

## מוסף לשבת ראש חודש: עמידה

A transliteration of the opening b'rakhot of the Amidah may be found on page 466.

When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) aloud and the Amidah is then recited silently. The sign  $\text{פ}$  indicates the places to bow. The Amidah concludes on page 202.

[Leader:  $\text{פ}$  כִּי שֵׁם יְהוָה אֲקַרָּא, הָבוּ גְדֹל לְאַלֹהֵינוּ.  $\text{פ}$  אֲדֹנָי שְׁפָתַי תִּפְתָּח, וְפִי יַגִּיד תְּהִלָּתְךָ.]

With Patriarchs and Matriarchs:

$\text{פ}$  בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ  
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאַלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה,  
אֱלֹהֵי רַחֵל, וְאַלֹהֵי לֵאָה,  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים  
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר  
חֲסָדֵי אֲבוֹת [וְאִמּוֹת],  
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם  
לְמַעַן שְׂמוֹ בְּאַהֲבָה.  
מְלַךְ עוֹזֵר וּפּוֹקֵד  
וּמוֹשִׁיעַ וּמַגֵּן.

$\text{פ}$  בְּרוּךְ אַתָּה יְהוָה,  
מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

$\text{פ}$  בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי  
יִצְחָק, וְאַלֹהֵי יַעֲקֹב, הָאֵל  
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים  
טוֹבִים, וְקוֹנֵה הַכֹּל,  
וְזוֹכֵר חֲסָדֵי אֲבוֹת,  
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם  
לְמַעַן שְׂמוֹ בְּאַהֲבָה.  
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

$\text{פ}$  בְּרוּךְ אַתָּה יְהוָה,  
מַגֵּן אַבְרָהָם.

**ROSH HODESH.** Since biblical times, Rosh Hodesh has been celebrated as a holiday. The Book of Samuel notes it as a time of a celebratory meal (1 Samuel 20:18); the Book of Kings, as a time when people would visit the prophet (2 Kings 4:23); and the prophet Amos notes it as a day of rest, when businesses were closed (8:5). In some ways, the Torah gives it a status equal to the Pilgrimage Festivals and decrees extra sacrifices to be brought on Rosh Hodesh—the same as are brought on the festivals of Pesah and Shavuot—and the sounding of trumpets, as on festivals (Numbers 10:10).

The Hebrew calendar was fixed by visual attestation of a new moon, and the Mishnah records the care, the rituals, and the ceremonies that took place in relation to the sighting of the new moon. Since the 4th century, though, the calendar has been fixed by a mathematical calculation.

In line with biblical practice, traditional communities celebrate the day with a festive meal. Although work is permitted on Rosh Hodesh, it was customary for women not to do work

that could be left for another day—a custom that continues in many communities down to our own time. In many cultures, the moon with its cycles is associated with the feminine, though the midrash (Pirkei D'Rabbi Eliezer, chapter 44) offers quite a different reason for this association: in the march through the desert, the women refused to contribute their jewelry to the manufacture of the golden calf and so they were rewarded with a holiday of their own. Today, women's study groups often meet on Rosh Hodesh.

*continued*

# The Musaf Amidah for Shabbat Rosh Hodesh

## *A Prayer for Rosh Hodesh*

Life is a mystery. How did we come to be, here and now? What is the meaning of our lives? What are we to make of the circumstances of our lives—our joys, our sadness? In prayer we try to penetrate that mystery, to find meaning, to rediscover how we ought to live out our days, how we may walk in the world directed on our path by God's light.

When we begin to pray, we first of all acknowledge that mystery. The metaphor of the new moon offers insight. For a moment the moon disappears, but it soon reappears as a sliver of light. Prayer, in talmudic thought, is quintessentially silent prayer. In prayer, we simultaneously plumb the unspoken depths of our lives and place ourselves before the silence of the universe. We speak into the void, which we hope is not sheer emptiness, and we listen for a response to the question of our existence.

We offer words passed down to us by the generations of supplicants who came before and we seek reassurance in the Amidah that God is with us, too.

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

## *First B'rakah: Our Ancestors*

*With Patriarchs:*

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

† *Barukh atah ADONAI,*  
Shield of Abraham.

*With Patriarchs and Matriarchs:*

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

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

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

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page 466.*

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Kedushah)  
the places*

Wit

יְנוּ  
בְרָכָהּ,  
עֲקֹב,  
יָקָה,  
יָהּ,  
הַבּוֹרָא,  
יָם  
זוֹכֵר  
[ת,  
יָהּ

יָקָה.

אתה גבור לעולם אדני,  
מחיה מתים אתה,  
רב להושיע.

משיב הרוח ומוריד הגשם, *From Sh'mini Atzeret until Pesah:*  
[מוריד הטל, *From Pesah until Sh'mini Atzeret, some add:*

מכלכל חיים בחסד,  
מחיה מתים ברחמים רבים,  
טומך נופלים, ורופא חולים, ומתיר אסורים,  
ומקים אמונתו לישגי עפר.  
מי כמורך בעל גבורות ומי דומה לך,  
מלך ממית ומחיה ומצמיח ישועה.  
ונאמן אתה להחיות מתים.  
ברוך אתה יהוה, מחיה המתים.

*When the Amidah is recited silently, continue on page 196 with אתה קדוש.*

*continued*

Because of its character as a holiday, one is not permitted to fast on this day; similarly, funeral ceremonies are curtailed. In kabbalistic circles, the day before Rosh Hodesh is characterized as a fast day—as if to enter the new month free of sin—and the day is called a “minor Yom Kippur.” In that vein, a midrash maintains that the sacrifice on Rosh Hodesh was brought as an atonement for impurity created by our acts that we do not even recognize as sins; we might think of them as the unconscious peccadillos that litter the world (see below, page 196). Thus Rosh Hodesh is thought of as a time when all the world is cleansed and we can all start anew.

In urban environments, we often lose sight of the

way the waxing and waning of the moon affects our environment. The oceans' tides are regulated by the cycles of the moon. Other effects—physiological and psychological—have also been attributed to the phases of the moon. The celebration of Rosh Hodesh might lead us to reflect on the way the phases of the moon—differently than the circuit of the sun—make us conscious of both the passing nature of time and the possibility of renewal.

*continued*

The Amidah thus opens with a statement of hope—hope that, like our ancestors, we may find a response within the silence; hope that we and our children and our children's children will find redemption, as our ancestors did.

As we pray, we recognize that God is present with the lowly, the fallen, those who are twisted and bound up by the difficulties of life. The waning of the moon, its fading into darkness, bears with it both a sense of passing, of dying, and also the promise of rebirth. The Divine is with us as we go from darkness into light. Indeed, God is with us even in the darkness when the light is not visible.

To live with this knowledge of presence and absence, of passing and renewal, is to have a sense of the holy, a hint of the possibility of redemption. It is to live with the belief that each encounter of our lives is open to the possibility of meaning.

And so the most powerful moments of prayer are when we go from emptiness to fullness, and for a moment that fullness is transcendent, our lives seem then resplendent with meaning—even as we know that its time, too, will end. But the glory of that fullness may remain with us even beyond its time.

## *Second B'rakhah: God's Saving Care*

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

*From Sh'mini Atzeret until Pesah:*

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

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

*You cause the dew to fall,]*

You sustain the living through kindness and love,  
and with great mercy give life to the dead,  
You support the falling, heal the sick,  
loosen the chains of the bound,  
and keep faith with those who sleep in the dust.  
Who is like You, Almighty,  
and who can be compared to You?  
The sovereign who brings death and life  
and causes redemption to flourish.

M'khalkel hayim b'hesed,  
m'hayeih meitim b'rahamim rabim,  
somekh noflim v'rofei holim u-matir asurim,  
u-m'kayem emunato lisheinei afar.  
Mi khamokha ba-al g'vurot umi domeh lakh,  
melekh meimit u-m'hayeh u-matzmiah y'shuah.

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

*When the Amidah is recited silently, continue on page 196 with "Holy are You."*

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

בְּעֲרִיצָה וְנִקְדֵי שָׁמַיִם בְּסוּד שֵׁיחַ שְׂרָפֵי קֹדֶשׁ הַמְּקַדְּשִׁים  
שָׁמַיִם בְּקֹדֶשׁ, בְּפִתּוּב עַל יַד נְבִיאָה, וְקָרָא זֶה אֶל זֶה וְאָמַר:  
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְהוָה צְבָאוֹת,  
מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשֻׁרְתֵי שׁוּאֵלִים זֶה לְזֶה,  
אֵיחָה מְקוֹם כְּבוֹדוֹ, לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:  
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וְיַחַן עִם הַמִּיחֲדִים שְׁמוֹ עֶרֶב  
וּבִקְרָב בְּכָל-יוֹם תְּמִידָה, פְּעֻמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:  
שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,  
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל-חַי,  
לְהִיּוֹת לָכֶם יְאֵלֵהֶם.  
אֲנִי יְהוָה אֱלֹהֵיכֶם.

וּבְדַבְרֵי קֹדֶשׁ פִּתּוּב לֵאמֹר:  
יְמֵלֵךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךְ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתָהּ, וּלְנִצְחָה נִצְחִים קֹדֶשְׁתָּהּ נִקְדֵּישׁ,  
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,  
כִּי אֵל מְלֵךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.  
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, אַתָּה יְצַרְתָּ.

