
סדור
לב שלם

Siddur
Lev Shalem

לשבת ויום טוב

FOR SHABBAT
& FESTIVALS



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Who Gives Sight to the Blind

When we thank God for giving sight to the blind, we express thankfulness not only for the literal gift of sight, but also for our capacity for insight, for our ability to be aware of the world around us, and for the capacity to understand ourselves and our world.

Rabbi Benjamin said: We are all blind until the Holy One enlightens our eyes, as the Bible records regarding Hagar, “And God opened her eyes and she saw a well” (Genesis 21:19).

—GENESIS RABBAH

Imitating God

Our prayers thanking God for the clothes we wear and for the ability to stand up and walk about are also a reminder of the imperative for us to provide clothing for the “naked,” to offer help to those who are in physical need, and to defend those who are unjustifiably “bound.” The ancient rabbis commented on the verse, “You shall follow Adonai your God...” (Deuteronomy 13:5)—just as God is kind and loving, so too you should be kind and loving; just as God performs acts of generosity, so should you; just as God is patient, so should you be, as it is written, “You shall make yourselves holy, for I, Adonai your God, am holy” (Leviticus 19:2).

—based on THE BABYLONIAN TALMUD

Blessings for a New Day

We rise.

Barukh atah ADONAI, our God, sovereign of time and space,

who enables the bird to distinguish day from night,

who made me in the divine image,

who made me free,

who made me a Jew,

who gives sight to the blind,

who clothes the naked,

Barukh atah Adonai eloheinu melekh ha-olam,
asher natan la-sekhvi vinah l'havhin bein yom u-vein lailah.

Barukh atah Adonai eloheinu melekh ha-olam,
she-asani b'tzalmo.

Barukh atah Adonai eloheinu melekh ha-olam,
she-asani ben/bat horin.

Barukh atah Adonai eloheinu melekh ha-olam,
she-asani yisrael.

Barukh atah Adonai eloheinu melekh ha-olam,
pokei-ah ivrim.

Barukh atah Adonai eloheinu melekh ha-olam,
malbish arumim.

ברכות השחר

We rise.

ברוך אתה יהוה אלהינו מלך העולם,

אשר נתן לשכבי בינה להבחין בין יום ובין לילה.

ברוך אתה יהוה אלהינו מלך העולם, שעשני בצלמו.

ברוך אתה יהוה אלהינו מלך העולם,

שעשני בן־בת חורין.

ברוך אתה יהוה אלהינו מלך העולם, שעשני ישראל.

ברוך אתה יהוה אלהינו מלך העולם, פוקח עורים.

ברוך אתה יהוה אלהינו מלך העולם, מלביש ערמים.

BLESSINGS FOR A NEW DAY ברכות השחר. As reported in the Babylonian Talmud, most of the *b'rakhot* in this collection were originally recited at home as one went through the daily acts of waking and rising (Berakhot 60b). Each passage extols God as we begin the day: on arising from sleep, on hearing the birds sing, on dressing, on taking one's first steps, and so on. Maimonides stated: “These *b'rakhot* are without a prescribed order; each is to be recited only on the appropriate occasion... and not as part of the synagogue service” (Mishneh Torah,

Hilkhot Tefillah 7:7, 9). Other authorities, however, beginning with the siddur of Rav Amram Gaon in the 9th century, recommended the public recitation of these *b'rakhot*. This has been the standard Ashkenazic practice to this day; the common Sephardic practice is to recite these *b'rakhot* privately and to begin the service with the morning psalms.

BARUKH ברוך. Many commentators argue that the word *barukh* is not a passive verb meaning “blessed,” but rather an adjective descriptive of God: God is the wellspring of all blessings. (The similar-sounding Hebrew word *b'reikhah* means “pool of water.”) Thus the opening words of a *b'rakhah* are an acknowledgment that God is the source of all blessings (*Meir ibn Gabbai*).

WHO ENABLES THE BIRD TO DISTINGUISH בִּינָה אֶשֶׁר נָתַן לְשִׁכְּבִי. We are a part of the natural world, responding to the morning sunlight as does all of nature. This first blessing attributes understanding to the animal realm and points to humans taking instruction from them.

The language is taken from the Book of Job (38:36), where God responds to Job out of the whirlwind, saying: “Who placed wisdom in the most hidden places? Who gave understanding to the bird? Who is wise enough to describe the heavens?” The word used for bird is *sekhvi*, and the Babylonian Talmud identifies it as a rooster (Rosh Hashanah 26a).

WHO MADE ME IN THE DIVINE IMAGE שְׁעֵשָׂנִי בְּצִלְמוֹ. This blessing and the next one (“who made me free”) are versions of blessings mentioned in the Tosefta (Berakhot 6:18) and in the Babylonian Talmud (Menahot 43b). They have been emended in Conservative prayerbooks on the basis of manuscript fragments, found in the Cairo Genizah.

WHO MADE ME A JEW יִשְׂרָאֵל שְׁעֵשָׂנִי. This positive formulation is the wording in the Babylonian Talmud (Menahot 43b).

WHO GIVES SIGHT TO THE BLIND פּוֹקֵחַ עֵרְוִים. Said when opening the eyes. Many of these blessings are taken from the psalmist's descriptions of God's actions: “... sets prisoners free ... restores sight to the blind ... makes those who are bent stand straight ...” (Psalm 146:7–8).

WHO CLOTHES THE NAKED מַלְבִּישׁ עֲרֻמִּים. God's clothing of Adam and Eve (Genesis 3:21) was an act of kindness exhibited to these first humans, even as they were exiled from the Garden.

Barukh atah ADONAI, our God, sovereign of time and space, who endows each and every living thing with unique capabilities and purpose, and creates me in the divine image; who grants me free will, and the ability to exercise it, and blesses me with the gift and responsibility of being a Jew; who opens my eyes to the world around and within me, blessing me with insight, awareness, and understanding, and protects me when I feel vulnerable, exposed, or ashamed; who frees me from all that limits or confines me, and restores my dignity when I feel bent or broken; who leads me back to solid ground when the world shifts beneath my feet, and guides me along my path when I am lost or confused; who creates me with needs, and the wherewithal to meet them, and strengthens the people Israel with the courage to embody our beliefs; who crowns the people Israel with a sense of mission and purpose, and renews me each night when I am weary, that I may awake to each new day with strength.

—JAN UHRBACH

who releases the bound,
who straightens those who are bent,
who stretches out the earth over the waters,
who steadies our steps,
who has provided for all my needs,
who strengthens the people Israel with courage,
who crowns the people Israel with glory,
and who gives strength to the weary.

Barukh atah Adonai eloheinu melekh ha-olam, matir asurim.

Barukh atah Adonai eloheinu melekh ha-olam, zokef k'fufim.

*Barukh atah Adonai eloheinu melekh ha-olam,
roka ha-aretz al ha-mayim.*

*Barukh atah Adonai eloheinu melekh ha-olam,
ha-meikhin mitzadei gaver.*

*Barukh atah Adonai eloheinu melekh ha-olam,
she-asah li kol tzorki.*

Barukh atah Adonai eloheinu melekh ha-olam, ozer yisrael bigvurah.

Barukh atah Adonai eloheinu melekh ha-olam, oter yisrael b'tifarah.

*Barukh atah Adonai eloheinu melekh ha-olam,
ha-noten laya-eif ko-ah.*

Barukh atah ADONAI, our God, sovereign of time and space,
who removes sleep from my eyes and slumber from my eyelids.

May it be Your will, our God and God of our ancestors,
that You accustom us to study Your Torah
and cling to Your mitzvot;

do not lead us into error, or transgression, or sin,
nor subject us to trials or disgrace.

Do not let the inclination to evil control us,
and distance us from people who would do us evil
and from friends who commit evil;

spur in us the yearning to do good and to act with goodness.
Bend our will and our desires to Your service.

► Today and every day, may You look upon us, and may all who
see us look upon us, with eyes filled with kindness, love,
and compassion. Act toward us with kindly love.

Barukh atah ADONAI, who acts with kindly love to the
people Israel.

ברוך אתה יהוה אלהינו מלך העולם, מתיר אסורים.

ברוך אתה יהוה אלהינו מלך העולם, זוקף כפופים.

ברוך אתה יהוה אלהינו מלך העולם,
רוקע הארץ על המים.

ברוך אתה יהוה אלהינו מלך העולם,
המכין מצעדי גבר.

ברוך אתה יהוה אלהינו מלך העולם,
שעשה לי כל-צרכי.

ברוך אתה יהוה אלהינו מלך העולם,
אוזר ישראל בגבורה.

ברוך אתה יהוה אלהינו מלך העולם,
עוזר ישראל בתפארה.

ברוך אתה יהוה אלהינו מלך העולם,
הנותן ליעף כח.

ברוך אתה יהוה אלהינו מלך העולם,
המעביר שנה מעיני ותנומה מעפעפי.

ויהי רצון מלפניך, יהוה אלהינו ואלהי אבותינו
[ואמותינו], שתגילנו בתורתך, ודבקנו במצותיך,
ואל תביאנו לא לידי חטא, ולא לידי עברה ועון, ולא
לידי נסיון, ולא לידי בזיון, ולא תשלט בנו יצר הרע,
והרחיקנו מאדם רע ומחבר רע. ודבקנו ביצר הטוב
ובמעשים טובים, וכוף את-יצרנו להשתעבד-לך.
◀ ותננו היום, ובכל-יום, לחן ולחסד ולרחמים בעיניך,
ובעיני כל-רואינו, ותגמלנו חסדים טובים.
ברוך אתה יהוה, גומל חסדים טובים לעמו ישראל.

believed that we are subject to impulses that lead us to do good or evil. For instance, competitiveness can spur us to exert greater energy but it can also lead to hurtful behavior. The yearning for fame and the approbation of others can influence us to perform acts of kindness and to exercise leadership roles, but it can also produce egos that are never satisfied. We yearn to do good, but we are often impeded by our jealousies, our self-concern, and our desire for mastery and conquest.

WHO RELEASES THE BOUND
מתיר אסורים. Releasing the
fettters of wickedness, free-
ing the oppressed, feeding
the hungry, and providing
for the homeless are men-
tioned by the prophet Isa-
iah as acts that God desires
of human beings (58:6).

WHO STRAIGHTENS THOSE
WHO ARE BENT
זוקף כפופים. Literally, “making
those who are bowed down
stand upright.” This phrase,
as found in Psalm 146:8,
is the biblical warrant for
standing up straight when
God’s name is pronounced,
after having bowed at the
beginning of a blessing.

WHO STRETCHES OUT THE
EARTH OVER THE WATERS
רוקע הארץ על המים. Psalm
136:6. Genesis depicts dry
land being formed from
the splitting of the primal
waters.

MAY IT BE YOUR WILL
ויהי רצון. A prayer recorded in
the Babylonian Talmud
(Berakhot 60b).

TRIALS נסיון. The trials of
life are many: confronting
personal illness or tragic
situations, difficult ethical
dilemmas, temptations that
may endanger us. In addi-
tion, because faith is often
accompanied by doubt,
and even the strongest
faith may be vulnerable in
trying times, we hope that
today will affirm rather
than challenge our faith.

INCLINATION TO EVIL
יצר הרע. The ancient rabbis

Pesah

It took God but six days to create the world; it took my mother at least twice that long to prepare for Passover. At the seder on the first night she would often doze from a mild case of exhaustion.... Yet as we approached the recitation of the ten plagues, she would invariably bestir herself to protect her turf. The custom to remove a drop of wine from our cups at the mention of each plague was enacted in our household symbolically.... Thus as we enumerated the plagues together we made no more than a pretense of dipping a forefinger into the wine to spill a drop on the table.

The meaning of this unmannered gesture is... quite profound. While each plague may have weakened his resolve, it was the devastation wrought by the death of the firstborn... that ended all resistance.... The drop of spilled wine at the seder signifies a diminution of our joy. We are mindful that redemption for Israel inflicted loss of life on the Egyptians.... Jews temper their celebration with a dose of compassion. Each plague killed some of God's creatures.

This ritual of self-transcendence is part of a larger matrix.... God chose Abraham to be a blessing for humanity, and hence Jews will ultimately be judged by how they treat the other. Is that not why his descendants had to endure slavery before they could take possession of the Land? The social ethic of the prophets challenges the arrogance of all victors, Jewish as well as gentiles.

—ISMAR SCHORSCH

ON PESAH: PSALM 136

Today is the Festival of Pesah, on which we say:

Give thanks to ADONAI, for God is good;

give thanks to God, almighty;

give thanks to the supreme sovereign: **ki l'olam hasdo**
for God's love endures forever

who alone works great wonders,
creating the heavens with wisdom,
stretching the earth over its waters; **ki l'olam hasdo**
for God's love endures forever

who formed the great lights:
the sun to rule by day,
the moon and stars by night; **ki l'olam hasdo**
for God's love endures forever

who smote the Egyptian firstborn,
and brought Israel from their midst
with a strong hand and outstretched arm; **ki l'olam hasdo**
for God's love endures forever

who split the Sea of Reeds
and brought Israel through,
but swept Pharaoh and his troops into the sea; **ki l'olam hasdo**
for God's love endures forever

who led the people in the wilderness,
smiting great kings,
slaying mighty kings:
Sihon, King of the Amorites,
Og, King of Bashan; **ki l'olam hasdo**
for God's love endures forever

giving their land to Israel as an inheritance,
an inheritance to Israel, God's servant, **ki l'olam hasdo**
for God's love endures forever

who remembered us when we were laid low,
and rescued us from our foes; **ki l'olam hasdo**
for God's love endures forever

► who provides bread for all flesh; **ki l'olam hasdo**
for God's love endures forever.

give thanks to God in heaven: **ki l'olam hasdo**
for God's love endures forever.

Some congregations recite Mourner's Kaddish here; see page 121.

לפסח

היום חג הפסח, שבו אומרים:

הודו ליהוה כי טוב

הודו לאלהי האלהים

הודו לאדני האדנים

לעשה נפלאות גדולות לבדו

לעשה השמים בתבונה

לרקע הארץ על המים

לעשה אורים גדלים

את השמש לממשלת ביום

את הירח וכוכבים לממשלות בלילה

למכה מצרים בבכוריהם

ויוצא ישראל מתוכם

ביד חזקה ובזרוע נטויה

לגור ים סוף לגזרים

והעביר ישראל בתוכו

ונער פרעה וחילו בים סוף

למולך עמו במדבר

למכה מלכים גדלים

ויהרג מלכים אדירים

לסיחון מלך האמרי

ולעוג מלך הבשן

ונתן ארצם לנחלה

נחלה לישראל עבדו

שבשפלונו זכר לנו

ויפרקנו מצרינו

◀ נתן לחם לכל־בשר

הודו לאל השמים

כי לעולם חסדו.

כי לעולם חסדו.

כי לעולם חסדו.

כי לעולם חסדו.

כי לעולם חסדו.

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כי לעולם חסדו.

כי לעולם חסדו.

תהלים קלו

Some congregations recite Mourner's Kaddish here; see page 121.

PSALMS FOR FESTIVALS.

Early prayerbooks recommend that on festivals, special psalms appropriate for these days be recited. Tractate Sofrim, a late and minor tractate of the Talmud, notes that on the festivals the Levites recited alternative psalms, instead of the regular psalm of the day (18:3–4). Traditions differ as to which psalms are appropriate. Scholars identify many of the psalms that follow as likely to have been composed for recitation in the Temple on these occasions.

PSALM 136, focusing on the exodus and the march through the desert, is especially appropriate for Pesah. Indeed, the ancient rabbis referred to this psalm (and the immediately preceding Psalm 135) as “the great Hallel” and associated it with this festival. The refrain *ki l'olam hasdo* occurs twenty-six times, which is the numerical equivalent of God's name, יהוה (*yod-hei-vav-hei*).

AMORITES, BASHAN

האמרי... הבשן. The Amorites were a semi-nomadic people, powerful in the ancient Near East in the pre-Israelite period. Bashan is the name of the northern plains and mountains east of the Jordan River. According to the Torah, the Israelites defeated several of the peoples living in the areas east of the Jordan before entering the Promised Land; these lands were subsequently settled by the tribes of Reuben, Gad, and parts of Manasseh.

ON SHAVUOT: PSALM 119 (selected verses)

Today is the Festival of Shavuot, on which we say:

Happy are they whose way is integrity,
who walk in the path of God's Torah.

Praised are You, ADONAI; teach me Your laws.

Open my eyes that I may see the wonders of Your Torah;

*help me to understand the way of Your decrees,
that I may speak of Your wonders.*

How I wish that You would guide me in the path of Your mitzvot;

I would delight in Your mitzvot, for that is what I love.

Amidst my difficulties, this is my comfort: Your words have revived me;

the world is filled with Your love and kindness—teach me Your laws.

Give me insight and discernment, for I put my trust in Your mitzvot.

I am Your handiwork, You formed me;

grant me understanding, that I might study Your mitzvot.

With Your love and kindness renew my life,

that I may observe the testaments Your lips spoke;

I will never forget Your laws, for I have been revived through them.

All who taught me have increased my understanding;

and so Your testaments have become my constant conversation.

Your word is a lamp for my feet, light for my path.

You are my protector and shield; Your words provide me with hope.

The time to do ADONAI's work is when others violate Your teaching.

Streams of tears have flowed from my eyes, for I saw Your Torah neglected;

Your righteousness is forever and Your teaching is truthful.

You are close at hand, ADONAI, and all Your mitzvot ring true.

The essence of Your teaching is truth, and Your laws of justice are eternal.

► Those who love Your Torah find great peace;

they do not stumble.

May I live, and praise You,

and may Your teachings be my support.

Some congregations recite Mourner's Kaddish here; see page 121.

לְשִׁבוּעוֹת

הַיּוֹם חַג הַשְּׁבוּעוֹת, שֶׁבוּ אוֹמְרִים:

אֲשֶׁר־יְתִיב דָּרְךְ

בְּרוּךְ אַתָּה יְהוָה

גַּל עֵינַי וְאֶבִיטָה

דָּרְךְ פְּקוּדֶיךָ הַבִּינֵנִי

הִדְרִיכֵנִי בְּנִתִּיב מִצְוֹתֶיךָ

וְאֶשְׁתַּעֲשַׁע בְּמִצְוֹתֶיךָ

זֹאת נַחֲמַתִּי בְּעֵינַי

חֲסִדֶּיךָ יְהוָה מִלְּאֵה הָאָרֶץ

טוֹב טַעַם וְדַעַת לְמִדָּנִי

יְדִיךָ עֲשׂוֹנִי וַיְכַוְנֵנִי

בְּחִסְדֶּיךָ חֵינִי

לְעוֹלָם לֹא אֶשְׁכַּח פְּקוּדֶיךָ

מִכָּל־מִלְמַדֵּי הַשִּׁבְלֹתַי

גֵּר לְרֹגְלֵי דְבָרְךָ

סִתְרִי וּמִגְנֵי אַתָּה

עֵת לַעֲשׂוֹת לַיהוָה

פִּלְגֵי מַיִם יִרְדּוּ עֵינַי

צִדְקָתְךָ צֶדֶק לְעוֹלָם

קָרוֹב אַתָּה יְהוָה

רֹאשׁ דְּבָרְךָ אֱמֶת

◀ שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ

תַּחֲזִי נִפְשִׁי וְתַהַלֵּלְךָ

הַהֲלָכִים בְּתוֹרַת יְהוָה.

לְמַדְנִי חֻקֶּיךָ.

נִפְלְאוֹת מִתּוֹרָתְךָ.

וְאֶשְׁיַחֲה בְּנִפְלְאוֹתֶיךָ.

כִּי בּוֹ חִפְצָתִי.

אֲשֶׁר אֶהְבֵּתִי.

כִּי אִמְרָתְךָ חֵיתָנִי.

חֻקֶּיךָ לְמִדָּנִי.

כִּי בְּמִצְוֹתֶיךָ הִיאֲמַנְתִּי.

הַבִּינֵנִי וְאֶלְמַדָּה מִצְוֹתֶיךָ.

וְאֶשְׁמְרָה עֲדוֹת פִּיךָ.

כִּי בָם חֵיִיתִנִּי.

כִּי עֲדוֹתֶיךָ שִׁיחָה לִּי.

וְאוֹר לְנִתִּיבָתִי.

לְדְבָרְךָ יַחֲלֹתִי.

הִפְרוּ תוֹרָתְךָ.

עַל לֹא שָׁמְרוּ תוֹרָתְךָ.

וְתוֹרָתְךָ אֱמֶת.

וְכָל־מִצְוֹתֶיךָ אֱמֶת.

וּלְעוֹלָם כָּל־מִשְׁפָּט צִדְקָךָ.

וְאִין לָמוּ מִכְשׁוֹל.

וּמִשְׁפָּטְךָ יַעֲזָרֵנִי.

מִתּוֹחֵי קִיט

Some congregations recite Mourner's Kaddish here; see page 121.

PSALM 119 is a paean to Torah. Substantively, all of its 176 verses describe the wonders of Torah and its reward. Structurally, it consists of twenty-two stanzas of eight verses each; the verses of each stanza begin with the same letter of the Hebrew alphabet, thus forming an eight-fold acrostic from *alef* to *tav*. In addition, the first two words of the psalm, *ashrei t'mimei*, begin with *alef* and *tav*, further emphasizing the idea (represented by the complete alphabet) of the completeness and totality of the Torah.

This selection of verses from the psalm form a complete alphabetical acrostic; it is thus appropriate for Shavuot, the festival celebrating the giving of Torah at Sinai. (We have included here verses 1, 12, 18, 27, 35, 47, 50, 64, 66, 73, 88, 93, 99, 105, 114, 126, 136, 142, 151, 160, 165, and 175.)

INTEGRITY תְּמִימִי דָּרְךְ. The word *tamim* has a range of meanings, including simple, whole, and without blemish.

PAISED ARE YOU, ADONAI בְּרוּךְ אַתָּה יְהוָה. This is one of two times that this phrase, which is central to Jewish prayer, appears in the Bible. (The other is in 1 Chronicles 29:10; see page 142 below.)

YOUR DECREES פְּקוּדֶיךָ. The medieval exegete Radak (David Kimhi) comments on the meaning of this word: "These are the mitzvot that reason teaches and that are given to us to guard and are held in the secret places of the human heart"—in other words, our conscience.

Psalms for Shabbat, New Moon, and Festivals

*Psalms from the following pages may be recited, as appropriate to the occasion.
Additional psalms for weekdays may be found on pages 433–438.*

ON SHABBAT: PSALM 92

Today is Shabbat, the day on which the Levites recited this psalm in the Temple:

A PSALM: THE SONG OF THE DAY OF SHABBAT

It is good to thank You, ADONAI, and sing to Your name, Most High;
to proclaim Your love at daybreak, Your faithfulness each night.

Finger the lute, pluck the harp, let the sound of the lyre rise up.

You gladdened me with Your deeds, ADONAI,
and I shall sing of Your handiwork.

*How wonderful are Your works, ADONAI,
how subtle Your designs!*

The arrogant do not understand, the fool does not comprehend this:
the wicked flourish like grass and every evildoer blossoms,
only to be destroyed forever—

but You, ADONAI, are exalted for all time.

Surely Your enemies, ADONAI, surely Your enemies will perish;
all who commit evil will be scattered.

*As a wild bull raises up its horn,
You raised my head high, anointed it with fresh oil.*

As my enemies gather against me,
my gaze remains steady, for my ears listen and hear:

*The righteous flourish like the date palm,
thrive like a cedar in Lebanon;
planted in the house of ADONAI,
they flourish in our God's courtyards.*

► In old age they remain fruitful, still fresh and bountiful,
proclaiming: ADONAI is upright, my rock in whom there is no flaw.

*Tzadik katamar yifrah, k'erez balvanon yisgeh.
Sh'tulim b'veit Adonai, b'hatzrot eloheinu yafrihu.*

► *Od y'nuvun b'seivah, d'sheinim v'ra-ananim yihyu.
L'hagid ki yashar Adonai, tzuri v'lo avlatah bo.*

Some congregations recite Mourner's Kaddish here; see page 121.

שיר של יום לשבת, ראש חודש, ורגלים

*Psalms from the following pages may be recited, as appropriate to the occasion.
Additional psalms for weekdays may be found on pages 433–438.*

היום יום שבת קדש, שבו היו הלויים אומרים בבית המקדש:

מזמור שיר ליום השבת

טוב להודות ליהוה, ולזמר לשמך עליון.

להגיד בבקר חסדך, ואמונתך בלילות.

עלי עשור ועלי נבל, עלי הגיון ככנור.

כי שמחתני יהוה בפעלה, במעשי ידיך ארנן.

מה גדלו מעשיך יהוה, מאד עמקו מחשבתך.

איש בער לא ידע, וכסיל לא יבין את־זאת.

בפרח רשעים כמו עשב ויציצו כל־פעלי און,

להשמדם עדי עד,

ואתה מרום לעלם יהוה.

כי הנה איביך, יהוה, כי הנה איביך יאבדו,

יתפרדו כל־פעלי און.

ותרם בראים קרני, בלתי בשמן רענן.

ותבט עיני בשורי, בקמים עלי מרעים תשמענה אזני,

צדיק בתמר יפרח, בארז בלבנון ישגה,

שתולים בבית יהוה, בחצרות אלהינו יפריחו.

◀ עוד ינובון בשיבה, דשנים ורעננים יהיו,

להגיד כי ישר יהוה, צורי, ולא עולתה בו.

תהלים צב

Some congregations recite Mourner's Kaddish here; see page 121.

SHABBAT AND FESTIVAL PSALMS. Since the late Middle Ages, it has been customary to recite a special psalm for each day of the week, a custom based on the Mishnah's report that these psalms were recited in the Temple by the Levites (Tamid 7:4). Tractate Sofrim (18:3–4), a minor tractate of the Talmud, records that on festivals, other psalms appropriate to these occasions were recited. Accordingly, we include here the traditional psalm for Shabbat and the New Moon, as well as a psalm for each of the festivals.

PSALM 92 begins by contemplating the wonder of creation and ends with a vision of the righteous flourishing in God's house. It thus celebrates two themes of Shabbat: Shabbat as the day of appreciating creation and Shabbat as a taste of redemption.

ALL WHO COMMIT EVIL WILL BE SCATTERED In this specific vision of the end-time, enemies are not destroyed, but simply made ineffective.

ANointed IT WITH FRESH OIL בלתי בשמן רענן. The Hebrew may be translated "You anointed *me* with fresh oil," but Radak (David Kimhi, 1160–1235, Provence) suggests that the object of the verb is the speaker's head mentioned in the first part of the verse; the anointing is ceremonial, giving the speaker a special divine function and blessing. The faithful thus become God's royal entourage.

*Psalm 30: An
Interpretive Translation*

... Sing to the Lord you
who love God; thank
God from the depths of
your hearts.
For though God may seem
to be absent, in God's
presence is eternal life.
Tears may linger when
night falls, but joy arrives
with the dawn.
Therefore my soul blesses
God with every breath
that I take.
My song will thank God
forever, and my silence
will be filled with God's
praise.

—STEPHEN MITCHELL

FOR THE MORNING: PSALM 30

A PSALM, A SONG FOR THE DEDICATION
OF THE HOUSE, FOR DAVID

I raise my voice to praise You, ADONAI,
for You have lifted me up
and not allowed my enemies to rejoice over me.

*ADONAI my God, I cried out to You
and You healed me.*

ADONAI, You raised me up from Sheol,
You gave me life and did not let me descend into the pit.

*Sing to ADONAI, faithful people;
praise God, as you pronounce God's name.*

Surely God's anger lasts but for a moment,
and when God is pleased, life is granted.

*One may lie down crying at night,
but wake in the morning with joyful song.*

I had said when I was tranquil,
"I shall never be undone."

*ADONAI, when it pleased You, You made me a mountain of strength,
but when You hid Your face, I was terrified.*

I called to You, ADONAI;

I pleaded before my Master:

*"What would be the gain, were I to go down to the grave?
Can dust praise You? Can it speak of Your truth?"*

Hear me, ADONAI, and be kind to me;
be my helper, ADONAI."

► *You turned my mourning into a dance for me,
You undid my sackcloth and girded me with joy—
that I might sing of Your glory and not be silent:
ADONAI my God, I thank You, always.*

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד
אֲרוֹמְמֶךָ יְהוָה כִּי דָלִיתָנִי,
וְלֹא שִׁמְחָתָ אֵיבֵי לִי.
יְהוָה אֱלֹהֵי, שְׁעַתִּי אֵלֶיךָ וַתִּרְפְּאֵנִי.
יְהוָה הָעֲלִיתָ מִן שְׁאוֹל נַפְשִׁי,
חַיִּיתָנִי מִיָּרֵד בּוֹר.
זָמְרוּ לַיהוָה חֲסִידָיו,
וְהוֹדוּ לִזְכוֹר קִדְשׁוֹ.
כִּי רָגַע בְּאָפּוֹ חַיִּים בְּרִצּוֹנוֹ,
בַּעֲרֵב יָלִין בְּכִי וּלְבַקֵּר רָנָה.
וְאֲנִי אֲמַרְתִּי בְשִׁלּוֹי,
כֹּל אֲמוֹס לְעוֹלָם.
יְהוָה בְּרִצּוֹנְךָ הִעֲמַדְתָּה לְהַרְרִי עֹז,
הִסְתַּתְרַת פָּנֶיךָ, הָיִיתִי נִבְהָל.
אֵלֶיךָ יְהוָה אֶקְרָא, וְאַל אֲדַנִּי אֶתְחַנֵּן.
מִה בָּצַע בְּדַמִּי בְּרִדְתִּי אֶל שַׁחַת,
הַיּוֹדֵךְ עֶפְרָי, הַיְגִיד אֲמַתְּךָ.
שָׁמַע יְהוָה וַחֲנִנִי, יְהוָה הָיָה עֲזָר לִי.
◀ הִפַּכְתָּ מִסְפְּדִי לְמַחוֹל לִי,
פָּתַחְתָּ שְׁקִי וַתִּאֲזָרְנִי שִׁמְחָה.
לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יָדָם,
יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֹדָךָ. תהלים ל

PSALM 30 precedes the section of psalms and songs called P'sukei D'zimra, "Verses of Song." In the context of the morning's prayers, its mention of being rescued from Sheol, the netherworld, might be seen as grateful acknowledgment of the blessing of awakening from sleep. In its biblical context, Psalm 30 may be viewed as a song of thanksgiving after overcoming disease and illness.

In a fashion that is true of many psalms, this poem moves between past and present, between intimations of illness and affirmations of health, and between fear and joy. Knowing how vulnerable we are and how unpredictable our fate, we can thank God that we are alive and able to pray as we wake to a new day.

Psalm 30 was added to the liturgy in the 17th century under the influence of Lurianic mysticism. It mentions the name of God ten times, and Jewish mystics saw in this a hint of the *s'frot*, the ten aspects of the Godhead.

FOR THE DEDICATION OF

THE HOUSE הַבַּיִת. Perhaps this psalm was meant to be recited in honor of a donor for repairs or renovations of the Temple. In the later rabbinic reading, the inauguration of the "house" might be seen as the synagogue. The mystics who added this psalm to the liturgy thought that it alluded to the human resurrection of the body (that is, the house of the soul) in the morning, and to our entering the fully revealed divine house (that is, a new day). The midrash understood the psalm's superscription to be an expression of David's yearning to build the Temple, remarking that the Temple is called David's and not Solomon's (even though the latter built it)—because it was David who had yearned to build it (Numbers Rabbah 12:9).

YOU HAVE LIFTED ME UP דָּלִיתָנִי. The Hebrew verb is used for drawing water from a well and is consonant with the image in the following verses of being raised from the pit.

GOD'S ANGER בָּאָפּוֹ. The modern Jewish theologian Abraham Joshua Heschel points out that in the Bible, God's anger is always directed against moral corruption. The anthropomorphic image is intended to evoke the sense of violation and disruption of harmony caused by injustice and ethical lapses.

Holding On and Letting Go

Hold on and let go.
On the surface of things
contradictory counsel.
But one does not negate
the other.

The two are complemen-
tary, dialectical
two sides of one coin.

Hold on—death is not the
final word
The grave no oblivion.

Hold on in *Kaddish*,
yahrzeit, *Yizkor*.
No gesture, no kindness,
no smile evaporates—
Every kindness, every
embrace has its afterlife
in our minds, our hearts,
our hands.

Hold on
Not enslaving memory
that sells the future
to the past
nor recollection that
makes us passive, listless,
resigned.
But memory that releases
us for a new life.

The flow of life—
the divine process
gives and takes
retains and creates.

Return the dust to the
earth
not to bury hope
but to resurrect the will
to live.

—HAROLD M. SCHULWEIS

Mourner's Kaddish

*Many congregations recite Mourner's Kaddish after
completing Birkhot Ha-shahar, the Morning Blessings.*

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

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

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

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

And we say: *Amen*.

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

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

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

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

קדיש יתום

*Many congregations recite Mourner's Kaddish after
completing Birkhot Ha-shahar, the Morning Blessings.*

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֻלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזֶמֶן קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִירֵי הוּא,
לְעָלָא מִן כָּל־ [וְלְעָלָא לְעָלָא מְכָל־ [*on Shabbat Shuvah we substitute:*
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאֲמִירָן בְּעֻלְמָא,
וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרְוּמֵי הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יּוֹשְׁבֵי תֵבֶל],
וְאָמְרוּ אָמֵן.

MOURNER'S KADDISH.
It is sometimes difficult for
a mourner to reintegrate
into a community after
the loss of a close relation.
Equally, it may be difficult
for the community to know
how to receive a mourner
in its midst. In reciting the
Kaddish, the mourner takes
a formal role in relation
to the community. The
mourner is able to say: "I
am here in your midst,
praying alongside you"; and
the congregation can re-
spond: "Along with you, we
all turn our eyes to God."

The prophet Ezekiel
remarks that after great
tragedy, God's name will
become great throughout
the world (38:23); with
some grammatical changes,
these are the first words
of the Kaddish. By the end
of the Mourner's Kaddish,
whatever our loss, whatever
tragedy we have suffered,
we look to God in hope
and we hold on to a vision
of some moment when we
all may be at peace.

P'sukei D'zimra: Verses of Song

Thanking God

Rabbi Yohanan said in the name of Rabbi Shimon bar Yohai: From the day that the Holy One created the world, there was no one who praised and thanked (*hodeh*) the Holy One, until Leah came and praised God. For she said: "This time will I praise and thank (*odeh*) Adonai" (Genesis 29:35), giving the name "Judah" (*y'hudah*) to her newborn son.

Thus, the name "Jew," derived from "Judah," means "thankful."

—BABYLONIAN TALMUD

Creating Through Speech

Just as divine speech created the world, so too with human speech: what we give voice to becomes more substantive, more real. Prayer, like all human speech, is a creative act. The prayers that we utter shape our inner lives. Our new consciousness causes us to relate differently to the world around us, and it thus prompts us to shape a different external reality.

It is customary to stand for the opening and closing b'rakhot of P'sukei D'zimra.

Introductory B'rakhah

Blessed is the one whose word called the world into being. *Barukh hu. Blessed be the One.*

Blessed is the one who created the world. *Barukh sh'mo. Blessed be the divine name.*

Blessed is the one who speaks and it is done. *Barukh hu.*

Blessed is the one who decrees and fulfills. *Barukh sh'mo.*

Blessed is the one who has compassion for the earth. *Barukh hu.*

Blessed is the one who has compassion for all creatures. *Barukh sh'mo.*

Blessed is the one who sends a just reward to those who revere the Divine. *Barukh hu.*

Blessed is the one who is eternal, who exists forever. *Barukh sh'mo.*

Blessed is the one who redeems and rescues. *Barukh hu u-varukh sh'mo.*

Barukh atah ADONAI, our God, sovereign of time and space, compassionate creator celebrated in Your people's voices, praised and glorified by the words of Your faithful servants and in Your servant David's songs.

We will celebrate You, ADONAI our God, with praise and song; we will extol, acclaim, and glorify You, honoring Your name and declaring that You are our sovereign God.

► The singular one who gives life to the world—the sovereign, who is praised and glorified, forever and ever—this is Your great name.

Barukh atah ADONAI, Sovereign, celebrated with songs of praise.

Some congregations select from among the psalms and biblical texts that follow.

פסוקי דזמרא

It is customary to stand for the opening and closing b'rakhot of P'sukei D'zimra.

ברוך שֶׁאֵמַר וְהָיָה הָעוֹלָם, בָּרוּךְ הוּא.

ברוך עוֹשֶׂה בְּרָאשִׁית, בָּרוּךְ שְׁמוֹ.

ברוך אוֹמֵר וְעוֹשֶׂה, בָּרוּךְ הוּא.

ברוך גּוֹזֵר וּמְקַיֵּם, בָּרוּךְ שְׁמוֹ.

ברוך מְרַחֵם עַל הָאָרֶץ, בָּרוּךְ הוּא.

ברוך מְרַחֵם עַל הַבְּרִיּוֹת, בָּרוּךְ שְׁמוֹ.

ברוך מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו, בָּרוּךְ הוּא.

ברוך חֵי לְעַד וְקִיָּם לְכָל־עַתָּה, בָּרוּךְ שְׁמוֹ.

ברוך פּוֹדֶה וּמַצִּיל, בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

ברוך אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

הָאֵל הָאֵב הָרַחֲמָן, הַמְהַלֵּל בְּפִי עַמּוֹ,

מְשַׁבַּח וּמְפַאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו,

וּבְשִׁירֵי דָוִד עַבְדְּךָ. נְהַלֵּךְ יְהוָה אֱלֹהֵינוּ,

בְּשִׁבְחוֹת וּבְזִמְרוֹת, נִגְדֶּלְךָ וְנִשְׁבַּחְךָ וְנִפְאֶרְךָ

וְנִזְכִּיר שְׁמְךָ וְנִמְלִיכְךָ מִלְּפָנֵינוּ אֱלֹהֵינוּ.

◀ יְחִיד חֵי הָעוֹלָמִים, מֶלֶךְ מְשַׁבַּח וּמְפַאֵר עַד־עַד

שְׁמוֹ הַגָּדוֹל. בָּרוּךְ אַתָּה יְהוָה, מֶלֶךְ מְהַלֵּל בְּתִשְׁבְּחוֹת.

Some congregations select from among the psalms and biblical texts that follow.

all of creation emanates from God's spoken fiat. For example, on the very first day, "God said, 'Let there be light'—and there was light" (Genesis 1:3).

BARUKH HU, BLESSED BE THE ONE בָּרוּךְ הוּא. The last line of the introductory call and response reads *barukh sh'mo*, "blessed be the divine name." Taken together, the first two words of response and the last two words of the series form the phrase *barukh hu u-varukh sh'mo*, "blessed be the One and blessed be the divine name," which is commonly used as a response to hearing the name of God. Practices differ as to the call and response during the recitation of this poem. A version that has recently become popular includes reciting the words printed here in gray.

COMPASSIONATE CREATOR הָאֵב הָרַחֲמָן. The word translated here as "compassionate" comes from the root *r-h-m*, which also means "womb." Thus, this particular phrase can be understood as "the fatherly womb," and wonderfully captures the way that God transcends gender.

EXTOL, ACCLAIM, AND GLORIFY YOU נִגְדֶּלְךָ וְנִשְׁבַּחְךָ וְנִפְאֶרְךָ. The blessing announces that the psalms to be recited in this section will be those that acclaim God, not those that express the personal plight of the psalmist. Repetition of similar sounding verbal synonyms in Hebrew is a means of creating a meditative atmosphere.

BARUKH SHE-AMAR. Once the inclusion of P'sukei D'zimra ("Verses of Song") was codified by the *geonim* (the rabbinic leaders of the influential Babylonian Jewish community in the latter half of the 1st millennium), they ordained that it be preceded and followed with formal blessings: the opening blessing recited here and the blessing at the section's conclusion (page 148). Most of the passages recited in this section are biblical and, therefore, this prayer calls them "the words of Your faithful servants." "David's songs" refers to the psalms, which constitute the bulk of this section; many scholars believe that Psalms 145–150 (pages 136–141) constituted the original core of P'sukei D'zimra.

CALLED THE WORLD INTO BEING הָיָה הָעוֹלָם. God is often referred to by the sages as "the one whose word called the world into being." This is based on the story in Genesis 1, in which

For a transliteration of Ashrei, see page 181–182.

ASHREI

Joyous are they who dwell in Your house;
they shall praise You forever.

*Joyous the people who are so favored;
joyous the people whose God is ADONAI.*

A SONG OF PRAISE, OF DAVID

I exalt You, my God, my sovereign; I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised,
though Your greatness is unfathomable.

One generation praises Your works to another, telling of Your mighty deeds.

I would speak of Your majestic glory and of Your wondrous acts.

Generations speak of Your awe-inspiring deeds;

I, too, shall recount Your greatness.

They recount Your great goodness, and sing of Your righteousness.

ADONAI is merciful and compassionate, patient, and abounding in love.

ADONAI is good to all, and God's mercy embraces all of creation.

All of creation acknowledges You, and the faithful bless You.

They speak of the glory of Your sovereignty and tell of Your might,
*proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.*

Your sovereignty is eternal; Your dominion endures in every generation.

ADONAI supports all who falter, and lifts up all who are bent down.

The eyes of all look hopefully to You,

and You provide them nourishment in its proper time.

Opening Your hand, You satisfy with contentment all that lives.

ADONAI is righteous in all that is done, faithful to all creation.

ADONAI is near to all who call, to all who call sincerely.

God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.

*ADONAI watches over all who love the Holy One,
but will destroy all the wicked.*

► My mouth shall utter praise of ADONAI.

May all that is mortal praise God's name forever and ever.

Psalm 145

We shall praise ADONAI now and always. Halleluyah!

אֲשֵׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְךָ סֵלָה.
אֲשֵׁרִי הָעַם שֶׁכָּכָה לוֹ, אֲשֵׁרִי הָעַם שִׁיהוּה אֱלֹהֵינוּ.

תְּהִלָּה לְדוֹד

אֲרוֹמָמְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל־יוֹם אֶבְרָכְךָ, וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד.

גְּדוֹל יְהוָה וּמְהֵלָל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתֶיךָ יִגְדֹּד.

הִדָּר כְּבוֹד הוֹדֶךָ, וְדַבָּרִי בְּפִלְאֲתֶיךָ אֶשְׁיַחָהּ.

וְעֻזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֻלְתְּךָ אֶסְפָּרְנָהּ.

זָכַר רַב טוֹבְךָ יִבְיַעַנִּי, וְצַדִּיקְתְּךָ יִרְנַנִּי.

חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפִּים וּגְדֻלַּחֲסֶד.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.

יִוְדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרָכֻכָּהּ.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ יִדְבָּרוּ.

לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתִי, וּכְבוֹד הִדָּר מַלְכוּתוֹ.

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דוֹר וָדוֹר.

סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלִיִּים, וְזוֹקֵף לְכָל־הַכּוֹפִּים.

עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.

פּוֹתֵחַ אֶת־יָדְךָ, וּמַשְׁבִּיעַ לְכָל־חַי רִצּוֹן.

צַדִּיק יְהוָה בְּכָל־דְּרָכָיו, וְחֹסֵיד בְּכָל־מַעֲשָׂיו.

קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת.

רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.

שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד.

◀ תְּהִלַּת יְהוָה יִדְבַּר־פִּי,

וַיִּבְרַךְ כָּל־בָּשָׂר שֵׁם קֹדֶשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וְאֶנְחִנוּ נִבְרָךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ.

to individual verses more than to the literary flow of the whole poem. It is the only psalm explicitly called a *t'hillah*, "a song of praise," though the entire Book of Psalms is called by the plural *Sefer T'hillim*.

JOYOUS אֲשֵׁרִי. The Hebrew word covers a spectrum of emotions: happy, blessed, contented.

ADONAI SUPPORTS ALL WHO FALTER לְכָל־הַנִּפְלִיִּים. This verse marks a turning point in the psalm. Until now, the poet has praised God's greatness and splendor; now, the focus shifts to God's concern for those in need. Here, God's sovereignty is primarily manifest in love and care.

ALL THAT IS MORTAL כָּל־בָּשָׂר. In Psalm 145, there are no references to the Temple, to Israel, or to historical events. God is here depicted as the sovereign of the world who cares for all creatures.

PSALM 145 (ASHREI). This psalm, which was treasured by the ancient rabbis, is recited thrice daily. It was in liturgical use during the Second Temple period, as attested by the Dead Sea Scrolls, where it appears with a congregational response attached to each verse: "Blessed is Adonai and blessed is God's name." Psalm 145 begins and ends with personal verses of praise. In between, the author affirms God's sovereignty and insists that God's rule is one of love and compassion.

Two additional verses (Psalm 84:5 and 144:15), both of which begin with the word *ashrei*, "joyous," were added to the opening, apparently in imitation of the Book of Psalms itself, which opens with that word. The reference to God's house evokes those praying in the synagogue. Psalm 115:18 was appended to the end, transforming the prayer from the first-person singular to the plural, and thus creating a bridge to the five "Halleluyah" psalms that follow.

Ashrei is an alphabetical acrostic—although it is missing a verse beginning with the letter *nun*—and thus easy to memorize, which may help to explain its popularity in Jewish liturgy. Many readers relate

Psalms 150: An Interpretive Translation

Praise God in the depths
of the universe;
praise God in the human
heart.
Praise God's power and
beauty,
for God's all-feeling,
fathomless love.
Praise God with drums and
trumpets,
with string quartets and
guitars.
Praise God in market and
workplace,
with computer, with ham-
mer and nails.
Praise God in bedroom
and kitchen;
praise God with pots and
pans.
Praise God in the temple
of the present;
let every breath be God's
praise.

—STEPHEN MITCHELL

HALLELUYAH! Praise God.

Praise God in the sanctuary.
Praise God in the heavens, the seat of God's power.
Praise God at the triumph of the Divine.
Praise God in accord with the greatness of God.
Praise God with the call of the shofar.
Praise God with the harp and the lyre.
Praise God with timbrel and dance.
Praise God with flute and strings.
Praise God with crashing cymbals.
Praise God with rousing cymbals.

► Let every breath be praise of God;
halleluyah, praise God.

Let every breath be praise of God;
praise God, *halleluyah!*

Hal'luyah.

Hal'lu El b'kodsho, hal'luhu birkia uzo.

Hal'luhu vi-g'vurotav, hal'luhu k'rov gudlo.

Hal'luhu b'teika shofar, hal'luhu b'nevel v'khiror.

Hal'luhu b'tof u-mahol, hal'luhu b'minim v'ugav.

Hal'luhu v'tziltz'lei shama, hal'luhu b'tziltz'lei t'ruah.

Kol ha-n'shamah t'hallel yah, hal'luyah.

Kol ha-n'shamah t'hallel yah, hal'luyah.

Psalms 150

CONCLUSION OF THE SELECTION OF PSALMS

Bless ADONAI, always, amen and amen.
From Zion, bless ADONAI who dwells in Jerusalem;
praise God, *halleluyah*.

Bless ADONAI, the God of Israel,
who alone does wondrous things.

► Blessed be God's glorious name, always;
and may God's glory encompass the entire world.
Amen and amen.

Some congregations continue with Nishmat, page 145.

הַלְלוּיָהּ,

הַלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְּרָקִיעַ עֶזּוֹ.

הַלְלוּהוּ בְּגִבּוֹרָתוֹ, הַלְלוּהוּ בְּרַב גִּדְלוֹ.

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וְכִנּוֹר.

הַלְלוּהוּ בְּתוֹף וּמַחּוֹל, הַלְלוּהוּ בְּמִנִּים וְעָגָב.

הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.

◀ **כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ, הַלְלוּיָהּ.**

כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ, הַלְלוּיָהּ.

תהלים קנ

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן.

בְּרוּךְ יְהוָה מִצִּיּוֹן, שִׁבְן יְרוּשָׁלַיִם, הַלְלוּיָהּ.

בְּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבָדּוֹ.

◀ **וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,**

וַיִּמְלֹא כְבוֹדוֹ אֶת־כָּל הָאָרֶץ,

אָמֵן וְאָמֵן.

Some congregations continue with נְשִׁמַת, page 145.

PSALM 150. This psalm brings the Book of Psalms to an exultant close. The Book of Psalms begins with the praise of the single righteous individual, "Blessed is the one who does not walk in the way of the wicked" (Psalm 1:1), and concludes with every living being praising God.

BLESS ADONAI, ALWAYS בְּרוּךְ יְהוָה לְעוֹלָם. The Book of Psalms is composed of five smaller "books"; each of the first four conclude with a blessing. Two of those blessings, Psalms 89:53 and 72:18–19, are quoted here, to conclude the morning recitation of the Davidic psalms. Between these two, another verse (Psalm 135:21) is added, specifying that Adonai is the God of Israel—much like a letter's address on an envelope. The selected verses all begin with the word *barukh*, "blessed." Thus, just as we began P'sukei D'zimra with a mul-

tiple repetition of "blessed" in Barukh She-amar (page 122), so too, here, we repeat that word with multiple verses. The oldest versions of P'sukei D'zimra ended here, and so the opening and closing verses of this paragraph form a conclusion by repeating the affirmative response, "Amen."

From Individual to Community

Awakening to a new day, we began by reciting *modeh/modah ani*, “I thank You,” in the singular. Now, at the conclusion of P’sukei D’zimra, our collective awareness and connection to each other has been truly “awakened” and so we can say *modim anahnu lakh*, “we thank You,” in the plural. We are thus ready for the formal call to prayer, Bar’khu (page 149), to which we respond as a community.

Changed His Name to Abraham

According to the Babylonian Talmud (Berakhot 13a), Abraham’s name was changed because “in the beginning, he was a leader of Aram [i.e., av ram], and at the end, he was a leader of the whole world [avraham = av hamon, father of multitudes, Genesis 17:5].” The ancient rabbis taught that except when directly quoting Scripture, it is expressly forbidden to refer to Abraham by his former name.

This is the import of God’s directive to change “Abram,” which signifies leadership of the single nation of Aram, to “Abraham,” father of a multitude of nations. God was saying to Abraham, “I have raised you beyond this norm of nationalism, which is but a convention and not true justice. Your heart should not be devoted exclusively to the benefit of Aram, but rather seek the peace of all God’s creations. Seek out the well-being of all.” Thus, “one who calls Abraham, ‘Abram,’ transgresses.” By doing so, one causes Israel to regress to a state of nationalism, which is no more than a collective form of egoism, and thus a transgression.

—ABRAHAM ISAAC KOOK

It is customary to stand through the bottom of page 144.

DAVID’S FINAL PRAYER

David praised ADONAI in the presence of all the assembled, saying: From the beginning of time to the end of time, blessed are You ADONAI, God of our ancestor Israel. Yours, ADONAI, is the greatness, the strength and the glory, the triumph and the splendor—for everything in heaven and on earth is Yours. Sovereignty is Yours; You are raised up above all. Wealth and honor come from You; You rule over all. In Your hands are strength and deliverance; it is in Your power to give strength to all and to make everything flourish. Now we thank You, our God, and celebrate Your glorious name.

1 Chronicles 29:10–13

You, ADONAI alone, are the God who formed the sky, the heavens above and all their hosts, the earth and everything upon it, the seas and all within them. You grant existence to everything; even the hosts of heaven need bow to You.

You, ADONAI, are God; it was You who chose Abram, took him out of Ur of the Chaldees, changed his name to Abraham, and found him faithful.

You made a covenant with him, giving him the land of the Canaanites, the Hittites, the Amorites, the Perizites, the Jebusites, and the Girgashites, to pass on to his descendants. You kept Your word, for You are righteous. You saw the suffering of our ancestors in Egypt and heard their cry at the Sea of Reeds. You confronted Pharaoh, his court, and the entire Egyptian nation with signs and wonders—for You knew how they had oppressed Your people, and in this way You are known to this day. ► You split the sea before our ancestors: they crossed on dry land, but their pursuers sank in the deep like stones in a raging sea.

Nehemiah 9:6–11

It is customary to stand through the bottom of page 144.

וַיְבָרֶךְ דָּוִד אֶת־יְהוָה לְעֵינָיו בְּלִי־הַקֶּהֱל וַיֹּאמֶר דָּוִד:
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מַעֲוֹלָם וְעַד
עוֹלָם. לָךְ יְהוָה הַגְדֹּלָה וְהַגְבוּרָה וְהַתַּפְאָרֶת וְהַנֶּצֶחַ
וְהַהוֹד, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְהוָה הַמַּמְלָכָה
וְהַמְתַּנְשָׂא לְכָל לְרָאשׁ. וְהַעֲשֵׂר וְהַפְּבֹד מִלְּפָנֶיךָ,
וְאַתָּה מוֹשֵׁל בְּכָל, וּבִידֶךָ בַּח וּגְבוּרָה, וּבִידֶךָ לְגַדֵּל
וּלְחַזֵּק לְכָל. וְעַתָּה יְאֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ,
וּמְהִלָּלִים לְשֵׁם תַּפְאָרְתֶךָ.

