

Siddur Masorti

סידור מסורתי



Siddur Masorti

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יהיה

I will
set יהוה
before me
always.

Psalms 17:8

Pataḥ Êliyyahu

Pataḥ Êliyyahu is a section taken directly from Tikkuné haZohar and incorporated into the liturgy of most communities which follow Nusah Êdot haMizrah. It is not attached to a formal service, and is often said as a recitation in the night.

In many ways, it forms a sort of kabbalistic catechism; that is, that Pataḥ Êliyyahu may be the thing which is closest to a dogma on behalf of the Jewish mystics.

*There is no mind that can conceive of You. This expression of apophatic (negative) theology seems to contradict what comes immediately after it. It does not, however, once we understand that the passage describes not יהוה's essence, but rather the manner in which we perceive THEM (ie. through the Sefirot). We cannot know much about יהוה as-*THEY*-is, but only instead as *THEY* appears to us.*



פֶּתַח יְלִיָּהוּ וְאָמַר:

רבוֹן עֲלָמִין דְּאַנְתָּ הוּא חַד וְלֹא בְחִשְׁבֹּן, אַנְתָּ
הוּא עֲלֵאָה עַל כָּל עֲלָאִין, סְתִימָא עַל כָּל
סְתִימִין, לִית מַחְשְׁבָה תְּפִיסָא בְּךָ כָּלֵל, אַנְתָּ
הוּא דְאַפִּיקַת עֲשָׂר תְּקוּנִין, וְקָרִינֵן לֹון עֲשָׂר
סְפִירָן, לְאַנְהָא בְּהוֹן עֲלָמִין סְתִימִין דְּלֹא
אַתְגַּלִּין, וְעֲלָמִין דְּאַתְגַּלִּין, וּבְהוֹן אַתְבְּסִיאת
מִבְּנֵי נֶשָׂא, וְאַנְתָּ הוּא דְקָשִׁיר לֹון, וּמִנְחַד
לֹון, וּבְגִין דְּאַנְתָּ מִלְּגָא, כָּל מָאן דְּאַפְרִישׁ חַד
מִן חֲבֵרִיהּ מֵאַלִין עֲשָׂר, אַתְחַשִּׁיב לִיהּ כְּאֵלֹו
אַפְרִישׁ בְּךָ. וְאַלִין עֲשָׂר סְפִירָן אִינוֹן אֲוִלִין
כְּסִדְרָן, חַד אֲרִיךְ, וְחַד קָצֵר, וְחַד בֵּינוֹנִי, וְאַנְתָּ
הוּא דְאַנְהִיג לֹון, וְלִית מָאן דְּאַנְהִיג לָךְ, לֹא
לְעֵילָא וְלֹא לְתַתָּא וְלֹא מִכָּל-סְטָרָא, לְבוּשִׁין
תְּקִינַת לֹון, דְּמַנְיָהוּ פְּרַחִין נִשְׁמַתִּין לְבְּנֵי נֶשָׂא,
וּכְמָה גּוֹפִין תְּקִינַת לֹון, דְּאַתְקַרִּיאוּ גּוֹפִין לְגַבִּי
לְבוּשִׁין דְּמַכְסִּין עֲלֵיהוֹן, וְאַתְקַרִּיאוּ בְּתַקּוּנָא
דָּא, חֶסֶד דְּרוּעָא יְמִינָא, גְּבוּרָה דְּרוּעָא
שְׂמָאלָא, תַּפְאָרַת גּוֹפָא, נֶעֱצַח וְהוּד תְּרִין שׁוֹקִין,
וְיִסּוּד סְיוּמָא דְּגּוֹפָא אוֹת בְּרִית קֹדֶשׁ, מְלָכוּת
פֶּה תּוֹרָה שְׁבַעֲלָ פֶה קָרִינֵן לִיהּ. חֲכָמָה מוֹחָא
אִיהוּ מַחְשְׁבָה מְלָגָא, בֵּינָה לְבָא וּבָהּ הַלֵּב
מְבִין, וְעַל אֲלִין תְּרִין כְּתִיב הַנִּסְתָּרוֹת לִיהוּ"ה
אֱלֹהֵינוּ, כְּתֵר עֲלִיִין אִיהוּ כְּתֵר מְלָכוּת, וְעֲלִיהּ
אַתְמַר מְגִיד מִרְאשִׁית אַחֲרִית, וְאִיהוּ קִרְקַפְתָּא
דְּתַפְלִי, מְלָגָא אִיהוּ יו"ד ה"א וּא"ו ה"א, דְּאִיהוּ
אַרְח אֲצִילוֹת, אִיהוּ שְׁקִי דְּאִלְגָּא בְּדְרוּעֵי
וְעַנְפוֹ, כְּמִיָּא דְּאַשְׁקִי לְאִלְגָּא,
וְאַתְרֵבִי בְּהוּא שְׁקִי.

Êliyyahu began to say:

Greatest in the Worlds, You are one, but not in counting. You are the highest and most hidden of all, **there is no mind that can conceive of You**. You pour forth ten rectifications that we call *sefirot*, with which you guide all the worlds – both those hidden and those revealed. In them You hide from humanity. You tie them and unite them. Since You are within them, one who sunders one *sefirah* from another is considered to have sundered You. These ten *sefirot* proceed in order (long, short, and medium). You guide them, no one guides You, not from any direction. You made guises for them, from which blossom forth the souls of humanity. You fashioned many bodies for them – 'bodies' as opposed to 'guises.' They are called: Love (right arm), Power (left arm), Beauty (torso), Eternity and Splendor (thighs), Foundation (genitals), and Kingdom (mouth). Wisdom is the mind, Understanding the heart, and Crown is the highest, of which it is said, 'The beginning tells of the end.' It is the scalp upon which the *tefillin* sit. In it is the name יהוה, the path of emanation, the rooting place of the Tree and its boughs and branches - like water drenching the Tree, causing it to increase through the root's sap.

Pataḥ Êliyyahu ve-amar:

Ribbon 'almin de-ant hu haḍ vela veHushban, ant hu 'illa-ah 'al kal 'illa-in, setima 'al kal setimin, lét maḥashayah tefisa yakh kelal, ant hu de-appikat 'asar tikkunin, vekarinan lon 'asar sefiran, le-anhaga vehon 'almin setimin dela itgalyan, ve'almin de-itgalyan, uvhon itkesiat mibené nasha, ve-ant hu dekashir lon, umYahhéḍ lon, uygin de-ant milegav, kal man de-afresh haḍ min hayréhh mé-illén 'asar, it-hash-shéy léhh ke-illu afresh bakh. Vé-illén 'asar sefiran innun azelin kesidran, haḍ arikh veHaḍ ketsir, veHaḍ bénuni, ve-ant hu de-anhig lon, velét man de-anhig lakh, la le'ella vela letatta vela mikal-sitra, levushin tekkinat lon, deminnayhu parhin nishmatin liyné nasha. Vekhammah gufin tekkinat lon, de-itkeriu gufin legabbé levushin dimkhasyan 'aléhon, ve-itkeriu betikkuna da. Heseḍ dero'a yemina, gevura dero'a semala, tif-eret gufa, netsah vehoḍ terén shokin, visod siyyuma degufa ot berit koḏesh, malkhut peh torah shebe'al peh karinan léhh. Hakmah moḥa ihu maḥashayah milegav, binah libba uyahh haléy méyin, ve'al illén terén ketiy hanistarot laḏonai Elohénu, keter 'ilyon ihu keter malkhut, va'aléhh itemmar maggiḍ méréshit aḥarit, ve-ihu karkafṭa dīttefillé, milegav ihu Yoḍ Hé Vav Hé, de-ihu oraḥ atsilut, ihu shakyu de-ilana bidro'oi ve'anpoi, kemayya de-ashké le-ilana, ve-itrabbé behahu shakyu.

Minḥah

Minḥah, the afternoon prayer, is the only one not named for a time of day (Shaharīt means 'dawn,' and 'Aryit' 'evening'.) Instead, it is named for the sacrifice which it is meant to replace. The Minḥah sacrifice was clearly elemental to the Torah's system of religious observance, with the word mentioned 211 times throughout the Torah, beginning with the sacrifices brought by Kayin and Hével in the very beginning of Beréshīt.

There are two explanations given by the Sages for where prayer comes from: 1) from the sacrificial system, and 2) from the patriarch Yitshak 'going out to converse/meditate in the field' near eveningtime (Beréshīt 24:63).

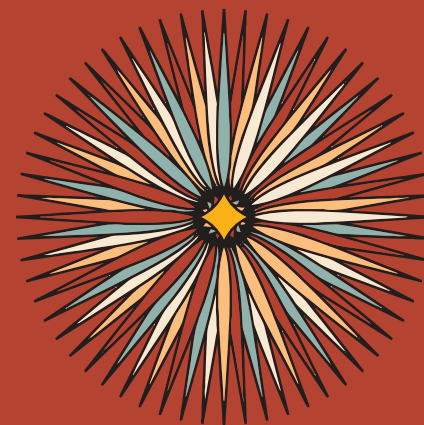
In terms of timing, Minḥah can be recited from noon in the halakhic system of sha-ot zemaniyyot (halakhic hours.) Noon can be calculated by taking the total amount of daylight-hours for a given day and finding the halfway point. There is a preference however to recite Minḥah in the late-afternoon (specifically, 2.5 halakhic hours before nightfall) and indeed many will recite Minḥah up until and sometimes even past sheki'ah (sunset).

Minḥah is included here as it is common to join together on Friday evening at a time when Minḥah can still be recited, and then bridge from the weekday to Shabbat by conjoining Minḥah with Aryit via Shir haShirim. This transition evokes the powerful symbolism of the setting sun and the arriving Queen, with her entourage of devoted celebrants in tow.



Minhah

מנחה



Minḥah

...from strength to strength... This line from here, in Psalm 84 has become such a mainstream part of the English language as to be a common idiom in many Anglophone countries. Yet, note that, as is often the case in Psalms, the author is not simply exhorting someone to be courageous, but is calling the reader to attend to the centrality of the Divine in finding strength.

The pathways of the heart that lead one across valleys of tears, the crown of blessings and the gushing fountains – all of these promises are destined for the one who is seen by Elohim in Tsiyyon. Appearing before the Divine is thematically linked with the notion that the sight of Elohim is a shield and protection.

In some way that we struggle to understand, the Psalmist seems to imagine that if we are observed by the Divine, then we are guarded by THEM as well.



לְמִנְצַח עַל־הַגִּתִּיט, לְבְנֵי־קֶרַח־מִזְמֹר.
מֵה־יָדִידוֹת מִשְׁכְּנוֹתֶיךָ, יְיָ צְבָאוֹת.
נִכְסְפָה וְגַם־כָּלְתָּה נַפְשִׁי לַחֲצֹרוֹת יְיָ,
לְבִי וּבִשְׂרִי, יִרְנְנוּ אֶל־אֵל חַי.

גַּם־צִפּוֹר מִצָּאָה בֵּית
וְדָרוֹר קָן לָהּ אֲשֶׁר־שָׁתָה אֶפְרָחֶיהָ,
אֶת־מִזְבְּחוֹתֶיךָ יְיָ צְבָאוֹת, מְלִכִּי וְאֱלֹהֵי.
אֲשֶׁרִי יוֹשְׁבִי בֵיתְךָ, עוֹד יִהְלֹךְ סֶלָה.
אֲשֶׁרִי אָדָם עוֹז לוֹ־בְךָ, מִסְּלוֹת בְּלִבָּם.

עֲבְרִי בְּעֵמֶק הַבְּכָא מַעֲיֵן יִשְׁתַּיְהוּהוּ,
גַּם־בְּרִכּוֹת יַעֲטָה מוֹרָה.
יִלְכוּ מִחֵיל אֶל־חֵיל,
יִרְאֶה אֶל־אֱלֹהִים בְּצִיּוֹן.

יְיָ אֱלֹהִים צְבָאוֹת שְׁמָעָה תְּפִלָּתִי,
הָאֲזִינָה אֱלֹהֵי יַעֲקֹב סֶלָה:
מִגִּנְנוּ רֵאָה אֱלֹהִים, וְהִבֵּט פָּנָי מִשִּׁיחָךְ:
כִּי טוֹב־יוֹם בְּחִצְרֶיךָ מֵאֶלֶף,

בְּחֶרְתִּי הַסְתּוֹפֵף בְּבֵית אֱלֹהֵי,
מִדּוֹר בְּאֶהֱל־רָשָׁע.
כִּי שָׁמֶשׁ וּמָגֵן יְיָ אֱלֹהִים,
חֵן וְכְבוֹד יִתֵּן יְיָ,
לֹא־יִמְנַע טוֹב לַהֲלֹכִים בְּתַמִּים.
יְיָ צְבָאוֹת, אֲשֶׁרִי אָדָם בְּטַח בְּךָ.

*For the leader, upon a gittit,
a song for the sons of Korah.*

How beloved is Your dwelling, יְהוָה OF LEGIONS. My soul thirsts and yearns for the courts of יְהוָה my body and soul sing joyously to *Él* That Lives. Even the bird has found a home, and the swallow makes a nest for itself, where they set their young upon Your altars, יְהוָה OF LEGIONS, my Sovereign and my *Elohim*. Happy is the one who dwells in Your house, they shall ever praise You: *selah*. Happy is the person who finds their strength in You, and pathways within their heart. Those who cross the valley of tears, a fountain shall spring forth and blessings shall crown them. They walk *from strength to strength*, being seen by *Elohim* in Tsiyyon. *Elohim* OF LEGIONS, listen to my prayer, pay attention, Ya ‘akoy’s *Elohim*: *selah*. A vision of *Elohim* is our shield, and a glance from THEIR annointed’s face. For one day in Your courtyard is better than a thousand outside it – I would rather flutter about in the house of my *Elohim*, than dwell securely in the tents of the wicked. For יְהוָה *Elohim* is a sun and a shield – יְהוָה gives grace and glory. THEY will not withhold what is good from those who walk in simplicity. יְהוָה OF LEGIONS, happy is the mortal who trusts in You.



*Lamnatsséah ‘al-hagittit,
liyné-Korah-mizmor.
Mah yedidot mishkenotekha,
Adonai Tseya-ot.
Nikhsefah vegam-kaletah
nafshi lehatsrot Adonai,
libbi uysari yerannenu el-Él Hai.
Gam-tsiyyor matse-ah yayit,
udror kén lahh asher-shataha
efroheha et-mizbehotekha,
Adonai Tseya-ot malki vÉlohai.
Ashré yoshyé yétekha,
‘od yehalelukha, selah.
Ashré adam ‘oz lo-yakh,
mesilloṭ bilyayam.
‘Overé be‘emek habakha
ma’yan yeshituhu,
gam-berakhot ya’teh moreh.
Yélekhu méhayil el-hayil,
yéra-eh el-Elohim beTsiyyon.
Adonai Elohim Tseya-ot
shim ‘ah tefillaṭi, ha-azinah
Elohé Ya ‘akoy: selah.
Maginnénu re-éh Elohim,
vehabét pené meshihékha:
Ki toy-yom bahatsérekha mé-alef
baharti histoféf beyét Elohai
midur be-aholé-resha’.
Ki shemesh umagén Adonai Elohim,
hén vekhayod yittén Adonai,
lo-yimna’ toy laholekhim betamim.
Adonai Tseya-ot,
ashré adam botéah bakh.*

Minḥah

This passage, which is a recitation of Numbers 28:1-8, describes the sacrifice known later as the *Korban Tamid* (Perpetual Sacrifice). This was a mandatory, daily, practice in the Temple – with the animals and food to be sacrificed purchased by the priests from the monies collected in the Half-Shekel Tax.

As we read, the *Korban Tamid* was performed twice daily, once in the morning and once in between sunset and nightfall (ie. twilight). The famous statement of the Talmud that reading about the sacrifices is the same as performing them (*Talmud Bayli Ta'anit 27b*) led the earliest editors of the Siddur to insist on the recitation of the *Korban Tamid* – for the logic was that if the *Korban Tamid* was obligatory on everyone every day, then so too reading about it should be obligatory and daily.



☞ In Shaharit, begin here.

וַיִּדְבֹּר יי אֶל-מֹשֶׁה לֵאמֹר:
צוּ אֶת-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
אֶת-קֶרְבְּנִי לַחֲמִי לְאִשֵּׁי רִיחַ נִיחֹחַי
תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:
וְאָמַרְתָּ לָהֶם זֶה הָאֵשָׁה
אֲשֶׁר תִּקְרִיבוּ לִי
כִבְשִׁים בְּנֵי-שָׁנָה תְּמִימִם
שְׁנַיִם לַיּוֹם עֹלָה תָּמִיד:
אֶת-הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֶּקֶר
וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי
תַּעֲשֶׂה בֵּין הָעֶרְבִים:
וְעִשִּׂירִית הָאִיפָה סֹלֶת לְמִנְחָה
בְּלוּלָה בְּשֶׁמֶן כֶּתִית רְבִיעֵת הַחֵיזִן:
עֹלֹת תָּמִיד
הָעֹשִׂיָה בְּהָר סִינִי
לְרִיחַ נִיחֹחַ אֲשָׁה לִּי:
וְנִסְכּוֹ רְבִיעֵת הַחֵיזִן לְכֶבֶשׂ הָאֶחָד
בִּקְדָּשׁ הַסֶּךָ נִסְךְ שֶׁכֶר לִּי:
וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי
תַּעֲשֶׂה בֵּין הָעֶרְבִים
כְּמִנְחַת הַבֶּקֶר וְכִנְסֹכּוֹ תַּעֲשֶׂה
אֲשָׁה רִיחַ נִיחֹחַ לִּי:

☞ In Shaharit, begin here.

יהוה spoke to Mosheh saying:
Command the Children of Yisraél and
say to them, “My sacrifice is my food.
For my burnt offering emits a savoury
smell. Watch that you sacrifice it to Me
at the appropriate time.”

Say to them, “This is the fire-offering
which you shall sacrifice to יהוה –
perfect yearling lambs, two each day as
a perpetual rising-offering. One lamb
you will prepare in the morning and the
second at twilight. Also, a tenth of an
éfah of flour as a gift-offering, blended
with a fourth of a *hin* of vegetable oil.
This is a perpetual rising-offering, the
same which was made on Mt. Sinai to
emit a savoury scent, a fire-offering for
יהוה.”

THEIR libation offering will be a fourth
part of a *hin* per lamb, poured out in a
sanctified spot, an alcoholic libation for
יהוה.

The other lamb, to be prepared at
twilight, will have the same gift-offering
as the morning and libation to prepare
–all as a fire-offering with a savoury
scent for יהוה.

Vaydabbér Adonai
el–Mosheh lémor.

Tsav et–bené Yisraél, ve-amarta
aléhem; “Et–korbani laḥmi le-
ish-shai *réah* niḥoḥai, tishmeru,
lehakriy li bemo‘ado.”

Ve-amarta lahem, “Zeh ha-ish-sheh,
asher takriyu Adonai; keyasim
bené–shanah temimim shenayim
layom ‘olah tamid. Et–hakeyes
eḥad te‘aseh yaboker; ve–ét hakeyes
hashéni, ta‘aseh bēn ha‘arbayim.
Va‘asirīṭ ha–éfah solet leminḥah;
belulah beshemen kaṭīṭ reyi‘ūt hahin.
‘Olaṭ tamid; ha‘asuyah beHar Sinai,
leréah niḥoah, ish-sheh Adonai.

Venisko reyi‘ūt hahin, lakeyes
ha–eḥad; bakodesh hasékh nesekh
shékhar Adonai.

Ve–ét hakeyes hashéni, ta‘aseh bēn
ha‘arbayim; keminḥaṭ haboker
ukhnisko ta‘aseh ish-sheh *réah*
niḥoah Adonai.

Ketoret

The Ketoret is a collection of Biblical and Talmudic texts relating to the ingredients and preparation of the incense (Ketoret) used in the Temple. Here, two biblical citations are brought: first, Exodus 30:34-36, followed by Exodus 30:7-9.

Like with other sacrificial rituals, the rabbis considered reading about them to be equivalent (in merit at least) to performing them. As a result, the daily recitation of these verses, with the addition of rabbinic texts regarding the recipe, became a standard part of the Siddur. Ketoret was arguably the most sacred ritual item of the ancient Temple, and the secrets of its production were closely guarded. According to the Sages, the recipe was carefully protected by a single family: the House of Avtinas. Anyone who attempted to produce a counterfeit spice mixture was liable for the death penalty.

(cont.)



אתה הוא יי אלהינו,

שהקטירו אבותינו לפניך את קטרת הסמים,

בזמן שבית המקדש קיים, כאשר צוית אותם

על-יד משה נביאך, ככתוב בתורתך:

”וַיֹּאמֶר יי אֶל-מֹשֶׁה קח-לָךְ סָמִים

נָטָף וּשְׁחָלָל וְחִלְבֵּנָה סָמִים וְלִבְנָה

זָכָה בַד בַּבַּד יִהְיֶה: וַעֲשִׂיתָ אֹתָהּ קֹטֶרֶת

לְקַח מַעֲשֵׂה רֹקַח מִמֶּלֶח טָהוֹר קָדֵשׁ:

וְשָׁחַקְתָּ מִמֶּנָּה הִדֵּךְ וְנִתְּנָה מִמֶּנָּה לִפְנֵי

הַעֲדָת בְּאֹהֶל מוֹעֵד אֲשֶׁר אֶנְעֵד לָךְ שָׁמָּה

קָדֵשׁ קֹדָשִׁים תִּהְיֶה לָכֶם:” וַנֹּאמֶר:

”וְהִקְטִיר עָלָיו אַהֲרֹן קֹטֶרֶת סָמִים

בִּבְקָר בִּבְקָר בְּהִיטְבוֹ אֶת-הַנֵּרוֹת

יִקְטִירֶנָּה: וּבַעֲלֹת אַהֲרֹן אֶת-הַנֵּרוֹת בֵּין

הָעֶרְבִים יִקְטִירֶנָּה קֹטֶרֶת תָּמִיד לִפְנֵי

יְהוָה לְדֹרֹתֵיכֶם:”

תנו רבנן:

פטום הקטרת כיצד, שלש מאות ושישים

ושמונה מנים היו בה. שלש מאות ושישים

וחמשה כמנן ימות החמה, מנה בכל-יום,

מחציתו בבקר ומחציתו בערב. ושלשה

מנים יתרים, שמהם מכנים כהן גדול,

ונוטל מהם מלא חפניו ביום הכפורים,

ומחזירן למכתשת בערב יום הכפורים,

כדי לקיים מצות דקה מן הדקה.

You are the One, יהוה, our Elohim,
to whom our ancestors incended the incense

made of herbs, at the time that the Temple
stood, as You commanded them through

Your prophet, Mosheh,

and as is written in Your Torah:

יהוה spoke to Mosheh: Take for yourself
herbs (myrrh, labdanum, galbanum) and
an equal amount to these of frankincense.
Make with it a perfumed incense, a
confection after the art of the apothecary,
salted, pure, and sacred. You shall crumble
some of it into small pieces and place it
before the Testimony in the Tent of Meeting,
which I shall meet with you - it is there
that shall be for you the most sacred place.

It also says:

Aharon shall burn upon it the incense
of herbs, each and every morning, as he
prepares the lamps he shall burn it. When
Aharon lights the lamps at twilight, he
shall burn the incense again - a perpetual
offering before יהוה for all generations.

Our Rabbis taught:

How is the incense prepared?

368mn (manim) it was in total. 365, just as
the number of days in the solar year – one
maneh for each day, half to be used in the
morning and half in the evening. The three
remaining manim were for inaugurating
the high priest - he would take from it a full
handful on Kippur and make from it a well
on the evening before in order to fulfill the
most subtle of all commandments.

Attah Hu Adonai Elohénu,

shehiktiru avoténu lefanekha et ketoret

hasammim, bizman sheBét haMikdash

kayyam, ka-asher tsivyita o'am 'al-yad

Mosheh neviakh, kakatuy beToratakh:

“Vayomer Adonai el-Mosheh, kah lekha

sammim nataf (!) ushhelet vehelbenah,

sammim ulyonah zakkah; baq beyad yihyeh.

Ve'asita o'tahh ketoret, rokah ma'aseh

rokeah; memullah tahor kodesh. Veshahakta

mimenna hadeq, venatatah mimenna, lifné

ha'edut be-ohel mo'ed, asher ivva'ed lekha

shammah; kodesh kadashim tihyeh lakhem.”

Vene-emar:

“Vehiktir 'alav, Aharon ketoret sammim;

baboker baboker; behétiyo et-nahérot

yaktirennah. Uyha'alo! Aharon et-hanérot,

bén ha'arbáyim yaktirennah; ketoret tamid,

lifné Adonai ledoroékhem.”

Tanu Rabbanan:

Pittum haketoret kétsa, shelosh mé-ot

veshish-shim ushmonah manim hayu yahh.

Shelosh mé-ot veshish-shim vahamish-shah

keminyan yamo! hahammah, maneh

bekhol-yom, mahatsito baboker umahatsito

ve'erev. Ushloshah manim yetérim,

sheméhem makhnis kohen gadol, venotél

méhem melo hafnav beYom haKippurim,

umahaziran lemakhteshet be'erev Yom

haKippurim, kedé lekayyém qakkah min

hadakkah.

Ketoret

(cont.)

In particular, the House of Avtinas were reknown for their secret ingredient, Ma'aleh Ashan. You'll note that is the only ingredient not translated on the list on the right. That's because, due to the secrecy of the House of Avtinas, we don't know what it is. No one has known since 70 CE.

We do know that its function was to alter the smoke so that it ascended in a straight vertical column, but the particular material used was lost with the House of Avtinas. Some have speculated that is is *Leptadenia pyrotechnica*, which is highly flammable and contains nitric acid.

Labdanum - here the Hebrew (*tsiporen*) is a back-translation from the Greek *Septuagint*, where the original biblical word (*shahelet*) it is translated as *Onycha* (fingernail).



ואחד-עשר סמנים היו בה, ואלו הן:

א הצרי ב והצפרן ג והחלבנה ד והלבונה

(משקל שבעים שבעים מנה),

ה מור ו וקציעה ז ושבלת נרד ח וכרכם

(משקל ששה עשר ששה עשר מנה),

ט קשט (שנים עשר)

י קלופה (שלושה)

יא קנמון (תשעה).

בזית-כרשינה תשעה קבין,

יין קפריסין סאין תלת וקבין תלתא.

ואם לא מצא יין קפריסין, מביא חמר חיוך

עתיק. מלח סדומית, רובע. מעלה עישן,

כל-שהוא. רבי נתן הבבלי אומר: אף כפת

הירדן כל-שהיא, אם נתן בה דבש פסלה,

ואם חסר אחת מכל-סממניה, חייב מיתה:

רבן שמעון בן-גמליאל אומר:

הצרי אינו אלא שרף, הנזוף מעצי הקטף.

בזית כרשינה, למח היא באה?

כדי לשפות בה את-הצפרן, כדי שתהא נאה.

יין קפריסין, למח הוא בא?

כדי לשרות בו את-הצפרן, כדי שתהא עזה.

והלא מי רגלים יפין לה?

אלא שאין מכניסין מי רגלים במקדש,

מפני הכבוד:

There were eleven herbs which were in it,
and these are them:

1. 70mn **persimmon resin** (*diospyros kaki*)
2. 70mn **labdanum** (*cistus creticus*)
3. 70mn **galbanum** (*ferula gummosa*)
4. 70mn **frankincense** (*boswellia sacra*)
5. 16mn **myrrh** (*commiphora myrrha*)
6. 16mn **cassia** (*cinnamomum cassia*)
7. 16mn **spikenard** (*nardostachys jatamansi*)
8. 16mn **saffron** (*crocus sativus*)
9. 12mn **costus** (*saussurea lappa*)
10. 3mn **mace** (*myristica fragrans*)
11. 9mn **cinnamon** (*cinnamomum verum*).

In addition, nine *kabim* of black soapwort (*saponaria officinalis*), three *kabim* and three *se-im* of wine from Cyprus. If one cannot find Cypriot wine, fermented white wine will do. [You also need] a quarter of a *kab* of salt from Sedom, and a tiny amount of *ma'aleh ashan*. Ribbi Natan the Babylonian says: even a little bit of amber from Jordan. If you add honey to it, it's all invalid. If one of the herbs is missing, you're liable for death.

Rabban Shimon ben Gamaliel says:

The resin is no more than the sap that drips from the branches of the persimmon tree.

Why was black soapwort brought?

To refine the labdanum, that it be pleasant.

Why was Cyprus wine brought?

To steep the labdanum, that it be pungent;

Is urine not more suited for this?

Nevertheless, one did not bring urine into the Temple, out of respect.



Ve-ahar--'asar sammanim hayu yahh,

ve-ellu hen:

Hatsori

Vehatsipporen

Vehahelbenah

Vehaleyonah

(mishkal shiv'im shiv'im maneh),

Mor

Uktsi'ah

Veshibolet nérđ

Vekharkom

(mishkal shish-shah 'asar shish-shah 'asar maneh),

Kosht (sheném 'asar),

Killufah (sheloshah),

Kinnamon (tish'ah).

Borit--karshinah tish'ah kabbin,

Yén kafisin se-in telať vekabbin telať.

Ve-im lo matsa yén kafisin, mévi hamar

hivar 'attik. Melah sedomit, rova'. Ma'aleh

'asan, kol--shehu. Ribbi Natan haBayli omér:

af kippat haYardén kol--shehi, im natan bahh

deyash pesalahh, ve-im hissér ahat mikol--

samaneha, hayyay mitah.

Rabban Shim'on ben--Gamliel omér:

Hatsori éno ella seraf, hanotéf mé'atsé haketaf.

Borit karshinah, lamah hi ya-ah?

Kedé leshappot bahh et--hatsiporen, kedé

shetehé na-ah. Yén kafisin, lemah hu yah?

Kedé lesharot bo et--hatsipporen, kedé shetehé

'azzah. Vahalo mé raglayim yafin lahh?

Ella she-én mikhnisin mé raglayim

baMikdash, mipené hakayod.

Ketoret

"Nice and little, little and nice"

This adorable practice of Ribbi Natan is impossible to translate, but would be a shame to miss. Essentially, he is encouraging the reader that while grinding the herbs (most likely in a mortar and pestle) one should sing to them. Why? Because the herbs love it when people sing!

Honey. There remains a very lively debate over whether biblical and rabbinic texts refer to honey cultivated by bees or honey in the form of date syrup when using the word *devash* (as is used here). Interestingly, a hint may be given by the fact that 'honey' is looped in together with yeast (*se-or*). Raw bees' honey does contain yeasts which will ferment when left to stand in the right climactic conditions (this of course is how the alcoholic drink mead is created). To effect the same for Silan, yeast would have to be added separately.



תנ"א רבי נתן אומר:

בשהוא שוחק, אומר

"הדק היטב, היטב הדק."

מפני שהקול יפה לבשמים. פטמה לחצאין,

בשרה. לשליש ולרביע, לא שמענו.

אמר רבי יהודה:

זה הכלל, אם כמדתה, בשרה לחצאין.

ואם חסר אחת מכל-סממניה, חייב מיתה:

תני בר-קפרא:

אחת לששים או לשבעים שנה,

היתה באה של שירים לחצאין.

ועוד תני בר-קפרא:

אלו היה נותן בה קרטוב של דבש,

אין אדם יכול לעמוד מפני ריחה.

ולמה אין מערבין בה דבש,

מפני שהתורה אמרה: "כי כל-שאר וכל-

דבש לא-תקטירו ממנו אשה ליהוה:"

"(ליהוה הישועה על-עמך ברכתך סלה:)

צבאות עמנו

משגב-לנו אלהי יעקב סלה:

צבאות אשרי אדם בטח בך:

הושיעה המלך יעגנו ביום-קראנו:

(השיבנו יי ו אליך ונשובה חדש ימינו כקדם:)

וערבה ליי מנחת יהודה וירושלם

כימי עולם וכשנים קדמנית:

It was taught by Ribbi Natan who says:

When he grinds, he says

"Nice and little, little and nice".

Because one's voice is good for the herbs!

If its blossom-end is only partial, it is *kashér*.

If it is only a third or a fourth (present), we don't have a tradition.

Ribbi Yehudah said:

This is the general rule – if it is the right weight, it is *kashér* even if only partial.

But if it is missing one of the herbs all together, then one deserves death.

Bar Kappara taught:

once every sixty or seventy years, there would be a leftover that was only partial. He also taught: if they would add to it 5ml of honey, no person would be able to stand its smell. Why don't we mix honey into it?

Because of what the Torah says: "For all yeast and all honey shall not be turned to incense as a burning offering to יהוה."

יהוה Tseva-ot is with us, Our fortress, Ya'akov's Elohim, **selah**.

יהוה Tseva-ot - happy is the one who trusts in You. יהוה who Saves, the Sovereign who answers us on the day that we call. Return us, יהוה to you, and we shall return! Renew our days as of old! The mixed offering to יהוה, that gift of Yehudah and Yerushalayim shall be as it always was, as it was in ancient times.



Tanya Ribbi natan omér:

Keshehu shohek, omér:

"Haḏék hétéy, hétéy haḏék."

Mipené shehakol yafeh labesamim.

Pittemahh laḥatsa-in, keshérah.

Leshalish ulraya', lo shama'nu.

Amar Ribbi Yehudah:

Zeh hakelal, im kemidaṭahh, keshérah

laḥatsa-in. Ve-im ḥissér aḥaṭ mikol-

samemaneha, ḥayyay miṭah.

Tané Yar-Kappara:

Aḥaṭ leshish-shim o leshiy'im shanah, hayeṭah ya-ah shel shirayim laḥatsa-in.

Ve'od tané Yar-Kappara:

Illu hayah notén bahh kortoy shel devash,

én adam yakhol la'amoḏ mipené réhahh.

Velammah én me'areyin bahh devash,

mipené shehaTorah amerah:

"Ki khol-se-or vekhol-deyash, lo-taktiru mimennu ish-sheh lAdonai."

(LAdonai hayshu'ah; 'al-'ammekha

yirkhatekha selah.) Adonai Tseva-ot

'immanu; misgay-lanu Elohe Ya'akov

selah. Adonai Tseva-ot; ashré adam

botéah bakh. Adonai hoshi'ah; hamelekh

ya'anénu yeyom-kor-énu. (Hashiyénu

Adonai Elekha venashuvah, haddésh yaménu

kekedem.) Ve'areyah lAdonai, minḥaṭ

Yehudah vIrushalayim; kimé 'olam,

ukhshanim kadmoniyyot."

Ashré

Ashré is one of the most famous components of the Jewish liturgy; partially because of its frequency (it appears several times daily), partially because of its aesthetic, and partially because of its function.

Ashré is almost entirely identical with Psalm 145, with the exception of the first two lines, which have been added as an introduction and which give it its name. Each is drawn from other texts in Tehillim (84:5 and 144:15 respectively) and are used to set the tone for the following.

The rest of Ashré (that is, Psalm 145) is an alphabetic acrostic. This served the dual purpose of being aesthetically beautiful while also aiding in the ability of worshippers to memorise texts prior to an era in which each person had their own siddur.



אֲשֶׁרִי

יֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלֶיךָ. סְלַח.
אֲשֶׁרִי הָעַם שֶׁבְּכָה לָךְ,
אֲשֶׁרִי הָעַם שֶׁיִּי אֱלֹהָיו.

תְּהִלָּה לְדָוִד,
אֲרוֹמִמְךָ אֱלֹהֵי הַמֶּלֶךְ,
וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל-יוֹם אֶבְרַכְּךָ,
וְאֶהַלְלֶךָ שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְיָ וּמְהִלָּל מְאֹד,
וְלִגְדֻלָּתוֹ אֵין חֶקֶר.
דָּוִד לְדָוִד יִשְׁבַּח מְעֻשֶׁיךָ,
וְגִבּוֹרֹתֶיךָ יִגִּידוּ.
הַדָּבָר כְּבוֹד הַדּוֹדָה,
וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעֻזּוֹ נִרְאוֹתֶיךָ יֹאמְרוּ,
וְגִדְלָתֶךָ אֲסַפְּרֶנָּה.
זְכֵר רַב-טוֹבָךָ יִבְיָעוּ,
וְצִדְקָתֶךָ יִרְנְנוּ.
חַנּוּן וְרַחוּם יְיָ,
אֶרְךָ אֲפִים וְגִדְל־חֶסֶד.
טוֹב-יְיָ לְכָל,
וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו.
יְדוּדֶיךָ יְיָ כָּל-מַעֲשֶׂיךָ,
וְחִסְדֶּיךָ יִבְרַכְּכָה.

Happy!

are those who dwell in Your house,
on and on, praising You, *selah*.
Happy is a nation like this, Happy
is the nation whose *Elohim* is יהוה.

David's praise:

- 1 I will elevate my *Elohim*, the Sovereign, let us bless Your name forever.
- 2 Every day I will bless You, and praise Your name for all time.
- 3 Great is יהוה and ever extolled, THEIR greatness is unfathomable.
- 4 Every generation glorifies Your deeds, telling of Your might.
- 5 Your majesty is beautiful honour, so let us speak of Your wondrous words.
- 6 Your intense awe shall be said, let us will relate your significance.
- 7 Let us express the memory of all your goodness, and sing of your righteousness.
- 8 Gracious and merciful, יהוה, Patient, loving greatly.
- 9 To all, יהוה is good, THEIR mercy is upon all THEY has made.
- 10 Give thanks to יהוה, for all of Your deeds, and bless all of Your love.

Ashré

yoshvé yétekha, 'od yehalelukha, selah. Ashré ha'am shekakhá lo, ashré ha'am she-Adonai elohav.

Tehillah leDavid:

*Aromimkha Elohai hamelekh,
va-ayarekhah shimkha
le'olam va'ed.*

*Bekhol yom avarekheka,
va-ahalelah shimkha
le'olam va'ed.*

*Gadol Adonai umhullal me-od,
veligdullato én héker.*

*Dor ledor yeshabbah ma'asekha,
ugvurotekha yaggidu.*

*Hadar keyod hodekha,
vediyvré nifle-otekha asihah.*

*Ve'ezuz nore-otekha yomeru,
ugdullatekha asapperennah.*

*Zekher ray-tuyekha yabi'u,
vetsidkatekha yerannenu.*

*Hannun verahum Adonai,
erekh appayim ugdol-hased.*

*Toy-Adonai lakol,
verahamav al-kol-ma'asav.*

*Yodukha Adonai kol-ma'asekha,
vahasidekha yevarekhukhah.*

Ashré

The alphabetic acrostic has a single flaw though: the letter nun is missing. The Talmud (Berakhot 4b) discusses this obvious absence and the opinion of R' Yohanan is recorded that David would have been afraid to reference the word 'fallen' (נָפַל) with the nun (as in Amos 5:2).

However, the Septuagint (ancient Greek translation of the Tana"kh) has a verse in Psalm 145 corresponding to nun, and we can find a record of the same in the Dead Sea Scrolls version of Psalms (11Q5). In that text, there is an extra verse, one beginning with nun: "THEIR faithfulness (נֶאֱמָנָה) is in all THEIR words, and THEIR love in all THEIR deeds"

We don't know which version is older, but our liturgy, for better or worse, has preserved the text with the missing nun as found here.



כבוד מלכותך יאמרו,
וגבורתך ידברו.
הודיע לבני האדם גבורתך,
וכבוד הדר מלכותך.
מלכותך מלכות כל-עולמים,
וממשלתך בכל-דור ודור.
סומך יי לכל-הנפלים,
וזוקף לכל-הכפופים.
עיני-כל אליך ישברו, ואתה
נותן להם את-אכלם בעתו.
פותח את ידך,
ומשביע לכל-חי רצון.
צדיק יי בכל-דרכיו,
וחסיד בכל-מעשיו.
קרוב יי לכל-קראיו,
לכל אשר יקראהו באמת.
רצון יראיו יעשה,
ואת-שועתם ישמע ויושיעם.
שומר יי את-כל-אהביו,
ואת כל-הרשעים ישמיד.
תהלת יי ידבר-פי, ויברך כל-
בשר שם קדשו לעולם ועד.
"ואנחנו נברך יה, מעתה ועד עולם:
הללויה."

- 11 Let us speak of the glory of Your rule, and debate your mighty power.
- 12 To demonstrate to humanity THEIR might, and the beautiful glory of THEIR authority.
- 13 Your governance rules over every world, and you are authority over every generation.
- 15 Supporting all those who fall, יהוה straightens all those who have been bent.
- 16 Every set of eyes waits on You, and You give them food in due time.
- 17 Open up Your hands, and willingly sustain every living thing.
- 18 In all THEIR ways, יהוה is righteous, showing kindness upon all that is made.
- 19 To those who call upon THEM, יהוה is nearby, to everyone who call THEM, in truth.
- 20 THEY does the will of the awestruck, THEY hears their cries and saves them.
- 21 All those who love THEM, יהוה protects, but the wicked are obliterated.
- 22 My mouth will speak praise of יהוה, let all life praise THEIR holy name, from now and forevermore,
"And we will bless Yahh, from now until forever, Praise Yahh."



Keyod malkhutekha yoméru,
ugvuratekha yedabbéru.
Lehodia' livné ha-Adam geyurotav,
ukhyod hadar malkhuṭo.
Malkhutekha malkhut
kol-olamim, umemshaltekh
bekhol-dor vadór.
Somékh Adonai lekhól-
hanofelim, vezokéf
lekhol-hakefufim.
Éné-khol élekha yesabéru,
ve-Attah notén lahem
et-okhlam be'itto.
Potéah-et yadekha, umasbia'
lekhol-hai ratson.
Tsaddik Adonai bekhol-derakhav,
vehasid bekhol-ma'asav.
Karoy Adonai lekhól-kor-av
lekhol asher yikra-uhu ve-emet.
Retson-yeré-av ya'aseh, ve-et-
shav'aṭam yishma' veyoshi'ém.
Shomer Adonai et-kol-ohavav,
ve-et kol-haresha'im yashmid.
Tehillat Adonai yedabbér-pi,
viyarékh kol-basar shém kodsho
le'olam va'ed.
"Va-anahnu neyarékh Yahh
mé'attah ve'ad olam:
haleluYahh!"

Kaddish Le'ella

This version of the Kaddish is the shortest, also known as the Half Kaddish. Kaddish Le'ella serves exclusively as a doxology.

A doxology is a functional descriptor – referencing the use of the Kaddish as a method of dividing up the siddur into its component elements. Here it serves to formally bookend the 'Amidah.

Using the Kaddish as a doxology helps to punctuate the service and to create a liturgical barrier between the introductory materials we have seen up until now and the main focal point of our prayers, the 'Amidah.

Perhaps it is precisely the familiarity of the Kaddish that makes it an apt palate-cleanser, so to speak, between each section.



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☞ Said only with a minyan

יִתְגַּדֵּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעֻלְמָא דִּי-בְרָא כְרַעוּתָהּ,
וּמְלִיךְ מַלְכוּתָהּ,
וַיִּצְמַח פְּרֻקְנָהּ,
וַיִּקְרַב מְשִׁיחָהּ. (ק: אָמֵן)
בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן
וּבְחַיִּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֻלָּם לְעֻלָּמִי עָלְמָיָא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֻלָּם לְעֻלָּמִי עָלְמָיָא יִתְבָּרַךְ
וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם
וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלֵּל שְׁמֵהּ דְקוּדְשָׁא בְרִיךְ
הוּא. (ק: אָמֵן) לְעֻלָּא מִן כָּל-
בְּרַכְתָּא שִׁירָתָא תְּשַׁבְּחָתָא
וְנַחֲמָתָא דְאַמִּירָן בְּעֻלְמָא.
וְאָמְרוּ: אָמֵן. (ק: אָמֵן)

Take

three

סידור מסורתי - מנחה - 29

☞ Said only with a minyan

Exalted and hallowed

is THEIR great name in the world which is made according to THEIR will. (Community: Amén)
May THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. (C: Amén)
In our lives and our days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may THEIR great name be blessed for ever and ever, and to all eternity blessed)

May THEIR great name be blessed for ever and ever, and to all eternity blessed, praised, glorified, and exalted; Extolled and honoured, adored and lauded be the name of the Blessed Holy One. (C: Amén)
Above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. (C: Amén)

steps

backwards...

Siddur Masorti - Minhah - 28



Yitgaddal veyitkaddash
sheméhh rabba. (Kahal: Amén)
Be'alma di-vera khir'utéhh,
veyamlikh malkhutéhh,
veyatsmah purkanéhh
vikarév meshihéhh. (K: Amén)
Behayyékhn uyyomékhon
uyhayyé dekhhol-bét Yisraél
ba'agala uyizman kariy,
ve-imru: amén.

(K: Amén, yehé sheméhh
rabba mevarakh le'alam
le'almé 'almayya yitbarakh)

Yehé sheméhh rabba mevarakh
le'alam le'almé 'almayya yitbarakh,
veyishtabbah, veyitpa-ar;
veyitromam, veyitnassé,
veyit-haddar, veyit'alleh,
veyit-hallal sheméhh
deKudéshe Berikh Hu.
(K: Amén) Le'ella min
kal-birkhata shirata
tishbehata venehemata
da-amiran be'alma,
ve-imru: amén. (K: Amén)

...and

three

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ

בָּרוּךְ אַתָּה יְהוָה

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה

אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה

וְאֱלֹהֵי יַעֲקֹב וְאֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים,
קוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

☞ Said during the Ten Days of Repentance

זְכֵרְנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן, אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן

בָּרוּךְ אַתָּה יְהוָה

מֶגֶן אַבְרָהָם.

'Amidah

The 'Amidah is the 'main event' of the Siddur, and the culmination of the prayers we recite before and after. In fact, when our Sages refer to prayer with a definite article, HaTefillah, they mean the 'Amidah itself.

The 'Amidah is a modular and composite entity, made up of several blessings. The weekday version, found here, originally contained eighteen blessings, with a nineteenth added later. For this reason it is also known as the Shemoneh Eseré (the 18.)

At a minimum, the only obligations of Jewish prayer on an individual are to recite the 'Amidah three times daily and to recite the Shema' twice.

steps

Open my lips, and my mouth will tell of Your praises

Blessed are You, יהוה,
our Elohim and Elohim of our ancestors,
Elohim of

Ayraham, Sarah

Yits-hak, Rivkah,

Ya'akov, Raḥel and Lé-ah

Él, Great, Mighty, and Awesome,
Highest Él who repays kindness,
who acquires all things and
remembers our pious ancestors,
and who will bring a redeemer
to their descendants, lovingly,
for the sake of THEIR name.

☞ Said during the Ten Days of Repentance

Remember us for life,

Sovereign who desires life.

Write us in the Book of Life,

for Your sake, living Elohim.

Sovereign who helps
and recalls and saves and protects,

Blessed are You, יהוה,
who protects Ayraham.

Sarah, Rivkah, Raḥel and Lé-ah – The four Immahot (Matriarchs). A growing custom is to amend the 'Amidah to include our ancient foremothers. They too each had unique Divine relationships, and by invoking their names, we invoke these relationships alongside those of our forefathers. We also invoke them as complex role models to remember and learn from. Furthermore, there is ancient precedent in Sefaradi liturgy to invoke the Immahot, from Mi Shebérakh prayers. However, since they have yet to be universally adopted in this context, they are left here optionally in grey.

forwards



Aḏonai sefatai tiftaḥ, ufi yaggid tehilla tekha

Barukh Attah Aḏonai

Elohenu v'Elohe avotenu

Elohe Ayraham Elohe Sarah

Elohe Yits-hak Elohe Rivkah

v'Elohe Ya'akov v'Elohe Raḥel

v'Elohe Lé-ah

ha-Él haGaḏol haGibbor

vehaNora, Él 'Elyon gomél

ḥasaḏim toyim, konéh hakol,

vezokhér ḥasde avot,

umévi go-él livné venéhem,

lema'an shemo be-ahavah.

(Zokhrénu lehayyim,

melekh ḥafets baḥayyim,

vekhotvénu beséfer haḥayyim

lema'anakh Elohim hayyim.)

Melekh 'ozér

ufokéd umoshia' umagén,

Barukh Attah Aḏonai

magén Ayraham.

'Amidah

...might...

At first glance, the inclusion in this paragraph (which celebrates the Divine power of resurrection and its associations with the end-of-time) of several comparatively mundane attributes seems strange. To support the falling, heal the sick, free the bound – these things are connected here to the ultimate act of compassion: reviving the dead. In fact, this paragraph demonstrates well the continuum of Divine mercy that is envisioned by the Siddur. יהוה is omni-present and omni-involved – both in things of cosmic significance and things of relatively minor daily import. Very little is done to make a distinction at all between the two; we praise the Divine as the one who resurrects the dead, creates Heaven and Earth, saves the weak from the hand of the strong, makes our eyelids heavy with sleep, heals, destroys, creates again – all in the same breath.



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אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מַחְיֶה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ

☞ In winter
(ie, after Shémini Atseret)

מְשִׁיב הַרוּחַ
וּמוֹרִיד הַגֶּשֶׁם.

☞ In summer
(ie, after Pesah)

מוֹרִיד
הַשֶּׁל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחְיֶה מֵתִים
בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים,
וּמְקִים אֲמוֹנָתוֹ
לִישְׁנֵי עֶפֶר.

מִי כָמוֹךְ בָּעַל גְּבוּרוֹת,
וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מַמְיֵת וּמַחְיֶה
וּמַצְמִיחַ יְשׁוּעָה.

☞ Said during the Ten Days of Repentance

מִי כָמוֹךְ אֵב הַרְחָמָן זֹכֵר יְצוּרֵי
בְּרַחֲמִים לְחַיִּים

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בָּרוּךְ אַתָּה יי
מַחְיֶה הַמֵּתִים.

You are eternally powerful, Liege,
You who revives the dead,
abundant in saving,

☞ In summer
(ie, after Pesah)

who causes
the dew
to fall.

☞ In winter
(ie, after Shémini Atseret)

who causes
the wind to blow
and the rain to fall.

You mercifully appoint life,
revive the dead
with great compassion.
You support the falling
and heal the sick
and free the bound
and sustain Your faith
for those who sleep in the dust!
Who is like you, Owner of might,
and who is similar to you,
Sovereign who revives the dead
and tends to salvation?

☞ Said during the Ten Days of Repentance

Who is like you, Merciful parent, who
remembers Your creatures with
compassion for life?

You are trusted to revive the dead.
Blessed are You, יהוה,
who revives the dead.



Attah gibbor le'olam Adonai
meḥayyéh métiṃ Attah
ray lehoshia'

moriḏ | mash-shiy haruah
hatal. | umoriḏ hageshem.

Mekhalkél ḥayyim behesed,
meḥayyéh métiṃ
beraḥamim rabbim.
Somékh nofelim
verofé ḥolim,
umattir asurim,
umkayyém emunaṭo
lishéné 'afar.

Mi khamokha ba'al gevuroṭ
umi domeh lakh,
melekh mémiṭ umḥayyeh
umatsmiah yeshu'ah.

(Mi khamokha
ay haraḥaman zokher yetsurav
beraḥamim leḥayyim.)

Vene-eman Attah
leḥayyoṭ métiṃ.
Barukh Attah Adonai
meḥayyéh
hamétiṃ.

'Amidah

Love is enough:
though the World be a-waning,
And the woods have no voice
but the voice of complaining,
Though the sky be too dark
for dim eyes to discover
The gold-cups and daisies
fair blooming thereunder,
Though the hills be held shadows,
and the sea a dark wonder
And this day draw a veil
over all deeds pass'd over,
Yet their hands shall not tremble,
their feet shall not falter;
The void shall not weary,
the fear shall not alter
These lips and these eyes
of the loved and the lover.

-William Morris (1850s)



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☞ Said only in the Reader's repetition

נִקְדֵּי יֵשֶׁד וְנִעְרֵי צֶדֶד,

בְּנֵעַם שֵׁיחַ סוּד שְׂרָפֵי קֹדֶשׁ,
הַמְשַׁלְשִׁים לָךְ קִדְשָׁהּ,
וְכֵן כְּתוּב עַל־יַד נְבִיאָךְ:
וְקָרָא זֶה אֶל־זֶה וְאָמַר

(קהל:)

”קָדוֹשׁ

קָדוֹשׁ

קָדוֹשׁ

” עֲבָאוֹת,

מִלֹּא כָּל־הָאָרֶץ כְּבוֹדוֹ”

לְעִמָּתָם מִשִּׁבְחִים וְאֹמְרִים:

(קהל:)

”בָּרוּךְ כְּבוֹד

” מִמְּקוֹמוֹ”

וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

(קהל:)

”יִמְלֹךְ יי לְעוֹלָם,

אֱלֹהֵינוּ צִיּוֹן, לְדֹר וָדֹר,

הַלְלוּיָהּ”

☞ Said only in the Reader's repetition

We shall sanctify
and extol,

just like the tranquil secret
dialogue of the holy angels,
who triplicate Your sanctity, as it
written by Your prophet:
“And they called, ^{BOW} one to another, and said:”
^{RIGHT LEFT}

(Community:)

“Holy

Holy

Holy

יְהוָה OF LEGIONS, the
entire world is full
of THEIR glory!”

Opposite them, others praise and say:

(Community:)

“Blessed is the glory of
יְהוָה in THEIR place!”

In Your holy words it is
written that they say:

(Community:)

“יְהוָה shall rule forever,
the Elohim of Tsiyyon,
For every generation,
Praise Y^{ah}h!”



*Nakdishakh vena'aritsakh,
keno'am siah sod sarfe kodesh,
hamshaleshim lekha kedush-shah,
vekhén katuy 'al-yaḏ nevi-akh:
“Vekara zeh el-zeh ve-amar:”*

(Kahal:)

“Kadosh

Kadosh

Kadosh

Adonai Tseva-ot,
melo khol-ha-arets
keyodo”

*Le'ummatam
meshabbehim ve-omerim:*

(Kahal:)

“Barukh keyod
Adonai mimekomo”

*Uydiyre kodshekha
katuy lemor:*

(Kahal:)

“Yimlokh Adonai le'olam,
Elohayikh Tsiyyon,
ledor vadur,
haleluY^{ah}h”

'Amidah

...between...

This alternate version of the fourth blessing of the Weekday 'Amidah occurs only in 'Aryit. That is because it is used to conclude Shabbat on Motsa-é Shabbat (Saturday night).

When we perform the ritual of Haydallah we light a candle, but in order to be able to light a candle, we have to have first formally concluded Shabbat, using the text of this adapted blessing here. Notably, a new blessing is not inserted, but rather the blessing on intellect and knowledge is adapted to suit the needs of Motsa-é Shabbat. That is because Haydallah (lit. 'separation') celebrates the cognitive and intellectual ability to differentiate between disparate things: between Shabbat and weekdays, between light and dark, and between Yisraél and the other nations. All ceremonies of sanctification, and one can argue all of Jewish ritual, is about such taxonomies.



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אַתָּה קָדוֹשׁ
וְשִׁמְךָ קָדוֹשׁ,
וְקְדוּשֵׁים בְּכָל-יוֹם
יְהַלְלוּךָ. סְלַח.
בָּרוּךְ אַתָּה יי
הָאֵל הַקָּדוֹשׁ.

☞ Said instead during the Ten Days of Repentance

הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה חוֹנֵן לְאָדָם דַּעַת,
וּמְלַמֵּד לְאִנוֹשׁ בִּינָה.

☞ On Saturday evening:

אַתָּה חוֹנֵנִתָּנוּ
יי אֱלֹהֵינוּ, מִדַּע וְהַשְׁכָּל.
אַתָּה אִמְרַתְּ לְהַבְדִּיל
בֵּין
קֹדֶשׁ לְחֹל
וּבֵין
אוֹר לְחֹשֶׁךְ
וּבֵין
יִשְׂרָאֵל לְעַמִּים
וּבֵין
יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יָמֵי
הַמַּעַשׂ הַזֶּה.

You are **holy**
and Your name is **holy**,
and **holy ones**, every day
they praise you, **selah!**

Blessed are You, יְהוָה,
the **holy Él**.

☞ Said instead during the Ten Days of Repentance

...the **holy Sovereign**

You grace humanity with knowledge,
and teach mortals **understanding**.

☞ On Saturday evening:

You have graced us, יְהוָה our **Elohim**,
with knowledge and intellect.
You said to separate
between
holiness and mundanity,
and **between**
light and darkness,
and **between**
Yisraél and other peoples,
and **between**
the seventh
day and
the six days
of the week.



Attah **kaḏosh veshimkha kaḏosh**,
ukḏoshim bekhol-yom
yehalelukha, selah.
Barukh Attah Aḏonai
ha-Él hakaḏosh.

(...**hamelekh hakaḏosh**)

Attah **honén le-aḏam da'aṭ**,
umlamméd le-enosh binah.

(Attah **honantanu Aḏonai**
Elohenu, madda' vehaskél.
Attah **amarta lehaydil**
b é n

kodesh leḥol
u y é n
or leḥoshekh
u y é n
Yisraél la'ammim
u y é n

yom hashevi'i
leshéshet yemé
h a m a ' a s e h.

'Amidah

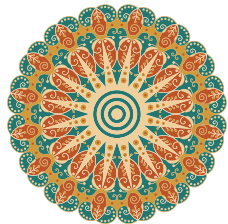
...understanding...

The fourth blessing concerns intellectual and cognitive abilities.

Our minds are so important to a spiritual life that after evoking history (Ayot), nature (Gibbor), and sanctity (Kedushah), the only appropriate next step is to express our gratitude for the mind which allows us to pray in the first place.

In the Jewish imagination, a spiritual relationship or life cannot be exclusively physical. By definition, the spiritual is that which is non-physical. Therefore, the intellectual life of an individual is seen as the location of spiritual struggle and satisfaction.

Kavvanah: how can you use your mind to reach the realms of spiritual life? Observe your own thoughts – step outside yourself and appreciate the richness of the speed, diversity, and depth of our imaginations.



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בְּשֵׁם שֶׁהִבְדִּילָנוּ
יְיָ אֱלֹהֵינוּ
מֵעַמֵּי הָאָרְצוֹת
וּמִמְשָׁפְחוֹת הָאָדָמָה,
כִּדְּפָדְנוּ וְהִצִּילָנוּ
מִשָּׁטָן רָע וּמִפְּגַע רָע
וּמִכָּל-גְּזֵרוֹת קָשׁוֹת וְרָעוֹת
הַמְתַּרְגְּשׁוֹת לָבֹא בָעוֹלָם.

וְחֲנֵנוּ מֵאַתָּה...
...דְּעָה וּבִינָה וְהַשְׁכֵּל.
...חֻכְמָה בִּינָה וְדַעַת.
בָּרוּךְ אַתָּה יְיָ,
חוֹנֵן הַדַּעַת.

הַשִּׁיבָנוּ
אֲבִינוּ
לְתוֹרָתְךָ,
וְקִרְבָּנוּ
מַלְכָּנוּ
לְעִבּוּדְךָ,
וְהַחְזִירָנוּ בְּתִשׁוּבָה
שְׁלֵמָה לְפָנֶיךָ.
בָּרוּךְ אַתָּה יְיָ,
הַרוֹצֵה בְּתִשׁוּבָה.

Just as you have separated us,
יהוה our Elohim,
from the nations of many lands and
from all the families of the Earth,
so too may you save us from the
wicked adversary and misfortune
and from all evil and harsh decrees
which are felt in this world.

You have graced us with...
...knowledge and understanding and intellect.
...wisdom, understanding and knowledge.

Blessed are You, יהוה,
who graces with knowledge.

Return us,
our Parent,
to Your Torah,
Draw us close,
our Sovereign,
to Your service,
and bring us to **return**
completely before you.
Blessed are You, יהוה,
who desires our **return**.



Keshém shehiydaltanu,
Adonai Elohénu,
mé'amme ha-aratsoṭ
umimishpehoṭ ha-aḏamah
kakh pedénu vehatsilénu
misatan ra' umipega' ra'
umikol-gezéroṭ kashoṭ vera'ot
hamitraggeshoṭ layo ba'olam.

Vehonnénu mé-ittekha...
...dé'ah uvinah vehaskél.
...hokhmah, binah vada'at.
Barukh Attah Adonai
honén hada'at.

Hashiyénu
Ayinu
leToratekha,
vekarevénu
Malkénu
la'ayodatekha,
vehahazirénu bitshuyah
shelémah lefanekha.
Barukh Attah Adonai
harotseh bitshuyah.

'Amidah

...struggle our struggles... A critical function of Jewish prayer seems to be that it transcends simple petition, and actually encompass protest as well. Indeed, many of our prayers seem to be a way of lodging a protest with the Divine. Pay attention to what a mess it is down here! Look at our suffering! Look at it! This posture of protest is made possible by the notion of covenant, which far surpasses a more simplicistic Divine model of human subservience.

The covenant which we believe animates our religious life is one that affords both parties privileges and powers. We have the ability to draw the Divine attention to the sorry state of affairs, and also to hold THEM accountable as a result. Redeem us, for the sake of Your name. By invoking our covenantal partnership we can permit ourselves to understand that much of what we do when we pray is not to petition: but to protest.



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סֶלַח-לָנוּ
אֲבִינוּ
כִּי חָטָאנוּ,
מְחֹל לָנוּ
מַלְכֵנוּ
כִּי פָשַׁעְנוּ.
כִּי אֵל טוֹב
וְסֶלַח אַתָּה.
בָּרוּךְ אַתָּה יי,
חֲנוּן הַמְרַבֵּה
לְסֶלַח.

רָאה נָא בְּעֵינֵינוּ
וְרִיבָה רִיבָנוּ.
וּמַהֲרָ לְגַאֲלָנוּ
גְּאֻלָּה שְׁלֵמָה
לְמַעַן שְׁמֶךָ,
כִּי אֵל גּוֹאֵל חֲזָק אַתָּה.
בָּרוּךְ אַתָּה יי,
גּוֹאֵל יִשְׂרָאֵל.

רְפָאנוּ יי וְנִרְפָּא,
הוֹשִׁיעֵנו וְנִשְׁעָה,
כִּי תְהַלֵּלְנוּ אַתָּה.
וְהַעֲלֵה אֲרוּכָה
וּמִרְפָּא

Forgive us,
our Parent,
for we have made mistakes,
Absolve us,
our Sovereign,
for we have transgressed.
For You are a good
and forgiving ÉL.
Blessed are You, יהוה,
who is patient and abounds
in forgiveness.

