

כל הנשמה

Kol Haneshamah

שבת וחגים

Shabbat Vehagim

THIRD EDITION

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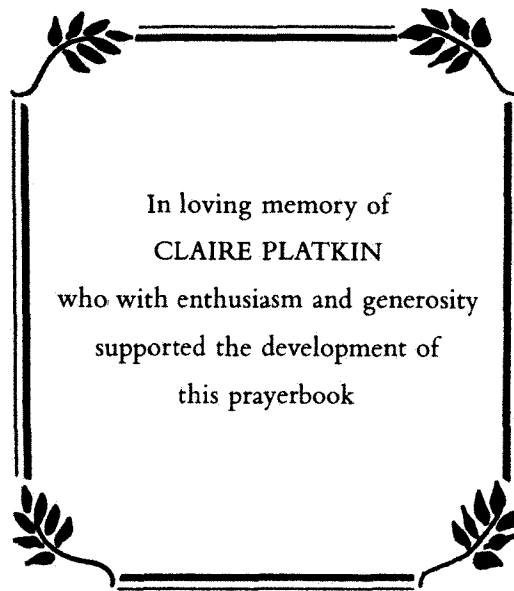


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PREFACE

This new siddur reflects the work of a dedicated group of editors and Commission members, as well as thousands of thoughtful responses to its predecessor *Kol Haneshamah: Erev Shabbat*, by Reconstructionist laypeople and rabbis. It draws upon the talents of a myriad of nameless Jewish liturgists as well as many dozens of poets and commentators. Joe Blair, Lillian Kaplan, David Golomb, Allan Abrahams, David Steinberg and Shoshee Larkey have helped with proofreading. Arthur Green has been an invaluable advisor in forming the Hebrew text. Mel Scult has provided comments from the published and unpublished writing of Mordecai Kaplan. Seth Riemer has helped faithfully with liturgical research, literary permissions, paste-ups and other editorial tasks. Cantors David Tilman and Elizabeth Bolton have guided my choices of *nusah* and *zemirot*. Ezra Spicehandler graciously consulted regarding Hebrew poetry. Alvin Schultzberg of The Town House Press has guided the book's design, typesetting and printing. Deborah Brin and Lee Friedlander have again served brilliantly in selecting readings. Joel Rosenberg has brought his wondrous poet's ear to the task of translation. Betsy Platkin Teutsch has again enhanced the book through her artistic vision. Reena Spicehandler has labored diligently and good naturedly for years in developing the book's manuscript. Mordechai Liebling has managed the finances and distribution of the volume.

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Those who utilize this book owe their gratitude to those mentioned here and to countless others who have worked on this book and its predecessors. They have all been of immeasurable aid, but responsibility for the decisions concerning this Prayerbook and for any errors it may contain rests solely with the Prayerbook Commission and its chair.

ברוך אתה יהוה אלהינו מלך העולם שהחינו וקימנו והגיענו לזמן הזה.
Praised are you, Yah, our God, sovereign of all worlds, who has kept us alive, and sustained us, and brought us to this time.

D.A.T.

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INTRODUCTION

The Reconstructionist Press now proudly presents this next volume in the *Kol Haneshamah* series, *Shabbat Veḥagim*. This prayerbook has been profoundly influenced by the hundreds of detailed responses to the experimental *Erev Shabbat* siddur that preceded it. Together with the soon to be published daily prayerbook, the forthcoming High Holiday prayerbook and the already published *Shirim Uvraḥot*, this volume is part of the complete cycle of liturgy that comprises *Kol Haneshamah*. While the *Kol Haneshamah* series strives to meet the needs of contemporary Jews, it stands in the tradition of earlier Reconstructionist liturgy.

When the Jewish Reconstructionist Foundation first published the Sabbath Prayer Book in 1945, it was a revolutionary event. In fact, a picture of some rabbis who burned it as heresy appeared on the front page of the *New York Times*. That book plays a critical part in the legacy of the first generation of Reconstructionists. It rests on four principles: reverence for the traditional siddur; use of the vast literature of Judaism; cognizance of contemporary problems and aspirations; and courage to produce new liturgy and edit the traditional liturgy in order to be true to contemporary Jewish sensibilities and moral vision.

The series of prayerbooks launched in 1945 deleted references to Jewish chosenness, to *Mashiah ben David* (Messiah son of David), to hope for the reinstitution of sacrifices, to individual reward and punishment, and to bodily resurrection. It assumed that not every word of Scripture is factual and divinely ordained. Those prayerbooks, edited by Mordecai Kaplan, Eugene Kohn, Ira Eisenstein, Ludwig Nadelmann, Jack J. Cohen, and Milton Steinberg, have provided an invaluable legacy to this generation of worshippers. The new prayerbook remains faithful to these principles. In fact, they helped to inspire the current

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generation's efforts by asserting that each generation should act in light of its own Jewish sensibilities, moral strivings, exploration of inherited tradition and spiritual search.

The situation of North American Jewry has changed remarkably since the 1940s. Then Jews were struggling to assimilate into North American society. Today many North Americans are trying to find their way into Judaism. In the 1940s the horror of the Holocaust and the emergence of the State of Israel had not yet redefined the Jewish sense of self, and the ethnic awakening of Jews had not yet begun. The language of prayer had not yet been affected by the growing informality of American manners. Changes in women's roles had not yet had a major influence. There was no way of anticipating the smaller groups that would join in prayer, the return to lay leadership in worship, and the growing desire for a sense of inclusion. Large congregations have also been revitalized by these trends. Many of the metaphors found in prayer were considered necessary conventions by those who had grown up with them. Today many Jews prefer other metaphors.

English usage, too, has changed considerably in the last forty years. Thus there was substantial agreement about the need to change. That change was guided by the Reconstructionist Prayerbook Commission.

The composition of the Prayerbook Commission is noteworthy. For the first time in Jewish history, the body overseeing the development of a Jewish prayerbook series contains a roughly equal number of rabbis and laypeople, as well as equal involvement of men and women. The Reconstructionist Rabbinical Association and the Federation of Reconstructionist Congregations and Havurot appointed Commission members with the intention of representing the diverse views and practices of those who will use the new books. The lively discussions of the Commission often grew out of efforts to

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understand the differing sensibilities of its members and to make room for them within the prayerbooks while maintaining the coherence of the prayerbooks as a unified liturgy.

The broad acceptance of the experimental *Erev Shabbat* volume, in its third printing as this siddur is published, evidences the growing constituency comfortable with *Kol Haneshamah's* approach to liturgy. These are Jews who are finding their way to fuller Jewish lives despite scanty Jewish educations and scarce memories of powerful experiences of worship and ritual. They are discovering for themselves the treasures of learning and action, spiritual discipline and ritual in Judaism. Fears that more traditional worship styles inevitably carry with them more traditional theology have been put to rest.

The members of the Editorial Committee worked individually on the areas assigned them, with the product of their efforts coming back to the Prayerbook Commission for comment. The Editorial Committee has not only brought an extraordinary array of knowledge, skills and insights to bear on the project; it has brought varied spiritual lives and personal tastes as well. Furthermore, its members have been tolerant of the Prayerbook Commission's need to retain editorial control. We have aimed to produce a book with a central core that unifies through style and basic theological assumptions while allowing the multi-vocal nature of the collective enterprise of Jewish prayer to emerge. What that has meant in more specific terms can be illustrated by looking at the individual parts of the prayerbook.

HEBREW. The new Hebrew text was shaped by several influences: The Sephardic and Ashkenazic texts of *Kabbalat Shabbat*, the theological considerations that frame Reconstructionism, and the recent additions to the service from around the world. Hebrew texts that were omitted for non-theological reasons in the first Reconstructionist prayerbook

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have been restored. Sections of the Song of Songs, traditionally recited on Friday evening, have been added to *Kabbalat Shabbat*, providing rich and vivid imagery. Several newly composed texts, including an additional version of the *Aleynu*, have been added. They respond to several needs: to include suitable references to the Holocaust and the founding of the State of Israel, to further explicate the movement's commitment to pluralism and universalism, and to respond to lessons learned from feminism. Some of these changes are subtle, and some add options. The result is Hebrew text suitable for use either by itself or in conjunction with English translation and readings. Where it is traditional for the cantor or service leader to begin chanting a prayer, an asterisk has been placed in the Hebrew text.

TRANSLITERATION. Since a prayerbook is of little use if it is not accessible, and since many who could grow into its use have virtually no Hebrew language skills, transliteration has been placed adjacent to the Hebrew. All the parts of the service that are frequently sung are transliterated. That is done as a bridge for newcomers, encouraging their participation in worship. It is hoped that such participation will inspire people to learn Hebrew for themselves: Full participation in Jewish culture requires Hebrew literacy.

COMMENTARY. A large number of those who will use the new prayerbook have little knowledge of the structure or history of the siddur. In many cases they have had little opportunity to experience prayer as deeply moving and life-shaping. The commentary addresses that reality in several ways. It points out the underlying structure of the liturgy. It notes places where the new siddur differs from earlier prayerbooks and explains why. It provides contemporary interpretations and applications of the traditional liturgy and explores the meaning of particular terms and literary forms. The commentary will help to open the prayerbook to people who might otherwise find communal worship alienating, or who find private prayer

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incomprehensible. It can help all of us to continue learning about the liturgy.

The explanations at the bottom of the page are divided into six categories: Comments beginning with *Hebrew words* explain the meaning of those words. *Notes* are short explanations. *Commentary* discusses liturgical structure, literary forms and the meaning of particular prayers. *Kavanot* and *Guided Meditations* are intended to shape the spiritual intention, the inner direction with which prayers are spoken. *Derash* is a homiletical form that makes a moral point or provides a popular interpretation.

TRANSLATION. Influenced by the power of the King James translation of the Bible and by a desire for grandeur and majesty in worship, prayerbook translations in English have had an archaic flavor about them until quite recently. Moving toward a contemporary, vivid, yet elegant translation required the hand of a poet steeped in Jewish tradition and American idiom. Dr. Joel Rosenberg's extraordinary efforts were complicated by the decision to make the translation completely gender-neutral. This and similar problems were resolved by complex interpretations weaving together the poetic, the theological, and the midrashic. These sources provided the foundation from which the new translation emerged.

The most difficult translation issue is the question of God-language. The classical translation of the *יהוה* name of God is Lord, a masculine noun that does not work because of its gender. It does not work as living imagery. Furthermore, it is not consistent with a theology that stresses God's immanence – God made manifest through human action, through nature, and through the workings of the human heart. After a careful review of the responses to the experimental *Erev Shabbat* book and lengthy discussion among members of the Commission, a decision was reached. Everywhere that the Tetragrammaton or *Adonay* appears in Hebrew, a descriptive name of God appears in

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half-caps in the English translation. Several reasons underlie this decision: It solves the problem that many people have in relating to “Lord.” It conveys some of the complexity and freshness of Jewish metaphors that refer to the divine. By explicating the many ways that God’s presence is made manifest in Jewish liturgy, this mode of translation encourages every worshipper to become aware of the elements of the divine infused in all the many parts of our lives and our world. The use of these many metaphors is also meant to suggest that no words are adequate for naming or containing the divine. All the images together point to a reality beyond themselves.

READINGS. The readings in the prayerbook are selected with attention to significant literary quality, to clarity and complexity, to their ability to evoke images and feelings, and to their ability to remain meaningful with repeated use. The readings are not didactic; they are meant to help us discover what is ready to be revealed within ourselves.

Furthermore, the readings play an important role by providing a counterbalance to the Hebrew. Changing huge sections of the Hebrew liturgy would sever our roots in traditional prayer. So missing themes must find their place elsewhere, and the additional readings are a natural place for them. For example, the voices of women emerge in the readings. That has not meant strained jargon or a separatist viewpoint, but rather the expression of hopes and perceptions that all can grow into sharing. This is a transitional time in the formation of prayer communities. We affirm the need for continued change and recognize that it will carry both the English and the Hebrew of the siddur far beyond what we in our lifetimes will witness. Still, we hope that some of what we have done will become a lasting part of Jewish tradition.

No prayerbook’s readings can be expected to be comprehensive. They cannot reflect the continuously changing panorama

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of world events, or reflect every mood, insight, or theological nuance. Congregations should seek out additional readings that meet the needs of the liturgical moment or speak strongly to a particular congregation. Many of these prayers, which may work wonderfully once but not hold up to repeated use, should be made available within the congregation in a nonpermanent format. We hope that leaders will choose to use the readings here often and still recognize that a continuous search for supplemental sources will enrich the liturgical experience.

SONGS. For many, singing provides a sense of belonging and active participation in public worship. Because of the size of the volume, no musical notations have been included here. For musical notation, see *Kol Haneshamah: Shirim Uvrahot*, for which there is also an audio tape. In addition, audio tapes of the *nusah* (music for chanting and singing the liturgy) are available for the entirety of this volume.

MEDITATIONS. The guided meditations and *Shiviti* drawings are tools for inner exploration. Restoring silence and wordless melody to worship should enrich the prayer experience.

DESIGN. The design of this prayerbook highlights the meaning of the text and suggests fresh ways of thinking about it. Design should enhance the text rather than compete with it. Most of the artwork in this siddur is calligraphic because representational art has not been a frequently used Jewish form. While including artwork in a siddur is uncommon, it reflects a deep commitment to all aspects of Jewish civilization. That commitment has been the hallmark of the Reconstructionist movement.

The overall appearance of a prayerbook contributes to the aesthetic experience. We have done our best to produce clean, spare pages. They are meant to be both highly readable and pleasing to the eye. In general, we have placed the Hebrew on the left side of the page rather than on the customary right. This is done partly for aesthetic reasons and partly to allow the

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beginnings of the lines to be near each other for those moving back and forth between Hebrew and English. We feel confident that once people move beyond their initial surprise, they will quickly feel comfortable with the layout.

A USER'S GUIDE. The design of this siddur makes it easy to use. Relatively inexperienced service leaders and *daveners* should find that the rubrics guide them smoothly through such questions as: Where do I stand or sit? Where can I put extra readings? Which themes belong where? We hope that the siddur's rubrics will provide a sufficient guide to use, but we recognize that local *minhagim* (customs) vary so widely that all of them could not possibly be mentioned. We hope that differing local customs will continue to flourish.

A COLLECTIVE OF DISTINCTIVE INDIVIDUALS. By now it should be clear that the commentators and editors who worked on the various sections of the prayerbook had different charges. I believe that this process has produced a book in which many voices can be heard. No effort has been made to mute the distinctiveness of those voices. The members of the choir, however, were selected with an ear to the range and timbre of their voices. The distinctiveness of the soloists at any moment is therefore compatible with the liturgical choir. It will be up to each *sheliaḥ tzibur* (service leader) to decide which voices should be heard on any given day. The wide range of choices should allow each congregation to use the new prayerbook in a way continuous with previous congregational practice. It is hoped that the book will also stimulate congregations and minyanim to try new things, to stretch themselves a bit. The prayerbook was never a homogenized entity. It always included the voices of theists and panentheists, mystics and scholars, pietists and traditionalists. That multi-vocality is just as present in our book. We hope that your voice, too, will be heard in the prayers that fly off the new siddur's pages.

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KOL HANESHAMAH. The name of this prayerbook series comes from Psalm 150—*Kol haneshamah tehalal Yah* that is often translated, “Let every soul praise God.” But *kol haneshamah* could also mean, “all the soul.” Let it be the soul’s voice that offers praise. These are our hopes for this book. Let everyone who opens it find here the means to praise God. Let those who use it regularly fill their souls with the divine. And let us together give voice to the divine in ways that transform us and our world.

DAVID A. TEUTSCH
Chair, Prayerbook Commission
January 1994

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Reconstructing Judaism is the central organization of the Reconstructionist movement. We train the next generation of rabbis, support and uplift congregations and havurot, foster emerging expressions of Jewish life, and encourage people to be their best selves — always helping to shape what it means to be Jewish today and to imagine the Jewish future. Visit us online at ReconstructingJudaism.org.

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NOTES ON USAGE

Hebrew Pronunciation. The pronunciation in this book follows current Israeli usage. Accordingly, Hebrew words are accented on the final syllable unless otherwise noted. Where the stress is not on the last syllable of a word, the stressed syllable is marked with a caret (˘). In biblical passages where there are cantillation marks, those marks replace the caret in marking the stressed syllable. The *kamatz katan* (pronounced “o” as in “store”) is marked with this sign: ֫.

Transliteration. Where Hebrew words are not accented on the final syllable, this is indicated by underlining the accented syllable in the transliteration. Use of periods and capital letters roughly follows Hebrew sentence structure. Generally, no other punctuation will occur. Below is a table of Hebrew letters and vowels with their English equivalents.

Consonants

א	(not pronounced)	ל	l
ב	b	מ ם	m
בּ	v	נ ן	n
ג	g (as in “go”)	ס	s
ד	d	ע	(not pronounced)
ה	h	פ	p
ו	v	ף ף	f
ז	z (as in “Zion”)	צ ץ	tz (as in “mitzvah”)
ח	ḥ (as in “ḥazan”)	ק	k
ט	t	ר	r
י	y	ש	sh
כ ך	k	שׁ	s
כּ ךּ	ḥ (as in “ḥarūḥ”)	ת ךּ	t

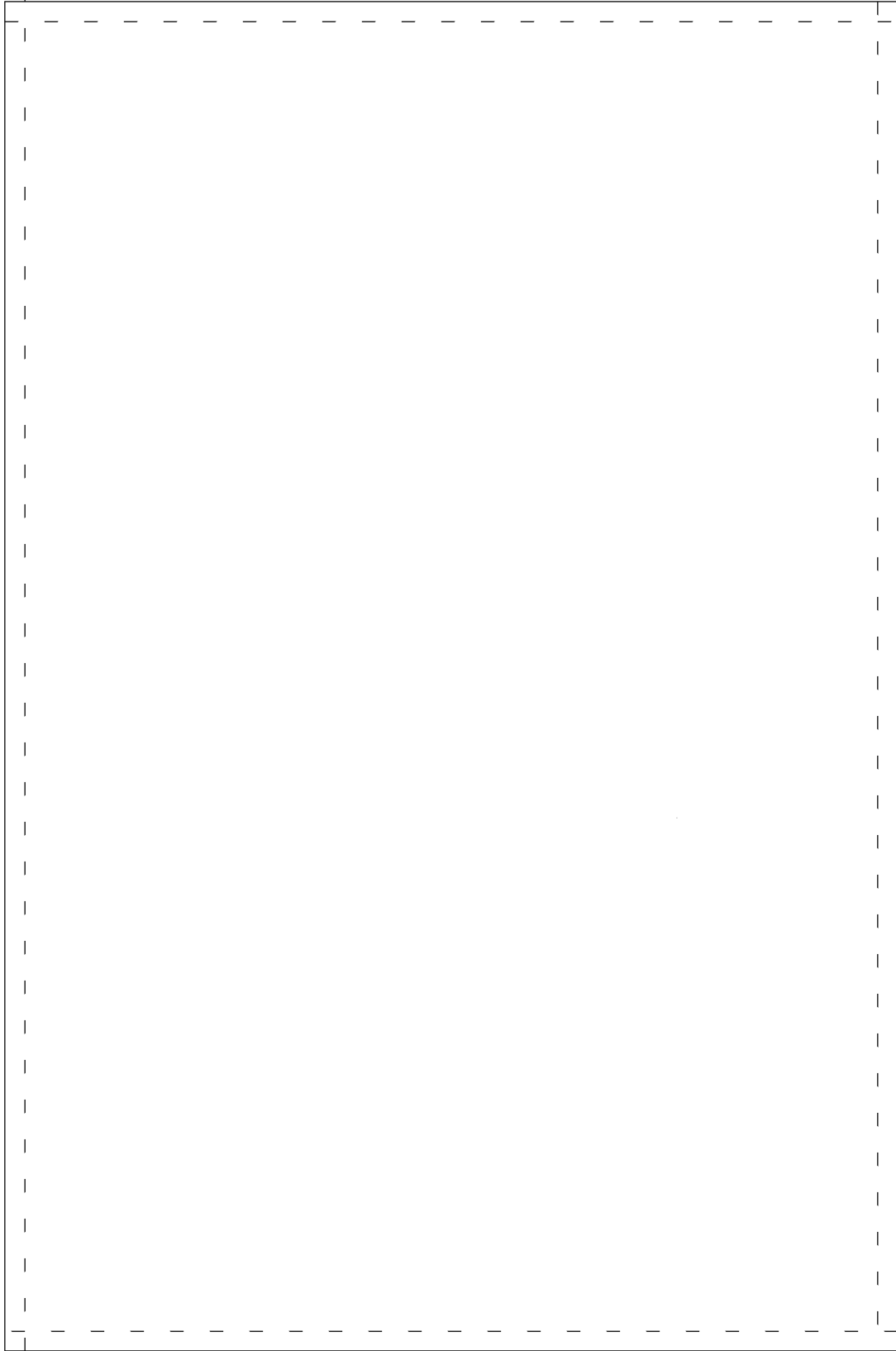
æ / ɛ / ɛ̃ / ɛ̄	e (as in "bed")
ɔ̃ / ɔ̄ / ɔ̅	a (as in "are")
ʌ̃ / ʌ̄ / ʌ̅ / ʌ̆	o (as in "store")
ʊ̃ / ʊ̄	u (as in "put")
ɪ̃ / ɪ̄	i (as in "sit")

ײַ / ײַ / ײַ	ey (as in “they”)
ײַ	ay (as in “bayou”)
ײַ	uwi (u + i, pronounced rapidly together)
ײַ	oy (as in “toy”)

* Indicates where it is traditional for the cantor or service leader to begin chanting in a prayer.

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קבלת שבת



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The *Kabbalat Shabbat* service was created by the Kabbalists (Jewish mystics) of Safed in the sixteenth century and was almost universally accepted by Jewish communities. Though a relatively recent innovation in Jewish liturgy, it probably springs from ancient customs such as those of R. Ḥanina and R. Yanay (third century Palestine). The Talmud records that at sunset on Shabbat eve, R. Ḥanina would stand dressed in fine garments and say, “Come, let us go forth to welcome the Sabbath queen.” R. Yanay, in festive attire, would exclaim, “Come, Oh bride! Come, Oh bride!”

The augmented version of *Kabbalat Shabbat* presented here is intended to offer variety within a traditional form of worship. The prayer-leader (*sheliaḥ tzibur*) should construct a service by selecting elements from among the introductory hymns, passages from the Song of Songs, Psalms, and additional readings to be found below. For additional readings see pages 732-766.

A.G./S.S.

צדקה/tzedakah. As God created for six days, so too do we labor. Just before Shabbat—the time of divine and human rest—begins, some of us engage in *tzedakah* to complete the work of renewing creation. The root letters of the word *tzedakah* translate as “justice” or “righteousness.” By giving to those in need, we help to right a wrong and thus share responsibility for creation. In some homes the *pushka* or *tzedakah* box stands next to the Shabbat candles to receive the last coins of our workaday lives.

Some families may direct their *tzedakah* to a particular charity, organization, or cause. Family discussion and reconsideration of choices from time to time may heighten the meaning of the act. Some households create their own *pushka* and adorn it with biblical verses and illustration.

Rabbi Elazar would always give a coin to a poor person before praying. In explanation he would quote, “I shall behold your face *betzedek*, in righteousness” (Psalm 17:15).

B.W./K.G.

1 / TZEDAKAH

HADLAKAT NEROT SHABBAT / LIGHTING SHABBAT CANDLES

Candles are traditionally lit in the home. Many communities also light candles together at the beginning of the Kabbalat Shabbat service. For additional readings, see pages 732, 735-737, 797. On Shabbat Hanukkah the Hanukkah candles (page 672) are lit prior to the Shabbat candles.

To light candles in all the worlds—
that is Shabbat.

To light Shabbat candles
is a soul-leap pregnant with potential
into a splendid sea, in it the mystery
of the fire of sunset.

Lighting the candles transforms
my room into a river of light,
my heart sets in an emerald waterfall.

Zelda (translator unknown)

* *

As the great doors of night are opening
we come into the clean quiet room of Shabbat.
Let us be thankful, as we light these candles
like eyes of holiness, for this moment of peace.

Let us savor the fruit of the vine,
the blood of the earth that quickens us.

Let us be thankful for grain, fruit of grasses
that feed the cow, the gazelle and us.

Let us be grateful for the children and the work
of the week that are our own fruitfulness.

Let us as we eat never forget that food comes
from the earth we must cherish and heal
through labor we must respect and reward.

Marge Piercy

KABBALAT SHABBAT/WELCOMING SHABBAT / 2

הדלקת נרות שבת

Candles are traditionally lit in the home. Many communities also light candles together at the beginning of the Kabbalat Shabbat service. On Shabbat Hanukah the Hanukah candles are lit prior to the Shabbat candles.

לְהַדְלִיק נֵרוֹת בְּכִלְהֻעֲלָמוֹת —
אוֹהֵי שַׁבָּת.

לְהַדְלִיק נֵרוֹת-שַׁבָּת
אוֹהֵי קְפִיצַת-נֶפֶשׁ הָרַת נְצוּרוֹת
לְיָם נְהַדָּר, שֵׁשׁ בָּהּ מְסֻתוּרִין
שֶׁל אֲשֶׁר-הִשְׁקִיעָה.
בְּהַדְלִיקֵי הַנֵּרוֹת יִהְיֶה
חֲדָרֵי לְנֶהֱרֵי דִי-נֹר,
בְּאַשְׁדוֹת בְּרָקֶת שׁוֹלֵעַ לְבִי.

NOTE. While minimally we light two new Shabbat candles, we may choose to light more. Some families light a candle for each member.

The physical motions associated with candlelighting are unique to each of us and take on individual meaning. Some lift their hands over the flames and toward themselves as though drawing the light of Shabbat into themselves. Others lift their hands over the flames six times as though to incorporate each day of the week into Shabbat.

Many people cover their eyes while saying the blessing. In this way they maintain the customary order of blessing before acting—they delay their enjoyment of the lights. Covering the eyes also symbolizes our need to avert our eyes from the blinding light of the divine.

Many of us set aside the contemplative moments before and after candlelighting as a time for our own private prayers and intentions.

B.W./K.G./D.A.T.

3 / HADLAKAT NEROT SHABBAT/LIGHTING SHABBAT
CANDLES

The candles are now lit. After candlelighting, the following blessing is recited:

Blessed are you, SOURCE OF LIGHT, our God, sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to kindle the Shabbat light.

* *

Blessed is the match that's consumed in kindling a flame.
Blessed is the flame that burns in the secret depths of the heart.

Hannah Szenes (translator unknown)

* *

Almighty God,
Grant me and all my loved ones
A chance truly to rest on this Shabbat.
May the light of the candles drive out from among us
The spirit of anger, the spirit of harm.
Send your blessings to my children,
That they may walk in the ways of your Torah, your light.

Shas Tkhines (translator unknown)

YEDID NEFESH / SOUL BELOVED

Transliteration can be found on page 9.

This translation can be sung to the same melody as the Hebrew.

You who love my soul,
Sweet source of tenderness
Take my inner nature
And shape it to your will.
Like a darting deer
I will flee to you.
Before your glorious presence
Humbly do I bow.
Let your sweet love
Delight me with its thrill.
Because no other dainty
Will my hunger still. ↪

KABBALAT SHABBAT/WELCOMING SHABBAT / 4

The candles are now lit. After candlelighting, the following blessing is recited:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת:

Baruḥ atah adonay eloheynu meleḥ ha'olam asher kideshanu
bemitzvotav vetzivanu lehadlik ner shel shabbat.

Many contemporary Jews are reciting *berahot*/blessings in ways that reflect their theological outlooks and ethical concerns. At any place where a blessing occurs in the liturgy the following elements can be combined to create alternative formulas for *berahot*. This can be done by selecting one phrase from each group to form the introductory clause.

I	Baruḥ atah adonay	בָּרוּךְ אַתָּה יְיָ	Blessed are you Adonay
	Beruḥah at yah	בְּרוּכָה אַתְּ יָהּ	Blessed are you Yah
	Nevareḥ et	נִבְרַךְ אַתְּ	Let us bless
II	eloheynu	אֱלֹהֵינוּ	our God
	hasheḥinah	הַשְׁכִּינָה	Sheḥinah
	eyn haḥayim	עֵין הַחַיִּים	Source of Life
III	<u>meleḥ</u> ha'olam	מֶלֶךְ הָעוֹלָם	Sovereign of all worlds
	ḥey ha'olamim	חַי הָעוֹלָמִים	Life of all the worlds
	<u>ru'ah</u> ha'olam	רוּחַ הָעוֹלָם	Spirit of the world

5 / HADLAKAT NEROT SHABBAT/LIGHTING SHABBAT CANDLES

How splendid is your light
 Which worlds do reflect!
 My soul is worn from craving
 For your love's delight.
 Please, good God, do heal her
 And show to her your face,
 So my soul can see you
 And bathe in your grace.
 There she will find strength
 And healing in this sight.
 Her joy will be complete then,
 Eternal her delight.

What pity stirs in you
 Since days of old, my God!
 Be kind to me your own child
 Begotten by your love.
 For long and longing hours
 I yearned for your embrace, ←

COMMENTARY. *Yedid Nefesh* was written by Rabbi Eleazar Azikri of Safed. A love song of the soul to God, it achieved great popularity in Sephardic communities, where it was included in the daily prayerbook. Hasidic custom adopted it for use as an introduction to Shabbat. The poet speaks to God in most intimate terms as lover and parent, but also as shining light of the universe. The longing for God is fulfilled for "the time has come" as God spreads over the world the great *sukkat shalom*, canopy of peace, which is Shabbat.

The traditional Hebrew text of *Yedid Nefesh* presented here differs in several places from Azikri's original. Most notably, this version substitutes in the second verse "Eternal her delight" for "She shall be your hand-maiden forever." Here tradition seems to have improved on the author's work!

A.G.

KABBALAT SHABBAT/WELCOMING SHABBAT / 6

יֵד נֶפֶשׁ אֵב הַרְחֵמֶנּוּ מְשׁוּף עֲבָדָה אֶל רְצוֹנָה:
 יְרוּץ עֲבָדָה כְּמוֹ אֵיל יִשְׁתַּחֲוֶה אֶל מוֹל הַדְרָה:
 תַּעֲרֹב לוֹ יְדִידוּתָהּ מִנְפֶּת צוּף וְכָל־טָעָם:



דוּר נָאָה זִיו הָעוֹלָם בְּפֶשֶׁי חוֹלֶת אֶהְבֶּתָה:
 אֲנֵא אֵל נָא רָפָא נָא לָהּ בְּהִרְאוֹת לָהּ נָעַם זִינָה:
 אֲזוֹ תַתְחַזֵּק וְתִתְרַפָּא וְהִיתָה לָהּ שְׂמֵחַת עוֹלָם:



תִּיק יְהִימוּ נָא רַחֲמֶיךָ וְחֹסֶה נָא עַל בֶּן אֶהוּבָה:
 כִּי זֶה כְּמָה נִכְסֶיךָ נִכְסֵּפִי לְרִאוֹת בְּתַפְאֲרַת עֲזָה:
 אֵלֶּה חֲמֻדָּה לְבִי חֹסֶה נָא וְאֵל תַּתְעַלָּם:



גִּלָּה נָא וּפְרוֹשׁ תְּכִיבִי עָלַי אֶת־סִכֶּת שְׁלוֹמָה:
 תֵּאִיר אֶרֶץ מִכְבוֹדָהּ נְגִילָה וְנִשְׁמָחָה בָּהּ:
 מִהֵרָ אֶהוּב כִּי בָּא מוֹעֵד וְחִנָּנוּ כִּימֵי עוֹלָם:



To see my light in your light
 Basking in your grace.
 My heart's desire is
 To harmonize with yours
 Do not conceal your pity
 Hide not that light of yours.

Help, my lover, spread
 Your canopy of peace,
 Enfold all human beings.
 Give all pain surcease.
 Your presence on this earth plane
 Do make known to us
 And we shall respond then
 With song and with dance.
 Rush, my love, be quick,
 The time for love has come,
 Let your gentle favor
 Grace us as of old.

Eleazar Azikri (translated by Zalman Schachter-Shalomi)

COMMENTARY. The first letter of each verse spells out יהוה, the four-letter name of God. That name subsumes and unites all the descriptions which Jewish tradition has evolved in its quest for the divine. Jews may once have commonly pronounced יהוה, but they have avoided doing so since at least the third century B.C.E. The traditional vocalization "Yahweh" can be understood as, "He causes to exist," or just, "He is!" It also resembles God's enigmatic words to Moses at the burning bush: "Ehyeh Asher Ehyeh—I Am Who I am" (Exodus 3:14). Thus יהוה hints at the absurdity of assigning a name to an ineffable divinity. M.P.

KABBALAT SHABBAT/WELCOMING SHABBAT / 8

Yedid nefesh av haraḥaman meshoḥ avdeḥa el retzoneḥa
 Yarutz avdeḥa kemo ayal yishtaḥaveh el mul hadareḥa.
 Te'erav lo yediduteḥa minofet tzuf veḥol ta'am.

Hadur na'eh ziv ha'olam nafshi ḥolat ahavateḥa.
 Ana el na refa na lah beharot lah no'am ziveḥa.
 Az titḥazek vetitrapey vehayetah lah simḥat olam.

Vatik yehemu na raḥameḥa veḥusah na al ben ahuveḥa.
 Ki zeh ḥamah niḥsof niḥsafti lirot betiferet uzeḥa.
 Eleh ḥamdah libi ḥusah na ve'al titalam.

Higaley na ufros ḥavivi alay et sukkat shelomeḥa.
 Ta'ir eretz mikevodeḥa nagilah venismehah baḥ.
 Maher ahuv ki va mo'ed veḥonenu kimey olam.

אל נא רפא נא לה. A quotation from Moses's prayer to heal Miriam, "God, please heal her" (Numbers 12:13). God is sought as the source of spiritual healing—soul healing. In union with the divine we find release from the pain of the futile cycle of searching and disappointment. Shabbat is our refuge of acceptance, our shelter from cravings and strivings. S.P.W.

DERASH. Our yearning for salvation is the human form of the will to live, which is cosmic and characteristic of all living beings. In our case the will to live is the will to abundant and harmonious living...Human nature is part of the larger world of nature, and our salvation can only be conceived as a manifestation of a divine power both within and beyond us.

M.M.K. (ADAPTED)

אלי מחמד לי / *eleh ḥamdah libi* is a corruption of the original *אלי מחמד לי* / *eli mahmad libi*. My God, my heart's beloved. The popular version, while grammatically difficult, offers a clear sense of surrender, a central motif of religious love poetry. All I want, O my God, is to be near you and to feel your presence. These are the *only* things my heart desires.

A.G.

9 / YEDID NEFESH/SOUL BELOVED

SHABBAT HAMALKAH / THE SHABBAT QUEEN

This translation can be sung to the same melody as the Hebrew.

The sun on the treetops no longer is seen;
Come, gather to welcome the Sabbath, our queen!

Behold her descending, the holy, the blessed,
And with her the angels, of peace and of rest.

Draw near, O queen, and here abide;
Draw near, draw near, O Sabbath bride.

Peace be unto you, O angels of peace.

Hayim Nahman Bialik (adapted from a translation by A. Irma Cohon)

NOTE. *Shabbat Hamalkah* is the work of Hayim Nahman Bialik, the great poet of the Hebrew national revival. His poem, like *Yedid Nefesh*, was not originally written for the synagogue, but it has achieved great popularity as a song of welcome to Shabbat.

A.G.

KABBALAT SHABBAT/WELCOMING SHABBAT / 10

שַׁבַּת הַמַּלְכָּה

הַחֲמֵה מֵרֹאשׁ הָאֵילָנוֹת נִסְתַּלְקָה.
בָּאוּ וְנִצָּא לְקִרְאָת שַׁבַּת הַמַּלְכָּה.
הִנֵּה הִיא יוֹרֶדֶת הַקְּדוּשָׁה הַבְּרוּכָה.
וְעַמָּה מַלְאָכִים צָבָא שְׁלוֹם וּמְנוּחָה.
בָּאִי בָּאִי הַמַּלְכָּה בָּאִי בָּאִי הַכֶּלֶה.
שְׁלוֹם עָלֵיכֶם מַלְאָכֵי הַשְּׁלוֹם.

Haḥamah merosh ha'ilanot nistalekah.
Bo'u venetzey likrat shabbat hamalkah.
Hiney hi yoredet hakedoshah haberukah,
Ve'imah malaḥim tzeva shalom umnuḥah.
Bo'i bo'i hamalkah, bo'i bo'i hakalah.
Shalom aleyhem malaḥey hashalom.

SHALOM ALEYHEM

This translation can be sung to the same melody as the Hebrew.

Welcome among us, messengers of shalom,
angels of the Highest One,
from deep within us, Majesty of majesties,
the blessed Holy One.

Come, then, in shalom,
blessing us with shalom,
leaving us with holy shalom,
from deep within us, Majesty of majesties,
the blessed Holy one.

translated by Burt Jacobson

Angels are another name for feelings.
When we love and act with kindness
we create angels of love and kindness;
when we hate and act with violence
we create angels of hatred and violence.
It is our job to fill our world with angels of love:
messengers of kindness
that link people together as one family.

R.M.S.

COMMENTARY. *Shalom Aleyhem* is the best-known and most beloved of all the Sabbath hymns. Its simple words are a greeting to the angels of peace who come to dwell with us on Shabbat. The Hebrew word *malaḥ* actually means "messenger" and is used in the Bible for both heavenly and earthly emissaries. All of us on Shabbat can become *malaḥey shalom* or messengers of peace to one another as we share our inner quiet and joy in this day. We sing this welcome to introduce the Shabbat meal, a time of festive rejoicing in the fullness of rest and in our sharing with one another. A.G.

KABBALAT SHABBAT/WELCOMING SHABBAT / 12

שְׁלוֹם עָלֵיכֶם

שְׁלוֹם עָלֵיכֶם מִלְּאֲכֵי הַשָּׁרֵת מִלְּאֲכֵי עֲלִיּוֹן
מִמְּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בָּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם מִלְּאֲכֵי הַשָּׁלוֹם מִלְּאֲכֵי עֲלִיּוֹן
מִמְּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בָּרוּךְ הוּא:

בָּרְכֵנוּ לְשָׁלוֹם מִלְּאֲכֵי הַשָּׁלוֹם מִלְּאֲכֵי עֲלִיּוֹן
מִמְּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בָּרוּךְ הוּא:

צֵאתְכֶם לְשָׁלוֹם מִלְּאֲכֵי הַשָּׁלוֹם מִלְּאֲכֵי עֲלִיּוֹן
מִמְּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בָּרוּךְ הוּא:

Shalom aleyhem malahey hasharet malahey elyon
mimeleḥ malhey hamalahim hakadosh baruh hu.

Bo'aḥem leshalom malahey hashalom malahey elyon
mimeleḥ malhey hamelahim hakadosh baruh hu.

Bareḥuni leshalom malahey hashalom malahey elyon
mimeleḥ malhey hamelahim hakadosh baruh hu.

Tzethem leshalom malahey hashalom malahey elyon
mimeleḥ malhey hamelahim hakadosh baruh hu.

SHIR HASHIRIM / THE SONG OF SONGS

Select from among the following:

The Song of Songs, ascribed to Solomon.

He kisses me, full kisses with his mouth.

Yes, better is your love than wine, [I say,]

Oh, the aroma of your balm!

—a balsamum poured out: your name!

For such a thing the young girls love you.

Take me along with you, let's run!

The king has brought me to his chambers:

We are gleeful, we rejoice in you, [he says,]

we bring to mind your love

more than the finest wine,

yes, rightly they have loved you.

1:1-4

COMMENTARY. The historical origins of the love poems that comprise *Shir Hashirim* (The Song of Songs) is unknown. Were they simple shepherd love poetry, as they present themselves, or did they have a cultic setting in the distant pre-Israelite past, as some have suggested? The Kabbalists prescribed the recitation of the Song of Songs at *Kabbalat Shabbat*. They saw it as a love poem between the blessed Holy One and the *Sheh'inah*, or the male and female elements within divinity. Only in the union of these two can divine blessing flow into the world, giving us the enjoyment of Shabbat peace.

A.G.

NOTE. The translator, hearing a play on words in Hebrew, uses the spice name "balsamum" because of its likeness in sound to "Solomon." King Solomon is the reputed author of *Shir Hashirim*.

J.R.

KABBALAT SHABBAT/WELCOMING SHABBAT / 14



Select from among the following:

שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמֹה :

יִשְׁקֹנִי מִנְשִׁיקוֹת פִּיהוּ

כִּי-טוֹבִים דְּדִיךָ מִיָּין :

לְרִיחַ שְׁמֶנֶךָ טוֹבִים

שֶׁמֶן תּוֹרֵק שְׁמֶךָ

עַל-כֵּן עֲלָמוֹת אֶהְבֶּכָּךְ :

מִשְׁכְּנִי אֶחְרִיךָ נְרוּצָה

הַבִּיאֲנִי הַמֶּלֶךְ חֲדָרָיו

נִגִּילָה וְנִשְׁמַחָה בְּךָ

נִזְכִּירָה דְּדִיךָ מִיָּין

מִיִּשְׁרִים אֶהְבֶּכָּךְ :

COMMENTARY. The term Sheḥinah is an expansion of the biblical concept of *Kevod HaShem* כְּבוֹד ה', the manifest presence of God. In post-biblical literature Sheḥinah, which derives from the root שָׁכַן, to dwell, came to mean the feminine, in-dwelling experience of God. Jewish mystical literature elaborated this image of the Sheḥinah as feminine. Mystics thus saw the unity of the divine realm as dependent upon the healing union of God's transcendent (masculine) and immanent (feminine) aspects. It was believed that the people Israel can promote this healing through prayer and Torah. The rabbis understood this union between masculine and feminine, God and Israel, King and Sheḥinah, to be at the heart of *Shir Hashirim*. M.P.

15 / SHIR HASHIRIM/THE SONG OF SONGS

My love called out to me, and said:
 "Rise up, dear mate, my lovely one,
 and come forth. Look! The chill has fled.
 The rain has passed, has gone its way,
 and blossoms have appeared upon the land.
 The pruning time has come,
 and chortling doves are heard around our land.
 The figs have livened up their hue,
 the vines have given forth their fruit's bouquet.
 Rise up, dear mate, my lovely one,
 come out! My dove, you who are nestled
 in the cranny of the rock,
 in the hollow of the step's ascent,
 show me your form, and let me hear your voice,
 for oh, how sweet your voice,
 and oh, how fine your form!
 Go catch us foxes, little foxes,
 vineyard wreckers, in our fruit-filled vineyard!"
 "My love is mine, and I am his,
 who browses in the lotus patch.
 Before the day has breathed its last
 and shadows have all fled,
 come 'round and strike a pose, my love,
 of a gazelle, or of a young buck
 of the rams, out on a mountain cleft."

2:10-17

COMMENTARY. Jewish sources have understood *Shir Hashirim* as a love dialogue between the community of Israel and its God. According to mid-rash,* Israel is the beautiful dark servant-girl coming forth from the wilderness after she is redeemed from Egypt. She and her divine lover seek one another, whisper terms of endearment, call out in voices of longing, and rejoice as they approach their sacred union. To Rabbi Akiva is attributed the astonishing assertion, "All of Scripture is holy, but the Song of Songs is the Holy of Holies!"

A.G.

KABBALAT SHABBAT/WELCOMING SHABBAT / 16

עֲנֵה דָוִד וְאָמַר לִי קוֹמִי לָךְ רַעֲיָתִי יִפְתִּי
 וּלְכִי־לָךְ : כִּי־הִנֵּה הִסְתּוּ עֲכָר
 הַגֶּשֶׁם חִלָּף הַלֶּךְ לוֹ : הַנִּצָּנִים נִרְאוּ בְּאֶרֶץ
 עַת הַזֹּמִיר הִגִּיעַ וְקוֹל הַתּוֹר נִשְׁמַע בְּאֶרְצֵנוּ :
 הַתְּאֵנָה חִנְטָה פִּגְיָה
 וְהַגִּפְנִים | סִמְדָר נִתְּנוּ רִיחַ
 קוֹמִי לָךְ רַעֲיָתִי יִפְתִּי
 וּלְכִי־לָךְ : יוֹנָתִי
 בַּחֲגִי הַסֵּלַע בְּסֶתֶר הַמְּדִרְגָּה
 הִרְאִינִי אֶת־מְרֹאֲיֶךְ הַשָּׁמַיִם יְיָ אֶת־קוֹלְךָ
 כִּי־קוֹלְךָ עָרַב וּמְרֹאֲיֶךְ נִאֲוָה :
 אֶחְזוּ־לָנוּ שׁוֹעֲלִים שְׁעָלִים קִטְנִים
 מִחִבְלִים כְּרִמִּים וּכְרִמֵּינוּ סִמְדָר :
 דָּוִד לִי וְאָנִי לוֹ
 הִרְעָה בְּשׁוֹשָׁנִים :
 עַד שִׁיפוּחַ הַיּוֹם
 וְנָסוּ הַצִּלְלִים
 סֶבֶד דִּמְה־לָּךְ דָּוִד
 לִצְבִּי אוֹ לְעֹפֹר הָאֵילִים
 עַל־הָרִי בְּחֵר :

*Midrash is a genre of interpretative commentary that derives its name from the root מִדַּשׁ: to seek or search out. The activity of expounding midrash is one of elucidation through creative expansion of words, verses, or whole stories that are ambiguous in the biblical text. These provide fertile ground for imaginative explanation. Midrashic literature dates back to the period of the early Amoraic rabbis, ca. 400 C.E., and is still being created today.

M.P.

17 / SHIR HASHIRIM/THE SONG OF SONGS

DODI LI

My love is mine, and I am his,
who browses in the lotus patch.

Who is this coming up out of the wilderness
perfumed with myrrh and frankincense?

You have enlivened me, my sister-bride.

Awake, north wind,
yes, come, south wind!

A group of verses (2:16, 3:6, 4:9, 4:16) from *Shir Hashirim*

DERASH. One may read the Song of Songs as a poem reconciling disparate, often polarized aspects of each human soul. Shelomo and Shulamit (whose names mean peace and wholeness) are symbols of unification. We must not hide from light our darkest, most passionate, most aroused and sensual parts. Male and female, maiden and royalty, palace and field, blossom and fruit, animals, birds and plants all draw into harmony on this day of inclusive, overflowing love and self-acceptance. S.P.W.

KABBALAT SHABBAT/WELCOMING SHABBAT / 18

דודי לי

דודי לי ואני לו Dodi li va'ani lo
הרועה בשושנים: haro'eh bashoshanim.

מי זאת עולה מן המדבר Mi zot olah min hamidbar
מי זאת עולה mi zot olah
מקטרת מור ולבונה: mekuteret mor ulvonah.

דודי לי ואני לו Dodi li va'ani lo
הרועה בשושנים: haro'eh bashoshanim.

לבבתיני אחותי כלה Libavtini ahoti kalah
לבבתיני כלה: libavtini kalah.

דודי לי ואני לו Dodi li va'ani lo
הרועה בשושנים: haro'eh bashoshanim.

עורי צפון ובואי תימן Uri tzafon uvo'i teyman.

דודי לי ואני לו Dodi li va'ani lo
הרועה בשושנים: haro'eh bashoshanim.

On Hol Hamo'ed it is customary to begin on page 48.

On Festivals, turn to Kabbalat Hag, page 532.

PSALMS


Come, sing in ecstasy to THE ETERNAL ONE
ring out a fanfare to our rock of rescue!

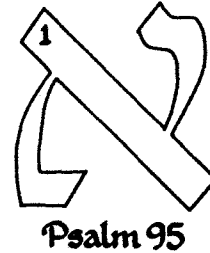
Hurry forth in thanks before the Presence,
shouting in song to God.

For THE CREATOR is a generous divinity,
a sovereign greater than all image-gods,

in whose hand the planetary depths reside,
the greatest heights, there in God's palm,

to whom belongs the sea, as it was made,
the dry land, shaped by divine hand.

Come worship, bend the knee,
let's bow to THE EMINENCE who made us all. 



COMMENTARY. The five psalms of *Kabbalat Shabbat*, Psalms 95-99, are a literary unit within the Book of Psalms. Their spirit of joy and exultation calls on the worshipper to rejoice in the presence of God that fills the world. Nature itself joins in the symphony of praise as heaven and earth, field and forest, sea and rivers all seem to clap hands and enter the song and dance of joy. The coming of Shabbat fills us with a new vision, one that sees earth as freshly created and brimming with divine radiance. This vision is a universal one. It invites all nations to join in our celebration of divine presence.

A.G.

On *Hol Hamo'ed* it is customary to begin on page 49.
On *Festivals*, turn to *Kabbalat Hag*, page 533.

TEHILIM

לְכוּ נִרְנְנָה לַיהוָה	נְרִיעָה לְצוּר יִשְׁעָנוּ:
נִקְדְּמָה פָּנָיו בְּתוֹדָה	בְּזִמְרוֹת נְרִיעַ לוֹ:
כִּי אֵל גָּדוֹל יְהוָה	וּמִלֵּךְ גָּדוֹל עַל־כָּל־אֱלֹהִים:
אֲשֶׁר בָּיְדוּ מַחְקְרֵי־אָרֶץ	וְתוֹעֲפוֹת הָרִים לוֹ:
אֲשֶׁר־לוֹ הַיָּם וְהוּא עֹשֶׂהוּ	וַיַּבֶּשֶׁת יָדָיו יָצְרוּ:
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה	נִבְרָכָה לְפָנֵי־יְהוָה עֲשָׂנוּ: ←

Leḥu neranenah ladonay nari'ah letzur yishenu.
Nekademah fanav betodah bizmirot nari'ah lo.
Ki el gadol adonay umeleḥ gadol al kol elohim.
Asher beyado meḥkerey aretz veto'afot harim lo.

COMMENTARY. It may be the concluding line of Psalm 95 that caused this entire group of psalms to be included in *Kabbalat Shabbat*. The psalmist speaks of the forty years in the wilderness, saying that the generation who came out of Egypt were not able "to enter God's place of rest," the Holy Land promised at the end of Israel's wanderings. But here in *Kabbalat Shabbat* "rest" has taken on a new meaning; it is in *time* rather than in *place* that rest is to be found. Shabbat has herself become a Holy Land, a time of rest in which we are called upon to cease our wandering. A.G.

This is our God,
and we, nurtured by God, a flock under God's care

—today:
if to the Voice
you'll listen—:

“Harden not your heart as it was done at Meribah,
as on a day of trial in the wilderness,

there your predecessors tested me,
they put to trial my patience, but they saw my power.

For forty years I argued with that generation,
till finally I said: ‘They are a people with a wandering heart,’

nor did they ever
come to know
my ways.

And as for them, I swore amid my wrath,
that they'll not come into my place of rest.”

KABBALAT SHABBAT/WELCOMING SHABBAT / 22

וּנְחַנּוּ עִם מְרִיעֵיתוֹ וְצֵאן יָדוֹ

כִּי הוּא אֱלֹהֵינוּ
הַיּוֹם אִם־בִּקְלוֹ תִשְׁמָעוּ:

כִּיּוֹם מָסָה בְּמִדְבָּר:
בְּחִנּוּנֵי גִם־רָאוּ פֶּעַלִּי:
וְאָמַר עִם תַּעֲי לִבִּב הֵם

אֶל־תִּקְשׁוּ לִבְבְּכֶם בְּמִרְיָה
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם
* אֶרְפְּעִים שָׁנָה אֶקוּט בְּדוֹר
וְהֵם לֹא־יָדְעוּ דְרָכֵי:

אִם־יִבְאוּן אֶל־מְנוּחָתִי:

אֲשֶׁר נִשְׁבַּעְתִּי בְּאָפִי

DERASH. The ancients deemed obedience to God's will to be a prime virtue. Abraham had it; Adam lacked it. In our own day this virtue must mean the power to conform to the basic law of life. Obedience to that law brings salvation; defiance of it leads to disaster. M.M.K. (ADAPTED)

Sing out to THE REDEEMER a new song!
Sing to THE ETERNAL all the earth!

Sing to THE SUBLIME ONE—bless God's name,
Bring news, day after day, of divine help.

Tell it among the nations, tell the glory,
among all the peoples, tell of miracles.

Yes, THE RADIANCE is great, subject of praise indeed,
the source of awe, above all image-gods!

For all the nation-gods are idols,
but THE LIVING ONE has made the heavens.

Grandeur and splendor belong to God,
Strength and beauty in the Holy Place.

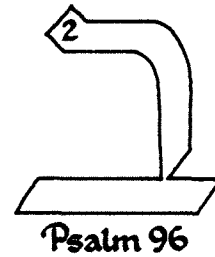
Give praise to THE MAGNIFICENT, families of nations,
Honor and power devote to THE GREAT ONE.

Pay homage to MAJESTY for the glory of the name.
bear offering, approach the Courtyards,

bow down to THE INCOMPARABLE with holy adornment,
tremble in God's presence, all the earth,

Declare among the nations that THE ETERNAL reigns:
the world is founded, none can topple it;

the peoples
shall be judged
unerringly. ↪



שִׁירוּ לַיהוָה כָּל־הָאָרֶץ:	שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ
בְּשָׂרוּ מִיּוֹם לַיּוֹם יְשׁוּעָתוֹ:	שִׁירוּ לַיהוָה בָּרְכוּ שְׁמוֹ
בְּכָל־הָעַמִּים נִפְלְאוֹתָיו:	סִפְּרוּ בְּגוֹיִם כְּבוֹדוֹ
נֹרָא הוּא עַל־כָּל־אֱלֹהִים:	כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד
וַיהוָה שָׁמַיִם עָשָׂה:	כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים
עוֹ וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ:	הוֹדִיָּהֶדָּר לְפָנָיו
הָבוּ לַיהוָה כְּבוֹד וְעוֹ:	הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים
שָׂאוּ מִנְחָה וּבָאוּ לְחַצְרוֹתָיו:	הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
חִילוּ מִפָּנָיו כָּל־הָאָרֶץ:	הִשְׁתַּחֲווּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ
אֲפִי־תִכּוֹן תִּבֵּל בַּל־תִּמּוֹט	אָמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ
	יָדִין עַמִּים בְּמִשְׁפָּרִים: ←

Shiru ladonay shir ḥadash, shiru ladonay kol ha'aretz.
Shiru ladonay bareḥu shemo baseru miyom leiyom yeshu'ato.
 Saperu vagoyim kevodo, beḥol ha'amim nifle'otav.
 Ki gadol adonay umhulal me'od, no-ra hu al kol elohim.
 Ki kol elohey ha'amim elilim, vadonay shamayim asah.
 Hod vehadar lefanov, oz vetiferet bemikdasho.
Havu ladonay mishpehot amim, havu ladonay kavod va'oz.
Havu ladonay kevod shemo, se'u minhah uvo'u leḥatzrotav.
 Hishtahavu ladonay behadrat kodesh, hilu mipanav kol ha'aretz.
 Imru vagoyim adonay malah, af tikon tevel bal timot.
 Yadin amim bemeysarim. ←

תכון תבל / the world is founded. There is cosmic order.

L.W.K.

Let the skies rejoice, the earth have glee.
Ocean resound, in all your fullness!

Let the fields rejoice, and all belonging there.
And then, all forest trees exclaim ecstatically,

before THE ONE who comes,
who comes to rule the earth,

to rule over the settled world,
over the peoples, faithfully.

DERASH. This psalm makes no explicit reference to Israel, Jews, or Judaism. All nations, all forces are controlled by God.

The psalmist shouts: יהוה is great—every day, always, everywhere, to everybody; come, join me in praising! The writer knows of the greatness of God from experience, not reason. The presence of God reaches beyond one person, beyond a nation, beyond human beings!

This great God makes demands on us; we are accountable for our actions.
God judges; we must act justly. L.W.K.

KAVANAH. To affirm the sovereignty of God means to acknowledge a higher law and authority than one's own arbitrary will. M.M.K.

יִרְעֵם הַיָּם וּמִלְאוּ:	יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ
אֹז יִרְנְנוּ כָּל־עֲצֵי־יָעַר:	יֵעָלוּ שָׂרֵי וְכָל־אֲשֶׁר־בוֹ
כִּי בָא לְשֹׁפֵט הָאָרֶץ	* לְפָנָי יִהְיֶה כִּי בָא
וְעַמִּים בְּאֱמוּנָתוֹ:	יִשְׁפֹּט־תִּבֵּל בְּצֶדֶק

Yismehū hashamayim vetagel ha'aretz yiram hayam umlo'o.
 Ya'aloz saday vehol asher bo, az yeranenu kol atzey ya'ar.
 Lifney adonay ki va, ki va lishpot ha'aretz.
 Yishpot tevel betzedek, ve'amim be'emunato.

באמונתו / *be'emunato*: faithfully; אמונה / *emunah* means trust, constancy, or rightness. בצדק, במישרים, באמונתו form a triplet stressing the justice and fairness of יהוה. L.W.K.

THE UNCREATED reigns! O world, rejoice!
Be happy, dwellers of all continents!

Clouds and thick darkness surround God,
justice and judgment bear up the Throne,

a fire goes before it,
flames surround its back,

its lightning flashes light the world,
the earth beholds and trembles,

mountains melt like wax before THE ONE
before the First of all the earth,

whose justice all the skies declare,
whose glory all the nations see.

Let all who worship images be shamed,
all those who boast amid their idols,

let all gods
submit
to God.

Zion has heard, and has rejoiced,
the women of Judah sound their joy,

because of justice,
yours
YAH. ↩



KABBALAT SHABBAT/WELCOMING SHABBAT / 28

יְשַׁמְחוּ אֵימִים רַבִּים:	יְהוָה מֶלֶךְ תִּגַּל הָאָרֶץ
צֶדֶק וּמִשְׁפָּט מִכּוֹן כְּסָאוֹ:	עָנָו וְעֶרְפֹּל סִבִּיבָיו
וּתְלַהֵט סִבִּיב צִרְיֹו:	אֵשׁ לִפְנֵי תֵּלֶךְ
רָאָתָה וּתְחַל הָאָרֶץ:	הָאִירֹו בִּרְקִיו תִּבֵּל
מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ:	הָרִים כְּדוֹנָג נִמָּסוּ מִלִּפְנֵי יְהוָה
וְרָאוּ כָּל־הָעַמִּים כְּבוֹדֹ:	הַגִּידוּ הַשָּׁמַיִם צֶדֶקֹו
הַמְתַּהַלְלִים בְּאֵלֵּי־לִים	יִבְשׁוּ כָּל־עֲבָדֵי פֶסֶל
	הַשֹּׁתְחֹוֲרִילוּ כָּל־אֱלֹהִים:
וּתִגְלָנָה בָּנוֹת יְהוּדָה	שִׁמְעָה וּתְשַׁמַּח צִיּוֹן
	לְמַעַן מִשְׁפֹּטֶיהָ יְהוָה: ←

KAVANAH. The belief in the sovereignty of God should keep in our minds the prophetic teaching that God should be obeyed rather than worshipped, that obedience to God's laws is the highest form of worship. It is an error to believe that the main function of the spiritual is to afford us an escape from the turmoil and the temptations of life—a sort of ivory tower of detachment. The truth of the sovereignty of God should remind us that our task is to turn temptations into a means of serving God.

M.M.K. (ADAPTED)

בנות יהודה / Judea's daughters, the women of Judah. The place rejoices, then the people join in. Some say that "daughters" includes the place itself.

L.W.K.

For you are THE RADIANCE
above all earth.

Powerfully, you have ascended
over all the image-gods.

And you who love THE GREAT ONE hate the bad,
so that the Guardian of loving souls

might save them
from the power
of the wicked.

Lightbeams are seeded for the righteous,
Happiness for those steadfast of heart,

Rejoice, O righteous ones in THE UNNAMEABLE
be thankful for its sacred Trace!

KABBALAT SHABBAT/WELCOMING SHABBAT / 30

על־כִּלְהָאָרֶץ
על־כִּלְאֱלֹהִים:
שֹׁמֵר נַפְשׁוֹת חֲסִידָיו

בִּי־אַתָּה יְהוָה עֲלִיוֹן
מְאֹד נִעְלִית
אֱהָבִי יְהוָה שְׁנָאוֹ רָע
מִיַּד רָשָׁעִים יִצִּילֵם:

וּלְשִׁירֵי־לֵב שִׁמְחָה:
וְהוֹדוּ לְזִכָּר קֹדֶשׁוֹ:

* אֹרֶךְ לַצַּדִּיק
שִׂמְחוֹ צַדִּיקִים בִּיהוָה

Or zaru'a latzadik, ulyishrey lev simḥah.
Simḥu tzadikim badonay vehodu lezeḥer kodsho.

... אוהבי / you who love. ... The lover of God naturally fights evil. Ethics and spirituality are closely linked.

שֹׁמֵר נַפְשׁוֹת / God protects. Those who fight injustice are often in need of protection.

זֶרַע / seeded. Light is like seeds because it needs to be nourished and tended. It demands patience. Another reading is זֶרֶח / *zaru'ah*, a brilliant, dazzling light (The Me'iri).

לִישִׁירֵי לֵב / right-hearted, steadfast of heart—those with focused minds.

L.W.K.

A psalm: Sing out to THE TRUTHFUL a new song,
to One who has wrought wonders in the world,

whose right hand was of aid,
as was the holy, saving arm,

who made the divine might renowned,
revealed God's justice to the eyes of many nations,

and who made remembered divine love and faithfulness
to the community of Israel.

To the farthest reaches of the earth, they saw
our God's salvation!

Trumpet out in joy THE AWESOME ONE's praise,
burst forth and sing, and play your music,

music for THE OMNIPRESENT on a violin,
on strings, with voice and melody,

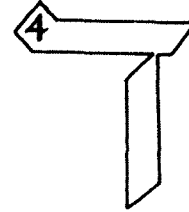
with hornplaying and shofar blasts,
trumpet your praise before the sovereign to THE ONE WHO IS

Let the sea be in a tumult,
and the settled world, and its inhabitants.

And let the rivers clap their hands
together, and the mountains sing in joy,

to THE ONE who comes to rule the earth,

to rule the settled world with justice,
and all peoples with unerring deeds!



Psalm 98

KABBALAT SHABBAT/WELCOMING SHABBAT / 32

מִזְמוֹר

פִּי־נִפְלְאוֹת עָשָׂה:	שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ
וַיִּזְרַע קֶדֶשׁ:	הוֹשִׁיעָה־לוֹ יְמִינוֹ
לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ:	הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ
לְבֵית יִשְׂרָאֵל	זָכַר חֲסִדוֹ וְאַמּוּנָתוֹ
אֵת יְשׁוּעָת אֱלֹהֵינוּ:	רָאוּ כָל־אֶפְסֵי־אֶרֶץ
פָּצְחוּ וַרְנְנוּ וַיִּמְרוּ:	הָרִיעוּ לַיהוָה כָּל־הָאָרֶץ
בְּכִנּוֹר וְקוֹל זְמִירָה:	זָמְרוּ לַיהוָה בְּכִנּוֹר
הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה:	בְּחִצְצוֹת וְקוֹל שׁוֹפָר
תִּבֵּל וַיִּשְׁבִּי בָהּ:	יִרְעֻם הַיָּם וּמִלְאוּ
יַחַד הָרִים יִרְנְנוּ:	נְהָרוֹת יִמְחֲאוּ־כַף
יִשְׁפֹּט תִּבֵּל בְּצִדִּיק	* לִפְנֵי יְהוָה כִּי בָא לִשְׁפֹּט הָאָרֶץ
	וְעַמִּים בְּמִישְׁרֵיהֶם:

זָכַר / *zakar*: has been loving; literally, remembers his love. The verb is related to זָכַר, potent; it implies acting on the memory. L.W.K.

DERASH. One of the fundamental implications of the sovereignty of God is that religion must be socialized. It must be translated into terms of social righteousness and not stop at the inward peace and serenity of the individual. M.M.K. (ADAPTED)

THE ONE OF SINAI reigns, as nations seethe,
and sits between the cherubim, the earth is teetering.

THE ONE WHO DWELLS IN ZION is magnificent,
high above all peoples;

let them thank your name, so great and awesome,
holy it is!

With royal strength, but loving justice,
you have established equitable deeds.

Justice and righteousness on Jacob's behalf
have you performed.

Exalt THE ONE WHO SEES our God,
bow down before God's footstool,

God is holy!

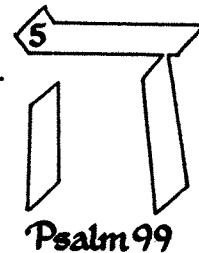
Moses and Aaron are among God's priests,
and Samuel among the ones who call God's name,

Calling to THE RIGHTEOUS ONE
who will respond to them.

In a cloud pillar, God speaks to them,
they keep God's precepts and God gives them rulings.

GREAT ONE you have answered them,
you were a forgiving God for them,
after you exacted penalty for things they did.

Exalt the name of THE INEFFABLE ONE,
bow down before the sacred divine mount,
yes, holy is THE AWESOME ONE, our God!



יֹשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ:	יְהוָה מֶלֶךְ יִרְגֹזוּ עַמִּים
וְרֵם הוּא עַל־כָּל־הָעַמִּים:	יְהוָה בְּצִיּוֹן גָּדוֹל
קָדוֹשׁ הוּא:	יֹדוּ שִׁמְךָ גָּדוֹל וְנוֹרָא
אַתָּה כּוֹנֵנֶת מִיִּשְׂרָאֵל	וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב
אַתָּה עֹשֶׂת:	מִשְׁפָּט וְצִדְקָה בִּיַּעֲקֹב
וְהִשְׁתַּחֲוּוּ לְהֵדָם רַגְלָיו	רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ
	קָדוֹשׁ הוּא:
וּשְׂמוֹאֵל בְּקִרְאֵי שָׁמַיִם	מֹשֶׁה וְאַהֲרֹן בִּכְהֻנָּיו
וְהוּא יַעֲנֵם:	קִרְאִים אֶל־יְהוָה
שָׁמְרוּ עֲדָתוֹ וְחֻק נְתַן־לָמוֹ:	בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם
אֵל נִשָּׂא הָיִיתָ לָהֶם	יְהוָה אֱלֹהֵינוּ אַתָּה עֲנִיתָם
	וְנִקָּם עַל־עֲלִילוֹתָם:
וְהִשְׁתַּחֲוּוּ לְהֵר קִדְשׁוֹ	* רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ
	בִּי־קָדוֹשׁ יְהוָה אֱלֹהֵינוּ:

יֵדָם / footstool—the Ark, which contained the tablets of the covenant (the Ten Commandments). In the ancient Near East, international contracts were kept under the ruler's throne.

בְּעַמּוּד עָנָן / pillar of mist, cloud or smoke, perhaps of incense. A symbol for the mystery of how the human and divine speak to each other.

אֵל נִשָּׂא / forgiving God (from נִשָּׂא, to carry), “who puts up with.” Even Moses, Miriam, and Samuel made mistakes and needed forgiveness.

L.W.K.

A psalm of David: Give to THE ONE WHO IS, you so-called gods,
give to THE INDIVISIBLE glory and strength!

Give to THE UNSEEN ONE the glory of the divine Name,
worship THE ANCIENT OF DAYS with holy ornament.

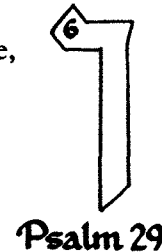
The voice of THE UNENDING on the waters,
God in full Glory thundering,

THE ONE WHO CALLS over many waters,

yes, voice of THE REVEALED ONE in full strength,
voice of THE TRUTHFUL in full beauty,

voice of ETERNAL LAW breaking the cedars,
THE ALL-KNOWING smashing cedar forests on Mt. Lebanon,

making them skip about like calves,
yes, Lebanon and Sirion, like offspring of the wild ox. ↩



COMMENTARY. Psalm 29, one of the most ancient in the Book of Psalms, celebrates the presence of God in the midst of a great thunderstorm. The word *kol*, which appears seven times in the psalm, here translated “voice,” can also mean “thunderclap.” The psalmist concludes with mention of a great quiet that follows the storm, recalling the mythic quiet that followed God’s triumph over the forces of chaos in Creation. The placing of the psalm here reminds us that our weekly struggle in the world of achievement and bustle is now at an end. We have repeated the struggles of creation and now we too are called upon to achieve that great inner quiet which is the secret of true rest.

A.G.

NOTE. In this psalm the divine name, יהוה, appears eighteen times. The translator has rendered thirteen of these to recall thirteen divine attributes, and the remaining five to echo the themes of the Five Books of Moses.

J.R.

KABBALAT SHABBAT/WELCOMING SHABBAT / 36

מִזְמוֹר לְדָוִד

הָבֹה לַיהוָה בְּנֵי אֱלִים
הָבֹה לַיהוָה כְּבוֹד שְׁמוֹ
קוֹל יְהוָה עַל־הַמָּיִם
יְהוָה עַל־מַיִם רַבִּים:

קוֹל יְהוָה בַּפֶּחַ
קוֹל יְהוָה שֹׁבֵר אֲרָזִים
וַיִּרְקִידֵם כְּמו־עֵגֶל
לְבָנוֹן וְשִׁירֵי־ן כְּמו־בְּדֹאֲמִים: ←

Mizmor ledavid.

Havu ladonay beney elim, havu ladonay kavod va'oz.

Havu ladonay kevod shemo, hishtahavu ladonay behadrat
kodesh.

Kol adonay al hamayim, el hakavod hirim.

Adonay al mayim rabim.

Kol adonay bako'ah, kol adonay behadar.

Kol adonay shover arazim, vayshaber adonay et arzey halevanon.

Vayarkidem kemo egel, levanon vesiryon kemo ven
re'emim. ←

The voice of THE JUST ONE hewing flames of fire,
 the voice of THE ANOINTER making the desert writhe,
 of ENERGY giving birth pangs to the wastelands of Kadesh.
 the voice of THE MIGHTY ONE convulsing all the deer,
 stripping the forests,
 while amid God's palace all declare: "The Glory!"

THE REDEEMER prevailing at the Sea,
 THE PRESENCE presiding for the cosmos,
 THE WANDERER imparting strength to Israel,
 GIVER OF WORDS blessing the people in their peace.

NOTE. The psalm acknowledges the four directions, with Jerusalem as the peaceful center.

מים / waters. Like many storms in Israel, this one starts in the west, over the Mediterranean Sea.

ארזים / cedars, a symbol of something solid and lasting. The storm breaks in the high north, towards Lebanon.

שריון / Sirion—Mt. Hermon, towering on Israel's northern border. Even these mountains quake!

מדבר / desert—the Jordan Valley and the Judean Desert, as the storm moves south-east.

קדש / wilds of Kadesh south of Jerusalem.

L.W.K.

KABBALAT SHABBAT/WELCOMING SHABBAT / 38

קול יהוה חֹצֵב לְהַבֹּת אֵשׁ:

יְחִיל יְהוה מִדְבָּר קֹדֶשׁ:
וַיִּחַשֵּׁף יַעְרוֹת

קול יהוה יְחִיל מִדְבָּר
קול יהוה יְחִיל אֵילֹת
וַיִּהְיֶה כְּלוֹ אֹמֶר כְּבוֹד:

וַיֵּשֶׁב יְהוה מֶלֶךְ לְעוֹלָם:
יְהוה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

יְהוה לְמַבּוּל יֵשֶׁב
* יְהוה עַז לְעַמּוֹ יִתֵּן

Kol adonay ḥotzev lahavot esh.

Kol adonay yaḥil midbar, yaḥil adonay midbar kadesh.

Kol adonay yeḥolel ayalot, vayeḥesof ye'arot.

Uvheyhalo kulo omer kavod.

Adonay lamabul yashav, vayeshhev adonay meleh le'olam.

Adonay oz le'amo yiten, adonay yevareḥ et amo vashalom.

LEḤAH DODI / O, COME, MY FRIEND

This translation can be sung to the same melody as the Hebrew.

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside.

"Keep" and "Remember" in a sole command
the solitary God did us command
"I AM!" is one, the Name is one,
in name, in splendor, and in praise.

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside. ↩

COMMENTARY. Six psalms, one for each weekday, open the traditional *Kabbalat Shabbat* service. The seventh element, the Shabbat psalm, is introduced by the song *Leḥah Dodi*, "Come, My Friend." As Shabbat eve drew near, the Safed Kabbalists used to walk into the fields at the edge of their mountain village in order to greet the day of rest. There they could survey the beauty of creation apparent in the panorama spread before them: mountain, valley, forest, sky, and sea. Through the preceding psalms they gave voice to their praise of creation, and they honored Shabbat with specially composed hymns sung as they escorted Shabbat to their homes.

Leḥah Dodi—a hymn to honor and escort Shabbat—was composed by Shelomo Halevi Alkabetz, a member of the Safed Kabbalists. The initial letters of the poem's first eight stanzas spell out his name: שלמה הלוי. The opening refrain and closing verse of the poem reflect the customs of R. Ḥanina and R. Yanay. Their images of Shabbat as queen and bride combine to link the formal and intimate aspects of Shabbat, the source of all blessing and ultimate intention of creation.

The hymn draws heavily upon prophecies of Israel's redemption and renewal in the messianic era—likened, in Jewish tradition, to a Shabbat without end. Shabbat stands in relation to the week as the messianic era stands in relation to the flow of world time. It is at once a celebration of the world's beginning and a foretaste of the world to come, a reservoir of past and future held in a single moment. S.S.

KABBALAT SHABBAT/WELCOMING SHABBAT / 40

לְכָה דוּדִי

לְכָה דוּדִי לְקִרְאָת כָּלָה פָּנֵי שַׁבָּת נְקַבְּלָהּ:

שָׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד

הַשְׁמִיעֵנוּ אֶל הַמִּיחָד

יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד

לְשֵׁם וְלִתְפָּאֶרֶת וְלִתְהִלָּה: לְכָה דוּדִי . . . ←

Leḥah dodi likrat kalah peney shabbat nekabelah.

Shamor vezaḥor bedibur eḥad

Hishmi'anu el hamyuhad

Adonay eḥad ushmo eḥad

Leshem ultiferet velit-hilah

Leḥah dodi. . . ↪

NOTE. Biblical references include Isaiah 52:2, 51:17, 60:1; Judges 5:12; Isaiah 60:1, 54:4; Psalm 42:12; Isaiah 14:32, Jeremiah 30:18, 16; Isaiah 49:19, 62:5, 54:3, and 25:9.

NOTE. The first stanza of *Leḥah Dodi* attempts to reconcile two versions (in the Ten Commandments) of the mitzvah to observe Shabbat. The integrity of both “remember the Sabbath day” (Exodus 20:8) and “keep the Sabbath day” (Deuteronomy 5:12) is maintained when the song proclaims that God—in whom all things unite—uttered both simultaneously (Babylonian Talmud, Shevuot 20b). S.S.

Toward the Sabbath, come, make haste,
for she has every blessing's taste,
ordained at first, and long ago,
the last thing made, the first in mind.

O, come, my friend, let's greet the bride,
the Sabbath Presence bring inside.

O, Sovereign's abode, O, holy, regal town,
rise up, emerge, where once cast down,
enough of sitting in the vale of tears,
God pities you, yes you God spares,

O, come my friend, let's greet the bride,
the Sabbath Presence bring inside.

Be stirred, rise up, throw off the dust,
my people, don your clothes of eminence,
by hand of Bethle'mite Jesse's child,
draw near my soul, redeem it, too.

O, come my friend, let's greet the bride,
the Sabbath Presence bring inside. ↩

KAVANAH. The lovesong of *Kabbalat Shabbat* continues from *Yedid Nefesh*, Beloved of My Soul, to the Song of Songs, My Beloved is Mine, to *Leḥah Dodi*, Come My Beloved. Stripped away of the work, worry and stress of the week, all that remains is love—love in myriad verbal garments, in myriad melodies. Our pause on the seventh day allows us to fill our beings with love, ever flowing forth from creation. S.P.W.

לְקִרְאָת שַׁבָּת לְכוּ וְנִלְכֶּה
כִּי הִיא מְקוֹר הַבְּרָכָה
מֵרֹאשׁ מִקְדָּם נְסוּכָה
סוּף מַעֲשֵׂה בְּמַחֲשָׁבָה תַּחֲלֶה:
לכה דודי ...

