

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 melek, 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, melek El ram v'nisa, adon olamim.

We rise as the ark is opened.
As the ark was carried forward, Moses would say:
ADONAI, rise up and scatter Your foes,
so that Your enemies flee Your presence.
Va-y'hi binso-a ha-aron, va-yomer moshe:
Kumah Adonai v'yafutzu oyvekha,
v'yanusu m'sanekha mi-panekha.

Torah shall go forth from Zion,
and the word of ADONAI from Jerusalem.
Praised is the one who gave Torah to the people Israel
in holiness.
Ki mi-tziyon teitzei torah, u-dvar Adonai mirushalayim.
Barukh she-natan Torah l'amo yisrael bikdushato.

סדר קריאת התורה לשבת

הוצאת התורה

אין כְּמוֹךָ בָּאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ.

מְלֻכוֹתֶךָ מְלָכּוֹת כָּל-עֲלָמִים,
וּמִמְשַׁלְתֶּךָ בְּכָל-דּוֹר וְדוֹר.
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

אֵב הַרְחָמִים, הִיטִיבָה בְּרַצוֹנְךָ אֶת-צִיּוֹן,
תְּבַנֶּה חוֹמוֹת יְרוּשָׁלַיִם, כִּי כָךְ לְבַד בְּטַחְנוּ,
מֶלֶךְ אֵל רַם וְנִשְׂא, אֲדוֹן עוֹלָמִים.

We rise as the ark is opened.

וַיְהִי בְּנִסְעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה:
קוּמָה יְהוָה וַיִּפָּצוּ אֵיבֶיךָ, וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךָ.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלַיִם.
בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

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

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

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

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

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

TORAH SHALL GO FORTH FROM ZION תוֹרָה תֵּצֵא מִצִּיּוֹן. 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 Toran

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.

The following two lines are recited by the leader and we then repeat them:

שמע ישראל יהוה אלהינו, יהוה אחד.
אחד אלהינו, גדול אדוננו, קדוש שמו.

Leader, facing the ark:

גדלו ליהוה אתי, ונרוממה שמו יחדו.

The Torah is carried in a circuit around the congregation.

לך יהוה הגדלה והגבורה והתפארת והנצח וההוד,
כי כל בשמים ובארץ, לך יהוה הממלכה והמתנשא
לכל לראש. רוממו יהוה אלהינו, והשתחוּו להדם רגלי,
קדוש הוא. רוממו יהוה אלהינו, והשתחוּו להר קדשו,
כי קדוש יהוה אלהינו.

The Torah is placed on the reading table.

אב הרהמים, הוא ירחם עם עמוסים, ויזכר ברית איתנים,
ויציל נפשותינו מן השעות הרעות, ויגער ביצר הרע מן
הנשואים, וידון אותנו לפליטת עולמים, וימלא
משאלותינו במדה טובה ישועה ורחמים.

Leader:

ויעזר ויגן ויושיע לכל החוסים בו, ונאמר אמן.
הפל הבו גדל לאלהינו ותנו כבוד לתורה.
(בהן קרב, יעמד _____ בן _____ הפהו.)
(בת בהן קרבי, תעמד _____ בת _____ הפהו.)
(יעמד _____ בן _____ ראשוו.)
(תעמד _____ בת _____ ראשוונה.)
ברוך שנתן תורה לעמו ישראל בקדשתו.

Congregation and Leader:

ואתם הדבקים ביהוה אלהיכם, חיים כלכם היום.

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 TO ADONAI your God have all been sustained to this day. 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 נָדְרָה. 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.

לך יהוה ADONAI.
1 Chronicles 29:11. These verses are presented as part of David's last speech to the people Israel.

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

From Sephardic Practice

Before reciting the Torah blessings, the honoree(s) turn(s) to the congregation with a word of blessing (in accord with the language of greeting found in Ruth 2:4), and the congregation then responds in recognition:

Honoree(s): יהוה עִמָּכֶם.

May God be with you.
Adonai imakhem.

Congregation:
יְבָרֶכְךָ יְיָ יְבָרֶכְךָ יְיָ
יהוה.

May God bless you.
Y'varekh-kha/y'var'kheikh/
y'var'kheim Adonai.

Shabbat: Resting-Place on Our Journey

Each Shabbat is its own revelation, but each leads us further on the road to eternity. Each Shabbat is a resting place, an oasis on the journey that is the life of Torah. Each Shabbat's Torah reading looks forward to yet another week—another revelation.