דברי הימים א, כט:י-יג

אַתָּה הוּא יְהוָה לְבָדֶךָ, אַתָּה עֹשֵׂת אֶת־הַשָּׁמַיִם,
שָׁמַיִם הַשָּׁמַיִם וְכָל־צָבָאָם, הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ,
הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם, וְאַתָּה מַחִיָּה אֶת־כָּלֶם,
וּצָבָא הַשָּׁמַיִם לָךְ מִשְׁתַּחוּיִם. ◀ אַתָּה הוּא יְהוָה
הָאֱלֹהִים אֲשֶׁר בְּחִרְתָּ בְּאַבְרָם, וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים,
וְשִׁמְתָּ שְׁמוֹ אֲבִרָהָם, וּמִצֵּאתָ אֶת־לִבּוֹ נָאֲמָן לְפָנֶיךָ.

וְכָרוֹת עָמּוֹ הַבְּרִית לְתַת אֶת־אָרֶץ הַכְּנַעֲנִי הַחֲתִי הָאֲמֹרִי
וְהַפְּרָזִי וְהַיְבוּסִי וְהַגְּרָזִי לְתַת לְזָרְעוֹ, וְתָקַם אֶת־דְּבָרְךָ
כִּי צָדִיק אַתָּה. וְתִרְאָ אֶת־עֵינֵי אֲבֹתֵינוּ בְּמִצְרַיִם,
וְאֶת־זַעֲקָתָם שְׁמַעְתָּ עַל יָם סוּף. וְתַתֵּן אֹתָהּ
וּמִפְתִּים בְּפִרְעָה, וּבְכָל־עַבְדֵּי וּבְכָל־עַם אֲרָצוֹ,
כִּי יֵדַעְתָּ כִּי הִזִּידוּ עָלֶיךָ, וְתַעַשׂ לָךְ שֵׁם כְּהַיּוֹם הַזֶּה.
◀ וְהַיּוֹם בְּקָעַת לְפָנֶיךָ וַיַּעֲבִרוּ בְּתוֹךְ הַיָּם בִּיבֻשָּׁה,
וְאֶת־יְרֵד־פִּיָּהֶם הִשְׁלַכְתָּ בַּמַּצּוֹלֹת, כְּמוֹ אֶבֶן בְּמַיִם עֲזוּיִם.

נחמיה ט:י-יג

YOU, ADONAI ALONE הוא יהוה לבדך. This prayer was recited in the Second Temple when the people, returning from exile, rededicated themselves under the guidance of Ezra and Nehemiah. With its recitation, each morning’s prayer is an act of rededication.

CHANGED HIS NAME שְׁמוֹ. In Genesis 17:5 Abram’s name is changed to Abraham, meaning the “father of many nations,” as a sign of God’s promise that Sarah will bear a child, Isaac. The original name “Abram” may mean “the father [meaning Terah] is exalted.” A name change in the ancient world represented a change in status. (E. A. Speiser)

THE CANAANITES הַכְּנַעֲנִי. Listed here are six of the seven biblical nations that occupied the Land of Israel before the Israelite settlement.

DAVID’S FINAL PRAYER. Originally, P’sukei D’zimra consisted only of selections from the Book of Psalms; later, a series of biblical prayers, beginning here and culminating with the Song at the Sea, was added. In these additions we re-experience our collective history: Abram’s leaving his home and setting out for an unknown destination, the exodus from Egypt, and the nation’s arrival in the promised land.

DAVID PRAISED דָּוִד. This passage from 1 Chronicles forms part of David’s last speech—his will and testament—as he hands his kingdom over to his son Solomon. Having just read selections from the psalms of David, we begin the closing section of P’sukei D’zimra, Verses of Song, with David’s own concluding words.

BLESSED ARE YOU ADONAI בְּרוּךְ אַתָּה יְהוָה. This is one of only two times that this phrase, which became the formula for all Jewish *b'rakhot*, is found in the Bible. (The other is Psalm 119:12.)

WE THANK YOU מוֹדִים אֲנַחְנוּ לָךְ. These became the first words of the second-to-last *b'rakha* of the Amidah, in which we thank God for the gifts of life.

I Will Sing

Sometimes we sing to ourselves—no one else hears the sound, yet our minds are singing. Sometimes we sing—our vocal chords voice a tune, and all can hear it and recognize it.

And sometimes we sing and every cell of our bodies contains the song. Such songs transform both the singer and the listener.

That is the way that the people Israel sang as they were saved, in crossing the Sea.

—NETIVOT SHALOM

Moses and the People Israel Sang

Tradition understood Moses and the Israelites to have sung this song as call and response (antiphonal singing)—Moses would sing, and the people would respond. In some communities to this day, the verses are sung antiphonally. Call and response demands both inward and outward participation. We first participate inwardly, listening to the leader's voice as it interprets the words. We then respond outwardly, assenting to and building on what we've heard. But even as we raise our voices in song, we continue to listen, to hear the voices around us, so that our communal response is harmonious and the sound of the song is full. We hear and are heard, careful not to overwhelm one another, ensuring that even the smallest voice is not drowned out. As the leader evokes our song, so too do each of us affirm and amplify each other's voice.

—MICHAEL BOINO

On that day ADONAI saved the people Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore of the sea. ► When Israel saw the mighty arm that ADONAI had wielded against the Egyptians, the people revered ADONAI and had faith in ADONAI and in Moses, God's servant.

Exodus 14:30–31

THE SONG AT THE SEA

Then Moses and the people Israel sang this song to ADONAI:

I will sing to ADONAI, who has triumphed gloriously,
who cast horse and rider into the sea.

ADONAI is my strength and my might; God is my deliverance.

This is my God, to whom I give glory—
the God of my ancestors, whom I exalt.

ADONAI is a warrior; God's name is ADONAI.

God has cast Pharaoh's chariots and army into the sea;
Pharaoh's choicest captains have drowned in the Sea of Reeds.
The depths covered them; they sank in the deep like a stone.

Your right hand, ADONAI, singular in strength—

Your right hand, ADONAI, shatters the enemy.

With Your majestic might You crush Your foes;

You let loose Your fury, to consume them like straw.

In the rush of Your rage the waters were raised;
the sea stood motionless, the great deep congealed.

The enemy said: "I will pursue, I will capture and plunder!"

I will devour them, I will draw my sword.

With my bare hands will I dispatch them."

You loosed the wind—the sea covered them.

Like lead, they sank in the swelling waters.

Who is like You, ADONAI, among the mighty?

Who is like You, majestic in holiness,

awe-inspiring in splendor, working wonders?

You stretched out Your hand—the earth swallowed them.

In Your love You lead the people You redeemed;

with Your strength You guide them to Your holy habitation.

continued

וַיִּשַׁע יְהוָה בַּיּוֹם אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיֵּרָא
יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שַׁפַּת הַיָּם: ◀ וַיֵּרָא יִשְׂרָאֵל
אֶת־יָד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיִּירָאוּ הָעָם
אֶת־יְהוָה וַיֹּאמְרוּ בִּיהוָה וּבִמֹּשֶׁה עֲבָדָיו:

שמות יד:ל-לא

אֲזַיִר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ
לֵאמֹר אֲשִׁירָה לַיהוָה כִּי־גָאָה גָּאָה סוֹס
וְרֹכֵב רָמָה בַּיָּם: עֲזִי וְזִמְרַת יְהוָה וַיְהִי־לִי
לִישׁוּעָה זֶה אֱלֹהֵי וְאֵנֹהוּ אֱלֹהֵי
אֲבִי וְאַרְמְמָנָהוּ: יְהוָה אִישׁ מִלְחָמָה יְהוָה
שְׁמוֹ: מִרְכַּבַּת פָּרָעָה וַחֲיִלּוֹ יִרְהַב בַּיָּם וּמִבְחָר
שְׁלֹשִׁי טַבָּעוֹ בַּיָּם־סוּף: תַּהֲמֹת יִכְסִּימוּ יָרְדּוּ בְּמַצּוֹלֹת כְּמוֹ־
אֲבָן: יְמִינָהּ יְהוָה נֹאדָרִי בַּכַּחַם יְמִינָהּ
יְהוָה תִּרְעַץ אוֹיֵב: וּבָרַב גָּאוֹנָהּ תַּהֲרֹס
קַמִּיךָ תִּשְׁלַח חֲרֹנְךָ יֹאכְלֵמוּ פִּקֹּשׁ: וּבְרוּחַ
אֲפִיךָ נִעְרָמוּ מַיִם נִזְלִים קָפְאוּ תַּהֲמֹת בְּלִבָּיָם: אָמַר
אוֹיֵב אֶרְדֹּף אֲשִׁיג אֶחָלָק שְׁלָל תִּמְלָאֲמוּ
נִפְשֵׁי אָרִיךְ חֲרָבִי תוֹרִישֵׁמוּ יָדִי: נִשְׁפָּת
בְּרוּחְךָ פִּסְמוּ יָם צָלְלוּ בַּעֲפֹרֶת בְּמַיִם
אֲדִירִים: מִי־כַמְכָּה בְּאֵלֶם יְהוָה מִי
כַמְכָּה נֹאדָר בִּקְדֹשׁ נֹרָא תַּהֲלֹת עֲשֵׂה
פֶּלֶא: נְטִיתָ יְמִינָהּ תִּבְלַעְמוּ אֶרֶץ: נְחִיתָ
בַּחֲסִדֶּךָ עַם־זֶו גָּאֵלָתָהּ נִהֲלֹת בַּעֲזָךְ אֶל־נֹהַ

continued

miracle of the Sea a moment of divine manifestation greater than either the exodus itself or even the revelation at Sinai. "Even a maidservant at the Sea saw God more clearly than the greatest of the prophets!" (Mekhilta, Shirata 3).

ADONAI IS A WARRIOR; GOD'S NAME IS ADONAI שְׁמוֹ יְהוָה שְׁמוֹ ADONAI The entire poem emphasizes God's role as warrior, triumphing over Israel's enemies. On the phrase "God's name is Adonai," the ancient rabbis remarked that God appears in many different guises: here as a warrior, elsewhere as a sage. No matter how varied God's manifestations, "God's name is Adonai"—the one God is always the same (Mekhilta, Shirata 4). The deliverer from oppression, the warrior who fights injustice, is the God of compassion.

ON THAT DAY
ADONAI SAVED
יְהוָה שָׁמַע אֶת־קוֹל מִצְרַיִם וַיֵּרָא
In Exodus, these
verses form the
introduction to the
Song at the Sea and
so they are quoted
here.

THE SONG AT THE
SEA שִׁירַת הַיָּם The
recitation of the
Song at the Sea
is a later addition
to P'sukei D'zimra
and is not found
in 1st-millennium
orders of prayer,
which included only
psalms. The experi-
ence of the long exile
may have created
the need to include
this triumphant
song in each morn-
ing's service. The
midrash associates
this song with the
final redemption and
interprets its first
word, az ("then"),
as Moses' prophetic
pronouncement that
it would be sung in
the future—since
the verb yashir, un-
derstood in rabbinic
Hebrew as "sang,"
is actually a future
tense (Mekhilta,
Shirata 1).

THIS IS MY GOD
יְהוָה אֱלֹהֵי
Rabbinic
tradition saw in the

Nations hear and quake;
panic grips the dwellers of Philistia.
Edom's chieftains are seized with terror,
trembling grips the mighty of Moab,
all the citizens of Canaan are dismayed,
dread and fear descend upon them.
Your overwhelming power makes them silent as stone,
while Your people, ADONAI—the people
whom You have redeemed—pass through peacefully.
Lead them and bring them to Your lofty mountain;
the abode You fashioned, ADONAI,
the sanctuary Your hands established.
ADONAI shall reign forever and ever.

Exodus 15:1–18

Dancing with Timbrels

The righteous women of that generation had faith that the blessed Holy One would perform miracles for them, so they brought timbrels with them from Egypt, to be able to sing and dance at such a moment.

—RASHI

Some congregations include this passage:

Then Miriam the prophet, Aaron's sister, took a timbrel in her hand and went out, followed by all the women, with timbrels and dance. And Miriam led them in response: "Sing to ADONAI who has triumphed gloriously, who cast horse and rider into the sea."

Exodus 15:20–21

► For sovereignty belongs to ADONAI, who rules the nations. Deliverers shall rise on Mount Zion to judge the mountain of Esau, and dominion shall belong to ADONAI. ADONAI shall be sovereign over all the earth. On that day ADONAI shall be one, and the name of God, one.

קְדֹשֶׁךָ: שְׁמֵעוּ עַמִּים יִרְגָּזוּן
אֲחֹז יִשְׁבִּי פִלְשֶׁת:
אֲדוֹם אֵילֵי מוֹאָב יִאֲחָזְמוּ רַעַד
כָּל יִשְׁבֵּי כְנָעַן: תִּפֹּל עֲלֵיהֶם אֵימָתָהּ
וּפִיחַד בְּגָדָל זְרוּעָה יִדְמוּ בְּאָבֶן עֵד-
יַעֲבֹר עִמָּךְ יְהוָה יַעֲדִי-יַעֲבֹר עִם-זֶן
קִנְיִת: תִּבְאָמוּ וְתִטְעֵמוּ בְּהַר נֶחֱלָתְךָ מְכוֹן
לְשִׁבְתְּךָ פְּעֻלַּת יְהוָה מִקְדָּשׁ אֲדָנִי כוֹנֵנִי
יְדִיד: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

שמות טו:א-יח

Some congregations include this passage:

וְתִקַּח מִרְיָם הַנְּבִיאָה אַחֹת אַהֲרֹן אֶת־הַתֵּף בְּיָדָהּ
וַתֵּצֵאֵן כָּל־הַנָּשִׁים אַחֲרֶיהָ בַּתָּפִים וּבִמְחֹלָת: וַתַּעַן לָהֶם
מִרְיָם שִׁירָה לַיהוָה כִּי־גָאָה גָּאָה סוּס וָרֶכֶב רָמָה בָּיָם:

שמות טו:כ-כא

◀ כִּי לַיהוָה הַמְּלוּכָה וּמִשָּׁל בְּגוֹיִם. וְעַל מוֹשְׁעִים בְּהַר צִיּוֹן
לְשֹׁפֵט אֶת־הָרָע עֹשֶׂה, וְהִיָּתָה לַיהוָה הַמְּלוּכָה.
וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
בְּיוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד.

inspiration, became a chorus singing hymns of thanksgiving to God—together with Moses “the prophet” leading the men, and Miriam “the prophet” leading the women. He may be reflecting the prayer practice of the Jewish community of 1st-century Egypt.

FOR SOVEREIGNTY BELONGS TO ADONAI כִּי לַיהוָה הַמְּלוּכָה. Psalm 22:29. The biblical selections of P'sukei D'zimra conclude by framing the powerful climax of the Song at the Sea with verses from Psalms and the Prophets that emphasize God's sovereignty—and the universal recognition of God that will mark the end of days.

TO JUDGE THE MOUNTAIN OF ESAU וְעַל מוֹשְׁעִים בְּהַר צִיּוֹן. Obadiah 1:21. The mountain referred to is perhaps Palmyra—the red rock, home of the “red” Esau (Genesis 25:25). Throughout Jewish history, oppressors were identified with Esau. Thus in ancient times, Rome was midrashically referred to as Esau, and in modern times Jews talked about their German oppressors using that name—throughout history, a safe way to reference a tyrannical regime. Obadiah, quoted here, predicted that though Israel and Judah were bent low in his time, redemption would come soon. Thus the victory described in the Song at the Sea is connected and turned into a vision of ever-renewed deliverance of the people Israel.

AND THE NAME OF GOD, ONE וּשְׁמוֹ אֶחָד. Zechariah 14:9. The Aleinu prayer also ends with this verse, representing a wish for universal justice and peace. In that time, religious ideals will be not only a hope and a dream but also an experienced reality. The exodus from Egypt and the Egyptians' defeat foreshadows this future time.

THEN MIRIAM THE PROPHET וְתִקַּח מִרְיָם הַנְּבִיאָה. In the Torah, this passage immediately follows the Song at the Sea, emphasizing that all of Israel—men and women—celebrated together. That sense of inclusiveness is a fitting introduction to the following passage, Nishmat Kol Hai, “the breath of every living being,” which follows on the next page. Rashi (1040–1105, northern France), interpreting the Mekhilta (the 2nd-century commentary on Exodus), pictures Moses reciting the Song and the men repeating after him, and then Miriam reciting the Song and the women repeating after her. In commenting on Exodus 15:1, Midrash Sekhel Tov (12th century, Italy?) imagines Miriam reciting the first half of each verse and the women completing the verse. Philo (1st century C.E., Egypt) comments that the men and women, under the influence of divine

NISHMAT: THE SOUL OF ALL THAT LIVES

The soul of all that lives praises Your name, ADONAI our God;
the spirit of all flesh exalts You, our sovereign, always.
From the very beginning to the very end of time, You are God.
Beside You, we have no sovereign
who redeems and liberates us, rescues and saves us,
shows us kindness and sustains us in every moment of anguish and distress;
we have no sovereign but You:
God of all ages, God of all creatures,
master of all generations,
extolled in endless praise,
who guides the world with love
and its creatures with compassion.
ADONAI neither slumbers nor sleeps,
but wakes those who sleep,
rouses those who slumber,
gives voice to those who cannot speak,
frees those who are bound up,
supports those who fall,
straightens those who are bent over.
It is You alone whom we thank.
Were our mouths filled with song as the sea,
our tongues to sing endlessly like countless waves,
our lips to offer limitless praise like the sky,
our eyes to shine like the sun and the moon,
our arms to spread heavenward like eagles' wings,
and our feet swift as deer,
we would still be unable to fully express our gratitude to You,
ADONAI our God and God of our ancestors,
or to praise Your name for even one of the myriad moments
of kindness with which You have blessed our ancestors and us.

continued

נִשְׁמַת כָּל־חַי תְּבָרֵךְ אֶת־שִׁמְךָ, יְהוָה אֱלֹהֵינוּ.
וְרוּחַ כָּל־בָּשָׂר תִּפְאֹר וּתְרוֹמֶם וְכָרָךְ, מִלְכֵּנוּ, תָּמִיד.
מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל,
וּמִבְלָעֲדֵיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ,
פוֹדֶה וּמַצִּיל, וּמַפְרִיֵּס וּמַרְחֵם בְּכָל־עֵת צָרָה וְצוּקָה.
אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה.
אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים,
אֱלֹהֵי כָל־בְּרִיּוֹת,
אֲדוֹן כָּל־תּוֹלְדוֹת,
הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת,
הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים.
וַיְהוָה לֹא יָנוּם וְלֹא יִישָׁן,
הַמְעוֹרֵר יְשָׁנִים,
וְהַמְקִיץ נֹרְדָּמִים,
וְהַמְשִׁיחַ אֲלֵמִים,
וְהַמְתִּיר אֲסוּרִים,
וְהַסּוֹמֵךְ נוֹפְלִים,
וְהַזּוֹקֵף כְּפוּפִים.
לְךָ לְבָדָךְ אֲנַחְנוּ מוֹדִים.
אֱלֹהֵינוּ מֵלֵא שִׁירָה בָּיָם,
וּלְשׁוֹנֵנוּ רִנָּה בְּהִמּוֹן גָּלִי,
וְשִׁפְתוֹתֵינוּ שִׁבַּח בְּמִרְחָבִי רְקִיעַ,
וְעֵינֵינוּ מְאִירוֹת בְּשִׁמְשׁ וּכְיָרֵחַ,
וַיִּדְּנוּ פְרוֹשׁוֹת כְּנִשְׁרֵי שָׁמַיִם,
וּרְגֵלֵנוּ קָלוֹת כְּאַיִלוֹת,
אֵין אֲנַחְנוּ מְסַפִּיקִים לְהוֹדוֹת לָךְ, יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אַבוֹתֵינוּ [וְאַמּוֹתֵינוּ], וּלְבָרֶךְ אֶת־שִׁמְךָ עַל אַחַת מֵאֲלָף
אֲלָפֵי אֲלָפִים וְרַבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם
אַבוֹתֵינוּ [וְאַמּוֹתֵינוּ] וְעִמָּנוּ.

continued

NISHMAT. Nishmat is a fitting conclusion to the psalms and biblical verses that we have just recited, as well as an introduction to the *b'rakhot* that we are about to recite. The last psalm we recited, Psalm 150, ends with the line "Let every breath be praise of God," a thought that is then taken up directly in the opening line of this prayer, "the soul (*n'shamah*, literally 'breath') of all that lives praises Your name."

Following on the heels of the recitation of the Song at the Sea, Nishmat speaks of God's rescue of the people Israel from slavery in Egypt. Equally, Nishmat looks forward to the prayers that we are about to recite: in speaking of worshipping God with all of one's body and all of one's soul, it anticipates the *Sh'ma*, which talks of worshipping God with one's total being, and in its conclusion Nishmat includes language found in the first blessing of the Amidah.

Nishmat repeatedly moves from prose statements to rhythmic poetic lines, as if each moment of prayer becomes an occasion for song. Though the poem emphasizes the limitation of words in describing or praising God, the poet suggests that the actions of our bodies, especially our breathing, can constitute a praise of God. Indeed, in this prayer our entire body is said to praise God. Some recite as an introduction to Nishmat the poem by Solomon ibn Gabirol on page 101.

From Egypt You redeemed us, ADONAI our God,
and from the house of bondage You liberated us.
In famine, You nourished us;
in prosperity, You sustained us;
from the sword, You saved us;
from pestilence, You spared us;
and from illness, bitter and long, You raised us up.
Your compassion has maintained us to this day,
Your love has not left us;
do not abandon us, ADONAI our God, ever.

And so the organs You formed within us,
the spirit and soul You breathed into our nostrils,
the tongue You placed in our mouths—
they will all thank and bless,
praise and acclaim,
exalt and honor,
sanctify and crown Your name, our sovereign.
Let every mouth thank You,
every tongue pledge loyalty,
every knee bend to You,
every body bow before You,
every heart be loyal to You,
and every fiber of our being chant Your name,
fulfilling the song of the psalmist:
“Every bone in my body cries out,
ADONAI, who is like You:
saving the poor from the powerful,
the afflicted and impoverished from those who prey on them?”
Who resembles You?
Who is equal to You?
Who compares to You?—
great, mighty, awe-inspiring, transcendent God,
to whom heaven and earth belong.
We will praise, acclaim, and honor You,
and bless Your sacred name, fulfilling David’s words:
“Let my soul bless ADONAI,
and every fiber of my being praise God’s sacred name.”
Bar’khi nafshi et Adonai, v’khol k’ravai et shem kodsho.

מִמִּצְרַיִם גָּאֲלָתָנוּ, יְהוָה אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פָּדִיתָנוּ.

בָּרַעַב וַזְנוֹתָנוּ,

וּבְשָׁבַע כָּלִכְלָתָנוּ,

מִחֶרֶב הִצַּלְתָּנוּ,

וּמִדְּבַר מָלָטָתָנוּ,

וּמִחָלִים רָעִים וְנֹאֲמָנִים דָּלִיתָנוּ.

עַד הִנֵּה עֲזָרוֹנוּ רַחֲמֶיךָ,

וְלֹא עֲזָבוֹנוּ חֲסָדֶיךָ,

וְאַל תִּטְשֵׁנוּ, יְהוָה אֱלֹהֵינוּ, לְנֶצַח.

עַל כֵּן אֲבָרִים שְׁפִלְגַת בָּנוּ,

וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַת בְּאַפֵּינוּ,

וְלִשׁוֹן אֲשֶׁר שְׁמַת בְּפִינוּ,

הֵן הֵם יוֹדוּ וְיִבְרְכוּ וְיִשְׁבְּחוּ וְיִפְאָרוּ וְיִרְוּמוּ

וְיַעֲרִיצוּ וְיִקְדִּישׁוּ וְיִמְלִיכוּ אֶת־שִׁמְךָ מְלַכְנוּ.

כִּי כָל־פֶּה לָךְ יוֹדֶה,

וְכָל־לִשׁוֹן לָךְ תִּשָּׁבַע,

וְכָל־בֶּרֶךְ לָךְ תִּכְרַע,

וְכָל־קוֹמָה לִפְנֶיךָ תִּשְׁתַּחֲוֶה,

וְכָל־לִבָּבוֹת יִירָאוּךָ,

וְכָל־קֶרֶב וּבְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ,

בְּדָבָר שֶׁפִּתּוּב:

כָּל־עֲצָמוֹתַי תֹּאמְרֶנָּה, יְהוָה מִי כָמוֹךָ,

מִצִּיל עָנִי מִחֹזֶק מִמֶּנּוּ, וְעָנִי וְאֲבִיוֹן מִגְּזֵלוֹ.

מִי יִדְמָה לָךְ,

וּמִי יִשׁוּהַ לָךְ,

וּמִי יַעֲרֶךְ־לָךְ,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, קִנְיָ שָׁמַיִם וָאָרֶץ.

נִהְלָלָה, וּנְשַׁבְּחָהּ, וּנְפָאֶרְהָ, וּנְבָרֶךְ אֶת־שֵׁם קִדְשָׁהּ, בְּאָמּוֹר:

לְדוֹדָהּ, בְּרָכִי נַפְשִׁי אֶת־יְהוָה

וְכָל־קֶרֶב אֶת־שֵׁם קִדְשׁוֹ.

EVERY TONGUE . . . EVERY
KNEE לִשׁוֹן . . . וְכָל־בֶּרֶךְ
Based on Isaiah 45:23.

EVERY BONE IN MY BODY
CRIES OUT תִּשָּׁבַע. Psalm 35:10. This
verse has been cited as the
basis in Jewish tradition for
bodily movement during
prayer. This is the seventh
occurrence in this passage
of the word *kol* (meaning
“all” or “every”).

GREAT, MIGHTY . . . GOD
הָאֵל הַגָּדוֹל הַגִּבּוֹר This
phrase anticipates the first
blessing of the Amidah.

LET MY SOUL BLESS בְּרָכִי
נַפְשִׁי Psalm 103:1.

Faith in God

This faith in oneself is not merely faith in one's ability to do things. The latter is necessary as a part of mental health, and is as important as bodily health. The faith in oneself which is not only a prerequisite of faith in God, but is in a sense faith in God, implies being able to identify in oneself a principle of life which is not a derivative from one's natural capacities, but which belongs to a different order of existence. In the yearning for salvation, for life's worthwhileness, for truth, goodness, and beauty for their own sake, for freedom, justice and peace in society, a human being experiences something supra-human or supra-natural. One who experiences that yearning in one's self cannot be so vain or unreasonable as to believe that he or she is alone in the possession of such yearning. The most difficult step in achieving faith in God is thus the first one of achieving faith in oneself.

—MORDECAI M. KAPLAN

Prayer

What begins with a person's request ends with God's presence;
what starts in the narrowness of the ego, emerges into the wide expanse of humanity;
what originates in concern for the self becomes a concern for others and concern for God's concern;
what commences in petition concludes as prayer.

—SAMUEL DRESNER

The Presence of God

The prayers that you pray are the very presence of God.

—PINHAS OF KORETZ

On Festivals, the leader begins here:

GOD, in the fullness of Your power,
Great, in accord with your glorious name,
Mighty, in all of time,
Awesome, in your awe-inspiring deeds,
Sovereign, enthroned on high,

On Shabbat, the leader begins here:

► dwelling forever, exalted and holy is Your name—
as the psalmist has written:
“Sing, O you righteous, to ADONAI;
praise offered by the upright is lovely.”

You are exalted in the speech of the upright;
You are blessed in the words of the righteous;
You are glorified in the language of the devoted;
You are sanctified in the midst of the holy congregation.

So the choruses of the thousands of Your people, the house of Israel, joyously glorify Your name in every generation.

► For it is the duty of all creation, ADONAI our God and God of our ancestors, to acknowledge and acclaim You, to bless and honor You, to exalt and glorify You, to praise, laud, and exalt You, adding our own tribute and songs to those of David, Jesse's son, Your anointed servant.

On Festivals, the leader begins here:

הָאֵל בְּתַעֲצֻמוֹת עֲוֹה,
הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ,
הַגָּבוֹר לְנֶצַח,
וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ,
הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רִם וְנִשְׂא.

On Shabbat, the leader begins here:

◀ שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכָתוּב, רָנְנוּ צְדִיקִים בַּיהוָה, לִישְׁרִים נְאֻה תְּהִלָּה.

בְּפִי יִשְׁרִים תְּהִלָּל,
וּבְדַבְּרֵי צְדִיקִים תִּתְבָּרַךְ,
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם,
וּבִקְרֹב קְדוּשִׁים תִּתְקַדֵּשׁ.

וּבִמְקַהֲלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל
בִּרְנָה יִתְפָּאֵר שְׁמֶךָ מְלַכְנוּ, בְּכָל־דּוֹר וְדוֹר.
◀ שֶׁכֵּן חֹבֶת פְּלִי־צוּרִים לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], לְהוֹדוֹת, לְהִלָּל, לְשַׁבֵּחַ, לְפָאֵר,
לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לְעֵלָה וּלְקָלָם, עַל כָּל־דַּבְּרֵי
שִׁירוֹת וְתִשְׁבָּחוֹת דָּוִד בֶּן־יִשִּׁי עַבְדְּךָ מְשִׁיחֶךָ.

הָאֵל. An anonymous early medieval poet created a short poem elaborating each of the adjectives associated with God at the beginning of the first paragraph of the Amidah (*ha-El ha-gadol ha-gibor v'ha-nora*, "Great, mighty, awe-inspiring God"), concluding with the description from the end of that Amidah blessing where God is called *melekh*, sovereign.

שׁוֹכֵן DWELLING FOREVER. At this point there is a shift to the formal morning service, which is marked musically and in some cases by a change of prayer leader. On festivals, there is a more elaborate description of the relationship to God and so the shift occurs earlier at *ha-El* ("God," at the top of this page).

SING רָנְנוּ. Psalm 33:1.

YOU ARE EXALTED IN THE SPEECH OF THE UPRIGHT. בְּפִי יִשְׁרִים תִּתְרוֹמֵם. The vision of God seated in heaven pans out to the chorus of the faithful singing on earth. Note that the second word of each line is an acrostic spelling out the name "Isaac" (*yitzhak*).

Chorus of Song

The Hasidic master Simḥah Bunam once offered a play on the phrase *shirei zimrah*, “chorus of song.” He vocalized the letters differently—Hebrew written without vowels readily allows for this—and read it as *shayarei zimrah*, “that which is left over after the singing,” and suggested that God most delights in the inexpressible feelings that remain in the heart after the singing has ended.

The Duty to Praise

Maimonides, the great medieval Jewish philosopher and codifier, asserts that there is an obligation to pray. He enumerates this obligation in his list of 613 mitzvot. Other medieval authorities disagree and find no warrant for the obligation in the Torah. So why does Maimonides turn prayer into an obligation, when our common-sense view is that prayer is an offering of the heart which we choose to give?

Maimonides understands the entire system of mitzvot as fashioning human beings who are moral and who come to know God in deeper ways. Prayer inculcates a sense of appreciation and humility before the wonders of life—essential aspects of a religious path. Thus he sees prayer as an essential part of the process of religious formation.

Concluding B'rakhah

May Your name be praised, always and everywhere, our sovereign, God, great and holy.

For it is fitting, ADONAI our God and God of our ancestors, to sing songs of praise to You, to ascribe strength and sovereignty, holiness and eternity to You, to praise and exalt You,

► to thank and bless You, now and forever.

Barukh atah ADONAI, Sovereign God, to whom we offer thanks and ascribe wonders, who delights in the chorus of song—the sovereign God, giving life to all worlds.

Ḥatzi Kaddish

Leader:

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

Congregation and Leader:

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

Leader:

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

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלָכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ
בְּשִׁמְיִים וּבְאָרֶץ. כִּי לָךְ נָאָה, יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ],
שִׁיר וְשִׁבְחָה, הִלֵּל וְזִמְרָה, עַז וּמִמְשָׁלָה, נִצָּח,
גְּדֻלָּה וְגִבּוֹרָה, תְּהִלָּה וְתִפְאָרֶת, קִדְשָׁה וּמְלָכוּת.
◀ בְּרָכוּת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְהוָה,
אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל חַי הַעוֹלָמִים.

Ḥatzi Kaddish

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵךָ רַבָּא, בְּעֻלְמָא דִּי כְּרָא, כְּרַעוּתָהּ,
וְיִמְלִיךְ מְלָכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעֻלְמָא וּבְזִמְנֵי קָרִיב, וְאַמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵךָ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵךָ דְקִדְשָׁא, בְּרִיךְ הוּא,
לְעָלְמָא מִן כָּל־ [לְעָלְמָא לְעָלְמָא מְכָל־
[on *Shabbat Shuvah* we substitute: *לְעָלְמָא לְעָלְמָא מְכָל־*]
בְּרָכְתָּא וְשִׁירְתָּא וְתִשְׁבָּחְתָּא וְנִחְמַתָּא וְאַמְרִין בְּעֻלְמָא,
וְאַמְרוּ אָמֵן.

**MAY YOUR NAME BE
PRAISED** יִשְׁתַּבַּח. This *b'rakhah* marks the completion of P'sukei D'zimra, which began with Barukh She-amar on page 122. The two *b'rakhot* are considered complementary and one is not recited without the other; the psalms and biblical passages of P'sukei D'zimra are preceded and followed by these formal blessings, just as the Torah reading itself is surrounded by blessings.

HATZI KADDISH. In Jewish liturgical usage, the *Ḥatzi* (or “partial”) *Kaddish*, calling us to praise the name of God, marks the end of a section of the service.

The Sh'ma and Its Blessings

The Effect of Prayer

Prayer is a way of sensitizing ourselves to the wonder of life, of expressing gratitude, and of praising and acknowledging the reality of God. One need not believe that God will interfere with the ongoing process of nature to feel that prayer is worthwhile. We may have different understandings of what God is. No definition we have is sufficient or answers all doubts and questions. To be aware that God exists—that there is more in the universe than physical matter, that a moral order is inherent in creation, that humans are responsible for their conduct and can help to bring about the perfection, or at least the improvement, of the world and of life—that is sufficient reason for prayer.

—REUVEN HAMMER

The Congregation

Tabernacle and Temple gave visible assurance of God's care and accessibility. But once that locus of divine indwelling was destroyed, what could possibly replace it? The destruction of God's house should have augured the demise of Judaism. The well-known answer, of course, is that the rabbis, who replaced the priests at the helm of the nation, came up with the institution of the synagogue. But what, exactly, constituted a synagogue? How would we have recognized one? The heart of this radically new institution was neither a building nor a book, but a number. Whereas, prior to the Temple's end, holiness was ascribed to a sacred place that could not be duplicated, after 70 C.E. holiness resided inconspicuously in the quorum of ten without which basic communal rituals could not be enacted. To conduct a worship service, to recite certain prayers, to chant from the Torah or Prophets, to perform a wedding or a funeral, all required a *minyan* (Mishnah Megillah 4:3). . . . The Talmud echoes the new salience of a *minyan*. Once, Rabbi Yitzhak asked his friend, Rav Nahman, why he had failed to come to the synagogue to pray. "I couldn't," he responded. "So you should have gathered ten men on your own to pray," chided Rabbi Yitzhak. "It was too troublesome." "Well, at least," needed Rabbi Yitzhak, "you should have had a synagogue official come to inform you when exactly the congregation would be praying [so that you might join them from afar]." At which point, Rav Nahman protested, "What's this all about?" "We have a tradition," asserted Rabbi Yitzhak, "that goes back to Rabbi Shimon ben Yoḥai that this is the intent of the verse, 'As for me, may my prayer come to You, O Lord, at a favorable moment' (Psalm 69:14). And what indeed constitutes that 'favorable moment'? It is when the congregation is absorbed in prayer" (Babylonian Talmud Berakhot 7b–8a).

—ISMAR SCHORSCH

A MEDITATION FOR BAR'KHU

Almighty no thing exists
without You and none
can be like You the source
of all maker and creator

You have no image eyes
observe but the soul
lodged in the heart
recognizes You and sees

Your glory's breadth
encompassing all
for in You all finds its place
but You occupy no place

my soul seeing
but unseen come thank
the seeing but unseen
and bless

Bar'khu: The Call to Worship Together

Bar'khu, the leader's invitation to prayer, is recited while standing. The leader bows when saying the word "bar'khu" (praise) and stands straight when reciting the name of God. Similarly, the congregation bows at the word "barukh" (praise) and straightens to full height at the recitation of God's name.

Leader:

Praise ADONAI, to whom all praise is directed.

Congregation, then the leader repeats:

† Praise ADONAI, to whom all praise is directed forever
and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

We are seated.

קריאת שמע וברכותיה

רשות לברכו

משגיב בכחו מי בלתו וכמהו?
כי הוא מקור הכל, יצרו ועשהו.
כן לו דמות עין לא ראתה, בלתי
נפש בלב תפיר אתו ותצפהו;
עצם פבודו הכיל כל, וכן נקרא:
מקום לכל כי לא מקום יכילהו,
ראה ולא נראית, לראה ולא נראה
באי והודי את־אדני וברכהו.

Bar'khu, the leader's invitation to prayer, is recited while standing. The leader bows when saying the word ברכו and stands straight when reciting the name of God. Similarly, the congregation bows at the word ברוך and straightens to full height at the recitation of God's name.

Leader:

ברכו את־יהוה המברך.

Congregation, then the leader repeats:

† ברוך יהוה המברך לעולם ועד.

We are seated.

INTRODUCTION TO THE RECITATION OF THE SH'MA. The call to worship marks the formal beginning of the Shaharit (morning) service. Shaharit always includes two central moments: the Recitation of the Sh'ma, and the Amidah (the silent prayer). *B'rakhot* surrounding the Sh'ma serve to interpret the themes of its biblical verses. Preceding the Sh'ma, in which we declare that God is one, are two *b'rakhot*. The first affirms that God is the creator of all, further remarking on the wonder of creation and the morning light. The first paragraph of the Sh'ma speaks of the love for God, and so the second *b'rakhah* acknowledges the inverse: God's love of the people Israel as manifest in the gifts of the teachings of Torah. A single *b'rakhah* follows the morn-

ing recitation of the Sh'ma; it speaks of redemption, reflecting the theme of the exodus from Egypt, which is introduced in the third paragraph of the Sh'ma.

ALMIGHTY משגיב בכחו. A meditation for Bar'khu written by Yehudah Halevi (Spain, d. 1141).

BAR'KHU: THE CALL TO WORSHIP TOGETHER. The leader calls the congregation together as a *minyan*; the congregation, by responding, acknowledges its being assembled for prayer.

TO WHOM ALL PRAISE IS DIRECTED המברך. The Talmud of the Land of Israel explains the word *ha-m'vorakh* to mean "whom all of us praise" (Berakhot 7:3).

All Thank You

It is not you alone, or we,
or those others who pray;
all things pray, all things
pour forth their souls.
The heavens pray,
the earth prays,
every creature and
every living thing prays.
In all life, there is longing.
Creation is itself but a
longing,
a kind of prayer of the
Almighty.

—MICHA JOSEPH
BERDYCEWSKI

God of All

Everything you see en-
wraps holiness: take away
the outer shell and gaze at
the spiritual beauty.

—HILLEL ZEITLIN

First B'rakhah before the Sh'ma: The Creation of Light

Barukh atah ADONAI, our God, sovereign of time and space,
forming light and creating darkness, bringing harmony
while creating all.

On Festivals occurring on weekdays, we continue in the middle of page 152.

On Shabbat, we recite:

All thank You,
all praise You,
and all declare: “None is as holy as ADONAI.”
All will praise You forever,
creator of all.

Each day, God, You raise the gates of the east,
open the windows of the sky,
bring forth the sun from its place
and the moon from where it sits,
illuminating the entire world and all its inhabitants
whom You created, with mercy.
With kindness You illumine the earth and all who dwell on it,
and in Your goodness, day after day, You renew creation.
Sovereign, You alone ruled on high from the very beginning,
praised, glorified, and exalted since earliest time.

Eternal One, in Your great mercy, have compassion on us.
Source of our strength, our protecting fortress,
our saving shield, our stronghold.
None is like You, none is beside You,
nothing exists without You,
and none can be compared to You:
none is like You, ADONAI our God, in this world,
none but You will be our sovereign in the world that is coming,
no one but You exists, who will redeem us
and usher in the messianic age,
and none can compare to You, our deliverer,
giving life to the dead.

Ein k'erk'kha v'ein zulatekha, efes bilt'kha u-mi domeh lakh.

Ein k'erk'kha . . . ba-olam hazeh v'ein zulat'kha . . . ba-olam haba.

Efes bilt'kha . . . limot ha-mashiah v'ein domeh l'kha lithiyat ha-meitim.

ברוך אתה יהוה אלהינו מלך העולם,
יוצר אור ובזרא חשך,
עשה שלום ובזרא את־הכל.

On Festivals occurring on weekdays, we continue in the middle of page 152.

On Shabbat, we recite:

הכל יודוך
והכל ישבחוך,
והכל יאמרו אין קדוש ביהוה.
הכל ירוממוך סלה,
יוצר הכל.

האל הפותח בכל־יום דלתות שערי מזרח
ובוקע חלונֵי רקיע,

מוציא חמה ממקומה ולבנה ממכון שבתה,
ומאיר לעולם כלו וליושביו שברא במדת רחמים.
המאיר לארץ ולדָרים עליה ברחמים
ובטובו מחדש בכל־יום תמיד מעשה בראשית.

המלך המרום לבדו מאז,

המשבח והמפאֵר והמתנשא מימות עולם.

אלהי עולם ברחמיך הרבים רחם עלינו,

אֲדוֹן עֲוֹנוֹ צוֹר מִשְׁגָּבֵנוּ.

מִגֵּן יִשְׁעֵנוּ מִשְׁגָּב בַּעֲדֵנוּ.

אֵין בְּעֶרְכְּךָ וְאֵין זוּלָּתְךָ,

אֶפְסָ בְּלָתְךָ וּמִי דוֹמָה לָךְ.

אֵין בְּעֶרְכְּךָ יְהוָה אֱלֹהֵינוּ בְּעוֹלָם הָזֶה

וְאֵין זוּלָּתְךָ מִלְכָּנוּ לַחַיִּי הָעוֹלָם הַבֹּא.

אֶפְסָ בְּלָתְךָ גּוֹאֲלָנוּ לַיְמֹת הַמְּשִׁיחַ

וְאֵין דוֹמָה לָךְ מוֹשִׁיעֵנוּ לַתַּחֲתִית הַמֵּתִים.

יוצר אור FORMING LIGHT
This opening *b'rakhah* before the Sh'ma acknowledges that we experience God, first of all, through witnessing the miracle of creation. Praying in the morning, we are asked to pay attention to the wonder of the dawn, of sunlight, and of a new day. In the liturgy, the break of dawn is then imagined as a chorus of song in which we join.

This *b'rakhah* is adapted from a verse in Isaiah (45:7), which reads *oseh shalom u-vorei ra*, “who makes peace and creates evil.” The prophet insists that both good and evil come from the one God. But in the moment of prayer, we focus on all for which we can be thankful, beginning with the light that makes life possible; therefore, the ancient rabbis transformed this biblical verse and changed the ending to read “creating all.”

ALL. The word *hakol*, “all,” occurs five times in quick succession and refers to the totality of humanity, all earthly creatures and forces, as well as the heavenly bodies and the most distant galaxies. It echoes the last word of the opening *b'rakhah* (*borei et ha-kol*, “creating all,” at the top of this page) and anticipates the affirmation of the one God, who is God of all, and whom we are about to praise in the Sh'ma.

NONE IS LIKE YOU אין כְּעֶרְכְּךָ. The poet is playing with a variety of biblical verses: Isaiah 40:18, “what image can be ascribed to You”; 1 Samuel 2:2, “there is none beside You”; and Isaiah 40:25, “to whom can you compare God.”

MESSIANIC AGE לַיְמֹת הַמְּשִׁיחַ. The poet progresses through stages of redemption from *olam ha-ba*, the world that is coming, to *y'mot ha-mashiah*, the messianic age, to *t'hiyat ha-meitim*, life given to the dead.

A Prayer for the World

Let the rain come and
wash away
the ancient grudges,
the bitter hatreds
held and nurtured over
generations.
Let the rain wash away
the memory
of the hurt, the neglect.
Then let the sun come
out and
fill the sky with rainbows.
Let the warmth of the sun
heal us
wherever we are broken.
Let it burn away the fog
so that
we can see each other
clearly.
Let the warmth and
brightness
of the sun melt our
selfishness.
So that we can share the
joys and
feel the sorrows of our
neighbors.
And let the light of the sun
be so strong that we will
see all
people as our neighbors.
Let the earth, nourished
by rain,
bring forth flowers
to surround us with
beauty.
And let the mountains
teach our hearts
to reach upward to
heaven. *Amen.*

—HAROLD KUSHNER

God, master of all existence,
praised by all that breathes,
the world is filled with Your greatness and glory;
knowledge and understanding surround You.

Exalted above holy beings,
resplendent in glory on Your chariot,
integrity and mercy stand before Your throne,
love and merit accompany Your presence.

How good are the lights that our God created—
fashioned with understanding, intelligence, and insight;
endowed with the strength and power
to have dominion over earthly realms.

Fully luminous, they gleam brightly,
radiating splendor throughout the world.
Happy as they go forth, joyous on their return,
they accomplish, with awe, the will of their creator.

They give glory and honor to the name of God,
invoking God's sovereignty with joyful song.
God called forth the sun, and light dawned,
then considered and set the cycles of the moon.

And so the array of heaven,
s'rafim, *ofanim*, and holy beings,
all the heavenly hosts,
give praise, and glory, and honor to God—

El adon al kol hama-asim, barukh u-m'vorakh b'fi kol n'shamah.
Godlo v'tuvo malei olam, da-at u-t'vunah sov'vim oto.
Ha-mitga-eh al hayot ha-kodesh, v'nehdar b'khavod al ha-merkavah.
Z'khut u-mishor lifnei khiso, hesed v'rahamim lifnei kh'vodo.
Tovim me'orot she-bara eloheinu, y'tzaram b'da-at b'vinah u-v'haskel.
Ko-ah u-g'vurah natan ba-hem, lihyot moshlim b'kerev teiveil.
M'lei-im ziv u-m'fikim nogah, na-eh zivam b'khol ha-olam.
S'meihim b'tzeitam v'sasim b'vo-am, osim b'eimah r'tzon konam.
Pe'eir v'khavod notnim lishmo, tzoholah v'rinah l'zeikher malkhuto.
Kara la-shemesh va-yizrah or, ra-ah v'hitkin tzurat ha-l'vanah.
Shevah notnim lo kol tz'va marom,
Tiferet u-g'dulah, s'rafim v'ofanim v'hayot ha-kodesh.

אל אֲדוֹן עַל כָּל־הַמַּעֲשִׂים,
בְּרוּךְ וּמְבֹרָךְ בְּפִי כָל־נִשְׁמָה,
גָּדְלוֹ וְטוֹבוֹ מְלֵא עוֹלָם,
דִּיעַת וְתוֹבָנָה סוֹכְבִּים אוֹתוֹ.

הַמִּתְנַגֵּא עַל חַיּוֹת הַקֹּדֶשׁ,
וְנִהְדָּר בְּכְבוֹד עַל הַמְרַכְבָּה,
זְכוּת וּמִישׁוֹר לִפְנֵי כִסְאוֹ,
חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ.

טוֹבִים מְאֻרוֹת שֶׁבְּרָא אֱלֹהֵינוּ,
יָצָרם בְּדִיעַת בְּבִינָה וּבְהַשְׁכָּל,
בָּח וּגְבוּרָה נָתַן בָּהֶם,
לְחַיּוֹת מוֹשְׁלִים בְּקֶרֶב תֵּיכֵל.

מְלֵאִים זִיו וּמְפִיקִים נִגְהָ,
נֶאֱדָה זִיוָם בְּכָל־הָעוֹלָם,
שְׂמֻחִים בְּצִאֲתָם וְשֹׁשֵׁים בְּבוֹאָם,
עֹשִׂים בְּאַיְמָה רְצוֹן קוֹנָם.

פָּאָר וְכְבוֹד נּוֹתְנִים לְשִׁמּוֹ,
צָהָלָה וְרִנָּה לְזָכָר מַלְכוּתוֹ.
קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר,
רָאָה וְהִתְקִין צוּרַת הַלְבָנָה.

שָׁבַח נּוֹתְנִים לוֹ כָּל־צָבָא מְרוֹם,
תַּפְאֲרַת וּגְדֻלָּה, שְׂרָפִים וְאַוִּפָּנִים וְחַיּוֹת הַקֹּדֶשׁ.

GOD, MASTER אֵל אֲדוֹן. This *piyyut*, commonly attributed to mystics of the 1st millennium, uses imagery based on the visions of Ezekiel that describe a variety of heavenly hosts. It further develops the theme enunciated in the previous prayers that everything in creation praises God. Here that thought is extended to the heavenly hosts: even heavenly powers offer praise to God. The use of an alphabetical acrostic may suggest that God's word is the primary constitutive element of all creation.

HAPPY שְׂמֻחִים. Not infrequently in alphabetical poetry, the letter *sin* (ש) is substituted for the similarly sounding *samekh* (ס), as it is here. Such substitutions are even found in biblical acrostics. Most, if not all, worshippers in ancient times did not have prayer-books, and this substitution is quite natural in an oral culture.

S'RAFIM . . . OFANIM שְׂרָפִים . . . אֹוִפָּנִים. Angelic songs figure prominently in ancient mystical texts. Descriptions of different groups of angels singing hymns to God surely mirrored the seekers' own

mystical experiences. The angels pictured here are closest to God's throne. In Jewish mystical thought, the *ofanim* are the wheels of God's chariot, first mentioned by the prophet Ezekiel; the *s'rafim* are the fiery angels pictured as flaming serpents in Isaiah's vision of heaven. The holy beings (*hayot ha-kodesh*) were thought of as the legs upholding God's throne.

God Blessed the Seventh Day

It is written, “God blessed the seventh day” (Genesis 2:3). In what way is the seventh day blessed? On Shabbat a person’s face shines differently than it does during the week.

—GENESIS RABBAH

God, the World, and Us

A Hasidic master taught: It is written in many books that if one wants to enter the inner world of prayer, to present speech before God, one needs, at the time of prayer, to attach oneself to all that is living and all that exists in the world. The meaning of this is as it is written in the Book of Psalms, “You created all with wisdom” (104:24)—that is, there is nothing in this world which is, God forbid, extraneous.... When a person seeking inspiration pays attention to this—reaching for an understanding of that which is clothed by everything in this world, animal life, plant life, and sheer matter, everything that was created; and arouses one’s heart with this wisdom, speaks of it before God with love and reverence—then that person fulfills the will of the creator, who created the world in all its fullness.

—ZEV WOLF OF ZHITOMIR

On Shabbat, we continue:

who ceased work on the seventh day and ascended the throne of praise, robed in majesty for the day of rest, calling Shabbat a delight.

Such is the distinction of the seventh day, that God ceased all work, and so the seventh day itself praises God and says, “A song of Shabbat: it is good to thank ADONAI.” Let all creatures likewise celebrate and bless God, offering praise, honor, and glory to God—the ruler, creator of all, who, in holiness, grants peaceful rest to the people Israel on the holy Shabbat. May Your name, ADONAI our God, be hallowed and may the thought of You, our sovereign, be celebrated in the heavens above and on earth below, though the praise due You, our redeemer, is beyond any offered by Your handiwork or the lights You have made—may they continue always to sing Your glory.

Continue on the next page.

On Festivals occurring on weekdays, we recite:

With kindness, You illumine the earth and all who dwell on it; in Your goodness, You renew creation day after day. How varied are Your works, ADONAI, all fashioned with wisdom; the world in its entirety is Your dominion. You alone ruled on high from the very beginning, praised, glorified, and exalted since earliest time. God of the universe, with Your great kindness, have compassion on us. Source of our strength, our protecting fortress, our saving shield, our stronghold.

Almighty, blessed, creator of all who dwell on earth, the firmament and goodly heavens are illuminated with Your justice, kindness, and light; they make Your name an object of praise; quietly, resolutely, soulfully all tell in unified voice of Your wise, excellent, and zealous care.

You are to be praised, ADONAI our God, for the wondrous work of Your hands, and for the radiant lights that You fashioned, reflecting Your glory always.

