THE SHEMA AND ITS BLESSINGS

When a minyan is present, the Barehu is said. The congregation rises and faces the ark. It is customary to bow. The reader chants the first line, and the congregation responds with the second.

Bless The INFINITE, the blessed One!
Blessed is The INFINITE, the blessed One, now and forever!

YOTZER / GOD IN NATURE

For additional readings see pages 733-739, 754-766, 798-799.

Blessed are you, Eternal One, our God, the sovereign of all worlds, who fashions light and creates darkness, maker of peace and creator of all.

On Festivals that fall on weekdays, continue on page 262.

KAVANAH: As we bless the Source of Life, so we are blessed. And the blessing gives us strength and makes our visions clear. And the blessing gives us peace, and the courage to dare. FAITH ROGOW

COMMENTARY. Barehu calls the congregation together for formal worship. The sections that precede it in the morning service, Birhot Hashahar and Pesukey Dezimrah, have brought individuals gradually closer together until they could reach the mutual connection needed for joining together in prayer. The emotional stirring and heightened awareness brought by these earlier sections now become focused in the tighter intellectual structure of the Shema and its blessings and the Amidah. D.A.T.

COMMENTARY. The first major theme following Barehu is that of Creation. We wonder at the order, the complexity, the vastness of our world. Struck by our own smallness, we are nonetheless also caught up in the grace of having a home amidst the splendor that is nature. Our wonder and our sense of smallness give way to thankfulness for the gift of life in this world. D.A.T.

SHAHARIT: SHEMA AND ITS BLESSINGS / 246
When a minyan is present, the Barehu is said. The congregation rises and faces the ark. It is customary to bow. The reader chants the first line, and the congregation responds with the second.

Barehu et adonay hamvoraḥ.
Baruḥ adonay hamvoraḥ le’olam va’ed.

יוּדָה

Baruḥ atah adonay eloheynu meleḥ ha’olam yotzer or uvorey ḥosheḥ oseh shalom uvorey et hakol.

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

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

I
Baruḥ atah adonay ḥomek ateh adonay
Blessed are you Adonay
Blessed are you Yah

Beruḥah at yah
Let us bless

Nevareḥ et

II
eloheynu
our God

Aleḥinu

hasheḥinah
Sheḥinah

eyn haḥayim
Source of Life

III
meleḥ ha’olam
Severeign of all worlds

ḥey ha’olamim
Life of all the worlds

ruaḥ ha’olam
Spirit of the world

247 / BAREHU
SHEMA

Listen, Israel: The Eternal is our God, The Eternal One alone!
Blessed be the name and glory of God’s realm forever!

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

שָׁמָּהּ יִשְׂרָאֵל יְהֹוָה אֱלֹהֵינוֹ יְהֹוָה אָמוּרָה

שומע ישראל, יְהֹוָה תָּהֳדָס, יְהֹוָה אֵיתָנ, יְהֹוָה אָמוּרָה.

Listen, Israel. The core of our worship is not a prayer at all, but a cry to our fellow-Jews and fellow-humans. In it we declare that God is one—which is also to say that humanity is one, that life is one, that joys and sufferings are all one—for God is the force that binds them all together. There is nothing obvious about this truth, for life as we experience it seems infinitely fragmented. Human beings seem isolated from one another, divided by all the fears and hatreds that make up human history. Even within a single life, one moment feels cut off from the next, memories of joy and fullness offering us little consolation when we are depressed or lonely. To assert that all is one in God is our supreme act of faith. No wonder that the Shema, the first “prayer” we learn in childhood, is also the last thing we are to say before we die. The memory of these words on the lips of martyrs deepens our faith as we call them out each day.  A.G.

COMMENTARY. From recognition of our place in nature in the first blessing of this part of the service, we shifted to concern with our moral place in the second blessing. As creatures made conscious of our ultimate worth by love, we recite the Shema. We thereby enter into a partnership aimed at transforming the world and ourselves in the light of that vision of ultimate worth.  D.A.T.