Studying Torah

Once a young man who wanted to become a Hasid arrived at the court of Isaac Meir, the rebbe of Gur. The rabbi asked him if he had learned Torah. The young man didn't know what to answer. He had studied Torah but didn't want to appear too bold and answer "Yes," as if he knew all of Torah; nor could he say "No," for he would then be lying. So he responded, "I know a little." The rabbi replied, "Can anyone know more than a little?"

Blessings Recited by Those Called Up to the Torah

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

Praise ADONAI, to whom all praise is directed.

Bar'khu et Adonai ha-m'vorakh.

The congregation responds:

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

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

The person who is honored repeats the above response, then continues:
Barukh atah ADONAI, our God, sovereign of time and space, who has chosen us from among all peoples, giving us the Torah.

Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam,
asher baḥar banu mikol ha-amim, v'natan lanu et torato.
Barukh atah Adonai, noten ha-torah.

The person who is honored recites the following after the Torah is read:
Barukh atah ADONAI, our God, sovereign of time and space, who has given us a teaching of truth, planting eternal life in our midst.

Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam,
asher natan lanu torat emet, v'ḥayei olam nata b'tokheinu.
Barukh atah Adonai, noten ha-torah.

Mi Sheberakh:

Blessing for Those Called to the Torah

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____,

who has/have ascended today to honor God and the Torah and Shabbat.

May the blessed Holy One protect him/her/them and his/her/their entire family, bring blessing and success to all the works of his/her/their hands, together with all his/her/their fellow Jews, and let us say: *Amen*.

For additional Mi Sheberakh prayers for special occasions, see pages 439–445.

לְכָבוֹד הַתּוֹרָה

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

בָּרַכְנוּ אֶת־יְהוָה הַמְּבָרָךְ.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

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

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

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

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

מִי שֶׁבֵּרַךְ לְעוֹלָה לַתּוֹרָה

For an individual:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אֲבִרָהֶם יִצְחָק וְיַעֲקֹב, וְאֲמוֹתֵינוּ
שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה, הוּא יְבָרַךְ אֶת _____
שֶׁעָלָה\שֶׁעָלָתָה הַיּוֹם לְכָבוֹד הַמָּקוֹם וּלְכָבוֹד הַתּוֹרָה,
וּלְכָבוֹד הַשָּׁבָת. הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתוֹ\אוֹתָהּ,
וְאֶת־כָּל־מַשְׁפַּחְתּוֹ\מַשְׁפַּחְתָּהּ, וְיִשְׁלַח בָּרָכָה וְהַצְלָחָה
בְּכָל־מַעֲשֵׂה יָדָיו\יְדֵיהָ, עִם כָּל־יִשְׂרָאֵל אַחֲיוֹ
וְאֲחֻיוֹתָיו\אֲחֻיָּהּ וְאֲחֻיֹּתֶיהָ, וְנֹאמַר אָמֵן.

For a group of people:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אֲבִרָהֶם יִצְחָק וְיַעֲקֹב, וְאֲמוֹתֵינוּ
שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה, הוּא יְבָרַךְ אֶת כָּל־אֶלֶּה שֶׁעָלוּ
הַיּוֹם לְכָבוֹד הַמָּקוֹם וּלְכָבוֹד הַתּוֹרָה, וּלְכָבוֹד הַשָּׁבָת.
הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתָם וְאֶת־כָּל־מַשְׁפַּחוֹתֵיהֶם,
וְיִשְׁלַח בָּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם, עִם
כָּל־יִשְׂרָאֵל אַחֲיהֶם וְאֲחֻיֹּתֵיהֶם, וְנֹאמַר אָמֵן.

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THE READING IN THE LAND of Israel in the 1st millennium, the Torah was read on a cycle of three-and-a-half years and divided into more than 150 portions. In Babylonia, the Torah was divided into larger portions, called *parashiyot*, which are read in sequence on Shabbat mornings throughout a single year. (The number of these portions was eventually fixed at 54.) Because some years are leap years and in some years festivals fall on Shabbat, certain *parashiyot* may be read together, so that the weekly readings remain coordinated with the calendar. Today, we follow the Babylonian custom, though some congregations read one-third of each *parashah* each week, thus completing a full Torah reading in three years.

The trope, the musical notation with which the Torah is chanted, is the oldest form of musical notation still in use; it dates at least to the end of the 1st millennium. Trope serve as syntactical signposts and provide interpretive meaning to the text.

