

כל הנשמה

Kol Haneshamah

שבת וחגים

Shabbat Vehagim

THIRD EDITION

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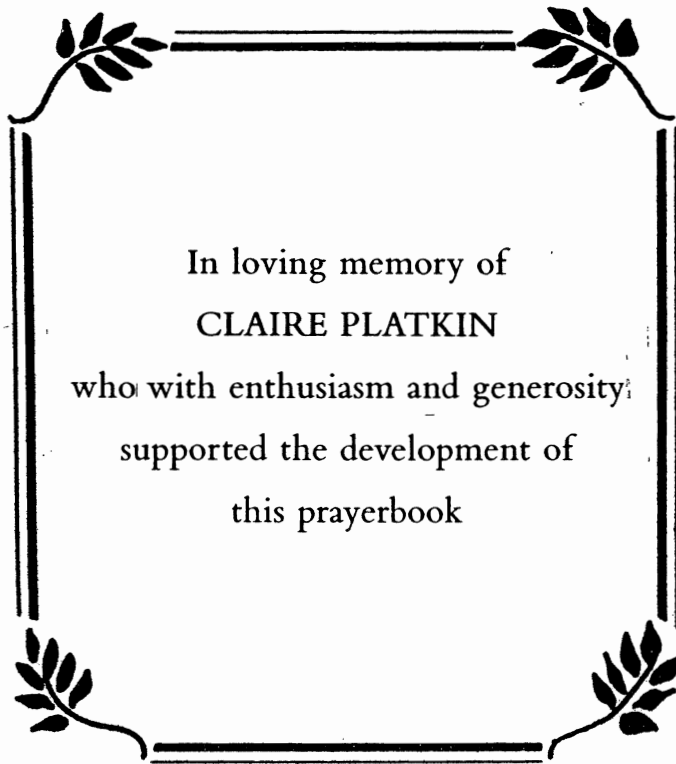


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PREFACE

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 Mel Scult has provided comments from the published and unpublished writing of Mordecai Kaplan.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

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.

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

ברוך אתה יהוה אלהינו מלך העולם שהחינו וקימנו והגיענו לזמן הזה.

Praised are you, Yah, our God, sovereign of all worlds, who has kept us alive, and sustained us, and brought us to this time.

D.A.T.

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INTRODUCTION

The Reconstructionist Press now proudly presents this next volume in the *Kol Haneshamah* series, *Shabbat 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 reinstitution of sacrifices, to individual reward and punishment, and to bodily resurrection. It assumed that not every word of Scripture is factual and divinely ordained. Those prayerbooks, edited by Mordecai Kaplan, Eugene Kohn, Ira Eisenstein, Ludwig Nadelmann, Jack J. Cohen, and Milton Steinberg, have provided an invaluable legacy to this generation of worshippers. The new prayerbook remains faithful to these principles. In fact, they helped to inspire the current

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

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

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

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

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

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

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

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

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

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

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

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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NOTES ON USAGE

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

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

Consonants

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

Vowels

ֿֿ / ֿֿ / ֿֿ / ֿֿ	e (as in “bed”)
ֿֿ / ֿֿ / ֿֿ	a (as in “are”)
ֿֿֿ / ֿֿֿ / ֿֿֿ / ֿֿֿ	o (as in “store”)
ֿֿֿ / ֿֿֿ	u (as in “put”)
ֿֿֿ / ֿֿֿ	i (as in “sit”)

Diphthongs and Glides

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

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.

קבלת 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 (*sheliaḥ tzibur*) should construct a service by selecting elements from among the introductory hymns, passages from the Song of Songs, Psalms, and additional readings to be found below. For additional readings see pages 732-766.

A.G./S.S.

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

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

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

B.W./K.G.

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 Hanukah 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

הדלקת נרות שבת

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

— לְהַדְלִיק נֵרוֹת בְּכָל־הָעוֹלָמוֹת
זוֹהִי שַׁבָּת.

לְהַדְלִיק נֵרוֹת־שַׁבָּת
זוֹהִי קְפִיצַת־נַפֶּשׁ הָרַת נְצוּרוֹת
לַיָּם נְהַדָּר, שֵׁשׁ בָּהּ מִסְתוּרִין
שֶׁל אֲשֶׁר־הִשְׁקִיעָה.
בְּהַדְלִיקֵי הַנֵּרוֹת יִהְיֶה
חֲדָרֵי לְנֶהָר דִּי־נֹר,
בְּאַשְׁדוֹת בְּרָקָת שׁוֹקֵעַ לְבִי.

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

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

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

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

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

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. ↪

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת:

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

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

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

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. Ḥasidic custom adopted it for use as an introduction to Shabbat. The poet speaks to God in most intimate terms as lover and parent, but also as shining light of the universe. The longing for God is fulfilled for “the time has come” as God spreads over the world the great *sukkat shalom*, canopy of peace, which is Shabbat.

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

A.G.

דִּיד נָפֶשׁ אָב הַרְחֵמֶן מְשׁוּף עֲבָדֶךָ אֶל רְצוֹנֶךָ:
 יְרוּץ עֲבָדֶךָ כְּמוֹ אֵיל יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרָךְ:
 תַּעֲרֹב לוֹ יְדִירוֹתֶךָ מִנֶּפֶת צוּף וְכָל־טָעָם:



דוּר נָאָה זִיו הָעוֹלָם נִפְשֵׁי חוֹלֵת אֶהְבֶּתֶךָ:
 אָנָּה אֵל נָא רָפָא נָא לָהּ בְּהִרְאוֹת לָהּ נָעַם זִיּוֹךְ:
 אֲזִי תִתְחַזֵּק וְתִתְרַפָּא וְהִיתָה לָהּ שְׂמֵחַת עוֹלָם:



תִּיק יִהְיוּ נָא רַחֲמֶיךָ וְחִוְסָה נָא עַל בֶּן אֶהוּבֶךָ:
 כִּי זֶה כְּמָה נִכְסֶיךָ נִכְסֵּפְתִּי לְרִאוֹת בְּתַפְאֶרֶת עֲזֶךָ:
 יֵאלֶה חֲמֻדָּה לְבִי חִוְסָה נָא וְאֵל תִּתְעַלֵּם:



גִּלְיָה נָא וּפְרוֹשׁ חֲבִיבִי עָלִי אֶת־סִכַּת שְׁלוֹמֶךָ:
 תֵּאֲוִיר אֶרֶץ מִכְבוֹדֶךָ נִגְלִילָה וְנִשְׁמָחָה בָּךְ:
 מִהֵרָ אֶהוּב כִּי בָּא מוֹעֵד וְחַיֵּנוּ כִּימֵי עוֹלָם:



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

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

Eleazar Azikri (translated by Zalman Schachter-Shalomi)

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

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

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

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

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

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

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

M.M.K. (ADAPTED)

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

A.G.

SHABBAT HAMALKAH / THE SHABBAT QUEEN

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

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

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

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

Peace be unto you, O angels of peace.

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

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

A.G.

שַׁבַּת הַמַּלְכָּה

הַחֲמָה מֵרֹאשׁ הָאֵילָנוֹת נִסְתַּלְקָה.
בָּאוּ וְנִצָּא לְקִרְאָת שַׁבַּת הַמַּלְכָּה.
הִנֵּה הִיא יוֹרֶדֶת הַקְּדוּשָׁה הַבְּרוּכָה.
וְעַמָּה מַלְאָכִים צָבֵא שְׁלוֹם וּמְנוּחָה.
בָּאִי בָּאִי הַמַּלְכָּה בָּאִי בָּאִי הַכֶּלֶה.
שְׁלוֹם עֲלֵיכֶם מַלְאָכֵי הַשְּׁלוֹם.

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

SHALOM ALEYHEM

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

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

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

translated by Burt Jacobson

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

R.M.S.

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

שְׁלוֹם עֲלֵיכֶם

שְׁלוֹם עֲלֵיכֶם מִלְאֲכֵי הַשָּׁרֵת מִלְאֲכֵי עֲלִיוֹן
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בָּרוּךְ הוּא:

בּוֹאֲכֶם לְשָׁלוֹם מִלְאֲכֵי הַשָּׁלוֹם מִלְאֲכֵי עֲלִיוֹן
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בָּרוּךְ הוּא:

בְּרָכוֹנִי לְשָׁלוֹם מִלְאֲכֵי הַשָּׁלוֹם מִלְאֲכֵי עֲלִיוֹן
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בָּרוּךְ הוּא:

צֵאתְכֶם לְשָׁלוֹם מִלְאֲכֵי הַשָּׁלוֹם מִלְאֲכֵי עֲלִיוֹן
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בָּרוּךְ הוּא:

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

Bo'ahem leshalom malahey hashalom malahey elyon
mimeleh malhey hamalahim hakadosh baruh hu.

Barehuni leshalom malahey hashalom malahey elyon
mimeleh malhey hamalahim hakadosh baruh hu.

Tzethem leshalom malahey hashalom malahey elyon
mimeleh malhey hamalahim hakadosh baruh hu.

SHIR HASHIRIM / THE SONG OF SONGS

Select from among the following:

The Song of Songs, ascribed to Solomon.

He kisses me, full kisses with his mouth.
Yes, better is your love than wine, [I say,]
Oh, the aroma of your balm!
—a balsamum poured out: your name!
For such a thing the young girls love you.
Take me along with you, let's run!

The king has brought me to his chambers:
We are gleeful, we rejoice in you, [he says,]
we bring to mind your love
more than the finest wine,
yes, rightly they have loved you.

1:1-4

COMMENTARY. The historical origins of the love poems that comprise *Shir Hashirim* (The Song of Songs) is unknown. Were they simple shepherd love poetry, as they present themselves, or did they have a cultic setting in the distant pre-Israelite past, as some have suggested? The Kabbalists prescribed the recitation of the Song of Songs at *Kabbalat Shabbat*. They saw it as a love poem between the blessed Holy One and the *Sheḥinah*, 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:

שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמָה:

יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ
כִּי-טוֹבִים דְּדִיךְ מִיָּין:
לְרִיחַ שְׁמָנֶיךָ טוֹבִים
שֶׁמֶן תּוֹרֵק שְׁמֶךָ
עַל-כֵּן עֲלָמוֹת אֶהְבֹּךָ:
מִשְׁכְּנִי אֶחְרִיךָ נְרוּצָה
הֵבִיאֵנִי הַמֶּלֶךְ חֲדָרָיו
נִגְלָה וְנִשְׁמָחָה לְךָ
נִזְכְּרָה דְּדִיךְ מִיָּין
מִיִּשְׁרִים אֶהְבֹּךָ:

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

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

2:10-17

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

A.G.

עֲנֵה דוֹדִי וְאָמַר לִי קוֹמִי לְךָ רַעֲיָתִי יִפְתִּי
 וּלְכִי-לְךָ: כִּי-הִנֵּה הִסְתּוֹ עֲבָר
 הַגֶּשֶׁם חָלַף הַלֵּךְ לוֹ: הַנִּצָּנִים נִרְאוּ בְּאֶרֶץ
 עֵת הַזְמִיר הַגִּיעַ וְקוֹל הַתּוֹר נִשְׁמַע בְּאֶרְצָנוּ:
 הַתְּאֵנָה חִנְטָה פִּגְיָה
 וְהַגִּפְנִים | סְמָדָר נִתְּנוּ רִיחַ
 קוֹמִי לְךָ רַעֲיָתִי יִפְתִּי
 וּלְכִי-לְךָ: יוֹנָתָן
 בַּחֲגֻי הַסֵּלַע בְּסֶתֶר הַמְּדִרְגָּה
 הִרְאִינִי אֶת-מְרָאֶיךָ הַשְּׁמִיעֵנִי אֶת-קוֹלְךָ
 כִּי-קוֹלְךָ עָרַב וּמְרָאֶיךָ נְאוּה:
 אֲחֻזּוֹ-לָנוּ שׁוֹעֲלִים שְׁעָלִים קִטְנִים
 מִחִבְּלִים כְּרָמִים וּכְרָמֵינוּ סְמָדָר:
 דוֹדִי לִי וְאֲנִי לוֹ
 הִרְעָה בְּשׁוֹשָׁנִים:
 עַד שִׁפּוּחַ הַיּוֹם
 וְנָסוּ הַצִּלְלִים
 סֵב דָּמָה-לְךָ דוֹדִי
 לְצִבִּי אוֹ לְעֶפֶר הָאֵילִים
 עַל-הָרִי בְּתָר:

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

DODI LI

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

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

You have enlivened me, my sister-bride.

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

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

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

דודי לי

דודי לי ואני לו הרועה בשושנים:	Dodi li va'ani lo haro'eh bashoshanim.
מי זאת עולה מן המדבר מי זאת עולה מקטרת מור ולבונה:	Mi zot olah min hamidbar mi zot olah mekuteret mor ulvonah.
דודי לי ואני לו הרועה בשושנים:	Dodi li va'ani lo haro'eh bashoshanim.
לבבתיני אחותי כלה לבבתיני כלה:	Libavtini ahoti kalah libavtini kalah.
דודי לי ואני לו הרועה בשושנים:	Dodi li va'ani lo haro'eh bashoshanim.
עורי צפון ובואי תימן	Uri tzafon uvo'i teyman.
דודי לי ואני לו הרועה בשושנים:	Dodi li va'ani lo haro'eh bashoshanim.

On *Hol Hamo'ed* it is customary to begin on page 48.
On *Festivals*, turn to *Kabbalat Hag*, page 532.

PSALMS

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

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

For THE CREATOR is a generous divinity,
a sovereign greater than all image-gods,
in whose hand the planetary depths reside,
the greatest heights, there in God's palm,
to whom belongs the sea, as it was made,
the dry land, shaped by divine hand.

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



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

A.G.

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

TEHILIM

נְרִיעָה לְצוּר יִשְׁעֵנוּ:	לְכוּ נִרְנְנָה לַיהוָה
בְּזִמְרוֹת נְרִיעַ לוֹ:	נִקְדְּמָה פָּנָיו בְּתוֹדָה
וּמֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים:	כִּי אֵל גָּדוֹל יְהוָה
וְתוֹעֲפוֹת הָרִים לוֹ:	אֲשֶׁר בִּידוֹ מַחְקֵי־אָרֶץ
וַיִּבָּשׂ יָדָיו יִצְרוֹ:	אֲשֶׁר־לוֹ הַיָּם וְהוּא עָשָׂהוּ
נִבְרָכָה לְפָנֵי־יְהוָה עֲשֵׂנוּ: ←	בָּאוּ נִשְׁתַּחֲוֶה וְנִבְרָעָה

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

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

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

—today:

if to the Voice
you'll listen—:

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

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

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

nor did they ever
come to know
my ways.

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

וַאֲנַחֲנוּ עִם מַרְעִיתוֹ וְצֹאן יָדוֹ

כִּי הוּא אֱלֹהֵינוּ
הַיּוֹם אִם-בִּקְלוֹ תִשְׁמָעוּ:

כִּיּוֹם מִסָּה בַּמִּדְבָּר:
בְּחֲנוּנֵי גַם-רְאוּ פָעָלִי:
וְאָמַר עִם תַּעֲי לִבִּב הֵם

אֶל-תִּקְשׁוּ לִבְבְּכֶם כְּמַרְיָבָה
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם
* אֲרַבְעִים שָׁנָה אָקוּט בְּדוֹר
וְהֵם לֹא-יָדְעוּ דֶּרֶכִּי:

אִם-יִבְאוּן אֶל-מְנוּחָתִי:

אֲשֶׁר נִשְׁבַּעְתִּי בְּאָפִי

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

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

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

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

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

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

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

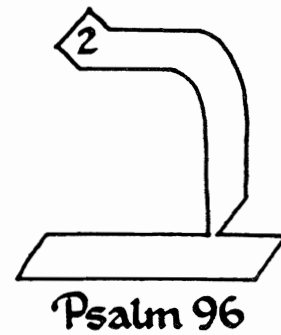
Give praise to THE MAGNIFICENT, families of nations,
Honor and power devote to THE GREAT ONE.

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

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

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

the peoples
shall be judged
unerringly. ↩



שִׁירוּ לַיהוָה כָּל־הָאָרֶץ:	שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ
בְּשִׁירוֹ מִיּוֹם לַיּוֹם יִשׁוּעָתוֹ:	שִׁירוּ לַיהוָה בָּרְכוּ שְׁמוֹ
בְּכָל־הָעַמִּים נִפְלְאוֹתָיו:	סִפְרוּ בַגּוֹיִם כְּבוֹדוֹ
נֹרָא הוּא עַל־כָּל־אֱלֹהִים:	כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד
וַיְהוֶה שָׁמַיִם עָשָׂה:	כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים
עֹז וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ:	הוֹדִוְהָדָר לִפְנָיו
הָבוּ לַיהוָה כְּבוֹד וָעֹז:	הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים
שָׂאוּ מִנְחָה וּבָאוּ לַחֲצֹרֹתָיו:	הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
חִילוּ מִפְּנֵיו כָּל־הָאָרֶץ:	הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ
אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט	אֲמְרוּ בַגּוֹיִם יְהוָה מֶלֶךְ
	יִדִּין עַמִּים בְּמִישָׁרִים: ←

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

תכּוּן תּבֵל / the world is founded. There is cosmic order.

L.W.K.

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

Let the fields rejoice, and all belonging there.
And then, all forest trees exclaim ecstatically,
before THE ONE who comes,
who comes to rule the earth,
to rule over the settled world,
over the peoples, faithfully.

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

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

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

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

יְרַעַם הַיָּם וּמְלֹאוֹ:	יִשְׁמְחוּ הַשָּׁמַיִם וְתִגֵּל הָאָרֶץ
אֲזוּ יִרְנְנוּ כָּל-עֲצֵי-יָעָר:	יַעֲלֹז שָׂרֵי וְכָל-אֲשֶׁר-בּוֹ
כִּי בָא לְשֹׁפֵט הָאָרֶץ	* לְפָנַי יְהוֹה כִּי בָא
וְעַמִּים בְּאֵמוּנָתוֹ:	יִשְׁפֹּט-תֵּבֵל בְּצֶדֶק

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

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

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

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

a fire goes before it,
flames surround its back,

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

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

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

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

let all gods
submit
to God.

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

because of justice,
yours

YAH. ↩



יִשְׁמְחוּ אֲיִים רַבִּים:	יְהוָה מִלֶּךְ תִּגַּל הָאָרֶץ
צֶדֶק וּמִשְׁפָּט מְכוֹן כְּסָאוֹ:	עָנָן וְעַרְפֶּל סְבִיבָיו
וּתְלֵהט סְבִיב צָרָיו:	אֵשׁ לִפְנֵי תֵלֶךְ
רֵאתָה וּתְחַל הָאָרֶץ:	הָאִירוּ בְרָקִיו תִּבֵּל
מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ:	הָרִים כִּדְוֹנָג נִמָּסוּ מִלִּפְנֵי יְהוָה
וּרְאוּ כָל־הָעַמִּים כְּבוֹדוֹ:	הִגִּידוּ הַשְּׁמַיִם צֶדֶקוֹ
הַמְתִּהֲלִלִים בְּאֵלִילִים	יִבְשׁוּ כָל־עֲבָדֵי פֶסֶל
	הַשְׁתַּחֲוִי־לוֹ כָּל־אֱלֹהִים:
וּתְגַלְגֵּל בְּנוֹת יְהוּדָה	שִׁמְעָה וּתְשַׂמַּח צִיּוֹן
	לְמַעַן מִשְׁפָּטֶיהָ יְהוָה: ←

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

M.M.K. (ADAPTED)

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

L.W.K.

For you are THE RADIANCE
above all earth.

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

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

might save them
from the power
of the wicked.

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

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

עַל־כָּל־הָאָרֶץ
עַל־כָּל־אֱלֹהִים:
שֹׁמֵר נַפְשׁוֹת חֲסִידָיו

כִּי־אַתָּה יְהוָה עֲלִיוֹן
מְאֹד נִעְלִית
אֱהִי יְהוָה שְׁנֹאוֹ רָע
מִיד רָשָׁעִים יִצִּילֵם:

וּלְיִשְׁרָיִלֵב שְׂמִחָה:
וְהוֹדוּ לְזָכָר קֹדֶשׁ:

* אֹרֶךְ לַצַּדִּיק
שְׂמִחוֹ צַדִּיקִים בִּיהוָה

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

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

שומר נפשות / God protects. Those who fight injustice are often in need of protection.

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

לישרי לב / right-hearted, steadfast of heart—those with focused minds.

L.W.K.

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

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

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

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

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

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

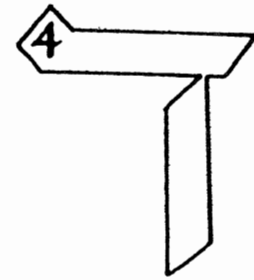
music for THE OMNIPRESENT on a violin,
on strings, with voice and melody,

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

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

And let the rivers clap their hands
together, and the mountains sing in joy,
to THE ONE who comes to rule the earth,

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



Psalm 98

מְזֹמֹר

כִּי־נִפְלְאוֹת עָשָׂה:	שִׁירוּ לַיהוָה שִׁיר חֹדֶשׁ
וְזָרַע קָדְשׁוֹ:	הוֹשִׁיעָה־לוֹ יְמִינוֹ
לְעֵינַי הַגּוֹיִם גָּלָה צְדָקָתוֹ:	הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ
לְבֵית יִשְׂרָאֵל	זָכַר חֶסֶדּוֹ וְאַמּוּנָתוֹ
אֵת יְשׁוּעַת אֱלֹהֵינוּ:	רְאוּ כָל־אַפְסֵי־אָרֶץ
פָּצְחוּ וּרְנְנוּ וְזַמְּרוּ:	הֲרִיעוּ לַיהוָה כָּל־הָאָרֶץ
בְּכִנּוֹר וְקוֹל זְמֶרָה:	זַמְּרוּ לַיהוָה בְּכִנּוֹר
הֲרִיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה:	בְּחִצְצוֹת וְקוֹל שׁוֹפָר
תִּבֵּל וְיֹשְׁבֵי בָהּ:	יִרְעֻם הָיָם וּמִלְאוּ
יַחַד הָרִים יִרְנְנוּ:	נְהָרוֹת יִמְחֲאוּ־כַף
יִשְׁפֹּט תִּבֵּל בְּצִדִּיק	* לִפְנֵי יְהוָה כִּי בָא לִשְׁפֹּט הָאָרֶץ
	וְעַמִּים בְּמִישְׁרִים:

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

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

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

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

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

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

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

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

God is holy!

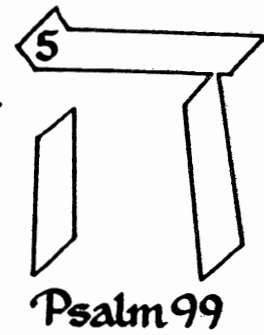
Moses and Aaron are among God's priests,
and Samuel among the ones who call God's name,

Calling to THE RIGHTEOUS ONE
who will respond to them.

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

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

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



יֵשֶׁב כְּרוּכִים תְּנוּט הָאָרֶץ:
וְרָם הוּא עַל־כָּל־הָעַמִּים:
קְרוֹשׁ הוּא:
אַתָּה כּוֹנֵנֶת מִישָׁרִים
אַתָּה עֹשִׂית:
וְהִשְׁתַּחֲוִי לַהֲדָם רִגְלִיו

וְשִׁמוּאֵל בְּקִרְאֵי שְׁמוֹ
וְהוּא יַעֲנֶם:
שִׁמְרוּ עֲדֹתָיו וְחַק נְתַן־לָמוֹ:
אֵל נִשְׂא הָיִיתָ לָהֶם

וְהִשְׁתַּחֲוִי לְהָר קֹדֶשׁוֹ

יְהוָה מֶלֶךְ יִרְגְּזוּ עַמִּים
יְהוָה בְּצִיּוֹן גְּדוֹל
יִדְּוֵ שְׁמֶה גְּדוֹל וְנוֹרָא
וְעֵז מֶלֶךְ מִשְׁפָּט אֱהָב
מִשְׁפָּט וְצִדְקָה בִּי־עֵקֶב
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ
קְרוֹשׁ הוּא:

מֹשֶׁה וְאַהֲרֹן בְּכַהֲנִיו
קִרְאִים אֶל־יְהוָה
בְּעַמּוּד עָנָן יִדְבֹּר אֲלֵיהֶם
יְהוָה אֱלֹהֵינוּ אַתָּה עֲנִיתָם
וְנִקָּם עַל־עֲלִילוֹתָם:

* רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ
בִּי־קְרוֹשׁ יְהוָה אֱלֹהֵינוּ:

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

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

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

L.W.K.

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

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

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

THE ONE WHO CALLS over many waters,

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

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

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



Psalm 29

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

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

מִזְמוֹר לְדָוִד	הָבּוּ לַיהוָה בְּנֵי אֱלִים
הָבּוּ לַיהוָה כְּבוֹד וְעֹז:	הָבּוּ לַיהוָה כְּבוֹד שְׁמוֹ
הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ:	קוֹל יְהוָה עַל־הַמָּיִם
אֱלֹהֵי־כְבוֹד הָרָעִים	יְהוָה עַל־מַיִם רַבִּים:

קוֹל יְהוָה בְּהָדָר:	קוֹל יְהוָה בַּפֶּחַח
וַיִּשְׁבֵּר יְהוָה אֶת־אֲרָזֵי הַלְבָנוֹן:	קוֹל יְהוָה שֹׁבֵר אֲרָזִים
לְבָנוֹן וְשִׁרְיוֹן כִּמוֹ בְּזֵרְאִמִּים: ←	וַיִּרְקִידֵם כִּמוֹ־עֵגֶל

Mizmor ledavid.

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

Havu ladonay kevod shemo, hishtaḥavu ladonay behadrat
kodesh.

Kol adonay al hamayim, el hakavod hirim.

Adonay al mayim rabim.

Kol adonay bako'ah, kol adonay behadar.

Kol adonay shover arazim, vayshaber adonay et arzey halevanon.

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

The voice of THE JUST ONE hewing flames of fire,
the voice of THE ANOINTER making the desert writhe,
of ENERGY giving birth pangs to the wastelands of Kadesh.
the voice of THE MIGHTY ONE convulsing all the deer,
stripping the forests,
while amid God's palace all declare: "The Glory!"
THE REDEEMER prevailing at the Sea,
THE PRESENCE presiding for the cosmos,
THE WANDERER imparting strength to Israel,
GIVER OF WORDS blessing the people in their peace.

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

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

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

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

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

מדבר קדש / wilds of Kadesh south of Jerusalem.

L.W.K.

קול יהוה חֲצֵב לַהֲבוֹת אֵשׁ:

יְחִיל יְהוה מִדְּבַר קֹדֶשׁ:
וַיַּחֲשֹׁף יַעְרוֹת

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

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

יְהוה לַמַּבּוּל יֵשֶׁב
* יְהוה עֹז לְעַמּוֹ יִתֵּן

Kol adonay ḥotzev lahavot esh.

Kol adonay yaḥil midbar, yaḥil adonay midbar kadesh.

Kol adonay yeḥolel ayalot, vayehesof ye'arot.

Uvheyhalo kulo omer kavod.

Adonay lamabul yashav, vayeshhev adonay meleh le'olam.

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

LEḤAH DODI / O, COME, MY FRIEND

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

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

"Keep" and "Remember" in a sole command
the solitary God did us command

"I AM!" is one, the Name is one,
in name, in splendor, and in praise.

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

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

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

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

לְכָה דוּדִי

לְכָה דוּדִי לְקִרְאָת כָּלָה פְּנֵי שַׁבַּת נְקַבְּלָהּ:

שָׁמֹר וְזָכוֹר בְּדִבּוּר אֶחָד

הַשְׁמִיעֵנוּ אֵל הַמִּיחָד

יְהוָה אֶחָד וְשִׁמוֹ אֶחָד

לְשֵׁם וּלְתַפְאֳרָת וּלְתַהֲלָה: לְכָה דוּדִי . . . ←

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

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

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

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

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

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

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

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

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

לְקִרְאָת שַׁבָּת לָכוּ וְנִלְכָּה
כִּי הִיא מְקוֹר הַבְּרָכָה
מֵרֹאשׁ מִקְדָּם נְסוּכָה

סוּף מַעֲשֵׂה בְּמַחֲשָׁבָה תַּחֲלָה: לכה דודי . . .

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה
קוּמִי צְאִי מִתּוֹךְ הַהִפְכָּה
רַב לָךְ שַׁבָּת בְּעֶמֶק הַבְּכָא
וְהוּא יַחֲמֹל עָלֶיךָ חֲמָלָה:

לכה דודי . . .

הַתְנַעֲרִי מֵעַפָּר קוּמִי
לְבָשִׁי בְּגָדֵי תִפְאַרְתֶּךָ עָמִי
עַל־יָד בֶּן יִשִּׁי בֵּית הַלְחָמִי
קִרְבָּה אֶל נַפְשִׁי גְּאֻלָּה:

לכה דודי . . . ←

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

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

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

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

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

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

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

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

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

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

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

הַתְּעוֹרְרִי הַתְּעוֹרְרִי
כִּי בָּא אוֹרֶךְ קוֹמִי אוֹרִי
עוֹרִי עוֹרִי שִׁיר דְּבָרִי
לכּה דודי . . . כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה:

לֹא תִבָּשִׂי וְלֹא תִכְלָמִי
מָה תִשְׁתַּחֲוִי וּמָה תִּהְיֶה
בְּךָ יִחְסוּ עַנְיֵי עַמִּי
לכּה דודי . . . וְנִבְנְתָה עִיר עַל תִּלָּה:

וְהָיוּ לְמִשְׁסָּה שְׂאֵסִיךְ
וְרַחֲקוּ כָּל־מְבַלְעֵיךְ
יִשִּׁישׁ עָלֶיךָ אֱלֹהֶיךָ
לכּה דודי . . . כְּמִשּׁוֹשׁ חָתָן עַל כִּלָּה:

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

Leḥah dodi. . .

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

Leḥah dodi. . .

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

Leḥah dodi. . .

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

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

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

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

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

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

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

לכה דודי ...

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

בֹּאִי בְּשָׁלוֹם עֲטֹרֶת בַּעֲלָהּ
גַּם בְּשִׂמְחָה וּבְצַהֲלָהּ
תּוֹךְ אֲמוּנֵי עַם סִגְלָהּ
בֹּאִי כָלָה בֹּאִי כָלָה:

לכה דודי ...

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

Lehah dodi. . .

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

Lehah dodi. . .

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

A psalm. A song for the day of Shabbat.

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

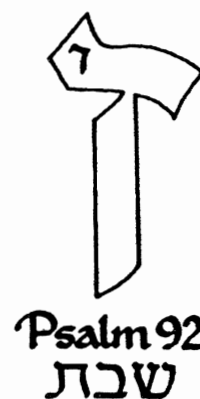
to tell about your kindness in the morning,
and your faithfulness at night,

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

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

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

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



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

A.G.

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת:
 טוֹב לְהוֹדוֹת לַיהוָה
 לְהַגִּיד בַּבֶּקֶר חֲסִדָּה
 עַל־יַעֲשׂוֹר וְעַל־נָבֶל
 כִּי שִׁמְחַתָּנִי יְהוָה בַּפֶּעַל
 מִהִגְדָּלוֹ מַעֲשֵׂיהָ יְהוָה
 אִישׁ־בָּעַר לֹא יָדַע

וּלְזַמֵּר לְשִׁמְחָה עֲלִיוֹן:
 וְאֲמוֹנָתָהּ בַּלִּילוֹת:
 עַל־יְהִי הַגִּיוֹן בְּכִנּוֹר:
 בְּמַעֲשֵׂי יְדֶיהָ אֲרִינֹן:
 מְאֹד עֲמָקוֹ מִחֲשַׁבְתֶּיהָ:
 וְכִסִּיל לֹא־יָבִין אֶת־זֹאת: ←

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

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

M.P.

For though the wicked multiply like weeds,
and evildoers sprout up all around,

it is for their destruction for all time,
but you, MAJESTIC ONE, are lifted high eternally,

behold your enemies, RESPLENDENT ONE,
behold, your enemies are lost,

all evildoers shall be scattered.

You raise my horn like that of the triumphant ox;
I am anointed with fresh oil.

My eye shall gaze in victory on my enemies,
on all who rise against me to do harm;

my ears shall hear of their demise.

The righteous flourish like the palm trees,
like cedars of Lebanon they grow,

implanted in the house of THE ALL-KNOWING ONE
amid the courtyards of our God they bear fruit.

In their old age, they'll put forth seed,
fleshy and fresh they'll ever be,

to tell the uprightness of THE ONE ALONE,
my Rock, in whom no fault resides.

וַיִּצְצוּ כָּל־פְּעָלֵי אֱוֹן
וְאַתָּה מָרוֹם לְעֵלָם יְהוָה:
כִּי־הִנֵּה אֵיכָיָה יֹאבְדוּ

בְּלִתִּי בְשָׁמֹן רֵעֵנִי:
בְּקָמִים עָלַי מְרִיעִים

כְּאֶרֶז בַּלְבָּנוֹן יִשָּׁגָה:
בַּחֲצֹרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:
דְּשָׁנִים וְרֵעַנָּיִם יִהְיוּ:
צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

בַּפֶּרֶחַ רִשְׁעִים כְּמוֹ־עֵשֶׂב
לְהִשָּׁמְדָם עֲרִי־עָד:
כִּי הִנֵּה אֵיכָיָה יְהוָה
יִתְפָּרְדּוּ כָּל־פְּעָלֵי אֱוֹן:

וְתָרַם כְּרִאִים קִרְנִי
וְתִבַּט עֵינֵי בְּשׁוּרֵי
תִשְׁמַעְנָה אָזְנִי:

* צַדִּיק כַּתְמָר יִפְרַח
שְׁתוּלִים בְּבֵית יְהוָה
עוֹד יִנוּבּוֹן בְּשִׁיכָה
לְהַגִּיד כִּי־יָשָׁר יְהוָה

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

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

The world is now established,
it cannot give way.

Psalm 93

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

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

the floods raise up torrential waves,
but louder than the sound of mighty waters,
more exalted than the breakers of the sea,

raised up on high are you, THE SOURCE.

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

THE ETERNAL ONE, forever and a day.

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

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

יְהוָה מִלֵּךְ גִּאֲוֹת לִבֵּשׁ
אֶף-תִּכּוֹן תִּבֵּל בִּלְ-תַּמוּט:

לִבֵּשׁ יְהוָה עֹז הַתְּאֲזָר

נִכּוֹן כְּסֶאֱדָה מֵאֵז
נִשְׂאוּ נְהָרוֹת יְהוָה
יִשְׂאוּ נְהָרוֹת דְּכִיּוֹם:

מֵעוֹלָם אָתָּה:
נִשְׂאוּ נְהָרוֹת קוֹלָם

מִקְלוֹת מַיִם רַבִּים
אֲדִיר בְּמָרוֹם יְהוָה:
* עֲדֹתֶיךָ נֶאֱמְנוּ מְאֹד
יְהוָה לְאַרְךָ יָמִים:

אֲדִירִים מִשְׁבְּרֵי-יָם
לְבֵיתְךָ נֶאֱוָה-קֹדֶשׁ

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

A.G.

ḤATZI KADDISH / SHORT KADDISH

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

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

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

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמָיָא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעָלָא (לְעָלָא *On Shabbat Shuvah add:*) מִן כָּל בְּרַכָּתָא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאַמִּירָן בְּעָלְמָא וְאָמְרוּ אָמֵן:

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

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

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

MA'ARIV

THE SHEMA AND ITS BLESSINGS

When a minyan is present, the Bareḥu 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)

מעריב

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

בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ :
בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד :

Bareḥu et adonay hamvorah.

Baruh adonay hamvorah le'olam va'ed.

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

M.M.K.

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

D.A.T.

ASHER BIDVARO / GOD IN NATURE

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

TRADITIONAL VERSION

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

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

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

אֲשֶׁר בִּדְבָרוֹ

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֶרְבִים
בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עֵתִים וּמַחֲלִיף אֶת הַיָּמִימִים
וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנוֹ: בּוֹרָא יוֹם
וְלַיְלָה גּוֹלֵל אוֹר מִפְּנֵי הַשֶּׁשׁ וְחֹשֶׁךְ מִפְּנֵי אוֹר: *וּמַעְבִּיר יוֹם וּמַבְיֵא
לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה יְיָהוּה צְבָאוֹת שְׁמוֹ: אֵל חַי וְקַיִם
תָּמִיד יְמִלֵךְ עָלֵינוּ לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יְיָ הַמַּעְרִיב עֶרְבִים:

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

Baruḥ atah adonay hama'ariv aravim.

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

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

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

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)

INTERPRETIVE VERSION: AHAVAT OLAM

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

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

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

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

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

Rami M. Shapiro (adapted)

AHAVAT OLAM / GOD'S LOVE IN TORAH

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

TRADITIONAL VERSION

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

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

L.W.K.

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

אַהֲבַת עוֹלָם

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עֲמָהּ אֶהְבֵּת: תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים
אוֹתָנוּ לְמַדְתָּ: עַל כֵּן יְהוָה אֱלֹהֵינוּ בְּשִׂכְכֵּנוּ וּבְקוֹמָנוּ נָשִׂית בְּחֻקֶּיהָ
וְנִשְׁמַח בְּדִבְרֵי תוֹרָתָהּ וּבְמִצְוֹתֶיהָ לְעוֹלָם וָעֶד כִּי הֵם חַיֵּינוּ וְאַרְךְ
יָמֵינוּ וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה: וְאַהֲבַתָּה לֹא תִסּוּר מִפָּנֵינוּ לְעוֹלָמִים:
בְּרוּךְ אַתָּה יְהוָה אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Ahavat olam beyt yisra'el ameha ahavta.
Torah umitzvot hukim umishpatim otanu limadeta.
Al ken adonay eloheynu beshohvenu uvkumenu nasi'ah
behukehā
venismah bedivrey torateha uvmitzvotēha le'olam va'ed
ki hem hayeynu ve'oreh yameynu
uvahem nehgeh yomam valaylah.
Ve'ahavateha lo tasur mimenu le'olamim.
Baruh atah adonay ohev amo yisra'el.

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


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

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

SHEMA

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

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

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

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

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

D.A.T.

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

TALMUD YOMA 86A

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד :

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד :

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ :
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצִוְךָ הַיּוֹם עַל-לִבְּךָ :
וּשְׁנַנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ בַּדֶּרֶךְ,
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ : וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטָטְפֹת בֵּין
עֵינֶיךָ : וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ :

Shema yisra'el adonay eloheynu adonay ehad.

Baruh shem kevod malhuto le'olam va'ed.

Ve'ahavta et adonay eloheha

behol levaveha uvhol nafsheha uvhol me'odeha.

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

Veshinantam levaneha vedibarta bam

beshivteha beveyteha uvlechteha vadereh uvshohbeha
uvkumeha.

Ukshartam le'ot al yadeha vehayu letotafot beyn eyneha.

Uhtavtam al mezuzot beyteha uvishareha.

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

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

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

BIBLICAL SELECTION I

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

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

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

BIBLICAL SELECTION I

וְהָיָה אִם-שָׁמוּעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לַעֲשׂוֹת אֶת-
כָּל-מִצְוֹתָיו אֲשֶׁר אֶנְכִי מְצַוְךָ הַיּוֹם וּנְתַנֶּךָ יְהוָה אֱלֹהֶיךָ עָלֶיךָ
עַל כָּל-גּוֹי הָאָרֶץ: וּבָאוּ עָלֶיךָ כָּל-הַבְּרָכוֹת הָאֵלֶּה וְהַשִּׁיגְךָ
כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ: בְּרוּךְ אַתָּה בָּעִיר וּבְרוּךְ אַתָּה
בְּשָׂדֶה: בְּרוּךְ פְּרִי-בִטֶּןךָ וּפְרִי אֲדָמָתְךָ וּפְרִי בְהֶמְתְּךָ שֶׁגֵּר
אֵלֶיךָ וְעִשְׁתָּרוֹת צֹאנְךָ: בְּרוּךְ טִנְאֶךָ וּמִשְׁאֲרֶתְךָ: בְּרוּךְ אַתָּה
בְּבֹאֲךָ וּבְרוּךְ אַתָּה בְּצֵאתְךָ:

רְאֵה נִתְתִּי לְפָנֶיךָ הַיּוֹם אֶת-הַחַיִּים וְאֶת-הַטּוֹב וְאֶת-הַמָּוֶת וְאֶת-
הָרָע: אֲשֶׁר אֶנְכִי מְצַוְךָ הַיּוֹם לֵאמֹר אֶת-יְהוָה אֱלֹהֶיךָ לִלְכֹּת
בְּדַרְכָּיו וְלִשְׁמֹר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּיתָ וּרְבִיתָ וּבִרְכָּךָ
יְהוָה אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר-אַתָּה בָּא-שָׁמָּה לְרִשְׁתָּהּ: ←

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

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

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

Continue with page 72.

BIBLICAL SELECTION II

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

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

M.L.

וְאִם־יִפְנֶה לְבַבְךָ וְלֹא תִשְׁמָע וְנִדְחָתָּ וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים
וְעַבַּדְתָּם: הַגִּדְתִּי לָכֶם הַיּוֹם כִּי אֲבֹד תֵּאבְדוּן לֹא־תֵאָרִיכֵן יָמִים
עַל־הַאֲדָמָה אֲשֶׁר אַתָּה עֹבֵר אֶת־הַיַּרְדֵּן לְבֹא שָׁמָּה לְרִשְׁתָּהּ:
הַעֲדֹתִי בְכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמּוֹת נָתַתִּי
לְפָנֶיךָ הַבְּרָכָה וְהַקְלָלָה וּבַחֲרָתָּ בְּחַיִּים לְמַעַן תַּחֲיֶה אַתָּה וְזֶרְעֶךָ:

Continue with ויאמר, page 73.

BIBLICAL SELECTION II

וְהָיָה אִם־שָׁמַעַתָּ תִשְׁמָעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצִוֶּה
אֹתְכֶם הַיּוֹם לֵאמֹר אֶת־יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל־לְבַבְכֶם
וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ
וְאִסַּפְתִּי דִגְנוֹךָ וְתִירִשְׁךָ וְיִצְהָרְךָ: וְנָתַתִּי עֵשֶׂב בְּשֹׂדֶךָ לְבִהֵמָתְךָ
וְאָכַלְתָּ וְשָׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וְסָרְתֶם
וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה
בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תֵתֵן אֶת־
יְבוּלָהּ וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: ←

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

M.M.K. (ADAPTED)

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

A.G.

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

Continue on page 72.

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

וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹה עַל־לְבַבְכֶּם וְעַל־נַפְשְׁכֶם וּקְשֹׁרֶתְם אֹתָם
 לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם אֶת־
 בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּכֶם בְּבִיתְכֶם וּבְלֶכְתְּכֶם בְּדֶרֶךְ וּבְשֹׁכְבְּכֶם
 וּבְקוּמְכֶם: וּכְתַבְתֶּם עַל־מְזוֹזוֹת בֵּיתְכֶם וּבְשַׁעְרֵיכֶם: לְמַעַן יִרְבוּ
 יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם
 לֵאמֹר לָהֶם כִּי־אֵלֶּם עַל־הָאָרֶץ:

Continue on page 73.

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

H.M.

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

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

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

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

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

L.W.K.

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

M.P.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דִּבֶּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
 אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כְּנָפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל-
 צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
 וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי
 לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
 וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם
 לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: אֶמְתִּי יְהוָה אֱלֹהֵיכֶם

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

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

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

EMET VE'EMUNAH / REDEMPTION

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

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

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

אֵמֶת וְאֵמוּנָה

אֵמֶת וְאֵמוּנָה כָּל זֹאת וְקִיָּם עָלֵינוּ

כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זִוְלָתוֹ

וְאַנְחֵנוּ יִשְׂרָאֵל עִמּוֹ:

הַפּוֹדֵנוּ מִיַּד מְלָכִים

הַגּוֹאֲלֵנוּ מִכַּף עֲרִיצִים

הָעוֹשֶׂה גְדוּלוֹת אֵין חֶקֶר

וְנִפְלְאוֹת אֵין מִסְפָּר:

הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים

וְלֹא נָתַן לְמוֹט רַגְלָנוּ:

הַמִּפְרָ עֲצַת אוֹיְבֵינוּ

וְהַמְקַלֵּקל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ:

הָעוֹשֶׂה לָנוּ נִסִּים בְּמִצְרַיִם

אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם:

מִדּוֹר לְדוֹר הוּא גּוֹאֲלָנוּ:

וּבִיּוֹם שְׁהַפֵּךְ לְלִילָה

עֲמָנוּ הִיָּה בְּגִיָּא צְלָמוֹת:

(Continue on page 77).

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

A.G.

INTERPRETIVE VERSION

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

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

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

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

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

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

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

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

(Congregation sings מי כמכה, page 79)

1945 Reconstructionist Prayer Book (adapted)

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

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

מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָהֶם עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם:

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

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

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

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

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

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

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

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

“THE HOLY ONE will reign forever!”

And it was said:

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

from a power
stronger than his own!”

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

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

R.M.S.

מִי־כִמְכָּה בְּאֵלִים יְהוָה מִי כִמְכָּה נֶאֱדָר בִּקְדֹשׁ
 נִוְרָא תְהִלַּת עֲשֵׂה פֶלֶא:
 מִלְכוּתָּךְ רָאוּ בְנֵיךְ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה זֶה אֱלֹהֵי עַנּוּ וְאָמְרוּ:
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:
 וְנֶאֱמַר: כִּי פָדָה יְהוָה אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ: בְּרוּךְ אַתָּה
 יְהוָה גֹּאֲלֵי יִשְׂרָאֵל:

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

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

A.G.

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



who 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.

עלינו ועל-כל-עמו ישראל ועל-ירושלים



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

הַשְׂכִּיבֵנוּ

Transliteration and commentary follow on pages 82-83.

הַשְׂכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים וּפְרוּשׁ
עָלֵינוּ סִכַּת שְׁלוֹמְךָ: וְתַקֵּנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן
שְׁמֶךָ: וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה כִּי אֵל
מֶלֶךְ חַנוּן וְרַחוּם אַתָּה: וְשָׁמֹר צִאֲתָנוּ וּבֹאֲנוּ לְחַיִּים וּלְשָׁלוֹם מִעַתָּה
וְעַד עוֹלָם: וּפָרַשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ:

בָּרוּךְ אַתָּה יְהוָה הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל
וְעַל יְרוּשָׁלַיִם:



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

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

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

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



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

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

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

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

H.M.

veshameru / observing shabbat

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

(When Shabbat coincides with a festival, add:

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

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

S.S.

KAVANAH. The recitations of *Veshameru* preceding the *Amidah* and of *Vayḥulu* 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.

וְשָׁמְרוּ

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

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

(When Shabbat coincides with a festival, add:

וַיְדַבֵּר מֹשֶׁה אֶת־מִעַדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל:

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

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

וַיְדַבֵּר / Moses . . . Israel (Leviticus 23:44). . . יִשְׂרָאֵל

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 Sukkot, turn to the Amidah for Pilgrimage Festivals, page 594.

חֲצִי קַדִּישׁ

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמָּן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעָלָא (לְעָלָא On Shabbat Shuvah add: מִן כָּל בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבְּחָתָא וְנִחַמְתָּא דְאֻמְרָן בְּעֶלְמָא וְאָמְרוּ אָמֵן:

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

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

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

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

INTRODUCTIONS TO THE AMIDAH

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

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

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

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

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

Moving in my own spaces
Translating the silence.

Sandy Eisenberg Sasso

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

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

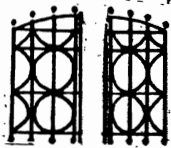
Help us open the doors of trust that have been jammed with
hurt and rejection.

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

Sheila Peltz Weinberg

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

ואני תפילתי-לך יהוה עת רצון אלהים ברב-חסדך ענני באמת ישעך



יהוה

לנגדי
תמיד

יהיו לרצון אמרי פי וזהגיון לבי לפניך יהוה צורי וגאלי
May my words of prayer and my heart's meditation be seen favorably, Yah/Beloved One, my rock and my redeemer.

Let every living thing
Hallelu-Yah!
Yah's praises sing.

אדני שפתי תפתח ופי יגיד תהלתך
Open my lips, God, and let my mouth declare your praise.

יאת יהוה סודך
עומדת לפני

מצות יהוה כרה
מאירת עינים

כה-אמר האל יהוה
בורא השמים ונוטיהם רקע
הארץ וצאצאיה נתן נשמה
לעם עליה ורוח להלכים בה
אני יהוה קראתיך בצדק
ואחזק בידך ואצרך ואחנך
לברית עם
לאור גוים:

אלהי נשמה שנתת בי
טהורה היא אתה בראתה
אתה יצרתה אתה נפתחתה
ואתה משמרה בקרבי, ואתה
עתיד לסלה ממני ולהחזיקה
בי לעתיד לבא. ככ זמן
שהנשמה בקרבי מודה אני
לפניך, יהוה.

We could still not fully thank you.

Open the gates of righteousness for me, that I may enter & praise

Yah/ the Gracious One, blessing the people in their peace

אין מנחנו מספיקים להודות לך

יפח באפי נשמה

ויצר יהוה אלהים את-ה' נשמה בגסטריה "השמים" חיים ויהי האדם לנפש חיה

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.

עמידה

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

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

אָבוֹת וְאַמּוֹת



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ

אֱלֹהֵי שָׂרָה

אֱלֹהֵי אַבְרָהָם

אֱלֹהֵי רַבֵּקָה

אֱלֹהֵי יִצְחָק

אֱלֹהֵי רָחֵל

אֱלֹהֵי יַעֲקֹב

וְאַלֹהֵי לֵאָה: ←

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

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

S.S.

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

On Shabbat Shuvah add:

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

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

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

R.S.A.

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

M.M.K. (ADAPTED)

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאֲמוֹת וַיִּמְבִּיא גְּאֻלָּה לְבָנָי בְּנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

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

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מַגֵּן אֲבֹרָהּם וְעוֹזֵר
שָׂרָה: ←

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

R.M.S.

2. GEVUROT / DIVINE POWER

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

In summer: You send down the dew.

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


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

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

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

3. KEDUSHAT HASHEM / NAMING THE HOLY

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

(On Shabbat Shuvah conclude: the holy sovereign.) 

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

A.G.

גְּבוּרוֹת

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי רַב לְהוֹשִׁיעַ:

In summer: מוֹרִיד הַטֶּל:

In winter: מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה כָּל חַי בִּרְחֻמִּים רַבִּים סוּמָךְ נוֹפְלִים
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָ: מִי כָמוֹךְ
בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ מֶלֶךְ יִמְחִית וּמְחִיָּה וּמְצַמֵּחַ יְשׁוּעָה:

On Shabbat Shuvah add:

(מִי כָמוֹךְ אֵב הֶרְחַמִּים זוֹכֵר יְצוּרֵיוֹ לְחַיִּים בִּרְחֻמִּים:)

וְנֶאֱמַן אַתָּה לְהַחְיֹת כָּל חַי: בְּרוּךְ אַתָּה יְהוָה מְחִיָּה כָּל חַי:

קְדֻשַׁת הַשֵּׁם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה: בְּרוּךְ
אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ:

← (On Shabbat Shuvah conclude: הַמֶּלֶךְ הַקָּדוֹשׁ)

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.

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

קִדְשַׁת הַיּוֹם

אַתָּה קִדְשַׁת אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ
וַיְבָרְכֵנוּ מִכָּל הַיָּמִים וְקִדְשָׁנוּ מִכָּל הַזְּמַנִּים וְכֵן כָּתוּב בְּתוֹרָתְךָ:
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלָאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלָאכְתּוֹ אֲשֶׁר
עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת
מִכָּל-מְלָאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ רָצָה בְּמִנוּחָתָנוּ: קִדְשָׁנוּ
בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂבַעֲנוּ מִטוֹבָךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ
וְטִהַר לִפְנֵינוּ לְעִבְדֶּךָ בְּאַמֶּת: וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
וּבְרָצוֹן שִׁבַּת קִדְשָׁךָ וַיְנַוְחוּ בָּהּ כָּל יִשְׂרָאֵל מִקִּדְשֵׁי שִׁמְךָ: בְּרוּךְ
אַתָּה יְהוָה מְקַדֵּשׁ הַשָּׁבַת: ←

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

M.M.K. (ADAPTED)

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

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

A.J.H.

5. AVODAH / WORSHIP

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

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

On Rosh Hodesh: the new moon.

On Pesah: the festival of matzot.

On Sukkot: the festival of sukkot. ↩

KAVANAH. Prayer itself is the divinity.

PINHAS OF KORETZ

וזכרון ימות משיח צדק / 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.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמָּךְ יִשְׂרָאֵל וְלֵהֲב תְּפִלָּתָם בְּאַהֲבָה תִּקְבֵּל
בְּרָצוֹן וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמָּךְ:

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וַיָּבֹא וַיִּגְיַע וַיִּרְאֶה וַיִּרְצֶה
וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זְכוּרֵינוּ וּפְקֻדֹתֵינוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵנוּ
וְזִכְרוֹן יְמֹת הַמַּשָּׁיִחַ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה וְזִכְרוֹן כָּל עַמָּךְ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה וּלְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים
וּלְשָׁלוֹם בְּיוֹם

On Rosh Hodesh: ראש הַחֹדֶשׁ הַזֶּה

On Pesah: חַג הַמִּצּוֹת הַזֶּה

← On Sukkot: חַג הַסֻּכּוֹת הַזֶּה

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

A.G./M.P.

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

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

6. HODA'AH / THANKS

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

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

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

זָכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה; וּפָקַדְנוּ בּוֹ לְבִרְכָּה וְהוֹשִׁיעֵנוּ בּוֹ
 לְחַיִּים; וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי
 אֱלֹהֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה;

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים: בָּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר
 שְׂכִינָתוֹ לְצִיּוֹן;

הַדָּאָה

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵּי אֲבוֹתֵינוּ
 וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר:
 נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשְׁמוֹתֵינוּ
 הַפְּקוּדוֹת לָךְ וְעַל נַפְשֶׁךָ שֶׁבְּכָל יוֹם עֲמָנוּ וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל-עֵת עָרַב וּבָקָר וְצַהֲרָיִם: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם
 כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ: ←

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

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

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

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

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

On Hanukah add:

וְעַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַנְּחֻמוֹת
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנָהּ זֶה: בַּיָּמִים מִתְּתָהוּ בֶן יוֹחָנָן
כִּהֵן גָּדוֹל חֲשֹׁמוֹנָאִי וּבָנָיו כִּשְׁעָמְדָה מַלְכוּת יוֹן הִרְשָׁעָה עַל עַמָּהּ
יִשְׂרָאֵל לְהַשְׁפִּיחַם תּוֹרְתָהּ וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנָהּ וְאַתָּה בִּרְחֻמֶּיךָ
הִרְבִּים עֲמִידָתָהּ לָהֶם בַּעֲת צָרָתָם רַבָּתָהּ אֶת רִיבָם דָּנָתָהּ אֶת דִּינָם מְסַרְתָּ
גְּבוּרִים בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד מַעֲטִים וְרַשָּׁעִים בְּיַד צַדִּיקִים וְזָדִים
בְּיַד עוֹסְקֵי תּוֹרָתָהּ: וְלָהּ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמָהּ וּלְעַמָּהּ
יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כִּהְיוֹם הַזֶּה: וְאַחֲרַיִךְ כֵּן בָּאוּ
בָנֶיהָ לְדַבֵּיר בֵּיתָהּ וּפָנּוּ אֶת הַיְכָלָהּ וְטָהְרוּ אֶת מִקְדָּשָׁהּ וְהִדְלִיקוּ
נֵרוֹת בְּחֻצְרוֹת קִדְשָׁהּ וְקִבְּעוּ שְׁמוֹנֶת יָמִי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל:

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֶם שְׁמֶךָ מִלִּפְנֵינוּ תָּמִיד לְעוֹלָם וָעֶד:

(*On Shabbat Shuvah add:* וּכְתַב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתָהּ:)

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשְׁוּעָתָנוּ
וְעִזְרָתָנוּ סֶלָה: בָּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְלָהּ נָאָה לְהוֹדוֹת: ←

7. BIRKAT HASHALOM / BLESSING FOR PEACE

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

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

Blessed are you, COMPASSIONATE ONE, maker of peace.

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

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

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

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

My God, you are *salam* peace.

Peace comes from you goes back to you.

Let us live in peace and with peace.

You are great and generous.

SIDI SHEIKH MUHAMMAD AL JEMAL

בְּרַכַּת הַשְּׁלוֹם

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם: כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל הַשְּׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל וְאֶת כָּל־יֹשְׁבֵי
תֵּיבֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמָךְ:

On Shabbat Shuvah add:

(בִּסְפֹּר חַיִּים בְּרָכָה וְשָׁלוֹם וּפִרְנָסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ
וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם:)

בָּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם:

Shalom rav al yisra'el ameha tasim le'olam.
Ki atah hu meleḥ adon leḥol hashalom.
Vetov be'eyneḥa levareḥ et ameha yisra'el
ve'et kol yoshvey tevel
beḥol et uvḥol sha'ah bishlomeḥa.

On Shabbat Shuvah add:

(Besefer ḥayim beraḥah veshalom ufarnasah tovah
nizaḥer venikatev lefaneḥa
anaḥnu vehol ameha 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)

יְהוָה . . . וְגוֹאֲלִי / May . . . redeemer (Psalm 19:15).

אֱלֹהֵי נְצוֹר

אֱלֹהֵי נְצוֹר לְשׁוֹנֵי מִרְעַ
וּשְׁפָתַי מִדְּבַר מִרְמָה:

יְהִי רְצוֹן שְׁאֲסוֹר מִרְעַ
וְהַטּוֹב בְּעֵינֶיהָ אַעֲשֶׂה
יְהִי חֶלְקִי עִם מְבַקְשֵׁי שְׁלוֹם וְרוֹדְפָיו:

יְהִי לְרְצוֹן אִמְרֵי פִי
וְהִגִּיוֹן לְבִי לְפָנֶיהָ
יִהְיֶה צוּרִי וְגֹאֲלִי:

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

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

VAYHULU / CREATION COMPLETED

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

ME'EYN SHEVA / REPRISE OF THE AMIDAH

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

God of Abraham

God of Sarah

God of Isaac

God of Rebekah

God of Jacob

God of Rachel

and God of Leah;

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

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

M.M.K. (ADAPTED)

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

ויכלו

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלָאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל-מְלָאכְתּוֹ אֲשֶׁר
עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת
מְכַל-מְלָאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:

אֱלֹהֵי אֲבֹרָהָם	אֱלֹהֵי שָׂרָה
אֱלֹהֵי יִצְחָק	אֱלֹהֵי רִבְקָה
אֱלֹהֵי יַעֲקֹב	אֱלֹהֵי רָחֵל
	וְאֱלֹהֵי לֵאָה:

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ: ←

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

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

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

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

מעין שבע

מִגֵּן אֲבוֹת בְּדַבְּרוֹ מְחִיָּה כָּל חַי בְּמֵאֲמָרוֹ הָאֵל (הַמֶּלֶךְ) הַקָּדוֹשׁ שְׂאִין
כְּמֹהוּ הַמִּנִּיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קָדְשׁוֹ כִּי בָּם רָצָה לְהַנִּיחַ לָהֶם:
לְפָנָיו נִעְבֵּד בִּירְאָה וּפֶחַד וְנוֹדָה לְשִׁמּוֹ בְּכָל יוֹם תָּמִיד מֵעַין
הַבְּרָכוֹת: אֵל הַהוֹדָאוֹת אֲדוֹן הַשְּׁלוֹם מְקַדֵּשׁ הַשַּׁבַּת וּמְבָרֵךְ שְׂבִיעֵי
וּמִנִּיחַ בְּקִדְשָׁהּ לְעַם מְדֻשְׁנֵי־עֲנָג זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית: ←

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

TRADITIONAL VERSION

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

ALTERNATIVE VERSION

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

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

TRADITIONAL VERSION

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ רְצֵה בְּמִנוּחָתָנוּ קֹדֶשֶׁנוּ בְּמִצּוֹתַיִךְ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂפָעֵנוּ מִטּוֹבָךְ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ וְטַהֵר לִפְנֵינוּ
לְעִבְדֶּךָ בְּאֵמֶת: וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קֹדֶשְׁךָ:
וַיְנַוְחוּ בָּהּ כָּל יִשְׂרָאֵל מִקֹּדֶשׁ שִׁמְךָ: בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשֶּׁבֶת:

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

ALTERNATIVE VERSION

שֶׁבֶת קֹדֶשׁ הָאֱהוּבָה וְהַבְּרוּכָה
יִשְׁכּוֹן כְּבוֹדְךָ בְּלֵב עַם מְקַדְשֶׁךָ:
בְּךָ נִמְצָא מִנוּחָתָנוּ
וּבְמִצּוֹת קִדְשֶׁךָ תִּגַּל נַפְשָׁנוּ:
בְּטוֹבָךְ נִשְׂפָע וּבְךָ יְטַהֵר לִפְנֵינוּ
וּבְמִנוּחָתְךָ נִבּוֹא לְעִבּוֹדֶת אֱמֶת:
שֶׁבֶת קֹדֶשׁ מְקוֹר הַבְּרָכָה
הַתְּבָרְכִי גַם אֶת בְּמִנוּחָתָנוּ
בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשֶּׁבֶת:

KADDISH TITKABAL / KADDISH FOR COMPLETING PRAYER

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

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

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

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

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

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

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

D.A.T.

קדיש תתקבל

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתֵיהּ וַיִּמְלִיף
מְלָכוּתֵיהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיף הוּא
לְעָלָא (לְעָלָא: On Shabbat Shuvah add: מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבְּחָתָא וְנַחֲמָתָא דְּאֲמִירָן בְּעָלְמָא וְאָמְרוּ אָמֵן:
תְּתַקַּבֵּל צְלוֹתֵהוֹן וּבְעוּתֵהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אָבוּהוֹן דִּי
בְּשִׁמְיָא וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

Yehey shemey raba mevarah le'alam ulalmey almaya.

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



PRELUDE / KAVANAH

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

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

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

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

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

Sandy Eisenberg Sasso



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

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

We rise for Kiddush.

With the permission of this company:

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

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

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

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

D.A.T.

We rise for Kiddush.

סְבִרֵי חֲבֵרִי:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצּוֹתָיו וְרָצָה
בָּנוּ וְשִׁבֵּת קֹדֶשׁ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ וּפְרוֹן לְמַעֲשֵׂה בְּרָאשִׁית:
כִּי הוּא יוֹם תְּחִילָה לְמִקְרָאֵי קֹדֶשׁ זָכָר לִיצִיאַת מִצְרָיִם: כִּי אֵלֵינוּ
קָרָאתָ וְאוֹתָנוּ קִדְּשָׁתָּ לְעִבּוּדְךָ וְשִׁבֵּת קֹדֶשׁ בְּאַהֲבָה וּבְרָצוֹן
הִנְחִילָתָנוּ: בָּרוּךְ אַתָּה יְהוָה מְקִדֵּשׁ הַשַּׁבָּת:

Savrey ḥaveray.

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'ahavah uvratzon hinḥilanu
zikaron lema'asey vereshit.

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

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

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.

ALEYNU

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

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



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

COMMENTARY. This siddur offers several versions of the *Aleynu*. The first, which appeared in the 1945 Reconstructionist siddur, emphasizes that the gift of God's Torah or teaching demands our committed response. The second version, based on Isaiah 42:5 and fit into the *Aleynu* by Rabbi Max D. Kline, 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.

עֲלֵינוּ

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

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

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת
וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ:

Continue on page 123.

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

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

Continue on page 123.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתֵת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה
שֶׁלֹּא שָׂם חֶלְקֵנוּ כִּהֶם וְגוֹרְלֵנוּ כְּכָל
הַמּוֹנִם:

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

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

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

M.M.K.

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

M.B. (ADAPTED)

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

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקָּדוֹשׁ בָּרוּךְ הוּא:

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וּשְׂכִינָת
עֻזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אָמֵת מְלַכְנוּ אָפֶס זִוְלָתוֹ
בְּכָתוּב בְּתוֹרָתוֹ: וַיִּדְעָתָּ הַיּוֹם וַהֲשַׁבְתָּ אֶל לִבְכָּךְ כִּי יְהוָה הוּא
הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד: —

Va'anahnu korim umishtahavim umodim
lifney meleḥ malhey hamelahim hakadosh baruh hu.

Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima'al
ush-ḥinat uzo begovhey meromim.

Hu eloheynu eyn od.

Emet malkenu efes zulato kakatuv betorato.

Veyadata hayom vahashevota el levaveha

ki adonay hu ha'elohim bashamayim mima'al ve'al ha'aretz
mitahat eyn od.

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

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

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

עַל בֶּן נִקְוָה לָּהּ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָה לְהַעֲבִיר
גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִימ כְּרוֹת יִכְרְתוּן לְתַקֵּן עוֹלָם בְּמַלְכוּת
שְׁדֵי: וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמָּה: לְהַפְנוֹת אֵלֶיהָ כָּל רְשָׁעֵי אֶרֶץ:
יִפְּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לָהּ תִּכְרַע כָּל בָּרָךְ תִּשְׁבַּע כָּל־לִשׁוֹן:
לְפָנֶיהָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ וְלִכְבוֹד שִׁמָּה יִקָּר יִתְּנוּ וַיִּקְבְּלוּ
כָּל־אֶת עַל מַלְכוּתָהּ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי
הַמַּלְכוּת שְׁלָהּ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד כְּפָתוּב בְּתוֹרָתָהּ:
יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד: וְנֶאֱמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

Kakativ betorateha: Adonay yimloḥ le'olam va'ed.
Vene'emar: Vehayah adonay lemeleḥ al kol ha'aretz.
Bayom hahu yihyeh adonay eḥad ushmo eḥad.

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

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

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

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

ALTERNATIVE VERSION

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

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

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

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

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

Rami M. Shapiro

* *

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

Judy Chicago

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

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שְׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם:

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

INTRODUCTION TO THE MOURNERS' KADDISH

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

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

Edith Sitwell

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.

THE MOURNERS' KADDISH

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

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

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

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

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

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

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

KADDISH YATOM

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

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

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

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

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

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

קדיש יתום

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

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וַיִּמְלִיךָ
מְלָכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמָּן
קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא
לְעָלְמָא (לְעָלְמָא add: On Shabbat Shuvah add: מִן כָּל בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאִמְרֵן בְּעֵלְמָא וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

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

ADON OLAM / CROWN OF ALL TIME

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

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

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

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

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

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

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

אָדוֹן עוֹלָם

בְּטָרֵם כָּל יִצִּיר נִבְרָא:	אָדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא:	לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל
לְבַדּוֹ יִמְלֹךְ נוֹרָא:	וְאַחֲרֵי כָכָלּוֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאָרָה:	וְהוּא הָיָה וְהוּא הוֹה
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעֵז וְהַמְשָׁרָה:	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצוֹר חֲבֵלִי בַעֲת צָרָה:	וְהוּא אֵלִי וְחִי גּוֹאֲלִי
מִנָּת כּוֹסֵי בְיוֹם אֶקְרָא:	וְהוּא נָסִי וּמִנּוּס לִי
בַּעֲת אִישָׁן וְאַעֲרָה:	בְּיָדוֹ אֶפְקִיד רוּחִי
יְהוּה לִי וְלֹא אִירָא:	וְעַם רוּחִי גּוֹיֹתִי

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

YIGDAL / GREAT IS . . .

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

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

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

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

יגדל

נִמְצָא וְאֵין עֵת אֶל מְצִיאוֹתוֹ:	יגדל אֱלֹהִים חַי וְיִשְׁתַּבַּח
נְעֻלָּם וְגַם אֵין סוּף לְאַחֲרוֹתוֹ:	אֶחָד וְאֵין יְחִיד כְּיִחּוּדוֹ
לֹא נֶעְרוֹף אֱלִיוֹ קִדְשָׁתוֹ:	אֵין לוֹ דְּמוּת הַגּוֹף וְאֵינוֹ גּוֹף
רִאשׁוֹן וְאֵין רִאשִׁית לְרִאשִׁיתוֹ:	קִדְמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא
יּוֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ:	הֵנוּ אֲדוֹן עוֹלָם וְכָל נּוֹצֵר
אֲנִשִּׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ: ←	שֹׁפֵעַ נְבוֹאָתוֹ נִתְּנוֹ אֶל

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

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

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

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

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

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

נְבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ:	לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד
עַל יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ:	תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל
דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ:	לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר
מִבֵּיט לְסוֹף דְּבַר בְּקִדְמָתוֹ:	צוּפֶה וַיֹּדַע סִתְרֵינוּ
יָתֵן לְרָשָׁע רָע כְּרִשְׁעָתוֹ:	גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ
לְפִדּוֹת מַחֲבֵי קֶץ יִשׁוּעָתוֹ:	יִשְׁלַח לְקֶץ יָמִין גְּאֻלָּתוֹ
בְּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ:	חַיִּים מְכַלְכֵּל אֵל בְּרַב חֲסִדוֹ

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

שחרית

BIRHOT HASHAḤAR / MORNING BLESSINGS

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

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

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

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

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

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

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

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

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

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

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

D.A.T.

בְּרִכּוֹת הַשַּׁחַר

מֶה טוֹב אֱהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל: וְאֲנִי בְּרַב חֲסִדֶּיךָ אָבוֹא
בֵּיתְךָ אֶשְׁתַּחֲוֶה אֶל הַיֵּכָל קֹדֶשְׁךָ בִּירְאָתְךָ: יְהוָה אֶהְבֵּתִי מִעוֹן בֵּיתְךָ
וּמִקוֹם מִשְׁכַּן כְּבוֹדְךָ: וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה אֲבָרְכָה לְפָנַי יְהוָה
עֹשִׂי וְאֲנִי תַפְלִיתִי לְךָ יְהוָה עֵת רָצוֹן אֱלֹהִים בְּרַב חֲסִדֶּיךָ עֲנֵנִי בְּאַמֶּת
יִשְׁעֶיךָ:

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

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

M.M.K. (ADAPTED)

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

ATIFAT TALLIT / DONNING THE TALLIT

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

Bless, O my soul, THE ONE!

ABUNDANT ONE, my God, how great you grow!

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

(Psalm 104:1-2)

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

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

עֲטִיפַת טָלִית

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

בְּרַכֵּי נַפְשִׁי אֶת יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד הוֹד וְהַדָּר לְבִשְׁתָּ: עוֹטָה
אוֹר כְּשֶׁלֶמָה נוֹטָה שְׁמִים כִּירִיעָה:

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

Baruh atah adonay eloheynu meleh ha'olam
asher kideshanu bemitzvotav
vetsivanu lehitatef batzitzit.

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

I	Baruh atah adonay	בְּרוּךְ אַתָּה יְהוָה	Blessed are you Adonay
	Beruhah at yah	בְּרוּכָה אַתָּה יָהּ	Blessed are you Yah
	Nevareh et	נְבָרְךָ אַתָּה	Let us bless
II	eloheynu	אֱלֹהֵינוּ	our God
	hashehinah	הַשְׁכִּינָה	Shehinah
	eyn haḥayim	עֵין הַחַיִּים	Source of Life
III	<u>meleh</u> ha'olam	מֶלֶךְ הָעוֹלָם	Sovereign of all worlds
	hey ha'olamim	חַי הָעוֹלָמִים	Life of all the worlds
	<u>ruah</u> ha'olam	רוּחַ הָעוֹלָם	Spirit of the world

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

(Psalm 36:8-11)

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

מֵהַ יָקָר חֲסִדָּהּ אֱלֹהִים וּבְנֵי אָדָם בְּצֵל כְּנָפֶיהָ יַחֲסִיוּ:
 יְרוֹיֵן מִדָּשׁוֹן בֵּיתָהּ וְנִחַל עֲדָנֶיהָ תִּשְׁקֶם:
 כִּי עֲמָהּ מְקוֹר חַיִּים בְּאוֹרָהּ נִרְאָה אוֹר:
 מִשֶּׁהָ חֲסִדָּהּ לִידְעֶיהָ וְצִדְקָתָהּ לִישָׁרֵי לֵב:

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

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

SHIREY SHAḤAR / MORNING SONGS

One of the following introductory poems may be added here.

I

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

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

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

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

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

And yet you find it good
—mere human song—and so,
I thank you for as long as shall
your lifebreath in me play.

Solomon ibn Gabirol

שִׁירֵי שַׁחַר

One of the following introductory poems may be added here.

I

שַׁחַר אֲבִקֶּשֶׁךָ צוּרִי וּמִשְׁגָּבִי
אֶעֱרֹךְ לְפָנֶיךָ שַׁחַרִּי וְגַם עֶרְבִי:
לְפָנֶי גִדְלָתְךָ אֶעֱמֹד וְאֶבְהִיל
כִּי עֵינֶךָ תִּרְאֶה כָּל מַחְשְׁבוֹת לְבִי:

מִהֲזֶה אֲשֶׁר יוֹכֵל הַלֵּב וְהַלְשׁוֹן
לַעֲשׂוֹת וּמִהֲכַח רוּחִי בְּתוֹךְ קֶרֶבִּי:
הִנֵּה לְךָ תִּיטֵב וּמֵרַת אֲנוּשׁ עַל־כֵּן
אוֹרֶךְ בְּעוֹד תִּהְיֶה נִשְׁמַת אֱלֹהֵי בִי:

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

II

My heart's a place for you, as you are mine.

Remembering you, I hail, nighttime, daytime,
I praise you, Holy One, my crown divine,
cure of my soul, to my thirst quench sublime.

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

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

Anonymous

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

II

לְבָבִי מִקוֹמָךְ וְאַתָּה מִקוֹמִי
בְּזִכְרֶךָ אֶהְלֵל בְּלֵילִי וַיּוֹמִי:
שְׁבַחְךָ קְדוֹשִׁי עֲטָרַת לְרֹאשִׁי
וְרִפְאוֹת לְנַפְשִׁי וְשִׁקּוֹי לְעַצְמִי:

מִהֵלֶךְ בְּאוֹרֶךְ לְנֹכַח דְּבִירֶךָ
וַיִּמְהוּד יִקְרָךְ לְבוֹשִׁי וְעַצְמִי:
וְאַשְׁמַח בְּעֶבְרֶךָ בְּעֶמְדִי לְנִגְדֶךָ
וְאַשְׁמַח בְּפִחְדֶךָ בְּחֶסֶדְךָ שְׁלוֹמִי:

אֱלֹהֵי כְבוֹדְךָ סְבִיבִי וְחֶסֶדְךָ
וְחִפְצִי רְאוּתְךָ וְלֹא בַחֲלוֹמִי:
לֶךְ תִּאֲזוּתִי בְּחַיֵּי וּמוֹתִי
וְחִפְצִי עֲלוּתִי לְגַבְהֵי מְרוֹמִי:

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

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

לְשֵׁם יְחִוּד קוֹדֶשׁא בְּרִיךְ הוּא וּשְׂכִינְתִּיהָ
הַנְּנִי מוֹכֵן וּמְזוּמֵן לְקַבֵּל עָלַי
מִצּוֹת עֲשֵׂה שֶׁל

וְאַהֲבָת לְרֵעֵךְ כְּמוֹךְ

וּבְזָכוֹת זֶה אֶפְתַּח פִּי:

BIRHOT HASHAḤAR / MORNING BLESSINGS

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

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

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

בְּרִכּוֹת הַשַּׁחַר

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים
הַמַּעֲבִיר שָׁנָה מֵעֵינֵי וְתַנּוּמָה מֵעַפְעָפִי: ←

Baruh atah adonay eloheynu hey ha'olamim
hama'avir shenah me'eynay utnumah me'afapay

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

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

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

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

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

R.A.

DERASH. For whom do we recite blessings? If God is beyond blessing, then we must be reciting them for ourselves. Each *beraḥah* urges us to avoid taking the world for granted. Each contains a vision of the creative or redemptive power in the world. Jewish tradition teaches that living up to our heritage as beings created *betzelem elohim*, in the image of God, requires us to “imitate God.” Thus each *beraḥah* 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.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים
הַנוֹתֵן לַשָּׁכֵי בִּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם: ←

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

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

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

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

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

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

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

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

זוקק כפופים / 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.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים פּוֹקֵחַ עוֹרִים:
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים מַלְבִּישׁ עֲרָמִים:
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים מַתִּיר אֲסוּרִים:
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים זוֹקֵף כְּפוּפִים: ←

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

Baruḥ atah adonay eloheynu ḥey ha'olamim malbish arumim.

Baruḥ atah adonay eloheynu ḥey ha'olamim matir asurim.

Baruḥ atah adonay eloheynu ḥey ha'olamim zokef kefufim.

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

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

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

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

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

ברוך אתה יהוה אלהינו חי העולמים
המכין מצעדי גבר:

ברוך אתה יהוה אלהינו חי העולמים
שעשה לי כל צרכי:

ברוך אתה יהוה אלהינו חי העולמים
אזר ישראל בגבורה:

ברוך אתה יהוה אלהינו חי העולמים
עוטר ישראל בתפארה: ←

Baruḥ atah adonay eloheynu ḥey ha'olamim
hameḥin mitzadey gaver.

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

Baruḥ atah adonay eloheynu ḥey ha'olamim
ozer yisra'el bigvurah.

Baruḥ atah adonay eloheynu ḥey ha'olamim
oter yisra'el betifarah.

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

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

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

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

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

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

R.A.

ברוך אתה יהוה אלהינו חי העולמים
שעשני בצלמו:

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

ברוך אתה יהוה אלהינו חי העולמים
שעשני ישראל:

ברוך אתה יהוה אלהינו חי העולמים
הנותן לי עף כח: ←

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

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

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

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

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

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

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.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר יָצַר אֶת הָאָדָם בְּחִכְמָה
 וּבָרָא בּוֹ נְקֻבִּים נְקֻבִּים חֲלוּלִים חֲלוּלִים:
 גָּלוּי וַיְדוּעַ לְפָנַי כִּסֵּא כְבוֹדְךָ שָׁאֵם יִפְתָּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד
 מֵהֶם אִי אֶפְשָׁר לְהִתְקִים וּלְעֲמֹד לְפָנֶיךָ:
 בָּרוּךְ אַתָּה יְהוָה רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת:

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

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

E.G.

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

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

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

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

אֱלֹהֵי נִשְׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא:
 אַתָּה בְּרָאָתָהּ, אַתָּה יָצַרְתָּהּ אַתָּה נִפְחַתָּהּ בִּי וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי
 וְאַתָּה עֲתִיד לְטַלָּהּ מִמָּנִי לְחַיֵּי עוֹלָם: ←

Elohay neshamah shenatata bi tehorah hi.

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

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

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

L.W.K./D.B.

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

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

L.B.

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

L.W.K.

כָּל זְמַן שֶׁהַנֶּשְׁמָה בְּקֶרְבִּי מוֹדָה/מוֹדָה אֲנִי לְפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי
אֲבוֹתַי וְאֲמוֹתַי רַבּוֹן כָּל הַמַּעֲשִׂים אֲדוֹן כָּל הַנִּשְׁמוֹת: בְּרוּךְ אַתָּה
יְהוָה אֲשֶׁר בִּידוֹ נֶפֶשׁ כָּל חַי וְרוּחַ כָּל בָּשָׂר:

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

BIRKAT LIMUD TORAH / BLESSING PRECEDING TORAH STUDY

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

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

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

L.B.

בִּרְכַּת לְמוּד תּוֹרָה

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְעֶסֶק בְּדִבְרֵי תּוֹרָה: ←

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

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

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

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

S.S.

וְהֶעֱרַבְנָא יְהוָה אֱלֹהֵינוּ אֶת דְּבָרֵי תוֹרָתָךְ בְּפִינוּ וּבְכִי עִמָּךְ בֵּית
יִשְׂרָאֵל וְנִהְיָה אֲנַחְנוּ וְצִאֲצָאֵינוּ וְצִאֲצָאֵי עִמָּךְ בֵּית יִשְׂרָאֵל כְּלָנוּ
יֹדְעֵי שְׁמָךְ וְלֹמְדֵי תוֹרָתָךְ לְשִׁמְהָ:
בְּרוּךְ אַתָּה יְהוָה הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל:

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

DERASH. We must study the Torah with a view toward discerning the great traits of Jewish consciousness that struggled to become articulate in its 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)

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.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעָלְא (לְעָלְא On Shabbat Shuvah add: מִן כָּל בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְּאֲמִירָן בְּעָלְמָא וְאָמְרוּ אָמֵן:

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהוֹן
וְעַל כָּל מָאן דְּעָסְקִין בְּאוֹרֵיתָא דִּי בְּאַתְרָא הָדִין וְדִי בְּכָל אַתְרָא
וְאַתְרָא יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא חֲנָא וְחֶסֶדָא וְרַחֲמִין וְחַיִּין אֲרִיכִין
וּמְזוֹנֵי רִיחֵי וּפְרָקְנָא מִן קָדָם אַבּוּהוֹן דְּבִשְׁמַיָּא וְאַרְעָא וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

From the cowardice that shrinks from new truth,
From the laziness that is content with half-truths,
From the arrogance that thinks it knows all truth,
O, God of truth, deliver us.

M.M.K.

COMMENTARY. Most scholars agree that Kaddish Derabanan is the most ancient form of the Kaddish prayer. It was used at the conclusion of study long before the Kaddish became a prayer for mourners. Its prayer is that the efforts of both students and teachers bring holiness and a sense of the divine presence into the world. This in turn should help them formulate a vision of peace that they can spread to all Israel, and ultimately to all the world. Kaddish Derabanan, like all forms of the Kaddish, thus brings us in touch with the central purpose of prayer.

D.A.T.

A psalm. A song for dedication of the house. Of David.

I exalt you, GLORIOUS ONE, because you have delivered me; you gave my enemies no joy on my account.

DEAR ONE, my God, I have cried out to you, and you have made me whole.

REDEEMER, you have raised my spirit from the land of no return, you revived me from among those fallen in a pit.

Sing out to THE ALMIGHTY, fervent souls, be thankful when you call God's holiness to mind.

For God is angry for a moment, but shows favor for a lifetime; though one goes to bed in weeping, one awakes in song.

And I, how I exclaimed in my security: I cannot fail!

PROTECTOR, when you wished, you raised my mountain's strength, and when you hid your face, I was afraid.

To you, THE FOUNT OF LIFE, I used to call, and from my benefactor I sought help unmerited:

"What use in my blood's waste?

What benefit, my going down into the pit?

Can dust acknowledge you? Can it declare your truth?

Hear, O HIDDEN ONE, deal graciously with me,
SUPERNAL ADVOCATE, become a help for me!"

You changed my mourning to an ecstatic dance,
you loosed my sackcloth, and girded me with joy,

that glory might sing out to you, and not be still!

To you, my God, I always shall give thanks.

Psalm 30

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבֵּית לְדָוִד:
אֲרוּמָמָה יְהוָה כִּי דָלִיתָנִי וְלֹא־שִׁמַּחַת אִיבֵי לִי:
יְהוָה אֱלֹהֵי שׁוֹעֲתִי אֵלָיִךְ וַתִּרְפְּאֵנִי:
יְהוָה הֶעֱלִיתָ מִן־שָׂאוֹל נַפְשִׁי חֲיִיתָנִי מִיַּד־יְבוֹר:
וַזְּמֵרוּ לַיהוָה חֲסִידָיו וְהוֹדוּ לְזֵכֶר קִדְשׁוֹ:
כִּי רָגַע בְּאֶפֶס חַיִּים בְּרִצּוֹנוֹ בְּעָרֵב יְלִין בָּכִי וּלְבָקֶר רָגָה:
וְאֲנִי אֲמַרְתִּי בְשִׁלּוֹי בַּל־אֲמוּט לְעוֹלָם:
יְהוָה בְּרִצּוֹנָךְ הֶעֱמַדְתָּה לְהַרְרִי עוֹ הַסִּתְרָתָּ פָנֶיךָ הָיִיתִי גְבוּהָל:
אֵלָיִךְ יְהוָה אֶקְרָא וְאֶל־אֲדֹנָי אֶתְחַנֵּן:
מִה־בָּצַע בְּדָמַי בְּרִדְתִּי אֶל שַׁחַת הַיּוֹדֶה עָפָר הִיגִיד אֲמַתְּךָ:
שָׁמַע־יְהוָה וַתִּגְבֵּנִי יְהוָה הִי־עֲזָר לִי:
הִפְכָּתָּ מִסִּפְרִי לְמַחֹל לִי פִתַּחְתָּ שִׁקִּי וַתֹּאזְרֵנִי שְׂמֻחָה:
*לִמְעַן יִזְמְרָךְ כְּבוֹד וְלֹא יִדָּם יְהוָה אֱלֹהֵי לְעוֹלָם אוֹרְךָ:

Eleha adonay ekra ve'el adonay et-hanan.
Shema adonay vehoneni adonay heyey ozer li.

KAVANAH. Focus on one of the psalms, one image, one verse or one word. Savor it. Let its fullness move you. Move at your own speed, easing yourself into the psalmist's vision. Let it become yours. L.W.K.

COMMENTARY. The phrases of the psalms are applicable to people in many life situations. If one image in a psalm does not speak to us, it is likely that it speaks to someone else in the congregation with whom we pray. H.L.

PESUKEY DEZIMRAH / VERSES OF PRAISE

For an alternative Pesukey Dezimrah, see Perek Shirah, page 704. For additional readings, see pages 739-766.

Blessed is the one who spoke and all things came to be!

Blessed are you!

Blessed, who created all in the beginning!

Blessed is your name!


Blessed is the one who speaks and acts!

Blessed are you!

Blessed, who determines and fulfills!

Blessed is your name!

Blessed, who deals kindly with the world!

Blessed are you! 

COMMENTARY. *Baruh She'amar*. Our morning psalm service begins with the words "Blessed is the one who spoke." We begin to pray by proclaiming the divinity and great power of words themselves. The prayerbook conveys our sense of inadequacy of coming before God with human language. How can words ever be adequate vehicles for expressing our most inward thoughts?

A.G.

COMMENTARY. The God affirmed in the words of *Baruh She'amar* may be understood in either concrete anthropomorphic terms or in a more abstract manner. It is the latter view with which we Reconstructionists are most comfortable. Our God is not a person who promises and fulfills as a human being would. In speaking of a God who fulfills promises, we express our basic trust in life and our affirmation that goodness and godliness have their own reward.

A.G.

פְּסוּקֵי דְזִמְרָה

For an alternative Pesukey Dezimrah, see Perek Shirah, page 705. For additional readings, see pages 739-766.

בְּרוּךְ הוּא:	בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם
בְּרוּךְ שְׁמוֹ:	בְּרוּךְ עוֹשֶׂה בְּרִאשִׁית
בְּרוּךְ הוּא:	בְּרוּךְ אוֹמֵר וְעוֹשֶׂה
בְּרוּךְ שְׁמוֹ:	בְּרוּךְ גּוֹזֵר וּמְקַיֵּם
← בְּרוּךְ הוּא:	בְּרוּךְ מְרַחֵם עַל הָאָרֶץ

Baruh she'amar vehayah ha'olam.
 Baruh oseh vereyshit.
 Baruh omer ve'oseh.
 Baruh gozer umkayem.
 Baruh merahem al ha'aretz.

Baruh hu.
 Baruh shemo.
 Baruh hu.
 Baruh shemo.
 Baruh hu. ↩

Blessed is the one who spoke and the world became.
 Blessed is the one.
 Blessed is the one who in the beginning gave birth.
 Blessed is the one who says and performs.
 Blessed is the one who declares and fulfills.
 Blessed is the one whose womb covers the earth.
 Blessed is the one whose womb protects all creatures.
 Blessed is the one who nourishes those who are in awe of Her.
 Blessed is the one who lives forever, and exists eternally.
 Blessed is the one who redeems and saves.
 Blessed is God's name.

Naomi Janowitz and Margaret Moers Wenig

Blessed, who acts kindly toward all creatures!
Blessed is your name!
Blessed, who responds with good to those in awe!
Blessed are you!
Blessed, who removes the dark and brings the light!
Blessed is your name!
Blessed is the one who lives eternally and lasts forever!
Blessed are you!
Blessed, who delivers and redeems!
Blessed are you and your name!

COMMENTARY. *Baruḥ She'amar* is the rabbinic composition that introduces *Pesukei Dezimrah*/Verses of Praise, which traditionally is compiled from biblical passages, primarily from Psalms.

The focus of *Birhot Hashaḥar* is on physical awakening. In *Pesukei Dezimrah* the kaleidoscopic imagery awakens our emotions. Just as we find our own pace walking through art museums, so *Pesukei Dezimrah* invites each of us to wander amidst its visions. On different days, different imagery comes to life. *Pesukei Dezimrah* moves us toward prayerfulness, toward readiness to join in spiritual community. D.A.T.

DERASH. *Pesukei 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 Ḥasidic comment on the opening line of *Baruḥ She'amar* translates it: “A *baruḥ* (blessing) that is said and creates a world—that’s a *baruḥ*!” A.G.

בְּרוּךְ שְׁמוֹ:	בְּרוּךְ מְרַחֵם עַל־הַבְּרִיּוֹת
בְּרוּךְ הוּא:	בְּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו
בְּרוּךְ שְׁמוֹ:	בְּרוּךְ מַעֲבִיר אֶפְלָה וּמִבֵּיא אוֹרָה
בְּרוּךְ הוּא:	בְּרוּךְ חַי לְעַד וְקַיָּים לְנֶצַח
בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:	בְּרוּךְ פּוֹדֶה וּמַצִּיל

Baruḥ meraḥem al haberiyot.	Baruḥ shemo.
Baruḥ meshalem saḥar tov lire'av.	Baruḥ hu.
Baruḥ ma'avir afelah umevi orah.	Baruḥ shemo.
Baruḥ ḥay la'ad vekayam lanetzah	Baruḥ hu.
Baruḥ podeh umatzil.	Baruḥ hu uvaruḥ shemo.

ברוך מרחם על הבריות / Blessed, who acts kindly toward all creatures.
As God nurtures and cares, so should we.

AVOT DE RABBI NATAN 11A (ADAPTED BY L.W.K.)

COMMENTARY. According to the Mishnah, some Jews regularly meditated for an hour before beginning public prayer. As the public prayer service expanded, this time of personal preparation became filled with a collection of psalms and other biblical selections that became known as *Pesukei Dezimrah*—"Verses of Song". Rabbinic literature records many variations of *Pesukei 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 *Pesukei Dezimrah* is the praise (Hallel) of God. Indeed, the Talmud sometimes refers to *Pesukei Dezimrah* as the daily Hallel.

S.S.

Blessed are you, THE EVERLASTING ONE, our God, the sovereign of all worlds. Divine one, who gave birth to all, the merciful, subject of praise upon our people's mouths, lauded and glorified upon the tongues of all who love and serve you. And through these, the songs sung by your servant David, may we hail you, SOURCE OF BEING. With praises and with melodies we celebrate your greatness, and we praise you, glorify you, call to mind your Name, and crown you as our sovereign, God of ours, the only one, the living one, throughout all worlds. The one who reigns, lauded and glorified unto the end of time, whose name is ever great. Blessed are you, THE ONE, the sovereign hailed in songs of praise.

COMMENTARY. Although the patchwork of psalms and praises known as *Pesukey Dezimrah* is said to have evolved centuries after the prayer service itself, one can sense in this preface to the service an important echo of worship in biblical times—both the daily service of priests and Levites in the Temple, and the prayers of pilgrims ascending to the Holy City for the seasonal festivals. This bold appropriation of historical memory, undertaken in a period of exile and dispersion, affirms the continuity of biblical Israel with the later people Israel—in effect, inscribing the image of the former upon the latter. All of the themes and moods of the service are present in *Pesukey Dezimrah*. J.R.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם: הָאֵל הָאֵב הַרְחֵם הַמְהִל
 בְּפִי עַמּוֹ: מְשֻׁבָּח וּמְפָאָר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו: וּבְשִׁירֵי דָוִד עַבְדְּךָ
 נְהַלֵּלְךָ יְהוָה אֱלֹהֵינוּ: בְּשִׁבְחוֹת וּבְזִמְרוֹת נִגְדֶּלְךָ וּנְשַׁבְּחָךָ וּנְפָאֶרְךָ
 וְנִזְכִּיר שְׁמֶךָ וְנִמְלִיכָךָ מִלְכָּנוּ אֱלֹהֵינוּ *יְחִיד חַי הָעוֹלָמִים: מֶלֶךְ
 מְשֻׁבָּח וּמְפָאָר עַד־עַד שְׁמוֹ הַגָּדוֹל: בָּרוּךְ אַתָּה יְהוָה מֶלֶךְ מְהִל
 בְּתִשְׁבָּחוֹת:

Baruh atah adonay eloheynu meleḥ ha'olam. Ha'el ha'av
 haraḥaman hamhulal befi amo. Meshubah umfo'ar bilshon
 ḥasidav va'avadav. Uvshirey david avdeḥa nehaleleḥa adonay
 eloheynu. Bishvaḥot uvizmirot negadeleḥa unshabeḥaḥa
 unfa'ereḥa venazkir shimeḥa venamliḥeḥa malkenu eloheynu
 yaḥid ḥey ha'olamim. Meleḥ meshubah umfo'ar adey ad shemo
 hagadol. Baruh atah adonay meleḥ mehulal batishbaḥot.

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

L.W.K. (ADAPTED)

Give thanks to THE MAGNIFICENT, call on the name,
make known among all peoples God's great deeds.

Sing songs of God, make melody for God,
converse about God's wondrous acts.

Celebrate the holy name,
God will delight the heart of those who seek THE ONE.

Inquire of THE HOLY ONE and gather strength,
search out the divine presence always.

Call to mind the wondrous things God did,
the acts of wonderment, the judgments of God's mouth.

Sing to THE INCOMPARABLE throughout the earth,
bring news, from one day to the next, of divine help.

Tell among the nations of God's glory,
amid all peoples, of God's wondrous acts.

For great is THE ETERNAL, celebrated mightily,
and awesome, above all false gods,

for all the gods of popular imaginings are mere idols,
but THE CREATOR alone made the heavens.

I Chronicles 16:8-12, 23-26

הוֹדוּ לַיהוָה קְרָאוּ בְּשִׁמּוֹ	הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו:
שִׁירוּ לוֹ זִמְרוּ לֹ	שִׁיחוּ בְּכָל־נִפְלְאוֹתָיו:
הִתְהַלְלוּ בְּשֵׁם קֹדֶשׁ	יִשְׂמַח לֵב מִבְּקָשִׁי יְהוָה:
דְּרָשׁוּ יְהוָה וְעֹזוֹ	בִּקְשׁוּ פָנָיו תָּמִיד:
זָכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה	מִפְתֵּי וּמִשְׁפְּטֵי־פִיהוּ:
שִׁירוּ לַיהוָה כָּל־הָאָרֶץ	בִּשְׂרוּ מִיּוֹם־אֶל־יוֹם יִשׁוּעָתוֹ:
סִפְּרוּ בְּגוֹיִם אֶת־כְּבוֹדוֹ	בְּכָל־הָעַמִּים נִפְלְאוֹתָיו:
כִּי גָדוֹל יְהוָה וּמְהֵלָּל מְאֹד	וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים:
* כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים וַיהוָה שִׁמְיָם עָשָׂה:	

הוֹדוּ לַיהוָה קְרָאוּ בְּשִׁמּוֹ / search out the divine presence always. The Hebrew literally reads "Seek His face always." The religious person is one who knows in each situation how to seek "the face of God." Whatever befalls us and wherever life may lead, we find ourselves still seeking. Each unique human situation calls upon us to find God's presence and act upon it in a unique way. A.G.

DERASH. The service of gratitude is eternal. As the Rabbis put it (Leviticus Rabah 9), though in the time to come all sacrifices will cease, the thank-offering will never cease. It will last on in eternity; thanksgiving will never become obsolete in the realms of spiritual bliss. A world full of praise—how near to heaven it would be! We must bring ourselves into line with such ideals. Our worship must not be impatient supplication, but patient praise. We must think less of what we lack, more of what we have. M.M.K.

A song of triumph. A psalm of David.

The skies recount the glory of divinity,
God's handiwork the heavens' dome declares.

Day after day pours forth its evidence,
night after night expresses knowledge of it,
yet without speech and without words,
without their voice being heard.

Through all the earth their chord goes forth,
and to the farthest reaches of the globe, their phrase.

For the sun a tent is placed in their domain,
and it is like a bridegroom stepping from his canopy,
rejoicing like a mighty runner on his course,
the borders of the heavens are his starting point,
his orbit runs beyond their other edge,
with nothing hidden from his warmth. ↩

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֱלֹהִים / The skies recount the glory of divinity. The Hebrew verb *mesaperim* ("recount") is associated by the rabbis with the word "sapphire." The verse would then mean, "The heavens shine like sapphire with the glory of God." A.G.

קִנּוּם / 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.

לַמְנַצֵּחַ מְזִמּוֹר לְרֹד:
 הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל וּמַעֲשֵׂה יָדָיו מְגִיד הֶרְקִיעַ:
 יוֹם לַיּוֹם יִבְיַע אָמַר וּלְלֵילָה לְלֵילָה יַחְוֶה־דָּעַת:
 אֵין אָמַר וְאֵין דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם:
 בְּכָל־הָאָרֶץ יֵצֵא קוֹם וּבִקְצֵה תִּבֵּל מִלִּיהֶם לִשְׁמֹשׁ שֵׁם אֱהֵל בָּהֶם:
 וְהוּא בְּחֶתֶן יֵצֵא מִחֶפְתּוֹ יִשִּׁישׁ בְּגִבּוֹר לְרוּץ אֶרֶח:
 מִקְצֵה הַשָּׁמַיִם מוֹצֵאוֹ וּתְקוּפָתוֹ עַל־קִצּוֹתָם וְאֵין נִסְתָּר מִחֶמְתּוֹ: ←

Nature is God's niggun,
 a wordless melody of unfolding Life.
 To awaken to God we must hear the *nigun*.
 To awaken to God we must listen in deep silence.
 Silence arises when thinking ceases.
 If we would know God
 we must quiet the mind,
 cease the chatter that passes for knowledge
 when in fact it only flatters the foolish.
 We cannot live without words
 but let us not imagine that words are sufficient.
 As a symphony needs rest to lift music out of noise,
 so we need Silence to lift Truth out of words.

R.M.S.

KAVANAH. There are two things that fill my soul with holy reverence and
 ever-growing wonder—the spectacle of the starry sky that virtually annihila-
 tes us as physical beings, and the Moral Law that raises us to infinite
 dignity as intelligent agents.

IMMANUEL KANT

The Torah of THE ONE is flawless, it restores the soul,
the testimony of THE ONE is true, it makes wise the simple,
precepts of THE ONE are sure, they make the heart rejoice,
the mitzvah of THE ONE is clear, it gives light to the eyes,
fear of THE ONE is pure, it stands eternally,
the judgments of THE ONE are true, together they are just,
desired more than gold, and greater than the purest gold,
sweeter than honey, than the nectar of a honeycomb!
Your servant, too, is being enlightened by them,
in their preservation is great consequence.
Our petty failures, who can understand?
From hidden faults declare me clean!
And from premeditated ones, as well, protect your servant.
Do not let them govern me!
Then might I be perfect, cleared of grave wrongdoing.
May the utterances of my mouth be pleasing,
the conceptions of my heart, before you,
PRECIOUS ONE, my rock, my champion.

Psalms 19

COMMENTARY. Rabbi Kaplan used to say that if you want to discover the truth of a statement about God, you must invert it. He would then state, "The Torah of God is flawless, restoring the soul" should be read "whatever restores the soul is the Torah of God." M.S.

תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ
 עֲדוּת יְהוָה נֶאֱמָנָה מַחְכִּימַת פֶּתִי:
 פִּקּוּדֵי יְהוָה יִשְׁרִים מְשַׁמְחֵי לֵב
 מִצְוֹת יְהוָה בָּרָה מְאִירַת עֵינָיִם:
 יִרְאַת יְהוָה טְהוֹרָה עוֹמֶדֶת לָעַד
 מִשְׁפָּטֵי־יְהוָה אֱמֶת צֶדֶקוֹ יַחֲדוּ:

הִנָּחֲמִידִים מְזַהֵב וּמְפֹז רַב וּמְתוּקִים מְדַבֵּשׁ וְנֹפֶת צוּפִים:
 גַּם־עֲבָדָה נִזְהָר בָּהֶם בְּשִׁמְרָם עֶקֶב רַב:
 שְׂגִיאוֹת מִי־בֵין מְנַסְתָּרוֹת נִקְנִי:
 גַּם מִזִּידִים חֹשֶׁף עֲבָדָה אֶל־יִמְשְׁלוּ־בִי אֲזִי אֵיתָם וְנִקִּיתִי מִפֶּשַׁע רַב:
 *יְהִיוּ לְרִצּוֹן אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי:

Torat adonay temimah meshivat nafesh
 edut adonay ne'emanah mahkimat peti.
 Pikudey adonay yesharim mesamehey lev
 mitzvat adonay barah me'irat eynayim.
 Yirat adonay tehorah omedet la'ad
 mishpetey adonay emet tzadeku yahdav.

מִפֶּשַׁע רַב / *mipasha 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.

אֲזִי אֵיתָם / then might I be perfect—the phrase is rendered in a subjunctive mood (“might” instead of “shall”) to express the uncertainty and wishfulness—perhaps even wistfulness—of the speaker, who knows that even with God’s help total human perfection is unattainable. J.R.

A psalm of David, when he changed his appearance feigning
madness before the Philistine king Avimeleh, 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. ↩

לָדוֹד בְּשָׁנוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיִּגְרָשֶׁהוּ וַיֵּלֶךְ:	אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת
תָּמִיד תִּהְיֶה לְתוֹ בְּפִי:	בִּיהוָה תִּתְהַלֵּל נַפְשִׁי
יִשְׁמְעוּ עֲנָוִים וַיִּשְׁמָחוּ:	גִּדְּלוּ לַיהוָה אֶתִּי
וַנְרוֹמְמָה שְׁמוֹ יַחְדָּו:	דַּרְשֵׁתִי אֶת־יְהוָה וְעָנְנִי
וּמִכָּל־מַגּוּרֹתַי הֲצִילָנִי:	הַפִּיטוּ אֵלָיו וְנִהְרֻ
וּפְנִיכֶם אֶל־יַחְפָּרוֹ:	זֶה עָנִי קָרָא וַיְהוֶה שְׁמִיעַ
וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוּ:	חֲנֹה מִלְּאֹד־יְהוָה
סְבִיב לִירָאָיו וַיַּחֲלֹצֵם:	טַעְמוּ וּרְאוּ כִי־טוֹב יְהוָה
אֲשֶׁר־יִהְיֶה יַחְסֵה־בּוֹ:	יִרְאוּ אֶת יְהוָה קֹדְשׁוֹ
כִּי־אֵין מַחְסוֹר לִירָאָיו:	כְּפִירִים רָשׁוּ וְרָעִבּוּ
וְדֹרְשֵׁי יְהוָה לֹא־יִחְסְרוּ	
כָּל־טוֹב:	
יִרְאֵת יְהוָה אֶל־מְדַכְּם:	לְכוּ־בָנִים שְׁמְעוּ־לִי
אֱהִב יָמִים לְרֵאוֹת טוֹב:	מִי־הָאִישׁ הֶחֱפִיץ חַיִּים
וּשְׁפָתֶיהָ מְדַבֵּר מִרְמָה:	נֹצֵר לְשׁוֹנָה מָרַע
בִּקֵּשׁ שָׁלוֹם וְרִדְפָהוּ: ←	סוֹר מָרַע וַעֲשֵׂה־טוֹב

Mi ha'ish hehāfetz ḥayim ohev yamim lirot tov.
 Netzor leshoneḥa mera usfateḥa midaber mirmah.
 Sur mera va'asey tov bakesh shalom verodfehu.

COMMENTARY. Rabbi Kaplan used to say that we can only know God through the direct experience of the world. He would then cite the verse, טַעְמוּ וּרְאוּ כִי טוֹב ה' / Taste then and see how good THE FOUNT can be (Psalm 34:9). Buber made the same point when he said, "One who truly goes out to meet the world goes out also to God" (I and Thou). M.S.

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

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.

Psalms 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.

וְאֶזְנוֹ אֶל־שׁוֹעֲתָם:	עֵינַי יְהוּה אֶל־צַדִּיקִים
לְהַכְרִית מֵאֶרֶץ זָכָרָם:	פָּנַי יְהוּה בְּעֵשִׂי רָע
וּמִכָּל־צָרוֹתָם הִצִּילָם:	צָעְקוּ וַיְהוּה שָׁמַע
וְאֶת־דִּכְאֵי־דָוִד יוֹשִׁיעַ:	קָרוֹב יְהוּה לְנִשְׁבָּרֵי־לֵב
וּמִכָּל־יִצְלָנוּ יְהוּה:	רַבּוֹת רָעוֹת צַדִּיק
אַחַת מִהֵנָּה לֹא נִשְׁכָּרָה:	שִׁמְר כָּל־עֲצָמוֹתָיו
וּשְׁנָאֵי צַדִּיק יֶאֱשָׁמוּ:	תְּמוֹתַת רָשָׁע רָעָה
וְלֹא יֶאֱשָׁמוּ כָל־הַחוֹסִים בּוֹ:	* פָּדָה יְהוּה נַפְשׁ עַבְדּוֹ

COMMENTARY. “Will be summoned to account”...“triumph over guilt”—the Hebrew verb is the same in both verses: *yeshamu...lo yeshemu*. The rendering of these phrases is meant to capture the paradoxical theological and psychological implications of guilt: considered as a condition of responsibility before God, the concept of guilt is an important cornerstone of religious belief; considered as an emotion that can, sometimes inappropriately, lead a person into despair or self-hatred, a sense of guilt can sometimes be dangerous and wrong. Those who “triumph over” guilt master the crippling effects of guilt as an emotion; they will, however, retain their sense of right and wrong, and continue to hold themselves responsible before God.

J.R.

A prayer of Moses, the man of God.

My protector, you are our abode,
one generation to the next,

since before the mountains came to birth,
before the birthpangs of the land and world.

From eternity unto eternity, you are divine.

You return a person unto dust.

You say: Return, oh children of humanity!

Truly, a thousand years are in your eyes
like yesterday—so quickly does it pass—
or like the watchman's nighttime post.

You pour upon them sleep, they sleep.
When morning comes, it vanishes like chaff.

At dawn, life blossoms and renews itself,
at dusk, it withers and dries up.

Truly, we are consumed amid your anger,
and amid your wrath are made to tremble. ↩

COMMENTARY. Psalm 90 could be called a wisdom psalm. Its message is that the very eternity of God forces us to confront the shortness of human life and our own mortality. The psalmist calls out for the wisdom "to assess our days" and thus to gain an understanding heart. Facing mortality squarely and honestly, the psalmist, with great poignancy, calls out for as many joyous days as those we have experienced suffering and pain. The human capacity to arise from suffering and experience joy again is one of the greatest testimonies to God's presence. A.G.