SHAḤARIT: SHEMA AND ITS BLESSINGS / 276
שמא יישראל جنيه אלוהינו בניו: אתר: שתר שם כסוד יכנין עולם רצון.
אתאesthesia נתיו אלוהי בcreateUrl י瓯לנשש ייטה ליבר: הו הורכיבים ינקהל אלוהי עגלה נקהל, ניקחל ייטו ליבר: יושניטס יerokee ודרות יפכ בנסמות ליבר ייטו ים הניב יעשניטס ליבר: נקטטס ליבר לتحميلו יל-יוהו ילי ליטנה זין: יקטטס ליניטס יעי ליט hva שעריר.

Shema yisra'el adonay eloheynu adonay chad.
Baruĥ shem kavad mal'ulam va'ed.
Ve'ahavta et adonay eloheya
beḥol levaveḥa uvḥol nafsheḥa uvḥol me'odeḥa.
Vehayu hadevarim ha'eleh asher anoḥi metzaveḥa hayom al
levaveḥa,
Veshinantam levaneḥa vedibarta bam
beshivteḥa beveyeṭeḥa uvleḥteḥa vadereh uvshoḥbeḥa
uvkumeḥa.
Ukshartam le'ot al yadeḥa vehayu letotafot beyn eyneḥa.
Uḥtavtam al mezuẓot beyteḥa uvishareḥa.

GUIDED MEDITATION: Think of someone who loves you. Feel his or her presence. Take a deep breath and open up to the love that is coming to you. Focus on that feeling of love. L.W.K.

תאהו / And you must love. You shall love your God intellectually, emotionally and with all your deeds. Whatever you love most in these ways is your god. For the Jewish people, the deepest love should be for freedom, justice and peace. M.M.K./M.S.

שמא...גרסי / Listen... gates (Deuteronomy 6:4-9).

277 / SHEMA
NETILAT LULAV / WAVING THE LULAV

The lulav is held in the right hand, the etrog in the left. The blessing is recited with the stem of the etrog held down and with the two hands together. Then the etrog is turned right side up, arms are extended, and the lulav and etrog are shaken in all four directions as well as up and down. This is done each day of Sukkot except for Shabbat.

Here I stand, ready in body and mind to fulfill the mitzvah of the Four Species of the Tree, as it is written in the Torah: “You shall take up for yourselves upon the first day [of Sukkot] the ornamental fruit, the fronds of date palms, sprig of myrtle tree, and willows of the stream.” And as I wave them, may a wealth of blessings and of holy thoughts pour forth upon me. May you bring us near to you in perfect oneness, and spread over us the shelter of your peace, and may the pleasure of The Merciful, our God, dwell over us. And may you make secure for us the labor of our hands, the labor of our hands ensure. Blessed is The One, eternally. Amen! Amen!

Blessed are you, Abundant One, our God, the sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to take and wave the lulav.

On the first day that the lulav is shaken each year, add:
Blessed are you, Eternal One, our God, the sovereign of all worlds, who gave us life, and kept us strong, and brought us to this time.

Biblical references include Leviticus 23:40; Psalms 90:17, 89:53.

COMMENTARY. Lulav literally means “palm branch,” but by custom we call by the name lulav the Sukkot cluster of palm, myrtle, and water willow because of the palm branch’s prominence.

We shake the lulav in all four directions as well as up and down to indicate that the divine presence knows no barriers of time or space.

Traditionally, blessings precedes action. After the blessing the etrog is returned to its natural position with the stem down. So are we challenged to find the natural balance in our lives.

D.A.T.

FESTIVAL SHAHARIT / 354
Baruḥ atah adonay eloheynu meleḥ ha’olam asher kideshanu bemitzvotav vetzivanu al netilat lulav.

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

שרהו אהת יהוה האלהיםملך העצמים

Baruḥ atah adonay eloheynu meleḥ ha’olam sheheheyanu vekiyemanu vehigi’anu lazeman hazeh.

DERASH. The willow has no smell or taste; the myrtle has smell but not taste; the palm, taste but not smell; the etrog, both smell and taste. In the lulav all are united, each is necessary; even the lowliest is required to bring out the worth of all.