בָּחַר בָּנוּ. At the moment of approaching the Torah, one may feel especially chosen and may also experience the moment as being directly commanded.

HAS GIVEN US . . . WHO GIVES THE TORAH וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ. . . נוֹתֵן הַתּוֹרָה. The Hebrew moves from the past tense to the present. The meaning of the words of Torah not only derive from the past, but each reading may offer a new revelation.

Revealed and Concealed

The Torah may be compared to a beautiful maiden, beautiful in form and appearance, concealed secretly in her palace. She has a single lover unknown to anyone—except to her.... Knowing that her lover is constantly circling her gate, what does she do? She opens a little window in that secret palace where she resides, reveals her face to her lover, and quickly withdraws, concealing herself.... So it is with a word of Torah: she reveals herself only to her lover. Torah knows that one who is wise of heart circles her gate every day. What does she do? From the palace, she reveals her face to the one who longs for her and signals a hint, then swiftly withdraws to her place, hiding away.... Thus Torah reveals and conceals herself, approaching her lover, lovingly arousing her lover.

—ZOHAR

Hatzi Kaddish is recited before the prayer. Anyone is permitted to recite it.

Hatzi Kaddish

Leader:

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

Congregation and Leader:

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

Leader:

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

Lifting the Torah

Two individuals are called to raise and tie the Sefer Torah after it is read. As the Torah is lifted, we rise and recite:

This is the Torah, God's word by Moses' hand, which Moses set before the people Israel.

V'zot ha-torah asher sam moshe lifnei b'nei yisrael al pi Adonai b'yad moshe.

חצי קדיש

Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֻלְמָא דִּי בְּרָא, בְּרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלָא מִן כָּל- [לְעָלָא לְעָלָא מְכָל-] בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְּאֲמִירָן בְּעֻלְמָא, וְאָמְרוּ אָמֵן.

[on Shabbat Shuvah we substitute:

הגבהת התורה

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

זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל פִּי יְהוָה בְּיַד מֹשֶׁה.

is lifted here to mark the completion of the required reading of the Torah; we now prepare for the reading of the *haftarah*, a reading taken from a different section of the Bible, the Prophets. So that the person called to chant the *haftarah* may also be honored with some words from the Torah scroll itself, another reading, called the *maftir* or "concluding reading," is added. On Shabbat it is usually a simple repetition of the last few verses of the required reading.

LIFTING AND WRAPPING THE TORAH. Tractate Sofrim (9th–10th century) instructs that the Torah be lifted, that three columns of text be unrolled, and that the writing be displayed to the entire congregation (14:8). In Sephardic practice this is done before the Torah reading begins; in Ashkenazic services the Torah

is lifted here upon the conclusion of the reading. Out of respect, the congregation remains standing while the Torah is wrapped—a ceremony that imitates the practice of royalty.

THIS IS THE TORAH הַתּוֹרָה. The liturgists combined Deuteronomy 4:44 and Numbers 9:23 in this line, underscoring that our entire Torah came from Moses as dictated by God. This theological claim is not made in the Bible itself. Since this passage conflates two biblical verses, the 20th-century Orthodox Jewish thinker Joseph B. Soloveitchik, for instance, did not recite it.

When reciting this passage, some people hold up or kiss the *tzitzit* of their *tallit*, to affirm their own active fulfillment of the Torah.

Priest and Prophet

Indeed, the sort of crimes and even the amount of delinquency that fill the prophets of Israel with dismay do not go beyond that which we regard as normal, as typical ingredients of social dynamics. To us a single act of injustice—cheating in business, exploitation of the poor—is slight; to the prophets, a disaster. To us injustice is injurious to the welfare of the people to the prophets it is a deathblow to existence: to us, an episode; to them, a catastrophe, a threat to the world.

—ABRAHAM JOSHUA
HESCHEL

It is otherwise with the Priest. He appears on the scene at a time when prophecy has already succeeded in hewing out a path for its idea . . . The Priest also fosters the idea and desires to perpetuate it; but he is not of the race of giants. He has not the strength to fight continually against necessity and actuality; his tendency is rather to bow to the one and come to terms with the other. . . . Not what ought to be, but what can be is what he seeks.

—AHAD HA-AM
(translated by Leon Simon)

B'rakhah Before the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, who chose worthy prophets and was pleased by their words, spoken in faithfulness.

Barukh atah ADONAI, who has chosen the Torah, Your servant Moses, Your people Israel, and the prophets of truth and justice.

