
סדור

לב שלם

Siddur

Lev Shalem

לשבת ויום טוב

FOR SHABBAT
& FESTIVALS



THE RABBINICAL ASSEMBLY

Siddur Lev Shalem for Shabbat and Festivals

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Who Gives Sight to the Blind

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

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

—GENESIS RABBAH

Imitating God

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

—based on THE BABYLONIAN TALMUD

Blessings for a New Day

We rise.

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

who enables the bird to distinguish day from night,

who made me in the divine image,

who made me free,

who made me a Jew,

who gives sight to the blind,

who clothes the naked,

Barukh atah Adonai eloheinu melek ha-olam,

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

Barukh atah Adonai eloheinu melek ha-olam,

she-asani b'tzalmo.

Barukh atah Adonai eloheinu melek ha-olam,

she-asani ben/bat horin.

Barukh atah Adonai eloheinu melek ha-olam,

she-asani yisrael.

Barukh atah Adonai eloheinu melek ha-olam,

pokei-ah ivrim.

Barukh atah Adonai eloheinu melek ha-olam,

malbish arumim.

בְּרִכּוֹת הַשָּׁחַר

We rise.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לְשִׁכְוִי בִינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי בְּצַלְמוֹ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

שֶׁעָשָׂנִי בֶן־בֵּת חוֹרִין.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.

BLESSINGS FOR A NEW DAY בְּרִכּוֹת הַשָּׁחַר. As reported in the Babylonian Talmud, most of the *b'rakhot* in this collection were originally recited at home as one went through the daily acts of waking and rising (Berakhot 60b). Each passage extols God as we begin the day: on arising from sleep, on hearing the birds sing, on dressing, on taking one's first steps, and so on. Maimonides stated: “These *b'rakhot* are without a prescribed order; each is to be recited only on the appropriate occasion... and not as part of the synagogue service” (Mishneh Torah,

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

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

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

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

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

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

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

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

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

—JAN UHRBACH

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

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

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

Barukh atah Adonai eloheinu melekh ha-olam,

roka ha-aretz al ha-mayim.

Barukh atah Adonai eloheinu melekh ha-olam,

ha-meikhin mitzadei gaver.

Barukh atah Adonai eloheinu melekh ha-olam,

she-asah li kol tzorki.

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

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

Barukh atah Adonai eloheinu melekh ha-olam,

ha-noten laya-eif ko-ah.

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

May it be Your will, our God and God of our ancestors,
 that You accustom us to study Your Torah
 and cling to Your mitzvot;

do not lead us into error, or transgression, or sin,
 nor subject us to trials or disgrace.

Do not let the inclination to evil control us,
 and distance us from people who would do us evil
 and from friends who commit evil;

spur in us the yearning to do good and to act with goodness.

Bend our will and our desires to Your service.

► Today and every day, may You look upon us, and may all who see us look upon us, with eyes filled with kindness, love, and compassion. Act toward us with kindly love.

Barukh atah ADONAI, who acts with kindly love to the people Israel.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.

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

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 הַמְכִיֵן מִצְעָדֵי גֶבֶר.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 שֹׁעֵשֶׂה לִּי כָּל-צָרָפִי.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 הַנוֹתֵן לַיַּעֲף כֹּחַ.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 הַמְעַבִּיר שָׁנָה מֵעֵינֵי וְתַנּוּמָה מֵעַפְעָפִי.

וְיִהְיֶה רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

[וְאֲמוֹתֵינוּ], שֶׁתִּרְגְּלֵנוּ בְּתוֹרָתֶךָ, וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ,

וְאֵל תְּבִיאֵנוּ לֹא לַיָּדִי חֶטָּא, וְלֹא לַיָּדִי עֲבָרָה וְעוֹן, וְלֹא

לַיָּדִי נִסְיוֹן, וְלֹא לַיָּדִי בְּזִיוֹן, וְאֵל תִּשְׁלַטְּבֵנוּ יֵצֶר הָרָע,

וְהִרְחִיקֵנוּ מֵאָדָם רָע וּמִחֶבֶר רָע. וְדַבְּקֵנוּ בְּיֵצֶר הַטּוֹב

וּבְמַעֲשֵׂים טוֹבִים, וְכוּף אֶת-יִצְרָנוּ לְהַשְׁתַּעֲבֹד-לָהּ.

◀ וְתַנְנוּ הַיּוֹם, וּבְכָל-יּוֹם, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ,

וּבְעֵינֵי כָּל-רוֹאֵינוּ, וְתַגְּמַלְנוּ חֲסִדִים טוֹבִים.

בָּרוּךְ אַתָּה יְהוָה, גּוֹמֵל חֲסִדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

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

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

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

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

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

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

INCLINATION TO EVIL יֵצֶר הָרָע. The ancient rabbis

Thanking God

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

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

—BABYLONIAN TALMUD

Creating Through Speech

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

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

Introductory B'rakhah

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ברוך שְׂאָמַר וְהָיָה הָעוֹלָם,

ברוך עוֹשֶׂה בְּרֵאשִׁית,

ברוך אוֹמֵר וְעוֹשֶׂה,

ברוך גּוֹזֵר וּמְקַיֵּם,

ברוך מְרַחֵם עַל הָאָרֶץ,

ברוך מְרַחֵם עַל הַבְּרִיּוֹת,

ברוך מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו,

ברוך חַי לְעַד וְקַיֵּם לְנֶצְחָת,

ברוך פּוֹדֶה וּמַצִּיל,

ברוך הוּא וּבְרוּךְ שְׁמוֹ.

ברוך אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

הָאֵל הָאֵב הַרְחֵמוּ, הַמְהַלֵּל בְּפִי עַמּוֹ,

מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו,

וּבְשִׁירֵי דָוִד עַבְדְּךָ. נְהַלְלֶךָ יְהוָה אֱלֹהֵינוּ,

בְּשִׁבְחוֹת וּבְזִמְרוֹת, נְגַדְלֶךָ וּנְשַׁבַּחְךָ וּנְפָאֲרֶךָ

וְנִזְכִּיר שִׁמְךָ וְנִמְלִיכְךָ מִלְּבַנּוֹ אֱלֹהֵינוּ.

◀ יְחִיד חַי הָעוֹלָמִים, מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַדֵי עַד

שְׁמוֹ הַגָּדוֹל. בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ מְהַלֵּל בְּתִשְׁבְּחוֹת.

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

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

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

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

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

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

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

The People Israel

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

—ABRAHAM JOSHUA HESCHEL

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

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

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

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

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

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

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

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

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

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהַדָּם רַגְלָיו, קְדוֹשׁ הוּא.
◀ רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קְדִישׁוֹ,
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

וְהוּא רַחוּם יִכַּפֵּר עֵוֹן וְלֹא יִשְׁחִית,
וְהִרְבָּה לְהִשְׁיב אָפּוֹ וְלֹא יַעִיר כְּלַחֲמָתוֹ.
אַתָּה יְהוָה לֹא תִכְלֵא רַחֲמֶיךָ מִמֶּנִּי,
חֶסֶדְךָ וְאַמְתָּךְ תִּמְיֵד יִצְרוּנִי.
זָכַר רַחֲמֶיךָ יְהוָה וְחֶסֶדְךָ, כִּי מַעוֹלָם הָמָּה.
תָּנּוּ עַד לְאֱלֹהִים, עַל יִשְׂרָאֵל גְּאוֹתוֹ, וְעִזּוֹ בַּשְּׁחָקִים.
נִוְרָא אֱלֹהִים מִמְקַדְשֶׁיךָ,
אֵל יִשְׂרָאֵל הוּא נִתֵּן עַד וְתַעֲצָמוֹת לָעַם,
כְּרוּךְ אֱלֹהִים.
אֵל נְקָמוֹת יְהוָה, אֵל נְקָמוֹת הוֹפִיעַ.
הַנִּשְׂא שִׁפְט הָאָרֶץ, הִשָּׁב גְּמוּל עַל גְּאִים.

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

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

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

BOW DOWN BEFORE GOD וְהִשְׁתַּחֲווּ לְהַדָּם רַגְלָיו. Literally, “bow down at God’s footstool.” In the ancient Near East, one prostrated oneself at the footstool of the king as a sign of obedience.

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

YOU, ADONAI יְהוָה אַתָּה. Psalm 40:12.

REMEMBER YOUR COMPASSION זָכַר רַחֲמֶיךָ. Psalm 25:6.

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

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

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

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

Psalm 150: An Interpretive Translation

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

—STEPHEN MITCHELL

HALLELUYAH! Praise God.

Praise God in the sanctuary.
Praise God in the heavens, the seat of God's power.
Praise God at the triumph of the Divine.
Praise God in accord with the greatness of God.
Praise God with the call of the shofar.
Praise God with the harp and the lyre.
Praise God with timbrel and dance.
Praise God with flute and strings.
Praise God with crashing cymbals.
Praise God with rousing cymbals.

▶ Let every breath be praise of God; *halleluyah*, praise God.

Let every breath be praise of God; praise God, *halleluyah!*

Hal'luyah.

Hal'lu El b'kodsho, hal'luhu birkia uzo.

Hal'luhu vi-g'vurotav, hal'luhu k'rov gudlo.

Hal'luhu b'teika shofar, hal'luhu b'nevel v'khinor.

Hal'luhu b'tof u-mahol, hal'luhu b'minim v'ugav.

Hal'luhu v'tziltz'lei shama, hal'luhu b'tziltz'lei t'ruah.

Kol ha-n'shamah t'hallel yah, hal'luyah.

Kol ha-n'shamah t'hallel yah, hal'luyah.

Psalm 150

CONCLUSION OF THE SELECTION OF PSALMS

Bless ADONAI, always, amen and amen.
From Zion, bless ADONAI who dwells in Jerusalem; praise God, *halleluyah*.

Bless ADONAI, the God of Israel, who alone does wondrous things.

▶ Blessed be God's glorious name, always; and may God's glory encompass the entire world. Amen and amen.

Some congregations continue with Nishmat, page 145.

הַלְלוּיָהּ,
הַלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ.
הַלְלוּהוּ בְּגִבּוֹרֹתָיו, הַלְלוּהוּ כְּרַב גְּדֹלוֹ.
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וְכִנּוֹר.
הַלְלוּהוּ בְּתֶף וּמְחֹל, הַלְלוּהוּ בְּמִנִּים וְעִגָּב.
הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
◀ כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה, הַלְלוּיָהּ.
כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה, הַלְלוּיָהּ.

תהלים קנ

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן.
בְּרוּךְ יְהוָה מְצִיּוֹן, שִׁכֵּן יְרוּשָׁלַיִם, הַלְלוּיָהּ.
בְּרוּךְ יְהוָה אֱלֹהֵים אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבָדוֹ.
◀ וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,
וְיִמְלֵא כְבוֹדוֹ אֶת־כָּל הָאָרֶץ,
אָמֵן וְאָמֵן.

Some congregations continue with נְשִׁמַּת, page 145.

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

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

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

Faith in God

This faith in oneself is not merely faith in one's ability to do things. The latter is necessary as a part of mental health, and is as important as bodily health. The faith in oneself which is not only a prerequisite of faith in God, but is in a sense faith in God, implies being able to identify in oneself a principle of life which is not a derivative from one's natural capacities, but which belongs to a different order of existence. In the yearning for salvation, for life's worthwhileness, for truth, goodness, and beauty for their own sake, for freedom, justice and peace in society, a human being experiences something supra-human or supra-natural. One who experiences that yearning in one's self cannot be so vain or unreasonable as to believe that he or she is alone in the possession of such yearning. The most difficult step in achieving faith in God is thus the first one of achieving faith in oneself.

—MORDECAI M. KAPLAN

Prayer

What begins with a person's request ends with God's presence;
what starts in the narrowness of the ego, emerges into the wide expanse of humanity;
what originates in concern for the self becomes a concern for others and concern for God's concern;
what commences in petition concludes as prayer.

—SAMUEL DRESNER

The Presence of God

The prayers that you pray are the very presence of God.

—PINHAS OF KORETZ

On Festivals, the leader begins here:

GOD, in the fullness of Your power,
Great, in accord with your glorious name,
Mighty, in all of time,
Awesome, in your awe-inspiring deeds,
Sovereign, enthroned on high,

On Shabbat, the leader begins here:

► dwelling forever, exalted and holy is Your name—
as the psalmist has written:
“Sing, O you righteous, to ADONAI;
praise offered by the upright is lovely.”

You are exalted in the speech of the upright;
You are blessed in the words of the righteous;
You are glorified in the language of the devoted;
You are sanctified in the midst of the holy congregation.

So the choruses of the thousands of Your people, the house of Israel, joyously glorify Your name in every generation.

► For it is the duty of all creation, ADONAI our God and God of our ancestors, to acknowledge and acclaim You, to bless and honor You, to exalt and glorify You, to praise, laud, and exalt You, adding our own tribute and songs to those of David, Jesse's son, Your anointed servant.

On Festivals, the leader begins here:

הָאֵל בְּתַעֲצוּמוֹת עֲזָה,
הַגָּדוֹל בְּכַבּוֹד שְׁמֵהּ,
הַגִּבּוֹר לְנִצְחָה,
וְהַנּוֹרָא בְּנוֹרְאוֹתָיִךְ,
הַמְּלִיךְ הַיּוֹשֵׁב עַל כִּסֵּא רַם וְנִשְׂא.

On Shabbat, the leader begins here:

◀ שׁוֹכֵן עַד, מְרוֹם וְקְדוֹשׁ שְׁמוֹ.
וְכַתּוּב, רַנְנֵי צְדִיקִים בִּיהוָה, לְיִשְׂרָאֵל נְאֻה תִּהְיֶה.

בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל,
וּבְדַבְרֵי צְדִיקִים תִּתְפַּרֵּץ,
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם,
וּבְקִרְבַּי קְדוּשֵׁים תִּתְקַדֵּשׁ.

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל
בְּרִנָּה יִתְפָּאֵר שְׁמֵךְ מִלְּפָנֶיךָ, בְּכָל־דּוֹר וְדוֹר.
◀ שִׁבְן חוֹבֵת כְּלֵה־יְצוּרִים לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֵלֵהֶי
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], לְהוֹדוֹת, לְהַלֵּל לְשִׁבְחָךְ, לְפָאֵר,
לְרוֹמֵם, לְהַדִּיר, לְכַרֵּץ, לְעַלֵּה וּלְקַלֵּס, עַל כָּל־דַּבְרֵי
שִׁירוֹת וְתִשְׁבָּחוֹת דָּוִד בְּיָשִׁי עַבְדְּךָ מְשִׁיחֶךָ.

הָאֵל. An anonymous early medieval poet created a short poem elaborating each of the adjectives associated with God at the beginning of the first paragraph of the Amidah (*ha-El ha-gadol ha-gibor v'ha-nora*, “Great, mighty, awe-inspiring God”), concluding with the description from the end of that Amidah blessing where God is called *melekh*, sovereign.

DWELLING FOREVER שׁוֹכֵן עַד. At this point there is a shift to the formal morning service, which is marked musically and in some cases by a change of prayer leader. On festivals, there is a more elaborate description of the relationship to God and so the shift occurs earlier at *ha-El* (“God,” at the top of this page).

SING רַנְנֵי. Psalm 33:1.

YOU ARE EXALTED IN THE SPEECH OF THE UPRIGHT בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל. The vision of God seated in heaven pans out to the chorus of the faithful singing on earth. Note that the second word of each line is an acrostic spelling out the name “Isaac” (*yitzhak*).

Chorus of Song

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

The Duty to Praise

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

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

Concluding B'rakhah

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

Ḥatzi Kaddish

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

Congregation and Leader: May God’s great name be acknowledged forever and ever! *Y’hei sh’meih raba m’varakh l’alam u-l’almei almaya*.

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

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלַכְנּוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ
בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נָאָה, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
שִׁיר וּשְׁבַחָה, הִלֵּל וְזַמְרָה, עֵז וּמִמְשָׁלָה, נִצַּח,
גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתַפְאֶרֶת, קְדוּשָׁה וּמְלֻכוֹת.
◀ בְּרֻכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְהוָה,
אֵל מֶלֶךְ גָּדוֹל בְּתַשְׁבּוּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,
הַבוֹחֵר בְּשִׁירֵי זַמְרָה, מֶלֶךְ, אֵל, חַי הָעוֹלָמִים.

חצי קדיש

Leader: יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵךָ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מְלֻכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader: יְהִיא שְׁמֵךָ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Leader: יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵךָ דְקַדְשָׁא, בְּרִיף הוּא,
לְעֵלְמָא מִן כָּל־ [לְעֵלְמָא לְעֵלְמָא מְכָל־] [on *Shabbat Shuvah* we substitute:
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחַמְתָּא דְאִמְרִין בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

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

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

The Sh'ma and Its Blessings

The Effect of Prayer

Prayer is a way of sensitizing ourselves to the wonder of life, of expressing gratitude, and of praising and acknowledging the reality of God. One need not believe that God will interfere with the ongoing process of nature to feel that prayer is worthwhile. We may have different understandings of what God is. No definition we have is sufficient or answers all doubts and questions. To be aware that God exists—that there is more in the universe than physical matter, that a moral order is inherent in creation, that humans are responsible for their conduct and can help to bring about the perfection, or at least the improvement, of the world and of life—that is sufficient reason for prayer.

