

On Festivals, the leader begins here:

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
בְּתַעֲצוּמוֹת עֲזָה בְּכַבּוֹד שְׁמָהּ
לְנֶצַח בְּנוֹרְאוֹתֶיהָ
הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רֵם וְנִשְׂא.

On Shabbat, the leader begins here:

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכַתּוּב, רָנְנוּ צְדִיקִים בַּיהוָה, לְיִשְׂרָאֵל נְאֻם תְּהִלָּה.

בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל
וּבְדַבְרֵי צְדִיקִים תִּתְפַּרֵּךְ
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם,
וּבִקְרֹב קְדוֹשִׁים תִּתְקַדֵּשׁ.

וּבִמְקַהֲלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל
בִּרְנָה יִתְפָּאֵר שְׁמֶךָ מִלִּפְנֵי, בְּכָל־דּוֹר וְדוֹר.

שׁוֹכֵן חֹבֵת כָּל־הַיְצוּרִים לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], לְהוֹדוֹת, לְהִלָּל, לְשַׁבֵּחַ, לְפָאֵר,
לְרוֹמֵם, לְהַדִּיר, לְבָרֵךְ, לְעַלֵּה וּלְקַלֵּס, עַל כָּל־דַּבְרֵי
שִׁירוֹת וְתַשְׁבָּחוֹת דָּוִד בֶּן־יִשִׁי עַבְדְּךָ מְשִׁיחֶךָ.

הָאֵל סט. 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.

שׁוֹכֵן DWELLING FOREVER
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).

רָנְנוּ Psalm 33:1.

YOU ARE EXALTED IN THE SPEECH OF THE UPRIGHT
בְּפִי יִשְׂרָאֵל תִּתְרוֹמֵם. 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*).

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלָכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ
בְּשִׁמְיִים וּבְאָרֶץ. כִּי לָךְ נָאָה, יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],

שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה, עֲזֹרָה וּמִמְשָׁלָה, נְצִיחַת,
גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתַפְאֶרֶת, קִדְשָׁה וּמַלְכוּת.
בְּרִכּוֹת וְהוֹדָאוֹת מַעֲתָה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְהוָה,
אֵל מֶלֶךְ גָּדוֹל בְּתַשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,
הַבוֹחֵר בְּשִׁירֵי וְזִמְרָה, מֶלֶךְ אֵל, חֵי הָעוֹלָמִים.]

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.

חֲצִי קָדִישׁ

Leader:

דִּיתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֶךָ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעִגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

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

Congregation and Leader:

יְהִיא שְׁמֶךָ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמָיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשָּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֶךָ דִּקְדוּשָׁא, בְּרִיךְ הוּא,
לְעֵלְא מִן כָּל־ [לְעֵלְא לְעֵלְא מְכַל־
[on Shabbat Shuvah we substitute:
בְּרִכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחַמְתָּא דְאִמְרִין בְּעֶלְמָא
וְאִמְרוּ אָמֵן.]

קריאת שמע וברכותיה

ישות לְכָרְכוּ
 מְשֻׁגֵּיב בְּכַחוּ מִי בָלְתוּ וְכִמְהוּ?
 כִּי הוּא מְקוֹר הַכֹּל, יִצְרוּ וְעִשְׂהוּ.
 בֵּן לוֹ דְּמוּת עֵין לֹא רָאָתָה, בָּלְתִּי
 נִפְשׁ בְּלֵב תִּפְּרִי אֹתוֹ וְתִצְפֶּהוּ;
 עֲצֵם כְּבוֹדוֹ הִכִּיל כֹּל, וְכֵן נִקְרָא:
 מְקוֹם לְכֹל כִּי לֹא מְקוֹם יִכִּלְהוּ,
 רָאָה וְלֹא נִרְאִית, לְרָאָה וְלֹא נִרְאָה
 בָּאֵי וְהוֹדִי אֶת־אֲדֹנָי וּבְרַכְהוּ.

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

Leader:

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ.

Congregation, then the leader repeats:

וְ בְרִיךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

We are seated.

INTRODUCTION TO THE RECITATION OF THE SH'MA. The call to worship marks the formal beginning of the Shāharit (morning) service. Shāharit 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 מְשֻׁגֵּיב 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).

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁה,
עוֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת-הַכֹּל.]

On Festivals occurring on weekdays, we continue in the middle of page 152.

On Shabbat, we recite:

הַכֹּל יוֹדוּךָ
וְהַכֹּל יִשְׁבְּחוּךָ,
וְהַכֹּל יֹאמְרוּ אֵין קְדוֹשׁ כִּיְהוָה.
הַכֹּל יְרוֹמְמוּךָ סֵלָה,
יוֹצֵר הַכֹּל.

הָאֵל הַפּוֹתֵחַ בְּכָל-יוֹם דְּלִתּוֹת שְׁעָרֵי מִזְרַח
וּבֹקֵעַ חֲלוֹנֵי רְקִיעַ,
מוֹצִיא חֶמְדָּה מִמְּקוֹמָהּ וּלְבָנָה מִמְּכוֹן שְׁבָתָהּ,
וּמֵאִיר לְעוֹלָם כָּלוּ וְלִיוֹשְׁבָיו שִׁפְרָא בְּמִדַּת רַחֲמִים.
הַמֵּאִיר לָאָרֶץ וְלִדְרוֹת עֲלִיָּה בְּרַחֲמִים
וּבִטּוֹבוֹ מְחַדֵּשׁ בְּכָל-יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית.
הַמְּלִךְ הַמְּרוֹמֵם לְבָדּוֹ מֵאָז,
הַמְּשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִימּוֹת עוֹלָם.
אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הַרְפִּים רַחֵם עָלֵינוּ,
אֲדוֹן עֲוֹנוֹ צוּר מִשְׁגָּבֵנוּ.
מִגֵּן יִשְׁעֵנוּ מִשְׁגֵּב בְּעַדָּנוּ.
אֵין בְּעֶרְכְּךָ וְאֵין זוּלָתְךָ,
אֶפֶס בְּלָתְךָ וּמִי דּוֹמָה לָךְ.
אֵין בְּעֶרְכְּךָ יְהוָה אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה
וְאֵין זוּלָתְךָ מִלְּפָנֶיךָ לְחַיֵּי הָעוֹלָם הַבָּא.
אֶפֶס בְּלָתְךָ גּוֹאֲלָנוּ לִימּוֹת הַמָּשִׁיחַ
וְאֵין דּוֹמָה לָךְ מוֹשִׁיעֵנוּ לְתַתִּית הַמַּתִּים.]

יוֹצֵר אוֹר FORMING LIGHT
This opening *b'rakhah* before the Sh'ma acknowledges that we experience God, first of all, through witnessing the miracle of creation. Praying in the morning, we are asked to pay attention to the wonder of the dawn, of sunlight, and of a new day. In the liturgy, the break of dawn is then imagined as a chorus of song in which we join.

This *b'rakhah* is adapted from a verse in Isaiah (45:7), which reads *oseh shalom u-vorei ra*, "who makes peace and creates evil." The prophet insists that both good and evil come from the one God. But in the moment of prayer, we focus on all for which we can be thankful, beginning with the light that makes life possible; therefore, the ancient rabbis transformed this biblical verse and changed the ending to read "creating all."

הַכֹּל. 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.

NONE IS LIKE YOU אֵין בְּעֶרְכְּךָ. 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 לִימּוֹת הַמָּשִׁיחַ. 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.

אֵל אֲדוֹן עַל כָּל־הַמַּעֲשִׂים,
 בְּרוּךְ וּמְבָרֵךְ בְּפִי כָל־נִשְׁמָה,
 גָּדְלוֹ וְטוֹבוֹ מֵלֹא עוֹלָם,
 דַּעַת וְתְבוּנָה סוֹכְבִים אוֹתוֹ.
 הַמִּתְנַצֵּה עַל חַיּוֹת הַקֹּדֶשׁ,
 וְנִהְדָּר בְּכָבוֹד עַל הַמְרַבֶּה,
 זְכוּת וּמִישׁוֹר לִפְנֵי כְסֹא,
 חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.
 טוֹבִים מְאֹרֹת שֶׁבָּרָא אֱלֹהֵינוּ,
 יֵצֵרם בְּדַעַת בְּבִינָה וּבְהַשְׁפֵּל,
 כָּחַ וְגִבּוּרָה נָתַן בָּהֶם,
 לַחַיּוֹת מוֹשְׁלִים בְּקֶרֶב תִּבְל.
 מְלֵאִים זֵיו וּמְפִיקִים נִגִּה,
 נֶאֱדָה זֵיוֹם בְּכָל־הָעוֹלָם,
 שְׂמֵחִים בְּצֵאתָם וְשֹׁשֵׁי־בֹאֵם,
 עֹשִׂים בְּאַיְמָה רָצוֹן קוֹנֵם.
 פֶּאֶר וְכְבוֹד נֹתְנִים לְשִׁמּוֹ,
 צִהְלָה וְרִנָּה לְזִכָּר מַלְכוּתוֹ.
 קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר,
 רָאָה וַהֲתַקִּין צוּרֵת הַלְבָנָה.
 שִׁבַּח נֹתְנִים לוֹ כָּל־צָבָא 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.