The sight and smell of these four species help us celebrate the bounteous diversity of nature and remind us that we are responsible for preserving the conditions that make their growth possible. Human life requires the flourishing of trees: the divine presence in the interdependence of species.

We hold these diverse species together as a reminder that the diversity in the world comprises the elements of its unity. So can we discover the unity in human life.

D.A.T.

355 / NETILAT LULAV/WAVING THE LULAV
Hallel / PSALMS OF PRAISE

Hallel is recited in its full form during Shaharit on Shavuot, Sukkot, Shemini Atzeret / Simhat Torah, Hanukah and the first two days of Pesah. It is recited in a somewhat shortened form (half Hallel) on Rosh Hodesh and the last six days of Pesah. When Hallel is recited on Sukkot (except on Shabbat) the lulav and the etrog are held. When the verses אַֽהֲרִיָּ֣הוּ לְהַיָּ֥ה שִׁשָּׁ֥ה נִֽא / Ana adonay hoshi'ah na are recited, the lulav is shaken in the six directions.

Blessed are you, REDEEMING ONE, our God, the sovereign of all worlds, who has made us holy with your commandments, and commanded us to recite the Hallel.

Commentary. Hallel, meaning “praise,” consists of six ancient prayer-poems, Psalms 113-118, which have been used in Jewish worship since antiquity. Joyous melodies for the chanting of these songs highlight the theme of deliverance. They are enclosed by two blessings that signify our intention to praise God. Hallel is chanted on the joyous pilgrimage festivals, of Pesah, Shavuot, and Sukkot, on Hanukah and on Rosh Hodesh, the minor holiday of the New Moon. Since the founding of the State of Israel, Hallel has also been recited on Israel’s Independence Day. The joyous mood of Hallel is considered inappropriate for Rosh Hashanah and Yom Kippur, with their awesome themes. On Purim, the reading of the Megillah is thought to take the place of Hallel.

H.L.

SHAHARIT / 356
Hallel is recited in its full form during Shacharit on Shavuot, Sukkot, Shemini Atzeret / Simhat Torah, Hanukkah and the first two days of Pesah. It is recited in a somewhat shortened form (half Hallel) on Rosh Hodesh and the last six days of Pesah. When Hallel is recited on Sukkot (except on Shabbat) the lulav and the etrog are held. When the verses Hodu lador ki tov and Ana adonay hoshi’ah na are recited, the lulav is shaken in the six directions.

Baruḥ atah adonay eloheynu meleḥ ha’olam asher kideshanu bemitzvatav vetzivanu likro et hahalel.

COMMENTARY. More than any other series of Jewish prayers, chanting the Hallel psalms marks the cycles of the Jewish year. We sing Hallel at each new moon (when the Jewish month begins), and on each day of the three pilgrimage festivals. Just as the singing of Hallel reminds us of the inevitable return of joyous times, so does its theme of one “delivered from the ropes of death” (Psalm 116) or released “from my distress” (Psalm 118) remind us even when we are in the midst of pain, sorrow, and despair that joyous moments will surely return.
Halleluyah! Cry praise, all you who serve The Omnipresent,
praise the name of The Eternal!

Let the name of The Incomparable be blessed,
henceforth and for eternity!

From east to west, sunrise to sunset,
hailed in every place: the name of God!

Raised up above all nations is The Sovereign One,
above even the heavens is God’s glory!