B'rakhot After the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, eternal protector, righteous in all generations, the faithful God who fulfills what is promised, who accomplishes what is spoken, whose every word is true and just. Faithful are You, ADONAI, and Your words are trustworthy; not one of Your words will prove empty, for You are a faithful and compassionate sovereign.

Barukh atah ADONAI, God who faithfully fulfills all Your words.

Show compassion to Zion, our true home, and speedily, in our time, bring deliverance to those sad in spirit.

Barukh atah ADONAI, who makes Zion happy with her children.

Make us joyful, ADONAI our God, with Elijah the prophet, Your servant, and with the kingdom of David, Your anointed—may he soon come, making our hearts rejoice. May no stranger sit on his throne and may no other inherit his glory, for You have promised him, by Your holy name, that his light shall never be extinguished.

Barukh atah ADONAI, Shield of David.

For all this we thank You and praise You, ADONAI our God: for the Torah, for the ability to worship, for the prophets, for the Shabbat that You have given us, ADONAI our God, for holiness and for rest, for honor and for glory. May Your name be blessed by all that is living, always and forever, and may Your promise prove true and everlasting.

Barukh atah ADONAI, who makes Shabbat holy.

בְּרַכָּה לִפְנֵי הַהִפְטָרָה

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,

וְרָצָה בְּדַבְרֵיהֶם הַנֶּאֱמָרִים בְּאַמֶּת.

בְּרוּךְ אַתָּה יְיָ, הַבוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדֶיךָ

וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאַמֶּת וְצֶדֶק.

בְּרָכוֹת לְאַחַר הַהִפְטָרָה

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל־הָעוֹלָמִים,

צַדִּיק בְּכָל־הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן הַאֲמוּר וְעֹשֶׂה, הַמְדַּבֵּר

וּמְקַיֵּם, שְׂפַל־דְּבָרָיו אֱמֶת וְצֶדֶק. נֶאֱמָן אַתָּה הוּא יְיָ

אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ, וְדַבֵּר אֶחָד מִדְּבָרֶיךָ אַחֲרָיִךְ לֹא

יָשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אַתָּה.

בְּרוּךְ אַתָּה יְיָ, הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבָת נֶפֶשׁ תּוֹשִׁיעַ

בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָ, מְשַׁמֵּחַ צִיּוֹן בְּבִגְיָהָ.

שְׂמַחְנוּ, יְיָ אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיא עֲבָדְךָ וּבְמַלְכוּת

בֵּית דָּוִד מְשִׁיחֲךָ, בְּמַהֲרָה יָבֹא וְיַגִּל לַבָּנִים עַל כֶּסֶּאֱוֹ לֹא

יָשֵׁב זָר וְלֹא יִנְחָלוּ עוֹד אַחֲרָיִם אֶת־כְּבוֹדוֹ, כִּי בְשֵׁם

קֹדֶשְׁךָ נִשְׁפָּעֶת לֹא שָׁלָא יִכְפֹּה גֵרוֹ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְיָ, מִגֵּן דָּוִד.

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת

הַזֶּה שְׁנַתָּה לָנוּ יְיָ אֱלֹהֵינוּ לְקֹדֶשׁה וְלִמְנוּחָהּ, לְכָבוֹד

וְלִתְפָאֶרֶת. עַל הַכָּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ,

וּמְבָרְכִים אוֹתָךְ. יִתְבָּרַךְ שְׁמֲךָ בְּכִי כָל־חַי תָּמִיד לְעוֹלָם

וָעֶד. בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

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

B'RAKHOT AFTER THE HAFTARAH. A series of *b'rakhot* concludes the reading from the Prophets. The earliest synagogue services probably centered on the public reading of biblical passages, and so the prayers concluding the *haftarah* reading may have constituted the core of the most ancient synagogue service. These prayers mention the sanctity of the day, express messianic longing, and speak of God's faithfulness in keeping the divine promise—themes also included in the Amidah for Shabbat.

HAFTARAH: THE PROPHETS. The Bible is composed of three divisions, in descending order of revelation: (1) the Five Books of Moses, known as the Torah; (2) the Prophets, both the historical books from Judges through Kings and the three major and twelve minor prophets; and (3) the Writings, including Psalms, the Five Megillot, Job, Proverbs, Daniel, and the late historical works of Ezra, Nehemiah, and Chronicles. In the ancient synagogue in the Land of Israel, passages were read from all three sections on each Shabbat. Probably because of time constraints, the custom of a third reading died away, and today we read only from the Torah and the Prophets. The latter reading is called the *haftarah*, meaning "the parting" or "the conclusion," and it usually complements themes in the day's Torah reading. The custom of reading from the Writings remains on the festivals: on the intermediate Shabbat of Pesah we read the Song of Songs, on Shavuot we read the Scroll of Ruth, and on Sukkot we read Ecclesiastes.