שְׂמֵחִים HAPPY. 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.

On Shabbat, we continue:

לֹא אֲשֶׁר שָׁבַת מְכַלֵּה מַעֲשִׂים, בַּיּוֹם הַשְּׁבִיעִי הִתְעַלָּה
וַיֵּשֶׁב עַל כִּסֵּא כְבוֹדוֹ, תִּפְאֶרֶת עֲטָה לַיּוֹם הַמְּנוּחָה, עֲנֵג
קָרָא לַיּוֹם הַשְּׁבִית. זֶה שֶׁבַח שֶׁל יוֹם הַשְּׁבִיעִי, שָׁבוּ שָׁבַת
אֶל מְכַלֵּמְלָאֲכֵתוֹ. וַיּוֹם הַשְּׁבִיעִי מִשְׁבַּח וְאוֹמֵר: מִזְמוֹר
שִׁיר לַיּוֹם הַשְּׁבִית, טוֹב לְהַדוֹת לַיהוָה. לְפִיכָךְ יִפְאָר
וַיִּכְרְכוּ לֵאלֹהֵי כָל־יִצְוָיו. שֶׁבַח יִקָּר וַיִּגְדֹּל יִתְּנוּ לֵאלֹהֵי מֶלֶךְ
יּוֹצֵר כָּל, הַמְּנַחֵל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ בַּיּוֹם
שָׁבַת קֹדֶשׁ. שֶׁמֶךְ יְהוָה אֱלֹהֵינוּ יִתְקַדֵּשׁ, וְזִכְרֶךָ מִלִּפְנֵי
יִתְפָּאֵר, בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת.
◀ תִּתְפָּרֵךְ מוֹשִׁיעֵנו, עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ,
וְעַל מְאֹרֵי אוֹר שֶׁעָשִׂיתָ, יִפְאָרוּךְ סֶלָה.]

Continue on the next page.

On Festivals occurring on weekdays, we recite:

הַמְּאִיר לְאָרֶץ וְלִדְרוֹת עֲלִיָּה בְּרַחֲמִים,
וּבִטּוֹבוֹ מִחֲדָשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית.
מָה רַבּוֹ מַעֲשָׂיֶיךָ יְהוָה, כָּלֵם בְּחֻכְמָה עֲשִׂיתָ,
מִלֵּאָה הָאָרֶץ קִנְיָנָה.
הַמֶּלֶךְ הַמְרוֹמֵם לְבָדּוֹ מֵאֶז,
הַמְּשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִימּוֹת עוֹלָם,
אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ,
אֲדוֹן עֲזָנוּ, צוֹר מִשְׁגָּבֵנוּ, מִגֵּן יִשְׁעֵנוּ, מִשְׁגָּב בְּעֲדָנוּ.

אֵל בְּרוּךְ, גָּדוֹל יָדְעָה,
הַכִּין וּפָעַל זִהְרֵי חֲמָה.
טוֹב יֵצֵר כְּבוֹד לְשִׁמוֹ.
מְאֻרוֹת נָתַן סְבִיבוֹת עֲזוֹ.
פְּנוֹת צָבָאיו קְדוֹשִׁים,
רוֹמְמֵי שִׁדֵּי, תָּמִיד מְסַפְּרִים
כְּבוֹד אֵל וּקְדוּשָׁתוֹ.
◀ תִּתְפָּרֵךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ,
וְעַל מְאֹרֵי אוֹר שֶׁעָשִׂיתָ, יִפְאָרוּךְ סֶלָה.

GOD, WHO CEASED WORK
לֹא אֲשֶׁר שָׁבַת. This prayer
forms a continuous narra-
tive out of a disparate series
of biblical verses and rab-
binic 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 an-
cient rabbis pictured God
as achieving full sovereignty
only on Shabbat, and they
personified the relationship
in mutual terms: Shab-
bat itself praises God and
chants Psalm 92, "A Song of
Shabbat."

**HOW VARIED ARE YOUR
WORKS** מָה רַבּוֹ מַעֲשָׂיֶיךָ.
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 mean-
ing 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, captur-
ing 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.

All services continue here:

תתברך צורנו מלכנו וגאלנו בורא קדושים.
ישתבח שמך לעד מלכנו, יוצר משרתים,
ואשר משרתיו כלם עומדים ברום עולם
ומשמיעים ביראה יחד בקול.
דברי אלהים חיים ומלך עולם.

כלם אלהובים, כלם ברורים, כלם גבורים,
וכלם עושים באימה וביראה רצון קונם.
וכלם פותחים את פיהם בקדשה ובטהרה,
בשירה ובזמרה, ומברכים ומשבחים,
ומפארים ומעריצים, ומקדישים וממליכים:

את שם האל, המלך הגדול, הגבור והנורא קדוש הוא.
וכלם מקבלים עליהם על מלכות שמים זה מזה,
ונותנים רשות זה לזה, להקדיש ליוצרם בנחת ורת,
בשפה ברורה ובנעימה קדושה, כלם כאחד
עונים ואומרים ביראה:

קדוש, קדוש, קדוש יהוה צבאות,
מלא כל הארץ כבודו.

והאופנים וחיות הקדש ברעש גדול מתנשאים
לעמית שרפים, לעמיתם משבחים ואומרים:

ברוך כבוד יהוה ממקומו.

לאל ברוך, נעימות יתנו. למלך אל חי וקיים,
זמירות יאמרו, ותשבחות ישמיעו. פי הוא לבדו
פועל גבורות, עושה חדשות,
בעל מלחמות, זורע צדקות,
מצמיח ישועות, בורא רפואות,
נורא תהלות, אדון הנפלאות.

המחיד בטובו בכל-יום תמיד מעשה בראשית.
באמור: לעשה אורים גדלים, פי לעולם חסדו.
אור חדש על ציון תאיר ונזפה כלנו מהרה לאורו.
ברוך אתה יהוה, יוצר המאורות.

קדשה KEDUSHAH D'YOTZER

דיוצר. This version of the Kedushah, recited in the first *b'rakhah* before the Sh'ma, blesses God for the creation of the morning light. Every Kedushah is based on the mystical visions of Isaiah and Ezekiel. Each prophet described an angelic chorus. Isaiah saw them singing *kadosh, kadosh, kadosh* ("holy, holy, holy," 6:3); Ezekiel heard them reciting *barukh k'vod Adonai* ("praised is Adonai's glory," 3:12). The Kedushah is placed here, in the blessing of creation, as if to say that both heaven and earth offer praise to God. In the mind of the mystics, all of creation constitutes a praise of God; every created being, animate and inanimate, sings to God.

BEINGS THAT SERVE YOU

משרתים . . . SERVANTS . . . משרתיו. Rabbinic lore tells of two kinds of angelic creations: those who are part of God's permanent court, like the angels Michael and Gabriel, and those who are created each day to be conveyers of that day's message, and so the liturgist talks of both of them as "proclaiming . . . the words of the living sovereign" (Babylonian Talmud, Hagigah 14a).

THANK THE CREATOR OF

לעשה THE GREAT LIGHTS. Psalm 136:7.

אורים גדלים. 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.

אַהֲבָה רַבָּה אֶהְבְּתֵנוּ, יְהוָה אֱלֹהֵינוּ,
חֲמִלָה גְדוֹלָה וַיִּתֵּרָה חֲמִלָתָ עָלֵינוּ.
אָבִינוּ מֶלְכֵנוּ, בְּעִבּוּר אֲבוֹתֵינוּ [וְאַמוֹתֵינוּ]
שֶׁבְטָחוּ בָךְ וַתִּלְמְדֵם חֻקֵּי חַיִּים,
בֶּן תִּחַנְּנוּ וַתִּלְמְדֵנוּ.

אָבִינוּ, הָאֵב הָרַחֲמָן, הַמְרַחֵם,
רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל
לְשֹׁמֵעַ, לִלְמַד וּלְלַמֵּד, לְשָׁמֵר וּלְעָשׂוֹת
וּלְקַיֵּם אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ,
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וַיַּחַד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ,
וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ,
נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.