Who is like The Boundless One, our God?
Enthroned on high,

who gazes down on all,
in heaven and on earth,

who raises from the dust the poor,
from ash-heaps lifts aloft the needy,

placing them beside the privileged,
together with the privileged of the nation,

turning the childless household
into a home rejoicing in its children

Halleluyah!
החלוצה
החלוצה אטרקסט יהוה
יהי שם יהוה מלאך
מרכים אותם עקרון
שם יהוה
שם יהוה
החברה começar
בראשית לארות
בเสมיה רבות
מקים לעך כל
לחלושי עפרים
עם ברני צומת
מס_cgิ_m שפחה
ם circumcision הרות
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אزيارة שפחה
When Israel went forth out of Egypt,
House of Jacob from the people of a foreign tongue,
Judah became God's holy place,
Israel became God's seat of rule.
The Sea beheld and fled,
the Jordan turned, reversed its flow.
The mountains danced about like rams,
the hills, like flocks of lambs.
What's wrong with you, O Sea, that you should flee?
And you, O Jordan, that you turn around?
You mountains, why do you rejoice like rams,
you hills, like flocks of lambs?
Tremble, earth, before the mighty one,
before the God of Jacob,
who turns the rock into a pool of water,
the flint into a bubbling fount!

Psalm 114

KAVANAH. Why does Hallel contain psalms written both in the first person singular and in the plural? To help us keep alive both a personal relationship to God and a collective one. We cannot legitimately say, "We praise you," unless each of us is included in the we. Otherwise, the ritual of collective praise becomes an empty formality, not a true expression of community.

H.L.

COMMENTARY. This psalm juxtaposes two crossings of water—that of the Reed Sea and, forty years later, of the Jordan. The repetition of the final miracle of the Exodus at the time of the initial entry to Canaan connects those two events and suggests that the second is the fulfillment of the first.

H.L.

SHAHARIT / 360
בראת ישרالأים מאמריך
הנה הגרות באורך
תשמך הננו
והרים ישב לאחור:
בכעשת כבצירהו
פזורים ננו כי תנו
הרים חסב לאחור:
בכעשת כבצירהו
הרים זרדו כאלים
ספלני אדווי חלך אכר
הקרפינ לדוז האמבולית:

Betzeyt yisra’el mimitzrayim beyt ya’akov me’am lo’ez.
Hayetah yehudah lekodsho yisra’el mamshelotav.
Hayam ra’ah vayanos hayarden yisov le’aḥor.
Heharim rakedu ḫe’eylim geva’ot kivney tzon.
Ma leḥa hayam ki tanus hayarden tisov le’aḥor.
Heharim tirkedu ḫe’eylim geva’ot kivney tzon.
Mi lifney adon ḫuli aretz milifney eloah ya’akov.
Hahofḥi hatzur agam mayim ḫalamish lemayno mayim.
On Rosh Hodesh and the last six days of Pesah, continue with, “The Redeeming One” in the middle of page 364.

Not for us, Eternal One; no, not for us, but for your name: Bring forth a glorious event, attesting to your love and to your truth!

Why should unbelievers say, “Where is their God?” when our God is over us, and doing all according to desire!

Their preoccupations are with silverwork and gold, with works of human hands.

They have a mouth, but they can’t speak.
They have eyes, but they can’t see.
They have ears, but they can’t hear.
They have a nose, but they can’t smell.
They have their hands, but they can’t feel.
They have their feet, but they can’t walk.
They have nothing in their throats to say.

/Their preoccupations. Many translators have followed earlier commentators in rendering הַצִּוָּדִים as their “fingers.” The goal of these commentators was to emphasize the foolishness of idolators. A careful grammatical examination of the text indicates that while the traditional translation may have been emotionally satisfying to downtrodden generations, its exaggerated emphasis on the worthlessness of idols does not exist in the original text. Preoccupation with “silver and gold” still prevents many of us from keeping in sight the sources of transcendent value in our lives.

D.A.T.

SHAHARIT / 362
On Rosh Hodesh and the last six days of Pesah, continue with

DERASH. According to legend it was on the second day after going forth
from Egypt that the Israelites crossed the sea in triumph and the Egyptians
drowned. The midrash says that when the angels celebrated this victory,
God cried out, “My children have drowned in the sea!” Throughout our
history, Jews have shortened Hallel on the last six days of Pesah as a
reminder that our joy must be dimmed in the face of any sorrow—even
the losses of our enemies.

