Kol Haneshamah

Shabbat Veḥagim

THIRD EDITION

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Commentators

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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 Mel Scult has provided comments from the published and unpublished writing of Mordecai Kaplan.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 Schultzeberg 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.

Others who have helped include: Sheryl Beegal, Jeremy Brochin, Dee Einhorn, Ari Elon, Wendy Gabay, Evie Gechman, Bob Gluck, Emanuel Goldsmith, Rebecca Lillian, Lani Moss, Adina Newberg, Zalman Schachter-Shalomi, Jacob Staub, Max Ticktin, Mary Wainstein, Muriel Weiss, Elie Wise, and Phyllis Zeeman.

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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.

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 Vehagim. 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 Uvrahot, 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 reestablishment 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
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
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 הוה 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

**xxiii / INTRODUCTION**
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

INTRODUCTION / xxiv
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 sheliah 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.

xxv / INTRODUCTION
Kol Haneshamah. The name of this prayerbook series comes from Psalm 150—Kol haneshamah tehalel 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 Reconstructivist 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: x.

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

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ח</td>
<td>l</td>
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<td>ג</td>
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<tr>
<td>ו</td>
<td>f</td>
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<tr>
<td>ז</td>
<td>tz (as in “mitzvah”)</td>
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<tr>
<td>ה</td>
<td>k</td>
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<td>ט</td>
<td>r</td>
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<tr>
<td>ק</td>
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</tr>
<tr>
<td>ל</td>
<td>t</td>
</tr>
</tbody>
</table>

xxvii / NOTES ON USAGE
Vowels
\[ \begin{align*}
&x / x / x / x & e \text{ (as in “bed”)} \\
&x / x / x & a \text{ (as in “are”)} \\
&x / x / x / x & o \text{ (as in “store”)} \\
&x / x & u \text{ (as in “put”)} \\
&x / x & i \text{ (as in “sit”)}
\end{align*} \]

Diphthongs and Glides
\[ \begin{align*}
&x / nx / nx & ey \text{ (as in “they”)} \\
&x & ay \text{ (as in “bayou”)} \\
&\text{uwi} & u + i, \text{ pronounced rapidly together} \\
&\text{oy} & oy \text{ (as in “toy”)}
\end{align*} \]

Those transliterations that have become accepted as standard or familiar English have not been changed. Examples: Shabbat, siddur, sukkah, Kiddush. In these cases the doubling of the middle consonant has been kept even though the system of transliteration used here does not require it.

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

← and → indicate that a prayer continues on the next page.

NOTES ON USAGE / xxviii
כבלת שבת
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. Hanina and R. Yanay (third century Palestine). The Talmud records that at sunset on Shabbat eve, R. Hanina 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 (*sheliach 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.

עֲצָדָה/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 betzedeck, 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
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.

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 candle-lighting 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:

ברוך אתה יוהי אלוהינו מלך העולם אשר קדשך
בieniaיmlx לזרתיך ירהו nip شחת

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  בְּרֵכָה זוֹדֵה  Blessed are you Adonay
   Beruḥah at yah  בְּרוֹכָה אַהֲבָּה  Blessed are you Yah
   Nevareḥ et  בָּנָבְדָה  Let us bless

II  eloheynu  אֱלֹהֵינוּ  our God
     hashechinah  חַסְכִּינָה  Shechinah
     eyn haḥayim  עֵין חָיִים  Source of Life

III meleḥ ha’olam  מֶלֶךְ הַעֲולָם  Sovereign of all worlds
     ḥey ha’olamim  חֵי הַעֲולָמִים  Life of all the worlds
     ru’ah ha’olam  רוּחַ הַעֲולָם  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 sukhaat 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 handmaiden forever." Here tradition seems to have improved on the author's work!

A.G.

KABBALAT SHABBAT/WELCOMING SHABBAT / 6
7 / YEDID NEFESH/SOUL BELOVED
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)
Yedid nefesh av harahaman meshoh avdeha el retzoneha
Yarutz avdeha kemo ayal yishlahveh el mul hadareha.
Te'erav lo yediduteha minofet tzuf vehol ta'am.

Hadur na'eh ziv ha'olam nafshi holat ahavateha.
Ana el na refa na lah beharot lah no'am ziveha.
Az tithazek vetitrapey vehayetah lah simhat olam.

Vatik yehemu na rahameha vehusah na al ben ahuveha.
Ki zeh hamah nilsof nihsalti lirot betiferet uzeha.
Eleh hamdah libi husah na ve'al titalam.

Higaley na ufros havivi alay et sukkat shelomeha.
Ta'ir eretz mikevodeha nagilah venismeheh bah.
Maher ahuvi ki va mo'ed vehonenu kimey olam.

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)

/ eleh hamdah libi is a corruption of the original ale mehemd 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. I. A. Cohen)

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.
שלום למלכה
המתנה מארחא ל @}יילנות שבת למלכה.
אמר בעזת להארת שבת למלכה.
נהיה ליילדת תファーון היי מרי
ועם מלקאות זכחי שלום נגוןנו.
אסייאך צרי המלכה צרי צרי המלכה.
שלום עליכם פילאיכי חשמול.

Haĥamah merosh ha’ilanot nistalekah.
Bo’u venetzey likrat shabbat hamalkah.
Hiney hi yoredet hakedoshah haberuhah,
Ve’imah malahim tzeva shalom umnuhah.
Bo’i bo’i hamalkah, bo’i bo’i hakalah.
Shalom aleyhem malahey hashalom.

11 / SHABBAT HAMALKAH/THE SHABBAT QUEEN
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 malah actually means “messenger” and is used in the Bible for both heavenly and earthly emissaries. All of us on Shabbat can become malahey 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.
שלום עליכם
שלום עליכם מלךיכם הנכבדים מלךיכם
מלךיכם מלךיכם סקרן רוח וראיה
מלךיכם מלךיכם סקרן רוח וראיה:
מלךיכם מלךיכם סקרן רוח וראיה.
מלךיכם מלךיכם סקרן רוח וראיה.
מלךיכם מלךיכם סקרן רוח וראיה.
מלךיכם מלךיכם סקרן רוח וראיה.
шеולом alehem malahey hasharet malahey elyon
mimaleh malahey harmala'im hakadosh baru'h hu.
Bo'alem leshalom malahey hashalom malahey elyon
mimaleh malahey harmala'im hakadosh baru'h hu.
Bareheuni leshalom malahey hashalom malahey elyon
mimaleh malahey harmala'im hakadosh baru'h hu.
Tzrehem leshalom malahey hashalom malahey elyon
mimaleh malahey harmala'im hakadosh baru'h hu.

13 / SHALOM ALEYHEM
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 gleeeful, 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 Shechinah, 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.
Select from among the following:

שיר תשירים אושר לשלמה:

ישקלו ממעישות פיהו
כפי גולני ידיב מתי
לזרז שקנובה טובים
שם חכם שמח
שלגון לאמהות אהבה
פשקב אחים נריעה
הייאן חמיד תרדי
ניגלה נשפתה כף
 FUNCTON
ימין דיבור פל罰
משירים אכלת

COMMENTARY. The term She'ḥinah is an expansion of the biblical concept of Kevod HaShem ה קבר ה, the manifest presence of God. In post-biblical literature She'ḥinah, which derives from the root סח, to dwell, came to mean the feminine, in-dwelling experience of God. Jewish mystical literature elaborated this image of the She'ḥinah 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 She'ḥinah, 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.”

COMMENTARY. Jewish sources have understood Shir Hashirim as a love dialogue between the community of Israel and its God. According to midrash,* 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!”

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KABBALAT SHABBAT/WELCOMING SHABBAT / 16
*Midrash is a genre of interpretative commentary that derives its name from the root שָׁרָא 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 inclu-
sive, overflowing love and self-acceptance.

S.P.W.

KABBALAT SHABBAT/WELCOMING SHABBAT / 18
Dodi Li va'ani lo
haro'eh bashoshanim.
Mi zot olah min hamidbar
mi zot olah
mekuteret mor ulvonah.
Dodi Li va'ani lo
haro'eh bashoshanim.
Libavtini ahoti kalah
libavtini kalah.
Dodi Li va'ani lo
haro'eh bashoshanim.
Uri tzafon uvo'i teyman.
Dodi Li va'ani lo
haro'eh bashoshanim.

19 / DODI LI
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 
ing 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.

KABBALAT SHABBAT/WELCOMING SHABBAT / 20
On Hol Hamo’ed it is customary to begin on page 49.
On Festivals, turn to Kabbalat Ḥag, page 533.

TEHILIM

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 ŝretz 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.

21 / TEHILIM/PSALMS
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.”
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)

23 / TEHILIM/PSALMS
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 spendor 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.
Shiru lədonay shir ḥadash, shiru lədonay kol ha’aretz.
Shiru lədonay bareḷu shemo baseru miyom leyom yeshu’ato.
Saperu vagoyim kevodo, behol ha’amim nifle’otav.
Ki gadol adonay umhulal me’od, no-ra hu al kol elohim.
Ki kol eloheyy ha’amim elilim, vadanay shamayim asah.
Hod vehadar lefanov, oz vetiferet bemikdasho.
Havu lədonay mishpehot amim, havu lədonay kavod va’oz.
Havu lədonay kevod shemo, se’u minḥah uvo’u leḥatzrotav.
Hishtarṭav lədonay behadrat kodesh, hilu mipanav kol ha’aretz.
Imru vagoyim adonay malah, af tikon tevel bal timot.
Yadin amim beme’ysharim.

/ the world is founded. There is cosmic order. L.W.K.

25 / TEHILIM/PSALMS
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: נָאֶי 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.
Yisme'hu hashamayim vetagal ha'aretz yiram hayam umlo'o.
Ya'alon 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.

אמונת / be'emunah: faithfully; אמונת / emunah means trust, constancy, or
goodness; אמונת, נאמנות, נאמנות בתרץ.

27 / TEHILIM/PSALMS
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.
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)

ננה/ Jueda’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.

29 / TEHILIM/PSALMS
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
Or zaru'a latzadik, ulyishrey lev simḥah.
Simḥu tzadikim badonay vehodu lezeher kodsho.

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

שר משמת / God protects. Those who fight injustice are often in need of protection.

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

לישר על / right-hearted, steadfast of heart—those with focused minds.

L.W.K.

31 / TEHILIM/PSALMS
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!
זכר / zahar: has been loving; literally, remembers his love. The verb is related to זכר, 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)

33 / TEHILIM/PSALMS
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!
לַיְשָׁבָרָה הָקֵרָבָה קָרָבָה
וְכָלָיו קָרָבָוֹת קָרָבָה:
קָרָבָוֹת הָאֲדֻמָּה
אֶרֶץ הָאֲדֻמָּה
מָשָׁמָה בַּרְבּוֹת אֲדֻמָּה
כָּרְאַי הַאֲדֻמָּה
כְּשָׁמָא בְּרַבּוֹת אֲדֻמָּה
יִתְנַסֵּך לִשְׁכָּנָה אֱלֹהֵי אֲדֻמָּה
לִשְׁבָרָה לְךָ פַּרְשָׁה

/ 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.

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

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

L.W.K.

35 / TEHILIM/PSALMS
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, הוה, 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.
Mizmor ledavid.
Havu ladanay beney elim, havu ladanay kavod va’oz.
Havu ladanay kevod shemo, hishtahavu ladanay behadrat kodesh.
Kol adonay al hamayim, el hakavod hirim.
Adonay al mayim rabim.
Kol adonay bako’alah, kol adonay behadar.
Kol adonay shover arazim, vayshaber adonay et arzy 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.

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

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

שʾירון / 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.

שʾור נפת / wilds of Kadesh south of Jerusalem. L.W.K.
כָּל יְהוָה חָפֵצָה לַהֲבוֹת אֶשָּׁה:
כָּל יְהוָה יְחִיל מִרְאָה
כָּל יְהוָה יְחִיל יָאֵלָה
כָּל יְהוָה יְחִיל יָאֵלָה

יְהוָה לָמַּכְר יִשְׂרָאֵל:
יְהוָה לָמַּכְר יִשְׂרָאֵל

Kol adonay ḥotzev lahavot esh.
Kol adonay yaḥil midbar, yaḥil adonay midbar kadesh.
Kol adonay yeholel ayalot, vayehesof ye’arot.
Uvheyhalo kulo omer kavod.
Adonay lamabul yashav, vayeshev adonay meleḥ le’olam.
Adonay oz le’am yiten, adonay yevareḥ et amo vashalom.

39 / TEHILIM/PSALMS
LEHAH 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 Lehaah 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.

Lehaah 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 Halevi. The opening refrain and closing verse of the poem reflect the customs of R. Hanina 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.

KABBALAT SHABBAT/WELCOMING SHABBAT / 40
Leḥah dodi likrat kalah peney shabbat nekabelah.

Shamor vezaḥor bedibur eḥad
Hishmi’anu el hamyuḥad
Adonay eḥad ushmo eḥad
Leshem ultiferet velit-hilah Leḥah dodi...


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).

41 / LEḤAH DODI/O COME MY FRIEND
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 Lehah
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 myri-
ad melodies. Our pause on the seventh day allows us to fill our beings
with love, ever flowing forth from creation. S.P.W.

KABBALAT SHABBAT/WELCOMING SHABBAT / 42
לעֶה דּוֹדִי
Ki hi mekor haberaḥah
Merosh mikedem nesuḥah
Sof ma’aseh bemaḥashavah teḥilah. Leḥah dodi...

Mikdash meleḥ ir meluḥah
Kumi tze’i mitoḥ hahaseḥa
Rav laḥ shevet be’emek habaḥa
Vehu yahamol alayih ḥemlah. Leḥah dodi...

Hitna’ari me’afor kumi
Livshi bigdey tifarṭeḥ ami
Al yad ben yishay beyt halahmi
Korvah el nafshi ge’alah. Leḥah dodi...

43 / LEḤAH DODI/O COME MY FRIEND
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
Shechinah. 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
Hitorei hitorei
Ki va oreh kumi ori
Uri uri shir daber
Kevod adonay alayih niglah.

Lehah dodi...

Lo teyoshi velo tikalemi
Mah tishtoha’i umah tehemi
Bah yechezu aniyey ami
Venivnehat ir al tilah.

Lehah dodi...

Vehayu limshisah shosayih
Verahaku kol meva’ayiyh
Yasis alayih eloayiyh
Kimsos hatan al kalah.

Lehah dodi...

45 / LEHAH 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.

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וַאֲמִכָּם / *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.*

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**KABBALAT SHABBAT/WELCOMING SHABBAT** / 46
יִמְּלָה וֶשְׁמָאָלָה מִשָּׁמֶן
אַתָּה יְהוָה צֵדִיק
עֲלֵי דָּוִד בַּנָּוֶרֶץ
לֶהֶם חָוֵית הָבֹּרְגֵילָה
וְנַעֲשֶׂה יָדַעְתֶּם...

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

פְּאָם בְּשִׁלְוָל צְרָחָה בַּעֲצָלָה
פְּאָם בְּשַׁמְעָה בַּכֶּרֶבֶּלָה
פְּאָם בֶּאֱמֹנָה עַמֶּכֶּלָּה
לֶהֶם חָוֵית...

Yamin usmol tifrotzí
Ve’et adonay ta’aritzi
Al yad ish ben partzí
Venismeḥaḥ venagilah. Leḥah dodi...

Bo’i veshalom ateret balah
Gam besimḥaḥ uvtzolah
Toḥ emuney am segulah
Bo’i ḥalah bo’i ḥalah. Leḥah dodi...

DERASH. There is a Yiddish saying: כִּי נִזְרָא בְּשַׁלומָה שְׁפַיִים רוֹחַ אֲרֵמועָא / בַּי "bo’i veshalom" shteyt der oremen oyhn 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 / LEḤAH 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.

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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.
 Mizmor shir leyom hashabbat.
 Tov lehodot ladonay ulzamer leshimeha elyon.
 Lehagid baboker hasdeha ve’emunateha baleyot.
 Aley asor va’aley navel aley higayon behinor.

*Midrash is a genre of interpretative commentary that derives its name from the root זר: 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.

49 / PSALM 92
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.
Tzadik katamar yifraḥ, ke’erez balvanon yisgeh.
Shetulim beveyt adonay, behatzrot eloheynu yasrihu.
Od yenuvun beseyvah, deshenim vera’ananim yihyu.
Lehagid ki yashar adonay, tzuri velo avlatah bo.

51 / PSALM 92
THE ETERNAL reigns, is clothed in majesty,
THE INVISIBLE is clothed, is girded up with might.

Psalm 93

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,

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
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.
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.

KABBALAT SHABBAT/WELCOMING SHABBAT / 54
טצר קדיש

יָבֶ֑שׁ יָתְרֵ֖שׁ שֵׁמֶ֑ה רַבָּא בֶ֑לָּלָ֑א רֵי בֵ֑י קַרְעָֽתָה קַמְלֵֽד
פְּלַמְתָּה בְּחֵיְמָה בֶּטְחֻיָּה בֵּיהֵי בֵּי יִשְׂרָאֵל בֶּטְחֻיָּה נָבָֽהוּ
הַרְיַב לַמִּרְדָּא אֶפְּרָה:

הָא שֵׁמֶה רַבָּא מַכְבֶּד לוּלָ֑לָ֑א הַלָּלָ֑א שֵׁמֶ֑ה
יָבֶ֖שׁ יָתְרֵ֑שׁ שֵׁמֶ֑ה רֵי לִהְיָֽתֶה יִשְׂרָאֵל לִהְיָֽתֶּֽה
לִהְיָ֑תֶה שֵׁמֶ֖ה יִשְׂרָאֵל אֲבָרָֽה הָא
(On Shabbat Shu'ah add: מַיְּכָל בְּרָכָֽה אֶשְׁכְּרָֽה)
חָשְׁמְתָּה מַכְבֶּד אֵמוּדָ֑ה בֶּטְחֻיָּה תְּלָאָֽה אֶפְּרָה

Reader: Yitgadal veyitkash shemey raba
be’alma divra hirutey veyamlich malhutey
behayeyhon uvymeyehon uvhayey dehol beyt yisra’el
ba’agala uvizman kariv ve’imru amen.

Congregation: Yehey shemey raba mevareh le’alam
ulalmey almaya.

Reader: Yitbara veyishtabah veyitpa’ar veyitromam
veyitinasey veyit-hadar veyitaleh veyit-halal
shemey dekudsha berih hu
le’ela (On Shabbat Shu’ah add: le’ela) min kol birhata veshirata
tushbehata vanehemata da’amiran be’alma ve’imru amen.

