
סדור

לב שלם

Siddur

Lev Shalem

לשבת ויום טוב

FOR SHABBAT
& FESTIVALS



THE RABBINICAL ASSEMBLY

Siddur Lev Shalem for Shabbat and 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 לשכוי בינה להבחין בין יום ובין לילה.

ברוך אתה יהוה אלהינו מלך העולם, שעשני בצלמו.

ברוך אתה יהוה אלהינו מלך העולם,

שעשני בן ובת 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 Gabai*).

WHO ENABLES THE BIRD TO DISTINGUISH אֲשֶׁר נָתַן לְשִׁכּוּי בִּינָה. 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 שֶׁעָשָׂנִי בְּצַלְמוֹ. 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. This positive formulation is the wording in the Babylonian Talmud (Menahot 43b).

WHO GIVES SIGHT TO THE BLIND פּוֹקֵחַ עִוְרִים. 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 בליצרכי.

ברוך אתה יהוה אלהינו מלך העולם,
אזר ישראל בגבורה.

ברוך אתה יהוה אלהינו מלך העולם,
עוטר 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], שתרגלנו בתורתך, ודבקנו במצותיך,
ואל תביאנו לא לידי חטא, ולא לידי עברה ועון, ולא
לידי נסיון, ולא לידי בזיון, ואל תשליט בנו יצר הרע,
והרחיקנו מאדם רע ומחבר רע. ודבקנו ביצר הטוב
ובמעשים טובים, וכוף את יצרנו להשתעבד לך.
◀ ותגנו 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 מתייר אסורים. Releasing the fetters of wickedness, freeing the oppressed, feeding the hungry, and providing for the homeless are mentioned by the prophet Isaiah as acts that God desires of human beings (58:6).

WHO STRAIGHTENS THOSE WHO ARE BENT זוקף. 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 addition, 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

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 בפקר חסדך, ואמונתך בלילות.

עלי עשור ועלי נבל, עלי הגיון בכנור.

כי שמחתני יהוה בפעלך, במעשי ידיך ארגן.

מה גדלו מעשיך יהוה, מאד עמקו מחשבותיך.

איש בער לא ידע, וכסיל לא יבין את־זאת.

בפרח רשעים כמו עשב ויאיצו כל־פעלי און,

להשמידם עדי עה,

ואתה מרום לעלם יהוה.

כי הגה איביך, יהוה, כי הגה איביך יאבדו,

יתפרדו כל־פעלי און.

ותתם פראים 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 רענן בשמן. 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.

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.

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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.

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.*

מְזֹמֵר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד
אֲרוֹמָמְךָ יְהוָה כִּי דָלִיתָנִי,
וְלֹא שְׂמַחַת אִיבֵי לִי.
יְהוָה אֱלֹהֵי, שְׁוַעַתִּי אֵלֶיךָ וַתִּרְפְּאֵנִי.
יְהוָה הֶעֱלִיתָ מִן שְׂאוֹל נַפְשִׁי,
חַיִּיתָנִי מִיָּרֵד בֹּר.
זָמְרוּ לַיהוָה חֲסִידָיו,
וְהוֹדוּ לְזִכָּר קִדְשׁוֹ.
כִּי רָגַע בְּאִפּוֹ חַיִּים בְּרָצוֹנָה,
בְּעָרֵב יָלִין בְּכִי וְלִבְקָר רָנָה.
וְאֲנִי אִמְרָתִי בְּשִׁלּוֹי,
בְּלֹא אֲמוּט לְעוֹלָם.
יְהוָה בְּרָצוֹנָךְ הֶעֱמַדְתָּה לְהַרְרִי עוֹ,
הִסְתַּרְתָּ פָנֶיךָ, הִיִּיתִי נִבְהָל.
אֵלֶיךָ יְהוָה אֶקְרָא, וְאֶל אֲדָנִי אֶתְחַנֵּן.
מֵה בָצַע בְּדַמִּי בְּרִדְתִּי אֶל שְׁחַת,
הַיּוֹדֵךְ עֶפֶר, הַיִּגִּיד אֲמַתְּךָ.
שְׁמַע יְהוָה וְחַנּוּנִי, יְהוָה הִיא עֶזְרִי לִי.
◀ הִפְכָּת מִסִּפְדִּי לְמַחוּל לִי,
פִּתַּחְתָּ שְׁקִי וַתִּאֲזָרְנִי שְׂמַחָה.
לְמַעַן יִזְמְרְךָ כְּבוֹד וְלֹא יָדָם,
יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ.

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'firot*, the ten aspects of the Godhead.

FOR THE DEDICATION OF

THE HOUSE חֲנֻכַּת 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 בְּאִפּוֹ. 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 teveil],
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 וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֵזְרָא וּבְזִמְנֵי קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמָהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,
לְעָלְמָא מִן כָּל־ [לְעָלְמָא לְעָלְמֵי מְכָל־
[on *Shabbat Shuvah* we substitute:
בְּרַבְּתָא וְשִׁירְתָא תְּשַׁבְּחָתָא וְנִחַמְתָּא דְאַמְרִין בְּעֵלְמָא,
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־יֹשְׁבֵי תֵבֵל],
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 respond: "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 שֶׁאַמַּר וְהָיָה הָעוֹלָם, ברוך עוֹשֶׂה בְּרָאשִׁית,
ברוך אוֹמֵר וְעוֹשֶׂה, ברוך גּוֹזֵר וּמְקַיֵּם,
ברוך מְרַחֵם עַל הָאָרֶץ, ברוך מְרַחֵם עַל הַבְּרִיּוֹת,
ברוך מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו, ברוך חַי לְעַד וְקַיִם לְנֶצַח,
ברוך פּוֹדֶה וּמַצִּיל, ברוך הוּא וּבְרוּךְ שְׁמוֹ.

ברוך אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הָאֵל הָאֵב הָרַחֲמָן, הַמְהַלֵּל בְּפִי עַמּוֹ,
מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו,
וּבְשִׁירֵי דָוִד עַבְדְּךָ. נְהַלֵּךְ יְהוָה אֱלֹהֵינוּ,
בְּשִׁבְחוֹת וּבְזִמְרוֹת, נְגַדְלֶךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ
וְנִזְכִּיר שְׁמְךָ וְנִמְלִיכְךָ מְלַכְנוּ אֱלֹהֵינוּ.

◀ יְחִיד חַי הָעוֹלָמִים, מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַדִּי עַד
שְׁמוֹ הַגָּדוֹל. בְּרוּךְ 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 בְּרוּךְ 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 וְנִפְאָרְךָ. 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 וְהָיָה 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.

Psalms 145

We shall praise ADONAI now and always. Halleluyah!

אֲשֶׁר יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֶלָה.

אֲשֶׁר יִהְיֶה שְׂמֵיךָ לְדוֹר וָדוֹר.

תְּהִלָּתְךָ לְדוֹר

אֲרוֹמָמְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל־יוֹם אֶבְרַכְךָ, וְאֶהְלֶלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדָלְתוֹ אֵין חֶקֶר.

דוֹר לְדוֹר יִשְׂבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֹתֶיךָ יִגִּידוּ.

הַדָּר כְּבוֹד הַדָּדָה, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעֹזוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ, וְגִדְלָתְךָ אֲסַפְּרָנָה.

זָכַר רַב טוֹבְךָ יִכְיֶעוּ, וְצִדְקָתְךָ יִרְנְנוּ.

חֲנוּן וְרַחוּם יְהוָה, אֲרֹךְ אֲפָיִם וְגִדְל־חֶסֶד.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.

יִזְדוֹף יְהוָה כָּל־מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרַכְכָּה.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ.

לְהוֹדִיעַ לְבָנֶי הָאָדָם גִּבּוֹרֹתֶיךָ, וְכְבוֹד הַדָּר מַלְכוּתוֹ.

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

סוֹמֵךְ יְהוָה לְכָל־הַנְּפִלִים, וְזוֹקֵף לְכָל־הַכּוֹפִּים.

עֵינֵי כָל אֱלֹהִים יִשְׁפְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.

פֹּתַח אֶת־יְדֶיךָ, וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן.

צִדִּיק יְהוָה בְּכָל־דְּרָכָיו, וְחֹסֵיד בְּכָל־מַעֲשָׂיו.

קָרוֹב יְהוָה לְכָל־קְרָאֵיו, לְכָל אֲשֶׁר יִקְרָאוּהוּ בְּאֵמֶת.

רָצוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.

שׁוֹמֵר יְהוָה אֶת־פֶּלֶא־הַבְּרִיּוֹת, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.

◀ תְּהִלַּת יְהוָה יִדְבַּר־פִּי,

וְיִבְרַךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וְאֶנְחֲנוּ נִבְרָךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

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

ADONAI SUPPORTS ALL WHO FALTER. 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. 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

Psalm 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'khinor.

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.

Psalm 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 עֶזְו.
הַלְלוּהוּ בְּגִבּוֹרֹתָיו, הַלְלוּהוּ כְּרֹב גִּדְלוֹ.
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וְכִנּוֹר.
הַלְלוּהוּ בְּתוֹף וּמַחֹל, הַלְלוּהוּ בְּמִינִים וְעִגְב.
הַלְלוּהוּ בְּצִלְצְלֵי שְׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
כל הַנְּשָׁמָה תְּהַלֵּל יְהוָה, הַלְלוּיָהּ.
כל הַנְּשָׁמָה תְּהַלֵּל יְהוָה, הַלְלוּיָהּ.

תהלים קנ

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן.

בְּרוּךְ יְהוָה מְצִיּוֹן, שְׁכֵן יְרוּשָׁלַיִם, הַלְלוּיָהּ.

בְּרוּךְ יְהוָה אֱלֹהֵינוּ אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבָדְדוֹ.

◀ וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,

וְיִמְלֹא כְבוֹדוֹ אֶת־כָּל הָאָרֶץ,

אָמֵן וְאָמֵן.

Some congregations continue with Nishmat, 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-

ti-ple 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 (*Berakkhot* 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 כָּל־הַקֹּהֶל וַיֹּאמֶר דָּוִד:
כְּרוֹךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מֵעוֹלָם וְעַד
עוֹלָם. לָךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח
וְהַהוֹד, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְהוָה הַמְּמֻלָּה
וְהַמְּתַנַּשֵּׂא לְכָל לְרָאשׁ. וְהָעֵשָׂר וְהַפְּבֹד מִלְּפָנֶיךָ,
וְאַתָּה מוֹשִׁיל בְּבָל, וּבִיָּדְךָ בָּח וּגְבוּרָה, וּבִיָּדְךָ לְגַדֵּל
וּלְחַזֵּק לְכָל. וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנִיחֵנו לָךְ,
וּמְהֻלָּלִים לְשֵׁם תְּפָאֶרְתֶּךָ.

דברי הימים א, כט:י-יג

אַתָּה הוּא יְהוָה לְבִדְךָ, אַתָּה עֹשֶׂית אֶת־הַשָּׁמַיִם,
שָׁמַי הַשָּׁמַיִם וְכָל־צָבָאָם, הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ,
הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם, וְאַתָּה מַחִיה אֶת־בָּלָם,
וּצָבָא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִיִּים. ◀ אַתָּה הוּא יְהוָה
הָאֱלֹהִים אֲשֶׁר בַּחֲרִית בְּאַבְרָם, וְהוֹצָאתוֹ מֵאוּר כַּשְׂדִּים,
וְשִׁמְתָּ שְׁמוֹ אַבְרָהָם, וּמַצָּאתָ אֶת־לִבּוֹ נֹאמֵן לְפָנֶיךָ.

וְכֹרוֹת עָמּוֹ הַבְּרִית לָתֶת אֶת־אָרֶץ הַפְּנִיעֵנִי הַחֲתִי הָאֲמֹרִי
וְהַפְּרָזִי וְהַיְבוֹסִי וְהַגְּרָגְשִׁי לָתֶת לְזֶרְעוֹ, וְתָקַם אֶת־דְּבָרֶיךָ
כִּי צָדִיק אַתָּה. וְתָרָא אֶת־עֵנִי אֲבִתִּינוּ בְּמַצְרִים,
וְאַתָּה צִדְקָתְךָ שִׁמְעָתָ עַל יָם סוּף. וְתַתֵּן אֹתָהּ
וּמִפְתִּים בְּפִרְעָה, וּבְכָל־עַבְדֶּיךָ וּבְכָל־עַם אֶרֶץ,
כִּי יִדְעָתָ כִּי הוֹדִיו עָלֶיהֶם, וְתַעֲשֶׂה לָךְ שֵׁם כְּהַיּוֹם הַזֶּה.
◀ וְהַיּוֹם כְּקִעְתָּ לְפָנֶיךָ וְיַעֲבְרוּ בְּתוֹךְ הַיָּם בִּיבִשָּׁה,
וְאַתָּה יִפְּתֶהּם הַשְׁלֹכֶת בְּמַצּוֹלָתָ, כִּמּוֹ אֶבֶן בְּמַיִם עֲזִיִּים.

נחמיה ט:י-יא

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 אֲנִיחֵנו לָךְ. These became the first words of the second-to-last *b'rakhah* 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

וַיִּשְׁעַי יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיִּרְא יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שַׁפַּת הַיָּם: ◀ וַיִּרְא יִשְׂרָאֵל אֶת־יְהוָה הַגָּדֹל אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־יְהוָה וַיֹּאמְינוּ בַּיהוָה וּבְמֹשֶׁה עַבְדּוֹ:

שמות יד:לא

אֲזַיִשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ
לֵאמֹר אֲשִׁירָה לַיהוָה כִּי־גָאָה גָּאָה סוֹס
וּרְכָבוֹ רָמָה בַּיָּם: עֲזִי וְזִמְרָתָּ לָהּ וַיְהִי־לִי
לִישׁוּעָה זֶה אֱלֹהִי וְאֶנְהוּהוּ אֱלֹהֵי
אָבִי וְאַרְמְמָנָהוּ: יְהוָה אִישׁ מִלְחָמָה יְהוָה
שְׁמוֹ: מִרְפַּכֶּת פָּרָעָה וְחִילוֹ יִרְהַב בַּיָּם וּמִבְחָר
שְׁלֹשִׁיו טָבְעוּ בַּיָּם־סוֹף: תַּהֲמֹת יִכְסִּימוּ יָרְדוּ בְּמַצּוֹלֹת כְּמוֹ־
אֶבֶן: יְמִינָךְ יְהוָה נֶאֱדָרִי בַכֶּחַ יְמִינָךְ
יְהוָה תִּרְעַץ אוֹיֵב: וּבָרַב גָּאוֹנָךְ תַּהַרֵּס
קִמִּיךְ תִּשְׁלַח חֲרֹנְךָ יֹאכֻלְמוּ כְּקֶשׁ: וּבְרוּחַ
אֲפִיךָ נִעְרְמוּ מַיִם נִצְבּוּ כְּמוֹ־נֶגֶד
נִזְלִים קִפְאוּ תַהֲמֹת בְּלִבָּיָם: אָמַר
אוֹיֵב אֲדָרְךָ אֲשִׁיג אֲחַלֶּק שְׁלָל תִּמְלֹאֲמוּ
בְּכֹשִׁי אַרְיֵק חֲרָבִי תוֹרִישְׁמוּ יָדֶיךָ: נִשְׁפָּת
בְּרוּחְךָ כִּסְמוּ יָם צָלְלוּ כַּעֲפֹרֶת בְּמַיִם
אֲדִירִים: מִי־כִמְכָּה בְּאֵלֶם יְהוָה מִי
כִמְכָּה נֶאֱדָר בְּקוֹדֶשׁ נִזְרָא תַהֲלֹת עֲשֵׂה
פֶּלֶא: נְטִיית יְמִינְךָ תִּבְלַעְמוּ אֶרֶץ: נְחִית
בְּחִסְדְּךָ עִם־זוֹ גָּאֵלֶת נִהְלֹת בְּעוֹף אֶל־נֹה

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 אִישׁ מִלְחָמָה יהוה 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 וַיִּשְׁעַי. 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 experience of the long exile may have created the need to include this triumphant song in each morning'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*, understood in rabbinic Hebrew as "sang," is actually a future tense (Mekhilta, Shirata 1).

THIS IS MY GOD וַיִּרְא יְהוָה. 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.