They have a mouth...This passage calls to mind others in Scripture,
such as Deuteronomy 4:28, Psalm 135:15-18, and Isaiah 44:9-20,
that debunk idolatry as the worship of inanimate objects. The verses here
remarkably establish an equivalence between the idol itself, its maker, and
its worshipper: all three are “lifeless,” in body or in spirit. Only worship
of the Creator of all life can put us in touch with the mystery of life, thus
enabling us to sense and to affirm our aliveness.
All that they make is just like them,
and all who trust in them.

Let Israel trust in The Eternal One,
who is their help and sheltering place.
Let the House of Aaron trust in The Compassionate,
who is their help and sheltering place.
Let all who fear The Mighty One trust in The Fount of Life,
who is their help and sheltering place.

Psalm 115:1-11

The Redeeming One who has remembered us will bless us all—
will bless the House of Israel,
will bless the House of Aaron,
will bless the ones in awe of The Divine,
young and old alike.

The Abundant One will add to you,
to you and to your children.
Blessed are you to your Creator,
to the maker of the heavens and the earth.
The skies are heaven, they belong to God,
the earth God gave for human life.
The dead cannot say “Halleluyah,”
none who have descended into stillness.
But we, the living, bless Yah’s name,
today and forever, Halleluyah!

Psalm 115:12-19

Commentary. This psalm calls on Israel, the House of Aaron, and those
“who fear” to trust in God. The psalmist looks forward to God’s blessing
flowing upon those same three groups of people. Rashi comments that
“all who fear The Mighty One” indicates the converts who have chosen
Judaism. Franz Rosenzweig interprets Psalm 115 as a comment on all per-
son who trust in God and keep up a never-ending song of praise. This
psalm, claims Rosenzweig, expresses our hope for a world redeemed from
division.

H.L.

Shaharit / 364
כumnos יויי עשוים
על א农贸市场ים צמח.
כשאלא בשה ויחיה
עזובב ויקבב הוה.
בירה אברר בעשה ביווה
עזובב ויקבב הוה.
וייא ייה הכנתי יצוה
עזובב ויקבב הוה.
ויהי כֶּנֶּנֶּן בכה
ברוח אברריפא ישראל.
ברוח 저יא ייהו
וכפשניא עפרהו.
ליף ייהו עליים
-runtime בצבצוב.
ברכיס אים ליהו
עשוה שליים עליך.
נשלם עליים ליהו
נחל ליוניו רכいま.
לא חומתי יחלרייה
אשרי והנייל.

Adonay zeharunu yevareh.
Yevareh et beyt yisra’el yevareh et beyt aharon.
Yevareh yirey adonay haketanim im hagedolim.
Yosef adonay aleyhem aleyhem ve’al beneyhem.
Beruhim atem lazonay oseh shamayim va’aretz.
Hashamayim shamayim lazonay veha’aretz natan livney adam.
Lo hametim yehalelu yah velo kol yordey damah.
Va’anahu nevareh yah me’atah ve’ad olam
Halleuyah.

365 / Hallel
On Rosh Ḥodesh and the last six days of Pesah omit this page.

My love abounds, for God has heard my voice, my plea for help. God turns an ear to me, while, in my days of trial, I call out. The ropes of death have wrapped around me, and in my trials Sheol itself has found me, while I find pain and suffering. And in the name of The Redeemer I call out: “I pray, Eternal One, deliver me!”

Gracious is the Fount of Mercy, truly just. Our God is one who acts in tenderness. The Compassionate protects those wandering in confusion, I who feel so destitute, I, too, receive God’s help. Return, my soul, to your tranquility, for The Redeemer has been generous with you!

Truly, you released my soul from death, my eye from tears, my foot from stumbling! I walk about before The Omnipresent, to the world of life I have returned.

I am full of faith! For once I cried, “How very desolate am I!” Once, in my alarm, I said, “How false is everyone!”

Psalm 116:1-11

Commentary. Even though the speaker has been saved from death, his or her soul remains troubled: “Return, my soul, to your tranquility.” Under the speaker’s song of thanksgiving lies a profound feeling of human vulnerability.

H.L.