55 / ḤATZI KADDISH/SHORT KADDISH
MA’ARIV

THE SHEMA AND ITS BLESSINGS

*When a minyan is present, the Bara’ehya 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
When a minyan is present, the Barehū is said. The congregation rises and faces the ark. It is customary to bow.

Barehū et adonay hamvoraḥ.
Baruḥ adonay hamvoraḥ 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: Veshamru (Exodus 31:16-17), a brief reprise of the Amidah, and Kiddush.

D.A.T.

57 / BAREHŪ
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 Throng 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)

ראי, לשת, ליגא / 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. בינא / beyn: between. Related to הבינה / binah and הבינת / teunah: understanding. Wisdom is the ability to distinguish between things, to make sense out of confusion. L.W.K.

SHABBAT MA’ARIV / 58
El hay veKayam tamid yimlo'h aleynu le'olam va'ed.
Baru'h atah adonay hama'ariv aravim.

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 berahot which precede the Shema set the stage for its evening recitation. The first berakah 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 berakah 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 berakah, 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 berahot 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.

Hansi M. Shapiro (adapted)

61 / AHAVAT OLAM/GOD'S LOVE IN TORAH
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 שמה / Shema is wrapped in אהבה / ahavah / love. The blessing preceding the Shema concludes, “who loves your people Israel.” This prayer begins והבה / ve'ahava. And you must love והבה / ve'ahava. 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 Shechinah 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 Shechinah cries out. The Shechinah thus moves from Israel to all humanity. M.M.K. (ADAPTED)

SHABBAT MA'ARIV / 62
Ahavat Olam

Ahavat olam beyt yisra’el ameça ahavta.
Torah umitzvot ḥukim umishpatim otanu limadeta.
Al ken adonay eloheynu beshoḥvenu uvkumenu nasi’ah
beḥukeha
venismaḥ bedivrey torateha uvmitzvoteha le’olam va’ed
ki hem hayeynu ve’oreḥ yameynu
uvahem negeh yomam valaylah.
Ve’ahavateha lo tasur mimenu le’olamim.
Baruḥ atah adonay ohev amo yisra’el.

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.

עָשֶׂה שֵׁיֵירָא / 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.

63 / AHAVAT OLAM/GOD’S LOVE IN TORAH
SHENA

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.

שְׁמַע יִשְׂרָאֵל, ה’ אֱלֹהֵינוּ, ה’ אֶחָד.

... 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.

לֹא בָשָׂרוּ. Love 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

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Shema yisra’el adonay eloheynu adonay ehad.
Baruḥ shem kevod malḥuto le’olam va’ed.

Ve’ahavta et adonay eloheha
beḥol levaveha uvḥol nafsheha uvḥol me’odeha.
Vehayu hadevarim ha’eleh asher anoḥi metzaveha hayom al
lewayneha.

Veshinantam levaneha vedibarta bam
beshivteha beveyteha uvlehteja vadeḥe hvshoḥbeha
uvkumeha.

Ukshartam le’ot al yadeha vehayu letotafot beyn eyneha.
Uḥtavtam al mezuzot beyteha uvishareha.

In order to view this proof accurately, the Overprint Preview Option must be
set to Always in Acrobat Professional or Adobe Reader. Please contact your
Customer Service Representative if you have questions about finding this option.
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

"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.

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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.
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!

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.

SHABBAT MA'ARIV / 68
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.

69 / SHEMA
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.

SHABBAT MA'ARIV / 70
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.

71 / SHEMA
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.

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**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 רַבָּא / *tzitzit*. This custom shows that we take these words seriously, like a legal contract.

*L.W.K.*

מִצְרַיִם / *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 דָּרָס, to be in distress, constricted, in anguish, or in dire straits. This word powerfully evokes the choking oppression of slavery. As the psalmist wrote: הפרשנ הַמַּעֲלָה / From the depths I called to Yah.

*M.P.*

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**Shabbat Ma'ariv / 72**
Transliteration can be found on page 285.

In all the mitzvot of the Eternal One, 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 אֱלֹהַי (tzizit) equals all 613 mitzvot combined: א = 90, ש = 10, א = 90, ת = 10, נ = 400; all together = 600. Each tzizit has 8 strands (per corner) and 5 knots; 8 + 5 = 13; 13 + 600 = 613.

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.

Isidol 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 Kohbah that indigo, a vegetable dye, replaced Sidon blue on their tzizit. The Romans banned the blue fringe because of its symbolism. During the nineteenth century the Radnizer Hasidim reintroduced its use. Now other Jews have also begun to use it. The long tehelet 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.

73 / SHEMA
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
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:

\[1943 \text{ Reconstructionist Prayer Book (adapted)}\]

(Convocation sings הושענא יוי, page 79)

COMMENTARY. Two beautiful berahot 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
Mosheh umiriam uvney yisra’el leha anu shirah besimah 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.

77 / EMET VE’EMUNAH/REDEMPTION
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
Mi ḥamoḥah ba’elim adonay.
Mi kamoḥah nedar bakodesh
nora tehilot osey feleh.
Malḥuteḥa ra’u vaneḥa 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 ḥazak
mimenu.
Baruḥ 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.

79 / EMET VE’EMUNAH/REDEMPTION
who spreads 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/Yah the Compassionate, over all your people Israel

Transliteration and commentary follow on pages 82-83.

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 V'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 veha'amidenu malkenu lehayim ufros aleynu sukkat shelomeha. Vetakenenu ve'etzah tovah milefaneha veoshi'enu lema'an shemeha. Utzmel kenafeha tastirenu ki el shomrenu umatzilenu atah ki el mel'eh hanun verahum atah. Ushmor tzeypenu uvo'enu lehayim ulshalom me'atah ve'ad olam. Ufros aleynu sukkat shelomeha. Baruh atah adonay hapes 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 Bidedu (the Creation section immediately following Baruhy), 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.

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 Veshamru 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 Veshamru 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
Veshameru veney yisra‘el et hashabbat
la‘asot et hashabbat leedorotam 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:

_condemned to death for the sake of God and his people:

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 berahah
in the silent prayer which follows.

S.S.

85 / VESHAMERU/OBSERVING SHABBAT
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.

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

SHABBAT MA'ARIV / 86
טיצי קדיש

יהיזל יתבשלש שמיה רבא פעלמה רבא הנכם ישעיהו ומלמיה
מלימתה במחיה ובמחיה שביה רבא פעלמה רבא הנכם

(parshah, א"מ קדיש)

והא שמיה רבא רבא לשלמה שאלמה: נסיך רבא רבא יתבשלש רבא יתבשלש רחמים יתבשלש נסיך

(On Shabbat Shu'ah add: מז ר' בר נב' רבא שאלמה)

השכחתו נטישה רבא פעלמה רבא הנכם

Reader: Yitgadal veyitkash shemey raba be'arma divra hirutey ve'amliy malhutey be'hayeyhon uvyomey'yon uvhayey dehol beyt yisra'el ba'agala uvizman kariv ve'imru amen.

Congregation: Yehay shemey raba mevarah le'alam ulamay almaya.

Reader: Yitbarah veyishtaba veyitpa'ar veyitromam veyitnasey veyit-hadar veyitaleh veyit-halal shemey dekudsha berih hu le'ela (On Shabbat Shu'ah add: le'ela) min kol birhata veshirata tushbehata venuhemata 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.

87 / ḤATZI KADDISH/SHORT KADDISH
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 concealed 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 Pelz 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
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.

**COMMENTARY. Hatfilah / 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 berakhot which comprise the Shabbat Amidah. The first berakah 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 berakah 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.

91 / AMIDAH
great, heroic, awesome God, supreme divinity,
impacting 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 Shu'va add:
(Recall 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.

הָרִש וַרְשָׁא / ezer 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
כְּנֻגָות, majesty. Eve is described as Adam’s ezer kenogda, a power equal to him,
a strength and majesty to match his. Thus mogen avraham (shield of Abra-
ham) and ezer sarah (help of Sarah) are parallel images of power and
protection.                                              R.S.A.

Kavanah. God is experienced as רוח, 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
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.

93 / AMIDAH
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
בכורות

אתה גבר ו 무엇 ש תורה קב "ב" ז"ח

In summer:
מליך חיט

In winter:
מפורב צוחק ונמרדו לנשא

מכללך חיות כלמר מתת כל ח ברכתיו רבי בנימין סופרה נפלות
נדון זיו אלו סופיר אספים כלמים אמונתיו לישן עשר: מאברך
פצל בברכות עמי ו网络传播 לכל כולם מימית ממחית מכסיתו לישון

On Shabbat Shu'ah add:
(מי كلمך ואחרים וזכרו ישמיזו לימים בראפיה)

נגמה אתהלתת כל ח签名 ברכה אתה ויודו ממחית כל ח

קרשב נשמ

אתה גורש בשקך מגורשים בכלים ים גכלו פלחה בורה
אתה הייח קאל קורנה: יפלך

← (On Shabbat Shu'ah conclude: יפלך קורנה)

95 / AMIDAH
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.

וֹאֵל לְעַשׂ / Heaven . . . Creation (Genesis 2:1-3).

SHABBAT MA’ARIV / 96
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.

97 / AMIDAH
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 Ḥodesh 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 Ḥodesh: the new moon.
On Pesah: the festival of matzot.
On Sukkot: the festival of sukkot.)

KAVANAH. Prayer itself is the divinity.

PINHAS OF KORETZ

הברון מלח משה זריך / 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
When Shabbat coincides with a Rosh Hodesh or Festival, add:

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

On Rosh Hodesh:

On Pesah:

On Sukkot:

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.

SHABBAT MA’ARIV / 100
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.

101 / AMIDAH
(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 Yohanan, 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 Shuah 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.

SHABBAT MA'ARIV / 102
On Hanukah add:

(On Shabbat Shuva add:)

103 / AMIDAH
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.

—

וַּאֲלֵהוּ לְחַזֶּר בָּאָלֶת / 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.

מִשָּׁם הָשָׁלוֹם / 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 teeshuwa. 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
Shalom rav al yisra’el ameḥa tasim le’olam.
Ki atah hu meleh adon lehol hashalom.
Vetov be’eyneḥa levareḥ et ameḥa yisra’el
ve’et kol yoshvei tevel
beḥol et uhhol sha’ah bishlomeḥa.

On Shabbat Shuvah add:

(Besefer ḥayim berahah yeshalom ufarnasah tovah
nizaḥer venikatev lefanеḥa
anahnu vehol ameḥa beyt yisra’el
leḥayim tovim ulshalom.)

Baruḥ 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)

יָדוֹ/הָאָרֶץ / May...redeemer (Psalm 19:15).

SHABBAT MA’ARIV / 106
Yihyu leratzon imrey fi vehegyon libi lefanecha 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)

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

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SHABBAT MA'ARIV / 108
Vayhulu hashamayim veha'aretz vehol tzeva’am
vayhal elohim bayom hashevii melahito asher asah
vayishbot bayom hashevii mikol melahito asher asah.
Vayyareh elohim et yom hashevii vaykadesh oto
ki vo shavat mikol melahito asher bara elohim la’asot.
Baruḥ atah adonay eloheynu veyloheynu avoteynu ve’imoteynu
ełoży avraham, elohey sarah
ełoży yitzhak, elohey rivkah
ełoży ya’akov, elohey rahel
veylohey le’ah
ha’el hagadol hagibor vehanora
el elyon
koney shamayim va’aretz.

109 / ME’EYN SHEVA/REPRISE OF THE AMIDAH
Shielding our ancestors with a word,
a speech enlivening all beings,
the holy God (On Shabbat Shuwaḥ: 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.

/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
Magen avot bidvaro
mehayey kol ḥay bema’amaro.
ha’el (On Shabbat Shu’ah: hameleḥ) hakadosh she’eyn kamohu
hameniah le’am beyom shabbat kodsho
ki vam ratzah lehanoi’aḥ lahem.
Lefanav na’avod beyiřah vafahad
venodeh lishmo behol yom tamid
me’eyn haberaḥot.
El hahoda’ot adon hashalom
mekadesh hashabbat umvreḥ shevi’i
umeniah 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.

/ 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

Eloheynu veylehey avoteynu ve'imoteynu
retzev vimnuhatenu.
Kadeshenu bemitzvoteha
veten helkenu betoroteha.
Sabe'enu mituvehah
vesamekenu bishu'ateha
vetaher libenu le'ovdeha be'emet.
Vehanhilenu adonay eloheynu
be'ahavah uvratzon shabbat kodesheha
veyanu'hu vah yisra'el mekadeshey shemeha.
Baru' atah adonay mekadesh hashabbat.

ALTERNATIVE VERSION

Shevat Kol ha-Avodot (וְהָאָדוֹדָה)
Shevat Kol ha-Berakhah (וְהָברָכָה)
Chamei Tefillat ha-Netzikin (וְהַנְצִיקִין)
Kemachat ha-Lecha (וּלְכָה)
Kevurah Kol ha-Avodot (וְהָאָדוֹדָה)
Shevat Kol ha-Mikrosis (וְהָמִיקְרוֹסִים)
Shevat Kol ha-Mikrosis (וְהָמִיקְרוֹסִים)
Shevat Kol ha-Netzikin (וְהַנְצִיקִין)
Bekorot Kol ha-Netzikin (וְהַנְצִיקִין)

113 / ME’EYN SHEVA/REPRISE OF THE AMIDAH
KADISH TITKABAL / KADISH 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 yoshvei 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
וירש מהקול

תבliğe ורחביה שלמה בברא עולם איה ברעה propósito יפה
מקלחת בצייתו ובייחודו עניין רוח בו של כי הכתוב מציון אמם
כריב לאמר אמא:

יכא שמה רעה מבכי לצלם עלצלם עולמין: יברך ויזעקה-Octave וזריפかれ ויזעקה עולמין ויזעקה: יזהה לכל עולם עולמין

(On Shabbat Shuваh add: הלנה לעלא ושם אומר
תשעמהו התרמה ואומרים כלכלאתו אומרים אמא: מחבקת צלמהו וצציהו עד יברא ילך עד השם.Age כל יברא יברא אמא:)

Yehey shemey raba mevarāh le'alam ualam yalmaya.

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

115 / KADDISH TITKABAL.
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
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 Shamai argued about the order of the two blessings that comprise the Kiddush. Shamai 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.

117 / KIDDUSH
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.

רַבָּנָא בּוֹרָא קִבֵּלָה / for you have called to us. The traditional Ashkenazi Kiddush refers to the chooseness of the Jewish people here (רַבָּנָא בּוֹרָא קִבֵּלָה / ki vanu vaharta / for you have chosen us). Reconstructionists have traditionally omitted this phrase. The 1945 Reconstructionist prayerbook substituted רַבָּנָא בּוֹרָא קִבֵּלָה / ki otanu kerava 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 kidashu), 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.

Savrey havayer.
Baruḥ atah adonay eloheynu meleḥ ha’olam borey peri hagafen.
Baruḥ atah adonay eloheynu meleḥ ha’olam
asher kideshanu bemitzvotav veratzah vanu
veshabbat kodsho be’ahava uvratzon hinḥilanu
zikaron lema’asey vereshit.
Ki hu yom teḥilah lemiḳra’ey kodesh
zecher litzi’at mitzrayim.
Ki eleynu karata ve’otanu kidashta la’avodateba
veshabbat kodsheba be’ahava uvratzon hinḥaltanu.
Baruḥ 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.

119 / KIDDUSH
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.

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

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

Continue on page 123.

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

Continue on page 123.

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.

121 / ALEYNU
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)

רָאָהּ נַעֲרָה / You...other God (Deuteronomy 4:39).

SHABBAT MA’ARIV / 122
לאחרי חזרתי וחק 쉽תיו וחנו לי לב ימים רבים
כשהרשב בהא
שאני צאצאי שכם ויאיר חמשת יפה פ詳しくมะ מקנה
עון חכם מ.Perform: היא אלוהים צא על: אם לא כאלמנה כאפ ולחנה
כmaktות ב Dalton: נרשה חום נבששת ולא לבקה כב עם ההוא
נאליהียน נש Bruins מקנה על להרים קלחות צא תעד:←

Va’anahnu korim umishta’avim umodim
lifney melach malheyy hamelahim hakadosh baruk hu.

Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima’al
ush-hinat uzo begovhey meromim.
Hu eloheyenu eyn od.
Emet Malkenu efes zulato kakatuv betorato.
Veyadata hayom vahashevota el levaveh
ki adonay hu ha’elohim bashamayim mima’al ve’al ha’aretz
mitahat eyn od.

123 / ALEYNU
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 כל ידך ליהי אלוהיך לארץ вполнеה במשהו עצים לברך
באלולים כ흐 ממה וואליים קורות בחמשת ת-hooks עלימה יوحدה
שידי בר מבר יבר יבר יבר יבר: ילפוחת אלוהיך על הגובה
י蛹יר וירטע על ישר ישר מי לקהרב יכל פרח השבץ י🏼לך: ילפוחת אלוהיך על גבעת ההר ויבזק ים ילך
וכל יאת על מעקה ומפלות עלייה מתה י🏼לך נזר: כי
הפלמות שחק ויהי גלעפלי על כל המפלות ב完全不同ות: ייה יוהא י🏼לך נזר: נאמר: והיה יוהי י🏼לך על כל האל
לפוס היהו ייהי יהוד יאסר יספר את: הראה

Kakatuv betorateха: Adonay yimloḥ leʾolam vaʾed.
Veneʾemar: Vehayah adonay lemeleḥ al kol haʾaretz.
Bayom hahu yihye adonay eḥad ušmo 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)

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

vanished...יהוה / THE EVERLASTING ONE...one (Zechariah 14:9).

125 / ALEYNU

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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:

המךם יבשא אתכם בשלום שארдут ציון וירושלים.

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 Yahzeit 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.
THE MOURNERS’ KADDISH

It is customary for mourners, and those observing Yahrtzeit, 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 Shavah 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 Aḥat Sha’alti, page 832.

129 / KADDISH YATOM/MOURNERS’ KADDISH
KADISH YATOM

Reader: Yitgalal veyiktadash shemey raba
be‘alma divra hirutey veyamliy malhutey
behayeyhon uvomeyhyon uhayevey dehul beyt yisra‘el
ba‘agalal uveizman kariv ve‘imru amen.

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

Reader: Yitbarah veyishtaba‘ veyitpa‘ar veyitromam veyitnasey
veyit-hadar veyitaleh veyit-halal shemey dekudsha berih hu
le‘ela (On Shabbat Shuvah add: le‘ela) min kol bira‘ata veshirata
tushbe‘ata vane‘hmatata da’amiran be‘alma ve‘imru amen.

Yehey shelama raba min shemaya vehayim 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 Ashat Sha‘alit, page 832.