On Shabbat, we continue:

לֹאֵל אֲשֶׁר שָׁבַת מְכַל־הַמַּעֲשִׂים, בְּיוֹם הַשְּׁבִיעִי הַתְּעֵלָה
וַיֵּשֶׁב עַל כִּסֵּא כְבוֹדוֹ, תְּפַאֲרַת עֵטָה לְיוֹם הַמְּנוּחָה, עֲנֵג
קָרָא לְיוֹם הַשְּׁבַת. זֶה שָׁבַח שֶׁל יוֹם הַשְּׁבִיעִי, שְׁבוּ שְׁבַת
אֶל מְכַל־מְלֹאכְתּוֹ. וְיוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר: מְזֻמּוֹר
שִׁיר לְיוֹם הַשְּׁבַת, טוֹב לְהַדוֹת לַיהוָה. לְפִיקֶךָ יִפְאָרוּ
וַיִּבְרְכוּ לֹאֵל כָּל־יְצוּרָיו. שָׁבַח יִקְרַ וְגִדְלָה יִתְּנוּ לֹאֵל מְלֶךְ
יוֹצֵר כָּל, הַמְּנַחֵל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ בְּיוֹם
שְׁבַת קֹדֶשׁ. שְׁמֶךָ יְהוָה אֱלֹהֵינוּ יִתְקַדֵּשׁ, וְזִכְרֶךָ מְלַבֵּנוּ
יִתְפָּאֵר, בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת.
◀ תִּתְבָּרַךְ מוֹשִׁיעֵנוּ, עַל שְׁבַח מַעֲשֵׂה יְדֶיךָ,
וְעַל מְאֹרֵי אֹר שְׁעֵשִׂית, יִפְאָרוּךְ סֶלָה.

Continue on the next page.

On Festivals occurring on weekdays, we recite:

הַמֵּאִיר לְאָרֶץ וְלִדְרִים עֲלֶיהָ בְּרַחֲמִים,
וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית.
מֶה רַבּוֹ מַעֲשֵׂיךָ יְהוָה, כָּלֵם בְּחֻכְמָה עֲשִׂית,
מְלֵאָה הָאָרֶץ קִנְיָנָךְ.
הַמְלֶכֶּה הַמְרוֹמֵם לְבָדוֹ מֵאֶז,
הַמְשַׁבֵּחַ וְהַמְפָּאֵר וְהַמְתַּנַּשֵּׂא מִימּוֹת עוֹלָם,
אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ,
אֲדוֹן עֲזָנוּ, צוֹר מְשַׁנֵּבָנוּ, מִגֵּן יִשְׁעֵנוּ, מְשַׁנֵּב בְּעֲדָנוּ.

אֵל בָּרוּךְ, גָּדוֹל דַּעַה,
הַכִּין וּפָעַל זֶהְרֵי חֲמָה.
טוֹב יֵצֵר כְּבוֹד לְשִׁמּוֹ.
מְאֻרֹת נָתַן סְבִיבוֹת עֲזוֹ.
פְּנוֹת צָבָאִיו קְדוּשִׁים,
רוּמְמֵי שְׂדֵי, תְּמִיד מְסַפְּרִים
כְּבוֹד אֵל וּקְדֻשָּׁתוֹ.
◀ תִּתְבָּרַךְ יְהוָה אֱלֹהֵינוּ עַל שְׁבַח מַעֲשֵׂה יְדֶיךָ,
וְעַל מְאֹרֵי אֹר שְׁעֵשִׂית יִפְאָרוּךְ סֶלָה.

GOD, WHO CEASED WORK לֹאֵל אֲשֶׁר שָׁבַת. This prayer forms a continuous narrative out of a disparate series of biblical verses and rabbinic comments. Already in the Bible, the seventh day is spoken of as affecting God’s inner life: God was renewed (*va-yinafash*) on the seventh day (Exodus 31:17). The ancient rabbis pictured God as achieving full sovereignty only on Shabbat, and they personified the relationship in mutual terms: Shabbat itself praises God and chants Psalm 92, “A Song of Shabbat.”

HOW VARIED ARE YOUR WORKS מֶה רַבּוֹ מַעֲשֵׂיךָ. Psalm 104:24.

ALMIGHTY, BLESSED אֵל בָּרוּךְ. This early anonymous acrostic poem has four beats to the line and a rhyming pattern of *aa, bb, cc*, with a concluding *b*. Joel Hoffman, a contemporary scholar, writes: “The meaning of the individual words here was never the point. They were chosen for their meter and their initial letter.” In this conception, the Hebrew alphabet itself is seen as an instrument of creation. Our translation here is impelled by this idea and is alphabetical, capturing the meaning of the text in a close, but not quite literal, translation.

ALWAYS סֶלָה. The biblical meaning of this word, which occurs frequently in the Book of Psalms, is unknown. The ancient rabbis, interpreting the biblical text, thought that it meant “forever,” and that is its liturgical meaning here.

In the Beginning

In the beginning God created the heavens that actually are not and the earth that wants to touch them. In the beginning God created threads stretching between them— between the heavens that actually are not and the earth that cries out for help. And God created humans, for each person is a prayer and a thread touching what is not with a tender and delicate touch.

—RIVKA MIRIAM
(translated by David C. Jacobson)

Angels

The Hebrew word for angel is *malakh*, which also means “messenger,” one who is sent. . . . Unsuspecting and unaware. Consumed by their own plans and itineraries. Busy at work on their own schemes. . . . people chosen to be messengers of the Most High rarely even know that they are God’s messengers. . . . I do not know how many times in one’s life one is also a messenger. But for everyone it is at least once.

—LAWRENCE KUSHNER

All services continue here:

KEDUSHAH D’YOTZER: THE ANGELIC PRAISE OF GOD

You are to be praised, our protector, our sovereign, our redeemer, creator of celestial beings. Our sovereign, Your name is to be acclaimed forever; You fashion beings that serve You, and Your servants all stand at the edges of the universe, proclaiming reverently with one voice the words of the living God, the sovereign of the universe.

► All of them loved, all of them pure, all of them mighty, and all of them in reverence and awe carry out the will of the one who has dominion over them. In purity and in holiness, all of them raise their voices, in song and chant, to praise, bless, glorify, extol, hallow, and celebrate the name of God, the great, mighty, awe-inspiring sovereign, the Holy One.

et shem ha-El, ha-melekh ha-gadol, ha-gibor v’hanora kadosh hu.

► Each turns to another as they proclaim their loyalty to God, and each gives permission to the other to hallow their creator; in a clear voice and with sacred speech, together as one, they respond with awe, saying:

Holy, holy, holy is *ADONAI Tz’va-ot*, the whole world is filled with God’s glory.

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

► With a deafening sound, the *ofanim* and other holy beings rise up opposite the *s’rafim* and proclaim their praise: Praised is *ADONAI*’s glory wherever God dwells.

Barukh k’vod Adonai mimkomo.

They offer adulation to God, whom they bless. They chant songs and voice their praise to the sovereign, the living and enduring God. For God alone achieves victory, creates anew, masters war, sows righteousness, cultivates deliverance, effects healing, is praised with reverence, and is the author of wonders. ► In God’s goodness, the work of creation is renewed each day, as the psalmist declared: “Thank the creator of the great lights, for God’s love is everlasting.” Cause a new light to shine on Zion, and may we all soon be worthy of its illumination.

Barukh atah *ADONAI*, creator of lights.

Or hadash al tziyon ta-ir v’nizkeh khulanu m’heirah l’oro.

All services continue here:

תתברך צורנו מלכנו וגאלנו בורא קדושים.
ישתבח שמך לעד מלכנו, יוצר משרתים,
ואשר משרתיו בלם עומדים ברום עולם
ומשמיעים ביראה יחד בקול,
דברי אלהים חיים ומלך עולם.

◀ בלם אהובים, בלם ברורים, בלם גבורים,
וכלם עושים באימה וביראה רצון קונם.
וכלם פותחים את פיהם בקדשה ובטהרה,
בשירה ובזמרה, ומברכים ומשבחים,
ומפארים ומעריצים, ומקדישים וממליכים:

את-שם האל המלך, הגדול, הגבור והנורא קדוש הוא.
◀ וכלם מקבלים עליהם על מלכות שמם זה מזה,
ונותנים רשות זה לזה, להקדיש ליוצרם בנחת רוח,
בשפה ברורה ובנעימה קדושה, בלם כאחד
עונים ואומרים ביראה:

קדוש, קדוש, קדוש יהוה צבאות,
מלא כל-הארץ כבודו.

◀ והאופנים וחיות הקדש ברעש גדול מתנשאים
לעמת שרפים, לעמתם משבחים ואומרים:

ברוך כבוד יהוה ממקומו.

לאל ברנה, נעימות יתנו. למלך אל חי וקיים,
זמירות יאמרו, ותשבחות ישמיעו. כי הוא לבדו
פועל גבורות, עושה חדשות,

בעל מלחמות, זורע צדקות,
מצמיח ישועות, בורא רפואות,
נורא תהלות, אדון הנפלאות,

◀ המחידש בטובו בכל-יום תמיד מעשה בראשית.
באמור: לעשה אורים גדלים, כי לעולם חסדו.
אור חדש על ציון תאיר ונזפה כלנו מהרה לאורו.
ברוך אתה יהוה, יוצר המאורות.

קְדוּשַׁה דְּיוֹצֵר KEDUSHAH D’YOTZER
דְּיוֹצֵר. This version of the Kedushah, recited in the first *b'rakhah* before the Sh'ma, blesses God for the creation of the morning light. Every Kedushah is based on the mystical visions of Isaiah and Ezekiel. Each prophet described an angelic chorus. Isaiah saw them singing *kadosh, kadosh, kadosh* ("holy, holy, holy," 6:3); Ezekiel heard them reciting *barukh k'vod Adonai* ("praised is Adonai's glory," 3:12). The Kedushah is placed here, in the blessing of creation, as if to say that both heaven and earth offer praise to God. In the mind of the mystics, all of creation constitutes a praise of God; every created being, animate and inanimate, sings to God.

BEINGS THAT SERVE YOU
... SERVANTS ... מְשָׁרְתֶיךָ. Rabbinic lore tells of two kinds of angelic creations: those who are part of God's permanent court, like the angels Michael and Gabriel, and those who are created each day to be conveyers of that day's message, and so the liturgist talks of both of them as "proclaiming ... the words of the living sovereign" (Babylonian Talmud, Hagigah 14a).

THANK THE CREATOR OF THE GREAT LIGHTS
לְעֹשֶׂה הַגְּדֹלִים. Psalm 136:7.

צִיּוֹן ZION. The prayer takes the motif of the light of creation and of the dawn, and ties it to an image of the Temple in Jerusalem as a source of ultimate illumination.

The Blessings of the Priests before the Sh'ma

The priests in the Temple would say the following *b'rakhah* before the Sh'ma: "May the one who dwells in this House always grant you love, harmony, peace, and friendship."

—TALMUD OF THE LAND OF ISRAEL

You Have Loved Us Deeply

With a great love (*ahavah rabah*) You have loved us (*ahavtanu*). The love of God for the people Israel is declared here just before the Sh'ma. It prepares us for the Sh'ma. Now you might expect a listing of gifts to us—God's freeing us, feeding us, delivering us. Instead, we thank God for one gift: God's teaching. God's opening our minds and hearts to Torah.

What You've given us is the ability to listen to You, so we can thank and draw close to You. Your compassion is expressed in teaching our hearts to know compassion, to love You, giving us not personal freedoms but, in fact, boundaries bringing us close to the Unbounded, the One. By giving us Torah, You've shown us how to live. We can now offer thanks and say: "Hear O Israel, Adonai is our God, Adonai is one."

—JOHN J. CLAYTON

Second B'rakhah before the Sh'ma: God's Great Love

You have loved us deeply, ADONAI our God, and showered us with boundless compassion. *Avinu Malkeinu*, for the sake of our ancestors who trusted in You and to whom You taught the laws of life, so may You be gracious to us and instruct us. Kind creator, have compassion for us, open our hearts so that we may understand and discern, hear and study, observe, perform, and fulfill all the teachings of Your Torah with love. Enlighten our eyes with Your Torah; attach our hearts to Your mitzvot; unify our hearts to love and revere Your name so that we never lose hope. As we trust in Your great, holy, awe-inspiring name, we will delight and rejoice in Your deliverance.

Some gather their tzitzit before reciting this line:

► Bring us safely from the four corners of the earth, and lead us in dignity to our land, for You are the God who effects deliverance. You have chosen us from all other tongues and peoples, always drawing us nearer to Your name, that we may truly acknowledge You and lovingly proclaim Your oneness. *Barukh atah ADONAI*, who lovingly cares for the people Israel.

Ahavah rabah ahavtanu Adonai eloheinu,

hemlah g'dolah viteirah hamalta aleinu.

Avinu malkeinu, ba-avur avoteinu [v'imoteinu] she-bathu v'kha

va-t'lamdeim hukey hayim, ken t'honeinu u-t'lamdeinu.

Avinu ha-av ha-rahaman, ha-m'raheim, raheim aleinu, v'ten b'libeinu

l'havin u-l'haskil lishmo-a lilmod u-l'lamed lishmor v'la-asot u-l'kayem

et kol divrei talmud toratekha b'ahavah.

V'ha-eir eineinu b'toratekha, v'dabeik libeinu b'mitzvotekha

v'ya'hed l'vaveinu l'ahavah u-l'yirah et sh'mekha, v'lo neivosh l'olam va-ed.

Ki v'shem kodsh'kha ha-gadol v'hanora batahnu,

nagilah v'nism'ah bishuatekha.

Some gather their tzitzit before reciting this line:

► *Va-havi-einu l'shalom mei-arba kanfot ha-aretz,*

v'tolikheinu kom'miyut l'artzeinu,

ki el po-el y'shu-ot atah,

u-vanu vaharta mikol am v'lashon,

v'keiravtanu l'shimkha ha-gadol selah be-emet,

l'hodot l'kha u-l'ya'hedkha b'ahavah.

Barukh atah adonai, ha-boher b'amo yisrael b'ahavah.

אַהֲבָה רַבָּה אֶהְבְּתֵנוּ, יְהוָה אֱלֹהֵינוּ,
חֲמֵלָה גְדוֹלָה וַיְתִירָה חֲמֵלֶת עָלֵינוּ.

אֲבִינוּ מִלִּפְנֵי, בְּעֶבֶר אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ]
שֶׁבְטָחוּ בְךָ וַתִּלְמַדְם חֻקֵּי חַיִּים,

בֶּן תִּחַנְּנוּ וַתִּלְמַדְנוּ.

אֲבִינוּ, הָאֵב הָרַחֲמָן, הַמְּרַחֵם,

רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל,
לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד, לְשִׁמֹּר וּלְעֲשׂוֹת

וּלְקַיֵּם אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,

וְדַבֵּק לִפְנֵי בְּמִצְוֹתֶיךָ,

וַיַּחֲד לְבַבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ,

וְלֹא גִבּוֹשׁ לְעוֹלָם וָעֵד.

כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטָחֵנוּ,

נִגִּילָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ.

Some gather their tzitzit before reciting this line:

◀ וְהִבֵּיאוּנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,

וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ,

כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֲתָהּ,

וּבְנוּ בְּחִרְתְּ מִכָּל־עַם וְלָשׁוֹן,

וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמֶּת,

לְהוֹדוֹת לָךְ וּלְיַחֲדֶךָ בְּאַהֲבָה.

בְּרוּךְ אַתָּה יְהוָה, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

of the "Written Torah" and the "Oral Torah," the latter referring to the teachings of the Midrash, Mishnah, and Talmud—and even to "whatever new teaching a student of wisdom might impart until the end of time" (Leviticus Rabbah 22:1). In this prayer, "Torah" embraces the widest meaning: the laws of life—all those teachings that instruct us concerning a full ethical and religious life.

TO UNDERSTAND AND DISCERN . . . OBSERVE, FULFILL, AND PERFORM לשִׁמֹּר וּלְעֲשׂוֹת וּלְקַיֵּם . . . להִבִּין וּלְהַשְׁכִּיל . . . לשִׁמְעַ וּלְלַמֵּד . . . להִבִּין וּלְהַשְׁכִּיל . . . לשִׁמֹּר וּלְעֲשׂוֹת וּלְקַיֵּם This sequence implies that study is intimately linked with action—indeed, that study should lead to action.

GATHERING THE TZITZIT. Many observe the custom, originating in the late Middle Ages, of gathering the four *tzitziyot* (plural of *tzitzit*) of the *tallit* while reciting the words "bring us safely from the four corners of the earth," thus symbolizing Israel's unity and ingathering. The *tzitziyot* are then held through the third paragraph of the Sh'ma, and kissed when reciting the word *tzitzit* (which appears three times in that paragraph). By this practice, we indicate that we are lovingly undertaking to observe these words of Torah, and we hope that our commitment to strive for holiness will lead to greater unity. We are also gathering within us all our positive intentions.

YOU HAVE LOVED US DEEPLY אֶהְבָּה רַבָּה. The Hebrew root *alef-hei-vet*, meaning "love," appears six times in this passage (both as the noun and a verb). Reuven Hammer points out that three of them speak of our love for God and three speak of God's love for us. While reciting this *b'rakhah*, the worshipper can anticipate the seventh occurrence, which is found in the first paragraph of the Sh'ma: "You shall love Adonai your God."

AVINU MALKEINU אֲבִינוּ מַלְכֵנוּ. Literally, "our father, our king." The pairing of the two words emphasizes that God is at once both intimate as a close relation and distant as a monarch. The word *av*, "father," suggests the image of God as source or progenitor, and therefore it may also be translated as "creator."

LAWS OF LIFE חֻקֵּי חַיִּים. The word "Torah" encompasses many different meanings. In its most limited usage, it refers to the Five Books of Moses. But in a larger sense it refers to all of Scripture, and even to all of later Jewish teaching. Thus, the rabbis of the Talmud spoke

Hear, O 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 Sh'ma, the first “prayer” we learn in childhood, is also the last thing we are to say before we die.

—ARTHUR GREEN

The Challenge of Faith

The Israeli poet Yoram Nissonovitch remarks that religious questions may not constitute the subversion of our faith; rather, they may help us get past tired notions that narrow our vision, and it may open our souls to new and deeper understandings. His colleague Elhanan Nir adds: Doubts lead to a strong, surprising, and deep faith that cannot be compared with classical faith. This is a faith for which nothing is taken for granted.

Recitation of the Sh'ma

Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on God's oneness.

The following words are added in the absence of a minyan:
God is a faithful sovereign.

Hear, O Israel, ADONAI is our God, ADONAI is one.

Sh'ma yisrael, Adonai eloheinu Adonai ehad.

Recited quietly: Praised be the name of the one whose glorious sovereignty is forever and ever.

You shall love ADONAI your God with all your heart, with all your soul, and with all that is yours.

These words that I command you this day shall be taken to heart.

Teach them again and again to your children; speak of them when you sit in your home, when you walk on your way,

when you lie down,

and when you rise up.

Bind them as a sign upon your hand

and as a symbol above your eyes;

inscribe them upon the doorposts of your home

and on your gates.

Deuteronomy 6:4–9

V'ahavta et Adonai elohekha b'khol l'av'v'kha u-v'khol nafsh'kha u-v'khol me'odekha. V'hayu ha-d'varim ha-eileh asher anokhi m'tzav'kha ha-yom al l'av'v'kha. V'shinantam l'vanekha v'dibarta bam, b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha.

U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha.

U-kh'tavtam al m'zuzot beitekha u-visharekha.

קריאת שמע

Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on God's oneness.

In the absence of a minyan, we add the following: אֱל מֶלֶךְ נֶאֱמָן

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

ברוך שם כבוד מלכותו לעולם ועד.

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-לִבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאָזְנוֹת עַל-יְדֶיךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים ו:ד-ט

covering his eyes came to be seen as a sign of deep contemplation, and so it became the custom of many to cover the eyes while reciting the Sh'ma, as a moment to meditate on God's unity.

GOD IS A FAITHFUL SOVEREIGN אֱל מֶלֶךְ נֶאֱמָן. These words form an acronym of *amen*. When we recite the Sh'ma with a *minyan*, the leader concludes with the words *Adonai eloheikhem emet*, “Your God truly”; when, in the absence of a *minyan*, that affirmation is not recited, we add this private affirmation at the beginning of the Sh'ma. The Kabbalists noted that the Sh'ma contained 245 words and so, by adding three additional words, we reach 248—the number of limbs in the body, according to the belief of the ancient rabbis. Thus we affirm, whether by adding words at the beginning or the end of the Sh'ma, that our entire being is dedicated to God.

SH'MA YISRAEL אֱל יִשְׂרָאֵל. To whom are these words addressed? Certainly, we are speaking to ourselves, enjoining ourselves to truly hear what our lips are saying. We may also be speaking to each other—the collective people Israel—reminding each other that we are a people united by values, nurturing our own sense of peoplehood. A moving midrash imagines these words recited by Jacob's sons, addressed to their father Jacob/Israel, reassuring him on his deathbed that they remain true to his teachings, and that the God of Jacob is and will remain “their God” (Genesis Rabbah 98:3). And so, we too may be speaking to our forebears, reassuring our ancestors (all the way back to Jacob!) that their legacy continues in us.

ONE אֶחָד. The Hebrew word *ehad*, “one,” has been variously interpreted. It can mean that God is totally unified and not made up of parts, as is the case with everything else we encounter in the universe. It can mean unique, that God is different from all else we encounter. It can mean “only,” that there is no other being who is divine. Mystics interpret it as meaning that God is one with the universe—or in another formulation, present throughout the universe.

PAISED BE THE NAME שְׁמַע בְּרַךְ. This phrase is not part of the biblical text but was the customary response of those assembled to hearing the name of God as part of priestly prayers in the Temple. To differentiate it from the actual biblical text, it is recited silently. In the legend mentioned above, this sentence constituted Jacob's response to his children's affirmation, and so it is voiced differently.

INSCRIBE THEM UPON THE DOORPOSTS עַל מְזוֹזֹת. The observant Jew lives a life surrounded by the Sh'ma: reciting it in the morning upon arising and at night before going to sleep, walking past its inscription on the *mezuzah* when entering one's home, and even adorning oneself with the words on weekday mornings upon one's head and near one's heart when putting on *t'fillin*, phylacteries.

THE RECITATION OF THE SH'MA. Rabbinic literature refers to the Sh'ma as a *k'riah*, a reading aloud of a passage of the Torah. Later it became a meditation as well, a way to focus on God's “oneness”—so much so that for some it became a moment to experience a mystical union with God. The Babylonian Talmud reports: Rabbi Judah the Prince was teaching and needed to stop, since the hour for reciting the Sh'ma was passing, so he covered his eyes for a moment and then continued teaching (Berakhot 13b). In this story, reciting the Sh'ma was but a momentary interruption. Later, Rabbi Judah's act of

Other Gods

What is an idol? A thing, a force, a person, a group, an institution or an ideal, regarded as supreme. God alone is supreme.

—ABRAHAM JOSHUA
HESCHEL

To Love and Revere God

When one contemplates the wonders of God's creation and sees in them God's infinite wisdom, one immediately loves, praises, and craves to know God's great name, as David sang, "I thirst for the living God" (Psalm 42:3). But as one contemplates these things one is immediately struck dumb and becomes fearful, for one knows that a person is only a tiny part of the vastness of creation—humble and ignorant, standing with little understanding before the fullness of knowledge, as David lamented, "When I gaze at Your heavens, Your handiwork, what are mortals that You care for them?" (Psalm 8:4–5).

—MAIMONIDES

If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil; I will provide grass in your fields for your cattle and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray and serve other gods and bow to them. Then ADONAI's anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you. Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, by speaking of them when you sit in your home, when you walk on your way, when you lie down and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then your days and the days of your children, on the land that ADONAI swore to your ancestors to give them, will be as many as the days the heavens are above the earth.

Deuteronomy 11:13–21

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put *tzitzit* on the corners of their garments, placing a thread of blue on the *tzitzit*, the fringe of each corner. That shall be your *tzitzit*; you shall look at it and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your eyes and heart as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI your God, who brought you out of the land of Egypt to be your God. I am ADONAI your God—

Numbers 15:37–41

Truly

When there is a minyan, the leader adds:

► ADONAI your God—truly—

this teaching is constant, well-founded and enduring, righteous and trustworthy, beloved and cherished, desirable and pleasing, awe-inspiring and majestic, well-ordered and established, good and beautiful, and so incumbent on us forever.

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוָּה אֶתְכֶם הַיּוֹם לֵאמֹר אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאִסְפַּת דִּגְגָּה וְתִירֶשֶׁת וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתַי וְאָכְלֹת וּשְׂבַעְתָּ: הַשְׁמֵרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם וְסִרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אֶפְי־הוֹה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מֵהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהַ עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם לֵדָבָר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבִשְׁעֶרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם לֵאמֹר לָהֶם כִּי־מִי הַשָּׁמַיִם עַל־הָאָרֶץ:

דברים יא:יא-כא

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דִּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל־צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו:לו-מא

אמת

When there is a minyan, the leader adds:

◀ יהוה אלהיכם – אמת –

וַיֵּצֵב וַיִּכְוֶן וַיִּשָּׁר וַיִּנָּאֵן וְאֶהוּב וְחָכִיב וְנִחְמָד וְנָעִים וְנוֹרָא וְאֲדִיר וּמִתְקֵן וּמִקְבֵּל וְטוֹב וְיָפָה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד.

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוָּה אֶתְכֶם הַיּוֹם לֵאמֹר אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאִסְפַּת דִּגְגָּה וְתִירֶשֶׁת וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתַי וְאָכְלֹת וּשְׂבַעְתָּ: הַשְׁמֵרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם וְסִרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אֶפְי־הוֹה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מֵהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהַ עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם לֵדָבָר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבִשְׁעֶרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם לֵאמֹר לָהֶם כִּי־מִי הַשָּׁמַיִם עַל־הָאָרֶץ:

יצית TZITZIT. The biblical scholar Israel Knohl, expanding a medieval Jewish comment, suggests that the word *tzitzit* may derive from *tzitz*, a headband worn by the High Priest and tied in back with a *p'til t'khelet*, a "thread of blue." On it were the words קדש (*kodesh* *ladonai*), "holy before Adonai." Wearing the *tzitzit* (literally, the "little *tzitz*"), we are asked to serve God in a holy way, much as the High Priest did; thus the paragraph commands us to be "holy before your God." The act of wearing *tzitzit* turns us all, metaphorically, into High Priests.

אמת TRULY. The tradition read the word *emet*, "truly," as referring both backward and forward: it is the first word of the following paragraph and is also recited as if it were the last word of the preceding paragraph.

continued

Redemption

What might redemption mean in our time? Gordon Tucker, a contemporary rabbi, points out that in the Bible, when an object is redeemed, it returns to its original state. Following a teaching of the Hasidic master Avraham Mordecai of Gur (*Imrei Emet, parashat Emor*), he remarks that there was a moment after leaving Egypt and crossing the Sea when we experienced freedom and the infinite possibility signalled by the limitless horizon of the desert. It was the time before the giving of the Torah on Mount Sinai, yet it was a special moment of being with God. Jeremiah records God saying, “I remember the generosity of your young days, the love you exhibited when we were first engaged, walking with Me in the desert” (2:2). We can hope that our religious life will lead us back to a moment of innocence, when we feel free and in unselfconscious relation to God.

Truly, the God of the universe, our sovereign, is the stronghold of Jacob and our protecting shield.

In every generation God is present, God’s name endures, God’s throne is established, and God’s sovereignty and faithfulness abide.

God’s teaching is living and enduring, truthful and beloved throughout all time.

As our ancestors accepted it as incumbent on them, we accept it as incumbent on us, and on our children, and all the future seed of the house of Israel who serve You. Both for our ancestors and our descendants, it is a goodly teaching, enduring forever, a constant truth, a never-changing principle.

► *Truly*, You are ADONAI our God and the God of our ancestors, our sovereign and our ancestors’ sovereign, our redeemer and our ancestors’ redeemer. You are our creator, and the rock of our deliverance, our redeemer and help. So You are known throughout time, for there is no God but You.

You were always the help of our ancestors, a shield and deliverer for their descendants in every generation.

You abide at the pinnacle of the universe—

Your judgment and Your righteousness extend to the ends of the earth.

Blessed are the ones who attend to Your mitzvot and place Your teaching and words on their hearts.

Truly, You are the ruler of Your people, a mighty sovereign, who takes up their cause.

Truly, You were at the beginning and You will be at the end—aside from You we have no ruler who can redeem and deliver.

אַמֶּת אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוֹר יַעֲקֹב מִגֵּן יִשְׁעֵנוּ.

◀ לְדוֹר וָדוֹר הוּא קַיִם וְשִׁמוֹ קַיִם, וְכִסְאוֹ נָכוֹן וּמִלְכוּתוֹ וְאַמוּנָתוֹ לְעַד קַיָּמָה.

וּדְבָרָיו חַיִּים וְקַיִמִים, נֶאֱמָנִים וְנִחְמָדִים,

לְעַד וְלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ]

וְעַלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל־דּוֹרוֹת

זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ. עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים

דְּבַר טוֹב וְקַיִם לְעוֹלָם וָעֶד,

אַמֶּת וְאַמוּנָה חֵק וְלֹא יַעֲבֹר.

◀ אַמֶּת שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

[וְאַמוּנָתֵינוּ], מְלַכְנוּ, מֶלֶךְ אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ],

גִּאֲלֵנוּ גֹאֵל אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ], יוֹצֵרְנוּ, צוֹר יִשׁוּעֵתָנוּ,

פּוֹדֵנוּ וּמַצִּילֵנוּ, מֵעוֹלָם שְׁמֶךָ אֵין אֱלֹהִים זולָתְךָ.

עֶזְרַת אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ] אַתָּה הוּא מֵעוֹלָם,

מִגֵּן וּמוֹשִׁיעַ לְבְנֵיךָ אַחֲרֵיהֶם בְּכָל־דּוֹר וָדוֹר.

בְּרוּם עוֹלָם מוֹשִׁבְךָ,

וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אֶפְסֵי אֶרֶץ.

אֲשֶׁרִי אִישׁ שְׂוִישְׁמֶע לְמִצְוֹתֶיךָ,

וְתוֹרָתְךָ וּדְבָרְךָ יִשִּׁים עַל לִבּוֹ.

אַמֶּת אַתָּה הוּא אֲדוֹן לְעַמְּךָ,

וּמֶלֶךְ גִּבּוֹר לְרִיב רִיבֶם.

אַמֶּת אַתָּה הוּא רֹאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן,

וּמִבְּלַעַדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.

continued

Read forward, the word affirms what follows: credal statements spelling out the implications of the Sh'ma; each statement is preceded by the word *emet*, thus articulating a kind of Jewish creed. Read backward, it refers to God, who is identified with truth.

The phrase is based on the words of Jeremiah, “Adonai is true (*Adonai emet*), is truly the living God, and the sovereign of time and the world” (10:10). Additionally, another biblical meaning of the word *emet* is steadfastness or faithfulness. In this interpretation, what is affirmed is that God will always be present for us.

TRULY THIS TEACHING IS CONSTANT וְאֶמֶת וְנִצִּיב. Reuven Kimelman, a contemporary liturgical scholar, contends that the “teaching” referred to in this assertion is the Decalogue, which originally preceded the recitation of the Sh'ma in the ancient synagogue. The recitation of the Decalogue was dropped from the liturgy because the rabbis were afraid that people would consider only those com-

mandments as obligatory, as many Christians did. In its current context, the liturgical affirmation refers to the constancy of the entire Torah.

HELP OF OUR ANCESTORS [וְאַמוּנָתֵינוּ] עֶזְרַת אֲבוֹתֵינוּ. Two contrasting theological concepts are at work in this blessing. The first emphasizes the value of personal observance of Torah and mitzvot (“Blessed are the ones who attend to Your mitzvot . . .”); the second emphasizes communal redemption and the need for God to destroy oppression, with the exodus from Egypt serving as a paradigm for all future redemptions. The first is non-violent, speaking of personal practice and virtue through performing acts of love and care; the second insists that God must war against evil in order to root it out. These two views echo a talmudic argument as to whether the future redemption will be achieved peacefully or will come through war.

TRULY, YOU WERE AT THE BEGINNING AND YOU WILL BE AT THE END וְאַתָּה הוּא רֹאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן. A similar expression, “I am the alpha and omega, the beginning and the end,” is quoted three times in the Christian testament. The wording of this prayer may have been deliberately polemical at the time it was written in antiquity, and intended to oppose Christian theological claims, which were emerging as a rival to Judaism.

The Violence at the Sea
The Hasidic master Shalom Shakhna taught: That which results in the good cannot take place without opposition.

Blessing of Redemption
Let us bless the source of life,
source of faith and daring,
wellspring of new song
and the courage to mend.
—MARCIA FALK

ADONAI our God, You redeemed us from Egypt
and freed us from the house of bondage.
Their firstborn You slayed, Your firstborn You redeemed,
You split the sea, You drowned the wicked,
You rescued Your beloved.
The waters engulfed their oppressors; not one of them survived.
Then they sang in praise, acclaiming God for all that had occurred.
The beloved people offered songs of thanksgiving, hymns of praise, and blessings to the sovereign ever-living God,
who is transcendent, powerful, and awe-inspiring,
humbling the haughty, raising up the lowly,
freeing those in chains, redeeming the poor,
helping the weak, and answering God's people
when they cry out.

► Our homage is to God on high, who is ever praised.
Moses, Miriam, and the people Israel joyfully sang
this song to You:

“Who is like You, ADONAI, among the mighty!
Who is like You, adorned in holiness,
revered in praise, working wonders!”

*Mi khamokha ba-eilim Adonai, mi kamokha nedar bakodesh,
nora t'hilot, oseh feleh.*

► At the edge of the Sea, the rescued sang a new song of praise
to Your name; together, as one, they thanked You and
acclaimed Your sovereignty, saying:

“ADONAI will reign forever and ever.”
Adonai yimlokh l'olam va-ed.

Stronghold of the people Israel,
arise and help the people Israel!
Redeem, as You promised, Judah and the people Israel.
Our redeemer is called *ADONAI Tz'va-ot*,
the Holy One of the people Israel.

*Tzur yisrael, kumah b'ezrat yisrael,
u-f'deih khinumekha y'udah v'yisrael.
Go-aleinu Adonai Tz'va-ot sh'mo, k'dosh yisrael.*

Barukh atah ADONAI, who liberated the people Israel.

The Amidah for Festivals is found on page 306.

מִמִּצְרַיִם גָּאֲלָתָנוּ יְהוָה אֱלֹהֵינוּ
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.
כָּל־בְּכוֹרֵיהֶם הָרַגְתָּ וּבְכוֹרְךָ גָּאֲלָתָּ
יָם סוּף בְּקַעַת וְיָדִים הָעֲבֵרָתָּ
וְיָדִים הָעֲבֵרָתָּ

וַיִּכְסּוּ מִיַּם צָרִיָּהֶם, אֶחָד מֵהֶם לֹא נִוְתָּר.
עַל זֹאת שָׁבְחוּ אֱהֹוִבִים, וְרוֹמְמוֹ אֵל,
וְנָתַנוּ יְדִידִים זְמִירוֹת שִׁירֹת וְתִשְׁבָּחוֹת,
בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם,
רֵם וְנִשְׂא, גָּדוֹל וְנוֹרָא,
מְשַׁפִּיל גְּאִים וּמַגְבִּיֵּה שְׁפָלִים
מוֹצִיא אֲסִירִים וּפּוֹדֶה עַנְוִים

וְעוֹזֵר דָּלִים

וְעוֹנָה לַעֲמוֹ בְּעַת שְׁוֹעָם אֱלֹי.

◀ תְּהִלּוֹת לְאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרֵךְ.
מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ כָּלָם:

מִי כְמוֹכָה בָּאֵלִים יְהוָה, מִי כְמוֹכָה נֹאדָר בְּקֹדֶשׁ,
נוֹרָא תְּהִלָּת, עֹשֶׂה פֶלֶא.

◀ שִׁירָה חֲדָשָׁה שָׁבְחוּ גְּאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם,
יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

צוּר יִשְׂרָאֵל,

קוֹיָמָה בְּעֶזְרַת יִשְׂרָאֵל,

וּפְדָה כְּנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.

גָּאֲלָנוּ, יְהוָה צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְהוָה, גָּאֵל יִשְׂרָאֵל.

The Amidah for Festivals is found on page 306.

from Egypt, to the personal prayers that now follow in the Amidah, and recommends that there be no verbal interruption at this point (Berakhot 9b). It is as if to say that the possibility of prayer flows out of our experience of God's love as exhibited in freeing us from slavery.

MOSES, MIRIAM, AND THE PEOPLE ISRAEL מֹשֶׁה וּמִרְיָם וְבְנֵי יִשְׂרָאֵל. The Torah is emphatic that Moses led the men and Miriam led the women, so that all the people Israel sang the Song at the Sea. (See page 144.)

WHO IS LIKE YOU מִי כְמוֹכָה. The Sh'ma was preceded by the song of the angels, “Holy, holy, holy . . .,” and now is followed by our singing a praise of God from the Song at the Sea. Through the recitation of the Sh'ma, our song and the angels' song become a common chorus.

ADONAI WILL REIGN יְהוָה יִמְלֹךְ. Exodus 15:18.

ISRAEL ISRAEL יִשְׂרָאֵל. The name “Israel” is repeated four times before the conclusion of the *b'rakhah*, emphasizing the plea for the redemption of the people Israel.

OUR REDEEMER גָּאֲלָנוּ. Isaiah 47:4.

LIBERATED THE PEOPLE ISRAEL גָּאֵל יִשְׂרָאֵל. This *b'rakhah*, in contrast to most, concludes with a verb in the past tense. We can properly bless God for the redemptive acts that have already occurred—not those we still hope and pray for (Babylonian Talmud, Pesahim 117b).

SH'MA AND THE AMIDAH. The Babylonian Talmud links this last *b'rakhah* of the Recitation of the Sh'ma, mentioning God's redeeming the people Israel

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The Festivals

The festivals are the unbroken master code of Judaism. Decipher them and you will discover the inner sanctum of this religion. Grasp them and you hold the heart of the faith in your hand.

—IRVING GREENBERG

Three Steps Forward

While the Temple stood in Jerusalem, the people Israel would make pilgrimages there three times a year: on Pesah, Shavuot, and Sukkot. For this reason, these festivals are known as the *shalosh r'galim*, the three pilgrimage festivals, from the word *regel* ("foot"). As we take three steps forward at the beginning of our Amidah, we might think of ourselves as symbolically beginning a pilgrimage through prayer—together with our fellow Jews—to the closeness with God and each other that was once experienced in the Temple.

Praying

Every fiber of my being was created by You; every bone of my body bends to thank You. May this chanted offering find favor with You.

—after YEHUDAH HALEVI

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. The sign † indicates the places to bow. The Amidah concludes on page 314.

[Leader, at Minḥah only: As I proclaim the name ADONAI, give glory to our God.]

ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

With Patriarchs:

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

You are the sovereign
who helps and saves
and shields.

† Barukh atah ADONAI,
Shield of Abraham.

With Patriarchs and Matriarchs:

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

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

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

עמידה ליום טוב: ערבית, שחרית, מנחה

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. The sign † indicates the places to bow. The Amidah concludes on page 314.

[Leader, at Minḥah only: † בְּיָשׁוּעַ יְהוָה אֶקְרָא, הָבוּ גְדֹל לְאַלֹהֵינוּ. אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.]

With Patriarchs and Matriarchs:

† בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ,
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאַלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל וְאַלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסִדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסִדֵי אֲבוֹת [וְאִמּוֹת],
וּמַבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן
וּמוֹשִׁיעַ וּמַגֵּן.

† בְּרוּךְ אַתָּה יְהוָה,
מֶגֶן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

† בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאַלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסִדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסִדֵי אֲבוֹת,
וּמַבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
† בְּרוּךְ אַתָּה יְהוָה,
מֶגֶן אַבְרָהָם.

AMIDAH. The festival Amidah expresses the appreciation of the festival as a special gift. It contains the same three introductory b'rakhot and three concluding b'rakhot as every Amidah or Silent Prayer. The middle b'rakhah emphasizes and elaborates on the joy of the festival.

BENDING THE KNEES AND BOWING. Bowing was a natural way to engage in prayer and indeed is a mode of worship in many religious traditions. The midrash imagines that though pilgrims crowded into the Temple precincts on the festivals, the space was expansive enough for all to prostrate themselves (Pirkei Avot 5:7).

ADONAI, OPEN MY LIPS אֲדַנִּי יְהוָה, שְׁפָתַי תִּפְתָּח. Psalm 51:17.

PATRIARCHS AND MATRIARCHS. The midrash associates the festival calendar with many significant events in the lives of our early ancestors. For example, Abraham and Sarah's welcoming of passing strangers as guests, and the birth of Isaac the

following year, were said to have occurred on Pesah. For us, too, Pesah is a time to extend hospitality to guests, to offer and receive blessings from each other, and may be a time of rebirth. Mount Moriah, where Isaac was bound, became associated with the Sinai revelation occurring on Shavuot. As Abraham and Isaac saw a vision of God that was terrifying but at the same time life-affirming, so too do we, on Shavuot, open ourselves to revelation that becomes our source of vitality, even as it shakes us to the core. And the Torah records that Jacob, who left the comforts of home and remained ever on a journey, dwelled "in Sukkot" (Genesis 33:17)—which in its biblical context probably referred to a place-name, but may also be interpreted to mean "booths," like those in which the Israelites dwelled. We too build and dwell in booths, dislocating ourselves to become emotional and spiritual "wanderers."

REDEEMER גּוֹאֵל. The primary Jewish image of redemption is the exodus from Egypt. In Jewish thought, freedom and redemption are tied to the achievement—our own personal achievement, as well as the world's hoped-for achievement—of a just and moral world.

The Journey

We guard our mystery with care. It is our source of power.... It is the force that drew us out of slavery, that drives us on relentlessly.... We are a rabble of former slaves, bound to one another, unwillingly on our way to a land of promise.

—JONATHAN MAGONET

Second B'rakhah: God's Saving Care

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

The following is added at Arvit and Shaharit on the first day of Pesah, at Minhah on Sh'mini Atzeret, and at all services on Simhat Torah:

You cause the wind to blow and the rain to fall,
[*At all other times, some add: You cause the dew to fall,*]

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

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

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

When the Amidah is recited silently, continue on page 309 with "Holy are You."

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי,
מְחִיָּה מֵתִים אֶתָּה,
רַב לְהוֹשִׁיעַ.

The following is added at Arvit and Shaharit on the first day of Pesah, at Minhah on Sh'mini Atzeret, and at all services on Simhat Torah:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[*At all other times, some add: מוֹרִיד הַטֶּל:*]

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחִיָּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמְחִיָּה וּמַצְמִיחַ יְשׁוּעָה.

וְנֹאמֵן אֶתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחִיָּה הַמֵּתִים.

When the Amidah is recited silently, continue on page 309 with קְדוֹשׁ אַתָּה.

CAUSES REDEMPTION TO FLOURISH וּמַצְמִיחַ יְשׁוּעָה. The Hebrew verb is used to refer to that which is planted and begins to grow. All the festivals celebrate the exodus from Egypt and represent elements of the story of the march to freedom. But the account in the Torah specifically ends before the entrance to the Land of Israel. The festivals both celebrate liberation and also remind us that we are still on the way to the full achievement of redemption. In that sense, the possibilities for salvation have been planted but they have not yet come to fruition.

GIVES LIFE TO THE DEAD מְחִיָּה הַמֵּתִים. The concept of giving life to the dead has particular resonance on the festivals, which recall the various stages of our ancestors' journey from enslavement in Egypt to the

promised land. While life after death was certainly understood in Jewish tradition in personal terms, frequently in Jewish thought the language of reviving the dead was understood as a metaphor for national revival—as, for example, in the prophet Ezekiel's vision of the awakening of the valley of dry bones (chapter 37), read as the *haftarah* on the intermediate Shabbat of Pesah. In our own day, Zionism is seen as a contemporary experience of this image.

But on the personal level as well, the festivals have something to tell us about life and death. Egyptians saw life as ancillary to death: the pyramids are Egypt's great monuments to the next world, and their scripture was the Egyptian Book of the Dead—providing instruction in how to mediate the afterlife. The Torah, on the other hand, never specifically mentions life after death, but instead teaches us how to live this life. While many later Jewish thinkers elaborated descriptions of the afterlife, they never lost sight of living in this world properly. On the festivals, we may be especially mindful of having been brought from a culture that glorified death into a vision grounded in the embrace and celebration of life and, metaphorically, giving life—here and now—to what was thought dead.

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited only with a minyan and is said while standing.

We hallow Your name in this world as it is hallowed in the high heavens, as Your prophet Isaiah described:
Each cried out to the other:

At Shaharit we recite:

“Holy, holy, holy is ADONAI Tz’va-ot,
the whole world is filled with God’s
glory!”

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

Then in thunderous voice, rising
above the chorus of *serafim*, other
heavenly beings call out words of
blessing: “Praised is ADONAI’s glory
wherever God dwells.”

Barukh k’vod Adonai mimkomo.

Our sovereign, manifest Yourself from
wherever You dwell, and rule over
us, for we await You. When shall You
rule in Zion? Let it be soon, in our day,
and throughout all time. May You be
exalted and sanctified in Jerusalem,
Your city, from one generation to an-
other, forever and ever. May our eyes
behold Your dominion, as described
in the songs of praise offered to You
by David, rightfully anointed:

“ADONAI will reign forever; your God,
O Zion, from generation to genera-
tion. Halleluyah!”

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

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

We continue on the next page with the Fourth B'rakhah, “You have chosen us.”

The Kedushah is recited only with a minyan and is said while standing.

נִקְדָּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׂמִי מְרוֹם,
בְּכַתּוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

At Minhah we recite:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ,
יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.
לְעַמְּתָם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.
וּבְדִבְרֵי קִדְשְׁךָ
כְּתוּב לֵאמֹר:
יְמִלְךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ
צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

At Minhah we recite:

“Holy, holy, holy is ADONAI Tz’va-ot,
the whole world is filled with God’s
glory!”

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

Others respond with praise:

“Praised is ADONAI’s glory where-
ever God dwells.”

Barukh k’vod Adonai mimkomo.

As the psalmist sang:

ADONAI will reign forever; your
God, O Zion,
from generation to generation.
Halleluyah!

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

At Shaharit we recite:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ,
יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.
אֲזַ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר
וְחֶזֶק מְשִׁמְעִים קוֹל,
מִתְנַשָּׂאִים לְעַמְּת שְׂרָפִים,
לְעַמְּתָם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.
מִמְּקוֹמָךְ מְלַכְנוּ תוֹפִיעַ,
וְתִמְלֹךְ עָלֵינוּ, כִּי מַחֲכִים
אֶנְחָנוּ לָךְ. מִתִּי תִמְלֹךְ
בְּצִיּוֹן, בְּקִרְבֵּי בְיָמֵינוּ,
לְעוֹלָם וָעֵד תִּשְׁכֹּן.
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ
יְרוּשָׁלַיִם עֵירָךְ,
לְדֹר וָדֹר וּלְנִצָּח נִצָּחִים.
וְעֵינֵינוּ תִּרְאִינָה מְלֻכוֹתֶיךָ,
כְּדֶכֶר הָאֱמוּרָה בְּשִׁירֵי עֲנָךְ,
עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָךְ:
יְמִלְךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ
צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדֹר וָדֹר נְגִיד גְּדֻלָּה, וּלְנִצָּח נִצָּחִים קִדְשֶׁתְךָ נִקְדִּישׁ.
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֵד,
כִּי אֵל מְלֹךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, “אתה בחרתנו.”

THE KEDUSHAH. There are several forms and versions of the Kedushah. Whenever the Kedushah appears in the Amidah, it always contains at least three verses: Isaiah’s vision of the angels reciting “Holy, holy, holy...” (6:3), Ezekiel’s account of hearing heavenly voices calling “Praised is Adonai’s glory...” while he was being carried by the wind to his fellow exiles in Babylon (3:12), and a concluding verse from Psalms expressing God’s timeless sovereignty, “Adonai will reign...” (146:10). The leader offers an introduction to each verse, elaborating on its meaning. In the morning, when we have more time to spend in prayer, the introductions are more elaborate; Minhah is a much shorter service, so in the afternoon these introductions are shorter. The separate columns here highlight the differences between the two versions.

The liturgy sees narratives not only as reports of past events, but also as paradigms for the present. The visions of Isaiah and Ezekiel can be understood as more than their first-person reports of encounters with God; they are also calls for us to see ourselves in an ongoing relationship with God. In this spirit, the concluding biblical verse, which talks of God’s eternal sovereignty, can be interpreted to mean that the heavens can open up for us, too.

Holiness

Holiness is the mysterious center of our existence that we can never fully grasp.

The Festivals

The cycle and the rhythms of Jewish life and Jewish living are embedded in the Jewish calendar. Each holiday has its own message and its own mood, and each one guides us on our journey through life.

—ALAN LUCAS

Pesah

For the Jews, freedom is just the beginning. It is the prerequisite, not the goal. The goal leads through the ethical to the spiritual: to serve God willingly instead of Pharaoh forcibly, to be part of the sacred instead of the mundane, to be joined to the ultimate instead of to the finite. When Moses first appeared before Pharaoh to ask for the freedom of the Israelites, he said. “Thus said Adonai, ‘Let My people go so that they may worship Me in the desert’” (Exodus 5:1). Freedom with purpose. Journey with destination.

—NINA BETH CARDIN

Shavuot

Somewhere, sometime, something occurred that was so awe-inspiring that a people was born, their belief system founded on the principle that they are holy, connected to one another and to the Source—whatever that may be—that conferred meaning on them and on life everywhere. And in response to that discovery, the Jews pledged themselves, individually and collectively, to join their will to God’s and to seek to increase holiness in this world.

—NINA BETH CARDIN

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

Holy are You and holy is Your name;

holy ones praise You each day.

Barukh atah ADONAI, the Holy God.

All continue here:

Fourth B’rakhah: The Holiness of the Festival

You have chosen us among all peoples, loving us, wanting us.

You have distinguished us among all nations, making us holy

through Your commandments, drawing us close to Your

service, and calling us by Your great and holy name.

On Saturday evening, the following prayer is recited to mark the end of Shabbat:

ADONAI our God, You have taught us Your righteous laws, and instructed us to follow in the paths that please You.

You have given us just laws, true teachings, goodly precepts and mitzvot.

You have bestowed on us as an inheritance seasons of joy, sacred moments, and festivals of free-will offerings; and You have given us a heritage that celebrates the sacredness of Shabbat, honors the seasons, and celebrates the festivals.

ADONAI our God, You have distinguished between the sacred and the ordinary, light and darkness, the people Israel and the peoples of the world, and between the seventh day and the six days of creation.

As You distinguished between Shabbat and the festivals, imbuing the seventh day with a sanctity above all other days, so have You distinguished and endowed Your people Israel with Your holiness.

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

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקָדוֹשִׁים בְּכָל־יוֹם יִהְיֶה לְךָ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

All continue here:

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,
אֶהְבֶּת אוֹתָנוּ וְרָצִית בָּנוּ,
וְרִמַּמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבָּתָנוּ מִלִּבְּנֵי לַעֲבֹדָתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאָת.

On Saturday evening, the following prayer is recited to mark the end of Shabbat:

וְתוֹדִיעֵנוּ יְהוָה אֱלֹהֵינוּ אֶת־מִשְׁפָּטֵי צְדָקָה,
וְתַלְמִידָנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנָךְ.
וְתַתֵּן־לָנוּ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת,
חֻקִּים וּמִצְוֹת טוֹבִים,
וְתַנְחִילָנוּ זְמַנֵּי שְׁשׁוֹן וּמוֹעֲדֵי קָדֶשׁ וְחֻגֵי נִדְבָה,
וְתוֹרִישֵׁנוּ קִדְשֵׁת שַׁבָּת וּכְבוֹד מוֹעֵד וְחֻגֵיגַת הָרֶגֶל.
וְתַבְדִּיל יְהוָה אֱלֹהֵינוּ בֵּין קָדֶשׁ לְחֹל,
בֵּין אֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין־יּוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יְמֵי הַמַּעֲשֶׂה.
בֵּין קִדְשֵׁת שַׁבָּת לְקִדְשֵׁת יוֹם טוֹב הַבְּדִלָתָה,
וְאֶת־יּוֹם הַשְּׁבִיעִי מִשִּׁשֶּׁת יְמֵי הַמַּעֲשֶׂה קִדְשָׁתָה.
הַבְּדִלָתָה וְקִדְשָׁתָה אֶת־עַמְּךָ יִשְׂרָאֵל בְּקִדְשָׁתָהּ.

אַתָּה קָדוֹשׁ HOLY ARE YOU
The pilgrimage journey we make on the festivals is to a place and a moment of holiness. That moment of holiness is celebratory—full of life, embodying the fullness of being.