SHAHARIT / 366
And now, what shall I give back to GOD?—
for all God's bounties are upon me!

Salvation's cup I raise,
and in the name of THE ETERNAL, I call out.

My vow to THE REDEEMER I repay—
here, I pray, before all those assembled here!

THE MERCIFUL does not regard as trivial
the death of those who care for God.

Now, ABUNDANT ONE, I am your servant.
I, your servant, child of your servant,
I whose fetters you have opened up.

To you I make my offering of thanks,
and in the name of THE REDEEMER I call out.
My vow to THE ETERNAL I repay—
here, I pray, before all those assembled here
in courtyards of the House of GOD,
amid Jerusalem's most hallowed inner halls:
Halleluyah!

Psalm 116:12-19
Ana adonay  
kī ani avdeḥa  
Ani avdeḥa ben amateḥa  
Pitaḥta lemoseray.
Praise THE OMNIPRESENT, all you nations,  
all peoples, sing the praise of God!  
For God's love overpowers us,  
the truth of THE ETERNAL is forever.  
Halleluyah!

Psalm 117

Give thanks to THE ETERNAL, who is good,  
whose love is everlasting!  
Let Israelites declare today,  
God's love is everlasting!  
Let the House of Aaron say,  
God's love is everlasting!  
Let those in awe of GOD declare,  
God's love is everlasting!

Psalm 118:1-4

COMMENTARY. It is striking that the shortest psalm in the Book of Psalms is also the most universal. Jewish universalism is rooted, the psalm testifies, in Jewish particularism. Because we know God through the divine relationship to the people Israel, we urge all other nations to come to a similar awareness of God. We urge them to do what we do in Hallel, to praise the Eternal.

H.L.

SHAHRIT / 370
וַהֲדוּלָתָּו כְּלוּלְַלוֹת חֵדְרָה יִשְׂרָאֵל
לִי לְעָלוֹמָה כְּלָלָה מְזוֹדָה
יַאֲמֵר לְנַעֲנָה לְעָלוֹמָה כְּלָלָה מְזוֹדָה
יַאֲמֵר לְבֵית אֲבָרּוֹן לְעָלוֹמָה כְּלָלָה מְזוֹדָה
יַאֲמֵר לְקֶרֶא יִהוֹוָה לְעָלוֹמָה כְּלָלָה מְזוֹדָה

Hodu ladonay ki tov
Yomar na yisra’el
Yomru na veyt aharon
Yomru na yirey adonay

Ki le’olam ḥasdo.
From my distress, I cried out: "Yah!"
Yah answered, bringing great release.

THE ONE is with me; I shall have no fear.
What can a human being do to me?

THE ONE is with me, bringing help.
I gaze triumphantly upon my foes.

To trust in THE INVINCIBLE is good,
and surer than a trust in human power.

To trust in THE INVISIBLE is good,
and surer than a trust in human benefactors.

All nations have surrounded me,
but with God's name I cut them off.

They surrounded me; yes, they surrounded me,
but with God's name I cut them off.

They surrounded me like swarming bees.
Like a brushfire, they were quenched,
and with God's name I cut them off.

You pushed me down, pushed me to fall,
but THE REDEEMER has brought help to me.

My strength, my song, is Yah,
who was for me a source of help.

COMMENTARY. From my distress, I cried out: "Yah!" The divine name "Yah," a shortened form of the name YHWH, occurs frequently in biblical poetry, and, unlike the unvocalized Tetragrammaton (whose pronunciation is considered taboo), is pronounced as written. It also appears in the common psalmistic exclamation "Halleluyah!" (literally, "Praise Yah!") and is frequently an element in Hebrew personal names—for example, Isaiah (Hebrew Yishayahu, "Yah's help"), Uriah ("Yah's light"), Nehemiah ("Yah's consolation").

J.R.