MA‘ARIV / 130
It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

During the month of Elul, many congregations sing Aḥat Shaʿalṭi, page 832.

131 / KADDISH YATOM/MOURNERS’ KADDISH
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.

MA'ARIV / 132
Adon olam asher malaḥ, beterem kol yetzir nivra.
Leʻet naʻasah vehetztzo kol, azay melch shemo nikra.
Veʻaharey kihlot hakol, levado yimloḥ norah.
Vehu hayah vehu hoveh, vehu yihyeh betifarah.
Vehu eḥad veʻeyn sheni, lehamshil lo leḥaḥbirah.
Beli reshit beli taḥlit, velo haʻoz vehamisrah.
Vehu eli veḥay goʻalı, vetzur ḥevli beʻet tzarah.
Vehu nisi umanos li, menat kosi beyom ekra.
Beyado askid ruḥi, beʻet ishan veʻaʻirah.
Veʻim ruḥi geviyati, adonay li velo ira.

133 / CONCLUDING SONGS
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.
Yigdal elohim ḥay veyishtabaḥ, nmntza ve'eyn et el metzi'uto.
Eḥad ve'eyn yahid keyiḥudo, nelam vegam eyn sof le'aḥduto.
Eyn lo demut haguf ve’eyno guf, lo na’aroḥ elav kedushato.
Kadmon leḥol davar asher nivra, rishon ve’eyn reyshit
lereyshito.
Hino adon olam veḥol notzar, yoreh gedulato umalḥuto.
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.

135 / CONCLUDING SONGS
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!

MA’ARIV / 136
Lo kam beyisra’el kemosheh od, navi umabit et temunato.
Torat emet natan le’amo el, al yad nevi’o ne’eman beyto.
Lo yahalif 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 berow ḥasdo, baruḥ adey ad shem tehilato.

137 / CONCLUDING SONGS
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שחרית

139 / SHAḤARIT
BIRHOT HASHAHAHR / 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.
Mah tovu ohaleha ya’akov mishkenoteha yisra’el. Va’ani berov hasdeha avo veyteha esha’taveh el heyal kodsheha beyirateha. Adonay ahavi mi’on beyteha umkom mishkan kevodeha. Va’ani esha’taveh ve’ehra’ah evre’ah lifney adonay osi va’ani tefillati 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, illuminates 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)

זאא עלמתי / 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.

141 / MAH TOVU
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 unfailing 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 HASHAHAR/MORNING BLESSINGS / 142
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.

Baruḥ atah adonay eloheynu meleḥ ha'olam
asher kideshanu bemitzvotav
vetzivanu ḥiritatfe batzitzit.

Many contemporary Jews are reciting berakhot/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 berakhot. This can be done by selecting one phrase from each group to form the introductory clause.

I  Baruḥ atah adonay  בָּרוּךְ אֵת אֵלָה יְיָ Hannah
  Beruḥah at yah  בָּרוּךְ אֵת יֵהוָה
  Nevareḥ et  נֵבְרָךְ אֵת
  Blessed are you Adonay
  Blessed are you Yah
  Let us bless

II  eloheynu  אלהינו
  hasheḥinah  השכינה
  eyn halhayim  עֵין חָיָיָם
  our God
  Sheḥinah
  Source of Life

III  meleḥ ha'olam  המלך בֵּית עֶדֶם
  ḥey ha’olamim  חי בֵּית עֶדֶם
  ruḥ ha’olam  רוח בֵּית עֶדֶם
  Sovereign of all worlds
  Life of all the worlds
  Spirit of the world

143 / ATIFAT TALLIT/DONNING THE TALLIT
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.

(Psalms 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 kanfoʃ / four corners, underneath their outer clothes. In the biblical commandment the fringe was a color called ʳᵉ₂̀₂ / ʃeʃeleʃ, 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 reinstated the inclusion of blue in the fringe. Today in Reconstructionist congregations, women are encouraged to wear tallitot as well. D.A.T.

BIRḤOT HASHAḤAR/MORNING BLESSINGS / 144
לְמָה יָשִׁיר מְשַׁחַד אֲלֹהִים בֵּיהָנָן אֲרֵם בֶּצַּל נְפָשׁוֹת יָמִין:
יְרוּם מַלְסָחוּ הַיָּמִים אֲנָלָיוֹ הַשָּׁמָּאיִים.
כִּי סְחיָמַת מַלְסָחֵי הַיָּמִם נָאוֹרָה גָּדוֹלת.
מְשַׁחַד מַלְסָחוּ הַיָּמִים אֲנָלָיוֹ הַשָּׁמָּאיִים.

/ 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.

145 / ATIFAT TALLIT/DONNING THE TALLIT
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
סֶפֶרְךָ שֶׁהָר

One of the following introductory poems may be added here.

I

שָׁמַר אֲבָכָשָׂה צֶרֶךְ וּמַשָּׂפֵי
אַעֲרָה לְפָלוֹת שֶׁהָרְךָ וּגְזָרָה
לָשהַם בְּרָוָתָהּ אָעֵמָל אוֹבְּחָלָה
כָּיָה הַטַּחַת הָלְכוֹת לָכֶם:

מֶהָרָה אֶשְׁר יִבָּךְ הָלְכוֹת הָלְכֵּה
לֵעָשַׁת שֵׁמוֹנָה הָרְךָ נַחֲוָה קרֶבֶנֶה
הַוָּה לִזָּה הָרְךָ נַמְּרָה אָלַךְ לָלְכִּים
אֶרֶךְ בָּשָׁדְּהַה נָשְׁפָּת אַלָּתָה בֵּי:

 rê çok /晨我必求你。The Shaḥarit 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.

147 / SHIREY SHAḤAR/MORNING SONGS
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

כָּלֵב מַעְשֵׂה / 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.

BIRHOT HASHAḤAR/MORNING BLESSINGS / 148
לַבְּנֵי פַּכַּרְדָּה לְאֹמֵהֶם קַסְרָם
בוּכַרְדוֹת אֲרוֹלֹל כַּלְלֵי אֱדֹמֶה
שְׂכֲ♡ לְעֹֽרֵשֶׁת לְאוּדֵל
וֹרְפֵּאוֹת לְעֹֽרֵשֶׁת לְעֹֽרֵשֶׁת
מִלְּחֵי בֹּאָכֶרֶת לְזַבָּת בָּכִּיָּה
וֶֽֽאֶמֹֽֽהֻֽֽרְכָה לְבַתְּשֹׁשֶׁת לְעֹֽרֵשֶׁת
לְאָשָֽֽמְתַּבָּכֶרֶת בָּכָֽֽרִֽי לְבָֽֽנָּבָֽֽה
לְאָשָֽֽֽמְתַּבָּכֶרֶת בָּכָֽֽרִֽי לְעֹֽֽוָֽֽלָמָֽֽי
אָלָֽלֵֽֽה בּוּכַרְדוֹת בְּבִיןְיָה וּחְשֽֽׁכָה
הָפָֽֽצָֽֽכָהָֽו לְאַרְּוַֽֽפְּדָֽה לְבַהֲלָֽמָֽי
לְהַמְאָתַֽיְֽֽהֵמֶֽֽי מְסַֽֽכְּלָֽֽי
הָפָֽֽצָֽֽכָֽהָֽו לְעֹֽֽוָֽֽלָמָֽֽי

149 / SHIREY SHAḤAR/MORNING SONGS
For the sake of the union of the blessed Holy One with the Shechinah, 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 HASHACHAR/MORNING BLESSINGS / 150
לאשה ח uda  קוראים ברייה ונה יессקדנהה
הניב מקובה ומקווה לשבט עלי
מוכחה עשה של
וא𩽾בט לברך זמנה

ובכחה זו אופנה פה:

151 / KAVANAH
BIRHOT HASHAHAR / 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 Hashahar. 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.
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 melekh 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 melekh 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.

153 / BIRḤOT HASHAḤAR/MORNING BLESSINGS
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 bazelem 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.

Birkhot Hashahar/Morning Blessings / 154
Baruḥ atah adonay eloheynu ḥey ha’olamim
hanoten lasēḥvi vinah ĺehavĕhin beyn yom uveyn laylah.

Baruḥ atah adonay eloheynu ḥey ha’olamim
roka ha’aretz al hamayım.

"סֵפִי" / 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. Ṣeḇi is
thus rendered differently from ḡeḇer, rooster, here to capture some of the
ambiguity of the word.

J.R.

155 / BIRHOT HASHAḤAR/MORNING BLESSINGS
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.

וּנַעַד / 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.

BIRHot HASHaHAR/MORNING BLESSINGS / 156
Baruḥ atah adonay eloheynu ħey ha’olamim poke’aḥ ivrim.
Baruḥ atah adonay eloheynu ħey ha’olamim malbish arumim.
Baruḥ atah adonay eloheynu ħey ha’olamim matir asurim.
Baruḥ atah adonay eloheynu ħey ha’olamim zokef kefufim.

157 / BIRḤOT HASHAḤAR/MORNING BLESSINGS
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. המ condi}/ 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.

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BIRḥOT HASHAḤAR/MORNING BLESSINGS / 158

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ברוך אתה יהוה אלוליתני ותעלה
נפשי ומضة בעובר.
ברוך אתה יהוה אלוליתני ותעלה
שעשעת לשל עריך.
ברוך אתה יהוה אלוליתני ותעלה
אומר ישראל וברכה.
ברוך אתה יהוה אלוליתני ותעלה
שועץ ישראל ובברכה.

Baruḥ atah adonay eloheynu ḥey ha’olamim
hameḥin mitzadey ga‘ver.

Baruḥ atah adonay eloheynu ḥey ha’olamim
she’asah li kol tzorki.

Baruḥ atah adonay eloheynu ḥey ha’olamim
ozër yisra‘el bigvurah.

Baruḥ atah adonay eloheynu ḥey ha’olamim
ozër 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 people is unique and precious.

R.A.

BIRHOT HASHAHAR/MORNING BLESSINGS / 160
Baruḥ atah adonay eloheynu ḥey ha’olamim
she’asani betzalmo.

Baruḥ atah adonay eloheynu ḥey ha’olamim
she’asani ben/bat ḥorin.

Baruḥ atah adonay eloheynu ḥey ha’olamim
she’asani yisra’el.

Baruḥ atah adonay eloheynu ḥey 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.

She’asani betzalmo / 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)

161 / BIRHOT HASHAḤAR/MORNING BLESSINGS
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.
163 / **BIRHOT HASHAHAR/MORNING BLESSINGS**

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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.

**BIRHOT HASHAHAR/MORNING BLESSINGS / 164**
Elohay neshamah shenatata bi tehorah hi.

בַּלְיָתִי עָלָיו / 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 אלהית נשמת / My God, the soul, many of the words end with the sound “ah,” spelled “ה.” 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.

165 / BIRHOT HASHAHAR/MORNING BLESSINGS
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 under-
stand 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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**BIRḥOT HASHAḤAR/MORNING BLESSINGS / 166**

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ве"ל יֵאָס שְׁתֵּכִים קַרְיֵי מָלוֹדֶה/מְלֹדֶה אֶלָּי לְפֹיוֹתוֹ יְהוָה אֲלָלֶיהָ
אָהוֹתי אִמָּנָתי רָמֶהּ כָּל הַמִּקְמָשׁוֹת אָרוֹן כָּל הַמִּקְמָשׁוֹת בּוַהֲרָה אֵלָה
יֵהוָה אֵשֶׁר בְּיִדָּה בָּם כָּל הַיָּחָה כָּל בָּשָׁר.

/ 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.

167 / BIRHOT HASHAHAR/MORNING BLESSINGS

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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.

BIRHOT HASHAHER/MORNING BLESSINGS / 168
ברכשת למוד תורח

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.

ברוך א挝ה יי אלהינו מלך הָעָולָם אֶשֶר קָדָשֵׁנוּ בְּמִצְוֹתָיו בְּשֵׁם יְהוָה מֵתוֹדָה

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

למסכֶּמֶת תורֶח / 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.

169 / BIRKAT LIMUD TORAH/TORAH STUDY BLESSING
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 Birḥot 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 "Barūḥ 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.

BIRḤOT HASHAḤAR/MORNING BLESSINGS / 170

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Veha’arev na adonay eloheynu et divrey torateh befsnu uvfi amehe beyt yisra’el venihveh anaknu vetze’etza’eeynu vetze’etza’ey amehe beyt yisra’el kulanu yodey shemeha velomdey torateh lishmah. Baru’ 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 traditions, 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)

171 / BIRKAT LIMUD TORAH/TORAH STUDY BLESSING
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.

BIRHOT HASHAḤAR/MORNING BLESSINGS / 172
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.

173 / KADDISH DERABANAN

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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Eleha adonay ekra ve’el adonay et-ḥanan.
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
PESEKEY 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'amah. 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'amah 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.

PESEKEY DEZIMRAH/VERSES OF PRAISE / 176
For an alternative Pesukei Dezimrah, see Perek Shirah, page 705. For additional readings, see pages 739-766.

Baruḥ she'amár vchayah ha'olam.  Baruḥ hu.
Baruḥ oseh vreyshit.  Baruḥ shemo.
Baruḥ omer v'e'osch.  Baruḥ hu.
Baruḥ gozer umkayem.  Baruḥ shemo.
Baruḥ meraḥem al ha'aretz.  Baruḥ 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

177 / BARUḤ SHE'AMAR
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'amor 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'amor translates it: “A baruh (blessing) that is said and creates a world—that’s a baruh!” A.G.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 178
Baruḥ meraḥem al haberiyyot.
Baruḥ meshalem saḥar tov lire'av.
Baruḥ ma'avor afelah ulmevi orah.
Baruḥ ḫay la'ad vekayam lanetzahā
Baruḥ podeh umatzil.

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.

179 / BARUḤ SHE'AMAR
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

DERASH: Rabbi Simlay said: “A person should arrange praise of the Holy One and then pray” (Talmud Beraḥot 32a). Pesukey Dezimrah is a preparation. It helps our transition into prayer.

L.W.K. (ADAPTED)

181 / BARUḤ SHE’AMAR
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.

1 Chronicles 16:8-12, 23-26
183 / I CHRONICLES
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.

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הם אозвращים כבוד אל / 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.

הם / 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
לִכְנֵפָתָה מַחֲמָרֵלָד:
שֵׁלֵשְׁפִּים בֶּפֶרֶסֶם בֶּפֶרֶסֶם בָּמֶשָּׁה בֵּנֵי מְגִירֵי קְרֵרֵי
יָזִּיו לִבּי יְזַלָּח אֲבוֹתוֹ לִבְבַלָּח לֱעַלָּחַת מְהֹלָחַת:
אֶזְרִי אַזְרִי דָּבַרִי יְפִּיא הֵשֵׁכֶת קְלֵם:
בֶּכְלַי לַחָרִים לֶא עָמְדֵה וְבֶכְלַי לֶא עָמְדֵה מִלֶּכֶת לְכִפֶּשׁ סְכָלֵל בְּהָא:
וְהָאָה קְפָטִית לֶא מַחְקַוףִּית לֶא מַחְקַוףִּית וַעֲפֵר דָּבָרֵי קְרֵרֵי:
מְקַשֵּׁפָתָה הַשֶּׁלֶשֶׁת מְבָאֵה וְמְקַשֵּׁפָתָה בֶּפֶרֶסֶם וּלְכִפֶּשֶׁת בְּהָא.

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 annihilates us as physical beings, and the Moral Law that raises us to infinite dignity as intelligent agents.

IMMANUEL KANT

185 / PSALM 19
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.

Psalm 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.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 186
Torat adonay temimah meshivat na'mesh
edut adonay ne'emana mahkimat peti.
Pikudey adonay yesharim mesameh'ey lev
mitzvat adonay barah me'irat eynayim.
Yirat adonay tehora'ah omedet la'ad
mishpetey adonay emet tzadeku yahdv.

מְפֶשַׁת רָע / 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.

אִי אָיִם / 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.

187 / PSALM 19
A psalm of David, when he changed his appearance feigning madness before the Philistine king Avimeleḥ, 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.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 188
Mi ha'ish hehafezt hayim ohev yamim lirot tov.
Netzor leshonela mera usstateha 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, 'טתי רותי ותעה ' Tasting 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).

NOTE. “He” has been used in the translation of several verses in this psalm because they refer specifically to King David.

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.
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.

191 / PSALM 34
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.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 192
193 / PSALM 90

NOTE. Psalm 90. תפילה למשה א FileReader / 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. תפילה למשה א FileReader / 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
195 / PSALM 90
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.
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.

197 / PSALM 91
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.

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NOTE. To achieve gender balance, the translator has exercised poetic license in choosing pronouns here.  

D.A.T.

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PESUKEY DEZIMRAH/VERSES OF PRAISE / 198
Ore'h yamim asbi'chu ve'archu 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 *Elion*, 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 noontday, 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.

PESUKEY DEZIMRAH/PSALMS OF PRAISE / 200
Hodu ladonay ki tov
Hodu leyohey ha'elohim
Hodu la'adoney ha'adonim
Le'osey nifla'ot gedolot levado
Le'osey hashamayim bitvunah
Leroka ha'aretz al hamayim
Le'osey orim gedolim
Et hashemesh lememshelet bayom
Et hayare'ah ve'ho'havim lememshelet balaylah

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. הודו לך ידו וודלו בהלים / 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.

201 / PSALM 136
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)
שבלשלננו זפר לנו
כי לשלמים חסד;
ניפרנגו משていない
כי לשלמים חסד;
נתם לשלמים בשר
וורדו לשלמים חסד;
Shebeshiflenu zaḥar lanu
Ki le’olam ḥasdo
Vayisfrekenu mitzareynu
Ki le’olam ḥasdo
Noten leḥem leḥol basar
Ki le’olam ḥasdo
Hodu le’el hashamayim
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.
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.

205 / PSALM 33
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
בophage צב את אבניי האלוהים
ברぬ אתبقי בestureי:
והודו אל כל קינמה
ואל חייל ואל כל כלשהי:
שጔ בtoLowerCase
לכון פלגי
ולשון פלגה
ש螺 פלגה
פי כל פלגה
והיותם יוהו עליינו

207 / PSALM 33
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.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 208
Mizmor shir leym hashabbat.
Tov lehodot ladonay ulzamer leshime ha elyon.
Lehagid baboker hasdeh ve emunateh baleylot.
Aley asor va’aley navel aley higayon behinor.

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 leym 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.  

209 / PSALM 92
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.

Psalm 92
Tzadik katamar yifraḥ, ke’erez balvanon yisgeh.
Shetulim beveyt adonay, behatzrot eloheynu yafrihu.
Od yenuvon besevyah, deshenim vera’ananim yihyu.
Lehagid ki yashar adonay, tzuri velo avlatah bo.

