
סדור

לב שלם

Siddur

Lev Shalem

לשבת ויום טוב

FOR SHABBAT
& FESTIVALS



THE RABBINICAL ASSEMBLY

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My Soul

On the day that I searched
for God—for I could not
see the Divine—

I turned to my heart and
my mind
and found Your throne
within,
a witness to You in me.

—YEHUDAH HALEVI

A Prayer to Be in God's Presence

יהי רצון שתשרה
שכינתך עלינו
ונזכה היום להתענג
באור פניך.

Spread Your wings over us
that we may delight in
Your Presence this day.

Intentions for the New Day

Master of all worlds,
may it be Your will
that the light of Your face
be reflected in mine.
May my mouth speak only
what is true,
may my eyes see the good
in all that I meet,
and may my ears be attentive
to the troubles of those
who address me.
May I breathe the awe of You,
so that I lovingly face all
I meet.

May the words I utter be
acceptable to You,
my rescuer and protector.

—based on a prayer of
NAHMAN OF BRATSLAV

Personal Prayers upon Arising

I thank You, living and eternal sovereign, for Your kindness
in restoring my soul. How great is Your faithfulness.

**Modeh/modah ani l'fanekha, melekh hai v'kayam, she-hehezarta
bi nishmati b'hemlah, rabah emunatekha.**

*Some recite the following prayers upon arising;
others recite them upon arriving at the synagogue:*

THE SOUL

My God, the soul that You have given me is pure.

Elohai, n'shamah she-natata bi t'horah hi.

You created it,

You formed it,

You breathed it into me;

You watch over it when it is in me.

In the future You will take it from me

but then restore it to me in the world that is coming.

As long as this soul is within me, I thank You,

ADONAI my God, God of my ancestors,

ruler of all creation, master of all souls.

Barukh atah ADONAI, who restores the soul to the lifeless form.

HAND WASHING

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 has instructed us to wash
our hands.

**Barukh atah Adonai, eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.**

THE BODY

Barukh atah ADONAI, our God, sovereign of time and space,
who crafted the human body with wisdom, creating within
it many openings and passageways. It is known and revealed
to You that should even a single passageway rupture, or a
single opening close up, it would no longer be possible to
exist and stand before You. **Barukh atah ADONAI**, healer of
all flesh, who creates wondrously.

מודה\מודה אני לפניך, מלך חי וקים,
שהחזרת בי נשמת ב' בחמלה,
רבה אמונתך.

*Some recite the following prayers upon arising;
others recite them upon arriving at the synagogue:*

אלהי, נשמה שנתת בי טהורה היא.

אתה בראתה, אתה יצרתה, אתה נפתתה בי,

ואתה משמרה בקרבי, ואתה עתיד לטלה ממני,

ולהחזירה בי לעתיד לבוא.

כל־זמן שהנשמה בקרבי, מודה\מודה אני לפניך,

יהוה אלהי ואלהי אבותי [ואמותי],

רבון כל־המעשים, אדון כל־הנשמות.

ברוך אתה יהוה, המחזיר נשמות לפגרים מתים.

ברוך אתה יהוה אלהינו מלך העולם,

אשר קדשנו במצותיו וצונו על נטילת ידים.

ברוך אתה יהוה אלהינו מלך העולם,

אשר יצר את־האדם בחכמה

וברא בו נקבים ונקבים חלולים חלולים.

גלוי וידוע לפני כסא כבודך

שאם יפתח אחד מהם או יסתם אחד מהם,

אי אפשר להתקיים ולעמוד לפניך.

ברוך אתה יהוה, רופא כל־בשר ומפליא לעשות.

MODEH ANI ("I thank You") is an Ashkenazic prayer composed in the late Middle Ages specifically to be recited upon opening one's eyes in the morning. Since it was to be said before getting out of bed and washing one's hands, it does not include the name of God. Eliezer Schweid, a contemporary Jewish philosopher, notes that this and other prayers in this section are phrased in the first-person singular, although most blessings are phrased in the first-person plural. At this initial moment of prayer we have not yet entered a community, but our prayers express our own personal feelings of waking to a new day.

SOUL Jewish mystics view the soul as an actual "part of God above"; that which God blows into Adam is the presence of God's own self. Nothing humans can do will eradicate this Divine Presence from the deepest recesses of each person's heart. (*Arthur Green*)

WHO RESTORES THE SOUL TO THE LIFELESS FORM המחזיר נשמות לפגרים

מתים. According to the rabbis, sleep is a taste of death; thus, when we arise in the morning we recognize the gift of a new day. Eliezer Schweid remarks: "How does God appear to a person in this hour? As the source of all existent and eternal life, flowing now into all creation. . . ." The last *b'rakhah* recited before going to sleep is "who lights up the entire world with Your glory." Waking in the morning, the *b'rakhah* is fulfilled.

WHO CRAFTED THE HUMAN BODY WITH WISDOM בחכמה. This *b'rakhah* is to be recited after taking care of one's bodily functions (Babylonian Talmud, Berakhot 60b). Upon waking in the morning, we are conscious, first of all, of the proper functioning of our bodies.

Prayer

We enter the synagogue in conversation with ourselves. And as we engage in prayer, this conversation becomes one conducted with God.

Worship with Joy

A person does not experience the presence of God through sadness or laziness, but through joy, as is written regarding Elisha, the prophet: “[He said:] ‘Now bring a musician to me’—and when the musician played, the hand of God was upon him” (2 Kings 3:15).

—MIDRASH ON PSALMS

A Prayer When

Entering the Synagogue

May the offerings of my lips be acceptable to You. May my thoughts be clear, may I be instructed in Your ways, and may I be at peace with myself and my neighbors.

—based on THE ZOHAR

Prayers upon Entering the Synagogue

How lovely are your dwellings, Jacob; your sanctuaries, people of Israel!

As for me, through Your great kindness I enter Your house; in awe of You, I bow toward Your holy sanctuary.

ADONAI, I love Your house, the place where Your glory dwells.

I will bow and prostrate myself, kneel before ADONAI my creator.

My prayers are to You, ADONAI, in the hope that this is a favorable time;

God, in Your abundant love, respond to me with faithful deliverance.

Mah tovu ohalekha ya-akov, mishk'notekha yisrael.

Va-ani b'rov hasd'kha avo veitekha,

esh-tahaveh el heikhal kodsh'kha b'yiratekha.

Adonai ahavti me'on beitekha, u-m'kom mishkan k'vodekha.

Va-ani esh-tahaveh v'ekhrah, evr'khah lifnei Adonai osi.

Va-ani t'filati l'kha, Adonai, eit ratzon.

Elohim b'rov hasdekha, aneini be-emet yishekha.

A MEDITATION BEFORE PRAYER

At dawn I seek You, my refuge, my haven; morning and evening, to You I pray, though facing Your greatness, I am awed and confused, for You know already what I would think and say.

What might in thought and speech can there be?

What power the spirit within me?

Yet, You treasure the sound of human song;

and so would I thank You, as long as Your soul is in me.

Shahar avakesh-kha tzuri u-misgabi

erokh l'fanekha shahri v'gam arbi.

Lifnei g'dulatakh emod v'ebahel

ki ein'kha tireh kol mahsh'vot libi.

Mah zeh asher yukhal ha-lev v'halashon

la-asot u-mah ko-ah ruhi b'tokh kirbi.

Hineih l'kha titav zimrat enosh al ken

od'kha b'od tihyeh nishmat elo-ah bi.

מה טובו אהלֵיךָ יַעֲקֹב, מִשְׁפָּנֵיךָ יִשְׂרָאֵל.

וְאֲנִי בְּרֹב חַסְדֵיךָ אָבֹא בֵּיתְךָ,

אֲשַׁתְּחוּהָ אֶל הַיֵּכָל קִדְשֶׁךָ בִּירְאָתְךָ.

יְהוָה אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.

וְאֲנִי אֲשַׁתְּחוּהָ וְאֶכְרַעָהּ, אֲבָרְכָהּ לִפְנֵי יְהוָה עֲשֵׂי.

וְאֲנִי תִפְלַתִּי לְךָ יְהוָה, יַעֲת רְצוֹן,

אֱלֹהִים בְּרֹב חַסְדֵיךָ, עֲנֵנִי בְּאַמַּת יִשְׁעֶךָ.

שַׁחַר אֲבַקֶּשְׁךָ צוּרִי וּמִשְׁגָּבִי

אֶעֱרֹךְ לִפְנֵיךָ שַׁחְרִי וְגַם עֶרְבִי.

לִפְנֵי גְדֻלְתְּךָ אֶעֱמֵד וְאֶפְהֵל

כִּי עֵינֶיךָ תִּרְאֶה כָּל מַחְשְׁבוֹת לִבִּי.

מַה זֶה אֲשֶׁר יוֹכֵל הַלֵּב וְהַלְשׁוֹן

לַעֲשׂוֹת וּמַה כֹּחַ רוּחִי בְּתוֹךְ קִרְבִּי.

הִנֵּה לְךָ תִּיטֵב זְמַרְת אֲנוֹשׁ עַל כֵּן

אוֹדֶךָ בְּעוֹד תִּהְיֶה נִשְׁמַת אֱלֹהִים בִּי.

HOW LOVELY טובו אהלֵיךָ יַעֲקֹב.

Numbers 24:5. These words were uttered by the gentile prophet Balaam, who had been hired to curse Israel but instead blessed them. Many rabbinic readings of this verse understood the “dwellings of Jacob” (literally, “tents of Jacob”) and the “sanctuaries of Israel” to refer to houses of study and prayer houses (Babylonian Talmud, Sanhedrin 105b, for instance). Interestingly, we enter the synagogue with the words of a non-Jew, here used to praise the synagogue. This verse was added to the service in the late Middle Ages, when European royal courts became more formal, which warranted a similarly formal introduction to our worship of the Sovereign of All.

AS FOR ME וְאֲנִי. Three of

the verses quoted here begin with the word *ani*, “I.” The worshipper enters the synagogue as an individual and then joins the community. The first verse mentions bowing toward the sanctuary; some people bow in the direction of the ark upon entering the synagogue.

I ENTER YOUR HOUSE אָבֹא בֵּיתְךָ. Psalm 5:8. Although the verse originally referred to the Temple in Jerusalem, references describing the Temple came to be applied to the synagogue, which the sages called a *mikdash me'at*, “a minor sanctuary.” In this, they were interpreting the prophet Ezekiel, who assures the exiles in Babylonia that God is with them in the “small sanctuaries” of foreign lands (Ezekiel 11:16).

I LOVE YOUR HOUSE אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ. Psalm 26:8. Here again, the original reference was to the Temple, but it was later understood to describe the synagogue.

I WILL BOW AND PROSTRATE MYSELF וְאֶכְרַעָהּ וְאֶשַׁתְּחוּהָ. The liturgy recasts Psalm 95:6 from the plural to the singular, as all the passages opening the service are phrased in the singular. The ancient rabbis declared that the bowing performed during the Amidah fulfilled the function of kneeling and prostration. Today, prostration takes place in the synagogue only on the High Holy Days, though some medieval pietistic practices emphasized kneeling while praying at home.

RESPOND TO ME עֲנֵנִי. Psalm 69:14. Perhaps the most primal prayer: may our words be heard and responded to.

AT DAWN I SEEK YOU שַׁחַר אֲבַקֶּשְׁךָ. This poem was written by Solomon ibn Gabirol (1021–1058, Spain) as a morning meditation to be recited by the prayer leader. It begins with a confession of human inadequacy, even to offer prayers, but ends by evoking the soul—the spirit of God in each human being, and the source of human inspiration.

Teach Me, God,
To Bless and To Pray

לְמַדְנִי אֱלֹהִי,
בְּרַךְ וְהַתְּפַלֵּל
עַל סוּד עֵלָה קָמַל,
עַל גְּנֵה פְרִי בֶשֶׁל,
עַל הַחֲרוּת הַזֹּאת:
לְרֵאוֹת, לְחוּשׁ, לְנִשּׁוּם,
לְדַעַת, לְיַחַל, לְהַפְשִׁיל.
לְמַד אֶת־שִׁפְתוֹתַי
בְּרִכָּה וְשִׁיר הַלֵּל
בְּהַתְחַדֵּשׁ זְמַנְךָ עִם בְּקָר
וְעַם לַיִל,
לְבַל יִהְיֶה יוֹמֵי הַיּוֹם
כְּתַמוּל שְׁלִשׁוּם,
לְבַל יִהְיֶה עֲלֵי יוֹמֵי הַרְגֵל.

Teach me, God,
to bless and to pray
for the secret within the
enfolded leaf,
the glow of a ripening fruit,
and this freedom:
to see,
to sense,
to breathe,
to know,
to celebrate,
to fail.

Teach my lips how
to bless and sing praises
as Your time is renewed
with the arrival of morning
and evening,
that my day today
be not like my yesterdays,
that my day not simply
be habit.

—LEA GOLDBERG

Our Relation to Others

Rabbi Hanina ben Dosa would say: One with whom people are pleased, the divine spirit is pleased; and one with whom people are displeased, the divine spirit is displeased.

—PIRKEI AVOT

Putting on the Tallit

While reciting the meditation and the b'rakhah, it is customary to hold the tallit. After saying the b'rakhah we enwrap ourselves with it. Some have the custom of first wrapping the tallit around their head and body, symbolically surrounding themselves with the Presence of God, and then draping it around their shoulders.

Let me praise ADONAI—
for You, ADONAI my God, are surely great;
clothed in glory and majesty,
wrapped in a cloak of light,
You stretch out the heavens like a sheet of cloth.

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 has instructed us to enwrap ourselves with *tzitzit*.

Barukh atah Adonai eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu l'hitateif ba-tzitzit.

Just as I wrap my body in a *tallit*,
so may my soul wrap itself in the light of Your Presence.

How precious is Your kindly love, God,
that human beings are sheltered in the
shadow of Your wings!

They are sated with the abundance in Your house;
You give them drink from Your delightful streams.
You are the source of life; in Your light do we see light.

Ki im'kha m'kor hayim, b'or'kha nireh or.

Pour out Your love to those who would know You,
and Your righteousness to those whose hearts are true.

OUR RELATION TO OTHERS

I hereby accept the obligation
of fulfilling the Creator's mitzvah as written in the Torah:
Love your neighbor as yourself.

Hareini m'kabel/m'kabelet alai mitzvot ha-borei:
V'ahavta l'rei-akha kamokha.

עֲטִיפַת טָלִית

While reciting the meditation and the b'rakhah, it is customary to hold the tallit. After saying the b'rakhah we enwrap ourselves with it. Some have the custom of first wrapping the tallit around their head and body, symbolically surrounding themselves with the Presence of God, and then draping it around their shoulders.

בְּרִכְי נִפְשֵׁי אֶת־יְהוָה,
יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד,
הוֹד וְהֶדָר לְבִשְׁתָּ.
עֲטָה אֹר בֶּשֶׁלְמָה,
נוֹטָה שְׁמַיִם בִּירְעָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְצִוָּנוּ לְהַתְעַטֵּף בְּצִיצֵת.

בְּשֵׁם שְׂגוּפֵי מִתְעַטֵּף בְּטָלִית,
כִּף תִּתְעַטֵּף נִשְׁמַתִּי בְּאוֹר שְׂבִינְתֶךָ.

מֵה יִקָּר חֲסִדְךָ, אֱלֹהִים,
וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יִחְסְיוּ.
יְרוּיִן מִדֶּשֶׁן בֵּיתֶךָ, וְנַחַל עֵדְנֶיךָ תִּשְׁקֶם.
כִּי עֲמֶךָ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה אוֹר.
מִשֶׁן חֲסִדְךָ לִידְעֶיךָ, וְצִדְקֹתֶךָ לִישְׂרֵי לֵב.

הֲרִינִי מִקַּבֵּל\מִקַּבֶּלֶת עָלַי מִצְוֹת הַבוֹרָא:
וְאַהֲבַת לְרַעַךְ כְּמוֹךָ.

offered a physical offering, which, rising to heaven, has been returned to us as spiritual nourishment.

וְאַהֲבַת לְרַעַךְ
Leviticus 19:18. The mystic Isaac Luria (1534–1572, Safed) began each day with this reminder of the command to love, believing that this commitment to try to love others—even if we are as yet unable to fulfill it completely—is a necessary condition of our experiencing divine love.

PUTTING ON THE TALLIT.
As explained in Numbers 15:39–40, the *tzitzit*, the fringes of the *tallit*, serve to remind us of the Torah's mitzvot and of the ideal of holiness to which we are summoned.

LET ME PRAISE נִפְשֵׁי.
Psalm 104:1–2.

HOW PRECIOUS מֵה יִקָּר.
Psalm 36:8–11. These verses speak of God's protection. With their recitation, being enwrapped in the *tallit* becomes an embodiment of being enfolded in the wings of the Shekhinah. In Hebrew, the word for wing, *kanaf*, is the same as the word for corner (on which the *tzitzit* are tied). Thus, the corners of the *tallit* become symbolic of the wings of the Shekhinah, God's Presence.

ABUNDANCE מִדֶּשֶׁן. This Hebrew word is primarily used in the Torah to describe the sacrificial elements burnt on the altar. Thus, to say that we are sated by God's *deshen*, abundance, suggests that God gives us back the gifts we have offered—though in the hands of God they have been transformed: we

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 melek ha-olam,

asher natan la-sekhvi vinah l'havhin bein yom u-vein lailah.

Barukh atah Adonai eloheinu melek ha-olam,

she-asani b'tzalmo.

Barukh atah Adonai eloheinu melek ha-olam,

she-asani ben/bat horin.

Barukh atah Adonai eloheinu melek ha-olam,

she-asani yisrael.

Barukh atah Adonai eloheinu melek ha-olam,

pokei-ah ivrim.

Barukh atah Adonai eloheinu melek ha-olam,

malbish arumim.

בְּרִכּוֹת הַשָּׁחַר

We rise.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לְשִׁכְוִי בִינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי בְּצַלְמוֹ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

שֶׁעָשָׂנִי בֶן־בֵּת חוֹרִין.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.

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

WHO ENABLES THE BIRD TO DISTINGUISH אֲשֶׁר נָתַן לְשִׁכְוִי בִינָה. 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 prayer-books on the basis of manuscript fragments, found in the Cairo Genizah.

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

WHO GIVES SIGHT TO THE BLIND פּוֹקֵחַ עֵוְרִים. 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.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְכִּין מִצְעָדֵי גֵבֶר.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעֵשָׂה לִי כָּל-צָרָפִי.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגְבוּרָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לַיַּעֲף כֹּחַ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְעֲבִיר שְׁנָה מֵעֵינַי וְתַנּוּמָה מֵעַפְעָפִי.

וְיִהְיֶה רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ

[וְאַמּוֹתֵינוּ], שְׁתִּרְגְּלֵנוּ בְּתוֹרָתֶךָ, וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ,

וְאַל תְּבִיאֵנוּ לֹא לַיָּדִי חֶטָּא, וְלֹא לַיָּדִי עֲבָרָה וְעוֹן, וְלֹא

לַיָּדִי גְסִיוֹן, וְלֹא לַיָּדִי בְזִיווֹן, וְאַל תִּשְׁלַט־בְּנוּ יַצָּר הָרָע,

וְהִרְחִיקֵנוּ מֵאָדָם רָע וּמִחֶבֶר רָע. וְדַבְּקֵנוּ בַּיָּצָר הַטּוֹב

וּבַמְעֲשִׂים טוֹבִים, וְכוּף אֶת-יִצְרָנוּ לְהַשְׁתַּעֲבֹד-לָהּ.

◀ וְתַנְנוּ הַיּוֹם, וּבְכַל-יּוֹם, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ,

וּבְעֵינַי כָּל-רֹאֵינוּ, וְתַגְּמֵלְנוּ חֲסִדִים טוֹבִים.

בְּרוּךְ אַתָּה יְהוָה, גּוֹמֵל חֲסִדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

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 מַתִּיר אֲסוּרִים. 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 רוֹקֵעַ כְּפוּפִים. 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 רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם. Psalm 136:6. Genesis depicts dry land being formed from the splitting of the primal waters.

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

TRIALS נְסִיוֹן. 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 יַצָּר הָרָע. The ancient rabbis

Both in Private and in Public

The Torah directs that the ark, which was to contain the tablets, be overlaid with gold both inside and out (Exodus 25:11). The ancient rabbis asked: Why must it be golden on the inside, where, after all, no one will see it? To teach us that we are like the ark—our outer lives and our inner lives should be consistent.

—BABYLONIAN TALMUD

Who We Are

The Hasidic master Simhah Bunam taught: Each person should carry in his or her pockets two notes. One should read, “The world was created for me.” The other should read, “I am but dust and ashes.”

Descendants of Abraham

What is at stake in our lives is more than the fate of one generation. In this moment we, the living, are Israel. The tasks begun by the patriarchs and prophets, and carried out by countless Jews of the past, are now entrusted to us. No other group has superseded them. We are the only channel of Jewish tradition, those who must save Judaism from oblivion, those who must hand over the entire past to the generations to come. We are either the last, the dying, Jews or else we are those who will give new life to our tradition. Rarely in our history has so much been dependent upon one generation. We shall either forfeit or enrich the legacy of the ages.

—ABRAHAM JOSHUA HESCHEL

Living with Life's Tensions

We are caught in the tension between our roles as unique beings capable of great accomplishment, and the knowledge that we are mortal and that our fate is to die and disappear. Prayer helps mediate this tension by impressing on us a sense of thankfulness for the gift of life, the gift of a single day.

A Penitential Prayer

Both in private and in public, a person should always be in awe of heaven, acknowledging the truth, speaking truth in one's heart, and upon arising one should declare:

Master of all worlds! Not upon our merit do we rely in pleading before You, but upon Your great compassion.

What are we? What is our life?

Our goodness? Our righteousness?

Our achievement? Our power? Our victories?

What shall we say in Your presence,

ADONAI our God and God of our ancestors?

Heroes count as nothing in Your presence, the famous are as though they had never been,

the wise seem ignorant, the clever as lacking reason.

For the sum of our deeds is chaos;

in Your presence our lives seem futile.

Human beings have no superiority over beasts, for all is vanity.

Surely, though, we are Your people, partners to Your covenant: descendants of Abraham, who loved You, to whom You made a pledge on Mount Moriah; the seed of Isaac, his designated heir, who was bound upon the altar; the congregation of Jacob, Your firstborn son, whom You renamed Israel and Jeshurun because of the love You bore him, and the delight he gave You.

לְעוֹלָם יְהֵא אָדָם יְרָא שָׁמַיִם בְּסִתְרָ וּבְגִלּוּי,
וּמוֹדָה עַל הָאֱמֶת, וְדוֹבֵר אֱמֶת בְּלִבּוֹ, וַיִּשְׁפֹּם וַיֹּאמֶר:
רְבוֹן כָּל־הָעוֹלָמִים, לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים
תַּחֲנוּגֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַבִּים.
מָה אֲנַחְנוּ, מָה חַיֵּינוּ,
מָה חֲסִדֵנוּ, מָה צְדָקָנוּ,
מָה יִשְׁעֵנוּ, מָה כֹחֵנוּ, מָה גְבוּרָתָנוּ.
מָה נֹאמֵר לְפָנֶיךָ,
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
הֲלֹא כָל־הַגְּבוּרִים כָּאִין לְפָנֶיךָ,
וְאֲנָשֵׁי הַשָּׁם כֹּלֵא הֵיוּ,
וְחַכְמַיִם כְּבִלֵי מַדְעָ, וּנְבוֹנִים כְּבִלֵי הַשֶּׁפֶל.
כִּי כָל־מַעֲשֵׂינוּ תַהוּ,
וַיְמִי חַיֵּינוּ הֶקֶל לְפָנֶיךָ,
וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הֶפֶל הֶקֶל.
אֲבָל אֲנַחְנוּ עַמֶּךָ, בְּנֵי בְרִיתְךָ, בְּנֵי אַבְרָהָם אֱהָבָךָ
שֶׁנִּשְׁבַּעְתָּ לּוֹ בְּהַר הַמּוֹרִיָּה, זָרַע יִצְחָק יְחִידוֹ,
שֶׁנֶּעְקַד עַל גְּבֵי הַמְּזֻבָּח, עֲדַת יַעֲקֹב בְּנוֹךְ בְּכוֹרָךְ,
שֶׁמֵאֱהָבְתָךְ שָׂאֵהְבַת אוֹתוֹ, וּמִשְׁמַחְתָּךְ שִׁשְׁמַחְתָּ בּוֹ,
קָרָאתָ אֶת־שְׁמוֹ יִשְׂרָאֵל וַיִּשְׁרוּן.

the same as used in the opening verses of Kohelet (Ecclesiastes) and variously translated there as “vanity,” “futility,” and “fleeting breath.”

ABRAHAM, WHO LOVED YOU בְּנֵי אַבְרָהָם אֱהָבָךָ. The phrase originates in 2 Chronicles 20:7.

TO WHOM YOU MADE A PLEDGE לּוֹ שֶׁנִּשְׁבַּעְתָּ לּוֹ. In some traditions, the biblical passage of the binding of Isaac is read before this prayer. After the binding of Isaac, the angel promises Abraham in God's name, “I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. All the nations of the earth shall bless themselves by your descendants because you have obeyed My command” (Genesis 22:17–18).

WHOM YOU RENAMED ISRAEL יִשְׂרָאֵל אֱהָבָךָ. Abraham, Sarah, and Jacob all had their names changed by God as a sign of God's promise to them. In Jacob's case this name change is recorded twice—once when he wrestles with the angel, and then again when God appears to him at Bethel as he is about to descend to Egypt and blesses him: “Be fertile and increase; a nation, yes, an assembly of nations, shall descend from you...” (Genesis 35:11–12). Isaac, though, was named by God in the womb (17:19) and so always kept his name (Talmud of the Land of Israel, Berakhot 1:4).

AND JESHURUN וַיִּשְׁרוּן. Another name for the people Israel (Deuteronomy 32:15, Isaiah 44:2). It is derived from the word meaning “upright.”

A PERSON SHOULD ALWAYS BE IN AWE OF HEAVEN לְעוֹלָם יְהֵא אָדָם. This passage is taken from the 1st-millennium midrash Seder Eliyahu Rabbah (chapter 19). The midrash is interpreting Isaiah 33:18, “Your heart shall murmur in awe.”

WHAT ARE WE? WHAT IS OUR LIFE? מָה חַיֵּינוּ, מָה אֲנַחְנוּ. The phrase is mentioned in the Babylonian Talmud as forming an essential formula of confession (Yoma 87b). Originally it was part of the Yom Kippur liturgy, but it was thought to be appropriate to be recited daily. Throughout the Middle Ages it was a custom of the pious to rise in the middle of the night to pray and study; this was thought to be a time when God's mercy could especially be called upon. This prayer became part of that nightly ritual, which included a confession of sins and a plea for forgiveness. Its place in this part of the prayerbook is a remnant of this penitential custom.

VANITY הֶבֶל. The word is

Therefore it is our duty to thank You and glorify You,
to bless and sanctify and praise Your name.

► How blessed we are:
how goodly is our portion,
how delightful our lot,
how beautiful our inheritance!
How blessed are we that twice each day, morning and evening,
as we awaken and as we end our day, we say:

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.

Barukh shem k'vod malkhuto l'olam va-ed.

The Song of "You"

*Levi Yitzhak of Berditchev
used to sing a song, part of
which is as follows:*

Where I wander —You!
Where I ponder —You!
Only You, You again,
always You!
You! You! You!
When I am gladdened
—You!
When I am saddened
—You!
Only You, You again,
always You!
You! You! You!
Sky is You! Earth is You!
You above! You below!
In every trend,
at every end,
Only You, You again,
always You!
You! You! You!

(translated by Olga Marx)

You were before the world was created,
and You are since creation;
You are in this world,
and You will be in the world that is coming.
You are ADONAI our God, in the heavens and on earth,
even in the highest heavens.
Truly,
You are first and You are last,
and beside You, there is no other.
► Manifest Your holiness through those who hallow Your
name, and hallow Your name in this world;
as Your deliverance arrives, raise up our heads with pride.
Barukh atah ADONAI, who sanctifies Your name through
community.

לְפִיכֶם אֲנַחֲנוּ חַיִּים לְהוֹדוֹת לָךְ וּלְשַׁבַּחְךָ וּלְפָאֲרְךָ
וּלְבָרְךָ וּלְקַדְּשׁ וְלִתַּת שְׂבַח וְהוֹדָיָה לְשִׁמְךָ.

◀ אֲשֶׁרֵינוּ, מֵה טוֹב חֻלְקֵנוּ,

וּמֵה נְעִים גּוֹרְלֵנוּ,

וּמֵה יָפֵה יְרֻשָׁתֵנוּ.

אֲשֶׁרֵינוּ, שְׂאֲנַחֲנוּ מִשְׂפִּימִים וּמַעֲרִיבִים,

עֶרֶב וּבִקְרָה, וְאוֹמְרִים פְּעַמִּים בְּכָל־יוֹם:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

Recited quietly: שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

אַתָּה הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם,

אַתָּה הוּא מִשְׁנִבְרָא הָעוֹלָם,

אַתָּה הוּא בְּעוֹלָם הַזֶּה,

וְאַתָּה הוּא לְעוֹלָם הַבָּא.

אַתָּה הוּא יְהוָה אֱלֹהֵינוּ בְּשָׁמַיִם וּבְאָרֶץ,

וּבְשָׁמַיִם הַשָּׁמַיִם הָעֲלִיוֹנִים.

אַמֵּת,

אַתָּה הוּא רִאשׁוֹן

וְאַתָּה הוּא אַחֲרוֹן,

וּמִבְּלַעֲדֶיךָ אֵין אֱלֹהִים.

◀ קַדְּשׁ אֶת־שִׁמְךָ עַל מִקְדָּשֵׁי שִׁמְךָ,

וְקַדְּשׁ אֶת־שִׁמְךָ בְּעוֹלָמְךָ,

וּבִישׁוּעַתְךָ תַּרְיָם וְתִגְבִּיָה קִרְבְּנוּ.

כְּרוּךְ אַתָּה יְהוָה, מִקְדָּשׁ אֶת־שִׁמְךָ בְּרַבִּים.

שְׁמַע יִשְׂרָאֵל HEAR, O ISRAEL. Although the full Sh'ma will be recited later in the service, its first line was inserted here to fulfill the obligation of reciting the Sh'ma "when you rise up"; it was recited at home. Similarly in the evening, though the Sh'ma is recited as part of the evening service, the first paragraph is said again before retiring, in order to fulfill the scriptural obligation of reciting it "when you lie down" (Deuteronomy 6:7).

אַתָּה הוּא YOU WERE This emphatic phrase (literally, "You are the one who...") appears a total of seven times in this passage. Given that the number seven has mystical significance, this sevenfold refrain may have served as a meditational exercise.

BEFORE THE WORLD WAS CREATED עַד שְׁלֹא נִבְרָא הָעוֹלָם. A credal statement to the effect that God is beyond time also follows the Sh'ma recited later in the morning service (see page 157). Both are perhaps intended as an interpretation of the meaning of God's uniqueness affirmed in the Sh'ma: the God who is one is eternal.

אַמֵּת, YOU ARE FIRST TRULY, YOU ARE FIRST. These words are adapted from

Isaiah 44:6, where God proclaims: "I am the first and I am the last, and there is no God but Me."

Blessings Before Study

✚

One should say the blessings on the Torah in the morning as if one were once again standing at Sinai receiving the Torah from God.

—JACOB BEN ASHER

ב

The purpose of saying blessings over the Torah is to remind us that study of Torah is not only an intellectual task but also a spiritual one—study of Torah should lead to deeper and deeper spiritual experience. Through Torah study we build the Temple where heaven and earth meet.

—JOEL SIRKES

And Bestow Upon You Kindness

Some say the meaning of the phrase in the Priestly Blessing is that God will look kindly on you and grant you that which you wish. Others interpret the phrase to mean that God will bless you so that you are treated with kindness by others.

—SIFREI NUMBERS

B'rakhot Before Studying Torah

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 has instructed us to engage with the words of Torah.

Barukh atah Adonai eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu la-asok b'divrei torah.

May You make the words of Your Torah sweet in our mouths and in the mouths of the house of Israel, Your people, so that we, our children, and all the children of the house of Israel may come to know Your name and study Torah for its own sake.

Barukh atah ADONAI, who teaches Torah to Your people Israel.

Barukh atah ADONAI, our God, sovereign of time and space, who has chosen us from among all peoples, giving us the Torah.

Barukh atah ADONAI, who gives the Torah.

Passages of Study

TORAH:

May ADONAI bless and protect you.

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

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

Numbers 6:24–26

MISHNAH:

These are the deeds for which there is no prescribed measure: leaving the produce at the corner of a field for the poor, offering the gift of first fruits to the Temple, pilgrimage offerings on the three festivals, deeds of kindness and love, and the study of Torah. *Mishnah Peah 1:1*

TALMUD:

These are the deeds that yield immediate fruit and continue to yield fruit in time to come: honoring parents; performing deeds of kindness and love; attending the house of study morning and evening; providing hospitality; visiting the sick; helping the needy bride; attending the dead; probing the meaning of prayer; making peace between one person and another, and between husband and wife. And the study of Torah is the most basic of them all. *based on Babylonian Talmud, Kiddushin 39b*

ברכות התורה

ברוך אתה יהוה אלהינו מלך העולם,
אשר קדשנו במצותיו וצונו לעסוק בדברי תורה.
והערבנא יהוה אלהינו את דברי תורתך בפנינו ובפי
עמך בית ישראל, ונהיה אנחנו וצאצאינו וצאצאי עמך
בית ישראל בלנו יודעי שמך ולומדי תורתך לשמחה.
ברוך אתה יהוה, המלמד תורה לעמו ישראל.

ברוך אתה יהוה אלהינו מלך העולם,
אשר בחר בנו מכל העמים, ונתן לנו את תורתו.
ברוך אתה יהוה, נותן התורה.

TORAH:

יברכך יהוה וישמרך.

יאר יהוה פניו אליך ורחמך.

ישא יהוה פניו אליך וישם לך שלום. *במדבר ו:כד-כו*

MISHNAH:

אלו דברים שאין להם שעור: הפאה והפפורים והראיון
וגמילות הסדים ותלמוד תורה. *משנה פאה א:א*

TALMUD:

אלו דברים שאדם אוכל פרותיהם בעולם הזה והקרן
קיימת לו לעולם הבא, ואלו הן: כבוד אב ואם, וגמילות
הסדים, והשכמת בית המדרש שחרית וערבית,
והכנסת אורחים, ובקור חולים, והכנסת פלה, ולוית
המת, ועיון תפלה, והבאת שלום בין אדם לחברו ובין
איש לאשתו, ותלמוד תורה בנגד כלם.

תלמוד בבלי, קדושין לט ב, עם הוספות

TO ENGAGE WITH THE WORDS OF TORAH לעסוק בְּדַבְרֵי תוֹרָה. The blessing is not phrased “to learn Torah,” as if Torah were something fixed that one could acquire. When we “engage” with Torah we become active participants: querying it, drawing out its implications, and incorporating its teachings into our lives.

TO KNOW YOUR NAME יוֹדְעֵי שְׁמֶךָ. To know God's name is to act in a holy way—justly, compassionately, truthfully.

PASSAGES OF STUDY. The ancient rabbis categorized three types of study: biblical study (*mikra*); study of the oral tradition, which became codified in the Mishnah (circa 225 C.E.); and study of the elaboration of that tradition (called in Aramaic *g'mara* and in Hebrew *talmud*). Versions of that process constitute the Talmud of the Land of Israel (edited until the year 425 C.E.) and the Babylonian Talmud (edited in the 6th–7th centuries C.E.). Having recited the blessings over studying Torah, one should then proceed to engage in study—and the traditional liturgy immediately offers examples of these three kinds of study.

LEAVING THE PRODUCE AT

THE CORNER OF A FIELD FOR THE POOR הַפֶּאֶה. Leaving the corner of the field for the poor may be the simplest of acts: it is entirely passive and the Mishnah teaches that the amount one leaves for the poor is totally up to each individual. Maimonides elaborates all the laws of *tzedakah* in the section of his law code dealing with this mitzvah, as if to say that *tzedakah* begins with the simplest of acts.

THESE ARE THE DEEDS THAT YIELD IMMEDIATE FRUIT הֵזָה בְּעוֹלָם הַזֶּה. This list from tractate Kiddushin was expanded through the Middle Ages (*Mishneh Torah*, *Hilkhot Matnot Ani'im*), and variations are extant in different prayerbooks; “peace between husband and wife” is one such addition.

through knowing one's place,
 through finding joy in one's lot,
 through making a fence about one's words,
 through not crediting one's own successes,
 through being beloved,
 through loving God,
 through loving humanity,
 through loving justice,
 through loving honesty,
 through welcoming criticism,
 through shunning honors,
 through not becoming arrogant
 because of one's studies,
 through not being joyful in decision-making,
 through sharing in another's burdens,
 through judging others favorably,
 through insisting on truth,
 through insisting on peace,
 through settling one's mind in study,
 through asking questions and
 responding to questions,
 through listening and adding to the
 conversation,
 through learning in order to teach,
 through learning in order to do,
 through bringing new understanding
 to one's teachers,
 through being precise in reporting
 what one has learned,
 through reporting sayings in
 the speaker's name.

Pirkei Avot 6:6

הַמְּבִיר אֶת־מְקוֹמוֹ,
 וְהַשְּׂמַח בְּחֻלְקוֹ,
 וְהַעוֹשֶׂה סִיג לְדַבְּרָיו,
 וְאִינוֹ מַחְזִיק טוֹבָה לְעַצְמוֹ,
 אֶהוֹב,
 אוֹהֵב אֶת־הַמְּקוֹם,
 אוֹהֵב אֶת־הַבְּרִיּוֹת,
 אוֹהֵב אֶת־הַצְּדָקוֹת,
 אוֹהֵב אֶת־הַמִּישָׁרִים,
 אוֹהֵב אֶת־הַתּוֹכַחַת,
 וּמְתַרְחֵק מִן הַכְּבוֹד,
 וְלֹא מְגַיֵּס לְבוֹ בְּתַלְמוּדוֹ,
 וְאִינוֹ שׂוֹמֵחַ בְּהוֹרָאָה,
 נוֹשֵׂא בְעַל עִם הַבְּרוֹן,
 וּמְכַרְיעוֹ לְכַף זְכוּת,
 וּמְעַמִּידוֹ עַל הָאֱמֶת,
 וּמְעַמִּידוֹ עַל הַשְּׁלוֹם,
 וּמְתִישֵׁב לְבוֹ בְּתַלְמוּדוֹ,
 שׂוֹאֵל וּמְשִׁיב,
 שׂוֹמֵעַ וּמוֹסִיף,
 הַלּוֹמֵד עַל מְנַת לְלַמֵּד,
 וְהַלּוֹמֵד עַל מְנַת לַעֲשׂוֹת,
 הַמְּחַפִּים אֶת־רֵבּוֹ,
 וְהַמְּכַוֵּן אֶת־שְׂמוֹעָתוֹ,
 וְהַאֹמֵר דָּבָר
 בְּשֵׁם אוֹמְרוֹ.

פרקי אבות ו:ו

ADDITIONAL PASSAGES OF STUDY

גְּדוּלַּת תּוֹרָה יוֹתֵר מִן הַכֹּהֲנָה וּמִן הַמַּלְכוּת, שֶׁהַמַּלְכוּת
 נִקְנִית בְּשָׁלְשִׁים מַעֲלוֹת, וְהַכֹּהֲנָה נִקְנִית בְּעֶשְׂרִים
 וְאַרְבָּעָה, וְהַתּוֹרָה נִקְנִית בְּאַרְבָּעִים וּשְׁמוֹנֶה דְּבָרִים.
 וְאֵלוֹ הֵן:

Torah is greater than the priesthood or royalty, for kingship is
 acquired through thirty qualities and the priesthood through
 twenty-four, but Torah is acquired through forty-eight:

בְּתַלְמוּד,
 בְּשִׂמְיַעַת הָאָזֶן,
 בְּעֵרִיכַת שְׁפָתַיִם,
 בְּבִינַת הַלֵּב,
 בְּשִׁבְלוֹת הַלֵּב,
 בְּאִימָה,
 בְּיִרְאָה,
 בְּעִנְוָה,
 בְּשִׂמְחָה,
 בְּשִׂמּוּשׁ חֲכָמִים,
 בְּדִקְדוּקַת חֲבָרִים,
 בְּכַלְפוּל הַתַּלְמִידִים,
 בְּיִשׁוּב,
 בְּמִקְרָא,
 בְּמִשְׁנָה,
 בְּמַעוֹט שְׁנָה,
 בְּמַעוֹט שִׁיחָה,
 בְּמַעוֹט תַּעֲנוּג,
 בְּמַעוֹט שְׁחֹק,
 בְּאַרְךָ אַפִּים,
 בְּלֵב טוֹב,
 בְּאַמוּנַת חֲכָמִים,
 בְּקַבְּלַת הַיְסוּרִין,
 through study,
 through a listening ear,
 through careful use of speech,
 through an understanding heart,
 through insight,
 through fear,
 through awe,
 through humility,
 through joy,
 through attending to scholars,
 through considered discussion
 with companions,
 through challenging exchanges
 with students,
 through equanimity,
 through biblical studies,
 through study of the Mishnah,
 through minimizing sleep,
 through minimizing idle conversation,
 through minimizing desires,
 through minimizing frivolity,
 through patience,
 through a good heart,
 through trust in scholars,
 through acceptance of suffering,

TORAH IS GREATER גְּדוּלַּת תּוֹרָה. The ancient rabbis
 said that there are three
 crowns: the crown of
 priesthood, the crown of
 kingship, and the crown of
 Torah (Pirkei Avot 4:17).

THIRTY QUALITIES בְּשָׁלְשִׁים מַעֲלוֹת. The thirty qualities
 recommended for a king
 are listed in the minor trac-
 tate Kallah Rabbati (5:6).

TWENTY-FOUR עֶשְׂרִים וָאַרְבָּעָה. There are twenty-
 four rituals that only priests
 can perform.

Finding Meaning

The students of Rabbi Ishmael interpreted the words of Jeremiah: “For My words are like fire,” Adonai says, ‘and as a hammer that splits a rock’” (Jeremiah 23:29)—just as a hammer splinters the rock into numerous fragments, so too are the words of Torah open to many meanings.

—BABYLONIAN TALMUD

The Act of Interpretation

The Ḥasidic master Elimelekh of Lizhensk connected these thirteen methods of interpretation to the Thirteen Attributes of God found in Exodus 34, which describe God as full of love, kindness, and forgiveness (see page 323); in fact, both of these texts are referred to in Hebrew as the *sh'losh esreih midot*, “the thirteen qualities.” Elimelekh points out that interpreters of Torah have the power to bring both blessing and pain to the Jewish people. If they strive to embody the love, kindness, and forgiveness of the Thirteen Attributes in their own lives, then when they interpret the Torah according to the Thirteen Principles of Rabbi Ishmael, their teaching will be a teaching of love.

ב

PRINCIPLES OF INTERPRETING TORAH

Rabbi Ishmael taught that the Torah is expounded by these thirteen rules of textual interpretation:

A restriction applicable in general circumstances certainly applies to a more limited circumstance.

A general rule may be inferred from a similar phrase in two different texts.

A general rule may be derived from a single text or from two related texts.

A rule stated in general terms, but followed by one or two particular examples, is limited to those particular circumstances.

When a particular circumstance is stated and is then followed by a general rule, the law is expanded to include all that is similar to the particular circumstance.

When a general rule is stated, followed by a specific application, and then the general rule is restated, the law must be interpreted in terms of the specific limitation.

If the specification is needed to clarify an ambiguity in the general rule, then the specification teaches something about the general rule.

But when a subject naturally included in a general rule is treated separately, it is meant to limit the rule.

When the text states a general rule and specifies a penalty and then follows it with a particular instance covered by the general rule but does not state a punishment for it, it is meant to ordain a lesser penalty for the latter circumstance.

However, when a penalty is specified for a violation of the general rule and then is followed by a dissimilar circumstance, either a lesser or greater penalty may be intended.

A circumstance logically falling within a general rule but treated separately in the Torah remains outside the rule, unless the text specifically states that it is part of the general rule.

An obscure text may be clarified by its context or by subsequent usage.

Finally, contradictions between two texts may be reconciled by means of a third text.

Sifra 1

ב

רבי ישמעאל אומר: בשלש עשרה מדות התורה נדרשת:

מקל וחמר.

ומגזרה שוה.

מבנין אב מפתוב אחד, ומבנין אב משני כתובים.

מכלל ופרט.

ומפרט וכלל.

כלל ופרט וכלל, אי אתה דן אלא בעין הפרט.

מכלל שהוא צריך לפרט, ומפרט שהוא צריך לכלל.

פלדבר שהיה בכלל ויצא מן הכלל ללמד, לא ללמד על עצמו יצא, אלא ללמד על הכלל בלו יצא.

פלדבר שהיה בכלל ויצא לטעון טען אחד שהוא בענינו, יצא להקל ולא להחמיר.

פלדבר שהיה בכלל, ויצא לטעון טען אחר שלא בענינו, יצא להקל ולהחמיר.

פלדבר שהיה בכלל ויצא לדון בדבר החדש, אי אתה יכול להחזירו לכללו עד שיחזירונו הפתוב לכללו בפירושו.

דבר הלמד מענינו, ודבר הלמד מסופו.

וכן שני כתובים המכחישים זה את זה, עד שיבא הפתוב השלישי ויכריע ביניהם.

ספרא א

THE BARAITA/TEACHING OF RABBI ISHMAEL is ascribed to Rabbi Ishmael of the early 2nd century c.e., although it was probably written many centuries later. It was appended to the Sifra, the halakhic midrash on Leviticus, as an introductory first chapter to that work. The text attempts to codify the hermeneutic rules by which the early rabbis interpreted biblical law. Such interpretation was (and is) necessary in order to harmonize seemingly contradictory verses, and to expand the applicability of the law to circumstances not specifically mentioned in the Torah, or to newly arising situations and contexts. Some of these rules represent commonly accepted hermeneutic principles in the ancient world.

Studying these rules at the beginning of one's day can be seen both as a fitting introduction to the expansive role of Torah learning, as well as an affirmation of both the role and limits of human interpretation in relation to divine revelation.

Talmud Torah

The talmudic method of argumentation, its citation of multiple sources, leads to the moderation of authority claims and the claims for truth in general. The play of alternatives in the Talmud—alternative interpretations, alternative rulings, alternative sources—is a sign of moderation. Even when the play of alternative interpretations gives preference to some claims over others, those that are denied will not be forgotten. The reader is always left with the impression that alternatives were available and that someone thought these alternatives to be reasoned and intelligent. Their echoes will always be a reminder that the conclusions, even when accepted, are not self-evident.