SHAHRARIT / 372
Min hametzar karati yah anani vamerHAV yah.  
Adonay li lo ira ma ya’aseh li adam.  
Adonay li be’ozray va’ani ereh vesonay.  
Tov lahasot badonay mibeto’ah ba’adam.  
Tov lahasot badonay mibeto’ah bindivim.  
Kol goyim seavuni beshem adonay ki amilam.  
Sabuni gam seavuni beshem adonay ki amilam.  
Sabuni hidorim do’aḫu ke’esḥ kotzim beshem adonay ki amilam.  
Dahō deḥītani linpol vodonay azarani.  
Ozi vezimrat yah vayhi li lishu’ah.  

373 / Hallel
The sound of song rejoicing in God's help resounds amid the tents of all the just:
"THE MIGHTY ONE's right hand delivers strength!
THE MIGHTY ONE's right hand is lifted up,
THE MIGHTY ONE's right hand delivers strength!"

I shall not die, but I shall live,
and I shall tell the acts of Yah.

I truly have been tried by Yah,
but I was never given up to die.

Open to me, O you gateways of justice,
Yes, let me come in, and give thanks unto Yah!

This is the gateway to ONE EVERLASTING,
let all who are righteous come in.

COMMENTARY. יִלָּו מַעֲנֵי / Open to me, O you gateways of justice. These words suggest several different meanings. Open up the gates of righteousness for me—either because I am one of the righteous and deserve to gain entrance or because I hope to receive charity through the righteousness of others. Or perhaps, "open up the gates of righteousness to me," that I too may learn to open up my heart, thus becoming one of the righteous.

The welcoming gesture of opening the gates leads to greater justice in our world. Those who pass through the gates of righteousness and open them to others enter God’s gateway to sing Yah's praises among a community of the righteous.

R.S.
Kol rinah vishu’ah be’oholei tzadikim
yemin adonay osah hayil. Yemin adonay romemah
yemin adonay osah hayil.
Lo amut ki ehyeh va’asaper ma’asey yah.
Yasor yiserani yah velamavet lo netanani.
Pithu li sha’arey tsedek avo vam odeh yah.
Zeh hashar’ar ladonay tzadikim yavo’u vo.

COMMENTARY. Rosh pinah not only refers to the cornerstone but to the
keystone. The psalmist is pointing out that we must see that every nation,
every person has a place among God’s wonders. It was a common occu-
rence for the workers building a wall to reject a stone for the foundation
because its sides were not straight. The architect would know that among
these rejects with slanted sides could be found one perfectly shaped to be
the exalted central stone of the arch.
E.M.
I give thanks to you, for you have answered me, and have been to me a source of help.

The stone rejected by the builders, has become this place's founding stone.

From THE BOUNTIFUL this thing has come, something wonderful, before our very eyes.

This very day, THE MIGHTY ONE has acted. Let us celebrate it, and express our joy.

Responsively
I pray, ABUNDANT ONE, send us your help!
I pray, ABUNDANT ONE, send us your help!
I pray, ABUNDANT ONE, help us prevail!
I pray, ABUNDANT ONE, help us prevail!

COMMENTARY. The mood of the lines, “I pray, ABUNDANT ONE, send us your help / I pray, ABUNDANT ONE, help us prevail” does not correspond with the jubilance of the victory parade dramatized in this psalm. The rest of the psalm is rich with praise; only here do we find the urgency and terseness of petition. This petition reveals the essence of a relationship with God. Just as God's mitzvot speak to us in the imperative, “Do this...don't do this,” so we acknowledge the closeness of our relationship by also speaking to God in the imperative: “Send us...help us.” If we cannot speak of our most basic needs in prayer, when can we speak of them? H.L.

SHAHARIT / 376
Each verse is chanted twice:

אודֵה קָו אֶלֶף
נָהָר לֵי הָרֵאשׁ אֵלֶּה
כָּנָב כָּנָבָא נָבִיבָה
חַיָּה נְפָלָה נְפָלָה
נָּרָגֶלְתָּה לַשׁמָּה בָּהּ

Each verse is chanted twice:

Odeha ki anitani vatehi li lishu’ah.
Even ma’asu habonim hayetah lerosh pinah.
Me’et adonay hayetah zot hi niflat be’eyneynu.
Zeh hayom asah adonay nagilah venisme’ha vo.