Please look at our suffering
and struggle our struggles.
And quickly redeem us
with a complete redemption
for the sake of Your name.
For You, ÉL, are a strong redeemer.
Blessed are You, יהוה,
who redeems Yisraél.

Heal us, יהוה, and we'll be healed,
Save us, and we'll be saved,
For our praises are to You.
And extend our health
and remove from us



Selah-lanu
Ayinu
ki hatanu,
me'hol lanu
Malkénu,
ki fasha'nu.
Ki ÉL toy vesallah Attah.
Barukh Attah Adonai
hannun hamarbeh lisloah.

Re-éh na be'onýenu
veriyah rivýenu.
Umahér lega-olényu
ge-ullah shelémah
lema'an shemekha.
Ki ÉL go-él hazak Attah.
Barukh Attah Adonai
go-él Yisraél.

Refa-énu Adonai venérafé,
hoshi'énu venivvashé'ah,
ki tēhillatényu Attah.
Veha'aléh arukhah
umarpé

'Amidah

Bless us...

This blessing, one of the middle-thirteen of the weekday 'Amidah, focuses on the agricultural symbolism which is so critical to the Torah. As a result, there is a different version recited during each of the two seasons (rainy season and dry season) recognised by our Sages. The establishment of the Gregorian calendar date of 4 December (5 December during leap years) has a long and bizarre history involving calculations that were done in our ancient Babylonian academies based on the Julian calendar (which gradually fell behind due to the irregular solar cycle of 365.2422 days).

At this point, the particular date is somewhat absurd, and many have lobbied for the switch to be made at different times depending on different places and the seasonal variation in rain there.



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לְכָל-תַּחֲלוּאֵינוּ
וּלְכָל-מַכְאוּבֵינוּ
וּלְכָל-מַכּוֹתֵינוּ.
כִּי אֵל רֹפֵא,
רַחֲמָן וְנֶאֱמָן אַתָּה.
בָּרוּךְ אַתָּה יי,
רֹפֵא חוֹלִים.

☞ In winter

בָּרַךְ עָלֵינוּ
יי אֱלֹהֵינוּ
אֶת-הַשָּׁנָה הַזֹּאת
וְאֶת כָּל-מִינֵי
תְבוּאָתָה לְטוֹבָה.
וְתֵן טַל וּמָטָר
לְבָרְכָה עַל
כָּל-פְּנֵי הָאֲדָמָה
וְרוּחַ פְּנֵי תֵבֵל.
וְשַׁבַּע אֶת-הָעוֹלָם
כָּל מְטוֹבָךְ.

☞ In summer

בָּרַכְנוּ
אֲבִינוּ
בְּכָל-
מַעֲשֵׂה
יָדֵינוּ
וּבְרַךְ
שְׁנָתֵנוּ
בְּטָלְלִי
רְצוֹן
בְּרָכָה
וּנְדָבָה.
וּמֵלֵא יָדֵינוּ מִבְּרֻכּוֹתֶיךָ
וּמִמַּעַשְׂרֵי מַתָּנוֹת יָדֶיךָ.
שְׁמְרָה וְהַצֵּלָה שָׁנָה זוֹ
מִכָּל-דָּבָר רָע וּמִכָּל-מִינֵי מַשְׁחִית
וּמִכָּל-מִינֵי פוֹרְעָנוֹת.

all disease,
and all pain,
and all suffering.

For You are a **healing** *Él*,
You are compassionate and faithful.
Blessed are You, יהוה,
who **heals** the sick.

☞ In summer

Bless us,
our Parent,
along with
the work of
our hands,
and bless
our years
with the
desired dew,
blessing
and growth.

☞ In winter

Bless us,
יהוה, our *Elohim*,
for this year
and may all of its
harvest be good.
And give dew and rain
as a blessing upon all
the face of the soil and
water the face of the
Earth. And sustain
all of Your world with
Your goodness. And fill
our hands with Your produce, and with
the wealth of the gifts of Your hands.
Guard and protect this year from all
kinds of evil, and from all plague
and from all misfortune.



lekhoh-tāhahu-énu
ulkhol-makh-oyénu
ulkhol-makkoṭénu. Ki Él rofē,
raḥaman vene-eman Attah.
Barukh Attah Adonai
rofē ḥolim.

<i>Barekhénu</i>	<i>Barékh 'alénu</i>
<i>Avinu</i>	<i>Adonai Elohénu</i>
<i>bekhol-</i>	<i>et-hashanah hazot</i>
<i>ma'aséh</i>	<i>ve-et kol-miné</i>
<i>yadénu</i>	<i>ṭevu-aṭahh letoyah.</i>
<i>uvarékh</i>	<i>Veṭén tal umatar</i>
<i>shenaténu</i>	<i>livrakhah 'al kol-</i>
<i>betalelé</i>	<i>pené ha-adamah,</i>
<i>ratson</i>	<i>veravvéh pené</i>
<i>berakhah</i>	<i>tévél, vesabba' et-</i>
<i>undavah.</i>	<i>ha'olam kullo</i>
—	<i>mituvekha.</i>
<i>Umalle yadénu mibirkhoṭekha</i>	
<i>umé'osher mattenot yadekha.</i>	
<i>Shamerah vehatsilah shanah zo</i>	
<i>mikol-dayar ra'</i>	
<i>umikol-miné mash-ḥiṭ</i>	
<i>umikol-miné pur'anut.</i>	

'Amidah

...perform the miracle... This line reveals an interesting feature of Hebrew vocabulary: the word that we typically use for 'miracle' (nés) is only used so metaphorically. The word nés actually means a banner, like the sort that would be held by a flag-bearer when riding into battle. It is a standard which marks power and allegiance. 'Miracles' then, are simply the banners of the Divine in the world – the flags that point to the fact that יהוה intervenes in our reality, both in ways that we see and those that we don't.

R' de Sola Pool, in his translation, renders this phrase as, 'Set up the banner to gather our exiles.' Here, we've opted for the metaphorical meaning (perform a miracle). Yet, in both cases we should attempt to preserve the image in our minds of the flag waving in the breeze, signifying where power lies.



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ועשה לה תקוה טובה
ואחרית שלום.
חוס ורחם עליה
ועל כל-תבואתה ופרותיה,
וברכה בגשמי רצון,
ברכה ונרבה.

ותהי אחריתה,
חיים ושבע ושלום
כשנים הטובות לברכה.
כי אל טוב ומטיב אתה
ומברך השנים.
ברוך אתה יי,
מברך השנים.

תקע

בשופר גדול לחירותנו,
ושא נס לקבץ גלותינו.
וקבצנו יחד (מהרה) מארבע
כנפות הארץ לארצנו.
ברוך אתה יי,
מקבץ נדחי
עמו ישראל.

May it be of good hope
and end in peace.

Take pity and be merciful upon it
and upon all its harvest and produce,
and bless with desired rain,
blessing and growth.

And in the end, may there be
life and sustenance and peace
for many good years as a blessing.
For You are a good *Él*, and do good,
and You bless each year.

Blessed are You, יהוה,
who blesses each year.

Sound

the great shofar of our liberation,
and perform the miracle of
gathering our exiles.

And gather us quickly from the four
corners of the Earth to our land.

Blessed are You, יהוה,
who gathers THEIR dispersed
people, Yisraél.



Va 'aséh lahh tikvah toyah
ve'aharít shalom. Hus verahém
aleha ve'al kol-teyu-atāhh
uféroteha, uyarekhahh yegishmé
ratson, berakhah undayah.

Ut-hi aharítahh,
hayyim vesaya' veshalom
kashanim hatoyot liyrakhah.
Ki Él toy umétiy Attah
umyarékh hashanim.
Barukh Attah Adonai
meyarékh hashanim.

Teka'

beshofar gadol lehéru^{ténu},
vesa nés lekabbéts galuyyoténu.
Vekabbetsénu yahad (mehérah)
mé-arba' kanfo^t ha-arets le-artsenu.

Barukh Attah Adonai
mekabbéts nidhé
'ammo Yisraél.

'Amidah

i thank You God for most this
amazing day:
for the leaping greenly spirits of
trees and a blue true dream of sky;
and for everything
which is natural
which is infinite
which is yes

(i who have died am alive again
today, and this is the sun's birthday;
this is the birth
day of life and of love and wings:
and of the gay great happening
illimitably earth)

how should tasting touching
hearing seeing breathing any—
lifted from the no
of all nothing—
human merely being doubt
unimaginable You?
(now the ears of my ears awake and
now the eyes of my eyes are opened)

- e.e. cummings



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הַשִּׁיבָה שְׁפָטֵינוּ כְּבָרֵאשׁוֹנָה
וְיִזְעֲצֵנוּ כְּבַתְחִלָּה,
וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאֲנָחָה.
וּמְלוּךְ עָלֵינוּ מְהֵרָה,
אַתָּה יי לְבָדֶךָ (בְּחֶסֶד)
בְּרַחֲמִים בְּצֶדֶק וּבְמִשְׁפָּט.
בָּרוּךְ אַתָּה יי,
מֶלֶךְ אוֹהֵב
צֶדֶקָה וּמִשְׁפָּט.

☞ Said instead during the Ten Days of Repentance

...הַמֶּלֶךְ הַמִּשְׁפָּט.

לְמַלְשִׁינִים אֶל תְּהִי תִקְוָה,
וְכָל-הַמִּינִים
וְכָל-הַזִּידִים
כִּרְגַע יִאֲבֹדוּ.
וְכָל-אוֹיְבֶיךָ
וְכָל-שׂוֹנְאֶיךָ
מְהֵרָה יִכָּרְתוּ.
(וּמַלְכוּת) / (וְכָל-עֲשִׂי) רָשָׁעָה,
מְהֵרָה תַעֲקֹר וְתִשְׁבֹּר
וְתִכְלֵם וְתִכְנִיעַם
בְּמְהֵרָה בְּיָמֵינוּ.
בָּרוּךְ אַתָּה יי,
שׁוֹבֵר אוֹיְבִים
וּמַכְנִיעַ זֵדִים.

Return our judges as they first were
and our advisors as they used to be,
and take away our grief and sorrow.

And reign over us quickly,
You, יהוה, who alone rules with
kindness, mercy, justice, and order!

Blessed are You, יהוה,
Sovereign who loves
justice and order.

☞ Said instead during the Ten Days of Repentance

...the just Sovereign.

Give the backstabbers no hope,
and all the heretics
and all the sectarians:
destroy their plans.
And all of Your enemies,
and all those who hate You:
swifty suppress them.

And governments of / And all who do
evil deeds: swifty uproot and smash
and eliminate and overpower them,
soon in our days.

Blessed are You, יהוה,
who defeats foes and
overpowers the wicked.



Hashiyah shofetenu keyarishonah
veyo'atsenu kevatehillah,
vehaser mimennu yagon
va-anahah. Umlokh 'alenu meherah,
Attah Adonai levaddecha (behesed)
berahamim betsedek umishpat.
Barukh Attah Adonai
melekh ohéy
tsedakah umishpat.

(...hamelekh hamishpat.)

Lamalshinim al tehi tikvah,
vekhol-haminim
vekhol-hazedim
kerega' yovedu.
Vekhol-oyevékha
vekhol-sone-ékha
meherah yikkarétu.

(Umalkhut)/(Vekhol-'osé) rish 'ah,
meherah te'akkér utshabbér
utkhallem vetakhni'ém
bimeherah yeyamenu.

Barukh Attah Adonai
shoyer oyeyim
umakhnia' zedim.

'Amidah

...as You said You would.

Once again, the plaintive tone of the liturgy is combined with protest: You said you would dwell in Jerusalem! There is a certain degree to which we are just simply trying to hold יְהוָה to account for all the promises made in the Torah. Yet, it would be foolish to think that it was so easy as to just invite the Divine to dwell in any particular place.

In the many rabbinic discussions about the Shekhinah (that element of the Divine that dwells on Earth), they imagine her dwelling at the bedside of someone ill, next to someone dying, with two people studying Torah, in a home filled with love, etc. Although we may plead for the Divine to 'go home,' we do so while understanding that it isn't so simple, and it actually never was.



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עַל הַצְדִּיקִים וְעַל הַחֲסִידִים
וְעַל שְׂאֵרֵית עַמְּךָ
בֵּית יִשְׂרָאֵל (וְעַל זִקְנֵיהֶם),
וְעַל פְּלִיטַת בֵּית סְפָרִיָּהֶם,
וְעַל גְּרֵי הַצֹּדֵק בְּעַלְמֵנוּ.
יְהִמוּ נָא רַחֲמֶיךָ,
יְיָ אֱלֹהֵינוּ,
וְתֵן שָׂכָר טוֹב
לְכָל-הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת,
וְשִׁים חֶלְקֵנוּ עִמָּהֶם.
וְלַעֲוֹלָם לֹא יִבּוֹשׁ
כִּי־בָךְ בִּטְחָנוּ,
וְעַל חֲסִדְךָ הַגָּדוֹל
בְּאַמֶּת נִשְׁעָנֵנוּ.
בָּרוּךְ אַתָּה יְיָ,
מִשְׁעָן וּמִבְטָח
לְצַדִּיקִים.

תִּשְׁכּוֹן בְּתוֹךְ יְרוּשָׁלַיִם
עִירְךָ כְּאֲשֶׁר דִּבַּרְתָּ.
וְכִסֵּא דָוִד עֲבֹדְךָ
מְהֵרָה לְתוֹכָהּ תָּבִין.
וּבְנֵה אוֹתָהּ בְּנֵן עוֹלָם
בְּמִהְרָה בְּיָמֵינוּ.
בָּרוּךְ אַתָּה יְיָ,
בּוֹנֵה יְרוּשָׁלַיִם.

On the **righteous** and on the pious
and on the remnant of Your people
the House of *Yisraél* and their
elders, and on the remainder of their
institutions, and on the **righteous**
converts among us. They yearn for
Your mercy, יְהוָה our *Elohim*,
and give a good reward
to all who faithfully trust Your name,
and allot our portion with theirs.
And we shall never be embarrassed
for we trust in You,
and on Your great mercy
we truly depend!
Blessed are You, יְהוָה,
depended on and trusted
by the **righteous**.

Dwell within *Yerushalayim*,
Your city, as You said You would.
And the throne of David Your servant,
may it soon be reestablished there.
And may You build a new edifice,
soon in our days.
Blessed are You, יְהוָה,
who builds *Yerushalayim*.



'Al hatsaddikim ve'al haḥasadim
ve'al she-erit 'ammekha
Bet Yisraél (ve'al ziknéhem),
ve'al pelétaṭ bet sofréhem,
ve'al géré hatssedek be'alénu.
Yehemu na raḥamekha,
Adonai Elohénu,
vetén sakhar toy lekhol-
habotehim beshimkha be-emeṭ,
vesim ḥelkénu 'immahem.
Ul'olam lo néyosh ki-yekha
bataḥnu, ve'al ḥasdekha hagaḏol
be-emeṭ nish'anenu.
Barukh Attah Adonai
mish'an umiytaḥ
latsaddikim.

Tishkon betokh Yerushalayim
'irkha ka-asher dibbarta.
Vekhissé David 'aydekha
mehérah leṭokhahh takhin.
Uynéh oṭahh binyan 'olam
bimhérah beyaménu.
Barukh Attah Adonai
bonéh Yerushalayim.

'Amidah

Hear our voices.

This last of the middle-blessings which characterise the weekday 'Amidah call upon the Divine to hear and listen to our supplications. Using the same language as the Shema' above, we draw a fitting parallel with the call to listen. The focus on auditory experience of spirituality is profound. R' Jonathan Sacks suggests that:

"יהוה is to be found not by looking but by listening. [THEY] lives in words – the words [THEY] spoke to the patriarchs and matriarchs, prophets and priests; ultimately in the words of the Torah itself – the words through which we are to interpret all other words."
(Re-eh 5768)

Just as we remind ourselves to listen in the Shema', we remind the Divine to listen here, with Shema' Kolénu.



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אֶת צֶמַח
דָּוִד עֲבֹדְךָ
מְהֵרָה תִצְמַיֵחַ,
וְקִרְנוֹ תָרוּם
בִּישׁוּעָתְךָ,
כִּי לִישׁוּעָתְךָ
קִוִּינוּ כָּל־הַיּוֹם.
בָּרוּךְ אַתָּה יי,
מַצְמִיחַ
קֶרֶן יְשׁוּעָה.
שָׁמַע קוֹלֵנוּ
יי אֱלֹהֵינוּ, אֲב רַחֲמֶיךָ,
חֲסִים וְרַחֲמִים עָלֵינוּ.
וְקַבֵּל בְּרַחֲמִים
וּבְרַצוֹן אֶת־תַּפִּלָּתֵנוּ.
כִּי אֵל שׁוֹמֵעַ
תַּפִּלוֹת וְתַחֲנוּנִים אַתָּה.
וּמְלַפְנֶיךָ מִלִּבֵּנוּ
רִיקָם אֵל תִּשְׁיָבֵנוּ.
חֲנֻנוּ וְעֲנֵנוּ,
וּשְׁמַע תַּפִּלָּתֵנוּ.
כִּי אַתָּה שׁוֹמֵעַ תַּפִּלוֹת כָּל־פֶּה.
בָּרוּךְ אַתָּה יי,
שׁוֹמֵעַ תַּפִּלָּה.

Cultivate the shoot of
Your servant David,
so it flourishes soon,
and may his horn sound
with Your salvation,
for it is Your salvation
we hope for each and every day!
Blessed are You, יהוה,
who cultivates
the horn of salvation.

Hear our voices,
יהוה our Elohim, merciful Parent,
be gracious and compassionate to us.
Receive our prayers
mercifully and willfully!
For you are an ÉL who hears
prayers and supplications.
And before You, our Sovereign,
our prayers won't return empty.
Be gracious to us and answer us,
and hear our prayers. For You hear
the prayer of every mouth.
Blessed are You, יהוה,
who hears prayer.



Et-tsemah David 'aydekha
meherah tatsmiah,
vekarno tarum
bishu 'atekha,
ki lishu 'atekha
kivvinu kol-hayom.
Barukh Attah Adonai
matsmiah keren yeshu 'ah.

Shema' kolénu
Adonai Elohénu, Ay rahaman,
hus verahém 'alénu.
Vekabbél berahamim
uyratson et-tefillatenu.
Ki ÉL shoméa'
tefilloṭ vetahanunim Attah.
Umilefanekha Malkénu
rékam al teshiyénu.
Honnénu va'anénu,
ushma' tefillatenu. Ki Attah
shoméa' tefillaṭ kol-peh.
Barukh Attah Adonai
shoméa' tefillah.

'Amidah

On the threshold of half a house
in the Land of Israel
my father stood
pointing to the sides and saying:
Upon these ruins
one day we will build a kitchen
to cook in it a Leviathan's tail
and a wild bull,
upon these ruins
we will build a corner for prayer
to make room
for a bit of holiness.
My father remained on the
threshold
and I, my entire life,
have been erecting scaffolding
reaching up to the sky.

- Erez Bitton



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רצה יי אלהינו בעמך
ישראל ולתפלתם שעה.
והשב העבודה לדביר ביתך,
ואשי ישראל,
ותפלתם מהרה באהבה
תקבל ברצון.
ותהי לרצון תמיד
עבודת ישראל עמך.

☞ Said during Rosh Hodesh and festivals

אלהינו ואלהי אבותינו,
יעלה ויבא,
יגיע, יראה וירצה,
ישמע, יפקד, ויזכר
זכרוננו
וזכרון אבותינו,
זכרון ירושלים עירך
וזכרון משיח מבית-דוד עבדך,
וזכרון כל-עמך בית ישראל
לפניך לפליטה, לטובה,
לחן לחסד ולרחמים

ביום

☞ On Rosh Hodesh

ראש
החודש

☞ On Sukkot

חג
הסוכות

☞ On Pesah

חג
המצות

הזה,

לרחם בו עלינו ולהושיענו.
זכרנו יי אלהינו בו לטובה (ק: אמן),
ופקדנו בו לברכה (ק: אמן),
והושיענו בו לחיים טובים (ק: אמן).

Desire, יהוה our Elohim, Your
people Yisraél and their prayers
with favour. And restore the service
of Your sanctuary, and the people
of Yisraél, and with loving favour
accept our offerings and prayers.
And may the service of Your people
Yisraél ever find favour with You.

☞ Said during Rosh Hodesh and festivals

Our Elohim and Elohim of our ancestors,

lift and bring,
carry, make seen and desired,
make heard, make recalled,
and make remembered
our memory
and the memory of our ancestors;
the memory of Yerushalayim, Your city;
and the memory of the Mashiah,
descendant of David, Your servant;
and the memory of all of Your people,
the House of Yisraél; for deliverance and
happiness, goodness, grace, love, and mercy,

on this day

☞ On Pesah

of the
Festival of
Matsot

☞ On Sukkot

of the
Festival of
Sukkot

☞ On Rosh Hodesh

of the
New
Month

to be merciful to us today and to save us.
Remember us, יהוה our Elohim, today for good,
and recall us today for blessing,
and save us today for a good life.



Retséh Adonai Elohénu
be'amekha Yisraél
velitfillatam she'éh.
Vehashéy ha'ayodah liyvir
bétékha, ve-ish-shé Yisraél,
utfillatam meherah be-ahayah
tekabbél beratson.
Ut-hi leratson tamiḏ
'ayodat Yisraél 'ammekha.

(Elohénu v'Élohé ayoténu,
ya'aleh veyavo,
yaggia', yéra-eh veyératseh,
yish-shama', yippakéd, veyizzakhér

zikhronénu

vezikhron ayoténu
zikhron Yerushalayim 'irakh
vezikhron Mashiah miBét-David 'aydakh,
vezikhron kol-'ammekha Bét-Yisraél
lefanecha liflétaḥ, letoyah,
lehén leheseḏ ulraḥamim

beyom

Hag
HaSukkot

Hag
HaMatsot

Rosh
HaHodesh

hazeh,
lerahém bo 'alénu ulhoshi'enu.
Zokhrénu Adonai Elohénu
bo letoyah (K: Amén),
ufokdénu yo liyrakhah (K: Amén),
vehoshi'enu yo lehayyim toyim (K: Amén).

'Amidah

Giving thanks is sweeter
than bounty itself.
One who cherishes gratitude
does not cling to the gift!

Giving thanks is the true
meat of God's bounty;
the bounty is its shell,
For giving thanks carries
you to the hearth of the Beloved.

Abundance alone brings
heedlessness,
giving thanks gives birth to
alertness.

The bounty of giving thanks
will satisfy and elevate you,
and you will bestow
a hundred bounties in return.

Eat your fill of God's delicacies,
and you will be freed
from hunger and begging.

- Rumi



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בְּדִבְרֵי יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן,
וְחִמְלָה וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ.
כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה.

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים,
תַּחֲפֹץ בָּנוּ וְתִרְצָנוּ,
וְתַחֲיוֹנָה עֵינֵינוּ בְּשׁוּבָךְ
לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה יי,
הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

Said during the
Reader's repetition
by the Kahal

מוֹדִים אֲנַחְנוּ לָךְ,
שְׂאֵתָהּ הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, אֱלֹהֵי כָל-
בָּשָׂר, יוֹצֵרנוּ יוֹצֵר
בְּרָאשִׁית. בְּרִכּוֹת
וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְּדוֹשׁ, עַל
שְׂהַחֲיֵיתֵנוּ וְקִיּוּמֵנוּ.
כֵּן תַּחֲנוּן וְתַחֲנּוּן,
וְתַאֲסֵף גְּלוּיֵינוּ
לְחִצְרוֹת קֹדֶשׁךָ,
לְשִׁמּוֹר חֻקֶּיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ,
וְלַעֲבֹד בְּלִבְּךָ שְׁלָם.
עַל שְׂאֵנוּ מוֹדִים
לָךְ. בָּרוּךְ אַל
הַהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ,
שְׂאֵתָהּ הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד.
צוּרנוּ צוּר חַיִּינוּ, וּמִגֵּן
יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדֶה לָךְ
וְנִסְפָּר הַהִלָּלֶתְךָ,
עַל חַיֵּינוּ הַמְּסוּרִים
בִּידֶךָ, וְעַל נִשְׁמוֹתֵינוּ
הַמְּקוּדוֹת לָךְ, וְעַל
נִסֵּיךָ שֶׁבְּכָל-יּוֹם עִמָּנוּ.
וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת
עִרְבִי וּבֹקֶר וְצַהֲרַיִם.

הַשׁוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, הַמְּרַחֵם כִּי
לֹא תָמוּ חֲסִידֶיךָ, כִּי מַעֲלָם קוִינִי לָךְ.

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With salvation and mercy, be generously gracious
upon us, and forgive and absolve us, and save us,
for it is toward you our eyes look.
For You are a Sovereign *Él*, gracious and merciful.

And You, in your great mercy, again
grant us grace and delight in us,
and may our eyes witness the
merciful return to Tsiyyon.
Blessed are You, יהוה,
who returns THEIR *Shekhinah*
to Tsiyyon.

B O W
We thank You,
for You are our *Elohim*
and that of our ancestors,
for ever and ever. Our
Creator and that of all
life, You are the shield
of our salvation. Each
generation will thank
You, and tell of Your
praises, in gratitude
for our lives placed in
Your hands, for our
souls which we have
entrusted to You, and for
the miracles which You
perform for us daily. For
Your wonders and Your
goodness at all times:
the morning, noon and night.

You are good, for your mercy never fails.
You are merciful, for Your love never ceased.
From forever we have set our hope on You.

Said during the
Reader's repetition
by the Kahal

We thank You,
for You are יְיָ our
Elohim and *Elohim*
of our ancestors, the
Elohim of all flesh, our
Creator and that of all
creation. Blessings and
thanks to Your great
and holy name for you
have enlivened us and
sustained us. Continue
to enliven us and grace
us, gathering our exiles
to your sacred precinct,
so they may keep Your
ordinances and do
Your will, serving You
with a whole heart,
for this we thank
You. Blessed is the
Él of gratitude.



vidyar yeshu'ah verahamim,
hus vehonnenu vahamol verahem
'alenu vehoshi'enu, ki elekha 'enenu.
Ki Él melekh hannun verahum Attah.)

Ve-Attah berahamekha harabbim,
tahpots banu vetirtsenu,
vevehzenah 'enenu beshuyekha
leTsiyyon berahamim.

Barukh Attah Adonai
hamahazir shekhinafo
leTsiyyon.

Modim anahnu lakh,
sha-Attah hu Adonai
Eloheinu v'Elohe Avoteinu
le'olam va'ed. Tsurenu
tsur hayyenu, umagen
yish'enu Attah hu.
Le'dor vador nodeh
lekha unsapper
tehillatekha, 'al
hayyenu hamesurim
beyadekha, ve'al
nishmotenu hapekudot
lakh, ve'al nissekha
shebekhol-yom
'immanu. Ve'al
nifle-otekha vetovotekha
shebekhol- 'et 'erev
vavoker vetsahorayim.
Modim anahnu lakh,
sha-Attah hu
Adonai Eloheinu
v'Elohe avoteinu,
Elohe khol-basar;
yotserenu yotsér
bereshit. Berakhot
vehoda-ot leshimkha
hagadol vehakadosh,
'al shehe'yitanu
vekiyyamitanu.
Kén tehayyenu
ut-honnenu, vete-esof
galuyyotenu
lehatsrot kodshekha,
lishmor hukkekha
vela'asot retsonekha,
ul'ovdekha
beléyay shalém,
'al she-anu modim
lakh. Barukh Él
hahoda-ot.

Hatoy ki lo khalu rahamekha,
hamerahem ki lo tammu hasadekha,
ki me'olam kivvinu lakh.

'Amidah

This is what I see:

a grain of wheat in the hand of a
small boy

barefoot on the unnamed roads,
sleeping in the dream another is
having.

An oud, a violin, a guitar,
a mirror of dew,
a man about to undress,
a woman staring.

A traveler
returning
everywhere

and forgetfulness
stealing from itself.

Maktoub, the Moor says,
we hold clouds in our mouth
and imagine God in our breath.

Nathalie Handal



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On Hanukkah and Purim,
insert על הנסים on page 267

ועל כלם יתברך ויתרומם
ויתנשא תמיד שמך
מלכנו לעולם ועד,
וכל החיים
יודוך סלה.

Said during the Ten Days of Repentance
וקתוב לחיים טובים כל־בני בריתך.

ויהללו
ויברכו
את־שמך הגדול
בְּאֵמֶת לעולם כי טוב.
האל, ישועתנו ועזרתנו,
סלה, האל הטוב.
ברוך אתה יהוה,
הטוב שמך
ולך נאפה להודות.

שים שלום טובה וברכה,
חיים חן וחסד
(עֲדָקָה) ורחמים עלינו
ועל כל־ישראל עמך.
וברכנו אבינו כלנו
יחד באור פניך,
כי באור פניך נתת־לנו,
יי אלהינו,

On Hanukkah and Purim,
insert "For the miracles" on page 266

Upon all this Your name shall be
blessed, elevated, and exalted,
our Sovereign, for ever and always,
and every part of life
gives thanks to You, selah.

Said during the Ten Days of Repentance
Inscribe us for good life,
along with all the children of Your covenant.

And bless
And praise
Your great name
in truth forever for You are good.
The É^Bl, our salvation and help,
selah, the É^Ol who is good.
Blessed are You, יהוה,
Your name is goodness and to
You we should be thankful.

Grant peace, goodness and blessing,
life, grace and kindness,
justice and mercy upon us
and upon all of Your people Yisraél.
Our Parent, bless us all
together in the light of Your face,
for the light of Your face brings,
יהוה our E^Wlohim:



Ve'al kullam yiṭbarakh
veyiṭromam veyiṭnassé tamid
shimkha malkénu le'olam va'ed,
vekh^lol haḥayyim yodukha selah.

(Ukhtoy leḥayyim toyim kol bené yeritekha.)

Vihalelu
viyarekhu
eṭ-shimkha hagdol
be-emet le'olam ki toy.
Ha-É^Bl yeshu'atenu ve'ezratenu,
selah, ha-É^Ol hatoy.
Barukh Attah Adonai
hatoy shimkha
ulkha na-eh lehodot.

Sim shalom toyah uy^rrakhah,
ḥayyim hén vahesed
(tsedakah) veraḥamim 'alenu
ve'al kol-Yisraél 'ammekha.
Uyarekhen^u Ayinu kullanu
yahad be-or panekha,
ki ye-or panekha natatta-lanu,
Adonai Elohen^u:

'Amidah

One of the distinctions with Ashkenazi siddurim is that this last blessing of the 'Amidah (Shalom) is often different in the afternoon/evening from the morning version. Here, they are all the same, which is important.

These last three blessings are meant, along with the first three, to provide a routine structure to every 'Amidah – regardless of what day of the week it is, or whether it is a Shabbat or a festival, etc. The consistency of the framework designed for the 'Amidah is critical to it. The Sages hoped to create a sort of plug-and-play format in which the same beginning and end could 'bookend' a middle section which changed depending on the day, season, and time. Thus, there's a pedagogical benefit to keeping the blessing the same beyond simple familiarity.



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S

תּוֹרָה וְחַיִּים,
אַהֲבָה וְחֶסֶד,
צְדָקָה וְרַחֲמִים,
בְּרָכָה וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ (לְבָרְכֵנוּ)
לְבָרֵךְ אֶת-כָּל-עַמְּךָ יִשְׂרָאֵל
בְּרֹב-עֹז וְשָׁלוֹם.

☞ Said during the Ten Days of Repentance
וּבְסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפְרִנָּסָה
טוֹבָה וְיִשׁוּעָה וְנַחֲמָה, וְגִזְרוֹת טוֹבוֹת,
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמְּךָ
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלִשְׁלוֹם.

בָּרוּךְ אַתָּה יְיָ,
הַמְּבָרֵךְ
אֶת-עַמּוֹ יִשְׂרָאֵל
בְּשָׁלוֹם.

Torah and life,
love and kindness,
justice and mercy,
blessing and **peace**.

And may it be good in Your eyes to
bless **us and all** Your people Yisraél
with great strength and **peace**.

☞ Said during the Ten Days of Repentance
May we be remembered and inscribed
before You in the book of life, blessing,
peace, sustenance, salvation, comfort, and
good decrees– us and all of Your people
Yisraél, for a good and peaceful life.

Blessed are You, יהוה,
who brings blessing
to Your people Yisraél
with **peace**.



Torah vehayyim,
ahayah vahesed,
tsedakah verahamim,
berakhah veshalom.
Vetov be'énékha (levarekhénu)
levarekh et-(kol-) 'ammekha
Yisraél, beroy–'oz veshalom.

Uyséfer hayyim, berakhah veshalom,
ufarnasah toyah vishu'ah venehamah,
ugzéroṭ toyot, nizzakhér venikkatáy
lefanekha, *anahnu* vekhol–'ammekha
Yisraél, lehayyim toyim ulshalom.

Barukh Attah Adonai
hameyorékh
et–'ammo Yisraél
bashalom.

5

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֵׂה שָׁלוֹם
עֲלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל, אָמֵן.

May the One who makes peace in
the Heavens, in THEIR mercy make
peace for us and all *Yisraél, amén.*

*‘Oseh shalom bimromav
hu yeraḥamav
ya‘aseh shalom ‘alénu
ve‘al kol–Yisraél, amén.*

'Amidah

This short poetic line is often appended after Minhah and is made up of verses 2 and 3 of Psalm 113. The complete Psalm is familiar to the regular synagogue attendee by its use in Hallel and when seen in full, one grasps the message behind it.

The significance of mentioning 'from the rising of the sun until it goes down' is not purely meteorological, but is one of a series of images that indicate Divine power. Interestingly, in Psalm 113 the symbols of natural power (sunset, height, etc) are combined with the symbols of political and restorative power (raising the poor out of the rubbish heap, making the barren woman able to conceive, etc). Note the language here and the combination of symbols resembles closely the prayer of Hannah which we recite in Shaharit.



D

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S

יְהִי
שֵׁם יי
מְבֹרָךְ
מְעַתָּה
וְעַד-עוֹלָם.
מִמְּזֶרֶח-שֶׁמֶשׁ
עַד-מְבֹאוֹ
מְהֵלֵל שֵׁם יי.
יי אֲדֹנָינוּ,
מֶה-אֲדִיר
שִׁמְךָ
בְּכָל
הָאָרֶץ.

Some communities say:

Some communities say:

May
the name,
יְהוָה
be blessed
from now
until forever.
From the rising
of the sun, until
it goes down,
may the name
יְהוָה
be praised.
יְהוָה
our Liege,
how powerful
is Your
name
upon
all
the
Earth.



Yehi
shém Adonai
meyorakh
mé'attah
ve'ad 'olam.
Mimizrah-
shemesh
'ad-meyo-o
mehullal
shém Adonai.
Adonai Adonénu,
mah-addir
shimkha
bekhol
ha-arets.

☞ Said only with a minyan

יתגדל ויתקדש

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)

בְּעֲלָמָא דִּי-בְרָא כְרֵוּתָהּ, וְיִמְלִיד מְלְכוּתָהּ,
וְיַצְמַח פְּרָקְנָהּ, וְיִקְרַב מְשִׁיחָהּ. (קהל: אָמֵן)
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֲנָלָא וּבְזִמְנָא קָרִיב, וְאָמְרוּ: אָמֵן.

(קהל: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלָם לְעֵלְמֵי עָלְמַי יְתִבְרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם לְעֵלְמֵי עָלְמַי יְתִבְרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא
בְּרִיד הוּא. (קהל: אָמֵן) לְעֵלָא מִן כָּל-בְּרַכְתָּא
שִׁירְתָּא תִּשְׁבַּחְתָּא וְנִחְמַתָּא דְאִמְרִין בְּעֲלָמָא,
וְאָמְרוּ: אָמֵן. (קהל: אָמֵן)

תתקבל

(קהל: קְבַל בְּרַחֲמִים וּבְרַצוֹן אֶת-תְּפִלָּתֵנוּ)
צְלוּתְהוֹן וּבְעוּתְהוֹן דְּכָל-בֵּית יִשְׂרָאֵל
קִדְם אַבּוּהוֹן דְּבִשְׁמַיָּא,
וְאָמְרוּ: אָמֵן. (קהל: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (קהל: חַיִּים)
חַיִּים וְשָׁבַע וּשְׁוֹעַ וְנַחֲמָה וְשִׁינְבָא וּרְפוּאָה
וְנִצְלָה וְסִלְחָה וּכְפָרָה וְרוּחַ וְהַצְלָה
לָנוּ וּלְכָל-עַמּוֹ יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן. (קהל: אָמֵן)

עֲשֵׂה שְׁלוֹם בְּמִרְוּמֵי,
הוּא בְּרַחֲמֵי עֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן. (קהל: אָמֵן)

☞ Said only with a minyan

Exalted and hallowed

is THEIR great name (*Community: Amén*) in the
world which is made according to THEIR will,
and may THEY establish THEIR kingdom, and
may THEIR salvation blossom and THEIR
anointed come soon. (*C: Amén*)
In our lives and days and the life of all the House of
Yisraél, speedily and very soon, and we say: amén.

(*C: Amén, may THEIR great name be blessed
for ever and ever, and to all eternity blessed*)

May THEIR great name be blessed for ever and ever, and
to all eternity blessed and praised and glorified and
exalted, and extolled and honoured and adored and
lauded be the name of the Blessed Holy One (*C:
Amén*) above and beyond all the blessings, songs,
praises and consolations which are uttered in the
world, and we say: amén. (*C: Amén*)

May you accept

(*C: Mercifully and willfully receive our prayers*)

the prayer and supplication
of the whole House of Yisraél
before their Parent in Heaven,
and we say: amén. (*C: Amén*)

May there be tremendous peace from Heaven, (*C: Life*)
life and salvation and comfort and help and refuge
and healing and redemption and forgiveness and
atonement and relief and salvation - for us and for
all THEIR people Yisraél, and we say: amén. (*C: Amén*)

May the One who makes peace above,
graciously make peace upon us as well,
and upon all the people Yisraél,
and we say: amén. (*C: Amén*)



Yiṭgaddal veyiṭkaddash

sheméhh rabba. (Kahal: Amén)

Be'alma di-yera khir-utéh, veyamlikh
malkhutéh, veyatsmah purkanéh
vikarév meshihéh. (K: Amén) Beḥayyékho
uyyomékho uyhayyē dekhōl-Bēt Yisraél
ba'agala uyizman kariy, ve-imru: amén.

(K: Amén, yehé sheméhh rabba mevarakh
le'alam le'almé 'almayya yiṭbarakh)

Yehé sheméhh rabba mevarakh
le'alam le'almé 'almayya yiṭbarakh,
veyishtabbah, veyiṭpa-ar, veyiṭromam,
veyiṭnassé, veyiṭ-haddar, veyiṭ-alleh, veyiṭ-
hallal sheméhh deKudsha Berikh Hu. (K:
Amén) Le'ella min kal-birkhata shirata
tishbeḥata venehemata da-amiran be'alma,
ve-imru: amén. (K: Amén)

Tiṭkabbal

(K: Kabbél beraḥamim uyratsoṇ eṭ-tefillaténu)

Tselotehon uya'utehon dekhōl-Bēt Yisraél
koḏam Ayuhon deYishmayya
ve-imru: amén. (K: Amén)

Yehé shelama rabba min Shemayya,
(K: Hayyim) hayyim vesava' vishu'a
venehamah veshézava urfu-ah ug-ullah
ustliḥah vekhapparah verevah vehatssalah
lanu ulkhol- 'ammo Yisraél, ve-imru: amén.
(K: Amén)

'Oseh shalom bimromav,
hu yeraḥamav ya'aseh shalom 'alenu,
ve'al kol-Yisraél, ve-imru: amén. (K: Amén)

Kaddish Titkabbal

This version of the Kaddish is the
'full Kaddish' which typically comes
after the recitation of the 'Amidah
to separate it from the concluding
material that follows.

This Kaddish, and all of the
others as well, are primarily in
Aramaic, a dialect of which was
the primary spoken language for
Jewish communities during the
Tannaitic and Amoraic periods
(1st-6th centuries). Because Aramaic
would have been better understood
than Hebrew by a majority of
listeners, and because understanding
the text was critical to praying with
kavvanah (intention), it has been
preserved in that vernacular. The
one part that is an exception is the
last line, Oseh Shalom. This is in
Hebrew and may signify that it was
added later, or that it was important
to utilise leshon hakodesh (the
language of holiness) as well.



Psalm 93

In place of the usual Psalm 67, on Friday afternoons, Psalm 93 used to conclude Minḥah. It is often connected with Fridays – it's the psalm of the day in Shaharīt and also reappears in Kabbalat Shabbat.

The Zohar (Emor) notes that this psalm contains 45 words – itself the gematriyah of the word אדם (mortal). It therefore imagines that this psalm is a record of the praise that the first human being recited upon being created. Note, in that context especially, the focus here on imagery around defeating water. This echoes the Babylonian myth of Marduk and Tiamat and other similar folktales in which the water represents chaos and is defeated by a more powerful deity who brings order and provides security that 'though the world has been built, it will not fall down.'



יְיָ מֶלֶךְ גִּאוּת לְבִשׁ

לְבִשׁ יְיָ עֹז הַתְּאֵזָר

אֲף־תִּכּוֹן תֵּיבֵל בַּל־תִּמּוֹט:

נִכּוֹן כְּסֵאֲךָ מֵאֶז מַעֲוֹלָם אֶתָּה:

נִשְׁאוּ נְהָרוֹת יְיָ

נִשְׁאוּ נְהָרוֹת קוֹלָם

יִשְׁאוּ נְהָרוֹת דְּכִיָּם:

מִקְלוֹת מַיִם רַבִּים

אֲדִירִים מִשְׁבְּרֵי־יָם

אֲדִיר בְּמָרוֹם יְיָ:

עֲדִתֶּיךָ נֶאֱמְנוּ מְאֹד

לְבֵיתֶךָ נֶאֱוָה־קֹּדֶשׁ

יְיָ לְאֶרֶץ יָמִים:

יהוה rules dressed in splendour!

יהוה puts on armour and
garments of strength!

Though the world has been built,
it will not fall down.

Your throne was build long ago,
You are of eternity.

Rivers have risen, יהוה

Rivers have risen their voice,

Rivers will rise,

with all their crushing force!

From the sounds of roaring

waters, mightier than the

breakers of the sea –

mightier yet is יהוה above!

Your testimonies are trusted,

Holiness decorates Your home –

יהוה, forevermore.



Adonai malakh ge-ut layesh;

layesh Adonai 'oz hit-azzar;

af-tikkon téyél bal-timmot.

Nakhon kis-akha mé-az;

mé'olam attah.

Nase-u neharot Adonai,

nase-u neharot kolam;

yis-u neharot dokhyam.

Mikolot mayim rabbim,

addirim mishberé-yam;

addir bamarom Adonai.

'Edotekha ne-emnu me-od,

levétekha na-avah-kodesh;

Adonai, le-orekh yamin.

Kaddish Yehé Shelama

This Kaddish is the one designated for mourners to recite.

If one fails to find a minyan, a mourner may wish to recite the following prayer instead:

“Master of the Universe, Elohim of the spirit of all flesh, it is revealed and known before You that it is my fervent desire to praise Your name, and to remember and honour my beloved _____ by reciting the Kaddish in the company of a minyan. May my presence here today with my community find favour in Your eyes and be accepted and received before You as if I had prayed the Kaddish. May Your name, יהוה, be elevated and sanctified everywhere on Earth and may peace reign everywhere.”

(from Siddur Ley Shalem, 2016)



♣ Said only with a minyan

יִתְגַּדֵּל וְיִתְקַדֵּשׁ

שְׁמֵהּ רַבָּא. (קדול: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כְרֵעִיתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ,
וְיִצְמַח פְּרֻקְנָהּ
וְיִקְרַב מְשִׁיחָהּ. (אָמֵן)
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמְנָא קָרִיב, וְאָמְרוּ: אָמֵן.

(אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמָא לְעָלְמֵי עָלְמֵי יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלְמָא לְעָלְמֵי עָלְמֵי יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוּדְשָׁא בְּרִיךְ הוּא. (אָמֵן) לְעָלְמָא מִן
כָּל־בְּרֻכָּתָא שִׁירָתָא תְּשַׁבַּחְתָּא
וְנַחֲמָתָא דְאַמְרֵינָא בְּעָלְמָא,
וְאָמְרוּ: אָמֵן. (אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (אָמֵן) חַיִּים
חַיִּים וְשָׂבַע וְיִשׁוּעָא וְנַחֲמָהּ וְשִׁיבָא
וּרְפוּאָה וְגִאְלָה וְסִלְחָה וְכִפּוּרָה
וְרוּחַ וְהַעֲלָה לָנוּ וְלְכָל־עַמּוֹ יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן. (אָמֵן)

עֲשֵׂה שְׁלוֹם בְּמִרְוֵמֵינוּ,
הוּא בְּרַחֲמֵינוּ יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן. (אָמֵן)

♣ Said only with a minyan

Exalted and hallowed

is THEIR great name (*Community: Amén*) in the world which is made according to THEIR will, and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. (*c: Amén*) In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(*c: Amén, may THEIR great name be blessed for ever and ever, and to all eternity blessed*)

May THEIR great name be blessed for ever and ever, and to all eternity blessed and praised and glorified and exalted and extolled and honoured and adored and lauded be the name of the blessed Holy One (*c: Amén*) above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. (*c: Amén*)

May there be tremendous peace from Heaven, (*c: Life*) life, and salvation and comfort and help and refuge and healing and redemption and forgiveness and atonement and relief and salvation - for us and for all THEIR people Yisraél, and we say: amén. (*c: Amén*)

May the One who makes peace above, graciously make peace upon us as well, and upon all Yisraél, and we say: amén. (*c: Amén*)



Yitgaddal veyitkaddash
sheméhh rabba. (*Kahal: Amén*)
Be'alma di-yera khir'utéhh,
veyamlikh malkhutéhh,
veyatsmah purkanéhh vikarév
meshihéhh. (*k: Amén*) Behayyékhn
uyyomékhon uyhayyē dekhol-bēt
Yisraél ba'agala uvizman kariy, ve-
imru: amén.

(*k: Amén yehé sheméhh rabba meyarakh le'alam le'almé 'almayya yiṭbarakh*)

Yehé sheméhh rabba meyarakh
le'alam le'almé 'almayya yiṭbarakh,
veyishtabbah, veyitpa-ar,
veyitromam, veyitnassé,
veyit-haddar, veyit'allel,
veyit-hallal sheméhh dekudesha
berikh hu. (*k: Amén*) Le'ella min
kal-birkhata shirata tishbeḥata
venehemata da-amiran be'alma,
ve-imru: amén. (*k: Amén*)

Yehé shelama rabba min shemayya,
(*k: Hayyim*) hayyim vesaya' vishu'a
venehamah veshéza'ya urfu-ah
ug-ullah uslihah vekhapparrah
verevah vehatssalah lanu
ulkhol-'ammo Yisraél,
ve-imru: amén. (*k: Amén*)

'Oseh shalom bimromav,
hu veraḥamav ya'aseh shalom
'alenu, ve'al kol-Yisraél,
ve-imru: amén. (*k: Amén*)

'Alénu

As is well known, the passage we know as 'Alénu is actually a relic of the Rosh haShanah mahzor. It is not found in the early editions of the Siddur, and seems to enter the established liturgy in the mediaeval period.

While the practice of reciting 'Alénu at the end of the synagogue service is recorded for the first time in Mahzor Vitry (early 12th c. France), the common legend traces it to the persecutions in Europe during the First Crusade, in particular a story from Blois, France in 1171, in which several dozen Jews were burned at the stake. According to tradition, as they burned they sung these words from Rosh haShanah inspiring others to recite them daily ever since.

Sefaradim have always been ambivalent about this origin and the inclusion, and so, as here, it is often found abbreviated or optional.



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עֲלֵינוּ

לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,
שֶׁלֹא שָׁם חִלְקֵנוּ בָהֶם,
וְגֵרְלָנוּ בְּכָל־הַמּוֹנָם,
שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וְרִיק,
וּמִתְפַּלְלִים אֶל־אֵל לֹא יוֹשִׁיעַ.
וְאַנְחֵנוּ מִשְׁתַּחֲוִים לִפְנֵי מֶלֶךְ
הַמַּלְכִּים הַקְּדוֹשׁ בָּרוּךְ הוּא.
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיִסַּד אֶרֶץ,
וּמוֹשֵׁב יִקְרוּ בְּשָׁמַיִם מִמַּעַל,
וְשֹׁכֵנֶת עֵזוֹ בְּגִבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ וְאֵין עוֹד אַחֵר,
אֲמַת מַלְכֵנוּ וְאֶפֶס זוּלָּתוֹ,
כְּפָתוּב בַּתּוֹרָה:
”וַיֵּדַעְתָּ הַיּוֹם וְהִשְׁבַּתְתָּ אֵל לְבָבְךָ,
כִּי יי הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל,
וְעַל־הָאָרֶץ מִתַּחַת,
אֵין עוֹד.”

It is upon us

to praise the Liege of all, to give greatness to the Creator of creation. For we have not been made like the other nations of the Earth, and we have not been allocated like other families on the planet. For THEY has not given them a share like ours, nor a lot like ours. For they bow to vanity and emptiness and pray to an ÉL which cannot save,

Thus we bow

before the Sovereign, Ruler of Rulers, the Holy Blessed One.

For THEY has arrayed the Heavens and founded the Earth. THEIR glorious abode is in worlds above, and the Shekhinah THEIR strength in the highest heights. THEY is our Elohim and there is no other, Our Sovereign is true, and nothing else exists, as it says in the Torah: “And you shall know this day, and take it to heart, that יהוה is Elohim in Heaven above and on Earth below, **there is no other.**”

'Alénu

leshabbéah la-aḏon hakol,
laṭét gedullah leyotsér beréshit,
shelo 'asanu kegoyé ha-aratsoṭ,
velo samanú kemishpehoṭ
ha-aḏamah,
shelo sam ḥelkénu kahem,
vegoralénu kekhol-hamonam,
shehém mishtaḥavim lahevel varik,
umitpallelim el-Él lo yoshia'.

Va-anahnu mishtaḥavim lifné
melekh malkhé hamelakhim
haKadosh Barukh Hu.

Shehu noteh shamayim
veyoséd arets, umoshav
yekaro bashamayim mima'al,
ushkhinat' uzzo
begoyhé meromim.
Hu Elohénu ve-én 'oḏ ahér,
emet malkénu ve-efes zulaṭo,
kakatuy baTorah:
“Veyada'ta hayom
vashéyofa el levayekha,
ki Aḏonai hu ha-Elohim
bashamayim mima'al
ve'al-ha'arets mitaḥat
én 'oḏ.”

Shir haShirim

The Song of Songs is one of the greatest works of love poetry in the history of human literature. It is unabashedly erotic, utilising metaphors and euphemisms that only thinly-disguise the explicit sexual content within. The scroll (for it is one of the Megillot) alternates between the narration of female and male protagonists (with interspersions from a choir of women). They seek out each other, recall their sexual trysts, and look forward to further exploration of each other's bodies.

Shir haShirim is often read on Friday afternoon, following the Kabbalistic understanding of Shabbat as a time of sexual union between the male-identified Divine (Tif-eret) and the female-identified Divine (Shekhinah). We have chosen this interpretation over the common but apologetic allegory of the love between humans and God – the mystics' reading of it as a poem of love and eroticism between Tif-eret and Shekhinah is far closer to its plain meaning. Furthermore, we should be unafraid to celebrate texts about the joys and holiness of human experiences.

The inclusion of Shir haShirim in the Tana"kh was famously controversial. Rabbi Akiva was the one who insisted that its inclusion was not just welcome but necessary, as told in Mishnah Yadayim 3:5:

"Rabbi Akiva said: No person in Israel disputed the Song of Songs [saying] that it does not defile the hands. For the whole world is not as worthy as the day on which the Song of Songs was given to Yisra'el; for all the writings are holy but the Song of Songs is the holy of holies."

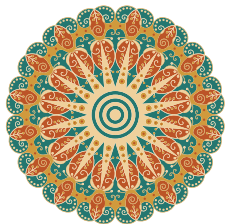


Shir haShirim

Tell me, my soul's love, where you graze your flocks. So much of the The Song of Songs (TSoS) focusses on the blossoming of the romance between two speakers - one male (framed in teal) and one female (in orange). The text has no qualms about engaging with the erotic- and here we see them teasing one another.

The female speaker asks where she can find her beloved, so that she can rendezvous with him in the fields while he works as a shepherd.

Because of the heat of the sun, shepherds would have pitched a tent and brought their flock to rest for several hours around midday. It appears that there were prostitutes who would walk through the encampments of shepherds during this time, soliciting their services- a role our protagonist is teasing her lover with in order to learn his location.



שִׁיר הַשִּׁירִים

אֲשֶׁר לִשְׁלֹמֹה:

יִשְׁקֶנִי מִנְשִׁיקוֹת פִּיהוּ כִּי-טוֹבִים דְּדִידְךָ
מֵיַיִן: לְרִיחַ שְׁמֶנֶךָ טוֹבִים שְׁמֵן תוֹרֶךָ
שְׁמֶךָ עַל-כֵּן עֲלָמוֹת אֶהְבֹּד: מִשְׁכְּנִי
אֲחִירֶךָ נְרוּצָה הִבִּיאֲנִי הַמֶּלֶךְ חֲדָרָיו
נָגִילָה וְנִשְׁמַחָה בְּךָ נִפְיָרָה דְּדִידְךָ מִיַּיִן
מִיִּשְׁרִים אֶהְבֹּד: שְׁחוּרָה אָנִי וְנֹאזָה
בְּנוֹת יְרוּשָׁלַם כְּאֶהְלִי קֶדֶר כִּירִיעוֹת
שְׁלֹמֹה: אֶל-תִּרְאוּנִי שְׂאֲנִי שְׁחֲרָחֶרֶת
שִׁשְׁזָפְתָנִי הַשֶּׁמֶשׁ בְּנִי אֲמִי נִחְרוּבִי
שְׁמֶנִי נִטְרָה אֶת-הַכְּרָמִים כְּרָמִי שְׁלִי
לֹא נִטְרָתִי: הַגִּידָה לִּי שְׂאֶהְבָּה נִפְשִׁי
אֵיכָה תִרְעָה אֵיכָה תִרְבִּיץ בַּצֹּהָרִים
שְׁלֹמָה אֶהְיָה כְּעֹטֶיָה עַל עֲדָרִי
חֲבֵרֶךָ:

אִם-לֹא תִדְעִי לֶךְ הִפָּה בְּנָשִׁים צְאִי-
לֶךְ בְּעֶקְבֵי הַצֹּאן וְרַעֲלִי אֶת-גְּדִיתֶיךָ
עַל מִשְׁכְּנוֹת הָרָעִים: לִסְסָתִי בְּרֻכְבִּי
כְּרֹעָה דְּמִיתֶיךָ רַעֲיָתִי: נָאוּ וְלַחֲיִיךָ
בַּתָּרִים צֹאנֶךָ בַּחֲרוּזִים: תוֹרִי זָהָב
נַעֲשֶׂה-לְךָ עִם נִקְדּוֹת הַכֶּסֶף:

The Song of Songs

by Shelomo.

He will kiss me with his mouth's kisses- for your love is better than wine. Your perfumes smell so good, even your name is fragrant. That's why all the maidens love you. Draw me after you - let's run away! Let the king bring me into his rooms. We'll delight in you, find joy in you - we'll recall your love from wine. Those who love you are right to do so. I am black and beautiful, daughters of Yerushalayim, like the tents of Kedar, like Shelomo's sheets. Don't gaze at me because I am dark, for I have been tanned by the sun. My mother's sons were exasperated with me, so they made me keeper of the vineyards, but I did not keep my own vineyard. Tell me, my soul's love, where you graze your flocks and where they rest at noon! For why should I make myself like one of those veiled whores, following your friends' flocks?

O' most beautiful of women- if you do not know, then go out and follow the flock's footsteps! Graze your young goats by the shepherds' tents. I imagine you like a horse among Pharaoh's chariots, my love. Your face is beautifully adorned with jewelry, your neck strung with beads. We will make your gold ornaments dotted with drops of silver.



Shir haShirim

asher liShlomo.

Yish-shakēni mineshikoṭ pihu,
ki-toyim dodekha miyayin. Lerēaḥ
shemanekha toyim, shemen
turak shemekha; 'al-kēn 'alamoṭ
ahēvukha. Moshkhēni aharekha
narutsah; heyani hamelekh ḥadarav
nagilah venismehah bakh, nazkirah
dodekha miyayin, mēsharim
ahēvukha. Shehorah ani venavah,
benot Yerushalayim; ke-aholē kēdar,
kiri'ut Shelomoh. Al-tir-uni
she-ani sheharhoret, sheshezafatni
hashamesh; benē immi niharu-yi
samuni noṭerah et-hakeramim,
karmi sheli lo natarti. Hagidah li she-
ahavah nafshi, ekhah tir'eh, ekhah
tarbits batsahorayim; shallamah
ehyeh ke'oteyah, 'al 'edre hayerekha.

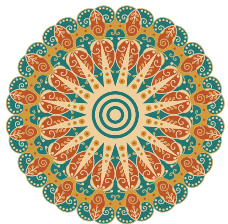
Im-lo tēde'i lakh, hayafah banashim;
tse-i-lakh be'ikyē hatson ur'i
et-gēdiyayotayikh, 'al mishkenoṭ
haro'im. Lesusaṭi berikhvē Far'oh,
dimmitikh ra'yaṭi. Navu lehayayikh
batorim, tsavvarēkh baḥaruzim. Toré
zahay na'aseh-lakh, 'im nekuddoṭ
hakasef.

Shir haShirim

His fruit is succulent in my mouth. TSoS is unabashedly erotic. The comparison here to a tree is particularly euphemistic, especially when we consider the correct identification of the tappuah.

Although usually translated as 'apple' - the climate of Israel is not fit for growing apples. If instead we consider that the reference is to a strong tree, with ample shade, and sweet round fruit, then the rather sexual-looking apricot seems the best candidate.

His left hand is under my head. TSoS becomes immensely important to the mystics, especially in exile from Spain - as it comes to signify an eroticism between Tiferet (masculine aspect of the Divine) and Shekhinah (his feminine counterpart). The symbolism of left and right, as here, comes to signify particular sefirot, and these verses are often relied on as prooftexts.



עד־שְׁהַמֶּלֶךְ בְּמִסְבּוֹ נָרְדִי נִתֵּן רִיחוֹ:
צִרּוֹר הַמֹּר וְדוּדִי לִי בֵּין שְׂדֵי יָלִין:
אֲשָׁכַל הַכֶּפֶר וְדוּדִי לִי בְּכַרְמֵי עֵין גֶּדִי:

הַנֶּךְ יָפָה רַעֲיָתִי הַנֶּךְ יָפָה עֵינֶיךָ יוֹנִים:

הַנֶּךְ יָפָה דוּדִי אֶף נָעִים אֶף־עֲרֻשָּׁנוּ
רַעֲנָנָה: קְרוֹת בְּתֵינֵנו אֲרָזִים רַהֲיֻטָּנוּ
בְּרוֹתִים:

ב אֲנִי חֲבַצְלֶת הַשָּׂרוֹן
שׁוֹשַׁנַּת הָעֲמָקִים:

כְּשׁוֹשָׁנָה בֵּין הַחוֹחִים כֵּן רַעֲיָתִי בֵּין
הַבָּנוֹת:

כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר כֵּן דוּדִי בֵּין
הַבָּנִים בַּעֲלוֹ חֲמֻדָּתִי וְיִשְׁבֹּתִי וּפְרִי
מְתוֹק לַחֲכִי: הִבִּיאֵנִי אֶל־בֵּית הַיָּין
וְדַגְלֵנוּ עָלַי אֶהְבֶּה: סִמְכוּנִי בְּאֲשִׁישׁוֹת
רַפְּדוּנִי בַּתְּפוּחִים כִּי־חֹלֶת אֶהְבֶּה
אֲנִי: שְׁמַאלוֹ תַּחַת לְרֹאשִׁי וַיִּמְיֵנוּ
תַּחֲבֻקְנִי: הִשְׁבַּעְתִּי אֶתְכֶם בָּנוֹת
יְרוּשָׁלַם בַּעֲבָאוֹת אוֹ בְּאֵילוֹת הַשָּׂדֶה

Until the king was seated at his table, my
perfume gave off its fragrance. My beloved
is like a bundle of myrrh hanging between
my breasts. He is like a cluster of henna
blossoms in the vineyards of Ēn Gedi.

You are beautiful, my love, your eyes are
beautiful doves.

You are beautiful, my love, and fine as well
– our shared bed will be luxurious. The
walls of our house will be cedars, and the
furniture made of pine.

I am like saffron growing on
the plain of Sharon - like a lily blossoming in
the valleys.

Yes, like a lily among brambles so is my love
among all the girls.

Like an apricot tree in the forest, so is my
love among the boys. I get pleasure in his
shade, as I sit and his fruit is succulent in my
mouth. Let him lead me to the banquet hall
with his flag of love over me. Prop me up
with pastries, refresh me with apricots – for
I am sick with love. His left hand is under
my head, as his right embraces me. I swear
to you, daughters of Yerushalayim – by the
gazelles or by the field deer – if you awake



‘Ad-shehamelekh bimsibbo, nirdi
naṭan rêho. Tseror hamor(!) doḏi li,
bén shaḏai yalin. Eshkol hakofer(!)
doḏi li, bekharmé ‘én gedī.

Hinnakh yafah ra’yati, hinnakh
yafah ‘énayikh yonim.

Hinnekhā yafēh doḏi af na’im,
af- ‘arsēnu ra’ananah. Korot batēnu
arazim, rahitēnu beroṭim.

Ani ḥayatsselet hasharon,
shoshannaṭ ha’amakim.

Keshoshannah bén haḥoḥim,
kén ra’yati bén habanoṭ.

Keṭappuah ba’atsé haya’ar, kén doḏi
bén habanim; betsillo ḥimmadti
veyashayti, ufiryo maṭok lehikki.
Heviani el-bét hayayin, vediglo
‘alai ahayah. sammekhuni
ba-ashishot, rappeduni
batappuḥim; ki-holat ahayah
ani. Semoli taḥat leroṣhi, vimino
teḥabbekēni. Hishba’ti etkhem benoṭ
Yerushalayim bitsya-oṭ, o be-ayloṭ
hasadeh;

Shir haShirim

The rain has gone and disappeared.