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

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

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

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

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

*Where Is the Place  
of God's Glory?*

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

*Return, O My Soul*

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

—YEHUDAH HALEVI

*Third B'rakhah: God's Holiness*

*THE KEDUSHAH*

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

We revere and sanctify You on earth as Your name is sanctified in heaven, as Your prophet Isaiah described:  
Each cried out to the other:

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

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

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

Barukh k'vod Adonai mimkomo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God's oneness, reciting the Sh'ma:  
"Hear, O Israel, ADONAI is our God, ADONAI is one."

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

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

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

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

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

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

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

*Barukh atah ADONAI, the Holy God.*

*We continue on the next page with the Fourth B'rakhah, "You formed."*



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

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,  
וְקָדוֹשִׁים בְּכָל־יְיָוָם יִהְלָלוּךָ סְלָח.  
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

For alternative prayers for Rosh Hodesh that focus on the significance of the lunar cycle, continue on page 198.

אַתָּה יִצְרָתָ עוֹלָמְךָ מִקֶּדֶם,  
כְּלִיתָ מְלֹאכֶתְךָ בַּיּוֹם הַשְּׁבִיעִי.  
אַהֲבַת אוֹתָנוּ וְרִצִּיתָ בָּנוּ,  
וְרוֹמְמָתָנוּ מִכָּל־הַלְשׁוֹנוֹת,  
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,  
וְקִרְבָּתָנוּ מִלִּפְנֵי לַעֲבוּדָתְךָ,  
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ.  
וְתַתְּנֵנוּ לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה,  
שְׂפָתוֹת לְמַנְהִיגָה וְרֵאשִׁי חֲדָשִׁים לְכַפְרָה.  
וְלִפֵּי שְׁחָטָאנוּ לְפָנֶיךָ אֲנַחְנוּ וְאַבוֹתֵינוּ [וְאִמּוֹתֵינוּ],  
חָרְבָה עִירָנוּ וְשָׁמַם בַּיִת מִקְדָּשֵׁנוּ וְגָלָה יְקָרְנוּ,  
וְנָטַל כְּבוֹד מִבֵּית חַיֵּינוּ,  
וְאִין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירְתְּךָ,  
בְּבֵית הַגָּדוֹל וְהַקָּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלֵינוּ,  
מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה בְּמִקְדָּשֶׁךָ.

THE TIME OF THE NEW  
MOON FOR ATONEMENT

וְרֵאשִׁי חֲדָשִׁים לְכַפְרָה. As quoted below, the Bible ordains that a "sin offering" (some call it a "purification offering") be brought on the New Moon. Indeed, according to the one opinion in the Mishnah (Shevuot 1:4; see also the subsequent discussion in the Babylonian Talmud, beginning of chapter 1), the Rosh Hodesh offering brings atonement for sins of which we have no awareness, neither when we performed the act nor subsequently in recalling our past. Thus, the ancient rabbis envisioned that we would start the new month without the blemish of even unconscious sin.

BECAUSE WE AND OUR ANCESTORS SINNED וְלִפֵּי שְׁחָטָאנוּ לְפָנֶיךָ אֲנַחְנוּ וְאַבוֹתֵינוּ [וְאִמּוֹתֵינוּ]. The prophets blamed the destruction of the First Temple on the religious and moral corruption of Jewish society. In rabbinic theology, the Second Temple was destroyed because of the hatred people had for each other. In a similar vein, the 1st-century historian Josephus reports that murderous factional disputes made Jerusalem ripe for conquest by the Romans.

### *The Sun and the Moon*

*With its waxing and waning, its fullness and its disappearance, the moon reminds us that life embraces both hope and disappointment, both joy and sadness. Indeed, the Talmud sees the moon as symbolic of the imperfections inherent in the fabric of creation: aspects of life and of ourselves that may be totally unavoidable, but nevertheless tragic in their consequence.*

*The Talmud remarks on an apparent contradiction in wording in the account of the creation of the sun and moon found in Genesis: the Torah first speaks of God creating the "two great lights" but then states that God fashioned "a great light and a lesser light." Rabbi Simeon ben Pazi imagines a heavenly drama in which originally the moon is of equal size and power as the sun. God then takes responsibility for the diminishment of the moon, a symbol of the unavoidable imperfections in the universe.*

THE MOON: Master of the universe, is it possible that two sovereigns can rule together?

GOD: Then you shall be smaller!

THE MOON: Because I raised a legitimate objection, therefore I should be diminished?!

GOD: Well, you may rise both at night and during the day.

THE MOON: What good is that? During the day, I will just be a torch in the daylight!

GOD: Then, I'll do this. I shall honor you by commanding Israel to count their months and years according to your cycles.

THE MOON: How about the days of the year, too?

GOD: I cannot do this, since you don't delineate seasons . . .

Rabbi Simeon adds: Seeing that the moon was still dissatisfied, God commanded Israel to bring a sin offering to atone for God's having diminished the moon. This is what Rabbi Simeon ben Lakish taught: Why does the verse say "a sin offering for God" (Numbers 28:35)? God says: Bring the sin offering to atone for Me, since I diminished the moon.

—BABYLONIAN TALMUD

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

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

*Barukh atah ADONAI, the Holy God.*

### *Fourth B'rakhah: The Celebration of Rosh Hodesh*

*For alternative prayers for Rosh Hodesh that focus on the significance of the lunar cycle, continue on page 198.*

#### **ROSH HODESH AND THE TEMPLE SERVICE**

You formed Your world at the beginning,  
completing Your work on the seventh day.  
You have loved us, desired us,  
exalted us amongst all the nations,  
made us holy through the performance of mitzvot,  
brought us near to serve You,  
and called us by Your great and holy name.  
Lovingly, ADONAI our God,  
You have bestowed on us Shabbatot for rest  
and the time of the new moon for atonement.  
But because we and our ancestors sinned, our city was laid  
waste, our sanctuary made desolate, our splendor taken away,  
the glory removed from the House that gave us life,  
and so, because of the hand that destroyed Your sanctuary,  
we are unable to fulfill our obligations in the place You chose,  
the great and holy House dedicated to Your name.



יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ  
[וְאֲמוֹתֵינוּ], הַמְשִׁיב בְּנִים לְגְבוּלָם, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה  
לְאַרְצֵנוּ וְתִטְעֵנוּ בְּגְבוּלָנוּ, שְׂשֵׁם עֲשׂוּ אֲבוֹתֵינוּ  
[וְאֲמוֹתֵינוּ] לְפָנֶיךָ אֶת־קִרְבָּנוֹתֵיהֶם, תְּמִידִים בְּסֻדְרָם  
וּמוֹסָפִים בְּהַלְכָתָם. וְאֶת־מוֹסַף יוֹם הַשַּׁבָּת הַזֶּה וְאֶת־  
מוֹסַף יוֹם רֵאשׁ הַחֹדֶשׁ הַזֶּה עֲשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ  
בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךְ פִּתְחוּב בְּתוֹרָתְךָ, עַל יְדֵי מִשְׁחָה  
עֲבֹדָךְ מִפִּי כְבוֹדְךָ בְּאֲמֹר:

ON SHABBAT הַשַּׁבָּת.  
Numbers 28:9-10.

ON YOUR NEW MOON  
FESTIVALS וְבִרְאשֵׁי חֳדָשֵׁיכֶם  
Numbers 28:11.

וּבְיוֹם הַשַּׁבָּת, שְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם,  
וְשְׁנֵי עֶשְׂרוֹנִים סֶלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ.  
עַל־ת שַׁבַּת בְּשַׁבָּתוֹ, עַל עַל־ת הַתְּמִיד וְנִסְכָּהּ.

וּבִרְאשֵׁי חֳדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה,  
פָּרִים בְּנֵי בָקָר שְׁנַיִם, וְאַיִל אֶחָד, כִּבְשִׁים  
בְּנֵי שָׁנָה שְׁבַע, תְּמִימִם.

וּמִנְחָתָם וְנִסְפֵיהֶם כְּמִדְבָּר, שְׁלֹשָׁה עֶשְׂרוֹנִים לֶפֶר,  
וְשְׁנֵי עֶשְׂרוֹנִים לְאַיִל, וְעֶשְׂרוֹן לְכִבְשֵׁי, וְזֵיץ פְּנִיסָה,  
וְשַׁעִיר לְכַפֵּר, וְשְׁנֵי תְּמִידִים בְּהַלְכָתָם.

*We continue on page 199.*

### *Waxing and Waning*

The image of the sliver of moon—reappearing in the darkness and growing nightly into a full sphere, only to wane again—has been interpreted by some rabbis (for example, Joseph B. Soloveitchik) as a metaphor for the history of the Jewish people. At times, the Jewish people suffers in darkness; we may even fear utter extinction. But just as the moon's light is continually renewed, so too do we draw reassurance that we will again have a future that shines. Similarly, the waning and waxing of the moon may be seen as symbolic of Jewish tradition and Jewish practice. The life of the spirit, communally and individually, similarly shrinks and expands, grows dull and routinized before being reignited and re-inspired. The observance of Rosh Hodesh itself is an example of the way Judaism is periodically renewed and revitalized. In many communities, this day has been reclaimed with great creativity and energy, especially by women. Each month presents an opportunity for us to contemplate the need for renewal and revitalization in our religious lives: as individuals, as communities, and as Jews. In this vein, we might well ask ourselves what it is that we need to reclaim and revitalize at this time.