קִדְשָׁךְ: שְׁמֵנוּ עַמִּים יִרְגָּזוּן
אֶחָד יִשְׁבִּי פִלְשֵׁת: אֲזַנְּהֶלּוּ אֱלֹפִי
אֲדוֹם אֵילֵי מוֹאָב יֶאֱחָזְמוּ רַעַד נִמְגּוֹ
כָּל יִשְׂרָאֵל כִּנְעָן: תִּפֹּל עַלֵיהֶם אֵימָתָה
וּפָחַד בְּגִדְלֵי זָרוּעֶךָ יִדְמּוּ כְּאֶבֶן עֵד
יַעֲבֹר עִמָּךְ יְהוָה עַד־יַעֲבֹר עִם־זוֹ
קִנְיִת: תִּבְאֲמוּ וְתִטְעֲמוּ בְּהַר נִחְלָתְךָ מִכּוֹן
לְשִׁבְתְּךָ פַּעֲלֵת יְהוָה מִקְדָּשׁ אֲדֹנֵי בּוֹנֵנוּ
יְיָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

שמות טו:א-יה

Some congregations include this passage:

וַתִּקַּח מִרְיָם הַנְּבִיאָה אֶחָת אֶחָת אֶת־הַתֵּיבָה
וַתִּצְאֵן כָּל־הַנָּשִׁים אַחֲרֶיהָ בְּתַפִּים וּבִמְחֹלֶת: וַתַּעַן לָהֶם
מִרְיָם שִׁירָה לַיהוָה כִּי־גָאֹה גָאֹה כּוֹס וְרִכְבּוֹ רָמָה בַּיָּם:

שמות טו:ב-כא

◀ כִּי לַיהוָה הַמְּלוּכָה וּמִשְׁלָל בְּגוֹיִם. וְעָלוּ מוֹשְׁעִים בְּהַר צִיּוֹן
לְשִׁפֹּט אֶת־הָרָעָה וְהַיְתָה לַיהוָה הַמְּלוּכָה.
וְהָיָה יְהוָה לְמֹלֵךְ עַל כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשֵׁמוֹ 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 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 אֶת־הָרָעָה עֵשָׂו. 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 וְשֵׁמוֹ 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 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 וּתְרוֹמִים זָכְרֶךָ, מִלְּפָנֶיךָ, תָּמִיד.
מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל,
וּמִבְלָעֲדִיד אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ,
פוֹדֶה וּמַצִּיל, וּמַפְרִיֵס וּמַרְחֵם בְּכָל־עֵת צָרָה וְצוּקָה.
אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה.
אֱלֹהֵי הָרָאשׁוֹנִים וְהָאַחֲרוֹנִים,
אֱלֹהֵי כָל־בְּרִיּוֹת,
אֲדוֹן כָּל־תּוֹלְדוֹת,
הַמְהַלל בְּרַב הַתְּשַׁבְּחוֹת,
הַמְבַּהֵג עוֹלָמוֹ בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים.
יְהוָה לֹא יָנוּם וְלֹא יִישָׁן,
הַמְעוֹרֵר יְשָׁנִים,
וְהַמְקִיץ נֹרְדָּמִים,
וְהַמְשִׁיחַ אֲלֵמִים,
וְהַמְתִּיר אֲסוּרִים,
וְהַסּוֹמֵךְ נוֹפְלִים,
וְהַזּוֹקֵף בְּפוֹפִים.
לְךָ לְבָדְךָ אֲנַחֲנוּ מוֹדִים.
אֵלֹהֵינוּ מֵלֵא שִׁירָה בַּיּוֹם,
וְלִשְׁנוֹנֵנוּ רִנָּה בְּהִמּוֹן גָּלִי,
וְשִׁפְתוֹתֵינוּ שֹׁבַח בְּמִרְחָבֵי רָקִיעַ,
וְעֵינֵינוּ מְאִירוֹת בְּשִׁמְשׁ וּבִיָּרַח,
וְיָדֵינוּ פְּרוֹשׁוֹת כְּבִשְׂרֵי שָׁמַיִם,
וְרַגְלֵינוּ קְלוֹת בְּאַיִלוֹת,
אֵין אֲנַחֲנוּ מְסַפִּיקִים לְהוֹדוֹת לָךְ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וּלְבָרֵךְ אֶת־שִׁמְךָ עַל אַחַת מֵאֲלָף
אֲלָפֵי אֲלָפִים וְרַבֵּי רַבּוֹת פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] 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 וַנִּתְנוּ,
וּבְשָׂבַע פִּלְפִּלְתָנוּ,
מִחֶרֶב הִצַּלְתָנוּ,
וּמִדָּבָר מַלְטָתָנוּ,
וּמִחֲלָיִם רָעִים וְנֶאֱמָנִים דָּלִיתָנוּ.
עַד הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ,
וְלֹא עֲזָבוּנוּ חֲסִדֶיךָ,
וְאַל תִּטְּשֵׁנוּ, יְהוָה אֱלֹהֵינוּ, לְנֶחֱצַח.
עַל כֵּן אַבְרָהָם שָׁפֵלְגֶתָ בָּנוּ,
וְרוּחַ וּנְשָׁמָה שִׁנַּפַּחְתָּ בְּאַפֵּינוּ,
וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ,
הֵן הֵם יוֹדוּ וְיִבְרְכוּ וְיִשְׁבְּחוּ וְיִפָּאֲרוּ וְיִרְוּמְמוּ
וְיַעֲרִיצוּ וְיִקְדִּישׁוּ וְיִמְלִיכוּ אֶת־שִׁמְךָ מִלְּכָנוּ.
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,
כְּדָבָר שֶׁכָּתוּב:
כָּל־עֲצָמוֹתַי תִּאֲמַרְנָה, יְהוָה מִי כָמוֹךָ,
מִצִּיל עָנִי מִחֲזֹק מַמְּנֹה, וְעָנִי וְאַבְיוֹן מִגְּזֹלוֹ.
מִי יִדְמָה לָךְ,
וּמִי יִשׁוּוֶה לָךְ,
וּמִי יַעֲרֹךְ־לָךְ,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, קִנְיָה שְׁמִים וְאַרְץ.
נְהַלְלָךָ וְנִשְׁבַּחְךָ, וְנִפְאָרְךָ, וְנִבְרַךְ אֶת־שִׁם קְדֻשָּׁךָ, כְּאָמֹר:
לְדָוִד, בְּרַכִּי נַפְשִׁי אֶת־יְהוָה
וְכָל־קֶרְבִּי אֶת־שִׁם קְדֻשּׁוֹ.

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

EVERY BONE IN MY BODY
CRIES OUT . . . תִּאֲמַרְנָה
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
בְּרַכִּי 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 בְּתַעֲצוּמוֹת עֶזְךָ,
הַגָּדוֹל בְּכַבּוֹד שְׁמֶךָ,
הַגָּבוֹר לְנֶצַח,
וְהַנּוֹרָא בְּנוֹרְאוֹתָיִךְ,
הַמֶּלֶךְ הַיּוֹשֵׁב עַל פֶּסַע רֵם וְנִשְׂא.

On Shabbat, the leader begins here:

◀ שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכַתּוּב, רַנְּנוּ צְדִיקִים בַּיהוָה, לִישְׁרִים נְאֻמָּה תְהִלָּה.

בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל,
וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ,
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם,
וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדֵּשׁ.

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל
הִרְנָה יִתְפָּאֵר שְׁמֶךָ מְלִכְנוּ, בְּכָל־דּוֹר וְדוֹר.
◀ שָׁכֵן חֹבֶת כָּל־הַיְצוּרִים לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], לְהוֹדוֹת, לְהִלָּל, לְשַׁבַּח, לְפָאֵר,
לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לְעֲלֹא וּלְקַלֵּס, עַל כָּל־דַּבְרֵי
שִׁירוֹת וְתִשְׁבָּחוֹת דָּוִד בְּרִישֵׁי עֲבֹדְךָ מְשִׁיחֶךָ.

הָאֵל GOD. 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.

DWELLING FOREVER שׁוֹכֵן עַד. 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 רַנְּנוּ. Psalm 33:1.

YOU ARE EXALTED IN THE SPEECH OF THE UPRIGHT בְּפִי יִשְׂרָאֵל תִּתְבָּרַךְ. 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 *shrei 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.

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 [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 מְלָנֹה, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ
בְּשָׂמִים וּבְאַרְץ. כִּי לְךָ נָאֹה, יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵי
אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ],

שִׁיר וּשְׁבָחָה, הִלֵּל וְזִמְרָה, עַז וּמִמְשָׁלָה, נִצָּח,
גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתַפָּאֲרָת, קִדְשָׁה וּמְלֻכוֹת.
◀ בְּרֻכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְהוָה,
אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,
הַבוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל חַי הַעוֹלָמִים.

חֲצִי קַדִּישׁ

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֶךָ רַבָּא, בְּעֻלְמָא דִּי בְּרָא, פְּרַעֲוִיתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעֻגְלָא וּבְזִמְנָן קָרִיב, וְאַמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמָה רַבָּא מְבָרַךְ לְעֻלְמֵי וְלְעֻלְמֵי עֻלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֶךָ דְקַדְשָׁא, בְּרִיךְ הוּא,
לְעֻלָּא מִן כָּל־ [לְעֻלָּא לְעֻלָּא מִכָּל־
[on *Shabbat Shuvah* we substitute: לְעֻלָּא לְעֻלָּא מִכָּל־
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחַמְתָּא דְאַמִּירָן בְּעֻלְמָא,
וְאַמְרוּ אָמֵן.

MAY YOUR NAME BE

PAISED. 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 Hatzi (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," needled 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 כבודו הכיל כל, וכן נקרא:
מקום לכל כי לא מקום יכילהו,
ראה ולא נראית, לראה ולא נראה.
באי יהודי 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.

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 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 ובורא חשך,
עשה שלום ובורא 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 כיהוה.
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 שפרא במדת רחמים.
המאיר לארץ ולדרים 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 עֲוֹנו צור משגבנו.
מִגֵּן יִשְׁעֵנו מִשְׁגֵּב בַּעֲדֵנו.
אֵין כְּעֶרְכְּךָ וְאֵין זוּלָתְךָ,
אֶפֶס בִּלְתָּךְ וּמִי דוֹמָה לָךְ.
יְהוָה אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה
וְאֵין זוּלָתְךָ מִלְכֵנוּ לְחַיֵּי הָעוֹלָם הַבֶּא.
אֶפֶס בִּלְתָּךְ גּוֹאֲלֵנוּ לַיְמֹת הַמְּשִׁיחַ
וְאֵין דוֹמָה לָךְ מוֹשִׁיעֵנו לְתַחִית הַמֵּתִים.

יוצר אור ובורא חשך.
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."

הכל. 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 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 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'rah'amim 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'mei'him b'tzeitam v'sasim b'vo-am, osim b'eimah r'tzon konam.
Pe'ir 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 אדון על כל־המעשים,
ברוך ומברך בפי כל־נשמה,
גדלו וטובו מלא עולם,
דעת ותבונה סובבים אותו.

המתנאה על חיות הקדש,
ונהדר בכבוד על המרכבה,
זכות ומשור לפני כסאו,
חסד ורחמים לפני כבודו.

סובים מאורות שברא אליהינו,
יצרם בדעת בבינה ובהשכל,
ח וגבורה נתן בהם,
להיות מושלים בקרב תבל.

מלאים זיו ומפיקים נגה,
נאה זיום בכל־העולם,
שמחים בצאתם ושישים בבוֹאם,
עשים באימה רצון קונם.

פאר וכבוד נותנים לשמן,
צהלה ורנה לזכר מלכותו.
קרא לשמש ויזרח אור,
ראה והתקין צורת הלכנה.

שבת נותנים לו כל־צבא מרום,
תפארת וגדלה, שרפים ואופנים וחיות הקדש.

GOD, MASTER אל אדון. 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 שְׂמִיחִים. 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 . . . אוֹפָנִים. 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:

לְאֵל אֲשֶׁר שָׁבַת מִכָּל-הַמַּעֲשִׂים, בְּיוֹם הַשְּׁבִיעִי הַתְּעֵלָה וַיֵּשֶׁב עַל כִּסֵּא כְבוֹדוֹ, תִּפְאֶרֶת עֲטָה לְיוֹם הַמְּנוּחָה, עֲנֵג קִרְא לְיוֹם הַשַּׁבָּת. זֶה שָׁבַח שֶׁל יוֹם הַשְּׁבִיעִי, שָׁבוּ שְׁבַת אֶל מִכָּל-מְלָאכְתּוֹ. וְיוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר: מְזִמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת, טוֹב לְהֵדוֹת לַיהוָה. לְפִיכָךְ יִפְאָרוּ וַיִּכְרְבוּ לְאֵל כָּל-יִצְוֵרָיו. שָׁבַח יָקָר וְגִדְלָה יִתְּנוּ לְאֵל מֶלֶךְ יוֹצֵר כָּל, הַמְּנַחֵל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדְשׁוֹ בְּיוֹם שַׁבַּת קֹדֶשׁ. שְׁמֶךָ יְהוָה אֱלֹהֵינוּ יִתְקַדֵּשׁ, וְזִכְרְךָ מְלַכְנוּ יִתְפָּאֵר, בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת. ◀ תִּתְפָּרֵךְ מוֹשִׁיעֵנוּ, עַל שָׁבַח מַעֲשֵׂה יָדֶיךָ, וְעַל מְאוּרֵי אוֹר שְׁעֵשִׂית, יִפְאָרוּךְ סֶלָה.

Continue on the next page.

On Festivals occurring on weekdays, we recite:

הַמְאִיר לְאָרֶץ וְלִדְרִים עֲלֶיהָ בְּרַחֲמִים, וּבִטּוֹבוֹ מְחַדֵּשׁ בְּכָל-יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. מִה רַבּוֹ מַעֲשֵׂיךָ יְהוָה, כָּלֶם בְּחֻכְמָה עֲשִׂיתָ, מְלָאָה הָאָרֶץ קִנְיָנְךָ. הַמֶּלֶךְ הַמְרוֹמֵם לְבָדוֹ מְאֹד, הַמְּשַׁבֵּחַ וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִימֹת עוֹלָם, אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֶזְנוֹ, צוֹר מִשְׁגָּבָנוּ, מִגֵּן יִשְׁעֵנוּ, מִשְׁגָּב בַּעֲדָנוּ.

אֵל בְּרוּךְ, גָּדוֹל דַּעַה, הַכֵּין וּפָעַל זֶהָרִי חֲמָה. טוֹב יֵצֵר כְּבוֹד לְשִׁמּוֹ. מְאוֹרוֹת נִתְּן סְבִיבוֹת עֵזוֹ. פְּנוֹת צָבָאֵיו קְדוֹשִׁים, רוֹמְמֵי שְׁדֵי, תְּמִיד מְסַפְּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ. ◀ תִּתְפָּרֵךְ יְהוָה אֱלֹהֵינוּ עַל שָׁבַח מַעֲשֵׂה יָדֶיךָ, וְעַל מְאוּרֵי אוֹר שְׁעֵשִׂית יִפְאָרוּךְ סֶלָה.

GOD, WHO CEASED WORK לְאֵל 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 מִה רַבּוֹ מַעֲשֵׂיךָ. Psalm 104:24.

ALMIGHTY, BLESSED אֵל בְּרוּךְ. 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 ברויים, בלם גבורים,
וכלם עושים באימה וביראה רצון קונם.
וכלם פותחים אתפיהם בקדשה ובטהרה,
בשירה ובזמרה, ומברכים ומשבחים,
ומפארים ומעריצים, ומקדישים וממליכים:

אתשם האל, המלך, הגדול, הגבור והנורא קדוש הוא.
◀ וכלם מקבלים עליהם על מלכות שמים זה מזה,
ונותנים רשות זה לזה, להקדיש ליוצרים בנחת רוח,
בשפה ברויה ובנעימה קדושה, בלם באחד
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 ברוך, נעימות יתנו. למלך אל חי וקיים,
ומירות יאמרו, ותשבחות ישמיעו. כי הוא לבדו
פועל גבורות, עושה חדשות,
בעל מלחמות, זורע צדקות,
מצמיח ישועות, בורא רפואות,
נורא תהלות, אדון הנפלאות,
◀ המחדש 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.

KEDUSHAH D’YOTZER קדשה דיוצר. This version of the Kedushah, recited in the first *brakha* before the Sh’mā, 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 ... משרתים. . . . 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

לעשה אורים גדלים. Psalm 136:7. 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 hukei 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 lilmud 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'yahed 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'hah 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 salah be-emet,
l'hodot l'kha u-l'ya'hedkha b'ahavah.
Barukh atah adonai, ha-boher b'amo yisrael b'ahavah.