Thus, even when it renders decisions or favors particular interpretations, the Babylonian Talmud makes it clear that the process, and not the conclusion, is its utmost concern. It makes a mitzvah out of studying, *talmud torah*, and admits thereby that in the human encounter with the divine will, human understanding, and human interpretation—however imperfect—is in fact of equal value with the divine will itself.

—DAVID KRAEMER (adapted)

A CONCLUDING BIBLICAL PASSAGE

You shall be holy for I, ADONAI your God, am holy. You shall not insult the deaf, nor put a stumbling block before the blind. You shall not render an unjust decision: do not be partial to the poor nor show deference to the rich. Judge your neighbor fairly. Do not stand idly by the blood of your neighbor. You shall not hate your brother in your heart. Love your neighbor as yourself; I am ADONAI.

from Leviticus 19:2, 14–18

Concluding Prayers

We conclude with one of the following meditations:



► May it be Your will, ADONAI our God and God of our ancestors, to grant our portion in Your Torah. May we be disciples of Aaron the priest, loving peace and pursuing peace, loving our fellow creatures and drawing them near to the Torah.



► May it be Your will, ADONAI our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we be privileged to worship You there, as in ancient days.

קְדוּשִׁים תִּהְיוּ, כִּי קְדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם. לֹא תִקְלַל חֵרֶשׁ, וְלִפְנֵי עֵוֶר לֹא תִתֵּן מִכְשָׁל. לֹא תַעֲשֶׂוּ עֵוֶל בְּמִשְׁפָּט, לֹא תִשָּׂא פָנֶי דָל וְלֹא תִהְדָּר פָּנֵי גָדוֹל, בְּצַדֵּק תִשְׁפֹּט עַמִּיתְךָ. לֹא תַעֲמִד עַל דַּם רֵעֶךָ. לֹא תִשְׂנֵא אֶת־אֶחִיךָ בְּלִבְבְּךָ. וְאַהֲבַת לְרֵעֶךָ כָּמוֹךָ אֲנִי יְהוָה.

ויקרא יט:ב, יד-יח

We conclude with one of the following meditations:



◀ יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], שֶׁתִּתֵּן חֶלְקֵנוּ בְּתוֹרַתְךָ, וְנִהְיֶה מִתְלַמְּדֵיךָ שֶׁל אַהֲרֹן הַכֹּהֵן, אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אוֹהֵב אֶת־הַבְּרִיּוֹת וּמְקַרְבֵּן לַתּוֹרָה.



◀ יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], שֶׁיִּבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נַעֲבֹדְךָ בִּירְאָה פִּימִי עוֹלָם וּכְשֵׁנִים קְדָמוֹנִיּוֹת.

MAY IT BE YOUR WILL יְהִי רָצוֹן. Both passages deal with Aaron's legacy, the first as peacemaker and the second as leader of the service in the Temple. The midrash records that Aaron would go from tent to tent and make peace between those Jews who were fighting among themselves (Avot D'Rabbi Natan, version A, chapter 12). The midrash thus sees the priestly role not only as ritualistic but also as embodying important qualities worthy of emulation. Similarly, the vision of the restored Temple is of a place not only of renewed ritual but of universal peace, as well.

Kaddish D'Rabbanan

Many congregations recite Kaddish D'Rabbanan here. Traditionally, Kaddish D'Rabbanan has been recited by mourners and those observing Yahrzeit, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.

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 [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*.

Grant abundant peace to our people and their leaders, to our teachers and their disciples, and to all who engage in the study of Torah in this land and in all other lands. May you and they be blessed by our creator in heaven with great peace, grace and kindness, compassion and love, and long life, abundance, and deliverance. 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 mercifully 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'hayeikhon u-v'yomeikhon u-v'hayei d'khol beit yisrael,
ba-agala u-vizman kariv, v'imru amen.

Y'hei sh'meih raba m'varakh l'alam u-l'almei 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 [on Shabbat Shuvah we substitute: l'eila l'eila mikol]
birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Al yisrael v'al rabanan v'al talmideihon, v'al kol talmidei talmideihon,
v'al kol man d'askin b'oraita, di v'atra hadein v'di v'khol atar va-atar,
y'hei l'hon u-l'khon sh'lama raba, hina v'hisda v'rahamin, v'hayin arikhin
u-m'zona r'viha, u-furkana min kodam avuhon di vi-sh'maya, v'imru amen.

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

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

קדיש דרבנן

Many congregations recite Kaddish D'Rabbanan here. Traditionally, Kaddish D'Rabbanan has been recited by mourners and those observing Yahrzeit, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֻלְמָא דֵּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזִמְנָן קָרִיב,
וְאִמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

יְתַבְּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא,
לְעָלְמָא מִן כָּל־ [לְעָלְמָא לְעָלְמָא מְכָל־] [on Shabbat Shuvah we substitute:
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְּאִמְרֵין בְּעֻלְמָא,
וְאִמְרוּ אָמֵן.

עַל יִשְׂרָאֵל וְעַל רַבְּנָן, וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל־תַּלְמִידֵי
תַּלְמִידֵיהוֹן, וְעַל כָּל־מְאָן דְּעִסְקִין בְּאוֹרֵיתָא, דֵּי בְּאִתְרָא
הֵדִין וְדֵי בְּכָל־אַתְרָא וְאַתְרָא, יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא,
חֲנָא וְחִסְדָּא וְרַחֲמִין, וְחַיִּין אַרְיִכִין, וּמְזוּנָא רוּיָהּ,
וּפְרָקְנָא מִן קָדָם אַבוּהוֹן דֵּי בְּשְׁמֵיָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים טוֹבִים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יּוֹשְׁבֵי תֵבֵל],
וְאִמְרוּ אָמֵן.

KADDISH D'RABBANAN.
Kaddish D'Rabbanan, recited after the study of sacred texts, contains a special prayer for the well-being of teachers, their disciples, and all who study Torah.

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.

שִׁיר שֶׁל יוֹם לְשַׁבָּת, רֵאשׁ הַחֹדֶשׁ, וְרִגְלִים

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

הַיּוֹם יוֹם שַׁבַּת קָדֵשׁ, שָׁבוּ הָיוּ הַלְלוּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:
מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת

טוֹב לְהַדוֹת לַיהוָה, וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ,

לְהַגִּיד בַּבִּקְרָה חֶסְדְּךָ, וְאֶמוּנָתְךָ בַּלַּיְלוֹת.

עָלֵי עֵשׂוֹר וְעָלֵי נָבֶל, עָלֵי הַגִּיּוֹן בְּכַנּוֹר.

כִּי שִׁמְחַתְנֵי יְהוָה בְּפַעֲלָהּ, בְּמַעֲשֵׂי יְדֶיךָ אֲרַנֵּן.

מֵה גָדְלוֹ מַעֲשֵׂיךָ יְהוָה, מֵאֵד עֲמָקוֹ מַחֲשַׁבְתֶּיךָ.

אִישׁ בְּעַר לֹא יֵדַע, וְכֹסֵל לֹא יִבִּין אֶת־זֹאת.

בַּפֶּרֶחַ רִשְׁעִים כָּמוֹ עֵשֶׂב וַיִּצְיָצוּ כָּל־פַּעֲלֵי אֲנֹן,

לְהַשְׁמָדֵם עַד־י עֵד,

וְאֶתָּה מְרוֹם לְעֵלָם יְהוָה.

כִּי הִנֵּה אֵיבֹיךָ יְהוָה, כִּי הִנֵּה אֵיבֹיךָ יֹאבְדוּ,

יִתְפָּרְדוּ כָּל־פַּעֲלֵי אֲנֹן.

וְתָרֵם בְּרָאִים קַרְנֵי, בַּלְתֵּי בְשֵׁמֶן רַעֲנָן.

וְתִבֹט עֵינֵי בְשׂוּרֵי, בְּקָמִים עָלֵי מְרַעִים תִּשְׁמַעְנָה אֲזִנֵּי,

צְדִיק פִּתְמוֹר יִפְרָח, כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה,

שְׁתוּלִים בְּבֵית יְהוָה, בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.

◀ עוֹד יִנוּבוֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ,

לְהַגִּיד כִּי יֵשֶׁר יְהוָה, צוּרֵי, וְלֹא עוֹלָתָהּ בּוֹ.

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 (יִתְפָּרְדוּ כָּל־פַּעֲלֵי אֲנֹן). In this specific vision of the end-time, enemies are not destroyed, but simply made ineffective.

ANOIDED IT WITH FRESH OIL (בַּלְתֵּי בְשֵׁמֶן רַעֲנָן). 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.

One Thing I Ask

The Ḥasidic master Levi Yitzhak said: I and my quest are one.

Elul

The psalmist begins with a sure and confident expression of faith, well-being, and personal strength, bordering on bravura. Little by little, however, doubts, fears, pains, and anxieties emerge. Similarly, as we move through the penitential season, we may find ourselves reaching beneath our masks of self-sufficiency and confidence, increasingly aware of our vulnerabilities, failings, and doubts.

God's Protection

The images used to describe God's sanctuary are fragile ones—God's *sukkah*, God's tent—hardly the words one would expect to describe a fortress. God's care, though, is the sturdiest thing on which one can depend. In this paradox lies the essential understanding of the faithful: the holy is diaphanous, thin, fragile, yet the spiritual is more significant than all of the heaviness and solidity of the material world. In the realm of the religious, that which cannot be seen grants the deepest strength; that which is hidden provides the greatest defense.

From the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we recite:

FOR THE SEASON OF REPENTANCE: PSALM 27

A PSALM OF DAVID

ADONAI is my light and my help. Whom shall I fear?
ADONAI is the stronghold of my life. Whom shall I dread?
When evil people assail me to devour my flesh,
my enemies and those who besiege me,
it is they who stumble and fall.
Should an armed camp be arrayed against me,
my heart would show no fear;
if they were to go to war against me, of this I would be sure.
One thing I ask of ADONAI—this is what I seek:
to dwell in the House of God all the days of my life,
to behold God's peacefulness and to pray in God's sanctuary.

Aḥat sha-alti mei-et Adonai, otah avakesh: shivti b'veit Adonai, kol y'mei ḥayai, la-ḥazot b'no-am Adonai u-l'vakeir b'heikhalo.

In a time of calamity, You would hide me in Your *sukkah*,
enfold me in the secret recesses of Your tent,
and You raise me up to a stronghold.
Now my head is raised high above my enemies round about,
and I come with offerings, amidst trumpet blasts, to God's tent,
chanting and singing praise to ADONAI.

ADONAI, hear my voice as I cry out;
be gracious to me, and answer me.
It is You of whom my heart said, "Seek my face!"
It is Your presence I seek, ADONAI.
Do not hide Your face from me; do not act with anger toward me.
You have always been my help; do not forsake me;
do not abandon me, my God, my deliverer.

Though my father and mother abandon me,
ADONAI will gather me in.
Show me Your way, ADONAI, and lead me on a straight path
despite those arrayed against me.
Do not hand me over to those who besiege me;
for false witnesses who breathe hatred have risen against me.
► If only I could trust that I would see God's goodness
in the land of the living . . .

Place your hope in ADONAI.
Be strong and take courage and place your hope in ADONAI.

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

From the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we recite:

לְדָוִד
יְהוָה אֹרֵי וַיִּשְׁעֵי מִמִּי אִירָא,
יְהוָה מְעוֹז חַיִּי מִמִּי אֶפְחָד.
בְּקָרֵב עָלַי מְרַעִים לֶאֱכֹל אֶת־בְּשָׂרִי,
צָרִי וְאִיבֵי לִי, הִמָּה כְּשָׁלוֹ וְנִפְלוּ.
אִם תַּחֲנֹה עָלַי מִחֲנֹה לֹא יִירָא לְבִי,
אִם תִּקּוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח.
אֶחָת שְׂאֵלְתִּי מֵאֵת יְהוָה, אוֹתָהּ אֲבַקֵּשׁ,
שְׁבִתִּי בְּבֵית יְהוָה כָּל־יְמֵי חַיִּי
לְחַזוֹת בְּנֹעַם יְהוָה וּלְבַקֵּר בְּהֵיכָלוֹ.
כִּי יִצְפְּנֵנִי בְּסֻכָּה בְּיוֹם רָעָה,
יִסְתַּרְנִי בְּסִתְרֵי אֹהֶלְךָ, בְּצוּר יְרוּמָמָנִי.
וְעַתָּה יְרוּם רֹאשִׁי עַל אִיבֵי סְבִיבוֹתַי
וְאֶזְבְּחָה בְּאֹהֶלְךָ זִבְחֵי תְרוּעָה,
אֲשִׁירָה וְאֶזְמַרְהָ לַיהוָה.
שְׁמַע יְהוָה קוֹלִי אֶקְרָא, וְחַנּוּנִי וְעֲנֵנִי.
לֵךְ אָמַר לְבִי בְקִשׁוֹ פָּנֶי, אֶת־פְּנֵיךָ יְהוָה אֲבַקֵּשׁ.
אֵל תִּסְתַּר פְּנֵיךָ מִמֶּנִּי,
אֵל תֵּט בְּאֶף עַבְדְּךָ, עֲזַרְתִּי הִיָּיתִי,
אֵל תִּטְשֵׁנִי וְאֵל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׂרָאֵל.
כִּי אָבִי וְאִמִּי עֲזָבוּנִי, וַיְהוָה יִאֲסֹפֵנִי.
הוֹרֵנִי יְהוָה דְּרָכֶךָ, וַיְנַחֵנִי בְּאַרְחַ מִישׁוֹר, לְמַעַן שַׁרְרִי.
אֵל תִּתְּנֵנִי בְּגִפְשׁ צָרִי,
כִּי קָמוּ בִי עֲדֵי שֹׁקֵר וַיִּפַּח חֲמָם.
◀ לֹלֵא הָאֱמָנֹתִי, לְרֹאוֹת בְּטוֹב יְהוָה בְּאֶרֶץ חַיִּים.
קִוְיָה אֵל יְהוָה, חֲזֹק וַיִּאֲמֹץ לְבָבְךָ וְקִוְיָה אֵל יְהוָה.

תהלים כז

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

As Alter further remarks, God's turning away results in the supplicant's being left unprotected.

IF ONLY I COULD TRUST הַאֱמָנֹתִי לֹלֵא. This is the only verse in the psalm that has no parallel or corresponding line. It seems to simply trail off and the speaker then hears an inner voice calling: *kaveih el Adonai*, "place your hope in Adonai." Or perhaps someone else, in turn, urges the despairing supplicant to continue trusting that God will respond, and asks that the person not lose faith.

PSALM 27 expresses two opposite feelings, each of which may be felt in the days leading up to and in the period immediately following the High Holy Days. From the very beginning, the psalmist expresses absolute faith in God, culminating in the striking sentence: "Though my father and mother abandon me, Adonai will gather me in..." But at the same time, the psalmist experiences God's absence—the speaker longs to "see God," yet receives no response to this longing. The poem's last line leaves us with a thin, consoling thread of hope—making us realize, perhaps, how much our lives depend on faith.

TO PRAY ולבקר. Commentators have disagreed about the meaning of the Hebrew. Some would translate it as "greet"—that is, "greet God"; others take it to mean "ponder" or "examine" a sign from God.

DO NOT HIDE YOUR FACE FROM ME אל תסתתר פניך ממני. The contemporary literary critic Robert Alter writes, "Face" suggests 'presence,' the concrete metaphor serving the poet more than the abstract sense behind it." When God is with us, we are protected, sheltered. Other psalmists similarly use concrete metaphors to the same effect, such as being cradled in God's wings.

Joy

You shall rejoice on your festival, and be exceedingly happy.

וְשִׂמְחַתְּ בַחֲגֹךָ
וְהָיִיתָ אֶחָד שְׂמֵחִים.

V'samahta b'hagekha
v'hayita akh samei-ah.

—DEUTERONOMY 16:14-15

Psalm 67: An Interpretive Translation

Bless us, Lord, with your peace; make your light shine within us, so that your presence may be known and your love appear to all people. Let all earth's nations honor you and all people shout out your praise; Christian, Muslim, and Jew, idol-worshiper, agnostic, Buddhist, Taoist, scientist, brown-skinned, yellow and white. Let wisdom speak in their hearts and justice light up their eyes. Let all of them feel your presence and sing out in the fullness of joy.

—STEPHEN MITCHELL

ON SUKKOT: PSALM 67

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

FOR THE CONDUCTOR, A PSALM, A SONG,
SUNG WITH INSTRUMENTS

May God be kind to us and bless us;
may God's face shine upon us, selah,
that all on earth may know Your ways,
all lands see Your deliverance.

Nations shall acknowledge You;
every nation acknowledge You.
Peoples of all lands shall be glad and rejoice,
for You shall judge the nations with truth
and lead the peoples of the earth, selah.

Nations shall acknowledge You, God,
each and every nation acknowledge You.

Yodukha amim Elohim,
yodukha amim kulam.
Yism'hu viran'nu le'umim,
ki tishpot amim mishor,
u-le'umim ba-aretz t'nahem selah.

Yodukha amim Elohim,
yodukha amim kulam.

The earth has yielded its produce—
may God, our God, continue to bless us;
► may God bless us and may all revere You,
even to the far ends of the earth.

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

לְסִבּוֹת

הַיּוֹם חַג הַסֻּכּוֹת, שְׁבוּ אוֹמְרִים:

לְמַנְצַח בְּנִגִּינַת מְזֻמּוֹר שִׁיר
אֱלֹהִים יַחְנְנוּ וַיְבָרְכֵנוּ,
יָאֵר פָּנָיו אֶתְנוּ סֵלָה.
לְדַעַת בְּאֶרֶץ יִדְרָכָה,
בְּכָל־גּוֹיִם יִשׁוּעַתְךָ.
יִוֹדוּךָ עַמִּים אֱלֹהִים,
יִוֹדוּךָ עַמִּים כָּלֵם.
יִשְׂמְחוּ וַיִּרְנְנוּ לְאֲמִים,
בִּי תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל
וּלְאֲמִים בְּאֶרֶץ תִּנְחֵם סֵלָה.
יִוֹדוּךָ עַמִּים אֱלֹהִים,
יִוֹדוּךָ עַמִּים כָּלֵם.
אֶרֶץ נְתַנָּה יְבוּלָהּ,
יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ.
יְבָרְכֵנוּ אֱלֹהִים,
וַיִּירָאוּ אוֹתוֹ
כָּל־אֶפְסֵי אֶרֶץ.

תהלים סז

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

PSALM 67 centers on three themes associated with Sukkot. Sukkot is a harvest festival; the psalm celebrates the fruits of the harvest, and many modern Bible scholars believe that this psalm was recited at this season. The prophet Malachi imagines the peoples of the world coming up to Jerusalem to celebrate Sukkot (read as the haftarah for Sukkot) and, in this vein, rabbinic tradition sees Sukkot as the time when the nations of the world will come to recognize that there is one God whom we all worship (Babylonian Talmud, Sukkah 3a). This universal theme is central to this psalm. Lastly, Sukkot is called z'man simhateinu, "the time of our joy," and this psalm is one of celebration, thankfulness, and joy.

FOR THE CONDUCTOR, A PSALM, A SONG, SONG WITH INSTRUMENTS

We do not know the precise meaning of the musical instructions that introduce some psalms. Here, it appears that the

psalmist intended the psalm to be particularly joyful: sung aloud with instrumental accompaniment.

MAY GOD BE KIND TO US וַיִּחְנְנוּ. The psalm begins with a reprise of the Priestly Blessing and concludes with the concept of blessing.

EARTH אֶרֶץ. The earth yields its produce and in turn the peoples of the earth thank God. The word "earth," repeated three times, forms a leitmotif through the psalm and is its concluding word, emphasizing the psalm's agricultural and universal themes.

Psalm 65: An Interpretive Translation

It is fitting to praise you, Lord, giver of all good things, to thank you for your boundless mercy, which renews us and makes us whole. Happy are those who find you and open themselves to your light.

Every day you appear to us and reveal your grandeur on the earth.

You create the hills and the mountains and set them immovably in place.

You silence the roaring of the seas;

you calm the turmoil of the nations.

People to the ends of the earth are overawed by your wonders; at the gates of morning and evening

they stand up and shout for joy.

You care for the earth and nourish her, filling her rivers with your rain.

You send down water to her furrows, making her ridges settle,

softening her with showers, and blessing her with new growth.

You make her soil rich and fertile

and ready to bring forth fruit.

You crown the year with abundance;

the earth overflows with your goodness.

The hills are covered with sheep; the valleys are clothed with grain. The pastures fill up with

lushness, and the meadows burst into bloom.

They shout their exhilaration; they sing; they are wild with joy.

—STEPHEN MITCHELL

ON SH'MINI ATZERET, THE EIGHTH DAY OF ASSEMBLY: PSALM 65

On Simhat Torah, some substitute Psalm 19, page 127.

Today is the eighth day, the Festival of Assembly, on which we say:

FOR THE CONDUCTOR A DAVIDIC PSALM: A SONG

Hope is praise to You, God in Zion—

vows to You shall be fulfilled.

Hearer of prayers, all flesh shall come to You.

When sinful thoughts overwhelm me,

You forgive our transgressions.

Blessed are they whom You choose to draw close,

to dwell in Your domain—

we shall be sated with the goodness of Your house,

Your holy sanctuary.

With wonders, You will respond justly, our rescuer, God.

Protector of the very ends of the earth

and the distant seas,

girded in strength—Your might formed mountains.

You calm the roar of the sea, the roaring of its waves, the tumult of nations.

Those who dwell at the ends of the earth

shall be in awe of Your signs;

those who come from where the sun rises or sets will sing for joy.

You care for the earth, giving her drink,

enormously enriching her:

God's streams fill with water, producing grain,

for this is the way You ordered them.

Fill the canals, smooth their banks with soft rain, bless their yield.

You crown a year with Your goodness;

in Your footsteps abundance pours forth:

stretches of wilderness are watered,

the heights are encircled with joy.

► *Sheep dress the meadows, grain clothes the valleys, shouting with joy—Oh! how they sing.*

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

לְשִׁמְיֵי עֶצְרַת

On Simhat Torah, some substitute Psalm 19, page 127.

הַיּוֹם יוֹם הַשְּׁמִינִי חַג הָעֶצְרַת, שָׁבוּ אוֹמְרִים:

לְמַנְצַח מְזֻמּוֹר לְדוֹד שִׁיר

לְךָ דְמִיָּה תַהֲלָה אֱלֹהִים בְּצִיּוֹן, וְלֶךָ יְשָׁלֵם נֶדֶר.

שְׁמִיעַ תְּפִלָּה, עֲדִידְךָ כָּל־בָּשָׂר יִבְאוּ.

דְּבָרֵי עֲוֹנֹת גָּבְרוּ מִנִּי, פָּשַׁעֵינוּ אֶתָּה תִּכְפְּרֵם.

אֲשֶׁרֵי תִבְחַר וּתְקַרֵב, יִשְׁכֵּן הַצִּרְיָה,

נִשְׁבָּעָה בְּטוֹב בֵּיתְךָ קֹדֶשׁ הַיְכָלְךָ.

נוֹרְאוֹת בְּצִדְקַת תַּעֲנֵנּוּ. אֱלֹהֵי יִשְׁעֵנוּ,

מִבְּטָח כָּל־קִצּוֹי אֶרֶץ, וְיָם רַחֲקִים,

יִכְבִּין הָרִים בְּכַחוֹ, נֶאֱזָר בְּגִבוּרָה,

מִשְׁפִּיחַ שְׁאוֹן יָמִים, שְׁאוֹן גְּלִיָּהֶם, וְהִמּוֹן לְאֲמִים.

וַיִּירָאוּ יִשְׁבֵּי קִצּוֹת מְאוֹתֶיךָ, מוֹצְאֵי בֶקֶר וְעֶרֶב תִּרְנִין.

פָּקְדֹת הָאֶרֶץ וְהַשְּׁקָקָה, רַבַּת תַּעֲשָׂרְנָה.

פָּלַג אֱלֹהִים מְלֵא מִים תִּכְיִן דְּגָנָם, כִּי כֵן תִּכְיִנָּה.

תִּלְמִיָּה רוּחַ, נַחַת גְּדוּדֶיךָ, בְּרִבִּיבִים תִּמְלַגְנָה,

צְמַחָה תִּבְרָךְ.

עֲטַרְתְּ שָׁנַת טוֹבְתְךָ, וּמַעֲנִילֶיךָ יִרְעִפוּ דָשׁוֹן.

יִרְעִפוּ נְאוֹת מְדָבָר, וְגִיל גְּבָעוֹת תַּחֲגֹרְנָה.

◀ לִבְשׁוֹ כְרִים הַצֵּאֵן, וְעַמְקִים יַעֲטִפוּ בָּהּ,

יִתְרוֹעֲעוּ אַף יִשְׁירוּ.

תהלים טז

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

ing of this word. Radak (David Kimhi, 1160–1235, Provence) and Meiri (Menahem Meiri, d. 1310, Provence) understand it as “hope,” and this is the approach reflected in this translation. Rashi (1040–1105, northern France), following the midrash, translates it as “silence” (thus: “To You, silence is praise”). The JPS translation, following in a long tradition of English translations, derives it from the root *d-m-h*, “resemble,” and translates it as “Praise befits You.”

FORMED MOUNTAINS מִכְיִן הָרִים. Literally, “set mountains on their foundations.”

THE HEIGHTS ARE ENCIRCLED WITH JOY וְגִיל גְּבָעוֹת תַּחֲגֹרְנָה. The snow-peaked mountains assure the people living in the valleys below that when the spring melt begins, water will rush down to the rivulets and aquifers, thus allowing the fields to be nourished.

ON SH'MINI ATZERET, the Eighth Day of Assembly, we recite the prayer for rain. In the Land of Israel, the produce of the coming year depends on the amount of rain that falls in the winter. In the Jewish mystical tradition, Sh'mini Atzeret also follows the final day of the season of judgment that began with the month of Elul and reached its peak on the High Holy Days. It is thus appropriate to recite Psalm 65, which speaks of the forgiveness of sin and is filled with a sense of blessing and thankfulness for the season's harvest. It also includes a prayer for rain; the rains that are to come may bless the yield of a new year or their lack may spell disaster, and so we pray that the coming year may produce a good yield at harvest time.

SONG שִׁיר. Although we do not know the precise meaning of the opening instructions, the note that this psalm is a *shir*, a song, marks it as one of joy and praise. Likewise, the very last word in this psalm also speaks of song.

HOPE דְּמִיָּה. There is much disagreement among medieval Jewish commentators, as well as modern biblical scholars, about the mean-

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 הַנִּכְבֵּת הַבַּיִת לְדָוִד
אֲרוֹמְמֶךָ יְהוָה כִּי דָלִיתִנִּי,
וְלֹא שִׁמְחַת אִיבֵי לִי.
יְהוָה אֱלֹהֵי, שׁוֹעֵתִי אֵלֶיךָ וַתִּרְפְּאֵנִי.
יְהוָה הֶעֱלִיתָ מִן שְׂאוֹל נַפְשִׁי,
חַיִּיתִנִּי מִיַּרְדֵּי בּוֹר.
וַזְּמֵרוּ לִיהוָה חֲסִידָיו,
וְהוֹדוּ לְזִכְרֵךְ קֹדֶשׁוֹ.
כִּי רָגַע בְּאִפּוֹ חַיִּים בְּרָצוֹנוֹ,
בְּעָרֵב יַלְדֵי בְּכִי וְלִבְקָר רִנָּה.
וְאֲנִי אֲמַרְתִּי בְּשִׁלּוֹי,
כֹּל אֲמוֹט לְעוֹלָם.
יְהוָה בְּרָצוֹנְךָ הֶעֱמַדְתָּה לְהַרְרֵי עוֹז,
הַסְתַּרְתָּ פְנֶיךָ, הִיִּיתִי נִבְהַל.
אֵלֶיךָ יְהוָה אֶקְרָא, וְאֶל אֲדֹנָי אֶתְחַנֵּן.
מֵה בָצַע בְּדַמִּי בְרַדְתִּי אֶל שְׁחַת,
הַיּוֹדֵךְ עֶפְרָה, הַיְגִיד אֲמַתְךָ.
שָׁמַע יְהוָה וַחֲנִנִי, יְהוָה הִיָּה עֵזֶר לִי.
◀ הִפְכַת מִסְפְּדֵי לְמַחֹל לִי,
פִּתְחַת שָׁקִי וַתֵּאֲזַרְנִי שִׁמְחָה.
לְמַעַן יִזְמַרְךָ כְּבוֹד וְלֹא יִדָּם,
יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ. תהלים ל

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

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

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

FOR THE DEDICATION OF

THE HOUSE הַבַּיִת הַנִּכְבֵּת. 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 דָּלִיתִנִּי. 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 בָּאִפּוֹ. 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 complementary, 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'hayekhon u-v'yomeikhon u-v'hayei d'khol beit yisrael, ba-agala u-vizman kariv, v'imru amen.

Congregation and mourners:

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

Mourners:

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

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

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

קדיש יתום

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

Mourners and those observing Yahrzeit:

יתגדל ויתקדש שמה רבא,
בעלמא די ברא, פרעותה,
וימליך מלכותה בחייכון וביומיכון
ובחיי דכלבית ישראל,
בעגלא ובזמן קריב,
ואמרו אמן.

Congregation and mourners:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Mourners:

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

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.

Thanking God

Rabbi Yohanan said in the name of Rabbi Shimon bar Yoḥai: 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.

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

בְּרוּךְ שֵׁאֲמַר וְהָיָה הָעוֹלָם,

בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית,

בְּרוּךְ אוֹמֵר וְעוֹשֶׂה,

בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,

בְּרוּךְ מְרַחֵם עַל הָאָרֶץ,

בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,

בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו,

בְּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצְחַת,

בְּרוּךְ פּוֹדֶה וּמַצִּיל,

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

הָאֵל הָאֵב הָרַחֵם, הַמְהַלֵּל בְּפִי עַמּוֹ,

מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו,

וּבְשִׁירֵי דָוִד עַבְדְּךָ. נְהַלְלְךָ יְהוָה אֱלֹהֵינוּ,

בְּשִׁבְחוֹת וּבְזִמְרוֹת, נְגַדְלְךָ וּנְשַׁבַּחְךָ וּנְפָאֲרְךָ

וְנִזְכִּיר שִׁמְךָ וְנִמְלִיכְךָ מִלְּבַנּוּ אֱלֹהֵינוּ.

◀ יְחִיד חַי הָעוֹלָמִים, מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַדֵי 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 הָרַחֵם. 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 וּנְשַׁבַּחְךָ וּנְפָאֲרְךָ. 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

Morning Praise

יה נותן בינה לשכוי
לומר לשמה הן תוי
שם בינה בעוף ירופה
אריך בקולות תעצומות
יחפמנו ממעופף
מלפנו מכהמות
לתת עוד ותעצומות
לשם נשמה תוף גוי
יה נותן בינה לשכוי
לומר לשמה הן תוי
אל שכוי יביט איש עצל
אשר יום יום לצורו שר
אין עוף בו ואין בושל
ולא אחד מסודו סר
כן איש משיר יטע אשל
יום ולילה לא יחסר
ומעוף יקבל מוסר
ויהיה שר בכני לוי
יה נותן בינה לשכוי
לומר לשמה הן תוי

You endow birds with the talent to sing
Your name; I, too, desire the same.
Birds wake the world chirping aloud,
a talent instilled in them by God.
Might I, too, learn from those who fly
and be instructed by this animal cry
to acclaim the one who created me
and who planted a soul within
my body.

You endow birds with the talent to sing
Your name; I, too, desire the same.
Tired people, look to the birds flying
in the sky
who daily sing to the creator on high.
None tires, none fails to do what the
maker asked;
none is diverted from the appointed
task.
Human beings too can plant seeds
with songs
and morning and evening for noth-
ing more need long.
Take instruction, sing to God,
bend your will,
and so a priestly role fulfill.

You endow birds with the talent to sing
Your name; I, too, desire the same.
—ISRAEL NAJARA

David's Prayer: The Dedication of the Ark

Give thanks to ADONAI, call out in God's name.
Let all peoples know of God's deeds.
Sing to God,
hymn to God,
describe all of God's wondrous acts,
exult in God's holy name.
May all who yearn for ADONAI find
rejoicing in their hearts.
Seek ADONAI, acclaim God,
constantly crave God's presence.
Remember the wonders God wrought,
God's marvelous deeds and judgment.

Seed of Israel, God's servant,
treasured children of Jacob,
ADONAI is our God:
all the earth is subject to God's law.
Always remember God's covenant—
words binding for a thousand generations—
made with Abraham,
promised to Isaac,
and affirmed in a decree to Jacob,
an everlasting covenant with Israel, saying:
I will give you the land of Canaan, as your
apportioned inheritance.

You were few in number then, hardly dwelling there.
As you wandered from people to people,
from one nation to another,
God did not let anyone oppress you,
but admonished rulers,
“Do not touch My anointed;
do not harm My prophets.”

הודו ליהוה, קראו בשמו, הודיעו בעמים עלילתיו.
שירו לו זמרו לו, שיחו בקל-נפלאותיו.
התהללו בשם קדשו, ישמח לב מבקשי יהוה.
דרשו יהוה ועזו, בקשו פניו תמיד.
זכרו נפלאותיו אשר עשה, מפתיו ומשפטי פיהו.

זרע ישראל עבדו, בני יעקב בחיריו.
הוא יהוה אלהינו, בכל-הארץ משפטי.
זכרו לעולם בריתו, דבר צוה לאלה דוה,
אשר פרת את-אברהם, ושבועתו ליצחק,
ויעמידה ליעקב לחוק, לישראל ברית עולם,
לאמר: לך אתן ארץ נגעו, חבל נחלתכם.

בהיותכם מתי מספר, כמעט וגרים בה.
ויתהלכו מגוי אל גוי, וממלכה אל עם אחר.
לא הניח לאיש לעשקם, ויזכח עליהם מלכים:
אל תגעו במשיחי, ובנביאי אל תרעו.

1 CHRONICLES 16:8-36. This first biblical text in P'sukei D'zimra is recited daily and is taken from 1 Chronicles. The Chronicler describes David bringing the ark to Jerusalem, accompanied by levitical singing commissioned by him. The song itself is a medley of verses found in the Book of Psalms and is an example of biblical texts quoting one another. The first fourteen verses are a near-quotation of Psalm 105:1-14, the next section is almost the complete text of Psalm 96, and what follows are quotations of verses from various other psalms. According to an early midrashic text, this passage was sung by the Levites when the tamid, the daily sacrifice, was offered (Seder Olam Rabbah, ch. 14). Similarly, our daily service, like that performed in the Temple, is

accompanied by this song. One contemporary liturgical scholar, Yisrael Ta-Shma, argues that P'sukei D'zimra, literally “Verses of Song,” derives its name from this prayer, which is an anthology of biblical verses, said to have been sung by the Levites.

ACCLAIM GOD וְעָזוּ. Some translate this word as “God's might”—that is: the ark, which is the manifestation of God's power.

TREASURED CHILDREN OF JACOB בְּנֵי יַעֲקֹב בְּחִירָיו B'h'hirav (from the root b-h-r) can mean “chosen.” Here we render it as “treasured” in light of its synonymous usage in Deuteronomy and elsewhere.

A THOUSAND GENERATIONS לְאֵלֶיךָ דָּוָר. This biblical expression conveys the idea of endless time.

*From the Psalmist:
A Song of Adoration*

My prayer can have no
other life
than in my songs.
I stand revealed
by all the songs I pray.
My songs implore,
insist,
that they be heard by You
who dwell in all the
distances
outside of time and space,
and yet,
within all things.

My songs and I,
my prayers and contem-
plations,
dream of penetrating
to the secrets of Your
name.
I search Your nomen-
clature
for my own identity
and seek my features
in the image that You
made.
I am choiceless in the
quest,
except I sing of sorrow,
praise, and exaltation.

You are before all things
and after them.
You bracket me within the
horns
of void and nothingness.
You enfold me in the
wings
of Your creation,
and then return me,
with the songs I pray,
to dust.

—PERETZ KAMINSKY

Sing to ADONAI, all the earth;
day after day tell of God's deliverance.
Tell the nations of God's glory,
speak of God's wonders among all peoples.
For ADONAI is great, surely to be praised,
more to be revered than other gods.
► For the gods of the nations are man-made idols,
but ADONAI fashioned the very heavens.

GRANDEUR AND GLORY are God's honor guard,
strength and joy where God is found.
Offer to ADONAI, peoples of the world:
offer to ADONAI honor and strength,
offer to ADONAI the honor due God's name;
bring a gift of thanksgiving and enter God's presence,
bow to ADONAI amidst the splendor of this holy place.
Tremble before God's presence, all who dwell on earth,
but the land shall remain firm and not shaken.

Let the heavens be glad
and the earth rejoice,
Yism'hu ha-shamayim v'tagel ha-aretz . . . yiram hayam u-m'lo-o.
as the peoples of the world declare, "ADONAI reigns."

Let the sea in its fullness roar,
let the meadow and all that grows in it exult;
let the trees of the forest sing at God's approach,
for ADONAI comes to judge the earth.

Give thanks to ADONAI, for God is good;
for God's love endures forever.
Say, "Rescue us, God of our deliverance;
gather us up and save us from amidst the nations,
that we may praise Your holy name and bow in praise of You.
Blessed be ADONAI, the God of Israel, forever and ever!"
Then all the people responded,
"Amen, may ADONAI be praised."

¹ Chronicles 16:8–36

שִׁירוּ לַיהוָה פֶּלֶאֶרֶץ, בְּשָׂרוֹ מִיּוֹם אֶל יוֹם יִשְׁוּעָתוֹ.
סִפְרוּ בְּגוֹיִם אֶת־כְּבוֹדוֹ, בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.
כִּי גְדוֹל יְהוָה וּמְהַלֵּל מְאֹד, וְנוֹרָא הוּא עַל כָּל־אֱלֹהִים.
◀ כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיהוָה שְׁמַיִם עָשָׂה.

הוֹד וְהָדָר לְפָנָיו, עַז וְחֵדוּהַ בְּמִקְמוֹ.
הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים, הָבוּ לַיהוָה כְּבוֹד וְעֹז.
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבְאוּ לְפָנָיו,
הַשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ.
חִילוּ מִלְּפָנָיו פֶּלֶאֶרֶץ, אַף תִּבּוֹן תִּבֵּל בַּל תִּמוּט.

יִשְׁמְחוּ הַשְׁמַיִם וְתִגַּל הָאָרֶץ וַיֹּאמְרוּ בְּגוֹיִם יְהוָה מְלֹךְ.
יִרְעֵם הַיָּם וּמְלוֹאוֹ, יַעֲלֶץ הַשָּׂדֶה וְכָל־אֲשֶׁר בּוֹ.
אֲזוּ יִרְנְנוּ עַצֵּי הַיַּעַר,
מִלְּפָנָי יְהוָה כִּי בָא לְשָׁפוֹט אֶת־הָאָרֶץ.

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.
וַאֲמְרוּ הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל וְשָׁמְרוּ
וְקִבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם,
לְהַדוֹת לְשֵׁם קֹדֶשׁךָ לְהַשְׁתַּבַּח בְּתֵהֶלְתֶּךָ.
כִּי רַחוּם יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם,
וַיֹּאמְרוּ כָל־הָעַם אָמֵן וְהִלֵּל לַיהוָה.

דברי הימים א, טז:ח-לו

FOR THE GODS OF THE
NATIONS ARE MAN-MADE
IDOLS אֱלֹהֵי הָעַמִּים אֱלִילִים.
The biblical author is
describing the pagan world
surrounding Israel.

THEN ALL THE PEOPLE
RESPONDED וַיֹּאמְרוּ כָל־הָעַם.
The Chronicler concludes
David's prayer as he in-
stalled the ark in Jerusalem
with the people's assent:
their response, "Amen."

The People Israel

Israel exists not in order to be but in order to dream the dream of God. Our faith may be strained, but our destiny is anchored to the ultimate. Who can establish the outcome of our history? Out of the wonder we came and into the wonder we shall return.

—ABRAHAM JOSHUA HESCHEL

An Anthology of Verses from Psalms: The Redemption of the People Israel

Exalt ADONAI, our God;
bow down before God, the Holy One.

► *Exalt ADONAI, our God,
and bow down at God's holy mountain,
for ADONAI our God is holy.*

GOD, WHO IS COMPASSIONATE, will forgive sin
and not wreak destruction;
for again and again God acts with restraint,
refusing to let rage become all-consuming.

*You, ADONAI, will not withhold Your compassion from me,
Your kindly love and Your faithfulness shall always
be my protection.*

Remember Your compassion, ADONAI, and Your love,
for they are timeless.

With all your strength, greet God,
whose pride is the people Israel
and whose might is in the heavens.

*Awe of You, O God, fills Your holy places;
it is You, God of Israel, who gives strength and greatness
to this people.
May God be blessed.*

God of retribution, ADONAI,
God of retribution, reveal Yourself;
*judge of all the earth, pass sentence—
humble the haughty.*

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהַדָּם רַגְלָיו, קְדוֹשׁ הוּא.
◀ רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קְדֻשָׁנוּ,
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

וְהוּא רַחוּם יִכַּפֵּר עוֹן וְלֹא יִשְׁחִית,
וְהִרְבָּה לְהִשְׁיב אָפוֹ וְלֹא יַעִיר כְּלַחֲמָתוֹ.
אַתָּה יְהוָה לֹא תִכְלֵא רַחֲמֶיךָ מִמֶּנִּי,
חֶסֶדְךָ וְאַמְתָּךְ תִּמְיֵד יִצְרוּנִי.
זָכַר רַחֲמֶיךָ יְהוָה וְחֶסֶדְךָ, כִּי מַעוֹלָם הֵמָּה.
תָּנּוּ עַד לְאֱלֹהִים, עַל יִשְׂרָאֵל גְּאוֹתוֹ, וְעִזּוֹ בַּשְּׁחָקִים.
נִוְרָא אֱלֹהִים מִמֶּקְדָּשֶׁיךָ,
אֵל יִשְׂרָאֵל הוּא נִתֵּן עַד וְתַעֲצָמוֹת לָעַם,
כְּרוּךְ אֱלֹהִים.
אֵל נְקָמוֹת יְהוָה, אֵל נְקָמוֹת הוֹפִיעַ.
הַנִּשְׂא שִׁפְט הָאָרֶץ, הַשֵּׁב גְּמוּל עַל גְּאִים.

PSALMIC VERSES. The earliest form of poetic prayers composed after the destruction of the Second Temple contained associated biblical verses arranged in new patterns. Each verse is connected to the next through word repetition and thematic continuity. This prayer, which is an example of this form, centers on the redemption of the people Israel: it calls upon God to forgive sin—in rabbinic theology, sin was a cause of Israel's exile—and then calls for an end to the oppression of Israel by other nations. It concludes on the next page with the promised reconciliation of God and Israel.

The first two verses are taken from Psalm 99:5, 9. The italics in the translation are meant to emphasize

that the verses often have an antiphonal quality; they may have originally been recited responsively, though today they may not necessarily be read that way.

BOW DOWN BEFORE GOD וְהִשְׁתַּחֲווּ לְהַדָּם רַגְלָיו. Literally, “bow down at God's footstool.” In the ancient Near East, one prostrated oneself at the footstool of the king as a sign of obedience.

GOD, WHO IS COMPASSIONATE וְהוּא רַחוּם. Psalm 78:38. This is one of the most frequently quoted verses in the liturgy, perhaps because it is the clearest possible statement about God's mercy. Mercy, not punishment, is fundamental to God's nature. The entire verse has thirteen words, reminding us of the “Thirteen Attributes” of God's mercy disclosed in Exodus 34:6–7.

YOU, ADONAI יְהוָה אַתָּה. Psalm 40:12.

REMEMBER YOUR COMPASSION זָכַר רַחֲמֶיךָ. Psalm 25:6.

WITH ALL YOUR STRENGTH, GREET GOD תָּנּוּ עַד לְאֱלֹהִים. Psalm 68:35–36.

YOUR HOLY PLACES מִמֶּקְדָּשֶׁיךָ. The Hebrew is plural. Before the reign of Hezekiah (late 7th century B.C.E.) there were multiple sanctuaries in the Land of Israel. In the liturgical context here, the reference may be to the synagogues throughout the world. Meiri (d. 1310, Provence) interprets the “holy places” to allude to the gatherings of the righteous and to their burial sites.

GOD OF RETRIBUTION אֵל נְקָמוֹת. Psalm 94:1–2. The context in the psalm makes clear that God's wrath is invoked against those who behave immorally—oppressing the poor, the widow, and the stranger.

DON YOUR ROBES הַנִּשְׂא. Literally, “rise up.” In the ancient Near East, the judge rose to pass sentence.

Deliverance

Why am I not a flower,
a human flower?

Bless me, bless my spirit
with tenderness instead of
might:

allow smiles instead of
words to unfurl in me,
giving light to this world
always,

gifting love and good luck,
my hair, orchids.

Indoors, let my steps be
fingers dancing on piano
keys.

Tenderness, name of
Divinity,
be the image of God in me.

—ABRAHAM JOSHUA
HESCHEL

Deliverance is Yours, ADONAI;
may Your blessings be upon Your people forever.
ADONAI Tz'va·ot is with us.

The God of Jacob is our protection.

► ADONAI Tz'va·ot, blessed are those who trust in You.

ADONAI, deliver us!

Surely our sovereign will respond to us
in the hour of our calling.

DELIVER AND BLESS this people,
whom You have made Your own;
shepherd them and exalt them forever.

Hoshi-ah et amekha u-varekh et nahalatekha,
u-r'eim v'naseim ad ha-olam.

We await ADONAI,

our helper and protector.

Our hearts rejoice in God;

we have faith in God's holy name.

May Your love and kindness be with us, ADONAI,
for our hope is in You.

Show us Your love and kindness,
and extend Your deliverance to us.

Arise and come to our help;
redeem us through Your kindly love.

"I am ADONAI your God who brought you up
from the land of Egypt.

Open your mouth and I will satiate you."

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

► I trust in Your love and kindness;
my heart rejoices in Your deliverance;

I sing to ADONAI for all that God has done for me.

ליהוה הישועה, על עמך ברכתך סלה.
יהוה צבאות עמנו, משגב לנו אלהי יעקב סלה.

◀ יהוה צבאות, אשרי אדם בטח בך.
יהוה הושיעה, המלך יעננו ביום קראנו.

הושיעה את-עמך וברך את-נחלתך,
ורעם ונשאים עד העולם.

נפשנו חפחה ליהוה, עזרנו ומגננו הוא.

כי בו ישמח לבנו, כי בשם קדשו בטחנו.

יהי חסדך יהוה עלינו כאשר יחלנו לך.