May it be Your will, ADONAI our God and God of our ancestors, who restores their descendants to their land, to lead us there in joy and to plant us within our borders, where our ancestors once offered to You their sacrifices: the daily sacrifices in their proper order, as well as the additional ones required on Shabbat and festivals, as prescribed. Lovingly, the additional Shabbat and Rosh Hodesh sacrifices were offered there as You commanded, fulfilling the words spoken in revelation and written down by Moses, your servant, in Your Torah:

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering and with the proper libation—a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

On your New Moon festivals you shall bring near an offering to ADONAI: two young bulls, one ram, and seven yearling lambs, without blemish.

And as it further states regarding the grain-gift and the libation: three-tenths of an *ephah* of choice flour with oil mixed in with each bull; two-tenths of an *ephah* of choice flour with oil mixed in for the ram; and one-tenth of an *ephah* of choice flour with oil mixed in for each lamb—along with the appropriate libation of wine. Also, a goat as atonement, and the two daily offerings, as ordained.

*We continue on page 199.*

AN ALTERNATE

יוצר בראשית בתשובת הדין  
 נא חדש בנו אורך ואמתך.  
 אות נתת בקצה השמים  
 ששב אור הולך ומתגדל עד ישתלם.  
 אָנָּא יְהוּה, אֲשֶׁר בְּאוֹרְךָ נִרְאָה אֹר,  
 עֲשֵׂה לָנוּ פְּתוּב לְעִבְדֶּךָ:  
 וְהִיָּה גַם כִּי אֲשַׁב בְּחֹשֶׁךְ יְהוּה אֹר לִי.  
 וְנֹאמַר: הַהוֹלְכִים בְּחֹשֶׁךְ רְאוּ אֹר.  
 כִּי אֹר נִגְהַ תַּעֲלֶה כִּי תִגְדִּיל לָנוּ שְׂמֵחָה  
 וְנִפְשָׁנוּ בְּאוֹר פְּנִיךָ תִּהְיֶה.

חדש אור ליפה וברה  
 אצא מחשיכה לאורה  
 אב נמת לו אל תירא  
 אתגונן בצלך איום ונורא.  
 חדש לבנה להאיר בגוהה  
 תתמלא ותאיר על הכל במלואה  
 כאם שפקדת באורח פליאה  
 אנא שלח לבניה מזור ורפואה.

יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו  
 [ואמותינו], המשיב בנים לגבולם, שתחדש זמינו  
 בקדם ותעלנו בשמחה לארצנו ותטענו בגבולנו,  
 ולא ישמע עוד חמס בארצנו, שד ושבר בגבולנו.

the Land of Israel). The second stanza was composed for this siddur by Edward Feld and edited by Admiel Kosman.

DO NOT FEAR אֵל תִּירָא. Abraham, Isaac, and Jacob are each told by God not to fear (Genesis 15:1, 26:24, and 46:3). The poet probably has in mind God's assurance to Abraham in a dream that his progeny will be like the stars and that the coming slavery in Egypt will eventually end in freedom.

WONDEROUS WAY פְּלִיאָה. God remembered Sarah who had longed for a child, and in old age she bore Isaac—a miraculous gift (Genesis 21:1).

MAY VIOLENCE NO LONGER BE HEARD IN OUR LAND וְלֹא יִשְׁמַע עוֹד חֲמָס בְּאַרְצֵנוּ. Isaiah 60:18.

THE NEW MOON AND PRAYERS FOR RENEWAL.

The sight of the new moon, with its promise of increasing light, urges us to attend to our own renewal.

WITH THE ARRIVAL OF A NEW MONTH OF YOURS

בתשובת הדין. In Hebrew, the word for month, *hodesh*, derives from the root meaning "new." The word *t'shuvah*, translated here as "arrival," also means "turn" or "return" and is frequently translated as "repentance." Thus, the phrase captures the various religious and psychological aspects of Rosh Hodesh: a time for renewal and turning, a time open to introspection and change.

YOUR LIGHT AND YOUR TRUTHFULNESS

אורך ואמתך. The liturgy incorporates parts of several biblical verses. This phrase is taken from Psalm 43:3; "Through Your light . . ." comes from Psalm 36:10; "though I sit in darkness . . ." from Micah 7:8; "those who walk in darkness," from Isaiah 9:1.

FOR YOU SHALL RAISE UP

A SHINING LIGHT אֹר נִגְהַ תַּעֲלֶה. Based on Isaiah 9:1.

RENEW הַדָּשׁ

This is the first stanza of a *piyyut* for Rosh Hodesh written by Pinhas Hakoheh (mid-8th century,

*At the New Moon:  
Rosh Hodesh*

We greet the moon that is  
not gone  
but only hidden,  
unreflecting, intuned  
and introspective, gather-  
ing strength to grow  
as we greet the first slim  
nail paring  
of her returning light.  
Don't we understand  
the strength that wells out  
of retreat?

Can we not learn to turn in  
to our circle,  
to sink into the caves of  
our silence,  
to drink lingering by those  
deep cold wells,  
to dive into the darkness of  
the heart's storm  
until under the crashing  
surge of waves  
it is still except for our  
slow roaring breath?

—MARGE PIERCY

*AN ALTERNATE*

*Fourth B'rakhah: The Celebration of Rosh Hodesh*

*THE NEW MOON AND PRAYERS FOR RENEWAL*

Creator, with the arrival of a new month of Yours,  
renew within us Your light and Your truthfulness.

You placed a sign at the edge of heaven,  
a splinter of light that then grows into fullness.  
Through Your light may we see light;  
do for us as it is written by Your servant Micah:

“And it shall be though I sit in darkness,  
God's light will shine for me.”

And as the prophet Isaiah said:

“Those who walk in darkness have seen light.”

For You shall raise up a shining light for me;  
cause our joy to flourish,  
as You lead us by the light of Your face.

Renew the light to its clear brilliance  
that I might go from darkness to light.

Once, You told our ancestor: “Do not fear.”

I, too, seek to rest in Your shadow, awe-inspiring Creator.

Renew the moon so that its light may be bright;  
may it grow each day and light our way.

As You remembered Sarah in Your wondrous way,  
send to her children strength and healing.

May it be Your will, ADONAI our God and God of our ances-  
tors, who restores their descendants to their land, to renew  
our days as of old; lead us in joy back to our land and plant us  
within our borders. May violence no longer be heard in our  
land, nor destructiveness be found within its borders.

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Kosmar

DO NOT  
46:3). T  
stars an

WONDR  
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MAY VI

All continue here:

יְשַׁמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שְׁבֵת וְקוֹרְאֵי עֲנֵג,  
עִם מְקַדְשֵׁי שְׁבִיעֵי, כָּלֵם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטוֹבָה,  
וְהַשְּׁבִיעֵי רְצִיתָ בּוֹ וְקִדְשָׁתוֹ,  
חֲמֻדַּת יָמִים אוֹתוֹ קָרָאתָ, זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

When the Amidah is recited aloud, the congregation answers "Amen" after each pair of blessings in the following paragraph.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], רְצֵה בְּמִנוּחַתְנוּ,  
וְחֻדָּשׁ עָלֵינוּ בְּיוֹם הַשְּׁבֵת הַזֶּה אֶת־הַחֹדֶשׁ הַזֶּה,  
לְטוֹבָה וְלִבְרָכָה, לְשִׁשּׁוֹן וְלִשְׁמֹחָה, לִישׁוּעָה וְלִנְחֻמָּה,  
לְפָרְנֶסֶה וְלִבְלִפְלָה, לְחַיִּים וְלִשְׁלוֹם, לְמַחֲלֵלַת חֶטָּא  
וְלִסְלִיחַת עוֹן [וְלִכְפָּרַת פֶּשַׁע]. [during a leap year we add:  
כִּי בְעִמְךָ יִשְׂרָאֵל בְּחֵרַת מִפְּלֵהָאֲמוֹת,  
וְשֵׁבֶת קִדְשְׁךָ לָהֶם הוֹדַעְתָּ,  
וְחֻקֵּי רְאשֵׁי חֳדָשִׁים לָהֶם קִבַּעְתָּ.  
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשְּׁבֵת וְיִשְׂרָאֵל וְרֵאשֵׁי חֳדָשִׁים.

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעִמְךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,  
וְהִשֵּׁב אֶת־הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ,  
וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן,  
וּתְהִי לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמְךָ.

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

#### GOODNESS AND BLESSING

לְטוֹבָה וְלִבְרָכָה. The liturgy enumerates twelve positive traits, corresponding to the twelve months of the year.

#### AND ATONEMENT FOR WRONGDOING

וּלְכַפָּרַת פֶּשַׁע. To keep the lunar year (354 days) in accord with the solar year (365 days), the Jewish calendar adds a "leap month" seven times every nineteen years. In those leap years, this thirteenth positive trait is added to the usual twelve.

#### FIFTH B'RAKHAH: THE

RESTORATION OF ZION. As the Amidah moves to its conclusion, we pray that the words we have recited are accepted with love, even as they may have been offered imperfectly. Once, we could be assured that our imperfections would be forgiven and we could offer atonement for them. Now, though we cannot capture the awe and grandeur of the Temple, nor the sense of reverence and majesty conveyed by the High Priest entering the holy of holies, we simply pray that our offerings be acceptable because they are the gift of the heart.

*All continue here:*

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a symbol of the work of creation.

Yism'hu v'malkhut'kha shomrei shabbat v'korei oneg,  
am m'kadshei sh'vi-i, kulam yisbe'u v'yitangu mi-tuvekha,  
u-va-sh'vi-i ratzita bo v'kidashto, hemdat yamim oto karata,  
zeikher l'ma-aseih v'reishit.