אַהֲבָה רַבָּה אֲהַבְתָּנוּ, יְהוָה אֱלֹהֵינוּ,
חֲמֵלָה גְדוֹלָה וַיְתִירָה חֲמֻלָּתְ עָלֵינוּ.
אָבִינוּ מַלְכֵנוּ, בְּעִבּוּר אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
שָׁפְטָחוּ בָּךְ וַתִּלְמַדְם חֻקֵּי חַיִּים,
כֵּן תַּחֲנֹנֵנוּ וַתִּלְמַדְנוּ.
אָבִינוּ, הָאֵב הָרַחֲמָן, הַמְרַחֵם,
רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל,
לְשִׁמְעָ, לְלַמֵּד וּלְלַמֵּד, לְשִׁמּוֹר וּלְעֲשׂוֹת
וּלְקַיֵּם אֶת־כָּל־דִּבְרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ,
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וַיַּחַד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ,
וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ,
נִגְלִיהָ וְנִשְׁמָחָה בִּישׁוּעָתְךָ.

Some gather their tzitzit before reciting this line:

◀ וְהִבִּיאוּנוּ לְשָׁלוֹם מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ,
וַתּוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ,
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֲתָהּ,
וּבְנוּ בַּחֲרֵת מְכַלְעִים וְלָשׁוֹן,
וְקִרְבַּתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמָּת,
לְהוֹדוֹת לָךְ וּלְיַחַדְךָ בְּאַהֲבָה.
בְּרוּךְ אַתָּה יְהוָה, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

YOU HAVE LOVED US DEEPLY אַהֲבָה 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 אָבִינוּ 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

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 לשמוֹר 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.

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 Nissanovitch 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'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'avekha. 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: אל מלך נאמן.

שמע ישראל יהוה אלהינו יהוה אחד.

Recited quietly: ברוך שם כבוד מלכותו לעולם ועד.

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאודך: והיו הדברים האלה אשר אנכי מצוך היום על לבבך: ושננתם לבניך ודברתם בם בשבתך בביתך ובליכתך בדרך ובשכבך ובקומך:

וקשרתם לאות על ידך והיו לטטפת בין עיניך: וכתבתם על מזוזות ביתך ובשעריך:

דברים וד-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 אל מלך נאמן. 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 שמע ישראל. 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 אחד. 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 שם ברוך. 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 על מזוזות. 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 אֶת־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֹתְכֶם הַיּוֹם לֵאמֹר לֹא־הָיָה אֱלֹהֶיכֶם וּלְעִבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטְּר־אֶרְצְכֶם בְּעִתּוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסַּפְתִּי דִגְלָךְ וְתִירְשְׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֹשֶׁב בְּשָׂדֶךָ לְבִהְמֹתֶךָ וְאָכְלֹת וּשְׂבַעְתָּ: הַשָּׁמַיִם לָכֵן פֶּן־יִפְתָּה לְבַבְכֶם וְסִרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְהָיָה אִרְיָהוּהָ בְכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֵם: וְשָׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהִים עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֹתְךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיַמֵּי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשַׁבַּע יְהוָה לֵאבְתֵיכֶם לָתֵת לָהֶם בְּיַמֵּי הַשָּׁמַיִם עַל־הָאָרֶץ:

דברים יא: יג-כא

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל־צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֵם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאמֹר לָהֶיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֹתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת לָכֵם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו: לו-מא

אמת

When there is a minyan, the leader adds:

◀ יהוה אלהיכם – אמת –

וַיֵּצֵיב וְנִכְוֹן וְקָיָם וַיִּשָּׁר וְנִנְאָמֵן וְאֶהוּב וְחָבִיב וְנִחְמַד וְנִעֵיִם וְנִזְרָא וְנִדְאִיר וְנִמְתָּקֵן וְנִמְקָבֵל וְטוֹב וְיִפְהָ הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד.

וְהָיָה אִם־שָׁמַעַתְּ אֶת־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֹתְכֶם הַיּוֹם לֵאמֹר לֹא־הָיָה אֱלֹהֶיכֶם וּלְעִבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטְּר־אֶרְצְכֶם בְּעִתּוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסַּפְתִּי דִגְלָךְ וְתִירְשְׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֹשֶׁב בְּשָׂדֶךָ לְבִהְמֹתֶךָ וְאָכְלֹת וּשְׂבַעְתָּ: הַשָּׁמַיִם לָכֵן פֶּן־יִפְתָּה לְבַבְכֶם וְסִרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְהָיָה אִרְיָהוּהָ בְכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֵם: וְשָׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהִים עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֹתְךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיַמֵּי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשַׁבַּע יְהוָה לֵאבְתֵיכֶם לָתֵת לָהֶם בְּיַמֵּי הַשָּׁמַיִם עַל־הָאָרֶץ:

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.

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.

אֱמֶת אֱלֹהֵי עוֹלָם מְלֻכָּנוּ, צוּר יַעֲקֹב מִגֵּן יִשְׁעֵנוּ.

◀ לְדוֹר וָדוֹר הוּא קַיָּם וּשְׁמוֹ קַיָּם, וְכִסְאוֹ נָכוֹן

וּמְלָכוּתוֹ וְאַמּוּנָתוֹ לְעַד קַיָּמָה.

וּדְבָרָיו חַיִּים וְקַיָּמִים, נֶאֱמָנִים וְנִחְמָדִים.

לְעַד וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ]

וְעַלֵּינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל־דּוֹרוֹת

וְרַע יִשְׂרָאֵל עַבְדֶּיךָ. עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים

דְּבַר טוֹב וְקַיָּם לְעוֹלָם וָעֶד,

אֱמֶת וְאַמּוּנָה חֶק וְלֹא יֵעָבֵר.

◀ אֱמֶת שְׁאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

[וְאַמּוּתֵינוּ], מְלֻכָּנוּ, מֶלֶךְ אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ],

גֹּאֲלֵנוּ גֹּאֵל אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ], יוֹצֵרֵנוּ, צוּר יִשׁוּעֵתָנוּ,

פּוֹדֵינוּ וּמַצִּילֵנוּ, מֵעוֹלָם שְׁמֶךָ אֵין אֱלֹהִים זוּלָתָךְ.

עֲזַרְתָּ אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ] אֵתָהּ הוּא מֵעוֹלָם,

מִגֵּן וּמוֹשִׁיעַ לְבְנֵיהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר וָדוֹר.

בְּרוּם עוֹלָם מוֹשְׁבֶךָ,

וּמִשְׁפָּטֶיךָ יוֹצֵדֶקְתָּךְ עַד אֶפְסֵי אֶרֶץ.

אֲשֶׁרִי אִישׁ שְׂשִׁימָע לְמִצְוֹתֶיךָ,

וְתוֹרָתְךָ וּדְבָרְךָ יֵשִׁים עַל לִבּוֹ.

אֱמֶת אֵתָהּ הוּא אֲדוֹן לְעַמֶּךָ,

וּמֶלֶךְ גִּבּוֹר לְרִיב רִיבֶם.

אֱמֶת אֵתָהּ הוּא רֹאשׁוֹ, וְאֵתָהּ הוּא אַחֲרוֹן,

וּמִבְּלַעֲדֶיךָ 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

אֱמֶת וְיָצִיב אֱמֶת. 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’mā 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 [וְאַמּוּתֵינוּ] [וְאַמּוּתֵינוּ]. 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 הוּא אֵתָהּ 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'hudah 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.

מִמְצָרִים גָּאֵלְתָּנוּ יְהוָה אֱלֹהֵינוּ
וּמִבַּיִת עֲבָדִים פָּדִיתָנוּ.
כָּל־בְּכוֹרֵיהֶם הָרַגְתָּ וּבְכוֹרְךָ גָּאֵלְתָּ
יָם סוּף בָּקַעְתָּ וַיָּדִים טָבַעְתָּ
וַיִּדְּדִים הָעֶבְרִיתָ

וַיִּבְסּוּ מִיָּם צָרֵיהֶם, אֶחָד מֵהֶם לֹא נִוְתַר.
עַל זֹאת שָׁבְחוּ אֱהֹוִבִים, וְרוֹמְמוֹ אֵל,
וְנִתְּנוּ יְדִידִים וּמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת,
בְּרִכּוֹת וְהוֹדָאוֹת לְמִלְךָ אֵל חַי וְקַיִם,
רָם וְנֹשָׂא, גָּדוֹל וְנוֹרָא,
מְשֻׁפָּל גָּאִים וּמִגְבִּיָּה שְׁפָלִים
מוֹצִיא אֲסִירִים וּפּוֹדֶה עַנּוּיִם
וְעוֹזֵר דָּלִים

וְעוֹנֶה לַעֲמֹו בַּעַת שׁוֹעֵם אֱלֹי.

◀ תְּהִלּוֹת לֵאלֹהֵינוּ עָלֵינוּ בְּרוּךְ הוּא וּמִבְּרָךְ.
מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ כָלֵם:

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

◀ שִׁירָה חֲדָשָׁה שָׁבְחוּ גֵאוּלִים לְשִׁמְךָ עַל שְׁפַת הַיָּם,
יָחַד כָּלֵם הָדוֹד וְהַמְּלִיכֹו וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

צוּר יִשְׂרָאֵל,
קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,
וּפִדָה כְּנַאמְךָ יְהוּדָה וְיִשְׂרָאֵל.
גָּאֵלְנוּ, 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 וּבְנֵי 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
מי 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
יהוָה יִמְלֹךְ
Exodus 15:18.

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

OUR REDEEMER
גָּאֵלְנוּ
Isaiah 47:4.

LIBERATED THE PEOPLE
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, Pesachim 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

The Shabbat Morning Amidah

Prayer

Rabbi Ami taught: One's prayer is answered only if one takes one's heart into one's hands, as it is said, "Let us lift up our heart with our hands" (Lamentations 3:41).

—BABYLONIAN TALMUD

One should pray as a beggar knocking on a door and wish for a time of generosity.

—based on HAYIM IBN ATTAR

Prayer is for one's soul what nourishment is for one's body. The blessing of one's prayer lasts until the time of the next prayer, just as the strength derived from one meal lasts until another....During the time of prayer, one cleanses the soul of all that has passed over it and prepares it for the future.

—YEHUDAH HALEVI

Songs to God not only express joy; they express pain as well. There is no greater prayer than pouring out one's heart over the distance one feels from God.

—SHALOM NOAH
BERZOVSKY

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the Kedushah on page 161) aloud and the rest of the Amidah silently. The Amidah concludes on page 166.

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

First B'rakhah: Our Ancestors

With Patriarchs:

ברוך אתה 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.

With Patriarchs and Matriarchs:

ברוך אתה 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.

On Shabbat Shuvah we add:

Remember us for life, Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, God of life.

תפילת העמידה לשחרית לשבת

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the Kedushah on page 161) aloud and the rest of the Amidah silently. The Amidah concludes on page 166.

אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

ברוך אתה יהוה,
אלהינו ואלהי אבותינו
[ואמותינו], אלהי אברהם,
אלהי יצחק, ואלהי יעקב,
אלהי שרה, אלהי רבקה,
אלהי רחל, ואלהי לאה,
האל הגדול הגבור והנורא,
אל עליון, גומל חסדים
טובים, וקונה הכל, וזוכר
חסדי אבות, ומביא גואל
לבני בניהם למען שמו
באהבה.

With Patriarchs:

ברוך אתה יהוה,
אלהינו ואלהי אבותינו,
אלהי אברהם, אלהי
יצחק, ואלהי יעקב, האל
הגדול הגבור והנורא,
אל עליון, גומל חסדים
טובים, וקונה הכל, וזוכר
חסדי אבות, ומביא גואל
לבני בניהם למען שמו
באהבה.


On Shabbat Shuvah we add:

זכרנו לחיים, מלך חפץ בחיים,
וכתבנו בספר החיים, למענך אלהים חיים.

AMIDAH. The Amidah, literally "the prayer said while standing," is a moment of personal meditation and is also known as the "Silent Prayer." It always contains three introductory b'rakhot and three concluding b'rakhot. On Shabbat and festivals, a middle b'rakhah focuses on distinctive themes of the day. Before the Amidah begins we take three steps forward, approaching God's presence. (If there is no room, we first take three steps backward.)

ADONAI, OPEN MY LIPS אֲדַנִּי שְׁפָתַי תִּפְתָּח. Psalm 51:17, where prayer is exalted over sacrifice. Rabbi Yohanan (3rd century) recommended that this verse precede the Amidah (Talmud of the Land of Israel, Berakhot 4:4).

BENDING THE KNEES AND BOWING. Bowing is both a symbolic acknowledgment that our prayers are to God and also a sign of humility on our part. We stand up

straight when we reach God's name, however, for we speak to God face to face (Babylonian Talmud, Berakhot 12a). The Talmud records disagreement about how deeply one should bow: some say that one should fully bend over, some that one should feel one's spine bending, and others that one should bow only one's head (Berakhot 28b). The Talmud confined bowing to the beginning and end of this first b'rakhah, as well as to the beginning and end of the next-to-last b'rakhah, which thanks God for the gift of life (Berakhot 34a). The sign  indicates the place to bow.

GOD OF ABRAHAM אֱלֹהֵי אֲבֹרָהִם. God uses this language when first addressing Moses, at the burning bush (Exodus 3:5–6). Its inclusion here at the beginning of the Amidah may remind us of the focus and attentiveness that we need to sense God's presence.

REDEEMER גּוֹאֵל. Judaism's messianic impulse reminds us that the world, as broken as it sometimes appears, is ultimately perfectible; God's teachings, carried out by us, will help the world achieve such perfection. Some liberal prayerbooks use the word *ge'ullah*, "redemption," in place of "redeemer," to de-emphasize the role of any single individual in facilitating the world's healing.

REMEMBER US זְכַרְנוּ. This brief prayer is the first of four additions to the Amidah during the Ten Days of Repentance. Each of the four phrases of this short addition ends with the word *hayim*, "life."

God of Our Ancestors

The God we know seems so much greater, so much vaster, than the God of former generations. The universe we live in is so much more known and charted; we measure distances in light years and send persons and machines coursing through space. The lenses through which we see the small as well as the vast have forever changed our way of viewing the world; the pace at which we seek and find knowledge has changed our way of learning. To say “our God and God of our ancestors” is to assert that the One of whom we speak in such an age is the same One as the God of small-town Jewish scholars and shopkeepers of a hundred years ago. This is no small admission, no small act of humbling, for such as ourselves.

—ARTHUR GREEN

Life to the Dead

A Hasidic master taught: There are parts of ourselves that have become deadened. When we pray this blessing we should ask ourselves, “What part of myself needs to be awakened? What should I be concerned with, that I have forgotten?”

With Patriarchs:

You are the sovereign who helps and saves and shields.

† *Barukh atah ADONAI*, Shield of Abraham.

With Patriarchs and Matriarchs:

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:

From Sh'mini Atzeret until Pesah:

You cause the wind to blow and the rain to fall,

[From Pesah until Sh'mini Atzeret, 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'rahamim 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 meitim u-m'hayeh u-matzmiah y'shuah.

On Shabbat Shuvah we add:

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

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 162 with “Holy are You.”

With Patriarchs and Matriarchs:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
† בְּרוּךְ אַתָּה יְהוָה,
מֶלֶךְ אֲבֹרָהּם.
מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
† בְּרוּךְ אַתָּה יְהוָה,
מֶלֶךְ אֲבֹרָהּם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
† בְּרוּךְ אַתָּה יְהוָה,
מֶלֶךְ אֲבֹרָהּם.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי,
מַחֲיֵה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[From Pesah until Sh'mini Atzeret, some add: מוֹרִיד הַטֶּל]

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ,
מֶלֶךְ מֵמִית וּמַחֲיֵה וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵל הַרְחָמִים, זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.

וְנִצְאֵמֶן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מַחֲיֵה הַמֵּתִים.

When the Amidah is recited silently, continue on page 162 with “Holy are You.”

SHIELD OF ABRAHAM מֶגֶן אֲבֹרָהּם. This phrase is derived from Genesis 15:1, the first time we hear Abraham speak to God. There Abraham—the paragon of faith—expresses to God his fears, skepticism, and insecurity about the fulfillment of God's promises. Authentic prayer may encompass feelings of doubt as well as faith, challenge and frustration as well as praise and gratitude. Some who include the matriarchs at the beginning of this prayer conclude with this ending, so as not to change the received wording of the conclusion of a *b'rakhah*.

GUARDIAN OF SARAH וּפּוֹקֵד שָׂרָה. Or: “the one who remembered Sarah” (after Genesis 21:1). We, who stand here today, are the fruit of God's promise to Abraham and Sarah.

SUPPORT THE FALLING סוֹמֵךְ נוֹפְלִים. After Psalm 145:14. For centuries, human rulers have defined “power” as the ability to exert control over others, often through the threat of physical injury. Quite differently, God's power is described here as manifested as *hesed*, love and generosity, especially to those who are most

vulnerable. The other attributes describing God in this paragraph are also taken from biblical texts: Exodus 15:26 (“heal the sick”), Psalm 146:7 (“loosen the chains of the bound”), and 1 Samuel 2:6 (“brings death and life”).