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה
קוֹמִי צְאִי מִתּוֹךְ הַהִפְכָּה
רַב לֹךְ שַׁבָּת בְּעֵמֶק הַבְּכָא
וְהוּא יִחְמַל עָלֶיךָ חֲמֶלָה:
לכה דודי ...

הַתְנַצְרִי מֵעַפָּר קוֹמִי
לְבָשִׁי בְּגָדֵי תַפְאֲרֶתְךָ עָמִי
עַל־יָד בֶּן יִשִּׁי בֵּית הַלְחָמִי
קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה:
לכה דודי ... ←

Likrat shabbat lehu venelḥah
Ki hi mekor haberah
Merosh mikedem nesuḥah
Sof ma'aseh bemaḥashavah teḥilah. Leḥah dodi. . .

Mikdash meleḥ ir meluḥah
Kumi tze'i mitoh hahafeḥa
Rav laḥ shevet be'emek habaḥa
Vehu yaḥamol alayih ḥemlah. Leḥah dodi. . .

Hitna'ari me'afar kumi
Livshi bigdey tifarteḥ ami
Al yad ben yishay beyt halaḥmi
Korvah el nafshi ge'alah. Leḥah dodi. . . ↩

Arouse yourself, arouse yourself,
 your light has come, arise and shine,
 awake, awake, pour forth your song,
 on you now shines the Glorious One.

O, come, my friend, let's greet the bride,
 the Sabbath Presence bring inside.

Don't be abashed, don't be ashamed,
 why be downcast, why do you sigh?
 In you my people's poor find shade,
 a city rebuilt where her ruins lay.

O, come, my friend, let's greet the bride,
 the Sabbath Presence bring inside.

Your robbers shall be robbed themselves,
 all your devourers will be removed,
 your God rejoices at your side,
 the joy of a bridegroom with his bride.

O, come, my friend, let's greet the bride,
 the Sabbath Presence bring inside.

COMMENTARY. Shabbat is here depicted in a glorious array of symbols that derive from the many terms Kabbalistic tradition has used to describe the Sheḥinah. She is the bride, the queen, Jerusalem the holy city too long prisoner in the vale of tears, the people Israel about to be crowned with the glory of God. All of these draw together in the single figure of Shabbat as we welcome her into our hearts.

A.G.

KAVANAH. God should be so real to us that, in place of the fear and distrust which overcloud our lives, we should be possessed of such peace, poise, and power as to render us free and joyful and give us a sense of dominion.

M.M.K.

KABBALAT SHABBAT/WELCOMING SHABBAT / 44

הַתְּעוֹרְרִי הַתְּעוֹרְרִי
כִּי בָּא אוֹרֶךְ לְיוֹמִי אֹרִי
עוֹרִי עוֹרִי שִׁיר דִּבְרִי
לְכוּ יְהוָה עָלֶיךָ נִגְלָה:
לכה דודי ...

לֹא תִבָּשִׂי וְלֹא תִכְלָמִי
מֵה תִשְׁתַּחֲוֶהֱ וּמֵה תִהְיֶה
בְּךָ יִחְסוּ עַנְיֵי עַמִּי
וְנִבְנְתָה עִיר עַל תִּלָּה:
לכה דודי ...

וְהָיוּ לְמִשְׁפָּחָה שְׂאֵיךְ
וְרִחְקוּ כָּל־מִבְלָעֶיךָ
יִשִּׁישׁ עָלֶיךָ אֱלֹהֶיךָ
בְּמִשְׁוֹשׁ חָתָן עַל כָּלָה:
לכה דודי ...

Hitoreri hitoreri
Ki va oreḥ kumi ori
Uri uri shir daberi
Kevod adonay alayih niglah.

Leḥah dodi. . .

Lo tevoshi velo tikalemi
Mah tishtoḥaḥi umah tehemi
Baḥ yeḥesu aniyey ami
Venivnetah ir al tilah.

Leḥah dodi. . .

Vehayu limshisah shosayih
Veraḥaku kol mevale'ayih
Yasis alayih elohayih
Kimsos ḥatan al kalah.

Leḥah dodi. . .

45 / LEḤAH DODI/O COME MY FRIEND

To right and left you shall burst forth,
 revering God, to south and north,
 by hand of one from Peretz's line,
 we shall rejoice and find delight.

O, come, my friend, let's greet the bride,
 the Sabbath Presence bring inside.

We rise and face the entrance to welcome the Shabbat bride.

O, come in peace, O divine crown,
 with joy, rejoicing, and with mirth,
 amid the faithful, loved by God,
 come in, O bride, come in, O bride!

O, come, my friend, let's greet the bride,
 the Sabbath Presence bring inside.

בואי בשלום / *Bo'i veshalom*, the last verse of *Leḥah Dodi*, should be recited outdoors. Where this is not possible, a turn toward the doorway is traditional. At *Bo'i ḥalah* (Come in, O bride), we receive into ourselves the *neshamah yeterah*, an extra measure of soul, that is not present to us during the week. This extra Shabbat soul may be viewed as the greater sensitivity allowed us by the restful and unpressured pace of Shabbat. Indeed, that extra soul may be inside us all the time, and *Leḥah Dodi* may be seen as a love song that coaxes our most sensitive self to come out of hiding, in the assurance that on Shabbat it will not be harmed or threatened. A.G.

יָמִין וּשְׂמָאל תִּפְרָצִי
וְאֵת יְהוָה תַּעֲרִיצִי
עַל יַד אִישׁ בֶּן פֶּרֶצִי
וְנִשְׁמָחָה וְנִגְיָלָה:

לכה דודי ...

We rise and face the entrance to welcome the Shabbat bride.

בֹּאִי בְּשָׁלוֹם עֲטֹרֶת בַּעֲלָה
גַּם בְּשִׁמְחָה וּבְצִהָלָה
תּוֹךְ אֲמוּנֵי עַם סָגְלָה
בֹּאִי כָלָה בֹּאִי כָלָה:

לכה דודי ...

Yamin usmol tifrotzi
Ve'et adonay ta'aritz
Al yad ish ben partzi
Venismehah venagilah.

Lehah dodi. . .

Bo'i veshalom ateret balah
Gam besimhah uvtzoholah
Toh emuney am segulah
Bo'i halah bo'i halah.

Lehah dodi. . .

DERASH. There is a Yiddish saying: שטייט דער אָרעמאן בײַ "בואי בשלום" שטייט דער אָרעמאן בײַ אױבן אָן / Bay "bo'i veshalom" shteyt der oreman oybn on. "During Shabbos prayers, when the entire congregation turns its back to the altar, the pauper standing at the back is suddenly in front." When the entire congregation turns to the back, inviting the Shabbos queen to come in peace, it is the poor, the shy, and the stranger in the back rows who are given the honor of welcoming her first. She comes in peace only where Jews act responsibly toward those who receive this honor.

E.M.

47 / LEHAH DODI/O COME MY FRIEND

A psalm. A song for the day of Shabbat.

A good thing to give thanks to THE ETERNAL
to sing out to your name supreme,

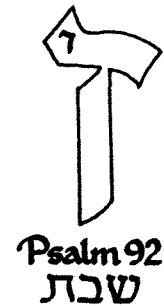
to tell about your kindness in the morning,
and your faithfulness at night,

on ten-stringed lyre and on flute,
with melodies conceived on harp,

for you, ALMIGHTY ONE, elate me with your deeds,
I'll sing about the actions of your hands.

How great your deeds have been, SUPERNAL ONE.
your thoughts exceedingly profound.

Of this the foolish person cannot know,
of this the shallow cannot understand. ↩



NOTE. Psalms 92 and 93 continue the motifs of wholeness, joy, and rest in Shabbat. Psalm 92 has been associated with Shabbat since biblical times. According to the midrash,* Shabbat itself stood up and recited this psalm at Creation, thus exulting in the role given it as the day of inner joy for all of God's creatures.

A.G.

KABBALAT SHABBAT/WELCOMING SHABBAT / 48

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת:	
טוֹב לְהוֹדוֹת לַיהוָה	וּלְזַמֵּר לְשִׁמְחָה עָלְיוֹן:
לְהַגִּיד בְּבֶקֶר חֶסֶדָּה	וְאִמּוֹנָתָה בְּלִילוֹת:
עַל־יַעֲשׂוֹר וְעַל־נָבֶל	עַל־יְהִיוֹן בְּכִנּוֹר:
כִּי שִׁמְחָתָנִי יְהוָה בְּפָעֲלָהּ	בְּמַעֲשֵׂי יְדֶיהָ אֲרָנוֹ:
מִה־גִּדְלוֹ מַעֲשֵׂיהָ יְהוָה	מְאֹד עֲמָקוֹ מִחֻשְׁבְּתָּיהָ:
אִישׁ־פֶּעַר לֹא יָדַע	וּכְסִיל לֹא־יָבִין אֶת־זֹאת: ←

Mizmor shir leyom hashabbat.

Tov lehodot ladonay ulzamer leshimeha elyon.

Lehagid baboker hasdeha ve'emunateha baleylot.

Aley asor va'aley navel aley higayon behinor.

*Midrash is a genre of interpretative commentary that derives its name from the root **דרש**: to search out. The activity of expounding midrash is one of elucidation through creative expansion of words, verses, or whole stories that are ambiguous in the biblical text. These provide fertile ground for imaginative explanation. Midrashic literature dates back to the period of the early Amoraic rabbis, ca. 400 C.E., and is still being created today.

M.P.

For though the wicked multiply like weeds,
and evildoers sprout up all around,
it is for their destruction for all time,
but you, MAJESTIC ONE, are lifted high eternally,
behold your enemies, RESPLENDENT ONE,
behold, your enemies are lost,
all evildoers shall be scattered.
You raise my horn like that of the triumphant ox;
I am anointed with fresh oil.
My eye shall gaze in victory on my enemies,
on all who rise against me to do harm;
my ears shall hear of their demise.
The righteous flourish like the palm trees,
like cedars of Lebanon they grow,
implanted in the house of THE ALL-KNOWING ONE
amid the courtyards of our God they bear fruit.
In their old age, they'll put forth seed,
fleshy and fresh they'll ever be,
to tell the uprightness of THE ONE ALONE,
my Rock, in whom no fault resides.

KABBALAT SHABBAT/WELCOMING SHABBAT / 50

וַיִּצְצוּ כָּל־פְּעָלֵי אֹן
וְאַתָּה מָרוֹם לְעֶלְמָא יְהוָה:
כִּי־הִנֵּה אֵיכָּיָה יֹאכְרוּ

בְּלַתִּי בְשָׁמֹן רָעָנוּ:
בְּקָמִים עָלֵי מְרָעִים

כָּאֲרוּ בַּלְבָּנוֹן יִשְׁגָּה:
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:
צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

בְּפִרְחֵי רִשְׁעִים כְּמוֹ־עֶשֶׂב
לְהַשְׁמָדָם עֲדִי־עַד:
כִּי הִנֵּה אֵיכָּיָה יְהוָה
יִתְפָּרְדּוּ כָּל־פְּעָלֵי אֹן:

וְתָרַם כְּרָאִים קֶרְנִי
וְתַבַּט עֵינִי בְּשׁוּקֵי
תִשְׁמָעָנָה אָזְנִי:

* צַדִּיק כְּתָמָר יִפְרַח
שְׁתוּלִים בְּבֵית יְהוָה
עוֹד יִנּוּבֹנוּ בְּשִׁיכָה
לְהַגִּיד כִּי־יָשָׁר יְהוָה

Tzadik katamar yifrah, ke'erez balvanon yisgeh.
Shetulim beveyt adonay, behatzrot eloheynu yafrihu.
Od yenuvun beseyvah, deshenim vera'ananim yihyu.
Lehagid ki yashar adonay, tzuri velo avlatah bo.

THE ETERNAL reigns, is clothed in majesty,
THE INVISIBLE is clothed, is girded up with might.

The world is now established,
it cannot give way.

Psalm 93

Your throne was long ago secured,
beyond eternity are you.

The rivers raise, O MIGHTY ONE,
the rivers raise a roaring sound,

the floods raise up torrential waves,
but louder than the sound of mighty waters,
more exalted than the breakers of the sea,
raised up on high are you, THE SOURCE.

Your precepts have retained their truth,
and holiness befits your house,

THE ETERNAL ONE, forever and a day.

DERASH. Why does this psalm (93) follow the psalm for Shabbat (92)? In it God watches the seas. The midrash notes that just as earth was created by parting the waters, so was Redemption created by parting the waters. In Creation land was redeemed from the waters. In Redemption human freedom is created. The creation of Shabbat planted the seed of human redemption. The experience of Shabbat nurtures that seed, giving us the strength to quell the floods in our time.

D.A.T./S.D.R.

KABBALAT SHABBAT/WELCOMING SHABBAT / 52

לְבִשׁ יְהוָה עֵץ הַתְּאֵזָר

יְהוָה מֶלֶךְ גָּאוֹת לְבִשׁ
אֶף־תִּכּוֹן תִּבְלַל בְּלִיתֻמוֹט:

מֵעוֹלָם אָתָּה:
נִשְׂאוּ נְהָרוֹת קוֹלָם

נִכּוֹן כְּסֵאֶךָ מֵאֲזֵ
נִשְׂאוּ נְהָרוֹת יְהוָה
יִשְׂאוּ נְהָרוֹת דְּכָיִם:

אֲדִירִים מִשְׁבְּרֵי־יָם

מַקְלוֹת מַיִם רַבִּים
אֲדִיר בְּמָרוֹם יְהוָה:

לְבֵיתְךָ נִאֲוֶה־קִּיָּשׁ

* עֲרֹתֶיךָ נִאֲמָנוּ מְאֹד
יְהוָה לְאַרְץ יָמִים:

COMMENTARY. Psalm 93 concludes *Kabbalat Shabbat* by retelling the ancient tale of Creation. The waters raised a great shout, showing their power to overwhelm the dry land as it first emerged. So do the forces of chaos and destruction threaten the islands of peace and security we manage to create in our lives. The psalmist assures us, however, that the voice of God is greater than that of even the fiercest storm tides of the ocean. With God's throne firmly established, the peace of Shabbat is now triumphant.

A.G.

ḤATZI KADDISH / SHORT KADDISH

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher (*On Shabbat Shuvah add: by far*) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

חֲצִי קַדִּישׁ

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי כְּרָא כְּרַעוּתָהּ וַיִּמְלִיד
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיד הוּא
לְעָלָא (לְעָלָא On Shabbat Shuvah add: מִן כָּל בִּרְכָתָא וְשִׁירָתָא
תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעָלְמָא וְאָמְרוּ אָמֵן):

Reader: Yitgadal veyitkadesh shemey raba
be'alma divra ħirutey veyamliħ malħutey
beħayeyħon uvyomeyħon uvħayey deħol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam
ulalmey almaya.

Reader: Yitbarah veyishtabah veyitpa'ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekudsha beriħ hu
le'ela (On Shabbat Shuvah add: le'ela) min kol birħata veshirata
tushbeħata veneħemata da'amiran be'alma ve'imru amen.

MA'ARIV

THE SHEMA AND ITS BLESSINGS

When a minyan is present, the Barechu is said. The congregation rises and faces the ark. It is customary to bow.

Bless THE INFINITE, the blessed One!

Blessed is THE INFINITE, the blessed One, now and forever

KAVANAH. Public worship aids us by liberating personality from the confining walls of the individual ego. Imprisoned in self, we easily fall prey to morbid broodings. Interference with career, personal disappointment and disillusionment, hurts to vanity, the fear of death—all these tend so to dominate our attention that our minds move in a fixed and narrow system of ideas, which we detest but from which we see no escape. With a whole wide world of boundless opportunities about us, we permit our minds, as it were, to pace up and down within the narrow cell of their ego-prisons. But participation in public worship breaks through the prison of the ego and lets in the light and air of the world. Instead of living but one small and petty life, we now share the multitudinous life of our people. Against the wider horizons that now open to our ken, personal cares do not loom so large. Life becomes infinitely more meaningful and worthwhile when we become aware, through our participation in public worship, of a common life that transcends our individual selves.

M.M.K. (ADAPTED)

SHABBAT MA'ARIV / 56

מַעֲרִיב

When a minyan is present, the Barehu is said. The congregation rises and faces the ark. It is customary to bow.

בָּרְכוּ אֶת יְהוָה הַמְּבֹרָךְ:
בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Barehu et adonay hamvorah.
Baruh adonay hamvorah le'olam va'ed.

KAVANAH. When we worship in public we know our life is part of a larger life, a wave of an ocean of being—the first-hand experience of that larger life which is God.

M.M.K.

COMMENTARY. *Ma'ariv* is the heart of the Friday evening service. As on weekdays, it contains several parts: the Shema and its blessings, the *Amidah* (silent prayer), and the *Aleynu*. On Shabbat there are several additions: *Veshameru* (Exodus 31:16-17), a brief reprise of the *Amidah*, and Kiddush.

D.A.T.

ASHER BIDVARO / GOD IN NATURE

For additional readings, see pages 732-739, 754-766, 798-799.

TRADITIONAL VERSION

Blessed are you, ETERNAL ONE our God, sovereign of all worlds, by whose word the evenings fall. In wisdom you open heaven's gates. With divine discernment you make seasons change, causing the times to come and go, and ordering the stars on their appointed paths through heaven's dome, all according to your will. Creator of the day and night, who rolls back light before the dark, and dark before the light, who makes day pass away and brings on night, dividing between day and night: The LEADER of the Throngs of Heaven is your name! Living and enduring God, rule over us, now and always. Blessed are you, ALMIGHTY ONE, who makes the evenings fall.

DERASH. When we are about to say: "Blessed are you, our God, sovereign of all worlds," and prepare to utter the first word "blessed," we should do so with all our strength, so that we will have no strength left to say, "are you." And this is the meaning of the verse in the Scriptures: "But they that wait for God shall exchange their strength." What we are really saying is: "Source of life, I am giving you all the strength that is within me in that very first word; now will you, in exchange, give me an abundance of new strength, so that I can go on with my prayer." M.B. (ADAPTED)

אור, חושך, אור / light, dark, light. The words roll into each other just as day rolls into night. They are not separate realms. They mix together. God rules both light and darkness. בין / *beyn*: between. Related to בינה / *binah* and תבונה / *tevunah*: understanding. Wisdom is the ability to distinguish between things, to make sense out of confusion. L.W.K.

SHABBAT MA'ARIV / 58

אֲשֶׁר בִּדְבָרוֹ

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֶרְבִים
בְּחִכְמָה פִּזְתָּח שְׁעָרִים וּבִתְבוּנָה מְשַׁנָּה עֵתִים וּמַחֲלִיף אֶת הַיּוֹמִים
וּמַסְדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרֻצּוֹ; בּוֹרָא יוֹם
וְלַיְלָה גּוֹלָל אֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אֹר: *וּמַעְבִּיר יוֹם וּמַבִּיא
לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה יְיָ הוּא צְבֹאוֹת שָׁמַיִם: אֵל חַי וְקַיִם
תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יְיָ הוּא הַמַּעְרִיב עֶרְבִים:

El hay vekayam tamid yimloḥ aleynu le'olam va'ed.

Baruḥ atah adonay hama'ariv aravim.

אשר בדברו מעריב ערבים / By whose word the evenings fall. The word plays a central role in the Jewish imagination. Our liturgy fantasizes that God brings on evening each night by saying "Evening!" Thus we repeat each day the original act of Creation that took place by means of the divine word. It is only because we affirm a God who so values language that we feel ourselves able to use words in prayer. Our word, perhaps like God's, gives expression to a depth that goes beyond language, but that can be shared only through the symbolic power of speech. A.G.

COMMENTARY. The two *beraḥot* which precede the Shema set the stage for its evening recitation. The first *beraḥah* praises God for the wonders of creation that are visible at twilight: the shifting patterns of the stars, the rhythm of the seasons, the regular passage from day to night. All of these are a nightly reminder of the unchanging plan of creation.

The second *beraḥah* praises God, whose instruction is a special token of love for Israel. Israel responds by meditating upon God's teaching "day and night," "when we lie down and when we rise." This phrasing recalls the preceding *beraḥah*, adding Israel's study of Torah to the natural order: The sun sets, the stars shine, and Israel studies—as regularly as day and night. The phrase "when we lie down and when we rise" anticipates the Shema, which follows. This interplay between the *beraḥot* and the Shema suggests that the Shema is Israel's morning and evening Torah study. At the same time, it is Israel's declaration of the oneness of the power that makes for the natural order and for learning, for creation and human creativity. S.S.

59 / ASHER BIDVARO/GOD IN NATURE

INTERPRETIVE VERSION: ASHER BIDVARO

Praised are you, God, ruler of the universe, who has ordained the rhythm of life. The day with its light calls to activity and exertion. But when the day wanes, when, with the setting of the sun, colors fade, we cease from our labors and welcome the tranquility of the night. The subdued light of the moon and stars, the darkness and the stillness about us invite rest and repose. Trustfully we yield to the quiet of sleep, for we know that, while we are unaware of what goes on within and around us, our powers of body and mind are renewed. Therefore, at this evening hour, we seek composure of spirit. We give thanks for the day and its tasks and for the night and its rest. Praised are you, God, who brings on the evening.

1945 Reconstructionist Prayer Book (adapted)

SHABBAT MA'ARIV / 60

INTERPRETIVE VERSION: AHAVAT OLAM

We are loved by an unending love.
We are embraced by arms that find us
even when we are hidden from ourselves.

We are touched by fingers that soothe us
even when we are too proud for soothing.
We are counseled by voices that guide us
even when we are too embittered to hear.
We are loved by an unending love.

We are supported by hands that uplift us
even in the midst of a fall.
We are urged on by eyes that meet us
even when we are too weak for meeting.
We are loved by an unending love.

Embraced, touched, soothed, and counseled . . .
ours are the arms, the fingers, the voices;
ours are the hands, the eyes, the smiles;
We are loved by an unending love.

Blessed are you, BELOVED ONE, who loves your people Israel.

Rami M. Shapiro (adapted)

AHAVAT OLAM / GOD'S LOVE IN TORAH

For additional readings see pages 740-753, 775-778.

TRADITIONAL VERSION

With everlasting love, you love the house of Israel. Torah and mitzvot, laws and justice you have taught us. And so, DEAR ONE our God, when we lie down and when we rise, we reflect upon your laws; we take pleasure in your Torah's words and your mitzvot, now and always. Truly, they are our life, our length of days. On them we meditate by day and night. Your love will never depart from us as long as worlds endure. Blessed are you, BELOVED ONE, who loves your people Israel.

KAVANAH. The שמע / Shema is wrapped in אהבה / *ahavah* / love. The blessing preceding the Shema concludes, "who loves your people Israel." This prayer begins "ואהבת / *ve'ahavta*, And you must love ייחודה / *Yehudah*" First you are loved, then you respond with love. Love is central to Jewish life. Love means commitment and limitations—Torah and mitzvot. That is so both in our relationships with each other and in our relationship with God.

L.W.K.

DERASH. The term Sheḥinah implies that God is not aloof from human life with all its defeats and triumphs. God is in the very midst of life. The rabbis say that when people suffer for their sins, the Sheḥinah cries out. The Sheḥinah thus moves from Israel to all humanity. M.M.K. (ADAPTED)

SHABBAT MA'ARIV / 62

אהבת עולם

אהבת עולם בית ישראל עמך אהבת: תורה ומצוות חקים ומשפטים
 אותנו למדת: על פן יהיה אלהינו בשכבנו ובקומנו נשית בחקיה
 ונשמח בדברי תורתך ובמצותיה לעולם ועד כי הם חיינו וארץ
 ימינו ובהם נהנה יומם ולילה: ואהבתך לא תסור ממנו לעולמים:
 ברוך אתה יהוה אוהב עמו ישראל:

Ahavat olam beyt yisra'el amecha ahavta.

Torah umitzvot hukim umishpatim otanu limadeta.

Al ken adonay eloheynu beshohvenu uvkumenu nasi'ah
 behukecha

venismaḥ bedivrey toratecha uvmitzvotecha le'olam va'ed

ki hem hayeynu ve'oreḥ yameynnu

uvahem nehgeh yomam valaylah.

Ve'ahavatecha lo tasur mimenu le'olamim.

Baruch atah adonay ohev amo yisra'el.

ואהבתך לא תסור. Our text follows the Sephardic version, in the declarative model ("Your love will never depart from us.") rather than the imperative ("Never remove your love from us!"). Divine love is unconditional. It is available to every one of us when we fashion our lives into channels to receive and share it. The Jewish people together experiences that eternal love as reflected in our love for the study of Torah—a wisdom lovingly received, shared, and passed on enriched by each generation. A.G.

עמו ישראל / your people Israel. This prayer delights in God's love for the Jewish people. To say that this people is beloved of God, however, is not to assert that we are the only beloved of God. When we are fully aware of the divine love, we also recognize that infinite love can equally embrace all peoples of the world in their uniqueness. D.A.T.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

SHEMA

Listen, Israel: THE ETERNAL is our God,
THE ETERNAL ONE alone!

Blessed be the name and glory of God's realm, forever!

And you must love THE ONE, your God, with your whole heart, with every breath, with all you have. Take these words that I command you now to heart. Teach them intently to your children. Speak them when you sit inside your house or walk upon the road, when you lie down and when you rise. And bind them as a sign upon your hand, and keep them visible before your eyes. Inscribe them on the doorposts of your house and on your gates. ↩

שמע... ובשערך / Listen... gates (Deuteronomy 6:4-9).

DERASH. The Shema is called *kabbalat ol malhut shamayim*. We "receive upon ourselves the yoke of the sovereignty of Heaven." To proclaim God as ours and as one is to acknowledge fealty to the divine will—and the Shema is a time to listen. We listen in order to discover God's will.

D.A.T.

וְאָהַבְתָּ אֶת יְהוָה. Love יהוה your God. Abbaye said, "Let the love of God be spread through your activities. If a person studies and helps others to do so, if one's business dealings are decent and trustworthy—what do people say? 'Happy is the one who studied Torah, and the one who teaches Torah! Have you seen the one who studied Torah? How beautiful! What a fine person!' Thus, the Torah says, 'You are my servant Israel; I will be glorified by you'" (Isaiah 49:3).

TALMUD YOMA 86A

SHABBAT MA'ARIV / 64

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצִוְךָ הַיּוֹם עַל-לִבְּךָ:
וּשְׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין
עֵינֶיךָ: וְכַתַּבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Shema yisra'el adonay eloheynu adonay ehad.

Baruh shem kevod malhuto le'olam va'ed.

Ve'ahavta et adonay eloheha

behol levaveha uvhol nafsheha uvhol me'odeha.

Vehayu hadevarim ha'eleh asher anochi metzaveha hayom al
levaveha.

Veshinantam levaneha vedibarta bam

beshivteha beveyteha uvlechteha vadereh uvshohbeha
uvkumeha.

Ukshartam le'ot al yadeha vehayu letotafot beyn eyneha.

Uhtavtam al mezuzot beyteha uvishareha.

לבבך / *levaveha* / your heart. The לב / *lev* / heart, was seen as the source of emotions and intellect. Feelings and reason are complementary partners, not conflicting parts, of the human psyche. The double ב of לבב teaches that a love of God must contain all dualities (e.g., the good and bad in you).

L.W.K.

טטפת בין עיניך. *Totafot* might have been pendants or forehead markings. The Torah text sees *totafot* as reminders of the divine will. The English translation captures this figurative meaning of a visible reminder of the mitzvot.

D.A.T.

For the second paragraph of the Shema, read either the version below or the biblical section beginning on page 68, then continue with the third paragraph, page 72.

BIBLICAL SELECTION I

It came to pass, and will again,
that if you truly listen
to the voice of THE ETERNAL ONE, your God,
being sure to do whatever has been asked of you today,
THE ONE, your God, will make of you a model
for all nations of the earth,
and there will come upon you all these blessings,
as you listen to the call of THE ABUNDANT ONE, your God:
Blessed be you in the city,
blessed be you upon the field.
Blessed be the fruit of your womb,
the fruit of your land, the fruit of your cattle,
the calving of your oxen, and the lambing of your sheep.
Blessed be your basket and your kneading-trough.
Blessed be you when you come home,
and blessed be you when you go forth.

See, I have placed in front of you today
both life and good, both death and ill,
commanding you today to love THE BOUNDLESS ONE, your God,
to walk in ways I have ordained,
keeping the commandments, laws, and judgments,
so that you survive and multiply.
THE BOUNTIFUL, your God, will bless you
on the land you are about to enter and inherit. ↵

SHABBAT MA'ARIV / 66

For the second paragraph of the Shema, read either the version below or the biblical section beginning on page 69, then continue with the third paragraph, page 73.

BIBLICAL SELECTION I

וְהָיָה אִם-שָׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לַשְׁמֹר לַעֲשׂוֹת אֶת-
כָּל-מִצְוֹתָיו אֲשֶׁר אֲנִי מִצְוֶה הַיּוֹם וְנָתַנְךָ יְהוָה אֱלֹהֶיךָ עָלֶיךָ
עַל כָּל-גּוֹי הָאָרֶץ: וּבָאוּ עָלֶיךָ כָּל-הַבְּרָכוֹת הָאֵלֶּה וְהַשִּׁיגְךָ
כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ: בְּרוּךְ אַתָּה בְּעִיר וּבְרוּךְ אַתָּה
בְּשָׂדֶה: בְּרוּךְ פְּרִי-בִטֹן, וּפְרִי אֲדָמָתְךָ וּפְרִי בְהֶמְתְּךָ שֹׁגֵר
אֲלֶיךָ וְעִשְׂתָּרוֹת צֹאנֶךָ: בְּרוּךְ טָנָאךָ וּמִשְׁאֲרֹתֶיךָ: בְּרוּךְ אַתָּה
בְּבֹאֶךָ וּבְרוּךְ אַתָּה בְּצֵאתְךָ:

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת-הַחַיִּים וְאֶת-הַטּוֹב וְאֶת-הַמָּוֶת וְאֶת-
הָרָע: אֲשֶׁר אֲנִי מִצְוֶה הַיּוֹם לֵאמֹר אֶת-יְהוָה אֱלֹהֶיךָ לִלְכֹת
בְּדַרְכָּיו וּלְשַׁמֵּר מִצְוֹתָיו וְחֻקֵּיהֶם וּמִשְׁפָּטָיו וְחַיֵּית וּרְכִית וּבְרַכְךָ
יְהוָה אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר-אַתָּה בָּא-שָׁמָּה לְרִשְׁתָּהּ: ←

COMMENTARY. The traditional wording of Biblical Selection II presents detailed bountiful or devastating consequences of Israel's collective relationship to the mitzvot. That biblical section (Deuteronomy 11:13-21) offers a supernatural theology that many contemporary Jews find difficult. The biblical section on this page (Deuteronomy 28:1-6, 30:15-19) was included in the 1945 Reconstructionist siddur. It begins by encouraging observance in the same language, but concentrates on the positive ways in which observance of mitzvot focuses our attention on God's presence as perceived through productivity and the pursuit of abundant life. S.S.

KAVANAH. The doctrine of the unity of God calls for the integration of all life's purposes into a consistent pattern of thought and conduct. M.M.K.

But if your heart should turn away,
 and you not heed, and go astray,
 and you submit to other gods and serve them,
 I declare to you today that you shall be
 destroyed completely; you shall not live out
 a great expanse of days upon the land
 that you now cross the Jordan to possess.
 I call as witnesses concerning you
 both heaven and earth, both life and death,
 that I have placed in front of you
 a blessing and a curse.
 Choose life, that you may live,
 you and your seed!

Continue with page 72.

BIBLICAL SELECTION II

And if you truly listen to my bidding, as I bid you now—loving
 THE FOUNT OF LIFE, your God, and serving God with all your
 heart, with every breath—then I will give you rain upon your
 land in its appointed time, the early rain and later rain, so you
 may gather in your corn, your wine and oil. And I will give you
 grass upon your field to feed your animals, and you will eat and
 be content. Beware, then, lest your heart be led astray, and you
 go off and worship other gods, and you submit to them, so that
 the anger of THE MIGHTY ONE should burn against you, and
 seal up the heavens so no rain would fall, so that the ground
 would not give forth her produce, and you be forced to leave
 the good land I am giving you. ↩

DERASH. This warning against idolatry has ecological significance. If we
 continue to pollute the environment—and thus display contempt for the
 integrity of God's creation—pure rain will cease to fall, and the ground
 will cease to give forth its produce.

M.L.

SHABBAT MA'ARIV / 68

וּאִם-יִפְנֶה לְבַבְךָ וְלֹא תִשְׁמַע וְנִדְחַת וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים
וְעַבַּדְתָּם: הִגַּדְתִּי לָכֶם הַיּוֹם כִּי אֶבֶד תִּאֲבִדוּן לֹא-תֵאָרִיכּוּ יָמִים
עַל-הָאָדָמָה אֲשֶׁר אַתָּה עֹבֵר אֶת-הַיַּרְדֵּן לְבֹא שָׁמָּה לְרִשְׁתָּהּ:
הַעֲדֹתִי בָכֶם הַיּוֹם אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ הַחַיִּים וְהַמּוֹת נָתַתִּי
לְפָנֶיךָ הַבְּרָכָה וְהַקְלָלָה וּבַחֲרַתְּ בַּחַיִּים לְמַעַן תַּחֲיֶה אַתָּה וְזֶרְעֶךָ:

Continue with ויאמר, page 73.

BIBLICAL SELECTION II

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוָּה
אֲתֶכֶם הַיּוֹם לֵאמֹר אֶת-יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל-לְבַבְכֶּם
וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֶרְצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ
וְאִסְפַּת דָּגָנְךָ וְחִירְשְׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשֹׂדֶךָ לְבַהֲמֹתְךָ
וְאָכַלְתָּ וּשְׂבַעְתָּ: הִשְׁמָרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶּם וְסִרְתֶּם
וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אֶף-יְהוָה
בָּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאָדָמָה לֹא תִתֵּן אֶת-
יְכוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: ←

DERASH. God is the assumption that there is enough in the world to meet our needs but not to meet our greed for power and pleasure.

M.M.K. (ADAPTED)

DERASH. The traditional second paragraph of the Shema (Deuteronomy 11:13-21) offers an account of the natural process by which the blessings of God themselves lead to pride, self-satisfaction, and ingratitude on the part of those who receive them. Ironically, the more we are blessed, so it seems, the less grateful and aware of blessing we become. It is when we are most sated, Scripture warns us, that we should be most careful. Fullness can lead to ingratitude, and ingratitude to idolatry—primarily in the form of worship of our own accomplishments. Then, indeed, “the heavens might close up and no rain fall.” For, once we begin to worship our achievements, we will never find satisfaction.

A.G.

So place these words upon your heart, into your lifebreath. Bind them as a sign upon your hand, and let them rest before your eyes. Teach them to your children, speaking of them when you sit at home, and when you walk upon the road, when you lie down, and when you rise. Inscribe them on the doorposts of your house and on your gates—so that your days and your children's days be many on the land THE FAITHFUL ONE promised to give your ancestors, as long as heaven rests above the earth.

Continue on page 72.

COMMENTARY. The statement of God's oneness unifies not only the context of Shema but the text as well—three scriptural paragraphs specified in the Mishnah (a second century codification of Jewish law). The powerful declaration of God's unity fuses the responsibility to love God and to study God's teachings (first paragraph) with the lesson that their fulfillment confirms God's presence (second and third paragraphs). Hence, the unity of God as idea and presence. S.S.

SHABBAT MA'ARIV / 70

וּשְׁמָתֶם אֶת־דְּבַר אֱלֹה עַל־לִבְכֶּם וְעַל־נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם
 לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם אֶת־
 בְּנֵיכֶם לְדָבָר בָּם בְּשִׁבְתְּכֶם בְּבִיתְכֶם וּבְלֶכְתְּכֶם בְּדֶרֶךְ וּבְשֹׁכְבְּכֶם
 וּבְקוּמְכֶם: וְכִתְבֹתֶם עַל־מְזוּזוֹת בֵּיתְכֶם וּבְשַׁעְרֵיכֶם: לְמַעַן יִרְפוּ
 יְמִיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם
 לֵאמֹר לָהֶם כִּי־יָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

Continue on page 73.

In the handwritten scroll of the Torah
 The word "Shema" of "Shema Yisra'el"
 Ends with an oversized *ayin*,
 And the word "*Ehad*"
 Ends with an oversized *dalet*.
 Taken together
 These two letters
 Spell "*Ed*," meaning "witness."
 Whenever we recite the Shema
 We bear witness
 To our awareness
 Of God's presence.

H.M.

THE BOUNDLESS ONE told Moses: Speak to the Israelites—tell them to make themselves *tzitzit* upon the corners of their clothes, throughout their generations. Have them place upon the corner *tzitzit* a twine of royal blue. This is your *tzitzit*. Look at it and remember all the mitzvot of the ETERNAL ONE. And do them, so you won't go off after the lusts of your heart or after what catches your eye, so that you remember to do all my mitzvot and be holy for your God. I am THE FAITHFUL ONE, your God, who brought you from Mitzrayim to be for you a God. I am THE INFINITE, your God.

אלהיכם / ויאמר יהוה . . . / THE BOUNDLESS ONE . . . God (Numbers 15:37-41)

COMMENTARY. In the ancient Near East, free people wore fringes, or *tzitzit*, on the hems of their everyday clothes. Since only free people wore *tzitzit*, they were a form of identification. Business transactions were sealed by kissing the *tzitzit*.

The mitzvah of *tzitzit* is based on that ancient sign of freedom. The fringes remind us that we voluntarily follow the way of God, who freed us from Egyptian slavery. It is, literally, a string tied around our finger.

Today, many Jews who recite the Shema gather the four corners of their tallitot (prayer shawls), hold the *tzitzit*, and kiss them at each mention of the word *צִיצִית* / *tzitzit*. This custom shows that we take these words seriously, like a legal contract.

L.W.K.

מצרים / *Mitzrayim* was the escaping Hebrews', not the Egyptians', name for the land of Egypt: perhaps a slave-term, and probably not of Semitic origin, it has associations with the root *צור*, to be in distress, constricted, in anguish, or in dire straits. This word powerfully evokes the choking oppression of slavery. As the psalmist wrote: *מִן הַמַּצַּר קִרְאתִי יְיָ* / From the depths I called to Yah.

M.P.

SHABBAT MA'ARIV / 72

Transliteration can be found on page 285.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דִּבֶּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
 אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל-
 צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
 וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי
 לְבַכְכֶּם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
 וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדָשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם
 לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: **אֲמַתִּי** יְהוָה אֱלֹהֵיכֶם

כל / all the mitzvot of the ETERNAL ONE. כל, all, as many as possible. According to rabbinic tradition, there are 613 mitzvot in the Torah. A combination of gematria (Jewish numerology) and ritual macrame “proves” that צִיצִית / tzitzit equals all 613 mitzvot combined: צ = 90, י = 10, ז = 90, י = 10, ת = 400; all together = 600. Each tzitzit has 8 strands (per corner) and 5 knots; 8 + 5 = 13; 13 + 600 = 613. L.W.K.

אחרי עיניכם / after what catches your eye, that is, the physical and material temptations you see. The Baal Shem Tov had a method for dealing with distractions, especially sexual ones. If you can't get the person out of your thoughts, remember that beauty is a reflection of God's image. Redirect that energy towards God. L.W.K.

תכלת is Sidon blue, which is obtained from a shellfish. Sidon or royal blue is associated with majesty—even today the British queen wears a blue sash. The Jews were so oppressed at the time of Bar Kōḥbah that indigo, a vegetable dye, replaced Sidon blue on their tzitzit. The Romans banned the blue fringe because of its symbolism. During the nineteenth century the Radnizer ḥasidim reintroduced its use. Now other Jews have also begun to use it. The long teḥelet thread intertwined with short white ones is a complex and powerful image that hints at the interplay between majesty and subject within our own hearts. E.M.

EMET VE'EMUNAH / REDEMPTION

*The traditional Ge'ulah is on this page; an interpretive version begins on page 76.
For additional readings see pages 748, 767-771, 800.*

Our faith and truth rest on all this, which is binding upon us:
That THE BOUNDLESS ONE alone is our divinity
and that no divinity exists but One;
that we are Israel, community of God;
that it is God who saves us from the hand
of governments, the very palm of tyrants;
who enacts great deeds without measure,
and wondrous deeds beyond all count;
who puts our souls amid the living,
and who keeps our feet from giving way;
who breaks apart the schemes of those who hate us,
confounds the thoughts of any bearing us ill-will;
that it is God who made miracles for us in Egypt,
signs and wonders in Ham's children's land.
From one generation to the next, God is our guarantor,
and even on a day that turned to night,
God stayed with us when death's deep shadow fell.
And even in our age of orphans and survivors,
God's loving acts have not abandoned us,
and God has brought together our scattered kin
from the distant corners of the earth.

As then, so now,
God brings the people Israel forth
from every place of menace, to a lasting freedom.
God is the one who brought the Israelites
through a divided Sea of Reeds.
There, they beheld divine might;
they praised and thanked the Name,
and willingly accepted for themselves
God's rule. *(Continue on page 78)*

SHABBAT MA'ARIV / 74

אֱמֶת וְאִמוּנָה

אֱמֶת וְאִמוּנָה כָּל זֹאת וְקִיָּם עָלֵינוּ

כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זִוְלָתוֹ

וְאַנְחֵנוּ יִשְׂרָאֵל עָמוֹ:

הַפּוֹרְנוּ מִיַּד מְלָכִים

הַגּוֹאֲלֵנוּ מִכַּף עֲרִיצִים

הָעוֹשֶׂה גְדוּלוֹת אֵין חֶקֶר

וְנִפְלְאוֹת אֵין מִסְפָּר:

הָשֵׁם נִפְשָׁנוּ בְּחַיִּים

וְלֹא נָתַן לְמוֹט רַגְלָנוּ:

הַמִּפְרַע צֶצֶת אוֹיְבֵינוּ

וְהַמְקַלֵּל מִחֲשָׁבוֹת שׁוֹנְאֵינוּ:

הָעוֹשֶׂה לָנוּ נִסִּים בְּמִצְרַיִם

אוֹתוֹת וּמוֹפְתִים בְּאֶרֶץ מִצְרַיִם:

מִדּוֹר לְדוֹר הוּא גּוֹאֲלֵנוּ:

וּבִיּוֹם שֶׁהִפָּךְ לְלִילָה

עָמָנוּ הָיָה בְּגִיַּא צִלְמוֹת:

(Continue on page 77).

COMMENTARY. The blessing immediately following the Shema deals with the theme of divine redemption. The present text, a rewritten version, includes references to the Holocaust, from which there was no redemption, and the return to Zion, a fulfillment of Israel's ancient dream. The same divine spirit that gave Israel the courage to seek freedom from Egypt in ancient times inspired those who fought for Israel's freedom in our own day. At the same time, this version omits those portions of the text that glory in the enemy's fall or see in God a force for vengeance. All humans are God's beloved children, as were the Egyptians who drowned at the sea.

A.G.

INTERPRETIVE VERSION

We acknowledge as true and trustworthy that there is but one universal God, and that to God's service Israel stands eternally committed.

We recognize in God the power that has enabled us to triumph over defeat, persecution and oppression.

It was God who redeemed us from Egyptian bondage, and delivered us from the despotism of the pharaohs.

For God wills that we be free to use our powers in holy service, and be not bound to the arbitrary rule of any mortal.

Whenever human rulers usurp divine authority, and exploit the people, those tyrants' hearts are hardened, their own arrogance writes their doom.

Therefore we will never be discouraged nor dismayed when unrighteous powers rise up to destroy us.

Though enemy hosts pursue us, we shall remember how our ancestors were saved at the Sea of Reeds.

We therefore repeat the words of triumph with which they gave thanks for their deliverance:

(Congregation sings *מי כמכה*, page 79)

1945 Reconstructionist Prayer Book (adapted)

COMMENTARY. Two beautiful *beraḥot* complete the liturgical framework of the Shema in the evening service. The first of these is called *Ge'ulah*—"Redemption." Recalling the Exodus from Egypt, it thematically echoes the third paragraph of the Shema. Moreover, it identifies the sovereign God, named in the Shema's credo, as the power that freed Israel from slavery. Its vivid, here-and-now recollection of the escape from Egyptian bondage invites and challenges Israel to claim the redemption as a personal experience in each generation and to hear echoes of that ancient triumph over tyranny in each modern-day struggle for freedom, in every attempt to move toward the messianic future.

S.S.

SHABBAT MA'ARIV / 76

גַּם בְּדוֹר יְתוּמִים
 לֹא עֲזָבוּנוּ חֲסָדָיו
 וַיִּקְבֹּץ נִדְחֵינוּ מִקְצוֹת תִּבְלִי:
 כָּאֵז גַּם עֵתָּה
 מוֹצִיא אֶת עַמּוֹ יִשְׂרָאֵל
 מִכַּף כָּל אוֹיְבָיו
 לְחֵרוֹת עוֹלָם:
 הַמַּעֲבִיר בָּנָיו בֵּין גְּזְרֵי יָם סוּף
 שֶׁם רָאוּ אֶת גְּבוּרָתוֹ
 שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ
 וּמִלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם:

מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָהֶּ עָנוּ שִׁירָה בְּשִׁמְחָה רַבָּה וְאָמְרוּ כֻלָּם:

Mosheh umiriam uvney yisra'el leha anu shirah besimḥah rabah
 ve'ameru ḥulam.

DERASH. Rabbi Judah said: [At the sea] each tribe said to the other, "You go into the sea first!" As they stood there bickering, Nahshon ben Aminadav jumped into the water. Meanwhile Moses was praying. God said to him, "My friend is drowning—and you pray!" "What can I do?" Moses asked. [God responded as it says in the text,] "Speak to the people of Israel and tell them to go! Raise your staff . . ." TALMUD SOTAH 37A

NOTE. Biblical references include Job 9:10, Psalm 66:9.

Moses, Miriam, and all the Israelites broke out in song,
abundant in their joy, and, all as one, they said:

“Who among the mighty can compare
to you, WISE ONE?

Who can compare to you,
adorned in holiness,
awesome in praises,
acting wondrously!”

Your children saw you in your majesty,
splitting the sea in front of Moses.

“This is my God!” they cried, and said:

“THE HOLY ONE will reign forever!”

And it was said:

“Yes, THE REDEEMING ONE has rescued Jacob,
saved him

from a power
stronger than his own!”

Blessed are you, THE GUARDIAN, Israel’s redeeming power!

When our ancestors
beheld these truths
they proclaimed:
Among all the gods
we can name,
who can compare to the
One Beyond Naming?
Among all the quantities
we can label, number,
mark and measure,
which compares to the
Mystery
at the Heart of Reality?

R.M.S.

SHABBAT MA’ARIV / 78

מִי־כִמְכָּה בְּאֵלִים יְהוָה מִי כִמְכָּה נֶאֱדָר בְּקָדָשׁ
 נִרְאָה תְהִלַּת עֲשֵׂה פֶלֶא:
 מְלִכּוּתָהּ רָאוּ בְנֵיהָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וְזֶה אֱלֹהֵי עַנּוּ וְאָמְרוּ:
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:
 וְנֹאמַר: כִּי פָדָה יְהוָה אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חֲזָק מִמָּנוּ: בְּרוּךְ אַתָּה
 יְהוָה גָּאֹל יִשְׂרָאֵל:

Mi hamohah ba'elim adonay.
 Mi kamohah nedar bakodesh
 nora tehilot osey feleh.
 Malhuteha ra'u vaneha boke'a yam lifney mosheh.
 Zeh eli anu ve'ameru.
 Adonay yimloḥ le'olam va'ed.
 Vene'emar ki fadah adonay et ya'akov ugalo miyad hazak
 mimenu.
 Baruh atah adonay ga'al yisra'el.

COMMENTARY. This siddur reinstates reference to the splitting of the sea as a sign of God's redeeming power. The earlier Reconstructionist prayerbook omitted that reference because of its emphasis on supernatural intervention. As myth, however, the ancient tale of wonder underscores the sense of daily miracle in our lives. Even those of us who cannot affirm a God who intervenes in the natural process, and thus cannot accept the literal meaning of the tale, can appreciate its human message. According to the midrash, the sea did not split until one Israelite, Nahshon ben Aminadav, had the courage to walk upright into the water. Perhaps it was the divine spirit in Nahshon, rather than the magic of Moses's wand, that caused the sea to split.

A.G.

NOTE. Biblical references include Exodus 15:11, 18 and Jeremiah 31:11.



who spread~~s~~ your harmonious canopy
and over Jerusalem.

HASHKIVENU / DIVINE HELP

For additional readings see pages 753, 765, 775-778, 801-804. For commentary see pages 82-83.

Help us to lie down, DEAR ONE, our God, in peace, and let us rise again, our sovereign, to life. Spread over us the shelter of your peace. Decree for us a worthy daily lot, and redeem us for the sake of your great name, and enfold us in the wings of your protection, for you are our redeeming guardian. Truly, a sovereign, gracious, and compassionate God are you. Guard our going forth each day for life and peace, now and always. Spread over us the shelter of your peace.

Blessed are you, COMPASSIONATE ONE, who spreads your canopy of peace over all your people Israel and over Jerusalem.

SHABBAT MA'ARIV / 80



Blessed are you, Yah/the Compassionate,
over all your people Israel

השְׁכִיבֵנוּ

Transliteration and commentary follow on pages 82-83.

השְׁכִיבֵנוּ יהוה אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים וּפְרוֹשׁ
עָלֵינוּ סֶכֶת שְׁלוֹמָךָ: וְתַקֵּן־נוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן
שְׁמֶךָ: וּבְצִל כְּנָפֶיךָ תִּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה כִּי אֵל
מְלֹךְ חַנוּן וְרַחוּם אַתָּה: וְשֹׁמֵר צִיאֵנוּ וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מַעֲתָה
וְעַד עוֹלָם: וּפָרַשׁ עָלֵינוּ סֶכֶת שְׁלוֹמָךָ:

בְּרוּךְ אַתָּה יהוה הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם עָלֵינוּ וְעַל כָּל־עַמּוֹ יִשְׂרָאֵל
וְעַל יְרוּשָׁלָּיִם:

81 / HASHKIVENU/DIVINE HELP



COMMENTARY. *Hashkivenu* / Help us lie down [in peace]—is the final prescribed part of the Shema. It recalls the Shema by expressing the hope that we will “lie down...in peace” and “rise again...to life.” An extension of *Emet Ve’emunah*, *Hashkivenu* joins the vivid recollection of past redemption to a prayer for present protection and future peace. By calling God “guardian” and “protector” but also “redeemer,” Israel recognizes new dimensions of the power that makes for freedom. The final acknowledgment of God as the one who “spreads the sukkah of peace over us, over Israel, and over Jerusalem” conjures up the now familiar image of Shabbat as a foretaste of that future time when Israel, its people, and its holy city will dwell in peace. The blessing is unique to the evening service. Perhaps responding to the cold, dark uncertainty of night, we invoke God’s dwelling of peace. S.S.

KAVANAH. Enable us, God, to behold meaning in the chaos of life about us and purpose in the chaos of life within us. Deliver us from the sense of futility in our strivings toward the light and the truth. Give us strength to ride safely through the maelstrom of petty cares and anxieties. May we behold things in their proper proportions and see life in its wholeness and its holiness. M.M.K. (ADAPTED)

NOTE. For our ancestors, the future of Jerusalem was not just about the future of the Jewish people. Jerusalem, in the biblical vision, will become the capital of the whole world. Praying for the peace of Jerusalem is the same as praying for the unity of all humanity and peace throughout the world. D.A.T.

COMMENTARY. The version presented here follows certain Sephardic versions by deleting the series of petitions for protection. Such petition is considered inappropriate on Shabbat, a day of fulfillment and appreciation for the many blessings we have. Shabbat itself is a sukkah of peace. We pray that real and complete peace be the lot of Israel and Jerusalem, so torn by strife in recent memory. Our tradition sees Jerusalem as the center of the world. Creation began there, according to the rabbis. So may the peace that begins there radiate forth and bless all earth’s peoples. The peace of Jerusalem, the “heart of the world,” is also the peace of every human heart. A.G.

SHABBAT MA’ARIV / 82



Hashkivenu adonay eloheynu leshalom veba'amidenu malkenu
lehayim ufros aleynu sukkat shelomeha. Vetakenenu ve'etzah
tovah milefaneha vehoshi'enu lema'an shemeha. Uvtzel
kenafeha tastirenu ki el shomrenu umatzilenu atah ki el meleḥ
ḥanun veraḥum atah. Ushmor tzeytenu uvo'enu lehayim
ulshalom me'atah ve'ad olam. Ufros aleynu sukkat shelomeha.
Baruḥ atah adonay hapores sukkat shalom aleynu ve'al kol amo
yisra'el ve'al yerushalayim.

KAVANAH. As we enter the dark of evening, we face the unknown. Earlier, in *Asher Bidvaro* (the Creation section immediately following *Barehu*), we affirmed the power that transforms night into day and day into night. Now we call for protection from the shadows that lengthen around us—shadows of fear and guilt, the uncharted future, the ever pursuing past. We ask that the shadows of God's wings envelop us with love and mercy. The unknown night, like the unknown tomorrow, can only be met with faith in the power of infinite compassion to care for us.

S.P.W.

When fears multiply
And danger threatens;
When sickness comes,
When death confronts us—
It is God's blessing of shalom
That sustains us
And upholds us.

Lightening our burden,
Dispelling our worry,
Restoring our strength,
Renewing our hope—
Reviving us.

H.M.

83 / HASHKIVENU/DIVINE HELP

VESHAMERU / OBSERVING SHABBAT

Let Israel's descendants keep Shabbat, making Shabbat throughout all their generations, as an eternal bond. Between me and Israel's descendants shall it be a sign eternally. For in six days THE FASHIONER OF ALL made skies and earth, and on the seventh day God ceased and drew a breath of rest.

(When Shabbat coincides with a festival, add:

Moses proclaimed the Festivals of THE ENDURING ONE to the children of Israel.)

NOTE. The placement of *Veshameru* after *Hashkivenu* suggests an aspect of the agreement between God and Israel: God guards Israel, and Israel guards Shabbat, which is a reminder and foretaste of peace in our world.

S.S.

KAVANAH. The recitations of *Veshameru* preceding the *Amidah* and of *Vayhulu* following it on Friday evening are acts of witnessing. In keeping Shabbat Israel bears testimony to the fact that ours is a created world. For us this means that divinity fills the universe. Our task is to treat all living things with respect, and so enhance the divine light in them. Only by this way of living is the testimony of Shabbat made real.

A.G.

SHABBAT MA'ARIV / 84

וְשָׁמְרוּ

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

Veshameru veney yisra'el et hashabbat
la'asot et hashabbat ledorotam berit olam.
Beyni uveyn beney yisra'el ot hi le'olam.
Ki sheshet yamim asah adonay et hashamayim ve'et ha'aretz
uvayom hashevi'i shavat vayinafash.

(When Shabbat coincides with a festival, add:

וַיְדַבֵּר מֹשֶׁה אֶת־מִצְוֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל:

Vaydaber mosheh et mo'adey adonay el beney yisra'el.)

NOTE. *Veshameru* (Exodus 31:16-17) serves as the introduction to the *Amidah* (silent prayer) of Shabbat eve. In places where prayerbooks were scarce, this prologue served as a reminder to include the Shabbat *berakhah* in the silent prayer which follows. S.S.

וידבר ... ישראל / Moses ... Israel (Leviticus 23:44).

ḤATZI KADDISH / SHORT KADDISH

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher (*On Shabbat Shuvah add: by far*) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

On the opening and closing days of Pesah, Shavuot and Sukkot, turn to the Amidah for Pilgrimage Festivals, page 594.

SHABBAT MA'ARIV / 86

חֲצִי קַדִּישׁ

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ וַיְמַלִּיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמָיָא:
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיְתַרְוֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיד הוּא
לְעֵלָא (לְעֵלָא On Shabbat Shuvah add: מִן כָּל בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמְרֵן בְּעֻלְמָא וְאָמְרוּ אָמֵן:

Reader: Yitgadal veyitkadash shemey raba
be'alma divra hirutey veyamliḥ malḥutey
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam
ulalmey almaya.

Reader: Yitbarah veyishtabah veyitpa'ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekudsha berih hu
le'ela (On Shabbat Shuvah add: le'ela) min kol birḥata veshirata
tushbeḥata veneḥemata da'amiran be'alma ve'imru amen.

On the opening and closing days of Pesah, Shavuot and Sukkot, turn to the Amidah for Pilgrimage Festivals, page 594.

INTRODUCTIONS TO THE AMIDAH

Standing here in Abraham's desert
Affirming: one God.

Moving in the old spaces
Warmed by our ancestors' embrace.

Standing here in Sarah's tent
Laughing: new life.

Moving in the old spaces
Renewed by our ancestors' hope.

Standing here in my place
Listening to our voices: yearning.

Moving in my own spaces
Translating the silence.

Sandy Eisenberg Sasso

* *

Dear God,
Open the blocked passageways to you,
The congealed places.

Roll away the heavy stone from the well as your servant
Jacob did when he beheld his beloved Rachel.

Help us open the doors of trust that have been jammed with
hurt and rejection.

As you open the blossoms in spring,
Even as you open the heavens in storm,
Open us—to feel your great, awesome, wonderful presence.

Sheila Peltz Weinberg

KAVANAH. Prayer is communion. To commune with God is to put oneself
in touch with the source of cosmic energy. M.M.K.

SHABBAT MA'ARIV / 88



AMIDAH

The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence. For additional readings see pages 737-738, 740-748, 752-759.

Open my lips, BELOVED ONE,
and let my mouth declare your praise.

1. AVOT VE'IMOT / ANCESTORS

Blessed are you, THE ANCIENT ONE, our God, God of our
ancestors,

God of Abraham


God of Sarah

God of Isaac

God of Rebekah

God of Jacob

God of Rachel

and God of Leah; 

COMMENTARY. A. J. Heschel has said, "The term, 'God of Abraham, Isaac, and Jacob' is semantically different from a term such as 'the God of truth, goodness, and beauty.' Abraham, Isaac and Jacob do not signify ideas, principles or abstract values. Nor do they stand for teachers or thinkers, and the term is not to be understood like that of 'the God of Kant, Hegel, and Schelling.' Abraham, Isaac, and Jacob are not principles to be comprehended but lives to be continued. The life of one who joins the covenant of Abraham continues the life of Abraham. For the present is not apart from the past. 'Abraham is still standing before God' (Genesis 18:22). Abraham endures forever. We are Abraham, Isaac, and Jacob." In this same spirit, we are also Sarah and Rebekah, Rachel and Leah. L.W.K.

KAVANAH. The introductory words (Psalm 51:17) of the *Amidah* contain a paradox of divine and human power. Our ability to be whole, upright, free, and fully alive grows as we acknowledge and appreciate an infinitely higher source of power in the universe. This allows us to be receptive. By acknowledging our human vulnerability, we open our hearts to the support, compassion, and faithfulness available around us. S.P.W.

SHABBAT MA'ARIV / 90

עמידה

The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

אבות ואמות



פְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ

אֱלֹהֵי שָׁרָה

אֱלֹהֵי אַבְרָהָם

אֱלֹהֵי רַבֵּקָה

אֱלֹהֵי יִצְחָק

אֱלֹהֵי רַחֵל

אֱלֹהֵי יַעֲקֹב

וְאֱלֹהֵי לֵאָה: ←

COMMENTARY. *Hatefilah* / The Prayer, is the central prayer of the worship service. The language and manner of reciting the *Tefilah* offer insights into the place of the individual in communal prayer. When the *Tefilah* is recited privately, each individual stands (hence the name *Amidah*, “standing”) and addresses God in a sustained conversational way. Calling God “you” indicates intimacy and immediacy. Nevertheless, the individual prays with the communal voice: “We acknowledge you,” “Bless us,” “Grant us peace.” The Mishnah provides the structure within which additional prayers and petitions are placed. Even an individual’s private needs have importance within the communal context.

Throughout the centuries the pursuit of meaningful communal prayer has led to variations in the *Amidah*. These variations reflect the attitudes and beliefs of different prayer communities. In the ongoing pursuit of meaningful prayer for a Reconstructionist prayer community, changes have been introduced into this *Amidah*, most notably in the first two of the seven *beraḥot* which comprise the Shabbat *Amidah*. The first *beraḥah* has been expanded to include the matriarchs along with the patriarchs as exemplars of God’s presence in human lives. By concentrating on examples of healing forces and life-sustaining rains, the second *beraḥah* acknowledges God as the power that sustains life. The traditional emphasis on God’s ability to resurrect the dead has been replaced here by a celebration of God as the power that sustains all life.

s.s.

great, heroic, awesome God, supreme divinity,
 imparting deeds of kindness, begetter of all;
 mindful of the loyalty of Israel's ancestors,
 bringing, with love, redemption to their children's children
 for the sake of the divine name.

On Shabbat Shuvah add:

(Remember us for life,
 sovereign who wishes us to live,
 and write us in the Book of Life,
 for your sake, ever-living God.)

Regal One, our help, salvation, and protector:
 Blessed are you, KIND ONE,
 the shield of Abraham and help of Sarah. ←

עזרת שרה / ezrat sarah. The biblical term *ezer* has two meanings, "rescue" and "be strong." It is commonly translated as "aid" or "help". It also has the sense of power and strength. In Deuteronomy 33:29, *ezer* is parallel to **גאווה**, majesty. Eve is described as Adam's *ezer kenegdo*, a power equal to him, a strength and majesty to match his. Thus *magen avraham* (shield of Abraham) and *ezrat sarah* (help of Sarah) are parallel images of power and protection.

R.S.A.

KAVANAH. God is experienced as **עוזר**, helper, every time our thought of God furnishes us an escape from the sense of frustration and supplies us with a feeling of permanence in the midst of universal flux.

M.M.K. (ADAPTED)

SHABBAT MA'ARIV / 92

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאֲמוֹת וּמֵבִיא גְּאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאֶהְיָה:

On Shabbat Shuvah add:

(וְזָכְרָנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בַּחַיִּים וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים
חַיִּים):

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם וְעִזְרַת
שְׁרָה: ←

In each age
we receive and transmit
Torah.
At each moment
we are addressed by the
World.
In each age
we are challenged
by our ancient teaching.
At each moment
we stand face to Face with
Truth.
In each age
we add our wisdom
to that which has gone before.
At each moment
the knowing heart
is filled with wonder.
In each age
the children of Torah
become its builders
and seek to set the world firm
on a foundation of Truth.

R.M.S.

2. GEVUROT / DIVINE POWER

You are forever powerful, ALMIGHTY ONE, abundant in your saving acts.

In summer: You send down the dew.

In winter: You cause the wind to blow and rain to fall.

In loyalty you sustain the living, nurturing the life of every living thing, upholding those who fall, healing the sick, freeing the captive, and remaining faithful to all life held dormant in the earth. Who can compare to you, almighty God, who can resemble you, the source of life and death, who makes salvation grow?

(On Shabbat Shuvah add: Who can compare to you, source of all mercy, remembering all creatures mercifully, decreeing life!)

Faithful are you in giving life to every living thing. Blessed are you, THE FOUNT OF LIFE, who gives and renews life.

3. KEDUSHAT HASHEM / NAMING THE HOLY

Holy are you. Your name is holy. And all holy beings hail you each day. Blessed are you, AWESOME ONE, the holy God.

(On Shabbat Shuvah conclude: the holy sovereign.) ↩

COMMENTARY. We acknowledge the presence of God in the natural rhythms of passing seasons. Our awareness of wind, rain, and dew as daily miracles also serves to remind us that the purity of these gifts, so vital for our survival, must be maintained by human watchfulness. In thanking God for air and water, we assert our commitment to preserving them as sources of life and protecting them from life-destroying pollution. The mention of rain or dew follows the two-season climate of *Eretz Yisra'el*; summer extends from the first day of Pesah until Shemini Atzeret, and winter until the following Pesah.

A.G.

SHABBAT MA'ARIV / 94

גבורות

אתה גבור לעולם אדני רב להושיע:

In summer:

מוריד הטל:

In winter:

משיב הרוח ומוריד הגשם:

מכלל חיים בחסד מחיה כל חי ברחמים רבים סומך נופלים
ורופא חולים ומתיר אסורים ומקיים אמונתו לישני עפר: מי כמוך
בצל גבורות ומי דומה לך מלך ממית ומחיה ומצמיח ישועה:

On Shabbat Shuvah add:

(מי כמוך אב הרחמים זוכר יצוריו לחיים ברחמים:)

ונאמן אתה להחיות כל חי: ברוך אתה יהוה מחיה כל חי:

קדשת השם

אתה קדוש ושמך קדוש וקדושים בכל יום יהללוך שְׁלֵה: ברוך
אתה יהוה האל הקדוש:

← (On Shabbat Shuvah conclude: הקדוש הקדוש)

4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

You sanctified the seventh day, your signature upon completion of the heavens and the earth. You made it most blessed of all days, declared it holiest of times. Thus is it written in your Torah:

Heaven, earth, and all their beings were finished. God completed on the seventh day the work that had been done, and ceased upon the seventh day from all the work that had been done. God blessed the seventh day and set it apart. For on it God had ceased from all the work that had been done in carrying out Creation.

Our God, our ancients' God, take pleasure in our rest. Enable us to realize holiness through your mitzvot, give us our portion in your Torah, let us enjoy the good things of your world, and gladden us with your salvation. Refine our hearts to serve you honestly. Help us to perpetuate, DEAR ONE our God, your holy Shabbat, with love and joy. Let all Israel, and all who treat your name as holy, rest upon this day. Blessed are you, SACRED ONE, source of the holiness of Shabbat. ↵

DERASH. We ask God to remove the impurities that have collected in our minds so that we might be truthful enough to serve God. What are these impurities, these false coverings? They are the myth of isolation, the denial of interrelatedness, the prideful pretense that we are alone and abandoned in the cosmos.

S.P.W.

DERASH. The creation of the world is not completed so long as we have not fulfilled our creative function in it.

M.M.K.

ועליו... לעשות / Heaven... Creation (Genesis 2:1-3).

SHABBAT MA'ARIV / 96

קִדְשַׁת הַיּוֹם

אֵתָה קִדְשַׁת אֵת יוֹם הַשְּׁבִיעִי לְשִׁמּוֹה תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ
וּבִרְכָתוֹ מִכָּל הַיָּמִים וְקִדְשָׁתוֹ מִכָּל הַזְּמַנִּים וְכֵן כְּתוּב בַּתּוֹרָה:
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלָאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלָאכְתּוֹ אֲשֶׁר
עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת
מִכָּל־מְלָאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנָתֵנוּ רָצָה בְּמִנּוּחָתָנוּ: קִדְשָׁנוּ
בְּמִצְוֹתֶיהָ וְתַן חֶלְקֵנוּ בַּתּוֹרָה שֶׁבְעָנוּ מִשּׁוֹכֶה וְשִׁמְחָנוּ בִּישׁוּעָתָהּ
וְטִהַר לִפְנֵינוּ לְעִבְדָּהּ בְּאַמֶּת: וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
וּבְרָצוֹן שֶׁבַת קִדְשָׁהּ וַיְנַחֲנוּ בָּהּ כָּל יִשְׂרָאֵל מִקִּדְשֵׁי שָׁמֶה: בְּרוּךְ
אֵתָה יְהוָה מְקַדֵּשׁ הַשְּׁבִיעִי: ←

KAVANAH. Through our observance of Shabbat, we shall come to know God as the source of salvation. In that state of being, our powers are harmoniously employed in the achievement of worthwhile aims.

M.M.K. (ADAPTED)

COMMENTARY. One of the most distinguished words in the Bible is the word *kadosh*, a word which more than any other is representative of the mystery and the majesty of the divine. Now what was the first holy object in the history of the world? Was it a mountain? Was it an altar?

It is indeed a unique occasion at which the word *kadosh* is used for the first time: in the book of Genesis, at the end of the story of creation. How extremely significant is the fact that it is applied to time. "And God blessed the seventh day and made it *kadosh*." There is no reference in the record of creation to any object in space that would be endowed with the quality of *kedushah*, holiness.

A.J.H.

5. AVODAH / WORSHIP

Take pleasure, GRACIOUS ONE, our God, in Israel your people; lovingly accept their fervent prayer. May Israel's worship always be acceptable to you.

(When Shabbat coincides with a Rosh Hodesh or Festival, add: Our God, our ancients' God, may our prayer arise and come to you, and be beheld, and be acceptable. Let it be heard, acted upon, remembered—the memory of us and all our needs, the memory of our ancestors, the memory of messianic hopes, the memory of Jerusalem your holy city, and the memory of all your kin, the house of Israel, all surviving in your presence. Act for goodness and grace, for love and care, for life, well-being and peace, on this day of

On Rosh Hodesh: the new moon.

On Pesah: the festival of matzot.

On Sukkot: the festival of sukkot. ↩

KAVANAH. Prayer itself is the divinity.

PINHAS OF KORETZ

וזכרון ימות משיח צדיק / the memory of messianic hopes. We assert our faith in the coming of a messianic age, a time when justice will reign and all humanity will be united in recognition of the one God. Even in our people's darkest hour, this vision of the future strengthened us as we faced both life and death. However distanced we may be from the more naive aspects of belief in the person of messiah, the vision of a transformed future remains our guide, just as we know that the vision will become reality only if our deeds reflect it.

A.G.

SHABBAT MA'ARIV / 98

עבודה

רצה יהוה אלהינו בעמך ישראל ולהב תפלתם באהבה תקבל
ברצון ותהי לרצון תמיד עבודת ישראל עמך:

When Shabbat coincides with a Rosh Hodesh or Festival, add:

(אלהינו ואלהי אבותינו ואמותינו יעלה ויבוא ויגיע ויראה וירצה
וישמע ויפקד ויזכר ויזכרנו ויפקדוננו ויזכרנו ויזכרנו ואמותנו
ויזכרנו ימות המשיח ויזכרנו ויזכרנו עיר קדשה ויזכרנו כל עמך
בית ישראל לפניך לפליטה ולטובה לחן ולחסד ולרחמים לחיים
ולשלום ביום

On Rosh Hodesh:

ראש החודש הזה

On Pesah:

תג המצות הזה

← *On Sukkot:*

תג הסוכות הזה

ולחב תפלתם. The external mouthing of words alone cannot move us. It is the inward flame of devotion that brings our prayer close to God. Indeed, as the Hebrew phrasing vividly conveys, a passionate longing for godliness can exist among those unable to express that feeling in words. The phrase *lahav tefilatam*, "the flame of Israel's prayer," recalls that feeling of *hitlahavut*: the "in-burning" flame of passionate devotion. To attain *hitlahavut* in prayer is to soar with the rapturous ecstasy of divine communion, to access the infinite and be aflame with the nearness of God.

A.G./M.P.

Remember us this day, ALL-KNOWING ONE, our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With your redeeming, nurturing word, be kind and generous. Act tenderly on our behalf, and grant us victory over all our trials. Truly, our eyes turn toward you, for you are a providing God; gracious and merciful are you.)

And may our eyes behold your homecoming, with merciful intent, to Zion. Blessed are you, THE FAITHFUL ONE, who brings your presence home to Zion.

6. HODA'AH / THANKS

We give thanks to you that you are THE ALL-MERCIFUL, our God, God of our ancestors, today and always. A firm, enduring source of life, a shield to us in time of trial, you are ever there, from age to age. We acknowledge you, declare your praise, and thank you for our lives entrusted to your hand, our souls placed in your care, for your miracles that greet us every day, and for your wonders and the good things that are with us every hour, morning, noon, and night. Good One, whose kindness never stops, Kind One, whose loving acts have never failed—always have we placed our hope in you. ֿ

KAVANAH. So long as the Jewish people is linked in communion with the eternal, it can look forward to an eternal life for itself. M.M.K. (ADAPTED)

KAVANAH. Gratitude is the overwhelming experience of the person of faith. Faith stimulates gratitude, and the practice of gratitude expands faith. We experience thankfulness when we know that our lives are safe within God's protection. We trust that the future is assured. We need not consume our days in fear and anxiety. We are released. We can marvel at the daily wonders. S.P.W.

וְכָרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה: וּפְקָדְנוּ בּוֹ לְבִרְכָּה וְהוֹשִׁיעֵנו בּוֹ
 לְחַיִּים: וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּנוֹ וְרַחֲמֵי עֲלֵינוּ וְהוֹשִׁיעֵנו כִּי
 אֵלֶיךָ עֵינֵינוּ כִּי אֵל מְלֶךְ חַנוּן וְרַחוּם אַתָּה:

וְתַחֲזִיקֵנוּ עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים: בָּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר
 שְׂכִינָתוֹ לְצִיּוֹן:

הַדָּאָה

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 וְאַמּוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר:
 נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ
 הַפְּקוּדוֹת לָךְ וְעַל נַפְשֵׁךָ שֶׁבָּכַל יוֹם עֲמָנוּ וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל־עֵת עָרֵב וּבֶקֶר וְצַהֲרָיִם: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם
 כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קִיֵּינוּ לָךְ: —

DERASH. The insights of wonder must be constantly kept alive. Since there is a need for daily wonder, there is a need for daily worship. The sense of the "miracles which are daily with us," the sense of the "continual marvels," is the source of prayer. There is no worship, no music, no love, if we take for granted the blessings or defeats of living . . . The profound and perpetual awareness of the wonder of being has become a part of the religious consciousness of the Jew.

A.J.H.

(On *Hanukah* add: For the miracles, for the redemption, for heroic acts, for saving deeds, for consolations, all of which you have enacted for our ancestors at this time of year in days gone by—as in the days of Matthew, son of Yoḥanan, Hasmonean High Priest, and Matthew’s sons: a wicked Hellenistic government arose against your people Israel, forcing them to shun your Torah and to leave off from the laws your will ordained. And you, in your abundant mercy, stood up for Israel in their hour of distress. You pressed their claim, exacted justice for them. You delivered armed might to the weak, the many to the power of the few, the wicked to the power of the just, the vicious to the power of those occupied with Torah. You made known your name that day, and made it holy in your world. And for your people Israel you enacted great deliverance, as in our own time. Afterward, your children came into your Temple’s inner room. They cleared your sanctuary, purified your holy place, kindled lights inside your holy courtyards, and established these eight days of *Hanukah*, for giving thanks and praise to your great name.)

For all these things, may your name be blessed and raised in honor always, sovereign of ours, forever.

(On *Shabbat Shuvah* add: And write down for a good life all the people of your covenant.)

Let all of life acknowledge you! May all beings praise your name in truth, O God, our rescue and our aid. Blessed are you, THE GRACIOUS ONE, whose name is good, to whom all thanks are due. ←

On Hanukah add:

(על הנסים ועל הפרקן ועל הגבורות ועל התשועות ועל הנחמות
שעשית לאבותינו בימים ההם בזמן הזה: בימי מתתיהו בן יוחנן
כהן גדול חשמונאי ובניו כשעמדה מלכות יון הרשעה על עמך
ישראל להשפיתם תורתך ולהעבירם מחקי רצונך ואתה ברחמך
הרבים עמדת להם בעת צרתם רבת את ריבם דנת את דינם מסרת
גבורים ביד חלשים ורבים ביד מעטים ורשעים ביד צדיקים וזרים
ביד עוסקי תורתך: ולה עשית שם גדול וקדוש בעולמך ולעמך
ישראל עשית תשועה גדולה ופרקן כהיום הזה: ואחר כן באו
בניה לדביר ביתך ופנו את היכלך וטהרו את מקדשך והדליקו
נרות בחצרות קדשך וקבעו שמונת ימי חנכה אלו להודות ולהלל
לשמה הגדול:)

ועל כלם יתברך ויתרומם שמה מלכנו תמיד לעולם ועד:

(וכתב לחיים טובים כל־בני בריתך: *On Shabbat Shuvah add:*)

וכל החיים יודוך סלה ויהללו את שמה באמת האל ישועתנו
ועזרתנו סלה: ברוך אתה יהוה הטוב שמה ולה נאה להודות:—

7. BIRKAT HASHALOM / BLESSING FOR PEACE

Grant abundant peace eternally for Israel, your people. For you are the sovereign source of all peace. So, may it be a good thing in your eyes to bless your people Israel, and all who dwell on earth, in every time and hour, with your peace.

(On Shabbat Shuvah add: In the book of life, blessing, peace, and proper sustenance, may we be remembered and inscribed, we and all your people, the house of Israel, for a good life and for peace.)