Some gather their tzitzit before reciting this line:

וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ,
כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֲתָה,
וּבָנוּ בְּחִרְתָּ מִכָּל־עַם וּלְשׁוֹן,
וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמֶּת,
לְהוֹדוֹת לָךְ וּלְיַחֲדֶךָ בְּאַהֲבָה.
בְּרוּךְ אַתָּה יְהוָה, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

YOU HAVE LOVED US DEEPLY אַהֲבָה רַבָּה. The Hebrew root *alef-hei-vet*, meaning "love," appears six times in this passage (both as the noun and a verb). Reuven Hammer points out that three of them speak of our love for God and three speak of God's love for us. While reciting this *b'rakhah*, the worshipper can anticipate the seventh occurrence, which is found in the first paragraph of the Sh'ma: "You shall love Adonai your God."

אָבִינוּ מֶלְכֵנוּ AVINU MALKEINU. Literally, "our father, our king." The pairing of the two words emphasizes that God is at once both intimate as a close relation and distant as a monarch. The word *av*, "father," suggests the image of God as source or progenitor, and therefore it may also be translated as "creator."

חֻקֵּי חַיִּים LAWS OF LIFE. The word "Torah" encompasses many different meanings. In its most limited usage, it refers to the Five Books of Moses. But in a larger sense it refers to all of Scripture, and even to all of later Jewish teaching. Thus, the rabbis of the Talmud spoke

of the "Written Torah" and the "Oral Torah," the latter referring to the teachings of the Midrash, Mishnah, and Talmud—and even to "whatever new teaching a student of wisdom might impart until the end of time" (Leviticus Rabbah 22:1). In this prayer, "Torah" embraces the widest meaning: the laws of life—all those teachings that instruct us concerning a full ethical and religious life.

לְהִבִּין וּלְהַשְׁכִּיל . . . לְשָׁמֵר וּלְעָשׂוֹת וּלְקַיֵּם TO UNDERSTAND AND DISCERN . . . OBSERVE, FULFILL, AND PERFORM. 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.

קריאת שמע

Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on God's oneness. In the absence of a minyan, we add the following: אל מלך נאמן.

שמע ישראל יהוה אלהינו יהוה אחד.

ברוך שם כבוד מלכותו לעולם ועד. Recited quietly:

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך
ובכל מאדך: והיו הדברים האלה אשר אנכי מצוך
היום על לבבך: ושננתם לבניך ודברת בם בשבתך
בביתך ובלכתך בדרך ובשכבך ובקומך:
וקשרתם לאות על ידך והיו לטטפת בין עיניך:
וכתבתם על מזוזות ביתך ובשעריך: [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 אל מלך נאמן. These words form an acronym of *amen*. When we recite the Sh'ma with a *minyan*, the leader concludes with the words *Adonai eloheikhem emet*. "Your God truly"; when, in the absence of a *minyan*, that affirmation is not recited, we add this private affirmation at the beginning of the Sh'ma. The Kabbalists noted that the Sh'ma contained 245 words and so, by adding three additional words, we reach 248—the number of limbs in the body, according to the belief of the ancient rabbis. Thus we affirm, whether by adding words at the beginning or the end of the Sh'ma, that our entire being is dedicated to God.

שמע ישראל. 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.

אחד. The Hebrew word *ehad*, "one," has been variously interpreted. It can mean that God is totally unified and not made up of parts, as is the case with everything else we encounter in the universe. It can mean unique, that God is different from all else we encounter. It can mean "only," that there is no other being who is divine. Mystics interpret it as meaning that God is one with the universe—or in another formulation, present throughout the universe.

ברוך שם כבוד מלכותו לעולם ועד. 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.

וכתבתם על מזוזות ביתך ובשעריך. 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

וְהָיָה אִם־שָׁמַעַתְּ שְׁמִיעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה
 אֶתְכֶם הַיּוֹם לֵאמֹר לָאֱהָבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל־
 לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה
 וּמִלְקוֹשׁ וְאִסְפֹּת דְּגָנְךָ וְתִירְשֶׁךָ וְיִצְהָרְךָ: וְנָתַתִּי עֵשֶׂב
 בְּשִׂדְךָ לְבַהֲמֹתֶךָ וְאֶכְלָתָה וְשִׁבְעֵתָ: הַשְׁמְרוּ לָכֶם פְּוִי־פִתְיוֹ
 לְבַבְכֶם וְסוֹרְתָם וְעַבְדֵתֶם אֱלֹהִים אֲחֵרִים וְהַשְׁתַּחֲוִיתֶם
 לָהֶם: וְחָרָה אֶפְי־יְהוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה
 מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֶבְדֵתֶם מְהֵרָה מֵעַל
 הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתָּ אֶת־דְּבָרִי
 אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשֹׁרֹתֶם אִתָּם לְאוֹת
 עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדֵּתֶם אִתָּם
 אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ
 וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתְבֹתֶם עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
 לֵמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
 יְהוָה לְאַבְתִּיכֶם לֵאמֹר לָהֶם בְּיָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

דברים יא:טו

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־פְּנֵי בְגָדֵיהֶם
 לְדֹרֹתָם וְנָתַנּוּ עַל־צִיצִית הַפָּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה
 לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
 וַעֲשִׂיתֶם אִתָּם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
 אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לִמַּעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
 אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לְהוֹיֹת
 לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו:טז

אֵמֶת

When there is a minyan, the leader says:

יְהוָה אֱלֹהֵיכֶם – אֵמֶת

וַיֵּצֵיב וַיִּכְוֶן וַיִּקְוֶם וַיִּשָּׁר וַיִּנָּאֵם וַיִּהְיֶה וַיִּחְבֵּב וַיִּנְחָם
 וַיִּנְעֵם וַיִּנְוֶרָא וַיִּמְדִּיר וַיִּמְתְּקֵן וַיִּמְקַבֵּל וַיִּטּוֹב וַיִּפְּחֵה הַדָּבָר
 הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד.

IF YOU WILL HEAR אִם־שָׁמַעַתְּ שְׁמִיעוּ. This paragraph suggests a direct relationship between the righteousness of our acts and our fate. If we are good, God will be good to us, and vice versa. That theology was questioned throughout the ages and even by biblical writers themselves, most sharply in the Book of Job. Nevertheless, it does speak to a deep human need to see a world as containing a moral balance between good and evil. What is expressed here in concrete terms may be understood more broadly: moral and immoral actions have consequences, both seen and unseen.

צִיצִית. 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 קדש (kodesh) ליהוה (ladonai), "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.

אֵמֶת. 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



אֱמֶת אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוּר יַעֲקֹב מִגֵּן יִשְׁעֵנוּ.
 אֲלֹהֵינוּ וְדוֹר וָדוֹר הוּא קָיָם וְשִׁמּוֹ קָיָם, וְכִסְאוֹ נָכוֹן
 וּמַלְכוּתוֹ וְאַמוּנָתוֹ לְעַד קַיָּמָה.
 וּדְבָרָיו חַיִּים וְקַיָּמִים, נֶאֱמָנִים וְנִחְמָדִים,
 לְעַד וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ [וְאַמוּתֵינוּ]
 וְעַלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל־דּוֹרוֹת
 זֶרַע יִשְׂרָאֵל עַדְכֶּיָּהּ. עַל הָרָאוּשִׁים וְעַל הָאַחֲרוֹנִים
 דְּבַר טוֹב וְקָיָם לְעוֹלָם וָעֶד,
 אֱמֶת וְאַמוּנָה חֹק וְלֹא יַעֲבֹר.
 אֱמֶת שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 [וְאַמוּתֵינוּ], מְלַכְנוּ, מֶלֶךְ אֲבוֹתֵינוּ [וְאַמוּתֵינוּ],
 גּוֹאֲלֵנוּ גֹאֵל אֲבוֹתֵינוּ [וְאַמוּתֵינוּ], יוֹצֵרֵנוּ, צוּר יִשׁוּעֵתָנוּ,
 פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם שְׁמָהּ, אֵין אֱלֹהִים זוּלָתָהּ.
 עֲזַרְתָּ אֲבוֹתֵינוּ [וְאַמוּתֵינוּ] אֵתָּה הוּא מֵעוֹלָם,
 מִגֵּן וּמוֹשִׁיעַ לְבָנֶיהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר וָדוֹר.
 בָּרוּם עוֹלָם מוֹשִׁבָּה,
 וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אַפְסֵי אֶרֶץ.
 אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,
 וְתוֹרָתְךָ וּדְבָרְךָ יֵשִׁים עַל לְבֹ.
 אֱמֶת אֵתָּה הוּא אֲדוֹן לְעַמּוֹה,
 וּמֶלֶךְ גָּבוֹר לְרִיב רִיבָם.
 אֱמֶת אֵתָּה הוּא רִאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן,
 וּמִבְּלַעַדֶּיךָ 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 וְאֵתָּה רִאשׁוֹן. 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.