GIVES LIFE TO THE DEAD מַחֲיֵה הַמֵּתִים. Over the millennia, many Jewish perspectives on the afterlife have been proposed. Many sages (including Saadiah Gaon, 10th century, and Maimonides, 12th century) caution against speculation about the specific implications of the doctrine of bodily resurrection of the dead. They understand it to be an articulation of God's supreme power: God cares even for the dead. Some moderns understand that the lives of those who died before us are a part of the stream of life, continuing to affect us, though we can never know precisely how.

For We Await You

Is it really true that we only await You? Rather, the prayer is a plea: Give us the wisdom to learn to await You.

—SOLOMON HAKOHEN
RABINOWITZ

Holiness

Rabbi Hama the son of Rabbi Hanina taught: What is the meaning of the verse, “Walk in the path of Adonai, your God” (Deuteronomy 13: 5)? Is it possible for a human being to behave like the Shekhinah? And hasn’t the Torah also taught us, “For Adonai your God is a consuming fire” (Deuteronomy 4:24)? Rather, the verse teaches you to imitate the virtues of the Holy One—

Just as the Holy One clothes the naked, as it is written, “And Adonai, God, made garments of leather, and clothed them [Adam and Eve when they were expelled from the Garden of Eden]” (Genesis 3:21), so too are you to clothe the naked.

Just as the Holy One visits the sick, as it is written, “Adonai appeared to him in the grove of Mamre [as Abraham was recovering from his circumcision]” (Genesis 18:1), so too are you to visit the sick.

Just as the Holy One comforts the mourners, as it is written, “And it came to pass after the death of Abraham that God blessed Isaac, his son” (Genesis 25:13), so too are you to comfort the mourner.

And the Holy One buried the dead as well, as it is written “And [God] buried him [Moses] in the valley” (Deuteronomy 34:6), so too are you to bury the dead.

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited only with a minyan.

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:

“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 another, 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 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. *Barukh atah ADONAI*, the Holy God.

On Shabbat Shuvah we substitute:

Barukh atah ADONAI, the Holy Sovereign.

We continue on the next page with the Fourth B'rakhah, “Moses rejoiced.”

The Kedushah is recited only with a minyan.

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדָּשִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
בְּכַתּוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

אָז בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֶק מְשִׁמֵּיעִים קוֹל,
מִתְנַשְּׂאִים לַעֲמַת שָׁרָפִים, לַעֲמַתָּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמָךְ מִלְּפָנֵינוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מַחֲבִים אֲנַחְנוּ
לָךְ. מִתִּי תִמְלֹךְ בְּצִיּוֹן, בְּקִרְבּוֹ בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁבּוּן.
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עֵינֶיךָ,
לְדוֹר וָדוֹר וּלְנֶצַח נֶצְחִים. וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתָךְ,
בְּדִבְרֵי הָאֱמוּנָה בְּשִׁירֵי עֲזָךְ, עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָךְ:
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הִלְלוּיָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנֶצַח נֶצְחִים קְדֻשָּׁתְךָ נִקְדִּישׁ.
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמּוֹשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מְלֹךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקְדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, “Moses rejoiced.”

KEDUSHAH קְדוּשָׁה. In this ancient prayer, composed by Jewish mystics, we imitate the angelic glorification of God. Although it appears in several versions, the Kedushah of the Amidah always contains three biblical quotations: “Holy, holy, holy” (Isaiah 6:3), “Praised is Adonai’s glory wherever God dwells” (Ezekiel 3:12), and “Adonai will reign forever” (Psalm 146:10). The liturgy surrounding these verses varies, being more elaborate and expansive on Shabbat and festivals than on weekdays. Because the Kedushah is a call-and-response, it is appropriately recited only with a *minyan*. (adapted from Reuven Hammer)

HOLY קְדוּשָׁה. These are the words that Isaiah heard the angels utter during the profound experience that initiated his prophetic calling (6:3). Holiness is God’s essential quality, a quality of which humans can partake when dedicated to God and when acting in imitation of God’s mercy and love.

THE WHOLE WORLD IS FILLED WITH GOD’S GLORY מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ. There

are two contrasting themes in the Kedushah: God is to be found everywhere, and God is hidden from us. The paradox of the religious life is that at times we feel a divine presence close at hand and at other times God’s absence is terribly palpable.

SERAFIM שְׂרָפִים. On the variety of angelic forms, see page 153.

PAID IS ADONAI’S GLORY WHEREVER GOD DWELLS כְּבוֹד יְהוָה מִמְּקוֹמוֹ. Ezekiel heard this cry as he was being carried away by a wind, which transported him to preach to his fellow exiles in Babylonia (3:12).

The Blessing of Shabbat

During the week we build, we fashion objects, we aim for mastery, we fulfill responsibilities, and in all the busyness we easily lose sight of ourselves. On Shabbat we may uncover what is hidden to us in our busyness—going for a walk we see a bird's nest; the flowers in our neighbor's garden refresh and delight us; we notice a tree planted in another century; rain is experienced as a blessing. On Shabbat we enter this world of gentleness, of appreciation, of welcome. We join in community, not of people striving with or against one another, but of people finding each other. In giving up striving, we can move away from self-judgment, no longer bound by an accounting of failure or assertions of great success and power. We can simply “be,” enjoy, “be with.” On Shabbat our souls can remember how to be open.

On weekdays we may be too distracted, too involved with our work and our responsibilities to see the holiness of everyday life. The gift of Shabbat is that all we experience, every meal, every meeting with another person, every joy can be seen as holy.

—SHALOM NOAH
BERZOVSKY

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.

On Shabbat Shuvah we substitute:

Barukh atah ADONAI, the Holy Sovereign.

All continue here:

Fourth B'rakhah: The Holiness of Shabbat

Moses rejoiced in his portion,
for You called him a faithful servant.

You adorned his head with a brilliant crown
when he stood before You on Mount Sinai.

He carried down two tablets of stone,
inscribed with the instruction to observe Shabbat.

Yismah moshe b'matnat helko

ki eved ne-eman karata lo.

K'lil tiferet b'rosho natata,

b'omdo l'fanekha al har sinai.

U-shnei luhot avanim horid b'yado,

v'khatuv bahem sh'mirat shabbat,

v'khen katuv b'toratekha.

And it is written in Your Torah:

The people Israel shall observe Shabbat, to maintain it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days ADONAI made the heavens and the earth, and on the seventh day, ceased from work and rested.

V'shamru v'nei yisrael et ha-shabbat,

la-asot et ha-shabbat l'dorotam b'rit olam.

Beini u-vein b'nei yisrael ot hi l'olam,

ki sheishet yamim asah Adonai et ha-shamayim v'et ha-aretz,

u-vayom ha-sh'vi-i shavat vayinafash.

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

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,

וְקְדוּשֵׁים בְּכָל־יוֹם יְהַלְלוּךָ סֵלָה.

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ.

All continue here:

יְשִׁמַּח מֹשֶׁה בְּמַתָּנַת חֻלְקוֹ,

כִּי עֶבֶד נְאֻמָּן קָרָאתָ לוֹ.

בְּלִיל תְּפָאֲרַת בְּרָאשׁוֹ נָתַתָּ,

בְּעֶמְדוֹ לְפָנֶיךָ עַל הַר סִינַי.

וּשְׁנֵי לוחות אֲבָנִים הוֹרִיד בְּיָדְךָ,

וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת,

וְכֵן כָּתוּב בְּתוֹרָתְךָ:

וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,

לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,

כִּי שִׁשֶּׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,

וּבְיוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

MOSES REJOICED יְשִׁמַּח מֹשֶׁה. This passage is an addition to the Shabbat morning Amidah of unknown origin. These verses are a fragment of a larger alphabetical acrostic but only the *yod* through *lamed* lines survive. (The word *sh'nei* ["two"] was probably added later to the *luhot* ["tablets"] line.) This prayer is not found among the fragments of liturgical remains of the Land of Israel in the Cairo Genizah. The *geonim* of Babylonia recommended that it be said, but its inclusion was contested by Rashi (1040–1105, northern France), among others. Nevertheless, it was adopted soon afterward by all rites.

What caused Moses to be joyful? A midrash maintains that the very notion of Shabbat was first suggested by Moses: in Egypt, Moses argued that even slaves needed a day of rest in order to survive and Pharaoh granted them

Shabbat (Exodus Rabbah 1:28). Moses was happy that his suggestion became incorporated in the Decalogue. Medieval commentators add another interpretation: that Moses was overjoyed to be God's servant, appointed to communicate the law of Shabbat to Israel. Others say that the prayer celebrates the giving of the Torah, which Moses was happy to receive. According to a midrashic source, the Torah was given on Shabbat and the Torah is called God's gift, *matanah*—the same word used in this prayer to describe Moses' "portion" in the afterworld, where his share is assured (Babylonian Talmud, Shabbat 10b). Some remark, regarding the future tense, that the future alluded to is not the world that is coming, but each generation in which Shabbat is observed and this prayer is recited: Moses' joy stems from the fact that the descendants of the Israelites of his own generation (whom he instructed) continue to observe what he taught.

A FAITHFUL SERVANT עֶבֶד נְאֻמָּן. Based on Numbers 12:7, where God tells Miriam and Aaron that Moses is totally trusted (*ne-eman*) in God's house. In Deuteronomy 34:5 Moses is referred to as "God's servant." And so yet another explanation of Moses' joy is that he was happy to be called a "faithful servant."

CROWN בְּלִיל. When Moses descended from the mountain, his face shone with God's light (Exodus 34:29).

THE PEOPLE ISRAEL SHALL OBSERVE וְשִׁמְרוּ. Exodus 31:16–17.

Some omit:

But, ADONAI our God, You have not given it to the nations of the world,
nor, our Sovereign, have You bestowed it on idol worshippers,
nor do the uncircumcised find rest on this day, for

With love, You have given Shabbat to the people Israel, the descendants of
Jacob, whom You have chosen. The people who sanctify the seventh day shall
feel fulfilled and shall delight in Your goodness, for You Yourself were pleased
with the seventh day and sanctified it, calling it the most beloved of days,
a symbol of the work of creation.

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.

ADONAI our God, lovingly and willingly grant that we inherit Your holy Shabbat,
that the people Israel, who make Your name holy, may find rest on this day.

Kad'sheinu b'mitzvotekha v'ten helkeinu b'toratekha,
sabeinu mi-tuvekha v'samheinu bishuatekha,
v'taheir libeinu l'ovd'kha be-emet,
v'hanhileinu Adonai eloheinu b'ahavah u-v'ratzon shabbat kodshekha,
v'yanuhu vah yisrael m'kad'shei sh'mekha.

Barukh atah ADONAI, who makes Shabbat 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 Rosh Hodesh and Hol Ha-mo-ed we add:

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

Some omit:

ולא נתתו יהוה אלהינו לגווי הארצות,
ולא הנחלתו מלכנו לעובדי פסילים,
וגם במנוחתו לא ישכנו ערלים,

כי לישראל עמך נתתו באהבה, לזרע יעקב אשר בם
בחרת. עם מקדשי שביעי, כלם ישבעו ויתענגו מטובך,
והשביעי רצית בו וקדשתו, חמדת ימים אותו קראת,
זכר למעשה בראשית.

אלהינו ואלהי אבותינו [ואמותינו], רצה במנוחתנו,
קדשנו במצותיך, ונתן חלקנו בתורתך,
שבענו מטובך, ושמחנו בישועתך,
וטהר לבנו לעבדך באמת,
והנחילנו יהוה אלהינו באהבה וברצון שבת קדשך.
וינוחו בה ישראל מקדשי שמך.
ברוך אתה יהוה, מקדש השבת.

רצה, יהוה אלהינו, בעמך ישראל ובתפלתם,
והשב את העבודה לדביר ביתך,
ותפלתם באהבה תקבל ברצון,
ותהי לרצון תמיד עבודת ישראל עמך.

On Rosh Hodesh and Hol Ha-mo-ed we add:

אלהינו ואלהי אבותינו [ואמותינו], יעלה ויבא, ויגיע ויראה,
וירצה וישמע, ויפקד ויזכר וזכוננו ופקדוננו, וזכרון
אבותינו [ואמותינו], וזכרון משיח בן דוד עבדך, וזכרון
ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך,
לפליטה, לטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום
ראש החודש הזה. חג המצות הזה. חג הסוכות הזה.

On Sukkot: On Pesah: On Rosh Hodesh:

זכרנו, יהוה אלהינו בו לטובה,
ופקדנו בו לברכה,
והושיענו בו לחיים.
ובדבר ישועה ורחמים, חוס וחסד, ורחמים עלינו והושיענו,
כי אליך עינינו, כי אל מלך חנון ורחום אתה.

BUT . . . YOU HAVE NOT
GIVEN IT TO THEM. These
phrases and the sentences
that follow do not appear
in early Ashkenazic liturgy.
They were probably added
in the High Middle Ages,
due to the competition
between Judaism and
Christianity and the perse-
cution in the time of the
Crusades and after. A sharp
distinction was thus drawn:
we are the inheritors of
God's wonderful gift, Shab-
bat, but our persecutors do
not participate with us in
this special moment. Our
situation today is quite
different, and we welcome
non-Jews to join with us in
celebrating Shabbat. As the
prophet Isaiah declared,
Judaism's gifts are not a se-
cret treasure to be hoarded,
but a divine blessing to be
shared with all who would
join in receiving them.

TO YOUR SANCTUARY לדביר ביתך. Literally, the "inner-
chamber," as in 1 Kings 6:19,
"within the Temple, on the
inside." We pray for access
to the innermost reaches
of the divine realm; for the
most intimate relationship
with God. Yet this intimacy
is not silence. The word
d'vir connects to davar,
"word." In the d'vir, God
hears our voice, and we
hear that of the Divine.
(Jill Jacobs)

MAY THE THOUGHT OF US
RISE UP AND REACH YOU
יעלה ויבא. This paragraph,
recited on every festival
and New Moon, asks
God—and by implication,
us—to see the New Moon
or the festival as a time to
focus on renewal and
redemption.

Gratitude

My instincts are from You,
my body was fashioned
by You,
the songs I sing reach up
to You,
and with offerings of
thanksgiving I greet You.

The air I breathe is Yours,
the light in my eyes reflects
Your glory,
my insights are formed
from Your mystery,
the guideposts of my life
are thoughts of You.

Whenever my love calls to
You, my heart finds You.
But my mind cannot con-
tain You.
And my thoughts and
conceptions can never
truly picture You,
or my errors and mistakes
ever diminish You.

—after YEHUDAH HALEVI

Thanking God

David prayed, “For all is
from You, and from Your
own hand I give to You”
(1 Chronicles 29:14).

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 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 sus-
tenance. 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.

On Hanukkah we add Al Hanissim on page 430.

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

On Shabbat Shuvah we add:

And inscribe all the people of Your covenant for a good life.

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.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְחֲזִיר שְׂכִינְתּוֹ לְצִיּוֹן.

*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 אֲנִיחֵנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אַבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
הַמְסוּרִים בְּיָדְךָ וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְפִישֵׁינוּ
שֶׁבְּכָל־יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת,
עֶרֶב וּבֹקֶר וְצַהֲרָיִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קוֹיָנוּ 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 אֲנִיחֵנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אַבוֹתֵינוּ [וְאִמּוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׁר, יוֹצְרֵנוּ, יוֹצֵר
בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,
עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְתִקְיָמֵנוּ, וְתִאֲסוּר
גְּלוּיֹתֵינוּ לְחַצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ,
וְלַעֲבֹדְךָ בְּלִבָּב שְׁלֵם, עַל שְׂאֵתָהּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת.

On Hanukkah we add Al Hanissim on page 430.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מְלַכְנוּ תְּמִיד לְעוֹלָם וָעֶד.

On Shabbat Shuvah we add:

וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְיֶה לָךְ אֶת־שְׁמֶךָ בְּאֵמֶת,
הָאֵל יְשׁוּעָתָנוּ וְעֻזָּתָנוּ סֵלָה.

¶ בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

she-anahnu modim lakh, “we thank You for the ability to thank You.” The ability to express gratitude is seen as
a special gift to humanity. The attitude of thankfulness connects us to the world with a sense of humility and
a joyful spirit of openness.

MAY YOUR NAME BE PRAISED AND EXALTED שְׁמֶךָ וְיִתְרוֹמֵם שְׁמֶךָ. In the language of the Bible and the prayer-
book, “God’s name is exalted” when we acknowledge God, recognize God’s goodness in creation, and act to
enable God’s justice and compassion to be visible in the world.