COMMENTARY. זָדִיק קָטָמָר יִפְרָח / 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.

211 / PSALM 92
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.
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.

213 / PSALM 93
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,
not 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
Esa cynay 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 יְשֵׁם / 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.
Sha’alu shelom yerushalayim yishlayu ohavayih.
Yehi shalom beheyleh shalvah be’armonotayih.
Lema’an abay 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. / 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 דר‎ 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
DERASH. / על תהלים / 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 דוע or od, on something worthy about yourself, a virtue, a talent, a personal quality perhaps overlooked or unappreciated. Concentrate even a little on this דוע or 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 דוע or od, recognized, will help you sing God’s praises, and that your life itself will utter a hymn of praise to God.

E.G.

219 / PSALM 146

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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

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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.

221 / PSALM 146
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
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.

223 / PSALM 147
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!

Psalm 147

PESUKEY DEZIMRAH/VERSES OF PRAISE / 224
147

In order to view this proof accurately, the Overprint Preview Option must be set to Always in Acrobat Professional or Adobe Reader. Please contact your Customer Service Representative if you have questions about finding this option.
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.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 226
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.

227 / PSALM 148
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!

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Psalm 148

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PESUKEY DEZIMRAH/VERSES OF PRAISE / 228

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*יינק פֶּרֶס לעזא
ההלל שבליליה
ליבי יבריא עס קרבא

229 / PSALM 148
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 vari-
ety of musical settings. The repetition also emphasizes the psalm’s essential
message.

D.A.T.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 230
Halleluia halelu el bekodsho. Haleluhu birki’a uzo.
Haleluhu vigvurotav. Haleluhu kerov gudlo.
Haleluhu beteka shofar.
Haleluhu benevel vehinor.
Haleluhu betof umahol.
Haleluhu beminim ve’ugav.
Haleluhu betziltzeley shama.
Haleluhu betziltzeley teru’ah.
Kol ha’heshamah tehalel yah. Halleluiah.

כְּשֶׁיָהוּ לְעֵלָהְּ לְעֵלָהְּ אָמֶן אָמֶן: כְּשֶׁיָהוּ לְעֵלָהְּ לְעֵלָהְּ אָמֶן אָמֶן.

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INTERPRETIVE NISHMAT KOL ḤAY

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

233 / NISHMAT KOL ḤAY
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'amor (page 177). Thus, the entire collection beginning with Baruh She'amor and ending before the Kaddish (which separates Pesukey Dezimrah from Sha'arit) 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
Nishmat kol ḥay tevareḥ et shimeḥa adonay eloheynu.

DERASH. Neḥesh, 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.

נשמת כל חי/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.

235 / NISHMAT KOL ḤAY
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.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 236
KAVANAH. / Who wakes 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.

237 / NISHMAT KOL ḤAY

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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
וליאכש נשיאת ידית אכלתנה קדמה אלבדנה נכסה בכרית ובסמה אתמה שמכה בפינה לבוש הערש
סמק בשינה חן יוהי וברכבת ישבה וכרפה וירוממה ופרי“If a vine is planted in the vineyard, it will flourish and yield its fruit.”
וירכיזו עמלילו גאיהני שמכה מכלנה: כי כוליה קב אלוהי דקלים
לפי השבע בברכה קב תערכו כליהם לע憷ת הכללות
וכללברבוד יראה בברך דקלות ימיו לכל חכם שנותנו.
בלי עצבתיי האמירה הוא כי כל מצל ציון בשכפרון ערי
ואוצר ומאל: לפי ציון אמה תשמע צעקה לכל הקסבי
בזועסוע: כי י começתיי ואמי ישחררתיו כי יכירלו הנני הגדר
הנברג הרוגא לא צליון כי فإن שמים לא.

כלי היצאים האמירה / 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.

239 / NISHMAT KOL ḤAY
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 יִזַּח / 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 יִזַּח / 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
On Festivals the nusah shifts here. In some congregations the ḥazan or a second sheliah tzibur/prayer leader begins here.

באל כלשון爵עך י אמנון עבלר שפם תבואר בָּּרך וַּסְּרָה
בונראלאךセンך הָּלָךְ הַשְּׁבִיב אַל כְּמָא לָךְ בָּנָא

On Shabbat in some congregations the ḥazan or a second sheliah tzibur/prayer leader begins here.

שֶׁהַכְּלָּךְ דֶּרֶךְ יִקְוֹרֶשׁ שְׁמֵה:  

deachon דֶּרֶךְ יִדְּרִיחְשׁוֹ שְׁמוֹד הַלָּךְ:  

דיִּרְכְּוֹתֵךְ שְׁמוֹד
בַּרְכָּךְ שְׁמוֹד הַלָּךְ
בַּרְכָּךְ שְׁמוֹד הַלָּךְ
בַּרְכָּךְ שְׁמוֹד הַלָּךְ
בַּרְכָּךְ שְׁמוֹד הַלָּךְ

Bareḥi nafshi et adonay veḥol keravay et shem kodsho.  
Ha’el beta’atzumot uzeха hagadol bihyod shemехa  
hagibor lanetzah vehanora benoroteха  
hameleḥ hayoshev al kisey ram venisa.  
Shohen ad marom vekadosh shemo.  
Veḥaturv: Ranenu tzadikim badonay laysharim navah tehilah.  
Befi yesharim titromam  
udvivrey tzadikim titbaraḥ.  
uvilshon ḥasidim titkadosh  
vukerev kedoshim tit-halal

241 / SHOHEN AD
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!

החיים / 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.

PESUKEY DEZIMRAH/VERSES OF PRAISE / 242
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” (mashiach) 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.

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.
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)

HATZI KADDISH/ 244
חציו קדיש

יחד עם אחר ברKrist נשים בכל ושמו קרירות וקדיות
כל אחד מקימם ביו מרכז ומברק והם מכל מקרא יברקל
соединים את שמה: שמח.
והנה שמה רבים בנחלים זמנים.

(On Shabbat Shuvah add: בַּלִּכְלָא לָלִכְלָא) מַעְלָה מַעְלָה יַעֲשַׁרְוָה יַעֲשַׁרְוָה יַעֲשַׁרְוָה יַעֲשַׁר
 השלמה ונעמה מדימה בכול ושמו: שמח.

Reader: Yitgadal veyitkodash shemey raba
be’alma di vera bërutey veyamlih malhutey
be’hayeyennon uyomneynon uvhayey deh’ol beyt yisra’el
ba’agala uvizman kariv ve’imru amen.

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

Reader: Yitbarah veyishtaba’ha veyitpa’ar veyitromam ve’yitnashey veyit-hadar veyitaleh veyit-halal shemey dekudsha berih hu
le’ela (On Shabbat Shuvah add: le’ela) min kol birhata venishrata
tushb’hata venesh’emata da’amiran be’alma ve’imru amen.

245 / ḤATZI KADDISH
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. 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. Barechu calls the congregation together for formal worship. The sections that precede it in the morning service, Birchat Hashamir and Pesukey 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 Barechu 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
When a minyan is present, the Barehу 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.

ברכה את יוהו המופרד:
ברוך יוהו המופרד ל蕞לוים ופיי:

Barehу et adonay hamvoraх.
Baruh adonay hamvoraх le’olam va’ed.

On Festivals that fall on weekdays, continue on page 263.

Many contemporary Jews are reciting berahот/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 berahот. This can be done by selecting one phrase from each group to form the introductory clause.

I  Baruh atah adonay ḥomeh יוהוה
    Beruḥaḥ at yah ḥomeh יוהוה
    Nevereh et ḥomeh יוהוה
II  eloheynu י琨יה
    hashe’inah י琨יה
    eyn haḥayim י琨יה
III  meleh ha’olam ל蕞לוים
    hey ha’olamim ל蕞לוים
    ruah ha’olam ל蕞לוים

247 / BAREHУ
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.
The image shows a page from a book. The text is in both Hebrew and English. The Hebrew text appears to be a quote or a passage from a religious work. The English translation suggests a passage discussing the opening of the gateways of the East and the role of light and God in the process. The English text includes a quote by Rabbi Bunam about the Holy One creating the world in a state of beginning and the continuous nature of the universe. The text also mentions the return to primeval chaos.

249 / YOTZER/GOD IN NATURE

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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 המושית / 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.

SHAḤARIT: SHEMA AND ITS BLESSINGS / 250
The words יָהֵי עולם будו / lehayy a'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 Creation is the basis upon which all our increasing knowledge rests. This section 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.

251 / YOTZER/GOD IN NATURE
An essence reigns supreme above all created beings,
Blessed one, whom everyone with breath of life must bless,
Great one, whose abundant goodness fills the world,
Discerning one, whose knowledge fills all space and emptiness.

How proudly does God shine above the holy beings!
O, beautiful in glory! O, chariot divine!
Zealous in your merit, your justice fills the throne,
Heaven's love and tender care the glory ever shines.
The lights our God created are filled with every good,
You, O God, have fashioned them with knowledge and with care,
Kindling amid their heart your awesome might and power,
Leaving them to govern night and day forevermore.
Magnificent your brightness, your beams so radiant,
Now all is luminescent, all space they now do fill.

SHAḤARIT: SHEMA AND ITS BLESSINGS / 252
_continue with El Adon (below) or Ha'aderet Veha'emanah (page 257).
Transliteration can be found on page 255.

253 / YOTZER: EL ADON
So joyous in emergence, so happy in return,
Obedient in dread of their creator’s awesome will.
Pride and glory they proclaim befitting of God’s name,
Circling in joyous dance, proclaiming divine rule:
Call, O God, upon the sun, enable it to shine!
Reach your gaze unto the moon, reshape that comely jewel!
Showing praise to God, the heavens’ hosts now sing,
The holy angels thronging ’round, how beautiful they ring!

Continue on page 260.

COMMENTARY. “An essence...Blessed one...Great one...” This hymn is an alphabetical acrostic, written by one of the Merkavah (“Chariot”) mystics of the early post-talmudic era. The translation recreates the acrostic pattern according to the Hebrew, rather than the English alphabet. This hymn, like much of the Creation section of the service, draws upon the prophetic visions of Ezekiel 1-2 and Isaiah 6. 

J.R.

SHAHARIT: SHEMA AND ITS BLESSINGS / 254
El adon al kol hama'asim  Baruḥ umvoraḥ befi kol neshamah.
Godlo vetuvo maley olam  da'at utvunah sovevim oto.
Hamitga'eh al ḥayot hakodesh  venedhar ḥeḥavod al hamerkavah.
Zeḥut umishor lifney ḥiso  ḥesed veraḥamim lifney ḥevodo.
Tovim me'orot shebara eloheynu  yetzaram beda'at bevinah uvhaskel.
Ko'ah ugvurah natan bahem  lihyot moshlim bekerev tevel.
Mele'îm ziv umfikim nogah  na'eh zivam behol ha'olam.
Semeḥim betzeytam vesasim bevo'am  osim be'eymah retzon konam.
Pe'er veḥavod notnim lishmo  tzolahah verinah lezeheh malhuto.
Kara lashemesh vayizrah or  ra'ah vehitkin tzurat halevanah.
Shevaḥ notnim lo kol tzeva marom Tiferet ugdulah seraḥim ve'ofoanim 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.

255 / YOTZER: EL ADON

In order to view this proof accurately, the Overprint Preview Option must be set to Always in Acrobat Professional or Adobe Reader. Please contact your Customer Service Representative if you have questions about finding this option.
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
Ha'aderet veha'eminah
Habina'ah vehabera'ah
Haga'ahav vehagedulah
Hade'ah vehadibur
Hahod veehadar
Haava'ad vehavatikut
Hazho'h vehazohar
Ha'hayil veehahosen
Hate'hes veehatohar
Haihitud veehayirah

le'hay olamim
le'hay olamim
le'hay olamim
le'hay olamim
le'hay olamim
le'hay olamim
le'hay olamim
le'hay olamim
le'hay olamim
le'hay 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.

257 / YOTZER: HA'ADERET VEHA'EMUNAH
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.

Continue on page 260.
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**Haketer vehakavad**

**Halekah vehalibuv**

**Hameluha vehamemshalah**

**Hanoy vehanetzah**

**Hasiguwi vehasegev**

**Ha’oz veha’anavah**

**Hapedut vehape’er**

**Hatzevi vehatzedek**

**Hakeri’ah vehakedushah**

**Haron veharoememot**

**Hashir veshashevaḥ**

**Hatehilah vehatifferet**

*Continued on page 261.*

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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!

Continue on page 264.
לאל אשר שב בהיל aşağıdפשים בים השפירים הtraî�ו ושב
עליו כבורה: שהראש העשה ליום המנהות עוגב קריא ליום השבת
וה שב שמות השבורי שמכ申し込み בים שבת ולא ממילאצאתי הגדול השבורי
משבח אומר מנומד שיר ליום השבת מחובר לדמות לדמות לירה: הפרדה
יפאריע וברך לאל כיילאצורי שב וברך וברך והנה לאל פלא
גזר על המנהיג מנהיג לעמה ישראל פסחא ביוו קשת פלח
שמיה יזרו אלהים יזרו רכיבי מפלגנ דרבון יזרו פסחא פלא
ועלי א/inetים משמע: התברך ומושגנו על-שם מק الأيام
יפלט מאייר או שם ישיבא פייריה פלא

Continue on page 265.

261 / YOTZER/GOD IN NATURE

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set to Always in Acrobat Professional or Adobe Reader. Please contact your
Customer Service Representative if you have questions about finding this option.
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!

SHAḤARIT: SHEMA AND ITS BLESSINGS / 262
On Festivals occurring on weekdays:

פִּסְחָה שְׁלֹשָּׁה הַינָּשִׁים בַּאֲרָבּוֹת מוֹסָרִים חֲמוֹרָה מַחְמִירָה לַאֲרוֹן. הַיּוֹם מֵעַתָּה וָמִּשְׁבַּחְתָּן חֲמוֹרָה אֶלָּה לְעָלָם.

הַיּוֹם הַמְּכֻסָּה קְרֵיָה בַּאֲרָבּוֹת. חֲמוֹרָה מַחְמִירָה לַאֲרוֹן. הַיּוֹם מֵעַתָּה וָמִּשְׁבַּחְתָּן חֲמוֹרָה אֶלָּה לְעָלָם.

וְהִרְאוּ אֲרָבּוֹתָן שָׁלוֹשָּׁה הַינָּשִׁים בַּאֲרָבּוֹת מוֹסָרִים חֲמוֹרָה מַחְמִירָה לְעָלָם.

On Festivals occurring on weekdays:

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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

263 / YOTZER/GOD IN NATURE

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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.

SHAḤARIT: SHEMA AND ITS BLESSINGS / 264
On both Shabbat and festivals continue here.

חַטּוֹבָה זַלּוֹנָה מְלוֹפָה וּנְאָרָו מַדוְּרָא קְרוּסָא יִשְׁתֵּפוּ שְׁמָה לִי
מְלוֹפָה יִזֶּרֶךָ נַשְׁתִּית הָאָשֶׁר נַשָּׁתִיךָ כָּלַש עָמִידָה בֵּרֵךְ עָלָה
נַפְּשָׁתָיו נֹכֶרֶךְ עַדָּךְ בְּכֵרָךְ אלהים הַיָּמָה עָלָה כָּלַש
אַהֲרֹנָה כֵּלָשׁ בְּרָזִים כָּלַשׁ בְּרָזִים עָלָה כָּלַשׁ בָּאָמָה בְּכֵרָךְ רָצָא
שָׁוֵה כָּלַשׁ פֹּתִחָהּ הָטָּרִים בָּקִּישׁוֹּתָהּ בְּכֵרָךְ בֵּשַׁהֲרָהּ בְּכֵרָךְ בְּכֵרָךְ
כְּבֵרָךְ נַפְּשָׁתוֹ יִשְׁתִּפוּ יִשְׁתִּיפוּ נַפְּשָׁתוֹ יִשְׁתִּיפוּ נַפְּשָׁתוֹ יִשְׁתִּיפוּ

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 Difyeshivah, 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.

מלת פלTEE החזון נבון 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.

SHAHRIT: SHEMA AND ITS BLESSINGS / 266
Kadosh kadosh kadosh adonay tzeva’ot melo hol ha’aretz kevodo.

Baruh kevod adonay memeikomo.

\[\text{and lovingly they give to one another the permission. Here}\
\text{our text follows the Sephardic version by adding the word}\
\text{be’ahavah (in love). It is only in our love for one another that we are truly capable of}\
\text{granting to each other “permission” to pray. A community of Jews who}\
\text{stand together in real prayer must be one where each individual is known}\
\text{and cared for as a person. Only when such love exists among us are we a}\
\text{community whose members can truly “grant permission” to one another}\
\text{to seek or to sanctify God.}
\]

\[\text{A.G.}\]

\[\text{267 / YOTZER/KEDUSHAH DIYESHIVAH}\]
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.

SHAHARIT: SHEMA AND ITS BLESSINGS / 268
Or ḥadash al tziyon taʾir venizkeh ḥulanu bimherah leʾoro.
Baruḥ atah adonay yotzer hameʾorot.

לישם...מסרי

The...everlasting (Psalm 136:7).

269 / YOTZER/GOD IN NATURE
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 RABAḤ

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)

271 / INTERPRETIVE VERSIONS
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.

---

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.

/ המלומס 희히 / 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.

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SHAḤARIT: SHEMA AND ITS BLESSINGS / 272
Ahavah Rabah

Ahavah Rabah, אַהֲבָה רָבָּה, is a section of the Talmud that focuses on the concept of love. In Jewish thought, love (ahavah) is considered different from the other cardinal virtues because it is self-centered and egoistic. Ahavah Rabah discusses various aspects of love, including its nature, sources, and consequences.

Ahavah Rabah ahavtanu adonay eloheynu ħemlah gedolah viterah ḥamalta aleynu. Avinu malkenu ba’avur avoteynu ve’imoteynu shebateh vela ṣeḥa vatelemdem ħukey hayim ken tehonenu utelemdenu. Avinu ha’av harahaman hamrahem rahem aleynu veten belibenu lehavin ulhaskil lishmo’a lilmad ulelamad lishmor ve’la’asot ulkayem et kol divrey talmud torateha 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.

הָרָהָמָן הַמָּרְאֵה/ להָרָהָמָן הַמָּרְאֵה/ rahem/mah rahem/ loving...caring...be merciful. These three consecutive words are based on the same root רום, which is related to the Hebrew word rehem womb.

J.K.

273 / AHAVAH RABAH/LOVE AND TORAH

In order to view this proof accurately, the Overprint Preview Option must be set to Always in Acrobat Professional or Adobe Reader. Please contact your Customer Service Representative if you have questions about finding this option.
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.