תַּפִּלָּה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים
אֲדֹנָי מַעֲוֹן אֶתָּה הָיִיתָ לָנוּ בְּדֹר וָדֹר:
בְּטָרֶם הָרִים יִלְדוּ וְתַחֲלִל אֶרֶץ וְתַבֵּל
וּמַעֲוֹלָם עַד־עוֹלָם אֶתָּה אֵל:
תָּשָׁב אָנוּשׁ עַד־דָּכָא וְתֹאמַר שׁוּבוּ בְנֵי־אָדָם:
כִּי אֵלֶּף שָׁנִים בְּעֵינַיָךְ כִּיּוֹם אֶתְמוֹל כִּי יַעֲבֹר
וְאַשְׁמוּרָה בְּלַיְלָה:
וְרִמְתָּם שִׁנָּה יְהִיו בִּפְקֹד כְּחָצִיר יִחְלֶף:
בִּפְקֹד יִצִּיץ וְחָלָף לְעֶרֶב יִמּוּלֵל וַיָּבֶשׁ:
כִּי־כָלִינוּ בְּאַפָּךְ וּבַחֲמָתְךָ נִבְהָלְנוּ: ←

NOTE. Psalm 90. תפילה למשה איש האלהים / 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. תשוב אנוש עד דכא / 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!

Psalms 90

שְׁתֵּה עֲוֹנֵינוּ לְנִגְדָּהּ	עֲלֵמָנוּ לְמֵאוֹר פְּנֵיהָ:
כִּי כָל־יָמֵינוּ פָּנוּ בְּעִבְרָתָהּ	כָּלֵינוּ שָׁנֵינוּ כְּמוֹ־הֶגְהָ:
יְמֵי־שָׁנוֹתֵינוּ בָּהֶם שְׁבָעִים שָׁנָה וְאִם בְּגִבּוֹרֹת שָׁמוֹנִים שָׁנָה:	
וְרֹהֲבָם עָמַל וְאָזֹן	כִּי־גֹז חֵישׁ וְנִצָּפָהּ:
מִי־יֹדַע עֹז אִפָּהּ	וְכִי־רָאֲתָהּ עִבְרָתָהּ:
לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע	וְנָבִיא לִבִּב חֲכָמָהּ:
שׁוֹבָה יְהוָה עַד־מָתִי	וְהַנָּחִם עַל־עֲבָרֶיהָ:
שִׁבְעָנוּ בַּבֶּקֶר חֲסִדָּהּ	וְנִרְנָנָה וְנִשְׁמָחָה בְּכָל־יָמֵינוּ:
שִׁמְחָנוּ כִּימוֹת עֲנִיתָנוּ	שָׁנוֹת רָאִינוּ רָעָהּ:
יִרְאָה אֶל־עֲבָרֶיהָ פָּעֻלָּהּ	וְהִדְרָה עַל־בְּנֵיהֶם:
* וַיְהִי נָעַם אֲדֹנִי אֱלֹהֵינוּ עָלֵינוּ	וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ
וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהּ: ←	

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. ↩

יֵשֶׁב בְּסֶתֶר עֲלִיּוֹן	בְּצֵל שְׁדֵי יִתְלוֹנֵן:
אֲמַר לַיהוָה מַחְסִי וּמְצוּדָתִי	אֱלֹהֵי אֲבֹט־חִבּוֹ:
כִּי הוּא יַצִּילָהּ מִפֶּחַ יְקוֹשׁ	מִדְּבַר הַוּוֹת:
בְּאַבְרֹתָיו יִסֹּךְ לָהּ	וְתַחַת־כַּנְפָּיו תִּחְסֶה
צָנָה וְסִחְרָה אָמְתּוֹ:	
לֹא־תִירָא מִפֶּחַד־לֵילָהּ	יִמְחֹץ יְעוֹף יוֹמָם:
מִדְּבַר בָּאֶפֶל יִהְלֶךְ	מִקָּטָב יִשׁוּד צְהָרִים:
יִפֹּל מִצִּדָּהּ אֶלָּף	וְרִבְבָּה מִיְמִינָהּ
אֵלֶיהָ לֹא יָגֵשׁ:	
רַק בְּעֵינֶיהָ תִּבְטֹחַ	וְשִׁלְמַת רְשָׁעִים תִּרְאָה:
כִּי־אֲתָה יְהוָה מַחְסִי	עֲלִיּוֹן שְׁמֹתָ מְעוֹנָהּ: ←

NOTE. This psalm revels in the many words for the enclave of divine protection: secret [place], shade, fortress tower, wings, pinions, embracing, shield, canopy, abode, tent, angels, divine hands. J.R.

No evil shall befall you,
nor shall any plague approach your tent.

For God shall bid the angels to you,
to protect you upon all your paths.

On divine hands you shall be carried,
lest your foot should strike the rock.

On roaring lion and on python you shall tread,
you'll trample cub and crocodile.

Yes, in Me is her desire, I help her to survive,
I shall exalt her, for she knows my name.

He calls to Me, I answer him,
with him am I in time of trial.
I release him, and I pay him honor.

Long are the days I satisfy her with,
I look upon her with my saving help.

Long are the days I satisfy him with,
I look upon him with my saving help.

Psalm 91

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

וְנָגַע לֹא־יִקְרַב בְּאַהֲלָהּ:	לֹא־תֵאָנֶה אֵלֶיהָ רָעָה
לְשֹׁמְרָהּ בְּכָל־דֶּרֶכֶיהָ:	כִּי מִלְּאָכֶיו יִצְוֶה־לָּהּ
פֶּן־תִּגְףּ בְּאֶבֶן רִגְלָהּ:	עַל־כַּפָּיִם יִשְׁאֹנֶנָּה
תִּרְמַס כְּפִיר וְתַנִּין:	עַל־שֹׁחַל וּפֶתֶן תִּדְרֹךְ
אֲשַׁגְּבֶהוּ כִּי־יִדַּע שָׁמַי:	כִּי בִי חָשַׁק וְאֶפְלֹטֶהוּ
עֲמוּ אֲנֹכִי בְצָרָה	יִקְרְאֵנִי וְאֶעֱנֶהוּ
אֲחַלְצֶהוּ וְאֶכְבֹּדֶהוּ:	
וְאֶרְאֶהוּ בִישׁוּעָתִי:	* אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ
וְאֶרְאֶהוּ בִישׁוּעָתִי:	אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ

Oreh yamim asbi'ehu ve'arehu bishu'ati.

COMMENTARY. The “you” of this psalm is the worshipper, who comes into God’s presence seeking assurance of God’s protection in the travails of life. The worshipper and God begin the psalm in vastly different positions. God is *Elyon*, the Most High, while the worshipper is like a small bird that needs to be saved “from the fowler’s trap.” The worshipper needs shelter and protection, which God, “an encircling shield,” can provide. But these polarized positions change in the imagination as the psalm proceeds. Others may be subject to the terrors of night and the scourge of noonday, but under God’s protection, the worshipper walks invulnerably through life, safe from enemies and disease. At the end of the description, the worshipper becomes one of the mighty beings on the planet, trampling on lions and pythons. And God is not distant, but quite near at hand, speaking of being with the worshipper, answering each and every call. The voices that serve as intermediaries between the worshipper and God paradoxically convey the notion that we need no intermediary when we call on God.

H.L.

COMMENTARY. The function of angels in the Bible was primarily that of messengers as reflected in the Hebrew term *malah*. Though the Bible does refer to other kinds of angels, their function is quite sketchy. In the second Temple period, the lore about angels grew quite rapidly. At several points the Hebrew liturgy utilizes biblical excerpts in ways that reflect the later understanding of angels. This is particularly the case in the three forms of *Kedushah* found in the Shabbat and Festival morning service.

D.A.T.

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.

הודו לַיהוָה כִּי טוֹב	כִּי לְעוֹלָם חֲסִדוֹ:
הודו לַאלֹהֵי הָאֱלֹהִים	כִּי לְעוֹלָם חֲסִדוֹ:
הודו לַאֲדֹנֵי הָאָדָנִים	כִּי לְעוֹלָם חֲסִדוֹ:
לַעֲשֵׂה נִפְלְאוֹת גְּדִלוֹת לְבָדוֹ	כִּי לְעוֹלָם חֲסִדוֹ:
לַעֲשֵׂה הַשָּׁמַיִם בְּתִבְנוּנָה	כִּי לְעוֹלָם חֲסִדוֹ:
לְרוֹקַע הָאָרֶץ עַל הַמַּיִם	כִּי לְעוֹלָם חֲסִדוֹ:
לַעֲשֵׂה אוֹרִים גְּדִלִים	כִּי לְעוֹלָם חֲסִדוֹ:
אֶת הַשָּׁמֶשׁ לְמַמְשָׁלֶת בַּיּוֹם	כִּי לְעוֹלָם חֲסִדוֹ:
אֶת הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשָׁלוֹת בַּלַּיְלָה	כִּי לְעוֹלָם חֲסִדוֹ: ←

Hodu ladonay ki tov	Ki le'olam ḥasdo.
Hodu leylohey ha'elohim	Ki le'olam ḥasdo.
Hodu la'adoney ha'adonim	Ki le'olam ḥasdo.
Le'osey nifla'ot gedolot levado	Ki le'olam ḥasdo.
Le'osey hashamayim bitvunah	Ki le'olam ḥasdo.
Leroka ha'aretz al hamayim	Ki le'olam ḥasdo.
Le'osey orim gedolim	Ki le'olam ḥasdo.
Et hashemesh lememshelet bayom	Ki le'olam ḥasdo.
Et hayare'ah vehohavim lememshelot balaylah	Ki le'olam ḥasdo. ↪

COMMENTARY. הודו לַיהוָה / Acknowledge THE ETERNAL. Psalm 136 is sometimes called the Great Hallel. Its resounding chorus of praise was probably sung by the Levites on festive occasions during second Temple times. The stanzas of the Psalm combine mention of the wonders of Creation and the history of Israel as signs of God's faithfulness. A.G.

who, amid our lowliness, remembered,
 Ki le'olam hasdo,
who unyoked us from our troubles,
 God's love is everlasting,
who gives sustenance to all of flesh,
 Ki le'olam hasdo!
Praises to the heavens' God,
 God's love is everlasting!

Psalms 136 (Selected Verses)

כִּי לְעוֹלָם חֶסֶד׃
כִּי לְעוֹלָם חֶסֶד׃
כִּי לְעוֹלָם חֶסֶד׃
כִּי לְעוֹלָם חֶסֶד׃

Shebeshiflenu zaḥar lanu
Vayifrekenu mitzareynu
Noten leḥem leḥol basar
Hodu le'el hashamayim

שִׁבְשִׁפְלֵנוּ זָכָר לָנוּ
וַיִּפְרְקֵנוּ מִצָּרֵינוּ
נִתַּן לָחֶם לְכָל בָּשָׂר
הוֹדוּ לֵאלֹהֵי הַשָּׁמַיִם

Ki le'olam ḥasdo
Ki le'olam ḥasdo
Ki le'olam ḥasdo
Ki le'olam ḥasdo

Rejoice, you just ones, in THE SOURCE,
you who are upright, it is fitting to sing praise.

Give thanks to THE INCOMPARABLE upon the harp,
by ten-stringed lute, make melody for God,

yes, sing a new song to the One,
play heartily a melody with hornblast,

for the word of THE SUPERNAL ONE is true,
whose every deed is done in faith,

who loves the righteous and the just.
THE PROVIDER'S kindness fills the earth!

By THE CREATOR'S word the skies were made,
by breath of divine speaking all their host,

who gathered in a heap the ocean's waters,
placing into chambers all the deep.

Have awe of THE UNSEEN ONE, all the earth,
have dread of God, all dwellers of the globe,

for here was one who spoke and all things were,
who gave command and everything arose,

REDEEMER, who makes void the plans of nations,
who subverts the scheming among peoples.

The counsel of THE ETERNAL ONE shall stand forever,
God's meditations, from one generation to the next. ↪

לִישָׁרִים נָאוֹה תִּהְיֶה:	רָנְנוּ צְדִיקִים בִּיהוָה
בִּנְבֵל עָשׂוֹר זְמֵרוֹ-לוֹ:	הוֹדוּ לַיהוָה בְּכָנוֹר
הִטְיִבוּ נֶגֶן בְּתִרוּעָה:	שִׁירוּ לוֹ שִׁיר חֲדָשׁ
וְכָל-מַעֲשֵׂהוּ בְּאַמוּנָה:	כִּי־יִשָּׁר דְּבַר־יְהוָה
חֶסֶד יְהוָה מִלְּאֵה הָאָרֶץ:	אֲהַב צְדָקָה וּמִשְׁפָּט
וּבְרוּחַ פִּיו כָּל-צָבָאִם:	בְּדַבַּר יְהוָה שָׁמַיִם נִעְשׂוּ
נָתַן בְּאוֹצְרוֹת תְּהוֹמוֹת:	כִּנֹּס כִּנֹּר מִי הַיָּם
מִמָּנֹה יִגְוְרוּ כָּל-יֹשְׁבֵי תֵבֵל:	יִירָאוּ מִיהוָה כָּל הָאָרֶץ
הוּא־צִוָּה וַיַּעֲמֹד:	כִּי הוּא אָמַר וַיְהִי
הִנֵּיא מִחֻשְׁבוֹת עַמִּים:	יְהוָה הִפִּיר עֲצַת גּוֹיִם
מִחֻשְׁבוֹת לְבוֹ לְדֹר וָדֹר: ←	עֲצַת יְהוָה לְעוֹלָם תַּעֲמֹד

What is a new song?
 When we break our habits of heart and mind
 We step out of the past and into the Present.
 What is new is what is no longer habitual.
 What is new is what arises out of the Moment.

R.M.S.

Happy is the nation who has THIS ONE for its God,
the people who has chosen this inheritance.

Far from the heavens does THE KEEPER watch,
beholds all children of humanity,

surveying, from the seat of rule,
all dwellers of the earth,

who fashions all their hearts as one,
who understands their every deed.

A king cannot be saved, however great his force,
no mighty one whose great strength can redeem.

His horse proves false for rescuing,
in the abundance of his force he can't be saved.

But see! GOD'S eye looks toward the awestruck,
those who yearn for divine love,

for saving of their souls from death,
and giving them, amid their hunger, life.

Our spirit has awaited THE ETERNAL,
who is for us a help and shield.

Through One alone our heart rejoices,
in whose holy name we place our trust.

May your kindness be upon us,
just as we have placed our hope in you.

Psalms 33

אֲשֶׁר־יִגְוֶי אֲשֶׁר־יְהוָה אֱלֹהֵיו
מִשְׁמָמִים הַבֵּיט יְהוָה
מִמִּכּוֹן־שִׁבְתּוֹ הַשְׁגִּיחַ
הַיִּצֵּר יַחַד לָבָם
אִין הַמֶּלֶךְ נוֹשָׁע בְּרַב־חַיִּל
שֹׁקֵר הַסּוֹס לַתְּשׁוּעָה
הִנֵּה עֵינַי יְהוָה אֶל־יִרְאָיו
לְהַצִּיל מִמָּוֶת נַפְשָׁם
נַפְשֵׁנוּ חֲכַתָּה לַיהוָה
* כִּי־בוֹ יִשְׁמַח לִבֵּנוּ
יְהִי־חֲסִדְךָ יְהוָה עָלֵינוּ

הָעַם בָּחַר לְנַחֲלָה לוֹ:
רָאָה אֶת־כָּל־בְּנֵי הָאָדָם:
אֶל כָּל־יֹשְׁבֵי הָאָרֶץ:
הַמִּבִּין אֶל־כָּל־מַעֲשֵׂיהֶם:
גִּבּוֹר לֹא־יִנָּצֵל בְּרַב־כֹּחַ:
וּבְרַב חֵילוֹ לֹא יִמָּלֵט:
לְמִי־חַלִּים לְחֲסִדּוֹ:
וּלְחַיּוֹתָם בָּרַעַב:
עֲזָרְנוּ וּמִגִּנָּנוּ הוּא:
כִּי בָשָׂם קִדְשׁוֹ בְּטָחָנוּ:
כַּאֲשֶׁר יַחַלְנוּ לָךְ:

A psalm. A song for the day of Shabbat.

A good thing to give thanks to THE ETERNAL,
to sing out to your name supreme,
to tell about your kindness in the morning,
and your faithfulness at night,
on ten-stringed lyre and on flute,
with melodies conceived on harp,
for you, ALMIGHTY ONE, elate me with your deeds,
I'll sing about the actions of your hands.

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

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

For though the wicked multiply like weeds,
and evildoers sprout up all around,

it is for their destruction for all time,
but you, MAJESTIC ONE, are lifted high eternally, ↩

It is good to give thanks.

Why? Does God need our praise?

No.

We do.

To awaken to Wonder

to holiness

to God.

It is good to give thanks

for through thanksgiving comes awakening.

R.M.S.

מִזְמוֹר שִׁיר לְיוֹם־הַשַּׁבָּת:

וּלְזַמֵּר לְשִׁמְחָה עֲלִיּוֹן:	טוֹב לְהִדּוֹת לַיהוָה
וְאֶמּוֹנְתָּהּ בַּלִּילוֹת:	לְהַגִּיד בַּבֶּקֶר חֶסֶדָּהּ
עָלֵי הַגִּיּוֹן בְּכִנּוֹר:	עָלֵי־עֲשׂוֹר וְעָלֵי־נָבֶל
בְּמַעֲשֵׂי יְדֶיהָ אֲרִנּוֹ:	כִּי שִׁמְחָתָנִי יְהוָה בְּפַעֲלָהּ
מְאֹד עֲמָקוֹ מִחֲשַׁבְתֶּיהָ:	מִה־גָּדְלוֹ מַעֲשֵׂיהָ יְהוָה
וּכְסִיל לֹא־יָבִין אֶת־זֹאת:	אִישׁ־בָּעֵר לֹא יָדַע
וַיֵּצִיאוּ כָל־פְּעָלֵי אֱוֹן	בְּפֶרֶחַ רְשָׁעִים כְּמוֹ־עֵשֶׁב

לְהַשְׁמֵדָם עַד־יָעַר:

וְאַתָּה מָרוֹם לְעֵלָם יְהוָה: ←

Mizmor shir leyom hashabbat.

Tov lehodot ladonay

Lehagid baboker hasdeha

Aley asor va'aley navel

ulzamer leshimeha elyon.

ve'emunateha baleylot.

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 *leyom hashabbat* for the Sabbath Day in the first verse of the psalm as referring to *olam shekulo Shabbat*, a world-in-the-making when all will be serene. E.G.

behold your enemies, RESPLENDENT ONE,
behold, your enemies are lost,

all evildoers shall be scattered.

You raise my horn like that of the triumphant ox;
I am anointed with fresh oil.

My eye shall gaze in victory on my enemies,
on all who rise against me to do harm;

my ears shall hear of their demise.

The righteous flourish like the palm trees,
like cedars of Lebanon they grow,

implanted in the house of THE ALL KNOWING ONE
amid the courtyards of our God they bear fruit.

In their old age, they'll put forth seed,
fleshy and fresh they'll ever be,

to tell the uprightness of ONE ALONE,
my Rock, in whom no fault resides.

Psalm 92

כִּי הִנֵּה אֵיכָּיֶה יְהוָה כִּי הִנֵּה אֵיכָּיֶה יְהוָה
יִתְפָּרְדּוּ כָּל־פְּעָלֵי אֱוֹן:

וְתָרֵם כְּרָאִים קִרְנִי בְּלָתִי בְשֶׁמֶן רֶעֱנֹו:
וְתִבֵּט עֵינִי בְּשׁוּרֵי בְּקָמִים עָלַי מְרַעִים

תִּשְׁמַעְנָה אָזְנִי:

צַדִּיק כַּתְמָר יִפְרַח כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה:
שְׁתוּלִים בְּבֵית יְהוָה בַּחֲצֹרֹת אֱלֹהֵינוּ יִפְרִיחוּ:
עוֹד יְנוּבוֹן בְּשִׁיבָה דְּשָׁנִים וְרֶעֱנָנִים יִהְיוּ:
לְהַגִּיד כִּי־יָשָׁר יְהוָה צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:

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

COMMENTARY. צַדִּיק כַּתְמָר יִפְרַח / the righteous flourish like the palm trees.
Unlike other trees, the palm brings forth each new branch from its very
heart. So, too, the *tzadik*: *tzadikim* reach outward from their very depths.
There are no superficial branches on their trees. The righteous are as open
as palms, as strong and straight as cedars. Such people remain fresh and
fruitful even in their old age. A.G.

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

The world is now established,
it cannot give way.

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

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

the floods raise up torrential waves,
but louder than the sound of mighty waters,
more exalted than the breakers of the sea,

raised up on high are you, THE SOURCE.

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

ETERNAL ONE, forever and a day.

Psalm 93

Some congregations recite Ashrey (Psalm 145, page 428) here.

יהוה מֶלֶךְ גִּאוֹת לְבֶשׁ לְבֶשׁ יְהוָה עֹז הַתְּאֵזֶר
 אֶפְתָּכֹן תִּבֵּל בְּלִתְמוּט:
 נִכּוֹן כְּסֵאָךְ מֵאֵז מַעֲוִלִים אָתָּה:
 נִשְׁאֹו נְהָרוֹת יְהוָה נִשְׁאֹו נְהָרוֹת קוֹלִים
 יִשְׁאֹו נְהָרוֹת דְּכִיִּים:
 מִקְלֹוֹת מַיִם רַבִּים אֲדִירִים מִשְׁפְּרִיִּים
 אֲדִיר בְּמָרוֹם יְהוָה:
 * עֲדָתְךָ נֶאֱמָנוּ מְאֹד לְבֵיתְךָ נֶאֱוָה־קֶדֶשׁ יְהוָה לְאַרְךָ יָמִים:

Some congregations recite Ashrey (Psalm 145, page 429) here.

COMMENTARY. How often it feels that the chaos in our world – and the chaotic feelings in our hearts – could overwhelm us! The central Jewish article of faith that God is one and that the world is therefore one, that the world makes sense, stands as an assertion that the forces of chaos will not ultimately prevail. The floods raise up torrential waves, but we listen for the one reality that can overwhelm the mighty waters. D.A.T.

A Song for the Ascents.

I lift my eyes up to the hills.
from where does my help come?

My help is from THE UNSEEN ONE,
the maker of the heavens and the earth,
who will not cause your foot to fail.
Your protector never slumbers.

Behold the one who slumbers not, who never sleeps,
the guardian of Israel.

THE ABUNDANT ONE preserves you,
THE WATCHFUL ONE, your shelter, at your right hand a support.

By day, the sun will not afflict you,
nor the moonlight by the night.

THE VIGILANT shall guard you from all evil,
and will keep your lifebreath safe.

THE SHEPHERD guard your going out and coming in,
from now unto eternity.

Psalm 121

KAVANAH. Often prayer seeks to turn our thoughts towards God; at other times it directs our attention towards ourselves, and sometimes these two poles are held in intimate relation, as in the opening outcry of the psalm: "I lift my eyes up to the hills: from where does my help come?" Had the life-sustaining force we call God not been with us, how could we possibly have survived calumny and contempt, pogroms and persecutions? Given the perils and pains of Jewish history, our continued existence as a people is not easy to account for in the usual reasoned terms of causal explanation.

Might we then succumb, if only for a moment, to the cry of the psalmist, and give voice to our astonished recognition that our existence is surely by the grace of God, a gift that surpasses explanation. E.G.

שִׁיר לַמַּעֲלוֹת אֲשָׁא עֵינַי אֶל־הַהָרִים מֵאֵין יָבֹא עֲזָרִי:
עֲזָרִי מִעַם יְהוָה עֲשֵׂה שְׁמַיִם וָאָרֶץ:
אֶל־יֵתֵן לְמוֹט רִגְלָךָ אֶל־יָנוּם שְׁמֶרְךָ:
הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:
יְהוָה שְׁמֶרְךָ יְהוָה צִלְּךָ עַל־יַד יְמִינְךָ:
יוֹמָם הִשְׁמֵשׁ לֹא־יִכָּכֶה וַיְרַח בְּלִילָה:
יְהוָה יִשְׁמְרֶךָ מִכָּל־רָע יִשְׁמֹר אֶת־נַפְשְׁךָ:
יְהוָה יִשְׁמַר־צִאתְךָ וּבֹאֶךָ מִצֵּתָה וְעַד־עוֹלָם:

Esa eynay el heharim me'ayin yavo ezri.
Ezri me'im adonay oseh shamayim va'aretz.

DERASH. If we lift our eyes towards the mountains, be they rounded from weathering or jaggedly youthful, their connecting of the molten innards of earth with the luminous stretches of heaven arouses wonder at the dynamism and eruptive creativity amidst which we live. Depths become heights while hills are laid low, and the hardest of surfaces yields to the softness of water and wind. Change is ceaseless, and transformation knows no pause. The dynamism both exhilarates and exhausts the spirit; no wonder that we seek stability amidst this endless process.

Many of this psalm's readers may find such stability in the seemingly solid image of the Maker of heaven and earth. But those whose ears are attuned to mystical overtones may hear in the word מאין / me'ayin echoes of the Creative Nothingness, the Divine Void, the AYIN, the Mysterious and Ever Elusive Source from which all existence springs. The Name for that Source—four letters without consonantal substance, the stirrings of breath captured only in vowels—hints at stability amidst ceaseless process, a dizzying term of pure becoming. The paradox of this affirmation contributes to the spiritual vertigo which may, along with the heights of the highest peaks, help us sense that Source of our being that lies both above and beneath our furthest seeing.

E.G.

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.

שִׁיר הַמַּעֲלוֹת לְדָוִד שֶׁמֶחֱתִי בְּאִמְרִים לִי בֵּית יְהוָה גִּלְדִּי:
 עֲמֻדֹת הָיוּ רַגְלֵינוּ בְּשַׁעְרֵי יְרוּשָׁלַם:
 יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחִבְּרָהּ לָהּ יְחִידוֹ:
 שָׁשִׂם עָלֵינוּ שְׂבָטִים שְׂבָטֵי־יָהּ עֲדוֹת לְיִשְׂרָאֵל לְהָדוֹת לְשֵׁם יְהוָה:
 כִּי שָׁמָּה יָשְׁבוּ כְּסָאוֹת לְמִשְׁפַּט כְּסָאוֹת לְבֵית דֹּד:
 שְׁאַלּוּ שְׁלוֹם יְרוּשָׁלַם יִשְׁלְיוּ אֶהְבֵיָהּ:
 יְהִי־שְׁלוֹם בְּחִילָהּ שְׁלוֹה בְּאַרְמְנוֹתֶיהָ:
 לְמַעַן אַחֵי וְרַעֵי אֲדַבְּרָה־נָּא שְׁלוֹם בָּהּ:
 לְמַעַן בֵּית־יְהוָה אֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לָהּ: *

Sha'alu shalom yerushalayim yishlayu ohavayih.
 Yehi shalom beḥeyleh shalvah be'armonotayih.
 Lema'an aḥay vere'ay adaberah-na shalom bah.
 Lema'an beyt adonay eloheynu avakshah tov laḥ.

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.

Halleluyah!

Hail, my soul, THE OMNIPRESENT!

I hail THE INNERMOST my whole life through,
I sing out to my God as long as I endure.

Trust not in human benefactors,
in mortal beings, who have no power to help.

Their spirit leaves, they go back to the ground,
on that day, all their thoughts are lost.

Happy is the one who has the God of Jacob for a help,
whose hopeful thought is for THE LIVING ONE, our God,

the maker of the heavens and the earth,
the seas and all that they contain,

the world's true guardian, ←

DERASH. אל תבטחו בנדיבים / Trust not in human benefactors. At first the message catches us off guard. Do not put your trust in other people. Even leaders—born or chosen. Then we recall that ours is a program of sacred principles, not sacred personalities. We should not rely on the good will of even the noblest and most generous. (The root נ ד ב is the same for noble and generous.) The principle of protecting the weak and defenseless is far too important to entrust to any regime, ruler or promising politician. It is a principle encoded in the very structure of the universe. It demands our individual obedience. S.P.W.

DERASH. The God of religion is the God we can know and experience every time we choose to act in the spirit of moral responsibility by being loyal, honest, just, sympathetic and creative. M.M.K. (ADAPTED)

הללויה

הִלְלִי נַפְשִׁי אֶת־יְהוָה	אֶהְלֵלָה יְהוָה בְּחַיִּי
אֲזַמְּרָה לֵאלֹהֵי בְעוּרֵי:	אֶל־תִּבְטְחוּ בִנְדִיבִים
בְּכֹן־אָדָם שְׂאִין לוֹ תְּשׁוּעָה:	תֵּצֵא רוּחוֹ יֹשֵׁב לְאַדְמָתוֹ
בַּיּוֹם הַהוּא אֲבָדוּ עֲשֹׁתֵּנִתּוֹ:	אֲשֶׁר־י שָׁאֵל יַעֲקֹב בְּעֶזְרוֹ
שִׁבְרוּ עַל־יְהוָה אֱלֹהֵינוּ:	עֲשֵׂה שָׁמַיִם וָאָרֶץ
אֶת־הַיָּם וְאֶת־כָּל אֲשֶׁר־בָּם	
הַשִּׁמֹּר אֶמֶת לְעוֹלָם: ←	

DERASH. אהללה יהוה בחיי / I shall praise the Lord with my life, I shall sing to my God with my virtue/talent/gift. (R. Nahman of Bratzlav's rendering).

Why do we find it so difficult to pray? What prevents us from praising the Lord? Our lists would most likely emphasize intellectual and theological obstacles; few would include R. Nahman's audacious suggestion that a key to the silence of our souls is that we think too little of ourselves. Our low self-regard makes us feel inwardly unworthy to praise the beneficent bestower of blessings upon humankind.

So, recommends R. Nahman, begin your preparation for prayer by focusing on your עוֹד / *od*, on something worthy about yourself, a virtue, a talent, a personal quality perhaps overlooked or unappreciated. Concentrate even a little on this עוֹד / *od*, and your sense of unworthiness will be diminished. In touch with this element of value in yourself—and even the worst of sinners possesses goodness as well, Nahman assures—you'll find that this merit, this עוֹד / *od*, recognized, will help you sing God's praises, and that your life itself will utter a hymn of praise to God. E.G.

who musters justice on behalf of the oppressed,
who gives bread to the hungry,

ADVOCATE, who sets the captive free,

THE UNSEEN ONE, who makes the blind to see,
SUPPORTING ONE, who helps the lame to stand,

THE WATCHFUL ONE, who loves the just,

THE BOUNTIFUL, protector of the stranger,
and in whom the orphan and the widow find their strength,

By whom the evildoers' route is set awry.

The ALL-EMBRACING reigns eternally,
your God, O Zion, from one generation to the next.
Halleluyah!

Psalm 146

עֲשֵׂה מִשְׁפָּט לַעֲשׂוּקִים	נָתַן לֶחֶם לָרַעֲבִים
יְהוָה פִּקְחַ עֲוֹרִים	יְהוָה מַתִּיר אֲסוּרִים:
יְהוָה שָׁמַר אֶת־גֵּרִים	יְהוָה אָהֵב צַדִּיקִים:
יְהוָה יִמְלֹךְ יְהוָה לְעוֹלָם *	וְדָרְךָ רְשָׁעִים יִצוֹת:
	יְתוֹם וְאַלְמָנָה יְעוֹדֵד
	אֱלֹהֶיךָ צִוֶּן לְדֹר וָדֹר

הַלְלוּ יְהוָה

COMMENTARY. The latter part of this psalm lists divine actions worthy of human emulation. The approach of predicate theology treats divine attributes as models for human conduct. In praising God this way we are not attempting to make factual statements about God's conduct. We are stating values that we hope to make manifest through the way we lead our lives.

D.A.T.

Halleluyah! How good it is to sing out to our God!
How much a pleasure and how fitting is our praise!

The builder of Jerusalem is ZION'S GOD,
may those of Israel gone astray be gathered there.

The healer of the broken-hearted,
the one who bandages their bones,
who alone reckons the number of the stars,
while giving names to every one of them—
how great is our protector, and how powerful,
whose understanding has no limit!

THE COMPASSIONATE encourages the humble,
and brings down the wicked to the earth,
sing choruses of thanks to THE MAGNIFICENT,
sing out to our God with instrument of strings,
the one who covers up the sky with clouds,
who prepares the rainfall for the earth,
who causes grass to sprout upon the mountains,
who gives the beast its sustenance,
young ravens, what they clamor for,
who is indifferent to the horse's power,
who takes no pleasure in the muscle's might, ↩

הללויה

כִּי־נָעִים נָאוֹה תִּהְלֶה:	כִּי־טוֹב זְמַרָּה אֱלֹהֵינוּ
נִדְּחֵי יִשְׂרָאֵל יִכָּנֶס:	בְּנֵה יְרוּשָׁלַיִם יְהוָה
וּמִחֲבֹשׁ לְעַצְבוֹתָם:	הֲרוּפָא לְשִׁבּוּרֵי לֵב
לְכֻלָּם שִׁמוֹת יִקְרָא:	מוֹנֶה מִסָּפֶר לְכוֹכָבִים
לְתִבּוֹנָתוֹ אֵין מִסָּפֶר:	גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ
מִשְׁפִּיל רָשָׁעִים עַד־אֶרֶץ:	מַעֲוֹדֵד עֲנוּיִם יְהוָה
זְמָרוּ לֵאלֹהֵינוּ בְּכָנּוֹר:	עֲנוּ לַיהוָה בְּתוֹדָה
הַמִּכִּין לְאֶרֶץ מִטָּר	הַמְכַסֶּה שָׁמַיִם בְּעָנָבִים
הַמְצַמֵּיחַ הָרִים חֲצִיר:	
לְבָנֵי עֵרֶב אֲשֶׁר יִקְרָאוּ:	נוֹתֵן לְבִהְמָה לַחֲמָה
לֹא־בְשׁוּקֵי הָאִישׁ יִרְצֶה: ←	לֹא בַגְבוּרַת הַסּוֹס יִחְפֹּץ

COMMENTARY. Psalm 147 has three majestic interlacing themes. The divine is present in the ordered universe of galaxies and creatures. The divine is present, too, in the broken human heart, in those humbled by loss and disappointment. Finally, the divine is present in the capacity of our senses and in our ability to appreciate the world around us. S.P.W.

THE JUST ONE values only those in awe of God,
only the ones who yearn for God's kind love.

Give praise, Jerusalem, to THE ETERNAL,
hail your God, O Zion,

for God has fortified the bars upon your gates,
has blessed your brood amid your breast,

and sets your borderlands at peace,
and satisfies you with the choicest wheat,

the one who sends an utterance to earth,
whose word runs swiftest in the world,

the giver of a snow like fleece,
who strews a frost like frigid ash.

who casts down hail like crumbs of bread
—before such chill, who can endure?—

but who, with but a word, can melt them all,
and by whose breath the waters flow.

God tells the words of tale to Jacob,
laws and judgments to the people Israel.

Has God not done so for all nations?
Are there any who do not know such laws?

Halleluyah!

Psalm 147

רוֹצֶה יְהוָה אֶת־יִרְאָיו	אֶת־הַמִּיַּחֲלִים לְחַסְדּוֹ:
שִׁבְחִי יְרוּשָׁלַיִם אֶת־יְהוָה	הֶלְלִי אֱלֹהֶיךָ צִיּוֹן:
כִּי־חִזַּק בְּרִיחֵי שְׁעָרֶיךָ	בָּרוּךְ בְּנֵיךָ בְּקִרְבֶּךָ:
הַשֵּׁם־גְּבוּלֶךָ שְׁלוֹם	חֶלֶב חֹטִים יִשְׁבִּיעֶךָ:
הַשֵּׁלַח אִמְרָתוֹ אֶרֶץ	עַד־מְהֵרָה יְרוּץ דְּבָרוֹ:
הַנָּתַן שָׁלֵג כְּצֶמֶר	כְּפוֹר כְּאֶפֶר יַפְזֹר:
מִשְׁלֵיךָ קָרְחוֹ כְּפֶתִים	לִפְנֵי קָרְתוֹ מִי יַעֲמֹד:
יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם	יֵשֶׁב רוּחוֹ יִזְלוּ־מָיִם:
* מִגִּיד דְּבָרָיו לִיַּעֲקֹב	חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל:
לֹא עָשָׂה כֵן לְכָל־גּוֹי	וּמִשְׁפָּטִים בְּלִי־דַעוּם

הַלְלוּהָ

Halleluyah!

Hail! THE OMNIPRESENT from the heavens,
praise God in the heights,

sing out your praises, all you angels,
praise God, all you multitudes,

give praise to God, you sun and moon,
praise God, all you stars of light

praise God, heavens upon heavens,
and you, the waters up above the heavens!

Let all praise the name of THE ETERNAL,
who commanded, and all things became,

who raised them up forever and an aeon,
who affixed a limit none could pass. ↪

COMMENTARY. The stanzas in this psalm outline its organization. First, a group of lines directed to heavenly beings; second, a group of lines directed to terrestrial beings; and finally, a shorter group of concluding lines that build up to a climactic focus on Israel, God's faithful people who are enjoined to praise God. The liturgy's poetic structure provides a map of religious experience. Psalms like this one reveal that Israel's religious experience derives from seeing itself as the center and apogee of God's world. This psalm poses a challenge to contemporary Jewish spirituality: to reconcile the special heritage of Judaism with our awareness of living in a non-hierarchical world of many centers. H.L.

הללויה

הִלְלוּהוּ בַּמְרוֹמִים:	הִלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם
הִלְלוּהוּ כָּל־צָבָאוֹ:	הִלְלוּהוּ כָּל־מַלְאָכָיו
הִלְלוּהוּ כָּל־כוֹכְבֵי אוֹר:	הִלְלוּהוּ שֶׁשֶׁשׁ וַיֵּרָח
וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם:	הִלְלוּהוּ שְׁמֵי הַשָּׁמַיִם
כִּי הוּא צוּה וְנִבְרָאוֹ:	יְהִלְלוּ אֶת־שֵׁם יְהוָה
תִּקְדָּתוֹ וְלֹא יַעֲבוֹר: ←	וַיַּעֲמִידֵם לְעַד לְעוֹלָם

COMMENTARY. This psalm and the tradition it represents stand as an important counterweight to the first chapter in Genesis. That chapter gives us the impression that humans are separate from the world around us, we alone having been created in God's image as "the crown of creation." Here we see a different vision. The human community is an integral part of the natural realm. "You young men, and you maidens, elders sitting with the young," sing and dance before the Lord as do mountains and hills, fruit trees and cedars.

A.G.

Give praise to THE ALL-POWERFUL throughout the earth,
you dragons and torrential depths,
you fire and hail and snow, and smoke,
you raging wind, all acting by God's word,
you mountains, all you hills,
you fruit trees, bearing every seed,
you wild animals, and every beast,
you creeping thing, and bird of wing,
you rulers of the earth, and all the nations,
nobles, and you judges of the land,
you young men, and you maidens,
elders sitting with the young!

Let all bless the name of THE ETERNAL
for God's name alone is to be exalted.

God's majesty is in the earth and heavens,
God has raised the fortunes of our people,
praises for the fervent ones,
for Israel's children, people near to God,
Halleluyah!

Psalm 148

הִלְלוּ אֶת־יְהוָה מִן־הָאָרֶץ
אֵשׁ וּבָרָד שֶׁלֵּג וְקִיטּוֹר
הַהָרִים וְכָל־גִּבְעוֹת
הַחֵיה וְכָל־בְּהֵמָה
מְלִכ־אֶרֶץ וְכָל־לְאֻמִּים
בַּחוּרִים וְגַם־בְּתוּלוֹת
יִהְלְלוּ אֶת־שֵׁם יְהוָה
הוֹדוּ עַל־אֶרֶץ וּשְׁמַיִם:
תִּהְלֶה לְכָל־חֲסִידָיו
*וַיָּרֶם קֶרֶן לְעַמּוֹ
לְבָנֵי יִשְׂרָאֵל עַם קָרְבוֹ:

הַלְלוּהָ

Hallelu/Yah!

Call out to Yah in Heaven's holy place!

Boom out to Yah across the firmament!

Shout out for Yah, for all God's mighty deeds!

Cry out for Yah, as loud as God is great!

Blast out for Yah with piercing shofar note!

Pluck out for Yah with lute and violin!

Throb out for Yah with drum and writhing dance!

Sing out for Yah with strings and husky flute!

Ring out for Yah with cymbals that resound!

Clang out for Yah with cymbals that rebound!

Let every living thing Yah's praises sing, Hallelu/Yah!

Let every living thing Yah's praises sing, Hallelu/Yah!

Psalm 150

Blessed is THE ONE eternally.

Amen! Amen!

Blessed is THE OMNIPRESENT,
dwelling in Jerusalem, Halleluyah!

Blessed is THE MIGHTY ONE divine,
The God of Israel who alone works wonders,
and blessed is the glorious name forever,
and may God's glory fill the earth.

Amen! Amen!

COMMENTARY. Psalm 150 as it appears in the biblical text does not repeat its concluding line as it does in the liturgy. The repetition here makes this concluding verse parallel to all the preceding ones, allowing it to fit a variety of musical settings. The repetition also emphasizes the psalm's essential message.

D.A.T.

הללויה הָלְלוּ אֵל בְּקֹדֶשׁוֹ הַלְלוּהוּ בְּרָקִיעַ עֲזוֹ:
הַלְלוּהוּ בְּגִבּוֹרָתוֹ הַלְלוּהוּ כְּרֹב גְּדָלוֹ:
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר הַלְלוּהוּ בְּנֶבֶל וְכִנּוֹר:
הַלְלוּהוּ בְּתֹף וּמַחֹל הַלְלוּהוּ בְּמִנִּים וְעָגָב:
הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:
* כָּל הַנְּשָׁמָה תִּהְיֶה יְהִי הַלְלוּיָהּ:
הללויה כָּל הַנְּשָׁמָה תִּהְיֶה יְהִי.

Halleluyah halelu el bekodsho. Haleluhu birki'a uzo.
Haleluhu vigvurotav. Haleluhu kerov gudlo.
Haleluhu beteka shofar.
Haleluhu benevel vehinor.
Haleluhu betof umaḥol.
Haleluhu beminim ve'ugav.
Haleluhu betziltzeley shama.
Haleluhu betziltzeley teru'ah.
Kol haneshamah tehalel yah. Halleluyah.

בָּרוּךְ יְהוָה לְעוֹלָם אָמֵן וְאָמֵן: בָּרוּךְ יְהוָה מְצִיּוֹן שְׁכֵן יְרוּשָׁלַיִם
הַלְלוּיָהּ: בָּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדּוֹ:
* וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וַיִּמְלֵא כְבוֹדוֹ אֶת-כָּל-הָאָרֶץ אָמֵן וְאָמֵן:

וימלא כבודו את כל הארץ / and may God's glory fill all the earth. The meaning of the Hebrew phrase is rich in ambiguity. All earth is filled with divine glory, but divine glory itself is filled up with earthliness. It is the reality of this world that fills God's presence, as it is the presence that gives the world its glory. A.G.

ברוך...ואמן / Blessed...Amen! (Psalms 89:53, 135:21, 72:18-19).

INTERPRETIVE NISHMAT KOL HAY

When the night slides under with the last dimming star
and the red sky lightens between the trees,
and the heron glides tipping heavy wings in the river,
when crows stir and cry out their harsh joy,
and swift creatures of the night run toward their burrows,
and the deer raises her head and sniffs the freshening air,
and the shadows grow more distinct and then shorten,

then we rise into the day still clean as new snow.
The cat washes its paw and greets the day with gratitude.
Leviathan salutes breaching with a column of steam.
The hawk turning in the sky cries out a prayer like a knife.
We must wonder at the sky now thin as a speckled eggshell,
that now piles up its boulders of storm to crash down,
that now hangs a furry grey belly into the street.

Every day we find a new sky and a new earth
with which we are trusted like a perfect toy.
We are given the salty river of our blood
winding through us, to remember the sea and our
kindred under the waves, the hot pulsing that knocks
in our throats to consider our cousins in the grass
and the trees, all bright scattered rivulets of life.

We are given the wind within us, the breath
to shape into words that steal time, that touch
like hands and pierce like bullets, that waken
truth and deceit, sorrow and pity and joy,
that waste precious air in complaints, in lies,
in floating traps for power on the dirty air.
Yet holy breath still stretches our lungs to sing. ↪

We are given the body, that momentary kibbutz
of elements that have belonged to frog and polar
bear, corn and oak tree, volcano and glacier.

We are lent for a time these minerals in water
and a morning every day, a morning to wake up,
rejoice and praise life in our spines, our throats,
our knees, our genitals, our brains, our tongues.

We are given fire to see against the dark,
to think, to read, to study how we are to live,
to bank in ourselves against defeat and despair
that cool and muddy our resolves, that make us forget
what we saw we must do. We are given passion
to rise like the sun in our minds with the new day
and burn the debris of habit and greed and fear.

We stand in the midst of the burning world
primed to burn with compassionate love and justice,
to turn inward and find holy fire at the core,
to turn outward and see the world that is all
of one flesh with us, see under the trash, through
the smog, the furry bee in the apple blossom,
the trout leaping, the candles our ancestors lit for us.

Fill us as the tide rustles into the reeds in the marsh.

Fill us as the rushing water overflows the pitcher.

Fill us as light fills a room with its dancing.

Let the little quarrels of the bones and the snarling
of the lesser appetites and the whining of the ego cease.

Let silence still us so you may show us your shining
and we can out of that stillness rise and praise.

Marge Piercy

The soul of every living thing shall bless your name, ETERNAL ONE, our God, the spirit of all flesh shall glorify and hold in reverence continually the memory of you, our sovereign one. From one eternity to another, you alone are God. For without you, we have no ruler, no redeemer, none to champion our cause, none to rescue or to save, none to nourish or to nurture us, whatever be the hour, or the trouble, or the need. ↵

COMMENTARY. *Nishmat Kol Hay* consists of three sections. The first section presents God's unity as that unity is declared with every breath of creation. The second section gives thanks for timely rains and declares God to be beyond creation's collective ability to praise. Even if we could enlist nature's greatest capacities in the service of praising God, they would still fall short. Praise "as great as all outdoors" is still inadequate.

In the third section of *Nishmat Kol Hay*, Israel's unique praises reflect its historical experiences of God as the power that brings redemption. *Nishmat Kol Hay* begins with a universal chorus of praise, moves to the particular praise of Israel, and then speaks of the many ways that individual actions serve as praise. Praises arise from the universe *within* the self just as they fill the universe *without*. Verses from the Psalms illustrate aspects of body and breath/soul contributing praises that fill worlds.

Pesukey Dezimrah ends with this rabbinic composition reassembling individual voices into a chorus of adoration and thanksgiving. The final paragraphs are a reprise of the first blessing of *Pesukey Dezimrah* in *Baruh She'amar* (page 177). Thus, the entire collection beginning with *Baruh She'amar* and ending before the Kaddish (which separates *Pesukey Dezimrah* from *Shaharit*) becomes a well defined literary whole. S.S.

Nishmat is the song of the wave
awakening to the ocean,
seeing that the wave is the ocean and the ocean the wave,
recognizing the interdependence of all things and
discovering the awesome wonder that is our reality.

R.M.S.

נִשְׁמַת כָּל־חַי תְּבָרַךְ אֶת־שִׁמְךָ יְהוָה אֱלֹהֵינוּ וְרוּחַ כָּל־בָּשָׂר תְּפָאֵר
 וּתְרוּמָם וְכָרְךָ מִלִּפְנֵינוּ תָּמִיד מִן־הָעוֹלָם וְעַד־הָעוֹלָם אֹתָהּ אֵל
 וּמִבְּלִעְדֶּיהָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל וּמַפְרִיֵּס וּמַרְחֵם
 בְּכָל־עֵת צָרָה וְצוּקָה אֵין לָנוּ מֶלֶךְ אֵלָּא אֹתָהּ: ←

Nishmat kol hay tevarēḥ et shimeḥa adonay eloheynu.

DERASH. *Nefesh, ruah, neshamah*: these three Hebrew terms are often translated as soul or spirit. They were originally terms for breath. This relation between soul and breathing is found in other sacred languages as well: *atman* in Sanskrit, *pneuma* in Greek, *anima* and *spiritus* in Latin are all terms for soul. All in origin refer to breath and breathing. Literally, then, this prayer asserts that the breath of all living creatures proclaims God's blessing. In what sense might this be so?

Breath is the prerequisite of life and speech, of existence and communication, and it is a gift requiring no conscious attention except in cases of illness. If each inhalation required a direct order, each exhalation a conscious command, how should we find energy or attention for anything else? How should we sleep? In truth, we do not breathe; we are breathed. At this moment of my writing, at this moment of your reading, at succeeding moments of our praying, breath enters and leaves our lungs without our conscious intervention. Truly we are breathed. E.G.

נִשְׁמַת כָּל חַי / The soul of every living thing. This ancient and grand rabbinic closing to the morning psalms follows the biblical view that refuses to make any distinction between matter and spirit. God is the breath that resides in all of life, the spirit that animates all flesh. It is this corporeal world that is the locus of divinity. We need only develop the eyes to see it. A.G.

God of the first things and the last, the deity of every creature, power over all that comes to be, the subject of all praises through the multitude of laudatory songs, who guides the universe in love, all creatures with compassion. THE WATCHFUL ONE will never slumber, never sleep! To you who wakens all who sleep and stirs all those who slumber, who gives speech to those who cannot speak, who frees the captive and upholds the falling, who makes upright those bent down—to you alone we offer thanks.

And were our mouths oceans of song, our tongues alive with exultation like the waters' waves, our lips filled full of praises like the heaven's dome, our eyes lit up like sun and moon, our hands spread out like eagle's wings, our feet as light as those of the gazelle—we would never have sufficient praise for you, ABUNDANT ONE, our God, God of our ancestors, nor could we bless your name enough for even one small measure of the thousands upon thousands of the times of goodness, when you acted for our ancestors and us. ↵

COMMENTARY. This passage invokes Creation—the separation of sky and water, the fixing of the heavenly lights, the creation of winged creatures and fleet-footed animals. The poet imagines human beings with the best qualities of all the rest of creation. Even then our most elaborate praises would not suffice to express the immensity of the blessing we receive. We are therefore urged to honor our good fortune in God's creative power with every organ of our bodies and with every imaginable verbal variation—that is all we can do in the face of the multiplicity of God's wonders.

R.S.

אֱלֹהֵי הָרָאוּשׁוֹנִים וְהָאֲחֻרָּנִים אֱלֹהֵי כָּל־בְּרִיּוֹת אֲדוֹן כָּל־תּוֹלְדוֹת
הַמְהַלְל בְּרַב הַתְּשַׁבְּחוֹת הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים:
וַיְהִי לֹא־יָנוּם וְלֹא־יִישָׁן הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ גֵּרָדָּמִים וְהַמְשִׁיחַ
אֱלָמִים וְהַמְתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים לָךְ לְבַדְּךָ
אֲנַחְנוּ מוֹדִים:

אֱלֹהֵינוּ מָלֵא שִׁירָה כִּיָּם וּלְשׁוֹנֵנוּ רָנָה כְּהַמּוֹן גָּלְיוֹ וְשִׁפְתוֹתֵינוּ שִׁבַּח
כְּמַרְחֲבֵי רָקִיעַ וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִכְלֶה וְיָדֵינוּ פְּרוֹשׁוֹת
כְּנִשְׂרֵי שָׁמַיִם וְרַגְלֵינוּ קְלוֹת כְּאַיִלוֹת אֵין אֲנַחְנוּ מְסַפִּיקִים לַהֲדוֹת
לָךְ יְהוֹה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ וְאַמּוֹתֵנוּ וּלְבָרְךָ אֶת־שִׁמְךָ עַל־אַחַת
מֵאַלְפֵי אֲלָף אֱלֹפִים וְרַבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעָשִׂיתָ
עִם־אֲבוֹתֵינוּ וְעִמָּנוּ: ←

Ilu finu maley shirah kayam.

KAVANAH. מעורר ישנים / Who wakens all who sleep. Our faith awakens us from the sleep of our unawareness and calls us to release the bound, to raise up the fallen, and to uplift those who are bent over. In this we are doing godly work, serving as the limbs of the divine presence in this world. It is only through our acting in this way that God's work is done in the human community. And it is only by recognizing such acts as God's work that we transcend ourselves and our own needs in fulfilling them.

A.G.

From Egypt you redeemed us, ANCIENT ONE, our God, and from the house of servitude you rescued us. When we were hungry, you provided us with food. With satisfaction you have nurtured us, and from the sword you have delivered us, and during pestilence you gave us refuge, and from dreadful and persistent sicknesses you've set us free. Down to the present day, your kindnesses have been a help to us, your loving acts have not forsaken us.

So never more abandon us, FOUNT OF COMPASSION.

Therefore, the limbs that you have molded for us, breath and spirit you have breathed into our nostrils, tongue that you have placed into our mouths—behold, they shall give thanks, and bless, and praise, and glorify, exalt, admire, sanctify, and crown your name our sovereign power. For every mouth will offer thanks to you, each tongue swear oath; each knee will bend, each upright body will bow down; and every heart will be in awe of you, and every inner organ sing out to your name—as it is written: “Let all my bones declare: THE INFINITE! Who is like you? You, who save the poor from those of greater strength, the destitute and the oppressed from their exploiters.” The wail of the downtrodden you will hear, and to the cry of the unfortunate you hearken and come forth with help. Who resembles you, who can be your equal, who can estimate your worth? Divinity so great, so mighty, and so awesome, supreme God, creator of the heavens and the earth!

KAVANAH. Focus on the imagery of the body that weaves through this section of the liturgy: Breath. Flesh. Mouths. Tongues. Lips. Eyes. Hands. Feet. Limbs. Soul. Tongue. Mouth. Hearts. Bones. Soul. The rabbinic composers of the liturgy have given us here explicit directions for how we are to pray: with all our heart, and all our soul, and all our bodily might.

H.L.

מִמִּצְרִים גָּאֲלָתָנוּ יְהוָה אֱלֹהֵינוּ וּמִבֵּית עַבְדִּים פָּדִיתָנוּ בְּרָעַב וְנָתָנוּ
וּבְשָׁבַע כָּל־כֹּלֵתָנוּ מִחֶרֶב הִצִּילָתָנוּ וּמִדָּבָר מִלִּטְתָּנוּ וּמִחֲלָיִים רָעִים
וּנְאֻמִּים דִּלִּיתָנוּ: עַד־הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ וְלֹא־עֲזָבוּנוּ חַסְדֶּיךָ
וְאַל־תִּטְּשֵׁנוּ יְהוָה אֱלֹהֵינוּ לְנֹצַח:

עַל־כֵּן אֲבָרִים שִׁפְלִגְתָּ בָּנוּ וְרוּחַ וּנְשָׁמָה שִׁנַּפַּחְתָּ בְּאַפֵּינוּ וְלִשׁוֹן אֲשֶׁר
שָׁמַתָּ בְּפִינוּ הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ
וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת־שְׁמֶךָ מִלִּפְנֵינוּ: כִּי כָל־פֶּה לָּךְ יוֹדֶה וְכָל־לִשׁוֹן
לָּךְ תִּשָּׁבַע וְכָל־פֶּה לָּךְ תִּכְרַע וְכָל־קוֹמָה לִפְנֶיךָ תִּשְׁתַּחֲוֶה
וְכָל־לִבָּבוֹת יִירָאוּךָ וְכָל־קָרֵב וְכָל־יוֹת יִזְמְרוּ לְשִׁמְךָ כַּדָּבָר שִׁכְתוּב:
כָּל־עֲצָמוֹתַי תֹּאמְרָנָה יְהוָה מִי כָמוֹךָ: מִצִּיל עָנִי מִחֲזֹק מַמְּנוּ וְעָנִי
וְאֲבִיוֹן מִגְּזֹלוֹ: שׁוֹעֵת עָנִיִּים אַתָּה תִּשְׁמַע צַעֲקַת הַדָּל תִּקְשִׁיב
וְתוֹשִׁיעַ: מִי יְדַמֶּה־לָּךְ וּמִי יִשׁוּה־לָּךְ וּמִי יַעֲרֹךְ־לָּךְ הָאֵל הַגָּדוֹל
הַגָּבוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ:

כל / let all my bones declare. It is the whole self that calls out the praises of God, not just the lips or the mind. The act of prayer is one that calls upon the entire person. This is why traditional Jewish prayer may involve the rhythmic swaying of the body. There is preserved in this ancient and largely unconscious movement an element of ritual dance in which bodily movement was joined to speech in calling out God's glory.

A.G.

We hail you, and we praise you, and we glorify you, and we
bless your holy name, as it is said by David: “Bless, O my soul,
THE ONE, and all my inner strength, God’s holy name.”

*On Pilgrimage Festivals the nusah shifts here. In some congregations the ḥazan or a second
sheliaḥ 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 sheliaḥ 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 refer-
ence to an otherwise unidentified author named יצחק / Isaac. Prior genera-
tions of Jews have left their names and memories buried among these let-
ters, waiting for us to discover them. The Sephardic order of these lines,
which we follow here, offers a רבקה / Rebekah to accompany her Isaac. It
is the memory of our mothers, along with our fathers, that we evoke in
these ancient words. A.G.

* נְהַלֵּלָהּ וְנִשְׁבַּחַהּ וְנִפְאָרָהּ וְנִבְרָךְ אֶת־שֵׁם קִדְשָׁהּ כְּאִמּוֹר לְדוֹד. בָּרְכִי
נַפְשִׁי אֶת־יְהוָה וְכָל־קֶרְבִּי אֶת־שֵׁם קִדְשׁוֹ:

On Festivals the nusah shifts here. In some congregations the hazan or a second sheliah tzibur/prayer leader begins here.

הָאֵל בְּתַעֲצֻמוֹת עֲזָהּ הַגָּדוֹל בְּכְבוֹד שְׁמָהּ הַגָּבוֹר לְנֶצַח וְהַנּוֹרָא
בְּנוֹרְאוֹתֶיהָ הַמְּלִיךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא

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

שׁוֹכֵן עַד מָרוֹם וְקָדוֹשׁ שְׁמוֹ:
וְכַתּוּב: רַנְּנוּ צַדִּיקִים בַּיהוָה לִישָׁרִים נְאוּה תְהִלָּה:

בְּפִי	יִשְׁרִים	תְּתַרְוָמֶם
וּבִדְבָרִי	צַדִּיקִים	תְּתַפְרֶךְ
וּבִלְשׁוֹן	חַסִּידִים	תְּתַקְדֶּשׁ
וּבִקְרֹב	קְדוֹשִׁים	תְּתַהַלֵּל ←

Barehi nafshi et adonay vehol keravay et shem kodsho.

Ha'el beta'atzumot uzeha hagadol bihvod shemeha

hagibor lanetzah vehanora benoroteha

hameleh hayoshev al kisey ram venisa.

Shohen ad marom vekadosh shemo.

Vehatuv: Ranenu tzadikim badonay laysharim navah tehilah.

Befi yesharim titromam

uvdivrey tzadikim titbarah.

uvilshon hasidim titkodash

uvkerev kedoshim tit-halal

And in the congregations of the tens of thousands of your people, the House of Israel, through joyful song, your name is glorified, our sovereign, in each and every generation. Thus is the obligation of all creatures in your presence, HOLY ONE, our God, God of our ancestors, to thank, to hail, to praise, to glorify, to hold aloft, and to embellish, and to bless, and to exalt, and to revere, beyond all words of song and praise sung by your servant, David son of Jesse, your anointed one.

Your name be praised eternally, our sovereign, you who are divine, and powerful, and great, and holy, throughout all the heavens and the earth. For unto you, RESPLENDENT ONE, our God, our ancients' God, it is appropriate to offer song, and to ascribe all greatness, might, and praise, all splendor, holiness, and royalty, all blessings and all thanks, from now unto eternity. Blessed are you, ETERNAL ONE, the sovereign divine, so great in praises, God of all thanksgiving, source of wondrous deeds, who takes pleasure in our song and melody. Blessed is the one who lives eternally!

חי העולמים / 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.

וּבִמְקַהֲלוֹת רַבּוֹת עָמָּה בֵּית יִשְׂרָאֵל בְּרָנָה יִתְפָּאֵר שְׁמָהּ מִלְכָּנוּ
 בְּכָל־דּוֹר וְדוֹר שָׁפֵן חוֹבֶת כָּל־הַיְצוּרִים לְפָנֶיהָ יְהוֹה אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵנוּ וְאֲמוֹתֵנוּ * לְהוֹדוֹת לְהִלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהִדַּר לְבָרֵךְ
 לְעֲלֶה וּלְקַלֵּס עַל כָּל־דְּבָרֵי שִׁירֹת וְתַשְׁבְּחוֹת דּוֹר בְּנֵי־יִשְׂרָאֵל עַבְדֶּךָ
 מְשִׁיחֶךָ:

* יִשְׁתַּבַּח שְׁמָהּ לְעַד מִלְכָּנוּ הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בְּשָׁמַיִם
 וּבָאָרֶץ כִּי לָהּ נָאָה יְהוֹה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ שִׁיר
 וְשִׁבְחָהּ הִלֵּל וְזִמְרָה עֹז וּמְמִשְׁלָה נֶצַח גְּדֻלָּה וּגְבוּרָה תְהִלָּה וְתִפְאָרֶת
 קְדוּשָׁה וּמַלְכוּת * בְּרָכוֹת וְהוֹדָאוֹת מִעֲתָה וְעַד עוֹלָם: בְּרוּךְ אַתָּה
 יְהוֹה אֵל מֶלֶךְ גָּדוֹל בְּתַשְׁבְּחוֹת אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת הַבוֹחֵר
 בְּשִׁירֵי זִמְרָה מֶלֶךְ אֵל חַי הָעוֹלָמִים:

עבדך / your servant...your anointed one. David was anointed as ruler over Israel by Samuel, according to I Samuel 16. Anointment, the pouring of olive oil over the head of a chosen leader of Israel, was a symbol of elevation to kingship. Eventually, "Anointed One" (*mashiah*) came to refer to the Messiah, the descendant of King David who would rule Israel and the world at the End of Days. The rule of David, at least for the people of the southern kingdom, Judah, symbolized an idyllic time of unity and sovereignty in Israel. Belief in a Messiah became more intense when Israel's unity and sovereignty ended. Here, the term refers simply to the anointing event in David's lifetime. J.R.

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

ḤATZI KADDISH / SHORT KADDISH

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

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

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

COMMENTARY. Holiness is the quality or value that things or persons have when they help people to become fully human. M.M.K. (ADAPTED)

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ: אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא בְּרִיךְ הוּא
לְעָלְא (לְעָלְא On Shabbat Shuvah add: מִן כָּל בִּרְכָתָא וְשִׁירָתָא
תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעָלְמָא וְאָמְרוּ: אָמֵן:

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

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

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

THE SHEMA AND ITS BLESSINGS

When a minyan is present, the Bareḥu 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 vision clear. And the blessing gives us peace, and the courage to dare.

FAITH ROGOW

COMMENTARY. *Bareḥu* calls the congregation together for formal worship. The sections that precede it in the morning service, *Birhot Hashaḥar* 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 *Bareḥu* 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.

קְרִיאַת שְׁמַע וּבִרְכוּתֶיהָ

When a minyan is present, the Bareḥu 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.

בָּרְכוּ אֶת יְהוָה הַמְּבֹרָךְ: בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Bareḥu et adonay hamvorah.

Baruḥ adonay hamvorah le'olam va'ed.

יוֹצֵר

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה
שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל:

Baruḥ atah adonay eloheynu meleḥ ha'olam yotzer or uvorey
ḥosheḥ oseh shalom uvorey et hakol.

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

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

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

Let all beings acknowledge you, all cry praise to you, and all declare: There is none as holy as THE ONE! Let all beings hold you in the highest reverence, you, the fashioner of all. The God who opens up each day the doors and gateways of the East, who bursts open the windows of the heavens' dome, bringing forth the sunlight from its place and moonlight from its seat of rest, providing light for the entire world and for its creatures—all of whom divinity, in boundless love, brought into being. Bringer of light, with tender care, upon the earth and its inhabitants, in goodness you renew each day perpetually Creation's wondrous work. ↩

KAVANAH. God appears here as “cosmic housekeeper” pulling up the windowshades, opening the doors to the morning light, revealing creative possibilities within each day. When we bring a sense of the holy to even the most mundane tasks, we become able to share consciously in the endless perpetual renewal of Creation's wondrous work. May we remain open to the creative sparks we find in those we encounter, in the world around us, and within ourselves. R.S.

COMMENTARY. A sense of God's excesses seems to characterize this outburst of hymns in praise of the creator of the cosmic lights. The verses seem also to reflect a sense of divine energy overflowing through the world, filling the Universe with limitless luminosity. To proclaim this plenitude is a special human privilege, made possible for many of us by these radiant words of prayer. E.G.

הַכֹּל יוֹדוֹךָ וְהַכֹּל יִשְׁפָּחוּךָ וְהַכֹּל יֹאמְרוּ אֵין קְדוֹשׁ כִּיהוּה: הַכֹּל
 יְרוֹמָמוּךָ סֶלָה יוֹצֵר הַכֹּל: הָאֵל הַפּוֹתַח בְּכָל־יוֹם דְּלִתּוֹת שַׁעְרֵי מִזְרַח
 וּבּוֹקֵעַ חֲלוֹנֵי רָקִיעַ מוֹצִיא חֶמֶה מִמְּקוֹמָהּ וּלְבָנָה מִמְּכוֹן שְׁבִתָּהּ
 וּמֵאֵיר לְעוֹלָם כָּלוּ וּלְיוֹשְׁבָיו שֶׁבְּרָא בְּמִדַּת הַרְחָמִים: הַמֵּאֵיר לָאָרֶץ
 וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה
 בְּרִאשִׁית: ←

יום / God who opens up each day the gateways of the East. This image of a God who opens the doorway of the East and bursts through the heavenly windows so that light might shine into our world is one of our tradition's most powerful. Since ancient times, light has been a metaphor for divinity. Light is the most subtle of substances. It bathes us in its glow and nourishes our existence in ways we can hardly articulate. God is the light-source toward which we humans stretch in constant reach. We are sustained by God's light. A.G.

מחדש בכל יום תמיד מעשה בראשית / you renew each day perpetually Creation's wondrous work. Rabbi Bunam taught, "The Holy One created the world in a state of beginning. The universe is always in an uncompleted state, in the form of its beginning. It is not like a vessel at which the master works until it is finished; it requires continuous labor and unceasing renewal by creative forces. Were there a second's pause by these forces, the universe would return to primeval chaos." HASIDIC

You are the world's sole sovereign, dwelling in the highest heights before the dawn of time, praised and magnified and held in awe since the primordial days. God of the world, in your abundant mercy care for us. Source of our strength, our fortress rock, our shield of help, the shelter over us! None like you exists, no God apart from you. Beside you there is nothing. Who resembles you? None like you exists, ETERNAL ONE, our God, within this world, no God apart from you, our sovereign, in any future world. Beside you, our redeeming power, there is nothing in the days to come. None resembles you, our saving force, throughout all lifetimes and all worlds.

לימות המשיח / *limot hamashiah* / in the days to come. This phrase literally means "in the days of the messiah", but it is more accurately understood as "messianic days." We do not refer here to an anointed individual, but rather to the peace and harmony toward which we strive. D.A.T.

הַמֶּלֶךְ הַמְרוֹמֵם לְבָדוֹ מֵאֵז הַמְשֻׁבָּח וְהַמְפָּאָר וְהַמְתַּנַּשֵּׂא מִיָּמוֹת
 עוֹלָם: אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ אֲדוֹן עֲזָנוּ צוּר
 מְשַׁנֵּנֵנוּ מִגֵּן יִשְׁעֵנוּ מְשַׁגֵּב בְּעֲדָנוּ: אֵין כְּעֶרְכְּךָ וְאֵין זוּלָתְךָ אָפֶס
 בְּלָתְךָ וּמִי דוֹמָה לָּךְ: אֵין כְּעֶרְכְּךָ יְהוֹה אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה וְאֵין
 זוּלָתְךָ מְלַכְנוּ לְחַיֵּי הָעוֹלָם הַבָּא: אָפֶס בְּלָתְךָ גּוֹאֲלֵנוּ לְיָמוֹת הַמְשִׁיחַ
 וְאֵין דוֹמָה־לָּךְ מוֹשִׁיעֵנוּ לְחַיֵּי עוֹלָמִים.

הַבַּא / *lehayey ha'olam haba* / in any future world. Traditionally these words were understood as referring to life after death or the world messianically transformed.

However, “the future world” can refer to the world that we are moving toward as a result of increasing scientific knowledge and technological sophistication. We affirm that the divine unity that underlies all of 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.

*Continue with El Adon (below) or Ha'aderet Veba'emunah (page 256).
This translation can be sung to the same melody as the Hebrew.*

- א An essence reigns supreme above all created beings,
ב Blessed one, whom everyone with breath of life must bless,
ג Great one, whose abundant goodness fills the world,
ד Discerning one, whose knowledge fills all space and
emptiness.
ה How proudly does God shine above the holy beings!
ו O, beautiful in glory! O, chariot divine!
ז Zealous in your merit, your justice fills the throne,
ח Heaven's love and tender care the glory ever shines.
ט The lights our God created are filled with every good,
י You, O God, have fashioned them with knowledge and with
care,
יא Kindling amid their heart your awesome might and
power,
יב Leaving them to govern night and day forevermore.
יג Magnificent your brightness, your beams so radiant,
יד Now all is luminescent, all space they now do fill. ↪

Continue with El Adon (below) or Ha'aderet Veba'emunah (page 257).
Transliteration can be found on page 255.

בָּרוּךְ וּמְבָרָךְ בְּפִי כָל־נִשְׁמָה:	אֵל אֲדוֹן עַל כָּל־הַמַּעֲשִׂים
דָּעַת וּתְבוּנָה סִבְבִּים אֹתוֹ:	גִּדְלוֹ וְטוֹבוֹ מִלֵּא עוֹלָם
וְנִהְדָּר בְּכָבוֹד עַל־הַמְרֻכָּבָה:	זֶה־מִתְגַּאֲהַר עַל חַיּוֹת הַקֹּדֶשׁ
חֶסֶד וְרַחֲמִים לְפָנָי כְּבוֹדוֹ:	זִכּוֹת וּמִישׁוֹר לְפָנָי כִּסְאוֹ
יִצְרָם בְּדָעַת בְּבִינָה וּבְהַשְׁכֵּל:	טוֹבִים מֵאֲוֵרוֹת שְׂפָרָא אֱלֹהֵינוּ
לִהְיוֹת מוֹשְׁלִים בְּקָרֵב תִּבְלִי:	לִחַ וּגְבוּרָה נָתַן בָּהֶם
נֶאֱהָ זִיּוֹם בְּכָל־הָעוֹלָם:	כֹּל־אִים זִיּוֹ וּמִפְּיָקִים נִגְהַ
עֲשִׂים בְּאִמָּה רִצּוֹן קוֹנֵם:	שְׂמִיחִים בְּצִאתָם וְשָׁשִׁים בְּבֹאֵם
צִהְלָה וּרְנָה לִזְכֹּר מְלֻכּוֹתוֹ:	פֶּאֶר וְכָבוֹד נּוֹתְנִים לְשִׁמּוֹ
רָאָה וְהִתְקִין צוּרֵת הַלְבָּנָה:	קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר

שֶׁבַח נּוֹתְנִים לוֹ כָּל־צָבָא מְרוֹם
תְּפִאֲרֶת וּגְדֻלָּה שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ:

Continue on page 261.

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.

El adon al kol hama'asim	Baruh umvoraḥ befi kol neshamah.
Godlo vetuvo maley olam	<u>da</u> 'at utvunah sovevim oto.
Hamitga'eh al ḥayot <u>hakodesh</u>	venehdar beḥavod al hamerkavah.
Zehut umishor lifney ḥiso	<u>hesed</u> veraḥamim lifney hevodo.
Tovim me'orot shebara elo <u>heynu</u>	yetzaram <u>beda</u> 'at bevinah uvhaskel.
<u>Ko</u> 'aḥ ugvurah natan bahem	lihyot moshlim bekerev tevel.
Mele'im ziv umfikim <u>nogah</u>	na'eh zivam beḥol ha'olam.
Semeḥim betzeytam vesasim bevo'am	osim be'eymah retzon konam.
Pe'er veḥavod notnim lishmo	tzoholah verinah le <u>zeher</u> malḥuto.
Kara <u>lashemesh</u> vayizrah or	ra'ah vehitkin tzurat halevanah.
<u>Shevaḥ</u> notnim lo kol tzeva marom Tiferet ugdu ^{la} h serafim ve'ofanim veḥayot <u>hakodesh</u> .	

Continue on page 260.

COMMENTARY. This expansive acrostic hymn of praise is especially appropriate for the Sabbath, the holy day that celebrates creation. We are reminded that we inhabit a brilliant yet orderly universe. This song sees the primary substance of the universe as light emanating from divine goodness. On Shabbat, we take the time to bask in the illumination of God's healing, loving light.

S.P.W.

Awesomeness, truth absolute,
 the life of all the worlds.
 Boundless knowledge, blessing all,
 the life of all the worlds.
 Great in eminence, greatness itself,
 the life of all the worlds.
 Divine in knowledge, speech divine,
 the life of all the worlds.
 Heaven's splendor, beauty's height,
 the life of all the worlds.
 Wisdom's summit, world's first being,
 the life of all the worlds.
 Zeal of purity, zealous in light,
 the life of all the worlds.
 Hand of power, holding might,
 the life of all the worlds.
 Truth's array, absence of taint,
 the life of all the worlds.
 Unity, and awesome yoke,
 the life of all the worlds, ↩

COMMENTARY. This is an ancient hymn originally used in the Rosh Hashanah morning service. It may be sung to any of several tunes used for *Adon Olam* or *El Adon*. This simple list of attributes for “the life of all the worlds” harks back to the most primitive forms of religious poetry. Following a double acrostic pattern—here repeated in the English translation—the author calls forth the qualities we associate with God.

“Do you want to know the One we worship?” the poet seems to say. “Then know all these qualities, for it is in them that God, ‘the life of all the worlds’, may be said to dwell.” The poem may thus be seen as an early expression of predicate theology, a way of approaching a definition of God by listing the qualities we associate with divinity.

A.G.

לְחֵי עוֹלָמִים:	הָאֲדֶרֶת וְהָאֱמוּנָה
לְחֵי עוֹלָמִים:	הַבִּינָה וְהַבְּרָכָה
לְחֵי עוֹלָמִים:	הַגָּאוּה וְהַגְּדֻלָּה
לְחֵי עוֹלָמִים:	הַדַּעָה וְהַדְּבוּר
לְחֵי עוֹלָמִים:	הַהוֹד וְהַהֲדָר
לְחֵי עוֹלָמִים:	הַיָּעַד וְהוֹתִיקוֹת
לְחֵי עוֹלָמִים:	הַיָּד וְהַיָּהֹר
לְחֵי עוֹלָמִים:	הַחֵל וְהַחֲסֹן
לְחֵי עוֹלָמִים:	הַטָּכָס וְהַטָּהָר
לְחֵי עוֹלָמִים: ←	הַיְחִיד וְהַיְרָאָה

Ha'aderet veba'emunah	lehay olamim
Habinah vehaberah	lehay olamim
Haga'avah vehagedulah	lehay olamim
Hade'ah vehadibur	lehay olamim
Hahod vehahadar	lehay olamim
Haya'ad vehavatikut	lehay olamim
Hazoh vehazohar	lehay olamim
Hayayil vehahosen	lehay olamim
Hatehes vehatohar	lehay olamim
Hayihud vehayirah	lehay olamim

COMMENTARY. This hymn, which, like the preceding one, is a classic text of Merkavah mysticism, seems to depict the choruses of praise sung by the angels to God. Like its predecessor, the song is an alphabetical acrostic; in the translation, the initial letter or sound of each line corresponds to a letter of the Hebrew alphabet, and is also echoed later in the line. J.R.

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.

לְחֵי עוֹלָמִים:	הַכֶּתֶר וְהַכְּבוֹד
לְחֵי עוֹלָמִים:	הַלֶּקַח וְהַלְבוּב
לְחֵי עוֹלָמִים:	הַמְּלוּכָה וְהַמְּשָׁלָה
לְחֵי עוֹלָמִים:	הַנּוֹי וְהַנֶּצֶחַ
לְחֵי עוֹלָמִים:	הַסְּגוּי וְהַשָּׁגֵב
לְחֵי עוֹלָמִים:	הָעֵז וְהָעֲנוּהָ
לְחֵי עוֹלָמִים:	הַפְּדוּת וְהַפֶּאֶר
לְחֵי עוֹלָמִים:	הַצָּבִי וְהַצֶּדֶק
לְחֵי עוֹלָמִים:	הַקְּרִיאָה וְהַקְּדוּשָׁה
לְחֵי עוֹלָמִים:	הָרֵן וְהַרְוֹמֹת
לְחֵי עוֹלָמִים:	הַשִּׁיר וְהַשִּׁבְחָה
לְחֵי עוֹלָמִים:	הַתְּהִלָּה וְהַתְּפָאֶרֶת

Haketer vehakavod	lehay olamim
Halekah vehalibuv	lehay olamim
Hamelukah vehamemshalah	lehay olamim
Hanoy vehanetzah	lehay olamim
Hasiguwi vehasegev	lehay olamim
Ha'oz vecha'anavah	lehay olamim
Hapedut vehape'er	lehay olamim
Hatzevi vehatzedek	lehay olamim
Hakeri'ah vehakedushah	lehay olamim
Haron veharomemot	lehay olamim
Hashir vehashevah	lehay olamim
Hatehilah vehatiferet	lehay olamim

Continue on page 261.

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.

לֹאֵל אֲשֶׁר שָׁבַת מִכָּל־הַמַּעֲשִׂים בַּיּוֹם הַשְּׁבִיעִי הַתְּעָלָה וַיָּשָׁב
 עַל־כִּסֵּא כְבוֹדוֹ: תַּפְאֶרֶת עָטָה לַיּוֹם הַמְּנוּחָה עָנַג קָרָא לַיּוֹם הַשְּׁבַת:
 זֶה שָׁבַח שְׁלִיּוֹם הַשְּׁבִיעִי שָׁבוּ שְׁבַת אֵל מִכָּל־מַלְאָכָתוֹ וַיּוֹם הַשְּׁבִיעִי
 מִשְׁבַּח וְאוֹמֵר מְזֻמּוֹר שִׁיר לַיּוֹם הַשְּׁבַת טוֹב לְהַדוֹת לַיהוָה: לְפִיכָךְ
 יִפְאָרוּ וַיְבָרְכוּ לֹאֵל כָּל־יִצְוָיו שָׁבַח יָקָר וַגְּדִלָה יִתְּנוּ לֹאֵל מֶלֶךְ
 יוֹצֵר כָּל הַמִּנְחִיל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ בַּיּוֹם שְׁבַת קֹדֶשׁ:
 שְׁמָהּ יְהוָה אֱלֹהֵינוּ יִתְקַדֵּשׁ וְזִכְרָהּ מְלִכְנוּ יִתְפָּאֵר בְּשִׁמְיָם מִמַּעַל
 וְעַל־הָאָרֶץ מִתְנַחֵת: תִּתְבָּרַךְ מוֹשִׁיעֵנוּ עַל־שָׁבַח מַעֲשֵׂה יָדָיךְ
 וְעַל־מְאוּרֵי אוֹר שְׁעֵשִׂית יִפְאָרוּךְ סֵלָה:

Continue on page 265.

On Festivals occurring on weekdays:

You who in your mercy give light to the earth and its inhabitants, and in your goodness do perpetually renew each day Creation's wondrous work, how great your deeds, ETERNAL ONE! In wisdom you have made them all. The earth is filled with your accomplishments. You are the world's sole sovereign, dwelling in the highest heights before the dawn of time, praised and magnified and held in awe from days of old. God of the world, in your abundant mercy, care for us. Source of our strength, our stronghold rock, our shield of help, the fortress over us! All-powerful and blessed, great in discernment, you have prepared and wrought the sunlight's healing rays; true good you have created; luminaries you have made, in honor of your name, surrounding for divine omnipotence; your principal celestial ones, quaking in holiness, revere the shaker of the heavens, to eternity. They tell of divine glory and the holiness of God. Be blessed, redeeming power, in celebration of your handiwork, and for the luminaries that you made. Let all declare your greatness!

On Festivals occurring on weekdays:

הַמֵּאִיר לְאֶרֶץ וְלִדְרִים עָלֶיהָ בְּרַחֲמִים וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל־יּוֹם תָּמִיד
מַעֲשֵׂה־בְּרָאשִׁית: מִה־רָבוּ מַעֲשֵׂיָהּ יְהוָה כָּלֶם בְּחִכְמָה עֲשִׂיתָ מְלָאָה
הָאֶרֶץ קִנְיָנֶיהָ: הַמֵּלֶךְ הַמְרוֹמֵם לְבָדּוֹ מֵאֵז הַמְּשַׁבַּח וְהַמְּפָאֵר
וְהַמְתַּנַּשֵּׂא מִימּוֹת עוֹלָם אֱלֹהֵי עוֹלָם בְּרַחֲמֶיהָ הַרְבֵּים רַחֵם עָלֵינוּ
אֲדוֹן עֲיָנוּ צוּר מְשַׁגְּפָנוּ מִגֵּן יִשְׁעָנוּ מְשַׁגֵּב בַּעֲדָנוּ: אֵל בְּרוּךְ גָּדוֹל
יַדְעָה הַכִּין וּפָעַל זֶהְרִי חֲמָה טוֹב יִצַּר כְּבוֹד לְשִׁמוֹ מְאֻרוֹת נָתַן
סְבִיבוֹת עָזוֹ פְּנוֹת צָבָאיו קְדוּשִׁים רוֹמְמֵי שְׂדֵי תָמִיד מְסַפְּרִים
כְּבוֹד־אֵל וּקְדוּשָׁתוֹ: *תַּתְּבַרֵּךְ יְהוָה אֱלֹהֵינוּ עַל־שִׁבְחַ מַעֲשֵׂה יָדָיָהּ
וְעַל־מְאֻרֵי אֹר שְׁעֲשִׂיתָ יִפְאָרוּךְ סֶלָה:

NOTE. An early acrostic version of the *Yotzer* became a part of this expanded rabbinic text. In both Hebrew and English, bold letters here indicate the location of the acrostic.

D.A.T

On both Shabbat and Festivals continue here.

May you be blessed, our rock, our sovereign, our champion, creator of the holy beings, and let your name be praised eternally, majestic one, the fashioner of ministering angels. All of them are standing in the heavens' highest realms, and giving voice, in awestruck unison, to words of the living God, the sovereign of all worlds. All of them adored, all brilliant in light, all great and mighty—all of them perform, in awe and dread, the will of their creator. And all open their mouths in holiness and purity. With song and melody, they bless, they praise, they magnify, they raise aloft, and sanctify, and proclaim sovereign: ↩

COMMENTARY. This passage pictures an angelic chorus singing God's praises. In Jewish tradition, angels have had a long and varied history—messengers warning Abraham of Sodom's destruction, the heavenly choir of Isaiah, the Talmud's host of heavenly functionaries, the impersonal forces of medieval philosophy, the presences of the Kabbalists. The tradition leaves ample room for each generation to understand angels as it will, whether as natural forces or revealing moments in our lives, the divine in the people we meet, or manifestations of the goodness in our world or in the inner workings of the human heart. D.A.T.

On both Shabbat and Festivals continue here.

תְּתַבְּרֶךְ צוּרֵנוּ מִלֵּכֵנוּ וְגוֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים יִשְׁתַּבַּח שְׁמֶךָ לְעַד
מִלֵּכֵנוּ יוֹצֵר מְשֻׁרְתִּים וְאֲשֶׁר מְשֻׁרְתּוֹ כָּלֶם עוֹמְדִים בְּרוּם עוֹלָם
וּמְשֻׁמִּיעִים בִּירָאָה יָחַד בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים וּמְלֶךְ עוֹלָם *כָּלֶם
אֱהוּבִים כָּלֶם בְּרוּרִים כָּלֶם גְּבוּרִים וְכָלֶם עֹשִׂים בְּאִמָּה וּבִירָאָה רְצוֹן
קוֹנֵם וְכָלֶם פּוֹתְחִים אֶת־פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה בְּשִׁירָה וּבְזִמְרָה
וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמַעֲרִיצִים וּמְקַדִּישִׁים וּמְמַלִּיכִים ←

Who are holy beings?

They are beloved, clear of mind and courageous.

Their will and God's are one.

Raising their voices in constant gratitude

they marvel at every detail of life,

Granting each other loving permission to be exactly who they are.

When we listen for their sweet voices, we can hear the echo within our
own souls.

S.P.W.

The name of God, the regal, grand, and awesome one! Holy is God!

And all of them receive upon themselves, from each to each, the yoke of heaven's rule, and lovingly they give to one another the permission to declare their maker holy. In an ecstasy of spirit, with pure speech and holy melody, all of them respond in awe as one, and cry: "Holy, holy, holy is THE RULER of the Multitudes of Heaven. The whole world overflows with divine glory!

The angels of the chariot and holy creatures of the heavens, in great quaking, rise to face the seraphim. And, facing them, they sing in praise, and cry: "Blessed be the glory of THE ONE, wherever God may dwell!"

NOTE. Several forms of *kedushah* exist in our liturgy. Here we have the *Kedushah Diyeshivah*, which we recite without standing. We remember that, according to the Bible, the angels proclaim God's holiness, but we do not yet rise to do so ourselves. Proclaiming the holiness of the divine unity takes more preparation and concentration. We strive to be ready to move from remembering to proclaiming when we recite the *Kedushah* of the *Amidah*.

D.A.T.

מלא כל הארץ כבודו Literally, the fullness of the earth is God's glory. In this we recognize that there are barren places and empty lives. When we turn despair to hope, cry out for justice, pursue peace, we fill the earth with what is holy, and then the fullness of the earth is God's glory.

S.E.S.

אֶת שֵׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא קָדוֹשׁ הוּא *וְכָל
מִקְבָּלִים עֲלֵיהֶם עַל מַלְכוּת שְׁמַיִם זֶה מִזֶּה וְנוֹתְנִים בְּאַהֲבָה רְשׁוּת
זֶה לָזֶה לְהַקְדִּישׁ לַיּוֹצֵר בְּנִחָת רִוּחַ בְּשִׁפְּהַ בְּרוּרָה וּבִנְעִימָה קֹדֶשׁ
כָּל כָּאֶחָד עוֹנִים וְאוֹמְרִים בִּירְאָה:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ

יְהוָה צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹד:
*וְהָאוֹפָנִים וְחַיּוֹת הַקֶּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לַעֲמַת שְׂרָפִים
לַעֲמַתָּם מִשִּׁבְחִים וְאוֹמְרִים:
בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ:

Kadosh kadosh kadosh adonay tzeva'ot melo ḥol ha'aretz
kevodo.

Baruh kevod adonay mimekomo.

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

To blessed God they offer melodies. To the sovereign and enduring God they utter songs, and make their praises heard, for God alone is holy and revered, enactor of all mighty deeds, the fashioner of all new things, the seeder of all righteousness, the grower of all saving acts, creator of all healing, awesome in praises, source of every wonder, who renews each day, with constant good, Creation's work—as it is said: “The maker of the skies’ great lights, whose love is everlasting!”

Let a new light shine forever upon Zion. Soon, may everyone of us be worthy of its light. Blessed are you, ETERNAL ONE, the shaper of the heavens’ lights.

Every day, Creation is renewed.
Wake up and see unfolding
In the spreading light of dawn,
The world and all it contains
Coming into being, new, fresh,
Filled with divine goodness
And love.
Every day, Creation is renewed.
Reflected in the great lights
We see a new day,
One precious day,
Eternity.

S.P.W.

לֹאֵל בְּרוּךְ נְעִימוֹת יִתְּנוּ לַמֶּלֶךְ אֵל חַי וְקַיִם זְמִירוֹת יֵאמְרוּ
 וְתִשְׁבְּחוּת יִשְׁמְעוּ כִּי הוּא לְבָדוּ מְרוֹם וְקָדוֹשׁ פּוֹעֵל גְּבוּרוֹת עוֹשֶׂה
 חֲדָשׁוֹת זוֹרֵעַ צְדָקוֹת מְצַמֵּיחַ יְשׁוּעוֹת בּוֹרֵא רַפּוּאוֹת נוֹרֵא תְהִלּוֹת
 אֲדוֹן הַנִּפְלְאוֹת הַמְּחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית
 כְּאֲמֹר: לַעֲשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חֲסֵדוֹ:
 *אוֹר חֲדָשׁ עַל צִיּוֹן תֵּאִיר וְנִזְכֶּה כָּלֵנוּ בְּמַהֲרָה לְאוּרוֹ: בְּרוּךְ אַתָּה
 יְהוָה יוֹצֵר הַמְּאוֹרוֹת:

Or ḥadash al tziyon ta'ir venizkeh ḥulanu bimherah le'oro.
 Baruh atah adonay yotzer hame'orot.

לעשה...חסדו / The...everlasting (Psalm 136:7).

INTERPRETIVE VERSION: YOTZER

Blessed is our God, sovereign of the universe, who in love illuminates the earth and those who dwell on it. With the dawn, nature's familiar shapes and colors emerge from the darkness to delight us afresh with their variety and beauty. And with our awakening from slumber, our senses and our spirits respond anew to the splendor of the world. Reborn with the day, we hail our God, who renews continually the work of creation. Blessed is our God, for the light of day.

And blessed is our God, for the light of understanding with which we read the meaning of nature and discover the laws by which we can live. The more we delve into the mysteries of creation, the more we marvel at the order, the power, the wonder and the beauty of the universe. The heavens declare the glory of God, and the earth proclaims God's handiwork.

Our God, you have created us in your image and have made us to share in your work of creation. You have given to each generation the task of shaping the future of humanity. May our gratitude for all the beauty, order and power that reveal you in nature impel us to serve you. May nothing that we do mar the holiness of life by causing any other creature to lose the joy of living. May all our acts conform with your law and bring blessing to us and to all whose lives touch ours. Give us of your light that we may walk in your way. Blessed are you, our God, creator of luminaries.

1945 Reconstructionist Prayer Book (adapted)

INTERPRETIVE VERSION: AHAVAH RABAH

Abounding is the love that God has shown the house of Israel in giving us the Torah. Through Torah we have come to know the power of righteousness. Truly your word has been our life and the length of our days, enabling us to outlive powerful nations that have sought to enslave or destroy us. For it has taught us to put our trust not in force and violence, in aggression and domination, but in justice and truth, in kindness and compassion. Torah has helped curb in us the lust and greed, vindictiveness and cruelty that mar human life. It has filled us with a yearning for a world permeated with love, in which people live in peace and security, in mutual loyalty and friendship. It has inspired us with the faith that the ultimate destiny of humanity is to achieve the triumph of righteousness.

Therefore we will not despair even in life's darkest moments, for we possess in Torah the token of God's love. May our hearts be ever open to love! With grateful awareness of all the kindness and good will in the world, let us reach out to others. Then, whatever befalls us in life, we shall not feel forlorn or forsaken. May you never withdraw your love from us! Blessed are you, our God, who has shown eternal love to the people of Israel.

1945 Reconstructionist Prayer Book (adapted)

AHAVAH RABAH / LOVE AND TORAH

For additional readings see pages 780-784.

With an abounding love, you love us, NURTURER, our God; with great compassion do you care for us. Our source, our sovereign, just as our ancestors placed their trust in you, and you imparted to them laws of life, so be gracious to us, too, and teach us. Our fount, our loving parent, caring one, be merciful with us, and place into our hearts ability to understand, to see, to hear, to learn, to teach, to keep, to do, and to uphold with love all that we study of your Torah. ↩

אהבה רבה / With an abounding love, you love us. *Ahavah Rabah* may be called the quintessentially Jewish prayer. In boundless love for Israel, God gives the greatest gift imaginable: teachings that will help us to live. What more could we want from the loving parent, combining attributes of both father and mother, who here becomes the compassionate teacher, sharing the gift of true knowledge with children who have become disciples? We pray that we may have the open and understanding heart to receive these teachings, to make them real by our deeds, and to pass them on to others. This is our response to God's love: a commitment to study, to live the life of Torah, and to carry it forward to future generations. A.G.

ותלמדם חקי חיים / you imparted to them laws of life. This second *beraḥah* 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.

אַהֲבַה רַבָּה

אַהֲבַה רַבָּה אֶהְבְּתָנוּ יְהוָה אֱלֹהֵינוּ חֲמֵלָה גְדוֹלָה וַיִּתֶּרָה חֲמֵלָתָּ
עָלֵינוּ: אָבִינוּ מְלִכֵנוּ בַּעֲבוּר אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ שֶׁפָּטְחוּ בָּךְ וַתִּלְמְדֵם
חֻקֵּי חַיִּים כֵּן תִּחְנֶנּוּ וַתִּלְמְדֵנוּ: אָבִינוּ הָאֵל הַרְחֵמֵן הַמְּרַחֵם רַחֵם
עָלֵינוּ וְתֵן בְּלִפְנֵינוּ לְהַבִּין וּלְהַשְׁכִּיל לְשֹׁמְעֵי לְלֹמֵד וּלְלֹמֵד לְשֹׁמֵר
וּלְעֹשֵׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה: ←

Ahavah rabah ahavtanu adonay eloheynu hemlah gedolah
viterah hamalta aleynu. Avinu malkenu ba'avur avoteynu
ve'imoteynu shebatehu veha vatelamdem hukey hayim ken
tehonenu utelamdenu. Avinu ha'av harahaman hamrahem rahe
m aleynu veten belibenu lehavin ulhaskil lishmo'a lilmod ulelamed
lishmor vela'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.

רחם / הרחמן המרחם / harahaman hamrahem rahe / loving...caring...be merci-
ful. These three consecutive words are based on the same root רחם,
which is related to the Hebrew word *rehem* womb.

J.R.

Enlighten us with your Torah, cause our hearts to cling to your mitzvot. Make our hearts one, to love your name and be in awe of it. Keep us from shame, and from humiliation, and from stumbling, today and always. For we have trusted in your holy, great, and awesome name. May we be glad, rejoicing in your saving power, and may you reunite our people from all corners of the earth, leading us proudly independent to our land. For you are the redeeming God and have brought us near to your great name, to offer thanks to you, and lovingly declare your unity. Blessed are you, ABUNDANT ONE, who lovingly cares for your people Israel.

KAVANAH. In gathering together the four corners of the tallit, we gather our scattered thoughts and focus on unity—uniting our people, uniting the disparate elements of our lives, uniting with the oneness that links all that is. This inner unity is the place out of which our hearts speak the Shema.

D.A.T.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ וְדַבֵּק לִפְנֵינוּ בְּמִצְוֹתֶיךָ וְיִיחַד לְבָבֵנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שְׁמֶךָ וְלֹא נִבּוֹשׁ וְלֹא נִכָּלֵם וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד:
כִּי בִשְׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטָחָנוּ: נִגְיֵלָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ:

*וְהִבֵּיאֲנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ וְתוֹלִיכָנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ:
כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֲתָה: וְקִרְבָּתָנוּ לְשְׁמֶךָ הַגָּדוֹל סְלָה בְּאַמַּת:
לְהוֹדוֹת לָךְ וּלְיִיחָדְךָ בְּאַהֲבָה: בְּרוּךְ אַתָּה יְהוָה אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Veha'er eyneynu betorateha vedabek libenu bemitzvoteha
veyahed levavenu le'ahavah ulyirah et shemecha. Velo nevosh
velo nikalem velo nikashel le'olam va'ed. Ki veshem kodshecha
hagadol vehanora batahnu. Nagilah venismehah bishu'ateha.

NOTE. Jews traditionally have gathered in the four *tzitziyot* at the corners of their tallitot when they reach *vehavi'enu* / reunite. The *tzitziyot* are then held throughout the Shema.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

SHEMA

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

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

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

שמע ישראל / Listen, Israel. The core of our worship is not a prayer at all, but a cry to our fellow-Jews and fellow-humans. In it we declare that God is one—which is also to say that humanity is one, that life is one, that joys and sufferings are all one—for God is the force that binds them all together. There is nothing obvious about this truth, for life as we experience it seems infinitely fragmented. Human beings seem isolated from one another, divided by all the fears and hatreds that make up human history. Even within a single life, one moment feels cut off from the next, memories of joy and fullness offering us little consolation when we are depressed or lonely. To assert that all is one in God is our supreme act of faith. No wonder that the Shema, the first “prayer” we learn in childhood, is also the last thing we are to say before we die. The memory of these words on the lips of martyrs deepens our faith as we call them out each day. A.G.

COMMENTARY. From recognition of our place in nature in the first blessing of this part of the service, we shifted to concern with our moral place in the second blessing. As creatures made conscious of our ultimate worth by love, we recite the Shema. We thereby enter into a partnership aimed at transforming the world and ourselves in the light of that vision of ultimate worth. D.A.T.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבָתְךָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לִבְּךָ:
וּשְׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפוֹת בֵּין
עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעֶיךָ:

Shema yisra'el adonay eloheynu adonay eḥad.

Baruḥ shem kevod malḥuto le'olam va'ed.

Ve'ahavta et adonay eloheḥa

beḥol levaveḥa uvḥol nafsheḥa uvḥol me'odeḥa.

Vehayu hadevarim ha'eleh asher anoḥi metzaveḥa hayom al

levaveḥa,

Veshinantam levaneḥa vedibarta bam

beshivteḥa beveyteḥa uvleḥteḥa vadereḥ uvshoḥbeḥa

uvkumeḥa.

Ukshartam le'ot al yadeḥa vehayu letotafot beyn eyneḥa.

Uḥtavtam al mezuzot beyteḥa uvishareḥa.

GUIDED MEDITATION: Think of someone who loves you. Feel his or her presence. Take a deep breath and open up to the love that is coming to you. Focus on that feeling of love.

L.W.K.

ואהבת / And you must love. You shall love your God intellectually, emotionally and with all your deeds. Whatever you love most in these ways is your god. For the Jewish people, the deepest love should be for freedom, justice and peace.

M.M.K./M.S.

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

For the second paragraph of the Shema, read either the version below or the biblical selection beginning on page 282, then continue with the third paragraph, page 284.

BIBLICAL SELECTION I

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

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

For the second paragraph of the Shema, read either the version below or the biblical selection beginning on page 283, then continue with the third paragraph, page 285.

BIBLICAL SELECTION I

וְהָיָה אִם-שָׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר לַעֲשׂוֹת אֶת-
כָּל-מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצֻוֶה הַיּוֹם וּנְתַנֶּךָ יְהוָה אֱלֹהֶיךָ עָלֶיךָ
עַל כָּל-גּוֹי הָאָרֶץ: וּבָאוּ עָלֶיךָ כָּל-הַבְּרָכוֹת הָאֵלֶּה וְהַשִּׁגְגָּה
כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ: בְּרוּךְ אַתָּה בְּעִיר וּבְרוּךְ אַתָּה
בְּשָׂדֶה: בְּרוּךְ פְּרִי-בִטֶּן וּפְרִי אֲדָמָתְךָ וּפְרִי בְהֶמְתְּךָ שֶׁגֶר
אֶלְפֶיךָ וְעִשְׂתָּרוֹת צֹאנֶךָ: בְּרוּךְ טֶנְאֶךָ וּמִשְׁאֲרֶתְךָ: בְּרוּךְ אַתָּה
בְּבֹאֶךָ וּבְרוּךְ אַתָּה בְּצֵאתְךָ:

רְאֵה נִתְּתִי לְפָנֶיךָ הַיּוֹם אֶת-הַחַיִּים וְאֶת-הַטּוֹב וְאֶת-הַמָּוֶת וְאֶת-
הָרָע: אֲשֶׁר אֲנֹכִי מְצֻוֶה הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ לְלַכֵּת
בְּדַרְכָּיו וּלְשַׁמֵּר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּית וְרֵבִית וּבְרָכָה
יְהוָה אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר-אַתָּה בָּא-שָׁמָּה לְרִשְׁתָּהּ: —

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

DERASH. A person must acquire a religious faith, not by being reasoned to about God, but by experiencing God's power in making life worthwhile.

M.M.K. (ADAPTED)

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

Continue on page 284.

וְאִם־יִפְנֶה לְבַבְךָ וְלֹא תִשְׁמָע וְנִדְחָה וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים
וְעִבַּדְתָּם: הִגַּדְתִּי לָכֶם הַיּוֹם כִּי אֶבֶד תֵּאבְדוּן לֹא־תֵאָרִיכּוּ יָמִים
עַל־הַנְּאֻמָּה אֲשֶׁר אַתָּה עֹבֵר אֶת־הַיַּרְדֵּן לָבוֹא שָׁמָּה לְרִשְׁתָּהּ:
הִעֲלֵתִי בְּכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי
לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבְחִירָתָם בְּחַיִּים לְמַעַן תִּחְיֶה אַתָּה וְזֶרְעֶךָ:

Continue with ויאמר, *page* 285.

BIBLICAL SELECTION II

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

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

Continue on page 284.

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

BIBLICAL SELECTION II

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מֵצִוֶּה
אֹתְכֶם הַיּוֹם לֵאמֹר הִנֵּה אֶת-יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכֹל-לִבְכֶּם
וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ
וְאִסַּפְתִּי דִגְנוֹךְ וְתִירְשְׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֹשֶׁב בְּשֹׂדֶךָ לְבַהֲמֹתְךָ
וְאָכַלְתָּ וְשָׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶּם וְסִרְתֶּם
וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה
בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תֵתֵן אֶת-
יְבוּלָהּ וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:
וְשִׁמַּתֶּם אֶת-דְּבַרִּי אֱלֹהִים עַל-לִבְכֶּם וְעַל-נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם
לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֶתֶם אֹתָם אֶת-
בְּנֵיכֶם לִדְבַר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ
וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ
יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לֵאבְדִּיתְכֶם
לְתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

Continue with ויאמר, page 285.

COMMENTARY. What human action could result in the destruction of the rains, the onset of crop failure and famine? Abuse of the eco-system upon which our very lives depend. And how could such an event occur? When we lose sight of our place in the world and the wondrous gift in all that is. The traditional second paragraph of the Shema was replaced by another biblical selection in earlier Reconstructionist liturgy because the traditional paragraph was understood as literal reward and punishment. However, today in the light of our awareness of the human abuse of the environment, we recognize that often this reward and punishment rest in our own hands. This ancient and yet vital message of the Torah urges us to choose life.

D.A.T.

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

למען תזכור / so that you remember. The *tzitzit*, like all the forms of religion, are there as reminders for us as we go about our daily lives. All of us have had moments when we most became ourselves, liberated from the bonds holding us back, or when we discovered those great inner truths that lend meaning to our lives. But such moments are forgotten, covered over by the petty angers and frustrations of daily living, by the hard shell we think we need about us to protect our most precious feelings.

Our tradition calls upon us to bring such moments back to mind and make them part of our worship. Our own innermost liberation is our “coming out of Egypt”; our own moment of deepest truth is our “standing before Sinai”. Let us remember these as we look at our *tzitzit*, and join them to the ancient memories of our people. A.G.

DERASH. The four *tzitziyot* represent the four corners of the world. The divine presence spans the entire area from one corner of the world to the other. So too are the inescapable moral obligations which extend throughout our lives no matter where we are. D.A.T.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
 אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל-
 צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
 וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי
 לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
 וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם
 לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: *יהוה אֱלֹהֵיכֶם **אֱמֶת:**

Vayomer adonay el moshe leymor. Daber el beney yisra'el
 ve'amarta aleyhem ve'asu lahem tzitzit al kanfey vigdeyhem.
 ledorotam venatenu al tzitzit hakanaf petil tehelet. Vehayah
 lahem letzitzit uritem oto uzhartem et kol mitzvot adonay
 va'asitem otam velo taturu aharey levavehem ve'aharey
 eyneyhem asher atem zonim ahareyhem. Lema'an tizkeru
 va'asitem et kol mitzvotay vihe-yitem kedoshim leyloheyhem.
 Ani adonay eloheyhem asher hotzeyti ethem me'eret mitzrayim
 lihyot lahem leylohim ani adonay eloheyhem. Adonay
 eloheyhem emet.

וַיֹּאמֶר יְהוָה ... אֱלֹהֵיכֶם / THE BOUNDLESS ONE ... God (Numbers 15:37-41)

EMET VEYATZIV / TRUE AND ESTABLISHED

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

True, and established, and correct,
enduring and straightforward,
steadfast, good, and beautiful
one fundamental principle shall be—
as for our ancestors, for us,
and for the generations after us,
and for all the generations that the seed of Israel,
your servants, shall exist—
the truth for early eras and for later ones,
a thing most excellent and real,
forever and as long as time endures,
a true and faithful law that cannot pass away.
The truth that you are THE ETERNAL ONE,
our God, our ancients' God,
our sovereign one, our ancients' sovereign one,
our champion, our ancients' champion,
our rock, the rock of our salvation,
our redeemer and our rescuer,
your name has always been,
there is no God but you.
Help of our ancestors you have always been,
shield and savior to their children after them,
in each and every generation.
In heaven's heights your dwelling sits,
but your judgments and your justice
fill the farthest reaches of the earth.
Happy is the one who pays heed to your mitzvot,
who takes your Torah and your word to heart!
True it is that you are sovereign to your people,
and a mighty ruler who is quick to plead their cause. ↩

אֶמֶת וַיִּצִיב

אֶמֶת וַיִּצִיב וַנִּכּוֹן וְקִים וַיֵּשֶׁר וַנֶּאֱמָן וְטוֹב וַיִּפֶּה הַדָּבָר הַזֶּה:
עַל אֲבוֹתֵינוּ וְעַל אֲמוֹתֵינוּ וְעַלֵינוּ וְעַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ וְעַל
כָּל־דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ:

עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דָּבָר טוֹב וְקִים לְעוֹלָם וָעֶד אֶמֶת
וְאִמּוּנָה חֶק וְלֹא יַעֲבוּר: *אֶמֶת שְׁאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵּי
אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ מִלְכֵנוּ מִלְכֵנוּ אֲבוֹתֵינוּ גּוֹאֲלֵנוּ גּוֹאֲלֵנוּ אֲמוֹתֵינוּ
צוּרֵנוּ צוּר יְשׁוּעָתֵנוּ פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם הוּא שְׁמָךְ: אֵין אֱלֹהִים
זוּלָתָךְ:

עֲזֹרַת אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ אֵתָהּ הוּא מֵעוֹלָם מִגֵּן וּמוֹשִׁיעַ לְבִנְיָהֶם
אַחֲרֵיהֶם בְּכָל דֶּר וָדֶר: בְּרוּם עוֹלָם מוֹשֶׁכָּהּ וּמִשְׁפָּטֶיהָ וְצִדְקָתָהּ עַד
אֶפְסֵי־אָרֶץ: אֲשֶׁרִי אֵישׁ שִׁשְׁמַע לְמִצְוֹתֶיהָ וְתוֹרָתָהּ וּדְבָרָהּ יִשִּׁים עַל
לְבוֹ: אֶמֶת אֵתָהּ הוּא אֲדוֹן לְעַמֶּךָ וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם: ←

DERASH. *Emet Veyatziv* is an affirmation of the Shema. We join the last words of the Shema to אמת as a statement of our ongoing commitment to their truth. Both אמת / truth and אמן / Amen are derived from a root meaning “strong” or “firm”. It has also been noted that the three letters of אמת span the Hebrew alphabet; they are its beginning, middle, and end. In contrast, the letters of שקר / lie are all huddled together in a single corner of the alphabet. Truth is broad and all-encompassing; we have to expand our minds in order to embrace it. Lies, like gossip and malicious talk, bring out the narrowness within us. Let us commit ourselves, in affirming the Shema, to breadth of vision and the ongoing search for truth.
L.W.K./A.G.