—REUVEN HAMMER

The Congregation

Tabernacle and Temple gave visible assurance of God's care and accessibility. But once that locus of divine indwelling was destroyed, what could possibly replace it? The destruction of God's house should have augured the demise of Judaism. The well-known answer, of course, is that the rabbis, who replaced the priests at the helm of the nation, came up with the institution of the synagogue. But what, exactly, constituted a synagogue? How would we have recognized one? The heart of this radically new institution was neither a building nor a book, but a number. Whereas, prior to the Temple's end, holiness was ascribed to a sacred place that could not be duplicated, after 70 C.E. holiness resided inconspicuously in the quorum of ten without which basic communal rituals could not be enacted. To conduct a worship service, to recite certain prayers, to chant from the Torah or Prophets, to perform a wedding or a funeral, all required a *minyan* (Mishnah Megillah 4:3). . . . The Talmud echoes the new salience of a *minyan*. Once, Rabbi Yitzhak asked his friend, Rav Nahman, why he had failed to come to the synagogue to pray. "I couldn't," he responded. "So you should have gathered ten men on your own to pray," chided Rabbi Yitzhak. "It was too troublesome." "Well, at least," needled Rabbi Yitzhak, "you should have had a synagogue official come to inform you when exactly the congregation would be praying [so that you might join them from afar]." At which point, Rav Nahman protested, "What's this all about?" "We have a tradition," asserted Rabbi Yitzhak, "that goes back to Rabbi Shimon ben Yoḥai that this is the intent of the verse, 'As for me, may my prayer come to You, O Lord, at a favorable moment' (Psalm 69:14). And what indeed constitutes that 'favorable moment'? It is when the congregation is absorbed in prayer" (Babylonian Talmud Berakhot 7b–8a).

—ISMAR SCHORSCH

A MEDITATION FOR BAR'KHU

Almighty no thing exists without You and none can be like You the source of all maker and creator

You have no image eyes observe but the soul lodged in the heart recognizes You and sees

Your glory's breadth encompassing all for in You all finds its place but You occupy no place

my soul seeing but unseen come thank the seeing but unseen and bless

Bar'khu: The Call to Worship Together

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

Leader:

Praise ADONAI, to whom all praise is directed.

Congregation, then the leader repeats:

† Praise ADONAI, to whom all praise is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

We are seated.

קריאת שמע וברכותיה

רְשׁוֹת לְבָרְכוּ
מִשְׁגִּיב בְּכַחוֹ מִי בְּלַתּוֹ וְכִמְהוּ?
כִּי הוּא מְקוֹר הַבַּל, יִצְרוּ וְעִשְׂהוּ.
כֵּן לוֹ דְמוּת עֵינַי לֹא רְאִיתָהּ, בְּלִתִּי
נִפְשׁ בְּלֵב תִּכְבִּיר אֹתוֹ וְתִצְפְּהוּ;
עֲצָם כְּבוֹדוֹ הִכִּיל כָּל, וְכֵן נִקְרָא:
מְקוֹם לְכָל כִּי לֹא מְקוֹם יִכִּילֶהוּ,
רְאֵה וְלֹא נִרְאִיתָ, לְרְאֵה וְלֹא נִרְאָה
בְּאֵי וְהוֹדִי אֶת־אֲדֹנָי וּבְרַכְהוּ.

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

Leader:

בְּרַכְכוּ אֶת־יְהוָה הַמְּבָרָךְ.

Congregation, then the leader repeats:

† בְּרוּךְ 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 מִשְׁגִּיב בְּכַחוֹ. A meditation for Bar'khu written by Yehudah Halevi (Spain, d. 1141).

BAR'KHU: THE CALL TO WORSHIP TOGETHER. The leader calls the congregation together as a *minyan*; the congregation, by responding, acknowledges its being assembled for prayer.

TO WHOM ALL PRAISE IS DIRECTED הַמְּבָרָךְ. The Talmud of the Land of Israel explains the word *ha-m'vorakh* to mean "whom all of us praise" (Berakhot 7:3).

All Thank You

It is not you alone, or we,
or those others who pray;
all things pray, all things
pour forth their souls.
The heavens pray,
the earth prays,
every creature and
every living thing prays.
In all life, there is longing.
Creation is itself but a
longing,
a kind of prayer of the
Almighty.

—MICHA JOSEPH
BERDYCZEWSKI

God of All

Everything you see en-
wraps holiness: take away
the outer shell and gaze at
the spiritual beauty.

—HILLEL ZEITLIN

*First B'rakhah before the Sh'ma:
The Creation of Light*

Barukh atah ADONAI, our God, sovereign of time and space,
forming light and creating darkness, bringing harmony
while creating all.

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

On Shabbat, we recite:

All thank You,
all praise You,
and all declare: "None is as holy as ADONAI."
All will praise You forever,
creator of all.

Each day, God, You raise the gates of the east,
open the windows of the sky,
bring forth the sun from its place
and the moon from where it sits,
illuminating the entire world and all its inhabitants
whom You created, with mercy.
With kindness You illumine the earth and all who dwell on it,
and in Your goodness, day after day, You renew creation.
Sovereign, You alone ruled on high from the very beginning,
praised, glorified, and exalted since earliest time.

Eternal One, in Your great mercy, have compassion on us.
Source of our strength, our protecting fortress,
our saving shield, our stronghold.
None is like You, none is beside You,
nothing exists without You,
and none can be compared to You:
none is like You, ADONAI our God, in this world,
none but You will be our sovereign in the world that is coming,
no one but You exists, who will redeem us
and usher in the messianic age,
and none can compare to You, our deliverer,
giving life to the dead.

Ein k'erk'kha v'ein zulatekha, efes bilt'kha u-mi domeh lakh.
Ein k'erk'kha . . . ba-olam hazeh v'ein zulat'kha . . . ba-olam haba.
Efes bilt'kha . . . limot ha-mashiah v'ein domeh l'kha lithiyat ha-meitim.

ברוך אתה יהוה אלהינו מלך העולם,
יוצר אור ובורא חשך,
עשה שלום ובורא את-הכל.

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

On Shabbat, we recite:

הכל יודוך
והכל ישבחוך,
והכל יאמרו אין קדוש ביהוה.
הכל ירוממוך סלה,
יוצר הכל.

האל הפותח בכל-יום דלתות שערי מזרח
ובוקע חלונֵי רקיע,
מוציא חמה ממקומה ולבנה ממכון שבתה,
ומאיר לעולם כלו וליושביו שברא במדת רחמים.
המאיר לארץ ולדרים עליה ברחמים
ובטובו מחדש בכל-יום תמיד מעשה בראשית.
המלך המרום לבדו מאז,
המשבח והמפאר והמתנשא מימות עולם.
אלהי עולם ברחמיך הרבים רחם עלינו,
אדון עזנו צור משגבנו.
מגן ישענו משגב בעדנו.
אין כְּעֶרְפֶּךָ ואין זולתך,
אֶפֶס בְּלָתֶךָ ומי דומה לך.
אין כְּעֶרְפֶּךָ יהוה אלהינו בעולם הזה
ואין זולתך מלכנו לחיי העולם הבא.
אֶפֶס בְּלָתֶךָ גואלנו לימות המשיח
ואין דומה לך מושיענו לתחית המתים.

NONE IS LIKE YOU אין כְּעֶרְפֶּךָ. The poet is playing with a variety of biblical verses: Isaiah 40:18, "what image can be ascribed to You"; 1 Samuel 2:2, "there is none beside You"; and Isaiah 40:25, "to whom can you compare God."

MESSIANIC AGE לימות המשיח. The poet progresses through stages of redemption from *olam ha-ba*, the world that is coming, to *y'mot ha-mashiah*, the messianic age, to *t'hiyat ha-meitim*, life given to the dead.

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

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

ALL הכל. The word *hakol*, "all," occurs five times in quick succession and refers to the totality of humanity, all earthly creatures and forces, as well as the heavenly bodies and the most distant galaxies. It echoes the last word of the opening *b'rakhah* (*borei et ha-kol*, "creating all," at the top of this page) and anticipates the affirmation of the one God, who is God of all, and whom we are about to praise in the Sh'ma.

A Prayer for the World

Let the rain come and wash away the ancient grudges, the bitter hatreds held and nurtured over generations. Let the rain wash away the memory of the hurt, the neglect. Then let the sun come out and fill the sky with rainbows. Let the warmth of the sun heal us wherever we are broken. Let it burn away the fog so that we can see each other clearly. Let the warmth and brightness of the sun melt our selfishness. So that we can share the joys and feel the sorrows of our neighbors. And let the light of the sun be so strong that we will see all people as our neighbors. Let the earth, nourished by rain, bring forth flowers to surround us with beauty. And let the mountains teach our hearts to reach upward to heaven. *Amen.*

—HAROLD KUSHNER

God, master of all existence, praised by all that breathes, the world is filled with Your greatness and glory; knowledge and understanding surround You.

Exalted above holy beings, resplendent in glory on Your chariot, integrity and mercy stand before Your throne, love and merit accompany Your presence.

How good are the lights that our God created—fashioned with understanding, intelligence, and insight; endowed with the strength and power to have dominion over earthly realms.

Fully luminous, they gleam brightly, radiating splendor throughout the world. Happy as they go forth, joyous on their return, they accomplish, with awe, the will of their creator.

They give glory and honor to the name of God, invoking God’s sovereignty with joyful song. God called forth the sun, and light dawned, then considered and set the cycles of the moon.

And so the array of heaven, *s’rafim, ofanim*, and holy beings, all the heavenly hosts, give praise, and glory, and honor to God—

El adon al kol hama-asim, barukh u-m’vorakh b’fi kol n’shamah. Godlo v’tuvo malei olam, da-at u-t’vunah sov’vim oto. Ha-mitga-eh al hayot ha-kodesh, v’nehdar b’khavod al ha-merkavah. Z’khut u-mishor lifnei khiso, hesed v’rahamim lifnei kh’vodo. Tovim me’orot she-bara eloheinu, y’tzaram b’da-at b’vinah u-v’haskel. Ko-ah u-g’vurah natan ba-hem, lihyot moshlim b’kerev teveil. M’lei-im ziv u-m’fikim nogah, na-eh zivam b’khol ha-olam. S’meiḥim b’tzeitam v’sasim b’vo-am, osim b’eimah r’tzon konam. Pe’eir v’khavod notnim lishmo, tzoholah v’rinah l’zeikher malkhuto. Kara la-shemesh va-yizrah or, ra-ah v’hitkin tzurat ha-l’vanah. Shevah notnim lo kol tz’va marom, Tiferet u-g’dulah, s’rafim v’ofanim v’hayot ha-kodesh.

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

הַמְתַּנַּאֶה עַל חַיּוֹת הַקִּדְשׁ,
וְנִהְדָר בְּכְבוֹד עַל הַמְרַפְּבָה,
זְכוּת וּמִישׁוֹר לְפָנַי כְּסֹא,
חֶסֶד וְרַחֲמִים לְפָנַי כְּבוֹדוֹ.

טוֹבִים מְאֻרוֹת שִׁבְרָא אֱלֵהֵינוּ,
יְצָרִם בְּדַעַת בְּבִינָה וּבְהַשְׁפֵּל,
בָּח וּגְבוּרָה נָתַן בָּהֶם,
לְחַיּוֹת מוֹשְׁלִים בְּקִרְבִּי תִבֵּל.

מְלֵאִים זִיו וּמְפִיקִים גְּבוּהָ,
נֶאֱדָה זִיוָם בְּכַל־הָעוֹלָם,
שְׂמִיחִים בְּצִאתָם וְשֹׁשְׁבֵי בְבוֹאָם,
עֲשִׂים בְּאַיְמָה רִצּוֹן קוֹנָם.

פְּאֵר וְכְבוֹד נוֹתְנִים לְשָׁמוּ,
צָהָלָה וְרִנָּה לְזָכֶר מְלֻכוֹתוֹ.
קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר,
רָאָה וַיהִתְקִין צוּרַת הַלְבָנָה.

שָׁבַח נוֹתְנִים לוֹ כָּל־צִבְאָ מְרוֹם,
תַּפְאֶרֶת וּגְדֻלָּה, שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקִּדְשׁ.

GOD, MASTER אֵל אֲדוֹן. This *piyyut*, commonly attributed to mystics of the 1st millennium, uses imagery based on the visions of Ezekiel that describe a variety of heavenly hosts. It further develops the theme enunciated in the previous prayers that everything in creation praises God. Here that thought is extended to the heavenly hosts: even heavenly powers offer praise to God. The use of an alphabetical acrostic may suggest that God’s word is the primary constitutive element of all creation.

HAPPY שְׂמִיחִים. Not infrequently in alphabetical poetry, the letter *sin* (ש) is substituted for the similarly sounding *samekh* (ס), as it is here. Such substitutions are even found in biblical acrostics. Most, if not all, worshippers in ancient times did not have prayer-books, and this substitution is quite natural in an oral culture.

S’RAFIM . . . OFANIM שְׂרָפִים . . . אוֹפָנִים. Angelic songs figure prominently in ancient mystical texts. Descriptions of different groups of angels singing hymns to God surely mirrored the seekers’ own

mystical experiences. The angels pictured here are closest to God’s throne. In Jewish mystical thought, the *ofanim* are the wheels of God’s chariot, first mentioned by the prophet Ezekiel; the *s’rafim* are the fiery angels pictured as flaming serpents in Isaiah’s vision of heaven. The holy beings (*hayot ha-kodesh*) were thought of as the legs upholding God’s throne.

God Blessed
the Seventh Day

It is written, "God blessed the seventh day" (Genesis 2:3). In what way is the seventh day blessed? On Shabbat a person's face shines differently than it does during the week.

—GENESIS RABBAH

God, the World, and Us

A Hasidic master taught: It is written in many books that if one wants to enter the inner world of prayer, to present speech before God, one needs, at the time of prayer, to attach oneself to all that is living and all that exists in the world. The meaning of this is as it is written in the Book of Psalms, "You created all with wisdom" (104:24)—that is, there is nothing in this world which is, God forbid, extraneous.... When a person seeking inspiration pays attention to this—reaching for an understanding of that which is clothed by everything in this world, animal life, plant life, and sheer matter, everything that was created; and arouses one's heart with this wisdom, speaks of it before God with love and reverence—then that person fulfills the will of the creator, who created the world in all its fullness.

—ZEV WOLF OF ZHITOMIR

On Shabbat, we continue:

who ceased work on the seventh day and ascended the throne of praise, robed in majesty for the day of rest, calling Shabbat a delight.

Such is the distinction of the seventh day, that God ceased all work, and so the seventh day itself praises God and says, "A song of Shabbat: it is good to thank ADONAI." Let all creatures likewise celebrate and bless God, offering praise, honor, and glory to God—the ruler, creator of all, who, in holiness, grants peaceful rest to the people Israel on the holy Shabbat. May Your name, ADONAI our God, be hallowed and may the thought of You, our sovereign, be celebrated in the heavens above and on earth below, though the praise due You, our redeemer, is beyond any offered by Your handiwork or the lights You have made—may they continue always to sing Your glory.

Continue on the next page.

On Festivals occurring on weekdays, we recite:

With kindness, You illumine the earth and all who dwell on it; in Your goodness, You renew creation day after day. How varied are Your works, ADONAI, all fashioned with wisdom; the world in its entirety is Your dominion. You alone ruled on high from the very beginning, praised, glorified, and exalted since earliest time. God of the universe, with Your great kindness, have compassion on us. Source of our strength, our protecting fortress, our saving shield, our stronghold.

Almighty, blessed, creator of all who dwell on earth, the firmament and goodly heavens are illuminated with Your justice, kindness, and light; they make Your name an object of praise; quietly, resolutely, soulfully all tell in unified voice of Your wise, excellent, and zealous care.

You are to be praised, ADONAI our God, for the wondrous work of Your hands, and for the radiant lights that You fashioned, reflecting Your glory always.

On Shabbat, we continue:

לֹאֵל אֲשֶׁר שָׁבַת מְכַלְהֵמְעֵשִׂים, בְּיוֹם הַשְּׁבִיעִי הַתְּעַלָּה וַיֵּשֶׁב עַל כְּסֵא כְבוֹדוֹ, תִּפְאֶרֶת עֲטָה לְיוֹם הַמְּנוּחָה, עֲנֵג קִרְא לְיוֹם הַשְּׁבִיט. זֶה שִׁבַּח שֶׁל יוֹם הַשְּׁבִיעִי, שָׁבוּ שְׁבִיט אֵל מְכַלְמֵלֵאכְתּוֹ. וְיוֹם הַשְּׁבִיעִי מְשַׁבַּח וְאוֹמֵר: מְזֻמּוֹר שִׁיר לְיוֹם הַשְּׁבִיט, טוֹב לְהַדוֹת לַיהוָה. לְפִיכָּךְ יִפְאָרוּ וַיִּבְרְכוּ לֹאֵל כָּל־יְצוּרָיו. שִׁבַּח יִקָּר וַיִּגְדֹּל וַיִּתְנַו לֹאֵל מִלֶּכֶךְ יוֹצֵר כָּל הַמְּנַחֵיל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ בְּיוֹם שְׁבִיט קִדְשׁ. שְׁמֵךְ יְהוָה אֱלֹהֵינוּ יִתְקַדֵּשׁ, וְזִכְרֶךָ מִלִּפְנֵי תִּפְאָרֶךָ בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת. ◀ תִּתְבָּרַךְ מוֹשִׁיעֵנוּ, עַל שְׁבִיט מְעֵשֶׂה יְדִיךָ, וְעַל מְאוּרֵי אוֹר שְׁעֵשִׂיט, יִפְאָרוּךְ סְלָה.

