

MAH TOVU ohalecha, Yaakov,
mishk'notecha, Yisrael!

Vaani b'rov chasd'cha
avo veitecha,
eshtachaveh el heichal kodsh'cha
b'yiratecha.

Adonai, ahavti m'on beitecha
um'kom mishkan k'vodecha.

Vaani eshtachaveh v'echraah,
evr'chah lifnei Adonai osi.

Vaani t'filati l'cha, Adonai,
eit ratzon.

Elohim b'rov chasdecha,
aneini be-emet yishecha.

HOW FAIR are your tents, O Jacob,
your dwellings, O Israel.

I, through Your abundant love, enter Your house;
I bow down in awe at Your holy temple.

Adonai, I love Your temple abode,
the dwelling-place of Your glory.

I will humbly bow down low before Adonai, my Maker.

As for me, may my prayer come to You, Adonai, at a favorable time.
O God, in Your abundant faithfulness, answer me with Your sure deliverance.

The opening words of this passage are from Numbers 24:5 where they are recited by Balaam, the foreign prophet who was commissioned to curse the children of Israel. When he opened his mouth, blessings emerged instead of curses.

וְאֲנִי תְפִלָּתִי *Vaani t'filati . . . As for me, may my prayer . . .* The Hebrew text has often been creatively rendered as "I am my prayer" — All I have to offer in prayer is myself; my prayer begins in humility. *Arthur Green*

מַה־טוֹב *Mah tovu . . . How fair . . .* Numbers 24:5

וְאֲנִי בְרוֹב חַסְדֶּךָ *Vaani b'rov chasd'cha . . . I, through Your abundant love . . .* Psalm 5:8

יְיָ אֶהְבֶּתִי *Adonai, ahavti . . . Adonai, I love . . .* Psalm 26:8

וְאֲנִי תְפִלָּתִי *Vaani t'filati . . . As for me, may my prayer . . .* Psalm 69:14

**מַה־טוֹב אֶהְלִיךָ, יַעֲקֹב,
מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל!**

**וְאֲנִי בְרוֹב חַסְדֶּךָ
אָבוֹא בֵיתְךָ,
אֲשַׁתְּחֹה אֶל-הַיְכָל קֹדֶשְׁךָ
בִּירְאָתְךָ.**

**יְיָ, אֶהְבֶּתִי מְעוֹן בֵּיתְךָ
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.**

**וְאֲנִי אֲשַׁתְּחֹה וְאֶכְרַעָה,
אֲבָרְכָה לְפָנֶי-יְיָ עֹשִׂי.**

**וְאֲנִי תְפִלָּתִי לְךָ, יְיָ,
עֵת רְצוֹן.**

**אֱלֹהִים, בְּרַב-חַסְדֶּךָ,
עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.**

מְזֻמָּים הַמַּאֲמִים

יְהוָה / מְזֻמָּה אֲנִי

שְׂפִי שׁוּבִי

אִצְתָּ

מַה־טוֹב

אֲשֶׁר יִצְרָ

אֱלֹהֵי נְשָׁמָה

נְשִׁים וְכָל יוֹם

לְעֵטוֹק

וְהַעֲרַבְנָה

אֱלֹהֵי דְבָרִים

קוֹזִישׁ דְּרַבְּנֵנוּ

BARUCH ATAH, Adonai

Eloheinu, Melech haolam,

asher yatzar et haadam b'chochmah

uvara vo n'kavim n'kavim,

chalulim, chalulim.

Galui v'yadua lifnei chisei ch'vodecha

she-im y'patei-achad echad meihem

o yisateim echad meihem,

i efshar l'hitkayeim

v'laamod l'fanecha.

Baruch atah, Adonai,

rofei chol basar umafla laasot.

בָּרוּךְ אַתָּה, יי

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה

וּבְרָא בּוֹ נְקָבִים וְנְקָבִים,

חֲלוּלִים חֲלוּלִים.

גָּלוּי וְיָדוּעַ לְפָנֶי כְּסֵא כְבוֹדְךָ

שֶׁאִם יִפְתַּח אֶחָד מֵהֶם

אוֹ יִסְתֵּם אֶחָד מֵהֶם,

אֵי אֶפְשָׁר לְהִתְקַיֵּם

וְלַעֲמֹד לְפָנֶיךָ.