AND INSCRIBE וּכְתוּב. This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.

**WHO RESTORES YOUR
DIVINE PRESENCE TO ZION**
הַמְחֲזִיר שְׂכִינְתּוֹ לְצִיּוֹן.
In the Land of Israel in
the 1st millennium, this
blessing ended with the
words לְבָדֶךָ בִּירָאָה
שְׂאוֹתְךָ (she-ot’kha l’vad’kha
b’yirah na-avod), “You
alone shall we worship
in awe.” The vision of the
return to Zion is a vision
of a religious life not yet
attained.

YOUR DIVINE PRESENCE
שְׂכִינְתּוֹ. The Hebrew word
shekhinah has been used
for centuries to refer to
God’s immanence, the
presence of God that is
felt in the world. The word
shekhinah is grammatically
feminine. Accordingly,
Jewish mystical tradition
has tended to personify
the Divine Presence as
female.

WE THANK (the
congregational response). A
second version of Modim,
the *b'rakhah* expressing
gratitude, was created by
the ancient rabbis to be
recited by the congrega-
tion individually while
the leader chanted the
official prayer (Babylonian
Talmud, Sotah 40a). In
this way, the leader and
the congregation simul-
taneously offer thanks-
giving to God. The central
idea expressed in this
congregational response is
modim anahnu lakh . . . *al*

Be Like the Students of Aaron

Hillel would teach: “Be like the students of Aaron: loving peace and pursuing peace, loving every living being and drawing them near to the Torah.” What would Aaron do? When two people were fighting with each other, he would go and sit near the first and say, “My child, you should only know how disturbed and embarrassed your friend is about having offended you,” and thus his anger would be quieted. Then Aaron would go to the second one, sit next to him and say, “My child, I’ve just spoken with your friend and you should realize how disturbed and embarrassed he is about having offended you.” And Aaron would sit with him until his anger had dissipated. When the two met, they would hug each other and kiss. That is why it is written that when Aaron died, the entire house of Israel mourned for thirty days (Numbers 20:29), but when Moses died it does not say the whole house of Israel mourned.

—AVOT D’RABBI NATAN

Peace

Hezekiah said in the name of Hori: Great is peace, for regarding all the journeys of the Israelites in the desert it is written that they journeyed in contention and encamped with contention. But when they came to Mount Sinai they encamped as one, as it is written, “And Israel encamped there” (Exodus 19:1). The Torah does not say “the children of Israel” but rather “Israel,” to teach you that there were no differences but they came there as one. The Holy One then said: “This is the hour that I can give the Torah to My children.”

—LEVITICUS RABBAH

Seventh B’rakhah: Prayer for Peace

During the silent Amidah, continue with “Grant peace” below.

During the repetition of the Amidah, 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.

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, righteousness, 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.

Sim shalom ba-olam, tovah u-v’rakhah, hen va-hesed v’rahamim 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’rahamim v’hayim v’shalom. V’tov b’einekha l’varekh et am’kha yisrael, b’khol eit u-v’khol sha-ah bishlomekha.

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life. *Barukh atah ADONAI*, who brings peace.

Barukh atah ADONAI, who blesses Your people Israel with peace.

During the silent Amidah, continue with שִׁים שְׁלוֹם below.

During the repetition of the Amidah, the leader recites Birkat Kohanim.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
בְּרַכְנוּ בְּבִרְכַּת הַמְּשֻׁלָּשֶׁת
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הָאֲמוּרָה מִפִּי אֶהֱרֹן וּבְנָיו, בְּהַגִּים, עִם קְדוּשָׁה, בְּאֲמֹר:
יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ.
יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ וְיֵשֶׁם לְךָ שְׁלוֹם.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה,
חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ.
בְּרַכְנוּ אֲבֵינוּ בְּלָנוּ בְּאֶחָד בָּאוֹר פְּנִיָּה,
כִּי בָאוֹר פְּנִיָּה נִתְּנָה לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
טוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמָךְ.

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:

בְּסֶפֶר חַיִּים, בְּרָכָה, וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה,
נִזְכֹּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וְשְׁלוֹם.
בְּרוּךְ אַתָּה יְהוָה, עוֹשֶׂה הַשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

blessing, Shalom Rav, is recited in the Amidah on most afternoons and in the evening. In the words of the midrash, “Great is peace, for all prayers conclude with a plea for peace” (Leviticus Rabbah 9:9).

TO THE WORLD בְּעוֹלָם. In accord with the text of the 10th-century prayerbook of Saadiah Gaon, Conservative Movement prayerbooks insert this word (*ba-olam*) to emphasize that Jewish prayers for peace are universalistic and encompass the entire world.

MAY ADONAI BLESS AND PROTECT YOU יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ. Numbers 6:24–26. This biblical blessing, known as *Birkat Kohanim* (the Priestly Blessing), is prescribed in the Torah to be recited by Aaron and his descendants, the *kohanim* (priests). Mishnah Tamid (5:1) reports that each day after the morning Sh’ma was recited, the prayers in the Temple concluded with the Priestly Blessing. On Shabbat an additional blessing was added for the *kohanim* who began their service in the Temple that week: “May the one who dwells in this house cause love, unity, and peace to dwell among you” (Babylonian Talmud, Berakhot 12a).

GRANT PEACE שִׁים שְׁלוֹם. The wording of this paragraph is related directly to the Priestly Blessing, both in its mention of the blessings of peace and in its reference to the light of God’s countenance. Thus, the *Sim Shalom b’rakhah* is traditionally recited at all services at which the Priestly Blessing occurs when the Amidah is recited in the Land of Israel. An alternative version of this

In This Stillness

In this expanse
of quiet, stillness,
I reach out and reach in,
seeking myself
and seeking You.
I am grateful
for the breath of life,
the unending miracles
of Your creation.

How may I best sustain
the light in this world?
How may I heal
my wounded heart,
soften and salve the pain
which is too often
my companion?

I beseech You to protect
and guard me,
I and my household,
all my loved ones,
the children of Israel,
all of Your children
everywhere.
Grant us life, health,
sustenance, peace.

May this Shabbat offer
sweet blessings,
and may it be a foretaste
of the week to come.

—MALKA ALIZA
BAT LEIBA

*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

Grant me the liberating joy of Shabbat, the ability to truly taste
its delights. May my heart not be weighed down by sorrow on
this holy Shabbat. Fill the soul of Your servant with gladness—
for to You, ADONAI, I offer my entire being. Help me to increase
the joys of Shabbat and to extend its joyful spirit to the other six
days of the week. Show me the path of life, that I may be filled
with the joy of being in Your presence, the delight of being close
to You forever.

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*.

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 159.
On Shabbat H'ol Ha-mo-ed, Shabbat Rosh Hodesh, and Hanukkah,
we continue with Hallel on page 316.*

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

א

אֱלֹהֵי, נִצּוּר לְשׁוֹנֵי מַרְעֵ, וּשְׁפָתֵי מַדְבֵּר מִרְמָה, וְלִמְקַלְלִי
נִפְשִׁי תִדָּם, וְנִפְשִׁי בְּעַפָּר לִכְל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכָל-הַחוֹשְׁבִים עָלַי רָעָה,
מְהֵרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ,
עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתָּךְ, עֲשֵׂה לִמְעַן
תּוֹרָתְךָ. לִמְעַן יִחַלְצֶנּוּ יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

יְהִי לְרָצוֹן אֲמִרִי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

*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 בְּמִרְוּמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יּוֹשְׁבֵי תֵבֵל], וְאָמְרוּ אָמֵן.

MY GOD סוד. 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 here is of-
fered by the Babylonian
Talmud (Berakhot 17a) as
an example of such a per-
sonal prayer; it is attributed
to Mar son of Ravina (4th
century).

MAY THE WORDS יהי לרצון.
Psalm 19:15. Rabbi Yohanan
(3rd century, the Land of
Israel) recommended that
the Amidah conclude with
this verse (Talmud of the
Land of Israel, Berakhot
4:4).

GRANT זכני. A prayer
of Nahman of Bratzlav
(Ukraine, 1772–1810), trans-
lated by Jules Harlow.

ב

זַכֵּנִי לְשִׁמְחָה וְחֵירוּת שֶׁל שַׁבָּת, לְטַעַם טַעַם עֲנֵג שַׁבָּת
בְּאַמְתָּ. זַכֵּנִי שְׂלָא יַעֲלָה עַל לְבִי עֲצִיבוּת בְּיוֹם שַׁבָּת
קִדְשִׁי. שִׁמַּח נִפְשִׁי מִשְׁרָתְךָ, כִּי אֵלֶיךָ אֲדֹנִי נִפְשִׁי אֲשָׂא.
עֲזֹרְנִי לְהִרְבּוֹת בְּתַעֲנוּגֵי שַׁבָּת, וּלְהַמְשִׁיךְ הַשְׁמִיכָה שֶׁל
שַׁבָּת לְשִׁשֶּׁת יְמֵי הַחֹל. תוֹדִיעֵנִי אֶרְחַ חַיִּים, שְׂבַע
שְׁמֹחוֹת אֶת-פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נִצָּח.

יְהִי לְרָצוֹן אֲמִרִי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

*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 בְּמִרְוּמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יּוֹשְׁבֵי תֵבֵל], וְאָמְרוּ אָמֵן.

*When the Amidah is to be repeated aloud, we turn back to page 159.
On Shabbat H'ol Ha-mo-ed, Shabbat Rosh Hodesh, and Hanukkah,
we continue with Hallel on page 316.*

The ceremonies connected to the festivals reflect this tension. At the Pesah seder we partake both of the “bread of affliction” and the delights of the holiday feast. Shavuot, the Feast of Weeks, is preceded by a period of mourning. Sukkot is said to be the “the time of joy” yet we dwell in a fragile structure. Indeed, the special attractiveness of religious ritual might well lie in its ability to hold on to tensions and polarities that characterize our lives. Through them, we are able to recall dark moments, experience the vulnerability and fragility of existence, yet still celebrate the gifts that constitute our lives.

Pesah

The spring festival of Pesah lasts for seven days (and is observed for eight days outside the Land of Israel), and begins with the seder meal. It celebrates



the exodus from slavery in Egypt and the birth of the Jewish people, asking us both to remember the harshness of slavery and oppression and also to delight in the dignity of freedom and our Jewish identity. The festival thus recalls and re-enacts the initial encounter of the people Israel with God, a moment that we mark on the intermediate Shabbat by reading the Song of Songs, a series of love poems that speak of yearning, of the search of each for the other and their loving encounter. In the agricultural life of biblical Israel, this was also the time in which the leaven—the sourdough starter—was removed from the house, anticipating the new starter to be made from the fresh harvest. Because there was as yet no bread starter, flatbread was eaten and the holiday was called the Festival of Matzot. Flatbread was the bread that poor people, who could not afford to save grain for a bread starter, consumed year-round. As with the agricultural basis of every festival, this ritual too was given a historical elaboration: the matzot recall the bread of affliction that was eaten in Egypt, as well as the quickbread that was eaten in the hurried exodus from there. Thus this time of the beginning of the spring harvest became a time to remember our own historical poverty and enslavement and our rising to freedom.

Introduction to the Festivals

FESTIVALS ARE CELEBRATORY OCCASIONS, marked by family and communal gatherings and convivial bountiful dining and expressions of gratitude. The biblical calendar associates three such times with pilgrimages to the Temple. Each of these festivals has both an agricultural and a historical basis; at one and the same time they celebrate the seasons of the year and the biblical Jewish story.

Entering the land of Canaan, the people Israel inherited moments of agricultural celebration, adopting them while simultaneously transforming them by linking them with their own unique narrative, our inherited Jewish story. Spring—which is the time of freshness and budding plant life (in the Land of Israel it is the time of the barley harvest)—is celebrated as Pesah, when we re-enact the exodus from Egypt, the time that we broke free and began our personal and collective journey as Jews. Shavuot in late spring—the time of the wheat harvest, when it might be said that we have begun to realize the fruits of our labor—celebrates Sinai, the moment of revelation. The fall is the season when we rejoice in the grape and olive harvests but also look to the coming of winter. It is celebrated as Sukkot and marks the commemoration of the wandering in the desert: just as we live through the winter with the yield of the summer and fall harvests, so we wandered in the desert nurtured by what we had gained in breaking free of the chains of slavery.

Thus, we experience time in two ways: through the recurring seasons and through the march of history with its unfolding story. These two distinct layers—the celebration of the natural cycle of the seasons and the reenactment of the historical biblical narrative—are critical to our own experience of the festivals. On the one hand, the festivals allow us to celebrate nature, to make our peace with and even find joy in changes that are beyond our control; in this, they speak to a profound aspect of our human condition. On the other hand, since the festivals re-enact the primary biblical narrative that has shaped us as a people, they form an entryway into Jewish historical experience and a pathway to understand our own ongoing story, appreciate the gifts we have been given, renew our relationship to family and friends, and contemplate our dreams and the life-choices we have made.

Not all years yield bounty, and freedom is not experienced once and for all; ongoing time contains constant dangers, both personal and communal.



Israel) involves none of these symbols but is simply called in the Bible “a day of assembly” (Sh’mini Atzeret). This day has a dual quality: it concludes the festival of Sukkot, and it is also seen as a separate festival in its own right. Later masters imagined it as a day to simply linger in God’s presence, without specific rituals. In the Bible, Nehemiah reports that the Torah

was read and interpreted by Ezra to the returnees from exile (perhaps mid-fifth century B.C.E.) on Sukkot, and that the eighth day was set aside as a special day of prayer and study. Accordingly, the Babylonian Jewish community developed the practice of each year completing the reading of the Torah on the last day of the festival and called the celebration “Simḥat Torah.” In this way, the season that begins with the High Holy Days, with their solemnity and demand for introspection, culminates with a moment of pure joy and public exuberance.



The cycle of the year, the changing seasons, become signals of the march of time, of the challenge of moving through life while holding on to critical memories. The festivals teach us both about growth and change and about that which recurs again and again in our lives. Through their celebration we enter into a Jewish narrative, face some of our own worries and fears, renew relationships, and celebrate with joy. As we enter into them, the festivals become lessons for life, touchstones in our ongoing search for meaning.

Shavuot

Shavuot is celebrated for one day (and is observed for two days outside the Land of Israel), but comes at the culmination of seven weeks of counting from the beginning of the barley harvest to the “season of the first fruits” (the counting of the *omer*). For an agricultural society, the time between planting and harvest is fraught with danger—will the seed invested in the new planting produce an adequate yield, or will it be subject to mold, plagues of insects, or a shortage of water and nutrients? In a similar vein, later Jewish tradition attached to this time the legend of the death of Rabbi Akiva’s students in the revolt of Bar Kokhba (132–135 C.E.) and various customs of mourning became associated with this time.



The Bible itself does not give a historical reason for this festival, but later Jewish tradition associated it with the revelation on Sinai, thus demarcating the Jewish historical narrative from the exodus to Sinai to the wandering in the wilderness. Over time, the custom has developed to spend the evening of the festival itself in Torah study, because of the association of this holiday with the giving of the Torah. In the synagogue service, we read the Decalogue, as well as the Scroll (*megillah*) of Ruth, celebrating Ruth’s discovery of Judaism and the life of *hesed*, of kindly love—representing our own journeys, searching for meaning in the life of Torah.

Sukkot

The fall celebration of Sukkot is an eight-day festival (and is observed for nine days outside the Land of Israel). The first seven days are observed by dwelling in the *sukkah* (hut) and rejoicing with the symbols of agricultural life: the *lulav* (palm branch) and *etrog* (citron). Each day of the holiday is marked by a procession with these symbols, and the festival culminates with a sevenfold procession on the seventh day, Hoshana Rabbah. In some ways Sukkot, with its image of the march in the desert and our dwelling in temporary structures, marks a sense of longing, of being on the way, and the prophetic readings for these days are of the promise of redemption and the chaos that precedes it. Similarly, though this is a “time of joy,” the Scroll of Ecclesiastes (*Kohelet*)—a book that faces the desert of life—is read. The last day of the holiday (customarily celebrated for two days outside the Land of



The Festival Amidah: Arvit, Shaḥarit, Minḥah

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: הָבוּ גִדְל לְאַלְהֵינוּ. אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.]

With Patriarchs and Matriarchs:

† בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רֵכָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסִדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל וְזוֹכֵר
חֲסִדֵי אֲבוֹת [וְאִמּוֹת],
וּמַבְיֵא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

† בְּרוּךְ אַתָּה יְהוָה,
מֶגֶן אַבְרָהָם וּפְקֹד שָׂרָה.