*When the Amidah is recited aloud, the congregation answers  
"Amen" after each pair of blessings in the following paragraph.*

May it be Your will, ADONAI our God and God of our ancestors, to find favor in our rest. On this Shabbat, renew us in this new month with goodness and blessing, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin, and forgiveness of transgression [during a leap year we add: and atonement for wrongdoing].

For You have chosen the people Israel from among all nations, proclaiming Your holy Shabbat to them and ordaining for them the laws of the New Moon.

*Barukh atah ADONAI*, who makes Shabbat, the people Israel, and the New Moon festival holy.

### *Fifth B'rakhah: The Restoration of Zion*

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

May our eyes behold Your compassionate return to Zion.

*Barukh atah ADONAI*, who restores Your Divine Presence to Zion.



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

וְמוֹדִים אֲנַחֲנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֹהֵי  
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ  
אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ  
הַמְסוּרִים בְּיָדְךָ וְעַל גְּשׁוּמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל גְּסִיף  
שְׂבָב־לַיּוֹם עִמָּנוּ, וְעַל גְּפִלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָב־לַעֲתָהּ,  
עָרֵב וּבָקָר וְצִהָרִים. « הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,  
וְהִמְרַחֵם, כִּי לֹא תִמּוּ חֲסִדֶיךָ מֵעוֹלָם קוּיֵנוּ לָךְ.

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

וְמוֹדִים אֲנַחֲנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֹהֵי  
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצְרֵנוּ, יוֹצֵר  
בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,  
עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲיֵנוּ וְתַקִּימָנוּ, וְתִאֶסֶף  
גְּלוּתֵינוּ לְחַצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֲקִיךָ וְלַעֲשׂוֹת רְצוֹנְךָ,  
וְלַעֲבֹדְךָ בְּלִבֵּב שָׁלֵם, עַל שְׂאֲנַחֲנוּ מוֹדִים לָךְ.  
בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

On Hanukkah we add *Al Hanisim* on page 430.

וְעַל כָּל־מַלְּכֵי יְהוּדָא וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֵינוּ תְּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,  
וַיְהִלְלוּ אֶת־שִׁמְךָ בְּאֵמֶת,  
הַיֵּאלֹהִים יִשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֵלָה.  
וְבְרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

**THE SIXTH B'RAKHAH.** The penultimate *b'rakhah* of the Amidah has two versions. The first is recited during the silent Amidah, or by the leader when the Amidah is repeated aloud. This version reflects on the miracles of daily life. When the Amidah is recited aloud by the leader, the congregation accompanies the leader with a different version of the blessing, one that remarks on the very ability to give thanks. The central idea it expresses is *modim anahnu lakh . . . al she-anahnu modim lakh*, "we thank You for the ability to thank You." The prayer may be understood as an expression of appreciation for being part of a religious tradition that values gratitude. More radically, this prayer may be understood as expressing the thought that our prayers may be addressed to God, but God is the Source of All—even the prayers we speak. The very ability to thank is thus a manifestation of the presence of God within us.

**WE THANK YOU** מוֹדִים. Our gratitude is expressed in universal terms, without reference to Jewish particularity. Here we reflect on the very basis of life itself. God's wonders are found in the cycles of the planets,

the rhythm of the seasons, the resurgence of life. We may come to realize that gratitude is a self-creating blessing: the more we cultivate gratitude, the more we are aware of all that we receive for which we may be grateful, the more we blossom as human beings. (*Bradley Shavit Artson*)

### *The Miracles That Accompany Us*

The prayer talks of the “miracles that accompany us each day.” Our lives are made up moments that are quite special, at which times it is easy to express gratitude: moments of great joy, the birth of a child, graduations, weddings, recovery from life-threatening illness. But there is also the miracle of the everyday—which, because it is commonplace, we often fail to recognize: the ability to use our limbs for what we desire, the warmth of the sun, the plants around us that sustain our breathing. When the moon is hidden, we can see the stars in heaven more clearly. When our lives are made up of “nothing special,” we might acknowledge how special our lives are.

But even more importantly: some of our greatest blessings initially present themselves to us concealed within disappointment, uncertainty, loss, or pain; the aspect of blessing within unfolds slowly, over time—and often only in retrospect. We might realize later that the job we didn’t get was not appropriate for us and we were saved from a disastrous misfit; a serious illness may become a turning point in our life when we appreciate what is important for us, or it may be a moment of discovery of how much we are cherished by others. In expressing our gratitude *al kulam* (“for all these blessings”), we approach our lives with humility and faith, recognizing that with the benefit of hindsight, what seems like darkness in our lives may contain with it a blessing only later to be revealed, only later becoming a shining light.

### *Sixth B'rakhah: Gratitude for Life and Its Blessings*

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

¶ We thank You, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon. ► You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

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

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

*On Hanukkah we add Al Hanisim on page 430.*

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

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

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

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וְעַד.

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

אַלְהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ],  
בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת  
בְּתוֹרַהּ הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ,  
הָאֲמוּרָה מִפִּי אֱהָרֹן וּבְנָיו, בְּהַגִּים, עִם קְדוּשָׁה, כְּאֲמוּר:  
בְּרַכְךָ יְהוָה וְיִשְׁמְרֶךָ.  
יְיָ יְהוָה פָּנָיו אֵלֶיךָ וְיִחַנֶּךָ.  
יְשֵׁא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֶׁם לְךָ שְׁלוֹם.

שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבְרַכָּה,  
חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ.  
בְּרַכְנוּ אֲבֵינוּ בְּלִנּוּ בְּאֶחָד בְּאוֹר פְּנֵיךָ,  
כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ,  
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
וְיִצְדָּקָה וּבְרַכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.  
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל  
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ.  
בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

When the Amidah is recited aloud with a minyan, we continue with Kaddish  
Shalem on page 203.

#### THE PRIESTLY BLESSING.

The Torah refers to God's "hiding the divine face" as a form of punishment, bringing disaster to the individual or to the world (see Deuteronomy 31:17 and 32:20). In later rabbinic and kabbalistic thought, this metaphor came to refer to times when God seems absent, and God's protection withdrawn: when we suffer from oppression or tragedy, when we feel desperately alone and vulnerable, or when we are unable to find meaning in life. Of such times, Martin Buber writes: "The space of history is then full of noise, but empty of the divine breath. For one who believes in the living God . . . it is a difficult time to live."

The Priestly Blessing asks for precisely the opposite: that God's face may shine upon us and be lifted toward us. To feel blessed is to feel accompanied as we walk through life: we experience the world that meets us as welcoming, our days filled with vitality and meaning. It is then that we sense the presence of God in our lives. We leave the moment of prayer with the hope that such blessing may come to us—and perhaps, for a moment, we may have felt such blessing as we prayed.

**GRANT PEACE** שִׁים שְׁלוֹם. The final blessing of the Amidah is a prayer for peace. There are, however, two versions of this blessing; this particular version is recited only when the *kohanim* would have traditionally ascended the *bimah* to bless the congregation. The words *sim shalom*, "grant peace," are related directly to the conclusion of Birkat Kohanim, the Priestly Blessing: "May God grant you peace." Additionally, the paragraph speaks of the light of God's face as bestowing blessing, a metaphor taken directly from the Priestly Blessing. The midrash says that God's name is peace (*Sifrei Numbers 42*), and the Priestly Blessing looks to God to bestow on us the almost-divine ability to extend peace and kindly love to others.

Peace

שְׁלוֹם יְרוּשָׁלַיִם  
 יִשְׁלַיְוּ אֲהֲבֵיךָ.  
 יְהִי שְׁלוֹם בְּחֵילְךָ שְׁלוֹה  
 בְּאַרְמְנוֹתֶיךָ.  
 לְמַעַן אֲחֵי וְרֵעֵי אֲדַבְּרָה  
 נָא שְׁלוֹם בְּךָ.  
 לְמַעַן בֵּית יְהוָה אֱלֹהֵינוּ  
 אֲבַקֶּשֶׁה טוֹב לְךָ.

Pray for the peace of  
 Jerusalem.  
 May those who love her be  
 tranquil;  
 may there be peace on  
 your ramparts,  
 tranquility in your citadels.  
 For the sake of my friends  
 and my kin  
 I pray for peace.  
 For the sake of the house  
 of Adonai our God,  
 I seek your welfare.

Sha-alu sh'lom yerushalayim  
 yishlayu ohavayikh.  
 Y'hi shalom b'heilekh shalvah  
 b'arm'notayikh.  
 L'ma-an ahai v're'ai adabrah na  
 shalom bakh.  
 L'ma-an beit Adonai eloheinu  
 avakshah tov lakh.

—PSALM 122:6-9

Seventh B'rakhah: Prayer for Peace

During the silent Amidah, we continue with "Grant Peace," below.  
 During the repetition of the Amidah, the leader recites the Priestly Blessing.

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

May ADONAI bless and protect you.

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

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

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

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

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

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

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

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

*When the Amidah is recited aloud with a minyan, we continue with Kaddish Shalem on page 203.*

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

א  
אֱלֹהֵי, נְצוּר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי  
נַפְשֵׁי תוֹדִים, וְנַפְשֵׁי כַּעֲפָר לִפְל תַּהֲיָה. פָּתַח לְבִי בְּתוֹרַתְךָ  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רַעָה,  
מִהֲרָה הֲפֵר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ  
עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְּךָ, עֲשֵׂה לְמַעַן  
תוֹרַתְךָ. לְמַעַן יַחְלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.

יְהִי לְרִצּוֹן אֲמַרִי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּה צוּרִי וְגוֹאֲלִי.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְיֹשְׁבֵי תֵבֵל], וְאָמְרוּ אָמֵן.