בָּרוּךְ אַתָּה, יי

רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

ברוכים הנאים

מוֹדָה / מוֹדָה אָנִי

שירי שבת

ציצת

מח־טבו

אשר יצר

אלהי נשמה

שיים בכל יום

לעסוק

יחַרְבֵּנָא

אלו דברים

הדיש דרבנו

PRAISE TO YOU, Adonai our God,

Sovereign of the universe,

who formed the human body with skill,

creating the body's many pathways and openings.

It is well known before Your throne of glory

that if one of them be wrongly opened or closed,

it would be impossible to endure and stand before You.

Blessed are You, Adonai, who heals all flesh, working wondrously.

בָּרוּךְ אַתָּה, יי, רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Baruch atah, Adonai, rofei chol basar umafla laasot.

*Welcome**Modeh / Modah**Ani**Shabbat Songs**Tzitzit**Mah Tovv**Asher Yatzar**Elohai N'shamah**Nisim B'chol Yom**Laasot**V'haarev Na**Eilu D'varim**Kaddish**D'Rabanan*

BLESSED ARE YOU, Adonai our God, Sovereign of the universe.
 With divine wisdom You have made our bodies,
 combining veins, arteries and vital organs
 into a finely-balanced network.
 Wondrous Maker and Sustainer of life,
 were one of them to fail —
 how well we are aware! —
 we would lack the strength to stand before You.
 Blessed are You, Adonai,
 Source of our health and strength.

בָּרוּךְ אַתָּה, יְיָ, רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Baruch atah, Adonai, rofei chol basar umaflia laasot.

DON'T LET ME FALL
 as a stone falls upon 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 raises dust from the earth
 with anger and howling,
 don't let me fall.
 I have asked for so much,
 but as a blade of Your grass in a distant wild field,
 lets drop 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.

בָּרוּךְ אַתָּה, יְיָ, רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Baruch atah, Adonai, rofei chol basar umaflia laasot.

ELOHAI, n'shamah shenatata bi
 'horah hi.
 Atah b'ratah, atah y'tzartah,
 rah n'fachtah bi,
 'atah m'shamrah b'kirbi.
 Kol z'man shehan'shamah b'kirbi,
 nodeh/modah ani l'fanecha,
 Adonai Elohai
 'Elohei avotai v'imotai,
 Libon kol hamaasim,
 Adon kol han'shamot.
 Baruch atah, Adonai,
 sher b'yado nefesh kol chai
 v'ruach kol b'sar .sh.

אֱלֹהִי, נְשָׁמָה שֶׁנָּתַתָּ בִּי
 טְהוֹרָה הִיא.
 אַתָּה בְּרָאתָהּ, אַתָּה יִצְרַתָּהּ,
 אַתָּה נִפְחַתָּהּ בִּי,
 וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי.
 כָּל זְמַן שֶׁהִנְשָׁמָה בְּקִרְבִּי,
 מוֹדָה / מוֹדָה אֲנִי לְפָנֶיךָ,
 יְיָ אֱלֹהֵי
 וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,
 רַבּוֹן כָּל הַמַּעֲשִׂים,
 אֲדוֹן כָּל הַנְּשָׁמוֹת.
 בָּרוּךְ אַתָּה, יְיָ,
 אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חַי
 וְרוּחַ כָּל בֶּשָׂר אִישׁ.

רוּחִים נִבְּאִים
 וְדָה / מוֹדָה אֲנִי
 יְרֵי שְׁבֹת
 יֵצֵת
 הַדְּטָבוּ
 שֶׁר יֵצֵר
 לְהֵי נְשָׁמָה
 שִׁים בְּכֹל יוֹם
 עֲטוּק
 זְעֵר־בְּנָה
 שֶׁוּ דְבָרִים
 דִּישׁ דְּרָבָנוּ

MY GOD, the soul You have given me is pure.
 You created it, You shaped it, You breathed it into me,
 and You protect it within me.
 For as long as my soul is within me,
 I offer thanks to You,
 Adonai, my God
 and God of my ancestors,
 source of all Creation, Sovereign of all souls.
 Praised are You, Adonai,
 in whose hand is every living soul and the breath of humankind.