With Patriarchs:

† בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסִדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסִדֵי אֲבוֹת,
וּמַבְיֵא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאַהֲבָה.
מֶלֶךְ 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 אֲדֹנָי 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'rahamim 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 גְבוּר לְעוֹלָם אֲדֹנִי,
מַחְיֶה מֵתִים אַתָּה,
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,
מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מֵמִית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

וְנִאֲמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מַחְיֶה הַמֵּתִים.

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

CAUSES REDEMPTION TO FLOURISH 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 מַחְיֶה 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."

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 wher-
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.

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

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמֵי מְרוֹם,
בְּכַתוֹב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

At Minhah we recite:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ,
יְהוָה צְבָאוֹת,
מִלֵּא כָּל־הָאָרֶץ כְּבוֹדוֹ.
לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.
וּבְדַבְרֵי קִדְשְׁךָ
כְּתוֹב לֵאמֹר:
יְמִלְךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ
צִיּוֹן לְדֹר וָדֹר, הִלְלוּיָהּ.

At Shaharit we recite:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ,
יְהוָה צְבָאוֹת,
מִלֵּא כָּל־הָאָרֶץ כְּבוֹדוֹ.
אֲזַ בְּקוֹל רֹעֵשׂ גָּדוֹל אֲדִיר
וְחֹזֵק מִשְׁמִיעִים קוֹל,
מִתְנַשְּׂאִים לְעַמַּת שָׁרָפִים,
לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.
מִמְּקוֹמְךָ מִלְּפָנֶיךָ תוֹפִיעַ,
וְתִמְלֹךְ עָלֵינוּ, כִּי מַחֲכִים
אֲנַחְנוּ לָךְ. מִתִּי תִמְלֹךְ
בְּצִיּוֹן, בְּקִרְבּוֹ בְּיָמֵינוּ,
לְעוֹלָם וָעֶד תִּשְׁכַּח.
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ
יְרוּשָׁלַיִם עִירְךָ,
לְדֹר וָדֹר וּלְנִצָּחַ נִצָּחִים.
וְעֵינֵינוּ תִּרְאֶינָה מְלֻכּוֹתֶיךָ,
בְּדִבְרֵי הָאֱמוּנָה בְּשִׁירֵי עֲזָרָה,
עַל יְדֵי דָוִד מִשִּׁיחַ צִדְקָךְ:
יְמִלְךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ
צִיּוֹן לְדֹר וָדֹר, הִלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנִצָּחַ נִצָּחִים קִדְשְׁתָּךְ נִקְדִּישׁ.
וְשִׁבְחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

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

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,
וְקִדּוּשֵׁיךָ בְּכָל־יְמֵי הַלֵּלוֹךְ סֶלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

All continue here:

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,
אֶהְבֶּתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוּדָתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

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

וְתוֹדִיעֵנוּ יְהוָה אֱלֹהֵינוּ אֶת־מִשְׁפָּטֶי צִדְקָה,
וְתַלְמִידָנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנָךְ.
וְתַתֵּן לָנוּ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת,
חֻקִּים וּמִצְוֹת טוֹבִים,
וְתַנְחִילֵנוּ זְמַנֵּי שְׂשׂוֹן וּמוֹעֲדֵי קָדֶשׁ וְחֻגֵי נְדָבָה,
וְתוֹרִישֵׁנוּ קִדְשֵׁי שַׁבָּת וְכְבוֹד מוֹעֵד וְחֻגֵיגַת הָרֶגֶל.
וְתַבְדֵּל יְהוָה אֱלֹהֵינוּ בֵּין קָדֶשׁ לְחֹל,
בֵּין אֹר לְחָשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין־יְמֵי הַשְּׁבִיעִי לְשִׁשַּׁת יְמֵי הַמַּעֲשֶׂה.
בֵּין קִדְשֵׁי שַׁבָּת לְקִדְשֵׁי יוֹם טוֹב הַבְּדִלָּה,
וְאֶת־יְמֵי הַשְּׁבִיעִי מִשִּׁשַּׁת יְמֵי הַמַּעֲשֶׂה קִדְשֵׁי.
הַבְּדִלָּה וְקִדְשֵׁי אֶת־עַמְּךָ יִשְׂרָאֵל בְּקִדְשֵׁיךָ.

HOLY ARE YOU אַתָּה קָדוֹשׁ. 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.

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

CALLING US BY YOUR GREAT AND HOLY NAME הַגָּדוֹל וְהַקָּדוֹשׁ. 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.

וְתַתְּנֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
[שָׁבוֹת לְמִנוּחָה וּ] מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וְזִמְנִים לְשִׁשּׁוֹן, אֶת־יָוִם [הַשָּׁבָת הַזֶּה וְאֶת־יָוִם]

On Pesah:

חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ,

On Shavuot:

חַג הַשְּׂבָעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שְׂמִחָתֵנוּ,

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי, חַג הָעֲצָרֶת הַזֶּה, זְמַן שְׂמִחָתֵנוּ,

[בְּאַהֲבָה] מְקָרָא קֹדֶשׁ, זָכָר לִיצִיאַת מִצְרַיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמֻתֵּינוּ], יַעֲלֶה וְיָבֵא,
וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיַפְקֵד וְיִזְכֹּר וְזָרְנוּנוּ
וּפְקֻדֹנֵנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ [וְאֲמֻתֵּינוּ], וְזָכְרוֹן מִשִּׁיחַ
בְּיָדְךָ עֲבָדֶךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְזָכְרוֹן
בְּלַעֲמֶךָ 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 הָעֲצָרֶת הַזֶּה.

זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה וְרַחֲמִים,
חֹסֶם וְחֹנֵן, 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'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. May our eyes behold Your compassionate return to Zion. *Barukh atah ADONAI*, who restores Your Divine Presence to Zion.

וְהַשְׁיָאנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרַכַּת מוֹעֲדֶיךָ,
לְחַיִּים וּלְשָׁלוֹם, לְשִׁמְחָה וּלְשָׁשׂוֹן,
בְּאַשֶּׁר רָצִיתָ וְאַמַּרְתָּ לְבָרְכֵנוּ.
אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוּתֵינוּ], [רָצָה בְּמִנוּחֵתֵינוּ],
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שְׂבָעֵנוּ מִטוֹבְךָ, וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,
וְסִיְהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת,
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ [בְּאַהֲבָה וּבְרָצוֹן]
בְּשִׁמְחָה וּבְשָׁשׂוֹן [שִׁשְׁתָּ וּ] מוֹעֲדֵי קִדְשֶׁךָ,
וְיִשְׁמְחוּ בְּךָ יִשְׂרָאֵל מְקֻדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ [הַשְּׁכֵת וְ] יִשְׂרָאֵל וְהַזְמִינִים.

רָצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,
וְהַשְׁבֵּ אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,
וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן,
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.
וְתִחְדָּיְנָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

RESTORE WORSHIP TO YOUR SANCTUARY וְהַשְׁבֵּ 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 אֲנִיחֵנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתָךְ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַפְשֵׁי שְׂפָכֵל־יוֹם עִמָּנוּ, וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂפָכֵל־עֵת, עֶרֶב וּבֹקֶר וְצָהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קוּיָנוּ 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 אֲנִיחֵנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], אֱלֹהֵי כָל־בָּשָׂר, יוֹצֵר בְּרָאשִׁית. בְּרֻכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲיֵנוּ וְתַקִּימָנוּ, וְתַאֲסוֹף גְּלוּתֵנוּ לַחַצְרוֹת קֹדֶשׁ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנָךְ, וְלַעֲבֹדְךָ בְּלִבֵּב שָׁלֵם, עַל שְׂאֵנֵינוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מְלַכְנוּ תָּמִיד לְעוֹלָם וָעֶד.

וכל החיים יודוך סלה,
ויהללו את־שִׁמְךָ בְּאֵמֶת,
הַיֵּאל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה.
¶ בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֹךְ נֶאֱדָה לַהֲדוּת.

WE HAVE ALWAYS PLACED OUR HOPE קוּיָנוּ מֵעוֹלָם קוּיָנוּ 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 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'rahahah, hen va-hesed v'rahmim, 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'rahkah v'rahmim v'hayim v'shalom. V'tov b'einekha l'varekh et am'kha yisrael b'khol eit u-v'khol sha-ah bishlomemkha.

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 eit u-v'khol sha-ah bishlomemkha.

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 [וְאֲמוֹתֵינוּ],
בְּרַכְנוּ בְּבִרְכַּת הַמְּשֻׁלָּשֶׁת
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הָאֲמוּנָה מִפִּי אֱהָרֹן וּבְנָיו, בְּהַגִּים, עִם קְדוּשָׁתְךָ, בְּאִמּוֹר:
יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ.
יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ וְיֵשֶׁם לְךָ שְׁלוֹם.

At Minhah and Arvit we recite:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ
וְעַל כָּל־יוֹשְׁבֵי תֵבֵל תְּשִׁים
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ
אֲדוֹן לְכָל־הַשְּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ
יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־
שָׁעָה בְּשָׁלוֹמְךָ.
כְּרוֹךְ אַתָּה יְהוָה, הַמְּבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

At Shaharit we recite:

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה
וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים,
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
עַמְּךָ. בְּרַכְנוּ אֲבוֹתֵינוּ כְּלָנוּ
בְּאֶחָד בָּאוֹר פָּנֶיךָ, כִּי
בָאוֹר פָּנֶיךָ נִתְּתָה לָנוּ,
יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד, וְצִדְקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ
אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.
כְּרוֹךְ אַתָּה יְהוָה, הַמְּבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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, נִצּוֹר לְשׁוֹנִי מִרָעָה, וּשְׁפָתִי מִדִּבֵּר מִרְמָה, וְלִמְקַלְלִי
נִפְשֵׁי תוֹדִים, וְנִפְשֵׁי בָעֶפֶר לִבְל תִּהְיֶה. פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכָל־הַחוֹשִׁים עָלַי רָעָה,
מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ,
עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתָּךְ, עֲשֵׂה לִמְעַן
תּוֹרָתְךָ. לִמְעַן יִחַלְצֶנּוּ יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.
יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּינוּ לִבִּי לִפְנֶיךָ, 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 בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֶל], וְאֲמָרוּ אָמֵן.

ב

רְבוּנוּ שֶׁל עוֹלָם, אֲדוֹן הַשְׁמֵחָה שְׂאִין לִפְנֵינוּ עֲצָבוֹת,
זַכֵּנִי לִקְבֹּל וּלְהַמְשִׁיךְ עָלַי קִדְשַׁת יוֹם טוֹב בְּשִׂמְחָה
וְחֵדוּה. לְמַדְּנִי לְהַפּוֹךְ יְגוֹן לְשִׂמְחָה, שֶׁהַתִּרְחָקוּת
מִמְּךָ בָּאָה לָנוּ עַל יְדֵי הָעֲצָבוֹת. הַשִּׁיבָה לִי שִׁשׁוֹן יִשְׁעֶךָ,
וְרוּחַ נְדִיבָה תִּסְמְכֵנִי. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵי,
שֶׁתִּפְתָּח לִי שְׁעֵרֵי תוֹרָה, שְׁעֵרֵי חֶכְמָה, שְׁעֵרֵי אֱהָבָה
וְאַחֲרָהּ, 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 בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֶל], וְאֲמָרוּ 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.

אֱלֹהֵי מַי. 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.

MAY THE WORDS
יהיו לרצון
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 melek 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!

Psalm 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'alamish
l'maino mayim.*

Psalm 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 מבוא, מהלל שם יהוה.

רם על כל-גוים יהוה, על השמים כבודו.

מי כיהוה אלהינו, המגביה לשבת.

המשפילי לראות, בשמים ובארץ.

► **מקמי מעפר דל, מאשפת ירים אבון.**

להושיבי עם נדיבים, עם נדיבי עמו.

מושיבי 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 למעיניו 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 מַעַם. 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-maginan hu.
Beit aharon bit-hu vadonai, ezram u-maginan hu.
Yirei Adonai bit-hu vadonai, ezram u-maginan 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 יְתֵן כְּבוֹד,
עַל חֲסִדְךָ עַל אֲמֻנָתְךָ.
לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵיזָה נָא אֱלֹהֵיהֶם.
וְאֱלֹהֵינוּ בְּשָׁמַיִם, כָּל אֲשֶׁר חָפֵץ עֲשֶׂה.
עֲצִבֵיהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יָדֵי אָדָם.
פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינֵי לָהֶם וְלֹא יֵרְאוּ.
אֲזִנֵּי לָהֶם וְלֹא יִשְׁמְעוּ, אֵף לָהֶם וְלֹא יִרְחוּ.
יָדֵיהֶם וְלֹא יַמְיִשּׁוּן, רַגְלֵיהֶם וְלֹא יִהְיוּ כְּגִרְוֹנָם.
כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כָּל אֲשֶׁר בְּטַח בָּהֶם.
► יִשְׂרָאֵל בְּטַח בַּיהוָה, עֲזָרָם וּמַגֵּנָם הוּא,
בֵּית אֶהְרֹן בְּטַחוּ בַיהוָה, עֲזָרָם וּמַגֵּנָם הוּא,
יִרְאִי יְהוָה בְּטַחוּ בַיהוָה, עֲזָרָם וּמַגֵּנָם הוּא.

יְהוָה זָכְרָנוּ יְבָרֵךְ,
יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל,
יְבָרֵךְ אֶת־בֵּית אֶהְרֹן.
יְבָרֵךְ יִרְאֵי יְהוָה, הַקְּטָנִים עִם הַגְּדֹלִים.
יִסֵּף יְהוָה עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
בְּרוּכִים אַתֶּם לַיהוָה, עֲשֵׂה שְׁמִים וְאֶרֶץ.
► הַשְׁמִים שְׁמִים לַיהוָה, וְהָאֶרֶץ נָתַן לַבְּנֵי אָדָם.
לֹא הַמָּתִים יִהְיוּ יָהּ וְלֹא כָל־יָדֵי דוּמָה,
וְאֶנְחֵנוּ נִבְרָךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

תהלים קטו

HATZI HALLEL. On Rosh Hodesh and the last six days of Pesah, a shorter version of Hallel, called Hatzit 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 תַּחֲנוּנָי.
בִּי הָטָה אָזְנוֹ לִי וּבִימֵי אָקָרָא.
אֶפְפוּנִי חֲבָלֵי מָוֶת וּמַצְרֵי שְׁאוֹל מִצְאוּנִי,
צָרָה וְיָגוֹן אֲמַצָּא, וּבִשְׁם יְהוָה אֶקְרָא,
אֲנִי יְהוָה מִלְּטָה נַפְשִׁי.
חֲנוּן יְהוָה וְצַדִּיק, וְאֱלֹהֵינוּ מֵרַחֵם,
שִׁמְר פִּתְאִים יְהוָה.
דְּלוֹתַי וְלִי יְהוֹשִׁיעַ,
שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִּי, בִּי יְהוָה גָּמַל עָלַיִכִּי.
בִּי חֲלַצְתָּ נַפְשִׁי מִמָּוֶת,
אֶת־עֵינַי מִן דְּמָעָה, אֶת־רַגְלִי מִדָּחִי.
◀ אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים.
הָאֲמַנְתִּי בִּי אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד.
אֲנִי אֲמַרְתִּי בַּחֲפוּזִי, כֹּל־הָאָדָם בֹּזֵב.

מָה אֲשִׁיב לַיהוָה, כֹּל־תַּגְמוּלוֹהִי עָלַי.
כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבִשְׁם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה נָא לְכָל־עַמּוֹ.
יִקָּר בְּעֵינַי יְהוָה הַמְּוֹתָה לַחֲסִידָיו.
אֲנִי יְהוָה בִּי אֲנִי עֲבַדְךָ, אֲנִי עֲבַדְךָ בְּיָד־אֲמַתְךָ,
פִּתְחָתָ לְמוֹסְרִי.
◀ לֵךְ אֲזַבַּח זֶבַח תּוֹדָה וּבִשְׁם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם, נִגְדָה נָא לְכָל־עַמּוֹ.
בְּחֻצוֹת בַּיִת יְהוָה, בְּתוֹכִי יְרוּשָׁלַיִם. 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 whole-hearted" (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 עֲבַדְךָ. 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, shabbuhu 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, שִׁבְחוּהוּ, כָּל־הָאֲמִיּוֹת.
כִּי גָבַר עָלֵינוּ חֲסִדּוֹ, וְאֶמֶת יְהוָה לְעוֹלָם, הָלְלוּהָ.

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.

☞ יֹאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֲסִדּוֹ.

יֹאמְרוּ נָא בֵּית אַהֲרֹן, כִּי לְעוֹלָם חֲסִדּוֹ.