HELPER OF OUR ANCESTORS [וְאַמוּתֵינוּ] עֲזַרְתָּ 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.

ALPHA, YOU WERE AT THE BEGINNING AND YOU WILL BE AT THE END וְאַתָּה הוּא אַחֲרוֹן. A familiar 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.

מִמִּצְרַיִם גָּאֵלְתָּנוּ יְיָהוָה אֱלֹהֵינוּ
וּמִבֵּית עַבְדִּים פָּדִיתָנוּ.

כָּל־כְּבוֹרֵיהֶם הִרְגָתָּ וּכְבוֹרְךָ גָּאֵלְתָּ
וְיָם סוּף בָּקַעְתָּ וְזָדִים טִבַּעְתָּ
וַיִּדְּדִים הָעֶבְרִית

וַיִּכְסּוּ מַיִם צָרִיָּהֶם, אֶחָד מֵהֶם לֹא נִוְתָר.
עַל זֹאת שִׁבְּחוּ אֱהוּבִים, וְרוֹמְמוֹ אֵל,
וְנִתְּנוּ יְדִידִים וְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת,
בְּרָכוֹת וְהוֹדָאוֹת לַמֶּלֶךְ אֵל חַי וְקַיִם.
רַם וְנִשְׂאָ, גְדוֹל וְנוֹרָא,
מִשְׁפִּיל גָּאִים וּמַגְבִּיָּה שְׁפָלִים
מוֹצִיא אֲסִירִים וּפּוֹדֶה עֲנָוִים
וְעוֹזֵר דָּלִים

וְעוֹנָה לַעֲמוֹ בַּעַת שׁוֹעֵם אֱלֹיו.

תְּהִלּוֹת לֵאל עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרֵךְ.
מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ כָלָם:

מִי כָמֹכָה בָּאֵלִם יְיָהוָה, מִי כָמֹכָה נֹאדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא.

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם,
יַחַד כָּלָם הוֹדּוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

אֲצוּר יִשְׂרָאֵל,

קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל,

וּפְדָה בְּנִאֲמָךְ יְהוּדָה וְיִשְׂרָאֵל.

גְּאֻלָּנוּ, יְיָהוָה צָבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְיָהוָה, גָּאֵל יִשְׂרָאֵל.

The Amidah for Festivals is found on page 306.

ing the people Israel 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
וּבְנֵי 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 pages
143-144.)

מִי כָמֹכָה WHO IS LIKE YOU.
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 יְיָהוָה
יִמְלֹךְ. Exodus 15:18.

ISRAEL יִשְׂרָאֵל. The name
"Israel" is repeated four
times before the conclusion
of the *b'rakhah*, empha-
sizing the plea for the
redemption of the people
Israel.

OUR REDEEMER גְּאֻלָּנוּ. 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 redeem-

תפילת העמידה לשחרית לשבת

A transliteration of the opening b'rakhot of the Amidah may be found on page 166. 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 יִגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

יְיָ בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שְׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת, וּמַבִּיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה. [

With Patriarchs:

יְיָ בְּרוּךְ 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, וּמַבִּיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

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

On Shabbat Shuvah we add:

זְכַרְנוּ לַחַיִּים, מֶלֶךְ חַיָּץ בְּחַיִּים,
וְזָכַרְנוּ בְּסִפּוֹר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

straight when we reach God's name, however, for we speak to God face to face (Babylonian Talmud, Berakhot 12a). The Talmud records disagreement about how deeply one should bow: some say that one should fully bend over, some that one should feel one's spine bending, and others that one should bow only one's head (Berakhot 28b). The Talmud confined bowing to the beginning and end of this first b'rakhah, as well as to the beginning and end of the next-to-last b'rakhah, which thanks God for the gift of life (Berakhot 34a). The sign י indicates the place to bow.

GOD OF ABRAHAM אֱלֹהֵי אַבְרָהָם. God uses this language when first addressing Moses, at the burning bush (Exodus 3:5-6). Its inclusion here at the beginning of the Amidah may remind us of the focus and attentiveness that we need to sense God's presence.

REDEEMER גּוֹאֵל. Judaism's messianic impulse reminds us that the world, as broken as it sometimes appears, is ultimately perfectible; God's teachings, carried out by us, will help the world achieve such perfection. Some liberal prayerbooks use the word *ge'ullah*, "redemption," in place of "redeemer," to de-emphasize the role of any single individual in facilitating the world's healing.

REMEMBER US זְכַרְנוּ. 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."

With Patriarchs and Matriarchs:

מֶלֶךְ עֹזֵר וּפֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
מֶגֶן אֲבֹרָהֶם וּפֹקֵד שָׂרָה. [

With Patriarchs:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
מֶגֶן אֲבֹרָהֶם.

SHIELD OF ABRAHAM מֶגֶן אֲבֹרָהֶם. 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 וּפֹקֵד שָׂרָה. 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 סוּמָךְ הַנִּפְלִי. 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

אֶתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מַחֲיָה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ. [

From Sh'mini Atzeret until Pesah: מוֹשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[From Pesah until Sh'mini Atzeret, some add: מוֹרִיד הַטֶּל,]

אֲמַכְלִיל חַיִּים בְּחֶסֶד,
מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים,
סוּמָךְ נֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמַקְיִים אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ,
מֶלֶךְ מַמְיֵת וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה. [

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵב הַרְחֵמִים, זֹכֵר יִצְחָק לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מַחֲיָה הַמֵּתִים. [

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

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 מַחֲיָה הַמֵּתִים. Over the millennia, many Jewish perspectives on the afterlife have been proposed. Many sages (including Saadiah 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.

The Kedushah is recited only with a minyan.

וְקִדְּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
בְּפִתּוֹב עַל יַד נְבִיאָךְ, וְקִרְאָה זֶה אֵל זֶה וְאָמַר:
וְקָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

וְאֵז בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֶק מִשְׁמִיעִים קוֹל,
מִתְנַשְּׂאִים לְעֶמֶת שְׂרָפִים, לְעֶמֶתָם בְּרוּךְ יֵאמְרוּ:
וְבְרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

וּמִמְּקוֹמָךְ מְלַכְנוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, בִּי מַחֲפִים אֲנַחְנוּ
לָךְ. מִתִּי תִמְלֹךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכֹּן.
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ,
לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים. וְעֵינֵינוּ תִרְאֶינָה מְלֻכּוֹתָ,
בְּדִבְרֵי הָאָמֹר בְּשִׁירֵי עֲזָךְ, עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָךְ:
וְיִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ לְדֹר וָדֹר, הַלְלוּיָהּ.

וְלְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתָךְ, וּלְנֶצַח נְצָחִים קִדְּשָׁתְךָ נְקֻדֶּיֶשׁ.
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
בִּי אֵל מְלֹךְ גָּדוֹל וְקָדוֹשׁ אֲתָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

Shir ends
here

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

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

KEDUSHAH קְדוּשָׁה. In this ancient prayer, composed by Jewish mystics, we imitate the angelic glorification 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 calling (6:3). Holiness is God's essential quality, a quality 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 בְּרוּךְ 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 following paragraph is said only when the Amidah is recited silently:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקָדוֹשִׁים בְּכָל-יוֹם יִהְיֶה לְךָ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

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

All continue here:

יְשִׁמַּח מֹשֶׁה בְּמִתְנַת חֻלְקוֹ,
כִּי עֶבֶד נְאֻמָּן קָרָאתָ לוֹ.
בְּלֵיל תַּפְאָרַת בְּרֹאשׁוֹ נָתַתָּ,
בְּעֶמְדוֹ לְפָנֶיךָ עַל הַר סִינַי.
וְשָׁנִי לַוָּחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ,
וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת,
וְכֵן כָּתוּב בְּתוֹרָתְךָ:
וְשִׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת-הַשַּׁבָּת,
לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.
כִּי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הָיָא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיְנַפְשׁ.]

MOSES REJOICED 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

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 בְּלֵיל. 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.