Blessed are you, COMPASSIONATE ONE, maker of peace.

The Amidah traditionally concludes with bowing and taking three steps back.

וְאֵת כָּל יוֹשְׁבֵי תֵּבֵל / and all who dwell on earth. According to the sages, every *Amidah* must conclude with a prayer for peace and an acknowledgement of God as the power that makes for peace. Inclusion of the words "and all who dwell on earth" proclaims that Israel desires the blessing of peace, not for itself alone, but for all humanity. S.S.

עוֹשֵׂה הַשְּׁלוֹם / Maker of peace. This ancient version of the prayer for peace in its most universal form was assigned in the traditional liturgy to the ten days of *teshuvah*. During the year the text read, "who blesses your people Israel with peace." In our times, when life has been transformed by the constant threat of global destruction, the need of the hour calls for the more universal form of the prayer throughout the year. A.G.

KAVANAH. God is shalom. God's name is shalom, everything is held together by shalom. ZOHAR

My God, you are *salam* peace.

Peace comes from you goes back to you.

Let us live in peace and with peace.

You are great and generous.

SIDI SHEIKH MUHAMMAD AL JEMAL

SHABBAT MA'ARIV / 104

בְּרַכַּת הַשְּׁלוֹם

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׂים לְעוֹלָם: כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל הַשְּׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עִמָּךְ יִשְׂרָאֵל וְאֶת כָּל־יִשְׁבֵּי
תֵּיבַל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמָךְ:

On Shabbat Shuvah add:

(בִּסְפָּר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה גִּזְכֹּר וּנְפִתֵב לְפָנֶיךָ אֲנַחְנוּ
וְכָל עִמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם:)

בָּרוּךְ אַתָּה יְיָ הוֹיָה עוֹשֵׂה הַשְּׁלוֹם:

Shalom rav al yisra'el ameha tasim le'olam.
Ki atah hu meleh adon leh'ol hashalom.
Vetov be'eyneha levareh et ameha yisra'el
ve'et kol yoshvey tevel
behol et uvhol sha'ah bishlomeha.

On Shabbat Shuvah add:

(Besefer hayim beraha veshalom ufarnasah tovah
nizahe venikatev lefaneha
anahnu vehol ameha beyt yisra'el
lehayim tovim ulshalom.)

Baruch atah adonay osey hashalom.

The Amidah traditionally concludes with bowing and taking three steps back.

ELOHAY NETZOR/A CONCLUDING MEDITATION

Dear God, protect my tongue from evil,
and my lips from telling lies.
May I turn away from evil
and do what is good in your sight.
Let me be counted among those who seek peace.
May my words of prayer
and my heart's meditation be seen favorably,
BELOVED ONE, my rock and my redeemer.
May the one who creates harmony above
make peace
for us and for all Israel,
and for all who dwell on earth.
And say: Amen.

COMMENTARY. The Talmud lists examples of twelve personal meditations that could follow the *Amidah*. If this one does not speak to you, compose your own, or stand or sit in silent meditation. L.W.K.

NOTE. Like the opening verse of the *Amidah*, this prayer employs the singular and deals with the power of words. But here the concern is for words between people, not for those directed to God. Some people find it easier to talk to God than to talk to others. L.W.K.

KAVANAH. Sin is the failure to live up to the best that is in us. It means that our souls are not attuned to the divine—that we have betrayed God. M.M.K. (ADAPTED)

יהי... וגואלי / May... redeemer (Psalm 19:15).

אֱלֹהֵי נְצוֹר

אֱלֹהֵי נְצוֹר לְשׁוֹנֵי מִרְעַ
וּשְׁפָתַי מִדִּבֶּר מִרְמָה:

יְהִי רְצוֹן שְׂאֲסוֹר מִרְעַ
וְהַטּוֹב בְּעֵינֶיךָ אַעֲשֶׂה
יְהִי חֶלְקִי עִם מְבַקְשֵׁי שְׁלוֹם וְרוֹדְפָיו:

יְהִיו לְרְצוֹן אֲמָרֵי פִי
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ
יִהְיֶה צוּרִי וְגֹאֲלִי:

עוֹשֶׂה שְׁלוֹם בְּמִרְוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תֵבֶל
וְאָמְרוּ אָמֵן:

Yihyu leratzon imrey fi
vehegyon libi lefaneha
adonay tzuri vego'ali.
Oseh shalom bimromav
hu ya'aseh shalom
aleynu ve'al kol yisra'el
ve'al kol yoshvey tevel
ve'imru amen.

107 / ELOHAY NETZOR/A CONCLUDING MEDITATION

VAYHULU / CREATION COMPLETED

“Heaven, earth, and all their beings were finished. God completed on the seventh day the work that had been done, and ceased upon the seventh day from all the work that had been done. God blessed the seventh day and set it apart. For on it God had ceased from all the work that had been done in carrying out Creation.”

ME'EYN SHEVA / REPRISE OF THE AMIDAH

Blessed are you, THE ANCIENT ONE, our God, God of our ancestors,

God of Abraham

God of Sarah

God of Isaac

God of Rebekah

God of Jacob

God of Rachel

and God of Leah;

great, heroic, awesome God, supreme divinity,
who creates the heavens and the earth. ↵

KAVANAH. Shabbat represents the affirmation that life is not vain or futile, but supremely worthwhile.

M.M.K. (ADAPTED)

ויכלו... לעשות / Heaven... Creation (Genesis 2:1-3).

וַיְכַלּוּ

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: וַיְכַלּוּ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁכַּח בַּיּוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר
עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת
מְלֹאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ:

אֱלֹהֵי אֲבֹרָה	אֱלֹהֵי אֲבֹרָה
אֱלֹהֵי יִצְחָק	אֱלֹהֵי יִצְחָק
אֱלֹהֵי יַעֲקֹב	אֱלֹהֵי יַעֲקֹב
וְאַלֹהֵי לֵאָה:	

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ: ←

Vayhulu hashamayim vecha'aretz vehol tzeva'am
vayhal elohim bayom hashevi'i melahto asher asah
vayishbot bayom hashevi'i mikol melahto asher asah.
Vayvareh elohim et yom hashevi'i vaykadesh oto
ki vo shavat mikol melahto asher bara elohim la'asot.

Baruh atah adonay eloheynu veylohey avoteynu ve'imoteynu
elohey avraham, elohey sarah
elohey yitzhak, elohey rivkah
elohey ya'akov, elohey rahel
veylohey le'ah
ha'el hagadol hagibor vehanora
el elyon
koney shamayim va'aretz. ←

Shielding our ancestors with a word,
 a speech enlivening all beings,
 the holy God (*On Shabbat Shuvah*: the holy Sovereign),
 to whom no being can compare,
 who gives this people rest upon the holy Shabbat—
 yes, God is pleased to give them rest!
 We stand in the divine presence, awed and trembling,
 and offer up continually our thankful prayer,
 our expression of praise.
 God to whom all thanks are due,
 the source of peace, who sanctifies Shabbat,
 who blesses the seventh day
 and gives rest in holiness
 to a people steeped in Shabbat joy,
 in memory of Creation in the beginning. ←

מגן אבות / *Magen Avot* summarizes the Shabbat *Amidah*. It refers to each of the seven blessings in order: shielding ancestors, giving life, providing holiness, ordaining Shabbat, allowing worship, inspiring thanks, blessing with peace. Perhaps once an alternative *Amidah*, *Magen Avot* today provides a joyous communal reprise of the themes first invoked in the privacy of the *Amidah*. D.A.T.

SHABBAT MA'ARIV / 110

מעין שבע

מִגֵּן אֲבוֹת בְּדָבָרוֹ מְחַיֶּה כָּל חַי בְּמֵאֲמָרוֹ הָאֵל (הַמֶּלֶךְ) הַקָּדוֹשׁ שְׁאִין
כְּמוֹהוּ הַמִּנִּיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קָדְשׁוֹ כִּי בָם רָצָה לְהַנִּיחַ לָהֶם:
לְפָנָיו נַעֲבֹד בִּירְאָה וּפֶתַח וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תָּמִיד מְעִין
הַפְּרוּכּוֹת: אֵל הַהוֹדָאוֹת אֲדוֹן הַשְּׁלוֹם מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ שְׂבִיעִי
וּמִנִּיחַ בְּקִרְשָׁהּ לְעַם מְדֻשְׁנֵי־עֲנָג יִזְכֹּר לְמַעֲשֶׂה בְּרֵאשִׁית: ←

Magen avot bidvaro
meḥayey kol ḥay bema'amaro.
ha'el (*On Shabbat Shuvah: hameleḥ*) hakadosh she'eyn kamohu
hameniaḥ le'amo beyom shabbat kodsho
ki vam ratzah lehani'ah lahem.
Lefanav na'avod beyirah vafahad
venodeh lishmo beḥol yom tamid
me'eyn haberaḥot.
El hahoda'ot adon hashalom
mekadesh hashabbat umvareḥ shevi'i
umeniaḥ bikdushah le'am medusheney oneg
zeḥer lema'asey vereyshit. ←

TRADITIONAL VERSION

Our God, our ancients' God, take pleasure in our rest. Make us holy through your mitzvot. Make us a part of Torah. Let us enjoy the good things of your world and rejoice in all your saving acts. Refine our hearts to serve you honestly. Help us to perpetuate, with love and joy, your holy Shabbat. Let all Israel, and all who treat your name as holy, rest upon this day. Blessed are you, BELOVED ONE, source of the holiness of Shabbat.

ALTERNATIVE VERSION

Shabbat of holiness, beloved and blessed,
may your glory dwell amidst the people of your holy place.
In you, our queen, we find our rest.
And in your holy mitzvot our souls rejoice.
With your goodness we are content.
In you our hearts grow pure,
and in your Shabbat rest we find true worship.
Holy Shabbat, source of blessing,
may you, too, be blessed in our rest.
And blessed are you, ETERNAL ONE, who makes Shabbat holy.

שבת קדש האהובה / Shabbat of holiness. This original Hebrew text addresses Shabbat in feminine language, as bride and as queen. She is the subject of our affection and the source of our sustenance. We ask that her blessing dwell in our midst for peace and joy. We ask, too, that the Jewish people bless Shabbat with their love and devotion. M.P.

TRADITIONAL VERSION

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ רְצֵה בְּמִנוּחָתָנוּ קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ שְׂפָעֵנוּ מִטּוֹבָךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ וְטָהֵר לִבָּנוּ
לְעִבְדֶּךָ בְּאֵמֶת: וְהִנְחֵלְנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְּשָׁה:
וְיָנוּחוּ בָּהּ כָּל יִשְׂרָאֵל מִקֹּדֶשׁ שְׁמֶךָ: בְּרוּךְ אַתָּה יְהוָה מִקֹּדֶשׁ הַשְּׁבֵת:

Eloheynu veylohey avoteynu ve'imoteynu
retzey vimnuhatenu.
Kadeshenu bemitzvateha
veten helkenu betorateha.
Sabe'enu mituveha
vesamehenu bishu'ateha
vetaher libenu le'ovdeha be'emet.
Vehanhilenu adonay eloheynu
be'ahavah uvratzon shabbat kodsheha
veyanuhu vah yisra'el mekadeshey shemeha.
Baruh atah adonay mekadesh hashabbat.

ALTERNATIVE VERSION

שֶׁבֶת קִדְּשׁ הָאֱהוּבָה וְהַבְּרוּכָה
יִשְׁכּוֹן כְּבוֹדְךָ בְּלֵב עַם מִקֹּדֶשְׁךָ:
בְּךָ נִמְצָא מִנוּחָתָנוּ
וּבְמִצְוֹת קִדְּשָׁתְךָ תִּגְלַל נַפְשָׁנוּ:
בְּטוֹבָךָ נִשְׂפָּע וּבְךָ יִטָּהֵר לִבָּנוּ
וּבְמִנוּחָתְךָ נִבּוֹא לְעִבּוֹדֶת אֵמֶת:
שֶׁבֶת קִדְּשׁ מְקוֹר הַבְּרָכָה
הַתְּבָרָכִי גַם אֶת בְּמִנוּחָתָנוּ
בְּרוּךְ אַתָּה יְהוָה מִקֹּדֶשׁ הַשְּׁבֵת:

113 / ME'EYN SHEVA/REPRISE OF THE AMIDAH

KADDISH TITKABAL / KADDISH FOR COMPLETING PRAYER

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed though it be higher (*On Shabbat Shuvah add:* by far) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

And may the prayer and supplication of the whole house of Israel be acceptable to their creator in the heavens. And say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen.

May the one who creates harmony above make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

KAVANAH. Adding the rabbinic phrase "*ve'al kol yoshvey tevel*" (and for all who dwell on earth) logically completes the concentric circles of our aspirations—our care starts with our minyan, extends to the entire Jewish people, and radiates outward from there to all who share our planet.

D.A.T.

SHABBAT MA'ARIV / 114

קדיש תתקבל

יתגדל ויתקדש שמה רבא בעלמא די ברא כרעותה וימליך
מלכותה בחייכון וביומיון ובחיי דכל בית ישראל בעגלא ובזמן
קריב ואמרו אמן:

יהא שמה רבא מברך לעלם ולעלמי עלמאי:
יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה
ויתהלל שמה דקדשא בריה הוא
לעלא (לעלא On Shabbat Shuvah add: מן כל ברכתא ושירתא
תשבחתא ונחמתא דאמירו בעלמא ואמרו אמן:
תתקבל צלותהון ובעותהון דכל בית ישראל קדם אבוהון די
בשמאי ואמרו אמן:

יהא שלמא רבא מן שמאי וחיים עלינו ועל כל ישראל ואמרו אמן:
עושה שלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל ועל
כל יושבי תבל ואמרו אמן:

Yehey shemey raba mevarah le'alam ulalmey almaya.

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol
yisra'el ve'al kol yoshvey tevel ve'imru amen.



PRELUDE / KAVANAH

The commandment to bless this wine is a commandment to
drink life as deeply as we drink from this cup.

It is a commandment to bless life and to love deeply.

It is a commandment to remember with Shabbat heart,
to act with Shabbat hands,
to see the world with Shabbat eyes.

It is a commandment to laugh until we are all laughter,
to sing until we are all song,
to dance until we are all dance,
to love until we are all love.

This is the wine that God has commanded us to bless and drink.

Sandy Eisenberg Sasso

SHABBAT MA'ARIV / 116



COMMENTARY. The Kiddush recalls two reasons for the celebration of Shabbat—the rhythm of creation, when God rested on the seventh day; and the going forth from Egypt, when human observance of Shabbat began. Shabbat is part of nature and of history, of the cycle and the unfolding of time. The Kiddush thus illustrates how Jews discover the essence of nature through their experience of history. D.A.T.

NOTE. Hillel and Shammai argued about the order of the two blessings that comprise the Kiddush. Shammai held that the blessing of the day should come first because God ordained Kiddush as part of the order of the universe. Hillel claimed that the blessing over wine must come first because only when we taste the wine do we really begin to experience Shabbat. We follow the school of Hillel, for the metaphysical reality of Shabbat only becomes significant when we take it into ourselves. D.A.T.

We rise for Kiddush.

With the permission of this company:

Blessed are you, THE BOUNDLESS ONE, our God, sovereign of all worlds, who creates the fruit of the vine.

Blessed are you, THE SOURCE OF LIFE, our God, sovereign of all worlds, who has set us apart with your mitzvot and taken pleasure in us, and the holy Shabbat with love and favor made our possession, a remembrance of the work of Creation. For it is the first of all the holy days proclaimed, a symbol of the Exodus from Egypt. For you have called to us and set us apart to serve you, and given us to keep in love and favor, your holy Shabbat. Blessed are you, THE SOURCE OF WONDER, who sets apart Shabbat.

From the eve of the second day of Pesah through the evening before Shavuot, the counting of the Omer, page 674, is inserted here.

כִּי אֵלֵינוּ קִרְאת / for you have called to us. The traditional Ashkenazi Kiddush refers to the chosenness of the Jewish people here (כִּי בָּחַרְתָּ / *ki vanu vaharta* / for you have chosen us). Reconstructionists have traditionally omitted this phrase. The 1945 Reconstructionist prayerbook substituted כִּי אֵלֵינוּ קִרְבָּתָהּ לְעִבּוּדְךָ / *ki otanu keravta la'avodateha* / for you have drawn us near to your service. While the Ashkenazi version was rejected because of the chauvinism and triumphalism it has often sheltered, the 1945 Reconstructionist substitute neither deals with the issue of holiness as voiced in the traditional version (*ki otanu kidashta*), nor lends itself easily to song. The version used here imagines a God who calls all humanity and makes holy those who, like Israel, heed the call and engage in God's service. In this way biblical phrasing, Reconstructionist theology, and the search for holiness are seamlessly joined.

D.A.T.

SHABBAT MA'ARIV / 118

We rise for Kiddush.

סְבִירֵי חֲבֵרִי:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרִי הַגָּפֶן:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה
כָּנוּ וְשִׁפְתָּ קִדְּשׁ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ וּפְרוֹן לְמַעֲשֵׂה בְּרָאשִׁית:
כִּי הוּא יוֹם תְּחִילָה לְמִקְרָאֵי קֹדֶשׁ זֵכֶר לְיִצְיָאֵת מִצְרָיִם: כִּי אֵלֵינוּ
קָרָאתָ וְאוֹתָנוּ קִדְּשָׁתָּ לְעִבּוּרְתָּךְ וְשִׁפְתָּ קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן
הִנְחִילָתָנוּ: בָּרוּךְ אַתָּה יְיָ מְקִדֵּשׁ הַשַּׁבָּת:

Savrey ḥaveray.

Baruh atah adonay eloheynu meleḥ ha'olam borey peri hagafen.

Baruh atah adonay eloheynu meleḥ ha'olam
asher kideshanu bemitzvotav veratzah vanu
veshabbat kodsho be'ahavah uvratzon hinḥilanu
zikaron lema'asey vereshit.

Ki hu yom teḥilah lemikra'ey kodesh
zeḥer litzi'at mitzrayim.

Ki eleynu karata ve'otanu kidashta la'avodateḥa
veshabbat kodsheḥa be'ahavah uvratzon hinḥaltanu.

Baruh atah adonay mekadesh hashabbat.

*From the eve of the second day of Pesah through the evening before Shavuot, the counting
of the Omer, page 674, is inserted here.*

ALEYNU

We rise for Aleynu. It is customary to bow at "bend the knee." For an alternative version see page 126. For additional readings see pages 737-739, 748, 772-774, 776-777, 803-804. Choose one of the following:

It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who gave to us teachings of truth
and planted eternal life within us.



It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who created heaven's heights and spread out its expanse,
who laid the earth's foundation and brought forth its offspring,
giving life to all its peoples,
the breath of life to all who walk about.

COMMENTARY. This siddur offers several versions of the *Aleynu*. The first, which appeared in the 1945 Reconstructionist siddur, emphasizes that the gift of God's Torah or teaching demands our committed response. The second version, based on Isaiah 42:5 and fit into the *Aleynu* by Rabbi Max D. Klein, emphasizes that our obligation to God flows from our role as part of Creation. The traditional *Aleynu* that appears below the line has troubled Reconstructionist Jews because it implies the inferiority of other faiths and peoples.

D.A.T.

SHABBAT MA'ARIV / 120

עֲלֵינוּ

We rise for Aleynu. It is customary to bow at "korim." Choose one of the following:

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit
shenatan lanu torat emet
vehayey olam nata betohenu.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שָׁנָתָנוּ לָנוּ תוֹרַת אֱמֶת
וַיְחַי עוֹלָם נָטַע בְּתוֹכָנוּ:

Continue on page 123.

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit
bore hashamayim venoteyhem
roka ha'aretz vetze'etza'eha
noten neshamah la'am aleha
veruah laholehim bah

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
בּוֹרֵא הַשָּׁמַיִם וְנוֹטֵיָהֶם
רֹקַע הָאָרֶץ וְצֹאֲצָאֶיהָ
נֹתֵן נִשְׁמָה לָעָם עֲלֶיהָ
וְרוּחַ לַהֲלָכִים בָּהֶם:

Continue on page 123.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתֵת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲרָמָה
שֶׁלֹּא שָׂם חֻלְקָנוּ בָּהֶם וְגוֹרְלָנוּ בְּכָל
הַמּוֹנָם:

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in this world.

And so, we bend the knee and bow,
 acknowledging the sovereign who rules
 above all those who rule, the blessed Holy One,
 who stretched out the heavens and founded the earth,
 whose realm embraces heaven's heights,
 whose mighty presence stalks celestial ramparts.
 This is our God; there is none else besides,
 as it is written in the Torah:
 "You shall know this day, and bring it home
 inside your heart, that THE SUPREME ONE is God
 in the heavens above and on the earth below.
 There is no other God." ↵

DERASH. Every person and people that feel they have something to live for, and that are bent on living that life in righteousness, are true witnesses of God.

M.M.K.

KAVANAH. As the hand held before the eye hides the tallest mountain, so this small earthly life hides from our gaze the vast radiance and secrets of which the world is full, and if we can take life from before our eyes, as one takes away one's hand, we will see the great radiance within the world.

M.B. (ADAPTED)

עוד ... וידעת / You ... other God (Deuteronomy 4:39).

SHABBAT MA'ARIV / 122

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקָּדוֹשׁ בְּרוּךְ הוּא:
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְפַעֵל וּשְׂכִינֵת
עֵזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אָמֵת מְלַכְנוּ אָפֶס זִילְתּוֹ
בְּפִתּוּב בְּתוֹרָתוֹ: וְיִדְעָתָ הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבָהּ כִּי יְהוֹה הוּא
הָאֱלֹהִים בְּשָׁמַיִם מְפַעֵל וְעַל הָאֶרֶץ מִתְחַת אֵין עוֹד: —

Va'anahnu korim umishtavim umodim
lifney meleḥ malḥey hamelaḥim hakadosh baruh hu.
Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima'al
ush-ḥinat uzo begovhey meromim.
Hu eloheynu eyn od.
Emet malkenu efes zulato kakatuv betorato.
Veyadata hayom vahashevota el levaveḥa
ki adonay hu ha'elohim bashamayim mima'al ve'al ha'aretz
mitaḥat eyn od.

And so, we put our hope in you,
THE EMINENCE, our God,
that soon we may behold
the full splendor of your might,
and see idolatry vanish from the earth,
and all material gods be swept away,
and the power of your rule repair the world,
and all creatures of flesh call on your name,
and all the wicked of the earth turn back to you.
Let all who dwell upon the globe perceive and know
that to you each knee must bend, each tongue swear oath,
and let them give the glory of your name its precious due.
Let all of them take upon themselves your rule.
Reign over them, soon and for always.
For this is all your realm, throughout all worlds, across all
time—
as it is written in your Torah:
“THE ETERNAL ONE will reign now and forever.”

And it is written:
“THE EVERLASTING ONE will reign
as sovereign over all the earth.
On that day shall THE MANY NAMED be one,
God’s name be one!”

KAVANAH. A world of God callers is a world of truth and peace, a world
where the lust for power, greed, and envy—the idols of pride—is uprooted
from the individual and group psyche. S.P.W.

SHABBAT MA'ARIV / 124

על כן נקמה לה יהוה אלהינו לראות מהרה בתפארת עזה להעביר
גלולים מן הארץ והאלילים כרות יפלתו לתקו עולם במלכות
שדי: וכל בני בשר יקראו בשמה: להפנות אליה כל רשעי ארץ:
יפירו וידעו כל יושבי תבל כי לה תכרע כל בשר תשבע כל־לשונו:
לפניה יהוה אלהינו יכרעו ויפלו ולכבוד שמה יקר יתנו ויקבלו
כלם את על מלכותה ותמלך עליהם מהרה לעולם ועד: כי
המלכות שלך היא ולעולמי עד תמלך בכבוד כפתיב בתורתך:
יהוה ימלך לעולם ועד: ונאמר: והיה יהוה למלך על כל הארץ
ביום ההוא יהיה יהוה אחד ושמו אחד:

Kakatuv betorateha: Adonay yimloh le'olam va'ed.

Vene'emar: Vehayah adonay lemeleh al kol ha'aretz.

Bayom hahu yihyeh adonay ehad ushmo ehad.

DERASH. When senseless hatred reigns on earth and people hide their faces from one another, then heaven is forced to hide its face. But when love comes to rule the earth and people reveal their faces to one another, then the splendor of God will be revealed.

M.B. (ADAPTED)

DERASH. It is not the seeking after God that divides but the claim to have found God and to have discovered the only proper way of obeying God and communing with God.

M.M.K. (ADAPTED)

ועד... יהוה / THE ETERNAL ONE... forever (Exodus 15:18).

אחד... ודיה / THE EVERLASTING ONE... one (Zechariah 14:9).

ALTERNATIVE VERSION

It is up to us
to hallow Creation,
to respond to Life
with the fullness of our lives.

It is up to us
to meet the World,
to embrace the Whole
even as we wrestle
with its parts.

It is up to us
to repair the World
and to bind our lives to Truth.

Therefore we bend the knee
and shake off the stiffness that keeps us
from the subtle
graces of Life
and the supple
gestures of Love.

With reverence
and thanksgiving
we accept our destiny
and set for ourselves
the task of redemption.

Rami M. Shapiro

MA'ARIV / 126

* *

And then all that has divided us will merge
And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind
And then both men and women will be gentle
And then both women and men will be strong
And then no person will be subject to another's will
And then all will be rich and free and varied
And then the greed of some will give way to the needs of many
And then all will share equally in the Earth's abundance
And then all will care for the sick and the weak and the old
And then all will nourish the young
And then all will cherish life's creatures
And then all will live in harmony with each other and the Earth
And then everywhere will be called Eden once again.

Judy Chicago

It is customary to acknowledge mourners on the Shabbat during shivah, traditionally their first return to the synagogue following the death of their loved one. They are welcomed with the words:

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שָׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם:

May God console you among the mourners of Zion and Jerusalem.

INTRODUCTION TO THE MOURNERS' KADDISH

In reciting the Kaddish we affirm our awareness of holiness in our world. Much of our experience of divine goodness, grace and love has come to us through those whose lives have touched our own. (Today we remember...) We invoke the transcendent power of love and caring as we sanctify God's name.

Love is not changed by Death, and nothing is lost and all in the end is harvest.

Edith Sirwell

NOTE. Congregations usually mention the names of congregants and their relatives who have died in the previous week before reciting the Mourners' Kaddish. In many congregations a *Yahrzeit* list is read as well. In more informal settings the leader sometimes invites those present to speak the names of those they wish to be remembered.

D.A.T.

MA'ARIV / 128

THE MOURNERS' KADDISH

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises. For additional readings see pages 787-796.

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher (*On Shabbat Shuvah add: by far*) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen.

May the one who creates harmony above, make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

During the month of Elul many congregations sing Ahat Sha'alti, page 832.

KADDISH YATOM

Reader: Yitgadal veyitkadash shemey raba
be'alma divra ĥirutey veyamliĥ malĥutey
beĥayeyĥon uvyomeyĥon uvĥayey deĥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam ulalmey almaya.

Reader: Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey
veyit-hadar veyitaleh veyit-halal shemey dekudsha beriĥ hu
le'ela (*On Shabbat Shuvah add: le'ela*) min kol birĥata veshirata
tushbeĥata veneĥemata da'amiran be'alma ve'imru amen.

Yehey shelama raba min shemaya veĥayim aleynu ve'al kol
yisra'el ve'imru amen.

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol
yisra'el ve'al kol yoshvey tevel ve'imru amen.

During the month of Elul many congregations sing Aĥat Sha'alti, page 832.

קדיש יתום

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְנָן
קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא
לְעָלְמָא (לְעָלְמָא) (On Shabbat Shuvah add: מִן כָּל בְּרַכָּתָא וְשִׁירָתָא
תְּשַׁבְּחָתָא וְנִחְמָתָא דְאִמְרִין בְּעָלְמָא וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תִבְלָא וְאָמְרוּ אָמֵן:

During the month of Elul, many congregations sing Ahat Sha'alti, page 832.

ADON OLAM / CROWN OF ALL TIME

This translation can be sung to the same melody as the Hebrew.

Crown of all time, the one who reigned
before all mortal shape was made,
and when God's will brought forth all things
then was the name supreme proclaimed.

And after everything is gone,
yet One alone, awesome, will reign.
God was, and is, and will remain,
in splendid balance, over all.

And God is One, no second is,
none can compare, or share God's place.
Without beginning, without end,
God's is all might and royal grace.

This is my God, my help who lives,
refuge from pain in time of trial,
my banner, and my place to fly,
my cup's portion when, dry, I cry.

To God's kind hand I pledge my soul
each time I sleep, again to wake,
and with my soul, this body, here.
YAH'S love is mine; I shall not fear.

KAVANAH. God is that aspect of reality which elicits from us the best that
is in us and enables us to bear the worst that can befall us. M.M.K.

אֲדוֹן עוֹלָם

בְּטָרֶם כָּל יְצִיר נִבְרָא:	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזִי מָלַךְ שְׁמוֹ נִקְרָא:	לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כָּל
לְבַדּוֹ יִמְלֹךְ נוֹרָא:	וְאַחֲרֵי כָכָלֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאָרָה:	וְהוּא הִיָּה וְהוּא הוֹה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעוֹז וְהַמְשָׁרָה:	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצוּר חֲבִלִי בַעֲת צָרָה:	וְהוּא אֵלִי וְחִי גּוֹאֲלִי
מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא:	וְהוּא נָסִי וּמִנּוּס לִי
בַּעֲת אִישָׁן וְאַעֲרָה:	בְּיָדוֹ אֶפְקִיד רוּחִי
יְהוּה לִי וְלֹא אֵירָא:	וְעַם רוּחִי גְוִיָּתִי

Adon olam asher malah, bet^{er}em kol yetzir nivra.
 Le'et na'asah veheftzo kol, azay meleh shemo nikra.
 Ve'aharey kihlot hakol, levado yimloh nora.
 Vehu hayah vehu hoveh, vehu yihyeh betifarah.
 Vehu ehad ve'eyn sheni, lehamshil lo leha**h**birah.
 Beli reshit beli tahlit, velo ha'oz vehamisrah.
 Vehu eli vehay go'ali, vetzur hevli be'et tzarah.
 Vehu nisi umanos li, menat kosi beyom ekra.
 Beyado afkid ruhi, be'et ishan ve'a'irah.
 Ve'im ruhi geviyati, adonay li velo ira.

YIGDAL / GREAT IS . . .

This translation can be sung to the same melody as the Hebrew.

Great is the living God,
to whom we give our praise,
who is, and whose great being
is timeless, without days.
the One, to whom in oneness
no one can compare,
invisible, in unity
unbounded, everywhere,

Who has no body's form,
has no material dress,
nor can we find the likeness
of God's awesome holiness,
more ancient than all things
brought forth in creation,
the first of everything that is,
Beginning unbegun!

Behold the supreme being,
whose universal power,
whose greatness and whose rule
all creatures shall declare,
whose flow of prophecy
was granted to a few,
the treasured ones who stood amid
God's splendor ever new. ↵

יגדל

נִמְצָא וְאֵין עֵת אֶל מְצִיאוֹתוֹ:	יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח
נֶעְלָם וְגַם אֵין סוֹף לְאַחֲדוֹתוֹ:	אֶחָד וְאֵין יְחִיד כְּיַחֲדוֹ
לֹא נִעְרֹף אֵלָיו קִרְשָׁתוֹ:	אֵין לוֹ דְּמוּת הַגּוֹף וְאֵינוֹ גּוֹף
רִאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ:	קִדְמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא
יֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ:	הֵנוֹ אֲדוֹן עוֹלָם וְכָל נּוֹצֵר
אֲנָשִׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ: ←	שֹׁפֵעַ נְבוֹאָתוֹ נִתְּנוֹ אֶל

Yigdal elohim hay veyishtabah, nimtza ve'eyn et el metzi'uto.
 Ehad ve'eyn yahid keyihudo, nelam vegam eyn sof le'ahduto.
 Eyn lo demut haguf ve'eyno guf, lo na'aroh elav kedushato.
 Kadmon lehol davar asher nivra, rishon ve'eyn reyshit
 lereyshito.
 Hino adon olam vehol notzar, yoreh gedulato umalhuto.
 Shefa nevu'ato netano el, anshey segulato vetifar-to. ↵

NOTE. *Yigdal* was written by Daniel ben Judah, a fourteenth century poet. He based it upon Maimonides's Thirteen Articles of Faith. We have attempted to make the closing line more acceptable to the contemporary worshipper by referring to the sustenance of life, rather than resurrection of the dead, as the true testimony of God's blessing. A.G.

In Israel none arose
as prophet like Moshe,
a prophet who would come to see
the "image" in the *sneh*.
Torah of truth God gave
the people Isra'el,
by truest prophet's hand
that in God's house would dwell.

And God will never let
the Torah pass away,
its doctrine will not change,
but through all change will stay.
God sees and knows all things,
and even what we hide,
can look upon how things begin
the end of things to find,

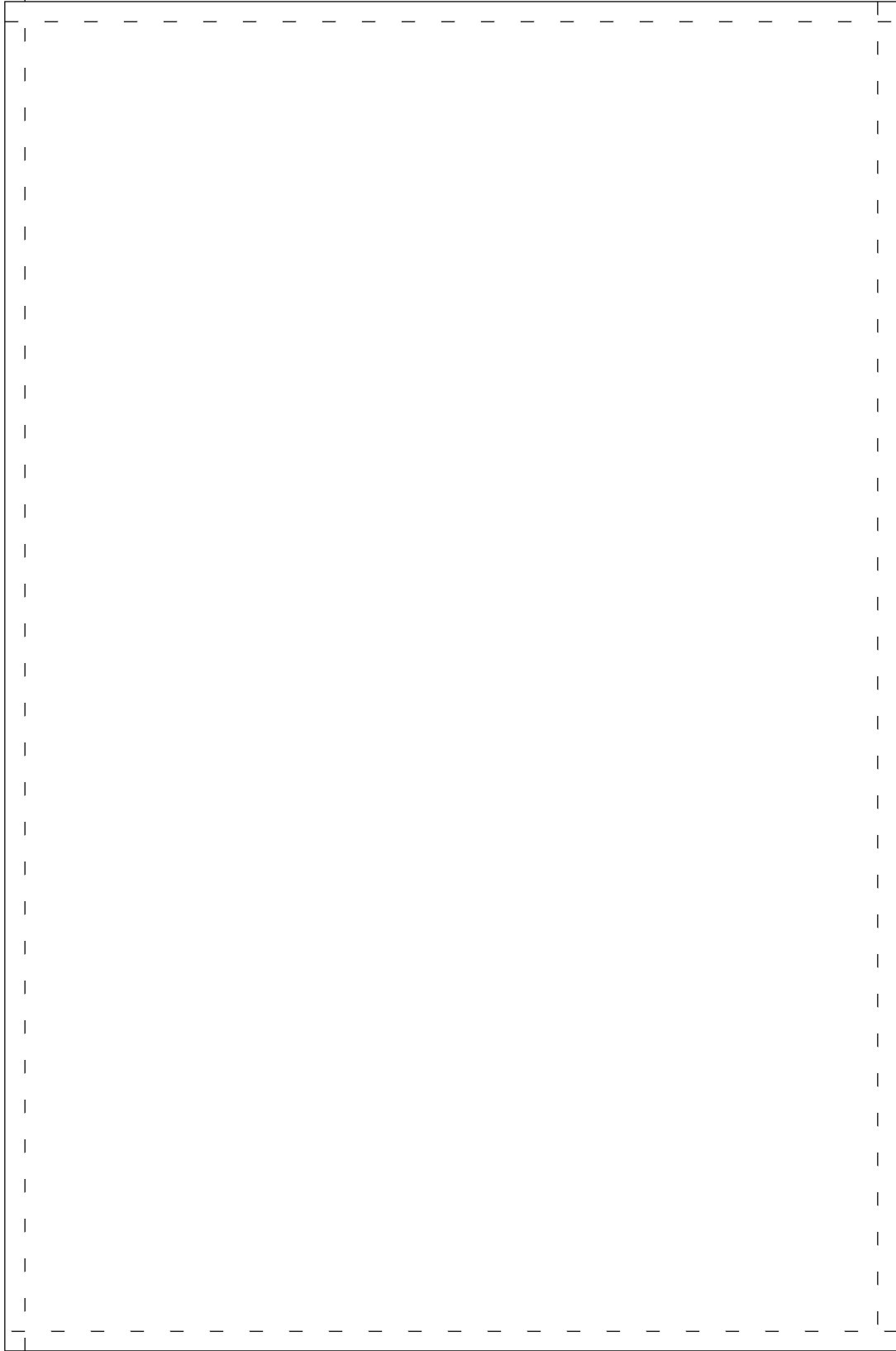
Rewarding acts of love,
when love for love we'll find,
and paying to all wickedness
a recompense in kind,
God shall deliver all,
upon the end of time,
redeeming all who wait for God,
who for salvation pine.

God wakes all beings to life,
abundant love shall reign,
blessed evermore,
the glory of God's Name!

לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד	נָבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ:
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל	עַל יַד נָבִיאוֹ נֶאֱמַן בֵּיתוֹ:
לֹא יַחְלִיף הָאֵל וְלֹא יָמִיר	דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ:
צוּפֶה וַיּוֹדֵעַ סִתְּרֵינוּ	מִבֵּיט לְסוֹף דְּבַר בְּקִדְּמָתוֹ:
גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ	יָתֵן לְרָשָׁע רָע כְּרָשָׁעָתוֹ:
יִשְׁלַח לְקֶזֶץ יָמִין גְּאֻלָּתוֹ	לְפִדּוֹת מַחְכֵּי קֶזֶץ יִשׁוּעָתוֹ:
חַיִּים מְכַלְכֵּל אֵל בְּרַב חֶסֶד	בְּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ:

Lo kam beyisra'el kemosheh od, navi umabit et temunato.
 Torat emet natan le'amo el, al yad nevi'o ne'eman beyto.
 Lo yaḥalif ha'el velo yamir, dato le'olamim lezulato.
 Tzofeh veyode'a setareynu, mabit lesot davar bekadmato.
 Gomel le'ish ḥesed kemifalo, yiten lerasha ra kerishato.
 Yishlah leketz yamin ge'ulato, lifdot meḥakey ketz yeshu'ato.
 Ḥayim meḥalkel el berov ḥasdo, baruh adey ad shem tehilato.

137 / CONCLUDING SONGS



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שחרית

139 / **SHAḤARIT**

BIRHOT HASHAḤAR / MORNING BLESSINGS

This translation can be sung to the same melody as the Hebrew.

How lovely are your tents, O Ya'akov,
how fine your encampments, Yisrael!

And as for me, drawn by your love,
I come into your house.

I lay me down in a humble surrender,
before your holy shrine in awe.

GREAT ONE, how I love your house's site,
adore your Glory's dwelling place.

And as for me, I fall in prayer,
my body I bend down,

I greet, I bless, I bend the knee,
before THE ONE who fashions me.

And as for me, my prayer is for you, GENTLE ONE,
may it be for you a time of desire,

O God, in the abundance of your love,
respond to me in truth with your help.

NOTE. The *Mah Tovu* prayer is composed entirely of biblical verses: Numbers 24:5; Psalms 5:8, 95:6 [adapted] and 69:14.

COMMENTARY. *Mah Tovu* begins with a historical progression—the tents of our earliest ancestors, then the sanctuary of the years of wandering in the wilderness, then the Temple in Jerusalem. Each of these is linked to the synagogue, for it too is “your house.” And I, the contemporary soul, seeking the right moment to encounter the divine there, am thus not alone. I am a link in the chain of tradition bearing the truth of your salvation.

D.A.T.

בְּרֻכּוֹת הַשַּׁחַר

מִה טָבוּ אֱהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל: וְאֲנִי בְּרַב חֲסִדֶּךָ אָבוֹא
בֵּיתְךָ אֶשְׁתַּחֲוֶה אֶל הַיָּכָל קִדְשֶׁךָ בִּירְאָתְךָ: יְהוָה אֱהַבְתִּי מְעֹז בֵּיתְךָ
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ: וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַע אֲבָרְכָה לְפָנַי יְהוָה
עֲשֵׂי נְאֻמִּי תַפְלְתִּי לֵךְ יְהוָה עַת רְצוֹן אֱלֹהִים בְּרַב חֲסִדֶּךָ עֲנֵנִי בְּאַמַּת
יִשְׁעֶךָ:

Mah tovu ohaleha ya'akov mishkenoteha yisra'el. Va'ani berov
hasdeha avo veyteha eshtaveh el heyhal kodsheha beyirateha.
Adonay ahavti me'on beyteha umkom mishkan kevodeha. Va'ani
eshtaveh ve'ehra'ah evrehah lifney adonay osi va'ani tefilati
leha adonay et ratzon elohim berov hasdeha aneni be'emet
yisheha.

KAVANAH. It is only a true and close community that develops associations, traditions and memories that go to make up its soul. To mingle one's personality with that soul becomes a natural longing. In such a community one experiences that mystic divine grace which, like radiant sunshine, illumines our lives when joyous and, like balm, heals them when wounded or stricken. Then all questions about saying this or that become trivial, for the real purpose is attained in having each one feel with the Psalmist: "One thing I ask of God that will I seek after, that I may dwell in the house of God all the days of my life, to behold the graciousness of God."

M.M.K. (ADAPTED)

וְאֲנִי תַפְלְתִּי / as for me, my prayer is for you. The Hebrew text has often been creatively misread to mean "I am my prayer." All I have to offer in prayer is myself. We begin our prayers with a feeling of humility, knowing that the vaunted words we are about to speak are no greater than the person who speaks them. Most of the prayers in our liturgy are phrased in the first person plural, in which *we* as a community stand before the Divine presence. But here they are introduced in the halting and somewhat unsure voice of the individual, expressing some of that inadequacy that each of us feels as we enter the place and hour of prayer. A.G.

ATIFAT TALLIT / DONNING THE TALLIT

It is customary to wrap oneself in the tallit before reciting the blessing that follows. After the blessing is recited, the tallit is placed across the shoulders. In some congregations the blessing is said in unison.

Bless, O my soul, THE ONE!

ABUNDANT ONE, my God, how great you grow!

In majesty and beauty you are dressed,
wrapping yourself in light as in a garment,
stretching out the heavens like a shawl!

(Psalm 104:1-2)

Blessed are You, VEILED ONE, our God, the sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to wrap ourselves amid the fringed tallit.

COMMENTARY. According to rabbinic tradition, Psalm 104:1-2 describes how God, robed in splendor, wrapped in light, began to create the world. The radiance of God's light-robe (one source says that God donned a white tallit) illumined the world before the creation of sun, moon, and stars. This meditation invites the worshipper to consider the act of donning the tallit to be the first step in the daily renewal of the world. God's wrapping in light becomes Israel's enlightened wrapping at the outset of a new day. It encourages Israel to celebrate world renewing creativity as an unending sign of the divine presence within humankind. S.S.

DERASH. The tallit is a very personal ritual object. Usually I wrap it around myself when joining in a prayer community. For the tallit both creates a private space for me and links me with Jewish tradition. It emphasizes my connection to my people while also offering me spiritual privacy. I am alone and in community at the same time. L.B.

BIRHOT HASHAḤAR/MORNING BLESSINGS / 142

עטיפת טלית

It is customary to wrap oneself in the tallit before reciting the blessing that follows. After the blessing is recited, the tallit is placed across the shoulders. In some congregations the blessing is said in unison.

בְּרַכֵּי נַפְשִׁי אֶת יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד הוֹד וְהָדָר לְבָשֶׁת: עֲטָה
אוֹר כְּשֶׁלֶמָה נוֹטָה שָׁמַיִם בִּירִיעָה:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַתְעַטֵּף בְּצִיצִית:

Baruh̄ atah adonay eloheynu meleḥ ha'olam
asher kideshanu bemitzvotav
vetzivanu lehitatef batzitzit.

Many contemporary Jews are reciting *beraḥot*/blessings in ways that reflect their theological outlooks and ethical concerns. At any place where a blessing occurs in the liturgy, the following elements can be combined to create alternative formulas for *beraḥot*. This can be done by selecting one phrase from each group to form the introductory clause.

I	Baruh̄ atah adonay	בְּרוּךְ אַתָּה יְהוָה	Blessed are you Adonay
	Beruh̄ah at yah	בְּרוּכָה אַתָּה יְיָ	Blessed are you Yah
	Nevareḥ et	נִבְרַךְ אַתָּה	Let us bless
II	eloheynu	אֱלֹהֵינוּ	our God
	hasheḥinah	הַשְׁכִּינָה	Sheḥinah
	eyn haḥayim	עֵינֵי הַחַיִּים	Source of Life
III	meleḥ ha'olam	מֶלֶךְ הָעוֹלָם	Sovereign of all worlds
	hey ha'olamim	חַי הָעוֹלָמִים	Life of all the worlds
	ruah̄ ha'olam	רוּחַ הָעוֹלָם	Spirit of the world

How precious is your love, O God,
when earthborn find the shelter of your wing!
They're nourished from the riches of your house.
Give drink to them from your Edenic stream.
For with you is the fountain of all life,
in your Light do we behold all light.
Extend your love to those who know you,
and your justice to those honest in their hearts. (Psalm 36:8-11)

COMMENTARY. The wearing of the tallit has its origins in the biblical commandment (Numbers 15:37-41) that a fringe should be attached to each corner of a garment to remind the Israelites of the mitzvot. This garment, resembling a poncho, was the basic garment worn every day. When clothing without such defined corners came to be customary, the tallit became a special ritual garment. In our time, a large tallit is worn only during the morning prayer, while traditional Jews wear a small tallit, also known as *arba kanfot* / four corners, underneath their outer clothes. In the biblical commandment the fringe was a color called תכלת / *tehelet*, a particular shade of purple-blue. When this was no longer available, the rabbis ruled that the fringes should be an undyed white. Some contemporary Jews have reinstituted the inclusion of blue in the fringe. Today in Reconstructionist congregations, women are encouraged to wear tallitot as well. D.A.T.

BIRHOT HASHAḤAR/MORNING BLESSINGS / 144

מִה יָקָר חֲסִדָּה אֱלֹהִים וּבְנֵי אָדָם בְּצֵל כְּנָפֶיהָ יִחְסִיוּ;
 יְרוֹיֵן מִדֶּשֶׁן בֵּיתָהּ וְנִחַל עֲרֻנֶיהָ תִּשְׁקֶם;
 כִּי עֵמָּה מְקוֹר חַיִּים בְּאוֹרָה נִרְאָה אֹר:
 מִשֹּׁךְ חֲסִדָּה לִידְעֶיהָ וְצִדְקָתָהּ לִישָׁרֵי לֵב:

for with you is the fountain of all life, in your light do we behold all light. The flow of light represented by the tallit is joined to the blessing of life itself. God is described here in the psalmist's most delicate and abstract phrasing. We reach forth to the source of life and are bathed in its light as it flows forth to meet us. A.G.

DERASH. The tallit is a "garment of brightness." It links us with the whole universe, with the whole of Nature. The blue thread within it (Numbers 15:37-41) reminds us that heaven and earth can touch, that the elements of our universe are all wondrously connected. L.B.

SHIREY SHAḤAR / MORNING SONGS

One of the following introductory poems may be added here.

I

Morning I will seek you,
my fortress rock, each day.

My song of dawn and dusk
before you I shall lay.

I stand before your greatness,
with trembling I'm fraught,
because your eyes can enter
my heart's most secret way.

What can be done, by heart
or tongue, what can one do or say?

And how much strength lies deep
within my body as I pray?

And yet you find it good
—mere human song—and so,

I thank you for as long as shall
your lifebreath in me play.

Solomon ibn Gabirol

BIRḤOT HASHAḤAR/MORNING BLESSINGS / 146

שִׁירֵי שַׁחַר

One of the following introductory poems may be added here.

I

שַׁחַר אֶבְקֶשֶׁךָ צוּרִי וּמִשְׁגָּבִי
 אֶעֱרֹךְ לְפָנֶיךָ שַׁחֲרִי וְגַם עֶרְבִי:
 לְפָנֶי גִדְלָתְךָ אֶעֱמֹד וְאֶבְהֵל
 כִּי עֵינֶךָ תִּרְאֶה כָּל מַחֲשָׁבוֹת לְבִי:
 מִהֲזֶה אֲשֶׁר יוּכַל הֵלֵב וְהִלְשׁוֹן
 לַעֲשׂוֹת וּמִהֲכֹחַ רוּחִי בְּתוֹךְ קֶרֶבִי:
 הִנֵּה לְךָ תֵּיטֵב וּמֵרֶת אָנוּשׁ עַל־כֵּן
 אוֹרֶךְ בְּעוֹר תִּהְיֶה נִשְׁמַת אֱלֹהִים בִּי:

שַׁחַר אֶבְקֶשֶׁךָ / Morning I will seek you. The *Shaharit* service, as its name implies, was originally meant to be recited at dawn. Our tradition views the two daily times of change of light as sacred hours to be appreciated with prayer and inner quiet. Though our morning service usually begins long after sunrise, we should try to preserve something of that special memory of dawn's quiet blessing as we begin our prayer. A.G.

II

My heart's a place for you, as you are mine.
 Remembering you, I hail, nighttime, daytime,
 I praise you, Holy One, my crown divine,
 cure of my soul, to my thirst quench sublime.

I walk amid your light, unto your room,
 and from your precious glow my clothes I find,
 and, happy serving you, my place assume,
 in dread filled joy of you, perfect and kind.

My God, glory and love around me bloom,
 my wish is seeing you, outside dream's time,
 for you my passion burns, my whole life through,
 my want is to ascend, these heavens climb.

Anonymous

לבני מקומך / My heart's a place for you, as you are mine. The journey to God is a journey inward rather than upward. We think more easily of a God who dwells within the human soul than we do of one in the sky or on a mountain. Here the poet reminds us that while God is indeed in us, we are also "inside" God. The Hebrew word *makom* or "place" is one of our ancient names for the divine. "God is the place of the world," said the rabbis, "but the world is not God's place," meaning that the divine cannot be contained within the finite. In the spirit of this poem, we might choose to say that the inwardness with which we seek God and the inwardness with which the divine seeks us is the same inwardness. A.G.

II

לְבָבִי מְקוֹמָךְ וְאַתָּה מְקוֹמִי
 בְּזִכְרֶךָ אֶהְלֵל בְּלִילִי וַיּוֹמִי:
 שְׂבַחְךָ קְדוֹשִׁי עֲטָרַת לְרֹאשִׁי
 וְרַפְּאוֹת לְנַפְשִׁי וְשִׁקּוּי לְעַצְמִי:

מִהֲלֶךְ בְּאוֹרֶךְ לְנֹכַח דְּבִירֶךָ
 וַיַּהֲדוּ יְקָרְךָ לְבוֹשִׁי וְעַצְמִי:
 וְאַשְׁמַח בְּעִבְרֶךָ בְּעֶמְדִי לְנִגְדֶךָ
 וְאַשְׁמַח בְּפִתְחֶךָ בְּחִסְדֶךָ שְׁלוֹמִי:

אֱלֹהֵי כְבוֹדְךָ סְבִיבִי וְחִסְדֶךָ
 וְחִפְצִי רְאוּתְךָ וְלֹא בַחֲלוֹמִי:
 לֵךְ תְּאַוְתִּי בְּחַיִּי וּמוֹתִי
 וְחִפְצִי עֲלוֹתִי לְגִבְהֵי מְרוֹמִי:

For the sake of the union of the blessed Holy One with the Sheḥinah, I stand here, ready in body and mind, to take upon myself the mitzvah, "You shall love your fellow human being as yourself," and by this merit may I open up my mouth:

COMMENTARY. This *kavanah* before the morning service was introduced by the kabbalists of Safed. Only by accepting upon ourselves the obligation to love others as ourselves are we allowed to enter the human community of prayer. It is as members of that community and, specifically, as Jews that we come before God in worship. A.G.

BIRHOT HASHAḤAR/MORNING BLESSINGS / 150

לְשֵׁם יְחִוּד קוֹדֶשׁא בְּרִידָה הוּא וְשִׁכְיָנִיתִיה
הַנָּנִי מוֹכֵן וּמְזוּמָן לְקַבֵּל עָלַי
מִצְוֹת עֲשֵׂה שֶׁל

וְאַהֲבָת לְרַעַךְ כְּמוֹךְ

וּבְזָכוֹת זֶה אֶפְתַּח פִּי:

BIRHOT HASHAḤAR / MORNING BLESSINGS

Blessed are you, AWAKENER, our God, life of all the worlds, who removes sleep from my eyes, and slumber from my eyelids. ↩

COMMENTARY. Various editions of the prayerbook offer different orders of the morning blessings. Here the first blessing is that on awakening. Then comes a blessing on the first sounds of dawn, followed by thanksgiving for the return of waking consciousness ("who establishes the dry land upon the waters"), and then the blessing on opening our eyes and seeing our world, freshly created with the dawn, around us. The cycle is completed with the final blessing "who gives strength to the weary" as we prepare to begin our day. A.G.

COMMENTARY. This sequence of blessings is the central portion of *Birhot Hashaḥar*. It was designed by the talmudic sages to celebrate such acts of awakening as focusing the eyes, sitting up, stretching, standing, etc. The transference of these blessings to the public worship service (ninth century) disengaged the blessing and the particular act of awakening with which it was joined. In their public setting the morning blessings took on a new level of meaning. Removed from the acts of awakening, individual activities became metaphors for godly action. The blessing "who clothes the naked" ceased to be a pointed acknowledgment of personal possessions and personal protection. Instead it became a celebration of God as the power that prompts the care and nurturance of humankind. The blessing "who raises the lowly" ceased to be a blessing over the renewal of physical mobility and became a blessing of the divine presence manifest in actions that raise the bodies and elevate the spirits of those who are low. S.S.

בְּרִכּוֹת הַשַּׁחַר

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ חַי הָעוֹלָמִים
הַמַּעֲבִיר שָׁנָה מֵעֵינֵי וְתַנּוּמָה מֵעַפְעָפִי: ←

Baruḥ atah adonay eloheynu ḥey ha'olamim
hama'avir shenah me'eynay utnumah me'afapay

COMMENTARY. The familiar introductory formula for blessings including the phrase *meleḥ ha'olam* / sovereign of the world, was adopted by the rabbis during the talmudic era and universally accepted by later Jews. Substituting another rabbinic phrase, *ḥey ha'olamim* / life of all the worlds, expresses the idea that as Judaism continues to evolve, alternatives to the ancient metaphor of God as divine ruler should emerge. This alternative blessing formulation may be used throughout the siddur by those who prefer it, just as the traditional *meleḥ ha'olam* may be substituted here. A.G.

DERASH. The "worlds" to which *ḥey ha'olamim* refers may be the many universes that each of us inhabits, the vast spaces that surround our world, or the infinite depths that fill the human heart. We proclaim that God is the single flow of life that inhabits and unifies them all. A.G.

Blessed are you, THE PROVIDENT, our God, life of all the worlds,
who gives the bird of dawn discernment to tell day from
night.

Blessed are you, THE FASHIONER, our God, life of all the worlds,
who stretches forth the earth upon the waters. ↪

KAVANAH. We give thanks that we are restored whole and healthy to consciousness and to an orderly universe. That is why, in the second blessing, we give thanks that, when we stepped out of bed our feet encountered not the watery chaos which preceded creation, but the solid earth which God spread over the waters. The daily emergence from unconsciousness reminds us of our fragility as human creatures and our need for support and care.

R.A.

DERASH. For whom do we recite blessings? If God is beyond blessing, then we must be reciting them for ourselves. Each *berahah* urges us to avoid taking the world for granted. Each contains a vision of the creative or redemptive power in the world. Jewish tradition teaches that living up to our heritage as beings created *betzelem elohim*, in the image of God, requires us to "imitate God." Thus each *berahah* can teach us something about living our lives in consonance with the divine. Blessings tell us not so much about a God "out there somewhere," they teach us how to make manifest the godly in ourselves.

D.A.T.

BIRHOT HASHAḤAR/MORNING BLESSINGS / 154

ברוך אתה יהוה אלהינו חי העולמים
הנותן לשכוי בינה להבחין בין יום ובין לילה:

ברוך אתה יהוה אלהינו חי העולמים
רוקע הארץ על המים: ←

Baruḥ atah adonay eloheynu ḥey ha'olamim
hanoten laseḥvi vinah lehavḥin beyn yom uveyn laylah.

Baruḥ atah adonay eloheynu ḥey ha'olamim
roka ha'aretz al hamayim.

שְׁכִי / bird of dawn has been variously rendered as “rooster,” “watchman,” “celestial appearance,” or “meteor.” In an urban setting, the earliest sound of life we are likely to hear at dawn is the chirping of sparrows. *Seḥvi* is thus rendered differently from *gever*, rooster, here to capture some of the ambiguity of the word.

J.R.

Blessed are you, THE LAMP, our God, life of all the worlds, who makes the blind to see.

Blessed are you, THE COMPASSIONATE, our God, life of all the worlds, who clothes the naked.

Blessed are you, REDEEMING ONE, our God, life of all the worlds, who makes the captive free.

Blessed are you, THE HELPING HAND, our God, life of all the worlds, who raises up the humble. ↩

KAVANAH. Those of us who live in plenty are grateful for the clothing on our bodies, the warmth of a garment that shields us from the elements. We pray for a time when this blessing may be spoken by *all* people, a time when *all* humans are "clothed" with warmth and safety, enwrapped in God's love. L.B.

וְיָקִי כַפּוּפִים / who raises up the humble: literally makes upright those bent down. The phrase could suggest either those suffering a physical deformity or those humbled by adverse circumstances. J.R.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חֵי הָעוֹלָמִים פּוֹלֵחַ עוֹרִים:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חֵי הָעוֹלָמִים מַלְבִּישׁ עֲרָמִים:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חֵי הָעוֹלָמִים מַתִּיר אֲסוּרִים:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חֵי הָעוֹלָמִים זוֹכֵף כְּפוּפִים: ←

Baruḥ atah adonay eloheynu ḥey ha'olamim poke'ah ivrim.

Baruḥ atah adonay eloheynu ḥey ha'olamim malbish arumim.

Baruḥ atah adonay eloheynu ḥey ha'olamim matir asurim.

Baruḥ atah adonay eloheynu ḥey ha'olamim zokef kefufim.

Blessed are you, THE WAY, our God, life of all the worlds, who makes firm a person's steps.

Blessed are you, THE GENEROUS, our God, life of all the worlds, who acts for all my needs.

Blessed are you, THE MIGHTY ONE, our God, life of all the worlds, who girds Israel with strength.

Blessed are you, THE BEAUTIFUL, our God, life of all the worlds, who crowns Israel with splendor. ↵

DERASH. המכין מצערי גבר / who makes firm a person's steps. An interpretive translation of Psalm 37:23-24: "When one's steps follow the divine path, they bring delight along the way." The Baal Shem Tov noted in this connection that wherever one goes and whatever one does each day should have a deeper spiritual significance that parallels the mundane reality of everyday existence. In bringing to our lives this deeper significance, we find new delight in the firmness of our steps. L.B.

ברוך אתה יהוה אלהינו חי העולמים
המכין מצעדי גבר:

ברוך אתה יהוה אלהינו חי העולמים
שעשה לי כל צרכי:

ברוך אתה יהוה אלהינו חי העולמים
אור ישראל בגבורה:

ברוך אתה יהוה אלהינו חי העולמים
עוטר ישראל בתפארה: ←

Baruh atah adonay eloheynu hey ha'olamim
hamehin mitzadey gaver.

Baruh atah adonay eloheynu hey ha'olamim
she'asah li kol tzorki.

Baruh atah adonay eloheynu hey ha'olamim
ozer yisra'el bigvurah.

Baruh atah adonay eloheynu hey ha'olamim
oter yisra'el betifarah.

Blessed are you, THE IMAGELESS, our God, life of all the worlds,
who made me in your image.

Blessed are you, THE FREE, our God, life of all the worlds, who
made me free.

Blessed are you, THE ANCIENT ONE, our God, life of all the
worlds, who made me of the people Israel.

Blessed are you, RENEWING ONE, our God, life of all the worlds,
who gives strength to the weary. ↩

COMMENTARY. Once we are awake, we return to full consciousness of who we are. In the rigidly stratified society in which these prayers originated, people were less conscious of identity than of status. Thus, the original forms of these prayers expressed the thankfulness of the most privileged members of the community—free Jewish males—that they did not have the less privileged status of women, slaves, or non-Jews.

The blessings we now use affirm that since we embody the divine image, we are all intrinsically valuable. To degrade or enslave others is to deface the image of God. We were created free just as our creator is free. We are capable of choice, of invention and of transformation in our lives and in our world. We also give thanks for our particular identity as Jews. God who creates our common humanity, also cherishes human diversity. Each person is unique and precious.

R.A.

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ברוך אתה יהוה אלהינו חי העולמים
שעשני בצלמו:

ברוך אתה יהוה אלהינו חי העולמים
שעשני בן/בת חורין:

ברוך אתה יהוה אלהינו חי העולמים
שעשני ישראל:

ברוך אתה יהוה אלהינו חי העולמים
הנותן ליצחק פֶּחַי: ←

Baruh atah adonay eloheynu hey ha'olamim
she'asani betzalmo.

Baruh atah adonay eloheynu hey ha'olamim
she'asani ben/bat horin.

Baruh atah adonay eloheynu hey ha'olamim
she'asani yisra'el.

Baruh atah adonay eloheynu hey ha'olamim
hanoten laya'ef ko'ah.

NOTE. "THE IMAGELESS...who made me in your image." This paradoxical rendering enables us to understand that our being made "in the divine image" (Genesis 1:26-27) encompasses other than physical attributes: speech, will, reason, spirituality, kindness, freedom of action, moral sense.

J.R.

שעשני בצלמו / who made me in your image. When a human being is slain, the very image of God is shattered. We revere human life because it is a spark of the life that animates the universe. Only after we have acquired the principle of reverence for each person is it possible to love each other as we should love, not merely "as thyself" but as a reflection of the divine. "Beloved are human beings," said R. Akiba, "for they were made in the image of God."

M.M.K. (ADAPTED)

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Blessed are you, THE ARCHITECT, our God, the sovereign of all worlds, who shaped the human being with wisdom, making for us all the openings and vessels of the body. It is revealed and known before your Throne of Glory that if one of these passage-ways be open when it should be closed, or blocked up when it should be free, one could not stay alive or stand before you. Blessed are you, MIRACULOUS, the wondrous healer of all flesh.

COMMENTARY. This blessing expresses wonder at the simple but necessary functioning of the human body. We do not need to stand before any greater wonder of nature than our own bodies in order to appreciate the intricacy and beauty with which our world is endowed. A sense of awe at our own creation is a starting point of prayer. A.G.

ברוך אתה יהוה אלהינו מלך העולם אשר יצר את האדם בְּחִכְמָה
 וּבְרָא בּוֹ נְקִבִּים נְקִבִּים חֲלוּלִים חֲלוּלִים:
 גְּלוּי וְיָדוּעַ לִפְנֵי כֹסֶא כְבוֹדָךְ שָׁאֵם יִפְתָּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד
 מֵהֶם אִי אֶפְשָׁר לְהִתְקִים וְלַעֲמֹד לִפְנֶיךָ:
 בְּרוּךְ אַתָּה יְהוָה רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת:

Baruch atah adonay eloheynu meleḥ ha'olam asher yatzar et
 ha'adam beḥoḥmah uvara vo nekavim nekavim ḥalulim ḥalulim.
 Galuwi veyadu'a lifney ḥisey ḥevodeḥa she'im yipate'ah eḥad
 mehem o yisatem eḥad mehem i efshar lehitkayem vela'amod
 lefaneḥa. Baruch atah adonay rofey ḥol basar umaflī la'asot.

נְקִבִּים נְקִבִּים / all the openings. We regularly perceive by contrast: light and
 shadow, height and depth, loudness and softness...Often we become aware
 of health only after illness has replaced it. This brief paragraph of praise
 for the wondrous workings of the human organism encourages recognition
 of the blessing of health in its presence, not its absence. Every moment
 we are healing!

E.G.

My God, the soul you gave to me is pure. You have created it, you shaped it, and you breathed it into me, and you preserve it deep inside of me. And someday you will take it from me, restoring it to everlasting life. ↵

COMMENTARY. The word *neshamah*, which means both “breath” and “soul,” provides a linguistic connection between the blessings for body and soul. The blessing for the soul uses the vocabulary of the Creation story, especially Genesis 2:6, which describes how God created the human form and then animated it with the breath of life. Hence, the language of celebrating each awakening carries an echo of the primal joining of human form to life force. Every awakening is nothing less than a rehearsal of the mystery of creation.

The traditional version of the blessing for the soul acknowledges the daily renewal of life as a recollection of creation and also as a foretaste of resurrection. The current version concludes instead by acknowledging God as the power that renews life each day. S.S.

DERASH. This short and beautiful prayer starts each day and offers comfort in times of stress. Self-esteem is a precious gift. Even though we may lose it in the tragedies of the present, it will be restored to us in our future. God, the healer, returns our souls to us. E.M.

אֱלֹהֵי נִשְׁמָה שְׁנַתָּת בִּי טְהוֹרָה הִיא:
 אַתָּה בְּרֹאֲתָה אַתָּה יִצְרָתָה אַתָּה נִפְחָתָה בִּי וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי
 וְאַתָּה עֲתִיד לְטָלָה מִמֶּנִּי לְחַיֵּי עוֹלָם: ←

Elohay neshamah shenatat^a bi tehorah hi.

לחיי עולם / restoring [the soul] to everlasting life. The traditional Hebrew text says, “and restore it to me in the future to come.” The text in our siddur, rather than stressing the traditional notion of individual afterlife, or of personal resurrection in the messianic End of Days, reverses the emphasis: the soul, having sojourned in the physical life, is restored to the everlasting stream of life—to the continuum of being that is the sum-total of all transitory lives, when viewed from the perspective of eternity. J.R.

GUIDED MEDITATION. In the Hebrew of אֱלֹהֵי נִשְׁמָה / My God, the soul, many of the words end with the sound “ah,” spelled “הָ”. When this prayer is chanted slowly, you breathe these words. Thus this prayer suggests an opportunity, through breathing, to explore the connection between *neshamah* as breath and as soul:

Sit comfortably with your eyes closed, feet uncrossed, and hands loosely on your lap. Take a series of slow, relaxed breaths. Don't try to control them. Just let them come and go freely. Focus your concentration on your breath. Let the thoughts you have flow through you. Don't try to control them. Each time you end a thought, return your focus to your breath. Do this for several minutes. As you follow your breath, reflect on the divine energy it contains.

L.W.K./D.B.

As long as spirit breathes in me, I offer thanks before you, BREATH DIVINE, my God, God of my ancestors, the master of all deeds, and source of every life. Blessed are you, THE HOLY SPIRIT, in whose possession is the breath of every living thing, the animation of all flesh.

KAVANAH. We are each created in the image of God. When we allow the reflections of our own beings to illuminate the universe, when we understand that we carry God *within us*, we are closer to doing the work that will eventually perfect the world. When we each accept the purity of our own souls and the purity of the souls of others, *tikun olam* will have been achieved.

L.B.

KAVANAH. "Sleep is one sixtieth a part of death (Talmud Beraḥot 57b)," and waking is a kind of rebirth.

L.W.K.


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כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקֶרְבִּי מוֹדָה / מוֹדָה אֲנִי לְפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי
 אֲבוֹתֵי וְאֲמוֹתַי רַבּוֹן כָּל הַמַּעֲשִׂים אֲדוֹן כָּל הַנְּשָׁמוֹת: בְּרוּךְ אַתָּה
 יְהוָה אֲשֶׁר בִּידוֹ נֶפֶשׁ כָּל חַי וְרוּחַ כָּל בָּשָׂר:

אשר בידו נפש כל חי / in whose possession is the breath of every living thing.
 We gratefully acknowledge God as the source of life itself and of the constant renewal of our spirit. The traditional formula of this blessing, referring to the future resurrection of the dead, has been emended. As Reconstructionists, we accept both the finality of death and the infinite wondrousness of life. Our religion is about the balancing of these two realities, neither of which may be allowed to negate the other. A.G.

BIRKAT LIMUD TORAH / BLESSING PRECEDING TORAH STUDY

The following blessing is said only when it precedes Jewish study. Some appropriate study texts can be found on pages 694-703. Any other Jewish sources may of course be selected.

Blessed are you, THE ONE OF SINAI, our God, the sovereign of all worlds, who made us holy with your mitzvot, and commanded us to occupy ourselves with words of Torah. 

COMMENTARY. The three blessings on pages 162, 166, and 168 constitute a meditation on body, soul and intellect. The first blessing reflects the intricate workings of our physiology. We recognize the wondrous system of arteries, organs and glands that comprise the "human machine." We then celebrate the purity of the soul that is implanted within us, we feel the "wind-spirit" of our own breath, our *anima* filled with air. As we breathe, all the systems of our bodies are also filled with life-sustaining oxygen. Finally, we rejoice in our intellects—in our ability to study and grapple with words of Torah, to reflect on them and our capacity to teach them to future generations. L.B.

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בְּרַכַּת לְמוּד תּוֹרָה

The following blessing is said only when it precedes Jewish study. Some appropriate study texts can be found on pages 694-703. Any other Jewish sources may of course be selected.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְעֵסֶק בְּדִבְרֵי תוֹרָה: ←

Baruḥ atah adonay eloheynu meleḥ ha'olam asher kideshanu
bemitzvotav vetzivanu la'asok bedivrey torah. ←

לעסֶק בדִּבְרֵי תוֹרָה / to occupy ourselves with words of Torah. The Hebrew words here do not say “to study Torah,” but rather to “be engaged” or “to be busy with” the study of Torah. We study Torah not as an intellectual exercise alone. Rather, we understand our “engagement” with Torah more holistically—as an every day, every moment activity. We also understand that to be fully “engaged” with Torah is to wrestle with Torah—to challenge our tradition while loving it, to question while celebrating it. L.B.

Transmit to us, WISE ONE, our God, your Torah's words, into our mouths, and to the mouths of all the House of Israel, who called you kin. May we, and our children, and all the children of your people, the House of Israel, all of us, be knowers of your Name and learners of your Torah, for its sake alone. Blessed are you, THE SAGE, who teaches Torah to your people Israel.

COMMENTARY. Blessings and texts for Torah study are a traditional part of *Birhot Hashaḥar*. Like body and soul, Torah study is a daily part of Jewish living. Rabbinic literature records more than a half dozen versions of Torah blessings. The ornate Torah blessing in our text (pages 169-171) both begins and ends with the formula "*Barukh atah.*" In the first instance, the formula of the blessing acknowledges that Torah study is essential to Jewish life. The concluding phrase of blessing praises God as the teacher of Torah. From a Reconstructionist perspective, the metaphor of God as teacher is an invitation and challenge to discern the divine presence in learning. A talmudic passage appears between the two blessings. It offers the hope that we, the people Israel, will always see Torah as an intrinsic part of ourselves.

S.S.

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וְהֶעֱרַבְנָא יְהוָה אֱלֹהֵינוּ אֶת דְּבָרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי עַמֶּךָ בֵּית
 יִשְׂרָאֵל וְנִהְיָה אֲנַחְנוּ וְצִאֲצֵאֵינוּ וְצִאֲצֵאֵי עַמֶּךָ בֵּית יִשְׂרָאֵל כְּלָנוּ
 יוֹדְעֵי שְׁמֶךָ וְלומְדֵי תוֹרָתְךָ לְשִׁמְךָ:
 בָּרוּךְ אַתָּה יְהוָה הַמְלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

Veha'arev na adonay eloheynu et divrey torateha befinu uvfi
 ameha beyt yisra'el venihyeh anahnu vetze'etza'eynu
 vetze'etza'ey ameha beyt yisra'el kulanu yodey shemeha
 velomdey torateha lishmah. Baruch atah adonay hamlamed torah
 le'amo yisra'el.

DERASH. We must study the Torah with a view toward discerning the great
 traits of Jewish consciousness that struggled to become articulate in its tra-
 ditions, laws, prophecies, psalms and wisdom. We should study all of its
 traditions with the purpose of finding out their bearing on Israel's destiny
 and duty in the world and then seek to make that destiny and duty our
 own.

M.M.K. (ADAPTED)

KADDISH DERABANAN / THE SAGES' KADDISH

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished and revered; and may the blessed name of holiness be hailed, though it be higher (*On Shabbat Shuvah, add: by far*) than all the blessings, songs, praises, and consolations that we utter in this world. And say; Amen.

For Israel and her sages, for their pupils and all pupils of their pupils, and for all who occupy themselves with Torah, whether in this place or any other place, may God grant them and you abundant peace, and grace, and love, and mercy, and long life, and ample sustenance, and saving acts, all flowing from divine abundance in the worlds beyond. And say: Amen.

May heaven grant a universal peace and life for us and for all Israel. And say: Amen.

May the one who creates harmony above make peace for us, and for all Israel, and for all who dwell on earth. And say: Amen.

DERASH. When we recite the Kaddish Derabanan, we are thankful for the teachings of Torah (in its widest sense). We have received from those who have come before us—and we accept our own place as links in the chain of tradition. Every student becomes a teacher—what we have learned we will teach. We celebrate our sense of accomplishment, our feeling that we have gained richness from our study—and we re-affirm with this Kaddish, the honorable endeavor in which we have been engaged. We are a people of study and learning, teaching and receiving—*this* is critical to our collective Jewish life.

L.B.

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יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמָהּ רַבָּא בְּעָלְמָא דִּי כְּרָא כְּרַעוּתָהּ וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיָמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְנָא
קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמָהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלָּל שְׁמָהּ דְּקִדְשָׁא בְּרִיךְ הוּא
לְעָלְמָא (לְעָלְמָא On Shabbat Shuvah add: מִן כָּל בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמְרֵן בְּעָלְמָא וְאִמְרוּ אָמֵן:

עַל יִשְׂרָאֵל וְעַל רַבְּנָן וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן
וְעַל כָּל מָאן דְּעָסְקִין בְּאוּרֵיתָא דִּי בְּאַתְרָא הָדִין וְדִי בְּכָל אֲתָר
וְאַתָּר יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא תָּנָא וְחֲסִידָא וְרַחֲמִין וְחַיִּין אֲרִיכִין
וּמְזוּנֵי רוּיְחֵי וּפְרָקְנָא מִן קָדָם אַבוּהוֹן דְּבִשְׁמַיָּא וְאַרְעָא וְאִמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְזָמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵּבֵל וְאִמְרוּ אָמֵן:

From the cowardice that shrinks from new truth,
From the laziness that is content with half-truths,
From the arrogance that thinks it knows all truth,
O, God of truth, deliver us.

M.M.K.

COMMENTARY. Most scholars agree that Kaddish Derabanan is the most ancient form of the Kaddish prayer. It was used at the conclusion of study long before the Kaddish became a prayer for mourners. Its prayer is that the efforts of both students and teachers bring holiness and a sense of the divine presence into the world. This in turn should help them formulate a vision of peace that they can spread to all Israel, and ultimately to all the world. Kaddish Derabanan, like all forms of the Kaddish, thus brings us in touch with the central purpose of prayer.

D.A.T.

A psalm. A song for dedication of the house. Of David.

I exalt you, GLORIOUS ONE, because you have delivered me; you gave my enemies no joy on my account.

DEAR ONE, my God, I have cried out to you, and you have made me whole.

REDEEMER, you have raised my spirit from the land of no return, you revived me from among those fallen in a pit.

Sing out to THE ALMIGHTY, fervent souls, be thankful when you call God's holiness to mind.

For God is angry for a moment, but shows favor for a lifetime; though one goes to bed in weeping, one awakes in song.

And I, how I exclaimed in my security: I cannot fail!

PROTECTOR, when you wished, you raised my mountain's strength, and when you hid your face, I was afraid.

To you, THE FOUNT OF LIFE, I used to call, and from my benefactor I sought help unmerited:

"What use in my blood's waste?

What benefit, my going down into the pit?

Can dust acknowledge you? Can it declare your truth?

Hear, O HIDDEN ONE, deal graciously with me,
SUPERNAL ADVOCATE, become a help for me!"

You changed my mourning to an ecstatic dance,
you loosed my sackcloth, and girded me with joy,

that glory might sing out to you, and not be still!

To you, my God, I always shall give thanks.