The *haftarah* need not be read from a parchment scroll. Some older synagogues, though, have two smaller arks beside the main ark containing the Torah scrolls. To the right is a recess containing a scroll of the prophetic readings

God of Our Ancestors
 God can be perceived in almost infinite ways. Certainly each of our biblical ancestors experienced God differently, and the Kabbalists understood their personal stories as reflecting different understandings of the Divine. In their thinking, Abraham's kindly love and compassion, demonstrated by his welcoming of strangers and his defense of the righteous who may have been living in Sodom, came to personify God's love and kindness. Isaac's binding personifies the perception of an aspect of God as awe-inspiring and as placing limits on existence. Jacob was able to achieve balance: he led a troubled life yet survived, and was able to experience joy and fulfillment at the end of his life. In Kabbalah, that balance was understood to be at the very center of the nature of the Divine.

Added to these, we might imagine other human traits that are also Godly. We can picture Sarah as someone who perseveres and then appreciates her blessing and guards it carefully—emulating the God who is a protector and redeemer; Rebecca as one who takes the lead, knowing what needs to be done—the mover of history; Leah as a woman who suffers in life yet sustains a family—symbolizing the God who is with us in our suffering; and Rachel as one who has a short but passionate life—reflecting the God who loves deeply. Each of us experiences the universe and the presence of God differently. Our biblical ancestors reflect different ways of walking with God—and provide us with different models for our own journeys.

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) aloud and the Amidah is then recited silently (a practice called "heicha kedushah" in Yiddish). The sign ℓ indicates the places to bow. The Amidah concludes on page 192.

[Leader: As I proclaim the name ADONAI, give glory to our God.]
 ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

With Patriarchs:

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

On Shabbat Shuvah we add:

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

With Patriarchs and Matriarchs:

ℓ *Barukh atah ADONAI,*
 our God and God of our
 ancestors,
 God of Abraham, God of
 Isaac, and God of Jacob,
 God of Sarah, God of
 Rebecca, God of Rachel,
 and God of Leah,
 great, mighty, awe-inspiring,
 transcendent God,
 who acts with kindness
 and love, and creates all,
 who remembers the loving
 deeds of our ancestors,
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 redeemer to their children's
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[Leader: כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גֹדֶל לְאַלְהֵינוּ.
 אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.]

With Patriarchs and Matriarchs:

ℓ בְּרוּךְ אַתָּה יְהוָה,
 אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ
 [וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
 אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב,
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רֵבֶקָה,
 אֱלֹהֵי רָחֵל, וְאַלְהֵי לֵאָה,
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
 אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
 טוֹבִים, וְקוֹנֵה הַכֹּל, זֹכֵר
 חֲסִדֵי אֲבוֹת [וְאִמּוֹת],
 וּמַבִּיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
 לְמַעַן שְׁמוֹ בְּאַהֲבָה.

On Shabbat Shuvah we add:

זְכַרְנוּ לְחַיִּים, מְלֶךְ חַפֵּץ בַּחַיִּים,
 וְקִתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

With Patriarchs:

ℓ בְּרוּךְ אַתָּה יְהוָה,
 אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ,
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
 יִצְחָק, וְאַלְהֵי יַעֲקֹב, הָאֵל
 הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
 אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
 טוֹבִים, וְקוֹנֵה הַכֹּל,
 זֹכֵר חֲסִדֵי אֲבוֹת,
 וּמַבִּיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
 לְמַעַן שְׁמוֹ בְּאַהֲבָה.

THE MUSAF AMIDAH. On Shabbat and festivals, an extra sacrifice was offered in the Temple. Since the destruction of the Temple, we offer a gift of prayer to mark the specialness of the day: an additional service called Musaf, which consists entirely of an Amidah, a personal moment of prayer. The Amidah always contains three introductory b'rakhot and three concluding b'rakhot. On Shabbat, a middle b'rakhah celebrates the specialness and sanctity of the day.