יֹאמְרוּ נָא יִרְאֵי יְהוָה, כִּי לְעוֹלָם חֲסִדּוֹ.

מִן הַמֵּצָר קִרְאתִי יְהוָה, עֲנֵנִי בְמִרְחַב יְהוָה.

יְהוָה לִי לֹא אֵירָא, מִה יַעֲשֶׂה לִי אָדָם.

יְהוָה לִי בַעֲזָרִי, וְאֲנִי אֶרְאֶה בְשָׁנָאִי.

טוֹב לַחֲסוֹת בִּיהוָה, מִבֶּטֶחַ בָּאָדָם.

טוֹב לַחֲסוֹת בִּיהוָה, מִבֶּטֶחַ בְּנִדְבִים.

כָּל־גּוֹיִם סָבְבוּנִי, בְּשֵׁם יְהוָה כִּי אֲמִילָם.

סָבְבוּנִי גַם סָבְבוּנִי, בְּשֵׁם יְהוָה כִּי אֲמִילָם.

סָבְבוּנִי כְדִבְרֵים דְּעִבּוּ בְּאֵשׁ קוֹצִים,

בְּשֵׁם יְהוָה כִּי אֲמִילָם.

דָּחָה דְּחִיתָנִי 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 . . . בְּמִרְחַב 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 אֲמִילָם. 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 בְּאֵשׁ 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 הוֹדֵי 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'min Adonai osah hayil.

Y'min Adonai romeimah, y'min 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.

Psalm 118:11–20

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.

Psalm 118:21–29

עֲזִי וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה.

קוֹל רִנָּה וִישׁוּעָה בְּאַהֲלֵי צַדִּיקִים,

יָמִין יִהְיֶה עֲשֵׂה חַיִּל.

יָמִין יִהְיֶה רוּמָמָה, יָמִין יִהְיֶה עֲשֵׂה חַיִּל.

לֹא אָמוּת בִּי אַחֲרֶיהָ, וְאֶסְפֹּר מַעֲשֵׂי יְהוָה.

יִסֹּר יִסְרָנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנָנִי.

◀ פִּתְּחוּ לִי שַׁעְרֵי צֶדֶק, אֲבֹא בָם אוֹדֶה יְהוָה.

זֶה הַשַּׁעַר לַיהוָה, צַדִּיקִים יָבֹאוּ בוֹ.

תהלים קיח:א–ב

Each of the following four verses is recited twice:

אוֹדֶךָ בִּי עֲנִיתָנִי, וְתַהֲיִי לִי לִישׁוּעָה.

אֶבֶן מָאֶסוּ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פִּנָּה.

מֵאֵת יְהוָה הִיְתָה זֹאת, הִיא נִפְלְאֶת בְּעֵינֵינוּ.

זֶה הַיּוֹם עֲשֵׂה יְהוָה, נִגִּילָה וְנִשְׁמָחָה בוֹ.

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

✧ אֲנִי יְהוָה הוֹשִׁיעָה נָא.

✧ אֲנִי יְהוָה הוֹשִׁיעָה נָא.

אֲנִי יְהוָה הַצְלִיחָה נָא.

אֲנִי יְהוָה הַצְלִיחָה נָא.

Each of the following four verses is recited twice:

בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה, בְּרַכְנוּכֶם מִבֵּית יְהוָה.

אֵל יְהוָה וַיָּאֶר לָנוּ, אֶסְרוּ חַג בְּעֵבְתֵּים עַד קִרְנוֹת הַמִּזְבֵּחַ.

אֵלֵינוּ אֲתָה וְאוֹדֶךָ, אֱלֹהֵינוּ אֲרוּמָמָה.

✧ הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדוֹ.

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 אוֹדֶךָ. 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 לְרֹאשׁ 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 בְּרַכְנוּכֶם 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*

הַלְלוּ אֶת הַתִּבְּלָה
הַלְלוּ אֶת מְלוֹאֲהָ.
הַלְלוּ אֶת כְּסוּפֶיהָ,
אֶת יָפֶיהָ וְיִגּוֹנָהּ.
הַלְלוּ אֶבֶן וְאֵשׁ,
נֶהָר וְלֵילִךְ
וְצִפּוֹר בּוֹדֵדָה
בַּחֲלוֹן.
הַלְלוּ אֶת רֶגַע
פְּרִיצַת הַשָּׁלָם
וְאֶת רֶגַע פְּרִיצַת
הַשָּׁלָם בְּרִנָּה.
הַלְלוּ בְּכָל מְאוֹדֵכֶם
אֶת הַיָּפִי הַדּוֹעֵךְ—וְרֵאוּ
כִּי יַפְעַת הַתִּבְּלָה
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 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*.

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.

יְהַלְלוּ יְהוָה אֱלֹהֵינוּ כְּלִמְעֵשֶׂיהָ, וְחֲסִידֶיהָ צְדִיקִים
עוֹשֵׂי רְצוֹנָה, וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וְיִכְרְבוּ
וְיִשְׁבְּחוּ וְיִפְאֲרוּ וְיִרְמְמוּ וְיַעֲרִיצוּ וְיִקְדִּישׁוּ וְיִמְלִיכוּ
אֶת־שִׁמְךָ מְלִכֵנוּ.

◀ כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נֶאֱדָה לְזַמֵּר,
כִּי מַעֲוֹלִים וְעַד עוֹלָם אַתָּה אַל.
כְּרוֹן אַתָּה יְהוָה, מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

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

קדיש שלם

Leader:

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

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַומֵּם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְא מִן פְּלִיבְרַכְתָּא וְשִׁירְתָּא תִּשְׁבַּחְתָּא וְנִחְמַתָּא
דְאִמְרִין בְּעֻלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעֲוִיתָהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שָׁלוֹם בְּמִרְוּמָיו הוּא יַעֲשֵׂה שָׁלוֹם
עָלֵינוּ וְעַל פְּלִי־יִשְׂרָאֵל [וְעַל פְּלִי־יִשְׁבֵּי תֵבֶל],
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.

Prayers for Healing

*Mi sheberakh avoteinu
m'kor ha-b'rakhah 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 sheberakh imoteinu
m'kor ha-b'rakhah 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

אֵל נָא רַפָּא בָּנָא
לְהָלוּ לָהֶם.

God, please heal
her/him/them.

El na r'fa na lah/lo/lahem.

— based on NUMBERS 12:13

Meaning of Healing

Healing may be different than “cure.” Healing is a process that concerns not only the physical aspect of our reality, but our mental, emotional, and spiritual states as well. We pray, in part, for inner peace, calm, a cessation of torment and suffering. The gift is to be able to deal with our fate, remain whole, and be at peace. This realization is important not only for the person who is ill but for caregivers as well, for they should know that they can be a source not only of cure but more especially of healing.

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 Shabbat is a time to refrain from crying out, we yet hope and pray that healing is at hand. And let us say: *Amen.*

On Joyous Occasions

Barukh atah ADONAI, our God, sovereign of time and space, who is good and who bestows goodness.

Barukh atah Adonai eloheinu melekh ha-olam, hatov v'hameitiv.

The congregation responds:

Offer thanks to ADONAI, for God is good; God's love endures forever.

Hodu l'adonai ki tov, ki l'olam hasdo.

Birkat Ha-Gomel: On Being Saved from Danger

This b'rakhah is recited by one who has recovered from a serious illness or survived a life-threatening crisis.

Barukh atah ADONAI, our God, sovereign of time and space, who bestows goodness on us despite our imperfections, and who has treated me so favorably.

Barukh atah Adonai eloheinu melekh ha-olam, ha-gomel l'hayavim tovot, she-g'malani kol tov.

We respond:

May the one who has shown such favor to you continue to bestow all that is good upon you, forever.

for a male: *Mi she-g'mal'kha kol tov, hu yigmolkha kol tov, selah.*

for a female: *Mi she-g'maleikh kol tov, hu yigm'leikh kol tov, selah.*

for a group: *Mi she-g'malkhem kol tov, yigmolkhem kol tov, selah.*

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)

בְּנוֹבֵת _____

הַקְדוֹשׁ בְּרוּךְ הוּא יִמְלֹא רַחֲמִים

For a male:

עָלֶיךָ, לְהַחְיֶיךָ וּלְרַפְּאוֹתָהּ, וְיִשְׁלַח לָהּ

For a female:

עָלֶיךָ, לְהַחְיֶיךָ וּלְרַפְּאוֹתָהּ, וְיִשְׁלַח לָהּ

For a group:

עָלֶיךָ, לְהַחְיֶיךָ וּלְרַפְּאוֹתָם, וְיִשְׁלַח לָהֶם

מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָה הַנִּפְשׁ
וּרְפוּאָה הַגּוּף, בְּתוֹךְ שְׁאֵר הַחוּלִים, וְחֹזֵק אֶת יָדֵי
הָעוֹסִקִים בְּצָרֵיכֶם, שְׁבֹת הִיא מְלָעוֹק וּרְפוּאָה
קְרוֹבָה לְבּוֹא, הַשְׁמָא בַּעֲגָלָא וּבְזִמְנָא קָרִיב, וְנֹאמַר אָמֵן.

הַפֶּרֶת הַטּוֹב

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַטּוֹב וְהַמְּטִיב.

The congregation responds:

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד.

בְּרַכַּת הַגּוֹמֵל

This b'rakhah is recited by one who has recovered from a serious illness or survived a life-threatening crisis.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לְחַיִּים טוֹבוֹת, שְׁגִמְלָנִי כָּל-טוֹב.

We respond for a male:

מִי שְׁגִמְלָךְ כָּל-טוֹב, הוּא יִגְמְלָךְ כָּל-טוֹב, סֵלָה.

for a female:

מִי שְׁגִמְלָךְ כָּל-טוֹב, הוּא יִגְמְלָךְ כָּל-טוֹב, סֵלָה.

for a group:

מִי שְׁגִמְלָכֶם כָּל-טוֹב, הוּא יִגְמְלָכֶם כָּל-טוֹב, סֵלָה.

PRAYER FOR HEALING.

Traditionally, the prayer for healing is said in synagogue when the Torah is read. Ellen Frankel, a contemporary writer, remarks that through the recitation of this prayer, we summon support from all those who care about our welfare.

Some follow the tradition of using only the mother's name, suggesting God's Shekhinah/In-dwelling "Feminine" aspect, which, according to our tradition, hovers over the bed of one who is ill and represents protection, care, and nurturing. (Simcha Weintraub)

ON JOYOUS OCCASIONS.

The rabbis of the Talmud insisted that recognizing the good in our lives was an important aspect of our worship of God and our own self-understanding and spiritual growth; they called this religious obligation *hakarat hatov* and formulated this blessing to be recited on these occasions (Mishnah Berakhot 9). Abaye (late 3rd century, Babylonia) insisted that the *b'rakhah* be said in the presence of a *minyan*. In this spirit, we have included a line (from Psalm 136) to be recited as a congregational response.

BIRKAT HA-GOMEL בְּרַכַּת הַגּוֹמֵל. In thanking God for having been saved from danger and calamity, we are conscious of the fragility of our lives and the gratitude with which we should meet each day of our lives.

SELAH סֵלָה. The meaning of this biblical word is unclear. The ancient rabbis understood it to mean "forever."

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 on 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

רבוננו של עולם, אשר בידך נפש בלחי ורוח בלבשר איש, הנחילנו שבת מנוחה, יום לשבות בו מכל מלאכה. בכל תחושה, נכיר ונדע את הודו וצדקתה. שבענו מטובך שנהיה 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 בדימונו 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. הבינם משפטי צדקך למען לא יסורו מארצנו שלום ושלחה, אשר וחפש בלתימים.

אנא יהוה, אלהי הרוחות לכל בשר, שלח רוחך על בלתיושבי ארצנו. עקר מלבנו שנאה ואיבה, קנאה ותחרות, וטע בין בני האמות והאמונות השונות השוכנים בה אהבה ואחווה, שלום ורעות. כי עד צדק ישוב משפט בתי דינו, וחנונו מאתך דעה לשפט בצדק ובבינה, לפעל בחסד וברחמים, בשכל טוב ובאמץ לב, לעקור עניות מארצנו.

ובכן יהי רצון מלפניך שיהי ארצנו ברכה לכל יושבי תבל, ותשרה ביניהם רעות וחירות, וקנים במהרה חזון נביאיך: 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 3:33 ("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-atzaha, v'takneim b'eitzah tovah milfanekha. Hazeik et y'dei m'ginei eretz 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 את-מדינת
ישראל [שתהא] ראשית צמיחת גאולתנו. הגן עליה
באברת חסדך ופרש עליה סבת שלומך, ושלח אוֹרך
ואמתך לראשיה שריה ויועציה, ותקנם בעצה טובה
מלפניה. חזק את-ידי מגני ארץ קדשנו, והנחילם
אלהינו ישועה, ועטרת נצחון תעטרים. ונתת שלום
בארץ ושמחת עולם ליושביה, ונאמר: אמן.

תפלה לשלום

יחי 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 בליושבי תבל
שלא באנו לעולם בשביל ריב ומחלוקת,
ולא בשביל שנאה וקנאה וקנתור ושפיכות דמים.
רק באנו לעולם כדי להפיר אותה, תתברך לנצח.

ובכן תרחם עלינו ויקים בנו מקרא שקתוב:
ונתתי שלום בארץ ושכבתם ואין מחריד,
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.

שְׁתֵּהא THAT IT MAY BE. 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 נַתְּנִי לא ישא גוי. Isaiah 2:4.

I WILL BRING PEACE וְנִתְּנִי וְיָגַל במים. Leviticus 26:6.

LET JUSTICE AND RIGHTEOUSNESS FLOW וְיָגַל במים. Amos 5:24.

FILL THE EARTH כִּי מְלֵאָה הָאָרֶץ דְּעָה את-יהוה במים לים מכסים. Isaiah 11:9.

Yizkor

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.

יזכור

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 ויתדעו,
בן אנוש ויתחשבהו.
אדם להכל דמה,
ימיו פצל עובר.
בבקר יציץ וחקל,
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.

שְׁיִיתִי יְהוָה לְנִגְדִי תָמִיד,
כִּי מִיְמִינִי בֶל אָמוּט.
לְכֵן שִׂמַּח לְבִי וַיִּגַּל כְּבוֹדִי,
אֶף בְּשָׂרִי יִשְׁכֵּן 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.*

On Pesah

א

I never think of myself as waiting for you,
but then when the holiday has come and gone,
when I'm packing up the Pesah dishes
or taking down the *sukkah*,
I feel hopeless and alone.

inconsolable.

Then I realize
I've left a small corner
somewhere deep inside myself
unpainted,
and in that small corner,
I'm still a child,
a little girl,
waiting.

And I had hoped
without knowing it
that this *hag*
you'd come.

My tears fall on the Pesah dishes
and I wonder
why you've left me here
alone.

—MERLE FELD

ב

Tam is who you were.
Simple and whole.
You asked, "What is this?"
I needed to know,
but was too sophisticated to ask.
Now, belatedly, I wonder,
what is this . . . seder?
what is this . . . life?
what is this . . . death?
what is this . . . God?

Wise is who you were.
You wanted to know
every little thing there is
to know to serve God.
Details, you wanted details.
We thought your mind was narrow
when it was simply in love.
Now I miss your intense yearning
for your beloved,
content to be restrained by "no"
or liberated by "yes."

Wicked is who you were.
You just couldn't stop pushing, rejecting.
Did I owe you patience or impatience?
I still don't know.
Your rage chased away my love more
than once.
You did provoke something in me, though.
I wish I had known how to love you
and I wish you had known
how to love me.

Unable to ask is who you were.
It was up to me to open up for you
the questions of life I wished
you could ask.
Not only to lighten my burden
though I can't deny that was true,
but so you could say your beauty
to us, to your world.
You were my mystery.
To find you
I had to study hard
at the school of gentleness.

In truth, it is not for me to judge
who you were
and anyway
I cannot begin to know.

You may have been
a whole new number,
the fifth
or sixth
or seventh child,
a new creation,
inviting the sea
to split upon God's command
not into upper and lower
but one side facing the other.
Then we,
whole worlds,
could stumble through,
toward our redemptions
great
and
simple.

—LILLY KAUFMAN

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 זֻוגִי _____

my sister אָחוֹתִי _____

my daughter בָּתִּי _____

my grandmother סִבָּתִי _____

my relative קְרוֹבָתִי _____

my friend חֲבֵרָתִי _____

(others) _____

When one person is remembered:

שְׁהֲלֹכָה לְעוֹלָמָהּ. הִנְנִי נוֹדֵב\נוֹדֶבֶת צְדָקָה בְּעַד
הַזִּכָּרֶת נִשְׁמָתָהּ. אֲנֵא תְהִי נִפְשָׁה צְרוּרָה בְּצָרוֹר
הַחַיִּים וְתְהִי מְנוּחָתָהּ כְּבוֹד, שְׁבַע שְׁמָחוֹת אֶת־פָּנֶיהָ,
נְעִימוֹת בִּימִינָהּ נֶצַח. אָמֵן.