אַתָּה בְּחַרְתָּנוּ YOU HAVE CHOSEN US
Jewish understanding is that the ritual law and ethical law we observe is a special gift.

וְשִׁמְךָ הַגָּדוֹל CALLING US BY YOUR GREAT AND HOLY NAME
The name “Israel” means “wrestling with God” (Genesis 32:29). Our relationship with God, however fraught with questions and challenge, is part of our self-definition as Jews.

SATURDAY EVENING: THE END OF SHABBAT. We conclude Shabbat with the ceremony of Havdalah. But when a festival begins on Saturday evening, we do not differentiate between Shabbat and the weekday, as is normally the case, but between Shabbat and the festival. Therefore, this prayer—which celebrates both Shabbat and the festivals—is substituted for Havdalah.

Both Shabbat and the festivals are holy days,

but they are celebrated differently. The festivals are specifically marked as times of joy and their rules of observance are more relaxed. Cooking and carrying are permitted on the festivals, but not on Shabbat. Biblically, the festivals were times of pilgrimage when one brought a freewill offering to the Temple. This prayer alludes to the joyfulness of the festivals and their biblical practice, while proclaiming the holiness and specialness of both Shabbat and also the people Israel, who observe these times.

Shavuot: Another Perspective

The Torah—the distinctive way of life of the Jewish people—is part of a covenant with all people. This particular people has committed to journey through history, exploring paths and modeling moments of perfection. But the testimony and example are for the sake of humanity.

—IRVING GREENBERG

Sukkot

Full moon, full harvest, full hearts. As the moon of Tishrei draws to fullness, we are ready to celebrate Sukkot—the Festival of Huts. We have experienced the moment of rebirth, the rediscovery of our true identity, the re-examination of our selves, the return to our true path—at Rosh Hashanah, the moment of new moon. We have experienced the moment of intense contact and reconciliation with God on Yom Kippur, in the swelling of the moon. And now at the full moon, we celebrate Sukkot—the festival of fulfillment, of gathering in the benefits that flow from repentance and forgiveness. The harvest that takes the form of joy and *shalom*, harmony, in the world.

But Sukkot is not only the fulfillment of the moon of Tishrei. It is also the fulfillment of the yearly cycle of the sun. All the sun's work upon the earth comes to fullness as the harvest ripens and is gathered in. . . . As the moon has rewarded our celebration of her birth and growth by bursting into a glowing perfect circle, so the earth rewards our care of seed and stalk by bursting into ripened fruit and grain.

—ARTHUR WASKOW

The words in brackets are added when a Festival falls on Shabbat.

Lovingly, You have bestowed on us, ADONAI our God, [Shabbat for rest,] festivals for joy, holidays and occasions to delight in, among them this [Shabbat and this]

On Pesah: Festival of Matzot, season of our liberation,

On Shavuot: Festival of Shavuot, season of the giving of our Torah,

On Sukkot: Festival of Sukkot, season of our rejoicing,

On Sh'mini Atzeret and Simhat Torah: Festival of Sh'mini Atzeret, season of our rejoicing,

[with love,] a sacred day, a symbol of the exodus from Egypt.

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the house of Israel. Respond to us with deliverance, goodness, compassion, love, life, and peace, on this

On Pesah: Festival of Matzot.

On Shavuot: Festival of Shavuot.

On Sukkot: Festival of Sukkot.

On Sh'mini Atzeret and Simhat Torah: Festival of Sh'mini Atzeret.

Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of kindness and deliverance; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and caring sovereign.

The words in brackets are added when a Festival falls on Shabbat.

וְתַתֵּן־לָנוּ יְיָהוָה אֱלֹהֵינוּ בְּאַהֲבָה
[שָׁפָתוֹת לְמִנוּחָה וּ] מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וְזִמְנִים לְשִׂשׂוֹן, אֶת־יוֹם [הַשָּׁבֹת הַזֶּה וְאֶת־יוֹם]

On Pesah:

חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ,

On Shavuot:

חַג הַשְּׂבָעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שְׂמִיחָתֵנוּ,

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי, חַג הַעֲצָרֶת הַזֶּה, זְמַן שְׂמִיחָתֵנוּ,

[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ, זָכָר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ], יַעֲלֶה וְיָבֵא,
וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר וְזָכְרֵנוּ
וּפְקֻדוֹתֵנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ], וְזָכְרוֹן מַשִּׁיחַ
בְּיָדוֹ עֲבֹדָה וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשׁ, וְזָכְרוֹן
בְּלִיעָמָר בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה, לְטוֹבָה,
לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Pesah:

חַג הַמִּצּוֹת הַזֶּה.

On Shavuot:

חַג הַשְּׂבָעוֹת הַזֶּה.

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה.

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי, חַג הַעֲצָרֶת הַזֶּה.

זָכְרֵנוּ, יְיָהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּה בּוֹ לְכָרֶכֶה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדִבְרֵי יְשׁוּעָה וְרַחֲמִים,
חֹסֶד וְחֶנֶּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

WITH LOVE בְּאַהֲבָה. Shabbat is seen as a special and loving gift given to us by God.

MAY THE THOUGHT OF US RISE UP AND REACH YOU יַעֲלֶה וְיָבֵא. This paragraph asks God to keep certain things in mind, naming objects of remembrance that move from the present, us, to the past, our ancestors, and then to future hope: the redemption of the people Israel.

Sukkot: Another Perspective

Sukkot reminds us that ultimate security is found not within the walls of our home but in the presence of God and one another. Indeed, there is a midrash that says that *sukkot* are not buildings at all but rather the glory of God. This holiday helps us understand that sometimes the walls we build to protect us serve instead to divide us, cut us off, lock us in. The walls of our *sukkot* may make us vulnerable, but they make us available, too, to receive the kindness and the support of one another, to hear when another calls out in need, to poke our heads in to see whether anybody is up for a chat and a cup of coffee. In contrast, our walls of concrete and steel can enslave us in our own solitude and loneliness. Sukkot reminds us that freedom is enjoyed best not when we are hidden behind our locked doors but rather when we are able to open our homes and our hearts to one another.

—NINA BETH CARDIN

Sh'mini Atzeret and Simhat Torah

To be given a Torah to hold is to be given a license to dance. The first time is often a moment of elation as well as a rite of adulthood, like being given the keys to the family car. The one with the Torah leads the dancing but must also be careful not to drop or mishandle the scroll. Supportive and encouraging, the congregation dances—with abandon and love, with joy and energy. But, sooner or later the singing and dancing must stop. We open to the last *parashah* of Deuteronomy and feel the sadness of the Israelites as they watched Moses ascend the mountain, this time never to return. Yet, we put aside our sadness and begin again.

—NINA BETH CARDIN

Embrace Your People

Jewish tradition has dreams, not illusions. It knows that the world is not now a Garden of Eden. Redemption is a statement of hope. The Torah offers a goal worthy of human effort, to be realized over the course of history. Through the Jewish way of life and the holidays, the Torah seeks to nurture the infinite love and unending faith needed to sustain people until perfection is achieved. It becomes even more necessary to develop staying power—for beyond Judaism's incredible statement that life will totally triumph, it makes an even more remarkable claim.... The ultimate goal will be achieved through human participation. The whole process of transformation will take place on a human scale. Human models, not supernatural beings, will instruct and inspire humankind as it works toward the final redemption. Realization of perfection will come not through escape from present reality to some idealized utopia, but by improving this world, one step at a time. Universal justice will be attained by starting with the natural love and responsibility for one's family, then widening the concern to include one's people, and eventually embracing the whole world.

—IRVING GREENBERG

ADONAI our God, grant the blessing of Your festivals to us: life and peace, joy and delight, as it pleased You to promise to bless us. Our God and God of our ancestors, **[embrace our rest;]** make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance. Purify our hearts to serve You truly.

Kad'sheinu b'mitzvotekha v'tein helkeinu b'toratekha, sabeinu mi-tuvekha v'samheinu bishuatekha, v'tahev libeinu l'ovd'kha be-emet.

ADONAI our God, **[loving and willingly]** grant that we inherit Your holy **[Shabbat and]** festivals, that the people Israel, who make Your name holy, may rejoice with You. *Barukh atah ADONAI*, who makes **[Shabbat,]** Israel and the festivals holy.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing. May our eyes behold Your compassionate return to Zion. *Barukh atah ADONAI*, who restores Your Divine Presence to Zion.

וְהַשִּׁיבָנוּ יְיָ אֱלֹהֵינוּ אֶת בְּרַכַּת מוֹעֲדֶיךָ,
לְחַיִּים וְלָשְׁלוֹם, לְשִׁמְחָה וְלִשְׁשׂוֹן,
בְּאַשֶּׁר רָצִיתָ וְאַמַּרְתָּ לְבָרְכָנוּ.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ], **[רָצָה בְּמִנוּחֵתֵנוּ]**,
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שְׂבָעֵנוּ מִטּוֹבָךָ, וְשִׁמְחָנוּ בִּישׁוּעָתְךָ,
וְטִהַר לִבָּנוּ לְעִבְדֶּךָ בְּאַמֶּת,
וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ **[בְּאַהֲבָה וּבְרָצוֹן]**
בְּשִׁמְחָה וּבְשִׁשׂוֹן **[שִׁבְתָּ ו]** מוֹעֲדֵי קִדְּשֶׁךָ,
וְיִשְׁמְחוּ בְּךָ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְיָ, מִקִּדְּשׁ **[הַשִּׁבְתָּ ו]** יִשְׂרָאֵל וְהַזְמִינִים.

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם,
וְהַשִּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,
וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן,
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךָ.
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְיָ, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

RESTORE WORSHIP TO YOUR SANCTUARY וְהַשִּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ. The dream of a rebuilt Temple is a dream of the time when those worshipping there experienced such joy and awe that everyone felt spiritually fulfilled and cleansed. We pray that such a moment may be ours, too.

YOUR DIVINE PRESENCE שְׂכִינָתוֹ. According to the tradition, all of Israel who were able went up to Jerusalem for the pilgrimage festivals. In Jewish memory, these occasions were seen as times when all the tribes, all of Israel, acted as one. That fellowship invited the Divine Presence to dwell among them.

Gratitude

The Torah commands us to appear before God on each of the three festivals, and enjoins us not to appear empty-handed, much as we might bring a gift when invited to the home of a friend. But what can a human being bring to God, creator of all? During Temple times, additional offerings were made on these days, including a *todah*, or thanksgiving offering. In our reality today, in addition to giving *tzedakah*, we can fill ourselves with gratitude, without which we appear empty: thanksgiving is our offering.

Hasidic masters taught that to scowl was to blemish the world and to be joyful was the path which allowed for true fulfillment of the mitzvot. What allows us to be joyful? The sense that all that we have is a wonderful gift. The festivals, with their celebration of the seasons and of the harvest, are moments that can especially foster this appreciation.

Sixth B'rakhah: Gratitude for Life and Its Blessings

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

† We thank you, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon.

► You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

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

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

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

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

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

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

† מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהֶי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ שְׂבָכ־לַיּוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכ־לַעֲתָ, עָרֵב וּבִקֵּר וְצָהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרָחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קִיְּנוּ לָךְ.

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

† מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהֶי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרָאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲיִינוּ וּתְקִיָּמָנוּ, וְתִאֶסְףּ גְּלוּתֵינוּ לְחַצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבֵּב שָׁלֵם, עַל שְׂאֵנָחֵנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה,
וְיִהְיֶה לָלוּ אֶת־שִׁמְךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה.
† בְּרוּךְ אֵתָהּ יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נָאֶה לְהוֹדוֹת.

WE HAVE ALWAYS PLACED OUR HOPE קִיְּנוּ לָךְ. Yehiel Poupko, a contemporary rabbi, points to the etymology of the word here translated as “hope” as literally meaning “focus.” In this interpretation, to hope in God means to be focused on God.

Prayer for Peace

Each of the festivals serves as a reminder of the way we are to pursue peace. On Pesah, we learn that peace is dependent on ending the oppression of one people by another; on Shavuot, that it demands proper study and practice, for the way of Torah is the way of peace; and on Sukkot, that the pursuit of peace demands persistence—the long march in the desert that precedes arriving at the promised land.

Seventh B'rakhah: Prayer for Peace

*During the silent Amidah, continue with "Grant . . ." below.
During the repetition of the Amidah during Shaharit, the leader recites the Priestly Blessing.*

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

May ADONAI bless and protect you.

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

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

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

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

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

At Shaharit we recite:

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

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

At Minhah and Arvit we recite:

Grant abundant and lasting
peace to Your people Israel
and all who dwell on earth,
for You are the sovereign
master of all the ways of
peace. May it please You to
bless Your people Israel at all
times with Your gift of peace.
Barukh atah ADONAI, who
blesses Your people Israel
with peace.

*Shalom rav al yisrael am'kha v'al
kol yosh'vei teivail tasim l'olam,
ki atah hu melekh adon l'khol
ha-shalom. V'tov b'einekha
l'varekh et am'kha yisrael b'khol
eit u-v'khol sha-ah bishlomekha.*

*During the silent Amidah, continue with שלום רב or שים שלום below.
During the repetition of the Amidah during Shaharit, the leader recites
Birkat Kohanim.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
בְּרַכְנוּ בְּבִרְכַּת הַמְּשַׁלְּשֵׁת
בְּתוֹרַת הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הַאֲמוּנָה מִפִּי אֶהְרֹן וּבְנָיו, בְּהַנִּים, עִם קְדוּשָׁה, בְּאָמוּר:

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וְיַחַנֶּנּוּ.
יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ וְיֵשֶׁם לָךְ שְׁלוֹם.

At Minhah and Arvit we recite:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ
וְעַל כָּל-יֹשְׁבֵי תֵבֶל תְּשִׁים
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ
אֲדוֹן לְכָל-הַשְּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ
יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-
שָׁעָה בְּשְׁלוֹמָךְ.
בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ
אֶת-עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

At Shaharit we recite:

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה
וּבְרַכָּה, חֵן וְחֶסֶד וְרַחֲמִים,
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
עַמְּךָ. בְּרַכְנוּ אֲבִינוּ בְּלִנּוּ
בְּאַחַד בָּאוֹר פְּנִיָּה, כִּי
בָאוֹר פְּנִיָּה נִתַּת לָנוּ,
יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד, וְצִדְקָה
וּבְרַכָּה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת
וּבְכָל-שָׁעָה בְּשְׁלוֹמָךְ.
בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ
אֶת-עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

recite speaks of God being the master of peace who blesses us constantly; the words do not refer specifically to the Priestly Blessing, but rather to the identity of God with peace.

As the ancient rabbis remarked, peace is one of the names of God (Sifrei Numbers 42), and so the last words of the Amidah that we recite—whether or not there is an accompanying Priestly Blessing—speak of peace.

TWO VERSIONS OF THE SEVENTH B'RAKHAH. The Mishnah records that in ancient times the *kohanim* would offer the Priestly Blessing at the conclusion of each service (Tamid 5:1, Taanit 4:1), and the concluding *b'rakhah* of the Amidah alludes to that blessing; the last word of the Priestly Blessing is *shalom*, and the final *b'rakhah* of the Amidah begins with that thought.

There are two different versions of the *b'rakhah*. At Shaharit and Musaf we recite Sim Shalom ("Grant peace . . ."). At these services, even today, the *kohanim* in the Land of Israel come to the front of the synagogue and formally recite the Priestly Blessing; therefore, the Sim Shalom version of the *b'rakhah* recited at these services alludes to the words uttered by the *kohanim* (for instance, to the gift of God's shining face, and to the kindness and care that is promised as blessing). At Minhah and Arvit we recite Shalom Rav ("Grant abundant and lasting peace . . ."). In these services there is no Priestly Blessing, so the Shalom Rav version of the *b'rakhah* that we

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

א

My God, keep my tongue from evil, my lips from deceit.
Help me ignore those who would slander me.
Let me be humble before all.
Open my heart to Your Torah, that I may pursue Your mitzvot.
Frustrate the designs of those who plot evil against me;
nullify their schemes.
Act for the sake of Your name,
act for the sake of Your triumph,
act for the sake of Your holiness,
act for the sake of Your Torah.
Answer my prayer for the deliverance of Your people.

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

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

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

ב

Sovereign Master of joy, in whose presence there is no sadness,
grant me the capacity to welcome and extend the holiness of this
festival with joy and delight. Teach me to transform troubled times
into moments of happiness, for estrangement from You grows out
of despair. Revive me with the joy of Your deliverance; may Your
generous spirit support me. May it be Your will, ADONAI my God,
to open for me the gates of Torah, the gates of wisdom and
understanding, the gates of sustenance and life, the gates of love
and friendship, peace and companionship.

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

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

*When the Amidah is to be repeated aloud during Shaharit or Minhah,
we turn back to page 306.*

*During Arvit, the Amidah is followed by Kaddish Shalem on page 54,
except on Shabbat, when Vay'hulu is recited, page 53.*

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

א

אֱלֹהִי, נִצּוּר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתֵי מְדַבֵּר מִרְמָה, וְלִמְקַלְלִי
נִפְשֵׁי תֹדֵם, וְנִפְשֵׁי בַּעֲפָר לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה,
מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ,
עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁךָ, עֲשֵׂה לְמַעַן
תּוֹרָתְךָ. לְמַעַן יִחְלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי.
יְהִי לְרָצוֹן אֲמָרִי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָי, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֶל], וְאָמְרוּ אָמֵן.

ב

רְבוּנוּ שֶׁל עוֹלָם, אֲדוֹן הַשְׁמִימָה שְׂאִין לְפָנֶיךָ עֲצָבוֹת,
זַכֵּי לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קִדְשֶׁת יוֹם טוֹב בְּשִׁמְחָה
וְחֵדְוָה. לְמַדְּנִי לְהַפּוֹךְ יְגוֹן לְשִׁמְחָה, שֶׁהַתְּרַחֲקוֹת
מִמֶּךָ בָּאָה לָנוּ עַל יְדֵי הָעֲצָבוֹת. הַשִּׁיבָה לִי שְׁשׁוֹן יִשְׁעֶךָ,
וְרוּחַ נְדִיבָה תִּסְמְכֵנִי. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵי,
שֶׁתִּפְתַּח לִי שְׁעֵרֵי תוֹרָה, שְׁעֵרֵי חֶכְמָה, שְׁעֵרֵי אֱהָבָה
וְאַחֲוָה, שְׁלוֹם וְרַעוּת.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָי, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֶל], וְאָמְרוּ אָמֵן.

*When the Amidah is to be repeated aloud during Shaharit or Minhah,
we turn back to page 306.*

*During Arvit, the Amidah is followed by Kaddish Shalem on page 54,
except on Shabbat, when Vay'hulu is recited, page 53.*

מַי גּוֹד אֱלֹהֵי. One opinion
voiced in the Babylonian
Talmud states that every
Amidah must be accompa-
nied by a personal prayer
(Berakhot 29b). The prayer
that is printed at the top of
this page is offered by the
Babylonian Talmud (Bera-
khot 17a) as an example of
such a personal prayer; it
is attributed to Mar son of
Ravina (4th century). The
alternative prayer printed
at the bottom of this page
appears in the Prague
prayerbook *Sha-arei Tziyon*
(1662); its English rendering
is by Jules Harlow. Both of
these concluding prayers
are distinguished by the use
of the first-person singular,
whereas almost all other
prayers are in the first-
person plural.

יְהִי לְרָצוֹן אֲמָרִי.
Psalm 19:15.

Hallel

Hallel is recited while standing. The leader recites the following b'rakhah, which is then repeated by the congregation:

Barukh atah ADONAI, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and instructed us to recite the psalms of joyful praise, the Hallel.

*Barukh atah adonai eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu likro et ha-hallel.*

HALLELUYAH—joyfully praise God!

Celebrate, O faithful servants of ADONAI; celebrate ADONAI's name.

May the name of ADONAI be blessed, now and forever.

From the east, where the sun rises, to where the sun sets,

may the name of ADONAI be acclaimed.

High above every nation is ADONAI, beyond the heavens is God's glory.

Who is like ADONAI our God?—enthroned on high,

stooping down to look upon earth and sky,

► raising the poor from the dust,

m'kimi mei-afar dal

the impoverished from the dung heap,

seating them with nobles, the nobility of God's people,

installing the barren woman of the house as a joyful mother of children.

Halleluyah—joyfully praise God!

Psalms 113

WHEN THE PEOPLE Israel came out of Egypt, the house of Jacob from a foreign nation, Judah became God's holy place, the people Israel became God's dominion.

*Seeing them, the sea took flight, the Jordan flowed backward;
mountains pranced like rams, hills like new-born lambs.*

► O sea, why run away? Jordan, why flow backward?

Mountains, why prance like rams? Hills, why dance like lambs?

*Earth, shake before your Master's presence, tremble before the God of Jacob,
who turns mountain peaks to pools, flint to fountains.*

*B'tzeit yisrael mi-mitzrayim, beit yaakov mei-am lo-eiz. Haitah yehudah l'kodsho,
yisrael mamsh'lotav. Hayam ra-ah va-yanos, ha-yarden yisov l'ahor. He-harim rakdu kh'eilim,
g'va-ot kivnei tzon.*

► *Mah l'kha hayam ki tanus, ha-yarden tisov l'ahor. He-harim tirk'du kh'eilim, g'va-ot kivnei tzon.*

*Mi-lifnei adon huli aretz, mi-lifnei elo-ah yaakov, hahof-khi ha-tzur agam mayim, h'alimish
l'maino mayim.*

Psalms 114

סדר הלל

Hallel is recited while standing. The leader recites the following b'rakhah, which is then repeated by the congregation:

*ברוך אתה יהוה אלהינו מלך העולם,
אשר קדשנו במצותיו וצונו לקרא את-ההלל.*

הללויה.

הללו עבדי יהוה, הללו את-שם יהוה.

יהי שם יהוה מברך, מעתה ועד עולם.

ממזרח שמש עד מבואו, מהלל שם יהוה.

רם על כל-גוים יהוה, על השמים כבודו.

מי ביהוה אלהינו, המגביהי לשבת.

המשפילי לראות, בשמים ובארץ.

◀ **מקימי מעפר דל, מאשפת ירים אביון.**

להושיכי עם נדיבים, עם נדיכי עמו.

מושיכי עקרת הבית, אם הבנים שמחה. הללויה.

תהלים קיג

בצאת ישראל ממצרים, בית יעקב מעם לעז.

היתה יהודה לקדשו, ישראל ממשלותיו.

הים ראה וינס, הירדן יסב לאחור.

ההרים רקדו כאילים, גבעות כבני צאן.

◀ **מה לך הים כי תנוס, הירדן תסב לאחור.**

ההרים תרקדו כאילים, גבעות כבני צאן.

מלפני אדון חולי ארץ, מלפני אלוה יעקב.

ההפכי הצור אגם מים, חלמיש למעינו מים.

תהלים קיד

PSALM 113 praises God as caring for the downtrodden. The midrash takes it as a psalm recited in Egypt on the night of the plague of the killing of the firstborn. It was, said the ancient rabbis, the first instance since creation in which anyone had praised God. Who did so? The long-enslaved Israelites praised God when they ceased being slaves to Pharaoh and became servants of God. (Reuven Hammer, based on Midrash Psalms)

CELEBRATE הללו. The Hebrew word implies something akin to the praise offered an honoree or host at a festivity.

PSALM 114. Here, all of creation participates in the exodus from Egypt. The miraculous events attached to the exodus and the march in the desert are seen as cosmically reflecting God's relation to the people Israel.

A FOREIGN NATION לעז. Literally, "a people speaking a foreign tongue."

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

NOT TO US ADONAI, not to us, but to Your own name give glory,
that You may be known as faithful and kind.
Why should nations say, “Where is their God?”
You are in heaven, doing whatever You will.
Their idols are made of silver and gold—
the work of human hands—with mouths that cannot speak,
eyes that cannot see, ears that cannot hear, a nose that cannot smell,
hands that cannot touch, feet that cannot walk,
throats that utter no sound.

Their creators shall suffer that fate—all who have faith in them.
► People of Israel, trust in ADONAI, Israel’s protector and shield;
house of Aaron, trust in ADONAI, Aaron’s protector and shield;
all who revere ADONAI, trust in ADONAI, your protector and shield.

Atzabehem kesef v’zahav, ma-aseih y’dai adam.
Peh lahem v’lo y’dabeiru, einayim lahem v’lo yiru.
Oznayim lahem v’lo yishma-u, af lahem v’lo y’rihun.
Y’daihem v’lo y’mishun, ragleihem v’lo y’haleikhu, lo yehgu bigronam.
K’mohem yihyu oseihem, kol asher botei-ah bahem.
► Yisrael b’tah badonai, ezram u-maginam hu.
Beit aharon bit-hu vadonai, ezram u-maginam hu.
Yirei Adonai bit-hu vadonai, ezram u-maginam hu.

ADONAI, REMEMBERING US, will bless:
will bless the house of Israel,
will bless the house of Aaron,
will bless those who revere ADONAI, the lowly and the great.
ADONAI will add to your blessings—yours and your children.
For you are blessed by ADONAI, who formed heaven and earth:
► the heavens are God’s, the earth is given to human beings.
The dead do not celebrate God, nor any who go down to the grave,
but we shall bless God, now and always.
Halleluyah—joyfully praise ADONAI!

Adonai zekharanu y’varekh,
y’varekh et beit yisrael, y’varekh et beit aharon.
Y’varekh yirei Adonai, ha-k’tanim im ha-g’dolim.
Yosef Adonai aleikhem, aleikhem v’al b’neikhem.
B’rukhim atem ladonai, oseh shamayim va-aretz.
► Ha-shamayim shamayim ladonai, v’ha-aretz natan livnei adam.
Lo ha-meitim y’hal’lu yah v’lo kol yordei dumah.
Va-anahnu n’varekh yah mei-atah v’ad olam. Halleluyah.

Psalms 115

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

לֹא לָנוּ יְהוָה, לֹא לָנוּ, כִּי לְשִׁמְךָ תֵּן כְּבוֹד,
עַל חֲסִדְךָ עַל אֱמֻנָתְךָ.
לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵיזָה נָא אֱלֹהֵיהֶם.
וְאֵלֵהֵינוּ בִּשְׁמִים, כֹּל אֲשֶׁר חָפֵץ עָשָׂה.
עֲצִבֵיהֶם כִּסֵּף וְזָהָב, מַעֲשֵׂה יָדֵי אָדָם.
כֹּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינֵיהֶם לָהֶם וְלֹא יִרְאוּ.
אֲזִנֵּיהֶם לָהֶם וְלֹא יִשְׁמְעוּ, אֶף לָהֶם וְלֹא יִרְחוּ.
יָדֵיהֶם וְלֹא יִמְשִׁיחוּ, רַגְלֵיהֶם וְלֹא יִהְיוּ, לֹא יִהְיוּ בְּגִרְוֹנָם.
כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כֹּל אֲשֶׁר בָּטַח בָּהֶם.
► יִשְׂרָאֵל בָּטַח בִּיהוָה, עֶזְרָם וּמַגֵּנָם הוּא,
בֵּית אֶהֱרֹן בָּטַחוּ בִיהוָה, עֶזְרָם וּמַגֵּנָם הוּא,
יִרְאֵי יְהוָה בָּטַחוּ בִיהוָה, עֶזְרָם וּמַגֵּנָם הוּא.

יְהוָה זָכְרָנוּ יְבָרֵךְ,
יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל,
יְבָרֵךְ אֶת־בֵּית אֶהֱרֹן.
יְבָרֵךְ יִרְאֵי יְהוָה, הַקְּטָנִים עִם הַגְּדֹלִים.
יִסֵּף יְהוָה עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
בְּרוּכִים אַתֶּם לִיהוָה, עֲשֵׂה שְׁמִים וְאֶרֶץ,
► הַשְׁמִים שְׁמִים לִיהוָה, וְהָאֶרֶץ נָתַן לִבְנֵי אָדָם.
לֹא הִמָּתִים יִהְיוּ וְלֹא כָל־יָרֵד דּוּמָה,
וְאִנְחָנוּ נִבְרָךְ יְהוָה מִעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.
תהלים קטו

HATZI HALLEL. On Rosh Hodesh and the last six days of Pesah, a shorter version of Hallel, called Hatzi Hallel or “Partial Hallel,” is recited. Originally Hallel was recited only on the three festivals (Pesah, Shavuot, and Sukkot) and Hanukkah (which was patterned after Sukkot). Hallel was not recited on the last six days of Pesah, because there were no unique Temple ceremonies on those days, as there were on each of the days of Sukkot. The Partial Hallel is a creation of the Jews of Babylonia, who expanded the liturgy in this way on festive days when Hallel was not recited in the Temple. In order to signify the difference between these days and the others, the first half of Psalms 115 and 116 was omitted (Babylonian Talmud, Ta’anit 28b). Later, midrashic reasons were given for this practice—for example, noting that because the miracle of the exodus was achieved through violence (with the drowning of the Egyptians in the sea), our joy in this moment is diminished and we therefore do not recite the full Hallel. (Reuven Hammer, adapted)

PSALM 115. Beginning with Psalm 115, Hallel introduces a plea for God’s continuing role in our lives. This psalm has two distinct stanzas, which in the recitation in the synagogue become almost separate poems. The first is an extended argument on the uselessness of idols, ending with a call to both priests and laypeople to trust in God. The second offers assurance of God’s continued blessing of the people. The psalm concludes with the affirmation that God will indeed bless all who are alive. God’s deliverance during the exodus from Egypt becomes a model for God’s deliverance in any time of trouble.

THOSE WHO REVERE ADONAI יִרְאֵי יְהוָה. Commentators have offered two ways of understanding this phrase. It may refer to the collectivity of the assemblage: first the priests are addressed and then the laypeople; and finally, with this phrase, the group as a whole. Some see the term as referring to those who were not Israelites but were “God-fearing” and who joined in the celebration. In this understanding, the Temple service addressed non-Jews who joined in Jewish worship, blessed them, and asked that they too respond to the priests’ call.

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

I AM FILLED with love, for indeed, ADONAI heard my pleading voice,
turned an ear to me, in the days I called out.
Though the pangs of death embraced me,
and the earth's deep sought me out, though I met trouble and pain,
I called upon the name of ADONAI: "Please, ADONAI, save my life!"
ADONAI is kind and righteous;
our God is compassionate, guarding even the foolhardy.
Though I was brought low, God saved me.
"Be at ease," I said to myself, "for ADONAI has done this for you."
You have saved me from death,
my eyes from tears, my feet from stumbling;
► I shall walk in God's presence in the land of the living.
I had faith in God and declared it, even as I suffered greatly
and called out in my delirium: "Everyone deceives."

HOW CAN I REPAY ADONAI for all that has been done for me?
I raise up the cup of deliverance, and call out the name: ADONAI.
I shall fulfill my vows to ADONAI in front of all of God's people.
How grave in ADONAI's sight is the death of the faithful!
Surely, ADONAI, I am Your servant,
I am the servant born of Your maidservant—
You have untied the bonds that bound me.
Anah Adonai ki ani avdekha, ani avd'kha ben amatekha, pitahta l'moseirai.
► It is to You that I sacrifice a thanksgiving offering,
and call upon the name of ADONAI.
I shall fulfill my vows to ADONAI
in the presence of the entire people of God,
in the courtyards of ADONAI's house, in your midst, O Jerusalem.
Halleluyah—joyfully praise God!

► L'kha ezbah zevah todah u-v'shem Adonai ekra.
N'darai ladonai ashalem negdah na l'khol amo.
B'hatzrot beit Adonai, b'tokheikhi yerushalayim, halleluyah.

Psalms 116

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

אֶהְבֵּתִי בִּי יִשְׁמַע יְהוָה אֶת־קוֹלִי תַחֲנוּנָי.
בִּי הָטָה אָזְנוֹ לִי וּבִימִי אָקְרָא.
אֶפְפוּנִי חֲבָלֵי מוֹת וּמִצָּרִי שָׁאוֹל מִצָּאוּנִי,
צָרָה וְיָגוֹן אֶמְצָא, וּבִשְׁם יְהוָה אָקְרָא.
אֲנִה יְהוָה מִלְטָה בִּפְשִׁי.
חֲנוּן יְהוָה וְצָדִיק, וְאַלֹהֵינוּ מְרַחֵם,
שֹׁמֵר פִּתְאִים יְהוָה.
דְּלוּתִי וְלִי יְהוָה שִׁיעַ,
שׁוּבִי בִּפְשִׁי לְמִנוּחַיִכִּי, בִּי יְהוָה גָּמַל עָלַיִכִּי.
בִּי חֲלַצְתָּ נַפְשִׁי מִמָּוֶת,
אֶת־עֵינַי מִן דְּמָעָה, אֶת־רַגְלִי מִדָּחִי.
◀ אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים.
הָאֲמַנְתִּי בִּי אֲדַבָּר, אֲנִי עֲנִיתִי מְאֹד.
אֲנִי אֲמַרְתִּי בְּחַפְזִי, כִּלְהָאֶדָם בְּזָב.

מָה אֲשִׁיב לַיהוָה, כִּלְתַּגְּמוּלוֹהִי עָלַי.
כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבִשְׁם יְהוָה אָקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה נָא לְכָל־עַמּוֹ.
יִקְרַע בְּעֵינַי יְהוָה הַמּוֹתָה לַחֲסִידָיו.
אֲנִה יְהוָה בִּי אֲנִי עֲבָדְךָ, אֲנִי עֲבָדְךָ בְּן־אֲמָתְךָ,
פְּתַחְתָּ לְמוֹסְרִי.
◀ לֵךְ אֶזְבַּח זֶבַח תּוֹדָה וּבִשְׁם יְהוָה אָקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם, נִגְדָה נָא לְכָל־עַמּוֹ.
בְּחַצְרוֹת בֵּית יְהוָה, בְּתוֹכְכִי יְרוּשָׁלָּיִם. הִלְלוּהָ.

תהלים קטו

PSALM 116. The previous psalm told of God's rescue of the people Israel and the exodus from Egypt; now, Psalm 116 tells the story of rescue from the point of view of a single individual who has suffered and has returned to health. The psalm is also the story of faithfulness, even under the worst of circumstances.

When Hallel is shortened, the first eleven verses of Psalm 116—verses mentioning illness and distress—are left out; only the second half of the psalm—words offering thanks-giving—is recited.

I SHALL WALK IN GOD'S PRESENCE אֶתְהַלֵּךְ לִפְנֵי יְהוָה. The language here may echo the command to Abraham, "walk in My presence and be wholehearted" (Genesis 17:1). Just as Abraham received God's blessing, so too does the psalmist, who has been faithful to God.

I AM YOUR SERVANT אֲנִי עֲבָדְךָ. The ancient rabbis imagine God remarking: "You are My servants, and not the servants of servants" (Yalkut Shimoni, commenting on Leviticus 25:55). In saying that we are the servants of God and not of other human beings, the rabbis emphasized the dignity of each Jewish

person. For instance, they viewed as a sinner the Hebrew slave who insisted on remaining in his master's possession even after his term of indenture was up. Similarly, the morning blessings include thanksgiving to God "who made me free."

BONDS לְמוֹסְרִי. Or "harness." The Hebrew word refers to the straps that tie down the burden an animal carries on its back.

JOYFULLY PRAISE ADONAI, all you nations,
extol God all you peoples;
for God has overwhelmed us with kindness and love,
and ADONAI's faithfulness endures forever.
Halleluyah—joyfully praise God!

Hallelu et Adonai kol goyim, shabhuhu kol ha-umim.
Ki gavar aleinu hasdo, ve-emet Adonai l'olam. Halleluyah.

Psalm 117

Each of the following four verses is chanted first by the leader and then repeated by the congregation, verse by verse. Some follow the practice of the congregation repeating the entire first line ("Give thanks...") after each verse recited by the leader.

Give thanks to ADONAI who is good; *God's love and kindness endure forever.*
Let the house of Israel declare: *God's love and kindness endure forever.*
Let the house of Aaron declare: *God's love and kindness endure forever.*
Let those who revere ADONAI declare: *God's love and kindness endure forever.*

Hodu l'adonai ki tov, ki l'olam hasdo.
Yomar na yisrael, ki l'olam hasdo.
Yomru na veit aharon, ki l'olam hasdo.
Yomru na yirei Adonai, ki l'olam hasdo.

TORMENTED, I cried to ADONAI,
God answered me with open arms.

Min ha-meitzar karati yah, anani va-merhav yah.

ADONAI is with me, I do not fear;
what can anyone do to me?
With ADONAI as my help, I face my enemies.
Better to depend on ADONAI than on human beings;
better to depend on ADONAI than on the prominent and powerful.
If any nation surrounds me, with God's name I shall cut them down.
Though they surround and encircle me, with God's name
I shall cut them down.

Though they swarm round me like bees,
they shall be stamped down like thorns on fire,
for with God's name, I shall cut them down.
Though I be pushed and stagger, ADONAI shall be my help.

continued

הָלְלוּ אֶת־יְהוָה, כָּל־גּוֹיִם, שִׁבְּחֻהוּ, כָּל־הָאֲמִיּוֹת.
כִּי גָבַר עָלֵינוּ חֲסִדּוֹ, וְנֶאֱמַת יְהוָה לְעוֹלָם, הִלְלוּיָהּ.

תהלים קיז

Each of the following four verses is chanted first by the leader and then repeated by the congregation, verse by verse. Some follow the practice of the congregation repeating the entire first line (הודו) after each verse recited by the leader.

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדּוֹ.
יֹאמְרוּ נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֲסִדּוֹ.
יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חֲסִדּוֹ.
יֹאמְרוּ נָא יְרֵאֵי יְהוָה, כִּי לְעוֹלָם חֲסִדּוֹ.

מִן הַמֵּצָר קָרָאתִי יְהוָה, עֲנֵנִי בְמִרְחֹב יְהוָה.
יְהוָה לִי לֹא אִירָא, מִה יַעֲשֶׂה לִּי אָדָם.
יְהוָה לִי בְעֹזְרִי, וְאֲנִי אֶרְאֶה בְשׂוֹנְאֵי.
טוֹב לַחֲסוֹת בַּיהוָה, מִבְּטָח בְּאָדָם.
טוֹב לַחֲסוֹת בַּיהוָה, מִבְּטָח בְּנְדִיבִים.
כָּל־גּוֹיִם סָבְבוּנִי, בְּשֵׁם יְהוָה כִּי אֲמִילֵם.
סָבְבוּנִי גַם סָבְבוּנִי, בְּשֵׁם יְהוָה כִּי אֲמִילֵם.
סָבְבוּנִי כְדַבְרֵיהֶם דַּעְכוּ כְּאֵשׁ קוֹצִים,
בְּשֵׁם יְהוָה כִּי אֲמִילֵם.
דַּחֲה דְחִיתָנִי לְנֶפֶל, וַיהוָה עֲזָרָנִי.

continued

antiphonal recitation of Hallel (Sukkah 3:11). It is preferable to follow the earlier rabbinic preference, in which the congregation repeats each line after the leader, verse by verse. However, according to an alternative medieval practice, the congregation responds with the first line—*Hodu l'adonai* ("Give thanks to Adonai")—after each verse recited by the leader. Local custom determines how these lines should be chanted.

TORMENTED . . . OPEN ARMS מִן הַמֵּצָר . . . בְּמִרְחֹב יְהוָה. The Hebrew play on words is difficult to capture in English. *Meitzar*, translated here as "tormented" and by some as "distress," literally means "a narrow or tight place." *Merhav*, its antonym, translated here as "open arms," might literally be translated as "expansiveness." The experience of rescue and redemption is a journey from narrowness and constriction—a feeling of being tied in knots—to wide expanse—being untied and allowed to stretch out fully. The Hebrew is ambiguous about whether it is God who answers "expansively" or whether the supplicant is now able to have an open heart.

I SHALL CUT THEM DOWN אֲמִילֵם. The Hebrew root is uncertain. It may derive from the preposition *mul* (that is: those who stand over against me). Our translation takes it from the verbal root *mul*, "cut off," as in its use in connection with circumcision, *b'rit milah*. Alternatively, it may also derive from *millel*, "speak"; it would then have the meaning "I quieted them" (literally, "I shut them up").

THORNS ON FIRE כְּאֵשׁ קוֹצִים. The fire will be put out quickly and easily, for it is fed only by thin needles. The image of thorns is apt, since the line begins with an image of being surrounded by bees.

PSALM 118 is composed of several sections. It begins with an opening call and response, proclaiming God's enduring love. In the next section, the poet praises God after having recovered from the depths of despair or a life-threatening event—an illness, or perhaps an attack by an enemy. A section filled with expressions of thanks follows. The devotee then enters God's Temple, calling on God for further help, and ends by expressing thankfulness. In the formal synagogue recitation of Hallel, each of these sections is experienced separately; in many medieval manuscripts of the Book of Psalms, the different sections appear as separate psalms.

GIVE THANKS TO ADONAI הוֹדוּ לַיהוָה. There are a variety of traditions for how exactly the interplay between leader and congregation is to proceed; already in the Mishnah, there is an acknowledgment that different communities have different traditions for the

ADONAI is my strength—I sing to God who rescued me.
In the tents of the righteous, voices resound with song and triumph.
God’s right arm is like an army,
God’s right arm is upraised, God’s right arm is like an army.

Ozi v’zimrat yah, va-y’hi li lishuah.

Kol rinah vishuah b’oholei tzadikim, y’mín Adonai osah hayil.

Y’mín Adonai romeimah, y’mín Adonai osah hayil.

I shall not die, but live to tell of ADONAI’s deeds.
Though ADONAI chastened me, God did not hand me over to death.

► Open for me the gates of righteousness,
that I may enter through them, to thank ADONAI.

This is the gateway to ADONAI; through it the righteous shall enter.

► Pit-hu li sha-arei tzedek, avo vam, odeh yah. Zeh ha-sha-ar ladonai, tzadikim yavo-u vo.

Psalms 118:1–20

Each of the following four verses is recited twice:

I will offer thanks to You, for You answered me, and You were my rescuer.

The stone the builders rejected is now the keystone.

This is ADONAI’s doing; how wondrous it is in our sight.

This is the day that ADONAI has made; we shall celebrate and rejoice in it.

Od’kha ki anitani va-t’hi li lishuah.

Even ma-asu ha-bonim haitah l’rosh pinah.

Mei-eit Adonai haitah zot, hi niflat b’eineinu.

Zeh hayom asah Adonai, nagilah v’nism’hah vo.

The leader chants each of the next four lines, which are in turn repeated by the congregation:

🌿 ADONAI, we implore You: deliver us. 🌿 ADONAI, we implore You: deliver us.

ADONAI, we implore You: grant us success. ADONAI, we implore You: grant us success.

🌿 Ana Adonai hoshi-ah na. 🌿 Ana Adonai hoshi-ah na.

Ana Adonai hatzliyah na. Ana Adonai hatzliyah na.

Each of the following four verses is recited twice:

Blessed are you who come in the name of ADONAI;

may the blessings of the house of ADONAI be upon you.

ADONAI is our God, lighting our path. *Dress the horns of the altar with branches of myrtle in celebration of the festival.*

You are my God and I offer thanks to You; My God, I exalt You.

🌿 Give thanks to ADONAI who is good; God’s love and kindness endure forever.

Barukh haba b’sheim Adonai, beirakh-nukhem mi-beit Adonai.

El Adonai vaya-er lanu, isru hag ba-avotim ad karnot ha-mizbei-ah.

Eili atah v’odeka, elohai arom’meka.

🌿 Hodu ladonai ki tov, ki l’olam hasdo.

Psalms 118:21–29

עֲזִי וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה.

קוֹל רִנָּה וּישׁוּעָה בְּאַהֲלֵי צְדִיקִים,

יָמִין יְהוָה עֲשֶׂה חֵיל.

יָמִין יְהוָה רוֹמְמָה, יָמִין יְהוָה עֲשֶׂה חֵיל.

לֹא אָמוֹת בִּי אֲחִיָּה, וְאַסְפֵּר מַעֲשֵׂי יְהוָה.

יִסֹּר יִסְרָנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנָנִי.

◀ פָּתְחוּ לִי שַׁעֲרֵי צֶדֶק, אֲבֹא בָם אוֹדֶה יְהוָה.

זֶה הַשַּׁעַר לַיהוָה, צְדִיקִים יָבֹאוּ בוֹ.

תהלים קיח:א–ב

Each of the following four verses is recited twice:

אוֹדֶה בִּי עֲנִיתָנִי, וַתִּהְיֶה לִי לִישׁוּעָה.

אֲבֹן מָאֶסוּ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פִּנָּה.

מֵאֵת יְהוָה הִיְתָה זֹאת, הִיא נִפְלְאת בְּעֵינֵינוּ.

זֶה הַיּוֹם עֲשֶׂה יְהוָה, נִגִּילָה וְנִשְׁמָחָה בוֹ.

The leader chants each of the next four lines, which are in turn repeated by the congregation:

🌿 אֲבֹא יְהוָה הוֹשִׁיעָה נָא.

🌿 אֲבֹא יְהוָה הוֹשִׁיעָה נָא.

אֲבֹא יְהוָה הַצְלִיחָה נָא.

אֲבֹא יְהוָה הַצְלִיחָה נָא.

Each of the following four verses is recited twice:

בְּרוּךְ הֵבֵא בְשֵׁם יְהוָה, בְּרִכְנוּכֶם מִבֵּית יְהוָה.

אֵל יְהוָה וַיֵּאָר לָנוּ, אֶסְרוּ חַג בְּעֵבְתִּים עַד קִרְנוֹת הַמִּזְבֵּחַ.

אֵלֵינוּ אֲתָה וְאוֹדֶה, אֱלֹהֵינוּ אֲרוֹמְמָה.

🌿 הוֹדוּ לַיהוָה בִּי טוֹב, בִּי לְעוֹלָם חֶסֶד.

תהלים קיח:כא–כט

meaning of the Hebrew verb. Some scholars suggest that it is related to the Akkadian verb meaning “to surround,” which would then mean: “Surround the horns of the altar.” Others take it to mean “bind the festal offering to the horns of the altar with cords.” Our translation here attempts to convey nuances of both of these interpretations. The ancient rabbis interpreted the phrase *isru hag* as the day after the festival.

MYRTLE עֲבֹתִים (*avotim*). In Leviticus 23:40, which mentions the *lulav* and *etrog* in connection with Sukkot, the myrtle is called the “thick tree” (*eitz avot*). Perhaps the entire phrase was an instruction that this is the moment the myrtle is tied to the altar, and that the instruction, originally noted in the margin of the psalm, eventually became incorporated into the body of the psalm; we have therefore put the phrase in italics.

ADONAI IS MY STRENGTH עֲזִי וְזִמְרַת יְהוָה. The psalmist quotes the Song at the Sea (Exodus 15:2), as if to say that each experience of rescue is a re-experience of the exodus from Egypt, and thus an occasion for similarly exultant song.

I WILL OFFER THANKS אוֹדֶה. The psalms of Hallel move back and forth between expressions of gratitude and pleas for help. These four verses represent the height of personal and communal celebration in Hallel, out of which arises an especially terse and intense plea for deliverance and success in our lives.

KEYSTONE פִּנָּה. The keystone tops the arch. It is a small stone which is specially selected but which when in place holds the whole structure in balance. In this image, the people Israel have been specially selected to be the height of creation, the key to its being able to stand firm. (Benjamin Sommer)

MAY THE BLESSINGS OF THE HOUSE OF ADONAI BE UPON YOU בְּרִכְנוּכֶם מִבֵּית יְהוָה. Literally, “We bless you from the house of Adonai.” In its biblical context, this was probably a priestly statement of blessing.

DRESS אֶסְרוּ חַג. There is some dispute as to the

Kaddish: Beauty of the World

הָלְלוּ אֶת הַתְּבִלָּה,
הָלְלוּ אֶת מְלֹאכֶה.

הָלְלוּ אֶת כְּסוּפֶיָּה,
אֶת יָפִיָּה וְיִגוֹנָהּ.

הָלְלוּ אֶבֶן וְאֵשׁ,
נָהָר וְלֵילָךְ

וְצִפּוֹר בּוֹדֵדָה
בְּחֵלוֹן.

הָלְלוּ אֶת רִגְעַת
פְּרִיצַת הַשָּׁלָם

וְאֶת רִגְעַת פְּרִיצַת
הַשָּׁלָם בְּרִנָּה.

הָלְלוּ בְּכָל מְאוֹדְכֶם
אֶת הַיָּפִי הַדוֹעֵר—וְרֵאוּ
כִּי יִפְעַת הַתְּבִלָּה
הִיא לָכֶם.

Praise the world—
praise its fullness
and its longing,
its beauty and its grief.

Praise stone and fire,
lilac and river,
and the solitary bird
at the window.

Praise the moment
when the whole
bursts through pain

and the moment
when the whole
bursts forth in joy.

Praise the dying beauty
with all your breath,
and praising, see

the beauty of the world
is your own.

—MARCIA FALK
(Hebrew and English)

MAY ALL that You have created praise You, ADONAI our God. Your faithful, the righteous who do Your will, and all of Your people, the house of Israel, shall joyfully glorify and thank, exalt and extol, sanctify and celebrate Your name, our Sovereign.

► It is good to offer You thanks, fitting to sing to Your name, for You are God from the beginning to the end of time. *Barukh atah ADONAI*, Sovereign, celebrated through words of praise.

On Sukkot, congregations that include Hoshanot here continue on page 383.

Kaddish Shalem

Leader:

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

Congregation and Leader:

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

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

Leader:

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

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

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

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

On Shabbat Hol Ha-mo-ed, Shabbat Rosh Hodesh, and Shabbat Hanukkah, we continue with the Shabbat Torah Service on page 168.

On Festivals, we continue with the Festival Torah Service on the next page.

יְהַלְלוּךָ יְהוָה אֱלֹהֵינוּ כָּל־מַעֲשֶׂיךָ, וְחַסְדֶּיךָ צְדִיקִים
עוֹשֵׂי רְצוֹנְךָ, וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ
וַיִּשְׁבְּחוּ וַיְפָאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיְקַדִּישׁוּ וַיְמַלִּיכוּ
אֶת־שִׁמְךָ מְלַכְנוּ.

◀ כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֶּךָ נָאֻה לְזַמֵּר,
כִּי מַעֲוֹלָם וְעַד עוֹלָם אַתָּה אַל.
בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ מְהֻלָּל בַּתְּשַׁבְּחוֹת.

On Sukkot, congregations that include Hoshanot here continue on page 383.

קדיש שלם

Leader:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵךָ רַבָּא, בְּעֻלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בַּעֲגָלָא וּבְזַמֵּן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵךָ רַבָּא מְבָרַךְ לְעֻלָּם וּלְעֻלְמֵי עֻלְמֵיָא.

Leader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵךָ דְקַדְשָׁא, בְּרִיךְ הוּא,
לְעֻלָּא מִן כָּל־בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא
דְּאִמְרִין בְּעֻלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעֲוִיתָהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרְמוֹי הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תִבֵּל],
וְאָמְרוּ אָמֵן.

On Shabbat Hol Ha-mo-ed, Shabbat Rosh Hodesh, and Shabbat Hanukkah, we continue with the Shabbat Torah Service on page 168.

On Festivals, we continue with the Festival Torah Service on the next page.

The Scroll of Ruth

CHAPTER I

In the days when the judges ruled, there was a famine in the land; and a man of Bethlehem in Judah, with his wife and two sons, went to reside in the country of Moab. The man's name was Elimelekh, his wife's name was Naomi, and his two sons were named Mahlon and Chilion—Ephrathites of Bethlehem in Judah. They came to the country of Moab and remained there. Elimelekh, Naomi's husband, died; and she was left with her two sons. They married Moabite women, one named Orpah and the other Ruth, and they lived there about ten years. Then those two—Mahlon and Chilion—also died; so the woman was left without her two sons and without her husband.

She started out with her daughters-in-law to return from the country of Moab; for in the country of Moab she had heard that ADONAI had taken note of the people and given them food. Accompanied by her two daughters-in-law, she left the place where she had been living; and they set out on the road back to the land of Judah.

But Naomi said to her daughters-in-law, "Turn back, each of you to her mother's house. May ADONAI grant that each of you find security in the house of a husband!" And she kissed them farewell. They broke into weeping and said to her, "No, we will return with you to your people." But Naomi replied, "Turn back, my daughters! Why should you go with me? Have I any more sons in my body who might be husbands for you?"

Turn back, my daughters, for I am too old to be married. Even if I thought there was hope for me, even if I were married tonight and I also bore sons, should you wait for them to grow up? Should you on their account debar yourselves from marriage? Oh no, my daughters! My lot is far more bitter than yours, for the hand of ADONAI has struck out against me."