MY GOD אֱלֹהֵי. One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). This prayer is offered by the Babylonian Talmud (Berakhot 17a) as an example; it is attributed to Mar son of Ravina (4th century).

MAY THE WORDS יְהִי לְרִצּוֹן. Psalm 19:15. Rabbi Yohanan (3rd century, the Land of Israel) recommended that the Amidah conclude with this verse (Talmud of the Land of Israel, Berakhot 4:4).

MAY IT BE YOUR WILL יְהִי רִצּוֹן. A prayer recited by Rabbi Eleazar, upon concluding the Amidah (Babylonian Talmud, Berakhot 16b).

ב  
יְהִי רִצּוֹן מִלְּפָנֶיךָ יְהוּה אֱלֹהֵינוּ שְׁתִּשְׁפִּין בְּפוּרֵינוּ אַהֲבָה  
וְאַחֲוָה וְשְׁלוֹם וְרַעוּת, וְתִרְבֶּה גְבוּלָנוּ בְּתַלְמִידִים,  
וְתַצְלִיחַ סוּפְנוּ אַחֲרִית וְתַקְוָה, וְתִשִּׁים חֲלֻקְנוּ בְּגוֹן עֲדוֹן,  
וְתַקְנֵנוּ בְּחֵבֶר טוֹב וְיִצֵר טוֹב בְּעוֹלָמְךָ, וְנִשְׁכִּים וְנִמְצָא  
יְחוּל לְבַבְנוּ לִירְאָה אֶת־שְׁמֶךָ, וְתִבֵּא לְפָנֶיךָ קוֹרַת  
נַפְשֵׁנוּ לְטוֹבָה.

יְהִי לְרִצּוֹן אֲמַרִי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּה צוּרִי וְגוֹאֲלִי.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְיֹשְׁבֵי תֵבֵל], וְאָמְרוּ אָמֵן.

When the Amidah is to be repeated aloud, we turn back to page 193.  
Otherwise, we continue with Kaddish Shalem on page 203.  
An individual praying without a minyan may turn to Ein Keiloheinu, page 204.

### *Focusing on Prayer*

*Our prayers have spiritual meaning even when—or perhaps especially when—our mind wanders.*

Once the Baal Shem Tov was asked: "If you realize that you have not focused on the prayer that you have just recited, should you go back and recite the prayer again—this time with proper intention?" He responded: "Is not God present in all things? In some way, God must have been present in the previous moment when your mind wandered; now, were you to go back and recite the prayer again, you would deny the presence of God in that original moment."

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



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

Let me be humble before all.

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

Act for the sake of Your name, act for the sake of Your triumph,  
act for the sake of Your holiness, act for the sake of Your Torah.  
Answer my prayer for the deliverance of Your people.

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

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

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



May it be Your will that whatever our destiny, You might cause  
to dwell within it love and brotherhood, peace, and friendship.  
May our land abound with disciples, and may our days con-  
clude with hope in the future; may our share be in the Garden  
of Eden. May You afford us good friends and a good nature as  
we act in this world of Yours. May we awake in the morning  
and find that the desire of our hearts is to be in awe of You.  
And may all that occurs to us be considered by You as good.

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

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

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

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

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

*When the Amidah is to be repeated aloud, we turn back to page 193.*

*Otherwise, we continue with Kaddish Shalem on page 203.*

*An individual praying without a minyan may turn to Ein Keiloheinu, page 204.*



## קדיש שלם

*Leader:*

יְתַגְדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and Leader:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

*Leader:*

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיף הוּא,  
לְעֵלְמָא מִן כָּל־ [לְעֵלְמָא לְעֵלְמָא מְכָל־] *[on Shabbat Shuvah we substitute:*  
בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֵלְמָא,  
וְאָמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אַבוּהוֹן  
דִּי בְּשִׁמְיָא וְאָמְרוּ אָמֵן.

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

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

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

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

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

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

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

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

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

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

—BABYLONIAN TALMUD

*Kaddish Shalem*

*Leader:*

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

*Congregation and Leader:*

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

*Leader:*

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

And we say: *Amen*.

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

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

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

And we say: *Amen*.

## סיום התפילה

אין פֿאלהיננו, אין פֿאדוֹנינו,  
 אין בְּמִלְפְּנֵינוּ, אין כְּמוֹשִׁיעֵנו.  
 מי כֵּאלֹהֵינוּ, מי כֵּאלֹהֵינוּ,  
 מי כְּמוֹשִׁיעֵנו. נוֹדָה לֵאלֹהֵינוּ,  
 נוֹדָה לֵאלֹהֵינוּ, נוֹדָה לֵאלֹהֵינוּ.  
 בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֱדוֹנֵינוּ,  
 בְּרוּךְ מִלְפָּנֵינוּ, בְּרוּךְ מוֹשִׁיעֵנו.  
 אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֱדוֹנֵינוּ,  
 אַתָּה הוּא מִלְפָּנֵינוּ, אַתָּה הוּא מוֹשִׁיעֵנו.  
 אַתָּה הוּא שְׁהַקְטִירוּ אַבוֹתֵינוּ  
 לְפָנֶיךָ אֶת־קִטְרַת הַסַּמִּים.

**NONE COMPARES TO OUR GOD** אין כֵּאלֹהֵינוּ. This 1st-millennium prayer was originally composed as a mystical meditation: the repetitions served to bring the devotee to an ecstatic visionary state. Because of its simplicity and ease of recall, it became a favorite prayer with which to conclude a service and, in the Sephardic liturgy, it forms part of the conclusion of every morning service. The first three stanzas spell out the acrostic *amen* and the next two begin with the first two words of every blessing: *barukh atah*.

**RABBI ELEAZAR SAID** אָמַר רַבִּי אֶלְעָזָר. In the ancient synagogue, prayer services concluded with Torah study. This passage is a remnant of that tradition; it is a passage quoted extensively in the Talmud. In reciting it, we express the hope that the teaching and learning we have experienced today will help create a world of peace. It is through the teaching of the values that Torah represents that we ultimately achieve security.

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תְּלַמִּידֵי חֻכְמִים  
 מְרַבִּים שְׁלוֹם בְּעוֹלָם, שְׁנַאֲמַר: וְכָל־בְּנֵיךָ לְמוֹדֵי יְהוָה,  
 וְרַב שְׁלוֹם בְּנֵיךָ. אֵל תִּקְרָא בְּנֵיךָ אֶלֶּא בּוֹנֵיךָ.  
 שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ, וְאִין לְמוֹ מְכַשׁוּל.  
 יְהִי שְׁלוֹם בְּחֵילְךָ, שְׁלוֹהַּ בְּאַרְמְנוֹתֶיךָ.  
 « לְמַעַן אַחֲי וְרַעֲי, אֲדַבְּרָה נָא שְׁלוֹם בְּךָ.  
 לְמַעַן בֵּית יְהוָה אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לְךָ.  
 יְהוָה עֵז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשְׁלוֹם.

*In some congregations, the service continues with Kaddish D'Rabbanan, page 111.*

**ALL YOUR CHILDREN SHALL BE TAUGHT BY ADONAI** וְכָל־בְּנֵיךָ לְמוֹדֵי יְהוָה. Isaiah 54:13. The rabbis see the teachers of Torah as “builders” and their disciples as their children.

**MAY THOSE WHO LOVE YOUR TORAH FIND GREAT PEACE** שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ. Psalm 119:165. This verse begins a series of verses, all of which contain a prayer for peace—thus offering for study a fitting conclusion to the service.

**MAY THERE BE PEACE WITHIN YOUR WALLS** יְהִי שְׁלוֹם בְּחֵילְךָ. Psalm 122:7.

**FOR THE SAKE OF MY BROTHERS . . . FOR THE SAKE OF THE HOUSE OF ADONAI** יְהוָה לְמַעַן בֵּית יְהוָה. Psalm 122:8–9. These verses seek the peace and welfare of Jerusalem.

**MAY GOD GRANT STRENGTH TO GOD'S PEOPLE** יְהוָה עֵז לְעַמּוֹ יִתֵּן. Psalm 29:11.

## Concluding Prayers

### *Ein Keiloheinu:* *A Ladino Version*

*Ein keiloheinu,*  
*ein kadoneinu,*  
*ein k'malkeinu,*  
*ein k'moshi-einu.*  
Non como nuestro dio,  
non como nuestro señor,  
non como nuestro re,  
non como nuestro  
salvador.

*Mi kheiloheinu,*  
*mi khadoneinu,*  
*mi kh'malkeinu,*  
*mi kh'moshi-einu.*  
Ken como nuestro dio,  
ken como nuestro señor,  
ken como nuestro re,  
ken como nuestro  
salvador.

*Nodeh leiloheinu,*  
*nodeh ladoneinu,*  
*nodeh l'malkeinu,*  
*nodeh l'moshi-einu.*  
Loaremos a nuestro dio,  
loaremos a nuestro señor,  
loaremos a nuestro re,  
loaremos a nuestro  
salvador.

*Barukh eloheinu,*  
*barukh adoneinu,*  
*barukh malkeinu,*  
*barukh moshi-einu.*  
Bendicho nuestro dio,  
bendicho nuestro señor,  
bendicho nuestro re,  
bendicho nuestro salvador.

*Atah hu eloheinu,*  
*atah hu adoneinu,*  
*atah hu malkeinu,*  
*atah hu moshi-einu.*  
Tu el nuestro dio,  
tu el nuestro señor,  
tu el nuestro re,  
tu el nuestro salvador.