Some omit:

ולא נתתו יהוה אלהינו לגויי הארצות,
ולא הנחלתו מלכנו לעובדי פסילים,
וגם במנוחתו לא ישכנו ערלים,

כי לישראל עמך נתתו באהבה, לזרע יעקב אשר בם
בחרת. עם מקדשי שביעי, כלם ישבעו ויתענגו מטובה,
והשביעי רצית בו וקדשתו, חמדת ימים אותו קראת,
זכר למעשה בראשית.]

אלהינו ואלהי אבותינו [ואמותינו], רצה במנוחתנו,
קדשנו במצותיה ונתן חלקנו בתורתה,
שבענו מטובה, ושמחנו בישועתה,
וטהר לבנו לעבדך באמת,
והנחילנו יהוה אלהינו באהבה וברצון שבת קדשה,
וינוחו בה ישראל מקדשי שמה.
ברוך אתה יהוה, מקדש השבת.]

ורצה, יהוה אלהינו, בעמך ישראל ובתפלתם,
והשב את העבודה לדביר ביתך,
ותפלתם באהבה תקבל ברצון,
ותהי לרצון תמיד עבודת ישראל עמך.]

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

אלהינו ואלהי אבותינו [ואמותינו], יעלה ויבא, ויגיע ויראה,
וירצה וישמע, ויפקד ויזכר זכרוננו ופקדוננו, וזכרון
אבותינו [ואמותינו], וזכרון משיח בן דוד עבדך, וזכרון
ירושלים עיר קדשה, וזכרון כל עמך בית ישראל לפניך,
לפליטה, לטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום

On Sukkot:

On Pesah:

On Rosh Hodesh:

ראש החודש הזה. חג המצות הזה. חג הסוכות הזה.

זכרנו, יהוה אלהינו בו לטובה,
ופקדנו בו לברכה,
והושיענו בו לחיים.

ובדבר ישועה ורחמים, חוס וחננו, ורחם עלינו והושיענו,
כי אליך עינינו, כי אל מלך חנון ורחום אתה.

BUT . . . YOU HAVE NOT
GIVEN IT נתתו. 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.

לדביר TO YOUR SANCTUARY
ביתך. 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
יעלה ויבא. 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.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה, הַמְחֲזִיר שְׂכִינְתּוֹ לְצִיּוֹן.

*When the Amidah is recited silently, we read the following paragraph.
When the Amidah is chanted aloud, the leader reads this paragraph
as the congregation reads the next passage.*

וְ מוֹדִים אֲנִיחֵנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
הַמְסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַפְשֵׁנוּ
שֶׁבְּכָל־יּוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת,
עָרֵב וּבָקָר וְצֹהָרִים. הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהִמָּרְחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קוֹנֵינוּ לָךְ.

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

וְ מוֹדִים אֲנִיחֵנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצְרֵנוּ, יוֹצֵר
בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,
עַל שֶׁהִחְיִיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְתַקִּימָנוּ, וְתַאֲסוּךְ
נְלִיּוֹתֵינוּ לְחַצְרוֹת קֹדֶשׁ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ,
וְלַעֲבֹדְךָ בְּלֶכֶב שְׁלֵם, עַל שְׂאֵתָנוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת.

On Hanukkah we add Al Hanissim on page 430.

וְעַל כָּל־מַעֲלָמוֹת וְיִתְרוֹמָם שִׁמְךָ מִלִּפְנֵי תַּמִּיד לְעוֹלָם וָעֶד.

On Shabbat Shuvah we add:

וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְלְלוּ אֶת־שִׁמְךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.

וְ בְרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ וְלָךְ נָאָה [לְהוֹדוֹת].

*she-anahnu modim lakh, "we thank You for the ability to thank You." The ability to express gratitude is seen as
a special gift to humanity. The attitude of thankfulness connects us to the world with a sense of humility and
a joyful spirit of openness.*

MAY YOUR NAME BE PRAISED AND EXALTED שִׁמְךָ וְיִתְרוֹמָם. 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

הַמְחֲזִיר שְׂכִינְתּוֹ לְצִיּוֹן.
In the Land of Israel in
the 1st millennium, this
blessing ended with the
words שְׂאֵתָהּ לְבָרָךְ בְּיָרָאָה (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
שְׂכִינְתּוֹ. 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

During the silent Amidah, continue with שִׁים שְׁלוֹם below.
During the repetition of the Amidah, the leader recites Birkat Kohanim.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
בִּרְכֵנוּ בְּבִרְכַּהּ הַמְשֻׁלֶּשֶׁת
בְּתוֹרַת הַקְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הָאֲמוּרָה מִפִּי אֶהְרֹן וּבְנָיו, בְּהַגִּים, עִם קְדוּשָׁתְךָ, בְּאָמוּר:

יְבָרְכְךָ יְהוָה וְיִשְׁמְרֶךָ.
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּנּוּ.
יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שְׁלוֹם.
פֹּה יְהִי רְצוֹן.
פֹּה יְהִי רְצוֹן.
פֹּה יְהִי רְצוֹן.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבִרְכָּה,
חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ.
בִּרְכֵנוּ אֲבוֹתֵנוּ כְּלָנוּ בְּאֶחָד בְּאוֹר פְּנִיָּה,
כִּי בְּאוֹר פְּנִיָּה נִתְּנָה לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וְצִדְקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשִׁלוֹמָךְ.

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

בְּסֶפֶר חַיִּים, בִּרְכָּה, וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה,
נִזְכָּר וְנִפְתָּח לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וְשְׁלוֹם.
בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְׁלוֹם.

[בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם]

blessing, Shalom Rav, is recited in the Amidah on most afternoons and in the evening. In the words of the midrash, "Great is peace, for all prayers conclude with a plea for peace" (Leviticus Rabbah 9:9).

TO THE WORLD בְּעוֹלָם. In accord with the text of the 10th-century prayerbook of Saadia 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 יְבָרְכְךָ 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).

שִׁים שְׁלוֹם. GRANT PEACE. 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

The silent recitation of the Amidah concludes with a personal prayer
one of the following:

א
אלהי, נצור לשוני מרע, ושפתי מדבר מרמה, ולמקלי
נפשי תדם, ונפשי כעפר לכל תהיה. פתח לבי בתורתך
ובמצותיך תרדוף נפשי. וכל החושבים עלי רעה,
מהרה הפר עצתם וקלקל מחשבתם. עשה למען שמי
עשה למען ימינה, עשה למען קדשתך, 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 כל ישראל [ועל כל יושבי תבל], ואמרו אמן.

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 יבני. A prayer
of Nahman of Bratzlav
(Ukraine, 1772-1810), trans-
lated by Jules Harlow.

ב
ובני לשמחה וחרות של שבת, לטעם טעם ענג שבת
באמת. ובני שלא יעלה על לבי עצבות ביום שבת
קדש. שמח נפש משורתך, כי אליך אדני נפשי אשא.
עזרני להרבות בתענוגי שבת, ולהמשיך השמחה של
שבת לששת ימי החול. תודיעני ארח חיים, שבע
שמחות את פניך, נעימות בימיך 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 כל ישראל [ועל כל יושבי תבל], ואמרו אמן.

In the Amidah is to be repeated aloud, we turn back to page 159.
Shabbat Hol Ha-mo-ed, Shabbat Rosh Hodesh, and Hanukkah,
continue with Hallel on page 316.

קדיש שלם

Leader:

דִּיתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, בְּרַעֲיוֹתָהּ
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזֶמַן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

Leader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְא מִן כָּל־ [לְעֵלְא לְעֵלְא מִכָּל־] *[on Shabbat Shuvah we substitute:*
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתָהוֹן וּבְרַעֲיוֹתָהוֹן דְּכָל־יִשְׂרָאֵל קֹדָם אַבוּהוֹן
דִּי בְשִׁמְיָא 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־יּוֹשְׁבֵי תֵבֵל],
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 Shacharit prayers. The liturgy now moves on to the Torah service.

In a formal sense, though introduced and followed by *brakhot* and prayers, the reading of the Torah and the *haftarah* constitutes study, not prayer. For the ancient rabbis, prayer was quintessentially defined by the Amidah, which we have now completed.

סדר קריאת התורה לשבת

הוצאת התורה

אֵין כְּמוֹךָ בָּאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ.

וּמַלְכוּתְךָ מְלֻכּוֹת כָּל-עֲלָמִים,

וּמַשְׁלַתְךָ בְּכָל-דּוֹר וְדּוֹר.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

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

אֲב הַרְחֵמִים, הִיטִיבָה בְּרִצּוֹנְךָ אֶת-צִיּוֹן,

תְּבַנֶּה חֻמוֹת יְרוּשָׁלַיִם, כִּי כָךְ לְבַד בְּטָחָנוּ,

מֶלֶךְ אֵל רִם וְנִשְׂא, אֲדוֹן עוֹלָמִים.