בָּרוּךְ אַתָּה, יְיָ, אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חַי וְרוּחַ כָּל בֶּשָׂר אִישׁ.
 Baruch atah, Adonai, asher b'yado nefesh kol chai v'ruach kol b'sar ish.

Elohai, n'shamah... My God, the soul... based on Brachot 60b

asher b'yado... in whose hand... Job 12:10

Welcome
 Modeh / Modah
 Ani
 Shabbat Songs
 Tzitzit
 Mah Touu
 Asher Yatzar
Elohai N'shamah
 Nisim B'chol Yom
 Laasok
 V'haarev Na
 Eilu D'varim
 Kaadish
 D'Rabanan

MATTER IS NEVER destroyed,
 only transformed.
 So, too, can the soul evolve
 higher and higher:
 from instinct to inspiration,
 haughtiness to holiness,
 selfishness to service;
 from individualism to union,
 to join with the Soul of souls,
 the Infinite One.
 As the soul is magnified and sanctified,
 so is the Infinite One exalted.

בָּרוּךְ אַתָּה, יי, אֲשֶׁר בְּיָדוֹ נִפְּשׁ כָּל חַי וְרוּחַ כָּל בֶּשָׂר אִישׁ.
 Baruch atah, Adonai, asher b'yado nefesh kol chai v'ruach kol b'sar ish.

MY SOUL came to me pure,
 drawn from the reservoir of the Holy.
 All the time it remains within me,
 I am thankful for its thirst
 for compassion and justice.
 Let my eyes behold the beauty of all creatures;
 let my hands know the privilege of righteous deeds.

בָּרוּךְ אַתָּה, יי, אֲשֶׁר בְּיָדוֹ נִפְּשׁ כָּל חַי וְרוּחַ כָּל בֶּשָׂר אִישׁ.
 Baruch atah, Adonai, asher b'yado nefesh kol chai v'ruach kol b'sar ish.

And God blew into the nostrils the breath of life — נְשִׁמַת חַיִּים *nishmat chayim*, and the human became a living being — נֶפֶשׁ חַיָּה *nefesh chayah*.
based on Genesis 2:7

נִסִּים בְּכֹל יוֹם
NISIM B'CHOL YOM — FOR DAILY MIRACLES

Baruch atah, Adonai
Eloheinu, Melech haolam,
asher natan lasechvi vinah
havchin bein yom uvein lailah.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לְשִׁכְוִי בִינָה
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

For awakeni

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who has given the mind the ability to distinguish day from night.

Baruch atah, Adonai
Eloheinu, Melech haolam,
pokei-ach ivrim.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
פוֹקֵחַ עֵוְרִים.

For vi

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who opens the eyes of the blind.

Baruch atah, Adonai
Eloheinu, Melech haolam,
matir asurim.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
מַתִּיר אֲסוּרִים.

*For the a
to s*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who frees the captive.

Baruch atah, Adonai
Eloheinu, Melech haolam,
zokeif k'fufim.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
זוֹקֵף כְּפוּפִים.

*For risin
11*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who lifts up the fallen.

נִסִּים בְּכֹל יוֹם *Nisim b'chol yom . . . For daily miracles . . .* These morning blessings evoke wonder at awakening to physical life: we open our eyes, clothe our bodies, and walk again with purpose; in spiritual life also, we are created in God's image, are free human beings, and as Jews, celebrate the joy and destiny of our people, Israel.

Though they are intended literally, we may perceive each blessing spiritually.

For Daily Miracles — Inspiration for blessings three to five comes from Psalm 146:7-8.

נְסִיִּים בְּכֹל יוֹם
NISIM B'CHOL YOM — FOR DAILY MIRACLES

BARUCH atah, Adonai
Elcheinu, Melech haolam,
roka haaretz al hamayim.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

*For firm earth to
stand upon*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who stretches the earth over the waters.

Baruch atah, Adonai
Eloheinu, Melech haolam,
hameichin mitzadei gaver.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַמְכִיֵן מִצְעָדֵי גֹבֵר.

*For the gift of
motion*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who strengthens our steps.