הראנו יהוה חסדך, וישעך תתן לנו.

קומה עזרתה לנו ופדנו למען חסדך.

אנכי יהוה אלהיך המעלה מארץ מצרים,

הרחב-פיה ואמלאהו.

אשרי העם שפכה לו,

אשרי העם שיהוה אלהיו.

◀ ואני בחסדך בטחתי, יגל לבי בישועתך,

אשריה ליהוה כי גמל עלי.

DELIVERANCE IS YOURS, ADONAI ליהוה הישועה. Psalm 3:9. Although the next three verses are taken from various psalms (46:8, 84:13, 20:10), each with its own subject, they are connected by similar words and phrases so that they create a new, coherent composition. The same verses are found in Havdalah, recited at the conclusion of Shabbat.

FOREVER סלה. Biblical scholars are not sure of the meaning of this word. It may simply be a musical notation. The ancient rabbis thought it meant "forever."

DELIVER . . . THIS PEOPLE הושיעה את-עמך. Psalm 28:9.

OUR LIVES DEPEND UPON ADONAI ליהוה חפחה. Psalm 33:20–22.

SHOW US YOUR LOVE AND KINDNESS יהוה חסדך. Psalm 85:8. The key word *hesed*, here translated as

"love and kindness," is mentioned three times in this and the following verses. The biblical meaning of the word *hesed* is love freely given, manifested in action.

ARISE AND COME TO OUR HELP קומה עזרתה לנו. Psalm 44:27.

I AM ADONAI YOUR GOD אנכי יהוה אלהיך. Psalm 81:11. The phrase recalls the first words of the Decalogue, but here God's speech continues with a promise of abundance.

OPEN YOUR MOUTH AND I WILL SATIATE YOU ואמלאהו. Literally, ". . . and I will fill it." In Psalm 81 this verse may refer to the manna that nourished Israel in the desert. In its liturgical context the manna takes on a spiritual meaning, as if God is saying: "If you open your mouths in prayer, I will provide you with appropriate words."

BLESSED IS THE PEOPLE אשרי העם. Psalm 144:15.

I SING אשרייה. Psalm 13:6. The string of psalmic verses ends in song and an expression of thankfulness. There is also an intentional play of words: *ashrei*, "blessed," progresses to *ashirah*, "I sing."

The Words of My Mouth

When the words that I speak are the same as the promptings of my heart, then my voice is pleasing to God.

—JOSEPH ALBO

Nature's Speech

A prayer of Solomon—that I not understand the language of beasts and birds: not hear a snort as a lament, a yelp as a prayer, a chirp as a psalm; but let the melodies of the world pass by in simplicity and fill me with joy.

—SIVAN HAR-SHEFI

Redemption

God who creates nature, God who instructs us, is the same God who is capable of understanding the sincere, though sometimes misstated, plaint of the heart. Creation, now incomplete because of the rent in the human soul, can be made whole again, can be completed, as God faces the human, hears our speech, and forgives us. Prayer, the articulation of the human heart, has the power to effect this turning. It can initiate the reconciliation of God and creation—then I, in all my so very human self-contradictions, may be affirmed. God, who knows all and sees all, can understand my intent and find me, like the rest of creation, good.

✠

FOR THE LEADER, A SONG OF DAVID

The heavens tell of God's glory, and the sky proclaims God's handiwork.

One day addresses another, and one night informs the next.

There is no speech, there are no words that are not heard, their reverberation travel over the entire earth, their message reaches the very edges of the world. In heaven's midst, there is a tent for the sun who, like a bridegroom from his wedding canopy, emerges joyously, a champion running the course, entering at heaven's edge, circling to the far side, nothing escaping its heat.

The teaching of ADONAI is perfect, reviving life; the covenant of ADONAI is enduring, making the foolish wise; the precepts of ADONAI are fitting, gladdening the heart; the command of ADONAI is clear, brightening the eyes; reverence of ADONAI is pure, forever right; the judgments of ADONAI are true, altogether just—

Torat Adonai t'mimah, m'shivat nafesh, eidut Adonai ne-emanah, mahkimat peti, pikudei Adonai y'sharim, m'samhei lev, mitzvat Adonai barah, me'irat einayim, yirat Adonai t'horah, omedet la-ad, mishp'tei Adonai emet, tzadku yahdav,

more precious than gold, than the finest gold, sweeter than honey and drippings of the honeycomb. Truly, Your servant strives to be mindful of them—their observance is of such consequence.

Who can discern one's own errors? Cleanse me of those I am not even conscious, and restrain Your servant from willful sins—let them not rule me. Then shall I be innocent, untainted by grave transgression.

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

Psalm 19

✠

לְמַנְצַח מְזִמּוֹר לְדָוִד
הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֱלֹהִים וּמַעֲשֵׂה יְדֵי מַגִּיד הַרְקִיעַ.
יּוֹם לַיּוֹם יְבִיעַ אָמְרָהּ, וְלַיְלָה לְלַיְלָה יַחְוֶה דְּעֵת.
אֵין אָמְרָהּ וְאֵין דְּבָרִים, בְּלִי נִשְׁמָע קוֹלָם.
בְּכָל-הָאָרֶץ יֵצֵא קוֹם וּבִקְצֵה תִּבֵּל מְלִיָּהֶם,
לְשִׁמֵּשׁ שָׁם אֶהָל בְּהֶם.
וְהוּא כְּחֵתָן יֵצֵא מִחֻפְתּוֹ, יִשְׁיֵשׁ כְּגִבּוֹר לְרוּץ אֶרֶח,
מִקְצֵה הַשָּׁמַיִם מוֹצֵאוֹ, וּתְקוּפָתוֹ עַל קְצוֹתָם,
וְאֵין נִסְתָּר מִחֻפְתּוֹ.
תּוֹרַת יְהוָה תְּמִימָה, מְשִׁיבַת נֶפֶשׁ,
עֵדוּת יְהוָה נֶאֱמָנָה, מַחְפִּימַת פֶּתִי,
פְּקוּדֵי יְהוָה יְשָׁרִים, מְשִׁמְחֵי לֵב,
מִצְוֹת יְהוָה בְּרָה, מְאִירַת עֵינָיִם,
יְרֵאת יְהוָה טְהוֹרָה, עוֹמְדַת לְעַד,
מְשִׁפְטֵי יְהוָה אֱמֶת, צְדָקוֹ יַחֲדוֹ,
הַנִּחְמָדִים מְזַהֵב וּמְפַז רַב, וּמְתוֹקִים מְדַבֵּשׁ וְנֹפֶת צוֹפִים.
גַּם עֲבָדָךְ נִזְהָר בְּהֶם, בְּשִׁמְרָם עֵקֵב רַב.
שְׂגִיאוֹת מִי יִבִּין, מִנִּסְתָּרוֹת נִקְנִי.
גַּם מְזִדִּים חֲשֵׁךְ עֲבָדָךְ, אֵל יִמְשְׁלוּ בִי,
אֲזֵ אֵיתָם וְנִקְיִתִי מִפֶּשַׁע רַב.
◀ יְהִי לְרָצוֹן אֱמֶרִי כִּי וְהִגִּיוֹן לְבִי לְפָנֶיךָ,
יְהוָה צוּרִי וְגֹאֲלִי.

תהלים יט

“instruction” and is frequently used for divine instruction. The first two verses in the series speak in general terms of God's teaching and covenant; the next two, of the specific precepts and laws; and finally, the last two speak of ritual observance and the administration of justice.

THE COVENANT OF ADONAI יהוה. The first Hebrew word is used in the Bible to identify the tablets, *luhot ha-aidut*, on which the Ten Commandments were written.

MORE PRECIOUS THAN GOLD הַנִּחְמָדִים מִזָּהָב. The poet has used six phrases to describe God's teaching; this seventh phrase is climactic, describing the fullness and wonder of the totality.

WILLFUL SINS מִזִּדִּים. This is how later Jewish interpreters understood the verse: willful sins are here contrasted with unconscious ones, and the poem's entire focus is on internal states. But many modern scholars translate the word as “enemies,” in which case the verse would read: “Separate me from enemies, that they not rule over me; then I shall remain innocent, free of great transgression.” Enemies might tempt one to act out of anger, seek vengeance, destroy, or even kill.

PSALM 19. Psalm 19 is the first of seven psalms (here indicated with Hebrew letters *alef, bet*, etc.) added for Shabbat and festivals. This psalm is composed of three parts: the first celebrates the magnificence of creation, especially the light of the sun; the second is a hymn to Torah, God's teachings; and the third is a personal plea by the psalmist for God's tolerance of human shortcomings.

THE HEAVENS TELL הַשָּׁמַיִם מְסַפְּרִים. The universe is pictured as alive, singing the praises of God and all that God has created. Many different verbs are used to describe speech: the heavens “tell,” the sky “proclaims,” one day “addresses” another, each night “informs” the next. Nature reflects God's speech, and Torah is God's direct speech. In contrast, our own human speech originates with us and therefore has the capacity to be sinful.

THE TEACHING OF ADONAI יהוה. The word *torah* literally means “teaching.” In later Judaism the word refers to the Five Books of Moses, but in biblical parlance it simply means

Judge That Adonai Is Good

More literally, the phrase can be translated as “taste and see that Adonai is good.” The Hasidic master Rabbi Joshua Heschel of Apt taught: “Through everything you encounter in this world, you can see sparks of God. Taste from this world in such a way that you will see the goodness of God, but do not eat of this world with no sense of the Divine—for then you will have nothing.”

Depart From Evil and Do Good

“Depart from evil” means to stop obsessing over all the wrongs you have committed; let go of your guilt, and just go out and do good.

—SIMḤAH BUNAM

A Broken Heart

Nothing is as whole as a broken heart.

—MENAHEM MENDEL OF KOTZK

ר

A PSALM OF DAVID, WHO FEIGNED MADNESS BEFORE AVIMELEKH AND WAS FORCED TO FLEE

I bless ADONAI at all times, praise of God is ever on my lips;

I exult in ADONAI.

O humble people, listen and rejoice;

join me in glorifying ADONAI—let us together acclaim God’s name.

I sought ADONAI, who answered me and saved me from my worst fears.

Those who look to God become radiant, their faces will never be darkened with shame.

I, a poor person, cried out—and ADONAI heard, rescuing me from all troubles.

The angel of ADONAI encamps round those who revere God, protecting them.

Judge for yourself and see that ADONAI is good;

blessed is the one who finds shelter in God.

Revere ADONAI, holy people, for those who revere God experience no lack.

Starving lions may roar,

but those who seek ADONAI lack nothing that is good.

Come children, listen to me, I will teach You to revere ADONAI.

Who is the person who desires life, loving what is good all one’s days?

Guard your tongue from evil, your lips from speaking deceit,

depart from evil and do good, seek peace and pursue it.

Mi ha-ish he-ḥafetz ḥayim, ohev yamim lirot tov.

N’tzor l’shon’kha mei-ra u-s’fatekha mi-dabeir mirmah.

Sur meira va-aseih tov, bakesh shalom v’rodfeihu.

The eyes of ADONAI are on the righteous; God’s ears are open to their cry.

ADONAI turns toward the evildoers, erasing their memory from the earth.

But if they cry out, ADONAI will hear them and deliver them from all their troubles,

for ADONAI is close to the broken-hearted, rescuing those who are downcast.

Many are the troubles the righteous suffer, but ADONAI will deliver them from all of these.

God protects their every limb, not one will be broken.

Evil will crush the evildoer;

those that despise the righteous will suffer their guilt.

► *ADONAI redeems the lives of those who serve God;*

those who turn to God for support shall not be found blameworthy.

Psalm 34

ר

PSALM 34. This is an alphabetical psalm, except that the letter *vav* is missing. The poem expresses the supplicant’s yearning for God and God’s response to those who turn to God in prayer. Robert Alter writes that the poet succeeds “in articulating a moving vision of hope for the desperate. Part of the spiritual greatness of the Book of Psalms, part of the source of its enduring appeal through the ages, is that it profoundly recognizes the bleakness, the dark terrors, the long nights of despair that shadow most lives, and against all this, evokes the notion of a caring presence that can reach out to the broken-hearted.”

AND WAS FORCED TO FLEE ויגרושהו. David fled from Saul to the city of Gath, where the Philistines ruled. Realizing that he might be arrested and killed, David acted as if he were insane. The Philistine leader, seeing David, declared: “Do I lack madmen that you have brought this fellow to rave for me?” (1 Samuel 21:16). Thus David escaped Saul’s wrath.

JUDGE טעמו. The Hebrew verb is frequently trans-

לְדוֹד בְּשׁוֹנוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אַבִּימֶלֶךְ וַיִּגְרֹשֶׁהוּ וַיֵּלֶךְ
אֶבְרָכָה אֶת־יְהוָה בְּכָל־עֵת, תִּמְיֵד תִּהְלֶתוּ בְּפִי.
בִּיהוָה תִּתְהַלֵּל נַפְשִׁי, יִשְׁמְעוּ עֲבוּרִים וַיִּשְׁמַחוּ.
גִּדְלוּ לַיהוָה אֹתִי, וַנְרוֹמְמָה שְׁמוֹ יַחְדָּו.
דַּרְשָׁתִי אֶת־יְהוָה וְעַנְנִי, וּמִכָּל־מַגְרוֹתַי הֲצִילָנִי.
הִבִּיטוּ אֵלָיו וְנִהְרוּ, וּפְנִיָּהֶם אֵל יַחְפְּרוּ.
זֶה עָנִי קָרָא וַיהוָה שָׁמַע, וּמִכָּל־צָרוֹתַי הוֹשִׁיעוּ.
חָנָה מִלְאָף יְהוָה סָבִיב לִירְאָיו וַיַּחְלְצֵם.
טַעְמוּ וּרְאוּ כִי טוֹב יְהוָה, אֲשֶׁר־יִהְיֶה הַגִּבֹּר יַחְסֶה בּוֹ.
יֵרְאוּ אֶת־יְהוָה קְדוֹשֵׁיו, כִּי אֵין מַחְסוֹר לִירְאָיו.
כְּפִירִים רָשׁוּ וְרַעֲבוּ, וְדַרְשֵׁי יְהוָה לֹא יַחְסְרוּ כָּל־טוֹב.
לָכוּ בָנִים שָׁמְעוּ לִי, יִרְאֵת יְהוָה אֲלַמְדְּכֶם.
מִי הָאִישׁ הֶחְפִּץ חַיִּים, אֲהִיב יָמִים לְרְאוֹת טוֹב.
נִצַּר לְשׁוֹנֵךְ מֵרַע, וּשְׁפָתֶיךָ מִדַּבֵּר מֵרָמָה.
סוֹר מֵרַע וַעֲשֵׂה טוֹב, בִּקֵּשׁ שְׁלוֹם וְרַדְפָּהוּ.
עֵינֵי יְהוָה אֵל צַדִּיקִים, וְאֲזַנָּיו אֵל שׁוֹעֲתָם.
פְּנֵי יְהוָה בְּעֵשִׂי רַע, לְהִכְרִית מֵאָרֶץ וְזָכָרָם.
צָעֲקוּ וַיהוָה שָׁמַע, וּמִכָּל־צָרוֹתֵם הֲצִילֵם.
קָרוֹב יְהוָה לְגִשְׁפְּרֵי לֵב, וְאֶת־דַּבְּאֵי רוּחַ יוֹשִׁיעַ.
רְבוֹת רַעוֹת צַדִּיק, וּמִפְּלֵם יֵצִילָנּוּ יְהוָה.
שִׁמְר כָּל־עֲצָמוֹתַי, אַחַת מֵהֵנָּה לֹא נִשְׁבְּרָה.
תְּמוֹתֶת רָשָׁע רַעַה, וְשׁוֹנְאֵי צַדִּיק יֹאשְׁמוּ.
◀ פּוֹדֵה יְהוָה נַפְּשׁ עַבְדָּיו, וְלֹא יֹאשְׁמוּ כָּל־הַחֹסִים בּוֹ.

תהלים לד

lated as “taste” but here it means “discern” or “make judgments.” The noun derived from the same root occurs in the heading of this psalm, where David is described as having feigned madness (*shanoto et ta-amo*)—that is, having lost rational processes of thought.

HOLY PEOPLE קְדוֹשֵׁיו. The term is applied to the entire congregation of Israel, which is called God’s holy nation (Exodus 19:6). We are enjoined to strive to become holy through our actions (Leviticus 19:2).

LIONS כְּפִירִים. Lions populated the wilderness areas in the ancient Land of Israel.

LACK NOTHING THAT IS GOOD כָּל־טוֹב לֹא יַחְסְרוּ. This astonishing claim—that the righteous never lack sustenance—is challenged elsewhere in the Bible. It might be understood spiritually, rather than physically.

GUARD YOUR TONGUE FROM EVIL נִצַּר לְשׁוֹנֵךְ מֵרַע. The first requirement for being God-fearing is being careful in one’s speech.

A Man of God

Some say: Why was Moses called a man of God? Because he was able to transform God's judgment into God's compassion.

—MIDRASH ON PSALMS

Our Refuge

God is the place in which the world is located. Therefore, one of God's names is *Hamakom*, "the place."

—MIDRASH ON PSALMS

Prayers

Don't let me fall
Like a stone that drops on
the hard ground.
And don't let my hands
become dry
As the twigs of a tree
When the wind beats
down the last leaves.
And when the storm rips
dust from the earth
Angry and howling,
Don't let me become the
last fly
Trembling terrified on a
windowpane.
Don't let me fall.
I have so much prayer,
But, as a blade of Your grass
in a distant, wild field
Loses a seed in the lap of
the earth
And dies away,
Sow in me Your living breath,
As You sow a seed in the earth.

—KADYA MOLODOWSKY
(translated by Kathryn Hellerstein)

ג

A PRAYER OF MOSES, MAN OF GOD

Lord, You have been our refuge in every generation:
before mountains were born, before You shaped earth and land;
from the very beginning to the end of time, You are God.

You return humans to dust, saying:

“Return, children of Adam.”

In Your sight, a thousand years are but a yesterday
that has passed, a watch in the night.

People's lives flow by as in dreams:
fresh grass at daybreak; at daybreak newly sprouted,
dried up and withered in the night.

We are consumed by Your anger,
terrified by Your fury.
You set our sins before You,
our secrets before the light of Your face.

For all our days face Your wrath;
our years end like a sigh.
Seventy years are spent thus,
or if we are given strength, eighty.
Most of them filled with toil and fatigue;
the years rush by quickly and we disappear.
Who can realize the strength of Your anger?
The fear of You matches Your wrath.

Teach us to make our days count
and so acquire a heart that is wise.

Turn to us, ADONAI; how long the wait?
Comfort Your servants:
at daybreak satisfy us with Your love and kindness,
that we may sing with joy all of our days.
Grant us days of happiness equal to those we suffered,
the years we saw so much wrong.

May Your servants see Your deeds;
may Your glory be upon their children.

► May the peace of the Lord, our God, be with us;
may the work of our hands last beyond us,
and may the work of our hands be lasting.

Psalm 90

ג

תפלה למשה איש האלהים
אֲדֹנָי, מֵעוֹן אַתָּה הֵייתָ לָנוּ בְּדֹר וָדֹר.
בְּטָרֶם הָרִים יְלָדוֹ וַתְּחֹלֵל אֶרֶץ וַתִּבֵּל
וַיִּמְעוֹלֶם עַד עוֹלָם אַתָּה אֵל.

תָּשָׁב אָנוּשׁ עַד דִּפְא, וַתֹּאמֶר שׁוּבוּ בְנֵי אָדָם.
כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אַתְמוֹל כִּי יַעֲבֹר,
וְאַשְׁמוּרָה בְלִילָה.
זְרַמְתָּם שָׁנָה יְהִיו, בִּבְקָר בַּחֲצִיר יִחַלְף.
בִּבְקָר יִצִּיץ וַחֲלָף לְעָרֵב יִמּוֹלֵל וַיִּבֶשׁ.
כִּי כָלִינוּ בְּאַפְּךָ, וּבַחֲמַתְךָ נִבְהַלְנוּ.
שִׁתָּה עֹונֹתֵינוּ לְנִגְדֶּךָ, עֲלַמְנוּ לְמֵאוֹר פְּנֵיךָ.
כִּי כָל־יְמֵינוּ פָּנוּ בְּעִבְרַתְךָ, כְּלִינוּ שְׁנֵינוּ כְּמוֹ הַגֶּה.
יְמֵי שְׁנוֹתֵינוּ כָּהֶם שְׁבָעִים שָׁנָה,
וְאִם גְּבֹוֹרֹת שְׁמוֹנִים שָׁנָה וְרַהֲבָם עֲמַל וְאָנֹן,
כִּי גֹז חֵישׁ וַנִּעְפֶּה. מִי יוֹדֵעַ עֹז אַפְּךָ וּכְיִרְאַתְךָ עִבְרַתְךָ.

לְמִנּוֹת יְמֵינוּ כֵּן הוֹדַע, וְנִבְא לְבַב חֲכָמָה.
שׁוֹבָה יְהוָה, עַד מָתִי, וְהִנַּחֵם עַל עֲבֹדֶיךָ.
שְׁבַעֲנוּ בְּבִקְר חֲסִדֶּךָ, וְגִרְנָנָה וְנִשְׁמַחָה בְּכָל־יְמֵינוּ.
שְׁמַחְנוּ כִּימוֹת עֲבִיתָנוּ, שְׁנוֹת רְאִינוּ רַעָה.
יִרְאָה אֵל עֲבֹדֶיךָ פְּעֻלָּה, וְהִדְרֶךְ עַל בְּנֵיהֶם.
◀ וַיְהִי נֶעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ,
וַיִּמְעַשֶׂה יְדֵינוּ כּוֹנְנָה עָלֵינוּ, וַיִּמְעַשֶׂה יְדֵינוּ כּוֹנְנָהוּ.

תהלים צ

TURN TO US, ADONAI יהוה. This is the only time in the psalm where the personal name of God is used. Earlier, the poet reminded us that humans must “return” to the earth; now, the poet, addressing God with God’s personal name, calls upon God to turn to those who live on earth.

PEACE OF THE LORD אֲדֹנָי. Instead of God’s wrath, described at the beginning of the psalm, now we meet God’s beneficence. The word *no-am* is associated with delight, beauty, grace, and peace. *No-am* reverses the spelling *ma-on*, “refuge,” with which the psalm began.

MAY THE WORK OF OUR HANDS BE LASTING וַיִּמְעַשֶׂה יְדֵינוּ כּוֹנְנָה עָלֵינוּ. The final plea of the psalmist is that we might partner with God in creation—that our work, like God’s, may last and that our lives may thus have enduring meaning. We may not be immortal but we may be touched by a measure of eternity. Our experience of Shabbat may be such a moment.

PSALM 90 contemplates human mortality and then arrives at a prayerful moment in which we ask that the accomplishments of our short lives have lasting value. Ultimately it is a prayer that the abyss between the human and the Divine be bridged. This is the only psalm ascribed to Moses.

LORD אֲדֹנָי. Both here and in the last verse of this psalm, the Hebrew does not spell out the personal name of God (*yod-hei-vav-hei*) but instead uses the substitute word *adonai*, meaning “my lord” or “my master.”

REFUGE מְעוֹן. Just as in Psalm 104:22, where the same word is used to describe the lion’s hidden lair deep in the forest, the term suggests hiddenness and protection.

YOU SHAPED וַתְּחֹלֵל. The Hebrew verb describes the emptying of the mother’s womb in birthing. God’s act of creation is seen as the birthing of the world.

CHILDREN OF ADAM אֲדָם. The Hebrew phrase means “human beings.” The curse of Adam and Eve in their expulsion from the Garden was mortality: “And you shall return to the ground” (Genesis 3:19).

Love the Ruins

With one letter of your many names you broke in—and now you live your own hot life in me.

With one sound of your many names you pierced yourself in me—and now you feed on my heart's blood.

Soon you will shatter me from within.

Then gather up the splinters and love the ruins, my God.

—MALKA HEIFETZ TUSSMAN
(translated by Marcia Falk)

A Mother's Prayer for the Journey

In the spirit of the psalm, which conveys a sense of personal care by God, we have translated the final speech in the second person. Literally, though, the final speech in the psalm is in the third person: "Because you desired Me, I shall save him." The midrash both responds to the personal quality of this prayer and the fact that the response is in the third person. It associates the prayer with a particular biblical figure, Rebecca, and understands it as filled with a mother's concern for the safety of her son, Jacob, as he leaves home. At times she addresses Jacob with words of assurance that God will protect him: "God will save you from the hidden snare..." At other times she looks to God and affirms her own faithfulness: "I call Adonai... my God, whom I trust." In the end, the Divine answers her: "Because you desired Me, I shall save him."

ד

One who abides in the sheltering secret of the one on high, lodges in the shadow of the Almighty—

I call ADONAI my protector, my fortress, my God, whom I trust.

God will save you from the hidden snare, the threat of deadly plague, God's wings will nestle you and protect you, God's truth will be your shield and armor.

You shall not fear terror at night, arrows flying in daylight, pestilence stalking in the dark, nor plague blackening the noon. Though a thousand may fall at your side, tens of thousands at your right hand, nothing will reach you. You have but to look with your own eyes, and you shall see the recompense of evildoers.

Yes, You, ADONAI, are my protector.

You have made the one on high your refuge— evil shall not befall you, nor plague approach your tent, for God will instruct angels to guard you wherever you go. They will carry you in the palms of their hands, lest your foot strike a stone; you will tread on pythons and cubs, trample on snakes and lions.

"Because you desired Me, I shall save you. I shall raise you up, for you were conscious of My name.
► When you call upon Me, I shall answer you; I shall be with you in times of trouble, I shall strengthen you and honor you. I shall satisfy you with the fullness of days and show you My deliverance; I shall satisfy you with the fullness of days and show you My deliverance."

Orekh yamim asbi-eihu v'areihu bishuati.

Psalm 91

ד

יֵשֵׁב בְּסִתְרֵי עֲלִיוֹן, בְּצִלְ שִׁדְי יִתְלוֹנֵן.
אָמַר לַיהוָה מְחֹסֵי וּמְצֻדָּתַי, אֱלֹהֵי אֲבֹתַי בּוֹ.
כִּי הוּא יִצִּילֵךְ מִפֶּחַ יְקוּשׁ, מִדְּבַר הַיּוֹת.
בְּאַבְרָתוֹ יִסֹּף לְךָ וְתַחַת כַּנְּפֵי תַחְסֶה,
צָנָה וְסוּחָרָה אֲמַתּוֹ.
לֹא תִירָא מִפֶּחַד לַיְלָה, מִחַיִץ יַעוֹף יוֹמָם.
מִדְּבַר בְּאִפְלֵ יְהִלֶּךָ, מִקֶּטֶב יִשׁוּד צְהָרִים.
יִפֹּל מִצִּדְךָ אֵלֶיךָ וּרְבֵבָה מִימִינֶךָ, אֵלֶיךָ לֹא יִגַּשׁ.
רַק בְּעֵינֶיךָ תִּבְיֹט, וְשִׁלְמַת רְשָׁעִים תִּרְאֶה.
כִּי אֲנִי הַיְהוָה מְחֹסֵי, עֲלִיוֹן שְׂמֹת מְעוֹנֶךָ.
לֹא תֵאָנֶה אֵלֶיךָ רָעָה וְנִגְעָה לֹא יִקְרַב בְּאַחֶיךָ.
כִּי מִלְּאֲכִיו יִצְוֶה לְךָ לְשִׁמְרֶךָ בְּכָל־דַּרְכֶיךָ.
עַל כַּפָּיִם יִשְׁאוּנֶךָ, פֶּן תִּגַּף בְּאֲבָן רִגְלֶךָ.
עַל שַׁחַל וְכַתָּן תִּדְרֹךְ, תִּרְמַס כַּפִּיר וְתַנְיִן.
כִּי בִי חֵשֶׁק וְאַפְלָטָהוּ, אֲשׁוּגְבָהוּ כִּי יִדַע שְׁמִי.
◀ יִקְרָאֵנִי וְאֶעֱנֶהוּ, עֲמוּ אֲנֹכִי בְצָרָה,
אֲחַלְצֶהוּ וְאֲכַבְדֶּהוּ.
אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ, וְאַרְאֶהוּ בִישׁוּעָתִי.
אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ, וְאַרְאֶהוּ בִישׁוּעָתִי.

תהלים צא

THE ALMIGHTY שִׁדְי Shaddai is a name for God that appears many times throughout the Bible. Already by rabbinic times, its original meaning had been lost and the rabbis offered a poetic explanation of its etymology as *she-dai*, "the one who declared that the works of creation were sufficiently complete (*dai*)."

GOD'S WINGS כַּנְּפֵי. The image of God as a bird that shelters its young is an ancient metaphor that first appears in the Bible when God speaks to Israel at the foot of Mount Sinai, saying: "You have seen . . . how I bore you on eagles' wings and brought you to Me" (Exodus 19:4).

PLAGUE BLACKENING יִשׁוּד. Scholars identify this disease with one that blackens the fingers and is prevalent in modern-day Arabia, causing numerous deaths.

I SHALL BE WITH YOU IN TIMES OF TROUBLE עֲמוּ אֲנֹכִי בְצָרָה. The ancient rabbis gave a radical interpretation to this verse, saying that whenever an individual suffers, God suffers with that person (Mekhilta, *Pisha* 14).

I SHALL SATISFY YOU WITH THE FULLNESS OF DAYS אֲשַׁבֵּיעֶהוּ. God's ultimate gift is the gift of time. The biblical psalm does not repeat this last verse, but the thought is so important that medieval authorities recommended its repetition, and so whenever this psalm is recited liturgically, the final verse is repeated.

PSALM 91. The juxtaposition of Psalms 90 and 91 richly illuminates the human condition. The previous psalm emphasized life's brevity and fear of God's judgments, concluding that, at best, we can strive to make each day count. Here, the psalmist confidently describes God's protective care, and ends with God's promise of fullness of days. At different times in our lives, perhaps even at different times of the same day, one or the other perspective—a sense of distance from God, or a feeling of God's presence—may resonate more with us.

There are three voices in this poem. A speaker (perhaps a priest in the Temple), assuring God's protection; the worshipper, who affirms belief in God (indicated in the English translation with italics); and finally God's own declaration in response (at the very end of the psalm, indicated by quotation marks), promising the supplicant fullness of days.

A Prayer for All Rulers

Do not make my destiny,
Adonai Tz'va-ot,
the infamy of a victorious
hero!
But disgrace me, if my
embarrassment
can bring comfort to the
weak! . . .

My heart would more
easily
absorb the stab of loss and
defeat,
than the joy of victory.

Be the savior and guardian
of defeated justice.
Let me be found guilty
when joyfully triumphant.

Instead, let memories of
joys brought to other
hearts
be my splendid trophies.

Do not make my destiny,
Adonai Tz'va-ot,
the infamy of a victorious
hero!
But disgrace me, if my
embarrassment
can bring comfort to the
weak!

—ABRAHAM JOSHUA
HESCHEL

ה

Halleluyah! Praise God.

Praise the name ADONAI; offer praise, servants of ADONAI, standing in this house, in the courtyards of our God.

Halleluyah! Praise God, for ADONAI is good; sing to God's name, for such singing is delightful. For God has chosen Jacob, treasured the people Israel, and I know that ADONAI is great, our lord greater than any divine power.

Whatever God desires God does: in heaven and on earth, in the sea and the very deep. God raises up clouds from the ends of the earth—lightning flashes to bring rain—releasing stormy winds from the divine vaults.

God smote Egypt's firstborn, human and beast alike, and sent signs and wonders into Egypt against Pharaoh and all his servants; indeed, God defeated many nations, slaying mighty princes: Sihon, the king of the Amorites, Og, the king of Bashan, and all the kingdoms of Canaan. God gave their land as an inheritance, an inheritance to Israel, God's people.

ADONAI, Your name is everlasting. ADONAI—renowned in each generation. ADONAI, when You judge Your people, You shall show compassion for those who serve You.

The idols of the nations are gold and silver, the work of human hands. They have mouths that do not speak, eyes that do not see; they have ears that do not hear; surely their mouths do not breathe. Those that made them, all who put their faith in them, shall be like them.

► House of Israel, bless ADONAI.

House of Aaron, bless ADONAI.

House of Levi, bless ADONAI.

You who revere ADONAI, bless ADONAI.

From Zion, bless ADONAI, who dwells in Jerusalem:

Halleluyah! Praise God.

Psalm 135

ה

הַלְלוּיָהּ.

הַלְלוּ אֶת־שֵׁם יְהוָה, הַלְלוּ עַבְדֵי יְהוָה, שְׁעַמְדִים בְּבַיִת יְהוָה, בְּחִצְרוֹת בַּיִת אֱלֹהֵינוּ.

הַלְלוּיָהּ בִּי טוֹב יְהוָה, זָמְרוּ לְשִׁמּוֹ בִּי נְעִים. בִּי יַעֲקֹב בָּחַר לֹא יְהוָה, יִשְׂרָאֵל לְסִגְלָתוֹ. בִּי אֲנִי יִדְעֹתִי בִּי גְדוֹל יְהוָה, וְאֲדַגְּיֵנוּ מִכָּל־אֱלֹהִים.

כָּל אֲשֶׁר חָפֵץ יְהוָה עָשָׂה, בְּשָׁמַיִם וּבָאָרֶץ בַּיָּמִים וּכְלִתְהִמוֹת. מֵעַלָּה נִשְׂאִים מְקִצָּה הָאָרֶץ, בְּרָקִים לְמֹטֵר עָשָׂה, מוֹצֵא רוּחַ מֵאוֹצְרוֹתָיו.

שֶׁהִכָּה בְּכוֹרֵי מִצְרַיִם, מֵאָדָם עַד בְּהֵמָה, שָׁלַח אוֹתוֹת וּמִפְתֵּיִם בְּתוֹכֵכֵי מִצְרַיִם, בְּפָרְעָה וּבְכָל־עַבְדָּיו. שֶׁהִכָּה גוֹיִם רַבִּים, וְהָרַג מְלָכִים עֲצוּמִים. לְסִיחוֹן מֶלֶךְ הָאֲמֹרִי וּלְעוֹג מֶלֶךְ הַבָּשָׁן, וּלְכָל מַמְלָכוֹת כְּנָעַן. וְנָתַן אֶרְצָם נַחֲלָה, נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ.

יְהוָה שָׁמַךְ לְעוֹלָם, יְהוָה זָכְרָךְ לְדֹר וָדֹר. בִּי יָדִין יְהוָה עַמּוֹ, וְעַל עַבְדָּיו יִתְנַחֵם.

עֲצַבֵי הַגּוֹיִם כָּסַף וְזָהָב, מֵעֲשֵׂה יָדַי אָדָם. פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינֵיהֶם לָהֶם וְלֹא יִרְאוּ. אָזְנוֹיהֶם לָהֶם וְלֹא יִשְׁמְעוּ, אֵף אֵין יִשְׁרוּחַ בְּפִיהֶם. כְּמוֹהֶם יִהְיוּ עֲשִׂיהֶם, כָּל אֲשֶׁר בִּטְחָ בָהֶם.

◀ בַּיִת יִשְׂרָאֵל בְּרַכּוּ אֶת־יְהוָה,

בַּיִת אַהֲרֹן בְּרַכּוּ אֶת־יְהוָה,

בַּיִת הַלְוִי בְּרַכּוּ אֶת־יְהוָה,

יִרְאֵי יְהוָה בְּרַכּוּ אֶת־יְהוָה.

בְּרוּךְ יְהוָה מִצִּיּוֹן, שֶׁכֵּן יְרוּשָׁלַיִם.

הַלְלוּיָהּ.

תהלים קלה

PSALM 135 begins with a call to those standing in the Temple to praise and bless God and ends by inviting everyone assembled in the various Temple precincts—priests, Israelites, non-Israelites—to join in. This psalm and the next are called by the ancient rabbis “The Great Hallel.” They recount the events of the exodus and the march toward the promised land. Psalm 135 builds toward the thundering congregational response *ki l’olam hasdo*, “For God’s love endures forever,” that is at the heart of Psalm 136, which follows.

HALLELUYAH, PRAISE GOD *הַלְלוּ יְהוָה*. Literally, “Praise Yah.” Yah is a shortened form of the God’s four-letter name, *yod-hei-vav-hei*.

IN THE COURTYARDS OF OUR GOD *בְּחִצְרוֹת בַּיִת אֱלֹהֵינוּ*. The Temple consisted largely of open courts in which the people stood; sacrifices were offered on an upper platform.

SMOTE EGYPT’S FIRSTBORN *שֶׁהִכָּה בְּכוֹרֵי מִצְרַיִם*. This begins the recounting of God’s deeds in the history of Israel. Smiting the firstborn is singled out because it was the ultimate plague that broke the will of the Egyptians. (*Abraham ibn Ezra*)

SIHON, THE KING OF THE AMORITES *לְסִיחוֹן מֶלֶךְ הָאֲמֹרִי*. Numbers 21:21–35. Israel offered to make peace with Sihon and Og, asking only permission to cross their land on the way to Canaan. These kings chose instead to fight, and they were defeated by the Israelites.

*For God's Love
Endures Forever*

The repeated refrain speaks of the eternal nature of God's *hesed*, translated here as "love" and elsewhere in this siddur as "kindly love." It refers to acts, freely given, motivated by love. Love is initially a feeling, but its true being in the world is in the performance of acts of compassion and empathy, freely given without any expectation of recompense.

*The gods of Egypt and
the God of Israel*

I no longer agonize over the historicity of the plagues. Something surely happened to enable Jacob's progeny to shake off their shackles, but neither the sequence nor the substance are recoverable.... The deeper meaning of the conflict between Moses and Pharaoh lies not in the realm of history but theology. The root issue is not over who can deliver the most awesome miracle, but whose conception of God comes closer to the truth. Pharaoh mocks Moses.... The monotheism of Moses, without myth or magic and with little to say about the afterlife, could make no sense to him. This was to be a titanic struggle between two worldviews.

—ISMAR SCHORSCH

ר

We rise.

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.

Psalms 136

We are seated.

ר

We rise.

PSALM 136 is clearly meant to be recited antiphonally: we can imagine pilgrims in the Temple responding with the singular shout *ki l'olam hasdo*, "for God's love endures forever," as each verse was proclaimed. (In the translation we have combined verses to provide more coherence for the English reader.) Like many psalms, although it rehearses God's favor to Israel, it ends with a universal theme: God's provision for all that lives.

WHO PROVIDES BREAD FOR ALL FLESH - נתן לחם לכל בשר. This verse may seem a bit out of place, following the psalmist's magnificent and grand recitation of God's miraculous deeds: creating the world and bringing the people Israel out of slavery in Egypt, through the wilderness and then to the promised land. The psalmist, though, wishes to end on a universal note. Additionally, this verse may suggest that feeding the hungry is also an act of redemption, no less so than other miraculous acts of God (from the creation of light to our arrival in the Land of Israel).

GIVE THANKS TO THE RULER OF THE HEAVENS הודו לאל השמים. The psalm began by praising God and ends with the same thought. Between the opening and closing, God's judgment and compassion for the inhabitants of the earth has been demonstrated. The psalm ends with praise of God in heaven who sustains all life on earth.

בִּי לְעוֹלָם חֶסֶדּוֹ.
בִּי לְעוֹלָם חֶסֶדּוֹ.
בִּי לְעוֹלָם חֶסֶדּוֹ.

בִּי לְעוֹלָם חֶסֶדּוֹ.
בִּי לְעוֹלָם חֶסֶדּוֹ.
בִּי לְעוֹלָם חֶסֶדּוֹ.

בִּי לְעוֹלָם חֶסֶדּוֹ.
בִּי לְעוֹלָם חֶסֶדּוֹ.
בִּי לְעוֹלָם חֶסֶדּוֹ.

בִּי לְעוֹלָם חֶסֶדּוֹ.
בִּי לְעוֹלָם חֶסֶדּוֹ.
בִּי לְעוֹלָם חֶסֶדּוֹ.

בִּי לְעוֹלָם חֶסֶדּוֹ.
בִּי לְעוֹלָם חֶסֶדּוֹ.
בִּי לְעוֹלָם חֶסֶדּוֹ.

בִּי לְעוֹלָם חֶסֶדּוֹ.
בִּי לְעוֹלָם חֶסֶדּוֹ.
בִּי לְעוֹלָם חֶסֶדּוֹ.

בִּי לְעוֹלָם חֶסֶדּוֹ.
בִּי לְעוֹלָם חֶסֶדּוֹ.
בִּי לְעוֹלָם חֶסֶדּוֹ.

בִּי לְעוֹלָם חֶסֶדּוֹ.
בִּי לְעוֹלָם חֶסֶדּוֹ.
בִּי לְעוֹלָם חֶסֶדּוֹ.

בִּי לְעוֹלָם חֶסֶדּוֹ.
בִּי לְעוֹלָם חֶסֶדּוֹ.
בִּי לְעוֹלָם חֶסֶדּוֹ.

תהלים קלז

We are seated.

הוֹדוּ לַיהוָה בִּי טוֹב
הוֹדוּ לַאלֹהֵי הָאֱלֹהִים
הוֹדוּ לַאֲדֹנָי הָאֲדֹנָיִם

לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ
לַעֲשֵׂה הַשְּׁמַיִם בְּתַבּוּנָה
לְרַקַּע הָאָרֶץ עַל הַמַּיִם

לַעֲשֵׂה אוֹרִים גְּדוֹלִים
אֶת־הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם
אֶת־הַיָּרֵחַ וְכוּכָבִים לְמַמְשֶׁלוֹת בַּלַּיְלָה

לְמַכָּה מִצְרַיִם בְּבַכּוֹרֵיהֶם
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם
בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָה

לְגַזֵּר יָם סוּף לְגִזְרִים
וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכוֹ
וַנְעַר פֶּרְעֹה וַחִילוֹ בַּיָּם סוּף

לְמוֹלִיךְ עִמּוֹ בַּמִּדְבָּר
לְמַכָּה מְלָכִים גְּדוֹלִים
וַיַּהֲרֹג מְלָכִים אֲדִירִים
לְסִיחּוֹן מֶלֶךְ הָאֱמֹרִי
וּלְעוֹג מֶלֶךְ הַבְּשָׁן

וַנִּתֵּן אֶרְצָם לְנַחֲלָה
נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ
שֶׁבֶשֶׁפְּלַגְנוּ זָכַר לָנוּ
וַיִּפְרְקֵנוּ מִצְרַיִנוּ

נָתַן לָחֶם לְכָל־בֶּשֶׂר
וְהוֹדוּ לַאֵל הַשְּׁמַיִם

◀ נָתַן לָחֶם לְכָל־בֶּשֶׂר
וְהוֹדוּ לַאֵל הַשְּׁמַיִם

Sing

The Baal Shem Tov taught that the way to praise God is first to begin with words and then, as our souls rise, to give expression to the words with song. The music moves us to sing without words and, finally, our whole body wants to praise God, and we dance.

SING to ADONAI, O you righteous; it is fitting for the upright to offer praise.

Acclaim God on the lute, sing to ADONAI with the ten-stringed harp; play a new song to God, and let the shofar's call inspire the music.

For ADONAI's word is true and all God's deeds are faithful. God loves righteousness and justice, the world is filled with ADONAI's love and kindness.

The heavens were formed with God's speech, all their hosts with God's breath; the sea's waters were gathered together, the deep stored in treasure vaults.

May all the earth revere ADONAI; may all who dwell in its lands tremble before God—for it was God who spoke and they came into being; it was God who commanded that they exist.

ADONAI overturns peoples' designs, foils the plans of nations, but the designs of ADONAI endure forever; God's counsels, for each generation.

Blessed is the people whose god is ADONAI, the nation chosen as God's heritage.

From heaven ADONAI peers down, observing every human being; from where God dwells, God surveys all who live on earth: the one who formed all their hearts discerns all they do.

A ruler is not victorious because of a great army, a warrior is not saved through sheer might, horses do not offer a promise of victory, vast hosts do not ensure refuge.

For ADONAI's eyes are fixed on those who revere God, on those who look hopefully to God's love and kindness to save them from death, to sustain their lives amidst famine.

We await ADONAI, our helper and protector.

► We shall rejoice with God, as we have trusted in God's holy name.

May Your love and kindness, ADONAI, be with us, for we have placed our hope in You.

Psalm 33

רָנְנוּ צְדִיקִים בַּיהוָה, לִישָׁרִים נְאֻהָ תְהִלָּה. הוֹדוּ לַיהוָה בְּכִנּוּר, בְּנִבֵּל עֲשׂוֹר וְזָמְרוּ לוֹ. שִׁירוּ לוֹ שִׁיר חֲדָשׁ, הִיטִיבוּ נֶגֶן בְּתַרוּעָה.

כִּי יִשָּׂר דְּבַר יְהוָה, וְכָל־מַעֲשָׂהוּ בְּאִמּוֹנָה. אֲהַב צְדָקָה וּמִשְׁפָּט, חֶסֶד יְהוָה מְלֵאָה הָאָרֶץ. בְּדַבַּר יְהוָה שָׁמַיִם נִעֲשׂוּ, וּבְרוּחַ פִּיּוֹ כָּל־צְבָאָם. כּוֹנֵס כַּיּוֹד מִי הַיָּם, נִתַּן בְּאוֹצְרוֹת תְּהוֹמוֹת.

יִירָאוּ מִיהוָה כָּל־הָאָרֶץ, מִמֶּנּוּ יִגּוּרוּ כָּל־יֹשְׁבֵי תֵבֶל. כִּי הוּא אָמַר וַיְהִי, הוּא צִוָּה וַיַּעֲמֵד.

יְהוָה הִפִּיר עֵצַת גּוֹיִם, הִנִּיא מַחְשְׁבוֹת עַמִּים. עֵצַת יְהוָה לְעוֹלָם תַּעֲמֵד, מַחְשְׁבוֹת לְבוֹ לְדוֹר וָדוֹר.

אֲשֶׁרֵי הַגּוֹי אֲשֶׁר יְהוָה אֱלֹהָיו, הָעַם בָּחַר לְנַחֲלָה לוֹ. מִשָּׁמַיִם הִבִּיט יְהוָה, רָאָה אֶת־כָּל־בְּנֵי הָאָדָם. מִמְּכוֹן שְׁבַתוֹ הִשְׁגִּיחַ, אֶל כָּל־יֹשְׁבֵי הָאָרֶץ.

הִיצֵר יָחַד לָבָם, הִמְבִּין אֶל כָּל־מַעֲשֵׂיהֶם.

אֵין הַמֶּלֶךְ נוֹשָׁע בְּרִב־חַיִל, גְּבוּר לֹא יִנְצֵל בְּרִב־כֹּחַ. שָׁקַר הַסּוֹס לְתַשׁוּעָה, וּבָרַב חֵילוֹ לֹא יִמְלֹט.