Psalm 30

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מְזִמּוֹר שִׁיר־חֲנֻכַּת הַפֵּית לְדָוִד:
 אֲרוּמָמָה יְהוָה כִּי דָלִיתָנִי וְלֹא־שָׁמַחַת אִיבִי לִי:
 יְהוָה אֱלֹהֵי שׁוֹעֲתִי אֱלֹהֵי וְתַרְפָּאֲנִי:
 יְהוָה הָעֲלִיתָ מִן־שָׂאוֹל נַפְשִׁי חַיִּיתָנִי מִיַּרְדֵּי־בֹר:
 וְזָמְרוּ לִיהוָה חֲסִידָיו וְהוֹדוּ לְזִכֵּר קִדְשׁוֹ:
 כִּי רָגַע בְּאֶפֶס חַיִּים בְּרִצּוֹנוֹ בְּעָרֵב יִלִּין בְּכִי וּלְפָקֶר רִנָּה:
 וְאֲנִי אֲמַרְתִּי בְּשִׁלּוֹי בְּלִיאָמוֹט לְעוֹלָם:
 יְהוָה בְּרִצּוֹנָה הָעֲמִדְתָּהּ לְהַרְרִי עוֹ הַסִּתְרָתָהּ פָּנֶיהָ הָיִיתִי נִבְהָל:
 אֱלֹהֵי יְהוָה אֶקְרָא וְאֶל־אֲדֹנָי אֶתְחַנֵּן:
 מִה־כָּצַע בְּדָמִי בְּרִדְתִּי אֶל שְׁחַת הַיּוֹדָה עֶפֶר הַיִּגִּיד אֲמַתָּה:
 שְׁמַע־יְהוָה וְתַנְּנִי יְהוָה הִיְהִיעֲזֹר לִי:
 הִפְכָּת מִסִּפְדִּי לְמַחֹל לִי פִתַּחְתָּ שָׁקִי וְתֹאזְנִי שְׂמָחָה:
 לְמַעַן יִזְמְרָה כְּבוֹד וְלֹא יִדָּם יְהוָה אֱלֹהֵי לְעוֹלָם אֻדָּה:

Eleha adonay ekra ve'el adonay et-hanan.

Shema adonay vehoneni adonay heyey ozer li.

KAVANAH. Focus on one of the psalms, one image, one verse or one word.
 Savor it. Let its fullness move you. Move at your own speed, easing yourself
 into the psalmist's vision. Let it become yours. L.W.K.

COMMENTARY. The phrases of the psalms are applicable to people in many
 life situations. If one image in a psalm does not speak to us, it is likely
 that it speaks to someone else in the congregation with whom we pray.

H.L.

175 / CONCLUDING PSALM

PESUKEY DEZIMRAH / VERSES OF PRAISE

For an alternative Pesukey Dezimrah, see Perek Shirah, page 704. For additional readings, see pages 739-766.

Blessed is the one who spoke and all things came to be!

Blessed are you!

Blessed, who created all in the beginning!

Blessed is your name!

Blessed is the one who speaks and acts!

Blessed are you!

Blessed, who determines and fulfills!

Blessed is your name!

Blessed, who deals kindly with the world!

Blessed are you! ↪

COMMENTARY. *Baruh She'amar*. Our morning psalm service begins with the words "Blessed is the one who spoke." We begin to pray by proclaiming the divinity and great power of words themselves. The prayerbook conveys our sense of inadequacy of coming before God with human language. How can words ever be adequate vehicles for expressing our most inward thoughts?

A.G.

COMMENTARY. The God affirmed in the words of *Baruh She'amar* may be understood in either concrete anthropomorphic terms or in a more abstract manner. It is the latter view with which we Reconstructionists are most comfortable. Our God is not a person who promises and fulfills as a human being would. In speaking of a God who fulfills promises, we express our basic trust in life and our affirmation that goodness and godliness have their own reward.

A.G.

פְּסוּקֵי דְזִמְרָה

For an alternative Pesukey Dezimrah, see Perek Shirah, page 705. For additional readings, see pages 739-766.

בָּרוּךְ הוּא:	בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם
בָּרוּךְ שְׁמוֹ:	בָּרוּךְ עוֹשֶׂה בְּרָאשִׁית
בָּרוּךְ הוּא:	בָּרוּךְ אוֹמֵר וְעוֹשֶׂה
בָּרוּךְ שְׁמוֹ:	בָּרוּךְ גּוֹזֵר וּמְקַיֵּם
בָּרוּךְ הוּא: ←	בָּרוּךְ מְרַחֵם עַל הָאָרֶץ

Baruh she'amar vehayah ha'olam.
 Baruh oseh vereyshit.
 Baruh omer ve'oseh.
 Baruh gozer umkayem.
 Baruh merahem al ha'aretz.

Baruh hu.
 Baruh shemo.
 Baruh hu.
 Baruh shemo.
 Baruh hu. ←

Blessed is the one who spoke and the world became.
 Blessed is the one.
 Blessed is the one who in the beginning gave birth.
 Blessed is the one who says and performs.
 Blessed is the one who declares and fulfills.
 Blessed is the one whose womb covers the earth.
 Blessed is the one whose womb protects all creatures.
 Blessed is the one who nourishes those who are in awe of Her.
 Blessed is the one who lives forever, and exists eternally.
 Blessed is the one who redeems and saves.
 Blessed is God's name.

Naomi Janowitz and Margaret Moers Wenig

Blessed, who acts kindly toward all creatures!
 Blessed is your name!
 Blessed, who responds with good to those in awe!
 Blessed are you!
 Blessed, who removes the dark and brings the light!
 Blessed is your name!
 Blessed is the one who lives eternally and lasts forever!
 Blessed are you!
 Blessed, who delivers and redeems!
 Blessed are you and your name!

COMMENTARY. *Baruh She'amar* is the rabbinic composition that introduces *Pesukey Dezimrah*/Verses of Praise, which traditionally is compiled from biblical passages, primarily from Psalms.

The focus of *Birhot Hashahar* is on physical awakening. In *Pesukey Dezimrah* the kaleidoscopic imagery awakens our emotions. Just as we find our own pace walking through art museums, so *Pesukey Dezimrah* invites each of us to wander amidst its visions. On different days, different imagery comes to life. *Pesukey Dezimrah* moves us toward prayerfulness, toward readiness to join in spiritual community.

D.A.T.

DERASH. *Pesukey Dezimrah* begins with an apology for verbal prayer. It is only because God “spoke the world into being” that we dare to assume that words can serve as the vehicles for our deepest prayers. In participating in verbal prayer, we somehow partake of that same act of Divine word-power through which the world was created. A Hasidic comment on the opening line of *Baruh She'amar* translates it: “A *baruh* (blessing) that is said and creates a world—that’s a *baruh*!”

A.G.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 178

ברוך שְׁמוֹ:	ברוך מְרַחֵם עַל־הַבְּרִיּוֹת
ברוך הוּא:	ברוך מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו
ברוך שְׁמוֹ:	ברוך מַעֲבִיר אֶפְלָה וּמְבִיא אוֹרָה
ברוך הוּא:	ברוך חַי לְעַד וְקַיָּים לְנֶצַח
ברוך הוּא וּבְרוּךְ שְׁמוֹ:	ברוך פּוֹדֶה וּמַצִּיל

Baruh merahem al haberiyot.	Baruh shemo.
Baruh meshalem sahar tov lire'av.	Baruh hu.
Baruh ma'avir afelah umevi orah.	Baruh shemo.
Baruh hay la'ad vekayam lanetzah	Baruh hu.
Baruh podeh umatzil.	Baruh hu uvaruh shemo.

ברוך מרחם על הבריות / Blessed, who acts kindly toward all creatures.
As God nurtures and cares, so should we.

AVOT DE RABBI NATAN 11A (ADAPTED BY L.W.K.)

COMMENTARY. According to the Mishnah, some Jews regularly meditated for an hour before beginning public prayer. As the public prayer service expanded, this time of personal preparation became filled with a collection of psalms and other biblical selections that became known as *Pesukey Dezimrah*—"Verses of Song". Rabbinic literature records many variations of *Pesukey Dezimrah*, but common to all versions are selections from Psalms 146-150, known as the "Hallel Psalms" because they feature variations of that term as a praise of God. Another important Hallel psalm—136—is also a traditional part of this section. The central importance of these psalms indicates that the major theme of *Pesukey Dezimrah* is the praise (Hallel) of God. Indeed, the Talmud sometimes refers to *Pesukey Dezimrah* as the daily Hallel. S.S.

Blessed are you, THE EVERLASTING ONE, our God, the sovereign of all worlds. Divine one, who gave birth to all, the merciful, subject of praise upon our people's mouths, lauded and glorified upon the tongues of all who love and serve you. And through these, the songs sung by your servant David, may we hail you, SOURCE OF BEING. With praises and with melodies we celebrate your greatness, and we praise you, glorify you, call to mind your Name, and crown you as our sovereign, God of ours, the only one, the living one, throughout all worlds. The one who reigns, lauded and glorified unto the end of time, whose name is ever great. Blessed are you, THE ONE, the sovereign hailed in songs of praise.

COMMENTARY. Although the patchwork of psalms and praises known as *Pesukey Dezimrah* is said to have evolved centuries after the prayer service itself, one can sense in this preface to the service an important echo of worship in biblical times—both the daily service of priests and Levites in the Temple, and the prayers of pilgrims ascending to the Holy City for the seasonal festivals. This bold appropriation of historical memory, undertaken in a period of exile and dispersion, affirms the continuity of biblical Israel with the later people Israel—in effect, inscribing the image of the former upon the latter. All of the themes and moods of the service are present in *Pesukey Dezimrah*. J.R.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 180

ברוך אתה יהוה אלהינו מֶלֶךְ הָעוֹלָם: הָאֵל הָאֵב הַרְחֵמֵנוּ הַמְהִל
 בְּפִי עַמּוֹ: מְשַׁבַּח וּמִפְאָר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו: וּבְשִׁירֵי דָוִד עַבְדְּךָ
 נְהַלֵּלְךָ יְהוה אֱלֹהֵינוּ: בְּשִׁבְחוֹת וּבְמִירוֹת נִגְדְּלֶךָ וּנְשַׁבְּחֶךָ וּנְפָאֲרֶךָ
 וְנִזְכִּיר שְׁמֶךָ וְנִמְלִיכֶךָ מִלְכָּנוּ אֱלֹהֵינוּ יִיחִיד חַי הָעוֹלָמִים: מֶלֶךְ
 מְשַׁבַּח וּמִפְאָר עַד-עַד שְׁמוֹ הַגָּדוֹל: בְּרוּךְ אַתָּה יְהוה מֶלֶךְ מְהִל
 בְּתִשְׁבָּחוֹת:

Baruḥ atah adonay eloheynu meleḥ ha'olam. Ha'el ha'av
 haraḥaman hamhulal befi amo. Meshubah umfo'ar bilshon
 ḥasidav va'avadav. Uvshirey david avdeḥa nehaleleḥa adonay
 eloheynu. Bishvaḥot uvizmirot negadeleḥa unshabeḥaḥa
 unf'ereḥa venazkir shimeḥa venamliḥeḥa malkenu eloheynu
 yaḥid ḥey ha'olamim. Meleḥ meshubah umfo'ar adey ad shemo
 hagadol. Baruh atah adonay meleḥ mehulal batishbaḥot.

DERASH. Rabbi Simlay said: "A person should arrange praise of the Holy
 One and then pray" (Talmud Beraḥot 32a). *Pesukei Dezimrah* is a prepara-
 tion. It helps our transition into prayer.

L.W.K. (ADAPTED)

Give thanks to THE MAGNIFICENT, call on the name,
make known among all peoples God's great deeds.

Sing songs of God, make melody for God,
converse about God's wondrous acts.

Celebrate the holy name,
God will delight the heart of those who seek THE ONE.

Inquire of THE HOLY ONE and gather strength,
search out the divine presence always.

Call to mind the wondrous things God did,
the acts of wonderment, the judgments of God's mouth.

Sing to THE INCOMPARABLE throughout the earth,
bring news, from one day to the next, of divine help.

Tell among the nations of God's glory,
amid all peoples, of God's wondrous acts.

For great is THE ETERNAL, celebrated mightily,
and awesome, above all false gods,

for all the gods of popular imaginings are mere idols,
but THE CREATOR alone made the heavens.

I Chronicles 16:8-12, 23-26

הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו:	הוֹדוּ לַיהוָה קְרָאוּ בְּשֵׁמוֹ
שִׁיחוּ בְּכָל־נַפְלְאוֹתָיו:	שִׁירוּ לוֹ זִמְרוֹלוֹ
יִשְׁמַח לֵב מְבַקְשֵׁי יְהוָה:	הִתְהַלְלוּ בְּשֵׁם קֹדֶשׁוֹ
בִּקְשׁוּ פָנָיו תָּמִיד:	דְּרֹשׁוּ יְהוָה וְעֻזּוֹ
מִפְתִּיּוֹ וּמִשְׁפָּטֵי־פִיהוּ:	זְכְּרוּ נַפְלְאוֹתָיו אֲשֶׁר עָשָׂה
בִּשְׂרוּ מִיּוֹם־אֲלֵיּוֹם יְשׁוּעָתוֹ:	שִׁירוּ לַיהוָה כָּל־הָאָרֶץ
בְּכָל־הָעַמִּים נַפְלְאוֹתָיו:	סִפְּרוּ בְּגוֹיִם אֶת־כְּבוֹדוֹ
וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים:	כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד
	* כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים וַיהוָה שְׁמַיִם עָשָׂה:

הוֹדִיעוּ בְּעַמִּים / search out the divine presence always. The Hebrew literally reads "Seek His face always." The religious person is one who knows in each situation how to seek "the face of God." Whatever befalls us and wherever life may lead, we find ourselves still seeking. Each unique human situation calls upon us to find God's presence and act upon it in a unique way.

A.G.

DERASH. The service of gratitude is eternal. As the Rabbis put it (Leviticus Rabah 9), though in the time to come all sacrifices will cease, the thank-offering will never cease. It will last on in eternity; thanksgiving will never become obsolete in the realms of spiritual bliss. A world full of praise—how near to heaven it would be! We must bring ourselves into line with such ideals. Our worship must not be impatient supplication, but patient praise. We must think less of what we lack, more of what we have.

M.M.K.

A song of triumph. A psalm of David.

The skies recount the glory of divinity,
God's handiwork the heavens' dome declares.

Day after day pours forth its evidence,
night after night expresses knowledge of it,

yet without speech and without words,
without their voice being heard.

Through all the earth their chord goes forth,
and to the farthest reaches of the globe, their phrase.

For the sun a tent is placed in their domain,
and it is like a bridegroom stepping from his canopy,
rejoicing like a mighty runner on his course,

the borders of the heavens are his starting point,
his orbit runs beyond their other edge,
with nothing hidden from his warmth. ֿ

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֱלֹהִים / The skies recount the glory of divinity. The Hebrew verb *mesaperim* ("recount") is associated by the rabbis with the word "sapphire." The verse would then mean, "The heavens shine like sapphire with the glory of God." A.G.

קִינָה / their chord, literally, their line/chord, here understood as a musical chord. Belief in "the music of the spheres," a notion shared by many cultures in the ancient and medieval world, is perhaps reflected here, and it bears interesting resonance with conceptions of the cosmos advanced in modern physics and astronomy. The music of the spheres and that of the psalmist stand in a certain parallel. J.R.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 184

לְמַנְצֵחַ מְזֻמּוֹר לְדָוִד:
הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל וּמַעֲשֵׂה יָדָיו מְגִיד הַרְקִיעַ:
יוֹם לַיּוֹם יִבְיַע אֱמֶר וְלַיְלָה לַלַּיְלָה יַחְוֶה־דָּעַת:
אֵין אֱמֶר וְאֵין דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם:
בְּכָל־הָאָרֶץ יֵצֵא קוֹם וּבִקְצֵה תִּבֵּל מְלִיָּהֶם לִשְׁמֹשׁ שָׁם אֱהֵל בָּהֶם:
וְהוּא בְּחֶתֶן יֵצֵא מִחֶפְתּוֹ יֹשִׁישׁ כְּגִבּוֹר לְרוּץ אֶרֶח:
מִקְצֵה הַשָּׁמַיִם מוֹצֵאוֹ וּתְקוּפָתוֹ עַל־קִצּוֹתָם וְאֵין נִסְתָּר מִחֶמְתּוֹ: —

Nature is God's niggun,
a wordless melody of unfolding Life.
To awaken to God we must hear the *nigun*.
To awaken to God we must listen in deep silence.
Silence arises when thinking ceases.
If we would know God
we must quiet the mind,
cease the chatter that passes for knowledge
when in fact it only flatters the foolish.
We cannot live without words
but let us not imagine that words are sufficient.
As a symphony needs rest to lift music out of noise,
so we need Silence to lift Truth out of words.

R.M.S.

KAVANAH. There are two things that fill my soul with holy reverence and
ever-growing wonder—the spectacle of the starry sky that virtually annihi-
lates us as physical beings, and the Moral Law that raises us to infinite
dignity as intelligent agents.

IMMANUEL KANT

The Torah of THE ONE is flawless, it restores the soul,
 the testimony of THE ONE is true, it makes wise the simple,
 precepts of THE ONE are sure, they make the heart rejoice,
 the mitzvah of THE ONE is clear, it gives light to the eyes,
 fear of THE ONE is pure, it stands eternally,
 the judgments of THE ONE are true, together they are just,
 desired more than gold, and greater than the purest gold,
 sweeter than honey, than the nectar of a honeycomb!

Your servant, too, is being enlightened by them,
 in their preservation is great consequence.

Our petty failures, who can understand?
 From hidden faults declare me clean!

And from premeditated ones, as well, protect your servant.
 Do not let them govern me!

Then might I be perfect, cleared of grave wrongdoing.

May the utterances of my mouth be pleasing,
 the conceptions of my heart, before you,
 PRECIOUS ONE, my rock, my champion.

Psalms 19

COMMENTARY. Rabbi Kaplan used to say that if you want to discover the truth of a statement about God, you must invert it. He would then state, "The Torah of God is flawless, restoring the soul" should be read "whatever restores the soul is the Torah of God." M.S.

תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ
 עֲדוֹת יְהוָה נֶאֱמָנָה מַחְפִּימַת פֶּתִי:
 פְּקוּדֵי יְהוָה יִשְׁרִים מְשַׁחֲיֵלֵב
 מִצְוֹת יְהוָה בָּרָה מְאִירַת עֵינָיִם:
 יִרְאֵת יְהוָה טְהוֹרָה עוֹמֶדֶת לְעַד
 מְשַׁפְּטֵי־יְהוָה אֶמֶת צְדָקוֹ יַחְדּוֹ:

הַנְּחַמְדִּים מְזֻהָב וּמְפֹזָר רַב וּמְתוּקִים מְדַבֵּשׁ וְנֹפֶת צוּפִים:
 גַּם־עֲבֹדָה נְזָהָר בָּהֶם בְּשִׁמְרָם לֶעֱקֹב רַב:
 שְׂגִיאוֹת מִי־בֵין מְנַסְתָּרוֹת נִלְגִּי:
 גַּם מִזִּדִּים חֹשֶׁךְ עֲבֹדָה אֶל־יִמְשְׁלוּ־בִי אֲזִי אֵיתָם וְנִלְיִתִי מִפֶּשַׁע רַב:
 *יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לִפְנֵי יְהוָה צוּרִי וְגֹאֲלִי:

Torat adonay temimah meshivat nafesh
 edut adonay ne'emanah mahkimat peti.
 Pikudey adonay yesharim mesamehey lev
 mitzvat adonay barah me'irat eynayim.
 Yirat adonay tehorah omedet la'ad
 mishpetey adonay emet tzadeku yahdav.

רב מפשע רב / *mipesha rav* / of grave wrongdoing is a wordplay on the boldly contrasting *umipaz rav*, "and greater than the purest gold," eight lines earlier, expressing the sharp difference between the perfection of divine utterance and the human imperfection of the psalm's speaker. J.R.

או איתם / then might I be perfect—the phrase is rendered in a subjunctive mood ("might" instead of "shall") to express the uncertainty and wishfulness—perhaps even wistfulness—of the speaker, who knows that even with God's help total human perfection is unattainable. J.R.

A psalm of David, when he changed his appearance feigning madness before the Philistine king Avimelech, who sent him on his way.

A blessing shall I speak for THE ALMIGHTY, at all times,
always is God's praise upon my mouth.

By THE INCOMPARABLE shall my soul celebrate,
and may the humble hear it and rejoice.

Give greatness to THE ONE along with me,
and let us elevate the divine name in unison.

Deeply have I searched for THE INEFFABLE,
and in all my trials, God has rescued me.

Have eyes turned toward God and be enlightened!

Oh, let not your faces darken in confusion!

Zero this person had, but when he called, GOD listened,
and in all his troubles, he was helped!

He had an angel of THE ONE stationed around him,
as around all those who fear GOD and are freed.

Taste then, and see how good THE FOUNT can be,
how happy is the person who finds refuge there.

You holy beings, have awe of THE DIVINE
there is no lack for those who tremble at it.

Cubs of the lion are at times in need and hungry,
but those who ask of GOD shall never lack the good.

Listen children, hear me out,
an awe for THE MYSTERIOUS I'll teach to you.

Might there be a person who wants life,
who desires days of seeking good?

Never let your tongue speak evil,
nor your lips pronounce deceit!

Swerve away from evil, perform good,
seek peace, and follow after it. ↩

לְדוֹד בְּשָׁנוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיִּגְרְשֵׁהוּ וַיֵּלֶךְ:	אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת
תָּמִיד תִּהְיֶה לְבָפִי:	בִּיהוָה תִּתְהַלֵּל נַפְשִׁי
וַיִּשְׁמְעוּ עֲנוּיִם וַיִּשְׁמְחוּ:	גִּדְּלוּ לַיהוָה אֹתִי
וַיִּגְדֹּמָמָה שְׁמוֹ יְחִדּוֹ:	דְּרָשְׁתִּי אֶת־יְהוָה וְעֲנֵנִי
וּמִכָּל־מַגְדֹּרוֹתַי הִצֵּילָנִי:	הִבִּיטוּ אֵלָיו וְנִהְרּוּ
וּפְנֵכֶם אֶל־יְחִיפָרוּ:	זֶה עָנִי קָרָא וַיְהוָה שָׁמַע
וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוּ:	חֲנָה מִלְּאִד־יְהוָה
סָכִיב לִירְאָיו וַיַּחֲלֹצֵם:	טַעְמוּ וּרְאוּ כִי־טוֹב יְהוָה
אֲשֶׁרִי הִגָּבַר יְחֻסֵּה־בּוֹ:	יִרְאוּ אֶת יְהוָה קֹדְשׁוֹ
כִּי־אֵין מַחְסוֹר לִירְאָיו:	כְּפִירִים רָשׁוּ וְרָעִיבוּ
וְדֹרְשֵׁי יְהוָה לֹא־יִחְסְרוּ	
כָּל־טוֹב:	
יִרְאֵת יְהוָה אֶלְמֶדְכֶם:	לְכוֹ־בָנִים שְׂמֵעוּ־לִי
אֲהַב יָמִים לְרֵאוֹת טוֹב:	מִי־הָאִישׁ הִחַפֵּץ חַיִּים
וּשְׁפֹתֶיהָ מִדְּבַר מְרֻמָּה:	נֹצֵר לְשׁוֹנֶה מָרַע
בִּקֵּשׁ שְׁלוֹם וְרִדְפָהּ: ←	סוֹר מָרַע וַעֲשֵׂה־טוֹב

Mi ha'ish hehāfetz ḥayim ohev yamim lirot tov.
 Netzor leshoneḥa mera usfateḥa midaber mirmah.
 Sur mera va'asey tov bakesh shalom verodfehu.

COMMENTARY. Rabbi Kaplan used to say that we can only know God through the direct experience of the world. He would then cite the verse, 'טעמו וראו כי טוב ה' / Taste then and see how good THE FOUNT can be (Psalm 34:9). Buber made the same point when he said, "One who truly goes out to meet the world goes out also to God" (I and Thou). M.S.

NOTE. "He" has been used in the translation of several verses in this psalm because they refer specifically to King David. R.S.

189 / PSALM 34

Eyes of THE ONE look toward the righteous,
divine ears are trained upon their cry.
Present is GOD when evildoers act,
to ban them from the land of memory,
ZION'S GOD will listen when you cry
and from all your troubles God will save.
Quite near is THE OASIS to the broken-hearted,
and the despairing it will help.
Righteous one may be, with many troubles,
but from all of them THE LIVING WATERS save.
Showing care down to a person's bones,
God will not let a single one of them be broken.
The wicked ones will perish in their evil,
haters of the righteous will be summoned to account.
Powerful redeemer is THE ONE to those who serve,
all who trust in THE ETERNAL triumph over guilt.

Psalm 34

COMMENTARY. This psalm is an alphabetical acrostic. The English equivalents of the initial letters are based on the Hebrew, rather than the English, alphabet. The Tetragrammaton appears in this psalm, as in Psalm 29, eighteen times, the numerical equivalent of life. J.R.

וְאֶזְנִיו אֶל־שׁוֹעֲתָם:	עֵינָי יְהוָה אֶל־צְדִיקִים
לְהִכְרִית מֵאֶרֶץ זָכָרָם:	פָּנָי יְהוָה בְּעָשִׂי רָע
וּמִכָּל־צָרוֹתָם הִצִּילָם:	צָעְקוּ וַיְהוָה שָׁמַע
וְאֶת־דִּבְאֵי־דוֹחַ יוֹשִׁיעַ:	קָרֹב יְהוָה לְנִשְׁפָּרֵי־לֵב
וּמִכָּל־שִׁלְלוֹ יְהוָה:	רְפוֹת רָעוֹת צְדִיק
אֶחָת מִהֲנֶה לֹא נִשְׁפָּרָה:	שֹׁמֵר כָּל־עֲצֻמוֹתָיו
וְשֹׁנְאֵי צְדִיק יִאֲשָׁמוּ:	תָּמוּתָת רָשָׁע רָעָה
וְלֹא יִאֲשָׁמוּ כָּל־הַחוֹסִים בּוֹ:	* פָּדָה יְהוָה נַפְשׁ עַבְדּוֹ

COMMENTARY. "Will be summoned to account"... "triumph over guilt" —the Hebrew verb is the same in both verses: *yeshamu...lo yeshemu*. The rendering of these phrases is meant to capture the paradoxical theological and psychological implications of guilt: considered as a condition of responsibility before God, the concept of guilt is an important cornerstone of religious belief; considered as an emotion that can, sometimes inappropriately, lead a person into despair or self-hatred, a sense of guilt can sometimes be dangerous and wrong. Those who "triumph over" guilt master the crippling effects of guilt as an emotion; they will, however, retain their sense of right and wrong, and continue to hold themselves responsible before God.

J.R.

A prayer of Moses, the man of God.

My protector, you are our abode,
one generation to the next,

since before the mountains came to birth,
before the birthpangs of the land and world.

From eternity unto eternity, you are divine.

You return a person unto dust.
You say: Return, oh children of humanity!

Truly, a thousand years are in your eyes
like yesterday—so quickly does it pass—
or like the watchman's nighttime post.

You pour upon them sleep, they sleep.
When morning comes, it vanishes like chaff.

At dawn, life blossoms and renews itself,
at dusk, it withers and dries up.

Truly, we are consumed amid your anger,
and amid your wrath are made to tremble. ↩

COMMENTARY. Psalm 90 could be called a wisdom psalm. Its message is that the very eternity of God forces us to confront the shortness of human life and our own mortality. The psalmist calls out for the wisdom "to assess our days" and thus to gain an understanding heart. Facing mortality squarely and honestly, the psalmist, with great poignancy, calls out for as many joyous days as those we have experienced suffering and pain. The human capacity to arise from suffering and experience joy again is one of the greatest testimonies to God's presence. A.G.

תַּפִּלָּה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים
 אֲדַנִּי מַעֲזֹן אֹתָהּ הָיִיתָ לָּנוּ בְּרַר וְדָר:
 בְּטָרֶם הָרִים יִלְדוּ וַתַּחֲלִל אֶרֶץ וַתִּבֵּל
 וַיַּעֲזֹלְם עַד־עֹלָם אֹתָהּ אֵל:
 תָּשֵׁב אָנוּשׁ עַד־דָּכָא וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם:
 כִּי אֵלֶּף שָׁנִים בְּעֵינֶיהָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר
 וַאֲשַׁמְרָה בְּלִילָהּ:
 וְרַמְתָּם שָׁנָה יְהִיוּ בִּבְקָר כְּחֹצִיר יִחְלֶף:
 בִּבְקָר יִצִּיץ וְיִחְלֶף לְעָרֵב יִמְוִלֵּל וְיִבֹּשׁ:
 כִּי־כָלִינוּ בְּאַפָּהּ וּבְחֻמָּתָהּ נִבְהָלֵנוּ: ←

NOTE. Psalm 90. תַּפִּלָּה לְמֹשֶׁה אִישׁ הָאֱלֹהִים / A prayer of Moses, the man of God—A number of psalms are traditionally ascribed to authors other than David. This is the only one ascribed to Moses. The identification may rest on the psalmist's extreme humility before God, the psalm's desertlike mood, its stress on the nothingness of humanity and nature, and its pleading on behalf of human beings in the face of divine wrath. J.R.

COMMENTARY. תָּשֵׁב אָנוּשׁ עַד דָּכָא / You return a person unto dust. You say: Return...—This couplet captures, with some irony, two values of the word “return”: physical return of the human being to dust is suggested first, and the line that follows could allude to it, as well; or God's call could mean, “Repent, do *teshuvah*!” When the word appears again, some verses later, its meaning is deepened further: “Return, FOUNTAIN OF LIGHT!”—here, the prayer calls upon God to return from hiding or from anger, and be reconciled with humanity. Human and divine repentance mirror each other. The psalmist prays for this mutual return.

J.R.

You have placed our sins before your presence,
our hidden faults into the lamplight of your face.

Yes, all our days are emptied in your fire,
our years are finished off as but a murmur.

Years of our lifetime are but seventy
—perhaps, among the strongest, eighty years—

and most of them are toil and fatigue,
then quickly it all ends, we fly away.

Who knows the full strength of your fury?
Is our fear of you the equal of your wrath?

Oh, let us know how to assess our days,
how we may bring the heart some wisdom.

Return, FOUNTAIN OF LIGHT! How long?
Be reconciled with your servants!

Give us, at daybreak, the plenty of your love,
enable us to dance and to rejoice throughout our days.

Regale us for as many days as you have tortured us,
as many years as we have witnessed evil.

Let your accomplishments be visible to those who serve you,
let your beauty rest upon their children,

let our divine protector's pleasure be upon us,
and the labor of our hands, make it secure,

the labor of our hands ensure!

Psalm 90

PESUKEY DEZIMRAH/VERSES OF PRAISE / 194

שְׁתֵּה עֲוֹנֹתֵינוּ לְנִגְדָּךְ עֲלַמְנוּ לְמֵאֹר פְּנֶיךָ:
 כִּי כָל־יָמֵינוּ פָּנוּ בְּעִבְרָתְךָ כָּלֵינוּ שָׁנֵינוּ כְּמוֹ־הֶגֶה:
 יְמֵי־שָׁנוֹתֵינוּ בָּהֶם שִׁבְעִים שָׁנָה וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה:
 וְרַהֲבָם עָמַל וְאָזַן כִּי־גִזּוּ חֵישׁ וְנִצְפָּה:
 מִי־יֹרֵעַ עֹז אִפְּךָ וּכְיָרָאתְךָ עִבְרָתְךָ:
 לְמַנּוֹת יָמֵינוּ בֶּן הַדָּרַע וְנִבִּיא לִבֵּב חֲכָמָה:
 שׁוֹכֵה יְהוָה עַד־מָתִי וְהַנָּחֵם עַל־עֲבֹרֶיךָ:
 שִׁבְעָנוּ בַּבֶּקֶר חֲסִדָּךְ וְנִרְנְנָה וְנִשְׁמַחָה בְּכָל־יָמֵינוּ:
 שִׁמְחָנוּ בִּימֹת עֲצִיבָנוּ שָׁנוֹת רָאִינוּ רָעָה:
 יִרְאָה אֶל־עֲבֹרֶיךָ פֶּעֶלְךָ וְהִדְרָךְ עַל־בְּנֵיהֶם:
 * וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כֹּונָנָה עָלֵינוּ
 וּמַעֲשֵׂה יְדֵינוּ כֹּונָנָה: ←

Dwelling in the secret of the Highest,
in the shade of the Almighty does one lodge.

I say to THE ETERNAL ONE: My roof, my fortress tower,
my God, in whom I trust!

For One shall shelter you from trapper's snare,
from the disease that sweeps the villages.

Inside divine wings you are nestled,
beneath God's pinions you are housed,
a shield embracing is God's truth.

You shall not fear from nighttime terror,
from the arrow that soars by day,
from pestilence that stalks the gloom,
from feverish demon of the noon.

A thousand dangers fall away beside you,
yes, ten thousand of them, at your right.
To you, they can't draw near.

Just cast your eyes around,
the payment of the wicked you shall see.

For you, PRESENCE, are canopy to me,
Supernal One, you've offered your abode. ↪

PESUKEY DEZIMRAH/VERSES OF PRAISE / 196

יֵשֶׁב בְּסֹתֶר עֲלִיּוֹן בְּצֵל שְׁדֵי יִתְלוֹנָן:
 אָמַר לַיהוָה מַחְסִי וּמְצוּדָתִי אֱלֹהֵי אֲבֹטְחִיבוֹ:
 כִּי הוּא יִצְיִלָּהּ מִפֶּחַ יְקוֹשׁ מִדְּבַר הָוֹת:
 בְּאַבְרָתוֹ יִסָּד לָהּ וְתַחַת־כַּנְּפָיו תִּחְסֶה
 צִנָּה וְסִתְרָה אֲמָתוֹ:
 לֹא־תִירָא מִפֶּחַד־לֵיָּלָהּ מִחֵץ יְעוֹף יוֹמָם:
 מִדְּבַר בְּאֶפֶל יִהְיֶה מִקָּטָב יִשׁוּר צִהְרֵיָם:
 יִפֹּל מִצִּדָּהּ אֶלָּף וּרְכָבָה מִיִּמִּינָהּ
 אֵלֶיהָ לֹא יָגֵשׁ:
 רַק בְּעֵינֶיהָ תִּבְטֹחַ וְשִׁלְמַת רָשָׁעִים תִּרְאֶה:
 כִּי־אֲתָה יְהוָה מַחְסִי עֲלִיּוֹן שָׁמַת מְעוֹנָהּ: ←

NOTE. This psalm revels in the many words for the enclave of divine protection: secret [place], shade, fortress tower, wings, pinions, embracing, shield, canopy, abode, tent, angels, divine hands. J.R.

No evil shall befall you,
nor shall any plague approach your tent.

For God shall bid the angels to you,
to protect you upon all your paths.

On divine hands you shall be carried,
lest your foot should strike the rock.

On roaring lion and on python you shall tread,
you'll trample cub and crocodile.

Yes, in Me is her desire, I help her to survive,
I shall exalt her, for she knows my name.

He calls to Me, I answer him,
with him am I in time of trial.
I release him, and I pay him honor.

Long are the days I satisfy her with,
I look upon her with my saving help.

Long are the days I satisfy him with,
I look upon him with my saving help.

Psalm 91

NOTE. To achieve gender balance, the translator has exercised poetic
license in choosing pronouns here. D.A.T.

וַנִּגַע לֹא־יִקְרַב בְּאַהֲלָהּ:	לֹא־תֵאָנֶה אֵלֶיהָ רָעָה
לְשִׁמְרָהּ בְּכָל־דְּרָכֶיהָ:	כִּי מִלְאָכֶיהָ יִצְוֶה־לָּהּ
פֶּן־תִּגְּף בְּאֶבֶן רִגְלָהּ:	עַל־כַּפָּיִם יִשְׁאֹוּנָהּ
תִּרְמַס כְּפִיר וְתִנְיֹן:	עַל־שֹׁחַל וּפֶתֶן תִּדְרֹךְ
אֲשַׁנְּהוּ כִּי־יִדַע שָׁמַי:	כִּי בִי חֶשֶׁק וְאַפְלִטָּהּ
עֲמוּ אֲנֹכִי בְצָרָה	יִקְרָאֵנִי וְאֶעֱנֶהּ
אֲחַלֶּצֶהּ וְאֶכְבְּדֶהּ:	
וְאַרְאֶהוּ בִישׁוּעָתִי:	* אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ
וְאַרְאֶהוּ בִישׁוּעָתִי:	אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ

Oreḥ yamim asbi'ehu ve'arehu bishu'ati.

COMMENTARY. The “you” of this psalm is the worshipper, who comes into God’s presence seeking assurance of God’s protection in the travails of life. The worshipper and God begin the psalm in vastly different positions. God is *Elyon*, the Most High, while the worshipper is like a small bird that needs to be saved “from the fowler’s trap.” The worshipper needs shelter and protection, which God, “an encircling shield,” can provide. But these polarized positions change in the imagination as the psalm proceeds. Others may be subject to the terrors of night and the scourge of noonday, but under God’s protection, the worshipper walks invulnerably through life, safe from enemies and disease. At the end of the description, the worshipper becomes one of the mighty beings on the planet, trampling on lions and pythons. And God is not distant, but quite near at hand, speaking of being with the worshipper, answering each and every call. The voices that serve as intermediaries between the worshipper and God paradoxically convey the notion that we need no intermediary when we call on God.

H.L.

COMMENTARY. The function of angels in the Bible was primarily that of messengers as reflected in the Hebrew term *malah*. Though the Bible does refer to other kinds of angels, their function is quite sketchy. In the second Temple period, the lore about angels grew quite rapidly. At several points the Hebrew liturgy utilizes biblical excerpts in ways that reflect the later understanding of angels. This is particularly the case in the three forms of *Kedushah* found in the Shabbat and Festival morning service.

D.A.T.

199 / PSALM 91

Acknowledge THE ETERNAL, who is good,
 God's love is everlasting,
 praise the God of all the gods,
Ki le'olam hasdo,
 give thanks to the most powerful of powers,
 God's love is everlasting,
 who alone performed great, wondrous deeds,
Ki le'olam hasdo,
 maker of the heavens with sublime discernment,
 God's love is everlasting,
 founder of the earth upon the waters,
Ki le'olam hasdo,
 maker of the great light orbs,
 God's love is everlasting,
 sunlight for dominion of the day,
Ki le'olam hasdo,
 moon and stars to rule the night,
 God's love is everlasting,

COMMENTARY. An antiphonal psalm such as this one, which alternates individual verses with a single refrain chanted by all, helps to create a worshipping community. This psalm builds community around the group's awareness of God as creator of the world, and God as redeemer of Israel. In this abridged version of the psalm, verses 10-22 have been omitted. These verses narrate the killing of the Egyptian firstborn and Israel's exodus from Egypt, the crossing of the Sea of Reeds and the death of Pharaoh's army, the victorious battles in the wilderness against foreign peoples, and Israel's inheritance (by conquest) of the land of Canaan. While contemporary religious sensibilities preclude our rejoicing over the deaths of Israel's enemies, we nonetheless refer to the broad variety of redeeming acts in the phrase, "who amid our lowliness remembered." It is crucial that we remember who and where we have been, lest we forget the values that shaped us.

H.L.

הוֹדוּ לַיהוָה כִּי טוֹב	כִּי לְעוֹלָם חֲסִדוֹ:
הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים	כִּי לְעוֹלָם חֲסִדוֹ:
הוֹדוּ לְאֲדֹנֵי הָאֲדֹנִים	כִּי לְעוֹלָם חֲסִדוֹ:
לַעֲשֵׂה נִפְלְאוֹת גְּדִלוֹת לְבָדוֹ	כִּי לְעוֹלָם חֲסִדוֹ:
לַעֲשֵׂה הַשְׁמָיִם בְּתִבְנוּנָה	כִּי לְעוֹלָם חֲסִדוֹ:
לְרוֹקֵעַ הָאָרֶץ עַל הַמַּיִם	כִּי לְעוֹלָם חֲסִדוֹ:
לַעֲשֵׂה אוֹרִים גְּדִלִים	כִּי לְעוֹלָם חֲסִדוֹ:
אֶת הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם	כִּי לְעוֹלָם חֲסִדוֹ:
אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשָׁלוֹת בַּלַּיְלָה	כִּי לְעוֹלָם חֲסִדוֹ: ←

Hodu l'olam hasdo.	Ki le'olam hasdo.
Ki le'olam hasdo.	Ki le'olam hasdo.
Ki le'olam hasdo.	Ki le'olam hasdo.
Ki le'olam hasdo.	Ki le'olam hasdo.
Ki le'olam hasdo.	Ki le'olam hasdo.
Ki le'olam hasdo.	Ki le'olam hasdo.
Ki le'olam hasdo.	Ki le'olam hasdo.
Ki le'olam hasdo.	Ki le'olam hasdo.
Ki le'olam hasdo.	Ki le'olam hasdo.
Ki le'olam hasdo.	Ki le'olam hasdo.
Ki le'olam hasdo.	Ki le'olam hasdo.

COMMENTARY. הוֹדוּ לַיהוָה / Acknowledge THE ETERNAL. Psalm 136 is sometimes called the Great Hallel. Its resounding chorus of praise was probably sung by the Levites on festive occasions during second Temple times. The stanzas of the Psalm combine mention of the wonders of Creation and the history of Israel as signs of God's faithfulness. A.G.

who, amid our lowliness, remembered,
 Ki le'olam hasdo,
who unyoked us from our troubles,
 God's love is everlasting,
who gives sustenance to all of flesh,
 Ki le'olam hasdo!
Praises to the heavens' God,
 God's love is everlasting!

Psalm 136 (Selected Verses)

PESUKEY DEZIMRAH/VERSES OF PRAISE / 202

בִּי לְעוֹלָם חֶסֶד:

בִּי לְעוֹלָם חֶסֶד:

בִּי לְעוֹלָם חֶסֶד:

בִּי לְעוֹלָם חֶסֶד:

שְׁבִשְׁפִלְנוּ זָכַר לָנוּ

וַיִּפְרָקֵנוּ מִצָּרֵינוּ

נָתַן לָחֶם לְכָל בָּשָׂר

הוֹדוּ לַיָּל הַשָּׁמַיִם

Shebeshiflenu zaḥar lanu

Vayifrekenu mitzareynu

Noten leḥem leḥol basar

Hodu le'el hashamayim

Ki le'olam ḥasdo

Ki le'olam ḥasdo

Ki le'olam ḥasdo

Ki le'olam ḥasdo

Rejoice, you just ones, in THE SOURCE,
you who are upright, it is fitting to sing praise.

Give thanks to THE INCOMPARABLE upon the harp,
by ten-stringed lute, make melody for God,

yes, sing a new song to the One,
play heartily a melody with hornblast,

for the word of THE SUPERNAL ONE is true,
whose every deed is done in faith,

who loves the righteous and the just.
THE PROVIDER'S kindness fills the earth!

By THE CREATOR'S word the skies were made,
by breath of divine speaking all their host,

who gathered in a heap the ocean's waters,
placing into chambers all the deep.

Have awe of THE UNSEEN ONE, all the earth,
have dread of God, all dwellers of the globe,

for here was one who spoke and all things were,
who gave command and everything arose,

REDEEMER, who makes void the plans of nations,
who subverts the scheming among peoples.

The counsel of THE ETERNAL ONE shall stand forever,
God's meditations, from one generation to the next. ↵

לְיִשְׂרָאֵל נְאוּה תְהִלָּה:	רָנְנוּ צְדִיקִים בַּיהוָה
בְּנֶבֶל עָשׂוֹר וְמְרוֹלֹ:	הוֹדוּ לַיהוָה בְּכָבוֹד
הִיטִיבוּ נֶגֶז בְּתִרְוּעָה:	שִׁירוּ לוֹ שִׁיר חֲדָשׁ
וְכָל־מַעֲשָׂהוּ בְּאִמּוּנָה:	כִּי־יִשָּׁר דְּבַר־יְהוָה
חֶסֶד יְהוָה מְלֵאָה הָאָרֶץ:	אֲהַב צְדָקָה וּמִשְׁפָּט
וּבְרֹחַ פִּיּוֹ כָל־צָבָאִם:	בְּדַבַּר יְהוָה שָׁמַיִם נַעֲשׂוּ
נִתְּן בְּאוֹצְרוֹת תְּהוֹמוֹת:	כִּנֹּס כִּנְד מִי הַיָּם
מִמָּנּוּ יִגְדּוּ כָל־יֹשְׁבֵי תֵבֵל:	יִירְאוּ מִיְהוָה כָּל הָאָרֶץ
הוֹאֲצֵה וַיַּעֲמֵד:	כִּי הוּא אָמַר וַיְהִי
הֵנִיא מִחֲשָׁבוֹת עַמִּים:	יְהוָה הִפִּיר עֲצַת גּוֹיִם
מִחֲשָׁבוֹת לְבוֹ לְדֹר וָדֹר: ←	עֲצַת יְהוָה לְעוֹלָם תַּעֲמֹד

What is a new song?
 When we break our habits of heart and mind
 We step out of the past and into the Present.
 What is new is what is no longer habitual.
 What is new is what arises out of the Moment.

R.M.S.

Happy is the nation who has THIS ONE for its God,
the people who has chosen this inheritance.

Far from the heavens does THE KEEPER watch,
beholds all children of humanity,

surveying, from the seat of rule,
all dwellers of the earth,

who fashions all their hearts as one,
who understands their every deed.

A king cannot be saved, however great his force,
no mighty one whose great strength can redeem.

His horse proves false for rescuing,
in the abundance of his force he can't be saved.

But see! GOD'S eye looks toward the awestruck,
those who yearn for divine love,

for saving of their souls from death,
and giving them, amid their hunger, life.

Our spirit has awaited THE ETERNAL,
who is for us a help and shield.

Through One alone our heart rejoices,
in whose holy name we place our trust.

May your kindness be upon us,
just as we have placed our hope in you.

Psalm 33

הָעַם בָּחַר לַנִּחְלָה לוֹ:	אֲשֶׁרִי הַגּוֹי אֲשֶׁר־יְהוָה אֱלֹהָיו
רָאָה אֶת־כָּל־בְּנֵי הָאָדָם:	מִשְׁמָיִם הִבִּיט יְהוָה
אֶל כָּל־יֹשְׁבֵי הָאָרֶץ:	מִמְכוֹן־שִׁבְתּוֹ הַשָּׁמַיִת
הַמִּבִּין אֶל־כָּל־מַעֲשֵׂיהֶם:	הַיֹּצֵר לֶחֶד לֶבֶם
גִּבּוֹר לֹא־יִנָּצַל בְּרִב־פָּח:	אִין הַמֶּלֶךְ נוֹשָׁע בְּרִב־חָיִל
וּבִרְבַּ חֵילוֹ לֹא יִמָּלֵט:	שֹׁקֵר הַסּוֹס לְתַשׁוּעָה
לְמַיְחֲלִים לְחַסְדּוֹ:	הִנֵּה עֵין יְהוָה אֶל־יִרְאָיו
וּלְחַיּוֹתָם בְּרָעַב:	לְהַצִּיל מִמּוֹת נַפְשָׁם
עֲזָרְנוּ וּמִגִּלְנוּ הוּא:	נַפְשֵׁנוּ חִכְתָּה לַיהוָה
כִּי בָשָׂם קָדְשׁוֹ בְּטָחָנוּ:	* כִּי־כּוֹ יִשְׁמַח לִפְנֵינוּ
כַּאֲשֶׁר יַחֲלִנּוּ לָךְ:	יְהִי־חֶסֶדְךָ יְהוָה עָלֵינוּ

A psalm. A song for the day of Shabbat.

A good thing to give thanks to THE ETERNAL,
to sing out to your name supreme,

to tell about your kindness in the morning,
and your faithfulness at night,

on ten-stringed lyre and on flute,
with melodies conceived on harp,

for you, ALMIGHTY ONE, elate me with your deeds,
I'll sing about the actions of your hands.

How great your deeds have been, SUPERNAL ONE,
your thoughts exceedingly profound.

Of this the foolish person cannot know,
of this the shallow cannot understand.

For though the wicked multiply like weeds,
and evildoers sprout up all around,

it is for their destruction for all time,
but you, MAJESTIC ONE, are lifted high eternally, ↺

It is good to give thanks.
Why? Does God need our praise?
No.

We do.
To awaken to Wonder
to holiness
to God.

It is good to give thanks
for through thanksgiving comes awakening.

R.M.S.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 208

מִזְמוֹר שִׁיר לְיוֹם־הַשַּׁבָּת:

וּלְזַמֵּר לְשִׁמְחָה עֲלִיוֹן:	טוֹב לְהוֹדוֹת לַיהוָה
וְאִמּוֹנָתָהּ בַּלֵּילוֹת:	לְהַגִּיד בַּבֹּקֶר חֶסֶדָהּ
עָלֵי הַגִּיּוֹן בְּכִנּוֹר:	עָלֵי־עֲשׂוֹר וְעָלֵי־נֶבֶל
בְּמַעֲשֵׂי יְדֶיהָ אֲרִנּוֹ:	כִּי שִׁמְחָתָנִי יְהוָה בְּפַעֲלָהּ
מְאֹד עָמְקוּ מַחֲשַׁבְתֶּיהָ:	מִהֲגִדְלוֹ מַעֲשֵׂיהָ יְהוָה
וּכְסִיל לֹא־יָבִין אֶת־זוֹאת:	אִישׁ־בָּעֵר לֹא יָדַע
וַיִּצְיָצוּ כָל־פִּעְלֵי אֱוֹן	בְּפֶרֶחַ רָשָׁעִים כְּמוֹ־עֵשֶׂב
לְהִשָּׁמְדָם עַד־יָעַר:	
וְאַתָּה מָרוֹם לְעֵלִים יְהוָה: —	

Mizmor shir leyom hashabbat.

Tov lehodot ladonay

Lehagid baboker ḥasdeḥa

Aley asor va'aley navel

ulzamer leshimeḥa elyon.

ve'emunateḥa baleylot.

aley higayon beḥinor.

COMMENTARY. Beautiful in many respects, this twice-recited (evening and morning) Sabbath psalm also contains affirmations which do not flow easily from our lips: the wicked, despite their apparent success, are destined to perish (verses 8-10), while the righteous are destined to flourish (verses 13-15). Who, observing the vast human traumas of this century, can say these words with full conviction?

Isn't this psalm facile, smug? At moments of harassment or discouragement, so it may seem; but during the composed times of quiet reflection, such as Shabbat, it appears closer to the truth than its cynical opposite. Historically, a good case can be made that evil eventually destroys itself; philosophically, it can be convincingly argued that evil contains its own self-destruction, its own internal contradiction.

Yet this vision is far from our present reality, especially when applied to individual cases. With reason Rashi construes the phrase *leyom hashabbat* for the Sabbath Day in the first verse of the psalm as referring to *olam shekulo Shabbat*, a world-in-the-making when all will be serene. E.G.

behold your enemies, RESPLENDENT ONE,
behold, your enemies are lost,

all evildoers shall be scattered.

You raise my horn like that of the triumphant ox;
I am anointed with fresh oil.

My eye shall gaze in victory on my enemies,
on all who rise against me to do harm;

my ears shall hear of their demise.

The righteous flourish like the palm trees,
like cedars of Lebanon they grow,

implanted in the house of THE ALL KNOWING ONE
amid the courtyards of our God they bear fruit.

In their old age, they'll put forth seed,
fleshy and fresh they'll ever be,

to tell the uprightness of ONE ALONE,
my Rock, in whom no fault resides.

Psalms 92

PESUKEY DEZIMRAH/VERSES OF PRAISE / 210

כִּי הִנֵּה אֵיכָּה יְהוָה	כִּי הִנֵּה אֵיכָּה יְהוָה
יִתְפָּרְדּוּ כָּל-פְּעָלֵי אָוֶן:	יִתְפָּרְדּוּ כָּל-פְּעָלֵי אָוֶן:
וְתָרֵם כְּרָאִים קֶרְנִי	וְתָרֵם כְּרָאִים קֶרְנִי
וְתִבַּט עֵינִי בְּשׂוֹרֵי	וְתִבַּט עֵינִי בְּשׂוֹרֵי
תִּשְׁמַעְנָה אָזְנִי:	תִּשְׁמַעְנָה אָזְנִי:
כְּאֲרוֹ בַּלְבָּנוֹן יִשְׁגֶּה:	צַדִּיק כְּתָמָר יִפְרַח
בְּחֲצֹרֹת אֱלֹהֵינוּ יִפְרִיחוּ:	שְׁתוּלִים בְּבֵית יְהוָה
דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:	* עוֹד יִנּוּבּוֹן בְּשִׁיבָה
צוּרֵי וְלֹא-עוֹלָתָהּ בּוֹ:	לְהַגִּיד כִּי־יָשָׁר יְהוָה

Tzadik katamar yifrah, ke'erez balvanon yisgeh.
 Shetulim beveyt adonay, behatzrot eloheynu yafrihu.
 Od yenuvun beseyvah, deshenim vera'ananim yihyu.
 Lehagid ki yashar adonay, tzuri velo avlatah bo.

COMMENTARY. צַדִּיק כְּתָמָר יִפְרַח / the righteous flourish like the palm trees.
 Unlike other trees, the palm brings forth each new branch from its very heart. So, too, the *tzadik*: *tzadikim* reach outward from their very depths.
 There are no superficial branches on their trees. The righteous are as open as palms, as strong and straight as cedars. Such people remain fresh and fruitful even in their old age.

A.G.

THE ETERNAL reigns, is clothed in majesty,
THE INVISIBLE is clothed, is girded up with might.

The world is now established,
it cannot give way.

Your throne was long ago secured,
beyond eternity are you.

The rivers raise, O MIGHTY ONE,
the rivers raise a roaring sound,

the floods raise up torrential waves,
but louder than the sound of mighty waters,
more exalted than the breakers of the sea,

raised up on high are you, THE SOURCE.

Your precepts have retained their truth,
and holiness befits your house,

ETERNAL ONE, forever and a day.

Psalm 93

Some congregations recite Ashrey (Psalm 145, page 428) here.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 212

יהוה מִלֵּךְ גִּאֲוֹת לְבָשׁ לְבָשׁ יְהוָה עֹז הַתְּאֲזָר
 אֶף־תִּכּוֹן תִּבְלַל בְּלִי־תִמוּט:
 נִכּוֹן כְּסֵאָךְ מֵאֵז מֵעוֹלָם אֲתָה:
 נִשְׁאֹו נְהָרוֹת יְהוָה נִשְׁאֹו נְהָרוֹת קוֹלָם
 יִשְׁאֹו נְהָרוֹת דְּכָכִים:
 מִקְלֹוֹת מַיִם רַבִּים אֲדִירִים מִשְׁפְּרִי־יָם
 אֲדִיר בְּמָרוֹם יְהוָה:
 * עֲרֹתֶיךָ נֶאֱמְנוּ מְאֹד לְבֵיתְךָ נֶאֱוָה־קֶדֶשׁ יְהוָה לְאֶרֶץ יָמִים:

Some congregations recite Ashrey (Psalm 145, page 429) here.

COMMENTARY. How often it feels that the chaos in our world – and the chaotic feelings in our hearts – could overwhelm us! The central Jewish article of faith that God is one and that the world is therefore one, that the world makes sense, stands as an assertion that the forces of chaos will not ultimately prevail. The floods raise up torrential waves, but we listen for the one reality that can overwhelm the mighty waters. D.A.T.

A Song for the Ascents.

I lift my eyes up to the hills.
from where does my help come?

My help is from THE UNSEEN ONE,
the maker of the heavens and the earth,

who will not cause your foot to fail.
Your protector never slumbers.

Behold the one who slumbers not, who never sleeps,
the guardian of Israel.

THE ABUNDANT ONE preserves you,
THE WATCHFUL ONE, your shelter, at your right hand a support.

By day, the sun will not afflict you,
nor the moonlight by the night.

THE VIGILANT shall guard you from all evil,
and will keep your lifebreath safe.

THE SHEPHERD guard your going out and coming in,
from now unto eternity.

Psalm 121

KAVANAH. Often prayer seeks to turn our thoughts towards God; at other times it directs our attention towards ourselves, and sometimes these two poles are held in intimate relation, as in the opening outcry of the psalm: "I lift my eyes up to the hills: from where does my help come?" Had the life-sustaining force we call God not been with us, how could we possibly have survived calumny and contempt, pogroms and persecutions? Given the perils and pains of Jewish history, our continued existence as a people is not easy to account for in the usual reasoned terms of causal explanation.

Might we then succumb, if only for a moment, to the cry of the psalmist, and give voice to our astonished recognition that our existence is surely by the grace of God, a gift that surpasses explanation. E.G.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 214

שִׁיר לַמַּעֲלוֹת אֲשָׁא עֵינַי אֶל־הַהָרִים מֵאֵין יָבֹא עֲזְרִי:
 עֲזְרִי מֵעַם יְהוָה עֹשֶׂה שְׁמַיִם וָאָרֶץ:
 אֶל־יָתֵן לְמוֹט רִגְלֶךָ אֶל־יָנוּם שְׁמֹרֶךָ:
 הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:
 יְהוָה שְׁמֹרֶךָ יְהוָה צִלְּךָ עַל־יַד יְמִינֶךָ:
 יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכְכָּה וַיְרִחַ בְּלִילָהּ:
 יְהוָה יִשְׁמְרֶךָ מִכָּל־רָע יִשְׁמֹר אֶת־נַפְשְׁךָ:
 יְהוָה יִשְׁמֹר־צִאתְךָ וּבֹאֶךָ מִצֵּתָהּ וְעַד־עוֹלָם:

Esa eynay el heharim me'ayin yavo ezri.
 Ezri me'im adonay oseh shamayim va'aretz.

DERASH. If we lift our eyes towards the mountains, be they rounded from weathering or jaggedly youthful, their connecting of the molten innards of earth with the luminous stretches of heaven arouses wonder at the dynamism and eruptive creativity amidst which we live. Depths become heights while hills are laid low, and the hardest of surfaces yields to the softness of water and wind. Change is ceaseless, and transformation knows no pause. The dynamism both exhilarates and exhausts the spirit; no wonder that we seek stability amidst this endless process.

Many of this psalm's readers may find such stability in the seemingly solid image of the Maker of heaven and earth. But those whose ears are attuned to mystical overtones may hear in the word מאין / me'ayin echoes of the Creative Nothingness, the Divine Void, the AYIN, the Mysterious and Ever Elusive Source from which all existence springs. The Name for that Source—four letters without consonantal substance, the stirrings of breath captured only in vowels—hints at stability amidst ceaseless process, a dizzying term of pure becoming. The paradox of this affirmation contributes to the spiritual vertigo which may, along with the heights of the highest peaks, help us sense that Source of our being that lies both above and beneath our furthest seeing.

E.G.

215 / PSALM 121

A Song of Ascents. Of David.

I rejoiced whenever people said to me,
let's journey to the house of THE UNSEEN!

Our feet would stand
inside your gates, Jerusalem,

Jerusalem, built up, a city
where all things converge,

the place to which the tribes would climb,
the tribes of Yah,

the place of Israel's witness,
for acknowledging the name of THE ETERNAL.

For there the seats of justice dwell,
the thrones of David's house.

So, let us say: Shalom, Yerushalayim,
and let all who love you be consoled,

great solace be upon your force,
salvation's rest amid your halls,

for all my kin, for all my friends,
may I now speak: Shalom to you!

And for the house of THE INDWELLING ONE, our God,
I only seek your good.

Psalm 122

COMMENTARY. Psalms 121 and 122 are included from the Sephardic rite. They are part of a group of pilgrims' songs, sung by our ancestors as they went up to the Temple. These two psalms, simple in their language and strong in their faith, are classics of our ancient religious literature. A.G.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 216

שִׁיר הַמַּעֲלוֹת לְדָוִד שְׁמֵחָתִי בְּאִמְרִים לִי בֵּית יְהוָה גִּלְדִּי:
 עֲמֻדֹת הָיוּ רַגְלֵינוּ בְּשַׁעְרֵי יְרוּשָׁלַם:
 יְרוּשָׁלַם הִבְנוּיָה כְּעִיר שְׁחָבְרָה־לָּהּ יְחִידוֹ:
 שָׁשָׂם עָלוּ שְׂבָטִים שְׂבָטֵי־יִשְׂרָאֵל לְהָדוֹת לְשֵׁם יְהוָה:
 כִּי שָׁמָּה יָשְׁבוּ כְּסָאוֹת לְמִשְׁפַּט כְּסָאוֹת לְבֵית דָּוִד:
 שְׁאֲלוּ שְׁלוֹם יְרוּשָׁלַם יִשְׁלִי אֲהַבָּיָה:
 יְהִי־שְׁלוֹם בְּחִילָךְ שְׁלוֹה בְּאַרְמְנוֹתֶיךָ:
 לְמַעַן אֲחִי וְרַעֲי אֲדַבְּרָה־נָּא שְׁלוֹם בָּךְ:
 לְמַעַן בֵּית־יְהוָה אֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לָךְ*

Sha'alu shalom yerushalayim yishlayu ohavayih.
 Yehi shalom beheyleh shalvah be'armonotayih.
 Lema'an ahay vere'ay adaberah-na shalom bah.
 Lema'an beyt adonay eloheynu avakshah tov lah.

COMMENTARY. This psalm speaks in the past tense of the glories of Jerusalem during the Davidic monarchy. The speaker recalls coming to Jerusalem on pilgrimage when "the thrones of David's house" stood in its midst. What sort of spirituality could now flourish when the institutions that had nourished the community in the past were no more? Like many Jewish communities since, this one turned its energies to rebuilding and renewal. Praying for the peace and well-being of all those that love Jerusalem was then and is now a prayer for the continuity of Israel's spiritual community. Though the tribes are exiled and dispersed, Jerusalem can again become "a city where all things converge." H.L.

COMMENTARY. Psalms 121 and 122 are selections from the Psalms of Ascent or the Psalms of Degrees, originally sung in the Temple. The beginning of the upward path exists in the recognition of God's loving, helpful presence in our lives (Psalm 121). God is with us when we behold nature in its perfection and we become ready to acknowledge the possibility of communion with the power of Creation. Awareness of our access to God offers us protection no matter how often we enter and leave the ascending journey. S.P.W.

217 / PSALM 122

Halleluyah!

Hail, my soul, THE OMNIPRESENT!

I hail THE INNERMOST my whole life through,
I sing out to my God as long as I endure.

Trust not in human benefactors,
in mortal beings, who have no power to help.

Their spirit leaves, they go back to the ground,
on that day, all their thoughts are lost.

Happy is the one who has the God of Jacob for a help,
whose hopeful thought is for THE LIVING ONE, our God,

the maker of the heavens and the earth,
the seas and all that they contain,

the world's true guardian, ←

DERASH. אל תבטחו בנדיבים / Trust not in human benefactors. At first the message catches us off guard. Do not put your trust in other people. Even leaders—born or chosen. Then we recall that ours is a program of sacred principles, not sacred personalities. We should not rely on the good will of even the noblest and most generous. (The root נ ד ב is the same for noble and generous.) The principle of protecting the weak and defenseless is far too important to entrust to any regime, ruler or promising politician. It is a principle encoded in the very structure of the universe. It demands our individual obedience. S.P.W.

DERASH. The God of religion is the God we can know and experience every time we choose to act in the spirit of moral responsibility by being loyal, honest, just, sympathetic and creative. M.M.K. (ADAPTED)

PESUKEY DEZIMRAH/VERSES OF PRAISE / 218

הללויה

אֶהְלֵלָה יְהוָה בְּחַיִּי
 אֶל־תִּבְטָחוּ בְּנֵדִיבִים
 תִּצַּא רוּחוֹ יֵשֶׁב לְאֲדָמָתוֹ
 אֲשֶׁר־יִשְׁאֵל יַעֲקֹב בְּעֶזְרוֹ
 עֲשֵׂה שְׁמִים וְאָרֶץ
 הַשֹּׁמֵר אֶמֶת לְעוֹלָם: —
 הִלְלִי נַפְשִׁי אֶת־יְהוָה
 אֲזַמְּרָה לֵאלֹהֵי בְעוֹדִי:
 בְּכֹד־אָדָם שְׁאִין לוֹ תְּשׁוּעָה:
 בַּיּוֹם הַהוּא אֲבִדוּ עֲשֵׁתִנְתִּיו:
 שִׁבְרוּ עַל־יְהוָה אֱלֹהֵיוֹ:
 אֶת־הֵים וְאֶת־כָּל אֲשֶׁר־בָּם

DERASH. אהללה יהוה בחיי / I shall praise the Lord with my life, I shall sing to my God with my virtue/talent/gift. (R. Nahman of Bratzlav's rendering).

Why do we find it so difficult to pray? What prevents us from praising the Lord? Our lists would most likely emphasize intellectual and theological obstacles; few would include R. Nahman's audacious suggestion that a key to the silence of our souls is that we think too little of ourselves. Our low self-regard makes us feel inwardly unworthy to praise the beneficent bestower of blessings upon humankind.

So, recommends R. Nahman, begin your preparation for prayer by focusing on your עוֹד / *od*, on something worthy about yourself, a virtue, a talent, a personal quality perhaps overlooked or unappreciated. Concentrate even a little on this עוֹד / *od*, and your sense of unworthiness will be diminished. In touch with this element of value in yourself—and even the worst of sinners possesses goodness as well, Nahman assures—you'll find that this merit, this עוֹד / *od*, recognized, will help you sing God's praises, and that your life itself will utter a hymn of praise to God. E.G.

who musters justice on behalf of the oppressed,
who gives bread to the hungry,

ADVOCATE, who sets the captive free,

THE UNSEEN ONE, who makes the blind to see,
SUPPORTING ONE, who helps the lame to stand,

THE WATCHFUL ONE, who loves the just,

THE BOUNTIFUL, protector of the stranger,
and in whom the orphan and the widow find their strength,

By whom the evildoers' route is set awry.

The ALL-EMBRACING reigns eternally,
your God, O Zion, from one generation to the next.
Halleluyah!

Psalm 146

PESUKEY DEZIMRAH/VERSES OF PRAISE / 220

עֲשֵׂה מִשְׁפָּט לְעֹשִׂיקִים נִתֵּן לָחֶם לְרַעְבִּים
 יְהוָה מְתִיר אֲסוּרִים: יְהוָה זִקָּה כְּפֹפִים
 יְהוָה פֹּקֵחַ עֵינִים יְהוָה אֹהֵב צַדִּיקִים:
 יְהוָה שֹׁמֵר אֶת־גִּרֵּים יְתוֹם וְאַלְמָנָה יַעֲזֹר
 וְדָרֶךְ רְשָׁעִים יַעֲזֹר: אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר
 *יִמְלֹךְ יְהוָה לְעוֹלָם

הַלְלוּ

COMMENTARY. The latter part of this psalm lists divine actions worthy of human emulation. The approach of predicate theology treats divine attributes as models for human conduct. In praising God this way we are not attempting to make factual statements about God's conduct. We are stating values that we hope to make manifest through the way we lead our lives.

D.A.T.

Halleluyah! How good it is to sing out to our God!
How much a pleasure and how fitting is our praise!

The builder of Jerusalem is ZION'S GOD,
may those of Israel gone astray be gathered there.

The healer of the broken-hearted,
the one who bandages their bones,

who alone reckons the number of the stars,
while giving names to every one of them—

how great is our protector, and how powerful,
whose understanding has no limit!

THE COMPASSIONATE encourages the humble,
and brings down the wicked to the earth,

sing choruses of thanks to THE MAGNIFICENT,
sing out to our God with instrument of strings,

the one who covers up the sky with clouds,
who prepares the rainfall for the earth,

who causes grass to sprout upon the mountains,

who gives the beast its sustenance,
young ravens, what they clamor for,

who is indifferent to the horse's power,
who takes no pleasure in the muscle's might, ↩

PESUKEY DEZIMRAH/VERSES OF PRAISE / 222

הללויה

כִּי־נָעִים נְאוּה תִּהְלֶה:	כִּי־טוֹב זְמַרְה אֱלֹהֵינוּ
נִדְחֵי יִשְׂרָאֵל יִכְנָס:	בְּנֵה יְרוּשָׁלַיִם יְהוָה
וּמַחֲפֹשׁ לְעַצְבוֹתָם:	הָרוּפָא לְשִׁבּוּרֵי לֵב
לְכֻלָּם שְׁמוֹת יִקְרָא:	מוֹנֶה מִסְפָּר לְכוֹכָבִים
לְתַבּוּנָתוֹ אֵין מִסְפָּר:	גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ
מִשְׁפִּיל רָשָׁעִים עַד־אָרֶץ:	מַעֲוֹרֵד עֲנָוִים יְהוָה
זְמַרוּ לְאֱלֹהֵינוּ בְּכִנּוֹר:	עֲנוּ לַיהוָה בְּתוֹדָה
הַמְכִּין לְאָרֶץ מָטָר	הַמְכַסֶּה שָׁמַיִם בְּעָנָנִים
הַמְצַמֵּיחַ הָרִים חֲצִיר:	
לְבָנֵי עֵרֶב אֲשֶׁר יִקְרָאוּ:	נוֹתֵן לְבִהְמָה לְחֶמֶה
לֹא־בִשּׁוּקֵי הָאִישׁ יִרְצֶה: ←	לֹא בַגְבוּרַת הַסּוֹס יִחַפֵּץ

COMMENTARY. Psalm 147 has three majestic interlacing themes. The divine is present in the ordered universe of galaxies and creatures. The divine is present, too, in the broken human heart, in those humbled by loss and disappointment. Finally, the divine is present in the capacity of our senses and in our ability to appreciate the world around us. S.P.W.

THE JUST ONE values only those in awe of God,
only the ones who yearn for God's kind love.

Give praise, Jerusalem, to THE ETERNAL,
hail your God, O Zion,

for God has fortified the bars upon your gates,
has blessed your brood amid your breast,

and sets your borderlands at peace,
and satisfies you with the choicest wheat,

the one who sends an utterance to earth,
whose word runs swiftest in the world,

the giver of a snow like fleece,
who strews a frost like frigid ash.

who casts down hail like crumbs of bread
—before such chill, who can endure?—

but who, with but a word, can melt them all,
and by whose breath the waters flow.

God tells the words of tale to Jacob,
laws and judgments to the people Israel.

Has God not done so for all nations?
Are there any who do not know such laws?

Halleluyah!

Psalms 147

PESUKEY DEZIMRAH/VERSES OF PRAISE / 224

אֶת־הַמִּיֻחָלִים לְחַסְדּוֹ:	רוֹצֵה יְהוָה אֶת־יִרְאָיו
הִלְלִי אֱלֹהֶיךָ צִיּוֹן:	שִׁבְחֵי יְרוּשָׁלַיִם אֶת־יְהוָה
בְּרַךְ בְּנֵיךָ בְּקִרְבֶּךָ:	כִּי־חֲזֹק בְּרִיחֵי שְׁעָרֶיךָ
חֵלֶב חֹטִים יִשְׂבִּיעֶךָ:	הַשֵּׁם־גְּבוּלֶךָ שָׁלוֹם
עַד־מִהְרָה יְרוּץ דְּבָרוֹ:	הַשְׁלֵחַ אֲמָרְתוֹ אֶרֶץ
כַּפּוֹר כְּאֶפֶר יִפְזֹר:	הַנִּתֵּן שְׁלֵג כְּצֶמֶר
לִפְנֵי קִרְתּוֹ מִי יַעֲמֹד:	מִשְׁלִיךְ קִרְחוֹ כְּפֶתִים
יֹשֵׁב רוּחוֹ יִזְלוּ־מָיִם:	יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם
חֲקִיו וּמִשְׁפָּטָיו לִי־שְׂרָאֵל:	* מִגִּיד דְּבָרָיו לִיעֲקֹב
וּמִשְׁפָּטִים בְּלִי־דַעוּם	לֹא עָשָׂה כֵּן לְכָל־גּוֹי

הַלְלוּהָ

Halleluyah!

Hail! THE OMNIPRESENT from the heavens,
praise God in the heights,

sing out your praises, all you angels,
praise God, all you multitudes,

give praise to God, you sun and moon,
praise God, all you stars of light

praise God, heavens upon heavens,
and you, the waters up above the heavens!

Let all praise the name of THE ETERNAL,
who commanded, and all things became,

who raised them up forever and an aeon,
who affixed a limit none could pass. ↪

COMMENTARY. The stanzas in this psalm outline its organization. First, a group of lines directed to heavenly beings; second, a group of lines directed to terrestrial beings; and finally, a shorter group of concluding lines that build up to a climactic focus on Israel, God's faithful people who are enjoined to praise God. The liturgy's poetic structure provides a map of religious experience. Psalms like this one reveal that Israel's religious experience derives from seeing itself as the center and apogee of God's world. This psalm poses a challenge to contemporary Jewish spirituality: to reconcile the special heritage of Judaism with our awareness of living in a non-hierarchical world of many centers. H.L.

הַלְלוּ יְהוָה

הַלְלוּ יְהוָה בְּמִרוֹמִים:	הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם
הַלְלוּ יְהוָה כָּל־צָבָאוֹ:	הַלְלוּ יְהוָה כָּל־מַלְאָכָיו
הַלְלוּ יְהוָה כָּל־כּוֹכְבֵי אוֹר:	הַלְלוּ יְהוָה שֶׁמֶשׁ וְיָרֵחַ
וְהַמָּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם:	הַלְלוּ יְהוָה שְׁמֵי הַשָּׁמַיִם
כִּי הוּא צִוָּה וַיִּבְרָא:	יְהַלְלוּ אֶת־שֵׁם יְהוָה
חֲקִינְתוּ וְלֹא יַעֲבוּר:	וַיַּעֲמִידוּם לְעַד לְעוֹלָם

COMMENTARY. This psalm and the tradition it represents stand as an important counterweight to the first chapter in Genesis. That chapter gives us the impression that humans are separate from the world around us, we alone having been created in God's image as "the crown of creation." Here we see a different vision. The human community is an integral part of the natural realm. "You young men, and you maidens, elders sitting with the young," sing and dance before the Lord as do mountains and hills, fruit trees and cedars.

A.G.

Give praise to THE ALL-POWERFUL throughout the earth,
you dragons and torrential depths,
you fire and hail and snow, and smoke,
you raging wind, all acting by God's word,
you mountains, all you hills,
you fruit trees, bearing every seed,
you wild animals, and every beast,
you creeping thing, and bird of wing,
you rulers of the earth, and all the nations,
nobles, and you judges of the land,
you young men, and you maidens,
elders sitting with the young!
Let all bless the name of THE ETERNAL
for God's name alone is to be exalted.
God's majesty is in the earth and heavens,
God has raised the fortunes of our people,
praises for the fervent ones,
for Israel's children, people near to God,
Halleluyah!

Psalm 148

PESUKEY DEZIMRAH/VERSES OF PRAISE / 228

הִלְלוּ אֶת־יְהוָה מִן־הָאָרֶץ
אִשׁ וּבָרָד שֶׁלֵּג וְקִיטּוֹר
הַהָרִים וְכָל־גִּבְעוֹת
הַחֲזִיה וְכָל־בְּהֶמָה
מַלְכֵי־אָרֶץ וְכָל־לְאֻמִּים
בַּחֲוִירִים וְגַם־בְּתוֹלוֹת
יִהְלְלוּ אֶת־שֵׁם יְהוָה
הוֹדוּ עַל־אָרֶץ וּשְׁמַיִם:
תִּהְלֶה לְכָל־חֲסִידָיו
*וַיָּרֶם קָרְנוֹ לְעַמּוֹ
לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ:

הִלְלוּ

Hallelu/Yah!

Call out to Yah in Heaven's holy place!

Boom out to Yah across the firmament!

Shout out for Yah, for all God's mighty deeds!

Cry out for Yah, as loud as God is great!

Blast out for Yah with piercing shofar note!

Pluck out for Yah with lute and violin!

Throb out for Yah with drum and writhing dance!

Sing out for Yah with strings and husky flute!

Ring out for Yah with cymbals that resound!

Clang out for Yah with cymbals that rebound!

Let every living thing Yah's praises sing, Hallelu/Yah!

Let every living thing Yah's praises sing, Hallelu/Yah!