Baruch atah, Adonai
Eloheinu, Melech haolam,
malbish arumim.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
מַלְבִּישׁ עֲרֻמִּים.

*For clothing
the body*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who clothes the naked.

Baruch atah, Adonai
Eloheinu, Melech haolam,
hanotein laya-eif ko-ach.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַנוֹתֵן לַיָּעֹף כֹּחַ.

*For renewed
enthusiasm for life*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who gives strength to the weary.

Baruch atah, Adonai
Eloheinu, Melech haolam,
hamaavir sheinah mei-einai,
ut'numah mei-afapai.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַמַּעֲבִיר שְׁנָה מֵעֵינַי,
וְתַנּוּמָה מֵעַפְּאֵי.

For reawakening

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who removes sleep from the eyes, slumber from the eyelids.

נְשִׁים בְּכֹל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

BARUCH atah, Adonai
Eloheinu, Melech haolam,
she-asani b'tzelem Elohim.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שָׁעַשְׂנִי בְּצַלְמֵ אֱלֹהִים.

For being
the image of G

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who made me in the image of God.

Baruch atah, Adonai
Eloheinu, Melech haolam,
she-asani ben / bat chorin.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שָׁעַשְׂנִי בֶן / בַּת חוֹרִין.

For be
a free pe

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who has made me free.

Baruch atah, Adonai
Eloheinu, Melech haolam,
she-asani Yisrael.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שָׁעַשְׂנִי יִשְׂרָאֵל.

For being a

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who has made me a Jew.

Baruch atah, Adonai
Eloheinu, Melech haolam,
ozeir Yisrael big'vurah.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה.

For pur

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who girds Israel with strength.

Baruch atah, Adonai
Eloheinu, Melech haolam,
oteir Yisrael b'tifarah.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
עוֹטֵר יִשְׂרָאֵל בְּתִפְאַרָה.

For harm

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who crowns Israel with splendor.

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav
v'tzivanu laasok b'divrei Torah.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְעִסוֹק בְּדִבְרֵי תוֹרָה.

פְּרוּכִים הַבָּאִים
מוֹדָה / מוֹדָה אֲנִי
שִׁירֵי שַׁבָּת
צִיּוֹת

BLESSED ARE YOU, Adonai our God,
Sovereign of the universe,
who hallows us with mitzvot,
commanding us to engage with words of Torah.

מחֲטָבוֹ

אֲשֶׁר יֵצֵר

אֱלֹהֵי נְשָׁמָה

נְסִים וְכֹל יוֹם

לְעִסוֹק

וְהַעֲרַבְנָא

אֵלֵינוּ דְּבָרִים

קִדְּשׁ דְּרַבְּנָנָא

V'HAAREV NA Adonai Eloheinu
et divrei Torat-cha b'finu,
uv'fi amcha beit Yisrael,
v'nih'yeh anachnu v'tze-etza-einu,
v'tze-etza-ei amcha beit Yisrael,
kulanu yodei sh'mecha,
v'lomdei Toratecha lish'mah.
Baruch atah, Adonai,
ham'lameid Torah l'amo Yisrael.

וְהַעֲרַבְנָא יי אֱלֹהֵינוּ
אֶת־דִּבְרֵי תוֹרַתְךָ בְּפִינוּ,
וּבְפִי אַמְכָּה בֵּית יִשְׂרָאֵל,
וְנִהְיֶה אֲנַחְנוּ וְצֵאֲצֵאֵינוּ,
וְצֵאֲצֵאֵי אַמְכָּה בֵּית יִשְׂרָאֵל,
כְּלָנוּ יוֹדְעֵי שְׁמֶךָ,
וְלוֹמְדֵי תוֹרַתְךָ לְשִׁמְחָה.
בָּרוּךְ אַתָּה יי,
הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

○ ADONAI, our God,
let the words of Torah be sweet in our mouths
and the mouths of Your people Israel,
so that we, our descendants and the descendants of all Your people Israel
may know You, by studying Your Torah for its own sake.
Blessed are You, Adonai, who teaches Torah to Your people Israel.

בָּרוּךְ אַתָּה, יי, הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.
Baruch atah, Adonai, ham'lameid Torah l'amo Yisrael.