True it is that you are first and last,
and without you, we have no ruler, champion, or savior.

From servitude and bondage you redeemed us, BOUNDLESS ONE,
our God,
and from a house of slavery you set us free.
For this your loved ones celebrated you,
and held divinity in reverence,
and your beloved ones gave forth their melodies,
their songs and exaltations, blessings and thanks,
to the sovereign, living, and enduring God,
the lofty, the exalted, and the awesome one,
who casts the prideful down, and lifts the lowly,
who sets the captive free, and saves the humble,
and who helps the poor, responding to our people
when they cry aloud to God ↵

אֶמֶת אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ
 גּוֹאֵל וּמוֹשִׁיעַ: מִמִּצְרַיִם גְּאֻלָּתָנוּ יְהוָה אֱלֹהֵינוּ וּמִבֵּית עַבְדִּים
 פְּדִיתָנוּ:

עַל־זֹאת שִׁבְחוּ אֱהוּבִים וְרוֹמָמוֹ אֵל: וְנִתְּנוּ יְדִידִים זְמִירוֹת שִׁירֹת
 וְתִשְׁבְּחוּת בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם: רַם וְנִשָּׂא גְדוֹל
 וְנוֹרָא מִשְׁפִּיל גִּאִים וּמִגְבִּיָּה שְׁפָלִים מוֹצִיא אֲסִירִים וּפּוֹדֶה עַנּוּיִם
 וְעוֹזֵר דָּלִים וְעוֹנֶה לְעַמּוֹ בְּעֵת שׁוּעָם אֱלֹהֵינוּ: ←

COMMENTARY. The sequence of this part of the service moves from Creation (*Yotzer*) to love and revelation (*Ahavah Rabah*), to affirmation of our commitment (*Shema*) and now to redemption. In this way the idea is expressed that redemption becomes possible only if we participate in making it happen.

The symbol of redemption in the mythic life of the Jewish people is the crossing of the Sea. In the rabbinic imagination, the ancient Israelites slog through mud up to their knees, their waists, even their chests. It falls to us to continue the task of redemption—to face the contemporary morass and find the resolve to wade through it with waves threatening to submerge us on either hand. We wade toward a future that at our darkest moments seems but a dim hope. The hint of the Promised Land is in our loving moments.

We join in singing what the Israelites proclaimed after they had successfully crossed the Sea and find in their redemption the strength to seek our own. This struggle carries us into the *Amidah*, a prayer of becoming, of transformation, of divine-human partnership that brings grace into our lives and into our world.

D.A.T.

Give praises
to the highest God! Blessed is God, the one to bless!
So Moses, Miriam, and the Israelites came forth with
song to you,
in boundless happiness, and they all cried:
“Who among the mighty can compare
to you, ETERNAL ONE?
Who can compare to you,
adorned in holiness,
awesome in praises,
acting wondrously!”

A new song did the redeemed ones sing out to your name,
beside the Sea.
Together, all of them gave thanks, declared your sovereignty,
and said:
“THE HOLY ONE will reign forever!”

Rock of Israel, rise up to the help of Israel,
redeem, according to your word, Judah and Israel.
Blessed are you, ETERNAL ONE, the champion of Israel.

*On Shabbat, continue with the Amidah on the next page.
For the Festival Amidah turn to page 326.*

GUIDED MEDITATION. The astounding moment of awe and thanksgiving experienced by the Israelites upon the crossing of the Red Sea has parallels in all of our lives. We have all had difficult crossings, experiences that we struggled through in spite of the pain they caused us. Thus completion afforded us a sublime sense of inner joy and peace. Take a moment to recall one of those times. Allow the feelings of celebration to envelop you. Hold on to those feelings as you recite the *Mi Hamoḥah*. D.B.

*תְּהִלּוֹת לְאֵל עֲלִיּוֹן בְּרוּךְ הוּא וּמְבוֹרָךְ מֹשֶׁה, וּמִרְיָם וּבְנֵי יִשְׂרָאֵל
 לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלָם:
 מִי־כִמְכָּה בָּאֵלִים יְהוָה מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תְהִלַּת
 עֲשֵׂה־פֶלֶא:
 *שִׁירָה תִּרְשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל־שִׁפְתַּי הַיָּם:
 יַחַד כָּלָם הוֹדּוּ וְהִמְלִיכוּ וְאָמְרוּ:
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:
 *צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל: וּפְדֵה כְנַאֲמָךְ יְהוּדָה וַיִּשְׂרָאֵל:
 גְּאֻלֵּנוּ יְהוָה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:
 בְּרוּךְ אַתָּה יְהוָה גֹּאֵל יִשְׂרָאֵל:

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

Mi ḥamohah ba'elim adonay. Mi kamohah nedar bakodesh
 nora tehilot osef feleh.

Shirah ḥadashah shibehu ge'ulim leshimeha al sefat hayam.

Yahad kulam hodu vehimlihu ve'ameru.

Adonay yimloḥ le'olam va'ed.

Tzur yisra'el kumah be'ezrat yisra'el. Ufdey ḥinumeḥa yehudah
 veyisrael. Go'aleynu adonay tzeva'ot shemo kedosh yisra'el.

Baruh atah adonay ga'al yisra'el.

On Shabbat, continue with the Amidah on the next page.

For the Festival Amidah turn to page 327.

DERASH. Rabbi Judah said: [At the sea] each tribe said to the other, "You go into the sea first!" As they stood there bickering, Nahshon ben Aminadav jumped into the water. God said to Moses, who had been praying, "My friend is drowning—and you pray!" "What can I do?" Moses asked. God responded, "Speak to the people of Israel and tell them to go! Raise your staff..."

TALMUD SOTAH 37A

DERASH. Most congregations stand at *tzur yisra'el* rather than waiting for the blessing. Thus we are already on our feet when we request that God *קומה* / arise. We cannot ask God to rise up to help Israel unless we have done so ourselves.

E.M.

INTRODUCTION TO THE AMIDAH

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

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

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

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

Sheila Peltz Weinberg

COMMENTARY. The images of the *Shiviti* can provide a spiritual entry point and aid in concentration.

This *Shiviti* is built around the liturgical themes of creation, revelation, and redemption. The vertical oval is associated with women's procreative power, which echoes divine creation. The overall shape of the *Shiviti* is inspired by Eastern meditation mandalas, which often include a circular image of the rose or lotus. The opening flower is meant to suggest the gradual revelation of the perfection and mystery of creation. To the opening petals seven gateways are added. There is one for each of the patriarchs and matriarchs to remind us that each person finds his or her own path to God. No two journeys are alike.

At the heart of the *Shiviti* is the Tetragrammaton, which is the most holy name of God. It is surrounded by petal/archways with other names of the Divine. A second tetragrammaton crowns the *Shiviti*, with Jerusalem, a symbol of redemption, rising from the top.

Betsy Platkin Teutsch

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 *beraḥot* which comprise the Shabbat *Amidah*. The first *beraḥah* has been expanded to include the matriarchs along with the patriarchs as exemplars of God's presence in human lives. By concentrating on examples of healing forces and life-sustaining rains, the second *beraḥah* acknowledges God as the power that sustains life. The traditional emphasis on God's ability to resurrect the dead has been replaced here by a celebration of God as the power that sustains all life. S.S.

עמידה

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

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

אָבוֹת וְאִמּוֹת



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי שָׂרָה

אֱלֹהֵי אַבְרָהָם

אֱלֹהֵי רִבְקָה

אֱלֹהֵי יִצְחָק

אֱלֹהֵי רָחֵל

אֱלֹהֵי יַעֲקֹב

וְאֱלֹהֵי יֵאָה: ←

Baruh atah adonay eloheynu veylohey avoteynu ve'imoteynu

elohey avraham

elohey sarah

elohey yitzhak

elohey rivkah

elohey ya'akov

elohey rahel

veylohey le'ah →

KAVANAH. The opening of the *Amidah* calls to mind previous generations, near as well as distant. Take a few moments to think about your parents, your grandparents, other relatives about whom you may have heard stories. What is your connection with them? L.B.

אֲדֹנָי...תהלתך / Open...praise (Psalm 51:17).

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

On Shabbat Shuvah add:

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

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

וְזוֹכֵר חֶסֶד אֲבוֹת וְאַמּוֹת / mindful of the loyalty of Israel's ancestors. The Hebrew phrase can also be translated, "who remembers the love of parents." The legacy each generation gives to its children inevitably contains within it pain and hurt, a sense of inadequacy and of task unfulfilled. Some children are hurt when parents are taken from them too early, others by parents who did not know how to show their love. We say that God "remembers the love of parents;" God is the one who sees to it that the love as well is remembered, even when parents are unable to transmit it.

DANIEL KAMESAR

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאֵמוֹת וּמֵבִיא גְאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

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

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מַגֵּן אֲבֹרָהּם וְעֹזֶרֶת
סָרָה: ←

Ha'el hagadol hagibor vehanora el elyon gomel hasadim tovim
vekoney hakol vezoher hasdey avot ve'imot umevi ge'ulah livney
veneyhem lema'an shemo be'ahavah.

(Zohrenu lehayim meleḥ hafetz baḥayim vehotvenu besefer
haḥayim lema'aneḥa elohim ḥayim.)

Meleḥ ozer umoshi'a umagen. Baruh atah adonay magen
avraham ve'ezrat sarah. ↵

COMMENTARY. This version of the first *beraḥah* in the *Amidah* includes the matriarchs as well as the patriarchs. The phrase “help of Sarah,” *ezrat sarah*, comes from a Hebrew root (עזר) which can mean either “save” or “be strong”. This parallels the meaning of *magen* / shield. The biblical text says that Abraham experienced God as a shield and that Sarah experienced God as a helper. Their experience and the example of their lives can enrich our own. Just as Abraham and Sarah found the strength to face the unknown physical and spiritual dangers of their journey, so we seek to find the courage and inspiration to meet the challenges of our time.

R.S.

2. GEVUROT / DIVINE POWER

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

In summer: You send down the dew.

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

In loyalty you sustain the living,
nurturing the life of every living thing,
upholding those who fall,
healing the sick, freeing the captive,
and remaining faithful to all life
held dormant in the earth.

Who can compare to you, almighty God,
who can resemble you, the source of life and death,
who makes salvation grow?

On Shabbat Shuvah add:

(Who can compare to you, source of all mercy,
remembering all creatures mercifully, decreeing life!)

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

When chanting aloud in a minyan, continue with the Kedushah, page 302.

גבורות

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי רַב לְהוֹשִׁיעַ:

In summer:

מוריד הַטֹּל:

In winter:

מַשִּׁיב הַרוּחַ וּמוריד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה כָּל חַי בְּרַחֲמִים רַבִּים סוּמָךְ נוֹפְלִים
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמַקְיֵם אֱמוּנָתוֹ לִישְׁנֵי עָפָר: מִי כְמוֹךָ
בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ מֶלֶךְ מִמִּית וּמְחִיָּה וּמַצְמִיחַ יְשׁוּעָה:

Atah gibor le'olam adonay rav lehoshi'a.

In summer: Morid hatal.

In winter: Mashiv haru'ah umorid hagashem.

Meḥalkel ḥayim beḥesed meḥayey kol ḥay beraḥamim rabim
someḥ noflim verofey ḥolim umatir asurim umkayem emunato
lisheney afar. Mi ḥamoha ba'al gevurot umi domeh laḥ meleḥ
memit umḥayeh umatzmi'ah yeshu'ah.

On Shabbat Shuvah add:

(מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:)

וְנֶאֱמַן אַתָּה לְהַחְיֹת כָּל חַי: בָּרוּךְ אַתָּה יְהוָה מְחִיָּה כָּל חַי: ←

(Mi ḥamoha av haraḥamim zoher yetzurav leḥayim
beraḥamim.)

Vene'eman atah lehaḥayot kol ḥay. Baruch atah adonay meḥayey
kol ḥay. ↵

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

3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

Recited when praying silently:

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

(On Shabbat Shuvah conclude: the holy sovereign.)

Continue on page 306.

קִדְשַׁת הַשֵּׁם א

Recited when praying silently:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקִדְוָשִׁים בְּכָל יוֹם יִהְיֶה לָּנוּ סֶלָה: בָּרוּךְ
אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ:

(On Shabbat Shuvah conclude: הַמָּלֶךְ הַקָּדוֹשׁ)

Continue on page 307.

KAVANAH. You are eternal, the life of all that lives, the love in all that loves. You animate lifeless matter. You are the courage of those who conquer adversity. You are in the health of those who overcome sickness. You are the hope of those who now sleep in the dust. Yet you are more than all these, O master of life and death and salvation. You are holy, and those who strive after holiness worship you.

M.M.K. (ADAPTED)

The following is chanted when the Amidah is recited aloud.

We sanctify your name throughout this world,
as it is sanctified in the heavens above,
as it is written by your prophet:
“And each celestial being calls to another, and exclaims
Holy, holy, holy is THE RULER of the Multitudes of Heaven!
All the world is filled with divine glory!”

And then, with quaking noises,
so overwhelming in their power,
they raise up their voices,
rise to face the seraphim,
and, facing them, they say:
“Blessed is the glory of THE HOLY ONE,
wherever God may dwell!” ←

DERASH. Holiness is the manner in which we react to persons, objects,
places and events which we regard as indispensable to human welfare and
self-realization. M.M.K.

וְקָרָא...כְּבוֹדוֹ / And...glory! (Isaiah 6:3).
בְּרוּךְ...מִמְקוֹמוֹ / Blessed...dwell! (Ezekiel 3:12).

The following is chanted when the Amidah is recited aloud.


נִקְדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדֵּי־יִשְׁיִים אוֹתוֹ בְּשִׁמִּי מְרוֹם: כִּכְתוּב
עַל־יַד נְבִיאָךְ וְקָרָא זֶה אֶל־זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ

יְהוָה צְבָאוֹת מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:
אִזּוּ בְּקוֹל רָעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מִשְׁמִיעִים קוֹל מִתְנַשְּׂאִים לְעֲמַת
שְׂרָפִים לְעֲמָתָם בְּרוּךְ יְאִמְרוּ:

בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ: ←

Nekadesh et shimeḥa ba'olam keshem
shemakdishim oto bishmey marom
kakatuv al yad nevi'eḥa vekara zeh el zeh ve'amar:
Kadosh kadosh kadosh adonay tzeva'ot
melo ḥol ha'aretz kevodo.
Az bekol ra'ash gadol adir vehazak
mashmi'im kol mitnasim le'umat
serafim le'umatam baruh yomeru:
Baruh kevod adonay mimekomo →

And from your dwelling-place,
 our sovereign appear,
 and reign among us,
 for we wait for you.
 When will you reign in Zion?
 Soon, and in our lifetime,
 may you come to dwell eternally!
 May your greatness and your holiness be realized
 in Jerusalem, your city,
 from one generation to the next,
 and throughout all eternities.
 And may our eyes behold your realm,
 as has been prophesied in songs about your power:
 “May THE ETERNAL reign forever,
 your God, O Zion, from one generation to the next.
 Halleluyah!”
 From one generation to the next may we declare your greatness,
 and for all eternities may we affirm your holiness,
 And may your praise, our God, never be absent from our
 mouths, now and forever.
 For you are a great and holy God.
 Blessed are you, THE AWESOME ONE, the holy God.
 (On Shabbat Shuvah conclude: the holy sovereign.) 

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

DERASH. This prayer affirms that God will appear, “from your dwelling-place....” Where is God’s place? God is called *Makom*, Place itself. We affirm, then, the possibility of God’s emergence from God’s very self. Some of the rabbis also understood a spark of the divine to be present in everything. To appear “from your dwelling place” thus could also mean that we hope to see that which is godly within each thing. Together these interpretations suggest that we pray that God emerge out of the divine spark in each thing in order to manifest that this world is God’s Place.

S.P.W.

מִמְקוֹמָהּ מַלְכֵנוּ תוֹפִיעַ וְתִמְלֹחַ עָלֵינוּ כִּי מַחֲכִים אֲנַחֲנוּ לָהּ: מִתִּי
תִּמְלֹחַ בְּצִיּוֹן בְּקֶרֶב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן: תִּתְגַּדַּל וְתִתְקַדַּשׁ
בְּתוֹךְ יְרוּשָׁלַיִם עִירָהּ לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים: וְעֵינֵינוּ תִרְאֶינָה
מַלְכוּתָהּ כַּדָּבָר הָאֲמוּר בְּשִׁירֵי עֲזָה:
יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֵי צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:
לְדוֹר וָדוֹר נִגִּיד גְּדִלָּהּ וּלְנֶצַח נְצָחִים קִדְשָׁתָהּ נִקְדִּישׁ וְשִׁבְחָהּ
אֱלֹהֵינוּ מִפְּנֵי לֹא יָמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:
בָּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ: ←

(הַפְּלֵךְ הַקָּדוֹשׁ: (On Shabbat Shuvah conclude:

Mimekomeha malkenu tofi'a vetimloḥ aleynu ki mehakim
anahnu lah. Matay timloḥ betziyon bekarov beyameynnu le'olam
va'ed tishkon. Titgadal vetitkadash betoḥ yerushalayim ireḥa
ledor vador ulnetzaḥ netzaḥim. Ve'eyneynu tirenah malhuteha
kadavar ha'amur beshirey uzeḥa:

Yimloḥ adonay le'olam elohayih tziyon ledor vador
halleluyah.

Ledor vador nagid godleḥa ulnetzaḥ netzaḥim

Kedushateha nakdish veshivḥaha eloheynu mipinu lo yamush
le'olam va'ed ki el meleḥ gadol vekadosh atah.

Baruḥ atah adonay ha'el hakadosh.

(Baruḥ atah adonay hameleḥ hakadosh.) ←

4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

Happy are we,
how fortunate our lot,
how pleasing is our destiny,
how lovely our inheritance!
Happy are we
to be at rest upon the seventh day,
and thus is written in your Torah:

Let Israel's descendants keep Shabbat,
enacting the Shabbat throughout their generations
as an everlasting covenant.

Between me and everyone of Israel
shall it be a sign eternally,
for in six days did THE CREATOR
make the heavens and the earth,
and on the seventh day God ceased,
and drew a breath of rest. ↪

COMMENTARY. *Kedushat Hayom* in Shabbat *Shaharit* traditionally begins with *Yismah Moshe*, a paragraph describing Moses with head aglow bringing the Ten Commandments down from Mt. Sinai. It is omitted here because the sharpness of the imagery suggests a literal belief in the Sinai event rather than an affirmation of its mythic truth. In its place "*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.

קִדְשַׁת הַיּוֹם

אֲשֶׁרֵינוּ מַה טוֹב חֲלָקֵנוּ וּמַה נָּעִים גּוֹרָלֵנוּ וּמַה יָּפָה יְרֻשָּׁתֵנוּ: אֲשֶׁרֵינוּ
שָׂאֲנָהֵנוּ שׁוֹבְתִים בְּשַׁבְּעִי: וְכֵן כָּתוּב בְּתוֹרָתָהּ:
וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית
עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם כִּי־שֹׁשֶׁת יָמִים עָשָׂה
יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ: ←

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 uveybn beney yisra'el ot hi le'olam
ki sheshet yamim asah adonay et hashamayim ve'et ha'arets
uvayom hashevi'i shavat vayinafash. ↵

ושמרו...וינפש / Let...rest (Exodus 31:16-17).

The Sabbath is the signature of the Creator. The world is still being created—through billions of years of evolution, emerging differentiation, ascending complexities—and then a pause. In this rest, we, human beings experience our relation with the whole. The seventh day is a day of completion. We delight in the goodness of the universe and our belonging to it. How important in our world of manic work and scarce rest, to restore Shabbat to its centrality and to allow its holy message to permeate the other six days.

S.P.W

ברית עולם / everlasting covenant. The concept of covenant is the central, organizing relationship which binds the Jewish people to the Jewish faith and Jewish fate. The idea of covenant connotes that steadfast devotion (*hesed*) to all that God would want for us and demand of us. Shabbat is an eternal sign of this eternal covenantal relationship between us and God.

R.S.A.

Those who keep Shabbat enjoy your realm,
they call Shabbat the summit of delight.
A people that observes the holy seventh day
enjoys abundant goodness and delight.

The seventh day you favored and made holy,
you have called it the most loved of days,
a sign you made of it eternally,
in memory of Creation's works and days. ↵

DERASH. To rest on Shabbat is to step back from the act of creation and thereby to gain perspective on it. For one day we stop building and polluting, using and wasting. This aspect of Shabbat, which emphasizes appreciation for the beauty of the world as it is, should encourage us to strengthen our commitment to preserve natural resources all the other days of the week.

D.A.T.

NOTE. Our tradition tells us that the seventh day was ordained as Shabbat from the day of creation. Yet here it is we who make the seventh day "a delight." The world has always been, but we transform it by the value we place on it.

D.A.T.

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג: עִם מְקַדְשֵׁי שְׁבִיעֵי כָּלֶם
 יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטוּבָּךְ: וְהַשְׁבִּיעִי רָצִיתָ בּוֹ וְקִדְשָׁתוּ: חֲמִדַּת יָמִים
 אוֹתוֹ קִרְאָתָּ אֶזְכָּר לְמַעֲשֶׂה בְּרֵאשִׁית: ←

Yismehū bemalḥutehā shomrey shabbat vekorey oneg. Am
 mekadeshey shevi'i kulam yisbe'u veyitanegu mituveḥa.
 Vehashevi'i ratzita bo vekidashto. Hemdat yamim oto karata
 zeḥer lema'asey vereyshit. ←

NOTE. *Yismehū* was traditionally located in the Shabbat *Musaf Amidah*. This beloved song of Shabbat is placed here in the *Shaharit Amidah*, as this prayerbook does not contain a separate *Musaf* service. D.A.T.

עֲנֵג / שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג / Those who keep Shabbat enjoy your realm. In addition to “remembering” (Exodus 20:8) and “keeping” (Deuteronomy 5:12) the Shabbat, we are also told to “honor and rejoice” in it (Isaiah 58:13). It would be well if our observance of Shabbat led us to the experience of honor and delight. While the rabbis spoke of *oneg shabbat*, Sabbath delight, as referring to bodily pleasures such as eating well, Isaiah spoke of *oneg shabbat* in connection with his vision for a socially just world. There are spiritual as well as physical delights of Shabbat to be nurtured and enjoyed. R.S.A.

On Shabbat Rosh Hodesh continue in the middle of the page.

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

On Shabbat Rosh Hodesh substitute:

Our God, our ancients' God,
take pleasure in our rest
and bring renewal to us
on this day of Shabbat,
with this coming of the New Moon.
May it be for goodness and for blessing,
for joy and for happiness, for healing and for rest,
for sustenance and for support, for life and for peace,
for forgiveness, pardon, and atonement
between us and any we have wronged.
For you have brought your people Israel close to your service,
and made known to them the holiness of your Shabbat,
and fixed their practice of celebrating Rosh Hodesh.
Blessed are you, WISE ONE,
who sanctifies Shabbat,
Israel, and the renewal of the moon. ↵

On Shabbat Rosh Hodesh continue at the bottom of the page.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ רְצֵה בְּמִנוּחָתָנוּ קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂבַעֲנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ וְטַהַר לִבָּנוּ
לְעֲבֹדְךָ בְּאֵמֶת: וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שִׁבְתָּ קִדְּשָׁךְ:
וַיְנַחֵנוּ כָּה כָּל יִשְׂרָאֵל מִקֹּדֶשׁ שִׁמְךָ: בָּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת:

Eloheynu veylohey avoteynu ve'imoteynu
retzey vimnuhatenu.

Kadeshenu bemitzvotcha
veten helkenu betoratecha.

Sabe'enu mituvecha
vesamechenu bishu'atecha
vetaher libenu le'ovdecha be'emet.

Vehanhilenu adonay eloheynu
be'ahavah uvratzon shabbat kodshecha.
veyanuhu vah kol yisra'el mekadeshey shemecha.
Baruh atah adonay mekadesh hashabbat.

On Shabbat Rosh Hodesh substitute:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ רְצֵה בְּמִנוּחָתָנוּ: וְחִדֵּשׁ עָלֵינוּ בְּיוֹם
הַשַּׁבָּת הַזֶּה אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וּלְבִרְכָּה לְשִׁשּׁוֹן וּלְשִׂמְחָה
לִישׁוּעָה וּלְנִחְמָה לְפִרְנָסָה וּלְכִלְכָּלָה לְחַיִּים וּלְשָׁלוֹם לְמַחִילַת חַטָּא
וּלְסְלִיחַת עֲוֹן וּלְכַפֶּרֶת פָּשַׁע: כִּי אֶת־עַמְּךָ יִשְׂרָאֵל קִרְבָּתָ לְעֲבוּדָתְךָ
וְשִׁבְתָּ קִדְּשָׁךְ לָהֶם הוֹדַעְתָּ וְחֻקֵּי רָאשֵׁי חֳדָשִׁים לָהֶם קִבְּעָתָ: בָּרוּךְ
אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת וַיִּשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים: ←

5. AVODAH / WORSHIP

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


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

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

On Rosh Hodesh: the new moon.

On Pesah: the festival of matzot.

On Sukkot: the festival of sukkot.

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

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

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

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

On Rosh Hodesh: ראש החודש הזה

On Pesah חג המצות הזה

On Sukkot: חג הסוכות הזה

וזכרנו יהוה אלהינו בו לטובה: ופקדננו לברכה והושיענו בו לחיים:
ובדבר שועה ורחמים חס וחס וחס וחס עלינו והושיענו כי אליך
עינינו כי אל מלך חנון ורחום אתה: ←

And may our eyes behold your homecoming,
with merciful intent, to Zion.

Blessed are you, THE FAITHFUL ONE,
who brings your presence home to Zion.

6. HODA'AH / THANKS

We give thanks to you
that you are THE ALL-MERCIFUL, our God,
God of our ancestors, today and always.

A firm, enduring source of life,
a shield to us in time of trial,
you are ever there, from age to age.

We acknowledge you, declare your praise,
and thank you for our lives
entrusted to your hand,

our souls placed in your care,
for your miracles that greet us every day,
and for your wonders and the good things
that are with us every hour,
morning, noon, and night.

Good One, whose kindness never stops,
Kind One, whose loving acts have never failed
—always have we placed our hope in you. ↵

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָהּ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר
שְׂכִינָתוֹ לְצִיּוֹן:

הוֹדָאָה

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר:
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נַפְסֶיךָ שֶׁבְּכָל יוֹם עֲמָנוּ וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל־עֵת עָרֵב וּבָקָר וְצַהֲרָיִם: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמָּרְחֵם
כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ: ←

DERASH. This prayer helps us to get in touch with our gratitude for the extraordinary, yet often overlooked daily workings of the world and through them to recognize the insignificance of our own roles, to feel humble. In becoming aware of our smallness, we become able to grasp our relatedness to the All. This in turn makes it possible to overcome the loneliness of claiming we have all the answers and the anxiety of always needing to be in control. At these moments the pain of our unfulfilled needs is swept away in the wondrous goodness we feel in the world about us. We give thanks. S.P.W.

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

On Hanukah add:

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַנְּחֻמוֹת
שְׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה: בַּיָּמִי מִתְתַּלְּהוּ בֶּן יוֹחָנָן
כִּהֵן גָּדוֹל חֲשֹׁמוֹנָאִי וּבָנָיו כִּשְׁעֻמָּדָה מְלָכוֹת יוֹן הִרְשָׁעָה עַל עַמָּהּ
יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרָתָהּ וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנָהּ וְאַתָּה בְּרַחֲמֶיךָ
הַרְבִּים עָמַדְתָּ לָהֶם בַּעֲת צָרָתָם רַבָּתָּ אֶת רִיבָם דָּגַתָּ אֶת דִּינָם מִסָּרָתָּ
גְּבוּרִים בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד מַעֲטִים וּרְשָׁעִים בְּיַד צַדִּיקִים וְזָדִים
בְּיַד עוֹסְקֵי תּוֹרָתָהּ: וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמְּךָ
יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהִיּוֹם הַזֶּה: וְאַחֲרַיִךְ כֵּן בָּאוּ
בָנֶיךָ לְדַבֵּר בִּיתְּךָ וּפָנּוּ אֶת הַיְכָלְךָ וְטָהְרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ
נֵרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ וְקִבְּעוּ שְׁמוֹנֶת יָמִי חֲנֻכָּה אֱלֹהֵינוּ לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל:

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְּרוּמָם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד:

(On Shabbat Shuvah add: וּכְתַב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמַּת הָאֵל יִשׁוּעָתָנוּ
וַעֲזָרָתָנוּ סֶלָה: בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת: ←

7. BIRKAT HASHALOM / BLESSING FOR PEACE

The following paragraph is said only when the congregation recites aloud together.

Our God, our ancients' God,
bless us with the threefold blessing
spoken from the mouth of Aaron and his sons, as is said:

May THE ETERNAL bless you
and protect you.

Let it be God's will!

May THE ETERNAL'S face give light
to you, and show you favor.

Let it be God's will!

May THE ETERNAL'S face be lifted
toward you, and bestow upon you
peace.

Let it be God's will! 

COMMENTARY. Traditionally the Priestly Blessing was done by the male descendants of the *kohanim*. In some congregations the *sheliah tzibur* (service leader) recites the blessing, and the congregation responds with “*Ken yehi ratzon*.” In other communities all the members of the congregation wrap arms and tallitot around each other and recite the blessing together. Another way to enact the Priestly Blessing is for each congregant to turn to a neighbor and recite the first half of each blessing, while the neighbor responds with the second half of the blessing. MICHAEL M. COHEN

COMMENTARY. Rabbi Lavy Becker of Montreal noticed that when this blessing was pronounced in the synagogue of Pisa, all the children gathered under the sheltering wings of their fathers' tallitot to receive it. He recognized this “as a reconstruction of the ancient priestly ceremony.” He modified that custom so that those wearing a tallit share it with their neighbors and all are under the sheltering wings of the Sheḥinah as we bless each other. It is now an established part of Canadian Reconstructionist practice. E.M.

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

תְּפִלַּת בְּרַכַּת הַשְּׁלוֹם

The following paragraph is said only when the congregation recites aloud together.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ בְּרַכְנוּ בְּבִרְכָּה הַמְּשַׁלֶּשֶׁת הָאֲמוּרָה
מִפִּי אַהֲרֹן וּבְנָיו כְּאֲמֹר:

יְבָרֶכְךָ יי וַיִּשְׁמְרֶךָ:

כֵּן יְהִי רָצוֹן:

יֵאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲזֶךְ:

כֵּן יְהִי רָצוֹן:

יֵשֶׁא יי פָּנָיו אֵלֶיךָ וַיַּשֶּׁם לָךְ

שְׁלוֹם:

כֵּן יְהִי רָצוֹן: ←

Eloheynu veylohey avoteynu ve'imoteynu
barehenu baberahah hamshuleshet
ha'amurah mipi aharon uvanav ka'amur:

Yevareheha adonay veyishmereha.

Ken yehi ratzon.

Ya'er adonay panav eleha vihuneka.

Ken yehi ratzon.

Yisa adonay panav eleha veyasem leha shalom. Ken yehi ratzon. →

Grant peace, goodness and blessing in the world,
grace, love, and mercy
over us and over all your people Israel.
Bless us, source of being, all of us, as one
amid your light,
for by your light,
WISE ONE, our God, you give to us
Torah of life, and love of kindness,
justice, blessing, mercy, life, and peace.
So may it be a good thing in your eyes,
to bless your people Israel, and all peoples,
with abundant strength and peace.

(On Shabbat Shuvah add:

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

Blessed are you, COMPASSIONATE ONE, maker of peace.

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

KAVANAH. Try to imagine a time of true peace and tranquility, and think about your part in helping this time to come about. What can you do? What can you commit to? How will *you* be a peacemaker? L.B.

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה בְּעוֹלָם חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל עַמָּךְ; בְּרַכְנוּ אֲבוֹנֵנוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיָּה; כִּי בְּאוֹר
פְּנִיָּה נִתְּתָה לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה וּבִרְכָּה
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם; וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל וְאֶת
כָּל הָעַמִּים בְּרַב עֹז וְשְׁלוֹם:

On Shabbat Shuvah add:

(בְּסֵפֶר חַיִּים בִּרְכָּה וְשְׁלוֹם וּפְרִנָּסָה טוֹבָה נְזַכֵּר וְנִכְתֵּב לְפָנֶיךָ אֲנִיחָנוּ
וְכָל־עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלִשְׁלוֹם);
בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְׁלוֹם:

Sim shalom tovah uvraḥah ba'olam ḥen vaḥesed veraḥamim
aleynu ve'al kol yisrael ameḥa. Bareḥenu avinu kulanu ke'eḥad
be'or paneḥa. Ki ve'or paneḥa natata lanu adonay eloheynu torat
ḥayim ve'ahavat ḥesed utzedakah uvraḥah veraḥamim vehayim
veshalom. Vetov be'eyneḥa levareḥ et ameḥa yisra'el ve'et kol
ha'amim berov oz veshalom.

On Shabbat Shuvah add:

(Besefer ḥayim beraḥah veshalom ufarnasah tovah nizaḥer
venikatev lefaneḥa anahnu vehol ameḥa beyt yisra'el leḥayim
tovim ulshalom.)

Baruh atah adonay osey hashalom.

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

RIBONO SHEL OLAM / CONCLUDING MEDITATION

Sovereign of the universe,
fulfill my heart's petitions for the good.
Let me be worthy to perform your will with a whole heart.
Deliver me from the inclination to do evil,
and give me my portion in your Torah.
May I merit, with all Israel, your people,
that your Presence dwell upon us.
Make evident among us
the spirit of wisdom and understanding,
the spirit of counsel and strength,
the spirit of knowledge and the awe of THE CREATOR.
May divine love surround the one
who trusts in THE ETERNAL.

May my words of prayer, and my heart's meditation
be seen favorably, PRECIOUS ONE,
my rock, my champion.

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

On Rosh Hodesh and Hol Hamo'ed continue with Hallel, page 356. Otherwise turn to page 380.

רְבוּנוֹ שֶׁל עוֹלָם

רְבוּנוֹ שֶׁל עוֹלָם מֵלֵא מְשַׁאלוֹת לְבִי לְטוֹבָה וְזַכָּנִי לַעֲשׂוֹת רְצוֹנְךָ
בְּלִבְבִּי שָׁלֵם: מִלִּטְנִי מִיֵּצֵר הָרָע וְתֵן חֶלְקִי בְּתוֹרָתְךָ: זַכָּנִי עִם כָּל
יִשְׂרָאֵל עִמָּךְ שֶׁתִּשְׁרָה שְׁכִינָתְךָ עָלֵינוּ וְהוֹפֵעַ עָלֵינוּ רוּחַ חֲכָמָה
וּבִינָה רוּחַ עֶצֶה וּגְבוּרָה רוּחַ דָּעַת וְיִרְאַת יְהוָה:
וְהַבּוֹטָח בִּיהוָה חֹסֵד יְסוּבְכֵנוּ.

יְהִי לְרְצוֹן אֱמֹרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרִי וְגּוֹאֲלִי:
עוֹשֶׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאֱמָרוּ אָמֵן:

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

שְׁכִינָתְךָ / *shehinateha* / your Presence. This term is one of the most frequent ways of speaking of God in rabbinic and mystical tradition. The term derives from Exodus 25:8: "And I shall dwell in their midst" (*veshahanti betoham*). God's Presence coming to dwell in the Tabernacle was believed to be the normal outcome of the priestly sacrificial labors. When Israel's Second Temple was destroyed, the belief arose that God continues to dwell among Israelites during study and prayer. "If two sit and there are words of Torah between them, the Shehinah dwells with them. (*Pirkey Avot* 3:3).

J.R.

יְהִי...גִּבּוֹר / May...champion (Psalm 19:15).

MEDITATION BEFORE TEFILAT GESHEM

Geshem is recited aloud as part of the Amidah on Shemini Atzeret.

In the land of Israel, Shemini Atzeret marks the beginning of the rainy season. This outpouring drenches the parched earth, filling streams and lakes and preparing the ground for the fertile season to come. With a whole year's crops depending upon the rainfall, our ancestors prayed for water—a salvation symbol in our tradition.

For us the rain speaks primarily of natural forces—forces beyond our control that provide the water we drink. We tamper with them at our own risk. Our prayers for rain contain a plea that we respect natural resources rather than pollute them. Our world's salvation and our heart's salvation here are intertwined.

David A. Teutsch

Continue on page 326.

COMMENTARY. The prayers for rain and dew have traditionally been recited as part of the *Musaf Amidah*. They mark the days on which we begin to add the prayers for rain and dew respectively to the *Amidah* each day. Since this siddur has a combined *Shaharit* and *Musaf Amidah*, *Geshem* and *Tal* are found here.

D.A.T.

MEDITATION BEFORE TEFILAT TAL

Tal is recited aloud as part of the Amidah on the first day of Pesah.

In the Land of Israel, Pesah marks the beginning of the dry season, during which there is no rainfall until after Sukkot. Then vegetation would shrivel up and the land would soon revert to desert, were it not for the dew that forms as mist on the hilltops and descends into the valleys during that season. That is why our ancestors then prayed for dew.

For us the dew seems part of the promise of spring, of the renewal of nature and of human nature, of the conquest not only of the physical desert, but of the arid regions of the human heart.

1958 Reconstructionist Festival Prayerbook

Continue on page 326.

COMMENTARY. We now know that irrigation was widespread in the ancient Near East. The water drawing ceremony that describes the water poured by the priests flowing from the temple through the gates and on out through Jerusalem to the thirsty fields of the south is a ritualization of irrigation. Water is exclusively the bountiful gift of God when rain falls or a spring flows, but well water comes only through adding human effort. Our prayers for rain and dew not only heighten our consciousness of our dependence on the cycles of nature. Since ancient times they have also reminded us that we are responsible for drawing, distributing and protecting these precious living waters.

E.M.

MORNING FESTIVAL AMIDAH

This Amidah is recited on the first and last days of Pesah, Shavuot, Sukkot and Shemini Atzeret. When the first part of the Amidah is chanted aloud on the first day of Pesah, it includes Tal, the prayer for dew; on Shemini Atzeret, Geshem, the prayer for rain. On Hol Hamo'ed, the Shabbat Amidah (page 292) or weekday Amidah is said. Geshem and Tal are recited aloud. Some congregations open the ark. The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence. For additional readings, see pages 747-748, 752-759, 781, 808-809, 811-812.

When I call the name of THE ETERNAL ONE,
declare the greatness of our God!

1. AVOT VE'IMOT / ANCESTORS

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

God of Abraham	God of Sarah
God of Isaac	God of Rebekah
God of Jacob	God of Rachel
	and God of Leah;

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

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

כי...לאֱלֹהֵינוּ / When...God! (Deuteronomy 32:3).

עמידה

This Amidah is recited on the first and last days of Pesah, Shavuot, Sukkot and Shemini Atzeret. When the first part of the Amidah is chanted aloud on the first day of Pesah, it includes Tal, the prayer for dew; on Shemini Atzeret, Geshem, the prayer for rain. On Hol Hamo'ed, the Shabbat Amidah (page 292) or Weekday Amidah is said. Geshem and Tal are recited aloud. Some congregations open the ark. The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence.

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גִדְל לֵאלֹהֵינוּ

אָבוֹת וְאִמּוֹת 

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֵלֵּי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי שָׂרָה	אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי רִבְקָה	אֱלֹהֵי יִצְחָק
אֱלֹהֵי רָחֵל	אֱלֹהֵי יַעֲקֹב
וְאֵלֵּי לֵאָה:	

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חֲסֵדֵי אָבוֹת וְאִמּוֹת וּמֵבִיא גְּאֻלָּה לְבְנֵי בְּנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה: מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם
וְעִזְרַת שָׂרָה: ←

Baruh atah adonay eloheynu	veylohey avoteynu	ve'imoteynu
elohey avraham	elohey sarah	
elohey yitzhak	elohey rivkah	
elohey ya'akov	elohey rahel	
	veylohey le'ah	

Ha'el hagadol hagibor vehanora el elyon gomel hasadim tovim
vekoney hakol vezohar hasdey avot ve'imot umevi ge'ulah livney
veneyhem lema'an shemo be'ahavah.

Meleh ozer umoshi'a umagen. Baruh atah adonay magen
avraham ve'ezrat sarah. ↵

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.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי רַב לְהוֹשִׁיעַ:

Atah gibor le'olam adonay rav lehoshi'a.


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

Otherwise continue below:

מוריד הטל

Morid hatal

Continue on page 335.



The ark is opened.

TEFILAT GESHEM / THE PRAYER FOR RAIN

Our God, our ancients' God:

With raindrops of Ancient light, illuminate the earth.
With raindrops of Blessing divine, please bless the earth.
With raindrops of Gleeful rejoicing, give joy to the earth.
With raindrops of Divine exultation, enrich the earth.
With raindrops of Heavenly splendor, give glory to the earth.
With raindrops of Wise assembly, let the earth be gathered.
With raindrops of Song and melody, make music through the earth.

With raindrops of Healing life, enable earth to live.
With raindrops of Timeless good, give goodness to the earth.
With raindrops of Your saving help, redeem the earth.
With raindrops of Caring nurturance, nourish the earth.

For you are THE FOUNT OF LIFE, our God, abundant in your saving acts, who makes the wind to blow and rain to fall.

For blessing, not for curse.
For living, not for death.
For plenty, not for dearth.

The ark is closed. Continue the Festival Amidah on page 334.

NOTE. This is a Sephardic version of *Geshem*.

D.A.T.

DERASH. Said Rabbi Tanḥum 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 117

The ark is opened.

תְּפִילַת גֶּשֶׁם

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֲדָמָה:	תְּאִיר	א וְרָה	בְּגִשְׁמִי
אֲדָמָה:	תְּבַרֵךְ	ב רָכָה	בְּגִשְׁמִי
אֲדָמָה:	תְּגִיל	ג יְלָה	בְּגִשְׁמִי
אֲדָמָה:	תְּדַשֵּׁן	ד יָצָה	בְּגִשְׁמִי
אֲדָמָה:	תְּהַדֵּר	ה וְד	בְּגִשְׁמִי
אֲדָמָה:	תְּוַעֵד	ו עַד טוֹב	בְּגִשְׁמִי
אֲדָמָה:	תְּזַמֵּר	ז מְרָה	בְּגִשְׁמִי
אֲדָמָה:	תְּחַיֶּה	ח יִים	בְּגִשְׁמִי
אֲדָמָה:	תִּיטִיב	ט וְכָה	בְּגִשְׁמִי
אֲדָמָה:	תּוֹשִׁיעַ	י שׁוּעָה	בְּגִשְׁמִי
אֲדָמָה:	תְּכַלֵּל	כ לְכָלָה	בְּגִשְׁמִי

שְׂאֲתָהּ הוּא יְהוָה אֱלֹהֵינוּ רַב לְהוֹשִׁיעַ מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:
לְבָרְכָהּ וְלֹא לְקַלְלָהּ: לְחַיִּים וְלֹא לְמָוֶת: לְשֹׁבַע וְלֹא לְרָזוֹן:

Eloheynu veylohey avoteynu ve'imoteynu.

Begishmey orah ta'ir adamah. Begishmey veraḥah tevareḥ adamah.

Begishmey gilah tagil adamah. Begishmey ditzah tedashen adamah.

Begishmey hod tehader adamah. Begishmey va'ad tov teva'ed adamah.

Begishmey zimrah tezamer adamah. Begishmey ḥayim teḥayeh adamah.

Begishmey tovaḥ teytiv adamah. Begishmey yeshu'ah toshi'ah adamah.

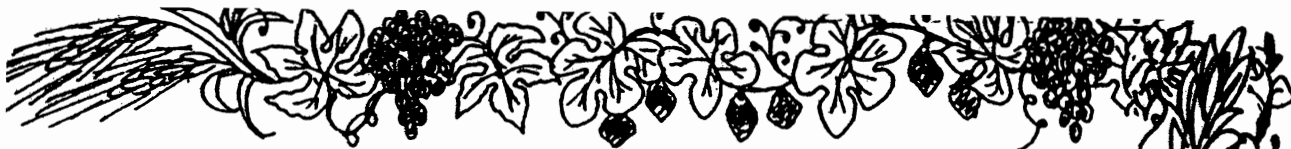
Begishmey ḥalkalah teḥalkel adamah.

She'atah hu adonay eloheynu rav lehoshi'ah mashiv

haru'ah umorid hagashem.

Livraḥah velo liklalah. Leḥayim velo lema'vet. Lesova velo lerazon.

The ark is closed. Continue the Festival Amidah on page 335.



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.

The ark is opened.

תְּפִילַּת טַל

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

בְּטַלִּי	א וְרָה	תְּאִיר	אֲדָמָה:
בְּטַלִּי	ב רָכָה	תְּבַרֶךְ	אֲדָמָה:
בְּטַלִּי	ג יָלָה	תְּגִיל	אֲדָמָה:
בְּטַלִּי	ד יָצָה	תְּדַשֵּׁן	אֲדָמָה:
בְּטַלִּי	ה וָד	תְּהַדֵּר	אֲדָמָה:
בְּטַלִּי	ו עַד טוֹב	תְּוַעַד	אֲדָמָה:
בְּטַלִּי	ז מָרָה	תְּזַמֵּר	אֲדָמָה:
בְּטַלִּי	ח יִים	תְּחַיֶּה	אֲדָמָה:
בְּטַלִּי	ט וְבָה	תִּיטִיב	אֲדָמָה:
בְּטַלִּי	י שׁוּעָה	תּוֹשִׁיעַ	אֲדָמָה:
בְּטַלִּי	כ לְכָלָה	תְּכַלֵּל	אֲדָמָה:

שְׂאֲתָהּ הוּא יְהוָה אֱלֹהֵינוּ מְשִׁיב הָרוּחַ וּמוֹרִיד הַטַּל:
לְבָרְכָהּ וְלֹא לְקַלָּלָהּ: לְחַיִּים וְלֹא לְמָוֶת: לְשֶׁבַע וְלֹא לְרִזּוֹן:

Eloheynu veylohey avoteynu ve'imoteynu.

Betaleley orah ta'ir adamah. Betaleley veraḥah tevareḥ adamah.

Betaleley gilah tagil adamah. Betaleley ditzah tedashen adamah.

Betaleley hod tehader adamah. Betaleley va'ad tov teva'ed adamah.

Betaleley zimrah tezamer adamah. Betaleley ḥayim teḥayeh adamah.

Betaleley tovah teytiv adamah. Betaleley yeshu'ah toshi'ah adamah.

Betaleley ḥalkalah teḥalkel adamah.

She'atah hu adonay eloheynu mashiv haru'ah umorid hatal.

Livraḥah velo liklalah. Leḥayim velo lemavet. Lesova velo lerazon.

The ark is closed. 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.

COMMENTARY. For the sake of brevity, this siddur omits the traditional second *Amidah* recited on Shabbat and Festivals. This *Musaf* (additional) *Amidah*, which emphasizes the additional sacrifices offered on Shabbat and Festivals during the time of the first and second Temple, had its own *Kedushah*. In order to avoid losing the words and melody of the *Musaf Kedushah*, it has been incorporated here into the *Shaharit* Festival *Amidah*.

Hoshanot are traditionally recited on Sukkot after the reader's repetition of the *Musaf Amidah*. Because the *Musaf* and *Shaharit Amidot* have been combined into a single unit in this siddur, most congregations chant the *Hoshanot* as part of the service for taking out the Torah. D.A.T.

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים סוּמֵךְ נוֹפְלִים
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עָפָר: מִי כִמּוֹךְ
בַּעַל גְּבוּרוֹת וּמִי דֹמָה לָךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה:

וְנֶאֱמָן אַתָּה לְהַחְיֹת כָּל חַי: בָּרוּךְ אַתָּה יְהוָה מְחַיֶּה כָּל חַי:

Mehalkel hayim behesed mehayey kol hay berahamim rabim
someh noflim verofey holim umatir asurim umkayem emunato
lisheney afar. Mi hamocha ba'al gevurot umi domeh lah meleh
memit umhayeh umatzmi'ah yeshu'ah.

Vene'eman atah lehayot kol hay. Baruh atah adonay mehayey
kol hay.

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

קְדֻשַּׁת הַשֵּׁם

Recited when praying silently:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ שְׁלֵה:
בָּרוּךְ אַתָּה יְהוָה הָאֵל הַקְדוֹשׁ:

Continue on page 341.

The following is chanted when the Amidah is recited aloud.

We exalt you and declare you holy,
according to the mystery of the murmurings
of the holy seraphim,
who declare the holiness of your Name,
as it is written by your prophets.
“And each celestial being calls to another and exclaims:
Holy, holy, holy is THE CREATOR of the Multitudes of Heaven!
All the world is filled with divine glory!”

God’s glory fills the world,
as the ministering angels ask, one to another,
“What place could contain God’s holiness?”
And they are answered with a blessing:
“Blessed is the glory of THE OMNIPRESENT,
wherever God may dwell!”

And from God’s place, God mercifully turns
bestowing graciousness upon the people
who declare the oneness of the divine name
evening and morning, each day continually,
as twice a day they say, with love: “Shema!”
“Listen, Israel: THE ETERNAL is our God,
THE ETERNAL ONE alone!” ↩

וקרא...כבוד / And...glory! (Isaiah 6:3).
ברוך...ממקומו / Blessed...dwell! (Ezekiel 3:12).
שמע...אחד / Listen...alone! (Deuteronomy 6:4).

The following is chanted when the Amidah is recited aloud.

נִצְרִיצָה וְנִקְדִּישָׁה כְּסוּד שִׁיחַ שְׂרִפֵּי קֹדֶשׁ הַמְּקוֹדִישִׁים שְׁמָהּ בְּקֹדֶשׁ
כְּפִתּוּב עַל יַד נְבִיאָהּ: וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ

יהוה צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:
כְּבוֹדוֹ מְלֵא עוֹלָם מִשְׁרָתָיו שׁוֹאֲלִים זֶה לָזֶה אֵיִה מְקוֹם כְּבוֹדוֹ
לְעֲמָתָם בְּרוּךְ יֹאמְרוּ:
בְּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ:
מִמְּקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים וַיַּחֲזֵן עִם הַמִּיחָדִּים שְׁמוֹ עָרַב וּבָקָר בְּכָל
יוֹם תָּמִיד פְּעֻמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד: ←

Na'aritzeha venakdisheha kesod si'ah sarfey kodesh
hamakdishim shimeha bakodesh kakatuv al yad nevi'eha vekara
zeh el zeh ve'amar:

Kadosh kadosh kadosh adonay tzeva'ot melo hol ha'arets
kevodo.

Kevodo maley olam mesharetay sho'alim zeh lazeh ayey mekom
kevodo le'umatam baruh yomeru:

Baruh kevod adonay mimekomo.

Mimekomo hu yifen berahamim veyahon am hamyahadim
shemo erev vavoker behol yom tamid pa'amayim be'ahavah
shema omrim

Shema yisra'el adonay eloheynu adonay ehad. ←

This is our God.
This is our source.
This is our sovereign.
This is our saving power.
And this one, mercifully,
shall declare a second time,
for every living being to hear,
confirming God's divinity for you:
"I am the OMNIPRESENT ONE, your God!"

O, mighty one, our mighty one,
THE SOVEREIGN who watches over us,
how mighty is your name throughout the earth!
The time shall come that GOD will reign
throughout the earth. On that day
shall THE FOUNT OF LIFE be one,
the divine name be one.
And as is written in your sacred words of psalm:
"May THE ETERNAL reign forever,
your God, O Zion, from one generation to the next. Halleluyah!"

From one generation to the next
may we declare your greatness,
and for all eternities may we affirm your holiness,
And may your praise, our God,
never be absent from our mouths
now and forever.
For you are a great and holy God.
Blessed are you, THE AWESOME ONE, the holy God. ↵

אני...אלהיכם / I...God! (Numbers 15:41).
ימלך...הללויה / May...Halleluyah! (Psalm 146:10).

הוא אֱלֹהֵינוּ הוא אָבִינוּ הוא מַלְכֵנוּ הוא מוֹשִׁיעֵנוּ וְהוא יִשְׁמִיעֵנוּ
 בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי: לְהִיּוֹת לָכֶם לֵאלֹהִים
 אֲנִי יְהוָה אֱלֹהֵיכֶם:

אֲדִיר אֲדִירֵנוּ יְהוָה אֲדִירֵנוּ מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ: וְהָיָה יְהוָה
 לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וְשִׁמּוֹ אֶחָד:
 וּבִדְבָרֵי קֹדֶשׁ כְּתוּב לֵאמֹר:

יְמֶלֶךְ יְהוָה לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר הִלְלוּהָ: לְדֹר וָדֹר נִגִּיד
 גְּדֻלָּתָהּ וּלְנֶצַח נִצָּחִים קֹדְשָׁתָהּ נִקְדִּישׁ וְשִׁבְחָהּ אֱלֹהֵינוּ מִפְּיָנוּ לֹא
 יִמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה: בְּרוּךְ אַתָּה יְהוָה
 הָאֵל הַקָּדוֹשׁ: ←

Hu eloheynu hu avinu hu malkeynu hu moshi'eynu vehu
 yashmi'enu berahamav shenit le'eyney kol hay lihyot lahem
 leylohim ani adonay eloheyhem.

Adir adirenu adonay adoneynu mah adir shimeha behol ha'aretz
 vehayah adonay lemelech al kol ha'aretz bayom hahu yihyeh
 adonay ehad ushemo ehad.

Uvdivrey kodsheha katuv lemor.

Yimloch adonay le'olam elohayih tziyon ledor vador halleluyah.

Ledor vador nagid godleha ulnetzah netzachim kedushateha
 nakdish veshivha ha eloheynu mipinu lo yamush le'olam va'ed
 ki el melech gadol vekadosh atah.

Baruch atah adonay ha'el hakadosh. ←

4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

On Shabbat add the words in brackets.

You have loved us, and have taken pleasure in us,
and have made us holy with your mitzvot,
and you have brought us, sovereign one,
near to your service,
and have called us to the shelter of your great and holy name
and you have given us, ALMIGHTY ONE, our God, in love
(the Shabbatot for rest), the Festivals for happiness, the holidays
and seasons for rejoicing, this day of (the Shabbat, and of):

On Pesah: the festival of matzot, time of our freedom

On Shavuot: the festival of weeks, time of the giving of our Torah

On Sukkot: the festival of sukkot, time of our happiness

On Shemini Atzeret / Simhat Torah: the eighth day of festivity, time of
our happiness

(with love), a holy convocation, a remembrance of the going-out
from Egypt. ↩

קִדְשַׁת הַיּוֹם ⁴

On Shabbat add the words in brackets.

אַתָּה אֶהְבַּתָּנוּ וּרְצִיתָ בָּנוּ וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ וְקִרְבַּתָּנוּ מִלְּפָנֶיךָ
לְעִבּוּדְךָ. וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ: וַתֵּתֵן לָנוּ יְהוָה
אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת לְמִנוּחָהּ ו) מוֹעֲדִים לְשִׂמְחָה חֲגִים וְזִמְנִים
לְשִׁשּׁוֹן אֶת־יּוֹם (הַשַּׁבָּת הַזֶּה וְאֶת־יּוֹם)

Atah ahavtanu veratzita vanu vekidashtanu bemitzvoteyha
vekeravtanu malkenu la'avodateha veshimeha hagadol
vehakadosh aleynu karata.

Vatiten lanu adonay eloheyenu
be'ahavah (shabbatot limnuhah u) mo'adim lesimhah hagim
uzmanim lesason et yom (hashabbat hazeh ve'et yom)

On Pesah: חֵג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתָנוּ
hag hamatzot hazeh zeman heruteynu

On Shavuot: חֵג הַשְּׁבָעוֹת הַזֶּה זְמַן מַתַּן תּוֹרָתָנוּ
hag hashavu'ot hazeh zeman matan toratenu

On Sukkot: חֵג הַסֻּכּוֹת הַזֶּה זְמַן שִׂמְחָתָנוּ
hag hasukot hazeh zeman simhatenu

On Shemini Atzeret/Simhat Torah: חֵג הָעֲצָרֶת הַזֶּה זְמַן שִׂמְחָתָנוּ
hashemini hag ha'atzeret hazeh zeman simhatenu

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכָר לִיצִיאַת מִצְרָיִם:
(be'ahavah) mikra kodesh zeher litzi'at mitzrayim. ↩

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

On Pesah: the festival of matzot.

On Shavuot: the festival of shavuot.

On Sukkot: the festival of sukkot.

On Shemini Atzeret / Simhat Torah: the eighth day of festivity.

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

Our God, our ancients' God;
May it be your will that a heavenly inspiration
be awakened in us on this holy day
to rebuild the Land of Israel,
to renew it and to make it holy for your service,
and may peace prevail there
as well as freedom, justice, and the rule of Law,
as it is written by your prophet:
“Truly, Torah shall go forth from Zion,
and the word of the ETERNAL from Jerusalem!”
And it is said: “Let none do harm,
let none destroy, throughout my holy mountain,
for the earth is filled with knowledge of the OMNIPRESENT,
as the waters fill the sea.” ↵

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יַעֲלֶה וַיָּבֹא וַיִּגְיַע וַיִּרְאֶה וַיִּרְצֶה
וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זְכוּרָנוּ וּפְקֻדוֹנָנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
וְזִכְרוֹן יְמוֹת הַמַּשָּׁיִחַ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה וְזִכְרוֹן כָּל עַמָּה
בֵּית יִשְׂרָאֵל לְפָנֶיהָ לְפִלִּיטָה וּלְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים
וּלְשָׁלוֹם בְּיוֹם

On Pesah

חַג הַמִּצּוֹת הַזֶּה

On Shavuot:

חַג הַשְּׁבָעוֹת הַזֶּה

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה

On Shemini Atzeret / Simhat Torah:

הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה

זְכֹרָנוּ יְהוֹה אֱלֹהֵינוּ בּוֹ לְטוֹבָה: וּפְקֻדָּנוּ לְבִרְכָּה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים:
וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיהָ
עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יְהִי רָצוֹן מִלְּפָנֶיהָ שִׁיעָרָה עָלֵינוּ
רוּחַ מְמָרוֹם בְּיוֹם הַקָּדוֹשׁ הַזֶּה לְכוּנֵן אֶת־אֶרֶץ יִשְׂרָאֵל לְחֵדֶשׁ וּלְקֹדֶשׁ
אוֹתָהּ לְעִבוּדָתָהּ וְשֹׁכֵן בָּאֶרֶץ שָׁלוֹם חֹפֵשׁ צְדָק וּמְשַׁפֵּט כְּפָתוֹב
עַל־יַד גְּבִיּאָה: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדְבַר־יְהוֹה מִירוּשָׁלַיִם: וְנֹאמַר
לֹא־יָרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכָל־הָרָקָדָשׁ כִּי־מִלֵּאָה הָאֶרֶץ יֵדְעָה אֶת־
יְהוֹה כַּמָּיִם לַיָּם מְכַסִּים: ←

Truly... Jerusalem (Isaiah 2:3) / כי...ירושלים

Let... sea (Isaiah 11:9) / לא...מכסים

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. ↵

וְהַשִּׁיאָנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם לְשִׂמְחָה
וּלְשִׂשׁוֹן כַּאֲשֶׁר רָצִיתָ וְאַמַּרְתָּ לְבָרְכֵנוּ (אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֻמּוֹתֵינוּ רִצָּה בְּמִנוּחָתָנוּ) קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ
שִׁבְעָנוּ מִטּוֹבָךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ וְטִהַר לִפְנֵינוּ לְעִבְדֶּךָ בְּאַמֶּת
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ (בְּאַהֲבָה וּבְרִצּוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן (שִׁשְׁתִּי
וּמוֹעֲדֵי קִדְּשֶׁךָ וַיִּשְׂמְחוּ בְּךָ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ: בְּרוּךְ אַתָּה יְהוָה
מִקִּדְּשֶׁךָ (הַשִּׁשְׁתִּי וּ) יִשְׂרָאֵל וְהַזְמִינִים: ←

5. AVODAH / WORSHIP

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

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

6. HODA'AH / THANKS

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

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

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

עבודה ⁵

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

ותחזינה עינינו בשוכה לציון ברחמים: ברוך אתה יהוה המחזיר
שכינתו לציון:

הודאה ⁶


מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו
ואבותינו לעולם ועד צור חיינו מגן ישענו אתה הוא לדור ודור:
נודה לך ונספר תהלתך על חיינו המסורים בידיך ועל נשמותינו
הפקודות לך ועל נפשי שבת כל יום עמנו ועל נפלאותיך וטובותיך
שבכל-עת ערב ובקר וצהריים: הטוב כי לא כלו רחמיך והמרחם
כי לא תמו חסדיך מעולם קוינו לך:

ועל כלם יתברך ויתרומם שמה מלכנו תמיד לעולם ועד:

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

7. BIRKAT HASHALOM / BLESSING FOR PEACE

The following paragraph is said only when the congregation recites aloud together.

Our God, our ancients' God, bless us with the threefold blessing spoken from the mouth of Aaron and his sons, as is said: May THE ETERNAL bless you and protect you.	Let it be God's will!
May THE ETERNAL'S face give light to you, and show you favor.	Let it be God's will!
May THE ETERNAL'S face be lifted toward you, and bestow upon you peace.	Let it be God's will! 

COMMENTARY. Traditionally the Priestly Blessing was done by the male descendants of the *kohanim*. In some congregations the *sheliah tzibur* (service leader) recites the blessing, and the congregation responds with “*Ken yehi ratzon*.” In other communities all the members of the congregation wrap arms and tallitot around each other and recite the blessing together. Another way to enact the Priestly Blessing is for each congregant to turn to a neighbor and recite the first half of each blessing, while the neighbor responds with the second half of the blessing. MICHAEL M. COHEN

COMMENTARY. Rabbi Lavy Becker of Montreal noticed that when this blessing was pronounced in the synagogue of Pisa, all the children gathered under the sheltering wings of their fathers' tallitot to receive it. He recognized this “as a reconstruction of the ancient priestly ceremony.” He modified that custom so that those wearing a tallit share it with their neighbors and all are under the sheltering wings of the Sheḥinah as we bless each other. It is now an established part of Canadian Reconstructionist practice. E.M.

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

בְּרַכַּת הַשְּׁלוֹם

The following paragraph is said only when the congregation recites aloud together.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשַׁלֶּשֶׁת הָאֲמוּרָה
מִפִּי אַהֲרֹן וּבְנָיו כְּאֲמֹרָה:

יְבָרַכְךָ יי וְיִשְׁמְרְךָ:

כֵּן יְהִי רָצוֹן:

יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחֲזֶךְ:

כֵּן יְהִי רָצוֹן:

יֵשֶׁא יי פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ:

שְׁלוֹם:

כֵּן יְהִי רָצוֹן: ←

Eloheynu veylohey avoteynu ve'imoteynu
barehenu baberahah hamshuleshet
ha'amurah mipi aharon uvanav ka'amur:

Yevareheha adonay veyishmereha.

Ken yehi ratzon.

Ya'er adonay panav eleha vihuneka.

Ken yehi ratzon.

Yisa adonay panav eleha veyasem leha shalom. Ken yehi ratzon. →

Grant peace, goodness and blessing in the world,
grace, love, and mercy
over us and over all your people Israel.
Bless us, source of being, all of us, as one
amid your light,
for by your light,
WISE ONE, our God, you give to us
Torah of life, and love of kindness,
justice, blessing, mercy, life, and peace.
So may it be a good thing in your eyes,
to bless your people Israel, and all peoples,
with abundant strength and peace.

Blessed are you, COMPASSIONATE ONE, maker of peace.

The Amidah traditionally concludes with bowing and taking three steps back. When reading silently, continue on page 352.

Continue on page 356 for Hallel. When Sukkot falls on weekdays, Hallel is preceded by blessing the lulav, page 354.

KAVANAH. Try to imagine a time of true peace and tranquility, and think about your part in helping this time to come about. What can you do? What can you commit to? How will *you* be a peacemaker? L.B.

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה בְּעוֹלָם חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל עֲמָךְ: בְּרַכְּנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ: כִּי בְּאוֹר
פָּנֶיךָ נִתְּתָה לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה וּבִרְכָּה
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל
וְאֶת־כָּל־הָעַמִּים בְּרַב־עוֹז וְשְׁלוֹם: בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְׁלוֹם:

Sim shalom tovah uvraḥah ba'olam ḥen vaḥesed veraḥamim
aleynu ve'al kol yisra'el ameḥa. Bareḥenu avinu kulanu ke'eḥad
be'or paneḥa. Ki ve'or paneḥa natata lanu adonay eloheynu torat
ḥayim ve'ahavat ḥesed utzedakah uveraḥah veraḥamim veḥayim
veshalom. Vetov be'eyneyḥa levareḥ et ameḥa yisra'el ve'et kol
ha'amim berov oz veshalom. Baruh atah adonay osey hashalom.

*The Amidah traditionally concludes with bowing and taking three steps back. When reading
silently, continue on page 353.*

*Continue on page 357 for Hallel. When Sukkot falls on weekdays, Hallel is preceded by
blessing the lulav, page 355.*

RIBONO SHEL OLAM / CONCLUDING MEDITATION

Sovereign of the universe,
fulfill my heart's petitions for the good.
Let me be worthy to perform your will with a whole heart.
Deliver me from the inclination to do evil,
and give me my portion in your Torah.
May I merit, with all Israel, your people,
that your Presence dwell upon us.
Make evident among us
the spirit of wisdom and understanding,
the spirit of counsel and strength,
the spirit of knowledge and the awe of THE CREATOR.
May divine love surround the one
who trusts in THE ETERNAL.

May my words of prayer, and my heart's meditation
be seen favorably, PRECIOUS ONE,
my rock, my champion.

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

רְבוּנוֹ שֶׁל עוֹלָם

רְבוּנוֹ שֶׁל עוֹלָם מִלֵּא מְשָׁאֲלוֹת לְבִי לְטוֹבָה וְזַכָּנִי לַעֲשׂוֹת רְצוֹנְךָ
בְּלִבְבִּי שָׁלֵם: מִלְּטָנִי מֵיֵצֵר הָרָע וְתֵן חֶלְקִי בְּתוֹרָתְךָ: זַכָּנִי עִם כָּל
יִשְׂרָאֵל עִמָּךְ שֶׁתְּשִׁירָה שְׂכִינְתְּךָ עָלֵינוּ וְהוֹפֵעַ עָלֵינוּ רוּחַ חֲכָמָה
וְבִינָה רוּחַ עֲצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת יְהוָה:
וְהַבּוֹטָח בִּיהוָה חֶסֶד יְסוּבְכֵנוּ.

יְהִיו לְרְצוֹן אֱמֹרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ יְהוָה צוּרִי וְגּוֹאֲלִי:

עוֹשֶׂה שָׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵּבֵל וְאָמְרוּ אָמֵן:

שְׂכִינְתְּךָ / *shehinateha* / your Presence. This term is one of the most frequent ways of speaking of God in rabbinic and mystical tradition. The term derives from Exodus 25:8: "And I shall dwell in their midst" (*veshahanti betoham*). God's Presence coming to dwell in the Tabernacle was believed to be the normal outcome of the priestly sacrificial labors. When Israel's Second Temple was destroyed, the belief arose that God continues to dwell among Israelites during study and prayer. "If two sit and there are words of Torah between them, the Shehīnah dwells with them" (Pirkey Avot 3:3). J.R.

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.



נְטִילַת לולב

הִנְנִי מוֹכֵן וּמְזַמֵּן לְקַיִם מִצְוַת אֲרֻבָּעָה מִיָּנִים בְּכַתוּב בַּתּוֹרָה:
וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפּוֹת תְּמָרִים וְעֵנָף עֵץ
עֵבֶת וְעֵרְבֵי נָחַל: וּבִנְעֻנְעֵי אוֹתָם יִשְׁפֹּיֵעַ עָלַי שְׁפָע בְּרָכוֹת
וּמַחֲשָׁבוֹת קְדוֹשׁוֹת וְקִרְבָּנוֹ אֵלַיָּהּ בִּיחּוּד שָׁלֵם וּפְרוֹשׁ עָלֵינוּ סִכַּת
שְׁלוֹמָהּ וִיהִי נָעַם יְהוָה אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ
וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהּ: בָּרוּךְ יְהוָה לְעוֹלָם אָמֵן וְאָמֵן:
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל נְטִילַת לולב:

Baruh atah adonay eloheynu meleh ha'olam asher kideshanu
bemitzvotav vetzivanu al netilat lulav.

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

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֵחַיָּנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה:

Baruh atah adonay eloheynu meleh ha'olam sheheheyenu
vekiyemanu 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.



HALLEL / PSALMS OF PRAISE

Hallel is recited in its full form during Shaḥarit on Shavuot, Sukkot, Shemini Atzeret / Simḥat Torah, Hanukah and the first two days of Pesah. It is recited in a somewhat shortened form (half Hallel) on Rosh Ḥodesh and the last six days of Pesah. When Hallel is recited on Sukkot (except on Shabbat) the lulav and the etrog are held. When the verses הודו ליהוה כי טוב / Hodu l'adonay ki tov and אנא יהוה הושיעה נא / Ana adonay hoshi'ah na are recited, the lulav is shaken in the six directions.

Blessed are you, REDEEMING ONE, our God, the sovereign of all worlds, who has made us holy with your commandments, and commanded us to recite the Hallel. 

COMMENTARY. Hallel, meaning “praise,” consists of six ancient prayer-poems, Psalms 113-118, which have been used in Jewish worship since antiquity. Joyous melodies for the chanting of these songs highlight the theme of deliverance. They are enclosed by two blessings that signify our intention to praise God. Hallel is chanted on the joyous pilgrimage festivals, of Pesah, Shavuot, and Sukkot, on Ḥanukah and on Rosh Ḥodesh, the minor holiday of the New Moon. Since the founding of the State of Israel, Hallel has also been recited on Israel’s Independence Day. The joyous mood of Hallel is considered inappropriate for Rosh Hashanah and Yom Kippur, with their awesome themes. On Purim, the reading of the Megillah is thought to take the place of Hallel. H.L.



Hallel is recited in its full form during Shaḥarit on Shavuot, Sukkot, Shemini Atzeret / Simḥat Torah, Ḥanukah and the first two days of Pesah. It is recited in a somewhat shortened form (half Hallel) on Rosh Ḥodesh and the last six days of Pesah. When Hallel is recited on Sukkot (except on Shabbat) the lulav and the etrog are held. When the verses הודו ליהוה כי טוב / Hodu ladonay ki tov and אנא יהוה הושיעה נא / Ana adonay hoshi'ah na are recited, the lulav is shaken in the six directions.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְקַרֵּא אֶת הַהֵלֵל: ←

Baruh 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.

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

הללויה

הללו עבדי יהוה
יהי שם יהוה מְבֹרָךְ

מִמְזֶרֶחַ שֶׁמֶשׁ עַד־מְבֹאוֹ

רָם עַל־כָּל־גּוֹיִם יהוה

מִי כִיהוה אֱלֹהֵינוּ

הַמְשַׁפִּילִי לְרֹאוֹת

מְקִימֵי מַעֲפָר דָּל

* לְהוֹשִׁיבֵי עַם־נְדִיבִים

מוֹשִׁיבֵי עֶקְרֹת הַבָּיִת

← הללויה

הללו את־שם יהוה:
מִעֲתָה וְעַד־עוֹלָם:

מִהֲלֵל שֵׁם יהוה:

עַל הַשָּׁמַיִם כְּבוֹדוֹ:

הַמַּגְבִּיהִי לְשַׁבָּת:

בַּשָּׁמַיִם וּבָאָרֶץ:

מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן:

עַם נְדִיבֵי עַמּוֹ:

אִם־הַבָּנִים שִׂמְחָה

When Israel went forth out of Egypt,
House of Jacob from the people of a foreign tongue,

Judah became God's holy place,
Israel became God's seat of rule.

The Sea beheld and fled,
the Jordan turned, reversed its flow.

The mountains danced about like rams,
the hills, like flocks of lambs.

What's wrong with you, O Sea, that you should flee?
And you, O Jordan, that you turn around?

You mountains, why do you rejoice like rams,
you hills, like flocks of lambs?

Tremble, earth, before the mighty one,
before the God of Jacob,

who turns the rock into a pool of water,
the flint into a bubbling fount! ↩

Psalm 114

KAVANAH. Why does Hallel contain psalms written both in the first person singular and in the plural? To help us keep alive both a personal relationship to God and a collective one. We cannot legitimately say, "We praise you," unless each of us is included in the we. Otherwise, the ritual of collective praise becomes an empty formality, not a true expression of community.

H.L.

COMMENTARY. This psalm juxtaposes two crossings of water—that of the Reed Sea and, forty years later, of the Jordan. The repetition of the final miracle of the Exodus at the time of the initial entry to Canaan connects those two events and suggests that the second is the fulfillment of the first.

H.L.

בֵּית יַעֲקֹב מֵעַם לְעֹז:	בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם
יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו:	הֵיְתָה יְהוּדָה לְקֹדֶשׁוֹ
הֵי־רֵדֶן יִסֹּב לְאַחֹר:	הַיָּם רָאָה וַיָּנֹס
גְּבֻעוֹת כְּבִי־צֹאן:	הַהָרִים רָקְדוּ כְּאֵילִים
הֵי־רֵדֶן תִּסֹּב לְאַחֹר:	מֵה־לֵּף הַיָּם כִּי תָנוּס
גְּבֻעוֹת כְּבִי־צֹאן:	הַהָרִים תִּרְקְדוּ כְּאֵילִים
מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:	מִלִּפְנֵי אֲדֹנָן חֲוִלֵי אֶרֶץ
חֲלָמִישׁ לְמַעַיְנו־מַיִם: ←	הַהֹפְכִי הַצּוּר אָגַם־מַיִם

Betzeyt yisra'el mimitzrayim beyt ya'akov me'am lo'ez.
 Hayetah yehudah lekodsho yisra'el mamshelotav.
 Hayam ra'ah vayanos hayarden yisov le'ahor.
 Heharim rakedu he'eylim geva'ot kivney tzon.
 Ma leha hayam ki tanus hayarden tisov le'ahor.
 Heharim tirkedu he'eylim geva'ot kivney tzon.
 Mi lifney adon huli aretz milifney eloah ya'akov.
 Hahofhi hatzur agam mayim halamish lemayno mayim. ↵

On Rosh Hodesh and the last six days of Pesah, continue with, "The Redeeming One" in the middle of page 364.

Not for us, ETERNAL ONE; no, not for us,
but for your name: Bring forth a glorious event,
attesting to your love and to your truth!

Why should unbelievers say, "Where is their God?"
when our God is over us, and doing all according to desire!
Their preoccupations are with silverwork and gold,
with works of human hands.

They have a mouth, but they can't speak.
They have eyes, but they can't see.
They have ears, but they can't hear.
They have a nose, but they can't smell.
They have their hands, but they can't feel.
They have their feet, but they can't walk.
They have nothing in their throats to say. ↩

עצביהם / Their preoccupations. Many translators have followed earlier commentators in rendering **עצביהם** as their "fingers." The goal of these commentators was to emphasize the foolishness of idolators. A careful grammatical examination of the text indicates that while the traditional translation may have been emotionally satisfying to downtrodden generations, its exaggerated emphasis on the worthlessness of idols does not exist in the original text. Preoccupation with "silver and gold" still prevents many of us from keeping in sight the sources of transcendent value in our lives.

D.A.T.

On Rosh Hodesh and the last six days of Pesah, continue with יהוה זכרנו in the middle of page 365.

כִּי־לְשִׁמָּה תֵּן כְּבוֹד	לֹא לָנוּ יְהוָה לֹא לָנוּ
	עַל־חֲסִדָּה עַל־אַמְתָּהּ:
אִיה־נָּא אֱלֹהֵיהֶם:	לָמָּה יֹאמְרוּ הַגּוֹיִם
כֹּל אֲשֶׁר־חָפֵץ עָשָׂה:	וַאֲלֵהֵינוּ בִשְׂמִיִּם
מַעֲשֵׂה יְדֵי אָדָם:	עֲצִבֵיהֶם כָּסֶף וְזָהָב
עֵינַיִם לָהֶם וְלֹא יִרְאוּ:	פֶּה־לָהֶם וְלֹא יִדְבְּרוּ
אֵף לָהֶם וְלֹא יִרְחִחוּ:	אֲזִנַּיִם לָהֶם וְלֹא יִשְׁמָעוּ
רַגְלֵיהֶם וְלֹא יִהְלְכוּ	יְדֵיהֶם וְלֹא יִמְשֹׁן
	לֹא יִהְיוּ בְּגִרוֹנִם: ←

DERASH. According to legend it was on the second day after going forth from Egypt that the Israelites crossed the sea in triumph and the Egyptians drowned. The midrash says that when the angels celebrated this victory, God cried out, "My children have drowned in the sea!" Throughout our history, Jews have shortened Hallel on the last six days of Pesah as a reminder that our joy must be dimmed in the face of any sorrow—even the losses of our enemies.

D.A.T.

פה להם / They have a mouth...This passage calls to mind others in Scripture, such as Deuteronomy 4:28, Psalm 135:15-18, and Isaiah 44:9-20, that debunk idolatry as the worship of inanimate objects. The verses here remarkably establish an equivalence between the idol itself, its maker, and its worshipper: all three are "lifeless," in body or in spirit. Only worship of the Creator of all life can put us in touch with the mystery of life, thus enabling us to sense and to affirm our aliveness.

J.R.

All that they make is just like them,
and all who trust in them.

Let Israel trust in THE ETERNAL ONE,
who is their help and sheltering place.
Let the House of Aaron trust in THE COMPASSIONATE,
who is their help and sheltering place.
Let all who fear THE MIGHTY ONE trust in THE FOUNT OF LIFE,
who is their help and sheltering place.

Psalm 115:1-11

THE REDEEMING ONE who has remembered us will bless us all—
will bless the House of Israel,
will bless the House of Aaron,
will bless the ones in awe of THE DIVINE,
young and old alike.

THE ABUNDANT ONE will add to you,
to you and to your children.
Blessed are you to your CREATOR,
to the maker of the heavens and the earth.
The skies are heaven, they belong to GOD,
the earth God gave for human life.
The dead cannot say “Halleluyah,”
none who have descended into stillness.
But we, the living, bless Yah’s name,
today and forever, Halleluyah! ↩

Psalm 115:12-19

COMMENTARY. This psalm calls on Israel, the House of Aaron, and those “who fear” to trust in God. The psalmist looks forward to God’s blessing flowing upon those same three groups of people. Rashi comments that “all who fear THE MIGHTY ONE” indicates the converts who have chosen Judaism. Franz Rosenzweig interprets Psalm 115 as a comment on all people who trust in God and keep up a never-ending song of praise. This psalm, claims Rosenzweig, expresses our hope for a world redeemed from division.

H.L.

כְּמוֹהֶם יִהְיוּ עֹשִׂיהֶם כָּל אֲשֶׁר־בִּטָּח בָּהֶם:

יִשְׂרָאֵל בְּטִחַ בִּיהוָה עֲזָרָם וּמִגָּנָם הוּא:

* בֵּית אֶהְרֹן בְּטָחוּ בִיהוָה עֲזָרָם וּמִגָּנָם הוּא:

יִרְאִי יְהוָה בְּטָחוּ בִיהוָה עֲזָרָם וּמִגָּנָם הוּא:

יְהוָה זָכָרְנוּ יְבָרֵךְ

יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל יְבָרֵךְ אֶת־בֵּית אֶהְרֹן:

יְבָרֵךְ יִרְאִי יְהוָה הַקְטָנִים עִם־הַגְּדֹלִים:

יִסֵּף יְהוָה עָלֵיכֶם עָלֵיכֶם וְעַל־בְּנֵיכֶם:

בְּרוּכִים אַתֶּם לַיהוָה עֹשֶׂה שְׁמַיִם וָאָרֶץ:

הַשְּׁמַיִם שְׁמַיִם לַיהוָה וְהָאָרֶץ נָתַן לִבְנֵי־אָדָם:

לֹא הִמָּתִים יִהְלֹל־יָהּ וְלֹא כָל־יִרְדֵּי דוּמָה:

וְאַנְחֵנוּ נִבְרָךְ יְהוָה מִעַתָּה וְעַד־עוֹלָם **הַלְלוּיָהּ** ←

Adonay zeharanu yevareh.

Yevareh et beyt yisra'el yevareh et beyt aharon.

Yevareh yirey adonay haketanim im hagedolim.

Yosef adonay aleyhem aleyhem ve'al beneyhem.

Beruhim atem ladonay oseh shamayim va'aretz.

Hashamayim shamayim ladonay vecha'aretz natan livney adam.

Lo hametim yehalelu yah velo kol yordey dumah.

Va'anahnu nevareh yah me'atah ve'ad olam

Halleluyah. ↪

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 116:1-11

COMMENTARY. Even though the speaker has been saved from death, his or her soul remains troubled: “Return, my soul, to your tranquility.” Under the speaker’s song of thanksgiving lies a profound feeling of human vulnerability.

H.L.

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

אֶהְבֵּתִי כִּי־יִשְׁמַע יְהוָה	אֶת־קוֹלִי תַחֲנוּנֵי:
כִּי־הָטָה אָזְנוֹ לִי	וּבְיָמֵי אֶקְרָא:
אֶפְפוֹנֵי חֲבִל־יָמֹות	וּמִצָּרֵי שְׁאוֹל מִצָּאוֹנִי
וּבְשֵׁם־יְהוָה אֶקְרָא	צָרָה וַיִּגּוֹן אֶמְצָא:
חֲנוּן יְהוָה וְצַדִּיק	אֲנֹא יְהוָה מִלְטָה נַפְשִׁי:
שֹׁמֵר פִּתְאִים יְהוָה	וְאֵלֵהֶינוּ מֵרַחֵם:
שׁוּבֵי נַפְשִׁי לְמִנוּחֵיכִי	דִּלּוֹתִי וְלִי יְהוֹשִׁיעַ:
כִּי חֲלַצְתָּ נַפְשִׁי מִמָּוֶת	כִּי יְהוָה גָּמַל עָלַיִכִּי:
אֶת־רַגְלִי מִדָּחִי:	אֶת־עֵינֵי מוֹדִמָּעָה
אֶתְהַלֵּךְ לִפְנֵי יְהוָה	בְּאַרְצוֹת הַחַיִּים:
* הֶאֱמַנְתִּי כִּי אֲדַבֵּר	אֲנִי עָנִיתִי מְאֹד:
אֲנִי אֶמְרָתִי בַחֲפוּזִי	כָּל־הָאָדָם כִּזְבּ: ←

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! ↵

Psalms 116:12-19

מֶה־אֲשִׁיב לַיהוָה כָּל־תַּגְמוֹלוֹהִי עָלַי:

כּוֹס־יִשׁוּעוֹת אֲשָׂא וּבִשְׁם יְהוָה אֶקְרָא:

נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדֶּה־נָּא לְכָל־עַמּוֹ:

יָקָר בְּעֵינֵי יְהוָה הַמֹּתָה לַחֲסִידָיו:

אָנָּה יְהוָה כִּי־אֲנִי עַבְדְּךָ
אֲנִי־עַבְדְּךָ בֶּן־אֲמָתְךָ פִּתַּחְתָּ לְמוֹסְרִי:

לֹךְ־אֲזַבַּח זֶבַח תּוֹדָה וּבִשְׁם יְהוָה אֶקְרָא:

* נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדֶּה־נָּא לְכָל־עַמּוֹ:

בַּחֲצֹרוֹת בֵּית יְהוָה בַּתּוֹכִי יְרוּשָׁלַיִם:

הַלְלוּ־יָהּ ←

Ana adonay
ki ani avdeḥa
Ani avdeḥa ben amateḥa
Pitaḥta 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.

הִלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם שִׁבְּחֻהוּ כָּל־הָאֻמִּים

כִּי גָבַר עָלֵינוּ חֶסֶדוֹ וַיֵּמֶת יְהוָה לְעוֹלָם

הללויה

Halelu et adonay kol goyim shabeḥuhu kol ha'umim
Ki gavar aleynu ḥasdo ve'emet adonay le'olam
Halleluyah.

הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֶסֶדוֹ:

יֹאמְרוּ נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֶסֶדוֹ:

יֹאמְרוּ נָא בֵּית אַהֲרֹן כִּי לְעוֹלָם חֶסֶדוֹ:

יֹאמְרוּ נָא יִרְאֵי יְהוָה כִּי לְעוֹלָם חֶסֶדוֹ: ←

Hodu l'adonay ki tov
Yomar na yisra'el
Yomru na veyt aharon
Yomru na yirey adonay

Ki le'olam ḥasdo.
Ki le'olam ḥasdo.
Ki le'olam ḥasdo.
Ki le'olam ḥasdo. ↪

From my distress, I cried out: "Yah!"
Yah answered, bringing great release.

THE ONE is with me; I shall have no fear.
What can a human being do to me?

THE ONE is with me, bringing help.
I gaze triumphantly upon my foes.

To trust in THE INVINCIBLE is good,
and surer than a trust in human power.

To trust in THE INVISIBLE is good,
and surer than a trust in human benefactors.

All nations have surrounded me,
but with God's name I cut them off.

They surrounded me; yes, they surrounded me,
but with God's name I cut them off.

They surrounded me like swarming bees.
Like a brushfire, they were quenched,
and with God's name I cut them off.

You pushed me down, pushed me to fall,
but THE REDEEMER has brought help to me.

My strength, my song, is Yah,
who was for me a source of help. ↵

COMMENTARY. From my distress, I cried out: "Yah!" The divine name "Yah," a shortened form of the name YHWH, occurs frequently in biblical poetry, and, unlike the unvocalized Tetragrammaton (whose pronunciation is considered taboo), is pronounced as written. It also appears in the common psalmodic exclamation "Halleluyah!" (literally, "Praise Yah!") and is frequently an element in Hebrew personal names—for example, Isaiah (Hebrew *Yishayahu*, "Yah's help"), Uriah ("Yah's light"), Nehemiah ("Yah's consolation").

J.R.

מִן־הַמֶּצָר קָרָאתִי יְהוָה

עָנָנִי בַמֶּרְחֹב יְהוָה

יְהוָה לִי לֹא אֵירָא

מִהַיְעָשָׂה לִי אָדָם

יְהוָה לִי בְעֹזִי

וְאֲנִי אֶרְאֶה בְּשִׁנְאִי

טוֹב לַחֲסוֹת בַּיהוָה

מִבֶּטֶחַ בָּאָדָם

טוֹב לַחֲסוֹת בַּיהוָה

מִבֶּטֶחַ בְּנִדְבִיבִים

כָּל־גּוֹיִם סִבְבּוֹנִי

בְּשֵׁם יְהוָה כִּי אֲמִילָם

סִבּוֹנִי גַם־סִבְבּוֹנִי

בְּשֵׁם יְהוָה כִּי אֲמִילָם

סִבּוֹנִי כְדַבּוּרִים דַּעְכוּ כַּאֲשֶׁר קוֹצִים

בְּשֵׁם יְהוָה כִּי אֲמִילָם

דָּחָה דְחִיתָנִי לְנֶפֶל וַיהוָה עֲזָרָנִי

עֹזִי וְזִמְרַת יְהוָה

וַיְהִי־לִי לִישׁוּעָה: ←

Min hametzar karati yah anani vamerhav yah.

Adonay li lo ira ma ya'aseh li adam.

Adonay li be'ozray va'ani ereh vesonay.

Tov lahasot badonay mibeto'ah ba'adam.

Tov lahasot badonay mibeto'ah bindivim.

Kol goyim sevavuni beshem adonay ki amilam.

Sabuni gam sevavuni beshem adonay ki amilam.

Sabuni hidvorim do'ahu ke'esh kotzim

beshem adonay ki amilam.

Daḥo dehitani linpol vadonay azarani.

Ozi vezimrat yah vayhi li lishu'ah. ↩



The sound of song rejoicing in God's help
resounds amid the tents of all the just:
"THE MIGHTY ONE's right hand delivers strength!
THE MIGHTY ONE's right hand is lifted up,
THE MIGHTY ONE's right hand delivers strength!"

I shall not die, but I shall live,
and I shall tell the acts of Yah.

I truly have been tried by Yah,
but I was never given up to die.

Open to me, O you gateways of justice,
Yes, let me come in, and give thanks unto Yah!

This is the gateway to ONE EVERLASTING,
let all who are righteous come in. ←

COMMENTARY. פתחו לי שערי צדק / Open to me, O you gateways of justice. These words suggest several different meanings. Open up the gates of righteousness *for* me—either because I am one of the righteous and deserve to gain entrance or because I hope to receive charity through the righteousness of others. Or perhaps, "open up the gates of righteousness *to* me," that I too may learn to open up my heart, thus becoming one of the righteous.

The welcoming gesture of opening the gates leads to greater justice in our world. Those who pass through the gates of righteousness and open them to others enter God's gateway to sing Yah's praises among a community of the righteous.

R.S.

קוֹל רִנָּה וְיִשׁוּעָה בְּאֵהֲלֵי צַדִּיקִים

יְמִין יְהוָה עָשָׂה חֵיל: יְמִין יְהוָה רוֹמְמָה

יְמִין יְהוָה עָשָׂה חֵיל:

לֹא אָמוּת כִּי־אֲחִיָּה וְאֶסְפֹּר מַעֲשֵׂי יְהוָה

יִסֹּר יִסְרָנִי יְהוָה וְלִמּוֹת לֹא נִתַּנָּנִי:

פֶּתַח־חַיִּי שַׁעֲרֵי־צֶדֶק אֲבֹא־בָם אוֹדֶה יְהוָה

זֶה־הַשֹּׁעַר לַיהוָה צַדִּיקִים יָבֹאוּ בוֹ: ←

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.
Pitḥu li sha'arey tzedek avo vam odeh yah.
Zeh hasha'ar ladonay tzadikim yavo'u vo. ↵

COMMENTARY. *Rosh pinah* not only refers to the cornerstone but to the keystone. The psalmist is pointing out that we must see that every nation, every person has a place among God's wonders. It was a common occurrence for the workers building a wall to reject a stone for the foundation because its sides were not straight. The architect would know that among these rejects with slanted sides could be found one perfectly shaped to be the exalted central stone of the arch. E.M.

I give thanks to you, for you have answered me,
and have been to me a source of help.

The stone rejected by the builders,
has become this place's founding stone.

From THE BOUNTIFUL this thing has come,
something wonderful, before our very eyes.

This very day, THE MIGHTY ONE has acted.
Let us celebrate it, and express our joy.

Responsively

I pray, ABUNDANT ONE, send us your help!

I pray, ABUNDANT ONE, send us your help!

I pray, ABUNDANT ONE, help us prevail!

I pray, ABUNDANT ONE, help us prevail! ↩

COMMENTARY. The mood of the lines, "I pray, ABUNDANT ONE, send us your help / I pray, ABUNDANT ONE, help us prevail" does not correspond with the jubilation of the victory parade dramatized in this psalm. The rest of the psalm is rich with praise; only here do we find the urgency and terseness of petition. This petition reveals the essence of a relationship with God. Just as God's mitzvot speak to us in the imperative, "Do this...don't do this," so we acknowledge the closeness of our relationship by also speaking to God in the imperative: "Send us...help us." If we cannot speak of our most basic needs in prayer, when can we speak of them? H.L.

Each verse is chanted twice:

וְתִהְיֶה לִּי לִישׁוּעָה:

אוֹדֶה כִּי עָנִיתָנִי

הִיְתָה לְרֹאשׁ פְּנֶה:

אֲבֹן מֵאֲסוּ הַבּוֹנִים

הִיא נִפְלְאָת בְּעֵינֵינוּ:

מֵאֵת יְהוָה הִיְתָה זֹאת

נִגִּילָה וְנִשְׁמְחָה בּוֹ:

זֶה הַיּוֹם עָשָׂה יְהוָה

Each verse is chanted twice:

Odeḥa ki anitani vatehi li lishu'ah.

Even ma'asu habonim hayetah lerosh pinah.

Me'et adonay hayetah zot hi niflat be'eyneynu.

Zeh hayom asah adonay nagilah venismeha vo.

Responsively

אָנָּא יְהוָה הוֹשִׁיעָה נָּא

אָנָּא יְהוָה הוֹשִׁיעָה נָּא

אָנָּא יְהוָה הַצְלִיחָה נָּא

אָנָּא יְהוָה הַצְלִיחָה נָּא: ←

Ana adonay hoshi'ah na

Ana adonay hoshi'ah na

Ana adonay hatzliḥah na

Ana adonay hatzliḥah na. ↵



Blessed all those who come in THIS ONE's name—
we bless you in the OMNIPRESENT's house.

Divine is THE ETERNAL ONE, who gives us light.

Adorn the festive place with leafy boughs,
up to the corners of the altar shrine.

You are my God; to you I offer thanks—
my God, whom I revere.

Give thanks to THE ETERNAL, who is good,
whose love is everlasting.

Psalm 118:5-29

Let all your works give praise to you, MAJESTIC ONE, our God,
and all who care for you, all the righteous who enact your will.
Let all the House of Israel, your people, with rejoicing offer
thanks, and bless, and praise, and magnify, and raise up, and
revere, and declare holy, and enthrone your name, our sovereign,
for to you all thanks are fitting, and to your name it is so
pleasing to sing praise. For from everlasting to everlasting, you
are God. Blessed are you, ABUNDANT ONE, the sovereign
addressed in every praise.

בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה בְּרַכְנוּכֶם מִבֵּית יְהוָה:

אֵל יְהוָה וַיֵּאָר לָנוּ אֲסֻרו־חַג בַּעֲבֹתֵינוּ

עַד־קִרְנוֹת הַמִּזְבֵּחַ:

אֱלֹהֵי אֶתָּה וְאוֹדְךָ אֱלֹהֵי אֲרוֹמָמְךָ:

הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֲסִדוֹ:

Baruh haba beshem adonay
berahnuhem mibeyt adonay.
El adonay vaya'er lanu
isru hag ba'avotim ad karnot hamizbe'ah.
Eli atah ve'odeka elohay aromemeka.
Hodu ladonay ki tov ki le'olam hasdo.

יְהַלְלוּךָ יְהוָה אֱלֹהֵינוּ כָּל מַעֲשֵׂיךָ וַחֲסִידֶיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ
וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרָנָה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפָּאֲרוּ וִירוֹמְמוּ
וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ מִלְכָּנוּ *כִּי לָךְ טוֹב לְהוֹדוֹת
וּלְשִׁמְךָ נָאֶה לֵאמֹר כִּי מַעֲוֹלָם עַד עוֹלָם אַתָּה אֵל: בְּרוּךְ אַתָּה יְהוָה
מֶלֶךְ מְהֻלָּל בַּתְּשֻׁבּוֹת:

KADDISH TITKABAL / KADDISH FOR THE COMPLETION OF PRAYER

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

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

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

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

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

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

On Simḥat Torah continue with the Hakafot, page 654.

קדיש תתקבל

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:
יְתַבְּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעָלְא (לְעָלְא On Shabbat Shuvah add: מִן כָּל בְּרַכָּתָא וְשִׁירָתָא
תִּשְׁבַּחְתָּא וְנִחַמְתָּא דְאַמִּירָן בְּעָלְמָא וְאָמְרוּ אָמֵן:

תתקבל צלותהון ובעותהון דְכָל בֵּית יִשְׂרָאֵל קָדָם אַבוּהוֹן דִּי
בְּשִׁמְיָא וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

Yehey shemey raba mevarah le'alam ulalmey almaya.

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

On Simhat Torah continue with the Hakafot, page 655.

HOTZA'AT SEFER TORAH / THE TORAH SERVICE

There is none like you among the powerful, ETERNAL ONE,
and there are no deeds like your deeds.
Your realm embraces all the worlds,
your reign encompasses all generations.
THE ETERNAL ONE reigns!
THE ETERNAL ONE has always reigned!
THE ETERNAL ONE shall reign beyond all time.
THE ETERNAL ONE gives strength to our people.
May THE ETERNAL ONE bless our people with enduring peace.

Source of all mercy,
deal kindly and in good will with Zion.
Rebuild the walls of Jerusalem,
For in you alone we place our trust,
God, sovereign, high and revered,
the life of all the worlds.

COMMENTARY. We approach the Torah slowly. First we open the ark so that the Torah is visible. We look at the Torah but refrain from touching. Next, the Torah is removed from the ark and held by the service leader. Later the Torah is carried through the congregation, and everyone can touch the Torah. This demonstrates that the Torah is not the property of those leading the services; the Torah belongs to the Jewish community. Finally, the coverings of the Torah scroll are removed, allowing us a privileged intimacy with the words we hear.

In the words of the Torah we hear our ancestors' experience of the divine. We communicate with generations past and, perhaps on occasion, we hear Torah as the voice of God refracted through human speech. D.E.

הוצאת סֵפֶר תּוֹרָה

אֵין כְּמוֹהַּ בָּאֱלֹהִים יְהוָה וְאֵין כִּמְעַשְׂיָהּ:
מַלְכוּתָהּ מַלְכוּת כָּל-עֲלָמִים וּמִמְשַׁלְתָּהּ בְּכָל דּוֹר וָדוֹר:
יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:
יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

אֲב הִרְחַמְתָּ הַטִּיבָה בְּרִצּוֹנָהּ אֶת-צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם:
כִּי בָךְ לְבַד בְּטַחְנוּ מֶלֶךְ אֵל רַם וְנִשָּׂא אֲדוֹן עוֹלָמִים:

Eyn kamoha va'elohim adonay ve'eyn kema'aseha.
Malhuteha malhut kol olamim umemshalteha behol dor vador.
Adonay meleh adonay malah adonay yimloh le'olam va'ed.
Adonay oz le'amo yiten adonay yevareh et amo vashalom.
Av harahamim hetivah virtzoneha et tziyon tivneh homot
yerushalayim.
Ki veha levad batahnu meleh el ram venisa adon olamim.

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

יְהוָה מֶלֶךְ...יִמְלֹךְ לְעוֹלָם וָעֶד / THE ETERNAL ONE reigns...shall reign beyond all time. The assertion of God's sovereignty is a challenge to human beings—it is we who are called upon to crown God. In declaring God's sovereignty, we dedicate the daily deeds of our lives to making the earth a divine realm.

D.E.

תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם / Rebuild the walls of Jerusalem. How different these words must have sounded before there was a sovereign living state of Israel! No longer do we merely dream of a distant rebuilding. The walls are rising before our eyes. Like our ancestors, we must now be concerned with building both the earthly Jerusalem and the heavenly Jerusalem.

D.E.

*The ark is opened.
One of the following can be sung:*

(1)

And it happened, when the Ark began its journey,
that Moses said: Arise, ASCENDANT ONE,
and may your enemies be scattered,
May the ones who oppose you
Be afraid of your might!
Behold, out of Zion emerges our Torah,
and the word of THE WISE ONE from Jerusalem's heights.
Blessed is God who has given us Torah,
to Israel, our people, with holy intent.

(2)

Open to me, O you gateways of justice,
Yes, let me come in, and give thanks unto Yah!
This is the gateway to ONE EVERLASTING,
let all who are righteous come in.

*The ark is opened.
One of the following can be sung:*

(1)

וַיְהִי בִּנְסֹעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפָּצוּ אֵיבָיֶיךָ וַיִּנָּסוּ
מִשְׁנֵאֶיךָ מִפְּנֶיךָ:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְהוָה מִירוּשָׁלַיִם:
בָּרוּךְ שְׁנַתָּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Vayhi binso'a ha'aron vayomer mosheh kumah adonay veyafutzu
oyveha veyanusu mesaneha mipaneha.
Ki mitziyon tetzey torah udvar adonay mirushalayim.
Baruh shenatan torah le'amo yisra'el bikdushato.

(2)

פִּתְחוּ-לִי שַׁעֲרֵי-צֶדֶק אָבֹא בָם אוֹדֶה יְהוָה:
זֶה הַשַּׁעַר לַיהוָה צְדִיקִים יָבֹאוּ בוֹ:

Pithu li sha'aray tzedek avo vam odeh yah.
Zeh hash'a'ar ladonay tzadikim yavo'u vo.

ויהי...מפניך / And...might! (Numbers 10:35).
כי...ירושלים / Behold...Jerusalem's heights (Isaiah 2:3).

One of the following can be recited:

(1)

Blessed is the name of the ruler of the universe! Blessed is your crown and glory! May your desire be toward your people Israel always. And may you show your right hand's help to them amid the house where your holiness is found. And may you bring to us some of the goodness of your light, and receive our prayer with kindness. In no human benefactor do I place my trust, and on no lesser power do I rely—only on the God of all the heavens, who is the one true God, whose Torah is truth, and whose prophets are true, who is abundant in deeds of goodness and truth.

In you, alone I place my trust, and to your holy, precious name I call out praises. May it be your will that you open my heart through your Torah. May you fulfill the yearnings of my heart, and the hearts of all your people Israel, for goodness, for life, and for enduring peace.

ברוך...ולשלם / Blessed...peace (*Zohar Vayakel*). The Torah service fuses the two great mountains of Jewish life, Sinai and Zion. The ark that houses the Torah scrolls reminds us of the ark that contained the tablets of law in the Temple on Mount Zion, and the garments covering the Torah use symbols from the garments worn by the priests. Hearing the Torah reading places us at Mount Sinai, where tradition has it that we first heard God speak to us. Now, as we hear the Torah read, we attempt to hear God again.

Sinai, where tradition says we received the Ten Commandments, points to our obligations; Zion, where the Temple stood, points to our undying messianic hope to create a better world. Our hope gives us the strength to carry out our obligations. The obligations, which can lead us to a life of holiness, give us reason to hope. D.E.

One of the following can be recited:

(1)

בְּרִיךְ שְׁמֶה דְּמֵרָא עֲלֵמָא: בְּרִיךְ כְּתִרְךָ וְאַתְרְךָ: יְיָ רַעוּתְךָ עִם עַמְּךָ
יִשְׂרָאֵל לְעֵלָם וּפְרָקוֹן יְמִינְךָ אַחֲזִי לְעַמְּךָ בְּבֵית מִקְדָּשְׁךָ וּלְאַמְטוּיָא
לְנָא מְטוֹב נְהוּרְךָ וּלְקַבֵּל צְלוֹתָנָא בְּרַחֲמִין:
לֹא עַל אָנֶשׁ רְחִיצָנָא וְלֹא עַל פֶּר אֱלֹהִין סְמִיכָנָא אֲלָא בְּאַלְהָא
דְּשִׁמְיָא דֵּהוּא אֱלֹהָא קְשׁוּט וְאוֹרִיתָהּ קְשׁוּט וּנְבִיאָוּהִי קְשׁוּט וּמְסִגָּא
לְמַעַבְדָּא טְבָוֹן וּקְשׁוּט:
בֵּה אָנָּא רַחֵץ וְלִשְׁמָה קְדִישָׁא יְקִירָא אָנָּא אָמַר תְּשַׁבְּחוּ: יְיָ רַעוּא
קְדָמְךָ דְּתַפְתַּח לְבִי בְּאוֹרִיתָא וְתַשְׁלִים מִשְׁאַלִין דְּלְבִי וּלְבָא
דְּכָל־עַמְּךָ יִשְׂרָאֵל לְטָב וּלְחַיִּין וּלְשָׁלָם:

Bey ana rahetz velishmey kadisha yakira ana amar tushbehan.
Yehey ra'ava kodamah detiftah libi be'orayta
vetashlim mishalin delibi
veliba dehol amah yisra'el
letav ulehayin velishlam.

DERASH. The Torah may still be considered as a divine revelation in the sense that it testifies to the reality of God as the spirit that promotes righteousness in the world...We affirm that the Torah reveals God, not that God revealed the Torah. We assume that the process by which the Torah actually came into being is divine in the sense that it is a manifestation of the will to salvation or life abundant. The doctrines and laws of other civilizations being part of the same process, also are divine. M.M.K.

DERASH. How do we take refuge in God? By acting godly, by becoming humanly holy, by carrying out the mitzvot of compassion that push back the divisions of humankind and make for one family, one world. R.M.S.

(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.

(2)

הַעֲרַבְנָא יְהוּה אֱלֹהֵינוּ אֶת־דְּבָרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי עַמְּךָ בֵּית
יִשְׂרָאֵל וְנִהְיָה אֲנַחְנוּ וְצִאֲצָאֵינוּ וְצִאֲצָאֵי עַמְּךָ בֵּית יִשְׂרָאֵל כְּלָנוּ
יִוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְהָ:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ שֶׁתִּרְגְּלֵנוּ
בְּתוֹרָתְךָ וְתִדְבִּיקֵנוּ בְּמִצְוֹתֶיךָ וְאַל תִּבְיָאֵנוּ לֹא לַיָּדֵי חֶטָּא וְלֹא לַיָּדֵי
עֲבָרָה וְלֹא לַיָּדֵי נִסְיוֹן וְלֹא לַיָּדֵי בְּזִיוֹן וְתִרְחִיקֵנוּ מִיָּצֵר הָרָע מִפָּגַע
רָע וּמִשְׁנֵאֵת הַבְּרִיּוֹת וְתִדְבִּיקֵנוּ בְּיָצֵר הַטּוֹב וְתַתְּנֵנוּ הַיּוֹם וּבְכָל־יּוֹם
לֶחֶן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינַי כָּל־רֹאֲיֵינוּ וְתַגְמִלֵּנוּ חֲסָדִים
טוֹבִים אָמֵן:

(3)

The Torah of THE ONE is flawless, it restores the soul.
The testimony of THE ONE is true, it makes wise the simple.
The precepts of THE ONE are sure, they make the heart rejoice.
The mitzvah of THE ONE is clear, it gives light to the eyes.
Fear of THE ONE is pure, it stands eternally.
The judgments of THE ONE are true, together they are just.

When a festival occurs on a weekday, recite:

ADONAY ADONAY, God loving and gracious,
patient, and abundant in kindness and truth,
keeping kindness for a thousand ages,
forgiving sin and rebellion and transgression,
making pure!

And as for me, my prayer is for you, GENTLE ONE,
may it be for you a time of desire,
O God, in the abundance of your love,
respond to me in truth with your help.

NOTE. יהוה...צדקו יחדיו / The Torah...together they are just
(Psalm 19:8-10).

יהוה...ונקה / ADONAY...pure! It is customary to recite Exodus 34:6-7 on Festivals. Kabbalists beginning with Isaac Luria (sixteenth-century Safed) understood these verses to contain the thirteen attributes of God. Reciting the attributes on the Festivals celebrates God's presence as vividly experienced in the joyous observance of the holiday. D.A.T.

(3)

מְשִׁיבַת נֶפֶשׁ:	תּוֹרַת יְהוָה תְּמִימָה
מַחְכִּימַת פֶּתִי:	עֲדוֹת יְהוָה נֶאֱמָנָה
מְשַׁמְּחֵי לֵב:	פְּקוּדֵי יְהוָה יִשְׂרָיִם
מְאִירַת עֵינָיִם:	מִצְוֹת יְהוָה בָּרָה
עוֹמְדַת לְעֵד:	יִרְאַת יְהוָה טְהוֹרָה
צֹדֵקוֹ יַחֲדִיו:	מִשְׁפָּטֵי יְהוָה אֱמֶת

Torat adonay temimah meshivat nafesh.
Edut adonay ne'emanah mahkimat peti.
Pikudey adonay yesharim mesamehey lev.
Mitzvat adonay barah me'irat eynayim.
Yirat adonay tehorah omedet la'ad.
Mishpetey adonay emet tzadeku yahdav.