Psalm 150

Blessed is THE ONE eternally.

Amen! Amen!

Blessed is THE OMNIPRESENT,

dwelling in Jerusalem, Halleluyah!

Blessed is THE MIGHTY ONE divine,

The God of Israel who alone works wonders,

and blessed is the glorious name forever,

and may God's glory fill the earth.

Amen! Amen!

COMMENTARY. Psalm 150 as it appears in the biblical text does not repeat its concluding line as it does in the liturgy. The repetition here makes this concluding verse parallel to all the preceding ones, allowing it to fit a variety of musical settings. The repetition also emphasizes the psalm's essential message.

D.A.T.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 230

הללויה הָלְלוּ אֵל בְּקֹדֶשׁוֹ הַלְלוּהוּ בְּרָקִיעַ עִזּוֹ:
הַלְלוּהוּ בְּגִבּוֹרֹתָיו הַלְלוּהוּ בְּרֹב גְּדָלוֹ:
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר הַלְלוּהוּ בְּנֶבֶל וְכִנּוֹר:
הַלְלוּהוּ בְּתוֹף וּמַחּוֹל הַלְלוּהוּ בְּמִנִּים וְעָגָב:
הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:
* כָּל הַנְּשָׁמָה תִּהְיֶה יְהִי הַלְלוּיָהּ:
כָּל הַנְּשָׁמָה תִּהְיֶה יְהִי. **הללויה**

Halleluyah halelu el bekodsho. Haleluhu birki'a uzo.
Haleluhu vigvurotav. Haleluhu kerov gudlo.
Haleluhu beteka shofar.
Haleluhu benevel vehinor.
Haleluhu betof umaḥol.
Haleluhu beminim ve'ugav.
Haleluhu betziltzeley shama.
Haleluhu betziltzeley teru'ah.
Kol haneshamah te halel yah. Halleluyah.

בָּרוּךְ יְהוָה לְעוֹלָם אָמֵן וְאָמֵן: בָּרוּךְ יְהוָה מִצִּיּוֹן שְׁכֵן יְרוּשָׁלַיִם
הַלְלוּיָהּ: בָּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדּוֹ:
* וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיִמְלָא כְבוֹדוֹ אֶת-כָּל-הָאָרֶץ אָמֵן וְאָמֵן:

and may God's glory fill all the earth. The meaning of the Hebrew phrase is rich in ambiguity. All earth is filled with divine glory, but divine glory itself is filled up with earthliness. It is the reality of this world that fills God's presence, as it is the presence that gives the world its glory. A.G.

Blessed...Amen! (Psalms 89:53, 135:21, 72:18-19). / בָּרוּךְ...וְאָמֵן

231 / PSALM 150

INTERPRETIVE NISHMAT KOL HAY

When the night slides under with the last dimming star
 and the red sky lightens between the trees,
 and the heron glides tipping heavy wings in the river,
 when crows stir and cry out their harsh joy,
 and swift creatures of the night run toward their burrows,
 and the deer raises her head and sniffs the freshening air,
 and the shadows grow more distinct and then shorten,
 then we rise into the day still clean as new snow.
 The cat washes its paw and greets the day with gratitude.
 Leviathan salutes breaching with a column of steam.
 The hawk turning in the sky cries out a prayer like a knife.
 We must wonder at the sky now thin as a speckled eggshell,
 that now piles up its boulders of storm to crash down,
 that now hangs a furry grey belly into the street.

Every day we find a new sky and a new earth
 with which we are trusted like a perfect toy.
 We are given the salty river of our blood
 winding through us, to remember the sea and our
 kindred under the waves, the hot pulsing that knocks
 in our throats to consider our cousins in the grass
 and the trees, all bright scattered rivulets of life.

We are given the wind within us, the breath
 to shape into words that steal time, that touch
 like hands and pierce like bullets, that waken
 truth and deceit, sorrow and pity and joy,
 that waste precious air in complaints, in lies,
 in floating traps for power on the dirty air.
 Yet holy breath still stretches our lungs to sing. ↩

PESUKEY DEZIMRAH/VERSES OF PRAISE / 232

We are given the body, that momentary kibbutz
of elements that have belonged to frog and polar
bear, corn and oak tree, volcano and glacier.

We are lent for a time these minerals in water
and a morning every day, a morning to wake up,
rejoice and praise life in our spines, our throats,
our knees, our genitals, our brains, our tongues.

We are given fire to see against the dark,
to think, to read, to study how we are to live,
to bank in ourselves against defeat and despair
that cool and muddy our resolves, that make us forget
what we saw we must do. We are given passion
to rise like the sun in our minds with the new day
and burn the debris of habit and greed and fear.

We stand in the midst of the burning world
primed to burn with compassionate love and justice,
to turn inward and find holy fire at the core,
to turn outward and see the world that is all
of one flesh with us, see under the trash, through
the smog, the furry bee in the apple blossom,
the trout leaping, the candles our ancestors lit for us.

Fill us as the tide rustles into the reeds in the marsh.
Fill us as the rushing water overflows the pitcher.
Fill us as light fills a room with its dancing.
Let the little quarrels of the bones and the snarling
of the lesser appetites and the whining of the ego cease.
Let silence still us so you may show us your shining
and we can out of that stillness rise and praise.

Marge Piercy

The soul of every living thing shall bless your name, ETERNAL ONE, our God, the spirit of all flesh shall glorify and hold in reverence continually the memory of you, our sovereign one. From one eternity to another, you alone are God. For without you, we have no ruler, no redeemer, none to champion our cause, none to rescue or to save, none to nourish or to nurture us, whatever be the hour, or the trouble, or the need. ↩

COMMENTARY. *Nishmat Kol Hay* consists of three sections. The first section presents God's unity as that unity is declared with every breath of creation. The second section gives thanks for timely rains and declares God to be beyond creation's collective ability to praise. Even if we could enlist nature's greatest capacities in the service of praising God, they would still fall short. Praise "as great as all outdoors" is still inadequate.

In the third section of *Nishmat Kol Hay*, Israel's unique praises reflect its historical experiences of God as the power that brings redemption. *Nishmat Kol Hay* begins with a universal chorus of praise, moves to the particular praise of Israel, and then speaks of the many ways that individual actions serve as praise. Praises arise from the universe *within* the self just as they fill the universe *without*. Verses from the Psalms illustrate aspects of body and breath/soul contributing praises that fill worlds.

Pesukey Dezimrah ends with this rabbinic composition reassembling individual voices into a chorus of adoration and thanksgiving. The final paragraphs are a reprise of the first blessing of *Pesukey Dezimrah* in *Baruh She'amar* (page 177). Thus, the entire collection beginning with *Baruh She'amar* and ending before the Kaddish (which separates *Pesukey Dezimrah* from *Shaharit*) becomes a well defined literary whole. S.S.

Nishmat is the song of the wave
awakening to the ocean,
seeing that the wave is the ocean and the ocean the wave,
recognizing the interdependence of all things and
discovering the awesome wonder that is our reality.

R.M.S.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 234

נְשִׁמַת כָּל־חַי תְּבָרַךְ אֶת־שִׁמְךָ יְהוָה אֱלֹהֵינוּ וְרוּחַ כָּל־בָּשָׂר תְּפָאֵר
וּתְרוּמִים וְזָכָרְךָ מִלִּפְנֵי תַמִּיד מְדַהֲעוֹלָם וְעַד־הָעוֹלָם אֹתָהּ אֵל
וּמַבְלִעַת־אֵיךְ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל וּמַפְרִיֵּם וּמַרְחֵם
בְּכָל־עֵת צָרָה וְצוּקָה אֵין לָנוּ מֶלֶךְ אֵלָּא אֹתָהּ: ←

Nishmat kol ḥay tevareḥ et shimeḥa adonay eloheynu.

DERASH. *Nefesh, ruah, neshamah*: these three Hebrew terms are often translated as soul or spirit. They were originally terms for breath. This relation between soul and breathing is found in other sacred languages as well: *atman* in Sanskrit, *pneuma* in Greek, *anima* and *spiritus* in Latin are all terms for soul. All in origin refer to breath and breathing. Literally, then, this prayer asserts that the breath of all living creatures proclaims God's blessing. In what sense might this be so?

Breath is the prerequisite of life and speech, of existence and communication, and it is a gift requiring no conscious attention except in cases of illness. If each inhalation required a direct order, each exhalation a conscious command, how should we find energy or attention for anything else? How should we sleep? In truth, we do not breathe; we are breathed. At this moment of my writing, at this moment of your reading, at succeeding moments of our praying, breath enters and leaves our lungs without our conscious intervention. Truly we are breathed.

E.G.

נְשִׁמַת כָּל חַי / The soul of every living thing. This ancient and grand rabbinic closing to the morning psalms follows the biblical view that refuses to make any distinction between matter and spirit. God is the breath that resides in all of life, the spirit that animates all flesh. It is this corporeal world that is the locus of divinity. We need only develop the eyes to see it.

A.G.

God of the first things and the last, the deity of every creature, power over all that comes to be, the subject of all praises through the multitude of laudatory songs, who guides the universe in love, all creatures with compassion. THE WATCHFUL ONE will never slumber, never sleep! To you who wakens all who sleep and stirs all those who slumber, who gives speech to those who cannot speak, who frees the captive and upholds the falling, who makes upright those bent down—to you alone we offer thanks.

And were our mouths oceans of song, our tongues alive with exultation like the waters' waves, our lips filled full of praises like the heaven's dome, our eyes lit up like sun and moon, our hands spread out like eagle's wings, our feet as light as those of the gazelle—we would never have sufficient praise for you, ABUNDANT ONE, our God, God of our ancestors, nor could we bless your name enough for even one small measure of the thousands upon thousands of the times of goodness, when you acted for our ancestors and us. ↪

COMMENTARY. This passage invokes Creation—the separation of sky and water, the fixing of the heavenly lights, the creation of winged creatures and fleet-footed animals. The poet imagines human beings with the best qualities of all the rest of creation. Even then our most elaborate praises would not suffice to express the immensity of the blessing we receive. We are therefore urged to honor our good fortune in God's creative power with every organ of our bodies and with every imaginable verbal variation—that is all we can do in the face of the multiplicity of God's wonders.

R.S.

אֱלֹהֵי הָרָאוּשׁוֹנִים וְהָאֲחֻרָנִים אֱלֹהֵי כָּל־בְּרִיּוֹת אֲרוֹן כְּלִיתוֹלָדוֹת
הַמֶּהֱלֵל בְּרַב הַתְּשׁוּבָה הַמְנִיחַ עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים:
וַיְהִי לֹא־יָנוּם וְלֹא־יִישָׁן הַמַּעֲוֵר יְשָׁנִים וְהַמְּקִיץ נִרְדָּמִים וְהַמְּשִׁיחַ
אֱלֹמִים וְהַמְּתִיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים לֵךְ לְבִדּוֹ
אֲנַחְנוּ מוֹדִים:

אֱלֹהֵינוּ מְלֵא שִׁירָה כִּי־ם וְלִשׁוֹנֵנוּ רִנָּה כְּהַמוֹן גָּלִיו וְשִׁפְתוֹתֵינוּ שִׁבְחָה
כְּמַרְחֲבֵי רֶקִיעַ וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִירְח וַיְדִינֵנוּ פְּרוֹשׁוֹת
כְּנִשְׂרֵי שָׁמַיִם וְרַגְלֵינוּ קְלוֹת כְּאֵילוֹת אֵין אֲנַחְנוּ מְסַפִּיקִים לְהוֹדוֹת
לֵךְ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵנוּ וְלִבְרֹךְ אֶת־שִׁמְךָ עַל־אֲחַת
מֵאֵלֶּה אֵלֶּה אֵלֶּפֶי אֵלֶּפֶים וְרַבִּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ
עִם־אֲבוֹתֵינוּ וְעִמָּנוּ: ←

Ilu finu maley shirah kayam.

KAVANAH. מעורר ישנים / Who wakens all who sleep. Our faith awakens us from the sleep of our unawareness and calls us to release the bound, to raise up the fallen, and to uplift those who are bent over. In this we are doing godly work, serving as the limbs of the divine presence in this world. It is only through our acting in this way that God's work is done in the human community. And it is only by recognizing such acts as God's work that we transcend ourselves and our own needs in fulfilling them.

A.G.

From Egypt you redeemed us, ANCIENT ONE, our God, and from the house of servitude you rescued us. When we were hungry, you provided us with food. With satisfaction you have nurtured us, and from the sword you have delivered us, and during pestilence you gave us refuge, and from dreadful and persistent sicknesses you've set us free. Down to the present day, your kindnesses have been a help to us, your loving acts have not forsaken us.

So never more abandon us, FOUNT OF COMPASSION.

Therefore, the limbs that you have molded for us, breath and spirit you have breathed into our nostrils, tongue that you have placed into our mouths—behold, they shall give thanks, and bless, and praise, and glorify, exalt, admire, sanctify, and crown your name our sovereign power. For every mouth will offer thanks to you, each tongue swear oath; each knee will bend, each upright body will bow down; and every heart will be in awe of you, and every inner organ sing out to your name—as it is written: “Let all my bones declare: THE INFINITE! Who is like you? You, who save the poor from those of greater strength, the destitute and the oppressed from their exploiters.” The wail of the downtrodden you will hear, and to the cry of the unfortunate you hearken and come forth with help. Who resembles you, who can be your equal, who can estimate your worth? Divinity so great, so mighty, and so awesome, supreme God, creator of the heavens and the earth!

KAVANAH. Focus on the imagery of the body that weaves through this section of the liturgy: Breath. Flesh. Mouths. Tongues. Lips. Eyes. Hands. Feet. Limbs. Soul. Tongue. Mouth. Hearts. Bones. Soul. The rabbinic composers of the liturgy have given us here explicit directions for how we are to pray: with all our heart, and all our soul, and all our bodily might.

H.L.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 238

מִמִּצְרִים גָּאֵלְתָּנוּ יְהוָה אֱלֹהֵינוּ וּמִבֵּית עַבְדִּים פָּדִיתָנוּ בְּרָעַב וְנָתַתָּנוּ
וּבְשֹׁבַע כָּל־כֹּלְתָנוּ מֵחָרֵב הִצַּלְתָּנוּ וּמִדֶּבֶר מִלְּטָתָנוּ וּמִחֲלָיִים רָעִים
וּנְאֻמָּנִים דִּלִּיתָנוּ: עַד־הֵנָּה עֲזָרְנוּ רַחֲמֶיךָ וְלֹא־עֲזָבוּנוּ חֲסָדֶיךָ
וְאֶל־תִּשְׁשָׁנוּ יְהוָה אֱלֹהֵינוּ לְנֶצַח:

עַל־כֵּן אֲבָרִים שִׁפְלָגְתָּ בָּנוּ וְרוּחַ וּנְשָׁמָה שִׁנְפָּחְתָּ בְּאַפֵּינוּ וְלִשׁוֹן אֲשֶׁר
שָׁמַת בְּפִינוּ הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוּמְמוּ וַיַּעֲרִיצוּ
וַיְקַדִּישׁוּ וַיִּמְלִיכוּ אֶת־שִׁמְךָ מִלִּפְנֵינוּ: כִּי כָל־פֶּה לָּךְ יוֹדֶה וְכָל־לִשׁוֹן
לָּךְ תִּשְׁבַּע וְכָל־פֶּה לָּךְ תִּכְרַע וְכָל־קוֹמָה לִפְנֶיךָ תִּשְׁתַּחֲוֶה
וְכָל־לִבָּבוֹת יִירְאוּךָ וְכָל־קֶרֶב וְכָל־יֹת וַיֹּמְרוּ לְשִׁמְךָ בְּדֶבֶר שְׂכַתוֹב:
כָּל־עֲצָמוֹתַי תִּאֲמַרְנָה יְהוָה מִי כָמוֹךָ: מִצִּיל עָנִי מִחֲזֶק מִמָּנוּ וְעָנִי
וְאֲבִיוֹן מִגְּזֹלוֹ: שׁוֹעֵת עָנִיִּים אַתָּה תִּשְׁמַע צַעֲקַת הַדָּל תִּקְשִׁיב
וְתוֹשִׁיעַ: מִי יְדַמֶּה־לָּךְ וּמִי יִשׁוֹהֶ־לָּךְ וּמִי יַעֲרֹךְ־לָּךְ הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ:

let all my bones declare. It is the whole self that calls
out the praises of God, not just the lips or the mind. The act of prayer is
one that calls upon the entire person. This is why traditional Jewish prayer
may involve the rhythmic swaying of the body. There is preserved in this
ancient and largely unconscious movement an element of ritual dance in
which bodily movement was joined to speech in calling out God's
glory.

A.G.

We hail you, and we praise you, and we glorify you, and we bless your holy name, as it is said by David: "Bless, O my soul, THE ONE, and all my inner strength, God's holy name."

On Pilgrimage Festivals the nusah shifts here. In some congregations the ḥazan or a second sheliah tzibur/prayer leader begins here.

Divinity so consummate in strength, so abundant in the glory of your name, so great unto eternity, so awesome in your awe-inspiring deeds, the sovereign one, presiding on your lofty and exalted throne.

On Shabbat in some congregations the ḥazan or second sheliah tzibur/prayer leader begins here.

Forever dwelling in the heights, forever holy is God's name!
And it is written: "Sing joyously, you fervent ones, about THE FOUNT OF LIFE, for, from the upright, praise is fitting!"

By the mouths of all the upright you are raised!
And in the words of all the just ones you are blessed!
And on the tongues of all the fervent you are sanctified!
And in the midst of all the saintly, you are praised ↩

COMMENTARY. The four enlarged Hebrew letters provide an acrostic reference to an otherwise unidentified author named יצחק / Isaac. Prior generations of Jews have left their names and memories buried among these letters, waiting for us to discover them. The Sephardic order of these lines, which we follow here, offers a רבקה / Rebekah to accompany her Isaac. It is the memory of our mothers, along with our fathers, that we evoke in these ancient words.

A.G.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 240

* נְהַלֵּלָהּ וְנִשְׁבַּחָהּ וְנִפְאָרָהּ וְנִבְרָךְ אֶת־שֵׁם קְדֹשָׁהּ כְּאִמּוֹר לְדוֹד. בְּרַכִּי
נַפְשִׁי אֶת־יְהוָה וְכָל־קִרְבִּי אֶת־שֵׁם קְדֹשׁוֹ:

On Festivals the nusah shifts here. In some congregations the hazan or a second sheliaḥ tzibur/prayer leader begins here.

הָאֵל בְּתַעֲצֻמוֹת עֲזָה הַגָּדוֹל בְּכְבוֹד שְׁמֹהּ הַגָּבוֹר לְנִצָּח וְהַנּוֹרָא
בְּנוֹרְאוֹתֶיהָ הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא

On Shabbat in some congregations the hazan or a second sheliaḥ tzibur/prayer leader begins here.

שׁוֹכֵן עַד מָרוֹם וְקְדוֹשׁ שְׁמוֹ:
וְכַתּוּב: רָנְנוּ צְדִיקִים בִּיהוָה לִישָׁרִים נֶאֱמָה תְהִלָּה:

בְּפִי	יְשָׁרִים	תִּתְרוֹמֵם
וּבִדְבָרֵי	צְדִיקִים	תִּתְפַּרֵּךְ
וּבִלְשׁוֹן	חֲסִידִים	תִּתְקַדֵּשׁ
וּבִקְרֹב	קְדוֹשִׁים	תִּתְהַלָּל ←

Bareḥi nafshi et adonay veḥol keravay et shem kodsho.

Ha'el beta'atzumot uzeḥa hagadol biḥvod shemeḥa

hagibor lanetzah vehanora benoroteḥa

hameleḥ hayoshev al kisey ram venisa.

Shoḥen ad marom vekadosh shemo.

Veḥatuv: Ranenu tzadikim badonay laysharim navah tehilah.

Befi yesharim titromam

uvdivrey tzadikim titbarah.

uvilshon ḥasidim titkadash

uvkerev kedoshim tit-halal

And in the congregations of the tens of thousands of your people, the House of Israel, through joyful song, your name is glorified, our sovereign, in each and every generation. Thus is the obligation of all creatures in your presence, HOLY ONE, our God, God of our ancestors, to thank, to hail, to praise, to glorify, to hold aloft, and to embellish, and to bless, and to exalt, and to revere, beyond all words of song and praise sung by your servant, David son of Jesse, your anointed one.

Your name be praised eternally, our sovereign, you who are divine, and powerful, and great, and holy, throughout all the heavens and the earth. For unto you, RESPLENDENT ONE, our God, our ancients' God, it is appropriate to offer song, and to ascribe all greatness, might, and praise, all splendor, holiness, and royalty, all blessings and all thanks, from now unto eternity. Blessed are you, ETERNAL ONE, the sovereign divine, so great in praises, God of all thanksgiving, source of wondrous deeds, who takes pleasure in our song and melody. Blessed is the one who lives eternally!

חַי הָעוֹלָמִים / who lives eternally. The Hebrew phrase literally means life of the worlds. This prayerbook also uses the rich and ambiguous phrase for the morning blessings. The word *olam* can refer either to space or to time. A God who is "the life of the *olamim*" can be one who lives eternally, one who inhabits all of many worlds, or one who joins space and time together. Space and time are the two essential categories that are sanctified by religion. Our tradition declares both certain times and particular places to be especially holy. It is through our reverence for these that we learn to treat life as a whole with the reverence of *kedushah*. It is our understanding of God as *hey ha'olamim* that cuts through the distinction between space and time and binds them together in cosmic oneness. A.G.

וּבְמִקְהֵלוֹת רַבּוֹת עָמָד בֵּית יִשְׂרָאֵל בְּרָנָה יִתְפָּאֵר שְׁמָךְ מִלְכָּנוּ
בְּכַל־דּוֹר וָדוֹר שֶׁפֶן חוֹבֵת כָּל־הַיְצוּרִים לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵנוּ וְאַמּוֹתֵנוּ *לְהוֹדוֹת לְהִלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדִּיר לְבָרֵךְ
לְעֲלֹה וּלְקַלֵּס עַל כָּל־דְּבָרֵי שִׁירֹת וְתִשְׁבָּחוֹת דָּוִד בְּנֵי־יֵשׁי עֲבָדֶךָ
מִשִּׁיחָךְ:

* יִשְׁתַּבַּח שְׁמָךְ לְעַד מִלְכָּנוּ הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בְּשָׂמִים
וּבְאַרְצָךְ כִּי לָךְ נָאָה יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵנוּ וְאַמּוֹתֵנוּ שִׁיר
וְשִׁבְחָה הִלֵּל וְזִמְרָה עֹז וּמְשֻׁלָּה נֶצַח גְּדֻלָּה וּגְבוּרָה תְהִלָּה וְתִפְאָרֶת
קִדְשָׁה וּמַלְכוּת *בְּרָכוֹת וְהוֹדָאוֹת מַעֲתָה וְעַד עוֹלָם: בְּרוּךְ אַתָּה
יְהוָה אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת הַבוֹחֵר
בְּשִׁירֵי זִמְרָה מֶלֶךְ אֵל חַי הָעוֹלָמִים:

עבדך / your servant...your anointed one. David was anointed as ruler over Israel by Samuel, according to I Samuel 16. Anointment, the pouring of olive oil over the head of a chosen leader of Israel, was a symbol of elevation to kingship. Eventually, "Anointed One" (*mashiah*) came to refer to the Messiah, the descendant of King David who would rule Israel and the world at the End of Days. The rule of David, at least for the people of the southern kingdom, Judah, symbolized an idyllic time of unity and sovereignty in Israel. Belief in a Messiah became more intense when Israel's unity and sovereignty ended. Here, the term refers simply to the anointing event in David's lifetime. J.R.

עמו...ישראל / your people...Israel. This prayer delights in God's love for the Jewish people. To say that this people is beloved of God, however, is not to assert that we are the only beloved of God. When we are fully aware of the divine love, we also recognize that infinite love can equally embrace all peoples of the world in their uniqueness. D.A.T.

HATZI KADDISH / SHORT KADDISH

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified and held in honor, viewed with awe, embellished and revered; and may the blessed name of holiness be hailed, though it be higher (*On Shabbat Shuvah add: by far*) than all the blessings, songs, praises, and consolations that we utter in this world, And say: Amen.

COMMENTARY. Holiness is the quality or value that things or persons have when they help people to become fully human. M.M.K. (ADAPTED)

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ: אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא
לְעָלְא (לְעָלְא On Shabbat Shuvah add: מִן כָּל בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֵלְמָא וְאָמְרוּ: אָמֵן:

Reader: Yitgadal veyitkadesh shemey raba
be'alma di vera ĥirutey veyamliĥ malĥutey
beĥayeyĥon uvyomeyĥon uvĥayey deĥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam ulalmey almay.

Reader: Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey
veyit-hadar veyitaleh veyit-halal shemey dekudsha beriĥ hu
le'ela (On Shabbat Shuvah add: le'ela) min kol birĥata veshirata
tushbeĥata veneĥemata da'amiran be'alma ve'imru amen.

THE SHEMA AND ITS BLESSINGS

When a minyan is present, the Barehu is said. The congregation rises and faces the ark. It is customary to bow. The reader chants the first line, and the congregation responds with the second.

Bless THE INFINITE, the blessed One!
Blessed is THE INFINITE, the blessed One, now and forever!

YOTZER / GOD IN NATURE

For additional readings see pages 733-739, 754-766, 798-799.

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who fashions light and creates darkness, maker of peace and creator of all.

On Festivals that fall on weekdays, continue on page 262.

KAVANAH. As we bless the Source of Life, so we are blessed. And the blessing gives us strength and makes our visions clear. And the blessing gives us peace, and the courage to dare.

FAITH ROGOW

COMMENTARY. *Barehu* calls the congregation together for formal worship. The sections that precede it in the morning service, *Birhot Hashahar* and *Pesukei Dezimrah*, have brought individuals gradually closer together until they could reach the mutual connection needed for joining together in prayer. The emotional stirring and heightened awareness brought by these earlier sections now become focused in the tighter intellectual structure of the Shema and its blessings and the *Amidah*.

D.A.T.

COMMENTARY. The first major theme following *Barehu* is that of Creation. We wonder at the order, the complexity, the vastness of our world. Struck by our own smallness, we are nonetheless also caught up in the grace of having a home amidst the splendor that is nature. Our wonder and our sense of smallness give way to thankfulness for the gift of life in this world.

D.A.T.

SHAḤARIT: SHEMA AND ITS BLESSINGS / 246

קריאת שמע וברכותיה

When a minyan is present, the Barehu is said. The congregation rises and faces the ark. It is customary to bow. The reader chants the first line, and the congregation responds with the second.

ברכו את יהוה המברך: ברוך יהוה המברך לעולם ועד:

Barehu et adonay hamvorah.
Baruh adonay hamvorah le'olam va'ed.

יוצר

ברוך אתה יהוה אלהינו מלך העולם יוצר אור ובורא חשך עשה
שלום ובורא את הכל:

Baruh atah adonay eloheynu meleh ha'olam yotzer or uvorey
hosheh oseh shalom uvorey et hakol.

On Festivals that fall on weekdays, continue on page 263.

Many contemporary Jews are reciting *berahot*/blessings in ways that reflect their theological outlooks and ethical concerns. At any place where a blessing occurs in the liturgy, the following elements can be combined to create alternative formulas for *berahot*. This can be done by selecting one phrase from each group to form the introductory clause.

I	Baruh atah adonay	ברוך אתה יהוה	Blessed are you Adonay
	Beruhah at yah	ברכה את יה	Blessed are you Yah
	Nevareh et	נברך את	Let us bless
II	eloheynu	אלהינו	our God
	hashehinah	השכינה	Shehinah
	eyn ha'ayim	עין החיים	Source of Life
III	meleh ha'olam	מלך העולם	Sovereign of all worlds
	hey ha'olamim	חי העולמים	Life of all the worlds
	ruah ha'olam	רוח העולם	Spirit of the world

Let all beings acknowledge you, all cry praise to you, and all declare: There is none as holy as THE ONE! Let all beings hold you in the highest reverence, you, the fashioner of all. The God who opens up each day the doors and gateways of the East, who bursts open the windows of the heavens' dome, bringing forth the sunlight from its place and moonlight from its seat of rest, providing light for the entire world and for its creatures—all of whom divinity, in boundless love, brought into being. Bringer of light, with tender care, upon the earth and its inhabitants, in goodness you renew each day perpetually Creation's wondrous work. ↩

KAVANAH. God appears here as “cosmic housekeeper” pulling up the windowshades, opening the doors to the morning light, revealing creative possibilities within each day. When we bring a sense of the holy to even the most mundane tasks, we become able to share consciously in the endless perpetual renewal of Creation's wondrous work. May we remain open to the creative sparks we find in those we encounter, in the world around us, and within ourselves. R.S.

COMMENTARY. A sense of God's excesses seems to characterize this outburst of hymns in praise of the creator of the cosmic lights. The verses seem also to reflect a sense of divine energy overflowing through the world, filling the Universe with limitless luminosity. To proclaim this plenitude is a special human privilege, made possible for many of us by these radiant words of prayer. E.G.

SHAḤARIT: SHEMA AND ITS BLESSINGS / 248

הַכֹּל יוֹדֵה וְהַכֹּל יִשְׁבַּחֶהּ וְהַכֹּל יֵאמְרוּ אֵין קְדוֹשׁ כִּיהוּה: הַכֹּל
 יְרוֹמְמוֹהּ סֵלָה יוֹצֵר הַכֹּל: הָאֵל הַפּוֹתֵחַ בְּכָל־יוֹם דְּלִתּוֹת שַׁעֲרֵי מִזְרַח
 וּבּוֹקֵעַ חֲלוֹנֵי רָקִיעַ מוֹצִיא חֶמֶה מִמְּקוֹמָהּ וּלְבָנָה מִמְּכוֹן שְׁבִתָּהּ
 וּמֵאִיר לְעוֹלָם כָּלוּ וְלִישׁבֵּיו שְׁפָרָא בְּמִדַּת הַרְחָמִים: הַמֵּאִיר לָאָרֶץ
 וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים וּבִטְוֵבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה
 בְּרָאשִׁית: ←

הַכֹּל יוֹדֵה וְהַכֹּל יִשְׁבַּחֶהּ וְהַכֹּל יֵאמְרוּ אֵין קְדוֹשׁ כִּיהוּה: הַכֹּל
 יְרוֹמְמוֹהּ סֵלָה יוֹצֵר הַכֹּל: הָאֵל הַפּוֹתֵחַ בְּכָל־יוֹם דְּלִתּוֹת שַׁעֲרֵי מִזְרַח
 וּבּוֹקֵעַ חֲלוֹנֵי רָקִיעַ מוֹצִיא חֶמֶה מִמְּקוֹמָהּ וּלְבָנָה מִמְּכוֹן שְׁבִתָּהּ
 וּמֵאִיר לְעוֹלָם כָּלוּ וְלִישׁבֵּיו שְׁפָרָא בְּמִדַּת הַרְחָמִים: הַמֵּאִיר לָאָרֶץ
 וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים וּבִטְוֵבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה
 בְּרָאשִׁית: ←

A.G.

מְחַדֵּשׁ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית / you renew each day perpetually Creation's
 wondrous work. Rabbi Bunam taught, "The Holy One created the world
 in a state of beginning. The universe is always in an uncompleted state, in
 the form of its beginning. It is not like a vessel at which the master works
 until it is finished; it requires continuous labor and unceasing renewal by
 creative forces. Were there a second's pause by these forces, the universe
 would return to primeval chaos."

HASIDIC

You are the world's sole sovereign, dwelling in the highest heights before the dawn of time, praised and magnified and held in awe since the primordial days. God of the world, in your abundant mercy care for us. Source of our strength, our fortress rock, our shield of help, the shelter over us! None like you exists, no God apart from you. Beside you there is nothing. Who resembles you? None like you exists, ETERNAL ONE, our God, within this world, no God apart from you, our sovereign, in any future world. Beside you, our redeeming power, there is nothing in the days to come. None resembles you, our saving force, throughout all lifetimes and all worlds.

לימות המשיח / *limot hamashiah* / in the days to come. This phrase literally means "in the days of the messiah", but it is more accurately understood as "messianic days." We do not refer here to an anointed individual, but rather to the peace and harmony toward which we strive. D.A.T.

הַמֶּלֶךְ הַמְרוֹמֵם לְבַדּוֹ מֵאֵז הַמְשָׁכָה וְהַמְפָּאָר וְהַמְתַּנְשָׂא מִיְּמֹת
 עוֹלָם: אֱלֹהֵי עוֹלָם בְּרַחֲמֵיהֶם הַרְבִּים רַחֵם עָלֵינוּ אֲדוֹן עֲנֵנוּ צוּר
 מְשַׁנֵּבֵנוּ מִגֵּן יִשְׁעֵנוּ מְשַׁגֵּב בְּעֲדָנוּ: אֵין בְּעֶרְכָּךְ וְאֵין זִוְלָתָךְ אֶפֶס
 בְּלָתָךְ וּמִי דוֹמָה לָּךְ: אֵין בְּעֶרְכָּךְ יְהוֹה אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה וְאֵין
 זִוְלָתָךְ מְלַכְנוּ לַחֲיֵי הָעוֹלָם הַבֹּא: אֶפֶס בְּלָתָךְ גּוֹאֲלֵנוּ לִיְמֹת הַמְּשִׁיחַ
 וְאֵין דוֹמָה־לָּךְ מוֹשִׁיעֵנוּ לַחֲיֵי עוֹלָמִים.

הַמֶּלֶךְ הַמְרוֹמֵם לְבַדּוֹ מֵאֵז הַמְשָׁכָה וְהַמְפָּאָר וְהַמְתַּנְשָׂא מִיְּמֹת
 עוֹלָם: אֱלֹהֵי עוֹלָם בְּרַחֲמֵיהֶם הַרְבִּים רַחֵם עָלֵינוּ אֲדוֹן עֲנֵנוּ צוּר
 מְשַׁנֵּבֵנוּ מִגֵּן יִשְׁעֵנוּ מְשַׁגֵּב בְּעֲדָנוּ: אֵין בְּעֶרְכָּךְ וְאֵין זִוְלָתָךְ אֶפֶס
 בְּלָתָךְ וּמִי דוֹמָה לָּךְ: אֵין בְּעֶרְכָּךְ יְהוֹה אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה וְאֵין
 זִוְלָתָךְ מְלַכְנוּ לַחֲיֵי הָעוֹלָם הַבֹּא: אֶפֶס בְּלָתָךְ גּוֹאֲלֵנוּ לִיְמֹת הַמְּשִׁיחַ
 וְאֵין דוֹמָה־לָּךְ מוֹשִׁיעֵנוּ לַחֲיֵי עוֹלָמִים.

lehayey ha'olam haba / in any future world. Traditionally
 these words were understood as referring to life after death or the world
 messianically transformed.

However, "the future world" can refer to the world that we are moving
 toward as a result of increasing scientific knowledge and technological
 sophistication. We affirm that the divine unity that underlies all of Cre-
 ation is the basis upon which all our increasing knowledge rests. This sec-
 tion of the service, which celebrates creation, is an affirmation of the
 divine unity that underlies it. From our perspective any future world
 should still pay homage to that divine unity. D.A.T.

*Continue with El Adon (below) or Ha'aderet Veba'emunah (page 256).
This translation can be sung to the same melody as the Hebrew.*

אֱלֹהִים An essence reigns supreme above all created beings,
 בֵּרוּךְ Blessed one, whom everyone with breath of life must bless,
 גָּדוֹל Great one, whose abundant goodness fills the world,
 יָדוּעַ Discerning one, whose knowledge fills all space and
 emptiness.
 הַמְּשֻׁבָּח How proudly does God shine above the holy beings!
 וְהַמְּשֻׁבָּח O, beautiful in glory! O, chariot divine!
 זֵעָב Zealous in your merit, your justice fills the throne,
 חַסְדֵּךְ Heaven's love and tender care the glory ever shines.
 וְהַמְּשֻׁבָּח The lights our God created are filled with every good,
 יְיָ You, O God, have fashioned them with knowledge and with
 care,
 וְהַמְּשֻׁבָּח Kindling amid their heart your awesome might and
 power,
 לְעַד Leaving them to govern night and day forevermore.
 מְגִלָּה Magnificent your brightness, your beams so radiant,
 נִשְׁתַּלְשֵׁל Now all is luminescent, all space they now do fill.

Continue with El Adon (below) or Ha'aderet Veba'emunah (page 257).
Transliteration can be found on page 255.

אֵל אֲדוֹן עַל כָּל־הַמַּעֲשִׂים	כְּדוּדָה וּמִבְרֹךְ בְּפִי כָל־נִשְׁמָה:
גִּדְלוּ וְטוּבוּ מְלֵא עוֹלָם	דְּעַת וּתְבוּנָה סִבְבֵּים אֲתוֹ:
זֶה מִתְגַּאֵה עַל חַיּוֹת הַקָּדָשׁ	וְנִהְדָּר בְּכָבוֹד עַל־הַמְרַכְּבָה:
זָכוֹת וּמִישׁוֹר לִפְנֵי כֶסֶא	חָסֵד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ:
טוֹבִים מְאֹד שְׂפָרָא אֱלֹהֵינוּ	יִצְרֵם בְּדַעַת בְּבִינָה וּבְהַשְׁכֵּל:
כָּח וּגְבוּרָה נָתַן בָּהֶם	לִהְיוֹת מוֹשְׁלִים בְּקָרֵב תִּבְלִי:
כֹּזְלִים זִיו וּמְפִיקִים נִגְה	נָאָה זִיוָם בְּכָל־הָעוֹלָם:
שְׂמִיחִים בְּצִאתָם וְשָׁשִׁים בְּבֹאֵם	עֲשִׂים בְּאֵימָה רָצוֹן קוֹנֵם:
פֶּאֶר וְכָבוֹד נוֹתְנִים לְשִׁמּוֹ	צִהֲלָה וְרָנָה לְזֵכֶר מַלְכוּתוֹ:
קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר	רָאָה וַהֲתַקִּיז צוּרֵת הַלְבָנָה:

שֶׁבַח נוֹתְנִים לוֹ כָּל־צָבָא מְרוֹם
הַתְּפָאֶרֶת וּגְדֻלָּה שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקָּדָשׁ:

Continue on page 261.

Continue on page 260.

J.R.

El adon al kol hama'asim	Baruḥ umvoraḥ befi kol neshamah.
Godlo vetuvo maley olam	da'at utvunah sovevim oto.
Hamitga'eh al ḥayot <u>hakodesh</u>	venehdar beḥavod al hamerkavah.
Zehut umishor lifney ḥiso	<u>hesed</u> veraḥamim lifney hevodo.
Tovim me'orot shebara eloheynu	yetzaram beda'at bevinah uvhaskel.
<u>Ko'ah</u> ugvurah natan bahem	lihyot moshlim bekerev tevel.
Mele'im ziv umfikim <u>nogah</u>	na'eh zivam beḥol ha'olam.
Semeḥim betzeytam vesasim bevo'am	osim be'eymah retzon konam.
Pe'er veḥavod notnim lishmo	tzoholah verinah <u>lezeher</u> malhuto.
Kara <u>lashemesh</u> vayizrah or	ra'ah vehitkin tzurat halevanah.

Shevah notnim lo kol tzeva marom
Tiferet ugdulah serafim ve'ofanim veḥayot hakodesh.

Continue on page 260.

COMMENTARY. This expansive acrostic hymn of praise is especially appropriate for the Sabbath, the holy day that celebrates creation. We are reminded that we inhabit a brilliant yet orderly universe. This song sees the primary substance of the universe as light emanating from divine goodness. On Shabbat, we take the time to bask in the illumination of God's healing, loving light.

S.P.W.

Awesomeness, truth absolute,
 the life of all the worlds.
 Boundless knowledge, blessing all,
 the life of all the worlds.
 Great in eminence, greatness itself,
 the life of all the worlds.
 Divine in knowledge, speech divine,
 the life of all the worlds.
 Heaven's splendor, beauty's height,
 the life of all the worlds.
 Wisdom's summit, world's first being,
 the life of all the worlds.
 Zeal of purity, zealous in light,
 the life of all the worlds.
 Hand of power, holding might,
 the life of all the worlds.
 Truth's array, absence of taint,
 the life of all the worlds.
 Unity, and awesome yoke,
 the life of all the worlds, ↩

COMMENTARY. This is an ancient hymn originally used in the Rosh Hashanah morning service. It may be sung to any of several tunes used for *Adon Olam* or *El Adon*. This simple list of attributes for "the life of all the worlds" harks back to the most primitive forms of religious poetry. Following a double acrostic pattern—here repeated in the English translation—the author calls forth the qualities we associate with God.

"Do you want to know the One we worship?" the poet seems to say. "Then know all these qualities, for it is in them that God, 'the life of all the worlds', may be said to dwell." The poem may thus be seen as an early expression of predicate theology, a way of approaching a definition of God by listing the qualities we associate with divinity.

A.G.

SHAḤARIT: SHEMA AND ITS BLESSINGS / 256

לְחֵי עוֹלָמִים:	הָאֲדֶרֶת וְהָאֱמוּנָה
לְחֵי עוֹלָמִים:	הַבִּינָה וְהַפְּרָכָה
לְחֵי עוֹלָמִים:	הַגָּאוּן וְהַגְּדֻלָּה
לְחֵי עוֹלָמִים:	הַדָּעָה וְהַדְּבוּר
לְחֵי עוֹלָמִים:	הַהוֹד וְהַהֲדָר
לְחֵי עוֹלָמִים:	הַיָּעַד וְהַיְתִיקוּת
לְחֵי עוֹלָמִים:	הַזֶּהָר וְהַזֶּהָר
לְחֵי עוֹלָמִים:	הַחַיִּל וְהַחֲסֹן
לְחֵי עוֹלָמִים:	הַטָּהָר וְהַטָּהָר
לְחֵי עוֹלָמִים: ←	הַיְחֻד וְהַיְרָאָה

Ha'aderet veba'emunah	lehay olamim
Habinah vehaberahah	lehay olamim
Haga'avah vehagedulah	lehay olamim
Hade'ah vehadibur	lehay olamim
Hahod vehahadar	lehay olamim
Hava'ad vehavatikut	lehay olamim
Hazoh vehazohar	lehay olamim
Hahayil vehahosen	lehay olamim
Hatehes vehatohar	lehay olamim
Hayihud vehayirah	lehay olamim

COMMENTARY. This hymn, which, like the preceding one, is a classic text of Merkavah mysticism, seems to depict the choruses of praise sung by the angels to God. Like its predecessor, the song is an alphabetical acrostic; in the translation, the initial letter or sound of each line corresponds to a letter of the Hebrew alphabet, and is also echoed later in the line. J.R.

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Crown of glory, light to come,
the life of all the worlds.
Lesson, and enlivening,
the life of all the worlds.
Majesty of rule and might,
the life of all the worlds.
New in beauty, never-ending,
life of all the worlds,
Sublime, exalted, seated high,
the life of all the worlds.
Overwhelming, one most humble,
life of all the worlds.
Power to save, in power proud,
the life of all the worlds.
Splendor bright and steady justice,
the life of all the worlds.
Quest and call, holy quintessence,
life of all the worlds.
Rejoicing song, subject revered,
the life of all the worlds.
Song of the world, subject of praise,
the life of all the worlds.
Theme of all talk, the one, sublime,
the life of all the worlds.

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לְחֵי עוֹלָמִים:	הַכֶּתֶר וְהַכְּבוֹד
לְחֵי עוֹלָמִים:	הַלֵּקַח וְהַלְּבִיב
לְחֵי עוֹלָמִים:	הַמְּלוּכָה וְהַמְּשָׁלָה
לְחֵי עוֹלָמִים:	הַנּוֹי וְהַנֶּצֶחַ
לְחֵי עוֹלָמִים:	הַסְּגוּי וְהַשִּׁגְבַּ
לְחֵי עוֹלָמִים:	הָעֵז וְהָעֲנֻה
לְחֵי עוֹלָמִים:	הַפְּדוּת וְהַפֶּאֶר
לְחֵי עוֹלָמִים:	הַצָּבִי וְהַצֶּדֶק
לְחֵי עוֹלָמִים:	הַקְּרִיאָה וְהַקְּדֻשָּׁה
לְחֵי עוֹלָמִים:	הָרֵן וְהָרוֹמֶמּוֹת
לְחֵי עוֹלָמִים:	הַשִּׁיר וְהַשִּׁבְחָה
לְחֵי עוֹלָמִים:	הַתְּהִלָּה וְהַתְּפָאֶרֶת

Haketer vehakavod	lehay olamim
Halekah vehalibuv	lehay olamim
Hamelukah vehamemshalah	lehay olamim
Hanoy vehanetzah	lehay olamim
Hasiguwi vehasegev	lehay olamim
Ha'oz vecha'anavah	lehay olamim
Hapedut vehape'er	lehay olamim
Hatzevi vehatzedek	lehay olamim
Hakeri'ah vehakedushah	lehay olamim
Haron veharomemot	lehay olamim
Hashir vehashevah	lehay olamim
Hatehilah vehatiferet	lehay olamim

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259 / YOTZER: HA'ADERET VEHA'EMUNAH

Praises to God, who rested from all labors of Creation! On the seventh day did God ascend, returning to the throne of glory. With splendor God adorned the day of rest, calling Shabbat a time of pleasure. This is the distinction of the seventh day, for on it the divine one ceased from all creation's work. The seventh day itself offers its praise, calling out "a psalm of the Shabbat: It is good to give thanks to THE ETERNAL..." Therefore, let all God's creatures offer laudatory blessing! Praise, appreciation, and greatness may they give to God, the sovereign creator of all things, who in great holiness has given an inheritance of rest unto the people Israel, upon Shabbat, the holy day. May your name, DEAR ONE, our God, be declared holy; and your memory, our sovereign, be magnified both in the skies above and on the earth below. Be blessed, redeeming power, in celebration of your handiwork, and for the luminaries that you made. Let all declare your greatness!

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לֵאל אֲשֶׁר שָׁבַת מִכָּל־הַמַּעֲשִׂים בַּיּוֹם הַשְּׁבִיעִי הַתְּעִלָּה וַיָּשָׁב
עַל־כִּסֵּא כְבוֹדוֹ: תִּפְאֶרֶת עֲטָה לַיּוֹם הַמְּנוּחָה עֲנֵג קָרָא לַיּוֹם הַשְּׁבַת:
זֶה שָׁבַח שְׁלִיֹם הַשְּׁבִיעִי שָׁבוּ שְׁבַת אֵל מִכָּל־מְלָאכָתוֹ וַיּוֹם הַשְּׁבִיעִי
מִשְׁפָּח וְאוֹמֵר מְזֻמּוֹר שִׁיר לַיּוֹם הַשְּׁבַת טוֹב לְהַדוֹת לַיהוָה: לְפִיכָּה
יִפְאָרוּ וַיְבָרְכוּ לֵאל כָּל־יִצְוָיו שָׁבַח יָקָר וּגְדֻלָּה יִתְּנוּ לֵאל מְלֶכֶּה
יוֹצֵר כֹּל הַמְּנַחֵל מְנוּחָה לַעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ בַּיּוֹם שְׁבַת קֹדֶשׁ:
שְׁמָה יְהוָה אֱלֹהֵינוּ יִתְקַדֵּשׁ וְזִכְרָה מְלִכְנוּ יִתְפָּאֵר בְּשִׁמְיָם מְמַעַל
וְעַל־הָאָרֶץ מִתַּחַת: תִּתְבָּרַךְ מוֹשִׁיעֵנוּ עַל־שָׁבַח מַעֲשֵׂה יָדָיִךְ
וְעַל־מְאוֹרֵי אוֹר שְׁעִשִׁית יִפְאָרוּהָ סֵלָה:

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On Festivals occurring on weekdays:

You who in your mercy give light to the earth and its inhabitants, and in your goodness do perpetually renew each day Creation's wondrous work, how great your deeds, ETERNAL ONE! In wisdom you have made them all. The earth is filled with your accomplishments. You are the world's sole sovereign, dwelling in the highest heights before the dawn of time, praised and magnified and held in awe from days of old. God of the world, in your abundant mercy, care for us. Source of our strength, our stronghold rock, our shield of help, the fortress over us! All-powerful and blessed, great in discernment, you have prepared and wrought the sunlight's healing rays; true good you have created; luminaries you have made, in honor of your name, surrounding for divine omnipotence; your principal celestial ones, quaking in holiness, revere the shaker of the heavens, to eternity. They tell of divine glory and the holiness of God. Be blessed, redeeming power, in celebration of your handiwork, and for the luminaries that you made. Let all declare your greatness!

On Festivals occurring on weekdays:

הַמֵּאִיר לְאֶרֶץ וְלִדְרִים עָלֶיהָ בְּרַחֲמִים וּבִטּוֹבוֹ מְחַדֵּשׁ בְּכָל־יּוֹם תָּמִיד
 מַעֲשֵׂה־בְּרָאשִׁית: מִה־רִבּוֹ מַעֲשֵׂיהָ יְהוָה כָּל־שֶׁ בְּחֻכָּמָהּ עָשִׂיתָ מְלָאךְ
 הָאֶרֶץ קִנְיָנֶיהָ: הַמְלִיךְ הַמְרוֹמֵם לְבָדּוֹ מֵאִזְ הַמְשַׁבַּח וְהַמְפָּאֵר
 וְהַמְתַּנְשֵׂא מִימּוֹת עוֹלָם אֱלֹהֵי עוֹלָם בְּרַחֲמֶיהָ הַרְפִּים רַחֵם עָלֵינוּ
 אֲדוֹן עֲלֵנוּ צוּר מְשַׁגְּבֵנוּ מִגֵּן יִשְׁעֵנוּ מְשַׁגֵּב בַּעֲדֵנוּ: אֵל בְּרוּךְ גָּדוֹל
 יָדָעָה הַכִּין וּפָעַל זִזְהָרֵי חֲמָה טוֹב יֵצֵר כְּבוֹד לְשִׁמּוֹ מְאוֹרוֹת נִתֵּן
 סְבִיבוֹת עֲזוֹ פְּנוֹת צִבְאִיו קְדוּשִׁים רוֹמְמֵי שְׂדֵי תָמִיד מְסַפְּרִים
 כְּבוֹד־אֵל וּקְדוּשָׁתוֹ: *תִּתְּכֶרֶךְ יְהוָה אֱלֹהֵינוּ עַל־שִׁבְחָהּ מַעֲשֵׂה יָדֶיהָ
 וְעַל־מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ יִפְאָרוּךְ סֶלָה:

NOTE. An early acrostic version of the *Yotzer* became a part of this expanded rabbinic text. In both Hebrew and English, bold letters here indicate the location of the acrostic.

D.A.T

On both Shabbat and Festivals continue here.

May you be blessed, our rock, our sovereign, our champion, creator of the holy beings, and let your name be praised eternally, majestic one, the fashioner of ministering angels. All of them are standing in the heavens' highest realms, and giving voice, in awestruck unison, to words of the living God, the sovereign of all worlds. All of them adored, all brilliant in light, all great and mighty—all of them perform, in awe and dread, the will of their creator. And all open their mouths in holiness and purity. With song and melody, they bless, they praise, they magnify, they raise aloft, and sanctify, and proclaim sovereign: ↵

COMMENTARY. This passage pictures an angelic chorus singing God's praises. In Jewish tradition, angels have had a long and varied history—messengers warning Abraham of Sodom's destruction, the heavenly choir of Isaiah, the Talmud's host of heavenly functionaries, the impersonal forces of medieval philosophy, the presences of the Kabbalists. The tradition leaves ample room for each generation to understand angels as it will, whether as natural forces or revealing moments in our lives, the divine in the people we meet, or manifestations of the goodness in our world or in the inner workings of the human heart. D.A.T.

On both Shabbat and Festivals continue here.

תתפרד צוֹרֵנוּ מִלִּפְנֵי וְגוֹאֲלֵנוּ בּוֹרֵא קְרוֹשִׁים יִשְׁתַּבַּח שְׁמֹה לְעַד
מִלִּפְנֵי יוֹצֵר מְשֻׁרְתִּים וְאֲשֶׁר מְשֻׁרְתּוֹ כָּלֶם עוֹמְדִים בְּרוֹם עוֹלָם
וּמְשֻׁמֵּיעִים בִּירָאָה יָחַד בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים וְמִלֵּךְ עוֹלָם *כָּלֶם
אֲהוּבִים כָּלֶם בְּרוּרִים כָּלֶם גְּבוּרִים וְכָלֶם עֲשִׂים בְּאִמָּה וּבִירָאָה רְצוֹן
קוֹנֵם וְכָלֶם פּוֹתְחִים אֶת־פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה בְּשִׁירָה וּבְזִמְרָה
וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמְעֲרִיצִים וּמְקַדִּישִׁים וּמְמַלִּיכִים ←

Who are holy beings?

They are beloved, clear of mind and courageous.

Their will and God's are one.

Raising their voices in constant gratitude

they marvel at every detail of life,

Granting each other loving permission to be exactly who they are.

When we listen for their sweet voices, we can hear the echo within our
own souls.

S.P.W.

265 / YOTZER/GOD IN NATURE

The name of God, the regal, grand, and awesome one! Holy is God!

And all of them receive upon themselves, from each to each, the yoke of heaven's rule, and lovingly they give to one another the permission to declare their maker holy. In an ecstasy of spirit, with pure speech and holy melody, all of them respond in awe as one, and cry: "Holy, holy, holy is THE RULER of the Multitudes of Heaven. The whole world overflows with divine glory!

The angels of the chariot and holy creatures of the heavens, in great quaking, rise to face the seraphim. And, facing them, they sing in praise, and cry: "Blessed be the glory of THE ONE, wherever God may dwell!"

NOTE. Several forms of *kedushah* exist in our liturgy. Here we have the *Kedushah Diyeshivah*, which we recite without standing. We remember that, according to the Bible, the angels proclaim God's holiness, but we do not yet rise to do so ourselves. Proclaiming the holiness of the divine unity takes more preparation and concentration. We strive to be ready to move from remembering to proclaiming when we recite the *Kedushah* of the *Amidah*. D.A.T.

מלא כל הארץ כבודו Literally, the fullness of the earth is God's glory. In this we recognize that there are barren places and empty lives. When we turn despair to hope, cry out for justice, pursue peace, we fill the earth with what is holy, and then the fullness of the earth is God's glory.

S.E.S.

אֶת שֵׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא קָדוֹשׁ הוּא *וְכָל
מִקְבְּלִים עָלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה וְנוֹתְנִים בְּאַהֲבָה רְשׁוֹת
זֶה לָזֶה לְהַקְדִּישׁ לַיּוֹצֵר בְּנִחַת רֹיחַ בְּשִׁפְהַ בְּרוּרָה וּבִנְעִימָה קִדְשָׁה
כָּלם כְּאַחַד עוֹנִים וְאוֹמְרִים בְּיִרְאָה:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ

יְהוָה צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:
*וְהָאוֹפָנִים וְחַיֹּת הַקֶּדֶשׁ בְּרָעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעֲמַת שָׂרָפִים
לְעֲמַתָּם מִשְׁבַּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ:

Kadosh kadosh kadosh adonay tzeva'ot melo hol ha'aretz
kevodo.

Baruh kevod adonay mimekomo.

ונותנים באהבה / and lovingly they give to one another the permission. Here
our text follows the Sephardic version by adding the word *be'ahavah* (in
love). It is only in our love for one another that we are truly capable of
granting to each other "permission" to pray. A community of Jews who
stand together in real prayer must be one where each individual is known
and cared for as a person. Only when such love exists among us are we a
community whose members can truly "grant permission" to one another
to seek or to sanctify God. A.G.

To blessed God they offer melodies. To the sovereign and enduring God they utter songs, and make their praises heard, for God alone is holy and revered, enactor of all mighty deeds, the fashioner of all new things, the seeder of all righteousness, the grower of all saving acts, creator of all healing, awesome in praises, source of every wonder, who renews each day, with constant good, Creation's work—as it is said: "The maker of the skies' great lights, whose love is everlasting!"

Let a new light shine forever upon Zion. Soon, may everyone of us be worthy of its light. Blessed are you, ETERNAL ONE, the shaper of the heavens' lights.

Every day, Creation is renewed.
Wake up and see unfolding
In the spreading light of dawn,
The world and all it contains
Coming into being, new, fresh,
Filled with divine goodness
And love.
Every day, Creation is renewed.
Reflected in the great lights
We see a new day,
One precious day,
Eternity.

S.P.W.

לֵאל בְּרוּךְ נְעִימוֹת יִתְּנוּ לַמֶּלֶךְ אֵל חַי וְקַיִם וְמִירוֹת יֵאֱמָרוּ
 וְתִשְׁבְּחוּת יִשְׁמְיֵעוּ כִּי הוּא לְבָדוּ מְרוֹם וְקָדוֹשׁ פּוֹעֵל גְּבוּרוֹת עוֹשֶׂה
 חֲדָשׁוֹת זוֹרֵעַ צְדָקוֹת מְצַמֵּיחַ יְשׁוּעוֹת פּוֹרָא רְפוּאוֹת נוֹרָא תְהִלּוֹת
 אֲדוֹן הַנִּפְלְאוֹת הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית
 בְּאָמֹר: לַעֲשֵׂה אוֹרִים גְּדֻלִּים כִּי לְעוֹלָם חֲסִדוֹ:
 * אוֹר חֲדָשׁ עַל צִיּוֹן תֵּאִיר וְנִזְכֶּה כָּלֵנוּ בְּמַהֲרָה לְאוּרוֹ: בְּרוּךְ אַתָּה
 יְהוָה יוֹצֵר הַמְּאוֹרוֹת:

Or ḥadash al tziyon ta'ir venizkeh ḥulanu bimherah le'oro.
 Baruh atah adonay yotzer hame'orot.

לעשה...חסדו / The...everlasting (Psalm 136:7).

INTERPRETIVE VERSION: YOTZER

Blessed is our God, sovereign of the universe, who in love illuminates the earth and those who dwell on it. With the dawn, nature's familiar shapes and colors emerge from the darkness to delight us afresh with their variety and beauty. And with our awakening from slumber, our senses and our spirits respond anew to the splendor of the world. Reborn with the day, we hail our God, who renews continually the work of creation. Blessed is our God, for the light of day.

And blessed is our God, for the light of understanding with which we read the meaning of nature and discover the laws by which we can live. The more we delve into the mysteries of creation, the more we marvel at the order, the power, the wonder and the beauty of the universe. The heavens declare the glory of God, and the earth proclaims God's handiwork.

Our God, you have created us in your image and have made us to share in your work of creation. You have given to each generation the task of shaping the future of humanity. May our gratitude for all the beauty, order and power that reveal you in nature impel us to serve you. May nothing that we do mar the holiness of life by causing any other creature to lose the joy of living. May all our acts conform with your law and bring blessing to us and to all whose lives touch ours. Give us of your light that we may walk in your way. Blessed are you, our God, creator of luminaries.

1945 Reconstructionist Prayer Book (adapted)

SHAḤARIT: SHEMA AND ITS BLESSINGS / 270

INTERPRETIVE VERSION: AHAVAH RABAH

Abounding is the love that God has shown the house of Israel in giving us the Torah. Through Torah we have come to know the power of righteousness. Truly your word has been our life and the length of our days, enabling us to outlive powerful nations that have sought to enslave or destroy us. For it has taught us to put our trust not in force and violence, in aggression and domination, but in justice and truth, in kindness and compassion. Torah has helped curb in us the lust and greed, vindictiveness and cruelty that mar human life. It has filled us with a yearning for a world permeated with love, in which people live in peace and security, in mutual loyalty and friendship. It has inspired us with the faith that the ultimate destiny of humanity is to achieve the triumph of righteousness.

Therefore we will not despair even in life's darkest moments, for we possess in Torah the token of God's love. May our hearts be ever open to love! With grateful awareness of all the kindness and good will in the world, let us reach out to others. Then, whatever befalls us in life, we shall not feel forlorn or forsaken. May you never withdraw your love from us! Blessed are you, our God, who has shown eternal love to the people of Israel.

1945 Reconstructionist Prayer Book (adapted)

AHAVAH RABAH / LOVE AND TORAH

For additional readings see pages 780-784.

With an abounding love, you love us, NURTURER, our God; with great compassion do you care for us. Our source, our sovereign, just as our ancestors placed their trust in you, and you imparted to them laws of life, so be gracious to us, too, and teach us. Our fount, our loving parent, caring one, be merciful with us, and place into our hearts ability to understand, to see, to hear, to learn, to teach, to keep, to do, and to uphold with love all that we study of your Torah. ↩

אהבה רבה / With an abounding love, you love us. *Ahavah Rabah* may be called the quintessentially Jewish prayer. In boundless love for Israel, God gives the greatest gift imaginable: teachings that will help us to live. What more could we want from the loving parent, combining attributes of both father and mother, who here becomes the compassionate teacher, sharing the gift of true knowledge with children who have become disciples? We pray that we may have the open and understanding heart to receive these teachings, to make them real by our deeds, and to pass them on to others. This is our response to God's love: a commitment to study, to live the life of Torah, and to carry it forward to future generations. A.G.

ותלמדם חקי חיים / you imparted to them laws of life. This second *berahah* prior to the Shema moves us from the cosmic realm of God as experienced in nature to the particular Jewish experience of God, as transmitted through our culture. Our Torah records those laws of life that reflect our people's collective experience of God. R.S.A.

אהבה רבה

אהבה רבה אהבתנו יהוה אלהינו חמלה גדולה ויתרה חמלת עלינו: אבינו מלכנו בעבור אבותינו ואמותינו שבטחו בך ותלמד חקי חיים בן תחננו ותלמדנו: אבינו האב הרחמן המרחם רחם עלינו ותן בלחנו להבין ולהשכיל לשמץ ללמוד וללמד לשמור ולעשות ולקיים את כל דברי תלמוד תורתך באהבה: ←

Ahavah rabah ahavtanu adonay eloheynu hēmlah gedolah viterah hamalta aleynu. Avinu malkenu ba'avur avoteynu ve'imoteynu shebatehu veḥa vatelamdem ḥukey ḥayim ken teḥonenu utelamdenu. Avinu ha'av haraḥaman hamraḥem raḥem aleynu veten belibenu lehavin ulhaskil lishmo'a lilmod ulelamed lishmor vela'asot ulkayem et kol divrey talmud torateḥa be'ahavah.

COMMENTARY. In the preceding pages (246-270) we offered an extended blessing for Creation. We accepted our creatureliness, our place in nature. Now we shift to concern with what gives our creaturely lives transcendent meaning.

We learn of our own significance through the love that is freely offered to us first by parents and later by others as well. We learn our ultimate worth in this love, which is rooted in the divine love. This is truly essential teaching! This love teaches us what to do with our lives, how to serve others, how to do the divine bidding. Thus loving and learning are inseparable parts of our tie to the divine.

D.A.T.

הרחמן המרחם / haraḥaman hamraḥem raḥem / loving...caring...be merciful. These three consecutive words are based on the same root רחם, which is related to the Hebrew word *reḥem* womb.

J.R.

273 / AHAVAH RABAH/LOVE AND TORAH

Enlighten us with your Torah, cause our hearts to cling to your mitzvot. Make our hearts one, to love your name and be in awe of it. Keep us from shame, and from humiliation, and from stumbling, today and always. For we have trusted in your holy, great, and awesome name. May we be glad, rejoicing in your saving power, and may you reunite our people from all corners of the earth, leading us proudly independent to our land. For you are the redeeming God and have brought us near to your great name, to offer thanks to you, and lovingly declare your unity. Blessed are you, ABUNDANT ONE, who lovingly cares for your people Israel.

KAVANAH. In gathering together the four corners of the tallit, we gather our scattered thoughts and focus on unity—uniting our people, uniting the disparate elements of our lives, uniting with the oneness that links all that is. This inner unity is the place out of which our hearts speak the Shema.

D.A.T.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתָהּ וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיהָ וַיַּחֲדֵר לְבַבֵּנוּ לְאַהֲבָהּ
 וּלְיִרְאָה אֶת שְׁמֶהּ וְלֹא נִבּוֹשׁ וְלֹא נִכָּלֵם וְלֹא נִכְשֵׁל לְעוֹלָם וָעֶד:
 כִּי בִשְׁם קֹדֶשׁ הַגָּדוֹל וְהַנּוֹרָא בְּטַחָנוּ: נִגְיִלָה וְנִשְׁמַחָה בִּישׁוּעָתָהּ:
 *וְהִבֵּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ:
 כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֲתָהּ: וְקִרְבָּתֵנוּ לְשְׁמֶהּ הַגָּדוֹל סֵלָה בְּאַמַּת:
 לַיהוּדוֹת לָהּ וּלְיַחֲדָהּ בְּאַהֲבָהּ: בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵי עַמּוֹ יִשְׂרָאֵל:

Veha'er eyneynu betorateha vedabek libenu bemitzvoteyha
 veyahed levavenu le'ahavah ulyirah et shemeha. Velo nevosh
 velo nikalem velo nikashel le'olam va'ed. Ki veshem kodsheha
 hagadol vehanora batahnu. Nagilah venismehah bishu'ateha.

NOTE. Jews traditionally have gathered in the four *tzitziyot* at the corners
 of their tallitot when they reach *vehavi'enu* / reunite. The *tzitziyot* are then
 held throughout the Shema.

שמע ישראל יהוה אחד

SHEMA

Listen, Israel: THE ETERNAL is our God, THE ETERNAL ONE alone!

Blessed be the name and glory of God's realm forever!

And you must love THE ONE, your God, with your whole heart, with every breath, with all you have. Take these words that I command you now to heart. Teach them intently to your children. Speak them when you sit inside your house or walk upon the road, when you lie down and when you rise. And bind them as a sign upon your hand, and keep them visible before your eyes. Inscribe them on the doorposts of your house and on your gates. ↩

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

COMMENTARY. From recognition of our place in nature in the first blessing of this part of the service, we shifted to concern with our moral place in the second blessing. As creatures made conscious of our ultimate worth by love, we recite the Shema. We thereby enter into a partnership aimed at transforming the world and ourselves in the light of that vision of ultimate worth.

D.A.T.

SHAHARIT: SHEMA AND ITS BLESSINGS / 276

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד :

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד :

וְאַהֲבַת אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מַאֲדְךָ :
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצִוְךָ הַיּוֹם עַל-לִבְּךָ :
וּשְׁנוֹנָתָם לִבְיָיךָ וְדַבָּרָתָם בֵּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִקְחֶךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ : וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין
עֵינֶיךָ : וּכְתֹבָתָם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ :

Shema yisra'el adonay eloheynu adonay ehad.
Baruh shem kevod malhuto le'olam va'ed.

Ve'ahavta et adonay eloheha
behol levaveha uvhol nafsheha uvhol me'odeha.
Vehayu hadevarim ha'eleh asher anohi metzaveha hayom al
levaveha,
Veshinantam levaneha vedibarta bam
beshivteha beveyteha uvlehteha vadereh uvshohbeha
uvkumeha.
Ukshartam le'ot al yadeha vehayu letotafot beyn eyneha.
Uhtavtam al mezuzot beyteha uvishareha.

GUIDED MEDITATION: Think of someone who loves you. Feel his or her presence. Take a deep breath and open up to the love that is coming to you. Focus on that feeling of love. L.W.K.

ואהבת / And you must love. You shall love your God intellectually, emotionally and with all your deeds. Whatever you love most in these ways is your god. For the Jewish people, the deepest love should be for freedom, justice and peace. M.M.K./M.S.

שמע... ובשעריך / Listen... gates (Deuteronomy 6:4-9).

277 / **SHEMA**

For the second paragraph of the Shema, read either the version below or the biblical selection beginning on page 282, then continue with the third paragraph, page 284.

BIBLICAL SELECTION I

It came to pass, and will again,
that if you truly listen
to the voice of THE ETERNAL ONE, your God,
being sure to do whatever has been asked of you today,
THE ONE, your God, will make of you a model
for all nations of the earth,
and there will come upon you all these blessings,
as you listen to the call of THE ABUNDANT ONE, your God:
Blessed be you in the city,
blessed be you upon the field.

Blessed be the fruit of your womb,
the fruit of your land, the fruit of your cattle,
the calving of your oxen, and the lambing of your sheep.
Blessed be your basket and your kneading-trough.
Blessed be you when you come home,
and blessed be you when you go forth.

See, I have placed in front of you today
both life and good, both death and ill,
commanding you today to love THE BOUNDLESS ONE, your God,
to walk in ways I have ordained,
keeping the commandments, laws, and judgments,
so that you survive and multiply.
THE BOUNTIFUL, your God, will bless you
on the land you are about to enter and inherit. ↩

For the second paragraph of the Shema, read either the version below or the biblical selection beginning on page 283, then continue with the third paragraph, page 285.

BIBLICAL SELECTION I

וְהָיָה אִם-שָׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשִׁמּוֹר לַעֲשׂוֹת אֶת-
כָּל-מִצְוֹתָיו אֲשֶׁר אֶנְכִי מְצֻוֶּה הַיּוֹם וּנְתַנֶּךָ יְהוָה אֱלֹהֶיךָ עָלֶיךָ
עַל כָּל-גּוֹי הָאָרֶץ: וּבָאוּ עָלֶיךָ כָּל-הַבְּרָכוֹת הָאֵלֶּה וְהַשִּׁיגָךְ
כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ: בְּרוּךְ אַתָּה בְּעִיר וּבְרוּךְ אַתָּה
בְּשָׂדֶה: בְּרוּךְ פְּרִי-בִטֶּן וּפְרִי אֲדָמָתְךָ וּפְרִי בְהֶמְתְּךָ שֶׁנָּר
אֶלְפֶיךָ וְעִשְׂתָּרוֹת צֹאנֶךָ: בְּרוּךְ טָנָאךָ וּמִשְׁאֲרֹתֶיךָ: בְּרוּךְ אַתָּה
בְּבֹאֶךָ וּבְרוּךְ אַתָּה בְּצֵאתְךָ:

רְאֵה נִתְחַי לְפָנֶיךָ הַיּוֹם אֶת-הַחַיִּים וְאֶת-הַטּוֹב וְאֶת-הַמָּוֶת וְאֶת-
הָרָע: אֲשֶׁר אֶנְכִי מְצֻוֶּה הַיּוֹם לֵאמֹר אֶת-יְהוָה אֱלֹהֶיךָ לִלְכֹת
בְּדַרְכָּיו וּלְשִׁמּוֹר מִצְוֹתָיו וְחֻקֵּיהֶם וּמִשְׁפָּטָיו וְחַיֵּית וּרְבִית וּבִרְכָּךְ
יְהוָה אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר-אַתָּה כֹּא-שָׁמָּה לְרִשְׁתָּהּ: ←

COMMENTARY. The traditional wording of Biblical Selection II presents detailed bountiful or devastating consequences of Israel's collective relationship to the mitzvot. That biblical section (Deuteronomy 11:13-21) offers a supernatural theology that many contemporary Jews find difficult. The biblical selection on this page (Deuteronomy 28:1-6, 30:15-19) was included in the 1945 Reconstructionist siddur. It begins by encouraging observance in the same language, but concentrates on the positive ways in which observance of mitzvot focuses our attention on God's presence as perceived through productivity and the pursuit of abundant life. s.s.

DERASH. A person must acquire a religious faith, not by being reasoned to about God, but by experiencing God's power in making life worthwhile.

M.M.K. (ADAPTED)

But if your heart should turn away,
and you not heed, and go astray,
and you submit to other gods and serve them,
I declare to you today that you shall be
destroyed completely; you shall not live out
a great expanse of days upon the land
that you now cross the Jordan to possess.
I call as witnesses concerning you
both heaven and earth, both life and death,
that I have placed in front of you
a blessing and a curse.
Choose life, that you may live,
you and your seed!

Continue on page 284.

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וּאִם־יִפְגַּע לְבַבְךָ וְלֹא תִשְׁמָע וְנִדְחָה וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים
וְעִבַּדְתָּם: הִגַּדְתִּי לָכֶם הַיּוֹם כִּי אֶבֶד תֵּאבְדוּן לֹא־תֵאָרִיכּוּ יָמִים
עַל־הָאָדָמָה אֲשֶׁר אַתָּה עֹבֵר אֶת־הַיַּרְדֵּן לָבוֹא שָׁמָּה לְרִשְׁתָּהּ:
הִעֲדֵתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נִתְּתִי
לְפָנֶיךָ הַפְּרָכָה וְהַקְּלָלָה וּבַחֲרָתָ בְּחַיִּים לְמַעַן תַּחֲיֶה אַתָּה וְזֶרְעֶךָ:

Continue with ויאמר, page 285.

BIBLICAL SELECTION II

And if you truly listen to my bidding, as I bid you now—loving THE FOUNT OF LIFE, your God, and serving God with all your heart, with every breath—then I will give you rain upon your land in its appointed time, the early rain and later rain, so you may gather in your corn, your wine and oil. And I will give you grass upon your field to feed your animals, and you will eat and be content. Beware, then, lest your heart be led astray, and you go off and worship other gods, and you submit to them, so that the anger of THE MIGHTY ONE should burn against you, and seal up the heavens so no rain would fall, so that the ground would not give forth her produce, and you be forced to leave the good land I am giving you.

So place these words upon your heart, into your lifebreath. Bind them as a sign upon your hand, and let them rest before your eyes. Teach them to your children, speaking of them when you sit at home, and when you walk upon the road, when you lie down, and when you rise. Inscribe them on the doorposts of your house and on your gates—so that your days and your children's days be many on the land THE FAITHFUL ONE promised to give your ancestors, as long as heaven rests above the earth.

Continue on page 284.

DERASH. The traditional second paragraph of the Shema (Deuteronomy 11:13-21) offers an account of the natural process by which the blessings of God themselves lead to pride, self-satisfaction, and ingratitude on the part of those who receive them. Ironically, the more we are blessed, so it seems, the less grateful and aware of blessing we become. It is when we are most sated, Scripture warns us, that we should be most careful. Fullness can lead to ingratitude, and ingratitude to idolatry—primarily in the form of worship of our own accomplishments. Then, indeed, “the heavens might close up and no rain fall.” For, once we begin to worship our achievements, we will never find satisfaction. A.G.

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BIBLICAL SELECTION II

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה
 אֶתְכֶם הַיּוֹם לֵאמֹר אֶת-יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל-לְבַבְכֶם
 וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ
 וְאִסְפַּת דִּגְגָךְ וּתִירְשֶׁךָ וַיִּצְהָרְךָ: וְנָתַתִּי עֹשֶׁב בְּשֹׁדְךָ לְבַהֲמֹתְךָ
 וְאִכְלָתָּ וּשְׂכַעְתָּ: הִשְׁמָרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם וְסָרְתֶם
 וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אֶף-יְהוָה
 בָּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מִטֶּר וְהָאֲדָמָה לֹא תִתֵּן אֶת-
 יְבוּלָהּ וְאֶבְדֶּתֶם מִהָיָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:
 וְשִׁמַּתֶּם אֶת-דְּבַרִּי אֵלֶּה עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם
 לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם אֶת-
 בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּכֶם בְּבֵיתְכֶם וּבְלִכְתְּכֶם בְּדֶרֶךְ וּבְשֹׁכְבְּכֶם
 וּבְקוּמְכֶם: וְכִתְבֹתֶם עַל-מְזוֹזוֹת בֵּיתְכֶם וּבְשַׁעְרֵיכֶם: לְמַעַן יִרְפוּ
 יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁפָּע יְהוָה לְאַבְתֵּיכֶם
 לְתַת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

Continue with ויאמר, page 285.

COMMENTARY. What human action could result in the destruction of the rains, the onset of crop failure and famine? Abuse of the eco-system upon which our very lives depend. And how could such an event occur? When we lose sight of our place in the world and the wondrous gift in all that is. The traditional second paragraph of the Shema was replaced by another biblical selection in earlier Reconstructionist liturgy because the traditional paragraph was understood as literal reward and punishment. However, today in the light of our awareness of the human abuse of the environment, we recognize that often this reward and punishment rest in our own hands. This ancient and yet vital message of the Torah urges us to choose life.

D.A.T.