Although the word used here signifies the Autumn in modern Hebrew, the ancient Israelites only established two seasons: the rainy season and the dry season. The religious festivals, the civic and taxation authorities, and indeed, even teenage romance, were governed by the binary annual toggle-switch between rain and sun.

...when the shadows lengthen.

It's clear from the verb used of the day that it means the start of the evening, the cool breeze that meets a desert when the sun retreats. Accompanied by the lengthening of shadows, this section clearly intimates that the intimate encounter of the lovers is terminated at twilight—ending their temporary embrace for the day.



אִם-תִּעֲרֹוּ וְאִם-תִּעֲזָבוּ אֶת-הָאֱהָבָה
עַד שֶׁתִּחַפֵּץ: קוֹל דּוֹדִי הִנֵּה-זֶה בָּא מִדֶּלֶג
עַל-הַהָרִים מִקַּפֵּץ עַל-הַגְּבָעוֹת: דּוֹמָה
דּוֹדִי לַעֲבִי אוֹ לַעֲפֹר הָאֵילִים הִנֵּה-זֶה
עוֹמֵד אַחֵר כְּתִלְנוּ מִשְׁגִּיחַ מִן-הַחֲלֹנוֹת
מִצִּיץ מִן-הַחֲרָכִים: עֲנֵה דּוֹדִי וְאָמַר לִי

קוֹמִי לִךְ רַעִיָּתִי יָפְתִי וְלִכְי־לִךְ: כִּי-הִנֵּה
הִסְתִּי עֶבֶר הַגֶּשֶׁם חָלַף הַלֵּךְ לוֹ: הַנֶּצְנִים
נִרְאוּ בָאָרֶץ עֵת הַזֹּמֶר הִגִּיעַ וְקוֹל
הַתּוֹר נִשְׁמַע בָּאֲרָצוֹ: הִתְאַנְּה חֲנֻטָּה
פִּגְיָה וְהַגְּפָנִים וְסִמְדָּר נִתְּנוּ רֵיחַ קוֹמִי
לִךְ רַעִיָּתִי יָפְתִי וְלִכְי־לִךְ: יוֹנְתִי בְּחֻגֵי
הַפֶּלַע בְּסִתֵּר הַמְּדֻרָּה הִרְאִינִי אֶת-
מְרִאִיד הַשְּׁמִיעִינִי אֶת-קוֹלְךָ כִּי-קוֹלְךָ
עָרֵב וּמְרִאִיד נְאוּהָ: אֲחֻז־לִנוּ שְׁוֹעֲלִים
שְׁוֹעֲלִים קִטְנִים מְחַבְּלִים כְּרָמִים וְכְרָמֵינוּ
סִמְדָּר:

דּוֹדִי לִי וָאֲנִי לוֹ הָרַעְהָ בְּשׁוֹשָׁנִים: עַד
שִׁפְפוֹחַ הַיּוֹם וְנָסוּ הַצִּלְלִים סָבַ דְּמָה-לִךְ
דּוֹדִי לַעֲבִי אוֹ לַעֲפֹר הָאֵילִים עַל-הָרִי
בְּתֵר:

and arouse yourself to love, pursue what it desires. The voice of my love is coming, skipping over mountains and jumping over hills, for my love is like a gazelle or a young stag. Look, here he is standing behind our wall, gazing through the windows, glancing through the lattice. Then my love answered and said to me:

Get up my beloved, my beautiful one, and come away! For the Autumn has passed, the rain has gone and disappeared. Blossoming flowers have appeared on the Earth, the time of song has arrived, and the voice of the dove can be heard in our land. The fig tree ripens its new fruit, while the blossoming vines spread their fragrance. Get up my beloved, my beautiful one, and come away! My dove, hiding in the rocky clefts of crags, show your face to me, allow me to hear your voice, for your voice is soothing and your face is stunning. Catch for us the foxes, the little foxes who tear up vineyards— for our vineyards are in bloom!

My beloved is mine and I am his, he who grazes amongst the lilies. Until the cool of the day arrives when the shadows lengthen, encircle me, my love, like a gazelle or a young stag upon the rugged mountains.



im-ta'iru (!) ve-im-te'oreru et-ha-ahayah 'ad shetehpats. Kol dodī, hinnéh-zeh ba; medallég 'al-heharim, mekappéts 'al-hageya'ot. Domeh dodī litsvi, o le'ofer ha-ayyalim; hinneh-zeh 'oméd ahar kotlénu, mashgiaḥ min-hahallonot métsits min-haharakim. 'Anah dodī ve-amar li;

kumi lakh ra'yati yafati ulkhi-lakh. Ki-hinnéh haseṭav 'ayar; hageshem, ḥalaf halakh lo. Hanitssanim nir-u ya-arets, 'éts hazamir higgia'; vekol hator nishma' be-artsénu. Hate-énah hanetah faggeha, vehagefanim semadar naṭenu réah; kumi lakh ra'yati yafati ulkhi-lakh. Yonati beḥagvé hasela' beséter hamadrégah, har-īni et-mar-ayikh, hashmi'īni et-kolékh; ki-kolékh 'aréy umar-ékh naveh. Eḥezu-lanu shu'alim, shu'alim ketannim meḥabbelim keramim; ukhraménu semaḍar.

Dodī li va-ani lo, haro'eh bashoshannim. 'Ad sheyafuah hayom, venasu hatselalim; sov deméh-lekha dodī litsvi o le'ofer ha-ayyalim 'al-haré vaṭer.

Shir haShirim

I swear to you. This verse serves as a refrain, often introducing the chorus of the daughters of Yerushalayim. Typically, translations assume that the meaning is that one shouldn't arouse love until the time of the desire. Surely, however, this is a prudish counter-reading of the text. Although the Hebrew is difficult, it seems to imply that if one is aroused to love, then it should be acted on, until it is satisfied.

...sedan... This word, like many in TSoS is a hapax legomenon - a word that only occurs once. Here it seems to describe a litter, palanquin or other type of sedan held aloft by servants and in which royalty would have been carried about.



ג על-משכבי בלילות

בְּקִשְׁתִּי אֶת שְׁאֲהֶבָה נִפְשִׁי בְּקִשְׁתִּי
וְלֹא מָצָאתִיו: אֲקוּמָה נָא וְאֶסֹבְבָה
בָּעִיר בַּשּׁוּקִים וּבִרְחֹבוֹת אֲבַקֶּשָׁה
אֶת שְׁאֲהֶבָה נִפְשִׁי בְּקִשְׁתִּי וְלֹא
מָצָאתִיו: מִצְאוֹנֵי הַשְּׁמָרִים הַסֹּבְבִים
בָּעִיר אֶת שְׁאֲהֶבָה נִפְשִׁי רְאִיתָם:
כִּמְעַט שֶׁעֲבַרְתִּי מֵהֶם עַד שֶׁמָּצָאתִי
אֶת שְׁאֲהֶבָה נִפְשִׁי אֲחֻזְתִּיו וְלֹא
אֲרַפְּנוּ עַד-שֶׁהֵבִיאתִיו אֶל-בֵּית אִמִּי
וְאֶל-חֹדֶר הַזֹּרֵתִי: הַשְּׁבַעְתִּי אֶתְכֶם
בָּנוֹת יְרוּשָׁלַם בְּצִבְאוֹת אוֹ בְּאִילוֹת
הַשָּׂדֶה אִם-תִּעְרְרוּ וְאִם-תִּעְזְרוּ
אֶת-הָאֲהֶבָה עַד שֶׁתִּתְחַפֵּץ:

מִי זֹאת עֹלָה מִן-הַמִּדְבָּר כְּתִימָרוֹת
עֹשֵׂן מִקְשָׁרֶת מוֹר וּלְבוֹנָה מִכָּל אֲבֻקָּת
רוֹכֵל: הֲנֵה מִשְׁתּוֹ שֶׁלִּשְׁלֹמֹה שְׁשִׁים
גִּבּוֹרִים סָבִיב לָהּ מִגִּבּוֹרֵי יִשְׂרָאֵל: כָּלֶם
אֲחֻזִּי חָרַב מִלְמָדִי מִלְחָמָה אִישׁ חֲרָבוֹ
עַל-יָרְכוֹ מִפֶּחַד בְּלִילוֹת: אֲפִרְיוֹן עָשָׂה
לִּי הַמֶּלֶךְ שְׁלֹמֹה מַעֲצֵי הַלְבָּנוֹן: עֲמֻדָיו
עָשָׂה כֶּסֶף רִפְדָּתוֹ זָהָב מִרְכָּבוֹ אֲרָגְמָן
תּוֹכוֹ רָצוֹף אֲהֶבָה מִבָּנוֹת יְרוּשָׁלַם:

Upon my bed, every night, I seek

the one whom my soul loves. I seek him but I do not find him. I want to get up and wander around the city! I want to seek the one whom my soul loves – in the markets and the boulevards! I have sought him, but have not found him. Instead, I found the watchmen patrolling the city; “Have you seen the one whom my soul loves?!” Scarcely had I left them when I found the one whom my soul loves! I grabbed him and would not slacken my grip on him until I brought him to my mother’s house, to the room where I was conceived. **I swear to you**, daughters of Yerushalayim – by the gazelles or by the field deer – if you awake and arouse yourself to love, pursue what it desires.

Who is this rising up from the desert like a column of incensed smoke – perfumed like myrrh and frankincense from amongst the merchant’s spices? Look! It is *Shelomo*’s palanquin - surrounded by sixty knights of *Yisraél*. Each bears a sword, well-practiced by battle. Each bears a sword on his thigh out of fear of the nighttime. King *Shelomo* made for himself a **sedan** of Lebanese cedar – its posts silver, its base gold, its seat in Tyrian purple, its inside embroidered by love – Oh daughters of *Yerushalayim*!

*‘Al-mishkayī balélot,
bikkashti, et she-ahavah nafshi;
bikkashtiv velo metsativ. Akumah
na va-asoyevah ba’ir bashevakim
uvarehoyot, ayakshah, et
she-ahavah nafshi; bikkashtiv velo
metsativ. Metsa-uni hashomerim,
hasoyeyim ba’ir; et she-ahavah
nafshi re-item. Kim ‘at she‘avarti
méhem, ‘ad shematsati, et
she-ahavah nafshi; ahaztiv velo
arpennu, ‘ad-shehayetiv el-bét
immi, ve-el-heder horati. Hishba’ti
etchem benot Yerushalayim
bitsya-ot, o be-aylot hasadeh;
im-ta’iru(!) ve-im-te’oreru
et-ha-ahavah ‘ad shetehpats.*

*Mi zot ‘olah min-hamidbar,
ketimarot ‘asan; mekutteret mor
ulyonah, mikol aykat rokhel.
Hinneh mitato sheliShlomoh,
shish-shim gibborim sayiy lahh;
migibboré Yisraél. Kullam ahuzé
herey, melummedé milhamah;
ish harbo ‘al-yérékhu mipahad
balélot. Appiryon ‘asah lo
haMelekh Shelomoh, mé‘atsé
haLevanon. ‘Ammudav ‘asah
khesef, refidato zahaf, merkayoy
argaman; tokho ratsuf ahavah,
mibenot Yerushalayim.*

Shir haShirim

Your neck is like David's tower.

Here once more we have a unique biblical turn of phrase with Talpiyyot. The most sensible reading of this is to connect it to the Semitic usage in other languages: in Akkadian *lapu* is 'to surround', in Arabic the same root (ل.פ.ף) is 'to envelop' and in Aramaic it is 'to entwine, plait'. Therefore, one reading is that the word refers to a tower built with spiraling, terraced rows of stones. This would have been ideal for defence and we know it was customary to decorate such a tower with the weapons and shields of the warriors garrisoned within it. As a description of beauty, it seems that we should understand it to mean either 1) that her neck was long and symmetrical, or 2) that she wore a strand of beads, or stacked necklaces, which resembled a tower built with spiraling rows of stones. [See Ralba "g as well on this verse]



צֵאִינָה | וְרֵאִינָה בָנוֹת צִיּוֹן בְּמֶלֶךְ
שְׁלֹמֹה בַּעֲטָרָה שְׁעֵטְרָה-לוֹ אִמּוֹ בַּיּוֹם
חֲתָנָתוֹ וּבַיּוֹם שִׁמְחָת לְבוֹ:

ד הִנֵּךְ יָפָה רְעִיתִי

הִנֵּךְ יָפָה עֵינֶיךָ יוֹנִים מִבְּעַד לְצִמְתְּךָ
שְׁעָרֶךָ כְּעֶדֶר הָעוֹזִים שְׁגִלְשׁוֹ מִהָר
גִּלְעָד: שְׁנֶיךָ כְּעֶדֶר הַקְּצוּבוֹת שְׁעָלוֹ
מִן-הָרֹחֶצֶה שְׂבָלָם מִתְּאִימוֹת וְשִׁבְלָה
אֵין בָּהֶם: כְּחוֹט הַשָּׁנִי שִׁפְתֶּיךָ
וּמִדְּבָרֶיךָ נֶאֱוָה כְּפֶלֶח הָרִמּוֹן רִקְתְּךָ
מִבְּעַד לְצִמְתְּךָ: כְּמִגְדַּל דָּוִד צִוְּאָרְךָ
בְּנוֹי לְתַלְפִּיּוֹת אֶלְף הַמָּגֵן תָּלוּי
עָלָיו כָּל שְׁלֹטֵי הַגְּבוּרִים: שְׁנֵי שְׁדֵיךָ
כְּשֹׁנֵי עֶפְרַיִם תְּאוֹמֵי צִבְיָה הָרוּעִים
בְּשׁוֹשָׁנִים: עַד שִׁפְפוֹחַ הַיּוֹם וְנָסוּ
הַצִּלְלִים אֵלֶיךָ לִי אֶל-הָר הַמְּזוֹר וְאֶל-
גִּבְעַת הַלְּבוֹנָה: כִּלְךָ יָפָה רְעִיתִי וּמוֹם
אֵין בְּךָ:

אֶתִּי מִלְּבָנוֹן כְּלָה אֶתִּי מִלְּבָנוֹן תְּבוֹאִי
תְּשׁוּרִי | מִרְאֵשׁ אֲמָנָה מִרְאֵשׁ שְׁנִיר
וְחֶרְמוֹן מִמְּעֵנֹת אֲרִיּוֹת מִהֶרֶרִי נְמִרִים:

Come out and look - daughters of Tsiyyon -
at King Shelomo with a crown atop his head,
just as he was on the day of his wedding -
when his mother crowned him and his heart
was joyfully happy.

Look at you, my beautiful
darling! Look at you – how beautiful your
eyes are, like doves within your veil – and
your hair like a flock of goats perched upon
Mt. Gilad! Your teeth are like a flock of
sheep – shorn and emerging from being
washed – all of them perfect and none
missing! Your lips are like a crimson ribbon
and your voice is soothing - your cheeks are
red like a pomegranate's rind from within
your veil. *Your neck is like David's tower,*
built terraced, with the thousand shields of
its mighty defenders hanging from it. Your
breasts are like two young gazelle fawns –
twins – who graze among the lilies. Until
the day's light is kindled and the shadows
have fled, I will go to what is mine – to
the mound of myrrh and to the foothill of
frankincense. All of you is beautiful, my
darling– there is no flaw in you.

With me, from Lebanon, my bride – with
me from Lebanon you will come. Look
down from the climax of Mt. Amanah, from
the summit of Senir and Hermon! From the
retreats of lions and from
the crags of leopards!



Tse-enah(!) ur-enah benot Tsiyyon
baMelekh Shelomoh; ba'atarah
she'itterah-lo immo beyom
hatunnato, uvyom simhat libbo.

Hinnakh yafah ra'yati
hinnakh yafah, 'enayikh yonim,
miba'ad letsammatekh; sa'rekh
ke'eder ha'izzim, shegolshu
mehar gil'ad. Shinnayikh ke'eder
haketsuyot, she'alu min-harahtsah;
shekullam mat-imot, veshakkulah en
bahem. Kehut hashani siftotayikh,
umidbarekh naveh; kefelah
harimmon rakkatekh, miba'ad
letsammatekh. Kemigdal David
tsavvarekh, banui letalpiyot; elef
hamagen talui 'alav, kol shilté
hagibborim. Shené shadayikh kishné
'ofarim te-omé tseyiyyah; haro'im
bashoshannim. 'Ad sheyafuah
hayom, venasu hatselalim; elekh
li el-har hamor; ve-el-giy'at
haleyonah. Kullakh yafah ra'yati,
umum en bakh.

Itti miLevanon kallah, itti miLevanon
tayo-i; tashuri(!) mérosh Amanah
mérosh Senir veHermon, mime'onot
arayot, méhareré nemérim.

Shir haShirim

Your defences. This verse is one of many frequently misunderstood. The first word here שְׁלַחֶיךָ (Strong 7973) is, in most instances a description of weapons, or in some, of plant shoots. Yet, here the most sensible reading is the one that follows the meaning in Yoël 2:8:

“[...] When they burst through the defences, they do not break ranks.”

This is consistent with the previous image of the woman's body as a locked garden, here defended with orchards and herbs.

I have eaten from my thicket. This is often translated ‘honeycomb’, but there is no reason for this. Its standard definition is vegetation, and this fits the garden setting – however the sexual allusion of the plain meaning likely made most translators uncomfortable (a frequent phenomenon with TSoS).



לִבְבַתִּי אַחֲתִי כָלָה לִפְבִּתִּי בְּאַחַת
מַעֲיָנֶיךָ בְּאַחַד עֵנֶק מַצֹּרְנֶיךָ: מַה-
יָפוּ דְּדִיךְ אַחֲתִי כָלָה מַה-שָּׁבוּ דְּדִיךְ
מִלֵּין וְרִיחַ שְׁמָנֶיךָ מִכָּל-בְּשָׂמִים: נֹפֶת
תַּטְפָּנָה שְׁפֹתֶיךָ כָלָה דָּבֵשׁ וְחָלָב
תַּחַת לְשׁוֹנְךָ וְרִיחַ שְׁלֹמֶתֶיךָ כָּרִיחַ
לְבָנוֹן: גֵּן וְנָעוּל אַחֲתִי כָלָה גֵּל נָעוּל
מַעֲנֵן חֲתוּם: שְׁלַחֶיךָ פְּרֹדֶם רְמוֹנִים
עִם פְּרִי מְגָדִים כְּפָרִים עִם-נֶרְדִּים:
נֶרְדַּ וְכֶרֶם קָנָה וְקִנְמוֹן עִם כָּל-עֵצִי
לְבוֹנָה מֵר וְאַחֲלוֹת עִם כָּל-רֹאשִׁי
בְּשָׂמִים: מַעֲנֵן גָּזִים בְּאֵר מִים חַיִּים
וְנוֹלִים מִן-לְבָנוֹן:

עוּרִי צָפוֹן וּבֹאִי תִימָן הִפִּיחִי גִנִּי יִגְלוּ
בְּשִׁמּוֹ יָבֹא דוֹדִי לִגְנוֹ וְיֹאכַל פְּרִי
מִגְדִּיו:

ה בָּאתִי לְגִנִּי אַחֲתִי כָלָה
אֲרִיתִי מוֹרִי עִם-בְּשָׂמִי אֲכַלְתִּי יַעֲרִי
עִם-דְּבָשִׁי שְׁתִּיתִי יַיִן עִם-חֲלָבִי
אֲכָלוּ רֵעִים שְׁתוּ וְשָׁכְרוּ דוֹדִים:

You have bewitched me, my sister-bride.
You have bewitched me with one glance
from your eyes, with one strand of your
necklace! How beautiful your love is - my
sister-bride! How much better your love is
than wine – and your scent richer than any
spice! Honey oozes from your lips, bride;
syrup and milk are beneath your tongue,
and the scent of your shift has the hint of
cedar. You are a locked garden, my sister-
bride, a wave held back, a fountain stopped-
up. Your defences are like an orchard of
pomegranates with luscious fruit, henna,
and spikenard. Spikenard and saffron,
calamus and cinnamon, all with branches
of frakincense resin; myrrh and aloe, with
all the best spices. A fountain of gardens, a
well of flowing water, trickling down from
Lebanon.

Arouse yourself, north wind, and come up,
south wind! Blow gently upon my garden
so that its spices will melt and pour forth.
My beloved is coming to his garden -
and he will eat its luscious fruit.

I have come, to my garden,
my sister-bride! I have plucked my myrrh
with my spice. I have eaten from my thicket
with my syrup. I have drunk my wine with
my milk. Eat, friends! Drink! Get drunk on
love!



*Libbaytini ahoṭi khallah; libbaytini
be-aḥaṭ mé'énayikh, be-aḥad 'anak
mitsavveronayikh. Mah-yafu
ḏodayikh ahoṭi khallah; mah-
toyu ḏodayikh miyayin, veréah
shemanayikh mikol-besamim.
Nofet tittofnah siftotayikh kallah;
deyash veḥalay taḥaṭ leshonékh,
veréah salmotayikh keréah
Levanon. Gan(!) na'ul ahoṭi
khallah; gal na'ul ma'yan ḥaṭum.
Shelahayikh pardés rimmonim,
'im peri megadim; kefarim 'im-
neradim. Nér(!) vekharkom kaneh
vekinnamon, 'im kol-'atsé leyonah;
mor va-ahalot, 'im kol-rashé
yesamim. Ma'yan ganim, be-ér
mayim ḥayyim; venozelim min-
Levanon.*

*Uri tsafon uvo-i téman, hafīhi
ganni yizzelu yesamav; yavo ḏodi
leganno, veyokhal peri megadav.*

*Baṭi leganni ahoṭi khallah,
ariṭi mori 'im-besami, akhalti ya'ri
'im-diyshi, satiti yéni 'im-halay;*
ikhlu ré'im, shetu veshikhro ḏodim.

Shir haShirim

How could I be suspicious?

In Arabic طَنَفَ (ṭanifa) is 'to be suspicious' and that seems to be the plain meaning here as well. The female speaker seems to be speaking to the audience (or the chorus) and justifying her action of allowing her lover to enter her chambers during night-time hours, covertly.

...he stands out even amongst ten thousand. In the second half of TSoS, there is a repeated use of language emphasising the uniqueness of the lover. In several instances, the text uses the root (ג.ד) which is associated with a flag or a banner, and thus with something identifiable from a distance. So to suggest, as the female speaker does here, that her lover is identifiable even in a crowd of ten-thousand, is a hyperbolic statement of his extreme beauty.



אֲנִי יִשְׁנָה וְלִבִּי עֵר קוֹל וְדוֹדִי דּוֹפֵק
פִּתְחִי-לִי אַחֲתִי רַעֲיָתִי יוֹנָתִי תַמָּתִי
שְׂרָאשִׁי נִמְלֵא-טָל קְנוּצוֹתַי רְסִיסִי
לַיְלָה: פִּשְׁטֹתִי אֶת-כְּתָנֹתַי אֵיכָבָה
אֶלְבֶּשֶׁנָּה רַחֲצֹתִי אֶת-רַגְלִי אֵיכָבָה
אֲשַׁנֶּפֶס: דּוֹדִי שָׁלַח יָדוֹ מִן-הַחֹר וּמַעֲי
הָמוּ עָלַי: קַמְתִּי אֲנִי לִפְתֹּחַ לְדוֹדִי
וַיְדִי נִטְפוֹ-מֹר וְאֶצְבְּעֹתַי מֹר עֲבָר
עַל כַּפּוֹת הַמִּנְעוּל: פִּתְחָתִי אֲנִי לְדוֹדִי
וְדוֹדִי חִמַּק עֲבָר נִפְשִׁי יֵצֵאָה בְּדַבְּרוֹ
בְּקִשְׁתִּיהוּ וְלֹא מִצְאָתִיהוּ קִרְאָתִיו
וְלֹא עֲנִי:

מִצְאָנִי הַשְׂמָרִים הַסֹּבְבִים בְּעִיר
הַכּוֹנֵי פִצְעוֹנִי נִשְׁאָו אֶת-רִדְדִי מַעְלִי
שְׂמָרֵי הַחֲמוֹת: הִשְׁבַּעְתִּי אֶתְכֶם בָּנוֹת
יְרוּשָׁלַם אִם-תִּמְצְאוּ אֶת-דּוֹדִי מִה-
תִּגִּידוּ לוֹ שְׂחֹלֶת אֶהְבָּה אָנִי:

מִה-דּוֹדְךָ מִדּוֹד הַיָּפָה בְּנָשִׁים מִה-
דּוֹדְךָ מִדּוֹד שְׂכָכָה הִשְׁבַּעְתָּנוּ:

דּוֹדִי צַח וְאֲדוֹם דָּגוּל מְרֻבָּבָה: רֹאשׁוֹ
כֶּתֶם כִּזּו קְנוּצוֹתָיו תִּלְתְּלִים שְׂחֹרוֹת

I was asleep but my mind was aroused. The voice of my beloved was insisting: "Open yourself to me, my sister, my darling, my perfect dove! My head is drenched with mist, my hair soaked with the dew-drops of night!" I had stripped off my garments—why should I want to put them on once more? I had washed my feet already – *why would I be suspicious?* My lover thrust his hand into the cavity, and my insides moaned against him. I stood up, myself, to open for my lover, and my hands dripped with myrrh, my fingers flowing with it, as my palms undid the bolt. I opened myself to my lover, but my lover curved away and left. My soul left when he spoke. I sought him out but did not find him. I called him but he did not answer me.

I found the watchmen patrolling the city—they struck me and abused me. They tore away my cloak from upon me – those protectors of the walls! I swear to you, daughters of Yerushalayim, if you find my lover – what can you say to him? Tell him I am love-sick.

How is your lover better than others, O' most beautiful of women, how is your lover better – that you ask us to swear so?!

My lover is dazzling, and rosy-cheeked– he stands out even amongst ten thousand. His face is like something carved from gold, his



Ani yeshénah velibbi 'ér; kol(!) doḏi
ḏofek piṭḥi-lī aḥoti ra'yati yonaṭi
ṭammaṭi, sheroshi nimla-tal,
kevvutssoṭai resisé lailah. Pashatti
eṭ-kuttonti, ékhakhah elbashennah;
rahatsti eṭ-raglai ékhakhah
atannefēm. Doḏi shalah yado min-
haḥor; umé'ai hamu 'alav. Kameti
ani liftoah ledod; veyadai natefu-
mor ve-etsbe'otai mor 'oyér; 'al
kappoṭ haman 'ul. Pataḥti ani ledod;
vedodí hamak 'ayar; nafshi
yatse-ah vedabbero, bikkashtihu velo
metsatihu, keraṭiv velo 'anani.

Metsa-uni hashomerim hasoyeyim
ba'ir hikkuni fetsa'uni; nase-u
eṭ-reḏidi mé'alai, shomeré
haḥomot. Hishba'ti etkhem benot
Yerushalayim; im-timtse-u eṭ-dodí,
mah-taggiḏu lo, sheḥolat ahayah
ani.

Mah-doḏekh midoḏ, hayafah banashim;
mah-doḏekh midoḏ, shekakhah
hishba'tanu.

Doḏi tsaḥ ve-adom, dagul
méreyayah. Rosho ketem paz;
kevvutssotav taltallim, shehorot

Shir haShirim

The appearance of him is like Lebanon, his choicest part like cedar. Another verse typically censored, the pun created with בָּחֹר which refers to 'choicest' but also to 'man(hood)' (via the notion of 'first-born') is no doubt in play. The plain meaning seems to be a description of the cedar-like hardness of his manhood.

...astounding even among the distinguished. Above, the female speaker described her lover as identifiable even among ten thousand. Here, the male lover responds tit-for-tat, exaggerating even further, by suggesting that even among the identifiable, she is astonishing. The word אִימָה implies not just shocking beauty, but also terrible beauty. This is language that would have been most likely used to describe the beauty of goddesses, who inspired both awe and terror with their countenance.



פְּעֹרֶב: עֵינָיו כִּיּוֹנִים עַל-אַפְיקֵי מַיִם
רְחִצּוֹת בְּחֶלֶב יִשְׁבּוֹת עַל-מְלֵאֲתָ:
לְחִי בְּעֲרוֹגַת הַבָּשָׂם מִגְדָּלוֹת
מִרְקָחִים שִׁפְתוֹתָיו שְׁשׂוּשִׁיִּים נִטְפּוֹת
מִזֶּרֶעַ: יָדָיו גְּלִילֵי זָהָב מִמְּלָאִים
בִּתְרָשִׁישׁ מַעֲיוֹ עֵשֶׂת שָׁן מְעֻלָּפֶת
סְפִירִים: שׁוֹקֵיו עֲמוּדֵי שֵׁשׁ מִסָּדִים
עַל-אֲדָנֶי-פֶּן מִרְאֵהוּ כְּלִבְנוֹן בָּחֹר
כְּאַרְזִים: חֶפֶז מִמֵּתִקִּים וְכֹל מִחֲמָדִים
זֶה דּוּדִי וְזֶה רַעִי בְּנוֹת יְרוּשָׁלַם:

וְ אָנָּה הִלַּךְ דּוּדִךְ
הִיפָה בְּנָשִׁים אָנָּה פָּנָה דּוּדִךְ וּבִבְקָשְׁנוּ
עִמָּךְ:

דּוּדִי יָרַד לִגְנוֹ לְעֲרוֹגוֹת הַבָּשָׂם לְרֵעוֹת
בְּגָנִים וּלְלֶקֶט שְׁשׂוּשִׁיִּים: אֲנִי לְדּוּדִי
וְדּוּדִי לִי הִרְעָה בְּשׁוּשִׁיִּים:

יָפָה אַתְּ רַעִיתִי כְּתִרְסָה נָאוָה
כִּירוּשָׁלַם אִימָה בְּנִדְגָלוֹת: הִסְבִּי
עֵינֶיךָ מִנִּגְדֵי שָׁהִם הִרְהִיבֵנִי שְׁעָרֶךָ
בְּעֶדֶר הָעֹזִים שְׁגָלְשׁוּ מִן-הַגִּלָּעַד:

curled locks black like a raven. His eyes are like doves upon streams of water, they are bathed in milk and fitly set. His cheeks are like piles of balsam, like towers of perfume. His lips are lilies, dripping with liquid myrrh. His hands are like circling rods of gold, filled in like jasper. His abdomen is like an ivory carving decorated with sapphires. His legs are like columns of marble set on gold bases. The appearance of him is like Lebanon, his choicest part like cedar. The taste of him is sweet, and all of him is delightful. This is my lover and this is my darling, O' daughters of Yerushalayim.

Where did your ^{lover go,}
O most beautiful of women?! Where has your
lover turned toward and where shall we seek
him out with you?

My lover has gone down to my garden, to the piles of spices, to graze in the gardens and to gather up lilies. I am my beloved's and my beloved is mine - he who grazes amongst the lilies.

You are beautiful, my darling, like Tirtsah- lovely like Yerushalayim, *astounding even among the distinguished*. Turn your eyes away from me, for they have emboldened me- your hair like a flock of goats perched upon the Gilad. Your teeth are like a flock



ka'orév. 'Énav, keyonim 'al- afiké mayim; rohatsof behalay, yoshevo' 'al-milét. Lehayav ka'arogaf habosem, migdelot merkahim; siftotav shoshannim, notefot mor 'oyér. Yafav gelilé zahay, memulla-im batarshish; mé'av 'eshet shen, me'ullefet sappirim. Shokav 'ammudé shesh, meyussadim 'al-adné-faz; mar-ehu kaLeyanon, bahor ka-arazim. Hikko mameṭakkim, vekhullo mahhamadim; zeh doḏi vezeh ré'i, benot Yerushalayim.

Anah halakh doḏékh,
hayafah banashim; anah panah doḏékh, unyakshenu 'immakh.

Doḏi yaraḏ leganno, la'arugot habosem; lir'ot bagannim, velilkot shoshannim. Ani leḏoḏi veḏoḏi li, haro'eh bashoshannim.

Yafah at ra'yati keṭirtsah, navah klrushalayim; ayummah kanidgalot. Hasébbi 'enayikh minegdi, shehémi hirhiyuni; sa'rékhe ke'eder ha'izzim, shegolshu min-hagil'ad.

Shir haShirim

Who is this, radiant like the dawn, beautiful like the moon, bright as the sun's light...? Here, several images present in the above text are combined together by the male speaker. There is a resonance here to pagan imagery which is inescapable. Much of TSos is analgous to erotic poetry which would have been written to narrate the sexual relationship between a male and female deity (such as Ba'al and Anat). In that sense, the mystical (and mythological) interpretation of it is not so different.

...O' perfect woman... In some translations, Shulammit is taken as a proper name for the female lover; however it is more likely either 1) a play on Solomon's name (Shelomo) or meant to be understood as an appellation, which could be 'perfect woman' as here or 'completer' as would also make sense.



שִׁנִּיךָ כְּעֶדֶר הָרְחִלִים שְׁעָלוּ מִן־
הָרִחָצָה שְׂכָלָם מִתְאִימוֹת וְשִׁכְלָה
אֵין בָּהֶם: כְּפֶלֶח הָרִמּוֹן וְקִתְנֶךָ מִבְּעַד
לִצְמִתְךָ: שְׁשִׁים הֶמָּה מְלָכוֹת וּשְׁמָנִים
פִּילִגְשִׁים וְעַלְמוֹת אֵין מִסְפָּר: אַחַת
הִיא יוֹנָתִי תִמְתִּי אַחַת הִיא לְאִמָּהּ
בָּרָה הִיא לְיוֹלֶדֶתָהּ רְאוּהָ בָנוֹת
וַיֵּאשְׁרוּהָ מְלָכוֹת וּפִילִגְשִׁים וַיְהַלְלוּהָ:
מִי־זֹאת הַנִּשְׁקָפָה כְּמוֹ־שָׁחַר יָפָה
כְּלִבְנָה בָּרָה בְּחִמָּה אִמָּה כְּנִדְגָלוֹת:

אֶל־גִּנַּת אֶגֶז וַיֵּרְדֹּתִי לָרְאוֹת בְּאֲבִי
הַנָּחַל לָרְאוֹת הַפְּרִיחָה הַגֶּפֶן הַנִּצּוֹ
הָרִמָּנִים: לֹא יָדַעְתִּי נִפְשִׁי שְׁמִתְנִי
מִרְכָּבוֹת עַמִּי־נָדִיב:

ז שׁוּבִי שׁוּבִי הַשּׁוֹלָמִית

שׁוּבִי שׁוּבִי וְנִחֲזֶה־בְךָ מִה־תִּחְזוּ
בַּשּׁוֹלָמִית בְּמַחְלַת הַמַּחֲנִים:

מִה־יָפוּ פְעָמֶיךָ בְּנִעְלִים בֶּת־נָדִיב
חֲמוּקֵי יֶרֶכְךָ כְּמוֹ חִלָּאִים מַעֲשֶׂה
יָדֵי אָמֹן: שָׂרָרְךָ אֲגֹן הַפֶּהָר אֶל־
יָחֶסֶר הַמְּזֹג בְּטֶנֶךָ עֲרֹמַת חֲשִׁים סוּגָה

of ewes coming up from being bathed, all of them perfect and none missing. Your cheeks are like a pomegranate's rind from behind your veil. There are sixty queens and eighty concubines, and uncountable virgin girls—but my perfect dove is the one and only, the only one to her mother, the brightest one to her one who birthed her. The daughters saw her and were happy for her— queens and concubines both praised her. *Who is this, radiant like the dawn, beautiful like the moon, bright as the sun's light, astonishing even among the distinguished?!*

To the garden of nut-trees I descended to look at the freshness of the valley, to see the vines in bloom and the pomegranates in blossom. Before I knew it, my soul's desire had placed me among the seats of my people's nobility.

Come back! *Come back, O'*

perfect woman! Come back, come back, and we shall behold you! How can you gaze upon the perfect woman like one of the camp's dances?

How beautiful are your feet in sandals, noble daughter! The curves of your thighs are like ornaments made by a master artisan! Your belly-button is like a rounded basin— it is never lacking in spiced wine. Your belly is



Shinnayikh ke'eder harehelim, she'alu min-harahtsah; shekullam mat-imot, veshakkulah én bahem. Kefelah harimmon rakkatékh, miba'ad letsammatékh. Shish-shim hémmah melakhot, ushmonim pilagshim; va'alamot én mispar. Ahat hi yonati tammati, ahat hi le-immahh, barah hi leyoladtahh; ra-uha yanot vaye-ash-sheruha, melakhot ufilagshim vayehaleluha. Mi-zot hanishkafah kemo-shahar; yafah kha-levanah barah kahammah, ayummah kannidgalot.

El-ginnat egot yaradti, lir-ot be-ibbe hanaḥal; lir-ot hafareḥah hagefen, hénétsu harimmonim. Lo yada'ti nafshi samatni, markeyot 'ammi-nadiy.

Shuvi shuvi hashulammit, shuvi shuvi venehezeh-bakh; mah-tehezu baShulammit, kimholat hamahanayim.

Mah-yafu pe'amayikh bane'alim bat-naḏiy; hammuké yerékhayikh, kemo hala-im, ma'aséh yedé omman. Sharérékh aggan hasahar, al-yehsar hamazeg; bitnékh 'arémat ḥittim, sugah

Shir haShirim

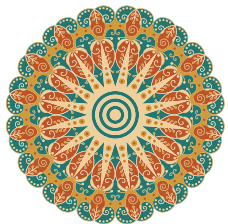
...the king is imprisoned in straps.

Poetry often relies on counter-intuitive images, descriptions which through their paradoxical semantics make us reconsider the meaning of the text. Here, the idea of a king imprisoned is no doubt such a stylistic flourish, but it is also enhanced by the imagery of the king 'imprisoned' in straps. Above (1:17) the same word is used as a clear reference to furniture. What is unclear is whether here the straps (or channels, troughs, flows) are meant to be a description of the woman's hair (as the rest of the verse), or a note separate from that describing a scene of bondage.

The mandrakes will give off their scent...

Mandrakes are the most famous biblical aphrodisiac.

In Genesis 30:14, we see Rachel purchase some from her sister in order to aid in her sexual pursuit of Ya'akov.



בְּשׁוֹשָׁנִים: שְׁנֵי שְׂדֵיךְ כְּשְׁנֵי עֲפָרִים
תְּאֵמִי צְבִיָּה: צֹאֲרֶךְ כְּמִגְדַּל הַשֵּׁן
עֵינֶיךָ בְּרֻכּוֹת בְּחֶשְׁבֹן עַל-שַׁעַר בַּת-
רָבִים אִפְךָ כְּמִגְדַּל הַלְבָנוֹן צוֹפֶה פְּנֵי
דְמָשֶׁק: רֹאשְׁךָ עָלֶיךָ כְּכַרְמֶל וְדֹלֶת
רֹאשְׁךָ כְּאַרְגָּמָן מֶלֶךְ אֶסּוּר בְּרֶהֱטִים:
מִה-זָּפִית וּמִה-נָּעַמְתָּ אֶהְבָּה
בְּתַעֲנוּגִים: זֹאת קוֹמְתְךָ דְּמַתְּהָ
לְתֹמָר וְשְׂדֵיךְ לְאַשְׁכְּלוֹת: אֲמַרְתִּי
אֶעֱלֶה בְּתֹמָר אֲחֻזָּה בְּסִנְסִינִי וְיִהְיוּ-
נָא שְׂדֵיךְ כְּאַשְׁכְּלוֹת הַגֶּפֶן וְרִיחַ אִפְךָ
כְּתַפְחִים: וְחֶפְךָ כִּיֵּן הַטּוֹב

הוֹלֵךְ לְדוֹדִי לְמִישָׁרִים דוֹבֵב שְׁפָתַי
יִשְׁנֶם: אֲנִי לְדוֹדִי וְעָלִי תִשְׁקָתוֹ:

לֵבָה דוֹדִי נֵצַח הַשָּׂדֶה נִלְיָה בְּכַפְרִים:
נִשְׁכַּיְמָה לְכַרְמִים נִרְאָה אִם פָּרְחָה
הַגֶּפֶן פָּתַח הַסְּמָדָר הִנְצוּ הָרְמוֹמִים
שָׁם אֲתֵן אֶת-דֹּדִי לָךְ: הַדּוֹדָאִים
נִתְנִי-דִיחַ וְעַל-פִּתְחֵינוּ כָּל-מִגְדִּים
חֲדָשִׁים גַּם-יִשְׁנֶם דוֹדִי צַפְנִתִּי לָךְ:

like a mound of wheat, bound by lilies. Your two breasts are like a gazelle's twin fawns. Your neck is like an ivory tower, your eyes like the pools at Heshbon, near the gate of Bat-Rabbim. Your nose is like the tower of Lebanon, peering towards Damascus. Your head sits atop like Mt. Carmel, and the stray hairs of your head like Tyrian purple threads – the king is imprisoned in straps. How beautiful you are and how satisfying you are, love, in all pleasures. Your stature is similar to a palm, and your breasts like its clusters of dates. I said, 'I will climb up the palm and grab at its fruit – may your breasts be like clusters of the grapes, and your breath smell like apples, your taste like good wine!'

May it go directly to my lover – gliding and sliding over parted lips. I am my beloved's, and his desire is only for me.

Come, my lover, let's go to the field – we'll stay the night in the small villages. We'll awaken in the vineyards and see if the vine blossomed, if the pomegranate has opened its blooms – there I will give my love to you. The mandrakes will give off their scent, and upon our door will be every luscious thing – new and old – which I have reserved for you, my love.



bashoshannim. Shené shadayikh kishné 'ofarim ta-omé tseyiyah.
Tsavvarékh kemigdal hashén;
'énayikh berékhot beHeshbon
'al-sha'ar Bat-Rabbim, appékh kemigdal haLevanon, tsofeh pené Dammasek. Roshékh 'alayikh kaKarmel, vedallat roshékh ka-argaman; mélekh asur barehatim. Mah-yafit umah-na'amt, ahayah bata'anugim.
Zot komatékh dameṭah leṭamar, veshadayikh le-ashkolot. Amarti e'eleh yeṭamar, oḥazah besansinnav; veyihyu-na shadayikh ke-eshkelot hagefen, veréah appékh katappuḥim.
Vehikkékh, keyén hatoy

holékh leḏodi lemésharim; doyév sifte yeshénim. Ani leḏodi, ve'alai teshukato.

Lekhah doḏi nétsé hasadeh, nalinah bakefarim. Nashkimah lakoramim, nir-eh im pareḥah hagefen pittah hasemadar, hénetsu harimmonim; sham ettén et-dodai lakh.
Haduda-im natenu-réah ve'al-petaḥenu kol-megadim, hadashim gam-yeshanim; doḏi tsafanti lakh.

Shir haShirim

...like a divine conflagration.

Here in Chapter 8, the imagery turns towards the naturalistic, and especially contends with the opposition (and attraction) of fire and water. In the midst of that, another hapax legomenon occurs: שְׁלֵהֲבִתְיָהּ. This appears to be a conjunction (of 'flame' with the divine name), but such an agglomeration is uncharacteristic for Hebrew. It is even more unlikely as there are no divine names mentioned elsewhere in TSoS. Nonetheless, there is no better explanation for the strange spelling here, and following Jastrow (who originally suggested that יד was here as an enclosed particle), I have tried to understand the word as implying something of divinity while not referring to a particular divinity, hence 'divine conflagration.'



ח מי יתנך כְּאֵחַ לִי

יוֹנֵק שְׂדֵי אִמִּי אֲמַצְאָה בְּחוּץ אֶשְׁקֶה
גַּם לֹא-יָבוּזוּ לִי: אֲנִהְגֶה אֲבִיאָה אֶל-
בֵּית אִמִּי תִלְמַדְנִי אֶשְׁקֶה מִיַּיִן הַרְקַח
מִעֲסִיס רַמְנִי: שְׁמַאלוֹ תַּחַת רֹאשִׁי
וַיְמִינִי תַחְבֵּקֵנִי: הַשְׁבַּעְתִּי אֶתְכֶם
בְּנוֹת יְרוּשָׁלַם מִה-תַּעֲרִיּוּ וּמִה-
תַּעֲרִיּוּ אֶת-הָאֵהָבָה עַד שֶׁתַּחַפֵּץ:

מִי זֹאת עֹלָה מִן-הַמִּדְבָּר מִתְרַפֶּקֶת
עַל-דֹּדָהּ תַּחַת הַתְּפֹחַ עוֹרֶרֶתֶנִי
שָׁמָּה חִבְלָתָךְ אִמְךָ שָׁמָּה חִבְלָה
יִלְדָתְךָ: שִׁימֵנִי כְחוֹתֶם עַל-לֶבֶךָ
כְּחוֹתֶם עַל-זְרוֹעֶךָ כִּי-עֲזָה כְמוֹת
אֵהָבָה קָשָׁה כְּשֶׁאוֹל קִנְיָה רִשְׁפִּיהָ
רִשְׁפִּי אֵשׁ שְׁלֵהֲבִתְיָהּ: מִיָּם רַבִּים לֹא
יֻכְלוּ לְכַבּוֹת אֶת-הָאֵהָבָה וּנְהָרוֹת
לֹא יִשְׁטְפוּהָ אִם-יִתֵּן אִישׁ אֶת-כָּל-
חוֹן בֵּיתוֹ בְּאֵהָבָה בּוֹז יָבוּזוּ לוֹ:

אֲחוֹת לָנוּ קִטְנָה וְשָׂדִים אֵין לָהּ מִה-
נַעֲשֶׂה לְאַחֲתָנוּ בַּיּוֹם שֶׁיִּדְבַּר-

Who might give

you to me to be like a brother? Like one who nursed from the breasts of my mother? Then, I could find you in broad daylight and kiss you and no one would shame me! I would lead you, bringing you to my mothers home like she taught me. I would slake your thirst with my spiced wine, my pomegranate juice. His left hand would be under my head and his right would embrace me. I swear to you, daughters of Yerushalayim – by the gazelles or by the field deer – if you awake and arouse yourself to love, pursue what it desires.

Who is this, coming up from the desert, rocking back and forth upon her lover? Beneath the apple tree I aroused you, there where your mother bound you – there where she who birthed you writhed in pain. Place me as the seal upon your mind, like the seal upon your arm! For love is as strong as death, and jealousy as hurtful as She-ol – its fever is like flashes of fire, *like a divine conflagration*. Even the primordial waters cannot extinguish love, and even rivers cannot inundate it; if a person were to give every possession they had for love, they would still be completely ashamed.

We have a little sister who doesn't have breasts – what should we do to our sister on the day someone speaks for her?



*Mi yittenkha ke-ah li,
yonék shedé immi; emtsa-akha
bahuts eshakekha, gam lo-yayuzu
li. Enhagakha ayiakha el-bét
immi telammedéni; ashkekha
miyyayin harekah, mé'asis rimmoni.
Semolo tahat roshi, vimino
tehabbekéni. Hishba'ti etkhem
benot Yerushalayim; mah-ta'iru
umah-te'oreru et-ha-ahayah 'ad
shetehpats.*

*Mi zo' 'olah min-hamidbar,
mitrapeket 'al-dodahh; tahat
hatappuah 'orartikha, shammah
hibbelatekha immekha, shammah
hibbelah yeladatekha. Shiméni
khaḥotam 'al-libbekha kaḥotam
'al-zero'ekha, ki-'azzah
khammaveṭ ahayah, kashah
khish-ol kin-ah; reshaféha, rishpé,
ésh shalhevytyah. Mayim rabbim lo
yukhelu lekhabbot et-ha-ahayah,
unharot lo yishtefuḥa; im-yittén
ish et-kol-hon bétō ba-ahayah, boz
yayuzu lo.*

*Ahot lanu ketannah, veshadayim
én lahh, mah-na'aseh la-ahotenu,
bayom sheyedubbar-bahh.*

Shir haShirim

Master of all the worlds... This prayer which follows the recitation of Shir haShirim is common to almost every Sefaradi custom. Like the reading of Shir haShirim itself, the poem is heavily inflected by kabbalistic imagery, in which the 1) words, 2) letters, 3) vowels and 4) cantillation marks are all imagined to have a coded meaning, one which transcends the plain meaning of the book as being a poem between two human lovers. Perhaps more than any other book in the Tana"kh, Shir haShirim gives us the opportunity to see the mystical approach to midrash (interpretation), the four-fold PaRDeS in action. The four levels each resonate in TSoS, where it is not difficult to imagine that there is a plain meaning, an allegorical one, an encoded one, and a secret, unknowable one. In that sense, the same quartet is evoked here.



אם-חומה היא נבנה עליה טירת כסף
ואם-דלת היא נצור עליה לוח ארז:

אני חומה ושדי כמגדלות אז הייתי
בעיניו כמוצאת שלום: פרם היה
לשלמה בבעל המון נתן את-הפרם
לנטרים איש יבא בפריו אלף כסף:
כרמי שלי לפני האלף לך שלמה
ומאתים לנטרים את-פריו: היושבת
בגנים חברים מקשיבים לקולך
השמיעני: ברח ודודי ודמה-לך לצבי
או לעפר האילים על הרי בשמים:

רבון כל העולמים,

יהי רצון מלפניך
יהוה אלהינו ואלהי אבותינו,
שבכות שיר השירים אשר קראנו,
שהוא קדש קדשים,

בכות פסוקי,

ובכות תבותיו,

ובכות אותיותיו,

ובכות נקודותיו,

ובכות ט ע מ י ו

וצרופי ורמזי וסודותי הקדושים
והטהורים הנראים היוצאים ממנו,

If she will be a wall, then we will build a silver
fortress around her; if she be a door, we will
board her up with cedar planks.

I am a wall and my breasts are like towers,
so I have been in his eyes like a bringer
of peace. Shelomo had a vineyard in Ba'al
Hamon. He leased the vineyard to tenants,
with each person bringing a thousand coins
of silver for its fruit. My vineyard is my own
- the thousand coins of silver are for you,
Shelomo - and two hundred to the tenants
for its fruit. You who dwell in gardens with
friends about to listen to your voice - listen
to me! Flee, my lover, and be for yourself
like a gazelle or a young stag upon the
mountains of spices!

Master of all the worlds,

May it be Your will,
יהוה our Elohim and that of our ancestors,
that by virtue of our reading of
Shir ha-Shirim,
which is, the Holy of Holies

- by virtue of its verses,
and by virtue of its words,
and by virtue of its consonants,
and by virtue of its vowels,
and by virtue of its cantillations,
and its permutations, allegories, and the
holy, pure and awesome secrets which
emerge from it -



Im-homah hi, niyneh 'aleha tirat kasef;
ve-im-delet hi, natsur 'aleha luh arez.

Ani homah, veshadai kamigdalot; az
hayiti ye'énav kemoset-ét shalom. Kerem
hayah liShlomoh beVa'al Hamon, natan
et-hakerem lanoterim; ish yayi befiryo
elef kasef. Karmi sheli lefanai; ha-elef
lekha Shelomoh, umatayim linoterim
et-piryo. Hayoshevet bagannim hayérim
makshiyim lekolékh hashmi'ini. Berah(!)
dodi udmeh-lekha litsvi o le'ofér
ha-ayyalim, 'al haré yesamim.

Ribbon kol ha'olamim,

Yehi Ratson milefanekha
Adonai Elohénu v'Elohé avoténu,
shebizkhut Shir haShirim asher
karanu, shehu kodesh kadashim,
bizkhut pesukav,
uvizkhut tévotav,
uvizkhut otiiyyotav,
uvizkhut nekudotav,
uvizkhut te'amav,
vetsérufav urmazav vesodotav
hakedoshim vehatehorim
hanora-im hayotse-im
mimenu,

Shir haShirim

...whether in this incarnation or in a previous one... This language is common to other prayers inserted into the Siddur following the influence of medieval Kabbalah (especially that of R. Yitshak Luria), in that it includes in the litany of conditions one describing reincarnation. In a popular prayer before bed, one also asks to be forgiven for any misdeeds— done on purpose, or by accident, in this life, or in a previous one.

Return Your Shekhinah... The overarching theme which animates the Kabbalistic framework is that of the Shekhinah's exile, and the role that humans play in rectifying the situation. Here we can see that the reading of Shir haShirim was understood explicitly as a theurgical exercise, intended to provoke the sexual unity of male and female above.



שְׁתֵּהָא שְׁעָה זֹו
שְׁעַת רַחֲמִים,
שְׁעַת הַקְּשָׁבָה,
שְׁעַת הָאֲזָנָה,
וְנִקְרָאָה וְתַעֲנֵנִי,
נְעִתִיר לָךְ וְתַעֲתֵר לָנוּ,

וְתַתְּ/וְיָהּ עוֹלָה/לָהּ לְפָנֶיךָ
קְרִיאַת וְלִמּוּד שִׁיר הַשִּׁירִים
כְּאֵלֹו הַשְּׁגָנוּ כָּל-הַסּוּדוֹת הַנִּפְלְאִים
וְהַנּוֹרָאִים אֲשֶׁר הֵם חֲתוּמִים וְסִתּוּמִים
בּוֹ בְּכָל-תְּנָאִיו, וְנוֹכַח לְמָקוֹם שְׁהַנִּפְשׁוֹת,
הָרוּחוֹת וְהַנְּשָׁמוֹת, נִחְצְבוֹת מִשָּׁם, וְכֵאלֹו
עֲשִׂינוּ כָּל-מַה-שְּׁמַטֵּל עָלֵינוּ לְהַשִּׁיג בֵּין
בְּגִלְגּוֹל זֶה, בֵּין בְּגִלְגּוֹלִים אֲחֵרִים, וְלִהְיוֹת
מִן הָעוֹלָם וְהַזֹּכִים לְעוֹלָם הַבָּא, עִם שְׂאֵר
צַדִּיקִים וְחַסִּידִים.

וּמֵלֵא כָּל-מִשְׁאָלוֹת לְבָנוּ לְטוֹבָה, וְתַהֲיָה
עִם לְבָבֵנוּ וְאִמְרֵי פִינוּ בְּעֵת מַחְשְׁבוֹתֵינוּ,
וְעִם יָדֵינוּ בְּעֵת מַעֲבָדֵינוּ, וְתִשְׁלַח בְּרָכָה
וְהַצְלָחָה וְהַרוּחָה בְּכָל-מַעֲשֵׂי יָדֵינוּ, וּמַעֲפָר
עֲנִינוּ תִקְיָמֵנוּ, וּמֵאֲשָׁפוֹת דְּלוּתֵנוּ תִרּוּמָמֵנוּ,
וְתִשָּׁב שְׁכִינְתְּךָ לְעִיר קֹדֶשְׁךָ בְּמַהֲרָה
בְּיָמֵינוּ, אָמֵן:

May this hour be one of mercy,
of audience, and of listening!

May we call upon you
and be answered by you!

and may we plead to you,
and be granted abundance by you!

May our reading and study of Shir ha-Shirim rise up before you, as if we had obtained all the sublime and awesome secrets which are sealed and hidden within its depths! May we merit for our souls to reach their place, to be engraved there, as though we were able to do all that was required of us, **whether in this incarnation or in a previous one**, and be included among those who rise up and merit the World-that-Is-Coming along with the other righteous and pious people.

Fulfill all the wishes of our hearts for good, and be with us – in our hearts and in the words we speak at the moment we think them; in our hands at the moment we use them; and send upon us blessing, success, and prosperity through all the words of our hands. From the dust may our distress be ended, and from the rubbish-heap may our inadequacy be elevated. **Return Your Shekhinah** to Your holy city soon, and in our days, *amen*.



Shetehé sha'ah zo
she'at raḥamim,
She'at hakshayah
she'at ha-azanah,
Venikra-akha veta'anénu,
na'atir lekha veté'atér lanu.

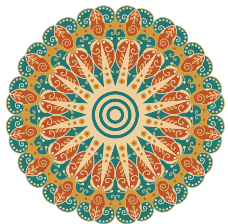
Ve(tih)/(yih)yeh 'o(lah)/(leh) lefanekha
keriat velimmud Shir haShirim, ke-illu
hissagnu kol-hasodot hanifla-im
vehanora-im asher hém ḥatumim
ustumim bo bekhoh-tena-av, venizkeh
lemakom shehanefashot, haruhot
vehaneshamot, nehtsavot misham,
ukh-illu 'asinu kol-mah-shemuttal
'alénu lehassig bén begilgul zeh, bén
begilgulim ahérim, velihyot min
ha'olam vehazokhim la'Olam Haba,
'im she-ar tsaddikim vaḥasidim.

Umallé kol-mish-alot libbénu letovah,
vetihyeh 'im levavénu ve-imré finu
be'et mahshevoténu, ve'im yadénu
be'et ma'abbadénu, vetishlah berakhah
vehatslahah veharvahah bekhoh-ma'asé
yadénu, umé'afar 'onyénu tekiménu,
umé-ashpot daluténu teromeménu,
vetashiv Shekhinatekha le'ir kodshekha
bimhérah veyaménu, amén.

Kaddish Yehé Shelama

The keen observer of Jewish and Christian liturgies may notice that the Kaddish resembles the Lord's Prayer (derived from the text of Matthew). Indeed, both rely on imagery around 'sanctifying the divine name', something that we know to be a euphemism for martyrdom in both Judaism and Christianity (to die 'for the sanctification of the name' is the rabbinic language for martyrdom).

This similarity, both in language and in liturgy is due to a shared first-century source. Based on what we know about the sects at the time, the most likely scenario is that the Kana-im (Zealots), an extremist fringe of the Perushim (Separatists) is responsible. They were the first to use such a phrase and to associate martyrdom with messianic salvation.



M O O R N E R S T A N D

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמָהּ רַבָּא. (קְהֵל אָמֵן)
בְּעָלְמָא דִּי-בְרָא כְרַעֲוִיתָהּ,
וּמְלִיד מְלֻכּוּתָהּ,
וַיִּצְמַח פְּרֻקְנָהּ
וַיִּקְרַב מְשִׁיחָהּ. (קְ אָמֵן)
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעָגְלָא וּבְזִמְנ קָרִיב, וְאָמְרוּ: אָמֵן.

(קְ אָמֵן, יְהָא שְׁמָהּ רַבָּא מְבָרַךְ
לְעֵלָם לְעֵלְמֵי עֲלְמֵיָא יִתְבָּרַךְ)

יְהָא שְׁמָהּ רַבָּא מְבָרַךְ
לְעֵלָם לְעֵלְמֵי עֲלְמֵיָא יִתְבָּרַךְ
וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמָהּ
דְּקוּדְשָׁא בְּרִיד הוּא. (קְ אָמֵן) לְעֵלָא מִן
כָּל-בְּרַכְתָּא שְׁרִיתָא תְּשַׁבְּחָתָא
וְנִחְמָתָא דְאִמְרִין בְּעָלְמָא,
וְאָמְרוּ: אָמֵן. (קְ אָמֵן)

יְהָא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, (קְ חַיִּים)
חַיִּים וְשִׁבְעָ וּשְׁמוֹעַ וְנִחְמָה וְשִׁיזְבָּא
וְרַפּוּאָה וְגִאֲלָה וְסִלְחָה וְכִפּוּרָה
וְרוּחַ וְהַעֲלָה לָנוּ וּלְכָל-עַמּוֹ יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן. (קְ אָמֵן)

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן. (קְ אָמֵן)

Exalted and hallowed

is THEIR great name (*Community: Amén*) in the world which is made according to THEIR will, and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. (*C: Amén*)
In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(*C: Amén, may THEIR great name be blessed for ever and ever, and to all eternity blessed*)

May THEIR great name be blessed for ever and ever, and to all eternity blessed and praised and glorified and exalted and extolled and honoured and adored and lauded be the name of the blessed Holy One (*C: Amén*) above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. (*C: Amén*)

May there be tremendous peace from Heaven, (*C: Life*) life, and salvation and comfort and help and refuge and healing and redemption and forgiveness and atonement and relief and salvation - for us and for all THEIR people Yisraél, and we say: amén. (*C: Amén*)

May the One who makes peace above, graciously make peace upon us as well, and upon all Yisraél, and we say: amén. (*C: Amén*)



Yitgaddal veyitkaddash

sheméhh rabba. (*Kahal: Amén*)
Be'alma di-vera khir'utéhh,
veyamlakh malkhutéhh,
veyatsmah purkanéhh vikarév meshihéhh. (קְ: Amén) Behayyékhn uyyomékhn uyhayyé dekhoh-bét Yisraél ba'agala uyizman kariy, ve-imru: amén.

(קְ: Amén yehé sheméhh rabba meyarakh le'alam le'almé 'almayya yitbarakh)

Yehé sheméhh rabba meyarakh le'alam le'almé 'almayya yitbarakh, veyishtabbah, veyitpa-ar, veyitromam, veyitnassé, veyit-haddar, veyit 'alleh, veyit-hallal sheméhh dekuðesha berikh hu. (קְ: Amén) Le'ella min kal-birkhata shirata tishbehata venehemata da-amiran be'alma, ve-imru: amén. (קְ: Amén)

Yehé shelama rabba min shemayya, (קְ: Hayyim) hayyim vesaya' vishu'a venehamah veshézaya urfu-ah ug-ullah uslihah vekhapparah verevah vekatssalah lanu ulkhol-'ammo Yisraél, ve-imru: amén. (קְ: Amén)

'Oseh shalom bimromav, hu yerahamav ya'aseh shalom 'alénu, ve'al kol-Yisraél, ve-imru: amén. (קְ: Amén)

Kabbalat Shabbat

Kabbalat Shabbat (lit. 'Reception of Shabbat') is a fairly new addition to Jewish liturgical practice. The ritual of reciting psalms and poetry in order to welcome Shabbat originates in the mystical community of 16th c. Tsefat, the centre of development for what would later be known as Kabbalat ha-Ari.

For the mystics, Shabbat was one of the guises of the divine feminine, the Shekhinah. The Shekhinah is a bride, a queen, a warrior, the Torah, Shabbat and more. Therefore, the mystics imagined that Friday evening was equivalent to the reception before a wedding (Kabbalat Panim), in which those who are there celebrate, dance and sing while escorting the bride to the groom, and vice versa.

So too, Kabbalat Shabbat is envisioned as an escort. The original ritual involved going out to the fields in white garments and singing and dancing, often while carrying a Huppah, escorting the Bride to the synagogue where She could temporarily be relieved of Her exile and unite with Her Husband.