When a festival occurs on a weekday, recite:

יְהוָה יְהוָה אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת נִצֵּר חֶסֶד
לְאַלְפִים נִשְׂא עוֹן וּפָשַׁע וְחַטָּאָה וְנִקְיָה:
וְאֲנִי תַפִּלָּתִי לָךְ יְהוָה עֵת רָצוֹן אֱלֹהִים בְּרַב־חֶסֶדְךָ עֲנֵנִי בְּאֱמֶת
יִשְׁעֶךָ:

Adonay adonay el raḥum veḥanun ereḥ apayim verav hesed
ve'emet notzer hesed la'alafim noseḥ avon vafesha veḥata'ah
venakey.
Va'ani tefilati leḥa adonay et ratzon elohim berov ḥasdeḥa aneni
be'emet yisheḥa

The leader takes out the Torah and recites each line, followed by the congregation:

Listen, Israel: THE ETERNAL is our God, THE ETERNAL is one!

One is our God, great is our sovereign,
holy (*On Shabbat Shuvah add: and awesome*) is God's name.

The leader faces the ark, bows and says:

Declare with me the greatness of THE INFINITE,
together let us raise God's name.

On Sukkot the Hoshanot, page 646, may be recited here.

The leader carries the Torah around the room as the leader and congregation sing:

To you, ETERNAL ONE, is all majesty,
and might and splendor, and eternity, and power!
For everything that is, in the heavens and the earth,
is yours, ALMIGHTY ONE, as is all sovereignty,
and highest eminence above all beings.

Exalt THE MIGHTY ONE our God
Bow down before God's footstool
God is holy!
Exalt the name of THE INEFFABLE
Bow down before God's holy mount
For holy is THE AWESOME ONE, our God!

גדלו...יחדו / Declare...name (Psalm 34:4).

לך...לראש / To you...beings (I Chronicles 29:11).

רוממו...אלהינו / Exalt...our God! (Psalm 99:5 and 9).

להדם רגליו / before God's footstool. According to tradition, in the Jerusalem Temple there were two cherubim whose wings joined to form a seat. In other ancient Near Eastern temples, an idol was seated in such a chair. In Jerusalem, the chair remained empty with the ark below. The ark was seen as God's footstool, and the Temple as God's entry point into the world. We hope our worship brings God into the world. D.E.

The leader takes out the Torah and recites each line, followed by the congregation:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

Shema yisra'el adonay eloheynu adonay eḥad.

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קָדוֹשׁ (וְנוֹרָא) שְׁמוֹ:

Eḥad eloheynu gadol adoneynu kadosh (venora) shemo.

The leader faces the ark, bows and says:

גָּדְלוּ לַיהוָה אֱתֵי וְנוֹמְמָה שְׁמוֹ יַחְדָּו:

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:

לֵךְ יְהוָה הַגְדֵּלָהּ וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּחַ וְהַהוֹד כִּי כָל בְּשָׂמַיִם

וּבְאָרֶץ לֵךְ יְהוָה הַמְמַלְכָּה וְהַמְתַּנַּשֵּׂא לְכָל לְרֹאשׁ:

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהֵדָם רַגְלָיו קָדוֹשׁ הוּא:

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לְהַר קָדְשׁוֹ כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ:

Leḥa adonay hagedulah vehagevurah vevatiferet vevanetzah
vehahod ki ḥol bashamayim uva'aretz leḥa adonay hamamlahah
vehamitnasey leḥol lerosh.


Romemu adonay eloheynu vehishtaḥavu lahadom raglav kadosh
hu.

Romemu adonay eloheynu vehishtaḥavu lehar kodsho ki kadosh
adonay eloheynu.

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

May God help, protect, and save
all who seek refuge in God's shelter,
and let us say: Amen.

Let everyone declare the greatness of our God,
let all give honor to the Torah.

May _____ arise,
as first (second, third, ...seventh) one called up to the Torah.
Blessed is the one who has given Torah to the people Israel! 

COMMENTARY. The public reading of the Torah is a form of ritualized study designed to actively engage the participants. During the Torah reading, one person reads from the scroll. There are also two *gabayim*. One *gabay* assigns the Torah honors, calls people up to the Torah, and recites additional prayers, including the *misheberah* prayers. The second *gabay* follows the Torah reading closely and corrects errors.

Traditionally, seven adult Jews were called on Shabbat morning, six on Yom Kippur, five on Pilgrimage Festivals and Rosh Hashanah, four on Rosh Hodesh and three on weekdays, Hanukah and Shabbat afternoon. On days when the *Haftarah* is chanted, an additional *aliyah*, known as the *maftir*, is given to the person who reads the *Haftarah*. In many contemporary synagogues, there are fewer *aliyot* on Shabbat and holidays. D.A.T.

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

וַיַּעֲזֹר וַיִּגֵּן וַיֹּשִׁיעַ לְכָל הַחוֹסִים בּוֹ וַנֹּאמֶר אָמֵן:
הַכֹּל הָבּוֹ גָּדֵל לְאַלְהֵינוּ וּתְנוּ כְבוֹד לַתּוֹרָה:

יַעֲמֹד / תַּעֲמֹד / יַעֲמְדוּ _____ בֶּן / בַּת _____ לַעֲלִיָּה / לַמַּפְטִיר
[הָרִאשׁוֹנָה, הַשְּׁנִית, הַשְּׁלִישִׁית, הָרְבִיעִית, הַחֲמִישִׁית, הַשִּׁשִּׁית,
הַשְּׁבִיעִית, הוֹסְפָה]
בְּרוּךְ שֶׁנֶּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ: ←

And you who cling to THE ETERNAL ONE your God,
are all alive today!

COMMENTARY. The *aliyah* is the public enactment of an individual's commitment to Judaism, reiterated in the words of the hallowed formula. It is an enactment of belonging and an enactment of belief.

The *aliyah* is always a numinous moment when the experience of divinity is strong. Even though this numinous quality often is dimmed by repetition or by our increased informality, we still experience the power of standing on the *bimah* before the Torah ark, *ner tamid* (eternal light), Jewish officiants, and fellow Jews. The act links us in the living moment to the mythic event of God's calling the Jewish people at Sinai, as well as to all other moments of calling in Jewish and human experience. When we chant new words, rather than the words of the tradition, we are doing more than merely changing a formula of words; we are enacting our own calling to a new and no longer traditional way of being Jewish. Whereas saying *asher baḥar banu* links us to the biblical drama at Sinai, chanting *asher kervanu* links us both to that drama and to the Reconstructionist movement's root metaphor of Judaism as an evolving religious civilization.

ROBIN GOLDBERG

וְאַתֶּם הַדֹּבְקִים...הַיּוֹם / And you who cling...today. The people to whom this verse was originally spoken (Deuteronomy 4:4) live on through their place in the chain of tradition. We touch the past by bringing the ancient words to life. And when future generations recite this verse, we, who have kept the chain alive, will be present. You who cleave to Adonay your God, you are *all* alive today.

D.E.

COMMENTARY. The 1945 Reconstructionist Prayerbook eliminated all references to Jewish chosenness for both ideological and moral reasons. Chosenness posits a God who chooses, and it supports claims of national superiority. Thus, that prayerbook's Torah blessings replace *baḥar banu mikol ha'amim* / who has chosen us from all the peoples, with *asher kervanu la'avodato* / who has drawn us to your service. This prayerbook follows the 1945 version but provides alternatives in the commentary on the facing page.

D.A.T.

Congregation and gabay continue:

וְאַתֶּם הַדְּבָקִים בַּיהוָה אֱלֹהֵיכֶם חַיִּים כָּל־כֶּם הַיּוֹם:

Ve'atem hadevekim badonay eloheyhem hayim kulehem hayom.

The last part of the blessing preceding the Torah reading has been the subject of considerable discussion. Below are several current variants. You can use these by selecting one from section I, one from II, and then III:

I.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
Baruh atah adonay eloheynu meleh
ha'olam

Blessed are you, ETERNAL ONE,
our God, sovereign of all worlds

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הָעוֹלָמִים
Baruh atah adonay eloheynu hey
ha'olamim

Blessed are you, ETERNAL ONE,
our God, life of all the worlds

נְבָרֵךְ אֶת עַיִן הַחַיִּים
Nevareh et eyn haḥayim

Let us bless the source of life

II.

אֲשֶׁר קִרְבָּנוּ לַעֲבוּדָתוֹ וְנָתַן-לָנוּ
אֶת-תּוֹרָתוֹ.
asher kervanu la'avodato venatan
lanu et torato.

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

אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ
אֶת תּוֹרָתוֹ
asher baḥar banu mikol ha'amim
venatan lanu et torato.

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

III.

בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה
Baruh atah adonay noten hatorah

Blessed are you, ETERNAL ONE,
giver of the Torah.

BIRHOT HATORAH / TORAH BLESSINGS

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

Bless THE INFINITE, the blessed One!

Congregation:

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

The response of the congregation is repeated, and the blessing continued as follows:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has drawn us to your service, and has given us your Torah. Blessed are you, ETERNAL ONE, who gives the Torah.

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

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has given us a Torah of truth, and planted in our midst eternal life. Blessed are you, ETERNAL ONE, who gives the Torah.

DERASH. *Aliyah* is ascent.

We ascend to the Torah to acknowledge that we choose to live under its laws and principles.

We ascend to the Torah to affirm that we are part of a people and a story that is much greater than ourselves.

We ascend to the Torah to represent those who remain below.

We ascend to the Torah to risk receiving an honor, to risk being known and seen, to risk being at Sinai again.

We ascend to the Torah with slow steps, or in haste, with enthusiasm or reluctance, in awe or in fear, in hope and in love.

S.P.W.

בְּרָכוֹת הַתּוֹרָה

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

בָּרְכוּ אֶת יְהוָה הַמְּבָרֵךְ:
Barehū et adonay hamvorah.

Congregation:

בָּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד:
Baruh adonay hamvorah le'olam va'ed.

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

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִרְבָּנוּ לַעֲבוּדָתוֹ
וְנָתַתָּ לָנוּ אֶת־תּוֹרָתוֹ: בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

Baruh atah adonay eloheynu meleḥ ha'olam asher kervanu
la'avodato venatan lanu et torato.

Baruh atah adonay noten hatorah.

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

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַתָּ לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ: בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

Baruh atah adonay eloheynu meleḥ ha'olam asher natan lanu
torat emet vehayey olam nata betoheynu.

Baruh atah adonay noten hatorah.

COMMENTARY. The blessing over the Torah recalls the *Barehū*, the call to worship, the beginning of the morning service recited only in the presence of the minyan, ten adult Jews. The blessing encircles the Torah reading in a familiar liturgical pattern of blessing and study. Through blessing, study, and community we manifest God, Torah and Israel. S.P.W.

BIRKAT HAGOMEL / BLESSING FOR DELIVERANCE AND GOOD FORTUNE

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

Blessed are you, ABUNDANT ONE, our God, the sovereign of all worlds, who bestows good things on one in debt to you, and who has granted me all good.

Congregational response to one who offers this blessing:

Amen. And may the one who has bestowed upon you good, continue to bestow upon you good. Let it be so!

Misheberah prayers can be inserted here: Individual misheberah, page 684; for those who are ill, pages 685, 686; newborn child, page 691; birthday, page 687; bar/bat mitzvah, page 688; aufruf, page 689; anniversary, page 690; trip to Israel, page 693; aliyah to Israel, page 692. Other misheberah prayers can be created by adapting the individual misheberah form. For additional readings see pages 785-786.

COMMENTARY. *Misheberah* prayers announce to the whole community individual times of joy and need. When *birkat hagomel* or a *misheberah* is recited, it is customary to contribute to *tzedakah*. Often this offering is directed to the synagogue. On happy occasions this serves as an offering of thanksgiving. A *misheberah* in the form of petition, such as a prayer for healing, was traditionally offered in the hope that a good deed would encourage divine intervention. More recently the act of *tzedakah* has been understood as a tangible way of expressing gratitude for the support and good wishes of the community. Just as the community supports the individual in times of need, so does the community depend upon the support of each individual.

D.A.T.

בְּרַכַּת הַגּוֹמֵל

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַגּוֹמֵל לְחַיִּים טוֹבוֹת
שְׁגֵמָלָנִי כָּל טוֹב:

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

Congregational response to a man who offers this blessing:

אָמֵן. מִי שְׁגֵמָלָךְ טוֹב הוּא יִגְמָלָךְ כָּל טוֹב סָלָה:

Amen. Mi shegemaleḥa tov hu yigmolḥa kol tov selah.

Congregational response to a woman who offers this blessing:

אָמֵן. מִי שְׁגֵמָלָךְ טוֹב הוּא יִגְמֵלָךְ כָּל טוֹב סָלָה:

Amen. Mi shegemaleḥa tov hu yigmeleḥa kol tov selah.

COMMENTARY. At the mysterious edges of life we seek the embrace of our community past and present. Hence individuals marking recovery from illness or the birth of a child are blessed before the open Torah. This process can build community as news is communicated and support mobilized. Most significantly it counteracts the devastating possibility of isolation in times of vulnerability. The practice gives voice to gratitude and anxiety in a forum where it can be shared and transformed into connectedness and faith.

S.P.W.

COLLECTIVE BLESSING FOR THOSE WHO HAVE RECEIVED *ALIYOT*

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless all those here who have risen today to the honor of the Omnipresent, and to the honor of the Torah, and to the honor of Shabbat (*on a festival: to honor the Festival*). And by this merit, may they be granted life and kept from all trouble and affliction, and from every harm or sickness, and may they find blessing and success in all their labors (*on a festival: and may they be worthy to ascend as pilgrims on this day*), along with all of Israel, all their brothers and their sisters, and let us say: Amen.

COLLECTIVE BLESSING FOR THOSE WHO
HAVE RECEIVED ALIYOT

מִי שֶׁבִּרְךָ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב וְאַמּוֹתֵינוּ שָׂרָה רַבֵּקָה רָחֵל
וְלֵאָה הוּא יְבִרְךָ אֶת כָּל אֱלֹה שְׁעָלוּ הַיּוֹם לְכָבוֹד הַמָּקוֹם לְכָבוֹד
הַתּוֹרָה וְלְכָבוֹד הַשַּׁבָּת (וְלְכָבוֹד הָרֶגֶל *on a festival:*) בְּשֹׁכֵר זֶה הַקָּדוֹשׁ
בְּרוּךְ הוּא יְחַיֵּים וְיַשְׁמְרֵם מִכָּל צָרָה וְצוּקָה וּמִכָּל נֶגַע וּמַחֲלָה
וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יְדֵיהֶם וַיְבָרְכֵם (וַיַּזְכֵּם לַעֲלוֹת
לָרֶגֶל *on a festival:*) עִם כָּל יִשְׂרָאֵל אֲחֵיהֶם וְאַחֵיוֹתֵיהֶם וְנֹאמַר אָמֵן:

HATZI KADDISH / SHORT KADDISH

Hatzi Kaddish is recited at the conclusion of the Torah reading. On days when portions from two Torah scrolls are read, both scrolls are placed on the reading table after the reading from the first scroll. Hatzi Kaddish is then recited.

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

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

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

חֲצִי קָדִישׁ

Hatzi Kaddish is recited at the conclusion of the Torah reading. On days when portions from two Torah scrolls are read, both scrolls are placed on the reading table after the reading from the first scroll. Hatzi Kaddish is then recited.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעְוִיתָהּ וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְנָא
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל
שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא לְעָלְמָא (לְעָלְמָא) מִן כָּל בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאָמִירָן בְּעָלְמָא וְאָמְרוּ אָמֵן:

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

This is the Torah.

It is a Tree of Life to those who hold fast to it.

Those who uphold it may be counted fortunate!



This is the Torah which Moses placed before the children of
Israel,

by the word of THE ALMIGHTY ONE, and by the hand of Moses.

*On days when portions from two Torah scrolls are read, the second reading takes place here.
After that, the second scroll is lifted as indicated above.*

COMMENTARY. The 1945 Reconstructionist Prayerbook puts *Etz hayim hi* / It is a tree of life in place of *asher sam moshe lifney beney yisra'el* / which Moses placed before the children of Israel. Earlier Reconstructionists were concerned that it be made clear that while affirming the holiness of Torah, they did not believe that it was given to Moses at Mount Sinai. Many current Reconstructionists believe the evolutionary nature of the Torah to be self-evident and have returned to the traditional line for the sake of its rich mythic imagery. Both options are included here. D.A.T.

עץ חיים היא / It is a Tree of Life. The book of Genesis tells us that the tree of life is in the garden of Eden. The Torah is our tree of life; it is our way back to the garden. D.E.

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

וְזֹאת הַתּוֹרָה עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתִמְכֶּיָּהּ מֵאֲשֶׁר:

Vezot hatorah etz hayim hi lamaḥazikim bah vetomḥeha
me'ushar.



וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל עַל פִּי יְהוָה בְּיַד
מֹשֶׁה:

Vezot hatorah asher sam mosheh lifney beney yisra'el al pi
adonay beyad mosheh.

*On days when portions from two Torah scrolls are read, the second reading takes place here.
After that, the second scroll is lifted as indicated above.*

עֵץ...מֵאֲשֶׁר / It...fortunate! (Proverbs 3:18).

וְזֹאת...יִשְׂרָאֵל / This...Israel (Deuteronomy 4:44).

עַל...מֹשֶׁה / by...Moses (Numbers 9:23).

BIRHOT HAFTARAH / HAFTARAH BLESSINGS

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has called upon the righteous prophets and desired their words, spoken in truth. Blessed are you, WISE ONE, who takes pleasure in the Torah, and in Moses, servant of God, and in the prophets of truth and justice.

The Haftarah is chanted and then the following blessings are said:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, the rock of all the worlds, the righteous one throughout all generations, the faithful God, whose word is deed, who speaks and fulfills, whose words are truth and justice.

Faithful are you, ETERNAL ONE, our God, and faithful are your words; not a single word of yours is unfulfilled, for you are a sovereign God, faithful and merciful. Blessed are you ETERNAL ONE, the God faithful in all your words.

Be merciful to Zion, which is the house of life to us, and be a help to Israel, your people, soon and in our days. Blessed are you, ETERNAL ONE, who gives joy to Zion through her children. ↩

ולעמך ישראל תושיע / be a help to Israel your people. The traditional phrase here, *aluvat nefesh* / cast down soul, reflected the Jewish people's exile from their land. With the establishment of the State of Israel, we are no longer "cast down". This fundamental change in Jewish life is reflected in the revised language here. D.A.T.

בִּרְכוֹת הַפְּטָרָה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בַּנְּבִיאִים טוֹבִים
וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת: בְּרוּךְ אַתָּה יְהוָה הַפּוֹחַר בַּתּוֹרָה
וּבַמִּשָּׁה עֲבָדוֹ וּבַנְּבִיאִי הָאֱמֶת וְצִדִּיק:

The Haftarah is chanted and then the following blessings are said:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל הָעוֹלָמִים צִדִּיק בְּכָל
הַדּוֹרוֹת הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעוֹשֶׂה הַמַּדְבֵּר וּמְקַיֵּם שְׂכָל דִּבְרָיו
אֱמֶת וְצִדִּיק:
נְאֻמָּן אַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְנְאֻמָּנִים דִּבְרֵיךְ וְדָבַר אֶחָד מִדִּבְרֵיךְ
אֶחָד לֹא יָשׁוּב רִיקָם כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה: בְּרוּךְ אַתָּה
יְהוָה הָאֵל הַנְּאֻמָּן בְּכָל דִּבְרָיו:
רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲמֻךְ יִשְׂרָאֵל תּוֹשִׁיעַ בְּמַהֲרָה
בְּיָמֵינוּ: בְּרוּךְ אַתָּה יְהוָה מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָה: ←

COMMENTARY. Most liturgists agree that the practice of reciting a *Haftarah*, generally a selection from the prophets, probably developed during a time when public reading of the Torah was banned. A selection roughly paralleling a major theme from the week's Torah portion was therefore selected. When public reading of the Torah became possible again, the popular custom of chanting the *Haftarah* continued. The *Haftarah* is usually chanted, utilizing a *trop* or cantillation system that has numerous variations. In modern times the bar/bat mitzvah has often taken on this responsibility as a sign of committed membership in the adult community.

D.A.T.

Give us joy ETERNAL ONE, our God, in Elijah, your prophet and your servant. Soon may redemption come and give joy to our hearts. May God turn the hearts of the parents to their children, and the hearts of the children to their parents. And may your house be called a house of prayer for all peoples. Blessed are you, ETERNAL ONE, who brings an everlasting peace.

On Festivals continue on page 412.

For the Torah, and for worship, and for the prophets, and for this day of Shabbat, which you have given us, ETERNAL ONE, our God, for holiness and for rest, for honor and for splendor—for everything, WISE ONE, our God, we offer thanks to you, and bless you. May your name be blessed continually by every living being, forever and eternally. Blessed are you, ETERNAL ONE, source of the holiness of Shabbat.

שְׂמַחֲנוּ יְהוָה אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיא עֲבָדְךָ בְּמַהֲרָה יָבוֹא וַיְגַל לְפָנֵינוּ;
וַיְשִׁיב לֵב אָבוֹת עַל בָּנִים וְלֵב בָּנִים עַל אָבוֹתָם וּבֵיתְךָ בֵּית תְּפִלָּה
יִקְרָא לְכָל הָעַמִּים: בְּרוּךְ אַתָּה יְהוָה מֵבִיא שְׁלוֹם לְעַד:

On Festivals continue on page 413.

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה שְׁנַתְךָ
לָנוּ יְהוָה אֱלֹהֵינוּ לְקִדְשָׁהּ וְלִמְנוּחָהּ לְכָבוֹד וּלְתִפְאָרֶת: עַל הַכֹּל
יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ: יִתְבָּרֶךְ שְׁמֶךָ בְּפִי
כָּל חַי תָּמִיד לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת:

שמחנו / Give us joy. The traditional *Haftarah* blessing contains references to the reestablishment of the rule of the Davidic dynasty. This understanding of a messianic reappearance of hereditary kingship has been rejected by Reconstructionist thought on both moral and theological grounds. Nonetheless the messianic hope for a world redeemed remains in our thoughts as the ultimate achievement towards which humanity should strive.

The version of the *Haftarah* blessing included here eliminates the Davidic references and the hopes for a literal messiah that they invoke. In their place are Malachi 3:24 and a slightly altered version of Isaiah 56:7. The vision in Malachi, which is the *Haftarah* for Shabbat Hagadol, sees Elijah coming to herald messianic days, turning the hearts of parents and children toward each other. The task of redemption can be completed when all of us open our hearts to our families, to our communities, and to all the inhabitants of our world. Then our world will truly have become a house of prayer for all peoples, bringing the peace for which we all hope.

D.A.T.

On Festivals:

For the Torah and for worship, and for the prophets (*On Shabbat add: and for this day of Shabbat*), and for this day of

On Pesah: the festival of matzot

On Shavuot: the festival of Shavuot

On Sukkot: the festival of Sukkot

On Shemini Atzeret: the eighth day of festivity

which you have given us, ETERNAL ONE, our God, (*On Shabbat add: for holiness and for rest*), for happiness and joy, for honor and for splendor—for everything, WISE ONE, our God, we offer thanks to you and bless you. May your name be blessed continually by every living being, forever and eternally. Blessed are you, ETERNAL ONE, source of the holiness

(*On Shabbat add: of Shabbat,*) of the people Israel and their festive times.

On Festivals:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים (וְעַל יוֹם הַשַּׁבָּת הַזֶּה)
וְעַל יוֹם

On Pesah:

חַג הַמִּצּוֹת הַזֶּה

On Shavuot:

חַג הַשְּׂבוּעוֹת הַזֶּה

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה

On Shemini Atzeret:

הַשְּׁמִינִי חַג הָעֲצֵרֶת הַזֶּה

שָׁנָתָךְ לָנוּ יְהוּה אֱלֹהֵינוּ (לְקַדְשָׁהּ וּלְמְנוּחָהּ) לְשִׁשּׁוֹן וּלְשִׂמְחָה
לְכָבוֹד וּלְתַפְאֶרֶת: עַל הַכֹּל יְהוּה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים
אוֹתָךְ: יִתְבָּרֶךְ שְׁמֶךָ בְּכָל חַי תָּמִיד לְעוֹלָם וָעֶד: בָּרוּךְ אַתָּה יְהוּה
מְקֹדֵשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְהַזְּמָנִים:

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 Berachot 17A

בְּרָכָה לְבָר / בַּת מִצְוָה

עוֹלָמָהּ תִּרְאֶה בְּחַיֶּיהָ
וְאַחֲרֵיתָהּ לְחַיֵּי הָעוֹלָם הַבָּא
וְתִקְוָתָהּ לְדוֹר דּוֹרִים
לְבָהּ יִהְיֶה תְּבוּנָה
פִּיהָ יְדַבֵּר חֲכָמוֹת
וּלְשׁוֹנָהּ יִרְחִישׁ רִנָּנוֹת
עַפְצֶיהָ יִישִׁירוּ נִגְדֶיהָ
עֵינֶיהָ יֵאִירוּ בְּמֵאֹר תּוֹרָה
וּפִנֶיהָ יִזְהָירוּ כְּזֹהַר הַרְקִיעַ
שִׁפְתוֹתֶיהָ יִבְיְעוּ דַּעַת
וְכָלִיוֹתֶיהָ תַעֲלֹזְנָה מִיִּשְׂרָאֵל
וּפִעֲמֶיהָ יִרְוּצוּ לְשִׁמְעוֹעַ
דְּבָרֵי עֲתִיק יוֹמִיו:

TEFILAH LAKEHILAH /
BLESSING FOR THE CONGREGATION

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless this entire holy community, along with other holy communities—they, and their sons and daughters, and all that belongs to them. All those who set apart houses of assembly for prayer, and those who come into their midst to pray, and those who study Torah for the sake of teaching it to young and old, and those who provide light for the lamps, and wine for Kiddush and Havdalah, and food for guests, and donations for the poor, and all those who faithfully are occupied with the needs of the community, and with the building up of the Land of Israel—may the blessed Holy One provide them their reward, and turn away from them every sickness, and heal their bodies, and pardon them their failures. May God send blessing and success in all their efforts, along with all Israel, their kin. And let us say: Amen.

תַּפְלָה לְקִהְלָה

מִי שֶׁבֶרֶךְ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וְיַעֲקֹב וְאַמּוֹתֵינוּ שָׂרָה רַבֵּקָה רָחֵל
וְלֵאָה הוּא יְבָרֶךְ אֶת־כָּל־הַקֹּהֵל הַקְדוֹשׁ הַזֶּה עִם כָּל־קִהְלוֹת הַקְדָּשׁ
הֵם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל אֲשֶׁר לָהֶם וּמִי שְׁמִיחִים בְּתִי כְּנִסְיוֹת
לְתַפְלָה וּמִי שֶׁבָּאִים בְּתוֹכָם לְהִתְפַּלֵּל וּמִי שֶׁלּוֹמְדִים תּוֹרָה לְלַמְדָּה
לְקַטְנִים וּגְדוֹלִים וּמִי שֶׁנוֹתְנִים נֶר לְמָאוֹר וְיֵין לְקְדוֹשׁ וּלְהַבְדִּילָהּ
וּפֶת לְאוֹרְחִים וְצָדֵקָה לְעֲנִיִּים וְכָל־מִי שֶׁעוֹסְקִים בְּצַרְכֵי צְבוּר
וּבְבִנְיַן אֶרֶץ יִשְׂרָאֵל בְּאַמוּנָה: הַקְדוֹשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם וְיִסִּיר
מֵהֶם כָּל־מַחֲלָה וְיִרְפָּא לְכָל־גּוֹפֶם וְיִסְלַח לְכָל־עוֹנָם וְיִשְׁלַח בְּרָכָה
וְהַצִּלָּה בְּכָל־מַעֲשֵׂה יְדֵיהֶם עִם כָּל־יִשְׂרָאֵל אַחֵיהֶם וְנֹאמַר אָמֵן:

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.

תַּפִּלָּה לַמְּשָׁלָה

רְבוֹן הָעוֹלָם קַבֵּל נָא בְּרַחֲמִים אֶת־תַּפִּלָּתֵנוּ בְּעַד אֶרְצֵנוּ וּמְשָׁלָתָהּ
הִרְק אֶת־בְּרַכְתְּךָ עַל הָאָרֶץ הַזֹּאת וְעַל כָּל שָׂרֵי הַמְּדִינָה הַזֹּאת
הָעוֹסְקִים בְּצָרְכֵי צָבוֹר בְּאַמוּנָה: הוֹרֵם מַחְקֵי תוֹרָתְךָ הַבִּינִם מִשְׁפָּטֵי
צִדְקָה לְמַעַן לֹא יִסּוּרוּ מֵאֶרְצֵנוּ שָׁלוֹם וְשִׁלוֹהָ אֲשֶׁר וַחֲפֹשׁ כָּל־הַיָּמִים:
אֲנִי יְהוָה אֱלֹהֵי הָרוּחֹת לְכָל־בָּשָׂר הָעֶרְה רִוְחֶךָ עַל כָּל־תּוֹשְׁבֵי
אֶרְצֵנוּ וְטַע בֵּין בְּנֵי הָאֲמוֹת וְהָאֲמוּנוֹת הַשּׁוֹנֹת הַשּׁוֹכְנִים בָּהּ אֶהְבָּה
וְאַחֲוָה שָׁלוֹם וְרַעוּת וְעֶקֶר מִלְּבָב כָּל שִׁנְאָה וְאִיבָה קִנְאָה וְתַחֲרוּת
לְמִלְאוֹת מִשְׂאֵן־נֶפֶשׁ בְּנִיָּה הַמִּתְפָּאֲרִים בְּכְבוֹדָהּ וְהַמְשִׁתוֹקְקִים
לְרֹאוֹתָהּ אוֹר לְכָל־הַגּוֹיִם:

וְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ שֶׁתִּהְיֶה אֶרְצֵנוּ בְּרַכָּה לְכָל־יּוֹשְׁבֵי תֵבֵל וְתִשְׁרָה
בִּינֵיהֶם רַעוּת וְחֵרוּת וְקִיָּם בְּמַהֲרָה חֲזוֹן נְבִיאֶיךָ לֹא יִשָּׂא גּוֹי אֶל־גּוֹי
חָרֵב וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה וְנִאֲמַר אָמֵן:

לא...מלחמה / Nation...war (Isaiah 2:4).

What do I desire for my country? How do I vision the land I love?
Let it be a land where knowledge is free,
Where the mind is without fear, and men and women hold their heads
high,
Where words come out from the depth of truth,
Where the world has not been broken up into fragments by narrow
domestic walls;
Where tireless striving stretches its arms toward perfection,
Where the clear stream of reason has not lost its way in the dreamy
desert sand of dead habit,
Where the mind is led forward into ever-widening thought and action,
Into that heaven of freedom let my country awake.

RABINDRANATH TAGORE (ADAPTED)



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.



תפלה למדינת ישראל

צור ישראל וגואלו ברח נא את מדינת ישראל ראשית צמיחת
גאלתנו הגן עליה ברב חסדך ופרש עליה סכת שלומך שלח אורך
ואמתך לראשיתה לשופטיה ולנבחריה ותקנם בעצה טובה מלפניה
למען ילכו בדרך הצדק והישר: חזק ידי מגני ארץ קדשנו
והנחילים שועה וחיים ונתת שלום בארץ ושמחת עולם ליושביה:
פקד-נא לברכה את אחינו בית ישראל בכל-ארצות פזוריהם טע
בלבם אהבת ציון ומי בהם מכל עמנו יהי אלהיו עמו ויעל: האצל
מרוחה על כל יושבי ארץ קדשנו הסר מקרבם שנאה ואיבה קנאה
ורשעות וטע בלבם אהבה ואחווה שלום ורעות וקים במהרה חזון
נביאך לא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה ונאמר
אמן:

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

A PRAYER FOR PEACE

May it be your will, ETERNAL ONE, our God, God of our ancestors, that wars and bloodshed be abolished from the world, and bring into the world a great and wonderful and lasting peace. And let no nation lift a sword against a nation—let them learn no more the ways of war!

Let all who dwell on earth simply acknowledge the truth of truths: that we have not come into this world for the sake of quarreling and war, nor for the sake of hatred, jealousy, anger, or bloodshed; rather, we have come into this world only to know you—may you be blessed eternally!

Therefore, have mercy on us, and fulfill among us what is written in your Scripture: “I shall give peace upon the earth, and you shall lie down with none to make you afraid. I shall abolish from the earth the predatory beast. The sword shall never come upon your land. Justice shall roll down like the waters, and righteousness like a mighty stream. For the earth shall be filled with knowledge of THE OMNIPRESENT, as the waters fill the seas.”



תַּפִּלָּה לְשָׁלוֹם

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵינוּ וְאַמוֹתֵינוּ שְׁתַּבַּטֵּל
מִלְחָמוֹת וּשְׁפִיכוֹת דָּמִים מִן הָעוֹלָם וְתַמְשִׁיךְ שָׁלוֹם גָּדוֹל וְנִפְלָא
בְּעוֹלָם וְלֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרֵב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה:

רַק יִפְּירוּ וַיִּדְעוּ כָּל־יוֹשְׁבֵי תִבְלִי הָאֶמֶת לְאַמִּיתוֹ אֲשֶׁר לֹא בָּאנוּ לָזֶה
הָעוֹלָם בְּשִׁבִיל רִיב וּמַחֲלָקֶת וְלֹא בְּשִׁבִיל שְׁנָאָה וְקִנְיָאָה וְקִנְתוֹר
וּשְׁפִיכוֹת דָּמִים: רַק בָּאנוּ לְעוֹלָם כְּדִי לְהַפִּיר אוֹתָךְ תַּתְּבַרֵךְ לְנֶצַח:

וּבִכֹּן תִּרְחַם עָלֵינוּ וְיִקָּים בָּנוּ מִקְרָא שְׁכָתוֹב: וְנִתְּתִי שָׁלוֹם בְּאֶרֶץ
וּשְׁכַבְתֶּם וְאִין מִחֲרִיד וְהִשְׁפַּתִּי חַיָּה רָעָה מִן הָאֶרֶץ וְחָרֵב לֹא תַעֲבֹר
בְּאֶרְצְכֶם וַיִּגַּל כַּמִּים מִשְׁפָּט וּצְדָקָה כְּנַחַל אֵיתָן: כִּי מְלֹאָה הָאֶרֶץ
דְּעָה אֶת־יְהוָה כַּמִּים לַיָּם מְכַסִּים:

Attributed to Nahman of Bratzlav

ולא...מלחמה / And let... war (Isaiah 2:4).

ונתתי...בארצכם / I shall... land (Leviticus 26:6).

ויגל...איתן / Justice... stream (Amos 5:24).

כי...מכסים / For the earth... seas (Isaiah 11:9).

SEDER BIRKAT HAḤODESH / BLESSING OF THE NEW MONTH

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

May it be your will, ETERNAL ONE, our God, God of our ancestors, that you renew for us this month, for goodness and for blessing. May you give to us long life, a life of peace, a life of goodness, a life of blessing, a life of nourishment and sustenance. May it be a life of bodily health, a life in which is found awe for the divine, a life in which we have a love of Torah and fear of heaven, a life free of disgrace and shame, a life of happiness and honor, a life of integrity and discernment, intelligence and knowledge, a life in which our heart's petitions are fulfilled for goodness. Amen. ↩

COMMENTARY. There is a tradition that each Rosh Ḥodesh is a *יום כפור קטן* / “little Yom Kippur.” About two hundred years ago the simple announcement of the time of the new moon was amplified to the Blessing of the New Month to include that point of view. That is why petitionary phrases appear in the *beraḥah* despite the fact that such petitions are not normally allowed on Shabbat. E.M.

סֵדֶר בְּרַכַּת הַחֹדֶשׁ



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

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ שֶׁתְּחַדֵּשׁ
עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וּלְבִרְכָּה וּתְתַזְלֵנוּ חַיִּים אֲרָפִים חַיִּים
שֶׁל־שְׁלוֹם חַיִּים שֶׁל־טוֹבָה חַיִּים שֶׁל־בִּרְכָּה חַיִּים שֶׁל מְזוֹן וּפְרִנָּסָה
חַיִּים שֶׁל־חֵלּוֹץ עֲצָמוֹת חַיִּים שְׂשֵׁשׁ בָּהֶם אֶהְבָּה וִירָאֵת שָׁמַיִם חַיִּים
שְׂאִין בָּהֶם בּוֹשָׁה וּכְלָמָה חַיִּים שֶׁל אֶשֶׁר וְכָבוֹד חַיִּים שְׂשֵׁשׁ בָּהֶם
יֶשֶׁר וּתְבוּנָה וְהַשְׂכֵּל וְדַעַה חַיִּים שְׂיִמְלְאוּ מִשְׁאָלוֹת לִבֵּנוּ לְטוֹבָה
אָמֵן סָלָה: ←

COMMENTARY. The Hebrew calendar is based upon the lunar month, which is 29 1/2 days long. Thus Hebrew months are sometimes twenty-nine and sometimes thirty days. Rosh Hodesh always occurs on the first day of the month. When a month has thirty days, the next Rosh Hodesh begins on the thirtieth day of the month and lasts two days. Thus Rosh Hodesh can last either one day or two. To keep the planting cycles and the holidays in the right place relative to the seasons of the year, a complex system of leap months was instituted in a nineteen-year cycle. This keeps the Jewish year in harmony with both the lunar calendar and the solar year, an arrangement that has been in effect since the days of the early rabbis.

D.A.T.

COMMENTARY. Women have held on to Rosh Hodesh as a women's holy day for two millenia. Traditionally women did no work on Rosh Hodesh, but instead met together for mutual sharing and support and gave immediate and direct *tzedakah*, especially to those neglected by formal institutions. In recent years, women's Rosh Hodesh celebrations have blossomed.

E.M.

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.

מִי שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ וּלְאַמּוֹתֵינוּ וְגַאֲלֵ אוֹתָם מֵעַבְדוֹת לְחֵרוֹת
 הוּא יִגְאֹל אוֹתָנוּ בְּקֶרֶב וְיִקְבֹּץ נִדְחֵינוּ מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ חֲבֵרִים
 כָּל־יִשְׂרָאֵל וְנֹאמֶר אָמֵן:

רֵאשׁ חֹדֶשׁ ... יִהְיֶה בַּיּוֹם ... הֵבֵא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה;
 יַחֲדָשְׁהוּ הַקָּדוֹשׁ בְּרוּךְ הוּא עָלֵינוּ וְעַל כָּל יוֹשְׁבֵי תֵבֶל לְחַיִּים
 וּלְשָׁלוֹם אָמֵן: לְשִׁשּׁוֹן וּלְשִׁמְחָה אָמֵן: לְיִשׁוּעָה וּלְנִחְמָה וְנֹאמֶר אָמֵן:

The names of the Hebrew months are as follows:

תִּשְׁרֵי / Tishrey	שֶׁבֶט / Shevat	סִיּוֹן / Sivan
חֶשְׁוֹן / Heshvan	אָדָר / Adar	תָּמּוּז / Tamuz
כִּסְלֹו / Kislev	נִיסָן / Nisan	אָב / Av
טֵבֶת / Tevet	אֵיָר / Iyar	אֵלּוּל / Elul

*(In a leap year: אָדָר א׳ / Adar Rishon; אָדָר ב׳ / Adar Sheni)

Happy are they who dwell within your house,
may they continue to give praise to you.
Happy is the people for whom life is thus,
happy is the people with THE EVERLASTING for its God!

A Psalm of David

- א All exaltations do I raise to you, my sovereign God,
and I give blessing to your name, forever and eternally.
- ב Blessings do I offer you each day,
I hail your name, forever and eternally.
- ג Great is THE ETERNAL, to be praised emphatically,
because God's greatness has no measure.
- ד Declaring praises for your deeds one era to the next,
people describe your mighty acts.
- ה Heaven's glorious splendor is my song,
words of your miracles I eagerly pour forth.
- ו Wondrous are your powers—people tell of them,
and your magnificence do I recount.
- ז Signs of your abundant goodness they express,
and in your justice they rejoice.
- ח How gracious and how merciful is THE ABUNDANT ONE,
slow to anger, great in love.
- ט To all God's creatures, goodness flows,
on all creation, divine love.
- י Your creatures all give thanks to you,
your fervent ones bless you emphatically. ←

אשרי...סלה / Happy...you (Psalm 84:5).

אשרי...אלהין / Happy...God (Psalm 144:15).

עֹד יִהְיֶה לְךָ שְׁלֵחַ:	אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ
אֲשֶׁר הָעַם שִׁיחָהוּ אֱלֹהָיו:	אֲשֶׁר הָעַם שָׁכַח לֹ
תְּהִלָּה לְדָוִד	
וְאֶבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד:	אֲרוֹמְמָה אֱלֹהֵי הַמֶּלֶךְ
וְאֶהְלָלָה שְׁמֶךָ לְעוֹלָם וָעֶד:	בְּכָל־יוֹם אֶבְרָכְךָ
וְלִגְדֶּלְתוֹ אֵין חֶקֶר:	גָּדוֹל יְהוָה וּמִהֶלֶל מְאֹד
וּגְבוּרָתְךָ יִגִּידוּ:	דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׁיךָ
וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:	הִרֵר כְּבוֹד הוֹדֶךָ
וּגְדֻלַּתְךָ אֲסַפְּרָנָה:	וְעִזּוֹז נִוְרָאוֹתֶיךָ יֹאמְרוּ
וְצִדְקָתְךָ יִרְנְנוּ:	זָכַר רַב־טוֹבָה יַבִּיעוּ
אֲרֹךְ אַפִּים וּגְדֻלַּת־חֶסֶד:	חֲנוּן וְרַחוּם יְהוָה
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:	טוֹב־יְהוָה לְכָל
וְחִסְדֶּיךָ יִבְרָכֶנּוּ: ←	יִדְוֶה יְהוָה כָּל־מַעֲשֶׂיךָ

Ashrey yoshvey veyteḥa od yehaleluḥa selah.
 Ashrey ha'am shekaḥah lo ashrey ha'am she'adonay elohav.
 Tehilah ledavid.
 Aromimeḥa elohay hameleḥ va'avareḥah shimeḥa le'olam va'ed.
 Beḥol yom avareḥeka va'ahalela shimeḥa le'olam va'ed.
 Gadol adonay umhulal me'od veligdulato eyn heker.
 Dor ledor yeshabaḥ ma'aseḥa ugvuroteḥa yagidu.
 Hadar kevod hodeḥa vedivrey nifle'oteḥa asihah.
 Ve'ezuz noroteḥa yomeru ugdulateḥa asaperenah.
 Zeḥer rav tuveḥa yabi'u vetzidkateḥa yeranenu.
 Hanun veraḥum adonay ereḥ apayim ugdol ḥased.
 Tov adonay lakol veraḥamav al kol ma'asav.
 Yoduḥa adonay kol ma'aseḥa vehasideḥa yevareḥuḥah. ↪

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.

- ו Calling out the glory of your sovereignty,
ל of your magnificence they speak,
ו Letting all people know your mighty acts,
and of your sovereignty's glory and splendor.
ו May your sovereignty last all eternities,
your dominion for era after era.
ו Strong support to all who fall,
GOD raises up the humble and the lame.
ע All hopeful gazes turn toward you,
as you give sustenance in its appointed time.
פ Providing with your open hand,
you satisfy desire in all life.
צ So just is God in every way,
so loving amid all the divine deeds.
ק Close by is God to all who call,
to all who call to God in truth.
ר Responding to the yearning of all those who fear,
God hears their cry and comes to rescue them.
ש Showing care to all who love God, THE ETERNAL
brings destruction to all evildoers.
ת The praise of THE ALL-KNOWING does my mouth declare,
and all flesh give blessing to God's holy name, unto
eternity.

Psalm 145

And as for us, we bless the name of Yah,
from now until the end of time. Halleluyah!

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

וּגְבוּרַתָּהּ יִדְבָּרוּ:	כְּבוֹד מַלְכוּתָהּ יֹאמְרוּ
וּכְבוֹד הַדָּר מַלְכוּתוֹ:	לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתוֹ
וּמִמְשָׁלְתָּהּ בְּכָל־דּוֹר וָדוֹר:	מַלְכוּתָהּ מַלְכוּת כָּל־עֲלָמִים
וְזוֹקֵף לְכָל־הַכַּפּוּפִּים:	סוֹמֵךְ יִהְיֶה לְכָל־הַנִּפְלִים
וְאַתָּה נּוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:	עֵינַי כָּל אֵלֶיךָ יִשְׁכְּרוּ
וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן:	פּוֹתֵחַ אֶת־יָרֵךְ
וְחֹסִיד בְּכָל־מַעֲשָׂיו:	צַדִּיק יִהְיֶה בְּכָל־דִּרְכָּיו
לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:	קָרוֹב יִהְיֶה לְכָל־קִרְאָיו
וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:	רָצוֹן יִרְאִיו יַעֲשֶׂה
וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:	שׁוֹמֵר יִהְיֶה אֶת־כָּל־אֲהָבָיו
וַיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ	* תְּהִלַּת יְהוָה יִדְבֵּר פִּי
לְעוֹלָם וָעֶד:	
מַעֲתָה וְעַד־עוֹלָם הַלְלוּ־יָהּ:	וְאַנְחֵנוּ נִבְרָךְ יָהּ

Kevod malhuteha yomeru ugevurateha yedaberu.
 Lehodi'a livney ha'adam gevurotav uhevod hadar malhuto.
 Malhuteha malhut kol olamim umemshalteha behol dor vador.
 Someh adonay lehol hanofelim vezokef lehol hakefufim.
 Eyney hol eleha yesaberu
 ve'atah noten lahem et ohlam be'ito.
 Pote'ah et yadeha umasbi'a lehol hay ratzon.
 Tzadik adonay behol derahav vehasid behol ma'asav.
 Karov adonay lehol korav lehol asher yikra'uhu ve'emet.
 Retzon yere'av ya'aseh ve'et shavatam yishma veyoshi'em.
 Shomer adonay et kol ohavav ve'et kol harsha'im yashmid.
 Tehilat adonay yedaber pi
 vivareh kol basar shem kodsho le'olam va'ed.
 Va'anחנו nevareh yah me'atah ve'ad olam halleluyah.

*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.

*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).*

הַכְנִסַת סֵפֶר תּוֹרָה

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׁגַּב שְׁמוֹ לְבָדּוֹ:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם וַיָּרֶם קֶרֶן לְעַמּוֹ תְהִלָּה לְכָל־חֲסִידָיו לְבְנֵי
יִשְׂרָאֵל עִם קְרוֹבוֹ הַלְלוּיָהּ:

Yehalelu et shem adonay ki nishgav shemo levado.

Hodo al eretz veshamayim vayarem keren le'amo tehilah leh^{ol}
hasidav livney yisra'el am kerovo halleluyah.

The Torah is traditionally carried around the room, although some congregations immediately place it in the ark and continue with Etz Hayim Hi, page 441.

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

On Shabbat it is customary to chant Psalm 29 here. Some congregations sing Psalm 150 (page 853). Others sing such songs as Yisra'el Ve'orayta (page 545), or Yevareheha (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.

On Shabbat it is customary to chant Psalm 29 here. Some congregations sing Psalm 150 (page 853). Others sing such songs as Yisra'el Ve'orayta (page 545), or Yevareheha (page 665). On Festivals Psalm 24 (page 437) is chanted.

מִזְמוֹר לְדָוִד

הָבּוּ לַיהוָה כְּבוֹד וְעֹז:	הָבּוּ לַיהוָה בְּנֵי אֱלִים
הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ:	הָבּוּ לַיהוָה כְּבוֹד שְׁמוֹ
אֵל הַכְּבוֹד הַרְעִים	קוֹל יְהוָה עַל־הַמַּיִם
יְהוָה עַל־מַיִם רַבִּים:	
קוֹל יְהוָה בְּהָדָר:	קוֹל יְהוָה בַּפֶּחַח
וַיִּשְׁבֵּר יְהוָה אֶת־אֲרָצִי הַלְבֵּנוֹן:	קוֹל יְהוָה שֹׁבֵר אֲרָזִים
לְבִנְיוֹן וְשִׁרְיוֹן כִּמוֹ בְּוִדְרָאמִים:	וַיִּרְקִידֵם כִּמוֹ־עֵגֶל
קוֹל יְהוָה חִצֵּב לַהֲבוֹת אֵשׁ:	
יַחֲלִיל יְהוָה מִדְּבַר קֹדֶשׁ:	קוֹל יְהוָה יַחֲלִיל מִדְּבַר
וַיַּחֲשֹׁף יַעְרוֹת	קוֹל יְהוָה יַחֲלִיל אֵילֹת
וּבַהֲיָכָלוֹ כָּלוּ אוֹמֵר כְּבוֹד:	
וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם:	יְהוָה לַמִּבּוֹל יֵשֶׁב
יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:	יְהוָה עֹז לְעַמּוֹ יִתֵּן

Mizmor ledavid.

Havu ladonay beney elim havu ladonay kavod va'oz.

Havu ladonay kevod shemo hishtaḥavu ladonay behadrat
kodesh.

Kol adonay al hamayim el hakavod hirim adonay al mayim rabim.

Kol adonay bako'ah kol adonay behadar.

Kol adonay shover arazim vayshaber adonay et arzey
halevanon.

Vayarkidem kemo egel levanon vesiryon kemo ven re'emim.

Kol adonay ḥotzev lahavot esh.

Kol adonay yaḥil midbar yaḥil adonay midbar kadesh.

Kol adonay yeḥolel ayalot vayehesof ye'arot uveheyhalo kulo
omer kavod.

Adonay lamabul yashav vayeshav adonay meleḥ le'olam.

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

On Festivals occurring on weekdays, substitute the following:

The world belongs to GOD in all its fullness,
the earth, and all who dwell on it,
for God has founded it upon the waters,
on the torrents, God established it.
Who can ascend the mount of THE ETERNAL?
Who rises to the holy place of God?
The one whose hands are clean, whose heart is pure,
whose soul has not been vainly self-excusing,
the one who never swore deceitfully.

That person reaps a blessing from THE ALL-KNOWING ONE,
justice from the God of help.
For many generations now,
the family of Jacob has sought your presence.
You city gates, open your bolts,
eternal gates, be lifted up,
and let the sovereign of glory come! ↵

Whose soul has not been vainly self-excusing. Literally, “who has not lifted up the soul in vain.” The psalm turns on repetitions of the key verb, “lift up,” playing on its many meanings. Compare: “That person reaps [literally, lifts up] a blessing... You city gates, open [literally, lift up] your gates, etc.” The pilgrim, ascending the steep slopes toward the Temple Mount, contemplates, through this interplay of associations, the fundamental act of pilgrimage: an offering-up to God. J.R.

NOTE. This psalm asks and answers several questions, suggesting that it was sung antiphonally in ancient times with the congregation singing the responses. D.A.T.

On Festivals occurring on weekdays, substitute the following:

לְדָוִד מִזְמוֹר

תִּבֵּל וְיִשְׁבֵּי בָהּ:	לִיהוּהָ הָאָרֶץ וּמְלוֹאָהּ
וְעַל־נְהָרוֹת יְכוֹנְנָהּ:	כִּי הוּא עַל־יָמִים יִסְדָּהּ
וּמִי־יָקוּם בְּמָקוֹם קָדְשׁוֹ:	מִי־יַעֲלֶה בְּהֶרֶי־הוּהָ
אֲשֶׁר לֹא־נָשָׂא לְשׂוֹא נַפְשִׁי	נָקִי כַפָּיִם וּבֶרֶל־לֵבָב
וְלֹא נִשְׁפַּע לְמִרְמָה:	
וַיִּצְדָּקָה מֵאֱלֹהֵי יִשְׁעוֹ:	יֵשֵׁא בִרְכָה מֵאֵת יְהוּהָ
מִבְּקִשֵּׁי פָנָיָהּ יַעֲקֹב סָלָה:	זֶה דֹר דֹּרְשָׁיו
וְהַנָּשָׂא פִתְחֵי עוֹלָם	שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם
וַיָּבֹא מֶלֶךְ הַכְבוֹד: ←	

Ledavid mizmor.

Ladonay ha'aretz umlo'ah tevel veyoshvey vah.

Ki hu al yamim yesadah ve'al neharot yehoneneha.

Mi ya'aleh behar adonay umi yakum bimkom kodsho.

Neki hapayim uvar levav asher lo nasa lashav nafshi velo nishba
lemirma.

Yisa veraḥah me'et adonay utzdakah me'elohey yisho.

Zeh dor dorshav mevakeshey faneḥa 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.

Psalms 24

מִי זֶה מֶלֶךְ הַכָּבוֹד יְהוֹה עֲזִיז וְגִבּוֹר
 יְהוֹה גִּבּוֹר מִלְחָמָה:
 שְׂאוּ שְׁעָרִים רְאֵי שִׁכְמְךָ וּשְׂאוּ פֶתְחֵי עוֹלָם
 וַיָּבֹא מֶלֶךְ הַכָּבוֹד:
 מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד יְהוֹה צְבָאוֹת הוּא
 מֶלֶךְ הַכָּבוֹד סֵלָה:

Mi zeh meleḥ hakavod adonay izuz vegibor adonay gibor
 milḥamah.

Se'u she'arim rasheyhem use'u pitḥey olam veyavo meleḥ
 hakavod.

Mi hu zeh meleḥ hakavod adonay tzeva'ot hu meleḥ hakavod
selah.

The ark is opened and the Torah placed inside.

And when the Ark was set at rest, they would proclaim:
Restore, ETERNAL ONE, the many thousand troops of Israel!

For it is a precious teaching I have given you,
my Torah: Don't abandon it!

It is a Tree of Life to those that hold fast to it,
all who uphold it may be counted fortunate.

Its ways are ways of pleasantness,
and all its paths are peace.

Return us, PRECIOUS ONE, let us return!
Renew our days, as you have done of old!

The ark is closed.

COMMENTARY. Renew our days as you have done of old.

We may read:

Renew our days as when we were young.

Revive us with the wonder of your world,
with the enthusiasm of our youth.

Help us to recover something of the child within
that knew you in the desert
and trembled at the foot of the mountain.

Grant us, once again, the sacred vision
and the courage of new beginnings.

Do not return us to days past:

Renew our days as when we were young.

S.E.S.

The ark is opened and the Torah placed inside.

וּבִנְחָה יֹאמֶר שׁוֹבָה יְהוָה רַבְבוֹת אֵלַי יִשְׂרָאֵל:
כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִּי אֶל־תַּעֲזֹבוּ:
עֵץ־חַיִּים הִיא לִמְחַזִּיקִים בָּהּ וְתִמְכֶּיָּה מֵאֲשֶׁר:
דִּרְכֶּיָּה דְרָכֵי־נָעִם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם:
הַשִּׁיבָנוּ יְהוָה אֵלֵינוּ וְנָשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

Etz hayim hi lamahazikim bah vetomheha me'ushar.

Deraheha darhey no'am vehol netivoteha shalom.

Hashivenu adonay eleyha venashuva hadesh yameynu
kekedem.

The ark is closed.

ובנחה...ישראל / And...Israel (Numbers 10:36).

כי...תעזבו / For...it (Proverbs 4:2).

עץ...מאשר / It...fortunate (Proverbs 3:18).

דרכיה...שלום / Its...peace (Proverbs 3:17).

השיבנו...כקדם / Return...old (Lamentations 5:21).

עץ חיים היא / 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.

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. *Yismehū*, a joyfully sung part of the *Musaf Amidah*, is included in the *Shaharit Amidah* here (page 309). For a shortened form of *Musaf*, some communities chant *Magen Avot* (page 111), often including the *Musaf Kedushah*, which this siddur incorporates into the Festival *Shaharit Amidah*, pages 336-339 (omitting the two lines beginning *adir adirenu*, page 339). Many congregations recite poetry in the place of the *Musaf Amidah* as well. Those wishing to recite a full *Musaf Amidah* may use the separate booklet prepared for that purpose or turn back to the Shabbat *Amidah* found on pages 294-323, omitting page 307 or replacing it with a reading from pages 734-739. On Festivals, the Festival *Amidah* on pages 326-353 can be repeated for *Musaf*. If this is done, the *Kedushah* on pages 302-305 should be used during *Shaharit*, and the *Kedushah* on pages 336-339 should be used during *Musaf*.

אין כֹּאֲלֵהֵינוּ

אין כֹּאֲלֵהֵינוּ אין כֹּאֲדוֹנֵינוּ אין כְּמִלְכָּנוּ אין כְּמוֹשִׁיעָנוּ:
מי כֹּאֲלֵהֵנוּ מי כֹּאֲדוֹנֵנוּ מי כְּמִלְכָּנוּ מי כְּמוֹשִׁיעָנוּ:
נוֹדֶה לֵאלֹהֵינוּ נוֹדֶה לֵאֲדוֹנֵינוּ נוֹדֶה לְמִלְכָּנוּ נוֹדֶה לְמוֹשִׁיעָנוּ:
בָּרוּךְ אֱלֹהֵינוּ בָּרוּךְ אֲדוֹנֵינוּ בָּרוּךְ מִלְכָּנוּ בָּרוּךְ מוֹשִׁיעָנוּ:
אַתָּה הוּא אֱלֹהֵינוּ אַתָּה הוּא אֲדוֹנֵינוּ אַתָּה הוּא מִלְכָּנוּ אַתָּה הוּא
מוֹשִׁיעָנוּ:

Eyn keyloheynu eyn kadoneynu eyn kemalkeynu eyn
kemoshi'eynu.
Mi heyloheynu mi hadoneynu mi hemalkeynu mi
hemoshi'eynu.
Nodeh leyloheynu nodeh ladoneynu nodeh lemalkeynu nodeh
lemoshi'eynu.
Baruh eloheynu baruh adoneynu baruh malkeynu baruh
moshi'eynu
Atah hu eloheynu atah hu adoneynu atah hu malkeynu atah hu
moshi'eynu.

NOTE. Many prayer books carry an additional line, "אתה הוא שהקטירו אבותינו לפניך את־קטרת הסמים." "You are the one to whom our ancestors offered spices" in the Temple. That line is omitted here partly to restore the rhythm and shape of the original composition and partly because its nostalgic reference to Temple worship implies a longing for the reinstitution of sacrifices that we do not share. D.A.T.

ALEYNU

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

Choose one of the following:

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



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

COMMENTARY. This siddur offers several versions of the *Aleynu*. The first, which appeared in the 1945 Reconstructionist siddur, emphasizes that the gift of God's Torah or teaching demands our committed response. The second version, based on Isaiah 42:5 and fit into the *Aleynu* by Rabbi Max D. Kline, 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.

עֲלֵינוּ

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

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

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שָׁנַתָּנוּ לָנוּ תּוֹרַת אֱמֶת
וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכָנוּ:

Continue on page 447.

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit.
bore hashamayim venoteyhem
roka ha'aretz vetze'etza'cha
noten neshamah la'am aleha
veru'ah laholehim ba.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
בוֹרֵא הַשָּׁמַיִם וְנוֹטִיָּהֶם
רֹקַע הָאָרֶץ וְצֹאֲצָאֶיהָ
נוֹתֵן נִשְׁמָה לָעָם עָלֶיהָ
וְרוּחַ לַהֲלָכִים בָּהֶם:

Continue on page 447.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתֵת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית שְׁלֹא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה
שְׁלֹא שָׂם חֶלְקֵנוּ כֶּהֱם וְגוֹרְלֵנוּ כְּכֹל
הַמּוֹנִם:

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

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

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

M.M.K.

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

M.B. (ADAPTED)

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

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא:

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וּשְׂכִינָת
עֻזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אָמֵת מִלְּפָנֵינוּ אָפֶס זִילְתּוֹ
כְּפָתוּב בְּתוֹרָתוֹ: וַיִּדְעָתָ הַיּוֹם וַהֲשַׁבְתָּ אֶל לְבָבְךָ כִּי יְהוָה הוּא
הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת אֵין עוֹד: ←

Va'anahnu korim umishtahavim umodim
lifney meleḥ malhey hamelahim hakadosh baruh hu.
Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima'al
ush-hinat uzo begovhey meromim.
Hu eloheynu eyn od.
Emet malkenu efes zulato kakatuv betorato.
Veyadata hayom vahashevota el levaveha
ki adonay hu ha'elohim bashamayim mima'al ve'al ha'aretz
mitahat eyn od.

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

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

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

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ לְהַעֲבִיר
גְּלוּלִים מִן הָאָרֶץ וְהֶאֱלִילִים כָּרוֹת יִכָּרְתוּן לְתַקֵּן עוֹלָם בְּמַלְכוּת
שִׁדְי: וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמָּה: לְהַפְנוֹת אֵלֶיךָ כָּל רָשָׁעֵי אֶרֶץ:
יִפְּרִיּוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל כִּי לָךְ תִּכְרַע כָּל בָּרָךְ תִּשָּׁבַע כָּל־לְשׁוֹן:
לִפְנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ וְלִכְבוֹד שִׁמָּה יִקָּר יִתְּנוּ וַיִּקְבְּלוּ
כָּל־אֶת עַל מַלְכוּתֶךָ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי
הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד כְּפָתוֹב בְּתוֹרָתֶךָ:
יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד: וְנֶאֱמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ
בְּיוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

Kakativ betorateha: Adonay yimloḥ le'olam va'ed.
Vene'emar: Vehayah adonay lemeleḥ al kol ha'arets.
Bayom hahu yihyeh adonay eḥad ushmo eḥad.

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

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

ועד / יהוה...forever (Exodus 15:18).

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

INTRODUCTION TO THE MOURNERS' KADDISH

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

THE MOURNERS' KADDISH

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

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

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

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

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

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

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

D.A.T.

קדיש יתום

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא:
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא
לְעָלָא (לְעָלָא: On Shabbat Shuvah add: מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמִּירָן בְּעָלְמָא וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֶׂה שָׁלוֹם בְּמִרְוֵמֵי הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

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

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

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

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

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

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

SHIR HAKAVOD / SONG OF GLORY

The ark is opened.

These melodies I sing, now weaving lines of song,
for only for your presence does my spirit sorely long.
My soul desires nothing but your hand's protective shield,
to know all secret paths within the mystery that is sealed.

Each time I speak of glory, in this world or above,
my heart is full of longing for your friendship and your love.
Therefore I only speak of you with glory-singer's tongue,
I glorify your name with songs that those in love have sung.

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

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

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

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

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

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

שִׁיר הַכְבוֹד

The ark is opened.

אֲנַעִים זְמִירוֹת וְשִׁירִים אֶאֱרַג כִּי אֵלֶיךָ נַפְשִׁי תֵּעָרֵג:
נַפְשִׁי חֲמֹדָה בְּצֵל יָדְךָ לְדַעַת כָּל רוֹז סוּדְךָ:
מִדֵּי דַבָּרִי בְּכְבוֹדְךָ הוֹמָה לִּפְנֵי אֵל דּוֹדֶיךָ:
עַל כֵּן אֲדַבֵּר בָּךְ נִכְבְּדוֹת וְשִׁמָּה אֶכְבֵּד בְּשִׁירֵי יְדִידוֹת:
אֶסְפָּרָה כְבוֹדְךָ וְלֹא רְאִיתִיךָ אֲדַמָּה אֶכְנֶה וְלֹא יִדְעָתִיךָ:
בְּיַד נְבִיאֶיךָ בְּסוּר עֲבָדֶיךָ דְּמִית הַדָּר כְּבוֹד הוֹדְךָ:
גִּדְּלָתְךָ וּגְבוּרָתְךָ כִּנּוּ לְתַקָּה פִּעֲלָתְךָ:
דְּמוּ אוֹתְךָ וְלֹא כְּפִי יִשָּׁה וַיִּשְׁוֶיהָ לִּפְנֵי מַעֲשֵׂיךָ:
הַמְשִׁילוֹךְ בְּרַב חֲזִיוֹנוֹת הִנֵּה אֶחָד בְּכָל דְּמִיוֹנוֹת:
וַיַּחֲזוּ בָּךְ זִקְנָה וּבַחֲרוּת וְשַׁעַר רֹאשְׁךָ בְּשִׁיכָה וְשַׁחֲרוּת: ←

COMMENTARY. *Shir Hakavod*, attributed to the Ashkenazi pietist Judah the Hasid of Regensburg (1150-1217), is simultaneously our tradition's most unabashedly anthropomorphic depiction of God and its most eloquent refutation of a purely anthropomorphic conception of divinity. All imagery is relative, declares the poet, for it reflects only the preconceptions and momentary passions of the tradition and the era—and yet our total fund of imagery is precious and something to celebrate because it is ultimately the only way we mortals have to honor and glorify God. So this song is as much a poem about the tradition as it is about God. It makes use of many key words in the Bible and the rabbinic tradition that express the power and beauty of the divine, including: *Kavod* (glory, honor), *Tifarah / Tiferet* (splendor, beauty), *Emet* (truth), *Tzedek* (justice), *Pe'er* (glory, beauty), *Kodesh* (Holiness), *Gedulah* (greatness), *Gevurah* (power), *Meluhah* (majesty, rule), *Atarah / Ateret* (crown), *Dodim* (friendship, love)—words that, because of their elusiveness and untranslatability, end up carrying us beyond imagery and beyond conventional notions of beauty. J.R.

- † So aged when you sit as judge; but youthful when you
 fight,
 a warrior, with many hands, and terrors to give fright.
- ם Here's armor of your helmet, invincibility,
 your outstretched arm and mighty hand insure your
 victory.
- ץ The sparkling dewdrops, a head of shimmering light,
 your locks a darkest ebony from moisture of the night.
- ף You call me your reknown, for you desire me well,
 as you appear before me with the splendor of gazelle.
- ץ Crowned by the purest gold (let imagery allow),
 engraven there, your holy name, inscribed upon your brow.
- ץ Love's graciousness and honor adorn your radiance,
 your people are a crown to you and your magnificence.
- ם Magnificent your plaited locks, a youthful head
 unfurled,
 so absolute the blackness of your hair in ringlets curled.
- ץ Now justice's abode is here, the splendor of your shrine,
 its eminence the summit of your happiness sublime.
- ם So treasured is the crown that rests within your hand,
 a diadem of sovereignty, a splendid royal band.
- ץ On you it is now borne, and with it you adorn
 your people, now made precious with the beauty you have
 worn. ↵

זָקֵנָה בַּיּוֹם דִּין וּבַחֲרוֹת בַּיּוֹם קָרֵב כְּאִישׁ מִלְחָמוֹת יָדָיו לֹא רָב׃
 חֲבֹשׁ כּוֹבֵעַ יְשׁוּעָה בְּרֹאשׁוֹ הוֹשִׁיעָה לּוֹ יְמִינוֹ וּזְרוּעַ קִדְשׁוֹ׃
 טָלְלִי אֲוֵרוֹת רֹאשׁוֹ נִמְלֵא קִוְצוֹתָיו רְסִיסֵי לֵילָה׃
 יִתְפָּאֵר בִּי כִּי חֲפִץ בִּי וְהוּא יְהִי לִי לְעֹטָרַת צָבִי׃
 כְּתָם טָהוֹר פָּז דַּמוֹת רֹאשׁוֹ וְחֶק עַל מִצַּח כְּבוֹד שֵׁם קִדְשׁוֹ׃
 לַחַן וּלְכָבוֹד צָבִי תִפְאָרָה אֲמָתוֹ לֹא עֲטָרָה עֲטָרָה׃
 מִחֻלָּפוֹת רֹאשׁוֹ כְּבִימִי בַּחֲוֵרוֹת קִוְצוֹתָיו תִּלְתָּלִים שְׁחֹרוֹת׃
 נוֹה הַצֶּדֶק צָבִי תִפְאָרָתוֹ יַעֲלֶה נָא עַל רֹאשׁ שְׁמֻחָתוֹ׃
 סִגְלָתוֹ תִּהְיֶה בְּיָדוֹ עֲטָרַת וּצְנִיף מְלוּכָה צָבִי תִפְאָרַת׃
 עֲמוּסִים נִשְׁאָם עֲטָרַת עֲנָדִם מֵאֲשֶׁר יִקְרוּ בְּעֵינָיו כְּבָרָם׃ ←

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.

פ Perfection you have given me, and in it you rejoice;
so near you are, approaching at the calling of my voice.

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

ק Cords of your own tefillin you showed the humble seer,
with image of THE LAWGIVER, to Moses you drew near.

ר 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.

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

ת The fervor of my praises, may it crown your eminence,
like incense I devote to you with prayerful intent.
This lowly servant's singing, please cherish my poor lines
like offerings and Levite songs that rose in ancient times.

My blessing shall arise to you, provider whom I trust,
who brings to birth, engenders all, the mighty and the just.
And with this blessing may I find a sign you are content;
please take this offering to you, enjoy its spice's scent.

And may my thought be pleasing, find favor in your sight;
for you alone my soul has longed, you are its chief delight.

The ark is closed.

פָּאָרוּ עָלַי וּפָאָרִי עָלָיו וְקָרֹב אֵלַי בְּקִרְאִי אֵלָיו:
צַח וְאֹדוֹם לְלִבּוֹשׁוֹ אָדָם פּוֹרֶה בְּדַרְכּוֹ בְּבוֹאוֹ מֵאֲדוֹם:
קָשָׁר תְּפִלִּין הִרְאָה לְעֵנֹו תְּמוּנַת יְהוָה לְנֶגֶד עֵינָיו:
רוֹצֶה בְּעַמּוֹ עֲנוּיִם יִפְאֹר יוֹשֵׁב תְּהִלּוֹת בָּם לְהַתְּפָאֵר:
רֹאשׁ דְּבָרָה אֱמֶת קוֹרֵא מֵרֹאשׁ דּוֹר וְדוֹר עִם דּוֹרְשָׁהּ דָּרֵשׁ:
שִׁית הַמּוֹן שִׁירִי נָא עָלֶיךָ וְרִנָּתִי תִקְרַב אֵלֶיךָ:
תְּהַלֵּתִי תִהְיֶה לְרֹאשָׁהּ עֲטָרַת וּתְפִלָּתִי תִכּוֹן קְטָרֶת:
תִּיקַר שִׁירַת רֹשׁ בְּעֵינֶיךָ כְּשִׁיר יוֹשֵׁר עַל קֶרֶבְנֶיךָ:
בְּרִכָּתִי תַעֲלֶה לְרֹאשׁ מִשְׁבִּיר מְחֹלֶל וּמוֹלִיד צִדִּיק כְּבִיר:
וּבְבְרָכָתִי תִנְעֲנַע לִי רֹאשׁ וְאוֹתָהּ קַח לָךְ כְּבִשְׁמִים רֹאשׁ:
יַעֲרֹב נָא שִׁיחִי עָלֶיךָ כִּי נִפְשִׁי תַעֲרֹג אֵלֶיךָ:

The ark is closed.

ADON OLAM / CROWN OF ALL TIME

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

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

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

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

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

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

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

אָדוֹן עוֹלָם

בְּטָרֶם כָּל יִצִּיר נִבְרָא:	אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲזַי מָלַךְ שְׁמוֹ נִקְרָא:	לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ כָּל
לְבַדּוֹ יְמָלַךְ נוֹרָא:	וְאַחֲרֵי כָכֶלֶת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאָרָה:	וְהוּא הָיָה וְהוּא הוּא
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:	וְהוּא אֶחָד וְאֵין שְׁנֵי
וְלוֹ הָעֵז וְהַמְשָׁרָה:	בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְצוּר חֲבָלִי בְּעַת צָרָה:	וְהוּא אֵלִי וְחִי גּוֹאֲלִי
מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא:	וְהוּא נָסִי וּמִנּוּס לִי
בְּעַת אִישָׁן וְאַעִירָה:	בְּיָדוֹ אֶפְקִיד רוּחִי
יְהוּה לִי וְלֹא אֵירָא:	וְעַם רוּחִי גְּוִיָּתִי

Adon olam asher malah, beterem kol yetzir nivra.
 Le'et na'asah veheftzo kol, azay meleḥ shemo nikra.
 Ve'aharey kihlot hakol, levado yimloḥ nora.
 Vehu hayah vehu hoveh, vehu yihyeh betifarah.
 Vehu eḥad ve'eyn sheni, lehamshil lo lehaḥbirah.
 Beli reshit beli taḥlit, velo ha'oz vehamisrah.
 Vehu eli vehay go'ali, vetzur hevli be'et tzarah.
 Vehu nisi umanos li, menat kosi beyom ekra.
 Beyado afkid ruḥi, be'et ishan ve'a'irah.
 Ve'im ruḥi geviyati, adonay li velo ira.

YIGDAL / GREAT IS...

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

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

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

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

יגדל

יגדל אלהים חי וישתבח
נמצא ואין עת אל מציאותו:
אחד ואין יחיד כִּיחודו
נעלם וגם אין סוף לא־חידותו:

אין לו דמות הגוף ואינו גוף
קדמון לכל דבר אשר נברא
לא נערוף אליו קדשתו:
ראשון ואין ראשית לראשיתו:

הנו אדון עולם וכל נוצר
יורה גדלותו ומלכותו:
שפע נבואתו נתנו אל
אנשי סגלתו ותפארתו: ←

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

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

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

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

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

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

נְבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ:	לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד
עַל יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ:	תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל
דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ:	לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר
מִבֵּיט לְסוֹף דְּבַר בְּקִדְמָתוֹ:	צוּפֶה וַיֹּדַע סִתְרֵינוּ
יִתֵּן לְרָשָׁע רָע כְּרִשְׁעָתוֹ:	גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ
לְפִדּוֹת מַחֲכֵי קֶץ יִשׁוּעָתוֹ:	יִשְׁלַח לְקֶץ יָמִין גְּאֻלָּתוֹ
בְּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ:	חַיִּים מְכַלְכֵּל אֵל בְּרַב חֶסֶדוֹ

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 lesot davar bekadmato.
 Gomel le'ish hesed kemifalo, yiten lerasha ra kerishato.
 Yishlah leketz yamin ge'ulato, lifdot mehakey ketz yeshu'ato.
 Hayim mehalkel el berov hasdo, baruh adey ad shem tehilato.



KIDDUSH RABAH LESHABBAT ULYOM TOV / KIDDUSH FOR SHABBAT AND FESTIVAL MORNINGS

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

On every Shabbat begin here:

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

And so THE EMINENCE blessed the day of Shabbat and made it holy.

On Pesah, Shavuot, and Sukkot say:

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

When Shabbat coincides with a festival, recite the sections for both. Morning Kiddush always concludes with the following blessing:

With the permission of this company:

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

ושמרו...וינפש / Let...rest (Exodus 31:16-17).

על כן...ויקדשו / And...holy (Exodus 20:11).

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



קדוש רבה לשבת וליום טוב

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

On every Shabbat begin here:

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

עַל כֵּן בֵּרַךְ יְהוָה אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

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

On Pesah, Shavuot, and Sukkot say:

וַיְדַבֵּר מֹשֶׁה אֶת־מִעַדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל:

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

When Shabbat coincides with a festival, recite the sections for both. Morning Kiddush always concludes with the following blessing:

סְבִרֵי חֲבֵרִי:
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן:

Savrey haveray.
Baruḥ atah adonay eloheynu meleḥ ha'olam borey peri hagafen.

מִנְחָה

MINḤAH

Happy are they who dwell within your house,
may they continue to give praise to you.
Happy is the people for whom life is thus,
happy is the people with THE EVERLASTING for its God!

A Psalm of David

- א All exaltation do I raise to you, my sovereign God,
and I give blessing to your name, forever and eternally.
- ב Blessings do I offer you each day,
I hail your name, forever and eternally.
- ג Great is THE ETERNAL, to be praised emphatically,
because God's greatness has no measure.
- ד Declaring praises for your deeds one era to the next,
people describe your mighty acts.
- ה Heaven's glorious splendor is my song,
words of your miracles I eagerly pour forth.
- ו Wondrous are your powers—people tell of them,
and your magnificence do I recount.
- ז Signs of your abundant goodness they express,
and in your justice they rejoice.
- ח How gracious and how merciful is THE ABUNDANT ONE,
slow to anger, great in love.
- ט To all God's creatures goodness flows,
on all creation, divine love.
- י Your creatures all give thanks to you,
your fervent ones bless you emphatically. ׀

אשרי...סלה / Happy...you (Psalm 74:5).

אשרי...אלהיו / Happy...God (Psalm 144:15).

מונחה

עוד יִהְיֶה לְלוֹהֶּ סֵלָה:	אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ
אַשְׁרֵי הָעַם שֶׁיְהוָה אֱלֹהָיו:	אַשְׁרֵי הָעַם שֶׁשָּׂכַח לֹא
תְּהִלָּה לְדָוִד	
וַאֲבָרְכָה שְׁמֶךָ לְעוֹלָם וָעֶד:	אַרְוִמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ
וַאֲהַלֵּלָהּ שְׁמֶךָ לְעוֹלָם וָעֶד:	בְּכָל־יּוֹם אֲבָרְכֶךָ
וְלִגְדֻלָּתוֹ אֵין חֶקֶר:	גָּדוֹל יְהוָה וּמִהָלָל מְאֹד
וּגְבוּרָתֶיךָ יִגִּידוּ:	דֹּר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ
וּדְבָרֶי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:	הַדָּר כְּבוֹד הוֹדָךְ
וּגְדֻלָּתֶךָ אֲסַפְּרָנָה:	וְעִזּוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ
וְצִדְקָתֶךָ יִרְנְנוּ:	זָכָר רַב־טוֹבָה יַפִּיעוּ
אָרֶךְ אֲפָיִם וּגְדֻלַּחֲסֵד:	חֲנוּן וְרַחֲמִים יְהוָה
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:	טוֹב־יְהוָה לְכָל
וַחֲסִידֶיךָ יִבְרְכוּכָה: ←	יִזְדוֹקֶה יְהוָה כָּל־מַעֲשֶׂיךָ

Ashrey yoshvey veyteha od yehaleluha selah.

Ashrey ha'am shekahah lo ashrey ha'am she'adonay elohav.

Tehilah ledavid.

Aromimeha elohay hameleh va'avarehah shimeha le'olam va'ed.

Behol yom avareheka va'ahalela shimeha le'olam va'ed.

Gadol adonay umhulal me'od veligdulato eyn heker.

Dor ledor yeshabah ma'aseha ugvuroteha yagidu.

Hadar kevod hodeha vedivrey nifle'oteha asilah.

Ve'ezuz noroteha yomeru ugduloteha asaperenah.

Zeher rav tuveha yabi'u vetzidkateha yeranenu.

Hanun verahum adonay ereh apayim ugdol hased.

Tov adonay lakol verahamav al kol ma'asav.

Yoduha adonay kol ma'aseha vehasideha yevarehuha. ↵

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.

כ Calling out the glory of your sovereignty,
 of your magnificence they speak,
 ל Letting all people know your mighty acts,
 and of your sovereignty's glory and splendor.
 מ May your sovereignty last all eternities,
 your dominion for era after era.
 ס Strong support to all who fall,
 GOD raises up the humble and the lame.
 ע All hopeful gazes turn toward you,
 as you give sustenance in its appointed time.
 פ Providing with your open hand,
 you satisfy desire in all life.
 צ So just is God in every way,
 so loving amid all the divine deeds.
 ק Close by is God to all who call,
 to all who call to God in truth.
 ר Responding to the yearning of all those who fear,
 God hears their cry and comes to rescue them.
 ש Showing care to all who love God, THE ETERNAL
 brings destruction to all evildoers.
 ת The praise of THE ALL-KNOWING does my mouth declare,
 and all flesh give blessing to God's holy name,
 unto eternity.

Psalm 145

And as for us, we bless the name of Yah,
 from now until the end of time. Halleluyah!

ואנחנו...הללויה / And...Halleluyah (Psalm 115:18).

וּגְבוּרַתָּהּ יִדְבְּרוּ:	כְּבוֹד מַלְכוּתָהּ יֹאמְרוּ
וּכְבוֹד הַדָּר מַלְכוּתוֹ:	לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרַתּוֹ
וּמִמְשַׁלְתָּהּ בְּכָל־דּוֹר וָדוֹר:	מַלְכוּתָהּ מַלְכוּת כָּל־עֲלָמִים
וְזוֹקֶה לְכָל־הַכְּפוּפִים:	סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלִים
וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:	עֵינַי כָּל אֵלֶיךָ יִשְׁכְּרוּ
וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן:	פּוֹתֵחַ אֶת־יָדָךְ
וְחֹסִיד בְּכָל־מַעֲשָׂיו:	צַדִּיק יְהוָה בְּכָל־דִּרְכָּיו
לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת:	קָרוֹב יְהוָה לְכָל־קוֹרְאֵיו
וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:	רָצוֹן יִרְאֵיו יַעֲשֶׂה
וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:	שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו
וַיְבָרֶךְ כָּל־בָּשָׂר שֵׁם קֹדֶשׁוֹ	* תְּהִלַּת יְהוָה יִדְבֹּר פִּי
לְעוֹלָם וָעֶד:	
מִעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:	וְאַנְחֲנוּ נִבְרַךְ יְיָ

Kevod malhuteha yomeru ugvuroteha yedaberu.
 Lehodi'a livney ha'adam gevurotav uhvod hadar malhuto.
 Malhuteha malhut kol olamim umemshalteha behol dor vador.
 Someh adonay lehol hanofelim vezokef lehol hakefufim.
 Eyney hol eleha yesaberu
 ve'atah noten lahem et ohlam be'ito.
 Pote'ah et yadeha umasbi'a lehol hay ratzon.
 Tzadik adonay behol derahav vehasid behol ma'asav.
 Karov adonay lehol korav lehol asher yikra'uhu ve'emet.
 Retzon yere'av ya'aseh ve'et shavatam yishma veyoshi'em.
 Shomer adonay et kol ohavav ve'et kol harsha'im yashmid.
 Tehilat adonay yedaber pi
 vivareh kol basar shem kodsho le'olam va'ed.
 Va'anahnu nevareh yah me'atah ve'ad olam halleluyah.

And a redeemer shall come to Zion, and to those of Jacob
who return from their transgression, says THE GOD OF ISRAEL,
and as for me, this shall be my covenant with them, says

THE REDEEMING ONE: my spirit, which is in your midst,
and my words which I have placed into your mouths shall
never cease from there,

nor from your seed, nor from the mouths of all born out of
them, says GOD, henceforth and for eternity.

And you, O God, are holy, you are enthroned amid the praises
sung by Israel,

as they call to one another, and declare:

“Holy, holy, holy is THE CREATOR of the Multitudes of Heaven,
the world is filled to overflowing with God’s glory!”

And they all draw strength from one another, and declare:

“Holy in the highest heavens, where God’s presence dwells,
holy on the earth, where all God’s deeds resound,
holy to eternity, through all eternities,

THE CREATOR of the Multitudes of Heaven,
yes, the world is overflowing with the splendor of God’s light!”

And a divine wind lifted me aloft; I heard a voice, speaking
with great emotion:

“Blessed is the glory of THE LIVING GOD, wherever God may
dwell!”

And the spirit lifted me; I heard behind me a great,
tumultuous sound from those who sang out praises
and declared:

“Blessed is the precious aura of THE OMNIPRESENT, from the
place where the Sheḥinah dwells!

THE ETERNAL ONE shall reign forever,
the kingdom of THE FOUNT OF LIFE shall last eternally,
through all eternities!”

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וּבֹא לְצִיּוֹן גּוֹאֵל וּלְשִׁבִי פֹשֵׁעַ בִּיעֲקֹב נָאִם יְהוָה: וְאַנִּי זֹאת בְּרִיתִי
 אִתְּכֶם אֲמַר יְהוָה רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר שָׁמַתִּי בְּפִיךָ לֹא יִמָּוֶשׁוּ
 מִפִּיךָ וּמִפִּי זֶרַעַךָ וּמִפִּי זֶרַע זֶרַעַךָ אֲמַר יְהוָה מִעַתָּה וְעַד עוֹלָם:
 וְאַתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל וְקָרָא זֶה אֵל זֶה וְאָמַר: קְדוֹשׁ
 קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ: וּמִקְבְּלֵינָּה דִּין מִן
 דִּין וְאָמְרִין: קְדִישׁ בְּשֵׁמִי מְרוֹמָא עֲלָאָה בֵּית שְׁכִינְתָּה קְדִישׁ עַל
 אֲרֻעָא עוֹבֵד גְּבוּרְתָּה קְדִישׁ לְעֵלָם וּלְעֵלְמִי עֲלִמְיָא יְהוָה צְבָאוֹת
 מְלִיָּא כָּל-אֲרֻעָא זִיו יְקָרָה:

וּתְשַׁאֲנִי רוּחַ וְאִשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גָּדוֹל: בְּרוּךְ כְּבוֹד יְהוָה
 מִמְּקוֹמוֹ וּנְטִלְתָּנִי רוּחָא וְשִׁמְעִית בְּתַרִּי קָל זִיעַ סָגִיא דְּמִשְׁבַּחִין
 וְאָמְרִין: בְּרִיךְ יְקָרָא דִּיהוָה מֵאַתֵּר בֵּית שְׁכִינְתָּה: יְהוָה יִמְלֹךְ לְעוֹלָם
 וְעַד יְהוָה מַלְכוּתָה קָאִים לְעֵלָם וּלְעֵלְמִי עֲלִמְיָא:

On Festivals occurring on weekdays continue with Festival Amidah, page 597.

DERASH. The covenant described in this prayer binds God to constant accessibility. Thus we have the power to make God manifest through our minds, our mouths and our shared experience. So it has been throughout our generations. In this prayer Israel enthrones God—keeps God sovereign—through our declaration of God’s holiness. The task of lighting the world with the divine splendor is one we fulfill by declaring God’s praises. We thereby create the bonds that join us in holiness and make God manifest in the world. It lies in the power of religious life to take ordinary individuals and join us into a holy people. This is truly a covenant—in continually making ourselves holy, we make God eternally sovereign.

D.A.T.

COMMENTARY. And they all draw strength...and declare...And a divine wind. These and the ensuing lines intersperse Hebrew and Aramaic descriptions of the same events, based on the prophetic visions of Isaiah 6:3, Ezekiel 3:12, and Exodus 15:18. The Aramaic paraphrases, typically, are more detailed and expansive, bordering on midrash.

J.R.

עוֹלָם / And...eternity (Isaiah 59:20-21).

וְאַתָּה...יִשְׂרָאֵל / And you...Israel (Psalm 22:4).

זֶה...כְּבוֹדוֹ / As they...glory (Isaiah 6:3).

HOTZA'AT SEFER TORAH / THE TORAH SERVICE

The ark is opened.

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.

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 alone 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.

ויהי...מפניך / And...might (Numbers 10:35).
כי...ירושלים / Behold...heights (Isaiah 2:3).

הוצאת ספר תורה

The ark is opened.

וַיְהִי בִּנְסֹעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה קוֹמָה יְהוָה וַיִּפָּצוּ אֵיבֵיהֶּ וַיִּנָּסוּ
מִשְׁנֵאֵיהֶּ מִפָּנָיֶה:
כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה וּדְבַר יְהוָה מִירוּשָׁלַיִם:
בְּרוּךְ שְׁנַתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Vayhi binso'a ha'aron vayomer mosheh kuma adonay veyafutzu
oyveha veyanusu mesaneha mipaneha.
Ki mitziyon tetze torah udvar adonay mirushalayim.
Baruch shenatan torah le'amo yisra'el bikdushato.

בְּרִיךְ שְׁמָה דְּמַרְא עֲלֵמָא בְּרִיךְ כְּתִרְךְ וְאַתְרְךְ יְהֵא רַעוּתְךְ עִם עַמְךְ
יִשְׂרָאֵל לְעָלָם וּפְרָקוֹן יְמִינְךְ אַחֲוֵי לְעַמְךְ בְּבֵית מִקְדָּשְׁךְ וּלְאַמְטוּיָא
לְנָא מְטוֹב נְהוּרְךְ וּלְקַבֵּל צְלוֹתְנָא בְּרַחֲמֵינִי:
לֹא עַל אֲנָשׁ רְחִיצָנָא וְלֹא עַל בַּר אֱלֹהִין סְמִיכָנָא אֱלֹא בְּאַלְהָא
דְּשָׁמְיָא דְּהוּא אֱלֹהָא קְשׁוּט וְאוּרִיתָהּ קְשׁוּט וּנְבִיאָוּהִי קְשׁוּט וּמִסְגָּא
לְמַעַבְדֵּי טְבוֹן וּקְשׁוּט:
בֵּה אָנָּא רַחֵץ וּלְשִׁמָּה קִדִּישָׁא יִקְרָא אָנָּא אָמַר תְּשַׁבְּחוּ: יְהֵא רַעוּא
קְדָמְךְ דִּתְפַּתַּח לְבִי בְּאוּרִיתָא וְתַשְׁלִים מִשְׁאַלִין דְּלְבִי וּלְפֹא
דְּכָל־עַמְךְ יִשְׂרָאֵל לְטָב וּלְחַיִּין וּלְשָׁלָם:

Bey ana rahetz velishmey kadisha
yakira ana amar tushbehan.
Yehey ra'ava kodamah detiftah libi be'orayta
vetashlim mishalin delibi veliba dehol amah yisra'el
letav ulhayin velishlam.

The leader takes out the Torah, and facing the ark, bows and says:

Declare with me the greatness of THE INFINITE,
together let us raise God's name.

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!

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) one called up to the Torah.

Blessed is the one who has given Torah to the people of Israel!

Congregation and gabay continue:

And you who cling to THE ETERNAL ONE, your God,
are all alive today!

גדלו...יחדו / Declare...name (Psalm 34:4).

לך...לראש / To you...beings (I Chronicles 29:1).

רוממו...אלהינו / Exalt...our God (Psalm 99:5, 9).

ואתם...היום / And you...today (Deuteronomy 4:4).

The leader takes out the Torah, and facing the ark, bows and says:

גִּדְלוּ לַיהוָה אֶתִּי וְנִרְמְמָה שְׁמוֹ יַחְדָּו:

Gadelu ladonay iti unromemah shemo yahdav.

The leader carries the Torah around the room as the leader and congregation sing:

לֵךְ יְהוָה הַגְדֵּלָהּ וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד כִּי כָל בְּשָׁמַיִם
וּבְאָרֶץ לֵךְ יְהוָה הַמְמַלְכָה וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ:
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֵדֶם רַגְלָיו קָדוֹשׁ הוּא:
רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֵר קָדְשׁוֹ כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ:

Leḥa adonay hagedulah vehagevurah vehatiferet vehanetzah
vehahod. Ki ḥol bashamayim uva'ar'etz leḥa adonay
hamamlahah vehamitnasey leḥol lerosh.

Romemu adonay eloheynu vehishtaḥavu lahadom raglav kadosh
hu.

Romemu adonay eloheynu vehishtaḥavu lehar kodsho ki kadosh
adonay eloheynu.

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

וַיַּעֲזֹר וַיִּגֵּן וַיִּשְׁעֶיז לְכָל הַחוּסִים בּוֹ וְנֹאמַר אָמֵן: הַפֵּל הָבוּ גִּדְלוּ
לַאֱלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה: [יַעֲמֹד, תַּעֲמֹד, יַעֲמְדוּ] _____
בֶּן/בַּת _____ לְעֻלָּהּ [הָרֹאשׁוֹנָה, הַשְּׁנִיָּת, הַשְּׁלִישִׁית]
בְּרוּךְ שֶׁנִּתֵּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשׁתּוֹ

Congregation and gabay continue:

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם חַיִּים כְּלָכֶם הַיּוֹם:

Ve'atem hadevekim badonay eloheyhem ḥayim kulehem hayom.

BIRHOT HATORAH / TORAH BLESSINGS

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

Bless THE INFINITE, the blessed One!

Congregation:

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

The response of the congregation is repeated and the blessing continued as follows:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has drawn us to your service, and has given us your Torah. Blessed are you, ETERNAL ONE, who gives the Torah.

*After the section of the Torah is read, the following blessing is recited
(for alternative versions, see page 397):*

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.

The Torah is lifted, and 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!

עץ...מאשר / It...fortunate (Proverbs 3:18).

NOTE. The Torah blessings found here are from the 1945 Reconstructionist Sabbath Prayerbook. Alternatives may be found on page 397.

בְּרָכוֹת הַתּוֹרָה

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

בְּרָכוּ אֶת יְהוָה הַמְבָרֵךְ:

Congregation:

בָּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד:

The response of the congregation is repeated, and the blessing continued, as follows:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִרְבָּנוּ לַעֲבוּדָתוֹ
וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ: בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

*After the section of the Torah is read, the following blessing is recited
(for alternative versions, see page 397):*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן־לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ: בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

Bareḥu et adonay hamvoraḥ

Baruḥ adonay hamvoraḥ le'olam va'ed.

Baruḥ atah adonay eloheynu meleḥ ha'olam asher kervanu

la'avodato venatan lanu et torato.

Baruḥ atah adonay noten hatorah.

Baruḥ atah adonay eloheynu meleḥ ha'olam asher

natan lanu torat emet vehayey olam nata betoḥenu

Baruḥ atah adonay noten hatorah.

The Torah is lifted and the following is recited.

וְזֹאת הַתּוֹרָה עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ וְתִמְכִּיָּהּ מְאֹד:

Vezot hatorah etz ḥayim hi lamaḥazikim bah vetomḥeha
me'ushar.

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 485.

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

הַכְנֵסֶת סֵפֶר תּוֹרָה

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׁגַּב שְׁמוֹ לְבָדּוֹ:

Congregation:

הוֹדוּ עַל־אֶרֶץ וּשְׁמַיִם וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לְבְנֵי
יִשְׂרָאֵל עַם קְרוֹבוֹ הַלְלוּיָהּ:

Yehalelu et shem adonay ki nisgav shemo levado.

Hodo al eretz veshamayim vayarem keren le'amo

tehilah leḥol ḥasidav livney yisra'el am kerovo halleluyah.

The Torah is traditionally carried around the room, although some congregations immediately place it in the ark and continue with Etz Hayim Hi, page 485.

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!
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.

Psalms 24

לְדָוִד מִזְמוֹר

תֵּבֵל וַיִּשְׁבֵּי בָהּ:	לַיהוָה הָאָרֶץ וּמְלוֹאָהּ
וְעַל־נְהָרוֹת יְכוֹנְנָהּ:	כִּי הוּא עַל־יָמִים יִסְדָּהּ
וּמִי יָקוּם בְּמָקוֹם קֹדֶשׁוֹ:	מִי־יַעֲלֶה בְּהַר־יְהוָה
אֲשֶׁר לֹא־נָשָׂא לְשׂוֹא נַפְשׁוֹ	נָקִי כַפָּיִם וּבֶרֶךְ־לֵבָב
וְלֹא נִשְׁבַּע לְמִרְמָה:	
וַצַּדִּיקָה מֵאֱלֹהֵי יִשְׁעוֹ:	יֵשׁא בְּרָכָה מֵאֵת יְהוָה
מִבִּקְשֵׁי פָנָיָהּ יַעֲקֹב סָלָה:	זֶה דּוֹר דֹּרְשָׁיו
וְהַנִּשְׂאוּ פֶתַחַי עוֹלָם	שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם
וַיָּבֹא מֶלֶךְ הַכְּבוֹד:	
יְהוָה עֲזֹז וְגִבּוֹר	מִי זֶה מֶלֶךְ הַכְּבוֹד
יְהוָה גִּבּוֹר מִלְחָמָה:	
וּשְׂאוּ פֶתַחַי עוֹלָם	שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם
וַיָּבֹא מֶלֶךְ הַכְּבוֹד:	
יְהוָה צְבָאוֹת הוּא	מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד
מֶלֶךְ הַכְּבוֹד סָלָה:	

Ledavid mizmor.

Ladonay ha'aretz umlo'ah tevel veyoshvey vah.

Ki hu al yamim yesadah ve'al neharot yehoneneha.

Mi ya'aleh behar adonay umi yakum bimkom kodsho.

Neki hapayim uvar levav asher lo nasa lashav nafsho velo nishba lemirma.

Yisa veraḥah me'et adonay utzdakah me'elohey yisho.

Zeh dor dorshav mevakeshey faneḥa ya'akov selah.

Se'u she'arim rasheyhem vehinasu pithey olam veyavo meleḥ hakavod.

Mi zeh meleḥ hakavod adonay izuz vegibor adonay gibor milḥamah.

Se'u she'arim rasheyhem use'u pithey olam veyavo meleḥ hakavod.

Mi hu zeh meleḥ hakavod adonay tzeva'ot hu meleḥ hakavod selah.

The ark is opened and the Torah placed inside.

And when the Ark was set at rest, they would proclaim:
Restore, ETERNAL ONE, the many thousand troops of Israel!

For it is a precious teaching I have given you,
my Torah: Don't abandon it!

It is a Tree of Life to those that hold fast to it,
all who uphold it may be counted fortunate.

Its ways are ways of pleasantness,
and all its paths are peace.

Return us, PRECIOUS ONE, let us return!
Renew our days, as you have done of old!

The ark is closed.

The ark is opened and the Torah placed inside.

וּבִנְחָה יֹאמַר שׁוּבָה יְהוָה רַבְבוֹת אֵלַי יִשְׂרָאֵל׃
כִּי לָקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֶל־תַּעֲזֹבוּ׃
עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ וְתִמְכֶּיָּה מֵאֲשֶׁר׃
דְּרָכֶיהָ דְּרָכֵי־נְעִם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם׃
הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנָשׁוּבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם׃

Etz ḥayim hi lamaḥazikim bah vetomḥeha me'ushar.
Deraḥeha darḥey no'am vehol netivoteha shalom.
Hashivenu adonay eleyha venashuva ḥadesh yameynu
kekedem.

The ark is closed.

ובנחה...ישראל / And...Israel (Numbers 10:36).
כי...תעזבו / For...it (Proverbs 4:2).
עץ...מאשר / It...fortunate (Proverbs 3:18).
דרכיה...שלום / Its...peace (Proverbs 3:17).
השיבנו...כקדם / Return...old (Lamentations 5:21).

ḤATZI KADDISH / SHORT KADDISH

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

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

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

Continue with the Shabbat Minhah Amidah on page 488. When Shabbat coincides with an opening or closing day of one of the Pilgrimage Festivals, continue with the Amidah on page 596 (also used for Festival evenings).

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא
לְעָלָא (לְעָלָא On Shabbat Shuvah add: מִן כָּל בְּרַכָּתָא וְשִׁירָתָא
תְּשַׁבְּחָתָא וְנִחְמָתָא דְאֲמִירָן בְּעֵלְמָא וְאָמְרוּ אָמֵן:

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

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

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

Continue with the Shabbat Minhah Amidah on page 489. When Shabbat coincides with an opening or closing day of one of the Pilgrimage Festivals, continue with the Amidah on page 597 (also used for Festival evenings).

AMIDAH FOR SHABBAT AFTERNOON

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, 747-748, 755-759.

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

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

S.S.

עמידה

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

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

אָבוֹת וְאִמּוֹת 

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי אַבְרָהָם

אֱלֹהֵי יִצְחָק

אֱלֹהֵי רַחֵל

וְאֱלֹהֵי לֵאָה: ←

Baruh atah adonay eloheynu veylohey
avoteynu ve'imoteynu
elohey avraham elohey sarah
elohey yitzhak elohey rivkah
elohey ya'akov elohey rahel
veylohey le'ah. ↵

אֲדֹנָי...תְּהִלָּתְךָ / Open...praise (Psalm 51:17).

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.

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

(On *Shabbat Shuvah*, add:

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

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

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

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

M.M.K. (ADAPTED)

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חֲסֵדֵי אָבוֹת וְאִמּוֹת וּמִבְּיֵא גְּאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

On Shabbat Shuvah add:

(וְזָכְרָנוּ לְחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים
חַיִּים)
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם וְעִזְרָת
שָׂרָה: ←

Ha'el hagadol hagibor vehanora el elyon gomel ḥasadim tovim
vekoney hakol vezoh̄er ḥasdey avot ve'imot umevi ge'ulah livney
veneyhem lema'an shemo be'ahavah.
(zoh̄renu leḥayim meleḥ ḥafetz baḥayim veḥotvenu besefer
haḥayim lema'aneḥa elohim ḥayim.)
Meleḥ ozer umoshi'a umagen. Baruh̄ atah adonay magen
avraham ve'ezrat sarah. ←

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

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

2. GEVUROT / DIVINE POWER

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

In summer: You send down the dew.

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

In loyalty you sustain the living,
nurturing the life of every living thing,
upholding those who fall,
healing the sick, freeing the captive,
and remaining faithful to all life
held dormant in the earth.

Who can compare to you, almighty God,
who can resemble you, the source of life and death,
who makes salvation grow?

(On Shabbat Shuvah add:

Who can compare to you, source of all mercy,
remembering all creatures mercifully, decreeing life!)

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

*When a minyan is present and the Amidah is chanted aloud, continue with the Kedushah,
page 496.*

גְּבוּרוֹת

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי רַב לְהוֹשִׁיעַ:

In summer

מוֹרִיד הַטֶּל:

In winter

מַשִּׁיב הָרֹוח וּמוֹרִיד הַגֶּשֶׁם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה כָּל חַי בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקִים אֲמוּנָתוֹ לִישְׁנֵי עָפָר: מִי כָמוֹךְ
בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ מֶלֶךְ מֵמִית וּמְחִיָּה וּמַצְמִיחַ יְשׁוּעָה:

On Shabbat Shuvah add:

(מִי כָמוֹךְ אֵב הֶרַחֲמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:)

וְנֶאֱמַן אַתָּה לְהַחְיֹת כָּל חַי: בָּרוּךְ אַתָּה יְהוָה מְחִיָּה כָּל חַי: ←

Atah gibor le'olam adonay rav lehoshi'a.

In summer: Morid hatal.

In winter: Mashiv haru'ah umorid hagashem.

Meḥalkel ḥayim beḥesed meḥayey kol ḥay beraḥamim rabim
someḥ noflim verofey ḥolim umatir asurim umkayem emunato
lisheney afar. Mi ḥamoḥa ba'al gevurot umi domeh laḥ meleḥ
memit umḥayeh umatzmi'ah yeshu'ah.

(Mi ḥamoḥa av haraḥamim zoher yetzurav leḥayim
beraḥamim.)

Vene'eman atah lehaḥayot kol ḥay. Baruh atah adonay meḥayey
kol ḥay. ↵

*When a minyan is present and the Amidah is chanted aloud, continue with the Kedushah,
page 497.*

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 498.

קִרְשֵׁת הַשֵּׁם



Recited when praying silently:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ שְׁלָה:
בָּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ:

(On Shabbat Shuvah conclude: הַמֶּלֶךְ הַקָּדוֹשׁ)

Continue on page 499.

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 declares:
Holy, holy, holy is THE RULER of the Multitudes of Heaven!
All the world is filled with divine glory!”
And they are answered with a blessing:
“Blessed is the glory of THE HOLY ONE,
wherever God may dwell!”
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.
Hallelulyah!”
From one generation to the next may we declare your greatness,
and for all eternities may we affirm your holiness,
and may your praise, our God, never be absent from our mouths,
now and forever.
For you are a great and holy God.
Blessed are you, THE AWESOME ONE, the holy God.
(On Shabbat Shuvah, conclude: the holy sovereign.) ↵

וקרא...כבוד / And...glory (Isaiah: 6:3).
ברוך...ממקומו / Blessed...dwell (Ezekiel 3:12).
ימלך...הלליה / May...Halleluyah (Psalm 146:10).

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.

The following is chanted when the Amidah is recited aloud.

נִקְדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדֵּי־יֵשִׁים אוֹתוֹ בְּשִׁמִּי מְרוֹם כְּכֹתוּב
עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֵל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ

יְהוָה צְבָאוֹת מְלֹא כָּל הָאָרֶץ כְּבוֹדוֹ:

לְעֲמַתָּם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ: וּבְדְבָרֵי קִדְשֶׁךָ כְּתוּב לֵאמֹר:

יְמִלֶּךָ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ וּלְנִצָּחַ נִצָּחִים קִדְשָׁתְךָ נִקְדִּישׁ וְשִׁבְחָךָ

אֱלֹהֵינוּ מִפְּנֵינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:

בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ:

On Shabbat Shuvah conclude:

← (בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקָּדוֹשׁ):

Nekadesh et shimeha ba'olam keshem shemakdishim oto
bishmey marom kakatuv al yad nevi'eha: vekara zeh el zeh
ve'amar:

Kadosh kadosh kadosh adonay tzeva'ot melo hol ha'aretz
kevodo. Le'umatam baruh yomeru:

Baruh kevod adonay mimekomo. Uvdivrey kodsheha katuv
leymor: Yimloha adonay le'olam elohayih tziyon ledor vador
halleluyah.

Ledor vador nagid godleha ulnetzah netzahim
kedushateha nakdish veshivha ha eloheynu mipinu lo yamush
le'olam va'ed ki el meleh gadol vekadosh atah.

Baruh atah adonay ha'el hakadosh.

(Baruh atah adonay hameleh hakadosh.)

4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

You are one. Your name is one.
And who is like your people Israel,
a unique people on the earth?

Splendor of magnificence,
the crown of divine help,
a day of rest and holiness
you gave to us, your people.

A restfulness of love and giving,
a restfulness of truth and faith,
a restfulness of peace and health,
a restfulness of calm and trust,

a perfect rest, one you take pleasure in—
so may your children recognize and know:
their rest has come from you,
and for their rest they sanctify your name. ↩

אֶתָּה אֶחָד וְשִׁמְךָ אֶחָד וּמִי כַעֲמֶךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ: תְּפַאֲרֶת
גְּדֻלָּה וְעֲטָרֶת יְשׁוּעָה יוֹם מְנוּחָה וְקִרְשָׁה לְעַמְּךָ נְתַתָּ: מְנוּחַת אֱהָבָה
וְנִדְבָה מְנוּחַת אֱמֶת וְאַמוּנָה מְנוּחַת שְׁלוֹם וְשִׁלּוֹה וְהַשְׁקֵט וּבִטָּח
מְנוּחָה שְׁלֵמָה שְׂאֵתָה רוּצָה בָּהּ: יִכְיֶירוּ בְּנֶיךָ וַיֵּדְעוּ כִּי מֵאֵתָּךְ הִיא
מְנוּחָתָם וְעַל מְנוּחָתָם יִקְדִּישׁוּ אֶת־שִׁמְךָ: ←

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.

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 the 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. ↵

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ רְצֵה בְּמִנוּחָתֵנוּ קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ
 וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂפָעֵנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ וְטַהֵר לִפְנֵינוּ
 לְעִבְדֶּךָ בְּאֵמֶת: וְהִנְחֵלֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשֶׁךָ:
 וַיְנַוְחוּ בָּהּ כָּל יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ: בָּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ
 הַשַּׁבָּת: ←

Eloheynu veylohey avoteynu ve'imoteynu
 retzey vimnuhatenu.
 Kadeshenu bemitzvotcha
 veten helkenu betoratecha.
 Sabe'enu mituvecha
 vesamechenu bishu'atecha
 vetaher libenu le'ovdecha be'emet.
 Vehanhilenu adonay eloheynu
 be'ahavah uvratzon shabbat kodshecha
 veyanuhu vah kol yisra'el mekadeshey shemecha.
 Baruch atah adonay mekadesh hashabbat.