When more than one person is remembered:

שְׁהֲלֹכוֹ לְעוֹלָמָן. הִנְנִי נוֹדֵב\נוֹדֶבֶת צְדָקָה בְּעַד הַזִּכָּרֶת
נִשְׁמוֹתֵיהֶן. אֲנֵא תְהִינָה נִפְשוֹתֵיהֶן צְרוּרוֹת בְּצָרוֹר
הַחַיִּים וְתְהִי מְנוּחָתָן כְּבוֹד, שְׁבַע 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 זֻוגִי _____

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
הַזִּכָּרֶת נִשְׁמָתוֹ. אֲנֵא תְהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים
וְתְהִי מְנוּחָתוֹ כְּבוֹד, שְׁבַע שְׁמָחוֹת אֶת־פָּנֶיהָ,
נְעִימוֹת בִּימִינָהּ נֶצַח. אָמֵן.

When more than one person is remembered:

שְׁהֲלֹכוֹ לְעוֹלָמָם. הִנְנִי נוֹדֵב\נוֹדֶבֶת צְדָקָה בְּעַד
הַזִּכָּרֶת נִשְׁמוֹתֵיהֶם. אֲנֵא תְהִינָה נִפְשוֹתֵיהֶם צְרוּרוֹת
בְּצָרוֹר הַחַיִּים וְתְהִי מְנוּחָתָם כְּבוֹד, שְׁבַע 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 *seder
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 וְאֶחֻיוֹתֵינוּ בְּנֵי יִשְׂרָאֵל
שֶׁהִקְרִיבוּ אֶת־נַפְשֵׁיהֶם בְּדֶרֶךְ לְהַקְמִית מְדִינַת יִשְׂרָאֵל
וּבְהַגְנָתָהּ, וְכָל־אֵלֶּה שֶׁנִּטְבְּחוּ בְּמַעֲשֵׂי חֶבְלָה. בְּעֶבֶר
שָׂאֲנוּ מִתְּפִלָּים בְּעַד הַזְכָּרָת נִשְׁמָתָם. אָנָּה נִזְכֹּר
לְעוֹלָם הַד גְּבוּרָתָם וּמַסִּירוֹתָם וְתַמִּימוֹתָם, וְתַהֲיִינָה
בְּפִשׁוּתֵיהֶם צָרוּרוֹת בְּצָרוֹר הַחַיִּים וְתַהֲיִי מְנוּחָתָם כְּבוֹד,
שְׂבַע שְׁמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נִצָּח. 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 מָלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמָּצֵא מְנוּחָה נְכוֹנָה
תַּחַת כַּנְּפֵי הַשְּׁכִינָה, בְּמַעְלוֹת קְדוּשִׁים וְטְהוּרִים,
בְּזֶהָר הַרְקִיעַ מְזֻהָרִים, לְנַשְׁמוֹת כָּל־אֵלֶּה שֶׁהִזְכַּרְנוּ
הַיּוֹם לְבִרְכָּהּ, שֶׁהָלְכוּ לְעוֹלָמָם, בְּגֵן עֵדֶן תַּהֲיִי מְנוּחָתָם.
אָנָּה בַּעַל הַרְחָמִים, הַסֹּתִירָם בְּסִתְרֵךְ לְעוֹלָמִים.
וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת־נַשְׁמוֹתֵיהֶם. יְהוָה הוּא נִחְלָתָם.
וְיִנְחוּ בְּשָׁלוֹם עַל מִשְׁכַּבּוֹתֵיהֶם. 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 הַחֲבֵרִי הַקָּהָל הַקָּדוֹשׁ
הַזֶּה שֶׁהָלְכוּ לְעוֹלָמָם. אָנָּה תַהֲיִינָה בְּפִשׁוּתֵיהֶם צָרוּרוֹת
בְּצָרוֹר הַחַיִּים וְתַהֲיִי מְנוּחָתָם כְּבוֹד, שְׂבַע שְׁמָחוֹת
אֶת־פָּנֶיךָ, נְעִימוֹת בִּימִינְךָ נִצָּח. 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 בַשּׁוֹאָה. בְּעֶבֶר שָׂאֲנוּ
מִתְּפִלָּים בְּעַד הַזְכָּרָת נִשְׁמָתָם. אָנָּה יִשְׁמַע בְּחַיֵּינוּ
הַד גְּבוּרָתָם וּמַסִּירוֹתָם וְיִרְאֶה בְּמַעֲשֵׂינוּ טְהוּר לָבָם,
וְתַהֲיִינָה בְּפִשׁוּתֵיהֶם צָרוּרוֹת בְּצָרוֹר הַחַיִּים וְתַהֲיִי
מְנוּחָתָם כְּבוֹד, שְׂבַע שְׁמָחוֹת אֶת־פָּנֶיךָ, נְעִימוֹת
בִּימִינְךָ נִצָּח. 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 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.

יהוה רעי, לא אחסר.

ADONAI is my shepherd; I shall not want.
Adonai ro-i lo ehsar.

בְּנֵאֻת דָּשָׁא יִרְבִּיצֵנִי, עַל מֵי מְנַחֹת יְנַהֲלֵנִי.

God lays me down in green pastures, leads me to still waters,
Binot desheh yarbitzeini, al mei m'nuhot y'nahleini.

נַפְשִׁי 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 אֶלֶף בְּגִיָּא צַלְמוֹת

Though I walk through a valley as dark as death,
Gam ki eileikh b'gei tzalmavet

לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי.

I fear no evil, for You are with me;
lo ira ra ki atah imadi.

שִׁבְטְךָ וּמִשְׁעַנְתְּךָ הֵמָּה יְנַחֲמֵנִי.

Your rod and Your staff, they comfort me.
Shivt'kha u-mishantekha heimah y'nahamuni.

תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֶגֶד צָרָי.

You spread a table before me in full view of my foes;
Ta-arokh l'fanai shulhan neged tzor'rai,

דִּשְׁנָתְךָ בְּשֶׁמֶן רֹאשִׁי בֹּסִי רוֹיָה.

You anoint my head with oil, my cup is overflowing.
Dishanta va-shemen roshi, kosi r'vayah.

אֵךְ טוֹב וַחֲסֵד 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'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.

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

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

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דִּי בְּרָא, בְּרֻעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְנָא קָרִיב,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְא מִן כָּל־בְּרָכָתָא וְשִׁירָתָא תְּשֻׁבָּתָא
וְנִחָמָתָא דְאַמְיָרָן 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־יוֹשְׁבֵי תֵבֵל].
וְאָמְרוּ אָמֵן.

We are seated.

Dew

יִשְׁבְּעוּ עֵצֵי יְהוָה
בְּשִׁפְלָהּ וּבְהֶר
וּמִלֵּאֵי הַגְּרָנוֹת כֶּרֶם
וְהַיִּקְבִּים תִּירוֹשׁ
וְיִצְהָר
תִּרְנֶנֶה פְּרוֹזוֹת
עוֹמְדוֹת 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 GABIROL

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 טֶל לַיּוֹם רֵאשׁוֹן שֶׁל פֶּסַח

א

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],

טל

תֵּן לְרִצּוֹת אֶרֶץ, שִׁיתְנוּ בְּרָכָה בְּדִיצָה,
רֵב דָּגָן וְתִירוֹשׁ בְּהַפְרִיצָה, קוֹמֶם עִיר בָּהּ חִפְצָה, בְּטָל.

טל

צִנָּה שָׁנָה טוֹבָה וּמַעֲטָרָת, פְּרִי הָאֶרֶץ לְגֵאוֹן וּלְתַפְאֶרֶת,
עִיר בְּסֻכָּה נֹתֶרֶת, שִׁימָה בִּידֵךְ עֲטָרָת, בְּטָל.

טל

נוֹפֵף עָלֵי אֶרֶץ בְּרוּכָה, מִמֶּנֶּה שָׁמַיִם שֶׁבָּעֲנוּ בְּרָכָה,
לְהָאִיר מִתּוֹךְ חֹשֶׁכָה, כְּנֶה אַחֲרֶיךָ מְשׁוּכָה, בְּטָל.

טל

יַעֲסִיס צוֹף הָרִים, טַעַם בְּמֵאוֹדֶיךָ מִבְּחָרִים,
חֲנוּכִיךָ חֵלֶץ מִמִּסְגָּרִים, זְמֶרָה נִנְעִים וְקוֹל גְּרִים, בְּטָל.

טל

וְשִׁבַּע מֵלֵא אֶסְמִינוּ, הִכְעַת תְּחִידֶשׁ יְמִינוּ,
דוֹד, כְּעֶרְפְּךָ הַעֲמֵד שְׁמֵנוּ, גֵּן רוּחַ שְׁיִמְנוּ, בְּטָל.

טל

בּוֹ תִּבְרַךְ מְזוֹן, בְּמִשְׁמַנֵּינוּ אֵל יְהִי רִזּוֹן,
אִימָה אֲשֶׁר הִסְעֵתָ כְּצֶאֱנָה, אֲנֵה תִּפְקֵה לָהּ רִצּוֹן, בְּטָל.
שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ, מְשִׁיב הָרוּחַ וּמוֹרִיד הַטֶּל,

*The congregation responds "Amen" to each
of the following lines chanted by the leader:*

לְבָרָכָה וְלֹא לְקִלְלָה, אָמֵן.
לְחַיִּים וְלֹא לְמוֹת, אָמֵן.
לְשִׁבַּע וְלֹא לְרִזּוֹן, אָמֵן.

The ark is closed and we continue on page 344 or 356 with תְּפִלַּת חַיִּים.

*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 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*.

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, בְּרַעוּתָהּ,
וְיִמְלִיף מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיף הוּא,
לְעֵלְא מִן כָּל־ [לְעֵלְא לְעֵלְא מְכָל־] [on *Shabbat Shuvah* we substitute:
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא דְאַמְרִין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אַבּוּהוֹן
דִּי בְשַׁמְיָא 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־יּוֹשְׁבֵי תֵבֶל], 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.

אין באלהינו, אין באדונינו,
אין במלכנו, אין במושיענו.
מי באלהינו, מי באדונינו,
מי במלכנו, מי במושיענו.
נודה לאלהינו, נודה לאדונינו,
נודה למלכנו, נודה למושיענו.
ברוך אלהינו, ברוך אדונינו,
ברוך מלכנו, ברוך מושיענו.
אתה הוא אלהינו, אתה הוא אדונינו,
אתה הוא מלכנו, אתה הוא מושיענו.
אתה הוא שֶׁהִקְטִירוּ אֲבוֹתֵינו
לְפָנֶיךָ אֶת־קֶטֶרֶת הַסַּמִּים.

NONE COMPARES TO OUR GOD אין באלהינו 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*.

RABBI ELEAZAR SAID אֲמַר רַבִּי אֱלֶעָזָר. In the ancient synagogue, prayer services concluded with Torah study. This passage is a remnant of that tradition; it is a passage quoted extensively in the Talmud. In reciting it, we express the hope that the teaching and learning we have experienced today will help create a world of peace. It is through the teaching of the values that Torah represents that we ultimately achieve security.

אמר רבי אלעזר אמר רבי חנינא: תלמידי חכמים מרבים שלום בעולם, שנאמר: וְכָל־בְּנֵיךָ לְמוֹדֵי יְהוָה, וְרַב שְׁלוֹם בְּנִיךָ. אל תקרא בְּנִיךָ אֵלָּא בּוֹנֵיךָ. שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ, וְאִין לְמוֹ מְכַשׁוֹל. יְהִי שְׁלוֹם בְּחֵילְךָ, שְׁלוֹה בְּאַרְמְנוֹתֶיךָ.
◀ לְמַעַן אַחֵי וְרַעִי, אֲדַבְּרָה נָא שְׁלוֹם בְּךָ.
לְמַעַן בֵּית יְהוָה אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לְךָ.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְכַרֵּךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

In some congregations, the service continues with Kaddish D'Rabbanan, page 111.

ALL YOUR CHILDREN SHALL BE TAUGHT BY ADONAI יְהוָה 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 שְׁלוֹם רַב 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 בְּחֵילְךָ. Psalm 122:7.

FOR THE SAKE OF MY BROTHERS . . . FOR THE SAKE OF THE HOUSE OF ADONAI יְהוָה לְמַעַן 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 helkein u kahem,
v'goraleinu k'chol 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 malkein efes zulato,

ka-katuv b'torato:

v'yadata ha-yom vahashevota el l'vavekha, ki Adonai hu ha-elohim
bashamayim mima-al, v'al ha-aretz mitahat, ein od.

We rise:

עֲלֵינוּ לְשַׁבַּח לַאֲדֹנָי הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרֶצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׂם חֻלְקֵנוּ בָּהֶם,
וְגָרְלָנוּ כְּכָל־הַמוֹנִם.

¶ וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אֶרֶץ,
וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וְשׁוֹכֵנֵת עֹזוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֲמַת מַלְכָּנוּ אָפֶס זוּלָּתוֹ,
כְּכָתוּב בְּתוֹרָתוֹ:

וַיִּדְעַת הַיּוֹם וְהִשְׁבַּת אֶל לִבָּהּ,
כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל,
וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

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 formulation 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 bowing. 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 וַיִּדְעַת הַיּוֹם. Deuteronomy 4:39.

ALEINU עלֵינוּ. 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 introduction to the Malkhuyot (“Sovereignty”) section of the Rosh Hashanah Musaf service.

Aleinu articulates a progression of ideas. In the first paragraph, we are asked to

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 בן נקנה לך יהוה אלהינו,
לראות מהרה בתפארת עזך,
להעביר גלולים מן הארץ,
והאלילים כרות יפרתו,
לתקן עולם במלכות שדי,
וכל בני בשר יקראו בשמך,
להפנות אליך כל־שעי ארץ.
יפירו וידעו כל־יושבי תבל
כי לך תכרע כל־ברך,
תשבע כל־לשון.
לפניך יהוה אלהינו יכרעו ויפלגו,
ולכבוד שמך יקר יתנו,
ויקבלו כלם את־על מלכותך.
ותמלך עליהם מהרה לעולם ועד,
כי המלכות שלך היא,
ולעולמי עד תמלך בְּכבוד.

◀ כפתוב בתורתך: יהוה ימלך לעלם ועד.
ונאמר: והיה יהוה למלך על כל־הארץ,
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,
Hilkhot Melakhim 12:2).

ADONAI WILL REIGN FOR-
EVER AND EVER יהוה ימלך
לעולם ועד. Exodus 15:18.

ON THAT DAY ADONAI
SHALL BE ONE 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'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 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:

יתגדל ויתקדש שמה רבא,
בעלמא די ברא, ברעותה,
וימליך מלכותה בחיבון וביומיו
ובחיי דכל בית ישראל,
בעגלא ובזמן קריב,
ואמרו אמן.

Congregation and mourners:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Mourners:

יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתגדר ויתעלה ויתהלל שמה דקדשא, בריך הוא,
לעלא מן כל [לעלא לעלא מכל:
[on *Shabbat Shuvah* we substitute:
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.

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.

א

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.
Let 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'haḥbirah.
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 ruḥi	b'eit ishan v'a-irah.
V'im ruḥi 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.

א

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ,	בְּטֶרֶם כָּל־יִצִּיר נִבְרָא.
לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל,	אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כָכֶלֶת הַכֹּל,	לְבַדּוֹ יִמְלֹךְ נֹרָא.
וְהוּא הָיָה וְהוּא הוֹנֵה,	וְהוּא יְהִיָּה בְּתַפְאָרָה.
וְהוּא אֶחָד וְאֵין שֵׁנִי,	לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית,	וְלֹא הָעֹז וְהַמְשָׁרָה.
וְהוּא אֱלִי וְחִי גָאֻלִּי,	וְצוּר חֲבֵלִי בְּעֵת צָרָה.
וְהוּא נָסִי וּמְנוּס לִי,	מִנַּת כּוֹסִי בְּיוֹם אֶקְרָא.
בְּיָדוֹ אֶפְקִיד רוּחִי,	בְּעֵת אִישׁוֹן וְאַעִּירָה.
וְעַם רוּחִי גְּוִיָּתִי,	יְהוָה לִי וְלֹא אֵירָא.

ADON OLAM אָדוֹן 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 ruḥi*, "I place my spirit in God's care."