They broke into weeping again, and Orpah kissed her mother-in-law farewell. But Ruth clung to her. So she said, "See, your sister-in-law has returned to her people and her gods. Go follow your sister-in-law."

But Ruth replied, "Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; where you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die, and there I will be buried. Thus and more may ADONAI do to me if anything but death parts me from you." When [Naomi] saw how determined she was to go with her, she ceased to argue with her; and the two went on until they reached Bethlehem.

מגילת רות

פרק א

וְהָיָה בְּיָמֵי שְׁפֹט הַשְּׁפֹטִים וַיְהִי רָעָב בְּאֶרֶץ יִשְׂרָאֵל אִישׁ מִבֵּית
לָחֶם יְהוּדָה לָגוּל בְּשָׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו: וְשֵׁם
הָאִישׁ אֱלִמֶלֶךְ וְשֵׁם אִשְׁתּוֹ נָעֳמִי וְשֵׁם שְׁנֵי בָנָיו | מַחְלֹן
וְכִלְיוֹן אֶפְרַתִּים מִבֵּית לָחֶם יְהוּדָה וַיָּבֹאוּ שְׁדֵי־מוֹאָב וַיְהִי־
שָׁם: וַיָּמָת אֱלִמֶלֶךְ אִישׁ נָעֳמִי וַתִּשָּׂאָר הִיא וּשְׁנֵי בָנֶיהָ:
וַיִּשָּׂאוּ לָהֶם נָשִׁים מֵאֲבוֹת שָׁם הָאֶחָת עֹרְפָּה וְשֵׁם הַשְּׁנִית
רוּת וַיָּשָׁבוּ שָׁם בְּעֶשֶׂר שָׁנִים: וַיָּמָתוּ גַם־שְׁנֵיהֶם מַחְלֹן
וְכִלְיוֹן וַתִּשָּׂאָר הָאִשָּׁה מִשְׁנֵי יְלָדֶיהָ וּמֵאִשְׁתָּהּ:

וַתָּקֶם הִיא וְכִלְתִּיהָ וַתִּשָּׁב מִשְׁדֵּי מוֹאָב כִּי שָׁמְעָה בְּשָׂדֶה
מוֹאָב כִּי־פָקֵד יְהוָה אֶת־עַמּוֹ לָתֵת לָהֶם לָחֶם: וַתֵּצֵא מִן־
הַמָּקוֹם אֲשֶׁר הָיְתָה־שָׁמָּה וּשְׁתֵּי כִלְתֵּיהָ עִמָּה וַתֵּלַכְנָה
בְּדֶרֶךְ לָשׁוּב אֶל־אֶרֶץ יְהוּדָה:

וַתֹּאמֶר נָעֳמִי לְשְׁתֵּי כִלְתֵּיהָ לָכֶנָה שְׁכֵנָה אִשָּׁה לְבֵית אִמָּה
יַעַשׂ יְהוָה עִמָּכֶם חֹסֵד בְּאֲשֶׁר עָשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִי:
יִתֵּן יְהוָה לָכֶם וּמִצָּאֵן מְנוּחָה אִשָּׁה בֵּית אִשָּׁה וַתִּשָּׁק לָהֶן
וַתִּשָּׂאנָה קוֹלָן וַתִּבְכְּינָה: וַתֹּאמְרֶנָּה־לָּהּ כִּי־אֲתָךְ נָשׁוּב
לְעַמֶּךָ: וַתֹּאמֶר נָעֳמִי שְׁכֵנָה בְּנָתִי לָמָּה תֵּלַכְנָה עִמִּי הָעוֹד־
לִי בָנִים בְּמַעֲלִי וְהָיוּ לָכֶם לְאָנָשִׁים:

שְׁכֵנָה בְּנָתִי לָכֵן כִּי זָקַנְתִּי מִהַיּוֹת לְאִישׁ כִּי אֲמַרְתִּי יִשְׁלָלִי
תִּקְוָה גַם הָיִיתִי הַלֵּילָה לְאִישׁ וְגַם יְלָדְתִּי בָנִים: הֲלֹהָן |
תִּשְׁבְּרֶנָּה עַד אֲשֶׁר יִגְדְּלוּ הֲלֹהָן תַּעֲלֶנָּה לְכִלְתִּי הַיּוֹת לְאִישׁ
אֶל בְּנָתִי כִי־מִרְלִי מְאֹד מִמֶּם כִּי־יִצְאָהָ כִּי יִדְיָהוּהָ:

וַתִּשְׁנֶה קוֹלָן וַתִּבְכְּינָה עוֹד וַתִּשָּׁק עֹרְפָּה לַחֲמוּתָהּ וְרוּת
דָּבָקָה בָּהּ: וַתֹּאמֶר הִנֵּה שָׁבָה יְבִמְתְּךָ אֶל־עַמָּה וְאֶל־אֱלֹהֶיהָ
שׁוּבִי אַחֲרַי יְבִמְתְּךָ:

וַתֹּאמֶר רוּת אֶל־תִּפְגַּעִי־בִי לְעֹזְבָךְ לָשׁוּב מֵאֲחֵרֶיךָ כִּי אֶל־
אֲשֶׁר תֵּלָכִי אֵלַי וּבְאֲשֶׁר תֵּלִינִי אֵלָיו עִמָּךְ עִמִּי וְאֶחֱרֶיךָ
אֵלָהִי: בְּאֲשֶׁר תָּמוּתִי אָמוּת וְשֵׁם אֶקְבֹּר בָּהּ יַעַשׂה יְהוָה לִי
וְכֹה יִסִּיף כִּי הַמּוֹת יִפְרִיד בֵּינִי וּבֵינָךְ: וַתֵּרָא כִּי־מִתְאַמָּצָת
הִיא לִלְכֹּת אִתָּהּ וַתַּחֲדֵּל לְדַבֵּר אֵלֶיהָ: וַתֵּלַכְנָה שְׁתֵּיהֶם
עַד־בֹּאנָה בֵּית לָחֶם

THE SCROLL OF RUTH. Each of the festivals is distinguished by the reading of one of the *megillot*, one of the five scrolls. There are many reasons for the association of the Scroll of Ruth with the Festival of Shavuot. Shavuot celebrates the receiving of the Torah at Sinai, and in Jewish tradition Ruth is considered to be the first convert. We, in celebrating the Torah, place ourselves in Ruth's shoes: on this day of Shavuot, it is as if we receive the Torah anew. The book is permeated with acts of kindness and love, beginning with Ruth's relationship with her mother-in-law and continuing with Boaz and Ruth and the kindness they show each other and the love they consummate. In this understanding, the Torah is ultimately about teaching us how to love both God and our fellow human beings. Further, the return to the Land of Israel takes place at the time of the harvest—and Shavuot is a harvest festival.

The translation is taken from the Jewish Publication Society's *Tanakh*, as are the notes marked "JPS" (with slight adaptations to match the style of this volume).

When they arrived in Bethlehem, the whole city buzzed with excitement over them. The women said, “Can this be Naomi?” Do not call me Naomi,” she replied. “Call me Mara, for Shaddai has made my lot very bitter. I went away full, and ADONAI has brought me back empty. How can you call me Naomi, when ADONAI has dealt harshly with me, when Shaddai has brought misfortune upon me!”

Thus Naomi returned from the country of Moab; she returned with her daughter-in-law Ruth the Moabite. They arrived in Bethlehem at the beginning of the barley harvest.

CHAPTER 2

Now Naomi had a kinsman on her husband's side, a man of substance, of the family of Elimelekh, whose name was Boaz. Ruth the Moabite said to Naomi, “I would like to go to the fields and glean among the ears of grain, behind someone who may show me kindness.” “Yes, daughter, go,” she replied; and off she went. She came and gleaned in a field, behind the reapers; and, as luck would have it, it was the piece of land belonging to Boaz, who was of Elimelekh's family.

Presently Boaz arrived from Bethlehem. He greeted the reapers, “May ADONAI be with you!” And they responded, “May ADONAI bless you!” Boaz said to the servant who was in charge of the reapers, “Whose girl is that?” The servant in charge of the reapers replied, “She is a Moabite girl who came back with Naomi from the country of Moab. She said, ‘Please let me glean and gather among the sheaves behind the reapers.’ She has been on her feet ever since she came this morning. She has rested but little in the hut.” Boaz said to Ruth, “Listen to me, daughter. Don't go to glean in another field. Don't go elsewhere, but stay here close to my girls. Keep your eyes on the field they are reaping, and follow them. I have ordered the men not to molest you. And when you are thirsty, go to the jars and drink some of [the water] that the men have drawn.”

She prostrated herself with her face to the ground, and said to him, “Why are you so kind as to single me out, when I am a foreigner?”

Boaz said in reply, “I have been told of all that you did for your mother-in-law after the death of your husband, how you left your father and mother and the land of your birth and came to a people you had not known before. May ADONAI reward your deeds. May you have a full recompense from ADONAI, the God of Israel, under whose wings you have sought refuge!”

She answered, “You are most kind, my lord, to comfort me and to speak gently to your maidservant—though I am not so much as one of your maidservants.”

וַיְהִי כִּבְאֻנָּה בֵּית לָחֶם וַתָּהֶם כָּל־הָעִיר עֲלֵיהֶן וַתֹּאמְרָנָה הֲזֹאת נָעֲמִי: וַתֹּאמֶר אֲלֵיהֶן אֶל־תִּקְרָאנָה לִי נָעֲמִי קְרָאֵן לִי מָרָא כִּי־הִמָּר שָׂדֵי לִי מָאֵד: אֲנִי מְלֵאָה הִלַּכְתִּי וְרִיקָם הַשִּׁיבֵנִי יְהוָה לָמָּה תִקְרָאנָה לִי נָעֲמִי וַיְהוּהָ עֲנָה כִּי וְשָׂדֵי הָרַע לִי:

וַתָּשָׁב נָעֲמִי וְרוּת הַמוֹאבִּיָּה כָל־תָּהָה עִמָּה הַשָּׂבָה מִשָּׂדֵי מוֹאָב וְהָיָה בָּאוּ בֵּית לָחֶם בְּתַחֲלַת קַצִּיר שְׁעָרִים:

פרק ב

וּלְנָעֲמִי מוֹדֵעַ לְאִישָׁה אִישׁ גְּבוּר חֵיל מִמִּשְׁפַּחַת אֱלִימֶלֶךְ וְשָׁמוֹ בָּעֵז: וַתֹּאמֶר רוּת הַמוֹאבִּיָּה אֶל־נָעֲמִי אֲלֹכֵה־נָא הַשָּׂדֶה וְאֶלְקוּטָה בַּשִּׁפְלִים אַחֲרֵי אֲשֶׁר אִמְצָא־חֵן בְּעֵינָיו וַתֹּאמֶר לָהּ לְכִי בָתִּי: וַתֵּלֶךְ וַתָּבוֹא וַתִּלְקוּט בַּשָּׂדֶה אַחֲרֵי הַקֹּצְרִים וַיִּקֶּר מִקֶּרֶה חֲלֻקַּת הַשָּׂדֶה לְבָעֵז אֲשֶׁר מִמִּשְׁפַּחַת אֱלִימֶלֶךְ:

וַהֲנִיחָהּ בָּעֵז בָּא מִבֵּית לָחֶם וַיֹּאמֶר לְקוֹצְרִים יְהוָה עִמָּכֶם וַיֹּאמְרוּ לוֹ יְבָרְכֶךָ יְהוָה: וַיֹּאמֶר בָּעֵז לְנַעֲרוֹ הַנֹּצֵב עַל־

הַקוֹצְרִים לְמִי הַנִּעְרָה הַזֹּאת: וַיַּעַן הַנַּעַר הַנֹּצֵב עַל־

הַקוֹצְרִים וַיֹּאמֶר נַעֲרָה מוֹאבִּיָּה הִיא הַשָּׂבָה עִם־נָעֲמִי

מִשָּׁדֶה מוֹאָב: וַתֹּאמֶר אֶלְקוּטָה־נָא וְאִסְפֹּתִי בְּעַמְלִים אַחֲרֵי הַקוֹצְרִים וַתָּבוֹא וַתַּעֲמֹד מֵאֵז הַבָּקָר וְעַד־לֵתָהּ זֶה שְׁבִתָּהּ הַבֵּית מֵעַט: וַיֹּאמֶר בָּעֵז אֶל־רוּת הָלוֹא שָׁמַעַתְּ בָּתִּי אֶל־

תַּלְכִּי לְלָקוּט בַּשָּׂדֶה אַחֲרֵי וְגַם לֹא תַעֲבוּרִי מִזֶּה וְכֵה תִדְבָּקִין עִם־נַעֲרֹתַי: עֵינֶיךָ בַּשָּׂדֶה אֲשֶׁר־יִקְצְרוּן וְהִלַּכְתְּ אַחֲרֵיהֶן הָלוֹא צִיָּיתִי אֶת־הַנֹּעֲרִים לְבִלְתִּי נִגְעוֹךָ וְצִמְתְּ וְהִלַּכְתְּ אֶל־הַפְּלִים וְשִׁתִּית מֵאֲשֶׁר יִשְׁאָבוּן הַנֹּעֲרִים:

וַתִּפֹּל עַל־פְּנֵיהָ וַתִּשְׁתַּחֲוֶה אֶרְצָהּ וַתֹּאמֶר אֵלָיו מִדּוּעַ מִצָּאתִי חֵן בְּעֵינֶיךָ לְהַכִּירֵנִי וְאֲנֹכִי נִכְרִיָּה:

וַיַּעַן בָּעֵז וַיֹּאמֶר לָהּ הֲגֵד הַגִּד לִי כָל אֲשֶׁר־עָשִׂית אֶת־חֲמוּתְךָ אַחֲרֵי מוֹת אִישֶׁךָ וַתַּעֲזֹבִי אֲבִיךָ וְאִמֶּךָ וְאֶרֶץ מוֹלַדְתְּךָ וַתֵּלְכִי אֶל־עַם אֲשֶׁר לֹא־יִדְעָתָּ תְּמוּל שְׁלֹשׁוֹם: יְשֻׁלָּם יְהוָה פְּעֻלָּךְ וַתְּהִי מִשְׁפָּרְתְּךָ שְׁלֹמָה מֵעַם יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר־בָּאת לְחַסוֹת תַּחַת־כְּנָפָיו:

וַתֹּאמֶר אִמְצָא־חֵן בְּעֵינֶיךָ אֲדֹנָי כִּי נִחַמְתָּנִי וְכִי דִבַּרְתָּ עַל־לֵב שְׁפֹחְתְּךָ וְאֲנֹכִי לֹא אֲהִיָּה כָּאֵחָת שְׁפֹחְתֶּיךָ:

NAOMI נָעֲמִי. The name means “pleasantness.”

MARA מָרָא. The name means “bitterness.”

At mealtime, Boaz said to her, “Come over here and partake of the meal, and dip your morsel in the vinegar.” So she sat down beside the reapers. He handed her roasted grain, and she ate her fill and had some left over. When she got up again to glean, Boaz gave orders to his workers, “You are not only to let her glean among the sheaves, without interference, but you must also pull some stalks out of the heaps and leave them for her to glean, and not scold her.”

She gleaned in the field until evening. Then she beat out what she had gleaned—it was about an *ephah* of barley—and carried it back with her to the town. When her mother-in-law saw what she had gleaned, and when she also took out and gave her what she had left over after eating her fill, her mother-in-law asked her, “Where did you glean today? Where did you work? Blessed be he who took such generous notice of you!” So she told her mother-in-law whom she had worked with, saying, “The name of the man with whom I worked today is Boaz.” Naomi said to her daughter-in-law, “Blessed be he of ADONAI, who has not failed in kindness to the living or to the dead! For,” Naomi explained to her daughter-in-law, “the man is related to us; he is one of our redeeming kinsmen.” Ruth the Moabite said, “He even told me, ‘Stay close by my workers until all my harvest is finished.’” And Naomi answered her daughter-in-law Ruth, “It is best, daughter, that you go out with his girls, and not be annoyed in some other field.” So she stayed close to the maidser-vants of Boaz, and gleaned until the barley harvest and the wheat harvest were finished. Then she stayed at home with her mother-in-law.

CHAPTER 3

Naomi, her mother-in-law, said to her, “Daughter, I must seek a home for you, where you may be happy. Now there is our kinsman Boaz, whose girls you were close to. He will be winnowing barley on the threshing floor tonight. So bathe, anoint yourself, dress up, and go down to the threshing floor. But do not disclose yourself to the man until he has finished eating and drinking. When he lies down, note the place where he lies down, and go over and uncover his feet and lie down. He will tell you what you are to do.” She replied, “I will do everything you tell me.” She went down to the threshing floor and did just as her mother-in-law had instructed her. Boaz ate and drank, in a cheerful mood went to lie down beside the grainpile. Then she went over stealthily and uncovered his feet and lay down. In the middle of the night, the man gave a start and pulled back—there was a woman lying at his feet!

“Who are you?” he asked. And she replied, “I am your handmaid Ruth. Spread your robe over your handmaid, for you are a redeeming kinsman.”

וַיֹּאמֶר לָהּ בָּעֵז לֵעֵת הָאֵכֶל גְּשִׁי הֵלֶם וְאָכַלְתְּ מִן־הַלֶּחֶם וְטָבַלְתְּ פָתְךָ בַּחֲמִץ וְתִשָּׁב מִצַּד הַקּוֹצִיִּים וַיַּצֵּב־לָהּ קָלִי וְתֹאכַל וְתִשָּׁבַע וְתֹתֵר: וְתָקַם לִלְקֹט וַיֵּצֵר בָּעֵז אֶת־נִעְרֶיו לֵאמֹר גַּם בִּין הָעֹמְרִים תִּלְקֹט וְלֹא תִכְלִימוּהָ: וְגַם שְׁלֹתֶשְׁלוּ לָהּ מִן־הַצִּבְתִּים וְעֲזַבְתֶּם וְלִקְטָהּ וְלֹא תִגְעְרוּ־בָהּ:

וְתִלְקֹט בַּשָּׂדֶה עַד־הָעֶרֶב וְתִחַבֵּט אֶת אֲשֶׁר־לִקְטָה וַיְהִי כַּאֲפִיָּה שְׁעָרִים: וְתִשָּׂא וְתִבּוֹא הָעִיר וְתִרְאָה חֲמוּתָהּ אֶת אֲשֶׁר־לִקְטָה וְתוֹצֵא וְתִתֵּן־לָהּ אֶת אֲשֶׁר־הִוָּתְרָה מִשְׁבָּעָה: וְתֹאמַר לָהּ חֲמוּתָהּ אֵיפֹה לִקְטוֹת הַיּוֹם וְאָנָּה עֲשִׂיתִי יְהִי מִכִּירָךְ בְּרוּךְ וְתִגַּד לַחֲמוּתָהּ אֶת אֲשֶׁר־עָשְׂתָה עִמּוֹ וְהֹאמֶר שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בָּעֵז: וְהֹאמֶר נָעַמִי לְכַלְתָּה בְּרוּךְ הוּא לִיהוָה אֲשֶׁר לֹא־עָזַב חֲסִדוֹ אֶת־הַחַיִּים וְאֶת־הַמֵּתִים וְהֹאמֶר לָהּ נָעַמִי קְרוֹב לָנוּ הָאִישׁ מִגְּאֻלָּנוּ הוּא: וְהֹאמֶר רֹת הַמּוֹאֲבִיָּה גַם | בִּי־אָמַר אֵלַי עַם־הַנִּזְעָרִים אֲשֶׁר־לִי תִדְבְּקִין עַד אִם־כָּלוּ אֶת פְּלִהֲקָצִיר אֲשֶׁר־לִי: וְהֹאמֶר נָעַמִי אֲל־רֹת כָּלְתָה טוֹב בְּתִי כִי תִצְאִי עַם־נַעֲרוֹתָיו וְלֹא יִפְגְּעוּבָךְ בַּשָּׂדֶה אַחֵר: וְתִדְבֹּק בְּנַעֲרוֹת בָּעֵז לִלְקֹט עַד־כָּלוֹת קְצִיר־הַשְּׁעָרִים וְקָצִיר הַחֲטִיִּם וְתִשָּׁב אֶת־חֲמוּתָהּ:

פרק ג

וְהֹאמֶר לָהּ נָעַמִי חֲמוּתָהּ בְּתִי הֲלֹא אֲבָקֶשְׁלָךְ מָנוֹחַ אֲשֶׁר יִיטַב־לָךְ: וְעַתָּה הֲלֹא בָּעֵז מִדְּעַתָּנוּ אֲשֶׁר הָיִית אֶת־נַעֲרוֹתָיו הִנֵּה־הוּא זָרָה אֶת־גִּזְרֹן הַשְּׁעָרִים הַלֵּילָה: וְרַחֲצִתְ | וְסָבַת וְשָׁמַת שְׁמִלְתֶּיךָ עָלֶיךָ וַיְנַדֶּת הַגֶּרֶן אֶל־תּוֹדְעִי לֵאמֹר עַד כָּלוֹתוּ לֶאֱכֹל וְלִשְׁתּוֹת: וַיְהִי כְּשִׁכְּבוּ וַיִּדְעַת אֶת־הַמָּקוֹם אֲשֶׁר יִשְׁכַּב־שָׁם וּבָאת וְגִלִּית מְרֻגְלָתִי וְשָׁכַבְתָּ וְהוּא יִגִּיד לָךְ אֶת אֲשֶׁר תַּעֲשִׂין: וְהֹאמֶר אֵלֶיהָ כָּל אֲשֶׁר־תֹּאמְרִי אֵלַי אֶעֱשֶׂה: וְתִרְדַּד הַגֶּרֶן וְתַעֲשֶׂה כָּל אֲשֶׁר־צִוְּתָהּ חֲמוּתָהּ: וַיֹּאכַל בָּעֵז וַיִּשָּׁת וַיִּיטַב לָבֹו וַיָּבֵא לִשְׁכַּב בַּקֶּצֶה הָעֶרְמָה וְתִבָּא בַלָּט וְתִגַּל מְרֻגְלָתִי וְתִשָּׁכַב: וַיְהִי בַּחֲצִי הַלַּיְלָה וַיִּחַרֵּד הָאִישׁ וַיִּלְפֹּת וְהִנֵּה אִשָּׁה שָׁכַבְת מְרֻגְלָתִי: וַיֹּאמֶר מִי־אַתָּה וְהֹאמֶר אֲנֹכִי רֹת אֲמָתְךָ וּפְרִשְׁתְּ כְּנָפֶךָ עַל־אֲמָתְךָ כִּי גֹאֵל אַתָּה:

EPHAH אֵיפָה. An *ephah* is about two-thirds of a bushel.

ONE OF OUR REDEEMING KINSMEN מִגְּאֻלָּנוּ הוּא. The fact that Boaz was a kinsman of Ruth's dead husband opened up the possibility of providing an heir for the latter, in accord with Leviticus 25:25 and Deuteronomy 25:5–6. (JPS)

A HOME מָנוֹחַ. Literally, “a place to rest.”

UNCOVER HIS FEET וְגִלִּית מְרֻגְלָתִי. Perhaps a euphemism for sexual organs.

SPREAD YOUR ROBE OVER YOUR HANDMAID וּפְרִשְׁתְּ אֲמָתְךָ. A formal act of espousal; cf. Ezekiel 16:8. (JPS)

He exclaimed, “Be blessed of ADONAI, daughter! Your latest deed of loyalty is greater than the first, in that you have not turned to younger men, whether poor or rich. And now, daughter, have no fear. I will do on your behalf whatever you ask, for all the elders of my town know what a fine woman you are. But while it is true that I am a redeeming kinsman, there is another redeemer closer than I. Stay for the night. Then in the morning, if he will act as a redeemer, good! let him redeem. But if he does not want to act as redeemer for you, I will do so myself, as ADONAI lives! Lie down until morning.” So she lay down at his feet until dawn. She rose before one person could distinguish another, for he thought, “Let it not be known that the woman came to the threshing floor.” And he said, “Hold out the shawl you are wearing.” She held it while he measured out six measures of barley, and he put it on her back.

When she got back to the town, she came to her mother-in-law, who asked, “How is it with you, daughter?” She told her all that the man had done for her; and she added, “He gave me these six measures of barley, saying to me, ‘Do not go back to your mother-in-law empty-handed.’” And Naomi said, “Stay here, daughter, till you learn how the matter turns out. For the man will not rest, but will settle the matter today.”

CHAPTER 4

Meanwhile, Boaz had gone to the gate and sat down there. And now the redeemer whom Boaz had mentioned passed by. He called, “Come over and sit down here, So-and-so!” And he came over and sat down.

Then [Boaz] took ten elders of the town and said, “Be seated here”; and they sat down. He said to the redeemer, “Naomi, now returned from the country of Moab, must sell the pieces of land which belonged to our kinsman Elimelech. I thought I should disclose the matter to you and say: Acquire it in the presence of those seated here and in the presence of the elders of my people. If you are willing to redeem it, redeem! But if you will not redeem, tell me, that I may know. For there is no one to redeem but you, and I come after you.” “I am willing to redeem it,” he replied. Boaz continued, “When you acquire the property from Naomi and from Ruth the Moabite, you must also acquire the wife of the deceased, so as to perpetuate the name of the deceased upon his estate.” The redeemer replied, “Then I cannot redeem it for myself, lest I impair my own estate. You take over my right of redemption, for I am unable to exercise it.”

Now this was formerly done in Israel in cases of redemption or exchange: to validate any transaction, one man would take off his sandal and hand it to the other. Such was the practice in Israel. So when the redeemer said to Boaz, “Acquire for yourself,” he drew off his sandal.

וַיֹּאמֶר בְּרוּכָה אַתְּ לַיהוָה בְּתוּלִי הִיטַבְתָּ חֲסִדְךָ הָאֲחֵרוֹן מִן־הָרִאשׁוֹן לְבִלְתִּי־לָכֶת אַחֲרֵי הַבְּחוּרִים אִם־דָּל וְאִם־עָשִׁיר׃ וַעֲתָה בְּתוּלִי אֶל־תִּירְאִי כָּל אֲשֶׁר־תֹּאמְרִי אֶעֱשֶׂה־לָּךְ כִּי יוֹדֵעַ כָּל־שֹׁעֵר עַמִּי כִּי אִשָּׁת חֵיל אַתְּ׃ וַעֲתָה כִּי אֲמַנֶּם כִּי גֹאֵל אֲנֹכִי וְגַם יֵשׁ גֹּאֵל קָרוֹב מִמֶּנִּי׃ לִינִי | הֲלִילָה וְהִזָּה בְּבִקְרָא אִם־יִגְאָלְךָ טוֹב יִגְאָל וְאִם־לֹא יִחַפֵּץ לְגָאֲלְךָ וּגְאֻלְתֶּיךָ אֲנֹכִי חִי יִהְיֶה שְׂכָרִי עַד־הַבֹּקֶר׃ וְתִשְׁכַּב מְרֻגְלוֹתֶיךָ עַד־הַבֹּקֶר וְתִקֶּם בְּטָרֶם יָבִיר אִישׁ אֶת־רַעְיוֹנוֹ וַיֹּאמֶר אֶל־יְוֹדָע כִּי־בָאָה הָאִשָּׁה הַגֵּרָוָה׃ וַיֹּאמֶר הָבִי הַמִּטְפַּחַת אֲשֶׁר־עָלֶיךָ וְאֶחָזֶיבָהּ וְתִאָּחַז בָּהּ וַיִּמַּד שֵׁשׁ־שָׁעִרִים וַיִּשֶׁת עָלֶיהָ

וַיֵּבֵא הָעִיר׃ וַתְּבוֹא אֶל־חֲמוּתָהּ וַתֹּאמֶר מִי־אַתְּ בְּתוּלִי וְתַגִּד־לָהּ אֵת כָּל־אֲשֶׁר עָשָׂה־לָּהּ הָאִישׁ׃ וַתֹּאמֶר שֵׁשׁ־הַשָּׁעִרִים הָאֵלֶּה נָתַן לִי כִּי אָמַר אֵלַי אֶל־תְּבוֹאִי רִיקָם אֶל־חֲמוּתָהּ׃ וַתֹּאמֶר שְׂכָרִי בְּתוּלִי עַד אֲשֶׁר תִּדְּעִין אִיךָ יִפֹּל דָּבָר כִּי לֹא יִשְׁקֹט הָאִישׁ כִּי־אִם־כָּלָה הַדָּבָר הַיּוֹם׃

פרק ד

וַיֵּבֶז עָלָה הַשָּׁעַר וַיֵּשֶׁב שָׁם וְהָיָה הַגֹּאֵל עֹבֵר אֲשֶׁר דָּבַר־בְּעֵז וַיֹּאמֶר סוּרָה שְׂבֵה־פָה פִּלְנִי אֶלְמִנִי וַיִּסֹּר וַיֵּשֶׁב׃ וַיִּקֶּחַ עֲשָׂרָה אֲנָשִׁים מִזִּקְנֵי הָעִיר וַיֹּאמֶר שְׂבוּ־פָה וַיֵּשְׁבוּ׃

וַיֹּאמֶר לַגֹּאֵל חֲלֶקֶת הַשָּׂדֶה אֲשֶׁר לְאֶחֱיוֹ לְאֵלִימֶלֶךְ מִכְּרָה נַעֲמִי הַשְׂבָּה מִשָּׂדֶה מוֹאָב׃ וְאֲנִי אֶמְרָתִי אֲגִלָּה אֲזַנֶּךָ לְאִמְרָה קְנֶה נָגֵד הַיֹּשְׁבִים וְנָגֵד זִקְנֵי עַמִּי אִם־תִּגְאָל גֹּאֵל וְאִם־לֹא יִגְאָל הַיִּידָה לִּי וְאִדְעָה כִּי אֵין זולָתְךָ לַגֹּאֵל וְאֲנֹכִי אַחֲרָיִךְ וַיֹּאמֶר אֲנֹכִי אֲגִאֵל׃ וַיֹּאמֶר בְּעֵז בְּיוֹם קְנוֹתְךָ הַשָּׂדֶה מִיָּד נַעֲמִי וַיִּמָּאֵת רוּת הַמוֹאֲבִיָּה אִשְׁת־הַיֵּמָּה קְנִיתָה לָּהֶקִים שֵׁם־הַיֵּמָּה עַל־נַחֲלָתוֹ׃ וַיֹּאמֶר הַגֹּאֵל לֹא אוּכַל לְגֹאֵל־לִי כִּי־אֶשְׁחִית אֶת־נַחֲלָתִי גֹאֵל לָךְ אַתָּה אֶת־גֹּאֲלִתִּי כִּי לֹא־אוּכַל לְגֹאֵל׃

וְזֹאת לְפָנַי בִּישְׂרָאֵל עַל־הַגֹּאֲלָה וְעַל־הַתְּמוּרָה לְקִיָּם כָּל־דָּבָר שֶׁלֹּךְ אִישׁ נַעֲלוֹ וְנָתַן לְרַעְיוֹנוֹ וְזֹאת הַתְּעוּדָה בִּישְׂרָאֵל׃ וַיֹּאמֶר הַגֹּאֵל לְבָעֵז קְנֶה־לָּךְ וַיִּשְׁלָה נַעֲלוֹ׃

כִּי אָמַר אֵלַי *eilai* ("to me") does not appear in the written text but is added when read aloud, making the reference clear.

LEST I IMPAIR MY OWN ESTATE פְּרִיאֲשִׁחִית אֶת־נַחֲלָתִי. That is, by expending capital for property that would go to the son legally regarded as Mahlon's; see Deuteronomy 25:5-6. (JPS)

And Boaz said to the elders and to the rest of the people, “You are witnesses today that I am acquiring from Naomi all that belonged to Elimelekh and all that belonged to Chilion and Mahlon. I am also acquiring Ruth the Moabite, the wife of Mahlon, as my wife, so as to perpetuate the name of the deceased upon his estate, that the name of the deceased may not disappear from among his kinsmen and from the gate of his home town. You are witnesses today.”

All the people at the gate and the elders answered, “We are. May ADONAI make the woman who is coming into your house like Rachel and Leah, both of whom built up the house of Israel! Prosper in Ephrathah and perpetuate your name in Bethlehem! And may your house be like the house of Perez whom Tamar bore to Judah—through the offspring that ADONAI will give you by this young woman.” So Boaz married Ruth; she became his wife, and he cohabited with her. ADONAI let her conceive, and she bore a son. And the women said to Naomi, “Blessed be ADONAI, who has not withheld a redeemer from you today! May his name be perpetuated in Israel! He will renew your life and sustain your old age; for he is born of your daughter-in-law, who loves you and is better to you than seven sons.”

Naomi took the child and held it to her bosom. She became its foster mother, and the women neighbors gave him a name, saying “A son is born to Naomi!” They named him Obed; he was the father of Jesse, father of David.

This is the line of Perez: Perez begot Hezron, Hezron begot Ram, Ram begot Amminadav, Amminadav begot Nahshon, Nahshon begot Salmon, Salmon begot Boaz, Boaz begot Oved, Oved begot Jesse, and Jesse begot David.

וַיֹּאמֶר בְּעֵז לְזִקְנִים וְכָל־הָעָם עֲדִים אַתֶּם הַיּוֹם כִּי קָנִיתִי אֶת־כָּל־אֲשֶׁר לְאֵלִימֶלֶךְ וְאֶת כָּל־אֲשֶׁר לְכִלְיוֹן וּמַחְלוֹן מִיַּד נָעָמִי: וְגַם אֶת־רוּת הַמֹּאבִיָּה אִשְׁת מַחְלוֹן קָנִיתִי לִי לְאִשָּׁה לְהַקִּים שְׁם־הַמֵּת עַל־נַחֲלָתוֹ וְלֹא־יִכָּרֵת שְׁם־הַמֵּת מֵעַם אָחִיו וּמִשְׁעַר מְקוֹמוֹ עֲדִים אַתֶּם הַיּוֹם:

וַיֹּאמְרוּ כָל־הָעָם אֲשֶׁר־בְּשַׁעַר וְהַזְקֵנִים עֲדִים יִתֵּן יְהוָה אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתוֹךָ כְּרָחֵל | וּכְלֵאָה אֲשֶׁר בָּנוּ שְׂתֵי־הֵם אֶת־בֵּית יִשְׂרָאֵל וַעֲשֵׂה־חַיִּיל בְּאֶפְרַתָּה וּקְרֵא־שֵׁם בְּבִית לָחֵם: וַיְהִי בֵיתוֹךָ כְּבֵית פָּרִץ אֲשֶׁר־יָלְדָה תָמָר לַיהוּדָה מִן־הַזֶּרַע אֲשֶׁר יָתֵן יְהוָה לָךְ מִדְּהַנֶּעֱרָה הַזֹּאת: וַיִּקַּח בְּעֵז אֶת־רוּת וַתְּהִי־לוֹ לְאִשָּׁה וַיֵּבֶא אֵלֶיהָ וַיִּתֵּן יְהוָה לָהּ הַרְיוֹן וַתֵּלֶד בֶּן:

וַתֹּאמְרֵנָה הַנָּשִׁים אֶל־נָעָמִי בְרוּךְ יְהוָה אֲשֶׁר לֹא הִשְׁבִּית לָךְ גָּאֹל הַיּוֹם וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל: וְהָיָה לָךְ לְמַשִּׁיב זָכַשׁ וּלְכַלְפַּל אֶת־שִׁבְתְּךָ כִּי כָלִתְךָ אֲשֶׁר־אַהֲבִיתְךָ יִלְדְתוּ אֲשֶׁר־הִיא טוֹבָה לָךְ מִשִּׁבְעָה בָנִים:

וַתִּקַּח נָעָמִי אֶת־הַיֶּלֶד וַתִּשְׁתָּהוּ בְחִיקָהּ וַתְּהִי־לוֹ לְאִמָּנָת: וַתִּקְרָאנָהּ לוֹ הַשְׁכֵּנוֹת שֵׁם לְאִמֹר יִלְד־בֶּן לְנָעָמִי וַתִּקְרָאנָה שְׁמוֹ עוֹבֵד הוּא אֲבִי־יֵשׁי אֲבִי דָוִד:

וְאֵלֶּה תּוֹלְדוֹת פָּרִץ פָּרִץ הוֹלִיד אֶת־חֲצֹרֹן: וְחֲצֹרֹן הוֹלִיד אֶת־דָּם וְדָם הוֹלִיד אֶת־עַמִּינָדָב: וְעַמִּינָדָב הוֹלִיד אֶת־נַחֲשֹׁן וְנַחֲשֹׁן הוֹלִיד אֶת־שַׁלְמָה: וְשַׁלְמָן הוֹלִיד אֶת־בְּעֹז וּבְעֹז הוֹלִיד אֶת־עוֹבֵד: וְעוֹבֵד הוֹלִיד אֶת־יֵשׁי וְיֵשׁי הוֹלִיד אֶת־דָּוִד:

בְּאַפְרַתָּה IN EPHRATHAH
Ephrathah is another name applied to Bethlehem. (JPS)

הוֹלִיד אֶת־ BEGOT SALMON
שַׁלְמָה. The Hebrew here is in fact “Salmah,” not “Salmon”—though Salmon is the name at the beginning of the following verse. Perhaps “Salmah” is a shortened form of the name.

The Festival Torah Service

Meditation before reading Torah

... We are the people of the
book.
Through fire and mud and
dust we have borne
our scrolls tenderly as a baby
swaddled in a blanket,
traveling with our words
sewn in our clothes
and carried on our backs.
Let us take up the scroll
of Torah
and dance with it and
touch it
and read it out, for the mind
touches the word and makes
it light.
So does light enter us, and
we shine.

—MARGE PIERCY

Taking Out the Torah on Festivals

None compares to You, ADONAI,
and nothing is like Your creation.

Ein kamokha va-elohim Adonai, v'ein k'ma-asekha.

Your sovereignty is eternal;

Your dominion endures in every generation.

ADONAI is sovereign, ADONAI has always been sovereign,

ADONAI will be sovereign forever and ever.

ADONAI, give strength to Your people;

ADONAI, bless Your people with peace.

Malkhut'kha malkhut kol olamim, u-memshalt'kha b'khol dor vador.

Adonai melekh, Adonai malakh, Adonai yimlokh l'olam va-ed.

Adonai oz l'amo yitein, Adonai y'varekh et amo va-shalom.

Compassionate creator,

may it be Your will that Zion flourish;

build the walls of Jerusalem,

for in You alone do we put our trust,

transcendent sovereign—master of all time.

Av ha-rah'amim,

heitivah virtzon'kha et tziyon, tivneh homot yerushalayim.

Ki v'kha l'vad batahnu, melekh El ram v'nisa, adon olamim.

We rise as the ark is opened.

As the ark was carried forward, Moses would say:

ADONAI, rise up and scatter Your foes,

so that Your enemies flee Your presence.

Va-y'hi binso-a ha-aron, va-yomer moshe:

Kumah Adonai v'yafutzu oyvekha,

v'yanusu m'sanekha mi-panekha.

Torah shall go forth from Zion,

and the word of ADONAI from Jerusalem.

Praised is the one who gave Torah to the people Israel
in holiness.

Ki mi-tziyon teitzei torah, u-dvar Adonai mirushalayim.

Barukh she-natan Torah l'amo yisrael bikdushato.

סדר קריאת התורה ליום טוב

הוצאת התורה ליום טוב

אין כָּמוֹךָ בָּאֱלֹהִים, אֲדֹנֵי, וְאֵין כְּמַעֲשֶׂיךָ.

מַלְכוּתְךָ מְלֵכּוֹת כָּל-עֲלָמִים,

וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וְדוֹר.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יְמִלְךָ לְעֹלָם וָעֶד.

יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יִבְרַךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

אֲב הִרְחַמְתָּ, הִיטִיבָה בְּרָצוֹנְךָ אֶת-צִיּוֹן,

תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם, כִּי בָרָךְ בְּטַחְנוֹ,

מֶלֶךְ אֵל רַם וְנִשְׂא, אֲדוֹן עוֹלָמִים.

We rise as the ark is opened.

וַיְהִי בְנִסְעֵ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה:

קוּמָה יְהוָה וַיִּפָּצוּ אֵיבֶיךָ, וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֶיךָ.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדִבֵּר יְהוָה מִירוּשָׁלַיִם.

בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

THE TORAH SERVICE קִדְּר קריאת התורה. The earliest synagogue services consisted primarily of Torah study and some prayers surrounding this service. Festivals, though, were pilgrimage times and the Temple service was the central ritual act. Unlike Shabbat, then, the Torah readings on festivals are not consecutive continuations of the Torah's unfolding story; instead, they center on the rituals connected with the festivals themselves. Festivals are also unique in that each festival has a special biblical book, a *megillah* (literally, a rolled scroll), connected to it. It is as if, even though the festival has interrupted the cycle of Torah reading, new instruction is available from other books of the Bible. Thus, the Song of Songs is read on the Shabbat of Pesah, the Scroll of Ruth is

read on the second day of Shavuot, and Kohelet (Ecclesiastes) is read on the Shabbat of Sukkot.

NONE COMPARES TO YOU אֵין כָּמוֹךָ. Psalm 86:8.

YOUR SOVEREIGNTY מַלְכוּתְךָ. Psalm 145:13.

ADONAI IS SOVEREIGN מֶלֶךְ. יהוה מֶלֶךְ. This sentence is a compilation of biblical phrases referring to God's sovereignty. Stitched together, they form a creed: God has ruled the world since before creation and will continue to rule eternally.

ADONAI, GIVE STRENGTH לְעֹז. יהוה לְעֹז. Psalm 29:11.

BUILD THE WALLS OF JERUSALEM תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם. Psalm 51:20. Even as we experience the rebuilding of Jerusalem in our time, we are conscious that the prophetic dreams of Jerusalem as the city of peace, Jerusalem as the city that all nations look to, Jerusalem that is the dwelling place of the Divine, are yet to be fulfilled.

AS THE ARK WAS CARRIED FORWARD וַיְהִי בְנִסְעֵ הָאָרֶץ. Numbers 10:35. This verse is from a description of how the people Israel moved from one encampment to another in the wilderness. It depicts the ark as the seat of divine protection, leading the march and warding off the fledgling nation's enemies. One interpretation is that upon realizing that God is the one they are fighting, enemies would simply flee and warfare would become unnecessary (Abraham ibn Ezra).

TORAH SHALL GO FORTH FROM ZION תֵּצֵא תוֹרָה. כי מִצִּיּוֹן תֵּצֵא תוֹרָה. Isaiah 2:3. As the ark is opened, we express our belief that Torah contains ideals of ethics, politics, and wisdom that are appropriate for all humanity.

In some North African communities, members of the congregation add the following biblical verses privately:

נר לרגלי דברך
ואור לנתיבותי.
נר יהוה נשמת אדם
חפש פליחדרי בטן.
כי נר מצוה ותורה
אור ודרך חיים
תוכחות מוסר
כי אתה תאיר נרי
יהוה אלהי יגיע חשבי.
אור זרע לצדיק
ולישירי לב שמחה.

Your word is a lamp for my
feet, light for my path
(Psalm 119:105).

A person's soul is ADONAI's
lamp, searching one's innermost
being (Proverbs 20:27).

Mitzvah is the candle and
Torah the light, for the
path of life is the taking
of instruction (Proverbs 6:23).

For You shall light my
lamp; ADONAI my God
will bring light even
to my darkness (Psalm 18:29).

Light is sown for the
righteous, and joy for the
upright (Psalm 97:11).

The prayers on this page are omitted on Shabbat.

We recite three times:

ADONAI, ADONAI, God who is merciful and compassionate,
patient, abounding in love and faithfulness, assuring love for
thousands of generations, forgiving iniquity, transgression,
and sin, and granting pardon.

Adonai, Adonai, El rahum v'hanun, erekh apayim v'rav hesed ve-emet.
Notzer hesed la-alafim, nosei avon va-fesha v'hata-ah v'nakeih.

Master of the universe, fulfill the good wishes of my heart, bring
them to fruition, fulfill my desire; grant me [and my wife/hus-
band/partner/children/parents] and my entire family the
privilege of doing Your will wholeheartedly. Save us from evil
impulses, and let Your Torah be our portion. Make us worthy of
sensing Your presence. Touch our lives with a spirit of wisdom
and understanding, that the words of the prophet Isaiah may be
fulfilled: "And the spirit of ADONAI shall dwell in you, the spirit
of wisdom and understanding, the spirit of insight and
accomplishment, the spirit of knowing and revering ADONAI."

May it be Your will, ADONAI our God and God of our ancestors,
that we be able to perform good deeds, worthy in Your sight,
and that we walk on true paths. Make us holy through Your
mitzvot, that we may merit a long and good life, in this world
and in the world that is coming. Guard us from doing evil and
from evil times that threaten the world. May all who trust in the
Divine be surrounded by love and kindness. Amen.

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

Some recite the following three times:

I offer my prayer to You, ADONAI, at this auspicious time.
God, in Your abundant mercy, answer me with Your faithful
deliverance.

Va-ani t'filati l'kha, Adonai, eit ratzon.

Elohim b'rov hasdekha, aneini be-emet yishekha.

Personal prayers before the ark may be found on page 169.

Many congregations continue on page 325.

The prayers on this page are omitted on Shabbat.

We recite three times:

יהוה, יהוה, אל רחום וחנון, ארך אפים ורב חסד ואמת.
נצר חסד לאלפים, נשא עון ופשע וחסא, ונקח.

רבנו של עולם, מלא משאלות לבי לטובה, והפק רצוני
ותן שאלתי, וזכני [ואתאשתי ואתאיש] ואתכרזוגי
ואתפתזוגי ואתהורי ואתהורי, ותן חלקנו בתורתך,
רצונך בלבב שלם. ומלטנו מיצר הרע, ותן חלקנו בתורתך,
וזכנו שתשרה שכנתך עלינו, והופע עלינו רוח חכמה
ובינה, ויתקיים בנו מקרא שבתוב: ונחה עליו רוח יהוה,
רוח חכמה ובינה, רוח עצה וגבורה, רוח דעת ויראת יהוה.
וכן יהי רצון מלפניך, יהוה אלהינו ואלהי אבותינו
[ואמותינו], שתזכנו לעשות מעשים טובים בעיניך, וללכת
בדרכי ישירים לפניך, וקדשנו במצותיך, כדי שנזכה לחיים
טובים וארפים ולחיי העולם הבא, ותשמרנו ממעשים
רעים ומשעות רעות המתרגשות לבוא לעולם. והבוטח
ביהוה חסד יסובבנהו. אמן.

יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי.

Some recite the following three times:

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

Personal prayers before the ark may be found on page 169.

Many congregations continue on page 325.

יהוה, ADONAI, יהוה. Exodus 34:6-7. The
mystic Isaac Luria (1534-
1574, Safed) suggested that
the Thirteen Attributes be
recited before the open
ark, as a communal plea for
forgiveness. This penitential
prayer was thought to be
appropriate for festivals
but not for Shabbat, as the
ancient sacrifices associ-
ated with the holidays were
said to atone for the sins
that had made the Temple
impure.

MASTER OF THE UNIVERSE
רבנו של עולם. A personal
prayer first published in
the siddur of Nathan of
Hanover (1661) and recited
on the festivals and High
Holy Days.

AND THE SPIRIT OF ADONAI
SHALL DWELL IN YOU ונחה
עליו רוח יהוה. Isaiah 11:2.
Literally "on him," as the
verse speaks of God's spirit
resting on the future king
of Israel. But in this context
we understand the verse to
address the congregation
of Israel, who are about to
hear the words of Torah.

יהיו לרצון MAY THE WORDS
Psalm 19:15.

I OFFER MY PRAYER TO YOU
ואני תפילתי לך. Psalm 69:14.
This poetic phrase can be
literally translated as: "And
I, I am a prayer to You . . ."
Our lives may be seen as
prayers offered to God.

*The Zohar's
Introduction to
B'rikh Sh'meih*

As soon as the Torah scroll is placed on the reading desk, the whole congregation below should assume an attitude of awe and fear, of trembling and quaking, as though they were at the moment of standing at Mount Sinai to receive the Torah, and they should pay attention and listen carefully; for it is not permitted then to open one's mouth, even for discussing the Torah, still less other subjects. All must be in awe and fear, as though they were speechless, as it is written: "And when he [Ezra] opened it, all the people stood up," and also, "And the ears of all the people were attentive to the Torah scroll" (Nehemiah 8:5 and 8:3). Rabbi Shimon said: "When the Torah scroll is taken out to be read before the congregation, the heavenly gates of mercy are opened, the attribute of love is stirred up, and each one should then recite the following prayer: 'Ruler of the universe, praised be Your name and Your sovereignty . . .'"

Many congregations recite the following on Shabbat:

A Mystical Prayer Before the Open Ark

Ruler of the universe, praised be Your name and Your sovereignty. May You desire Your people Israel forever, and may Your liberating power be revealed to them in Your sanctuary. Extend to us the goodness of Your light and with compassion accept our prayers. May it be Your will to grant us long life and well-being; may I be counted among the righteous, and in Your compassion protect me, my family, and all the people Israel. You are the one who nourishes and sustains all life. You rule over all, You have dominion over rulers, for true sovereignty is Yours.

I am a servant of the Holy One, whom I revere and whose precious Torah I revere in every time and place. Not on mortals, nor on angels do I rely, but rather on the God of heaven, the God of truth, whose Torah is truth and whose prophets are true and who abounds in deeds of goodness and truth.

► It is in God that I put my trust, and it is to Your holy and precious name that I utter praise. May it be Your will that You open my heart to Your Torah, and that You fulfill the desires of my heart and the hearts of all Your people Israel, for goodness, for life, and for peace. *Amen.*

► *Beih ana raheitz,
v'lishmeih kadisha yakira ana eimar tushb'han.
Y'heih ra-ava kodamakh d'tiftah libi b'oraita,
v'tashlim mishalin d'libi v'liba d'khol amakh yisrael,
l'tav u-l'hayin v'lishlam. Amen.*

Many congregations recite the following on Shabbat:

בְּרִיךְ שְׁמֶה דְּמָרָא עֲלֵמָא,
בְּרִיךְ בְּתֵרָךְ וְאַתְרָךְ.
יְהֵא רְעוּתְךָ עִם עַמְךָ יִשְׂרָאֵל לְעֹלָם,
וּפְרָקוּן יְמִינְךָ אַחֲזִי לְעַמְךָ בְּבֵית מִקְדָּשְׁךָ,
וְלֹאֲמַטוּי לְנָא מְטוֹב נְהוּרָךְ,
וְלִקְבֹּל צְלוֹתָנָא בְּרַחֲמֵינוּ.
יְהֵא רַעְוָא קֳדָמְךָ דְּתוֹרִיךָ לֵן חַיִּין בְּטִיבוּתָא,
וְלַהּוּי אָנָּא פְּקִידָא בְּגוּ צְדִיקָא,
לְמַרְחֵם עָלֵי וְלִמְנַטֵּר יְתִי וְיֵת כָּל־דִּי לִי וְדִי לְעַמְךָ יִשְׂרָאֵל.
אַנְתָּ הוּא זֶן לְכָלָא, וּמְפָרְנֵס לְכָלָא.
אַנְתָּ הוּא שְׁלִיט עַל כָּלָא,
אַנְתָּ הוּא דִּשְׁלִיט עַל מַלְכֵיָא, וּמַלְכוּתָא דִּילָךְ הִיא.

אָנָּא עֲבָדָא דְּקֳדָשָׁא בְּרִיךְ הוּא,
דְּסִגְיָדְנָא קָמָה, וּמְקַמֵּי דִּיקָר אֲוִרִיתָה בְּכָל־עֵדוֹן וְעֵדוֹן.
לֹא עַל אִנְש רַחֲצִנָא, וְלֹא עַל בַּר אֱלֹהִין סְמִיכָנָא,
אַלָּא בְּאַלְהָא דְּשַׁמְיָא, דְּהוּא אֱלֹהָא קָשׁוּט,
וְאֲוִרִיתָה קָשׁוּט, וּנְבִיאָוּהִי קָשׁוּט,
וּמַסְגָּא לְמַעַבְד טַבּוֹן וְקָשׁוּט.

◀ בְּה אָנָּא רַחֵן
וְלִשְׁמֵה קֳדִישָׁא יִקְרָא אָנָּא אִמֵּר תְּשַׁבְּחוּ.
יְהֵא רַעְוָא קֳדָמְךָ דְּתַפְתַּח לְבִי בְּאֲוִרִיתָא,
וְתַשְׁלִים מַשְׁאֲלִין דְּלִבִּי, וְלִבָּא דְּכָל־עַמְךָ יִשְׂרָאֵל,
לְטָב וּלְחַיִּין וְלִשְׁלָם. אָמֵן.