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 Rosh Hodesh or a 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. ←

וזכרון ימות משיח צדק / 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 this vision will become reality only if our deeds reflect it. A.G.

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

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

(אלהינו ואלהי אבותינו ואמותינו יעלה ויבוא ויגיע ויראה וירצה
וישמע ויפקד ויזכר וזכרוננו ופקדוננו וזכרון אבותינו ואמותינו
וזכרון ימות המשיח וזכרון ירושלים עיר קדשך וזכרון כל עמך
בית ישראל לפניך לפליטה ולטובה לחן ולחסד ולרחמים לחיים
ולשלום ביום

On Rosh Hodesh:

ראש החודש הזה

On Pesah:

חג המצות הזה

← *On Sukkot:*

חג הסוכות הזה

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

A.G./M.P.

Remember us this day,
ALL-KNOWING ONE, our God, for goodness.
Favor us this day with blessing.
Preserve us this day for life.
With your redeeming, nurturing word,
be kind and generous. Act tenderly on our behalf,
and grant us victory over all our trials.
Truly, our eyes are turned 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. ↪

זָכַרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה: וּפָקַדְנוּ לְבָרָכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים:
וּבְדַבָּר יִשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּנוֹ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֵי
עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר
שְׂכִינָתוֹ לְצִיּוֹן:

הַדָּאָה

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר:
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נַפְשֵׁךְ שֶׁבָּכַל יוֹם עֲמָנוּ וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבָּכַל-עֵת עָרַב וּבֹקֶר וְצַהֲרָיִם: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם
כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ: ←

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

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.

(*On Ḥanukah 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 Ḥanukah,
for giving thanks and praise to your great name.)

For 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. ↵

On Hanukah add:

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַנִּחְמוֹת
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה: בַּיָּמִי מִתְתַּלְּהוּ בֶן יוֹחָנָן
כֹּהֵן גָּדוֹל חֲשֹׁמוֹנָאִי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמָּךְ
יִשְׂרָאֵל לְהַשְׁפִּיחַם תּוֹרְתָךְ וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנָךְ וְאַתָּה בְּרַחֲמֶיךָ
הַרְבִּים עָמַדְתָּ לָהֶם בַּעַת צָרָתָם רַבָּתָא אֶת רִיבָם דָּנָתָא אֶת דִּינָם מִסְרָתָא
גְּבוּרִים בִּיד חֲלָשִׁים וְרַבִּים בִּיד מַעֲטִים וְרַשָּׁעִים בִּיד צַדִּיקִים וְזָרִים
בִּיד עוֹסְקֵי תּוֹרְתָךְ: וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ וּלְעַמָּךְ
יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהִיּוֹם הַזֶּה: וְאַחֲרַיִךְ בֶּן כָּאוֹ
בְּנִיךָ לְדַבֵּיר בֵּיתְךָ וּפָנּוּ אֶת הַיְכָלְךָ וְטִהְרוּ אֶת מִקְדָּשְׁךָ וְהִדְלִיקוּ
נֵרוֹת בְּחִצְרוֹת קֹדֶשְׁךָ וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל:

וְעַל כָּלֵם יִתְפָּרֵךְ וַיִּתְרוֹמֵם שְׁמְךָ מִלְּפָנָי תָּמִיד לְעוֹלָם וָעֶד:

(*On Shabbat Shuvah add:* וּכְתַב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וַיַּהֲלֵלוּ אֶת שְׁמְךָ בְּאַמֶּת הָאֵל יִשׁוּעֲתָנוּ
וַיַּזְרִתָּנוּ סֶלָה: בְּרוּךְ אַתָּה יְיָ הַטּוֹב שְׁמְךָ וְלָךְ נָאָה לְהוֹדוֹת: —

7. BIRKAT HASHALOM / BLESSING FOR PEACE

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

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

Blessed are you, COMPASSIONATE ONE, maker of peace.

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

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

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

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

My God, you are *salam* peace.

Peace comes from you goes back to you.

Let us live in peace and with peace.

You are great and generous.

SIDI SHEIKH MUHAMMAD AL JEMAL

בְּרַכַּת הַשְּׁלוֹם

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם: כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
לְכָל הַשְּׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל וְאֶת כָּל־יּוֹשְׁבֵי
תֵּיבַל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמָךְ:

On Shabbat Shuvah add:

(בִּסְעֵפֶר חַיִּים בְּרַכָּה וְשְׁלוֹם וּפִרְנָסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ
וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם:)

בָּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם:

Shalom rav al yisra'el ameha tasim le'olam.

Ki atah hu meleḥ adon leḥol hashalom.

Vetov be'eyneha levareḥ et ameha yisra'el

ve'et kol yoshvey tevel

beḥol et uvḥol sha'ah bishlomeha.

On Shabbat Shuvah add:

(Besefer ḥayim beraḥah veshalom ufarnasah tovah

nizaḥer venikatev lefaneha

anahnu veḥol ameha beyt yisra'el

leḥayim tovim ulshalom.)

Baruḥ atah adonay osey hashalom.

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

Dear God, protect my tongue from evil,
and my lips from telling lies.
And toward my adversaries may my spirit remain tranquil,
may I always remain ready for the needs of others.
Open my heart toward your Torah,
let my spirit seek to do all that you ask of me.
Let all who bear me animosity
be brought to reconsider their ill-will.
Act for the sake of your name.
Act for the sake of your deeds.
Act for the sake of your holiness.
Act for the sake of your Torah.
So that all those dear to you may find release,
let your right hand bring deliverance, and answer me.
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.

Your righteousness endures, forever just,
your Torah, true eternally.
Your justice reaches to the highest heavens,
which you, through your great deeds, have made.
Who is like you, God?
Your justness like the mighty mountain crests,
your judgments like the greatest ocean depths.
To human being and beast alike
THE FOUNT OF LIFE sends help.

Kaddish Titkabal can be found on page 624.

אֱלֹהֵי נֹצֵר לְשׁוֹנֵי מִרְעַ וּשְׁפָתַי מִדְּבַר מִרְמָה וְלִמְקַלְלֵי נַפְשֵׁי תְּדוּם
וְנַפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה: פָּתַח לִבִּי בְּתוֹרָתְךָ וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי
וְכָל הַחוֹשְׁבִים עָלַי רָעָה מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם: עֲשֵׂה
לְמַעַן שְׁמֶךָ עֲשֵׂה לְמַעַן יִמְיָנְךָ עֲשֵׂה לְמַעַן קִדְשָׁתְךָ עֲשֵׂה לְמַעַן
תּוֹרָתְךָ: לְמַעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי: יְהִי לְרִצּוֹן
אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לִפְנֶיךָ יְהוָה צוּרִי וְגֹאֲלִי: עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵּבֵל וְאָמְרוּ
אָמֵן.

צִדְקָתְךָ צֶדֶק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת וְצִדְקָתְךָ אֱלֹהִים עַד מָרוֹם אֲשֶׁר
עָשִׂיתָ גְּדֻלּוֹת אֱלֹהִים מִי כָמוֹךָ צִדְקָתְךָ כְּהָרִי אֵל מְשַׁפְּטִיךָ תְּהוֹם
רָבָה אָדָם וּבְהֵמָה תוֹשִׁיעַ יְהוָה:

Kaddish Titkabal can be found on page 625.

אֱלֹהֵי...גֹּאֲלִי / Dear...champion. This meditation is based upon one of the
early prayers recorded in Talmud Beraḥot 17a.

The verse יְמִינִךָ...וְעֲנֵנִי / So...me appears twice in the Bible, in Psalm 60:7
and Psalm 108:7.

R.S.

יְהִי...גֹּאֲלִי / May...champion (Psalm 19:15).

COMMENTARY. Act for the sake of your name... your deeds... your holi-
ness... your Torah. These beseechings trace, in effect, the entire course of
Israel's early history: at first, the ancestors of Israel knew only of God's
name and the divine promises of land and posterity; then, in the Exodus
from Egypt, Israel learned of God's deeds (literally, "right hand"), by
which the people were redeemed from slavery; later, in the days of the
desert Tabernacle, they learned of God's holiness and the demands placed
upon a holy people; finally, at the edge of the Promised Land, a new gene-
ration was exhorted by Moses to hand on Torah from one generation to
another as a perpetual inheritance.

J.R.

NOTE: The Tzidkateḥa / Your righteousness prayer is composed entirely
of verses from Psalms: Psalm 119:142; Psalm 71:19; Psalm 36:7.

ALEYNU

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

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



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

COMMENTARY. This siddur offers several versions of the *Aleynu*. The first, which appeared in the 1945 Reconstructionist siddur, emphasizes that the gift of God's Torah or teaching demands our committed response. The second version, based on Isaiah 42:5 and fit into the *Aleynu* by Rabbi Max D. Kline, 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.

עֲלֵינוּ

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

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

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית
שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת
וַחַי עוֹלָם נָטַע בְּתוֹכֵנוּ:

Continue on page 515.

Aleynu leshabe'ah la'adon hakol
latet gedulah leyotzer bereyshit
bore hashamayim venoteyhem
roka ha'aretz vetze'etza'eyha
noten neshamah la'am aleyha
veru'ah laholehim bah.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית
בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיָּהֶם
רוֹקֵעַ הָאָרֶץ וְצֹאֲצָאֶיהָ
נֹתֵן נִשְׁמָה לָעָם עָלֶיהָ
וְרוּחַ לַהֲלָכִים בָּהּ:

Continue on page 515.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתֵת גְּדֻלָּה
לְיוֹצֵר בְּרָאשִׁית שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה
שֶׁלֹּא שָׂם חֶלְקֵנוּ כִּהֵם וְגוֹרְלֵנוּ כְּכֹל
הַמּוֹנֵם:

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

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

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

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

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

וְאַנְחֵנוּ כּוֹרֵעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקָּדוֹשׁ בָּרוּךְ הוּא:

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל וּשְׂכִינַת
עֻזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אָמֵת מְלַכְנוּ אָפֶס זוּלָּתוֹ
כְּתוּב בְּתוֹרָתוֹ: וַיִּדְעָ הַיּוֹם וַהֲשִׁבְתָּ אֶל לִבְכָּךְ כִּי יְהוָה הוּא
הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד: ←

Va'anahnu korim umishtahavim umodim
lifney meleḥ malhey hamelahim hakadosh baruh hu.
Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima'al
ush-hinat uzo begovhey meromim.
Hu eloheynu eyn od.
Emet malkenu efes zulato kakatuv betorato.
Veyadata hayom vahashevota el levaveha
ki adonay hu ha'elohim bashamayim mima'al ve'al ha'aretz
mitahat eyn od.

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

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

על כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ לְהַעֲבִיר
גְּלוּלִים מִן הָאָרֶץ וְהֶאֱלִילִים כָּרוֹת יִכְרְתוּן לְתַקֵּן עוֹלָם בְּמַלְכוּת
שִׁדִּי: וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמָּה: לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ:
יִפְּרִי וַיִּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל כִּי לָךְ תִּכְרַע כָּל בָּרָךְ תִּשָּׁבַע כָּל־לְשׁוֹן:
לִפְנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ וְלִכְבוֹד שִׁמָּה יִקָּר יִתְּנוּ וַיִּקְבְּלוּ
כָּל־אֶת עַל מַלְכוּתֶךָ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי
הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד בְּכַתוֹב בְּתוֹרָתֶךָ:
יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד: וְנֶאֱמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד:

Kakativ betorateḥa: Adonay yimloh le'olam va'ed.
Vene'emar: Vehayah adonay lemeleḥ al kol ha'arets.
Bayom hahu yihyeh adonay eḥad ushmo eḥad.

יהוה...ועד / THE ETERNAL ONE...forever (Exodus 15:18).
והיה...אחד / THE EVERLASTING ONE...one (Zechariah 14:9).

INTRODUCTION TO THE MOURNERS' KADDISH

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

THE MOURNERS' KADDISH

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

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

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

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

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

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

NOTE. Congregations usually mention the names of congregants and their relatives who have died in the previous week before reciting the 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.

קדיש יתום

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ וַיִּמְלִיךָ
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא

לְעָלְא (לְעָלְא: *On Shabbat Shuvah add:*) מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמְיָרֵן בְּעָלְמָא וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֶׂה שָׁלוֹם בְּמִרְוֵמֵי הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵיבֵל וְאָמְרוּ אָמֵן:

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

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

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

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

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

HAVDALAH

At the end of Shabbat, a Havdalah candle is lit. A full cup of wine and spices are near at hand, and the lights are dimmed.

At the end of a festival, and at the start of Ḥol Hamo'ed, the candle and spices are omitted if it is not Saturday night. On a Saturday night when Sunday is a holiday, Havdalah becomes a section of the Festival Kiddush, page 626.

Elijah the prophet, come speedily to us hailing messianic days.
Miriam the prophet, will dance with us at the waters of redemption.

NOTE. Traditionally *Havdalah* is said after three stars appear in the sky on Saturday evening, making Shabbat about twenty-five hours long. In families that observe this tradition, younger children relish the task of finding stars.

Some sing “*Eliyahu Hanavi*” at the beginning of *Havdalah*, and some at the end. We have put it before *Havdalah* to set a mood of contemplation. This order builds toward the mood of jubilation expressed in “*Hamavdil*.”

Havdalah is recited not only on Shabbat but also at the conclusion of Festivals. When Festivals end at times other than Saturday nights, *Havdalah* includes only two blessings—the one over wine and *hamavdil*. D.A.T.

COMMENTARY. As Shabbat fades, our people’s centuries-old yearning for redemption is voiced through song. When we sing the traditional “*Eliyahu Hanavi*,” we recall the saving message and leadership of Elijah the Prophet, harbinger of the messianic age. The contemporary lyrics of “*Miriam Hanevi’ah*” parallel the traditional, offering an inspiring leadership model. Midrash tells us that Miriam helped to bolster the Israelite women’s courage in taking the risk of fleeing Egypt toward freedom. A prophet in her own right, Miriam led our people in a celebration and dance after we “took the plunge” to freedom at the Reed Sea (Exodus 15:20-21). As we strive for תיקון עולם (repair of the world) and as we pray for the coming of the messianic age, both Elijah and Miriam are inspiring prophetic figures who model leadership traits that may help to strengthen us on our journey toward redemption. L.B.

הַבְּדָלָה

אַלְיָהוּ הַנְּבִיא אֶלְיָהוּ הַתְּשִׁבִי אֶלְיָהוּ הַגִּלְעָדִי:
בְּמִהְרָה בְּיָמֵינוּ יָבֹא אֵלֵינוּ עִם מָשִׁיחַ בֶּן דָּוִד:

Eliyahu hanavi, Eliyahu hatishbi, Eliyahu hagiladi.
Bimherah veyameynu yavo eleynu, im mashi'ah ben David.

מִרְיָם הַנְּבִיאָה עֹז וְזִמְרָה בְּיָדָהּ
מִרְיָם תִּרְקֹד אֶתָּנוּ לְהַגְדִּיל זִמְרַת עוֹלָם
מִרְיָם תִּרְקֹד אֶתָּנוּ לְתַקֵּן אֶת־הָעוֹלָם:
בְּמִהְרָה בְּיָמֵינוּ הִיא תְּבִיאָנוּ
אֶל מֵי הַיְּשׁוּעָה:

Leila Gal Berner

Miriam hanevi'ah oz vezimrah beyadah.
Miriam tirkod itanu lehagdil zimrat olam.
Miriam tirkod itanu letaken et ha'olam.
Bimherah veyameynu hi tevi'enu
el mey hayeshu'a.

The wine cup is raised.

Behold, my God of help,
in whom I trust, and tremble not.
Truly, my strength and melody is Yah, THE ONE,
who is for me the source of help.
So draw, in joy, the waters
from the Fount of Help.
All help belongs to You.
Upon your people is your blessing. Let it happen!
With us is THE GREAT ONE of the Multitudes of Heaven,
stronghold for us, the God of Jacob. Be it so!
O, GREAT ONE of the Multitudes of Heaven,
happy is the human being who trusts in you!
REDEEMING ONE, extend your help.
Our sovereign, answer us whenever we may call.
The Jews of old had light,
and happiness, and joy, and love—
may it be so for us!
My Cup of Help I raise,
and in THE OMNIPRESENT's name
I call.

The wine cup is raised.

הִנֵּה אֵל יִשׁוּעָתִי אֶבְטַח וְלֹא אֶפְחָד כִּי עֲזִי וְזִמְרַת יְהוָה יִהְיֶה לִּי
לִישׁוּעָה: וּשְׂאֲבָתָם מַיִם בְּשִׁשּׁוֹן מִמַּעֲיָנִי הִישׁוּעָה: לִיהוָה הִישׁוּעָה
עַל עַמּוֹ בְּרִכְתָּהּ סֵלָה: יִהְיֶה צְבָאוֹת עֲמָנוּ מִשְׁגָּב לָנוּ אֱלֹהֵי יִצְחָק
סֵלָה: יִהְיֶה צְבָאוֹת אֲשֶׁרִי אָדָם בֵּטַח בְּךָ: יִהְיֶה הוֹשִׁיעָה הַמָּלְךְ יַעֲזָנֵנוּ
בַּיּוֹם קָרְאָנוּ: לַיהוּדִים הִיתָה אוֹרָה וְשִׂמְחָה וְשִׁשּׁוֹן וִיקָר: כֵּן תִּהְיֶה
לָנוּ: כּוֹס יִשׁוּעוֹת אֵשָׂא וּבָשִׂים יִהְיֶה אֶקְרָא:

Hiney el yeshu'ati evtah velo efhad ki ozi vezimrat yah adonay
vayhi li lishu'ah. Ushavtem mayim besason mima'ayney
hayshu'ah. Ladonay hayshu'ah al ameha birhateha selah.
Adonay tzeva'ot imanu misgav lanu elohey ya'akov selah.
Adonay tzeva'ot ashrey adam bote'ah bah. Adonay hoshi'ah
hameleh ya'anenu veyom korenu. Layehudim hayetah orah
vesimhah vesason vikar. Ken tihyeh lanu. Kos yeshu'ot esa
uvshem adonay ekra.

Biblical references include Isaiah 12:2-3; Psalms 3:9, 46:12, 84:13, 20:10;
Esther 8:16; Psalm 116:13.

KAVANAH. Tradition has it that the *neshamah yeterah* / additional soul we
receive at the beginning of Shabbat stays with us until *Havdalah*, when it
departs. We do not want to lose that additional bit of soul, and therefore
linger and relish the fading embers of the day. D.A.T.

With the permission of this company:

Blessed are you, THE BOUNDLESS ONE, our God, the sovereign of all worlds, who created the fruit of the vine.

It is the custom in some families for everyone to take a sip of the wine here. Others wait until after the final beraḥah / blessing.

Blessed are you, REVIVER our God, the sovereign of all worlds, who creates various spices.

After the blessing is said, the leader smells the spices and passes them on.

Blessed are you, THE RADIANCE, our God, the sovereign of all worlds, who creates the light of fire.

After reciting the blessing over fire, participants hold their hands before the candle flame so that their fingers look radiant in its light and then cast shadows on their palms. Then the following blessing is said.

Blessed are you, THE MANY-NAMED, our God, the sovereign of all worlds, who separates between holy and ordinary, light and dark, the seventh day and the six days of work. Blessed are you, THE INVISIBLE who separates the holy from the ordinary.

The candle is now extinguished. Some families do this by immersing it in wine from the cup. Lights are turned on, and we continue in lively song.

COMMENTARY. While lighting candles marks both the beginning and the end of Shabbat, the *Havdalah* candle has a meaning different from that of the *Erev Shabbat* candles. Lighting this new fire signals commencement of the work week because fire is so often an instrument of labor. Every *beraḥah* / blessing must correlate to an event or action so that it is not in vain. We “use” the candlelight here to cast a shadow on our palms by lifting our curled fingers toward the light.

A time of transitions, *Havdalah* lends itself to comment about life cycle transitions as well. It is a wonderful place to insert parents’ hopes for a bar / bat mitzvah at the transition from childhood to adolescence. *Brit* ceremonies for new-born girls can easily be created around *Havdalah*. Weddings, new jobs, beginning of school and graduation are some of the occasions when people might want to add personal words to *Havdalah*.

D.A.T.

סְבִירי חֲבֵרִי:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן:

Savrey haveray.

Baruh̄ atah adonay eloheynu meleḥ ha'olam borey peri hagafen.

It is the custom in some families for everyone to take a sip of the wine here. Others wait until after the final berachah / blessing.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְּנֵי בְשָׂמִים:

Baruh̄ atah adonay eloheynu meleḥ ha'olam borey miney vesamin.

After the blessing is said, the leader smells the spices and passes them on.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ:

Baruh̄ atah adonay eloheynu meleḥ ha'olam borey me'orey ha'esh.

After reciting the blessing over fire, participants hold their hands before the candle flame so that their fingers look radiant in its light and then cast shadows on their palms. Then the following blessing is said.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְבָדִיל בֵּין קֹדֶשׁ לְחֵל בֵּין
אוֹר לְחֹשֶׁךְ בֵּין יוֹם הַשְּׂבִיעִי לְשֶׁשֶׁת יְמֵי הַמַּעֲשֶׂה: בָּרוּךְ אַתָּה יְהוָה
הַמְבָדִיל בֵּין קֹדֶשׁ לְחֵל:

Baruh̄ atah adonay eloheynu meleḥ ha'olam hamavdil beyn
kodesh leḥol beyn or leḥosheḥ beyn yom hashevi'i lesheshet
yemey hama'aseh. Baruh̄ atah adonay hamavdil beyn kodesh
leḥol.

The candle is now extinguished. Some families do this by immersing it in wine from the cup. Lights are turned on, and we continue in lively song.

COMMENTARY. Just as we greet Shabbat with blessing, we usher it out with blessing. Candlelight and wine mark these borders. Thus we attempt to bring the flavor and insight of Shabbat into the everyday. At *Havdalah* there is the addition of spices, as if to revive our spirits flagging at the loss of Shabbat and to bear the sweet savor of Shabbat into the week. D.A.T.

HAMAVDIL / THE ONE WHO DIVIDES

This translation can be sung to the same melody as Shavu'a Tov.

May the one who divides
 between holy and plain,
forgive our sins,
 and ease our pain.
Posterity and plenty
 add to our gain,
like seashore sands,
 like stars at night.

The day moves on
 like palm tree's shade,
I call to God
 who charts the way.
The watchman says,
 "The morn has come,
and soon the night,
 yes, soon the night."

Your justice strong
 as Mount Tabor,
My sins forgive,
 my faults ignore.
Let me be pure,
 like long before,
My blemish fade
 like passing night.

NOTE. Composed by Rabbi Isaac ibn Ghayat, who lived in eleventh-century Spain, for the conclusion of Yom Kippur, *Hamavdil* hails the divine power that allows us forgiveness, renewed vigor and redemption. A.G.

לילה...אמר / The watchman...night (Isaiah 21:12).
לילה...כיום / Let...night (Psalm 90:4).

הַמַּבְדִּיל

חֲטֹאתֵינוּ הוּא יִמְחַל	הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחֹל
וְכַפּוּכָבִים בְּלֵילָהּ:	זֶרְעֵנוּ וְכִסְפֵּנוּ יִרְבֶּה כְּחוֹל
אֶקְרָא לֵאלֹהֵי גֹמֵר	יוֹם פָּנָה כְּצֵל תֹּמֵר
אֲתָא בִּקְרֹן וְגַם לֵילָהּ:	אָמַר שׁוֹמֵר
עַל חֲטָאֵי עֶבֶר תַּעֲבֹר	צִדְקָתְךָ כְּהָר תִּבּוֹר
וְאַשְׁמֹרֶת בְּלֵילָהּ:	כִּיּוֹם אֶתְמוֹל כִּי יַעֲבֹר

Hamavdil beyn kodesh leḥol
ḥatoteynu hu yimḥol
zarenu veḥaspenu yarbeh kaḥol
veḥakoḥavim balaylah.

Yom panah ketzel tom
ekra la'el alay gomer
amar shomer ata voker vegam laylah.

Tzidkateḥa kehar tavor
al ḥata'ay avor ta'avor
keyom etmol ki ya'avor
ve'ashmuraḥ valaylah.

שָׁבוּעַ טוֹב. / Shavu'a tov. / Have a good week.

אַ גוטע וואָך. / A gute voch. / A good week.

SHAVU'A TOV!



קַבְלַת חַג



HADLAKAT NEROT LEHAGIM / CANDLELIGHTING FOR FESTIVALS

Candles are traditionally lit in the home. Many communities also light candles together at the beginning of the Kabbalat Hag service.

On Pesah, Shavuot and Sukkot:

Blessed are you, SOURCE OF LIGHT, our God, the sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to kindle the (Shabbat and) festival light.

On all holidays except the conclusion of Pesah:

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.

COMMENTARY. Since it was difficult for Babylonian Jewry to ascertain when the new moon had been sighted and the new month declared in the land of Israel, the rabbis of Babylonia were uncertain which were the correct days for observing the Festivals. To insure that the Festivals were kept on the proper days, they were lengthened to create a margin for error. Whereas in Israel Shavuot was one day, Pesah seven days, and Sukkot / Shemini Atzeret eight days, in Babylonia they became two days, eight days, and nine days. Once the dates were established by astronomical calculation and the possibility of error was eliminated, the rabbis nonetheless retained the longer holiday periods for those living outside the land of Israel to emphasize their exile.

Wishing to form closer links with Israelis, hoping to strengthen holiday observance, and accepting the evolving nature of Jewish tradition, many Jews in countries across the world have come to observe the holiday pattern of the land of Israel. This has long been the common mode among Reconstructionist congregations and havurot, a fact reflected in the structure of this prayerbook.

D.A.T.

הַדְּלָקַת נֵרוֹת לַחֲגִים

On Pesah, Shavuot and Sukkot:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל (שַׁבָּת ו) יוֹם טוֹב:

Baruh atah adonay eloheynu meleḥ ha'olam asher kideshanu
bemitzvotav vetzivanu lehadlik ner shel (Shabbat ve) yom tov.

On all holidays except the conclusion of Pesah:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחֵינּוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ לַזְמַן
הַזֶּה:

Baruh atah adonay eloheynu meleḥ ha'olam sheheḥeyanu
vekiyemanu vehigi'anu lazeman hazeh.

Many contemporary Jews are reciting *beraḥot* / blessings in ways that reflect their theological outlooks and ethical concerns. At any place where a blessing occurs in the liturgy, the following elements can be combined to create alternative formulas for *beraḥot*. This can be done by selecting one phrase from each group to form the introductory clause.

I	Baruh atah adonay Beruhah at yah Nevareḥ et	בָּרוּךְ אַתָּה יְיָ בְרוּכָה אַתָּה יָהּ נִבְרַךְ אַתָּה	Blessed are you Adonay Blessed are you Yah Let us bless
II	eloheynu hasheḥinah eyn haḥayim	אֱלֹהֵינוּ הַשְׁכִּינָה עֵין הַחַיִּים	our God Sheḥinah Source of Life
III	meleḥ ha'olam ḥey ha'olamim ru'ah ha'olam	מֶלֶךְ הָעוֹלָם חַי הָעוֹלָמִים רוּחַ הָעוֹלָם	Sovereign of all worlds Life of all the worlds Spirit of the world

KABBALAT HAG / WELCOMING THE FESTIVAL

This translation can be sung to the same melody as the Hebrew.

How lovely are your tents, O Ya'akov,
how fine your encampments, Yisra'el!

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.



You shall celebrate three festivals of pilgrimage to me
during the year:

The Festival of Matzot you shall keep for seven days;
as I commanded, you shall eat unleavened bread
in the appointed month of Spring,
for in that time you went forth out of Egypt.
Do not appear before me empty-handed.

The Festival of Early Harvest, for the first-fruits
of your labors,
in your seeding of the field.

And the Festival of Gathering-In,
at the turning of the year,

when you shall gather in your labors from the field. Exodus 23:14-16

קַבְלַת חַג

מֵה טֹבוֹ אֱהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל: וְאֲנִי בְּרַב חֲסִדֶּךָ אָבוֹא
בֵּיתְךָ אֶשְׁתַּחֲוֶה אֶל הַיִּכָּל קִדְשְׁךָ בִּירְאָתְךָ: יְהוָה אֶהְבֹּתִי מֵעוֹן בֵּיתְךָ
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה אֲבִרְכָּה לְפָנַי יְהוָה
עֲשֵׂי וְאֲנִי תַפְלִתִּי לָךְ יְהוָה עֵת רְצוֹן אֱלֹהִים בְּרַב חֲסִדֶּךָ עֲנֵנִי בְּאַמַּת
יִשְׁעֶךָ:

Mah tovu ohaleha ya'akov mishkenoteha yisra'el. Va'ani
berov hasdeha avo veyteha eshtahaveh el heyhal kodsheha
beyirateha. Adonay ahavti me'on beyteha umkom mishkan
kevodeha. Va'ani eshtahaveh ve'ehra'ah evrehah lifney
adonay osi va'ani tefilati leha adonay et ratzon elohim
berov hasdeha aneni be'emet yisheha.

שְׁלֹש רְגָלִים תַּחַג לִּי בַשָּׁנָה: אֶת־חַג הַמִּצּוֹת תִּשְׁמֹר שְׁבַעַת יָמִים
תֹּאכַל מִצּוֹת כַּאֲשֶׁר צִוִּיתְךָ לְמוֹעֵד חֹדֶשׁ הָאָזִיב כִּי־בו יֵצֵאת
מִמִּצְרַיִם וְלֹא־יֵרָאוּ פָנַי רִיקָם: וְחַג הַקִּצִּיר בַּכּוֹרֵי מַעֲשֵׂיךָ אֲשֶׁר תִּזְרַע
בַּשָּׂדֶה וְחַג הָאָסִף בְּצֵאת הַשָּׁנָה בְּאֶסְפָּךָ אֶת־מַעֲשֵׂיךָ מִן־הַשָּׂדֶה:

NOTE: The *Mah Tov* prayer is composed entirely of Biblical verses: Numbers 24:5; Psalms 5:8, 95:6, 69:14.

COMMENTARY. *Kabbalat Hag* was newly created for this siddur. Designed as the opening section during evening worship on the Pilgrimage Festivals of Pesah, Shavuot, and Sukkot, it fulfills the same function for holidays as *Kabbalat Shabbat* does for Friday evening. Communicating the joyous mood of the Festivals and introducing their themes is intended to add fullness to the evening service for Festivals and help to invoke their spirit.

D.A.T.

Choose from among the following songs:

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.



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.



Behold, how fine and how pleasant
when families dwell together!

אשא...וארץ / I...earth (Psalm 121:1-2).
פתחו...בו / Open...here (Psalm 18:19-20).
הנה...יחד / Behold...together (Psalm 133:1-2).

Choose from among the following songs:

אֶשָּׂא עֵינַי אֶל־הַהָרִים	Esa eynay el heharim
מֵאֵין יָבוֹא עֲזָרִי:	me'ayin yavo ezri.
עֲזָרִי מֵעַם יְהוָה	ezri me'im adonay
עוֹשֶׂה שָׁמַיִם וָאָרֶץ:	oseh shamayim va'aretz.



פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק	Pithu li sha'arey tzedek
אָבֹא בָם אוֹדֶה יְהוָה:	avo vam odeh yah.
זֶה הַשָּׁעַר לַיהוָה	Zeh hashar ladonay
צְדִיקִים יָבֹאוּ בוֹ:	tzadikim yavo'u vo.



הִנֵּה מַה־טוֹב וּמַה־נָּעִים	Hiney mah tov umah na'im
שְׁכֶת אֲחִים גַּם יָחִיד:	shevet aḥim gam yaḥad.
הִנֵּה מַה־טוֹב וּמַה־נָּעִים	Hiney mah tov umah na'im
שְׁכֶת אֲחֵיּוֹת גַּם יָחִיד:	shevet aḥayot gam yaḥad.

Bring justice for me, God, and plead my cause
 against a nation without love,
 against a person of deceit,
 for you are my divine stronghold.
 Why have you abandoned me?
 Why do I walk about in gloom,
 pressed by my enemies?
 Send forth your light, your truth,
 and they shall guide me,
 they shall bring me to your holy mount,
 to places where your presence dwells.
 Yes, let me enter to the shrine of God,
 to the divine one, source of all my joy.
 There shall I give thanks upon a harp,
 to God—my God.
 Why are you downcast, my soul?
 Why are you in a turmoil over me?
 Place hope in God,
 to whom again I shall give thanks—
 my help, my Presence, and my God.

Psalm 43

A Song of Ascents.

Hearken, all servants of GOD, let your blessings for
 HEAVEN resound!

You who stand in GOD's House in the evenings,
 raise your hands toward the holy abode,
 and cry blessing to GOD EVERLASTING!
 May the CREATOR bless you from Zion,
 the maker of heaven and earth!

Psalm 134

On Pesah, continue on the following page. On Shavuot, continue on page 542. On Sukkot, continue on page 546. On Shemini Atzeret / Simhat Torah, continue on page 550.

KAVANAH. Find a time when you can do with your body what Psalm 134 asks you to do: lift your hands up to God as an act of blessing. How do we bless God? By acknowledging that we are blessed.

H.L.

שִׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא־חֲסִיד
מֵאִישׁ מְרָמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי־אַתָּה אֱלֹהֵי מַעֲוִי לָמָּה זְנַחְתָּנִי
לָמָּה־קָדַר אֶת־הֵלֶךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח־אוֹרָה וְאַמְתָּה הֵמָּה יִנְחֹנֵנִי
יְבִיאֵנִי אֶל־הֶרֶקֶד־שָׁךְ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאַבֹּאֶה אֶל־מִזְבֵּחַ אֱלֹהִים אֶל־אֵל שְׂמֵחַת גִּילִי
וְאוֹדֶךָ בְּכִנּוּר אֱלֹהִים אֱלֹהֵי:
מִה־תִּשְׁתַּחֲוִי נַפְשִׁי וּמִה־תִּהְיֶה עָלַי
הוֹחִילִי לְאֱלֹהִים כִּי־עוֹד אוֹדְנִי יִשׁוּעַת פָּנֶי וְאֱלֹהֵי:

שִׁיר הַמַּעֲלוֹת
הִנֵּה בָּרְכוּ אֶת־יְהוָה כָּל־עַבְדֵי יְהוָה
הָעֹמְדִים בְּבֵית־יְהוָה בַּלֵּילוֹת:
שְׁאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־יְהוָה:
יְבָרְכֶה יְהוָה מִצִּיּוֹן עֲשֵׂה שְׂמִים וְאַרְץ:

On Pesah, continue on the following page. On Shavuot, continue on page 543. On Sukkot, continue on page 547. On Shemini Atzeret / Simhat Torah, continue on page 551.

DERASH. All of the Pilgrimage Festivals—Pesah, Shavuot and Sukkot—contain themes of revelation and redemption, of moving from darkness to light, from despair to hope, from despondency to joy. Psalm 43 which begins with a powerful sense of isolation, gloom and abandonment, shifts in mood as the psalmist begins to sense the redemptive power of the divine. As the psalmist experiences a rebirth of hope, the mood becomes joyful and thankful. This psalm thus encapsulates the emotional shift we anticipate as we reencounter the three annual seasons of joy. D.A.T.

COMMENTARY. Moodiness, alienation, even depression are a normal part of life to many of us. The speaker of Psalm 43 has felt totally abandoned, but offers an antidote: the belief in a higher power that hears prayer and answers. At the moment of asking the question, “Why are you downcast, my soul?” the psalmist already has found an answer—hope in God. H.L.

PESAH

Once we were slaves; now we are free.

On this festival of freedom, we celebrate liberation's redemptive power:

- the awakening of the earth after winter's dormancy and the first fragile shoots of green thrusting forth from the cold prison of the ground
- the Hebrews' hearts awakening that led to marching out of slavery's shackles, and the stirrings of the human heart when the bells of freedom ring
- the awakening of my own heart to how I can transform myself and my world, and the looking beyond toward a vision we can share—

of liberation, of redemption, of peace.

David A. Teutsch



חג הפסח

עֲבָדִים הָיִינוּ עָתָה בְּנֵי חוֹרִין:
Avadim hayinu atah beney ḥorin.

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 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."

Song of Songs 2:10-17

Continue on page 556.

COMMENTARY. It is customary to read *Shir Hashirim* on the holiday of Pesah. This beautiful love poetry has been traditionally understood as an allegory of God's love for the people of Israel. This love is formalized in a marriage covenant at Sinai during the holiday of Shavuot. The themes of the birth of young love and the reawakening of the earth after winter's dormancy complement the account of the Jewish people's birth in the escape from Egyptian slavery. Just as the Jewish people came forth into freedom during the spring season when nature bursts forth out of its frozen state, so do we hope that all people may leave behind the narrow places of their lives (*mitzrayim*) and experience the renewal of true freedom. R.S.

עֲנֵה דוֹדִי וְאָמַר לִי קוֹמִי לָךְ רַעֲיָתִי יִפְתִּי
וּלְכִי־לָךְ : כִּי־הִנֵּה הִסְתּוּ עֲבָר
הַגֶּשֶׁם חֲלָף הֶלֶךְ לוֹ : הַנִּצָּנִים נִרְאוּ בְּאֶרֶץ
עַת הַזְמִיר הִגִּיעַ וְקוֹל הַתּוֹר נִשְׁמַע בְּאֶרְצָנוּ :
הַתְּאֵנָה חֲנֻטָּה פָּגִיהַ
וְהַגִּפְנִים | סִמְדָּר נִתְּנוּ רִיחַ
קוֹמִי לָךְ רַעֲיָתִי יִפְתִּי
וּלְכִי־לָךְ : יוֹנָתָי
בְּחֲגֻי הַפֶּלַע בְּסֶחַר הַמַּדְרָגָה
הָרְאִינִי אֶת־מְרֹאֲיֶךְ הַשְּׁמִיעִינִי אֶת־קוֹלְךָ
כִּי־קוֹלְךָ עָרַב וּמְרֹאֲיֶךְ נֹאֲוָה :
אֶחָזִי־לָנוּ שׁוֹעֲלִים שְׁעָלִים קִטְנִים
מַחֲבָלִים כְּרָמִים וּכְרָמֵינוּ סִמְדָּר :
דוֹדִי לִי וְאַנִּי לוֹ הָרַעָה בְּשׁוֹשָׁנִים :
עַד שִׁפּוּחַ הַיּוֹם וְנָסוּ הַצִּלְלִים
סֹב דְּמָה־לָּךְ דוֹדִי
לְצִבִּי אוֹ לְעֶפֶר הָאֵילִים
עַל־הָרִי בְּתוֹר :

Ki hiney hastav avar hegeshem
halaf halah lo.

Dodi li va'ani lo haro'eh bashoshanim.

Continue on page 557.

SHAVUOT

Now summer's prospect,
the world ripening and growing softer,
the promise of harvest fulfilled,
the warming sun, lies before us.

Now the vision of Torah.
the world at peace and growing gentler,
the promise of goodness fulfilled,
the loving heart, lies open to the mind.

In every generation our people has sought you;
hallowed is their seeking.

We too seek you
with trust that your light is not hidden
from those who seek you with a whole heart.

Chaim Stern

And Ruth said:
"Do not prevail upon me
to depart from you, to turn away from you
—for wherever you may go, I shall go, too;
wherever you may stay, I shall stay, too;
your people shall be mine,
and your God mine."

Ruth 1:16

COMMENTARY. It is customary to read the book of Ruth on Shavuot, the spring harvest festival, since much of the story takes place in the wheat fields at harvest time. In addition, Ruth's voluntary commitment to Naomi, to the Jewish people and to God echoes the holiday's major theme of the Jewish people's covenant with God at Sinai on Shavuot. In our time, when every Jew is a Jew by choice, Ruth's commitment speaks to all of us.

R.S.



חג השבועות

וַתֹּאמֶר רוּת אֶל-תּוֹפֵקֵי-בִי לְעֹזְבֶךָ לָשׁוּב מֵאַחֲרָיִךָ כִּי אֶל-אֲשֶׁר
תֵּלְכִי אֵלָיוּ וּבֵאֲשֶׁר תִּלְיִנִי אֶלֶּיִן עִמָּךְ עַמִּי וְאֵלֶּהֶיךָ אֵלֶּהִי:

Choose from among the following songs:

Israel, Torah, and the Blessed Holy One are one. Torah is light.
Halleluyah!



Illuminate our vision with your Torah,
and cause our hearts to cling to your mitzvot.
Unite our hearts to love and treat with awe your name,
that we may never suffer shame or know dishonor,
that our steps may never fail., until the end of time.

Continue on page 556.

ישראל ואוריתא / *Yisra'el ve'orayta*. This song is a popular adaptation of a phrase attributed to the *Zohar* by the eighteenth-century Italian moralist Moshe Ḥayim Luzatto. R.S.

Choose from among the following songs:

יִשְׂרָאֵל וְאוֹרֵי־תָא קֹדֶשׁא בְּרִיךְ הוּא הָד הוּא:
תּוֹרָה אוֹרָה הַלְלוּיָהּ:

Yisra'el ve'orayta kudsha berih hu had hu.
Torah orah halleluyah.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ	Veha'er eyneynu betorateha
וְדַבֵּק לִפְנֵינוּ בְּמִצְוֹתֶיךָ	vedabek libenu bemitzvoteha
וְיַחַד לְבָבֵנוּ לְאַהֲבָה	veyahed levavenu le'ahavah
וְלִירָאָה אֶת שְׁמֶךָ	ulyirah et shemeha
וְלֹא נִבּוֹשׁ וְלֹא נִכְלֵם	velo nevosh velo nikalem
וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד:	velo nikashel le'olam va'ed.

Continue on page 557.

O God,
Let me be willing to be a true friend.
To walk along
Without always knowing
The destination.
Let me have enough faith
In your Presence
To know that
Letting go is not
Giving up—
Surrender is not annihilation.
O God,
Help me move through the arid desert of loneliness and fear,
Toward your creatures, your Creation,
Toward your outstretched arm of freedom,
Your protecting wing of peace.

S.P.W.

SUKKOT

Now the days grow shorter, and the warmth of summer gives way to the coolness of autumn. Soon the unfertile winter, with its fallow ground, will be with us. We are grateful for the bounty of the fall harvest—not only for its tastes and sights and smells, but also for its protection against winter’s cold hunger. We celebrate the harvest’s fruits for more than the pleasure they give—they recall the redemptive power in nature, the goodness of the earth, the divine presence that unifies our world and sustains our lives.

These days of the harvest festival we celebrate in *sukkot*, simple booths that remind us of our dependence on nature, on each other, and on the divine direction that speaks not only to us, but to every creature that inhabits our world. These fragile booths remind us of our need to care for our world in order to receive its bounty. In this turning of the year, we turn to each other humbled by the glory of the fruits, and rejoicing in their fullness.

As we partake of fruits that are the product of hands besides our own, we sense the outstretched hands of those who need our help. May our rejoicing in these fruits lead us to extend our helping hands.

Spread over us your shelter of peace.

David A. Teutsch



חג הסוכות

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמָהּ:

Ufros aleynu sukkat shelomeha.

For everything there is a time,
for every desire an opportunity,
beneath the heavens—
a time for giving birth, a time to die,
a time to plant, a time to uproot what is planted,
a time to slay, a time to heal,
a time to break, a time to build,
a time to weep, a time to laugh,
a time to mourn, a time to dance,
a time for casting stones, a time to gather them,
a time for embracing, and a time for holding back,
a time to seek, a time to lose,
a time to keep, a time to throw away,
a time to tear, a time to mend,
a time for keeping silent, and a time to speak,
a time to love, a time to hate,
a time for war, a time for peace.

Ecclesiastes 3:1-8

Continue on page 556.

COMMENTARY. Ecclesiastes is customarily read on Sukkot. Its emphasis upon the fragility and limitations of human existence makes it suited to this holiday when our vulnerability to natural forces becomes evident. As winter approaches we exchange our seemingly solid dwellings for the precariousness of temporary huts (*sukkot*).

The selection presented here acknowledges our human situation while providing comfort in the recognition that “a time to heal” can follow “a time to slay” and that we can, despite intervening sorrows, ultimately anticipate “a time of peace.” Even in the harshness of winter we can foresee the return of spring as the Festival cycle continues. R.S.

לְכָל זְמַן וְעַתָּה לְכָל־חֶפֶז תַּחַת הַשָּׁמַיִם:	
וְעַתָּה לְמִוֵּת	עַתָּה לְלָדֵת
וְעַתָּה לְעֻקּוֹר נְטוּעַ:	עַתָּה לְטַעַת
וְעַתָּה לְרַפּוּא	עַתָּה לְהַרְוֵג
וְעַתָּה לְבָנוֹת:	עַתָּה לְפָרוֹץ
וְעַתָּה לְשִׁחּוֹק	עַתָּה לְבִכּוֹת
וְעַתָּה רִקּוֹד:	עַתָּה סִפּוֹד
וְעַתָּה כְּנוּס אֲבָנִים	עַתָּה לְהַשְׁלִיךְ אֲבָנִים
וְעַתָּה לְרִחֵק מִחֶבֶק:	עַתָּה לְחַבּוֹק
וְעַתָּה לְאַבֵּד	עַתָּה לְבַקֵּשׁ
וְעַתָּה לְהַשְׁלִיךְ:	עַתָּה לְשִׁמּוֹר
וְעַתָּה לְתַפּוֹר	עַתָּה לְקְרוֹעַ
וְעַתָּה לְדַבֵּר:	עַתָּה לְחַשּׁוֹת
וְעַתָּה לְשַׁנֵּא	עַתָּה לְאַהֲבַ
וְעַתָּה שְׁלוֹם:	עַתָּה מִלְחָמָה

Continue on page 557.

SHEMINI ATZERET AND SIMḤAT TORAH

ASHREY AYIN / CELEBRATION OF THE RAIN

Happy is the eye that has beheld all this!
And should our spirit not rejoice on hearing of it?

Happy is the eye that has beheld the waters falling from the
skies,
the wind that rushes on the earth,
the righteous person whispering of God who made the
lightning,
the people answering with words of gratitude.
And should our spirit not rejoice on hearing of it?

Happy is the eye that has beheld the blackness of the gathered
clouds,
the wind rushing about with rains of heavenly goodwill,
the righteous person whispering of God who rides a chariot of
clouds.
“Take heart, my faithful ones, the rains are flowing in
abundance!”

Should our spirit not rejoice on hearing of it?

Happy is the eye that has beheld the splendor of the lightning
and the growl of thunder,
and the righteous person whispering of God, the Rock who
dwells on high,
the people all assembled, sounding their pleasure like a lion at
its meal.

“Take heart, my faithful ones, for God has poured the rains of
heavenly goodwill!”

And should our spirit not rejoice on hearing of it? ↩

שְׁמִינִי עֶצְרֵת וְשִׁמְחַת תּוֹרָה

אֲשֶׁרִי עֵין

אֲשֶׁרִי עֵין רְאֵתָה כָּל אֱלֹהִים

הֵלֵא לְמִשְׁמַע אֶזְנוֹן צִהְלָה נִפְשָׁנוּ:

אֲשֶׁרִי עֵין רְאֵתָה מַיִם יוֹרְדִים מִשְׁחָקִים

וְהָרוּחַ מְרַחֵף עַל פְּנֵי אַרְקִים

וְהַצִּדִּיק מְרַחֵשׁ לֵאל עוֹשֶׂה בְּרָקִים

לְמוֹל כָּל הָעָם אוֹמְרִים דְּבָרִים מְתוּקִים

הֵלֵא לְמִשְׁמַע אֶזְנוֹן צִהְלָה נִפְשָׁנוּ:

אֲשֶׁרִי עֵין רְאֵתָה שְׁחָרוֹת עֲבִים נִצְבוֹת

וְהָרוּחַ מְרַחֵף בְּמִי גֶשֶׁם נִדְבוֹת

וְהַצִּדִּיק מְרַחֵשׁ לֵאל רוֹכֵב עֲרֵבוֹת:

הִתְחַזְקוּ אֱמוּנִים כִּי זֶרְמוּ מַיִם עֲבוֹת:

הֵלֵא לְמִשְׁמַע אֶזְנוֹן צִהְלָה נִפְשָׁנוּ:

אֲשֶׁרִי עֵין רְאֵתָה הַדֵּר בְּרָק וּרְעָמִים נוֹהִים

וְהָרוּחַ מְרַחֵף וְכָל הַלְבָבוֹת רוֹהִים

וְהַצִּדִּיק מְרַחֵשׁ לֵאל צוּר דֵּר גְּבוּהִים

וְלְמוֹל כָּל הָעָם כְּאֶרֶץ עַל טֶרֶפוֹ מֵהִים:

הִתְחַזְקוּ אֱמוּנִים גֶּשֶׁם נִדְבוֹת הַנִּיף אֱלֹהִים:

הֵלֵא לְמִשְׁמַע אֶזְנוֹן צִהְלָה נִפְשָׁנוּ: ←

COMMENTARY. For centuries Shemini Atzeret, “the eighth day of gathering” immediately following Sukkot, was observed for two days outside the land of Israel. The second of these two days evolved into Simḥat Torah, which marks the end and beginning of the annual Torah reading cycle. In Israel, the celebration of Shemini Atzeret and Simḥat Torah is now merged into a single day. Those following the holiday pattern of Israel (see Commentary on page 530) observe Simḥat Torah on the eighth day. Some congregations still celebrate Simḥat Torah on the ninth day. D.A.T.

Happy is the eye that has beheld the waters on the streets and
paths,
the wind rushing about and nourishing all withered life,
the righteous person standing with soaked head amid the rains
that wash away the ash and dust, and soak the hair,
and curl the hair in ringlets with their wealth.
And should our spirit not rejoice on hearing of it?

Moshe Gabay

And all the people gathered as one person on the square before
Sha'ar Hamayim, and they asked Ezra the Scribe to bring the
scroll of the Torah of Moses which THE ONE OF SINAI had
commanded Israel. And Ezra the priest brought forth the scroll
before the whole community, both men and women—everyone
capable of understanding what was heard—on the first day of
the seventh month. And they read from it upon the square
before *Sha'ar Hamayim* from daybreak until noon, in the
presence of the men and women, all who understood its sense.
And the ears of all the people were now concentrating on the
scroll of Torah.

Nehemiah 8:1-3

אֲשֶׁר־י עֵין רָאָתָה מַיִם בְּחוּצוֹת וּשְׂבִילִים
 וְהָרִיחַ מִרְחָף לְדִשּׁוֹן כָּל יְבוּלִים
 וְהִצְדִּיק עַל רֹאשׁוֹ מַיִם יוֹרְדִים וְעוֹלִים
 וְזוֹרְקִים אֶת אֶפְרוֹ וּשְׁעָרוֹתָיו טְבוּלִים
 מִרֵּב הַגְּשָׁמִים קוֹצוֹתָיו תִּלְתָּלִים
 הֵלֹא לְמִשְׁמַע אֶזְנוֹ צָהֳלָה נִפְשָׁנוּ:

וַיֵּאסְפוּ כָּל־הָעָם כְּאִישׁ אַחֵד אֶל־הֶרְחֹב אֲשֶׁר לִפְנֵי שַׁעַר־הַמַּיִם
 וַיֹּאמְרוּ לְעֹזְרָא הַסֹּפֵר לְהָבִיא אֶת־סֵפֶר תּוֹרַת מֹשֶׁה אֲשֶׁר־צִוָּה יְהוָה
 אֶת־יִשְׂרָאֵל: וַיָּבִיא עֹזְרָא הַכֹּהֵן אֶת־הַתּוֹרָה לִפְנֵי הַקָּהָל מֵאִישׁ
 וְעַד־אִשָּׁה וְכָל מִבֵּין לְשִׁמְעַע בַּיּוֹם אַחֵד לַחֹדֶשׁ הַשְּׂבִיעִי: וַיִּקְרָאוּ
 לִפְנֵי הֶרְחֹב אֲשֶׁר לִפְנֵי שַׁעַר־הַמַּיִם מִן־הָאוֹר עַד־מַחֲצִית הַיּוֹם נִגְדָה
 הָאֲנָשִׁים וְהַנָּשִׁים וְהַמְּבִינִים וְאִזְנֵי כָּל־הָעָם אֶל־סֵפֶר הַתּוֹרָה:

And Nehemiah, the governor, and Ezra, priest and scribe, and the Levite commentators for the people, said: "This day is holy to THE OMNIPRESENT ONE, your God. You must neither mourn nor weep." For all the people were then weeping as they heard the Torah's words.

And they further said to them: "Go forth, and dine upon your finest food and drink your sweetest drinks. And share your portions with whoever has nothing prepared, for today is holy to the one who watches over us. Do not be sad, for this is a joyous time to THE ETERNAL ONE, your source of strength." And the Levites comforted the people, saying: "Be calm, because this day is holy. Don't be sad." And all the people went to eat and drink, and share their portions, and to make great celebration, for they understood the words that were made known to them.

Nehemiah 8:9-12

So draw, in joy, the waters from the fount of Help.

COMMENTARY. והלויים המבינים את-העם / The Levite commentators for the people. Literally, "the Levites who enabled the people to understand." This provides one of our earliest descriptions of the practice of interpreting Torah publicly. Torah was almost never presented without explanation and commentary, and the venture of interpreting Torah came to be cherished as the highest expression of Jewish learning. The phrase could also mean: "The Levites who understood the people," for teachers of Torah must always know their audience. J.R.

וַיֹּאמֶר נַחֲמִינָהּ הוּא הַתְּרַשָּׁתָא וְעִזְרָא הַכֶּהֶן הַסֹּפֵר וְהַלְוִיִּם הַמְּבִינִים
אֶת־הָעָם לְכָל־הָעָם הַיּוֹם קֹדֶשׁ־הוּא לִיהוָה אֱלֹהֵיכֶם אֶל־תִּתְּאָבְלוּ
וְאֶל־תִּבְכוּ כִּי בּוֹכִים כָּל־הָעָם כְּשִׁמְעֵם אֶת־דְּבַר־יְהוָה:

וַיֹּאמֶר לָהֶם לְכוּ אֲכָלוּ מִשְׁמָנִים וּשְׁתּוּ מִמֵּתִקִּים וּשְׁלְחוּ מְנוֹת לְאֵין
נֶכּוֹן לוֹ כִּי־קָדוֹשׁ הַיּוֹם לְאַדְנִינוּ וְאֶל־תַּעֲצְבוּ כִּי־חֲדוֹת יְהוָה הִיא
מַעֲזֵכֶם:

וְהַלְוִיִּם מַחֲשִׁים לְכָל־הָעָם לֵאמֹר הִסּוּ כִּי הַיּוֹם קֹדֶשׁ וְאֶל־תַּעֲצְבוּ:
וַיֵּלְכוּ כָל־הָעָם לֶאֱכֹל וּלְשַׁתּוֹת וּלְשַׁלַּח מְנוֹת וּלְעֲשׂוֹת שְׂמֵחָה
גְּדוֹלָה כִּי הִבִּינוּ בְּדַבָּרִים אֲשֶׁר הוֹדִיעוּ לָהֶם:

וּשְׁאַבְתֶּם מַיִם בְּשִׁשּׁוֹן
מִמַּעֲיָנִי הַיְּשׁוּעָה:

Ushavtem mayim besason mima'ayney hayshu'ah.

ושאבתם...הישועה / So draw...Help (Isaiah 12:3).

COMMENTARY. Water, which brings the soil to life, is a common symbol of salvation. Torah, also, is pictured in Jewish tradition as a flowing fountain of living waters. In *Ushavtem mayim* the waters of rain and of Torah join in a celebration of the sources of salvation. D.A.T.

A song of ascents.
When THE REDEEMER brought about Zion's return,
we were like dreamers.
For then our mouths were filled with song,
our tongues with joyous cries.
Then did they say among the nations,
"THE GOD OF ISRAEL has done wonders for these people!"
Yes, THE GOD OF ISRAEL has done wonderfully for us.
Yes, we are happy now.
Return, REDEEMER, all our captive people,
like the rivers in the Negev sands.
May those who sow while shedding tears,
bring in their harvest with a joyous shout.
Now see them weeping as they walk,
the seed-bag carried in their hands;
now hear them come with joyous song,
their harvest bundles borne aloft!

Psalm 126

On Shabbat, continue on the following page. On Festivals, continue on page 562.

COMMENTARY. The opening verses of Psalm 126 can be translated either in past or future tense, and the ambiguity, at least in the psalm's present use, is meaningful. Originally, the psalmist looked back to the time when Jews were summoned from their exile in Persia to rebuild Zion (as told in 2 Chronicles 36:22-23). But when Jews in later eras were once again dispersed into other lands, the psalm became a prophecy of a *future* return from exile.

J.R.

שִׁיר הַמַּעֲלוֹת	Shir hama'alot
בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן	beshuv adonay et shivat tziyon
הָיִינוּ כְּחֹלְמִים:	hayinu keholmim.
אִזּוּ יִמָּלֵא שְׂחֹק פִּינוּ	Az yimale ^y seḥok pinu
וּלְשׁוֹנֵנוּ רִנָּה:	ulshonenu rinah.
אִזּוּ יֹאמְרוּ בְּגוֹיִם	Az yomeru vagoyim
הִגְדִּיל יְהוָה לַעֲשׂוֹת עִם־אֱלֹהֵי:	higdil adonay la'asot im eleh.
הִגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ	Higdil adonay la'asot iman ^u
הָיִינוּ שְׂמֵחִים:	hayinu semeḥim.
שׁוּבָה יְהוָה אֶת־שְׁבִיתֵנוּ	Shuvah adonay et shevitenu
כְּאַפִּיקִים בְּנֶגֶב:	ka'afikim banegev.
הַזֹּרְעִים בְּדִמְעָה	Hazorim bedimah
בְּרִנָּה יִקְצְרוּ:	berinah yiktzoru.
הַלֹּחַ יֵלֵךְ וּבִכָּה	Haloh yeleh uvaḥoh
נִשָּׂא מִשְׁךְ־הַזֶּרַע	nosey mesheḥ hazara
בְּאִיבֵי בְּרִנָּה	bo yavo verinah
נִשָּׂא אֲלֻמֹּתָיו:	nosey alumotav.

On Shabbat, continue on the following page. On Festivals, continue on page 563.

Weeping is transformed into laughter,
 Sadness into joy,
 When we turn to God.
 The promise is in the turning.
 The turning up of the wrinkles around our lips and eyes,
 turning around to try again,
 turning from closed to open, false to true,
 fearful to fearless.
 Turning toward a wise innocence.

S.P.W.

When a festival coincides with Shabbat, continue here.

A psalm. A song for the day of Shabbat.

It's good to offer thanks to THE CELESTIAL,
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, GREAT ONE, elate me with your deeds,
I'll sing about the actions of your hands.

How great your deeds have been, SOURCE OF WONDER,
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, MAJESTY, are lifted high eternally,

behold your enemies, WISE 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. ↩

When a festival coincides with Shabbat, continue here.

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת:
טוֹב לְהוֹדוֹת לַיהוָה

וּלְזַמֵּר לְשִׁמְךָ עָלֵינוּ:
וְאֶמְוִנְתָּךְ בְּלִילוֹת:
עָלֵי הַגִּיוֹן בְּכִנּוֹר:
בְּמַעֲשֵׂי יְדֶיךָ אֲרִנּוּ:
מְאֹד עָמְקוּ מַחְשַׁבְתֶּיךָ:
וּכְסִיל לֹא־יִבִּין אֶת־זֹאת:

וַיֵּצִיצוּ כָּל־פִּעְלֵי אֱוֹן
וְאַתָּה מָרוֹם לְעֵלָם יְהוָה:
כִּי־הִנֵּה אֵיכָיֶה יֹאבְדוּ

בְּלֹתִי בְשָׁמֶן רֵעֵנִי:
בְּקָמִים עָלֵי מְרַעִים

לְהִגִּיד בְּפֶקֶד חֲסִדֶּךָ
עָלֵי־עֲשׂוֹר וְעָלֵי־נָבֶל
כִּי שִׁמְחַתְנִי יְהוָה בְּפִעֲלֶךָ
מִה־גָדְלוֹ מַעֲשֵׂיךָ יְהוָה
אִישׁ־בָּעַר לֹא יֵדַע

בְּפֶרֶחַ רִשְׁעִים כְּמו־עֶשֶׂב
לְהִשָּׁמֵד עַד־יְעָד:
כִּי הִנֵּה אֵיכָיֶה יְהוָה
יִתְפָּרְדּוּ כָּל־פִּעְלֵי אֱוֹן:

וְתָרַם כְּרָאִים קִרְנִי
וְתִבֵּט עֵינֵי בְשׁוּרֵי
תִשְׁמַעְנָה אֲזִנִּי: ←

Mizmor shir leyom hashabbat.

The righteous flourish like the palm trees,
like cedars of Lebanon they grow,
implanted in the house of THE ALL-KNOWING,
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 MATCHLESS,
my Rock, in whom no fault resides.

Psalm 92

THE SUBLIME ONE reigns, clothed in majesty,
THE LIGHT is clothed, is girded with might.

The world is now established,
it cannot give way.

Your throne was long ago secured,
beyond eternity are you.

The rivers raise, SOURCE OF LIFE,
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, INEXPRESSIBLE.

Your precepts have retained their truth,
and holiness befits your house,

THE GRACIOUS ONE, forever.

Psalm 93

כְּאָרוּ בַּלְכָּנוֹן יִשְׁגָּה:	צַדִּיק כְּתָמָר יִפְרַח
בְּחֻצֹת אֱלֹהֵינוּ יִפְרִיחוּ:	שְׁתוּלִים בְּבֵית יְהוָה
דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:	עוֹד יְנוּבוֹן בְּשִׁיבָה
צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ:	לְהַגִּיד כִּי־יֵשֶׁר יְהוָה

Tzadik katamar yifrah, ke'erez balvanon yisgeh.
 Shetulim beveyt adonay, behatzrot eloheynu yafrihu.
 Od yenuvun beseyvah, deshenim vera'ananim yihyu.
 Lehagid ki yashar adonay, tzuri velo avlatah bo.

לִבֶּשׂ יְהוָה עוֹ הַתְּאֵזָר	יְהוָה מֶלֶךְ גִּאוּת לִבֶּשׂ
	אֶת־תְּכוֹן תֵּבֵל בְּלִתְמוּט:

מַעוֹלִם אָתָּה:	נִכּוֹן כְּסָאֲךָ מֵאֵז
נִשְׂאוּ נְהָרוֹת קוֹלָם	נִשְׂאוּ נְהָרוֹת יְהוָה
	יִשְׂאוּ נְהָרוֹת דְּכִיָּם:

אֲדִירִים מִשְׁבְּרֵי־יָם	מִקְלוֹת מַיִם רַבִּים
	אֲדִיר בְּמָרוֹם יְהוָה:
לְבֵיתְךָ נִאֲוָה־קֶדֶשׁ	עֲדַתְּךָ נֶאֱמָנוּ מְאֹד
	יְהוָה לְאַרְךָ יָמִים:

FESTIVAL MA'ARIV

THE SHEMA AND ITS BLESSINGS

When a minyan is present, the Bareḥu 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 brooding. 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)

מַעֲרִיב לַחֲג

When a minyan is present, the Bareḥu is said. The congregation rises and faces the ark. It is customary to bow.

בְּרַכּוּ אֶת יְהוָה הַמְּבָרֵךְ:
בָּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

Bareḥu et adonay hamvorah.

Baruh adonay hamvorah le'olam va'ed.

KAVANAH. When we worship in public we know our life is part of a larger life, a wave of an ocean of being—the first-hand experience of that larger life which is God.

M.M.K.

COMMENTARY. *Ma'ariv* is the heart of the Festival evening service. As on weekdays, it contains several parts: the Shema and its blessings, the *Amidah* (silent prayer), and the *Aleynu*. On Shabbat there are several additions: *Veshameru* (Exodus 31:16-17), a brief reprise of the *Amidah*, and Kiddush.

D.A.T.

ASHER BIDVARO / GOD IN NATURE

For additional readings see pages 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 Multitudes of Heaven is your name! Living and enduring God, rule over us, now and always. Blessed are you, ALMIGHTY ONE, who makes the evenings fall.

DERASH. When we are about to say: "Blessed are you, our God, sovereign of all worlds," and prepare to utter the first word "blessed," we should do so with all our strength, so that we will have no strength left to say, "are you." And this is the meaning of the verse in the Scriptures: "But they that wait for God shall exchange their strength." What we are really saying is: "Source of life, I am giving you all the strength that is within me in that very first word; now will you, in exchange, give me an abundance of new strength, so that I can go on with my prayer." M.B. (ADAPTED)

אור, חושך, אור / light, dark, light. The words roll into each other just as day rolls into night. They are not separate realms. They mix together. God rules both light and darkness. בין / *beyn*: between. Similar to בינה / *binah* and תבונה / *tevunah*: understanding. Wisdom is the ability to distinguish between things, to make sense out of confusion. L.W.K.

אֲשֶׁר בִּדְבָרוֹ

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֶרְבִים
בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת הַיָּמִים
וּמַסְדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנוֹ: בּוֹרָא יוֹם
וְלַיְלָה גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר: *וּמַעְבִּיר יוֹם וַיָּמָּבִיא
לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה יְהוָה צְבָאוֹת שְׁמוֹ: אֵל חַי וְקַיִם
תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יְהוָה הַמַּעְרִיב עֶרְבִים:

El hay vekayam tamid yimloḥ aleynu le'olam va'ed.
Baruḥ atah adonay hama'ariv aravim.

אשר בדברו מעריב ערבים / by whose word the evenings fall. The word plays a central role in the Jewish imagination. Our liturgy fantasizes that God brings on evening each night by saying “Evening!” Thus we repeat each day the original act of Creation that took place by means of the divine word. It is only because we affirm a God who so values language that we feel ourselves able to use words in prayer. Our word, perhaps like God’s, gives expression to a depth that goes beyond language, but that can be shared only through the symbolic power of speech. A.G.

COMMENTARY. The two *beraḥot* which precede the Shema set the stage for its evening recitation. The first *beraḥah* praises God for the wonders of creation that are visible at twilight: the shifting pattern of the stars, the rhythm of the seasons, the regular passage from day to night. All of these are a nightly reminder of the unchanging plan of creation.

The second *beraḥah* praises God, whose instruction is a special token of love for Israel. Israel responds by meditating upon God’s teaching “day and night,” “when we lie down and when we rise.” This phrasing recalls the preceding *beraḥah*, adding Israel’s study of Torah to the natural order: The sun sets, the stars shine, and Israel studies—as regularly as day and night. The phrase “when we lie down and when we rise” anticipates the Shema, which follows. This interplay between the *beraḥot* and the Shema suggests that the Shema is Israel’s morning and evening Torah study. At the same time, it is Israel’s declaration of the oneness of the power that makes for the natural order and for learning, for creation and human creativity. S.S.

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)

INTERPRETIVE VERSION: AHAVAT OLAM

We are loved by an unending love.
We are embraced by arms that find us
even when we are hidden from ourselves.

We are touched by fingers that soothe us
even when we are too proud for soothing.
We are counseled by voices that guide us
even when we are too embittered to hear.
We are loved by an unending love.

We are supported by hands that uplift us
even in the midst of a fall.
We are urged on by eyes that meet us
even when we are too weak for meeting.
We are loved by an unending love.

Embraced, touched, soothed, and counseled...
ours are the arms, the fingers, the voices;
ours are the hands, the eyes, the smiles;
We are loved by an unending love.

Blessed are you, BELOVED ONE, who loves your people Israel.

Rami M. Shapiro (adapted)

AHAVAT OLAM / GOD'S LOVE IN TORAH

For additional readings see pages 740-753, 775-778.

TRADITIONAL VERSION

With everlasting love, you love the house of Israel. Torah and mitzvot, laws and justice you have taught us. And so, DEAR ONE, our God, when we lie down and when we rise, we reflect upon your laws; we take pleasure in your Torah's words and your mitzvot, now and always. Truly, they are our life, our length of days. On them we meditate by day and night. Your love will never depart from us as long as worlds endure. Blessed are you, BELOVED ONE, who loves your people Israel.

KAVANAH. The שמע / Shema is wrapped in אהבה / *ahavah* / love. The blessing preceding the Shema concludes, "who loves your people Israel." This prayer begins "ואהבת / *ve'ahavta*, And you must love יהוה / *YHWH*." First you are loved, then you respond with love. Love is central to Jewish life. Love means commitment and limitations—Torah and mitzvot. That is so both in our relationships with each other and in our relationship with God.

L.W.K.

DERASH. The term Sheḥinah implies that God is not aloof from human life with all its defeats and triumphs. God is in the very midst of life. The rabbis say that when people suffer for their sins, the Sheḥinah cries out. The Sheḥinah thus moves from Israel to all humanity. M.M.K. (ADAPTED)

אַהֲבַת עוֹלָם

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אַהֲבַת: תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים
אוֹתָנוּ לְמַדָּת: עַל כֵּן יְהוָה אֱלֹהֵינוּ בְּשִׂכְכֵּנוּ וּבְקוֹמָנוּ נָשִׁיחַ בְּחֻקֶּיךָ
וְנִשְׁמַח בְּדִבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד כִּי הֵם חַיֵּינוּ וְאַרְךָ
יָמֵינוּ וּבָהֶם נִהְגָּה יוֹמָם וּלְיָלָה: וְאַהֲבַתְךָ לֹא תִסּוּר מִמָּנוּ לְעוֹלָמִים:
בָּרוּךְ אַתָּה יְהוָה אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Ahavat olam beyt yisra'el ameha ahavta.
Torah umitzvot hukim umishpatim otanu limadeta.
Al ken adonay eloheynu beshohvenu uvkumenu nasi'ah
behukeha
venismaḥ bedivrey torateha uvmitzvoteha le'olam va'ed
ki hem hayeynu ve'oreḥ yameynu
uvahem nehgeh yomam valaylah.
Ve'ahavateha lo tasur mimenu le'olamim.
Baruh atah adonay ohev amo yisra'el.

ואהבתך לא תסור. Our text follows the Sephardic version, in the declarative mode (“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 experience 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.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

SHEMA

Listen, Israel: THE ETERNAL is our God,
THE ETERNAL ONE alone!

Blessed be the name and glory of God's realm, forever!

And you must love THE ONE, your God, with your whole heart, with every breath, with all you have. Take these words that I command you now to heart. Teach them intently to your children. Speak them when you sit inside your house or walk upon the road, when you lie down and when you rise. And bind them as a sign upon your hand, and keep them visible before your eyes. Inscribe them on the doorposts of your house and on your gates. ↩

שמע...ובשעריך / Listen...gates (Deuteronomy 6:4-9).

DERASH. The Shema is called *kabbalat ol malhut shamayim*. We “receive upon ourselves the yoke of the sovereignty of Heaven.” To proclaim God as ours and as one is to acknowledge fealty to the divine will—and the Shema is a time to listen. We listen in order to discover God's will.

D.A.T.

יהוה / love יהוה your God. Abbaye said, “Let the love of God be spread through your activities. If a person studies and helps others to do so, if one's business dealings are decent and trustworthy—what do people say? ‘Happy is the one who studied Torah, and the one who teaches Torah! Have you seen the one who studied Torah? How beautiful! What a fine person!’ Thus, the Torah says, ‘You are my servant Israel; I will be glorified by you’” (Isaiah 49:3).

TALMUD YOMA 86A

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצִוְךָ הַיּוֹם עַל-לִבְּךָ:
וּשְׁנַתָּם לְבָנֶיךָ וּדְבַרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכַתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשַּׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין
עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: ←

Shema yisra'el adonay eloheynu adonay ehad.

Baruh shem kevod malhuto le'olam va'ed.

Ve'ahavta et adonay eloheha

behol levaveha uvhol nafsheha uvhol me'odeha.

Vehayu hadevarim ha'eleh asher anochi metzaveha hayom al
levaveha.

Veshinantam levaneha vedibarta bam

beshivteha beveyteha uvlechteha vadereh uvshohbeha
uvkumeha.

Ukshartam le'ot al yadeha vehayu letotafot beyn eyneha.

Uhtavtam al mezuzot beyteha uvishareha.

לבבך / *levaveha* / your heart. The לב / *lev* / heart, was seen as the source of emotions and intellect. Feelings and reason are complementary partners, not conflicting parts, of the human psyche. The double ב of לבב teaches that a love of God must contain all dualities (e.g. the good and bad in you).
L.W.K.

טטפת בין עיניך. *Totafot* might have been pendants or forehead markings. The Torah text sees *totafot* as reminders of the divine will. The English translation captures this figurative meaning of a visible reminder of the mitzvot.
D.A.T.

For the second paragraph of the Shema, read either the version below or the biblical selection beginning on page 574, then continue with the third paragraph, page 578.

BIBLICAL SELECTION I

It came to pass, and will again,
that if you truly listen
to the voice of THE ETERNAL ONE, your God,
being sure to do whatever has been asked of you today,
THE ONE, your God, will make of you a model
for all nations of the earth,
and there will come upon you all these blessings,
as you listen to the call of THE ABUNDANT ONE, your God:
Blessed be you in the city,
blessed be you upon the field.
Blessed be the fruit of your womb,
the fruit of your land, the fruit of your cattle,
the calving of your oxen, and the lambing of your sheep.
Blessed be your basket and your kneading-trough.
Blessed be you when you come home,
and blessed be you when you go forth.

See, I have placed in front of you today
both life and good, both death and ill,
commanding you today to love THE BOUNDLESS ONE, your God,
to walk in ways I have ordained,
keeping the commandments, laws, and judgments,
so that you survive and multiply.
THE BOUNTIFUL, your God, will bless you
on the land you are about to enter and inherit. ↩

For the second paragraph of the Shema, read either the version below or the biblical selection beginning on page 575, then continue with the third paragraph, page 579.

BIBLICAL SELECTION I

וְהָיָה אִם-שָׁמוּעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לַעֲשׂוֹת אֶת-
כָּל-מִצְוֹתָיו אֲשֶׁר אֶנְכִּי מְצַוְךָ הַיּוֹם וּנְתַנֶּנְךָ יְהוָה אֱלֹהֶיךָ עָלֶיךָ
עַל כָּל-גּוֹי הָאָרֶץ: וּבָאוּ עָלֶיךָ כָּל-הַפְּרָכּוֹת הָאֵלֶּה וְהַשִּׁיגְךָ
כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ: בְּרוּךְ אַתָּה בָּעֵיר וּבְרוּךְ אַתָּה
בַּשָּׂדֶה: בְּרוּךְ פְּרִי-בִטֶּן, וּפְרִי אֲדָמָה, וּפְרִי בְהֵמָתְךָ שֶׁגֵּר
אֵלֶיךָ וְעִשְׁתָּרוֹת צֹאנְךָ: בְּרוּךְ טָנֶאֱכָה וּמִשְׁאֲרֶתְךָ: בְּרוּךְ אַתָּה
בְּבֹאֲךָ וּבְרוּךְ אַתָּה בְּצֵאתְךָ:

רְאֵה נִתְּתִי לְפָנֶיךָ הַיּוֹם אֶת-הַחַיִּים וְאֶת-הַטּוֹב וְאֶת-הַמָּוֶת וְאֶת-
הָרָע: אֲשֶׁר אֶנְכִּי מְצַוְךָ הַיּוֹם לֵאמֹר אֶת-יְהוָה אֱלֹהֶיךָ לֵלְכֹת
בְּדַרְכָּיו וּלְשַׁמֵּר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּיתָ וּרְבִיתָ וּבִרְכָּךָ
יְהוָה אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר-אַתָּה בָּא-שָׁמָּה לְרִשְׁתָּהּ: ←

COMMENTARY. The traditional wording of Biblical Selection II presents detailed bountiful or devastating consequences of Israel's collective relationship to the mitzvot. This biblical section (Deuteronomy 11:13-21) offers a supernatural theology that many contemporary Jews find difficult. The biblical section on this page (Deuteronomy 28:1-6, 30:15-19) was included in the 1945 Reconstructionist Siddur. It begins by encouraging observance in the same language, but concentrates on the positive ways in which observance of mitzvot focuses our attention on God's presence as perceived through productivity and the pursuit of abundant life. S.S.

KAVANAH. The doctrine of the unity of God calls for the integration of all life's purposes into a consistent pattern of thought and conduct. M.M.K.

But if your heart should turn away,
and you not heed, and go astray,
and you submit to other gods and serve them,
I declare to you today that you shall be
destroyed completely; you shall not live out
a great expanse of days upon the land
that you now cross the Jordan to possess.
I call as witnesses concerning you
both heaven and earth, both life and death,
that I have placed in front of you
a blessing and a curse.
Choose life, that you may live,
you and your seed!

Continue with page 578.

BIBLICAL SELECTION II

If you truly listen to my bidding, as I bid you now—loving THE FOUNT OF LIFE, your God, and serving God with all your heart, with every breath—then I will give you rain upon your land in its appointed time, the early rain and later rain, so you may gather in your corn, your wine and oil. And I will give you grass upon your field to feed your animals, and you will eat and be content. Beware, then, lest your heart be led astray, and you go off and worship other gods, and you submit to them, so that the anger of THE MIGHTY ONE should burn against you, and seal up the heavens so no rain would fall, so that the ground would not give forth her produce, and you be forced to leave the good land I am giving you. ↩

DERASH. This warning against idolatry has ecological significance. If we continue to pollute the environment—and thus display contempt for the integrity of God's creation—pure rain will cease to fall, and the ground will cease to give forth its produce.

M.L.

וְאִם-יִפְנֶה לְבַבְךָ וְלֹא תִשְׁמָע וְנִדְחָהּ וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים
וְעַבַּדְתָּם: הַגִּדְתִּי לָכֶם הַיּוֹם כִּי אֶבֹד תֶּאֱבֹדוּן לֹא-תִאָּרִיכּוּ יָמִים
עַל-הָאָדָמָה אֲשֶׁר אַתָּה עֹבֵר אֶת-הַיַּרְדֵּן לָבוֹא שָׁמָּה לְרִשְׁתָּהּ:
הָעִדְתִּי בָכֶם הַיּוֹם אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ הַחַיִּים וְהַמּוֹת נָתַתִּי
לְפָנֶיךָ הַבְּרָכָה וְהַקְלָלָה וּבִחְרָתָ בְּחַיִּים לְמַעַן תִּחְיֶה אַתָּה וְזֶרְעֶךָ:

Continue with ויאמר, page 579.

BIBLICAL SELECTION II

וְהִזָּה אִם-שָׁמַעַתָּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֶנֶכִּי מְצַוֶּה
אֶתְכֶם הַיּוֹם לֵאמֹר אֶת-יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל-לְבַבְכֶם
וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מָטָר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ
וְאִסַּפְתִּי דִגְנוֹךָ וְתִירֶשְׁךָ וַיְצַהֲרֶךָ: וְנָתַתִּי עֵשֶׂב בְּשֹׂדֶךָ לְבֹהֶמְתְּךָ
וְאָכְלָתָ וּשְׂבַעְתָּ: הִשְׁמָרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם וְסָרְתֶם
וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אֶף-יְהוָה
בָּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאָדָמָה לֹא תִתֵּן אֶת- ←

DERASH. God is the assumption that there is enough in the world to meet our needs but not to meet our greed for power and pleasure.

M.M.K. (ADAPTED)

DERASH. The traditional second paragraph of the Shema (Deuteronomy 11:13-21) offers an account of the natural process by which the blessings of God themselves lead to pride, self-satisfaction, and ingratitude on the part of those who receive them. Ironically, the more we are blessed, so it seems, the less grateful and aware of blessing we become. It is when we are most sated, Scripture warns us, that we should be most careful. Fullness can lead to ingratitude, and ingratitude to idolatry—primarily in the form of worship of our own accomplishments. Then, indeed, “the heavens might close up and no rain fall.” For, once we begin to worship our achievements, we will never find satisfaction.

A.G.

So place these words upon your heart, into your lifebreath. Bind them as a sign upon your hand, and let them rest before your eyes. Teach them to your children, speaking of them when you sit at home, and when you walk upon the road, when you lie down, and when you rise. Inscribe them on the doorposts of your house and on your gates—so that your days and your children's days be many on the land THE FAITHFUL ONE promised to give your ancestors, as long as heaven rests above the earth.

Continue on page 578.

COMMENTARY. The statement of God's oneness unifies not only the context of Shema but the text as well—three scriptural paragraphs specified in the Mishnah (a second century codification of Jewish law). The powerful declaration of God's unity fuses the responsibility to love God and to study God's teachings (first paragraph) with the lesson that their fulfillment confirms God's presence (second and third paragraphs). Hence, the unity of God as idea and presence. S.S.

יְבוֹלָה וְאַבְדַתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּכָה אֲשֶׁר יְהוָה נָתַן לָכֶם :
 וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹה עַל־לִבְכֶּם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם
 לְאוֹת עַל־יְדְּכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם : וְלַמִּדַּתֶּם אֹתָם אֶת־
 בְּנֵיכֶם לְדָבָר בָּם בְּשִׁבְתְּכֶם בְּבִיתְכֶם וּבְלֶכְתְּכֶם בְּדֶרֶךְ וּבְשִׁכְבְּכֶם
 וּבְקוּמְכֶם : וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְכֶם וּבְשַׁעְרֵיכֶם : לְמַעַן יִרְבּוּ
 יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם
 לֵאמֹר לָהֶם כִּי־יָמֵי הַשָּׁמַיִם עַל־הָאָרֶץ :

Continue on page 579.

In the handwritten scroll of the Torah
 The word “Shema” of “*Shema Yisra’el*”
 Ends with an oversized *ayin*,
 And the word “*Ehad*”
 Ends with an oversized *dalet*.
 Taken together
 These two letters
 Spell “*Ed*,” meaning “witness.”
 Whenever we recite the Shema
 We bear witness
 To our awareness
 Of God’s presence.

H.M.

THE BOUNDLESS ONE told Moses: Speak to the Israelites—tell them to make themselves *tzitzit* upon the corners of their clothes, throughout their generations. Have them place upon the corner *tzitzit* a twine of royal blue. This is your *tzitzit*. Look at it and remember all the mitzvot of the ETERNAL ONE. And do them, so you won't go off after the lusts of your heart or after what catches your eye, so that you remember to do all my mitzvot and be holy for your God. I am THE FAITHFUL ONE, your God, who brought you from Mitzrayim to be for you a God. I am THE INFINITE, your God.

וַיֹּאמֶר יְהוָה...אלהיכם / THE BOUNDLESS ONE...God (Numbers 15:37-41).

COMMENTARY. In the ancient Near East, free people wore fringes, or *tzitzit*, on the hems of their everyday clothes. Since only free people wore *tzitzit*, they were a form of identification. Business transactions were sealed by kissing the *tzitzit*.

The mitzvah of *tzitzit* is based on that ancient sign of freedom. The fringes remind us that we voluntarily follow the way of God, who freed us from Egyptian slavery. It is, literally, a string tied around our finger. 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 צָרַר, to be in distress, constricted, in anguish, or in dire straits. This word powerfully evokes the choking oppression of slavery. As the psalmist wrote: מִן הַמִּצַּר קִרְאתִי יְהוָה / From the depths I called to Yah. M.P.

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
 אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל-
 צִיצִית הַכָּנָף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ
 וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי
 לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
 וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם לֵהָיוֹת לָכֶם
 לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם: **אֶמֶת:** יְהוָה אֱלֹהֵיכֶם

כל / all the mitzvot of the ETERNAL ONE. כל, all, as many as possible. According to rabbinic tradition, there are 613 mitzvot in the Torah. A combination of gematria (Jewish numerology) and ritual macrame “proves” that ציצית / tzitzit equals all 613 mitzvot combined: צ = 90, י = 10, צ = 90, י = 10, ת = 400; all together = 600. Each tzitzit has 8 strands (per corner) and 5 knots; 8 + 5 = 13; 13 + 600 = 613. L.W.K.

אחרי עיניכם / after what catches your eye, that is, the physical and material temptations you see. The Baal Shem Tov had a method for dealing with distractions, especially sexual ones. If you can’t get the person out of your thoughts, remember that beauty is a reflection of God’s image. Redirect that energy towards God. L.W.K.

תכלת is Sidon blue, which is obtained from a shellfish. Sidon or royal blue is associated with majesty—even today the British queen wears a blue sash. The Jews were so oppressed at the time of Bar Kōḥbah that indigo, a vegetable dye, replaced Sidon blue on their tzitzit. The Romans banned the blue fringe because of its symbolism. During the nineteenth century the Radnizer ḥasidim reintroduced its use. Now other Jews have also begun to use it. The long teḥelet thread intertwined with short white ones is a complex and powerful image that hints at the interplay between majesty and subject within our own hearts. E.M.

EMET VE'EMUNAH / REDEMPTION

*The traditional Ge'ulah is on this page; an interpretive version begins on page 582.
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 584).*

אֵמֶת וְאֱמוּנָה

אֵמֶת וְאֱמוּנָה כָּל זֹאת וְקִיָּם עָלֵינוּ

כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זִוְלָתוֹ

וְאַנְחֵנוּ יִשְׂרָאֵל עָמוֹ:

הַפּוֹדֵנוּ מִיַּד מְלָכִים

הַגּוֹאֲלֵנוּ מִכַּף עָרִיצִים

הַעוֹשֶׂה גְדוּלוֹת אֵין חֶקֶר

וְנִפְלְאוֹת אֵין מִסֹּפֶר:

הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים

וְלֹא נָתַן לְמוֹט רַגְלֵנוּ:

הַמִּפְרַעַת אוֹיְבֵינוּ

וְהַמְקַלְקֵל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ:

הַעוֹשֶׂה לָנוּ נִסִּים בְּמִצְרַיִם

אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם:

מִדּוֹר לְדוֹר הוּא גּוֹאֲלֵנוּ:

וּבֵיוֹם שֶׁהֶפֶךְ לְלִילָה

עֲפָנוּ הִיָּה בְּגִיַּא צְלָמוֹת:

(Continue on page 583).

COMMENTARY. The blessing immediately following the Shema deals with the theme of divine redemption. The present text, a rewritten version, includes reference to the Holocaust, from which there was no redemption, and return to Zion, a fulfillment of Israel's ancient dream. The same divine spirit that gave Israel the courage to seek freedom from Egypt in ancient times inspired those who fought for Israel's freedom in our own day. At the same time, this version omits those portions of the text that glory in the enemy's fall or see in God a force for vengeance. All humans are God's beloved children, as were the Egyptians who drowned at the sea. A.G.

INTERPRETIVE VERSION

We acknowledge as true and trustworthy that there is but one universal God, and that to God's service Israel stands eternally committed.

We recognize in God the power that has enabled us to triumph over defeat, persecution and oppression.

It was God who redeemed us from Egyptian bondage, and delivered us from the despotism of the pharaohs.

For God wills that we be free to use our powers in holy service, and be not bound to the arbitrary rule of any mortal.

Whenever human rulers usurp divine authority, and exploit the people, those tyrants' hearts are hardened, their own arrogance writes their doom.

Therefore we will never be discouraged nor dismayed when unrighteous powers rise up to destroy us.

Though enemy hosts pursue us, we shall remember how our ancestors were saved at the Sea of Reeds.

We therefore repeat the words of triumph with which they gave thanks for their deliverance:

(Congregation sings מי כמכה, page 585).

1945 Reconstructionist Prayer Book (adapted)

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.

גַּם בְּדֹר יְתוּמִים
לֹא עֲזָבוּנוּ חֲסָדָיו
וַיִּקְבֹּץ נִדְחֵינוּ מִקְצוֹת תִּבְלִי:
כָּאֵז גַּם עֲתָה
מוֹצִיא אֶת עַמּוֹ יִשְׂרָאֵל
מִכַּף כָּל אוֹיְבָיו
לְחֵרוֹת עוֹלָם:
הַמַּעֲבִיר בָּנָיו בֵּין גְּזֵרֵי יָם סוּף
שֶׁם רָאוּ אֶת גְּבוּרָתוֹ
שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ
וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם:

מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָהֶם עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם:

Mosheh umiriam uvney yisra'el leha anu shirah besimḥah rabah
ve'ameru ḥulam.

DERASH. Rabbi Judah said: [At the sea] each tribe said to the other, "You go into the sea first!" As they stood there bickering, Nahshon ben Aminadav jumped into the water. Meanwhile Moses was praying. God said to him, "My friend is drowning—and you pray!" "What can I do?" Moses asked. [God responded as it says in the text,] "Speak to the people of Israel and tell them to go! Raise your staff..." TALMUD SOTAH 37A

NOTE. Biblical references include Job 9:10, Psalm 66:9.

Moses, Miriam, and all the Israelites broke out in song,
abundant in their joy, and, all as one, they said:

“Who among the mighty can compare
to you, WISE ONE?

Who can compare to you,
adorned in holiness,
awesome in praises,
acting wondrously!”

Your children saw you in your majesty,
splitting the sea in front of Moses.

“This is my God!” they cried, and said:

“THE HOLY ONE will reign forever!”
And it was said:

“Yes, THE REDEEMING ONE has rescued Jacob,
saved him
from a power
stronger than his own!”

Blessed are you, THE GUARDIAN, Israel’s redeeming power!

When our ancestors
beheld these truths
they proclaimed:
Among all the gods
we can name,
who can compare to the
One Beyond Naming?
Among all the quantities
we can label, number,
mark and measure,
which compares to the
Mystery
at the Heart of Reality?

R.M.S.

מִי־כַמְכָּה בְּאֵלִים יְהוָה מִי כַמְכָּה נֶאֱדָר בְּקֹדֶשׁ
 נוֹרָא תִהְיֶה עֲשֵׂה פֶלֶא:
 מַלְכוּתָהּ רָאוּ בְנֵיהָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה זֶה אֱלֹהֵינוּ וְאָמְרוּ:
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:
 וְנֶאֱמַר: כִּי פָדָה יְהוָה אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ: בְּרוּךְ אַתָּה
 יְהוָה גָּאֹל יִשְׂרָאֵל:

Mi ḥamohah ba'elim adonay.
 Mi kamohah nedar bakodesh
 nora tehilot osey feleh.
 Malhuteha ra'u vaneha boke'a yam lifney mosheh.
 Zeh eli anu ve'ameru.
 Adonay yimloh le'olam va'ed.
 Vene'emar ki fadah adonay et ya'akov ugalo miyad hazak
 mimenu.
 Baruh atah adonay ga'al yisra'el.

COMMENTARY. This siddur reinstates reference to the splitting of the sea as a sign of God's redeeming power. The earlier Reconstructionist prayerbook omitted that reference because of its emphasis on supernatural intervention. As myth, however, the ancient tale of wonder underscores the sense of daily miracle in our lives. Even those of us who cannot affirm a God who intervenes in the natural process, and thus cannot accept the literal meaning of the tale, can appreciate its human message. According to the midrash, the sea did not split until one Israelite, Nahshon ben Aminadav, had the courage to walk upright into the water. Perhaps it was the divine spirit in Nahshon, rather than the magic of Moses's wand, that caused the sea to split.

A.G.

NOTE. Biblical references include Exodus 15:11, 18 and Jeremiah 31:11.



who 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 588-589.

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.



Blessed are you, Yah/the Compassionate,
over all your people Israel

הַשְׁכִּיבֵנוּ

Transliteration and commentary follow on pages 588-589.

הַשְׁכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים וּפְרוֹשׁ
עָלֵינוּ סֶכֶת שְׁלוֹמָהּ: וְתִקְּנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיהָ וְהוֹשִׁיעֵנוּ לְמַעַן
שְׁמָהּ: וּבְצִל כְּנָפֶיהָ תִּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה כִּי אֵל
מִלֶּדֶת חַנוּן וְרַחוּם אַתָּה: וְשָׁמַר צִאתָנוּ וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מִעַתָּה
וְעַד עוֹלָם: וּפָרַשׁ עָלֵינוּ סֶכֶת שְׁלוֹמָהּ:

בָּרוּךְ אַתָּה יְהוָה הַפּוֹרֵשׁ סֶכֶת שְׁלוֹם עָלֵינוּ וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל
וְעַל יְרוּשָׁלָּיִם:



COMMENTARY. *Hashkivenu*—"Help us lie down [in peace]"—is the final prescribed part of the Shema. It recalls the Shema by expressing the hope that we will "lie down...in peace" and "rise again...to life." An extension of *Emet Ve'emunah*, *Hashkivenu* joins the vivid recollection of past redemption to a prayer for present protection and future peace. By calling God "guardian" and "protector" but also "redeemer," Israel recognizes new dimensions of the power that makes for freedom. The final acknowledgment of God as the one who "spreads the sukkah of peace over us, over Israel, and over Jerusalem" conjures up the now familiar image of Shabbat as a foretaste of that future time when Israel, its people, and its holy city will dwell in peace. This 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 and Festivals, days 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.



Hashkivenu adonay eloheynu leshalom vecha'amidenu malkenu
lehayim ufros aleynu sukkat shelomeha. Vetakenenu ve'etzah
tovah milefaneha vehoshi'enu lema'an shemeha. Uvtzel
kenafeha tastirenu ki el shomrenu umatzilenu atah ki el meleh
hanun verahum atah. Ushmor tzeytenu uvo'enu lehayim
ulshalom me'atah ve'ad olam. Ufros aleynu sukkat shelomeha.
Baruch atah adonay hapores sukkat shalom aleynu ve'al kol amo
yisra'el ve'al yerushalayim.

KAVANAH. As we enter the dark of evening, we face the unknown. Earlier, in *Asher Bidvaro* (the Creation section immediately following *Barehu*), we affirmed the power that transforms night into day and day into night. Now we call for protection from the shadows that lengthen around us—shadows of fear and guilt, the uncharted future, the ever pursuing past. We ask that the shadows of God's wings envelop us with love and mercy. The unknown night, like the unknown tomorrow, can only be met with faith in the power of infinite compassion to care for us. S.P.W.

When fears multiply
And danger threatens;
When sickness comes,
When death confronts us—
It is God's blessing of shalom
That sustains us
And upholds us.

Lightening our burden,
Dispelling our worry,
Restoring our strength,
Renewing our hope—
Reviving us.

H.M.

VESHAMERU / OBSERVING SHABBAT

When Shabbat coincides with a festival, add:

(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.)

VAYDABER / PROCLAIMING THE FESTIVALS

Moses proclaimed the Festivals of THE ENDURING ONE to the children of Israel.

NOTE. The placement of *Veshameru* after *Hashkivenu* suggests an aspect of the agreement between God and Israel: God guards Israel, and Israel guards Shabbat, which is a reminder and foretaste of peace in our world.

S.S.

KAVANAH. The recitations of *Veshameru* preceding the *Amidah* and of *Vayhulu* following it on Friday evening are acts of witnessing. In keeping Shabbat Israel bears testimony to the fact that ours is a created world. For us this means that divinity fills the universe. Our task is to treat all living things with respect, and so enhance the divine light in them. Only by this way of living is the testimony of Shabbat made real.

A.G.

וְשָׁמְרוּ

When Shabbat coincides with a festival, add:

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם
בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם כִּי־שָׁשֶׁת
יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיִּנָּפֶשׁ:

Veshameru veney yisra'el et hashabbat
la'asot et hashabbat ledorotam berit olam.
Beyni uveyn beney yisra'el ot hi le'olam.
Ki sheshet yamim asah adonay et hashamayim
ve'et ha'aretz
uvayom hashevi'i shavat vayinafash.

וַיְדַבֵּר

וַיְדַבֵּר מֹשֶׁה אֶת־מִעַדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל:

Vaydaber mosheh et mo'adey adonay el beney yisra'el.

NOTE. *Veshameru* (Exodus 31:16-17) serves as the introduction to the *Amidah* (silent prayer) of Shabbat eve. In places where prayerbooks were scarce, this prologue served as a reminder to include the Shabbat *berahah* in the silent prayer which follows. S.S.

וידבר...ישראל / Moses...Israel (Leviticus 23:44).

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 than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.

On the opening and closing days of Pesah, Shavuot and Sukkot, continue with the Festival Amidah, page 594.

On Hol Hamo'ed turn to the Shabbat Ma'ariv Amidah, page 88.

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמָּן
קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא
לְעָלְא מִן כָּל בְּרַכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא
וְאָמְרוּ אָמֵן:

Reader: Yitgadal veyitkadash shemey raba
be'alma divra ĥirutey veyamliĥ malĥutey
beĥayeyĥon uvyomeyĥon uvĥayey deĥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam ulalmey
almaya.

Reader: Yitbarah veyishtabah veyitpa'ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekudsha beriĥ hu
le'ela min kol birĥata veshirata
tushbeĥata veneĥemata da'amiran be'alma ve'imru amen.

On the opening and closing days of Pesah, Shavuot and Sukkot, continue with the Festival Amidah, page 594.

On Hol Hamo'ed turn to the Shabbat Ma'ariv Amidah, page 88.

INTRODUCTIONS TO THE AMIDAH

Standing here in Abraham's desert
Affirming: one God.

Moving in the old spaces
Warmed by our ancestors' embrace.

Standing here in Sarah's tent
Laughing: new life.

Moving in the old spaces
Renewed by our ancestors' hope.

Standing here in my place
Listening to our voices: yearning.

Moving in my own spaces
Translating the silence.

Sandy Eisenberg Sasso

* *

Dear God,
Open the blocked passageways to you,
The congealed places.

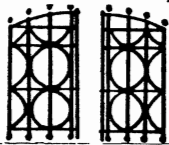
Roll away the heavy stone from the well as your servant
Jacob did when he beheld his beloved Rachel.

Help us open the doors of trust that have been jammed with
hurt and rejection.

As you open the blossoms in spring,
Even as you open the heavens in storm,
Open us—to feel your great, awesome, wonderful presence.

Sheila Peltz Weinberg

KAVANAH. Prayer is communion. To commune with God is to put oneself
in touch with the source of cosmic energy. M.M.K.



שטויטל **יהוה** לנגדי תמיד

Let every living thing
Hallelu-Yah!
Yah's praises sing.

אֲדָנִי שִׁפְתַּי תִּפְתָּח וּפִי יִגְדַּל תְּהַלֵּלֶנּוּ

Open my lips, God, and let my mouth declare your praise.

יִצְחָק יְהוּדָה טְהוֹרָה
עוֹמֵד לֵשׁ

מעלות יהוה ברה
מאירדת עינים

כה אמר האל יהוה
בורא השמים ונוטיהם רקע
הארץ וצמחיה נתן נשמה
לעם עליה ורוח להלכים בה
אני יהוה קראתיך בצדק
ואחזק בידך ואצרך ואחנך
לברית עם
לאור גוים:

אלה. נשמה שנתת בי
טהורה היא. אתה בראתה.
אתה יצרתה. אותה נפחתה ב
ואתה משמרה בקרבי, ואותה
עתיד לסלה ממני ולהחזירה
בי לעתיד לבא. ככ זמן
שהנשמה בקרבי מודה אני
לפניך, יהוה.

We could still not fully thank you
 as our hands spread out in
 praise to the moon and sun
 and our eyes sparkling
 wide expanse of heaven
 as our lips full of praise as
 we hear you say our feet swift as
 eagles of the sky

וְלִשְׁנוֹנוֹ דִּבְרֵי שִׁירָה
וּשְׁתוּקֵינוּ שֶׁבַח לָךְ
רִקְעַת וַעֲרֵינוּ מִיָּדֶיךָ
שֶׁמֶשֶׁבַח עוֹלָם
לְרֹאשֵׁיךָ
אֲנִי
מִסְפִּיקִים
לְהוֹדוֹת
לָךְ
וְלִשְׁנוֹנוֹ דִּבְרֵי שִׁירָה
וּשְׁתוּקֵינוּ שֶׁבַח לָךְ
רִקְעַת וַעֲרֵינוּ מִיָּדֶיךָ
שֶׁמֶשֶׁבַח עוֹלָם
לְרֹאשֵׁיךָ
אֲנִי
מִסְפִּיקִים
לְהוֹדוֹת
לָךְ

[illegible]

595 / AMIDAH

FESTIVAL AMIDAH FOR MA'ARIV AND MINḤAH

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, 755-759.

When I call the name of THE ETERNAL ONE,
declare the greatness of our God!

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.

עמידה

The traditional Amidah follows here. Directed meditations begin on page 725. A short Amidah can be found on page 730. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence.

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גָדֹל לֵאלֹהֵינוּ:
אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

אָבוֹת וְאִמּוֹת 

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֵלֵּי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
אֱלֹהֵי אֲבֹתֵינוּ אֱלֹהֵי אִמּוֹתֵינוּ
אֱלֹהֵי שָׂרָה אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי רִבְקָה אֱלֹהֵי יִצְחָק
אֱלֹהֵי רָחֵל אֱלֹהֵי יַעֲקֹב
וְאֵלֵּי לֵאָה: ←

Baruh atah adonay eloheynu veylohey
avoteynu ve'imoteynu
elohey avraham elohey sarah
elohey yitzhak elohey rivkah
elohey ya'akov elohey rahel
veylohey le'ah ←

כי...לאֱלֹהֵינוּ / When...God (Deuteronomy 32:3).

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.

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,
the shield of Abraham and help of Sarah.

2. GEVUROT / DIVINE POWER

You are forever powerful, ALMIGHTY ONE, abundant in your
saving acts.

On Shavuot, Sukkot, Shemini Atzeret and conclusion of Pesah:

You send down the dew.

On the first day of Pesah:

You make the wind blow and rain fall. ↩

עזרת שרה / *ezrat sarah*. The biblical term *ezer* has two meanings, “rescue” and “be strong.” It is commonly translated as “aid” or “help.” It also has the sense of power and strength. In Deuteronomy 33:29, *ezer* is parallel to גאווה, majesty. Eve is described as Adam's *ezer kenegdo*, a power equal to him, a strength and majesty to match his. Thus *magen avraham* (shield of Abraham) and *ezrat sarah* (help of Sarah) are parallel images of power and protection.

R.S.A.

KAVANAH. God is experienced as עוזר, helper, every time our thought of God furnishes us an escape from the sense of frustration and supplies us with a feeling of permanence in the midst of universal flux.

M.M.K. (ADAPTED)

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חֲסִדֵי אֲבוֹת וְאֲמוֹת וּמֵבִיא גְּאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן
שְׁמוּ בְּאַהֲבָה:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מַגֵּן אֲבֹרָהּם וְעֹזֶרֶת שָׂרָה:

גְּבוּרוֹת

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי רַב לְהוֹשִׁיעַ:

מוריד הטל: *On Shavuot, Sukkot, Shemini Atzeret and conclusion of Pesah*

← *On the first day of Pesah*: משיב הרות ומוריד הגשם:

Ha'el hagadol hagibor vehanora el elyon gomel hasadim tovim
vekoney hakol vezoher hasdey avot umevi ge'ulah livney
veneyhem lema'an shemo be'ahavah.

Meleh ozer umoshi'a umagen. Baruh atah adonay magen
avraham ve'ezrat sarah.

Atah gibor le'olam adonay rav lehoshi'a.

On Shavuot, Sukkot, Shemini Atzeret and conclusion of Pesah: Morid hatal.

On the first day of Pesah: Mashiv haru'ah umorid hagashem. ←

מוריד הטל / משיב הרוח. 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.

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 602.
During Ma'ariv and when the Minhah Amidah is recited silently, the following is read:*

3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

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 with Kedushat Hayom, page 604.

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים סוּמֵךְ נוֹפְלִים
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עָפָר: מִי כָמוֹךְ
בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ מְלֹךְ מַמְיֵת וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה:
וְנֶאֱמַן אַתָּה לְהַחְיֹת כָּל חַי: בָּרוּךְ אַתָּה יְהוָה מְחַיֶּה כָּל חַי:

Meḥalkel ḥayim beḥesed meḥayey kol ḥay beraḥamim rabim
someḥ noflim verofey ḥolim umatir asurim umkayem emunato
lisheney afar. Mi ḥamoha ba'al gevurot umi domeh laḥ meleḥ
memit umḥayeh umatzmi'ah yeshu'ah.
Vene'eman atah lehaḥayot kol ḥay. Baruch atah adonay meḥayey
kol ḥay.

*When chanting aloud in a minyan, continue with the Kedushah, page 603.
During Ma'ariv and when the Minhah Amidah is recited silently, the following is read:*

קְדֻשַּׁת הַיּוֹם 

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה:
בָּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ:

Continue with Kedushat Hayom, page 605.

When Minhah is recited aloud, the following Kedushah is chanted here:

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 declares:
Holy, holy, holy is THE RULER of the Multitudes of Heaven!
All the world is filled with divine glory!”
And they are answered with a blessing:
“Blessed is the glory of THE HOLY ONE,
wherever God may dwell!”
And as is written in your sacred words of psalm:
“May THE ETERNAL reign forever,
your God, O Zion, from one generation to the next.
Halleluyah!”
From one generation to the next
 may we declare your greatness,
and for all eternities may we affirm your holiness,

And may your praise, our God,
 never be absent from our mouths
 now and forever.

For you are a great and holy God.
Blessed are you, THE AWESOME ONE, the holy God.

וקרא...כבוד / And...glory (Isaiah 6:3).

ברוך...ממקומו / Blessed...dwell (Ezekiel 3:12).

ימלך...הלליה / May...Halleluyah (Psalm 146:10).

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.

When Minhah is recited aloud, the following Kedushah is chanted here:

נִקְדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדֵּי־יִשִּׁים אוֹתוֹ בְּשִׁמִּי מְרוֹם כְּכַתוּב
עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ

יְהוָה צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:
לְעַמָּתָם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ: וּבִדְבָרֵי קִדְשֶׁךָ כְּתוּב לֵאמֹר:
יְמִלֹךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הִלְלוּיָהּ:
לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ וּלְנִצָּחַ נְצָחִים קִדְשָׁתְךָ נִקְדִּישׁ וְשִׁבְחָתְךָ
אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְדוֹשׁ: ←

Nekadesh et shimeha ba'olam keshem shemakdishim oto
bishmey marom kakatuv al yad nevi'eha. Vekara zeh el zeh
ve'amar.

Kadosh kadosh kadosh adonay tzeva'ot melo hol ha'aretz
kevodo.

Le'umatam baruh yomeru:

Baruh kevod adonay mimekomo. Uvdivrey kodsheha katuv
lemor.

Yimloḥ adonay le'olam elohayih tziyon ledor vador
halelluyah.

Ledor vador nagid godleha ulnetzah netzahim

Kedushateha nakdish veshivhaḥa eloheynu mipinu lo yamush
le'olam va'ed ki el meleḥ gadol vekadosh atah.

Baruh atah adonay ha'el hakadosh. ←

4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

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.

On Saturday evening, add the following:

(You have given us as heritage
the seasons of rejoicing,
the appointed times of holiness,
the holidays for giving of ourselves,
and you have made a part of that inheritance
the holiness of Shabbat,
the honor of the Festival,
and celebration of the ancient pilgrimage.
You have divided, HOLY ONE, our God,
between the holy and the ordinary,
between daylight and the dark,
between the seventh day and the first six days
of Creation.