Thus much of the psalms and poetry we sing combine natural imagery with erotic imagery. The psalms themselves represent the 7 days of the week, culminating in the Shabbat psalm at opening of 'Aryit. The mythological framing of the entire service is most on display in the final poem, Lekha Dodi, written by one of the figures central to the mystical fellowship surrounding R. Yitshak Luria, R. Shelomo Alkabets.



Kabbalat Shabbat

... a great sovereign over the gods—
Texts like this one, that demonstrate
the Tana “kh’s original henotheism,
are fairly common in the Psalms.

There’s little doubt that for the
Torah, and for the Psalmist, God
is not the only existing divinity,
but rather the best one. This notion
(also often called ‘monolatry’)
gave credence to the Kabbalistic
notion of God as a compound
entity - in which the Sefirot are
instruments for God’s essence
which remains separate from them.

The debate within the Kabbalah
about whether the Sefirot are the
instruments of the Én Sof (Infinity)
or are co-identical with it (its
essence therefore), raged on in early
mystical sources. The inclusion of
this Psalm would have encouraged
the ‘instrumentalist’ reading of the
Sefirot en vogue in Tsefat at the
time of the Ari, and makes sense
with the underlying motivation for
Kabbalat Shabbat in the first place.



א לְכוּ נִרְנֶנָּה לַיהוָה
נְרִיעָה לְצֹר יִשְׁעֵנוּ:
ב נִקְדָּמָה פָּנֵינוּ בַּתּוֹדָה
בְּזִמְרוֹת נְרִיעַ לוֹ:
ג כִּי אֵל גָּדוֹל יְהוָה
וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים:
ד אֲשֶׁר בִּידוֹ מַחְקְרֵי-אָרֶץ
וְתוֹעֲפֹת הָרִים לוֹ:
ה אֲשֶׁר-לוֹ הַיָּם וְהוּא עָשָׂהוּ
וַיַּפְשֵׁת יָדָיו יַצְרוּ:
ו בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה
נִבְרָכָה לִפְנֵי-יְהוָה עֲשֵׂנוּ:
ז כִּי הוּא אֱלֹהֵינוּ
וְאַנְחֵנוּ עִם מְרֵעִיתוֹ וְצֹאן יָדוֹ
הַיּוֹם אִם-בִּקְלוֹ תִשְׁמָעוּ:
ח אַל-תִּקְשׁוּ לִבְבְּכֶם כַּמְרִיבָה
כְּיוֹם מַסָּה בַּמִּדְבָּר:
ט אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם
בְּחֲנוּנִי גַם-רָאוּ פַעֲלִי:
י אַרְבָּעִים שָׁנָה וְאָקוּשׁ בְּדוֹר
וְאָמַר עִם תַּעֲנִי לִבִּי הֵם

Come!

Let’s sing out to יהוה,
shout for the rock of our deliverance!
Let’s rush forward before THEM with
thanks, and shout to THEM with songs!
For יהוה is a great deity,
a great sovereign over the gods—
In whose hand are the Earth’s depths,
and the horned mountain peaks—
In whose hand is the sea—
THEY made it,
and THEY shaped the land
with THEIR hands.
Come, let’s bend and crouch—
let’s bend the knee before יהוה,
our maker,
For THEY is our Elohim, and
we are the people THEY tends, the
flock under THEIR hand— today,
if you would only obey the following:
Don’t be stubborn like you were at
Merivah, nor like on the day you
reached Massah, in the desert—
There where your ancestors tested Me,
questioned Me, even though they had
seen My deeds!
Forty years I detested that generation;
I said ‘They are a hopeless people!’



*Lekhu nerannenah lAdonai;
nari’ah, letsur yish’enu.
Nekaddemah fanav betodah;
bizmirot, naria’ lo.
Ki el gadol Adonai;
umelekh gadol, ‘al-kol-elohim.
Asher beyado meħkeré-aretz;
veto’afot harim lo.
Asher-lo hayam vehu ‘asahu;
veyabeshet, yadav yatsaru.
Bo-u nishtahevah venikhra’ah,
nivrekha, lifné-Adonai ‘osenu.
Ki hu Elohénu, va-anahnu
‘am mar’ito vetson yado;
hayom im-bekolo tishma’u.
Al-takshu levavkhem kimrivah;
keyom massah, bamidbar.
Asher nissuni avotékhem;
behanuni, gam-ra-u fa’oli.
Arba’im shanah(!) akut bedor,
va-omar ‘am to’é lévav héme;*

Kabbalat Shabbat

For all of the other peoples' gods are worthless. In contrast to the above, and in conversation with it, this Psalm emphasises a different nuance of the henotheism present in Tehillim. Here, there is no attempt to deny that the other deities exist. Instead, their existence is assumed but their value is disregarded. In particular the contrast is drawn between the other peoples' gods (who are 'worthless') and יהוה who differs due to THEIR creative power.

The switch to the 'monotheism' that we've come to expect from Judaism seems to occur during the period of the Babylonian Exile. It is only when we reach Isaiah that we see the sort of statements which explicitly reject the henotheism here in Psalms: "This is what יהוה says [...] : I am the first and I am the last; apart from me there is no god." (Isa. 44:6)



וְהֵם לֹא-יָדְעוּ דְרָכַי:
אֲשֶׁר-נִשְׁבַּעְתִּי בְּאִפִּי יא
אִם-יָבֹאוּ אֶל-מְנוּחָתִי:
א שִׁירֵי לַיהוָה שִׁיר חֲדָשׁ
שִׁירֵי לַיהוָה כָּל-הָאָרֶץ:
ב שִׁירֵי לַיהוָה בְּרָכוּ שְׁמוֹ
בְּשָׁרוֹ מִיּוֹם-לְיוֹם יְשׁוּעָתוֹ:
ג סִפְּרוּ בְּגוֹיִם כְּבוֹדוֹ
בְּכָל-הָעַמִּים נִפְלְאוֹתָיו:
ד כִּי גָדוֹל יְהוָה וּמְהִלָּל מְאֹד
נוֹרָא הוּא עַל-כָּל-אֱלֹהִים:
ה כִּי וְכָל-אֱלֹהֵי הָעַמִּים אֱלִילִים
וְיְהוָה שָׁמַיִם עָשָׂה:
ו הוֹדוּ-וְהִדְרֵם לִפְנֵי
עֹז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ:
ז הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים
הָבוּ לַיהוָה כְּבוֹד וְעֹז:
ח הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
שָׂאוּ-מִנְחָה וּבֹאוּ לְחִצְרוֹתָיו:
ט הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת-קֹדֶשׁ

And they haven't learned My path!
Which I had sworn, in My anger,
that they could not come upon,
to reach My resting place.

יהוה Sing to

a new song—
sing to יהוה, all the Earth!
Sing to יהוה and bless THEIR name,
announce THEIR victory every day!
Tell the other nations of THEIR glory,
amongst all people,
share THEIR wondrous deeds.
For יהוה is great, and well-praised,
THEY is awesome beyond all the gods.
For all of the other peoples' gods are
worthless, while יהוה made the sky.
Splendour and beauty are before THEM,
strength and harmony
within THEIR temple.
Give to יהוה,
all families of nations,
give to יהוה
both honour and strength!
Give to יהוה the glory of THEIR name,
bring a gift and come to THEIR court!
Bow down to יהוה, with sacred beauty!

vehém, lo-yade'u derakhai.

Asher-nishba'ti ve-appi;

im-yevo-un el-menuhati.

Shiru lAdonai shir hadash;

shiru lAdonai, kol-ha-arets.

Shiru lAdonai barekhu shemo;

baseru miyom-leyom, yeshu'ato.

Sapperu vagoyim kevodo;

bekhol-ha'ammim, nifle-otav.

Ki gadol Adonai umhullal me-od;

nora hu, 'al-kol-elohim.

Ki(!) kol-elohé ha'ammim elilim;

vAdonai, shamayim 'asah.

Hod-vehadar lefanav;

'oz vetif-eret, bemikdasho.

Havu lAdonai mishpehot 'ammim;

havu lAdonai kavod va'oz.

Havu lAdonai kevod shemo;

se-u-minhah uvo-u lehatsrotav.

Hishtahavu lAdonai

behadrat-kodesh;

Kabbalat Shabbat

...Who-Has-Come. There's lots of funniness around tense in the Hebrew of Tehillim (Psalms). In part, this is because biblical Hebrew uses a system focussed more on aspect than tense. Things are marked as complete or incomplete, with the latter having a wide range of possible meaning. As a result the completeness of the action here is unavoidable - יהוה has already come. Judgment is incomplete but the presence of the Divine already recedes into the past.

Fire splashes out... Often it is helpful to imagine the biblical vision of God like a thermonuclear reactor—something immensely powerful which is prone to melt-downs and which can do lots of damage, indiscriminately, when it escapes its expected confines. Here we see yet another instance of that - with a 'hot zone' around the throne.



חילו מִפְּנֵי כָּל־הָאָרֶץ:
אָמְרוּ בְּגוֹיִם וְיְהוָה מֶלֶךְ
אֶף־תִּכּוֹן תִּבֵּל בַּל־תִּמּוֹט
יִדִּין עַמִּים בְּמִישָׁרִים:
יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ
יִרְעַם הָיָם וּמָלְאוּ:
יַעֲלוּ שָׂדֵי וְכָל־אֲשֶׁר־בּוֹ
אֲזוּ יִרְנְנוּ כָּל־עֵצֵי־יַעַר:
לִפְנֵי יְהוָה וְכִי בָּא
כִּי בָא לִשְׁפֹט הָאָרֶץ
יִשְׁפֹט־תִּבֵּל בְּצֶדֶק
וְעַמִּים בְּאִמּוֹנָתוֹ:
יְהוָה מֶלֶךְ תִּגַּל הָאָרֶץ
יִשְׁמְחוּ אֵיִם רַבִּים:
עֲנֵן וְעָרַפֶּל סְבִיבֵי
צֶדֶק וּמִשְׁפָּט מְכֹן בְּסָאוֹ:
אֵשׁ לִפְנֵי תִלְדָּה
וְתִלְהֶט סְבִיב צִרְיוֹ:
הָאֵירוּ בְּרָקִיו תִּבֵּל
רָאִתָּה וְתַחֵל הָאָרֶץ:

Tremble before THEM, all the Earth!
Say among the nations, 'יהוה' rules –
the foundations of the planet
cannot be shaken –
THEY shall judge all peoples equally.
The sky rejoices
and the Earth prances about,
the sea and all it contains booms!
The fields and everything in them
shout in triumph,
and every tree in the forest
shouts for joy!
Before יהוה Who-Has-Come,
for THEY has come to judge the Earth,
THEY will judge the whole planet
fairly – all peoples can trust in THEM.

יהוה rules

and the Earth rejoices!
Even the islands are happy!
Cloud and gloom surround THEM,
justice and judgement
are the base of THEIR throne.
Fire splashes out before THEM,
setting Their enemies ablaze all about!
THEIR lightning illuminates the world –
The Earth quakes at seeing it!



hilu mipanav, kol-ha-arets.
Imru vagoyim(!) Adonai malakh,
af-tikkon tévél bal-timnot;
yadin 'ammim, bemésharim.
Yismehu hashamayim vetagél
ha-arets; yir'am hayam umlo-o.
Ya'aloz shadai vekhol-asher-bo;
az yerannenu, kol-'atsé-ya'ar.
Lifné Adonai(!) ki va,
ki va, lishpot ha-arets;
yishpot-tévél betsedek;
ve'ammim, be-emunato.
Adonai malakh tagél ha-arets;
yismehu, iyyim rabbim.
'Anan va'arafel sevivan;
tsedek umishpat, mekhon kis-o.
Ésh lefanav télék;
utlahét saviv tsarav.
Hé-iru verakav tévél;
ra-atah vatahél ha-arets.

Kabbalat Shabbat

...for all deities bow down to THEM.
This line is a fascinating inversion in Hebrew. Elohim is used to refer not to The Divine but to the gods (indicated by the particle 'all of the'), and the actual object (יהוה) is only hinted at by the possessive suffix. They (the other gods) bow down to THEM (The Divine). The literary play on the imagery of idolatry, itself prolific throughout the psalm, is applied to the intra-Divine realm in a fascinating way.

Like the cases we see above, the presence of a non-monotheistic theology is clear here. There are many things which may be called 'elohim' but there is only one Elohim. How do we tell the difference between the two? Often, we're reliant on grammar. Just as you'll immediately understand the difference between 'gods' and 'God', we use grammar to indicate the sometimes subtle nuance as well.



ה הרים כדונג נמסו מלפני יהוה
מלפני אדון כל-הארץ:
ו הגידו השמים צדקו
וראו כל-העמים כבודו:
ז יבשו כל-עבדי פסל
המתהללים באילילים
השתחוּלו כל-אלהים:
ח שמעה ותשמח ציון
ותגלנה בנות יהודה
למען משפטיך יהוה:
ט כי-אתה יהוה
עליון על-כל-הארץ
מאד נעלית על-כל-אלהים:
י אהבי יהוה שנאו רע
שמר נפשות חסידיו
מיד רשעים יצילים:
יא אור זרע לצדיק
ולישרי-לב שמחה:
יב שמחו צדיקים ביהוה
יהודי לזכר קדשו:

Mountains melt like wax before יהוה
from before the Liege of all the Earth!
The sky tells of THEIR justice,
and every nation can see THEIR glory!
Shame! -
upon all who worship idols, upon
those who praise worthless beings -
for all deities bow down to THEM.
Listen and rejoice, Tsiyyon!
Yehudah's daughters shall be ecstatic,
due to Your judgements, יהוה!
For you, יהוה are far above
all that exists on Earth,
far more elevated than any deity!
Those who love יהוה hate evil.
THEY is a soul-guardian
to THEIR beloved ones,
rescuing them
from the hand of the evil-doers!
A light has been sown
for the righteous,
and happiness has been
secreted away for the pure-hearted.
The righteous find happiness in יהוה,
and remember to acknowledge
THEIR holiness.



Harim kaddonag,
namasu milifné Adonai;
milifné, adon kol-ha-arets.
Higgidu hashamayim tsidko;
vera-u khol-ha'amim kevodo.
Yévoshu(!) kol-'ovdé fesel,
ha-mithalelim ba-elilim;
hishtahavu-lo kol-Elohim.
Shame'ah vatismah(!) Tsiyyon,
vatagelnah benot Yehudah;
lema'an mishpatekha Adonai.
Ki-Attah Adonai,
'elyon 'al-kol-ha-arets;
meod na'aléta, 'al-kol-elohim.
Ohavé Adonai sin-u ra';
Shomer nafshot hasidav;
miyad resha'im, yatssilém.
Or zarua' latssadik;
ulyishré-lév sim'hah.
Simhu tsaddikim bAdonai;
vehodu, lezékher kodsho.

Kabbalat Shabbat

THEIR right hand, THEIR holy arm. The imagery of the right hand features prominently here, and in other Psalms. It often strikes us as modern readers as strange and anthropomorphic – but it isn't only us moderns who have felt this. In the Guide for the Perplexed of the Rambam, he discusses extensively the anthropomorphic images used by the Torah, by the Prophets, by Psalms, and by our Sages as well.

Rambam developed the firmest position of these being purely metaphorical, and was firmly against divine anthropomorphisms [see Guide, Part I, Chapter 46], while Jewish mysticism has often taken the opposite route. So how can we synthesise these philosophies, acknowledging both abstract theology, and the intensity of physical and emotional description of the Divine?



א מזמור
שִׁירוּ לַיהוָה ו
שִׁיר חֲדָשׁ כִּי־נִפְלְאוֹת עָשָׂה
הוֹשִׁיעָה־לּוֹ יְמִינוֹ וּזְרוּעַ קִדְשׁוֹ:
ב הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ
לְעֵינֵי הַגּוֹיִם גִּלָּה צְדָקָתוֹ:
ג זָכַר חֲסִדּוֹ וַאֲמוּנָתוֹ
לְבֵית יִשְׂרָאֵל
רָאוּ כָל־אַפְסֵי־אָרֶץ
אֵת יְשׁוּעַת אֱלֹהֵינוּ:
ד הִרְעִיזוּ לַיהוָה כָּל־הָאָרֶץ
פָּצְחוּ וּרְנְנוּ וּזְמְרוּ:
ה זַמְּרוּ לַיהוָה בְּכִנּוֹר
בְּכִנּוֹר וּקּוֹל זְמִרָה:
ו בַּחֲצֹצְרוֹת וּקּוֹל שׁוֹפָר
הִרְעִיזוּ לִפְנֵי הַמֶּלֶךְ יְהוָה:
ז יִרְעַם הָיָם וּמַלְאָו
תִּבֹּל וַיִּשְׁבִּי בָהּ:
ח נְהַרּוֹת יִמְחֹאוּ־כָף
יַחַד הָרִים יִרְנְנוּ:
ט לִפְנֵי יְהוָה כִּי בָא

A song:

Sing to יהוה a new song –
for THEY has done marvellous things!
THEIR right hand,
THEIR holy arm,
has won THEM victory!
יהוה has demonstrated THEIR salvation,
before the eyes of the nations,
THEY has revealed THEIR justice.
recalled THEIR love and trust,
for the House of Yisraél!
All the ends of the Earth saw,
the victory of our Elohim.
Raise a shout – all Earth –
break out, rejoice, sing!
Sing to יהוה on the harp
and with melodious voice!
With trumpets and the sound of Shofar,
shout out before the Sovereign, יהוה.
The sea in all its depth shouts,
so does the planet,
and its inhabitants!
The rivers clap their hands together,
along with the mountains
who sing with joy,
Before יהוה Who-Has-Come



Mizmor, *shiru* lAdonai(!)
shir ḥadash ki-nifla-ot 'asah;
hoshi'ah-lo yemino, uzroa' kodsho.
Hodia' Adonai yeshu'ato;
le'éné ha-goyim, gillah tsidkato.
Zakhar ḥasdo(!) ve-emunato,
levét Yisraél;
ra-u kol-afsé-arets;
ét, yeshu'at Elohénu.
Hari'u lAdonai kol-ha-arets;
pits-hu verannenu vezamméru.
Zammeru lAdonai bekhinnor;
bekhinnor; vekol zimrah.
Bahatsotserot vekol shofar;
hari'u, lifné(!) hamelekh Adonai.
Yir'am hayam umlo-o;
tévél, veyoshvé vahh.
Neharot yimḥa-u-khaf;
yahad harim yerannénu.
Lifné Adonai ki va,

Kabbalat Shabbat

Rider of the Keruvim. There is an interesting link established here – on one hand between the common ancient near-eastern image of the Divine as a cloud-rider, demonstrating power through storms – but on the other, with the imagery of the Mishkan, in which the Divine presence was expected to ‘reside’ in the empty space between the wings of the Keruvim. In both senses we get an image which encourages visualisation, and we get a hint to a truth we often ignore: the central importance of the Keruvim to the Tana^{kh}.

The might of a Sovereign is how much they love justice. What an incredible rebuke to earthly kings – of ancient times and modern ones – who want to reverse this statement (the justice of a sovereign is how much they love might). This one simple line is the basis of an entire political philosophy.



לְשֹׁפֵט הָאָרֶץ
יִשְׁפֹּט-תֵּבֶל בְּצֶדֶק
וְעַמִּים בְּמִישָׁרִים:

- א יְהוָה מֶלֶךְ יִרְגְּזוּ עַמִּים
יָשֵׁב כְּרוּבִים תִּנּוּט הָאָרֶץ:
ב יְהוָה בְּצִיּוֹן גָּדוֹל
וְרָם הוּא עַל-כָּל-הָעַמִּים:
ג יוֹדוּ שִׁמְךָ גָּדוֹל וְנוֹרָא
קָדוֹשׁ הוּא:
ד וְעוֹ מֶלֶךְ מִשְׁפָּט אֱהָב
אֶתְּהָ פוֹנֵנֶת מִיִּשְׂרָאֵל
מִשְׁפָּט וְצִדִּיקָה
בִּיעֲקֹב וְאַתָּה עֲשִׂיתָ:
ה רֹמְמוֹ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲוּוּ לַהֲדָם רַגְלָיו
קָדוֹשׁ הוּא:
ו מֹשֶׁה וְאַהֲרֹן וְכָהֲנָיו
וְשְׂמוּאֵל בְּקִרְאֵי שְׁמוֹ
קִרְאִים אֶל-יְהוָה וְהוּא יַעֲנֵם:
ז בַּעֲמֹד עַנֵּן יְדַבֵּר אֲלֵיהֶם

to judge the Earth,
THEY will judge the whole planet
fairly, and all peoples can trust THEM.

יהוה rules

and the nations tremble –
The **Rider of the Keruvim**,
makes the Earth quake!
יהוה in Tsiyyon, is great –
exalted over all the nations.
They confess that your name is
great and awesome –
indeed, it is sacred.
The might of a Sovereign
is how much they love justice –
and it was You who established
equality, justice, and righteousness –
with Ya‘akov who you formed.
Raise יהוה, our Elohim, up
and bow down at THEIR feet –
for THEY is sacred.
Mosheh and Aharon, among THEIR
priests, and Shemuél, when they
called THEIR name – they called יהוה
and THEY answered them.
In a pillar of cloud, THEY spoke to them.



lishpot ha-arets;
yishpot-tével betsedek;
ve‘ammim bemésharim.

Adonai malakh yirgezu ‘ammim;
Yoshév Keruvim, tanut ha-arets.
Adonai beTsiyyon gadol;
veram hu, ‘al-kol-ha‘ammim.
Yodu shimkha gadol venora,
kadosh hu.
Ve‘oz melekh, mishpat ahév;
Attah konanta mésharim;
mishpat utsdakah,
beYa‘akov(!) Attah ‘asita.
Romemu, Adonai Elohénu,
vehishtahavu lahadom raglav,
kadosh hu.
Mosheh veAharon(!) bekhohanav,
uShmuél bekor-é shemo;
korim el-Adonai, vehu ya‘aném.
Be‘ammud ‘anan yedabbér aléhem;

Kabbalat Shabbat

You were a forgiving deity for them, even though you still took vengeance on their misdeeds.

It's important here to look back at the antecedent – the verse is speaking about Mosheh, Aharon and Shemu'el – all of whom are named above. Notably, they are the ones who called out to the Divine and were answered. That is linked here with their performance of the mitzvot, etc. What's fascinating is the insistence on reminding us that although these three men were prophets, they weren't perfect. We should not take the importance of this for granted. Many religions insist that to believe in a prophet's message is to hold them infallible, in words and in deeds. That is dangerous and leads to exploitation and idolatry. The fact that we can uphold the unique position of individuals and their prophetic message, and also criticise their behaviour, is hugely important.



שָׁמְרוּ עֲדֹתָיו וְחֹק נָתַן-לָמוֹ:

יְהוָה אֱלֹהֵינוּ אַתָּה עֲנִיתָם ח

אֵל נָשָׂא הָיִיתָ לָהֶם

אֲנִיָּהם עַל-עֲלִילֹתָם:

רוּמְמוּ יְהוָה אֱלֹהֵינוּ ט

וְהִשְׁתַּחֲווּ לְהַר קֹדֶשׁוֹ

כִּי-קָדוֹשׁ יְהוָה אֱלֹהֵינוּ:

מִזְמוֹר לְתוֹדָה א

הָרִיעוּ לַיהוָה כָּל-הָאָרֶץ:

עֲבָדוּ אֶת-יְהוָה בְּשִׂמְחָה ב

בָּאוּ לִפְנֵי בְרִנָּה:

דָּעוּ כִּי-יְהוָה הוּא אֱלֹהִים ג

הוּא-עֲשָׂנוּ וְלוֹ אֲנַחְנוּ

עֲמֹ וְצֹאן מִרְעִיתוֹ:

בָּאוּ שְׁעָרָיו וּבְתוֹדָה ד

חֲצֹרְתֵינוּ בְּתִהְיֶה

הוֹדוּ-לוֹ בְּרָכוּ שְׁמוֹ:

כִּי-טוֹב יְהוָה לְעוֹלָם חֲסִדוֹ ה

וְעַד-דֹּר וָדֹר אֱמוּנָתוֹ:

They protected THEIR decrees and the law which THEY gave to them.

יהוה, our Elohim, You answered them!

You were a forgiving deity for them, even though you still took vengeance on their misdeeds.

Raise up יהוה, our Elohim, and bow down at THEIR sacred mountain, for יהוה, our Elohim is sacred.

A Song of Thanks:

Shout

Serve יהוה joyously,

come before THEM with glee!

Know that יהוה, THEY is Elohim.

THEY made us and to THEM we, are THEIR people, the flock that THEY tends to.

Come to THEIR gates with gratitude, and come to THEIR court with praise!

Acknowledge THEM and bless THEIR name!

For יהוה is good,

THEIR love is eternal,

THEIR trust continues,

from one generation to another.



shameru 'édotav, vehok natan-lamo.

Adonai Elohénu, Attah 'anitam;

él nosé hayita lahem;

venokém 'al-'alilotam.

Romemu, Adonai Elohénu,

vehishtahev lehar kodsho;

ki-kadosh, Adonai Elohénu.

Mizmor letoḏah;

Hari'u lAdonai, kol-ha'arets.

Tvdu et-Adonai besimḥah;

bo-u lefanav, birmanah.

De'u ki-Adonai, hu Elohim;

hu 'asanu, velo anahnu;

'ammo, vetson mar-ito.

Bo-u she'arav, beṭoḏah,

hatsérotav bit-hillah,

hodu-lo, barekhu shemo.

Ki tov-Adonai le'olam ḥasdo,

ve'ad-dor vador, emunato.

Kabbalat Shabbat

...pantheon... Here the addressee is Bené Élim, the children of the gods, ie. a pantheon. Once again we see the latent presence of henotheism (rather than monotheism) in the Psalms. We are not singing aloud saying that the Bené Élim don't exist, we're saying that they do exist but are subservient to a higher authority, יהוה

...the mountains of Lebanon. Siryon is an old Sidonian word for Mt. Hermon, and thus this is a reference to the geographical and topographical features of the Anti-Lebanon Range, and not about the political entity (ancient or modern) of Lebanon or Syria. Considering the modern history of Israel's conflicts with Lebanon and Syria it's too easy to simply conflate the two, but a close look at the Psalm will show that the whole sentiment of the Psalm is about geography rather than geopolitics.



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מְזֹמֹר לְדָוִד א
הָבִי לַיהוָה בְּנֵי אֱלִים
הָבִי לַיהוָה כְּבוֹד וְעֹז:
הָבִי לַיהוָה כְּבוֹד שְׁמוֹ ב
הַשְׁתַּחֲוִי לַיהוָה
בְּהַדְרַת-קֹדֶשׁ:
קוֹל יְהוָה עַל-הַמָּיִם ג
אֶל-הַכְּבוֹד הַרְעִים
יְהוָה עַל-מַיִם רַבִּים:
קוֹל-יְהוָה בִּפְתַּח ד
קוֹל יְהוָה בְּהַדָּר:
קוֹל יְהוָה שֹׁבֵר אֲרָזִים ה
וַיִּשְׁבֶּר יְהוָה
אֶת-אֲרָזֵי הַלְּבָנוֹן:
וַיִּרְקֹדֶם כְּמוֹ-עֵגֶל ו
לְבָנוֹן וְשִׁרְיָן
כְּמוֹ בֶן-רֵאמִים:
קוֹל-יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ: ז
קוֹל יְהוָה יַחֲלִיל מִדְּבָר ח
יַחֲלִיל יְהוָה מִדְּבָר קֹדֶשׁ:
קוֹל יְהוָה וַיַּחֲלֵל אֵילֹת ט

A song by David:

Give to יהוה all the pantheon of gods,
Give to יהוה honour and might!
Give to יהוה the glory of THEIR name,
bow down to יהוה
with sacred beauty!
The sound of יהוה
is upon the water,
the deity of glory thunders;
יהוה is upon raging water.
The sound of יהוה is in raw power,
and the sound of יהוה is in beauty.
The sound of יהוה breaks apart cedars,
יהוה has shattered
the cedars of Lebanon.
THEY makes the mountains of Lebanon
hop around like calves,
like young oxen.
The sound of יהוה is an engraver
wielding a blade of sharpened fire.
The sound of יהוה
makes the desert shake.
יהוה will shake the sacred desert.
The sound of יהוה
makes the does dance,



Mizmor, leDavid;
havu lAdonai bené élim;
havu lAdonai, kavod va'oz.
Havu lAdonai kevod shemo;
hishta'havu lAdonai,
behadrat-kodesh.
Kol Adonai, 'al-hamayim;
él-hakavod hir'im;
Adonai, 'al-mayim rabbim.
Kol-Adonai bakoah;
kol Adonai, behadar.
Kol Adonai shovér arazim;
vayshabbér Adonai,
et-arzé haLevanon.
Vayarkidém kemo-égel;
Levanon vesir-yon,
kemo vén-re-émim.
Kol-Adonai hotsév, lahavot ésh.
Kol Adonai yaḥil midbar;
yaḥil Adonai, midbar kadésh.
Kol Adonai(!) yeholél ayyalot,

Kabbalat Shabbat

...Please, with the power. This short poem has a rich history. Ana Bekhoah is placed here with the hope that it would be recited at the precise moment that Shabbat comes in, making it a semi-magical recitation.

It is understood to be an encoded form of one of the Divine names (the 42-letter name). Indeed, there are 42 words in the short poem, often laid out in a cryptographic grid of 6x7.

Although the poem is often attributed to 2nd century sage R. Nehunya ben haKaneh, there's little evidence for the accuracy of this. The first printing of it in a siddur comes immediately following the Spanish expulsion in the early 15th century, and seems to be inspired by the mystical schools which flourished in the Byzantine Empire, exemplified by Sefer haKaneh and Sefer haPeliyah, although the 42-letter name practice is indeed earlier.



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וַיַּחֲשׁוֹף יַעֲרוֹת
וּבְהִיכָלוֹ
כָּלֹּ אִמֵּר כְּבוֹד:
, יְהוָה לַמַּבּוּל יֵשֵׁב
וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם:
יְהוָה עֹז לְעַמּוֹ יִתֵּן
יְהוָה ו
יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

Some add:

אָנָּה בְּכַחַ

גְּדוּלַת יְמִינְךָ, תַּתִּיר צְרוּרָה:
קִבַּל רִנַּת עַמְּךָ, שְׂגִבְנוּ טְהָרְנוּ נוֹרָא:
נָא גְבוּר דּוֹרְשֵׁי יְחִידָךְ, כְּבֹבֶת שְׁמֵרָם:
בְּרַכֵּם טְהָרֵם רַחֲמֵי אֲדִקְתָּךְ, תַּמִּיד גְּמִלָם:
חֲסִין קְדוּשׁ, בְּרַב טוֹבָךְ נִהַל עֲדִתְךָ:
יְחִיד גָּאֹה לְעַמְּךָ פִּנְה, זֹכְרֵי קִדְשֶׁתְךָ:
שְׁעִתְנוּ קִבַּל וּשְׁמַע צַעֲקֹתֵנוּ,
יִדְעֵה תַעֲלוּמוֹת:

whisper
ברוך שם

כבוד מלכותו
לעולם ועד:

Some insert במקוה מדליקין (p. 129) here.

סידור מסורתי - קבלת שבת - 121

and it strips the forest bare—
and in THEIR palace,
everyone says ‘Glory!’
יהוה rides upon the Flood,
יהוה sits
as Sovereign for eternity.
יהוה gives strength
to THEIR people.
יהוה will bless
THEIR people with peace.

Some add:

Please, with the power
and greatness of Your right hand,
release the bonds.
Accept your people with joy,
Appraise us, purify us, Awesome One.
Please protect those who seek Your unity
like the pupil of the eye, Mighty One.
Bless them, purify them, with the mercies of
your justice – always repay them.
You who are inseparable, in your great
goodness, guide Your community.
Turn towards Your singular, superior, people
– those who recall your holiness.
May our cries be received and our shouts
heard – You, who knows all secrets.

Blessed be the glorious Name of THEIR rule for ever and ever.

Some insert Bameh Madlikin (p. 128) here.

Siddur Masorti - Kabbalat Shabbat - 120



vayehesof ye‘arot;
uvhékhalo;
kulo, omér kavod.
Adonai lamabbul yashav;
vayéshv Adonai melekh le‘olam.
Adonai ‘oz le‘amo yittén
Adonai(!)
yevarekh et–‘amo vashalom.

Anna bekhoah,
gedulat yeminékha,
tatir tserurah.
Kabbél rinnat ‘amekha,
sagvénu taharénu nora.
Na gibbor dorshé yihudekha,
kevavat shomré.
Barekhém taharém rahamé tsidkatekha,
tamim gomlé.
Hasin kadosh,
berov tuvekha nahél ‘adatekha.
Yahid gé-eh le‘ammekha fenéh,
zokhré kedush-shatekha.
Shav‘atenu kabbél
ushma’ tsa‘akatenu.
Yodéa’ ta‘alumot.

Barukh shem kevod malkhuto le‘olam va‘ed.

Kabbalat Shabbat

...THE BRIDE....Shabbat. Lekhah Dodi is really the core of the pre-Aravit additions to the siddur made in Tsefat in the 16th century. All of these came about because of the influence of Kabbalah on Jewish liturgy, particularly the school of R. Yitshak Luria (the Ari). The author of Lekhah Dodi was a disciple of the Ari, named as R. Shelomoh Alkabetz. In keeping with the mystical understanding that Shabbat represents the union of the masculine and feminine aspects within the Divine, Alkabetz' poem encourages us to imagine ourselves as guests at a wedding. In Tsefat, Alkabetz and his friends, teachers, and students, would go out into the fields around the city at sunset, dressed in white, holding a Huppah, and meet the Divine feminine, receiving the Bride and dancing and singing with her to escort her to the moment of union.



לכה
דודי
לקראת כלה,
פני שבת
נקבלה:

א שְׁמוֹר וְזָכוֹר בְּדַבּוּר אֶחָד,
הַשְׁמִיעֵנוּ אֵל הַמִּיחָד,
יְהוָה אֶחָד וְשִׁמוֹ אֶחָד,
לְשֵׁם וּלְתִפְאֶרֶת וּלְתִהִלָּה:

ב לקראת שבת לכו ונלכה,
כי היא מקור הברכה,
מראש מקדם נסוכה,
סוף מעשה במחשבה תחילה:

Come,
my love –
to meet
the BRIDE!

Let's
receive
Shabbat!

Protect and remember
in a single word –
by the deity of singularity
we will be heard!
יהוה is One, and THEIR name is One,
for the sake of Tiferet and for Tehillah.

To meet Shabbat – come on, let's go!
For She is the root of the blessing,
From the ancient beginning
She has been dispersed –
But the end of the action
is considered in the mind, first.

Lekhah
dodi
likrat
Kallah,
pené Shabbat
nekabbelah.

Shamor vezachor bedibbur ehad,
Hishmi'anu El hameyuhad,
Adonai ehad ushmo ehad,
leshem ultiferet velit-hillah.

Likrat shabbat lekhu venelkha,
Ki hi mekor haberakhah,
Mérosh mikedem nesukhah,
Sof ma'aseh bema'hashavah tehillah.

Kabbalat Shabbat

...We will build a city upon Her burial mound! Jerusalem is equated with the Shekhinah – a reading supported by the language of the Book of Lamentations (Ékhah!) which has the city itself speak in a feminine voice. Therefore, it is a natural conclusion to see the city as another symbol for the Divine feminine. Her burial mound (the ancient city of Jerusalem) will be the foundation of her new habitation. She is called to wake, to stand up, to shake off the dust, to retake her rightful place. All of this is understood by the author and marks the transition here in stanzas five and six from lamenting destruction to inspiring hope in the future. It is for precisely this reason that many traditions change the melody Lekhah Dodi is sung to at stanza six: marking the switch from lament to battle-cry.



ג
מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה,
קוֹמִי צְאִי מִתּוֹךְ הַהֶפְכָּה,
רַב לָךְ שְׁבֶת בְּעֵמֶק הַבְּכָא,
וְהוּא יַחְמוֹל עָלֶיךָ חֲמָלָה:

ד
הִתְנַעֲרִי מֵעָפָר קוֹמִי,
לְבָשִׁי בְּגָדֵי תִפְאֶרֶתְךָ עִמִּי,
עַל יָד בֶּן יִשָּׁי בֵּית הַלְחָמִי,
קָרְבָּה אֶל נַפְשִׁי גְּאֻלָּה:

ה
הִתְעוֹרְרִי הִתְעוֹרְרִי,
כִּי בָּא אוֹרֶךְ קוֹמִי אוֹרִי,
עוֹרִי עוֹרִי שִׁיר דְּבָרִי,
כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה:

ו
לֹא תִבוֹשִׁי וְלֹא תִכְלָמִי,
מָה תִשְׁתַּוְּחָחִי וּמָה תִּהְיֶהמִי,
בְּךָ יִחְסוּ עַנְיֵי עַמִּי,
וּבִנְיַתָּה עִיר עַל תִּלָּה:

ז
וְהָיוּ לְמִשְׁסָּה שׁוֹסְקֶיךָ,
וְרָחֲקוּ כָּל-מְבַלְעֶיךָ,
יִשִּׁישׁ עָלֶיךָ אֱלֹהֶיךָ,
בְּמִשׁוֹשׁ חֲתָן עַל כְּלָה:

The King's temple
is the city of monarchy.
Get up! Get away from this upset!
You've spent too long in the valley of tears,
But He will pity you and make arrears.

Shake off the dust and get up!
Dress yourself in your beautiful clothes,
the ones of our people –
Thereby the son of Yishai, from Bét Lehem,
Will approach my soul to redeem it!

Arise! Awaken!
For Your light is coming – rise and shine!
Wake up! Wake up! Speak a song of
The glory of יהוה, revealed upon You.

You shall not be ashamed!
You shall not be abashed!
How could you be depressed?
How could you sink into the abyss?
In You the downtrodden of our people
will take shelter and refuge.
We will build a city upon Her burial mound!

They will set upon Your plunderers,
They will shun all Your destroyers!
Your Elohim will rejoice over You,
just as groom rejoices over a bride!

Mikdash melekh 'ir melukhah,
Kumi tse-i mitokh hahafékhah,
Rav lakh shevet be'émek habakha,
Vehu yahmol 'alayikh hemlah.

Hitna 'ari me'afar kumi,
Livshi bigdé tif-artékh 'ammi,
'Al yad ben Yish-shai Bét ha-Lahmi,
Korvah el nafshi ge-alahh.

Hit 'oreri hit 'oreri,
Ki va orekh kumi ori,
Uri 'uri shir dabberi,
Kevod Adonai 'alayikh niglah.

Lo tévosshi velo tikkalmi,
Mah tishtoḥaḥi umah tehemi,
Bakh yeḥesu 'aniyyé 'ammi,
Venivnetah 'ir 'al tillahh.

Vehayu limshissah shosayikh,
Verahaku kol-meyalle'ayikh,
Yasis 'alayikh Elohayikh,
Kimsos ḥatan 'al kallah.

Kabbalat Shabbat

...You who is the crown to Her husband. As elsewhere, several complementary meanings are meant by this phrasing. Ateret (diadem, tiara, crown) is one of the oldest names for the last and final Sefirah, also known as Malkhut, Shekhinah, Kallah, Keneset Yisra'el, etc. However, Keter (crown) is also the first Sefirah and the top one. This purposeful play on words evokes the notion that the Sefirot should be understood as enfolded. In the words of Sefer Yetsirah itself:

עשר ספירות בלימה נעוץ סופן
בתחלתן ותחלתן בסופן כשלהבת
קשורה בגחלת

Ten Sefirot of nothingness, their
end is their beginning, and their
beginning is their end – like a flame
connected to a coal.

[Gra Version, Chapter 1:7]



ח ימין ושמאל תפרוץ,
ואת יהודה תעריצי,
על יד איש בן פרצי,
ונשמחה ונגילה:

ט באי בשלום עטרת בעלה,
גם בשמחה ברנה ובצהלה,
תוך אמוני עם סגלה,
באי כלה באי כלה:

תוך אמוני עם סגלה,

באי כלה,
שבבת
(מנוחה:)
מלכתא:

You will burst out – right and left!
And it will be You, that יהודה venerates,
Through the hand of a man,
a descendant of Perez –
So let's be happy and shout for joy!

Come in peace –
You who is the crown to Her Husband,
Join us in happiness, joy, and success,
Here among us,
the faithful of the treasured nation.
Come BRIDE, Come BRIDE!

Here among us,
the faithful of
the treasured nation.

Come,
BRIDE,
Shabbat
(of rest!)
the Queen!



Yamin usmol tifrotsi,
Ve-et Adonai ta'aritsi,
Al yad ish ben Partsi,
Venismehah venagilah.

Bo-i veshalom 'ateret ba'lahh,
Gam besim'ah berinnah uvtsaholah,
Tokh emuné 'am segulah,
Bo-i Khallah bo-i Khallah.

Tokh emuné 'am segulah,
Bo-i
Khallah,
Shabbat
(menu'ah.)
Malketa.

Kabbalat Shabbat

Texts from Mishnah Shabbat 2:1-7.

...we do not light with tar out of respect for Shabbat. Shabbat is meant to be a sensory experience, and the ruling against tar or burnt oil is due to the smell. The Sages didn't want to encourage anyone to light with a material that would give off a foul smell, and furthermore were worried that if someone did, the smell would be so unpleasant that they would end up extinguishing the flame, which is prohibited to do.

A person may not pierce a hole in an eggshell... Here the case is someone who sets up an elaborate system to extend the life of their oil lamp, by engineering a way to slowly add more oil and thus have it last longer into the evening. The Mishnah rejects this, unless the lamp was specially designed this way with a 'feeder' for additional oil.



א. במה מדליקין

ובמה אין מדליקין?

אין מדליקין לא בלֶכֶשׁ, ולא בחֶסֶן, ולא בקֶלֶךְ, ולא בפְתִילַת הַיֵּדִן, ולא בפְתִילַת הַמִּדְבָּר, ולא בירוקה שעל פְּנֵי הַמַּיִם. לא בִּזְפֶּת וְלֹא בְשַׁעוּדָה, וְלֹא בְשֶׁמֶן קִיקָה, וְלֹא בְשֶׁמֶן שְׂרָפָה, וְלֹא בְאֵלֶיהָ, וְלֹא בְחֶלֶב. נְחוּסֵי הַמִּדִּי אוֹמְרִי "מִדְּלִיקִין בְּחֶלֶב מְבֻשָּׁל", וְחֲכָמִים אוֹמְרִים "אֶחָד מְבֻשָּׁל וְאֶחָד שָׂאִינוֹ מְבֻשָּׁל אֵין מִדְּלִיקִין בּוֹ".

ב. אין מדליקין בשֶׁמֶן שְׂרָפָה בְּיוֹם טוֹב, רַבִּי יִשְׁמָעֵאל אוֹמֵר "אֵין מִדְּלִיקִין בְּעֶטְרֵן מִפְּנֵי כְבוֹד הַשַּׁבָּת", וְחֲכָמִים מַתִּירִים בְּכָל הַשְּׁמָנִים בְּשֶׁמֶן שְׁמֻשִּׁין, בְּשֶׁמֶן אֲגוּזִים, בְּשֶׁמֶן צְנוּנוֹת, בְּשֶׁמֶן דָּגִים, בְּשֶׁמֶן פְּקוּעוֹת, בְּעֶטְרֵן וּבְנֶפֶט. רַבִּי טַרְפוֹן אוֹמֵר "אֵין מִדְּלִיקִין אֶלָּא בְשֶׁמֶן זֵית בְּלֶבֶד".

ג. כָּל הַיּוֹצֵא מִן הָעֵץ אֵין מִדְּלִיקִין בּוֹ אֶלָּא פֶּשֶׁתָּן, וְכָל הַיּוֹצֵא מִן הָעֵץ אֵינוֹ מְשַׁמָּא טְמֵאָה אֱהָלִים, אֶלָּא פֶּשֶׁתָּן. פְּתִילַת הַבֶּגֶד שֶׁקָּפְלָה וְלֹא הִבְדִּיבָהּ? רַבִּי יְלִיעֶזֶר אוֹמֵר "טְמֵאָה הִיא, וְאֵין מִדְּלִיקִין בָּהּ", רַבִּי עֲקִיבָא אוֹמֵר "טְהוֹרָה הִיא, וּמִדְּלִיקִין בָּהּ".

ד. לֹא יִקּוּב אָדָם שְׂפוֹפֶרֶת שֶׁל בִּיצָה, וְיִמְלֶאנָה שֶׁמֶן, וְיִתְנַנָּה עַל פִּי הַנֵּר בְּשֶׁבִיל שְׂתֵּדָא מְנַסְפָּת, וְאֶפְלוּ הִיא שֶׁל חֶרֶס, וְרַבִּי יְהוּדָה מַתִּיר.

1. With what may one light and with what may one not light?

One may not light with cedar bast, nor with uncombed flax, nor with raw silk, nor with willow bast, nor with desert weed, nor with green moss that is on the surface of the water. Nor may one light with pitch, nor with wax, nor with castor oil, nor with burnt oil, nor with fat from a sheep's tail, nor with tallow. Naḥum the Mede says: One may light with boiled tallow. The Sages say: Both tallow that was boiled and tallow that was not boiled – neither may be used to light with.

2. We do not light with burnt oil on Yom Tov. Rabbi Yishmael says: *we do not light with tar out of respect for Shabbat*, but the Sages permit lighting with any kind of oil: with sesame oil, with nut oil, with turnip oil, with fish oil, with gourd oil, with tar, and even with naphtha. Rabbi Tarfon says: one may only light with olive oil alone.

3. Anything which is the product of a tree, we do not light with it, other than flax. So too, with all materials produced by trees, none can acquire the ritual impurity of fabrics other than flax. What about a wick made from clothes folded but not yet singed? Rabbi Eli'ezer says: it's impure, and we do not light with it. Rabbi Akiva says: it's pure, and we do light with it.

4. A person may not pierce a hole in an eggshell, fill it with oil, and then place it over the top of the lamp so that the egg drips additional oil onto the lamp, even if it is ceramic. But Rabbi Yehudah permits doing so.

Bameh madlikin uḃameh én madlikin?

Én madlikin lo yelekheshe, velo yehosen, velo vekhalakh, velo biftilat ha-idan, velo biftilat hamidbar, velo yirokah she'al pené hamayim. Lo yezefet velo yesha'avah, velo yeshemen kik, velo yeshemen seréfah, velo ye-alyah, velo yehélev. Naḥum ha-Madi omér "Madlikin behélev meiyush-shal," vaHakhamim omerim "Ehad meiyush-shal ve-ehad she-éno meiyush-shal én madlikin bo."

Én madlikin beshemen seréfah beyom toy, Ribbi Yishma'El omér: "Én madlikin be'itran mipené keyod hashabbat," vaHakhamim mattirim bekhool hashemanim: beshemen shumshemin, beshemen egozim, beshemen tsenonot, beshemen dagim, beshemen pakku'ot, be'itran urnéft. Ribbi Tarfon omér "Én madlikin ella yeshemen zayit bilyad."

Kol hayotsé min ha'éetz, én madlikin bo ella pishtan, vekhol hayotsé min ha'éts éno mitammé tum-at ohalim, ella pishtan. Petilat habeged shekippealah velo hiyhayahh? Ribbi Eliézer omér "Temé-ah hi, ve-én madlikin bakh," Ribbi 'Akiya omér "Tehorah hi, umadlikin bakh."

Lo yikkoy adam shefoferet shel bétsah, vimalle-énah shemen, veyittenennah 'al pi ha-nér bishvil shetehé menattefet, va-afillu hi shel heres, veRibbi Yehudah mattir

Kabbalat Shabbat

...fear of violence, burglars, evil spirits, or because of a sick person trying to sleep. Here we have a fascinating list of the cases in which one can extinguish a lamp and be exempt from the normally serious consequences. Notably it includes dangers both physical and spiritual, and is permissive towards the experience of illness. What's not permitted is to break Shabbat purely for convenience.

...three transgressions. Death during childbirth was such a sadly frequent occurrence that an explanation was required. Furthermore, rabbinic language often takes hold of hyperbolic consequences to emphasise the graveness of a transgression. Today, we should take seriously the emphasis on these mitzvot, but consider all adult members of a family obligated to together ensure their fulfilment.



אבל אם חברה היוצר מתחלה מתר, מפני שהוא כלי אחד: לא ימלא אדם קערה שמן, ויתננה בצד הנר, ויתן ראש הפתילה בתוכה, בשביל שתהא שואבת, ורבי יהודה מתיר:

ה. המכבה את הנר מפני שהוא מתירא מפני גוים, מפני לסטים, מפני רוח רעה, מפני החולה שישינו, פטור. כחם על הנר, כחם על השמן, כחם על הפתילה חייב, ורבי יוסי פוטר בכלן, חוץ מן הפתילה, מפני שהוא עושה פחם:

ו. על שלש עבירות נשים מתות בשעת לדתן, על שאינן והירות בנדה, ובחלה, ובהדלקת הנר:

ז. שלשה דברים צריך אדם לומר בתוך ביתו ערב שבת עם חשכה, עשרתן, ערבתן, הדליקו את הנר. ספק חשכה, ספק אינה חשכה, אין מעשרין את הודאי, ואין מטבילין את הכלים, ואין מדליקין את הנרות, אבל מעשרין את הדמאי, ומערבין וטומנין את החמין:

✽ If not said already, some communities insert Lekha Dodi (p. 123) here.

אמר רבי אלעזר אמר רבי חנינא: תלמידי חכמים מרבים שלום בעולם, שנאמר: "וכל בנך למדי יי, ורב שלום בנך". אל תקרי "בנך", אלא "בונך". "יהי שלום בחילך, שלום בארמנותיך". למען אחי ורעי, אדברה נא שלום בך. למען ביתי אלהינו, אבקשה טוב לך "וראה בנים לבנך, שלום על ישראל". "שלום רב לאהבי תורתך, ואין למו מכשול". "עו לעמו יתן, יי יברך את-עמו בשלום."

However, if the artisan attached it to the lamp, then it is permitted, because it is all one vessel. A person may not fill up a bowl of oil, and place it at the side of the lamp, extending the top of the wick into it so that it draws more oil in. But Rabbi Yehudah permits doing so.

5. One who extinguishes a lamp due to fear of violence, burglars, evil spirits, or because of a sick person trying to sleep - is exempt. But one who does so to spare the lamp, save the oil, or preserve the wick is liable. But Rabbi Yosé exempts all of them, other than one saving the wick, because doing so makes the wick into charcoal.

6. There are three transgressions for which one dies in childbirth: not being careful with Niddah, with Hallah, and with lighting candles.

7. There are three things a person needs to say, in their home, as darkness descends on Friday: 'Have you tithe?', 'Have you set up an Eruv?', and 'Have you lit the lamp?'. If one is not sure if it is dark or not, one may not tithe Vidui, nor immerse vessels, nor light the lamps – but they may tithe Demai, set up an Eruv, or insulate the hot water.

Rabbi El'azar said that Rabbi Hanina said: Torah scholars increase peace in the world, as it is said: "All your children [banayikh] shall learn of יהוה, and great shall be the peace of your children" (Isa. 54:13). Do not read your children [banayikh], but your builders [bonayikh]. "May there be peace within your walls, prosperity within your palaces" (Ps. 122:7), "For the sake of my brothers and friends, I shall say: Peace be within you. For the sake of the House of יהוה, our Elohim, I will seek good for you" (Ps. 122:8-9), "Children will see their own children, and peace in Yisrael" (Ps. 128:6), "Those who love Your Torah have great peace; there is no stumbling block for them" (Ps. 119:165), יהוה gives strength to THEIR people. יהוה will bless THEIR people with peace." (Ps. 29:11).



aval im hibberah hayotsér mitehillah muttar, mipené shehu keli ehad. Lo yemallé adam ke'arah shemen, veyittenannah betsad hanér, veyittén rosh hapetilah betokhahh, bishvil shetehé sho-évet, veRibbi Yehudah mattir.

Hamekhabbeh et hanér mipené shehu mityaré mipené goyim, mipené listim, mipené ruah ra'ah, mipené haḥoléh sheyishan patur. Kehas 'al hanér, kehas 'al hashemen, kehas 'al hapetilah hayyav, veRibbi Yosé potér bekhullan, huts min hapetilah, mipené shehu 'osahh peham.

'Al shalosh 'avérot nashim métot bish'at lidtan: 'al she-énan zehirot baniddah, uyahallah, uyhadlakat hanér.

Sheloshah devarim tsarikh adam lomar betokh béto 'erey shabbat 'im hashékchah: 'issarten, 'éravten, hadliku et hanér. Safek hashékchah safek énahh hashékchah, én me'asserin et havaddai, ve-én matbilin et hakélim, ve-én madlikin et hanérot, ayal me'asserin et ha-demai, um'arvin vetomenin et haḥammin.

Amar Ribbi El'azar amar Ribbi Hanina: Talmidé hakhamim marbim shalom ba'olam, shene-emar: "Vekhol-banayikh limmuḏé Aḏonai, veray shalom banayikh". Al tikré "banayikh" ella "bonayikh". "Yehi shalom behélekch, shalva be-amenotayikh." "Lema'an aḥai veré'ai, aqabberah-na shalom bakh. Lema'an bét-Aḏonai Elohénu, ayakshah toy lakh." "Ur-éh yanim leyanekha shalom 'al-Yisraél." "Shalom ray le-ohayé toratekha, ve-én lamo mikhsol." "Aḏonai 'oz le'ammo yittén, Aḏonai yeyarekh et-'ammo yashalom."

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)

בְּעֶלְמָא דִּי-בְרָא כְּרוּתָהּ, וְיִמְלִיךְ מְלְכוּתָהּ,
וְיַצְמִיחַ פְּרֻקְנָהּ, וְיִקְרַב מְשִׁיחָהּ. (קהל: אָמֵן)
בְּחַיִּיכוֹן וּבְיָמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזֶמַן קָרִיב, וְאָמְרוּ: אָמֵן.

(קהל: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֶלְמָא לְעֶלְמָיָא יְתִבְרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֶלְמָיָא יְתִבְרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא
בְּרִיד הוּא. (קהל: אָמֵן) לְעֶלְמָא מִן כָּל-בְּרַכְתָּא
שִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמְרִין בְּעֶלְמָא,
וְאָמְרוּ: אָמֵן. (קהל: אָמֵן)

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן, וְעַל
כָּל-תַּלְמִידֵי תַלְמִידֵיהוֹן, דְּעִסְקִין בְּאוֹרֵיתָא
קְדִישָׁתָא, דִּי בְּאַתְרָא דְדִין וְדִי בְּכָל-אַתְרָא
וְאַתְרָא. יְהֵא לָנָא וְלָהּוֹן, חֲנָא וְחֻסְדָּא וְרַחֲמֵי,
מִן קֳדָם קָרָא שְׁמֵיָא וְאַרְעָא,
וְאָמְרוּ: אָמֵן. (קהל: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (קהל: חַיִּים)
חַיִּים וְשָׁבַע וְיִשׁוּעַ וְנִחְמָה וְיִשׁוּבָא
וְדִפּוּאָה וְגִאֲלָה וְסִלְחָה וְכִפּוּרָה וְרוּחַ וְהַעֲלָה
לָנוּ וְלְכָל-עַמּוּ יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן. (קהל: אָמֵן)
עֲשֵׂה שָׁלוֹם בְּמִרְמָיו,
הוּא בְּרַחֲמָיו יַעֲשֵׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן. (קהל: אָמֵן)

Exalted and hallowed

is THEIR great name (*Community: Amén*) in the world which is made according to THEIR will, and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. (*C: Amén*)

In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(*C: Amén, may THEIR great name be blessed for ever and ever, and to all eternity blessed*)

May THEIR great name be blessed, for ever and ever and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the Blessed Holy One (*C: Amén*) above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. (*C: Amén*)

To Yisraél and to the Rabbis and to all their students, and to all the students of their students, who engage with the Holy Torah, whether in this place or in any other place. May there come to them abundant peace, grace, love and compassion from the Ruler of Heaven and Earth, and we say: amén. (*C: Amén*)

May there be tremendous peace from Heaven, (*C: Life*) life and salvation and comfort and help and refuge and healing and redemption and forgiveness and atonement and relief and salvation - for us and for all THEIR people Yisraél, and we say: amén. (*C: Amén*)

May the One who makes peace above, graciously make peace upon us as well, and upon all the people Yisraél,



Yitgaddal veyitkaddash

sheméhh rabba. (Kahal: Amén)

Be'alma di-vera khir 'utéhh, veyamlikh malkhutéhh, veyatsmah purkanéhh vikarév meshihéhh. (K: Amén) Behayyékhn uyyomékhon uyhayyē dekhol-bét Yisraél ba'agala uyizman kariy, ve-imru: amén.

(K: Amén, yehé sheméhh rabba mevarakh le'alam le'almé 'almayya yitbarakh)

Yehé sheméhh rabba mevarakh le'alam le'almé 'almayya yitbarakh, veyishtabbah, veyitpa-ar, veyitromam, veyitnassé, veyit-haddar, veyit'alleh, veyit-hallal sheméhh deKudsha Berikh Hu. (K: Amén) Le'ella min kal-birkhata shirata tishbehta venehemata da-amiran be'alma, ve-imru: amén. (K: Amén)

'Al Yisraél ve'al Rabbanan ve'al talmidéhon, ve'al kal-talmidé talmidéhon, de'askin be-orayta kaddishta, di ye-atra hadén vedi bekhah-aṭar vé-aṭar. Yehé lana ulkhon, hinna vehisda veraḥamé, min koḏam maré shemayya ve-ar'a, ve-imru: amén. (K: Amén)

Yehé shelama rabba min shemayya, (K: Hayyim) hayyim vesaya' vishu'a venehamah veshézaya urfu-ah ug-ullah uslihah vekhapparah verevah vehatssalah lanu ulkhol-'ammo Yisraél, ve-imru: amén. (K: Amén)

'Oseh shalom bimromav, hu veraḥamav ya'aseh shalom 'alénu, ve'al kol-Yisraél, ve-imru: amén. (K: Amén)

Kaddish deRabbanan

The Kaddish is the most common prayer in the siddur – recited at least seven times daily, in different forms, in different services. This version, which follows the study texts above, is known as the Rabbis' Kaddish as it was originally recited after the conclusion of a lesson. The origin of the Kaddish is unclear, but it is certain that the oldest part is the central line: *Yehé sheméhh rabba mevarakh le'alam le'almé 'almayya yitbarakh*. The importance of this is clear from the Talmud:

"If someone is occupied with the study of the law, they need not interrupt. However, for *Yehé sheméhh rabba mevarakh* one does interrupt for prayer, even if the scholar is occupied with the *ma'aseh merkayah* (mystical study of Yehezkel's chariot vision)" (Berakhoṭ 21a)



‘Arvit

Arvit is the first of the three services recited daily, but the one with the least halakhic status, as it was in doubt as to whether its recitation was obligatory. There was not only a mahloket (debate) about this among the Tanna-im but also among the Amora-im a generation after, as can be seen from Talmud Bavli Berakhot 27b:

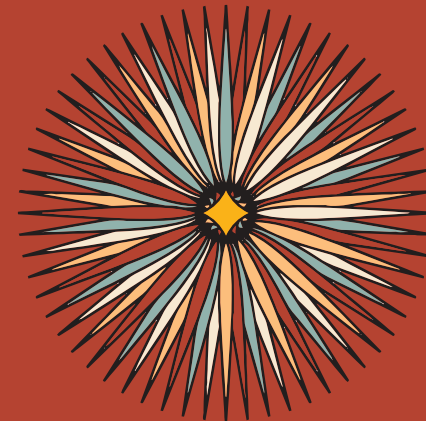
דאָמער רב יהודה אָמער שמואל: תפלת ערבית: רבן גמליאל אומער חובה,
רבי יהושע אומער רשות. אָמער אביי: הלכה כדברי האומר חובה. ורבא אָמער:
הלכה כדברי האומר רשות.

Rav Yehudah said that Shemuél said with regard to the evening prayer: Rabban Gamliél says: It is obligatory. Rabbi Yehoshua' says: It is optional. Abayé said: The halakhah is in accordance with the statement of the one who said: The evening prayer is obligatory. Rava said: The halakha is in accordance with the statement of the one who said: The evening prayer is optional.

Among the Tanna-im (Rabban Gamliél and Rabbi Yehoshua') it was uncertain, and it appears that among the Amora-im (Abayé and Rava) the debate could still not be resolved. Due to this uncertainty, Arvit has remained somewhat in limbo. The practical result is that the Amidah is not repeated aloud in Arvit and there is more flexibility about the appropriate timing (according to most, Arvit can be recited all night up until dawn).



‘Arvit ערבית



'Aryiṭ

Psalm 92 marks the official transition from the material welcoming Shabbat to the beginning of Shabbat itself and is an introduction to Aryiṭ unique to Friday night. The psalm itself does not mention Shabbat, only the introduction indicates that it was said on Shabbat. The Midrash Pirke deRabbi Eli'ezer includes the idea that the first mortal (Adam) recited this psalm on the first Shabbat in gratitude for Shabbat itself, who (as a personified entity) advocated for him against God. The Midrash suggests that following this episode the psalm was forgotten until Mosheh renewed it and suggested that it describes a future time 'which is entirely Shabbat, that is the life of the World-that-Is-Coming' [19:3]. This messianic vision of Shabbat has been hugely influential. See Mishnah Tamid 7:4 and Talmud Berakhot 57b, where Shabbat is called 'one sixtieth of the World-that-Is-Coming'.



מִזְמֹר שִׁיר לְיוֹם הַשַּׁבָּת

טוֹב לְהוֹדוֹת לַיהוָה
וּלְזַמֵּר לְשִׁמְךָ עֲלִינוּ:
לְהַגִּיד בַּבֶּקֶר חֲסִדֶּךָ
וְאִמּוֹנֶתְךָ בַּלַּיְלוֹת:
עַל־עֲשׂוֹר וְעַל־נֶבֶל
עָלִי הַגִּיטוֹן בְּכִנּוֹר:
כִּי שִׂמַּחְתָּנִי יְהוָה בַּפַּעֲלֶךָ
בְּמַעֲשֵׂי יָדֶיךָ אֲרָנִי:
מִה־גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה
כִּמֹּאֵד עֲמָקוֹ מַחֲשַׁבְתֶּיךָ:
אִישׁ־בֶּעַר לֹא יָדַע

A Sing- song for the Day of Shabbat

It is good to give thanks to יְהוָה,
and to sing to Your supernal name.