הִנֵּה עֵין יְהוָה אֶל יִרְאָיו, לְמַיְחָלִים לְחַסְדּוֹ. לְהַצִּיל מִמּוֹת נַפְשָׁם, וּלְחַיּוֹתָם בְּרַעֲב.

◀ נַפְשָׁנוּ חִכְתָּה לַיהוָה, עֲזָרְנוּ וּמִגִּנְנוּ הוּא. כִּי בּוֹ יִשְׁמַח לְבַנּוּ, כִּי בְשֵׁם קָדְשׁוֹ בְּטָחָנוּ.

יְהִי חֶסֶדְךָ יְהוָה עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ. תהלים לג

dry land appears (Genesis 1:9). God's control of nature distinguished the biblical divinity from the other gods worshipped in the ancient Near East.

HORSES DO NOT OFFER A PROMISE OF VICTORY שָׁקַר הַסּוֹס לְתַשׁוּעָה. Chariots were a critical element of Egyptian military might. Psalms frequently contrast faith in God to belief in military might.

WE HAVE WAITED נַפְשָׁנוּ חִכְתָּה. The biblical word *nefesh* means "person," but in later Judaism it was understood as "soul." Thus the mystics who added this psalm to the liturgy would have understood the phrase as: "Our souls have waited for Adonai."

YOU לָךְ. This is the first time in the psalm that God is addressed directly in the second person. We now realize that the psalm is not simply a song of praise, but a prayer, perhaps in time of war. The mystics read this psalm as the soul's overcoming its worldly impediments and finally relating only to God. In this way, it is an appropriate introduction to the seventh psalm in the series: The Song of the Day of Shabbat.

PSALM 33 was inserted by Jewish mystics into the sequence of seven psalms culminating in Psalm 92, the Song of the Day of Shabbat. It was intended as a *kavanah*—a preparation for greeting Shabbat—beginning as it does with song and ending with heartfelt joy. There is a leitmotif of "seven" throughout the psalm: seven teachings about God, seven words indicating praise at the beginning of the psalm, and, in the last three lines, seven words ending in the suffix *-נו* (*-nu*), "we" or "us" or "out."

INSPIRE THE MUSIC הִיטִיבוּ נֶגֶן. Or: "play it well." Several psalms mention the accompaniment of musical instruments and even include instructions to the musicians.

LOVES RIGHTEOUSNESS AND JUSTICE אֲהַב צְדָקָה וּמִשְׁפָּט. Jewish mystics taught that when justice and righteousness are paired with love and kindness, then peace and wholeness reign in the heavens and on earth.

GATHERED TOGETHER כּוֹנֵס כַּיּוֹד. A reference to creation, when the waters are gathered together so that

שבת

When a Festival occurs on a weekday, some omit the following:

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.

Tov l'hodot ladonai, u-l'zamer l'shimkha elyon, l'hagid ba-boker hasdekha ve-emunat'kha ba-leilot.

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!

Mah gadlu ma-asekha Adonai, me'od amku mahsh'votekha. Ish ba-ar lo yeida, u-kh'sil lo yavin et zot.

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.

Psalm 92

ADONAI is sovereign, robed in splendor, girded in strength; the earth stands firm, not to be dislodged. From earliest time You were enthroned; You are eternal.

The rivers rise up, ADONAI, the rivers raise up their roar, the rivers raise up their waves. Above the roar of the vast sea and the majestic breakers of the ocean, ADONAI stands supreme in the heavens.

► In Your house, beautiful in its holiness, Your testimonies endure, ADONAI, for all time.

Mi-kolot mayim rabim adirim mishb'rei yam, adir ba-marom Adonai.

► Eidotekha ne-emnu me'od, l'veit'kha na-avah kodesh, Adonai, l'orekh yamim.

Psalm 93

שבת

When a Festival occurs on a weekday, some omit the following:

מזמור שיר ליום השבת

טוב להודות ליהוה, ולזמר לשמך עליון.

להגיד בבקר חסדך, ואמונתך בלילות.

עלי עשור ועלי נבל, עלי הגיון בכנור.

כי שמחתני יהוה בפעלה, במעשי ידיך ארנן.

מה גדלו מעשיך יהוה, מאד עמקו מחשבתך.

איש בער לא ידע, וכסיל לא יבין את-זאת.

בפרח רשעים כמו עשב ויצו כל-פעלי און.

להשמדם עדי עד, ואתה מרום לעלם יהוה.

כי הגה איביך, יהוה, כי הגה איביך יאבדו,

יתפרדו כל-פעלי און.

ותרם פראים קרני, בלתי בשמן רענן.

ותבט עיני בשורי, בקמים עלי מרעים תשמענה אזני,

צדיק כתמר 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

יהוה מלך גאות לבש לבש יהוה עז התאזר,

אף תכון תבל כל תמוט.

נכון כסאך מאז, מעולם אתה.

נשאו נהרות יהוה,

נשאו נהרות קולם,

ישאו נהרות דבם.

מקלות מים רבים,

אדירים משברי ים,

אדיר במרום יהוה.

עדתך נאמנו מאד

לבינתך נאזה קדש, יהוה, לארך ימים.

תהלים צג

PSALM 92, the Song of the Day of Shabbat, begins with the praise of the faithful and concludes with it. It remarks on the wonder of creation and on the reward of the righteous, who will be planted in God's house. Appropriately, the psalm is a song for Shabbat—for Shabbat both celebrates creation and also provides the space in which to experience the peacefulness of one's soul. The disturbing quality of a world not at ease is put aside—in the words of the psalmist, enemies are "scattered"—and one hears God's reassurance ringing in one's ear. (For more detailed commentary on this psalm, see pages 27–28.)

PSALM 93. Having completed the seven psalms culminating in Psalm 92, the Song of the Day of Shabbat, we conclude the section with a psalm announcing God as the supreme monarch. Above nature are God's laws, moral and holy "testimonies." In the Torah, the ark is sometimes called "the ark of testimony" because it contains the two tablets given on Mount Sinai.

The People Israel

Life appears dismal if not mirrored in what is more than life. Nothing can be regarded as valuable unless assessed in relation to something higher in value. Humanity's survival depends on the conviction that there is something that is worth the price of life. It depends upon a sense of the supremacy of what is lasting. That sense of conviction may be asleep, but it awakens when challenged. In some people it lives as a sporadic wish; in others it is a permanent concern.

What we have learned from Jewish history is that if a person is not more than human then he or she is less than human. Judaism is an attempt to prove that in order to be a human being, you have to be more than a single human, that in order to be a people we have to be more than a people. Israel was made to be a "holy people." This is the essence of its dignity and the essence of its merit.

—ABRAHAM JOSHUA HESCHEL

God's Sovereignty:

An Anthology of Biblical Verses

May the glory of ADONAI endure forever; may God rejoice in all that God created; may the name of ADONAI be blessed now and forever. From one end of the earth to the other, may ADONAI's name be acclaimed. God's glory is above the heavens, high above that of any people. ADONAI, Your name is eternal; ADONAI, You are known in every generation.

ADONAI established a throne in the heavens, ADONAI's dominion is over all. Let the heavens be glad and the earth rejoice, as the peoples of the world declare, "ADONAI reigns." ADONAI is sovereign, ADONAI has always been sovereign, ADONAI will be sovereign forever and ever. ADONAI is sovereign forever—even as peoples pass away from God's land.

ADONAI overturns peoples' designs and foils the schemes of nations. Human hearts devise many plans, but God's plans hold true for each generation. ADONAI's design endures forever; God's counsel is for each generation. It was God who spoke and brought everything into being; it was God who commanded that they exist.

ADONAI chose Zion, desiring it as a dwelling-place;

ADONAI chose Jacob, Israel as a treasured people.

ADONAI will not abandon this people, will not desert the inheritors of divine favor.

► God, who is compassionate, will forgive sin and not wreak destruction; for again and again God acts with restraint, refusing to let rage become all-consuming. ADONAI, help us; Sovereign, answer us when we call.

יְהִי כְבוֹד יְהוָה לְעוֹלָם, יִשְׁמַח יְהוָה בְּמַעֲשָׂיו.
יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.
מִמְזֻרַח שְׁמֶשׁ עַד מְבוֹאֵהוּ, מִהַלֵּל שֵׁם יְהוָה.
רַם עַל כָּל-גּוֹיִם יְהוָה, עַל הַשָּׁמַיִם כְּבוֹדוֹ.
יְהוָה שְׁמֵךְ לְעוֹלָם, יְהוָה זְכָרְךָ לְדֹר וָדָר.

יְהוָה בְּשָׁמַיִם הַכִּיָּן כִּסְאוֹ, וּמַלְכוּתוֹ בְּכֹל מַשְׁלָח.
יִשְׁמַחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ.
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
יְהוָה מֶלֶךְ עוֹלָם וָעֶד, אֲבָדוּ גוֹיִם מֵאֲרָצוֹ.

יְהוָה הַפִּיר עֲצַת גּוֹיִם, הִנִּיא מַחְשְׁבוֹת עַמִּים.
רַבּוֹת מַחְשְׁבוֹת בְּלִב־אִישׁ, וְעֲצַת יְהוָה הִיא תִקּוּם.
עֲצַת יְהוָה לְעוֹלָם תִּעֲמַד, מַחְשְׁבוֹת לְבוֹ לְדֹר וָדָר.
כִּי הוּא אָמַר וַיְהִי, הוּא צִוָּה וַיַּעֲמֵד.

כִּי בָחַר יְהוָה בְּצִיּוֹן, אֲנֹה לְמוֹשֵׁב לוֹ.
כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה, יִשְׂרָאֵל לְסִגְלָתוֹ.
כִּי לֹא יִטָּשׁ יְהוָה עַמּוֹ, וְנִחַלְתּוּ לֹא יַעֲזֹב.

◀ וְהוּא רַחוּם יִכַּפֵּר עוֹן וְלֹא יִשְׁחִית,
וְהִרְבֵּה לְהָשִׁיב אָפוֹ וְלֹא יַעִיר כָּל-חַמָּתוֹ.
יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קְרִיאָנוּ.

MAY THE GLORY OF ADONAI ENDURE FOREVER יְהִי כְבוֹד יְהוָה לְעוֹלָם. The earliest poetic additions to the liturgy were collections of biblical verses, such as this prayer. It is recited daily and is included in all rites. A seemingly natural poetic flow from one verse to the next is created by the presence of similar words in consecutive verses. The contemplation of God's power becomes a setting for affirming the promise of the redemption of the people Israel and the defeat of the destructive designs of nations. The verses quoted here are: Psalm 104:31, Psalm 113:2-4, Psalm 135:13, Psalm 103:19, 1 Chronicles 16:31, Psalm 10:16, Psalm 93:1, Exodus 15:18, Psalm 10:16, Psalm 33:10, Proverbs 19:21, Psalm 33:11, Psalm 33:9, Psalm 132:13, Psalm 135:4, Psalm 94:14, Psalm 78:38, and Psalm 20:10.

ADONAI IS SOVEREIGN, ADONAI HAS ALWAYS BEEN SOVEREIGN, ADONAI WILL BE SOVEREIGN FOREVER AND EVER יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד. This verse is itself a collection of three phrases found

elsewhere in the Bible; the three phrases together are found nowhere in the Bible.

וְהוּא רַחוּם יִכַּפֵּר עוֹן וְלֹא יִשְׁחִית. GOD, WHO IS COMPASSIONATE, WILL FORGIVE SIN The wiping away of sin makes redemption possible. These last two verses are found frequently in Jewish liturgy, in prayers that—like this one—date from the earliest centuries of the 1st millennium C.E. and are comprised of an anthology of biblical verses. (For example, see Kedushah D'sidra, page 216, and Tahanun, the weekday penitential prayers following the Amidah.) Similarly, these same verses precede the Bar'khu, the call to worship, in the weekday evening service (page 264). Knowing that God forgives our sins allows us to begin our prayers with a sense of purity.

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

ASHREI

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

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

A SONG OF PRAISE, OF DAVID

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

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

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

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

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

Generations speak of Your awe-inspiring deeds;

I, too, shall recount Your greatness.

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

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

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

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

They speak of the glory of Your sovereignty and tell of Your might,

*proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.*

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

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

The eyes of all look hopefully to You,

and You provide them nourishment in its proper time.

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

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

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

God fulfills the desire of those who are faithful,

listening to their cries, rescuing them.

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

► My mouth shall utter praise of ADONAI.

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

Psalm 145

We shall praise ADONAI now and always. Halleluyah!

אֲשֵׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה.
אֲשֵׁרֵי הָעַם שֶׁפָּכַח לּוֹ, אֲשֵׁרֵי הָעַם שֶׁיְהוּהוּ אֵלֵהֶיו.
תְּהִלָּה לְדוֹד
אֲרוֹמְמֶךָ אֱלוֹהֵי הַמַּלְאָךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֶבְרַכְּךָ, וְאֶהְלֵלְךָ שִׁמְךָ לְעוֹלָם וָעֶד.
גְּדוֹל יְהוּהוּ וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגְדֹדוּ.
הַדָּר כְּבוֹד הַוָּדָה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֻלְתְּךָ אֲסַפְּרֶנָּה.
זָכַר רַב טוֹבְךָ יִבְיַעוּ, וְצִדְקֹתֶיךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוּהוּ, אֶרְךָ אַפַּיִם וּגְדֻלַּחֲסֵד.
טוֹב יְהוּהוּ לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.
יִוְדוּךָ יְהוּהוּ כָּל־מַעֲשֵׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרֹתֶיךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבַנְיֵי הָאָדָם גְּבוּרֹתֶיךָ, וּכְבוֹד הַדָּר מַלְכוּתֶךָ.
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דוֹר וָדוֹר.
סוֹמֵךְ יְהוּהוּ לְכָל־הַנְּפֻלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתַח אֶת־יְדֶיךָ, וּמַשְׁבִּיעַ לְכָל־חַי רִצּוֹן.
צְדִיק יְהוּהוּ בְּכָל־דְּרָכָיו, וְחֹסֵיד בְּכָל־מַעֲשָׂיו.
קְרוֹב יְהוּהוּ לְכָל־קִרְאוֹ, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
רִצּוֹן יִרְאוּ יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יְהוּהוּ אֶת־כָּל־אֲהַבָּיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.
◀ תְּהִלַּת יְהוּהוּ יִדְבַר־פִּי,
וַיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד.
תהלים קמה

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

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

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

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

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

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

Adonai Secures Justice

Ethics is not the corollary of the vision of God; it is that very vision. Ethics is an optic, such that everything I know of God and everything I can hear of God's word and reasonably say to God must find an ethical expression. In the Holy Ark from which the voice of God is heard by Moses, there are only the tablets of the Law.... The knowledge of God comes to us like a commandment, like a mitzvah. To know God is to know what must be done.... The justice rendered to the Other, my neighbor, gives me an unsurpassable proximity to God.

—EMMANUEL LEVINAS

HALLELUYAH! Praise God.

I will praise ADONAI.

I will praise ADONAI as long as I live,
sing to my God as long as I am here.

Do not put your trust in the high and mighty,
people who cannot save even themselves;
their breath will depart,
they will return to the earth from which they came,
and on that day, their schemes will come to naught.

Blessed is the person whose help is Jacob's God,
who looks with hope to ADONAI
who created heaven and earth,
the sea and all that is within it;
ADONAI keeps faith forever,
secures justice for the oppressed,
provides food for the hungry;
releases the bound from their chains,
gives sight to the blind,
straightens those bent low,
and loves those who act justly;

► ADONAI cares for the stranger,
sustains the orphan and the widow,
blocks the path of the wicked—
ADONAI shall reign forever;
your God, O Zion, from generation to generation.
Praise God, *halleluyah!*

Psalm 146

הַלְלוּיָהּ.

הַלְלִי נַפְשִׁי אֶת־יְהוָה.

אֶהְלֵלָה יְהוָה בְּחַיִּי, אֲזַמְרָה לֵאלֹהֵי בְעוֹדַי.

אֵל תִּבְטְחוּ בַּנְּדִיבִים, בְּכֹן־אָדָם שְׂאִין לוֹ תְשׁוּעָה.

תֵּצֵא רוּחוֹ יֵשֵׁב לְאֲדָמְתוֹ,

בַּיּוֹם הַהוּא אֲבָדוֹ עֲשִׂתְנָתוֹ.

אֲשֶׁרִי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ, שָׁבְרוּ עַל יְהוָה אֱלֹהָיו.

עֲשֵׂה שָׁמַיִם וָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם,

הַשֹּׁמֵר אֶמֶת לְעוֹלָם.

עֲשֵׂה מִשְׁפָּט לְעֹשׂוֹקִים, נִתֵּן לָחֶם לְרַעֲבִים,

יְהוָה מִתִּיר אֲסוּרִים, יְהוָה פִּקְחַ עוֹרִים,

יְהוָה זָקַף כְּפוּפִים, יְהוָה אָהַב צַדִּיקִים.

◀ יְהוָה שִׁמְר אֶת־גֵּרִים,

יְתוֹם וְאֶלְמָנָה יַעֲזֹדָה וְדָרָךְ רְשָׁעִים יַעֲזוּת.

יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר.

הַלְלוּיָהּ.

תהלים קמו

PSALMS 146–150 constitute a series of five psalms, each opening and closing with the compound word *hallelu-yah*, "praise God"; these psalms bring the Book of Psalms to an exuberant conclusion. Rabbi Yose (2nd century, the Land of Israel) considered it a meritorious practice to recite these psalms, along with Psalm 145, each day (Babylonian Talmud, Shabbat 118b). These psalms constitute a celebratory way of preparing for the formal morning service, and by the end of the 1st millennium they had become a statutory part of the morning prayers, forming the core of P'sukei D'zimra, the "Verses of Song" (Sofrim 17:11).

The five psalms are interconnected. For example, God is described in Psalm 146 as ruling justly and teaching just laws to Israel; in Psalms 147 and 148, as

redeeming the people Israel; and in Psalm 149, as commissioning the people Israel to bring the corrupt rulers of the world to justice. Psalms 146–149 all touch on universal themes, but each ends by describing the special relation of God to Israel. The final psalm, 150, begins with Israel's praises of God and concludes with a universal chorus: "Let every breath be praise of God."

PSALM 146 consists of two parts: the first exhorts against putting one's faith in human beings, even the most powerful, and the second contrasts God's justice and compassion with corrupt human institutions. This second section is set off by the same word so central to the previous prayer, *ashrei*, meaning happy, blessed, and contented.

THEY WILL RETURN TO THE EARTH יֵשֵׁב לְאֲדָמְתוֹ. The imagery is from Genesis, where Adam is told that he "will return to the earth, for from it you were taken: for dust you are, and to dust you shall return" (Genesis 3:19).

JACOB'S GOD אֵל יַעֲקֹב. This is the only time this phrase is used in the Bible, and it is hard to say why it is used here. Perhaps it is due to the fact that Jacob is a figure who suffered and died in a foreign land and yet kept faith and hope. The people Israel, suffering yet hopeful, are Jacob's descendants.

RELEASES THE BOUND יְהוָה מִתִּיר אֲסוּרִים. God is portrayed as compassionate, seeking justice for the weak, unlike powerful human beings whose plans may be self-serving. The qualities attributed to God in this psalm form the basis of several of the morning *brakhot* (pages 103–104).

ADONAI CARES FOR THE STRANGER, SUSTAINS THE ORPHAN AND THE WIDOW יְהוָה שִׁמְר אֶת־גֵּרִים יְתוֹם וְאֶלְמָנָה יַעֲזוּד. In biblical society, these were the three groups least able to fend for themselves.

HALLELUYAH! Praise God.

How good to sing to our God sweet and delightful words of praise.

ADONAI will rebuild Jerusalem, gather in the dispersed people of Israel; the one who heals the broken-hearted, and binds their wounds, the one who counts the stars and names each and every one of them is our great sovereign, infinitely powerful.

God's designs are beyond recounting.

ADONAI gives heart to the humble and throws the wicked to the ground.

Call out to ADONAI in thanksgiving,
and with the music of the lyre sing to God
who covers the heavens with clouds providing rain for the earth,
that grass may flourish on the hillsides—
food for livestock and for the raven's crying nestlings.

Victorious chariots do not please God,

nor is it the warrior's strong arms that God desires.

ADONAI desires those who revere the Divine,
those who look to God's love and kindness.

O Jerusalem, sing the praises of ADONAI; Zion, celebrate your God.

For God has strengthened the posts of your gates,
blessed your children within, brought peace to your borders,
and satisfied you with the fat of the harvest.

God sends the divine word to earth;
how quickly these commands are obeyed:
snow piles up like fleece, frost spreads like ash,
hailstones are tossed like crumbs—
who could withstand the cold?—
then word is sent for the ice to melt;
winds cease blowing and water flows.

► God enunciates commands to Jacob,
precepts and just decrees to the people Israel.

No other nation has been so provided;
they do not know of just decrees.

Praise God, *halleluyah!*

Psalms 147

הַלְלוּיָהּ.

בִּי טוֹב זְמִרָה אֱלֹהֵינוּ, בִּי נְעִים נְאוּה תְהִלָּה.

בוֹנֵה יְרוּשָׁלַיִם יְהוָה, נִדְחֵי יִשְׂרָאֵל יְכַנֵּס.

הַרּוֹפֵא לְשִׁבְרוֹי לֵב וּמַחְבֵּשׁ לְעֵצְבוֹתָם,

מוֹנֵה מְסַפֵּר לְפוֹכְבֵיִם, לְכֹלֵם שְׁמוֹת יִקְרָא.

גְּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ, לְתַבּוּנָתוֹ אֵין מְסַפֵּר.

מְעוֹדֵד עֲבוּרֵי יְהוָה, מְשִׁפִּיל רְשָׁעִים עַדֵי אֶרֶץ.

עָנּוּ לִיהוָה בְּתוֹדָה, זְמָרוּ לְאֱלֹהֵינוּ בְּכִנּוֹר,

הַמְכַסֶּה שָׁמַיִם בְּעָבִים, הַמְכִּין לְאֶרֶץ מָטָה,

הַמְצַמִּיחַ הָרִים חֲצִיר,

נוֹתֵן לְבַהֲמָה לַחֲמָה, לְבָנֵי עֵרֵב אֲשֶׁר יִקְרָאוּ.

לֹא בְגִבּוֹרַת הַסּוֹס יִחְפֹּץ, לֹא בְשׁוֹקֵי הָאִישׁ יִרְצֶה,

רוֹצֵה יְהוָה אֶת־יִרְאָיו, אֶת־הַמִּיחֲלִים לְחַסְדּוֹ.

שִׁבְחֵי יְרוּשָׁלַיִם אֶת־יְהוָה, הַלְלוּ אֱלֹהֵיךָ צִיּוֹן.

בִּי חֹזֵק בְּרִיחֵי שְׁעָרֶיךָ, בְּרַף בְּנֵיךָ בְּקַרְבֶּיךָ.

הַשֵּׁם גְּבוּלְךָ שְׁלוֹם, חֵלֶב חַטִּים יִשְׁבִּיעֶךָ,

הַשְׁלַח אֲמַרְתוֹ אֶרֶץ, עַד מְהֵרָה יִרוּץ דְבָרוֹ,

הַנָּתֵן שְׁלֵג בְּצִמָּה, בְּפוֹר כְּאֶפֶר יִפּוֹה,

מִשְׁלֵיךְ קָרְחוֹ כְּפִתִּים, לְפָנֵי קָרְתוֹ מִי יַעֲמֵה,

יִשְׁלַח דְבָרוֹ וַיִּמָּסֶם, יִשָּׁב רוּחוֹ וַיִּזְלוּ מַיִם,

◀ מְגִיד דְבָרוֹ לִיעֶקֶב, חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל.

לֹא עָשָׂה כֵן לְכָל־גּוֹי, וּמִשְׁפָּטִים בָּל יִדְעוּם.

הַלְלוּיָהּ.

תהלים קמד

PSALM 147 is a complex mix of a hymn to God's power, an assertion of God's moral behavior, and praise of the divine teaching given to Israel as its treasure. The psalm is composed of three parts. The psalm intermixes the promise of the restoration of Jerusalem with praise of God's love to come. Those who currently exercise dominion will be defeated, for in the mind of the psalmist, acting justly represents true power.

HEALS THE BROKEN-HEARTED
The Hebrew *harofa* (to heal) is in the same breath, the psalmist exalts God's strength and God's compassion.

NAMES EACH AND EVERY ONE OF THEM
Abraham Isaac Kook (1865–1935, the Land of Israel) comments on God's ability to name each and every star and keep them all in place. From this, he derives a lesson about the people Israel, who are compared to the stars (Genesis 15:5): each person has an individual purpose and dream, but is also a part of the collective destiny of the people Israel; each adds something new and special to the collective.

WARRIOR'S STRONG ARMS
The Hebrew *shok* usually means "thigh," and thus it may refer here to the soldier's ability to run swiftly after the enemy. It can also sometimes refer to the shoulder, which seems more reasonable in this context: the warrior shoots arrows from his shoulder or throws spears with his powerful arms, while riding the horse or chariot.

GOD ENUNCIATES COMMANDS TO JACOB
The same Hebrew word *d'varo*, literally "[God's] word," appeared above referring to the ice, which God melts with speech. The speech of God is "heard" both in nature and in the teachings of Torah.

NO OTHER NATION
The psalmist argues that the people Israel's strength lies in its commitment to justice, in its imitation of God's concern for the poor and the vulnerable. In contrast, other nations presume that strength lies in military might.

*The Wonders
of Creation*

Why is the sky blue?
Among the wavelengths of light in the sun's spectrum, blue oscillates at the highest frequency and is, therefore, scattered effectively by molecules of air in our atmosphere. This turns the sky blue. To me, this seems more amazing than ancient Mesopotamian and biblical beliefs that the sky is blue because of all the water up there. What science shows us about the evolution of our universe and our selves is as awesome to me as Genesis or the Kabbalah.

—DANIEL MATT

HALLELUYAH! Praise God.

From the heavens, offer praise to ADONAI,
on high, offer praise:
all angels, offer praise to God,
all the hosts of heaven, offer praise to God,
sun and moon, offer praise to God,
bright stars offer praise to God,
highest heavens and waters above, offer praise to God;
may all praise the name ADONAI.
For God commanded they be born,
set them in their places forever,
and fixed the boundaries they never cross.

On earth, offer praise to ADONAI:

sea monsters and ocean's deep,
lightning and hail, snow and sandstorms,
raging winds obeying God's command,
hills and high mountains,
fruit trees and evergreens,
beasts and every kind of cattle,
crawling things and winged birds,
sovereigns of the world and their peoples,
powerful princes and judges in the land,
innocent and adolescent boys and girls,
elders and youths,
offer up praise to the name ADONAI,
for God's name alone is to be exalted,
whose splendor extends over heaven and earth.

► May God raise the horn of our people
in praise of the faithful,
the children of Israel,
beloved of the Divine.
Praise God, *halleluyah!*

Psalm 148

הַלְלוּיָהּ.
הַלְלוּ אֶת־יְהוָה מִן הַשָּׁמַיִם, הַלְלוּהוּ בַמְרוֹמִים.
הַלְלוּהוּ כָּל־מַלְאָכָיו, הַלְלוּהוּ כָּל־צְבָאָיו,
הַלְלוּהוּ שְׁמֵשׁ וַיְרַח, הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר,
הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם, וְהַמַּיִם אֲשֶׁר מַעַל הַשָּׁמַיִם.
יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי הוּא צִוָּה וַנִּבְרָאוּ,
וַיַּעֲמִידֵם לְעֵד לְעוֹלָם, חֲקִנְתָּן וְלֹא יַעֲבוּר.
הַלְלוּ אֶת־יְהוָה מִן הָאָרֶץ, תַּנְיִינִים וְכֹל־תְּהוֹמוֹת.
אֵשׁ וּבָרָד שֶׁלֵּג וְקִיטוֹר, רוּחַ סְעָרָה עֹשֶׂה דְבָרוֹ.
הַהָרִים וְכֹל־גְּבְעוֹת, עֵץ פְּרִי וְכֹל־אֲרָזִים.
הַחַיָּה וְכֹל־בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר כָּנָף.
מַלְכֵי אֲרָץ וְכֹל־לְאֻמִּים, שָׂרִים וְכֹל־שֹׁפְטֵי אֲרָץ.
בַּחֲוָרִים וְגַם בְּתוֹלוֹת, זְקֵנִים עִם נְעָרִים.
יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוּ,
הוֹדוּ עַל אֲרָץ וְשָׁמַיִם.

◀ וַיָּרֵם קֶרֶן לְעַמּוֹ תְהִלָּה לְכָל־חַסִּידָיו,
לְבַנֵּי יִשְׂרָאֵל עִם קְרֵבוֹ, הַלְלוּיָהּ.

תהלים קמח

FIXED THE BOUNDARIES THEY NEVER CROSS חֲקִנְתָּן וְלֹא יַעֲבוּר. In this image, each sphere of heaven occupies a different level. Stars, for instance, can move within their own sphere but not above or below, lest they collide with other heavenly objects.

SANDSTORMS קִיטוֹר. The Hebrew word describes a smokelike plume rising from earth to the sky, and the context implies some condition related to weather, though the specific referent is an educated guess.

EVERGREENS אֲרָזִים. Literally "cedars," the most sturdy evergreen in the Middle East. The contrast is critical here: fruit trees are seasonal but their produce is significant, while cedars are evergreens but produce no fruit. The idea of totality is expressed through a series of contrasts: wild and domesticated animals, rulers and subjects, young and old.

BELOVED OF THE DIVINE עִם קְרֵבוֹ. More literally, "those who are close to the Divine."

Other Peoples

To be a holy nation meant, in the first place, to be separated from the pollution of the nations. In biblical terms this pollution consisted of idolatry and its concomitant moral corruption—the two being indissolubly bound in biblical thought. [But equally,] the kinship of all people as the descendants of one father and the creatures of one Creator impressed itself upon the Hebrew imagination. How can I ignore the rightful claim of my servant, cries Job, “Did not he who made me in the belly make him? Did not One fashion us both in the womb?” (Job 31:15). This passage so worked upon the Palestinian sage, Rabbi Yoḥanan, that “Whatever food he partook of he shared with his servant” (Talmud of the Land of Israel, Ketubot 5:5).

The myth of one mankind under one God in primeval times—from Adam to the Tower-builders—pressed for a complementary vision of a reunited mankind under God at the end of time. The author of that vision was the prophet Isaiah [and that vision was taken up by the later prophets]. The promise of a glorious denouement to human history, in which Israel’s faith and steadfastness to its covenant would be vindicated and all men would join hands with it in subservience to their common Creator, were a beacon of hope in the vale of gloom and tears through which Israel walked for centuries.

—MOSHE GREENBERG

Double-Edged Sword

What is the double-edged sword the people Israel were given? This is the Torah—both the Written Torah and the Oral Torah. And what battles do they fight? These are the arguments over the meaning of Torah: how should we act? how should we exercise judgment?

—NUMBERS RABBAH

HALLELUYAH! Praise God.

Sing to ADONAI a new song,
praise God amidst the congregation of the faithful.
Let Israel rejoice with its maker,
the children of Zion celebrate their sovereign.
Let them praise God’s name in dance
and sing to God with timbrel and lyre.
For ADONAI loves this people,
and will crown the humbled with deliverance.
Honored, the faithful shall rejoice,
exulting as they recline upon their couches.

With high praise of God on their lips
and a double-edged sword in their hands,
they shall exact retribution of the nations,
chastising the peoples of the world,
▶ locking their rulers in cuffs,
their princes in iron chains,
to carry out the decrees of justice.
Then shall all the faithful be glorified!
Praise God, *halleluyah!*

Psalm 149

הַלְלוּיָהּ.
שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ, תְּהַלְלוּ בְּקֹהַל חֲסִידָיו.
יִשְׂמַח יִשְׂרָאֵל בְּעֲשִׂיָּהּ, בְּנִי צִיּוֹן יִגִּילוּ בְּמִלְכָּם.
יְהַלְלוּ שְׁמוֹ בְּמַחּוֹל, בְּתֵף וְכִנּוֹר יִזְמְרוּ לוֹ.
כִּי רוּצָה יְהוָה בְּעַמּוֹ, יִפְאַר עַנְוִים בִּישׁוּעָה.
יַעֲלִזוּ חֲסִידָיו בְּכָבוֹד, יִרְנְנוּ עַל מִשְׁכָּבוֹתָם.
רוּמְמוֹת אֵל בְּגֵרוֹנָם, וְחָרֵב פִּיפְיוֹת בְּיָדָם.
לַעֲשׂוֹת נִקְמָה בְּגוֹיִם, תּוֹכַחוֹת בְּלֵאמִים.
▶ לְאַסֹּר מַלְכֵיהֶם בְּזֻקִים וְנִכְבְּדֵיהֶם בְּכַבְלֵי בְרוֹזַל.
לַעֲשׂוֹת בָּהֶם מִשְׁפָּט פֶּתוּב, הַדֶּרֶךְ הוּא לְכָל־חֲסִידָיו.
הַלְלוּיָהּ.

תהלים קמט

PSALM 149. This psalm helps build toward the exultant crescendo of the final psalm. The first half of the poem is replete with synonyms for song and rejoicing. Then the poet enunciates a vision of an endtime when justice is executed and corruption is repaid with the appropriate punishment. Israel, the symbol of the oppressed, will wage this war for justice.

IN DANCE בְּמַחּוֹל. The accompaniment of instrumental music and dance represents the height of joyful expression. Famously, King David danced—leap-

ing and whirling—before the ark as it was brought to Jerusalem.

AS THEY RECLINE עַל מִשְׁכָּבוֹתָם. Festive meals were celebrated with the participants lounging on couches.

A DOUBLE-EDGED SWORD IN THEIR HANDS וְחָרֵב פִּיפְיוֹת בְּיָדָם. The image of vengeance invoked in this psalm might be explained by its next-to-last line, where the poet evokes the promise of justice. Oppression is a product of injustice that must be fought.

LOCKING THEIR RULERS לְאַסֹּר מַלְכֵיהֶם. The midrash points out that it is the rulers of these nations who are to be punished, but not the peoples—because it is the rulers who have led these people astray (Midrash on Psalms).

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 hammer 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 בְּרִקְיעַ עֲזוֹ.
הַלְלוּהוּ בְּגִבּוֹרֹתָיו, הַלְלוּהוּ כְּרַב גְּדֻלוֹ.
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וְכִנּוֹר.
הַלְלוּהוּ בְּתֶף וּמְחֹל, הַלְלוּהוּ בְּמִנִּים וְעִגָּב.
הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
◀ כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה, הַלְלוּיָהּ.
כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה, הַלְלוּיָהּ.

תהלים קנ

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן.
בְּרוּךְ יְהוָה מְצִיּוֹן, שִׁכֵּן יְרוּשָׁלַיִם, הַלְלוּיָהּ.
בְּרוּךְ יְהוָה אֱלֹהֵים אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבָדוֹ.
◀ וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,
וְיִמְלֵא כְבוֹדוֹ אֶת־כָּל הָאָרֶץ,
אָמֵן וְאָמֵן.

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

From Individual to Community

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

Changed His Name to Abraham

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

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

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

—ABRAHAM ISAAC KOOK

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

וַיְבָרֶךְ דָּוִד אֶת־יְהוָה לְעֵינָיו כָּל־הַקֹּהֵל וַיֹּאמֶר דָּוִד: בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מֵעוֹלָם וְעַד עוֹלָם. לָךְ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְהוָה הַמְּמֹלָכָה וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ. וְהָעֶשֶׂר וְהַכְּבוֹד מִלְּפָנֶיךָ, וְאַתָּה מוֹשֵׁל בְּכָל, וּבִידְךָ פָּחַ וּגְבוּרָה, וּבִידְךָ לְגַדֵּל וּלְחַזֵּק לְכָל. וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ, וּמְהַלְלִים לְשֵׁם תְּפָאֶרְתֶּךָ.

דברי הימים א, כט:י-יג

אַתָּה הוּא יְהוָה לְבַדְּךָ, אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם, שָׁמַיִם הַשָּׁמַיִם וְכָל־צְבָאָם, הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ, הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם, וְאַתָּה מְחַיֶּה אֶת־כָּלֶם, וּצְבָא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִים. אַתָּה הוּא יְהוָה הָאֱלֹהִים אֲשֶׁר בְּחַרְתָּ בְּאַבְרָם, וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים, וְשִׁמְתָּ שְׁמוֹ אַבְרָהָם, וּמְצֵאתָ אֶת־לְבָבוֹ נֹאמֵן לְפָנֶיךָ.

וְכָרוֹת עָמּוֹ הַכְּרִית לָתֵת אֶת־אָרֶץ הַפְּנִיעָנִי הַחֲתִי הָאֲמָרִי וְהַפְּרָזִי וְהַיְבוּסִי וְהַגְּרָגְשִׁי לָתֵת לְזָרְעוֹ, וַתִּקַּם אֶת־דְּבָרֶיךָ כִּי צִדִּיק אַתָּה. וַתִּרְא אֶת־עֵנִי אֲבֹתֵינוּ בְּמִצְרַיִם, וְאַתָּה זִעַקְתָּם שָׁמַעְתָּ עַל יַם סוּף. וַתִּתֵּן אֹתוֹת וּמִפְתֵּיִם בְּפָרְעוֹה, וּבְכָל־עַבְדָּיו וּבְכָל־עַם אֲרָצוֹ, כִּי יָדַעְתָּ כִּי הוֹיָדוּ עָלֶיךָ, וַתַּעַשׂ לָךְ שֵׁם כְּהַיּוֹם הַזֶּה. וְהָיָה בְּקָעָת לְפָנֶיךָ וַיַּעֲבְרוּ בַתּוֹךְ הַיָּם בַּיַּבְשָׁה, וְאַתָּה רִדְפִיהֶם הַשְׁלַכְתָּ בַּמַּצּוֹלֹת, כְּמוֹ אֶבֶן בְּמַיִם עֲזִיִּים.

נחמיה ט:ו-יא

YOU, ADONAI ALONE הוּא יְהוָה לְבַדְּךָ. 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 וְשִׁמְתָּ 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 וַיְבָרֶךְ. This passage from 1 Chronicles forms part of David's last speech—his will and testament—as he hands his kingdom over to his son Solomon. Having just read selections from the psalms of David, we begin the closing section of P'sukei D'zimra, Verses of Song, with David's own concluding words.

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

WE THANK YOU מוֹדִים אֲנַחְנוּ לָךְ. These became the first words of the second-to-last *b'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

וַיִּוֹשַׁע יְהוָה בַּיּוֹם אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיֵּרָא יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שַׁפַּת הַיָּם: ◀ וַיֵּרָא יִשְׂרָאֵל אֶת־יְהוָה הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיֵּרְאוּ הָעָם אֶת־יְהוָה וַיֹּאמְרוּ בִּיהוָה וּבַמֶּשֶׁה עִבְדוֹ:

שמות יד:ל-לא

אָז יִשְׁרַמְשָׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ לֵאמֹר אֲשִׁירָה לַיהוָה כִּי־גָאָה גָאָה סוֹס וְרֹכְבוֹ רָמָה בַּיָּם:

לִישׁוּעָה זֶה אֱלֹהֵי וְאֲנֹהוּ אֱלֹהֵי אָבִי וְאַרְמְמָנָהוּ:

שְׁמוֹ: מִרְפָּבַת פָּרַעַה וְחִילוֹ יִרָה בַּיָּם וּמִבַּחַר שְׁלֹשִׁיו טָבַעוּ בַּיָּם־סוּף: תְּהַמֵּת יִכְסִּימוּ יָרְדוּ בַּמַּצּוֹלֹת כְּמוֹ־אֲבֹן:

יְמִינֶךָ יְהוָה נֶאֱדָרִי בַּכַּחַּץ יְמִינֶךָ וּבְרַב גְּאוּנֶךָ תִּהְרַס קַמְיֶךָ תִּשְׁלַח חֲרֹנְךָ יֹאכְלֵמוּ כֶּקֶשׁ: וּבְרוּחַ אַפְיֶךָ נִעְרַמוּ מַיִם נְזֻלִים קִפְאוּ תְהַמֵּת בְּלִבַּיִם:

אֲמַר אוֹיֵב אֶרְדֶּף אֲשִׁיג נִפְשֵׁי בְרוּחֶךָ כִּסְמוּ יָם אֲדִירִים: מִי־כַמְכָה בַּאֲלֵם יְהוָה מִי כַמְכָה נֶאֱדָר בְּקִדְשׁ נְטִיַת יְמִינֶךָ תִּבְלַעְמוּ אֶרֶץ: נְחִית בַּחֲסִדֶךָ עַם־זוֹ גְּאֻלְתָּ:

וְיִוֹשַׁע יְהוָה בַּיּוֹם אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיֵּרָא יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שַׁפַּת הַיָּם: ◀ וַיֵּרָא יִשְׂרָאֵל אֶת־יְהוָה הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיֵּרְאוּ הָעָם אֶת־יְהוָה וַיֹּאמְרוּ בִּיהוָה וּבַמֶּשֶׁה עִבְדוֹ:

אָז יִשְׁרַמְשָׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ לֵאמֹר אֲשִׁירָה לַיהוָה כִּי־גָאָה גָאָה סוֹס וְרֹכְבוֹ רָמָה בַּיָּם:

לִישׁוּעָה זֶה אֱלֹהֵי וְאֲנֹהוּ אֱלֹהֵי אָבִי וְאַרְמְמָנָהוּ:

שְׁמוֹ: מִרְפָּבַת פָּרַעַה וְחִילוֹ יִרָה בַּיָּם וּמִבַּחַר שְׁלֹשִׁיו טָבַעוּ בַּיָּם־סוּף: תְּהַמֵּת יִכְסִּימוּ יָרְדוּ בַּמַּצּוֹלֹת כְּמוֹ־אֲבֹן:

יְמִינֶךָ יְהוָה נֶאֱדָרִי בַּכַּחַּץ יְמִינֶךָ וּבְרַב גְּאוּנֶךָ תִּהְרַס קַמְיֶךָ תִּשְׁלַח חֲרֹנְךָ יֹאכְלֵמוּ כֶּקֶשׁ: וּבְרוּחַ אַפְיֶךָ נִעְרַמוּ מַיִם נְזֻלִים קִפְאוּ תְהַמֵּת בְּלִבַּיִם:

אֲמַר אוֹיֵב אֶרְדֶּף אֲשִׁיג נִפְשֵׁי בְרוּחֶךָ כִּסְמוּ יָם אֲדִירִים: מִי־כַמְכָה בַּאֲלֵם יְהוָה מִי כַמְכָה נֶאֱדָר בְּקִדְשׁ נְטִיַת יְמִינֶךָ תִּבְלַעְמוּ אֶרֶץ: נְחִית בַּחֲסִדֶךָ עַם־זוֹ גְּאֻלְתָּ:

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 יהוה איש מלחמה יהוה שמו. 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 וַיִּוֹשַׁע. In Exodus, these verses form the introduction to the Song at the Sea and so they are quoted here.

THE SONG AT THE SEA שירת הים. 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 זֶה אֱלֹהֵי. Rabbinic tradition saw in the

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

Exodus 15:1–18

Dancing with Timbrels

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

—RASHI

Some congregations include this passage:

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

Exodus 15:20–21

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

קִדְשׁוֹ: שְׁמָעוּ עַמִּים יְרֻגְזוּן חֵיל
אֲחֹז יִשְׁבִי פְלִשְׁתִּי: אֲזוּ נִבְהָלוּ אֱלֹפֵי
אָדוֹם אֵילֵי מוֹאָב יֵאָחֲזוּמוּ רַעַד נְמֻגוּ
כָּל יִשְׁבֵי כְנָעַן: תִּפְּל עֲלֵיהֶם אֵימָתָה
וּפְחָד בְּגִדְל זְרוּעֶה יִדְמֹו כְּאֶבֶן עֵד-
יַעֲבֹר עִמָּךְ יְהוָה עֲדִי-יַעֲבֹר עִמֶּנּוּ
קִנִּיתָ: תִּבְאָמוּ וְתִטְעֲמוּ בְהַר נִחְלָתְךָ מְכוֹן
לְשִׁבְתְּךָ פְּעֻלַת יְהוָה מִקְדָּשׁ אֲדַנִּי בּוֹנְנוּ
יְדִיךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:

שמות טו:א-יה

Some congregations include this passage:

וְתִקַּח מִרְיָם הַנְּבִיאָה אַחֹת אַהֲרֹן אֶת-הַתֵּן בְּיָדָהּ
וַתִּצְאֵן כָּל-הַנָּשִׁים אַחֲרֶיהָ בְּתַפִּים וּבְמַחֲלֹת: וַתַּעַן לָהֶם
מִרְיָם שִׁירוֹ לַיהוָה כִּי-נִגְאָה גָאָה סוֹס וּרְכָבוֹ רָמָה בַּיָּם:

שמות טו:ב-כא

◀ כִּי לַיהוָה הַמְּלוּכָה וּמִשָּׁל בְּגוֹיִם. וְעָלוּ מוֹשְׁעִים בְּהַר צִיּוֹן
לְשֹׁפֵט אֶת-הַר עֵשָׂו, וְהִיְתָה לַיהוָה הַמְּלוּכָה.
וְהָיָה יְהוָה לְמֶלֶךְ 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 כִּי לַיהוָה הַמְּלוּכָה. Psalm 22:29. The biblical selections of P'sukei D'zimra conclude by framing the powerful climax of the Song at the Sea with verses from Psalms and the Prophets that emphasize God's sovereignty—and the universal recognition of God that will mark the end of days.