You have set a boundary
between the holiness of Shabbat
and the holiness of Festivals,
and raised to holiness the seventh day,
above the first six days of the Creation.
And you have enabled holiness to grow
within your people Israel,
a holiness that emanates from you alone.) ↵

קדשת היום

אתה אֶהְבֵּתָנוּ וְרָצִיתָ בָּנוּ וְקִדְשָׁתָנוּ בְּמִצּוֹתֶיךָ וְקִרְבָּתָנוּ מִלִּפְנֵי
לְעֲבוֹדָתְךָ וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאָתְךָ:

On Saturday evening add the following:

(וּתְנַחֲלֵנוּ זְמַנֵּי שָׁשׁוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחֲגֵי נְדָבָה וְתוֹרִישָׁנוּ קִדְשֵׁי
שַׁבָּת וְכְבוֹד מוֹעֵד וְחֲגִיגַת הָרָגֵל: וְתַבְדֵּל יְהוָה אֱלֹהֵינוּ בֵּין קֹדֶשׁ
לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יוֹם הַשְּׁבִיעִי לְשַׁשֶּׁת יְמֵי הַמַּעֲשֶׂה בֵּין
קִדְשֵׁי שַׁבָּת לְקִדְשֵׁי יוֹם טוֹב הַבְּדִלָּה וְאֶת־יוֹם הַשְּׁבִיעִי מִשְׁשַׁת
יְמֵי הַמַּעֲשֶׂה קִדְשֵׁי הַבְּדִלָּה וְקִדְשֵׁי אֶת־עַמֶּךָ יִשְׂרָאֵל בְּקִדְשֵׁיךָ:) ←

And you have given us, ALMIGHTY ONE, our God, in love (the Shabbatot for rest), the Festivals for happiness, the holidays and seasons for rejoicing, this day of (the Shabbat, and of):

On Pesah: the festival of matzot, time of our freedom

On Shavuot: the festival of weeks, time of the giving of our Torah

On Sukkot: the festival of sukkot, time of our happiness

On Shemini Atzeret / Simhat Torah: the eighth day of festivity, time of our happiness

(with love), a holy convocation, a remembrance of the going-out from Egypt.

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 weeks

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. ↵

On Shabbat add the words in brackets.

וּתְתֵן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה (שְׂפָתוֹת לְמִנוּחָה וּ) מוֹעֲדִים
לְשִׂמְחָה חַגִּים וְזִמְנִים לְשִׁשּׁוֹן אֶת־יּוֹם (הַשְּׂפָת הַזֶּה וְאֶת־יּוֹם)

חַג הַמִּצּוֹת הַזֶּה זְמַן חֵרוּתֵנוּ *On Pesah:*

חַג הַשְּׂבָעוֹת הַזֶּה זְמַן מַתַּן תּוֹרָתֵנוּ *On Shavuot:*

חַג הַסֻּכּוֹת הַזֶּה זְמַן שִׂמְחָתֵנוּ *On Sukkot:*

הַשְּׁמִינִי חַג הָעֲצָרֶת הַזֶּה זְמַן שִׂמְחָתֵנוּ: *On Shemini Atzeret / Simhat Torah:*

(בְּאַהֲבָה) מִקְרָא קָדֵשׁ זָכָר לִיצִיאַת מִצְרָיִם:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ יַעֲלֶה וַיָּבֹא וַיִּגְיַע וַיִּרְאֶה וַיִּרְצֶה
וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זְכוּרֵנוּ וּפְקֻדּוֹתֵנוּ וְזִכְרוֹן אֲבוֹתֵנוּ וְאִמּוֹתֵנוּ
וְזִכְרוֹן יָמוֹת הַמָּשִׁיחַ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה וְזִכְרוֹן כָּל עַמּוּהָ
בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה וּלְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים
וּלְשָׁלוֹם בְּיוֹם

חַג הַמִּצּוֹת הַזֶּה *On Pesah:*

חַג הַשְּׂבָעוֹת הַזֶּה *On Shavuot:*

חַג הַסֻּכּוֹת הַזֶּה *On Sukkot:*

הַשְּׁמִינִי חַג הָעֲצָרֶת הַזֶּה: *On Shemini Atzeret/Simhat Torah:*

זָכָרְנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה: וּפְקֻדָּנוּ לְבָרָכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים:
וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנָּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֶיךָ
עֲיִנֵּינוּ כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אָתָּה: ←

Our God, our ancients' God:
May it be your will that a heavenly inspiration
be awakened in us on this holy day
to rebuild the Land of Israel,
to renew it and to make it holy for your service,
and may peace prevail there,
as well as freedom, justice, and the rule of Law,
as it is written by your prophet:
"Truly, Torah shall go forth from Zion,
and the word of THE ETERNAL from Jerusalem!"
And it is said: "Let none do harm,
let none destroy, throughout my holy mountain,
for the earth is filled with knowledge of the OMNIPRESENT,
as the waters fill the sea."
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. ↵

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יְהִי רָצוֹן מִלְּפָנֶיךָ שְׂיַעֲרָה עָלֵינוּ
רוּחַ מִמָּרוֹם בַּיּוֹם הַקָּדוֹשׁ הַזֶּה לְכוֹנֵן אֶת־אֶרֶץ יִשְׂרָאֵל לְחֹדֶשׁ וּלְקֹדֶשׁ
אוֹתָהּ לְעִבּוֹדָתָךְ וְשָׁכֵן בְּאֶרֶץ שָׁלוֹם חָפֵשׁ צֶדֶק וּמִשְׁפָּט כִּכְתוּב
עַל־יַד נְבִיאָךְ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלַיִם: וְנֹאמַר:
לֹא־יָרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכָל־הָרַקְדָּשִׁי כִּי־מִלֵּאָה הָאֶרֶץ יִדְעָה
אֶת־יְהוָה כַּמֵּים לַיִם מְכַסִּים:

וְהַשִּׁיאֵנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם לְשִׂמְחָה
וּלְשִׁשׁוֹן כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ (אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאֲמוֹתֵינוּ רָצָה בְּמִנוּחָתָנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתָךְ
שִׁבְעֵנוּ מְטוֹבָךְ וְשִׂמְחָנוּ בִּישׁוּעָתָךְ וְטַהֵר לִפְנֵינוּ לְעִבְדָּךְ בְּאַמֶּת
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׁשׁוֹן (שַׁבָּת ו)
מוֹעֲדֵי קִדְּשֶׁךָ וְיִשְׂמְחוּ בְּךָ יִשְׂרָאֵל מְקֹדְשֵׁי שְׁמֶךָ: בְּרוּךְ אַתָּה יְהוָה
מְקֹדֵשׁ (הַשַּׁבָּת ו) יִשְׂרָאֵל וְהַזְמִינִים: ←

Truly...Jerusalem (Isaiah 2:3). / כי...מירושלים
Let...sea (Isaiah 11:9). / לא...מכסים

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.

7. BIRKAT HASHALOM / PEACE BLESSING

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.

Blessed are you, COMPASSIONATE ONE, maker of peace.

The Amidah traditionally concludes with bowing and taking three steps back.

עבודה

רצה יהוה אלהינו בעמך ישראל ולהב תפלתם באהבה תקבל
ברצון ותהי לרצון תמיד עבודת ישראל עמך:
ותחזינה עינינו בשובך לציון ברחמים: ברוך אתה יהוה המחזיר
שכינתו לציון:

הודאה

מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו
ואמותינו לעולם ועד צור חיינו מגן ישענו אתה הוא לדור ודור:
נודה לך ונספר תהלתך על חיינו המסורים בידיך ועל נשמותינו
הפקודות לך ועל נפיה שבעל יום עמנו ועל נפלאותיה וטובותיה
שבעל-עצת ערב ובקר וצהרים: הטוב כי לא כלו רחמיה והמרחם
כי לא תמו חסדיה מעולם קיינו לך:

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד:
וכל החיים יודוך סלה ויהללו את שמך באמת האל ישועתנו
ועזרתנו סלה: ברוך אתה יהוה הטוב שמך ולך נאה להודות:

ברכת השלום

שלום רב על ישראל עמך תשים לעולם: כי אתה הוא מלך אדון
לכל השלום: וטוב בעיניך לברך את עמך ישראל ואת כל-יושבי
תבל בכל עת ובכל שעה בשלומך:
ברוך אתה יהוה עושה השלום:

Shalom rav al yisra'el ameha tasim le'olam.

Ki atah hu meleḥ adon leḥol hashalom.

Vetov be'eyneha levareḥ et ameha yisra'el

ve'et kol yoshvey tevel

beḥol et uvḥol sha'ah bishlomemah.

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.

On Shabbat some congregations continue with Vayhulu, page 108.

COMMENTARY. The Talmud lists examples of twelve personal meditations that could follow the *Amidah*. If this one does not speak to you, compose your own, or stand or sit in silent meditation. L.W.K.

NOTE. Like the opening verse of the *Amidah*, this prayer employs the singular and deals with the power of words. But here the concern is for words between people, not for those directed to God. Some people find it easier to talk to God than to talk to others. L.W.K.

KAVANAH. Sin is the failure to live up to the best that is in us. It means that our souls are not attuned to the divine—that we have betrayed God. M.M.K. (ADAPTED)

יהי...גואלי / May...redeemer (Psalm 19:15).

אֱלֹהֵי נְצוֹר

אֱלֹהֵי נְצוֹר לְשׁוֹנֵי מִרְעַ
וּשְׁפָתַי מִדְּבַר מִרְמָה:

יְהִי רְצוֹן שְׁאֲסוּר מִרְעַ
וְהַטּוֹב בְּעֵינֶיךָ אַעֲשֶׂה
יְהִי חֶלְקִי עִם מְבַקְשֵׁי שְׁלוֹם וְרוֹדְפָיו:

יְהִיו לְרְצוֹן אִמְרֵי פִי
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ
יְהוֹה צוּרִי וְגֹאֲלִי:

עוֹשֶׂה שְׁלוֹם בְּמִרְוֵמָיו
הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תֵּבֶל
וְאָמְרוּ אָמֵן:

Yihyu leratzon imrey fi
vehegyon libi lefaneḥa
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.

On Shabbat some congregations continue with Vayhulu, page 109.

PIRKEY HALLEL / SELECTIONS FROM HALLEL

Hallel is a required part of the Festival morning service, where Hallel is introduced by a beraḥah. As a beloved part of the Festival liturgy that conveys its joyous mood, Hallel selections can be sung without the beraḥah at any other time. It is suggested that the Hallel psalms included here be recited after the Amidah in the Festival evening service. Otherwise continue with Kaddish Titkabal (page 624) or Festival Kiddush (page 626).

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!

Psalms 114

פְּרָקִי הַלֵּל

Hallel is a required part of the Festival morning service, where Hallel is introduced by a berahah. As a beloved part of the Festival liturgy that conveys its joyous mood, Hallel selections can be sung without the berahah at any other time. It is suggested that the Hallel psalms included here be recited after the Amidah in the Festival evening service. Otherwise continue with Kaddish Titkabal (page 625) or Festival Kiddush (page 627).

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לֵעֹז:

הִיְתָה יְהוּדָה לְקֹדֶשׁוֹ יִשְׂרָאֵל מִמִּשְׁלוֹתָיו:

הֵימָּה רָאָה וַיָּנֹס הִירִדֵּן יֹסֵב לְאַחֹר:

הַהָרִים רָקְדוּ כְּאֵילִים גְּבְעוֹת כְּבִנְיָ-צֶאן:

מִה־לֵּף הֵימָּה כִּי תָנוּס הִירִדֵּן תֹּסֵב לְאַחֹר:

הַהָרִים תִּרְקְדוּ כְּאֵילִים גְּבְעוֹת כְּבִנְיָ-צֶאן:

מִלִּפְנֵי אֲדֹנָי חֹלִי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:

הַהֹפְכִי הַצּוּר אֲגַם-מַיִם חֲלַמִּישׁ לְמַעַיְנוֹ-מַיִם:

Betzeyt yisra'el mimitzrayim beyt ya'akov me'am lo'ez.

Hayetah yehudah lekodsho yisra'el mamshelotav.

Hayam ra'ah vayanos hayarden yisov le'ahor.

Heharim rakedu he'eylim geva'ot kivney tzon.

Ma leha hayam ki tanus hayarden tisov le'ahor.

Heharim tirkedu he'eylim geva'ot kivney tzon.

Mi lifney adon huli aretz milifney eloah ya'akov.

Hahofhi hatzur agam mayim halamish lemayeno mayim.

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

הָלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם	שִׁבְּחוּהוּ כָּל־הָאֲמִים
כִּי גָבַר עָלֵינוּ חֶסֶדוֹ	וְאָמַת־יְהוָה לְעוֹלָם
הַלְלוּ־יְהוָה:	

Halelu et adonay kol goyim shabḥuhu kol ha'umim
 Ki gavar aleynu ḥasdo ve'emet adonay le'olam
 Halleluyah.

הוֹדוּ לַיהוָה כִּי טוֹב	כִּי לְעוֹלָם חֶסֶדוֹ:
יֹאמַר נָא יִשְׂרָאֵל	כִּי לְעוֹלָם חֶסֶדוֹ:
יֹאמְרוּ נָא בֵּית אַהֲרֹן	כִּי לְעוֹלָם חֶסֶדוֹ:
יֹאמְרוּ נָא יִרְאֵי יְהוָה	כִּי לְעוֹלָם חֶסֶדוֹ:

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.

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. ↵

מִן־הַמֶּצֶר קָרָאתִי יְהוָה	עָנָנִי בַמֶּרְחֵב יְהוָה:
יְהוָה לִי לֹא אֵירָא	מִה־יַּעֲשֶׂה לִי אָדָם:
יְהוָה לִי בְעֹזִי	וְאֲנִי אֶרְאֶה בְּשִׁנְאִי:
טוֹב לַחֲסוֹת בַּיהוָה	מִבֶּטֶחַ בָּאָדָם:
טוֹב לַחֲסוֹת בַּיהוָה	מִבֶּטֶחַ בְּגִדִּיבִים:
כָּל־גּוֹיִם סָבְבוּנִי	בְּשֵׁם יְהוָה כִּי אֲמִילָם:
סָבְבוּנִי גַם־סָבְבוּנִי	בְּשֵׁם יְהוָה כִּי אֲמִילָם:

סָבְבוּנִי כְּדַבּוּרִים דַּעְכוּ כְּאֵשׁ קוֹצִים
בְּשֵׁם יְהוָה כִּי אֲמִילָם:

דַּחַה דְּחִיתָנִי לְנֶפֶל וַיְהוֶה עֹזִרָנִי:

עָזִי וְזִמְרַת יְהוָה וַיְהִי־לִי לִישׁוּעָה: ←

Min hametzar karati yah anani vamerhav yah.
Adonay li lo ira ma ya'aseh li adam.
Adonay li be'ozray va'ani ereh vesonay.
Tov lahasot badonay mibeto'ah ba'adam.
Tov lahasot badonay mibeto'ah bindivim.
Kol goyim sevavuni beshem adonay ki amilam.
Sabuni gam sevavuni beshem adonay ki amilam.
Sabuni hidvorim do'ahu ke'esh kotzim
beshem adonay ki amilam.
Dahō dehitani linpol vadonay azarani.
Ozi vezimrat yah vayhi li lishu'ah. ↵

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.

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. ↩

קוֹל רִנָּה וִישׁוּעָה
יְמִין יְהוָה עֲשֵׂה חֵיל:
יְמִין יְהוָה עֲשֵׂה חֵיל:

לֹא אֲמוֹת כִּי־אֲחִיָּה
יִסֹר יִסְרָנִי יְהוָה
פֶּתַח־חַיִּי שַׁעֲרֵי־צֶדֶק
זֶה־הַשַּׁעַר לַיהוָה
וְאֶסְפֹּר מֵעֲשֵׂי יְהוָה
וְלִמּוֹת לֹא נִתַּנָּנִי:
אֲבֹאֲבֶם אוֹדָה יְהוָה:
צַדִּיקִים יָבֹאוּ בּוֹ:

Each verse is chanted twice:

אוֹדָה כִּי עָנִיתָנִי
אֲבֹן מֵאֲסוּ הַבּוֹנִים
מֵאֵת יְהוָה הִתְּתָה זֹאת
זֶה־הַיּוֹם עֲשֵׂה יְהוָה
וְתִהְיֶה־לִּי לִישׁוּעָה:
הִתְּתָה לְרֹאשׁ פִּנָּה:
הִיא נִפְלְאֹת בְּעֵינֵינוּ:
נִגְלִיָּה וְנִשְׁמַחָה בּוֹ: ←

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.

Each verse is chanted twice:

Odeha 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 venismehah vo. ↪

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!

Blessed all 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

Responsively

אָנאָ יהוה הוֹשִׁיעָה נָא
אָנאָ יהוה הוֹשִׁיעָה נָא
אָנאָ יהוה הַצְלִיחָה נָא
אָנאָ יהוה הַצְלִיחָה נָא:

Ana adonay hoshi'ah na
ana adonay hoshi'ah na
ana adonay hatzlihah na
ana adonay hatzlihah na.

בְּרִכּוֹתֵיכֶם מִבֵּית יְהוָה:	בְּרוּךְ הֵבֵא בְשֵׁם יְהוָה
אֵל יְהוָה וַיֵּאָר לָנוּ	
עַד־קִרְנוֹת הַמִּזְבֵּחַ:	אֶסְרוּ־חַג בַּעֲבֹתֵיכֶם
אֱלֹהֵי אֲרוֹמֶמְכָּה:	אֱלֹהֵי אֲתָה וְאוֹדֶךָ
כִּי לְעוֹלָם חֲסִדוֹ:	הוֹדוּ לַיהוָה כִּי־טוֹב

Baruḥ haba beshem adonay beraḥnuḥem mibeyt adonay.
El adonay vaya'er lanu isru ḥag ba'avotim ad karnot hamizbe'ah.
Eli atah ve'odeka elohay aromemeka.
Hodu ladonay ki tov ki le'olam ḥasdo.

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 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 Simḥat Torah continue with the Hakafot, page 654.

קדיש תתקבל

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְרַעוּתָהּ וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיָמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעָלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעָלְמָא
וְאָמְרוּ אָמֵן:

תִּתְקַבֵּל צְלוֹתָהּ וּבְעוּתָהּ דְכָל בֵּית יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי
בְּשִׁמְיָא וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵיבֵל וְאָמְרוּ אָמֵן:

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 Hakafot, page 655.



KIDDUSH LEYL SHALOSH REGALIM / KIDDUSH FOR FESTIVAL EVE

On Friday evening insert bracketed words:

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.

Blessed are you, THE HOLY ONE, our God, the sovereign of all worlds who has called us to your service, and made us holy with your mitzvot, and given us, KIND ONE, our God, in love (the Shabbatot for rest), the Festivals for happiness, the holidays and seasons for rejoicing, this day of (the Shabbat, and of):

On Pesah: the festival of matzot, time of our freedom

On Shavuot: the festival of weeks, time of the giving of our
Torah

On Sukkot: the festival of sukkot, time of our happiness

On Shemini Atzeret / Simhat Torah: the eighth day of festivity, time of
our happiness

(with love), a holy convocation, a remembrance of the going-out from Egypt. ↵



קדוש ליל שלש רגלים

On Friday evening insert bracketed words:

סַבְּרֵי חֲבֵרֵי:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן:
 בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִרְאָנוּ לַעֲבוֹדָתוֹ
 וְרוֹמַמָּנוּ בְּקִדְשָׁתוֹ וְקִדְשָׁנוּ בְּמִצּוֹתָיו: וְתַתֵּן-לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
 (שִׁשְׁבֹּת לְמִנוּחָה וּ) מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזִמְנִים לְשִׁשּׁוֹן אֶת יוֹם
 (הַשַּׁבָּת הַזֶּה וְאֵת יוֹם)

Savrey haveray.

Baruh atah adonay eloheynu meleḥ ha'olam borey peri
 hagafen.

Baruh atah adonay eloheynu meleḥ ha'olam asher kera'anu
 la'avodato veromemanu bikdushato vekideshanu bemitzvotav.
 Vatiten lanu adonay eloheynu be'ahavah (shabbatot limnuḥah u)
 mo'adim lesimḥah ḥagim uzmanim lesason et yom (hashabbat
 hazeh ve'et yom)

On Pesah: חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתֵנוּ

ḥag hamatzot hazeh zeman ḥeruteynu

On Shavuot: חַג הַשְּׁבָעוֹת הַזֶּה זְמַן מַתַּן תּוֹרָתֵנוּ

ḥag hashavu'ot hazeh zeman matan torateynu

On Sukkot: חַג הַסֻּכּוֹת הַזֶּה זְמַן שִׂמְחָתֵנוּ

ḥag hasukkot hazeh zeman simḥateynu

On Shemini Atzeret / Simḥat Torah: הַשְּׁמִינִי חַג הָעֲצָרֶת הַזֶּה זְמַן שִׂמְחָתֵנוּ

hashemini ḥag ha'atzeret hazeh zeman simḥateynu

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכָר לִיצִיאַת מִצְרָיִם: ←

(be'ahavah) mikra kodesh zeḥer litzi'at mitzrayim.) ↪

For you called to us, and made us holy for your service, and (with love and favor, the Shabbat and all) your holy Festivals, in happiness and joy, have given us, to have and to hand on. Blessed are you, ETERNAL ONE, who raises up to holiness (Shabbat,) the people Israel and their festive times.

On Saturday night while lifting one's hands toward the festival lights, add:

Blessed are you, THE RADIANCE, our God, the sovereign of all worlds, who creates the light of fire.

Blessed are you, THE MANY-NAMED, our God, the sovereign of all worlds, who separates between holy and ordinary, light and dark, the seventh day and the six days of work. You separate between Shabbat holiness and festival holiness, you set apart the seventh day from the six days of work, and you sanctify Israel with your holiness. Blessed are you, INEXPRESSIBLE, who distinguishes among the kinds of holiness.

On Pesah the following blessing is included only at the seder:

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.

Turn to pages 120-137 for Aleynu, Mourners' Kaddish and a concluding song. On the seventh night of Pesah, Aleynu is preceded by the Counting of the Omer, page 674.

מקדש ישראל והזמנים / Who raises up to holiness the people Israel and their festive times. The concluding line of Kiddush could more literally be translated, "who makes Israel and the seasons holy." Here the translator has chosen to echo an earlier phrase in the Kiddush which does refer to "raising up." Israel becomes God's "cup of blessing" in the world. The blessings of this full cup are given to all humanity and indeed to all the world around us. We share freely of the blessing given us. We do so hoping that each of the world's civilizations will offer the blessings it has received to the entire human community. Our vision is one that sees all peoples as having access to holiness, each by preserving the best of its own distinctive path and sharing it with others. A.G.

כִּי אֵלֵינוּ קָרָאתָ וְאוֹתָנוּ קִדְּשָׁתָּ לְעִבּוּדְךָ (וְשַׁבָּת) וּמוֹעֲדֵי קִדְּשֶׁךָ
(בְּאַהֲבָה וּבְרִצּוֹן) בְּשִׂמְחָה וּבְשִׁשּׁוֹן הַנְּחִלָּתָנוּ: בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ
(הַשַּׁבָּת ו)יִשְׂרָאֵל וְהַזְמַנִּים:

Ki eleynu karata ve'otanu kidashta la'avodateha (veshabbat)
umo'adey kodsheha (be'ahavah uvratzon) besimḥah uvsason
hinḥaltanu. Baruh atah adonay mekadesh (hashabbat ve)
yisra'el vehazemanim.

On Saturday night while lifting one's hands towards the festival lights, add:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרָא מְאֹרֵי הָאֵשׁ:
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל בֵּין
אוֹר לְחָשֶׁךְ בֵּין יוֹם הַשְּׁבִיעִי לְשַׁשַּׁת יְמֵי הַמַּעֲשֶׂה: בֵּין קִדְּשַׁת שַׁבָּת
לְקִדְּשַׁת יוֹם טוֹב הַבְּדִילָתָ וְאֵת יוֹם הַשְּׁבִיעִי מִשַּׁשַּׁת יְמֵי הַמַּעֲשֶׂה
קִדְּשָׁתָּ: אֶת־עַמֶּךָ יִשְׂרָאֵל קִדְּשָׁתָּ בְּקִדְּשָׁתְךָ: בָּרוּךְ אַתָּה יְיָ
הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ:

Baruh atah adonay eloheynu meleḥ ha'olam borey me'orey
ha'esh. Baruh atah adonay eloheynu meleḥ ha'olam hamavdil
beyn kodesh leḥol beyn or leḥosheḥ beyn yom hashevi'i
lesheshet yemey hama'aseh. Beyn kedushat shabbat likdushat
yom tov hivdalta ve'et yom hashevi'i misheshet yemey
hama'aseh kidashta. Et ameha yisra'el kidashta bikdushateha.
Baruh atah adonay hamavdil beyn kodesh lekodesh.

On Pesah the following blessing is included only at the seder:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֵחַיָּנוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה:

Baruh atah adonay eloheynu meleḥ ha'olam sheheḥeyanu
vekiyemanu vehigi'anu lazeman hazeh.

Turn to pages 120-137 for Aleynu, Mourners' Kaddish and a concluding song. On the seventh night of Pesah, Aleynu is preceded by the Counting of the Omer, page 674.

YIZKOR / MEMORIAL SERVICE

Yizkor, the memorial service, is recited on Yom Kippur, Shemini Atzeret, Shavuot, and the last day of Pesah. Traditionally it is recited after the Haftarah in the Torah service, but recitation of Yizkor can be shifted to any other time in the service. Yizkor prayers are customarily said while standing. Some congregations read a list of those who are to be remembered. Others publish a remembrance book.

The following introductory section to Yizkor can be expanded or reduced. Eli Eli (page 839) or other songs might be added. For additional suitable readings see pages 787-796.

יְהוָה מֶה־אָדָם וְתִדְעֶהּ

ALMIGHTY ONE, what are human beings
that you take note of them,

בְּנֵי־אָנוּשׁ וְתַחֲשַׁבֵּהוּ:

the children of humanity
that you should think of them?

COMMENTARY. Calling to mind the memory of relatives or friends who have departed and giving *tzedakah* in their memory is a longstanding custom. It is mentioned in the medieval work *Midrash Tanhuma*, as a Yom Kippur custom, though the *Yizkor* prayers themselves are somewhat later in origin. Recitation of *Yizkor* on the Pilgrimage Festivals began in European communities after the bloody destruction associated with the Crusades.

Because it was superstitiously believed that being present for *Yizkor* when one's parents were living could hasten their death, it used to be the case that only those required to say *Yizkor* because of the death of an immediate relative remained in the synagogue. After the Holocaust, which left so many with no one to say *Yizkor* for them, liberal congregations have encouraged everyone to join in reciting *Yizkor*. People are encouraged to recite *Yizkor* for each person whose memory is cherished. The traditional phrase said of the dead, *zikaron livraḥah* / the memory for a blessing, reminds us that part of our purpose in remembering is to have our memories influence us to do good. This influence is made tangible in the custom of giving *tzedakah* in memory of loved ones before the holiday begins.

D.A.T.

יְהוָה...עוֹבֵר / ALMIGHTY ONE...Shadow (Psalm 144:3-4).

אָדָם לֵהֶבֶל דָּמָה

A human being is like a momentary breeze,

יָמָיו כְּצֵל עוֹבֵר:

a person's days are but a passing shadow.

בִּבְקָר יִצְיָץ וְחָלָף

At dawn, life blossoms and renews itself,

לְעֶרֶב יִמוּלֵל וַיֵּשׁ:

at dusk, it withers and dries up.

תָּשָׁב אָנוּשׁ עַד־דָּפָא

You return a person unto dust.

וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם:

You say: Return, O children of humanity!

Some congregations read "Each of us Has a Name" (page 788) here.

We turn our thoughts to yesterday...to a world that lives only in our memory.

As we recall the days gone by, we know the past is irretrievable. Yet—through the gift of memory, we recapture treasured moments and images.

We are thankful for the happiness we knew with those no longer here, with whom we lived and laughed and loved.

We praise the Eternal wellspring of life who links yesterday to tomorrow. We affirm that despite all the tragedy bound up with living, it is still good to be alive.

We understand that there can be no love without loss, no joy without sorrow. May we have the courage to accept the all of life—the love and the loss—the joy and the sorrow, as we remember them.

Evelyn Mehlman

תָּשָׁב...אָדָם / You return...humanity (Psalm 90:3).

יהוה מֶה־אָדָם וַתִּדְעֵהוּ
 בֶן־אָנוֹשׁ וַתַּחֲשֹׁכֵהוּ
 אָדָם לְהַבִּיל דָּמָה
 יָמָיו כְּצֵל עוֹבֵר
 בַּבֶּקֶר יֵצֵץ וּבְחָלָף
 לָעֶרֶב יִמּוּלֵל וַיָּיֶשׁ
 תָּשֻׁב אָנוֹשׁ עַד־דָּפָא
 וַתֹּאמֶר: שׁוּבוּ בְנֵי־אָדָם:

ALMIGHTY ONE, what are human beings
 that you take note of them,
 the children of humanity
 that you should think of them?
 A human being is like a momentary breeze,
 a person's days are but a passing shadow.
 At dawn, life blossoms and renews itself,
 at dusk, it withers and dries up.
 You return a person unto dust.
 You say: Return, O children of humanity!

יהוה...עובר / ALMIGHTY ONE...shadow (Psalm 144:3-4).
 תשוב...אדם / You return...humanity (Psalm 90:3).

THE FIVE STAGES OF GRIEF

The night I lost you
someone pointed me towards
the Five Stages of Grief.
Go that way, they said,
it's easy, like learning to climb
stairs after amputation.
And so I climbed.
Denial was first.
I sat down at breakfast
carefully setting the table
for two. I passed you the toast—
you sat there. I passed
you the paper—you hid
behind it.
Anger seemed more familiar.
I burned the toast, snatched
the paper and read the headlines myself.
But they mentioned your departure
and so I moved on to
Bargaining. What could I exchange
for you? The silence
after storms? My typing fingers?
Before I could decide, Depression
came puffing up, a poor relation
its suitcase tied together
with string. In the suitcase
were bandages for the eyes
and bottles of sleep. I slid
all the way down the stairs
feeling nothing. ↵

And all the time Hope
flashed on and off
in defective neon.
Hope was a signpost pointing
straight in the air.
Hope was my uncle's middle name,
he died of it.
After a year I am still climbing,
though my feet slip
on your stone face.
The treeline
has long since disappeared;
green is a color
I have forgotten.
But now I see what I am climbing
towards: Acceptance
written in capital letters,
a special headline:
Acceptance.
Its name is in lights.
I struggle on,
waving and shouting.
Below, my whole life spreads its surf,
all the landscape I've ever known
or dreamed of. Below
a fish jumps: the pulse
in your neck.
Acceptance. I finally
reach it.
But something is wrong.
Grief is a circular staircase.
I have lost you.

Linda Pastan

יהוה מֶה־אָדָם וַתִּדְעֵהוּ
 בֶן־אָנוֹשׁ וַתַּחֲשִׁבֵהוּ
 אָדָם לְהֶבֶל דָּמָה
 יָמָיו כְּצֵל עוֹבֵר
 בַּבֶּקֶר יִצִּיץ וּבְחָלָף
 לָעָרֶב יִמּוּלֵל וַיָּיֶשׁ
 תָּשֵׁב אָנוֹשׁ עַד־דָּפָא
 וַתֹּאמֶר: שׁוּבוּ בְנֵי־אָדָם:

ALMIGHTY ONE, what are human beings
 that you take note of them,
 the children of humanity
 that you should think of them?
 A human being is like a momentary breeze,
 a person's days are but a passing shadow.
 At dawn, life blossoms and renews itself,
 at dusk, it withers and dries up.
 You return a person unto dust.
 You say: Return, O children of humanity!

יהוה...עובר / ALMIGHTY ONE...shadow (Psalm 144:3-4).
 תשכ...אדם / You return...humanity (Psalm 90:3).

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.

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.

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.

Let your accomplishment 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!

Selections from Psalm 90

אֲדַנִּי מְעוֹן אֶתָּה הָיִיתָ לָנוּ בְּדֹר וְדֹר:
בְּטָרֶם הָרִים יָלְדוּ וַתְּחוֹלֵל אֶרֶץ וַתִּבֵּל
וַיַּעֲוֹלֶם עַד-עוֹלָם אֶתָּה אֵל:

כִּי אֵלֶּה שָׁנִים בְּעֵינֶיךָ כִּיּוֹם אֶתְמוּל כִּי יַעֲבֹר
וַאֲשֶׁמּוֹרָה בְּלִילָהּ:

זֶרְמָתָם שָׁנָה יְהִיו בְּבָקָר כְּחֻצִיר יִחְלֹף:
בְּבָקָר יִצִּיץ וְחֹלֶף לְעָרֵב יְמוּלִל וַיִּבֶּשׁ:

יְמֵי-שָׁנוֹתֵינוּ כָּהֶם שְׁבָעִים שָׁנָה וְאִם בְּגִבּוֹרוֹת שְׁמוֹנִים שָׁנָה:
וְרַהֲבָם עָמַל וְאָוֶן כִּי-גִזּוּ חֵישׁ וַנִּצְעָפָה:
מִי־יֹדֵעַ עוֹ אִפֹּף וּכְיִרְאָתָהּ עֲבָרְתָּהּ:
לְמָנוֹת יָמֵינוּ כֵּן הוֹדַע וַנִּבְיֵא לִבֵּב חֲכָמָה:

יִרְאֶה אֶל-עֲבָרֶיהָ פֶּעֶלָהּ וְהִדְרָה עַל-בְּנֵיהֶם:
וַיְהִי נָעַם אֲדַנִּי אֱלֹהֵינוּ עָלֵינוּ וַיַּעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ
וַיַּעֲשֵׂה יְדֵינוּ כּוֹנֵנָהּ:

It is customary to rise for Yizkor prayers, El Maley Rahamim, and Kaddish.

Prayer in remembrance of a male:

יִזְכֹּר אֱלֹהִים אֶת־נִשְׁמַת _____

שֶׁהָלַךְ לְעוֹלָמוֹ: אָנָּה תְּהִי נִפְשׁוֹ צְרוּרָה בְּצִרוּר הַחַיִּים וּתְהִי מְנוּחָתוֹ
כְּבוֹד: שִׁבְעַת שְׁמֵחוֹת אֶת־פָּנָיֶיךָ נְעִימוֹת בְּיַמִּינְךָ נֹצֵת. אָמֵן:

Let God remember the soul of _____

who went to his place of eternal rest. Please let his soul be bound up with the living in the continuum of life, and may his rest be honorable. Grant him abundant joy in your presence, and sweet pleasures at your right hand for eternity. Amen.

Prayer in remembrance of a female:

יִזְכֹּר אֱלֹהִים אֶת־נִשְׁמַת _____

שֶׁהָלְכָה לְעוֹלָמָהּ: אָנָּה תְּהִי נִפְשָׁהּ צְרוּרָה בְּצִרוּר הַחַיִּים וּתְהִי
מְנוּחָתָהּ כְּבוֹד: שִׁבְעַת שְׁמֵחוֹת אֶת־פָּנָיֶיךָ נְעִימוֹת בְּיַמִּינְךָ נֹצֵת. אָמֵן:

Let God remember the soul of _____

who went to her place of eternal rest. Please let her soul be bound up with the living in the continuum of life, and may her rest be honorable. Grant her abundant joy in your presence, and sweet pleasures at your right hand for eternity. Amen.

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בַּמְרוֹמִים הַמְצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי
הַשְּׂכִינָה בְּמַעְלֹת קְדוּשִׁים וּטְהוּרִים כְּאֹהֶר הָרָקִיעַ מְזַהֲרִים לְנַשְׁמוֹת
יְקִירֵינוּ וְקְדוּשֵׁינוּ שְׁהֲלֵכוּ לְעוֹלָמָם: אָנָּה בְּעַל הַרְחָמִים הַסְתִּירָם
בְּצֵל כְּנָפֶיךָ לְעוֹלָמִים וְצָרָר בְּצִרְוֵר־הַחַיִּים אֶת נַשְׁמָתָם: יְהוּה הוּא
נִחַלָתָם וַיְנַוְחוּ בְּשָׁלוֹם עַל מְשַׁכְּבָם וְנֹאמַר אָמֵן:

God filled with mercy,
dwelling in the heavens' heights,
bring proper rest
beneath the wings of your Shehīnah,
amid the ranks of the holy and the pure,
illuminating like the brilliance of the skies
the souls of our beloved and our blameless
who went to their eternal place of rest.
May you who are the source of mercy
shelter them beneath your wings eternally,
and bind their souls among the living,
that they may rest in peace.
And let us say: Amen.

אל מלא רַחֲמִים שׁוֹכֵן בַּמְּרוֹמִים הַמֵּצֵא מְנוּחָה נְכוֹנָה תַּחַת כְּנָפֵי
הַשְּׁכִינָה בְּמַעְלֹת קְדוּשִׁים וּטְהוּרִים כְּאֹהֶר הָרָקִיעַ מְזַהְרִים
אֶת־נִשְׁמוֹת חַיְלֵי צָבָא הַהִגָּנָה לְיִשְׂרָאֵל וְכָל־אֶלֶּה שִׁמְסְרוּ אֶת־נַפְשָׁם
עַל־קְדוּשַׁת הַשֵּׁם וְשִׁנְהֵרְגוּ בַּשּׂוֹאָה: אָנָּה פֶּעַל הַרְחָמִים תַּסְתִּירָם בְּצֵל
כְּנָפֶיךָ לְעוֹלָמִים וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת־נִשְׁמוֹתָם וַיָּנוּחוּ בְּשָׁלוֹם
עַל־מִשְׁכְּבָם וְנֹאמַר אָמֵן:

God filled with mercy, dwelling in the heavens' heights, bring proper rest beneath the wings of your Sheḥinah, amid the ranks of the holy and the pure, illuminating like the brilliance of the skies the souls of Israel's soldiers, and all those who have given up their lives in affirmation of your holy Name, and all destroyed in the Shoah. May you who are the source of mercy shelter them beneath your wings eternally, and bind their souls among the living, that they may rest in peace. And let us say: Amen.

COMMENTARY. In this *El Maley Raḥamim* specific references to those who have died fighting in Israel's wars and those murdered in the Holocaust have been added to the traditional phrase "all those who have given up their lives in affirmation of your holy Name." These events of our time demand special recognition. Sanctification of God's name through voluntary martyrdom was an altogether too common phenomenon in the rabbinic and medieval periods, which were often punctuated by savage persecution. Death in the Holocaust was qualitatively different because it could not be averted by the victim—even conversion had no power to save. Many contemporary Jews view the tragic events of the Holocaust as a lessening of God's presence in the world, though acts of bravery, piety, and caring manifested the divine even then.

Israeli soldiers generally understand their sacrifices to be for the sake of their families and their people rather than as part of an effort to make God manifest. Nonetheless their sacrifices, which have revived and preserved Israel as a Jewish home, have a meaning to Jews everywhere far beyond that of acres of land. They have kept alive a dream we share—our land, not only free, but at peace.

D.A.T.

In the rising of the sun and in its going down, we remember them.

In the blowing of the wind and in the chill of winter, we remember them.

In the opening of the buds and in the rebirth of spring, we remember them.

In the blueness of the sky and in the warmth of summer, we remember them.

In the rustling of leaves and in the beauty of autumn, we remember them.

In the beginning of the year and when it ends, we remember them.

When we are weary and in need of strength, we remember them.

When we are lost and sick at heart, we remember them.

When we have joys we yearn to share, we remember them.

So long as we live, they too shall live, for they are now a part of us, as we remember them.

Jack Riemer and Sylvan D. Kamens

KADDISH YATOM / THE MOURNERS' 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 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.

Love is not changed by Death,
And nothing is lost and all in the end is harvest.

Edith Sitwell

קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמָּן
קָרִיב וְאָמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעָלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאִמְרוּן בְּעָלְמָא
וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרְמֵי הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֶל וְאָמְרוּ אָמֵן:

Reader: Yitgadal veyitkadash shemey raba
be'alma divra hirutey veyamliḥ malḥutey
beḥayeyhon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevarah le'alam ulalmey almay.

Reader: Yitbarah veyishtabah veyitpa'ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekudsha berih hu
le'ela min kol birḥata veshirata
tushbeḥata veneḥemata da'amiran be'alma ve'imru amen.

Yehey shelama raba min shemaya veḥayim aleynu ve'al kol
yisra'el ve'imru amen.

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol
yisra'el ve'al kol yoshvey tevel ve'imru amen.

A psalm of David.

THE ETERNAL is my shepherd; I shall never be in need.

Amid the choicest grasses does God set me down.

God leads me by the calmest waters,
and restores my soul.

God takes me along paths of righteousness,
in keeping with the honor of God's name.

Even should I wander in a valley of the darkest shadows,
I will fear no evil.

You are with me, God. Your power and support
are there to comfort me.

You set in front of me a table
in the presence of my enemies.

You anoint my head with oil; my cup is overflowing.

Surely, good and loving-kindness will pursue me
all the days of my life,

and I shall come to dwell inside the house
of THE ETERNAL for a length of days.

Psalm 23

מִזְמוֹר לְדָוִד יְהוָה רְעִי לֹא אֶחָסֵר׃ בִּנְאוֹת דָּשָׁא יִרְבִּיצֵנִי
עַל־מֵי מִנְחוֹת יִנְהַלֵּנִי׃ נַפְשִׁי יִשׁוּבֵב
יִנְחֵנִי בְּמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ׃
גַּם כִּי־אֵלֶךְ בְּגִיא צַלְמוֹת לֹא־אִירָא רָע
כִּי־אַתָּה עֲמָדִי שְׁבֻטְךָ וּמִשְׁעַנְתְּךָ הֵמָּה יִנְחֻמֵּנִי׃
תַּעֲרֹךְ לִפְנֵי שְׁלֶחַן נֶגֶד צִרְיִי
דֹשַׁנְתָּ בַשָּׁמֶן רֹאשִׁי כּוֹסֵי רוּיָה׃
אֵךְ טוֹב וְחָסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי
וְשִׁבְתִּי בְּבֵית־יְהוָה לְאַרְךָ יָמִים׃

Mizmor ledavid adonay ro'i lo eḥsar. Binot deshe yarbitzeni
al mey menuḥot yenahaleni. Nafshi yeshovev
yanheni vemageley tzedek lema'an shemo.
Gam ki eleḥ begey tzalmavet lo ira ra
ki atah imadi shivteḥa umishanteḥa hemah
yenahamuni.
Ta'aroḥ lefanay shulḥan neged tzoreray
dishanta vashemen roshi kosi revayah.
Aḥ tov vaḥesed yirdefuni kol yemey ḥayay
veshavti beveyt adonay le'oreḥ yamim.

HOSHANOT / PRAYERS FOR REDEMPTION

During Sukkot, the Hoshanot are recited as part of the Torah service (see page 392). A Torah scroll is brought to the lectern, and the reader chants. Except on Shabbat, the lulav and etrog are held. On the first day of Sukkot, continue below. On Shabbat of Sukkot, turn to page 650.

Hosha na!

For your sake, our God, Hosha na!

For your sake, our Creator, Hosha na!

For your sake, our Redeemer, Hosha na!

For your sake, our Teacher, Hosha na!

A procession is formed around the synagogue. The lulav and etrog are carried and the following is chanted:

For the sake of your All-embracing truth,
for the sake of your Binding covenant,
for the sake of your Greatness and your beauty,
for the sake of your Divine decree,
for the sake of your Heavenly splendor,
for the sake of your Wise assembly,
for the sake of your Sign and remembrance,
for the sake of your Heavenly love,
for the sake of your Timeless good, ←

NOTE. An alphabetical acrostic occurs in the Hebrew of למען אמתך / for the sake of your All-embracing truth, signifying the all-encompassing divine presence. The English translation also contains an acrostic based on the Hebrew alphabet. R.S.

הושענות

During Sukkot, the Hoshanot are recited as part of the Torah service (see page 393). A Torah scroll is brought to the lectern, and the reader chants. Except on Shabbat, the lulav and etrog are held. On the first day of Sukkot, continue below. On Shabbat of Sukkot, turn to page 651.

הושע נא:



הושע נא:

לְמַעַן אֱלֹהֵינוּ

הושע נא:

לְמַעַן בּוֹרְאֵנוּ

הושע נא:

לְמַעַן גּוֹאֲלֵנוּ

הושע נא:

לְמַעַן דּוֹרְשָׁנוּ

A procession is formed around the synagogue. The lulav and etrog are carried and the following is chanted:

לְמַעַן אֱמַתְךָ לְמַעַן בְּרִיתְךָ לְמַעַן גְּדֻלַּתְךָ וְתַפְאֶרֶתְךָ לְמַעַן דָּתְךָ לְמַעַן
הוֹדְךָ לְמַעַן וְעוֹדְךָ לְמַעַן זְכוּרְךָ לְמַעַן חֲסִדְךָ לְמַעַן טוֹבְךָ: ←

Hosha na.

Lema'anḥa eloheynu

hosha na.

Lema'anḥa boreynu

hosha na.

Lema'anḥa go'aleynu

hosha na.

Lema'anḥa dorsheynu

hosha na.

Lema'an amitaḥ lema'an beritaḥ lema'an godlaḥ vetifar-taḥ
lema'an dataḥ lema'an hodaḥ lema'an vi'udaḥ lema'an
ziḥraḥ lema'an ḥasdaḥ lema'an tuvaḥ. ↵

for the sake of your Indivisibility,
for the sake of your Consoling glory,
for the sake of your Learning's light,
for the sake of your Majestic sovereignty,
for the sake of your Name's victory,
for the sake of your Sublime mystery,
for the sake of your Omnipotence,
for the sake of your Praise eternal,
for the sake of your Complete and utter holiness,
for the sake of your Supernal justice,
for the sake of your Redeeming and abundant love,
for the sake of your Sheḥinah's presence,
 save us, please,
for the sake of your Thunderous praises,
 save us please!

Redeem your people, bless your inheritance; and nurture them and carry them throughout all time. And may these words with which I pray before THE FOUNT OF LIFE be near to THE ETERNAL ONE, our God, by day and night, working justice for God's servant, and justice for the people Israel; timely prayer—that all the peoples of the earth may know that THE ETERNAL ONE is God; there is none else!

Continue on page 392.

הושיעה...העולם / Redeem...time (Psalm 28:9).
ויהיו...עוד / And...else (I Kings 8:59-60).

לְמַעַן יְחִידָךְ לְמַעַן כְּבוֹדָךְ לְמַעַן לְמוֹדָךְ לְמַעַן מַלְכוּתָךְ לְמַעַן נִצְחָךְ
 לְמַעַן סוֹדָךְ לְמַעַן עֶזְךָ לְמַעַן פְּאָרְךָ לְמַעַן צְדָקָתָךְ לְמַעַן קִדְשָׁתָךְ
 לְמַעַן רַחֲמֶיךָ הַרְבִּים לְמַעַן שְׂכִינְתָךְ הוֹשֵׁעַ נָא לְמַעַן תְּהַלֵּלְךָ הוֹשֵׁעַ
 נָא:

Lema'an yihudah lema'an kevudah lema'an limudah.
 lema'an malhutah lema'an nitzhah lema'an sodah
 lema'an uzah lema'an pe'erah lema'an tzidkatakah
 lema'an kedushatakah lema'an rahameha harabim
 lema'an shehinatah hosha na lema'an tehilatah
 hosha na.

הוֹשִׁיעָה אֶת־עַמֶּךָ וּבָרֵךְ אֶת־נַחֲלָתְךָ וְרַעַם וְנִשְׂאֵם עַד־הָעוֹלָם: וַיְהִי
 דְּבַר־יְיָ אֱלֹהִים אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה קְרִבִּים אֶל־יְהוָה אֱלֹהֵינוּ יוֹמָם
 וּלְיָלָה לַעֲשׂוֹת מִשְׁפָּט עֲבָדָיו וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם בְּיוֹמוֹ:
 לְמַעַן יָעֵת כָּל־עַמֵּי הָאָרֶץ כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד:

Hoshi'ah et ameha uvareh et nahalateha
 urem venasem ad ha'olam. Veyihyu devaray
 eleh asher hithananti lifney adonay
 kerovim el adonay eloheynu yomam valaylah
 la'asot mishpat avdo umishpat amo yisra'el
 devar yom beyomo. Lema'an da'at kol amey ha'aretz
 ki adonay hu ha'elohim eyn od.

Continue on page 393.

On the Shabbat of Sukkot, the following is said:

Hosha na!

For your sake, our God, Hosha na!

For your sake, our Creator, Hosha na!

For your sake, our Redeemer, Hosha na!

For your sake, our Teacher, Hosha na!

A people guarded like the pupil of an eye, studying a doctrine that restores the soul, learning in depth the laws of the Shabbat, clinging to the Beloved One upon Shabbat, meditating on the Torah on Shabbat, praising its Creator on Shabbat, “remembering” and “keeping” Shabbat holiness, attaining joy and inspiration on Shabbat, tasting pleasure on Shabbat, forgetting suffering and sorrow on Shabbat, proclaiming honor and delight upon Shabbat, changing clothing and array upon Shabbat, preparing food and drink for the Shabbat, kindling light with blessing on Shabbat, feasting with joyous feasts upon Shabbat, breaking two loaves of bread upon Shabbat, opening the mouth with songs upon Shabbat, rejoicing and being happy with Shabbat delight, sanctifying the holiness of the day upon Shabbat, finding relief and rest upon Shabbat, tranquility and peace in Shabbat rest. May you, [O God,] cause this people to inherit “a day that is complete Shabbat!” ↵

On the Shabbat of Sukkot the following is said:

הוֹשַׁע נָא:

הוֹשַׁע נָא:	לְמַעַנְךָ אֱלֹהֵינוּ
הוֹשַׁע נָא:	לְמַעַנְךָ בּוֹרְאֵנוּ
הוֹשַׁע נָא:	לְמַעַנְךָ גּוֹאֲלֵנוּ
הוֹשַׁע נָא:	לְמַעַנְךָ דּוֹרְשֵׁנוּ

Hosha na.

Lema'anha eloheynu

hosha na.

Lema'anha boreynu

hosha na.

Lema'anha go'aleynu

hosha na.

Lema'anha dorsheynu

hosha na.

אִם נִצְוִיָּה כְּכַבֵּת בּוֹנֵנֶת בְּדַת נֶפֶשׁ מְשִׁיבַת גּוֹמְרֵת הַלְכוֹת שִׁבְת
דְּבִקָּה בְּדוֹדָה בְּשִׁבְתָּ הוֹגָה בְּתוֹרָה בְּשִׁבְתָּ וּמִשְׁבַּחַת לְבוֹרְאָה בְּשִׁבְתָּ
זוֹכֶרֶת וְשׂוֹמְרֵת קְדוּשַׁת שִׁבְתָּ חֲדוּהָ וְנֶפֶשׁ מְשִׁיגָה בְּשִׁבְתָּ טוֹעֶמֶת
נֶעְמִי שִׁבְתָּ יָגוֹן וְצָעַר שׂוֹכַחַת בְּשִׁבְתָּ כְּבוֹד וְעֲנָג קוֹרְאָה לְשִׁבְתָּ
לְבוֹשׁ וּכְסוּת מְחַלֶּפֶת בְּשִׁבְתָּ מֵאֲכָל וּמִשְׁתֶּה מְכִינָה לְשִׁבְתָּ נֵר
מְדֻלֵּקָה בְּבִרְכָּה בְּשִׁבְתָּ סְעוּדוֹת שְׂמֵחָה סוֹעֶדֶת בְּשִׁבְתָּ עַל שְׂתִי
כְּכָרוֹת בּוֹצֵעֶת בְּשִׁבְתָּ פּוֹצֵה פֶּה בְּזִמְרוֹת בְּשִׁבְתָּ צוֹהֵלֶת וּשְׂמֵחָה
בְּעֲנָג שִׁבְתָּ קְדוּשַׁת הַיּוֹם מְקַדֶּשֶׁת בְּשִׁבְתָּ רוּחָה וְהִנָּחָה מוֹצֵאת בְּשִׁבְתָּ
שְׂאֲנָנָה וְשִׁלּוּהָ בְּמִנוּחַת שִׁבְתָּ תִּנְחִילָנָה יוֹם שְׁכָלוֹ שִׁבְתָּ: —

Redeem your people, bless your inheritance; and nurture them and carry them throughout all time. And may these words with which I supplicate before THE FOUNT OF LIFE be near to THE ETERNAL ONE, our God, by day and night, working justice for God's servant, and justice for the people of Israel; a timely prayer—that all the peoples of the earth may know that THE ETERNAL ONE is God; there is none else!

Continue on page 392.

הושיעה...העולם / Redeem...time (Psalm 28:9).
ויהיו...עוד / And...else (I Kings 8:59-60)

הוֹשִׁיעָה אֶת־עַמָּךְ וּבִרְךְ אֶת־נַחֲלָתְךָ וּרְעֵם וְנִשְׂאֵם עַד־הָעוֹלָם: וַיְהִי
 דְּבַר־י אֱלֹהֵי אֲשֶׁר הִתְחַנְּנָתִי לִפְנֵי יְהוָה קָרְבִּים אֶל־יְהוָה אֱלֹהֵינוּ יוֹמָם
 וּלְיָלָה לַעֲשׂוֹת מִשְׁפָּט עֲבָדוֹ וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם בְּיוֹמוֹ:
 לְמַעַן יָדַעַת כָּל־עַמֵּי הָאָרֶץ כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד.

Hoshi'ah et ameha uvareh et nahalateha
 urem venasem ad ha'olam. Veyihyu devaray
 eleh asher hithananti lifney adonay
 kerovim el adonay eloheynu yomam valaylah
 la'asot mishpat avdo umishpat amo yisra'el
 devar yom beyomo. Lema'an da'at kol amey
 ha'aretz ki adonay hu ha'elohim eyn od.

Continue on page 393.

HAKAFOT / THE PROCESSIONS FOR SIMḤAT TORAH

You have proclaimed for all to know, that THE ETERNAL ONE is
God, there is none else,
the one who alone performed great, wondrous deeds,
whose love is everlasting.
There is none like you among the powerful, ETERNAL ONE,
and there are no deeds like your deeds.
May the glory of THE ONE be everlasting,
may THE ONE take joy in the creation,
may the name of THE ALMIGHTY ONE be blessed,
now and forever.
May THE HOLY ONE, our God, be with us,
just as it happened for our ancestors!
Do not forsake nor turn away from God.
But say: "Redeem us, God of our redemption,
and unite us, save us from our foes,
so that your holy name may be acknowledged,
and that we may share a portion of your glory."
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 us with peace.
And may our words be seen with favor
by the One who watches over all. ↵

הַקְפּוֹת

אַתָּה הִרְאָתָ לְדַעַת כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְבָּדוֹ:
לַעֲשֵׂה נִפְלְאוֹת גְּדִלוֹת לְבָדוֹ כִּי לְעוֹלָם חֲסִדוֹ:
אֵין-כְּמוֹד בָּאֱלֹהִים אֲדֹנִי וְאֵין כְּמַעֲשֵׂיהָ:
יְהִי כְבוֹד יְהוָה לְעוֹלָם יִשְׁמַח יְהוָה בְּמַעֲשָׁיו:
יְהִי שֵׁם יְהוָה מְבָרָךְ מִעַתָּה וְעַד-עוֹלָם:
יְהִי יְהוָה אֱלֹהֵינוּ עֲמָנוּ כַּאֲשֶׁר הָיָה עִם-אַבְתִּינֹנוּ אֶל יַעֲזֹכֵנוּ וְאֶל
יִטְשָׁנוּ:
וְאָמְרוּ הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׂרָאֵל וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן-הַגּוֹיִם לְהוֹדוֹת
לְשֵׁם קְדוֹשְׁךָ לְהַשְׁתַּבַּח בְּתִהְלָתְךָ:
יְהוָה מְלֹךְ יְהוָה מְלֹךְ יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:
יְהוָה עֵז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֶךְ אֶת-עַמּוֹ בְּשָׁלוֹם:
וַיְהִי נָא אֲמָרֵינוּ לְרָצוֹן לְפָנֶי אֲדוֹן כָּל: ←

אתה...מלבדו / You...else (Deuteronomy 4:35).
לעשה...חסדו / the one...everlasting (Psalm 136:4).
אין...כמעשך / There...deeds (Psalm 86:8).
יהי...במעשיו / May...creation (Psalm 104:31).
יהי...עולם / may...forever (Psalm 113:2).
יהי...יטשנו / May...ancestors (I Kings 8:57).
ואמרו...בתהלתך / But...glory (I Chronicles 16:35).
יהוה...בשלוש / May the Eternal One...peace (Psalm 29:11).

The ark is opened.

And it happened, when the Ark began its journey,
that Moses said; Arise, ASCENDANT ONE,
and may your enemies be scattered,
and may all those who hate you
run away from your light!

Rise up, WISE ONE, from your resting-place,
you and your mighty Ark!

And on that day, it shall be said:
Behold, our God, for whose deliverance we hoped!
This is THE COMPASSIONATE, whom we have waited for,
let us rejoice and celebrate God's help!

Your realm endures throughout all time,
your rule, throughout all generations.

Behold, out of Zion emerges our Torah,
and the word of THE WISE ONE from Jerusalem's heights.

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. ↵

All the Torahs are removed from the ark.

The ark is opened.

וַיְהִי בִּנְסֹעַ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפָּצוּ אֲיָכֶיךָ וַיִּנָּסוּ
מִשְׁנֵאֶיךָ מִפָּנֶיךָ:
קוּמָה יְהוָה לְמִנוּחֶתְךָ אֶתָּה וְאֶרֶץ עֲזָרָה:
וַאֲמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹהֵינוּ זֶה קִוִּינוּ לוֹ וַיֹּשִׁיעֵנוּ
זֶה יְהוָה קִוִּינוּ לוֹ נִגִּילָה וְנִשְׁמָחָה בִּישׁוּעָתוֹ:
מַלְכוּתְךָ מַלְכוּת כָּל־עַלְמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדִבְרֵי־יְהוָה מִירוּשָׁלָּיִם:
אֲב הִרְחַמְתָּ הַיְטִיבָהּ בְּרָצוֹנָה אֶת־צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם:
כִּי בָּךְ לָבַד בְּטַחְנוּ מֶלֶךְ אֵל רַם וְנִשָּׂא אֶרֶץ עוֹלָמִים: ←

All the Torahs are removed from the ark.

וַיְהִי...מפניך / And...Light! (Numbers 10:35).
וַאֲמַר...בישועתו / And...help (Isaiah 25:9).
מַלְכוּתְךָ...ודור / Your...generations (Psalm 145:13).
כִּי...ירושלים / Behold...heights (Isaiah 2:3).
הַיְטִיבָהּ...ירושלים / deal...Jerusalem (Psalm 51:20).

The Torahs are carried in procession, circling the room once for each Hakafah. This is a time for singing and dancing! Some songs are suggested below. Of course others may be substituted or added. It is customary for a different group of people to carry the Torahs during each Hakafah.

FIRST HAKAFAH

We pray, ALMIGHTY ONE, redeem us now!

We pray, ETERNAL ONE, help us prevail!

We pray, BELOVED ONE, please answer when we call!

אָ אָל-פּרעזענט אונז, גאט פֿון אַלל זעלן, רעדעם אונז נאָך!

בְּ בִנְיָמִין אונז, וואָס עקזאַמאַינעט הײַטען, הילף אונז פּרעוואַיל!

גָ גלוריעס אונז, רעדעם'ס שטאַרק, פלייזע אנטוואַרטן ווען אונז רופֿט!



We bring you blessings of peace!



Make pure our hearts to serve you in truth.



Let no nation lift a sword against a nation
—let them learn no more the ways of war!”

Isaiah 2:4

אָנאָ...אָנאָ / We pray...prevail (Psalm 118:25).

The Torahs are carried in procession, circling the room once for each Hakafah. This is a time for singing and dancing! Some songs are suggested below. Of course others may be substituted or added. It is customary for a different group of people to carry the Torahs during each Hakafah.

FIRST HAKAFAH

אָנא יְהוּה הוֹשִׁיעָה נָא אָנא יְהוּה הַצְלִיחָה נָא אָנא יְהוּה עֲנֵנוּ בְּיוֹם
קִרְאָנוּ:

אֱלֹהֵי הַרוּחוֹת הוֹשִׁיעָה נָא
בוֹחֵן לְבָבוֹת הַצְלִיחָה נָא
גּוֹאֵל חֶזֶק עֲנֵנוּ בְּיוֹם קִרְאָנוּ:



הֵיבֵאנוּ שְׁלוֹם אֲלֵיכֶם: Hevenu shalom aleyhem



וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת: Vetaher libenu le'ovdeha
be'emet.



לֹא יֵשֶׁא גּוֹי אֶל גּוֹי הָרֶב Lo yisa goy el goy herev
לֹא יִלְמְדוּ עוֹד מִלְחָמָה: Lo yilmedu od milhamah.

SECOND HAKAFAH

ⴒ Declarer of just laws, God ever just, redeem us now!

ⴒ Holy illumination, in garment of light, help us prevail!

ⴒ Voice from of old, so full of love, please answer when we
call!



The people Israel lives!

Our father still lives!



Voices of joy and of deliverance
resound amid the dwelling places of the just,
the right hand of ALMIGHTY GOD has shown its strength!

Psalm 118:15

COMMENTARY. The seven *hakafot* invoke the many sets of seven circles in Jewish tradition—the seven circles of bride and groom, of Jericho's falling walls, of the *bimah* on Sukkot, and of the week's cycles of light and dark as the earth revolves on its axis. Seven are the days from Sukkot to Shemini Atzeret and seven times seven days from Pesah to Shavuot. E.M.

SECOND HAKAFAH

דּוֹבֵר צְדָקוֹת הוֹשִׁיעָה נָא
הָדוּר בְּלִבוֹשׁ הַצִּלִּיחָה נָא
וְתִיק וְחִסִּיד עֲנֵנוּ בַּיּוֹם קִרְאָנוּ:



עַם יִשְׂרָאֵל חַי Am yisra'el hay.
עוֹד אֲבִינוּ חַי Od avinu hay.



קוֹל רִנָּה וִישׁוּעָה Kol rinah vishu'ah
בְּאֵהָלֵי צַדִּיקִים be'oholey tzadikim
יְמִין יְהוָה עוֹשֶׂה חַיִּל: yemin adonay osah hayil.

חַי עוֹד אֲבִינוּ / Our father still lives. This phrase echoes Genesis 45:3 in which Joseph reveals himself to his brothers and immediately inquires
הֲעוֹד אֲבִי חַי / “Does my father still live?” Joseph’s father, Jacob, whose name was also Israel, is both the physical and spiritual ancestor of the people Israel. As the last ancestor from whom all Jews are descended, Jacob / Israel not only represents the Jewish tradition but the living people itself. As long as the people Israel lives, as long as Judaism remains a vibrant and dynamic force, Jacob’s spirit continues to live. Our ancestors live on in us.

R.S.

THIRD HAKAFAH

י So pure and upright, God of truth, redeem us now!
נ Having compassion for all in need, help us prevail!
ו Thoroughly good, dispensing good, please answer when
we call!



Give thanks to THE CREATOR, who is good,
whose love is everlasting!

Psalms 118:2



Rejoice and celebrate the Festival of Torah,
give honor to the Torah!

FOURTH HAKAFAH

י You who know thoughts, God who sees all, redeem us
now!
נ Complete in greatness and in light of truth, help us prevail!
ו Light-bearer, clad in justice, please answer when we call!



Illuminate our vision with your Torah,
and cause our hearts to cling to your mitzvot.
Unite our hearts to love and treat with awe your name,
that we may never suffer shame or know dishonor,
that our steps may never fail, until the end of time.



Redeem your people,
bless your inheritance,
feed them and nurture them forever!

THIRD HAKAFAH

יְהוָה וְיִשְׂרָאֵל הוֹשִׁיעָה נָא
חוֹמַל דְּלִים הַצְלִיחָה נָא
טוֹב וּמַטִּיב עֲנֵנוּ בְיוֹם קִרְאָנוּ:



הוֹדוּ לַיהוָה כִּי טוֹב Hodu ladonay ki tov
כִּי לְעוֹלָם חֲסִדוֹ: ki le'olam ḥasdo.



שִׁישׁוּ וְשִׁמְחוּ בְּשִׂמְחַת Sisu vesimḥu besimḥat
תּוֹרָה וּתְנוּ כְבוֹד לַתּוֹרָה: torah utnu ḥavod latorah.

FOURTH HAKAFAH

יִזְרַע מַחְשְׁבוֹת הוֹשִׁיעָה נָא
כְּבִיר וְנָאוֹר הַצְלִיחָה נָא
לֹבֵשׁ צְדָקוֹת עֲנֵנוּ בְיוֹם קִרְאָנוּ:



וְהָאֵר עֵינֵינוּ בְּתוֹרָתָךְ Veba'er eyneynu betorateḥa
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ vedabek libenu bemitzvoteyḥa
וְיַחַד לְבָבֵנוּ לְאַהֲבָה veyahed levavenu le'ahavah
וְלִירְאָה אֶת שְׁמֶךָ ulyirah et shemeḥa
שֶׁלֹא נִבּוֹשׁ וְלֹא נִכָּלֵם shelo nevosh velo nikalem
וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד: velo nikashel le'olam va'ed.



הוֹשִׁיעָה אֶת-עַמֶּךָ Hoshi'ah et ameha
וּבִרְךָ אֶת-נַחְלָתְךָ uvareḥ et naḥalateḥa
וְרַעַם וְנִשְׂאֵם עַד הָעוֹלָם: urem yenasem ad ha'olam.

FIFTH HAKAFAH

- ב Majestic sovereign, God of all worlds, redeem us now!
נ Nobly luminous, adorned in magnificence, help us prevail!
ו Supporter of the falling, please answer when we call!



For all such things my heart has yearned,
have mercy now, and please don't hide from us!



Your God rejoices over you,
the way a bridegroom and a bride
rejoice in one another.

SIXTH HAKAFAH

- ו Open-handed one, who helps the poor, redeem us now!
נ Protective one, our saving power, help us prevail!
ו Stronghold of eternity, please answer when we call.



From my distress, I cried out: "Yah!"
Yah answered, bringing great release.

Psalms 118:5



May THE ETERNAL bless you from Zion,
and may you see Jerusalem's good fortune.
May THE ETERNAL bless you from Zion,
all the days of your life,
and may you see your children's children,
peace over Israel.

Psalms 128:5-6

FIFTH HAKAFAH

מֶלֶךְ עוֹלָמִים הוֹשִׁיעָה נָא
נְאוֹר וְאֶדִיר הַצְלִיחָה נָא
סוּמֶךְ נוֹפְלִים עֲנֵנוּ בְיוֹם קִרְאָנוּ:



אֵלֶּה הַמְדָּה לְבִי Eleh ḥamedah libi
חֲוִסָּה נָא וְאֵל נָא תַתְּעִלֵּם: ḥusah na ve'al na titalem.



יִשִּׁישׁ עָלֶיךָ אֱלֹהֶיךָ Yasis alayih elohayih.
כִּמְשׁוֹשׁ חָתָן עַל כֶּלֶה: kimsos ḥatan al kalah.

SIXTH HAKAFAH

עוֹזֵר דָּלִים הוֹשִׁיעָה נָא
פוֹדֶה וּמַצִּיל הַצְלִיחָה נָא
צוֹר עוֹלָמִים עֲנֵנוּ בְיוֹם קִרְאָנוּ:



מִן הַמֶּצֶר קִרְאָתִי יְהִי Min hametzar karati yah
עֲנֵנִי בַמֶּרְחָב יְהִי: anani vamerḥav yah.



יְבָרֶכֶּה יְהוָה מִצִּיּוֹן Yevareḥeḥa adonay mitziyon
וְרֵאָה בְּטוֹב יְרוּשָׁלַיִם urey betuv yerushalayim
יְבָרֶכֶּה יְהוָה מִצִּיּוֹן yevareḥeḥa adonay mitziyon
כֹּל יְמֵי חַיֶּיךָ kol yemey yemey ḥayeha.
וְרֵאָה בָּנִים לְבָנֶיךָ Urey vanim levaneḥa
שְׁלוֹם עַל יִשְׂרָאֵל shalom al yisra'el
וְרֵאָה בָּנִים לְבָנֶיךָ urey vanim levaneḥa
שְׁלוֹם עַל יִשְׂרָאֵל: shalom al yisra'el.

SEVENTH HAKAFAH

ק Quintessence holy, awesome God, redeem us now!
ר Replenishing with love and graciousness, help us prevail!
ש Sure to fulfill your covenant, please answer when we call!

ת The upholder of the innocent, redeem us now!
The mightiest eternally, help us prevail!
The flawless one in every deed, please answer when we
call!



For they are our life and length of days,
and on them we shall meditate, both day and night.



Behold, out of Zion emerges our Torah,
and the word of THE WISE ONE from Jerusalem's heights.

Isaiah: 2:3

The following songs are also suitable for use during the Hakafot. For additional songs, see pages 535, 547, 828, 839-841, 848, 853.

So draw, in joy, the waters from
the fount of Help.

Isaiah: 12:3



Rejoice throughout Jerusalem, let all who love her celebrate!
Over your walls, City of David, I have posted watchers,
both by day and night.

Isaiah 66:10 and 62:6



Let the heavens dance for joy,
and let the earth reverberate with glee,
and let the sea resound
and all who dwell therein!

Psalms 96:11

SEVENTH HAKAFAH

קְדוֹשׁ וְנוֹרָא הוֹשִׁיעָה נָא
 רַחוּם וְחַנּוּן הַצְלִיחָה נָא
 שׁוֹמֵר הַבְּרִית עֲנֵנוּ בְּיוֹם קִרְאָנוּ:
 תּוֹמָהּ תְּמִימִים הוֹשִׁיעָה נָא תִקְוֶה לְעַד הַצְלִיחָה נָא
 תְּמִים בְּמַעֲשָׂיו עֲנֵנוּ בְּיוֹם קִרְאָנוּ:



כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ Ki hem ḥayeynu ve'oreḥ
 וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה: yameynu uvahem nehgeh
 yomam valaylah.



כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה Ki mitziyon tetzey torah
 וּדְבַר יְהוָה מִירוּשָׁלַיִם: udvar adonay mirushalayim.

The following songs are also suitable for use during the Hakafoṭ. For additional songs, see pages 535, 547, 828, 839-841, 848, 853.

וּשְׁאַבְתֶּם מַיִם בְּשִׁשּׁוֹן Ushavtem mayim besason
 מִמַּעַיְנֵי הַיְּשׁוּעָה: mima'ayney hayshu'ah



שִׁישׁוּ אֶת־יְרוּשָׁלַיִם גִּילוּ בָּהּ Sisu et yerushalayim gilu vah
 כָּל־אוֹהֲבֶיהָ: kol ohaveha.
 עַל חוֹמוֹתֶיהָ עִיר דָּוִד הַפְקֹדֶתִי Al ḥomotayih ir david
 שׁוֹמְרִים hifkadeti shomrim
 כָּל־הַיּוֹם וְכָל־הַלַּיְלָה: kol hayom vehol halaylah.



יִשְׁמְחוּ הַשָּׂמַיִם Yismehu hashamayim
 וְתִגַּל הָאָרֶץ vetagel ha'aretz
 יִרְעַם הַיָּם וּמְלָאוֹ: yiram hayam umlo'o.

HATAN O KALAT HATORAH / BRIDEGROOM OR BRIDE OF TORAH

May it be the will of the Almighty One to grant life and loving-kindness and the crown and eminence of divine blessing

Male

to _____ son of _____ and _____ , who has been called forth to complete the Torah: Arise, arise, arise, _____ son of _____ and _____ , like a bridegroom of the Torah, and give honor to the great and awesome God. And through this honor, may you be considered worthy in the eyes of our exalted God to see the next generation, and the one that follows after it, being occupied with Torah. Let _____ son of _____ and _____ arise like a bridegroom of the Torah.

Female

to _____ daughter of _____ and _____ , who has been called forth to complete the Torah: Arise, arise, arise, _____ daughter of _____ and _____ , like a bride of the Torah, and give honor to the great and awesome God. And through this honor, may you be considered worthy in the eyes of our exalted God to see the next generation, and the one that follows after it, being occupied with Torah. Let _____ daughter of _____ and _____ arise like a bride of the Torah.

חַתָּן או כַּלַּת הַתּוֹרָה

וּבִכֵּן יְהִי רָצוֹן מִלִּפְנֵי הַגְּבוּרָה לְתֵת חַיִּים וְחֶסֶד וְנֶזֶק וְעֲטָרָה

Male

לְ _____ בֶּן _____ וְ _____ הַנִּבְחָר לְהַשְׁלִים
הַתּוֹרָה: עֶמֶד עֶמֶד עֶמֶד _____ בֶּן _____
וְ _____ כַּחַתָּן הַתּוֹרָה וְתֵן כְּבוֹד לְאֵל גָּדוֹל וְנוֹרָא וּבִשְׂכָר
זֶה תִּזְכֶּה מֵאֵל נוֹרָא לְרֹאוֹת בָּנִים וּבָנִי בָנִים עוֹסְקִים בַּתּוֹרָה: יַעֲמֹד
_____ בֶּן _____ וְ _____ כַּחַתָּן הַתּוֹרָה:

Female

וּבִכֵּן יְהִי רָצוֹן מִלִּפְנֵי הַגְּבוּרָה לְתֵת חַיִּים וְחֶסֶד וְנֶזֶק וְעֲטָרָה
לְ _____ בֵּת _____ וְ _____ הַנִּבְחָרָת
לְהַשְׁלִים הַתּוֹרָה: עֶמְדִי עֶמְדִי עֶמְדִי _____ בֵּת _____
וְ _____ כַּכַּלַּת הַתּוֹרָה וְתֵנִי כְּבוֹד לְאֵל גָּדוֹל
וְנוֹרָא וּבִשְׂכָר זֶה תִּזְכִּי מֵאֵל נוֹרָא לְרֹאוֹת בָּנִים וּבָנִי בָנִים עוֹסְקִים
בַּתּוֹרָה: תַּעֲמֹד _____ בֵּת _____ וְ _____
כַּכַּלַּת הַתּוֹרָה:

KALAT O ḤATAN BERESHIT BARA/ BRIDE OR BRIDEGROOM OF BERESHIT BARA

Female

A woman I have raised up from the people, in the midst of this community. I have found in her a heart ready to give interpretation, a spirit of justice and loving-kindness, one who follows in the path of honesty. Her heart has raised her up and her spirit has consented to be awakened, first and foremost, to be the one to begin the Torah. Since you are chosen as the first in fulfillment of this commandment, how fortunate you are, how great is your reward! Arise, arise, arise, _____ daughter of _____ and _____, like a bride of *Bereshit bara* ("In the beginning God created..."). As you stand with permission from this holy congregation to bless the great and awesome God, let all quickly say after you "Amen!" Arise _____ daughter of _____ and _____, like a bride of *Bereshit bara*.

Male

A man I have raised up from the people, in the midst of this community. I have found in him a heart ready to give interpretation, a spirit of justice and loving-kindness, one who follows in the path of honesty. His heart has raised him up and his spirit has consented to be awakened, first and foremost, to be the one to begin the Torah. Since you are chosen as the first in fulfillment of this commandment, how fortunate you are, how great is your reward! Arise, arise, arise, _____ son of _____ and _____, like a bridegroom of *Bereshit bara* ("In the beginning God created..."). As you stand with permission from this holy congregation to bless the great and awesome God, let all quickly say after you "Amen!" Arise _____ son of _____ and _____, like a bridegroom of *Bereshit bara*.

Continue on page 404.

חַתָּן או כַּלֵּת בְּרֵאשִׁית בָּרָא

Female

בַּחֲוֵרָה הָרִימוֹתִי מֵעַם תוֹף הַחֲבוּרָה מִצְאֲתֶיהָ לֵב נָכוֹן לְהַסְבִּירָה
צֶדֶק וְחֶסֶד רוֹדֶפֶת בְּאַרְחַ יִשְׂרָאֵל וּנְשָׂאָה לְבָהּ וְנִדְבָה רוּחָהּ
לְהַתְעוֹרְרָה תַּחֲלָה וְרֵאשׁוֹנָה הָיִיתָ לְהַתְחִיל הַתּוֹרָה: יָעַן נַעֲשִׂית
רֵאשׁוֹנָה לְמִצְוָה גְּמוּרָה מָה רַב טוֹבָךָ וּמִשְׁכַּרְתְּךָ יִתְרָה: עֲמָדִי עֲמָדִי
עֲמָדִי – בַּת – וְ – כַּלֵּת בְּרֵאשִׁית בָּרָא מִרְשׁוֹת הַקֹּהֶל הַקְדוֹשׁ הַזֶּה
לְבָרְךָ אֵל גָּדוֹל וְנוֹרָא אֲמֵן יַעֲנֵנו אַחֲרֶיךָ הַכֹּל מְהֵרָה: תַּעֲמֹד – בַּת
– וְ – כַּלֵּת בְּרֵאשִׁית בָּרָא:

Male

בַּחֲוֵר הָרִימוֹתִי מֵעַם תוֹף הַחֲבוּרָה מִצְאֲתָיו לֵב נָכוֹן לְהַסְבִּירָה צֶדֶק
וְחֶסֶד רוֹדֵף בְּאַרְחַ יִשְׂרָאֵל וּנְשָׂאוֹ לְבֹו וְנִדְבָה רוּחוֹ לְהַתְעוֹרְרָה תַּחֲלָה
וְרֵאשׁוֹן הָיִיתָ לְהַתְחִיל הַתּוֹרָה: יָעַן נַעֲשִׂית רֵאשׁוֹן לְמִצְוָה גְּמוּרָה
מָה רַב טוֹבָךָ וּמִשְׁכַּרְתְּךָ יִתְרָה: עֲמֹד עֲמֹד עֲמֹד – בֶּן – וְ – כַּחַתָּן
בְּרֵאשִׁית בָּרָא מִרְשׁוֹת הַקֹּהֶל הַקְדוֹשׁ הַזֶּה לְבָרְךָ אֵל גָּדוֹל וְנוֹרָא
אֲמֵן יַעֲנֵנו אַחֲרֶיךָ הַכֹּל מְהֵרָה: יַעֲמֹד – בֶּן – וְ – כַּחַתָּן בְּרֵאשִׁית בָּרָא:

Continue on page 405.

HADLAKAT NER SHEĤ HANUKAH / HANUKAH CANDLELIGHTING

Blessed are you, SOURCE OF LIGHT, our God, the sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to kindle Hānukah light.

Blessed are you, THE REDEEMER, our God, the sovereign of all worlds, who wrought wonders for our ancestors in former days at this time of year.

On the first night of Hānukah 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.

MA'OZ TZUR / ROCK OF AGES

This translation can be sung to the same melody as the Hebrew.

Rock of Ages, let our song
Praise your saving power;
You amid the raging foes
Were our shelt'ring tower.
Furious, they assailed us,
But your arm availed us,
And your word
Broke their sword
When our own strength failed us.

Adapted from a translation by Gustav Göttheil

הַדְּלָקַת נֵר שֶׁל חֲנוּכָּה

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנוּכָּה:

Baruh atah adonay eloheynu meleḥ ha'olam asher kideshanu
bemitzvotav vetzivanu lehadlik ner shel ḥanukah.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים
הָהֵם בַּיָּמָן הַזֶּה:

Baruh atah adonay eloheynu meleḥ ha'olam she'asah nisim
la'avoteynu bayamim hahem bazeman hazeh.

On the first night of Hanukah add:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֵחַיָּנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לַיָּמָן הַזֶּה:

Baruh atah adonay eloheynu meleḥ ha'olam sheheḥeyanu
vekiyemanu vehigi'anu lazeman hazeh.

מַעֲוֹז צוּר

מַעֲוֹז צוּר יְשׁוּעָתִי לִּי נָאֵה לְשַׁבֵּחַ:
תִּכּוֹן בֵּית תְּפִלָּתִי וְשֵׁם תּוֹדָה נִזְכָּר:
לַעֲת תִּכְיֶן מִטְבַּח מִזְבֵּחַ הַמִּנְחָה:
אֲז אֶגְמֹר בְּשִׁיר מִזְמוֹר חֲנֻכַּת הַמִּזְבֵּחַ:
יְוָנִים נִקְבְּצוּ עָלַי אֲזִי בַיָּמִי חֲשַׁמָּנִים:
וּפָרְצוּ חוֹמוֹת מִגְדָּלִי וְטָמְאוּ כָּל הַשְּׁמָנִים:
וּמִנּוֹתַר קִנְקָנִים נַעֲשָׂה גַם לְשׁוֹשָׁנִים:
בְּנֵי בִינָה יָמִי שְׁמוֹנָה קִבְּעוּ שִׁיר וִרְנָנִים:

Ma'oz tzur yeshu'ati leḥa na'eh leshabe'ah.

Tikon beyt tefilati vesham todah nezabe'ah.

Le'et taḥin matbe'ah mitzar hamnabe'ah.

Az egmor beshir mizmor ḥanukat hamizbe'ah.

סֵדֵר סְפִירַת הָעֹמֶר

ORDER OF COUNTING THE OMER

From the eve of the Second Day of Pesah through the evening before Shavuot, the days are counted as follows after the evening Amidah:

MEDITATION

On the second day of Pesah in ancient times, our ancestors brought the first sheaf of barley reaped that season as an offering to God. From that day, they began counting the days and weeks to Shavuot, when they would celebrate the beginning of the wheat harvest by offering the loaves made of the first wheat. Even after the Temple was destroyed and offerings were no longer brought, they continued to count the days from Pesah to Shavuot in accordance with the biblical injunction.

וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם הַבִּיאָכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע
שָׁבָתוֹת תְּמִימוֹת תִּהְיֶינָה: עַד מַמַּחֲרַת הַשַּׁבָּת הַשְּׂבִילִית תִּסְפְּרוּ
חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה:

And you shall count from the day after the Sabbath, from the day that you brought the sheaf of the wave offering; seven full weeks shall they be; continuing fifty days to the day after the seventh Sabbath; then you shall present a cereal offering of new grain to the ETERNAL.

Leviticus 23:15-17

Thus our ancestors linked Pesah and Shavuot as occasions for thanking God for the fruits of the field. So do we thank God for the renewal of life which all nature proclaims at this season.

However, as Pesah and Shavuot acquired historical significance, their linkage through the counting of the intervening days took on new meaning. It connected the idea of freedom, associated with Pesah, with the idea of Torah, associated with Shavuot. It thus proclaimed that:

אֵין לָךְ בֶּן חוֹרִין אֲלֵא מִי שֶׁעוֹסֵק בְּתַלְמוּד תּוֹרָה:

Only one who engages in the study of Torah is truly free.

Before counting the Omer say:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל סְפִירַת הָעֹמֶר:

Baruḥ atah adonay eloheynu meleḥ ha'olam asher kideshanu
bemitzvotav vetzivanu al sefirat ha'omer.

Blessed are you, ETERNAL, our God, the sovereign of all worlds, who has made us holy with your mitzvot, and commanded us concerning the counting of the Omer.

אֵין...תורה / Only...free (Pirkey Avot 6:2).

1. This is the first day of the Omer.
2. This is the second day of the Omer.
3. This is the third day of the Omer.
4. This is the fourth day of the Omer.
5. This is the fifth day of the Omer.
6. This is the sixth day of the Omer.
7. This is the seventh day, making one week of the Omer.
8. This is the eighth day, making one week and one day of the Omer.
9. This is the ninth day, making one week and two days of the Omer.
10. This is the tenth day, making one week and three days of the Omer.
11. This is the eleventh day, making one week and four days of the Omer.
12. This is the twelfth day, making one week and five days of the Omer.
13. This is the thirteenth day, making one week and six days of the Omer.
14. This is the fourteenth day, making two weeks of the Omer.
15. This is the fifteenth day, making two weeks and one day of the Omer.
16. This is the sixteenth day, making two weeks and two days of the Omer.
17. This is the seventeenth day, making two weeks and three days of the Omer.





1. הַיּוֹם יוֹם אֶחָד לְעֹמֶר:
2. הַיּוֹם שְׁנֵי יָמִים לְעֹמֶר:
3. הַיּוֹם שְׁלֹשָׁה יָמִים לְעֹמֶר:
4. הַיּוֹם אַרְבָּעָה יָמִים לְעֹמֶר:
5. הַיּוֹם חֲמִשָּׁה יָמִים לְעֹמֶר:
6. הַיּוֹם שֵׁשָׁה יָמִים לְעֹמֶר:
7. הַיּוֹם שִׁבְעָה יָמִים שָׁהֵם שָׁבוּעַ אֶחָד לְעֹמֶר:
8. הַיּוֹם שְׁמוֹנָה יָמִים שָׁהֵם שָׁבוּעַ אֶחָד וַיּוֹם אֶחָד לְעֹמֶר:
9. הַיּוֹם תְּשַׁעָה יָמִים שָׁהֵם שָׁבוּעַ אֶחָד וּשְׁנֵי יָמִים לְעֹמֶר:
10. הַיּוֹם עָשָׂרָה יָמִים שָׁהֵם שָׁבוּעַ אֶחָד וּשְׁלֹשָׁה יָמִים לְעֹמֶר:
11. הַיּוֹם אֶחָד-עָשָׂר יוֹם שָׁהֵם שָׁבוּעַ אֶחָד וְאַרְבָּעָה יָמִים לְעֹמֶר:
12. הַיּוֹם שְׁנַיִם-עָשָׂר יוֹם שָׁהֵם שָׁבוּעַ אֶחָד וַחֲמִשָּׁה יָמִים לְעֹמֶר:
13. הַיּוֹם שְׁלֹשָׁה-עָשָׂר יוֹם שָׁהֵם שָׁבוּעַ אֶחָד וּשְׁשָׁה יָמִים לְעֹמֶר:
14. הַיּוֹם אַרְבָּעָה-עָשָׂר יוֹם שָׁהֵם שְׁנֵי שָׁבוּעוֹת לְעֹמֶר:
15. הַיּוֹם חֲמִשָּׁה-עָשָׂר יוֹם שָׁהֵם שְׁנֵי שָׁבוּעוֹת וַיּוֹם אֶחָד לְעֹמֶר:
16. הַיּוֹם שֵׁשָׁה-עָשָׂר יוֹם שָׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁנֵי יָמִים לְעֹמֶר:
17. הַיּוֹם שִׁבְעָה-עָשָׂר יוֹם שָׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֶר:

18. This is the eighteenth day, making two weeks and four days of the Omer.
19. This is the nineteenth day, making two weeks and five days of the Omer.
20. This is the twentieth day, making two weeks and six days of the Omer.
21. This is the twenty-first day, making three weeks of the Omer.
22. This is the twenty-second day, making three weeks and one day of the Omer.
23. This is the twenty-third day, making three weeks and two days of the Omer.
24. This is the twenty-fourth day, making three weeks and three days of the Omer.
25. This is the twenty-fifth day, making three weeks and four days of the Omer.
26. This is the twenty-sixth day, making three weeks and five days of the Omer.
27. This is the twenty-seventh day, making three weeks and six days of the Omer.
28. This is the twenty-eighth day, making four weeks of the Omer.
29. This is the twenty-ninth day, making four weeks and one day of the Omer.

18. הַיּוֹם שְׁמוֹנֶה-עָשָׂר יוֹם שָׁהִם שְׁנֵי שָׁבוּעוֹת וְאַרְבָּעָה יָמִים
לְעֹמֶר:

19. הַיּוֹם תִּשְׁעָה-עָשָׂר יוֹם שָׁהִם שְׁנֵי שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לְעֹמֶר:

20. הַיּוֹם עָשָׂרִים יוֹם שָׁהִם שְׁנֵי שָׁבוּעוֹת וְשֵׁשָׁה יָמִים לְעֹמֶר:

21. הַיּוֹם אֶחָד וְעָשָׂרִים יוֹם שָׁהִם שְׁלֹשָׁה שָׁבוּעוֹת לְעֹמֶר:

22. הַיּוֹם שְׁנָיִם וְעָשָׂרִים יוֹם שָׁהִם שְׁלֹשָׁה שָׁבוּעוֹת וְיוֹם אֶחָד
לְעֹמֶר:

23. הַיּוֹם שְׁלֹשָׁה וְעָשָׂרִים יוֹם שָׁהִם שְׁלֹשָׁה שָׁבוּעוֹת וְשְׁנֵי יָמִים
לְעֹמֶר:

24. הַיּוֹם אַרְבָּעָה וְעָשָׂרִים יוֹם שָׁהִם שְׁלֹשָׁה שָׁבוּעוֹת וְשִׁלְשָׁה יָמִים
לְעֹמֶר:

25. הַיּוֹם חֲמִשָּׁה וְעָשָׂרִים יוֹם שָׁהִם שְׁלֹשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים
לְעֹמֶר:

26. הַיּוֹם שֵׁשָׁה וְעָשָׂרִים יוֹם שָׁהִם שְׁלֹשָׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים
לְעֹמֶר:

27. הַיּוֹם שִׁבְעָה וְעָשָׂרִים יוֹם שָׁהִם שְׁלֹשָׁה שָׁבוּעוֹת וְשֵׁשָׁה יָמִים
לְעֹמֶר:

28. הַיּוֹם שְׁמוֹנֶה וְעָשָׂרִים יוֹם שָׁהִם אַרְבָּעָה שָׁבוּעוֹת לְעֹמֶר:

29. הַיּוֹם תִּשְׁעָה וְעָשָׂרִים יוֹם שָׁהִם אַרְבָּעָה שָׁבוּעוֹת וְיוֹם אֶחָד
לְעֹמֶר:

30. This is the thirtieth day, making four weeks and two days of the Omer.
31. This is the thirty-first day, making four weeks and three days of the Omer.
32. This is the thirty-second day, making four weeks and four days of the Omer.
33. This is the thirty-third day, making four weeks and five days of the Omer.
34. This is the thirty-fourth day, making four weeks and six days of the Omer.
35. This is the thirty-fifth day, making five weeks of the Omer.
36. This is the thirty-sixth day, making five weeks and one day of the Omer.
37. This is the thirty-seventh day, making five weeks and two days of the Omer.
38. This is the thirty-eighth day, making five weeks and three days of the Omer.
39. This is the thirty-ninth day, making five weeks and four days of the Omer.
40. This is the fortieth day, making five weeks and five days of the Omer.
41. This is the forty-first day, making five weeks and six days of the Omer.

30. הַיּוֹם שְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁנֵי יָמִים לְעֹמֶר:
31. הַיּוֹם אַחֵר וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים
לְעֹמֶר:
32. הַיּוֹם שְׁנָיִם וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים
לְעֹמֶר:
33. הַיּוֹם שְׁלֹשָׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וַחֲמֵשָׁה יָמִים
לְעֹמֶר:
34. הַיּוֹם אַרְבָּעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשֵׁשָׁה יָמִים
לְעֹמֶר:
35. הַיּוֹם חֲמֵשָׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמֵשָׁה שָׁבוּעוֹת לְעֹמֶר:
36. הַיּוֹם שֵׁשָׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמֵשָׁה שָׁבוּעוֹת וְיוֹם אַחֵר
לְעֹמֶר:
37. הַיּוֹם שִׁבְעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמֵשָׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים
לְעֹמֶר:
38. הַיּוֹם שְׁמוֹנָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמֵשָׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים
לְעֹמֶר:
39. הַיּוֹם תְּשָׁעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמֵשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים
לְעֹמֶר:
40. הַיּוֹם אַרְבָּעִים יוֹם שֶׁהֵם חֲמֵשָׁה שָׁבוּעוֹת וַחֲמֵשָׁה יָמִים לְעֹמֶר:
41. הַיּוֹם אַחֵר וְאַרְבָּעִים יוֹם שֶׁהֵם חֲמֵשָׁה שָׁבוּעוֹת וְשֵׁשָׁה יָמִים
לְעֹמֶר:

42. This is the forty-second day, making six weeks of the Omer.
43. This is the forty-third day, making six weeks and one day of the Omer.
44. This is the forty-fourth day, making six weeks and two days of the Omer.
45. This is the forty-fifth day, making six weeks and three days of the Omer.
46. This is the forty-sixth day, making six weeks and four days of the Omer.
47. This is the forty-seventh day, making six weeks and five days of the Omer.
48. This is the forty-eighth day, making six weeks and six days of the Omer.
49. This is the forty-ninth day, making seven weeks of the Omer.

Continue on page 120.



42. הַיּוֹם שְׁנַיִם וָאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת לְעֹמֶר:

43. הַיּוֹם שְׁלֹשָׁה וָאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת וַיּוֹם אֶחָד לְעֹמֶר:

44. הַיּוֹם אַרְבָּעָה וָאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת וּשְׁנַיִ יָמִים לְעֹמֶר:

45. הַיּוֹם חֲמִשָּׁה וָאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֶר:

46. הַיּוֹם שֵׁשָׁה וָאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת וָאַרְבָּעָה יָמִים לְעֹמֶר:

47. הַיּוֹם שִׁבְעָה וָאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לְעֹמֶר:

48. הַיּוֹם שְׁמוֹנֶה וָאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשָׁה שָׁבוּעוֹת וְשֵׁשָׁה יָמִים לְעֹמֶר:

49. הַיּוֹם תִּשְׁעָה וָאַרְבָּעִים יוֹם שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת לְעֹמֶר:

Continue on page 121.



Male

מִי שֶׁבֶרֶךְ אֲבוֹתֵינוּ אֲבֹהֵם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבִרְךָ אֶת _____ בֶּן _____ וְשַׁעֲלָה לְכָבוֹד
הַמָּקוֹם לְכָבוֹד הַתּוֹרָה וְלְכָבוֹד הַשַּׁבָּת* (On Festivals say: הָרָגֵל
הַקָּדוֹשׁ בְּרוּךְ הוּא יְחַיֶּיהוּ וְיִשְׁמְרֵהוּ מִכָּל-צָרָה וְצוּקָה וּמִכָּל-נֶגַע
וּמַחֲלָה וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל-מַעֲשֵׂה יָדָיו וְיְבָרְכֵהוּ
עַם-כָּל-יִשְׂרָאֵל אָחִיו וְאֶחָיוּתוֹ וְנֹאמַר אָמֵן:

Female

מִי שֶׁבֶרֶךְ אֲבוֹתֵינוּ אֲבֹהֵם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה
רָחֵל וְלֵאָה הוּא יְבִרְךָ אֶת _____ בֵּת _____ וְשַׁעֲלָתָה
לְכָבוֹד הַמָּקוֹם לְכָבוֹד הַתּוֹרָה וְלְכָבוֹד הַשַּׁבָּת*
(On Festivals say: הָרָגֵל) הַקָּדוֹשׁ בְּרוּךְ הוּא יְחַיֶּיהָ וְיִשְׁמְרֶיהָ
מִכָּל-צָרָה וְצוּקָה וּמִכָּל-נֶגַע וּמַחֲלָה וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה
בְּכָל-מַעֲשֵׂה יָדֶיהָ וְיְבָרְכֶיהָ עַם-כָּל-יִשְׂרָאֵל אָחֶיהָ וְאֶחָיוּתֶיהָ וְנֹאמַר
אָמֵן:

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless _____ who has risen today in honor of the SOURCE OF ALL and in honor of the Torah and Shabbat* (on a Festival, say: the Festival). May he/she be granted life and kept from every trouble and affliction, and from every harm and sickness. May he/she be granted blessing and success in all his / her labors along with all of Israel, and let us say: Amen.

*At this point in the *mi sheberah*, an additional phrase can easily be added on occasions for which no special *mi sheberah* appears in this book. Graduations, the birth of grandchildren, new jobs and many other milestones are worthy of such public recognition. The *gabay* may choose to chant part or all of the *mi sheberah* in English. When Hebrew alone is used, an English announcement of the occasion is appropriate. D.A.T.

תְּפִילַת מִי שֶׁבֵרַךְ לַחֹלִים

PRAYER FOR THE RECOVERY OF THOSE SUFFERING FROM ILLNESS

Male

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ אֲבֹרָהִם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבָרֵךְ וְיַרְפֵּא אֶת הַחֹלֶה _____ בֶּן _____ וְ
יְהוּה יִסְעֲדָנוּ וְיַחְזִקֵהוּ בְּאֶרֶץ־חַיִּים וְאִמְצִילֵב: יִתֵּן יְהוּה חֲכָמָה וְתוֹשִׁיָּה
בְּלֵב הָרוֹפֵא לְגִהוֹת מַכְאוֹב וְיִשְׁלַח לַחֹלֶה בְּקִרְוֹב רְפוּאָה שְׁלֵמָה
רְפוּאֵת הַנֶּפֶשׁ וְרְפוּאֵת הַגּוּף: יוֹסִיף יְהוּה לוֹ שָׁנוֹת חַיִּים וְשָׁלוֹם
לְהוֹדוֹת וּלְהַלֵּל לְרוֹפֵא הַנָּאֵמָן וְהַרְחֵמֵן לְאֶרֶץ יָמִים וְנֹאמַר אָמֵן:

Female

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ אֲבֹרָהִם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבָרֵךְ וְיַרְפֵּא אֶת הַחֹלֶה _____ בֶּת _____ וְ
יְהוּה יִסְעֲדָנָה וְיַחְזִקֶהָ בְּאֶרֶץ־חַיִּים וְאִמְצִילֵב: יִתֵּן יְהוּה חֲכָמָה וְתוֹשִׁיָּה
בְּלֵב הָרוֹפֵא לְגִהוֹת מַכְאוֹב וְיִשְׁלַח לַחֹלֶה בְּקִרְוֹב רְפוּאָה שְׁלֵמָה
רְפוּאֵת הַנֶּפֶשׁ וְרְפוּאֵת הַגּוּף: יוֹסִיף יְהוּה לָהּ שָׁנוֹת חַיִּים וְשָׁלוֹם
לְהוֹדוֹת וּלְהַלֵּל לְרוֹפֵא הַנָּאֵמָן וְהַרְחֵמֵן לְאֶרֶץ יָמִים וְנֹאמַר אָמֵן:

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless and heal the ailing _____. May THE HEALER give him / her support and strength, patience of spirit and courage. May the physician have wisdom and sound judgment for alleviating pain and suffering, and may the sufferer be thoroughly healed, in spirit and in body. May he / she have many more years of life and health, for giving thanks and praise to the all-merciful and faithful Healer, for a length of days, and let us say: Amen.

NOTE. In some congregations a single *mi sheberah* is offered on behalf of all those who are ill. In larger congregations a list of Hebrew names is read. In more informal settings the leader invites those present to speak the names of those who need healing.

D.A.T.

A PRAYER FOR ALL THOSE WHO ARE ILL AND THEIR CARETAKERS

May the One who blesses all Life, bless and heal these people who struggle against illness.

May those afflicted with disease be blessed with faith, courage, loving and caring. May they know much support and sustenance from their friends, their loving companions and their communities.

May they be granted a full and complete healing of body and soul.

May those who seek ways of healing through increased medical knowledge and those who care for the sick daily be blessed with courage, stamina and communal support.

May all, the sick and the well together, be granted courage and hope. And let us say: Amen.

Leila Gal Berner

תְּפִילַת מִי שֶׁבֶרַח לְיוֹם הַלֵּדָת

MI SHEBERAH FOR A BIRTHDAY

Male

מִי שֶׁבֶרַח אֲבוֹתֵינוּ אֲבֹרָהֶם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבָרַךְ אֶת _____ בֶּן _____ וְ _____ לְרֹגֶל יוֹם
הַלֵּדָתוֹ: בְּשֵׁם שֶׁהִנָּחָה אוֹתוֹ הַקָּדוֹשׁ בְּרוּךְ הוּא עַד־הַיּוֹם בֶּן יִשְׁמְרָהוּ
וְיַחֲיֶהוּ וְיִאֱשָׁרֶהוּ וְיוֹסִיף לוֹ שָׁנוֹת חַיִּים וּבִרְכָּה וְיִגְּדֵלּוּ בּוֹ כָּל־אֲהָבָיו
וְיִמְלְאוּ כָּל־מְשָׁאֵלוֹת־לְבוֹ לְטוֹבָה וְנֹאמַר אָמֵן:

Female

מִי שֶׁבֶרַח אֲבוֹתֵינוּ אֲבֹרָהֶם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבָרַךְ אֶת _____ בֵּת _____ וְ _____ לְרֹגֶל יוֹם
הַלֵּדָתָהּ: בְּשֵׁם שֶׁהִנָּחָה אוֹתָהּ הַקָּדוֹשׁ בְּרוּךְ הוּא עַד־הַיּוֹם בֶּן יִשְׁמְרָהּ
וְיַחֲיֶהּ וְיִאֱשָׁרֶהּ וְיוֹסִיף לָהּ שָׁנוֹת חַיִּים וּבִרְכָּה וְיִגְּדֵלּוּ בָּהּ כָּל־אֲהָבֶיהָ
וְיִמְלְאוּ כָּל־מְשָׁאֵלוֹת־לְבָהּ לְטוֹבָה וְנֹאמַר אָמֵן:

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless _____ on the occasion of his / her birthday. As he / she has found nourishment throughout his / her life up to the present time, may he / she continue to be protected and filled with life and happiness, and enjoy many more years of life and blessing. May all of his / her loved ones rejoice in him / her, and all his / her wishes be fulfilled for good, and let us say: Amen.

תְּפִילַת מִי שֶׁבֶרַח לְבָר/בַּת מִצְוָה

MI SHEBERAH FOR BAR/BAT MITZVAH

Male

מִי שֶׁבֶרַח אֲבוֹתֵינוּ אֲבֹרָהִם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל וְלֵאָה הוּא יְבָרַךְ אֶת _____ בֶּן _____ וְאִשָּׁר עָלָה הַיּוֹם לְכָבוֹד הַמָּקוֹם וְלְכָבוֹד הַתּוֹרָה וְהַמִּצְוָה: יְיָ אֱלֹהִים עִמּוֹ בְּיָמִים הַבָּאִים כַּאֲשֶׁר הָיָה עִמּוֹ מִיּוֹם הַיְלָדוּתוֹ וְעַד הַנֶּה: יְיָ רִצּוֹן אֱלֹהִים לְגִדּוּלָהּ בְּבְרִיאוֹת הַגּוּף וְהַנֶּפֶשׁ בְּתַבּוּנָה וּבְעֲנוּת־חַן בְּאַהֲבַת הַבְּרִיּוֹת וּבְאַהֲבַת תּוֹרָה וּמִצְוָה חַן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם: יִרְאוּ הוֹרָיו וְיִשְׁמְחוּ וְיִקְרֹבֻּי יַעֲלֹזוּ וְנֹאמַר אָמֵן:

Female

מִי שֶׁבֶרַח אֲבוֹתֵינוּ אֲבֹרָהִם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל וְלֵאָה הוּא יְבָרַךְ אֶת _____ בַּת _____ אֲשֶׁר עָלְתָה הַיּוֹם לְכָבוֹד הַמָּקוֹם וְלְכָבוֹד הַתּוֹרָה וְהַמִּצְוָה: יְיָ אֱלֹהִים עִמָּהּ בְּיָמִים הַבָּאִים כַּאֲשֶׁר הָיָה עִמָּהּ מִיּוֹם הַיְלָדָהּ וְעַד הַנֶּה: יְיָ רִצּוֹן אֱלֹהִים לְגִדּוּלָהּ בְּבְרִיאוֹת הַגּוּף וְהַנֶּפֶשׁ בְּתַבּוּנָה וּבְעֲנוּת־חַן בְּאַהֲבַת הַבְּרִיּוֹת וּבְאַהֲבַת תּוֹרָה וּמִצְוָה חַן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם: יִרְאוּ הוֹרֶיהָ וְיִשְׁמְחוּ וְיִקְרֹבֶיהָ יַעֲלֹזוּ וְנֹאמַר אָמֵן:

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless _____ the son / daughter of _____, who has risen today for the honor of the Omnipresent, and for the honor of Torah and of mitzvah. May God's presence fill his / her life in days to come, as God's sustenance has been with him / her since the day of his / her birth. May he / she grow in health of body and of spirit, in wisdom, and in graciousness, humility and love of others, and in love of Torah. May he / she find favor and distinction, in the eyes of God and of his / her fellow human beings, and let us say: Amen.

For additional readings see page 785.

מִי שֶׁבֵּרַךְ לְאוֹפְרוּף

MI SHEBERAH FOR A COUPLE AT THEIR AUFRUF

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה וְרָחֵל
וְלֵאָה הוּא יְבָרֶךְ אֶת _____ בֶּן/בַּת _____ וְאֶת _____
בֶּן/בַּת _____ וְאֶת _____ אֲשֶׁר בְּקָרוֹב יָבוֹאוּ בְּבְרִית
הַנְּשׁוּאִים:

יְתִמֵּיד אֱלֹהִים אֶהְבֵּת כָּל־וְלֹדֹתֵיהֶם יְבָרְכֵם וְיַפְרֵם וְנַחַת יְרוֹם: וַיְהִי
בֵיתָם אֲשֶׁר יִבְנוּ בְּיִשְׂרָאֵל מִשְׁכַּן אֶהְבָּה וְאַמּוּנָה נוֹה שְׁלוֹם וְקִדְשָׁה
(בֵּית אֲשֶׁר בּוֹ יִגְדְּלוּ בָנִים וּבָנוֹת בְּבְרִיאוֹת וּבְאֲשֶׁר בְּאַהֲבַת תּוֹרָה
וּבְמַעֲשִׂים טוֹבִים) וְנֹאמַר אָמֵן:

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless _____ and _____ who soon will enter a covenant together. May their love be perpetuated, and may they be blessed and made fruitful, and may they find abundant satisfaction. May the household that they shall build within the faith of Israel be a sanctuary of love and faithfulness, an abode of peace and holiness (a house in which their children shall grow in health and happiness, in love of Torah and good deeds), and let us say: Amen.

For an additional reading see page 786.

מִי שֶׁבֵּרַךְ לְיוֹם הַשָּׁנָה לְבְרִית אֱהָבָה

MI SHEBERAH FOR THOSE CELEBRATING AN ANNIVERSARY

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבָרַךְ אֶת _____ בֶּן/בַּת _____ וְ _____
בֶּן/בַּת _____ וְ _____ שָׂבְאוּ הַיּוֹם לְבֵית קֹדֶשְׁךָ
לְהוֹדוֹת וּלְהַלֵּל עַל כָּל הַחֶסֶד אֲשֶׁר עָשִׂיתָ עִמָּם מֵעוֹדָם מִיּוֹם
שִׁמְחַת לְבָם עַד הַיּוֹם הַזֶּה יוֹם מְלֹאת _____ שָׁנָה מֵעַתָּה בָּאוּ
בְּבְרִית אֱהָבָה וּכְשֶׁם שָׁזְכוּ לְשִׁמּוּחַ בַּיּוֹם הַזֶּה בֶּן יִזְכּוּ לְאַרְיֵכַת יָמִים
וּלְשִׁיבָה טוֹבָה וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יְדֵיהֶם עִם כָּל
יִשְׂרָאֵל אַחֵיהֶם וְאַחִיוֹתֵיהֶם וְנֹאמַר אָמֵן.

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless _____ and _____ who have come today into your holy house to offer thanks for all the kindness you have done for them throughout their lives, from the day they celebrated the union of their hearts up to the present day, _____ years since they entered into a covenant of love. And as they have merited to celebrate today, so may they enjoy a length of days, unto a ripe and full old age. May they enjoy blessing and success in all they undertake together with all Israel, and let us say: Amen.

For additional reading see page 786.