SHAḤARIT: SHEMA AND ITS BLESSINGS / 274

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.
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.

/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.

SHAḤARIT: SHEMA AND ITS BLESSINGS / 276
Shema yisra’el adonay eloheynu adonay chad.
Baruḥ shem kevod malḥuto le’olam va’ed.

Ve’ahavta et adonay elohecha
beḥol levavecha uvḥol nafshecha uvḥol me’odecha.
Vehayu hatevarim ha’eleş asher anoḥi metzavecha hayom al levavecha,
Veshinantam levanecha vedibarta bam
beshitecha beveytecha uvlehteha vaderch uvshoḥbeha
uvkumecha.
Ukhartam le’ot al yadecha vehayu letotafot beyn eynecha.
Uḥtavtam al mezuzot beytecha uvisharecha.

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.

יִֽשְׂרָאֵלָה / 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.

שמא... גֶּזֶרֶתָם / 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.

**SHAḤARIT: SHEMA AND ITS BLESSINGS / 278**
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

יהוה אֲשֶׁר שפֹעָלָם אֶלֶגֵּל, יְתֵרָה אֲלֵיהַ אֱלֹהֵינוּ יְהוָה, צְדֵי יְהוָה שָׁם אֲדֹנֵי אָדָם שֶׁחָפָצָה אֱלֹהֵינוּ שָׁם אֲדֹנֵי.

And the earth is the Lord's, and the fullness thereof, the world, and they that dwell therein.

To him shall all the ends of the earth remember and serve the Lord.

בְּכָלָה בֵּית יְהוָה אֲדֹנֵי: בֵּין שָׁם הַאֱלֹהִים יְהוָה, בֵּין שָׁם הַאֱלֹהִים יְהוָה.

And all the earth shall worship before the Lord, all the nations shall serve him.

And they shall be brought to the place that I have chosen to make my name dwell there, even to Jerusalem.

COMMENTS. 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)

279/ SHEMA
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.
לא נสบายו לכב בלא שישעמ בברחת והשפתניה שלאלים אומרים
עבדרים: הfrared לוח טון כי אבד יבר חאור לא טאני כי
על-נקביה נהר עפר עמרת פֶּרֶץ לוב אשם לסייעת
مدير כי הkke סיס את-השם וסראים הкажים והסנה נקחי
לפיינר ספרה יכללח יברים בשים למש לוחי אום והרבע.

Continue with ranim, 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.

SHAḤARIT: SHEMA AND ITS BLESSINGS / 282
BIBLICAL SELECTION II

How shall we shepherds allen, the voice of the shepherd shall be heard
among the tents of Jacob, and his glory shall be shown in all the
lands.

The overseer of the house shall be a porter: and he shall be with
him that he appointeth in the city, and they shall keep the
house of the watchman.

The porter shall stand at his post, and shall not remove from the
place of his post, but shall stay in the same place.

He that soweth sparingly shall reap also sparingly; and he that
saith he hath abundance shall be poor.

Moreover I heard a great noise; and behold a忙碌 of many as
the noise of horses, and a mighty noise of chariots, and of a
great company.

The shepherds were fain to come, and the shepherds changed
their garments.

The watchman said, I hear footsteps in the city, and people go
in and go out by the gates.

They that are proficient in business are wise; and the prudent
understands knowledge: but the foolish receive instruction in vain.

And these are the words of the one who speaketh, saying,
Hear ye in the morning, and thou shalt be strong; and thou
wert weak, but now hear me, and thou shalt be strengthened.

And when the watchman saith, The fire approacheth the city, then
everyone shall say, Be ready to protect itself.

ABRIDGED BIBLE

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 environ-
ment, 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.

283 / SHEMA
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.

לאומית תורן / 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 tzitzitot 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.

SHAḤARIT: SHEMA AND ITS BLESSINGS / 284
EMET VEHAYATZIV / 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.

SHAHRIT: SHEMA AND ITS BLESSINGS / 286
The traditional Ge’ulah is found on this page; an interpretive version can be found on page 76.

אמامت רְצִיב

אמר: אֲנֹוכָה יְהֹוָה אֲנֹוכָה יְהֹוָה אֲנֹוכָה יְהֹוָה

עֹלֵי הָאָדָמֹת וּעָלָיוֹת הָאָדָמֹת מִכֶּלֶל מִכֶּלֶל מִכֶּלֶל

זֶה אֲנֹוכָה יְהֹוָה אֲנֹוכָה יְהֹוָה אֲנֹוכָה יְהֹוָה

דֶרֶש. Emet Veyatziv is an affirmation of the Shema. We join the last words of the Shema to אמן as a statement of our ongoing commitment to their truth. Both אמן/truth and אמן/Amen are derived from a root meaning “strong” or “firm”. It has also been noted that the three letters of אמן span the Hebrew alphabet; they are its beginning, middle, and end. In contrast, the letters of אشرف/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.

287 / EMET VEYATZIV/REDEMPTION
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.
COMMENTARY. The sequence of this part of the service moves from Creation (Yetzer) 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 Ḥamūḥah.

D.B.

SHAḤARIT: SHEMA AND ITS BLESSINGS / 290
Mosheh umirtiam uvney yisra’el leha anu shirah besim’ah rabah ve’ameru ḥulam.
Mi ḥamohah ba’elim adonay. Mi kamoḥah nedar bakodesh nora tehilot osey feleh.
Shirah ḥadasah shibehu ge’ulim leshime’ah al sefat hayam.
Yaḥad kulam hodu yehimlihu ve’ameru.
Adonay yimloḥ le’olam va’ed.
Tzur yisra’el kumah be’ezrat yisra’el. Ufdey ḥinume’ah yehudah veyisrael. Go’aleynu adonay tzeva’ot shemo kedosh yisra’el.
Baruḥ 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, Naḥshon 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 ḥom’ah / arise. We cannot ask God to rise up to help Israel unless we have done so ourselves.

E.M.

291 / EMET VYATZIV/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 Pritz 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 Plaskin Trostch

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.

SHABBAT SHAHARIT / 294
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.

Baruh atah adonay eloheynu veyloheyn avoteynu ve'imoteynu
elohey avraham
elohey sarah
elohey yitzhak
elohey rivkah
celohey yaakov
elohey rahel
veyloheyn 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.

רואַדְוָה / Open...praise (Psalm 51:17).

295 / SHABBAT AMIDAH
great, heroic, awesome God, supreme divinity,
impacting 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.

/ mindset: mindful of the loyalty of Israel's ancestors. The
Hebrew phrase can also be translated, "who remembers the love of par-
ents." 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

SHABBAT SHAHARIT / 296
Ha’el hagadol hagibor vehanora el elyon gomel ḥasadim tovim vekeynok hakol vezolah ḥadsey avot ve’imot u’mor ve’ulah livney veneyhem lema’an shemo be’ahavah.

(Zohrenu lehayim meleḥ ḥafetz bahayim vehortanu besefer haḥayim lema’aneka elohim hayim.)

Meleḥ ozer umoshi’a umagen. Baruḥ atah adonay magen avraham ve’ezrat sarah.

COMMENTARY. This version of the first berahah in the Amidah includes the matriarch’s 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.

297 / SHABBAT AMIDAH
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 Shuah 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.

SHABBAT SHAHARIT / 298
במידת

אתה גבר איך תלך איךဘ

In summer:
Morid נאלה.

In winter:
ל الأجنبים נאלה מתקדמת.

Atah gibor le’olam adonay rav lehoshi’a.
In summer: Morid hatal.
In winter: Mashiv haru’ah umorid hagashem.
Me’al kol hayat beheved mehayey kol hayat berahamim rabim someh noflim verofei holim umatir asurim umkayem emunato lisheney afar. Mi ha’moha ba’al gevurot umi domeh lah melah memit umhaye uhatzmi’ah yeshu’ah.

On Shabbat Shuvah add:
(מי כלvoie אב הרהמים זוכר צארתי לווסיכים)

באנך אתה להкладыва כל חי: בהברך אתה בברוך הה’ כל חי.

(Mi ha’moha av harahamim zoheh yetzurav lehayim berahamim.)
Vene’eman atah lehayaot kol hayat. Baruh atah adonay mehayey kol hayat.

When chanting aloud in a minyan, continue with the kedushah, page 303.

299 / SHABBAT AMIDAH
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.
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.

וַיְהִי הַגּוֹיִם / And...glory! (Isaiah 6:3).
נִירֵדִים / Blessed...dwell! (Ezekiel 3:12).

SHABBAT SHAHARIT / 302
The following is chanted when the Amidah is recited aloud.

The following is chanted when the Amidah is recited aloud.

Nekadesh et shimeḥa ba'olam keshem
shemakdishim oto bishmey marom
kakatuv al yad nevi'eha vekara zeh el zeh ve'amar:
Kadosh kadosh kadosh adonay tzva'ot
melo ḥol ha'aretz kevodo.
Az bekol ra'ash gadol adir vеḥazak
mashmi'im kol mitnasim le'umot
serafim le'umatam baruḥ yomeru:
Baruḥ kevod adonay mimekomo.

303 / SHABBAT AMIDAH
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 Shuva conclude: the holy sovereign.)

/ May...Halleluyah! (Psalm 146:10).

DERAH. 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.F.W.

SHABBAT SHAḤARIT / 304
ממקומאה Malkenu tofi'a vetimloḥ aleynu ki meḥakim anaḥnu laḥ. Matay timloḥ betziyon bekarov beyameynu le'olam va'ed tishkon. Titgadal vetitkadash betoḥ yerushalayim ireḥa ledor vador ulnetzaḥ netzaḥim. Ve'eyneynu tirenah malḥuteḥa kadavar ha'amur beshirey ubeḥa:
Yimloḥ adonay le'olam eloḥayiḥ tziyon ledor vador halleluyah.
Ledor vador nagid godleḥa ulnetzaḥ netzaḥim
Kedushateḥa nakdish veshivhaḥa 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.)

305 / SHABBAT AMIDAH
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 Shaḥarit 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 "Ashreynu / 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.
Ashreynu mah tov helkenu 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'aretz uwayom hashevi'i shavethayi va'yinafash.
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

NOTE. Yismēhu 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.

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.

309 / SHABBAT AMIDAH
On Shabbat Rosh Ḥodesh 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 Ḥodesh 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 Ḥodesh.
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.

Eloheynu veyloheynu avoteynu ve'imoteynu
retzey vimnuhatenu.
Kadeshenu bemitzvoteha
veten helkenu betorateha.
Sabe'enu mituvehah
vesamehenu bishu'ateha
vetaher libenu le'ovdeha be'met.
Vehanhibaenu adonay eloheynu
be'ahavah uvratzon shabbat kodsheha.
veyanu'nu vah kol yisra'el mekadesheh shemeha.
Baru'h atah adonay mekadesh hashabbat.

On Shabbat Rosh Hodesh substitute:

311 / SHABBAT AMIDAH
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.)

SHABBAT SHAHARIT / 312
When Shabbat coincides with a Rosh Hodesh or Festival, add:

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

On Rosh Hodesh:

On Pesach:

On Sukkot:

313 / SHABBAT AMIDAH
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 SHAHARIT / 314
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 Hanukkah add:

 unleiation על שלוש פעמים על ברכה ועל תבשושת ועל נחמיה ש.getSystemServiceים לבריל הגמיש הוא הספרות: פמיס מהปกครอง הוא ויתו כלת גורל המשמעיאי נכבי קפסידו מכילת יי וה쉬ות על שמח ישראיל לحماسה ו ‫הלל 년 להב ימיט ראות אהבה בר////////////////////////////////////////////////
תרבויות פארת להם בחש יומא ואית ריבוי חיונ אתי ידעה כנעל פארת בברית בין הלשון מברכים בה נあった מעמשי בה מברכים בה נ�습니다 מעמשי להンド מברכים בה נ🌛

לשם הנורא.)

על כלל נחוב ויחבביום שמחה מלאכתו ימי לולא זה

(On Shabbat Shuvah add:)

(כמברות להמשיכו עבירי ובכליים

וכל ומבדי יומא שמל י랄ל אתי שמחה באקע נליזבאה

שנחרבג פָּלַח בברחי İוהדְיוּה שמחה לכל יומא שמחה לולא זה

317 / SHABBAT AMIDAH
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 youpeace. Let it be God’s will!

COMMENTARY. Traditionally the Priestly Blessing was done by the male descendants of the kohanim. In some congregations the sheilah 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 She’chinah as we bless each other. It is now an established part of Canadian Reconstructionist practice. E.M.

/ peace. (Numbers 6:24-26).

SHABBAT SHAḤARIT / 318
The following paragraph is said only when the congregation recites aloud together.

Eloheynu veyloheyn avoteynu ve'imoteynu
barehnu baberahah hamshuleshet
ha'amurah mipi aharon uvanav ka'amur:
Yevarecheha adonay veyishmereha. Ken yehi ratzon.
Ya'er adonay panav eleha vihuneka. 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 Shu'va 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.

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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.
On Shabbat Shuah add:

Sim shalom tovah uvraha'ah ba'olam hen va'hased vera'haimim aleynu ve'al kol yisrael ame'ha. Barah'enu avinu kulanu ke'ehad be'or pane'ha. Ki ve'or pane'ha natata lanu adonay eloheynu torat hayim ve'ahavat hesed utzedakah uvraha'ah vera'haimim vehayim veshalom. Vetrov be'eyneha levareh et ame'ha yisra'el ve'et kol ha'amim berov oz veshalom.

On Shabbat Shuah add:

(Besefer hayim berahah veshalom ufarnasah tovah niza'har venikatev lefane'ha ana'hnu vehol ame'ha beyt yisra'el lehayim tovim ulshalom.)

Baru'h atah adonay osey hashalom.

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

321 / SHABBAT AMIDAH
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.

Otherwise turn to page 380.

SHABBAT SHAHARIT / 322
Rabonu Shelo Almah

Rabonu shel almah meshelala le'i lesho'ah ve'kipol le'yesho'ah rozeha.
Bekei lesho'ah melahno melah me'ateh vikol melah mechilah: Veni esse kei
israelo shekha shekerleh shikhnaha alinu v'hiflu'eh le'elinyo r'eho'eh
vekeva kevah ze'eho bekevah r'eho'eh ve'at v'ehoda.

Yemeno'eh bekevah kevah jecubfeh.

Kedi lerzot emer ri trino'eh le'i lapho'eh yeho'eh znorid.
U'shah lesho'eh me'morni yeho'eh ve'tshah lesho'eh alinu yeho'eh le'i
erek lesho'eh zeho'eh.

On Rosh Hodesh, Hanukah and Hol Hamo'ed continue with Hallel, page 357. Otherwise turn to page 381.

Shechinah / shekhanotah / 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 beto'ham). 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 Shechinah dwells with them. (Pirkey Arot 3:3).

J.R.

Shadai / 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. Trosch

Continue on page 326.

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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.

FESTIVAL SHAHARIT / 324
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 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.

325 / TAL AND GESHEM
MORNING FESTIVAL AMIDAH

This Amidah is recited on the first and last days of Pesah, Shavuot, Sukkot and Shmini 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.

כָּלַהֲלָהָנִי / When...God! (Deuteronomy 32:3).

FESTIVAL SHAḤARIT / 326
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.

Baruḥ atah adonay eloheynu veylohey avoteynu ve’imoteynu
elohey avraham elohey sarah
elohey yitzḥak elohey rivkah
elohey ya’akov elohey rachel
veypohey le’ah

Ha’el hagadol hagibor vehenora el elyon gomel ḥasadim tovim vekoney hakol vezoḥer ħasdey avot ve’imot umevi ge’ulah livney veneyhem lema’an shemo be’ahavah.
Meleḥ ozer umoshi’a umagen. Baruḥ 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.
Atah gibor le'olam adonay rav lehoshi'a.

On the first day of Pesah when the Amidah is chanted aloud, turn to Tefilot Tal, page 333. On Shemini Atzeret when the Amidah is chanted aloud, turn to Tefilot Geshem, page 331.

Otherwise continue below:

Morid hatal

Continue on page 335.
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.

DERASH. Said Rabbi Tanhum bar Ḥiya: 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 137
The ark is opened.

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
Eloheynu veyloheyn avoteynu ve’imoteynu.
Betaleley orah ta’ir adamah. Betaleley veraḥah tevareḥ adamah.
Betaleley gilah tagil adamah. Betaleley dizahed tebashen 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 ḥalkalah tehalkel adamah.
She’atohu Adonay eloheynu mashiv haru’ah umorid hatal.
Livraḥah velo liklalah. Leḥayim velo lemavet. Lesova velo lerazon.

The ark is opened. Continue the Festival Amidah on page 335.
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.*

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**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.  

**FESTIVAL SHAHARIT / 334**
Meḥalkel Ḥayim behesed meḥayey kol ḥay beraḥamim rabim someḥ noflim verofey ḥolim umatir asurim umkayem emunato lishney afar. Mi ḥamōha ba’al gevurot umi domeh laḥ meleḥ memit umḥayeh umatzmi’ah yeshu’ah.


*When chanting aloud in a minyan, continue with the Kedushah, page 337.*

Recited when praying silently:

אַ֣הֲדוּ נְשָׁםָּהּ קָרַ֣וּרִים֫ בַּכֵּלָּוּ וּמָכֵלָּוּ פֶּלְּהֵם

בַּרְוֹעַ אַהֲדוּ וּרְוֹעַ נְכָדְוָּם.

*Continue on page 341.*

335 / **FESTIVAL AMIDAH**
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!”

And...glory! (Isaiah 6:3).
Blessed...dwell! (Ezekiel 3:12).
Listen...alone! (Deuteronomy 6:4).

FESTIVAL SHAḤARIT / 336
The following is chanted when the Amidah is recited aloud.

The following is chanted when the Amidah is recited aloud.

Na’aritze’ha venakdishe’ha kesod si’ah sarfey kodesh hamakdishim shime’ha bakodesh kakatu’v al yad nevi’e’ha vekara zeh el zeh ve’amar:
Kadosh kadosh kadosh adonay tzeva’ot melo hol ha’aretz kevodo.
Kevodo maley olam mesharetav sho’alim zeh lazez ayey mekom kevodo le’ummatam baru’h yomeru:
Baru’h kevod adonay mimekomo.
Mimekomo hu yifen bera’hamim veya’hon am hamya’hadim shemo erev vavoker behol yom tamid pa’amayim be’ahavah shema omrim
Shema yisra’el adonay eloheynu adonay ehad.

337 / FESTIVAL AMIDAH
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,
ever 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.

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אֵל אֱלֹהֵינוּ / I...God! (Numbers 15:41).
שלום לְהַלֵל / May...Halleluyah! (Psalm 146:10).