TO JUDGE THE MOUNTAIN OF ESAU לְשֹׁפֵט אֶת-הַר 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 וְתִקַּח מִרְיָם. 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 תִּתְפָּאֵר וּתְרוֹמִים זְכָרְךָ, מִלְּפָנֶיךָ, תָּמִיד.
 מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל,
 וּמִבְּלַעַד־יָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ,
 פּוֹדֶה וּמַצִּיל, וּמַפְרִיֵס וּמַרְחֵם בְּכָל־עֵת צָרָה וְצוּקָה.
 אֵין לָנוּ מֶלֶךְ אֱלֹה אַתָּה.
 אֱלֹהֵי הָרְאשׁוֹנִים וְהָאַחֲרוֹנִים,
 אֱלֹהֵי כָל־בְּרִיּוֹת,
 אֲדוֹן כָּל־תּוֹלְדוֹת,
 הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת,
 הַמְנַהֵג עוֹלָמוֹ בְּחַסֵּד, וּבְרִיּוֹתָיו בְּרַחֲמִים.
 וַיְהוּה לֹא יָנוּם וְלֹא יִישָׁן,
 הַמְעוֹרֵר יְשׁוּנִים,
 וְהַמְקִיץ נֹרְדָמִים,
 וְהַמְשִׁיחַ אֲלֵמִים,
 וְהַמְתִּיר אֲסוּרִים,
 וְהַסּוֹמֵךְ נוֹפְלִים,
 וְהַזּוֹקֵף כְּפוּפִים.
 לֵךְ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.
 אֵלוֹ פִּינוּ מִלֵּא שִׁירָה בָּיָם,
 וּלְשׁוֹנֵנוּ רִנָּה כְּהֶמוֹן גְּלִיָּה,
 וְשִׁפְתוֹתֵינוּ שֶׁבַח כְּמִרְחַבֵי רִקִיעַ,
 וְעֵינֵינוּ מְאִירוֹת כְּשִׁמְשׁ וְכִיָּרָח,
 וַיְדִינוּ פְרוּשׁוֹת כְּנִשְׂרֵי שָׁמַיִם,
 וְרַגְלֵינוּ קָלוֹת כְּאֵילוֹת,
 אֵין אֲנַחְנוּ מְסַפְּיָקִים לְהוֹדוֹת לָךְ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וּלְבָרֵךְ אֶת־שִׁמְךָ עַל אַחַת מֵאַלְפֵי
 אֲלָפֵי אֲלָפִים וְרַבֵי רַבּוֹת פְּעֻמִּים הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם
 אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] וְעַמָּנוּ.

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 גְּאֻלָּתָנוּ, יְהוָה אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.

בְּרָעַב זִנְתָנוּ,

וּבְשָׂבַע כִּלְכַלְתָּנוּ,

מִחֶרֶב הִצַּלְתָּנוּ,

וּמִדָּבָר מְלֹטְתָנוּ,

וּמִחַלְלִים רָעִים וְנֹאֲמָנִים דָּלִיתָנוּ.

עַד הַנָּה עֲזָרוּנוּ רַחֲמֶיךָ,

וְלֹא עֲזָבוּנוּ חֲסָדֶיךָ,

וְאַל תִּטְשֵׁנוּ, יְהוָה אֱלֹהֵינוּ, לְנֶצַח.

עַל כֵּן אֲבָרִים שְׁפִלְגַת בָּנוּ,

וְרוּחַ וּנְשָׁמָה שְׁנִפְחַת בְּאַפֵּינוּ,

וְלִשׁוֹן אֲשֶׁר שְׁמַת בְּפִינוּ,

הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׂבְּחוּ וַיִּפְאֲרוּ וַיְרוּמְמוּ

וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת־שִׁמְךָ מִלְּכָנוּ.

כִּי כָל־פֶּה לְךָ יוֹדֶה,

וְכָל־לִשׁוֹן לְךָ תִּשָּׁבַע,

וְכָל־בֶּרֶךְ לְךָ תִּכְרַע,

וְכָל־קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה,

וְכָל־לִבְבוֹת יִירָאוּךָ,

וְכָל־קָרֵב וְכָל־זוֹת? זָמְרוּ לְשִׁמְךָ,

בְּדָבָר שְׁפֹתוֹב:

כָּל־עֲצָמוֹתַי תֹּאמְרֶנָּה, יְהוָה מִי כָמוֹךָ,

מִצִּיל עֲנִי מִחֶזֶק מִמֶּנּוּ, וְעֲנִי וְאַבְיוֹן מִגְּדֹלוֹ.

מִי יִדְמָה לְךָ,

וּמִי יִשׁוּה לְךָ,

וּמִי יַעֲרֶךְ־לְךָ,

הָאֵל הַגְּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, קִנְיָ שָׁמַיִם וְאָרֶץ.

נְהַלְלָךָ וְנִשְׁבַּחְךָ, וְנִפְאֲרָךָ, וְנִבְרַךְךָ אֶת־שֵׁם קְדוֹשְׁךָ, בְּאָמור:

לְדוֹד, בְּרַכִּי נַפְשִׁי אֶת־יְהוָה

וְכָל־קָרְבִי אֶת־שֵׁם קְדוֹשׁוֹ.

EVERY TONGUE . . . EVERY
KNEE AND EVERY BONE . . .
Based on Isaiah 45:23.

EVERY BONE IN MY BODY
CRIES OUT . . . 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
The phrase anticipates the first
blessing of the Amidah.

LET MY SOUL BLESS
GOD . . . 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 עֲזָה,
הַגָּדוֹל בְּכַבּוֹד שְׁמֵהּ,
הַגִּבּוֹר לְנִצְחָה,
וְהַנּוֹרָא בְּנוֹרְאוֹתֶיהָ,
הַמְּלִיךְ הַיּוֹשֵׁב עַל פִּסָּא רָם וְנִשְׂא.

On Shabbat, the leader begins here:

◀ שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכַתּוּב, רַנְנֵי צְדִיקִים בִּיהוָה, לְיִשְׂרָאֵל נְאֻה תִּהְיֶה.

בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל,
וּבְדַבְרֵי צְדִיקִים תִּתְפַּרֵּץ,
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם,
וּבְקִרְבַּי קְדוּשֵׁים תִּתְקַדֵּשׁ.

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל
בְּרִנָּה יִתְפָּאֵר שְׁמֵךְ מִלְּפָנֶיךָ, בְּכָל־דּוֹר וְדוֹר.
◀ שְׁכֵן חוֹבֵת פְּלֵה־יְצוּרִים לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], לְהוֹדוֹת, לְהַלֵּל לְשִׁבְחָה, לְפָאֵר,
לְרוֹמֵם, לְהַדִּיר, לְבָרֵךְ, לְעַלֵּה וּלְקַלֵּם, עַל פְּלִדְבָרֵי
שִׁירוֹת וְתִשְׁבָּחוֹת דָּוִד בְּיִשְׂרָאֵל עַבְדְּךָ מְשִׁיחֶךָ.

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

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 רַנְנֵי. Psalm 33:1.

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

The Duty to Praise

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

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

Concluding B'rakhah

May Your name be praised, always and everywhere, our sovereign, God, great and holy. For it is fitting, ADONAI our God and God of our ancestors, to sing songs of praise to You, to ascribe strength and sovereignty, holiness and eternity to You, to praise and exalt You, **▶** to thank and bless You, now and forever. *Barukh atah ADONAI*, Sovereign God, to whom we offer thanks and ascribe wonders, who delights in the chorus of song—the sovereign God, giving life to all worlds.

Ḥatzi Kaddish

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

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

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

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלַכְנּוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ
בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נָאָה, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
שִׁיר וּשְׁבַחָה, הִלַּל וְזָמְרָה, עֲזֵר וּמְמַשְׁלָה, נִצַּח,
גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתַפְאֶרֶת, קְדוּשָׁה וּמְלֻכוֹת.
◀ בְּרֻכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְהוָה,
אֵל מֶלֶךְ גָּדוֹל בְּתַשְׁבּוּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,
הַבוֹחֵר בְּשִׁירֵי זְמֵרָה, מֶלֶךְ, אֵל, חַי הָעוֹלָמִים.

חֲצִי קַדִּישׁ

Leader:
יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵךָ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מְלֻכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:
יְהֵא שְׁמֵךָ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Leader:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵךָ דְקַדְשָׁא, בְּרִיף הוּא,
לְעָלְמָא מִן כָּל־ [לְעָלְמָא לְעָלְמָא מְכָל־
[on *Shabbat Shuvah* we substitute: *מְכָל־*]
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאָמִירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

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

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

The Sh'ma and Its Blessings

The Effect of Prayer

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

—REUVEN HAMMER

The Congregation

Tabernacle and Temple gave visible assurance of God's care and accessibility. But once that locus of divine indwelling was destroyed, what could possibly replace it? The destruction of God's house should have augured the demise of Judaism. The well-known answer, of course, is that the rabbis, who replaced the priests at the helm of the nation, came up with the institution of the synagogue. But what, exactly, constituted a synagogue? How would we have recognized one? The heart of this radically new institution was neither a building nor a book, but a number. Whereas, prior to the Temple's end, holiness was ascribed to a sacred place that could not be duplicated, after 70 C.E. holiness resided inconspicuously in the quorum of ten without which basic communal rituals could not be enacted. To conduct a worship service, to recite certain prayers, to chant from the Torah or Prophets, to perform a wedding or a funeral, all required a *minyan* (Mishnah Megillah 4:3). . . . The Talmud echoes the new salience of a *minyan*. Once, Rabbi Yitzhak asked his friend, Rav Nahman, why he had failed to come to the synagogue to pray. "I couldn't," he responded. "So you should have gathered ten men on your own to pray," chided Rabbi Yitzhak. "It was too troublesome." "Well, at least," 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

רְשׁוֹת לְבָרְכוּ
מִשְׁגִּיב בְּכַחוֹ מִי בְלַתּוֹ וְכִמְהוּ?
כִּי הוּא מְקוֹר הַבַּל, יִצְרוּ וְעִשְׂהוּ.
כֵּן לוֹ דְמוּת עֵינַי לֹא רְאִיתָהּ, בְּלִתִּי
נִפְשׁ בְּלֵב תִּכְבִּיר אֹתוֹ וְתִצְפְּהוּ;
עֲצָם כְּבוֹדוֹ הִכִּיל כֹּל, וְכֵן נִקְרָא:
מְקוֹם לְכֹל כִּי לֹא מְקוֹם יִכִּילֶהוּ,
רְאֵה וְלֹא נִרְאִיתָ, לְרְאֵה וְלֹא נִרְאָה
בְּאֵי וְהוֹדִי אֶת־אֲדֹנָי וּבְרַכְהוּ.

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

Leader:

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ.

Congregation, then the leader repeats:

† בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

We are seated.

INTRODUCTION TO THE RECITATION OF THE SH'MA.

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

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

ALMIGHTY מִשְׁגִּיב בְּכַחוֹ. 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 הַמְּבָרָךְ. 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
 BERDYCZEWSKI

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 ביהוה.
 הכל ירוממוך סלה,
 יוצר הכל.

האל הפותח בכל-יום דלתות שערי מזרח
 ובוקע חלונני רקיע,
 מוציא חמה ממקומה ולבנה ממכון שבתה,
 ומאיר לעולם כלו וליושביו שברא במדת רחמים.
 המאיר לארץ ולדרים עליה ברחמים
 ובטובו מחדש בכל-יום תמיד מעשה בראשית.
 המלך המרום לבדו מאז,
 המשבח והמפאר והמתנשא מימות עולם.
 אלהי עולם ברחמיך הרבים רחם עלינו,
 אדון עזנו צור משגבנו.
 מגן ישענו משגב בעדנו.
 אין כְּעֶרְפֶּךָ ואין זולתך,
 אֶפֶס בְּלִתְךָ ומי דומה לך.
 אין כְּעֶרְפֶּךָ יהוה אלהינו בעולם הזה
 ואין זולתך מלכנו לחיי העולם הבא.
 אֶפֶס בְּלִתְךָ גואלנו לימות המשיח
 ואין דומה לך מושיענו לתחית המתים.

NONE IS LIKE YOU אין כְּעֶרְפֶּךָ. 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 לימות המשיח. 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.

FORMING LIGHT 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."

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.

A Prayer for the World

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

—HAROLD KUSHNER

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

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

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

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

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

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

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

אל אֲדוֹן עַל כָּל־הַמַּעֲשִׂים,
בְּרוּךְ וּמְבֹרָךְ בְּפִי כָּל־נְשָׁמָה,
גָּדְלוֹ וְטוּבוֹ מֵלֵא עוֹלָם,
דַּעַת וְתְבוּנָה סוֹכְבִים אוֹתוֹ.

הַמְתַּנַּאֶה עַל חַיּוֹת הַקִּדְשׁ,
וְנִהְדָּר בְּכְבוֹד עַל הַמְרַפְּבָה,
זְכוּת וּמִישׁוֹר לְפָנַי כְּסֹא,
חֶסֶד וְרַחֲמִים לְפָנַי כְּבוֹדוֹ.

טוֹבִים מְאֻרוֹת שְׁפָרָא אֱלֵהֵינוּ,
יְצָרִם בְּדַעַת בְּבִינָה וּבְהַשְׁפֵּל,
בָּח וּגְבוּרָה נָתַן בָּהֶם,
לְחַיּוֹת מוֹשְׁלִים בְּקִרְבֵּי תַבַּל.

מְלֵאִים זִיו וּמְפִיקִים גְּבוּהָ,
נֶאֱדָה זִיוִם בְּכַל־הָעוֹלָם,
שְׂמִיחִים בְּצִאתָם וְשֹׁשְׁבֵי בְבוֹאָם,
עֲשִׂים בְּאַיְמָה רִצּוֹן קוֹנָם.

פָּאָר וְכְבוֹד נוֹתְנִים לְשָׁמוּ,
צָהֳלָה וְרִנָּה לְזָכֵר מְלֻכוֹתוֹ.
קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר,
רָאָה וַיהִתְקִין צוּרַת הַלְבָנָה.

שָׁבַח נוֹתְנִים לוֹ כָּל־צִבְאָ מְרוֹם,
תַּפְאֶרֶת וּגְדֻלָּה, שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקִּדְשׁ.

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

HAPPY 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:

לֹאֵל אֲשֶׁר שָׁבַת מְכַלֵּה־מַעֲשִׂים, בְּיוֹם הַשְּׁבִיעִי הַתְּעַלָּה וַיֵּשֶׁב עַל כְּסֵא כְבוֹדוֹ, תִּפְאֶרֶת עֲטָה לְיוֹם הַמְּנוּחָה, עֲנֵג קִרְא לְיוֹם הַשְּׁבִיט. זֶה שְׁבַח שֶׁל יוֹם הַשְּׁבִיעִי, שָׁבוּ שְׁבַת אֵל מְכַלֵּמְלֵאכְתּוֹ. וְיוֹם הַשְּׁבִיעִי מְשַׁבַּח וְאוֹמֵר: מְזִמּוֹר שִׁיר לְיוֹם הַשְּׁבִיט, טוֹב לְהַדוֹת לַיהוָה. לְפִיכָּךְ יִפְאָרוּ וַיִּבְרְכוּ לֹאֵל כָּל־יְצוּרָיו. שְׁבַח יָקָר וּגְדֹלָה יִתְּנוּ לֹאֵל מְלֶכֶּךָ יוֹצֵר כָּל הַמְּנַחֵיל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ בְּיוֹם שְׁבִיט קִדְשׁ. שְׁמֵךְ יְהוָה אֱלֹהֵינוּ יִתְקַדֵּשׁ, וְזִכְרֶךָ מְלַבְּנוּ יִתְפָּאֵר, בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת. ◀ תִּתְבָּרַךְ מוֹשִׁיעֵנוּ, עַל שְׁבַח מַעֲשֵׂה יְדִיךָ, וְעַל מְאוּרֵי אוֹר שְׁעֵשִׂית, יִפְאָרוּךְ סְלָה.

Continue on the next page.

On Festivals occurring on weekdays, we recite:

הַמְּאִיר לְאָרֶץ וְלְדָרִים עֲלֶיהָ בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית. מָה רַבּוֹ מַעֲשֵׂיךָ יְהוָה, כָּלֵם בְּחֻכְמָה עֲשִׂית, מְלֵאָה הָאָרֶץ קִנְיָנָךְ. הַמְּלַךְ הַמְּרוֹמֵם לְבָדוֹ מֵאֵז, הַמְּשַׁבַּח וְהַמְּפָאֵר וְהַמְּתַנַּשֵּׂא מִימֹת עוֹלָם, אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֲזָנוּ, צוֹר מְשֻׁבְּבֵנוּ, מְגִן יִשְׁעֵנוּ, מְשֻׁבָּב בְּעַדְנוּ.

אֵל בְּרוּךְ, גְּדוֹל דַּעְהָ, הַכִּין וּפָעַל זְהָרֵי חֲמָה. טוֹב יֵצֵר כְּבוֹד לְשָׁמוֹ. מְאוֹרוֹת נִתְּנָן סְבִיבוֹת עֲזוֹ. פְּנוֹת צְבָאוֹ קְדוּשִׁים, רוֹמְמֵי שְׂדֵי, תְּמִיד מְסֻפְּרִים כְּבוֹד אֵל וּקְדוּשָׁתוֹ.

◀ תִּתְבָּרַךְ יְהוָה אֱלֹהֵינוּ עַל שְׁבַח מַעֲשֵׂה יְדִיךָ, וְעַל מְאוּרֵי אוֹר שְׁעֵשִׂית יִפְאָרוּךְ סְלָה.

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

HOW VARIED ARE YOUR WORKS מָה 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 סְלָה. 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:

תְּתַבְּרֶךָ צוֹרְנוּ מִלְּבָנוּ וְגַאֲלָנוּ בּוֹרֵא קְדוֹשִׁים.
יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְּבָנוּ, יוֹצֵר מְשֻׁרְתִים,
וְאֲשֶׁר מְשֻׁרְתֵינוּ בְּלֵם עוֹמְדִים בְּרוּם עוֹלָם
וּמְשֻׁמִיעִים בְּיִרְאָה יַחַד בְּקוֹל,
דְּבָרֵי אֱלֹהִים חַיִּים וּמְלֶךְ עוֹלָם.

◀ בְּלֵם אֱהוּבִים, בְּלֵם בְּרוּרִים, בְּלֵם גְּבוּרִים,
וּכְלֵם עוֹשִׁים בְּאִימָה וּבְיִרְאָה רְצוֹן קוֹנֵם.
וּכְלֵם פּוֹתְחִים אֶת־פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה,
בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים,
וּמְפַאֲרִים וּמְעֲרִיצִים, וּמְקַדְּשִׁים וּמְמַלְכִים:

אֶת־שֵׁם הָאֵל, הַמְּלֶךְ, הַגָּדוֹל, הַגְּבוּר וְהַנּוֹרָא קְדוֹשׁ הוּא.
◀ וּכְלֵם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שְׁמַיִם זֶה מְזָה,
וְנוֹתְנִים רְשׁוּת זֶה לָזֶה, לְהַקְדִישׁ לְיוֹצְרָם בְּנִחַת רוּחַ,
בְּשִׁפְהַ בְּרוּרָה וּבִנְעִימָה קְדוֹשָׁה, בְּלֵם בְּאֶחָד
עוֹנִים וְאוֹמְרִים בְּיִרְאָה:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

◀ וְהָאוֹפָנִים וְחַיּוֹת הַקִּדָּשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים
לְעַמַּת שְׂרָפִים, לְעַמַּת מְשַׁבְּחִים וְאוֹמְרִים:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

לְאֵל בְּרוּךְ, נְעִימוֹת יִתְנוּ. לְמַלְךְ אֵל חַי וְקַיִם,
זְמִירוֹת יֹאמְרוּ, וְתִשְׁבְּחוֹת יִשְׁמִיעוּ. כִּי הוּא לְבָדוּ
פוֹעֵל גְּבוּרוֹת, עוֹשֶׂה חֲדָשׁוֹת,
בְּעַל מְלַחְמוֹת, זוֹרֵעַ צְדָקוֹת,
מְצַמִּיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,
נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת,

◀ הַמְּחַדֵּשׁ בְּטוֹבוֹ בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרִיאֲשִׁית.
בְּאִמּוֹר: לְעֵשֶׂה אוֹרִים גְּדֻלִים, כִּי לְעוֹלָם חֲסִדוֹ.
אוֹר חֲדָשׁ עַל צִיּוֹן תֹּאִיר וְנִזְכֶּה כְּלָנוּ מְהֵרָה לְאוֹרוֹ.
בְּרוּךְ אַתָּה יְהוָה, יוֹצֵר הַמְּאוֹרוֹת.

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

BEINGS THAT SERVE YOU . . . SERVANTS . . . מְשֻׁרְתִים . . . מְשֻׁרְתֵינוּ. 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 לְעֵשֶׂה הַגְּדֻלִים. Psalm 136:7. אוֹרִים גְּדֻלִים.

ZION צִיּוֹן. 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, h'emlah 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'ya'hed l'vaveinu l'ahavah u-l'yirah et sh'mekha, v'lo neivosh l'olam va-ed. Ki v'shem kodsh'kha ha-gadol v'hanora batahnu, nagilah v'nism'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 selah be-emet, l'hodot l'kha u-l'ya'hedkha b'ahavah. Barukh atah adonai, ha-boher b'amo yisrael b'ahavah.

אַהֲבָה רַבָּה אֶהְבְּתָנוּ, יְהוָה אֱלֹהֵינוּ,
חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלָתָ עָלֵינוּ.
אָבִינוּ מַלְכֵנוּ, בְּעֵבוּר אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
שִׁבְטָחוּ בְךָ וַתִּלְמְדֵם חֲקֵי חַיִּים,
בֶּן תִּחַנְּנוּ וַתִּלְמְדֵנוּ.
אָבִינוּ, הָאֵב הַרְחֵמֵנוּ, הַמְרַחֵם,
רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁפִּיל,
לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד, לְשִׁמֹר וּלְעֲשׂוֹת
וּלְקַיֵּם אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ,
וְדַבַּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וַיַּחַד לִבְבָּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ,
וְלֹא יִבוֹשׁ לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קִדְשְׁךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ,
נִגְיֵלָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ.

Some gather their tzitzit before reciting this line:

◀ וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ,
כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה,
וּבָנוּ כַחֲרֵת מִכָּל־עַם וְלָשׁוֹן,
וְקִרְבָּתָנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה בְּאַמֶּת,
לְהוֹדוֹת לְךָ וּלְיַחֲדֶךָ בְּאַהֲבָה.
בְּרוּךְ אַתָּה יְהוָה, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

YOU HAVE LOVED US DEEPLY אהבה רבה. 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 אבינו מלכנו. 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 חקי חיים. 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 לשמר ולעשות ולקיים . . . להבין ולהשפיל. 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 Nissonovitch remarks that religious questions may not constitute the subversion of our faith; rather, they may help us get past tired notions that narrow our vision, and it may open our souls to new and deeper understandings. His colleague Elhanan Nir adds: Doubts lead to a strong, surprising, and deep faith that cannot be compared with classical faith. This is a faith for which nothing is taken for granted.

Recitation of the Sh'ma

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

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

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

Sh'ma yisrael, Adonai eloheinu Adonai ehad.

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

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

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

Teach them again and again to your children; speak of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up.

Bind them as a sign upon your hand and as a symbol above your eyes; inscribe them upon the doorposts of your home and on your gates.

Deuteronomy 6:4–9

V'ahavta et Adonai elohekha b'khol l'av'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'sharta l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-visharekha.

קְרִיאַת שְׁמַע

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

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

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד. *Recited quietly.*

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשַׁבְּתֶךָ בְּבֵיתְךָ וּבְלִבְתֶּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשַּׁרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֶיךָ: וְכַתַּבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים ו:ד-ט

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

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

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

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

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

Other Gods

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

—ABRAHAM JOSHUA HESCHEL

To Love and Revere God

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

—MAIMONIDES

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

Deuteronomy 11:13-21

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

Numbers 15:37-41

Truly

When there is a minyan, the leader adds:

► ADONAI your God—truly—

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

וְהָיָה אִם-שָׁמַעַתְּ שְׁמֵעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגַנְךָ וְתִירְשָׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאִכְלֹתָ וּשְׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פְּנֵי-יַפְתָּךְ לְבַבְכֶם וְסוּרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַפִּי-יְהוָה בְּכֶם וְעֶצֶר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִיאַדְמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאִבַּדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׂמַתֶּם אֶת-דְּבָרֵי אֱלֹהַ עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בֵּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁעַ יְהוָה לְאַבְתֵּיכֶם לְתַת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

דברים יא: יג-כא

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-פְּנֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל-צִיצִית הַפְּנֵף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וְעִשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעִשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לְאֱלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו: לו-מא

אמת

When there is a minyan, the leader adds:

◀ יהוה אלהיכם – אמת –

וַיִּצְיַב וְנָכוֹן וְקָיָם וְיִשָּׁר וְנִאֲמָן וְאֶהוּב וְחָבִיב וְנִחְמָד וְנִעֵיִם וְנוֹרָא וְאִדִּיר וּמְתָקָן וּמְקַבֵּל וְטוֹב וְיָפֵה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֵד.

IF YOU WILL HEAR אִם שָׁמַעַתְּ שְׁמֵעוּ. This paragraph suggests a direct relationship between the righteousness of our acts and our fate. If we are good, God will be good to us, and vice versa. That theology was questioned throughout the ages and even by biblical writers themselves, most sharply in the Book of Job. Nevertheless, it does speak to a deep human need to see a world as containing a moral balance between good and evil. What is expressed here in concrete terms may be understood more broadly: moral and immoral actions have consequences, both seen and unseen.

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 *ptil t'khelet*, a "thread of blue." On it were the words *קדש ליהוה (kodesh l'adonai)*, "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.

אַמֶּת אֱלֹהֵי עוֹלָם מְלַכְנוּ, צוֹר יַעֲקֹב מִגֵּן יִשְׁעֵנוּ.
◀ לְדוֹר וָדוֹר הוּא קַיָּם וְשִׁמוֹ קַיָּם, וְכִסְאוֹ נָכוֹן
וּמְלֻכוֹתוֹ וְאַמוּנָתוֹ לְעַד קַיָּמָת.

וּדְבָרָיו חַיִּים וְקַיָּמִים, נְאֻמִּים וְנִחְמָדִים,
לְעַד וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ]
וְעַלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל־דּוֹרוֹת
זָרַע יִשְׂרָאֵל עֲבָדֶיךָ. עַל הָרְאשׁוֹנִים וְעַל הָאַחֲרוֹנִים
דָּבָר טוֹב וְקַיָּם לְעוֹלָם וָעֵד,
אַמֶּת וְאַמוּנָה חֶק וְלֹא יַעֲבֹר.

◀ אַמֶּת שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאַמוּנָתֵינוּ], מְלַכְנוּ, מִלְּךְ אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ],
גְּאֻלָּנוּ גְּאֻל אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ], יוֹצְרֵנוּ, צוֹר יִשׁוּעָתֵנוּ,
פּוֹדֵנוּ וּמְצִילָנוּ, מֵעוֹלָם שְׂמֶךְ אֵין אֱלֹהִים זוֹלָתְךָ.

עֲזַרְת אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ] אַתָּה הוּא מֵעוֹלָם,
מִגֵּן וּמוֹשִׁיעַ לְבְנֵיהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר וָדוֹר.
בְּרוּם עוֹלָם מוֹשְׁבֶךָ,

וּמְשַׁפְּטֶיךָ וְצִדְקָתְךָ עַד אַפְסֵי אֶרֶץ.

אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,

וְתוֹרָתְךָ וּדְבָרְךָ יִשִּׁים עַל לְבוֹ.

אַמֶּת אַתָּה הוּא אֲדוֹן לְעַמֶּךָ,

וּמִלְּךָ גִּבּוֹר לְרִיב רִיבֶם.

אַמֶּת אַתָּה הוּא רִאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן,

וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מִלְּךָ גּוֹאֵל וּמוֹשִׁיעַ.

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

HELP OF OUR ANCESTORS [וְאַמוּנָתֵינוּ] עֲזַרְת אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ]. 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 אַתָּה הוּא רִאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן. A similar expression, “I am the alpha and omega, the beginning and the end,” is quoted three times in the Christian testament. The wording of this prayer may have been deliberately polemical at the time it was written in antiquity, and intended to oppose Christian theological claims, which were emerging as a rival to Judaism.

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

The Violence at the Sea

The Ḥasidic 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.

מִמִּצְרַיִם גָּאֲלָתָנוּ יְהוָה אֱלֹהֵינוּ
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.
כָּל־בְּכוֹרֵיהֶם הִרְגָתָּ וּבְכוֹרְךָ גָאֲלָתָּ
יָיִם סוּף בְּקַעַתָּ וַיִּדְדִים הָעֵבֶרֶתָ

וַיִּכְסּוּ מִיָּם צָרִיָּהֶם, אֶחָד מֵהֶם לֹא נוֹתַר.
עַל זֹאת שָׁבְחוּ אֱהוּבִים, וְרוֹמְמוּ אֵל,
וְנָתַנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת,
בְּרִכּוֹת וְהוֹדָאוֹת לְמִלְךָ אֵל חַי וְקַיִם,
רָם וְנִשְׂאָ, גָדוֹל וְנוֹרָא,
מִשְׁפִּיל גְּאִים וּמַגְבִּיָּה שְׁפָלִים
מוֹצִיא אֲסִירִים וּפּוֹדֵה עַנְוִים
וְעוֹזֵר דָּלִים

וְעוֹנָה לְעַמּוֹ בְּעֵת שׁוּעָם אֵלָיו.

◀ תְּהִלּוֹת לְאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרֵךְ.
מִשָּׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ כָלָם:

מִי כְמוֹכָה בָּאֵלִים יְהוָה, מִי כְמוֹכָה נֹאדָר בְּקִדְשׁ,
נוֹרָא תְהִלָּת, עֹשֶׂה פִלָּא.

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

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

צוּר יִשְׂרָאֵל,

קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,

וּפְדֵה כְנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.

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

ADONAI WILL REIGN יְהוָה יִמְלֹךְ. Exodus 15:18.

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

OUR REDEEMER גְּאֲלָנוּ. Isaiah 47:4.

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

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

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The Festival Amidah: Arvit, Shaḥarit, Minhah

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 Minhah 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 Minhah only: כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גִדְל לְאֱלֹהֵינוּ. אֲדַנִּי שִׁפְתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.]

With Patriarchs and Matriarchs:

† בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם, יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, וְאֱלֹהֵי רֵבֶקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַפֶּלַח, וְזוֹכֵר חֲסָדֵי אֲבוֹת [וְאִמָּהוֹת], וּמַבִּיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה. מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. † בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם.

With Patriarchs:

† בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַפֶּלַח, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמַבִּיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה. מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. † בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם.

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

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

ADONAI, OPEN MY LIPS אֲדַנִּי שִׁפְתַי 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 Shahaarit 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'h'esed,
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 אֲדֹנָי,
מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

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

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

מְכַלְכֵּל חַיִּים בְּחַסֵּד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרָה.
מִי כְמוֹךָ בְּעֵל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.

וְנֹאמֵן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

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

CAUSES REDEMPTION TO FLOURISH וְצִמְחָה 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 מְחַיֶּה 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 Shaḥarit 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 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, ha’luyah.

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

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

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

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשָׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
בְּפָתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

At Minḥah we recite:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ
יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.
לְעַמְתֶּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.
וּבְדַבְרֵי קִדְשֶׁךָ
פָּתוּב לְאֹמַר:
יְמַלְךָ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ
צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

At Minḥah 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 wherever 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, ha’luyah.

At Shaḥarit we recite:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ
יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.
אִזּוּ בְּקוֹל רַעַשׁ גְּדוֹל אֲדִיר
וְחֹזֵק מִשְׁמִיעִים קוֹל,
מִתְנַשְּׂאִים לְעַמַּת שָׁרָפִים,
לְעַמְתֶּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.
מִמְּקוֹמֶךָ מְלַכְנוּ תוֹפִיעַ,
וְתִמְלֹךְ עָלֵינוּ, בִּי מַחֲכִים
אֲנַחְנוּ לָךְ. מִתִּי תִמְלֹךְ
בְּצִיּוֹן, בְּקִרְוֹב בְּיַמֵּינוּ,
לְעוֹלָם וָעֶד תִּשְׁכֹּן.
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ
יְרוּשָׁלַיִם עִירָךְ,
לְדוֹר וָדוֹר וּלְנִצְח וּלְנִצְח נִצְחִים.
וְעֵינֵינוּ תִרְאִינָה מְלִכּוּתֶךָ,
כְּדָבָר הָאָמוּר בְּשִׁירֵי עֲזָרָה,
עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָךְ:
יְמַלְךָ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ
צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנִצְח וּלְנִצְח נִצְחִים קִדְשְׁתָּךְ נְקַדִּישׁ.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
בִּי אֵל מְלֹךְ גְּדוֹל וְקָדוֹשׁ אֲתָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

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

THE KEDUSHAH. There are several forms and versions of the Kedushah. Whenever the Kedushah appears in the Amidah, it always contains at least three verses: Isaiah’s vision of the angels reciting “Holy, holy, holy...” (6:3), Ezekiel’s account of hearing heavenly voices calling “Praised is Adonai’s glory...” while he was being carried by the wind to his fellow exiles in Babylon (3:12), and a concluding verse from Psalms expressing God’s timeless sovereignty, “Adonai will reign...” (146:10). The leader offers an introduction to each verse, elaborating on its meaning. In the morning, when we have more time to spend in prayer, the introductions are more elaborate; Minḥah is a much shorter service, so in the afternoon these introductions are shorter. The separate columns here highlight the differences between the two versions. The liturgy sees narratives not only as reports of past events, but also as paradigms for the present. The visions of Isaiah and Ezekiel can be understood as more than their first-person reports of encounters with God; they are also calls for us to see ourselves in an ongoing relationship with God. In this spirit, the concluding biblical verse, which talks of God’s eternal sovereignty, can be interpreted to mean that the heavens can open up for us, too.

Holiness

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

The Festivals

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

—ALAN LUCAS

Pesah

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

—NINA BETH CARDIN

Shavuot

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

—NINA BETH CARDIN

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

Holy are You and holy is Your name;
holy ones praise You each day.
Barukh atah ADONAI, the Holy God.

All continue here:

Fourth B’rakhah: The Holiness of the Festival

You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name.

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

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

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

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

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

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

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

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ.
וְקָדוֹשִׁים בְּכָל־יּוֹם יְהִלְלוּךָ סְלָחָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

All continue here:

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,
אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרִמַּמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוּדֹתֶיךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קְרָאתָ.

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

וּתְוַדִּיעֵנוּ יְהוָה אֱלֹהֵינוּ אֶת־מִשְׁפָּטֵי צְדָקָה,
וּתְלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵי רְצוֹנְךָ.
וּתְתַן־לָנוּ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת,
חֻקִּים וּמִצְוֹת טוֹבִים,
וּתְנַחֵלְנוּ זְמַנֵּי שְׁשׁוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחֻגֵי נְדָבָה,
וּתְוַרִּישְׁנוּ קֹדֶשֶׁת שַׁבַּת וּכְבוֹד מוֹעֵד וְחֻגֵיגַת הַרְגָּל.
וּתְבַדֵּל יְהוָה אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל,
בֵּין אֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין־יּוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.
בֵּין קֹדֶשֶׁת שַׁבַּת לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדִלָּתָהּ,
וְאֶת־יּוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת.
הַבְּדִלָּתָהּ וְקֹדֶשֶׁת אֶת־עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתֶךָ.

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 וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קְרָאתָ. 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.

וַתִּתֵּן-לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
[שָׁבָתוֹת לְמִנוּחָה וּ] מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וְזִמְנִים לְשִׂשׂוֹן, אֶת-יוֹם [הַשָּׁבָת הַזֶּה וְאֶת-יוֹם]

On Pesah:

חַג הַמִּצּוֹת הַזֶּה, זְמַן חַרוּתְנוּ,

On Shavuot:

חַג הַשְּׁבָעוֹת הַזֶּה, זְמַן מִתֵּן תּוֹרַתְנוּ,

On Sukkot:

חַג הַסִּכּוֹת הַזֶּה, זְמַן שִׂמְחַתְנוּ,

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי, חַג הָעֲצָרֶת הַזֶּה, זְמַן שִׂמְחַתְנוּ,

[בְּאַהֲבָה] מְקַרָּא קָדָשׁ, וְכָר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יַעֲלֶה וְיָבֵא,
וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר וְזָכַר וְזָכַר
וּפְקֹדוֹנָנוּ, וְזָכַר אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], וְזָכַר מְשִׁיחַ
בְּיָדוֹ עֲבָדָה, וְזָכַר יְרוּשָׁלַיִם עִיר קְדְשָׁהּ, וְזָכַר
פְּלִעְמָךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה,
לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Pesah:

חַג הַמִּצּוֹת הַזֶּה.

On Shavuot:

חַג הַשְּׁבָעוֹת הַזֶּה.

On Sukkot:

חַג הַסִּכּוֹת הַזֶּה.

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי, חַג הָעֲצָרֶת הַזֶּה.

זָכַרְנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֹדָנוּ בּוֹ לְבִרְכָה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבָר יְשׁוּעָה וְרַחֲמִים,
חֹס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מִלְךָ חַנּוּן 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 ḥelkeinu b'toratekha, sabeinu mi-tuvekha v'samḥeinu bishuatekha, v'taḥer 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.

וְהַשִּׂיאוּנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרַפְתְּ מוֹעֲדֶיךָ,
לְחַיִּים וְלְשָׁלוֹם, לְשִׁמְחָה וְלִשְׁשׂוֹן,
בְּאִשֶּׁר רָצִיתָ וְאִמְרַתְּ לְבָרְכֵנוּ.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רְצֵה בְּמִנוּחֵתָנוּ],
קִדְשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שִׁבְעֵנוּ מִטּוֹבֶךָ, וְשִׁמְחֵנוּ בִּישׁוּעֹתֶיךָ,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ [בְּאַהֲבָה וּבְרָצוֹן]
בְּשִׁמְחָה וּבְשִׁשׂוֹן [שֶׁבֶת וּ] מוֹעֲדֵי קִדְשֶׁךָ,
וְיִשְׁמְחוּ בְּךָ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ [הַשֶּׁבֶת וּ] יִשְׂרָאֵל וְהַזְמַנִּים.

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָם,
וְהַשִּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,
וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן,
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךָ.
וְתִחְזֶינָה עֵינֵינוּ בְּשׂוֹבֶךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

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

YOUR DIVINE PRESENCE וְיִשְׁמְחוּ בְּךָ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ. 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 *to-dah*, or thanksgiving offering. In our reality today, in addition to giving *izedakah*, we can fill ourselves with gratitude, without which we appear empty: thanksgiving is our offering.

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

Sixth B'rakhah: Gratitude for Life and Its Blessings

When the Amidah is recited silently, we read the following paragraph.

When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

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

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

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

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

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

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

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

When the Amidah is recited silently, we read the following paragraph.

When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

¶ מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֲתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסְיָךְ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עָרַב וּבָקֵר וְצָהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ.

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

¶ מוֹדִים אֲנַחְנוּ לָךְ שְׂאֲתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצְרֵנוּ, יוֹצְרֵי בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲיֵנוּ וְתַקִּימָנוּ, וְתִאֶסְוֶף גְּלוּיֵינוּ לְחַצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֲקִיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מִלְּפָנֵינוּ תְּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה,

וְיִהְיֶה לָנוּ אֶת־שִׁמְךָ בְּאַמֶּת,

הָאֵל יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סֶלָה.

¶ בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

WE HAVE ALWAYS PLACED OUR HOPE קִוִּינוּ מְעוֹלָם 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 Shaḥarit, 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 Shaḥarit 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, ḥen va-ḥesed v'rah'amim, aleinu v'al kol yisrael amekha. Bar'kheinu avinu kulanu k'eḥad b'or panekha, ki v'or panekha natata lanu, Adonai eloheinu, torat ḥayim v'ahavat ḥesed, u-tzedakah u-v'rakhah v'rah'amim v'ḥayim v'shalom. V'tov b'einekha l'varekh et am'kha yisrael b'khol eit u-v'khol sha-ah bishlomekha.

At Minhah and Arvit we recite:

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

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

*During the silent Amidah, continue with שִׁים שְׁלוֹם or רַב שְׁלוֹם below.
During the repetition of the Amidah during Shaḥarit, the leader recites Birkat Kohanim.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
בָּרַכְנוּ בְּבִרְכַּת הַמְּשֻׁלָּשֵׁת
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבֹדְךָ,
הָאֲמוּרָה מִפִּי אֶהְרֵן וּבְנָיו, פְּהַגִּים, עִם קְדוּשָׁתְךָ, בְּאֲמוֹר:

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.
יְאֵר יְהוָה פְּנֵיו אֵלֶיךָ וַיַּחֲנֶנֶךָ.
יִשָּׂא יְהוָה פְּנֵיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

At Minhah and Arvit we recite:

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

At Shaḥarit we recite:

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה
וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים,
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
עַמְּךָ. בָּרַכְנוּ אֲבִינוּ בְּלִנּוּ
בְּאֶחָד בָּאוֹר פְּנֵיךָ, כִּי
בָּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ,
יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד, וַיְצַדֵּקְךָ
וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

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 Shaḥarit 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

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.

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 Shaḥarit 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

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה, וּשְׂפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּמָה, וְנִפְשֵׁי בְעֵפֶר לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשֵׁי. וְכָל־הַחֹשְׁבִים עָלַי רָעָה,
מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ,
עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קִדְשֹׁתֶךָ, עֲשֵׂה לְמַעַן
תּוֹרָתְךָ. לְמַעַן יַחְלִצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי.
יְהִיו לְרִצּוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרֵי וְגוֹאֲלֵי.

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 יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְשׁוּבֵי תִבְל], וְאֲמָרוּ אָמֵן.

ב

רְבוּנוּ שֶׁל עוֹלָם, אֲדוֹן הַשְּׂמָחָה שְׂאִין לְפָנָיו עֲצָבוֹת,
זַכְּנֵי לְקַבֵּל וְלְהַמְשִׁיךְ עָלַי קִדְשָׁת יוֹם טוֹב בְּשִׂמְחָה
וְחֻדוּהָ. לְמַדְנֵי לְהַפּוֹךְ יְגוֹן לְשִׂמְחָה, שֶׁהַתְּרַחֲקוֹת
מִמֶּךָ בָּאָה לָנוּ עַל יְדֵי הָעֲצָבוֹת. הַשִּׁיבָה לִי שִׁשׁוֹן יִשְׂרָאֵל,
וְרוּחַ נְדִיבָה תִסְמְכֵנִי. יְהִי רִצּוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵי,
שֶׁתְּפַתַּח לִי שַׁעְרֵי תוֹרָה, שַׁעְרֵי חֶכְמָה, שַׁעְרֵי 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 יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְשׁוּבֵי תִבְל], וְאֲמָרוּ אָמֵן.

When the Amidah is to be repeated aloud during Shaḥarit 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.

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

יְהִיו לְרִצּוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרֵי וְגוֹאֲלֵי. Psalm 19:15.

The Plants

The four species of the *lulav* and *etrog* represent the four types of ecosystems in the Land of Israel: desert (date palm), hills (myrtle), river corridors (willow), and the lowlands (*etrog*). Each species has to be fresh, with the very tips intact—they can't be dried out, because they should hold the water of last year's rain. Together, they make a kind of map of last year's rainfall, and together, we use them to pray for the coming year's rain.

—DAVID SEIDENBERG

The Four Species

Each of the elements of the *lulav* and *etrog* are metaphors for distinctly different people—all of whom, together, comprise the people Israel. The *etrog*, which has a beautiful smell and a delicious taste, represents those of the people Israel who are learned and also do good deeds. The date (*lulav*), which has a delicious taste but no smell, represents those who study Torah but perform no good deeds. The myrtle (*hadass*), which gives off a delightful smell but has no taste, represents those who perform good deeds but do not study Torah. And the willow (*aravah*), which has neither taste nor smell, represents those who neither perform good deeds nor study Torah. “What should I do with them?” asks God, “Punish those who are lacking? No; rather, I shall ask them all to come together and form one assembly, as it is written, ‘You shall take for yourselves, on the first day...’ (Leviticus 23:40).”

—PESIKTA D'RAV KAHANA

Another Interpretation

In taking up the *lulav* and *etrog*, we are symbolically dedicating ourselves. Rabbi Mani began his discourse: “All my bones shall say: Adonai, who is like You?” (Psalm 35:10). This verse refers to the *lulav*. The rib of the *lulav* resembles the spine of a person; the *hadass* (myrtle) resembles the eye; the *aravah* (willow) resembles the mouth; and the *etrog* resembles the heart.

—LEVITICUS RABBAH

The blessing over the lulav and etrog is recited while standing. The lulav is held in the right hand (with the three myrtle branches on the right and the two willows on the left) and the etrog in the left hand, with the hands close together. The etrog is held with the pitam (tip) facing down while reciting the b'rakhah, and then turned over so that the pitam points up. The lulav and etrog are not taken on Shabbat.

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 has instructed us to take the lulav.

Barukh atah Adonai eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat lulav.

Upon taking the lulav for the first time each year:

Barukh atah ADONAI, our God, sovereign of time and space, for granting us life, for sustaining us, and for bringing us to this moment.

Barukh atah Adonai eloheinu melekh ha-olam, she-heḥeyanu v'kiymanu v'higianu la-z'man ha-zeh.

The symbol ♪ indicates the moments that the lulav is waved. Additional notes about waving the lulav and etrog during Hallel may be found in the right margin.

The blessing over the lulav and etrog is recited while standing. The lulav is held in the right hand (with the three myrtle branches on the right and the two willows on the left) and the etrog in the left hand, with the hands close together. The etrog is held with the pitam (tip) facing down while reciting the b'rakhah, and then turned over so that the pitam points up. The lulav and etrog are not taken on Shabbat.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת לֻלָב.

Upon taking the lulav for the first time each year:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

The symbol ♪ indicates the moments that the lulav is waved. Additional notes about waving the lulav and etrog during Hallel may be found in the right margin.

TAKING THE LULAV. At the end of the growing season, varieties of vegetation are taken and waved in thanksgiving for the bounty of nature. The Torah records: “You shall take the product of beautiful trees, branches of palm trees, boughs of leafy trees, and willows of the brook, and you shall rejoice before Adonai your God seven days” (Leviticus 23:40).

The four varieties (*arba-ah minim*) represent four different kinds of natural growth. The *lulav* is the leaf of the date palm. Like all leaves and branches, it harnesses the energy of the sun, giving life to the tree, which in turn produces edible fruit; although dates were among the most

energy-packed foods of the ancient world, the *lulav* itself is not edible. The *hadass* (myrtle) is a beautifully fragrant leaf but this low-lying bush bears no fruit. The *aravah* (willow) has no smell or taste, but is found close to pools of water; water is essential for all agriculture, for all life. In fulfilling the mitzvah, both of these species are attached to the branch of the palm. Finally, the *etrog* (citron) is itself an edible fruit, with a delightful fragrance and a beautiful yellow sheen. It is therefore honored in its own right, being held next to, but not attached to, the *lulav*. Thus the full bounty of nature and its processes are celebrated.

WAVING THE LULAV. The Mishnah (Sukkah 3:9) instructs that the *lulav* is waved back and forth at two moments during the recitation of Hallel: at *hodu*, when we thank God for God's goodness (see pages 319 and 320), and at *hoshi-ah na*, when we ask for God's help (see page 320). The Babylonian Talmud explains that the waving is in six directions, representing the four winds as well as heaven and earth (Menahot 62b). Customs vary, with some waving the *lulav* front and back, right and left, up and down, and others waving it in a circular motion, to the front, right, back, left, and up and down.