Responsively

אֵלֶּה יְהוָה הַשִּׁלֹחֵן אֵל
אֵלֶּה יְהוָה הַשִּׁלֹחֵן אֵל
אֵלֶּה יְהוָה הַשִּׁלֹחֵן אֵל
אֵלֶּה יְהוָה הַשִּׁלֹחֵן אֵל
אֵלֶּה יְהוָה הַשִּׁלֹחֵן אֵל

Ana adonay hoshi’ah na
Ana adonay hoshi’ah na
Ana adonay hatzliyah na
Ana adonay hatzliyah na.

377 / Halle
Blessed all those who come in This One’s name—
we bless you in the Omnipresent’s house.

Divine is The Eternal One, who gives us light.
Adorn the festive place with leafy boughs,
up to the corners of the altar shrine.

You are my God; to you I offer thanks—
my God, whom I revere.

Give thanks to The Eternal, who is good,
whose love is everlasting.

Psalm 118:5-29

Let all your works give praise to you, Majestic One, our God,
and all who care for you, all the righteous who enact your will.
Let all the House of Israel, your people, with rejoicing offer thanks, and bless, and praise, and magnify, and raise up, and revere, and declare holy, and enthroned your name, our sovereign, for to you all thanks are fitting, and to your name it is so pleasing to sing praise. For from everlasting to everlasting, you are God. Blessed are you, Abundant One, the sovereign addressed in every praise.
ברוך נָכוּ בְּשֵׁם יהוה
נָצַּארֵנוּ בְּצֵאתֵנוּ
עַל יְהוָה נַעֲרָּא לָנוּ
כָּל אֲדֹנֵינוּ אָנוּ נָאָדָּוּ
כָּל אֲבַלְכָּנוּ
כָּל לָעֲלוֹת הָעָדוֹת

Baruḥ haba beshem adonay
berahnuhem mibeyt adonay.
El adonay vaya’er lanu
isru ḥag ba’avotim ad karnot hamizbe’ah.
Eli atah ve’odeka elohay aronomeka.
Hodu ladanay ki tov ki le’olam ḥasdo.

יהוה אֵלֹהֵינוּ גֵטָא אֲדֹנָי הוֹדֵעַ אֲדֹנָי צָוָאֵם צָוָאֵם
ותָמַךׁ בֵּית ישָׁרָאֵל בְּמַרְבּוּתְךָ וַיַּרְבּוּיָן יִרְשָׁבּוּ וְיַרְבּוּיָן יִרְשָׁבּוּ
יִרְבּוּיָן וַיַּרְבּוּיָן יִרְשָׁבּוּ אֲתָה שָׁמַךְּ לְעָלָם יֵשׁ לְעָלָם לְוֹדֵדָּה
ִלְעָלָם נַגָּה לָעָלָם כָּל מְעָלָם עִם עָלָם אַהֲוָה אַלָּכְּ בֵּרְכָּה אַאֲתָה
כָּל מַעֲלָה מֵאָשָׁבָתוֹ

379 / Hallel
INTRODUCTION TO THE MOURNERS' KADDISH

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

THE MOURNERS' KADDISH

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

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

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

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

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

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

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

D.A.T.

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

Yitgadal veyitkodash shemey raba
be’alma divra hirutey veyamlih malhu’tey
be’hayeyhon uvyyomeyhon uve’hayey dehoh beyt yisra’el
ba’agala uvizman kariv ve’imru amen.

Reader: Yitgadal veyitkodash shemey raba
be’alma divra hirutey veyamlih malhu’tey
be’hayeyhon uvyyomeyhon uve’hayey dehoh beyt yisra’el
ba’agala uvizman kariv ve’imru amen.

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

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

Yehey shelama raba min shemaya ve’hayim aleynu ve’al kol
yisra’el ve’imru amen.

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

During the month of Elul, many congregations sing Ahat Sha’alit, page 832.

451 / MOURNERS’ KADDISH