Continue on the next page.

On Festivals occurring on weekdays, we recite:

הַמְּאִיר לְאָרֶץ וְלְדָרִים עֲלֶיהָ בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תְּמִיד מְעֵשֶׂה בְּרֵאשִׁיט. מָה רַבּוֹ מְעֵשִׂיךָ יְהוָה, כָּלֵם בְּחֻכְמָה עֲשִׂיט, מְלֵאָה הָאָרֶץ קִנְיָנָךְ. הַמְּלַךְ הַמְּרוֹמֵם לְבָדוֹ מֵאֵז, הַמְּשַׁבַּח וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִימוֹת עוֹלָם, אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֲזָנוּ, צוֹר מְשֻׁגְבֵנוּ, מִגֵּן יִשְׁעֵנוּ, מְשֻׁגָב בְּעַדְנוּ.

אֵל כְּרוֹן, גְּדוֹל דַּעָה, הַכִּין וּפְעַל זְהָרֵי חֲמָה. טוֹב יֵצֵר כְּבוֹד לְשִׁמוֹ. מְאֻרוֹת נִתְּן סְבִיבוֹת עֲזוֹ. פְּנוֹת צְבָאוֹ קְדוֹשִׁים, רוֹמְמֵי שְׂדֵי, תְּמִיד מְסֻפְרִים כְּבוֹד אֵל וְקִדְשָׁתוֹ.

◀ תִּתְבָּרַךְ יְהוָה אֱלֹהֵינוּ עַל שְׁבִיט מְעֵשֶׂה יְדִיךָ, וְעַל מְאוּרֵי אוֹר שְׁעֵשִׂיט יִפְאָרוּךְ סְלָה.

GOD, WHO CEASED WORK לֹאֵל אֲשֶׁר שָׁבַת. This prayer forms a continuous narrative out of a disparate series of biblical verses and rabbinic comments. Already in the Bible, the seventh day is spoken of as affecting God's inner life: God was renewed (va-yinafash) on the seventh day (Exodus 31:17). The ancient rabbis pictured God as achieving full sovereignty only on Shabbat, and they personified the relationship in mutual terms: Shabbat itself praises God and chants Psalm 92, "A Song of Shabbat."

HOW VARIED ARE YOUR WORKS מָה רַבּוֹ מְעֵשִׂיךָ. Psalm 104:24.

ALMIGHTY, BLESSED אֵל כְּרוֹן. This early anonymous acrostic poem has four beats to the line and a rhyming pattern of aa, bb, cc, with a concluding b. Joel Hoffman, a contemporary scholar, writes: "The meaning of the individual words here was never the point. They were chosen for their meter and their initial letter." In this conception, the Hebrew alphabet itself is seen as an instrument of creation. Our translation here is impelled by this idea and is alphabetical, capturing the meaning of the text in a close, but not quite literal, translation.

ALWAYS סְלָה. The biblical meaning of this word, which occurs frequently in the Book of Psalms, is unknown. The ancient rabbis, interpreting the biblical text, thought that it meant "forever," and that is its liturgical meaning here.

In the Beginning

In the beginning God created the heavens that actually are not and the earth that wants to touch them. In the beginning God created threads stretching between them— between the heavens that actually are not and the earth that cries out for help. And God created humans, for each person is a prayer and a thread touching what is not with a tender and delicate touch.

—RIVKA MIRIAM
(translated by David C. Jacobson)

Angels

The Hebrew word for angel is *malakh*, which also means “messenger,” one who is sent. . . . Unsuspecting and unaware. Consumed by their own plans and itineraries. Busy at work on their own schemes . . . people chosen to be messengers of the Most High rarely even know that they are God’s messengers. . . . I do not know how many times in one’s life one is also a messenger. But for everyone it is at least once.

—LAWRENCE KUSHNER

All services continue here:

KEDUSHAH D’YOTZER: THE ANGELIC PRAISE OF GOD

You are to be praised, our protector, our sovereign, our redeemer, creator of celestial beings. Our sovereign, Your name is to be acclaimed forever; You fashion beings that serve You, and Your servants all stand at the edges of the universe, proclaiming reverently with one voice the words of the living God, the sovereign of the universe.

► All of them loved, all of them pure, all of them mighty, and all of them in reverence and awe carry out the will of the one who has dominion over them. In purity and in holiness, all of them raise their voices, in song and chant, to praise, bless, glorify, extol, hallow, and celebrate the name of God, the great, mighty, awe-inspiring sovereign, the Holy One.

et shem ha-El, ha-melekh ha-gadol, ha-gibor v’hanora kadosh hu.

► Each turns to another as they proclaim their loyalty to God, and each gives permission to the other to hallow their creator; in a clear voice and with sacred speech, together as one, they respond with awe, saying:

Holy, holy, holy is *ADONAI Tz’va-ot*, the whole world is filled with God’s glory.

Kadosh, kadosh, kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.

► With a deafening sound, the *ofanim* and other holy beings rise up opposite the *s’rafim* and proclaim their praise: Praised is *ADONAI*’s glory wherever God dwells.

Barukh k’vod Adonai mimkomo.

They offer adulation to God, whom they bless. They chant songs and voice their praise to the sovereign, the living and enduring God. For God alone achieves victory, creates anew, masters war, sows righteousness, cultivates deliverance, effects healing, is praised with reverence, and is the author of wonders. ► In God’s goodness, the work of creation is renewed each day, as the psalmist declared: “Thank the creator of the great lights, for God’s love is everlasting.” Cause a new light to shine on Zion, and may we all soon be worthy of its illumination.

Barukh atah ADONAI, creator of lights.

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

All services continue here:

תְּתַבְּרֶךָ צוֹרְנוּ מִלְּבָנוּ וְגִאֲלָנוּ בּוֹרֵא קְדוֹשִׁים.
יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְּבָנוּ, יוֹצֵר מְשֻׁרְתִים,
וְאֲשֶׁר מְשֻׁרְתָיו בְּלֶם עוֹמְדִים בְּרוּם עוֹלָם
וּמְשֻׁמֵּיעִים בְּיִרְאָה יַחַד בְּקוֹל,
דְּבָרֵי אֱלֹהִים חַיִּים וּמְלֶךְ עוֹלָם.

◀ בְּלֶם אֱהוּבִים, בְּלֶם בְּרוּרִים, בְּלֶם גְּבוּרִים,
וּכְלֶם עוֹשִׁים בְּאִימָה וּבְיִרְאָה רְצוֹן קוֹנֵם.
וּכְלֶם פּוֹתְחִים אֶת־פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה,
בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים,
וּמְפַאֲרִים וּמְעֲרִיצִים, וּמְקַדְּשִׁים וּמְמַלְכִים:

אֶת־שֵׁם הָאֵל, הַמְּלֶךְ, הַגָּדוֹל, הַגְּבוּר וְהַנּוֹרָא קְדוֹשׁ הוּא.
◀ וּכְלֶם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שְׁמִים זֶה מִזֶּה,
וְנוֹתְנִים רְשׁוּת זֶה לְזֶה, לְהַקְדִּישׁ לְיוֹצְרָם בְּנִחַת רוּחַ,
בְּשִׁפְהַ בְּרוּרָה וּבִנְעִימָה קְדוֹשָׁה, בְּלֶם בְּאֶחָד
עוֹנִים וְאוֹמְרִים בְּיִרְאָה:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

◀ וְהָאוֹפָנִים וְחַיּוֹת הַקֶּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים
לְעַמַּת שְׂרָפִים, לְעַמַּת מְשַׁבְּחִים וְאוֹמְרִים:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

לְאֵל בְּרוּךְ, נְעִימוֹת יִתְנוּ. לְמְלֶךְ אֵל חַי וְקַיָּם,
זְמִירוֹת יֹאמְרוּ, וְתִשְׁבְּחוּת יִשְׁמִיעוּ. כִּי הוּא לְבָדוּ
פוֹעֵל גְּבוּרוֹת, עוֹשֶׂה חֲדָשׁוֹת,
בְּעַל מְלַחְמוֹת, זוֹרַע צְדָקוֹת,
מְצַמִּיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,
נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת,

◀ הַמְּחַדֵּשׁ בְּטוֹבוֹ בְּכָל־יוֹם תְּמִיד מַעֲשֶׂה בְּרֵאשִׁית.
בְּאִמּוֹר: לְעֵשֶׂה אוֹרִים גְּדֻלִים, כִּי לְעוֹלָם חֲסִדוֹ.
אוֹר חֲדָשׁ עַל צִיּוֹן תֹּאִיר וְנִזְכֶּה כְּלָנוּ מִהֶרָה לְאוֹרוֹ.
בְּרוּךְ אַתָּה יְהוָה, יוֹצֵר הַמְּאוֹרוֹת.

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

BEINGS THAT SERVE YOU . . . **SERVANTS** . . . מְשֻׁרְתִים . . . מְשֻׁרְתָיו. Rabbinic lore tells of two kinds of angelic creations: those who are part of God’s permanent court, like the angels Michael and Gabriel, and those who are created each day to be conveyers of that day’s message, and so the liturgist talks of both of them as “proclaiming . . . the words of the living sovereign” (Babylonian Talmud, Hagigah 14a).

THANK THE CREATOR OF THE GREAT LIGHTS לְעֵשֶׂה הַגְּדֻלִים. Psalm 136:7.

ZION צִיּוֹן. The prayer takes the motif of the light of creation and of the dawn, and ties it to an image of the Temple in Jerusalem as a source of ultimate illumination.

The Blessings of the Priests before the Sh'ma

The priests in the Temple would say the following *b'rakhah* before the Sh'ma: "May the one who dwells in this House always grant you love, harmony, peace, and friendship."

—TALMUD OF THE LAND OF ISRAEL

You Have Loved Us Deeply

With a great love (*ahavah rabah*) You have loved us (*ahavtanu*). The love of God for the people Israel is declared here just before the Sh'ma. It prepares us for the Sh'ma. Now you might expect a listing of gifts to us—God's freeing us, feeding us, delivering us. Instead, we thank God for one gift: God's teaching, God's opening our minds and hearts to Torah.

What You've given us is the ability to listen to You, so we can thank and draw close to You. Your compassion is expressed in teaching our hearts to know compassion, to love You, giving us not personal freedoms but, in fact, boundaries bringing us close to the Unbounded, the One. By giving us Torah, You've shown us how to live. We can now offer thanks and say: "Hear O Israel, Adonai is our God, Adonai is one."

—JOHN J. CLAYTON

Second B'rakhah before the Sh'ma: God's Great Love

You have loved us deeply, ADONAI our God, and showered us with boundless compassion. *Avinu Malkeinu*, for the sake of our ancestors who trusted in You and to whom You taught the laws of life, so may You be gracious to us and instruct us. Kind creator, have compassion for us, open our hearts so that we may understand and discern, hear and study, observe, perform, and fulfill all the teachings of Your Torah with love. Enlighten our eyes with Your Torah; attach our hearts to Your mitzvot; unify our hearts to love and revere Your name so that we never lose hope. As we trust in Your great, holy, awe-inspiring name, we will delight and rejoice in Your deliverance.

Some gather their tzitzit before reciting this line:

► Bring us safely from the four corners of the earth, and lead us in dignity to our land, for You are the God who effects deliverance. You have chosen us from all other tongues and peoples, always drawing us nearer to Your name, that we may truly acknowledge You and lovingly proclaim Your oneness. *Barukh atah ADONAI*, who lovingly cares for the people Israel.

Ahavah rabah ahavtanu Adonai eloheinu, h'emlah g'dolah viteirah hamalta aleinu.

Avinu malkeinu, ba-avur avoteinu [v'imoteinu] she-bathu v'kha va-t'lamdeim hukhei hayim, ken t'honeinu u-t'lamdeinu.

Avinu ha-av ha-rahaman, ha-m'raheim, raheim aleinu, v'ten b'libeinu l'havin u-l'haskil lishmo-a lilmud u-l'lamed lishmor v'la-asot u-l'kayem et kol divrei talmud toratekha b'ahavah.

V'ha-eir eineinu b'toratekha, v'dabeik libeinu b'mitzvotekha v'yahed l'vaveinu l'ahavah u-l'yirah et sh'mekha, v'lo neivosh l'olam va-ed. Ki v'shem kodsh'kha ha-gadol v'hanora batahnu, nagilah v'nism'hah bishuatekha.

Some gather their tzitzit before reciting this line:

► Va-havi-einu l'shalom mei-arba kanfot ha-aretz, v'tolikheinu kom'miyut l'artzeinu, ki el po-el y'shu-ot atah, u-vanu vaharta mikol am v'lashon, v'keiravtanu l'shimkha ha-gadol selah be-emet, l'hodot l'kha u-l'yahedkha b'ahavah. Barukh atah adonai, ha-boher b'amo yisrael b'ahavah.

אַהֲבָה רַבָּה אֶהְבְּתֵנוּ, יְהוָה אֱלֹהֵינוּ,
חַמְלָה גְדוֹלָה וַיִּתְּרָה חַמְלַתְ עָלֵינוּ.
אָבִינוּ מַלְכֵנוּ, בְּעֵבוּר אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
שִׁבְטָחוּ בְךָ וַתִּלְמְדֵם חֻקֵי חַיִּים,
בֶּן תִּחַנְּנוּ וַתִּלְמְדֵנוּ.
אָבִינוּ, הָאֵב הַרְחֵמֵנוּ, הַמְרַחֵם,
רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁפִּיל,
לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד, לְשָׁמַר וּלְעֲשׂוֹת
וּלְקַיֵּם אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,
וְדַבַּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וַיַּחַד לִבֵּבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ,
וְלֹא יִבוֹשׁ לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קִדְשְׁךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ,
נִגְיִלָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ.

Some gather their tzitzit before reciting this line:

◀ וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ,
כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֲתָהּ,
וּבָנוּ בְּחֵרֶת מְכַלְעִים וְלָשׁוֹן,
וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה בְּאַמֶּת,
לְהוֹדוֹת לְךָ וּלְיַחֲדֶךָ בְּאַהֲבָה.
בְּרוּךְ אַתָּה יְהוָה, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

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

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

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

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

TO UNDERSTAND AND DISCERN . . . OBSERVE, FULFILL, AND PERFORM לְהִבִּין וּלְהַשְׁפִּיל . . . לְשָׁמַר וּלְעֲשׂוֹת וּלְקַיֵּם. This sequence implies that study is intimately linked with action—indeed, that study should lead to action.

GATHERING THE TZITZIT. Many observe the custom, originating in the late Middle Ages, of gathering the four *tzitziyot* (plural of *tzitzit*) of the *tallit* while reciting the words "bring us safely from the four corners of the earth," thus symbolizing Israel's unity and ingathering. The *tzitziyot* are then held through the third paragraph of the Sh'ma, and kissed when reciting the word *tzitzit* (which appears three times in that paragraph). By this practice, we indicate that we are lovingly undertaking to observe these words of Torah, and we hope that our commitment to strive for holiness will lead to greater unity. We are also gathering within us all our positive intentions.

Hear, O Israel

The core of our worship is not a prayer at all, but a cry to our fellow Jews and fellow humans. In it we declare that God is one—which is also to say that humanity is one, that life is one, that joys and sufferings are all one—for God is the force that binds them all together. There is nothing obvious about this truth, for life as we experience it seems infinitely fragmented. Human beings seem isolated from one another, divided by all the fears and hatreds that make up human history. Even within a single life, one moment feels cut off from the next, memories of joy and fullness offering us little consolation when we are depressed or lonely. To assert that all is one in God is our supreme act of faith. No wonder that the Sh'ma, the first “prayer” we learn in childhood, is also the last thing we are to say before we die.

—ARTHUR GREEN

The Challenge of Faith

The Israeli poet Yoram Nissonovitch remarks that religious questions may not constitute the subversion of our faith; rather, they may help us get past tired notions that narrow our vision, and it may open our souls to new and deeper understandings. His colleague Elhanan Nir adds: Doubts lead to a strong, surprising, and deep faith that cannot be compared with classical faith. This is a faith for which nothing is taken for granted.

Recitation of the Sh'ma

Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on God's oneness.

The following words are added in the absence of a minyan:
God is a faithful sovereign.

Hear, O Israel, ADONAI is our God, ADONAI is one.

Sh'ma yisrael, Adonai eloheinu Adonai ehad.

Recited quietly: Praised be the name of the one whose glorious sovereignty is forever and ever.