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

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

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

HALLELUYAH—joyfully praise God!

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

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

From the east, where the sun rises, to where the sun sets, may the name of ADONAI be acclaimed.

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

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

stooping down to look upon earth and sky,

► raising the poor from the dust,

m'kimi mei-afar dal

the impoverished from the dung heap,

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

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

Halleluyah—joyfully praise God!

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

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

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

הללויה.

הללו עבדי יהוה, הללו את-שם יהוה.

יהי שם יהוה מברך, מעתה ועד עולם.

ממזרח שמש עד מבואו, מהלל שם יהוה.

רם על כל-גוים יהוה, על השמים כבודו.

מי ביהוה אלהינו, המגביהי לשבת.

המשפילי לראות, בשמים ובארץ.

◀ *מקימי מעפר דל, מאשפת ירים אביון.*

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 למעינו מים.

תהלים קיד

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

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

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

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

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

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

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

Atzabehem kesef v’zahav, ma-aseih y’dei 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’deihem v’lo y’mishun, ragleihem v’lo y’haleikhu, lo yehgu bigronam.
K’mohem yihyu oseihem, kol asher botei-ah bahem.
► Yisrael b’tah badonai, ezram u-maginam hu.
Beit aharon bit-ahu vadonai, ezram u-maginam hu.
Yirei Adonai bit-ahu vadonai, ezram u-maginam hu.

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

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

Psalm 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 אֱמֻנָתְךָ.
לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵיזָה נָא אֱלֹהֵיהֶם.
וְאֵלֵהֵינוּ בְּשָׁמַיִם, כֹּל אֲשֶׁר הִפְיָץ עָשָׂה.
עֲצִבְיָהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם.
פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
אָזְנוֹת לָהֶם וְלֹא יִשְׁמְעוּ, אֵף לָהֶם וְלֹא יִרְחוּ.
יָדֵיהֶם וְלֹא יִמְשִׁוּ, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ בְּגִרוֹנָם.
כְּמוֹהֶם יִהְיוּ עֲשִׂיהֶם, כֹּל אֲשֶׁר בְּטַח בָּהֶם.
► יִשְׂרָאֵל בְּטַח בֵּיהוָה, עֲזָרָם וּמַגִּנָּם הוּא,
בֵּית אֶהְרֹן בְּטַחוּ בֵּיהוָה, עֲזָרָם וּמַגִּנָּם הוּא,
יִרְאִי יְהוָה בְּטַחוּ בֵּיהוָה, עֲזָרָם וּמַגִּנָּם הוּא.

יְהוָה זָכְרָנוּ יְבָרֵךְ,
יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל,
יְבָרֵךְ אֶת־בֵּית אֶהְרֹן.
יְבָרֵךְ יִרְאֵי יְהוָה, הַקְּטָנִים עִם הַגְּדֹלִים.
יִסַּף יְהוָה עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
כְּרוּכִים אַתֶּם לַיהוָה, עָשָׂה שָׁמַיִם וְאָרֶץ,
► הַשָּׁמַיִם שָׁמַיִם לַיהוָה, וְהָאָרֶץ נָתַן לְבְנֵי אָדָם.
לֹא הִמְתִּים יִהְלְלוּ יָהּ וְלֹא כָל־יְרֵדֵי דוּמָה,
וְאִנְחָנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

תהלים קטו

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.

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

PSALM 115. Beginning with

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.

Psalm 116

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

אֶהְבֵּתִי כִּי יִשְׁמַע יְהוָה אֶת־קוֹלִי תַחֲנוּנָי.
כִּי הָטָה אָזְנוֹ לִי וּבִימֵי אֶקְרָא.
אֶפְפוּנֵי חֶבְלֵי מוֹת וּמִצָּרֵי שְׂאוּל מִצְּאוּנָי,
צָרָה וְיָגוֹן אֶמְצָא, וּבָשָׂם יְהוָה אֶקְרָא,
אֲנִה יְהוָה מִלְּטָה נַפְשִׁי.
חַנוּן יְהוָה וְצַדִּיק, וְאֱלֹהֵינוּ מְרַחֵם,
שׁוֹמֵר פְּתָאִים יְהוָה.
דַּלּוֹתַי וְלִי יְהוֹשִׁיעַ,
שׁוּבֵי נַפְשִׁי לְמִנוּחַיִכִּי, כִּי יְהוָה גָּמַל עַלְיָכִי.
כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת,
אֶת־עֵינַי מִן דְּמָעָה, אֶת־רַגְלִי מִדָּחַי.
▶ אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים.
הָאֲמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד.
אֲנִי אֶמְרֵתִי בְּחַפְזִי, כָּל־הָאָדָם כֹּזֵב.

מָה אָשִׁיב לַיהוָה, כָּל־תַּגְמוּלוֹהִי עָלַי.
בוֹס יִשׁוּעוֹת אֲשָׂא, וּבָשָׂם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם נְגִדָה נָא לְכָל־עַמּוֹ.
יִקַּר בְּעֵינַי יְהוָה הַמּוֹתָה לְחַסִּידָיו.
אֲנִה יְהוָה כִּי אֲנִי עַבְדְּךָ, אֲנִי עַבְדְּךָ בְּיָדֶיךָ אֶמְתַּקֶּה.
פְּתַחַת לְמוֹסְרִי.
▶ לָךְ אֶזְבַּח זֶבַח תּוֹדָה וּבָשָׂם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם, נְגִדָה נָא לְכָל־עַמּוֹ.
בְּחִצְרוֹת בַּיִת יְהוָה, בְּתוֹכִי יְרוּשָׁלָּיִם. הִלְלוּהָ.

תהלים קטז

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 thanksgiving—is recited.

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

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

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

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

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

Halleluyah—joyfully praise God!

Hallelu et Adonai kol goyim, shabhuhu kol ha-umim.

Ki gavar aleinu hasdo, ve-emet Adonai l'olam. Halleluyah.

Psalm 117

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

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

Let the house of Israel declare: God's love and kindness endure forever.

Let the house of Aaron declare: God's love and kindness endure forever.

Let those who revere ADONAI declare: God's love and kindness endure forever.

Hodu ladonai 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, שִׁבְחֻהוּ, כָּל־הָאֲמִיּוֹת.
כִּי גָבַר עָלֵינוּ חַסְדּוֹ, וַיֵּאֱמַת יְהוָה לְעוֹלָם, הָלְלוּיָהּ.

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.

הודו ליהוה כי טוב, כי לעולם חסדו.

יאמר נא ישראל, כי לעולם חסדו.

יאמרו נא בית אהרן, כי לעולם חסדו.

יאמרו נא יראי יהוה, כי לעולם חסדו.

מן המצר קראתי יה, ענני במרחב יה.

יהוה לי לא אירא, מה יעשה לי אדם.

יהוה לי בעזרי, ואני אראה בשנאי.

טוב לחסות ביהוה, מבטח באדם.

טוב לחסות ביהוה, מבטח בנדיבים.

כל־גוים סבבוני, בשם יהוה כי אמילם.

סבוני גם סבבוני, בשם יהוה כי אמילם.

סבוני כדברים דעכו באש קוצים,

בשם יהוה כי אמילם.

דחה דחיתני לנפל, ויהוה עזרני.

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 ladonai* ("Give thanks to Adonai")—after each verse recited by the leader. Local custom determines how these lines should be chanted.

TORMENTED . . . OPEN ARMS מן המצר . . . במרחב יה. 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 אמילם. 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 באש קוצים. 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 הודו ליהוה. 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-ḥu li sha-arei tzedek, avo vam, odeh yah. Zeh ha-sha-ar ladonai, tzadikim yavo-u vo.

Psalms 118:1–20

Each of the following four verses is recited twice:

I will offer thanks to You, for You answered me, and You were my rescuer.
The stone the builders rejected is now the keystone.
This is ADONAI's doing; how wondrous it is in our sight.
This is the day that ADONAI has made; we shall celebrate and rejoice in it.

Od'kha ki anitani va-t'hi li lishuah.
Even ma-asu ha-bonim haitah l'rosh pinah.
Mei-eit Adonai haitah zot, hi niflat b'eienu.
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 ḥag ba-avotim ad karnot ha-mizbei-ah.
Eili atah v'odeka, elohai arom'meka.
☞ Hodu ladonai ki tov, ki l'olam ḥasdo.

Psalms 118:21–29

עָזִי וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה.
קוֹל רִנָּה וַיִּשְׁוּעָה בְּאֹהֲלֵי צְדִיקִים,
יְמִין יְהוָה עֲשָׂה חֵיל.

יְמִין יְהוָה רוֹמְמָה, יְמִין יְהוָה עֲשָׂה חֵיל.
לֹא אָמוֹת בִּי אַחֲיָה, וְאֶסְפֹּר מַעֲשֵׂי יְהוָה.
יִסֹּר יִסְרֹנֵי יְהוָה, וְלִמּוֹת לֹא נִתְנַגְּנִי.

◀ פָּתַחְנוּ לִי שַׁעֲרֵי צְדָקָה, אָבֹא בָם אֲוֹדָה יְהוָה.
זֶה הַשַּׁעַר לַיהוָה, צְדִיקִים יִבְאוּ בוֹ.

תהלים קיח:א–ב

Each of the following four verses is recited twice:

אֲוֹדָךְ בִּי עֲנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה.
אֲבֹן מָאֲסוֹ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פִּנָּה.
מֵאֵת יְהוָה הִיְתָה זֹאת, הִיא נִפְלְאֹת בְּעֵינֵינוּ.
זֶה הַיּוֹם עֲשָׂה יְהוָה, נִגְיְלָה וְנִשְׁמְחָה בוֹ.

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

אֲנָא יְהוָה הוֹשִׁיעָה נָא.
אֲנָא יְהוָה הוֹשִׁיעָה נָא.
אֲנָא יְהוָה הַצְּלִיחָה נָא.
אֲנָא יְהוָה הַצְּלִיחָה נָא.

Each of the following four verses is recited twice:

בְּרוּךְ הֵבֵא בְשֵׁם יְהוָה, בְּרַכְנוּכֶם מִבֵּית יְהוָה.
אֵל יְהוָה וַיֵּאָר לָנוּ, אֶסְרוּ חַג בְּעַבְתִּים עַד קַרְנוֹת הַמִּזְבֵּחַ.
אֵלֵי אֲתָה וְאֲוֹדָךְ, אֱלֹהֵי אֲרוֹמְמָךְ.
יְהוָה לִיהוָה בִּי טוֹב, בִּי לְעוֹלָם חֶסֶדּוֹ.

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 ḥag* 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 עָזִי 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 אֲוֹדָךְ. 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 חַג אֶסְרוּ. There is some dispute as to the

Kaddish: Beauty of the World

הִלְלוּ אֶת הַתְּבַל,
הִלְלוּ אֶת מְלוֹאָה.

הִלְלוּ אֶת כְּסוּפֵיהָ,
אֶת יָפִיָּהּ וּיְגוֹנָהּ.

הִלְלוּ אֶבֶן וְאֵשׁ,
נְהַר וְלֵילָךְ

וְצִפּוֹר בּוֹדְדָה
בְּחֵלוֹן.

הִלְלוּ אֶת רִגְעַ
פְּרִיצַת הַשָּׁלָם

וְאֶת רִגְעַ פְּרִיצַת
הַשָּׁלָם בְּרִנָּה.

הִלְלוּ בְּכֹל מְאוֹדְכֶם
אֶת הַיְּפִי הַדּוֹעֵף—וּרְאוּ

כִּי יִפְעַת הַתְּבַל
הִיא לְכֶם.

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

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

Praise the moment
when the whole
bursts through pain

and the moment
when the whole
bursts forth in joy.

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

the beauty of the world
is your own.

—MARCIA FALK
(Hebrew and English)

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

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

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

Kaddish Shalem

Leader:

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

Congregation and Leader:

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

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

Leader:

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

May the prayers and pleas of all Israel be accepted by their creator in heaven. And we say: *Amen.*

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

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

On Shabbat Hol Ha-mo-ed, Shabbat Rosh Hodesh, and Shabbat Hanukkah, we continue with the Shabbat Torah Service on page 168. On Festivals, we continue with the Festival Torah Service on the next page.

יְהַלְלוּךָ יְהוָה אֱלֹהֵינוּ כָּל־מַעֲשֶׂיךָ, וְחִסְדֶּיךָ צְדִיקִים
עוֹשֵׂי רְצוֹנְךָ, וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ
וַיִּשְׂבְּחוּ וַיְפָאֲרוּ וַיְרַמְּמוּ וַיַּעֲרִיצוּ וַיְקַדְּשׁוּ וַיְמַלִּיכוּ
אֶת־שִׁמְךָ מִלְּכָנוּ.

◀ כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמְּךָ נֶאֱדָה לְזַמְּרָה
כִּי מַעֲוֹלָם וְעַד עוֹלָם אַתָּה אֵל.
כִּי מְרִוּךְ אַתָּה יְהוָה, מִלֶּךְ מְהֻלָּל בַּתְּשׁוּבָחוֹת.

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

קַדִּישׁ שָׁלָם

Leader:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Leader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיף הוּא,
לְעֵלְא מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחְמָתָא
דְאָמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְכָל־יִשְׂרָאֵל קְדָם אַבּוּהוֹן
דִּי בְשַׁמְיָא וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְשׁוּבְי תְבַל],
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.

MAY ALL THAT YOU HAVE CREATED הִלְלוּךָ. *B'rakhot* form a frame around the recitation of the psalms that constitute Hallel. Having begun with a *b'rakhah*, Hallel now concludes with a *b'rakhah*.

The Festival Torah Service

Meditation before reading Torah

... We are the people of the book.
Through fire and mud and dust we have borne our scrolls tenderly as a baby swaddled in a blanket, traveling with our words sewn in our clothes and carried on our backs.
Let us take up the scroll of Torah and dance with it and touch it and read it out, for the mind touches the word and makes it light.
So does light enter us, and we shine.

—MARGE PIERCY

Taking Out the Torah on Festivals

None compares to You, ADONAI,
and nothing is like Your creation.

Ein kamokha va-elohim Adonai, v'ein k'ma-asekha.

Your sovereignty is eternal;
Your dominion endures in every generation.
ADONAI is sovereign, ADONAI has always been sovereign,
ADONAI will be sovereign forever and ever.

ADONAI, give strength to Your people;
ADONAI, bless Your people with peace.

Malkhut'kha malkhut kol olamim, u-memshalt'kha b'khol dor vador.

Adonai melek, Adonai malakh, Adonai yimlokh l'olam va-ed.

Adonai oz l'amo yitein, Adonai y'varekh et amo va-shalom.

Compassionate creator,
may it be Your will that Zion flourish;
build the walls of Jerusalem,
for in You alone do we put our trust,
transcendent sovereign—master of all time.

*Av ha-rahamim,
heitivah virtzon'kha et tziyon, tivneh homot yerushalayim.
Ki v'kha l'vad batahnu, melekh El ram v'nisa, adon olamim.*

We rise as the ark is opened.

As the ark was carried forward, Moses would say:
ADONAI, rise up and scatter Your foes,
so that Your enemies flee Your presence.

*Va-y'hi binso-a ha-aron, va-yomer moshe:
Kumah Adonai v'yafutzu oyvekha,
v'yanusu m'sanekha mi-panekha.*

Torah shall go forth from Zion,
and the word of ADONAI from Jerusalem.
Praised is the one who gave Torah to the people Israel
in holiness.

*Ki mi-tziyon teitzei torah, u-dvar Adonai mirushalayim.
Barukh she-natan Torah l'amo yisrael bikdushato.*

סדר קריאת התורה ליום טוב

הוצאת התורה ליום טוב

אין כְּמוֹךָ בְּאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ.

מְלִכְוִתְךָ מְלִכּוֹת כָּל־עֲלָמִים,

וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדָר.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יְמִלְךָ לְעֹלָם וָעֶד.

יְהוָה עֵז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

אֲב הִרְחַמְתָּ, הִיטִיבָה בְּרִצּוֹנְךָ אֶת־צִיּוֹן,

תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם, כִּי כָךְ לְבַד בְּטַחְנוּ,

מֶלֶךְ אֵל רַם וְנֹשֵׂא, אֲדוֹן עוֹלָמִים.

We rise as the ark is opened.

וַיְהִי בְנִסְעֵ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה:

קוּמָה יְהוָה וַיִּפְצוּ אִיְבֵיךָ, וַיִּנְסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךָ.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלַיִם.

בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

THE TORAH SERVICE סֵדֶר קְרִיאַת הַתּוֹרָה. The earliest synagogue services consisted primarily of Torah study and some prayers surrounding this service. Festivals, though, were pilgrimage times and the Temple service was the central ritual act. Unlike Shabbat, then, the Torah readings on festivals are not consecutive continuations of the Torah's unfolding story; instead, they center on the rituals connected with the festivals themselves. Festivals are also unique in that each festival has a special biblical book, a *megillah* (literally, a rolled scroll), connected to it. It is as if, even though the festival has interrupted the cycle of Torah reading, new instruction is available from other books of the Bible. Thus, the Song of Songs is read on the Shabbat of Pesah, the Scroll of Ruth is

read on the second day of Shavuot, and Kohelet (Ecclesiastes) is read on the Shabbat of Sukkot.

NONE COMPARES TO YOU אֵין כְּמוֹךָ. Psalm 86:8.

YOUR SOVEREIGNTY מְלִכְוִתְךָ. Psalm 145:13.

ADONAI IS SOVEREIGN יְהוָה מֶלֶךְ. This sentence is a compilation of biblical phrases referring to God's sovereignty. Stitched together, they form a creed: God has ruled the world since before creation and will continue to rule eternally.

ADONAI, GIVE STRENGTH עֵז לְעַמּוֹ. Psalm 29:11.

BUILD THE WALLS OF JERUSALEM תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם. Psalm 51:20. Even as we experience the rebuilding of Jerusalem in our time, we are conscious that the prophetic dreams of Jerusalem as the city of peace, Jerusalem as the city that all nations look to, Jerusalem that is the dwelling place of the Divine, are yet to be fulfilled.

AS THE ARK WAS CARRIED FORWARD וַיְהִי בְנִסְעֵ הָאָרֶץ. Numbers 10:35. This verse is from a description of how the people Israel moved from one encampment to another in the wilderness. It depicts the ark as the seat of divine protection, leading the march and warding off the fledgling nation's enemies. One interpretation is that upon realizing that God is the one they are fighting, enemies would simply flee and warfare would become unnecessary (Abraham ibn Ezra).

TORAH SHALL GO FORTH FROM ZION תֵּצֵא תוֹרָה. Isaiah 2:3. As the ark is opened, we express our belief that Torah contains ideals of ethics, politics, and wisdom that are appropriate for all humanity.

In some North African communities, members of the congregation add the following biblical verses privately:

נר לרגלי דברך
ואור לנתיבותי.
נר יהוה נשמת אדם
חפש כל־חדרי בטן.
כי נר מצוה ותורה
אור ודרך חיים
תוכחות מוסר.
כי אמה תאיר נרי
יהוה אלהי יגיה חשבתי
אור ורע לצדיק
ולישרי לב שמחה.

Your word is a lamp for my feet, light for my path (Psalm 119:105).

A person's soul is ADONAI's lamp, searching one's innermost being (Proverbs 20:27).

Mitzvah is the candle and Torah the light, for the path of life is the taking of instruction (Proverbs 6:23).

For You shall light my lamp; ADONAI my God will bring light even to my darkness (Psalm 18:29).

Light is sown for the righteous, and joy for the upright (Psalm 97:11).

The prayers on this page are omitted on Shabbat.

We recite three times:

ADONAI, ADONAI, God who is merciful and compassionate, patient, abounding in love and faithfulness, assuring love for thousands of generations, forgiving iniquity, transgression, and sin, and granting pardon.

Adonai, Adonai, El rahum v'hanun, erekh apayim v'rav hesed ve-emet. Notzer hesed la-alafim, nosei avon va-fesha v'hata-ah v'naeih.

Master of the universe, fulfill the good wishes of my heart, bring them to fruition, fulfill my desire; grant me [and my wife/husband/partner/children/parents] and my entire family the privilege of doing Your will wholeheartedly. Save us from evil impulses, and let Your Torah be our portion. Make us worthy of sensing Your presence. Touch our lives with a spirit of wisdom and understanding, that the words of the prophet Isaiah may be fulfilled: "And the spirit of ADONAI shall dwell in you, the spirit of wisdom and understanding, the spirit of insight and accomplishment, the spirit of knowing and revering ADONAI."

May it be Your will, ADONAI our God and God of our ancestors, that we be able to perform good deeds, worthy in Your sight, and that we walk on true paths. Make us holy through Your mitzvot, that we may merit a long and good life, in this world and in the world that is coming. Guard us from doing evil and from evil times that threaten the world. May all who trust in the Divine be surrounded by love and kindness. Amen.

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

Some recite the following three times:

I offer my prayer to You, ADONAI, at this auspicious time. God, in Your abundant mercy, answer me with Your faithful deliverance.

Va-ani t'filati l'kha, Adonai, eit ratzon.

Elohim b'rov hasdekha, aneini be-emet yishekha.

Personal prayers before the ark may be found on page 169.

Many congregations continue on page 325.

The prayers on this page are omitted on Shabbat.

We recite three times:

יהוה, יהוה, אל רחום וחנון, ארך אפים ורב חסד ואמת. נצר חסד לאלפים, נשא עון ופשע וחסאָה, ונקח.

רבנו של עולם, מלא משאלות לבי לטובה, והפק רצוני ותן שאלתי, וזבני [ואת־אשתי\ואת־אשי\ואת־בן־זוגי\ואת־בת־זוגי\ואת־בני\ואת־הורי] ואת־כל־בני ביתי לעשות רצונך בלבב שלם. ומלטנו מיצר הרע, ותן חלקנו בתורתך, וזבנו שתשרה שכנתך עלינו, והופע עלינו רוח חכמה ובינה, ויתקיים בנו מקרא שכתוב: ונחה עליו רוח יהוה, רוח חכמה ובינה, רוח עצה וגבורה, רוח דעת ויראת יהוה. וכן יהי רצון מלפניך, יהוה אלהינו ואלהי אבותינו [ואמותינו], שתזכנו לעשות מעשים טובים בעיניך, וללכת בדרכי ישרים לפניך, וקדשנו במצותיך, כדי שנזכה לחיים טובים וארכים ולחיי העולם הבא, ותשמרנו ממעשים רעים ומשעות רעות המתרגשות לבוא לעולם. והבוטח ביהוה חסד יסובבנהו. אמן.

Some recite the following three times:

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

Personal prayers before the ark may be found on page 169.

Many congregations continue on page 325.

ADONAI, ADONAI, יהוה, יהוה. Exodus 34:6-7. The mystic Isaac Luria (1534-1574, Safed) suggested that the Thirteen Attributes be recited before the open ark, as a communal plea for forgiveness. This penitential prayer was thought to be appropriate for festivals but not for Shabbat, as the ancient sacrifices associated with the holidays were said to atone for the sins that had made the Temple impure.

MASTER OF THE UNIVERSE רבנו של עולם. A personal prayer first published in the siddur of Nathan of Hanover (1661) and recited on the festivals and High Holy Days.

AND THE SPIRIT OF ADONAI SHALL DWELL IN YOU ונחה עליו רוח יהוה. Isaiah 11:2. Literally "on him," as the verse speaks of God's spirit resting on the future king of Israel. But in this context we understand the verse to address the congregation of Israel, who are about to hear the words of Torah.

MAY THE WORDS יהיו לרצון Psalm 19:15.

I OFFER MY PRAYER TO YOU ואני תפילתי לך. Psalm 69:14. This poetic phrase can be literally translated as: "And I, I am a prayer to You . . ." Our lives may be seen as prayers offered to God.

*The Zohar's
Introduction to
B'rikh Sh'meih*

As soon as the Torah scroll is placed on the reading desk, the whole congregation below should assume an attitude of awe and fear, of trembling and quaking, as though they were at the moment of standing at Mount Sinai to receive the Torah, and they should pay attention and listen carefully; for it is not permitted then to open one's mouth, even for discussing the Torah, still less other subjects. All must be in awe and fear, as though they were speechless, as it is written: "And when he [Ezra] opened it, all the people stood up," and also, "And the ears of all the people were attentive to the Torah scroll" (Nehemiah 8:5 and 8:3). Rabbi Shimon said: "When the Torah scroll is taken out to be read before the congregation, the heavenly gates of mercy are opened, the attribute of love is stirred up, and each one should then recite the following prayer: 'Ruler of the universe, praised be Your name and Your sovereignty . . .'"

Many congregations recite the following on Shabbat:

A Mystical Prayer Before the Open Ark

Ruler of the universe, praised be Your name and Your sovereignty. May You desire Your people Israel forever, and may Your liberating power be revealed to them in Your sanctuary. Extend to us the goodness of Your light and with compassion accept our prayers. May it be Your will to grant us long life and well-being; may I be counted among the righteous, and in Your compassion protect me, my family, and all the people Israel. You are the one who nourishes and sustains all life. You rule over all, You have dominion over rulers, for true sovereignty is Yours.

I am a servant of the Holy One, whom I revere and whose precious Torah I revere in every time and place. Not on mortals, nor on angels do I rely, but rather on the God of heaven, the God of truth, whose Torah is truth and whose prophets are true and who abounds in deeds of goodness and truth.

► It is in God that I put my trust, and it is to Your holy and precious name that I utter praise. May it be Your will that You open my heart to Your Torah, and that You fulfill the desires of my heart and the hearts of all Your people Israel, for goodness, for life, and for peace. *Amen.*

► *Beih ana raheitz,*

v'lishmeih kadisha yakira ana eimar tushb'han.

Y'heih ra-ava kodamakh d'tiftah libi b'oraita,

v'tashlim mishalin d'libi v'liba d'khol amakh yisrael,

l'tav u-l'hayin v'lishlam. Amen.

Many congregations recite the following on Shabbat:

בְּרִיךְ שְׁמֵהּ דְּמָרָא עֲלָמָא,
בְּרִיךְ בְּתַרְךָ וְאַתְרָךָ.
יְהִיא רְעוּתְךָ עִם עַמְּךָ יִשְׂרָאֵל לְעֵלָם,
וּפְרָקוּן יְמִינְךָ אַחֲזִי לְעַמְּךָ בְּבֵית מִקְדָּשְׁךָ,
וְלֹאֲמַטוּי לְנָא מְטוּב נְהוּרָךְ,
וְלִקְבֵּל צְלוּתְנָא בְּרַחֲמִין.
יְהִיא רְעוּא קְדָמְךָ דְּתוּרִיךָ לֵן חַיִּין בְּטִיבוּתָא,
וְלִהְיוּ אֲנָא פְּקִידָא בְּגוּ צְדִיקָא,
לְמַרְחַם עָלֵי וּלְמַנְטֵר יְתִי וְיֵת כְּלָדֵי לִי וְדִי לְעַמְּךָ יִשְׂרָאֵל.
אֲנֵת הוּא זֶן לְכָלָא, וּמְפָרְנֵס לְכָלָא.
אֲנֵת הוּא שְׁלִיט עַל כָּלָא,
אֲנֵת הוּא דְּשְׁלִיט עַל מְלַכְיָא, וּמְלַכוּתָא דִּילָךְ הִיא.

אֲנָא עֲבָדָא דְּקַדְשָׁא בְּרִיךְ הוּא,
דְּסִגְיָדְנָא קַמָּה, וּמְקַמִּי דִּיקָר אֲוִרִיתָהּ בְּכָל־עֵדוּן וְעֵדוּן.
לֹא עַל אֲנָשׁ רַחֲמֵינָא, וְלֹא עַל בַּר אֱלֹהִין סְמִיכְנָא,
אֲלֵא בְּאֵלֵהָא דְּשַׁמַּיָא, דְּהוּא אֱלֹהָא קָשׁוּט,
וְאֲוִרִיתָהּ קָשׁוּט, וּנְבִיאָוּהִי קָשׁוּט,
וּמְסַגָּא לְמַעַבְדַּד טַבּוֹן וּקָשׁוּט.

◀ *בַּה אֲנָא רַחֵן*

וְלִשְׁמֵהּ קַדִּישָׁא יְקִירָא אֲנָא אֲמַר תְּשַׁבְּחוּן.
יְהִיא רְעוּא קְדָמְךָ דְּתַפְתַּח לְבִי בְּאֲוִרִיתָא,
וְתִשְׁלַח מִשְׁאֲלִין דְּלִבִּי, וְלִבָּא דְּכָל־עַמְּךָ יִשְׂרָאֵל,
לְטַב וּלְחַיִּין וְלִשְׁלָם. אָמֵן.

PRaised BE YOUR NAME
בְּרִיךְ שְׁמֵהּ Isaac Luria recommended that this prayer be recited before the open ark. It appears in printed editions of the Zohar (II:206a), where the passage that appears in the left-hand column of the facing page serves as an introduction, but it is not found in earlier manuscripts. One manuscript attributes it to the writings of Moses Nahmanides (1194–1270, Spain). Although its provenance is disputed, it has been cherished by many rites.

Procession of the Torah

We remove the Torah scroll from the ark and the leader faces the congregation.

The following two lines are recited by the leader and we then repeat them:

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

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

Our God is one; great is our sovereign; holy [on Hoshana Rabbah, Sh'mini Atzeret, and Simhat Torah, add: and awe-inspiring] is God's name.

Ehad eloheinu, gadol adoneinu, kadosh [v'nora] sh'mo.

Leader, facing the ark:

Join me in glorifying ADONAI; let us together acclaim God's name.

The Torah is carried in a circuit around the congregation.

Yours, ADONAI, is the greatness, the strength, and the glory, triumph and the splendor—for everything in heaven and on earth is Yours.

Yours, ADONAI, is the sovereignty and the majesty above all.

Exalt ADONAI, our God; bow down before God, the Holy One.

Exalt ADONAI, our God, and bow down at God's holy mountain, for ADONAI our God is holy.

L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet v'ha-netzah v'ha-hod, ki khol ba-shamayim u-va-aretz. L'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.

Rom'mu Adonai eloheinu v'hishtahavu la-hadom raglav, kadosh hu. Rom'mu Adonai eloheinu v'hishtahavu l'har kodsho, ki kadosh Adonai eloheinu.

Reading from the Torah

The first Torah is placed on the reading table.

A PRAYER FOR JEWISH COMMUNITIES IN DISTRESS

May the one who is the source of compassion recall the covenant with our ancestors and have compassion on this people borne by God. May the Divine rescue us in difficult times, remove the impulse to commit evil from those who bear it, and grant us enduring relief. May our requests be met with much favor, deliverance, and compassion.

BEFORE THE FIRST ALIYAH

Leader:

May You help, shield, and save all who trust in You. And let us say: Amen.

Let us all declare the greatness of God and give honor to the Torah as [the first to be called to the Torah] comes forward. Praised is God, who gave Torah to the people Israel in holiness.

Congregation and Leader:

You who cling to ADONAI your God have all been sustained to this day.

V'attem ha-d'veikim badonai eloheikhem hayim kul'khem ha-yom.

We remove the Torah scroll from the ark and the leader faces the congregation.

The following two lines are recited by the leader and we then repeat them:

שמע ישראל, יהוה אלהינו, יהוה אחד.

On Hoshana Rabbah, Sh'mini Atzeret, and Simhat Torah

we include the word in brackets:

אחד אלהינו, גדול אדוננו, קדוש [ונורא] שמו.

Leader, facing the ark:

גדלו ליהוה אתי, ונרוממה שמו יחדו.

The Torah is carried in a circuit around the congregation.

לך יהוה הגדלה והגבורה והתפארת והנצח וההוד, כי כל בשמים ובארץ, לך יהוה הממלכה והמתנשא לכל לראש. רוממו יהוה אלהינו, והשתחוה להם רגליו, קדוש הוא. רוממו יהוה אלהינו, והשתחוה להר קדשו, כי קדוש יהוה אלהינו.

The first Torah is placed on the reading table.

אב הרחמים, הוא ירחם עם עמוסים, ויזכר ברית איתנים, ויציל נפשותינו מן השעות הרעות, ויגער ביצר הרע מן הנשואים, ויחן אותנו לפליטת עולמים, וימלא משאלותינו במדה טובה ישועה ורחמים.

Leader:

ויעזר ויגן וישיע לכל החוסים בו, ונאמר אמן.

הבל הבו גדל לאלהינו ותנו כבוד לתורה.

(בהן קרב, יעמד _____ בן _____ הפהן.)

(בת בהן קרבי, תעמד _____ בת _____ הפהן.)

(יעמד _____ בן _____ ראשון.)

(תעמד _____ בת _____ ראשונה.)

ברוך שנתן תורה לעמו ישראל בקדשתו.

Congregation and Leader:

ואתם הדבקים ביהוה אלהיכם, חיים בלכם היום.

ences the act performed at the top of the page, when we bow toward the ark as the Torah is removed. Since Judaism is a religious tradition that abhors images and icons, it is Torah that represents the presence of the Divine.

YOU WHO CLING TO ADONAI your God have all been sustained to this day. Deuteronomy 4:4. From Moses' speech to the generation about to enter the Land of Israel.

שמע ישראל. Taking out the Torah becomes a moment of affirming Israel's most fundamental creed, as if we are standing before our sovereign, God, and affirming our loyalty.

ונורא Sh'mini Atzeret and Hoshana Rabbah are considered days of judgment—the tradition is that God judges whether and how much rain shall fall in the coming winter—and so this additional word, reminiscent of the liturgy of the Ten Days of Repentance, is added on these days. Simhat Torah, although celebrated as a special day in its own right, is technically considered an extension of Sh'mini Atzeret.

גדלו Psalm 34:4. This verse, asking the congregation to acknowledge Adonai, and the following verses, which form the congregational response, mark the oldest section of the Torah service. Thus in the ancient synagogue, the Torah service began by bowing toward the Torah and acknowledging God.

לך יהוה Yours, ADONAI 1 Chronicles 29:11.

רוממו יהוה EXALT ADONAI Psalm 99:5 and 99:9.

והשתחוה להר קדשו BOW DOWN AT GOD'S HOLY MOUNTAIN This last line refer-

The Fullness of Biblical Thought

The Bible possesses a unity fashioned out of every current of Hebrew thought and action. . . . Priest, prophet, historian, poet and sage rub shoulders with one another within its covers, as they actually did in their own lifetimes, differing, arguing and influencing one another and unconsciously collaborating. . . . The prophets' magnificent faith in God's justice, and Job's equally noble protest against undeserved suffering, the psalmists' mystical absorption in God, and the practical counsel of the sages in Proverbs, the love of life and the life of love hymned in the Song of Songs and the melancholy reflections of Ecclesiastes—all were authentic expressions of the genius of Israel.

—ROBERT GORDIS

The Increase of Torah

Torah is like a plant: constantly growing, yielding fruit, generating seeds, and producing new growth.

—based on

THE BABYLONIAN TALMUD

One Torah

Each teacher may offer a different understanding of Torah, but it is one God who gave it.

—AVOT D' RABBI NATAN

Blessings Recited by Those Called Up to the Torah

The person who is honored with an aliyah recites the following before the Torah is read:

Praise ADONAI, to whom all praise is directed.

Bar'khu et Adonai ha-m'vorakh.

The congregation responds:

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

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

The person who is honored repeats the above response, then continues:

Barukh atah ADONAI, our God, sovereign of time and space, who has chosen us from among all peoples, giving us the Torah. Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam, asher bahar banu mikol ha-amim, v'natan lanu et torato.

Barukh atah Adonai, noten ha-torah.

The person who is honored recites the following after the Torah is read:

Barukh atah ADONAI, our God, sovereign of time and space, who has given us a teaching of truth, planting eternal life in our midst. Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam, asher natan lanu torat emet, v'hayei olam nata b'tokheinu.

Barukh atah Adonai, noten ha-torah.

For additional prayers for special occasions, including Birkat Ha-Gomel, see page 173.

Mi Sheberakh:

Blessing for Those Called Up to the Torah

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____, who has/have ascended today to honor God and the Torah and [on Shabbat: Shabbat and] the festival.

May the blessed Holy One protect him/her/them and his/her/their entire family, bring blessing and success to all the works of his/her/their hands, with the privilege of going up to Jerusalem for the festival together with all his/her/their fellow Jews, and let us say: Amen.

בְּרָכוֹת הַתּוֹרָה

The person who is honored with an aliyah recites the following before the Torah is read:

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

The person who is honored repeats the above response, then continues:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

The person who is honored recites the following after the Torah is read:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נִטַע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

For additional prayers for special occasions, including Birkat Ha-Gomel, see page 173.

מִי שֶׁבֵּרַךְ לְעוֹלָה לַתּוֹרָה

For an individual:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב, וְאִמּוֹתֵינוּ שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה, הוּא יְבָרַךְ אֶת _____ שְׁעָלָה\שְׁעֵלְתָה הַיּוֹם לְכַבּוֹד הַמָּקוֹם וְלְכַבּוֹד הַתּוֹרָה, [וְלְכַבּוֹד הַשַּׁבָּת] וְלְכַבּוֹד הַרְגָל. הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתוֹ\אוֹתָהּ וְאֶת־כָּל־מִשְׁפַּחְתּוֹ\מִשְׁפַּחְתֶּךָ, וְיִשְׁלַח בְּרָכָה וְהִצְלִיחַהּ בְּכָל־מַעֲשֵׂה יְדֵיו\יְדֵיךָ, וְיִזְכְּהָ\וְתִזְכֶּה לְעֵלוֹת לְרִגְלָהּ, עִם כָּל־יִשְׂרָאֵל אַחֵיו וְאַחֵיוֹתָיו\אַחֵיהָ וְאַחֵיוֹתֶיהָ, וְנֹאמַר אָמֵן.

For a group:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב, וְאִמּוֹתֵינוּ שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה, הוּא יְבָרַךְ אֶת כָּל־אֵלֶּה שְׁעֵלוֹ הַיּוֹם לְכַבּוֹד הַמָּקוֹם וְלְכַבּוֹד הַתּוֹרָה, [וְלְכַבּוֹד הַשַּׁבָּת] וְלְכַבּוֹד הַרְגָל. הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתָם וְאֶת־כָּל־מִשְׁפָּחוֹתֵיהֶם, וְיִשְׁלַח בְּרָכָה וְהִצְלִיחַהּ בְּכָל־מַעֲשֵׂה יְדֵיהֶם, וְיִזְכְּבוּ לְעֵלוֹת לְרִגְלָהּ, עִם כָּל־יִשְׂרָאֵל אַחֵיהֶם וְאַחֵיוֹתֵיהֶם, וְנֹאמַר אָמֵן.

ALIYOT. In the choreography of the Torah service, everyone is encouraged to have deep and abiding contact with the Torah. We carry the Torah around the congregation, thereby bringing the Torah to the people, and we invite people up to the Torah for aliyot, thereby bringing people to the Torah.

The ancient rabbis instituted a practice of calling a kohen for the first aliyah and a levi for the second, in order to mitigate arguments about who deserved the opening honors. Some congregations retain this practice; others call congregants to aliyot without regard to priestly or levitical status. Even those congregations that follow the latter practice, however, may choose to mark the pilgrimage festival by calling a kohen and levi for aliyot. On the festivals, five people are called to the Torah. But on Shabbat seven are called, and thus Shabbat retains its place as the prime Jewish holiday.

BLESSINGS OVER THE TORAH. Those called to the Torah use either the corner of the tallit or the Torah binder to touch the scroll at the starting place (indicated by the reader) and then kiss the tallit or binder, reciting the b'rakhah while holding the handles of the Torah rollers. After the reading the gesture is repeated at the place where the reading was concluded, the Torah is rolled closed, and, holding the handles, the honoree recites the final b'rakhah.

Prayers for Healing

Mi she-berakh avoteinu m'kor ha-b'rakhaah l'imoteinu, May the Source of strength who blessed the ones before us help us find the courage to make our lives a blessing, and let us say: Amen.

Mi she-berakh imoteinu m'kor ha-b'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

When Moses' sister, Miriam, was struck with leprosy, Moses prayed a short five-word prayer, the brevity and the staccato rhythm communicating the concern and the pain that Moses felt on his sister's behalf.

אֵל נָא רַפֵּא נָא לָהּ לֹא לָהּ לָהּ לָהּ לָהּ.

God, please heal her/him/them.

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

— based on NUMBERS 12:13

Mi Sheberakh: Prayer for Healing

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bring blessing and healing to _____. May the Holy One mercifully restore him/her/them to health and vigor, granting him/her/them spiritual and physical well-being, together with all others who are ill, and may God grant strength to those who tend to them. Though festivals are times [on Shabbat: Though Shabbat and festivals are times] to refrain from crying out, we yet hope and pray that healing is at hand. And let us say: Amen.

Hatzi Kaddish is recited before the maftir aliyah is called to the Torah.

Hatzi Kaddish

Leader:

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

Congregation and Leader:

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

Leader:

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

Lifting the Torah

Each time the Torah is lifted, we say:

This is the Torah, God's word by Moses' hand, which Moses set before the people Israel.

V'zot ha-torah asher sam mosheh lifnei b'nei yisrael al pi Adonai b'yad mosheh.

מי שְׁבֵרַךְ לַחֻלִּים

מי שְׁבֵרַךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב, וְאִמּוֹתֵינוּ שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, הוּא יְבָרְךָ וַיְרַפֵּא אֶת- [הַחֻלָּה\הַחֻלָּה\הַחֻלָּה] בְּנֵי אֲבוֹתֵינוּ וְיָרַפֵּא אֶת- [הַחֻלָּה\הַחֻלָּה\הַחֻלָּה] (names of loved ones and friends may be added here)

בְּנֵי אֲבוֹתֵינוּ

הַקְדוֹשׁ בְּרוּךְ הוּא יְמַלֵּא רַחֲמִים

עָלֵינוּ, לְהַחְזִיקוֹ וּלְרַפְּאוֹתוֹ, וַיְשַׁלַּח לוֹ

עָלֵיהָ, לְהַחְזִיקָהּ וּלְרַפְּאוֹתָהּ, וַיְשַׁלַּח לָהּ

עָלֵיהֶם, לְהַחְזִיקֵם וּלְרַפְּאוֹתָם, וַיְשַׁלַּח לָהֶם

מִהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַנֶּפֶשׁ

וּרְפוּאָת הַגּוּף בְּתוֹךְ שְׁאֵר הַחֻלִּים, וְחֹזֵק אֶת יָדֵי

הָעוֹסְקִים בְּצָרְכֵיהֶם, [שֶׁבֶת הִיא נְ] יוֹם טוֹב

הוּא מְלַזְעוֹק וּרְפוּאָה קְרוּבָה לְבוֹא, הַשְּׂתָא בְּעַגְלָא

וּבְזִמְן קָרִיב, וְנֹאמַר אָמֵן.

Hatzi Kaddish is recited before the maftir aliyah is called to the Torah.

חֲצִי קַדִּישׁ

Leader:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעַלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,

וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית

יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְנֹאמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עַלְמַיָּא.

Leader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר

וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,

לְעֵלְא מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא

וּנְחַמְתָּא דְאִמְרֵין בְּעַלְמָא, וְנֹאמְרוּ אָמֵן.

הַגְּבִהַת הַתּוֹרָה

Each time the Torah is lifted, we say:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל,

עַל פִּי יְהוָה בְּיַד מֹשֶׁה.

HATZI KADDISH. A Kaddish is recited here to mark the completion of the required reading of the Torah; we now prepare for the reading of the haftarah, a reading taken from the Prophets. So that the person called to chant the haftarah may also be honored with some words from the Torah scroll itself, another reading, called the maftir or "concluding reading," is added. On festivals the additional reading is from a second scroll.

LIFTING AND WRAPPING

THE TORAH. Tractate Sofrim (9th–10th century) instructs that the Torah be lifted, that three columns of text be unrolled, and that the writing be displayed to the entire congregation (14:8). In Sephardic practice this is done before the Torah reading begins; in Ashkenazic services the Torah is lifted here upon the conclusion of the reading. Out of respect, the congregation remains standing while the Torah is wrapped—a ceremony that imitates the practice with royalty.

THIS IS THE TORAH וְזֹאת הַתּוֹרָה. This sentence emphasizes both the Torah's Mosaic authorship and also divine revelation. The liturgists combined two biblical verses, Deuteronomy 4:44 and Numbers 9:23, to create this sentence.

When reciting this passage, some people hold up or kiss the tzitzit of their tallit, to affirm their own active fulfillment of the Torah.

The Prophets

“In attacking the evils of a complex and decadent civilization, the prophets were convinced that they were not innovators, but rather restorers of the pristine tradition of Israel, which had fallen upon evil days,” writes Robert Gordis. He reminds us that it was the memory of Egypt and of the wandering in the desert that were critical signposts of prophetic thinking. These “two great experiences had come to the Hebrews at the very inception of their history. As time passed by they would have receded in the national consciousness and ultimately been forgotten. That they have not become vague memories was basically the achievement of the prophets and their disciples.”

“The experience of common enslavement and liberation of the Hebrew tribes created a sense of the solidarity of Israel. But that was not all. Ever afterward, Hebrew tradition recalled the period of humiliation and suffering in Egypt, and utilized it to develop in the Hebrews a sense of community with the downtrodden and the oppressed.”

Gordis argues further that the desert period was seen as a time of primitive democracy, where all shared equally, where there was no class structure, and where all depended on each other. The prophets were “contemporaries of an advanced and often corrupt culture, they recalled the simple laws of justice, freedom, and equality by which their nomadic ancestors had lived and declared those days to have been the most glorious. ‘I account to your favor the devotion of your youth, your love as a bride—how you followed Me in the wilderness, in a land not sown’” (Jeremiah 2:2). In the perspective of the prophets, Israel’s history provided moral instruction.

B'rakhah Before the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, who chose worthy prophets and was pleased by their words, spoken in faithfulness.

Barukh atah ADONAI, who has chosen the Torah, Your servant Moses, Your people Israel, and the prophets of truth and justice.

B'rakhah After the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, eternal protector, righteous in all generations, the faithful God who fulfills what is promised, who accomplishes what is spoken, whose every word is true and just. Faithful are You, ADONAI, and Your words are trustworthy; not one of Your words will prove empty, for You are a faithful and compassionate sovereign. *Barukh atah ADONAI*, God who faithfully fulfills all Your words.

Show compassion to Zion, our true home, and speedily, in our time, bring deliverance to those sad in spirit. *Barukh atah ADONAI*, who makes Zion happy with her children.