Reader 3 continued on next page

“Descendants” includes men and women who embrace the Jewish people and faith.

The two blessings above (derived from *B'rachot 11b*) are both Torah blessings and introduce the study which follows on pages 87 [205], 89 [207], 91 [209], and 93 [211].

לְעִסוֹק *Laasok . . . to engage . . .* אֵלֵינוּ דְּבָרִים *Eilu d'varim . . . These are things . . .* The traditional placement of these prayers differs. Here they are linked to emphasize the study of Torah and its influence on our daily ethical behavior.

- Welcome
- Modeh / Modah
- Ani
- Shabbat Songs
- Tzitzit
- Mah Tovu
- Asher Yatzar
- Elohai N'shamah
- Nisim B'chol Yom
- Laasok
- V'haarev Na
- Eilu D'varim
- Kaddish
- D'Rabanan

WE SEEKERS of God, how do we find You?
 In good deeds and in the study of Torah.
 And Your search for us?
 You find us
 in the bending of the knee,
 in the rigor of study,
 in the honesty of commerce,
 through a good heart, through decency,
 in respect, true fellowship, companionship and love,
 through truth and peace,
 in the No that is really No, and
 the Yes that is really Yes.

בְּרוּךְ אַתָּה, יְיָ, הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.
 Baruch atah, Adonai, ham'lameid Torah l'amo Yisrael.

FROM THE COWARDICE that shrinks from new truth,
 from the laziness that is content with half-truths,
 from the arrogance that thinks it knows all truth,
 O God of truth, deliver us.
 Blessed is Adonai, Teacher of Torah to Your people Israel.

בְּרוּךְ אַתָּה, יְיָ, הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.
 Baruch atah, Adonai, ham'lameid Torah l'amo Yisrael.

Six Torah episodes are to be remembered each day, to refine our direction:

- יְצִיאַת מִצְרַיִם *Ytziat Mitzrayim*: Recall the Exodus from Egypt — depart from whatever enslaves.
- עֲמָלֵק *Amalek*: Recall Amalek who attacked from behind — be on guard against evil.
- מַעֲמַד הַר סִינַי *Maamad Har Sinai*: Recall standing at Sinai — make Torah part of your daily life.
- מַעֲשֵׂה עֵגֶל הַזָּהָב *Maaseh Eigel HaZahav*: Recall the Golden Calf — keep material desires in check and be wary of heresy.
- קֹרַח *Korach*: Recall Korach's rebellion — prevent ego from misleading and destroying your way.
- שַׁבָּת *Shabbat*: Recall the first gift, Shabbat — welcome Shabbat holiness each week.

Whether modern Jews believe that it is actually the word of God or some distillation of numerous ancient texts, Torah — the study of it, the interpretation of it, the struggle with it — is what committed Jews continue to base their faith upon. No moment in a Jew's life — not a *brit milah*, not a sunset, not the descent into death itself — is without its accompanying text, which in turn has its ultimate basis in the original text itself, the Torah. *Adam Sol*

We seekers of God . . . adapted from Seder Eliyahu Rabba 23

EILU d'varim she-ein lahem shiur,
 she-adam ocheil peiroteihem
 baolam hazeh
 v'hakeren kayemet lo laolam haba.
 V'eilu hein:
 kibud av va-eim,
 ug'milut chasadim,
 v'hashkamat beit hamidrash
 shacharit v'arvit,
 v'hachnasat crchim,
 uvikur cholim,
 v'hachnasat kalah,
 ul'vayat hameit,
 v'iyun t'filah,
 vahavaat shalom bein adam lachaveiro.
 V'talmud Torah k'neged kulam.