You shall love ADONAI your God with all your heart, with all your soul, and with all that is yours.

These words that I command you this day shall be taken to heart.

Teach them again and again to your children; speak of them when you sit in your home, when you walk on your way,

when you lie down, and when you rise up.

Bind them as a sign upon your hand and as a symbol above your eyes;

inscribe them upon the doorposts of your home and on your gates.

Deuteronomy 6:4–9

V'ahavta et Adonai elohekha b'khol l'av'kha u-v'khol nafsh'kha u-v'khol me'odekha. V'hayu ha-d'varim ha-eileh asher anokhi m'tzav'kha ha-yom al l'avekha. V'shinantam l'vanekha v'dibarta bam, b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-visharekha.

קְרִיאַת שְׁמַע

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: אֱל מֶלֶךְ נֶאֱמָר.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

Recited quietly: שְׁמַע בְּבוֹד מְלֻבוֹתוֹ לְעוֹלָם וָעֶד.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבְנֶיךָ וְדִבַּרְתָּ בָם בְּשַׁבְּתֶךָ בְּבֵיתְךָ וּבְלִבְתֶּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשַּׁרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֶיךָ: וְכַתַּבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים ו:ד-ט

covering his eyes came to be seen as a sign of deep contemplation, and so it became the custom of many to cover the eyes while reciting the Sh'ma, as a moment to meditate on God's unity.

GOD IS A FAITHFUL SOVEREIGN אֱל מֶלֶךְ נֶאֱמָר. These words form an acronym of *amen*. When we recite the Sh'ma with a *minyan*, the leader concludes with the words *Adonai eloheikhem emet*, “Your God truly”; when, in the absence of a *minyan*, that affirmation is not recited, we add this private affirmation at the beginning of the Sh'ma. The Kabbalists noted that the Sh'ma contained 245 words and so, by adding three additional words, we reach 248—the number of limbs in the body, according to the belief of the ancient rabbis. Thus we affirm, whether by adding words at the beginning or the end of the Sh'ma, that our entire being is dedicated to God.

SH'MA YISRAEL אֱלֹהֵינוּ יְהוָה. To whom are these words addressed? Certainly, we are speaking to ourselves, enjoining ourselves to truly hear what our lips are saying. We may also be speaking to each other—the collective people Israel—reminding each other that we are a people united by values, nurturing our own sense of peoplehood. A moving midrash imagines these words recited by Jacob's sons, addressed to their father Jacob/Israel, reassuring him on his deathbed that they remain true to his teachings, and that the God of Jacob is and will remain “their God” (Genesis Rabbah 98:3). And so, we too may be speaking to our forebears, reassuring our ancestors (all the way back to Jacob!) that their legacy continues in us.

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

PRAISED BE THE NAME שְׁמַע בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתָיִךָ. This phrase is not part of the biblical text but was the customary response of those assembled to hearing the name of God as part of priestly prayers in the Temple. To differentiate it from the actual biblical text, it is recited silently. In the legend mentioned above, this sentence constituted Jacob's response to his children's affirmation, and so it is voiced differently.

INSCRIBE THEM UPON THE DOORPOSTS וְכַתַּבְתָּם עַל מְזוֹזוֹת. The observant Jew lives a life surrounded by the Sh'ma: reciting it in the morning upon arising and at night before going to sleep, walking past its inscription on the *mezuzah* when entering one's home, and even adorning oneself with the words on weekday mornings upon one's head and near one's heart when putting on *t'fillin*, phylacteries.

THE RECITATION OF THE SH'MA. Rabbinic literature refers to the Sh'ma as a *k'riah*, a reading aloud of a passage of the Torah. Later it became a meditation as well, a way to focus on God's “oneness”—so much so that for some it became a moment to experience a mystical union with God. The Babylonian Talmud reports: Rabbi Judah the Prince was teaching and needed to stop, since the hour for reciting the Sh'ma was passing, so he covered his eyes for a moment and then continued teaching (Berakhot 13b). In this story, reciting the Sh'ma was but a momentary interruption. Later, Rabbi Judah's act of

Other Gods

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

—ABRAHAM JOSHUA HESCHEL

To Love and Revere God

When one contemplates the wonders of God's creation and sees in them God's infinite wisdom, one immediately loves, praises, and craves to know God's great name, as David sang, "I thirst for the living God" (Psalm 42:3). But as one contemplates these things one is immediately struck dumb and becomes fearful, for one knows that a person is only a tiny part of the vastness of creation—humble and ignorant, standing with little understanding before the fullness of knowledge, as David lamented, "When I gaze at Your heavens, Your handiwork, what are mortals that You care for them?" (Psalm 8:4-5).

—MAIMONIDES

If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil; I will provide grass in your fields for your cattle and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray and serve other gods and bow to them. Then ADONAI's anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you. Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, by speaking of them when you sit in your home, when you walk on your way, when you lie down and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then your days and the days of your children, on the land that ADONAI swore to your ancestors to give them, will be as many as the days the heavens are above the earth.

Deuteronomy 11:13-21

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put tzitzit on the corners of their garments, placing a thread of blue on the tzitzit, the fringe of each corner. That shall be your tzitzit; you shall look at it and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your eyes and heart as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI your God, who brought you out of the land of Egypt to be your God. I am ADONAI your God—

Numbers 15:37-41

Truly

When there is a minyan, the leader adds:

► ADONAI your God—truly—

this teaching is constant, well-founded and enduring, righteous and trustworthy, beloved and cherished, desirable and pleasing, awe-inspiring and majestic, well-ordered and established, good and beautiful, and so incumbent on us forever.

וְהָיָה אִם-שָׁמַעַתְּ שְׁמֵעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגַנְךָ וְתִירְשָׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאָכְלֹתָ וּשְׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פְּנֵי-יַפְתָּה לְבַבְכֶם וְסוּרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַפִּי-יְהוָה בְּכֶם וְעֶצֶר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאָבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׂמַתֶּם אֶת-דְּבָרֵי אֱלֹהַ עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשַׁע יְהוָה לְאַבְתֵיכֶם לְתַת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

דברים יא: יג-כא

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-פְּנֵי בְגְדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל-צִיצִית הַפְּנֵף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לְאֱלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו: לו-מא

אמת

When there is a minyan, the leader adds:

◀ יהוה אלהיכם – אמת –

וַיִּצְיַב וְנָכוֹן וְקָיָם וַיִּשָּׂר וְנִאֲמָן וְאֶהוּב וְחָבִיב וְנִחְמָד וְנִעִים וְנוֹרָא וְאֲדִיר וּמְתַקֵּן וּמְקַבֵּל וְטוֹב וְיָפֵה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד.

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

TZITZIT. 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 ליהוה (kodesh l'adonai), "holy before Adonai." Wearing the tzitzit (literally, the "little tzitz"), we are asked to serve God in a holy way, much as the High Priest did; thus the paragraph commands us to be "holy before your God." The act of wearing tzitzit turns us all, metaphorically, into High Priests.

TRULY. The tradition read the word emet, "truly," as referring both backward and forward: it is the first word of the following paragraph and is also recited as if it were the last word of the preceding paragraph.

continued

Redemption

What might redemption mean in our time? Gordon Tucker, a contemporary rabbi, points out that in the Bible, when an object is redeemed, it returns to its original state. Following a teaching of the Hasidic master Avraham Mordecai of Gur (*Imrei Emet, parashat Emor*), he remarks that there was a moment after leaving Egypt and crossing the Sea when we experienced freedom and the infinite possibility signalled by the limitless horizon of the desert. It was the time before the giving of the Torah on Mount Sinai, yet it was a special moment of being with God. Jeremiah records God saying, “I remember the generosity of your young days, the love you exhibited when we were first engaged, walking with Me in the desert” (2:2). We can hope that our religious life will lead us back to a moment of innocence, when we feel free and in unselfconscious relation to God.

Truly, the God of the universe, our sovereign, is the stronghold of Jacob and our protecting shield.

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

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

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

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

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

You abide at the pinnacle of the universe—

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

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

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

Truly, You were at the beginning and You will be at the end—aside from You we have no ruler who can redeem and deliver.

אַמֶּת אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוֹר יַעֲקֹב מִגֵּן יִשְׁעֵנוּ.
◀ לְדוֹר וָדוֹר הוּא קַיָּם וְשִׁמוֹ קַיָּם, וְכִסְאוֹ נָכוֹן
וּמְלֻכוֹתוֹ וְאַמוּנָתוֹ לְעַד קַיָּמָת.

וּדְבָרָיו חַיִּים וְקַיָּמִים, נְאֻמֵּי וְנִחְמָדִים,
לְעַד וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ]
וְעַלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל־דּוֹרוֹת
זָרַע יִשְׂרָאֵל עֲבָדֶיךָ. עַל הָרֵאשׁוֹנִים וְעַל הָאַחֲרוֹנִים
דָּבָר טוֹב וְקַיָּם לְעוֹלָם וָעֶד,
אַמֶּת וְאַמוּנָה חֶק וְלֹא יַעֲבֹר.

◀ אַמֶּת שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאַמוּנָתֵינוּ], מְלַכְנוּ, מִלְּפָנֶיךָ אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ],
גְּאֻלָּנוּ גְּאֻלַּת אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ], יוֹצְרֵנוּ, צוֹר יִשׁוּעָתֵנוּ,
פּוֹדְנוּ וּמְצִילָנוּ, מֵעוֹלָם שְׂמֶךָ אֵין אֱלֹהִים זוּלָתְךָ.

עֲזַרְתָּ אֲבוֹתֵינוּ [וְאַמוּנָתֵנוּ] אֶתָּה הוּא מֵעוֹלָם,
מִגֵּן וּמוֹשִׁיעַ לְבְנֵיהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר וָדוֹר.

בָּרוּם עוֹלָם מוֹשֶׁבֶךָ,

וּמְשַׁפְּטֶיךָ וְצִדְקָתְךָ עַד אַפְסֵי אֶרֶץ.

אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,

וְתוֹרָתְךָ וּדְבָרְךָ יִשִּׁים עַל לְבוֹ.

אַמֶּת אֶתָּה הוּא אֲדוֹן לְעַמֶּךָ,

וּמִלְּךָ גִּבּוֹר לְרִיב רִיבֶם.

אַמֶּת אֶתָּה הוּא רֵאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן,

וּמִבְּלַעֲדֶיךָ 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 וַיְצִיב אֱמֶת. Reuven Kimelman, a contemporary liturgical scholar, contends that the “teaching” referred to in this assertion is the Decalogue, which originally preceded the recitation of the Sh'ma in the ancient synagogue. The recitation of the Decalogue was dropped from the liturgy because the rabbis were afraid that people would consider only those com-

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

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

TRULY, YOU WERE AT THE BEGINNING AND YOU WILL BE AT THE END אֶתָּה הוּא רֵאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן. A similar expression, “I am the alpha and omega, the beginning and the end,” is quoted three times in the Christian testament. The wording of this prayer may have been deliberately polemical at the time it was written in antiquity, and intended to oppose Christian theological claims, which were emerging as a rival to Judaism.

The Violence at the Sea

The Ḥasidic master Shalom Shakhna taught: That which results in the good cannot take place without opposition.

Blessing of Redemption

Let us bless the source of life, source of faith and daring, wellspring of new song and the courage to mend.

—MARCIA FALK

ADONAI our God, You redeemed us from Egypt and freed us from the house of bondage. Their firstborn You slayed, Your firstborn You redeemed, You split the sea, You drowned the wicked, You rescued Your beloved. The waters engulfed their oppressors; not one of them survived. Then they sang in praise, acclaiming God for all that had occurred. The beloved people offered songs of thanksgiving, hymns of praise, and blessings to the sovereign ever-living God, who is transcendent, powerful, and awe-inspiring, humbling the haughty, raising up the lowly, freeing those in chains, redeeming the poor, helping the weak, and answering God’s people when they cry out.

► Our homage is to God on high, who is ever praised. Moses, Miriam, and the people Israel joyfully sang this song to You:

“Who is like You, ADONAI, among the mighty! Who is like You, adorned in holiness, revered in praise, working wonders!”

Mi khamokha ba-eilim Adonai, mi kamokha nedar bakodesh, nora t’hilot, oseh feleh.

► At the edge of the Sea, the rescued sang a new song of praise to Your name; together, as one, they thanked You and acclaimed Your sovereignty, saying:

“ADONAI will reign forever and ever.”

Adonai yimlokh l’olam va-ed.

Stronghold of the people Israel, arise and help the people Israel! Redeem, as You promised, Judah and the people Israel. Our redeemer is called *ADONAI Tz’va’ot*, the Holy One of the people Israel.

Tzur yisrael, kumah b’ezrat yisrael, u-f’deih khinumekha y’hudah v’yisrael. Go-aleinu Adonai Tz’va’ot sh’mo, k’dosh yisrael.

Barukh atah ADONAI, who liberated the people Israel.

The Amidah for Festivals is found on page 306.

מִמִּצְרַיִם גָּאֲלָתָנוּ יְהוָה אֱלֹהֵינוּ
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.
כָּל־בְּכוֹרֵיהֶם הִרְגָתָּ וּבְכוֹרְךָ גָאֲלָתָּ
יָיִם סוּף בְּקַעַתָּ וַיִּדְדִים הָעֵבֶרֶתָ

וַיִּכְסּוּ מִיָּם צָרִיָּהֶם, אֶחָד מֵהֶם לֹא נוֹתַר.
עַל זֹאת שָׁבְחוּ אֱהוּבִים, וְרוֹמְמוּ אֶל,
וְנָתַנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת,
בְּרִכּוֹת וְהוֹדָאוֹת לְמִלְךָ אֵל חַי וְקַיִם,
רָם וְנִשְׂאָ, גָדוֹל וְנוֹרָא,
מִשְׁפִּיל גְּאִים וּמַגְבִּיָּה שְׁפָלִים
מוֹצִיא אֲסִירִים וּפּוֹדֵה עַנְוִים
וְעוֹזֵר דָּלִים

וְעוֹנֵה לְעַמּוֹ בְּעֵת שׁוֹעֵם אֱלֹיו.

◀ תְּהִלּוֹת לְאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרֵךְ.
מִשָּׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ כָלָם:

מִי כַמֹּכָה בָּאֵלִים יְהוָה, מִי כַמֹּכָה נֹאדָר בְּקִדְשׁ,
נוֹרָא תְהִלָּתָּ, עֹשֶׂה פִלָּא.

◀ שִׁירָה חֲדָשָׁה שָׁבְחוּ גְאוּלִים לְשִׁמְךָ עַל שְׁפַת הַיָּם,
יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

צוּר יִשְׂרָאֵל,

קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,

וּפְדֵה כְנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.

גָאֲלָנוּ, יְהוָה צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְהוָה, גָאֵל יִשְׂרָאֵל.

The Amidah for Festivals is found on page 306.

from Egypt, to the personal prayers that now follow in the Amidah, and recommends that there be no verbal interruption at this point (Berakhot 9b). It is as if to say that the possibility of prayer flows out of our experience of God’s love as exhibited in freeing us from slavery.

MOSES, MIRIAM, AND THE PEOPLE ISRAEL מִשָּׁה 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 page 144.)

WHO IS LIKE YOU מִי כַמֹּכָה. The Sh’ma was preceded by the song of the angels, “Holy, holy, holy . . .” and now is followed by our singing a praise of God from the Song at the Sea. Through the recitation of the Sh’ma, our song and the angels’ song become a common chorus.

ADONAI WILL REIGN יְהוָה יִמְלֹךְ. Exodus 15:18.

ISRAEL יִשְׂרָאֵל. The name “Israel” is repeated four times before the conclusion of the *b'rakhah*, emphasizing the plea for the redemption of the people Israel.

OUR REDEEMER גָאֲלָנוּ. Isaiah 47:4.

LIBERATED THE PEOPLE ISRAEL גָאֵל יִשְׂרָאֵל. This *b'rakhah*, in contrast to most, concludes with a verb in the past tense. We can properly bless God for the redemptive acts that have already occurred—not those we still hope and pray for (Babylonian Talmud, Pesahim 117b).

SH’MA AND THE AMIDAH. The Babylonian Talmud links this last *b'rakhah* of the Recitation of the Sh’ma, mentioning God’s redeeming the people Israel

The Shabbat Morning Amidah

Prayer

Rabbi Ami taught: One's prayer is answered only if one takes one's heart into one's hands, as it is said, "Let us lift up our heart with our hands" (Lamentations 3:41).

—BABYLONIAN TALMUD

One should pray as a beggar knocking on a door and wish for a time of generosity.

—based on HAYIM IBN ATTAR

Prayer is for one's soul what nourishment is for one's body. The blessing of one's prayer lasts until the time of the next prayer, just as the strength derived from one meal lasts until another.... During the time of prayer, one cleanses the soul of all that has passed over it and prepares it for the future.

—YEHUDAH HALEVI

Songs to God not only express joy; they express pain as well. There is no greater prayer than pouring out one's heart over the distance one feels from God.

—SHALOM NOAH BERZOVSKY

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the Kedushah on page 161) aloud and the rest of the Amidah silently. The Amidah concludes on page 166.

ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

With Patriarchs:

ברוך אתה ADONAI, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awe-inspiring, transcendent God, who acts with kindness and love, and creates all, who remembers the loving deeds of our ancestors, and who will lovingly bring a redeemer to their children's children for the sake of divine honor.

On Shabbat Shuvah we add:

Remember us for life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, God of life.

With Patriarchs and Matriarchs:

ברוך אתה ADONAI, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, great, mighty, awe-inspiring, transcendent God, who acts with kindness and love, and creates all, who remembers the loving deeds of our ancestors, and who will lovingly bring a redeemer to their children's children for the sake of divine honor.

תפילת העמידה לשחרית לשבת

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the Kedushah on page 161) aloud and the rest of the Amidah silently. The Amidah concludes on page 166.

אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

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

With Patriarchs:

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

On Shabbat Shuvah we add:

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

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. Psalms 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

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

GOD OF ABRAHAM. אלהי אברהם. 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. גואל. 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. זכרנו. 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."

God of Our Ancestors

The God we know seems so much greater, so much vaster, than the God of former generations. The universe we live in is so much more known and charted; we measure distances in light years and send persons and machines coursing through space. The lenses through which we see the small as well as the vast have forever changed our way of viewing the world; the pace at which we seek and find knowledge has changed our way of learning. To say “our God and God of our ancestors” is to assert that the One of whom we speak in such an age is the same One as the God of small-town Jewish scholars and shopkeepers of a hundred years ago. This is no small admission, no small act of humbling, for such as ourselves.

—ARTHUR GREEN

Life to the Dead

A Hasidic master taught: There are parts of ourselves that have become deadened. When we pray this blessing we should ask ourselves, “What part of myself needs to be awakened? What should I be concerned with, that I have forgotten?”

With Patriarchs:

You are the sovereign who helps and saves and shields.

Barukh atah ADONAI,
Shield of Abraham.

Second B'rakhah: God's Saving Care

You are ever mighty, ADONAI—
You give life to the dead—
great is Your saving power:

From Sh'mini Atzeret until Pesah:

You cause the wind to blow and the rain to fall,

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

You cause the dew to fall,]

You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

Who is like You, Almighty,
and who can be compared to You?

The sovereign who brings death and life
and causes redemption to flourish.

**M'khalkel hayim b'hesed, m'hayeih meitim b'rahamim rabim,
somekh noflim v'rofei holim u-matir asurim,
u-m'kayem emunato lisheinei afar.**

**Mi khamokha ba-al g'vurot umi domeh lakh,
melekh meimit u-m'hayeh u-matzmiah y'shuah.**

On Shabbat Shuvah we add:

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

When the Amidah is recited silently, continue on page 162 with “Holy are You.”

With Patriarchs and Matriarchs:

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

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

With Patriarchs and Matriarchs:

**מְלֶכֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.**

With Patriarchs:

**מְלֶכֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם.**

**אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי,
מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.**

From Sh'mini Atzeret until Pesah: מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[From Pesah until Sh'mini Atzeret, some add: מוֹרִיד הַטָּל,*]*

**מְכַלְכֵּל חַיִּים בְּחַסֵּד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ,
מְלֶכֶךְ מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.**

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.

**וְנֹאֲמָן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.**

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

SHIELD OF ABRAHAM מַגֵּן אַבְרָהָם. This phrase is derived from Genesis 15:1, the first time we hear Abraham speak to God. There Abraham—the paragon of faith—expresses to God his fears, skepticism, and insecurity about the fulfillment of God's promises. Authentic prayer may encompass feelings of doubt as well as faith, challenge and frustration as well as praise and gratitude. Some who include the matriarchs at the beginning of this prayer conclude with this ending, so as not to change the received wording of the conclusion of a *b'rakhah*.

GUARDIAN OF SARAH וּפּוֹקֵד 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 סוֹמֵךְ נוֹפְלִים. After Psalm 145:14. For centuries, human rulers have defined “power” as the ability to exert control over others, often through the threat of physical injury. Quite differently, God's power is described here as manifested as *hesed*, love and generosity, especially to those who are most

vulnerable. The other attributes describing God in this paragraph are also taken from biblical texts: Exodus 15:26 (“heal the sick”), Psalm 146:7 (“loosen the chains of the bound”), and 1 Samuel 2:6 (“brings death and life”).

GIVES LIFE TO THE DEAD מְחַיֶּה 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.

For We Await You

Is it really true that we only await You? Rather, the prayer is a plea: Give us the wisdom to learn to await You.

—SOLOMON HAKOHEN RABINOWITZ

Holiness

Rabbi Hama the son of Rabbi Hanina taught: What is the meaning of the verse, “Walk in the path of Adonai, your God” (Deuteronomy 13: 5)? Is it possible for a human being to behave like the Shekhinah? And hasn't the Torah also taught us, “For Adonai your God is a consuming fire” (Deuteronomy 4:24)? Rather, the verse teaches you to imitate the virtues of the Holy One—

Just as the Holy One clothes the naked, as it is written, “And Adonai, God, made garments of leather, and clothed them [Adam and Eve when they were expelled from the Garden of Eden]” (Genesis 3:21), so too are you to clothe the naked.

Just as the Holy One visits the sick, as it is written, “Adonai appeared to him in the grove of Mamre [as Abraham was recovering from his circumcision]” (Genesis 18:1), so too are you to visit the sick.

Just as the Holy One comforts the mourners, as it is written, “And it came to pass after the death of Abraham that God blessed Isaac, his son” (Genesis 25:13), so too are you to comfort the mourner.

And the Holy One buried the dead as well, as it is written “And [God] buried him [Moses] in the valley” (Deuteronomy 34:6), so too are you to bury the dead.

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited only with a minyan.

We hallow Your name in this world as it is hallowed in the high heavens, as Your prophet Isaiah described:

Each cried out to the other:

“Holy, holy, holy is ADONAI Tz'va-ot, the whole world is filled with God's glory!”

Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.

Then in thunderous voice, rising above the chorus of *serafim*, other heavenly beings call out words of blessing:

“Praised is ADONAI's glory wherever God dwells.”

Barukh k'vod Adonai mimkomo.

Our sovereign, manifest Yourself from wherever You dwell, and rule over us, for we await You. When shall You rule in Zion? Let it be soon, in our day, and throughout all time. May You be exalted and sanctified in Jerusalem, Your city, from one generation to another, forever and ever. May our eyes behold Your dominion, as described in the songs of praise offered to You by David, rightfully anointed:

“ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!”

Yimlokh Adonai l'olam, elohayikh tziyon l'dor vador, hal'luyah.

From generation to generation we will declare Your greatness, and forever sanctify You with words of holiness.

Your praise will never leave our lips, for You are God and Sovereign, great and holy.

Barukh atah ADONAI, the Holy God.

On Shabbat Shuvah we substitute:

Barukh atah ADONAI, the Holy Sovereign.

We continue on the next page with the Fourth B'rakhah, “Moses rejoiced.”

The Kedushah is recited only with a minyan.

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדֵּי־שָׁמַיִם אוֹתוֹ בְּשִׁמֵי מְרוֹם,
בְּפִתּוֹב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת,
מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ.

אֲזוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחִזֵּק מִשְׁמִיעִים קוֹל,
מִתְנַשְׂאִים לְעֵמֶת שָׁרְפִים, לְעֵמֶתָם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמָךְ מִלְּפָנֵינוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, בִּי מַחְפִּים אֲנַחְנוּ
לָךְ. מִתֵּי תִמְלֹךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁבּוּן.
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ.

לְדוֹר וָדוֹר וּלְנֹצֵחַ נְצָחִים. וְעֵינֵינוּ תִרְאִינָה מְלֻכּוֹתָךְ,
בְּדָבָר הָאָמוֹר בְּשִׁירֵי עֲזָךְ, עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָךְ:
יְמֹלֵךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנֹצֵחַ נְצָחִים קְדֻשָׁתְךָ נְקַדֵּישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
בִּי אֵל מְלֹךְ גָּדוֹל וְקְדוֹשׁ אֲתָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקְּדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, “Moses rejoiced.”

KEDUSHAH קְדוּשָׁה. In this ancient prayer, composed by Jewish mystics, we imitate the angelic 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 כָל־הָאָרֶץ כְּבוֹדוֹ. There

are two contrasting themes in the Kedushah: God is to be found everywhere, and God is hidden from us. The paradox of the religious life is that at times we feel a divine presence close at hand and at other times God's absence is terribly palpable.

SERAFIM שְׂרָפִים. On the variety of angelic forms, see page 153.

PRAISED IS ADONAI'S GLORY WHEREVER GOD DWELLS כְּבוֹד יְהוָה מִמְּקוֹמוֹ. Ezekiel heard this cry as he was being carried away by a wind, which transported him to preach to his fellow exiles in Babylonia (3:12).

The Blessing of Shabbat

During the week we build, we fashion objects, we aim for mastery, we fulfill responsibilities, and in all the busyness we easily lose sight of ourselves. On Shabbat we may uncover what is hidden to us in our busyness—going for a walk we see a bird’s nest; the flowers in our neighbor’s garden refresh and delight us; we notice a tree planted in another century; rain is experienced as a blessing. On Shabbat we enter this world of gentleness, of appreciation, of welcome. We join in community, not of people striving with or against one another, but of people finding each other. In giving up striving, we can move away from self-judgment, no longer bound by an accounting of failure or assertions of great success and power. We can simply “be,” enjoy, “be with.” On Shabbat our souls can remember how to be open.

On weekdays we may be too distracted, too involved with our work and our responsibilities to see the holiness of everyday life. The gift of Shabbat is that all we experience, every meal, every meeting with another person, every joy can be seen as holy.

—SHALOM NOAH BERZOVSKY

The following paragraph is said only when the entire Amidah is recited silently:

Holy are You and holy is Your name;
holy ones praise You each day.

Barukh atah ADONAI, the Holy God.

On Shabbat Shuvah we substitute:

Barukh atah ADONAI, the Holy Sovereign.

All continue here:

Fourth B'rakhah: The Holiness of Shabbat

Moses rejoiced in his portion,
for You called him a faithful servant.
You adorned his head with a brilliant crown
when he stood before You on Mount Sinai.
He carried down two tablets of stone,
inscribed with the instruction to observe Shabbat.

Yismah moshe b'matnat helko

ki eved ne-eman karata lo.

K'lil tiferet b'rosho natata,

b'omdo l'fanekha al har sinai.

U-shnei luhot avanim horid b'yado,

v'khatuv bahem sh'mirat shabbat,

v'khen katuv b'toratekha.

And it is written in Your Torah:

The people Israel shall observe Shabbat, to maintain it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days ADONAI made the heavens and the earth, and on the seventh day, ceased from work and rested.

V'shamru v'nei yisrael et ha-shabbat,

la-asot et ha-shabbat l'dorotam b'rit olam.

Beini u-vein b'nei yisrael ot hi l'olam,

ki sheishet yamim asah Adonai et ha-shamayim v'et ha-aretz,

u-vayom ha-sh'vi-i shavat vayinafash.

The following paragraph is said only when the entire Amidah is recited silently:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ.
וּקְדוּשֵׁימֵי בְּכַלְיֹום יְהִלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמְלִיךְ הַקָּדוֹשׁ.

All continue here:

יְשִׁמַח מֹשֶׁה בְּמַתַּנַּת הַלְקוֹ,

כִּי עֶבֶד נְאֻמָּן קָרָאתָ לוֹ.

כְּלִיל תִּפְאָרֶת בְּרָאשׁוֹ נָתַתָּ,

בְּעַמְדוֹ לְפָנֶיךָ עַל הַר סִינַי.

וּשְׁנֵי לוחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ,

וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת,

וְכֵן כָּתוּב בְּתוֹרַתְךָ:

וְשִׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,

לְעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתֵם בְּרִית עוֹלָם.

כִּינִי וְכִי בְנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,

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

וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַּשׁ.

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 כְּלִיל . When Moses descended from the mountain, his face shone with God’s light (Exodus 34:29).

THE PEOPLE ISRAEL SHALL OBSERVE וְשִׁמְרוּ . Exodus 31:16–17.

MOSES REJOICED יְשִׁמַח מֹשֶׁה. This passage is an addition to the Shabbat morning Amidah of unknown origin. These verses are a fragment of a larger alphabetical acrostic but only the *yod* through *lamed* lines survive. (The word *sh'nei* [“two”] was probably added later to the *luhot* [“tablets”] line.) This prayer is not found among the fragments of liturgical remains of the Land of Israel in the Cairo Genizah. The *geonim* of Babylonia recommended that it be said, but its inclusion was contested by Rashi (1040–1105, northern France), among others. Nevertheless, it was adopted soon afterward by all rites.

What caused Moses to be joyful? A midrash maintains that the very notion of Shabbat was first suggested by Moses: in Egypt, Moses argued that even slaves needed a day of rest in order to survive and Pharaoh granted them

Some omit:

But, ADONAI our God, You have not given it to the nations of the world, nor, our Sovereign, have You bestowed it on idol worshippers, nor do the uncircumcised find rest on this day, for

With love, You have given Shabbat to the people Israel, the descendants of Jacob, whom You have chosen. The people who sanctify the seventh day shall feel fulfilled and shall delight in Your goodness, for You Yourself were pleased with the seventh day and sanctified it, calling it the most beloved of days, a symbol of the work of creation.

Our God and God of our ancestors, embrace our rest.

Make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance. Purify our hearts to serve You truly.

ADONAI our God, lovingly and willingly grant that we inherit Your holy Shabbat, that the people Israel, who make Your name holy, may find rest on this day.

Kad'sheinu b'mitzvotekha v'ten helkeinu b'toratekha, sabeinu mi-tuvekha v'samheinu bishuatekha, v'taheir libeinu l'ovd'kha be-emet, v'hanhileinu Adonai eloheinu b'ahavah u-v'ratzon shabbat kodshekha, v'yanuhu vah yisrael m'kad'shei sh'mekha.

Barukh atah ADONAI, who makes Shabbat holy.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

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

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the house of Israel. Respond to us with deliverance, goodness, compassion, love, life, and peace, on this

On Rosh Hodesh: On Pesah: On Sukkot:
Rosh Hodesh. Festival of Matzot. Festival of Sukkot.

Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of kindness and deliverance; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and caring sovereign.

Some omit:

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

פי לישׂראל עמך נתתו באהבה, לזרע יעקב אשר בם בחרת. עם מקדשי שביעי, כלם ישבעו ויתענגו מטובה, והשביעי רצית בו וקדשתו, חמדת ימים אותו קראת, וזכר למעשה בראשית.

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

רצה, 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 וזכרנו 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 ראש החודש הזה. חג המצות הזה. חג הסוכות הזה.

זכרנו, יהוה אלהינו בו לטובה, ופקדנו בו לכרחה, והושיענו בו לחיים. ובדבר ישועה ורחמים, חוס וחסנו, ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.

BUT . . . YOU HAVE NOT GIVEN IT נתתו. ולא. 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 persecution in the time of the Crusades and after. A sharp distinction was thus drawn: we are the inheritors of God's wonderful gift, Shabbat, 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 secret treasure to be hoarded, but a divine blessing to be shared with all who would join in receiving them.

TO YOUR SANCTUARY לדביר 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.

Gratitude

My instincts are from You,
my body was fashioned
by You,
the songs I sing reach up
to You,
and with offerings of
thanksgiving I greet You.

The air I breathe is Yours,
the light in my eyes reflects
Your glory,
my insights are formed
from Your mystery,
the guideposts of my life
are thoughts of You.

Whenever my love calls to
You, my heart finds You.
But my mind cannot con-
tain You.
And my thoughts and
conceptions can never
truly picture You,
or my errors and mistakes
ever diminish You.

—after YEHUDAH HALEVI

Thanking God

David prayed, “For all is
from You, and from Your
own hand I give to You”
(1 Chronicles 29:14).

May our eyes behold Your compassionate return to Zion.
Barukh atah ADONAI, who restores Your Divine Presence to Zion.

Sixth B'rakhah: Gratitude for Life and Its Blessings

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

¶ We thank You, for You are ever our God and the God of our
ancestors; You are the bedrock of our lives, the shield that
protects us in every generation. We thank You and sing Your
praises—for our lives that are in Your hands, for our souls that
are under Your care, for Your miracles that accompany us each
day, and for Your wonders and Your gifts that are with us each
moment—evening, morning, and noon.

► You are the one who is good, whose mercy is never-ending;
the one who is compassionate, whose love is unceasing. We
have always placed our hope in You.

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

¶ We thank You for the ability to acknowledge You. You are
our God and the God of our ancestors, the God of all flesh,
our creator, and the creator of all. We offer praise and blessing
to Your holy and great name, for granting us life and for
sustaining us. May You continue to grant us life and sus-
tenance. Gather our dispersed to Your holy courtyards, that
we may fulfill Your mitzvot and serve You wholeheartedly,
carrying out Your will. May God, the source of gratitude,
be praised.

On Hanukkah we add Al Hanissim on page 430.

For all these blessings may Your name be praised and exalted,
our sovereign, always and forever.