Make us joyful, ADONAI our God, with Elijah the prophet, Your servant, and with the kingdom of David, Your anointed—may he soon come, making our hearts rejoice. May no stranger sit on his throne and may no other inherit his glory, for You have promised him, by Your holy name, that his light shall never be extinguished. *Barukh atah ADONAI*, Shield of David.

continued

בְּרַכָּה לְפָנֵי הַהַפְּטָרָה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,

וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת.

בְּרוּךְ אַתָּה יְהוָה, הַבוֹחֵר בַּתּוֹרָה וּבַמְּשִׁיחַ עַבְדּוֹ

וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאַמֶּת וְצַדִּיק.

בְּרִכּוֹת לְאַחַר הַהַפְּטָרָה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוֹר פְּלִי-הָעוֹלָמִים,

צַדִּיק בְּכָל-הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעֹשֶׂה, הַמְדַבֵּר

וּמְקַיֵּם, שְׁפֵל־דְּבָרָיו אֱמֶת וְצַדִּיק. נְאֻמָּן אַתָּה הוּא יְהוָה

אֱלֹהֵינוּ, וְנְאֻמָּנִים דְּבָרָיךָ, וְדָבַר אֶחָד מִדְּבָרֶיךָ אַחֲזוֹר לֹא

יָשׁוּב רֵיקָם, כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה.

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַנְּאֻמָּן בְּכָל-דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ

בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְהוָה, מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.

שְׂמַחְנוּ, יְהוָה אֱלֹהֵינוּ בְּאַלְהֵינוּ הַנְּבִיאַי עַבְדֶּיךָ וּבְמַלְכוּת

בֵּית דָּוִד מְשִׁיחֶךָ, בְּמַהֲרָה יָבֹא וְיַגִּיל לָבִנּוּ. עַל פְּסָאוֹ לֹא

יָשׁוּב זָר וְלֹא יִנְחָלוּ עוֹד אַחֲרָיִם אֶת-כְּבוֹדוֹ, כִּי בְשֵׁם

קְדֻשְׁךָ נִשְׁבַּעְתָּ לוֹ שְׁלֹא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְהוָה, מְגַן דָּוִד.

continued

HAFTARAH. The Hebrew Bible is composed of three divisions, in descending order of revelation: (1) the Five Books of Moses, known as the Torah; (2) the Prophets, both the historical books from Joshua through Kings and the three major and twelve minor prophets; and (3) the Writings, including Psalms, the Five Megillot, Job, Proverbs, Daniel, and the late historical works of Ezra, Nehemiah, and Chronicles. On every Shabbat and festival we read both from the Torah and from the prophets. The latter reading is called the *haftarah*, meaning “the closing,” and it usually complements themes in the day’s Torah reading. During festivals we also read one of the Five Megillot, taken from the Writings.

On Festivals (including the Shabbat of Hol Ha-mo-ed Sukkot) we conclude:
For all this we thank You and praise You, ADONAI our God: for the Torah, for the ability to worship, for the prophets, for this day of

- On Shabbat:* Shabbat, and of
- On Pesah:* the Festival of Matzot
- On Shavuot:* the Festival of Shavuot
- On Sukkot:* the Festival of Sukkot
- On Sh'mini Atzeret and Simhat Torah:* the Festival of Sh'mini Atzeret

that You have given us, ADONAI our God, [*on Shabbat add: for holiness and rest,*] for joy and gladness, for honor and glory. May Your name be blessed by all that is living, always and forever, and may Your promise prove true and everlasting. *Barukh atah ADONAI*, who makes [*on Shabbat add: Shabbat and*] Israel and the festivals holy.

On Shabbat of Hol Ha-mo-ed Pesah we conclude:
For all this we thank You and praise You, ADONAI our God: for the Torah, for the ability to worship, for the prophets, for the Shabbat that You have given us, ADONAI our God, for holiness and rest, for honor and glory. May Your name be blessed by all that is living, always and forever, and may Your promise prove true and everlasting.
Barukh atah ADONAI, who makes Shabbat holy.

Some communities recite A Prayer for Our Country and A Prayer for the State of Israel; see pages 177 and 178.
On Shabbat, some communities recite Y'kum Purkan; see page 176.

On Festivals (including the Shabbat of Hol Ha-mo-ed Sukkot) we conclude:
עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל יוֹם

On Shabbat: הַשַּׁבָּת הַזֶּה וְעַל יוֹם

On Pesah: חַג הַמַּצּוֹת הַזֶּה

On Shavuot: חַג הַשְּׂבָעוֹת הַזֶּה

On Sukkot: חַג הַסּוּכּוֹת הַזֶּה

On Sh'mini Atzeret and Simhat Torah: חַג הָעֲצֵרֶת הַזֶּה, הַשְּׁמִינִי,

[*on Shabbat add:* לְשִׁשְׁתֵּי יָמֵינוּ יְהוּה אֱלֹהֵינוּ [לְקִדְשָׁהּ וְלִמְנוּחָהּ,] וְלִשְׁשׁוֹן וְלִשְׂמִיחָה לְכַבוֹד וְלִתְפָּאֶרֶת.

עַל הַכֹּל יְהוּה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל־חַי תְּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוּה, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְּמָנִים.

On Shabbat of Hol Ha-mo-ed Pesah we conclude:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה שְׁנַתֵּת לָנוּ יְהוּה אֱלֹהֵינוּ לְקִדְשָׁהּ וְלִמְנוּחָהּ, לְכַבוֹד וְלִתְפָּאֶרֶת. עַל הַכֹּל יְהוּה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל־חַי תְּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוּה, מְקַדֵּשׁ הַשַּׁבָּת.

Some communities recite A Prayer for Our Country and A Prayer for the State of Israel; see pages 177 and 178.
On Shabbat, some communities recite Y'kum Purkan; see page 176.

FINAL B'RAKHAH AFTER THE HAFTARAH. On the Shabbat during the intermediate days of Pesah we conclude the *b'rakhot* after the *haftarah* with the regular Shabbat *b'rakhah*, but on the Shabbat during the intermediate days of Sukkot we conclude with the *b'rakhah* for festivals. It is unclear why this tradition developed. Perhaps it is a continuation of the biblical tradition, which gave greater importance to the celebration of Sukkot; for example, considerably more sacrifices were offered on Sukkot than on Pesah. Many commentators remark that, in a similar vein, on the intermediate days of Pesah we recite a Partial Hallel, but on Sukkot the whole Hallel is recited.

An Alternate Prayer for the Community

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel and Leah, bless this holy congregation, men and women, sons and daughters, and all that is ours. May it be Your will to bless us, to hear our voices raised in prayer, and to protect us from any trouble and difficulty. Spread over us the divine canopy of peace and plant within us love and unity, peace and friendship; banish all hate among us. May the words of Torah be fulfilled: "Do not wrong one another, but fear your God . . . that you may dwell upon the land securely" (Leviticus 25:17-18). And so may it be Your will, and let us say: *Amen*.

Community

The individual . . . and group must learn to overcome those tendencies toward selfishness and antagonism, and re-orient their minds to see life not as a hunt for pleasure, but as an engagement for service; not as a race involving victories and defeat, but as a pursuit of goals that transcend the interests of single nations and generations.

—LOUIS FINKELSTEIN

A Prayer for the Congregation

May heaven bestow deliverance on this holy congregation, the adults and their children: may kindness, love, and compassion, a long life, abundant provision, and sustenance from heaven, bodily health, and spiritual enlightenment be their lot. May their children thrive, never ceasing to speak words of Torah nor ever neglecting them. May the sovereign of the universe bless you, accord you a full life, add to your days, and grant you a long life. May you be freed of all distress and difficult circumstance, now and always. May the master in heaven sustain you at all times and seasons, and let us say: *Amen*.

A Prayer for Those Who Serve the Community

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless this entire congregation, together with all other holy congregations: they, their families, and all that is theirs; along with those who devote themselves to establish synagogues for prayer, as well as those who enter them to pray, and those who provide for their maintenance, wine for Kiddush and Havdalah, food for guests, bread for the hungry, tzedakah for the poor, and shelter for the homeless; ► and all who faithfully devote themselves to the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from them, heal them, and forgive their sins. May God bless them by making all their worthy endeavors prosper, as well as those of the entire people Israel, their brothers and sisters. And let us say: *Amen*.

יְקוּם פְּרָקוֹן מִן שְׁמַיָא, חֲנֹא וְחֶסֶדָא וְרַחֲמֵי וְחַיֵי אַרְיֵי
וּמְזוּנֵי רְוִיחֵי וְסִיעָתָא דְשְׁמַיָא, וּבְרִיּוֹת גּוּפָא וּגְהוּרָא
מְעֵלְיָא, וְרַעָא חַיָא וְקִימָא, וְרַעָא דֵי לֹא יִפְסֵק, וְדֵי
לֹא יִבְטֹל, מִפְתַּגְמֵי אוּרִיחָא, לְכָל־קְהָלָא קְדִישָׁא הָדִין,
רְבַרְבֵיָא עִם זְעֵרֵיָא. מְלַכָּא דְעֵלְמָא יְבַרְךָ יְתִכּוֹן, יִפִּישׁ
חַיִּיכוֹן, וְיִסְגָּא יוֹמֵיכוֹן וְיִתֵּן אַרְכָּא לְשָׁנֵיכוֹן, וְתִתְפַּרְקוֹן
וְתִשְׁתַּזְבּוּן, מִן כָּל־עֲקָא, וּמִן כָּל־מְרַעִין בִּישׁוּין.
מָרְן דֵי בְשְׁמַיָא יְהֵא בְּסַעֲדֵיכוֹן, כָּל־זְמַן וְעַדְן,
וְנֹאמַר: אָמֵן.

מִי שְׁבַרְךָ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב, וְאֲמוֹתֵינוּ
שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, הוּא יְבַרְךָ אֶת כָּל־הַקְּהָל
הַקְּדוֹשׁ הַזֶּה, עִם כָּל־קְהָלוֹת הַקְּדוֹשׁ, הֵם וּמְשִׁפְחוֹתֵיהֶם
וְכָל אֲשֶׁר לָהֶם, וּמִי שְׁמִיחֵדִים בְּתֵי כְּנִסְיוֹת לְתַפְלָה,
וּמִי שְׂבָאִים בְּתוֹכָם לְהַתְפַּלֵּל, וּמִי שְׁנוֹתְנִים גֵּר לְמֵאוּר
וְיִין לְקַדוּשׁ וְלַהֲבָדְלָה, וּפֶת לְאוֹרְחִים וְלָחֵם לְרַעֲבִים
וְצִדְקָה לְעִנְיָיִם וּמְכֻסָּה לְחַיִּים בְּרַחוּב, ◀ וְכָל־מִי
שְׁעוֹסְקִים בְּצָרְכֵי צְבוּר וּבְבִגְנֵן אֶרֶץ יִשְׂרָאֵל בְּאֲמוּנָה.
הַקְּדוֹשׁ בְּרוּךְ הוּא יְשַׁלֵּם שְׂכָרָם, וְיִסִּיר מֵהֶם כָּל־מַחֲלָה,
וְיִרְפָּא לְכָל־גּוּפָם, וְיִסְלַח לְכָל־עוֹנָם, וְיִשְׁלַח בְּרַכָּה
וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם, עִם כָּל־יִשְׂרָאֵל אַחֵיהֶם
וְאַחֵיוֹתֵיהֶם, וְנֹאמַר אָמֵן.

COMMUNITY CONCERNS. The Torah service became an occasion for expressing communal concerns. Y'kum Purkan is written in Aramaic, the common language of Jewish communities of the Eastern Mediterranean and Babylonia during much of the 1st millennium. It originated in Babylonia and the text has evolved over time. It petitions God on behalf of the local synagogue community, and is followed by a Hebrew prayer (Mi Sheberakh) of similar purpose. The first prayer expresses the hope that all may enjoy long, prosperous lives; the second singles out those who give of their means and time to support Jewish communal institutions and needy individuals.

Alternative Prayer for Our Country

Our God and God of our ancestors, grant to our country the will and wherewithal to fulfill its calling to justice, liberty, and equality.

May each of us fulfill our responsibilities of citizenship with care, generosity, and gratitude, ever conscious of the extraordinary blessing of freedom, ever mindful of our duties to one another. Bless those who volunteer to labor on behalf of us all; may they find the strength and courage to complete their tasks and fulfill their dreams.

May our judges, elected leaders, and all who hold public office exercise their responsibilities with wisdom, fairness, and justice for all. Fill them with love and kindness, and bless them that they may walk with integrity on the paths of peace and righteousness.

Creator and protector of all, watch over our armed forces and all those entrusted with our safety, as they daily put their lives at risk to protect us and our freedoms. Be with them in times of danger; give them courage to act with honor and dignity, as well as insight to do what is right in Your eyes.

Fill us all with the gifts of love and courage, that we may create a world that reflects Your glory. May we each respond to the charge of Your prophet, "For what does Adonai demand of You—but to act justly, to love kindness, and to walk humbly with Your God" (Micah 6:8). May the one who brings peace and high bring peace and prosperity to our world and keep us in safety. And let us say: *Amen*.

A Prayer for the Renewal of Creation

Master of the universe, in whose hand is the breath of all life and the soul of every person, grant us the gift of Shabbat, a day of rest from all our labors. With all of our senses may we perceive the glory of Your works. Fill us with Your goodness, that we may attest to Your great deeds. Strengthen us to become Your faithful partners, preserving the world for the sake of future generations. ► ADONAI our God and God of our ancestors, may it be Your will to renew Your blessing of the world in our day, as You have done from the beginning of time.

A Prayer for Our Country

Our God and God of our ancestors, with mercy accept our prayer on behalf of our country and its government. Pour out Your blessing upon this land, upon its inhabitants, upon its leaders, its judges, officers, and officials, who faithfully devote themselves to the needs of the public. Help them understand the rules of justice You have decreed, so that peace and security, happiness and freedom, will never depart from our land.

ADONAI, God whose spirit is in all creatures, we pray that Your spirit be awakened within all the inhabitants of our land. Uproot from our hearts hatred and malice, jealousy and strife. Plant love and companionship, peace and friendship, among the many peoples and faiths who dwell in our nation. Grant us the knowledge to judge justly, the wisdom to act with compassion, and the understanding and courage to root out poverty from our land.

May it be Your will that our land be a blessing to all who dwell on earth, and may You cause all peoples to dwell in friendship and freedom. Speedily fulfill the vision of Your prophets: "Nation shall not lift up sword against nation, neither shall they learn war anymore." "For all of them, from the least of them to the greatest, shall know Me." And let us say: *Amen*.

תפלה לשלום הארץ

רבוננו של עולם, אשר בידך נפש כל־חי ורוח כל־בשר איש, הנחילנו שבת מנוחה, יום לשבות בו מכל־מלאכה. בכל־תחושה, נפיר ונדע את־הוד יצירתך. 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 בימינו בימי קדם.

תפלה לשלום המדינה

אלהינו ואלהי אבותינו ואמותינו, קבל נא ברחמים את־תפלתנו בעד ארצנו וממשלתה. הרק את־ברכתך על הארץ הזאת, על תושביה, על ראשה, שופטיה, ופקידיה העוסקים בצרכי צבור באמונה. הבינם משפטי צדקך למען לא יסורו מארצנו שלום ושלום, אשר והפך כל־הימים.

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

ובכן יהי רצון מלפניך שתהי ארצנו ברכה לכל־יושבי תבל, ותשרה ביניהם רעות וחרות, וקיים 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 31:33 ("For all of them . . .").

PRAYER FOR THE RENEWAL OF CREATION. Concerns about our environment are as much a part of our consciousness as are the issues that were historically raised in this part of the service. This prayer, written by Daniel Nevins, expresses the hope that by ceasing to labor on Shabbat, by being able to appreciate and be grateful for life and its gifts, we will increase our awareness of the need to be responsible caretakers of the natural world.

PRAYER FOR OUR COUNTRY. It has been customary since medieval times to include in the liturgy a prayer for the welfare of the government. Secure governments were seen as providing safety for the Jewish community, and a biblical warrant for such prayers was found in Jeremiah's instruction to Israel to "seek the welfare of the city to which I have exiled you and pray to Adonai on its behalf; for in its prosperity you shall prosper" (29:7). Early versions of this prayer referred to God as "the one who gives dominion to kings" and reflected the anxiety that Jews felt as a beleaguered minority. The text here is based on a prayer composed in the 1920s by Professor Louis Ginzberg, which transforms what had formerly been "A Prayer for the Government" into "A Prayer for Our Country" and for its people, the source of authority in a democracy.

A Prayer for the State of Israel

רבונו של עולם, קבל
נא ברחמים וברצון
את תפלותינו בעד
מדינת ישראל.

Sovereign of the universe, accept in lovingkindness and with favor our prayers for the State of Israel, her government, and all who dwell within her boundaries and under her authority. Open our eyes and our hearts to the wonder of Israel, and strengthen our faith in Your power to work redemption in every human soul. Grant us also the fortitude to keep ever before us those ideals upon which the State of Israel was founded. Grant courage, wisdom, and strength to those entrusted with guiding Israel's destiny to do Your will. Be with those on whose shoulders Israel's safety depends and defend them from all harm. Spread over Israel and all the world Your shelter of peace, and may the vision of Your prophet soon be fulfilled: "Nation shall not lift up sword against nation, neither shall they learn war anymore" (Isaiah 2:4).

לא ישא גוי אל גוי חרב
ולא ילמדו עוד מלחמה.

A Prayer for the State of Israel

Avinu she-ba-shamayim, stronghold and redeemer of the people Israel: Bless the State of Israel, [that it may be] the beginning of our redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our holy land. Deliver them; crown their efforts with triumph. Bless the land with peace and its inhabitants with lasting joy. And let us say: *Amen*.

Avinu she-ba-shamayim, tzur yisrael v'go-alo, bareikh et m'dinat yisrael [she-t'hei] reishit tz'miḥat ge'ulateinu. Hagen aleha b'evrat ḥasdekha u-f'ros aleha sukkat sh'lomekha, u-sh'lah or'kha va-amit'kha l'rasheha sareha v'yo-atzeḥa, 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'simḥat 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, ברוך את-מדינת ישראל [שתהא] ראשית צמיחת גאולתנו. הגן עליה באברת חסדך ופרש עליה סבת שלומך, ושלח אורך ואמתך לראשיה שריה ויועציה, ותקנם בעצה טובה מלפניה. חזק את-ידי מגני ארץ קדשנו, והנחילם אליהנו ישועה, ועטרת נצחון תעטרום. ונתת שלום בארץ ושמחת עולם ליושביה, ונאמר: אמן.

תפלה לשלום

יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו ואמותינו, שתבטל מלחמות ושפיכות דמים מן העולם ותשבין שלום בעולם, ולא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה.

יבירו וידעו בליושבי תבל
שלא באנו לעולם בשביל ריב ומחלוקת,
ולא בשביל שנאה וקנאה וקנתור ושפיכות דמים.
רק באנו לעולם כדי להכיר אותך, ותברך לנצח.

ובכן תרחם עלינו ויקים בנו מקרא שפתוב:
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 אתיהוה 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. 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 גוי. לא ישא גוי. Isaiah 2:4.

I WILL BRING PEACE ונתתי שלום. Leviticus 26:6.

LET JUSTICE AND RIGHTEOUSNESS FLOW ויגל במים משפט. Amos 5:24.

FILL THE EARTH כי מלאה הארץ דעה אתיהוה במים לים מכסים. Isaiah 11:9.

WE RECALL

Some of us recall parents who gave us life, who cared for us and nurtured us and who taught us to take our first steps on our own.

Some of us remember a wife, husband, or partner—our friend and lover—with whom we shared so much of our lives, our failures and achievements, joys and sorrows, intimate secrets.

Some of us recall brothers and sisters, who matured together with us, sometimes competing with us, and sometimes encouraging us on, bound to us by a life-long relationship.

Some of us remember children, entrusted to us too briefly, to whom we gave our loving care and from whom we received a trust that enriched our lives. Their memory is always with us.

Many of us recall relatives who knew us, teachers who affected us, and beloved friends who walked beside us in life, guiding us, listening to us, supporting us.

Our lives are shaped by those who were alongside us as we walked on our path.

May our inheritance impel us to strive to live lives of holiness and service. May memories of love inspire us to love; may painful memories impel us to mitigate the pain others experience. And may we be granted the strength to affirm life's meaning, even in the face of death.

Yizkor is recited on the last day of the Festival.

Some people whose parents are living have a custom of leaving the service at this time, but even those who do not yet need to say the personal prayers of remembrance might remain and recite prayers for others as well as join in the communal prayers (beginning on page 336 below).

יהוה, מָה אָדָם וַתַּדְעֵהוּ,
בֶּן אֲנוּשׁ וַתַּחֲשִׁבֵהוּ.
אָדָם לְהַכֵּל דָּמָה,
יָמָיו כְּצֵל עוֹבֵר.
בְּבֹקֶר יִצְיֵץ וְחָלָה,
לְעֶרֶב יִמּוּלֵל וַיָּבֵשׁ.
לְמִנּוּת יְמִינוּ בֶּן הַיּוֹדֵעַ
וְנִבְיָא לְבַב חֲכָמָה.

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 אָדָם. 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.

שׁוֹיִתִּי יְהוָה לְנִגְדֵי תְּמִידָה,
כִּי מִיְמִינִי בֶּל אָמוּט.
לְכֹן שָׂמַח לְבִי וַיִּגַּל כְּבוֹדִי,
אֶף בְּשָׂרֵי יִשְׁבֵּן לְבָטָח.

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.

Psalm 16:8-9

A PERSONAL MEDITATION

Eternal God, Master of mercy, give me the gift of remembering.
May my memories of the dead be tender and true, undiminished
by time; let me recall them, and love them, as they were.
Shelter me with the gift of tears.
Let me express my senses of loss—my sorrow, my pain,
as well as my love, and words unspoken.
Bless me with the gift of prayer.
May I face You with an open heart, with trusting faith,
unembarrassed and unashamed.
Strengthen me with the gift of hope.
May I always believe in the beauty of life, the power of goodness,
the right to joy.
May I surrender my being, and the soul of the dead,
to Your all-knowing compassion.

MY FATHER COMMANDED ME NOT TO DIE

But my father, before he died, commanded me not to die.
Never to stop breathing.
Only to seem silent, while my soul secretly continues to be sus-
pended in the ether.
So I go on living. I will not stop living. Neither non-existence nor
fear, nor closely-knit woven gloom, its cloth cloaking the sun,
will make me tremble,
not the emptiness with which my loved ones leave me, silently
taken one by one.
I continue to breathe and with my breath, I give life to birds,
wild beasts,
shreds of sky, clumps of clay.

—RIVKA MIRIAM

*The deaths of those we now recall
left holes in our lives,
but we are grateful for the gift of their love.
May their memory, recalled this day,
be a blessing for us
and all who come to know us.*

One generation passes, another comes,
but the earth remains the same forever.

*No person has authority over the wind to halt the wind
and no one has authority over the day of death.*

A person does not know what will be,
for who might tell you what will happen.

Everything has a time and place under heaven.

—ECCLESIASTES (*Kohelet*)

✠

We leave the
fragile *sukkah*,
open to the chill,
to a strong wind.
Wistful,
God says stop awhile,
stay with me one more day,
just one more day.

In the deepest shadows
I whisper to you,
so no one can hear,
love,
stay with me one more day,
just one more day.

The branches and leaves
were easily cut
from their nourishing soil.
We tossed them up
and they landed,
a rough open weave
settling in,
a festooned roof
and stray open spaces.

For now I live
in the roughest weave
of splintered branches,
broken spaces.

With time
the weave
softens
and settles upon me,
its fine hand,
a *tallit*,
shelters my soul.
I weave you in,
my holiday guest,
who once was part of me
and I of you.

It is night when I search
the dark sky
for a glimmer, a hint
of your soul.

I yearn to see it among
the holy and the pure,
and I let you go
in the vast,
unbroken beauty.

—LILLY KAUFMAN

ב

A Man Doesn't Have Time

A man doesn't have time in his life
to have time for everything.
He doesn't have seasons enough to have
a season for every purpose. Ecclesiastes
was wrong about that.

A man needs to love and to hate at the same moment,
to laugh and cry with the same eyes,
with the same hands to throw stones and to gather them,
to make love in war and war in love.

And to hate and forgive and remember and forget,
to arrange and confuse, to eat and to digest
what history
takes years and years to do.

A man doesn't have time.
When he loses he seeks, when he finds
he forgets, when he forgets he loves, when he loves
he begins to forget.

And his soul is seasoned, his soul
is very professional.
Only his body remains forever
an amateur. It tries and it misses,
gets muddled, doesn't learn a thing,
drunk and blind in its pleasures
and in its pains.

He will die as figs die in autumn,
shriveled and full of himself and sweet,
the leaves growing dry on the ground,
the bare branches already pointing to the place
where there's time for everything.

—YEHUDAH AMICHAI
(translated by Chana Bloch)

*A Yizkor Meditation in
Memory of a Parent
Who Was Hurtful*

Dear God,
You know my heart. Indeed,
You know me better than I
know myself, so I turn to You
before I rise for Kaddish.

My emotions swirl as I say
this prayer. The parent I re-
member was not kind to me.
His/her death left me with a
legacy of unhealed wounds,
of anger and of dismay that a
parent could hurt a child as I
was hurt.

I do not want to pretend
to a love or to a grief that I do
not feel, but I do want to do
what is right as a Jew and as
a child.

Help me, O God, to subdue
my bitter emotions that do
me no good, and to find that
place in myself where happier
memories may lie hidden, and
where grief for all that could
have been, all that should have
been, may be calmed by for-
giveness, or at least soothed
by the passage of time.

I pray that You, who raise
up slaves to freedom, will lib-
erate me from the oppression
of my hurt and anger, and that
You will lead me from this
desert to Your holy place.

—ROBERT SAKS

An Eternal Window

In a garden I once heard
a song or an ancient blessing.

And above the dark trees
a window is always lit, in
memory

of the face that looked out
of it,
and that face too

was in memory of another
lit window.

—YEHUDAH AMICHAI
(translated by Chana Bloch)

MEMORIAL PRAYERS

We rise.

*We each continue in private meditation, selecting from among the following
and adding appropriate names as indicated.*

Personal prayers may be added.

In memory of female relatives or friends:

May God remember the soul of **יִזְכֹּר אֱלֹהִים אֶת־נַשְׁמַת**

my mother _____ **אִמִּי מוֹרְתִי**

my wife _____ **אִשְׁתִּי**

my partner _____ **בֵּת זִוגִי**

my sister _____ **אָחוֹתִי**

my daughter _____ **בָּתִּי**

my grandmother _____ **סִבִּתִּי**

my relative _____ **קְרוֹבָתִי**

my friend _____ **חֵבְרָתִי**

(others) _____

When one person is remembered:

**שְׁהֲלֹךְ לְעוֹלָמָהּ. הִנְנִי נוֹדֵב/נוֹדֵבֶת צְדָקָה בְּעַד
הַזְּפֹרֶת נַשְׁמָתָהּ. אֲנִי תָהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר
הַחַיִּים וְתָהִי מְנוּחָתָה כְּבוֹד, שְׂבַע שְׂמֵחוֹת אֶת־פְּנֵיהָ,
נְעִימוֹת בְּיַמֵּינָהּ נְצַח. אָמֵן.**

When more than one person is remembered:

**שְׁהֲלֹכוֹ לְעוֹלָמָן. הִנְנִי נוֹדֵב/נוֹדֵבֶת צְדָקָה בְּעַד הַזְּפֹרֶת
נַשְׁמוֹתֵיהֶן. אֲנִי תְהִינָה נִפְשׁוֹתֵיהֶן צְרוּרוֹת בְּצָרוֹר
הַחַיִּים וְתָהִי מְנוּחָתָן כְּבוֹד, שְׂבַע שְׂמֵחוֹת אֶת־פְּנֵיהָ,
נְעִימוֹת בְּיַמֵּינָהּ נְצַח. אָמֵן.**

who has/have gone to her/their eternal home. In loving
testimony to her life/their lives, I pledge *tzedakah* to help
perpetuate ideals important to her/them. Through such
deeds, and through prayer and remembrance, may
her soul/their souls be bound up in the bond of life.
May I prove myself worthy of the many gifts with which
she/they blessed me. May these moments of meditation
strengthen the ties that link me to her/their memory.
May she/they rest in peace forever in God's presence. *Amen.*

MEMORIAL PRAYERS

We rise.

*We each continue in private meditation, selecting from among the following
and adding appropriate names as indicated.*

Personal prayers may be added.

In memory of male relatives or friends:

May God remember the soul of **יִזְכֹּר אֱלֹהִים אֶת־נַשְׁמַת**

my father _____ **אָבִי מוֹרִי**

my husband _____ **אִישִׁי**

my partner _____ **בֵּן זִוגִי**

my brother _____ **אָחִי**

my son _____ **בְּנִי**

my grandfather _____ **סִבִּי**

my relative _____ **קְרוֹבִי**

my friend _____ **חֵבְרִי**

(others) _____

When one person is remembered:

**שְׁהֲלֹךְ לְעוֹלָמוֹ. הִנְנִי נוֹדֵב/נוֹדֵבֶת צְדָקָה בְּעַד
הַזְּפֹרֶת נַשְׁמָתוֹ. אֲנִי תָהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים
וְתָהִי מְנוּחָתוֹ כְּבוֹד, שְׂבַע שְׂמֵחוֹת אֶת־פְּנֵיהָ,
נְעִימוֹת בְּיַמֵּינָהּ נְצַח. אָמֵן.**

When more than one person is remembered:

**שְׁהֲלֹכוֹ לְעוֹלָמָם. הִנְנִי נוֹדֵב/נוֹדֵבֶת צְדָקָה בְּעַד
הַזְּפֹרֶת נַשְׁמוֹתֵיהֶם. אֲנִי תְהִינָה נִפְשׁוֹתֵיהֶם צְרוּרוֹת
בְּצָרוֹר הַחַיִּים וְתָהִי מְנוּחָתָם כְּבוֹד, שְׂבַע שְׂמֵחוֹת
אֶת־פְּנֵיהָ, נְעִימוֹת בְּיַמֵּינָהּ נְצַח. 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 וְאֶחֹתָיו בְּנֵי יִשְׂרָאֵל שֶׁהִקְרִיבוּ אֶת־נַפְשֹׁתֵיהֶם בְּדֶרֶךְ לְהַקְמִית מְדִינַת יִשְׂרָאֵל וּבְהַגְנָתָהּ, וְכָל־אֵלֶּה שֶׁנִּטְבְּחוּ בְּמַעֲשֵׂי חַבְלָה. בְּעֵבוֹר שְׂאֵנוּ מִתְפַּלְלִים בְּעֵד הַזְּכָרַת נַשְׁמָתָם. אָנָּה נִזְכּוֹר לְעוֹלָם הַד גְּבוּרָתָם וּמִסִּירוֹתָם וּתְמִימוּתָם, וְתִהְיֶינָה נַפְשֹׁתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים וּתְהִי מְנוּחָתָם כְּבוֹד, שְׁבַע שְׂמַחוֹת אֶת־פְּנֵיהָ, נְעִימוֹת בִּימִינְךָ נְצַח. אָמֵן.

May God remember the souls of all those of the house of Israel who sacrificed themselves to establish the State of Israel, or who have perished in its defense, and those slaughtered in acts of terror. In their memory we pray. May the memory of their bravery, their dedication, and their innocence be with us throughout time. May their souls be bound up in the bond of life; may they be remembered with honor and may they rest in peace at Your right hand forever. Amen.

IN MEMORY OF ALL THE DEAD

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמַּצֵּא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׁכִינָה, בְּמַעְלֹת קְדוּשִׁים וְטְהוּרִים, כְּזֹהֵר הַרְקִיעַ מְזֹהֲרִים, לְנַשְׁמוֹת כָּל־אֵלֶּה שֶׁהִזְכִּירוּנוּ הַיּוֹם לְבָרְכָהּ, שֶׁהִלְכוּ לְעוֹלָמָם, בְּגֵן עֵדֶן תְּהִי מְנוּחָתָם. אָנָּה בְּעַל הַרְחָמִים, הַסֹּתֵירָם בְּסִתְרֵי כַּנְפֵיךָ לְעוֹלָמִים. וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת־נַשְׁמוֹתֵיהֶם. יְהוּה הוּא נַחְלָתָם. וְיָנוּחוּ בְּשָׁלוֹם עַל מִשְׁכַּבֹּתֵיהֶם. וְנֹאמֵר 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 חֲבָרֵי הַקְּהָל הַקְּדוֹשׁ הַזֶּה שֶׁהִלְכוּ לְעוֹלָמָם. אָנָּה תִּהְיֶינָה נַפְשֹׁתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים וּתְהִי מְנוּחָתָם כְּבוֹד, שְׁבַע שְׂמַחוֹת אֶת־פְּנֵיהָ, נְעִימוֹת בִּימִינְךָ נְצַח. 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, שֶׁנִּחְרְקוּ וְשֶׁנִּשְׂרְפוּ וְשֶׁנִּהְרְגוּ בְּשׂוֹאָה. בְּעֵבוֹר שְׂאֵנוּ מִתְפַּלְלִים בְּעֵד הַזְּכָרַת נַשְׁמָתָם. אָנָּה יִשְׁמַע בְּחַיֵּינוּ הַד גְּבוּרָתָם וּמִסִּירוֹתָם וְיִרְאֶה בְּמַעֲשֵׂינוּ טְהַר לִבָּם, וְתִהְיֶינָה נַפְשֹׁתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים וּתְהִי מְנוּחָתָם כְּבוֹד, שְׁבַע שְׂמַחוֹת אֶת־פְּנֵיהָ, נְעִימוֹת בִּימִינְךָ נְצַח. 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.

יְהוָה רֹעִי, לֹא אֶחְסָר.

ADONAI is my shepherd; I shall not want.

Adonai ro-i lo ehsar.

בְּנֵאֲוֹת דָּשָׁא יִרְבִּיצֵנִי, עַל מֵי מְנוּחֹת יְנַהֲלֵנִי,

God lays me down in green pastures, leads me to still waters,

Binot desheh yarbitzeini, al mei m'nuhot y'nahaleini.

נַפְשִׁי יִשׁוּבֵב, יְנַחֲנֵי בְּמַעְגְּלֵי צְדָק 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 אֵלֶיךָ בְּגִיא צַלְמוֹת

Though I walk through a valley as dark as death,

Gam ki eileikh b'gei tzalmavet

לֹא אִירָא רָע כִּי אִתָּה עִמָּדִי.

I fear no evil, for You are with me;

lo ira ra ki atah imadi.

שִׁבְטְךָ וּמַשְׁעַנְתְּךָ הֵמָּה יְנַחֲמֵנִי.

Your rod and Your staff, they comfort me.

Shivt'kha u-mishantekha heimah y'nahamuni.

תַּעֲרֹךְ לְפָנַי שְׁלֶחַן נֶגֶד צָרָי,

You spread a table before me in full view of my foes;

Ta-arokh l'fanai shulhan neged tzor'rai,

דִּשְׁנַת בְּשֶׁמֶן רֹאשִׁי בּוֹסֵי רוּיָהּ.

You anoint my head with oil, my cup is overflowing.

Dishanta va-shemen roshi, kosi r'vayah.

אֵף טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי,

Only goodness and steadfast love shall pursue me

all the days of my life,

Akh tov va-hesed yird'funi kol y'mei hayai,

וְשָׁבְתִי בְּבַיִת 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 teiveil],
v'imru amen.

We are seated.

קדיש יתום

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא,
בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּךְ וּבְיוֹמֵינוּךְ
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵיהּ דְּקַדְשָׁא, בְּרִיךְ הוּא,
לְעָלְמָא מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא
וְנַחֲמָתָא דְאִמְרֵינוּ בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יּוֹשְׁבֵי תֵבֵל].
וְאָמְרוּ אָמֵן.

We are seated.

The prayer for martyrs, Av Ha-Rahamim, can be found on page 446.
A transliteration of Ashrei may be found on page 181.

ASHREI

Joyous are they who dwell in Your house; they shall praise You forever.
Joyous the people who are so favored; joyous the people whose God is ADONAI.

A SONG OF PRAISE, OF DAVID

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

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

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

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

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

*Generations speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.*

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

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

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

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

They speak of the glory of Your sovereignty and tell of Your might,

*proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.*

Your sovereignty is eternal;

Your dominion endures in every generation.

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

The eyes of all look hopefully to You,

and You provide them nourishment in due time.

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

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

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

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

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

► My mouth shall utter praise of ADONAI.

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

Psalm 145

We shall praise ADONAI now and always. Halleluyah!

The prayer for martyrs, Av Ha-Rahamim, can be found on page 446.
A transliteration of Ashrei may be found on page 181.

אֲשֵׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלְלוּךָ סֵלָה.
אֲשֵׁרֵי הָעָם שְׂכֵנֶיךָ לֹא, אֲשֵׁרֵי הָעָם שִׁיהוּהוּ אֱלֹהֵינוּ.

תְּהִלָּה לְדָוִד

אֲרוֹמְמֶיךָ אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרַכְךָ שְׁמֶיךָ לְעוֹלָם וָעֶד.

בְּכָל־יוֹם אֶבְרַכְךָ, וְאֶהְלֵלְךָ שְׁמֶיךָ לְעוֹלָם וָעֶד.

גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.

דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ.

הַדָּר כְּבוֹד הוֹדָךְ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעֲזוֹז נוֹרְאוֹתֶיךָ יֵאמְרוּ, וּגְדֻלְתְּךָ אֶסְפְּרֶנָּה.

זָכַר רַב טוֹבְךָ יִבְיַעוּ, וְצִדְקֹתֶיךָ יִרְנְנוּ.

חֲנוּן וְרַחוּם יְהוָה, אֲרָךְ אַפַּיִם וּגְדֻלַּחֲסֵד.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.

יִוְדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ, וְחֲסִידֶיךָ יִבְרַכּוּכָה.

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וּגְבוּרַתְךָ יִדְבְּרוּ.

לְהוֹדִיעַ לְבַנְיָהּ הָאָדָם גְּבוּרֹתֶיךָ, וּכְבוֹד הַדָּר מַלְכוּתוֹ.

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

סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלְאִים, וְזוֹקֵף לְכָל־הַפְּפוּפִים.

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

פּוֹתֵחַ אֶת־יְדֵיךָ, וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן.

צִדִּיק יְהוָה בְּכָל־דִּרְכָיו, וְחֲסִיד בְּכָל־מַעֲשָׂיו.

קָרוֹב יְהוָה לְכָל־קוֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת.

רִצּוֹן יִרְאוּ יַעֲשֵׂהָ, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.

שׁוֹמֵר יְהוָה אֶת־פֶּלֶאֱהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.

◀ תְּהִלַּת יְהוָה יִדְבַר־פִּי,

וַיְבָרֶךְ כָּל־בָּשָׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וְאֶנְחֲנוּ נִבְרַךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ.

ASHREI is recited three times a day. Its popularity may have resulted from its alphabetical acrostic arrangement, making it easy to memorize. But it undoubtedly also drew its popularity from its content. It expresses praise of God by emphasizing God's continuing care and kindness throughout time; equally, it emphasizes God's moral quality of helping the weak and those who falter. It interweaves the personal and the universal, beginning with first-person statements, but goes on to include more general voices: "each generation," "the eyes of all look hopefully to You." This intermixing of the personal and the universal is a common thread in Jewish liturgy.

The word *ashrei* itself captures an ideal that is hard to translate. Some translations offer the English word "happiness" (as in "Happy are they"), which suggests a self-referential quality of satisfaction. "Fortunate are they" is closer to the mark, since it recognizes the internal state as a gift and thus assumes a relationship to the world, to God. "Blessed are they" emphasizes the relationship to God, but doesn't quite capture the fullness of joy that the word denotes. As used throughout the Book of Psalms, *ashrei* often suggests a moral quality, along with a sense of personal fulfillment.

Returning the Torah

We rise as the ark is opened.

Leader:

Celebrate the name of ADONAI; God's name alone is exalted.

Congregation:

God's glory encompasses heaven and earth; God extols the faithful—raising up Israel, the people whom God keeps close. Halleluyah!

Hodo al eretz v'shamayim, va-yarem keren l'amo, t'hilah l'khol ḥasidav, livnei yisrael am k'rovo. Hal'luyah!

On Festivals occurring on weekdays:

A SONG OF DAVID

The earth is ADONAI's in all its fullness,
the land and all who dwell on it.
It was God who founded it upon the seas,
and set it firm upon the flowing streams.
Who may ascend the mount of ADONAI?
Who may stand in God's sanctuary?
One who has clean hands and a pure heart,
who has not taken God's name in vain, nor sworn deceitfully,
will receive ADONAI's blessing, a just reward from God, the deliverer.
This generation seeks You;
the descendants of Jacob long for Your presence, *selah*.
Open up, O gates—open up the entryway to eternity;
let the exalted sovereign come.
Who is the sovereign who is exalted?
ADONAI, mighty and triumphant, ADONAI triumphant in battle.
Open up, O gates—open up the entryway to eternity;
let the exalted sovereign come.
▶ Who is the sovereign who is exalted?
ADONAI Tz'va-ot is the sovereign who is exalted, *selah*.

Ladonai ha-aretz u-m'lo-ah, teiveil v'yosh'vei vah. Ki hu al yamim y'sadah, v'al n'harot y'khon'neha. Mi ya-aleh v'har Adonai, u-mi yakum bimkom kodsho. N'ki khapayim u-var leivav, asher lo nasa la-shav nafshi, v'lo nishba l'mirmah. Yisa v'rakhah mei-eit Adonai, u-tzedakah mei-elohei yisho. Zeh dor dorshav m'vakshei fanekha yaakov, selah. Se'u she'arim rasheikhem, v'hinasu pithei olam, v'yavo melekh ha-kavod. Mi zeh melekh ha-kavod, Adonai izuz v'gibor, Adonai gibor milhamah. Se'u she'arim rasheikhem, u-s'u pithei olam, v'yavo melekh ha-kavod. Mi hu zeh melekh ha-kavod, Adonai Tz'va-ot hu melekh ha-kavod, selah.

Psalm 24

הַכְנֵסֵת הַתּוֹרָה

We rise as the ark is opened.

Leader:

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיִּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל־חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ, הַלְלוּיָהּ.

On Festivals occurring on weekdays:

לְדוֹד מְזִמּוֹר

לִיהוָה הָאֶרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיִּשְׁבֵּי בָהּ.
כִּי הוּא עַל יָמִים יְסֻדָּהּ, וְעַל נְהָרוֹת יְכוֹנְנָהּ.
מִי יַעֲלֶה בְּהַר יְהוָה, וּמִי יִקּוּם בְּמִקּוֹם קֹדֶשׁוֹ.
נָקִי כַפָּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נִפְשֵׁי,
וְלֹא נִשְׁפַּע לְמַרְמָה,
יִשָּׂא בְרָכָה מֵאֵת יְהוָה, וַצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דוֹר דּוֹרְשָׁיו, מִבְּקִשֵׁי פְנֵיהֶּ יַעֲקֹב, סֵלָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהִנְשָׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה עֶזְרוֹ וְגִבּוֹר,
יְהוָה גִּבּוֹר מִלְחָמָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְשָׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד, ◀
יְהוָה צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סֵלָה.

תהלים כד

יְהַלְלוּ. Psalm 148:13–14. The practice of reciting these verses while returning the Torah to the ark is mentioned in the earliest prayerbooks.

PSALM 24. This psalm's dramatic imagery of gates that open for God's symbolic entrance to the Temple explains why it accompanies the Torah's return to the ark. Yet the psalm focuses first of all on the state of the worshipper: purity of action—especially verbal honesty—must characterize those who would enter this holy place and receive its blessing. Like Psalm 29, recited on Shabbat when the Torah is returned (on the next page), this psalm speaks of God being enthroned; elsewhere the psalmist speaks of God being enthroned among the praises of Israel. We might think of our study and worship as having opened the gates and created the heavenly space in which God may dwell.

On Festivals occurring on Shabbat and on the Shabbat of Hol Ha-Mo-ed:

A PSALM OF DAVID

Acclaim ADONAI, children of the Divine; acclaim ADONAI, with honor and strength.
Acclaim ADONAI, with the honor due God's name; bow before ADONAI in the splendor of the sanctuary.
The voice of ADONAI thunders over the waters;
God, glorious, thunders—ADONAI, over the great sea.
The voice of ADONAI, with all its power; the voice of ADONAI, with all its majesty; the voice of ADONAI shatters the cedars.
ADONAI shatters the cedars of Lebanon—making the trees dance like calves, the mountains of Lebanon and Sirion like wild bulls.
The voice of ADONAI forms flames of fire; the voice of ADONAI convulses the wilderness, ADONAI convulses the wilderness of Kadesh.
The voice of ADONAI makes hinds calve and strips forests bare, and in God's sanctuary all acknowledge the glory of God.
ADONAI was enthroned above the flood waters: enthroned, ADONAI is eternally sovereign.
ADONAI will grant strength to God's people; ADONAI will bless them with peace.

Mizmor l'david.

Havu l'adonai b'nei eilim, havu l'adonai kavod va-oz.

Havu l'adonai k'vod sh'mo, hishtahavu l'adonai b'hadrat kodesh.

Kol Adonai al ha-mayim, El ha-kavod hirim, Adonai al mayim rabim.

Kol Adonai ba-ko-ah, kol Adonai be-hadar, kol Adonai shover arazim,

va-y'shabeir Adonai et arzei ha-l'vanon. Va-yarkidem k'mo eigel, l'vanon

v'siryon k'mo ven re'eimim. Kol Adonai hotzev lahavot esh, kol Adonai

yahil midbar, yahil Adonai midbar kadesh. Kol Adonai y'holel ayalot.

Va-yehesof y'arot u-v'heikhalo kulo omer kavod.

Adonai la-mabul yashav, va-yeishev Adonai melek h'olam.

Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

Psalm 29

On Festivals occurring on Shabbat and on the Shabbat of Hol Ha-Mo-ed:

מִזְמוֹר לְדָוִד
הָבוּ לַיהוָה בְּנֵי אֱלִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז,
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ.
קוֹל יְהוָה עַל-הַמַּיִם,
אֵל הַכְּבוֹד הַרְעִים, יְהוָה עַל מַיִם רַבִּים.
קוֹל יְהוָה בַּבַּח,
קוֹל יְהוָה בְּהַדָּר, קוֹל יְהוָה שֹׁבֵר אֲרָזִים,
וַיִּשְׁבֵּר יְהוָה אֶת-אֲרָזֵי הַלְּבָנוֹן,
וַיִּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בְּוֶרְאִמִּים.
קוֹל יְהוָה חֹצֵב לְהַבֹּת אֵשׁ,
קוֹל יְהוָה יַחִיל מְדָבָר, יַחִיל יְהוָה מְדַבֵּר קֹדֶשׁ,
קוֹל יְהוָה יְחַלֵּל אַיָּלוֹת.
וַיַּחֲשֹׁף יַעֲרוֹת, וּבְהִיכְלוּ כָּלוּ אֵמֶר כְּבוֹד.
יְהוָה לְמַבּוּל יֹשֵׁב, וַיִּשָּׁב יְהוָה מִלֶּךְ לְעוֹלָם.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבַרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

תהלים כט

PSALM 29. Psalm 29 was chosen to accompany the procession of the Torah as it is returned to the ark on Shabbat morning because of its predominant image. The phrase *kol Adonai* (“the voice of God”)—which was identified by the ancient rabbis with God's revelation on Sinai—is repeated seven times. The thunder and lightning described here evoke the scene of the revelation at Sinai in Exodus 19; the Bible elsewhere locates Kadesh in or near the Sinai desert.