אֵלּוּ דְּבָרִים שֶׁאֵין לָהֶם שְׁעוּר,
 שֶׁאָדָם אוֹכֵל פְּרוֹתֵיהֶם
 בְּעוֹלָם הַזֶּה
 וְהִקְרָן קַיֶּמֶת לוֹ לְעוֹלָם הַבָּא.
 וְאֵלּוּ הֵינּוּ:
 כְּבוֹד אָב וָאִם,
 וּגְמִילוּת חֲסָדִים,
 וְהִשְׁכַּמַת בֵּית הַמִּדְרָשׁ
 שַׁחֲרִית וְעֶרְבִית,
 וְהַכְנָסַת אוֹרְחִים,
 וּבִקּוּר חוֹלִים,
 וְהַכְנָסַת כָּלָה,
 וּלְנִיחַת הַמֵּית,
 וְעִיּוֹן תְּפִלָּה,
 וְהַבְּאֵת שְׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ.
 וְתַלְמוּד תּוֹרָה כְּנֶגֶד כָּלֶם.

ימים הבאים
 יח / מוֹדֵה אֲנִי
 יי שְׁבֹת
 ת
 ז'טבו
 ה יצר
 זי נְשֻׁמָּה
 ס בְּכֹל יוֹם
 זוק
 רב־נא
 דְּבָרִים
 ש דְּרַבְנּוּ

THESE ARE THINGS that are limitless,
 of which a person enjoys the fruit of the world,
 while the principal remains in the world to come.
 They are: honoring one's father and mother,
 engaging in deeds of compassion,
 arriving early for study, morning and evening,
 dealing graciously with guests, visiting the sick,
 providing for the wedding couple,
 accompanying the dead for burial,
 being devoted in prayer,
 and making peace among people.
 But the study of Torah encompasses them all.

בּוֹד אָב וָאִם Reader 4 continued on next page **כָּבֵד** can it mean to honor?
 Sometimes he **כָּבֵד** has as its root **כָּבֵד**
kaveid — heavy; it can be a burden to honor another. In honoring those who have given us life
 or sustenance, we honor the Source of Life. *Elyse D. Frishman*

וְהִשְׁכַּמַת בֵּית הַמִּדְרָשׁ *V'hashkamat beit hamidrash . . . arriving early for study . . .* The Rabbis
 understood this to convey enthusiasm and earnestness. *Yoel Kahn*

תַּלְמוּד תּוֹרָה *Talmud Torah, the study of Torah* offers the knowledge of what is right and how
 to live justly. Jewish study includes the expectation that the lessons will be applied to life.

אֵלּוּ דְּבָרִים *Eilu d'varim . . . These are things . . . based on Peah 1:1*

שֶׁאָדָם אוֹכֵל *She-adam ocheil . . . of which a person enjoys . . . Shabbat 127a*

Reader 4

Welcome

Modeh / Modah

Ani

Shabbat Songs

Tentzitz

Mah Tov

Asher Yatzar

Elohai N'shamah

Nisim B'chol Yom

Laasok

V'huarev Na

Eilu D'varim

Kaddish

D'Rabanan

THE COVENANT calling and covenant work goes on in each act of teaching and learning of the Torah, through which at the same time, God is still being revealed.

Herbert Bronstein

THERE ARE EIGHT DEGREES in the giving of *tzedakah*, each one higher than the one before:

- to give grudgingly, reluctantly, or with regret;
- to give less than one should, but with grace;
- to give what one should, but only after being asked;
- to give before one is asked;
- to give without knowing who will receive it,
although the recipient knows the identity of the giver;
- to give without making known one's identity;
- to give so that neither giver nor receiver knows the identity of the other;
- to help another to become self-supporting, by means of a gift, a loan,
or by finding employment for the one in need.

Maimonides

WE NEED Jewish men and women to become a Jewishly inspired and informed leadership — not only rabbinical but also lay. We need Jews more conversant with the thought and teachings of Judaism, to whom Judaism is no cold remote theology and Hebrew learning a matter of mystical ignorance, and to whom Jewish culture is no proxied culture. We need a reassertion of faith and a reawakening of interest in a cultural heritage that is all too rapidly being relegated to the exclusive possession of graduates of rabbinical seminaries. . . . We desperately need such lay leaders today with vision and fortitude.

Paula Ackerman

PSALM 150:1-6

HAL'LU YAH!
 Hal'lu El b'kodsho,
 hal'luhu bir'kia uzo.
 Hal'luhu big'vurotav,
 hal'luhu k'rov gudlo.
 Hal'luhu b'teika shofar,
 hal'luhu b'neivel v'cheinor.
 Hal'luhu b'tof umachol,
 hal'luhu b'minim v'ugav.
 Hal'luhu b'tziltz'lei shama,
 hal'luhu b'tziltz'lei t'ruah.
 Kol han'shamah t'haleil Yah,
 Hal'lu Yah!