On Shabbat Shuvah we add:

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and faithfully praise Your
name forever, God of our deliverance and help.

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

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְחַזֵּיר שְׂכִינְתוֹ לְצִיּוֹן.

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

¶ מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסְיָךְ
שֶׁבְּכָל־יּוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת,
עָרֵב וּבָקֵר וְצָהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהִמְרָחֵם, כִּי לֹא תָמוּ חֲסֵדֶיךָ מֵעוֹלָם קוּיֵנוּ לָךְ.

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

¶ מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצְרֵנוּ, יוֹצֵר
בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,
עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲזִינוּ וְתַקִּימָנוּ, וְתִאֶסְדֵּךְ
גְּלוּיֵינוּ לְחַצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ,
וְלַעֲבֹדְךָ בְּלִבָּב שְׁלֵם, עַל שֶׁאַנְהַנּוּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת.

On Hanukkah we add Al Hanissim on page 430.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מִלְּפָנֵינוּ תְּמִיד לְעוֹלָם וָעֶד.

On Shabbat Shuvah we add:

וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְיֶה לָנוּ אֶת־שִׁמְךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.
¶ בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

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

MAY YOUR NAME BE PRAISED AND EXALTED שִׁמְךָ יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ. 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**
הַמְחַזֵּיר שְׂכִינְתוֹ לְצִיּוֹן.
In the Land of Israel in
the 1st millennium, this
blessing ended with the
words שְׂאוֹתָךְ לְבִדָּךְ בִּירְאָה
(*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
שְׂכִינְתוֹ. The Hebrew word
shekhinah has been used
for centuries to refer to
God’s immanence, the
presence of God that is
felt in the world. The word
shekhinah is grammatically
feminine. Accordingly,
Jewish mystical tradition
has tended to personify
the Divine Presence as
female.

WE THANK מוֹדִים (*the
congregational response*). A
second version of Modim,
the *b'rakhah* expressing
gratitude, was created by
the ancient rabbis to be
recited by the congrega-
tion individually while
the leader chanted the
official prayer (Babylonian
Talmud, Sotah 40a). In
this way, the leader and
the congregation simul-
taneously offer thanks-
giving to God. The central
idea expressed in this
congregational response is
modim anahnu lakh . . . al

Be Like the Students of Aaron

Hillel would teach: “Be like the students of Aaron: loving peace and pursuing peace, loving every living being and drawing them near to the Torah.” What would Aaron do? When two people were fighting with each other, he would go and sit near the first and say, “My child, you should only know how disturbed and embarrassed your friend is about having offended you,” and thus his anger would be quieted. Then Aaron would go to the second one, sit next to him and say, “My child, I’ve just spoken with your friend and you should realize how disturbed and embarrassed he is about having offended you.” And Aaron would sit with him until his anger had dissipated. When the two met, they would hug each other and kiss. That is why it is written that when Aaron died, the entire house of Israel mourned for thirty days (Numbers 20:29), but when Moses died it does not say the whole house of Israel mourned.

—AVOT D’RABBI NATAN

Peace

Hezekiah said in the name of Hori: Great is peace, for regarding all the journeys of the Israelites in the desert it is written that they journeyed in contention and encamped with contention. But when they came to Mount Sinai they encamped as one, as it is written, “And Israel encamped there” (Exodus 19:1). The Torah does not say “the children of Israel” but rather “Israel,” to teach you that there were no differences but they came there as one. The Holy One then said: “This is the hour that I can give the Torah to My children.”

—LEVITICUS RABBAH

Seventh B’rakhah: Prayer for Peace

During the silent Amidah, continue with “Grant peace” below.

During the repetition of the Amidah, the leader recites the Priestly Blessing.

Our God and God of our ancestors,
bless us with the threefold blessing of the Torah
written by Moses Your servant,
recited by Aaron and his descendants, the *kohanim*,
the consecrated priests of Your people:

May ADONAI bless and protect you.

So may it be God’s will. Ken y’hi ratzon.

May ADONAI’s countenance shine upon you

and may ADONAI bestow kindness upon you.

So may it be God’s will. Ken y’hi ratzon.

May ADONAI’s countenance be lifted toward you

and may ADONAI grant you peace.

So may it be God’s will. Ken y’hi ratzon.

Grant peace to the world, goodness and blessing, grace, love, and compassion, for us and for all the people Israel. Bless us, our creator, united as one with the light of Your presence; by that light, ADONAI our God, You have given us a guide to life, the love of kindness, righteousness, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

Sim shalom ba-olam, tovah u-v’rakhah, hen va-hesed v’rahamim aleinu v’al kol yisrael amekha. Bar’kheinu avinu kulanu k’ehad b’or panekha, ki v’or panekha natata lanu, Adonai eloheinu, torat hayim v’ahavat hesed, u-tzedakah u-v’rakhah v’rahamim v’hayim v’shalom. V’tov b’einekha l’varekh et am’kha yisrael, b’khol eit u-v’khol sha-ah bishlomekha.

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

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life. *Barukh atah ADONAI*, who brings peace.

Barukh atah ADONAI, who blesses Your people Israel with peace.

During the silent Amidah, continue with *שִׁים שְׁלוֹם* below.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
בְּרַכְנוּ בְּבְרַכְהָ הַמְּשַׁלֶּשֶׁת
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הָאֲמוּרָה מִפִּי אֱהָרֹן וּבְנָיו, בְּהַגִּים, עִם קְדוּשָׁה, בְּאֲמוּר:
יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ.
יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשְׂם לְךָ שְׁלוֹם.
כֵּן יְהִי רָצוֹן.
כֵּן יְהִי רָצוֹן.
כֵּן יְהִי רָצוֹן.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרַכָּה,
חַן וְחֶסֶד וְרַחֲמִים, עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
בְּרַכְנוּ אֲבוֹתֵינוּ בְּלָנוּ בְּאֶחָד בְּאוֹר פְּנֵיךָ,
כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וְצַדִּיקָה וּבְרַכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמֶּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שַׁעַה בְּשְׁלוֹמָה.

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

בְּסִפּוֹר חַיִּים, בְּרַכָּה, וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה,
נִזְכָּר וְנִפְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וְלְשְׁלוֹם.
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 יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ. Numbers 6:24–26. This biblical blessing, known as *Birkat Kohanim* (the Priestly Blessing), is prescribed in the Torah to be recited by Aaron and his descendants, the *kohanim* (priests). Mishnah Tamid (5:1) reports that each day after the morning Sh’ma was recited, the prayers in the Temple concluded with the Priestly Blessing. On Shabbat an additional blessing was added for the *kohanim* who began their service in the Temple that week: “May the one who dwells in this house cause love, unity, and peace to dwell among you” (Babylonian Talmud, Berakhot 12a).

GRANT PEACE שִׁים שְׁלוֹם. The wording of this paragraph is related directly to the Priestly Blessing, both in its mention of the blessings of peace and in its reference to the light of God’s countenance. Thus, the *Sim Shalom b’rakhah* is traditionally recited at all services at which the Priestly Blessing occurs when the Amidah is recited in the Land of Israel. An alternative version of this

In This Stillness

In this expanse
of quiet, stillness,
I reach out and reach in,
seeking myself
and seeking You.
I am grateful
for the breath of life,
the unending miracles
of Your creation.

How may I best sustain
the light in this world?
How may I heal
my wounded heart,
soften and salve the pain
which is too often
my companion?

I beseech You to protect
and guard me,
I and my household,
all my loved ones,
the children of Israel,
all of Your children
everywhere.

Grant us life, health,
sustenance, peace.

May this Shabbat offer
sweet blessings,
and may it be a foretaste
of the week to come.

—MALKA ALIZA
BAT LEIBA

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

א

My God, keep my tongue from evil, my lips from deceit.
Help me ignore those who would slander me.

Let me be humble before all.

Open my heart to Your Torah, that I may pursue Your mitzvot.
Frustrate the designs of those who plot evil against me;
nullify their schemes.

Act for the sake of Your name, act for the sake of Your triumph,
act for the sake of Your holiness, act for the sake of Your Torah.

Answer my prayer for the deliverance of Your people.

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

*Some have the custom of taking three steps backward and bowing
at the conclusion of the Amidah, as if exiting the court of a sovereign.*

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

ב

Grant me the liberating joy of Shabbat, the ability to truly taste
its delights. May my heart not be weighed down by sorrow on
this holy Shabbat. Fill the soul of Your servant with gladness—
for to You, ADONAI, I offer my entire being. Help me to increase
the joys of Shabbat and to extend its joyful spirit to the other six
days of the week. Show me the path of life, that I may be filled
with the joy of being in Your presence, the delight of being close
to You forever.

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

*Some have the custom of taking three steps backward and bowing
at the conclusion of the Amidah, as if exiting the court of a sovereign.*

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

Yihyu l'ratzon imrei fi v'hegyon libi lfanekha Adonai tzuri v'go-ali.

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

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

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

א

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעֵ, וּשְׁפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תוֹדֵם, וְנִפְשֵׁי כְּעַפָּר לְכֹל תְּהִיָּה. פִּתַח לִבִּי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה,
מְהֵרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ,
עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתָּךְ, עֲשֵׂה לִמְעַן
תּוֹרַתְךָ. לִמְעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

*Some have the custom of taking three steps backward and bowing
at the conclusion of the Amidah, as if exiting the court of a sovereign.*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאָמְרוּ אָמֵן.

ב

זַכֵּנִי לְשִׂמְחָה וְחֵרוֹת שֶׁל שַׁבָּת, לְטַעַם טַעַם עֲנֹג שַׁבָּת
בְּאַמְתָּ. זַכֵּנִי שֶׁלֹּא יַעֲלֶה עַל לִבִּי עֲצָבוֹת בְּיוֹם שַׁבָּת
קִדְשׁ. שִׂמַּח נַפְשׁ מְשֻׁרְתָּךְ, כִּי אֵלֶיךָ אֲדַנִּי נַפְשִׁי אֲשָׂא.
עֲזֵרְנִי לְהַרְבוֹת בְּתַעֲנוּגֵי שַׁבָּת, וּלְהַמְשִׁיךְ הַשְׂמֵחָה שֶׁל
שַׁבָּת לְשִׁשֶׁת יְמֵי הַחֹל. תּוֹדִיעֵנִי אֶרְחַ חַיִּים, שִׁבְעַ
שְׂמֵחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בְּיְמִינְךָ נִצַּח.

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

*Some have the custom of taking three steps backward and bowing
at the conclusion of the Amidah, as if exiting the court of a sovereign.*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאָמְרוּ אָמֵן.

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

MY GOD אֱלֹהֵי. 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 לְרָצוֹן
Psalm 19:15. Rabbi Yohanan
(3rd century, the Land of
Israel) recommended that
the Amidah conclude with
this verse (Talmud of the
Land of Israel, Berakhot
4:4).

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

Tilling the Soil

Why did Moses ask that his “teaching drip down like rain” (Deuteronomy 32:2)? A Hasidic master notes that rain is only beneficial for plants, enabling them to grow, if the earth has first been plowed and sowed; if the area has not been properly prepared, the rain will produce only mud. So too with Torah, which is most beneficial to those who are properly prepared to receive it.

As we conclude our Shahaarit service and turn to the public reading of the Torah, we hope that our prayers have done just that: tilled and plowed our consciousness, loosening our hearts and minds, so that the words of Torah might drip down deep within, nourishing the seeds our prayers have planted. As Louis Finkelstein once noted, “Our love for the Torah is only in part rationalistic; in the main, we need not be ashamed to confess it, it is emotional, intuitive and mystic.” Prayer prepares us for the words of Torah to penetrate deep within us.

Kaddish Shalem

Leader:

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

Congregation and Leader:

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

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

Leader:

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

And we say: *Amen*.

May the prayers and pleas of all Israel be accepted by their creator in heaven. And we say: *Amen*.

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

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

קדיש שלם

Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ, וְיִמְלִיף מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיָמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעֵלְמֵי עֵלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיף הוּא, לְעֵלְמָא מִן כָּל־ [לְעֵלְמָא לְעֵלְמָא מְכַל־] [on *Shabbat Shuvah* we substitute: בְּרַכְתָּא וְשִׁירָתָא וְנִשְׁבַּחְתָּא וְנִחְמַתָּא דְאַמְרֵין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אַבּוּהוֹן דִּי בְשַׁמַּיָּא וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְוֹשְׁבֵי תִבְלַ], 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 Shahaarit prayers. The liturgy now moves on to the Torah service.

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

The Shabbat Torah Service

Torah

Next to human life, that which is most sacred to Jews is the Torah (the Five Books of Moses). Written by hand on parchment with a quill and permanent ink, the words of these five books depict the formative narratives of Jewish identity and self-understanding and the fundamental regulations of Jewish practice, the 613 mitzvot. Later rabbinic teaching presents itself as but an elaboration of these words—midrash.

Because the Torah is written as a continuous scroll, only a part of the text of the Torah can be seen at any one time. Metaphorically, this reminds us that the meaning of Torah is always partially revealed and partially hidden, and its teaching is constantly unfolding; even so, it is one continuous, integrated whole.

To Whom Is the Torah Addressed?

Rabbi Levi taught that when God appeared on Mount Sinai, each person believed that God was speaking directly to him or her. That is why the Decalogue begins, “I am Adonai your God” (Exodus 20:2; “your” is singular).

Rabbi Yose the son of Hanina added: The divine word came to each person in accord with that individual’s own capacity.

—PESIKTA D’RAV KAHANA

Taking Out the Torah

None compares to You, ADONAI, and nothing is like Your creation.

Ein kamokha va-elohim Adonai, v’ein k’ma-asekha.

Your sovereignty is eternal;

Your dominion endures in every generation.

ADONAI is sovereign, ADONAI has always been sovereign,

ADONAI will be sovereign forever and ever.

ADONAI, give strength to Your people;

ADONAI, bless Your people with peace.

Malkhut’kha malkhut kol olamim, u-memshalt’kha b’khol dor vador.

Adonai melekh, Adonai malakh, Adonai yimlokh l’olam va-ed.

Adonai oz l’amo yitein, Adonai y’varekh et amo va-shalom.

Compassionate creator,

may it be Your will that Zion flourish;

build the walls of Jerusalem,

for in You alone do we put our trust,

transcendent sovereign—master of all time.

Av ha-rahamim,

heitivah virtzon’kha et tziyon, tivneh homot yerushalayim.

Ki v’kha l’vad batahnu, melekh El ram v’nisa, adon olamim.

We rise as the ark is opened.

As the ark was carried forward, Moses would say:

ADONAI, rise up and scatter Your foes,

so that Your enemies flee Your presence.

Va-y’hi binso-a ha-aron, va-yomer moshe:

Kumah Adonai v’yafutzu oyvekha,

v’yanusu m’sanekha mi-panekha.

Torah shall go forth from Zion,

and the word of ADONAI from Jerusalem.

Praised is the one who gave Torah to the people Israel

in holiness.

Ki mi-tziyon teitzei torah, u-dvar Adonai mirushalayim.

Barukh she-natan Torah l’amo yisrael bikdushato.

סדר קריאת התורה לשבת

הוצאת התורה

אין כְּמוֹךָ בְּאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ.

מְלֻכּוֹתֶיךָ מְלֻכּוֹת כָּל-עֲלָמִים,

וּמְשַׁלְּתֶיךָ בְּכָל-דּוֹר וָדוֹר.

יְהוָה מְלֶךְ, יְהוָה מְלֶךְ, יְהוָה יְמֶלֶךְ לְעֹלָם וָעֶד.

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

אֵב הַרְחָמִים, הִיטִיבָה בְּרִצּוֹנְךָ אֶת-צִיּוֹן,

תְּבַנֶּה חוֹמוֹת יְרוּשָׁלָיִם, כִּי כָךְ לְבַד בְּטַחְנוּ,

מְלֶךְ אֵל רַם וְנֹשֵׂא, אֲדוֹן עוֹלָמִים.

We rise as the ark is opened.

וַיְהִי בְנִסְעֵ הָאָרֶץ וַיֵּאמֶר מֹשֶׁה:

קוּמָה יְהוָה וַיִּפְצוּ אֲיִבֶיךָ, וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךָ.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלָיִם.

בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

his presence). In short, how we treat the Torah scroll combines the three “crowns” about which the ancient rabbis spoke: the crown of sovereignty, the crown of priesthood, and the crown of Torah (Pirkei Avot 4:17).

NONE COMPARES TO YOU אֵין כְּמוֹךָ. Psalm 86:8. As etiquette in Europe’s royal courts became more elaborate (12th–14th centuries), the Ashkenazic Torah service incorporated verses emphasizing God’s sovereignty, as if to say that God alone—and no earthly ruler—is the ultimate sovereign. The next verse, “Your sovereignty,” is Psalm 145:13; “Adonai, give strength” is Psalm 29:11.

ADONAI IS SOVEREIGN יְהוָה מְלֶךְ. This sentence is a compilation of biblical phrases about God’s sovereignty stitched together to form a creed: God has ruled the world since before creation and will continue to rule eternally.

COMPASSIONATE CREATOR אֵב הַרְחָמִים. This address, followed by a verse that calls for Jerusalem’s reconstruction (Psalm 51:20), is all that remains from prayers for forgiveness that were recited during the Torah service in an earlier era.