מִי שֶׁבֵּרַךְ לְהֵלֶדֶת תִּנּוּק/תִּנּוּקֹת

MI SHEBERAH FOR NEWBORN CHILDREN AND THEIR PARENTS

Male

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבָרֶךְ אֶת _____ בֶּן/בֵּת _____ וְאֶת _____
בֶּן/בֵּת _____ וְיִבְרַח הַנּוֹלָד לָהֶם לְמַזָּל טוֹב:
יִתֵּן לוֹ הַקָּדוֹשׁ בְּרוּךְ הוּא חַיִּים וּבְרִיאוֹת בְּרָכָה וְשָׁלוֹם: יִזְכּוּ הוֹרָיו
לְגִדּוֹל וּלְחֻנּוּכָה לְתוֹרָה לְחֻפָּה וּלְמַעֲשִׂים טוֹבִים וְנֹאמַר אָמֵן:

Female

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבָרֶךְ אֶת _____ בֶּן/בֵּת _____ וְאֶת _____
בֶּן/בֵּת _____ וְיִבְרַח הַנּוֹלָדָה לָהֶם לְמַזָּל טוֹב:
יִתֵּן לָהּ הַקָּדוֹשׁ בְּרוּךְ הוּא חַיִּים וּבְרִיאוֹת בְּרָכָה וְשָׁלוֹם: (וְיִקְרָא
שְׁמָהּ בִּישְׂרָאֵל _____ בֵּת _____ וְיִזְכּוּ הוֹרֶיהָ
לְגִדּוֹלָהּ וּלְחֻנּוּכָהּ לְתוֹרָה לְחֻפָּה וּלְמַעֲשִׂים טוֹבִים וְנֹאמַר אָמֵן:

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel and Leah, bless _____ and _____ and their child _____, born to them with mazal tov! May he / she be blessed with life, health, goodness, and peace. (May her name be called _____.) May his / her parents be worthy of raising him / her, and educating him / her for Torah, for family life, and for good deeds. And let us say: Amen.

For an additional reading see page 785.

מִי שֶׁבֶרַח לְעֲלִיָּה לְאֶרֶץ יִשְׂרָאֵל

MI SHEBERAH FOR ONE MAKING ALIYAH

Male

מִי שֶׁבֶרַח אֲבוֹתֵינוּ אֲבִרָהִם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבִרַח אֶת _____ בֶּן _____ וְ _____ הָעוֹלָה (עִם
מִשְׁפַּחְתּוֹ) לְאֶרֶץ יִשְׂרָאֵל לְקִיָּם שָׁם בַּיִת: יְהִי רָצוֹן שְׂיֵצֵא בְּשָׁלוֹם
וְיִשְׁכּוֹן לְבֵטָח בְּאֶרֶץ צִיּוֹן וְיִמָּצֵא בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂי יָדָיו:
מִי בָכֶם מְכַל עָמוֹ יְהִי אֱלֹהֵיוֹ עָמוֹ וְיַעַל וְנֹאמַר אָמֵן:

Female

מִי שֶׁבֶרַח אֲבוֹתֵינוּ אֲבִרָהִם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבִרַח אֶת _____ בֵּת _____ וְ _____ הָעוֹלָה (עִם
מִשְׁפַּחְתָּהּ) לְאֶרֶץ יִשְׂרָאֵל לְקִיָּם שָׁם בַּיִת: יְהִי רָצוֹן שְׂתֵצֵא בְּשָׁלוֹם
וְתִשְׁכּוֹן לְבֵטָח בְּאֶרֶץ צִיּוֹן וְתִמָּצֵא בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂי יָדֶיהָ:
מִי בָכֶם מְכַל עָמוֹ יְהִי אֱלֹהֵיוֹ עָמוֹ וְיַעַל וְנֹאמַר אָמֵן:

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless _____ who is making aliyah to *Eretz Yisrael*, (together with his / her family) in order to establish a home there. May he / she journey there in peace and settle safely in the Land of Zion. May he / she find blessing and success in all he / she undertakes there. "Whoever among you, (wishes to settle there), may the God of Israel be with that person—let him / her go up to the Land!" And let us say: Amen.

לעל / מי בכם...Land (Ezra 1:3).

מִי שֶׁבֶרַח לְנִסְיָעָה לְאֶרֶץ יִשְׂרָאֵל

MI SHEBERAH FOR ONE TRAVELING TO ISRAEL

Male

מִי שֶׁבֶרַח אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבָרַךְ אֶת _____ בֶּן _____ וְהַעוֹלָה (עַם
מִשְׁפַּחְתּוֹ) לְאֶרֶץ קְדֻשָּׁנוּ: יְהִי רָצוֹן שְׁתּוּלִיכָהּ לְשָׁלוֹם וְתִדְרִיכָהּ
לְשָׁלוֹם וְתִגְיַעָהּ לְמַחֲזֹז חֶפְצוֹ אֶרֶץ צִיּוֹן לְחַיִּים וְלְשָׁלוֹם: וְתַחֲזִירָהּ
אֵלֵינוּ בְּשָׁלוֹם וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂי יָדָיו עִם כָּל
יִשְׂרָאֵל עַמּוֹ וְנֹאמַר אָמֵן:

Female

מִי שֶׁבֶרַח אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב וְאִמּוֹתֵינוּ שָׂרָה רִבְקָה רָחֵל
וְלֵאָה הוּא יְבָרַךְ אֶת _____ בֵּת _____ וְהַעוֹלָה (עַם
מִשְׁפַּחְתָּהּ) לְאֶרֶץ קְדֻשָּׁנוּ: יְהִי רָצוֹן שְׁתּוּלִיכָהּ לְשָׁלוֹם וְתִדְרִיכָהּ
לְשָׁלוֹם וְתִגְיַעָהּ לְמַחֲזֹז חֶפְצָהּ אֶרֶץ צִיּוֹן לְחַיִּים וְלְשָׁלוֹם: וְתַחֲזִירָהּ
אֵלֵינוּ בְּשָׁלוֹם וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל מַעֲשֵׂי יָדֶיהָ עִם כָּל
יִשְׂרָאֵל עַמָּהּ וְנֹאמַר אָמֵן:

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless _____ who is going up to the land of Israel (together with his / her family). May he / she journey there in peace and reach his / her destination in the Land of Zion safely. And may he / she return safely to us. May he / she find blessing and success in all he / she undertakes, together with all Israel, his / her people. May he / she find inspiration and renewal in our people and our land, and let us say: Amen.

TORAH STUDY SECTION

From the words of our sages, of blessed memory, on prayer.

Our rabbis learned as mishnah: One who prays should train the heart toward heaven. Abba Shaul says: The matter's proof-text is the following (Psalm 10:17): "Strengthen their heart, give them your ear!"

It is taught: Rabbi Judah said: Thus was Rabbi Akiba's custom—when he prayed amid the congregation, he would arise in shortened prayer, out of respect for public needs; but when praying by himself, one would leave him in one corner of the room only to find him in another. Why all this? Because of all the restless fervor of his kneelings and prostrations.

Mishnah Berachot 3:7

COMMENTARY. תנו רבנן / *Our rabbis learned*. The Hebrew expression used here indicates that the passage comes from a *berayta*, a text dating from the same period as the Mishnah. Before praying, the rabbis say, one must first orient or direct the heart. In biblical and rabbinic thought, the heart is the locus of both intellect and emotion. The Hebrew word used for "train" is *kaven*, the verb from which *kavanah* or "direction" is taken. *Kavanah* refers to the inward state of mind with which we approach prayer or any other sacred action. It is a combination of awareness and inward intensity that grows with the regular practice of the religious life. Abba Shaul is suggesting that only such carefully prepared prayer reaches the ear of God. Judaism has always understood that it is the heart rather than the lips that truly bears the power of prayer. A.G.

תלמוד תורה

מדברי חז"ל על התפילה

תנו רבנן המתפלל צריך שיכוין את לבו לשמים: אבא שאול אומר
סימן לדבר תכין לבם תקשיב אזנך: תניא אמר רבי יהודה כן
היה מנהגו של רבי עקיבא כשהיה מתפלל עם הצבור היה מקצר
ועולה מפני טורח צבור וכשהיה מתפלל בינו לבין עצמו אדם
מניחו בזוית זו ומוצאו בזוית אחרת וכל כך למה מפני כריעות
והשתחויות:

COMMENTARY. The study of Torah is an integral part of Jewish prayer. At several points in the prayerbook, notably at the end of the introductory morning prayers, at the Torah reading, and following the Shabbat afternoon service, place is made for study.

Jews believe that one of the ways in which we encounter the Divine presence is through the study of sacred text. Those who spoke the words recorded here, as well as those who wrote them down and those who studied them over the ages, have poured into them the heart and soul of their own religious lives. As the text comes to life in our dialogue with it, something of the intensity of prior generations' love and devotion speaks to us through the text's words. Thus the process of Torah study joins us to the line of tradition, and renews in us our commitment to enriching and renewing that tradition as we pass it on to our children. A.G.

Said Rav Hamnuna, See how many major principles we learn from these verses about Hannah [I Samuel 1:13ff.]: “And Hannah was speaking in her heart”—from this one learns to direct the heart while praying. “Only her lips were moving”—from this one learns to pray shaping the words distinctly with the lips. “But her voice could not be heard”—from this one learns that raising the voice in prayer is forbidden. “And [Eli] thought that she was drunk”—from this one learns that praying while drunk is forbidden. “And Eli said to her, ‘How long will you be drunk...’” Rabbi Eliezer said: From this one learns that when one sees another doing something improper, one should rebuke the person.

And Hannah answered, saying, ‘No, master...’” Ulla said (and some say Rabbi Yosi in the name of Rabbi Ḥanina): Hannah replied, “You are no master in this matter, and the Holy Spirit does not rest with you if you suspect me in this way.” There are those who say: Thus did she say to him, “The Sheḥinah and the Holy Spirit do not rest with you, for you have judged me by the scale of guilt, not by the scale of merit. Have you not known that I am a woman sore of spirit? Neither wine nor liquor have I drunk.” Rabbi Eliezer said: From this one learns that one wrongly accused of something should make the error known to the accuser.

COMMENTARY. In this *Gemara* passage, the rabbis derive many laws about proper conduct in prayer from the opening narrative of Samuel I. Elkanah and his two wives, Peninah and Hannah, who is childless, have made a pilgrimage to the sanctuary at Shiloh. There, Hannah prays silently but urgently for a child. Eli the High Priest, noticing her odd behavior, accuses her of drunkenness. Hannah justifies herself, and Eli blesses her. The heartfelt prayer of an ordinary woman has a moral authority to which even a high priest must accede. R.A.

אָמַר רַב הַמְנוּנָא כַּמָּה הִלְכָתָא גְבוּרוֹתָא אֵיכָא לְמִשְׁמַע מִהֲנִי קִרְאִי
דַּחְנָה וְחֻנָּה הִיא מִדְּבָרָתָא עַל לִבָּהּ מִכָּאן לְמַתְפַּלֵּל צָרִיד שְׂכִינִין
לְבוֹ: רַק שְׁפָתֶיהָ נָעוּת מִכָּאן לְמַתְפַּלֵּל שִׁיחַתוֹד בְּשִׁפְתָיו וְקוּלָּהּ לֹא
יִשְׁמָע: מִכָּאן שְׁאֲסוּר לְהַגְבִּיָּה קוּלוֹ בְּתַפְלָתוֹ וַיַּחֲשֹׁכֶה עָלָי לְשִׁכְרָה:
מִכָּאן שְׁשֹׁכּוֹר אֲסוּר לְהַתְפַּלֵּל וַיֹּאמֶר אֵלֶיהָ עַד מָתִי תִשְׁתַּכְּרִין
וְגו' אָמַר רַבִּי אֶלְעָזָר מִכָּאן לְרֹאֶה בַּחֲבֵרוֹ דְּבַר שְׂאִינוֹ הֶגְיוֹן צָרִיד
לְהוֹכִיחוֹ וְתַעֲזֹב חֻנָּה וְתֹאמַר לֹא אֲדֹנִי: אָמַר עוּלָא וְאִיתִימָא רַבִּי יוֹסִי
בְּרַבִּי חֲנִינָא אָמְרָה לִיָּה לֹא אֲדוֹן אַתָּה בְּדָבָר זֶה וְלֹא רוּחַ הַקּוֹדֶשׁ
שׁוֹרָה עָלֶיךָ שְׂאֵתָה חוֹשְׁדָנִי בְּדָבָר זֶה: אֵיכָא דְאָמְרִי הָכִי אָמְרָה לִיָּה
לֹא אֲדוֹן אַתָּה לָאוּ אֵיכָא שְׂכִינָה וְרוּחַ הַקּוֹדֶשׁ גְּבוּרָה שְׂדֵנְתָנִי לְכַף
חוּבָה וְלֹא דִנְתָנִי לְכַף זְכוּת מִי לֹא יִדְעַת דְּאֵשָׁה קִשְׁתָּ רוּחַ אֲנָכִי:
וַיֵּין וְשֹׁכֵר לֹא שְׁתִּיתִי: אָמַר רַבִּי אֶלְעָזָר מִכָּאן לְנַחֲשֵׁד בְּדָבָר שְׂאִין
בּוֹ שְׁצָרִיד לְהוֹדִיעוֹ:

COMMENTARY. The prayer of Hannah is an example of private rather than public worship. She has gone to pour out her heart before God in the holy place. It is striking that our tradition derives its rules for public prayer behavior from this entirely private and individual example. As important as the role of community was to the rabbinic view of prayer, the rabbis also understood that prayer at its core is a matter of the heart alone. The depth and sincerity of Hannah's prayer became a model for them. This apparently included the very strong and seemingly audacious way in which Hannah spoke both to Eli and to God. The model of prayer offered here is hardly one of submission and entreaty. Hannah stood up to both human and divine authority demanding that she be treated justly and recognized for the wronged person that she was.

A.G.

“And she vowed a vow, and said: O GREAT ONE of the Multitudes of Heaven...” Rabbi Eliezer said: Since the day that the blessed Holy One created the world, no human being had ever called God “GREAT ONE of the Multitudes of Heaven,” until Hannah came along and called God thus. Said Hannah before the blessed Holy One: “Sovereign of the Universe, with all the endless multitudes you have created in your world, why should it be so difficult for You to give me but a single child?!”

A parable: what is this matter like? Like a king of flesh-and-blood who made a banquet for his servants. Along came a poor person and stood at the door, and said to them: “Give me but a single piece of bread!” But they didn’t pay attention to her. The pauper persisted, entering the king’s house, and said to him: “My lord king, with all this feast that you have made, is it so difficult for you to give me but a single piece of bread?!”

וַתִּדַּר נָדָר וַתֹּאמֶר יְהוָה צְבָאוֹת: אָמַר רַבִּי אֶלְעָזָר מִיּוֹם שֶׁבָּרָא
הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת עוֹלָמוֹ לֹא הָיָה אָדָם שֶׁקָּרָא לַהַקָּדוֹשׁ בְּרוּךְ
הוּא צְבָאוֹת עַד שֶׁבָּאתָה חֲנָה וּקְרָאתָ צְבָאוֹת: אָמְרָה חֲנָה לִפְנֵי
הַקָּדוֹשׁ בְּרוּךְ הוּא רַבּוֹנוֹ שֶׁל עוֹלָם מְכַל צְבָאִי צְבָאוֹת שֶׁבָּרָאתָ
בְּעוֹלָמְךָ קִשָּׁה בְּעֵינֶיהָ שֶׁתִּתֵּן לִי בֶן אֶחָד: מָשַׁל לָמָּה הִדְבֵּר דּוּמָה
לְמַלְךָ בָּשָׂר וָדָם שֶׁעָשָׂה סְעוּדָה לַעֲבָדָיו בָּא עָנִי אַחֵר וְעָמַד עַל
הַפֶּתַח: אָמַר לָהֶם תִּנּוּ לִי פְרוּסָה אַחַת וְלֹא הִשְׁגִּיחוּ עָלָיו: דָּחַק
וּנְכַנֵּס אֶצֶל הַמֶּלֶךְ: אָמַר לוֹ אֲדוֹנֵי הַמֶּלֶךְ מְכַל סְעוּדָה שֶׁעָשִׂיתָ קִשָּׁה
בְּעֵינֶיהָ לִיתֵן לִי פְרוּסָה אַחַת:

וַתִּדַּר נָדָר / And she vowed. To Hannah is attributed here the great privilege of having created a new name for God. *Adonay tzeva'ot*, often translated "the Lord of Hosts," is usually taken to refer to God's glory dwelling among the angelic throngs. Here the rabbis accept a sharp revision of that belief. It is Hannah, calling out in her bitterness, who gives God this name. She sees the One surrounded by countless throngs, who may include other people's children as well as angels. "You who have made so many," she says, or "who are surrounded by so much wealth, could You not create but one child for me?"

The pain of Hannah's childlessness has here entered into our prayerbook and enriched the prayers of all those who come in her wake. This is the real contribution of Hannah and the way in which we believe prayer is fulfilled rather than "answered." While we do not know a God who hears a would-be parent's prayer and grants a child, we affirm the tradition that has carried both Hannah's pain and her faith forward and allowed them to enrich and inspire the prayer life of so many generations. A.G.

“And Hannah was speaking in her heart.” Rabbi Eliezer said in the name of Rabbi Yosi, son of Rabbi Zimra: this means, concerning her heart. She said before God: “Sovereign of the universe, of all that you have created in woman, you have created nothing in vain—her eyes to see with, ears to hear with, nose to smell with, mouth to speak with, hands to work with, feet on which to walk about, breasts to suckle with. These breasts that you have placed over my heart, should they not suckle a child? Give me a child, then, to nurse!”



“And THE ALL-KNOWING said to Moses, ‘Go down...’”—what does “Go down” mean? Said Rabbi Eliezer: The blessed Holy One said to Moses, “Moses, descend from your greatness. Haven’t I bestowed greatness upon you only for Israel’s sake? And now that Israel has sinned, what do I need you for?” Thereupon, Moses’ strength gave out, and he had no power to speak. And when God later said, “Give me leave to destroy them,” Moses told himself: “Everything depends on me.” Immediately, he stood up, praying intensely, begging God’s mercy. A parable: A king was angry with his child, and sought to strike him hard. One who loved the king sat by, afraid to speak out in the child’s defense. The king said to the child: “Were it not for this friend of mine who sits nearby, I’d kill you!” Said the friend to himself: “Everything depends on me.” Thereupon, he stood up and saved the child.

וַחֲנָה הִיא מְדַבֶּרֶת עַל לְבָהּ: אָמַר רַבִּי אֶלְעָזָר מִשּׁוּם רַבִּי יוֹסִי בֶן זִמְרָא עַל עֶסְקִי לְבָהּ: אָמְרָה לְפָנָיו רַבּוּנוֹ שֶׁל עוֹלָם כָּל מֵה שֶׁבָּרָאתָ בְּאִשָּׁה לֹא בָּרָאתָ דָּבָר אֶחָד לְבִטּוֹלָה עֵינַיִם לְרֹאוֹת וְאַזְנוֹת לְשִׁמּוֹעַ חוּטִם לְהַרְיֵחַ פֶּה לְדַבֵּר יָדַיִם לַעֲשׂוֹת בָּהֶם מְלָאכָה רַגְלַיִם לְהִלָּךְ בִּהְיוֹן יָדַיִם לְהִנִּיק בִּהְיוֹן יָדַיִם הִלְלוּ שְׁנַתָּתָּ עַל לְבִי לָמָּה לֹא לְהִנִּיק בָּהֶן: תָּן לִי בֶן וְאַנִּיק בָּהֶן:



וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵּךְ רֹד: מֵאִי לֵךְ רֹד: אָמַר רַבִּי אֶלְעָזָר אָמַר לוֹ הַקְדּוֹשׁ בְּרוּךְ הוּא לְמֹשֶׁה: מֹשֶׁה רֹד מִגְדּוּלְתָּהּ כָּלוּם נִתְּתִי לָךְ גְּדוּלָּה אֲלֹא בְּשִׁבִּיל יִשְׂרָאֵל וְעַכְשִׁיו יִשְׂרָאֵל חָטְאוּ אֶתְּהָ לָמָּה לִּי: מִיָּד תִּשָּׁשׁ כַּחוֹ שֶׁל מֹשֶׁה וְלֹא הָיָה לוֹ כָּח לְדַבֵּר וְכִיוֹן שֶׁאָמַר הָרֹף מִמֶּנִּי וְאַשְׁמִידֵם אָמַר מֹשֶׁה דָּבָר זֶה תְּלוּי בִּי מִיָּד עָמַד וְנִתְחַזַּק בְּתַפְלָה וּבִקְשׁ רַחֲמִים: מָשַׁל לְמַלְךְ שֶׁכָּעַס עַל בְּנוֹ וְהָיָה מִכֹּהוּ מִכָּה גְדוּלָּה וְהָיָה אוֹהֵבוֹ יוֹשֵׁב לְפָנָיו וּמִתְיָרָא לוֹמֵר לוֹ דָּבָר: אָמַר הַמַּלְךְ אֲלֵמָלָא אוֹהֵבִי זֶה שִׁיּוֹשֵׁב לְפָנָי הִרְגֵתִיךָ אָמַר דָּבָר זֶה תְּלוּי בִּי מִיָּד עָמַד וְהִצִּילוֹ:

“And now, leave me alone, and let my anger burn against them and destroy them, and you alone [Moses] I’ll make into a great nation.” Said Rabbi Abbahu: Were the verse not written thus, it would be impossible to say it. It teaches that Moses reached out to the blessed Holy One as one would grab a friend by the garment, and said: “Sovereign of the universe, I shall not let go of you until you spare them and forgive them!”

וְעָתָה הִנֵּיחָה לִי וַיַּחַר אֶפֶי בָהֶם וְאָכְלִים וְאַעֲשֶׂה אוֹתָךְ לְגוֹי גָּדוֹל
וְגו': אָמַר רַבִּי אֲבָהוּ אֶלְמָלָא מְקָרָא כְּתוּב אִי אֶפְשָׁר לְאוּמְרוּ מְלִמַּד
שֶׁתִּפְסוּ מֹשֶׁה לְהַקְדוֹשׁ בְּרוּךְ הוּא כְּאָדָם שֶׁהוּא תוֹפֵס אֶת חֲבִירוֹ
בְּבִגְדוֹ וְאָמַר לְפָנָיו רַבּוֹנוֹ שֶׁל עוֹלָם אֵין אֲנִי מַנִּיחָךְ עַד שֶׁתִּמְחֹל
וְתִסָּלַח לָהֶם:

הניחה לי / leave me alone. Rabbi Abbahu presents the strongest possible case for the tenacity and daring required of the heroes of prayer. Like the previous selection, this passage interprets Moses's confrontation of God after the idolatry of the golden calf. If Scripture itself had not reported that God said, "Let go of me," (Exodus 32:7) Rabbi Abbahu would have thought it blasphemous. How can a limited human being constrain an infinite God? Yet the expression implies that by arguments and insistences, Moses was preventing God from withdrawing from the relationship, just as one might grab a recalcitrant friend by the lapel. R.A.

PEREK SHIRAH

The following may be used as an alternative Pesukey Dezimrah text.

The heavens say: "The heavens declare the divine glory; God's handiwork the firmament recounts." (Psalm 19:1)

The earth says: "The earth is THE CREATOR's, and all its fullness; the globe and all who dwell on it." (Psalm 24:1)

The seas say: "Louder than the sound of mighty waters, more exalted than the breakers of the sea, raised up on high are you, THE INEXPRESSIBLE." (Psalm 93:4)

The rivers say: "Let the rivers clap their hands together, and the mountains sing in joy." (Psalm 98:8)

The desert says: "The desert and the arid wastes shall celebrate for them, the wilderness rejoice and blossom like a rose." (Isaiah 35:1)

The sun says: "Arise, and shine, your light has come! The glory of THE SOURCE OF LIGHT shows forth through you." (Isaiah 60:1)

The moon says: "God made the moon to mark the seasons; the sun knows when to set." ← (Psalm 104:19)

COMMENTARY. *Perek Shirah* is an ancient document of obscure origin. It proclaims that each of God's creatures, plants and animals, mountains and rivers, sings out to its Creator in a special way. The varying versions of *Perek Shirah* all attribute a special biblical verse to each of God's creatures.

Our prayer is a part of the cosmic symphony. As we raise our voices in prayer and song, or as we turn toward God in silence and thoughtful meditation, we join ourselves to this chorus of creation. The prayers of Israel are recited in a special language and a distinctive form. There is a way in which they belong to the Jewish people and to us alone. But prayer is also a universal act, one that binds the whole human community together with all of nature, calling forth in us an appreciation of life as an ongoing celebration of the gift of being. A.G.

פֶּרֶק שִׁירָה

The following may be used as an alternative Pesukei Dezimrah text.

שָׁמַיִם אוֹמְרִים: הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֵל וּמַעֲשֵׂה יָדָיו מִגִּיד הַרְקִיעַ:
אֶרֶץ אוֹמְרָת: לַיהוָה הָאָרֶץ וּמְלוֹאָהּ תִּבֵּל וַיֵּשְׁבִי בָּהּ:
יָמִים אוֹמְרִים: מִקְלוֹת מַיִם רַבִּים אֲדִירִים מְשַׁבְּרֵי יָם אֲדִיר בְּמָרוֹם
יְהוָה:

נְהָרוֹת אוֹמְרִים: נְהָרוֹת יִמְחֲאוּ—כָּף יָחַד הָרִים יִרְנְנוּ:
מְדַבֵּר אוֹמֵר: יֵשְׁשׁוּם מְדַבֵּר וְצִיָּה וְתִגְלִי עֲרָבָה וְתַפְּרַח כְּחֻבְצָלָת:
שֶׁמֶשׁ אוֹמְרָת: קוּמִי אֲוִרִי כִּי בָא אֲוִירָךְ וּכְבוֹד יְהוָה עָלֶיךָ וְרַח:

יִרְחֵ אוֹמֵר: עֲשֵׂה יִרְחֵ לְמוֹעֲדִים שֶׁמֶשׁ יִדַּע מְבוֹאוֹ: ←

DERASH. We seek a religious language that will deepen our appreciation of divinity within the natural world. Faced with the threat of environmental destruction, we find ourselves led back to this ancient poetic vision of our tradition. Here all of nature is joined together in calling out through song to its single source.

A.G.

The stars say: "You give life to all of them; the hosts of heaven bow to you." *(Nehemiah 9:6)*

The clouds say: "God made the darkness as a screen for the divine; God's pavilion roundabout, the dark rainclouds and rolling cumulus." *(Psalm 18:12)*

The lightning bolts say: "God made lightning for the rain, brings forth the winds from heavenly storehouses." *(Psalm 135:7)*

The dew says: "Awake north wind, come forth south wind, and blow upon my garden's treasures so they make their spices flow; and let my love come to my garden, let him feast upon its fruits." *(Song of Songs 4:16)*

The rains say: "A rain of bounty you let fall, O God; and when your land was languishing, you gave it life." *(Psalm 68:10)*

The trees say: "Then shall all the forest's trees cry out for joy before THE ONE." *(Psalm 96:12-13)*

The pomegranate says: "Like an open pomegranate is your temple underneath your veil." *(Song of Songs 4:3)*

The palm tree says: "The righteous flourish like a palm tree, like cedars of Lebanon they grow." *(Psalm 92:13)*


The apple tree says: "Like an apple tree among the forest's trees, so is my love among the youths; my delight is sitting in his shade; sweet is his fruit upon my palate." *(Song of Songs 2:3)*

The vine says: "And wine that cheers a person's heart, and oil that makes the face to shine." *(Psalm 104:15)*

The sea beasts say: "Praise THE FOUNT OF LIFE throughout the earth; you sea beasts and you ocean depths." *(Psalm 148:7)*

The fish say: "The sound of THE ALMIGHTY on the waters, the God of glory thundering, THE AWESOME ONE over the mighty waters." *(Psalm 29:3)*

The bird says: "I lift my eyes up to the hills; from where does my help come?" *(Psalm 121:1)*

The serpent says: "Support is GOD to all who fall, God raises up all those bent down."  *(Psalm 145:14)*

כּוֹכְבִּים אוֹמְרִים: וְאַתָּה מַחֲיֶה אֶת־כָּלם וְצָבָא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִים:
עֲבִים אוֹמְרִים: יֵשֶׁת חֶשֶׁךְ סִתְרוּ סְבִיבוֹתָיו סִכְתּוֹ חֲשַׁכְת־מַיִם עֲבִי
שְׁחָקִים:

בְּרָקִים אוֹמְרִים: בְּרָקִים לַמָּטָר עֲשֵׂה—מוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו:
טַל אוֹמֵר: עֲוִרִי צִפּוֹן וּבֹאִי תִימָן הַפִּיחִי גְנִי יִזְלוּ בְּשָׁמַיִם יָבֹא דוֹדִי
לִגְנוֹ וְיֹאכַל פְּרִי מִגְדָּיו:

גְּשָׁמִים אוֹמְרִים: גֶּשֶׁם נְדָבוֹת תִּנְיָף אֱלֹהִים נַחֲלֶתְךָ וְנִלְאָה אֶתָּה
כּוֹנֵנָתָה:

עֲצִים אוֹמְרִים: אֲזִי יִרְנְנוּ כָּל עֵצִי יָעַר לִפְנֵי יְהוָה:

רִמּוֹן אוֹמֵר: כְּפָלַח הָרִמּוֹן רִקְתָּךְ מִבָּעַד לְצַמְתָּךְ:

תָּמָר אוֹמֵר: צִדִּיק כִּתְמָר יִפְרַח כְּאֶרֶז בִּלְבָנוֹן יִשְׁגָּה:

תַּפְּנוֹחַ אוֹמֵר: כִּתְפָּנוֹחַ בַּעֲצִי הֵי־עַר כֵּן דוֹדִי בֵּין הַבָּנִים בָּצָלוֹ חֲמֹדִתִּי
וְיִשְׁבֹּתִי וּפְרִיִּי מִתּוֹק לְחֵכִי:

גֶּפֶן אוֹמֵר: וַיֵּין יִשְׁמַח לִב־אֲנוּשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן:

תְּנִינִים אוֹמְרִים: הִלְלוּ אֶת יְהוָה מִן הָאָרֶץ תְּנִינִים וְכָל—תְּהוֹמוֹת:

דְּגִים אוֹמְרִים: קוֹל יְהוָה עַל הַמַּיִם אֵל—הַכְּבוֹד הִרְעִים יְהוָה עַל מַיִם
רַבִּים:

צִפּוֹר אוֹמֶרֶת: אִשָּׁא עֵינִי אֶל הָהָרִים מֵאֵין יָבֹא עֲוִרִי:

נָחֹשׁ אוֹמֵר: סוּמָךְ יְהוָה לְכָל הַנִּפְלִיִּים וְזוֹקֶף לְכָל הַכְּפוּפִים: ←

The elephant says: "How great are your deeds, ALMIGHTY ONE,
your thoughts are very deep." *(Psalm 92:6)*

The lion says: "THE REGAL ONE emerges like a mighty soldier,
like a warrior he stirs his rage." *(Isaiah 42:13)*

The cat says: "Even should you rise as high as eagles, place your
nest among the stars, even from there I'll pluck you down,
declares THE CUNNING ONE." *(Obadiah 1:4)*

The mouse says: "I shall exalt you, O REDEEMING ONE, for you
delivered me, and gave my enemies no joy on my account."
(Psalm 30:2)

The gazelle says: "My love resembles a gazelle, a young stag;
behold him standing there behind our wall, peering through
the windows, gazing through the latticework."
(Song of Songs 2:9)

The fox says: "Catch us foxes, little foxes, wreaking havoc in
the vineyards, when the vineyards are in bloom."
(Song of Songs 2:15)

The horse says: "Behold, like servants' eyes toward their masters,
like handmaiden's toward her mistress, so are our eyes toward
OUR KEEPER that we might find favor." *(Psalm 123:2)*

The sheep says: "THE ETERNAL is my shepherd; I shall never be
in need; God sets me down amid the choicest grasses, leads
me by the calmest waters." *(Psalm 23:1-2)*

פִּיל אוֹמֵר: מֶה גָּדְלוֹ מֵעֶשֶׂיךָ יְהוָה מְאֹד עֲמָקוֹ מַחְשַׁבְתֶּיךָ:

אַרְיֵה אוֹמֵר: יְהוָה כִּגְבוֹר יֵצֵא כְּאִישׁ מִלְחָמוֹת יַעִיר קִנְאָה:

חֲתוּל אוֹמֵר: אִם־תִּגְבֶּיָהּ כִּנָּשָׁר וְאִם־בֵּין כּוֹכָבִים שִׁים קִנְיָה מִשָּׁם
אוֹרִידָה נְאֻם־יְהוָה:

עֶכְבֵּר אוֹמֵר: אֲרוֹמָמָהּ יְהוָה כִּי דָלִיתָנִי וְלֹא־שִׁמַּחְתָּ אִיְבֵי לִי:

צִבִּי אוֹמֵר: דּוֹמָה דּוֹדִי לְצִבִּי אוֹ לְעֹפֶר הָאֵילִים הִנֵּה־זֶה עוֹמֵד אַחֵר
כְּתִלָנוּ מִשְׁגִּיחַ מִן־הַחֲלָנוֹת מִצִּיץ מִן־הַחֲרָכִים:

שׁוּעַל אוֹמֵר: אֲחִיזוּ־לָנוּ שְׁעָלִים שְׁעָלִים קִטְנִים מְחַבְּלִים כְּרָמִים
וּכְרָמֵינוּ סְמָדָר:

סוּס אוֹמֵר: הִנֵּה כְּעִינִי עֲבָדִים אֶל יָד אֲדוֹנֵיהֶם כְּעִינִי שִׁפְחָה אֶל־יָד
גְּבֻרָתָהּ כֵּן עֵינֵינוּ אֶל יְהוָה אֱלֹהֵינוּ עַד שְׁיִחַנְנוּ:

כְּבָשִׁים אוֹמְרִים: יְהוָה רָעִי לֹא אֶחָסֵר: בְּנָאוֹת דָּשָׂא יִרְבִּיצָנִי עַל־מִי
מִנְחוֹת יִנְהַלְנִי:

TRIENNIAL TORAH DIVISION

On weeks when a double portion is read, the full portion for that year is read from both parashiyot, with the first portion redivided into four aliyot, and the second redivided into three aliyot.

YEAR ONE

- (1) 1:1-8
- (2) 1:9-13
- (3) 1:14-19
- (4) 1:20-23
- (5) 1:24-31
- (6) 2:1-3
- (7) 2:4-19

YEAR TWO

GENESIS

Bereyshit

- (1) 2:20-25
- (2) 3:1-7
- (3) 3:8-15
- (4) 3:16-21
- (5) 3:22-24
- (6) 4:1-7
- (7) 4:8-18

Haftarah: Isaiah 42:5-43:1

No'ah

- (1) 6:9-15
- (2) 6:16-22
- (3) 7:1-9
- (4) 7:10-16
- (5) 7:17-24
- (6) 8:1-14
- (7) 8:15-22

- (1) 9:1-7
- (2) 9:8-11
- (3) 9:12-17
- (4) 9:18-29
- (5) 10:1-7
- (6) 10:8-14
- (7) 10:15-20

Haftarah: Isaiah 54:1-55:5

Leh-Leha

- (1) 12:1-9
- (2) 12:10-13
- (3) 12:14-20
- (4) 13:1-4
- (5) 13:5-8
- (6) 13:9-12
- (7) 13:13-18

- (1) 14:1-7
- (2) 14:8-13
- (3) 14:14-20
- (4) 14:21-24
- (5) 15:1-6
- (6) 15:7-12
- (7) 15:13-21

Haftarah: Isaiah 55:27-56:16

Vayera

- (1) 18:1-7
- (2) 18:8-14
- (3) 18:15-22
- (4) 18:23-33
- (5) 19:1-6
- (6) 19:7-13
- (7) 19:14-20

- (1) 19:21-26
- (2) 19:27-32
- (3) 19:33-38
- (4) 20:1-5
- (5) 20:6-11
- (6) 20:12-18
- (7) 21:1-4

Haftarah: II Kings 4:1-17

YEAR THREE

- (1) 4:19-26
- (2) 5:1-5
- (3) 5:6-11
- (4) 5:12-17
- (5) 5:18-24
- (6) 5:25-32
- (7) 6:1-8

- (1) 10:21-32
- (2) 11:1-9
- (3) 11:10-13
- (4) 11:14-17
- (5) 11:18-21
- (6) 11:22-25
- (7) 11:26-32

- (1) 16:1-7
- (2) 16:8-16
- (3) 17:1-6
- (4) 17:7-14
- (5) 17:15-18
- (6) 17:19-22
- (7) 17:23-27

- (1) 21:5-14
- (2) 21:15-21
- (3) 21:22-27
- (4) 21:28-34
- (5) 22:1-9
- (6) 22:10-14
- (7) 22:15-24

YEAR ONE

- (1) 23:1-4
- (2) 23:5-7
- (3) 23:8-11
- (4) 23:12-16
- (5) 23:17-20
- (6) 24:1-5
- (7) 24:6-9

YEAR TWO

Hayey Sarah

- (1) 24:10-15
- (2) 24:16-20
- (3) 24:21-26
- (4) 24:27-33
- (5) 24:34-39
- (6) 24:40-45
- (7) 24:46-52

Haftarah: I Kings 1:1-31

Toldot

- (1) 25:19-23
- (2) 25:24-28
- (3) 25:29-34
- (4) 26:1-5
- (5) 26:6-12
- (6) 26:13-17
- (7) 26:18-22

- (1) 26:23-29
- (2) 26:30-35
- (3) 27:1-5
- (4) 27:6-10
- (5) 27:11-16
- (6) 27:17-21
- (7) 27:22-27

Haftarah: Malachi 1:1-11

Vayetzey

- (1) 28:10-16
- (2) 28:17-22
- (3) 29:1-8
- (4) 29:9-17
- (5) 29:18-22
- (6) 29:23-28
- (7) 29:29-35

- (1) 30:1-6
- (2) 30:7-13
- (3) 30:14-20
- (4) 30:21-27
- (5) 30:28-33
- (6) 30:34-38
- (7) 30:39-43

Haftarah: Hosea 12:13-14:7

Vayishlah

- (1) 32:4-8
- (2) 32:9-13
- (3) 32:14-21
- (4) 32:22-30
- (5) 32:31-33:5
- (6) 33:6-12
- (7) 33:13-20

- (1) 34:1-5
- (2) 34:6-10
- (3) 34:11-17
- (4) 34:18-24
- (5) 34:25-31
- (6) 35:1-5
- (7) 35:6-11

Haftarah: Hosea 11:7-12:12

YEAR THREE

- (1) 24:53-56
- (2) 24:57-60
- (3) 24:61-64
- (4) 24:65-67
- (5) 25:1-7
- (6) 25:8-11
- (7) 25:12-18

- (1) 27:28-31
- (2) 27:32-35
- (3) 27:36-39
- (4) 27:40-42
- (5) 27:43-46
- (6) 28:1-4
- (7) 28:5-9

- (1) 31:1-8
- (2) 31:9-16
- (3) 31:17-24
- (4) 31:25-33
- (5) 31:34-42
- (6) 31:43-50
- (7) 31:51-32:3

- (1) 35:12-20
- (2) 35:21-29
- (3) 36:1-7
- (4) 36:8-13
- (5) 36:14-19
- (6) 36:20-30
- (7) 36:31-43

YEAR ONE

- (1) 37:1-5
- (2) 37:6-11
- (3) 37:12-17
- (4) 37:18-22
- (5) 37:23-26
- (6) 37:27-32
- (7) 37:33-36

YEAR TWO*Vayeshev*

- (1) 38:1-5
- (2) 38:6-11
- (3) 38:12-16
- (4) 38:17-21
- (5) 38:22-25
- (6) 38:26-30
- (7) 39:1-6

Haftarah: Amos 2:6-3:8

YEAR THREE

- (1) 39:7-12
- (2) 39:13-18
- (3) 39:19-23
- (4) 40:1-5
- (5) 40:6-11
- (6) 40:12-17
- (7) 40:18-23

Miketz

- (1) 41:1-8
- (2) 41:9-16
- (3) 41:17-24
- (4) 41:25-32
- (5) 41:33-38
- (6) 41:39-52
- (7) 41:53-57

- (1) 42:1-8
- (2) 42:9-18
- (3) 42:19-23
- (4) 42:24-28
- (5) 42:29-34
- (6) 42:35-38
- (7) 43:1-10

Haftarah: I Kings 3:15-4:1

Vayigash

- (1) 44:18-22
- (2) 44:23-26
- (3) 44:27-30
- (4) 44:31-34
- (5) 45:1-7
- (6) 45:8-13
- (7) 45:14-18

- (1) 45:19-23
- (2) 45:24-27
- (3) 45:28-46:7
- (4) 46:8-13
- (5) 46:14-17
- (6) 46:18-22
- (7) 46:23-27

Haftarah: Ezekiel 37:15-28

Vayhi

- (1) 47:28-31
- (2) 48:1-9
- (3) 48:10-13
- (4) 48:14-16
- (5) 48:17-19
- (6) 48:20-22
- (7) 50:21-26

- (1) 49:1-4
- (2) 49:5-7
- (3) 49:8-12
- (4) 49:13-15
- (5) 49:16-18
- (6) 49:19-26
- (7) 50:21-26

Haftarah: I Kings 2:1-12

- (1) 49:27-33
- (2) 50:1-5
- (3) 50:6-8
- (4) 50:9-11
- (5) 50:12-15
- (6) 50:16-20
- (7) 50:21-26

YEAR ONE

- (1) 1:1-7
- (2) 1:8-12
- (3) 1:13-17
- (4) 1:18-22
- (5) 2:1-10
- (6) 2:11-15
- (7) 2:16-22

YEAR TWO

EXODUS

Shemot

- (1) 2:23-25
- (2) 3:1-8
- (3) 3:9-15
- (4) 3:16-22
- (5) 4:1-5
- (6) 4:6-10
- (7) 4:11-17

Haftarah: Jeremiah 1:1-19

YEAR THREE

- (1) 4:18-26
- (2) 4:27-31
- (3) 5:1-5
- (4) 5:6-11
- (5) 5:12-16
- (6) 5:17-20
- (7) 5:21-6:1

Va'era

- (1) 6:2-5
- (2) 6:6-9
- (3) 6:10-13
- (4) 6:14-25
- (5) 6:26-30
- (6) 7:1-7
- (7) 7:8-13

- (1) 7:14-18
- (2) 7:19-25
- (3) 7:26-29
- (4) 8:1-6
- (5) 8:7-11
- (6) 8:12-18
- (7) 8:19-28

Haftarah: Ezekiel 29:1-21

- (1) 9:1-7
- (2) 9:8-12
- (3) 9:13-16
- (4) 9:17-21
- (5) 9:22-26
- (6) 9:27-30
- (7) 9:31-35

Bo

- (1) 10:1-6
- (2) 10:7-11
- (3) 10:12-15
- (4) 10:16-20
- (5) 10:21-23
- (6) 10:24-27
- (7) 10:28-11:3

- (1) 11:4-10
- (2) 12:1-4
- (3) 12:5-10
- (4) 12:11-15
- (5) 12:16-20
- (6) 12:21-24
- (7) 12:25-28

Haftarah: Jeremiah 46:13-28

- (1) 12:29-32
- (2) 12:33-36
- (3) 12:37-42
- (4) 12:43-51
- (5) 13:1-5
- (6) 13:6-10
- (7) 13:11-16

Beshalah

- (1) 13:17-22
- (2) 14:1-4
- (3) 14:5-8
- (4) 14:9-14
- (5) 14:15-20
- (6) 14:21-25
- (7) 14:26-31

- (1) 15:1-18
- (2) 15:19-21
- (3) 15:22-24
- (4) 15:25-27
- (5) 16:1-3
- (6) 16:4-7
- (7) 16:8-10

Haftarah: Judges 5: 1-31

- (1) 16:11-15
- (2) 16:16-19
- (3) 16:20-24
- (4) 16:25-30
- (5) 16:31-36
- (6) 17:1-7
- (7) 17:8-16

YEAR ONE

- (1) 18:1-4
- (2) 18:5-8
- (3) 18:9-12
- (4) 18:13-16
- (5) 18:17-20
- (6) 18:21-23
- (7) 18:24-27

YEAR TWO

Yitro

- (1) 19:1-3
- (2) 19:4-6
- (3) 19:7-9
- (4) 19:10-13
- (5) 19:14-19
- (6) 19:20-25
- (7) 20:1-17

Haftarah: Isaiah 6:1-13

YEAR THREE

- (1) 19:14-16
- (2) 19:17-19
- (3) 19:20-22
- (4) 19:23-25
- (5) 20:1-17
- (6) 20:18-23
- (7) 20:24-26

Mishpatim

- (1) 21:1-6
- (2) 21:7-13
- (3) 21:14-19
- (4) 21:20-25
- (5) 21:26-32
- (6) 21:33-36
- (7) 21:37-22:3

- (1) 22:4-8
- (2) 22:9-12
- (3) 22:13-16
- (4) 22:17-21
- (5) 22:22-26
- (6) 22:27-30
- (7) 23:1-5

Haftarah: Jeremiah 34:13-20, 33:25-26

- (1) 23:6-12
- (2) 23:13-19
- (3) 23:20-25
- (4) 23:26-33
- (5) 24:1-6
- (6) 24:7-11
- (7) 24:12-18

Terumah

- (1) 25:1-9
- (2) 25:10-12
- (3) 25:13-16
- (4) 25:17-22
- (5) 25:23-30
- (6) 25:31-36
- (7) 25:37-40

- (1) 26:1-5
- (2) 26:6-10
- (3) 26:11-14
- (4) 26:15-18
- (5) 26:19-22
- (6) 26:23-26
- (7) 26:27-30

Haftarah: I Kings 6:1-13

- (1) 26:31-33
- (2) 26:34-37
- (3) 27:1-4
- (4) 27:5-8
- (5) 27:9-11
- (6) 27:12-14
- (7) 27:15-19

Tetzaveh

- (1) 27:20-28:1
- (2) 28:2-5
- (3) 28:6-10
- (4) 28:11-14
- (5) 28:15-20
- (6) 28:21-25
- (7) 28:26-30

- (1) 28:31-35
- (2) 28:36-39
- (3) 28:40-43
- (4) 29:1-4
- (5) 29:5-9
- (6) 29:10-14
- (7) 29:15-18

Haftarah: Ezekiel 43:10-27

- (1) 29:19-23
- (2) 29:24-29
- (3) 29:30-37
- (4) 29:38-41
- (5) 29:42-46
- (6) 30:1-4
- (7) 30:5-10

YEAR ONE

- (1) 30:11-16
- (2) 30:17-21
- (3) 30:22-28
- (4) 30:29-33
- (5) 30:34-38
- (6) 31:1-11
- (7) 31:12-17

YEAR TWO

Ki Tisa

- (1) 31:18-32:6
- (2) 32:7-14
- (3) 32:15-19
- (4) 32:20-24
- (5) 32:25-29
- (6) 32:30-35
- (7) 33:1-11

Haftarah: I Kings 18:17-39

Vayakhel

- (1) 35:1-3
- (2) 35:4-9
- (3) 35:10-20
- (4) 35:21-24
- (5) 35:25-29
- (6) 35:30-35
- (7) 36:1-7

- (1) 36:8-13
- (2) 36:14-19
- (3) 36:20-24
- (4) 36:25-29
- (5) 36:30-33
- (6) 36:34-38
- (7) 37:1-9

Haftarah: I Kings 7:40-50

Pekudey

- (1) 38:21-23
- (2) 38:24-39:1
- (3) 39:2-7
- (4) 39:8-13
- (5) 39:14-17
- (6) 39:18-21
- (7) 40:33-38

- (1) 39:22-26
- (2) 39:27-29
- (3) 39:30-32
- (4) 39:33-36
- (5) 39:37-40
- (6) 39:41-43
- (7) 40:33-38

Haftarah: I Kings 8:2-21

LEVITICUS

Vayikra

- (1) 1:1-9
- (2) 1:10-13
- (3) 1:14-17
- (4) 2:1-6
- (5) 2:7-13
- (6) 2:14-16
- (7) 3:1-5

- (1) 3:6-11
- (2) 3:12-17
- (3) 4:1-6
- (4) 4:7-12
- (5) 4:13-15
- (6) 4:16-21
- (7) 4:22-26

Haftarah: Isaiah 44:1-23

YEAR THREE

- (1) 33:12-16
- (2) 33:17-23
- (3) 34:1-9
- (4) 34:10-17
- (5) 34:18-22
- (6) 34:23-26
- (7) 34:27-35

- (1) 37:10-16
- (2) 37:17-24
- (3) 37:25-29
- (4) 38:1-7
- (5) 38:8-11
- (6) 38:12-15
- (7) 38:16-20

- (1) 40:1-6
- (2) 40:7-11
- (3) 40:12-16
- (4) 40:17-21
- (5) 40:22-27
- (6) 40:28-32
- (7) 40:33-38

YEAR ONE

- (1) 6:1-6
- (2) 6:7-11
- (3) 6:12-16
- (4) 6:17-20
- (5) 6:21-23
- (6) 7:1-5
- (7) 7:6-10

YEAR TWO

Tzav

- (1) 7:11-14
- (2) 7:15-18
- (3) 7:19-21
- (4) 7:22-24
- (5) 7:25-27
- (6) 7:28-34
- (7) 7:35-38

Haftarah: Jeremiah 7:21-8:3; 9:22-23

Shemini

- (1) 9:1-4
- (2) 9:5-8
- (3) 9:9-12
- (4) 9:13-16
- (5) 9:17-19
- (6) 9:20-23
- (7) 9:24-10:7

- (1) 10:8-11
- (2) 10:12-15
- (3) 10:16-20
- (4) 11:1-3
- (5) 11:4-8
- (6) 11:9-12
- (7) 11:13-19

Haftarah: II Samuel 6:1-21

Tazri'a

- (1) 12:1-4
- (2) 12:5-8
- (3) 13:1-5
- (4) 13:6-8
- (5) 13:9-11
- (6) 13:12-14
- (7) 13:15-17

- (1) 13:18-20
- (2) 13:21-23
- (3) 13:24-27
- (4) 13:28-30
- (5) 13:31-33
- (6) 13:34-36
- (7) 13:37-39

Haftarah: II Kings 5:1-19

Metzora

- (1) 14:1-4
- (2) 14:5-8
- (3) 14:9-12
- (4) 14:13-16
- (5) 14:17-20
- (6) 14:21-25
- (7) 14:26-32

- (1) 14:33-35
- (2) 14:36-38
- (3) 14:39-41
- (4) 14:42-45
- (5) 14:46-48
- (6) 14:49-53
- (7) 14:54-57

Haftarah: II Kings 7:3-20

YEAR THREE

- (1) 8:1-4
- (2) 8:5-8
- (3) 8:9-13
- (4) 8:14-17
- (5) 8:18-21
- (6) 8:22-29
- (7) 8:30-36

- (1) 11:20-23
- (2) 11:24-28
- (3) 11:29-32
- (4) 11:33-35
- (5) 11:36-38
- (6) 11:39-42
- (7) 11:43-47

- (1) 13:29-33
- (2) 13:34-39
- (3) 13:40-42
- (4) 13:43-46
- (5) 13:47-50
- (6) 13:51-54
- (7) 13:55-59

- (1) 15:1-4
- (2) 15:5-7
- (3) 15:8-11
- (4) 15:12-15
- (5) 15:16-18
- (6) 15:19-28
- (7) 15:29-33

YEAR ONE

- (1) 16:1-3
- (2) 16:4-6
- (3) 16:7-9
- (4) 16:10-13
- (5) 16:14-17
- (6) 16:18-20
- (7) 16:21-24

YEAR TWO*Aḥarey Mot*

- (1) 16:25-29
- (2) 16:30-34
- (3) 17:1-7
- (4) 17:8-10
- (5) 17:11-13
- (6) 17:14-16
- (7) 18:1-5

Haftarah: Ezekiel 22:1-19

YEAR THREE

- (1) 18:6-8
- (2) 18:9-11
- (3) 18:12-14
- (4) 18:15-18
- (5) 18:19-21
- (6) 18:22-26
- (7) 18:27-30

- (1) 19:1-3
- (2) 19:4-6
- (3) 19:7-9
- (4) 19:10-12
- (5) 19:13-15
- (6) 19:16-18
- (7) 19:19-22

Kedoshim

- (1) 19:23-25
- (2) 19:26-28
- (3) 19:29-31
- (4) 19:32-34
- (5) 19:35-37
- (6) 20:1-3
- (7) 20:4-7

Haftarah: Amos 9:7-15

- (1) 20:1-7
- (2) 20:8-10
- (3) 20:11-13
- (4) 20:14-16
- (5) 20:17-19
- (6) 20:20-22
- (7) 20:23-27

- (1) 21:1-6
- (2) 21:7-15
- (3) 21:16-24
- (4) 22:1-3
- (5) 22:4-9
- (6) 22:10-12
- (7) 22:13-16

Emor

- (1) 22:17-25
- (2) 22:26-33
- (3) 23:1-3
- (4) 23:4-8
- (5) 23:9-14
- (6) 23:15-18
- (7) 23:19-22

Haftarah: Ezekiel 44:15-31

- (1) 23:23-25
- (2) 23:26-32
- (3) 23:33-36
- (4) 23:37-44
- (5) 24:1-4
- (6) 24:5-12
- (7) 24:13-23

- (1) 25:1-4
- (2) 25:5-7
- (3) 25:8-10
- (4) 25:11-13
- (5) 25:14-18
- (6) 25:19-21
- (7) 25:22-24

Behar

- (1) 25:25-28
- (2) 25:29-31
- (3) 25:32-34
- (4) 25:35-37
- (5) 25:38-40
- (6) 25:41-43
- (7) 25:44-46

Haftarah: Jeremiah 32:6-27

- (1) 25:35-38
- (2) 25:39-41
- (3) 25:42-44
- (4) 25:45-47
- (5) 25:48-50
- (6) 25:51-53
- (7) 25:54-26:2

YEAR ONE

- (1) 26:3-5
- (2) 26:6-9
- (3) 26:10-13
- (4) 26:14-42
- (5) 26:43-46
- (6) 27:1-3
- (7) 27:29-34

YEAR TWO

Behukotay

- (1) 26:3-9
- (2) 26:10-13
- (3) 26:14-42
- (4) 26:43-46
- (5) 27:1-4
- (6) 27:5-8
- (7) 27:29-34

Haftarah: Jeremiah 16:19-17:14

YEAR THREE

- (1) 27:9-12
- (2) 27:13-15
- (3) 27:16-18
- (4) 27:19-21
- (5) 27:22-25
- (6) 27:26-28
- (7) 27:29-34

NUMBERS

Bemidbar

- (1) 1:1-16
- (2) 1:17-19
- (3) 1:20-25
- (4) 1:26-31
- (5) 1:32-37
- (6) 1:38-47
- (7) 1:48-54

- (1) 2:1-9
- (2) 2:10-16
- (3) 2:17-24
- (4) 2:25-34
- (5) 3:1-13
- (6) 3:14-26
- (7) 3:27-39

Haftarah: Hosea 2:1-22

- (1) 3:40-43
- (2) 3:44-47
- (3) 3:48-51
- (4) 4:1-4
- (5) 4:5-10
- (6) 4:11-14
- (7) 4:15-20

Naso

- (1) 4:21-28
- (2) 4:29-33
- (3) 4:34-37
- (4) 4:38-41
- (5) 4:42-49
- (6) 5:1-4
- (7) 5:5-10

- (1) 5:11-15
- (2) 5:16-31
- (3) 6:1-12
- (4) 6:13-21
- (5) 6:22-27
- (6) 7:1-11
- (7) 7:12-17

Haftarah: Judges 13:2-25

- (1) 7:18-29
- (2) 7:30-41
- (3) 7:42-53
- (4) 7:54-65
- (5) 7:66-71
- (6) 7:72-83
- (7) 7:84-89

Beha'aloteha

- (1) 8:1-4
- (2) 8:5-14
- (3) 8:15-22
- (4) 8:23-26
- (5) 9:1-4
- (6) 9:5-8
- (7) 9:9-14

- (1) 9:15-17
- (2) 9:18-20
- (3) 9:21-23
- (4) 10:1-10
- (5) 10:11-17
- (6) 10:18-28
- (7) 10:29-36

Haftarah: Zechariah 2:14-4:7

- (1) 11:1-5
- (2) 11:16-18
- (3) 11:19-22
- (4) 11:23-29
- (5) 11:30-35
- (6) 12:1-3
- (7) 12:4-16

YEAR ONE

- (1) 13:1-3
- (2) 13:4-16
- (3) 13:17-20
- (4) 13:21-24
- (5) 13:25-30
- (6) 13:31-33
- (7) 14:1-7

YEAR TWO

Shelah

- (1) 14:8-10
- (2) 14:11-16
- (3) 14:17-20
- (4) 14:21-25
- (5) 14:26-33
- (6) 14:34-45
- (7) 15:1-7

Haftarah: Joshua 2:1-24

YEAR THREE

- (1) 15:8-13
- (2) 15:14-16
- (3) 15:17-21
- (4) 15:22-26
- (5) 15:27-31
- (6) 15:32-34
- (7) 15:35-41

Korah

- (1) 16:1-3
- (2) 16:4-7
- (3) 16:8-10
- (4) 16:11-13
- (5) 16:14-16
- (6) 16:17-19
- (7) 16:20-22

Haftarah: I Samuel 11:14-12:22

- (1) 17:25-28
- (2) 18:1-7
- (3) 18:8-10
- (4) 18:11-13
- (5) 18:14-20
- (6) 18:21-24
- (7) 18:25-32

Hukat

- (1) 19:1-4
- (2) 19:5-8
- (3) 19:9-12
- (4) 19:13-17
- (5) 19:18-22
- (6) 20:1-3
- (7) 20:4-6

Haftarah: Judges 11:1-11; 29-33

- (1) 21:4-9
- (2) 21:10-16
- (3) 21:17-20
- (4) 21:21-23
- (5) 21:24-27
- (6) 21:28-30
- (7) 21:31-22:1

Balak

- (1) 22:2-7
- (2) 22:8-12
- (3) 22:13-20
- (4) 22:21-25
- (5) 22:26-31
- (6) 22:32-34
- (7) 22:35-38

Haftarah: Micah 5:6-6-8

- (1) 23:27-30
- (2) 24:1-9
- (3) 24:10-13
- (4) 24:14-19
- (5) 24:20-25
- (6) 25:1-4
- (7) 25:5-9

YEAR ONE

- (1) 25:10-19
- (2) 26:1-4
- (3) 26:5-14
- (4) 26:15-22
- (5) 26:23-34
- (6) 26:35-43
- (7) 26:44-51

YEAR TWO

Pinhas

- (1) 26:52-65
- (2) 27:1-5
- (3) 27:6-11
- (4) 27:12-14
- (5) 27:15-23
- (6) 28:1-8
- (7) 28:9-15

Haftarah: I Kings 19:1-20

YEAR THREE

- (1) 28:16-25
- (2) 28:26-31
- (3) 29:1-6
- (4) 29:7-11
- (5) 29:12-22
- (6) 29:23-31
- (7) 29:32-30:1

Matot

- (1) 30:2-5
- (2) 30:6-12
- (3) 30:13-17
- (4) 31:1-6
- (5) 31:7-12
- (6) 31:13-20
- (7) 31:21-24

- (1) 31:25-28
- (2) 31:29-31
- (3) 31:32-35
- (4) 31:36-41
- (5) 31:42-47
- (6) 31:48-50
- (7) 31:51-54

Haftarah: Jeremiah 1:1-19

- (1) 32:1-4
- (2) 32:5-15
- (3) 32:16-19
- (4) 32:20-27
- (5) 32:28-32
- (6) 32:33-36
- (7) 32:37-42

Masey

- (1) 33:1-10
- (2) 33:11-18
- (3) 33:19-26
- (4) 33:27-33
- (5) 33:34-39
- (6) 33:40-49
- (7) 36:9-13

- (1) 33:50-56
- (2) 34:1-9
- (3) 34:10-15
- (4) 34:16-29
- (5) 35:1-4
- (6) 35:5-8
- (7) 36:9-13

Haftarah: Jeremiah 2:12-28; 3:4; 4:1-2

- (1) 35:9-15
- (2) 35:16-24
- (3) 35:25-28
- (4) 35:29-34
- (5) 36:1-4
- (6) 36:5-8
- (7) 36:9-13

DEUTERONOMY

Devarim

- (1) 1:1-5
- (2) 1:6-11
- (3) 1:12-15
- (4) 1:16-21
- (5) 1:22-25
- (6) 1:26-33
- (7) 1:34-38

- (1) 1:39-42
- (2) 1:43-2:1
- (3) 2:2-6
- (4) 2:7-13
- (5) 2:14-19
- (6) 2:20-25
- (7) 2:26-30

Haftarah: Isaiah 1:1-27

- (1) 2:31-37
- (2) 3:1-3
- (3) 3:4-8
- (4) 3:9-11
- (5) 3:12-14
- (6) 3:15-18
- (7) 3:19-22

YEAR ONE

- (1) 3:23-29
- (2) 4:1-4
- (3) 4:5-10
- (4) 4:11-14
- (5) 4:15-24
- (6) 4:25-31
- (7) 4:32-40

YEAR TWO

Va'ethanan

- (1) 4:41-43
- (2) 4:44-49
- (3) 5:1-5
- (4) 5:6-18 (Decalogue)
- (5) 5:19-22
- (6) 5:23-26
- (7) 5:27-30

Haftarah: Isaiah 40:1-26

YEAR THREE

- (1) 6:1-3
- (2) 6:4-9
- (3) 6:10-15
- (4) 6:16-19
- (5) 6:20-25
- (6) 7:1-6
- (7) 7:7-11

- (1) 7:12-16
- (2) 7:17-21
- (3) 7:22-26
- (4) 8:1-5
- (5) 8:6-10
- (6) 8:11-18
- (7) 8:19-9:3

Ekev

- (1) 9:4-9
- (2) 9:10-13
- (3) 9:14-19
- (4) 9:20-25
- (5) 9:26-29
- (6) 10:1-5
- (7) 10:6-11

Haftarah: Isaiah 49:14-51:3

- (1) 10:12-15
- (2) 10:16-19
- (3) 10:20-22
- (4) 11:1-5
- (5) 11:6-9
- (6) 11:10-12
- (7) 11:13-25

- (1) 11:26-28
- (2) 11:29-32
- (3) 12:1-5
- (4) 12:6-10
- (5) 12:11-16
- (6) 12:17-22
- (7) 12:23-28

Re'eh

- (1) 12:29-13:1
- (2) 13:2-6
- (3) 13:7-12
- (4) 13:13-19
- (5) 14:1-10
- (6) 14:11-21
- (7) 14:22-29

Haftarah: Isaiah 54:11-55:5

- (1) 15:1-6
- (2) 15:7-11
- (3) 15:12-18
- (4) 15:19-23
- (5) 16:1-4
- (6) 16:5-8
- (7) 16:9-17

- (1) 16:18-22
- (2) 17:1-7
- (3) 17:8-13
- (4) 17:14-17
- (5) 17:18-20
- (6) 18:1-5
- (7) 18:6-13

Shoftim

- (1) 18:6-8
- (2) 18:9-13
- (3) 18:14-17
- (4) 18:18-22
- (5) 19:1-5
- (6) 19:6-10
- (7) 19:11-13

Haftarah: Isaiah 51:12-52:12

- (1) 19:14-21
- (2) 20:1-4
- (3) 20:5-9
- (4) 20:10-14
- (5) 20:15-17
- (6) 20:18-20
- (7) 21:1-9

YEAR ONE

- (1) 21:10-14
- (2) 21:15-17
- (3) 21:18-21
- (4) 21:22-22:3
- (5) 22:4-7
- (6) 22:8-12
- (7) 22:13-21

YEAR TWO

Ki Tetzey

- (1) 22:22-24
- (2) 22:25-27
- (3) 22:28-23:3
- (4) 23:4-7
- (5) 23:8-12
- (6) 23:13-15
- (7) 23:16-24

Haftarah: Isaiah 54:1-10

Ki Tavo

- (1) 26:1-11
- (2) 26:12-15
- (3) 26:16-19
- (4) 27:1-4
- (5) 27:5-10
- (6) 27:11-26
- (7) 28:1-6

- (1) 28:1-3
- (2) 28:4-6
- (3) 28:7-10
- (4) 29:11-14
- (5) 28:15-69
- (6) 29:1-3
- (7) 29:4-8

Haftarah: Isaiah 60:1-22

YEAR THREE

- (1) 23:25-24:4
- (2) 24:5-9
- (3) 24:10-13
- (4) 24:14-18
- (5) 24:19-22
- (6) 25:1-4
- (7) 25:5-19

The entire parashah is read each year:

Nitzavim

- (1) 29:9-11
- (2) 29:12-14
- (3) 29:15-28
- (4) 30:1-6
- (5) 30:7-10
- (6) 30:11-14
- (7) 30:15-20

Haftarah: Isaiah 61:10-63:9

Vayeileh

- (1) 31:1-3
- (2) 31:4-6
- (3) 31:7-9
- (4) 31:10-13
- (5) 31:14-19
- (6) 31:20-24
- (7) 31:25-30

Haftarah for Shabbat Shuvah:

Hosea 14:2-10; Micah 7:18-20;
Joel 2:15-27

Ha'azinu

- (1) 32:1-6
- (2) 32:7-12
- (3) 32:13-18
- (4) 32:19-28
- (5) 32:29-39
- (6) 32:40-43
- (7) 32:44-52

Haftarah: II Samuel 22:1-37

Vezot Haberaḥah

- (1) 33:1-7
- (2) 33:8-12
- (3) 33:13-17
- (4) 33:18-21
- (5) 33:22-26
- (6) 33:27-29
- (7) 34:1-12

Haftarah: Joshua 1:1-18

SPECIAL TORAH READINGS

WEEK	SCROLL # 1	SCROLL # 2	HAFTARAH
Shabbat Rosh Hodesh	Weekly Portion	Numbers 28:9-15	Isaiah 66:1-24
Shabbat Maḥar Hodesh (When Rosh Hodesh falls on Sunday)	Weekly Portion		I Samuel 20:18-42
Rosh Hashanah First Day	Genesis 21	Genesis 1:1-5	I Samuel 1:1-28
Rosh Hashanah Second Day	Genesis 22:1-24	Numbers 29:1-6	Jeremiah 31:2-20
Yom Kippur Morning	Leviticus 16	Numbers 29:7-11	Isaiah 57:14-58:14
Yom Kippur Afternoon	Leviticus 19:1-18		Jonah; Micah 7:18-20
Sukkot	Deuteronomy 8:1-18; 10:12-22	Leviticus 23:39-44	Zechariah 14:1-21
Shabbat Ḥol Hamo'ed Sukkot	Exodus 33:12-34:26	Deuteronomy 16:13-17	Ezekiel 38:18-39:16
Shemini Atzeret/ Simḥat Torah	Deuteronomy 33:1-34:12	Genesis 1:1-2:3	Joshua 1:1-18
Shabbat Ḥanukah	Weekly Portion	*	Zechariah 2:14-4:7
Second Shabbat of Ḥanukah	Weekly Portion	*	I Kings 7:40-50
*Ḥanukah Torah readings vary according to which day of Ḥanukah it is. For the first day, Numbers 7:12-17; second day, 18-23; third day, 24-29; fourth day, 30-35; fifth day, 36-41; sixth day, 42-47; seventh day, 48-53; eighth day, 54-60.			
Shabbat Shekalim	Weekly Portion	Exodus 30:11-16	II Kings 11:17-12:17
Shabbat Zaḥor	Weekly Portion	Deuteronomy 25:17-19	I Samuel 15:1-23
Shabbat Parah	Weekly Portion	Numbers 19:1-22	Ezekiel 36:16-38

WEEK	SCROLL # 1	SCROLL #2	HAFTARAH
Shabbat Haḥodesh	Weekly Portion	Exodus 12:1-20	Ezekiel 45:18-46:18
Shabbat Hagadol	Weekly Portion		Malachi 3:4-24
First Day of Pesah	Exodus 12:21-51	Numbers 28:16-25	Joshua 5:2-15
Shabbat Ḥol Hamo'ed Pesah	Exodus 33:12- 34:26	Numbers 28:19-25	Ezekiel 37:1-14
Seventh Day of Pesah	Exodus 13:17- 15:26	Numbers 28:9-25	II Samuel 22:1-20
Shavuot	Exodus 19:1-20:23	Numbers 28:26-31	Ezekiel 1:1-28; 3:12
Fast Days	Exodus 32:11-14; 34:1-10		Isaiah 55:6-56:8
Tisha Be'av	Deuteronomy 4:25-40		Jeremiah 8:13-9:23

AMIDAH MEDITATIONS

These meditations (pages 726-729) are alternatives to the Shabbat *Amidah*. Traditionally recited thrice daily, the *Amidah* originally served as a time for meditation. That path is inaccessible to many of us. These meditations are intended to restore it. They can be self-guided or leader-directed. Leaders might guide a whole congregation or groups as small as two or three. Leadership can be rotated.

In meditating with a leader/guide, participants are led by the guide's voice. If the leader moves too quickly for you, move at your own pace, allowing your mind to carry you until you are again in step with the leader. In meditating without a leader/guide, select a meditation and read the instructions. Then close your eyes and sit comfortably, with both feet on the ground, hands resting loosely in your lap. Take a few deep breaths, then begin the meditation. Be careful not to let your thoughts wander—if they do, bring them back by taking a few deep breaths. Proceed at your own pace. Do not hurry. When you have completed one meditation, feel free to begin another.

A single meditation, or up to three, might serve as the *Amidah*.

1. AVOT

Think about the people to whom you answer....Who is your inner “board of directors”?...Who is it you are serving in your life?...Who are your Abrahams, Isaacs, Jacobs, your Sarahs, Rebekahs, Rachels and Leahs?...Don’t struggle with the voices or engage them in any way....Simply acknowledge them....Invite them into your Shabbat....Feel at one with them.

2. GEVUROT

Think of a part of your present life—a personality, relationship, or situation—that feels stagnant to you....Something isn’t right. It isn’t growing. There is a lifeless quality to it....Imagine how you might enliven that part of your life. What things might you do to bring that change about?...Now think of a part of your life you have enlivened, either recently or over the years....Allow yourself to feel gratitude and joy for that.

3. KEDUSHAT HASHEM

Slowly recite this chant to yourself: *Atah kadosh, shimeha kadosh, ve'anu kedoshim*. Try to feel the rhythm of this chant. If it is comfortable for you, stand as you chant, bow to the right and to the left, then raise your hands and look up. The literal meaning of this chant is: “You are holy, your name is holy, and we are holy beings.” As you recite this chant, allow yourself to feel the holiness of all life, and the holy cycles of life.

4. KEDUSHAT HAYOM

Remember a moment in your life when you felt a sense of perfection....Try to dwell on images of that moment until they are completely in focus: the visual image, the sounds, the physical sensations, the emotions. Do not rush this....Try to recapture that sense of perfection and think, "This is my Shabbat, this is my Shabbat."

5. AVODAH

Imagine a long table, around which is gathered your ideal community....Focus on the different members of that ideal community. Feel the sense of awe and thanksgiving at such a miracle. Immerse yourself in those feelings of joy....Take that sense of joy and refocus it on the community of Israel, regathered in our homeland, and the joy that brings you. Allow yourself to take in the miracle of that ingathering.

6. HODA'AH

Recall a recent event in your life for which you would like to offer thanks. Focus on that one event for a moment....Allow your mind to associate freely. Remember other events in your life that have evoked in you a sense of thanksgiving....Feel yourself immersed in a sea of blessings that have occurred in your life, and for which you now offer thanks.

7. BIRKAT HASHALOM

(a) Take a few deep breaths. Breathe in. Then breathe out the sound “Sha,” then breathe in the sound “lom.” Keep your breathing slow and even. Feel the sense of inner peace that this breathing echoes.

(b) Remember a time in your life when someone acted as a peace-maker between you and another person. Feel what a powerful role that was....Remember a different time when you acted as a peacemaker for others. Feel the sense of satisfaction that experience brought you....Now imagine other ways in your life that you might act as a peace-maker. Feel the sense of power and gratitude that those images bring.

8. SHIVITI MEDITATIONS

The *Shiviti* is a spiritual tool. It provides a visual focus for efforts to sense the divine presence. Facing that presence through the *Shiviti* design, feeling surrounded by the divine embracing the divine within ourselves leads to awareness of the fullness of God—and to the godliness which fills us. The *Shiviti* meditation can yield new insight—a sense of harmony and balance. It can give us a sense of our place in the order of things. It can provide fresh perspective, clarity, and energy. The *Shiviti* designs are on pages 89, 293 and 595. The first-time user can begin by exploring the *Shiviti*—responding to its overall shape, reading its words, contemplating their meanings. More focused meditations on the *Shiviti* appear below.

(a) Let the fullness of this *Shiviti* flow over you....Slowly begin to focus on one of the psalm verses on the *Shiviti* page. Breathe in and out slowly and steadily....Now close your eyes. Visualize the *yud hey vav hey*....Slowly chant to yourself the words of your verse. Let all extraneous thoughts flow away from you. Allow yourself to feel the presence of God.

(b) Let the fullness of this *Shiviti* flow over you. Breathe steadily. Begin to focus on the *yud hey vav hey*. Close your eyes. Visualize the יהוה....See it vertically, with the *yud* on top. Reach for the holiness it embodies...Now begin to focus on the *yud*. Visualize your head as a *yud*....Focus on the *hey*. Visualize your shoulders as a *hey*....Focus on the *vav*. Visualize your trunk as a *vav*....Focus on the final *hey*. Now visualize your legs as a *hey*....Breathe slowly. Feel the godliness rise and fall within you, with each breath. Focus on your sense of oneness, of unity, with the divine.

(c) Let the fullness of this *Shiviti* flow over you. Breathe steadily. Begin to focus on the יהוה....Close your eyes. As you focus on the *yud*, empty your breath slowly, for a count of four....As you focus on the *hey*, breathe in slowly for a count of four, softly making the sound of *hey*....As you focus on the *vav*, hold your breath for a count of four....As you focus on the final *hey*, begin to breathe out for a count of four, softly making the sound of *hey*....Repeat this breathing exercise several times, holding each point for a count of four. Feel godliness flowing in and out of you, and flowing all around you. Feel the links to all other breathing vessels of God....Now feel the godliness in all other vessels of the divine, the divine bridges through all creation, the bridges that make us one.

* *

A SHORT AMIDAH

They say we're supposed to be in a palace.
So we bow and take certain steps
as the prescribed supplication
drops from our lips.
But what do we really know
of castles and kings?
My kitchen faucet constantly leaks
and the kids' faces
usually need cleaning.
If a door opened to a real palace,
I'd probably forget
and carry in a load of groceries.

No, the door we stand in front of
when the *Amidah* begins is silence.
And when we open it
and step through,
we arrive in our hearts.
Mine's not a fancy place,
no jewels, no throne,
certainly not fit for a king.
But in that small chamber,
for just a few moments on Sabbath,
God and I can roll up our sleeves,
put some schnapps out on the table,
sit down together, and finally talk.
That's palace enough for me.

Syd Lieberman

* *

READINGS

SHABBAT THEMES

הַדְּלִיקוּ נֵר *Light a Candle*

הַדְּלִיקוּ נֵר
שְׁתוּ יַיִן.
Light a candle,
drink wine.

הַשַּׁבָּת קִטְפָה בְּלֹאט
אֶת הַשֶּׁמֶשׁ הַשׁוֹקֵעֵת.
הַשַּׁבָּת יוֹרֶדֶת לֹאט
וּבִידָהּ שׁוֹשְׁנַת הַרְקִיעִים.
Softly the Sabbath has plucked
the sinking sun.
Slowly the Sabbath descends,
the rose of heaven in her hand.

אֵיךְ תִּשְׁתַּל הַשַּׁבָּת
פָּרַח עָצוּם וּמְאִיר
בְּלֵב צָר וְעֵוֶר?
אֵיךְ תִּשְׁתַּל הַשַּׁבָּת
אֶת צִיץ הַמַּלְאָכִים
בְּלֵב בָּשָׁר מְשַׁגֵּעַ וְהוֹלֵל?
הַתְּצַמַּח שׁוֹשְׁנַת הָאֱלֻמּוֹת
בְּדוֹר שֶׁל עֲבָדִים
לְהָרֵס,
בְּדוֹר שֶׁל עֲבָדִים
לְמָוֶת?
How can the Sabbath
plant a huge and shining flower
in a blind and narrow heart?
How can the Sabbath
plant the bud of angels
in a heart of raving flesh?
Can the rose of eternity grow
among the slaves
of destruction,
among the slaves
of death?

הַדְּלִיקוּ נֵר!
שְׁתוּ יַיִן!
הַשַּׁבָּת יוֹרֶדֶת בְּלֹאט
וּבִידָהּ הַפָּרַח,
וּבִידָהּ
הַשֶּׁמֶשׁ הַשׁוֹקֵעֵת...
Light a candle!
Drink wine!
Slowly the Sabbath descends
and in her hand
the flower,
and in her hand
the sinking sun.

Zelda (translated by Marcia Falk)

READINGS: SHABBAT / 732

Introduction to Ma'ariv

Our noisy day has now descended with the sun beyond our sight, and in the silence of our praying place we close the door upon the hectic joys and fears, the accomplishments and anguish, of the week that we have left behind. What was but moments ago the substance of our life has now become its memory, and what we did must now be woven into who we are. On this day we shall not do, but be; we are to walk the outer limits of our humanity, no longer ride unseeing through a world we only vaguely sense beneath our cushioned wheels. On this day heat and warmth and light must come from deep within ourselves; no longer can we tear apart the world to make our fire. On this day, but a breath away from our creation, we are to breathe in a world from which we may no longer feel apart, but as close as eye to blossom, and ear to the singing in the night. On this day we must open wide the windows behind which we have hidden from the world, and send forth hand and heart to learn where we have come, and what we have become.

Richard Levy (adapted)



We come together on this Shabbat, each bringing to this sanctuary a private world of hopes, of fears, of dreams. Some of us are burdened by anxieties and cares that all but crush our faith in the future. Others have hearts filled with happiness, grateful for the joys of the past week, yet aware that even the most fortunate are vulnerable before the mystery of tomorrow. Every life is a unique blending of joy and sorrow, of fulfillment and frustration.

Beneath our uniqueness we are all bound together by our common humanity. All of us most deeply yearn for the blessings of freedom and peace. Each of us seeks the personal liberation of a mind that is not enslaved to conventional wisdom, a heart that is able to love without fear, a spirit that cries "yes!" to the universe. Each of us strives too for the inner peace that comes with finding a harmony between what we want out of life and what we can have, between our aspirations and our abilities. This is the Shabbat peace to which we aspire.

דאָס געזאַנג פון שבת

מיט די זעקס קיסרים
פון די זעקס טעג פון דער וואך
האָב איך זיך געקריגט ביז ערב שבת.
זונטיק האָבן זיי צוגענומען מיין שלאָף.
מאָנטיק האָבן זיי מיין זאַלץ צעשאַטן.
און אויפן דריטן טאָג, מיין גאָט,
האָבן זיי פאַרשליידערט מיין ברויט
און איבער מיין פנים מיט ריטער געפאַכטן.
זיי האָבן געכאַפט מיין פליענדיקע טויב
און האָבן זי געשאַכטן.
און אַזוי ביז פרייטיק אין דער פרי.
און דאָס איז דאָך מיין גאַנצע וואָך,
ווען עס שטאַרבט מיין טויבן-פלי.

פאַרנאַכט האָב איך אָנגעצונדן פיר ליכט
און צו מיר איז געקומען די מלכה שבת.
עם האָט אַ לויכט געטאָן איר געזיכט
און די גאַנצע וועלט איז געוואָרן שבת.
מיין צעשאַטענער זאַלץ
האָט געפינקלט אין זעלצל,
און מיין טויב, מיין פליענדיקע טויב,
האָט געפאַטשט מיט די פליגל
און גערייניקט איר העלדזל. ←

די מלכה שבת האָט געבענטשט מיינע ליכט.
זיי האבן געלויכטן מיט אַ פלאַם אַ קלאָרן.
די שייַן האָט פאַרדעקט די טעג פון דער וואָך
און דעם קריג מיט די זעקס קיסרים.

די גרינקייט פון בערג –
איז די גרינקייט פון שבת.
דער זילבער פון טייך –
איז דער זילבער פון שבת.
דאָס געזאַנג פון דעם ווינט –
איז דאָס זינגען פון שבת.
און דאָס געזאַנג פון מייַן האַרץ –
איז דער אייביקער שבת.

Song of the Sabbath / Das Gezang fon Shabes

I quarreled with kings till the Sabbath,
I fought with the six kings
of the six days of the week.

Sunday they took away my sleep.
Monday they scattered my salt.
And on the third day, my God,
they threw out my bread: whips flashed
across my face. The fourth day
they caught my dove, my flying dove,
and slaughtered it.
It was like that till Friday morning.

This is my whole week,
the dove's flight dying. ↵

At nightfall Friday
I lit four candles,
and the queen of the Sabbath came to me.
Her face lit up the whole world,
and made it all a Sabbath.

My scattered salt
shone in its little bowl,
and my dove, my flying dove,
clapped its wings together,
and licked its throat.

The Sabbath queen blessed my candles,
and they burned with a pure, clean flame.
The light put out the days of the week
and my quarreling with the six kings.

The greenness of the mountains
is the greenness of the Sabbath.

The silver of the lake
is the silver of the Sabbath.

The singing of the wind
is the singing of the Sabbath.

And my heart's song
is an eternal Sabbath.

Kadia Molodowsky (translated from Yiddish by Jean Valentine)

Wellfleet Sabbath

The hawk eye of the sun slowly shuts.
The breast of the bay is softly feathered
dove grey. The sky is barred like the sand
when the tide trickles out.

The great doors of the Sabbath are swinging
open over the ocean, loosing the moon
floating up slow distorted vast, a copper
balloon just sailing free.

The wind slides over the waves, patting
them with its giant hand, and the sea
stretches its muscles in the deep,
purrs and rolls over.

The sweet beeswax candles flicker
and sigh, standing between the phlox
and the roast chicken. The wine shines
its red lantern of joy.

Here on this piney sandspit, the Shekhinah
comes on the short strong wings of the seaside
sparrow raising her song and bringing
down the fresh clean night.

Marge Piercy

We know what to do with space but do not know what to do
about time, except to make it subservient to space, or to while
it away, to *kill time*. However, *time is life*, and to kill time is to
murder. Most of us seem to labor for the sake of things of space.
As a result we suffer from a deeply rooted dread of time and
stand aghast when compelled to look into its face. Shrinking
from facing time, we escape for shelter to things of space. ↩

Most of us do not live in time but run away from it; we do not see its face, but its make-up. The past is either forgotten or preserved as a cliché, and the present moment is either bartered for a silly trinket or beclouded by false anticipations. The present moment is a zero, and so is the next moment, and a vast stretch of life turns out to be a series of zeros, with no real number in front.

Blind to the marvel of the present moment, we live with memories of moments missed, in anxiety about an emptiness that lies ahead. We are unprepared when the problem strikes us in unmitigated form.

Time is our most important frontier, the advance region of significant being, a region where our true freedom lies. Space divides us, time unites us. We wage wars over things of space; the treasures of time lie open to every one of us.

Time has independent ultimate significance; it is of more majesty and more evocative of awe than even a sky studded with stars. Gliding gently in the most ancient of all splendors, it tells so much more than space can say in its broken language of things, playing symphonies upon the instruments of isolated beings, unlocking the earth and making it happen. Time is the process of creation, and things of space are results of creation. When looking at space we see the products of creation; when intuiting time we hear the process of creation. Things of space exhibit a deceptive independence. They show off a veneer of limited permanence. Things created conceal the Creator. It is the dimension of time wherein we meet God, wherein we become aware that every instant is an act of creation, a Beginning, opening up new roads for ultimate realizations. *Time is the presence of God in the world of space*, and it is within time that we are able to sense the unity of all beings.

Abraham Joshua Heschel

The Sabbath expresses for modern Jews, as it did for their ancestors, the thought that the world is so constituted that we can achieve salvation if, by adhering to valid ideals, we put ourselves in contact with the creative forces that shape life and make it worth living. Since we identify God with that aspect of reality which gives to life its supreme value or holiness, this is but another way of saying in more traditional language that the Sabbath expresses for us the faith that humanity can achieve salvation by cleaving to God, the Source of salvation.

But the Sabbath is not only a symbol of the salvation to be achieved by communion with God. It is itself an instrument that we may employ to advantage in our pursuit of salvation. We need perhaps more than ever before to terminate each week with a day that shall stimulate our thirst for salvation and keep us faithful to the ideals that lead to its attainment. Otherwise our mere preoccupation with the business of “making a living,” that is, of securing the conditions indispensable to life, tends to absorb all our attention, and life itself becomes empty and meaningless. We work to keep alive that we may work to keep alive, until our powers are spent in this weary treadmill, and death brings surcease of labor. If life is to be lived zestfully, and to employ all those human faculties the full exercise of which calls forth true joy in being alive, we dare not permit life to sink to such a level of mere preoccupation with the problem of survival. The Sabbath, with its insistence upon interrupting the routine of our daily business and concerning ourselves with spiritual values, helps to save us from such a fate.

Mordecai M. Kaplan (adapted)

PRAYER

...לְמַדְנִי, אֱלֹהִי, בְּרָךְ וְהַתְּפִלָּה
עַל סוּר עֲלֶה קָמַל, עַל נֶגַה פְּרִי בָשֵׁל,
עַל הַחֲרוּת הַזֹּאת: לְרֹאוֹת, לְחוּשׁ, לְנֶשֶׁם,
לְדַעַת, לְיַחַל, לְהַכְשִׁיל:

לְיַמֵּד אֶת שְׁפָתוֹתַי בְּרָכָה וְשִׁיר הַלֵּל
בְּהַתְחַדֵּשׁ זְמַנָּךְ עִם בָּקָר וְעִם לַיִל,
לְבַל יִהְיֶה יוֹמִי הַיּוֹם כְּתִמּוּל שְׁלִשׁוֹם,
לְבַל יִהְיֶה עָלַי יוֹמִי הָרִגֵּל...

Teach me my God, a blessing, a prayer
On the mystery of a withered leaf
On ripened fruit so fair
On the freedom to see, to sense,
To breathe, to know, to hope, to despair.

Teach my lips a blessing, a hymn of praise
As each morning and night
You renew Your days,
Lest my days be as the one before
Lest routine set my ways.

Leah Goldberg (translated by Pnina Peli)

זַיִן אַ יִיד

זַיִן אַ יִיד הײסט אייביק לויפֿן צו גאָט,
אַפֿילו אַז מ'איז אַן אַנטלויפֿער;
דערוואַרטן צו הערן אַ ליאַדע טאָג
(אַפֿילו אַז מ'איז אַ כּוֹפֶּר)
ס'קול פֿון משיח'ס שופֿר.

זַיִן אַ יִיד הײסט נישט קענען אַרויס פֿון גאָט
אַפֿילו אַז מע וויל עס;
נישט קענען אויפֿהערן תּפֿילה צו טאָן
אַפֿילו נאָך אַלע תּפֿילות,
אַפֿילו נאָך אַלע אַפֿילוס.

Be a Jew / Zayn a Yid

Being a Jew means running forever to God
even if you are God's betrayer,
means expecting to hear any day,
even if you are a nay sayer,
the blare of Messiah's horn;

means, even if you wish to,
you cannot escape God's snares,
you cannot cease to pray—
even after all the prayers,
even after all the "evens".

Aaron Zeitlin (translated from the Yiddish by Robert Friend [adapted])

Prayer requires no consecrated edifice and no appointed hour. Indeed it needs no words or forms fixed and eternal. Prayer is a step on which we rise from the self we are to the self we wish to be. Prayer is not an escape from duty. It is no substitute for the deed. Prayer seeks the power to do wisely, to act generously, to live helpfully. Prayer takes us beyond the self. Joining our little self to the selfhood of humanity, it gives our wishes the freedom to grow large and broad and inclusive. Our prayers are answered not when we are given what we ask, but when we are challenged to be what we can be.

Morris Adler (adapted)

A long time ago, before anything had a name, we didn't know that we were man or woman, human or animal, male or female. When the wild reeds bowed their heads in the wind, we bowed our heads too, for it was the same spirit—breath that breathed through us every second, every hour, every day of our lives. At dawn when the brilliant orange squash blossoms opened gently, gently at the first warm kiss of sun, we too opened our eyes and uncurled from sleep, stretching wide, stretching far, rejoicing as every part of our bodies came to life again. And when the rains came forth, loving Earth so much that she grew fruits and berries and nuts to feed us with, we were full of her joy and we loved each other and we grew our own children to eat Earth's joys, her fruits, so that the rains would come again and visit her.

It was before we were called man or woman, even before we could speak one word. In those days we prayed with our entire beings, in the wind, in the sun, in the rain; every second, every day, every hour of our lives; at the rising of the sun and the dark of the moon, at the birth of the son and the death of the grandmother, at the wedding of two lovers, at the buzzing of the Spring. We breathed, we bowed, we laughed, we wept. This was before we called it prayer.

Penina V. Adelman

Look at this day,
For it is life,
The very life of life.
In its brief course lie all
The realities and verities of existence,
The bliss of growth,
The splendor of action,
The glory of power—

For yesterday is but a dream,
And tomorrow is only a vision.
But today, well lived,
Makes every yesterday a dream of happiness
And every tomorrow a vision of hope.

Look well, therefore, to this day.

Sanskrit Proverb

Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose. From the standpoint of daily life, however, there is one thing we do know: that we are here for the sake of each other, above all, for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day I realize how much my own outer and inner life is built upon the labors of others, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received and am still receiving.

Albert Einstein (adapted)

Prayer is not a stratagem for occasional use, a refuge to resort to now and then. It is rather like an established residence for the innermost self. All things have a home, the bird has a nest, the fox has a hole, the bee has a hive. A soul without prayer is a soul without a home. Weary, sobbing, the soul, after roaming through a world festered with aimlessness, falsehoods and absurdities, seeks a moment in which to gather up its scattered life, in which to divest itself of enforced pretensions and camouflage, in which to simplify complexities, in which to call for help without being a coward. Such a home is prayer. Continuity, permanence, intimacy, authenticity, earnestness are its attributes. For the soul, home is where prayer is.

In her cottage, even the poorest person may bid defiance to misery and malice. That cottage may be frail, its roof may shake, the wind may blow through it, the storms may enter it, but there is where the soul expects to be understood. Just as the body, so is the soul in need of a home.

Everybody must build his own home; everybody must guard the independence and the privacy of her prayers. It is the source of security for the integrity of conscience, for whatever inkling we attain of eternity. At home I have a parent who judges and cares, who has regard for people, and when I fail and go astray, misses me. I will never give up my home.

What is a soul without prayer? A soul runaway or a soul evicted from its own home. To those who have abandoned their home, the road may be hard and dark and far, yet do not be afraid to steer back. If you prize grace and eternal meaning, you will discover them upon arrival. ↩

How marvelous is my home. I enter as a supplicant and emerge as a witness; I enter as a stranger and emerge as next of kin. I may enter spiritually shapeless, inwardly disfigured, and emerge wholly changed. It is in moments of prayer that my image is forged, that my striving is fashioned. To understand the world I must love my home. It is difficult to perceive luminosity anywhere if there is no light in my own home. It is in the light of prayer's radiance that I find my way even in the dark. It is prayer that illumines my way. As my prayers, so is my understanding.

Abraham Joshua Heschel (adapted)

There are times when you must prepare yourself
before you can pray.
Reciting Psalms or studying Torah before prayer
may provide the strength you need.
But take care also to avoid giving yourself too fully
to these preparations,
lest they consume all your strength
and leave no room for prayer itself.

* * *

Enter into prayer slowly.
Do not exhaust your strength,
but proceed step by step.
Even if you are not aroused as your prayer begins,
give close attention to the words you speak.
As you grow in strength
and God helps you to draw near,
you can even say the words more quickly
and remain in God's Presence. ↵

* * *

Put all your strength into the words
proceeding from letter to letter
with such concentration
that you lose awareness of your bodily self.
It will then seem to you that the letters themselves
are flowing into one another.
This uniting of the letters is our greatest joy.
If joy is felt as two human bodies come together,
how much greater must be the joy
of this union in spirit!

* * *

Do not think that the words of prayer
as you say them
go up to God.
It is not the words themselves that ascend;
it is rather the burning desire of your heart
that rises like smoke toward heaven.
If your prayer consists only of words and letters,
and does not contain your heart's desire—
how can it rise up to God?

Nahman of Bratzlav (translated by Arthur Green and Barry Holtz)

A Sense of Your Presence

Among our many appetites
There is a craving after God.

Among our many attributes
There is a talent for worshiping God.

Jews who wandered in deserts beneath the stars
Knew their hearts were hungry for God.

Jews who studied in candle-lit ghetto rooms
Thirsted longingly after God.

In tent or hut or slum
Jewish women prayed to God.

But we who are smothered with comfort
Sometimes forget to listen.

Help us, O God, to recognize our need,
To hear the yearning whisper of our hearts.

Help us to seek the silence of the desert
And the thoughtfulness of the house of study.

Bless us, like our ancestors in ancient days
With that most precious gift: a sense of Your presence.

Brush us with the wind of the wings of Your being.
Fill us with the awe of Your holiness.
We, too, will praise, glorify, and exalt Your name.

Ruth Brin (adapted)

Untie

Dear God,
We are bound with very tight knots.
They choke off air and stop the blood from pulsating freely.
The knots make us like computers with carefully controlled circuitry.
The knots in our brains tie our creativity—our link with You.
We follow the knot around in its intricacy—but it remains a knot.
The knots in our hearts keep us from crying and dancing when we long to—
They tie us to the posts of the fences that separate us from each other.
The knots in our muscles keep our teeth clenched, our jaws locked, our legs crossed, our shoulders stooped, our backs bent, our chests from inhaling and exhaling the full sweetness of life's breath.
O, God, untie all our knots!

Sheila Peltz Weinberg

Te Deum

Not because of victories
I sing,
having none,
but for the common sunshine,
the breeze,
the largess of the spring.

Not for victory
but for the day's work done
as well as I was able;
not for a seat upon the dais
but at the common table.

Charles Reznikoff

דאָווענען מנחה

כ'וועל דיר מגלה זיין אַ סוד, נתן,
דאָווענען מנחה דאָרף מען קענען.
ס'איז אַ באַטעמ'ט שטיקל דאָווענען.
גייסט זיך אויף גראָז,
קיינער יאָגט דרך נישט, קיינער טרייכט דרך נישט.
גייסט אַקעגן דעם בורא
מיט געשאַנקען אין ריינע, ליידיקע הענט.
די ווערטער זענען גאָלד,
זייער טייטש איז לויטער,
ביסט זיין מכוון ווי זיי וואָלטן דיר געקומען אין מויל
צום ערשטן מאָל.

דאָווענען מנחה,
אַ קלייניקייט אַביסל — דאָווענען מנחה.
נתן, אויב דו שפּירסט נישט,
אַז דו ווערסט ביי זיך אַביסל געהויבן,
דאָוונסטו נישט קיין מנחה.
דער ניגון איז לויטער פּראָסטקייט,
אַבער ווער, אויב נישט דו,
לייגט צו אַ שטיקל האַנט
צו דעם וואָס דער טאָג נידערט?
אויף דיינע פלייצעס ליגט אַ גרויסע אחריות.
נעמסט אַ געשאַפענעם טאָג
און באַהאַלטסט אים
אין דער גניזה פון לעבן,
וואו עס ליגן אַלע אַפגעלעבטע טעג אונדזערע. ←

דער טאָג גייט אונטער שטיל מיט אַ נשיקה.
 ער ליגט ממש ביי דיינע פיס
 וואָס שטייען שמונה עשרה.
 דו קענסט גאַרנישט באַשאַפן, אָבער, דו, מנחה־ייד,
 קענסט דערפירן אַ טאָג
 צום סאַמע סוף און דערזען
 דעם שמייכל פון באַשיינפערלעכן אונטערגאַנג.
 שפירן ווי גאַנץ ס'איז אַלץ,
 נישט געמינערט אויף אַ רגע,
 ווי דו עלטערסט זיך מיט טעג
 וואָס זענען כסדרדיק דאָ.
 ברענגסט דיינס אַן אָפגעלעבטן טאָג —
 אַ מנחה צו דער אייביקייט.

The Sunset Prayer / Davenen Minhah

I'll let you in on a secret
 about how one should pray the sunset prayer.
 It's a juicy bit of praying,
 like strolling on grass,
 nobody's chasing you, nobody hurries you.
 You walk toward your creator
 with gifts in pure, empty hands.
 The words are golden,
 their meaning is transparent,
 it's as though you're saying them
 for the first time. ↪

If you don't catch on
that you should feel a little elevated,
you're not praying the sunset prayer.
The tune is sheer simplicity,
you're just lending a helping hand
to the sinking day.
It's a heavy responsibility.
You take a created day
and you slip it
into the archive of life,
where all our lived-out days are lying together.

The day is departing with a quiet kiss.
It lies open at your feet
while you stand saying the blessings.
You can't create anything yourself, but you
can lead the day to its end and see
clearly the smile of its going down.

See how whole it all is,
not diminished for a second,
how you age with the days
that keep dawning,
how you bring your lived-out day
as a gift to eternity.

Jacob Glatstein (translated from the Yiddish by Ruth Whitman)

שְׁחִי לֵאל יְחִידָה הַחֲכָמָה
 וְרוֹצִי לְעַבֵּד אוֹתוֹ בְּאֵימָה:
 לְעוֹלָמָךְ פָּנִי לֵילֶךְ וַיּוֹמַךְ
 וְלָמָּה תִרְדָּפֵי הֶבֶל וְלָמָּה:
 מְשׁוּלָה אַתָּ בְּחַיּוֹתֶיךָ לֵאל חֵי
 אֲשֶׁר נִעְלָם כִּמוֹ אַתָּ נִעְלָמָה:
 הֲלֹא אִם יוֹצֵרֶךָ טָהוֹר וְנָקִי
 דְּעִי כִי כֵן טָהוֹרָה אַתָּ וְתִמָּה:
 חֲסִין יֵשָׁא שְׁחָקִים עַל זְרוּעוֹ
 כִּמוֹ תִשָּׂאִי גּוֹיָה נֶאֱלָמָה:
 זְמִירוֹת קִדְמִי נִפְשִׁי לְצוּרֶךָ
 אֲשֶׁר לֹא שָׁם דְּמוּתֶךָ בְּאֶדְמָה:
 קִרְבִּי בָּרְכוּ תָמִיד לְצוּרְכֶם
 אֲשֶׁר לְשִׁמוֹ תִהְלֵל כָּל נִשְׁמָה:

Submit to God, uniquely conscious soul,
 And rush to worship God in reverence.
 Day and night turn toward your eternal source—
 Why pursue vanity and emptiness?
 Filled with life you resemble the living God
 Who is invisible as you are unseen.
 If your Creator be pure and flawless,
 Know that you too are perfect and pure.
 The Mighty One holds the heavens on one arm,
 As you uphold the silent body.
 My soul, present your songs to your Rock
 Who has not placed your form in the dust.
 My limbs, praise your Rock continuously
 The one whose name every soul does praise.

Solomon ibn Gabirol (translated by Reena Spicehandler)

איך ווייס ניט דיינע וועגן

איך ווייס ניט דיינע וועגן.

אַ זונפאַרגאַנג איז מיר

אַ גאָטפאַרגאַנג.

ווהין

פאַרגייסטו, גאָט?

נעם מיך מיט אויב

אין אַט דער "מיט"

איז ליכטיק, גאָט.

איך האָב מורא אין דער פינצטער.

I Know Not Your Ways

I know not your ways—

A sunset is for me

a godset.

Where are you going,

God?

Take me along,

if, in the "along,"

it is light,

God.

I am afraid of the dark.

Malka Heifetz Tussman (translated from the Yiddish by Marcia Falk)

NATURE THEMES

אֶצְפָּה אֵלַי שֶׁחֶק וְכוֹכָבָיו
וְאֵבִיט בָּאָרֶץ אֶת רִמְשֵׁיהָ
וְאֶבִּין בְּלִבִּי כִּי יִצְרָתָם
יִצְרָה מִחֶכְמָה בְּמַעֲשֵׂיהָ:
רְאוּ אֶת שָׁמַי מְרוֹם כְּמוֹ קֶבֶד
תְּפוּרִים בְּלוּלָאוֹת קִרְסִיהָ
וְסֹהַר וְכוֹכָבָיו כְּמוֹ רוֹעָה
תִּשְׁלַח בְּתוֹךְ אָחוּ כְּבִשְׂיָהּ
כְּאִילוּ לְבָנָה בֵּין נְשִׂאֵי עָב
סְפִינָה מְהֻלָּכֶת בְּנִסְיָהּ:
וְעֲנֵן כְּעֹלָמָה עַל פְּנֵי גִנָּה
תִּהְיֶה וְתִשְׁקָה אֶת הַדְּסִיָּה
וְעַב טַל כְּמוֹ נַעֲרָה תִנְעֶר מִן
שַׁעֲרָה עָלַי אֶרֶץ רִסְיָהּ:
וְשׁוֹכְנִים כְּמוֹ חַיָּה אֲשֶׁר נִטְתָּה
לְלִינָה וְחִצְרוֹתָם אֲבוֹסִיָּה
וְכֻלָּם יְנוּסוֹן מִחַתַּת מָוֶת
כִּי־נָה אֲשֶׁר הִנֵּץ יְנִיסָהּ
וְסוּפָם לְהַדְמוֹת לְצִלָּחַת
אֲשֶׁר שִׁבְרוּ כְּתִית חֲרָסִיהָ:

I look up to the sky and the stars,
And down to the earth and the things that creep there,
And I consider in my heart how their creation
Was planned with wisdom in every detail.
See the heavens above like a tent,
Constructed with loops and hooks,
And the moon with its stars, like a shepherdess
Sending her sheep into the reeds;
The moon itself among the clouds,
Like a ship sailing under its banners;
The clouds like a girl in her garden
Moving, and watering the myrtle-trees;
The dew-mist—a woman shaking
Drops from her hair to the ground.
The inhabitants turn, like animals, to rest,
(Their palaces are their stables);
And all fleeing from the fear of death,
Like a dove pursued by the falcon.
And these are compared at the end to a plate
Which is smashed into innumerable shards.

Shmuel Hanagid

Where We Can Find God

Where will I find God
Whose glory fills the universe?

I find God
Wherever the farmer ploughs a furrow through the hard soil,
Wherever the quarryman pounds the stone to gravel,
Wherever one earns her bread by the sweat of her brow,
In the company of the friendless, the afflicted, the lowly, the
lost,
There God abides in sun and shower. ↵

I find God

Wherever the mind is free to follow its own bent,
Wherever words come out from the depth of truth,
Wherever tireless striving stretches its arms toward perfection,
Wherever people struggle for freedom and right,
Wherever the scientist toils to unbare the secrets of nature,
Wherever the poet strings pearls of beauty in lyric lines,
Wherever glorious deeds are done.

I find God

In the merry shouts of children at play,
In the lullaby the mother sings, rocking her baby to sleep,
In the slumber that falls on the infant's eyelids,
And in the smile that plays on his sleeping lips.

I find God

When the dawn comes with her golden cornucopia,
Or when evening falls, bringing peace and rest from the
Western ocean of rest.
God is in the joy that streams from heaven with the morning
light,
In the current of life that courses day and night through my
sinews and through all nature,
In the life that throbs exultant in the dust of the earth and
through the blades of grass innumerable,
And that flows, in a multitude of tempestuous waves, through
the leaves and flowers.

I find God

In the wealth of those passing delights that live but for a
moment,
In the pulsebeat of a life that comes from eternity and dances
in my own blood,
In birth that keeps renewing the generations,
And in death that keeps knocking on the doors of life.

Rabindranath Tagore (translated and adapted)

God The Life of Nature

Our ancestors acclaimed the God
Whose handiwork they read
In the mysterious heavens above,
And in the varied scene of earth below,
In the orderly march of days and nights,
Of seasons and years,
And in the checkered fate of humankind.

Night reveals the limitless caverns of space,
Hidden by the light of day,
And unfolds horizonless vistas
Far beyond imagination's ken.
The mind is staggered,
Yet soon regains its poise,
And peering through the boundless dark,
Orients itself anew
By the light of distant suns
Shrunk to glittering sparks.
The soul is faint,
Yet soon revives,
And learns to spell once more the name of God
Across the newly visioned firmament.

Lift your eyes, look up;
Who made these stars?

God is the oneness
That spans the fathomless deeps of space
And the measureless eons of time,
Binding them together in deed,
As we do in thought. ↵

God is the sameness
In the elemental substance of stars and planets,
Of this our earthly abode
And of all that it holds.

God is the unity
Of all that is,
The uniformity of all that moves,
The rhythm of all things
And the nature of their interaction.

God is the mystery of life,
Enkindling inert matter
With inner drive and purpose.

God is the creative flame
That transfigures lifeless substance,
Leaping into ever higher realms of being,
Brightening into the radiant glow of feeling,
Till it runs into the white fire of thought.

And though no sign of living things
Breaks the eternal silence of the spheres,
We cannot deem this earth,
This tiny speck in the infinitude,
Alone instinct with God.

By that token
Which unites the worlds in bonds of matter
Are all the worlds bound
In the bond of Life.

God is in the faith
By which we overcome
The fear of loneliness, of helplessness,
Of failure and of death. ↵

God is in the hope
Which, like a shaft of light,
Cleaves the dark abysses
Of sin, of suffering, and of despair.

God is in the love
Which creates, protects, forgives.

It is God's spirit
That broods upon the chaos we have wrought,
Disturbing its static wrongs,
And stirring into life the formless beginnings
Of the new and better world.

Mordecai M. Kaplan (adapted)

In Praise

GENESIS 1, 2

Hail the hand that scattered space with stars,
Wrapped whirling world in bright blue blanket, air,
Made worlds within worlds, elements in earth,
Souls within skins, every one a teeming universe,
Every tree a system of semantics, and pushed
Beyond probability to place consciousness
On this cooling crust of burning rock.

Oh praise that hand, mind, heart, soul, power or force
That so inclosed, separated, limited planets, trees, humans
Yet breaks all bounds and borders
To lavish on us light, love, life
This trembling glory.

Ruth Brin

Trees

To be a giant and keep quiet about it,
To stay in one's own place;
To stand for the constant presence of process
And always to seem the same;
To be steady as a rock and always trembling,
Having the hard appearance of death
With the soft, fluent nature of growth,
One's Being deceptively armored,
One's Becoming deceptively vulnerable;
To be so tough, and take the light so well,
Freely providing forbidden knowledge
Of so many things about heaven and earth
For which we should otherwise have no word—
Poems or people are rarely so lovely,
And even when they have great qualities
They tend to tell you rather than exemplify
What they believe themselves to be about,
While from the moving silence of trees,
Whether in storm or calm, in leaf and naked,
Night or day, we draw conclusions of our own,
Sustaining and unnoticed as our breath,
And perilous also—though there has never been
A critical tree—about the nature of things.

Howard Nemerov

The essence of the Jewish conception of life seems to me to lie in an affirmative attitude to the life of all creation. The life of the individual has meaning only insofar as it aids in making the life of every living thing nobler and more beautiful. Life is sacred—that is to say, it is the supreme value, to which all other values are subordinate. The hallowing of the supra-individual life brings in its train a reverence for everything spiritual—a particularly characteristic feature of the Jewish tradition.