To tell of Your love in the morning,
and at night, your faithfulness.

Upon the ten strings of the lute and
with the tinkling of the harp

For You have gladdened me יְהוָה
with Your deeds, at Your hand's
actions, I shout for joy!

How great are Your deeds, יְהוָה !
Your thoughts are so deep!

A buffoon doesn't know, at all

Mizmor
Shir,
leYom
haShabbat

Tov, lehodot lAdonai;
ulzammér leshimkha 'elyon.

Lehaggid baboker ḥasdekha;

ve-emunatekha, balélot.

'Alé- 'asor va 'alé-navel;

'alé higgayon bekhinnor.

Ki simmahtani

Adonai befa'olékha;

bema'asé yadekha arannén.

Mah-gadeli ma 'asekha Adonai;

me-od, 'ameku mahshevotekha.

Ish-ba'ar lo yéda';

‘Aryit

..in the end they will be utterly destroyed. The conclusion of Psalm 92 focusses a great deal on questions of morality – there will be rewards for the righteous and punishments for the wicked. Yet, it also recognises that this system of reward and punishment often does not seem to be in effect. The righteous seem to suffer and the wicked flourish – the exact problem which is the basis for theodicy (the attempt to explain and justify the presence of evil in the world). Here, the reader is reassured that even though it seems like the wicked flourish, this is temporary. On a long enough scale, the righteous will be elevated and the wicked destroyed. This led the Sages to say that the wicked receive their limited reward during their lifetime while the righteous receive their limited punishment up-front, although this will be reversed eventually. See Talmud Bavli Eruvin 22.



וְכִסִּיל לֹא-יָבִין אֶת-זֹאת:
ח בַּפֶּרֶחַ רִשְׁעִים ו
 כִּמּוֹ עֵשֶׁב
 וַיִּצְצוּ כָּל-פְּעָלֵי אֹן
 לְהַשְׁמָדָם עַד-עַד:
ט וְאַתָּה מָרוֹם
 לְעֵלָם יְהוָה:
 כִּי הִנֵּה
 אֵיבֶיךָ ו
 יְהוָה
 כִּי-הִנֵּה אֵיבֶיךָ יִאֲבְדוּ
 וְתִפְרְדּוּ כָּל-פְּעָלֵי אֹן:
יא וְתָרַם כְּרָאִים קֶרְנִי
 בְּלֹתִי בְּשֶׁמֶן רַעְנָן:
יב וְתִבֵּט עֵינֵי בְּשׂוּרֵי
 בְּקָמִים עָלַי מֵרָעִים
 תִּשְׁמַעֲנָה אָזְנִי:

and a fool can't understand this:

Though the wicked may sprout up
 like grass and evildoers flourish –
 in the end they will be utterly
 destroyed.

While You will be elevated,
 for eternity,
 יהוה;
 for,
 Look!
 Your enemies,
 יהוה,
 Look!
 Your enemies,
 will be annihilated–
 all evildoers,
 will be torn apart.

You have lifted my horn,
 like those of a wild ox,
 I was dipped in fine oil.

My eyes have gazed
 back upon my journey – when the
 corrupt rise up against me,
 my ears will pick it up.



ukhsil, lo-yavin et-zot.

Bifroah resha'im,

kemo 'esev,

vayatsitsu kol-po'alé aven;

lehish-shamedam 'adé-'ad.

Ve-Attah marom,

le'olam Adonai.

Ki hinnéh o-yevékha, Adonai,

ki-hinnéh o-yevékha yovédu;

yitparedu, kol-po'alé aven.

Vatarem kir-ém karni;

baloti, beshemen ra'anana.

Vatabbét 'éni, beshurai;

bakamim 'alai meré'im,

tishma'nah oznai.

‘Aryit

...they will bud and blossom. The reassurance to the righteous of their long-term reward is given here in arboreal metaphors. Whereas the wicked appear to flourish but die out in one season, the righteous are like a date palm or a cedar, growing slowly but gradually, putting out fruit over and over, perennially faithful and fruitful. This contrast is well-observed by any gardener who distinguishes between annual and perennial plants. Whereas the annual blooms beautifully, it only does so once. In contrast, the perennial continues to bloom and blossom year after year. The difference is not apparent by someone only looking at a seed, bulb, or sapling – but with more time the difference becomes more significant, until eventually the short-lived annual dies out while the perennial continues to be green and blossoming even unto old age. Therefore the metaphor of Psalm 92 actually works quite well.



יג צַדִּיק כַּתְמָר יִפְרַח
כְּאַרְז בַּלְבָּנוֹן יִשְׁגֶּה:
יד שְׁתוּלִים בְּבֵית יְהוָה
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
טו עוֹד יִנּוּבּוֹן בְּשִׁיבָה
דְּשָׁנִים וְרַעְנָנִים יִהְיוּ:
טז לְהַגִּיד כִּי־יֵשֶׁר יְהוָה
צוּרִי וְלֹא־עוֹלָתָהּ בּוֹ:
א יְהוָה מַלְכִּי
גִּאּוֹת לָבֵשׁ
לָבֵשׁ יְהוָה עֹז הַתְּאֵזָר
אֶף־תִּכּוֹן תֵּיבֵל בַּל־תִּמּוֹט:
ב נִכּוֹן כְּסֵאֲךָ מֵאֶז
מֵעוֹלָם אָתָּה:
ג נִשְׁאֹו נְהָרוֹת ו
יְהוָה
ד נִשְׁאֹו נְהָרוֹת קוֹלָם

A righteous person will flourish like a date palm– like a cedar in Lebanon they will grow tall.

Planted at the House of יהוה, in the courts of our Elohim, they will bud and blossom.

They will germinate even while aged, green and fresh they will be.

To tell of the virtue of יהוה, my rock, in whom there is no flaw.

יהוה rules
dressed in splendour!
יהוה puts on armour and garments of strength!
Though the world has been built, it will not fall down.

Your throne was build long ago,
You are of eternity.

Rivers have risen,
יהוה
Rivers have risen their voice,
Rivers will rise, with all their



Tsaddik katamar yifrah;

ke-erez baleyanon yisgeh.

Shetulim beyét Adonai;

behatsrot Elohénu yafrihu.

‘Od yenuyun beséyah;

deshénim vera ‘ananim yihyu.

Lehaggid ki-yashar Adonai;

tsuri, velo– ‘avlatah bo.

Adonai malakh,

ge-ut layesh;

layesh Adonai ‘oz hit-azzar;

af-tikkon téyé, bal–timmot.

Nakhon kis-akha mé-az;

mé’olam attah.

Nase-u neharot, Adonai,

nase-u neharot kolam;

‘Arviṭ

...mightier than the breakers of the sea. The fear of the ocean is quite deep-seated in the biblical world-view. *Mayim Rabbim* (mighty water) is a frequent metonym for chaos and the forces of destruction. As a primarily upland-dwelling people, the Israelites had little experience of sea-faring and mostly inherited the ancient near eastern fear of water as an element of destruction and devastation (as in the *Mabbul* of Genesis). The Babylonian myth of Marduk defeating Tiamat, with Tiamat representing the chaotic forces of water, is played out frequently in Tana^{kh}, including in the very word which in Genesis and elsewhere is used to reference the ‘abyssal depths’ (*Tehom*, cognate with Tiamat). Thus, to tell of יהוה as being mightier than the breakers of the sea and the untamed waters is a reminder of the ‘*Chaoskampf*’, the notion that Creation is about imposing order on chaos.



יִשְׂאוּ נְהָרוֹת דְּכִיּוֹם:
מְקַלּוֹת וּמַיִם רַבִּים
אֲדִירִים מְשַׁבְּרֵי־יָם
אֲדִיר בַּמָּרוֹם יְהוָה:
עֲדֹתֶיךָ וְנֶאֱמָנוּ מְאֹד
לְבֵיתֶךָ נֶאֱוָה־קֹּדֶשׁ
יְהוָה לְאַרְךָ יָמִים:

♣ Said only with a minyan, until after Barekhu

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. (קהל אָמֵן)
בְּעֲלָמָא דִּי־בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ,
וְיַצְמַח פְּרֻקְנָהּ, וְיִקְרַב מְשִׁיחָהּ. (קהל אָמֵן)
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֲגָלָא וּבְזִמְנָא קָרִיב, וְאָמְרוּ: אָמֵן.
(קהל אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלָם לְעֵלְמֵי עֲלְמֵיָא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם לְעֵלְמֵי עֲלְמֵיָא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (קהל אָמֵן) לְעֵלָא מִן כָּל־בְּרַכְתָּא
שִׁירְתָּא תְּשַׁבְּחָתָא וְנִתְמַתָּא דְּאִמְרִין בְּעֲלָמָא,
וְאָמְרוּ: אָמֵן. (קהל אָמֵן)

♣ On weeknights add

וְהוּא רַחוּם וְכַפּוּר עוֹן וְלֹא יִשְׁחִית,
וְהִרְבָּה לְהַשִּׁיב אָפּוֹ, וְלֹא יַעִיר כָּל־חַמְתּוֹ.
יְיָ הוֹשִׁיעָה, הַמְלִיךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ.

crushing force!
From the sounds of roaring
waters, mightier than the
breakers of the sea - mightier yet
is יהוה above!

Your testimonies are trusted,
Holiness decorates Your home—
יהוה, forevermore.
♣ Said only with a minyan,
until after Barekhu

Exalted and hallowed is THEIR great name
(Community: *Amén*) in the world which is
made according to THEIR will, and may THEY
establish THEIR kingdom, and may THEIR
salvation blossom and THEIR anointed
come soon. (C: *Amén*) In our lives and our
days and the life of all the House of Yisraél,
speedily and very soon, and we say: amén.

(C: *Amén*, may THEIR great name be blessed
for ever and ever, and to all eternity blessed)

May THEIR great name be blessed for ever
and ever, and to all eternity blessed,
praised, glorified, and exalted; extolled and
honoured, adored and lauded be the name of
the Blessed Holy One. (C: *Amén*) Above and
beyond all the blessings, songs, praises
and consolations which are uttered in the
world, and we say: amén. (C: *Amén*)
♣ On weeknights add

And THEY, being merciful, forgives iniquity
and does not destroy. Many times THEY
averts THEIR anger and doesn't awake
THEIR wrath. יהוה, save us, Sovereign,



yis-u neharot dokhyam.
Mikolot, mayim rabbim,
addirim mishberé—yam;
addir bamarom Adonai.
‘Edotekha, ne-emnu me-od,
leyétekha na-avah-kodesh;
Adonai, le-orekh yamim.

Yiṭgaddal veyiṭkaddash
sheméhh rabba. (Kahal: Amén)

Be'alma di—vera khir'utéhh, veyamlíkh
malkhutéhh, veyatsmah purkanéhh
viharéy meshihéhh. (K: Amén) Behayyékhon
uyyomékhon uyhayyé dekhól—bét Yisraél
ba'agala uyizman kariy, ve-imru: amén.

(K: Amén, yehé sheméhh rabba meyarakh
le'alam le'almé 'almayya yiṭbarakh)

Yehé sheméhh rabba meyarakh
le'alam le'almé 'almayya yiṭbarakh,
veyishtabbāh, veyiṭpa-ar, veyiṭromam,
veyiṭnassé, veyiṭ-haddar, veyiṭ'alleh,
veyiṭ-hallal sheméhh deKudéshe Berikh Hu.
(K: Amén) Le'ella min kal-birkhata shirata
tishbehata venehemata da-amiran be'alma,
ve-imru: amén. (K: Amén)

Vahu raḥum yakhappér 'avon valo
yash- hiṭ, vahirbah lahashiy appo, valo
ya'ir kol—hamato. Adonai hoshi'ah
hammelekh ya'anenu yayom kor-enu.

‘Aryit

...organises the stars into their night watches by Your will. This lovely line attributes a degree of agency to the stars at night. Here they are imagined to be assigned to be in a certain place, performing a certain duty – all prescribed by the Divine will. This sense of the order of creation is critical to the recitation of the Shema. Whereas in Shaḥarit, we praise the One who ‘forms light and creates darkness,’ here at night we praise THEM for ‘rolling away light before darkness, and darkness before light.’ Their ‘night watches’ is surely a reference to one of several systems of dividing up the night sky. While the twelve constellations of the Zodiac are familiar to most of us in the West today, in the ancient world, Babylonian astronomy mixed with Greek and Egyptian. In the Egyptian system, the sky was divided into 36 sections of ten degrees each, called ‘decans’.



S
T
A
N
D

ברכו
את יי המברך

(ק: ברוך יי המברך לעולם ועד)
ברוך יי המברך לעולם ועד.

ברוך אתה יי אלהינו מלך העולם,
אשר בדרו מעריב ערבים בחכמה,
פותח שערים בתבונה,
משנה עתים ומחליף את-הזמנים,
ומסדר את-הכוכבים במשמרותיהם
ברקיע פרצונו.

בורא יומם ולילה,
גולל אור מפני חשך,
וחשך מפני אור.

המעביר יום ומביא לילה,
ומבדיל בין יום ובין לילה,
יי עבאות שמו.

ברוך אתה יי,
המעריב ערבים.

Let us bless

- יהוה -

the One who blesses!

(C: ^{B O W} Blessed is יהוה, who blesses,
forever and ever)

^{B O W} Blessed is יהוה who blesses
forever and ever.

Blessed are You, יהוה, our Elohim,
Sovereign of the Universe,
who through Your word
evens evenings with wisdom,
who opens gates with understanding,
who changes seasons and progresses
time, and organises the stars into their
night watches through Your will.

You create day and night,
rolling away light before darkness,
and darkness before light.
You pass on day and bring on night,
differentiating between day and night,
יהוה OF LEGIONS is Your name.

Blessed are You, יהוה,
who evens the evenings.



Barekhu

et-Adonai hameyorakh

(K: Barukh Adonai hameyorakh
le'olam va'ed)

Barukh Adonai hameyorakh
le'olam va'ed.

Barukh Attah Adonai
Eloḥenu melekh ha'olam,
asher biḏvaro
ma'ariy 'arayim, beḥokmah,
potéah she'arim, biṭyunah,
meshanneh 'ittim umaḥalif
et-hazemannim umsaddér et-
hakovhayim bemishmerotéhem
barakia' kirtsono.

Boré yomam valaylah,
golél or mipené hoshekh,
vehoshekh mipené or.
Hama'ayir yom umévi laylah,
umaydil ben yom uven laylah,
Adonai Tseya-oṭ shemo.

Barukh Attah Adonai
hama'ariy 'arayim.

‘Aryit

...and on them we shall meditate day and night. Although the nighttime is fraught with spiritual dangers, the study of the Torah is not reserved only for daytime. To the contrary, the Sages placed a great deal of importance on Torah study performed at night. In particular, it was the custom to arise at midnight (a less difficult task when you went to bed at nightfall), study Torah for several hours, and then go back to bed. Later, rabbis would develop the liturgical practice of Tikkun Hatssot (Midnight Rectification) in which a series of penitential prayers would be recited at midnight, as it was believed to be the most auspicious time for such prayers to be heard. Throughout the Tana'kh references can be found to the practice of sleeping in two distinct periods while awake around midnight. (See, Shofetim 16:3, Rut 3:8, and Tehillim 119:62)



אַהֲבַת עוֹלָם

בֵּית יִשְׂרָאֵל
עִמָּךְ אַהֲבַת,
תּוֹרָה וּמִצְוֹת חֻקִּים
וּמִשְׁפָּטִים אוֹתָנוּ לַמִּדָּת.
עַל־כֵּן יְיָ אֱלֹהֵינוּ,
בְּשָׁכְבֵנוּ
וּבִקּוּמֵנוּ
נִשְׁיַח בְּחֻקֶיךָ,
וְנִשְׂמַח וְנִגְעֹל
בְּדִבְרֵי תִלְמוּד תּוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ וּחְקוֹתֶיךָ
לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ
וְאֶרֶץ יְמֵינוּ,
וּבְהֵם נִהְגָּה
יוֹמָם וּלְיָלָה.
וְאַהֲבַתְךָ
לֹא תִסּוּר מִמֶּנּוּ לְעוֹלָמִים.
כָּרוּךְ אַתָּה יְיָ,
אוֹהֵב אֶת־עַמּוֹ
יִשְׂרָאֵל.

With Eternal Love

You have loved Your people,
the House of Yisraél.

You have taught us Torah
and *mitsvoṭ*, laws and statutes.
Therefore, יהוה, our *Elohim*,
when we lie down
and when we rise up
we'll discuss Your ordinances,
and rejoice with fervor
in the words of Your Torah,
and in your *mitsvoṭ* and your
statutes, forever and ever.

For they are our life
and the length of our days,
and we'll meditate on them
day and night.

And Your love:
may it not leave us, not ever.

Blessed are You, יהוה,
who loves יהוה's
people: Yisraél.



Ahavaṭ 'Olam

Bēt Yisraél
'ammekha ahavta,
Torah umitsvoṭ
ḥukim umishpatim
otanu limmadta.
'Al-kén Aḏonai Elohénu
beshokhyénu uykuménu
nasiah beḥukkekha
venismaḥ vena'aloz
bedivré ṭalmud Toratekha
uymitsvotekha
vehukkotekha
le'olam ya'ed.
Ki hém hayyénu
ve-orekh yaménu,
uyahem nehgeh
yomam valaylah,
ve-ahavaṭekha
lo ṭasur mimennu
le'olamim.

Barukh Attah Aḏonai
ohéy eṭ-'ammo
Yisraél.

‘Aryit

The Sages insist that one must emphasise the last letter of each of the first and the last words of the *Shema*. Together, these two letters spell עֵד, meaning ‘witness.’ Many will make an extra effort to draw out the sounds of these two consonants in order to draw attention to this secondary meaning. The idea that, by reciting the *Shema*, we are giving testimony about the Divine oneness, is an important aspect of the *Shema*. Yishaiyahu 43:10 helps to illuminate this concept:

“You are my witnesses, says יְהוָה, and my servant whom I have chosen; that you may know Me, believe in Me, and understand that I am *THEY* – before Me there was no *Êl*, nor shall there be any after Me.”

By reciting the *Shema*, we are testifying to this radical statement of monotheism – there have been no others, and there never will be.



שמע
ישראל
יהוה
אלהינו
יהוה
אחד

בְּרוּךְ שֵׁם כְּבוֹד
מְלִכּוּתוֹ לְעוֹלָם וָעֶד

Listen,

Yisraél!

יְהוָה

is our *Elohim*

יְהוָה

is one

(whispered)

Blessed is the glorious name
of *THEIR* rule forever and ever.

*Shema’
Yisraél
Adonai
Elohénu
Adonai
eḥad*

*Barukh shém keyoḏ
malkhuto le’olam va’ed*

Shema'

The recitation of the one-line creed is followed by several other biblical passages, the first two also from Devarim and the last from BaMidbar. The first paragraph (all three are often known by the first words), the Ve-ahayta, lays out the basic premises of Jewish faith. We are required to love יהוה but beyond that, commands are not about what we believe, but rather what we do.

...all you have. This third injunction is the hardest to understand. If it was rendered literally, it would translate to 'Love...with all of your very-ness.' The word in question being an adjective and not a noun, making it possessive is a strange but beautiful gesture. Commentators have typically understood it to mean that you should love יהוה with all that you have, both materially, and metaphysically.



וְאֵלֹהִים יְהוָה
אֶת יְהוָה אֵלֵינוּ
בְּכָל-לֵבבָּנוּ וּבְכָל-נַפְשָׁנוּ
וּבְכָל-מַאֲדָּנוּ: וְהָיוּ הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר אֲנֹכִי
מְצַוְךָ הַיּוֹם עַל-לֵבבְךָ:
וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ
וּבְקוּמְךָ: וְקָשַׁרְתָּם לְאוֹת
עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת
בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-
מְזוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:



וְהָיָה אִם-שָׁמַעְתָּ
תִּשְׁמָעוּ אֵל מְצֻוֹתַי
אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם
הַיּוֹם לְאַהֲבָה אֶת-
יְהוָה אֱלֹהֵיכֶם וּלְעִבְדוֹ
בְּכָל-לֵבְבְכֶם וּבְכָל-נַפְשְׁכֶם:
וְנָתַתִּי מִטֶּרֶם-אֶרְצְכֶם בְּעֵתוֹ
יֹרֶה וּמִלְקוֹשׁ וְאִסְפָּתָה
דָּגָנְךָ וְתִירְשֶׁךָ וַיִּצְהָרְךָ:

Love

יהוה your Elohim
with all your heart,
and with all your soul,
and with all you have.

These words which I instruct you this day shall be upon your heart. Teach them to your children and speak of them when you rest in your home and when you walk on the way; when you lie down and when you rise up. Bind them as a sign upon your arm and as badges between your eyes. Write them upon the doorposts of your houses and your gates.

If you listen, truly listen to the precepts of which I have instructed you today - to love יהוה your Elohim and to serve THEM with all of your heart and soul, then I will give rain for your land in every season it's needed so that you can gather up your grain, wine, and oil.



Ve-ahayta,

et Adonai Elohe^hka;
bekhol-levayekha
uykhol-nafshekha
uykhol-me-odekha.
Vehayu hadevarim ha-élleh
asher anokhi metsavvekha
hayom 'al-levayekha.
Veshinnantam levanekha,
vedibbarta bam; beshiytekha
bevetekha uylekhtekha
vaderekh, uveshokhbe^hka
uykumekha. Ukshartam
le-ot 'al-yadekha; vehayu
letotafot ben 'enekha.
Ukhtaytam 'al-mezuzot
betekha uyish arekha.

Vehayah im-shamoa'
tishme'u el mitsvotai, asher
anokhi metsavveh etkhem
hayom; le-ahayah et-
Adonai Elohe^hkhem ul'oydo,
bekhol-levayekhem uykhol-
nafshekhem. Venatatti
metar-artsekhem be'itto
yoreh umalkosh; ve-asaf^ta
deganekha, vetirosh^eka
veyits-harekha.

Shema'

This second paragraph (Veha-yah im-shamo-a') restates many of the themes of Ve-ahayta above, and many of the discrete commandments as well, while also introducing a new theme: reward and punishment. As is expected for an ancient society of pastoral nomads, both the rewards and the punishments are exclusively agricultural: rain (or the absence of it), a good harvest (or a bad one), etc.

...remove you immediately from the good land... The relationship between access and control over Erets Yisraël and societal morality is omnipresent throughout the Torah. Here it is made explicit that the promise of the Land of Yisraël is conditioned entirely on the behaviour of its inhabitants. This relationship has come to characterise many of the disasters of Jewish history as well as the response to them from tradition.



וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ
לְבֶהֱמֶיךָ וְאָכְלָתָּ וְשָׂבַעְתָּ:
הַשָּׁמֶר וְלָכֶם פֶּן-יִפְתָּה
לְבַבְכֶם וְסָרְתֶם וַעֲבַדְתֶּם
אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה
אִף-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם
וְלֹא-יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא
תֵתֵן אֶת-יְבוּלָהּ וְאָבַדְתֶּם
מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה
אֲשֶׁר יְהוָה נָתַן לָכֶם:
וְשָׁמַתֶּם אֶת-דְּבָרֵי אֱלֹהִים
עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם
וְקִשְׁרְתֶם אֹתָם לְאוֹת
עַל-יָדְכֶם וְהָיוּ לְטֹטְפוֹת
בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם
אֶת-בְּנֵיכֶם לְדָבָר בֵּס
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וְכִתְבֹתֶם עַל-מְזוּזֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם
וְיִמֵּי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר
נִשְׁבַּע יְהוָה לֵאמֹר לְאֲבֹתֵיכֶם
לֵאמֹר לָהֶם כִּימֵי
הַשָּׁמַיִם עַל-הָאָרֶץ:

I will give grasses in your field for your livestock, and they shall eat and be satisfied. Guard yourself lest your heart deceive you and turn aside and serve other Elohims and bow down to them. Then יהוה would be angry with you and stop up the Heavens and there would no longer be rain for your fields nor your produce. THEY would remove you immediately from the good land which יהוה has given to you. Place these words upon your heart and upon your soul and bind them as a sign upon your arm, and they shall be badges between your eyes. Teach them to your children to speak of them when you rest in your home and when you walk on the way; when you lie down and when you rise up. Write them upon the doorposts of your house and your gates. This is so your days and the days of your children upon the land which יהוה has sworn to give to them will be lengthened for as long as the Heavens are above the Earth.

Venatatti 'ésey besadekha
liyhemtekha; ve-akhalta
vesava'ta. Hish-shameru
lakhem, pen-yifteh levayvkhem;
vesartem va'ayaḏtem Elohim
ahérim, vehishtahaviṭem
lahem. Veharah af-Aḏonai
bakhem ve'atsar eṭ-
hashamayim velo-yihyeh
matar, veha-aḏamah, lo tittén
eṭ-yeyulakh; va-ayaḏtem
mehérah mé'al ha-arets
hatoyah, asher Aḏonai noṭén
lakhem. Vesamtem eṭ-deyarai
élléh, 'al-levayvkhem ve'al-
nafshekhem; ukshartem
oṭam le-oṭ 'al-yedkhem,
vehayu letotafot bén
'énékhem. Velimmaḏtem
oṭam eṭ-benékhém leḏabbér
bam; beshiytekha beyétekha
uylekhtekha yaderekh,
uyeshokhbekha uykumekha.
Ukhtaytam 'al-mezuzot
bétekha uyish'arekha.
Lema'an yirbu yemékhém
vimé venékhém, 'al
ha-aḏamah, asher nishba'
Aḏonai la'avoṭékhém latét
lahem; kimé hashamayim
'al-ha'arets.

Shema'

The third paragraph which follows the Shema', Vayomer Adonai, is specific where the other two are broad. In particular, it deals with the mitsvah of Tsitsit. Why, out of all of the many passages that concern the many mitsvoṭ of the Torah, do we read about Tsitsit twice daily in the Shema? One answer is simply the centrality of this mitsvah to daily life.

...a thread of sky-blue... The colour in question, Tekhélet, is one whose story parallels many of the broader narratives of Jewish history. After the Expulsion (70 CE), the particular method of creating the pigment was lost, the only memory remaining of its many remarkable properties. In the 20th century, scientific research helped establish that the dye most likely came from a Mediterranean snail (Hexaplex Trunculus) and beginning in the 1980s, dye started to be sold in contemporary Israel.



וַיֹּאמֶר יְהוָה

אֶל-מֹשֶׁה לֵאמֹר:
דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם
צִיצִת עַל-כְּנָפֵי בְּגָדֵיהֶם
לְדֹרֹתָם וְנָתַנּוּ עַל-צִיצִת
הַכֹּנֵף פֶּתִיל תְּכֵלֶת:
וְהָיָה לָכֶם לְצִיצִת
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם
אֶת-כָּל-מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא-תִתְּנוּ
אֲחֵרִי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם
אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת-כָּל-מִצְוֹת יְהוָה יִתֵּן
קֹדֶשׁ לֵאלֹהֵיכֶם: אֲנִי
יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵמִצְרַיִם
מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם:



יְיָ אֱלֹהֵיכֶם אֶמֶת...

spoke יהוה

to Mosheh and said:
“Speak to the Children of Yisraél
and say to them to make for
themselves a fringe on the
corners of their clothing forever.
Place on the fringe
a thread of sky-blue;
It shall to you be a fringe.
When you see it you will
remember all the precepts of יהוה
and do them, rather than follow
after your hearts and eyes, which
you have strayed after before.
This is so you will remember
and do all of My precepts and
you shall be holy to your Elohim.
I am יהוה, your Elohim who
brought you out of the land of
Egypt to be with you as Elohim.

I am יהוה your Elohim.”



יהוה your Elohim is truth...



Vayomer Adonai

el-Mosheh lémor: “Dabbér
el-Bené Yisraél ve-amarta
aléhem, ve’asu lahem
tsitsit ‘al-kanfé vigdəhem
ledorotam; venatenu ‘al-tsitsit
hakanaf petil tekhelet.
Vehayah lakhem letsitsit
ur-item oto uzkhartem
et-kol-mitsvoṭ Adonai,
va’asitem otam; velo-ṭaturu
aḥaré levaykhem ve-aḥaré
‘énékhem, asher-attem
zonim aḥaréhem. Lema’an
tizkeru, va’asitem et-kol-
mitsvoṭai; vihiyitem kedoshim
l’Elohékhem. Ani Adonai
Elohékhem asher hotséti
etkhem mé-erets Mitsrayim,
lihyot lakhem l’Elohim;
Ani Adonai Elohékhem.”

Adonai
Elohékhem
emet...

‘Aryit

The Carrier of THEIR children between the divided Yam Suf, who drowned those in pursuit in the depths of the sea. The inclusion of this line has been controversial, and in many siddurim, one will find it in brackets, or even in grey text. Yet, it is a key part of the narrative which this first blessing after the Shema' is attempting to establish. Although we are obligated to retell the Exodus, and to rejoice in our deliverance – we must also be careful not to take pleasure in the death of others. The Talmud teaches that, 'The Holy Blessed One does not rejoice over the fall of the wicked' (Sanhedrin 39b) and elsewhere (Megillah 10b) a midrash is told:

"The Egyptians were drowning in the sea. At the same time, the angels wanted to sing before THEM, and יהוה, our Elohim said to them: 'My creations are drowning and you are singing before me?!'"



...וְאֵמוּנָה כָּל-זֹאת,

וְקִים עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין
זוּלָּתוֹ, וְאַנְחֵנוּ יִשְׂרָאֵל עַמּוֹ.

הַפּוֹדֵנוּ
מִיַּד מְלָכִים

הַגּוֹאֲלֵנוּ מִלְּכֵנוּ
מִכַּף כָּל-עֲרִיצִים.

הָאֵל הַנִּפְרָע-לָנוּ מִצָּרֵינוּ.

הַמְשַׁלֵּם גְּמוּל לְכָל-אִיבֵי נַפְשָׁנוּ.

הַשֵּׁם נַפְשָׁנוּ בְּחַיִּים,
וְלֹא נָתַן לְמוֹט רַגְלָנוּ.

הַמְדִּירֵכֵנוּ עַל בְּמוֹת אוֹיְבֵינוּ,
וְיִרַם קַרְנֵנוּ עַל-כָּל-שׂוֹנְאֵינוּ.

הָאֵל הַעֹשֶׂה-לָנוּ נִקְמָה בַּפָּרֹעַ,
בְּאוֹתוֹת וּבְמוֹפְתִים
בְּאֶדְמַת בְּנֵי חָם.

הַמִּכֶּה בְּעִבְרָתוֹ כָּל-בְּכוֹרֵי מִצְרַיִם,
וְיוֹצֵא אֶת-עַמּוֹ יִשְׂרָאֵל
מִתּוֹכָם לְחֵירוֹת עוֹלָם.

הַמַּעֲבִיר בָּנוּ בֵּין גְּזְרֵי יַם סוּף,
וְאֶת רוֹדְפֵיהֶם וְאֶת שׂוֹנְאֵיהֶם
בְּתַהוֹמוֹת טֶבַע.

...and faithful is all of this,

and binding upon us, for יהוה is
our Elohim and there is no other,
and we, Yisraél, are THEIR people.

Our Rescuer
from the hands of human sovereigns.

Our Redeemer, our sovereign,
from all oppressors.

Él, Our Saviour from our adversaries.

The One Who Seeks Vengeance on
all of our souls' foes.

The Keeper of our souls in life,
who stops our feet from slipping.

Our Empowerer over our foes,
who raises our strength
above all who hate us.

Él, Our Vindicator before Par'oh,
with signs and wonders
in the Hamites' land.

The Striker in THEIR Wrath
of all first-born of Mitsrayim,
who brought THEIR people Yisraél
to everlasting freedom.

The Carrier of THEIR children between
the divided Yam Suf, who drowned
those in pursuit in the depths of the sea.



...*ve-emunah kol-zot,*
vekayyam 'alenu, ki hu
Aḏonai Eloḥenu ve-én zulaṭo,
va-anahnu Yisraél 'ammo.

HaPodenu
miyaḏ melakhim.

HaGo-alenu, malkenu
mikaf kol- 'aritsim.

Ha-Él HaNifra' -lanu
mitsarenu

HaMeshallém
gemul lekhol-o-yeyé nafshenu.

HaSam nafshenu baḥayyim,
velo naṭan lamot raglenu,

HaMadrikhenu
'al bamot o-yeyenu, vayarem
karnenu 'al-kol-sone-enu.

Ha-Él Ha'Oseh-lanu
nekamah beFar'oh, be-oṭot
uymofetim be-aḏmat Bené Ham.

HaMakkeh ye'Eyraṭo
kol-bekhoré Mitsrayim
vayotsé et- 'ammo Yisraél
mitokham leḥeruṭ 'olam.

HaMa'ayir banav ben gizré yam
suf, ve-et rodefehem ve-et
sone-ehem biṭhomot tibba'.

‘Aryit

*...they thanked You and coronated You... There is an amazing concept which can be found in the retelling of the moment that Yisraél made it across the split sea found here. Namely – it is **us** who make the Divine a Sovereign. The coronation happened there on the seashore. There we saw יהודה's dominion and there we crowned יהודה sovereign and regent over the world.*

*The agency which that places into the hands of the newly-freed children of Yisraél is incredible. It also teaches us that **THEY** is not ‘Sovereign of the Universe’, truly, until we say so. It is humans who have established the Divine as the exclusive authority to rule the world. Awed by the miraculous salvation effected at the sea, the people who witnessed such a miracle proclaimed the Divine ruler through their praise and through their actions.*



רְאוּ בָנִים
אֶת־גְּבוּרַתוֹ שֶׁבָּחוּ וְהוֹדוּ לִשְׁמוֹ,
וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם.
מֹשֶׁה וּבְנֵי יִשְׂרָאֵל
לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ כָלֵם:

מִי כָמְכָה בְּאֵלִים יְיָ,
מִי כָמְכָה נְאֻדָּר בְּקֹדֶשׁ,
נוֹרָא תִהְיֶה לְעֹשֶׂה־פֶּלֶא.

מַלְכוּתְךָ יְיָ אֱלֹהֵינוּ
רְאוּ בָנֶיךָ עַל־הַיָּם.
יַחַד כָּלֵם הוֹדוּ
וְהַמְלִיכוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֹאמַר:
כִּי־פָדָה יְיָ אֶת־יַעֲקֹב,
וּגְאָלוֹ מִיַּד חֹזֶק מִמֶּנּוּ.

בָּרוּךְ אַתָּה יְיָ,
גֹאֲלֵי יִשְׂרָאֵל.

The Children Saw

THEIR power, and praised and thanked THEIR name, and willingly accepted upon themselves THEIR sovereignty. Mosheh and the children of Yisraél sang to You with great joy and said altogether:

“Who is like You
among the *élim*, יהוה?”

“Who is like You
exalted in holiness, who does
wonders in awesome glory?!”

By the seashore, יהוה, our *Elohim*,
Your children saw Your dominion.
all together they thanked You and
coronated You and said:

“יהוה shall rule
forever and ever!”

And it's said:
יהוה will surely redeem *Ya‘akoy*,
and rescue them from the hand
of those stronger than them!

Blessed are You,
יהוה
who redeems *Yisraél*.



*Ra-u yanim et-geyurato,
Shibbehu vehodu lishmo.
Umalkhuto beratson kibbelu
‘aléhem, Mosheh uyné
Yisraél lekha ‘anu shirah
besimḥah rabbah,
ve-ameru khullam:*

“*Mi khamokha
ba-élim Aḏonai?*”

“*Mi kamokha
ne-dar bakodesh,
nora tehillot ‘oséh-fele?*”

*Malkhutekha Aḏonai Elohénu
ra-u yanekha ‘al-hayam.
Yaḥad kulam hoḏu
vehimlikhu ve-ameru:*

“*Aḏonai yimlokh
le‘olam va‘ed.*”

*Vene-emar: Ki-fadah Aḏonai
et-Ya‘akoy, ug-alo miyad
ḥazak mimennu.*

*Barukh Attah Aḏonai,
ga-al Yisraél.*

'Aryit

Unlike the Shema' in Shaḥarit, here in 'Aryit there are not only the two blessings which precede the Shema', but also two which come after it (as opposed to one in Shaḥarit). The second of those two, Hashkivenu (Lie us down), is perhaps the best example of the way in which genuine human reactions, hopes and fears all frame our liturgy.

Break the adversary which threatens us. The adversary is the title given to the angel or being who is tasked with recording human failures and preparing the prosecution of individuals in the Heavenly court. It is, however, a title, and not a proper name— as some have interpreted it, believing there to be a distinct being named Satan (Adversary). Instead, it is understood to be a role which angels fill vis-à-vis humans all the time and in many ways.



הַשְׁכִּיבֵנוּ

אָבִינוּ לְשָׁלוֹם.
וְהַעֲמִידֵנוּ מִלְכָּנוּ
לְחַיִּים טוֹבִים וְלְשָׁלוֹם,
וּפְרֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ,
וְתִקַּנְנוּ (מִלְכָּנוּ) בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ מִהֲרָה לְמַעַן שְׁמֶךָ
וְהִגֵּן בְּעַדָּנוּ,

☞ On Shabbat and Yom Tov:

וּפְרֹשׁ עָלֵינוּ (וְעַל יְרוּשָׁלַיִם עִירְךָ)
סֶכֶת רַחֲמִים וְשָׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה,
הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם עָלֵינוּ
וְעַל- (כָּל-) עַמּוֹ יִשְׂרָאֵל,
וְעַל-יְרוּשָׁלַיִם, אָמֵן:

☞ On weeknights, substitute

וְהִסֵּר מֵעָלֵינוּ מַכַּת אוֹיֵב, דָּבָר, חָרָב, (חֲלִי)
צָרָה, רָעָה, רָעָב וְיָגוֹן וּמַשָּׁחִית וּמִגָּפָה. שְׁבֵר
וְהִסֵּר (הַ) שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ, וּבְצֵל כְּנָפֶיךָ
תִּסְתִּינֵנוּ. וְשֹׁמֵר צִאֲתָנוּ וּבוֹאָנוּ לְחַיִּים טוֹבִים
וְלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. כִּי אֵל שׁוֹמְרֵינוּ
וּמַצִּילֵנוּ אַתָּה מִכָּל-דָּבָר רָע וּמִפָּחַד לֵילָה.
בְּרוּךְ אַתָּה יְיָ, שׁוֹמֵר אֶת-עַמּוֹ יִשְׂרָאֵל לְעַד.

then turn to p. 29

Lie us down,

our Parent, in peace.

And raise us up, our Sovereign,

to a good and peaceful life.

And spread over us the shelter of

Your peace, and counsel us, **our**

Sovereign, with Your good advice.

And save us quickly, for Your sake,

and shield us, protect us,

☞ On Shabbat and Yom Tov:

and spread over us **and**

over Yerushalayim Your city,

a *Sukkah* of mercy and peace.

Blessed are You, יְהוָה, who

spreads out a shelter of peace

upon us, and upon **all of** your

people, *Yisraél*, and upon

Yerushalayim, amén.

☞ On weeknights, substitute

and remove from us the strike of enmity, violence, plague, *sickness*, misery, famine, wickedness, and pestilence and calamity and disaster. **Break the adversary which threatens us**, before and behind us, and shelter us in the shadow of Your wings. Guard our goings and comings, that life may be good and peaceful, from now until always. For You are *Él*, our protector and our saviour from all evil things and from terrors of the night. Blessed are You, יְהוָה who protects יְהוּדָה's people *Yisraél*, always.

then turn to p. 28

Hashkivenu

Ayinu leshalom.

Veha'amidenu Malkenu

lehayyim toyim ulshalom,

ufros 'alenu sukkat shelomekha,

vetakkenenu (Malkenu) be'etsah

toyah milefanekha, vehoshi'enu

meherah lema'an shemekha

vehagen ba'adenu,

ufros 'alenu (ve'al

Yerushalayim 'irkha) sukkat

rahamim veshalom.

Barukh Attah Adonai,

haporés sukkat shalom 'alenu

ve'al-(kol-)'ammo Yisraél,

ve'al-Yerushalayim, amén.

(*vehasér mé'alenu makkat: o-yéy, dever, herey, (holi) tsarah, ra'ah, ra'ay veyagon umashhit umaggéfah. Sheyor vehasér (has)satan milefanenu umé-aḥarenu, uytseḥ kenafekha tastirenu. Ushmor tsétenu uyo-enu lehayyim toyim ulshalom mé'attah ve'ad 'olam. Ki Él shomrenu umatssilenu Attah mikol-davar ra' umifahar laylah. Barukh Attah Adonai shomer et-'ammo Yisraél la'ad.*)

‘Aryit

...took a breather. This is an obviously colloquial translation, but it does capture well the multiple meanings of the strange verb which concludes this passage. Veshameru is not, as many believe, taken from the account of Creation in Genesis, but rather is Exodus 31:16-17, which is narrated to Mosheh by the Divine upon Mt. Sinai immediately before the incident of the molten calf. The verb ‘vayinafash’ is difficult to translate. We know ‘nefesh’ as a ‘soul’ or ‘person’ and of course is linked to ‘breath’ (like all words for ‘soul’). Yet, here it is in an uncommon verb form. Often translated as ‘rested’, that would imply it was the same as the version in Genesis (vayishbot, the same root as shabbat). Instead, we have tried to capture the uniqueness of this particular form and its connection to breath/soul by the rather conversational ‘took a breather’ which implies both rest and respiration.



D

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל

אֶת-הַשַּׁבָּת

לַעֲשׂוֹת אֶת-הַשַּׁבָּת

לְדֹרֹתֶם בְּרִית עוֹלָם:

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל

אוֹת הוּא לְעֹלָם,

כִּי-שִׁשֶּׁת יָמִים עָשָׂה יְהוָה

אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ,

וּבַיּוֹם הַשְּׁבִיעִי

שָׁבַת וַיִּנָּפֶשׁ:

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On Shabbat:

On Shabbat:

The Children of Yisraél
will protect Shabbat –

by making Shabbat,

for every generation,

an eternal covenant,

between Me and between

The Children of Yisraél

it will be a sign, forever,

that in six days יְהוָה made

the heavens and the Earth,

and on the seventh day

יהוה rested

and **took a breather.**

Veshameru yené–
Yisraél, et–hashabbat

la‘asot et–hashabbat

ledorotam berit ‘olam.

Béni uyén bené Yisraél

ot hi le‘olam,

ki–shéshet yamim

‘asah Adonai

et–hashamayim

ve-et–ha–arets,

uvayom hashevi‘i

shavat vayinnafash.

On Yom Toy:

On Yom Toy:

These are the festivals of יְהוָה,

each a sacred convocation,

which therefore,

we call as a gathering.

Mosheh spoke of the festivals of

יהוה to the Children of Yisraél.

Élleh mo‘adé Adonai

mikra–é kodesh

asher–tikre-u otam

bemo‘adam.

(Vaydabber Mosheh et–mo‘adé

Adonai el–bené Yisraél.)

☞ Said only with a minyan

☞ On Yom Toy, after Kaddish turn to p. 223.

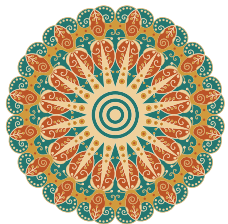
Kaddish Le'ella

This version of the Kaddish is the shortest, also known as the half-Kaddish. It serves exclusively as a doxology. A doxology is a functional descriptor – referencing the use of the Kaddish as a method of dividing up the siddur into its component elements. Here it serves to bookend the 'Amidah.

...hallowed is THEIR great name...

Many have pointed out the similarity between several of the central phrases of the Kaddish and the Lord's Prayer recorded in Luke 11:

"Pray then like this: 'Our Heavenly Parent— hallowed be Your name. Your kingdom come, your will be done, on Earth as it is in Heaven'" (2-3)



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יִתְגַּדֵּל וְיִתְקַדֵּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעֻלְמָא דִּי-בְרָא כְרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ,
וְיִצְמַח פְּרֻקְנָהּ,
וְיִקְרַב מְשִׁיחָהּ. (ק: אָמֵן)
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזֶמַן קָרִיב,
וְאָמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלְמָא לְעֵלְמִי עֲלָמִי: יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלְמָא לְעֵלְמִי עֲלָמִי: יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ
הוּא. (ק: אָמֵן) לְעֵלְמָא מִן כָּל-
בְּרַכְתָּא שִׁירָתָא תְּשַׁבְּחָתָא
וְנַחֲמָתָא דְּאָמִירָן בְּעֻלְמָא.
וְאָמְרוּ: אָמֵן. (ק: אָמֵן)

Take

three

☞ Said only with a minyan

☞ On Yom Toy, after Kaddish turn to p. 222.

Exalted and hallowed

is THEIR great name
(Community: Amén) in the world
which is made according to THEIR
will, and may THEY establish
THEIR kingdom, and may THEIR
salvation blossom and THEIR
anointed come soon. (C: Amén)
In our lives and our days and the
life of all the House of Yisraél,
speedily and very soon,
and we say: amén.

(C: Amén, may THEIR great name
be blessed for ever and ever, and to
all eternity blessed)

May THEIR great name be blessed for
ever and ever, and to all eternity blessed,
praised, glorified, and exalted;
extolled and honoured, adored
and lauded be the name of the
Blessed Holy One. (C: Amén)
Above and beyond all the
blessings, songs, praises
and consolations which
are uttered in the world,
and we say: amén. (C: Amén)

steps

backwards...



Yitgaddal veyitkaddash
sheméhh rabba. (Kahal: Amén)
Be'alma di-vera khir'utéhh,
veyamlikh malkhutéhh,
veyatsmah purkanéhh
vikaréy meshihéhh. (K: Amén)
Behayyékhn uyyomékhon
uyhayyé dekhól-bét Yisraél
ba'agala uyizman kariy,
ve-imru: amén.

(K: Amén, yehé sheméhh rabba
meyarakh le'alam le'almé
'almayya yitbarakh)

Yehé sheméhh rabba meyarakh
le'alam le'almé 'almayya yitbarakh
veyishtabbah, veyitpa-ar,
veyitromam, veyitnassé,
veyit-haddar, veyit'alleh,
veyit-hallal sheméhh
deKudsha Berikh Hu.
(K: Amén) Le'ella min
kal-birkhata shirata
tishbehata venehemata
da-amiran be'alma,
ve-imru: amén. (K: Amén)

...and

three

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ

בָּרוּךְ אַתָּה יְהוָה

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה

אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה

וְאֱלֹהֵי יַעֲקֹב וְאֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים,
 קוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם,
 לְמַעַן שְׁמוֹ בְּאַהֲבָה.

✽ Said during the Ten Days of Repentance
 זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן

בָּרוּךְ אַתָּה יְהוָה

מֶגֶן אַבְרָהָם.

'Amidah

The 'Amidah is the 'main event' of the Siddur, and the culmination of the prayers we recite before and after. In fact, when our Sages refer to prayer with a definite article, HaTefillah, they mean the 'Amidah itself.

The 'Amidah is a modular and composite entity, made up of several blessings. The weekday version, found here, originally contained eighteen blessings, with a nineteenth added later. For this reason it is also known as the Shemoneh Eseréh (the 18).

At a minimum, the only obligations of Jewish prayer on an individual are to recite the 'Amidah three times daily and to recite the Shema' twice.

steps

Open my lips, and my mouth will tell of Your praises

Blessed are You, יְהוָה,
 our Elohim and Elohim of our ancestors,
 Elohim of

Ayrham, Sarah

Yitshak, Riyykah,

Ya'akov, Raḥel and Lé-ah

Él, Great, Mighty, and Awesome,
 Highest Él who repays kindness,
 who acquires all things and
 remembers our pious ancestors,
 and who will bring a redeemer
 to their descendants, lovingly,
 for the sake of THEIR name.

✽ Said during the Ten Days of Repentance
 Remember us for life,
 Sovereign who desires life.
 Write us in the Book of Life,
 for Your sake, living Elohim.

Sovereign who helps
 and recalls and saves and protects,

Blessed are You, יְהוָה,
 who protects Ayrham.

Sarah, Riyykah, Raḥel and Lé-ah – The four Immahoṭ (Matriarchs). A growing custom is to amend the 'Amidah to include our ancient foremothers. They too each had unique Divine relationships, and by invoking their names, we invoke these relationships alongside those of our forefathers. We also invoke them as complex role models to remember and learn from. Furthermore, there is ancient precedent in Sefaradi liturgy to invoke the Immahoṭ, from Mi Shebérakh prayers. However, since they have yet to be universally adopted in this context, they are left here optionally in grey.

forwards



Adonai sefatai tiftah, ufi yaggid tehillatekha

Barukh Attah Adonai

Elohenu v'Elohe avotenu

Elohe Ayrham Elohe Sarah

Elohe Yitshak Elohe Riyykah

v'Elohe Ya'akov v'Elohe Raḥel

v'Elohe Lé-ah

ha-Él haGadol haGibbor
 vohaNora, Él 'Elyon gomél
 ḥasadim toyim, konéh hakol,
 vezokhér ḥasde avot, umévi go-él
 liyné yenéhem, lema'an shemo
 be-ahavah.

(Zokhrénu lehayyim,
 melekh hafets baḥayyim,
 vekhotvénu beséfer haḥayyim
 lema'anakh Elohim hayyim.)

Melekh 'ozér
 ufokéd umoshia' umagén,

Barukh Attah Adonai
 magén Ayrham

'Amidah

...powerful...

This second blessing describes **THEIR** might in the world around us. That is brought to our minds in two ways: by reflecting on the patterns of nature, and by considering the cycles of life and death. Reviving the dead is given agricultural significance, and salvation is discussed as a plant which needs tending. This is an important association, for it is a reminder that Judaism sees evidence of **THEIR** being in the cycles of nature. With every flower that returns to life, every season that turns the wheel of the year further, we get a glimpse of the cosmic natural order – in which our death and life will cycle and return just as the other creatures which share our environment do.

Kavvanah: consider a flower which shrivels and dies only to return the next year. What in our lives is tended by the cycles of salvation?



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אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מַחְיֶה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ

☞ In winter
(ie, after Sh'mini Atseret)

מְשִׁיב הַרוּחַ
וּמוֹרִיד הַגֶּשֶׁם.

☞ In summer
(ie, after Pesah)

מוֹרִיד
הַטֶּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחְיֶה מֵתִים
בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים,
וּמְקִים אֲמוֹנֹתָ
לִישְׁנֵי עֶפֶר.

מִי כְמוֹךָ בַּעַל גְּבוּרוֹת,
וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מֵמִית וּמַחְיֶה
וּמַצְמִיחַ יְשׁוּעָה.

☞ Said during the Ten Days of Repentance

מִי כְמוֹךָ אֵב הַרְחֵמֵן זֹכֵר יְצוּרֵי
בְּרַחֲמִים לְחַיִּים

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יי
מַחְיֶה הַמֵּתִים.

You are eternally **powerful**, Liege,
You who revives the dead,
abundant in saving,

☞ In summer
(ie, after Pesah)
who causes
the dew
to fall.

☞ In winter
(ie, after Sh'mini Atseret)
who causes
the wind to blow
and the rain to fall.

You mercifully appoint life,
revive the dead
with great compassion.
You support the falling
and heal the sick
and free the bound
and sustain Your faith
for those who sleep in the dust!
Who is like you, Owner of **might**,
and who is similar to you,
Sovereign who revives the dead
and tends to salvation?

☞ Said during the Ten Days of Repentance
Who is like you, Merciful parent, who
remembers Your creatures with
compassion for life?

You are trusted to revive the dead.
Blessed are You, יהוה,
who revives the dead.



Attah gibbor le'olam Adonai
meḥayyeh me'tim Attah
ray lehoshia'

moriḏ | mash-shiy haruah
hatal. | umoriḏ hageshem.

Mekhalkel ḥayyim behesed,
meḥayyeh me'tim
beraḥamim rabbim.
Somekh nofelim
verofe holim,
umattir asurim,
umkayyem emunato
lishene' afar.

Mi khamokha ba'al geyurot
umi domeh lakh,
melekh memit umhayyeh
umatsmiah yeshu'ah.

(Mi khamokha
ay harahaman zokher yetsurav
beraḥamim lehayyim.)

Vene-eman Attah
lehayyot me'tim.
Barukh Attah Adonai
meḥayyeh
hametim.

'Amidah

...have hallowed...

The single blessing which on Shabbat replaces the thirteen middle blessings of the Amidah has a single and consistent theme: sanctity.

The root, ש.ד.ק. is used so frequently in the Torah that any single translation for it is inherently restrictive. The essence of its semantics seem to centre around the idea of separation. Something is designated as special, holy, sacred, hallowed by its differentiation from the things around it. This is true of Shabbat (which is separated from the other days of the week), of Yisra'el (which is separated from the other nations), and of the Divine (which is separated from all Creation).

Kavvanah: consider what it means to set something apart. Is it always positive? Is holiness/sanctity a moral or value judgment one or an ontological one? What is holy?



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אתה קדוש
ושמך קדוש,
וקדושים בכל-יום
יהללוך. סלה.

ברוך אתה יי
האל הקדוש.

☞ Said instead during the Ten Days of Repentance
המלך הקדוש.

אתה קדשתי
את-יום השביעי לשמך,
תכלית מעשה שמים וארץ,
ויברכתו מכל-הימים,
וקדשתי מכל-הזמנים,
וכן כתוב בתורתך:

”וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צָבָאם: וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ
שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר
בָּרָא אֱלֹהִים לַעֲשׂוֹת:”

You are **holy**
and Your name is **holy**,
and **holy ones**, every day
they praise you, *selah*!

Blessed are You, יהוה,
the **holy Él**.

☞ Said instead during the Ten Days of Repentance
...the holy Sovereign

You **have hallowed** the seventh day
– set apart for Your name –
the final stage in the making
of Heaven and Earth.
And blessed it of all the days,
and **sanctified it** above all other times,
So it is written in Your Torah:

“[Elohim] **completed** the heavens
and the Earth and all their denizens.
Elohim was finished on the seventh day
with all of the work which was done.
Elohim **then rested** on the seventh day
from all the labour which had been done.
Elohim blessed the seventh day
and **sanctified it**– for, on it, Elohim
had **rested** from all the labour which
had been required for Creation.”

[Genesis 2:1-3]



Attah kadosh veshimkha kadosh,
ukdoshim bechol-yom
yehalelucha, *selah*.

Barukh Attah Adonai
ha-Él hakedosh.

(...hamelekh hakedosh)

Attah kiddashta et-yom
hashevi'i lishmekha, takhlit
ma'aseh shamayim va-arets,
uyevrakhto mikol-hayamim,
vekiddashto mikol-hazemanim,
vekhén katuy betoratakh:

“Vaykhulu hashamayim
veha-arets, vekhol-tseva-am.
Vaykhal Elohim bayom
hashevi'i, melakhto asher 'asah;
vayishbot bayom hashevi'i,
mikol-melakhto asher 'asah.
Vayyarekh Elohim et-yom
hashevi'i, vaykaddesh oto; ki yo
shayat mikol-melakhto, asher
bara Elohim la'asot.”

'Amidah

...Sanctifier of Shabbat...

The role of the Divine is not only to be holy, but to make things holy. The power to separate, distinguish and differentiate is key to the whole project of Creation. Creation is accomplished precisely through separation (water from water, light from dark, land from sea, etc).

So too, we sanctify the Divine by emphasising its separateness, just as we ask the Divine to sanctify us by ordering, separating, distinguishing us. Shabbat is the ultimate example of this power; to take one seventh of time and set it apart, with different behaviours, different rules, different ways of life is a powerful act of ongoing Creative energy.

Kavvanah: consider how you do or can separate Shabbat from the rest of the week? What makes Shabbat different? If we feel and act just as we do any other day, we are negating the power of Creation.



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יִשְׂמְחוּ בְּמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג.
עִם מְקַדְּשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבְךָ.
וְהַשְׁבִּיעִי רַצִּיתְּ בּוֹ וְקִדְּשָׁתוּ,
חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ,
זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
רָצָה נָא בְּמִנוּחָתֵנוּ,
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,
שִׁים חֶלְקֵנוּ בְּתוֹרָתְךָ,
שְׂבַעֲנוּ מִטּוֹבְךָ,
שְׂמַח נַפְשֵׁנוּ בִּישׁוּעָתְךָ,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שַׁבָּת קִדְּשָׁךְ,
וְיִנּוּחוּ בּוֹ כָּל-יִשְׂרָאֵל
מְקַדְּשֵׁי שְׁמֶךָ.

בָּרוּךְ אַתָּה יְהוָה,
מְקַדֵּשׁ הַשַּׁבָּת:

They shall rejoice in your rulership,
those who protect Shabbat,
and who consider it a pleasure.
The nation which sanctifies the seventh,
all of them will be satiated
and delighted by your goodness.
The seventh, that which You desired,
and which You sanctified,
it is 'the beloved of days', as You called it,
and a reminder of the act of Creation.

Our Elohim, and that of our ancestors,
please desire for us to rest,
hallow us with Your commandments,
place our portion with Your Torah,
sate us with Your goodness,
gladden our souls with Your triumph,
and purify our minds
to serve You with truth.
Guide us, יהוה our Elohim,
with love and with a desire for Your holy
Shabbat, and lead all of Yisraél to it –
that they may sanctify Your name.

Blessed are You, יהוה,
the Sanctifier of Shabbat.



Yismehu yemalkhutakh
shomré shabbat vekor-é oneg.
'Am mekaddeshé shevi'i,
kullam yisbe'u veyit'annegu
mituyakh. Vehashevi'i
ratsita bo vekiddashto,
hemdat yamim oto karata,
zékher lema'aséh yeréshit.

Elohénu v'Élohé avoténu,
retséh na bimnuhaténu,
kaddeshénu bemitsvotekha,
sim helkénu betoratakh,
sabbe'enu mituyakh,
samméah nafshénu bishu'atakh,
vetahér libbénu le'ovdekha
ve-emet, vehanhilénu Adonai
Elohénu be-ahavah uyratson
shabbat kodshekha,
veyanu'hu yo kol-Yisraél
mekaddeshé shemekha.

Barukh Attah Adonai,
mekaddésh hashabbat.

'Amidah

...lift and bring, carry, make seen and desired, make heard, make recalled, and make remembered our memory and that of our ancestors!

This prayer, known by its first words, Ya'aleh veYavo, is designated for weekdays which also fall on a festive occasion: Rosh Hodesh or Hol haMo'ed Pesah or Sukkot. It emphasises the role of memory in these celebrations and utilises a characteristic series of passive verbs to petition for the memory of both us and our ancestors to be recalled.

Memory, in Jewish tradition, is often considered to be 'the seed of redemption,' and on festivals in which we both live out our current liberation and pray for our future redemption, we begin from a place of recalling the past. This past-orientation is even embedded into the Hebrew language, in which the word 'in front of', לפני, is also the word for 'before' (in the sense of time). Thus we are orientated facing the past.



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רצה יי אלהינו בעמך
ישראל ולתפלתם שעה.
והשב העבודה לדביר ביתך,
ואשי ישראל,
ותפלתם מהרה באהבה
תקבל ברצון.
ותהי לרצון תמיד
עבודת ישראל עמך.

☞ Said during Rosh Hodesh and festivals

אלהינו ואלהי אבותינו,
יעלה ויבא,
יגיע, יראה וירצה,
ישמע, יפקד, ויזכר
זכרוננו
וזכרון אבותינו,
זכרון ירושלים עירך
וזכרון משיח מבית-דוד עבדך,
וזכרון כל-עמך בית ישראל
לפניך לפליטה, לטובה,
לחן לחסד ולרחמים

ביום:

☞ On Rosh Hodesh

ראש
החודש
הזה

☞ On Pesah

חג
המצות
הזה

☞ On Sukkot

חג
הסוכות
הזה

לרחם בו עלינו ולהושיענו.
זכרנו יי אלהינו בו לטובה (ק: אמן),
ויפקדנו בו לברכה (ק: אמן),
והושיענו בו לחיים טובים (ק: אמן).

Desire, יהוה our Elohim, Your people
Yisraél and their prayers with favour.

And restore the service of Your
sanctuary, and the people of Yisraél,
and with loving favour accept
our offerings and prayers.

And may the service of Your people
Yisraél ever find favour with You.

☞ Said during Rosh Hodesh and festivals

Our Elohim and Elohim of our ancestors,

lift and bring,
carry, make seen and desired,
make heard, make recalled,
and make remembered
our memory
and the memory of our ancestors;
the memory of Yerushalayim, Your city;
and the memory of the Mashiah,
descendant of David, Your servant;
and the memory of all of Your people,
the House of Yisraél; for deliverance and
happiness, goodness, grace, love, and mercy,

on today:

☞ On Sukkot

this
Festival
of Sukkot

☞ On Pesah

this
Festival of
Matsot

☞ On Rosh Hodesh

this
New
Month

to be merciful to us today and to save us.
Remember us, יהוה our Elohim, today for good,
and recall us today for blessing,
and save us today for a good life.



Retséh Adonai Elohénu
be'ammecha Yisraél
velitfillatam she'eh.

Vehashév ha'avodah liyvir
bétékha, ve-ish-shé Yisraél,
utfillatam meherah be-ahayah
tekabbél beratson.

Uthi leratson tamid
'avodat Yisraél 'ammekha.

(Elohénu v'Elohé avoténu,
ya'aleh veyavo,
yaggia', yera-eh veyératseh,
yish-shama', yippakéd, veyizzakhér

zikhronénu

vezikhron avoténu,
zikhron Yerushalayim 'irakh
vezikhron Mashiah miBét-David 'aydakh,
vezikhron kol-'ammekha Bét-Yisraél
lefanekha lifléta, letoyah,
lehén lehesed ulrahmamim

beyom:

☞ On Sukkot

Hag
HaSukkot
hazeh

☞ On Pesah

Hag
HaMatsot
hazeh

☞ On Rosh Hodesh

Rosh
HaHodesh
hazeh

lerahém bo 'alénu ulhoshi'enu. Zokhrénu
Adonai Elohénu bo letoyah (k: Amén),
ufokdénu yo liyrakhah (k: Amén),
vehoshi'enu yo lehayyim toyim (k: Amén).

'Amidah

...thank...