AS THE ARK WAS CARRIED FORWARD וַיְהִי בְנִסְעֵ הָאָרֶץ. Numbers 10:35 depicts the ark as the seat of divine protection, leading the march and warding off the fledgling nation’s enemies. One interpretation is that upon realizing that it is God whom they are fighting, enemies will flee and warfare will become unnecessary (Abraham ibn Ezra).

TORAH SHALL GO FORTH FROM ZION תֵּצֵא תוֹרָה. From Isaiah 2:3: “And many peoples shall come and say, ‘Let us go up to the mountain of Adonai, to the House of the God of Jacob, for Adonai shall teach us God’s ways, that we may walk in that path; for Torah shall go forth’ As the ark is opened, we express our belief that Torah contains ideals of ethics, politics, and wisdom that affect all humanity.

Procession of the Torah

We remove the Torah scroll from the ark and the leader faces the congregation.
The following two lines are recited by the leader and we then repeat them:

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

Our God is one; great is our sovereign; holy is God's name.
Ehad eloheinu, gadol adoneinu, kadosh sh'mo.

Leader, facing the ark:

Join me in glorifying ADONAI; let us together acclaim God's name.

The Torah is carried in a circuit around the congregation.

Yours, ADONAI, is the greatness, the strength, the glory,
the triumph, and the splendor—for everything in heaven
and on earth is Yours.

Yours, ADONAI, is the sovereignty and the majesty above all.

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

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

L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet v'ha-netzah v'hahod, ki khol
ba-shamayim uva-aretz. L'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.
Rom'mu Adonai eloheinu v'hishtahavu la-hadom raglav, kadosh hu.
Rom'mu Adonai eloheinu v'hishtahavu l'har kodsho, ki kadosh Adonai eloheinu.

Reading from the Torah

The Torah is placed on the reading table.

A PRAYER FOR JEWISH COMMUNITIES IN DISTRESS

May the one who is the source of compassion recall the covenant with our ancestors
and have compassion on this people borne by God. May the Divine rescue us in
difficult times, remove the impulse to commit evil from those who bear it, and grant us
enduring relief. May our requests be met with favor, deliverance, and compassion.

BEFORE THE FIRST ALIYAH

Leader:

May You help, shield, and save all who trust in You, and let us say: Amen.

Let us all declare the greatness of God and give honor to the Torah as [the first
to be called to the Torah] comes forward. Praised is God, who gave Torah to the
people Israel in holiness.

Congregation and Leader:

You who cling to ADONAI your God have all been sustained to this day.

V'attem ha-d'veikim badonai eloheikhem hayim kul'khem hayom.

We remove the Torah scroll from the ark and the leader faces the congregation.
The following two lines are recited by the leader and we then repeat them:

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

אֶחָד אֱלֹהֵינוּ, גְּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.

Leader, facing the ark:

גְּדְלוֹ לַיהוָה אֱתֵי, וּנְרוֹמְמָה שְׁמוֹ יְהִדּוּ.

The Torah is carried in a circuit around the congregation.

לְךָ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹדָה,
כִּי כָל בְּשָׂמַיִם וּבְאָרֶץ, לְךָ יְהוָה הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא
לְכָל לְרֹאשׁ. רוֹמְמֵנוּ יְהוָה אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהַדָּם רַגְלֵינוּ,
קְדוֹשׁ הוּא. רוֹמְמֵנוּ יְהוָה אֱלֹהֵינוּ, וְהַשְׁתַּחֲוִי לְהַר קְדָשׁוֹ,
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

The Torah is placed on the reading table.

אֲב הִרְחַמְתָּ, הוּא יְרַחֵם עִם עַמּוֹסִים, וַיִּזְכֹּר בְּרִית אֵיתָנִים,
וַיִּצִיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרְעוּת, וַיִּגְעַר בַּיָּצָר הָרַע מִן
הַנְּשׂוּאִים, וַיַּחַן אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים, וַיִּמְלֵא
מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Leader:

וַיַּעֲזֹר וַיִּגַּן וַיּוֹשִׁיעַ לְכָל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן.

הַבֵּל הָבוּ גְדֹל לְאֱלֹהֵינוּ וְתַנּוּ כְבוֹד לַתּוֹרָה.

(בְּהֵן קָרְבִי, יַעֲמַד _____ בֵּן _____ הַפְּהֵן.)

(בַּת פְּהֵן קָרְבִי, תַעֲמַד _____ בַּת _____ הַפְּהֵן.)

(יַעֲמַד _____ בֵּן _____ רֹאשׁוֹן.)

(תַעֲמַד _____ בַּת _____ רֹאשׁוֹנָה.)

בְּרוּךְ שְׁנַתְּנוּ תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Leader:

וְאַתֶּם הַדְּבֻקִים בַּיהוָה אֱלֹהֵיכֶם, חַיִּים בְּלַכֶּם הַיּוֹם.

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

YOU WHO CLING הַדְּבֻקִים. Deuteronomy 4:4. From Moses' speech to Israel in the wilderness. In its context here, the verse is an assertion that it is through Torah that the fullness of life can be achieved.

ACCLAIM גְּדְלוֹ. Psalm 34:4. This verse, asking the congregation to acknowledge Adonai, and the following verses, which form the congregational response, mark the oldest section of the Torah service. Since Judaism avoids any iconic representations of God, the Torah represents the most concrete symbol of God's presence on earth. When we bow in the direction of the Torah, we are acknowledging God's presence among us. In this vein, the Torah procession concludes with verses that speak of bowing before God.

YOURS, ADONAI. לְךָ יְהוָה יְהוָה. 1 Chronicles 29:11. These verses are presented as part of David's last speech to the people Israel.

ALIYOT. A person called to the Torah is an *oleh/olah la-torah*, one who "goes up" to the Torah, since in the Middle Ages the reading table was on a raised platform. It is considered an honor to be called up to the Torah, to publicly recite the blessings over the reading. During the talmudic era, each person called to the Torah would chant the assigned passage directly from the scroll. Today, each person called to the Torah recites the *b'rakhot* and the Torah is chanted by a designated reader. (To this

Blessings Before Study

✠

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

—JACOB BEN ASHER

ב

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

—JOEL SIRKES

And Bestow Upon You Kindness

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

—SIFREI NUMBERS

B'rakhot Before Studying Torah

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

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

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

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

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

Barukh atah ADONAI, who gives the Torah.

Passages of Study

TORAH:

May ADONAI bless and protect you.

May ADONAI's countenance shine upon you and may ADONAI bestow kindness upon you.

May ADONAI's countenance be lifted toward you and may ADONAI grant you peace.

Numbers 6:24–26

MISHNAH:

These are the deeds for which there is no prescribed measure: leaving the produce at the corner of a field for the poor, offering the gift of first fruits to the Temple, pilgrimage offerings on the three festivals, deeds of kindness and love, and the study of Torah. *Mishnah Peah 1:1*

TALMUD:

These are the deeds that yield immediate fruit and continue to yield fruit in time to come: honoring parents; performing deeds of kindness and love; attending the house of study morning and evening; providing hospitality; visiting the sick; helping the needy bride; attending the dead; probing the meaning of prayer; making peace between one person and another, and between husband and wife. And the study of Torah is the most basic of them all. *based on Babylonian Talmud, Kiddushin 39b*

ברכות התורה

ברוך אתה יהוה אלהינו מלך העולם,
אשר קדשנו במצותיו וצונו לעסוק בְּדַבְרֵי תוֹרָה.
וְהֵעֲרַבְנָא יְהוָה אֱלֹהֵינוּ אֶת־דְּבָרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי
עַמֶּךָ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצִאֲצָאֵנוּ וְצִאֲצָאֵי עַמֶּךָ
בֵּית יִשְׂרָאֵל בְּלִבֵּנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתְךָ לְשִׂמְחָה.
ברוך אתה יהוה, המלמד תורה לעמו ישראל.

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

TORAH:

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּךָ.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֵּׂם לְךָ שְׁלוֹם. במדבר ו:כד-כו

MISHNAH:

אֵלוּ דְבָרִים שָׂאִין לָהֶם שְׁעוֹר: הַפָּאָה וְהַבְּפוּרִים וְהַרְאִיוֹן
וְגַמְלוֹת הַסֻּדִים וְתַלְמוּד תוֹרָה. משנה פאה א:א

TALMUD:

אֵלוּ דְבָרִים שָׂאֲדָם אוֹכֵל פְּרוֹתֵיהֶם בְּעוֹלָם הַזֶּה וְהַקָּרוֹן
קִיָּמַת לוֹ לְעוֹלָם הַבָּא, וְאֵלוּ הֵן: כַּפּוּד אָב וְאָם, וְגַמְלוֹת
הַסֻּדִים, וְהַשְּׂכָמַת בֵּית הַמְדָרֵשׁ שְׁחִרִית וְעֵרְבִית,
וְהַכְּנָסַת אוֹרְחִים, וּבְקוֹר חוֹלִים, וְהַכְּנָסַת פְּלָה, וְלוֹיֵת
הַמַּת, וְעִיּוֹן תְּפִלָּה, וְהַבָּאָת שְׁלוֹם בֵּין אָדָם לַחֵבְרוֹ וּבֵין
אִישׁ לְאִשְׁתּוֹ, וְתַלְמוּד תוֹרָה בְּנֶגְדַת כָּלָם.

תלמוד בבלי, קדושין לט ב, עם הוספות

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

TO KNOW YOUR NAME יוֹדְעֵי שְׁמֶךָ. To know God's name is to act in a holy way—justly, compassionately, truthfully.

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

LEAVING THE PRODUCE AT

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

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

Prayers for Healing

Mi sheberakh avoteinu
m'kor ha-b'rakhah l'imoteinu,
May the Source of strength
who blessed the ones
before us
help us find the courage
to make our lives a blessing,
and let us say: *Amen.*

Mi sheberakh imoteinu
m'kor ha-b'rakhah la-avoteinu,
bless those in need of
healing
with *r'fuah sh'leimah:*
the renewal of body,
the renewal of spirit,
and let us say: *Amen.*

—DEBBIE FRIEDMAN
AND DRORAH SETEL

Moses' Prayer

אֵל נָא רַפֵּא נָא
לָהּ \ לוֹ \ לָהֶם.

God, please heal
her/him/them.

El na r'fa na lah/lo/lahem.

— based on NUMBERS 12:13

Meaning of Healing

Healing may be different than “cure.” Healing is a process that concerns not only the physical aspect of our reality, but our mental, emotional, and spiritual states as well. We pray, in part, for inner peace, calm, a cessation of torment and suffering. The gift is to be able to deal with our fate, remain whole, and be at peace. This realization is important not only for the person who is ill but for caregivers as well, for they should know that they can be a source not only of cure but more especially of healing.

Mi Sheberakh: Prayer for Healing

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bring blessing and healing to _____. May the Holy One mercifully restore him/her/them to health and vigor, granting him/her/them spiritual and physical well-being, together with all others who are ill, and may God grant strength to those who tend to them. Though Shabbat is a time to refrain from crying out, we yet hope and pray that healing is at hand. And let us say: *Amen.*

On Joyous Occasions

Barukh atah ADONAI, our God, sovereign of time and space, who is good and who bestows goodness.

Barukh atah Adonai eloheinu melek ha-olam, hatov v'hameitiv.

The congregation responds:

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

Hodu l'adonai ki tov, ki l'olam hasdo.

Birkat Ha-Gomel: On Being Saved from Danger

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

Barukh atah ADONAI, our God, sovereign of time and space, who bestows goodness on us despite our imperfections, and who has treated me so favorably.

Barukh atah Adonai eloheinu melek ha-olam, ha-gomel l'hayavim tovot, she-g'malani kol tov.

We respond:

May the one who has shown such favor to you continue to bestow all that is good upon you, forever.

for a male: Mi she-g'mal'kha kol tov, hu yigmolkha kol tov, selah.

for a female: Mi she-g'maleikh kol tov, hu yigm'leikh kol tov, selah.

for a group: Mi she-g'malkhem kol tov, yigmolkhem kol tov, selah.

מִי שְׁבֵרַךְ לְחַוְלִים

מִי שְׁבֵרַךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב,
וְאִמּוֹתֵינוּ שָׂרָה רֵבֶקָה רָחֵל וְלֵאָה,
הוּא יְבָרְךָ וַיְרַפֵּא אֶת- [הַחֹלֵה\הַחֹלְהָ\הַחֹלִים]

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

בְּנֵי בֵּית _____.

הַקָּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים

For a male:

עָלֶיךָ, לְהַחְזִיקוֹ וּלְרַפְּאוֹתוֹ, וְיִשְׁלַח לוֹ

For a female:

עָלֶיךָ, לְהַחְזִיקָהּ וּלְרַפְּאוֹתָהּ, וְיִשְׁלַח לָהּ

For a group:

עָלֵיהֶם, לְהַחְזִיקֵם וּלְרַפְּאוֹתָם, וְיִשְׁלַח לָהֶם

מִהֲרָה רַפּוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רַפּוּאָת הַנֶּפֶשׁ
וּרְפוּאָת הַגּוּף, בְּתוֹךְ שְׁאֵר הַחֹלִים, וְחִזֵּק אֶת יְדֵי
הַעוֹסְקִים בְּצָרְכֵיהֶם, שֶׁבֵּת הִיא מְלוֹעֵוֹק וּרְפוּאָה
קְרוּבָה לְבוֹא, הַשָּׂתָא בְּעַגְלָא וּבְזִמְן קָרִיב, וְנֹאמַר אֲמֵן.

הַפְּרַת הַטוֹב

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַטוֹב וְהַמְּטִיב.

The congregation responds:

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ.

בְּרַפְת הַגּוֹמֵל

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת, שֶׁגָּמַלְנִי כָּל-טוֹב.

We respond for a male:

מִי שֶׁגָּמַלְךָ כָּל-טוֹב, הוּא יִגְמַלְךָ כָּל-טוֹב, סְלָה.

for a female:

מִי שֶׁגָּמַלְךָ כָּל-טוֹב, הוּא יִגְמַלְךָ כָּל-טוֹב, סְלָה.

for a group:

מִי שֶׁגָּמַלְכֶם כָּל-טוֹב, הוּא יִגְמַלְכֶם כָּל-טוֹב, סְלָה.

PRAYER FOR HEALING.

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

Ellen Frankel, a contemporary writer, remarks that through the recitation of this prayer, we summon support from all those who care about our welfare.

Some follow the tradition of using only the mother's name, suggesting God's Shekhinah/In-dwelling "Feminine" aspect, which, according to our tradition, hovers over the bed of one who is ill and represents protection, care, and nurturing. (*Simcha Weintraub*)

ON JOYOUS OCCASIONS.

The rabbis of the Talmud insisted that recognizing the good in our lives was an important aspect of our worship of God and our own self-understanding and spiritual growth; they called this religious obligation *hakarat hatov* and formulated this blessing to be recited on these occasions (Mishnah Berakhot 9). Abaye (late 3rd century, Babylonia) insisted that the *b'rakhah* be said in the presence of a *minyan*. In this spirit, we have included a line (from Psalm 136) to be recited as a congregational response.

BIRKAT HA-GOMEL בְּרַפְת הַגּוֹמֵל. In thanking God for having been saved from danger and calamity, we are conscious of the fragility of our lives and the gratitude with which we should meet each day of our lives.

SELAH סְלָה. The meaning of this biblical word is unclear. The ancient rabbis understood it to mean "forever."

Prayer for the New Month

May the new month bring renewal to our lives: a renewal of wonder a renewal of freedom a renewal of love a renewal of justice a renewal of friendship a renewal of holiness. Amen.

Renewal

The midrash teaches that while the Israelites were still in Egypt, God showed Moses the new moon, saying, "When the moon renews itself like this, it will be the beginning of the month for you." The German Orthodox thinker Samson Raphael Hirsch understood this as a sign that the Jewish people would continually renew itself. Just as the rainbow was a sign to Noah that humanity would have a new future, in the same way, in Egypt, at the threshold of the new Jewish future, God called Moses and Aaron into the open, showed them the silver crescent of the new moon, and said, "The renewal of this moon is a sign of the call to continuous renewal."

Announcing the New Month

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

May it be Your will, ADONAI our God and God of our ancestors, grant that this coming month bring us goodness and blessing, and bestow on us a long life, a life that is peaceful, a life that is good, a life that is blessed, a life with proper sustenance, a life with physical vitality, a life conscious of heaven's demands and wary of sin, a life free of shame and reproach, a life of abundance and honor, a life of love of Torah, conscious of heaven's demands, a life in which the worthy desires of our hearts are fulfilled. Amen.

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

May God who wrought miracles for our ancestors, redeeming them from slavery to freedom, redeem us soon and gather our dispersed from the four corners of the earth. May the entire people Israel be united in friendship, and let us say: Amen.

The new month of _____ will begin on _____. May it hold blessing for us and for all the people Israel.

Rosh Hodesh _____ yihyeh b'yom _____ haba aleinu v'al kol yisrael l'tovah.