AS I PROCLAIM כִּי שֵׁם יְהוָה אֶקְרָא. Deuteronomy 32:3. Most likely, this verse was originally inserted into the Amidah as an instructional phrase to be recited by the leader, asking the congregation to respond with "Amen" to the b'rakhot that follow. Thus it means: "When I proclaim God's name, 'Adonai,' you should respond by acknowledging God as well"—that is, by answering "Amen" to each b'rakhah and by responding when God's personal name (Adonai) is mentioned: *barukh hu u-varukh sh'mo* ("Blessed be God and blessed be God's name").

GREAT, MIGHTY, AWE-INSPIRING הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. This phrase is a quotation from Deuteronomy 10:17–18, where God is described as impartial, not favoring anyone.

TRANSCENDENT GOD אֵל עֲלִיוֹן. This name for God, *El Elyon*, is first used in the Torah (Genesis 14:18–19) by Melchizedek, the King of Salem, which classical Jewish commentators identified with Jerusalem. Including his words in our prayer thus hints at a vision of a restored Jerusalem, welcoming all who call upon God by whatever name.

LOVINGLY בְּאַהֲבָה. So much of this blessing has been about love: God's love and kindness for all, our ancestors' acts of love and kindness, and the redemption that will be achieved through love. To emphasize this idea, the Hebrew text places the word *ahavah*, "love," as the very last word of this opening sentence.

B'rakhot

The 20th-century talmudist Joseph B. Soloveitchik notes that the first two blessings of the Amidah evoke distinctly different ways of relating to the Divine. In the first blessing (*Avot/Our Ancestors*), we see ourselves as heirs. We address God with the dignity and confidence—as well as responsibility—of a covenantal partner. God blessed our ancestors and will continue to bless us, for we inherit what they wrought. In the second blessing, our situation is radically altered: we experience our human vulnerability and our dependence on God; we call upon God for help. Our service to God emerges from both ways of deliberating on the human condition—our own inner sense of dignity and confidence, and the consciousness of our vulnerability and finitude—often experienced at the same time.

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

On Shabbat Shuvah we add:

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

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

When the Amidah is recited silently, continue on page 188a with "Holy are You."

You are the sovereign
who helps and guards,
saves and shields.
‡ *Barukh atah ADONAI*,
Shield of Abraham and
Guardian of Sarah.

מֶלֶךְ עֹזֵר וּפֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
וְיָ בְּרוּךְ אַתָּה יְיָ,
וְיָ בְּרוּךְ אַתָּה יְיָ,
מֶלֶךְ עֹזֵר וּפֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.

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

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

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמַקְיֵם אֲמוּנָתוֹ לִישָׁנֵי עֶפֶר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵל הַרְחָמִים, זֹכֵר יְצִירְתוֹ לַחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְיָ, מַחֲיָה הַמֵּתִים.

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

אַבְרָהָם. After Genesis 15:1.

וּפֹקֵד שָׂרָה. After Genesis 21:1.

אַתָּה מִיְּחִידָה גִּבּוֹר. This second *b'rakhah* describes God's presence and activity in the world, centering on God's kindness and care for the vulnerable and powerless. It first describes God as nurturing all of life, then more specifically as concerned with injustice. The *b'rakhah* concludes with mention of the dead, for even they—the most powerless—are in God's care.

GIVE LIFE TO THE DEAD *Machiah Meitim*. To be sure, the primary use of this phrase was in reference to the afterlife, but the rabbis of the Talmud also understood it to refer to a spiritual revival in this world. Thus, the *b'rakhah* recited upon greeting a friend whom one has not seen for a year utilizes this phrase, "who gives life to the dead" (Babylonian Talmud, Berakhot 58b). Similarly, Hasidic texts speak of reviving the parts of ourselves that have lost their vitality, as bringing life to that which has been deadened.

SHABBAT SHUVAH. On the Shabbat between Rosh Hashanah and Yom Kippur, we add prayers asking that we may be granted a good and long life.

where is the place
of God's Glory?

Once, the Hasidic master
Menaḥem Mendel
of Kotzk startled his
Hasidim by asking,
"Where is God's dwelling
place?" Some answered
that it is in heaven.
Some simply said that
no human can know.
Menaḥem Mendel then
said, "It is wherever we
will let God in."

Return, O My Soul

Return, O my soul, to
your resting place,
sit beside the divine
throne, always,
spurn earthly places,
ascend on high,
take what you can from
there,
bow to God, honor the
Divine,
supplant the angels giving
praise.