PAISED BE YOUR NAME
בְּרִיךְ שְׁמֶה. Isaac Luria recommended that this prayer be recited before the open ark. It appears in printed editions of the Zohar (II:206a), where the passage that appears in the left-hand column of the facing page serves as an introduction, but it is not found in earlier manuscripts. One manuscript attributes it to the writings of Moses Nahmanides (1194–1270, Spain). Although its provenance is disputed, it has been cherished by many rites.

Procession of the Torah

We remove the Torah scroll from the ark and the leader faces the congregation.

The following two lines are recited by the leader and we then repeat them:

Hear, O Israel, ADONAI is our God, ADONAI is one.

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

Our God is one; great is our sovereign; holy [on Hoshana Rabbah, Sh'mini Atzeret, and Simhat Torah, add: and awe-inspiring] is God's name.

Ehad eloheinu, gadol adoneinu, kadosh [v'nora] sh'mo.

Leader, facing the ark:

Join me in glorifying ADONAI; let us together acclaim God's name.

The Torah is carried in a circuit around the congregation.

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

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

Exalt ADONAI, our God; bow down before God, the Holy One.

Exalt ADONAI, our God, and bow down at God's holy mountain, for ADONAI our God is holy.

L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet v'ha-netzah v'ha-hod, ki khol ba-shamayim u-va-aretz. L'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.

Rom'mu Adonai eloheinu v'hishtahavu la-hadom raglav, kadosh hu. Rom'mu Adonai eloheinu v'hishtahavu l'har kodsho, ki kadosh Adonai eloheinu.

Reading from the Torah

The first Torah is placed on the reading table.

A PRAYER FOR JEWISH COMMUNITIES IN DISTRESS

May the one who is the source of compassion recall the covenant with our ancestors and have compassion on this people borne by God. May the Divine rescue us in difficult times, remove the impulse to commit evil from those who bear it, and grant us enduring relief. May our requests be met with much favor, deliverance, and compassion.

BEFORE THE FIRST ALIYAH

Leader:

May You help, shield, and save all who trust in You. And let us say: Amen. Let us all declare the greatness of God and give honor to the Torah as [the first to be called to the Torah] comes forward. Praised is God, who gave Torah to the people Israel in holiness.

Congregation and Leader:

You who cling to ADONAI your God have all been sustained to this day.

V'attem ha-d'veikim badonai eloheikhem hayim kul'khem ha-yom.

We remove the Torah scroll from the ark and the leader faces the congregation.

The following two lines are recited by the leader and we then repeat them:

שמע ישראל יהוה אלהינו, יהוה אחד.

On Hoshana Rabbah, Sh'mini Atzeret, and Simhat Torah we include the word in brackets:

אחד אלהינו, גדול אדוננו, קדוש [ונורא] שמו.

Leader, facing the ark:

גדלו ליהוה אתי, ונרוממה שמו יחדו.

The Torah is carried in a circuit around the congregation.

לך יהוה הגדלה והגבורה והתפארת והנצח וההוד,
כי כל בשמים ובארץ, לך יהוה הממלכה והמתנשא
לכל לראש. רוממו יהוה אלהינו, והשתחויו להדם רגליו,
קדוש הוא. רוממו יהוה אלהינו, והשתחויו להר קדשו,
כי קדוש יהוה אלהינו.

The first Torah is placed on the reading table.

אב הרחמים, הוא ירחם עם עמוסים, ויזכר ברית איתנים,
ויציל נפשותינו מן השעות הרעות, ויגער ביצר הרע מן
הנשואים, ויחן אותנו לפליטת עולמים, וימלא
משאלותינו במדה טובה ישועה ורחמים.

Leader:

ויעזר ויגן ויושיע לכל החוסים בו, ונאמר אמן.
הכל הבו גדל לאלהינו ותנו כבוד לתורה.
(פהן קרב, יעמד ____ בן ____ הפנה.)
(בת פהן קרבי, תעמד ____ בת ____ הפנה.)
(יעמד ____ בן ____ ראשון.)
(תעמד ____ בת ____ ראשונה.)
ברוך שנתן תורה לעמו ישראל בקדשותו.

Congregation and Leader:

ואתם הדבקים ביהוה אלהיכם, חיים בלכם היום.

ences the act performed at the top of the page, when we bow toward the ark as the Torah is removed. Since Judaism is a religious tradition that abhors images and icons, it is Torah that represents the presence of the Divine.

YOU WHO CLING TO ADONAI. Deuteronomy 4:4. From Moses' speech to the generation about to enter the Land of Israel.

HEAR, O ISRAEL שמע ישראל. Taking out the Torah becomes a moment of affirming Israel's most fundamental creed, as if we are standing before our sovereign, God, and affirming our loyalty.

AWE-INSPIRING ונורא. Sh'mini Atzeret and Hoshana Rabbah are considered days of judgment—the tradition is that God judges whether and how much rain shall fall in the coming winter—and so this additional word, reminiscent of the liturgy of the Ten Days of Repentance, is added on these days. Simhat Torah, although celebrated as a special day in its own right, is technically considered an extension of Sh'mini Atzeret.

ACCLAIM גדלו. Psalm 34:4. This verse, asking the congregation to acknowledge Adonai, and the following verses, which form the congregational response, mark the oldest section of the Torah service. Thus in the ancient synagogue, the Torah service began by bowing toward the Torah and acknowledging God.

YOURS, ADONAI לך יהוה. 1 Chronicles 29:11.

EXALT ADONAI רוממו יהוה. Psalm 99:5 and 99:9.

BOW DOWN AT GOD'S HOLY MOUNTAIN והשתחויו להר קדשו. This last line refer-

The Fullness of Biblical Thought

The Bible possesses a unity fashioned out of every current of Hebrew thought and action. . . . Priest, prophet, historian, poet and sage rub shoulders with one another within its covers, as they actually did in their own lifetimes, differing, arguing and influencing one another and unconsciously collaborating. . . . The prophets' magnificent faith in God's justice, and Job's equally noble protest against undeserved suffering, the psalmists' mystical absorption in God, and the practical counsel of the sages in Proverbs, the love of life and the life of love hymned in the Song of Songs and the melancholy reflections of Ecclesiastes—all were authentic expressions of the genius of Israel.

—ROBERT GORDIS

The Increase of Torah

Torah is like a plant: constantly growing, yielding fruit, generating seeds, and producing new growth.

—based on

THE BABYLONIAN TALMUD

One Torah

Each teacher may offer a different understanding of Torah, but it is one God who gave it.

—AVOT D' RABBI NATAN

Blessings Recited by Those Called Up to the Torah

The person who is honored with an aliyah recites the following before the Torah is read:

Praise ADONAI, to whom all praise is directed.

Bar'khu et Adonai ha-m'vorakh.

The congregation responds:

Praise ADONAI, to whom all praise is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

The person who is honored repeats the above response, then continues:

Barukh atah ADONAI, our God, sovereign of time and space, who has chosen us from among all peoples, giving us the Torah. Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam,
asher bahar banu mikol ha-amim, v'natan lanu et torato.

Barukh atah Adonai, noten ha-torah.

The person who is honored recites the following after the Torah is read:

Barukh atah ADONAI, our God, sovereign of time and space, who has given us a teaching of truth, planting eternal life in our midst. Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam,
asher natan lanu torat emet, v'hayeil olam nata b'tokheinu.

Barukh atah Adonai, noten ha-torah.

For additional prayers for special occasions, including Birkat Ha-Gomel, see page 173.

Mi Sheberakh:

Blessing for Those Called Up to the Torah

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____, who has/have ascended today to honor God and the Torah and [on Shabbat: Shabbat and] the festival.

May the blessed Holy One protect him/her/them and his/her/their entire family, bring blessing and success to all the works of his/her/their hands, with the privilege of going up to Jerusalem for the festival together with all his/her/their fellow Jews, and let us say: Amen.

ברכות התורה

The person who is honored with an aliyah recites the following before the Torah is read:

ברכו את־יהוה המברך.

The congregation responds:

ברוך יהוה המברך לעולם ועד.

The person who is honored repeats the above response, then continues:

ברוך אתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
ברוך אתה יהוה, נותן התורה.

The person who is honored recites the following after the Torah is read:

ברוך אתה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיִּי עוֹלָם נֹטֵעַ בְּתוֹכָנוּ.
ברוך אתה יהוה, נותן התורה.

For additional prayers for special occasions, including Birkat Ha-Gomel, see page 173.

מי שברך לעולה לתורה

For an individual:

מי שברך אבותינו אברהם יצחק ויעקב,
ואמותינו שרה רבקה רחל ולאה, הוא יברך את
שעלה\שעלתה היום לכבוד המקום ולכבוד
התורה, [ולכבוד השבת] On Shabbat: ולכבוד הרגל.
הקדוש ברוך הוא ישמר אותו\אותה ואת־כל־
משפחתו\משפחתה, וישלח ברכה והצלחה בכל־מעשה
ידיו\ידיה, ויזכה\ותזכה לעלות לרגל, עם כל־ישראל
אחיו ואחיותיו\אחיה ואחיותיה, ונאמר אמן.

For a group:

מי שברך אבותינו אברהם יצחק ויעקב, ואמותינו שרה
רבקה רחל ולאה, הוא יברך את כל־אלה שעלו היום
לכבוד המקום ולכבוד התורה, [ולכבוד השבת] On Shabbat:
ולכבוד הרגל. הקדוש ברוך הוא ישמר אותם ואת־כל־
משפחותיהם, וישלח ברכה והצלחה בכל־מעשה
ידיהם, ויזכו לעלות לרגל, עם כל־ישראל אחיהם
ואחיותיהם, ונאמר אמן.

ALIYOT. In the choreography of the Torah service, everyone is encouraged to have deep and abiding contact with the Torah. We carry the Torah around the congregation, thereby bringing the Torah to the people, and we invite people up to the Torah for aliyot, thereby bringing people to the Torah.

The ancient rabbis instituted a practice of calling a kohen for the first aliyah and a levi for the second, in order to mitigate arguments about who deserved the opening honors. Some congregations retain this practice; others call congregants to aliyot without regard to priestly or levitical status. Even those congregations that follow the latter practice, however, may choose to mark the pilgrimage festival by calling a kohen and levi for aliyot. On the festivals, five people are called to the Torah. But on Shabbat seven are called, and thus Shabbat retains its place as the prime Jewish holiday.

BLESSINGS OVER THE TORAH. Those called to the Torah use either the corner of the tallit or the Torah binder to touch the scroll at the starting place (indicated by the reader) and then kiss the tallit or binder, reciting the b'rakhah while holding the handles of the Torah rollers. After the reading the gesture is repeated at the place where the reading was concluded, the Torah is rolled closed, and, holding the handles, the honoree recites the final b'rakhah.

Prayers for Healing

*Mi she-berakh avoteinu m'kor
ha-b'rakhaah l'imoteinu,*

May the Source of strength
who blessed the ones

before us
help us find the courage
to make our lives a blessing,
and let us say: *Amen.*

*Mi she-berakh imoteinu m'kor
ha-b'rakhaah la-avoteinu,*

Bless those in need of
healing
with *r'fuah sh'leimah*:
the renewal of body,
the renewal of spirit,
and let us say: *Amen.*

—DEBBIE FRIEDMAN
AND DRORAH SETEL

Moses' Prayer

*When Moses' sister, Miriam,
was struck with leprosy, Moses
prayed a short five-word
prayer, the brevity and the
staccato rhythm communi-
cating the concern and the
pain that Moses felt on his
sister's behalf.*

אל נא רפא נא
לה\לו\להם.

God, please heal
her/him/them.

El na r'fa na lah/lo/lahem.

— based on NUMBERS 12:13

Mi Sheberakh: Prayer for Healing

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bring blessing and healing to _____. May the Holy One mercifully restore him/her/them to health and vigor, granting him/her/them spiritual and physical well-being, together with all others who are ill, and may God grant strength to those who tend to them. Though festivals are times [*on Shabbat: Though Shabbat and festivals are times*] to refrain from crying out, we yet hope and pray that healing is at hand. And let us say: *Amen.*

Hatzi Kaddish is recited before the maftir aliyah is called to the Torah.

Hatzi Kaddish

Leader:

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

Congregation and Leader:

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

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

Leader:

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

Lifting the Torah

Each time the Torah is lifted, we say:

This is the Torah, God's word by Moses' hand,
which Moses set before the people Israel.

*V'zot ha-torah asher sam mosheh lifnei b'nei yisrael
al pi Adonai b'yad mosheh.*

מי שברך לחולים

מי שברך אבותינו אברהם יצחק ויעקב,

ואמותינו שרה רבקה רחל ולאה,

הוא יברך וירפא את- [החולה\החולה\החולים]

(names of loved ones and friends may be added here)

בן\בת _____

הקדוש ברוך הוא ימלא רחמים

עליה, להחזיקו ולרפאותו, וישלח לו:

עליה, להחזיקה ולרפאותה, וישלח לה:

עליהם, להחזיקם ולרפאותם, וישלח להם:

מהרה רפואה שלמה מן השמים, רפואת הנפש

ורפואת הגוף, בתוך שאר החולים, וחזק את ידי

העוסקים בצרכיהם, [שבת היא ו] *on Shabbat:* יום טוב

הוא מלועזק ורפואה קרובה לבוא, השתא בעגלא

ובזמן קריב, ונאמר אמן.

Hatzi Kaddish is recited before the maftir aliyah is called to the Torah.

חצי קדיש

Leader:

יתגדל ויתקדש שמה רבא, בעלמא די ברא, ברעותה,

וימליך מלכותה בחייכון וביומיכון ובחיי דכלבית

ישראל, בעגלא ובזמן קריב, ואמרו אמן.

Congregation and Leader:

יהא שמה רבא מברך לעלם ולעלמי עלמא.

Leader:

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר

ויתעלה ויתהלל שמה דקדשא, בריך הוא,

לעלא מן כל־ברכתא ושירתא תשבחתא

ונחמתא דאמירן בעלמא, ואמרו אמן.

הגבהת התורה

Each time the Torah is lifted, we say:

וזאת התורה אשר שם משה לפני בני ישראל,

על פי יהוה ביד משה.

HATZI KADDISH. A Kaddish is recited here to mark the completion of the required reading of the Torah; we now prepare for the reading of the *haftarah*, a reading taken from the Prophets. So that the person called to chant the *haftarah* may also be honored with some words from the Torah scroll itself, another reading, called the *maftir* or “concluding reading,” is added. On festivals the additional reading is from a second scroll.

LIFTING AND WRAPPING THE TORAH. Tractate Sofrim (9th–10th century) instructs that the Torah be lifted, that three columns of text be unrolled, and that the writing be displayed to the entire congregation (14:8). In Sephardic practice this is done before the Torah reading begins; in Ashkenazic services the Torah is lifted here upon the conclusion of the reading. Out of respect, the congregation remains standing while the Torah is wrapped—a ceremony that imitates the practice with royalty.

THIS IS THE TORAH וזאת התורה. This sentence emphasizes both the Torah's Mosaic authorship and also divine revelation. The liturgists combined two biblical verses, Deuteronomy 4:44 and Numbers 9:23, to create this sentence.

When reciting this passage, some people hold up or kiss the *tzitzit* of their tallit, to affirm their own active fulfillment of the Torah.

The Prophets

“In attacking the evils of a complex and decadent civilization, the prophets were convinced that they were not innovators, but rather restorers of the pristine tradition of Israel, which had fallen upon evil days,” writes Robert Gordis. He reminds us that it was the memory of Egypt and of the wandering in the desert that were critical signposts of prophetic thinking. These “two great experiences had come to the Hebrews at the very inception of their history. As time passed by they would have receded in the national consciousness and ultimately been forgotten. That they have not become vague memories was basically the achievement of the prophets and their disciples.”

“The experience of common enslavement and liberation of the Hebrew tribes created a sense of the solidarity of Israel. But that was not all. Ever afterward, Hebrew tradition recalled the period of humiliation and suffering in Egypt, and utilized it to develop in the Hebrews a sense of community with the downtrodden and the oppressed.”

Gordis argues further that the desert period was seen as a time of primitive democracy, where all shared equally, where there was no class structure, and where all depended on each other. The prophets were “contemporaries of an advanced and often corrupt culture, they recalled the simple laws of justice, freedom, and equality by which their nomadic ancestors had lived and declared those days to have been the most glorious. ‘I account to your favor the devotion of your youth, your love as a bride—how you followed Me in the wilderness, in a land not sown’” (Jeremiah 2:2). In the perspective of the prophets, Israel’s history provided moral instruction.

B’rakhah Before the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, who chose worthy prophets and was pleased by their words, spoken in faithfulness.

Barukh atah ADONAI, who has chosen the Torah, Your servant Moses, Your people Israel, and the prophets of truth and justice.

B’rakhah After the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, eternal protector, righteous in all generations, the faithful God who fulfills what is promised, who accomplishes what is spoken, whose every word is true and just. Faithful are You, ADONAI, and Your words are trustworthy; not one of Your words will prove empty, for You are a faithful and compassionate sovereign. *Barukh atah ADONAI*, God who faithfully fulfills all Your words.

Show compassion to Zion, our true home, and speedily, in our time, bring deliverance to those sad in spirit. *Barukh atah ADONAI*, who makes Zion happy with her children.

Make us joyful, ADONAI our God, with Elijah the prophet, Your servant, and with the kingdom of David, Your anointed—may he soon come, making our hearts rejoice. May no stranger sit on his throne and may no other inherit his glory, for You have promised him, by Your holy name, that his light shall never be extinguished. *Barukh atah ADONAI*, Shield of David.

continued

בְּרַכָּה לִפְנֵי הַהֶפְטָרָה

בְּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,

וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת.

בְּרוּךְ אַתָּה יְיָהוָה, הַבּוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ

וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאֱמֶת וְצֹדֵק.

בְּרָכוֹת לְאַחֵר הַהֶפְטָרָה

בְּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר פְּלִי-הָעוֹלָמִים,

צַדִּיק בְּכָל-הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעֹשֶׂה, הַמְדַּבֵּר

וּמְקַיֵּם, שְׂפַל-דְּבָרָיו אֱמֶת וְצֹדֵק. נְאֻמָּן אַתָּה הוּא יְיָהוָה

אֱלֹהֵינוּ, וְנִאֻמָּנִים דְּבָרָיָךְ, וְדַבֵּר אֶחָד מִדְּבָרֶיךָ אַחֲזוֹר לֹא

יָשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה.

בְּרוּךְ אַתָּה יְיָהוָה, הָאֵל הַנְּאֻמָּן בְּכָל-דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבָת נַפְשׁ תּוֹשִׁיעַ

בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְיָהוָה, מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.

שְׂמַחְנוּ, יְיָהוָה אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיא עֲבָדְךָ וּבְמַלְכוּת

בֵּית דָּוִד מְשִׁיחֲךָ, בְּמַהֲרָה יָבֹא וְיַגֵּל לַפָּנֵינוּ. עַל כִּסְאוֹ לֹא

יָשֵׁב זָר וְלֹא יִנְחֲלוּ עוֹד אַחֲרָיו אֶת-כְּבוֹדוֹ, כִּי בָשָׁם

קִדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שְׁלֹא יִכָּבֵד נֵרוֹ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְיָהוָה, מְגִן דָּוִד.

continued

HAFTARAH. The Hebrew Bible is composed of three divisions, in descending order of revelation:

(1) the Five Books of Moses, known as the Torah;

(2) the Prophets, both the historical books from Joshua through Kings and the three major and twelve minor prophets; and

(3) the Writings, including Psalms, the Five Megillot, Job, Proverbs, Daniel, and the late historical works of Ezra, Nehemiah, and Chronicles. On every Shabbat and festival we read both from the Torah and from the prophets.

The latter reading is called the *haftarah*, meaning “the closing,” and it usually complements themes in the day’s Torah reading. During festivals we also read one of the Five Megillot, taken from the Writings.

On Festivals (including the Shabbat of Hol Ha-mo-ed Sukkot) we conclude:
For all this we thank You and praise You, ADONAI our God: for the Torah, for the ability to worship, for the prophets, for this day of

On Shabbat: Shabbat, and of
On Pesah: the Festival of Matzot
On Shavuot: the Festival of Shavuot
On Sukkot: the Festival of Sukkot
On Sh'mini Atzeret and Simhat Torah: the Festival of Sh'mini Atzeret

that You have given us, ADONAI our God, [on Shabbat add: for holiness and rest,] for joy and gladness, for honor and glory. May Your name be blessed by all that is living, always and forever, and may Your promise prove true and everlasting. *Barukh atah ADONAI*, who makes [on Shabbat add: Shabbat and] Israel and the festivals holy.

On Shabbat of Hol Ha-mo-ed Pesah we conclude:
For all this we thank You and praise You, ADONAI our God: for the Torah, for the ability to worship, for the prophets, for the Shabbat that You have given us, ADONAI our God, for holiness and rest, for honor and glory. May Your name be blessed by all that is living, always and forever, and may Your promise prove true and everlasting.
Barukh atah ADONAI, who makes Shabbat holy.

Some communities recite A Prayer for Our Country and A Prayer for the State of Israel; see pages 177 and 178.
On Shabbat, some communities recite Y'kum Purkan; see page 176.

On Festivals (including the Shabbat of Hol Ha-mo-ed Sukkot) we conclude:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל יוֹם

הַשַּׁבָּת הַזֶּה וְעַל יוֹם

חַג הַמַּצּוֹת הַזֶּה

חַג הַשְּׂבָעוֹת הַזֶּה

חַג הַסֻּכּוֹת הַזֶּה

On Sh'mini Atzeret and Simhat Torah: חַג הָעֲצֵרֶת הַזֶּה,

שְׁנַתָּה לָנוּ יְהוָה אֱלֹהֵינוּ [לְקַדְּשָׁה וְלִמְנוּחָהּ, [on Shabbat add: לְשִׁשּׁוֹן וְלִשְׁמִיחָה לְכָבוֹד וְלִתְפָּאֶרֶת.

עַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמִבְרָכִים אוֹתָךְ. יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָל־חַי תַּמִּיד לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְמָנִים.

On Shabbat of Hol Ha-mo-ed Pesah we conclude:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה שְׁנַתָּה לָנוּ יְהוָה אֱלֹהֵינוּ לְקַדְּשָׁה וְלִמְנוּחָהּ, לְכָבוֹד וְלִתְפָּאֶרֶת. עַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמִבְרָכִים אוֹתָךְ. יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָל־חַי תַּמִּיד לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

Some communities recite A Prayer for Our Country and A Prayer for the State of Israel; see pages 177 and 178.
On Shabbat, some communities recite Y'kum Purkan; see page 176.

FINAL B'RAKHAH AFTER THE HAFTARAH. On the Shabbat during the intermediate days of Pesah we conclude the *b'rakhot* after the *haftarah* with the regular Shabbat *b'rakha*, but on the Shabbat during the intermediate days of Sukkot we conclude with the *b'rakha* for festivals. It is unclear why this tradition developed. Perhaps it is a continuation of the biblical tradition, which gave greater importance to the celebration of Sukkot; for example, considerably more sacrifices were offered on Sukkot than on Pesah. Many commentators remark that, in a similar vein, on the intermediate days of Pesah we recite a Partial Hallel, but on Sukkot the whole Hallel is recited.

An Alternate Prayer for the Community

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel and Leah, bless this holy congregation, men and women, sons and daughters, and all that is ours. May it be Your will to bless us, to hear our voices raised in prayer, and to protect us from any trouble and difficulty. Spread over us the divine canopy of peace and plant within us love and unity, peace and friendship; banish all hate among us. May the words of Torah be fulfilled: "Do not wrong one another, but fear your God . . . that you may dwell upon the land securely" (Leviticus 25:17-18). And so may it be Your will, and let us say: *Amen*.

Community

The individual . . . and group must learn to overcome those tendencies toward selfishness and antagonism, and re-orient their minds to see life not as a hunt for pleasure, but as an engagement for service; not as a race involving victories and defeat, but as a pursuit of goals that transcend the interests of single nations and generations.

—LOUIS FINKELSTEIN

A Prayer for the Congregation

May heaven bestow deliverance on this holy congregation, the adults and their children: may kindness, love, and compassion, a long life, abundant provision, and sustenance from heaven, bodily health, and spiritual enlightenment be their lot. May their children thrive, never ceasing to speak words of Torah nor ever neglecting them. May the sovereign of the universe bless you, accord you a full life, add to your days, and grant you a long life. May you be freed of all distress and difficult circumstance, now and always. May the master in heaven sustain you at all times and seasons, and let us say: *Amen*.

A Prayer for Those Who Serve the Community

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless this entire congregation, together with all other holy congregations: they, their families, and all that is theirs; along with those who devote themselves to establish synagogues for prayer, as well as those who enter them to pray, and those who provide for their maintenance, wine for Kiddush and Havdalah, food for guests, bread for the hungry, tzedakah for the poor, and shelter for the homeless; ► and all who faithfully devote themselves to the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from them, heal them, and forgive their sins. May God bless them by making all their worthy endeavors prosper, as well as those of the entire people Israel, their brothers and sisters. And let us say: *Amen*.

יְקוֹם פִּרְקָן מִן שְׁמִיָּא, חֲנָא וְחֶסֶדָא וְרַחֲמֵי וְחַיִּי אֲרִיכִי
וּמְזוּנֵי רוּיְחֵי וְסִיעֵתָא דְשְׁמִיָּא, וּבְרִיּוֹת גּוּפָא וּנְהוּרָא
מַעֲלִיא, וְרַעָא חַיָּא וְקִימָא, וְרַעָא דִּי לֹא יִפְסֵק, וְדִי
לֹא יִבְטֹל מִפְתָּנֵי אֲוִרִיתָא, לְכָל־קְהֵלָא קְדִישָׁא הָדִין,
רַבְרְבִיא עִם זְעָרִיא. מַלְכָּא דְעֵלְמָא יִבְרַךְ יִתְבוֹן, וְיִפִּישׁ
חַיִּיבוֹן, וְיִסְגָּא יוֹמֵיכוֹן וְיִתֵּן אֲרָכָא לְשָׁנֵיכוֹן, וְתַתְּפִרְקוֹן
וְתַשְׁתְּבוּבוֹן, מִן פְּלִעָקָא, וּמִן פְּלִימְרֵעִין בִּישִׁין.
מֶרֶן דִּי בְשְׁמִיָּא יְהֵא בְּסַעֲדָכוֹן, פְּלִיזְמֵן וְעַדָּן,
וְנֹאמֵר: אָמֵן.

מִי שְׁפִרָּה אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב, וְאֲמוֹתֵינוּ
שָׂרָה רַבְּקָה רָחֵל וְלֵאָה, הוּא יִבְרַךְ אֶת פְּלִי־קְהֵלָא
הַקְדוּשׁ הַזֶּה, עִם פְּלִי־קְהֵלוֹת הַקְדוּשׁ, הֵם וּמִשְׁפָּחוֹתֵיהֶם
וְכָל אֲשֶׁר לָהֶם, וּמִי שְׁמִי־חַדִּים בְּתֵי כְּנָסִיּוֹת לְתַפְלָה,
וּמִי שׁוֹבְאִים בְּתוֹכָם לְהַתְּפַלֵּל, וּמִי שְׁנוֹתֵנִים גֵּר לְמֵאוּר
וְיֵין לְקְדוּשׁ וּלְהַבְדִּילָהּ, וּפֶת לְאוֹרְחִים וְלֶחֶם לְרַעֲבִים
וְצִדְקָה לְעִנְיָיִם וּמִכָּסָה לְחַיִּים בְּרָחוּב, ◀ וְכָל־מִי
שְׁעוֹסְקִים בְּצָרְכֵי צָבוּר וּבְבִנְיָן אֶרֶץ יִשְׂרָאֵל בְּאַמוּנָה.
הַקְדוּשׁ בְּרוּךְ הוּא יִשְׁלַם שְׂכָרָם, וְיִסִּיר מֵהֶם פְּלִימְחָלָה,
וְיִרְפָּא לְכָל־גּוּפָם, וְיִסְלַח לְכָל־עוֹנָם, וְיִשְׁלַח בְּרָכָה
וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם, עִם כָּל־יִשְׂרָאֵל אֲחֵיהֶם
וְאֲחִיּוֹתֵיהֶם, וְנֹאמֵר אָמֵן.

COMMUNITY CONCERNS.
The Torah service became an occasion for expressing communal concerns. Y'kum Purkan is written in Aramaic, the common language of Jewish communities of the Eastern Mediterranean and Babylonia during much of the 1st millennium. It originated in Babylonia and the text has evolved over time. It petitions God on behalf of the local synagogue community, and is followed by a Hebrew prayer (Mi Sheberakh) of similar purpose. The first prayer expresses the hope that all may enjoy long, prosperous lives; the second singles out those who give of their means and time to support Jewish communal institutions and needy individuals.

Alternative Prayer for Our Country

Our God and God of our ancestors, grant to our country the will and wherewithal to fulfill its calling to justice, liberty, and equality.

May each of us fulfill our responsibilities of citizenship with care, generosity, and gratitude, ever conscious of the extraordinary blessing of freedom, ever mindful of our duties to one another. Bless those who volunteer to labor on behalf of us all; may they find the strength and courage to complete their tasks and fulfill their dreams.

May our judges, elected leaders, and all who hold public office exercise their responsibilities with wisdom, fairness, and justice for all. Fill them with love and kindness, and bless them that they may walk with integrity on the paths of peace and righteousness.

Creator and protector of all, watch over our armed forces and all those entrusted with our safety, as they daily put their lives at risk to protect us and our freedoms. Be with them in times of danger; give them courage to act with honor and dignity, as well as insight to do what is right in Your eyes.

Fill us all with the gifts of love and courage, that we may create a world that reflects Your glory. May we each respond to the charge of Your prophet, "For what does Adonai demand of You—but to act justly, to love kindness, and to walk humbly with Your God" (Micah 6:8). May the one who brings peace on high bring peace and prosperity to our world and keep us in safety. And let us say: *Amen*.

A Prayer for the Renewal of Creation

Master of the universe, in whose hand is the breath of all life and the soul of every person, grant us the gift of Shabbat, a day of rest from all our labors. With all of our senses may we perceive the glory of Your works. Fill us with Your goodness, that we may attest to Your great deeds. Strengthen us to become Your faithful partners, preserving the world for the sake of future generations. ► ADONAI our God and God of our ancestors, may it be Your will to renew Your blessing of the world in our day, as You have done from the beginning of time.

A Prayer for Our Country

Our God and God of our ancestors, with mercy accept our prayer on behalf of our country and its government. Pour out Your blessing upon this land, upon its inhabitants, upon its leaders, its judges, officers, and officials, who faithfully devote themselves to the needs of the public. Help them understand the rules of justice You have decreed, so that peace and security, happiness and freedom, will never depart from our land.

ADONAI, God whose spirit is in all creatures, we pray that Your spirit be awakened within all the inhabitants of our land. Uproot from our hearts hatred and malice, jealousy and strife. Plant love and companionship, peace and friendship, among the many peoples and faiths who dwell in our nation. Grant us the knowledge to judge justly, the wisdom to act with compassion, and the understanding and courage to root out poverty from our land.

May it be Your will that our land be a blessing to all who dwell on earth, and may You cause all peoples to dwell in friendship and freedom. Speedily fulfill the vision of Your prophets: "Nation shall not lift up sword against nation, neither shall they learn war anymore." "For all of them, from the least of them to the greatest, shall know Me." And let us say: *Amen*.

תפלה לשלום הארץ

רבנו של עולם, אשר בידך נפש כל־חי ורוח כל־בשר איש, הנחילנו שבת מנוחה, יום לשבות בו מכל מלאכה. בכל־תחושה, נכיר ונדע את־הוד יצירתך. שבענו מטובך שנה־יה עדים לגדל מעשיך. חזקנו להיות עמך שותפים נאמנים, לשמור על עולמך בעבור הדורות הבאים. ◀ יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו ואמותינו, שתברך את־עולמך בימינו בימי קדם.

תפלה לשלום המדינה

אלהינו ואלהי אבותינו ואמותינו, קבל נא ברחמים את־תפלתנו בעד ארצנו וממשלתה. הרק את־ברכתך על הארץ הזאת, על תושביה, על ראשה, שופטיה, ופקידיה העוסקים בצרכי צבור באמונה. הבינים משפטי צדקך למען לא יסורו מארצנו שלום ושלום, אשר וחסד כל־הימים.

אנא יהוה, אלהי הרוחות לכל־בשר, שלח רוחך על כל־תושבי ארצנו. עקר מלבנו שנאה ואיבה, קנאה ותחרות, וטע בין בני האמות והאמונות השונות השוכנים בה אהבה ואחדות, שלום ורעות. כי עד צדק ישוב משפט בכת־ידינו, וחסדך מאתך דעה לשפט בצדק ובכינה, לפעל בחסד וברחמים, בשכל טוב ובאמץ לב, לעקור עניות מארצנו.

ובכן יהי רצון מלפניך שיהי ארצנו ברכה לכל־יושבי תבל, ותשרה ביניהם רעות וחרות, וקיים במהרה חזון נביאיו: לא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה. ונאמר: כי כולם ידעו אותי למקטנם ועד גדולם. ונאמר אמן.

Whereas earlier prayers asked that the monarch be compassionate to the Jewish people, this prayer expresses the hope that the leaders of the country will be fair and just to all, helping to bring the world closer to a vision of peace and justice. The prayer ends with two prophetic verses: Isaiah 2:4 ("Nation shall not lift up sword...") and Jeremiah 31:33 ("For all of them . . .").

PRAYER FOR THE RENEWAL OF CREATION. Concerns about our environment are as much a part of our consciousness as are the issues that were historically raised in this part of the service. This prayer, written by Daniel Nevins, expresses the hope that by ceasing to labor on Shabbat, by being able to appreciate and be grateful for life and its gifts, we will increase our awareness of the need to be responsible caretakers of the natural world.

PRAYER FOR OUR COUNTRY. It has been customary since medieval times to include in the liturgy a prayer for the welfare of the government. Secure governments were seen as providing safety for the Jewish community, and a biblical warrant for such prayers was found in Jeremiah's instruction to Israel to "seek the welfare of the city to which I have exiled you and pray to Adonai on its behalf; for in its prosperity you shall prosper" (29:7). Early versions of this prayer referred to God as "the one who gives dominion to kings" and reflected the anxiety that Jews felt as a beleaguered minority. The text here is based on a prayer composed in the 1920s by Professor Louis Ginzberg, which transforms what had formerly been "A Prayer for the Government" into "A Prayer for Our Country" and for its people, the source of authority in a democracy.

A Prayer for the State of Israel

רבונו של עולם, קבל
נא ברחמים וברצון
את תפלותינו בעד
מדינת ישראל.

Sovereign of the universe, accept in lovingkindness and with favor our prayers for the State of Israel, her government, and all who dwell within her boundaries and under her authority. Open our eyes and our hearts to the wonder of Israel, and strengthen our faith in Your power to work redemption in every human soul. Grant us also the fortitude to keep ever before us those ideals upon which the State of Israel was founded. Grant courage, wisdom, and strength to those entrusted with guiding Israel's destiny to do Your will. Be with those on whose shoulders Israel's safety depends and defend them from all harm. Spread over Israel and all the world Your shelter of peace, and may the vision of Your prophet soon be fulfilled: "Nation shall not lift up sword against nation, neither shall they learn war anymore" (Isaiah 2:4).

לא ישא גוי אל גוי חרב
ולא ילמדו עוד מלחמה.

A Prayer for the State of Israel

Avinu she-ba-shamayim, stronghold and redeemer of the people Israel: Bless the State of Israel, [that it may be] the beginning of our redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our holy land. Deliver them; crown their efforts with triumph. Bless the land with peace and its inhabitants with lasting joy. And let us say: *Amen*.

Avinu she-ba-shamayim, tzur yisrael v'go-alo, bareikh et m'dinat yisrael [she-t'hei] reishit tz'mihat ge'ulateinu. Hagen aleha b'evrat hasdekha u-f'ros aleha sukkat sh'lomekha, u-sh'lah or'kha va-amit'kha l'rasheha sareha v'yo-atzeha, v'takneim b'eitzah tovah milfanekha. Hazeik et y'dei m'ginei erez kodsheinu, v'hanhileim eloheinu y'shu-ah, va-ateret nitzahon t'atreim. V'natata shalom ba-aretz v'simhat olam l'yosh'veha, v'nomar: amen.

A Prayer for Peace

May we see the day when war and bloodshed cease, when a great peace will embrace the whole world.

*Then nation will not threaten nation,
and the human family will not again know war.*

For all who live on earth shall realize

we have not come into being to hate or to destroy.

We have come into being to praise, to labor, and to love.

*Compassionate God, bless the leaders of all nations
with the power of compassion.*

Fulfill the promise conveyed in Scripture:

I will bring peace to the land,
and you shall lie down and no one shall terrify you.

*I will rid the land of vicious beasts
and it shall not be ravaged by war.*

Let justice and righteousness flow like a mighty stream.

Let God's peace fill the earth as the waters fill the sea.

And let us say: *Amen*.

תפלה לשלום מדינת ישראל

אבינו שבשמים, צור ישראל וגואלו, ברח אֶת־מְדִינַת
יִשְׂרָאֵל [שְׁתֵּהִיא] ראשית צְמִיחַת גְּאֻלָּתָנוּ. הֲגֵן עָלֶיהָ
בְּאַבְרַת חֲסִדְךָ וּפְרֹשׁ עָלֶיהָ סֶכֶת שְׁלוֹמָהּ, וּשְׁלַח אוֹרְךָ
וְאַמְתָּךְ לְרֹאשֶׁיהָ שְׂרִיָּה וְיוֹעֲצֶיהָ, וְתַקְנֵם בְּעֶצֶה טוֹבָה
מִלְפָּנֶיךָ. חֲזֹק אֶת־יְדֵי מְגִנֵי אֶרֶץ קֹדְשֵׁנוּ, וְהַנְחִילֵם
אֱלֹהֵינוּ יְשׁוּעָה, וְעֹטֶרֶת נִצְחוֹן תַּעֲטֹרֵם. וְנַתַּת שְׁלוֹם
בְּאֶרֶץ וְשִׁמְחַת עוֹלָם לְיוֹשְׁבֶיהָ, וְנֹאמַר: אָמֵן.

תפלה לשלום

יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו ואמותינו,
שתבטל מלחמות ושפיכות דמים מן העולם
ותשבין שלום בעולם,
ולא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה.

יכירו וידעו בלִי־וְשָׁבִי תבל
שלא באנו לעולם בשביל ריב ומחלוקת,
ולא בשביל שנאה וקנאה וקנטור ושפיכות דמים.
רק באנו לעולם כדי להפיר אותה, תתברר לנצח.

ובכן תרחם עלינו ויקים בנו מקרא שכתוב:
ונתתי שלום בארץ ושכבתם ואין מחרד,
והשבתי חיה רעה מן הארץ וחרב לא תעבר בארצכם.
ויגל במים משפט, וצדקה בנחל איתן.
כי מלאה הארץ דעה את־יהוה במים לים מכסים.

PRAYER FOR THE STATE OF ISRAEL. Upon Israel's independence in 1948, many prayers were circulated for the well-being of the new state. This one was composed by Israel's chief rabbis and was then slightly edited by the writer S.Y. Agnon.

THAT IT MAY BE שְׁתֵּהִיא. This Hebrew word was added by the Chief Rabbi of England, Immanuel Jakobovits, turning the phrase "the beginning of the redemption" into an expression of hope, rather than a statement of fact.

A PRAYER FOR PEACE. Rabbi Nathan Sternharz, a student of the Hasidic master Nahman of Bratzlav (1772–1810, Ukraine), recorded this prayer. The version here has been adapted and translated by Jules Harlow.

NATION WILL NOT THREATEN וְנֹאמַר. לא ישא גוי. Isaiah 2:4.

I WILL BRING PEACE וְנַתַּתִּי שְׁלוֹם. Leviticus 26:6.

LET JUSTICE AND RIGHTEOUSNESS FLOW וְיִגַּל בַּמִּיִּם מִשְׁפָּט. Amos 5:24.

FILL THE EARTH כִּי מְלֵאָה הָאֶרֶץ דְּעָה אֶת־יְהוָה בַּמַּיִם לַיָּם מִכִּסֵּי־הָאֶרֶץ. Isaiah 11:9.

WE RECALL

Some of us recall parents who gave us life, who cared for us and nurtured us and who taught us to take our first steps on our own.

Some of us remember a wife, husband, or partner—our friend and lover—with whom we shared so much of our lives, our failures and achievements, joys and sorrows, intimate secrets.

Some of us recall brothers and sisters, who matured together with us, sometimes competing with us, and sometimes encouraging us on, bound to us by a life-long relationship.

Some of us remember children, entrusted to us too briefly, to whom we gave our loving care and from whom we received a trust that enriched our lives. Their memory is always with us.

Many of us recall relatives who knew us, teachers who affected us, and beloved friends who walked beside us in life, guiding us, listening to us, supporting us.

Our lives are shaped by those who were alongside us as we walked on our path.

May our inheritance impel us to strive to live lives of holiness and service. May memories of love inspire us to love; may painful memories impel us to mitigate the pain others experience. And may we be granted the strength to affirm life's meaning, even in the face of death.

Yizkor is recited on the last day of the Festival.

Some people whose parents are living have a custom of leaving the service at this time, but even those who do not yet need to say the personal prayers of remembrance might remain and recite prayers for others as well as join in the communal prayers (beginning on page 336 below).

יהוה, מה אדם ותדענהו,
בן אנוש ותחשבהו.
אדם להבל דמה,
ימיו כצל עובר.
בבקר יציץ וחלף,
לערב ימולל ויבש.
למנות ימינו בן הודע
ונביא לבב חכמה.

ADONAI, what are human beings
that You take account of them,
mortals that You care for them?

Humans are as a breath,
their days like a passing shadow.
In the morning they flourish anew;
in the evening they shrivel and die.

Teach us to count each day,
that we may acquire a heart of wisdom.

INTRODUCTION. Yizkor is a time set aside to formally include in our thoughts and prayers family and friends who have passed away. In reciting Yizkor, the veil between the worlds of the living and the dead becomes more transparent. For some, memories of family and friends evoked by the festival add to our sense of fullness and peace. For some, those memories bring sadness at the loss of those we loved. For still others, these memories may be disquieting. Whatever our circumstances, as we travel through the cycle of the year, the people who were once with us in person travel with us in spirit.

The opening to a heavenly world, which Yizkor evokes, is symbolized by holding a Torah during the service and our standing as we recite the prayers recalling those who have died. Some communities begin doing so as these opening meditations are recited; some do so when the personal prayers for the departed are recited (page 335).

WHAT ARE HUMAN BEINGS מה אדם. The verses in this passage come from Psalms 144:3–4, 90:6, and 90:12.

WE RECALL. A prayer written by Mordecai M. Kaplan, Eugene Kohn, and Ira Eisenstein, and adapted here.

שְׁוִיִּתִּי יְהוָה לְנִגְדֵי תָמִיד,
 בִּי מִיָּמִינִי בֶּל אָמוּט.
 לִבִּי שִׂמַּח לִבִּי וַיִּגַּל בְּבוֹדִי,
 אֶף בְּשָׂרִי יִשָּׁפֵן לְבֶטֶח.

תהלים טז:ח-ט

ADONAI is always before me,
 at my right hand, lest I fall.
 Therefore I am glad, made happy,
 though I know that my flesh
 will lie in the ground
 forever.

Psalms 16:8-9

A PERSONAL MEDITATION

Eternal God, Master of mercy, give me the gift of remembering.
 May my memories of the dead be tender and true, undiminished
 by time; let me recall them, and love them, as they were.
 Shelter me with the gift of tears.
 Let me express my senses of loss—my sorrow, my pain,
 as well as my love, and words unspoken.
 Bless me with the gift of prayer.
 May I face You with an open heart, with trusting faith,
 unembarrassed and unashamed.
 Strengthen me with the gift of hope.
 May I always believe in the beauty of life, the power of goodness,
 the right to joy.
 May I surrender my being, and the soul of the dead,
 to Your all-knowing compassion.

MY FATHER COMMANDED ME NOT TO DIE

But my father, before he died, commanded me not to die.
 Never to stop breathing.
 Only to seem silent, while my soul secretly continues to be sus-
 pended in the ether.
 So I go on living. I will not stop living. Neither non-existence nor
 fear, nor closely-knit woven gloom, its cloth cloaking the sun,
 will make me tremble,
 not the emptiness with which my loved ones leave me, silently
 taken one by one.
 I continue to breathe and with my breath, I give life to birds,
 wild beasts,
 shreds of sky, clumps of clay.

—RIVKA MIRIAM

*The deaths of those we now recall
 left holes in our lives,
 but we are grateful for the gift of their love.
 May their memory, recalled this day,
 be a blessing for us
 and all who come to know us.*

One generation passes, another comes,
but the earth remains the same forever.

*No person has authority over the wind to halt the wind
and no one has authority over the day of death.*

A person does not know what will be,
for who might tell you what will happen.

Everything has a time and place under heaven.

—ECCLESIASTES (Kohelet)

✠

We leave the
fragile *sukkah*,
open to the chill,
to a strong wind.
Wistful,
God says stop awhile,
stay with me one more day,
just one more day.

In the deepest shadows
I whisper to you,
so no one can hear,
love,
stay with me one more day,
just one more day.

The branches and leaves
were easily cut
from their nourishing soil.
We tossed them up
and they landed,
a rough open weave
settling in,
a festooned roof
and stray open spaces.

For now I live
in the roughest weave
of splintered branches,
broken spaces.

With time
the weave
softens
and settles upon me,
its fine hand,
a *tallit*,
shelters my soul.
I weave you in,
my holiday guest,
who once was part of me
and I of you.

It is night when I search
the dark sky
for a glimmer, a hint
of your soul.

I yearn to see it among
the holy and the pure,
and I let you go
in the vast,
unbroken beauty.

—LILLY KAUFMAN

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A Man Doesn't Have Time

A man doesn't have time in his life
to have time for everything.
He doesn't have seasons enough to have
a season for every purpose. Ecclesiastes
was wrong about that.

A man needs to love and to hate at the same moment,
to laugh and cry with the same eyes,
with the same hands to throw stones and to gather them,
to make love in war and war in love.

And to hate and forgive and remember and forget,
to arrange and confuse, to eat and to digest
what history
takes years and years to do.

A man doesn't have time.
When he loses he seeks, when he finds
he forgets, when he forgets he loves, when he loves
he begins to forget.

And his soul is seasoned, his soul
is very professional.
Only his body remains forever
an amateur. It tries and it misses,
gets muddled, doesn't learn a thing,
drunk and blind in its pleasures
and in its pains.

He will die as figs die in autumn,
shriveled and full of himself and sweet,
the leaves growing dry on the ground,
the bare branches already pointing to the place
where there's time for everything.

—YEHUDAH AMICHAI
(translated by Chana Bloch)

A Yizkor Meditation in Memory of a Parent Who Was Hurtful

Dear God,
You know my heart. Indeed,
You know me better than I
know myself, so I turn to You
before I rise for Kaddish.

My emotions swirl as I say
this prayer. The parent I re-
member was not kind to me.
His/her death left me with a
legacy of unhealed wounds,
of anger and of dismay that a
parent could hurt a child as I
was hurt.

I do not want to pretend
to a love or to a grief that I do
not feel, but I do want to do
what is right as a Jew and as
a child.

Help me, O God, to subdue
my bitter emotions that do
me no good, and to find that
place in myself where happier
memories may lie hidden, and
where grief for all that could
have been, all that should have
been, may be calmed by for-
giveness, or at least soothed
by the passage of time.

I pray that You, who raise
up slaves to freedom, will lib-
erate me from the oppression
of my hurt and anger, and that
You will lead me from this
desert to Your holy place.

—ROBERT SAKS

An Eternal Window

In a garden I once heard
a song or an ancient blessing.

And above the dark trees
a window is always lit, in
memory

of the face that looked out
of it,
and that face too

was in memory of another
lit window.

—YEHUDAH AMICHAI
(translated by Chana Bloch)

MEMORIAL PRAYERS

We rise.

*We each continue in private meditation, selecting from among the following
and adding appropriate names as indicated.*

Personal prayers may be added.

In memory of female relatives or friends:

May God remember the soul of יִזְכֹּר אֱלֹהִים אֶת־נַשְׁמַת

my mother _____ אִמִּי מוֹרְתִי

my wife _____ אִשְׁתִּי

my partner _____ בֵּת זִוגִי

my sister _____ אָחוֹתִי

my daughter _____ בָּתִּי

my grandmother _____ סִבִּיתִי

my relative _____ קְרוֹבָתִי

my friend _____ חֲבֵרָתִי

(others) _____

When one person is remembered:

שְׁהֲלֹכָה לְעוֹלָמָהּ. הִנְנִי נוֹדֵב\נוֹדֶבֶת צְדָקָה בְּעַד
הַזְכָּרָת נִשְׁמָתָהּ. אָנָּה תְּהִי נִפְשׁוֹ צְרוּרָה בְּצִרוּר
הַחַיִּים וְתִהְיֶה מְנוּחָתָה בְּבוֹד, שְׂבַע שְׁמָחוֹת אֶת־פָּנֶיהָ,
נְעִימוֹת בִּימִינָהּ נֶצַח. אָמֵן.

When more than one person is remembered:

שְׁהֲלֹכוֹ לְעוֹלָמָם. הִנְנִי נוֹדֵב\נוֹדֶבֶת צְדָקָה בְּעַד הַזְכָּרָת
נִשְׁמוֹתֵיהֶם. אָנָּה תְּהִינָה נִפְשׁוֹתֵיהֶן צְרוּרוֹת בְּצִרוּר
הַחַיִּים וְתִהְיֶה מְנוּחָתָן בְּבוֹד, שְׂבַע שְׁמָחוֹת אֶת־פָּנֶיהָ,
נְעִימוֹת בִּימִינָהּ נֶצַח. אָמֵן.

who has/have gone to her/their eternal home. In loving
testimony to her life/their lives, I pledge *tzedakah* to help
perpetuate ideals important to her/them. Through such
deeds, and through prayer and remembrance, may
her soul/their souls be bound up in the bond of life.
May I prove myself worthy of the many gifts with which
she/they blessed me. May these moments of meditation
strengthen the ties that link me to her/their memory.
May she/they rest in peace forever in God's presence. *Amen.*

MEMORIAL PRAYERS

We rise.

*We each continue in private meditation, selecting from among the following
and adding appropriate names as indicated.*

Personal prayers may be added.

In memory of male relatives or friends:

May God remember the soul of יִזְכֹּר אֱלֹהִים אֶת־נַשְׁמַת

my father _____ אָבִי מוֹרִי

my husband _____ אִישִׁי

my partner _____ בֵּן זִוגִי

my brother _____ אָחִי

my son _____ בְּנִי

my grandfather _____ סִבִּי

my relative _____ קְרוֹבִי

my friend _____ חֲבֵרִי

(others) _____

When one person is remembered:

שְׁהֲלֹךְ לְעוֹלָמוֹ. הִנְנִי נוֹדֵב\נוֹדֶבֶת צְדָקָה בְּעַד
הַזְכָּרָת נִשְׁמָתוֹ. אָנָּה תְּהִי נִפְשׁוֹ צְרוּרָה בְּצִרוּר הַחַיִּים
וְתִהְיֶה מְנוּחָתוֹ בְּבוֹד, שְׂבַע שְׁמָחוֹת אֶת־פָּנָיו,
נְעִימוֹת בִּימִינָהּ נֶצַח. אָמֵן.

When more than one person is remembered:

שְׁהֲלֹכוֹ לְעוֹלָמָם. הִנְנִי נוֹדֵב\נוֹדֶבֶת צְדָקָה בְּעַד
הַזְכָּרָת נִשְׁמוֹתֵיהֶם. אָנָּה תְּהִינָה נִפְשׁוֹתֵיהֶם צְרוּרוֹת
בְּצִרוּר הַחַיִּים וְתִהְיֶה מְנוּחָתָם בְּבוֹד, שְׂבַע שְׁמָחוֹת
אֶת־פָּנֶיהָ, נְעִימוֹת בִּימִינָהּ נֶצַח. אָמֵן.

who has/have gone to his/their eternal home. In loving
testimony to his life/their lives, I pledge *tzedakah* to help
perpetuate ideals important to him/them. Through such
deeds, and through prayer and remembrance, may his soul/
their souls be bound up in the bond of life. May I prove
myself worthy of the many gifts with which he/they blessed
me. May these moments of meditation strengthen the ties
that link me to his/their memory. May he/they rest in peace
forever in God's presence. *Amen.*

TZEDAKAH צְדָקָה. The Yizkor
service was called *sefer*
matnat yad, the service of
expressing generosity on
behalf of those who have
died. That name comes
from the closing line of the
Torah reading for the final
day of the pilgrimage festi-
vals: "Every person giving a
gift according to the bless-
ing they have received from
Adonai" (Deuteronomy
16:17). Offering charitable
gifts and performing acts
of justice, love, and care in
memory of those who have
died provide us with ways
of honoring their memory
and continuing their influ-
ence for good.