הַלְלוּ יְהוָה!
 הַלְלוּ-אֱלֹהִים בְּקֹדֶשׁוֹ,
 הַלְלוּהוּ בְּרִקְיעַ עֲזָו.
 הַלְלוּהוּ בְּגִבּוֹרֹתָיו,
 הַלְלוּהוּ כְּרֹב גִּדְלוֹ.
 הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר,
 הַלְלוּהוּ בְּנֶבֶל וְכִנּוֹר.
 הַלְלוּהוּ בְּתוֹף וּמְחוֹל,
 הַלְלוּהוּ בְּמִנִּים וְעוּגָב.
 הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע,
 הַלְלוּהוּ בְּצִלְצְלֵי-תְרוּעָה.
 כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה,
 הַלְלוּ-יְהוָה!

ברוך שְׁאֵמַר
 מְזִמּוֹר צ"ב
 אֲשֶׁר י
 קוֹלָהוּ
 מְזִמּוֹר ק"ג
 נִשְׁמַת כָּל חַי
 יִשְׁתַּבַּח
 תְּצִי קוֹדֵשׁ

HALLELUJAH!
 Praise God in God's sanctuary;
 praise God in the sky, God's stronghold.
 Praise God for mighty acts;
 praise God for God's exceeding greatness.
 Praise God with blasts of the horn;
 praise God with harp and lyre.
 Praise God with timbrel and dance;
 praise God with lute and pipe.
 Praise God with resounding cymbals;
 praise God with loud-clashing cymbals.
 Let all that breathes praise God.
 Hallelujah!

YITGADAL v'yitkadesh sh'meih raba
 b'alma di v'ra chiruteih,
 v'yamlich malchureih
 b'chayeichon uv'yomeichon
 uv'chayei d'chol beit Yisrael,
 baagala uviz'man kariv,
 v'imru: Amen.

Y'nei sh'meih raba m'varach
 l'alum ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar
 v'yitromam v'yitnasei,
 v'yit'hadar v'yitaleh v'yit'halal
 sh'meih d'kud'sha b'rich hu,
 l'eila min kol birchata v'shirata,
 tushb'chata v'nechemata,
 daamiran b'alma, v'imru: Amen.

EXALTED and hallowed be God's great name,
 in the world which God created, according to plan.
 May God's majesty be revealed in the days of our lifetime
 and the life of all Israel —
 speedily, imminently.
 To which we say: Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted,
 extolled, glorified, adored, and lauded
 be the name of the Holy Blessed One,
 beyond all earthly words and songs of blessing, praise, and comfort.
 To which we say: Amen.

God can hardly be listening to the actual words of our prayers: how unendingly boring to hear such repetition days without number! And anyone who prays with any regularity or sincerity knows that the same prayers mean different things on different readings. Instead, each prayer is a metaphoric representation of the speaker's heart and mind. Now to God, that is an interesting and unending text, ever-changing, and God is the ultimate reader of nuance and allusion. *Adam Sol*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא
 בְּעֵלְמָא דִּי בְרָא כְרְעוּתֵיהּ,
 וַיַּמְלִיךְ מַלְכוּתֵיהּ
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזְמַן קָרִיב,
 וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר
 וַיִּתְרַומֵם וַיִּתְנַשֵּׂא,
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
 לְעֵלְא מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא,
 תְּשֻׁבְחָתָא וְנַחֲמָתָא,
 דְאָמִירוֹן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

ג. ה. ש. א. מ. י.

ת. ק. מ. מ. א. י. ה.

א. ש. נ. י.

י. ה. ק. מ. ל. ה. ה.

י. ה. ה. ק. י. ה.

ו. ש. מ. מ. י. ק. ל. ה. ה.

י. ש. מ. מ. ה. ה.

ח. צ. י. ק. ד. י. ש.

שִׁמְעוּ וּבְרַכּוּתֵיהֶּ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

BAR'CHU et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed!