—YEHUDAH HALEVI

ANITA B. TARNAN: GOD'S HOUSINESS

THE KEDUSHAH

The Kedushah is recited standing. Indeed, since we imitate the song of the angels,
the tradition recommends standing like angels, with feet together.
It is recited only with a minyan.

We revere and sanctify You on earth as Your name is sanctified
in heaven, as Your prophet Isaiah described:

Each cried out to the other:

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

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

God's glory fills the universe. One angelic chorus asks, "Where
is the place of God's glory?" Another responds:

"Praised is ADONAI's glory wherever God dwells."

Barukh k'vod Adonai mimkomo.

From where God dwells, may God turn with compassion
toward the people who twice each day, evening and morning,
lovingly proclaim God's oneness, reciting the Sh'ma:

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

Sh'ma yisrael, Adonai eloheinu, Adonai eḥad.

The Holy One is our God, our creator, our sovereign, our
redeemer. Yet again, God will in mercy proclaim to us before
all that lives: "I, ADONAI, am your God."

Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu,
v'hu yashmi-einu b'raḥamav sheinit l'einei kol ḥai,
lihyot lakhem leilohim. Ani Adonai eloheikhem.

As the psalmist sang: "ADONAI will reign forever; your God,
O Zion, from generation to generation. Halleluyah!"

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

From generation to generation we will declare Your greatness,
and forever sanctify You with words of holiness. Your praise
will never leave our lips, for You are God and Sovereign,
great and holy.

L'dor vador nagid godlekha, u-l'netzah n'tzahim k'dushat'kha nakdish,
v'shivḥakha eloheinu mi-pinu lo yamush l'olam va-ed,
ki El melekh gadol v'kadosh atah.

Barukh atah ADONAI, the Holy God.

On Shabbat Shuvah we substitute: Barukh atah ADONAI, the Holy Sovereign.

We continue on the next page with the Fourth B'rakhah, "You established Shabbat."

angels, the tradition recommends standing like angels, with feet together.
It is recited only with a minyan.

נְעֲרִיצְךָ וְנִקְדִּישְׁךָ בְּסוּד שִׁיחַ שְׂרָפֵי קֹדֶשׁ הַמִּקְדָּשִׁים
שִׁמְךָ בְּקֹדֶשׁ, בְּפָתוּב עַל יַד נְבִיאָךְ וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְהוָה צְבָאוֹת,
מְלֵא כָל-הָאָרֶץ בְּבוֹדוֹ.

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

מִמְּקוֹמוֹ הוּא יָפֵן בְּרַחֲמִים, וַיַּחֲן עִם הַמִּיחֲדִים שָׁמוּ עָרַב
וַבִּקֵּר בְּכָל-יוֹם תְּמִידָה, פְּעָמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אֲבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמֵינוּ שְׂגִית לְעֵינֵי כָל-חַי,
לְהִיּוֹת לָכֶם לֵאלֹהִים.
אֲנִי יְהוָה אֱלֹהֵיכֶם.

וַיְבָרֵךְ קֹדֶשְׁךָ פָּתוּב לֵאמֹר:

יְמִלֶךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הִלְלוּהָ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּה, וּלְנֶצַח נִצְחִים קֹדְשְׁתֶּךָ נִקְדִּישׁ,
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֵד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

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

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

acknowledges both God's immanence, a palpable presence, and God's transcendence, the knowledge that the
Divine is beyond our understanding. Thus, we say "The whole world is filled with God's glory," and we then
immediately praise God "wherever God dwells."

WILL . . . PROCLAIM יִשְׁמִיעֵנוּ. The relationship of God and humanity is manifested by a reciprocal call and
response. On the one hand, God calls to us and we respond to that calling. At the same time, we call to God
and God responds by bringing redemption.

YET AGAIN שְׂגִית. Literally, "a second time." The first redemption was the exodus from Egypt. Much of Jewish
theology maintains the perspective that we exist between the promise of freedom announced in the exodus
and its eventual fulfillment in the messianic era.

posed of an interweaving of
two prophetic visions: that
of Isaiah, who witnessed
the angels singing "Holy,
holy, holy," and that of
Ezekiel, who heard the
angels cry "Praised is
Adonai's glory wherever
God dwells." In heaven, one
chorus of angels responds
to another; on earth, leader
and congregation respond
to each other. Additionally,
in the version of the Kedu-
shah recited at each Musaf
service, Israel's recitation
of the Sh'ma is offered
as a counterpoint to the
angelic praise. Ultimately,
our prayer brings heaven
and earth into a momen-
tary unity, when we recite
the angelic prayer while
proclaiming Israel's credo
of one God. The quota-
tion from Isaiah, remark-
ing that "each cries out to
the other," thus has a dual
meaning in the liturgy: one
chorus of angels responds
to the other in agreement,
and heaven and earth stand
in agreement with each
other, both acknowledging
God's presence.