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

May the Holy One bless this new month for us and for the entire people, the house of Israel, with life and peace, Amen joy and gladness, Amen deliverance and consolation. And let us say: Amen.

Y'hadsheihu ha-kadosh barukh hu aleinu v'al kol amo beit yisrael, l'hayim u-l'shalom, (amen,) l'sason u-l'simhah, (amen,) lishuah u-l'nehamah, v'nomar: amen.

ברכת החדש

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

יהי רצון מלפניך, יהוה אלהינו ואלהי אבותינו [ונאמותינו], שתחדש עלינו את החדש הבא לטובה ולברכה, ותתורלנו חיים ארפים, חיים של שלום, חיים של טובה, חיים של ברכה, חיים של פרנסה, חיים של חלוץ עצמות, חיים שיש בהם יראת שמים ויראת חטא, חיים שאין בהם בושה ובלמה, חיים של עשר וכבוד, חיים שתהא בנו אהבת תורה ויראת שמים, חיים שימלאו משאלות לבנו לטובה, אמן סלה.

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

מי שעשה נסים לאבותינו [ולאמותינו], ונאל אותם מעבדות לחרות, הוא ינאל אותנו בקרוב, ויקבץ נדחינו מארבע פנפות הארץ, חברים כלי ישראל, ונאמר: אמן.

ראש חדש _____ יהיה ביום _____ הבא עלינו ועל כלי ישראל לטובה.

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

יחדשהו הקדוש ברוך הוא עלינו ועל כל עמו בית ישראל, לחיים ולשלום, אמן, לששון ולשמחה, אמן, לישועה ולנחמה, ונאמר: אמן.

THE HEBREW CALENDAR. Since biblical times the Hebrew calendar has been based on the lunar year. Months were declared by the sighting of the new moon. The Mishnah describes an elaborate system of communication whereby the sighting of the new moon was announced from hilltop to hilltop by lighting signal fires (Rosh Hashanah 2:2-4). In the middle of the 1st millennium a perpetual calendar was instituted and the declaration of the month was no longer made on the basis of visual sighting. The time of the new month could then be announced in advance, in the synagogue. The Hebrew calendar runs on a nineteen-year cycle. Lunar months are actually 29½ days, so some months are 29 and others 30 days. The lunar year is 354 days, and in order to keep the lunar calendar in sync with the solar year, an extra lunar month—a second Adar—is added in the spring, seven times during the nineteen-year cycle.

BESTOW ON US שתחדש עלינו. The Babylonian Talmud (Berakhot 16b) mentions that this prayer was recited by Rav (3rd century) as a conclusion to the Amidah. Later liturgists incorporated it as a prayer for the new moon.

CONSCIOUS OF HEAVEN'S DEMANDS יראת שמים. Literally, "the fear of heaven." This common rabbinic phrase has many shades of

meaning. It implies a consciousness of God's presence in one's life, so that one does that which is right in the eyes of God.

Returning the Torah

Returning the Torah to the ark may be a bittersweet moment. On the one hand, we may feel satisfaction that we have been instructed through the Torah service, that we have read its teaching and engaged with it; on the other hand, we may feel that we have not had enough, that a friend is leaving us, as if returning home after having spent just an hour with us. Perhaps that is why so many of the verses chosen for this moment are those of longing—longing for redemption, longing for a time gone by. Equally, there is the knowledge that the Torah is a scroll, that there are chapters now hidden that have yet to be unrolled. What we have glimpsed is only a partial view of the Teaching; more is yet to be revealed.

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

Whenever the ark was set down, Moses would say:

ADONAI, may You dwell among the myriad families of the people Israel.

Return, ADONAI, to Your sanctuary, You and Your glorious ark.

Let Your priests be robed in righteousness,

and Your faithful sing for joy.

For the sake of David, Your servant,

do not turn away from Your anointed.

► I have given you a precious inheritance:
do not forsake My teaching.

It is a tree of life for those who grasp it,
and all who hold onto it are blessed.

Its ways are pleasant, and all its paths are peace.

Turn us toward You, ADONAI, and we will return to You;

make our days seem fresh, as they once were.

► *Ki lekah tov natati lakhem, torati al ta-azovu.*

Etz hayim hi la-mahazikim bah, v'tom'kheha me'ushar.

D'rakheha darkhei no-am, v'khol n'tivoteha shalom.

Hashiveinu Adonai eilekha v'nashuvah, hadesh yameinu k'kedem.

The ark is closed.

Hatzi Kaddish

Leader:

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

Congregation and Leader:

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

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

Leader:

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

And we say: *Amen*.

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

ובנחה יאמר: שובה יהוה רבבות אלפי ישראל.

קומה יהוה למנוחתך, אתה וארון עזך.

בהניך ילפשו צדק, וחסידיך ירננו.

בעבור דוד עבדך, אל תשב פני משיחך.

◀ כי לקח טוב נתתי לכם, תורת אל תעזבו.

עץ חיים היא למחזיקים בה, ותמכיה מאשר.

דרכיה דרכי נעים, וכל נתיבותיה שלום.

השיבנו יהוה אליך ונשובה, חדש ימינו בקדם.

The ark is closed.

חצי קדיש

Leader:

יתגדל ויתקדש שמה רבא, בעלמא די ברא, פרעותה,

וימליך מלכותה בחייכון וביומיכון ובחיי דכל בית

ישראל, בעגלא ובזמן קריב, ואמרו אמן.

Congregation and Leader:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Leader:

יתברך וישתבח ויתפאר ויתרומם ויתנשא

ויתהדר ויתעלה ויתהלל שמה דקדשא, בריך הוא,

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

ברכתא ושירתא תשפחתא ונחמתא דאמירן בעלמא,

ואמרו אמן.

WHENEVER THE ARK WAS SET DOWN יאמר ובנחה Numbers 10:36. As the Torah completes its circuit through the synagogue, we recall Moses' words when the people finished a stage in their journey through the wilderness and came to rest in a new camp. This verse and the ones that follow (Psalm 132:8–10 and Proverbs 4:2) can also serve to refer to our own inner journey: we are accompanied now by Torah.

Only the first and last verse are recited in all rites; the others were added in many communities in the late Middle Ages.

IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT עץ חיים היא למחזיקים בה Proverbs 3:18. The Torah handles are called *atzei hayim*, "trees of life," and this verse is the source of the custom of holding on to them as we recite the *b'rakhot* over the Torah. Thus, by studying Torah and by physically holding on to it, we both figuratively and literally "grasp" the tree of life.

ITS WAYS ARE PLEASANT, AND ALL ITS PATHS ARE PEACE דרכיה דרכי נעים וכל נתיבותיה שלום Proverbs 3:17. In their context, these

two verses from Proverbs refer to wisdom, *hokhmah*. The ancient rabbis associated wisdom with Torah. As we put away the Torah, we pray that our study of Torah should provide us with the wisdom to promote a life characterized by pleasantness and the pursuit of peace.

TURN US TOWARD YOU, ADONAI יהוה אליך. 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.

*I Spread Out God's
Names in Front of Me*

I spread out God's names
in front of me
on the floor of my chilly
room.

The name by which I
called him when his
spirit breathed in me.

And the name by which I
called him when I was a
young girl.

The name by which I
called him when I was
given to a man.

And the name when I was
again permitted to all.

The name by which I
called him when my
parents were a roof over
me. And the name when
I had no ceiling.

The name by which I
called him so that I
would fear him. And the
name by which I called
him so that I would not
be afraid.

The name by which I
called him so that he
would remember me.
And the name so that
he would refrain from
remembering.

In the heat of day I will
prostrate myself
on the floor of my chilly
room.

—RIVKA MIRIAM
(translated by
Linda Stern Zisquit)

Aleinu

We rise:

It is for us to praise the ruler of all,
to acclaim the Creator,
who has not made us merely a nation,
nor formed us as all earthly families,
nor given us an ordinary destiny.
† And so we bow, acknowledging the supreme sovereign,
the Holy One, who is praised—
who spreads out the heavens and establishes the earth,
whose glory abides in the highest heavens,
and whose powerful presence resides in the highest heights.
This is our God, none else; ours is the true sovereign,
there is no other.

As it is written in the Torah:
“Know this day and take it to heart,
that ADONAI is God in heaven above and on earth below;
there is no other.”

*Aleinu l'shabei-ah la-adon hakol,
lateit g'dulah l'yotzer b'reishit,
shelo asanu k'goyei ha-aratzot,
v'lo samanu k'mishp'hot ha-adamah,
shelo sam helkeinu kahem,
v'goraleinu k'chol hamonam.*

† *Va-anahnu korim u-mishtaḥavim u-modim,
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.
Shehu noteh shamayim v'yosed aretz,
u-moshav y'karo ba-shamayim mima-al,
u-sh'khinat uzo b'govhei m'romim,
hu eloheinu ein od.*

*Emet malkeinu efes zulato,
ka-katuv b'torato:
v'yadata ha-yom vahashevota el l'vavekha, ki Adonai hu ha-elohim
bashamayim mima-al, v'al ha-aretz mitaḥat, ein od.*

We rise:

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ בְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׁם חֲלַקְנוּ בָהֶם,
וְגָרְלָנוּ בְּכָל־הַמוֹנָם.
† וְאַנְחֵנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אָרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אַמֶּת מְלַפְּנוּ אָפֶס זוֹלָתוֹ,
בְּפִתּוּב בְּתוֹרָתוֹ:
וְיִדְעֵת הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבָהּ,
כִּי יְהוּה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עֲלֵינוּ. Since the
12th or 13th century, the
Aleinu prayer has acquired
a special pride of place in
Ashkenazic liturgy and is
recited at the conclusion
of every service; it does not
play the same role in the
Sephardic liturgy.

The origin of this
popular prayer is a matter
of debate. Some medieval
sources (e.g. Rokeah, early
13th century, Germany)
ascribed it to Joshua. The
liturgical scholar Joseph
Heinemann thought that
it dates back to the time of
the Temple service. Other
scholars have argued that
it originated in 2nd- or
3rd-century mystical circles.
Its first known use in the
formal liturgy is as an intro-
duction to the Malkhuyot
("Sovereignty") section of
the Rosh Hashanah Musaf
service.

Aleinu articulates a pro-
gression of ideas. In the first
paragraph, we are asked to

express our gratitude for the special fate and role of the Jewish people in history.
In the second, we look forward to the day when differences among peoples will
be harmonized and there will be a common recognition that all of humanity is
embraced by God. This vision recognizes that God is not exclusively the God of
Israel, but that God rules over all of us. On that day, when justice, morality, and
common spiritual affinity will reign on earth, God's name will truly be one.

Some have objected to what may sound like exclusivist language in this prayer,
in particular the phrases describing the uniqueness of the people Israel: "who has
not made us merely a nation, nor formed us as all earthly families, nor given us
an ordinary destiny." The Israeli Masorti Movement offers an alternative formula-
tion quoting Micah 4:5: "For the people of every nation shall walk in the name of
their god, but we shall walk in the name of Adonai, our God, forever." Whether
articulated with this wording or the standard text, Aleinu both asserts a pride
in Jewish destiny and challenges us to go out to the world committed to Jewish
spiritual values.

AND SO WE BOW וְאַנְחֵנוּ בּוֹרְעִים. The prayer mentions a variety of forms of bow-
ing. In ancient times, *korim* meant touching the floor with one's knees, and
mishtaḥavim 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 וְיִדְעֵת הַיּוֹם. Deuteronomy 4:39.

In the Days to Come

In the days to come,
the Mount of Adonai's
house shall stand firm
above the mountains,
and it shall tower over the
hills.
The peoples shall gaze on
it with joy,
and many nations shall go
and shall say,
"Come, let us go up to the
Mount of Adonai,
to the House of the God
of Jacob;
that God may instruct us in
God's ways, and that we
may walk in God's paths."
For instruction shall come
forth from Zion,
and the word of Adonai
from Jerusalem.
Thus God will judge
among the many peoples,
and arbitrate for the multi-
tude of nations, however
distant.
They shall beat their
swords into plowshares
and their spears into prun-
ing hooks.
Nation shall not lift up
sword against nation,
neither shall they learn
war anymore;
but everyone shall sit
under their grapevine or
fig tree
with no one to disturb
them.
For it was Adonai of Hosts
who has spoken.
For the people of every
nation shall walk in the
name of their god, but
we shall walk in the
name of Adonai, our
God, forever.

—MICAH 4:1-5

And so, ADONAI our God, we await You,
that soon we may behold Your strength revealed in full glory,
sweeping away the abominations of the earth,
obliterating idols,
establishing in the world the sovereignty of the Almighty.
All flesh will call out Your name—
even the wicked will turn toward You.
Then all who live on earth will understand and know
that to You alone every knee must bend,
all allegiance be sworn.
They will bow down and prostrate themselves before You,
ADONAI our God,
treasure Your glorious name,
and accept the obligation of Your sovereignty.
May You soon rule over them forever and ever,
for true dominion is Yours;
and You will rule in glory until the end of time.

► As is written in Your Torah:
"ADONAI will reign forever and ever."
And as the prophet said:
"ADONAI shall be acknowledged sovereign of all the earth.
On that day ADONAI shall be one, and the name of God, one."
V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz,
bayom hahu yihyeh Adonai ehad, u-sh'mo ehad.
We are seated.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ,
לְרֵאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזֹךְ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
וְהַאֲלִילִים כָּרוֹת יַפְרִתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂדֵי,
וּכְלִבְנֵי בֶשֶׂר יִקְרָאוּ בְשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ.
יִפְּיֵרוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תֵבֶל,
כִּי לָךְ תִּכְרַע כָּל־בָּרָךְ,
תִּשָׁבַע כָּל־לִשׁוֹן.
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ,
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְבַּנּוּ,
וַיִּקְבְּלוּ כָּלֶם אֶת־עַל מַלְכוּתֶךָ.
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
וּלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.

◀ כַּפְתּוֹב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וּשְׁמוֹ אֶחָד.

We are seated.

ESTABLISHING IN THE
WORLD THE SOVEREIGNTY
OF THE ALMIGHTY לְתַקֵּן
עוֹלָם בְּמַלְכוּת שְׂדֵי. Begin-
ning in the 19th century,
this phrase came to be
seen as similar to Isaiah's
call to be a "light unto the
nations," and it was thus
interpreted as a call to uni-
versal justice. In this vein,
the phrase *l'takken olam*
was understood to mean
"to repair the world"—that
is, to be partners with God
in achieving a time of peace
and righteousness. Even
earlier, Maimonides (12th
century) had argued that
the single most important
characteristic of messianic
times would be an end to
one people dominating
another (Mishneh Torah,
Hilkhot Melakhim 12:2).

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

ON THAT DAY ADONAI
SHALL BE ONE הַיּוֹם הַהוּא
יְהִיָּה יְהוָה אֶחָד. Zechariah
14:9. In reciting the Sh'ma,
we declare that God is
one. Through our prayer,
we hope to make God one
with the world. As this
prayer marks the conclu-
sion of the service, it ends
with a vision of the future.

Kaddish: The Year

Loss steals language; you have nothing to say.

A loving community buttresses you, feeding you, telling you when to stand and sit, thrusting into your slack hand the prayer book containing the chanted words that, until now, only other people knew by heart.

—NESSA RAPOPORT

Yahrzeit: The Years

To my astonishment, my father returns, sometimes daily, with a power that is revelatory. In the immediacy of grief, the idea that he would be “only a thought away” or “always with me” seemed a not-believable comfort. Now, four years later, my sisters and I are amazed by his presence. We use his expressions; we laugh at his voice in our heads, for we can hear exactly what he would say.

—NESSA RAPOPORT

Mourner’s Kaddish

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

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

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

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

Mourners and those observing Yahrzeit:

Yitgadal v’yitkadash sh’meh raba, b’alma di v’ra, kiruteih, v’yamlikh malkhuteih b’hayekhona u-v’yomeikhona u-v’hayei d’khol beit yisrael, ba-agala u-vizman kariv, v’imru amen.

Congregation and mourners:

Y’hei sh’meh raba m’varakh l’alam u-l’almei almaya.

Mourners:

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

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

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

Some congregations recite Anim Z’mirot here; see page 208.

Some congregations conclude with Adon Olam on page 211;

others conclude with other Shabbat songs (see pages 212 and 82–85).

קדיש יתום

Mourners and those observing Yahrzeit:

יתגדל ויתקדש שמה רבא,
בעלמא די ברא, ברעותיה,
וימליך מלכותה בחייכון וביומיכון
ובחיי דכל בית ישראל,
בעגלא ובזמן קריב,
ואמרו אמן.

Congregation and mourners:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Mourners:

יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתהדר ויתעלה ויתהלל שמה דקדשא, בריך הוא,
לעלא מן כל- [לעלא לעלא מכל- [on Shabbat Shuvah we substitute:
ברכתא ושירתא תשפחתא ונחמתא דאמירן בעלמא,
ואמרו אמן.

יהא שלמא רבא מן שמיא וחיים
עלינו ועל כל ישראל,
ואמרו אמן.

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

Some congregations recite Anim Z’mirot here; see page 208.

Some congregations conclude with Adon Olam on page 211;

others conclude with other Shabbat songs (see pages 212 and 82–85).