FESTIVAL SHA'ARIT / 338
והא אלְלַקְנָנָו הוה אֲבָנָנָו הוה מַלָּכָנָו הוה מְשִׁלְחָנָנוּ ויהוֹ קִמְּלֵנָו
בְּרֹמֵהּ שֵׁשֵׁנָא לַשְּׁעִבָּא כָלָּה הָלָּוָה לֶבַם לַאֲלָףָא
אֵין אֵיזוּ אֲלָףָא:
אַדיר אַרְיָהּ נָחְוַה אֲלָףָא מֶה אָדִי שָׁקָי בְּךָ גָּלְעָה אֵין גָּלוּתָה
לֶבַם לֶבַם עַל טְלֵי מַאָרָע בַּעַשְׂנֵהוּ נְהָאִי נְהָאִי נְהָאִי נְהָאִי נְהָאִי
בֹּרִיָא שָׁקָי שָׁקָי לַעֲבָהּ.

וּמָּלֵקַה יַעֲלֵהַ אֶלְּלַקְנָנָו שְׁצָרוּ שֶׁרֵי הַכָּלָּה הָלָּוָה: לֶוֶר טָרֶנֶו בְּגָדִים
וּמָּלֵקַה הַכָּלָּה הַבְּשִׁמּוֹ אָפֵּסָה שֶׁרֵי הַכָּלָּה אֶלְּלַקְנָנָו מִפְּקֵרָנָו לָא
לָאַוְּ לֶבַם בְּחָד כָּלַמָנָו אֲחָלְוַה עֶשְׂנָא כָּלַמָנָו אֲחָלְוַה עֶשְׂנָא כָּלַמָנָו

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339 / FESTIVAL AMIDAH
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 Shawwa:_ 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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**FESTIVAL SHAHARIT** / 340

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On Shabbat add the words in brackets.

Atah ahavtnu veratzita vanu vekidashtanu bemitzvotecha veckeravtanu Malkenu la’avodatecha veshimecha hagadot vechakadosh aleynu karata.

Vatiten lanu adonay cloheynu be’ahavah (shabbatot limnuhal u) mo’adim lesimolah hagim uzmanim lesason et yom (hashabbat hazeh ve’et yom)

On Pesah:

המ ממחאתת תוח הופ תותחב

Hag hamatzot hazeh zeman heruteynu

On Shavuot:

המ משבעותת תוח הופ תמ ומק

Hag hashavu’ot hazeh zeman matan toratenu

On Sukkot:

המ תPostBack תוח הופ אמקהנה

Hag hasukot hazeh zeman simhatenu

On Shemini Atzeret/Simhat Torah:

משみなה המע שערת תוחಹ הופ שמקלנה

Hashemini hag ha’atzeret hazeh zeman simhatenu

(באהבה) מקרא קרל איקר ליצאה מלָה

(be’ahavah) mikra kodesh zecher litzi’at mitzrayim.

341 / FESTIVAL AMIDAH
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 EVERAL 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.”

FESTIVAL SHARIT / 342
On Shavuot:

On Sukkot:

On Shemini Atzeret / Simhat Torah:

 Truly... Jerusalem (Isaiah 2:3).
Let... sea (Isaiah 11:9).

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.

FESTIVAL SHAḤARIT / 344
השנים שונות והוא埃尔יגן את ברכה מפיותיה לויה ויישובו לאשה
הלשון סואר בְּרֶסֶת אֶפֶרֶת לַבְּרֶסֶת (אֶפֶרֶת לַבְּרֶסֶת) אֲבוֹת
האמה וְאֵלֶּה בְּרֶסֶת (אֲבוֹת בְּרֶסֶת) גֵּדוֹלָה לוֹפֶּרֶת בְּרֶסֶת
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בְּרֶסֶת מַסָּכָה בְּרֶסֶת (אֲבוֹת b
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.
347 / FESTIVAL AMIDAH
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 Levy 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 Shehina as we bless each other. It is now an established part of Canadian Reconstructionist practice. E.M.

��ר...שלום / May...peace (Numbers 6:24-26).

FESTIVAL SHAHARIT / 348
The following paragraph is said only when the congregation recites aloud together.

Eloheynu veylohey avoteynu ve'imoteynu
barekhenu babera'ah hamshuleshet
ha'amurah mipi aharon uvanav ka'amur:
Yevarecheha adonay veyishmereha. Ken yehi ratzon.
Ya'er adonay panav eleha vishuneka. Ken yehi ratzon.
Yisa adonay panav eleha veyasem leha shalom. Ken yehi ratzon.

349 / FESTIVAL AMIDAH

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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? 

FESTIVAL SHAḤARIT / 350
Sim shalom tovah uvrakhah ba’olam hen vahesed verahamim aleynu ve’al kol yisra’el amecha. Ba'rechnu avinu kulanu ke’ehad be’or pancha. Ki ve’or pancha natata lanu adonay eloheynu torat hayim ve’ahavat hesed utzedakah uvrakhah verahamim velhayim veshalom. Vetov be’eyneycha levareh et amecha yisra’el ve’et kol ha’amim berov oz veshalom. Baru’ 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.

FESTIVAL SHAḤARIT / 352
םבכתיי עזלו

רֹבּוֹת אֱלֹהִים אֲבָנָה מֶשְּמַלְתָּה לְעֵבֶר לֶשֶׁם לְעֵשָׁו רֹצָה
כֶּלֶבֶּל אֱלֹהִים מֶשְּמַלְתָּה לְעֵבֶר לֶשֶׁם לְעֵשָׁו רֹצָה
יָשֶׁר הִמֵּא עַשֵּׁה שְׂדָרָה שְׁוָכַנְתָּה עֲלִיָּנִי לְעֵשָׁו אֲלִיָּנִי לְעֵבֶר לֶשֶׁם
וּכְבָּה הָלֵת הָעֵצָה אֹבּוּרֵה לְעֵבֶר לְעֵשָׁו אֲלִיָּנִי לְעֵבֶר לֶשֶׁם
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سةית / sheminetha / 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” (v'eshkol anti 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.B.

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.

FESTIVAL SHAḤARIT / 354
Barukh atah adonay eloheynu melekh ha'olam asher kideshanu bemitzvotav vetzivanu al netilat lulav.

On the first day that the lulav is shaken each year, add:

ברוך אתה יהוה אלוהינו מלך העולם
שהחנינו אתך וחיינו ו מלכוورد עולם векים

Barukh atah adonay eloheynu melekh ha'olam sheheheyanu veekiemanu vehigi'anu 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

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HALLEL / PSALMS OF PRAISE

Hallel is recited in its full form during Shacharit on Shavuot, Sukkot, Shemini Atzeret / Simhat Torah, Hanukkah and the first two days of Pesah. It is recited in a somewhat shortened form (half Hallel) on Rosh Haodesh 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 ladonay ki tov and 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 Hanukkah and on Rosh Haodesh, 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.

SHAḤARIT / 356
Hallel is recited in its full form during Shawirut on Shavuot, Sukkot, Shemini Atzeret / Simhat Torah, Hanukkah 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 אֲנָא וַיהוָה וַתָּשִּׂיעֵה אֵלֶּה וַיַּלְדוּ / Hodu ladoway ki tov and Ana adonay hoshi'ah na are recited, the lulav is shaken in the six directions.

כִּכְּרָה אֲנָהּ וְיְהוָה אֶלְּהֵינוּ מִלְחָכֵנוּ הַעֲלוּתִים אַשְּרָה קֶדֶשׁ בְּמִצְצָאוֹתָיו וּזְגוֹנָה

Baruḥ atah adonay eloheynu meleḥ ha'olam asher kideshanu 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.

357 / Hallel
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!

Psalm 113

SHAHRIT / 358
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

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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.

SHAHRIT / 360
Betzeyt yisra’el mimitzrayim beyt ya’akov me’am lo’ez.
Hayetah yehudah lekodho yisra’el mamshelotav.
Hayam ra’ah vayanos hayarden yisov le’a’hor.
Heharim rakedu he’eylim geva’ot kivney tzon.
Ma leha hayam ki tanus hayarden tisov le’a’hor.
Heharim tirkedu he’eylim geva’ot kivney tzon.
Mi lifney adon bu’li aretz milifney eloah ya’akov.
Hahofshi hatzur agam mayim halamish lemayno mayim.
On Rosh Ḥodesh 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.

Their preoccupations. Many translators have followed earlier commentators in rendering ידיהם 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.

SHA'ARIT / 362
On Rosh Hodesh and the last six days of Pesah, continue with הַיָּכָה יָכַרֶנ כִּסְפֵּים in the middle of page 365.

לא קָרֶנ יָכַרֶנ קָרֶנ

עַל-יָכַרֶנ עַל-יָכַרֶנ

אָדַר תּוֹמָרָה

לָא לָדַר תּוֹמָרָה

כִּסְפֵּים רְיָא אֵד

כַּפְּלָנֵם לֵא בֵּרְיָא

אָצוּגֵם לֵא בֵּרְיָא יִשַּׁקְו

רָדִילָנֵם לֵא בֵּרְיָא יִשַּׁקְו

לֵא בֵּרְיָא בְּנֵבּוֹן

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.

מִדָּת לַמַּה / 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.

363 / Hallel
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.

SHAHARIT / 364
כמותו יהי על שם
 Dialogue:
 שָׁבַעַל יַעַט הָוָה
 והנה י研讨会 בּוֹדֶה
 הכתובות על הוה:
 בַּיִת אֲוֹרֶה בּוֹדֶה בּוֹדֶה
 והנה י研讨会 בּוֹדֶה
 הכתובות על הוה:
 יָרְאֶה היה בּוֹדֶה בּוֹדֶה
 הכתובות על הוה:
 יָדֶה יָדֶה בּוֹדֶה
 הכתובות על הוה:
 יַעַט אֲוֹרֶה יַעַט אֲוֹרֶה
 הכתובות על הוה:
 בּוֹדֶה אֲוֹרֶה אֲוֹרֶה
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 Halleluya.

In order to view this proof accurately, the Overprint Preview Option must be set to Always in Acrobat Professional or Adobe Reader. Please contact your Customer Service Representative if you have questions about finding this option.
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!”

Psalm 31:1-11

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.

SHAHRIT / 366
On Rosh Hodesh and the last six days of Pesah omit this page.

אֲחַזַּתְךָּ מִנְּשָׁמְתָּ לְזֹאת:
כִּֽשְׁוְּאָרָּהָ לְךָ נַּֽעֲרָה בְּמַעֲרָתֶּֽךָ.
אֲשֶׁר אִֽמְרֵּֽי אֲבָּאָתָּךְ.
ָהָרָּה נָֽעֲרָה אֻֽמְרֵּֽי
בּוֹקָשָּׁתָה אֻמְרִֽי.
אֲנָאָה מִלְּכַלָּֽהּ בְּפֶשֶֽׁיתָּ.

נַהֲגָּה לְוֹהַ הַדֶּֽרֶךְ:
וּוּלֶֽקְוָֽתָּ יֵלֶֽהָ שָׁרָֽיָּֽהּ.
שְׁפֵֽרָּה פְּטַֽאֲרָה לְֽוֹהַ.
וּדְלֶֽקְוָֽתָּ יִלְּלֶֽהָ שָׁרָֽיָּֽהּ.
ָכַֽי לְֽוֹהַ דְּלַלְּקֶֽלְּקֶֽלְּכֶֽלְּ.

אַהֲרָֽוָּתָה מִנְּשָׁמְתָּ מְשֻׁמְּתָּ.
אָצַֽרְכֵּֽלָּ מִלְּכַלָּֽהּ.
אַהֲרָֽוָּתָה לְֽוֹהַ נַֽעֲרָה בְּמַעֲרָתֶּֽךָ.
אֲנָאָה עַלְּיֵֽי מָֽעַרְמָֽי.
אֲנָאָה מִלְּכַלָּֽהּ כְּלֵֽי הָֽאָֽדָם כְּֽלֶֽוָּֽי. —

367 / Hallel
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

SHAHARIT / 368
ָךְלְיִשְׁנֵה בִּלְדוֹת הָיָה
ָכְסֵם הַיֹּה הַאֲנָשָּׁא
ָנְהַרְנִי לֵהָה אֲשֵׁלָה
ָנְפֹּרָה לֵהָה לַקְּלִיגֵפָה
ָנְשֶׁר בּצָרָה הָיָה
ָקְרֶנָה לֶחָכָר
ָכְנֶנֶי הָיָה
ָאָנְרַגְנִי בְּרֵסְקָה
ָסְחָקָה לֹמְפָרֶה
ָנְכָּסֵם הַיֹּה הַאֲנָשָּׁא
ָנְהַרְנִי לֵהָה אֲשֵׁלָה
ָנְפֹּרָה לֵהָה לַקְּלִיגֵפָה
ָנְשֶׁר בּצָרָה הָיָה
ָקְרֶנָה לֶחָכָר
ָכְנֶנֶי הָיָה

Ana adonay
ki ani avdeha
Ani avdeha ben amateha
Pitahta 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**
ה랩 עתידה כְּלוּמוֹם
שֶׁבֶחָה כְּלִיָּפִים
כִּי בָּרוּ עָלָהָ תְּכֹה
נָלֵכְלָה

Halelu et adonay kol goyim shabehu hu kol ha’umim
Ki gavar aleynu ḥasdo ve’emet adonay le’olam
Halleluyah.

והוד ליווה כי טוב
אין ראה כי טוב
אין ראה כי טוב
אין ראה כי טוב

Hodu ladonay ki tov
Ki le’olam ḥasdo.
Yomar na yisra’el
Ki le’olam ḥasdo.
Yomru na veyt aharon
Ki le’olam ḥasdo.
Yomru na yirey adonay
Ki le’olam ḥasdo.

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 psalmic 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.

Sha’arit / 372
Min hametzar karati yah anani vamerḥav yah.
Adonay li lo ira ma ya’aseh li adam.
Adonay li be’ozray va’ani ereh vesonay.
Tov laḥasot badonay mibeto’ah ba’adam.
Tov laḥasot badonay mibeto’ah bindivim.
Kol goyim se’avuni beshem adonay ki amilam.
Sabuni gam se’avuni beshem adonay ki amilam.
Sabuni hidvorim do’aḥu ke’esh kotzim beshem adonay ki amilam.
Daḥo deḥitani linpol vodonay azarani.
Ozi vezimrat yah vayhi li lishu’ah.

373 / Hallel
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. יָבֵא הַיָּחָשָׁב / 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.

SHAHARIT / 374
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.

375 / Hallel
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:

אָדָרַךְ כָּרָתִים

הָקִיםְתִּי לִשְׁכָּנְתָּה

לֹא מָאָס חָרָיָם

מֵאָתָי נוֹחֵהְתָּה

רָאָלָיָה בֹּשְׁפֶּחֲהָהּ

ַשְּׁבָּה יְהוָה

Each verse is chanted twice:

Odehæ 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 venisme’ha vo.

Responsively

אֶנָּה יְהוָה יְשֵׁחַת נָא
אֶנָּה יְהוָה יְשֵׁחַת נָא
אֶנָּה יְהוָה יְשֵׁחַת נָא
אֶנָּה יְהוָה יְשֵׁחַת נָא
אֶנָּה יְהוָה יְשֵׁחַת נָא

Ana adonay hoshi’ah na
Ana adonay hoshi’ah na
Ana adonay hatzliyah na
Ana adonay hatzliyah 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 הוה אבינו חיים נשׂיאי-
魯ש חכמים בני נח

אל חכמים בני נח
לenumerate נמות

אלהיАвון

הודד לברכה
פי לשלמה חסיד

Baruh haba beshem adonay
berahnuhem mibeyt adonay.
El adonay vaya'er lanu
isru ha'ag ba'avotim ad karnot hamizbe'ah.
Eli ata ve'odeka elohay aromemeka.
Hodu ladoway ki tov ki leolam hashdo.

נייחלו ייחו אלהים אלהים כל משבצות חכמים צדיקים אוים ר وعدم
וכל שמח פנים כסאות ברכה יזד זריפורים ושמיים שמנים ו-awesome
נזריפורים ושמירות מלאכים אוף שמח פנים כל עולם להודד
הלשון זה גם למים פי משלים ופי עולם אם אלה: בבוד אוו ייחו
כולם מלאך בשבירות:

379 / Hallel
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
כ_criteria:

היום יום השמות אותם בהם את כל כל נעמה ושלום ושלום ושלום ושלום ושלום.

וןידבר בך נבך על העורו שלך על העורו שלך.

(On Shabbat Shuvah add: יי הנה היום והנין והנין והנין והנין)

וישכנה על העורו שלך ועל העורו שלך ועל העורו שלך.

 Bamidbar אמת

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.

On Simhat Torah continue with the Hakklot, page 655.

381 / KADDISH TITKABAL
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.

SHAHARIT / 382
והצאת ספרא התורה

Eyn kamocha va’elohim adonay ve’eyn kema’aseha.
Malchuteha malchut kol olamim umemshaletha behol dor vador.
Adonay melech adonay malaḥ adonay yimloḥ le’olam va’ed.
Adonay oz le’amo yiten adonay ye’vreḥ et amo vashalom.
Av harahamim hetivah virtzoneha et tziyon tivneh homot yerushalayim.
Ki veḥa levad bataḥnu meleḥ el ram venisa adon olamim.

There is none...Jerusalem. This section of the service is composed of sections from Psalms 86, 145, 29, and 51.

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.

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.

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.

SHAḤARIT / 384
The ark is opened.
One of the following can be sung:

(1)

Vayhi binso’a ha’aron vayomer mosheh kumah adonay veyafutzu oyyehe veyanusu mesaneha mipaneha.
Ki mitziyon tetzey torah udvar adonay mirushalayim.
Baru$h shenatan torah le’amo yisra’el bikdushato.

(2)

Pithu li sha’aray tzedek avo vam odeh yah.
Zeh hasha’ar ladonay tzadikim yavo’u vo.

And...might! (Numbers 10:35).
Behold...Jerusalem’s heights (Isaiah 2:3).

385 / HOTZA’AT SEFER TORAH/THE TORAH SERVICE
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.

_זוחר וַיַּקֵּל_ / 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.

SHAḤARIT / 386
One of the following can be recited:

(1)

Bey ana raḥetz velishmey kadisha yakira ana amar tushbeḥan.
Yehey ra’ava kodamaḥ detifṭaḥ libi be’orayta
vetashlim mishalin delibi
veliba deḥol amaḥ yisra’el
letav uleḥayin 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.

387 / HOTZA'AT SEFER TORAH/THE TORAH SERVICE
(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.