FOR THOSE WHO DIED IN DEFENSE OF THE STATE OF
ISRAEL AND IN ACTS OF TERROR

Some congregations add the following:

יִזְכֹּר אֱלֹהִים אֶת־נַשְׁמוֹת כָּל־אֶחָיו וְאֶחֹיותֵינוּ בְּנֵי יִשְׂרָאֵל
שֶׁהִקְרִיבוּ אֶת־נַפְשֵׁיהֶם בְּדֶרֶךְ לְהַקְמֵת מְדִינַת יִשְׂרָאֵל
וּבְהַגְנָתָהּ, וְכָל־אֱלֹה שֶׁנִּטְבְּחוּ בְּמַעֲשֵׂי חֶבְלָה. בַּעֲבוּר
שְׁאֵנוּ מִתְפַּלְלִים בְּעֵד הַזְכָּרָת נַשְׁמָתָם. אָנָּה נִזְכֹּר
לְעוֹלָם הַד גְּבוּרָתָם וּמִסִּירוֹתָם וּתְמִימוּתָם, וְתַהֲיִינָה
נַפְשֵׁיהֶם צְרוּרוֹת בְּצִוּר הַחַיִּים וְתַהֲיִי מְנוּחָתָם כְּבוֹד,
שְׂבַע שְׁמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נָצַח. אָמֵן.

May God remember the souls of all those of the house of
Israel who sacrificed themselves to establish the State of Israel,
or who have perished in its defense, and those slaughtered in
acts of terror. In their memory we pray. May the memory of
their bravery, their dedication, and their innocence be with us
throughout time. May their souls be bound up in the bond of
life; may they be remembered with honor and may they rest in
peace at Your right hand forever. *Amen.*

IN MEMORY OF ALL THE DEAD

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמַּצֵּא מְנוּחָה נְכוֹנָה
תַּחַת כְּנָפֵי הַשְּׂכִינָה, בְּמַעְלֹת קְדוּשִׁים וְטְהוּרִים,
כְּזֹהֵר הַרְקִיעַ מְזִהֲרִים, לְנַשְׁמוֹת כָּל־אֱלֹה שֶׁהִזְכֵּרנוּ
הַיּוֹם לְבִרְכָּהּ, שֶׁהִלְכוּ לְעוֹלָמָם, בְּגֵן עֵדֶן תַּהֲיִי מְנוּחָתָם.
אָנָּה בָּעַל הַרְחָמִים, הַסֹּתֵר בְּסֶתֶר בְּנִפְיָךְ לְעוֹלָמִים.
וְצִוּר בְּצִוּר הַחַיִּים אֶת־נַשְׁמוֹתֵיהֶם. יְהוָה הוּא נִחְלָתָם.
וְיִנְחוּ בְּשָׁלוֹם עַל מִשְׁכַּבְוֵיהֶם. וְנֹאמַר אָמֵן.

Exalted, compassionate God, grant perfect peace in Your
sheltering presence, among the holy and the pure, whose
radiance is like the heavens, to the souls of all those we have
recalled today. May their memory be a blessing, and may they
rest in paradise. Master of mercy, may they find eternal shelter
beneath Your sheltering wings, and may their souls be bound
up in the bond of life. ADONAI is their portion. May they rest
in peace. And let us say: *Amen.*

IN MEMORY OF CONGREGANTS

Some congregations add the following:

יִזְכֹּר אֱלֹהִים אֶת־נַשְׁמוֹת יְדִידֵינוּ חֲבֵרֵי הַקֵּהָל הַקָּדוֹשׁ
הַזֶּה שֶׁהִלְכוּ לְעוֹלָמָם. אָנָּה תַהֲיִינָה נַפְשֵׁיהֶם צְרוּרוֹת
בְּצִוּר הַחַיִּים וְתַהֲיִי מְנוּחָתָם כְּבוֹד, שְׂבַע שְׁמָחוֹת
אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נָצַח. אָמֵן.

May God remember the souls of our friends, members of this
holy congregation, who have gone to their eternal home. May
their souls be bound up in the bond of life. May they rest in
peace honored in God's presence. *Amen.*

*Exalted, compassionate God, comfort the bereaved families of this
congregation. Help us to perpetuate everything that was worthy in
the lives of those no longer with us, whom we remember this day.
May their memory endure as a blessing. Amen.*

FOR MARTYRS AND THE SIX MILLION

Some congregations add the following:

יִזְכֹּר אֱלֹהִים אֶת־נַשְׁמוֹת כָּל־אֶחָיו בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ
אֶת־נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם, וְאֶת־הָאֲנָשִׁים נָשִׁים וְטָף,
שֶׁנִּחְנְקוּ וְשֶׁנִּשְׂרְפוּ וְשֶׁנִּהְרְגוּ בַּשּׂוֹאָה. בַּעֲבוּר שְׁאֵנוּ
מִתְפַּלְלִים בְּעֵד הַזְכָּרָת נַשְׁמָתָם. אָנָּה יִשְׁמַע בְּחֵינֵינוּ
הַד גְּבוּרָתָם וּמִסִּירוֹתָם וְיִרְאֶה בְּמַעֲשֵׂינֵינוּ טְהוּר לָבָם,
וְתַהֲיִינָה נַפְשֵׁיהֶם צְרוּרוֹת בְּצִוּר הַחַיִּים וְתַהֲיִי
מְנוּחָתָם כְּבוֹד, שְׂבַע שְׁמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת
בִּימִינְךָ נָצַח. אָמֵן.

May God remember the souls of the martyrs of our people,
who gave their lives for the sanctification of God's name, and
the men women and children who were were slaughtered,
burned, and killed in the Holocaust. In their memory we pray.
May our lives reflect a measure of their bravery, dedication,
and purity of soul. May their souls be bound up in the bond of
life; may they be remembered with honor and may they rest in
peace at Your right hand forever. *Amen.*

בְּגֵן עֵדֶן IN PARADISE
Literally, "in the Garden
of Eden." We imagine that
the soul, which connects
all living beings with their
divine source, returns, after
the death of the body, to
God's care.

IN EVERYTHING

In everything there is at least an eighth part
that is death. Its weight is not great.
With that secret and carefree grace
we carry it everywhere we go.
On lovely awakenings, on journeys,
in lovers' words, in our distraction
forgotten at the edges of our affairs
it is always with us. Weighing
hardly anything at all.

—LEA GOLDBERG (translated by Rachel Tzvia Back)

GIFT

You teach your children
what you've been taught
about the generosity of limitations,
the shortness of life, but also the future
you could only find
when you found life's limits,
not the death you lived
but death itself, the real-you death,
divvying up your assets—
your heart, your savvy, your love of interpretation,
and interpretation of love
as whatever fulfills your wish
to be and to give
everything that gives itself to you,
that gave your children to you and you to them
when the lines between you were cut or frozen
and pain guaranteed and growing
and love came roaring back.

—JOY LADIN

PSALM 23

מִזְמוֹר לְדָוִד.
A PSALM OF DAVID
Mizmor l'david.

יְהוָה רֹעִי, לֹא אֶחָסֶר.

ADONAI is my shepherd; I shall not want.
Adonai ro-i lo ehsar.

בְּנֵאֻת דָּשָׁא יְרִבִּיצְנִי, עַל מִי מְנַחֹת יְנַהֲלֵנִי,

God lays me down in green pastures, leads me to still waters,
Binot desheh yarbitzeini, al mei m'nuhot y'nahaleini.

בְּפִשִּׁי יְשׁוּבָב, יְנַחֲנִי בְּמַעְגְּלֵי צֶדֶק לְמַעַן שְׁמוֹ.

renews my life, guides me in right paths—for that is God's way.
Nafshi y'shoveiv, yanheini v'maglei tzedek l'ma-an sh'mo.

גַּם כִּי אֵלֶךְ בְּגִיא צְלָמֹת

Though I walk through a valley as dark as death,
Gam ki eileikh b'gei tzalmavet

לֹא אֵירָא רָע כִּי אֵתָּה עִמָּדִי.

I fear no evil, for You are with me;
lo ira ra ki atah imadi.

שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הֵמָּה יְנַחֲמֵנִי.

Your rod and Your staff, they comfort me.
Shivt'kha u-mishantekha heimah y'nahamuni.

תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֹגֵד צָרָי,

You spread a table before me in full view of my foes;
Ta-arokh l'fanai shulhan neged tzor'rai,

דִּשְׁנָתְךָ בְּשֶׁמֶן רֹאשִׁי בּוֹסִי רוֹיְהָ.

You anoint my head with oil, my cup is overflowing.
Dishanta va-shemen roshi, kosi r'vayah.

אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל-יְמֵי חַיִּי,

Only goodness and steadfast love shall pursue me
all the days of my life,
Akh tov va-hesed yird'funi kol y'mei hayai,

וְשָׁבְתִי בְּבֵית יְהוָה לְאָרְךָ יָמִים.

And I shall dwell in the house of ADONAI forever.
V'shavti b'veit Adonai l'orekh yamim.

Mourner's Kaddish

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

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

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

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

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

And we say: *Amen*.

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

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

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar
v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu,
l'eila min kol birkhata v'shirata tushb'hata v'nehamata
da-amiran b'alma, v'imru amen.

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

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

We are seated.

קדיש יתום

יתגדל ויתקדש שמה רבא,
בעלמא די ברא, כרעותה,
וימליך מלכותה בחייכון וביומיו
ובחיי דכל-בית ישראל,
בעגלא ובזמן קריב,
ואמרו אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח ויתפאר ויתרום ויתנשא
ויתהדר ויתעלה ויתהלל שמה דקדשא, בריך הוא,
לעלא מן כל-ברכתא ושירתא תשבחתא
ונחמתא דאמירן בעלמא,
ואמרו אמן.

יהא שלמא רבא מן שמיא וחיים
עלינו ועל כל-ישראל,
ואמרו אמן.

עשה שלום במרומיו הוא יעשה שלום
עלינו ועל כל-ישראל [ועל כל-יושבי תבל],
ואמרו אמן.

We are seated.

The prayer for martyrs, Av Ha-Rahamim, can be found on page 446.
A transliteration of Ashrei may be found on page 181.

ASHREI

Joyous are they who dwell in Your house; they shall praise You forever.
Joyous the people who are so favored; joyous the people whose God is ADONAI.

A SONG OF PRAISE, OF DAVID

I exalt You, my God, my sovereign; I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised, though Your greatness is unfathomable.

*One generation praises Your works to another,
telling of Your mighty deeds.*

I would speak of Your majestic glory and of Your wondrous acts.

Generations speak of Your awe-inspiring deeds;

I, too, shall recount Your greatness.

They recount Your great goodness, and sing of Your righteousness.

ADONAI is merciful and compassionate, patient, and abounding in love.

ADONAI is good to all, and God's mercy embraces all of creation.

All of creation acknowledges You, and the faithful bless You.

They speak of the glory of Your sovereignty and tell of Your might,
*proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.*

Your sovereignty is eternal;

Your dominion endures in every generation.

ADONAI supports all who falter, and lifts up all who are bent down.

The eyes of all look hopefully to You,

and You provide them nourishment in due time.

Opening Your hand, You satisfy with abundance all that lives.

ADONAI is righteous in all that is done, faithful to all creation.

ADONAI is near to all who call, to all who call sincerely.

God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.

*ADONAI watches over all who love the Holy One,
but will destroy all the wicked.*

► My mouth shall utter praise of ADONAI.

May all that is mortal praise God's name forever and ever.

Psalim 145

We shall praise ADONAI now and always. Halleluyah!

The prayer for martyrs, Av Ha-Rahamim, can be found on page 446.
A transliteration of Ashrei may be found on page 181.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֶלָה.
אֲשֶׁרִי הָעַם שֶׁבָּכָה לוֹ, אֲשֶׁרִי הָעַם שִׁיהוּה אֱלֹהָיו.

תְּהִלָּה לְדוֹד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל־יוֹם אֶבְרַכְּךָ, וְאֶהְלֶלֶה שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְהוָה וּמִהֲלֵל מְאֹד, וְלִגְדָּלְתוֹ אֵין חֶקֶר.

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ.

הַדָּר כְּבוֹד הַדָּוָה, וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹ נִזְרוֹאוֹתֶיךָ יֹאמְרוּ, וּגְדָלְתֶךָ אֲסַפְּרָנָה.

זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצִדְקָתְךָ יִרְגְּנוּ.

חֲנוּן וְרַחוּם יְהוָה, אָרְךָ אֲפִים וּגְדָל־חֶסֶד.

טוֹב יְהוָה לִפְלֹ, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.

יִזְדוֹף יְהוָה כָּל־מַעֲשָׂיךָ, וְחֲסִידֶיךָ יִבְרַכּוּכָה.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרֹתֶיךָ יִדְבִּירוּ.

לְהוֹדִיעַ לְבָנֶי הָאָדָם גְּבוּרָתִי, וּכְבוֹד הַדָּר מַלְכוּתוֹ.

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתֶךָ בְּכָל־דוֹר וָדוֹר.

סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.

פּוֹתֵחַ אֶת־יָדְךָ, וּמַשְׁבִּיעַ לְכָל־חַי רִצּוֹן.

צָדִיק יְהוָה בְּכָל־דְּרָכָיו, וְחֹסֵיד בְּכָל־מַעֲשָׂיו.

קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת.

רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאַת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.

שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.

◀ תְּהִלַּת יְהוָה יִדְבֶּר־פִּי,

וַיִּבְרַךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וְאִנְחָנוּ נִבְרַךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ.

ASHREI is recited three times a day. Its popularity may have resulted from its alphabetical acrostic arrangement, making it easy to memorize. But it undoubtedly also drew its popularity from its content. It expresses praise of God by emphasizing God's continuing care and kindness throughout time; equally, it emphasizes God's moral quality of helping the weak and those who falter. It interweaves the personal and the universal, beginning with first-person statements, but goes on to include more general voices: "each generation," "the eyes of all look hopefully to You." This intermixing of the personal and the universal is a common thread in Jewish liturgy.

The word *ashrei* itself captures an ideal that is hard to translate. Some translations offer the English word "happiness" (as in "Happy are they"), which suggests a self-referential quality of satisfaction. "Fortunate are they" is closer to the mark, since it recognizes the internal state as a gift and thus assumes a relationship to the world, to God. "Blessed are they" emphasizes the relationship to God, but doesn't quite capture the fullness of joy that the word denotes. As used throughout the Book of Psalms, *ashrei* often suggests a moral quality, along with a sense of personal fulfillment.

Returning the Torah

We rise as the ark is opened.

Leader:

Celebrate the name of ADONAI; God's name alone is exalted.

Congregation:

God's glory encompasses heaven and earth; God extols the faithful—raising up Israel, the people whom God keeps close. Halleluyah!

Hodo al erez v'shamayim, va-yarem keren l'amo, t'hilah l'khol ḥasidav, livnei yisrael am k'rovo. Hal'luyah!

On Festivals occurring on weekdays:

A SONG OF DAVID

The earth is ADONAI's in all its fullness,
the land and all who dwell on it.

It was God who founded it upon the seas,
and set it firm upon the flowing streams.

Who may ascend the mount of ADONAI?

Who may stand in God's sanctuary?

One who has clean hands and a pure heart,
who has not taken God's name in vain, nor sworn deceitfully,
will receive ADONAI's blessing, a just reward from God, the deliverer.

This generation seeks You;
the descendants of Jacob long for Your presence, *selah*.

Open up, O gates—open up the entryway to eternity;
let the exalted sovereign come.

Who is the sovereign who is exalted?

ADONAI, mighty and triumphant, ADONAI triumphant in battle.

Open up, O gates—open up the entryway to eternity;
let the exalted sovereign come.

► Who is the sovereign who is exalted?

ADONAI Tz'va-ot is the sovereign who is exalted, *selah*.

Ladonai ha-aretz u-m'lo-ah, teiveil v'yosh'vei vah. Ki hu al yamim y'sadah,
v'al n'harot y'khon'neha. Mi ya-aleh v'har Adonai, u-mi yakum bimkom kodsho.
N'ki khapayim u-var leivav, asher lo nasa la-shav nafshi, v'lo nishba l'mirmah.
Yisa v'rakhah mei-eit Adonai, u-tzedakah mei-elohei yisho. Zeh dor dorshav
m'vakshei fanekha yaakov, *selah*. Se'u she'arim rasheikhem, v'hinasu pithei olam,
v'yavo melekha ha-kavod. Mi zeh melekha ha-kavod, Adonai izuz v'gibor, Adonai
gibor milhamah. Se'u she'arim rasheikhem, u-s'u pithei olam, v'yavo melekha
ha-kavod. Mi hu zeh melekha ha-kavod, Adonai Tz'va-ot hu melekha ha-kavod, *selah*.

Psalms 24

הַכְנִסְתָּ הַתּוֹרָה

We rise as the ark is opened.

Leader:

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיֶּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל־חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרֹבּוֹ, הַלְלוּ־יָהּ.

On Festivals occurring on weekdays:

לְדוֹר מִזְמוֹר

לַיהוָה הָאָרֶץ וּמְלוֹאָהּ, תִּבְלַל וַיִּשְׁבִּי בָהּ.

כִּי הוּא עַל יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יְכַוְנֶנָּה.

מִי יַעֲלֶה בָהּ יְהוָה, וּמִי יָקוּם בְּמִקְוֵם קִדְשׁוֹ.

נָקִי כַפַּיִם וּבֶרֶךְ לֵב, אֲשֶׁר לֹא נָשָׂא לְשׂוֹא נַפְשִׁי,

וְלֹא נִשְׁבַּע לְמַרְמָה,

יִשָּׂא בִרְכָה מֵאֵת יְהוָה, וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ.

זֶה דּוֹר דּוֹרֶשֶׁי, מִבְּקָשֵׁי פְנִיךָ יַעֲקֹב, סֵלָה.

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם,

וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

מִי זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה עֶזְרוֹ וְגִבּוֹר,

יְהוָה גִּבּוֹר מִלְחָמָה.

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וּשָׂאוּ פִתְחֵי עוֹלָם,

וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

◀ מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,

יְהוָה צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סֵלָה.

תהלים כד

CELEBRATE יְהַלְלוּ. Psalm 148:13–14. The practice of reciting these verses while returning the Torah to the ark is mentioned in the earliest prayerbooks.

PSALM 24. This psalm's dramatic imagery of gates that open for God's symbolic entrance to the Temple explains why it accompanies the Torah's return to the ark. Yet the psalm focuses first of all on the state of the worshipper: purity of action—especially verbal honesty—must characterize those who would enter this holy place and receive its blessing. Like Psalm 29, recited on Shabbat when the Torah is returned (on the next page), this psalm speaks of God being enthroned; elsewhere the psalmist speaks of God being enthroned among the praises of Israel. We might think of our study and worship as having opened the gates and created the heavenly space in which God may dwell.

On Festivals occurring on Shabbat and
on the Shabbat of Ḥol Ha-Mo-ed:

A PSALM OF DAVID

Acclaim ADONAI, children of the Divine; acclaim ADONAI,
with honor and strength.
Acclaim ADONAI, with the honor due God's name; bow before
ADONAI in the splendor of the sanctuary.
The voice of ADONAI thunders over the waters;
God, glorious, thunders—ADONAI, over the great sea.
The voice of ADONAI, with all its power; the voice of ADONAI,
with all its majesty; the voice of ADONAI shatters the cedars.
ADONAI shatters the cedars of Lebanon—making the trees
dance like calves, the mountains of Lebanon and Sirion like
wild bulls.
The voice of ADONAI forms flames of fire; the voice of ADONAI
convulses the wilderness, ADONAI convulses the wilderness
of Kadesh.
The voice of ADONAI makes hinds calve and strips forests bare,
and in God's sanctuary all acknowledge the glory of God.
ADONAI was enthroned above the flood waters: enthroned,
ADONAI is eternally sovereign.
ADONAI will grant strength to God's people; ADONAI will bless
them with peace.

Mizmor l'david.

Havu l'adonai b'nei eilim, havu l'adonai kavod va-oz.

Havu l'adonai k'vod sh'mo, hishtahavu l'adonai b'hadrat kodesh.

Kol Adonai al ha-mayim, El ha-kavod hirim, Adonai al mayim rabim.

Kol Adonai ba-ko-ah, kol Adonai be-hadar, kol Adonai shover arazim,
va-y'shabeir Adonai et arzei ha-l'vanon. Va-yarkidem k'mo eigel, l'vanon
v'siryon k'mo ven re'eimim. Kol Adonai hotzev lahavot esh, kol Adonai
yahil midbar, yahil Adonai midbar kadesh. Kol Adonai y'holel ayalot.

Va-yehesof y'arot u-v'heikhalo kulo omer kavod.

Adonai la-mabul yashav, va-yeishev Adonai melek l'olam.

Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

Psalm 29

On Festivals occurring on Shabbat and
on the Shabbat of Ḥol Ha-Mo-ed:

מִזְמוֹר לְדָוִד
הָבוּ לַיהוָה בְּנֵי אֱלִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז,
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ.
קוֹל יְהוָה עַל-הַמַּיִם,
אֵל הַכְּבוֹד הִרְעִים, יְהוָה עַל מַיִם רַבִּים.
קוֹל יְהוָה בְּכַחַת,
קוֹל יְהוָה בְּהַדָּר, קוֹל יְהוָה שֹׁבֵר אֲרָזִים,
וַיִּשְׁבֵּר יְהוָה אֶת-אֲרָזֵי הַלְבָּנוֹן,
וַיִּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשִׁרְיֹן כְּמוֹ בְּוֹרְאָמִים.
קוֹל יְהוָה חֹצֵב לַחֲבוֹת אֵשׁ,
קוֹל יְהוָה יַחֲלִיל מִדְּבָר, יַחֲלִיל יְהוָה מִדְּבַר קֹדֶשׁ,
קוֹל יְהוָה יַחֲלִיל אֵילֹת.
וַיַּחֲשֹׁף יַעֲרֹת, וּבְהִיכְלוֹ כָּלוּ אֲמֵר כְּבוֹד.
יְהוָה לְמַבּוּל יָשָׁב, וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

תהלים כט

PSALM 29. Psalm 29 was chosen to accompany the procession of the Torah as it is returned to the ark on Shabbat morning because of its predominant image. The phrase *kol Adonai* ("the voice of God")—which was identified by the ancient rabbis with God's revelation on Sinai—is repeated seven times. The thunder and lightning described here evoke the scene of the revelation at Sinai in Exodus 19; the Bible elsewhere locates Kadesh in or near the Sinai desert.

Biblical scholars see the psalm as a depiction of a storm coming in from the Mediterranean, passing over the mountains of Lebanon—cedars top those high mountains and are among the world's sturdiest and longest-lived trees—moving over the fertile land and then through the desert.

The psalm begins with reference to the waters of the Mediterranean Sea and ends with God enthroned above the primal waters of creation. It also begins with an angelic chorus praising God and toward the end mentions the human chorus praising God in the Temple. Thus earth and heaven—the human and the Divine—are joined.

We began the Torah service with verses marking a royal procession and now, as the Torah is returned to the ark after it has been read to the congregation, we end with verses depicting God enthroned as the "eternal sovereign."

The Craft of Torah

Rabbinic texts frequently use the phrase “Torah is their craft” to describe those who engage in Torah study as their life task. Craftsmanship necessitates study—mental facility. Thus the Torah characterizes those to be chosen as the craftsmen, who are to build the portable sanctuary in the desert, as “people who can devise designs (*lahashov mahshavot*) in crafting gold and silver.” But in order for a craftsman to become a professional one needs to practice. Mental pictures are not sufficient for understanding how to bring the design to fruition . . . and it is imperative that Torah be fulfilled in the world of action. The foundation of doing good and of service to God is to apply in life the concepts of righteousness and divine truth that are the most elevated and holy. Prayer that arouses our emotions prepares us to bring to fruition the highest moral tendencies, for when our emotions are aroused we are closer to acting in the world than when we simply contemplate the action. Through the power of prayer, our hearts are softened so that we are prepared to implement the kind of righteousness we have learned in the study of Torah; through prayer we become craftsmen of righteousness.

—ABRAHAM ISAAC KOOK

The Torah scrolls are placed in the ark.

Whenever the ark was set down, Moses would say:
ADONAI, may You dwell among the myriad families of
the people Israel.

Return, ADONAI, to Your sanctuary, You and Your
glorious ark.

Let Your priests be robed in righteousness,
and Your faithful sing for joy.

For the sake of David, Your servant,
do not turn away from Your anointed.

► I have given you a precious inheritance:
do not forsake My teaching.

It is a tree of life for those who grasp it,
and all who hold onto it are blessed.

Its ways are pleasant, and all its paths are peace.

Turn us toward You, ADONAI, and we will return to You;
make our days seem fresh, as they once were.

► *Ki lekah tov natati lakhem, torati al ta-azovu.*

Etz hayim hi la-mahazikim bah, v'tom'kheha me'ushar.

D'rakheha darkhei no-am, v'khol n'tivoteha shalom.

Hashiveinu Adonai eilekha v'nashuvah, hadesh yameinu k'kedem.

The ark is closed.

Hatzi Kaddish

Leader:

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

Congregation and Leader:

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

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

Leader:

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

The Torah scrolls are placed in the ark.

ובְּנָחָה יֹאמֶר: שׁוּבָה יְהוָה רַבּוֹת אֵלַי יִשְׂרָאֵל.

קוֹמָה יְהוָה לְמִנוּחָתָהּ, אֲתָהּ וְאַרְוֹן עֶזְךָ.

בְּהִנִּיךְ יִלְבְּשׁוּ צִדְקָה, וְחִסְדֶּיךָ יִרְנְנוּ.

בְּעִבּוֹר דָּוִד עֲבַדְךָ, אֶל תֵּשֶׁב פָּנֵי מְשִׁיחֶךָ.

◀ כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל תַּעֲזֹבוּ.

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתַמְכִּיהָ מֵאֲשֶׁר.

דְּרָכֶיהָ דְּרָכֵי נֶעֱם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.

הַשִּׁיבֵנוּ יְהוָה אֵלֶיךָ וְנָשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

The ark is closed.

WHENEVER THE ARK WAS SET DOWN יֹאמֶר נִבְּנָה. Numbers 10:36. As the Torah completes its circuit through the synagogue, we recall Moses' words when the people finished a stage in their journey through the wilderness and came to rest in a new camp. This verse and the ones that follow (Psalm 132:8–10; Proverbs 4:2; 3:18) can also serve to refer to our own inner journey: if we wish, our lives may be accompanied by Torah.

ITS WAYS ARE PLEASANT AND ALL ITS PATHS ARE PEACE דְּרָכֶיהָ דְּרָכֵי נֶעֱם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם. Proverbs 3:17. In their context, this and the preceding verse from Proverbs refer to wisdom, *hokhmah*. The ancient rabbis associated wisdom with Torah. As we put away the Torah, we pray that our study of Torah should provide us with the wisdom to promote a life characterized by pleasantness and the pursuit of peace.

TURN US TOWARD YOU, ADONAI הַשִּׁיבֵנוּ יְהוָה אֵלֶיךָ ADONAI. Lamentations 5:21. We conclude with a prayer for the reconciliation of God and the people Israel.

חצי קדיש

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית

יִשְׂרָאֵל, בְּעֵגְלָא וּבְזָמָן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם וּלְעֵלְמֵי עֵלְמָיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,

לְעֵלְמָא מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא

וְנִחַמְתָּא דְּאִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

Musaf for Festivals: The Temple Service

Our Ancestors: An Interpretive Rendering

Help me, O God, to pray.
Our ancestors worshipped
You. Abraham and Sarah,
Rebecca and Isaac, Jacob,
Rachel, and Leah stood in
awe before You. We too
reach for You, infinite,
mysterious, transcendent
God, source of life whose
truth our ancestors first
uncovered. We, their
distant descendants, draw
strength from them and
from Your redeeming love.
Be our help and our shield,
as You were theirs. We
praise You, God, Shield
of Abraham, Guardian of
Sarah.

—All the interpretive renderings
of Musaf are by
ANDRÉ UNGAR,
and are adapted for this siddur

An alternative Musaf Amidah, centered on poetic offerings
rather than the Temple service, can be found on page 355.

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

On the first day of Pesah, the prayer for dew is recited (page 374).
On Sh'mini Atzeret, the prayer for rain is recited (page 374).
Many congregations recite these prayers following the recitation
of the silent Amidah.

The sign ¶ indicates the places to bow. The Amidah concludes on page 354.

[Leader: As I proclaim God's name, ADONAI, exalt our God.]
ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

With Patriarchs:

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

You are the sovereign
who helps and saves
and shields.

¶ *Barukh atah ADONAI,*
Shield of Abraham.

With Patriarchs and Matriarchs:

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

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

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

תפילת מוסף ליום טוב: העבודה במקדש

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of the silent Amidah.

The sign ¶ indicates the places to bow. The Amidah concludes on page 354.

[Leader: בְּיָשָׁם יְהוָה אֶקְרָא, הָבוּ גִדְל לְאַלְהֵינוּ.
אֲדִנִּי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תִּהְלֶתֶךָ.

With Patriarchs and Matriarchs:

¶ בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאֲמֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שְׂרָה, אֱלֹהֵי רַבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אֲבוֹת [וְאֲמֹת],
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאַהֲבָה.
מְלָךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
וּמוֹשִׁיעַ וּמַגֵּן.

¶ בְּרוּךְ אַתָּה יְהוָה,
מֶגֶן אַבְרָהָם וּפּוֹקֵד שְׂרָה.

With Patriarchs:

¶ בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאַהֲבָה.
מְלָךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
¶ בְּרוּךְ אַתָּה יְהוָה,
מֶגֶן אַבְרָהָם.

to be recited aloud and that they should respond by acknowledging God's name, answering *barukh hu u-varukh sh'mo*, "blessed be God and blessed be God's name," when the name of God is mentioned in a blessing.

ADONAI, OPEN MY LIPS תִּפְתָּח שְׁפָתַי Psalms 51:17.

OUR ANCESTORS. The festival may poignantly remind us of times spent with family, and we might have those memories especially in mind as we recite this blessing. Because the festival can be so evocative of family and friends, Yizkor, the memorial service for those who were close to us and influenced us but who are now gone, is recited on the concluding day of the festival.

AMIDAH. The festival is celebrated by the addition of an extra Amidah, called *musaf*, literally meaning "addition." As with every Amidah, it consists of three introductory and three closing b'rakhot, but it is distinguished by its middle blessing, which centers on the concerns of the day. One opinion found in the Talmud of the Land of Israel (Berakhot 4:6) directs that Musaf include new prayers—that is, thoughts and ideas not expressed in Shaharit. Rabbi Yose (late 3rd century, Babylonia) then indicates that mentioning the special sacrifices of the day fulfills this injunction; the text of the received Musaf (beginning on this page) follows that opinion. Many, though, may wish to expand the expression of something "new" and so we have included a version of Musaf that expresses the themes of the festival in piyyut (see pages 355–373 below).

AS I PROCLAIM בְּיָשָׁם. This is the leader's call to the congregation, signalling that the Amidah is about

*God's Saving Care:
An Interpretive
Rendering*

Your strength sustains the universe. You breathe life even into inanimate matter. With compassion, You care for those who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of incomparable power? You govern both life and death; our souls blossom in Your presence. We praise You, God who wrests life from death.

Second B'rakhah: God's Saving Care

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

On Sh'mini Atzeret, after the announcement for seasonal rain, and on Simḥat Torah, we add:

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

[*On all other festivals, some add: You cause the dew to fall,*]

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

M'khalkel ḥayim b'ḥesed,

m'ḥayeiḥ meitim b'raḥamim rabim,

somekh noflim v'rofei ḥolim u-matir asurim,

u-m'kayem emunato lisheinei afar.

Mi khamokha ba-al g'vurot umi domeh lakh,

melekh meimit u-m'ḥayeh u-matzmiah y'shuah.

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

When the Amidah is recited silently, continue on page 346 with "Holy are You."

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

On Sh'mini Atzeret, after the announcement for seasonal rain, and on Simḥat Torah, we add:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,

[*On all other festivals, some add: מוֹרִיד הַטֶּל*]

מְכַלְכֵּל חַיִּים בְּחֶסֶד,

מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,

סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,

וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.

מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ,

מֶלֶךְ מִמִּית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים.

בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

When the Amidah is recited silently, continue on page 346 with קְדוֹשׁ אַתָּה.

GREAT IS YOUR SAVING POWER רַב לְהוֹשִׁיעַ. Throughout the Bible and equally throughout the liturgy, God's saving power is quintessentially exemplified in the exodus from Egypt. That slaves could be freed from the mightiest empire of its time was a demonstration of the miraculous. Throughout time, the exodus has served as a paradigm for overcoming oppressive human mastery. In a metaphorical sense, slavery is death—the death of individual will—and overcoming the shackles of slavery is seen as giving life to the dead.

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited only when the Amidah is said aloud with the congregation. It is recited while standing.

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

“Holy, holy, holy is ADONAI Tz’va-ot, the whole world is filled with God’s glory!”

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

God’s glory fills the universe. One angelic chorus asks, “Where is the place of God’s glory?” Another responds:

“Praised is ADONAI’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God’s oneness, reciting the Sh’ma:

“Hear, O Israel, ADONAI is our God, ADONAI is one.”

Sh’ma yisrael, Adonai eloheinu, Adonai ehad.

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

Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu,
v’hu yashmi-einu b’rahamav sheinit le’inei kol hai,
lihyot lakhem leilohim. Ani Adonai eloheikhem.

The following paragraph is omitted on Shabbat Hol Ha-mo-ed:

Majesty, our majesty, ADONAI, our master: how majestic is Your name throughout the world! ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.

As the psalmist sang:

“ADONAI will reign forever; your God, O Zion, from generation to generation.
Halleluyah!”

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

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

L’dor vador nagid godlekha, u-l’netzah n’tzahim k’dushatka nakdish, v’shivhakha eloheinu mipinu lo yamush l’olam va-ed, ki El melek gadol v’kadosh atah.

Barukh atah ADONAI, the Holy God.

We continue on the next page with the Fourth B'rakhah, “Lovingly, You have bestowed on us.”

The Kedushah is recited only when the Amidah is said aloud with the congregation. It is recited while standing.

נְעֲרִיצְךָ וְנִקְדִּישְׁךָ בְּסוּד שֵׁיחַ שְׂרָפֵי קֹדֶשׁ הַמִּקְדָּשִׁים
שִׁמְךָ בְּקֹדֶשׁ, בְּפִתּוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְהוָה צְבָאוֹת,
מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ.

בְּבוֹדוֹ מְלֵא עוֹלָם, מִשְׁרָתֵינוּ שׁוֹאֲלִים זֶה לָזֶה,
אֵיךְ מְקוֹם כְּבוֹדוֹ, לְעִמָּתוֹ בְּרוּךְ יֹאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים, וְיַחֲנֶן עִם הַמִּיחָדִּים שָׁמוּ עָרֵב
וְבִקֵּר בְּכָל-יוֹם תְּמִידָה, פְּעֻמִּים בְּאַהֲבָה שִׁמְעֵ אֲוִמְרִים:
שִׁמְעֵ יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

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

The following paragraph is omitted on Shabbat Hol Ha-mo-ed:

אֲדִיר אֲדִירְנוּ יְהוָה אֲדוֹנֵנוּ,
מֶה אֲדִיר שִׁמְךָ בְּכָל-הָאָרֶץ.
וְהִיא יְהוָה לְמִלָּךְ עַל כָּל-הָאָרֶץ,
בְּיוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וְשָׁמוֹ אֶחָד.

וּבְדַבְרֵי קֹדֶשׁךָ בְּתוֹב לֵאמֹר:

יְמִלְךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ.
לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ, וּלְנִצָּחַ נִצְחִים קֹדֶשְׁתֶּךָ נִקְדִּישׁ,
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מְלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, “Lovingly, You have bestowed on us.”

the march through the desert is a template for our own existence, as we struggle to achieve our own freedom and our revelation. It is also a pre-figuration of the time of redemption, a time of freedom for all, and a time when justice and truth will reign throughout existence.

THE KEDUSHAH. In reciting the Kedushah, the angels’ song, we too become an angelic chorus. It is as if, in this moment, heaven and earth have become as one. Therefore, the tradition recommends that we stand with feet together while reciting the Kedushah—in imitation of angels (Ezekiel 1:7).

The Kedushah of Musaf includes prophetic visions of the angelic chorus, as found in Isaiah 6:3 and Ezekiel 3:12; the people Israel’s declaration of faith as articulated in the Sh’ma, Deuteronomy 6:4; and expressions of God’s sovereignty, taken from Numbers 15:41, Zechariah 14:9, and Psalm 146:10.

EACH CRIED OUT TO THE OTHER וְקָרָא זֶה אֶל זֶה. The Hebrew *kara*, “cried” or “called,” evokes one of the Torah’s names for the three festivals: *mikra-ei kodesh*, days that are “called holy,” which might be translated as “days when we are called to holiness.” We might think of these days as divine messengers, summoning us to gather, calling us to aspire to a greater level of holiness. Reciting the Kedushah together at this moment of the festival service is our response to their call.

YET AGAIN שֵׁנִית. Literally, “a second time.” The first time was the exodus from Egypt. The biblical story of the liberation from Egypt, the revelation at Sinai, and

God's Holiness:

An Interpretive

Rendering

Sacred are You, sacred
Your mystery. Seekers
of holiness worship You
all their lives. We praise
You, God, ultimate sacred
mystery.

*The Celebration
of the Festival:*

An Interpretive

Rendering

Out of all humanity You
chose us, You loved us,
You found pleasure in us.
Out of all peoples, through
Your law, You uplifted us,
You consecrated us, You
drew us near to serve You,
and You shared with us
Your great and holy name.
Lovingly, Adonai Eloheinu,
You gave us [Shabbatot for
rest,] festivals for joy, feasts
and holy days for delight,
this Festival of Matzot,
season of our liberation,
this Festival of Shavuot,
season of Matan Torah,
this Festival of Sukkot,
season of our rejoicing,
this Festival of Sh'mini
Atzeret, season of our
rejoicing,
a sacred gathering,
commemorating our
exodus from Egypt.

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

Holy are You and holy is Your name;
holy ones praise You each day.
Barukh atah ADONAI, the Holy God.

Fourth B'rakhah: The Celebration of the Festival

You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name. Lovingly, You have bestowed on us, ADONAI our God, [Shabbat for rest,] festivals for joy, holidays and occasions to delight in, among them this [Shabbat and this]

On Pesah:

Festival of Matzot, season of our liberation,

On Shavuot:

Festival of Shavuot, season of the giving of our Torah,

On Sukkot:

Festival of Sukkot, season of our rejoicing,

On Sh'mini Atzeret and Simhat Torah:

Festival of Sh'mini Atzeret, season of our rejoicing,

[with love,] a sacred day, a symbol of the exodus from Egypt.

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

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקָדוֹשִׁים בְּכָל־יוֹם יִהְיֶה לְךָ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,
אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבָּתָנוּ מִלִּבְנוֹ לְעִבּוּדְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.
וַתִּתֵּן־לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
[שְׁבוֹתוֹת לְמִנוּחָה וְ] מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וְזִמְנִים לְשִׁשּׁוֹן, אֶת־יוֹם [הַשְּׁבוֹת הַזֶּה וְאֶת־יוֹם]

On Pesah:

חַג הַמִּצּוֹת הַזֶּה, זִמְן חֲרוּתֵנוּ,

On Shavuot:

חַג הַשְּׁבָעוֹת הַזֶּה, זִמְן מַתַּן תּוֹרָתָנוּ,

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה, זִמְן שְׂמִיחָתָנוּ,

On Sh'mini Atzeret and Simhat Torah:

הַשְּׁמִינִי, חַג הָעֲצָרֶת הַזֶּה, זִמְן שְׂמִיחָתָנוּ,

[בְּאַהֲבָה] מִקְרָא קָדֵשׁ, וְכֵר לִיצִיאַת מִצְרָיִם.

YOU HAVE CHOSEN US

אתה בחרתנו. The middle
b'rakhah of the Amidah is
called *k'dushat hayom*, the
expression of the holiness
of the day. The content of
this b'rakhah is not pre-
scribed in the early rabbinic
sources. The first part of
this liturgy centers on the
gift that the cycle of festi-
vals represents. The second
part (which begins on the
next page) recalls elements
of the ancient celebration
of these festivals connected
to Temple worship that
are no longer able to be
observed. During the 1st
millennium, the prayers
concerning the holiness of
the day came to be cen-
tered on the Temple and
its offerings (see above),
as if the utterance of the
words substituted for the
missing sacrifices. The
loss of a religious center—
where the people and God
were in direct relation—is
central to the Jewish idea of
exile. Its restoration is seen
as a symbol of ultimate
redemption.

The Celebration of the Festival: An Interpretive Rendering (continued)

Tragically, we were exiled from our homeland, driven far from our roots. No longer can we perform our rites as in ancient days. The hand of history has been heavy upon us. Yet we pray, *Adonai Eloheinu*, God of our ancestors: show mercy once again to us and to Your holy place. Rebuild Jerusalem and enhance her splendor.

Avinu Malkeinu, reveal to us soon Your triumphant will. With all humanity as witness make Yourself manifest in our midst. Gather our scattered people. Forge us into a universal unity. Lead us to Zion with joy, to Jerusalem, Your holy city, with endless delight. There may we fulfill our duty to worship You, recalling the ancient pageant of sacrifice.

My Offering

Lord, my God,
I—your little garden—
Bring you the harvest of
my soil—
My bounty
Ripe or not quite—
All the same your boon.
Accept it, my Lord, benignly
But without fire.
No fire, my God.
It cannot be true that you
delight
In the smoke of the fat
offering—
Not true!
And see how humble
The years have made me:
That for each drop of mercy
I am thankful.
Thankful.

—MALKA HEIFETZ TUSSMAN
(translated by Kathryn Hellerstein;
the original title of this poem is
“Out Of and Back In”)

Because of our sins we have been exiled from our land and removed from our soil; because of the hand that was set against Your sanctuary, we are unable to fulfill our obligations in the great and holy place that You chose to carry Your name. May it be Your will, ADONAI our God and God of our ancestors, compassionate sovereign who restores their descendants to their land, that, in Your great mercy, You may once again return and shower Your compassion on us and on Your sanctuary. May You speedily rebuild it and renew its glory.

Avinu Malkeinu, speedily manifest the glory of Your dominion to us, reveal Yourself to us, and rule over us in the sight of all humanity. Welcome back our dispersed from among the nations, and gather those that are scattered to the very ends of the earth.

V'kareiv p'zureinu mi-bein ha-goyim,
u-n'futzoteinu kaneis mi-yark'tei aretz.

Bring us in joyful chorus to Zion, Your city, to Jerusalem, home of Your sanctuary, with everlasting joy, where our ancestors once offered to You their regular daily offerings and their additional holy day sacrifices, as prescribed. The additional sacrifices [of Shabbat and] of the

The Sephardic rite proceeds to page 351.

In Ashkenazic practice:

On Pesah:

Festival of Matzot

On Shavuot:

Festival of Shavuot

On Sukkot:

Festival of Sukkot

On Sh'mini Atzeret and Simhat Torah:

Festival of Sh'mini Atzeret

were offered there in love, as You commanded, as it is written in Your Torah by Moses, Your servant, by Your instruction.

On Pesah and Shavuot, continue on the next page.

On Sukkot, continue on page 349.

On Sh'mini Atzeret and Simhat Torah, continue on page 350.

ומפני חטאינו גלינו מארצנו ונתרחקנו מעל אדמתנו,
ואין אנחנו יכולים לעלות ולראות ולהשתחוות לפניך
ולעשות חובתינו בבית בחירתך בבית הגדול והקדוש
שנקרא שמך עליו מפני היד שגשתלחה במקדשך.
יהי רצון מלפניך, יהוה אלהינו ואלהי אבותינו
[ואמותינו], מלך רחמן, המשיב בנים לגבולם,
שתשוב ותרחם עלינו ועל מקדשך ברחמיך הרבים,
ותבנהו מהרה ותגדל כבודו.

אבינו מלכנו, גלה כבוד מלכותך עלינו מהרה,

והופע והנשא עלינו לעיני כלְיָי,

וקרב פזורינו מבין הגוים,

ונפוצותינו פנס מירבתי ארץ.

והביאנו לציון עירך בְרָנָה,

ולירושלים בית מקדשך בשמחת עולם,

ששם עשו אבותינו [ואמותינו] לפניך את־קרבנותיהם,

תמידים בסדרם ומוספים בהלכתם.

ואת־מוסף יום [השבת הזה ואת־מוסף יום]

The Sephardic rite proceeds to page 351.

In Ashkenazic practice:

On Pesah:

חג המצות הזה

On Shavuot:

חג השבועות הזה

On Sukkot:

חג הסוכות הזה

On Sh'mini Atzeret and Simhat Torah:

השמיני, חג העצרת הזה

עשו והקריבו לפניך באהבה, במצות רצונה,
בפתוב בתורתך, על ידי משה עבדך, מפי כבודך באמור.

On Pesah and Shavuot, continue on the next page.

On Sukkot, continue on page 349.

On Sh'mini Atzeret and Simhat Torah, continue on page 350.

וּמִפְּנֵי חַטָּאֵינוּ הִטָּאֵינוּ. The Babylonian Talmud states that a key reason for the fall of the Second Temple in Jerusalem was “needless hatred” (Yoma 9b). In voicing that explanation, the ancient rabbis were not excusing or forgiving what Rome had done. Rather, they were arguing that defeat and loss offer an opportunity for self-examination: What ethical failings leave a community vulnerable? And what might we do, from our side, to strengthen the fabric of our society? In a similar vein, later Hasidic masters taught that when one meets evil, one should ask how what one sees in the “other” reflects something within oneself. Critically, they asserted that each of us has the capacity to be a Pharaoh, an oppressor, and that through introspection we might learn about the unconscious forces that lead us to behave badly. So here, the liturgy does not demand of us belief that exile or other suffering is inflicted by an anthropomorphic God as punishment for bad behavior. Rather, it challenges us to focus our attention and energy on that which is within our control: ourselves. Thus, the recollection of exile becomes a moment not of expressing anger against oppressors, but of reflecting on what traits we need to adopt to be a “holy people.”

וְהַמְּשִׁיב בָּנִים לְגִבּוֹלָם. Based on Jeremiah 31:16.

On Pesah

The Jewish philosopher Eliezer Schweid contrasts Pharaoh and Moses. He argues that Pharaoh stands for the human desire for complete mastery. Pharaoh dares to think of himself as a god. He is enslaved to the idea of absolute mastery—mastery over his own fate, and mastery over the fate of others. Moses is characterized by humility; he tells God that he is unprepared for the task, that he is an inappropriate leader, but in the end, he accepts the divine command. Moses understands that to recognize one's limitations is to be free; to be fully human is to give up total control and to live with faith.

On Shavuot

We celebrate Shavuot as the Festival of the Giving of the Torah, but nowhere does the Bible offer that as the reason for this pilgrimage festival. Instead, the Torah focuses on Shavuot as a harvest festival. Deuteronomy, for instance, prescribes a liturgy for bringing the first fruits to the Temple. Yet, the agricultural context may be a wonderful metaphor for Torah. Torah emerges from the seeds planted in a long-ago ancestral history, from the period of drought which is the experience of slavery and from the growth in freedom, the nourishment offered by God in the desert. The Torah is the fruit of that planting and the harvest of those experiences. The Torah itself is the dedicated first fruit, but the harvest goes on. We continuously labor to increase its yield. Our lives are sustained by that harvest.

Some recite the specific Festival sacrifices listed below; others continue on page 351.

ON SHABBAT

On Shabbat:

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

ON PESAH

On the first two days:

In the first month, on the fourteenth day of the month, there shall be a *pesah* offering to ADONAI. On the fifteenth day of that month a festival shall be celebrated, on which matzot shall be eaten for seven days. The first day shall be a sacred occasion: you shall not work at your occupations. You shall offer a burnt sacrifice to ADONAI: two bulls of the herd, one ram, and seven yearling lambs, that are without blemish.

On all other days:

You shall offer a burnt sacrifice to ADONAI: two bulls of the herd, one ram, and seven yearling lambs, that are without blemish.

On all days we conclude with the following:

Their accompanying grain-offerings and libations shall be as the Torah ordained: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for the lamb, and a measure of wine appropriate for the libation. A goat shall be offered for expiation, as well as the two daily customary offerings.

We continue on page 351.

ON SHAVUOT

On the day of the offering of the first fruits, on the Feast of Weeks, when you bring a new grain offering to ADONAI, you shall observe a sacred occasion; you shall not work at your occupations. You shall offer a burnt offering of pleasing odor to ADONAI: two bulls of the herd, one ram, seven yearling lambs.

Their accompanying grain-offerings and libations shall be as the Torah ordained: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for the lamb, and a measure of wine appropriate for the libation. A goat shall be offered for expiation, as well as the two daily customary offerings.

We continue on page 351.

Some recite the specific Festival sacrifices listed below; others continue on page 351.

לְשַׁבַּת

On Shabbat:

וּבַיּוֹם הַשַּׁבָּת, שְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם,
וּשְׁנֵי עֶשְׂרוֹנִים סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנֹסֶכָה.
עֹלֹת שִׁבַּת בְּשִׁבְתָּהּ, עַל עֹלֹת הַתָּמִיד וְנֹסֶכָה.

לְפֶסַח

On the first two days:

וּבַחֹדֶשׁ הָרִאשׁוֹן, בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ,
פֶּסַח לַיהוָה. וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חֵג,
שִׁבְעַת יָמִים מִצּוֹת יֹאכֵל. בַּיּוֹם הָרִאשׁוֹן מִקְרָא קֹדֶשׁ,
כָּל־מְלָאכָתָ עֲבוּדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם אֹשֶׁה עֹלָה
לַיהוָה, פָּרִים בְּנֵי בָקָר שְׁנַיִם, וְאַיִל אֶחָד,
וְשִׁבְעָה כִבְשִׁים בְּנֵי שָׁנָה, תְּמִימִם יִהְיוּ לָכֶם.

On all other days:

וְהִקְרַבְתֶּם אֹשֶׁה עֹלָה לַיהוָה, פָּרִים בְּנֵי בָקָר שְׁנַיִם,
וְאַיִל אֶחָד. וְשִׁבְעָה כִבְשִׁים בְּנֵי שָׁנָה, תְּמִימִם יִהְיוּ לָכֶם.

On all days we conclude with the following:

וּמִנְחָתָם וְנֹסְפֵיהֶם כַּמִּדְבָּר: שְׁלֹשָׁה עֶשְׂרוֹנִים לֶפָר,
וּשְׁנֵי עֶשְׂרוֹנִים לְאַיִל, וְעֶשְׂרוֹן לִכְבֶּשֶׂה, וַיִּין בְּנֹסֶכָה,
וְשִׁעִיר לְכַפֵּר, וּשְׁנֵי תְּמִידִים כְּהִלְכָתָם.

We continue on page 351.

לְשָׁבְעוֹת

וּבַיּוֹם הַבְּכוּרִים, בְּהִקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה
בְּשִׁבְעַתֵּיכֶם, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם, כָּל־מְלָאכָתָ
עֲבוּדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם עֹלָה לְרִיחַ נִיחָח לַיהוָה,
פָּרִים בְּנֵי בָקָר שְׁנַיִם, אֵיל אֶחָד, שִׁבְעָה כִבְשִׁים
בְּנֵי שָׁנָה.

וּמִנְחָתָם וְנֹסְפֵיהֶם כַּמִּדְבָּר: שְׁלֹשָׁה עֶשְׂרוֹנִים לֶפָר,
וּשְׁנֵי עֶשְׂרוֹנִים לְאַיִל, וְעֶשְׂרוֹן לִכְבֶּשֶׂה, וַיִּין בְּנֹסֶכָה,
וְשִׁעִיר לְכַפֵּר, וּשְׁנֵי תְּמִידִים כְּהִלְכָתָם.

We continue on page 351.

ON SHABBAT. Numbers 28:9–10. Shabbat maintains its pride of place and is mentioned first. Similarly, in the Torah's other listing of the festivals (Exodus 23 and 34; Leviticus 23), Shabbat is mentioned before the injunction to observe the festivals. In the same vein, the ancient rabbis gave priority to Shabbat. For example, they ordained that on Shabbat seven are called to the Torah, but on the festivals only five.

PESAH SACRIFICES. Numbers 28:16–19.

SHAVUOT SACRIFICES. Numbers 28:26–27.

