימֵי אֶקְרָא.
אֶפְפוּנִי חֲבִלִי מוֹת וּמִצָּרִי שְׂאוֹל מִצָּאוּנִי,
צָרָה וִיגוֹן אֶמְצֵא, וּבִשְׁם יְהוָה אֶקְרָא,
אֲנִה יְהוָה מִלְטָה נַפְשִׁי.
חֲנוּן יְהוָה וְצָדִיק, וְאֱלֹהֵינוּ מְרַחֵם,
שֹׁמֵר פְּתָאִים יְהוָה.
דִּלּוֹתַי וְלִי יְהוֹשִׁיעַ,
שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִּי, כִּי יְהוָה גָּמַל עָלַיִכִּי.
כִּי חֲלַצְתָּ נַפְשִׁי מִמָּוֶת,
אֶת־עֵינַי מִן דְּמָעָה, אֶת־רַגְלִי מִדָּחִי.
◀ אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים.
הָאֲמֵנָתִי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי מֵאֹד.
אֲנִי אֲמַרְתִּי בְּחַפְזִי, כָּל־הָאָדָם כֹּזֵב.

מָה אָשִׁיב לַיהוָה, כָּל־תַּגְמוּלוֹהִי עָלַי.
כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבִשְׁם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה נָא לְכָל־עַמּוֹ.
יָקָר בְּעֵינַי יְהוָה הַמּוֹתָה לַחֲסִידָיו.
אֲנִה יְהוָה כִּי אֲנִי עֲבָדְךָ, אֲנִי עֲבָדְךָ בְּיָדֶיךָ אֶמְתָּךְ.
פְּתַחַת לְמוֹסְרִי.
◀ לָךְ אֲזַבֵּחַ זֶבַח תּוֹדָה וּבִשְׁם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם, נִגְדָה נָא לְכָל־עַמּוֹ.
בְּחִצְרוֹת בֵּית יְהוָה, בְּתוֹכִכִּי יְרוּשָׁלַיִם. הִלְלוּהָ.

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 אֶתְהַלֵּךְ לִפְנֵי יְהוָה. 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, shabḥuhu kol ha-umim.
Ki gavar aleinu ḥasdo, ve-emet Adonai l'olam. Halleluyah.

Psalm 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 ladonai ki tov, ki l'olam ḥasdo.
✥ Yomar na yisrael, ki l'olam ḥasdo.
Yomru na veit aharon, ki l'olam ḥasdo.
Yomru na yirei Adonai, ki l'olam ḥasdo.

TORMENTED, I cried to ADONAI,
God answered me with open arms.
Min ha-meitzar karati yah, anani va-merḥav 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־הָאֲמִיּוֹת.
כִּי גָבַר עָלֵינוּ חֲסִדּוֹ, וְאֵמֶת יְהוָה לְעוֹלָם, הָלְלוּיָהּ.

תהלים קיז

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 הַמֵּצָר קָרָאתִי יְהוָה, עֲנֵנִי בְּמִרְחָב יְהוָה.
יְהוָה לִי לֹא אִירָא, מִה יַעֲשֶׂה לִּי אָדָם.
יְהוָה לִי בְּעֶזְרִי, וְאֲנִי אֲרָאָה בְּשִׁנְאִי.
טוֹב לַחֲסוֹת בִּיהוָה, מִבָּטָח בְּאָדָם.
טוֹב לַחֲסוֹת בִּיהוָה, מִבָּטָח בַּנְּדִיבִים.
כָּל־גּוֹיִם סָבְבוּנִי, בְּשֵׁם יְהוָה כִּי אֲמִילָם.
סְבוּנִי גַם סָבְבוּנִי, בְּשֵׁם יְהוָה כִּי אֲמִילָם.
סְבוּנִי כְּדִבְרֵים דַּעְכוּ בְּאֵשׁ קוֹצִים,
בְּשֵׁם יְהוָה כִּי אֲמִילָם.
דַּחֲה דַחֲתַנִּי לְנֶפֶל, וַיהוָה עֲזָרְנִי.

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 ladonai* ("Give thanks to Adonai")—after each verse recited by the leader. Local custom determines how these lines should be chanted.