But the Jewish tradition also contains something else, something which finds splendid expression in many of the Psalms, namely a sort of intoxicated joy and amazement at the beauty and grandeur of this world, of which humankind can just form a faint notion. It is the feeling from which true scientific research draws its spiritual substance, but which also seems to find expression in leafy trees and the crash of waves.

Albert Einstein

In No Way

I am of the family of the universe, and with all of us together I do not fear being alone; I can reach out and touch a rock or a hand or dip my feet in water. Always there is somebody close by, and when I speak, I am answered by a plane's roar or the bird's whistling or the voices of others in conversation far apart from me. When I lie down to sleep, I am in the company of the dark and the stars.

Breathe to me, sheep in the meadow. Sun and moon, my father and my father's brother, kiss me on the brow with your light. My sister, earth, holds me up to be kissed. Sun and moon, I smile at you both and spread my arms in affection and lay myself down at full length for the earth to know I love it too and am never to be separated from it. In no way shall death part us.

David Ignatow

רְבוּנוּ שֶׁל עוֹלָם זַכֵּינִי לְהִרְבוֹת בְּהִתְבּוֹדָדוֹת תָּמִיד וְאַזְכָּה לְהִיּוֹת
 רְגִיל לְצֵאת בְּכָל יוֹם לַשָּׂדֶה בֵּין אֵילָנוֹת וְעֵשְׂבִים וְכָל שֵׁיחַ הַשָּׂדֶה
 וְשֵׁם אֶזְכָּה לְהִתְבּוֹדֵד וּלְהִרְבוֹת בְּשִׂיחָה זֹו תִּפְלֶה בִּינִי לְבֵין קוּנִי
 לְשׁוֹיחַ שֵׁם כָּל אֲשֶׁר עִם לִבִּי וְכָל שֵׁיחַ הַשָּׂדֶה וְכָל הָעֵשְׂבִים
 וְהָאֵילָנוֹת וְכָל הַצִּמְחִים כּוּלָם יִתְעוֹרְרוּ לְקַרְאֵתִי וַיַּעֲלוּ וַיִּתְּנוּ כָחֵם
 וְחַיּוּתָם לְתוֹךְ דְּבָרֵי שִׂיחָתִי וְתַפִּילָתִי עַד שֶׁתִּהְיֶה תַּפִּילָתִי וְשִׂיחָתִי
 נִשְׁלָמָת בְּתַכְלִית הַשְּׁלִימוֹת עַל יְדֵי כָּל שֵׁיחַ הַשָּׂדֶה שְׂיוֹכְלָלוּ כּוּלָם
 עִם כָּל כַּחוֹתָם וְחַיּוּתָם וְרוּחַנִּיּוּתָם עַד שֶׁרָשָׁם הָעֲלִיּוֹן:

God, grant me the ability to be alone;
 may it be my custom to go outdoors each day
 among the trees and grass,
 among all growing things,
 and there may I be alone,
 and enter into prayer,
 to talk with the One to whom I belong.
 May I express there everything in my heart,
 and may all the foliage of the field
 (all grasses, trees and plants)
 may they all awake at my coming,
 to send the powers of their life
 into the words of my prayer
 so that my prayer and speech
 are made whole
 through the life and spirit of all growing things,
 which are made as one
 by their transcendent
 Source.

Attributed to Nahman of Bratzlav (translated by Shamai Kanter)

יַעֲרֹנִי שְׁעֵפִי לַחֲזוֹתֶךָ
 וַיִּרְאוּנִי בְּעֵין לֵב נִוְרָאוֹתֶיךָ
 וַיּוֹרֵנִי לְהַגִּיד נִפְלְאוֹתֶיךָ
 כִּי אֶרְאֶה שְׁמֶיךָ מַעֲשֵׂה אֲצָבָעוֹתֶיךָ:

מִתְהַלֵּךְ עָלַי קוֹ חוּג שָׁמַיִם
 וּמִסְבֵּב מִסִּבְתּוֹ כְּאֶבְנִים
 וּמִסִּפֵּר כְּבוֹדֶךָ בְּלִי שְׁפָתַיִם
 וְהָאָרֶץ עוֹמֶדֶת בְּנִתָּיִם
 וְהִיא תְלוּיָהּ בְּחִבְלֵי אֱהָבָתֶךָ:

שֶׁם שׂוֹאֵף הַשָּׁמַשׁ וְזוֹרֵחַ
 וְהוּא אוֹצֵל מֵאוּרוֹ לִירֵחַ
 וְהַגִּלְגַּל כְּמוֹ אֶהָל מוֹתֵחַ
 וְכוֹכָבִים עָלָיו כְּגֹן פּוֹרֵחַ
 לְהוֹדִיעַ עֲמֶק מַחֲשַׁבוֹתֶיךָ:

My thoughts awaken me to see you;
 They show me in my heart's eye your deeds;
 They teach me to tell your wonders,
 "When I behold your heavens,
 The work your fingers made."

Around its course the disk of heaven walks,
 A potter's wheel enwhirling the world;
 It has no lips, and yet it tells your glory
 To earth, unmoved within its orbit,
 Suspended in the void,
 By cords of your love stayed. ↵

Thither the sun yearns, and there burns,
And of its light some to the moon lends.
While heaven's sphere is spread out like a tent,
With stars blooming on it, a garden,
Proclaiming how profound
The plans that you have laid.

Moses ibn Ezra (translated by Raymond Sheindlin [adapted])

כְּתַב סֵתִיו בְּדִיו מְטָרָיו וּבְרִבְיָיו
וּבַעֲט בִּרְקִיו הַמְּאִירִים וְכֹף עָבִיו
מִכְתָּב עָלִי גֹן מִתְכַּלֶּת וְאַרְגָּמָן
לֹא נִתְכַּנּוּ כָהֶם לְחוֹשֵׁב בְּמַחְשָׁבֵיו:
לֵכֵן בָּעֵת חֲמֹדָה אֲדָמָה פָּנִי שָׁחַק
רִקְמָה עָלִי בְּדֵי עֲרוּגוֹת כְּכוֹכְבָיו:

With the ink of its showers and rains,
with the quill of its lightning,
with the hand of its clouds,
winter wrote a letter upon the garden,
in purple and blue.
No artist could ever conceive the like of that.
And this is why the earth, grown jealous of the sky,
embroidered stars in the folds of the flower-beds.

Solomon ibn Gabirol (translated by T. Carmi)

The Peace of Wild Things

When despair for the world grows in me
and I wake in the night at the least sound
in fear of what my life and my children's lives may be,
I go and lie down where the wood drake
rests in his beauty on the water, and the great heron feeds.
I come into the peace of wild things
who do not tax their lives with forethought
of grief. I come into the presence of still water.
And I feel above me the day-blind stars
waiting with their light. For a time
I rest in the grace of the world, and am free.

Wendell Berry

How can you buy or sell the sky, the warmth of the land?...If we do not own the freshness of the air and the sparkle of the water, how can you buy them?

Every part of this earth is sacred. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy. We are part of the earth and it is part of us. The perfumed flowers are our sisters; the deer, the horse, the great eagle, these are our brothers. The rocky crests, the juices in the meadows, the body heat of the pony, and people—all belong to the same family....

This shining water that moves in the streams and rivers is not just water but the blood of our ancestors. If we sell you land, you must remember that it is sacred, and you must teach your children that it is sacred and that each ghostly reflection in the clear water of the lakes tells of events and memories...The water's murmur is the voice of my father's father.

The rivers are our brothers, they quench our thirst. The rivers carry our canoes, and feed our children. If we sell you our land, you must remember, and teach your children, that the rivers are our brothers and yours, and you must henceforth give the rivers the kindness you would give any brother.

You must teach your children that the ground beneath their feet is the ashes of our grandparents. So that they will respect the land, tell your children that the earth is rich with the lives of our kin. Teach your children...that the earth is our mother. Whatever befalls the earth befalls the children of the earth. If we spit upon the ground, we spit upon ourselves.

This we know: the earth does not belong to us; we belong to the earth. All things are connected. We are kin after all....

Ted Perry, 1970, Speech often attributed to Chief Seattle, 1851

EXODUS THEMES

During the last two thousand years, Jews have never wearied of referring to the Exodus. In the morning and evening prayers, in the thanksgiving benediction after each meal, and in the Kiddush inaugurating Shabbat and Festivals, Jews have thanked God for having delivered their ancestors from Egypt. And every year with the return of the Festival of Pesah they have recounted to their children the story of that redemption. The main motive which has kept alive the memory of the Exodus during the last two thousand years has undoubtedly been the hope that, as God had wrought miracles for Israel in the past, had been gracious to them and had delivered them from bondage, so will God, when the time comes, once again manifest power on behalf of the Jewish people, free them from oppression and restore them to their land.

Changes, however, have taken place in human life which render that simple version of Exodus and its meaning no longer adequate. Jews are still the victims of oppression. But they have entered into such intimate relationship with the life of the world about them that they can no longer envisage their own deliverance except as a phase of general human deliverance. If miracles are to be enacted as part of the future redemption, they cannot be conceived as similar to those which tradition associates with the Exodus. The new redemption to which Jews look forward involves the redemption of society in general from present ills. It implies the transformation of human nature and social institutions through the divine power of intelligence and goodwill. There can be no question that in the Torah the story of the Exodus has the connotation that to help the oppressed is an essential attribute of godhood.

Mordecai M. Kaplan (adapted)

So pharaonic oppression, deliverance, Sinai, and Canaan are still with us, powerful memories shaping our perceptions of the political world. The “door of hope” is still open; things are not what they might be—even when what they might be isn’t totally different from what they are.... We still believe, or many of us do, what the Exodus first taught, or what it has commonly been taken to teach, about the meaning and possibility of politics and about its proper form:

—first, that wherever you live, it is probably Egypt;

—second, that there is a better place, a world more attractive, a promised land;

—and third, that “the way to the land is through the wilderness.” There is no way to get from here to there except by joining together and marching.

Michael Walzer

I Shall Sing to the Lord a New Song

I, Miriam, stand at the sea
and turn
to face the desert
stretching endless and
still.

My eyes are dazzled
The sky brilliant blue
Sunburnt sands unyielding white.
My hands turn to dove wings.

My arms
reach
for the sky
and I want to sing
the song rising inside me.

My mouth open

I stop.

Where are the words?

Where the melody? ↩

In a moment of panic
My eyes go blind.
Can I take a step
Without knowing a
Destination?
Will I falter
Will I fall
Will the ground sink away from under me?

The song still unformed—
How can I sing?

To take the first step—
To sing a new song—
Is to close one's eyes
and dive
into unknown waters.
For a moment knowing nothing risking all—
But then to discover

The waters are friendly
The ground is firm.
And the song—
the song rises again.
Out of my mouth
come words lifting the wind.
And I hear
for the first
the song
that has been in my heart
silent
unknown
even to me.

Ruth H. Sohn

Sinai

The men rushed ahead
They always do
in battle, to defend us
in eagerness, to get the best view
to be there with each other
as a community

We followed later
some of us waited
till we were done nursing
others waited to go together
with those who were still nursing
most of us were herding several children
carrying a heavy two year old
On one hip
(it's hard to move forward quickly
with a heavy two year old on one hip)
last came the very pregnant ones
when you're that far along
it's your instinct to be afraid of crowds
afraid of being jostled
you hang back
you feel safer being last

Anyway, I was one of the ones
with a heavy two year old on one hip
such a sweet body he had
warm soft delicious flesh
he was afraid of the noise
he clung to me so tightly
his fingers in my neck
his face buried in my neck ↵

I showered him with little kisses
not so much to comfort him
as out of habit
and my pleasure

The earth shook, it vibrated
and so did I
my chest, my legs
all vibrating
I sank to my knees
all the while with this little boy attached to me
trying to merge himself back into me

I closed my eyes
to be there more intensely
it all washed over me
wave upon wave upon wave...

And afterwards, the stillness
of a nation, a people
who had been flattened
forever imprinted
slowly raising themselves
rising again from the earth

How to hold onto that moment
washed clean
reborn
holy silence

Merle Feld

SOCIAL ACTION

We cannot merely pray to God to end war;
For the world was made in such a way
That we must find our own path of peace
Within ourselves and with our neighbor.

We cannot merely pray to God to root out prejudice;
For we already have eyes
With which to see the good in all people
If we would only use them rightly.

We cannot merely pray to God to end starvation;
For we already have the resources
With which to feed the entire world
If we would only use them wisely.

We cannot merely pray to God to end despair;
For we already have the power
To clear away slums and to give hope
If we would only use our power justly.

We cannot merely pray to God to end disease:
For we already have great minds
With which to search out cures and healings
If we would only use them constructively.

Therefore we pray instead
For strength, determination, and will power,
To *do* instead of merely to pray
To *become* instead of merely to wish;
That our world may be safe,
And that our lives may be blessed.

Jack Riemer (adapted)

We cannot actually picture goodness. It is not a being; it is a force, like electricity. Nobody ever actually saw electricity. We know that it exists. We can see and feel what electricity does. If we have an electric heater and connect it, we get heat. If we have an electric motor and attach it to a vehicle, we get the vehicle to move. In other words, we get to know what electricity is by what it does. In the same way, we get to know what God is by what God makes us do: when people are, so to speak, connected with God, they do good things. We call such people godly and their acts godly. Whenever this force is active, we say that God has exercised influence and power.

Belief in God, therefore, has to do...with human nature, with the way individual men and women act, with their attitudes, their ideas of what is good and what is bad, with their ideals. Belief in God has to do with our attitude toward life itself. Do we find life good? Is life worthwhile? If we believe that life is worthwhile, that it is good, that, in spite of sickness and accidents, in spite of poverty and war, in spite of all the sad and difficult conditions in the world, the world is a wonderful place to live in and can be made a still better place, then we believe in God. When we believe in God, we cannot be discouraged because we believe that all the misery in the world is due, not to the fact that misery must be there, that it is a necessary part of life, but to the fact that we have not yet discovered how to do away with that misery.

Ira Eisenstein (adapted)

In Germany, the Nazis first came for the Communists, and I did not speak up because I was not a Communist. Then they came for the Jews, but I did not speak up because I was not a Jew. And then they came for the trade unionists, and I did not speak up because I was not a trade unionist. Then they came for the Catholics, but I was a Protestant, so I did not speak up. And then they came for me, and by that time there was no one left to speak up for anyone. To make sure this does not happen again, the injustice to anyone anywhere must be the concern of everyone everywhere.

Quoted by Martin Niemoller

In religion, we try to find answers to the elementary questions that confront each of us every morning. What meaning and what value is to be ascribed to our life? What am I to this world? What is my purpose in it? What may I hope for in this world? I do not want to consider my existence merely as one that rises and perishes among the multitude of beings that constitute the universe, but as a life that has value.

Albert Schweitzer

PEACE THEMES

"A Prayer for Peace" can be found on pages 422-423.

Shalom is one of the many names by which God is known in Judaism. It is the name by which God will bless you if you dedicate yourselves to each other in accordance with the divine will. The name *Shalom* embraces everything that is calculated to render life happy, useful and holy. It denotes, in the first place, love—love that is binding and everlasting, love that does not fade with the flowers or pass with the sunshine. *Shalom* is the peace that is secured when we have done our share toward our companions, whenever we bring light into hearts that are dark with despair and cheer into souls overcast with gloom. No language possesses a word that so accurately describes the serenity of the soul which we experience whenever we have thus made God's presence real to men and women. By seeking to promote the happiness of your neighbor, by engaging in every effort to be of help to your companion and by emphasizing that aspect of life that we call holy, you will realize the full blessing of love and peace, the blessing of *Shalom*.

Mordecai M. Kaplan (adapted)

When the blessing of *shalom*
Is lacking,
However much we have
Of other blessings—
Wealth or power,
Fame or family,
Even health—
These all appear
As nothing.

But when *shalom*
Is present,
However little else we have
Somehow seems
Sufficient.

Hershel Matt

שְׁלוֹם בַּר

לא זה של שביתת נשק,
אפילו לא של חזון זאב עם גדי,
אלא,

כמו בלב אחר ההתרגשות:
לדבר רק על עיפות גדולה.
אני יודע שאני יודע להמית,
לכן אני מבגר.

ובני משחק ברובה צעצועים שיוֹדֵעַ
לפתח ולעצם עינים ולהגיד, אמא.

שְׁלוֹם

בלי רעש פתות חרבות לאתים, בלי מלים, בלי
קול חותמות כבדות; שיהיה קל
מעל, בקצף לבן ועצל.

מנוחה לפצעים;

אפילו לא ארוכה.

(וועקת יתומים נמסרת מדור

לדור, כמו במרוץ שליחים: מקל לא נופל.)

שִׁיהִיה

Wildpeace / Shelom Bar

Not that of a cease-fire,
let alone the vision
of the wolf and the lamb,
but rather

as in the heart after a surge of emotion:

to speak only about a great weariness.

I know that I know how

to kill: that's why I'm an adult.

And my son plays with a toy gun that knows

how to open and close its eyes and say Mama. ↵

כמו פרחי בר,

פתאם בכרח השדה:

שְׁלוֹם בַּר.

A peace
 without the big noise of beating swords into plowshares,
 without words, without
 the heavy thud of the rubber stamp; I want it
 gentle over us, like lazy white foam.
 A little rest for the wounds—
 who speaks of healing?
 (And the orphans' outcry is passed from one generation
 to the next, as in a relay race:
 that baton never falls.)

I want it to come
 like wildflowers,
 suddenly, because the field
 needs it: wildpeace

Yehuda Amichai (translated by Chana Bloch and Ariel Bloch)

תּוֹסֶפֶת לַחֲזוֹן הַשְּׁלוֹם

לֹא לְהַפְסִיק אַחֲרֵי כַּתּוּבַת הַחֲרָבוֹת
 לְאֵתִים, לֹא לְהַפְסִיק! לְהַמְשִׁיךְ לְכַתִּית
 וּלְעֲשׂוֹת מֵהֶם כְּלִי נְגִינָה.

מִי שֶׁיִּרְצֶה לְעֲשׂוֹת שׁוּב מִלְחָמָה
 יִצְטָרֵךְ לַחֲזוֹר דֶּרֶךְ כְּלִי הָעֲבוּדָה.

An Appendix to the Vision of Peace / Tosefet Lahazon Hashalom

Don't stop after beating the swords
 into ploughshares, don't stop! Go on beating
 and make musical instruments out of them.
 Whoever wants to make war again
 will have to turn them into ploughshares first.

Yehuda Amichai (translated by Glenda Abramson and Tudor Parfitt)

We Mothers

We mothers,
we gather seeds of desire
from oceanic night,
we are gatherers
of scattered goods,

We mothers,
pacing dreamily
with the constellations,
the floods
of past and future,
leave us alone
with our birth
like an island.

We mothers
who say to death:
blossom in our blood,
We who impel sand to love and bring
a mirroring world to the stars—

We mothers,
who rock in the cradles
the shadowy memories
of creation's day—
the to and fro of each breath
is the melody of our love song.

We mothers
rock into the heart of the world
the melody of peace.

Nelly Sachs (translated from the German by Ruth and Matthew Mead)

JEWES AROUND THE WORLD

Who Are These Jews?

There were women who sat in the market
selling beets and cabbages so their men could study;
they were Jews.

There were men of Yemen, great swordsmen,
guards of the king: they were Jews.

There are dark women from India, wearing saris,
Black farmers from Ethiopia,
Children with slanted eyes: all Jews.

There are dressmakers and sculptors,
thieves and philanthropists, scholars and nurses
beggars and generals.

There are women who follow every rule of Kashrut
and men who know none of the rules,
yet all of us are Jews.

Though we are not alike in mind or body,
somewhere in the depths of our souls
we know we are the children of one people.

We share a history, a hope, and some prayers;
We speak many languages;
We have heard one Voice:

All of us stood together at Sinai
When our past and our future
Exploded in thunder and flame before us.

Ruth Brin

Out of the Strong, Sweetness

Out of the strong, sweetness;
and out of the dead body of the lion of Judah,
the prophecies and psalms;
out of the slaves in Egypt,
out of the wandering tribesmen of the deserts
and the peasants of Palestine,
out of the slaves of Babylon and Rome,
out of the ghettos of Spain and Portugal, Germany and Poland
the Torah and the prophecies,
the Talmud and the sacred studies, the hymns and songs of the
Jews;
and out of the Jewish dead
of Belgium and Holland, of Rumania, Hungary, and Bulgaria,
of France and Italy and Yugoslavia,
of Lithuania and Latvia, White Russia and Ukrainia,
of Czechoslovakia and Austria,
Poland and Germany,
out of the greatly wronged
a people teaching and doing justice;
out of the plundered
a generous people;
out of the wounded a people of physicians;
and out of those who met only with hate,
a people of love, a compassionate people.

Charles Reznikoff

TORAH STUDY

Somewhere out of time
In the mystery of time
Somewhere between memory and forgetfulness,
Dimly though
I remember how once I stood
at Your mountain trembling
Amid the fire and the thunder.
How I stood there, out of bondage
In a strange land and afraid.
And You loved me and You fed me
And I feasted on Your words.
And, yes, I can remember
How the thunder was my heart
And the fire was my soul.
God, I do remember.
The fire burns in me anew.
And here I am once more
A witness to that timeless moment.
Present now in the light of Your Torah
I am reborn.

Nancy Lee Gossels

All I Got Was Words

When I was a boy and fancy free,
my folks had no fine clothes for me.

All I got was words:

Got tsu danken (Thank God)

Zoln mir lebn un zeyn gezunt. (We should live and be well)

When I was wont to travel far,
They didn't provide for me a car.

All I got was words:

Gey gezunt (Go in health)

Gey palmelekh (Go slowly)

Hob a gliklekhe rayse. (Have a good trip)

I wanted to increase my knowledge
But they couldn't send me to college.

All I got was words:

Hob seykhel (Have common sense)

Zey nisht keyn nar (Don't be a fool)

Toyreh iz di beste skhoyre. (Torah is the best merchandise)

The years have flown,
the world has turned,
things I've gotten, things I've learned,

Yet I remember

Zog dem emes (Tell the truth)

Gib tsedukeh (Give *tzedakah*)

Hob rakhmones (Have compassion)

Zey a mensch! (Be a mensch!)

Author Unknown

The rabbinic concept of language and meaning has at its center the concept of the divinity of the text....The text ultimately is not...that authoritative and divine document given to Moses at a particular time and place. The Talmud claims that “the Torah preceded the world” (Babylonian Talmud, Shabbat 88b). If the world of space and time had not yet been created, then in what manner did the Torah exist? “It was written with letters of black fire upon a background of white fire” (Rashi on Deuteronomy 33:2). The material ink and parchment are seen as the garments for the divine wisdom en clothed therein.

In other words, in the rabbinic view, the Torah is not an artifact of nature, a product of the universe; the universe, on the contrary, is the product of the Torah. According to the famous midrash on the first verses of Genesis:

It is customary that when human beings build a palace, they do not build it according to their own wisdom, but according to the wisdom of experts. And the experts do not build according to their own wisdom, rather they have plans and records in order to know how to make rooms and corridors. The Holy One did the same. God looked into the Torah and created the world. (Bereyshit Rabah:1:1)

Far from being a physical book, the Torah, in the rabbinic view, is the blueprint of creation and therefore there is a direct correlation between the world and Torah. The Torah is not seen as speculation *about* the world, but part of its very essence.

Susan A. Handelman (adapted)

A new “learning” is about to be born—rather, it has been born. It is a learning in reverse order. A learning that no longer starts from the Torah and leads into life, but the other way round: from life, from a world that knows nothing of the Law, or pretends to know nothing, back to the Torah. That is the sign of the time.

It is the sign of the time because it is the mark of the men and women of the time. There is no one today who is not alienated, who does not have some small fraction of alienation inside. All of us to whom Judaism, to whom being a Jew, has again become the pivot of our lives...we all know that in being Jews we must not give up anything, not renounce anything, but lead everything back to Judaism. From the periphery back to the center; from the outside in.

This is a new sort of learning. A learning for which—in these days—those are the most apt who bring with them the maximum of what is alien. That is to say...they will succeed, not in the capacity of specialists, but only as Jews who are alienated, as those who are groping for the way home.

It is not a matter of pointing out relations between what is Jewish and what is non-Jewish. There has been enough of that. It is not a matter of apologetics, but rather of finding the way back into the heart of our life. And of being confident that this heart is a Jewish heart. For we are Jews.

Franz Rosenzweig (translated from the German by Francis C. Goffling [adapted])

LIFE CYCLE

See Mi Sheberah section, pages 414, 687-691 for additional life cycle blessings.

A Blessing

(For birth, bar/bat mitzvah)

May your eyes sparkle with the light of Torah,
and your ears hear the music of its words.
May the space between each letter of the scrolls
bring warmth and comfort to your soul.
May the syllables draw holiness from your heart,
and may this holiness be gentle and soothing
to the world.
May your study be passionate,
and meanings bear more meanings
until Life itself arrays itself to you
as a dazzling wedding feast.
And may your conversation,
even of the commonplace,
be a blessing to all who listen to your words
and see the Torah glowing on your face.

Danny Siegel (Inspired by Talmud Berahot 17A)

(For bar/bat mitzvah)

The days come and go. Imperceptibly our lives change. We
grow older and are hardly aware of it. Our children grow up
and we hardly notice. Then, suddenly, we come to this time and
we realize that our sons and daughters are children no longer.
They have become young men and women, ready to take their
first step into adulthood.

We are grateful that we have been able to bring them this far.
We are thankful for the strength to cope with the stresses and
responsibilities of rearing them. And we give thanks for the
pleasure and pride we have had in them. ↪

Now we realize they are children no longer. Only another year, two, three, and they will begin to go from our homes to find their own way in the world.

We ask ourselves, have we truly prepared them for this? Have we done enough, taught them enough? We are almost afraid to let them go.

Yet it was for this that we raised them, that they might grow up to take their places in the world.

(For aufruf, engagement, anniversary)

We are thankful for _____ and _____
and for what they mean and bring to each other.
We are thankful that a deep need for each other,
and the capacity to love and to care for one another
has been implanted within them.
May they be modest in their demands of one another,
and generous in their giving to each other.
May they never measure how much love or encouragement they
offer;
may they never count the times they forgive.
Rather, may they always be grateful
that they have one another
and that they are able to express their love
in acts of kindness.
Keep them gentle in their speech.
When they offer words of criticism,
may they be chosen with care, and spoken softly.
May they waste no opportunity to speak words of sympathy,
of appreciation, of praise.
May they be blessed with health, happiness and contentment.
Above all, may they be granted the wisdom to build a
joyous and peaceful home.

Sidney Greenberg (adapted)

PRELUDES TO KADDISH

Dirge Without Music

I am not resigned to the shutting away of loving hearts in the
hard ground.

So it is, and so it will be, for so it has been, time out of mind:
Into the darkness they go, the wise and the lovely. Crowned
With lilies and with laurel they go; but I am not resigned.

Lovers and thinkers, into the earth with you.
Be one with the dull, the indiscriminate dust.
A fragment of what you felt, of what you knew,
A formula, a phrase remains, but the best is lost.

The answers quick and keen, the honest look, the laughter,
the love,
They are gone. They are gone to feed the roses. Elegant and
curled
Is the blossom. Fragrant is the blossom. I know. But I do not
approve.
More precious was the light in your eyes than all the roses in
the world.

Down, down, down into the darkness of the grave
Gently they go, the beautiful, the tender, the kind;
Quietly they go, the intelligent, the witty, the brave.
I know. But I do not approve. And I am not resigned.

Edna St. Vincent Millay

לְכָל אִישׁ יֵשׁ שֵׁם	<i>Each Of Us Has a Name</i>
לְכָל אִישׁ יֵשׁ שֵׁם	Each of us has a name
שָׁנְתָן לֹו אֱלֹהִים	given by God
וְנָתְנוּ לֹו אָבִיו וְאִמּוֹ	and given by our parents
לְכָל אִישׁ יֵשׁ שֵׁם	Each of us has a name
שָׁנְתָנוּ לֹו קוֹמָתוֹ וְאַפָּן חִיוָכּוֹ	given by our stature and our smile
וְנָתְנוּ לֹו הָאָרֶיג	and given by what we wear
לְכָל אִישׁ יֵשׁ שֵׁם	Each of us has a name
שָׁנְתָנוּ לֹו הַהָרִים	given by the mountains
וְנָתְנוּ לֹו כְּתָלָיו	and given by our walls
לְכָל אִישׁ יֵשׁ שֵׁם	Each of us has a name
שָׁנְתָנוּ לֹו הַמַּזְלֹוֹת	given by the stars
וְנָתְנוּ לֹו שְׂכֵנָיו	and given by our neighbors
לְכָל אִישׁ יֵשׁ שֵׁם	Each of us has a name
שָׁנְתָנוּ לֹו חַטָּאוֹ	given by our sins
וְנָתְנָה לֹו כְּמִיָּהְתּוֹ	and given by our longing
לְכָל אִישׁ יֵשׁ שֵׁם	Each of us has a name
שָׁנְתָנוּ לֹו שׁוֹנְאָיו	given by our enemies
וְנָתְנָה לֹו אֲהָבָתּוֹ	and given by our love
לְכָל אִישׁ יֵשׁ שֵׁם	Each of us has a name
שָׁנְתָנוּ לֹו חֲגָיו	given by our celebrations
וְנָתְנָה לֹו מְלָאכָתּוֹ	and given by our work
לְכָל אִישׁ יֵשׁ שֵׁם	Each of us has a name
שָׁנְתָנוּ לֹו תְּקוּפוֹת הַשָּׁנָה	given by the seasons
וְנָתְנוּ לֹו עִוְרוֹנוֹ	and given by our blindness
לְכָל אִישׁ יֵשׁ שֵׁם	Each of us has a name
שָׁנְתָן לֹו הַיָּם	given by the sea
וְנָתְנוּ לֹו	and given by
מוֹתּוֹ:	our death.

Zelda (translated by Marcia Falk)

In Many Houses

In many houses
all at once
I see my mother and father
and they are young
as they walk in.

Why should my
tears come,
to see them laughing?

That they cannot
see me
is of no matter:

I was once
their dream:
now
they are mine.

Diane Cole

To open eyes when others close them
to hear when others do not wish to listen
to look when others turn away
to seek to understand when others give up
to rouse oneself when others accept
to continue the struggle even when one is not the strongest
to cry out when others keep silent—
to be a Jew
it is that,
it is first of all that
and further
to live when others are dead
and to remember when others have forgotten.

Emmanuel Eydoux (translated from the French by Jonathan Magonet)

Connections are made slowly, sometimes they grow underground. You cannot tell always by looking what is happening. More than half a tree is spread out in the soil under your feet. Penetrate quietly as the earthworm that blows no trumpet. Fight persistently as the creeper that brings down the tree. Spread like the squash plant that overruns the garden. Gnaw in the dark and use the sun to make sugar.

Weave real connections, create real nodes, build real houses. Live a life you can endure: make love that is loving. Keep tangling and interweaving and taking more in, a thicket and bramble wilderness to the outside but to us interconnected with rabbit runs and burrows and lairs.

Live as if you liked yourself, and it may happen: reach out, keep reaching out, keep bringing in. This is how we are going to live for a long time: not always, for every gardener knows that after the digging, after the planting, after the long season of tending and growth, the harvest comes.

Marge Piercy

Birth is a Beginning

Birth is a beginning
And death a destination.
And life is a journey:
From childhood to maturity
And youth to age;
From innocence to awareness
And ignorance to knowing;
From foolishness to discretion
And then perhaps to wisdom; ↩

From weakness to strength
Or strength to weakness—
 And, often back again;
From health to sickness
 And back, we pray, to health again;
From offense to forgiveness,
From loneliness to love,
From joy to gratitude,
From pain to compassion,
And grief to understanding—
 From fear to faith;
From defeat to defeat to defeat—
Until, looking backward or ahead,
We see that victory lies
Not at some high place along the way,
But in having made the journey, stage by stage,
 A sacred pilgrimage.
Birth is a beginning
And death a destination
But life is a journey,
A sacred pilgrimage—
 To life everlasting.

Alvin I. Fine

מבית אמי

מתה אמה של אמי
באביב ימיה. ובתה
לא זכרה את פניה. דיוקנה החרוט
על לבו של סבי
נמחה מעולם הדמויות
אחרי מותו.

רק הראי שלה נשתיר בבית.
העמיק מרב שנים במשפצת הכסף.
ואני, נכדתה החורגת. שאינני דומה לה,
מביטה היום אל תוכו כאל תוך
אגם הטומן אוצרותיו
מתחת לפנים.

עמק מאד, מאחורי פני,
אני רואה אשה צעירה
ורדת לחיים מתככת.
ויפאה נכרית לראשה.
היא עונדת
עגיל מארד אל תנוף אונה. משחילתהו
בנקב בפשר הענג
של האזן.

עמק מאד, מאחורי פני, קורנת
זהובית בהירה של עיניה.
והראי ממשיך את מסרת
המשפחה:
שהיא היתה יפה מאד.

From My Mother's Home

My mother's mother died
In the spring of her days.
And her daughter
Did not remember her face.
Her portrait, engraved
Upon my grandfather's heart,
Was erased from the world of images
After his death.
Only her mirror remained in the home,
Sunken with age into the silver frame.
And I, her pale granddaughter, who does not resemble her,
Look into it today as into
A pool which conceals its treasures
Beneath the waters.
Very deep down, behind my face,
I see a young woman
Pink-cheeked, smiling.
And a wig on her head.
She puts
An elongated earring on her ear-lobe, threading it
Through a tiny hole in the dainty flesh
Of her ear.
Very deep down, behind my face, the bright goldness
of her eyes sends out rays,
And the mirror carries on the tradition of
The family: That she was very beautiful.

Leah Goldberg (translated by Ezra Spicehandler)

To My Father

You gathered incredible strength
in order to die
to seem calm and fully conscious
without complaint, without trembling
without a cry
so that I would not be afraid

Your wary hand
slowly grew cold in mine
and guided me carefully
beyond into the house of death
so I might come to know it

Thus in the past you used to take my hand
and guide me through the world
and show me life
so I would not fear

I will follow after you
confident as a child
toward the silent country
where you went first
so I would not feel a stranger there

And I will not be afraid.

Blaga Dimitrova

The Intention

Healing is both an exercise
and an understanding
and yet not of the will
nor of the intention
It is a wisdom
and a deeper knowledge
of the daily swing
of life and death
in all creation
There is defeat
to overcome
and acceptance of living
to be established
and always
there must be hope
Not hope of healing
but the hope which informs
the coming moment
and gives it reason
The hope which is
each man's breath
the certainty of love
and of loving
Death may live
in the living
and healing rise
in the dying
for whom the natural end
is part of the gathering
and of the harvest
to be expected ↵

To know healing
is to know that
all life is one
and there is no beginning
and no end
and the intention is loving

Margaret Torrie

Life After Death

These things I know:
How the living go on living
and how the dead go on living with them
so that in a forest
even a dead tree casts a shadow
and the leaves fall one by one
and the branches break in the wind
and the bark peels off slowly
and the trunk cracks
and the rain seeps in through the cracks
and the trunk falls to the ground
and the moss covers it
and in the spring the rabbits find it
and build their nest
inside the dead tree
so that nothing is wasted in nature
or in love.

Laura Gilpin

FAMILY WORSHIP

First a Spark

(For Candlelighting)

First a spark
then candle glow.

I watched you at sunset time
eyes sparkling in Shabbat light.

Circling above the flames,
my hands pulled
the warmth of Shabbat peace inside.

Praying for a good week and for blessing.

Take time—the lights beckon
for dreams and wonder,
for the candles grow smaller,
the children taller,
even as we pray.

Hold this sunset moment and let it go
into morning light.

Another generation's candlesticks
receive the next generation's lights.

And somewhere in the middle
we stand, holding hands
with yesterday and tomorrow
linking echoes of ancient melodies
with the breath of our children.

Finding God and hope in their embrace,
renewing days of creation.

In ordinary time—remember—
First a spark
and then candle glow.

Sandy Eisenberg Sasso

(Creation)

He doesn't know the world at all
Who stays in his nest and doesn't go out.
He doesn't know what birds know best
Nor what I want to sing about,
That the world is full of loveliness.

When dewdrops sparkle in the grass
And earth's aflood with morning light,
A blackbird sings upon a bush
To greet the dawning after night.
Then I know how fine it is to live.

Hey, try to open up your heart
To beauty; go to the woods someday
And weave a wreath of memory there.
Then if the tears obscure your way
You'll know how wonderful it is
To be alive.

An anonymous child in the
Terezin Concentration Camp, 1941

We give away our thanks
to the earth,
which gives us our home.
We give away our thanks
to the rivers and lakes and oceans,
which give away their water.
We give away our thanks
to the trees,
which give away fruit and nuts.
We give away our thanks
to the wind,
which brings rain to water the plants.
We give away our thanks
to the sun,
which gives away warmth and light. ↵

All beings on earth—the trees, the
animals, the wind and the rivers—
give away to one another—
So all is in balance.
We give away our promise to begin
to learn
how to stay in balance—
with all the earth.

A Native American Prayer

God's Wheel

God says to me with kind of a smile,
“Hey how would you like to be God awhile
And steer the world?”
“Okay,” says I, “I’ll give it a try.
Where do I set?
How much do I get?
What time is lunch?
When can I quit?”
“Gimme back that wheel,” says God,
“I don’t think you’re quite ready yet.”

Shel Silverstein

O our Mother the Earth, O our Father the Sky,
Your children are we, and with tired backs
We bring you the gifts you love.
Then weave for us a garment of brightness;
May the warp be the white light of morning,
May the weft be the red light of evening,
May the fringes be the falling rain,
May the border be the standing rainbow.
Thus weave for us a garment of brightness,
That we may walk fittingly where birds sing,
That we may walk fittingly where grass is green,
O our Mother the Earth, O our Father the Sky.

Tewa (Native American)

(Redemption)

When the people of Israel crossed through the Red Sea, they witnessed a great miracle. Some say it was the greatest miracle that ever happened. On that day they saw a sight more awesome than all the visions of the prophets combined. The sea split and the waters stood like great walls, while Israel escaped to freedom on the distant shore. Awesome. But not for everyone.

Two people, Reuven and Shimon, hurried along among the crowd crossing through the sea. They never once looked up. They noticed only that the ground under their feet was still a little muddy—like a beach at low tide.

“Yucch!” said Reuven, “there’s mud all over this place!”

“Bleecch!” said Shimon, “I have muck all over my feet!”

“This is terrible,” answered Reuven. “When we were slaves in Egypt, we had to make our bricks out of mud, just like this!”

“Yeah,” said Shimon. “There’s no difference between being a slave in Egypt and being free here.”

And so it went, Reuven and Shimon whining and complaining all the way to freedom. For them there was no miracle. Only mud. Their eyes were closed. They might as well have been asleep.

Lawrence Kushner

The Wolf and the Dog

Once there was a wolf who was very skinny because he never had anything much to eat. One day as he was looking for food he met a dog. The dog said, “What are you looking for?”

And the wolf said, “Food.”

The dog laughed and said, “I don’t have to look for food. My master gives me food and a place to sleep. I lead a good easy life and I’m taking a walk.” ↩

The wolf said, "May I come home with you?"

The dog said, "Sure, my master would like to have you."

Just then the wolf saw the mark on the dog's neck. "What is that mark on your neck?" he asked.

"Oh, that's just the collar chain I wear during the day. You'll get used to it."

But the wolf stopped and ran in the opposite direction. Calling over his shoulder to the dog, he said, "You may have your good food. As for me, I'll keep my freedom."

And the wolf never came there again.

Moral: Freedom having hardships is better than being in chains.

Carmen Rosario, Age 12

(Peace)

Anne Frank was a young girl in Amsterdam, Holland during the terrible days of Nazi occupation.

Two weeks before she died—one of the six million Jews who perished in the Holocaust—she wrote the following words in her diary:

It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are really good at heart. I simply can't build up my hopes on a foundation of confusion, misery and death. I see the world gradually being turned into a wilderness. I hear approaching thunder....I can feel the suffering of millions, and yet, if I look up into the heavens, I think that it will all come out right, that this cruelty will end, and that peace and tranquility will return again. In the meantime, I must hold on to my ideals for perhaps the day will come when I shall be able to carry them out.

Anne Frank (translated from the Dutch by B.M. Mooyart-Doubleday)

תפלה

מָה אֲבַקֵּשׁ מִמְּךָ, אֱלֹהִים?
יֵשׁ לִי הַכֹּל,
דָּבָר לֹא חָסֵר לִי.
רַק דָּבָר אֶחָד אֲבַקֵּשׁ,
וְלֹא בְשִׁבְלִי בְלִבְדִּי;
הוּא בְשִׁבְלִי הַרְבֵּה אֲמֵהוּת, יְלָדִים וְאֲבוֹת –
וְלֹא רַק בְּאֶרֶץ הַזֹּאת, אֲלָא גַם בְּאֶרְצוֹת זָרוֹת וְאוֹיְבוֹת:
הֵייתִי רוֹצֶה לְבַקֵּשׁ שָׁלוֹם:
כֵּן, שָׁלוֹם אֲנִי רוֹצֶה,
וְהֵן לֹא תִסָּרֵב לְבַקְשָׁה יְחִידָה שֶׁל יֶלְדָה:
אֲתָה בִּרְאֵת אֶת אֶרֶץ הַשָּׁלוֹם,
אֲשֶׁר בָּהּ עִיר הַשָּׁלוֹם,
וּבָהּ הָיָה מִקְדָּשׁ הַשָּׁלוֹם,
וְאִין עֲדִין שָׁלוֹם...
מָה אֲבַקֵּשׁ מִמְּךָ אֱלֹהִים, וַיֵּשׁ לִי הַכֹּל?
אֲבַקֵּשׁ רַק שָׁלוֹם,
רַק שָׁלוֹם!

A Prayer / Tefilah

What shall I ask You for, God?
I have everything.
There's nothing I lack.
I ask only for one thing
And not for myself alone; ↵

It's for many mothers, and children, and fathers—
Not just in this land, but in many lands hostile to each other.
I'd like to ask for Peace.

Yes, it's Peace I want,
And You, You won't deny the single wish of a child.
You created the Land of Peace,
Where stands the City of Peace,
Where stood the Temple of Peace,
But where still there is no Peace...

What shall I ask You for, God? I have everything.
Peace is what I ask for,
Only Peace.

Shlomit Grossberg, Age 13, Jerusalem (translated by Dov Vardi)

When will peace take over?
When will it come, the day?
When with armies and bombs will they do away,
When all this hostility cease,
A day on which battleships
Will become palaces of leisure and fun
Floating on the seas.

A day on which the steel of guns
Will be melted into pleasure cars,
A day on which generals will begin to raise flowers.
When peace
Will include all the peoples of these neighboring lands,
When Ishmael and Israel
Will go hand in hand,
And when every Jew
The Arab's brother will be.
When will it come, the day?

Mahmud Abu Radj, Age 12, Kfar Sachnin (Arab Village)

May I ever learn to find my place among the people of Israel.

May my heart be a Jewish heart,

my mind a Jewish mind,

my soul a Jewish soul.

May all my actions bring a good name to the word Jew.

May the works of my hand and the ideas I design

Be kind and gentle.

May I find my home in the House of Prayer,

My life in the tasks of my people,

My words in the words spoken truly in the name of all that is
good,

My deeds a credit to my people.

May law rule over all the earth; and justice and mercy
be everlasting.

May the Messianic days come soon and in my own life, bringing
peace and hope to all.

And may I take my place beside those who love and serve all that
is good and righteous.

Seymour Rossel (adapted)

MEDITATIONS FOR ELUL

God, help me through the days of Elul to prepare myself for the New Year with its promise of new life for my body and my soul.

Help me face questions I wish to avoid!

Help me accept truths that do not comfort!

I wish to journey to the light, but the path to it is hidden by all the promises I never kept, by the goodness I deserted.

May the words from the past show me the way of return.

I begin the road of repentance. Meet me, God, as I journey on it.



“For everything is empty
except the pure soul.”

כִּי הַפֶּלֶא הָבֵל
לְבַר הַנִּשְׁמָה הַטְּהוֹרָה:

The impulse to evil is like one who runs about the world with a tightly closed hand. Nobody knows what is inside of it. Everyone asks: “What do you have in your hand?” And they all think that just what they want most of all is hidden there. And everyone runs after the impulse to evil. Then the hand is opened, and it is empty.



“Where is the place of God’s glory?”

אַיֵּה מְקוֹם כְּבוֹדוֹ:

“Where is the dwelling of God?”

This is the question with which the Rabbi of Kotzk surprised a number of learned Jews who happened to be visiting him.

They laughed at him: “What a thing to ask! Is not the whole world full of God’s glory?”

Then he answered his own question:

“God dwells wherever people let God in.”

Martin Buber (adapted)

“Give us integrity to
love you and fear you.”

וַיַּחַד לְבַבְנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת־שְׁמֶךָ:

When R. Yoḥanan ben Zakai was on his death bed, his disciples came to visit him. Before leaving they said, “Master, give us a farewell blessing.” He said to them, “I’ll pray that fearing God may be as important to you as fearing people.” His disciples asked, “But should we not fear God more than people?” He replied, “If only you can attain this! When you think of committing a transgression, you say: ‘I hope no one sees me!’ If the fear of God is no more than this, it will be enough to keep you from many sins.”

Talmud Berahot 28b



“Gates, lift up your heads!
Be raised, you everlasting doors!”

שְׁאוּ שַׁעְרֵי רְאִשֵּׁיכֶם
וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם:

In the future you will be asked “What was your occupation?” If you reply, “I fed the hungry,” then they reply, “This is the gate of God; you who feed the hungry shall enter.” (Psalm 118:20) So with giving drink to the thirsty, clothing the naked, with those who look after orphans, and with those, generally, who do deeds of loving-kindness. All these are God’s gates, and those who do such deeds shall enter within them.

Midrash Psalms

SHABBAT SHUVAH

Freedom Is A Habit

Freedom is a habit
and a coat worn
some born to wear it
some never to know it.
Freedom is cheap
or again as a garment
is so costly
[some] pay their lives
rather than not have it.
Freedom is baffling:
[some] having it often
know not they have it
till it is gone and
they no longer have it.
What does this mean?
Is it a riddle?
Yes, it is first of all
in the primers of riddles.
To be free is so-so:
you can and you can't:
walkers can have freedom
only by never walking
away from their freedom:
runners too have freedom
unless they overrun:
eaters have often outeaten
their freedom to eat
and drinkers overdrank
their fine drinking freedom.

Carl Sandburg

Certain sages include repentance among the entities created before the world itself. The implication of this remarkable statement is that repentance is a universal primordial phenomenon; in such a context it has two meanings. One is that it is embedded in the root structure of the world; the other, that before we were created, we were given the possibility of changing the course of our lives. In this latter sense repentance is the highest expression of our capacity to choose freely—it is a manifestation of the divine in human. By repenting, we can extricate ourselves from the binding web of our lives, from the chain of causality that otherwise compels us to follow a path of no return.

Adin Steinsaltz

SUKKOT

Take for your own sake...[a cluster including] the product of goodly trees, branches of palm trees, boughs of leafy trees, and willows of the brook (Leviticus 23:40), the product of goodly trees [the *etrog*] standing for some in Israel: even as the *etrog* has aroma and has edible fruit, so the people Israel have in their midst those who have knowledge of Torah and also have good deeds. *Branches of palm trees* also stand for some in Israel: as the palm tree has edible fruit but no aroma, so the people Israel have in their midst those who have knowledge of Torah but have not good deeds. *Boughs of leafy trees* also stands for some in Israel: as the myrtle tree has aroma but has not edible fruit, so the people Israel have in their midst those who have good deeds but have not Torah. *And willows of the brook* also stands for some in Israel: even as the willow has neither edible fruit nor aroma, so the people Israel have in their midst those in whom there is neither knowledge of Torah nor good deeds. The Holy One says: In order to make it impossible for Israel to be destroyed, let all of them be bound together as plants are bound into a cluster, so that the righteous among them will atone for the others. Hence Moses charged Israel: *Take for your own sake on the first day a cluster* (Leviticus 23:40).

Pesikta Rabati 51.2

Feast of Booths

This was the season of our ancestors' joy:
not only when they gathered grapes and the
fruit of trees
in Israel, but when, locked in the dark and
stony streets
they held—symbols of a life from which they
were banished
but to which they would surely return—
the branches of palm trees and of willows, the
twigs of the myrtle,
and the bright odorous citrons.

This was the grove of palms with its deep well
in the stony ghetto in the blaze of noon;
this is the living stream lined with willows;
and this the thick-leaved myrtles and trees
heavy with fruit
in the barren ghetto—a garden
where the unjustly hated were justly safe at last.

In booths this week of holiday
as those who gathered grapes in Israel lived
and also to remember we were cared for
in the wilderness—
I remember how frail my present dwelling is
even if of stones and steel.

I know this is the season of our joy:
we have completed the readings of the Torah
and we begin again;
but I remember how slowly I have learnt,
how little,
how fast the year went by, the years—
how few.

Charles Reznikoff

TU BISHVAT

On Tu Bishvat

When spring comes,
An angel descends, ledger in hand,
And records each bud, each twig, each tree,
And all our garden flowers.
From town to town, from village to village,
The angel makes a winged way,
Searching the valleys, inspecting the hills,
Flying over the desert
And returns to heaven.
And when the ledger will be full
Of trees and blossoms and shrubs,
When the desert is turned into a meadow
And all our land is a watered garden,
Messianic days will be with us.

Attributed to Shin Shalom (translator unknown)

PESAḤ

Rabbi Levi Yitzḥak of Berdichev comments that the true miracle of the Exodus, the “great” miracle, in fact took place on the tenth of Nisan, not later. When Israel decided that they would slaughter sheep (which according to tradition were gods in Egypt) without regard for what their Egyptian taskmasters would say or do to them, their liberation had begun. That God can wreak plagues, split the sea, and all the rest—these are no source of surprise to the person of faith. But Israel’s courage to defy the Egyptians—that is truly worthy of being called miraculous.

* * *

Rabbi Naḥman of Bratzlav comments on “and they made no provisions for the way”: “When you are about to leave Egypt—*any* Egypt—do not stop to think ‘But how will I earn a living out there?...” One who stops to ‘make provisions for the way’ will never get out of Egypt.” A comment to be repeated annually for college seniors, midlife-crisis confronters, and all the rest of us.

* * *

How strange that we should begin the *seder* with the statement “This year we are slaves!” The point is, according to one Ḥasidic reading, that while we recognize our current enslavements, we also recognize the great distance we have traversed from Egyptian bondage to the sort of slavery we feel in our current lives. Had someone come to us while we were in Egypt and said, “You know, someday you and your children will be telling this tale as though it were all in the past,” we would hardly have believed him. See how far we have come! And for those of us who have gone this far in the path of liberation—remembering that we once were carriers of bricks and mortar—nothing in the liberation that lies ahead should seem impossible to us.

Arthur Green

In Germany at the end of World War II

Perhaps for the thousandth time, the Jewish committee in Buchenwald was holding a meeting on the question: Where to? A Polish Jew, a German, a Czech, a Hungarian—each faced the same burning problem: Where should the few surviving Jews of Buchenwald go? How could we ever have believed that at the end of the war the surviving Jews would have no more worries, that everything would be fine! The world, we had thought, would welcome our few survivors with open arms! We, the first victims of the Nazis. They would love us!

Quickly enough, we saw that the world had other things on its mind than Jewish suffering. So where to?

Comrade Posnansky put forth an idea: into our own kibbutz. To build a group of Buchenwald's youth, and find a farm where we could prepare for Palestine. A wonderful idea. There would be no lack of candidates for the kibbutz, for energy was reawakening in the survivors and seeking an outlet.

From that idea sprang Kibbutz Buchenwald.

After several days of coming and going, the Jewish committee in Buchenwald possessed a document from the American Military Government which gave it the right to make use, for a long term, of the township farm of Eggendorf, near Blankenheim.

June 3, 1945—Here we are, the first few comrades, sitting on a truck that is taking us away from Buchenwald. Finally, the Buchenwald chapter is ended. The concrete road takes us away from the barracks, the watchtowers, the SS quarters; on this straight road, which turns neither to right nor to left, we head for our new life. We are all determined to follow this road to a place of our own, a Jewish settlement where we can put our energies into something that will belong only to us, a place where we can live for the future. This road must take us to Palestine.

Members of Kibbutz Buchenwald

YOM HA'ATZMA'UT

רוֹעָה עָרְבִי מִחֶפֶשׁ גְּדִי בְּהַר צִיּוֹן

רוֹעָה עָרְבִי מִחֶפֶשׁ גְּדִי בְּהַר צִיּוֹן,
וּבְהַר מְמוֹל אֲנִי מִחֶפֶשׁ אֶת בְּנֵי הַקָּטָן.
רוֹעָה עָרְבִי וְאֵב יְהוּדִי
בְּכִשְׁלוֹנִים הַזְּמִנִי.

קוֹלוֹת שְׁנֵינוּ נִפְגָּשִׁים מֵעַל
לְבִרְכַּת הַשְּׁלֵטֹן בְּעֶמֶק בְּאֶמְצֵעַ.
שְׁנֵינוּ רוֹצִים שְׁלֹא יִכְנָסוּ
הַבֵּן וְהַגְּדִי לְתוֹךְ תְּהִלָּיִךְ
הַמְּכֻנָּה הַנּוֹרָאָה שֶׁל חֹד גְּדִיָּא.

אַחֲר־כֵּךְ מִצָּאֵנוּ אוֹתָם בֵּין הַשִּׁיחִים,
וְקוֹלוֹתֵינוּ חֲזָרוּ אֵלֵינוּ וּבָכּוּ וְצָחֲקוּ בַּפְּנִים.

הַחֲפוּשִׁים אַחֲרֵי גְדִי אוֹ אַחֲרֵי בֵן
הָיוּ תָמִיד
הַתְּחַלֵּת דָּת חֲדָשָׁה בְּהָרִים הָאֵלֶּה.

An Arab Shepherd Is Searching for His Goat on Mount Zion

An Arab shepherd is searching for his goat
on Mount Zion,
And on the opposite hill I am searching for my little boy.
An Arab shepherd and a Jewish father
Both in their temporary failure.
Our two voices meet above
The Sultan's Pool in the valley between us.
Neither of us wants the boy or the goat
To get caught in the wheels
of the "Ḥad Gadya" machine.

Afterward we found them among the bushes,
And our voices came back inside us
Laughing and crying.

Searching for a goat or for a child has always been
The beginning of a new religion in these mountains.

Yehuda Amichai

NEW YEAR'S DAY

Each year should be the best year we have yet lived.
Each year we are more learned in the ways of life.
Each year we are wiser than the year before.
Each year our eyes know better the sights to seek.
Each year our ears listen with a finer tuning.
Every happening is a jewel, wrought about the fancy of time.
All that we understand of the universe is the setting for each
sight and sound of day.
The child looks with gladness each year to be one year older.
Should not this welcome pursue us all our years?
The piling of the years is a richness like the piling of gold.
Our years are coins with which we can purchase more wisely at
the bazaars of each new season.
Our love is more pliant and patient having been taught by time.
This New Year is one year older than the last.
The earth is more abounding in its growth.
The creatures have moved another step in their unfolding.
Humankind has left us one more year of art for our
contemplation.
History is one year more resonant with lessons.
The sunrises are one year more familiar and promising.
The sunsets are one year less fearful, and the peace of the night
is one year closer.

Kenneth L. Patton

MARTIN LUTHER KING DAY

Now is the time to make justice a reality for all of God's children...[And] we will not be satisfied until justice rolls down like water and righteousness like a mighty stream....

I say to you today, my friends, even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident that all men are created equal...." This is our hope.

With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day....

So, let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania. Let freedom ring from the snowcapped Rockies of Colorado. Let freedom ring from the curvaceous slopes of California. Let freedom ring from Stone Mountain of Georgia; let freedom ring from Lookout Mountain of Tennessee; let freedom ring from every hill and molehill of Mississippi—from every mountainside, let freedom ring.

And when this happens, when we allow freedom to ring, when we let it ring from every village, from every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black and white, Jew and Gentile, Protestant and Catholic, will be able to join hands and sing in the words of the old Negro spiritual: "Free at last! Free at last! Thank God almighty, we are free at last!"

Martin Luther King, Jr.

(on the steps of the Lincoln Memorial August 28, 1963)

READING: MARTIN LUTHER KING DAY / 816

PRESIDENTS' WEEKEND

Gentlemen,

While I receive with much satisfaction your address replete with expressions of affection and esteem; I rejoice in the opportunity of assuring you that I shall always retain a grateful remembrance of the cordial welcome I experienced in my visit to New Port....

The reflection on the days of difficulty and danger which are past is rendered the more sweet from a consciousness that they are succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good government to become a great and a happy people.

The Citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy, a policy worthy of imitation.

All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights. For happily the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support....

May the children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants, while every one shall sit in safety under his own vine and fig-tree, and there shall be none to make him afraid....

George Washington. A letter to the Hebrew Congregation, in New Port, Rhode Island 1790.

Most governments have been based practically on the denial of the equal rights...ours began by affirming those rights. They said, some...are too ignorant and vicious to share in government. Possibly so, said we; and by your system you would always keep them ignorant and vicious. We proposed to give all a chance; and we expected the weak to grow stronger; the ignorant, wiser; and all better and happier together.

We made the experiment; and the fruit is before us. Look at it—think of it. Look at it in its aggregate grandeur, of extent of country and numbers of population—of ship, and steamboat, and trail.

* * *

From the first appearance of man upon the earth down to very recent times, the words “stranger” and “enemy” were quite or almost synonymous. Even yet, this has not totally disappeared. The man of the highest moral cultivation, in spite of all which abstract principle can do, likes him whom he does know much better than him whom he does not know. To correct the evils, great and small, which spring from want of sympathy and from positive enmity among strangers, as nations or as individuals, is one of the highest functions of civilization.

* * *

This is a world of compensation; and one who would be no slave must consent to have no slave.

Abraham Lincoln

MEMORIAL DAY

The Young Dead Soldiers

The young dead soldiers do not speak.
Nevertheless they are heard in the still houses.
(Who has not heard them?)
They have a silence that speaks for them at night
And when the clock counts.
They say,
We were young. We have died. Remember us.
They say,
We have done what we could
But until it is finished it is not done.
They say,
We have given our lives
But until it is finished no one can know what our lives gave.
They say,
Our deaths are not ours,
They are yours,
They will mean what you make them.
They say,
Whether our lives and our deaths were for peace and a new hope
Or for nothing
We cannot say.
It is you who must say this.
They say,
We leave you our deaths.
Give them their meaning.
Give them an end to the war and a true peace,
Give them a victory that ends the war and a peace afterwards,
Give them their meaning.
We were young, they say.
We have died.
Remember us.

Archibald MacLeish

FOURTH OF JULY

We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness....

We, therefore, the representatives of the United States of America, in general congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name, and by authority of the good people of these colonies, solemnly publish and declare that these United Colonies are, and of right ought to be free and independent States....And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor.

The Declaration of Independence

May America remain loyal to the principles of the Declaration of Independence and apply them to ever widening areas of life.

May our country be free from oppression, persecution, and unjust discrimination; may we overcome religious, racial, and class conflicts; and may we be restored as a haven of refuge for the victims of injustice and deprivation. ↵

May we learn the art of living together, and come to understand how to appreciate differences, to reconcile clashing interests, and to help one another achieve a harmonious and abundant life.

May we acquire the wisdom to choose honest and capable leaders who will govern us by democratic and ethical principles.

And may the enterprise of our American people be blessed that we may utilize the resources of our land for the good of all the world.

1945 Reconstructionist Prayer Book (adapted)

The New Colossus

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
“Keep, ancient lands, your storied pomp!” cries she
With silent lips. “Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tossed to me,
I lift my lamp beside the golden door!”

Emma Lazarus

LABOR DAY

In Palestine we must do with our own hands all the things that make up the sum total of life. We must ourselves do all the work, from the least strenuous, cleanest, and most sophisticated, to the dirtiest and most difficult. In our own way, we must feel what a worker feels and think what a worker thinks—then, and only then, shall we have a culture of our own, for then we shall have a life of our own.

It all seems very clear. From now on our principal ideal must be Labor. Through no fault of our own we have been deprived of this element and we must seek a remedy. Labor is our cure. The ideal of Labor must become the pivot of all our aspirations. It is the foundation upon which our national structure is to be erected. Only by making Labor, for its own sake, our national ideal shall we be able to cure ourselves of the plague that has affected us for many generations and mend the rent between ourselves and Nature. Labor is a great human ideal. It is the ideal of the future, and a great ideal can be a healing sun.

Aaron David Gordon

Fish Crier

I know a Jew[ish] fish crier down on Maxwell Street with a voice like a north wind blowing over corn stubble in January. He dangles herring before prospective customers evincing a joy identical with that of Pavlowa dancing. His face is that of a man terribly glad to be selling fish, terribly glad that God made fish, and customers to whom he may call his wares from a pushcart.

Carl Sandburg

דער אָפּערייטער

ער איז אַזוי אַריינגעטון אין דעם געניי,
ווי ס'וואָלט מער קיין זאך נישט געווען אין לעבן.
ער זעט נישט פאַר די פענסטער טויבן שוועבן,
און אָף די דעכער אין דער זון-דאָס שמעלצן זיך פון שניי.

אַרום אים, איבער די מאַשינען, ריי נאָך ריי-
אַסך נאָך אַנדערע ווי ער אַליין געבויגן.
ס'איז אַלץ ווי מיט אַ הייטל שווער פאַרצויגן,
אין אויער רוישט אים פון געפייניקטע ס'געשריי.

מיט לאַנגע דורות קנעכט איז ער באַשווערט.
ער זעט די קנעכט פון פיתום אין מצרים,
אין פֿבל, רויס-די גולים פון ירושלים-
אַ קייט, אַן ענדלאָזע, מיט קנעכט אַרום דער ערד.

און אין זיין שמאַלן, נידעריקן שטערן-
אַ פייער בלאַנדזשעט אום און ברענט און בריט;
און ווי ער וואָלט אַט ערשט אַליין דעם קאַמף פאַרקלערן-
גייט אָף פון דעם גערויש דער קלאַנג פון פרייהייטליד.

The Operator

He's as absorbed in what he sews as though
this work is all he was created for.
Beyond the pane he sees no pigeons soar,
nor on the sunlit roofs the melting snow. ↵

At the machines around him, row on row,
bent at their work like him sit many more.
As if under a heavy film they are.
His ear is shattered by a cry of woe.

To slaves of distant times he's brother sworn:
of Egypt, Babylon, Jerusalem
and Rome—an endless chain uniting him
with all the slaves that ever have been born.

And deep within his low and narrow brow
a fire darts about and shoots up strong;
as if the battle's being born inside his brain right now,
out of the uproar leaps a liberation song!

Naftali Gross (translated from the Yiddish)

THANKSGIVING

She Was Like No Doll I'd Ever Seen...

When I sat down at the table for breakfast, the doll was at my place. Mama had made hair out of dark brown yarn and she'd embroidered eyes, a nose, and a mouth on the face. She had covered the yarn hair with a yellow kerchief embroidered with red flowers.

"She's gorgeous, Mama," I managed to murmur. "But she doesn't look like the Pilgrim woman in the picture."

"No?" Mama said.

"She looks like you in that photograph you have that was taken when you were a girl."

"Of course," Mama said. "I did that on purpose. What's a Pilgrim, *shaynkeit*? A Pilgrim is someone who came here from the other side to find freedom. That's me, Molly. I'm a Pilgrim!"

Barbara Cohen

...at P.S. 125..., as soon as October was folded back on the calendar, we began paying intense, if somewhat baffled, homage to the glories of Thanksgiving.

Most of us were the children of immigrants from Vilna or Minsk or Odessa, who rarely budged from Brooklyn, and we had to sing loud our praises for the gathering of the harvest and the prodigal bounty of the land as the trolley cars clanged by under the windows. Day after day...we devoted ourselves to that old American holiday first conceived, we were told, in a bleak place called New England, by the Pilgrims, also known as ancestors. These ancestors spoke English without an accent, did not have to pass through Ellis Island when they reached the golden land, and had come to these shores to escape from religious persecution....

We labored intently...making the first Thanksgiving—the huge Pilgrim family, at an enormously long table, in the clearing they had courageously hacked out of the ominous New England forest. With crayons and paints we smeared a lavish feast....

There was a song we sang only in November—“We gather together and ask the Lord’s blessing. He chastens and hastens His will to make known.” We sang it with loud and cheerful assurance as Miss Johnson thumped away on a piano....Like Christmas carols...this Thanksgiving hymn had the lure of the forbidden. I would come home on November afternoons, my face hectically pink from the autumn air and the grandeur of Thanksgiving, and sing “We Gather Together” until my mother, who would be working on a dress for me or one of her customers and never seemed to be listening, would suddenly hear “the Lord’s blessing” and exclaim, “What kind of a song is this for a Jewish girl to sing! Stop this minute, it’s not nice somebody should hear you.” ↩

For weeks before the holiday I brought the same lament home from school every afternoon....“But Mama, *why* can’t we have turkey for Thanksgiving like everybody else?”

“Who’s everybody?” my mother would say, without taking her eyes from the sewing machine. “The Feins eat turkey Thanksgiving? Doris Levine’s mother goes on the subway to buy a turkey God knows where Thanksgiving?”

“Oh, honest to God, Mama. You’re always making believe you don’t understand one single word I’m saying. I meant like *Americans* have on Thanksgiving, not that dopey Doris....”

I knew it was useless to argue. I knew it before I began to try. But something urged me, every November, to try just this once more. How easy it seemed, how easy and beautiful and right, as I pictured it, mooning in my room....the round table in the living room swelled with the two leaves we dragged out from behind the sofa only at Passover time....At four in the afternoon, all the guests would assemble....This day would differ from other days because on Thanksgiving my brother and I would be glad to see our cousins, who for a change would not say, “What do you have to take dopey violin lessons for?” And after we had all kissed each other sweetly, we would sit down, with cheerful smiles, around the jolly table set exactly the way they showed in the *Ladies’ Home Journal*. After we sang “We Gather Together,” my mother would march in from the kitchen at just the right moment, holding the enormous, steaming brown bird aloft on a silver platter, which she placed reverently in front of my father, poised and ready with a carving knife handed down, of course, by ancestors. Then Papa would begin to carve with magnificent effortless skill, an art taught him by his father who had learned it from *his* father....

Pearl Kazin

זְמִירָה

ZEMIROT / SONGS

מַה יָּפֶה הַיּוֹם / MAH YAFEH HAYOM

מַה יָּפֶה הַיּוֹם
שַׁבַּת שְׁלוֹם

Mah yafeh hayom shabbat shalom.

How wonderful the day is!
Shabbat Shalom.

קוֹל דּוֹדִי / KOL DODI

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא
מְדַלֵּג עַל־הַהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת:

Kol dodi hiney zeh ba
medaleg al heharim
mekapetz al hageva'ot.

The voice of my beloved—look, he's coming
dancing on the mountains, leaping on the hills.

Song of Songs 2:8

יִּוֹם זֶה לְיִשְׂרָאֵל / YOM ZEH LEYISRA'EL

יִּוֹם זֶה לְיִשְׂרָאֵל אוֹרָה וְשִׁמְחָה
שַׁבַּת מְנוּחָה:

צִוִּיתָ פְּקוּדִים בְּמַעֲמַד סִינִי
שַׁבַּת וּמוֹעֲדִים לְשִׁמּוֹר בְּכָל-שָׁנִי
לְעֲרוֹךְ לִפְנֵי מִשְׁאֵת וְאַרוּחָה
שַׁבַּת מְנוּחָה:

Yom zeh leysisra'el orah vesimḥah
shabbat menuḥah.

Tzivita pikudim bema'amad sinay
shabbat umo'adim lishmor beḥol shanay
la'aroh lefanay maset va'aruḥah
shabbat menuḥah.

This translation can be sung to the same melody as the Hebrew.

To Israel this day brings rest and release,
O Sabbath of peace, O Sabbath of peace.
God bade us cherish you, long ago on Sinai's height,
To make of you a day of rest, a day of light,
To spread a joyous feast, dainties rare for your delight,
O Sabbath of peace, O Sabbath of peace.

Attributed to Isaac Luria (translated by Judith Kaplan Eisenstein)

TZUR MISHELO

The source—of whose food we have eaten—
Do bless, my faithful ones.

We have eaten and there's still plenty;
This is the word of God.

God feeds the world as a shepherd—
Our mother whose bread we have eaten,
Father whose wine we have drunk,
So we give thanks and praise God's name:
There is no Holy One but God.

With song and thanks we'll bless our God
For our ancestral land of delight.
Food and provision have sated us,
God's love has overwhelmed us,
How faithful is our God!

Translated by Judith Kaplan Eisenstein

צור מִשְׁלוֹ

צור מִשְׁלוֹ אֶכְלָנוּ בָּרְכוּ אֱמוּנַי שְׂבַעְנוּ וְהוֹתַרְנוּ כְּדַבֵּר יְהוָה:

הִזָּן אֶת עוֹלָמוֹ רוֹעֵנוּ אֲבִינוּ אֶכְלָנוּ אֶת לֶחֶמוֹ וַיֵּינוּ שְׂתִינוּ
עַל כֵּן נוֹדָה לְשִׁמּוֹ וְנִהְלָלוּ בְּפִינוּ אֲמַרְנוּ וְעָנִינוּ
אֵין קָדוֹשׁ כִּיהוָה:

צור מִשְׁלוֹ אֶכְלָנוּ בָּרְכוּ אֱמוּנַי שְׂבַעְנוּ וְהוֹתַרְנוּ כְּדַבֵּר יְהוָה:

בְּשִׁיר וְקוֹל תּוֹדָה נִבְרַךְ לֵאלֹהֵינוּ עַל אֶרֶץ חֲמֻדָּה
שֶׁהִנְחִיל לְאֲבוֹתֵינוּ מְזוֹן וְצֹדָה הַשְׂפִיעַ לְנַפְשָׁנוּ
חֲסִדוֹ גָּבַר עָלֵינוּ וְאַמֶּת יְהוָה:

צור מִשְׁלוֹ אֶכְלָנוּ בָּרְכוּ אֱמוּנַי שְׂבַעְנוּ וְהוֹתַרְנוּ כְּדַבֵּר יְהוָה:

Tzur mishelo ahalnu barehu emunay savanu vehotarnu kidvar
adonay.

Hazan et olamo ro'enu avinu ahalnu et lahmo veyeyno shatinu
al ken nodeh lishmo unhalelo befinu amarnu ve'aninu eyn
kadosh kadonay.

Tzur mishelo ahalnu barehu emunay savanu vehotarnu kidvar
adonay.

Beshir vekol todah nevareh leyloheynu al eretz hemdah
shehinhil la'avoteynu mazon vetzedah hisbi'a lenafshenu
hasdo gavar aleynu ve'emet adonay.

Tzur mishelo ahalnu barehu emunay savanu vehotarnu kidvar
adonay.

אַחַת שְׂאֲלָתִי / AḤAT SHA'ALTI

אַחַת שְׂאֲלָתִי מֵאֵת יְהוָה אֹתָהּ אֶבְקֶשׁ
שְׁבִתִּי בְּבֵית יְהוָה כָּל יְמֵי חַיִּי
לְחַזוֹת בְּנֶעֱם יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ:

Aḥat sha'alti me'et adonay otah avakesh
shivti beveyt adonay kol yemey ḥayay
laḥazot beno'am adonay ulvaker beheyḥalo.

One thing I ask from God; one thing do I seek—
that I may stay in the divine presence all the days of my life,
envision divine delight, and contemplate God's presence.

Psalms 27:4

Aḥat Sha'alti is a verse from Psalm 27, which is recited daily throughout the month of Elul. This penitential season preceding the High Holy Days has as its theme the task of returning to the path toward God. Thus, *Aḥat Sha'alti* encapsulates our hopes for this season.

D.A.T.

דֶּרֹר יִקְרָא / DEROR YIKRA

דֶּרֹר יִקְרָא לְבֵן עִם בַּת וַיִּנְצְרֶכֶם כְּמוֹ בַּת
נָעִים שְׁמֶכֶם וְלֹא יִשְׁבַּת שְׁבוּ וְנוּחוּ בְיוֹם שַׁבָּת:

דְּרוֹשׁ נָוִי וְאוֹלָמִי וְאוֹת יֵשַׁע עֲשֵׂה עִמִּי
נֹטַע שׁוֹרֵק בְּתוֹךְ כַּרְמִי שִׁיעָה שׁוֹעֵת בְּנֵי עַמִּי:

אֱלֹהִים תֵּן בַּמִּדְבָּר הָרַחֵם שְׁטָה בְּרוֹשׁ תִּדְהַר
וְלִמְזֹהִיר וְלִנְזֹהָר שְׁלוֹמִים תֵּן כְּמִי נָהָר:

דַּעַה חֲכָמָה לְנִפְשָׁהּ וְהִיא כָּתֹר לְרֹאשָׁהּ
נִצּוֹר מִצְוֹת קְדוּשָׁהּ שְׁמוֹר שַׁבָּת קְדוּשָׁהּ:

Deror yikra leven im bat veyintzorhem kemo vavat
ne'im shimhem velo yushbat shevu venuhu beyom shabbat.

Derosh navi ve'ulami ve'ot yesha asey imi
neta sorek betoh karmi she'ey shavat beney ami.

Elohim ten bamidbar har hadas shitah berosh tidhar
velamazhir velanizhar shelomim ten kemey nahar.

De'ey hohmah lenafsheha vehi heter lerosheha
netzor mitzvat kedosheha shemor shabbat kodsheha.

This translation can be sung to the same melody as the Hebrew.

Liberty proclaim to each girl and boy!
Guard them with love, that no one their honor may destroy.
The gold of their good name shall suffer no alloy,
And no fear of shame shall mar their Sabbath joy.

Dunash ben Labrat (translated by Judith Kaplan Eisenstein)

יֹם זֶה מְחֻבָּד / YOM ZEH MEHUBAD

Yom zeh mehubad mikol yamim ki vo shavat tzur olamim.

Sheshet yamim asey melahteḥa veyom hashevi'i leyloheḥa shabbat lo ta'aseh vo melaḥah ki ḥol asah sheshet yamim.

Yom zeh mehubad mikol yamim ki vo shavat tzur olamim.

Rishon hu limikra'ey kodesh yom shabaton shabbat kodesh al ken kol ish beyeyno yekadesh al shetey leḥem yivtze'u temimim.

Yom zeh mehubad mikol yamim ki vo shavat tzur olamim.

Eḥol maḥmanim shetey mamtakim ki el yiten leḥol bo devekim

beged lilbosh leḥem ḥukim basar vedagim veḥol matamim.

Yom zeh mehubad mikol yamim ki vo shavat tzur olamim.

Lo teḥsar kol bo ve'aḥalta vesavata uveraḥta et adonay eloheḥa asher ahavta ki veraḥeḥa mikol amim.

Yom zeh mehubad mikol yamim ki vo shavat tzur olamim.

Hashamayim mesaperim kevodo vegam ha'aretz malah ḥasdo re'u kol eleh asetaḥ yado ki hu hatzur po'olo tamim.

Yom zeh mehubad mikol yamim ki vo shavat tzur olamim.

יוֹם זֶה מְכַבֵּד מִכָּל יָמִים כִּי בּו שַׁבַּת צוּר עוֹלָמִים:
 שֵׁשֶׁת יָמִים עָשָׂה מְלֹאכְתָּהּ וַיּוֹם הַשְּׁבִיעִי לֵאלֹהֶיךָ
 שַׁבַּת לֹא תַעֲשֶׂה בּו מְלָאכָה כִּי כָל עָשָׂה שֵׁשֶׁת יָמִים:
 יוֹם זֶה מְכַבֵּד מִכָּל יָמִים כִּי בּו שַׁבַּת צוּר עוֹלָמִים:
 רֵאשׁוֹן הוּא לְמִקְרָאֵי קֹדֶשׁ יוֹם שַׁבְּתוֹן שַׁבַּת קֹדֶשׁ
 עַל כֵּן כָּל אִישׁ בְּיָינוּ יְקַדֵּשׁ עַל שְׁתֵּי לָחֶם יִבְצְעוּ תַמִּימִים:
 יוֹם זֶה מְכַבֵּד מִכָּל יָמִים כִּי בּו שַׁבַּת צוּר עוֹלָמִים:
 אֲכַל מִשְׁמָנִים שְׁתֵּה מִמַּתְקִים כִּי אֵל יִתֵּן לְכָל בּו דְּבָקִים
 בָּגֵר לְלִבּוֹשׁ לָחֶם חֲקִים בָּשָׂר וְדָגִים וְכָל מִטְעָמִים:
 יוֹם זֶה מְכַבֵּד מִכָּל יָמִים כִּי בּו שַׁבַּת צוּר עוֹלָמִים:
 לֹא תַחֲסֹר כָּל בּו וְאֶכְלָתָּ וְשָׂבַעְתָּ וּבִרְכָּתָּ
 אֶת יְהוָה אֱלֹהֶיךָ אֲשֶׁר אֶהְבֵּתָ כִּי בִרְכָּה מִכָּל עַמִּים:
 יוֹם זֶה מְכַבֵּד מִכָּל יָמִים כִּי בּו שַׁבַּת צוּר עוֹלָמִים:
 הַשָּׁמַיִם מְסֻפָּרִים כְּבוֹדוֹ וְגַם הָאָרֶץ מְלֵאָה חֶסֶד
 רְאוּ כָּל אֵלֶּה עֲשֵׂתָה יְדוּ כִּי הוּא הַצּוּר פֶּעֶלּוּ תַמִּים:
 יוֹם זֶה מְכַבֵּד מִכָּל יָמִים כִּי בּו שַׁבַּת צוּר עוֹלָמִים:

This translation can be sung to the same melody as the Hebrew.

This is the day, beloved day, the day that God has blessed,
 This is the day God chose to rest, the day God chose to rest.
 Six long days you ply your trade, for in six days the world was
 made,
 But greet the seventh proud and unafraid, the day God chose to
 rest.

Translated by Judith Kaplan Eisenstein

טשירי ביים / CHIRIBIM

אַז אַיך וועל זינגען לָכָה דוֹדִי
זאַלסטו זינגען טשירי בירי ביים
אַז אַיך וועל זינגען לְקִרְאָת פֶּלָה
זאַלסטו זינגען טשירי בירי בים
לָכָה דוֹדִי: טשירי בירי-ביים
לְקִרְאָת פֶּלָה: טשירי-בירי-בים
לָכָה דוֹדִי לְקִרְאָת פֶּלָה:
טשירי-בירי-בירי-בירי-בים

אַז אַיך וועל זינגען יְרוּשָׁלַיִם...

אַז אַיך וועל זינגען עִיר הַקֹּדֶשׁ...

Az ih vel zingn leho dodi
zolstu zingn chiri biri bim.
Az ih vel zingn likras kalo
zolstu zingn chiri biri bom

Leho dodi: chiri biri bim
Likras kalo: chiri biri bom
Leho dodi, likras kalo:
Chiri-biri-biri-biri-bom

Az ih vel zingn yerushalayim...
Az ih vel zingn ir hakoydesh...

וּבְשֹׁאֲמַר לָכָה דוֹדִי
 תֹאמְרוּ בְלָכֶם טְשִׁירִי בִירִי בִים
 וּבְשֹׁאֲמַר לְקַרְאֵת בְּלָה
 תֹאמְרוּ בְלָכֶם טְשִׁירִי בִירִי בָם...

Uḥshe'omar leḥah dodī
 Tomru kuleḥem chiri biri bim
 Uḥshe'omar likrat kalah
 Tomru kuleḥem chiri biri bam
 Leḥah dodī: chiri biri bim
 Likrat kalah: chiri biri bam
 Leḥah dodī, likrat kalah
 Chiri-biri-biri-biri-bam.

If I sing, "Come my beloved,"
 Then you sing, "Chiri biri bim."
 If I sing, "to greet the bride,"
 Then you sing, "Chiri biri bam."
 Come my beloved: Chiri biri bim.
 To greet the bride: Chiri biri bam.
 Come my beloved to greet the bride.
 Chiri biri biri biri bam.
 If I sing, "Jerusalem,"....
 If I sing, "the holy city"....

שַׁחֲקִי / SAḤAKI

שַׁחֲקִי שַׁחֲקִי עַל הַחֲלוּמוֹת	Saḥaki saḥaki al haḥalomot
זוֹ אֲנִי הַחֹלֵם שָׁח	zu ani haḥolem saḥ
שַׁחֲקִי כִּי בָאָדָם אֲמִין	saḥaki ki va'adam a'amin
כִּי עוֹדֵנִי מֵאֲמִין בָּךְ.	ki o <u>de</u> ni ma'amin baḥ.
כִּי עוֹד נַפְשִׁי דֶּרֶר שׁוֹאֶפֶת	Ki od nafshi deror sho'efet
לֹא מְכַרְתִּיהָ לְעֵגֶל פָּז	lo meḥartiha le'egel paz
כִּי עוֹד אֲמִין גַּם בָּאָדָם	ki od a'amin gam ba'adam
גַּם בְּרוּחוֹ רוּחַ עֶז.	gam beruḥo ru'aḥ az.
אֲמִינָה גַּם בְּעֵתִיד	A'aminah gam be'atid
אֵף אִם יִרְחַק זֶה הַיּוֹם	af im yirḥak zeh hayom
אֵךְ בֹּא יֵשׁוּעָה שָׁלוֹם	aḥ bo yavo yisu shalom
אֲזוּ וּבִרְכָּה לְאֵם מְלָאִם.	az uvraḥah le'om mile'om.

This translation can be sung to the same melody as the Hebrew.

Laugh, yes, laugh, at all my dreaming—
This do I the dreamer say.
Laugh at my belief in people
For I still have faith in you.

For my soul yet longs for freedom—
I will not sell it for a calf of gold
For I still believe in people
And in their spirit a powerful soul.

I will hold fast my trust in the future
Though that day be far away
For its arrival is most certain
Bringing peace and blessing to every land.

Saul Tchernichowsky (translated by Reena Spicelandler)

הַלִּיחָה לְקִיסְרִיָּה (אֵלִי אֵלִי) / HALIḤAH LEKEYSARYAH
(ELI, ELI)

אֵלִי שֶׁלֹא יִגְמַר לְעוֹלָם	Eli shelo yigamer le'olam
הַחֹל וְהַיָּם	haḥol vehayam
רִשְׁרוּשׁ שֶׁל הַמַּיִם	rishrush shel hamayim
בְּרַק הַשָּׁמַיִם	berak hashamayim
תְּפִלַּת הָאָדָם.	tefilat ha'adam.

This translation can be sung to the same melody as the Hebrew.

My God, my God, I pray that these things never end.
The sand and the sea, the rush of the waters,
the crash of the heavens, the prayer of the heart.
The sand and the sea, the rush of the waters,
The crash of the heavens, the prayer of the heart.

Hannah Szenes



עַל שְׁלוֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד: עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל
גְּמִילוּת חֲסָדִים:

Al sheloshah devarim ha'olam omed.
Al hatorah ve'al ha'avodah ve'al gemilut ḥasadim.

On three things the world stands—
on Torah, on worship, and on caring deeds.

Pirkey Avot 1.2

בִּשְׁנָה הַבָּאָה / BASHANAH HABAH'AH

בִּשְׁנָה הַבָּאָה נִשֵּׁב עַל הַמִּרְפֶּסֶת	Bashanah haba'ah neshev al hamirpeset
וְנִסְפָּר צִפּוֹרִים נוֹדְדוֹת.	venispor tziporim nodedot.
יְלָדִים בְּחֻפְשָׁה יִשְׁחָקוּ תּוֹפֶסֶת	Yeladim beḥufshah yesaḥaku tofeset
בֵּין הַבַּיִת לְבֵין הַשְּׂדוֹת.	beyn habayit leveyn hasadot.
עוֹד תִּרְאֶה עוֹד תִּרְאֶה כַּמָּה טוֹב יִהְיֶה בִּשְׁנָה בִּשְׁנָה הַבָּאָה.	Od tireh od tireh kamah tov yihyeh bashanah bashanah haba'ah.
עֲנָבִים אֲדֻמִּים יִבְשְׁלֻוּ עַד הָעֶרֶב	Anavim adumim yavshilu ad ha'erev
וַיִּגְשׁוּ צוֹנָנִים לִשְׁלֶחָן וְרוּחוֹת רְדוּמִים יִשְׂאוּ אֶל אֵם הַדֶּרֶךְ	veyugshu tzone ⁿ im lashulḥan veruḥot redumim yisu el em hadereḥ
עֲתוֹנִים יִשָּׁנִים וְעָנָן.	itonim yeshanim ve'anan.
עוֹד תִּרְאֶה עוֹד תִּרְאֶה כַּמָּה טוֹב יִהְיֶה בִּשְׁנָה בִּשְׁנָה הַבָּאָה. ←	Od tireh od tireh kamah tov yihyeh bashanah bashanah haba'ah. →

בִּשְׁנָה הַבָּאָה נִפְרֹשׁ כַּפּוֹת	Bashanah haba'ah nifros kapot
יָדַיִם	yadayim
מוֹל הָאוֹר הַנִּגָּר הַלָּבָן	mul ha'or hanigar halavan
אֲנָפָה לְבָנָה תִּפְרֹשׁ בָּאוֹר	anafah levanah tifros ba'or
כַּנָּפַיִם	kenafayim
וְהִשְׁמֵשׁ תִּזְרַח בְּתוֹכָן.	vehashemesh tizrah betoḥan.
עוֹד תִּרְאֶה עוֹד תִּרְאֶה	Od tireh od tireh
כַּמָּה טוֹב יִהְיֶה	kamah tov yihyeh
בִּשְׁנָה בִּשְׁנָה הַבָּאָה.	bashanah bashanah haba'ah.

This translation can be sung to the same melody as the Hebrew.

Soon the day will arrive when all will be together
and no longer will we live in fear.
And the children will smile without them wond'ring whether
on that day dark new clouds will appear.
Wait and see, wait and see, what a world there will be,
If we share, if we care, you and me.
Wait and see, wait and see, what a world there will be,
If we share, if we care, you and me.

Ehud Manor



אֵלֶּה חֲמֻדָּה לִבִּי חוֹסֶה נָא וְאֵל נָא תִתְעַלֵּם:

Eleh ḥamedah libi ḥusah na ve'al na titalem.

Only this does my heart desire—
concern yourself with me and make manifest your presence.

Eleazar Azikri

יְרוּשָׁלַיִם שֶׁל זָהָב / YERUSHALAYIM SHEL ZAHAV /
JERUSALEM OF GOLD

Avir harim tzalul kayayin verey'ah oranim
nisa beru'ah ha'arbayim im kol pa'amonim.
Uvtardemat ilan va'even shevuyah baḥalomah
ha'ir asher badad yoshevet uvlibah ḥomah.

Yerushalayim shel zahav veshel neḥoshet veshel or
halo leḥol shirayih ani kinor.

Ḥazarnu el borot hamayim lashuk velakikar
shofar korey behar habayit ba'ir ha'atikah
uvame'arot asher basela alfey shemashot zorḥot
veshuv nered el yam hamelaḥ bedereḥ yeriḥo.

Yerushalayim shel zahav veshel neḥoshet veshel or
halo leḥol shirayih ani kinor.

Aḥ bevo'i hayom lashir laḥ velaḥ likshor ketarim
katonti mitze'ir banayih ume'aharon hameshorerim
ki shemeḥ tzorev et hasefatayim kinshikat saraf
im eshkaḥeḥ yerushalayim asher kulah zahav.

Yerushalayim shel zahav veshel neḥoshet veshel or
halo leḥol shirayih ani kinor.

אֲוִיר הָרִים צָלוּל כִּיָּיִן וְרִיחַ אוֹרָנִים
נִשָּׂא בְרוּחַ הָעֶרְבָּיִם עִם קוֹל פְּעֻמוֹנִים.
וּבִתְרִדְמַת אֵילָן וְאֶבֶן שְׂכוּיָה בַחֲלוּמָה
הָעִיר אֲשֶׁר בָּדַד יוֹשֶׁבֶת וּבִלְבָּה חוֹמָה.

ירוּשָׁלַיִם שֶׁל זָהָב וְשֶׁל נְחָשֶׁת וְשֶׁל אוֹר
הֵלֵא לְכָל שִׁירֶיךָ אֲנִי כְּנוֹר.

חֲזַרְנוּ אֶל בּוֹרוֹת הַמַּיִם לִשְׁוֶק וּלְכַכָּר
שׁוֹפָר קוֹרָא בְּהַר הַבַּיִת בָּעִיר הָעֲתִיקָה
וּבִמְעָרוֹת אֲשֶׁר בַּסֵּלֶע אֲלֵפֵי שְׂמֻשׁוֹת זוֹרְחוֹת
וְשׁוֹב גֵּיד אֶל יָם הַמֶּלַח בְּדַרְךְ יְרִיחוֹ.

ירוּשָׁלַיִם שֶׁל זָהָב וְשֶׁל נְחָשֶׁת וְשֶׁל אוֹר
הֵלֵא לְכָל שִׁירֶיךָ אֲנִי כְּנוֹר.

אֶךְ בְּבוֹאֵי הַיּוֹם לְשִׁיר לָךְ וּלָךְ לְקֶשׁוֹר כְּתָרִים
קִטְנָנְתִּי מִצָּעִיר בְּנִיךָ וּמֵאַחֲרוֹן הַמְּשׁוֹרְרִים
כִּי שְׁמִי צוּרֵב אֶת הַשְּׁפָתַיִם כְּנִשְׁיֶקֶת שָׂרָף
אִם אֲשַׁכַּח יְרוּשָׁלַיִם אֲשֶׁר כָּלָה זָהָב.

ירוּשָׁלַיִם שֶׁל זָהָב וְשֶׁל נְחָשֶׁת וְשֶׁל אוֹר
הֵלֵא לְכָל שִׁירֶיךָ אֲנִי כְּנוֹר.

Jerusalem, Jerusalem (Jerusalem of Gold)

This translation can be sung to the same melody as the Hebrew.

The olive trees that stand in silence
Upon the hills of time,
To hear the voices of the city
As bells of evening chime.

The Shofar sounding from the Temple
To call the world to prayer,
The shepherd pauses in the valley
And peace is everywhere.

The water well for those who thirsted,
The ancient market square,
Your golden sun that lights the future
For people everywhere.

How many songs,
How many stories,
The stony hills recall.
Around her heart my city carries
A lonely ancient wall.

And far away beyond the desert
A thousand suns will glow.
We shall be going to the Jordan,
By way of Jericho.
My simple voice cannot acclaim thee,
Too weak the words I choose,
Jerusalem, if I forget thee,
May my right hand its cunning lose.

Jerusalem, Jerusalem,
Forever young, yet forever old,
My heart will sing your songs of glory, Jerusalem.
Jerusalem, Jerusalem,
Oh, city with a heart of gold,
My heart will sing your songs of glory, Jerusalem.

Naomi Shemer (translated by Norman Newell)

הַמִּלְחָמָה הָאַחֲרוֹנָה / HAMILḤAMAH HA'AHARONAH

בְּשֵׁם כָּל הַטַּנְקִיסְטִים וּפְנִיָּהֶם הַמֵּאֲבָקוֹת
אֲשֶׁר עָבְרוּ אֶת כָּל הָאֵשׁ וְהַשְּׁחִיקוֹת
בְּשֵׁם הַיָּמָאִים אֲשֶׁר פָּשְׁטוּ עַל הַנְּמָלִים
וְעֵינֵיהֶם כְּבִדּוֹת מִמֶּלַח וְגָלִים.

אֲנִי מִבְטָיִי לָךְ יִלְדָּה שְׁלִי קֶטֶנָּה
שֶׁזוֹ תִּהְיֶה הַמִּלְחָמָה הָאַחֲרוֹנָה.

Beshem kol hatankistim ufneyhem hame'uvakot
asher avru et kol ha'esh vehasheḥikot
Beshem hayama'im asher pashetu al hanemalim
ve'eyneyhem kevedot mimelach vegalim.
Ani mavti'ach lah yaldah sheli ketanah
shezo tihyeh hamilḥamah ha'aharonah.

I promise you my child that there will come an end to war.
When dreams of love and peace will all come real and true.
The people will be free to live their lives with love once more.
This pledge designed with heart and mind I promise you.

For all the men and women who had left their homes to fight,
To bring a time of peace, of love, so good and true.
For all the people, young and old, who fought through day and
Night, those sounds of war will sound no more, I promise you.

H. Hefer

עַל כָּל אֵלֶּה / AL KOL ELEH

עַל הַדְּבַשׁ וְעַל הָעֶקֶז	Al hadevash ve'al ha'oketz
עַל הַמֶּר וְהַמָּתוֹק	al hamar vehamatok
עַל בִּתְנוּ הַתִּינוֹקֶת	al bitenu hatinoket
שְׁמור אֵלֵי הַטּוֹב	shemor eli hatov.
עַל הָאֵשׁ הַמְּבַעֶרֶת	Al ha'esh hamevo'eret
עַל הַמַּיִם הַזָּכִים	al hamayim hazakim
עַל הָאִישׁ הַשֹּׁב הַבַּיְתָה	al ha'ish hashav habaytah
מִן הַמְּרַחֲקִים	min hamerḥakim.
עַל כָּל אֵלֶּה עַל כָּל אֵלֶּה	Al kol eleh al kol eleh
שְׁמור נָא לִי אֵלֵי הַטּוֹב	shemor na li eli hatov
עַל הַדְּבַשׁ וְעַל הָעֶקֶז	al hadevash ve'al ha'oketz
עַל הַמֶּר וְהַמָּתוֹק	al hamar vehamatok.
אֵל נָא תַעֲקֹר נְטוּעַ	Al na ta'akor natu'a
אֵל תִּשְׁכַּח אֶת הַתְּקוּהָ	al tishkah et hatikvah
הַשִּׁיבֵנִי וְאַשׁוּבָה	hashiveni ve'ashuvah
אֵל הָאָרֶץ הַטּוֹבָה	el ha'aretz hatovah.
שְׁמור אֵלֵי עַל זֶה הַבַּיִת	Shemor eli al zeh habayit
עַל הַגֶּן עַל הַחוֹמָה	al hagan al haḥomah
מִיגוֹן מִפֶּחַד־פֶּתַע	miyagon mipahad peta
וּמִמִּלְחָמָה	umimilḥamah.
שְׁמור עַל הַמַּעַט שֶׁיֵּשׁ לִי	Shemor al hame'at sheyesh li
עַל הָאוֹר וְעַל הַטֶּף	al ha'or ve'al hataf
עַל הַפְּרִי שֶׁלֹא הִבֵּשִׁיל עוֹד	al haperi shelo hivshil od
וְשֶׁנֶּאֱסַף	veshene'esaf.
עַל כָּל אֵלֶּה... ←	Al kol eleh... ←

מֶרֶשֶׁרֶשׁ אֵילָן בָּרוּחַ	Merashresh ilan baru'ah
מֶרְחֹק נוֹשֵׁר כּוֹכַב	meraḥok nosher koḥav
מִשְׁאֲלוֹת לִבִּי בַּחֲשֹׁךְ	mishalot libi baḥosheḥ
נִרְשָׁמוֹת עֶכְשָׁיו	nirshamot aḥshav.

אָנָּה שְׁמוֹר לִי עַל כָּל אֵלֶּה	Ana shemor li al kol <u>eleh</u>
וְעַל אַהֲוֵי נַפְשִׁי	ve'al ahuvey nafshi
עַל הַשֶּׁקֶט עַל הַבֶּכִי	al hasheket al habēḥi
וְעַל זֶה הַשִּׁיר	ve'al zeh hashir.
עַל כָּל אֵלֶּה...	Al kol <u>eleh</u> ...

This translation can be sung to the same melody as the Hebrew.

On the honey and the thistle, on the bitter and the sweet,
On our little baby daughter, blessing I entreat.
On the fire brightly burning, and the crystal waterfall,
Tired husband who's returning, heaven bless them all.

Grant them blessing, grant them blessing,
Peace and blessing I entreat.

Bless the honey and the thistle,
Bless the bitter and the sweet.

Oh, uproot not what we have planted,
keep our ancient hope alive,
Our prayer for peace and blessing,
let our homeland ever thrive.

Guard this cottage God, I pray you, and the garden
and the wall,

From all anguish sudden terror and from cruel war.
Keep the little that you gave us, guard the children,
guard the town,

Guard the fruit that hasn't ripened, and the grain that's grown.

Grant them blessing, grant them blessing...

Naomi Shemer (translated by Judith Kaplan Eisenstein)

כָּל הָעוֹלָם כָּלוֹ / KOL HA'OLAM KULO

כָּל הָעוֹלָם כָּלוֹ Kol ha'olam kulo
גֶּשֶׁר צָר מְאֹד gesher tzar me'od
וְהָעֵקֶר לֹא לִפְחֹד כָּלֵל: vecha'ikar lo lefahed kelal.

The entire world is a very narrow bridge.
The essential thing is to have no fear at all.

Attributed to Nahman of Bratzlav

וְאָנוּ מַצָּאנוּ / VE'ANU MATZANU

וְאָנוּ מַצָּאנוּ מְנוּחָה Ve'anu matzanu menuḥah
מִתַּחַת כַּנְפֵי הַשְּׁכִינָה mitaḥat kanfey hasheḥinah.

We found rest
beneath the wings of the Sheḥinah.

THIS LAND IS YOUR LAND

This land is your land, this land is my land
From California to the New York Island
From the redwood forest to the Gulf Stream waters
This land was made for you and me.

As I was walkin' that ribbon of highway
I saw above me that endless skyway
I saw below me that golden valley
I said this land was made for you and me.

I've roamed and rambled and I followed my
footsteps
To the sparkling sound of her diamond desert
And all around me, a voice was sounding:
This land was made for you and me.

Down in the city, in the shadow of the steeple
By the relief office, I saw my people
As they stood there hungry I stood there
whistling: This land was made for you and me.

Nobody living can ever stop me
As I go walking my freedom highway
Nobody living can make me turn back,
cuz this land was made for you and me.

The sun came shining, and I was strolling
And the wheat fields waving and the dust cloud
rolling
As the fog was lifting, a voice was chanting
This land was made for you and me.

Woody Guthrie

AMERICA THE BEAUTIFUL

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood,
From sea to shining sea!

O beautiful for pilgrim feet,
Whose stern, impassioned stress,
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

Katherine Lee Bates

הַתִּקְוָה / HATIKVAH

כָּל עוֹד בְּלֵבב פְּנִימָה
נֶפֶשׁ יְהוּדִי הוֹמִיָּה
וּלְפָאֲתֵי מִזְרַח קוֹדֵמָה
עֵין לְצִיּוֹן צוֹפִיָּה
עוֹד לֹא אֲבָדָה תִּקְוַתֵּנוּ
הַתִּקְוָה מִשְׁנוֹת אֲלֵפִים
לְהִיּוֹת עִם חֶפְשִׁי בְּאַרְצֵנוּ
בְּאַרֶץ צִיּוֹן וִירוּשָׁלַיִם.

Kol od balevav penimah
Nefesh yehudi homiyah
Ulfa'atey mizrah kadimah
Ayin letziyon tzofiyah
Od lo avedah tikvatenu
Hatikvah mishenot alpayim
Lihyot am hofshi be'artzenu
Be'eretzi tziyon virushalayim.

So long as a Jewish soul still lives within a heart,
And so long as an eye gazes longingly to Zion in the far
reaches of the East,
Then the hope is not lost,
The hope of two thousand years,
That we may be a free people in our land,
Land of Zion and Jerusalem.

Naftali Herz Imber (translated by Judith Kaplan Eisenstein)

PSALM 150

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!

הַלְלוּיָהּ הַלְלוּ אֵל בְּקֹדֶשׁ הַלְלוּהוּ בְּרָקִיעַ עֶזוֹ׃
 הַלְלוּהוּ בְּגִבּוֹרֹתָיו הַלְלוּהוּ כְּרֹב גְּדֻלּוֹ׃
 הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר׃
 הַלְלוּהוּ בְּתוֹף וּמַחֲוֹל הַלְלוּהוּ בְּמִנִּים וְעָגָב׃
 הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה׃
 כָּל הַנְּשָׁמָה תִּהְיֶה לַיהוָה הַלְלוּיָהּ׃

Halleluyah halelu el bekodsho
 haleluyah birki'a uzo.
 Haleluhu vigvurotav
 haleluhu kerov gudlo.
 Haleluhu beteka shofar
 haleluhu benevel vehinor.
 Haleluhu betof umaḥol
 haleluhu beminim ve'ugav.
 Haleluhu betziltzeley shama
 haleluhu betziltzeley teru'ah.
 Kol haneshamah tehalel yah halleluyah.



SOURCES

Except as indicated below, all English translation through page 710 is the work of Joel Rosenberg (contemporary poet, essayist, professor of Hebrew Literature and Judaic Studies at Tufts University). All calligraphy and other art work is by Betsy Platkin Teutsch. Citations for previously published commentary, and full attributions for unpublished material by Mordecai M. Kaplan (American rabbi, 1881-1983; founder of Reconstructionist Judaism), are included below. To avoid confusion, sometimes a title or initial phrase is given. Refer to the key on page x for full names of commentators. Some biographies of authors of original works appear in the commentary accompanying the text. Others appear below. Full credits for outside sources and commentary are located in ACKNOWLEDGMENTS, pages xiii-xvii.

Page 2

"Lehadlik nerot . . . /To light candles . . ." by Zelda Mishkowsky (Israeli poet, 1914-1984); unknown translator.

"As the great doors . . ." by Marge Piercy (contemporary American poet and novelist), entitled "Some Blessings."

Page 4

"Ashrey hagafrur . . . /Blessed is the match . . ." by Hannah Szenes (Zionist poet, martyred during World War II); unknown translator.

"Almighty God . . ." adapted from an anonymous translation of the *Shas Tkhines*, a collection of women's prayers in Yiddish.

Pages 4-9

"Yedid Nefesh/Soul Beloved" by Eleazar Azikri (sixteenth-century kabbalist). Translation adapted from that of Zalman Schachter-Shalomi.

Page 5

Marcia Falk (contemporary poet) formulated the *berahah* version *"Nevareh et eyn haḥayim...."* See *Kol Haneshamah: Erev Shabbat* (First edition 1989), pages 150-179.

Page 9

Adapted from Mordecai M. Kaplan, *Judaism Without Supernaturalism*, page 119.

Page 10

“*Shabbat Hamalkah*”/The Shabbat Queen” by Hayim Nahman Bialik. Translation adapted from *Likrat Shabbat*, page 14.

Page 12

“*Shalom Aleyhem*” translated by Burt Jacobson.

Page 23

Adapted from Mordecai M. Kaplan, *Notes on Torah*.

Page 26

Mordecai M. Kaplan, *Notes*, 1920s.

Pages 29 and 33

Adapted from Mordecai M. Kaplan, *Notes*, 1920s.

Page 44

Mordecai M. Kaplan, *Journal*, October 9, 1917.

Page 56

Adapted from Mordecai M. Kaplan, *The Meaning of God in Modern Jewish Religion*, page 248.

Page 57

Ibid., page 249.

Page 58

Adapted from *Ten Rungs: Hasidic Sayings*, collected and edited by Martin Buber (European-Israeli religious philosopher, 1878-1965), page 29.

Page 60

Interpretive Version adapted by Joy D. Levitt from the 1945 Reconstructionist *Sabbath Prayer Book*, pages 28-29.

Page 61

Interpretive Version adapted from “Unending Love” by Rami M. Shapiro (Reconstructionist rabbi), published in *Tangents*.

Page 62

Adapted from Mordecai M. Kaplan, *Notes*, 1920s.

Page 67

Mordecai M. Kaplan, *The Meaning of God in Modern Jewish Religion*, page 172.

Page 69

Adapted from Mordecai M. Kaplan, 1970s.

Page 76

Interpretive Version adapted by Joy D. Levitt from the 1945 Reconstructionist *Sabbath Prayer Book*, pages 38-41.

Page 78

Rami M. Shapiro (Reconstructionist rabbi), “Who is Like You,” in *Tangents*.

Page 82

Adapted from Mordecai M. Kaplan, *Notes*, 1940s.

Page 83

“When fears multiply...” by Hershel Matt (contemporary American rabbi), published as *Hashkivenu*, in *Raayonot*, volume 3, number 2.

Page 88

“Standing here...” by Sandy Eisenberg Sasso (Reconstructionist rabbi).

“Dear God...” by Sheila Peltz Weinberg (Reconstructionist rabbi).

Mordecai M. Kaplan, *Diary*, 1904.

Page 89

This *Shiviti* design is by Betsy Platkin Teutsch, a contemporary American artist, who did all the other artwork in this siddur. The *Shiviti* is a traditional Jewish art form used for meditation. It is based upon the biblical verse: “I have set (שִׁוִּיתִי/*Shiviti*) Yah always before me” (Psalm 16:8).

Page 90

The quotation made by Levi Weiman-Kelman is from Abraham Joshua Heschel (European-American rabbi and theologian, 1907-1972), *God in Search of Man*, page 201.

Page 92

Adapted from Mordecai M. Kaplan, *Notes*.

Page 93

Rami M. Shapiro (Reconstructionist rabbi), "Receive and Transmit II," in *Tangents*.

Page 96

Mordecai M. Kaplan, *The Meaning of God in Modern Jewish Religion*, page 79.

Page 97

Adapted from *ibid.*, page 103.

Abraham Joshua Heschel (European-American rabbi and theologian, 1907-1972), *The Sabbath: Its Meaning for Modern Man*, page 9.

Page 98

Pinḥas of Koretz was an eighteenth-century Ḥasidic rabbi.

Page 100

Mordecai M. Kaplan, *The Meaning of God in Modern Jewish Religion*, page 360.

Page 101

Abraham Joshua Heschel (European-American rabbi and theologian, 1907-1972). *God in Search of Man*, pages 49 and 48.

Page 106

Adapted from *The Meaning of God in Modern Jewish Religion*, page 165.

Page 108

Adapted from *ibid.*, page 81.

Page 112

Alternative Version by Arthur Green (Reconstructionist rabbi).

Page 116

“The commandment . . .” by Sandy Eisenberg Sasso (Reconstructionist rabbi).

Page 122

Mordecai M. Kaplan, “Sermon at S.A.J.,” 1922.

“As the hand . . .” adapted from *Ten Rungs: Hasidic Sayings*, collected and edited by Martin Buber (European-Israeli religious philosopher, 1878-1965), page 39.

Page 125

“When senseless hatred . . .” adapted from *ibid.*, page 79.

Adapted from Mordecai M. Kaplan, *S.A.J. Review*, 1928.

Page 126

Alternative Version by Rami M. Shapiro (Reconstructionist rabbi), published as “It Is Up To Us” in *Tangents*.

Page 127

Alternative Version by Judy Chicago (contemporary American artist and poet), entitled “Merger.” Capitalization is identical to that in the original.

Page 128

“Love is not changed . . .” from *Eurydice* by Edith Sitwell (British poet, 1887-1964).

Page 132

Mordecai M. Kaplan, *Journal*, 1933.

Page 141

Mordecai M. Kaplan, sermon at the Jewish Center, December 1918.

Page 146

“*Shahar avakesheha . . .* /Morning I will seek you . . .” by Solomon ibn Gabirol (eleventh-century Sephardic poet and philosopher).

Page 161

Adapted from a sermon given by Mordecai M. Kaplan at the Jewish Center, October 1919.

Page 171

Adapted from Mordecai M. Kaplan, *Journal*, February 1914.

Page 173

A prayer used by Mordecai M. Kaplan to open classes.

Page 177

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