SHAḤARIT / 388
(2) הוא הֶקְרִיבָה שָנָה אֲלֹהִים אֵת מָצֹאְתָיו וּרְאֵֽהַ לְאֵֽלֹתִים עָמֶּֽרָה בֵּית 
יִשְׂרָאֵל. נִבְרָאָה אֲנָחָה עָמֶּֽרָה לְאֵֽלֹתִים עָמֶּֽרָה בֵּית יִשְׂרָאֵלָא בֵּיתוֹ לְאֵֽלֹתִים.

וכל אֱלֹהִים חָלְלוּ הָלָּוֹדָה לְשָׁמָּה:

וַיַּעֲבַר מִקְדֵּשָׁה יְהוָה אֲלֹהִים אֶלָּלוֹתִים נַטָּלָה נַטָּלָה נַטָּלָה נַטָּלָה וַאֲמָלִים נַטָּלָה נַטָּלָה נַטָּלָה נַטָּלָה

מַעֲנַקְוּ הַתּוֹרָבּוֹתָהּ כַּמָּזוֹקְוֵהוּ וּלְגַלַּבְמָהּ לֵא לִי לֵא לֵא לֵא לֵא לֵא לֵא.

וַיַּעֲבַר מִקְדֵּשָׁה יְהוָה אֲלֹהִים אֶלָּלוֹתִים נַטָּלָה נַטָּלָה נַטָּלָה וַאֲמָלִים

לַמּוֹזַקְוֵהוּ נַטָּלָה נַטָּלָה נַטָּלָה וַאֲמָלִים

לַמּוֹזַקְוֵהוּ נַטָּלָה נַטָּלָה נַטָּלָה וַאֲמָלִים.

ולִפְלְסָא אָמְרָה:

389 / HOTZA’AT SEFER TORAH/THE TORAH SERVICE
(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. ייונת ויצא The Torah...together they are just (Psalm 19:8-10).

האמותה 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.

SHAHARIT / 390
(3)

Torat Adonay temimah meshivat nafesh.
Edut Adonay ne’emanah mahkimat peti.
Pikudey Adonay yesharim mesameheyy lev.
Mitzvot Adonay barah me’irat cynamim.
Yirat Adonay tehorah omedet la’ad.
Mishpetey Adonay emet tzadeku yahdav.

When a festival occurs on a weekday, recite:

Adonay Adonay el rahum ve’hanun ereh apayim verav hesed ve’emet notzer hesed la’alafim nosey avon vafesha vehata’ah venakey.
Va’ani tefilati leha Adonay et ratzon elohim berov hasdeha aneni be’emet yisheha

391 / HOTZA’AT SEFER TORAH/THE TORAH SERVICE
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!

In order to view this proof accurately, the Overprint Preview Option must be set to Always in Acrobat Professional or Adobe Reader. Please contact your Customer Service Representative if you have questions about finding this option.
The leader takes out the Torah and recites each line, followed by the congregation:

שמע ישרא'ל יוהו אלוהינו יוהו אדוניך.

Shema yisra’el adonay eloheynu adonay ehad.

אחד אלהינו极大地 רוחני קדוש (ונורה) שמו:

Ehad eloheynu gadol adoneynu kadosh (venora) shemoh.

The leader faces the ark, bows and says:

גחלו ליהוה אלהינו ורәממה שם תחודה

Gadelu 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:

לו יהוה הכהנה וะבחה ותפאתה והזזה והזזה כי לברבך

Nekarim lavo Yahwe ha'makolot hashemana lavo lavo:

ורומם יהוה אלהינו ויהשטעו לחריסך רנהל רנהל רנהל רנהל:

Romem Yahwe ha'akolot ha'makolot lavo ve'rach lavo ve'rach lavo:

Leha adonay hagedelah vehagevurah vehatiferet vehanetzah vehahod ki hol bashamayim uva'arets leha adonay hamamlahah vehamitnasey lehol lerosh.
Romemu adonay eloheynu vehishta'ahu lahadom raglav kadosh hu.
Romemu adonay eloheynu vehishta'ahu lehar kodsho ki kadosh adonay eloheynu.

393 / HOTZA'AT SEFER TORAH/ THE TORAH SERVICE
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 mishberah 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 Ḥodesh and three on weekdays, Hanukah and Shabbat afternoon. On days when the Haftarah is chanted, an additional aliyyah, known as the mafṣir, is given to the person who reads the Haftarah. In many contemporary synagogues, there are fewer aliyyot on Shabbat and holidays. D.A.T.

SHAḤARIT / 394
The Torah is placed on the reading table and opened. The gabay says:

ויטמר גבע语音 תבה שלמה והותש מחנה
וכל תבה גבע לאללהוה ותנה דבר עליתה.

ותמרוד/יתמרוד/יתמרוד אן/יתמרוד לヶ月 למקסיה

银行业, יאשנה, יאשרית, ברוכית, למקסיה, קדרית, קדרית.

כברד אשת חותם למקסן יבריאל קדרית:

395 / HOTZA'AT SEFER TORAH/ THE TORAH SERVICE
Congregation and gabay continue:

And you who cling to The Eternal One your God, are all alive today!

COMMENTARY. The aliya 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 aliya 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 bahar 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

וַאֲתָם וֹסַקְקִים...וַיְהִי / 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 choseness 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 bahar 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.

SHAḤARIT / 396
Congregation and gabay continue:

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.

Blessed are you, ETERNAL ONE, Baruḥ atah adonay eloheynu meleḥ ha'olam

our God, sovereign of all worlds Baruḥ atah adonay eloheynu hey ha'olamim

Blessed are you, ETERNAL ONE, Nevareḥ et eyn haḥayim

our God, life of all the worlds

Let us bless the source of life

II.

ashen kervanu la'avadato venatan lanu et torato.

who has drawn us to your service, and given us your Torah.

ashen bahar banu mikol ha'amim venatan lanu et torato.

who has singled us out from all the peoples and given us your Torah.

III.

Blessed are you, ETERNAL ONE, Baruḥ atah adonay noten hatorah
giver of the Torah.

397 / HOTZA'AT SEFER TORAH/THE TORAH SERVICE
BIRḥOT HATORAH / TORAH BLESSINGS

Those who receive an aliya 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.

SHAḤARIT / 398
Those who receive an aliyah to the Torah say the following blessing:

ברוך את ה' וברך אביו
Baréhu et adonay hamvoráh.

Congregation:

ברוך ה' וברך אביו ברך אביו וברך הוא
Baruh adonay hamvoráh le'olam va'ed.

The response of the congregation is repeated, and the blessing continued as follows (for alternative versions, see page 397):

ברוך אתה יי אדוני מלך העולם אשר קראני לשבחיו
Baruh atah adonay eloheynu melech ha'olam asher keravnu la'avdoto venatan lanu et torato.

Baruh atah adonay noten hatorah.

After the section of the Torah is read, the following blessing is recited:

ברוך אתה יי אדוני מלך העולם אשר קראני לשבחיו
Baruh atah adonay eloheynu melech ha'olam asher natan lanu torat emet ve'hayey olam nata betoheynu.

Baruh atah adonay noten hatorah.

COMMENTARY. The blessing over the Torah recalls the Baréhu, 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.

399 / BIRHOT HATORAH/TORAH BLESSINGS
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
If the person called up to the Torah has recently escaped danger or returned safely from a journey, he or she recites as follows:

Baruḥ atah adonay eloheynu meleḥ ha’olam hagomel leḥayavim tovot shegemalani kol tov.

Congregational response to a man who offers this blessing:

Amen. Mi shegemaleh tov hu yigmolha kol tov selah.

Congregational response to a woman who offers this blessing:

Amen. Mi shegemaleh tov hu yigmeleḥ 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.

401 / BERHOT HATORAH/TORAH BLESSINGS
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

מִשְׁפַּרְזָה אֱבוֹלוֹתִים אֶבֶּרֶדֶת יְדּוֹחֲו עֵצֵקָיו וֹאָפוּלָתוֹנָיו אֵצְוָה רַבָּה
לַאֶלֶתֶה הָאֶבֶּרֶדֶת אֶל קַלָּאָה שֶׁשָׁלָה נוֹשָה לַכָּבֹד הַכּוֹכֵב לַכָּבֹד
כִּסְפָּרָה זָה הֵמִדְרָשָׁה (לַכָּבֹד הַכּוֹלִיל רִבִּים וּרְבִיבִים
בֶּרֶדֶת הָאִים וְיִשְׁמָמָה מֶכֶל כַּשָּׁה בְּרֵיחַ זֶרֶךְ זֶמֶל בְּיַעֲמָלוֹ
וִיָּשָּׁלֵךְ בְּרֶכֶת הַשְּׁלַשֵּה בְּכֵלָּה מְשָׁשָּׁה בְּרֵיחַ וְרְבִיבָּה וְרְבִיבָה לְעַלֶּת
(וּכְלָּה יִשְׁרָעֲלָה אֲוֹדֵה וְאוֹדוֹתָה בִּנְקָמָה אֲמָּתָה.)

403 / BIR多地HATORA/HATORAH BLESSINGS
HATZI KADDISH / SHORT KADDISH

Hatz'i 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. Hatz'i 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 Shu'ah add: by far) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.
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.

יְהֵא שֵׁמָּהּ רֶפֶם מַכְבֹּה לֵעָל שֵׁלָלִיִּים קְלֵיָה

Then recite 10 times בְּרֵכָּת הָרְשָׁבָה יִתְרוֹמָה וְיִתְרַמָּה יֵתְרַמָּה יִתְרַמָּה

שםְךָוְאֶלִיהָ בֶּרֶדֶה הוּא לֵעָלָה (לֵעָלָה) מִזָּל בְּרֵכָּתָא בְּשֵׁרָהָא

תְּשֵׁבֵתָהּ יִנְמַתָּא לְאֶיןָא בֶּלָשֵׁלִיָה לְאָמָרָא אֲמָרָא.

405 / ḤATZI KADDISH/SHORT KADDISH

In order to view this proof accurately, the Overprint Preview Option must be set to Always in Acrobat Professional or Adobe Reader. Please contact your Customer Service Representative if you have questions about finding this option.
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 Eitz 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.

אַ לְמִשְׁנָה יַעֲרֵי / 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.

SHAHARIT / 406
The Torah is lifted, and one of the following is recited:

וְזֵזַ֫הּ הָֽוָּדוֹרָ֨ה עַצְּמָהָ֤הּ לְפִתְוָ֨וָּרִים֙ בֵּ֣י הַתְּמוּנָ֔ה נֶאֱזַ֣רְתָּה

Vezot hatorah etz hayim hi lamahazikim bah vetomhcha me'ushar.

וְזֵזַ֫הּ הָֽוָּדוֹרָ֨ה אַשְרָ֣ר שְׁמַ֣מְאָה לְפִתְוָ֨וָּרִים֙ בֵּ֣י יֶשָּׁרְאָלִ֣ים עַלַּיִפּוּ יִהוָה֙ בֶּ֣ה

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.

/ עָרָג...מַשָּׁר / It...fortunate! (Proverbs 3:18).
/ עָרָג...ישרָאָל / This...Israel (Deuteronomy 4:44).
/ עָרָג...מַשָּׁר / by...Moses (Numbers 9:23).

407 / LIFTING THE TORAH
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.

למען ישארל ותרש

In order to view this proof accurately, the Overprint Preview Option must be set to Always in Acrobat Professional or Adobe Reader. Please contact your Customer Service Representative if you have questions about finding this option.
The Haftarah is chanted and then the following blessings are said:

The 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.

409 / BIRHot HAFTARAH/HAFTARAH BLESSINGS
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.
On Festivals continue on page 413.

On festivals and holidays, the Jewish people come together to celebrate andworship. The opening phrase of the blessing for the holiday:] 'יהוה אלהינו הקדוש בראשותلدניאל.' is expressed: אלי,לבך כל הקדושות. בך כל השמים: בך הכה ינוו ויהוה אלהינו

/ 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.

411 / BIRRHT HAFTAARAH/HAFTAARAH BLESSINGS
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 המזון על הרגו ועל הבניאהי (על טע משבות ועל)

On Pesah:
ההמצעת נוה

On Shavuot:
ההסבה נוה

On Sukkot:
ההסבה נוה

On Shemini Atzeret:
ההמצעת נוה

413 / BIRQOT HAFTARAH/HAFTARAH BLESSINGS
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 Berahot 17A

SHAĦARIT / 414
ברכה לבר/בת מנחת
על שם חברה胯ה נפיקה
ואשתה חיה משלמה נפיה
והשתה לילה רוחם
לבך יمقاومة בקעה
פשך ירוף חכמה
ולשכת ירחם ברנה
שטפיש איסריה גביה
עציך יאפר ביבואר ח觀察
瞥יך יתקייר בכולך עליך
טפחתיי יציביך לחץ
יזוןיך עליך לשלמות
רברבר לוימתו לשלמות
ובברך עתיך'imah.

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—them, 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.

SHA'HARIT / 416
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.
 för att skapas en gemensam och tillsammans påverkad framtid.

Påminnelse om detta är mycket viktigt, eftersom det är enligt Josefus att det är de första Tiếp할EOS som skapades på jorden.

----

/ 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.

SHAḤARIT / 420
המשל למדינת ישראל

צאר פלך ונהרג מבית או שמדינה ישראל ארציה ממנה
ואל תולעי תקף שבית בני ישראל ש Stateless שבית ארציה
ואנחנו מלאשים לשפוטו ולגבירה התוכנה בטבע של שלוש מאיתנו
ולפעמים ילבך ולבך תפשו והפשו: חוץ ור מ mqin ארצ פלך
וה shalt לשקעה וחתת שולח שארים שמשלת ועל שלושה:
试点工作 נברכה את איכן בינ השופטים של אנדרואיד פעמוני עת
בלבך איבית זייך נון מך טפח ויהי אליהם צלי אליהם;
האדיבות על כל ישיבי אוכז וǻק שעון יקר שיחך ארבעה יהוד
ורשעתי נטש בלבך איבית אתה שלום ברעת יבוכי במקרא חות
בוכוכך לא יפה נו ויהי יבר ולא יפה יורה שלום משלום ונאמר:

 Kiev /

may...to the land. This is a slightly altered version of Ezra 1:3.
לא...זלהא / Nation...war (Isaiah 2:4).

421 / TORAH SERVICE: PRAYER FOR THE STATE OF ISRAEL
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.”

שלום

SHAḤARIT / 422
המלשה לשלום

יהי רצון מחבקינו משמחתא אדולף גוטליב ויוסף שטבלש
ממלשה שפריכת צמחת כל חלולו ומסחיית שלום גברל יברל
��אלא ילימיו צוחא זרא דא וגי מציח ויאי ילימיו צוחא.

ריך מציח ונרית כלישה יבל אינאא יאמות אﭼך לא באהא לכאו
החלול שביאל ריב ימולקהו איל בלבל שנגוהו יכנהוא יכנתוי
שפריבת זמה: ריך צאנא לצלול כני לכייל אשיך וחברך לצלול.

הבחת ירוחם צלאנה ייקמ ומעי מתקי סקטנה: חינאה שלום פלא
שברעמס אתי ומגרד חפשתוי חיה רצה מיך נזרד וציבר ואצלבר
באראעמס ירוג צמח ימושמש זברכה בצליל צאלה: ריך כלאהה צלאנה
ורעת אתייהה זפשים ליכם מיכפש.

Attributed to Nahman of Bratzlav

ולא...ملוהה / And let... war (Isaiah 2:4).
לתתי...ארבטם / I shall... land (Leviticus 26:6).
ירבד...אשתח / Justice... stream (Amos 5:24).
ירא...מכסה / For the earth... seas (Isaiah 11:9).

423 / TORAH SERVICE: PRAYER FOR PEACE

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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 Ḥodesh Ṭomer / “little Yom Kipur.” 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.

SHAHARIT / 424
On the Shabbat before Rosh Hodesh, the Torah is lifted and the following is said:

On the Shabbat before Rosh Hodesh, the Torah is lifted and the following is said:

**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.
The names of the Hebrew months are as follows:

<table>
<thead>
<tr>
<th>Hebrew Name</th>
<th>English Name</th>
<th>Hebrew Name</th>
<th>English Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tishrei</td>
<td>Shvat</td>
<td>Sivan</td>
<td></td>
</tr>
<tr>
<td>Heshvan</td>
<td>Adar</td>
<td>Tamuz</td>
<td></td>
</tr>
<tr>
<td>Kislev</td>
<td>Nisan</td>
<td>Av</td>
<td></td>
</tr>
<tr>
<td>Tevet</td>
<td>Iyar</td>
<td>Elul</td>
<td></td>
</tr>
</tbody>
</table>

*(In a leap year: אדר א, אדר ב)*

427 / TORAH SERVICE: BLESSING OF THE NEW MONTH
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

All exaltations do I raise to you, my sovereign God,
and I give blessing to your name, forever and eternally.

Blessings do I offer you each day,
I hail your name, forever and eternally.

Great is THE ETERNAL, to be praised emphatically,
because God's greatness has no measure.

Declaring praises for your deeds one era to the next,
people describe your mighty acts.

Heaven's glorious splendor is my song,
words of your miracles I eagerly pour forth.

Wondrous are your powers—people tell of them,
and your magnificence do I recount.

Signs of your abundant goodness they express,
and in your justice they rejoice.

How gracious and how merciful is THE ABUNDANT ONE,
slow to anger, great in love.

To all God's creatures, goodness flows,
on all creation, divine love.

Your creatures all give thanks to you,
your fervent ones bless you emphatically.

Happy...you (Psalm 84:5).
Happy...God (Psalm 144:15).

SHAḤARIT / 428
Ashrey yoshvey veyteha od yehaleluha selah.
Ashrey ha'am shekaḥah lo ashrey ha'am she'adonay elohav.
Tehilah ledavid.
Aromimeḥa elohay hamelef va'avareḥah shimeḥa le'olam va'ed.
Behol yom avaroheka va'ahalela shimeḥa le'olam va'ed.
Gadol adonay umhulal me'od veligdulato eyn ḥeker.
Dor ledor yeshabah ma'aseḥa ugvuroteḥa yagidu.
Hadar kevod hodeḥa vedivrey nifle'oteḥa asihah.
Ve'ezuz norotehah yomero ugdulateḥa asaperenah.
Zecher rav tuveḥa yabi'u vetzidkateḥa yeranenu.
Hanun verahum adonay ereh apayim ugdol ḥased.
Tov adonay lakol veraḥamav al kol ma'asav.
Yoduhä adonay kol ma'aseḥa vehashideḥa 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
Calling out the glory of your sovereignty,  
of your magnificence they speak,  
Letting all people know your mighty acts,  
and of your sovereignty's glory and splendor.  
May your sovereignty last all eternities,  
your dominion for era after era.  
Strong support to all who fall,  
God raises up the humble and the lame.  
All hopeful gazes turn toward you,  
as you give sustenance in its appointed time.  
Providing with your open hand,  
you satisfy desire in all life.  
So just is God in every way,  
so loving amid all the divine deeds.  
Close by is God to all who call,  
to all who call to God in truth.  
Responding to the yearning of all those who fear,  
God hears their cry and comes to rescue them.  
Showing care to all who love God, THE ETERNAL  
brings destruction to all evildoers.  
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!