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ!
בְּרוּךְ יְיָ הַמְּבָרָךְ
לְעוֹלָם וָעֶד!

PRAISE ADONAI to whom praise is due forever!
Praised be Adonai to whom praise is due,
now and forever!

For those who choose: The prayer leader at the word בְּרַכּוּ *Bar'chu* (the call to worship) bends the knees and bows from the waist, and at יְיָ *Adonai* stands straight. בְּרוּךְ *Baruch Adonai* is the communal response, whereupon the community repeats the choreography of the first line.

רָבָה
יְיָ
תִזְכְּרוּ
יְיָ
וְיָצִיב
מִלְכָּה

Reader 5

BARUCH atah, Adonai
 Eloheinu, Melech haolam,
 yotzeir or uvorei choshech,
 oseh shalom uvorei et hakol.
 Hamei-ir laaretz
 v'ladarim aleha b'rachamim,
 uv'tuvo m'chadeish b'chol yom tamid
 maaseih v'reishit.
 Mah rabu maasecha, Adonai,
 kulam b'chochmah asita,
 mal'ah haaretz kinyanecha.
 Titbarach, Adonai Eloheinu,
 al shevach maaseih yadecha
 v'al m'orei or she-asita,
 y'faarucha selah.
 Or chadash al Tzion tair,
 v'nizkeh chulanu m'heirah l'oro.
 Baruch atah, Adonai, yotzeir ham'orot.

בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם,
 יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,
 עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת-הַכּוֹל.
 הַמַּיִר לְאֶרֶץ
 וְלְדָרִים עֲלֶיהָ בְּרַחֲמִים,
 וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תַּמִּיד
 מַעֲשֵׂה בְּרֵאשִׁית.
 מַה רַבּוּ מַעֲשֵׂיךָ, יי,
 כָּל־מִן בְּחֹכְמָה עָשִׂיתָ,
 מְלֵאָה הָאֶרֶץ קִינְיָנֶיךָ.
 תִּתְבָּרַךְ, יי אֱלֹהֵינוּ,
 עַל שִׁבְחַ מַּעֲשֵׂה יְדִידֶיךָ
 וְעַל מְאֹרֵי אוֹר שֶׁעָשִׂיתָ,
 יִפְאָרוּךְ סֵלָה.
 אוֹר חָדָשׁ עַל צִיּוֹן תֵּאִיר,
 וְנִזְכֶּה כָּלֵנוּ מְהֵרָה לְאוֹרוֹ.
 בָּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאֹרוֹת.

בָּרַכְו
 יוֹצֵר
 אֶתְהַבָּה רַבָּה
 שְׁמַע
 וְאֶתְהַבָּת
 לְמַעַן תִּזְכְּרוּ
 וְלֵאמֹר יי
 אֲמִוֹת וְנֵצִיב
 מִי־כַמְכָּה

PRaised ARE YOU, Adonai our God, Sovereign of the universe,
 Creator of light and darkness, who makes peace and fashions all things.
 In mercy, You illumine the world and those who live upon it.
 In Your goodness You daily renew creation.
 How numerous are Your works, Adonai!
 In wisdom, You formed them all, filling the earth with Your creatures.
 Be praised, Adonai our God, for the excellent work of Your hands,
 and for the lights You created, may they glorify You.
 Shine a new light upon Zion, that we all may swiftly merit its radiance.
 Praised are You, Adonai, Creator of all heavenly lights.

בָּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאֹרוֹת.

Baruch atah, Adonai, yotzeir ham'orot.

Or chadash al Tzion ta-ir . . . Shine a new light upon Zion . . .
 Classical Reform prayerbook authors in the Diaspora consistently omitted this line with its
 mention of Zion from the liturgy because of their opposition to Jewish nationalism. With the
 restoration of this passage to *Mishkan T'filah*, our movement consciously affirms its devotion to
 the modern State of Israel and signals its recognition of the religious significance of the reborn
 Jewish commonwealth. David Ellenson

Baruch atah, Adonai . . . yotzeir or uvorei choshech . . .
 Praised are You, Adonai . . . Who forms light and creates darkness . . . Isaiah 45:7

Mah rabu . . . How numerous . . . Psalm 104:24