Here, in the *Modim*, the first of the three blessings that conclude every 'Amidah, we notice a difference between 'Aryit and *Shaharit* and *Minhah* services. In 'Aryit, because of the uncertainty over whether or not its recitation is obligatory, there no repetition of the 'Amidah.

This means that many of the participatory texts, in which the community recites one thing while the *Shaliah Tsibbur* reads another are absent. *Modim* is precisely one of those texts, with the other two daily 'Amidot having a second *Modim* text which the community is expected to recite while the *Shaliah Tsibbur* recites the 'Amidah. Because the 'Aryit 'Amidah is only ever said privately and silently by an individual worshipper, there is only the one form of *Modim* which is to be read as part of the silent 'Amidah.



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בְּדִבְרֵי יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן,
וְחַמֵּל וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ.

כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים,

תַּחֲפֹץ-בָּנוּ וְתִרְצָנוּ,

וְתַחֲזִינָה עֵינֵינוּ בְּשׂוֹבֶךָ

לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה יי,

הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ,

שֶׁאַתָּה הוּא יי אֱלֹהֵינוּ וְאַלֹהֵי

אַבוֹתֵינוּ, לְעוֹלָם וָעֶד.

צוּרֵנוּ צוּר חַיִּינוּ,

וּמִגֵּן יִשְׁעֵנוּ אַתָּה הוּא.

לְדוֹר וָדוֹר נִוְדָה לָךְ

וּנְסַפֵּר תְּהִלָּתְךָ,

עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,

וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,

וְעַל נְסִיךְ שְׂבָב־לַיּוֹם עִמָּנוּ,

וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ

שְׂבָב־לַעֲת עָרֵב וּבֹקֵר וְצֹהָרִים.

הַשּׁוֹב כִּי-לֹא-כָלוּ רַחֲמֶיךָ,

הַמְּרַחֵם כִּי-לֹא תָמוּ חֲסִדֶּיךָ,

כִּי מַעֲלָם קוִינֵנוּ לָךְ.

With salvation and mercy, be generously gracious
upon us, and forgive and absolve us, and save us,
for it is toward you our eyes look.

For You are a Sovereign *Él*, gracious and merciful.

And You, in your great mercy, again
grant us grace and delight in us,

and may our eyes witness the

merciful return to Tsiyyon.

Blessed are You, יהוה,
who returns THEIR *Shekhinah*
to Tsiyyon.

^B We ^O thank ^W You,

for You are our *Elohim* and that of
our ancestors, for ever and ever.

Our Creator and that of all life, You
are the shield of our salvation. Each
generation will thank You, and tell
of Your praises, in gratitude for our
lives placed in Your hands, for our
souls which we have entrusted to

You, and for the miracles which
You perform for us daily. For Your
wonders and Your goodness at all
times: morning, noon and night.

You are good, for your mercy never
fails. You are merciful, for Your love
never ceased. From forever we have
set our hope on You.



*Yidvar yeshu'ah veraḥamim, ḥus
vehonnenu vaḥamol veraḥém 'alenu
vehoshi'enu, ki élekha 'énenu.
Ki Él Melekh ḥannun veraḥum Attah.)*

*VeAttah beraḥamekha harabbim,
tahpots-banu vetirtsenu,
veteḥezenah 'énenu beshuyekha
leTsiyyon beraḥamim.*

*Barukh Attah Adonai
hamahazir shekhinaṭo
leTsiyyon.*

*Modim anahnu lakh,
sha-Attah hu Adonai Elohénu
v'Élohé ayotenu le'olam va'ed.*

*Tsurenu tsur ḥayyenu,
umagen yish'enu Attah hu.
Ledor vadur nodeh lekha
unsappér tehillatekha,
'al ḥayyenu hamesurim
beyadekha, ve'al nishmotenu
hpekudot lakh, ve'al nissekha
shebekhol-yom immanu.*

*Ve'al nifle-otekha
vetoyotekha shebekhol- 'et
'erev vavoker vetsahorayim.
Hatoy ki-lo-khalu raḥamekha,
hameraḥém ki-lo
tammu ḥasadekha,
ki mé'olam kivvinu lakh.*

'Amidah

Throughout this siddur, we have attempted to make clear where the 'choreography' of prayer occurs. This symbol:

indicates where one is meant to bow. On blessings of the 'Amidah, bows are typically done in a particular way: first one bends their knees, then bends at the waist, lowering themselves to about half their usual height.

This particular form is a remnant of when all the bows which we indicate here were actually full prostrations on the floor – and in many communities, especially those more heavily influenced by Islamic prayer and practice, the full prostration is still done in place of the standing bow.



On Hanukkah and Purim,
insert על הנסים on page 267

ועל כלם יתברך ויתרומם
ויתנשא תמיד שמך
מלכנו לעולם ועד,
וכל החיים
יודוך סלה.

Said during the Ten Days of Repentance
וכתוב לחיים טובים כל־בני בריתך.

ויהללו
ויברכו
את־שמך הגדול
באמת לעולם כי טוב.
האל, ישועתנו ועזרתנו,
סלה, האל הטוב.
ברוך אתה יי,
הטוב שמך
ולך נאה להודות.

שים שלום טובה וברכה,
חיים, חן וחסד
(צדקה) ורחמים עלינו
ועל כל־ישראל עמך.
וברכנו אבינו כלנו
יחד באור פניך,
כי באור פניך נתת־לנו,
יי אלהינו,

On Hanukkah and Purim, insert
"For the miracles" on page 266

Upon all this Your name shall be
blessed, elevated, and exalted,
our Sovereign, for ever and always,
and every part of life
gives thanks to You, selah.

Said during the Ten Days of Repentance
Inscribe us for good life,
along with all the children of Your covenant.

And bless
And praise
Your great name
in truth forever for You are good.
The É^l, our salvation and help,
selah, the É^l who is good.
Blessed are You, יהוה,
Your name is goodness and to
You we should be thankful.

Grant peace, goodness and blessing,
life, grace and kindness,
justice and mercy upon us
and upon all of Your people Yisraél.
Our Parent, bless us all
together in the light of Your face,
for the light of Your face brings,
יהוה our Elohim:



Ve'al kullam yitbarakh
veyitromam veyitnassé tamid
shimkha malkénu le'olam va'ed,
vekhoh hahayyim yodukha selah.
(Ukhtoy lehayyim toyim kol-benê yeritekha.)

Vihalelu
viyarekhu
et-shimkha hagdol
be-emet le'olam ki toy.
Ha-É^l, yeshu'atenu ve'ezratenu,
selah, ha-É^l hatoy.
Barukh Attah Adonai
hatoy shimkha
ulkha na-eh lehodot.

Sim shalom toyah uyrakhah,
hayyim, hén vahesed
(tsedakah) verahamim 'alenu
ve'al kol-Yisraél 'ammekha.
Uyarekhenú Avinu kulanu
yahad be-or panekha,
ki ye-or panekha natatta-lanu,
Adonai Elohenú:

'Amidah

...peace...

Naturally, we conclude our private prayer with a petition for peace.

The peace for which we pray is obtained through (as we read) a life of Torah, love, kindness, justice, mercy, and blessing. Thus, peace is not the absence of conflict – many of those things above may involve (productive) conflict. Rather, peace in the Jewish imagination is conceived of as 'wholeness' (lit. shalom).

To be whole, to have everything needed, to be complete – is to be at peace. Conflict may very well be part of what's needed, so long as it contributes to that whole, and to wholeness.

Kavvanah: what makes you complete? What things are required for you to feel a state of wholeness – and how can you achieve that sense of peace in small ways every day?



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תּוֹרָה וְחַיִּים,
אַהֲבָה וְחֶסֶד,
צְדָקָה וְרַחֲמִים,
בְּרָכָה וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ (לְבָרְכֵנוּ)
וּלְבָרֶךְ אֶת-כָּל-עַמּוֹת יִשְׂרָאֵל
בְּרֹב-עוֹז וְשָׁלוֹם.

☞ Said during the Ten Days of Repentance

וּבִסְפָּר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפְרִיָּסָה
טוֹבָה וְיִשׁוּעָה וְנַחֲמָה, וְגִזְרוֹת טוֹבוֹת,
נִזְכָּר וְנִפְתָּר לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמּוֹת
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְשָׁלוֹם.

בָּרוּךְ אַתָּה יי,
הַמְבָרֵךְ
אֶת-עַמּוֹת יִשְׂרָאֵל
בְּשָׁלוֹם.

Torah and life,
love and kindness,
justice and mercy,
blessing and **peace**.

And may it be good in Your eyes to
bless **us and all** Your people Yisraél
with great strength and **peace**.

☞ Said during the Ten Days of Repentance

May we be remembered and inscribed
before You in the book of life, blessing,
peace, sustenance, salvation, comfort, and
good decrees– us and all of Your people
Yisraél, for a good life and for peace.

Blessed are You, יהוה,
who brings blessing
to Your people Yisraél
with **peace**.



Torah vḥayyim,
ahavah vaḥesed,
tsedakah veraḥamim,
berakhah veshalom.
Vetoy be'énékha (levarekhénu)
levarekh et-(kol-) 'ammekha
Yisraél, beroy-'oz veshalom.

Uyséfer ḥayyim, berakhah veshalom,
ufarnasah toyah vishu'ah veneḥamah,
ugzérōt toyot, nizzakhér venikkatáy
lefanékha, anahnu vekhol-'ammekha
Yisraél, leḥayyim toyim ulshalom.

Barukh Attah Adonai
hameyorékh
et-'ammo Yisraél
bashalom.

'Amidah

Open my mind to Your Torah, and help my soul to pursue Your mitsvot. The personal tone of this prayer, from Mar son of Ravina, includes many of the things which demonstrate the primary Jewish values.

The actual language of the passage is, 'open my heart to Your Torah,' however, we have to keep in mind that the correspondence between the body and certain faculties that our Sages were working with is different than our own. Thus we can easily tell that the Sages actually believed the heart is where the cognitive, mental, and intellectual faculties lie. Moreover the two statements form a conditional phrase: 'If my mind is open to Your Torah, then my soul will pursue Your mitsvot.' We always insist that we understand what we do, and that the more we learn, the more motivated we will be to observe.



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יְהִי לְרָצוֹן אִמְרֵי-פִי
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

אֱלֹהֵי,
נִצּוֹר לְשׁוֹנִי מִרַע,
שִׁפְתוֹתַי מִדִּבֵּר מִרְמָה,
וּלְמַקְלֵלִי נִפְשִׁי תִדּוּם,
וְנִפְשִׁי כְּעָפָר לְכֹל-תַּהֲרִיחַ.
פֶּתַח לִבִּי בְּתוֹרָתְךָ,
וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי.
וְכָל-הַקָּמִים עָלַי לְרָעָה,
מִהֲרָה הִפֵּר עֲצָתָם
וְקִלְקַל מַחֲשַׁבְתָּם.
עֲשֵׂה לִמְעַן שְׁמֶךָ,
עֲשֵׂה לִמְעַן יְמִינְךָ,
עֲשֵׂה לִמְעַן תּוֹרָתְךָ,
עֲשֵׂה לִמְעַן קִדְשָׁתְךָ.
הוֹשִׁיעָה
יְמִינְךָ וְעַנְּנִי.
יְהִי לְרָצוֹן אִמְרֵי-פִי
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

Take

three

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֵׂה שָׁלוֹם
עָלֵינוּ, וְעַל כָּל-יִשְׂרָאֵל, אָמֵן.

May the words I speak and the thoughts I think be acceptable before You, my Rock and my Redeemer.

My Elohim,

keep my tongue from speaking ill,
my lips from words of falsehood.
And to those who curse me, may my soul be silent and my spirit like dust to all.
Open my mind to Your Torah, and help my soul pursue Your mitsvot.
And all who rise against me for evil, may they immediately see their design as naught and their purpose defeated.
Do this for the sake of Your name,
Do this for the sake of Your right hand,
Do this for the sake of Your Torah
Do this for the sake of Your sanctity.
Answer me,
save me through Your right hand.
May the words I speak and the thoughts I think be acceptable before You, my Rock and my Redeemer.

steps

backwards...

May the One who makes peace in the Heavens, in THEIR mercy make peace for us and all Yisraél, amén.



Yihyu leratson imré-fi
vehegyon libbi lefanekha,
Aḏonai tsurī vegō-ali.

Elohai,

netsor leshoni méra'
siftōtai midabbér mirmah,
velimkalelai nafshi tiddom,
venafshi ke'afar lakol-tihyeh.
Petah libbi beṭoratekha,
ve-aḥaré mitsvotekha tirdof
nafshi. Vekhol-hakamim 'alai
lera'ah, mehérah hafér 'atsatam
vekalkél maḥashaytam.
'Aséh lema'an shemakh,
'Aséh lema'an yeminakh,
'Aséh lema'an toratakh,
Aséh lema'an kedush-shatakh.
Hoshi'ah, yeminekha va'anéni.
Yihyu leratson imré-fi
vehegyon libbi lefanekha,
Aḏonai tsurī vegō-ali.

'Oseh shalom bimromav
hu veraḥamav
ya'aseh shalom 'alénu
ve'al kol-Yisraél, amén.

'Amidah

This passage is a sort of pseudo-repetition of the Amidah. Since the ambiguity about the status of *Aryit* runs so deeply (see the introduction to *Aryit*), this is included as a way to satisfy both opinions. It is not a proper repetition of the Amidah, but it does contain many of the elements that one would expect to find.

This passage is often called 'The Seven Faceted Blessing' (ברכה אחת), literally 'One blessing in place of seven'. All seven blessings from the silent Amidah are one-by-one alluded to in order – highlighted here in *red*. In medieval times it was very common to extend this by virtue of *piyyutim* (known collectively as *piyyuté Magén Avot*) the most common being those by R' Yosef Kimhi. However, that has largely fallen out of favour, and instead there is now this standard text replacing the normally-expected repetition.



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”וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צִבְּאָם: וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ
שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר
בָּרָא אֱלֹהִים לַעֲשׂוֹת:”

בָּרוּךְ אַתָּה יְהוָה

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה
אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה
וְאֱלֹהֵי יַעֲקֹב וְאֱלֹהֵי רָחֵל
וְאֱלֹהֵי לֵאָה
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן,
קוֹנֵה בְרַחֲמָיו שָׁמַיִם וָאָרֶץ,
מְגַן אֲבוֹת בְּדִבְרוֹ,
מַחֲיֵה מֵתִים בְּמֵאֲמָרוֹ,
הָאֵל הַקָּדוֹשׁ שְׁאִין כְּמוֹהוּ,
הַמְלִיךְ הַקָּדוֹשׁ שְׁאִין כְּמוֹהוּ,

☞ Said instead during the Ten Days of Repentance

הַמְלִיךְ הַקָּדוֹשׁ שְׁאִין כְּמוֹהוּ,

“*[Elohim]* completed the heavens
and the Earth and all their denizens.
Elohim was finished on the seventh day
with all of the work which was done.
Elohim then rested on the seventh day
from all the labour which had been done.
Elohim blessed the seventh day
and sanctified it– for, on it, *Elohim*
had rested from all the labour which
had been required for Creation.”

[Genesis 2:1-3]

Blessed are You, יְהוָה,
our *Elohim* and *Elohim* of our ancestors,
Elohim of

Ayraham, Sarah
Yitshak, Rivkah,
Ya‘akov, Raḥel and Lé-ah
Él – Great, Mighty, and Awesome,
the highest deity –
who possesses mercy
over Heaven and Earth
who protects *ancestors* with words,
who enlivens the *dead* with speech,
The Holy Él,
to whom none other is alike –

☞ Said instead during the Ten Days of Repentance
The Holy Sovereign, to whom none other is alike



“*Vaykhulu hashamayim
veha-arets, vekhol-tseva-am.*
*Vaykhal Elohim bayom
hashevi‘i, melakhto asher ‘asah;*
*vayishbot bayom hashevi‘i,
mikol-melakhto asher ‘asah.*
*Vayvarekh Elohim et-yom
hashevi‘i, vaykaddesh oto; ki yo
shayat mikol-melakhto, asher
bara Elohim la‘asot.”*

Barukh Attah Adonai

Elohénu vÉlohé ayoténu
Elohé Ayraham Elohé Sarah
Elohé Yitshak Elohé Rivkah
vÉlohé Ya‘akoy vÉlohé Raḥel
vÉlohé Lé-ah
ha-Él haGaḏol haGibbor
vehaNora, Él ‘Elyon
Konéh veraḥamav shamayim
va-arets, magén ayot bidvaro,
mehayyéh métim bema-amaro,
haÉl haKadosh she-én kamohu,
(haMelekh haKadosh she-én kamohu),

'Amidah

...purify our minds to serve You in truth... The notion of 'faith' found in the ideas of our Sages is not the same as is conventionally meant by the word 'faith'. That is, faith is not believing in something because you cannot verify it (as in 'a leap of faith'), but is actually about testimony and verification. 'Emunah' (faith) is cognate with 'amen' which itself is a contraction of the word 'emenet'. We see in this that the root-idea is one of truth (emet). When we proclaim 'amen' in response to a blessing or prayer, and when we exercise the faculty of faith, we are actually using our intellectual capacity to testify that this thing is true, not to claim that we believe it even though it cannot be verified. Thus we often pray for intellectual powers – insight, knowledge, wisdom, etc. Here, very explicitly, we ask that our minds be purified so that we can serve 'in truth', to recognise truth and through it, live out 'faith'.



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הַמְנִיחַ לַעֲמֹד בְּיוֹם (שַׁבָּת) קָדְשׁוֹ,
כִּי בָּם רָצָה לְהַנִּיחַ לָהֶם.
לְפָנָיו נֶעֱבֹד בִּירְאָה וּפְחָד,
וְנוֹדָה לְשִׁמּוֹ בְּכָל-יוֹם תָּמִיד,
מַעֲיֵן הַבְּרָכוֹת (וְרֹב) וְהַהוֹדָאוֹת,
לְאֲדוֹן הַשְּׁלוֹם מְקַדֵּשׁ הַשַּׁבָּת,
וּמְבָרֵךְ הַשְּׁבִיעִי,
וּמְנִיחַ בְּקִדְשָׁהּ לַעַם מְדֻשְׁנֵי-עֲנָג,
זָכָר לְמַעֲשֵׂה בְרָאשִׁית:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
רָצָה נָא בְּמִנוּחֵתָנוּ,
קִדְשָׁנוּ בְּמִצְוֹתֶיךָ,
שִׁים חֶלְקֵנוּ בְּתוֹרָתְךָ,
שִׁבְעֵנוּ מִטּוֹבְךָ,
שִׂמְחָנוּ נְפָשָׁנוּ בִּישׁוּעָתְךָ,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שַׁבָּת קִדְשְׁךָ,
וְיִגְוְחוּ בְּהֶ-כָּל יִשְׂרָאֵל
מְקַדְּשֵׁי שְׁמֶךָ.

בְּרוּךְ אַתָּה יְהוָה,
מְקַדֵּשׁ הַשַּׁבָּת:

Who causes THEIR people to rest
on the holy day of Shabbat,
for on it THEY desired to give repose.
Before THEM we will serve in awe and
fear, and acknowledge THEIR name
each and every day! [But today we add]
a different kind of blessing, and even
more thanksgiving, all for the Liege of
Peace, the Sanctifier of Shabbat, who
blesses the seventh and who gives rest,
in sanctity, to a people who are plump
with pleasure - all as a reminder of the
act of Creation.

Our Elohim, and that of our ancestors,
please desire for us to rest,
hallow us with Your commandments,
place our portion with Your Torah,
sate us with Your goodness,
gladden our souls with Your triumph,
and purify our minds
to serve You with truth.
Guide us, יהוה our Elohim,
with love and with a desire for Your holy
Shabbat, and lead all of Yisraél to it –
that they may be Shabbat-sanctifiers.

Blessed are You, יהוה,
the Sanctifier of Shabbat.



Haméniah le'ammo be(yom)
shabbat kodsho, ki yam ratsah
lehaniah lahem. Lefanav na'avod
beyir-ah vafahad, venodeh
lishmo bekhoh-yom tamid, mé'en
haberakhot, (veroy) vehahoda-ot,
la-adon hashalom mekaddesh
hashabbat umvarék hashevi'i,
uméniah bikdush-shah le'am
medush-shené- 'oneg,
zékher lema'aséh yereshit.

Elohénu vElohé avoténu,
retséh na bimnuhaténu,
kaddeshénu bemitsvotekha,
sim helkénu betoratakh,
sabbe'enu mituyakh,
samméah nafshénu bishu'atakh,
vetahér libbénu le'ovdekha
ve-emet, vehanhilénu Adonai
Elohénu be-ahayah uyratson
shabbat kodshekha,
veyanu'hu bo kol-Yisraél
mekaddeshé shemekha.

Barukh Attah Adonai,
mekaddesh hashabbat.

☞ Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)

בְּעֲלָמָא דִּי-בְרָא כְרֵוּתָהּ, וְיִמְלִיד מְלְכוּתָהּ,
וְיִצְמַח פְּרָקְנָהּ, וְיִקְרַב מְשִׁיחָהּ. (קהל: אָמֵן)
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזִמְזֵי קָרִיב, וְאָמְרוּ: אָמֵן.

(קהל: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֻלָּם לְעֻלָּמֵי עָלְמַי יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֻלָּם לְעֻלָּמֵי עָלְמַי יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא
בְּרִיד הוּא. (קהל: אָמֵן) לְעֻלָּא מִן כָּל-בְּרַכְתָּא
שִׁירְתָּא תִּשְׁבַּחְתָּא וְנִחְמַתָּא דְאִמְרֵין בְּעֲלָמָא,
וְאָמְרוּ: אָמֵן. (קהל: אָמֵן)

תִּתְקַבֵּל

(קהל: קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת-תְּפִלָּתֵינוּ)
צְלוּתְהוֹן וּבְעוּתְהוֹן דְּכָל-בֵּית יִשְׂרָאֵל
קִדְם אָבוּהוֹן דְּבִשְׁמַיָּא,
וְאָמְרוּ: אָמֵן. (קהל: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא. (קהל: חַיִּים)
חַיִּים וְשָׁבַע וּשְׁוֹעַ וְנִחְמָה וְשִׁינְבָא וְרִפּוּאָה
וְנִגְלָה וְסִלְחָה וְכִפְרָה וְרוּחַ וְהַצְלָה
לָנוּ וּלְכָל-עַמּוֹ יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן. (קהל: אָמֵן)

עֲשֵׂה שְׁלוֹם בְּמִרְוֵנוּ,
הוּא בְּרַחֲמֵינוּ יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן. (קהל: אָמֵן)

☞ Said only with a minyan

Exalted and hallowed

is THEIR great name (*Community: Amén*) in the world which is made according to THEIR will, and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. (*C: Amén*)
In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(*C: Amén, may THEIR great name be blessed for ever and ever, and to all eternity blessed*)

May THEIR great name be blessed for ever and ever, and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the Blessed Holy One (*C: Amén*) above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. (*C: Amén*)

May you accept

(*C: Mercifully and willfully receive our prayers*)
the prayer and supplication of the whole House of Yisraél before their Parent in Heaven, and we say: amén. (*C: Amén*)

May there be tremendous peace from Heaven, (*C: Life*) life and salvation and comfort and help and refuge and healing and redemption and forgiveness and atonement and relief and salvation - for us and for all THEIR people Yisraél, and we say: amén. (*C: Amén*)

May the One who makes peace above, graciously make peace upon us as well, and upon all the people Yisraél, and we say: amén. (*C: Amén*)

Kaddish Titkabbal

This version of the Kaddish is the 'full Kaddish' which typically comes after the recitation of the 'Amidah to separate it from the concluding material that follows.

This Kaddish, and all of the others as well, are primarily in Aramaic, a dialect of which was the primary spoken language for Jewish communities during the Tannaitic and Amoraic periods (1st-6th centuries). Because Aramaic would have been better understood than Hebrew by a majority of listeners, and because understanding the text was critical to praying with kavvanah (intention), it has been preserved in that vernacular. The one part that is an exception is the last line, Oseh Shalom. This is in Hebrew and may signify that it was added later, or that it was important to utilise leshon hakodesh (the language of holiness) as well.



Yiṭgaddal veyiṭkaddash

sheméhh rabba. (Kahal: Amén)

Be'alma di-vera khir'utéhh, veyamlikh malkhutéhh, veyatsmah purkanéhh vikaréy meshihéhh. (K: Amén) Beḥayyékhon uyyomékhon uyhayyé dekhoh-Béṭ Yisraél ba'agala uyizman kariy, ve-imru: amén.

(K: Amén, yehé sheméhh rabba mevarakh le'alam le'almé 'almayya yiṭbarakh)

Yehé sheméhh rabba mevarakh le'alam le'almé 'almayya yiṭbarakh, veyishtabbah, veyiṭpa-ar, veyiṭromam, veyiṭnassé, veyiṭ-haddar, veyiṭ'alleh, veyiṭ-hallal sheméhh deKuḏesha Berikh Hu. (K: Amén) Le'ella min kal-birkhata shirata tishbeḥata veneḥemata da-amiran be'alma, ve-imru: amén. (K: Amén)

Titkabbal

(K: Kabbél beraḥamim uyratson eṭ-tefillaténu) tselotehon uya'utehon dekhoh-Béṭ Yisraél koḏam Ayuhon deYishmayya ve-imru: amén. (K: Amén)

Yehé shelama rabba min Shemayya, (K: Hayyim) hayyim vesava' vishu'a venehamah veshézava urfu-ah ug-ullah uslihah vekhapparah verevah vehatssalah lanu ulkhol- 'ammo Yisraél, ve-imru: amén. (K: Amén)

'Oseh shalom bimromav, hu yeraḥamav ya'aseh shalom 'alenu, ve'al kol-Yisraél, ve-imru: amén. (K: Amén)

'Aryit

Psalm 23 is one of those which is most frequently mistranslated. In particular, translators are often very loose about the tense/aspect of the verbs within. The vast majority of them are in the future/imperfect, meaning that, if anything, the comfort afforded by this psalm is a reminder of the extension of life after life. The *valley of death-shadow* is temporary, and the return to life is promised.

For some, influenced by the mystical tradition of *gilgulé haneshamot* (recycling of souls), Psalm 23 is an affirmation of the circling paths (*ma'agalim*) that lead from one life to another. The notion that 'goodness and love will chase after me, all *the days of my lives*' is understood hyperliterally by the mystics – endorsing the notion that one's actions follow them into their future incarnations around the turning wheel of life and death.



On Shabbat:

מִזְמוֹר לְדָוִד,
יְהוָה רֹעִי לֹא אֶחְסָר:
בְּנֹאֲוֹת דֹּשָׁא יִרְבִּיצָנִי,
עַל מִי מְנַחֲוֹת יִנְהַלֵּנִי:
נַפְשִׁי יִשׁוּבֵב,
יִנְחֵנִי בְּמַעְגְלֵי-צֶדֶק
לְמַעַן שְׁמוֹ:
גַּם כִּי-אֵלֶךְ בְּגִיא צַלְמוֹת
לֹא-אִירָא רָע,
כִּי-אַתָּה עִמָּדִי,
שִׁבְטֶךָ וּמַשְׁעֲנֶתְךָ
הִקְמָה יִנְחֵמֵנִי:
תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן
נֶגֶד צָרָי,
דִּשְׁנָתְךָ בְּשִׁמְן רֹאשִׁי
בּוֹסִי רוּיָה:
אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי
כָּל-יְמֵי חַיִּי,
וְשִׁבְתִּי בְּבֵית-יְהוָה
לְאָרְךָ יָמִים:

On Shabbat:

A Song by David,

יהוה is my shepherd.
I shall not want.
יהוה will cause me to lie me down
in green pastures,
יהוה will lead me to relaxing waters.
My soul will be refreshed—
יהוה will guide me
on the right paths,
for the sake of יהוה's name.
Although I will also walk,
through a valley of death-shadow,
I won't be afraid of evil,
for You will be with me.
Your staff and your support,
they will console me.
You will arrange a table before me
opposite that of my enemies.
You will annoint my head with oil,
my cup will overflow.
Surely, goodness and love
will chase after me,
all the days of my lives.
I will dwell in the House of יהוה,
for the length of my days.



Mizmor leDavid,

Adonai ro'i lo ehsar.

Bin-ot *deshe* yarbitséni,

'al mé menuhot yena^haléni.

Nafshi yeshovév,

yan^héni bema'gelé-tsedek

lema'an shemo.

Gam ki-élék^h begé tsalmavet

lo-ira ra',

ki Attah 'immadi,

shivtekha umish'antekha

hémmah yena^hamuni.

Ta'arok^h lefanai shul^hhan

neged tsorerai,

dish-shanta ya-shemen roshi

kosi revayah.

Akh toy vahesed yirdefuni

kol-yemé hayyai,

veshavti beyét-Adonai

le-orek^h yamim.

'Aryit

Whereas on Shabbat evening we recite Psalm 23, as above, on festival evenings we swap it out for alternatives, each thematically linked to the occasion. On Pesah it is Psalm 114 (When Yisraél left Mitsrayim) which discusses the transformation of nature that is understood to have occurred at the Exodus. More than just a political upheaval, the defeat of Pharaoh marked an almost mythological inversion of expected power.

Similarly, on the other two Haggim we recite Psalm 122, which was written for those who were making an ascent (Shir haMa'alot) in pilgrimage to Yerushalayim on the festivals. Although we no longer make the journey of the Hag, we can imagine what it would have been like to join in with thousands of others walking up the hills to the Temple, singing and rejoicing together.



On Pesah

בַּצֵּאת יִשְׂרָאֵל מִמִּצְרַיִם,
בֵּית יַעֲקֹב מֵעַם לֵעָז.
הַיְתָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו.
הֵימָּה רָאָה וַיָּנֶס, הַיַּרְדֵּן יָסַב לְאַחֹר.
הַהָרִים רָקְדּוּ כְּאֵילִים, גְּבְעוֹת כְּבָנֵי צֹאן.
מִה לָךְ הֵימָּה כִּי תָנוּס, הַיַּרְדֵּן תִּסָּב לְאַחֹר.
הַהָרִים תִּרְקְדּוּ כְּאֵילִים, גְּבְעוֹת כְּבָנֵי צֹאן.
מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.
הִהְפַּכְּתָּ הַצּוּר אֶגֶם מַיִם, חֲלֹמֵיֶשׁ לְמַעֲיָנוּ מַיִם.

On Shavu'ot, Sukkot, and Shemini 'Atseret:

שִׁיר הַמַּעֲלוֹת לְדָוִד,
שְׁמַחְתִּי בְּאִמְרֵים לִי, בֵּית יְיָ נִלְךְ:
עֲמֻדוֹת הָיוּ רִגְלֵינוּ, בְּשַׁעְרֵיךָ יְרוּשָׁלַם:
יְרוּשָׁלַם הַבְּנוּיָה, בָּעִיר שְׁחַבְרָה-לָהּ יַחֲדוֹ:
שֵׁשׁ עָלוּ שְׁבָטִים שְׁבִטֵי-יָהּ עֲדוֹת לְיִשְׂרָאֵל,
לְהָדוֹת לִשְׁם יְיָ:
כִּי שָׁמָּה יֵשְׁבוּ כְּסֵאוֹת לְמִשְׁפָּט,
כְּסֵאוֹת לְבֵית דָּוִד:
שְׂאֲלוּ שְׁלוֹם יְרוּשָׁלַם, יִשְׁלִיו אֶהְבִּיד:
יְהִי-שְׁלוֹם בְּחִילֶךָ, שְׁלוֹה בְּאַרְמְנוֹתֶיךָ:
לְמַעַן אַחֵי וְרַעִי, אֲדַבְּרָה-נָא שְׁלוֹם בִּידְךָ:
לְמַעַן בֵּית-יְיָ אֱלֹהֵינוּ, אֲבַקֶּשָׁה טוֹב לָךְ:

On Pesah

When Yisraél left Mitsrayim,

Ya'akov's house from a foreign people.
Yehudah became THEIR sanctuary, Yisraél
THEIR dominion. The sea beheld it and fled,
The Yardén turned back. The mountains
skipped like rams, The hills like lambs.
What troubles you, sea, to flee, What ails
you, Yardén, to turn back? What is wrong,
mountains, that you are skipping like rams,
You hills like lambs? The Earth trembles
before the Liege, before the *eloahh* of
Ya'akov. THEY who turns rock into a pool of
water, flint into a gushing fountain.

On Shavu'ot, Sukkot, and Shemini 'Atseret:

A Pilgrim Song, by David.

I was so happy when they said to
me: 'We are going to the house of יהוה'
Our feet now stand within the gates of
Yerushalayim, a city built-up, in which
all are gathered together. To there rise up
all the tribes of Yahh, the communities of
Yisraél, to acknowledge the name of יהוה.
For it is there that seats of judgment are set
up, thrones for the House of David. Ask
for peace for Yerushalayim, tranquility for
all those who love it. May there be peace
in your fortress, serenity in your palaces.
On behalf of my brethren and companions,
I shall say out: 'Peace be within you!' On
behalf of the house of יהוה, our *Elohim*, I
shall seek out good for you.



Betsét Yisraél miMitsrayim,
bét Ya'akov mé'am lo'éz. Hayetah
Yehudah lekodsho, Yisraél
mamshelo'av. Hayam ra-ah
vayanos, haYardén yissov le-ahor.
Heharim rakedu khe-elim, gey'a ot
kiyné tson. Mah lekha hayam ki
tanus, haYardén tissov le-ahor.
Heharim tirkedu khe-elim, gey'a ot
kiyné tson. Milifné adon huli arets,
milifné eloahh Ya'akov. Hahofkhi
hatsur agam mayim, hallamish
lema'yeno mayim.

Shir hama'alot leDavid,
Samahti be-omerim li, bét Adonai
nélékh. 'Omedot hayu raglénu,
bish'arayikh Yerushalayim.
Yerushalayim habenuyah, ke'ir
shehubberah-lahh yahdav.
Shesham 'alu sheyatim shiyté-Yahh
'éduť leYisraél, lehodot leshém
Adonai. Ki sham mah yoshyu
khis-ot lemishpat, kis-ot leVét David.
Sha-alu shelom Yerushalayim,
yishlayu ohavayikh. Yehi-shalom
behélékh, shalvah be-armenotayikh.
Lema'an aḥai veré'ai, adabberah-
na shalom bakh. Lema'an bét-
Adonai Elohénu, ayakshah toy lakh.



Kaddish Yehé Shelama

This Kaddish is the one designated for mourners to recite. But why should this be a mourners prayer? It does not mention death or bereavement at all.

The answer lies not in the text but in its requirement to be said with a minyan. Directly at the time when it is all too easy for someone to be at their most lonely – of course due to sadness, but also inherently, due to perhaps losing someone you lived with or are accustomed to being regularly in contact with – one is obligated to say a prayer daily which requires being in a room with nine other adult Jews. This small push, just to leave the house at a time when that can be all too difficult, means that life goes on, and it is that bit harder to slip through the cracks and fall into isolation from your community.



M O U R N E R S T A N D

יִתְגַּדֵּל וְיִתְקַדֵּשׁ

שְׁמָהּ רַבָּא. (קָהַל: אָמֵן)
בְּעֶלְמָא דִּי-בְרָא כְרֵעֻתָּהּ,
וְיִמְלִיךְ מַלְכוּתָּהּ,
וְיִצְמַח פְּרֻקְנָהּ
וְיִקְרַב מְשִׁיחָהּ. (אָמֵן)
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזִמָּן קָרִיב, וְאָמְרוּ: אָמֵן.

(אָמֵן, יְהֵא שְׁמָהּ רַבָּא מְבָרַךְ
לְעֵלָם לְעֵלְמֵי עֲלְמָיָא וְיִתְבָּרַךְ)

יְהֵא שְׁמָהּ רַבָּא מְבָרַךְ
לְעֵלָם לְעֵלְמֵי עֲלְמָיָא וְיִתְבָּרַךְ
וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלָּה וְיִתְהַלָּל שְׁמָהּ דְּקוּדְשָׁא
בְּרִידָהּ הוּא (אָמֵן) לְעֵלָא מִן כָּל-
בְּרַכְתָּא שִׁירְתָּא תְּשַׁבְּחָתָא
וְנִחְמָתָא דְּאִמְרֵין בְּעֶלְמָא,
וְאָמְרוּ: אָמֵן. (אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (אָמֵן חַיִּים)
חַיִּים וְשָׁבַע וְיִשׁוּעָא וְנַחֲמָהּ וְשִׁינְבָא
וְרַפּוּאָה וְגִאֲלָה וְסִלְחָה וְכַפָּרָה
וְרוּחַ וְהַצְלָה לָנוּ וּלְכָל-עַמּוּ יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן. (אָמֵן)

עֲשֵׂה שְׁלוֹם בְּמִרְוּמָיו,
הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן. (אָמֵן)

Exalted and hallowed

is THEIR great name (*Community: Amén*) in the world which is made according to THEIR will, and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. (*c: Amén*)
In our lives and days
and the life of all the House of Yisraél,
speedily and very soon, and we say: amén.

(*c: Amén, may THEIR great name be blessed for ever and ever, and to all eternity blessed*)

May THEIR great name be blessed for ever and ever, and to all eternity blessed and praised and glorified and exalted and extolled and honoured and adored and lauded be the name of the blessed Holy One (*c: Amén*)
above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. (*c: Amén*)

May there be tremendous peace from Heaven, (*c: Life*) life, and salvation and comfort and help and refuge and healing and redemption and forgiveness and atonement and relief and salvation – for us and for all THEIR people Yisraél, and we say: amén. (*c: Amén*)

May the One who makes peace above, graciously make peace upon us as well, and upon all Yisraél, and we say: amén. (*c: Amén*)

*Yiṭgaddal veyiṭkaddash
sheméhh rabba. (Kahal: Amén)
Be'alma di-vera khir'utéhh,
veyamlakh malkhutéhh,
veyatsmah purkanéhh vikaréy
meshihéhh. (κ: Amén) Behayyékhn
uyyomékhn uyhayyé dekhól-Bét
Yisraél ba'agala uyizman kariy, ve-
imru: amén.*

(*κ: Amén yehé sheméhh rabba meyarakh le'alam le'almé 'almayya yiṭbarakh*)

*Yehé sheméhh rabba meyarakh
le'alam le'almé 'almayya
yiṭbarakh, veyishtabbah,
veyiṭpa-ar, veyiṭromam,
veyiṭnassé, veyiṭ-haddar,
veyiṭ'allelh, veyiṭ-hallal sheméhh
deKudésha Berikh Hu. (κ: Amén)
Le'ella min kal-birkhata shirata
tishbehata venehemata da-amiran
be'alma, ve-imru: amén. (κ: Amén)*

*Yehé shelama rabba min shemayya,
(κ: Hayyim) hayyim vesaya' vishu'a
venehamah veshézaya urfu-ah
ug-ullah uslihah vekhapparrah
verevah vekatssalah lanu
ulkhol-'ammo Yisraél,
ve-imru: amén. (κ: Amén)*

*'Oseh shalom bimromav,
hu yerahamav ya'aseh shalom
'alenu ve'al kol-Yisraél,
ve-imru: amén. (κ: Amén)*

Barekhu

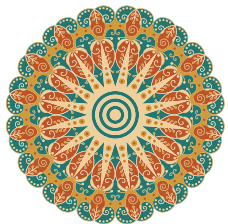
The Barekhu is recited both at the beginning and the end of the service. Lest anyone came late to the minyan and missed the original call to worship, a second one is inserted here by some communities.

‘Alénu

This paragraph, known by its first word, ‘Alénu, was originally written for the liturgy of Rosh haShanah where it appears in Musaf, but proved to be so popular that it was included in the daily worship.

Yigdal

Overleaf, this piyyut is one of many poetic renderings of HaRambam’s attempt to articulate a Jewish dogma. This version, a condensation of one by Immanuel of Rome (13th C), has outlived all others.



D

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ברכו
את יי המברך
לעולם ועד

(ק: ברוך יי המברך לעולם ועד)
ברוך יי המברך לעולם ועד.

עלינו לשבח לאדון הכל,
לתת גדלה ליוצר בראשית,
שלא עשנו כגויי הארצות,
ולא שמנו כמשפחות האדמה,
שלא שם חלקנו בהם, וגרלנו ככל המונים,
שהם משתחוים להבל וריק,
ומתפללים אל-אל לא יושיע.

ואנחנו משתחוים לפני מלך מלכי
המלכים הקדוש ברוך הוא.

שהוא נוטה שמים ויסד ארץ,
ומושב יקרו בשמים ממעל,
ושכינת עוז בגבהי מרומים.
הוא אלהינו ואין עוד אחר,
אמת מלבנו ואפס זולתו,
בכתוב בתורה:

”וידעת היום והשבת אל לבבך,
כי יי הוא האלהים בשמים ממעל,
ועל-הארץ מתחת,
אין עוד.”

Let us bless

- יהוה -

the One who blesses!

(C: Blessed is יהוה, who blesses,
forever and ever)

Blessed is יהוה who blesses
forever and ever.

It is upon us to praise the Liege of all,
to give greatness to the maker of creation.

For we have not been made like the
other nations of the Earth, and we have
not been allocated like other families on
the planet. For THEY has not given them
a share like ours, nor a lot like ours.

For they bow to vanity and emptiness
and pray to an Él which cannot save,

Thus we bow before the Sovereign,
Ruler of Rulers, the Holy Blessed One.

For THEY has arrayed the Heavens and
founded the Earth. THEIR glorious abode
is in worlds above, and the Shekhinah
THEIR strength in the highest heights.
THEY is our Elohim and there is no other,
Our Sovereign is true, and nothing else
exists, as it says in the Torah: “And you
shall know this day, and take it to heart,
that יהוה is Elohim in Heaven above
and on Earth below,
there is no other.”



Barekhu

eṭ-Adonai hameyorakh

(K: Barukh Adonai hameyorakh
le’olam va’ed)

Barukh Adonai hameyorakh
le’olam va’ed.

‘Alénu leshabbéah la-adon hakol,
laṭet gedullah leyotsér beréshit,
shelo ‘asanu kegoyé ha-aratsoṭ, velo
samanu kemishpehoṭ ha-aḏamah,
shelo sam helkenu kahem,
vegoralenu kekhol-hamonam,
shehém mishtahavim lahevel varik,
umitpallelim el-Él lo yoshia’.

Va-anahnu mishtahavim lifné
melekh malkhé hamelakhim
haKadosh Barukh Hu.

Shehu noteh shamayim veyoséd
arets, umoshay yekaro bashamayim
mima’al, ushkhinaṭ ‘uzzo begoyhé
meromim. Hu Elohénu ve-én ‘od
ahér; emet Malkénu ve-efes zulaṭo,
kakkaṭuy baTorah: “Veyada’ta
hayom vahashéyotā el leyaṭekha, ki
Adonai hu ha-Elohim bashamayim
mima’al ve’al-ha-arets mitaḥaṭ
én ‘od.”

נִמְצָא וְאֵין עֵת אֶל מְצִיאוֹתוֹ:
 נֶעְלָם וְגַם אֵין סוֹף לְאַחֲדוֹתוֹ:
 לֹא נֶעְרַךְ אֵלָיו קִדְשָׁתוֹ:
 רֹאשׁוֹן וְאֵין רֵאשִׁית לְרֹאשִׁיתוֹ:
 יוֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ:
 אֲנָשִׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ:
 נָבִיא וּמַבִּיט אֶת הַתְּמוּנָתוֹ:
 עַל יָד נְבִיאָו נֶאֱמַן בֵּיתוֹ:
 דָּתוֹ לְעוֹלָמִים לְוֹלָתוֹ:
 מַבִּיט לְסוֹף דְּבָר בְּקִדְמוּתוֹ:
 נוֹתֵן לְרָשָׁע רָע בְּרִשְׁעָתוֹ:
 לְפִדּוֹת מַחְבִּי קֶץ יִשׁוּעָתוֹ:
 בְּרוּךְ עַדִּי עַד שֵׁם תְּהִלָּתוֹ:
 (הֵן הֵם)/(הֵם הֵם) יְסוֹד דָּת אֵל וְתוֹרָתוֹ:
 בְּרוּךְ עַדִּי עַד שֵׁם תְּהִלָּתוֹ:
 יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח,
 אֶחָד וְאֵין יַחֲדִיד בְּיַחֲדוֹ,
 אֵין לוֹ דְּמוּת הַגּוּף וְאֵינוֹ גּוּף,
 קִדְמוֹן לְכָל דְּבָר אֲשֶׁר נִבְרָא,
 הֵנוּ אָדוֹן עוֹלָם לְכָל נוֹצֵר,
 שְׂפַע נְבוֹאָתוֹ נָתַן אֵל,
 לֹא קָם בְּיִשְׂרָאֵל בְּמֹשֶׁה עוֹד,
 תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל,
 לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר,
 צוֹפֶה וְיוֹדֵעַ סִתְּרֵינוּ,
 גּוֹמֵל לְאִישׁ חֶסֶד בְּמַפְעָלוֹ,
 יִשְׁלַח לְקֶץ יָמָיו מְשִׁיחֵנוּ,
 מִתִּים יַחֲיֶה אֵל בְּרַב חֶסֶדוֹ,
 אֱלֹהֵי שְׁלֹשׁ עֶשְׂרֵה לְעִקְרֵים,
 (תּוֹרַת מֹשֶׁה אֱמֶת וּנְבוֹאָתוֹ),
 (מִתִּים יַחֲיֶה אֵל בְּרַב חֶסֶדוֹ),

In Córdoba, in the beating heart of the djuderia, the Rambam's feet are turning gold
 with the touch of the pious., the oil of their hands an homage to the Temple offering,
 their voices echoing across the neighborhood which used to be our nucleus.
 The rashi script כֵּן מִיָּמִין turns fiery at בְּרוּךְ, his cast-iron siddur reveals its secrets at אַתָּה.
 And though he's sat in studied stillness, silent, for all these years,
 at the holy *namè*, I see his toes twitch, his knees lift, his robe billow,
 I see the iron soften to fabric, the cast metal stretch into skin, the gold rush from his feet
 to his turban, until he's dancing, robed in nothing but brilliant light with us all.
 If you pray in the djuderia of Córdoba, in the night, and offer the oil of your hands to his feet,
 the Rambam will dance with you, like no time – no pain, no exile – has passed, at all.

Arviṭ at the statue of Mosheh ben Maimon, by Binya Kóatz

Elohim is living, growing, and improving,
 existent, with no time in THEIR reality.

One, with a unique singularity,
 concealed, and infinite in unity.

There's no image of a body, nor a body,
 we cannot specify THEIR sacredness.

Prior to anything which was created,
 original, with no first before THEIR first.
 This Liege of Eternity– to every creature,
 teaching THEIR grandeur and rulership.

A deity who gave prophetic insight to:
 the people THEY treasured and adorned.
 No one like Mosheh has arisen again,
 no prophet or oracle has beheld an image.

A true teaching was given to THEIR people,
 via THEIR prophet, their trusted steward.
 The deity won't ever exchange or convert,
 THEIR faith, given to others, forever.

Watcher, Knower of all our secrets,
 Seer of a thing's end at its start.
 Repaying a kind person as they've acted,
 giving to the wicked the evil they've done.

At the end of time, THEY will send a saviour
 to redeem the end-awaiters with victory.
 THEY will lovingly enliven what is dead,
 blessed is THEIR praiseful name forevermore.

These are the thirteen principles,
 they, the basis of the divine faith, the Torah.

Mosheh's Torah is true as is his prophecy
 THEY will lovingly enliven what is dead,
 Blessed is THEIR praiseful
 name forevermore.



Yigdal Elohim hai veyishtabah,
 nimtsa ve-én 'et el metsi-uto.
 Ehad ve-én yahid keyihudo,
 ne'lam vegam én sof le-ahduto.
 Én lo demut haguf ve-éno guf,
 lo na'arokh élav kedush-shato.
 Kadmon lekhol dayar asher niyra,
 rishon ve-én réshit leréshito.
 Hinno adon 'olam lekhol notsar,
 yoreh gedullato umalkhuto.
 Shefa' neyu-ato netano el,
 anshé segullato vetif-arto.
 Lo kam beYisraél keMosheh 'od,
 nayi umabbit et temunato.
 Torat emet natan le'ammo el,
 'al yad nevi-o ne-eman béto.
 Lo yahalif ha-él velo yamir,
 dato le'olamim lezulato.
 Tsofeh veyodéa' setarénu,
 mabbit lesof dayar bekadmuto.
 Gomél le-ish hasid kemif'alo,
 notén lerasha' ra' kerish'ato.
 Yishlah lekéts yamin meshihénu,
 lifdot mehakké kéts yeshu'ato.
 Méitim yehayyeh él beroy hasdo,
 barukh 'adé 'ad shém tehillato.
 Élleh shelosh 'esréh le'ikkarim,
 (hén hém)/(hinnam) yesod dat él vetorato.
 (Torat Mosheh emet unyu-ato,)
 (Méitim yehayyeh él beyov hasdo,)
 barukh 'adé 'ad shém tehillato.



“As You Lie Down” | This plate presents texts from the Night-time Shema’ in a traditional form developed by the Romaniote communities of Greece. Sheets like this (called “alef”) with the Shema’ would be written for the birth of a newborn child and hung in their room while they slept. They could also include symbols like the hands of the Priestly Blessing, the Tablets of the Commandments, and six-pointed stars, alongside blessings and biblical verses, and the name and date of birth of the newborn.

Here, the Shema’ is accompanied by a number of texts commonly included in the Night-time Shema: the Priestly Blessing, Song of Songs 3:7 (“Behold, this is the bed of Solomon — sixty mighty men surround it”), Psalm 91 (“You shall take shelter under *THEIR* wings... You shall not fear from terror by night, or flying arrows by day”), and an abbreviation for the mystical prayer *Ana Bekhoah*. As we recite the Night-time Shema’ and prepare for sleep, we release the day that has passed, and await the new soul that greets us each morning. This plate invites us to imagine ourselves awaking with the freedom and possibilities as if we are a newborn child.

Shema' 'al haMitah

A practice of reciting the Shema' an additional third time, directly before falling asleep, has been prevalent since Rabbinic times. There are many different versions, often with long passages recited after the Shema', the intention being that one is continuously praying until they fall asleep. The version here is adapted from Siddur Kol Tuy Sefarad, and includes only the bare minimum of what one should try and say before falling asleep.

At the very least, it can be a powerful practice to try and recite even just the one line of the Shema' each night after getting in to bed. In particular, this can be a comforting and useful ritual to do with children.

Overleaf also is a Ladino bedtime prayer, recorded by Allegra ben-Melekh from Turkey in 1920.



בָּרוּךְ אַתָּה יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְפִּיל חֲבָלֵי שְׁנָה עַל עֵינַי,
וְתַנּוּמָה עַל עַפְעָפִי,
וּמֵאִיר לְאִישׁוֹן בֵּית עֵין.

יי אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי,
שֶׁתִּשְׁכַּיְבֵנִי לְשָׁלוֹם,
וְתַעֲמִידֵנִי לְחַיִּים וְלְשָׁלוֹם,
וְתֵן חֶלְקִי בְּתוֹרַתְךָ.
וְתַרְגִּילֵנִי לְדָבָר מִצְוָה,
וְאַל תַּרְגִּילֵנִי לְדָבָר עֲבֵרָה,
וְאַל תְּבִיאֵנִי לֹא לְיָדֵי חַטָּא,
וְלֹא לְיָדֵי נִסְיוֹן,
וְלֹא לְיָדֵי בִזְיוֹן.
וְיִשְׁלַט בִּי יֵצֶר הַטּוֹב,
וְאַל יִשְׁלַט בִּי יֵצֶר הָרָע,
וְתַצִּילֵנִי מִיֵּצֶר הָרָע
וּמִחֲלָיִים רָעִים.

בָּרוּךְ אַתָּה יי,
הַמֵּאִיר לְעוֹלָם כָּל בְּכָבוֹדוֹ.

Blessed are You, יהוה,
our Elohim, Sovereign of the World,
who weighs down my eyes with the
bonds of sleep, and my eyelids with
slumber, and will then once again
shine light into the pupil of my eye.

my Elohim
and Elohim of my ancestors,
lay me down in peace,
and raise me up again to a happy
and peaceful life and with my
portion in Your Torah. And
condition me in doing *mitsvot*,
and not in doing transgressions,
and don't bring me to misdeed,
and nor to tribulation,
and nor to shame.

Allow my good impulses to rule
over me, and don't permit the
evil one to rule at all.

Deliver me from the evil impulse
and from grave sickness.

Blessed are You, יהוה,
whose glory gives light to the
entire universe.



Barukh Attah Adonai
Elohenú melekh ha'olam,
hamappil heylé shénah 'al 'énai,
uṭnumah 'al 'af'appai,
umé-ir le-ishon baṭ 'ayin.

Adonai Elohai v'Elohe ayotai
shetashkiyeni leshalom,
veta'amideni lehayyim ulshalom
vetén helki beṭoratekha.
Vetargileni liḏvar mitsvah,
ve-al targileni liḏvar 'ayérah,
ve-al tevi-éni lo lidé hét,
velo lidé nissayon,
velo lidé yizzayon.
Veyishlat bi yétser hatoy,
ve-al yishlot bi yétser hara'
vetatssiléní miyétser hara'
uméholayim ra'im.

Barukh Attah Adonai
hamé-ir la'olam
kullo bikhvodo.

Shema' 'al haMitah

אל דייו אלטו, אינקומינדו מי אלמה.
בואינה סיאה מי איגלדה
מאס מיזור מי אליצאנתארי,
גודראמוס, די חצר מאלו,
די ציזינו מאלו, די אוראס מאלאס,
די סיעינסייאס מאלאס,
אי די חאזינוראס מאלאס.
אה איגאר מי איגו,
סירו מים פואירחאס קון לאס ייאצים
די מרים לה פרופיטה,
אי קון סיניור שלמה המלך
(ועליו השלום).

To the Exalted Dyo, I entrust my soul.
May it be good, going to sleep, even
better, that I get up. Keep us safe,
from bad companions, from bad
neighbours, from bad times, from bad
judgements, and from bad sicknesses.
I slump into slumber, I lock my doors
with the keys of Miriam the Prophet
and with Sinyor Shelomo the King
(peace be upon him).

*Al Dyo Alto, enkomendo mi alma.
Buena sea mi echada, mas mijor mi
alevantaré. Guádramos, de haver
malo, de vizino malo, de oras malas,
de setensyas malas, y de hazinuras
malas. Ah echar me echo, serro mis
puertas kon las yaves de Miryam
la Profeta, y kon Sinyor Shelomoh
haMelekh ('alav hashalom).*

Translated by Dr Gloria Ascher



ברוך שם כבוד
מלכותו לעולם ועד

Listen,
Yisraél!

י ה ו ה
is our *Elohim*

י ה ו ה
is one.

(whispered)

Blessed is the glorious name
of THEIR rule forever and ever.

Barukh shém keyoḏ
malkhuṭo le'olam va'eḏ

Shema' 'al haMitah

I lie down
wrapped in the warmth
of this day.
Unseen One,
thank you for a day
in which I saw
hints of your presence –
if – when I turned
my eyes up and out.
Ineffable One,
this ordinary day
was tinged with mystery
because I trusted
I could take new paths.
Thank You, Truthful One,
who today helped me see
I must struggle toward truth
but will never know
all truths.

Ellen Dannin



וְאֵלֹהִים
אֶת־יְהוָה אֵלֵינוּ
בְּכָל־לֵב בְּכָל־
נֶפֶשׁ וּבְכָל־
מַאֲדָּךְ וְהָיוּ
הָאֱלֹהִים
אֶחָד מְצֻדָּה
הַיּוֹם עַל־לְבָבְךָ
וְשָׁמַעְתָּ
לְבָנִיךָ וּדְבָרְךָ
בְּשִׁבְתְּךָ
בְּיָדְךָ
וּבְלַכְתְּךָ בְּדֶרֶךְ
וְשָׁמַעְתָּ
וּבְקוֹמְךָ
וּקְשַׁרְתָּם לְאוֹת
עַל־יָדְךָ וְהָיוּ
לְטֶטֶפֶת בֵּין
עֵינֶיךָ וּכְתַבְתָּם
עַל־מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעְרֵיךָ :

Love

your Elohim
with all your heart,
and with all your soul,
and with all you have.
These words which I
instruct you this day
shall be upon your
heart. Teach them to
your children and speak
of them when you rest
in your home and when
you walk on the way;
when you lie down
and when you rise up.
Bind them as a sign
upon your arm and as
badge between your
eyes. Write them upon
the doorposts of your
houses and your gates.

Ve-ahayta

et Adonai elohekha,
bekhol-levayekha
uykhol-nafshekha
uykhol-me-odekha.
Vehayu hadevarim
ha-élleh asher anokhi
metsavekha hayom 'al-
levayekha. Veshinnantam
levanekha vedibbarta
bam, beshiytekha
bevetekha uylekhtekha
vaderekh
uveshokhbekeha
uykumekha.
Ukshartam le-ot
'al yadekha, vehayu
letotafot ben 'enekha.
Ukhtaytam 'al-mezuzot
betekha uvish arekha.

Occasions

The material provided here includes a variety of different texts and rituals performed on festivals (in particular the three pilgrimage festivals or *haggim*) and other celebratory days. It was historically very common to print a separate prayer book (most frequently called a *maḥzor*) which would be used on the *Shalosh Regalim*. Here, in the interest of space and efficiency, we've put the different materials needed in sequence in this section. Below you'll find: 1) the series of psalms often recited in *Hag* services, 2) the *Amidah* with the appropriate middle blessings for *Shalosh Regalim*, and 3) the *Hallel* service in full.

The liturgy of the *Shalosh Regalim* tends to centre around the symbolism of the unique role of the Jewish people, the 'chosenness' of which we often speak. The opening to the middle of the *Amidah* is:

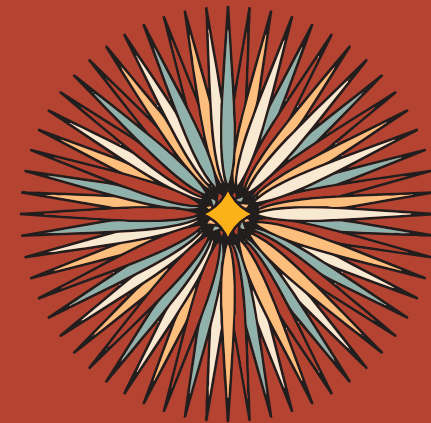
אַתָּה בָּחַרְתָּנוּ מִכָּל־הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבָּתָנוּ מִלְּכֵנוּ לְעִבְדוֹתֶיךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קָרָאתָ.

You have chosen us from amongst all the nations, loved us and desired us. You have elevated us above all other languages and sanctified us with Your commandments. You, our Sovereign, have brought us close to perform Your service, and You have called us through Your great and sacred name.

In that spirit we mark the festivals of the year both as obligation and celebration, acknowledging the special privilege and responsibility that comes with Divine favour.



Occasions מועדים



Festive Psalms

The following pages have the psalms for each festival. These are cantillated at the very start of the evening service, a core part of the festive liturgies. They are also added to the morning Zemiroṭ.

Pesah Psalm

Psalm 107 is the psalm for Pesah. Considered one of the historical psalms (that is, written in response to real events), it testifies to the ways in which the Divine stepped into save people, even those unworthy of saving, and is framed by the refrain, *Let these who have been saved give thanks to יהוה, for THEIR love, and for the wonders THEY does for humanity.* Due to the symbolism in particular of the second half, this psalm is frequently used in maritime ceremonies and is beloved by sailors and naval personnel.

(cont.)



הָדָו לִי כִּי־טוֹב כִּי לַעֲלֹם חֲסָדוֹ:

יֹאמְרוּ גְאוּלִּי יִי אֲשֶׁר גָּאֲלָם מִיַּד־צָר:

וּמֵאֲרָצוֹת קִבְּצָם מִמִּזְרָח וּמִמְעַרְבִּי מִצָּפוֹן וּמִיָּם:

תָּעוּ בַּמִּדְבָּר בִּישְׁמִיזֹן דֶּרֶךְ עִיר מוֹשֶׁב לֹא מֵצְאוּ:

רַעֲבִים גַּם־צִמְאִים נַפְשָׁם בָּהֶם תִּתְעַשֹּׂף:

וַיִּצְעֲקוּ אֶל־יִי בָצָר לָהֶם מִמַּצְקוֹתֵיהֶם יִצִּילֵם:

וַיְדַרְיֵם בְּדֶרֶךְ יִשְׂרָאֵל לָלֶכֶת אֶל־עִיר מוֹשֶׁב:

יִדְּדוּ לִי חֲסָדוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם:

כִּי־הִשְׁבִּיעַ נֶפֶשׁ שִׁתְקָה וְנֶפֶשׁ רָעְבָה מִלֹּא־טוֹב:

יִשְׁבִּי חֶשֶׁד וְצִלְמוֹת אִסִּירֵי עֲנִי וּבְרוּל:

כִּי־הִמְרוּ אִמְרֵי־אֵל וַעֲזַת עֲלִיוֹן נֶאֱצָו:

וַיִּכְנַע בְּעַמָּל לִבָּם כְּשָׁלוּ וְאִין עֹזֵר:

וַיִּזְעֲקוּ אֶל־יִי בָצָר לָהֶם מִמַּצְקוֹתֵיהֶם יוֹשִׁיעֵם:

יֹצִיאֵם מִחֶשֶׁד וְצִלְמוֹת וּמוֹסְרוֹתֵיהֶם יִנְתֵּק:

יִדְּדוּ לִי חֲסָדוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם:

כִּי־שָׁבַר דִּלְתוֹת נְחֹשֶׁת וּבְרִיחֵי בְרוֹזֶל גָּדַע:

אֲוִלִּים מִדֶּרֶךְ פֶּשַׁע וּמַעֲוֹנוֹתֵיהֶם יִתְעַנּוּ:

כָּל־אֶכָּל תִּתְעַב נֶפֶשָׁם וַיִּגְעֻ עַד־שַׁעֲרֵי מוֹת:

וַיִּזְעֲקוּ אֶל־יִי בָצָר לָהֶם מִמַּצְקוֹתֵיהֶם יוֹשִׁיעֵם:

יִשְׁלַח דָּבָר וַיִּרְפָּאֵם וַיַּמְלֵט מִשְׁחִיתוֹתָם:

יִדְּדוּ לִי חֲסָדוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם:

וַיִּזְבְּחוּ זִבְחֵי תוֹדָה וַיִּסְפְּרוּ מַעֲשָׂיו בְּרִנָּה:

יִרְדִּי הֵים בְּאַנְיוֹת עֲשֵׂי מְלָאכָה בְּמִים רַבִּים:

הִמָּה רָאוּ מַעֲשֵׂי יִי וְנִפְלְאוֹתָיו בְּמַצֻּלָּה:

וַיֹּאמֶר וַיַּעֲמֵד רוּחַ סַעֲרָה וַתְּרוֹמֶם גִּלְיוֹ:

Thank יהוה for THEY is good,

for THEIR love lasts forever. Those who יהוה redeemed will say so – they who THEY redeemed from the hand of the enemy. From east and west, from the north and from the sea, THEY gathered them up. They who had wandered in the wilderness, deserted, finding no road leading to a city. They were hungry and thirsty and their breath faded within them. Then they cried out to יהוה in their trouble and THEY delivered them from their distresses. THEY led them on a direct route to an inhabited city. *Let these who have been saved give thanks to יהוה, for THEIR love, and for the wonders THEY does for humanity.* For THEY has sated the weak of breath and filled up the hungry with goodness. These, who sat in deepest gloom, shadowed by death, bound in misery and in iron –because they rebelled against the words of Éland and were in contempt of the High Council. Therefore, THEY humbled them with labour – they stumbled and there was no helper, but they cried out to יהוה in their distress and THEY saved them from trouble, bringing them out of darkness and out from under death's shadow, and snapped their bands asunder. *Let these who have been saved give thanks to יהוה, for THEIR love, and for the wonders THEY does for humanity.* For THEY has smashed brass doors and sliced up iron bars, crazed by their transgressions and afflicted by their iniquities. Their bodies abhorred all food and they drew near to the gates of death – but they cried out to יהוה in their distress and THEY saved them from trouble. THEY sent their word and healed them by it, and delivered them from out their graves. *Let these who have been saved give thanks to יהוה, for THEIR love, and for the wonders THEY does for humanity.* They shall offer the sacrifices of thanks, and declare THEIR deeds in song. Those who sail the sea in ships, who do business across the oceans, they have seen the deeds of יהוה and

Hoḏu lAdonai ki-toy; ki le'olam ḥasdo.