### *Ein Keiloheinu*

None compares to our God. None compares to our master.  
None compares to our sovereign. None compares to our deliverer.  
Who compares to our God? Who compares to our master?  
Who compares to our sovereign? Who compares to our deliverer?  
Let us thank our God. Let us thank our master.  
Let us thank our sovereign. Let us thank our master.  
Blessed is our God. Blessed is our master.  
Blessed is our sovereign. Blessed is our deliverer.  
You are our God. You are our master.  
You are our sovereign. You are our deliverer.

You are the one to whom our ancestors offered fragrant incense.  
Ein keiloheinu, ein kadoneinu, ein k'malkeinu, ein k'moshi-einu.  
Mi kheiloheinu, mi khadoneinu,  
mi kh'malkeinu, mi kh'moshi-einu.  
Nodeh leiloheinu, nodeh ladoneinu,  
nodeh l'malkeinu, nodeh l'moshi-einu.  
Barukh eloheinu, barukh adoneinu,  
barukh malkeinu, barukh moshi-einu.  
Atah hu eloheinu, atah hu adoneinu,  
atah hu malkeinu, atah hu moshi-einu.  
Atah hu she-hiktiru avoteinu l'fanekha et k'toret ha-samim.

### *A Final Teaching*

Rabbi Eleazar said in the name of Rabbi Hanina: Students of Torah increase peace in the world, as the prophet Isaiah said: "All your children shall be taught by ADONAI, and your children shall increase peace." Do not read the word as *banayikh*, "your children," but rather as *bonayikh*, "your builders."  
May those who love your Torah find great peace; may they not stumble.  
May there be peace within your walls, tranquility in your citadels.  
For the sake of my brothers and friends, pray for peace in your midst.  
For the sake of the house of ADONAI our God, I seek your welfare.  
May God grant strength to God's people; may God grant God's people peace.

*In some congregations, the service continues with Kaddish D'Rabbanan, page 111.*

We rise:

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹּא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,  
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,  
שֶׁלֹּא שָׁם חִלְקֵנוּ כִּהֵם,  
וְגִרְלָנוּ כְּכָל־הַמּוֹנֵם.  
וְאֶנְחָנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.  
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיָסַד אֶרֶץ,  
וּמוֹשֵׁב יָקָרוּ בְּשָׁמַיִם מִמַּעַל,  
וְשֹׁכֵינֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים,  
הוּא אֱלֹהֵינוּ אֵין עוֹד.  
אֲמַת מַלְכֵנוּ אֶפְס זִוְלָתוֹ,  
כְּבָתוּב בְּתוֹרָתוֹ:  
וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבָהּ,  
כִּי יְהוּה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל,  
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

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

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

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

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

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

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

**KNOW THIS DAY** וַיִּדְעַת הַיּוֹם. Deuteronomy 4:39.

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

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

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

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

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

And the name when I was  
again permitted to all.

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

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

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

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

—RIVKA MIRIAM  
(translated by  
Linda Stern Zisquit)

*Aleinu*

*We rise:*

It is for us to praise the ruler of all,  
to acclaim the Creator,  
who has not made us merely a nation,  
nor formed us as all earthly families,  
nor given us an ordinary destiny.

¶ And so we bow, acknowledging the supreme sovereign,  
the Holy One, who is praised—  
who spreads out the heavens and establishes the earth,  
whose glory abides in the highest heavens,  
and whose powerful presence resides in the highest heights.  
This is our God, none else; ours is the true sovereign,  
there is no other.

As it is written in the Torah:

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

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

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

Emet malkeinu efes zulato,  
ka-katuv b'torato:

v'yadata ha-yom vahashevota el l'vavekha, ki Adonai hu ha-elohim  
bashamayim mima-al, v'al ha-aretz mita'hat, ein od.



על בן נקונה לך יהוה אלהינו,  
 לראות מהרה בתפארת עזה,  
 להעביר גולים מן הארץ,  
 והאלילים פרות יפרתון,  
 לתקן עולם במלכות שדי,  
 וכל־בני בשר יקראו בשמה,  
 להפנות אליך בל־רשעי ארץ.  
 יבירו וידעו בל־יושבי תבל,  
 כי לך תכרע כל־בָּרָה,  
 תשבע כל־לשון.

לפניך יהוה אלהינו יכרעו ויפלו,  
 ולכבוד שמה יקר יתנו,  
 ויקבלו כלם את־על מלכותך.  
 ותמלך עליהם מהרה לעולם ועד,  
 כי המלכות שלך היא,  
 ולעולמי עד תמלך בכבוד.

◀ כפתוב בתורתך: יהוה ימלך לעולם ועד.  
 ונאמר: והיה יהוה למלך על כל־הארץ,  
 ביום ההוא יהיה יהוה אחד, ושמו אחד.

*We are seated.*

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

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

**ON THAT DAY ADONAI SHALL BE ONE** ביום ההוא יהיה יהוה אחד. Zechariah 14:9. In reciting the Sh'ma, we declare that God is one. Through our prayer, we hope to make God one with the world. As this prayer marks the conclusion of the service, it ends with a vision of the future.

*In the Days to Come*

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

—MICAH 4:1-5

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

► As is written in Your Torah:

"ADONAI will reign forever and ever."

And as the prophet said:

"ADONAI shall be acknowledged sovereign of all the earth.

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

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

*We are seated.*

## קִדְיֵשׁ יְתוּם

*Mourners and those observing Yahrzeit:*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,  
בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן  
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזִמְן קָרִיב,  
וְאָמְרוּ אָמֵן.

*Congregation and mourners:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

*Mourners:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,  
לְעֵלְא מִן כָּל־ [לְעֵלְא לְעֵלְא מְכָל־  
[on Shabbat Shuvah we substitute:  
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרֵן בְּעֵלְמָא,  
וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְיֹשְׁבֵי תַבְּלָ],  
וְאָמְרוּ אָמֵן.

*Some congregations recite Anim Z'mirot here; see page 208.  
Some congregations conclude with Adon Olam on page 211;  
others conclude with other Shabbat songs (see pages 212 and 82–85).*

### *The Year of Kaddish*

Loss steals language; you have nothing to say.

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

—NESSA RAPOPORT

### *On a Yahrzeit*

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

—NESSA RAPOPORT

### *Mourner's Kaddish*

*Mourners and those observing Yahrzeit:*

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

*Congregation and mourners:*

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

*Mourners:*

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

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

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

*Mourners and those observing Yahrzeit:*

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih, v'yamlikh malkhuteih b'hayeikhon u-v'yomeikhon u-v'hayei d'khol beit yisrael, ba-agala u-vizman kariv, v'imru amen.

*Congregation and mourners:*

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

*Mourners:*

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

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

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

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

*Some congregations conclude with Adon Olam on page 211;*

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

הוּא

[on *Shabbat Shuvah* we add: far]

בְּרִיכְהוּ

Some  
Some  
other

Some congregations recite this song at the conclusion of the service.

## שִׁיר הַכְּבוֹד: אֲנֵעִים זְמִירוֹת

אֲנֵעִים זְמִירוֹת וְשִׁירִים אֶאָרֵג, כִּי אֵלַיךְ נִפְשֵׁי תֵעָרֵג.  
נִפְשֵׁי חֲמֻדָּה בְּצֵל יָדֶךָ לְדַעַת פְּלִרְזֵי סוּדֶךָ.  
מִדֵּי דְבָרֶיךָ בְּכַבּוּדֶךָ הוֹמָה לִּפְנֵי אֵל דּוֹדֶיךָ.  
עַל פֶּן אֲדַבֵּר בְּךָ נִכְבְּדוֹת, וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְזִידוֹת.  
אֲסַפְּרָה כְּבוֹדֶךָ וְלֹא רְאִיתִיךָ אֲדַמְּךָ אֲכַנְּךָ וְלֹא יִדְעֵתִיךָ.  
בְּיַד נְבִיאֶיךָ בְּסוּד עֲבָדֶיךָ דְּמִית הַדָּר כְּבוֹד הוֹדֶךָ.  
גִּדְלָתְךָ וּגְבוּרָתְךָ כִּנּוּ לְתַקְּךָ פְּעֻלָּתְךָ.  
דָּמּוּ אוֹתְךָ וְלֹא כָפִי יִשָּׁה וְיִשׁוּוּךָ לִפְנֵי מַעֲשֵׂיךָ.  
הִמְשִׁילוּךָ בְּרוֹב חַיּוֹנוֹת, הִנֵּךְ אֶחָד בְּכָל־דְּמִיוֹנוֹת.  
וַיַּחֲזוּ בְךָ זְקֵנָה וּבַחֲרוּת, וְשָׁעַר רֵאשִׁיךָ בְּשִׁיבָה וְשַׁחֲרוּת.  
זְקֵנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קָרֵב,  
כִּי אִישׁ מִלְּחָמוֹת יִדְּיוֹ לֹא רָב.  
חֲבֵשׁ כּוֹבֵעַ יִשׁוּעָה בְּרֵאשׁוֹ,  
הוֹשִׁיעָה לוֹ יִמִּינוּ וְזָרוּעַ קָדְשׁוֹ.

continued

**A SONG OF GLORY** שִׁיר הַכְּבוֹד. Sometimes called by its first two words, Anim Z'mirot is ascribed to Judah the Pious of Regensburg (d. 1217), one of the most important figures of *Hasidei Ashkenaz*, the 13th-century German pietist movement. The poem asserts that human beings cannot grasp God's mysterious nature, but that prophetic metaphors and rabbinic allusions allow us to imagine God's glory, *kavod*, and to see a "shadow" of the Divine. Many of these images were significant for the spiritual vocabulary of *Hasidei Ashkenaz*. For instance, the light emanating from God's head and God's crown were important images of mystic contemplation.