/ And...Halleluyah! (Psalm 115:18).

SHAHRIRIT / 430
Kevod malhuteha yomeru ugevurateha yedaberu.
Lehodi'a livney ha'adam gevurotav uhyvod hadar malhuto.
Malhuteha malhut kol olamim umemshalteha behol dor vador.
Someh adonay lehol hanofelim vezokef lehol hakefufim.
Eney lehol eleha yesaberu
ve'atah noten lahem et o'hlam be'ito.
Pote'a'h et yadeha umashi'a lehol hay ratzon.
Tzadik adonay behol derasav vejhasid behol ma'asav.
Karov adonay lehol korav lehol asher yikra'uhu ve'emet.
Retzon yere'av ya'aseh ve'et shavatom yishma veyoshi'em.
Shomer adonay et kol ohavav ve'et kol harsha'im yashmid.
Tehilar adonay yedaber pi
vivareth kol basar shem kodsho le'olam va'ed.
Va'anahehu 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).

הכבנה פֶּסֶר חָנִית
יִהְיוּ כִּי יִתְנַשֶּׁה בְּעֵלֶּה יִשְׂרָאֵל
והוּא עֲלֵי החָלוּצִים עָשָׂה עֲלֵיהֶם בְּבֵית הָעֵדֶּה לָבָנִי
שֶׁפֶרָאֵל עֲשָׂה בֵּית הָלָהוֹת

Yehalelu et shem adonay ki nisgav shemo levado.
Hodo al eretz veshamayim vayarem keren le’amo tehila 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 Ets Hayim Hi, page 441.

וְלֻשָּׁנַת הָלַלְתֵּי

/ Let...Halleluyah! (Psalm 148:13-14)

433 / RETURNING THE TORAH TO THE ARK
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 345), 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.

SHAHARIT / 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’orayya (page 545), or Yevarecheha (page 665). On Festivals Psalm 24 (page 437) is chanted.

Kemuel Kadar

Kemuel l’lehah beni aleim

Ashamah l’lehah be’orothyenu

Kol yehah ul’chaim

Yehah ul’chaim kelim:

Kol yehah ekfim

Nefesh yehah atzamim kelim

Levneh shiryon kem chiramim

Kol yehah tzib l’hovat etose:

Kol yehah yehil me’arim

Nishmat zvrat

Navikol kol amir kovod:

Yehah l’emdu yash

Yehah berakh ata’amim l’chaleim:

Yehah et le’emim.

Mizmor ledavid.
Havu ladoway beney elim havu ladoway kavod va’oz.
Havu ladoway kevod shemo hishta’ahavu ladoway behadrat kodesh.
Kol adoway al hamayim el hakavod hirim adoway al mayim rabim.
Kol adoway bako’ah kol adoway behadar.
Kol adoway shover arazim vayshaber adoway et arzey halevanon.
Vayarkidem kemo egel levanon vesiyron kemo ven re’emim.
Kol adoway hotzev lahavot esh.
Kol adoway yahil midbar yahil adoway midbar kadosh.
Kol adoway yeholel ayalot vayehosef ye’arot uveheye’halo kulo omer kavod.
Adoway lamabul yashav vayeshuv adoway melech le’olam.
Adoway oz le’amyo yiten adoway yevare’eh 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, contem-
plates, through this interplay of associations, the fundamental act of pil-
grimage: 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:

ֶלֶדֶדֶי מִזְמָר
לִלְהֹדֵת בָּצְלֵי נַפְשְׁךָ בְּהַיּוֹם בֶּלֶדֶדֶי נַפְשְׁךָ
כְּנֶא סְלִילָה סְלִילָה
מַעֲרֶנֶה בְּכָפָנָה סְלִילָה
אַשְׁרָא לֹא לֻגְּשֵׂה לַשָּׁוָא בְּכָפָנָה
וֹלֵא נָגֵשֶׂה לְפַרְקָה

יִשְׁאַל נְאָה מַאתוֹ בְּצָלֵי נַפְשְׁךָ
וֹהוֹר קָרָא יַהֲוז
מַכְּפָּשָׁה פֶּפֶּה יַצְעַבְּלָה
הָגוֹנְכָהָא פַּחְמָה גוֹלֶה
וּבָּכָה פַּלָּהָּהֲבַד

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 ḥapayim uvar levav asher lo nasa lashav nafshi velo nishba lemirma.
Yisa veraḥah me’et adonay utzdakah me’elohey yisho.
Zeh dor dorshav mevakeshey fancha ya’akov selah.
Se’u she’arim rasheyhem vehinasu pithey 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
Mi zeh meleẖ hakavod adonay izuz vegibor adonay gibor milḥamah.

Se’u she’arim rashe’yhem use’u pitḥey olam veyavo meleẖ hakavod.

Mi hu zeh meleẖ hakavod adonay tzeva’ot hu meleẖ hakavod selah.

439 / RETURNING THE TORAH TO THE ARK
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 beginnins.
Do not return us to days past:
Renew our days as when we were young.

S.E.S.

SHAHARIT / 440
The ark is opened and the Torah placed inside.

The ark is closed.

Etz ḥayim hi lamaḥazikim bah vetomḥeḥa meʿushar.
Deraḥeḥa darḥey noʿam vehol netivoteḥa shalom.
Hashivenu adonay eleyha venashuva ḥadesh yameynu kekedem.

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And...Israel (Numbers 10:36).
For...it (Proverbs 4:2).
Its...fortunate (Proverbs 3:18).
Its...peace (Proverbs 3:17).
Return...old (Lamentations 5:21).

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. Yismehu, 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 Kedusha, 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 Kedusha on pages 302-305 should be used during Shaharit, and the Kedusha on pages 336-339 should be used during Musaf.

SHAHRIT / 442
ונדה לאלהינו נודה לאוהינו נודה לאלהינו נודות לאוהינו נודות לאלהינו.
ברוח אלהינו ברוח האוהינו ברוח אלהינו ברוח האוהינו.
אלהינו אלהינו אלהינו אלהינו אלהינו אלהינו אלהינו.

Eyn keyloheynu eyn kadoneynu eyn kemankeynu eyn kemoshieynu.
Miheyloheynu mi hadoneynu mi hemalkeynu mi hemoshieynu.
Nodeh leyloheynu nodeh ladoneynu nodeh lemalkeynu nodeh lemoshieynu.
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 השופט", meaning "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.

443 / EYN KEYLOHEYNU
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.

SHAHARIT / 444
We rise for Aleynu. It is customary to bow at korim. Choose one of the following.

Aleynu leshab'e'ah la'adon hakol
latet gedulah leyotzer bereyshit
shenatan lanu torat emet
vehayey olam nata betokenu.

Continue on page 447.

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.

445 / ALEYNU
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)

 rộngיה / You...other God (Deuteronomy 4:39).

SHAHARIT / 446
וַאֲנַחִנָּנוּ קַוַּיַּם מַמְשָׁחַתָּנוּ וְמִדְרֵיסָנוּ לֶפִּי לְפִי מָלֵךְ הָמָלֵךְ

כָּרָה יָדוֹ הַיְּהֹוָה

שָׁהָה גְלַעֲדֵה שְׁפַרְוֶה לֵיוֹי זֵכֶר וַמְדָשֶׁב יָדוֹ בַשְׁפַרְוֶה מְפֶשֶׁל וְסַכִּינָה

וְזָרַע לֹא בָּא בְּנָבָאָה מַמְשָׁחַת: הָאָדָהּ נַשָּׁה לָא אָדָה: אַחֲרֵיהּ אָדָהּ לָא מַשָּׁה

בְּכָטֶחַ בֶּתֶרֶךְ: זֹרַעְתָּי הָיוּ מְסַכֵּלָה אֶלָּבָּהְיָא לְךָ וְיֵמָּה הָא

וַאֲנַחִנָּנוּ בַשְּפַרְוֶה מְפֶשֶׁלּוֹ לְכָלַּמַּה מָלֵךְ אִישֵּׁךְ אֶלָּבָּהְיָא

—

Va'anahnu korim umishta'avim umodim
lifney melech malchey hamelahim hakadosh baruch hu.
Shehu noteh shamayim veyosed aretz umoshav yekaroi
bashamayim mima'al
ush-ħimat uzo begovhey meromim.
Hu eloheynu eyn od.
Emet malkevu efes zulato kakuveh betorato.
Veyadatav hayom vahasesvota el levaveha
ki adonay hu ha'elohim bashamayim mima'al ve'al ha'arets
mitaḥat eyn od.

447 / ALEYNU
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.
Kakatuv betorâ'ëha: Adonay yimlo'h le'olam va'ed.
Vene'émâr: Vehayah adonay lemele'h al kol ha'aretz.
Bayom hahu yihye'h adonay chad ushmo chad.

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)

ד"שתוד ה"שתוד / THE ETERNAL ONE...forever (Exodus 15:18).
ד"שתוד ה"שתוד / THE EVERLASTING ONE...one (Zechariah 14:9).

449 / ALEYNU
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 Shavah 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.

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**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.

**SHAḤARIT / 450**
It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

Reader: Yitgadal veyitkadesh shemey raba
be’alma divra hiruyey ve’yamli’ah malhutey
behayeyon uvuymeheyon uphaye yey dehol beyt yisra’el
ba’agala uvizman kariv ve’imru amen.

Congregation: Yehey shemey raba mevara’ah le’alam alalmey almaya.

Reader: Yitbaar’ah veyishtabah veyitpa’ar veyitromam veyitnasey ve’yanit-hadar veyit-halal shemey dekudsha beri’hu le’ela (On Shabbat Shuvah add: le’ela) min kol birhata veshirata
tushbe’hata venuhemata da’amiran be’alma ve’imru amen.

Yehey shelama raba min shemaya ve’hayim 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 Ahat Sha’alit, 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.

And so I tell your glory, yet never have seen you;
imagine you, find names for you, yet never have known you.

By hand of those who prophesied and throngs who
worshipped you,
you gave imagination to the glory beyond view.

God’s greatness now unfolding, your might beyond all needs,
they found the names for telling of the power of your deeds.

Denoting you with likenesses, though less than you by far,
they simply have equated what you’ve done with who you are.

Here’s parable and proverb and endless visions sung,
and yet, beyond all imagery, behold, you are one.

With age you now appear to some, to some a younger fair,
each person tells the whiteness or the blackness of your hair.

SHA'ARIT / 452
The ark is opened.

The ark is opened.

**Commentary.** Shir Haka'vod, attributed to the Ashkenazi piest Judah the Hasid of Regensburg (1150-1217), is simultaneously our tradition's most unashamedly 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), Tiferet / 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 HAKA'VOD/SONG OF GLORY
So aged when you sit as judge; but youthful when you fight, a warrior, with many hands, and terrors to give fright.

Here's armor of your helmet, invincibility, your outstretched arm and mighty hand insure your victory.

The sparkling dewdrops, a head of shimmering light, your locks a darkest ebony from moisture of the night.

You call me your reknown, for you desire me well, as you appear before me with the splendor of gazelle.

Crowned by the purest gold (let imagery allow), engraved there, your holy name, inscribed upon your brow.

Love's graciousness and honor adorn your radiance, your people are a crown to you and your magnificence.

Magnificent your plaited locks, a youthful head unfurled, so absolute the blackness of your hair in ringlets curled.

Now justice's abode is here, the splendor of your shrine, its eminence the summit of your happiness sublime.

So treasured is the crown that rests within your hand, a diadem of sovereignty, a splendid royal band.

On you it is now borne, and with it you adorn your people, now made precious with the beauty you have worn.

**SHAHARIT / 454**
יקנַה בֵּית דָּוִד וּנְבָהָה בֵּית כֶּלֶם כֶּלֶםְתָּהּ כֶּלֶםְתָּהּ יְהִי לְךָ
מְטָבָּה מְשַׁעַת יְשֵׁעָה וְשִׁירָה לְכָּלְנוּ וּרְוָעָה שִׁירָה.
מֵשָׁלַל אָוֹרָה לְאָדָם מֵרָחֵזָהּ כּוֹצֵצֵי לָיְלָה.
יִנָפֶאֶר בֵּי כֶּלֶם יְהִי לְךָ כֶּלֶםְתָּהּ יְהִי.
פְּכִים כֶּלֶם פֶּרֶשֶׁת לְאָדָם עַל פַּרְשֶׁת בְּנֶן שֶׁמֶנְשֵׁה.
לֵךְ לְיָמִים יִצָּרֵהּ הִמְצָרֵהּ לְעַשְּרֶה יָעָרָה.
מְקַלְּףֵהּ רֹאשָׁה בְּכֶלֶם בְּכֶלֶם כּוֹצֵצֵי מַלְכָּיָהּ שֵׁהיָדָהּ.
בֶּנֶה מְצָרֵה יִצָּרֵה הִמְצָרֵה יְעָרָה עַל רָאשָׁה מְקַלְּףֵהּ.
סְפַרַתָּהּ חֶלְיָבָה יְשֵׁרָה בְּכֶלֶם מַלְכָּיָה יְהִי יִצָּרֵה.
סְפַרַתָּהּ בְּכֶלֶם יְשֵׁרָה בְּכֶלֶם מַלְכָּיָה יְהִי יִצָּרֵה.

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.

455 / SHIR HAKAVOD/SONG OF GLORY
Perfection you have given me, and in it you rejoice; so near you are, approaching at the calling of my voice.

So dazzlingly crimson the redness of your cloak, as you tread forth from Edom's land, in red of sunrise soaked.

Cords of your own tefillin you showed the humble seer, with image of The Lawgiver, to Moses you drew near.

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.

So set my poems before you, my multitude of songs, my hymn I offer up to you, my joy to you belongs.

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.*

**SHAḤARIT** / 456
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.

SHAHARIT / 458
ארות עולם

בצורת כל ציר הנבואה
לצאת נשימה בחפץ פל
כהותים הכיתותحمل
הווה להן להאזנה לה
ולתפישת כל חכל
בכל רואים בנות שינה

ב samt תבנית
בזה אליהם חשות
ובז בנה המבוגר
כנדו עמוקה לך
יודו כל לבלתי

Adon olam asher malah, beterem kol yetzir nivra.
Le’et na’asah veheftzo kol, azay meleh shemo nikra.
Ve’a’harey kiblo hakol, levado yimlo’h nora.
Vehu hayah vehu hoveh, vehu yihyeh betifarah.
Vehu ehad ve’eyn sheni, lehamshil lo leaha’birah.
Beli reshit beli talit, velo ha’oz vechamisrah.
Vehu eli ve’hay go’ali, vetzur hevli be’et tzarah.
Vehu nisi umanos li, menat kosi beyom ekra.
Beyado afkid ruhi, be’et ishan ve’al’ah.
Ve’im ruhi geviyati, adonay li velo ira.

459 / CONCLUDING SONGS
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.


SHAHARIT / 460
יֵגְדַל

נִגְדַל אֲלֵהוּ וְרַשִׁיתָהוּ
נְצֱחֵהוּ נַחֲיוּ יְהִי

לֹא לִכְמֹת נַגִּיא לְאוֹר וַאֲלֵהוּ
רָשָׁאָו לְאִישׁ לְאָשִׁית לְאָשִׁית

וְרָאָה בְּכֵלֵב נַנְזֶר
נַגֵּשׁ בְּבָנָיָהוּ בְּנִבְנֵיהוּ

Yigdal elohim ḥay veyishtabah, nimitza ve’eyn et el metzi’uto.
Eḥad ve’eyn yahid keyihudo, nelam vegam eyn sof le’ahduto.
Eyn lo demut haguf ve’eyno guf, lo na’aroḥ elav kedushato.
Kadmon leḥol davar asher nivra, rishon ve’eyn reyshit lereyshito.
Hino adon olam veḥol notzar, yoreh gedulato umalḥuto.
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.

461 / CONCLUDING SONGS
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!

SHAḤARIT / 462
לא כְּם בִּישְׁרָאֵל כָּמֹשֶׁה צָרָד
על יְי נִכְבָּא צָפַּן בַּיּוֹת:
תֹּרוּת אֵאם נִמְזָה לֹא מָל
לא יְהֹלָלֵה נִמְזָה לֹא יְמִיר

וְמִמְשֵׁי לָשׁוֹן צְרַּחְוַנְתָּנָה
גוֹמֵל לְאֶשֶׁת חָשׁוֹת
וֹמָל לָשׁוֹשׁ לְעִרֵרָה
לָשׁוֹת לָאֶשֶׁת חָשׁוֹת

חֲיוֹת מְכַלְּלֵים אֵל בּוֹרָּה חָשֶׁד
נַעֲרֵו זִיָּר עִשׂוֹ טַהְרְתָּנָה

Lo kam beyisra’el kemoshe 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 kemišalo, yiten lerasha ra kerishato.
Yishlah leketz yamin ge’ulato, lifdot meḥakey ketz yeshu’ato.
Ḥayim meḥalkel el berov ḥasdo, baruḥ adey ad shem tehilato.

463 / CONCLUDING SONGS
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, Sharavot, 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.

ים של וברך / Let...rest (Exodus 31:16-17).
על כל ימי שנים / And...holy (Exodus 20:11).
ויודר...ישרא / Moses...Israel (Leviticus 23:44).

SHAHRIT / 464
This version of Kiddush is recited between the end of the morning service and the beginning of lunch.

On every Shabbat begin here:

ишמרנו כנרי ישראל אוחש בן לישה אוחש בן לישה בן לשת
בהיר טעם: בנים מורים בני ישראל רחא בסות הת"ע
לימים עשה יהוה את החשמה ואת הת"ע ושם יושב שבעה

וע เรา ירח ירח ואחר יום השבת ע另行 שעה.

Veshameru veney yisra’el et hashabbat
la’asot et hashabbat ledorotam berit olam.
Beyni uveyn beney yisra’el et 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:

והרב משה אוחש בן ישראל יוהו אלObjectName: שאר

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:

ברוך אתה יהוה אלהינו קרל העלם דבר

Savreyy ḥaveray.
Baruḥ atah adonay eloheynu meleḥ ha’olam borey peri hagafen.

465 / KIDDUSH