Yomeru ge-ulé Adonai; asher ge-alam,

miyad-tsar. Umé-aratsoṭ, kibbetsam;

mimizrah umima 'aray; mitsafon umiyam.

Ta'u yamiḏbar bishimon darekh; 'ir moshay,

lo matsa-u. Re'éyim gam-tsemé-im;

nafsham, bahem tiṭ'attaf. Vayits'aku

el-Adonai batsar lahem; mimetsukotéhem,

yatssilém. Vayadrikhem bederekh yesharah;

lalekhet, el- 'ir moshay. Yoḏu lAdonai ḥasdo;

venifle-oṭav, liyné aḏam. Ki-hisbia' nefesh

shokékah; venefesh re'éyah, milé-toy.

Yoshevé ḥoshekh vetsalmaveṭ; asiré 'oni

uyarzel. Ki-himru imré-Él; ve'atsaṭ 'elyon

na-atsu. Veyakhna' be'amal libbam; koshlu,

ve-én 'ozar. Vayiz'aku el-Adonai batsar

lahem; mimetsukotéhem, yoshi'ém. Yotsi-ém

méḥoshekh vetsalmaveṭ; umoserotéhem

yenatték. Yoḏu lAdonai ḥasdo; venifle-oṭav,

liyné aḏam. Ki-shibbar dalṭoṭ nehoshet;

uyrihé yarzel giddéa'. Evilim miderekh

pish'am; umé'avonotéhem, yit'anu.

Kol-okhel teta'éy nafsham; vayaggi'u, 'ad-

sha'aré maveṭ. Vayiz'aku el-Adonai batsar

lahem; mimetsukotéhem, yoshi'ém. Yishlah

devaro veyirpa-ém; vimallét, mishehitotam.

Yodu lAdonai ḥasdo; venifle-oṭav, liyné

aḏam. Veyizbehu ziyhé ṭodah; visapperu

ma'asav berinnah. Yordé hayam ba-oniyyot;

'osé melakhah, bemayim rabbim. Hémmah

ra-u ma'asé Adonai; venifle-oṭav, bimtsulah.

Vayomer, vaya'améd ruah se'arah;

(cont.) We get an unusually detailed description of a disaster at sea and a testimonial that even amidst crashing waves, those who called out to יהוה were saved. This combination - of testimonial narrative with exhortations to gratitude - is somewhat unusual. Many psalms feature one aspect or the other; but few combine them together so deftly. The main idea is aptly summed up in the conclusion: if you're wise, look around at all the ways in which the Divine has acted to rescue those who call upon Them. One who contemplates these facts earnestly cannot help but shout out praise and gratitude.

Shavu'ot Psalm

Psalm 68, like Psalm 107 above, is sometimes used in pieces elsewhere in the Siddur, but is infrequently recited in its entirety. Like many other psalms, it imagines the (cont.)



יעלו שמים ירדו תהומות נפשים ברעה תתמוגג:
 יחוגו וינעו כשכור וכל חכמתם תתבלע:
 ויצעקו אל-י בצר להם וממצוקתיהם יוציאים:
 יקם סערה לדממה ויחשו גליהם:
 וישמחו כי-ישתקו וינחם אל-מחוז חפצם:
 יודו ליי חסדו ונפלאותיו לבני אדם:
 וירמיהו בקהל-עם ובמושב זקנים יהללוהו:
 ישם נהרות למדבר ומצאי מים לצמאון:
 ארץ פרי למלחה מרעת משבי בה:
 ישם מדבר לאגם-מים וארץ ציה למצאי מים:
 ויושב שם רעבים ויכוננו עיר מושב:
 ויזרעו שדות וישעו כרמים ויעשו פרי תבואה:
 ויברכם וירבו מאד ובהמתם לא ימעט:
 וימעטו וישחו מעצר רעה וגו':
 שפך בוז על-נדיבים ויתעם בתהו לא-דרך:
 וישגב אביון מעוני וישם כצאן משפחות:
 יראו ישרים וישמחו וכל-עולה קפצה פיה:
 מי-חכם וישמר-אלה ויתבוננו חסדי יי:
 למנצח לדוד מזמור שיר:
 יקום אלהים יפוצו אויביו
 וינסו משנאיו מפניו:
 כהנף עשן תנף כהם דונג מפני-אש
 יאבדו וישעים מפני אלהים:
 וצדיקים ישמחו ועלצו לפני אלהים
 וישישו בשמחה:

THEIR wonders, hidden in the depths. For THEY spoke, and raised a stormwind, lifting up the waves. They were lifted up to the sky and pushed into the depths, their spirit drifted away in fear. Reeling to and fro, staggering like a drunk - all of their wisdom was swallowed up - but they cried out to יהוה in their distress and THEY saved them from trouble. THEY calmed the storm and stilled the waves, leading them to their desired port. Let these who have been saved give thanks to יהוה, for THEIR love, and for the wonders THEY does for humanity. Let the nation's assembly exalt THEM, and praise THEM where the elders meet. THEY turns rivers into wilderness and watersprings into thirsty ground, a fruitful land into a salted waste - if there is wickedness that dwells within it. Yet, THEY can also turn a wilderness into a pool of water, and a dry land into one gushing with springs. THEY can settle the hungry there, to build a habitable city, sowing fields, planting vineyards, yielding abundant fruit. THEY bless them and multiply them, not allowing their cattle to decrease. But once more, this produce will be diminished and dwindle through oppression, evil, and sorrow. THEY pours contempt onto politicians, causing them to wander in the waste, where there is no path. At the same time, THEY sets the needy on high, saving them from affliction and making their families the flock. The upright see this, and are glad, the mouth that speaks iniquity is stopped up. Whoever is wise, observe these things - let them contemplate the mercies of יהוה!

For the conductor. David's song, to be sung.

Let Elohim arise and scatter THEIR enemies, let all that hate THEM flee before THEM! Blow them away, as smoke is blown away; melt them as wax is melted before fire - let the wicked perish before Elohim. But, let the righteous be glad, and exult before Elohim, let



vateromém gallav. Ya'alu shamayim yerdu
 tēhomot; nafsham, bera'ah tītmogag.
 Yahoggu veyanu'u kashikkor; vekhol-
 hokhma'am, tiṭbala'. Vayits'aku el-Adonai
 batsar lahem; umimetsukotēhem, yotsi-ēm.
 Yakém se'arah liḏmamah; vayeḡeshu,
 gallehem. Vayismehu khi-yishtoku;
 vayanhēm, el-meḥoz ḥestsam. Yoḏu lAdonai
 ḥasdo; venifle-oṭav, liyné aḏam. Viromemuhu
 bik-hal-'am uymoshav zekēnim yehaleluhu.
 Yashēm neharot lemidbar; umotsa-é mayim,
 letsimma-on. Erets peri limléhah; méra'at,
 yoshvé yahh. Yasēm miḏbar la-agam-
 mayim; ve-erets tsiyyah, lemotsa-é mayim.
 Vayoshey sham re'eyim vaykhonenu, 'ir
 moshav. Vayizre'u sadot vayitte'u kheramim;
 vaya'asu, peri tevu-ah. Vayyarakhēm
 vayyirbu me-od; uyhemtam, lo yam 'it.
 Vayim'atu vayashohu; mé'otser ra'ah
 veyagon. Shofekh buz 'al-neḏiyim; vayat'ém,
 betohu lo-darekh. Vaysaggév eyyon mé'oni;
 vayasem katson, mishpaḥot. Yir-u yesharim
 veyismahu; vekhol-'avlah, kafetsah piha.
 Mi-ḥakham veyishmor-élleh; veyitbonenu,
 ḥasde Adonai.

Lamnatseah leDavid, mizmor shir:
 Yakum Elohim yafutsu oyvav; veyanusu
 mesan-av, mipanav. Kehindof 'ashan, tindof;
 kehimmés donag mipené-ésh; yoyedu resha'im,
 mipené Elohim. Vetsaddikim, yismehu
 ya'altu, lifné Elohim, veyasisu yesimhah.

Shavu'ot Psalm

(cont.) Divine in militaristic terms, scattering foreign rulers and reigning from a mountain fortress.

The mountain of Elohim is the mountain of Bashan... Note there seems to be some confusion about which mountain is the holy mountain here. A mountain in Bashan (today, western Jordan) is identified as the divine abode, but then Sinai is mentioned as well. This may reflect an attempt to collapse several different distinct religious practices (and locations) into one, by equating them.

It's also very possible to see here an attempt to combine together the imagery and myth of the primary deities of the pre-Israelite Canaanite pantheon: Él (the noble, ruling, father-god) and Ba'al (the young, violent, warrior-god).



שִׁירוּ וְלֵאלֹהִים זָמְרוּ שְׁמוֹ
 סֵלֹו לְרֹכֵב בְּעֶרְבוֹת בִּיהַּ שְׁמוֹ וְעִלְזוּ לִפְנֵי:
 אֲבִי יְתוּמִים וְדִין אֶלְמָנוֹת אֱלֹהִים בְּמַעַן קִדְּשׁוּ:
 אֱלֹהִים וּמוֹשִׁיב יְחִידִים וּבֵיתָה
 מוֹצִיא אֲסִירִים בְּכוֹשָׁרוֹת
 אַךְ סוֹרְרִים שְׁכֵנוֹ צַחֲחָה:
 אֱלֹהִים בְּצֵאתְךָ לִפְנֵי עַמְּךָ בְּצִעְדְּךָ בִּישִׁימוֹן סֵלָה:
 אֶרֶץ רָעָשָׁה וְאֶף-שָׁמַיִם נָטְפוּ מִפְּנֵי אֱלֹהִים
 וְהָ סִינַי מִפְּנֵי אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל:
 גָּשַׁם נְדָבוֹת תִּנְיָף אֱלֹהִים
 נִחַלְתָּךְ וְנִלְאָה אַתָּה כּוֹנֵנָתָה:
 חִתְּתָךְ יִשְׁבוּ-בָהּ תִּבְרִין בְּטוֹבָתְךָ לְעֵנִי אֱלֹהִים:
 אֲדֹנָי יִתְּן-אֶמֶר הַמְּבַשְׂרוֹת צָבָא רַב:
 מַלְכֵי צָבָאוֹת יִדְדוֹן וְיִדְדוֹן וְגַת תַּחֲלֵק שָׁלָל:
 אִם-תִּשְׁכַּבּוּן בֵּין שְׂפָתַיִם כְּפָנֵי יוֹנָה נִחַפָה בְּכֶסֶף
 וְאַבְרוֹתֶיהָ בִּידִקְרָק חֲרוֹץ:
 בְּפָרֶשׁ שְׂדֵי מַלְכִּים בָּהּ תִּשְׁלַג בְּצִלְמוֹן:
 הֲר־אֱלֹהִים הֲר־בָּשָׁן הֲר־גְּבֻנִים הֲר־בָּשָׁן:
 לָמָּה וְהִרְצִדוּן הָרִים גְּבֻנִים
 הָהָר חֲמַד אֱלֹהִים לְשִׁבְתּוֹ אֶף-יֵי יִשְׁכֵּן לְנֶצַח:
 רֹכֵב אֱלֹהִים רִבְתִּים אֶלְפֵי שִׁנְאָן
 אֲדֹנָי בָּם סִינַי בְּקִדְּשׁ:
 עֲלִיתָ לְמָרוֹם וּשְׁבִיתָ שְׁבִי לְקִחַת מִתְּנוֹת בְּאֲדָם
 וְאֶף סוֹרְרִים לְשִׁכֵּן וְהָ אֱלֹהִים:
 בְּרוּךְ אֲדֹנָי יְיָ וְיוֹם יַעֲמֹס-לָנוּ הָאֵל יִשְׁעֵתָנוּ סֵלָה:

them rejoice with happiness. Sing unto Elohim, chant THEIR name! Extol THEY who rides upon the heavens with the name of Yahn, exult before THEM! THEY is a parent to orphans and a judge for widows – Elohim, in THEIR sacred abode. Elohim brings singles into a household, brings prisoners forth to prosperity – but those who rebel will dwell in a parched land. Elohim – You went forth before Your people, Your steps guiding through the desert, selah. The Earth trembled, the skies dropped down before Elohim, this is at Sinai, before Elohim, the Elohim of Yisraël. Elohim, you poured out a gushing rain –when Your inheritance was weary, You confirmed it. Your flock settled there, and You prepared Your goodness for the poor, Elohim. Our Liege will give a saying, assembling a great army. Kings of great armies will flee! Flee! The one who rests at home will divide the spoils. When you lie among the sheepfolds, the wings of the dove will be covered with silver, her primary feathers shimmering with beaten gold. When Shaddai scatters these kings, then it will snow on Tsalmon. The mountain of Elohim is the mountain of Bashan – it is a mountain of many peaks, the mountain of Bashan. Why look away from this many-peaked mountain? This is the mountain Elohim has picked for THEIR abode – indeed, יהוה will dwell there forever. The chariots of Elohim number in the millions, our Liege sits upon them at Sinai, in sanctity. You have ascended on high, You have returned captives, You have received gifts from humanity – but the rebellious too have sought you to dwell there, Yahn Elohim. Blessed be our



Shiru(!) ĬĒlohim, zammeru shemo; solu, larokhév ba'arayot, beYahn shemo, ve'ilzu lefanav. Ayi yetomim vedayyan almanot; Elohim, bim'on kodsho. Elohim(!) moshiv yehidim(!) baytah, motsi asirim bakosharot; akh sorarim, shokhnu tseihah. Elohim, betsetekha lifné 'ammekha; betsa'dekha yishimon selah. Erets ra'ashah(!) af-shamayim natefu, mipené Elohim; zeh Sinai; mipené Elohim, Elohé Yisraél. Geshem nedayot tanif Elohim; nahalatekha venil-ah, attah khonantahh. Hayyatekha yasheyu-yahn; takhin betoyatekha le'ani Elohim. Adonai yitten-omer; hamyasserot, tsaya ray. Malkhé tseyaot yiddodun yiddodun; unvat bayit, tehallék shalal. Im-tishkeyun, bén shefattayim; kanfé yonah nehphah yakesef; ve-eyroteha, birakrak haruts. Befarés Shaddai, melakhim bahh, tashlég betsalmon. Har-Elohim har-Bashan; har gaynunnim, har-Bashan. Lammah(!) teratssedun, harim gavmunnim; hahar, hamaq Elohim leshiyto; af-Adonai, yishkon lanetsah. Rekhey Elohim ribbotayim alfé shin-af; Adonai yam, Sinai bakodesh. 'Aliṭa lamarom(!), shayita shevi, lakahta mattanoṭ ba-adam; ve-af sorerim, lishkon(!) Yahn Elohim. Barukh adonai, yom(!), yom ya'amos-lanu, ha-Ēl yeshu'atenu selah.

Noble emissaries shall come from Mitsrayim, and Kush will stretch out a hand to Elohim. This verse reflects the perception of power at the time – that is, the great kingdoms of Egypt (Mitsrayim) and Ethiopia (Kush) are evoked as symbols of reverence to the Divine.

This verse actually had a significant influence on contemporary Ethiopia due to this. *Kush will stretch out a hand to Elohim*, “ኢትዮጵያ ታብድ አደዋሃ ሃብ አግዚኦብሐር” was used in the coat of arms of Emperor Haile Selassie, and was also formerly used as the national motto of Ethiopia.



הָאֵל וְלֹנוּ אֵל לְמוֹשָׁעוֹת
וְלִי אֲדֹנִי לְמוֹת תּוֹצְאוֹת:
אֶד-אֱלֹהִים יִמְחֹץ רֹאשׁ אֲבִיו
קִדְקֹד שַׁעַר מִתְחַלֵּף בְּאַשְׁמִיו:
אֶמַר אֲדֹנִי מִבֶּשֶׁן אֲשִׁיב אֲשִׁיב מִמַּעֲלוֹת יָם:
לְמַעַן וְתִמְחֹץ רִגְלֶךָ בְּדָם
לְשׁוֹן בְּלִבֶּיךָ מֵאֲבִיב מִנְהוּ:
רְאוּ הַלִּיכּוֹתֶיךָ אֱלֹהִים
הַלִּיכּוֹת אֵלַי מִלְכִּי בְקֹדֶשׁ:
קִדְמוּ שָׂרִים אַחֵר נִגְנִים בְּתוֹךְ עֲלָמוֹת תּוֹפְפוֹת:
בְּמִקְהֵלוֹת בְּרִכּוּ אֱלֹהִים יְיָ מִמִּקּוֹר יִשְׂרָאֵל:
שֵׁם בְּנִימֵן וְצִלִּיר רֹדֶם שָׂרֵי יְהוּדָה רִגְמָתָם
שָׂרֵי זָבֻלֹן שָׂרֵי נִפְתָּלִי:
צִוָּה אֱלֹהֶיךָ עֹדֵף עֹזָה אֱלֹהִים זֹו פְּעֻלַּת לָנוּ:
מִהִיכֶלֶךָ עַל-יְרוּשָׁלַם לֶךְ יוֹבִילוּ מִלְכִּים שִׂי:
גִּיעַר חֵית קִנָּה עֲדַת אֲבִירִים וּבַעֲגִלֵי עַמִּים
מִתְרַפֵּס בְּרִצִּיכֶסֶף בְּזֹר עַמִּים קְרָבוֹת יַחֲפָצוּ:
יִאֲתִיו חֲשִׁמְנִים מִנִּי מִצָּרִים
כּוֹשׁ תִּגְרִיץ יִגְדִּיו לְאֱלֹהִים:
מִמַּלְכוֹת הָאָרֶץ שִׁירוּ לְאֱלֹהִים וּמָרוּ אֲדֹנֵי סֵלָה:
לְרִכֵּב בְּשָׂמִי שְׂמִי-קֹדֶם הֵן יִתֵּן בְּקוֹלוֹ קוֹל עֹז:
תִּנּוּ עֹ לְאֱלֹהִים עַל-יִשְׂרָאֵל גְּאוּתוֹ וְעֹזוֹ בְּשֻׁחָקִים:
נִזְרָא אֱלֹהִים מִמִּקְדָּשֶׁיךָ
אֵל יִשְׂרָאֵל הוּא נִתֵּן וְעֹ
וְתַעֲצֻמוֹת לַעַם בְּרוּךְ אֱלֹהִים:

Liege each and every day, the burden is ours - for the *Él* who is our salvation, *selah*. For us, *Él* is our saviour, and death emerges from יְדוּהָה our Liege. Surely, *Elohim* will smash the heads of THEIR enemies, scalping the hair from those who carry guilt. Our Liege said: 'From Bashan I will return, I will return from the depths of the sea - so that your foot will wade through blood and your dogs' tongues will drink from your enemies. They have seen the paths of *Elohim*, the ways in which my *Él*, my Sovereign is sacred. The singers go first, the musicians follow after, in the midst of girls playing drums. Among the chorus they bless *Elohim*, יְדוּהָה, from the source of Yisraél. There is Binyamin, the youngest, ruling over the leaders of Yehudah and their council, the leaders of Zevulun and Naftali. Your *Elohim* has commanded your strength - be strong and *Elohim* will act for us. Out from Your sanctuary upon Yerushalayim, there foreign kings will bring tributes to you. Rebuke the beast of reeds, the community of bulls, the nations of calves - all of them submit themselves to the power of silver, but THEY has scattered the peoples who delight in war. **Noble emissaries shall come from Mitsrayim, and Kush will stretch out a hand to *Elohim*.** Sing to *Elohim*, all kingdoms of the Earth, chant to our Liege, *selah* - to THEY, the one who rides upon the ancient heavens, THEIR voice is a mighty boom. Ascribe strength to *Elohim* whose majesty is over Yisraél and whose strength is in the skies. *Elohim* from Your sanctuary is awe-inspiring, the *Él* of Yisraél gives strength and power to the people - blessed be *Elohim*!

*Ha-Él(!) lanu, Él lemosha'ot; ve-IĒlohim
adonai; lamaveṭ, totsa-ot. Akh-Elohim,
yimḥats, rosh oyeyav; koḏkoḏ shé'ar;
miṯhallékh, bq-ashamav. Amar adonai
miBashan ashiv; ashiv, mimetsuloṭ yam.
Lema 'an(!), timḥats raglekha, beḏam;
leshon kelayekha; mé-oyeyim minéhu. Ra-u
halikhotekha Elohim; halikhoṭ Éli malki
yakodesh. Kiddemu sharim aḥar nogemim;
betokh 'alamot, tofēfoṭ. Bemak-héloṭ
barekhu Elohim; Adonai, mimekor Yisraél.
Sham Binyamin(!), tsa'ir, roḏém, saré
Yehudaḥ riḡmaṭam; saré Zeyulun, saré
Naftali. Tsivvah Eloheka, 'uzzeka; 'uzzah
Elohim; zu, pa'alta lanu. Méhékhalekha
'al-Yerushalayim; lekha yoyilu melakhim
shai. Ge'ar ḥayyat kaneh, 'adaṭ abbirim(!),
be'égel 'ammim, miṭrappés beratsé-khasef;
bizzar 'amim kerayot yehpatsu. Ye-etayu
ḥashmannim mini Mitsrayim; kush tarits
yaḏav, IĒlohim. Mamlekhoṭ ha-arets shiru
IĒlohim; zammeru aḏonai selah. Larokhéy
bishmé shemé-keḏem; hén yittén bekolo, kol
'oz. Tenu 'oz, IĒlohim; 'al-Yisraél ga-avaṭo;
ve'uzzo, bashehakim. Nora Elohim,
mimikdashekha; Él Yisraél, hu noṭén(!), 'oz;
veta'atsumot la'am, barukh Elohim.*

Sukkot Psalms

*Psalm 42 and Psalm 43 are the psalms for Sukkot – Sukkot is unique in having two psalms, but they are a pair that are often read into each other, partially bound together by a shared refrain: **What has depressed you, my soul?...***

It is often imagined that this psalm was penned by David during one of the times he was in hiding and thus unable to make the traditional pilgrimage to the Temple for one of the festivals. The combination of recollection, remembering the past experience of leading the singing and dancing with the pilgrims, and the emotive tone of the language – led this to be read and used as a poem of mourning long after David's time. Although his exile was short-lived, many have read these two psalms in light of the long exile of the Diaspora(s).



לִמְנַצֵּחַ מִשְׁכִּיל לְבִנֵי־קֹרַח:
כַּאֲיֵל תַּעֲרֹג עַל־אֲפִיקֵי־מַיִם
בֶּן נִפְשִׁי תַעֲרֹג אֵלַיךְ אֱלֹהִים:
צִמְאָה נִפְשִׁי וְלֵאלֹהִים לֵאמֹר חַי
מִתִּי אָבֹא וְאֶרְאֶה פָנַי אֱלֹהִים:
הִיטָה־לִּי דִמְעָתִי לֶחֶם יוֹמָם וְלַיְלָה
בְּאֶמְרִי אֵלַי כְּלִי־חַיִּים אֵיךְ אֱלֹהִיךָ:
אֵלֶּה אֲזַכֵּר וְאֶשְׁפָּכָה עָלַי וְנִפְשִׁי
כִּי אֶעֱבֹר וּבִסְפֹךְ אֲדִידִים עַד־בֵּית אֱלֹהִים
בְּקוֹל־רִנָּה וְתוֹדָה הִמְזִין חוֹגֵג:
מִה־תִּשְׁתַּחֲוֶיֶה וְנִפְשִׁי וְתַהֲמִי עָלַי
הוֹחִילִי לֵאלֹהִים כִּי־עוֹד אוֹדְנוּ יִשׁוּעוֹת פָּנָיו:
אֱלֹהִי עָלַי נִפְשִׁי תִשְׁתַּחֲוֶיֶה
עַל־כֵּן אֲזַכֵּר מִצָּרַי יְרֵדָה
וְחֶרְמוֹנִים מִהָר מִצְעָר:
תִּהְיוּ־אֶל־תִּהְיוּ קוֹרָא לְקוֹל צִנּוּרֶיךָ
כָּל־מִשְׁבְּרֶיךָ וְגִלְיֶיךָ עָלַי עֲבְרוּ:
יוֹמָם וַיֵּצֵא יְיָ וְחֶסֶדּוֹ וּבְלִילָה שִׁירוּ עִמִּי
תִּפְלָה לֵאמֹר חַיִּי:
אוֹמְרָה וְלֵאמֹר סֵלֵעִי לִמָּה שְׂכַחְתָּנִי
לִמָּה־קִּנְרִי אֵלַי בְּלֶחֶץ אוֹיֵב:
בְּרָצָח וּבְעִצְמוֹתַי חֲרָפוֹנִי צוּרֶיךָ
בְּאֶמְרִי אֵלַי כְּלִי־חַיִּים אֵיךְ אֱלֹהִיךָ:
מִה־תִּשְׁתַּחֲוֶיֶה וְנִפְשִׁי וְתַהֲמִי עָלַי
הוֹחִילִי לֵאלֹהִים כִּי־עוֹד אוֹדְנוּ
יִשׁוּעוֹת פָּנָי וְאֵלֶּיךָ:
שְׁפֹטֵנִי אֱלֹהִים וְיִבֶּה רִיבִי

For the conductor, Maskil, of Korah's children.

Just as a hart pants after streams of water, so too my body thirsts for You, *Elohim*. My soul is thirsty for *Elohim*, for the living *Él*! When will I come and appear before the face of *Elohim*? My tears have been my sustenance day and night, when they taunt me all day, saying 'Where is your *Elohim* now?' These things I will recall and my soul will pour out from within me: how I journeyed with the crowd, leading them to the house of *Elohim* with a joyful voice, grateful for the throng making pilgrimage together.

What has depressed you my soul, so you moan within me? Wait for *Elohim*, for THEY is still before us, as salvation.

My soul within me is depressed for I remember You from the land of the Yarden and from the Hermon mountains, from the hill of Mitsar. One deep calls to another, calling with the voice of Your cataracts, all the waves of sound and echoes have passed over me. By day, יהוה will command love and mercy, and at night, THEIR song will be with me, a prayer to the *Él* who lives. I will say unto *Él*, my rock, 'Why have you forgotten me? Why am I mourning under the oppression of the enemy?' My enemies taunt me, it feels like they are crushing my bones – when they say to me all day long, 'Where is your *Elohim* now?'

What has depressed you my soul? Why do you moan within me? Wait for *Elohim*, for THEY is still before us, as salvation. My *Elohim*!

Judge me, *Elohim*! Plead my case before



Lamnatsséah Maskil liyné-Korah.

Ke-ayyal, ta'arog 'al-afiké-mayim;

kén nafshi ta'arog élekha Elohim. Tsame-ah

nafshi(!), l'Élohim, le-Él hai; matai ayo;

ve-éra-eh, pené Elohim. Hayetah-li dim'aṭi

lehem yomam valaylah; be-emor élai kol-

hayom, ayyéh Elohekha. Élleh ezkerah(!) ve-

eshpekha, 'alai(!) nafshi, ki e'eyor(!) basakh,

eddaddém, 'ad-bét Elohim; bekol-rinnah

vetodah, hamon hogég. Mah-tishtoḥaḥi(!)

nafshi, vatehemi 'alai; hoḥili l'Élohim, ki-'od

odenenu, yeshu'ot panav. Elohai, 'alai, nafshi

tishtoḥaḥ; 'al-kén, ezkarekha mé-erets

yarden; vehermonim, méhar mits'ar.

Tehom-el-tehom koré lekol tsinorekha;

kol-mishbarekha vegallekha, 'alai 'ayaru.

Yomam(!) yetsavveh Adonai(!), ḥasdo,

uvalaylah shiru 'immi; tefillah, le-Él hayyai.

Omerah(!), le-Él sal'i, lamah shekhaṭani;

lammah-kodér élékha, belahats oyéy.

Beretsah(!), be'atmotoi, hérfumi tsorerai;

be-omram élai kol-hayyom, ayyéh Elohekha.

Mah-tishtoḥaḥi(!) nafshi, umah-tehemi

'alai; hoḥili l'Élohim ki-'od odenenu,

yeshu'ot panai, v'Élohai.

Shofténi Elohim, veriyah riḥi,

Shemini 'Atseret Psalm

...upon a Shemini. Like many psalms, this one includes notes about how to play it on musical instruments. However, we have a limited understanding of what those instruments may have been like. The note here, about a Shemini is unclear, but it has led to the common practice of reciting this psalm on the holiday of Shemini Atseret.

Likely the only connection between the two is the number eight (shemoneh). Most scholars assume that the term refers to an eight-stringed lyre or harp. It is often assumed to be a mid-range instrument, although there is a connection with the Alamot (itself a reference to young women, and thus assumed to have a soprano tone). Others imagine that it refers to a musical ensemble - eight musicians, perhaps all playing different instruments.



מְגוֹי לֹא־חֶסֶד
מֵאִישׁ־מִרְמָה וְעוֹלָה תִּפְלֹטְנִי:
כִּי־אַתָּה ׀ אֱלֹהֵי מַעֲוִי לָמָּה זָנַחְתָּנִי
לָמָּה־קָּדַר אֶתְהַלֵּךְ בְּלֶחֶץ אוֹיֵב:
שְׁלַח־אוֹרְךָ וְאַמְתָּךְ הֵמָּה יְנַחוּנִי
יְבִיאוּנִי אֶל־הַר־קֹדֶשְׁךָ וְאֶל־מִשְׁכְּנֹתֶיךָ:
וְאֲבֹאָה ׀ אֶל־מִזְבֵּחַ אֱלֹהִים אֶל־אֵל שְׁמֹחַת גִּילִי
וְאוֹדֶךָ בְּנֹזֵר אֱלֹהִים אֱלֹהֵי:
מַה־תִּשְׁתַּחֲוִי ׀ נַפְשִׁי וּמַה־תִּתְּנֵמִי עָלִי
הוֹחִילִי לְאֱלֹהִים כִּי־עוֹד אוֹדְנִי
יִשְׁוּעַת פָּנָי וְאֱלֹהֵי:

לִמְנַצֵּחַ עַל־הַשְּׁמִינִית מִזְמֹר לְדָוִד:
הוֹשִׁיעָה יי כִּי־גָמַר חֶסֶד
כִּי־פָסוּ אֲמוֹנִים מִבְּנֵי אָדָם:
שׂוֹא ׀ יִדְבְּרוּ אִישׁ אֶת־רֵעֵהוּ
שֹׁפֵת חֲלָקוֹת בִּלְבָב וְלֵב יִדְבְּרוּ:
יְכַרֵּת יי כָּל־שֹׁפֵטֵי חֲלָקוֹת לְשׁוֹן מְדַבֵּרֵת גְּדִלוֹת:
אֲשֶׁר אָמְרוּ ׀ לְלִשְׁנֵנוּ נִגְבִּיר שְׁפָתֵינוּ אֶתְּנוּ
מִי אֲדוֹן לָנוּ:
מִשָּׁד עֲנִיִּים מֵאֲנֶקֶת אֲבִיּוֹנִים עֲתֵה אָקוּם יֹאמֶר
יי אִשִּׁית בְּנִשְׁע יָפִיחַ לוֹ: אֲמַרְוֹת יי אֲמַרְוֹת
טְהוֹרוֹת בְּסֹף צָרוֹף בַּעֲלִיל לְאָרֶץ מְזֻקָּק שְׁבַע־עֲתִים:
אַתָּה־יי תִּשְׁמְרֵם תִּצְרֹנוּ ׀ מִן־הַדּוֹר זֶה לְעוֹלָם:
סָבִיב רָשָׁעִים יִתְהַלְכֹּן בָּרָם זְלוֹת לִבִּי אָדָם:

a nation who has no compassion! Deliver me from the deceitful and unjust man! For You are the Elohim of my strength - so why have You ditched me? Why am I mourning constantly under the oppression of the enemy? Send out Your light and Your truth and they will guide me, they will bring me to Your sacred mountain and to Your dwelling places. Then I will come to the altar of Elohim, to ÉI who is my ultimate joy, and I will praise You upon the harp Elohim, my Elohim. What has depressed you my soul? Why do you moan within me? Wait for Elohim, for THEY is still before us, as salvation. My Elohim!

For the conductor, upon a Shemini,
a song by David.

Help, יְהוָה, for the pious are all gone! The believers all fall among these mortals! Every person speaks lies and falsehoods with their neighbour, with broken lips and a deceitful heart they speak. May יְהוָה cut off all those lying lips and exaggerating tongues - who have said, 'our tongue will make us mighty, our lips are our own, who is master over us?' For the oppression of the poor, for the sighing of the needy - now I will arise', says יְהוָה, 'I will place in safety the one whom they all mock.' The words of יְהוָה are pure words - like silver refined in a crucible here on Earth, purified and refined seven times over. You, יְהוָה, will guard them. Preserve us from this generation until forevermore. The wicked surround us on every side, here where vileness is exalted by human beings.



migoi lo-ḥasid; mé-ish-mirmah ve'avlah
tefalleténi. Ki-attah(!), Elohé ma'uzzi,
lamah zenaḥtani; lammah-kodér
eṭhallékh, belahats oyéy. Shelah-orekha
va-amittekha hémmah yanḥuni; yeyi-uni
el-har-kodshekha, ve-el-mishkenotekha. Ve-
avo-ah(!), el-mizbah Elohim, el-ÉI, simḥat
gili; ve-odekha bekhinnor, Elohim Elohai.
Mah-tishtoḥaḥi(!) nafshi, umah-tehemi
'alai; hohili l'Elohim ki-'od odennu,
yeshu'ot panai, v'Elohai.

Lamnatsséah 'al-haShemini, mizmor leDavid.
Hoshi'ah Adonai ki-gamar ḥasid.
Ki-fassu emunim, mibené adam. Shav(!)
yedabberu, ish et-ré'ehu; sefat ḥalakoṭ; beléy
valéy yedabéru. Yakhrét Adonai kol-sifté
ḥalakoṭ; lashon, medabberet gedoloṭ. Asher
ameru(!), lilshonenu nagbir sefatenu ittanu;
mi adon lanu. Mishod 'aniyyim, mé-ankaṭ
evyonim; 'attah akum yomar Adonai;
ashiṭ beyésha', yaḥiaḥ lo. Imarot Adonai,
amarot tehoroṭ; kesef tsarof ba'alil la-arets;
mezukkak, shiv'atayim. Attah-Adonai
tishmerém; titsserennu(!), min-haddor zu
le'olam. Sayiy, resha'im yiṭhallakhon; kerum
zulluṭ, liyné adam.

...and

three

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ

בָּרוּךְ אַתָּה יְהוָה

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה

אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה

וְאֱלֹהֵי יַעֲקֹב וְאֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים,
 קוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם,
 לְמַעַן שְׁמוֹ בְּאַהֲבָה.

✽ Said during the Ten Days of Repentance
 זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכֹתֵבנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן

בָּרוּךְ אַתָּה יְהוָה

מֶגֶן אַבְרָהָם.

Yom Toy 'Amidah

The 'Amidah is the 'main event' of the Siddur, and the culmination of the prayers we recite before and after. In fact, when our Sages refer to prayer with a definite article, HaTefillah, they mean the 'Amidah itself.

The 'Amidah is a modular and composite entity, made up of several blessings. The weekday version, found here, originally contained eighteen blessings, with a nineteenth added later. For this reason it is also known as the Shemoneh Eseréh (the 18).

At a minimum, the only obligations of Jewish prayer on an individual are to recite the 'Amidah three times daily and to recite the Shema' twice.

steps

Open my lips, and my mouth will tell of Your praises

Blessed are You, יְהוָה,
 our Elohim and Elohim of our ancestors,
 Elohim of

Ayrham, Sarah

Yitshak, Riyykah,

Ya'akov, Raḥel and Lé-ah

Él, Great, Mighty, and Awesome,
 Highest Él who repays kindness,
 who acquires all things and
 remembers our pious ancestors,
 and who will bring a redeemer
 to their descendants, lovingly,
 for the sake of THEIR name.

✽ Said during the Ten Days of Repentance
 Remember us for life,
 Sovereign who desires life.
 Write us in the Book of Life,
 for Your sake, living Elohim.

Sovereign who helps
 and recalls and saves and protects,

Blessed are You, יְהוָה,
 who protects Ayrham.

Sarah, Riyykah, Raḥel and Lé-ah – The four Immahoṭ (Matriarchs). A growing custom is to amend the 'Amidah to include our ancient foremothers. They too each had unique Divine relationships, and by invoking their names, we invoke these relationships alongside those of our forefathers. We also invoke them as complex role models to remember and learn from. Furthermore, there is ancient precedent in Sefaradi liturgy to invoke the Immahoṭ, from Mi Shebérakh prayers. However, since they have yet to be universally adopted in this context, they are left here optionally in grey.

forwards



Adonai sefatai tiftah, ufi yaggid tehillatekha

Barukh Attah Adonai

Elohenu v'Elohe avotenu

Elohe Ayrham Elohe Sarah

Elohe Yitshak Elohe Riyykah

v'Elohe Ya'akov v'Elohe Raḥel

v'Elohe Lé-ah

ha-Él haGadol haGibbor

vehaNora, Él 'Elyon gomel

hasadim toyim, koneh hakol,

vezokher hasde avot, umevi go-el

lyne yenehem, lema'an shemo

be-ahavah.

(Zokhrénu lehayyim,

melekh hafets bahayyim,

vekhotevnu beséfer haḥayyim

lema'anakh Elohim hayyim.)

Melekh 'ozér

ufokéd umoshia' umagén,

Barukh Attah Adonai

magén Ayrham

Yom Toy 'Amidah

...powerful...

This second blessing describes *THEIR* might in the world around us. That is brought to our minds in two ways: by reflecting on the patterns of nature, and by considering the cycles of life and death. Reviving the dead is given agricultural significance, and salvation is discussed as a plant which needs tending. This is an important association, for it is a reminder that Judaism sees evidence of *THEIR* being in the cycles of nature. With every flower that returns to life, every season that turns the wheel of the year further, we get a glimpse of the cosmic natural order – in which our death and life will cycle and return just as the other creatures which share our environment do.

Kavvanah: consider a flower which shrivels and dies only to return the next year. What in our lives is tended by the cycles of salvation?



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אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי,
מַחְיֶה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ

☞ In winter
(ie, after Shémini Atseret)

מְשִׁיב הַרוּחַ
וּמוֹרִיד הַגֶּשֶׁם.

☞ In summer
(ie, after Pesah)

מוֹרִיד
הַטֶּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחְיֶה מֵתִים
בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים,
וּמְקִים אֲמוֹנָתוֹ
לִישְׁנֵי עֶפֶר.

מִי כָמוֹךָ בַּעַל גְּבוּרוֹת,
וּמִי דוֹמֶה לָךְ,
מְלֹךְ מַמְיֵת וּמַחְיֶה
וּמַצְמִיחַ יְשׁוּעָה.

☞ Said during the Ten Days of Repentance

מִי כָמוֹךָ אֵב הַרְחֵמֵן זֹכֵר יְצוּרֵי
בְּרַחֲמִים לְחַיִּים

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יי
מַחְיֶה הַמֵּתִים.

You are eternally **powerful**, Liege,
You who revives the dead,
abundant in saving,

☞ In summer
(ie, after Pesah)

who causes
the dew
to fall.

☞ In winter
(ie, after Shémini Atseret)

who causes
the wind to blow
and the rain to fall.

You mercifully appoint life,
revive the dead
with great compassion.
You support the falling
and heal the sick
and free the bound
and sustain Your faith
for those who sleep in the dust!
Who is like you, Owner of **might**,
and who is similar to you,
Sovereign who revives the dead
and tends to salvation?

☞ Said during the Ten Days of Repentance
Who is like you, Merciful parent, who
remembers Your creatures with
compassion for life?

You are trusted to revive the dead.
Blessed are You, יהוה,
who revives the dead.



Attah gibbor le'olam Adonai
meḥayyéh métiṃ Attah
ray lehoshia'

moriḏ | mash-shiy haruah
hatal. | umoriḏ hageshem.

Mekhalkél ḥayyim behesed,
meḥayyéh métiṃ
beraḥamim rabbim.
Somékh nofelim
verofé ḥolim,
umattir asurim,
umkayyém emunaṭo
lishéné 'afar.

Mi khamokha ba'al geyuroṭ
umi domeh lakh,
melekh mémiṭ umḥayyeh
umatsmiah yeshu'ah.

(Mi khamokha
ay haraḥaman zokhér yetsurav
beraḥamim leḥayyim.)

Vene-eman Attah
leḥaḥayoṭ métiṃ.
Barukh Attah Adonai
meḥayyéh
hamétiṃ.

Yom Toy 'Amidah

The Kedushah is given far more emphasis than other parts of 'Amidah. It is particularly contrasted when the 'Amidah is repeated aloud and we go from the heightened drama of the Kedushah to everyone talking over the Reader as they repeat the balance of the blessings.

The reason for this seemingly undue importance being assigned to the Kedushah seems to be entirely historical. In the Late Antique period (what we know as the period of the Ge-onim) a school of mysticism developed which involved shamanic-like trance states in which rabbis would have visions of ascending to Heaven. These traditions (known as Merkayah) obsessed over the architectural layout of Heaven and the accurate measurement of the Divine forefinger (Shi'ur Komah). Yet in their visions, they often witnessed the angels reciting praise – which is what the Kedushah is meant for.



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☞ Said only in the Reader's repetition

נִקְדֵּי יֵשֶׁךְ וְנִעְרִיצֶךְ,

בְּנֶעֱם שֵׁיחַ סוֹד שְׂרָפֵי קֹדֶשׁ,
הַמְשַׁלְּשִׁים לָךְ קִדְשָׁהּ,
וְכֵן כְּתוּב עַל־יַד נְבִיאָךְ:
יְיָ וְקָרָא זֶה אֶל־זֶה וְאָמַר

(קהל:)

קָדוֹשׁ

קָדוֹשׁ

קָדוֹשׁ

יְיָ צְבָאוֹת,

מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ

לְעִמָּתָם מְשַׁבְּחִים וְאֹמְרִים:

(קהל:)

בָּרוּךְ כְּבוֹד

יְיָ מִמְּקוֹמוֹ

וּבִדְבָרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

(קהל:)

יְיָ מְלִיךְ לְעוֹלָם,

אֱלֹהֵינוּ צִיּוֹן, לְדֹר וָדֹר,

הַלְלוּיָהּ

☞ Said only in the Reader's repetition

We shall sanctify
and extol,

just like the tranquil secret
dialogue of the holy angels,
who triplicate Your sanctity, as it
written by Your prophet:
“And they called, ^{BOW BOW BOW}
^{RIGHT LEFT} one to another, and said:”

(Community:)

“Holy

Holy

Holy

יְהוָה OF LEGIONS, the
entire world is full
of THEIR glory!”

Opposite them, others praise and say:

(Community:)

“Blessed is the glory of
יְהוָה in THEIR place!”

In Your holy words it is
written that they say:

(Community:)

“יְהוָה shall rule forever,
the Elohim of Tsiyyon,
For every generation,
Praise Yauh!”



Nakdishakh vena'aritsakh,
keno'am siah sod sarfe kodesh,
hamshalleshim lekha kedushah,
vekhén katuv 'al-yad nevi-akh:
“Vekara zeh el-zeh ve-amar:”

“Kadosh

Kadosh

Kadosh

Adonai Tseva-ot,
melo khol-ha-arets
keyodo”

Le'ummatam
meshabbehim ve-omerim:

“Barukh kevod
Adonai mimekomo”

Uydivre kodshekha
katuv lemor:

“Yimlokh Adonai le'olam,
Elohayikh Tsiyyon,
ledor vador,
haleluYauh”

Yom Toy 'Amidah

As mentioned in the introduction to the Mo'adim section, this text here that frames the middle blessings of the Amidah is essential for understanding the theme – the special choice of the people Yisraél means that they have benefits (celebrating on the festivals, being 'seen' by the Divine), but also that they have responsibilities (to sanctify the Divine name just as they are sanctified by it).

There's a lovely teaching from Hakham Ayrham Daḥan:

"The Torah doesn't excuse someone from their responsibilities towards others; on the contrary, it obligates them to fulfill an even greater and heavier responsibility: to bring Creation close to the Torah in peaceful ways..."

(cont.)



D

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקָדוֹשִׁים בְּכָל-יוֹם יְהַלְלוּךָ. סְלַח.

בָּרוּךְ אַתָּה יי
הָאֵל הַקָּדוֹשׁ.

☞ Said instead during the Ten Days of Repentance
...הַמֶּלֶךְ הַקָּדוֹשׁ.

N

אַתָּה בְּחַרְתָּנוּ מִכָּל-הָעַמִּים,

אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,

וְרוֹמַמְתָּנוּ מִכָּל-הַלְשׁוֹנוֹת,

וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,

וְקִרְבַּתָּנוּ מִלִּבְּנוּ לַעֲבוֹדָתְךָ,

וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ

עָלֵינוּ קָרָאתָ.

A

☞ Said on Saturday evenings

וְתוֹדִיעָנוּ מִשְׁפָּטֵי צִדְקָךָ,
וְתַלְמִידָנוּ לַעֲשׂוֹת בָּהֶם חֻקֵּי רְצוֹנְךָ,

וְתִתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה

מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת,

חֻקִּים וּמִצְוֹת טוֹבִים,

וְתַנְחִילָנוּ וּמְגִי שְׁשׁוֹן

וּמוֹעֲדֵי קֹדֶשׁ וְחֲגֵי נְדָבָה,

וְתוֹרִישָׁנוּ קֹדֶשֶׁת שַׁבָּת

וְכָבוֹד מוֹעֵד וְחֲגִיגַת הָרָגֵל.

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You are **holy** and Your name is **holy** –
the **holy** ones praise You every day, *selah*.

Blessed are You, יהוה,
the **Holy Él**.

☞ Said instead during the Ten Days of Repentance
... the Holy Sovereign

You have chosen us from
amongst all the nations, loved
us and desired us. You have
elevated us above all other
languages and sanctified us with
Your commandments. You, our
Sovereign, have brought us close
to perform Your service, and
You have called us through Your
great and sacred name.

☞ Said on Saturday evenings

You have informed us of Your just laws
and taught us to do them - the statutes
You desire. You have given them to us,
יהוה, our *Elohim*, in love – moral rules
and true teachings, commandments
and statutes which are good. You have
guided us to seasons of joy, occasions
of sanctity, and voluntary pilgrimages.
You have bequeathed to us the sanctity
of Shabbat and the honour of festivals
and pilgrimages.



*Attah kadosh veshimkha kadosh,
ukdoshim bechol-yom
yehalelukha, selah.*

*Barukh Attah Adonai
ha-Él hakedosh.*

(...hamelekh hakedosh)

Attah behartanu mikol-ha'amim,

ahayta otanu veratsita banu,

veromamtanu mikol-haleshonot,

vekiddashtanu bemitsvotekha,

vekeraytanu malkenu la'ayodatekha

veshimkha hagedol vehakedosh

'alenu karata.

*(Vatodi'enu mishpeté tsidkekha,
vatelammedenu la'asot bahem huké
retsonékha, vatitten lanu Adonai
Elohénu be-ahayah mishpatim
yesharim ve'orot emet, hukkim
umitsvot toyim, vatanhilénu zemanné
sason umo'adé kodesh vehagé nedayah,
vatorishénu kedush-shat shabbat
ukhyod mo'ed vahagigat haregel.*

Yom Toy 'Amidah

(cont.)

"There's no ability under this remit to seek out personal honour, monetary gain, or any other goal except for the single aim of the Torah itself: joy in meriting to be obligated by it."

– Zikhronot Ayraham, p. 365

This idea, that the single aim of the Torah is to feel 'joy in meriting to be obligated by it' is such an apt summation of the tone of the Shalosh Regalim in our prayers. Yes, we celebrate – but we are celebrating how much work we have to do. We are celebrating the unique role and responsibility which we have undertaken, and relishing in the burden of being in partnership and covenant with the Divine.



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בין קדשת שבת
לקדשת יום טוב הבדלת,
ואת יום השביעי
מששת ימי המעשה הקדשה,
והבדלת והקדשה
את עמך ישראל בקדשתך:

ותתן לנו יי אלהינו באהבה

On Shabbat
(שבתות למנוחה ו)

מועדים לשמחה,

חגים וזמנים לששון,

On Shabbat
(את יום השבת הזה, ו)

את יום

<i>On Shemini 'Atseret</i>	<i>On Sukkot</i>	<i>On Shavu'ot</i>	<i>On Pesah</i>
שמיני,	חג	חג	חג
חג עצרת	הסוכות	השבועות	המצות
ה זה,			

את יום טוב

מקרא קדש הזה,

זמן	זמן	זמן	זמן
חרותנו	תורתנו	שמחתנו	שמחתנו

באהבה מקרא קדש,

זכר ליציאת מצרים.

Between the sanctity of Shabbat and that of Yom Tov, you have differentiated, just as you have between the seventh day and the six days of the week. You have separated them and sanctified them, as You have Your people, Yisraél through Your sanctity.

You have given us in love,

יהוה our Elohim,

On Shabbat
(Shabbatot for rest and)

occasions for joy,

festivals and times of rejoicing:

On Shabbat
(this day of Shabbat, and)

this day

<i>On Pesah</i>	<i>On Shavu'ot</i>	<i>On Sukkot</i>	<i>On Shemini 'Atseret</i>
of the	of the	of the	eight, a
Festival of	Festival of	Festival of	festival of
Matsoṭ,	Shavu'ot,	Sukkot,	'atseret,

this holiday, a sacred event,

the time	the time of	the time	the time
of our	the Torah's	of our	of our
freedom	giving	rejoicing	rejoicing

lovingly marking out the sanctity,
a memory of the exodus
from Mitsrayim.



Bén kedush-shat shabbat likdush-shat
yom toy hiydalta, ve-et yom hashevi'i
misheshet yemé hama'aseh hikdashta,
vehiydalta vehikdashta et 'ammekha
Yisraél bikdushatakh.)

Vatitten-lanu

Adonai Elohénu be-ahayah

(shabbatot limnuhah u-)

mo'adim lesimhah,

haggim uzmannim lesason:

(et yom hashabbat hazeh, ve-)

et yom

Hag	Hag	Hag	shemini,
haMatsoṭ	haShavu'ot	haSukkot	hag 'atseret

hazeh,

et yom toy

mikra kodesh hazeh,

zeman	zeman	zeman	zeman
herutenu	mattan	simhatenu	simhatenu
	toratenu		

be-ahayah mikra kodesh,
zekher litsi-at Mitsrayim.

Yom Toy 'Amidah

"The world is filled
with remembering and forgetting
like sea and
dry land.

Sometimes memory
is the solid ground we stand on,
sometimes memory
is the sea that covers all things
like the Flood. And
forgetting
is the dry land
that saves,
like
Ararat"

-Yehudah Amihai



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אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

יַעֲלֶה וְיָבֵא,

יַגִּיעַ, יִרְאֶה וְיִרְצֶה,

יִשְׁמַע, יִפְקֹד, וְיִזְכֹּר

זְכוֹרֵנוּ

וְזִכְרוֹן אֲבוֹתֵינוּ,

זִכְרוֹן יְרוּשָׁלַיִם עִירְךָ

וְזִכְרוֹן מָשִׁיחַ מְבִית-דָּוִד עֲבָדְךָ,

וְזִכְרוֹן כָּל-עַמֶּיךָ בֵּית יִשְׂרָאֵל

לְפָנֶיךָ לְפִלִּיטָה, לְטוֹבָה,

לְחַן לְחֶסֶד וּלְרַחֲמִים

בְּיוֹם

(On Shabbat
הַשְּׁבִעִת הַזֶּה, וּבְיוֹם)

On Shemini Atseret On Sukkot On Shavu'ot On Pesah

שְׁמִינִי חַג חַג חַג חַג

חַג עֲצֵרֶת חַג עֲצֵרֶת חַג עֲצֵרֶת חַג עֲצֵרֶת

הַזֶּה,

בְּיוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה,

לְרַחֵם בּוֹ עָלֵינוּ וּלְהוֹשִׁיעֵנוּ.

זְכֹרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה (ק: אָמֵן),

וּפְקֹדְנוּ בּוֹ לְבִרְכָּה (ק: אָמֵן),

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים (ק: אָמֵן).

בְּדִבְרֵי יְשׁוּעָה וּרְחֻמִּים, חוּס וְחַנּוּן,

וְחַמֵּל וּרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,

כִּי אֱלֹהֶיךָ עֵינֵינוּ,

כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה.

Our Elohim and
Elohim of our ancestors,

lift and bring,
carry, make seen and desired,
make heard, make recalled,
and make remembered
our memory

and the memory of our ancestors;
the memory of Yerushalayim, Your city;
and the memory of the Mashiah,
descendant of David, Your servant;
and the memory of all of Your people,
the House of Yisraél; for deliverance,
happiness, goodness, grace, love, mercy,

on this day

(On Shabbat
(of Shabbat, and on this day)

On Pesah On Shavu'ot On Sukkot On Shemini Atseret

of the of the of the eight, a

Festival of Festival of Festival of festival of

Matssot, Shavu'ot, Sukkot, atseret,

on this holiday, a sacred event,
to be merciful to us and to save us.
Remember us, יְיָ our Elohim, today for
good, and recall us today for blessing,
and save us today for a good life.

With salvation and mercy, be
generously gracious upon us, and
forgive and absolve us, and save us,
for it is toward you our eyes look.

For You are a Sovereign Él,
gracious and merciful.



Elohénu v'Élohé avoténu,
ya 'aleh veyavo,
yaggia', yéra-eh veyératseh,
yish-shama', yippakéd, veyizzakhér
zikhronénu

vezikhron avoténu
zikhron Yerushalayim 'irakh
vezikhron Mashiah miBét-David
'aydakh, vezikhron kol- 'ammekha
Bét-Yisraél, lefanekha lifléta, letoyah,
lehén leheseḏ ulraḥamim

beyom

(hashabbat hazeh, uvyom)

Hag Hag Hag shemini,

haMatssot haShavu'ot haSukkot hag atseret

hazeh,

beyom toy mikra kodesh hazzeh,
lerahém bo 'alénu ulhoshi'enu.

Zokhrénu Adonai Elohénu
bo letoyah (K: Amén),

ufokdénu yo liyrakhah (K: Amén),
vehoshi'enu yo lehayyim toyim (K: Amén).

Yidvar yeshu 'ah veraḥamim,
hus vehonnénu vahamol veraḥém
'alénu vehoshi'enu,
ki élekha 'énenu, ki Él melekh
hannun veraḥum Attah.

Yom Toy 'Amidah

On prayer:

"Just as rain cannot make the Earth flourish without the Earth having been cultivated in advance, so prayer cannot be helpful without prior preparation.

One cannot pray for prosperity, while sitting lazily at home. Nor pray for good health, while ignoring hygiene. Nor pray for wisdom, without having prepared the mind to receive it."

-Hakham Hayyim David haLevi
Aséh Lekha Rav 2:22



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וְהַשִּׂיאוּנוּ יְיָ אֱלֹהֵינוּ
אֶת בְּרַכַּת מוֹעֲדֶיךָ
לְחַיִּים בְּשִׂמְחָה וּבְשָׁלוֹם,
כְּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ
לְבָרְכֵנוּ כֵּן תְּבָרְכֵנוּ סֵלָה.

Some add on Shabbat
(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה נָא בְּמִנוּחָהֵנוּ)

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,
שִׁים חֻלְקֵנוּ בְּתוֹרָתְךָ,
שִׁבְעֵנוּ מִשּׁוֹבָבְךָ,

שִׂמְחָה נִפְשָׁנוּ בִּישׁוּעָתְךָ,
וְשִׂהָרָה לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת,
וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ

On Shabbat
(בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן

On Shabbat
(שְׁבֻתוֹת וּ) מוֹעֲדֵי קִדְשְׁךָ,
וְיִשְׂמְחוּ בְךָ כָּל-יִשְׂרָאֵל
מִקִּדְשֵׁי שְׁמֶךָ.

בָּרוּךְ אַתָּה יְהוָה,
מְקַדֵּשׁ (הַשְּׁבֻת וּ) *On Shabbat*
יִשְׂרָאֵל וְהַזְמָנִים.

רָצָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ
יִשְׂרָאֵל וּלְתַפְּלָתָם שְׁעָה.
וְהַשֵּׁב הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,

Lift us up, יהוה, our Elohim,
to the blessing of Your festivals –
to live, lived in happiness and peace,
just as You desire it and as You said,
that with this blessing You'd bless us.
Selah.

Some add on Shabbat
(Our Elohim and that of our ancestors,
please desire our rest!)

Sanctify us with Your commands!
Place our portion within Your Torah!
Sate us with **Your goodness!**
Gladden our souls with Your salvation!
Purify our hearts to serve You truthfully!
Guide us, יהוה, our Elohim
On Shabbat
(with love and desire) with joy and happiness
On Shabbat
to (Shabbatot and) Your sacred festivals,
and all Yisraél shall rejoice in You
and sanctify Your name.

Blessed are You, יהוה,
who sanctifies *On Shabbat* (the Shabbat),
Yisraél and festive times.

Desire, יהוה, our Elohim, Your people
Yisraél and their prayers with favour.
And restore the **service** of Your
sanctuary, and the people of Yisraél, and



Vehassi-enu Adonai Elohénu
et birkat mo'adekha
lehayyim besimḥah uysshalom,
ka-asher ratsita ve-amarta
leyarekḥénu kén teyarekḥénu *selah.*

(Elohénu v'Élohé avoténu, retséh na bimnuḥaténu.)

Kaddeshénu bemitsvotekha,
sim ḥelkénu be'toratakh,
sabbe'enu mituyakh,
saméah nafshénu bishu'atakh,
vetahér libbénu le'ovdekha ye-emet,
vehanhilénu Adonai Elohénu
(be-ahayah uyratson) besimḥah uysason
(shabbatot u-) mo'ade kodshekha,
veyismehu bekha kol-Yisraél
mekaddeshé shemekha.

Barukh Attah Adonai,
mekaddesh
(hashabbat ve-) Yisraél
vehazemannim.

Retséh Adonai Elohénu be'ammekha
Yisraél velitfillatam she'éh.
Vehashév *ha'*avodah liyvir betekha,

'Amidah

...grant us grace and delight in us, This introduces the first *Ḥatimah* of the 'Amidah's conclusion. The three blessings that follow (*Shekhinah*, *Modim*, *Shalom*) are the same in every 'Amidah, and thus the dual request that introduces them is important. We want the Divine not simply to listen to us, but to establish a relationships with us- to grant us grace and delight in us. The nature of the human-Divine relationship needs to be bidirectional if it is to be effective, and this simple phrase conveys the need for that well. Grant us grace **and** delight in us- the give and take of this thinking defines the *berit* (covenant) which is Judaism.

The notion of covenant that the Torah would have been familiar with is that of a vassal state: dependent on a greater power; but also necessary for that power to continue to be powerful. So too, our covenant includes both sides.



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ואשי ישראל, ותפלתם מְהֵרָה
בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עֲמֶד.
ואתה בְּרַחֲמֶיךָ הָרַבִּים,
תַּחֲפֹץ בָּנוּ וּתְרַצֵּנוּ, וּתְחַיֶּינָה
עֵינֵינוּ בְּשׂוֹבֵב לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יי,
הַמְּחַזִּיר שְׂכִינָתוֹ לְצִיּוֹן.

Said during the Reader's repetition by the Kahal

מודים אנחנו לך,
שְׂאֵתָה הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, אֱלֹהֵי
כָּל-בָּשָׂר, יִצְרָנוּ יוֹצֵר
בְּרָאשִׁית בְּרִכּוֹת
וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקְּדוֹשׁ, עַל
שְׁחַיִּיתָנוּ וְקִיַּמְתָּנוּ.
כֵּן תַּחֲיֵנוּ וּתְחַנְּנוּ,
וּתְאַסֵּף גְּלוּתֵנוּ
לְחַצְרוֹת קִדְשֶׁךָ,
לְשִׁמּוֹר חֲקִידָךָ
וּלְעֲשׂוֹת רְצוֹנְךָ,
וּלְעֲבֹד בְּלִבְךָ שְׁלָם.
עַל שְׂאֵנוּ מוֹדִים
לְךָ. בָּרוּךְ אַל
הַהוֹדָאוֹת.