THE BOUNDLESS ONE told Moses: Speak to the Israelites—tell them to make themselves *tzitzit* upon the corners of their clothes, throughout their generations. Have them place upon the corner *tzitzit* a twine of royal blue. This is your *tzitzit*. Look at it and remember all the mitzvot of the ETERNAL ONE. And do them, so you won't go off after the lusts of your heart or after what catches your eye, so that you remember to do all my mitzvot and be holy for your God. I am THE FAITHFUL ONE, your God, who brought you from Mitzrayim to be for you a God. I am THE INFINITE, your God.

למען תזכור / so that you remember. The *tzitzit*, like all the forms of religion, are there as reminders for us as we go about our daily lives. All of us have had moments when we most became ourselves, liberated from the bonds holding us back, or when we discovered those great inner truths that lend meaning to our lives. But such moments are forgotten, covered over by the petty angers and frustrations of daily living, by the hard shell we think we need about us to protect our most precious feelings.

Our tradition calls upon us to bring such moments back to mind and make them part of our worship. Our own innermost liberation is our “coming out of Egypt”; our own moment of deepest truth is our “standing before Sinai”. Let us remember these as we look at our *tzitzit*, and join them to the ancient memories of our people.

A.G.

DERASH. The four *tzitziyot* represent the four corners of the world. The divine presence spans the entire area from one corner of the world to the other. So too are the inescapable moral obligations which extend throughout our lives no matter where we are.

D.A.T.

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וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
 אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְפֵי בְּגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל-
 צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
 וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי
 לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
 וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהְיוֹת לָכֶם
 לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: *יְהוָה אֱלֹהֵיכֶם **אֱמֶת**

Vayomer adonay el moshe leymor. Daber el beney yisra'el
 ve'amarta aleyhem ve'asu lahem tzitzit al kanfey vigdeyhem.
 ledorotam venatenu al tzitzit hakanaf petil tehelet. Vehayah
 lahem letzitzit uritem oto uzhartem et kol mitzvot adonay
 va'asitem otam velo taturu aharey levavehem ve'aharey
 eyneyhem asher atem zonim ahareyhem. Lema'an tizkeru
 va'asitem et kol mitzvotay vihe-yitem kedoshim leyloheyhem.
 Ani adonay eloheyhem asher hotzeyti ethem me'eret mitzrayim
 lihyot lahem leylohim ani adonay eloheyhem. Adonay
 eloheyhem emet.

וַיֹּאמֶר יְהוָה ... אֱלֹהֵיכֶם / THE BOUNDLESS ONE ... God (Numbers 15:37-41)

EMET VEYATZIV / TRUE AND ESTABLISHED

The traditional Ge'ulah is found on this page; an interpretive version can be found on page 76. For additional readings see pages 748, 767-771 and 800.

True, and established, and correct,
 enduring and straightforward,
 steadfast, good, and beautiful
 one fundamental principle shall be—
 as for our ancestors, for us,
 and for the generations after us,
 and for all the generations that the seed of Israel,
 your servants, shall exist—
 the truth for early eras and for later ones,
 a thing most excellent and real,
 forever and as long as time endures,
 a true and faithful law that cannot pass away.
 The truth that you are THE ETERNAL ONE,
 our God, our ancients' God,
 our sovereign one, our ancients' sovereign one,
 our champion, our ancients' champion,
 our rock, the rock of our salvation,
 our redeemer and our rescuer,
 your name has always been,
 there is no God but you.
 Help of our ancestors you have always been,
 shield and savior to their children after them,
 in each and every generation.
 In heaven's heights your dwelling sits,
 but your judgments and your justice
 fill the farthest reaches of the earth.
 Happy is the one who pays heed to your mitzvot,
 who takes your Torah and your word to heart!
 True it is that you are sovereign to your people,
 and a mighty ruler who is quick to plead their cause. ↩

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The traditional Ge'ulah is found on this page; an interpretive version can be found on page 76.

אמת ויציב

אמת ויציב ונכון וקים וישר ונאמן וטוב ויפה. הדבר הזה:
*על אבותינו ועל אמותינו ועל לינו ועל פנינו ועל דורותינו ועל
כל דורות זרע ישראל עבריה:

על הראשונים ועל האחרונים דבר טוב וקים לעולם ועד אמת
ואמונה חק ולא יעבור: *אמת שאמה הוא יהוה אלהינו ואלהי
אבותינו ואמותינו מלכנו מלך אבותינו גואלנו גואל אמותינו
צורנו צור שועתנו פורנו ומצילנו מעולם הוא שמך: אין אלהים
וולתה:

עזרת אבותינו ואמותינו אתה הוא מעולם מגן ומושיע לבניהם
אחריהם בכל דר ודר: ברום עולם מושכה ומשפטיה וצדקתה עד
אפסי ארץ: אשרי איש שישמע למצותיה ותורתה ודברה ישים על
לבו: אמת אתה הוא ארון לעמך ומלך גבור לריב ריבם: —

DERASH. *Emet Veyatziv* is an affirmation of the Shema. We join the last words of the Shema to אמת as a statement of our ongoing commitment to their truth. Both אמת / truth and אמן / Amen are derived from a root meaning “strong” or “firm”. It has also been noted that the three letters of אמת span the Hebrew alphabet; they are its beginning, middle, and end. In contrast, the letters of שקר / lie are all huddled together in a single corner of the alphabet. Truth is broad and all-encompassing; we have to expand our minds in order to embrace it. Lies, like gossip and malicious talk, bring out the narrowness within us. Let us commit ourselves, in affirming the Shema, to breadth of vision and the ongoing search for truth.

L.W.K./A.G.

True it is that you are first and last,
and without you, we have no ruler, champion, or savior.
From servitude and bondage you redeemed us, BOUNDLESS ONE,
our God,
and from a house of slavery you set us free.
For this your loved ones celebrated you,
and held divinity in reverence,
and your beloved ones gave forth their melodies,
their songs and exaltations, blessings and thanks,
to the sovereign, living, and enduring God,
the lofty, the exalted, and the awesome one,
who casts the prideful down, and lifts the lowly,
who sets the captive free, and saves the humble,
and who helps the poor, responding to our people
when they cry aloud to God ↵

אַמֶּת אֶתָּה הוּא רֹאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן וּמִבְּלִעְיָהּ אֵין לָנוּ מֶלֶךְ
 גּוֹאֵל וּמוֹשִׁיעַ: מִמַּצָּרִים גָּאֵלְתָּנוּ יְהוָה אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים
 פָּדִיתָנוּ:

עַל־זֹאת שִׁבְחוּ אֱהֻבִים וְרוֹמְמוֹ אֵל: וְנִתְּנוּ יָדִים וּמִירוֹת שִׁירוֹת
 וְתִשְׁבַּחוֹת בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם: רָם וְנֹשָׂא גְדוֹל
 וְנוֹרָא מִשְׁפִּיל גָּאִים וּמִגְבִּיָּה שְׁפָלִים מוֹצִיא אֲסִירִים וּפּוֹדֶה עֲנָוִים
 וְעוֹזֵר דָּלִים וְעוֹנֶה לְעַמּוֹ בְּעֵת שׁוּעָם אֵלֵינוּ: ←

COMMENTARY. The sequence of this part of the service moves from Creation (*Yotzer*) to love and revelation (*Ahavah Rabah*), to affirmation of our commitment (*Shema*) and now to redemption. In this way the idea is expressed that redemption becomes possible only if we participate in making it happen.

The symbol of redemption in the mythic life of the Jewish people is the crossing of the Sea. In the rabbinic imagination, the ancient Israelites slog through mud up to their knees, their waists, even their chests. It falls to us to continue the task of redemption—to face the contemporary morass and find the resolve to wade through it with waves threatening to submerge us on either hand. We wade toward a future that at our darkest moments seems but a dim hope. The hint of the Promised Land is in our loving moments.

We join in singing what the Israelites proclaimed after they had successfully crossed the Sea and find in their redemption the strength to seek our own. This struggle carries us into the *Amidah*, a prayer of becoming, of transformation, of divine-human partnership that brings grace into our lives and into our world.

D.A.T.

Give praises
 to the highest God! Blessed is God, the one to bless!
 So Moses, Miriam, and the Israelites came forth with
 song to you,
 in boundless happiness, and they all cried:
 "Who among the mighty can compare
 to you, ETERNAL ONE?
 Who can compare to you,
 adorned in holiness,
 awesome in praises,
 acting wondrously!"

A new song did the redeemed ones sing out to your name,
 beside the Sea.
 Together, all of them gave thanks, declared your sovereignty,
 and said:
 "THE HOLY ONE will reign forever!"

Rock of Israel, rise up to the help of Israel,
 redeem, according to your word, Judah and Israel.
 Blessed are you, ETERNAL ONE, the champion of Israel.

*On Shabbat, continue with the Amidah on the next page.
 For the Festival Amidah turn to page 326.*

GUIDED MEDITATION. The astounding moment of awe and thanksgiving experienced by the Israelites upon the crossing of the Red Sea has parallels in all of our lives. We have all had difficult crossings, experiences that we struggled through in spite of the pain they caused us. Thus completion afforded us a sublime sense of inner joy and peace. Take a moment to recall one of those times. Allow the feelings of celebration to envelop you. Hold on to those feelings as you recite the *Mi Hamoḥah*. D.B.

*תְּהִלֹּת לְאֵל עֲלִיּוֹן בְּרוּךְ הוּא וּמְבוֹרָךְ מֹשֶׁה וּמְרִים וּבְנֵי יִשְׂרָאֵל
 לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָּלָם:
 מִי־כַמְכָּה בָּאֵלִים יְהוָה מִי כַמְכָּה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תְהִלַּת
 עֲשֵׂה־פֶלֶא:
 *שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְּאוּלִּים לְשִׁמְךָ עַל־שִׁפְתַּי הַיָּם:
 יַחַד כָּלָם הוֹדּוּ וְהִמְלִיכוּ וְאָמְרוּ:
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:
 *צוּר יִשְׂרָאֵל קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל: וּפְדֵה כְּנַאֲמָךְ יְהוּדָה וַיִּשְׂרָאֵל:
 גְּאֻלֵּנוּ יְהוָה צְבָאוֹת שְׁמוֹ קָדוֹשׁ יִשְׂרָאֵל:
 בְּרוּךְ אַתָּה יְהוָה גֹּאֲלֵ יִשְׂרָאֵל:

Mosheh umiriam uvney yisra'el leha anu shirah besimhah rabah
 ve'ameru hulam.

Mi hamohah ba'elim adonay. Mi kamohah nedar bakodesh
 nora tehilot osey feleh.

Shirah hadashah shibehu ge'ulim leshimeha al sefat hayam.

Yahad kulam hodu vehimlihu ve'ameru.

Adonay yimlohe le'olam va'ed.

Tzur yisra'el kumah be'ezrat yisra'el. Ufdey hinumeha yehudah
 veyisrael. Go'aleynu adonay tzeva'ot shemo kedosh yisra'el.

Baruh atah adonay ga'al yisra'el.

On Shabbat, continue with the Amidah on the next page.

For the Festival Amidah turn to page 327.

DERASH. Rabbi Judah said: [At the sea] each tribe said to the other, "You go into the sea first!" As they stood there bickering, Nahshon ben Aminadav jumped into the water. God said to Moses, who had been praying, "My friend is drowning—and you pray!" "What can I do?" Moses asked. God responded, "Speak to the people of Israel and tell them to go! Raise your staff..."

TALMUD SOTAH 37A

DERASH. Most congregations stand at *tzur yisra'el* rather than waiting for the blessing. Thus we are already on our feet when we request that God *קומה* / arise. We cannot ask God to rise up to help Israel unless we have done so ourselves.

E.M.

291 / EMET VEYATZIV/REDEMPTION

INTRODUCTION TO THE AMIDAH

Dear God,
Open the blocked passageways to you,
The congealed places.

Roll away the heavy stone from the well as your servant
Jacob did when he beheld his beloved Rachel.

Help us open the doors of trust that have been jammed with
hurt and rejection.

As you open the blossoms in spring,
Even as you open the heavens in storm,
Open us—to feel your great, awesome, wonderful presence.

Sheila Peltz Weinberg

COMMENTARY. The images of the *Shiviti* can provide a spiritual entry point and aid in concentration.

This *Shiviti* is built around the liturgical themes of creation, revelation, and redemption. The vertical oval is associated with women's procreative power, which echoes divine creation. The overall shape of the *Shiviti* is inspired by Eastern meditation mandalas, which often include a circular image of the rose or lotus. The opening flower is meant to suggest the gradual revelation of the perfection and mystery of creation. To the opening petals seven gateways are added. There is one for each of the patriarchs and matriarchs to remind us that each person finds his or her own path to God. No two journeys are alike.

At the heart of the *Shiviti* is the Tetragrammaton, which is the most holy name of God. It is surrounded by petal/archways with other names of the Divine. A second tetragrammaton crowns the *Shiviti*, with Jerusalem, a symbol of redemption, rising from the top.

Betsy Platkin Teutsch

SHABBAT SHAḤARIT / 292



AMIDAH FOR SHABBAT MORNING

The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing, left and right, a reminder of our entry into the divine presence. For additional readings see pages 737-738, 740-748, 752-759.

Open my lips, BELOVED ONE,
and let my mouth declare your praise.

1. AVOT VE'IMOT / ANCESTORS

Blessed are you, THE ANCIENT ONE, our God, God of our ancestors,

God of Abraham	God of Sarah
God of Isaac	God of Rebekah
God of Jacob	God of Rachel
	and God of Leah; ↩

DERASH. Acknowledging our ancestors reminds us that what we are is shaped by who they were. Just as an acorn is shaped by the oak that preceded it and yet gives birth to a tree uniquely its own, so we are shaped by our ancestors yet give rise to a Judaism all our own. R.M.S.

COMMENTARY. Throughout the centuries the pursuit of meaningful communal prayer has led to variations in the *Amidah*. These variations reflect the attitudes and beliefs of different prayer communities. In the ongoing pursuit of meaningful prayer for a Reconstructionist prayer community, changes have been introduced into this *Amidah*, most notably in the first two of the seven *berahot* which comprise the Shabbat *Amidah*. The first *berahah* has been expanded to include the matriarchs along with the patriarchs as exemplars of God's presence in human lives. By concentrating on examples of healing forces and life-sustaining rains, the second *berahah* acknowledges God as the power that sustains life. The traditional emphasis on God's ability to resurrect the dead has been replaced here by a celebration of God as the power that sustains all life. S.S.

עמידה

The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing, left and right, a reminder of our entry into the divine presence.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

אָבוֹת וְאִמּוֹת 

בָּרוּךְ אַתָּה יְיָ הוֹדוּ אֱלֹהֵינוּ וְאֵלֵהֶי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי שָׂרָה

אֱלֹהֵי אַבְרָהָם

אֱלֹהֵי רִבְקָה

אֱלֹהֵי יִצְחָק

אֱלֹהֵי רָחֵל

אֱלֹהֵי יַעֲקֹב

וְאֵלֵהֶי לְאֹהֶי: ←

Baruḥ atah adonay eloheynu veylohey avoteynu ve'imoteynu

elohey avraham

elohey sarah

elohey yitzhak

elohey rivkah

elohey ya'akov

elohey rahel


veylohey le'ah →

KAVANAH. The opening of the *Amidah* calls to mind previous generations, near as well as distant. Take a few moments to think about your parents, your grandparents, other relatives about whom you may have heard stories. What is your connection with them? L.B.

אֲדֹנָי...תְּהִלָּתְךָ / Open...praise (Psalm 51:17).

great, heroic, awesome God, supreme divinity,
 imparting deeds of kindness, begetter of all;
 mindful of the loyalty of Israel's ancestors,
 bringing, with love, redemption to their children's children
 for the sake of the divine name.

On Shabbat Shuvah add:
 (Remember us for life,
 our sovereign, who wishes us to live,
 and write us in the Book of Life,
 for your sake, ever-living God.)

Regal One, our help, salvation, and protector:
 Blessed are you, KIND ONE,
 the shield of Abraham and help of Sarah. 

ואמור / mindful of the loyalty of Israel's ancestors. The Hebrew phrase can also be translated, "who remembers the love of parents." The legacy each generation gives to its children inevitably contains within it pain and hurt, a sense of inadequacy and of task unfulfilled. Some children are hurt when parents are taken from them too early, others by parents who did not know how to show their love. We say that God "remembers the love of parents;" God is the one who sees to it that the love as well is remembered, even when parents are unable to transmit it.

DANIEL KAMESAR

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת וּמֵבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן
שְׁמוּ בְּאַהֲבָה:

On Shabbat Shuvah add:

(וְזָכְרָנוּ לְחַיִּים מֶלֶךְ חֶפֶץ בְּחַיִּים וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים
חַיִּים:)

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ מֶגֶן אַבְרָהָם וְעִזְרַת
סָרָה: ←

Ha'el hagadol hagibor vehanora el elyon gomel hasadim tovim
vekoney hakol vezoher hasdey avot ve'imot umevi ge'ulah livney
veneyhem lema'an shemo be'ahavah.

(Zoh^{re}nu lehayim meleh hafetz bahayim ve^hot^{ve}nu besefer
hahayim lema'aneha elohim hayim.)

Meleh ozer umoshi'a umagen. Baruch atah adonay magen
avraham ve'ezrat sarah. ←

COMMENTARY. This version of the first *berachah* in the *Amidah* includes the matriarchs as well as the patriarchs. The phrase "help of Sarah," *ezrat sarah*, comes from a Hebrew root (עזר) which can mean either "save" or "be strong". This parallels the meaning of *magen* / shield. The biblical text says that Abraham experienced God as a shield and that Sarah experienced God as a helper. Their experience and the example of their lives can enrich our own. Just as Abraham and Sarah found the strength to face the unknown physical and spiritual dangers of their journey, so we seek to find the courage and inspiration to meet the challenges of our time.

R.S.

2. GEVUROT / DIVINE POWER

You are forever powerful, ALMIGHTY ONE,
abundant in your saving acts.

In summer: You send down the dew.

In winter: You cause the wind to blow and rain to fall.

In loyalty you sustain the living,
nurturing the life of every living thing,
upholding those who fall,
healing the sick, freeing the captive,
and remaining faithful to all life
held dormant in the earth.

Who can compare to you, almighty God,
who can resemble you, the source of life and death,
who makes salvation grow?

On Shabbat Shuvah add:

(Who can compare to you, source of all mercy,
remembering all creatures mercifully, decreeing life!)

Faithful are you in giving life to every living thing.
Blessed are you, THE FOUNT OF LIFE,
who gives and renews life. ↵

When chanting aloud in a minyan, continue with the Kedushah, page 302.

גבורות

אתה גבור לעולם אדני רב להושיע:

In summer:

מוריד הטל:

In winter:

משיב הרוח ומוריד הגשם:

מכלכל חיים בחסד מחיה כל חי ברחמים רבים סומך נופלים
ורופא חולים ומתיר אסורים ומקים אמונתו לישני עפר: מי כמוך
בצל גבורות ומי דומה לך מלך ממית ומחיה ומצמיח ישועה:

Atah gibor le'olam adonay rav lehoshi'a.

In summer: Morid hatal.

In winter: Mashiv haru'ah umorid hagashem.

Mehalkel hayim behesed mehayey kol hay berahamim rabim
someh noflim verofey holim umatir asurim umkayem emunato
lisheney afar. Mi hamo'ha ba'al gevurot umi domeh lah meleh
memit umhayeh umatzmi'ah yeshu'ah.

On Shabbat Shuvah add:

(מי כמוך אב הרחמים זוכר יצוריו לחיים ברחמים:)

ונאמן אתה להחיות כל חי: ברוך אתה יהוה מחיה כל חי: ←

(Mi hamo'ha av harahamim zoher yetzurav lehayim
berahamim.)

Vene'eman atah leha'ayot kol hay. Baruch atah adonay mehayey
kol hay. →

When chanting aloud in a minyan, continue with the Kedushah, page 303.

3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

Recited when praying silently:

Holy are you. Your name is holy.
And all holy beings hail you each day.
Blessed are you, THE AWESOME ONE, the holy God.

(On Shabbat Shuvah conclude: the holy sovereign.)

Continue on page 306.

SHABBAT SHAḤARIT / 300

קְרִשֵׁת הַשֵּׁם

Recited when praying silently:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשִׁים בְּכָל יוֹם יִהְיֶה לָנוּ שְׁלָה: בְּרוּךְ
אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ:

(On Shabbat Shuvah conclude: הַמֶּלֶךְ הַקָּדוֹשׁ)

Continue on page 307.

KAVANAH. You are eternal, the life of all that lives, the love in all that loves. You animate lifeless matter. You are the courage of those who conquer adversity. You are in the health of those who overcome sickness. You are the hope of those who now sleep in the dust. Yet you are more than all these, O master of life and death and salvation. You are holy, and those who strive after holiness worship you.

M.M.K. (ADAPTED)

The following is chanted when the Amidah is recited aloud.

We sanctify your name throughout this world,
as it is sanctified in the heavens above,
as it is written by your prophet:
“And each celestial being calls to another, and exclaims
Holy, holy, holy is THE RULER of the Multitudes of Heaven!
All the world is filled with divine glory!”

And then, with quaking noises,
so overwhelming in their power,
they raise up their voices,
rise to face the seraphim,
and, facing them, they say:
“Blessed is the glory of THE HOLY ONE,
wherever God may dwell!” ↵

DERASH. Holiness is the manner in which we react to persons, objects,
places and events which we regard as indispensable to human welfare and
self-realization. M.M.K.

וקרא...כבוד / And...glory! (Isaiah 6:3).
ברוך...ממקומו / Blessed...dwell! (Ezekiel 3:12).

The following is chanted when the Amidah is recited aloud.

נִקְדֵּשׁ אֶת־שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי מָרוֹם: כְּכַתוּב
עַל־יַד נְבִיאָךְ וְקָרָא זֶה אֶל־זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ

יְהוָה צְבָאוֹת מְלֵא כְּלִי־הָאָרֶץ כְּבוֹדוֹ:
אֲזַ בְּקוֹל רֶעֶשׁ גָּדוֹל אֲדִיר וְחֹזֶק מְשִׁמִּיעִים קוֹל מִתְנַשְּׂאִים לְעֶמֶת
שְׂרָפִים לְעֶמְתָם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ: ←

Nekadesh et shimeha ba'olam keshem
shemakdishim oto bishmey marom
kakatur al yad nevi'eha vekara zeh el zeh ve'amar:
Kadosh kadosh kadosh adonay tzeva'ot
melo hol ha'aretz kevodo.
Az bekol ra'ash gadol adir vehazak
mashmi'im kol mitnasim le'umat
serafim le'umatam baruh yomeru:
Baruh kevod adonay mimekomo →

And from your dwelling-place,
 our sovereign appear,
 and reign among us,
 for we wait for you.
 When will you reign in Zion?
 Soon, and in our lifetime,
 may you come to dwell eternally!
 May your greatness and your holiness be realized
 in Jerusalem, your city,
 from one generation to the next,
 and throughout all eternities.
 And may our eyes behold your realm,
 as has been prophesied in songs about your power:
 "May THE ETERNAL reign forever,
 your God, O Zion, from one generation to the next.
 Halleluyah!"
 From one generation to the next may we declare your greatness,
 and for all eternities may we affirm your holiness,
 And may your praise, our God, never be absent from our
 mouths, now and forever.
 For you are a great and holy God.
 Blessed are you, THE AWESOME ONE, the holy God.
 (On Shabbat Shuvah conclude: the holy sovereign.)

ימלך...הללויה / May...Halleluyah! (Psalm 146:10).

DERASH. This prayer affirms that God will appear, "from your dwelling-place...." Where is God's place? God is called *Makom*, Place itself. We affirm, then, the possibility of God's emergence from God's very self. Some of the rabbis also understood a spark of the divine to be present in everything. To appear "from your dwelling place" thus could also mean that we hope to see that which is godly within each thing. Together these interpretations suggest that we pray that God emerge out of the divine spark in each thing in order to manifest that this world is God's Place.

S.P.W.

SHABBAT SHAḤARIT / 304

מִמְקוֹמָהּ מַלְכֵנוּ תוֹפִיעַ וְתִמְלֹחַ עָלֵינוּ כִּי מַחֲכִים אֲנַחְנוּ לָךְ: מִתִּי
 תִּמְלֹחַ בְּצִיּוֹן בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן: תִּתְגַּדֵּל וְתִתְקַדֵּשׁ
 בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים: וְעֵינֵינוּ תִרְאֶינָה
 מַלְכוּתָךְ בְּדָבָר הָאִמּוֹר בְּשִׁירֵי עֲוָה:
 יְמִלֶךְ יִהְיֶה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:
 לְדוֹר וָדוֹר נָגִיד גִּדְּלָךְ וּלְנֶצַח נְצָחִים קִדְּשָׁתָךְ נִקְדִּישׁ וְשִׁבְחָךְ
 אֱלֹהֵינוּ מִפְּנֵינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:
 בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ: ←

(On Shabbat Shuvah conclude: הַמֶּלֶךְ הַקָּדוֹשׁ:)

Mimekomeha malkenu tofi'a vetimloḥ aleynu ki mehakim
 anahnu laḥ. Matay timloḥ betziyon bekarov beyameynu le'olam
 va'ed tishkon. Titgadal vetitkadash betoḥ yerushalayim ireḥa
 ledor vador ulnetzaḥ netzaḥim. Ve'eyneynu tirenah malḥuteha
 kadavar ha'amur beshirey uzeḥa:

Yimloḥ adonay le'olam elohayih tziyon ledor vador
 halleluyah.

Ledor vador nagid godleḥa ulnetzaḥ netzaḥim

Kedushateḥa nakdish veshivḥaḥa eloheynu mipinu lo yamush
 le'olam va'ed ki el meleḥ gadol vekadosh atah.

Baruḥ atah adonay ha'el hakadosh.

(Baruḥ atah adonay hameleḥ hakadosh.) ←

4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

Happy are we,
 how fortunate our lot,
 how pleasing is our destiny,
 how lovely our inheritance!
 Happy are we
 to be at rest upon the seventh day,
 and thus is written in your Torah:

Let Israel's descendants keep Shabbat,
 enacting the Shabbat throughout their generations
 as an everlasting covenant.

Between me and everyone of Israel
 shall it be a sign eternally,
 for in six days did THE CREATOR
 make the heavens and the earth,
 and on the seventh day God ceased,
 and drew a breath of rest. ←

COMMENTARY. *Kedushat Hayom* in Shabbat *Shaharit* traditionally begins with *Yismah Moshe*, a paragraph describing Moses with head aglow bringing the Ten Commandments down from Mt. Sinai. It is omitted here because the sharpness of the imagery suggests a literal belief in the Sinai event rather than an affirmation of its mythic truth. In its place "*Ashreyanu* / Happy are we" evokes the special nature of the joyous Jewish heritage of which Shabbat is so integral a part. D.A.T.

KAVANAH. Consider your own creative power. Think about the work you have done in the week that has passed, and feel your own pride and pleasure in that work. Then, try to set your work aside. Try not to think about the work ahead next week. Rather, take a few long, deep breaths, slow down, and enjoy the chance for rest that Shabbat brings. L.B.

קִרְשֵׁת הַיּוֹם

אֲשֶׁר־יֵנוּ מַה טוֹב חֲלָקֵנוּ וּמַה נְּעִים גּוֹרְלֵנוּ וּמַה יָּפָה יְרֻשָּׁתֵנוּ: אֲשֶׁר־יֵנוּ
שְׁאֲנָחֵנוּ שׁוֹבְתִים בְּשָׁבִיעִי: וְכֵן כְּתוּב בְּתוֹרָתְךָ:
וְשִׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית
עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם בֵּי־שֵׁשֶׁת יָמִים עָשָׂה
יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ: ←

Ashreynu mah tov ḥelkenu umah na'im goralenu umah yafah
yerushatenu.

Veshameru veney yisra'el et hashabbat la'asot et hashabbat
ledorotam berit olam. Beyni uveyn beney yisra'el ot hi le'olam
ki sheshet yamim asah adonay et hashamayim ve'et ha'arets
uvayom hashevi'i shavat vayinafash. ↵

ושמרו...וינפש / Let...rest (Exodus 31:16-17).

The Sabbath is the signature of the Creator. The world is still being created—through billions of years of evolution, emerging differentiation, ascending complexities—and then a pause. In this rest, we, human beings experience our relation with the whole. The seventh day is a day of completion. We delight in the goodness of the universe and our belonging to it. How important in our world of manic work and scarce rest, to restore Shabbat to its centrality and to allow its holy message to permeate the other six days.

S.P.W

everlasting covenant. The concept of covenant is the central, organizing relationship which binds the Jewish people to the Jewish faith and Jewish fate. The idea of covenant connotes that steadfast devotion (*hesed*) to all that God would want for us and demand of us. Shabbat is an eternal sign of this eternal covenantal relationship between us and God.

R.S.A.

Those who keep Shabbat enjoy your realm,
they call Shabbat the summit of delight.
A people that observes the holy seventh day
enjoys abundant goodness and delight.

The seventh day you favored and made holy,
you have called it the most loved of days,
a sign you made of it eternally,
in memory of Creation's works and days. ↵

DERASH. To rest on Shabbat is to step back from the act of creation and thereby to gain perspective on it. For one day we stop building and polluting, using and wasting. This aspect of Shabbat, which emphasizes appreciation for the beauty of the world as it is, should encourage us to strengthen our commitment to preserve natural resources all the other days of the week.

D.A.T.

NOTE. Our tradition tells us that the seventh day was ordained as Shabbat from the day of creation. Yet here it is we who make the seventh day "a delight." The world has always been, but we transform it by the value we place on it.

D.A.T.

SHABBAT SHAḤARIT / 308

יִשְׂמְחוּ בְּמַלְכוּתָהּ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנָג: עִם מְקַדְּשֵׁי שְׁבִיעִי כָּלָם
 יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבָהּ: וְהַשְׁבִּיעִי רָצִיתָ בּוֹ וְקִדְּשָׁתוּ: חֲמִדַּת יָמִים
 אוֹתוֹ קָרָאתָ אֶכְרֹךְ לְמַעֲשֵׂה בְּרָאשִׁית: ←

Yismehū bemalḥuteḥa shomrey shabbat vekorey oneg. Am
 mekadeshey shevi'i kulam yisbe'u veyitanegu mituveḥa.
 Vehashevi'i ratzita bo vekidashto. Hemdat yamim oto karata
 zeḥer lema'asey vereyshit. ↵

NOTE. *Yismehū* was traditionally located in the Shabbat *Musaf Amidah*. This beloved song of Shabbat is placed here in the *Shaharit Amidah*, as this prayerbook does not contain a separate *Musaf* service. D.A.T.

שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנָג / Those who keep Shabbat enjoy your realm. In addition to “remembering” (Exodus 20:8) and “keeping” (Deuteronomy 5:12) the Shabbat, we are also told to “honor and rejoice” in it (Isaiah 58:13). It would be well if our observance of Shabbat led us to the experience of honor and delight. While the rabbis spoke of *oneg shabbat*, Sabbath delight, as referring to bodily pleasures such as eating well, Isaiah spoke of *oneg shabbat* in connection with his vision for a socially just world. There are spiritual as well as physical delights of Shabbat to be nurtured and enjoyed. R.S.A.

On Shabbat Rosh Hodesh continue in the middle of the page.

Our God, our ancients' God,
take pleasure in our rest.
Enable us to realize holiness through your mitzvot,
give us our portion in your Torah,
let us enjoy the good things of your world,
and gladden us with your salvation.
Refine our hearts to serve you honestly.
DEAR ONE, our God, help us to perpetuate
your holy Shabbat with love and joy.
Let all Israel, and all who treat your name as holy,
rest upon this day.
Blessed are you, SACRED ONE,
source of the holiness of Shabbat.

On Shabbat Rosh Hodesh substitute:

Our God, our ancients' God,
take pleasure in our rest
and bring renewal to us
on this day of Shabbat,
with this coming of the New Moon.
May it be for goodness and for blessing,
for joy and for happiness, for healing and for rest,
for sustenance and for support, for life and for peace,
for forgiveness, pardon, and atonement
between us and any we have wronged.
For you have brought your people Israel close to your service,
and made known to them the holiness of your Shabbat,
and fixed their practice of celebrating Rosh Hodesh.
Blessed are you, WISE ONE,
who sanctifies Shabbat,
Israel, and the renewal of the moon. ↵

SHABBAT SHAḤARIT / 310

On Shabbat Rosh Hodesh continue at the bottom of the page.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנָתֵינוּ רְצֵה בְּמִנוּחָתֵנוּ קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֵלְקֵנוּ בְּתוֹרָתְךָ שֶׁבַעֲנוּ מִטּוֹבֶךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ וְטִהַר לִפְנֵינוּ
לְעִבְדֶּךָ בְּאַמֶּת: וְהִנְחֵלְנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְּשָׁךְ:
וְיָנוּחוּ בָּהּ כָּל יִשְׂרָאֵל מִקֹּדֶשׁ שְׁמֶךָ: בְּרוּךְ אַתָּה יְהוָה מִקֹּדֶשׁ הַשֶּׁבֶת:

Eloheynu veylohey avoteynu ve'imoteynu
retzey vimnuhatenu.
Kadeshenu bemitzvateha
veten helkenu betorateha.
Sabe'enu mituveha
vesamehenu bishu'ateha
vetaher libenu le'ovdeha be'emet.
Vehanhilenu adonay eloheynu
be'ahavah uvratzon shabbat kodsheha.
veyanu hu vah kol yisra'el mekadeshey sheme ha.
Baruh atah adonay mekadesh hashabbat.

On Shabbat Rosh Hodesh substitute:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנָתֵינוּ רְצֵה בְּמִנוּחָתֵנוּ: וְחִדֵּשׁ עָלֵינוּ בַּיּוֹם
הַשֶּׁבֶת הַזֶּה אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וּלְבִרְכָּה לְשִׁשּׁוֹן וּלְשִׁמְחָה
לִישׁוּעָה וּלְנִחְמָה לְפִרְנָסָה וּלְכִלְכָּלָה לְחַיִּים וּלְשָׁלוֹם לְמַחֲלֵיל חָטָא
וּלְסִלִּיחַת עוֹן וּלְכַפֶּרֶת פֶּשַׁע: כִּי אֶת־עַמְּךָ יִשְׂרָאֵל קִרְבָּתָ לְעִבְדֹתֶךָ
וּשְׁבֶת קִדְּשָׁךְ לָהֶם הוֹדָעָתָ וְחֻקֵּי רָאשֵׁי חֳדָשִׁים לָהֶם קִבְּעָתָ: בְּרוּךְ
אַתָּה יְהוָה מִקֹּדֶשׁ הַשֶּׁבֶת וַיִּשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים: —

5. AVODAH / WORSHIP

Take pleasure, GRACIOUS ONE, our God,
in Israel your people;
lovingly accept their fervent prayer.
May Israel's worship always be acceptable to you.

(When Shabbat coincides with a Rosh Hodesh or Festival, add:

Our God, our ancients' God,
may our prayer arise and come to you,
and be beheld, and be acceptable.
Let it be heard, acted upon, remembered
—the memory of us and all our needs,
the memory of our ancestors,
the memory of messianic hopes,
the memory of Jerusalem your holy city,
and the memory of all your kin, the house of Israel,
all surviving in your presence.
Act for goodness and grace, for love and care,
for life, well-being, and peace, on this day of

On Rosh Hodesh: the new moon.

On Pesah: the festival of matzot.

On Sukkot: the festival of sukkot.

Remember us this day,
ALL-KNOWING ONE, our God, for goodness.
Favor us this day with blessing.
Preserve us this day for life.
With your redeeming, nurturing word,
be kind and generous. Act tenderly on our behalf,
and grant us victory over all our trials.
Truly, our eyes are turned toward you,
for you are a providing God,
gracious and merciful are you.)↵

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עבודה

רצה יהוה אלהינו בעמך ישראל ולהב תפלתם באהבה תקבל
ברצון ותהי לרצון תמיד עבודת ישראל עמך:

When Shabbat coincides with a Rosh Hodesh or Festival, add:

(אלהינו ואלהי אבותינו ואמותינו יעלה ויבוא ויגיע ויראה וירצה
וישמע ויפקד ויזכר ויכוננו ויפקדוננו וזכרון אבותינו ואמותינו
וזכרון ימות המשיח וזכרון ירושלים עיר קדשך וזכרון כל עמך
בית ישראל לפניך לפליטה ולטובה לחן ולחסד ולרחמים לחיים
ולשלום ביום

ראש החודש הזה *On Rosh Hodesh:*

חג המצות הזה *On Pesah*

חג הסוכות הזה *On Sukkot:*

זכרנו יהוה אלהינו בו לטובה: ופקדנו לברכה והושיענו בו לחיים:
ובדבר ישועה ורחמים חוס וחסנו ורחם עלינו והושיענו כי אליך
עינינו כי אל מלך חנון ורחום אתה: ←

And may our eyes behold your homecoming,
with merciful intent, to Zion.
Blessed are you, THE FAITHFUL ONE,
who brings your presence home to Zion.

6. HODA'AH / THANKS

We give thanks to you
that you are THE ALL-MERCIFUL, our God,
God of our ancestors, today and always.
A firm, enduring source of life,
a shield to us in time of trial,
you are ever there, from age to age.
We acknowledge you, declare your praise,
and thank you for our lives
entrusted to your hand,
our souls placed in your care,
for your miracles that greet us every day,
and for your wonders and the good things
that are with us every hour,
morning, noon, and night.
Good One, whose kindness never stops,
Kind One, whose loving acts have never failed
—always have we placed our hope in you. ↪

SHABBAT SHAḤARIT / 314

וְתִחַזְּנָה עֵינֵינוּ בְּשׁוֹכֵה לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְיָ הַמַּחְזִיר
שְׂכִינָתוֹ לְצִיּוֹן:

הַוִּדְאָה

מוֹדִים אֲנִיחֵנוּ לָךְ שְׂאֵמָה הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר:
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נַפְשֵׁךָ שֶׁבְּכָל יוֹם עֲמָנוּ וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל־עֵת עָרַב וּבֹקֶר וְצַהֲרָיִם: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרָחַם
כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִיְּנוּ לָךְ: ←

DERASH. This prayer helps us to get in touch with our gratitude for the extraordinary, yet often overlooked daily workings of the world and through them to recognize the insignificance of our own roles, to feel humble. In becoming aware of our smallness, we become able to grasp our relatedness to the All. This in turn makes it possible to overcome the loneliness of claiming we have all the answers and the anxiety of always needing to be in control. At these moments the pain of our unfulfilled needs is swept away in the wondrous goodness we feel in the world about us. We give thanks.

S.P.W.

(*On Hanukah add:* For the miracles, for the redemption,
for heroic acts, for saving deeds, for consolations,
all of which you have enacted for our ancestors
at this time of year in days gone by
—as in the days of Matthew, son of Yoḥanan,
Hasmonean High Priest, and Matthew's sons:
a wicked Hellenistic government arose
against your people Israel, forcing them to shun your Torah
and to leave off from the laws your will ordained.
And you, in your abundant mercy,
stood up for Israel in their hour of distress.
You pressed their claim, exacted justice for them.
You delivered armed might to the weak,
the many to the power of the few,
the wicked to the power of the just,
the vicious to the power of those occupied with Torah.
You made known your name that day,
and made it holy in your world.
And for your people Israel you enacted great deliverance,
as in our own time. Afterward,
your children came into your Temple's inner room.
They cleared your sanctuary, purified your holy place,
kindled lights inside your holy courtyards,
and established these eight days of Hanukah,
for giving thanks and praise to your great name.)

For all these things, your name be blessed
and raised in honor always, sovereign of ours, forever.

(*On Shabbat Shuvah add:* And write down for a good life all the people
of your covenant.)

Let all of life acknowledge you! May all beings
praise your name in truth, O God, our rescue and our aid.
Blessed are you, THE GRACIOUS ONE,
whose name is good, and to whom all thanks are due. ↪

SHABBAT SHAḤARIT / 316

On Hanukah add:

(על הנסים ועל הפרקן ועל הגבורות ועל התשועות ועל הנחמות
שעשית לאבותינו בימים ההם בזמן הזה: בימי מתתיהו בן יוחנן
כהן גדול חשמונאי ובניו כשעמדה מלכות יון הרשעה על עמך
ישראל להשכיחם תורתך ולהעבירם מחקי רצונך ואתה ברחמך
הרבים עמדת להם בעת צרתם רבת את ריבם דגת את דינם מסרת
גבורים ביד חלשים ורבים ביד מעטים ורשעים ביד צדיקים וזרים
ביד עוסקי תורתך: ואלה עשית שם גדול וקדוש בעולמך ולעמך
ישראל עשית תשועה גדולה ופרקן כהיום הזה: ואחר כן באו
בגיה לרביר ביתך ופנו את היכלך וטהרו את מקדשך והדליקו
נרות בחצרות קדשך וקבעו שמונת ימי חנכה אלו להודות ולהלל
לשמה הגדול:)

ועל כלם יתברך ויתרומם שמה מלכנו תמיד לעולם ועד:

(וכתב לחיים טובים כלי-בני בריתך: *On Shabbat Shuvah add:*)

וכל החיים יודוה סלה ויהללו את שמה באמת האל ישועתנו
ועזרתנו סלה: ברוך אתה יהוה הטוב שמה ואלה נאה להודות: ←

7. BIRKAT HASHALOM / BLESSING FOR PEACE

The following paragraph is said only when the congregation recites aloud together.

Our God, our ancients' God,
bless us with the threefold blessing
spoken from the mouth of Aaron and his sons, as is said:

May THE ETERNAL bless you
and protect you.

Let it be God's will!

May THE ETERNAL'S face give light
to you, and show you favor.

Let it be God's will!

May THE ETERNAL'S face be lifted
toward you, and bestow upon you
peace.

Let it be God's will! 

COMMENTARY. Traditionally the Priestly Blessing was done by the male descendants of the *kohanim*. In some congregations the *sheliaḥ tzibur* (service leader) recites the blessing, and the congregation responds with "*Ken yehi ratzon*." In other communities all the members of the congregation wrap arms and tallitot around each other and recite the blessing together. Another way to enact the Priestly Blessing is for each congregant to turn to a neighbor and recite the first half of each blessing, while the neighbor responds with the second half of the blessing.

MICHAEL M. COHEN

COMMENTARY. Rabbi Lavy Becker of Montreal noticed that when this blessing was pronounced in the synagogue of Pisa, all the children gathered under the sheltering wings of their fathers' tallitot to receive it. He recognized this "as a reconstruction of the ancient priestly ceremony." He modified that custom so that those wearing a tallit share it with their neighbors and all are under the sheltering wings of the Sheḥinah as we bless each other. It is now an established part of Canadian Reconstructionist practice.

E.M.

יברכך...שלום / May...peace. (Numbers 6:24-26).

בְּרַכַּת הַשְּׁלוֹם

The following paragraph is said only when the congregation recites aloud together.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ בְּרַכְנוּ בְּבִרְכַּת הַמְּשָׁלֶשֶׁת הָאֲמִוְרָה
מִפִּי אַהֲרֹן וּבְנָיו כְּאֲמֹר:

יְבָרַךְ יי וַיִּשְׁמְרֵךְ:

כֵּן יְהִי רָצוֹן:

יֵאָר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֵךְ:

כֵּן יְהִי רָצוֹן:

יֵשָׁא יי פָּנָיו אֵלֶיךָ וַיִּשֶׁם לְךָ

שְׁלוֹם:

כֵּן יְהִי רָצוֹן: ←

Eloheynu veylohey avoteynu ve'imoteynu

barehenu baberahah hamshuleshet

ha'amurah mipi aharon uvanav ka'amur:

Yevareheha adonay veyishmereha.

Ken yehi ratzon.

Ya'er adonay panav eleha vihuneke.

Ken yehi ratzon.

Yisa adonay panav eleha veyasem leha shalom. Ken yehi ratzon. ↵

319 / SHABBAT AMIDAH

Grant peace, goodness and blessing in the world,
grace, love, and mercy
over us and over all your people Israel.
Bless us, source of being, all of us, as one
amid your light,
for by your light,
WISE ONE, our God, you give to us
Torah of life, and love of kindness,
justice, blessing, mercy, life, and peace.
So may it be a good thing in your eyes,
to bless your people Israel, and all peoples,
with abundant strength and peace.

(On Shabbat Shuvah add:

In the book of life, blessing, and peace, and proper sustenance,
may we be remembered and inscribed,
we and all your people, the house of Israel,
for a good life and for peace.)

Blessed are you, COMPASSIONATE ONE, maker of peace.

The Amidah traditionally concludes with bowing and taking three steps back.

KAVANAH. Try to imagine a time of true peace and tranquility, and think
about your part in helping this time to come about. What can you do?
What can you commit to? How will *you* be a peacemaker? L.B.

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
 כָּל־יִשְׂרָאֵל עַמָּךְ: בְּרַכְּנוּ אֲבוֹתֵינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֵיךְ: כִּי בְּאוֹר
 פְּנֵיךְ נִתְּתָה לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה וּבִרְכָּה
 וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל וְאֶת
 כָּל הָעַמִּים בְּרַב עֹז וְשְׁלוֹם:

On Shabbat Shuvah add:

(בִּסְפֹּר חַיִּים בְּרָכָה וְשְׁלוֹם וּפִרְנָסָה טוֹבָה נִזְכֵּר וְנִכְתֵּב לְפָנֶיךָ אֲנִיחָנוּ
 וְכָל־עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשְׁלוֹם):
 בָּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם:

Sim shalom tovah uvraḥah ba'olam ḥen vaḥesed veraḥamim
 aleynu ve'al kol yisrael ameḥa. Bareḥenu avinu kulanu ke'eḥad
 be'or paneḥa. Ki ve'or paneḥa natata lanu adonay eloheynu torat
 ḥayim ve'ahavat ḥesed utzedakah uvraḥah veraḥamim veḥayim
 veshalom. Vetov be'eyneḥa levareḥ et ameḥa yisra'el ve'et kol
 ha'amim berov oz veshalom.

On Shabbat Shuvah add:

(Besefer ḥayim beraḥah veshalom ufarnasah tovah nizaḥer
 venikatev lefaneḥa anahnu veḥol ameḥa beyt yisra'el leḥayim
 tovim ulshalom.)
 Baruh atah adonay osey hashalom.

The Amidah traditionally concludes with bowing and taking three steps back.

RIBONO SHEL OLAM / CONCLUDING MEDITATION

Sovereign of the universe,
fulfill my heart's petitions for the good.
Let me be worthy to perform your will with a whole heart.
Deliver me from the inclination to do evil,
and give me my portion in your Torah.
May I merit, with all Israel, your people,
that your Presence dwell upon us.
Make evident among us
the spirit of wisdom and understanding,
the spirit of counsel and strength,
the spirit of knowledge and the awe of THE CREATOR.
May divine love surround the one
who trusts in THE ETERNAL.

May my words of prayer, and my heart's meditation
be seen favorably, PRECIOUS ONE,
my rock, my champion.

May the one who creates harmony above
make peace for us and for all Israel,
and for all who dwell on earth.
And say: Amen.

*On Rosh Hodesh, Hanukah and Hol Hamo'ed continue with Hallel, page 356.
Otherwise turn to page 380.*

SHABBAT SHAḤARIT / 322

רְבוּנוֹ שֶׁל עוֹלָם

רְבוּנוֹ שֶׁל עוֹלָם מִלֵּא מְשָׁאֵלוֹת לִבִּי לְטוֹבָה וְזָכָנִי לַעֲשׂוֹת רְצוֹנְךָ
 בְּלִבְּךָ שָׁלֵם: מִלֵּטְנִי מִיָּצָר הָרָע וְתֵן חֶלְקִי בְּתוֹרָתְךָ: וְזָכָנִי עִם כָּל
 יִשְׂרָאֵל עֲמֶךָ שֶׁתִּשְׁרָה שְׁכִינָתְךָ עָלֵינוּ וְהוֹפֵעַ עָלֵינוּ רוּחַ חֲכָמָה
 וּבִינָה רוּחַ עֲצָה וּגְבוּרָה רוּחַ דִּיעָה וִירָאת יְהוָה:
 וְהַבּוֹטָח בִּיהוָה חֶסֶד יְסוּבְכֵנוּ.
 יְהִי לְרָצוֹן אֲמֵרִי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ יְהוָה צוּרִי וְגּוֹאֲלִי:
 עוֹשֶׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
 כָּל יוֹשְׁבֵי תֵבֵל וְאֲמֵרוּ אִמֵּן:

*On Rosh Hodesh, Hanukah and Hol Hamo'ed continue with Hallel, page 357.
 Otherwise turn to page 381.*

שְׁכִינָתְךָ / *shehinateha* / your Presence. This term is one of the most frequent ways of speaking of God in rabbinic and mystical tradition. The term derives from Exodus 25:8: "And I shall dwell in their midst" (*veshahanti betoham*). God's Presence coming to dwell in the Tabernacle was believed to be the normal outcome of the priestly sacrificial labors. When Israel's Second Temple was destroyed, the belief arose that God continues to dwell among Israelites during study and prayer. "If two sit and there are words of Torah between them, the Shehina dwells with them. (*Pirkey Avot* 3:3).

J.R.

יהיו...גאלי / May...champion (Psalm 19:15).

323 / CONCLUDING MEDITATION

MEDITATION BEFORE TEFILAT GESHEM

Geshem is recited aloud as part of the Amidah on Shemini Atzeret.

In the land of Israel, Shemini Atzeret marks the beginning of the rainy season. This outpouring drenches the parched earth, filling streams and lakes and preparing the ground for the fertile season to come. With a whole year's crops depending upon the rainfall, our ancestors prayed for water—a salvation symbol in our tradition.

For us the rain speaks primarily of natural forces—forces beyond our control that provide the water we drink. We tamper with them at our own risk. Our prayers for rain contain a plea that we respect natural resources rather than pollute them. Our world's salvation and our heart's salvation here are intertwined.

David A. Teutsch

Continue on page 326.

COMMENTARY. The prayers for rain and dew have traditionally been recited as part of the *Musaf Amidah*. They mark the days on which we begin to add the prayers for rain and dew respectively to the *Amidah* each day. Since this siddur has a combined *Shaharit* and *Musaf Amidah*, *Geshem* and *Tal* are found here.

D.A.T.

MEDITATION BEFORE TEFILAT TAL

Tal is recited aloud as part of the Amidah on the first day of Pesah.

In the Land of Israel, Pesah marks the beginning of the dry season, during which there is no rainfall until after Sukkot. Then vegetation would shrivel up and the land would soon revert to desert, were it not for the dew that forms as mist on the hilltops and descends into the valleys during that season. That is why our ancestors then prayed for dew.

For us the dew seems part of the promise of spring, of the renewal of nature and of human nature, of the conquest not only of the physical desert, but of the arid regions of the human heart.

1958 Reconstructionist Festival Prayerbook

Continue on page 326.

COMMENTARY. We now know that irrigation was widespread in the ancient Near East. The water drawing ceremony that describes the water poured by the priests flowing from the temple through the gates and on out through Jerusalem to the thirsty fields of the south is a ritualization of irrigation. Water is exclusively the bountiful gift of God when rain falls or a spring flows, but well water comes only through adding human effort. Our prayers for rain and dew not only heighten our consciousness of our dependence on the cycles of nature. Since ancient times they have also reminded us that we are responsible for drawing, distributing and protecting these precious living waters.

E.M.

MORNING FESTIVAL AMIDAH

This Amidah is recited on the first and last days of Pesah, Shavuot, Sukkot and Shemini Atzeret. When the first part of the Amidah is chanted aloud on the first day of Pesah, it includes Tal, the prayer for dew; on Shemini Atzeret, Geshem, the prayer for rain. On Hol Hamo'ed, the Shabbat Amidah (page 292) or weekday Amidah is said. Geshem and Tal are recited aloud. Some congregations open the ark. The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence. For additional readings, see pages 747-748, 752-759, 781, 808-809, 811-812.

When I call the name of THE ETERNAL ONE,
declare the greatness of our God!

1. AVOT VE'IMOT / ANCESTORS

Blessed are you THE ANCIENT ONE our God, God of our
ancestors,

God of Abraham	God of Sarah
God of Isaac	God of Rebekah
God of Jacob	God of Rachel and God of Leah;

great, heroic, awesome God, supreme divinity,
imparting deeds of kindness, begetter of all;
mindful of the loyalty of Israel's ancestors,
bringing with love, redemption to their children's children
for the sake of the divine name.

Regal One, our help, salvation and protector:
Blessed are you, KIND ONE
shield of Abraham and help of Sarah. ↵

כי...לאֱלֹהֵינוּ / When...God! (Deuteronomy 32:3).

עמידה

This Amidah is recited on the first and last days of Pesah, Shavuot, Sukkot and Shemini Atzeret. When the first part of the Amidah is chanted aloud on the first day of Pesah, it includes Tal, the prayer for dew; on Shemini Atzeret, Geshem, the prayer for rain. On Hol Hamo'ed, the Shabbat Amidah (page 292) or Weekday Amidah is said. Geshem and Tal are recited aloud. Some congregations open the ark. The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence.

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גִדְל לֵאלֹהֵינוּ

אָבוֹת וְאִמּוֹת 

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֵלֵהֶם אָבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה

אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה

אֱלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל

וְאֵלֵהֶם יְאֹה:

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חֲסָדֵי אָבוֹת וְאִמּוֹת וּמֵבִיא גְּאֻלָּה לְבָנָי בְּנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה: מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם
וְעִזְרַת שָׂרָה: ←

Baruh atah adonay eloheynu veylohey avoteynu ve'imoteynu
elohey avraham elohey sarah
elohey yitzhak elohey rivkah
elohey ya'akov elohey rahel
veylohey le'ah

Ha'el hagadol hagibor vehanora el elyon gomel hasadim tovim
vekoney hakol vezohar hasdey avot ve'imot umevi ge'ulah livney
veneyhem lema'an shemo be'ahavah.

Melekh ozer umoshi'a umagen. Baruh atah adonay magen
avraham ve'ezrat sarah. ↵

327 / FESTIVAL AMIDAH

2. GEVUROT / DIVINE POWER

You are forever powerful, ALMIGHTY ONE, abundant in your saving acts.

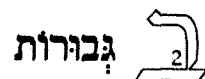
*On the first day of Pesah when the Amidah is chanted aloud, turn to Tefilat Tal, page 332.
On Shemini Atzeret when the Amidah is chanted aloud, turn to Tefilat Geshem, page 330.*

Otherwise continue below:

You send down the dew.

Continue on page 334.

FESTIVAL SHAHARIT / 328



אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי רַב לְהוֹשִׁיעַ:

Atah gibor le'olam adonay rav lehoshi'a.

On the first day of Pesah when the Amidah is chanted aloud, turn to Tefilat Tal, page 333.

On Shemini Atzeret when the Amidah is chanted aloud, turn to Tefilat Geshem, page 331.

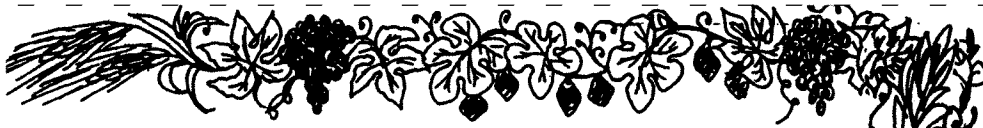
Otherwise continue below:

מוריד הַטֵּל

Morid hatal

Continue on page 335.

329 / **FESTIVAL AMIDAH**



The ark is opened.

TEFILAT GESHEM / THE PRAYER FOR RAIN

Our God, our ancients' God:

With raindrops of Ancient light, illuminate the earth.
 With raindrops of Blessing divine, please bless the earth.
 With raindrops of Gleeful rejoicing, give joy to the earth.
 With raindrops of Divine exultation, enrich the earth.
 With raindrops of Heavenly splendor, give glory to the earth.
 With raindrops of Wise assembly, let the earth be gathered.
 With raindrops of Song and melody, make music through the earth.

With raindrops of Healing life, enable earth to live.
 With raindrops of Timeless good, give goodness to the earth.
 With raindrops of Your saving help, redeem the earth.
 With raindrops of Caring nurturance, nourish the earth.

For you are THE FOUNT OF LIFE, our God, abundant in your saving acts, who makes the wind to blow and rain to fall.

For blessing, not for curse.
 For living, not for death.
 For plenty, not for dearth.

The ark is closed. Continue the Festival Amidah on page 334.

NOTE. This is a Sephardic version of *Geshem*.

D.A.T.

DERASH. Said Rabbi Tanhum bar Hiya: Greater is the falling of rain than the giving of the Torah, for the giving of the Torah brought joy to the Israelites alone, but the falling of the rain brings joy to all peoples, and to all beasts, both wild and domestic, and to the birds.

MIDRASH SHOḤAR TOV ON PSALM 117

FESTIVAL SHAḤARIT / 330



The ark is opened.

תְּפִילַת גֶּשֶׁם

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֲדָמָה:	תְּאִיר	א וְרָה	בְּגֶשֶׁמִּי
אֲדָמָה:	תְּבַרֵךְ	ב רָכָה	בְּגֶשֶׁמִּי
אֲדָמָה:	תְּגִיל	ג יָלָה	בְּגֶשֶׁמִּי
אֲדָמָה:	תְּדַשֵּׁן	ד יָצָה	בְּגֶשֶׁמִּי
אֲדָמָה:	תְּהַדֵּר	ה וָד	בְּגֶשֶׁמִּי
אֲדָמָה:	תְּנוּעַד	ו עַד טוֹב	בְּגֶשֶׁמִּי
אֲדָמָה:	תְּזַמֵּר	ז מְרָה	בְּגֶשֶׁמִּי
אֲדָמָה:	תְּחַיֶּה	ח יִים	בְּגֶשֶׁמִּי
אֲדָמָה:	תִּיטִיב	ט וְכָה	בְּגֶשֶׁמִּי
אֲדָמָה:	תוֹשִׁיעַ	י שׁוּעָה	בְּגֶשֶׁמִּי
אֲדָמָה:	תַּכְלִיכַל	כ לְפָלָה	בְּגֶשֶׁמִּי

שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ רַב לְהוֹשִׁיעַ מִשִּׁיב הָרָיִח וּמִרִיד הַגָּשֶׁם:
לְבָרְכָהּ וְלֹא לְקַלְלָהּ: לְחַיִּים וְלֹא לְמָוֶת: לְשָׂבַע וְלֹא לָרוֹזֶן:

Eloheynu veylohey avoteynu ve'imoteynu.

Begishmey orah ta'ir adamah. Begishmey verahah tevareh adamah.

Begishmey gilah tagil adamah. Begishmey ditzah tedashen adamah.

Begishmey hod tehader adamah. Begishmey va'ad tov teva'ed adamah.

Begishmey zimrah tezamer adamah. Begishmey hayim tehayeh adamah.

Begishmey tovah teytiv adamah. Begishmey yeshu'ah toshi'ah adamah.

Begishmey halkalah tehalkel adamah.

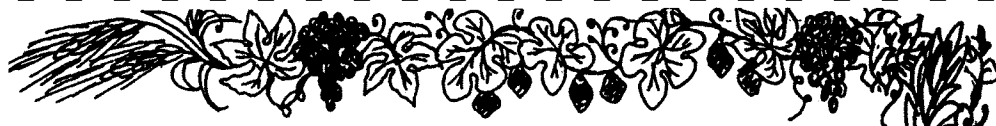
She'atah hu adonay eloheynu rav lehoshi'ah mashiv

haru'ah umorid hagashem.

Livrahah velo liklalah. Lehayim velo lema'vet. Lesova velo lerazon.

The ark is closed. Continue the Festival Amidah on page 335.

331 / TEFILAT GESHEM/THE PRAYER FOR RAIN



The ark is opened.

TEFILAT TAL / THE PRAYER FOR DEW

Our God, our ancients' God:

With dewdrops of Ancient light, illuminate the earth.
 With dewdrops of Blessing divine, please bless the earth.
 With dewdrops of Gleeful rejoicing, give joy to the earth.
 With dewdrops of Dancing exultation, enrich the earth.
 With dewdrops of Heavenly splendor, give glory to the earth.
 With dewdrops of Wise assembly, let the earth be gathered.
 With dewdrops of Song and melody, make music through the
 earth.
 With dewdrops of Healing life, enable earth to live.
 With dewdrops of Timeless good, give goodness to the earth.
 With dewdrops of Your saving help, redeem the earth.
 With dewdrops of Care and nurturing, nourish the earth.

For you are THE ABUNDANT ONE, our God, who makes the
 wind to blow and brings down the dew.

For blessing, not for curse.
 For living, not for death.
 For plenty, not for dearth.

The ark is closed. Continue the Festival Amidah on page 334.

NOTE. This is a Sephardic version of *Tal*.

D.A.T.



FESTIVAL SHAHARIT / 332

The ark is opened.

תְּפִילַּת טַל

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ

בְּטַלְלִי	א וְרָה	תְּאִיר	אֲדָמָה:
בְּטַלְלִי	ב רָכָה	תְּבַרֵךְ	אֲדָמָה:
בְּטַלְלִי	ג יָלָה	תְּגִיל	אֲדָמָה:
בְּטַלְלִי	ד יָצָה	תְּדַשֵּׁן	אֲדָמָה:
בְּטַלְלִי	ה וָד	תְּהַדֵּר	אֲדָמָה:
בְּטַלְלִי	ו עַד טוֹב	תְּוַעֲד	אֲדָמָה:
בְּטַלְלִי	ז מָרָה	תְּזַמֵּר	אֲדָמָה:
בְּטַלְלִי	ח יִים	תְּחַיֶּה	אֲדָמָה:
בְּטַלְלִי	ט וָבָה	תִּשְׁיֵב	אֲדָמָה:
בְּטַלְלִי	י שׁוּעָה	תּוֹשִׁיעַ	אֲדָמָה:
בְּטַלְלִי	כ לְכָלָה	תְּכַלְכֵּל	אֲדָמָה:

שְׁאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ מְשִׁיב הָרוּחַ וּמוֹרִיד הַטָּל:
לְבָרְכָהּ וְלֹא לְקַלְלָהּ: לְחַיִּים וְלֹא לְמָוֶת: לְשֶׁבַע וְלֹא לְרִוּוּן:

Eloheynu veylohey avoteynu ve'imoteynu.

Betaleley orah ta'ir adamah. Betaleley verahah tevareh adamah.

Betaleley gilah tagil adamah. Betaleley ditzah tedashen adamah.

Betaleley hod tehader adamah. Betaleley va'ad tov teva'ed adamah.

Betaleley zimrah tezamer adamah. Betaleley hayim tehayeh adamah.

Betaleley tovah teytiv adamah. Betaleley yeshu'ah toshi'ah adamah.

Betaleley halkalah tehalakel adamah.

She'atah hu adonay eloheynu mashiv haru'ah umorid hatal.

Livrahah velo liklalah. Lehayim velo lemavet. Lesova velo lerazon.

The ark is closed. Continue the Festival Amidah on page 335.

333 / TEFILAT TAL / THE PRAYER FOR DEW

In loyalty you sustain the living,
 nurturing the life of every living thing,
 upholding those who fall,
 healing the sick, freeing the captive,
 and remaining faithful to all life
 held dormant in the earth.
 Who can compare to you, almighty God,
 who can resemble you, the source of life and death,
 who makes salvation grow?

Faithful are you in giving life to every living thing.
 Blessed are you, THE FOUNT OF LIFE,
 who gives and renews life.

When chanting aloud in a minyan, continue with the Kedushah, page 336.

3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

Recited when praying silently:

Holy are you. Your name is holy.
 And all holy beings hail you each day.
 Blessed are you, THE AWESOME ONE, the holy God.

Continue on page 340.

COMMENTARY. For the sake of brevity, this siddur omits the traditional second *Amidah* recited on Shabbat and Festivals. This *Musaf* (additional) *Amidah*, which emphasizes the additional sacrifices offered on Shabbat and Festivals during the time of the first and second Temple, had its own *Kedushah*. In order to avoid losing the words and melody of the *Musaf Kedushah*, it has been incorporated here into the *Shaharit Festival Amidah*.

Hoshanot are traditionally recited on Sukkot after the reader's repetition of the *Musaf Amidah*. Because the *Musaf* and *Shaharit Amidot* have been combined into a single unit in this siddur, most congregations chant the *Hoshanot* as part of the service for taking out the Torah. D.A.T.

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מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים סוּמֵךְ נוֹפְלִים
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עָפָר: מִי כָמוֹךְ
בַּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ מֶלֶךְ מִמִּית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה:
וְנֶאֱמַן אַתָּה לְהַחְיֹת כָּל חַי: בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה כָּל חַי:

Meḥalkel ḥayim beḥesed meḥayey kol ḥay beraḥamim rabim
someḥ noflim verofey ḥolim umatir asurim umkayem emunato
lisheney afar. Mi ḥamohā ba'al gevurot umi domeh laḥ meleḥ
memit umḥayeh umatzmi'ah yeshu'ah.

Vene'eman atah lehaḥayot kol ḥay. Baruh atah adonay meḥayey
kol ḥay.

When chanting aloud in a minyan, continue with the Kedushah, page 337.

קְדֻשַׁת הַשֵּׁם

Recited when praying silently:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשֵׁים בְּכָל יוֹם יְהִלְלוּךָ עָלֶיךָ:
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ:

Continue on page 341.

The following is chanted when the Amidah is recited aloud.

We exalt you and declare you holy,
according to the mystery of the murmurings
of the holy seraphim,
who declare the holiness of your Name,
as it is written by your prophets.
“And each celestial being calls to another and exclaims:
Holy, holy, holy is THE CREATOR of the Multitudes of Heaven!
All the world is filled with divine glory!”

God’s glory fills the world,
as the ministering angels ask, one to another,
“What place could contain God’s holiness?”
And they are answered with a blessing:
“Blessed is the glory of THE OMNIPRESENT,
wherever God may dwell!”

And from God’s place, God mercifully turns
bestowing graciousness upon the people
who declare the oneness of the divine name
evening and morning, each day continually,
as twice a day they say, with love: “Shema!”
“Listen, Israel: THE ETERNAL is our God,
THE ETERNAL ONE alone!” ↵

וקרא...כבוד / And...glory! (Isaiah 6:3).
ברוך...ממקומו / Blessed...dwell! (Ezekiel 3:12).
שמע...אחד / Listen...alone! (Deuteronomy 6:4).

The following is chanted when the Amidah is recited aloud.

נַעֲרִיצֶה וְנַקְדִּישֶׁה כְּסוֹד שְׁיֵיחַ שְׂרָפֵי קֶרֶשׁ הַמִּקְדָּשִׁים שְׁמָהּ בְּקֶרֶשׁ
בְּכַתוּב עַל יַד גְּבִיאָהּ: וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ

יְהוָה צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:
כְּבוֹדוֹ מְלֵא עוֹלָם מִשְׁרָתָיו שׂוֹאֲלִים זֶה לְזֶה אֵיִה מְקוֹם כְּבוֹדוֹ
לְעַמָּתָם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ:
מִמְּקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים וַיַּחֲזֵן עִם הַמִּיֻּחָדִים שְׁמוֹ עָרַב וּבָקָר בְּכָל
יוֹם תָּמִיד פְּעֻמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: ←

Na'aritzeh venakdisheha kesod si'ah sarfey kodesh
hamakdishim shimeha bakodesh kakatuv al yad nevi'eha vekara
zeh el zeh ve'amar:

Kadosh kadosh kadosh adonay tzeva'ot melo hol ha'aretz
kevodo.

Kevodo maley olam mesharetay sho'alim zeh lazeh ayey mekom
kevodo le'umatam baruh yomeru:

Baruh kevod adonay mimekomo.

Mimekomo hu yifen berahamim veyahon am hamyahadim
shemo erev vavoker behol yom tamid pa'amayim be'ahavah
shema omrim

Shema yisra'el adonay eloheynu adonay ehad. →

This is our God.
 This is our source.
 This is our sovereign.
 This is our saving power.
 And this one, mercifully,
 shall declare a second time,
 for every living being to hear,
 confirming God's divinity for you:
 "I am the OMNIPRESENT ONE, your God!"

O, mighty one, our mighty one,
 THE SOVEREIGN who watches over us,
 how mighty is your name throughout the earth!
 The time shall come that GOD will reign
 throughout the earth. On that day
 shall THE FOUNT OF LIFE be one,
 the divine name be one.
 And as is written in your sacred words of psalm:
 "May THE ETERNAL reign forever,
 your God, O Zion, from one generation to the next. Halleluyah!"

From one generation to the next
 may we declare your greatness,
 and for all eternities may we affirm your holiness,
 And may your praise, our God,
 never be absent from our mouths
 now and forever.
 For you are a great and holy God.
 Blessed are you, THE AWESOME ONE, the holy God. ↵

אני...אלהיכם / I...God! (Numbers 15:41).
 ימלך...הללויה / May...Halleluyah! (Psalm 146:10).

הוא אֱלֹהֵינוּ הוא אָבִינוּ הוא מַלְכֵנוּ הוא מוֹשִׁיעֵנוּ והוא יִשְׁמָעֵנוּ
בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי: לְהִיּוֹת לָכֶם לֵאלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם:

אֲדִיר אֲדִירֵנוּ יְהוָה אֲדִירֵנוּ מָה אֲדִיר שְׁמָהּ בְּכָל הָאָרֶץ: וְהִיא יְהוָה
לְמַלְךָ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד:
וּבְדַבְּרֵי קִדְשָׁהּ כְּתוּב לֵאמֹר:

יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֵיהָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ: לְדֹר וָדֹר נִגִּיד
גְּדֻלָּתָהּ וּלְנִצָּחַת נִצְחִים קִדְשָׁתָהּ נִקְדִּישׁ וְשִׁבְחָהּ אֱלֹהֵינוּ מִפְּנֵינוּ לֹא
יָמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מַלְךָ גָּדוֹל וְקָדוֹשׁ אֲתָה: בָּרוּךְ אַתָּה יְהוָה
הָאֵל הַקָּדוֹשׁ: ←

Hu eloheynu hu avinu hu malkeynu hu moshi'eynu vehu
yashmi'enu berahamav shenit le'eyney kol hay lihyot lahem
leylohim ani adonay eloheyhem.

Adir adirenu adonay adoneynu mah adir shimeha behol ha'aretz
vehayah adonay lemeleh al kol ha'aretz bayom hahu yihyeh
adonay ehad ushemo ehad.

Uvdivrey kodsheha katuv lemor.

Yimloḥ adonay le'olam elohayih tziyon ledor vador halleluyah.

Ledor vador nagid godleha ulnetzah netzahim kedushateha
nakdish veshivhaḥa eloheynu mipinu lo yamush le'olam va'ed
ki el meleḥ gadol vekadosh atah.

Baruh atah adonay ha'el hakadosh. ↪

4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

On Shabbat add the words in brackets.

You have loved us, and have taken pleasure in us,
and have made us holy with your mitzvot,
and you have brought us, sovereign one,
near to your service,
and have called us to the shelter of your great and holy name
and you have given us, ALMIGHTY ONE, our God, in love
(the Shabbatot for rest), the Festivals for happiness, the holidays
and seasons for rejoicing, this day of (the Shabbat, and of):

On Pesah: the festival of matzot, time of our freedom

On Shavuot: the festival of weeks, time of the giving of our Torah

On Sukkot: the festival of sukkot, time of our happiness

On Shemini Atzeret / Simhat Torah: the eighth day of festivity, time of
our happiness

(with love), a holy convocation, a remembrance of the going-out
from Egypt. ↩

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קִדְשַׁת הַיּוֹם ⁴

On Shabbat add the words in brackets.

אַתָּה אֶהְבֵּתָנוּ וְרָצִיתָ בָּנוּ וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבָּתָנוּ מִלְּפָנֶיךָ
לְעִבּוּדְךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ: וְתִתֵּן לָנוּ יְיָהוָה
אֱלֹהֵינוּ בְּאַהֲבָה (שִׁבְתוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה חֲגִים וְזִמְנִים
לְשִׁשּׁוֹן אֶת־יוֹם (הַשְּׁבֵת הַזֶּה וְאֶת־יוֹם)

Atah ahavtanu veratzita vanu vekidashtanu bemitzvoteyha
vekeravtanu malkenu la'avodateha veshimeha hagadol
vehakadosh aleynu karata.

Vatiten lanu adonay eloheynu
be'ahavah (shabbatot limnuhah u) mo'adim lesimhah hagim
uzmanim lesason et yom (hashabbat hazeh ve'et yom)

On Pesah: חֲגַי הַמִּצְוֹת הַזֶּה זְמַן חֲרוּתָנוּ
hag hamatzot hazeh zeman heruteynu

On Shavuot: חֲגַי הַשְּׁבָעוֹת הַזֶּה זְמַן מַתַּן תּוֹרָתָנוּ
hag hashavu'ot hazeh zeman matan toratenu

On Sukkot: חֲגַי הַסֻּכּוֹת הַזֶּה זְמַן שִׂמְחָתָנוּ
hag hasukot hazeh zeman simhatenu

On Shemini Atzeret/Simhat Torah: הַשְּׂמִינִי חֲגַי הָעֲצָרֶת הַזֶּה זְמַן שִׂמְחָתָנוּ
hashemini hag ha'atzeret hazeh zeman simhatenu

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ יָכָר לִיצִיאַת מִצְרָיִם:
(be'ahavah) mikra kodesh zeher litzi'at mitzrayim. ⤵

Our God, our ancients' God, may our prayer arise and come to you, and be beheld, and be acceptable. Let it be heard, acted upon, remembered—the memory of us and all our needs, the memory of our ancestors, the memory of messianic hopes, the memory of Jerusalem your holy city, and the memory of all your kin, the house of Israel, all surviving in your presence. Act for goodness and grace, for love and care; for life, well-being and peace, on this day of

On Pesah: the festival of matzot.

On Shavuot: the festival of shavuot.

On Sukkot: the festival of sukkot.

On Shemini Atzeret / Simhat Torah: the eighth day of festivity.

Remember us this day, ALL-KNOWING ONE, our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With your redeeming nurturing word, be kind and generous. Act tenderly on our behalf, and grant us victory over all our trials. Truly, our eyes turn toward you, for you are a providing God; gracious and merciful are you.

Our God, our ancients' God;

May it be your will that a heavenly inspiration

be awakened in us on this holy day

to rebuild the Land of Israel,

to renew it and to make it holy for your service,

and may peace prevail there

as well as freedom, justice, and the rule of Law,

as it is written by your prophet:

“Truly, Torah shall go forth from Zion,

and the word of the ETERNAL from Jerusalem!”