WHEREVER GOD DWELLS
מִמְּקוֹמוֹ. As noted above,
the Kedushah combines
two different prophetic
visions: that of Isaiah and
that of Ezekiel. By placing
these biblical verses side
by side, the Kedushah

*The Greatness of God
and the Greatness
of the Human Soul*

Just as the Divine suffuses
the entire world, so the
soul suffuses the entire
body.

Just as the Divine sees but
is not seen, so the soul
sees but is not seen.

Just as the Divine sustains
the whole world, so
the soul sustains our
existence.

Just as the Divine is pure,
so the soul is pure.

Just as Divinity dwells in
the innermost sanctu-
ary of the universe, so
the soul dwells in the
innermost sanctuary of
human beings.

Let that which has these
five qualities praise the
one who has these five
qualities.

—BABYLONIAN TALMUD

Kaddish Shalem

Leader:

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

Congregation and Leader:

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

Leader:

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

And we say: *Amen*.

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

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

May the one who creates peace on high bring peace to us and
to all Israel [and to all who dwell on earth].

And we say: *Amen*.

קדיש שלם

Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל־בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמַּן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם וּלְעֵלְמֵי עֵלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָא מִן כָּל־ [לְעֵלָא לְעֵלָא מִכָּל־] [on Shabbat Shuvah we substitute:
בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחְמָתָא דְּאַמִּירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעֲוִיתָהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אָבוּהוֹן
דִּי בְּשַׁמְיָא וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֶל], וְאָמְרוּ אָמֵן.

KADDISH SHALEM. The Kaddish Shalem (literally, "Full Kaddish") ends the Musaf service. It is called the "Full Kaddish" because it includes a plea, omitted from other forms of the Kaddish, that the prayers we have offered be acceptable.

*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'kol hamonam.

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

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

עֲלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׂמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׂם חֵלְקֵנוּ בָהֶם,
וְגָרְלָנוּ בְּכָל-הַמּוֹנִים.
וְאֲנַחְנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אֶרֶץ,
וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וּשְׂכִינַת עֻזוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מַלְכֵנוּ אָפֶס זִוְלָתוֹ,
בְּפִתּוֹב בְּתוֹרָתוֹ:
וְיָדַעְתָּ הַיּוֹם וְהַשַּׁבָּת אֶל לִבְכָּהּ,
כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל,
וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

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

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

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

KNOW THIS DAY הַיּוֹם וְיָדַעְתָּ הַיּוֹם. Deuteronomy 4:39.

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

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

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

In the Days to Come

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

—MICAH 4:1-5

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

► As is written in Your Torah:

"ADONAI will reign forever and ever."

And as the prophet said:

"ADONAI shall be acknowledged sovereign of all the earth.

On that day ADONAI shall be one, and the name of God, one."

V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz,
bayom hahu yihyeh Adonai ehad, u-sh'mo ehad.

We are seated.

עד כן נִקְוָה קִדְּ יְהוָה אֲדֹנָינוּ,
לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
וְהָאֱלִילִים כָּרוֹת יַכְרִיתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי,
וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ
לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ.
יִפִּירוּ וַיִּדְּעוּ כָּל־יֹשְׁבֵי תֵבֶל
כִּי לָךְ תִּכְרַע כָּל־בְּרִיָּה,
תִּשָּׁבַע כָּל־לִשׁוֹן.
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכָּרְעוּ וַיִּפְּלוּ,
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶנּוּ,
וַיִּקְבְּלוּ כָּל־אֶת־עַל מַלְכוּתֶךָ.
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
וּלְעוֹלָמִי עַד תִּמְלֹךְ בְּכַבּוֹד.

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

We are seated.

ESTABLISHING IN THE
WORLD THE SOVEREIGNTY
OF THE ALMIGHTY
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי
Beginning in the 19th century,
this phrase came to be
seen as similar to Isaiah's
call to be a "light unto the
nations," and it was thus
interpreted as a call to 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
בַּיּוֹם הַהוּא אֶחָד
יִהְיֶה 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.