We rise as the ark is opened.

וַיְהִי בִּנְסֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה:

קוּמָה יְהוָה וַיִּפְּצוּ אֵיבָיָהּ, וַיִּנָּסוּ מִשְׁנֵאֵיךְ מִפְּנֵיךְ.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלַיִם.

בְּרוּךְ שְׁנַתְּנוּ תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

THE TORAH SERVICE קָרִיאת הַתּוֹרָה. Opening the ark, carrying the Torah in a procession through the congregation, and reading aloud from the scroll are all symbolic moments when the presence and will of the Divine may be especially felt. It is as if with the opening of the ark, the doorway to heaven itself is opened.

Since there is no physical representation of God in Judaism, the Torah has come to be seen as the most significant expression of the presence of God—it is the representation of God's voice, God's call to us. Taking out the Torah has come to be seen as a representation of divine sovereignty, and so it has taken on the drama of a royal procession. Thus, the Torah is adorned with a crown, and its cover is kissed as it passes through the congregation, as was the custom for kissing the hem of the king's garments. Additionally, the Torah is dressed with accoutrements of the High Priest, including a breastplate and bells (originally used to signal

is 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).

NO ONE COMPARES TO YOU אֵין כְּמוֹךָ. Psalm 86:8. As etiquette in Europe's royal courts became more elaborate (10th–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 145:3; "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 אֲב הַרְחֵמִים. 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 בִּנְסֹעַ הָאָרֶן. 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.

בְּרִיךְ שְׁמֶה דְּמָרָא עֲלָמָא,
 בְּרִיךְ בְּתַרְךָ וְאַתְרָךְ.
 יְהֵא רַעוּתְךָ עִם עַמְךָ יִשְׂרָאֵל לְעֵלָם,
 וּפְרָקוֹן יְמִינְךָ אַחֲזִי לְעַמְךָ בְּבֵית מִקְדָּשְׁךָ,
 וְלֹאֲמַטוּי לָנָא מְטוֹב נְהוּרָךְ,
 וְלִקְבֵּל צְלוּתְנָא בְּרַחְמִין.
 יְהֵא רַעוּא קָדְמָךְ דְּתוּרִיךְ לוֹ חַיִּין בְּטִיבוּתָא,
 וְלִהְיוּ אָנָּא פְּקִידָא בְּגוּ צְדִיקִיא,
 לְמַרְחֵם 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 מַלְכֵיא, וּמַלְכוּתָא דִּילָךְ הִיא.

PRAISED BE YOUR NAME
 בְּרִיךְ 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 manu-
 scripts. 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.

אָנָּא עֲבָדָא דְּקֹדֶשׁא בְּרִיךְ הוּא,
 דְּסִגְיָדְנָא קַמּוּהּ, וּמִקַּמִּי דִּיקָר אֹרִיתָהּ בְּכָל־עֵדוֹן וְעֵדוֹן.
 לֹא עַל אָנָּשׁ רַחֲמֵינָא, וְלֹא עַל בֶּר אֱלֹהִין סְמִיכָנָא,
 אֱלֹא בְּאֱלֹהָא דְּשִׁמְיָא, דְּהוּא אֱלֹהָא קָשׁוּט,
 וְאֹרִיתָהּ קָשׁוּט, וּנְבִיאָוּהִי קָשׁוּט,
 וּמַסְנָא לְמַעַבְד טַבּוֹן וְקָשׁוּט.

דְּבֵה אָנָּא רַחֲמֵי
 וְלִשְׁמֵה קְדִישָׁא יְקִירָא אָנָּא אִמֵּר תְּשַׁבְּחוּ.
 יְהֵא רַעוּא קָדְמָךְ דְּתַפְתַּח לְבִי בְּאֹרִיתָא,
 וְתִשְׁלִים מִשְׁאֲלִין דְּלִבִּי, וְלִבָּא דְּכָל־עַמְךָ יִשְׂרָאֵל,
 לְטַב וְלַחַיִּין וְלִשְׁלָם. אָמֵן.

Trad only

remove the Torah scroll from the ark and the leader faces the congregation.
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:

וְנִדְלוּ לִיהוָה אֲתֵי, וְנִרְמְמָה שְׁמוֹ יְהוָה.

The Torah is carried in a circuit around the congregation.

**לָךְ יְהוָה הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאֲרָה וְהַנִּצָּח וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְהוָה הַמְּמֻלָּה וְהַמְתְּנָשָׂא
לְכָל לְרָאשׁ. רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהֵדָם רַגְלֵי
קְדוֹשׁ הוּא. רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַר קְדִשׁוֹ
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.**

The Torah is placed on the reading table.

**אֲב הִרְחַמְתָּ, הוּא יִרְחַם עִם עַמּוּסִים, וְיִזְכֹּר בְּרִית אִיתָנוּ
וְיַצִּיל נַפְשׁוֹתֵינוּ מִן הַשְׁעוֹת הָרָעוֹת, וְיַגְעֵר בְּיָצָר הָרַע מִן
הַנְּשׂוּאִים, וְיַחֵן אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים, וְיַמְלֵא
מַשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.**

Leader:

וַיַּעֲזֹר וַיִּגֵּן וַיּוֹשִׁיעַ לְכָל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן.

הַפֵּל הָבוּ גָדֹל לְאֱלֹהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה.

(פֹּהֵן קָרַב, יַעֲמֵד _____ בֵּין _____ הַפֹּהֵן.)

(בֵּת פֹּהֵן קָרַב, תַּעֲמֵד _____ בֵּת _____ הַפֹּהֵן.)

(יַעֲמֵד _____ בֵּין _____ רֹאשׁוֹן.)

(תַּעֲמֵד _____ בֵּת _____ רֹאשׁוֹנָה.)

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Leader:

וְאַתֶּם הַדֹּבְקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים בְּלַכֶּם הַיּוֹם.

ACCLAIM גְּדִלוֹ 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.

לָךְ יְהוָה ADONAI YOURS.

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

day, Yemenite Jews called to the Torah read their own *aliyah*.) The ancient rabbis instituted a practice of calling a *kohen* for the first *aliyah* and a *levi* for the second, in order to mitigate arguments about who deserved the opening honors. Some congregations retain this practice; others call congregants to *aliyah* without regard to status. It has become customary that each person called to the Torah uses either the corner of the *tallit* or the Torah binder to touch the scroll at the starting place (indicated by the reader) and then kisses the *tallit* or binder, reciting the *b'rakhah* while holding the wooden handles of the Torah rollers. When the reading is completed, this gesture is repeated.

you who cling הַדֹּבְקִים 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.

בְּרִכּוֹת הַתּוֹרָה

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

אֲבָרְכוּ אֶת־יְהוָה הַמְּבָרֵךְ.

The congregation responds:

בָּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

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

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

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

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיִּי עוֹלָם נָטַע בְּתוֹכָנוּ.
בָּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

מִי שֶׁבָּרַךְ לְעוֹלָה לַתּוֹרָה

For an individual:

מִי שֶׁבָּרַךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וַיַּעֲקֹב, וְאֲמוֹתֵינוּ
שָׂרָה רַבְקָה רָחֵל וְלֵאָה, הוּא יְבָרַךְ אֶת
שְׂעִלָּה\שְׂעִלְתָּה הַיּוֹם לְכַבּוֹד הַמָּקוֹם וְלְכַבּוֹד הַתּוֹרָה
וְלְכַבּוֹד הַשָּׁבֶת. הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁמַר אוֹתוֹ\אוֹתָהּ
וְאֶת־כָּל־מִשְׁפְּחוֹתוֹ\מִשְׁפְּחוֹתָהּ, וְיִשְׁלַח בִּרְכָּהּ וְהִצְלֵךְ
בְּכָל־מַעֲשֵׂה יָדָיו\יְדֵיהָ, עִם כָּל־יִשְׂרָאֵל אַחֲיוֹ
וְאֲחֵיוֹתָיו\אֲחֵיהָ וְאֲחֵיוֹתֶיהָ, וְנֹאמַר אָמֵן.