On Sukkot

A hope is a dream that has accepted the discipline of becoming a fact. . . . By moving into the *sukkah* for a week, Jews demythologize solid walls and controllable security. It is not a renunciation of self-protection but a recognition of its limits. One should accept vulnerability and live more deeply, rather than build thick walls that are intended to protect from hurt but end up cutting us off from life. The *sukkah* does not deny the value of a solid home or of human effort; fifty-one weeks a year Jews are allowed to live in homes and are encouraged to build up the world and increase security and well-being. But the *sukkah* teaches that builders of homes should be able to give them up or move out if necessary. Renunciation is the secret of mastery. "Who loves money will never have his fill of money" (Ecclesiastes 5:9). People become masters rather than slaves of their achievements when they develop the capacity to let go of their accomplishments, even if only for the moment.

The move into the *sukkah* is a movement from the certainty of fixed positions toward the liberating insecurity of freedom.

—IRVING GREENBERG

ON SUKKOT

On the first two days:

On the fifteenth day of the seventh month, you shall observe a sacred occasion: you shall not work at your occupations. Seven days you shall observe a festival dedicated to ADONAI. You shall present a burnt offering, an offering by fire of pleasing odor to ADONAI: thirteen bulls of the herd, two rams, fourteen yearling lambs; they shall be unblemished.

Each sacrificial offering concludes with the following:

Their accompanying grain-offerings and libations shall be as the Torah ordained: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for the lamb, and a measure of wine appropriate for the libation. A goat shall be offered for expiation, as well as the two daily customary offerings.

On the first day of Hol Ha-Mo-ed:

On the second day: twelve bulls of the herd, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

On the third day: eleven bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

On the second day of Hol Ha-Mo-ed:

On the third day: eleven bulls, two rams, fourteen yearling lambs, without blemish. *Their accompanying grain-offerings...*

On the fourth day: ten bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

On the third day of Hol Ha-Mo-ed:

On the fourth day: ten bulls, two rams, fourteen yearling lambs, without blemish. *Their accompanying grain-offerings...*

On the fifth day: nine bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

לְסֻכּוֹת

On the first two days:

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם, כָּל־מְלָאכֶת עֲבוּדָה לֹא תַעֲשׂוּ, וְחַגְתֶּם חֹג לַיהוָה שִׁבְעַת יָמִים. וְהִקְרַבְתֶּם עוֹלָה אֶשָׁה רֵיחַ נִיחּוֹחַ לַיהוָה, פָּרִים בְּנֵי בָקָר שְׁלֹשָׁה עָשָׂר, אֵילִם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם יִהְיוּ.

Each sacrificial offering concludes with the following:

וּמִנְחָתָם וְנִסְכֵּיהֶם כַּמִּדְבָּר: שְׁלֹשָׁה עֶשְׂרִים לֶפָר, וּשְׁנֵי עֶשְׂרִים לְאֵיל, וְעֶשְׂרוֹן לִכְבֵּשׂ, וַיִּין כִּנְסוֹב, וְשַׁעִיר לִכְפָּר, וּשְׁנֵי תְמִידִים כֹּהֲלִכְתֶּם.

On the first day of Hol Ha-Mo-ed:

וּבַיּוֹם הַשְּׁנִי: פָּרִים בְּנֵי בָקָר שְׁנָיִם עָשָׂר, אֵילִם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

...וּמִנְחָתָם

בַּיּוֹם הַשְּׁלִישִׁי: פָּרִים עֶשְׂתִּי עָשָׂר, אֵילִם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

...וּמִנְחָתָם

On the second day of Hol Ha-Mo-ed:

וּבַיּוֹם הַשְּׁלִישִׁי: פָּרִים עֶשְׂתִּי עָשָׂר, אֵילִם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

...וּמִנְחָתָם

וּבַיּוֹם הָרְבִיעִי: פָּרִים עֶשְׂרָה, אֵילִם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

...וּמִנְחָתָם

On the third day of Hol Ha-Mo-ed:

וּבַיּוֹם הָרְבִיעִי: פָּרִים עֶשְׂרָה, אֵילִם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

...וּמִנְחָתָם

וּבַיּוֹם הַחֲמִישִׁי: פָּרִים תִּשְׁעָה, אֵילִם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

...וּמִנְחָתָם

SUKKOT SACRIFICES. Because of the confusion in the calendar—those living far away from the Land of Israel could not be sure on which day the festival had started—what is observed as the second day might in fact be only the first day of the holiday. Therefore, on the second day we read of the sacrifice to be brought on the first day as well as that which was to be brought on the second day. (The same issue does not arise on Pesah since on Pesah the same sacrifice is brought on each day.)

The sacrifices for Sukkot are listed in Numbers 29:12–34. The sacrifices are double the number of that on Pesah. On the first day of Sukkot, thirteen bulls, two rams, and fourteen lambs are brought and then each day the number diminishes, while on each day of Pesah (including the first) two bulls, one ram, and seven lambs are brought. If we think only in terms of the sacrifices, Sukkot is a much more significant holiday than Pesah. Biblical scholars hypothesize that Sukkot was part of the New Year festival in the Northern Kingdom of Israel, while Pesah was celebrated as the New Year festival in the Southern Kingdom of Judah.

On Sh'mini Atzeret

This last day of the festival contains no symbols. We move out of the *sukkah*, back into our homes, and put away the *lulav* and *etrog*. We have one day to contemplate the meaning of our journey of this past month, which began on Rosh Hashanah. Refreshed from the panoply of ceremony and ritual, we will soon enter a time that will be ordinary. Now we pause to sit and integrate all that has gone before, reflecting on what we have experienced, seeing how it is refracted in our lives, and deciding what we want to take with us as we move forward. On Sh'mini Atzeret, first we take a deep breath and enter inward, then we celebrate what we have found.

Sh'mini Atzeret also celebrates the completion of a cycle of reading the Torah and the beginning of a new cycle. (Outside the Land of Israel, where two days of each festival are observed, this occurs on Simḥat Torah, which is the second day of Sh'mini Atzeret.) We leave the holiday with a sense of joy and completion. And now we look forward to re-entering ordinary time.

As we complete the reading of the Torah and start it anew, we might recall that the last letter of the Torah is a *lamed* and the first letter of the Torah is a *bet*, spelling the Hebrew word *lev*, “heart.” We can re-enter our daily reality with a new heart—a heart filled with the discoveries and insights of the holiday cycle now completed.

On the fourth day of Ḥol Ha-Mo-ed:

On the fifth day: nine bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

On the sixth day: eight bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

On Hoshana Rabbah:

On the sixth day: eight bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

On the seventh day: seven bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

ON SH'MINI ATZERET AND SIMḤAT TORAH:

On the eighth day you shall hold a solemn gathering; you shall not work at your occupations. You shall present a burnt offering, an offering by fire of pleasing odor to ADONAI; one bull, one ram, seven yearling lambs, without blemish.

Their accompanying grain-offerings...

Each sacrificial offering concludes with the following:

Their accompanying grain-offerings and libations shall be as the Torah ordained: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for the lamb, and a measure of wine appropriate for the libation. A goat shall be offered for expiation, as well as the two daily customary offerings.

On the fourth day of Ḥol Ha-Mo-ed:

ובַּיּוֹם הַחֲמִישִׁי: פָּרִים תִּשְׁעָה, אֵילָם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עֶשֶׂר, תְּמִימִם.

וּמִנְחָתָם...

ובַּיּוֹם הַשְּׁשִׁי: פָּרִים שְׁמֹנֶה, אֵילָם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עֶשֶׂר, תְּמִימִם.

וּמִנְחָתָם...

On Hoshana Rabbah:

ובַּיּוֹם הַשְּׁשִׁי: פָּרִים שְׁמֹנֶה, אֵילָם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עֶשֶׂר, תְּמִימִם.

וּמִנְחָתָם...

ובַּיּוֹם הַשְּׁבִיעִי: פָּרִים שִׁבְעָה, אֵילָם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עֶשֶׂר, תְּמִימִם.

וּמִנְחָתָם...

לְשִׁמְיִי עֲצֶרֶת וְשִׂמְחַת תּוֹרָה

בַּיּוֹם הַשְּׁמִינִי, עֲצֶרֶת תְּהִיָּה לָכֶם, כָּל מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם עֹלָה אֶשָׁה רֵיחַ נִיחֹחַ לַיהוָה, פֶּר אֶחָד, אֵיל אֶחָד, כִּבְשִׂים בְּנֵי שָׁנָה שִׁבְעָה, תְּמִימִם.

וּמִנְחָתָם...

Each sacrificial offering concludes with the following:

וּמִנְחָתָם וְנֹסְפִיָּהֶם כַּמִּדְבָּר: שְׁלֹשָׁה עֶשְׂרִינָם לֶפֶר, וּשְׁנֵי עֶשְׂרִינָם לָאֵיל, וְעֶשְׂרוֹן לִכְבֹּשׁ, וַיֵּין בְּנֹסֶכָו, וְשִׁעִיר לְכַפֵּר, וּשְׁנֵי תְּמִידִים כֹּהֲלִכֶתָם.

SH'MINI ATZERET AND
SIMḤAT TORAH. Numbers
29:35–36.

The Celebration of the Festival: An Interpretive Rendering (continued)

Shower upon us, *Adonai Eloheinu*, the gift of Your festivals for life and peace, for happiness and joy, as You have promised to bless us. Sanctify us through Your law, give us a share of Your truth, fulfill us with Your goodness, cheer us with Your help. Make our hearts worthy to serve You truly. May Your holy festivals be our glad and glorious treasure. Let we who worship You find joy today. We praise You, God, whose holiness illumines Israel and the sacred seasons.

The Restoration of Zion: An Interpretive Rendering

May our prayers, and those of the whole house of Israel, be acceptable to You as though they were offered by the High Priest in the holy of holies. Teach us wholeness, that our devotion to You be filled with passion; may our hearts be Your sanctuary.

On Shabbat we add:

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

Our God and God of our ancestors, compassionate Sovereign, care for us. You are good, bestowing goodness, seek us out. Return to us with Your great kindness for the sake of our ancestors who did Your will. Rebuild Your Temple as of old, reestablish Your sanctuary upon its foundations—may we see it rebuilt—make us joyful in its restoration. Restore the *kohanim* to their service, the Levites to their songs and chants, and the people Israel to their homes. And there shall we go up, appearing before You, paying homage on pilgrimage three times a year, as it is written in Your Torah: “Three times a year shall the entire community appear before ADONAI your God in the place that God will choose, on the festivals of Pesah, Shavuot, and Sukkot. Do not appear before ADONAI empty-handed; each person shall bring a gift they can afford, in accord with the blessing that ADONAI your God has given you.”

ADONAI our God, grant the blessing of Your festivals to us: life and peace, joy and delight, as it pleased You to promise to bless us. Our God and God of our ancestors, [embrace our rest;] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance. Purify our hearts to serve You truly.

Kad'sheinu b'mitzvotekha v'tein helkeinu b'toratekha, sabeinu mi-tuvekha v'samheinu bishuatekha, v'taher libeinu l'ovd'kha be-emet.

ADONAI our God, [loving and willingly] grant that we inherit Your holy [Shabbat and] festivals, that the people Israel, who make Your name holy, may rejoice with You. *Barukh atah ADONAI*, who makes [Shabbat,] Israel and the festivals holy.

Fifth B'rakhah: The Restoration of Zion

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

On Shabbat we add:

ישמחו במלכותך שומרי שבת וקוראי ענג,
עם מקדשי שביעי, כלם ישבעו ויתענגו מטובה,
והשביעי רצית בו וקדשתו, חמדת ימים אותו קראת,
זכר למעשה בראשית.

אלהינו ואלהי אבותינו [ואמותינו], מלך רחמן רחם עלינו, טוב ומטיב הדרש לנו. שובה אלינו בהמון רחמיה, בגלל אבות [ואמהות] שעשו רצונה. בנה ביתך בביתחלה, וכוונן מקדשך על מכוננו, והראנו בבנינו ושמחנו בתקוננו, והשב כהנים לעבודתם, ולוים לשירם ולזמרם, והשב ישראל לניהם. ושם נעלה ונראה ונשתחוה לפניך, בשלש פעמי רגלינו, ככתוב בתורתך: שלש פעמים בשנה יראה כל־זכורך את־פני יהוה אלהיך, במקום אשר יבחר, בחג המצות, ובחג השבועות, ובחג הסוכות, ולא יראה את־פני יהוה ריקם. איש במתנת ידו, כברכת יהוה אלהיך אשר נתן לך.

והשיאנו יהוה אלהינו את ברכת מועדיך, לחיים ולשלום, לשמחה ולששון, בפאשר רצית ואמרת לברכנו. אלהינו ואלהי אבותינו [ואמותינו], [רצה במנוחתנו,] קדשנו במצותיך, ונתן חלקנו בתורתך, שבענו מטובה, ושמחנו בישועתך, וטהר לבנו לעבדך באמת, והנחילנו יהוה אלהינו [באהבה וברצון] בשמחה ובששון [שבת ו] מועדי קדשך, וישמחו בך ישראל מקדשי שמה. ברוך אתה יהוה, מקדש [השבת ו] ישראל והזמנים.

רצה, יהוה אלהינו, בעמך ישראל ובתפלתם, והשב את־העבודה לדביר ביתך, ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

REBUILD YOUR TEMPLE בנה ביתך. The rebuilding of the Temple (here, literally “Your house” or “Your home”) has been viewed in a variety of ways. Some understand it quite literally as the reconstruction of the physical Temple that once stood in Jerusalem. Jewish mystics understood it to allude to the completion of a heavenly Temple, which was a mental rather than a physical space—an interior “structure” enabling the Divine to dwell within each of us. Some contemporaries view it as metaphor for the transformation of society as a whole into a “home” compatible with the presence of God. Indeed, in rabbinic literature the Temple is sometimes referred to as *beit ha-b'hirah* (literally, “the house of choosing”), based on the references to the future Temple in Deuteronomy as the place where God “will choose (*yivhar*)” for the divine name to dwell (Deuteronomy 14:23). Today the notion of rebuilding the Temple might focus our attention on our own choices, inviting us to be mindful that the choices we make inevitably shape or build our external and internal realities. In this view, our plea for the rebuilding of the Temple becomes a prayer that we ourselves contribute to creating an environment in which the Torah’s values can be fully embodied, an environment hospitable to God.

שלוש פעמים בשנה. Deuteronomy 16:16–17.

When the kohanim are about to bless the congregation during the repetition of the Amidah, we recite this paragraph and then continue with "We thank You," below.

May our prayers be pleasing to You, as were the burnt offerings and sacrifices in the holy Temple in Jerusalem. We treat You, Compassionate God, restore Your presence to Zion, Your city, and the proper worship to Jerusalem. May our eyes behold Your merciful return to Zion so that we may worship there as in days of old.

Barukh atah ADONAI, for You alone shall we worship in awe.

During the silent Amidah, and when the kohanim do not ascend the bimah to bless the congregation, we say:

May our eyes behold Your compassionate return to Zion.

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

Sixth B'rakhah: Gratitude for Life and Its Blessings

When the Amidah is recited silently, we read this paragraph.

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

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

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

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

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

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

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

During the silent Amidah, we continue with Sim Shalom on page 354.

When the kohanim are about to bless the congregation during the repetition of the Amidah, we recite this paragraph and then continue with מוֹדִים, below.

וְתַעֲרֹב לְפָנֶיךָ עֲתִירְתָּנוּ בְּעוֹלָה וּבִקְרָבָן. אֲנָּה רַחוּם, בְּרַחֲמֶיךָ הָרַבִּים הָשֵׁב שְׂכִינְתְּךָ לְצִיּוֹן עִירָךְ, וְסִדֵּר הָעֲבוּדָה לִירוּשָׁלַיִם. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים, וְשֵׁם נַעֲבֹדְךָ בִּירְאָה בְּיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת. בְּרוּךְ אַתָּה יְהוָה, שְׂאוֹתְךָ לְבִדָּךְ בִּירְאָה נַעֲבֹד.

During the silent Amidah, and when the kohanim do not ascend the bimah to bless the congregation, we say:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה, הַמְּחִיזִיר שְׂכִינְתְּךָ לְצִיּוֹן.

When the Amidah is recited silently, we read this paragraph.

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

† מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יְשַׁעֲנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נֹדֶה לָּךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשֻׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָב־לַיּוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָב־לַעֲמַת, עָרֵב וּבָקֵר וְצִהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קִיְּנוּ לָךְ.

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

† מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]. אֱלֹהֵי כָל־בֶּשֶׁר, יוֹצְרֵנוּ, יוֹצֵר בְּרָאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ, עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְתַקִּימָנוּ, וְתִאֶסּוּף גְּלוּתֵינוּ לְחֻצוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבֵּב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַתָּה יְהוָה, הַמְּרַחֵם.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מְלַכְנוּ תָּמִיד לְעוֹלָם וָעֶד. וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְלְלוּ אֶת־שִׁמְךָ בְּאַמָּת, הָאֵל יִשְׁוַעֲתָנוּ וְעִזְרָתָנוּ סֵלָה.

† בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱמָה לְהוֹדוֹת.

During the silent Amidah, continue with שִׁלּוֹם on page 354.

THE PRIESTLY BLESSING בְּרַכַּת כֹּהֲנִים. In the Land of Israel the kohanim bless the congregation at every morning service. Outside of the Land of Israel, this tradition of the Priestly Blessing is restricted to the festivals and the High Holy Days. A common reason given for this is that a kohen may not bless the congregation when experiencing personal sadness. Diaspora communities experienced much difficulty in their daily lives, but the festivals offered an opportunity for joy.

YOU ALONE SHALL WE WORSHIP IN AWE שְׂאוֹתְךָ לְבִדָּךְ בִּירְאָה נַעֲבֹד. This was the standard ending of the b'rakhah in the Land of Israel in the 1st millennium, preserved in this version of the b'rakhah, which is recited whenever the kohanim ascend the bimah to bless the congregation.

EVER . . . IN EVERY GENERATION . . . לְעוֹלָם וָעֶד. Eternity has an abstract, transcendent ring, but the notion of eternity expressed here is not outside of time—it is formed by what is handed from one generation to the next.

EACH DAY . . . EACH MOMENT שְׂבָב־לַיּוֹם . . . שְׂבָב־לַעֲמַת. God's presence is sometimes more readily sensed at peak moments and on special days, like festivals. Here, at the end of our festival prayer, we are reminded that not only singular moments but also every moment, not only special days but also every day, are miraculous expressions of the Divine.

The Blessing

At the time when the Holy One said to Aaron and his sons, “In this way you shall bless” (Numbers 6:23), Israel said before the Holy One, “Master of the Universe, You have told the priests to bless us, but all we require is Your blessing, and to be blessed from Your mouth, as it is written, ‘Look forth from Your holy habitation, from heaven’ (Deuteronomy 26:15).” The Holy One said to them, “Although I have asked the priests to bless you, I shall stand with them and bless you [as well].” This is why the priests spread out their hands, as if to say that the Holy One is standing behind them. Therefore, it is written (Song of Songs 2:9), “gazing through the windows”—from between the hands of the priests; “peering through the lattice”—from between the priests’ fingers.

—NUMBERS RABBAH

Seventh B’rakhah: Prayer for Peace

THE PRIESTLY BLESSING

א

When the leader recites the Priestly Blessing:

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

May ADONAI bless and protect you.

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

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

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

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

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

The leader continues with Sim Shalom at the top of the next page.

ב

When the kohanim recite the Priestly Blessing, the leader says the following:

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

Congregation: Your holy people.

am k’doshekhka ka-amur.

Kohanim:

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy with the sanctity of Aaron and has instructed us to bless the people Israel with love.

The leader recites each word of the blessing softly, which the kohanim then repeat aloud.

May ADONAI bless and protect you. *Amen.*

May ADONAI’s countenance shine upon you and may ADONAI bestow kindness upon you. *Amen.*

May ADONAI’s countenance be lifted toward you and may ADONAI grant you peace. *Amen.*

Congregation:

Majestic on high, dwelling in might: You are peace and Your name is peace. May it be Your will to grant us and the entire house of Israel blessing and life as guardians of peace.

א

When the leader recites the Priestly Blessing:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָּה
הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ
הָאֲמוּרָה מִפִּי אֶהְרֹן וּבְנָיו, כְּהֹנִים, עִם קְדוּשָׁה, כְּאָמֹר:
יְבָרְכֶךָ יְיָ הוּא וְיִשְׁמְרֶךָ.
יָאֵר יְיָ הוּא פָנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ.
יִשָּׂא יְיָ הוּא פָנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שְׁלוֹם.
כֵּן יְהִי רָצוֹן.
כֵּן יְהִי רָצוֹן.
כֵּן יְהִי רָצוֹן.

The leader continues with שִׁים שְׁלוֹם at the top of the next page.

ב

When the kohanim recite the Priestly Blessing, the leader says the following:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָּה הַמְשַׁלֶּשֶׁת,
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה
מִפִּי אֶהְרֹן וּבְנָיו, כְּהֹנִים
Congregation:
עִם קְדוּשָׁה כְּאָמֹר.

Kohanim:

בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּקִדְּשָׁתוֹ
שֶׁל אֶהְרֹן, וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

The leader recites each word of the blessing softly, which the kohanim then repeat aloud.

יְבָרְכֶךָ יְיָ הוּא וְיִשְׁמְרֶךָ.
יָאֵר יְיָ הוּא פָנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ.
יִשָּׂא יְיָ הוּא פָנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שְׁלוֹם.
אֲמֵן.
אֲמֵן.
אֲמֵן.

Congregation:

אֲדִיר בְּמִרוֹם, שׁוֹכֵן בְּגִבּוֹרָה, אַתָּה שְׁלוֹם וְשִׁמְךָ שְׁלוֹם.
יְהִי רָצוֹן שְׁתִּשְׁמִיעַ עֲלֵינוּ וְעַל כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל
חַיִּים וּבְרָכָה לְמִשְׁמֶרֶת שְׁלוֹם.

The *kohanim* go up to the *bimah* at the beginning of the concluding *b’rakhah* of the Amidah and stand facing the ark till after they recite the *b’rakhah* “to bless the people Israel with love.” They then turn to face the congregation and offer the Priestly Blessing. Upon conclusion of the blessing, they once again turn to face the ark until the completion of the Amidah. (Reuven Hammer, adapted)

YOUR HOLY PEOPLE עם קְדוּשָׁה כְּאָמֹר The prophet Isaiah refers to the people Israel this way (43:18).

THE PRIESTLY BLESSING בְּרַכַּת כְּהֹנִים. Originally the Priestly Blessing (Numbers 6:24–26) was a part of the Temple service, but nothing restricts it to the Temple site. The Mishnah (Sotah 7:6) records that it was recited outside of the Temple, where its mode of recitation differed from when it was offered in the Temple.

The leader of the service pronounces each word of the blessing softly, acting as prompter, so that the *kohanim* will not make mistakes. The congregation answers “Amen” to each line of the blessing but the leader does not, since it might distract him or her from the words that are to be pronounced. (When the Priestly Blessing is recited by the prayer leader and not the *kohanim*, the congregational response is *ken y’hi ratzon*, “So may it be God’s will,” instead of *Amen*.)

When blessing the congregation, the *kohanim* cover their faces with their *tallitot* so that they are not seen. Similarly, congregants do not look directly at the *kohanim* as they chant the blessing. The *kohen* is a transmitter of God’s blessing but not its author. In a mark of the sacredness of the occasion, the *kohanim* remove their shoes, as Moses did at the burning bush.

Peace

True peace is not a simple yielding, giving in, or giving up, but true peace comes after prolonged struggle; such a peace is lasting.

—MENAHEM MENDEL
OF KOTZK

Prayer for Peace: An Interpretive Rendering

O God from whom all peace flows, grant serenity to Your people with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God, whose blessing is peace.

A Personal Prayer

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation.

As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. *Amen.*

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

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

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

א

My God, keep my tongue from evil, my lips from deceit. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; nullify their schemes. Act for the sake of Your name, act for the sake of Your triumph, act for the sake of Your holiness, act for the sake of Your Torah. Answer my prayer for the deliverance of Your people.

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

Some have the custom of taking three steps backward and bowing.

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

ב

Sovereign Master of joy in whose presence there is no sadness, grant me the capacity to welcome and extend the holiness of this festival with joy and delight. Teach me to transform troubled times into moments of happiness, for estrangement from You grows out of despair. Revive me with the joy of Your deliverance; may Your generous spirit support me. May it be Your will, ADONAI my God, to open for me the gates of Torah, the gates of wisdom and understanding, the gates of sustenance and life, the gates of love and friendship, peace and companionship.

Some have the custom of taking three steps backward and bowing.

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

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

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

When the Amidah is to be repeated aloud, we turn back to page 343.

*At other times, the service continues with Kaddish Shalem on page 203,
except on Sukkot when Hoshanot may be recited at this point; see page 383.*

שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים,
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ בְּלִנּוּ בְּאֶחָד
בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבְרָכָה וְרַחֲמִים
וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמָךְ.
בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

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

א

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מֵרַע, וּשְׁפָתֵי מִדְּבַר מְרָמָה, וְלִמְקַלְלֵי
נַפְשִׁי תָדֹם, וְנִפְשִׁי בְּעֶפֶר לְכָל תְּהִיָּה. פָּתַח לִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נִפְשִׁי. וְכַל־הַחוֹשְׁבִּים עָלַי רָעָה, מְהֵרָה
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִּמְעַן שְׁמָךְ, עֲשֵׂה
לִּמְעַן יְמִינְךָ, עֲשֵׂה לִּמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִּמְעַן תּוֹרָתְךָ.
לִּמְעַן יִחְלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי.

יְהִי לְרָצוֹן אֲמֵרִי פִּי וְהִגִּיוֹן לִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

Some have the custom of taking three steps backward and bowing.

עֲשֵׂה שְׁלוֹם בְּמִרְוֵמֶיךָ, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יּוֹשְׁבֵי תֵּבֵל], וְאֲמָרוּ אָמֵן.

ב

רְבוּנוּ שֶׁל עוֹלָם, אֲדוֹן הַשְׁמָחָה שְׂאִין לְפָנֶיךָ עֲצָבוֹת,
זַכֵּנִי לִקְבֹּל וּלְהַמְשִׁיךְ עָלַי קִדְשֶׁת יוֹם טוֹב בְּשִׁמְחָה
וְחֵדוּהָ. לְמַדְנִי לְהַפּוֹךְ יְגוֹן לְשִׂמְחָה, שֶׁהַתִּרְחָקוּת
מִמָּךְ בָּאָה לָנוּ עַל יְדֵי הָעֲצָבוֹת. הַשִּׁיבָה לִּי שִׁשּׁוֹן
יְשׁוּעָה, וְרוּחַ נְדִיבָה תִּסְמְכֵנִי. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה
אֱלֹהֵי, שֶׁתִּפְתַּח לִּי שַׁעֲרֵי תוֹרָה, שַׁעֲרֵי חֶכְמָה, שַׁעֲרֵי
אַהֲבָה וְאַחוּהָ, שְׁלוֹם וְרַעוּת.

Some have the custom of taking three steps backward and bowing.

עֲשֵׂה שְׁלוֹם בְּמִרְוֵמֶיךָ, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יּוֹשְׁבֵי תֵּבֵל], וְאֲמָרוּ אָמֵן.

When the Amidah is to be repeated aloud, we turn back to page 343.

*At other times, the service continues with Kaddish Shalem on page 203,
except on Sukkot when Hoshanot may be recited at this point; see page 383.*

שִׁים שְׁלוֹם GRANT PEACE
Every Jewish prayer service ends with a prayer for peace. The midrash says that peace is one of the names of God (Sifrei Numbers 42).

MY GOD אֱלֹהֵי. One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). The prayer that is printed at the top of this page is offered by the Babylonian Talmud (Berakhot 17a) as an example of such a personal prayer; it is attributed to Mar son of Ravina (4th century). The alternative prayer printed at the bottom of this page appears in the Prague prayerbook *Sha-arei Tziyon* (1662); its English rendering is by Jules Harlow. Both of these concluding prayers are distinguished by the use of the first-person singular, whereas almost all other prayers are in the first-person plural.

יְהִי לְרָצוֹן MAY THE WORDS
Psalm 19:15.

Tal and Geshem: Prayers for Dew and Rain

The Land of Israel

Throughout the generations, the geography, the landscape, and the seasons that defined the Land of Israel were prominently imprinted in the minds of Jews. Frequently the rivers and the mountains of the Land of Israel seemed more real to our ancestors than what they encountered in the lands where they dwelled. In this vein, Yehudah Halevi, living in Spain, could write, “I am in the West, but my heart is in the East.” The liturgy, which is the spiritual life of the Jewish people, preserves this attitude: its temporal rhythms, expressed through its prayers, are geared to the seasonal life of the Land of Israel. And we, who may be deeply attached to the lands in which we live, still experience the intimate connection we have to the Land of Israel. We pray facing toward Jerusalem and we pray for the peace of Jerusalem. Other places may be our home, but this is our homeland.

In praying for rain in its season in the Land of Israel, we are being both literal and figurative. We pray for the sake of the Land of Israel that this year not be one of drought, and that the harvest in the spring and fall be fruitful; and we pray, too, for our own good harvest, a harvest of physical and spiritual wholeness. May this year be a year of blessing.

The ark is opened and we rise.

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

First B'rakhah: Our Ancestors

With Patriarchs:

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

You are the sovereign
who helps and saves
and shields.

† *Barukh atah ADONAI,*
Shield of Abraham.

With Patriarchs and Matriarchs:

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

You are the sovereign
who helps and guards,
saves and shields.
† *Barukh atah ADONAI,*
Shield of Abraham and
Guardian of Sarah.

Second B'rakhah: God's Saving Care

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

*On the first day of Pesah we continue with the prayer for dew on the next page.
On Sh'mini Atzeret we continue with the prayer for rain on page 377.*

תפילת טל ותפילת גשם

The ark is opened and we rise.

בִּי שֵׁם יְהוָה אֶקְרָא, הָבו גָּדֹל לְאַלְהֵינוּ.
אֲדִנִּי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

† בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אֲבִרְהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רֵכָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵי אֲבוֹת [וְאִמּוֹת],
וּמַבִּיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאַהֲבָה.

מְלַךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמִגֵּן.
† בְּרוּךְ אַתָּה יְהוָה,
מִגֵּן אֲבִרְהָם וְשָׂרָה.

With Patriarchs:

† בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אֲבִרְהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסֵי אֲבוֹת,
וּמַבִּיא גּוֹאֵל לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאַהֲבָה.
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן.
† בְּרוּךְ אַתָּה יְהוָה,
מִגֵּן אֲבִרְהָם.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדִנִּי,
מַחִיָּה מִתִּים אַתָּה, רַב לְהוֹשִׁיעַ.

*On the first day of Pesah we continue with the prayer for dew on the next page.
On Sh'mini Atzeret we continue with the prayer for rain on page 377.*

such as the Jezreel Valley, continue to nourish vegetation throughout the summer because of the abundance of dew; the high heat during the day contrasted with the cool of the evening causes the dew to settle.

Beginning with the Musaf Amidah for Sh'mini Atzeret and continuing until the first day of Pesah, we add the phrase “who causes the wind to blow and the rain to fall” in each recitation of the Amidah. Although all that is required is that the announcement of this single phrase be made in this service, over time, *piyyutim* centering on the theme of water were added to the liturgy. Sephardim recite the *piyyutim* for rain or dew before beginning the Amidah; Ashkenazim add them during the second *b'rakhah* of the Amidah, in which the winter prayer for rain is regularly added. Because the Mishnah refers to rain as God's judgment, it is customary to recite this part of the service in the plaintive tune of the High Holy Days and for the leader of the service to wear a *kittel*, the white garment symbolizing both purity and death. Pesah marks the end of the rainy season; therefore, a prayer for dew is said on the first day.

TAL AND GESHEM. In the Land of Israel, there are essentially two seasons: the dry season (roughly the six months from mid-March through mid-September, when rainfall is unusual) and the rainy season (in the other months). Should insufficient rain fall in this latter season, the land suffers a drought. The Mishnah declares that on Sukkot—approximately the time that ushers in the rainy season in the Middle East—the world is judged regarding rainfall (Rosh Hashanah 1:2). In the time of the Temple, the holiday would be celebrated with a ceremony of pouring water at the foot of the altar, symbolizing the circulation of water, below and above. In post-Temple times, the prayer for rain was postponed till the end of the holiday, Sh'mini Atzeret, since it was thought to be inappropriate to pray for rain while we dwell in the *sukkah*. As mentioned, during the summer months no rain falls in the Land of Israel and plant life depends on the dew that appears overnight. Parts of the land remain arid throughout the summer but other parts,

Dew

יִשְׁבְּעוּ עֲצֵי יְהוָה
בְּשִׁפְלָה וּבְהֶר
וּמִלְאֵוּ הַגְּרָנוֹת בָּר
וְהַיִּקְבִּים תִּירוֹשׁ
וְיִצְהָר
תִּרְנֶנָּה פְּרוּזֹת
עֹמְדוֹת עַל תֵּלָם
וְהַשָּׁמַיִם יִתְּנוּ טֶלֶם.

In valleys and on hilltops,
may God's trees be sated,
granaries be filled with
grain,
presses with the juice of
grapes and olives;
may everyone settled in
their own land
sing as the heavens send
down dew.
—SOLOMON IBN GABRIOL

I shall be like dew to the
people Israel,
they shall flourish like
lilies . . .
they shall blossom like the
vine . . .

Ephraim shall say:
“When I respond and
look to God I become
like a verdant cypress.”

Your fruit comes from Me.
—HOSEA 14:6–9

The Prayer for Dew Recited on the First Day of Pesah

THE ASHKENAZIC TRADITION

Our God and God of our ancestors:

Send *dew* to make Your land lovely.

Send blessing that we may delight in You.

Make grain and grapes abound;

build the city You desire *with heavenly dew—b'tal.*

Command *dew* to provide a good year crowned
with the splendor and glory of the fruits of the earth.

May the city that has become an abandoned hut

become a royal wreath held in Your hands

with heavenly dew—b'tal.

Let *dew* drift over this blessed earth
and satisfy us with the sweetness of heaven's blessing.

Let light break through the darkness,

that these stalks grow toward You, *with heavenly dew—b'tal.*

May *dew* flow down mountainsides like honeyed juice,
flavoring the choice fruits of Your land.

May our voices rise to sing songs of praise,

as You break the chains of those who plead with You

with heavenly dew—b'tal.

May *dew* produce abundance for our silos;
is not now the time to renew our days?

Beloved, raise up our name to be as Yours,

make us a flourishing garden

with heavenly dew—b'tal.

With *dew* our grain shall be blessed,
the fat of the land not waste away.

To this people You have shepherded,

express Your delight, please

with heavenly dew—b'tal.

For You are ADONAI our God
who causes the wind to blow and the dew to fall—

The congregation responds “Amen” to each of the following lines:

for blessing, and not as a curse, *amen;*

for life, and not for death, *amen;*

for abundance, and not for famine, *amen.*

*The ark is closed and we continue on page 344 or 356 with
“You sustain the living.”*

תְּפִלַּת טַל לְיוֹם רֵאשׁוֹן שֶׁל פֶּסַח

א

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],

טל

תֵּן לְרִצּוֹת אֶרְצָךְ, שִׁיתְנוּ בְּרָכָה בְּדִיצְךָ,

רֹב דָּגָן וְתִירוֹשׁ בְּהַפְרִיצְךָ, קוֹמֵם עִיר בָּהּ חֲפָצָךְ, בָּטַל.

טל

צִוָּה שָׁנָה טוֹבָה וּמַעֲטָרְתָּ, פְּרִי הָאָרֶץ לִגְאוֹן וּלְתַפְאָרְתָּ,

עִיר בְּסָפָה נוֹתֶרֶת, שִׁמָּה בִּידֶךָ עֲטָרְתָּ, בָּטַל.

טל

נוֹפֵף עָלֶי אֶרֶץ בְּרוּכָה, מִמֶּגֶד שָׁמַיִם שְׂבָעָנוּ בְּרָכָה,

לְהָאִיר מִתּוֹךְ חֲשֵׁכָה, בָּנָה אַחֲרֶיךָ מְשׁוּכָה, בָּטַל.

טל

יַעֲסִיס צוֹף הָרִים, טַעַם בְּמֵאוֹדֶיךָ מִבְּחָרִים,

חֲנוּכֶיךָ חֲלֹץ מִמִּסְגָּרִים, זְמֶרָה נִנְעִים וְקוֹל נָרִים, בָּטַל.

טל

וְשָׂבַע מֵלֵא אֶסְמִינוּ, הִכְעַת תְּחִידֶשׁ יָמֵינוּ,

דוֹד, בְּעֶרְפְּךָ הַעֲמֵד שְׁמֵנוּ, נֵן רוּחַ שִׁימָנוּ, בָּטַל.

טל

בּוֹ תִבְרַךְ מְדוֹן, בְּמִשְׁמַנֵּינוּ אֵל יְהִי רְדוֹן,

אִימָה אֲשֶׁר הִסְעֵתָ בָּצָאן, אֲנָא תִפַּק לָהּ רָצוֹן, בָּטַל.

שִׂאתָהּ הוּא יְהוָה אֱלֹהֵינוּ, מְשִׁיב הָרוּחַ וּמוֹרִיד הַטֶּל,

*The congregation responds “Amen” to each
of the following lines chanted by the leader:*

לְבָרְכָה וְלֹא לְקַלֵּלָהּ, אָמֵן.

לְחַיִּים וְלֹא לְמוֹת, אָמֵן.

לְשָׂבַע וְלֹא לְרָדוֹן, אָמֵן.

The ark is closed and we continue on page 344 or 356 with תְּפִלַּת חַיִּים.

SEND DEW טל. This *piyyut* is ascribed to Eleazar Kallir (6th–7th century, the Land of Israel). It is a reverse acrostic, with each stanza beginning with the word *tal* (“dew”) and ending with *b’tal* (“with dew”). The intermediate lines of each stanza rhyme.

Each stanza begins by talking about the hoped-for prosperity that the morning dew may bring, but ends by talking about spiritual redemption. Thus, the dew for which we pray is both the morning dew that nourishes grain and fruit and also the “spiritual dew” that refreshes us.

THESE STALKS כָּנָה. The people Israel.

RAISE UP OUR NAME TO BE AS YOURS הַעֲמֵד שְׁמֵנוּ כְּעֶרְפְּךָ. The people Israel's fate and God's name are inextricably linked.

AND THE DEW TO FALL וּמוֹרִיד הַטֶּל. The essence of the Tal liturgy is this proclamation, that the rainy season is over and dew is now needed to sustain agriculture.

The following poem is attributed to Solomon ibn Gabirol (1021–1058) and is recited in the Sephardic tradition as a r'shut, the leader's introduction, to Tal and Geshem.

לְשׁוֹנִי בּוֹנֵנֶת
אֱלֹהֵי וְתִבְחָה
בְּשִׁירִים שְׁשֻׁמָּה
בְּפִי טוֹב מִמְּסַחֵר
וְנִגְדֶּדֶךָ בּוֹנֵנֶת
אֶעֱדִי מִמְּשַׁחֵר
וְלִי גֵרוֹן תִּתֶּנָּה
בְּקָרְאִי לֹא נִחַר
וְיִצְרִי הַלְבֵּנֶת
כְּמוֹ צֶמֶר צָחֵר
וְלִכְּנָן לֹא שִׁתֶּנָּה
לְכִבִּי בִּי סִחְרָחֵר
הִיָּה סִתְרִי עֲתִידָה
כְּאֶתְמוֹל וּכְמָחָר
וּמִגִּנִּי אֶתֶּנָּה
אֱלֹהֵי אֵל תֹּאחֵר

My God, You fashioned my tongue desiring the songs You placed in my mouth, more than any other discourse.
From the first You directed my footsteps toward You.
You gave me a throat that has not dried up from calling to You.
You cleansed my nature to be as white as wool;
and so the heart within me did not go astray when it was disturbed.
Be now my protector as yesterday; and so tomorrow too.
For You are my shield, ADONAI.
Do not delay.

L'shoni konanta, elohai va-tivhar, b'shirim she-samta b'fi tov mimis-har. V'negdakh konanta, tze'adai mimish-har, v'li garon tatah, b'kori lo nihar. V'yitzri hilbanta, k'mo tzeimer tzahar, v'lakhein lo shatah, l'avai bi s'harhar. Heyeih sitri atah, k'etmol u-kh'mahar, u-magini atah, elohai al t'ahar.

ב THE SEPHARDIC TRADITION

Goodbye to You, O Rain!

Welcome, Dew!

For God's deliverance is mighty and brings the dew.

I shall sing my song, express my thoughts,
raise my voice to my protector and deliverer.
And from the day I utter these words
may dew descend.

Our God and God of our ancestors:
with luminous dew, may the land be illumined;
with blessings of dew, may the land be blessed;
with gladdening dew, may the land be made glad;
with joy-filled dew, may the land be joyous;
with glorious dew, may the land be glorified;
with choice dew, may the land be chosen;
with dew-filled songs, may the land sing;
with vital dew, may the land be revived;
with goodly dew, may the land prove good;
with the dew of deliverance, may the land be delivered;
with nurturing dew, may the land be nurtured.

Eloheinu veilohei avoteinu [v'imoteinu]:

B'tal'lei orah, ta-ir adamah. Amen.

B'tal'lei v'rakhah, t'vareikh adamah. Amen.

B'tal'lei gilah, tagil adamah. Amen.

B'tal'lei ditzah, t'dashein adamah. Amen.

B'tal'lei hod, t'hadeir adamah. Amen.

B'tal'lei va-ad tov, t'va-eid adamah. Amen.

B'tal'lei zimrah, t'zameir adamah. Amen.

B'tal'lei hayim, t'hayeh adamah. Amen.

B'tal'lei tovah, teitiv adamah. Amen.

B'tal'lei y'shuah, toshia adamah. Amen.

B'tal'lei khalkalah, t'khalkeil adamah. Amen.

May Your kindness, ADONAI, be upon us,
as we have looked to You.

ADONAI, protect us: surely our sovereign
will respond to us when we call.

For You, ADONAI our God, are the mighty redeemer
who brings down dew as a blessing.

The ark is closed and we continue on page 344 or 356 with
"You sustain the living."

ב תקון הטל

לך לשלום נשם.

ובא בשלום טל.

בי רב להושיע ומוריד הטל:

אשיר שירתי

ואשים דברתי

ואגבירה שפתי

לצור ישועתי

וביום אמרתי

תול בטל.

אלהינו ואלהי אבותינו [ואמותינו]

בטללי אורה, תאיר אדמה. אמן.

בטללי ברכה, תברך אדמה. אמן.

בטללי גילה, תגיל אדמה. אמן.

בטללי דיצה, תדשן אדמה. אמן.

בטללי הוד, תהדר אדמה. אמן.

בטללי ועד טוב, תועד אדמה. אמן.

בטללי זמרה, תזמר אדמה. אמן.

בטללי חיים, תחיה אדמה. אמן.

בטללי טובה, תטיב אדמה. אמן.

בטללי ישועה, תושיע אדמה. אמן.

בטללי כלכלה, תכלכל אדמה. אמן.

יהי חסדך יהוה עלינו באשר יחלנו לך.

יהוה הושיעה, המלך יעננו ביום קראנו.

כמו שאמרת הוא יהוה אלהינו רב להושיע,

מוריד הטל לברכה.

תכלכל חיים The ark is closed and we continue on page 344 or 356 with

THE SEPHARDIC TRADITION. The piyyut included here is of unknown origin. It is a double alphabetical acrostic describing the joy and blessing of dew. It has been shortened in most liturgies, to include only verses beginning with letters from the first half of the Hebrew alphabet.

יהי MAY YOUR KINDNESS יהי חסדך Psalm 33:22.

ADONAI, PROTECT US יהוה הושיעה Psalm 20:10.

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

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

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

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

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

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

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

—BABYLONIAN TALMUD

Kaddish Shalem

Leader:

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

Congregation and Leader:

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

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

Leader:

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

And we say: *Amen*.

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

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

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

And we say: *Amen*.

קדיש שלם

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל־בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמָּן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְמָא מִן כָּל־[לְעֵלְמָא לְעֵלְמָא מְכָל־
[on Shabbat Shuvah we substitute: תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְּאֲמִירוֹן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעֲוִיתָהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי בְשָׁמְיָא וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְשׁוּבֵי תִּבְלִ], וְאָמְרוּ אָמֵן.

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

Concluding Prayers

Ein Keiloheinu:
A Ladino Version

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

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

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

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

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

Ein Keiloheinu

None compares to our God. None compares to our master.
None compares to our sovereign. None compares to our deliverer.
Who compares to our God? Who compares to our master?
Who compares to our sovereign? Who compares to our deliverer?
Let us thank our God. Let us thank our master.
Let us thank our sovereign. Let us thank our deliverer.
Blessed is our God. Blessed is our master.
Blessed is our sovereign. Blessed is our deliverer.
You are our God. You are our master.
You are our sovereign. You are our deliverer.
You are the one to whom our ancestors offered fragrant incense.

Ein keiloheinu, ein kadoneinu, ein k'malkeinu, ein k'moshi-einu.

Mi kheiloheinu, mi khadoneinu,
mi kh'malkeinu, mi kh'moshi-einu.
Nodeh leiloheinu, nodeh ladoneinu,
nodeh l'malkeinu, nodeh l'moshi-einu.
Barukh eloheinu, barukh adoneinu,
barukh malkeinu, barukh moshi-einu.

Atah hu eloheinu, atah hu adoneinu,
atah hu malkeinu, atah hu moshi-einu.
Atah hu she-hiktiru avoteinu l'fanekha et k'toret ha-samim.

A Final Teaching

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

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

סיום התפילה

אין כאלהינו, אין כַּאדוֹנֵינוּ,
אין כַּמְלָכְנוּ, אין כְּמוֹשֵׁיעֵנוּ.
מי כאלהינו, מי כַּאדוֹנֵינוּ,
מי כַּמְלָכְנוּ, מי כְּמוֹשֵׁיעֵנוּ.
נוֹדָה לַאלֹהֵינוּ, נוֹדָה לַאדוֹנֵינוּ,
נוֹדָה לַמְלָכְנוּ, נוֹדָה לְמוֹשִׁיעֵנוּ.
בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אַדוֹנֵינוּ,
בְּרוּךְ מַלְכְּנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.
אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אַדוֹנֵינוּ,
אַתָּה הוּא מַלְכְּנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.
אַתָּה הוּא שְׁהַקְטִירוּ אֲבוֹתֵינוּ
לְפָנֶיךָ אֶת־קֶטֶרֶת הַסַּמִּים.

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

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינְא: תַלְמִידֵי חֲכָמִים
מְרַבִּים שְׁלוֹם בְּעוֹלָם, שְׁנַאֲמַר: וְכָל־בְּנֵיךָ לְמוֹדֵי יְהוָה,
וְרַב שְׁלוֹם בְּנֵיךָ. אֵל תִּקְרָא בְּנֵיךָ אֶלָּא בּוֹנֵיךָ.
שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ, וְאִין לָמוּ מְכַשׁוֹל.
יְהִי שְׁלוֹם בְּחִילְךָ, שְׁלוֹה בְּאַרְמְנוֹתֶיךָ.
◀ לְמַעַן אַחֵי וְרַעֲי, אֲדַבְּרָה נָא שְׁלוֹם בְּךָ.
לְמַעַן בֵּית יְהוָה אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לָךְ.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יִבְרַךְ אֶת־עַמּוֹ בְּשְׁלוֹם.

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

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

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

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

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

MAY GOD GRANT STRENGTH TO GOD’S PEOPLE יְהוָה עֹז לְעַמּוֹ יִתֵּן. Psalm 29:11.

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

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

The name by which I
called him when his
spirit breathed in me.
And the name by which I
called him when I was a
young girl.

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

And the name when I was
again permitted to all.

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

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

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

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

—RIVKA MIRIAM
(translated by
Linda Stern Zisquit)

Aleinu

We rise:

It is for us to praise the ruler of all,
to acclaim the Creator,
who has not made us merely a nation,
nor formed us as all earthly families,
nor given us an ordinary destiny.
† And so we bow, acknowledging the supreme sovereign,
the Holy One, who is praised—
who spreads out the heavens and establishes the earth,
whose glory abides in the highest heavens,
and whose powerful presence resides in the highest heights.
This is our God, none else; ours is the true sovereign,
there is no other.

As it is written in the Torah:

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

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

† Va-anahnu korim u-mishtahavim u-modim,
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.

Shehu noteh shamayim v'yosed aretz,
u-moshav y'karo ba-shamayim mima-al,
u-sh'khinat uzo b'govhei m'romim,
hu eloheinu ein od.
Emet malkeinu efes zulato,
ka-katuv b'torato:
v'yadata ha-yom vahasheivota el l'vavekha, ki Adonai hu ha-elohim
bashamayim mima-al, v'al ha-aretz mitahat, ein od.

We rise:

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,
לִיתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עֲשֵׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׂם חֵלְקֵנוּ בָהֶם,
וְגָרְלָנוּ כְּכָל־הַמוֹנָם.
† וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אֶרֶץ,
וּמוֹשָׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֲזוֹ בְּכִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מַלְכֵנוּ אָפֶס זִוְלָתוֹ,
כְּפָתוֹב בְּתוֹרָתוֹ:
וְיָדַעַת הַיּוֹם וְהַשַּׁבָּת אֶל לִבָּךְ,
כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל,
וְעַל הָאֲרֶץ מִתַּחַת, אֵין עוֹד.

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

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

Aleinu articulates a pro-
gression of ideas. In the first
paragraph, we are asked to

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

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

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

KNOW THIS DAY יָדַעַת הַיּוֹם. Deuteronomy 4:39.

In the Days to Come

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

—MICAH 4:1–5

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

► As is written in Your Torah:
"ADONAI will reign forever and ever."

And as the prophet said:

"ADONAI shall be acknowledged sovereign of all the earth.
On that day ADONAI shall be one, and the name of God, one."

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

We are seated.

על כן נקנה לך יהוה אלהינו,
לראות מהרה בתפארת עזך,
להעביר גלולים מן הארץ,
והאלילים ברות יפרתון,
לתקן עולם במלכות שדי,
וכלבני בשר יקראו בשמך,
להפנות אליך פלרשעי ארץ.
יכירו וידעו פליושבי תבל
כי לך תכרע כלבבה,
תשבע כל לשון.
לפניך יהוה אלהינו יכרעו ויפלו,
ולכבוד שמך יקר יתנו,
ויקבלו כלם את על מלכותך.
ותמלך עליהם מהרה לעולם ועד,
כי המלכות שלך היא,
ולעולמי עד תמלך בכבוד.

◀ בפתוב בתורתך: יהוה ימלך לעולם ועד.
ונאמר: והיה יהוה למלך על פלהארץ,
ביום ההוא יהיה יהוה אחד, ושמו אחד.

We are seated.

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

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

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

Kaddish: The Year

Loss steals language; you have nothing to say.

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

—NESSA RAPOPORT

Yahrzeit: The Years

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

—NESSA RAPOPORT

Mourner's Kaddish

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

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

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

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

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

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

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

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

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

Some congregations conclude with Adon Olam on page 211;

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

קדיש יתום

Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזֶמַּן קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְמָא מִן כָּל־ [לְעֵלְמָא לְעֵלְמָא מְכָל־ [on *Shabbat Shuvah* we substitute:
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאַמִּירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרְוֵמֵי הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יּוֹשְׁבֵי תֵבֶל],
וְאָמְרוּ אָמֵן.

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

Some congregations conclude with Adon Olam on page 211;

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

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

✡

ADON OLAM

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

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

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

✡

בְּטֶרֶם כָּל־יִצְרִיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.	לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,
לְבַדּוֹ יְמֶלֶךְ נֹרָא.	וְאַחֲרֵי כְּבִלּוֹת הַפֶּל,
וְהוּא יְהִיָּה בְּתַפְאָרָה.	וְהוּא הָיָה וְהוּא הוֹדָה,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.	וְהוּא אֶחָד וְאֵין שֵׁנִי,
וְלוֹ הָעֵז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְצוּר חֲבִלִי בְּעֵת צָרָה.	וְהוּא אֵלִי וְחִי גֹאֲלִי,
מִנֵּת בּוֹסֵי בְּיוֹם אֶקְרָא.	וְהוּא נָסִי וּמְנוֹס לִי,
בְּעֵת אִישׁוֹן וְאַעִּירָה.	בְּיָדוֹ אֶפְקִיד רוּחִי,
יִהְיֶה לִי וְלֹא אִירָא.	וְעַם רוּחִי גְּוִיָּתִי,

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