And it is said: “Let none do harm,

let none destroy, throughout my holy mountain,

for the earth is filled with knowledge of the OMNIPRESENT,

as the waters fill the sea.” ↩

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אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וַיָּבֹא וַיִּגָּיעַ וַיֵּרָא וַיִּרְצֶה
וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זְכוּרֹנָנוּ וּפְקֻדֹנָנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
וְזִכְרוֹן יְמוֹת הַמַּשְׁיָיִת וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה וְזִכְרוֹן כָּל עַמּוּךְ
בֵּית יִשְׂרָאֵל לִפְנֵיךְ לִפְלִיטָה וּלְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים
וּלְשָׁלוֹם בְּיוֹם

On Pesah

חג המצות הזה

On Shavuot:

חג השבועות הזה

On Sukkot:

חג הסוכות הזה

On Shemini Atzeret / Simhat Torah:

השמיני חג העצרת הזה

זָכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה: וּפְקֻדָּנוּ לְבִרְכָּה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים:
וּבְדִבְרֵי יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֶיךָ
עֲלֵינוּ כִּי אֵל מְלֶךְ חַנוּן וְרַחוּם אַתָּה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יְהִי רָצוֹן מִלְּפָנֶיךָ שִׂיעֲרָה עָלֵינוּ
רִיחַ מִמְרוֹם בְּיוֹם הַקָּדוֹשׁ הַזֶּה לְכוֹנֵן אֶת־אֶרֶץ יִשְׂרָאֵל לְחֹדֶשׁ וּלְקָדֹשׁ
אוֹתָהּ לַעֲבוֹדָתָהּ וּשְׂכֹן בְּאֶרֶץ שָׁלוֹם חָפֵשׁ צֶדֶק וּמִשְׁפָּט כְּפִתּוּב
עַל־יַד גְּבִיָּאָה: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלַיִם: וְנֹאמַר
לֹא־יָרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכִלְהֵר קְדָשִׁי כִּי־מִלֵּאָה הָאֶרֶץ דָּעָה אֶת־
יְהוָה כַּמִּים לַיָּם מְבַסִּים: ←

Truly... Jerusalem (Isaiah 2:3). / כי...ירושלים

Let... sea (Isaiah 11:9). / לא...מכסים

343 / FESTIVAL AMIDAH

And place over us, ETERNAL ONE, our God,
the blessing of your Festivals,
for life, for peace,
for happiness, and for rejoicing,
as you have desired and promised to bless us.
(Our God, our ancients' God,
take pleasure in our rest,)
enable us to realize holiness through your mitzvot,
give us our portion in your Torah,
let us enjoy the good things of your world,
and gladden us with your salvation.
Refine our hearts to serve you honestly,
and help us to perpetuate, DEAR ONE, our God,
(with love and with desire,)
with happiness and joy,
(the Shabbat and)
your holy Festivals,
and let all Israel,
and all who treat your name as holy,
rejoice in you. Blessed are you, ETERNAL ONE,
source of the holiness of
(the Shabbat, and of)
Israel and the Festivals. ↵

וְהַשִּׁיאֲנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם לְשִׁמְחָה
 וּלְשָׂשׂוֹן כְּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ (אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 וְאִמּוֹתֵינוּ רָצָה בְּמִנוּחָתָנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ
 שֶׁבַעֲנוּ מִטּוֹבָךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ וְטַהַר לִבֵּנוּ לְעִבְדָּךָ בְּאַמֶּת
 וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׁמְחָה וּבְשָׂשׂוֹן (שִׁבְתָּ
 וּמוֹעֲדֵי קִדְּשֶׁךָ וַיִּשְׂמְחוּ בָּךְ יִשְׂרָאֵל מְקֻדְּשֵׁי שְׁמֶךָ: בְּרוּךְ אַתָּה יְהוָה
 מְקֻדָּשׁ (הַשִּׁבְתָּ וּ) יִשְׂרָאֵל וְהַזְמִינִים: ←

5. AVODAH / WORSHIP

Take pleasure GRACIOUS ONE, our God, in Israel your people; lovingly accept their fervent prayer. May Israel's worship always be acceptable to you.

And may our eyes behold your homecoming, with merciful intent, to Zion. Blessed are you, THE FAITHFUL ONE, who brings your presence home to Zion.

6. HODA'AH / THANKS

We give thanks to you that you are THE ALL-MERCIFUL, our God, God of our ancestors, today and always. A firm, enduring source of life, a shield to us in time of trial, you are ever there, from age to age. We acknowledge you, declare your praise, and thank you for our lives entrusted to your hand, our souls placed in your care, for your miracles that greet us every day, and for your wonders and the good things that are with us every hour, morning, noon, and night. Good One, whose kindness never stops, Kind One, whose loving acts have never failed—always have we placed our hope in you.

For all these things, your name be blessed and raised in honor always, sovereign of ours, forever.

Let all of life acknowledge you! May all beings praise your name in truth, O God, our rescue and our aid. Blessed are you, THE GRACIOUS ONE, whose name is good, to whom all thanks are due. ۞

עבודה ¹⁵

רצה יהוה אלהינו בעמך ישראל ולהב תפלתם באהבה תקבל
ברצון ותהי לרצון תמיד עבודת ישראל עמך:

ותחזינה עינינו בשוכה לציון ברחמים: ברוך אתה יהוה המחזיר
שכינתו לציון:

הודאה ¹⁶


מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו
ואבותינו לעולם ועד צור חיינו מגן ישענו אתה הוא לדור ודור:
גודה לך וגספר תהלתך על חיינו המסורים בידיך ועל נשמותינו
הפקודות לך ועל נפיה שבעל יום עמנו ועל נפלאותיה וטובותיה
שבעל-לעצ ערב ובקר וצהרים: הטוב כי לא כלו רחמיה והמרחם
כי לא תמו חסדיה מעולם קיינו לך:

ועל כלם יתברך ויתרומם שמה מלפניו תמיד לעולם ועד:

וכל החיים יודוך סלה ויהללו את שמה באמת האל ישועתנו
ועזרתנו סלה: ברוך אתה יהוה הטוב שמה ולך נאה להודות: —

7. BIRKAT HASHALOM / BLESSING FOR PEACE

The following paragraph is said only when the congregation recites aloud together.

Our God, our ancients' God,	
bless us with the threefold blessing	
spoken from the mouth of Aaron and his sons, as is said:	
May THE ETERNAL bless you	
and protect you.	Let it be God's will!
May THE ETERNAL'S face give light	
to you, and show you favor.	Let it be God's will!
May THE ETERNAL'S face be lifted	
toward you, and bestow upon you	
peace.	Let it be God's will! 

COMMENTARY. Traditionally the Priestly Blessing was done by the male descendants of the *kohanim*. In some congregations the *sheliah tzibur* (service leader) recites the blessing, and the congregation responds with "*Ken yehi ratzon*." In other communities all the members of the congregation wrap arms and tallitot around each other and recite the blessing together. Another way to enact the Priestly Blessing is for each congregant to turn to a neighbor and recite the first half of each blessing, while the neighbor responds with the second half of the blessing.

MICHAEL M. COHEN

COMMENTARY. Rabbi Lavy Becker of Montreal noticed that when this blessing was pronounced in the synagogue of Pisa, all the children gathered under the sheltering wings of their fathers' tallitot to receive it. He recognized this "as a reconstruction of the ancient priestly ceremony." He modified that custom so that those wearing a tallit share it with their neighbors and all are under the sheltering wings of the Sheḥinah as we bless each other. It is now an established part of Canadian Reconstructionist practice.

E.M.

יברכך...שלו / May...peace (Numbers 6:24-26).

בְּרַכַּת הַשְּׁלוֹם

The following paragraph is said only when the congregation recites aloud together.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת הָאֲמוּרָה
מִפִּי אַהֲרֹן וּבְנָיו כְּאֲמֹר:

יְבָרַכְךָ יי וַיִּשְׁמְרֶךָ:

כֵּן יְהִי רָצוֹן:

יֵאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ:

כֵּן יְהִי רָצוֹן:

יֵשָׁא יי פָּנָיו אֵלֶיךָ וַיַּשֵּׁם לְךָ

שְׁלוֹם:

כֵּן יְהִי רָצוֹן: ←

Eloheynu veylohey avoteynu ve'imoteynu

barehenu baberahah hamshuleshet

ha'amurah mipi aharon uvanav ka'amur:

Yevareheha adonay veyishmereha.

Ken yehi ratzon.

Ya'er adonay panav eleha vihuneka.

Ken yehi ratzon.

Yisa adonay panav eleha veyasem leha shalom. Ken yehi ratzon. →

Grant peace, goodness and blessing in the world,
grace, love, and mercy
over us and over all your people Israel.
Bless us, source of being, all of us, as one
amid your light,
for by your light,
WISE ONE, our God, you give to us
Torah of life, and love of kindness,
justice, blessing, mercy, life, and peace.
So may it be a good thing in your eyes,
to bless your people Israel, and all peoples,
with abundant strength and peace.

Blessed are you, COMPASSIONATE ONE, maker of peace.

The Amidah traditionally concludes with bowing and taking three steps back. When reading silently, continue on page 352.

Continue on page 356 for Hallel. When Sukkot falls on weekdays, Hallel is preceded by blessing the lulav, page 354.

KAVANAH. Try to imagine a time of true peace and tranquility, and think about your part in helping this time to come about. What can you do? What can you commit to? How will you be a peacemaker? L.B.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
 כָּל־יִשְׂרָאֵל עַמָּךְ: בְּרַכְּנוּ אֲבוֹתֵינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיָּה: כִּי בְּאוֹר
 פְּנִיָּה נִתְּנָה לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וּצְדָקָה וּבְרָכָה
 וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמָּךְ יִשְׂרָאֵל
 וְאֶת־כָּל־הָעַמִּים בְּרַב־עֹז וְשְׁלוֹם: בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְׁלוֹם:

Sim shalom tova uvraḥah ba'olam ḥen vaḥesed veraḥamim
 aleynu ve'al kol yisra'el ameḥa. Bareḥenu avinu kulanu ke'ehad
 be'or paneḥa. Ki ve'or paneḥa natata lanu adonay eloheynu torat
 ḥayim ve'ahavat ḥesed utzedakah uveraḥah veraḥamim veḥayim
 veshalom. Vetov be'eyneyḥa levareḥ et ameḥa yisra'el ve'et kol
 ha'amim berov oz veshalom. Baruh atah adonay osey hashalom.

*The Amidah traditionally concludes with bowing and taking three steps back. When reading
 silently, continue on page 353.*

*Continue on page 357 for Hallel. When Sukkot falls on weekdays, Hallel is preceded by
 blessing the lulav, page 355.*

RIBONO SHEL OLAM / CONCLUDING MEDITATION

Sovereign of the universe,
fulfill my heart's petitions for the good.
Let me be worthy to perform your will with a whole heart.
Deliver me from the inclination to do evil,
and give me my portion in your Torah.
May I merit, with all Israel, your people,
that your Presence dwell upon us.
Make evident among us
the spirit of wisdom and understanding,
the spirit of counsel and strength,
the spirit of knowledge and the awe of THE CREATOR.
May divine love surround the one
who trusts in THE ETERNAL.

May my words of prayer, and my heart's meditation
be seen favorably, PRECIOUS ONE,
my rock, my champion.

May the one who creates harmony above
make peace for us and for all Israel,
and for all who dwell on earth.
And say: Amen.

רבנו של עולם

רבנו של עולם מלא משאלות לבי לטובה וזכני לעשות רצונה
 בלבב שלם: מלטני ממצר הרע ותן חלקי בתורתך: זכני עם כל
 ישראל עמה שתשרה שכנתה עלינו והופע עלינו רוח חכמה
 ובינה רוח עצה וגבורה רוח דעת ויראת יהוה:
 והבוטח ביהוה חסד יסובבנו.
 יהיו לרצון אמרי פי והגיון לבי לפניה יהוה צורי וגואלי:
 עושה שלום במרומיו הוא יעשה שלום עלינו ועל כל ישראל ועל
 כל יושבי תבל ואמרו אמן:

שכינתך / *shehinateha* / your Presence. This term is one of the most frequent ways of speaking of God in rabbinic and mystical tradition. The term derives from Exodus 25:8: "And I shall dwell in their midst" (*veshahanti betoham*). God's Presence coming to dwell in the Tabernacle was believed to be the normal outcome of the priestly sacrificial labors. When Israel's Second Temple was destroyed, the belief arose that God continues to dwell among Israelites during study and prayer. "If two sit and there are words of Torah between them, the Shehinah dwells with them" (Pirkey Avot 3:3).

J.R.

353 / CONCLUDING MEDITATION

NETILAT LULAV / WAVING THE LULAV

The lulav is held in the right hand, the etrog in the left. The blessing is recited with the stem of the etrog held down and with the two hands together. Then the etrog is turned right side up, arms are extended, and the lulav and etrog are shaken in all four directions as well as up and down. This is done each day of Sukkot except for Shabbat.

Here I stand, ready in body and mind to fulfill the mitzvah of the Four Species of the Tree, as it is written in the Torah: "You shall take up for yourselves upon the first day [of Sukkot] the ornamental fruit, the fronds of date palms, sprig of myrtle tree, and willows of the stream." And as I wave them, may a wealth of blessings and of holy thoughts pour forth upon me. May you bring us near to you in perfect oneness, and spread over us the shelter of your peace, and may the pleasure of THE MERCIFUL, our God, dwell over us. And may you make secure for us the labor of our hands, the labor of our hands ensure. Blessed is THE ONE, eternally. Amen! Amen!

Blessed are you, ABUNDANT ONE, our God, the sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to take and wave the *lulav*.

On the first day that the lulav is shaken each year, add:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who gave us life, and kept us strong, and brought us to this time.

Biblical references include Leviticus 23:40; Psalms 90:17, 89:53.

COMMENTARY. *Lulav* literally means "palm branch," but by custom we call by the name *lulav* the Sukkot cluster of palm, myrtle, and water willow because of the palm branch's prominence.

We shake the *lulav* in all four directions as well as up and down to indicate that the divine presence knows no barriers of time or space.

Traditionally, blessing precedes action. After the blessing the *etrog* is returned to its natural position with the stem down. So are we challenged to find the natural balance in our lives.

D.A.T.



נטילת לולב

הַנְּנִי מוֹכֵן וּמְזַמֵּן לְקַיִם מִצְוַת אֲרֻבָּעָה מִיָּנִים כְּכַתוּב בַּתּוֹרָה:
וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרֵי עֵץ הָדָר כַּפּוֹת תְּמָרִים וְעֵנָף עֵץ
עֵבֶת וְעַרְבֵי נָחַל: וּבִנְעֻנּוֹעֵי אוֹתָם יִשְׁפָּעַע עָלַי שְׁפַע בְּרָכוֹת
וּמַחְשָׁבוֹת קְדוּשׁוֹת וְקִרְבָּנוֹ אֵלַי בְּיַחֲדוֹת שְׁלֵם וּפְרוֹשׁ עָלֵינוּ סֶכֶת
שְׁלוֹמָה וְיֵהי נָעַם יְהוָה אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ
וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה: בְּרוּךְ יְהוָה לְעוֹלָם אָמֵן וְאָמֵן:
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל נְטִילַת לִוְלָב:

Baruh atah adonay eloheynu meleh ha'olam asher kideshanu
bemitzvotav vetzivanu al netilat lulav.

On the first day that the lulav is shaken each year, add:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּי וְקִיָּמָנוּ וְהַגִּיעָנוּ לְיָמֵינוּ הַזֶּה:

Baruh atah adonay eloheynu meleh ha'olam shehehyanu
vekiyemanu vehigyanu lazeman hazeh.

DERASH. The willow has no smell or taste; the myrtle has smell but not taste; the palm, taste but not smell; the *etrog*, both smell and taste. In the *lulav* all are united, each is necessary; even the lowliest is required to bring out the worth of all.

The sight and smell of these four species help us celebrate the bounteous diversity of nature and remind us that we are responsible for preserving the conditions that make their growth possible. Human life requires the flourishing of trees: the divine presence in the interdependence of species.

We hold these diverse species together as a reminder that the diversity in the world comprises the elements of its unity. So can we discover the unity in human life.


D.A.T.

355 / NETILAT LULAV/WAVING THE LULAV



HALLEL / PSALMS OF PRAISE

Hallel is recited in its full form during Shaharit on Shavuot, Sukkot, Shemini Atzeret / Simhat Torah, Hanukah and the first two days of Pesah. It is recited in a somewhat shortened form (half Hallel) on Rosh Hodesh and the last six days of Pesah. When Hallel is recited on Sukkot (except on Shabbat) the lulav and the etrog are held. When the verses הודו ליהוה כי טוב / Hodu l'adonay ki tov and אנא יהוה הושיעה נא / Ana adonay hoshi'ah na are recited, the lulav is shaken in the six directions.

Blessed are you, REDEEMING ONE, our God, the sovereign of all worlds, who has made us holy with your commandments, and commanded us to recite the Hallel. 

COMMENTARY. Hallel, meaning "praise," consists of six ancient prayer-poems, Psalms 113-118, which have been used in Jewish worship since antiquity. Joyous melodies for the chanting of these songs highlight the theme of deliverance. They are enclosed by two blessings that signify our intention to praise God. Hallel is chanted on the joyous pilgrimage festivals, of Pesah, Shavuot, and Sukkot, on Hanukah and on Rosh Hodesh, the minor holiday of the New Moon. Since the founding of the State of Israel, Hallel has also been recited on Israel's Independence Day. The joyous mood of Hallel is considered inappropriate for Rosh Hashanah and Yom Kippur, with their awesome themes. On Purim, the reading of the Megillah is thought to take the place of Hallel. H.L.



Hallel is recited in its full form during Shaḥarit on Shavuot, Sukkot, Shemini Atzeret / Simḥat Torah, Ḥanukah and the first two days of Pesah. It is recited in a somewhat shortened form (half Hallel) on Rosh Ḥodesh and the last six days of Pesah. When Hallel is recited on Sukkot (except on Shabbat) the lulav and the etrog are held. When the verses וְהוֹדוּ לַיהוָה כִּי טוֹב / Hodu l'adonay ki tov and אֲנֵי יְהוָה הוֹשִׁיעָה נָא / Ana adonay hoshi'ah na are recited, the lulav is shaken in the six directions.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְקַרְא אֶת הַהֵלֵל: ←

Baruḥ atah adonay eloheynu meleḥ ha'olam asher kiddeshanu
bemitzvotav vetzivanu likro et hahalel. ↵

COMMENTARY. More than any other series of Jewish prayers, chanting the Hallel psalms marks the cycles of the Jewish year. We sing Hallel at each new moon (when the Jewish month begins), and on each day of the three pilgrimage festivals. Just as the singing of Hallel reminds us of the inevitable return of joyous times, so does its theme of one "delivered from the ropes of death" (Psalm 116) or released "from my distress" (Psalm 118) remind us even when we are in the midst of pain, sorrow, and despair that joyous moments will surely return.

R.S.



Halleluyah! Cry praise, all you who serve THE OMNIPRESENT,
praise the name of THE ETERNAL!

Let the name of THE INCOMPARABLE be blessed,
henceforth and for eternity!

From east to west, sunrise to sunset,
hailed in every place: the name of GOD!

Raised up above all nations is THE SOVEREIGN ONE,
above even the heavens is God's glory!

Who is like THE BOUNDLESS ONE, our God?
Enthroned on high,

who gazes down on all,
in heaven and on earth,

who raises from the dust the poor,
from ash-heaps lifts aloft the needy,

placing them beside the privileged,
together with the privileged of the nation,

turning the childless household
into a home rejoicing in its children
Halleluyah! ↩

Psalms 113

SHAḤARIT / 358

הללויה

הללו את-שם יהוה:
מעֲתָה וְעַד-עוֹלָם:

הללו עֲבָדֵי יהוה
יְהִי שֵׁם יהוה מְבָרָךְ

מִהֲלֵל שֵׁם יהוה:

מִמְזוֹר־חֹשֶׁם עַד-מְבוֹאוֹ

עַל הַשָּׁמַיִם כְּבוֹדוֹ:

רַם עַל-כָּל-גּוֹיִם יהוה

הַמְגִבִּיהִי לְשָׁבֶת:

מִי בִיהוּה אֱלֹהֵינוּ

בְּשָׁמַיִם וּבָאָרֶץ:

הַמְשַׁפִּילִי לְרֹאוֹת

מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן:

מִקִּמִּי מַעֲפֵר דָּל

עִם נְדִיבֵי עַמּוֹ:

* לְהוֹשִׁיבֵי עַם-נְדִיבִים

אִם-הַבָּנִים שְׂמִיחָה

מוֹשִׁיבֵי עֲקָרַת הַבַּיִת

← הללויה

When Israel went forth out of Egypt,
House of Jacob from the people of a foreign tongue,

Judah became God's holy place,
Israel became God's seat of rule.


The Sea beheld and fled,
the Jordan turned, reversed its flow.

The mountains danced about like rams,
the hills, like flocks of lambs.

What's wrong with you, O Sea, that you should flee?
And you, O Jordan, that you turn around?

You mountains, why do you rejoice like rams,
you hills, like flocks of lambs?

Tremble, earth, before the mighty one,
before the God of Jacob,

who turns the rock into a pool of water,
the flint into a bubbling fount! 

Psalm 114

KAVANAH. Why does Hallel contain psalms written both in the first person singular and in the plural? To help us keep alive both a personal relationship to God and a collective one. We cannot legitimately say, "We praise you," unless each of us is included in the we. Otherwise, the ritual of collective praise becomes an empty formality, not a true expression of community.

H.L.

COMMENTARY. This psalm juxtaposes two crossings of water—that of the Reed Sea and, forty years later, of the Jordan. The repetition of the final miracle of the Exodus at the time of the initial entry to Canaan connects those two events and suggests that the second is the fulfillment of the first.

H.L.

SHAḤARIT / 360

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לְעֹז:

הִיְתָה יְהוּדָה לְקֹדֶשׁ יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו:

הֵימָּה רָאָה וַיָּנֹס הִירְדֵּן יֹסֵב לְאַחֹר:

הַהָרִים רָקְדוּ כְּאֵילִים גְּבָעוֹת כְּבְנֵי־צֹאן:

מִה־לֵּף הֵימָּה כִּי תָנוֹס הִירְדֵּן תִּסָּב לְאַחֹר:

הַהָרִים תִּרְקְדוּ כְּאֵילִים גְּבָעוֹת כְּבְנֵי־צֹאן:

מִלִּפְנֵי אֲדֹנָי חוּלֵי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:

הַהֹפְכִי הַצּוּר אֲגַם־מַיִם חֲלֹמִישׁ לְמַעַיְנו־מַיִם: ←

Betzeyt yisra'el mimitzrayim beyt ya'akov me'am lo'ez.
 Hayetah yehudah lekodsho yisra'el mamshelotav.
 Hayam ra'ah vayanos hayarden yisov le'aḥor.
 Heharim rakedu ḥe'eylim geva'ot kivney tzon.
 Ma leḥa hayam ki tanus hayarden tisov le'aḥor.
 Heharim tirkedu ḥe'eylim geva'ot kivney tzon.
 Mi lifney adon ḥuli aretz milifney eloah ya'akov.
 Hahofḥi hatzur agam mayim ḥalamish lemayno mayim. ←

On Rosh Hodesh and the last six days of Pesah, continue with, "The Redeeming One" in the middle of page 364.

Not for us, ETERNAL ONE; no, not for us,
but for your name: Bring forth a glorious event,
attesting to your love and to your truth!

Why should unbelievers say, "Where is their God?"
when our God is over us, and doing all according to desire!
Their preoccupations are with silverwork and gold,
with works of human hands.

They have a mouth, but they can't speak.
They have eyes, but they can't see.
They have ears, but they can't hear.
They have a nose, but they can't smell.
They have their hands, but they can't feel.
They have their feet, but they can't walk.
They have nothing in their throats to say. ←

עצניהם / Their preoccupations. Many translators have followed earlier commentators in rendering **עצניהם** as their "fingers." The goal of these commentators was to emphasize the foolishness of idolators. A careful grammatical examination of the text indicates that while the traditional translation may have been emotionally satisfying to downtrodden generations, its exaggerated emphasis on the worthlessness of idols does not exist in the original text. Preoccupation with "silver and gold" still prevents many of us from keeping in sight the sources of transcendent value in our lives.

D.A.T.

On Rosh Hodesh and the last six days of Pesah, continue with יהוה זכרנו in the middle of page 365.

כִּי־לְשֹׁמֵה תֵּן כְּבוֹד	לֹא לָנוּ יְהוּה לֹא לָנוּ
	עַל־חֲסִדָּה עַל־אַמְתָּהּ:
אִי־הָנָא אֱלֹהֵיהֶם:	לָמָּה יֹאמְרוּ הַגּוֹיִם
כֹּל אֲשֶׁר־חָפֵץ עָשָׂה:	וְאֵלֵהֶינוּ בְּשָׂמִים
מַעֲשֵׂה יָדֵי אָדָם:	עֲצִבֵיהֶם כְּסָף וְזָהָב
עֵינַיִם לָהֶם וְלֹא יֵרְאוּ:	פֶּה־לָהֶם וְלֹא יִדְבְּרוּ
אֵף לָהֶם וְלֹא יִרְחוּן:	אֲזֵנַיִם לָהֶם וְלֹא יִשְׁמָעוּ
רַגְלֵיהֶם וְלֹא יִהְלְכוּ	יָדֵיהֶם וְלֹא יִמְשֹׁן
	לֹא יִהְיוּ בְּגִרוֹנִם: ←

DERASH. According to legend it was on the second day after going forth from Egypt that the Israelites crossed the sea in triumph and the Egyptians drowned. The midrash says that when the angels celebrated this victory, God cried out, "My children have drowned in the sea!" Throughout our history, Jews have shortened Hallel on the last six days of Pesah as a reminder that our joy must be dimmed in the face of any sorrow—even the losses of our enemies.

D.A.T.

להם / They have a mouth... This passage calls to mind others in Scripture, such as Deuteronomy 4:28, Psalm 135:15-18, and Isaiah 44:9-20, that debunk idolatry as the worship of inanimate objects. The verses here remarkably establish an equivalence between the idol itself, its maker, and its worshipper: all three are "lifeless," in body or in spirit. Only worship of the Creator of all life can put us in touch with the mystery of life, thus enabling us to sense and to affirm our aliveness.

J.R.




All that they make is just like them,
and all who trust in them.

Let Israel trust in THE ETERNAL ONE,
who is their help and sheltering place.
Let the House of Aaron trust in THE COMPASSIONATE,
who is their help and sheltering place.
Let all who fear THE MIGHTY ONE trust in THE FOUNT OF LIFE,
who is their help and sheltering place.

Psalm 115:1-11

THE REDEEMING ONE who has remembered us will bless us all—
will bless the House of Israel,
will bless the House of Aaron,
will bless the ones in awe of THE DIVINE,
young and old alike.

THE ABUNDANT ONE will add to you,
to you and to your children.
Blessed are you to your CREATOR,
to the maker of the heavens and the earth.
The skies are heaven, they belong to GOD,
the earth God gave for human life.
The dead cannot say "Halleluyah,"
none who have descended into stillness.
But we, the living, bless Yah's name,
today and forever, Halleluyah! 

Psalm 115:12-19

COMMENTARY. This psalm calls on Israel, the House of Aaron, and those "who fear" to trust in God. The psalmist looks forward to God's blessing flowing upon those same three groups of people. Rashi comments that "all who fear THE MIGHTY ONE" indicates the converts who have chosen Judaism. Franz Rosenzweig interprets Psalm 115 as a comment on all people who trust in God and keep up a never-ending song of praise. This psalm, claims Rosenzweig, expresses our hope for a world redeemed from division.

H.L.

SHAḤARIT / 364

כְּמוֹהֶם יִהְיוּ עֲשִׂיהֶם כָּל אֲשֶׁר-בִּטַּח בָּהֶם:

יִשְׂרָאֵל בִּטַּח בִּיהוָה עֲזָרָם וּמִגָּנָם הוּא:

* בֵּית אַהֲרֹן בִּטְחוּ בִיהוָה עֲזָרָם וּמִגָּנָם הוּא:

יִרְאִי יְהוָה בִּטְחוּ בִיהוָה עֲזָרָם וּמִגָּנָם הוּא:

יְהוָה זָכְרָנוּ יְבָרֵךְ

יְבָרֵךְ אֶת-בֵּית יִשְׂרָאֵל יְבָרֵךְ אֶת-בֵּית אַהֲרֹן:

יְבָרֵךְ יִרְאֵי יְהוָה הַקְטָנִים עַם-הַגְּדֹלִים:

יִסֵּף יְהוָה עֲלֵיכֶם עֲלֵיכֶם וְעַל-בְּנֵיכֶם:

בְּרוּכִים אַתֶּם לִיהוָה עֹשֶׂה שְׁמַיִם וָאָרֶץ:

הַשְׁמַיִם שְׁמַיִם לִיהוָה וְהָאָרֶץ נָתַן לִבְנֵי-אָדָם:

לֹא הִמָּתִים יְהַלְלוּ-יָהּ וְלֹא כָל-יִירָדֵי דוּמָה:

וְאֶנְחֵנוּ נִבְרָךְ יָהּ מִצֵּתָהּ וְעַד-עוֹלָם הַלְלוּ-יָהּ ←

Adonay zeharanu yevareh.

Yevareh et beyt yisra'el yevareh et beyt aharon.

Yevareh yirey adonay haketanim im hagedolim.

Yosef adonay aleyhem aleyhem ve'al beneyhem.

Beruhim atem ladonay oseh shamayim va'aretz.

Hashamayim shamayim ladonay vecha'aretz natan livney adam.

Lo hametim yehalelu yah velo kol yordey dumah.

Va'anahnu nevareh yah me'atah ve'ad olam

Halleluyah. ↵

365 / Hallel 

On Rosh Hodesh and the last six days of Pesah omit this page.

My love abounds, for GOD has heard
my voice, my plea for help.
God turns an ear to me,
while, in my days of trial, I call out.
The ropes of death have wrapped around me,
and in my trials Sheol itself has found me,
while I find pain and suffering.

And in the name of THE REDEEMER I call out:
"I pray, ETERNAL ONE, deliver me!"

Gracious is THE FOUNT OF MERCY, truly just.
Our God is one who acts in tenderness.
THE COMPASSIONATE protects those wandering in confusion,
I who feel so destitute, I, too, receive God's help.
Return, my soul, to your tranquility,
for THE REDEEMER has been generous with you!

Truly, you released my soul from death,
my eye from tears, my foot from stumbling!

I walk about before THE OMNIPRESENT,
to the world of life I have returned.

I am full of faith! For once I cried,
"How very desolate am I!"

Once, in my alarm, I said,
"How false is everyone!" ↩

Psalms 116:1-11

COMMENTARY. Even though the speaker has been saved from death, his or her soul remains troubled: "Return, my soul, to your tranquility." Under the speaker's song of thanksgiving lies a profound feeling of human vulnerability.

H.L.

SHAḤARIT / 366

On Rosh Hodesh and the last six days of Pesah omit this page.

אֶהְבֵּתִי כִּי־יִשְׁמַע יְהוָה אֶת־קוֹלִי תַחֲנוּנֵי:

כִּי־הָטָה אָזְנוֹ לִי וּבִימֵי אֶקְרָא:

אֶפְפוֹנֵי חֲבַל־יָמוֹת וּמִצָּרֵי שְׂאוֹל מִצְאוֹנִי

צָרָה וַיְגוֹן אֶמְצָא:

וּבְשֵׁם־יְהוָה אֶקְרָא אֲנִי יְהוָה מִלְטָה נַפְשִׁי:

חֲנוּן יְהוָה וְצַדִּיק וְאֱלֹהֵינוּ מֵרַחֵם:

שֹׁמֵר פֶּתָאִים יְהוָה דִּלּוֹתַי וְלִי יְהוֹשִׁיעַ:

שׁוּבִי נַפְשִׁי לְמִנוּחָיְכִי כִּי יְהוָה גָּמַל עָלַיְכִי:

כִּי חָלַצְתָּ נַפְשִׁי מִמָּוֶת אֶת־עֵינֵי מוֹד־מַעַה

אֶת־רִגְלִי מִדָּחִי:

אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים:

* הֶאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי עֲנִיתִי מְאֹד:

אֲנִי אֲמַרְתִּי בְחַפְזִי כָּל־הָאָדָם כֶּזֶב: ←

And now, what shall I give back to GOD?—
for all God's bounties are upon me!

Salvation's cup I raise,
and in the name of THE ETERNAL, I call out.

My vow to THE REDEEMER I repay—
here, I pray, before all those assembled here!

THE MERCIFUL does not regard as trivial
the death of those who care for God.

Now, ABUNDANT ONE, I am your servant.

I, your servant, child of your servant,
I whose fetters you have opened up.

To you I make my offering of thanks,
and in the name of THE REDEEMER I call out.

My vow to THE ETERNAL I repay—
here, I pray, before all those assembled here
in courtyards of the House of GOD,
amid Jerusalem's most hallowed inner halls:
Halleluyah! ↩

Psalm 116:12-19

מֶה־אָשִׁיב לַיהוָה כָּל־תַּגְמוּלוֹתַי עָלַי:

כּוֹס־יְשׁוּעוֹת אֶשָּׂא וּבִשְׁם יְהוָה אֶקְרָא:

נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדֶה־נָּא לְכָל־עַמּוֹ:

יָקָר בְּעֵינֵי יְהוָה הַמָּוֶתָה לַחֲסִידָיו:

אָנָּה יְהוָה כִּי־אֲנִי עֲבָדְךָ
אֲנִי־עֲבָדְךָ בְּזֶמְתְּךָ פִּתְחָתָ לְמוֹטְרִי:

לֹךְ־אֲזַנְכָּה וְזָבַח תִּזְדַּח וּבִשְׁם יְהוָה אֶקְרָא:

* נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדֶה־נָּא לְכָל־עַמּוֹ:

בַּחֲצוֹת בֵּית יְהוָה בְּתוֹכִי יְרוּשָׁלַם:

הַלְלוּ־יָהּ

Ana adonay
ki ani avdeha
Ani avdeha ben amateha
Pitahhta lemoseray.

Praise THE OMNIPRESENT, all you nations,
all peoples, sing the praise of God!
For God's love overpowers us,
the truth of THE ETERNAL is forever.
Halleluyah!

Psalm 117

Give thanks to THE ETERNAL, who is good,
whose love is everlasting!

Let Israelites declare today,
God's love is everlasting!

Let the House of Aaron say,
God's love is everlasting!

Let those in awe of GOD declare,
God's love is everlasting! ↩

Psalm 118:1-4

COMMENTARY. It is striking that the shortest psalm in the Book of Psalms is also the most universal. Jewish universalism is rooted, the psalm testifies, in Jewish particularism. Because we know God through the divine relationship to the people Israel, we urge all other nations to come to a similar awareness of God. We urge them to do what we do in Hallel, to praise the Eternal.

H.L.

SHAḤARIT / 370

הִלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם שִׁבְחֵהוּ כָּל־הָאֲמִיּוֹת
כִּי גָבַר עָלֵינוּ חֲסֵדוֹ וְאֵמֶת־יְהוָה לְעוֹלָם



Halelu et adonay kol goyim shabehuhu kol ha'umim
Ki gavar aleynu hasdo ve'emet adonay le'olam
Halleluyah.

הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֲסֵדוֹ:
יֹאמְרוּ נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֲסֵדוֹ:
יֹאמְרוּ נָא בֵּית אַהֲרֹן כִּי לְעוֹלָם חֲסֵדוֹ:
יֹאמְרוּ נָא יִרְאֵי יְהוָה כִּי לְעוֹלָם חֲסֵדוֹ: ←

Hodu l'adonay ki tov
Yomar na yisra'el
Yomru na veyt aharon
Yomru na yirey adonay

Ki le'olam hasdo.
Ki le'olam hasdo.
Ki le'olam hasdo.
Ki le'olam hasdo. →



371 / Hallel

From my distress, I cried out: "Yah!"

Yah answered, bringing great release.

THE ONE is with me; I shall have no fear.

What can a human being do to me?

THE ONE is with me, bringing help.

I gaze triumphantly upon my foes.

To trust in THE INVINCIBLE is good,
and surer than a trust in human power.

To trust in THE INVISIBLE is good,
and surer than a trust in human benefactors.

All nations have surrounded me,
but with God's name I cut them off.

They surrounded me; yes, they surrounded me,
but with God's name I cut them off.

They surrounded me like swarming bees.
Like a brushfire, they were quenched,
and with God's name I cut them off.

You pushed me down, pushed me to fall,
but THE REDEEMER has brought help to me.

My strength, my song, is Yah,
who was for me a source of help. ↩

COMMENTARY. From my distress, I cried out: "Yah!" The divine name "Yah," a shortened form of the name YHWH, occurs frequently in biblical poetry, and, unlike the unvocalized Tetragrammaton (whose pronunciation is considered taboo), is pronounced as written. It also appears in the common psalmodic exclamation "Halleluyah!" (literally, "Praise Yah!") and is frequently an element in Hebrew personal names—for example, Isaiah (Hebrew *Yishayahu*, "Yah's help"), Uriah ("Yah's light"), Nehemiah ("Yah's consolation").

J.R.

SHAḤARIT / 372

עֲנֵנִי בְּמִרְחָב יְהוָה:

מִזִּהְמָצָר קָרָאתִי יְהוָה

מִהֲיַעֲשֶׂה לִּי אָדָם:

יְהוה לִי לֹא אֵירָא

וְאֲנִי אֶרְאֶה בְּשִׁנְאִי:

יְהוה לִי בְּעֹזְרִי

מִבְּטָח בְּאָדָם:

טוֹב לְחַסוֹת בַּיהוה

מִבְּטָח בַּנְּדִיבִים:

טוֹב לְחַסוֹת בַּיהוה

בְּשֵׁם יְהוה כִּי אֲמִילָם:

כָּל־גּוֹיִם סָבְבוּנִי

בְּשֵׁם יְהוה כִּי אֲמִילָם:

סָבְבוּנִי גַם־סָבְבוּנִי

סָבְבוּנִי כְּדַבּוּרִים דִּעְכוּ כְּאֵשׁ קוֹצִים

בְּשֵׁם יְהוה כִּי אֲמִילָם:

וַיְהוה עֲזָרְנִי:

דָּחָה רַחֲמֵי לִנְפֹל

וַיִּהְיֶה לִּי לִישׁוּעָה: ←

עֹזִי וְזִמְרַת יְהוָה

Min hametzar karati yah anani vamerhav yah.

Adonay li lo ira ma ya'aseh li adam.

Adonay li be'ozray va'ani ereh vesonay.

Tov lahasot badonay mibeto'ah ba'adam.

Tov lahasot badonay mibeto'ah bindivim.

Kol goyim sevavuni beshem adonay ki amilam.

Sabuni gam sevavuni beshem adonay ki amilam.

Sabuni hidvorim do'ahu ke'esh kotzim

beshem adonay ki amilam.

Daḥo dehitani linpol vadonay azarani.

Ozi vezimrat yah vayhi li lishu'ah. →

373 /



The sound of song rejoicing in God's help
 resounds amid the tents of all the just:
 "THE MIGHTY ONE's right hand delivers strength!
 THE MIGHTY ONE's right hand is lifted up,
 THE MIGHTY ONE's right hand delivers strength!"

I shall not die, but I shall live,
 and I shall tell the acts of Yah.

I truly have been tried by Yah,
 but I was never given up to die.

Open to me, O you gateways of justice,
 Yes, let me come in, and give thanks unto Yah!

This is the gateway to ONE EVERLASTING,
 let all who are righteous come in. ַ

COMMENTARY. פתחו לי שערי צדק / Open to me, O you gateways of justice. These words suggest several different meanings. Open up the gates of righteousness *for* me—either because I am one of the righteous and deserve to gain entrance or because I hope to receive charity through the righteousness of others. Or perhaps, "open up the gates of righteousness *to* me," that I too may learn to open up my heart, thus becoming one of the righteous.

The welcoming gesture of opening the gates leads to greater justice in our world. Those who pass through the gates of righteousness and open them to others enter God's gateway to sing Yah's praises among a community of the righteous.

R.S.

בְּאֵהָלֵי צְדִיקִים

קוֹל רִנָּה וַיִּשׁוּעָה

יְמִין יְהוָה רוֹמֶמָה

יְמִין יְהוָה עֹשֶׂה חַיִּל:

יְמִין יְהוָה עֹשֶׂה חַיִּל:

וְאִסְפֵּר מַעֲשֵׂי יְהוָה

לֹא אֲמוֹת כִּי־אֶחָדָהּ

וְלִמָּוֶת לֹא נִתְּנָנִי:

יָסַר יִסְרָנִי יְהוָה

אֶבְאֵרְכֶם אוֹדָה יְהוָה

פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק

צְדִיקִים יָבֹאוּ בּוֹ: ←

זֶה־הַשַּׁעַר לַיהוָה

Kol rinah vishu'ah be'oholey tzadikim
 yemin adonay osah hayil. Yemin adonay romemah
 yemin adonay osah hayil.
 Lo amut ki ehyeh va'asaper ma'asey yah.
 Yasor yiserani yah velamavet lo netanani.
 Pithu li sha'arey tzedek avo vam odeh yah.
 Zeh hasha'ar ladonay tzadikim yavo'u vo. ↩

COMMENTARY. *Rosh pinah* not only refers to the cornerstone but to the keystone. The psalmist is pointing out that we must see that every nation, every person has a place among God's wonders. It was a common occurrence for the workers building a wall to reject a stone for the foundation because its sides were not straight. The architect would know that among these rejects with slanted sides could be found one perfectly shaped to be the exalted central stone of the arch.

E.M.



I give thanks to you, for you have answered me,
and have been to me a source of help.

The stone rejected by the builders,
has become this place's founding stone.

From THE BOUNTIFUL this thing has come,
something wonderful, before our very eyes.

This very day, THE MIGHTY ONE has acted.
Let us celebrate it, and express our joy.

Responsively

I pray, ABUNDANT ONE, send us your help!

I pray, ABUNDANT ONE, send us your help!

I pray, ABUNDANT ONE, help us prevail!

I pray, ABUNDANT ONE, help us prevail! ↪

COMMENTARY. The mood of the lines, "I pray, ABUNDANT ONE, send us your help / I pray, ABUNDANT ONE, help us prevail" does not correspond with the jubilation of the victory parade dramatized in this psalm. The rest of the psalm is rich with praise; only here do we find the urgency and terseness of petition. This petition reveals the essence of a relationship with God. Just as God's mitzvot speak to us in the imperative, "Do this...don't do this," so we acknowledge the closeness of our relationship by also speaking to God in the imperative: "Send us...help us." If we cannot speak of our most basic needs in prayer, when can we speak of them? H.L.

SHAḤARIT / 376

Each verse is chanted twice:

וְתַהֲיִי לִי לִישׁוּעָה:

אוֹדֶה בְּיָתְנִי

הֵיטָה לְרֹאשׁ פָּנָה:

אֲבֹן מַאֲסוֹ הַבּוֹנִים

הִיא נִפְלְאָה בְּעֵינֵינוּ:

מֵאֵת יְהוָה הֵיטָה זֹאת

נִגְלִיָּה וְנִשְׁמָחָה בּוֹ:

וְהַיּוֹם עָשָׂה יְהוָה

Each verse is chanted twice:

Odeḥa ki anitani vatehi li lishu'ah.

Even ma'asu habonim hayetah lerosh pinah.

Me'et adonay hayetah zot hi niflat be'eyneynu.

Zeh hayom asah adonay nagilah venismeha vo.

Responsively

אָנָּה יְהוָה הוֹשִׁיעָה נָּא

אָנָּה יְהוָה הוֹשִׁיעָה נָּא

אָנָּה יְהוָה הַצְּלִיחָה נָּא

אָנָּה יְהוָה הַצְּלִיחָה נָּא: ←

Ana adonay hoshi'ah na

Ana adonay hoshi'ah na

Ana adonay hatzliḥah na

Ana adonay hatzliḥah na. ↵



Blessed all those who come in THIS ONE's name—
we bless you in the OMNIPRESENT's house.

Divine is THE ETERNAL ONE, who gives us light.

Adorn the festive place with leafy boughs,
up to the corners of the altar shrine.

You are my God; to you I offer thanks—
my God, whom I revere.

Give thanks to THE ETERNAL, who is good,
whose love is everlasting.

Psalm 118:5-29

Let all your works give praise to you, MAJESTIC ONE, our God,
and all who care for you, all the righteous who enact your will.
Let all the House of Israel, your people, with rejoicing offer
thanks, and bless, and praise, and magnify, and raise up, and
revere, and declare holy, and enthrone your name, our sovereign,
for to you all thanks are fitting, and to your name it is so
pleasing to sing praise. For from everlasting to everlasting, you
are God. Blessed are you, ABUNDANT ONE, the sovereign
addressed in every praise.

SHAḤARIT / 378

ברוך הבא בשם יהוה

ברכנוכם מבית יהוה:

אל יהוה וְיֵאָר לָנוּ

אֶסְרוּחַג בְּעַבְתֵּים

עֲדִיקָנוֹת הַמִּזְבֵּחַ:

אֵלֵי אַתָּה וְאוֹדֶךָ

אֱלֹהֵי אֲרוֹמָמְךָ:

הוֹדוּ לַיהוָה כִּי־טוֹב

כִּי לְעוֹלָם חֲסֵדוֹ:

Baruh haba beshem adonay

berahnuhem mibeyt adonay.

El adonay vaya'er lanu

isru hag ba'avotim ad karnot hamizbe'ah.

Eli atah ve'odeka elohay aromemeka.

Hodu ladanay ki tov ki le'olam hasdo.

יְהַלְלוּךָ יְהוָה אֱלֹהֵינוּ כָּל מַעֲשֶׂיךָ וְחֲסִידֶיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ
וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפָּאֲרוּ וַיְרוֹמְמוּ
וַיַּצְרִיצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ מִלְּפָנֶינוּ *כִּי לָךְ טוֹב לְהוֹדוֹת
וּלְשִׁמְךָ נָאָה לְזַמֵּר כִּי מַעֲוֹלָם עַד עוֹלָם אַתָּה אֵל: בְּרוּךְ אַתָּה יְהוָה
מֶלֶךְ מְהֻלָּל בַּתְּשֻׁבּוֹת:



KADDISH TITKABAL / KADDISH FOR THE COMPLETION OF PRAYER

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher (*On Shabbat Shuvah add: by far*) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

And may the prayer and supplication of the whole house of Israel be acceptable to their creator in the heavens. And say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen.

May the one who creates harmony above make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

On Simhat Torah continue with the Hakafot, page 654.

SHAḤARIT / 380

קדיש תתקבל

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְנָא
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:
יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִידָהּ הוּא
לְעָלָא (לְעָלָא On Shabbat Shuvah add: מִן כָּל בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְּאִמְרֵן בְּעָלְמָא וְאָמְרוּ אָמֵן:

תְּתַקַּבַּל צְלוֹתָהּ וּבְעוּתָהּ דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי
בְּשִׁמְיָא וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרְוּמֵי הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

Yehey shemey raba mevarah le'alam ulalmey almaya.
Oseh shalom bimromav hu ya'aseh shalom alcynu ve'al kol
yisra'el ve'al kol yoshvey tevel ve'imru amen.

On Simhat Torah continue with the Hakafot, page 655.

HOTZA'AT SEFER TORAH / THE TORAH SERVICE

There is none like you among the powerful, ETERNAL ONE,
and there are no deeds like your deeds.
Your realm embraces all the worlds,
your reign encompasses all generations.
THE ETERNAL ONE reigns!
THE ETERNAL ONE has always reigned!
THE ETERNAL ONE shall reign beyond all time.
THE ETERNAL ONE gives strength to our people.
May THE ETERNAL ONE bless our people with enduring peace.

Source of all mercy,
deal kindly and in good will with Zion.
Rebuild the walls of Jerusalem,
For in you alone we place our trust,
God, sovereign, high and revered,
the life of all the worlds.

COMMENTARY. We approach the Torah slowly. First we open the ark so that the Torah is visible. We look at the Torah but refrain from touching. Next, the Torah is removed from the ark and held by the service leader. Later the Torah is carried through the congregation, and everyone can touch the Torah. This demonstrates that the Torah is not the property of those leading the services; the Torah belongs to the Jewish community. Finally, the coverings of the Torah scroll are removed, allowing us a privileged intimacy with the words we hear.

In the words of the Torah we hear our ancestors' experience of the divine. We communicate with generations past and, perhaps on occasion, we hear Torah as the voice of God refracted through human speech. D.E.

SHAḤARIT / 382

הוצאת סֵפֶר תּוֹרָה

אֵין כְּמוֹהוּ בָּאֱלֹהִים יְהוָה וְאֵין כְּמַעֲשָׂיהָ:
מְלִכּוּתָהּ מְלָכּוֹת כָּל־עֲלָמִים וּמִמְשָׁלְתָהּ בְּכָל דּוֹר וָדוֹר:
יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:
יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

אֲב הֶרְחַמְתָּ הַטִּיבָה בְּרִצּוֹנָהּ אֶת־צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם:
כִּי כָה לְבַד בְּטַחְנוּ מֶלֶךְ אֵל רָם וְנִשְׂא אֲדוֹן עוֹלָמִים:

Eyn kamoha va'elohim adonay ve'eyn kema'aseha.
Malhuteha malhut kol olamim umemshalteha behol dor vador.
Adonay meleh adonay malaḥ adonay yimloḥ le'olam va'ed.
Adonay oz le'amo yiten adonay yevareḥ et amo vashalom.
Av haraḥamim hetivah virtzoneha et tziyon tivneh homot
yerushalayim.
Ki veha levad batahnu meleh el ram venisa adon olamim.

אֵין...ירושלים / There is none...Jerusalem. This section of the service is composed of sections from Psalms 86, 145, 29, and 51.

יְהוָה מֶלֶךְ...יִמְלֹךְ לְעוֹלָם וָעֶד / THE ETERNAL ONE reigns...shall reign beyond all time. The assertion of God's sovereignty is a challenge to human beings—it is we who are called upon to crown God. In declaring God's sovereignty, we dedicate the daily deeds of our lives to making the earth a divine realm.

D.E.

תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם / Rebuild the walls of Jerusalem. How different these words must have sounded before there was a sovereign living state of Israel! No longer do we merely dream of a distant rebuilding. The walls are rising before our eyes. Like our ancestors, we must now be concerned with building both the earthly Jerusalem and the heavenly Jerusalem.

D.E.

383 / HOTZA'AT SEFER TORAH/THE TORAH SERVICE

*The ark is opened.
One of the following can be sung:*

(1)

And it happened, when the Ark began its journey,
that Moses said: Arise, ASCENDANT ONE,
and may your enemies be scattered,
May the ones who oppose you
Be afraid of your might!
Behold, out of Zion emerges our Torah,
and the word of THE WISE ONE from Jerusalem's heights.
Blessed is God who has given us Torah,
to Israel, our people, with holy intent.

(2)

Open to me, O you gateways of justice,
Yes, let me come in, and give thanks unto Yah!
This is the gateway to ONE EVERLASTING,
let all who are righteous come in.

*The ark is opened.
One of the following can be sung:*

(1)

וַיְהִי בִּנְסֹעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפָּצוּ אֵיבָיֶה וַיִּנָּסוּ
מִשְׁנֵאֵיָה מִפְּנֵיָה:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְהוָה מִירוּשָׁלַיִם:
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִרְשָׁתוֹ:

Vayhi binso'a ha'aron vayomer mosheh kumah adonay veyafutzu
oyveha veyanusu mesaneha mipaneha.
Ki mitziyon tetzey torah udvar adonay mirushalayim.
Baruch shenatan torah le'amo yisra'el bikdushato.

(2)

פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק אָבָא בָּם אוֹדָה יְהוָה:
זֶה הַשָּׁעַר לַיהוָה צְדִיקִים יָבֹאוּ בוֹ:

Pithu li sha'aray tzedek avo vam odeh yah.
Zeh hashar ladonay tzadikim yavo'u vo.

וַיְהִי...מִפְּנֵי / And...might! (Numbers 10:35).
כִּי...ירוּשָׁלַיִם / Behold...Jerusalem's heights (Isaiah 2:3).

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One of the following can be recited:

(1)

Blessed is the name of the ruler of the universe! Blessed is your crown and glory! May your desire be toward your people Israel always. And may you show your right hand's help to them amid the house where your holiness is found. And may you bring to us some of the goodness of your light, and receive our prayer with kindness. In no human benefactor do I place my trust, and on no lesser power do I rely—only on the God of all the heavens, who is the one true God, whose Torah is truth, and whose prophets are true, who is abundant in deeds of goodness and truth.

In you, alone I place my trust, and to your holy, precious name I call out praises. May it be your will that you open my heart through your Torah. May you fulfill the yearnings of my heart, and the hearts of all your people Israel, for goodness, for life, and for enduring peace.

ברוך...ולשלם / Blessed...peace (*Zohar Vayakel*). The Torah service fuses the two great mountains of Jewish life, Sinai and Zion. The ark that houses the Torah scrolls reminds us of the ark that contained the tablets of law in the Temple on Mount Zion, and the garments covering the Torah use symbols from the garments worn by the priests. Hearing the Torah reading places us at Mount Sinai, where tradition has it that we first heard God speak to us. Now, as we hear the Torah read, we attempt to hear God again.

Sinai, where tradition says we received the Ten Commandments, points to our obligations; Zion, where the Temple stood, points to our undying messianic hope to create a better world. Our hope gives us the strength to carry out our obligations. The obligations, which can lead us to a life of holiness, give us reason to hope.

D.E.

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One of the following can be recited:

(1)

בְּרִיד שְׁמָה דְּמָרָא עֲלֵמָא: בְּרִיד כְּתִירָד וְאַתְרָד: יְהֵא רְעוּתָד עִם עַמָּד
יִשְׂרָאֵל לְעָלָם וּפְרָקוֹן יְמִינָד אַחֲזִי לְעַמָּד בְּבֵית מְקִדָּשָׁד וּלְאַמְטוּיָא
לְנָא מְטוּב נְהוּרָד וּלְקַבֵּל צְלוֹתָנָא בְּרַחֲמֵי:
לֹא עַל אָנָּשׁ רְחִיצָנָא וְלֹא עַל פֶּר אֱלֹהִין סְמִיכָנָא אֱלֹא בְּאַלְהָא
דְּשִׁמְיָא דְּהוּא אֱלֹהָא קָשׁוּט וְאוּרִיתָה קָשׁוּט וּנְבִיאָוּהִי קָשׁוּט וּמִסְגָּא
לְמַעַבְד טְבָּוֹן וּקְשׁוּט:
בֵּה אָנָּא רַחֵץ וְלִשְׁמָה קְדִישָׁא יִקְרָא אָנָּא אֱמַר תְּשַׁבְּחוּ: יְהֵא רְעוּא
קְרָמָד דְּתַפְתַּח לְבִי בְּאוּרִיתָא וְתַשְׁלִים מִשְׁאָלִין דְּלִבִּי וּלְפֹא
דְּכָל־עַמָּד יִשְׂרָאֵל לְטָב וּלְחַיִּין וּלְשָׁלָם:

Bey ana rahetz velishmey kadisha yakira ana amar tushbehan.
Yehey ra'ava kodamah detiftah libi be'orayta
vetashlim mishalin delibi
veliba dehol amah yisra'el
letav ulehayin velishlam.

DERASH. The Torah may still be considered as a divine revelation in the sense that it testifies to the reality of God as the spirit that promotes righteousness in the world...We affirm that the Torah reveals God, not that God revealed the Torah. We assume that the process by which the Torah actually came into being is divine in the sense that it is a manifestation of the will to salvation or life abundant. The doctrines and laws of other civilizations being part of the same process, also are divine. M.M.K.

DERASH. How do we take refuge in God? By acting godly, by becoming humanly holy, by carrying out the mitzvot of compassion that push back the divisions of humankind and make for one family, one world. R.M.S.

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(2)

Transmit to us, WISE ONE, our God, our ancients' God, your Torah's words, into our mouths, and to the mouths of all your kin, the house of Israel. May we, and our children, and all the children of your people, the house of Israel, all of us, be knowers of your name and learners of your Torah, for its sake alone.

May it be your will, ETERNAL ONE, our God, God of our ancestors, that you enable us to grow accustomed to your Torah and to cling to your mitzvot. And do not let us fall into the hands of sin, nor of transgression, nor temptation, nor of any shameful deed. May you keep us far from evil inclination, from the urging to do evil, and from hatred of our fellow creatures. Incline us and attach us to the good. Give us, today and every day, occasion to be gracious, kind, and merciful, both in your eyes and in the eyes of all who may behold us. Bestow upon us many opportunities to act lovingly and for the good. Amen.

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(2)

הַעֲרֵב־נָא יְהוָה אֱלֹהֵינוּ אֶת־דְּבָרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי עַמֶּךָ בֵּית
יִשְׂרָאֵל וְנִהְיֶה אֲנַחְנוּ וְצֹאצְאֵינוּ וְצֹאצְאֵי עַמֶּךָ בֵּית יִשְׂרָאֵל כְּלָנוּ
יֹדְעֵי שְׁמֶךָ וְלֹמְדֵי תוֹרָתְךָ לְשִׁמְךָ:

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ שֶׁתִּגְדְּלֵנוּ
בְּתוֹרָתְךָ וְתַדְבִּיקֵנוּ בְּמִצְוֹתֶיךָ וְאַל תִּבְיָאֵנוּ לֹא לַיָּדִי חֶטָּא וְלֹא לַיָּדִי
עֲבֵרָה וְלֹא לַיָּדִי נֶסֶךְ וְלֹא לַיָּדִי בְזִיוֹן וְתַרְחִיקֵנוּ מִלְּצַר הָרָע מִפְּגַע
רָע וּמִשְׁנֵאת הַבְּרִיּוֹת וְתַדְבִּיקֵנוּ בְּלֶצֶר הַטוֹב וְתַתְּנֵנוּ הַיּוֹם וּבְכָל־יּוֹם
לֶחֶז וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינֵי כָּל־רֹאִינוּ וְתַגְמִלֵּנוּ חֲסָדִים
טוֹבִים אָמֵן:

(3)

The Torah of THE ONE is flawless, it restores the soul.
 The testimony of THE ONE is true, it makes wise the simple.
 The precepts of THE ONE are sure, they make the heart rejoice.
 The mitzvah of THE ONE is clear, it gives light to the eyes.
 Fear of THE ONE is pure, it stands eternally.
 The judgments of THE ONE are true, together they are just.

When a festival occurs on a weekday, recite:

ADONAY ADONAY, God loving and gracious,
 patient, and abundant in kindness and truth,
 keeping kindness for a thousand ages,
 forgiving sin and rebellion and transgression,
 making pure!

And as for me, my prayer is for you, GENTLE ONE,
 may it be for you a time of desire,
 O God, in the abundance of your love,
 respond to me in truth with your help.

NOTE. יהודה...צדקו יחדיו / The Torah...together they are just
 (Psalm 19:8-10).

יהודה...ונקה / ADONAY...pure! It is customary to recite Exodus 34:6-7 on Festivals. Kabbalists beginning with Isaac Luria (sixteenth-century Safed) understood these verses to contain the thirteen attributes of God. Reciting the attributes on the Festivals celebrates God's presence as vividly experienced in the joyous observance of the holiday.

D.A.T.

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(3)

מְשִׁיבַת נֶפֶשׁ:	תּוֹרַת יְהוָה תְּמִימָה
מַחְכֵּימַת פֶּתִי:	עֲדוּת יְהוָה נֶאֱמָנָה
מְשַׁמְּחֵי לֵב:	פְּקוּדֵי יְהוָה יִשְׁרִים
מְאִירַת עֵינָיִם:	מִצְוֹת יְהוָה בָּרָה
עוֹמְדַת לְעַד:	יְרֵאת יְהוָה טְהוֹרָה
צֹדֵקוֹ יַחֲדִיו:	מִשְׁפָּטֵי יְהוָה אֱמֶת

Torat adonay temimah meshivat nafesh.
 Edut adonay ne'emanah mahkimat peti.
 Pikudey adonay yesharim mesamehey lev.
 Mitzvat adonay barah me'irat eynayim.
 Yirat adonay tehorah omedet la'ad.
 Mishpetey adonay emet tzadeku yahdav.

When a festival occurs on a weekday, recite:

יְהוָה יְהוָה אֵל רַחוּם וְחַנוּן אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת נֹצֵר חֶסֶד
 לְאַלְפִים נִשָּׂא עוֹן וּפֹשֵׁעַ וְחַטָּאָה וְנִקָּה:
 וְאֲנִי תַפִּלָּתִי לָךְ יְהוָה עַת רְצוֹן אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאֱמֶת
 יִשְׁעֶךָ:

Adonay adonay el raḥum veḥanun ereḥ apayim verav hesed
 ve'emet notzer hesed la'alafim nosey avon vafesha veḥata'ah
 venakey.
 Va'ani tefilati leḥa adonay et ratzon elohim berov hasdeḥa aneni
 be'emet yisheḥa

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The leader takes out the Torah and recites each line, followed by the congregation:

Listen, Israel: THE ETERNAL is our God, THE ETERNAL is one!

One is our God, great is our sovereign,
holy (*On Shabbat Shuvah add: and awesome*) is God's name.

The leader faces the ark, bows and says:

Declare with me the greatness of THE INFINITE,
together let us raise God's name.

On Sukkot the Hoshanot, page 646, may be recited here.

The leader carries the Torah around the room as the leader and congregation sing:

To you, ETERNAL ONE, is all majesty,
and might and splendor, and eternity, and power!
For everything that is, in the heavens and the earth,
is yours, ALMIGHTY ONE, as is all sovereignty,
and highest eminence above all beings.

Exalt THE MIGHTY ONE our God

Bow down before God's footstool

God is holy!

Exalt the name of THE INEFFABLE

Bow down before God's holy mount

For holy is THE AWESOME ONE, our God!

גדלו...יחדו / Declare...name (Psalm 34:4).

לך...לראש / To you...beings (I Chronicles 29:11).

רוממו...אלהינו / Exalt...our God! (Psalm 99:5 and 9).

להרם רגליו / before God's footstool. According to tradition, in the Jerusalem Temple there were two cherubim whose wings joined to form a seat. In other ancient Near Eastern temples, an idol was seated in such a chair. In Jerusalem, the chair remained empty with the ark below. The ark was seen as God's footstool, and the Temple as God's entry point into the world. We hope our worship brings God into the world. D.E.

The leader takes out the Torah and recites each line, followed by the congregation:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Shema yisra'el adonay eloheynu adonay eḥad.

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵינוּ קָדוֹשׁ (וְנוֹרָא) שְׁמוֹ:

Eḥad eloheynu gadol adoneynu kadosh (venora) shemo.

The leader faces the ark, bows and says:

גָּדְלוֹ לַיהוָה אֲתִי וְנוֹרֵמָה שְׁמוֹ יַחֲדוֹ:

Gadalu ladonay iti unromemah shemo yahdav.

On Sukkot the Hoshanot, page 647, may be recited here.

The leader carries the Torah around the room as the leader and congregation sing:

לֵךְ יְהוָה הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּחַ וְהַהוֹד פִּי כָל בְּשָׂמַיִם

וּבָאָרֶץ לֵךְ יְהוָה הַמְמַלְכָה וְהַמְתִּישָׂא לְכָל לְרֹאשׁ:

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהֵרֶם רַגְלָיו קָדוֹשׁ הוּא:

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהֵר קָדְשׁוֹ פִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ:


Leḥa adonay hagedulah vehagevurah vehatiferet vehanetzah
vehahod ki ḥol bashamayim uva'aretz leḥa adonay hamamlahah
vehamitnasey leḥol lerosh.

Romemu adonay eloheynu vehishtaḥavu lahadom raglav kadosh
hu.

Romemu adonay eloheynu vehishtaḥavu lehar kodsho ki kadosh
adonay eloheynu.

The Torah is placed on the reading table and opened. The gabay says:

May God help, protect, and save
all who seek refuge in God's shelter,
and let us say: Amen.
Let everyone declare the greatness of our God,
let all give honor to the Torah.

May _____ arise,
as first (second, third, ...seventh) one called up to the Torah.
Blessed is the one who has given Torah to the people Israel! 

COMMENTARY. The public reading of the Torah is a form of ritualized study designed to actively engage the participants. During the Torah reading, one person reads from the scroll. There are also two *gabayim*. One *gabay* assigns the Torah honors, calls people up to the Torah, and recites additional prayers, including the *misheberah* prayers. The second *gabay* follows the Torah reading closely and corrects errors.

Traditionally, seven adult Jews were called on Shabbat morning, six on Yom Kippur, five on Pilgrimage Festivals and Rosh Hashanah, four on Rosh Hodesh and three on weekdays, Hanukah and Shabbat afternoon. On days when the *Haftarah* is chanted, an additional *aliyah*, known as the *maftir*, is given to the person who reads the *Haftarah*. In many contemporary synagogues, there are fewer *aliyot* on Shabbat and holidays. D.A.T.

The Torah is placed on the reading table and opened. The gabay says:

וַיַּעֲזֹר וַיִּגֹּן וַיֹּשִׁיעַ לְכָל הַחוֹסִים בּוֹ וַנֹּאמֶר אָמֵן:
הַפֵּל הָבּוֹ גָּדֹל לְאַלְהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה:

יַעֲמֹד / תַּעֲמֹד / יַעֲמֹדוּ _____ בֶּן / בַּת _____ לְעֻלָּה / לְמִפְטִיר
[הָרִאשׁוֹנָה, הַשְּׁנִיָּת, הַשְּׁלִישִׁית, הָרְבִיעִית, הַחֲמִישִׁית, הַשִּׁשִּׁית,
הַשְּׁבִיעִית, הוֹסְפָה]
בְּרוּךְ שֶׁנִּתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ: ←

Congregation and gabay continue:

And you who cling to THE ETERNAL ONE your God,
are all alive today!

COMMENTARY. The *aliyah* is the public enactment of an individual's commitment to Judaism, reiterated in the words of the hallowed formula. It is an enactment of belonging and an enactment of belief.

The *aliyah* is always a numinous moment when the experience of divinity is strong. Even though this numinous quality often is dimmed by repetition or by our increased informality, we still experience the power of standing on the *bimah* before the Torah ark, *ner tamid* (eternal light), Jewish officiants, and fellow Jews. The act links us in the living moment to the mythic event of God's calling the Jewish people at Sinai, as well as to all other moments of calling in Jewish and human experience. When we chant new words, rather than the words of the tradition, we are doing more than merely changing a formula of words; we are enacting our own calling to a new and no longer traditional way of being Jewish. Whereas saying *asher baḥar banu* links us to the biblical drama at Sinai, chanting *asher kervanu* links us both to that drama and to the Reconstructionist movement's root metaphor of Judaism as an evolving religious civilization.

ROBIN GOLDBERG

ואתם הרבנים...היום / And you who cling...today. The people to whom this verse was originally spoken (Deuteronomy 4:4) live on through their place in the chain of tradition. We touch the past by bringing the ancient words to life. And when future generations recite this verse, we, who have kept the chain alive, will be present. You who cleave to Adonay your God, you are *all* alive today.

D.E.

COMMENTARY. The 1945 Reconstructionist Prayerbook eliminated all references to Jewish chosenness for both ideological and moral reasons. Chosenness posits a God who chooses, and it supports claims of national superiority. Thus, that prayerbook's Torah blessings replace *baḥar banu mikol ha'amim* / who has chosen us from all the peoples, with *asher kervanu la'avodato* / who has drawn us to your service. This prayerbook follows the 1945 version but provides alternatives in the commentary on the facing page.

D.A.T.

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Congregation and gabay continue:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם:

Ve'atem hadevekim badonay eloheyhem hayim kulehem hayom.

The last part of the blessing preceding the Torah reading has been the subject of considerable discussion. Below are several current variants. You can use these by selecting one from section I, one from II, and then III:

I.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם Blessed are you, ETERNAL ONE,
Baruh atah adonay eloheynu meleh our God, sovereign of all worlds
ha'olam

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים Blessed are you, ETERNAL ONE,
Baruh atah adonay eloheynu hey our God, life of all the worlds
ha'olamim

נְבָרֵךְ אֶת עַיִן הַחַיִּים Let us bless the source of life
Nevareh et eyn ha'ayim

II.

אֲשֶׁר קָרָבָנוּ לְעִבּוּדְךָ וְנָתַתָּ לָנוּ who has drawn us to your service,
אֶת־תּוֹרָתוֹ. and given us your Torah.
asher kervanu la'avodato venatan
lanu et torato.

אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ who has singled us out from all
אֶת תּוֹרָתוֹ the peoples and given us your
asher bahar banu mikol ha'amim Torah.
venatan lanu et torato.

III.

בָּרוּךְ אַתָּה יְהוָה נֹתֵן הַתּוֹרָה Blessed are you, ETERNAL ONE,
Baruh atah adonay noten hatorah giver of the Torah.

397 / HOTZA'AT SEFER TORAH/THE TORAH SERVICE

BIRHOT HATORAH / TORAH BLESSINGS

Those who receive an aliyah to the Torah say the following blessing:

Bless THE INFINITE, the blessed One!

Congregation:

Blessed is THE INFINITE, the blessed One, now and forever!

The response of the congregation is repeated, and the blessing continued as follows:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has drawn us to your service, and has given us your Torah. Blessed are you, ETERNAL ONE, who gives the Torah.

After the section of the Torah is read, the following blessing is recited:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has given us a Torah of truth, and planted in our midst eternal life. Blessed are you, ETERNAL ONE, who gives the Torah.

DERASH. *Aliyah* is ascent.

We ascend to the Torah to acknowledge that we choose to live under its laws and principles.

We ascend to the Torah to affirm that we are part of a people and a story that is much greater than ourselves.

We ascend to the Torah to represent those who remain below.

We ascend to the Torah to risk receiving an honor, to risk being known and seen, to risk being at Sinai again.

We ascend to the Torah with slow steps, or in haste, with enthusiasm or reluctance, in awe or in fear, in hope and in love.

S.P.W.

בְּרָכוֹת הַתּוֹרָה

Those who receive an aliyah to the Torah say the following blessing:

בָּרְכוּ אֶת יְהוָה הַמְבָרֵךְ:

Barehu et adonay hamvorah.

Congregation:

בָּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד:

Baruh adonay hamvorah le'olam va'ed.

*The response of the congregation is repeated, and the blessing continued as follows
(for alternative versions, see page 397):*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִרְבָּנוּ לַעֲבוֹדָתוֹ
וְנָתַתָּ לָנוּ אֶת־תּוֹרָתוֹ: בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

Baruh atah adonay eloheynu meleh ha'olam asher kervanu
la'avodato venatan lanu et torato.

Baruh atah adonay noten hatorah.

After the section of the Torah is read, the following blessing is recited:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַתָּ לָנוּ תּוֹרַת אֱמֶת
וְחַיִּי עוֹלָם נִטֵּעַ בְּתוֹכָנוּ: בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

Baruh atah adonay eloheynu meleh ha'olam asher natan lanu
torat emet vehayey olam nata betoheynu.

Baruh atah adonay noten hatorah.

COMMENTARY. The blessing over the Torah recalls the *Barehu*, the call to worship, the beginning of the morning service recited only in the presence of the minyan, ten adult Jews. The blessing encircles the Torah reading in a familiar liturgical pattern of blessing and study. Through blessing, study, and community we manifest God, Torah and Israel. S.P.W.

BIRKAT HAGOMEL / BLESSING FOR DELIVERANCE AND GOOD FORTUNE

If the person called up to the Torah has recently escaped danger or returned safely from a journey, he or she recites as follows:

Blessed are you, ABUNDANT ONE, our God, the sovereign of all worlds, who bestows good things on one in debt to you, and who has granted me all good.

Congregational response to one who offers this blessing:

Amen. And may the one who has bestowed upon you good, continue to bestow upon you good. Let it be so!

Misheberah prayers can be inserted here: Individual misheberah, page 684; for those who are ill, pages 685, 686; newborn child, page 691; birthday, page 687; bar/bat mitzvah, page 688; aufruf, page 689; anniversary, page 690; trip to Israel, page 693; aliyah to Israel, page 692. Other misheberah prayers can be created by adapting the individual misheberah form. For additional readings see pages 785-786.

COMMENTARY. *Misheberah* prayers announce to the whole community individual times of joy and need. When *birkat hagomel* or a *misheberah* is recited, it is customary to contribute to *tzedakah*. Often this offering is directed to the synagogue. On happy occasions this serves as an offering of thanksgiving. A *misheberah* in the form of petition, such as a prayer for healing, was traditionally offered in the hope that a good deed would encourage divine intervention. More recently the act of *tzedakah* has been understood as a tangible way of expressing gratitude for the support and good wishes of the community. Just as the community supports the individual in times of need, so does the community depend upon the support of each individual.

D.A.T.

SHAḤARIT / 400

בְּרַכַּת הַגּוֹמֵל

If the person called up to the Torah has recently escaped danger or returned safely from a journey, he or she recites as follows:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת
שְׁגִמָּלָנִי כָּל טוֹב:

Baruh atah adonay eloheynu meleḥ ha'olam hagomel leḥayavim
tovot shegemalani kol tov.

Congregational response to a man who offers this blessing:

אָמֵן. מִי שְׁגִמָּלָהּ טוֹב הוּא יִגְמָלָהּ כָּל טוֹב טָלָה:

Amen. Mi shegemaleḥa tov hu yigmolḥa kol tov selah.

Congregational response to a woman who offers this blessing:

אָמֵן. מִי שְׁגִמָּלָהּ טוֹב הוּא יִגְמָלָהּ כָּל טוֹב טָלָה:

Amen. Mi shegemaleḥa tov hu yigmeleḥa kol tov selah.

COMMENTARY. At the mysterious edges of life we seek the embrace of our community past and present. Hence individuals marking recovery from illness or the birth of a child are blessed before the open Torah. This process can build community as news is communicated and support mobilized. Most significantly it counteracts the devastating possibility of isolation in times of vulnerability. The practice gives voice to gratitude and anxiety in a forum where it can be shared and transformed into connectedness and faith.

S.P.W.

**COLLECTIVE BLESSING FOR THOSE WHO
HAVE RECEIVED *ALIYOT***

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless all those here who have risen today to the honor of the Omnipresent, and to the honor of the Torah, and to the honor of Shabbat (*on a festival: to honor the Festival*). And by this merit, may they be granted life and kept from all trouble and affliction, and from every harm or sickness, and may they find blessing and success in all their labors (*on a festival: and may they be worthy to ascend as pilgrims on this day*), along with all of Israel, all their brothers and their sisters, and let us say: Amen.

SHAḤARIT / 402

COLLECTIVE BLESSING FOR THOSE WHO
HAVE RECEIVED *ALIYOT*

מִי שֶׁבִּרְךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב וְאַמּוֹתֵינוּ שָׂרָה רַבֵּקָה רָחֵל
וְלֵאָה הוּא יְבָרְךְ אֶת כָּל אֱלֹהֵי שְׁעָלוֹ הַיּוֹם לְכָבוֹד הַמָּקוֹם לְכָבוֹד
הַתּוֹרָה וְלְכָבוֹד הַשְּׁפָת (וְלְכָבוֹד הָרִגְלִי *on a festival*: בְּשֹׁכֵר זֶה הַקְדוּשָׁה
בְּרוּךְ הוּא יְחַיֶּיךָ וְיִשְׁמְרֶךָ מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע וּמַחֲלָה
וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֶׂה יְדֶיךָ וּבִבְרָכָתְךָ (וַיִּזְכֶּךָ לְעֲלֹת
לְרִגְלִי *on a festival*: עִם כָּל יִשְׂרָאֵל אַחֶיךָ וְאַחֵי־יִתְיָהֶם וְנֹאמַר אָמֵן:

HATZI KADDISH / SHORT KADDISH

Hatzi Kaddish is recited at the conclusion of the Torah reading. On days when portions from two Torah scrolls are read, both scrolls are placed on the reading table after the reading from the first scroll. Hatzi Kaddish is then recited.

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher (*On Shabbat Shuvah add: by far*) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

SHAHARIT / 404

חֲצִי קָדִישׁ

Hatzi Kaddish is recited at the conclusion of the Torah reading. On days when portions from two Torah scrolls are read, both scrolls are placed on the reading table after the reading from the first scroll. Hatzi Kaddish is then recited.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְנָא
קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא לְעָלְמָא (לְעָלְמָא) מִן כָּל בְּרַכָּתָא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרֵינוּ בְּעָלְמָא וְאִמְרוּ אָמֵן:

The Torah is lifted, and one of the following is recited:

This is the Torah.

It is a Tree of Life to those who hold fast to it.

Those who uphold it may be counted fortunate!



This is the Torah which Moses placed before the children of Israel,

by the word of THE ALMIGHTY ONE, and by the hand of Moses.

On days when portions from two Torah scrolls are read, the second reading takes place here. After that, the second scroll is lifted as indicated above.

COMMENTARY. The 1945 Reconstructionist Prayerbook puts *Etz hayim hi* / It is a tree of life in place of *asher sam moshe lifney beney yisra'el* / which Moses placed before the children of Israel. Earlier Reconstructionists were concerned that it be made clear that while affirming the holiness of Torah, they did not believe that it was given to Moses at Mount Sinai. Many current Reconstructionists believe the evolutionary nature of the Torah to be self-evident and have returned to the traditional line for the sake of its rich mythic imagery. Both options are included here. D.A.T.

עץ חיים היא / It is a Tree of Life. The book of Genesis tells us that the tree of life is in the garden of Eden. The Torah is our tree of life; it is our way back to the garden. D.E.

The Torah is lifted, and one of the following is recited:

וְזֹאת הַתּוֹרָה עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ וּתְמַלִּיָּהּ מֵאֲשֶׁר:

Vezot hatorah etz hayim hi lamahazikim bah vetomheha
me'ushar.



וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל פִּי יְהוָה בְּיַד
מֹשֶׁה:

Vezot hatorah asher sam mosheh lifney beney yisra'el al pi
adonay beyad mosheh.

*On days when portions from two Torah scrolls are read, the second reading takes place here.
After that, the second scroll is lifted as indicated above.*

עֵץ...מֵאֲשֶׁר / It...fortunate! (Proverbs 3:18).

וְזֹאת...יִשְׂרָאֵל / This...Israel (Deuteronomy 4:44).

עַל...מֹשֶׁה / by...Moses (Numbers 9:23).


BIRHOT HAFTARAH / HAFTARAH BLESSINGS

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has called upon the righteous prophets and desired their words, spoken in truth. Blessed are you, WISE ONE, who takes pleasure in the Torah, and in Moses, servant of God, and in the prophets of truth and justice.

The Haftarah is chanted and then the following blessings are said:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, the rock of all the worlds, the righteous one throughout all generations, the faithful God, whose word is deed, who speaks and fulfills, whose words are truth and justice.

Faithful are you, ETERNAL ONE, our God, and faithful are your words; not a single word of yours is unfulfilled, for you are a sovereign God, faithful and merciful. Blessed are you ETERNAL ONE, the God faithful in all your words.

Be merciful to Zion, which is the house of life to us, and be a help to Israel, your people, soon and in our days. Blessed are you, ETERNAL ONE, who gives joy to Zion through her children. 

ולעמך ישראל תושיע / be a help to Israel your people. The traditional phrase here, *aluvat nefesh* / cast down soul, reflected the Jewish people's exile from their land. With the establishment of the State of Israel, we are no longer "cast down". This fundamental change in Jewish life is reflected in the revised language here.

D.A.T.

SHAHARIT / 408

בְּרָכוֹת הַפְּטָרָה

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנִבְיָאִים טוֹבִים
וְרָצָה בְּדִבְרֵיהֶם הַנֶּאֱמָרִים בְּאֵמֶת: בְּרוּךְ אַתָּה יְיָ הַבוֹחֵר בַּתּוֹרָה
וּבְמִשָּׁה עֲבָדוֹ וּבְנִבְיָאֵי הָאֵמֶת וְצָדִיק:

The Haftarah is chanted and then the following blessings are said:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל הָעוֹלָמִים צְדִיק כָּל
הַדְּרוֹת הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה הַמְדַּבֵּר וּמַקְיֵם שְׁפָל דְּבָרָיו
אֵמֶת וְצָדִיק:

נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדָבַר אֶחָד מִדְּבָרֶיךָ
אַחֲרָיִךְ לֹא יָשׁוּב רִיקָם כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אַתָּה: בְּרוּךְ אַתָּה
יְיָ הָאֵל הַנֶּאֱמָן כָּל דְּבָרָיו:

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲמֻךְ יִשְׂרָאֵל תּוֹשִׁיעַ בְּמַהֲרָה
בְּיָמֵינוּ: בְּרוּךְ אַתָּה יְיָ מְשִׁיחַ צִיּוֹן בְּבִנְיָהּ: ←

COMMENTARY. Most liturgists agree that the practice of reciting a *Haftarah*, generally a selection from the prophets, probably developed during a time when public reading of the Torah was banned. A selection roughly paralleling a major theme from the week's Torah portion was therefore selected. When public reading of the Torah became possible again, the popular custom of chanting the *Haftarah* continued. The *Haftarah* is usually chanted, utilizing a *trop* or cantillation system that has numerous variations. In modern times the bar / bat mitzvah has often taken on this responsibility as a sign of committed membership in the adult community.

D.A.T.

Give us joy ETERNAL ONE, our God, in Elijah, your prophet and your servant. Soon may redemption come and give joy to our hearts. May God turn the hearts of the parents to their children, and the hearts of the children to their parents. And may your house be called a house of prayer for all peoples. Blessed are you, ETERNAL ONE, who brings an everlasting peace.

On Festivals continue on page 412.

For the Torah, and for worship, and for the prophets, and for this day of Shabbat, which you have given us, ETERNAL ONE, our God, for holiness and for rest, for honor and for splendor—for everything, WISE ONE, our God, we offer thanks to you, and bless you. May your name be blessed continually by every living being, forever and eternally. Blessed are you, ETERNAL ONE, source of the holiness of Shabbat.

SHAḤARIT / 410

שְׂמַחֲנוּ יְהוָה אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיא עֲבָדְךָ בְּמַהֲרָה יָבוֹא וַיַּגֵּל לִפְנֵינוּ:
וְהָשִׁיב לָב אָבוֹת עַל בָּנִים וְלֵב בָּנִים עַל אָבוֹתָם וּבֵיתָךְ בֵּית תַּפְלָה
יִקְרָא לְכָל הָעַמִּים: בְּרוּךְ אַתָּה יְהוָה מֵבִיא שְׁלוֹם לְעַד:

On Festivals continue on page 413.

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה שְׁנַתָּה
לָנוּ יְהוָה אֱלֹהֵינוּ לְקַדְּשָׁה וְלִמְנוּחָה לְכָבוֹד וּלְתַפְאֶרֶת: עַל הַכֹּל
יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ: יִתְבָּרַךְ שְׁמֶךָ בְּפִי
כָּל חַי תָּמִיד לְעוֹלָם וָעַד: בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת:

שמחינו / Give us joy. The traditional *Haftarah* blessing contains references to the reestablishment of the rule of the Davidic dynasty. This understanding of a messianic reappearance of hereditary kingship has been rejected by Reconstructionist thought on both moral and theological grounds. Nonetheless the messianic hope for a world redeemed remains in our thoughts as the ultimate achievement towards which humanity should strive.

The version of the *Haftarah* blessing included here eliminates the Davidic references and the hopes for a literal messiah that they invoke. In their place are Malachi 3:24 and a slightly altered version of Isaiah 56:7. The vision in Malachi, which is the *Haftarah* for Shabbat Hagadol, sees Elijah coming to herald messianic days, turning the hearts of parents and children toward each other. The task of redemption can be completed when all of us open our hearts to our families, to our communities, and to all the inhabitants of our world. Then our world will truly have become a house of prayer for all peoples, bringing the peace for which we all hope.

D.A.T.

On Festivals:

For the Torah and for worship, and for the prophets (*On Shabbat add: and for this day of Shabbat*), and for this day of

On Pesah: the festival of matzot

On Shavuot: the festival of Shavuot

On Sukkot: the festival of Sukkot

On Shemini Atzeret: the eighth day of festivity

which you have given us, ETERNAL ONE, our God, (*On Shabbat add: for holiness and for rest*), for happiness and joy, for honor and for splendor—for everything, WISE ONE, our God, we offer thanks to you and bless you. May your name be blessed continually by every living being, forever and eternally. Blessed are you, ETERNAL ONE, source of the holiness (*On Shabbat add: of Shabbat,*) of the people Israel and their festive times.

On Festivals:

על התורה ועל העבודה ועל הנביאים (ועל יום השבת הזה)
ועל יום

On Pesah:

חג המצות הזה

On Shavuot:

חג השבועות הזה

On Sukkot:

חג הסוכות הזה

On Shemini Atzeret:

השמיני חג העצרת הזה

שנתת לנו יהוה אלהינו (לקדשה ולמנוחה) לששון ולשמחה
לקבוד ולתפארת: על הכל יהוה אלהינו אנחנו מודים לך ומברכים
אותך: יתברך שמה בפי כל חי תמיד לעולם ועד: ברוך אתה יהוה
מקדש (השבת ו) ישראל והזמנים:

BLESSING FOR BAR / BAT MITZVAH

May you live to see your world fulfilled,
may you be our link to future worlds,
and may your hope encompass
all the generations yet to be.
May your heart conceive with understanding,
may your mouth speak wisdom,
and your tongue be stirred with sounds of joy.
May your gaze be straight and sure,
your eyes be lit with Torah's lamp,
your face aglow with heaven's radiance,
your lips expressing words of knowledge,
and your inner self alive with righteousness.
And may you always rush in eagerness to hear
the words of One more ancient than all time.

Talmud Beraḥot 17A

SHAḤARIT / 414

בְּרָכָה לְבָר/בַּת מִצְוָה

עוֹלָמָה תִּרְאֶה בְּחַיֶּיהָ
 וְאַחֲרֵיהָ לְחַיֵּי הָעוֹלָם הַבָּא
 וְתִקְוָתָהּ לְדוֹר דּוֹרִים
 לְבָרָה יִהְיֶה תְּבוּנָה
 פִּיהָ יִדְבֵּר חֲכָמוֹת
 וּלְשׁוֹנָהּ יִרְחִישׁ רִנָּנוֹת
 עֲפָצָהּ יִישְׁרוּ נִגְדֶּה
 עֵינֶיהָ יֵאִירוּ בְּמֵאֹר תּוֹרָה
 וּפִנֶּיהָ יִזְהִירוּ בְּאֹהֶר הַרְקָיעַ
 שְׁפֹתֶיהָ יִפְיְעוּ דָּעַת
 וּכְלִיֹּתֶיהָ תַעֲלֹזְנָה מִשָּׁרִים
 וּפְעָמֶיהָ יָרוּצוּ לְשִׁמּוֹעַ
 דְּבָרֵי עֵתִיק יוֹמִיו:

415 / TORAH SERVICE: BAR/BAT MITZVAH BLESSING

**TEFILAH LAKEHILAH /
BLESSING FOR THE CONGREGATION**

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless this entire holy community, along with other holy communities—they, and their sons and daughters, and all that belongs to them. All those who set apart houses of assembly for prayer, and those who come into their midst to pray, and those who study Torah for the sake of teaching it to young and old, and those who provide light for the lamps, and wine for Kiddush and Havdalah, and food for guests, and donations for the poor, and all those who faithfully are occupied with the needs of the community, and with the building up of the Land of Israel—may the blessed Holy One provide them their reward, and turn away from them every sickness, and heal their bodies, and pardon them their failures. May God send blessing and success in all their efforts, along with all Israel, their kin. And let us say: Amen.

SHAḤARIT / 416

תפלה לקהלה

מי שברך אבותינו אברהם יצחק ויעקב ואמותינו שרה רבקה רחל ולאה הוא יברך את כל־הקהל הקדוש הזה עם כל־קהלות הקדוש הם ובניהם ובנותיהם וכל אשר להם ומי שמייחדים בתי כנסיות לתפלה ומי שבאים בתוכם להתפלל ומי שלומדים תורה ללמד לה לקטנים וגדולים ומי שנותנים נר למאור ויין לקדוש ולהבדלה ופת לאורחים וצדקה לעניים וכל־מי שעוסקים בצרכי צבור ובבנין ארץ ישראל באמונה: הקדוש ברוך הוא ישלם שכרם ויסיר מהם כל־מחלה וירפא כל־גופם ויסלח לכל־עונם וישלח ברכה והצלחה בכל־מעשה ידיהם עם כל־ישראל אחיהם ונאמר אמן:

DERASH. The religious community is based not so much on common ideas as on common interests, experiences, hopes and fears; it is a community of the heart rather than of the mind. M.M.K.

TEFILAH LAMEMSHALAH / PRAYER FOR THE COUNTRY

Sovereign of the universe, mercifully receive our prayer for our land and its government. Let your blessing pour out on this land and on all officials of this country who are occupied, in good faith, with the public needs. Instruct them from your Torah's laws, enable them to understand your principles of justice, so that peace and tranquility, happiness and freedom, might never turn away from our land. Please, WISE ONE, God of the lifebreath of all flesh, waken your spirit within all inhabitants of our land, and plant among the peoples of different nationalities and faiths who dwell here, love and brotherhood, peace and friendship. Uproot from their hearts all hatred and enmity, all jealousy and vying for supremacy. Fulfill the yearning of all the people of our country to speak proudly in its honor. Fulfill their desire to see it become a light to all nations. Therefore, may it be your will, that our land should be a blessing to all inhabitants of the globe. Cause to dwell among all peoples friendship and freedom. And soon fulfill the vision of your prophet: "Nation shall not lift up sword against nation. Let them learn no longer ways of war." And let us say: Amen.

SHAHARIT / 418

תפלה לממשלה

רבוֹן הָעוֹלָם קְבֵל נָא בְּרַחֲמִים אֶת־תְּפִלָּתֵנוּ בְּעַד אֶרְצֵנוּ וּמִמְשָׁלָתָהּ
הֶרַק אֶת־בְּרִכְתְּךָ עַל הָאָרֶץ הַזֹּאת וְעַל כָּל שְׂרֵי הַמְּדִינָה הַזֹּאת
הָעוֹסְקִים בְּצָרְכֵי צָבוֹר בְּאַמוּנָה: הוֹרֵם מַחְקֵי תוֹרָתְךָ הַבִּינֵם מִשְׁפָּטֵי
צְדָקָה לְמַעַן לֹא יִסּוּרוּ מֵאֶרְצֵנוּ שְׁלוֹם וְשִׁלוֹהָ אֲשֶׁר וַחֲפֹשׁ כָּל־הַיָּמִים:
אֲנִי יְהוָה אֱלֹהֵי הָרוּחוֹת לְכָל־בָּשָׂר הָעֶרְה רִוּחְךָ עַל כָּל־תּוֹשְׁבֵי
אֶרְצֵנוּ וְטַע בֵּין בְּנֵי הָאֲמוֹת וְהָאֲמוֹנוֹת הַשּׁוֹכְנִים בָּהּ אֱהַבָה
וְאַחֲוָה שְׁלוֹם וְרַעוּת וְעֶקֶר מִלְּבָם כָּל שִׁנְאָה וְאִיבָה קִנְאָה וְתַחֲרוּת
לְמִלְאוֹת מִשְׁאֵל־נֶפֶשׁ בְּנִיָּה הַמִּתְפָּאֲרִים בְּכַבּוּדָהּ וְהַמְשִׁתּוֹקֵקִים
לְרֹאוֹתָהּ אוֹר לְכָל־הַגּוֹיִם:

וְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ שֶׁתִּהְיֶה אֶרְצֵנוּ בְּרִכָּה לְכָל־יּוֹשְׁבֵי תֵּבֶל וְתִשְׁרָה
בִּינֵיהֶם רַעוּת וְתַחֲרוּת וְקִיִּים בְּמַהֲרָה חֲזוֹן נְבִיאֶיךָ לֹא יִשָּׂא גוֹי אֶל־גּוֹי
חָרֵב וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה וְנֹאמַר אִמּוֹ:

לא...מלחמה / Nation...war (Isaiah 2:4).

What do I desire for my country? How do I vision the land I love?
Let it be a land where knowledge is free,
Where the mind is without fear, and men and women hold their heads
high,
Where words come out from the depth of truth,
Where the world has not been broken up into fragments by narrow
domestic walls;
Where tireless striving stretches its arms toward perfection,
Where the clear stream of reason has not lost its way in the dreamy
desert sand of dead habit,
Where the mind is led forward into ever-widening thought and action,
Into that heaven of freedom let my country awake.

RABINDRANATH TAGORE (ADAPTED)

419 / TORAH SERVICE: PRAYER FOR THE COUNTRY



TEFILAH LIMDINAT YISRA'EL /
PRAYER FOR THE STATE OF ISRAEL

Rock and champion of Israel, please bless the state of Israel, first fruit of the flourishing of our redemption. Guard it in the abundance of your love. Spread over it the shelter of your peace. Send forth your light and truth to those who lead and judge it, and to those who hold elective office. Establish in them, through your presence, wise counsel, that they might walk in the way of justice, freedom, and integrity. Strengthen the hands of those who guard our holy land. Let them inherit salvation and life. And give peace to the land, and perpetual joy to its inhabitants. Appoint for a blessing all our kindred of the house of Israel in all the lands of their dispersion. Plant in their hearts a love of Zion. And for all our people everywhere, may God be with them, and may they have the opportunity to go up to the land. Cause your spirit's influence to emanate upon all dwellers of our holy land. Remove from their midst hatred and enmity, jealousy and wickedness. Plant in their hearts love and kinship, peace and friendship. And soon fulfill the vision of your prophet: "Nation shall not lift up sword against nation. Let them learn no longer ways of war."

And let us say: Amen.

SHAHARIT / 420



תפלה למדינת ישראל

צור ישראל וגואלו ברח נא את מדינת ישראל ראשית צמיחת
גאלתנו הגן עליה ברב חסדה ופרש עליה סכת שלומה שלח אורח
ואמתה לראשיה לשופטיה ולנבחריה ותקנם בעצה טובה מלפניה
למען ילכו בדרך הצדק החפש והישר: חזק ידי מגני ארץ קדשנו
והנחילים ישועה וחיים ונתת שלום בארץ ושמחת עולם ליושביה:
פקד-נא לברכה את אחינו בית ישראל בכל-ארצות פזוריהם טע
בלבם אהבת ציון ומי בהם מכל עצמנו יהי אלהיו עמו ויעל: האצל
מרוחה על כל יושבי ארץ קדשינו הסר מקרבם שנאה ואיבה קנאה
ורשעות וטע בלבם אהבה ואחוה שלום ורעות וקים במהרה חזון
נביאה לא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה ונאמר
אמן:

מירעל / may...to the land. This is a slightly altered version of Ezra 1:3.
לא...מלחמה / Nation...war (Isaiah 2:4).

A PRAYER FOR PEACE

May it be your will, ETERNAL ONE, our God, God of our ancestors, that wars and bloodshed be abolished from the world, and bring into the world a great and wonderful and lasting peace. And let no nation lift a sword against a nation—let them learn no more the ways of war!

Let all who dwell on earth simply acknowledge the truth of truths: that we have not come into this world for the sake of quarreling and war, nor for the sake of hatred, jealousy, anger, or bloodshed; rather, we have come into this world only to know you—may you be blessed eternally!

Therefore, have mercy on us, and fulfill among us what is written in your Scripture: “I shall give peace upon the earth, and you shall lie down with none to make you afraid. I shall abolish from the earth the predatory beast. The sword shall never come upon your land. Justice shall roll down like the waters, and righteousness like a mighty stream. For the earth shall be filled with knowledge of THE OMNIPRESENT, as the waters fill the seas.”



תפלה לשלום

יְהִי רְצוֹן מִלְפָּנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ שֶׁתְּבַטֵּל
מִלְחָמוֹת וּשְׂפִיכוֹת דָּמִים מִן הָעוֹלָם וְתַמְשִׁיךְ שְׁלוֹם גָּדוֹל וְנִפְלָא
בְּעוֹלָם וְלֹא יֵשָׂא גּוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה:

רַק יִכְיֶירוּ וַיִּדְעוּ כָּל־יוֹשְׁבֵי תֵּבֶל הָאֻמָּת לְאֻמִּיתוֹ אֲשֶׁר לֹא בָּאנוּ לָזֶה
הָעוֹלָם בְּשִׁבְלֵי רִיב וּמַחֲלָקֶת וְלֹא בְּשִׁבְלֵי שִׁנְאָה וְקִנְאָה וְקִנְתָּנוֹר
וּשְׂפִיכוֹת דָּמִים: רַק בָּאנוּ לְעוֹלָם כְּדֵי לְהַפִּיר אוֹתָךְ תַּתְּכַרֵּךְ לְנִצָּחַ:

וּבְכֹן תִּרְחַם עָלֵינוּ וּיְקִים בָּנוּ מִקְרָא שְׁפָתוֹב: וְנִתְּתִי שְׁלוֹם בְּאֶרֶץ
וּשְׁכֻבָתָם וְאִין מַחְרִיד וְהַשְׁבַּתִּי חַיָּה רְעָה מִן הָאֶרֶץ וְחֶרֶב לֹא תַעֲבֹר
בְּאֶרְצְכֶם וַיִּגַּל כַּמִּים מִשְׁפָּט וּצְדָקָה כְּנַחַל אֵיתָנוּ: כִּי מְלָאָה הָאֶרֶץ
דְּעָה אֶת־יְהוָה כַּמִּים לַיָּם מְכַסִּים:

Attributed to Nahman of Bratzlav

ולא...מלחמה / And let... war (Isaiah 2:4).
ונתתי...בארצכם / I shall... land (Leviticus 26:6).
ויגל...איתן / Justice... stream (Amos 5:24).
כי...מכסים / For the earth... seas (Isaiah 11:9).

SEDER BIRKAT HAḤODESH / BLESSING OF THE NEW MONTH

On the Shabbat before Rosh Ḥodesh, the Torah is lifted and the following is said:

May it be your will, ETERNAL ONE, our God, God of our ancestors, that you renew for us this month, for goodness and for blessing. May you give to us long life, a life of peace, a life of goodness, a life of blessing, a life of nourishment and sustenance. May it be a life of bodily health, a life in which is found awe for the divine, a life in which we have a love of Torah and fear of heaven, a life free of disgrace and shame, a life of happiness and honor, a life of integrity and discernment, intelligence and knowledge, a life in which our heart's petitions are fulfilled for goodness. Amen. ←

COMMENTARY. There is a tradition that each Rosh Ḥodesh is a **יום כפור קטן** / "little Yom Kippur." About two hundred years ago the simple announcement of the time of the new moon was amplified to the Blessing of the New Month to include that point of view. That is why petitionary phrases appear in the *berahah* despite the fact that such petitions are not normally allowed on Shabbat.

E.M.

SHAḤARIT / 424

סֵדֶר בְּרַכַּת הַחֹדֶשׁ



On the Shabbat before Rosh Hodesh, the Torah is lifted and the following is said:

יְהִי רְצוֹן מִלְפָּנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ שֶׁתְּחַדֵּשׁ
עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה וְתַתֵּן־לָנוּ חַיִּים אֲרָכִים חַיִּים
שֶׁל־שְׁלוֹם חַיִּים שֶׁל־טוֹבָה חַיִּים שֶׁל־בְּרָכָה חַיִּים שֶׁל מְזוֹן וּפְרָנְסָה
חַיִּים שֶׁל־חֵלּוּץ עֲצָמוֹת חַיִּים שֶׁיֵּשׁ בָּהֶם אֱהָבָה וִירָאת שָׁמַיִם חַיִּים
שֶׁאֵין בָּהֶם בּוֹשָׁה וּבְלִמָּה חַיִּים שֶׁל אֶשֶׁר וְכָבוֹד חַיִּים שֶׁיֵּשׁ בָּהֶם
אֶשֶׁר וְתִבְנוּנָה וְהַשְׂכָּל וְדַעַת חַיִּים שֶׁיִּמָּלְאוּ מִשְׁאָלוֹת לִפְנֵינוּ לְטוֹבָה
אָמֵן סָלָה: ←

COMMENTARY. The Hebrew calendar is based upon the lunar month, which is 29 1/2 days long. Thus Hebrew months are sometimes twenty-nine and sometimes thirty days. Rosh Hodesh always occurs on the first day of the month. When a month has thirty days, the next Rosh Hodesh begins on the thirtieth day of the month and lasts two days. Thus Rosh Hodesh can last either one day or two. To keep the planting cycles and the holidays in the right place relative to the seasons of the year, a complex system of leap months was instituted in a nineteen-year cycle. This keeps the Jewish year in harmony with both the lunar calendar and the solar year, an arrangement that has been in effect since the days of the early rabbis.

D.A.T.

COMMENTARY. Women have held on to Rosh Hodesh as a women's holy day for two millenia. Traditionally women did no work on Rosh Hodesh, but instead met together for mutual sharing and support and gave immediate and direct *tzedakah*, especially to those neglected by formal institutions. In recent years, women's Rosh Hodesh celebrations have blossomed.

E.M.

425 / TORAH SERVICE: BLESSING OF THE NEW MONTH

May the one who wrought miracles for our ancestors and redeemed them from servitude to freedom, continue to redeem us, and speedily unite our dispersed kin from the four corners of the earth. Let all Israel be committed to one another. Amen.

The beginning of the month of...[name of month] will fall upon...[the day of the week]. May it come to us and to all Israel for goodness.

Let the blessed Holy One renew this month for us and for all who dwell on earth, for life and for peace, for joy and for happiness, for salvation and for rest. And let us say: Amen.

SHAHARIT / 426

מִי שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ וּלְאַמּוֹתֵינוּ וְגָאֵל אוֹתָם מִמַּעֲבָדוֹת לְחֵרוֹת
 הוּא יְגַאֵל אוֹתָנוּ בְּקֶרֶב וַיִּקְבֹּץ נִדְחֵינוּ מֵאַרְבַּע כְּנָפּוֹת הָאָרֶץ חֲבֵרִים
 כָּל־יִשְׂרָאֵל וְנֹאמַר אָמֵן:
 רֹאשׁ חֹדֶשׁ ... יְהִי בַּיּוֹם ... הַבֹּא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה:
 יַחְדָּשְׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל יוֹשְׁבֵי תֵבֵל לְחַיִּים
 וְלִשְׁלוֹם אָמֵן: לְשִׁשּׁוֹן וְלִשְׁמִיחָה אָמֵן: לְיִשׁוּעָה וְלִנְחֻמָּה וְנֹאמַר אָמֵן:

The names of the Hebrew months are as follows:

תִּשְׁרֵי / Tishrey	שֶׁבַט / Shevat	סִיּוֹן / Sivan
חֶשְׁוֹן / Heshvan	אָדָר / Adar	תַּמּוּז / Tamuz
כִּסְלֵו / Kislev	נִיסָן / Nisan	אָב / Av
טֵבֵת / Tevet	אֵיָר / Iyar	אֵלּוּל / Elul

*(In a leap year: אָדָר א' / Adar Rishon; אָדָר ב' / Adar Sheni)

Happy are they who dwell within your house,
 may they continue to give praise to you.
 Happy is the people for whom life is thus,
 happy is the people with THE EVERLASTING for its God!

A Psalm of David

- א All exaltations do I raise to you, my sovereign God,
 and I give blessing to your name, forever and eternally.
- ב Blessings do I offer you each day,
 I hail your name, forever and eternally.
- ג Great is THE ETERNAL, to be praised emphatically,
 because God's greatness has no measure.
- ד Declaring praises for your deeds one era to the next,
 people describe your mighty acts.
- ה Heaven's glorious splendor is my song,
 words of your miracles I eagerly pour forth.
- ו Wondrous are your powers—people tell of them,
 and your magnificence do I recount.
- ז Signs of your abundant goodness they express,
 and in your justice they rejoice.
- ח How gracious and how merciful is THE ABUNDANT ONE,
 slow to anger, great in love.
- ט To all God's creatures, goodness flows,
 on all creation, divine love.
- י Your creatures all give thanks to you,
 your fervent ones bless you emphatically.↵

אשרי...סלה / Happy...you (Psalm 84:5).
 אשרי...אלהין / Happy...God (Psalm 144:15).

עוד יְהַלְלוּהָ סֵלָה:	אַשְׁרֵי יוֹשֵׁבֵי בֵיתָהּ
אַשְׁרֵי הָעָם שִׁיְהוּהָ אֱלֹהֵיו:	אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ
תְּהִלָּה לְדָוִד	
וְאַבְרָכָה שְׁמָהּ לְעוֹלָם וָעֶד:	אֲרוֹמְמָהּ אֱלֹהֵי הַמָּלָךְ
וְאַהֲלִלָהּ שְׁמָהּ לְעוֹלָם וָעֶד:	בְּכָל־יּוֹם אֲבָרְכָךְ
וְלִגְדָּתוֹ אֵין חֶקֶר:	גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד
וּגְבוּרָתָהּ יִגְדֹּר:	דֹּר לְדֹר יִשְׂבַח מַעֲשֵׂיהָ
וְדַבְרֵי נִפְלְאוֹתֶיהָ אֶשְׁיַח:	הָדָר כְּבוֹד הוֹדָהּ
וּגְדָלָתָהּ אֶסְפָּרָנָהּ:	וְעִזּוֹ נִרְאוֹתֶיהָ יֹאמְרוּ
וְצִדְקָתָהּ יִרְנָנוּ:	זָכָר רַב־טוֹבָהּ יַפְיְעוּ
וְאֶרֶץ אֲפִים וּגְדֹל־חֶסֶד:	חֲנוּן וְרַחוּם יְהוָה
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:	טוֹב־יְהוָה לְכָל
וְחִסְדֶּיהָ יִבְרַכּוּכָהּ: ←	יֹדוּהָ יְהוָה כָּל־מַעֲשֵׂיהָ

Ashrey yoshvey veyteha od yehaleluha selah.

Ashrey ha'am shekahah lo ashrey ha'am she'adonay elohav.

Tehilah ledavid.

Aromimeha elohay hameleḥ va'avareḥah shimeha le'olam va'ed.

Behol yom avareheka va'ahalela shimeha le'olam va'ed.

Gadol adonay umhulal me'od veligdulato eyn heker.

Dor ledor yeshabah ma'aseha ugvuroteha yagidu.

Hadar kevod hodeha vedivrey nifle'oteha asihah.

Ve'ezuz noroteha yomeru ugdulateha asaperenah.

Zehar rav tuveha yabi'u vetzidkateha yeranenu.

Hanun verahum adonay ereḥ apayim ugdol hased.

Tov adonay lakol verahamav al kol ma'asav.

Yoduha adonay kol ma'aseha vehasideha yevarehuḥah. ↵

COMMENTARY. Psalm 145 is an alphabetical acrostic. The translation roughly preserves the sound of the Hebrew initials of each line. The line for the letter *nun* is missing from this psalm, for unknown reasons. J.R.

429 / TORAH SERVICE: ASHREY

- כ Calling out the glory of your sovereignty,
 of your magnificence they speak,
 ל Letting all people know your mighty acts,
 and of your sovereignty's glory and splendor.
 מ May your sovereignty last all eternities,
 your dominion for era after era.
 ס Strong support to all who fall,
 GOD raises up the humble and the lame.
 ע All hopeful gazes turn toward you,
 as you give sustenance in its appointed time.
 פ Providing with your open hand,
 you satisfy desire in all life.
 צ So just is God in every way,
 so loving amid all the divine deeds.
 ק Close by is God to all who call,
 to all who call to God in truth.
 ר Responding to the yearning of all those who fear,
 God hears their cry and comes to rescue them.
 ש Showing care to all who love God, THE ETERNAL
 brings destruction to all evildoers.
 ת The praise of THE ALL-KNOWING does my mouth declare,
 and all flesh give blessing to God's holy name, unto
 eternity.

Psalm 145

And as for us, we bless the name of Yah,
 from now until the end of time. Halleluyah!

ואנחנו...הללויה / And...Halleluyah! (Psalm 115:18).

SHAḤARIT / 430

וּגְבוּרָתָהּ יִדְבָּרוּ:	כְּבוֹד מַלְכוּתָהּ יֹאמְרוּ
וּכְבוֹד הַדָּר מְלָכוּתוֹ:	לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ
וּמִמְשָׁלָתָהּ בְּכָל־דֹּר וְדֹר:	מַלְכוּתָהּ מְלָכוּת כָּל־עֲלָמִים
וְזִוְקָהּ לְכָל־הַכּוֹפִיִּים:	סוּמָהּ יִהְיֶה לְכָל־הַנִּפְלִים
וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:	עֵינֵי כָל אֱלֹהֵי יִשְׂרָאֵל יִשְׁפְּרוּ
וּמִשְׁפִּיעַ לְכָל־חַי רִצּוֹן:	פּוֹתֵחַ אֶת־יָדָהּ
וְחֹסִיד בְּכָל־מַעֲשָׂיו:	צַדִּיק יִהְיֶה בְּכָל־דִּרְכָּיו
לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת:	קְרוֹב יִהְיֶה לְכָל־קִרְאָיו
וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעַם:	רִצּוֹן יִרְאִיו יַעֲשֶׂה
וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:	שׁוֹמֵר יִהְיֶה אֶת־כָּל־אֲהָבָיו
וַיְבָרֶךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ	* תִּהְיֶלֶת יִהְיֶה יְדְבָר פִּי
לְעוֹלָם וָעֶד:	
מַעֲתָה וְעַד־עוֹלָם הַלְלוּיָהּ:	וְאַנְחֲנוּ נִבְרָךְ יְיָ

Kevod malhuteha yomeru ugevurateha yedaberu.
 Lehodi'a livney ha'adam gevurotav uhvod hadar malhuto.
 Malhuteha malhut kol olamim umemshalteha behol dor vador.
 Someh adonay lehol hanofelim vezokef lehol hakefufim.
 Eynay hol eleha yesaberu
 ve'atah noten lahem et ohlam be'ito.
 Pote'ah et yadeha umasbi'a lehol hay ratzon.
 Tzadik adonay behol derahav vehasid behol ma'asav.
 Karov adonay lehol korav lehol asher yikra'uhu ve'emet.
 Retzon yere'av ya'aseh ve'et shavatam yishma veyoshi'em.
 Shomer adonay et kol ohavav ve'et kol harsha'im yashmid.
 Tehilat adonay yedaber pi
 vivareh kol basar shem kodsho le'olam va'ed.
 Va'anahnu nevareh yah me'atah ve'ad olam halleluyah.

431 / TORAH SERVICE: ASHREY

*On Shemini Atzeret, the last day of Pesah and Shavuot, Yizkor (page 630) is said here.
On Sukkot some continue with the Hoshanot (page 646).*

HAḤNASAT SEFER TORAH / RETURNING THE TORAH TO THE ARK

Let all bless the name of THE ETERNAL,
for it alone is to be exalted.

God's splendor dwells on earth and in the heavens,
God has lifted up our people's strength.
Praise to all God's fervent ones,
to the children of Israel, people near to God.
Halleluyah!

The Torah is traditionally carried around the room, although some congregations immediately place it in the ark and continue with Etz Ḥayim Hi, page 441.

SHAḤARIT / 432

*On Shemini Atzeret, the last day of Pesah and Shavuot, Yizkor (page 630) is said here.
On Sukkot some continue with the Hoshanot (page 647).*

הַכְנֵסֶת סֵפֶר תּוֹרָה

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׁגַּב שְׁמוֹ לְבָדוֹ:

הוֹדוּ עַל־אֶרֶץ וּשְׁמַיִם וַיֵּרָם קָרוֹן לְעַמּוֹ תְהִלָּה לְכָל־חֲסִידָיו לְבְנֵי
יִשְׂרָאֵל עִם קְרוֹבוֹ הַלְלוּיָהּ:

Yehalelu et shem adonay ki nishgav shemo levado.

Hodo al eretz veshamayim vayarem keren le'amo tehilah lehol
hasidav livney yisra'el am kerovo halleluyah.

The Torah is traditionally carried around the room, although some congregations immediately place it in the ark and continue with Etz Hayim Hi, page 441.

יהללו...הללויה / Let...Halleluyah! (Psalm 148:13-14)

On Shabbat it is customary to chant Psalm 29 here. Some congregations sing Psalm 150 (page 853). Others sing such songs as Yisra'el Ve'orayta (page 545), or Yevarecheha (page 665). On Festivals Psalm 24 (page 436) is chanted.

A psalm of David: Give to THE ONE WHO IS, you so-called gods,
give to THE INDIVISIBLE glory and strength!

Give to THE UNSEEN ONE the glory of the divine Name,
worship THE ANCIENT ONE with holy ornament.

The voice of THE UNENDING on the waters,
God in full Glory thundering,

THE ONE WHO CALLS over many waters,

yes the voice of THE REVEALED ONE in full strength,
voice of THE TRUTHFUL in full beauty,

voice of THE ETERNAL ONE breaking the cedars,
THE ALL-KNOWING smashing the cedars of Lebanon,

making them skip about like calves,
yes, Lebanon and Sirion, like offspring of the wild ox.

The voice of THE JUST ONE hewing flames of fire,
the voice of THE ANOINTER making the desert writhe,
of THE REVIVER, giving birthpangs to the wastelands of Kadesh,

the voice of THE CREATOR, convulsing all the deer,
stripping the forests,
while amid God's palace all declare: "The Glory!"

THE REDEEMER, prevailing at the Sea,
THE PRESENCE, presiding for the world,

THE WANDERER, imparting strength to Israel,
GIVER OF WORDS, blessing the people in their peace.

Psalm 29

Continue on page 440.

SHAḤARIT / 434

On Shabbat it is customary to chant Psalm 29 here. Some congregations sing Psalm 150 (page 853). Others sing such songs as Yisra'el Ve'orayta (page 545), or Yevareheha (page 665). On Festivals Psalm 24 (page 437) is chanted.

מִזְמוֹר לְדָוִד

הָבוּ לַיהוָה כְּבוֹד וָעֹז:	הָבוּ לַיהוָה בְּנֵי אֱלֹהִים
הַשְׁתַּחֲוּוּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ:	הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
אֵל הַכְּבוֹד הָרָעִים	קוֹל יְהוָה עַל־הַמָּיִם
יְהוָה עַל־מַיִם רַבִּים:	
קוֹל יְהוָה בַּכֶּתֶף:	קוֹל יְהוָה שֹׁבֵר אֲרָזִים
וַיִּשְׁבֵּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן:	וַיִּרְקִידֵם כְּמוֹ־עֵגֶל
לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בְּדִרְאֵמִים:	קוֹל יְהוָה חֹצֵב לְהַבּוֹת אֵשׁ:
יַחֲלִיל יְהוָה מִדְּבַר קָדָשׁ:	קוֹל יְהוָה יַחֲלִיל מִדְּבַר
וַיַּחֲשֹׁף יַעֲרֹת	קוֹל יְהוָה יַחֲלִיל אֵילֹת
וַיִּבְהִיכֻּם כָּלֹּ אוֹמֵר כְּבוֹד:	
וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם:	יְהוָה לַמִּבּוֹל יֵשֶׁב
יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:	יְהוָה עֹז לְעַמּוֹ יִתֵּן

Mizmor ledavid.

Havu ladanay beney elim havu ladanay kavod va'oz.

Havu ladanay kevod shemo hishtahev ladanay behadrat
kodesh.

Kol adonay al hamayim el hakavod hirim adonay al mayim rabim.

Kol adonay bako'ah kol adonay behadar.

Kol adonay shover arazim vayshaber adonay et arzey
halevanon.

Vayarkidem kemo egel levanon vesiryon kemo ven re'emim.

Kol adonay hotzev lahavot esh.

Kol adonay yahil midbar yahil adonay midbar kadesh.

Kol adonay yeholel ayalot vayehesof ye'arot uveheyhalo kulo
omer kavod.

Adonay lamabul yashav vayeshav adonay meleh le'olam.

Adonay oz le'amo yiten adonay yevareh et amo vashalom.

435 / RETURNING THE TORAH TO THE ARK

On Festivals occurring on weekdays, substitute the following:

The world belongs to GOD in all its fullness,
the earth, and all who dwell on it,
for God has founded it upon the waters,
on the torrents, God established it.
Who can ascend the mount of THE ETERNAL?
Who rises to the holy place of God?
The one whose hands are clean, whose heart is pure,
whose soul has not been vainly self-excusing,
the one who never swore deceitfully.

That person reaps a blessing from THE ALL-KNOWING ONE,
justice from the God of help.
For many generations now,
the family of Jacob has sought your presence.
You city gates, open your bolts,
eternal gates, be lifted up,
and let the sovereign of glory come! ↩

Whose soul has not been vainly self-excusing. Literally, “who has not lifted up the soul in vain.” The psalm turns on repetitions of the key verb, “lift up,” playing on its many meanings. Compare: “That person reaps [literally, lifts up] a blessing...You city gates, open [literally, lift up] your gates, etc.” The pilgrim, ascending the steep slopes toward the Temple Mount, contemplates, through this interplay of associations, the fundamental act of pilgrimage: an offering-up to God.

J.R.

NOTE. This psalm asks and answers several questions, suggesting that it was sung antiphonally in ancient times with the congregation singing the responses.

D.A.T.

SHAḤARIT / 436

On Festivals occurring on weekdays, substitute the following:

לְדָוִד מִזְמוֹר

לִיהוָה הָאָרֶץ וּמְלוֹאָהּ	תִּבֶּל וַיִּשְׁבִּי בָּהּ:
כִּי הוּא עַל־יָמִים יֹסֵדָהּ	וְעַל־נְהָרוֹת יְכוֹנְנָהּ:
מִיַּעֲלָהּ בְּהַר־יְהוָה	וּמִיַּקּוֹם בְּמָקוֹם קָדְשׁוֹ:
נָקִי כַפָּיִם וּבֶרֶךְ־לֵבָב	אֲשֶׁר לֹא־נִשְׂא לַשּׂוֹא נַפְשִׁי
	וְלֹא נִשְׁפַּע לְמַרְמָהּ:
יֵשָׂא בִרְכָה מֵאֵת יְהוָה	וַיִּצְדָּקָה מֵאֱלֹהֵי יִשְׁעוֹ:
זֶה דֹר דֹּרְשָׁיו	מִבְּקָשֵׁי פִנְיָהּ יַעֲקֹב סֵלָה:
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם	וְהַנִּשְׂאוּ פִתְחֵי עוֹלָם
	וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד: ←

Ledavid mizmor.

Ladonay ha'aretz umlo'ah tevel veyoshvey vah.

Ki hu al yamim yesadah ve'al neharot yehoneneha.

Mi ya'aleh behar adonay umi yakum bimkom kodsho.

Neki hapayim uvar levav asher lo nasa lashav nafshi velo nishba lemirma.

Yisa verahah me'et adonay utzdakah me'elohey yisho.

Zeh dor dorshav mevakeshey faneha ya'akov selah.

Se'u she'arim rasheyhem vehinasu pithay olam veyavo meleḥ hakavod. ↵

Who is the sovereign of glory?
THE MAGNIFICENT, so powerful and mighty!
THE ETERNAL ONE, a champion in battle!
You city gates, open your bolts,
eternal gates, be lifted up,
and let the sovereign of glory come!
Who is this one, the sovereign of glory?
THE RULER of the Multitudes of Heaven,
the sovereign of glory.

Psalm 24

SHAḤARIT / 438

מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה עֲזִיז וְגִבּוֹר
 יְהוָה גִּבּוֹר מִלְחָמָה:
 שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם
 וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
 מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יְהוָה צְבָאוֹת הוּא
 מֶלֶךְ הַכְּבוֹד סֵלָה:

Mi zeh meleḥ hakavod adonay izuz vegibor adonay gibor milḥamah.

Se'u she'arim rasheyḥem use'u pitḥey olam veyavo meleḥ hakavod.

Mi hu zeh meleḥ hakavod adonay tzeva'ot hu meleḥ hakavod selah.

The ark is opened and the Torah placed inside.

And when the Ark was set at rest, they would proclaim:
Restore, ETERNAL ONE, the many thousand troops of Israel!

For it is a precious teaching I have given you,
my Torah: Don't abandon it!

It is a Tree of Life to those that hold fast to it,
all who uphold it may be counted fortunate.

Its ways are ways of pleasantness,
and all its paths are peace.

Return us, PRECIOUS ONE, let us return!
Renew our days, as you have done of old!

The ark is closed.

COMMENTARY. Renew our days as you have done of old.

We may read:

Renew our days as when we were young,

Revive us with the wonder of your world,
with the enthusiasm of our youth.

Help us to recover something of the child within
that knew you in the desert
and trembled at the foot of the mountain.

Grant us, once again, the sacred vision
and the courage of new beginnings.

Do not return us to days past:

Renew our days as when we were young.

S.E.S.

The ark is opened and the Torah placed inside.

וּבִנְחָה יֹאמֶר שׁוֹבָה יְהוָה רִבְבוֹת אֵלַי יִשְׂרָאֵל:
כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִי אֶל־תַּעֲזָבוּ:
עֵצ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ וְתִמְכֶּיָּהּ מֵאֲשֶׁר:
דֶּרֶכֶיהָ דִּרְכֵי־נֶעֱם וְכָל־נִתְיֹבֹתֶיהָ שְׁלוֹם:
הַשִּׁיבֵנוּ יְהוָה אֵלֵינוּ וְנִשְׁוֹבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Etz hayim hi lamahazikim bah vetomheha me'ushar.
Deraheha darhey no'am vehol netivoteha shalom.
Hashivenu adonay eleyha venashuva hadesh yameynnu
kekedem.

The ark is closed.

וּבִנְחָה...יִשְׂרָאֵל / And...Israel (Numbers 10:36).
כִּי...תַעֲזָבוּ / For...it (Proverbs 4:2).
עֵצ...מֵאֲשֶׁר / It...fortunate (Proverbs 3:18).
דֶּרֶכֶיהָ...שְׁלוֹם / Its...peace (Proverbs 3:17).
הַשִּׁיבֵנוּ...כְּקֶדֶם / Return...old (Lamentations 5:21).

עֵץ חַיִּים הִיא / It is a Tree of Life. At the end of the Garden story, Adam and Eve are forbidden access to the mysterious Tree of Life, whose fruit confers immortality. Yet over the generations to follow, humankind itself *becomes* a Tree of Life. The Torah is handed on from one generation to another, binding the generations in a commonwealth of time and conferring the norms on which the survival of civilization depends. Thus the Torah is compared to the Tree of Life.

J.R.

441 / RETURNING THE TORAH TO THE ARK

EYN KEYLOHEYNU / NONE IS LIKE OUR GOD

None is like our God,
none like our provider,
none like our sovereign,
none like our redeemer!

Blessed is our God,
blessed our provider,
blessed our sovereign,
blessed our redeemer.

Who is like our God?
Who, like our provider?
Who, like our sovereign?
Who, like our redeemer?

You are our God,
you are our provider,
you are our sovereign,
you are our redeemer.

We give thanks to our God,
thanks to our provider,
thanks to our sovereign,
thanks to our redeemer.

NOTE. Traditional siddurim place an additional (*Musaf*) *Amidah* after returning the Torah to the ark. The *Musaf Amidah* corresponds to the additional sacrifice that was offered in the Temple on Shabbat and Festivals. Because Reconstructionists do not anticipate or hope for the rebuilding of the Temple, we do not feel a strong need to retain its liturgical rhythms or emphasis on animal sacrifice. This siddur therefore omits the *Musaf Amidah* for the sake of brevity. *Yismeh'u*, a joyfully sung part of the *Musaf Amidah*, is included in the *Shaharit Amidah* here (page 309). For a shortened form of *Musaf*, some communities chant *Magen Avot* (page 111), often including the *Musaf Kedushah*, which this siddur incorporates into the Festival *Shaharit Amidah*, pages 336-339 (omitting the two lines beginning *adir adirenu*, page 339). Many congregations recite poetry in the place of the *Musaf Amidah* as well. Those wishing to recite a full *Musaf Amidah* may use the separate booklet prepared for that purpose or turn back to the Shabbat *Amidah* found on pages 294-323, omitting page 307 or replacing it with a reading from pages 734-739. On Festivals, the Festival *Amidah* on pages 326-353 can be repeated for *Musaf*. If this is done, the *Kedushah* on pages 302-305 should be used during *Shaharit*, and the *Kedushah* on pages 336-339 should be used during *Musaf*.

אין פאלהיינו

אין פאלהיינו אין פאדוֹיִנו אין כְּמִלְכָּנו אין כְּמוֹשִׁעָנו:
 מי פאלהיינו מי פאדוֹיִנו מי כְּמִלְכָּנו מי כְּמוֹשִׁעָנו:
 נודה לאלהיינו נודה לאדוֹיִנו נודה לְמִלְכָּנו נודה לְמוֹשִׁעָנו:
 בְּרוּךְ אֱלֹהֵינוּ בְּרוּךְ אֲדוֹיִנוּ בְּרוּךְ מִלְכָּנוּ בְּרוּךְ מוֹשִׁיעָנוּ:
 אַתָּה הוּא אֱלֹהֵינוּ אַתָּה הוּא אֲדוֹיִנוּ אַתָּה הוּא מִלְכָּנוּ אַתָּה הוּא
 מוֹשִׁיעָנוּ:

Eyn keyloheynu eyn kadoneynu eyn kemalkeynu eyn
 kemoshi'eynu.
 Mi heyloheynu mi hadoneynu mi hemalkeynu mi
 hemoshi'eynu.
 Nodeh leyloheynu nodeh ladoneynu nodeh lemalkeynu nodeh
 lemoshi'eynu.
 Baruh eloheynu baruh adoneynu baruh malkeynu baruh
 moshi'eynu
 Atah hu eloheynu atah hu adoneynu atah hu malkeynu atah hu
 moshi'eynu.

NOTE. Many prayer books carry an additional line, "אתה הוא שהקטירו, אבותינו לפניך את־קטרת הטמים." "You are the one to whom our ancestors offered spices" in the Temple. That line is omitted here partly to restore the rhythm and shape of the original composition and partly because its nostalgic reference to Temple worship implies a longing for the reinstitution of sacrifices that we do not share. D.A.T.

ALEYNU

We rise for Aleynu. It is customary to bow at "bend the knee." For an alternative version see page 126. For additional readings see pages 737-739, 748, 772-774, 776-777, 803-804.

Choose one of the following:

It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who gave us teachings of truth
and planted eternal life within us.



It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who created heaven's heights and spread out its expanse,
who laid the earth's foundation and brought forth its offspring,
giving life to all its peoples,
the breath of life to all who walk about.

COMMENTARY. This siddur offers several versions of the *Aleynu*. The first, which appeared in the 1945 Reconstructionist siddur, emphasizes that the gift of God's Torah or teaching demands our committed response. The second version, based on Isaiah 42:5 and fit into the *Aleynu* by Rabbi Max D. Klein, emphasizes that our obligation to God flows from our role as part of Creation. The traditional *Aleynu* that appears below the line has troubled Reconstructionist Jews because it implies the inferiority of other faiths and peoples.

D.A.T.

SHAḤARIT / 444

עֲלֵינוּ

We rise for Aleynu. It is customary to bow at korim. Choose one of the following.

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit
shenatan lanu torat emet
vehayey olam nata betohenu.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת
וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ:

Continue on page 447.

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit.
bore hashamayim venoteyhem
roka ha'aretz vetze'etza'eha
noten neshamah la'am aleha
veru'ah laholehim ba.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
בּוֹרֵא הַשָּׁמַיִם וְנוֹטֵיָהֶם
רֹקַע הָאָרֶץ וְצֹאֲצָאֶיהָ
נֹתֵן נִשְׁמָה לָעָם עֲלֶיהָ
וְרוּחַ לְהִלָּכִים בָּהּ:

Continue on page 447.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתֵת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה
שֶׁלֹּא שָׂם חֻלְקֵנוּ בָּהֶם וְגוֹרְלֵנוּ כָּכָל
הַמוֹנָם:

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in this world.

And so, we bend the knee and bow,
acknowledging the sovereign who rules
above all those who rule, the blessed Holy One,
who stretched out the heavens and founded the earth,
whose realm embraces heaven's heights,
whose mighty presence stalks celestial ramparts.
This is our God; there is none else besides,
as it is written in the Torah:
"You shall know this day, and bring it home
inside your heart, that THE SUPREME ONE is God
in the heavens above and on the earth below.
There is no other God." ↵

DERASH. Every person and people that feel they have something to live for, and that are bent on living that life in righteousness, are true witnesses of God. M.M.K.

KAVANAH. As the hand held before the eye hides the tallest mountain, so this small earthly life hides from our gaze the vast radiance and secrets of which the world is full, and if we can take life from before our eyes, as one takes away one's hand, we will see the great radiance within the world. M.B. (ADAPTED)

וידעת...עוד / You...other God (Deuteronomy 4:39).

וּאֲנַחֲנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנַי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקָּדוֹשׁ בָּרוּךְ הוּא:
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יִקְרוּ בְּשָׁמַיִם מַמְעַל וּשְׂכִינֵת
עֲזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אִמֶּת מִלְכָּנוּ אָפֶס זוּלָּתוֹ
בְּפִתּוֹב בְּתוֹרָתוֹ: וַיִּדְעָתָ הַיּוֹם וַהֲשַׁבַּתָּ אֶל לְבָבְךָ כִּי יְהוָה הוּא
הָאֱלֹהִים בְּשָׁמַיִם מַמְעַל וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד: ←

Va'anaḥnu korim umishtaḥavim umodim
lifney meleḥ malḥey hamelaḥim hakadosh baruh hu.
Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima'al
ush-ḥinat uzo begovhey meromim.
Hu eloheynu eyn od.
Emet malkenu efes zulato kakatuv betorato.
Veyadata hayom vahashevota el levaveḥa
ki adonay hu ha'elohim bashamayim mima'al ve'al ha'aretz
mitaḥat eyn od.

And so, we put our hope in you,
THE EMINENCE, our God,
that soon we may behold
the full splendor of your might,
and see idolatry vanish from the earth,
and all material gods be swept away,
and the power of your rule repair the world,
and all creatures of flesh call on your name,
and all the wicked of the earth turn back to you.
Let all who dwell upon the globe perceive and know
that to you each knee must bend, each tongue swear oath,
and let them give the glory of your name its precious due.
Let all of them take upon themselves your rule.
Reign over them, soon and for always.
For this is all your realm, throughout all worlds, across all
time—
as it is written in your Torah:
“THE ETERNAL ONE will reign now and forever.”

And it is written:
THE EVERLASTING ONE will reign
as sovereign over all the earth.
On that day shall THE MANY-NAMED be one,
God’s name be one!”

KAVANAH. A world of God callers is a world of truth and peace, a world
where lust for power, greed, and envy—the idols of pride—is uprooted
from the individual and group psyche. S.P.W.

עַל כֵּן נִקְנָה לָהּ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מִהֲרָה בְּתַפְאֶרֶת עֲזָה לְהַעֲבִיר
 גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת יַפְרֹתוֹן לְתַקֵּן עוֹלָם בְּמַלְכוּת
 שִׁדִּי וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמָּהּ: לְהַפְנוֹת אֵלֶיהָ כָּל רֹשְׁעֵי אֶרֶץ:
 יִכְרִירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל כִּי לָהּ תִּכְרַע כָּל פֶּה וְתִשָּׁבַע כָּל-לִשׁוֹן:
 לִפְנֵיהָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ וְלִכְבוֹד שִׁמָּהּ יִקָּר יִתְּנוּ וַיִּקְבְּלוּ
 כָּלֵם אֶת עַל מַלְכוּתָהּ וְתִמְלֹךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד: כִּי
 הַמַּלְכוּת שֶׁלָּהּ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכִבוֹד בְּכַתוֹב בְּתוֹרָתָהּ:
 יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ
 בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

Kakatuv betorateha: Adonay yimloḥ le'olam va'ed.

Vene'emar: Vehayah adonay lemeleḥ al kol ha'aretz.

Bayom hahu yihyeh adonay eḥad ushmo eḥad.

DERASH. When senseless hatred reigns on earth and people hide their faces from one another, then heaven is forced to hide its face. But when love comes to rule the earth and people reveal their faces to one another, then the splendor of God will be revealed.

M.B. (ADAPTED)

DERASH. It is not the seeking after God that divides but the claim to have found God and to have discovered the only proper way of obeying God and communing with God.

M.M.K. (ADAPTED)

יהוה...ועד / THE ETERNAL ONE...forever (Exodus 15:18).

והיה...אחד / THE EVERLASTING ONE...one (Zechariah 14:9).

INTRODUCTION TO THE MOURNERS' KADDISH

In reciting the Kaddish we affirm our awareness of holiness in our world. Much of our experience of divine goodness, grace and love has come to us through those whose lives have touched our own. (Today we remember....) We invoke the transcendent power of love and caring as we sanctify God's name.

THE MOURNERS' KADDISH

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises. For additional readings see pages 787-796.

Reader: Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

Congregation: May God's great name be blessed, forever and as long as worlds endure.

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher (*On Shabbat Shuvah add: by far*) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen.

May the one who creates harmony above, make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

NOTE. Congregations usually mention the names of congregants and their relatives who have died in the previous week before reciting the Mourner's Kaddish. In many congregations a *Yahrzeit* list is read as well. In more informal settings the leader sometimes invites those present to speak the names of those they wish to be remembered.

D.A.T.

SHAḤARIT / 450

קדיש יתום

It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרֻעֵיהּ וְיִמְלִיךְ
מַלְכוּתֵיהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמָּן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעָלָא (לְעָלָא On Shabbat Shuvah add: מִן כָּל בְּרַכָּתָא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְּאִמְרֵין בְּעָלְמָא וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרְמֵיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

*Reader: Yitgadal veyitkadesh shemey raba
be'alma divra hirutey veyamliḥ malḥutey
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.*

Congregation: Yehey shemey raba mevarah le'alam ulalmey almaya.

*Reader: Yitbarah veyishtabah veyitpa'ar veyitromam veyitnasey
veyit-hadar veyitaleh veyit-halal shemey dekudsha berih hu
le'ela (On Shabbat Shuvah add: le'ela) min kol birḥata veshirata
tushbeḥata veneḥemata da'amiran be'alma ve'imru amen.*

*Yehey shelama raba min shemaya veḥayim aleynu ve'al kol
yisra'el ve'imru amen.*

*Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol
yisra'el ve'al kol yoshvey tevel ve'imru amen.*

During the month of Elul, many congregations sing Aḥat Sha'alti, page 832.

451 / MOURNERS' KADDISH

SHIR HAKAVOD / SONG OF GLORY

The ark is opened.

These melodies I sing, now weaving lines of song,
for only for your presence does my spirit sorely long.
My soul desires nothing but your hand's protective shield,
to know all secret paths within the mystery that is sealed.

Each time I speak of glory, in this world or above,
my heart is full of longing for your friendship and your love.
Therefore I only speak of you with glory-singer's tongue,
I glorify your name with songs that those in love have sung.

נ And so I tell your glory, yet never have seen you;
imagine you, find names for you, yet never have known
you.

ב By hand of those who prophesied and throngs who
worshipped you,
you gave imagination to the glory beyond view.

ג God's greatness now unfolding, your might beyond all
needs,
they found the names for telling of the power of your
deeds.

ד Denoting you with likenesses, though less than you by far,
they simply have equated what you've done with who you
are.

ה Here's parable and proverb and endless visions sung,
and yet, beyond all imagery, behold, you are one.

ו With age you now appear to some, to some a youngster
fair,
each person tells the whiteness or the blackness of your
hair. ז

שִׁיר הַכְּבוֹד

The ark is opened.

אֲנַעִים זְמִירוֹת וְשִׁירִים אֶאָרֵג כִּי אֵלֶיךָ נִפְשֵׁי תַעֲרֹג:
 נִפְשֵׁי חֲמֻדָּה בְּצֵל יְדֶךָ לְרַעַת כָּל רוֹז סוּדָּךָ:
 מִדֵּי דְבָרֵי בְּכַבּוּדְךָ הוֹמָה לְבִי אֶל דּוּדֶיךָ:
 עַל כֵּן אֶדְבֵּר בְּךָ נִכְבְּדוֹת וְשִׁמָּה אֶכְבֵּד בְּשִׁירֵי יְדִידוֹת:
 אֲסַפְּרָה כְבוֹדְךָ וְלֹא רְאִיתִיךָ אֲדַמָּה אֶכְנֶה וְלֹא יִדְעָתִיךָ:
 בֵּיד נְבִיאֶיךָ בְּסוּד עֲבָדֶיךָ דְּמִית הָדָר כְּבוֹד הוֹדְךָ:
 גִּדְּלָתְךָ וּגְבוּרָתְךָ כִּנּוּ לְתַקּוֹה פְּעֻלָּתְךָ:
 דָּמוּ אוֹתְךָ וְלֹא כָפִי יִשָּׁה וַיִּשְׁאוּךָ לְפִי מַעֲשֶׂיךָ:
 הַמְשִׁילוּךָ בְּרַב חֲזִיוֹנוֹת הִנֵּה אֶחָד בְּכָל דְּמִיוֹנוֹת:
 וַיַּחֲזוּ בְךָ זִקְנָה וּבְחֵרוֹת וּשְׁעָר רֹאשֶׁהָ בְּשִׁיבָה וּשְׁחָרוֹת: —

COMMENTARY. *Shir Hakavod*, attributed to the Ashkenazi pietist Judah the Ḥasid of Regensburg (1150-1217), is simultaneously our tradition's most unabashedly anthropomorphic depiction of God and its most eloquent refutation of a purely anthropomorphic conception of divinity. All imagery is relative, declares the poet, for it reflects only the preconceptions and momentary passions of the tradition and the era—and yet our total fund of imagery is precious and something to celebrate because it is ultimately the only way we mortals have to honor and glorify God. So this song is as much a poem about the tradition as it is about God. It makes use of many key words in the Bible and the rabbinic tradition that express the power and beauty of the divine, including: *Kavod* (glory, honor), *Tifarah / Tiferet* (splendor, beauty), *Emet* (truth), *Tzedek* (justice), *Pe'er* (glory, beauty), *Kodesh* (Holiness), *Gedulah* (greatness), *Gevurah* (power), *Meluhah* (majesty, rule), *Atarah / Ateret* (crown), *Dodim* (friendship, love)—words that, because of their elusiveness and untranslatability, end up carrying us beyond imagery and beyond conventional notions of beauty. J.R.

453 / SHIR HAKAVOD/SONG OF GLORY

- ז So aged when you sit as judge; but youthful when you
 fight,
 a warrior, with many hands, and terrors to give fright.
 ח Here's armor of your helmet, invincibility,
 your outstretched arm and mighty hand insure your
 victory.
 ט The sparkling dewdrops, a head of shimmering light,
 your locks a darkest ebony from moisture of the night.
 י You call me your reknown, for you desire me well,
 as you appear before me with the splendor of gazelle.
 יא Crowned by the purest gold (let imagery allow),
 engraved there, your holy name, inscribed upon your brow.
 יב Love's graciousness and honor adorn your radiance,
 your people are a crown to you and your magnificence.
 יג Magnificent your plaited locks, a youthful head
 unfurled,
 so absolute the blackness of your hair in ringlets curled.
 יד Now justice's abode is here, the splendor of your shrine,
 its eminence the summit of your happiness sublime.
 טו So treasured is the crown that rests within your hand,
 a diadem of sovereignty, a splendid royal band.
 טז On you it is now borne, and with it you adorn
 your people, now made precious with the beauty you have
 worn.

וְקִנְיָה בְּיוֹם דִּין וּבְחֵירוֹת בְּיוֹם קָרֵב פֶּאִישׁ מִלְחָמוֹת יָדָיו לֹא רָב׃
 חֶבֶשׁ כְּוָבַע יִשׁוּעָה בְּרֹאשׁוֹ הוֹשִׁיעָה לוֹ יָמִינוּ וּזְרוּעַ קָדְשׁוֹ׃
 טָלְלִי אוֹרוֹת רֹאשׁוֹ נִמְלֵא קִוְצוֹתָיו רְסִיסי לֵילָה׃
 יִתְפָּאֵר בִּי כִּי חֶפֶץ בִּי וְהוּא יִהְיֶה לִּי לְעֹטָרַת צָבִי׃
 כָּתָם טְהוֹר פֶּן דְּמוֹת רֹאשׁוֹ וְחֶק עַל מִצַּח כְּבוֹד שֵׁם קָדְשׁוֹ׃
 לַחַן וּלְכָבוֹד צָבִי תִפְאָרָה אֲמָתוֹ לוֹ עֲטָרָה עֲטָרָה׃
 מַחְלָפוֹת רֹאשׁוֹ כְּבִימִי בַּחֲוֵרוֹת קִוְצוֹתָיו תִּלְתְּלִים שְׁחֹרוֹת׃
 נוֹה הַצֶּדֶק צָבִי תִפְאָרָתוֹ יַעֲלֶה נָא עַל רֹאשׁ שְׂמֹחַתוֹ׃
 סִגְלָתוֹ תִּהְיֶה בְּיָדוֹ עֲטָרַת וְצִנִּיף מְלוּכָה צָבִי תִפְאָרָת׃
 עֲמוּסִים נִשְׁאָם עֲטָרַת עֲנָדִם מֵאֲשֶׁר יִקְרוּ בְּעֵינָיו כְּבָדָם׃ ←

COMMENTARY. "So aged when you sit as judge, but youthful when you fight"—Biblical depictions of God turned on these two fundamental ideas, inherited from the pre-biblical past. During times of instability and transition, God was seen as a youthful warrior, as in the Song of the Sea (Exodus 15:3). But when the permanence and continuity of divine rule was being stressed, God was "an Ancient of Days" (Daniel 7:9), the aged judge presiding over the heavenly councils.

J.R.

COMMENTARY. "Your people are a crown to you...and with it you adorn your people." The poem turns on this paradoxical conception. Israel (and, by implication, the world of time and space) is both the completion of divine majesty, and the lowly servant raised up to partake of divine glory.

J.R.

וְ Perfection you have given me, and in it you rejoice;
so near you are, approaching at the calling of my voice.

וְ So dazzlingly crimson the redness of your cloak,
as you tread forth from Edom's land, in red of sunrise
soaked.

וְ Cords of your own tefillin you showed the humble seer,
with image of THE LAWGIVER, to Moses you drew near.

וְ Rejoicing in your people, the lowly you have raised,
enthroned amid the melodies they offer to your praise.

Root principal of being, Creation's word is true,
and may you always seek for all who seek and study you.

וְ So set my poems before you, my multitude of songs,
my hymn I offer up to you, my joy to you belongs.

וְ The fervor of my praises, may it crown your eminence,
like incense I devote to you with prayerful intent.
This lowly servant's singing, please cherish my poor lines
like offerings and Levite songs that rose in ancient times.

My blessing shall arise to you, provider whom I trust,
who brings to birth, engenders all, the mighty and the just.
And with this blessing may I find a sign you are content;
please take this offering to you, enjoy its spice's scent.

And may my thought be pleasing, find favor in your sight;
for you alone my soul has longed, you are its chief delight.

The ark is closed.

פָּאָרוּ עָלַי וּפָאָרִי עָלָיו וְקָרֹב אֵלַי בְּקִרְאִי אֵלָיו:
צַח וְאֲרוֹם לְלִבּוֹשׁוֹ אֶדְם פּוּרָה בְּדֶרֶכְוּ בָּבוֹאוּ מֵאֲרוֹם:
לָשֶׁר תִּפְלִין הָרָאָה לְעֵנֹו תְּמוּנַת יְהוָה לִנְגֹד עֵינָיו:
רוֹצֶה בְּעֵמּוֹ עֲנוּיִם יִפְאָר יוֹשֵׁב תְּהִלּוֹת בָּם לְהַתְּפָאֵר:
רֹאשׁ דְּבָרָה אֱמֶת קוֹרֵא מֵרֹאשׁ דּוֹר וְדוֹר עִם דּוֹרְשָׁה דְּרִשׁ:
שִׁית הַמִּזֶּן שִׁירִי נָא עָלֶיךָ וְרִנָּתִי תִקְרַב אֵלֶיךָ:
תְּהַלֵּתִי תְּהִי לְרֹאשָׁה עֲטָרַת וּתְּהַלֵּתִי תִבּוֹן קִטְרֶת:
תִּיקַר שִׁירַת רִשׁ בְּעֵינֶיךָ כְּשִׁיר יוֹשֵׁר עַל קֶרֶבְנֶיךָ:
בְּרַכְתִּי תַעֲלֶה לְרֹאשׁ מִשְׁבִּיר מְחֹלֶל וּמוֹלִיד צְדִיק כְּבִיר:
וּבְבִרְכָתִי תִנְעֲנַע לִי רֹאשׁ וְאוֹתָהּ קַח לָךְ כְּבִשְׁמִים רֹאשׁ:
יַעֲרֹב נָא שִׁיחִי עָלֶיךָ כִּי נִפְשִׁי תַעֲרֹג אֵלֶיךָ:

The ark is closed.

ADON OLAM / CROWN OF ALL TIME

This translation can be sung to the same melody as the Hebrew.

Crown of all time, the one who reigned
before all mortal shape was made,
and when God's will brought forth all things
then was the name supreme proclaimed.

And after everything is gone,
yet One alone, awesome, will reign.
God was, and is, and will remain,
in splendid balance, over all.

And God is One, no second is,
none can compare, or share God's place.
Without beginning, without end,
God's is all might and royal grace.

This is my God, my help who lives,
refuge from pain in time of trial,
my banner, and my place to fly,
my cup's portion when, dry, I cry.

To God's kind hand I pledge my soul
each time I sleep, again to wake,
and with my soul, this body, here.
YAH'S love is mine; I shall not fear.

KAVANAH. God is that aspect of reality which elicits from us the best that
is in us and enables us to bear the worst that can befall us. M.M.K.

SHAḤARIT / 458

אַדוֹן עוֹלָם

בְּטֶרֶם כָּל יַצִּיר גִּבְרָא:	אַדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא:	לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כָּל
לְבַדּוֹ יִמְלֹךְ נוֹרָא:	וְאַחֲרֵי כָכֵלּוֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאָרָה:	וְהוּא הָיָה וְהוּא הוֹיָה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעוֹז וְהַמְשָׁרָה:	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצוֹר חֲבָלֵי בַּעַת צָרָה:	וְהוּא אֵלִי וְחִי גּוֹאֲלִי
מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא:	וְהוּא נְסִי וּמְנוֹס לִי
בַּעַת אִישָׁן וְאַעִירָה:	בְּיָדוֹ אֶפְקִיד רוּחִי
יְהוּה לִי וְלֹא אֵירָא:	וְעַם רוּחִי גְוִיָּתִי

Adon olam asher malah, beterem kol yetzir nivra.
 Le'et na'asah veheftzo kol, azay meleḥ shemo nikra.
 Ve'aharey kihlot hakol, levado yimloḥ nora.
 Vehu hayah vehu hoveh, vehu yihyeh betifarah.
 Vehu eḥad ve'eyn sheni, lehamshil lo lehaḥbirah.
 Beli reshit beli taḥlit, velo ha'oz vehamisrah.
 Vehu eli veḥay go'ali, vetzur hevli be'et tzarah.
 Vehu nisi umanos li, menat kosi beyom ekra.
 Beyado afkid ruḥi, be'et ishan ve'a'irah.
 Ve'im ruḥi geviyati, adonay li velo ira.

YIGDAL / GREAT IS...

This translation can be sung to the same melody as the Hebrew.

Great is the living God,
to whom we give our praise,
who is, and whose great being
is timeless, without days,
The One, to whom in oneness
no one can compare,
invisible, in unity
unbounded, everywhere,

Who has no body's form,
has no material dress,
nor can we find the likeness
of God's awesome holiness,
more ancient than all things
brought forth in creation,
the first of everything that is,
Beginning unbegun!

Behold the supreme being,
whose universal power,
whose greatness and whose rule
all creatures shall declare,
whose flow of prophecy
was granted to a few,
the treasured ones who stood amid
God's splendor ever new. ↪

SHAḤARIT / 460

יגדל

נִמְצָא וְאֵין עֵת אֶל מְצִיאֹתוֹ:	יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח
נְעֻלָּם וְגַם אֵין סוֹף לְאַחֲדוֹתוֹ:	אֶחָד וְאֵין יָחִיד כִּיחֻדּוֹ
לֹא נִעְרוֹף אֵלָיו קִרְשָׁתוֹ:	אֵין לוֹ דְּמוּת הַגּוֹף וְאֵינוֹ גּוֹף
רִאשׁוֹן וְאֵין רִאשִׁית לְרִאשִׁיתוֹ:	קִדְמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא
יֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ:	הֵנוֹ אֲדוֹן עוֹלָם וְכָל נוֹצָר
אֲנִשִּׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ: ←	שֹׁפֵעַ נְבוֹאָתוֹ נִתְּנוֹ אֶל

Yigdal elohim hay veyishtabah, nimtza ve'eyn et el metzi'uto.
 Ehad ve'eyn yahid keyihudo, nelam vegam eyn sof le'ahduto.
 Eyn lo demut haguf ve'eyno guf, lo na'aroh elav kedushato.
 Kadmon lehol davar asher nivra, rishon ve'eyn reyshit
 lereyshito.
 Hino adon olam vehol notzar, yoreh gedulato umalhuto.
 Shefa nevu'ato netano el, anshey segulato vetifar-to. ↵

NOTE. *Yigdal* was written by Daniel ben Judah, a fourteenth-century poet. He based it upon Maimonides' Thirteen Articles of Faith. We have attempted to make the closing line more acceptable to the contemporary worshipper by referring to the sustenance of life, rather than resurrection of the dead, as the true testimony of God's blessing. A.G.

In Israel none arose
as prophet like Moshe,
a prophet who would come to see
the "image" in the *sneh*.
Torah of truth God gave
the people Isra'el,
by truest prophet's hand
that in God's house would dwell.

And God will never let
the Torah pass away,
its doctrine will not change,
but through all change will stay.
God sees and knows all things,
and even what we hide,
can look upon how things begin
the end of things to find,

Rewarding acts of love,
when love for love we'll find,
and paying to all wickedness
a recompense in kind,
God shall deliver all,
upon the end of time,
redeeming all who wait for God,
who for salvation pine.

God wakes all beings to life,
abundant love shall reign,
blessed evermore,
the glory of God's Name!

לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד	נָבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ:
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֶל	עַל יַד נְבִיאָוּ נֶאֱמָן בֵּיתוֹ:
לֹא יַחֲלִיף הָאֵל וְלֹא יִמִּיר	דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ:
צוּפָה וְיוֹדֵעַ סִתְרֵינוּ	מִבֵּיט לְסוֹף דָּבָר בְּקִדְמָתוֹ:
גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעֵלוֹ	יִתֵּן לְרָשָׁע רָע כְּרִשָּׁתוֹ:
יִשְׁלַח לְקֶץ יָמִין גְּאֻלָּתוֹ	לְפִדּוֹת מַחֲבֵי קֶץ יְשׁוּעָתוֹ:
חַיִּים מְכַלְכֵּל אֶל בְּרַב חֶסֶדוֹ	בְּרוּךְ עֲרֵי עַד שֵׁם תְּהִלָּתוֹ:

Lo kam beyisra'el kemosheh od, navi umabit et temunato.
 Torat emet natan le'amo el, al yad nevi'o ne'eman beyto.
 Lo yaḥalif ha'el velo yamir, dato le'olamim lezulato.
 Tzofeh veyode'a setareynu, mabit lesof davar bekadmato.
 Gomel le'ish ḥesed kemifalo, yiten lerasha ra kerishato.
 Yishlah leketz yamin ge'ulato, lifdot meḥakey ketz yeshu'ato.
 Ḥayim meḥalkel el berov ḥasdo, baruh adey ad shem tehilato.



KIDDUSH RABAH LESHABBAT ULYOM TOV / KIDDUSH FOR SHABBAT AND FESTIVAL MORNINGS

This version of Kiddush is recited between the end of the morning service and the beginning of lunch.

On every Shabbat begin here:

Let Israel's descendants keep Shabbat, making Shabbat throughout all their generations, as an eternal bond. Between me and Israel's descendants shall it be a sign eternally. For in six days THE VOICE made skies and earth, and on the seventh day God ceased and drew a breath of rest.

And so THE EMINENCE blessed the day of Shabbat and made it holy.

On Pesah, Shavuot, and Sukkot say:

Moses proclaimed the Festivals of THE ENDURING ONE to the children of Israel.

When Shabbat coincides with a festival, recite the sections for both. Morning Kiddush always concludes with the following blessing:

With the permission of this company:

Blessed are you, THE BOUNDLESS ONE, our God, the sovereign of all worlds, who creates the fruit of the vine.

ושמרו...וינפש / Let...rest (Exodus 31:16-17).

על כן...ויקדשו / And...holy (Exodus 20:11).

וירבר...ישראל / Moses...Israel (Leviticus 23:44).

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קדוש רפה לשבת וליום טוב

This version of Kiddush is recited between the end of the morning service and the beginning of lunch.

On every Shabbat begin here:

וּשְׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם כִּי־שָׁשֶׁת
יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיִּנָּפֶשׁ:

עַל כֵּן בֵּרַךְ יְהוָה אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

Veshameru veney yisra'el et hashabbat
la'asot et hashabbat ledorotam berit olam.
Beyni uveyn beney yisra'el ot hi le'olam.
Ki sheshet yamim asah adonay et hashamayim ve'et ha'aretz
uvayom hashevi'i shavat vayinafash.
Al ken beraḥ adonay et yom hashabbat vaykadeshehu.

On Pesah, Shavuot, and Sukkot say:

וַיְדַבֵּר מֹשֶׁה אֶת־מִעְרֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל:

Vaydaber mosheh et mo'adey adonay el beney yisra'el.

When Shabbat coincides with a festival, recite the sections for both. Morning Kiddush always concludes with the following blessing:

סְבִרֵי חֲבֵרִי:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן:

Savrey haveray.

Baruh atah adonay eloheynu meleḥ ha'olam borey peri hagafen.

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