For a group of people:

מִי שֶׁבָּרַךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וַיַּעֲקֹב, וְאֲמוֹתֵינוּ
שָׂרָה רַבְקָה רָחֵל וְלֵאָה, הוּא יְבָרַךְ אֶת כָּל־אֶלֶּה שֶׁ
הַיּוֹם לְכַבּוֹד הַמָּקוֹם וְלְכַבּוֹד הַתּוֹרָה, וְלְכַבּוֹד הַשָּׁבֶת
הַקָּדוֹשׁ בָּרוּךְ הוּא יִשְׁמַר אוֹתָם וְאֶת־כָּל־מִשְׁפְּחוֹת
וְיִשְׁלַח בִּרְכָּהּ וְהִצְלֵחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם, עִם
כָּל־יִשְׂרָאֵל אַחֲיהֶם וְאֲחֵיוֹתֵיהֶם, וְנֹאמַר אָמֵן.

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 וַנִּתֵּן 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.

Hatzi Kaddish is recited before the maftir aliyah is called to the Torah.

חֲצִי קָדִישׁ

Leader:

וְיִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעָגְלָא וּבְזָמַן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Leader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעָלְמָא מִן כָּל־ [לְעָלְמָא לְעָלְמָא מְכָל־
[on Shabbat Shuvah we substitute: בְּרַכְתָּא וְשִׁירָתָא וְתַשְׁבְּחָתָא וְנִחְמָתָא דְאַמְרִין בְּעָלְמָא,
וְאָמְרוּ אָמֵן.]

הַגְבַּהַת הַתּוֹרָה

Two people are called up for Hagbah and Gelilah, lifting and tying the Sefer Torah. As the Torah is lifted, we rise and recite:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְּנֵי 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

בְּרָכָה לְפָנֵי הַהִפְטָרָה
 אֲרוֹן אֶתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר בָּחַר בְּנָבִיאִים טוֹבִים,
 וְרָצָה בְּדִבְרֵיהֶם הַנִּאֲמָרִים בְּאַמֶּת.
 אֲרוֹן אֶתָּה יְהוָה, הַבוֹחֵר בַּתּוֹרָה וּבַמֶּשֶׁה עַבְדּוֹ
 וּבִישְׂרָאֵל עַמּוֹ וּבְנָבִיאֵי הָאֱמֶת וְצִדִּיק.]

בְּרָכוֹת לְאַחֵר הַהִפְטָרָה
 אֲרוֹן אֶתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל־הָעוֹלָמִים
 צְדִיק בְּכָל־הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן הַאֲמִיר וְעֹשֶׂה הַמִּדּוֹ
 וּמִקְרָאִים, שְׂכָל־דִּבְרָיו אֱמֶת וְצִדִּיק. נֶאֱמָן אֶתָּה הוּא יְהוָה
 אֱלֹהֵינוּ, וְנֶאֱמָנִים דִּבְרֵיךָ, וְדָבַר אֶחָד מִדִּבְרֵיךָ אַחֲזוּר לֹא
 יֵשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אֶתָּה.
 אֲרוֹן אֶתָּה יְהוָה, הָאֵל הַנֶּאֱמָן בְּכָל־דִּבְרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבֶת נַפְשׁ תּוֹשִׁיעַ
 בְּמַהֲרָה בְּיָמֵינוּ. אֲרוֹן אֶתָּה יְהוָה, מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.
 שְׂמַחְנוּ, יְהוָה אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיא עַבְדְּךָ וּבְמַלְכוּת
 בֵּית דָּוִד מְשִׁיחֲךָ, בְּמַהֲרָה יָבֹא וְיַגִּיל לָכֶנּוּ. עַל כֶּסֶּאֱלֹהִים
 יֵשֵׁב זֶר וְלֹא יִנָּחֲלוּ עוֹד אַחֲרָיִם אֶת־כְּבוֹדוֹ, כִּי בָשֵׁם
 קִדְשְׁךָ נִשְׁפָּעֶתָ לוֹ שָׁלֹא יִכָּבֵה נֵרוֹ לְעוֹלָם וָעֶד.
 אֲרוֹן אֶתָּה יְהוָה, מִגֵּן דָּוִד.

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת
 הַזֶּה שְׁנַתָּה לָנוּ יְהוָה אֱלֹהֵינוּ לְקִדְשָׁהּ וּלְמִנוּחָהּ, לָכֶנּוּ
 וּלְתַפְאֶרֶת. עַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ,
 וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֲךָ בְּכִי כָל־חַי תָּמִיד לְעוֹלָם
 וָעֶד. אֲרוֹן אֶתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.]

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

to the left is another one containing the five scrolls read on festivals, Tishah B'av, and Purim.

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 glorify the sanctity of the day, express messianic longing, and speak of God's faithfulness in keeping the promise—themes also included in the Amidah for Shabbat.

הַכְנָסַת הַתּוֹרָה

We rise as the ark is opened.

Leader:

יְהִלְלוּ אֶת־שֵׁם יְהוָה כִּי נִשְׁעַב שְׁמוֹ לְבָדוֹ.

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ,
תְּהַלֵּה לְכָל־חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ, הַלְלוּהָ.

מְזֻמּוֹר לְדוֹד

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז,
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ.
קוֹל יְהוָה עַל הַמַּיִם,

אֶל הַכְּבוֹד הַרְעִים, יְהוָה עַל מַיִם רַבִּים.

קוֹל יְהוָה בַּכַּת,

קוֹל יְהוָה בְּהִדָּר, קוֹל יְהוָה שֹׁבֵר אֲרָזִים,

וַיִּשְׁבֵּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן.

וַיִּרְקִידֵם כָּמוֹ עֵגֶל, לְכַנּוֹן וְשִׁרְיוֹן כָּמוֹ בּוֹרְאָמִים.

קוֹל יְהוָה חֹצֵב לְהַבּוֹת אֵשׁ,

קוֹל יְהוָה יַחִיל מִדְּבָר, יַחִיל יְהוָה מִדְּבַר קֹדֶשׁ,

קוֹל יְהוָה יַחֲלֹל אֵילֹת.

וַיַּחֲשֹׁף יַעֲרֹת, וּבָהִיכְלוּ כָּלוּ אִמֵּר כְּבוֹד.

יְהוָה לַמְּבוֹל יֹשֵׁב, וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.

יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם.

תהלים כט

EXTOL יְהִלְלוּ. Psalm 148:13-14. The practice of reciting these verses while returning the Torah to the ark is mentioned in the earliest prayerbooks.

PSALM 29. Psalm 29 was chosen to accompany the procession of the Torah as it is returned to the ark on Shabbat morning because of the predominant image of the voice of God. The phrase *kol Adonai* ("the voice of God")—which was identified by the ancient rabbis with the revelation of God's word on Sinai—is repeated seven times in this psalm. The thunder and lightning described here evoke the scene of the revelation at Sinai in Exodus 19; the Bible identifies Kadesh with the Sinai desert.

Biblical scholars see the psalm as a depiction of a storm coming in from the Mediterranean, passing over the mountains of Lebanon—cedars top those high mountains and are among the world's sturdiest and longest-lived trees—and moving over the fertile land and then through the desert.

The psalm begins with reference to the waters of the Mediterranean Sea and ends with God enthroned

above the primal waters of creation. It also begins with an angelic chorus praising God and toward the end mentions the human chorus praising God in the Temple. Thus earth and heaven, the human and the Divine, are joined.

We began the Torah service with verses marking a royal procession and now, as the Torah is returned to the ark after it has been read to the congregation, we end with verses depicting God as enthroned as the "eternal sovereign."

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 רַבְבוֹת אֲלֵפֵי יִשְׂרָאֵל.
 קוּמָה יְהוָה לְמִנוּחָתָהּ, אֶתָּה וְאֶרְוֹן עֲדָךְ.
 בִּהְיֶיךָ יִלְבָּשׁוּ צִדִּיק, וְחֹסִידֶיךָ יִרְנְנוּ.
 בְּעֶבֶר דָּוִד עֲבָדְךָ, אֶל תָּשָׁב פָּנֵי מְשִׁיחֶךָ.
 כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל תַּעֲזֹבוּ.
 עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכִּיָּהּ מְאֹשֶׁה.
 דְּרָכֶיהָ דְּרָכֵי גֵעִם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.
 הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁוֹבָה, חֲדָשׁ יָמֵינוּ בְּקָדְשְׁךָ.

The ark is closed.

חֲצִי קָדִישׁ

Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְרָא, בְּרַעְיוֹתָהּ
 וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
 יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמָא.

Leader:

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

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. 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.