מודים אנחנו לך,
שְׂאֵתָה הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד.
צוּרֵנוּ צוּר חַיֵּינוּ, וּמִגֵּן
יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נִוְדָה לְךָ
וְנִסְפָּר הַהִלָּלָתְךָ,
עַל חַיֵּינוּ הַמְּסוּרִים
בִּידֶךָ, וְעַל נִשְׁמוֹתֵינוּ
הַמְּקוּדוֹת לְךָ, וְעַל
נִסֵּיךָ שֶׁבְּכָל-יוֹם עֲמֻנוּ.
וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת
עֶרֶב וּבֹקֶר וְצַהֲרַיִם.
הַשׁוֹב כִּי לֹא כָּלוּ רַחֲמֶיךָ, הַמְּרַחֵם כִּי
לֹא תָמוּ חֲסִידֶיךָ, כִּי מְעוֹלָם קוִינֵנוּ לְךָ.

with loving favour accept our offerings and prayers. May the **service** of Your people *Yisraél* ever find favour with You. May You, in your great mercy, again grant us grace and delight in us, and may our eyes witness the merciful return to Tsiyyon.

Blessed are You, יהוה, who returns **THEIR** *Shekhinah* to Tsiyyon.

B **O** **W**
We thank You,
for You are our Elohim
and Elohim of our
ancestors, for ever and
ever. Our Creator and
that of all life, You are the
shield of our salvation.
Each generation will
thank You, and tell of
Your praises, in gratitude
for our lives placed in
Your hands, for our
souls which we have
entrusted to You, and for
the miracles which You
perform for us daily. For
Your wonders and Your
goodness at all times:
morning, noon and night.

You are good, for your mercy never fails.
You are merciful, for Your love never ceased.
From forever we have set our hope on You.

Said during the Reader's repetition by the Kahal

We thank You,
for You are יְיָ our
Elohim and Elohim
of our ancestors, the
Elohim of all flesh, our
Creator and that of all
creation. Blessings and
thanks to Your great
and holy name for you
have enlivened us and
sustained us. Continue
to enliven us and grace
us, gathering our exiles
to your sacred precinct,
so they may keep Your
ordinances and do
Your will, serving You
with a whole heart,
for this we thank
You. Blessed is the
El of gratitude.



ve-ish-shé Yisraél, utfillatam
mehérah be-ahayah tekabbél
beratson. Ut-hi leratson tamid
'ayodat Yisraél 'ammekha.
VeAttah beraḥamekha harabbim,
tahpots banu vetirtsénu,
vetehezénah 'énenu beshuyekha
leTsiyyon beraḥamim.
Barukh Attah Aḏonai
hamahazir shekhinaṭo
leTsiyyon.

Modim anahnu lakh, Modim anahnu lakh,
sha-Attah hu Aḏonai sha-Attah hu
Elohénu v'Elohé Elohénu
ayoténu le'olam va'ed. v'Elohé Ayoténu,
Tsurénu tsur hayyénu, Elohé kol-basar,
umagén yish'enu yotserénu yotsér
Attah hu. Ledor vadór Beréshit. Berakhot
nodeh lekha unsappér vehoda-ot leshimkha
tehillatekha, 'al hagadol vehakadosh,
hayyénu hamesurim 'al shehe-yeitanu
beyadekha, ve'al vekiyyamitanu.
nishmoténu hapekudot Kén tehayyénu
lakh, ve'al nissekha ut-honnenu, vete-esof
shebekhol-yom galuyyoténu
immanu. Ve'al lehatsrot kodshekha,
nifle-otekha vetoyotekha lishmor hukkekha,
shebekhol-'et 'erev vela'asot retsonekha,
vayoker vetsahorayim. ul'ovdekha
beléav shalém,
'al she-anu modim lakh. Barukh El
hahoda-ot.

Hatoy ki lo khalu raḥamekha,
hamerahém ki lo tammu hasadekha,
ki mé'olam kivvinu lakh.

'Amidah

You that worry with travel plans,
read again the place in the Qur-an
where Mosheh is taking the Jewish
nation out of slavery.

You so frantic to have more money,
recall what they abandoned to wander
in the wilderness. You who feel hurt,
remember the pavilions and houses left
behind. You that lead the community
through difficulties, read about the
abundant fountains they walked away
from to have freedom.

You who dress in clothes that appear
to have elegant meaning, you with so
much charm, remember how your face
will decay to dirt.

You with lots of property, "They left
their gardens and the quietly running
streams."

You who smile at funerals going by,
you that love language and measure
wind in stanzas recall the Exodus,
the wandering forty-year sacrifice.

- Rumi



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On Hanukkah and Purim,
insert על הנסים on page 267

ועל כלם יתברך ויתרומם
ויתנשא תמיד שמך
מלכנו לעולם ועד,
וכל החיים
יודוך סלה.

Said during the Ten Days of Repentance
וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

ויהללו
ויברכו
את שמך הגדול
באמת לעולם כי טוב.
האל, ישועתנו ועזרתנו,
סלה, האל הטוב.

ברוך אתה יי,
הטוב שמך
ולך נאה להודות.

Said only in the Reader's repetition. In the absence of
any Kohanim, or in some communities regardless,
skip to "אלהינו ואלהי אבותינו" overleaf.

כֹהֲנִים

(כֹהֲנִים:)
ברוך אתה יי
אלהנו מלך העולם
אשר קדשנו בקדשך של אהרן,
וצונו לברך את עמו ישראל
באהבה.

On Hanukkah and Purim, insert
"For the miracles" on page 266

Upon all this Your name shall be
blessed, elevated, and exalted,
our Sovereign, for ever and always,
and every part of life
gives thanks to You, selah.

Said during the Ten Days of Repentance
Inscribe us for good life,
along with all the children of Your covenant.

And bless
And praise
Your great name
in truth forever for You are good.
The ÉL, our salvation and help,
selah, the ÉL who is good.

Blessed are You, יהוה, יהוה,
Your name is goodness and to
You we should be thankful.

Said only in the Reader's repetition. In the absence of any
Kohanim, or in some communities regardless, skip to
"Our Elohim and Elohim of our ancestors," overleaf.

Kohanim:

(Kohanim:)

Blessed are You, יהוה, our
Elohim, Sovereign of the Universe,
who sanctifies us with the sanctity
of Aharon, and has commanded us
to bless THEIR people Yisraél
with love.



Ve'al kullam yiṭbarakh
veyiṭromam veyiṭnassé tamid
shimkha malkénu le'olam va'ed,
vekhoh hahayyim yodukha selah.
(Ukhtoy lehayyim toyim kol-bené yeritekha.)

Vihalelu
viyarekhu
et-shimkha hagdol
be-emet le'olam ki toy.
Ha-ÉL, yeshu'atenu ve'ezratenu,
selah, ha-ÉL hatoy.

Barukh Attah Adonai
hatoy shimkha
ulkha na-eh lehodot.

Kohanim

Barukh Attah Adonai
Elohénu melekh ha'olam
asher kiddeshanu bikdush-shato
shel Aharon, vetsivvanu leyarékh
et 'ammo Yisraél
be-ahayah.

'Amidah

Birkat Kohanim (the Priestly Blessing) is one of the few texts from the Torah which can be called liturgy. The text is taken directly from BaMidbar, where the Divine writes these blessings to be for "Aharon and his sons".

It is always recited, but communities vary regarding whether the blessing is publically performed by the Kohanim themselves or just read by the Reader – some communities each day, some each Shabbat, and some only on Festivals.

The text is also used at Friday night meals, as a blessing from parents upon their children. Reflecting this, when it is recited in synagogue (particularly when by the Kohanim) families will gather, parents covering their children with their tallitot, to bless their children yet also to be blessed together with their children.



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יְבָרֶכֶךָ

יְהוָה

וְיִשְׁמְרֶכָּ:

(ק: אָמֵן)

יְאֵר

יְהוָה

פָּנָיו אֵלֶיךָ וְיַחֲנֶנֶךָ:

(ק: אָמֵן)

יִשָּׂא

יְהוָה

פָּנָיו אֵלֶיךָ וְיִשֵּׁם לָךְ

שָׁלוֹם:

(ק: אָמֵן)

“וְיִשְׁמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם:”

✽ In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond “כֵּן יְהִי רָצוֹן” to each one.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בְּבִרְכָּה
הַמְשֻׁלֶּשֶׁת בְּתוֹרָה, הַכְּתוּבָה עַל־יְדֵי
מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבְנָיו
כֹּהֲנִים עִם קְדוּשָׁתְךָ, בְּאֲמֹר:

May יהוה
bless you and guard you.
(c: Amén)

May יהוה
shine THEIR face upon
you and grace you.
(c: Amén)

May יהוה
lift up THEIR face to you
and grant you
peace.
(c: Amén)

“And so they will link my name with the Children of Yisraél, and I will bless them”

✽ In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond “Yes, may it be THEIR will” to each one.

Our Elohim and that of our ancestors, bless us with the threefold blessing in the Torah, as written by Mosheh Your servant, and spoken by Aharon and his sons, the Kohanim, the sacred ones of the nation, as it says:



Yevarekhekha
Adonai
veyishmerekha.

Ya-ér
Adonai
panav élekha
vihunneka.

Yissa
Adonai
panav élekha
veyasém lekha
shalom.

Vesamu et–shemi ‘al–Bené Yisraél,
va-ani ayarakhem.

(Elohénu v’Elohé avoténu, barekhénu
yaberakhah hameshulleshet
baTorah, hakeṭuyah ‘al–yeḏé
Mosheh ‘aydekha, ha-amurah mipi
Aharon uyanav Kohanim ‘am
kedosheka, ka-amur:)

'Amidah

...together in the light of Your face...

This request conveys the intimacy with which we hope to receive blessing. Following the poetry of Tehillim 36:9: "In Your light do we see light," we evoke here the image of Divine illumination to recall all that has come from the Light: Torah, life, love, justice, mercy, blessing, and peace. As we conclude the 'Amidah, we cannot forget from where the blessing that we affirm comes, and that the ultimate result is nothing other than peace.

This language also provides a link between Birkat Kohanim and the last blessing of the 'Amidah here. Birkat Kohanim relies on the phraseology of 'lift up your face', 'have your face shine' etc. Thus here too we use the combination of light and a concept of the Divine face to evoke blessing, wholeness, and peace.



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שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,

חַיִּים, חֵן וְחֶסֶד

(צְדָקָה) וְרַחֲמִים עָלֵינוּ

וְעַל כָּל-יִשְׂרָאֵל עַמָּךְ.

וּבְרַכְנוּ אֲבִינוּ כְּלָנוּ

יַחַד בְּאוֹר פָּנֶיךָ,

כִּי בְּאוֹר פָּנֶיךָ נִתְתַּת-לָנוּ,

יְיָ אֱלֹהֵינוּ,

תּוֹרָה וְחַיִּים,

אַהֲבָה וְחֶסֶד,

צְדָקָה וְרַחֲמִים,

בְּרָכָה וְשְׁלוֹם.

טוֹב בְּעֵינֶיךָ (לְבָרְכָנוּ)

לְבָרֵךְ אֶת-כָּל-עַמָּךְ יִשְׂרָאֵל

בְּרוֹב-עֹז וְשְׁלוֹם.

☞ Said during the Ten Days of Repentance

וּבְסֶפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם, וּפְרִיָּסָה

טוֹבָה וְיִשׁוּעָה וְנַחֲמָה, וְגִזְרוֹת טוֹבוֹת,

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל-עַמָּךְ

יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם.

בָּרוּךְ אַתָּה יְיָ,

הַמְּבָרֵךְ

אֶת-עַמּוֹ יִשְׂרָאֵל

בְּשְׁלוֹם.

Grant **peace**, goodness and blessing,

life, grace and kindness,

justice and mercy upon us

and upon all of Your people Yisraél.

Bless us, Our Parent, all of us

together in the light of Your face,

for the light of Your face brings,

our Elohim:

Torah and life,

love and kindness,

justice and mercy,

blessing and **peace**.

And may it be good in Your eyes to

bless **us and all** Your people Yisraél

with great strength and **peace**.

☞ Said during the Ten Days of Repentance

May we be remembered and inscribed

before You in the book of life, blessing,

peace, sustenance, salvation, comfort, and

good decrees— us and all of Your people

Yisraél, for a good life and peaceful.

Blessed are You, יהוה,

who brings blessing

to Your people Yisraél

with **peace**.



Sim shalom toyah uyrakhah,

hayyim, hén vahesed

(tsedakah) verahamim 'alenu

ve'al kol-Yisraél 'ammekha.

Uyarekhenú Avinu kullanu

yahad be-or panekha,

ki ye-or panekha natatta-lanu,

Adonai Elohenú:

Torah vehayyim,

ahayah vahesed,

tsedakah verahamim,

berakhah veshalom.

Vetoy be'énékha (leyarekhenú)

leyarekh et-(kol-)'ammekha

Yisraél, beroy-oz veshalom.

(Uyséfer hayyim, berakhah veshalom,

ufarnasah toyah vishu'ah venehamah,

ugzerot toyot, nizzakhér venikkatáy

lefaneekha, anahnu vekhol-'ammekha

Yisraél, lehayyim toyim ulshalom.)

Barukh Attah Adonai

hameyorékh

et-'ammo Yisraél

bashalom.

'Amidah

Having spent the 'Amidah using the power of language to praise and extol, bless and request – traditionally one concludes the private and personal 'Amidah with a private and personal prayer. Any words in which one finds meaning can be inserted here. Since many may struggle to put their thoughts into words, or be overly self-critical of their personal petitions, we do include an example however, of the sort of personal prayer which should be appended to the 'Amidah. This particular version is attributed by the Talmud to Mar, son of Ravina (one of the last compilers of the Amoraic material in the Talmud.) Following the recitation of Mar's personal prayer (or your own that is inserted in place of it), we conclude the 'Amidah by stepping backwards (just as we began by stepping forward) and asking one last time, for peace.



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יְהִי לְרָצוֹן אֲמִרֵי-פִי
וְהִגִּיוֹן לִבִּי לִפְנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

אֱלֹהִי,
נִצּוֹר לְשׁוֹנִי מִרַע,
וּשְׁפֹתַי מִדִּבֶּר מִרְמָה,
וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם,
וְנַפְשִׁי כְּעָפָר לְכֹל-תַּהֲיָה.
פֶּתַח לִבִּי בְּתוֹרָתְךָ,
וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
וְכָל-הַקָּמִים עָלַי לְרָעָה,
מִהֲרָה הִפֵּר עֲצָתָם
וְקִלְקַל מַחֲשַׁבְתָּם.
עֲשֵׂה לִמְעַן שְׁמֶךָ,
עֲשֵׂה לִמְעַן יְמִינְךָ,
עֲשֵׂה לִמְעַן תּוֹרָתְךָ,
עֲשֵׂה לִמְעַן קִדְשֻׁתְךָ.
הוֹשִׁיעָה
יְמִינְךָ וְעֲנֵנִי.
יְהִי לְרָצוֹן אֲמִרֵי-פִי
וְהִגִּיוֹן לִבִּי לִפְנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

Take

three

עֲשֵׂה שָׁלוֹם בְּמִרְוֵמָיו,
הוּא בְּרַחֲמָיו יַעֲשֵׂה שָׁלוֹם
עָלֵינוּ, וְעַל כָּל-יִשְׂרָאֵל, אָמֵן.

May the words I speak and the
thoughts I think be acceptable before
You, my Rock and my Redeemer.

My Elohim,

keep my tongue from speaking ill
and my lips from words of falsehood.
And those who curse me, may my soul
be silent and my spirit like dust to all.
Open my mind to Your Torah, and
help my soul to pursue Your *mitsvoṭ*.
And all who rise against me for evil,
may they immediately see their design
as naught and their purpose defeated.
Do this for the sake of Your name,
Do this for the sake of Your right hand,
Do this for the sake of Your Torah
Do this for the sake of Your sanctity.
Answer me,
save me through Your strength.
May the words I speak and the thoughts
I think be acceptable before You, יהוה
my Rock and my Redeemer.

steps

backwards...

May the One who makes peace in
the Heavens, in THEIR mercy make
peace for us and all ^{BOW}Yisraēl, ^{BOW}_{RIGHT} ^{BOW}_{LEFT} *amén*.



Yihyu leratson imré-fi
vehegyion libbi lefanekha,
Aḏonai tsurī vego-ali.

Elohai,

netsor leshoni méra'
vesiftoṭai midabbér mirmah,
velimkalelai nafshi tiddom,
venafshi ke'afar lakol-tihyeh.
Petah libbi beṭoratekha,
ve-aḥaré mitsvotekha tirdof nafshi.
Vekhol-hakamim 'alai lera'ah,
mehérah hafér 'atsaṭam
vekalkél maḥashaytam.
'Aséh lema'an shemakh,
'Aséh lema'an yeminakh,
'Aséh lema'an toraṭakh,
Aséh lema'an kedush-shatakh.
Hoshi'ah, yeminekha va'anéni.
Yihyu leratson imré-fi,
vehegyion libbi lefanekha,
Aḏonai tsurī vego-ali.

'Oseh shalom bimromav
hu veraḥamav
ya'aseh shalom 'alénu
ve'al kol-Yisraél, amén.

'Amidah

On faith:

"A person of faith
looks past all of our world's
divergent features – those
which seem to oppose
the Divine unity.

They look within evil
and see utter good.
In the tendrils of darkness,
they see a hidden light.
In the storms of the present,
they see the future's song –
an eternal song of truth."

-Hakham Ben-Tsiyyon Uziel
Hegyoné Uziel, 5



Some communities say:

יְהִי
שֵׁם יי
מְבָרָךְ
מְעַתָּה
וְעַד-עוֹלָם.
מִמְזֹרַח-שֶׁמֶשׁ
עַד-מְבֹאֵו
מְהִלֵּל שֵׁם יי.
יי אֲדֹנָינוּ,
מֶה-אֲדִיר
שִׁמְךָ
בְּכֹל
הָאָרֶץ.

Some communities say:

May
the name,
יהוה
be blessed
from now
until forever.
From the rising
of the sun, until
it goes down,
may the name
יהוה
be praised.
יהוה
our Liege,
how powerful
is Your
name
upon
all
the
Earth.



Yehi
shém Adonai
meyorakh
mé'attah
ve'ad 'olam.
Mimizrah–
shemesh
'ad-mevo-o
mehullal
shém Adonai.
Adonai Adonénu,
mah–addir
shimkha
bekhol
ha-arets.

Hallél

Hallél is a series of quotes from Tehillim, framed with blessings. Typically, Hallél is recited following the Shaḥarit 'Amidah and before any Torah reading. It does not require a minyan, and so can be said by the individual worshipper as well. Hallél is also recited during the 'Aryit service on the first night(s) of Pesah, as well as in the Haggadah. The Full-Hallél is recited on Shayu'ot, Sukkot, Hanukkah, and the first two days of Pesah. On Rosh Hodesh (and the remaining days of Pesah), a 'half-Hallél' is recited.

Who pulls the destitute from the dust, who lifts up the needy from the garbage – Here the Psalmist quotes Tefillat Hannah (Hannah's prayer, found in Birkot haShahar). Tefillat Hannah likely predates much of Tehillim (especially if we accept the attribution to David), and thus it serves in many ways as a template (cont.)



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ברוך אתה יי, אלהינו מלך העולם,

אשר קדשנו במצותיו וצונו

When saying
the Full-Hallel

לגמור

When saying
the half-Hallel

לקרא

את-ההלל.

הללויה.

הללו עבדי יי, הללו את-שם יי.
יהי שם יי מברך, מעתה ועד-עולם.

ממזרח-שמש עד-מבוא,

מהלל שם יי.

רם על-כל-גוים יי,

על-השמים כבודו.

מי כיי אלהינו,

המגביהי לשבת.

המשפילי לראות,

בשמים ובארץ.

מקימי מעפר דל,

מאשפת ירים אביון.

להושיבי עם נדיבים,

עם נדיבי עמו.

מושיבי עקרת הבית,

אם הבנים שמחה,

הללויה.

Blessed are You, יהוה our Elohim,
Sovereign of the Universe, who has
sanctified us with Your mitsvoṭ,
and commanded us
to recite the Hallél.
to complete

Praise Yahh!

Praise, you servants of יהוה,
Praise the name of יהוה.

May the name יהוה be blessed
from now and evermore.

From the rising to the setting sun
the name of יהוה is praised.

Supreme above all nations is יהוה,
THEIR glory is over the Heavens.

Who is like יהוה, our Elohim,
Sitting in exaltation? Looking
upon both Heaven and Earth.

Who pulls the destitute
from the dust,

Who lifts up the needy
from the garbage

to set them with powerful people,
the leaders of THEIR people.

THEY makes the barren woman
dwell in her household,
as a joyful mother of children.

Praise Yahh!



Barukh Attah Adonai
Elohe^{nu} me^{lek}h ha'olam
asher kiddeshanu
bemitsvoṭav vetsivvanu
likro | ligmor
eṭ-haHallél.

HaleluYahh.

Halelu 'ayde Adonai,
halelu eṭ-shém Adonai.

Yehi shém Adonai me^{yo}rakh,
mé'attah ve'ad-olam.

Mimizrah-shemesh 'ad-me^{yo}-o,
mehullal shém Adonai.

Ram 'al-kol-goyim Adonai
'al-hashamayim keyodo.

Mi kAdonai Elohe^{nu},
hamagbihi lashaveṭ.

Hamashpili lir-oṭ
bashamayim uya-arets.

Mekimi mé'afar dal,
mé-ashpoṭ yarim eyyon.

Le^{ho}shi^{yi} 'im ne^{di}yim,
'im ne^{di}yé 'ammo.

Moshi^{yi} 'akeret habayit,
ém habanim semé^{hah},

haleluYahh.

Hallél

...for the spirit and sentiment of Tehillim. Themes such as Divine power and deliverance, relationships between Divine intervention and those who are most vulnerable, the inversion of expected human power relationships, the protection of the righteous are all present.

The mountains skipped like rams, and the hills like lambs! Following on from the inversion of human power relationships is the inversion of natural forces. Here, the Psalmist imagines that at the moment that יהוה intervened to free the children of Yisraél from Egypt, all of the natural world failed to behave as expected – rivers flowed backwards, mountains danced, and the Earth trembled. Building on the naturalistic miracle of the Splitting of the Sea, the Psalmist imagines all of nature inverted and interrupted by the presence of the Divine among the material world.



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בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם,

בֵּית יַעֲקֹב מֵעַם לֵעָז.

הִיְתָה יְהוּדָה לְקֹדְשׁוֹ,

יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו.

הַיָּם רָאָה וַיָּנָס,

הַיַּרְדֵּן יָסַב לְאַחֹר.

הַהָרִים רָקְדּוּ כְּאֵילִים,

גְּבָעוֹת כְּבָנֵי צֹאן.

מָה לָּךְ הַיָּם כִּי תָנוּס,

הַיַּרְדֵּן תִּסָּב לְאַחֹר.

הַהָרִים תִּרְקְדּוּ כְּאֵילִים,

גְּבָעוֹת כְּבָנֵי צֹאן.

מִלִּפְנֵי אֲדֹן חוֹלֵי אֶרֶץ,

מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.

הַדּוֹפְכִי הַצּוֹר אֶגֶם מַיִם,

חֲלָמִישׁ לְמַעַיְנֵי מַיִם.

☞ Omitted in the half-Hallel

לֹא לָנוּ יְיָ לֹא לָנוּ,

כִּי לְשִׁמְךָ תֵּן כְּבוֹד,

עַל חֶסֶדְךָ עַל אֱמֻנָתְךָ.

לְמָה יֹאמְרוּ הַגּוֹיִם,

אֵיזָה נָא אֱלֹהֵיהֶם.

וְאֵלֵהֶינוּ בְּשִׁמְךָ,

כָּל אֲשֶׁר חָפֵץ עֲשֵׂה.

עֲצֻבֵיהֶם כֶּסֶף וְזָהָב,

מַעֲשֵׂה יְדֵי אָדָם.

פֶּה לָהֶם וְלֹא יִדְבְּרוּ,

עֵינַיִם לָהֶם וְלֹא יִרְאוּ.

אָזְנוֹיִם לָהֶם וְלֹא יִשְׁמְעוּ,

When Yisraél left Mitsrayim,

Ya'akoy's house from a foreign people.

Yehuḏah became THEIR sanctuary,

Yisraél THEIR dominion.

The sea beheld it and fled,

The Yardén turned back.

The mountains skipped like rams,

The hills like lambs.

What troubles you, sea, to flee,

What ails you, Yardén, to turn back?

What is wrong, mountains,

that you are skipping like rams,

You hills like lambs?

The Earth trembles before the Liege,

before the eloahh of Ya'akoy.

THEY who turns rock into a pool of

water, flint into a gushing fountain.

☞ Omitted in the half-Hallel

Not for us, יהוה, not for us,

but for Yourself, give glory,

for Your mercy and Your truth.

Why should the nations say:

"Where, now, is their Elohim?"

When our Elohim is in the Heavens—

thus THEY does whatever THEY please.

Their idols are only silver or gold,

the work of human hands.

They have a mouth but cannot speak;

They have eyes but cannot see;

They have ears but cannot hear;



Betsét Yisraél miMitsrayim,

bét Ya'akoy mé'am lo'éz.

Hayeṭah Yehuḏah lekoḏsho,

Yisraél mamshelotav.

Hayam ra-ah vayanos,

haYardén yissoy le-aḥor.

Heharim rakeḏu khe-élim,

geya'ot kiyné tson.

Mah lekha hayam ki ṭanus,

haYardén tissoy le-aḥor.

Heharim tirkeḏu khe-élim,

geya'ot kiyné tson.

Milifné aḏon huli arets,

milifné eloahh Ya'akoy.

Hahofkhi hatsur aḡam mayim

ḥallamish lema'yeno mayim.

Lo lanu Aḏonai lo lanu,

ki leshimkha tén kayoḏ,

'al ḥasdekha 'al amittekha.

Lammah yomeru hagoyim:

"Ayyéḥ nah Elohéhem?"

V'Elohénu yashamayim,

kol asher ḥaféts 'asah.

'atsabbéhem kesef vezahay,

ma'aséḥ yeḏé aḏam.

Peh lahem velo yeḏabbéru,

'énayim lahem velo yir-u.

Oznayim lahem velo yshimma'u,

Hallél

Just like them are those that make them, and everyone who trusts in them. After reciting a litany of all the ways in which idols and statues fail to accurately represent the Divine, the Psalmist turns their dislike on those who make idols, and perhaps more critically, on those who trust in them. Just as idols have eyes but cannot see, ears but cannot hear, etc., those who practice idolatry are deprived of some of the basic aspects of existence. This has a parallel in the rabbinic statement that the 'wicked are like the dead even while they're alive, while the righteous are like the living even while they're dead' (Talmud Bavli Shabbat 13a).

...the small and the great. Spiritual power and potency bears no correlation with one's position in the material world. Righteousness is based on one's awe of יהוה and not any social or material criteria.



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אף להם ולא יריחון.
ידיהם ולא ימישון,
רגליהם ולא יחלכו,
לא ידגו בגרונם.

כְּמוֹהֶם יִהְיוּ עֲשִׂיהֶם,
כָּל-אֲשֶׁר בִּטָּח בָּהֶם.
יִשְׂרָאֵל בִּטָּח בֵּי,
עֶזְרָם וּמִגְנָם הוּא.
בֵּית אַהֲרֹן בִּטָּחוּ בֵּי,
עֶזְרָם וּמִגְנָם הוּא.
יִרְאִי יִי בִטָּחוּ בֵּי,
עֶזְרָם וּמִגְנָם הוּא.

יִי זְכַרְנוּ יִבְרַךְ,
יִבְרַךְ אֶת-בֵּית יִשְׂרָאֵל,
יִבְרַךְ אֶת-בֵּית אַהֲרֹן.
יִבְרַךְ יִרְאִי יִי,
הַקְטַנִּים עַם-הַגְּדֹלִים.
יִסַּף יִי עֲלֵיכֶם, עֲלֵיבְנֵיכֶם.
בְּרוּכִים אַתֶּם לֵי,
עֹשֵׂה שָׁמַיִם וָאָרֶץ.
הַשָּׁמַיִם שָׁמַיִם לֵי,
וְהָאָרֶץ נָתַן לִבְנֵי אָדָם.
לֹא הַמֵּתִים יִחְלְלוּ יְהוָה,
וְלֹא כָל-יֹרְדֵי דוּמָה.
וְאִנְחָנוּ נִבְרַךְ יְהוָה,
מִעַתָּה וְעַד עוֹלָם,
הַלְלוּ יְהוָה.

They have a nose but cannot smell;
They have hands but cannot feel;
They have feet but cannot walk;
They make no sound in their throat.
Just like them are those that make them,
and everyone who trusts in them.
Yisraél trusts instead in יהוה,
who is their help and shield.
The House of Aharon trusts instead in
יהוה, who is their help and shield!
Those who are in awe of יהוה trust in
יהוה, who is their help and shield.

יהוה has remembered us,
THEY will bless the house of Yisraél,
THEY will bless the house of Aharon.
THEY will bless all in awe of יהוה,
the small and the great. May יהוה
increase you, you and your children.
Blessed are you to יהוה,
who makes Heaven and Earth.
The Heavens are heavens of יהוה, but
the Earth has been given to humanity.
The dead are unable to praise Yahh,
nor those who descend to silence.
But we can bless Yahh,
from now until forevermore.
Praise Yahh!

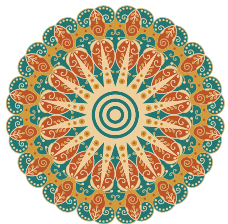


*af lahem velo yerihun.
Yedéhem velo yemishun,
ragléhem velo yehallékhu,
lo yehgu bigronam.
Kemohem yihyu 'oséhem,
kol-asher botéah bahem.
Yisraél betah bAdonai
'ezram umaginnam hu.
Bét Aharon bithu vAdonai,
'ezram umaginnam hu.
Yir-é Adonai bithu vAdonai
'ezram umaginnam hu.*

Adonai zekharanu yevarékh,
*yevarékh et-bét Yisraél,
yevarékh et-bét Aharon.
Yevarékh yir-é Adonai,
haketannim 'im-hageḏolim.
Yoséf Adonai 'alékhem,
'alékhem ve'al benékhem.
Berukhim attem lAdonai,
'oséh shamayim va-arets.
Hashamayim shamayim lAdonai,
veha-arets natan liyné adam.
Lo hamétim yehalelu Yahh, velo
kol-yordé ḏumah.
Va-anahnu neyarekh Yahh,
mé'attah ve'ad olam,
haleluYahh.*

Hallél

The ropes of death strangled me, the agony of She-ol seized me, trouble and sorrow found me. This description of the Psalmist's spiritual and physical pain is powerfully stated. Particularly because the Psalm opens by praising יהוה for THEY had listened, the retroactive recollection of one's past suffering shows us the natural overlap between physical pain, spiritual danger, and psychological torment. It is not a radical step to read this Psalm as describing one's past struggles with mental illness. When the author attempts to reassure themselves: *Return, My Soul, to tranquility* we can sense in that the effort to achieve psychological wellbeing and mental health, especially following an acute crisis. Thus, the Divine is not only with the simple, but also the afflicted, and, most importantly of all, listens.



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☞ Omitted in the half-Hallel

אֶהְבֵּתִי כִּי יִשְׁמַע יי
אֶת־קוֹלִי תַחֲנוּנִי.
כִּי הִטָּה אָזְנוֹ לִי
וּבִימִי אֶקְרָא.
אֶפְפוּנִי חֲבִלֵי מוֹת,
וּמִצָּרֵי שְׁאוֹל מְצָאוּנִי,
צָרָה וְיָגוֹן אִמְצָא.
וּבִשֵּׁם יי אֶקְרָא,
אֲנִה יי מַלְטָה נַפְשִׁי.
חַנוּן יי וְצַדִּיק,
וְאֱלֹהֵינוּ מֵרַחֵם.
שׁוֹמֵר פְּתָאִים יי,
דְּלוֹתַי וְלִי יְהוֹשִׁיעַ.
שׁוֹבֵי נַפְשִׁי לְמִנוּחַיִכִּי,
כִּי יי גָּמַל עָלַיִךְ.
כִּי חֲלָצָת נַפְשִׁי מִמוֹת,
אֶת־עֵינֵי מוֹדֻמָּעָה,
אֶת־רַגְלִי מִדָּחִי.
אֶתְהַלֵּךְ לִפְנֵי יי,
בְּאַרְצוֹת הַחַיִּים.
הָאִמְנַתִּי כִּי אֲדַבֵּר,
אֲנִי עֲנִיתִי מֵאֵד.
אֲנִי אֶמְרַתִּי בַחֲפוּזִי,
כֹּל הָאָדָם כֹּזֵב.

מָה אֶשִׁיב לִי,
כֹּל תַּגְמוּלוֹהִי עָלַי.
כּוֹס יְשׁוּעוֹת אֶשָּׂא,
וּבִשֵּׁם יי אֶקְרָא.
נִדְרֵי לִי אֶשְׁלֵם,
נִגְדָה־נָּא לְכָל־עַמּוֹ.

☞ Omitted in the half-Hallel

I love יהוה for THEY listen,
to my supplicating voice.
THEY have inclined THEIR ear to me,
so I will cry out all my days.
The ropes of death strangled me,
the agony of She-ol seized me,
trouble and sorrow found me.
But I called upon the name יהוה:
“Please, יהוה, save my life!”
Gracious and just is יהוה,
our Elohim is merciful.
יהוה protects the simple,
I was brought low and THEY saved me.
Return, My Soul, to tranquility,
for יהוה has dealt kindly with you.
For THEY has saved my life from death,
my eyes from tears,
my foot from stumbling.
I shall yet walk before יהוה,
in the lands of the living.
I had faith even while I said:
“I am greatly afflicted!”
Only in my alarm did I say:
“How frail are human beings!”

How can I repay יהוה,
for all THEIR goodness toward me?
I will lift a cup of salvation,
and proclaim the name יהוה.
I will fulfill my vows to יהוה,
if only I could do so in the
presence of all THEIR people.



Ahavti ki yishma' Adonai
et-koli tahaunai.
Ki hittah ozno li
uyyamai ekra.
Afafuni heytle mavet,
umtsare she-ol metsa-uni,
tsarah veyagon emtsa.
Uyshem Adonai ekra,
annah Adonai malletah nafshi.
Hannun Adonai vetsaddik,
v'Elohenu merahem.
Shomer peta-im Adonai,
daloti veli yehoshia'.
Shuyi nafshi limnuhaykhi,
ki Adonai gamal 'alaykhi.
Ki hillats-ta nafshi mimavet,
et- 'eni min-dim 'ah,
et-ragli midehi.
Ethallekh lifne Adonai,
be-artsof hahayyim.
He-emanti ki adabbér;
“ani ‘aniti me-od.”
Ani amarti yehofzi,
“kol-ha-adam kozéy.”

Mah ashiv lAdonai,
kol-tagmulohi 'alai.
Kos yeshu ot essa,
uyshem Adonai ekra.
Nedarai lAdonai ashallém,
negdah-na lekhol- 'ammo.

Hallél

I will fulfill my vows to יהוה. Considering that this Psalm seems to be a reflection on a past psychological trauma, we can surely relate to the impulse to make vows and bargains. Although perhaps 'bad theology,' most people's natural inclination when praying is to offer something of themselves, to promise to do something good (or to abstain from something bad). This impulse towards sacrifice is common, and to hear the Psalmist promise (twice, even) that they will fulfill the vows made during that moment of crisis shows a sense of covenant in the human-Divine relationship. Interestingly, in the second instance that this phrase is used, the author insists that they wish to be able to fulfill their vows publicly. To demonstrate to others a mitsvah is itself a mitsvah, and to lead others towards spiritual perfection is the best perfection we can hope for.



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יָקָר בְּעֵינֵי יי, הַמּוֹתָה לַחֲסִידָיו.
אָנָּה יי כִּי אֲנִי עַבְדְּךָ,
אֲנִי עַבְדְּךָ בֶּן אֲמָתֶךָ,
פָּתַחְתָּ לְמוֹסְרִי.
לֵךְ אֶזְבַּח זֶבַח תּוֹדָה
וּבִשֵּׁם יי אֶקְרָא.
נִדְרֵי לַיי אֲשַׁלֵּם,
נִגְדָה נָא לְכָל-עַמּוֹ.
בַּחֲצֵרוֹת בֵּית יי,
בְּתוֹכֵי יְרוּשָׁלַיִם,
הִלְלוּהָ.

הִלְלוּ
אֶת-יי כָּל-גּוֹיִם,
שִׁבְחֻהוּ כָּל-הָאֲמִיּוֹת.
כִּי גָבַר עָלֵינוּ חֶסֶדוֹ,
וְאַמַּת יי לְעוֹלָם,
הִלְלוּהָ.

הוֹדוּ לַיי כִּי טוֹב,
כִּי לְעוֹלָם חֶסֶדוֹ. הוֹדוּ...
יֹאמְרוּ-נָא יִשְׂרָאֵל,
כִּי לְעוֹלָם חֶסֶדוֹ. הוֹדוּ...
יֹאמְרוּ-נָא בֵּית-אֶהֱרֹן,
כִּי לְעוֹלָם חֶסֶדוֹ. הוֹדוּ...
יֹאמְרוּ-נָא יְרֵאֵי יי,
כִּי לְעוֹלָם חֶסֶדוֹ. הוֹדוּ...

In the eyes of יהוה,
the death of the pious is costly.
I pray, יהוה, for I am Your servant,
I am the son of Your handmaid,
You have loosed my bonds.
To You I will offer a sacrifice
of thanksgiving,
and I will call upon the name יהוה.
I will fulfill my vows to יהוה,
if only I could do so in the
presence of all THEIR people.
in the courts of יהוה's house,
in the midst of Yerushalayim!
Praise Yahh!

Praise

יהוה, all the nations,
Laud THEM, all peoples.
For great is THEIR love of us,
and the truth of יהוה is forever,
Praise Yahh!

Give thanks to יהוה for THEY is good,
for THEIR mercy is everlasting. Give thanks...

Let Yisraél say:
for THEIR mercy is everlasting. Give thanks...

Let the house of Aharon say:
for THEIR mercy is everlasting. Give thanks...

Let those who are in awe of יהוה say:
for THEIR mercy is everlasting. Give thanks...



*Yakar be'éné Aḏonai,
hamavtah laḥasidav.
Annah Aḏonai ki ani aydekha,
ani 'aydekha ben amatekha,
pittahta lemosérai.
Lekha ezbaḥ zeyah todah,
uyshém Aḏonai ekra.
Neḏarai laAḏonai ashallém
negdah-na lekhol-'ammo.
Behatsrot bét Aḏonai,
betokhékhī Yerushalayim,
haleluYahh.*

Halelu

et-Aḏonai kol-goyim,
shabehuhu kol-ha-ummim.
Ki gavar 'alenu ḥasdo,
ve-emet Aḏonai le'olam,
haleluYahh.

Hoḏu laAḏonai ki toy,
ki le'olam ḥasdo. Hoḏu...

Yomar-na Yisraél,
ki le'olam ḥasdo. Hoḏu...

Yomeru-na yét-Aharon
ki le'olam ḥasdo. Hoḏu...

Yomeru-na yir-é Aḏonai
ki le'olam ḥasdo. Hoḏu...

Hallél

From the strait. This passage, which has often been set to music, provides a beautiful image to frame the difference between being close to Divinity versus feeling far away. The position of trouble and sorrow is envisioned as being 'in a straight' – that is a tight and narrow space in which one cannot move. Similarly, the opposite, which is translated here as 'liberation' actually means 'wideness' – that is, a wide open space that affords freedom. The image of contrasting narrowness and width as representative of spiritual states is an incredibly powerful one. An additional intertextuality exists in that the name for Egypt, Mitsrayim, is this word 'métsar' (strait) in the dual form. This was probably based on geography (Egypt was historically based along two narrow strips of land on either side of the Nile), but it also suits the spiritual symbolism of release and redemption.



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מִן־הַמֶּצָר קָרָאתִי יְהוָה,

עָנְנִי בַמֶּרְחֵב יְהוָה.

יְיָ לִי לֹא אֵירָא, מַה יַּעֲשֶׂה לִי אָדָם.

יְיָ לִי בַעֲזָרִי, וְאֲנִי אֲרָאָה בְּשׂוֹנְאִי.

טוֹב לַחֲסוֹת בַּיְיָ, מִבִּטָּח בָּאָדָם.

טוֹב לַחֲסוֹת בַּיְיָ, מִבִּטָּח בַּגִּדִּיבִים.

כָּל־גּוֹיִם סָבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילֵם.

סָבְבוּנִי גַם סָבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילֵם.

סָבְבוּנִי כְּדִבְרֵים, וְעָכּוּ כְּאֵשׁ קוֹצִים,

בְּשֵׁם יְיָ כִּי אֲמִילֵם.

דָּחָה דְּחִיתָנִי לְנֶפֶל, וַיִּי עֲזָרָנִי.

עָזִי וְזִמְרַת יְהוָה, וַיְהִי־לִי לִישׁוּעָה.

קוֹל־רִנָּה וִישׁוּעָה בְּאֶהְלִי צְדִיקִים,

יָמִין יְיָ עֲשֶׂה חַיִּל.

יָמִין יְיָ רוֹמְמָה, יָמִין יְיָ עֲשֶׂה חַיִּל.

לֹא אָמוּת כִּי אֶחְיֶה, וְאַסְפֹּר מַעֲשֵׂי

יְהוָה.

יִסֹּר יִסְרָנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנָנִי.

פִּתְחוּ־לִי שַׁעֲרֵי צֶדֶק,

אָבֹא בָם אוֹדָה יְהוָה.

וְהַשְׁעֵר לִי,

צְדִיקִים

יָבֹאוּ

בּוֹ.

From the strait I called to *Yahh*,
Yahh answered me with liberation.

Yahh is with me, so I won't fear,
what can a human do to me?

Yahh is with me as a helper,
so I will show my haters.

It's better to trust *Yahh* than humans.
It's better to trust *Yahh* than the powerful.

All the nations surround me,
but with the name of *Yahh*
I shall cut them down.

They surround me, totally surround me,
but with the name of *Yahh*
I shall cut them down.

They surround me like bees,
but they shall be quenched like a fire
of thorns, for with the name of *Yahh*
I shall cut them down.

They viciously sting me, that I might fall,
but *Yahh* will help me.

My strength and *Yahh's* song,
shall be my deliverance.

A joyous sound of victory
shall be in the righteous' tents,

The right hand of *Yahh* is valiant.
The right hand of *Yahh* is exalted,
the right hand of *Yahh* is valiant!

I shall not die, but live,
and so declare *Yahh's* deeds.

Yahh has surely chastened me,
but not given me over to death.

Open for me the gates of justice,
and I shall enter them to praise *Yahh*.

This is the gate of *Yahh*,
the righteous shall enter through it.



Min-hamétsar karaṭi Yahh,

'anani yamerḥay Yahh.

Aḏonai li lo ira,

mah ya'aseh li aḏam.

Aḏonai li be'ozeraṭ,

va-ani er-eh yesone-ai.

Toy lahasot bAḏonai,

mibetoah ba-aḏam.

Toy lahasot bAḏonai,

mibetoah bindiyim.

Kol-goyim seṽayuni,

beshém Aḏonai ki amilam.

Sabbuni gam seṽayuni,

beshém Aḏonai ki amilam.

Sabbuni khiḏyorim,

do'akhu ke-ésh kotsim,

beshém Aḏonai ki amilam.

Daḥoh deḥitani linpol,

vAḏonai 'azarani.

'Ozzi vezimraṭ Yahh,

vayhi-li lishu'ah.

Kol-rinnah vishu'ah

be-aholé tsaddikim,

yemin Aḏonai 'osah hayil.

Yemin Aḏonai romémah,

yemin Aḏonai 'osah hayil.

Lo amuṭ ki ehyeh,

va-asappér ma'asé Yahh.

Yassor yisseranni Yahh,

velamaveṭ lo neṭanani.

Piṭḥu-li sha'aré tsedek

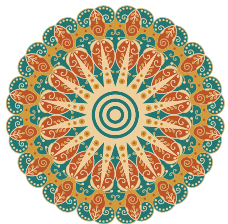
ayo yam odeh Yahh.

Zeh hashá'ar lAḏonai

tsaddikim yayo-u yo.

Hallél

At its heart, Hallél is about a plea for deliverance, for the institution of the promises of inversion and protection which are made through the Torah. To that end, the climax of our recitation of Hallél is this series of verses which are repeated, first by the Shaliah Tsibbur and then by the community. As if to reassure ourselves, we proclaim several attributes of יהוה, but also include a repeated plea (anna). Simplest is often best, and here the two lines (each repeated twice) are as simple as it gets: Save us! Rescue us! At the very root of most religions and a great deal of personal spirituality is human vulnerability. We have spent so much time praising יהוה for THEIR ability to turn things on their head, to make things right that appear wrong, we thus invoke THEM to do the same for us – to reach out and save us from our despondence and despair.



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אוֹדֶךָ כִּי עֲנִיתָנִי,
וְתִהְיֶה-לִּי לִישׁוּעָה. (x2)

אֲבֵן מָאָסוּ הַבּוֹנִים,
הִיְתָה לְרֹאשׁ פִּנָּה. (x2)

מָאת יְיָ הִיְתָה זֹאת,
הִיא נִפְלְאוֹת בְּעֵינֵינוּ. (x2)

זֶה-הַיּוֹם עָשָׂה יְיָ,
נִגִּילָה וְנִשְׂמְחָה בּוֹ. (x2)

אָנָּה יְיָ הוֹשִׁיעָה נָּא.
אָנָּה יְיָ הוֹשִׁיעָה נָּא.

אָנָּה יְיָ הוֹשִׁיעָה נָּא.
אָנָּה יְיָ הוֹשִׁיעָה נָּא.

אָנָּה יְיָ הַצְלִיחָה נָּא.
אָנָּה יְיָ הַצְלִיחָה נָּא.

אָנָּה יְיָ הַצְלִיחָה נָּא.
אָנָּה יְיָ הַצְלִיחָה נָּא.

I thank You for aswering me,
and becoming my salvation. (x2)

The stone the builders rejected,
will become the cornerstone. (x2)

This has come to pass from יהוה,
it is wondrous to our eyes. (x2)

This is the day יהוה has made,
let us rejoice and be glad on it. (x2)

Please, יהוה, save us!
Please, יהוה, save us!

Please, יהוה, save us!
Please, יהוה, save us!

Please, יהוה, rescue us!
Please, יהוה, rescue us!

Please, יהוה, rescue us!
Please, יהוה, rescue us!



*Odekha ki 'aniṭani,
vatehi-li lishu'ah. (x2)*

*Eyen ma-asu habonim,
hayetah lerosh pinnah. (x2)*

*Mé-ét Aḏonai hayetah zoṭ,
hi niflaṭ be'énenu. (x2)*

*Zeh-hayom 'asah Aḏonai,
naḡilah venismehah yo. (x2)*

*Anna Aḏonai hoshi'ah na.
Anna Aḏonai hoshi'ah na*

*Anna Aḏonai hoshi'ah na
Anna Aḏonai hoshi'ah na*

*Anna Aḏonai hatsliḥah na
Anna Aḏonai hatsliḥah na*

*Anna Aḏonai hatsliḥah na
Anna Aḏonai hatsliḥah na*

Hallél

In the end, we see our responsibility as one of praise. As we read earlier, it is not the dead who are able to praise the Divine, but only those who are living. It is not the powerful upon which we should rely, but only the Divine. It is not idols of silver and gold upon which we should call, but only the Divine. Most of all, through our praise, we are able to see past the veneer of material reality, the screen that makes it seem as though the wicked prosper and the disadvantaged are disregarded. Through our praise, and our please, and our petitions, and our protests, we aim to demonstrate that the truth is often not quite as it seems. As we conclude Hallél, we do so with a request that that project of praise persist— *May they praise You* - those whom You have created, those who do Your will, the pious and the righteous- and most of all, us.



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בָּרוּךְ הָבָא בְּשֵׁם יי,
בִּרְכָנוּכֶם מִבֵּית יי. (x2)

אל יי ויָאֵר לָנוּ,
אֶסְרוּ חֹג בְּעֵבְתִּים
עַד קַרְנוֹת הַמִּזְבֵּחַ. (x2)

אֵלֵי אַתָּה וְאוֹדְךָ,
אֱלֹהֵי אֲרוֹמְמֶךָ. (x2)

הוֹדוּ לַיי בִּי טוֹב,
כִּי לְעוֹלָם חֶסֶדּוֹ. (x2)

יְהַלְלוּךָ, יי אֱלֹהֵינוּ,
כָּל-מַעֲשֶׂיךָ, וְחִסְדֶּיךָ,
וְצַדִּיקִים עוֹשֵׂי רְצוֹנְךָ,
וְעַמְּךָ בֵּית יִשְׂרָאֵל
כָּל־בְּרָנָה

יִדּוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיְפָאֲרוּ
אֶת-שֵׁם כְּבוֹדְךָ,
כִּי לָךְ טוֹב לְהוֹדוֹת,
וּלְשַׁמֵּךְ נֶאֱדָה לְזַמֵּר,
וּמְעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.

בָּרוּךְ אַתָּה יי,
מֶלֶךְ מְהֻלָּל
בֵּית שְׂבַחֹת.

Blessed are those who come,
in the name of יהוה, We bless you
from יהוה's house. (x2)

יהוה is *Él* and has illuminated
the very horns of the altar, wreathed
with boughs of myrtle. (x2)

You are my *Él* and I will thank You,
my *Elohim*, I will extol You. (x2)

Give thanks to יהוה for THEY is good,
for THEIR mercy is everlasting. (x2)

May they praise You,
יהוה our *Elohim*,
all Your works, and Your pious ones,
and righteous ones who do Your
will, and all of Your people
the House of *Yisraél*,
shall together with joy:
thank and bless and praise and extol
Your glorious name,
for it is good to thank You,
and pleasant to sing your name,
and from now to forever You are *Él*.

Blessed are You, יהוה,
Sovereign,
adored with
praises.



*Barukh haba beshém Adonai,
berakhnukhem mibét Adonai. (x2)*

*Él Adonai vaya-er lanu,
isru hag ba'ayotim
'ad karnot hamizbéah. (x2)*

*Éli Attah ve-odekka
Elohai aromemekka. (x2)*

*Hođu lAdonai ki toy
ki le'olam hasdo. (x2)*

Yehalelukha,

*Adonai Elohénu,
kol ma'asekha, vaḥasidekha,
vetsaddikim 'osé retsonekha,
ve'ammekha Bét Yisraél
kullam berinnah:
yođu viyarekhu
vishabeḥu vifa-aru
eṭ-shém kevodekha,
ki lekha toy lehoḏot,
ulshimkha na-eh lezammér,
umé'olam ve'ad 'olam Attah Él.*

*Barukh Attah Adonai
melekh mehullal
batishbaḥot.*

Sefirat ha'Omer

Beginning on the second day of Pesah, and continuing until Shayu'ot, we are commanded to count each day, during which an offering of grain would have been brought in the ancient Temple. This period of time is known as the 'Omer, after the grain offering. Shown here is the formula typically used to count the days. It is as easy as saying (in Hebrew or English): Today is x days, making y week[s] and z day[s] of the 'Omer.

Typically the 'Omer is counted each evening, and in a synagogue will be done so as part of 'Aryit. If one forgets to count a night, they can count the following day (without the blessing) and then continue on the following night with the blessing. The texts here before and after simply frame the ritual itself to give context.



ברוך אתה יהוה
אלהינו מלך העולם,
אשר קדשנו במצותיו
וצונו על-ספירת העמר.

היום
___ ימים/יום לעמר,
שהם ___ שבוע/שבועות
ו ___ [ימים].

למנצח בנגינת מזמור שיר:
אלהים יחננו ויברכנו
יאר פניו אתנו סלה:
לדעת בארץ וברוך בכל-גוים ישועתך:
יודוך עמים | אלהים יודוך עמים כלם:
ישמחו וירננו לאמים כית-שפט עמים
מישר ולאמים | בארץ תנחם סלה:
יודוך עמים | אלהים יודוך עמים כלם:
ארץ נתנה יבולה יברכנו אלהים אלהינו:
יברכנו אלהים וייראו אותו
כל-אפסי-ארץ:

Blessed are You, יהוה, our Elohim,
Sovereign of the Universe, who has
hallowed us with THEIR mitsvot,
and has instructed us
to count the 'Omer.

Today is
___ day[s] of the 'Omer,
making ___ week[s]
and ___ [days].

For the conductor of strings, a psalm
and a song: Elohim, be gracious
to us and bless us - May Your face
shine on us, selah. To know Your
ways on Earth, and Your salvation
among all nations. Let nations thank
You, Elohim, let all the nations thank
You. Be happy and sing, Oh nations,
for THEY will judge nations justly
and be merciful to the communities
of Earth, selah. Let nations thank
You, Elohim, let all the nations thank
You. Earth has given its produce!
Bless us, Elohim, our Elohim! May
Elohim bless us, and may all of Earth
stand in awe of THEM.



Barukh Attah Adonai
Elohénu melek ha'olam
asher kiddeshanu bemitsvotav
vetsivvanu 'al-sefirat ha'omer.

Hayom
___ yamim/yom
la'omer,
shehé
___ shayua'/shayu'ot
ve/u___ [yamim].

Lamnatsséah bin-ginot,
mizmor shir. Elohim, yehonnenu
viyarekhénu; ya-ér panav ittannu
selah. Lada'at ba-arets darkekha;
bekhol-goyim yeshu'atekha.
Yodukha 'ammim(!) Elohim;
yodukha, 'ammim kullam. Yismehu
virannenu, le-ummim ki-tishpot
'ammim mishor; ul-ummim(!)
ba-arets tanhem selah. Yodukha
'ammim(!) Elohim; yodukha,
'ammim kullam. Erets natannah
yeyulakh, yeyarkhénu, Elohim
Elohénu. Yeyarekhénu Elohim,
veyire-u oto, kol-afsé-arets.

'Al haNissim

'Al haNissim is a paragraph inserted into the 'Amidah (as well as Birkat haMazon) on two occasions: during the eight days of Hanukkah or on Purim. Since in total this is nine days of the year, 'Al haNissim has been placed here separately.

...which You wrought for our ancestors... Hanukkah and Purim are similar in many ways: both are important parts of the Jewish ritual calendar which have no mention in the Torah, for both commemorate historical events which happened after the Torah was given. In the case of Purim, the story was early enough to be included in the canonisation of the Tana"kh, but the canon had been closed by the time of the events of Hanukkah (2nd c. BCE). Traditions which canonised biblical texts later, including Christianity, did preserve the Book of Maccabees. (cont).



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עַל הַנִּסִּים,
עַל הַפְּרָקָן,
עַל הַגְּבוּרוֹת,
וְעַל הַתְּשׁוּעוֹת,
וְעַל הַנִּפְלְאוֹת,
וְעַל הַנִּחְמוֹת
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ
בַּיָּמִים הָהֵם
וּבְזֶמֶן הַזֶּה.

בחנוכה

בִּימֵי מַתִּיתָיָה בֶּן־יוֹחָנָן כָּהֵן גָּדוֹל
חֲשֹׁמוֹנָי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת
יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל,
לְשַׁכְּחֶם מִתּוֹרַתְךָ, וּלְהַעֲבִירֶם
מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ
הַרְבִּים, עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם:
רַבֹּתָ אֶת־דְּרִיבָם, דָּגַנְתָּ אֶת־דִּינָם,
נִקְמַתָּ אֶת־נִקְמָתָם; מִסֶּרְתָּ
גְּבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד
מַעֲשִׂים, וְרַשָּׁעִים בְּיַד צַדִּיקִים,

For the miracles,
the redemption,
the might,
and the salvation
and the wonders
and the comforts
which You wrought for
our ancestors
in those days
and in this time.

(on Hanukkah)

In the days of Mattityahu ben Yoḥanan the Hasmonean High Priest and his sons, the evil Greek kingdom stood against Your people, Yisraél- to make them forget Your Torah and make them transgress Your statutes. But You, in Your great mercy stood with them in their time of trouble. You pleaded their cause and defended their case, exacting vengeance on them. You delivered the strong into the hands of the weak, the many into the hands of the few, the



'Al haNissim,
'al hapurkan,
'al hageyurot,
ve'al hateshu'ot,
ve'al hanifla-ot
ve'al hanehamot
she'asita la-ayotenu
bayamim hahem
uyazeman hazeh.

Bimé Mattityah ben-Yoḥanan
Kohén Gaḏol Ḥashmonai
uyanav, keshe'amedah malkhut
yevan haresha'ah 'al 'ammekha
Yisraél, leshakkeham miToratakh
ulha-ayiram meḥukké retsonekha,
ve-Attah beraḥamekha harabbim,
'amadta lahem be'et tsaraṭam,
Rayta et-riyam, danta et-dinam,
nakamta et-nikmatam; masarta
gibborim beyad hallashim,
verabbim beyad me'attim,
ursha'im beyad tsaddikim,

'Al haNissim

Both of these festivals also share a difference in practice: because neither can be said to be commanded *deOraita* (from the Torah), neither has any work restrictions. Additionally, both celebrate and commemorate quite 'mundane' human history.

In the case of Hanukkah, the victory of Yehudah haMakkabi and his family in leading a guerilla uprising against the Seleucid occupiers of the Land of Yisraël is assumed to be a matter of Divine intervention. In the case of Purim, in which an evil political leader, Haman (Boo!), sought to execute nothing less than genocide, we attribute the failure of Haman's plans to Divine influence (although *יהודה* is not mentioned once in *Estér*). For the *siddur*, we retell each of these stories whenever we recite 'Al haNissim, with the paragraphs that follow it here.



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וּשְׂמָאִים בְּיַד טְהוֹרִים, וְזָדִים בְּיַד
עֹסְקֵי תוֹרָתְךָ, וְלֹא עֲשִׂיתָ שָׁם
גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֹךְ
יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְּדוֹלָה
וּפְרָקָן כְּהַיּוֹם הַזֶּה. וְאַחֲרַיִן בָּאוּ
בְּנֶיךָ לְדָבִיר בֵּיתְךָ, וּפָנּוּ
אֶת-הַיְכָלְךָ, וְטָהְרוּ אֶת-מִקְדָּשְׁךָ,
וְהִדְלִיקוּ נֵרוֹת בַּחֲצֹרוֹת קֹדֶשְׁךָ,
וּקְבְּעוּ שְׁמוֹנֶת יָמִים אֱלֹהֵי בְּהֵלֵל
וּבְהוֹדָאָה, וְעֲשִׂיתָ עִמָּהֶם נִסִּים
וּנִפְלְאוֹת, וְנוֹדָה לְשִׁמְךָ הַגָּדוֹל,
סְלַח.

בפורים

בִּימֵי מְרֹדְכַי וְאַסְתֵּר בְּשׁוֹשָׁן
הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הַמֶּן
הָרָשָׁע, בִּקֵּשׁ לְהַשְׁמִיד, לְהַרְגַּ
וּלְאַבֵּד אֶת-כָּל-הַיְּהוּדִים, מִנָּעַר
וְעַד זָקֵן, טָף וְנָשִׁים, בְּיוֹם אֶחָד,
בְּשִׁלּוּשָׁה עָשָׂר לַחֹדֶשׁ שָׁנִים
עָשָׂר, הוּא חֹדֶשׁ אֲדָר, וּשְׁלָלָם
לְבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
הִפְרַת אֶת-עֲצָתוֹ, וְקִלְקַלְתָּ
אֶת-מַחֲשַׁבְתּוֹ, וְהִשְׁבֹּתָ לוֹ גְּמוּלוֹ
בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת-בָּנָיו
עַל הָעֵץ, וְעֲשִׂיתָ עִמָּהֶם נִסִּים וּנִפְלָה,
וְנוֹדָה לְשִׁמְךָ הַגָּדוֹל סְלַח.

guilty into the hands of the upright, the impure into the hands of the pure, the tyrants into the hands of those devoted to Your Torah. Through Your great and saving deliverance of Your people *Yisraël* until this very day, You made for Yourself a great and holy name in Your world. Then Your children came to the profaned shrine of Your house, cleared Your Temple, cleansed Your sanctuary, and kindled lights in its holy courts, instituting these eight days of praise and thanksgiving. And for the wonders and marvels that You performed for them, we thank Your great name, *selah*.

(on Purim)

In the days of Mordekhai and Estér in Shushan, the capital city, the wicked Haman rose up and sought to destroy, to murder, and to exterminate the Jews – young and old, women and children, in a single day, the thirteenth day of Aḏar, the twelfth month. Then through Your great mercy You frustrated Haman's counsel and subverted his designs, causing them to recoil back on his own head, until he and his sons were hanged on the gallows. And for the wonders and marvels that You performed for them, we thank Your great name, *selah*.



utmé-im beyaḏ tehorim, vezédim beyaḏ 'oseké Toratekha, ulkha 'asiṭa shém gaḏol vekadošh be'olamekha, ul'ammekha Yisraël 'asiṭa teshu'ah geḏolah ufurkan kehayom hazeh. Ve-aḥar kén ba-u yanekha liḏvir bétékha, ufinnu eṭ-hékhalekha, vetiharu eṭ-mikdashékha, vehidlíku néroṭ behatsroṭ kodshekha, vekaye'u shemonat yamim éllu behallel uyhoda-ah, ve'asiṭa 'immahem nissim venifla-oṭ, venodeh leshimkha hagaḏol, selah.

Bimé Mordekhai ve-Estér beShushan habirah, keshe'amaḏ 'aléhem Haman harasha' bikkésh lehashmiḏ, laharog ul-abbéd eṭ-kol-haYehuḏim, miná'ar ve'aḏ zakén, taf venashim, beyom eḥaḏ, bishloshah 'asar lehodesh sheném 'asar, hu hodesh aḏar, ushlalam layoz. Ve-Attah beraḥamekha harabbim héfarta eṭ-'atsato, vekilkalta eṭ-maḥashayto, vahashéyoṭa lo gemulo berosh, veṭalu oṭo ve-eṭ-banav 'al ha'éts, ve'asiṭa 'immahem nés vafeleh, venodeh leshimkha hagaḏol, selah.