TORMENTED . . . OPEN ARMS מִן הַמֵּצָר . . . בְּמִרְחָב יְהוָה. 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." *Merḥav*, 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 קוֹצִים בְּאֵשׁ. 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 הוֹדוּ 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-asu 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

עָזִי וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה.
קוֹל רִנָּה וִישׁוּעָה בְּאֹהֲלֵי צַדִּיקִים,
יָמִין יְהוָה עָשָׂה חֵיל.
יָמִין יְהוָה רוֹמְמָה, יָמִין יְהוָה עָשָׂה חֵיל.
לֹא אָמוֹת בִּי אַחֲיָה, וְאֶסְפֹּר מַעֲשֵׂי יְהוָה.
יִסֹּר יִסְרֹנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנָנִי.

◀ פָּתַחוּ לִי שַׁעְרֵי צֶדֶק, אָבֹא בָם אוֹדֶה יְהוָה.
זֶה הַשַּׁעַר לַיהוָה, צַדִּיקִים יָבֹאוּ בוֹ.
תהלים קיח:א–ב

Each of the following four verses is recited twice:

אוֹדֶה בִּי עֲנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה.
אֲבֹן מָאֲסוֹ הַבּוֹנִים, הָיְתָה לְרֹאשׁ פִּנָּה.
מֵאֵת יְהוָה הָיְתָה זֹאת, הִיא נִפְלְאֹת בְּעֵינֵינוּ.
זֶה הַיּוֹם עָשָׂה יְהוָה, נִגְלָה וְנִשְׁמָחָה בוֹ.

*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 הָבֹא בְּשֵׁם יְהוָה, בִּרְכֻנוֹכֶם מִבֵּית יְהוָה.
אֵל יְהוָה וַיָּאֵר לָנוּ, אֶסְרוּ חַג בְּעִבְתֵּימָם עַד קִרְנוֹת הַמִּזְבֵּחַ.
אֵלֵינוּ אֲתָה וְאוֹדֶה, אֱלֹהֵי אֲרוֹמְמָךְ.
הוֹדוּ לַיהוָה בִּי טוֹב, בִּי לַעֲוֹלָם חֲסִדּוֹ.

תהלים קיח:בא–כט

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 עָזִי 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 בִּרְכֻנוֹכֶם מִבֵּית יְהוָה. Literally, “We bless you from the house of Adonai.” In its biblical context, this was probably a priestly statement of blessing.

DRESS אֶסְרוּ חַג. There is some dispute as to the

Kaddish: Beauty of the World

הָלְלוּ אֶת הַתִּבְּלָה,
הָלְלוּ אֶת מְלוּאַה.
הָלְלוּ אֶת כְּסוּפֶיהָ,
אֶת יָפֶיהָ וְיִגּוֹנָהּ.
הָלְלוּ אֶבֶן וְאֵשׁ,
נָהָר וְלֵילָהּ
וְצִפּוֹר בּוֹדְדָה
בַּחֲלוֹן.

הָלְלוּ אֶת רִגְעַת
פְּרִיצַת הַשָּׁלָם
וְאֶת רִגְעַת פְּרִיצַת
הַשָּׁלָם בְּרִנָּה.
הָלְלוּ בְּכָל מְאוֹדְכֶם
אֶת הַיָּפִי הַדוֹעֵר—וְרֵאוּ
כִּי יִפְעַת הַתִּבְּלָה
הִיא לָכֶם.

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'mei 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.

יְהַלְלוּךָ יְהוָה אֱלֹהֵינוּ כָּל־מַעֲשֶׂיךָ, וְחִסְדֶּיךָ צְדִיקִים
עוֹשֵׂי רְצוֹנְךָ, וְכָל־עַמֶּיךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ
וַיִּשְׁבְּחוּ וַיְפָאֲרוּ וַיְרַמְּמוּ וַיַּעֲרִיצוּ וַיְקַדְּשׁוּ וַיְמַלִּיכוּ
אֶת־שִׁמְךָ מְלַכְנוּ.

◀ כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נֶאֱדָה לְזִמְרָה,
כִּי מַעֲוֹלָם וְעַד עוֹלָם אַתָּה אֵל.
בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

On Sukkot, congregations that include Hoshanot here continue on page 383.

קַדִּישׁ שָׁלֵם

Leader:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵךָ רַבָּא, בְּעֻלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעֻגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵךָ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

Leader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵךָ דְקַדְשָׁא, בְּרִיךְ הוּא,
לְעָלָא מִן כָּל־בְּרִכְתָּא וְשִׁירְתָּא תִּשְׁבְּחָתָא וְנַחֲמָתָא
דְאָמִירָן בְּעֻלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תִבְּלָה],
וְאָמְרוּ אָמֵן.

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.