The first four verses of the poem constitute an introduction. This is followed

by an enumeration of images in verses arranged in an alphabetic acrostic. The concluding verses of the poem are a personal plea that God hear our prayers. Some recite Shir Hakavod on each Shabbat; others include it only on festivals. Some recite it here, at the conclusion of Shacharit, and many others at the beginning of the entire service.

**YOUR GLORY** בְּכַבּוּדֶךָ. As noted above, God's "glory" frequently has a technical meaning in medieval Jewish mystical thought: it is that aspect of God which is accessible to humans. The Bible reports that at Sinai God's "glory" descended on the mountain (Exodus 24:15), and similarly Moses asks to see God's "glory" (Exodus 33:18).

**YOUR PROPHETS** נְבִיאֶיךָ. The poet will use only metaphors previously offered by prophets and sages—that is, those that were adduced by divine inspiration.

**IN ACCORD WITH YOUR DEEDS** כִּנּוּ לְתַקְּךָ פְּעֻלָּתְךָ. No human being can have a direct encounter with God's essence (God's "face"), but we can experience God's impact in the world (God's "back").

**YOU ARE THE SINGULAR ONE** הִנֵּךְ אֶחָד. The word *ehad* (literally "one") references the Sh'ma. Jewish mystics, while eloquently describing the myriad manifestations of God, insist that God is ultimately "one."

**AS OLD AND AS YOUNG** זְקֵנָה וּבַחֲרוּת. In commenting on the first words of the Decalogue, "I am Adonai, your God, who took you out of the land of Egypt," Rashi (1040–1105, northern France), reprising the midrash, writes: "Do not think that because I appear to you in different guises—at Sinai as an elder and at the Sea as a young warrior—there are multiple deities; it is I who took you out."

**THE PRIME OF YOUTH** וְשַׁחֲרוּת. As vocalized, the Hebrew means "youthful." However, the word also contains the same letters as the word for "black" (*shahor*), as opposed to gray hair as a sign of age.

**A VICTORY HELMET** כּוֹבֵעַ יִשׁוּעָה. The image is taken from the language of Isaiah: "God donned righteousness like a coat of mail, with a helmet of victory on God's head" (59:17).

Some congregations recite this song at the conclusion of the service.

### *A Song of Glory: Anim Z'mirot*

I shall chant melodies and weave together verses,  
for my soul thirsts for You.

*My soul longs to live in the shadow of Your hand,  
that I might learn the secrets of Your mysterious being.*

Even before speaking any words describing Your glory,  
already my heart sings of Your love.

*I would, therefore, ever glorify You,  
and honor Your name with songs of love.*

Though I have never seen You, I would tell of Your glory:  
I imagine You, I describe You, but I know You not.

*In the words of Your prophets and mysteries revealed to the faithful,  
You provided images of glorious majesty.*

Your greatness and Your power  
were pictured in accord with Your deeds.

*They portrayed You not as You truly are,  
but imagined You from what You had created.*

In endless visions and countless metaphors they described You,  
but through it all, You are the singular one.

*They represented You as old and as young,  
with graying hair and in the prime of youth:*

as an elder on the Day of Judgment, and as a youth in time of war,  
as a soldier who was fully armed,

*and with a victory helmet on Your head,  
having won battles with Your right hand and holy arm—*

*continued*

Anim z'mirot v'shirim e-erog, ki eilekha nafshi ta-arog.

Nafshi hamdah b'tzel yadekha, lada-at kol raz sodekha.

Midei dabri bikhvodekha, homeh libi el dodekha.

Al ken adabeir b'kha nikhbadot, v'shimkha akhabeid b'shrei y'didot.

Asaprah kh'vodkha v'lo re'itikha, adam'kha akhankha v'lo y'datikha.

B'yad n'vi-ekha b'sod avadekha, dimita hadar k'vod hodekha.

G'dulat'kha u-g'vuratekha, kinu l'tokef pe'ulatekha.

Dimu ot'kha v'lo kh'fi yeshkha, v'yashvukha l'fi ma-asekha.

Himshilukha b'rov hezyonot, hin'kha ehad b'khol dimyonot.

Va-yehezu v'kha ziknah u-va'harut, u-sar rosh'kha b'seivah v'sha'harut.

Ziknah b'yom din u-va'harut b'yom krav,

k'ish milhamot yadav lo rav.

Havash kova y'shu-ah b'rosho, hoshi-ah lo y'mino u-zro-a kodsho.



טללי אורות ראשו נמלא, קנצותיו רסיסי לילה.  
יתפאר בי כי חפץ בי, והוא יהיה לי לעטרת צבי.  
בתם טהור פו דמות ראשו,

וחק על מצח כבוד שם קדשו.  
לחן ולכבוד צבי תפארה, אמתו לו עטרה עטרה.  
מחלפות ראשו כבימי בחרות,  
קנצותיו תלתלים שחורות.

גוה הצדק צבי תפארתו, יעלה נא על ראש שמחתו.  
סגלתו תהי בידו עטרת, וצניף מלוכה צבי תפארת.  
עמוסים נשאם עטרת ענדם, מאשר יקרו בעיניו כבדם.  
פארו עלי ופארי עלי, וקרוב אלי בקראי אליו.  
צח ואדום ללבשו אדום, פורה בדרךכו בבואו מאדום.  
קשר תפלין הראה לענו, תמונת יהוה לנגד עיניו.  
רוצה בעמו ענוים יפאר, יושב תהלות בם להתפאר.

continued

**DROPS OF LIGHT** טללי אורות. Here the poet changes imagery and begins talking of God's head and God's crown.

**CROWN OF GLORY** לעטרת צבי. The phrase refers to a deer's antlers (see Isaiah 28:5). The deer raising its antlers is a graceful demonstration of strength and readiness. In this and in two verses below (*tifarah*, "the height of glory"), the poet articulates a mutuality: God crowns Israel with glory and Israel crowns God with glory.

**FOREHEAD INSCRIBED** וחק על מצח. The High Priest wore a gold band on his forehead on which the words "Holy unto Adonai" were engraved. The ancient rabbis imagined God inscribed with a corresponding insignia.

**WITH LONG BLACK CURLS** תלתלים שחורות. This is the way the male lover is depicted in the Song of Songs (5:11).

**THE ABODE OF RIGHTEOUSNESS** גוה הצדק. In this section the poet moves to ideas of redemption, and emphasizes Israel's loyalty to God as a manifestation of God's glory. The midrash declares that in the end of days, the tribe of Levi will no longer bless Israel, but rather God alone will, as it is written: "Adonai, the abode of righteousness, will bless you..." (Midrash Tanhuma, Lekh L'kha 5, quoting Jeremiah 31:22).

**GOD'S SPLENDOR** פארו. *T'fillin* are called by the rabbis *pe'ir*, "splendor." Thus "God's splendor is on me" can be read as: "I am adorned with God's *t'fillin*." According to the rabbinic imagination, God too wears *t'fillin*—which, in turn, glorify Israel. The verse inscribed inside God's *t'fillin* is: "Is there a single nation like you in the world, O Israel?" (2 Samuel 7:23). In this view, when Moses saw God's back (but not God's face), he saw the *t'fillin* knot on the back of God's head—that is, God's splendor (Babylonian Talmud, Berakhot 6a).

**DRESSED IN RED** ללבשו אדום. The poet draws on the imagery of Isaiah: "Who is this coming from Edom? . . . It is I who speak of righteousness, surely triumphant. Why is Your clothing so red? Your garments like someone who treads grapes? I trod out a vintage alone . . . there was no one with Me. I trod them down in My anger . . . their life-force bespattered My garments, and all My clothing was stained" (63:1–3). Isaiah's imagery is a play on the name "Edom," derived from the Hebrew word for "red." In Jewish tradition, Edom became the name for all those empires that would oppress Israel. Thus, the Talmud refers to Rome as Edom, and refugees from Germany in the 1930s reported that they were sustained by preachers who referred to the downfall of Edom.

**TREADING THE WINEPRESS** פורה בדרךכו. Meaning to stomp on the Edomites, the oppressors of the people Israel.

**HUMBLE MOSES** לענו. Moses is said to be the most humble of all human beings (Numbers 12:3).

Your curls are full of drops of light,  
Your locks wet with the dew of the night.

*God will have pride in me, for God delights in me,  
and will be for me a crown of glory.*

The image of God's face is pure shining gold,  
the forehead inscribed with the divine holy name.

*In love, in honor, to express the height of glory,  
this people fashioned God's kingly crown.*

The locks on God's head are  
a youth's long black curls.

*May the abode of righteousness, the height of God's glory,  
be God's greatest delight.*

God's treasured people shall be held as a garland in God's hand,  
a royal wreath of beauty and glory,

*carried on high, adorned with a crown,  
honored with what is most precious in Divinity's eyes.*

God's splendor shall be mine and mine shall be God's;  
for God is near to me when I cry.

*God is radiant and ruddy, dressed in red,  
having come from Edom, treading the winepress.*

Humble Moses viewed the knot of God's tefillin  
as he beheld God's very image.

*God delights in this humble people and will raise them up in glory;  
God shall dwell amidst their praises, glorified through them.*

*continued*

Tal'lei orot rosho nimla, k'vutzotav r'sisei lailah.