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 *atzel 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 גֵעִם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם. Proverbs 3:17. In their context, these

סיום התפילה

אֵין כְּאֱלֹהֵינוּ, אֵין כְּאֱדוֹנֵינוּ,
אֵין כְּמִלְכֵנוּ, אֵין כְּמוֹשִׁיעֵנוּ.
מִי כְּאֱלֹהֵינוּ, מִי כְּאֱדוֹנֵינוּ,
מִי כְּמִלְכֵנוּ, מִי כְּמוֹשִׁיעֵנוּ.
נוֹדָה לְאֱלֹהֵינוּ, נוֹדָה לְאֱדוֹנֵינוּ,
נוֹדָה לְמִלְכֵנוּ, נוֹדָה לְמוֹשִׁיעֵנוּ.
בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֱדוֹנֵינוּ,
בְּרוּךְ מִלְכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.
אֲתָה הוּא אֱלֹהֵינוּ, אֲתָה הוּא אֱדוֹנֵינוּ,
אֲתָה הוּא מִלְכֵנוּ, אֲתָה הוּא מוֹשִׁיעֵנוּ.
אֲתָה הוּא שֶׁהַקָּטִירוֹ אֲבוֹתֵינוּ
לְפָנֶיךָ אֶת־קִטְרֵת הַסַּמִּים.]

NONE COMPARES TO OUR GOD אֵין כְּאֱלֹהֵינוּ. 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.

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי חֻכְמִים
מֵרַבִּים שְׁלוֹם בְּעוֹלָם, שְׁנֵאמַר: וְכָל־בְּנֵיךָ לְמוֹדֵי יְהוָה,
וְרַב שְׁלוֹם בְּנִיךָ. אֵל תִּקְרָא בְּנִיךָ אֶלָּא בּוֹנֵיךָ.
שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ, וְאֵין לָמוּ מְכַשׁוֹל.
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 congregations, the service continues with Kaddish D'Rabbanan.

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 יהוה 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 יהוה שְׁלוֹם בְּחִילְךָ. Psalm 122:7.

FOR THE SAKE OF MY BROTHERS . . . FOR THE SAKE OF THE HOUSE OF ADONAI יהוה לְמַעַן אַחֵי . . . לְמַעַן בֵּית יְהוָה. These verses seek the peace and welfare of Jerusalem.

MY GOD GRANT STRENGTH TO GOD'S PEOPLE יהוה עֹז לְעַמּוֹ יִתֵּן. Psalm 29:11.

We rise:

אֵלֵינוּ לְשַׁבַּח לְאָדוֹן הַכֹּל,
 לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
 שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
 וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאָדָמָה,
 שֶׁלֹּא שָׁם חָלַקְנוּ כָּהֵם,
 וְגִרְלָנוּ כְּכָל־הַמּוֹנָם.
 וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
 לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בָּרוּךְ הוּא.
 שֶׁהוּא נוֹטֶה שָׁמַיִם וְיָסַד אֶרֶץ,
 וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם מְמַעַל,
 וְשֹׁכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים,
 הוּא אֱלֹהֵינוּ אִין עוֹד.
 אָמֵת מִלִּפְנֵי אָפֶס זִוְלָתוֹ,
 כְּכַתוּב בְּתוֹרָתוֹ:
 וַיִּדְעַת הַיּוֹם (וְהַשַּׁבָּת אֶל לִבָּהּ,
 כִּי יְהוָה הוּא הָאֱלֹהִים) בְּשָׁמַיִם מְמַעַל,
 וְעַל הָאֶרֶץ מִתַּחַת, אִין עוֹד.

Shir only →

ALEINU עלינו. 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

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 כּוֹרְעִים. The prayer mentions a variety of forms of bowing. In ancient times, *korim* meant touching the floor with one's knees, and *mishtahavim* meant bending at the waist. However, the ancient rabbis minimized the bowing that takes place in the service, and so today it is customary to simply bow one's head or slightly bend one's body at this point in the prayer.

KNOW THIS DAY וַיִּדְעַת הַיּוֹם. Deuteronomy 4:39.

על כן נקנה לך יהוה אלהינו
 לראות מהרה בתפארת עזה
 להעביר גלולים מן הארץ,
 והאלילים פרות יפרתו,
 לתקן עולם במלכות שדי,
 וכל בני בשר יקראו בשמה
 להפנות אליה כל דשעי ארץ.
 יפירו וידעו כל יושבי תבל
 כי לך תכרע כל ברה,
 תשבע כל לשון.
 לפניך יהוה אלהינו יכרעו ויפלו,
 ולכבוד שמך יקר יתנו,
 ויקבלו כלם את על מלכותך.
 ותמלך עליהם מהרה לעולם ועד,
 כי המלכות שלך היא,
 ולעולמי עד תמלך בכבוד.

בפתוח בתורתך: יהוה ימלך לעלם ועד.
 ונאמר: יהיה יהוה למלך על כל הארץ,
 ביום ההוא יהיה יהוה אחד, ושמו אחד.

We are seated.

ESTABLISHING IN THE
 WORLD THE SOVEREIGNTY
 OF THE ALMIGHTY
 OF THE ALMIGHTY. Beginning 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 universal justice. In this vein, the phrase *l'takken olam* was understood to mean "to repair the world"—that is, to be partners with God in achieving a time of peace and righteousness. Even earlier, Maimonides (12th century) had argued that the single most important characteristic of messianic times would be an end to one people dominating another (Mishneh Torah, Hilkhoh Melakhim 12:2).

ADONAI WILL REIGN FOREVER AND EVER
 יהוה ימלך לעלם ועד. Exodus 15:18.

ON THAT DAY ADONAI SHALL BE ONE
 ביום ההוא יהיה יהוה אחד. 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 conclusion of the service, it ends with a vision of the future.

Kiddush for the Shabbat Midday Meal קידושא רבא לשבת

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

The people Israel shall observe Shabbat, maintaining 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 va-yinafash.

Exodus 31:16-17

Some add the following:

זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלָאכָתָךְ.
יוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ, לֹא תַעֲשֶׂה כָל־מְלָאכָה,
אַתָּה וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וְאַמְתֶּךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ.
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם, וַיִּנָּח בַּיּוֹם הַשְּׁבִיעִי.

Remember the day of Shabbat and keep it holy. Six days shall you labor and do all your work; but the seventh day shall be Shabbat for you, you shall not do any work—you, your son or daughter, your male or female slave, or your cattle or the stranger in your gates. For in six days ADONAI created heaven and earth, the sea and all that is in them, and rested on the seventh day.

Exodus 20:8-11

All continue here:

עַל כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

Therefore ADONAI blessed the seventh day and made it holy.

Al ken berakh Adonai et yom ha-shabbat va-y'kadsheihu.

Exodus 20:11

סְבָרֵי חֲבָרִי חֲבָרוֹתִי:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

With the assent of my friends:

Barukh atah ADONAI, our God, sovereign of time and space,
who creates the fruit of the vine.

Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.

service concludes with a song. Two choices are given here, other songs may be selected, such as those on pages 82-85.

בְּטָרֶם כָּל-יִצִיר נִבְרָא.
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.
לְבַדּוֹ יִמְלֹךְ נֹרָא.
וְהוּא יִהְיֶה בְּתַפְאָרָה.
לְהַמְשִׁיל לּוֹ לְהַחֲבִירָה.
וְלוֹ הָעֵז וְהַמְשָׁרָה.
וְצוּר חֲבֵלִי בְּעֵת צָרָה.
מִנֵּת כּוֹסֵי בַּיּוֹם אֶקְרָא.
בְּעֵת אִישׁוֹן וְאַעֲיָרָה.
יְהוָה לִי וְלֹא אֵינָא.

א
אָדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,
לְעֵת נַעֲשֶׂה בְּחֻפְצוֹ כָּל,
וְאַחֲרֵי בְּכָלוֹת הַכָּל,
וְהוּא הֵיךְ וְהוּא הָוָה,
וְהוּא אֶחָד וְאֵין שֵׁנִי,
בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית,
וְהוּא אֱלֹהֵי וְחֵי גֵּאֲלִי,
וְהוּא נָסִי וּמְנוֹס לִי,
בְּיָדוֹ אֶפְקִיד רוּחִי,
וְעַם רוּחִי גְּוִיָּתִי,

ADON OLAM אָדוֹן עוֹלָם. It is unclear who authored this thousand-year-old poem, but it appears in the beginning of the morning service, at the conclusion of the Musaf (additional) service, and also at the end of evening services, in both the Ashkenazic and Sephardic liturgies. (The latter version, however, contains several more verses than are found in the former.) The poem is composed of two parts. The first half of the poem is a series of philosophic or credal statements about God. But as it moves toward its conclusion, the poem changes in mood and becomes a personal statement of faith and even of intimacy with God. This idea is expressed in the penultimate line with the words *b'yado afkid ruhi*, "I place my spirit in God's care."

Shir can pick alternative ending