Yitpa-eir bi ki hafetz bi, v'hu yihyeh li la-ateret tz'vi.

Ketem tahor paz d'mut rosho, v'hak al metzah k'vod shem kodsho.

L'hen u-l'khavod tz'vi tifarrah, umato lo itrah atarah.

Mah'fot rosho k'vimev v'hurot, k'vutzotav taltalim shehorot.

N'vei ha-tzedek tz'vi tifarto, ya-aleh na al rosh simhato.

S'gulato t'hi v'yado ateret, u-tz'nif m'lukhah tz'vi tiferet.

Amusim n'sa-am ateret indam, mei-asher yakru v'ainav kibdam.

Pe'eiro alai u-fe'iri alav, v'karov eilai b'kori eilav.

Tzah v'adom lilvusho adom, purah v'dorkho b'vo-o mei-edom.

Kesher t'filin herah le-anav, t'munat Adonai l'neged einav.

Rotzeh v'amo anavim y'fa-eir, yoshev t'hilot bam l'hitpa-eir.

ראש דְּבַרְךָ אֱמֶת קוֹרָא מֵרֵאשׁ,  
דוֹר וְדוֹר עִם דּוֹרְשֶׁךָ דְרוֹשׁ.

שִׁית הַמּוֹן שִׁירֵי נָא עֲלֶיךָ, וְרַנְתִּי תִקְרַב אֵלֶיךָ.  
תְּהַלְתִּי תְהִי לְרֵאשֶׁךָ עֲטֹרֶת, וְתִפְלְתִי תִפּוֹן קֶטֶרֶת.  
תִּיקַר שִׁירֶת רֵשׁ בְּעֵינֶיךָ, כְּשִׁיר יוֹשֵׁר עַל קֶרְפְּנֶיךָ.  
בְּרַכְתִּי תַעֲלֶה לְרֵאשׁ מִשְׁבִּיר, מְחוֹלֵל וּמוֹלִיד צְדִיק כְּבִיר.  
וּבְבִרְכָתִי תִנְעֲנַע לִי רֵאשׁ, וְאוֹתָהּ קַח לָךְ כְּבִשְׂמִים רֵאשׁ.  
יַעֲרַב נָא שִׁיחֵי עֲלֶיךָ, כִּי נִפְשֵׁי תַעֲרֹג אֵלֶיךָ.

לָךְ יְהוּה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד,  
כִּי כָל בְּשָׂמִים וּבְאֲרָזִין, לָךְ יְהוּה הַמְּמַלְכָה,  
וְהַמְתַּבְּשָׂא לְכָל לְרֵאשׁ.  
◀ מִי יִמְלֵל גְּבוּרוֹת יְהוּה, יִשְׁמִיעַ כָּל־תְּהַלְתּוֹ.

Some congregations recite Mourner's Kaddish here; see page 207.

YOU UTTERED TRUTH  
FROM THE FIRST רֵאשׁ דְּבַרְךָ אֱמֶת. The poet is quoting  
Psalm 119:160, sometimes  
translated as: "The essence  
of Your teaching is truth."  
(See above, page 117, at the  
psalm for Shavuot.) The  
poet may mean that God's  
promise to redeem Israel  
holds true in every genera-  
tion. Also, the last letters  
of the first three words  
of Genesis (בְּרֵאשִׁית בְּרָא  
אֱלֹהִים) are *alef*, *mem*, and  
*tav*, which spell the word  
*אֱמֶת* (*emet*), "truth."

Since this verse repeats  
the letter *reish* and seems  
to introduce a thought not  
otherwise developed in  
the poem, there are some  
scholars who think that it is  
a later interpolation.

A SAVORY OFFERING תִּבְנוֹן  
קֶטֶרֶת. Psalm 141:2: "Take  
my prayer as an incense  
offering . . ."

NOD AGREEMENT רֵאשׁ תִּנְעֲנַע לִי רֵאשׁ. A reference to an anthro-  
pomorphic story from the Babylonian Talmud, in which  
God responds to a sage's blessing with a nod of God's head  
(Berakhot 7a). The same word, *rosh*, is used to indicate  
the "choice perfume" that was used for anointing in the  
sanctuary.

MY SOUL THIRSTS נִפְשֵׁי תַעֲרוֹג. The poet draws on the lan-  
guage of Psalm 42:2, concluding the poem with the same  
image of yearning with which it began.

YOURS, ADONAI, IS THE GREATNESS לָךְ יְהוּה הַגְּדֹלָה.  
1 Chronicles 29:11. This verse inspired the mystics who  
developed the system of the *s'firot*, aspects of God that hu-  
man beings perceive. Many of the names of the *s'firot* are  
drawn from this verse, including *G'vurah* (triumph), *Tiferet*  
(glory), *Netzah* (eternity), and *Hod* (splendor). Similarly,  
to evoke the variety of the aspects of God, this verse is  
chanted when the Torah scroll is removed from the ark  
and carried in a procession around the sanctuary.

WHO CAN TELL מִי יִמְלֵל. Psalm 106:2.

As you called the world into being, You uttered truth from the first;  
in each generation You seek the people who seek You.

*Place my many songs before You  
and let my prayers reach You.*

May my songs be a crown on Your head,  
and accept my prayers as a savory offering.

*May the song of one without merit  
be to You like those sung over the sacrifices You received.*

Take account of my praise, Sustainer,  
Creator, Life-giver, Supremely Righteous One.

*Nod agreement to my blessings;  
receive them as choice perfume upon Your head.*

May my words please You,  
for my soul thirsts for You.

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

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

► Who can tell of ADONAI's power?

Who can proclaim all of God's praises?

Rosh d'varkha emet korei mei-rosh,  
dor vador am doresh'kha d'rosh.

*Sheet hamon shirai na alekha, v'rinati tikrav eilekha.*

*T'hilati t'hi l'rosh'kha ateret, u-t'filati tikon k'toret.*

*Tikar shirat rash b'einekha, ka-shir yushar al korbaneikha.*

*Birkhati ta-aleh l'rosh mashbir, m'holeil u-molid tzadik kabir.*

*U-v'virkhati t'na-ana li rosh, v'otah kah l'kha*

*ki-v'samim rosh.*

*Ye-erav na sihi alekha, ki nafshi ta-arog eilekha.*

*Read quietly: L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet*

*v'ha-netzah v'ha-hod, ki khol ba-shamayim uva-aretz,*

*l'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.*

► *All together: Mi y'maleil g'vurot Adonai, yashmi-a kol t'hilato.*

*Some congregations recite Mourner's Kaddish here; see page 207.*

en here,  
es 82-85.

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

אָדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,  
לַעֲת נַעֲשֶׂה בְּחֻצוֹ כָּל,  
וְאַחֲרֵי כְּכֹלֹת הַכֹּל,  
וְהוּא הֵיךָ וְהוּא הוֹנֵה,  
וְהוּא אֶחָד וְאֵין שֵׁנִי,  
בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית,  
וְהוּא אֵלֵי וְחֵי גֵּאֵלֵי,  
וְהוּא נְסִי וּמְנוֹס לִי,  
בְּיָדוֹ אֶפְקִיד רוּחִי,  
וְעַם רוּחִי גְּוִיָּתִי,  
בְּטָרֵם כָּל־יִצִּיר נִבְרָא.  
אֲדֵי מֶלֶךְ שְׁמוֹ נִקְרָא.  
לְבַדּוֹ יִמְלֹךְ נוֹרָא.  
וְהוּא יְהִיָּה בְּתַפְאָרָה.  
לְהַמְשִׁיל לּוֹ לְהַחֲבִירָה.  
וְלוֹ הָעֵז וְהַמְשָׁרָה.  
וְצוּר חֲבֵלֵי בְּעַת צָרָה.  
מִנֵּת כּוֹסֵי בְּיוֹם אֶקְרָא.  
בְּעַת אִישׁוֹן וְאַעִירָה.  
יְהוּה לִי וְלֹא אִירָא.

א

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

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

✠

ADON OLAM

Before creation shaped the world,  
eternally God reigned alone;  
but only with creation done  
could God as Sovereign be known.  
When all is ended, God alone  
will reign in wondrous majesty.  
God was, God is, always will be  
glorious in eternity.  
God is unique and without peer,  
with none at all to be compared.  
Without beginning, endlessly,  
God's vast dominion is not shared.  
But still—my God, my only hope,  
my one true refuge in distress,  
My shelter sure, my cup of life,  
with goodness real and limitless.  
I place my spirit in God's care;  
my body too can feel God near.  
When I sleep, as when I wake,  
God is with me, I have no fear.

Adon olam asher malakh	b'terem kol y'tzir nivra.
L'et na-asah v'heftzo kol	azai melek sh'mo nikra.
V'aharei ki-kh'lot ha-kol	l'vado yimlokh nora.
V'hu hayah v'hu hoveh	v'hu yihyeh b'tifarah.
V'hu ehad v'ei sheni	l'hamshil lo l'haḥbirah.
B'li reishit b'li takhlit	v'lo ha-oz v'ha-misrah.
V'hu eli v'hai go-ali	v'tzur hevli b'et tzarah.
V'hu nisi u-manos li	m'nat kosi b'yom ekra.
B'yado afkid ruḥi	b'eit ishan v'a-irah.
V'im ruḥi g'viyati	Adonai li v'lo ira.

The service concludes  
but other songs may

נְבָרָא.  
קָרָא.  
אָרָה.  
זְבִירָה.  
צָרָה.  
אִקְרָא.  
הָ.  
אֵ.