Biblical scholars see the psalm as a depiction of a storm coming in from the Mediterranean, passing over the mountains of Lebanon—cedars top those high mountains and are among the world's sturdiest and longest-lived trees—moving over the fertile land and then through the desert.

The psalm begins with reference to the waters of the Mediterranean Sea and ends with God enthroned above the primal waters of creation. It also begins with an angelic chorus praising God and toward the end mentions the human chorus praising God in the Temple. Thus earth and heaven—the human and the Divine—are joined.

We began the Torah service with verses marking a royal procession and now, as the Torah is returned to the ark after it has been read to the congregation, we end with verses depicting God enthroned as the “eternal sovereign.”

The Craft of Torah

Rabbinic texts frequently use the phrase “Torah is their craft” to describe those who engage in Torah study as their life task. Craftsmanship necessitates study—mental facility. Thus the Torah characterizes those to be chosen as the craftsmen, who are to build the portable sanctuary in the desert, as “people who can devise designs (*lahashov mahshavot*) in crafting gold and silver.” But in order for a craftsman to become a professional one needs to practice. Mental pictures are not sufficient for understanding how to bring the design to fruition . . . and it is imperative that Torah be fulfilled in the world of action. The foundation of doing good and of service to God is to apply in life the concepts of righteousness and divine truth that are the most elevated and holy. Prayer that arouses our emotions prepares us to bring to fruition the highest moral tendencies, for when our emotions are aroused we are closer to acting in the world than when we simply contemplate the action. Through the power of prayer, our hearts are softened so that we are prepared to implement the kind of righteousness we have learned in the study of Torah; through prayer we become craftsmen of righteousness.

—ABRAHAM ISAAC KOOK

The Torah scrolls are placed in the ark.

Whenever the ark was set down, Moses would say:

ADONAI, may You dwell among the myriad families of the people Israel.

Return, ADONAI, to Your sanctuary, You and Your glorious ark.

Let Your priests be robed in righteousness, and Your faithful sing for joy.

For the sake of David, Your servant, do not turn away from Your anointed.

► I have given you a precious inheritance: do not forsake My teaching.

It is a tree of life for those who grasp it, and all who hold onto it are blessed.

Its ways are pleasant, and all its paths are peace.

Turn us toward You, ADONAI, and we will return to You; make our days seem fresh, as they once were.

► *Ki lekah tov natati lakhem, torati al ta-azovu.*

Etz hayim hi la-mahazikim bah, v'tom'kheha me'ushar.

D'arakheha darkhei no-am, v'khol n'tivoteha shalom.

Hashiveinu Adonai eilekha v'nashuvah, hadesh yameinu k'kedem.

The ark is closed.

Hatzi Kaddish

Leader:

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

Congregation and Leader:

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

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

Leader:

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

The Torah scrolls are placed in the ark.

וּבְנַחָה יֹאמֵר: שׁוּבָה יְהוָה רַבְבוֹת אֶלְפֵי יִשְׂרָאֵל.

קוּמָה יְהוָה לְמִנוּחֶתָּה, אֲתָה וְאַרְוֹן עֶזְךָ.

בְּהִנֵּיךָ יִלְבָּשׁוּ צִדְקָה, וְחִסְדֶּיךָ יִרְנְנוּ.

בְּעִבוּר דָּוִד עֲבַדְךָ, אֵל תֵּשֵׁב פְּנֵי מְשִׁיחֶךָ.

◀ כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תוֹרַתִּי אֵל תַּעֲזֹבוּ.

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכִּיחַ מְאֹשֵׁר.

דְּרַכֶּיהָ דְרָכֵי נְעִים, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.

הַשִּׁיבֵנו יְהוָה אֱלֹהֵיךָ וְנִשׁוּבָה, חֲדָשׁ יְמֵינוּ בְּקָדָם.

The ark is closed.

WHENEVER THE ARK WAS SET DOWN יֹאמֵר Numbers 10:36. As the Torah completes its circuit through the synagogue, we recall Moses' words when the people finished a stage in their journey through the wilderness and came to rest in a new camp. This verse and the ones that follow (Psalm 132:8–10; Proverbs 4:2; 3:18) can also serve to refer to our own inner journey: if we wish, our lives may be accompanied by Torah.

ITS WAYS ARE PLEASANT AND ALL ITS PATHS ARE PEACE דְרַכֶּיהָ דְרָכֵי נְעִים וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם. Proverbs 3:17. In their context, this and the preceding verse from Proverbs refer to wisdom, *hokhmah*. The ancient rabbis associated wisdom with Torah. As we put away the Torah, we pray that our study of Torah should provide us with the wisdom to promote a life characterized by pleasantness and the pursuit of peace.

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TURN US TOWARD YOU, ADONAI הַשִּׁיבֵנו יְהוָה אֱלֹהֵיךָ. Lamentations 5:21. We conclude with a prayer for the reconciliation of God and the people Israel.

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חֲצִי קִדְּיֵשׁ

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,

וְיִמְלִיךָ מְלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית

יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אַמֵּן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וְלְעֵלְמֵי עֵלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקִדְּשָׁא, בְּרִיךְ הוּא,

לְעֵלְמָא מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא

וְנַחְמָתָא דְאַמְיָרִין בְּעֵלְמָא, וְאָמְרוּ אַמֵּן.

Musaf for Festivals: The Temple Service

Our Ancestors: An Interpretive Rendering

Help me, O God, to pray. Our ancestors worshipped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah stood in awe before You. We too reach for You, infinite, mysterious, transcendent God, source of life whose truth our ancestors first uncovered. We, their distant descendants, draw strength from them and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Shield of Abraham, Guardian of Sarah.

—All the interpretive renderings of Musaf are by ANDRÉ UNGAR, and are adapted for this siddur

An alternative Musaf Amidah, centered on poetic offerings rather than the Temple service, can be found on page 355.

A transliteration of the opening b'rakhot of the Amidah may be found on page 466.

On the first day of Pesah, the prayer for dew is recited (page 374).
On Sh'mini Atzeret, the prayer for rain is recited (page 374).
Many congregations recite these prayers following the recitation of the silent Amidah.

The sign ¶ indicates the places to bow. The Amidah concludes on page 354.

[Leader: As I proclaim God's name, ADONAI, exalt our God.]
ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

With Patriarchs:

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

You are the sovereign who helps and saves and shields.

¶ *Barukh atah ADONAI*, Shield of Abraham.

With Patriarchs and Matriarchs:

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

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

¶ *Barukh atah ADONAI*, Shield of Abraham and Guardian of Sarah.

תפילת מוסף ליום טוב: העבודה במקדש

An alternative Musaf Amidah, centered on poetic offerings rather than the Temple service, can be found on page 355.

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The sign † indicates the places to bow. The Amidah concludes on page 354.

[Leader: כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גִדְל לְאֱלֹהֵינוּ.]
אֲדַנְי 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 רַבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אֲבוֹת [וְאִמּוֹת],
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם,
לְמַעַן שְׂמוֹ בְּאַהֲבָה.
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן.
† בְּרוּךְ אַתָּה יְהוָה,
מְגַן אַבְרָהָם.

With Patriarchs:

† בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם,
לְמַעַן שְׂמוֹ בְּאַהֲבָה.
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן.
† בְּרוּךְ אַתָּה יְהוָה,
מְגַן אַבְרָהָם.

to be recited aloud and that they should respond by acknowledging God's name, answering *barukh hu u-varukh sh'mo*, "blessed be God and blessed be God's name," when the name of God is mentioned in a blessing.

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

OUR ANCESTORS. The festival may poignantly remind us of times spent with family, and we might have those memories especially in mind as we recite this blessing. Because the festival can be so evocative of family and friends, Yizkor, the memorial service for those who were close to us and influenced us but who are now gone, is recited on the concluding day of the festival.

AMIDAH. The festival is celebrated by the addition of an extra Amidah, called *musaf*, literally meaning "addition." As with every Amidah, it consists of three introductory and three closing *b'rakhot*, but it is distinguished by its middle blessing, which centers on the concerns of the day. One opinion found in the Talmud of the Land of Israel (Berakhot 4:6) directs that Musaf include new prayers—that is, thoughts and ideas not expressed in Shaḥarit. Rabbi Yose (late 3rd century, Babylonia) then indicates that mentioning the special sacrifices of the day fulfills this injunction; the text of the received Musaf (beginning on this page) follows that opinion. Many, though, may wish to expand the expression of something "new" and so we have included a version of Musaf that expresses the themes of the festival in *piyyut* (see pages 355–373 below).

AS I PROCLAIM כִּי שֵׁם יְהוָה. Deuteronomy 32:3. This is the leader's call to the congregation, signalling that the Amidah is about

*God's Saving Care:
An Interpretive
Rendering*

Your strength sustains the universe. You breathe life even into inanimate matter. With compassion, You care for those who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of incomparable power? You govern both life and death; our souls blossom in Your presence. We praise You, God who wrests life from death.

Second B'rakhah: God's Saving Care

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

On Sh'mini Atzeret, after the announcement for seasonal rain, and on Simhat Torah, we add:

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

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

*M'khalkel 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 346 with "Holy are You."

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי,
מַחֲיָה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

On Sh'mini Atzeret, after the announcement for seasonal rain, and on Simhat Torah, we add:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[*On all other festivals, some add: מוֹרִיד הַטֶּל,*]

מְכַלְכֵּל חַיִּים בְּחַסֵּד,
מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָה.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ,
מֶלֶךְ מֵמִית וּמַחְיָה וּמְצַמִּיחַ יְשׁוּעָה.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מַחֲיָה הַמֵּתִים.

When the Amidah is recited silently, continue on page 346 with קְדוּשַׁת אֱתָהּ.

GREAT IS YOUR SAVING POWER רַב לְהוֹשִׁיעַ. Throughout the Bible and equally throughout the liturgy, God's saving power is quintessentially exemplified in the exodus from Egypt. That slaves could be freed from the mightiest empire of its time was a demonstration of the miraculous. Throughout time, the exodus has served as a paradigm for overcoming oppressive human mastery. In a metaphorical sense, slavery is death—the death of individual will—and overcoming the shackles of slavery is seen as giving life to the dead.

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited only when the Amidah is said aloud with the congregation. It is recited while standing.

We revere and sanctify You on earth as Your name is sanctified in heaven, as Your prophet Isaiah described: Each cried out to the other:

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

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

God’s glory fills the universe. One angelic chorus asks, “Where is the place of God’s glory?” Another responds:

“Praised is ADONAI’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God’s oneness, reciting the Sh’ma:

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

Sh’ma yisrael, Adonai eloheinu, Adonai ehad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives: “I, ADONAI, am your God.”

Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu,

v’hu yashmi-einu b’rahamav sheinit l’einei kol hai,

lihyot lakhem leilohim. Ani Adonai eloheikhem.

The following paragraph is omitted on Shabbat Hol Ha-mo-ed:

Majesty, our majesty, ADONAI, our master: how majestic is Your name throughout the world! ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.

As the psalmist sang:

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

Halleluyah!”

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

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

L’dor vador nagid godlekha, u-l’netzah n’tzahim k’dushatkha nakdish, v’shivhakha eloheinu mipinu lo yamush l’olam va-ed, ki El melekh gadol v’kadosh atah.

Barukh atah ADONAI, the Holy God.

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

The Kedushah is recited only when the Amidah is said aloud with the congregation. It is recited while standing.

נְעַרִיצְךָ וְנִקְדִישְׁךָ בְּסוּד שְׁיַח שְׂרָפֵי קִדְשׁ הַמִּקְדָּשִׁים
שְׁמֶךָ בְּקִדְשׁ, בְּפָתוּב עַל יַד נְבִיאָךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה זָבָאוֹת,
מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתֵּי שׁוֹאֲלִים זֶה לְזֶה,

אֵיִה מְקוֹם כְּבוֹדוֹ, לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ.

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וַיַּחֲן עִם הַמִּיחֲדִים שְׁמוֹ עֶרֶב

וּבִקְרָב בְּכִלְיוֹם תְּמִיד, פְּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׂבִית לְעֵינֵי כָּל-חַי,

לְהִיּוֹת לָכֶם לְאֱלֹהִים.

אֲנִי יְהוָה אֱלֹהֵיכֶם.

The following paragraph is omitted on Shabbat Hol Ha-mo-ed:

אֲדִיר אֲדִירְנוּ יְהוָה אֲדוֹנֵנוּ,

מָה אֲדִיר שְׁמֶךָ בְּכִלְהָאָרֶץ.

וְהָיָה יְהוָה לְמִלְךָ עַל כָּל-הָאָרֶץ,

בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשְׁמוֹ אֶחָד.

וּבְדַבְרֵי קִדְשְׁךָ בְּתוֹב לְאֹמַר:

יְמִלְךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּהָ.

לְדוֹר וָדוֹר נְגִיד גְּדֻלָּה, וּלְנֶצַח נְצָחִים קִדְשָׁתְךָ נִקְדִישׁ,

וְשִׁבְחָךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעַד,

כִּי אֵל מְלֶךְ גְּדוֹל וְקְדוֹשׁ אַתָּה.

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

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

the march through the desert is a template for our own existence, as we struggle to achieve our own freedom and our revelation. It is also a pre-figuration of the time of redemption, a time of freedom for all, and a time when justice and truth will reign throughout existence.

THE KEDUSHAH. In reciting the Kedushah, the angels’ song, we too become an angelic chorus. It is as if, in this moment, heaven and earth have become as one. Therefore, the tradition recommends that we stand with feet together while reciting the Kedushah—in imitation of angels (Ezekiel 1:7).

The Kedushah of Musaf includes prophetic visions of the angelic chorus, as found in Isaiah 6:3 and Ezekiel 3:12; the people Israel’s declaration of faith as articulated in the Sh’ma, Deuteronomy 6:4; and expressions of God’s sovereignty, taken from Numbers 15:41, Zechariah 14:9, and Psalm 146:10.

EACH CRIED OUT TO THE OTHER זֶה אֶל זֶה וְאָמַר. The Hebrew kara, “cried” or “called,” evokes one of the Torah’s names for the three festivals: mikra-ei kodesh, days that are “called holy,” which might be translated as “days when we are called to holiness.” We might think of these days as divine messengers, summoning us to gather, calling us to aspire to a greater level of holiness. Reciting the Kedushah together at this moment of the festival service is our response to their call.

YET AGAIN שְׁבִית. Literally, “a second time.” The first time was the exodus from Egypt. The biblical story of the liberation from Egypt, the revelation at Sinai, and

God's Holiness:

An Interpretive

Rendering

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

The Celebration

of the Festival:

An Interpretive

Rendering

Out of all humanity You chose us, You loved us, You found pleasure in us. Out of all peoples, through Your law, You uplifted us, You consecrated us, You drew us near to serve You, and You shared with us Your great and holy name. Lovingly, *Adonai Eloheinu*, You gave us [Shabbatot for rest,] festivals for joy, feasts and holy days for delight,

this Festival of Matzot, season of our liberation, this Festival of Shavuot, season of *Matan Torah*, this Festival of Sukkot, season of our rejoicing, this Festival of Sh'mini Atzeret, season of our rejoicing,

a sacred gathering, commemorating our exodus from Egypt.

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

Holy are You and holy is Your name; holy ones praise You each day. *Barukh atah ADONAI*, the Holy God.

Fourth B'rakhah: The Celebration of the Festival

You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name. Lovingly, You have bestowed on us, ADONAI our God, [Shabbat for rest,] festivals for joy, holidays and occasions to delight in, among them this [Shabbat and this]

On Pesah:

Festival of Matzot, season of our liberation,

On Shavuot:

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

On Sukkot:

Festival of Sukkot, season of our rejoicing,

On Sh'mini Atzeret and Simhat Torah:

Festival of Sh'mini Atzeret, season of our rejoicing,

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

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

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁים בְּכָל־יּוֹם יִהְיֶה לְלוֹךְ סֵלָה. בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבָּתָנוּ מִלִּבְנוֹ לְעַבְדְּתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קְרָאתָ. וְתַתֵּן־לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה

[שְׁבֻתוֹת לְמִנוּחָה וּ] מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן, אֶת־יּוֹם [הַשְּׁבֻת הַזֶּה וְאֶת־יּוֹם]

[הַשְּׁבֻת הַזֶּה וְאֶת־יּוֹם]

On Pesah:

חַג הַמִּצּוֹת הַזֶּה, זְמַן חַרוּתְנוּ,

On Shavuot:

חַג הַשְּׁבָעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתָנוּ,

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתָנוּ,

On Sh'mini Atzeret and Simhat Torah:

הַשְּׁמִינִי, חַג הָעֲצֻרַת הַזֶּה, זְמַן שִׂמְחָתָנוּ,

[בְּאַהֲבָה] מְקַרָּא קְדוֹשׁ, זָכַר לִיצִיאַת מִצְרָיִם.

YOU HAVE CHOSEN US

אתה בחרתנו. The middle *b'rakhah* of the Amidah is called *k'dushat hayom*, the expression of the holiness of the day. The content of this *b'rakhah* is not prescribed in the early rabbinic sources. The first part of this liturgy centers on the gift that the cycle of festivals represents. The second part (which begins on the next page) recalls elements of the ancient celebration of these festivals connected to Temple worship that are no longer able to be observed. During the 1st millennium, the prayers concerning the holiness of the day came to be centered on the Temple and its offerings (see above), as if the utterance of the words substituted for the missing sacrifices. The loss of a religious center—where the people and God were in direct relation—is central to the Jewish idea of exile. Its restoration is seen as a symbol of ultimate redemption.

The Celebration of the Festival: An Interpretive Rendering (continued)

Tragically, we were exiled from our homeland, driven far from our roots. No longer can we perform our rites as in ancient days. The hand of history has been heavy upon us. Yet we pray, *Adonai Eloheinu*, God of our ancestors: show mercy once again to us and to Your holy place. Rebuild Jerusalem and enhance her splendor.

Avinu Malkeinu, reveal to us soon Your triumphant will. With all humanity as witness make Yourself manifest in our midst. Gather our scattered people. Forge us into a universal unity. Lead us to Zion with joy, to Jerusalem, Your holy city, with endless delight. There may we fulfill our duty to worship You, recalling the ancient pageant of sacrifice.

My Offering

Lord, my God,
I—your little garden—
Bring you the harvest of
my soil—
My bounty
Ripe or not quite—
All the same your boon.
Accept it, my Lord, benignly
But without fire.
No fire, my God.
It cannot be true that you
delight
In the smoke of the fat
offering—
Not true!
And see how humble
The years have made me:
That for each drop of mercy
I am thankful.
Thankful.

—MALKA HEIFETZ TUSSMAN
(translated by Kathryn Hellerstein;
the original title of this poem is
“Out Of and Back In”)

Because of our sins we have been exiled from our land and removed from our soil; because of the hand that was set against Your sanctuary, we are unable to fulfill our obligations in the great and holy place that You chose to carry Your name. May it be Your will, ADONAI our God and God of our ancestors, compassionate sovereign who restores their descendants to their land, that, in Your great mercy, You may once again return and shower Your compassion on us and on Your sanctuary. May You speedily rebuild it and renew its glory.

Avinu Malkeinu, speedily manifest the glory of Your dominion to us, reveal Yourself to us, and rule over us in the sight of all humanity. Welcome back our dispersed from among the nations, and gather those that are scattered to the very ends of the earth.

V'kareiv p'zureinu mi-bein ha-goyim,
u-n'futzoteinu kaneis mi-yark'tei aretz.

Bring us in joyful chorus to Zion, Your city, to Jerusalem, home of Your sanctuary, with everlasting joy, where our ancestors once offered to You their regular daily offerings and their additional holy day sacrifices, as prescribed. The additional sacrifices [of Shabbat and] of the

The Sephardic rite proceeds to page 351.

In Ashkenazic practice:

On Pesah:
Festival of Matzot

On Shavuot:
Festival of Shavuot

On Sukkot:
Festival of Sukkot

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

were offered there in love, as You commanded, as it is written in Your Torah by Moses, Your servant, by Your instruction.

On Pesah and Shavuot, continue on the next page.

On Sukkot, continue on page 349.

On Sh'mini Atzeret and Simhat Torah, continue on page 350.

ומפני חטאינו גלינו מארצנו ונתרחקנו מעל אדמתנו,
ואין אגחנו יכולים לעלות ולראות ולהשתחוות לפניך
ולעשות חובותינו בבית בחירתך, בבית הגדול והקדוש
שנקרא שמך עליו, מפני היד שנסתלחה במקדשך.
יהי רצון מלפניך, יהוה אלהינו ואלהי אבותינו
[ואמותינו], מלך רחמן, המשיב בנים לגבולם,
שתשוב ותרחם עלינו ועל מקדשך ברחמיך הרבים,
ותבנהו מהרה ותגידל כבודו.

אבינו מלכנו, גלה כבוד מלכותך עלינו מהרה,
והופע והנשא עלינו לעיני כל־הי,

וקרב פזורינו מבין הגוים,

ונפוצותינו כגס מירבתי ארץ.

והביאנו לציון עירך ברנה,

ולירושלים בית מקדשך בשמחת עולם,

ששם עשו אבותינו [ואמותינו] לפניך את־קרבנותיהם,
תמידים כסדרם ומוספים כהלכתם.

ואת־מוסף יום [השבת הזה ואת־מוסף יום]

The Sephardic rite proceeds to page 351.

In Ashkenazic practice:

On Pesah:

חג המצות הזה

On Shavuot:

חג השבועות הזה

On Sukkot:

חג הסוכות הזה

On Sh'mini Atzeret and Simhat Torah:

השמיני, חג העצרת הזה

עשו והקריבו לפניך באהבה, כמצות רצונך,
כפתוב בתורתך, על ידי משה עבדך, מפי כבודך באמור.

On Pesah and Shavuot, continue on the next page.

On Sukkot, continue on page 349.

On Sh'mini Atzeret and Simhat Torah, continue on page 350.

BECAUSE OF OUR SINS גלינו מארצנו ונתרחקנו מעל אדמתנו. The Babylonian Talmud states that a key reason for the fall of the Second Temple in Jerusalem was “needless hatred” (Yoma 9b). In voicing that explanation, the ancient rabbis were not excusing or forgiving what Rome had done. Rather, they were arguing that defeat and loss offer an opportunity for self-examination: What ethical failings leave a community vulnerable? And what might we do, from our side, to strengthen the fabric of our society? In a similar vein, later Hasidic masters taught that when one meets evil, one should ask how what one sees in the “other” reflects something within oneself. Critically, they asserted that each of us has the capacity to be a Pharaoh, an oppressor, and that through introspection we might learn about the unconscious forces that lead us to behave badly. So here, the liturgy does not demand of us belief that exile or other suffering is inflicted by an anthropomorphic God as punishment for bad behavior. Rather, it challenges us to focus our attention and energy on that which is within our control: ourselves. Thus, the recollection of exile becomes a moment not of expressing anger against oppressors, but of reflecting on what traits we need to adopt to be a “holy people.”

WHO RESTORES THEIR DESCENDANTS TO THEIR LAND המשיב בנים לגבולם. Based on Jeremiah 31:16.

On Pesah

The Jewish philosopher Eliezer Schweid contrasts Pharaoh and Moses. He argues that Pharaoh stands for the human desire for complete mastery. Pharaoh dares to think of himself as a god. He is enslaved to the idea of absolute mastery—mastery over his own fate, and mastery over the fate of others. Moses is characterized by humility; he tells God that he is unprepared for the task, that he is an inappropriate leader, but in the end, he accepts the divine command. Moses understands that to recognize one's limitations is to be free; to be fully human is to give up total control and to live with faith.

On Shavuot

We celebrate Shavuot as the Festival of the Giving of the Torah, but nowhere does the Bible offer that as the reason for this pilgrimage festival. Instead, the Torah focuses on Shavuot as a harvest festival. Deuteronomy, for instance, prescribes a liturgy for bringing the first fruits to the Temple. Yet, the agricultural context may be a wonderful metaphor for Torah. Torah emerges from the seeds planted in a long-ago ancestral history, from the period of drought which is the experience of slavery and from the growth in freedom, the nourishment offered by God in the desert. The Torah is the fruit of that planting and the harvest of those experiences. The Torah itself is the dedicated first fruit, but the harvest goes on. We continuously labor to increase its yield. Our lives are sustained by that harvest.

Some recite the specific Festival sacrifices listed below; others continue on page 351.

ON SHABBAT

On Shabbat:

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering and with the proper libation—a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

ON PESAH

On the first two days:

In the first month, on the fourteenth day of the month, there shall be a *pesah* offering to ADONAI. On the fifteenth day of that month a festival shall be celebrated, on which matzot shall be eaten for seven days. The first day shall be a sacred occasion: you shall not work at your occupations. You shall offer a burnt sacrifice to ADONAI: two bulls of the herd, one ram, and seven yearling lambs, that are without blemish.

On all other days:

You shall offer a burnt sacrifice to ADONAI: two bulls of the herd, one ram, and seven yearling lambs, that are without blemish.

On all days we conclude with the following:

Their accompanying grain-offerings and libations shall be as the Torah ordained: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for the lamb, and a measure of wine appropriate for the libation. A goat shall be offered for expiation, as well as the two daily customary offerings.

We continue on page 351.

ON SHAVUOT

On the day of the offering of the first fruits, on the Feast of Weeks, when you bring a new grain offering to ADONAI, you shall observe a sacred occasion; you shall not work at your occupations. You shall offer a burnt offering of pleasing odor to ADONAI: two bulls of the herd, one ram, seven yearling lambs.

Their accompanying grain-offerings and libations shall be as the Torah ordained: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for the lamb, and a measure of wine appropriate for the libation. A goat shall be offered for expiation, as well as the two daily customary offerings.

We continue on page 351.

Some recite the specific Festival sacrifices listed below; others continue on page 351.

לְשַׁבַּת

On Shabbat:

וּבְיָוִם הַשַּׁבָּת, שְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם, וּשְׁנֵי עֶשְׂרוֹנִים סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ. עֹלֹת שַׁבַּת בְּשַׁבְּתוֹ, עַל עֹלֹת הַתָּמִיד וְנִסְכָּהּ.

לְפֶסַח

On the first two days:

וּבַחֹדֶשׁ הָרִאשׁוֹן, בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ, פֶּסַח לַיהוָה. וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חָג, שִׁבְעַת יָמִים מִצּוֹת יֹאכֵל. בַּיּוֹם הָרִאשׁוֹן מִקְרָא קֹדֶשׁ, כָּל-מְלֹאכֶת עֲבוּדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם אִשָּׁה עֹלָה לַיהוָה, פָּרִים בְּנֵי בָקָר שְׁנַיִם, וְאַיִל אֶחָד, וְשִׁבְעָה כִבְשִׁים בְּנֵי שָׁנָה, תְּמִימִם יִהְיוּ לָכֶם.

On all other days:

וְהִקְרַבְתֶּם אִשָּׁה עֹלָה לַיהוָה, פָּרִים בְּנֵי בָקָר שְׁנַיִם, וְאַיִל אֶחָד, וְשִׁבְעָה כִבְשִׁים בְּנֵי שָׁנָה, תְּמִימִם יִהְיוּ לָכֶם.

On all days we conclude with the following:

וּמִנְחָתָם וְנִסְכֵיהֶם כַּמִּדְבָּר: שְׁלֹשָׁה עֶשְׂרוֹנִים לֶפָר, וּשְׁנֵי עֶשְׂרוֹנִים לְאַיִל, וְעֶשְׂרוֹן לִפְבֶּשֶׁת, וַיִּין כְּנִסְכּוֹ, וְשִׁעִיר לְכִפָּר, וּשְׁנֵי תְּמִידִים כֶּהֱלַכְתֶּם.

We continue on page 351.

לְשִׁבְעוֹת

וּבְיָוִם הַבְּכוּרִים, בְּהִקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה בְּשִׁבְעַתִּיכֶם, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם, כָּל-מְלֹאכֶת עֲבוּדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם עוֹלָה לְרִיחַ נִיחֹחַ לַיהוָה, פָּרִים בְּנֵי בָקָר שְׁנַיִם, אֵיל אֶחָד, שִׁבְעָה כִבְשִׁים בְּנֵי שָׁנָה.

וּמִנְחָתָם וְנִסְכֵיהֶם כַּמִּדְבָּר: שְׁלֹשָׁה עֶשְׂרוֹנִים לֶפָר, וּשְׁנֵי עֶשְׂרוֹנִים לְאַיִל, וְעֶשְׂרוֹן לִפְבֶּשֶׁת, וַיִּין כְּנִסְכּוֹ, וְשִׁעִיר לְכִפָּר, וּשְׁנֵי תְּמִידִים כֶּהֱלַכְתֶּם.

We continue on page 351.

ON SHABBAT. Numbers 28:9–10. Shabbat maintains its pride of place and is mentioned first. Similarly, in the Torah's other listing of the festivals (Exodus 23 and 34; Leviticus 23), Shabbat is mentioned before the injunction to observe the festivals. In the same vein, the ancient rabbis gave priority to Shabbat. For example, they ordained that on Shabbat seven are called to the Torah, but on the festivals only five.

PESAH SACRIFICES. Numbers 28:16–19.

SHAVUOT SACRIFICES. Numbers 28:26–27.

On Sukkot

A hope is a dream that has accepted the discipline of becoming a fact. . . . By moving into the *sukkah* for a week, Jews demythologize solid walls and controllable security. It is not a renunciation of self-protection but a recognition of its limits. One should accept vulnerability and live more deeply, rather than build thick walls that are intended to protect from hurt but end up cutting us off from life. The *sukkah* does not deny the value of a solid home or of human effort; fifty-one weeks a year Jews are allowed to live in homes and are encouraged to build up the world and increase security and well-being. But the *sukkah* teaches that builders of homes should be able to give them up or move out if necessary. Renunciation is the secret of mastery. “Who loves money will never have his fill of money” (Ecclesiastes 5:9). People become masters rather than slaves of their achievements when they develop the capacity to let go of their accomplishments, even if only for the moment.

The move into the *sukkah* is a movement from the certainty of fixed positions toward the liberating insecurity of freedom.

—IRVING GREENBERG

ON SUKKOT

On the first two days:

On the fifteenth day of the seventh month, you shall observe a sacred occasion: you shall not work at your occupations. Seven days you shall observe a festival dedicated to ADONAI. You shall present a burnt offering, an offering by fire of pleasing odor to ADONAI: thirteen bulls of the herd, two rams, fourteen yearling lambs; they shall be unblemished.

Each sacrificial offering concludes with the following:

Their accompanying grain-offerings and libations shall be as the Torah ordained: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for the lamb, and a measure of wine appropriate for the libation. A goat shall be offered for expiation, as well as the two daily customary offerings.

On the first day of Hol Ha-Mo-ed:

On the second day: twelve bulls of the herd, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

On the third day: eleven bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

On the second day of Hol Ha-Mo-ed:

On the third day: eleven bulls, two rams, fourteen yearling lambs, without blemish. Their accompanying grain-offerings...

On the fourth day: ten bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

On the third day of Hol Ha-Mo-ed:

On the fourth day: ten bulls, two rams, fourteen yearling lambs, without blemish. Their accompanying grain-offerings...

On the fifth day: nine bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

לְסֻכּוֹת

On the first two days:

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם, כָּל־מְלֶאכֶת עֲבוּדָה לֹא תַעֲשׂוּ, וְחַגְתֶּם חָג לַיהוָה שִׁבְעַת יָמִים. וְהִקְרַבְתֶּם עוֹלָה אֶשָׁה רִיחַ נִיחּוּחַ לַיהוָה, פָּרִים בְּנֵי בָקָר שְׁלֹשָׁה עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם יִהְיוּ.

Each sacrificial offering concludes with the following:

וּמִנְחֹתָם וְנֹסְפֵיהֶם כַּמִּדְבָּר: שְׁלֹשָׁה עֶשְׂרִים לַפָּה, וּשְׁנַיִם עֶשְׂרִים לְאֵיל, וְעֶשְׂרוֹן לַכֶּבֶשׂ, וַיִּין כְּנֹסֶכּוֹ, וְשַׁעִיר לְכַפֵּר, וּשְׁנַיִם תְּמִידִים כְּהַלְבֹתָם.

On the first day of Hol Ha-Mo-ed:

וּבַיּוֹם הַשְּׁנַיִם: פָּרִים בְּנֵי בָקָר שְׁנָיִם עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּמִנְחֹתָם...

כַּיּוֹם הַשְּׁלִישִׁי: פָּרִים עֶשְׂתֵּי עָשָׂר, אֵילִם שְׁנָיִם,

כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּמִנְחֹתָם...

On the second day of Hol Ha-Mo-ed:

וּבַיּוֹם הַשְּׁלִישִׁי: פָּרִים עֶשְׂתֵּי עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּמִנְחֹתָם...

וּבַיּוֹם הָרְבִיעִי: פָּרִים עֶשְׂרֶה, אֵילִם שְׁנָיִם,

כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּמִנְחֹתָם...

On the third day of Hol Ha-Mo-ed:

וּבַיּוֹם הָרְבִיעִי: פָּרִים עֶשְׂרֶה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּמִנְחֹתָם...

וּבַיּוֹם הַחֲמִישִׁי: פָּרִים תְּשַׁעָה, אֵילִם שְׁנָיִם,

כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּמִנְחֹתָם...

SUKKOT SACRIFICES. Because of the confusion in the calendar—those living far away from the Land of Israel could not be sure on which day the festival had started—what is observed as the second day might in fact be only the first day of the holiday. Therefore, on the second day we read of the sacrifice to be brought on the first day as well as that which was to be brought on the second day. (The same issue does not arise on Pesah since on Pesah the same sacrifice is brought on each day.)

The sacrifices for Sukkot are listed in Numbers 29:12–34. The sacrifices are double the number of that on Pesah. On the first day of Sukkot, thirteen bulls, two rams, and fourteen lambs are brought and then each day the number diminishes, while on each day of Pesah (including the first) two bulls, one ram, and seven lambs are brought. If we think only in terms of the sacrifices, Sukkot is a much more significant holiday than Pesah. Biblical scholars hypothesize that Sukkot was part of the New Year festival in the Northern Kingdom of Israel, while Pesah was celebrated as the New Year festival in the Southern Kingdom of Judah.

On Sh'mini Atzeret

This last day of the festival contains no symbols. We move out of the *sukkah*, back into our homes, and put away the *lulav* and *etrog*. We have one day to contemplate the meaning of our journey of this past month, which began on Rosh Hashanah. Refreshed from the panoply of ceremony and ritual, we will soon enter a time that will be ordinary. Now we pause to sit and integrate all that has gone before, reflecting on what we have experienced, seeing how it is refracted in our lives, and deciding what we want to take with us as we move forward. On Sh'mini Atzeret, first we take a deep breath and enter inward, then we celebrate what we have found.

Sh'mini Atzeret also celebrates the completion of a cycle of reading the Torah and the beginning of a new cycle. (Outside the Land of Israel, where two days of each festival are observed, this occurs on Simhat Torah, which is the second day of Sh'mini Atzeret.) We leave the holiday with a sense of joy and completion. And now we look forward to re-entering ordinary time.

As we complete the reading of the Torah and start it anew, we might recall that the last letter of the Torah is a *lamed* and the first letter of the Torah is a *bet*, spelling the Hebrew word *lev*, "heart." We can re-enter our daily reality with a new heart—a heart filled with the discoveries and insights of the holiday cycle now completed.

On the fourth day of Hol Ha-Mo-ed:

On the fifth day: nine bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

On the sixth day: eight bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

On Hoshana Rabbah:

On the sixth day: eight bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

On the seventh day: seven bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

ON SH'MINI ATZERET AND SIMHAT TORAH:

On the eighth day you shall hold a solemn gathering; you shall not work at your occupations. You shall present a burnt offering, an offering by fire of pleasing odor to ADONAI; one bull, one ram, seven yearling lambs, without blemish.

Their accompanying grain-offerings...

Each sacrificial offering concludes with the following:

Their accompanying grain-offerings and libations shall be as the Torah ordained: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for the lamb, and a measure of wine appropriate for the libation. A goat shall be offered for expiation, as well as the two daily customary offerings.

On the fourth day of Hol Ha-Mo-ed:

וּבַיּוֹם הַחֲמִישִׁי: פָּרִים תִּשְׁעָה, אֵילִם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה אַרְבַּעַה עָשָׂר, תְּמִימִם.

...וּמִנְחָתָם...

וּבַיּוֹם הַשְּׁשִׁי: פָּרִים שְׁמֹנֶה, אֵילִם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה אַרְבַּעַה עָשָׂר, תְּמִימִם.

...וּמִנְחָתָם...

On Hoshana Rabbah:

וּבַיּוֹם הַשְּׁשִׁי: פָּרִים שְׁמֹנֶה, אֵילִם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה אַרְבַּעַה עָשָׂר, תְּמִימִם.

...וּמִנְחָתָם...

וּבַיּוֹם הַשְּׁבִיעִי: פָּרִים שִׁבְעָה, אֵילִם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה אַרְבַּעַה עָשָׂר, תְּמִימִם.

...וּמִנְחָתָם...

לְשִׁמְיַנִּי עֲצַרְתָּ וְשִׁמַּחַת תּוֹרָה

בַּיּוֹם הַשְּׁמִינִי, עֲצַרְתָּ תְהִיָּה לָכֶם, כָּל מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם עֲלֶיהָ אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה, פֶּר אֶחָד, אֵיל אֶחָד, כִּבְשִׂים בְּנֵי שָׁנָה שִׁבְעָה, תְּמִימִם.

...וּמִנְחָתָם...

Each sacrificial offering concludes with the following:

וּמִנְחָתָם וְנִסְכֵיהֶם בְּמִדְבָּר: שְׁלֹשָׁה עֲשָׂרִים לֶפֶר, וּשְׁנַיִם עֲשָׂרִים לְאֵיל, וְעֶשְׂרוֹן לִכְבֵּשׂ, וַיֵּין בְּנִסְכּוֹ, וְשַׁעִיר לְכִפּוּר, וּשְׁנַיִם תְּמִידִים בְּהִלְבָּתָם.

The Celebration of the Festival: An Interpretive Rendering (continued)

Shower upon us, *Adonai Eloheinu*, the gift of Your festivals for life and peace, for happiness and joy, as You have promised to bless us. Sanctify us through Your law, give us a share of Your truth, fulfill us with Your goodness, cheer us with Your help. Make our hearts worthy to serve You truly. May Your holy festivals be our glad and glorious treasure. Let us who worship You find joy today. We praise You, God, whose holiness illumines Israel and the sacred seasons.

The Restoration of Zion: An Interpretive Rendering

May our prayers, and those of the whole house of Israel, be acceptable to You as though they were offered by the High Priest in the holy of holies. Teach us wholeness, that our devotion to You be filled with passion; may our hearts be Your sanctuary.

On Shabbat we add:

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a reminder of the act of creation.

Our God and God of our ancestors, compassionate Sovereign, care for us. You are good, bestowing goodness, seek us out. Return to us with Your great kindness for the sake of our ancestors who did Your will. Rebuild Your Temple as of old, reestablish Your sanctuary upon its foundations—may we see it rebuilt—make us joyful in its restoration. Restore the *kohanim* to their service, the Levites to their songs and chants, and the people Israel to their homes. And there shall we go up, appearing before You, paying homage on pilgrimage three times a year, as it is written in Your Torah: “Three times a year shall the entire community appear before ADONAI your God in the place that God will choose, on the festivals of Pesah, Shavuot, and Sukkot. Do not appear before ADONAI empty-handed; each person shall bring a gift they can afford, in accord with the blessing that ADONAI your God has given you.”

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

Kad'sheinu b'mitzvotekha v'tein helkeinu b'toratekha, sabeinu mi-tuvekha v'samheinu bishuatekha, v'taher libeinu l'ovd'kha be-emet. ADONAI our God, [loving and willingly] grant that we inherit Your holy [Shabbat and] festivals, that the people Israel, who make Your name holy, may rejoice with You. *Barukh atah ADONAI*, who makes [Shabbat,] Israel and the festivals holy.

Fifth B'rakah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

On Shabbat we add:

יְשַׂמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲנֵג, עִם מְקַדְשֵׁי שְׁבִיעִי, כֹּלָם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטוֹבְךָ, וְהַשְׁבִּיעֵי רְצִיַתְךָ בּוֹ וְקִדְשָׁתוֹ, חֲמִדַּת יָמִים אוֹתוֹ קָרָאתָ, וְזָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], מְלֶךְ רַחֲמָן רַחֵם עָלֵינוּ, טוֹב וּמְטִיב הַדָּרֶשׁ לָנוּ. שׁוֹבָה אֵלֵינוּ בְּהִמּוֹן רַחֲמִיךָ, בְּגִלְל אָבוֹת [וְאֲמָהוֹת] שְׁעָשׂוֹ רְצוֹנְךָ. בְּנֶה בֵּיתְךָ כְּבֵת־חֶלֶה, וְכוּנֵן מְקַדְשְׁךָ עַל מְכוּנּוֹ, וְהִרְאֵנוּ בְּבִנְיָנוּ וְשִׂמְחָנוּ בְּתַקּוּנּוֹ, וְהִשָּׁב כְּהַנִּים לְעַבְדוֹתֶם, וְלוֹיִם לְשִׁירָם וְלוֹזְמָרָם, וְהִשָּׁב יִשְׂרָאֵל לְגוֹיָהֶם. וְשֵׁם נִעְלָה וְנִרְאָה וְנִשְׁתַּחֲוָה לְפָנֶיךָ, בְּשֵׁלֶשׁ פְּעָמֵי רְגְלֵינוּ, כְּפִתּוֹב בְּתוֹרַתְךָ: שֵׁלֶשׁ פְּעָמִים בְּשָׁנָה יִרְאָה כָּל־זְכוּרְךָ אֶת־פְּנֵי יְהוָה אֱלֹהֶיךָ, בְּמָקוֹם אֲשֶׁר יִבְחַר, בְּחַג הַמִּצּוֹת, וּבְחַג הַשְּׁבָעוֹת, וּבְחַג הַסְּפּוֹת, וְלֹא יִרְאָה אֶת־פְּנֵי יְהוָה רֵיקָם. אִישׁ כַּמְתָּנֵת יָדוֹ, כְּבִרְכַּת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ.

וְהַשִּׂיֵּאֵנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרִכַּת מוֹעֲדֶיךָ, לְחַיִּים וְלְשָׁלוֹם, לְשִׂמְחָה וְלִשְׂשׂוֹן, כְּאֲשֶׁר רְצִיַתְךָ וְאֲמַרְתָּ לְבָרְכֵנוּ. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], [רְצֵה בְּמִנוּחָתֵנוּ], קִדְשָׁנוּ בְּמִצּוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ, שְׂבַעֲנוּ מִטוֹבְךָ, וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת, וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ [בְּאַהֲבָה וּבְרִצּוֹן] בְּשִׂמְחָה וּבְשִׂשׂוֹן [שַׁבַּת וְ] מוֹעֲדֵי קִדְשְׁךָ, וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מְקַדְשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ [הַשַּׁבַּת וְ] יִשְׂרָאֵל וְהַזְּמִינִים.

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהִשָּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן, וְתַהֲי לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

REBUILD YOUR TEMPLE בְּנֶה בֵּיתְךָ. The rebuilding of the Temple (here, literally “Your house” or “Your home”) has been viewed in a variety of ways. Some understand it quite literally as the reconstruction of the physical Temple that once stood in Jerusalem. Jewish mystics understood it to allude to the completion of a heavenly Temple, which was a mental rather than a physical space—an interior “structure” enabling the Divine to dwell within each of us. Some contemporaries view it as metaphor for the transformation of society as a whole into a “home” compatible with the presence of God. Indeed, in rabbinic literature the Temple is sometimes referred to as *beit ha-b'hirah* (literally, “the house of choosing”), based on the references to the future Temple in Deuteronomy as the place where God “will choose (*yivhar*)” for the divine name to dwell (Deuteronomy 14:23). Today the notion of rebuilding the Temple might focus our attention on our own choices, inviting us to be mindful that the choices we make inevitably shape or build our external and internal realities. In this view, our plea for the rebuilding of the Temple becomes a prayer that we ourselves contribute to creating an environment in which the Torah’s values can be fully embodied, an environment hospitable to God.

שְׁלֹשׁ תַּיִם אֶחָד בְּשָׁנָה. Deuteronomy 16:16–17.

When the kohanim are about to bless the congregation during the repetition of the Amidah, we recite this paragraph and then continue with "We thank You," below.

May our prayers be pleasing to You, as were the burnt offerings and sacrifices in the holy Temple in Jerusalem. We entreat You, Compassionate God, restore Your presence to Zion, Your city, and the proper worship to Jerusalem. May our eyes behold Your merciful return to Zion so that we may worship there as in days of old.
Barukh atah ADONAI, for You alone shall we worship in awe.

During the silent Amidah, and when the kohanim do not ascend the bimah to bless the congregation, we say:

May our eyes behold Your compassionate return to Zion.
Barukh atah ADONAI, who restores Your Divine Presence to Zion.

Sixth B'rakhah: Gratitude for Life and Its Blessings

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

¶ We thank you, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon. ► You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

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

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

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

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

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

During the silent Amidah, we continue with *Sim Shalom* on page 354.

When the kohanim are about to bless the congregation during the repetition of the Amidah, we recite this paragraph and then continue with מוֹדִים, below.

וְתַעֲרַב לְפָנֶיךָ עֲתִירְתָּנוּ בְּעוֹלָה וּבִקְרָבָן. אָנָּה רַחוּם, בְּרַחֲמֶיךָ הַרְבִּים הָשֵׁב שְׂכִינְתְּךָ לְצִיּוֹן עִירָךְ, וְסִדֵּר הָעֵבוּדָה לִירוּשָׁלַיִם. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים, וְשֵׁם נִעְבְּדֶךָ בִּירְאָה בְיָמֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת.
בְּרוּךְ אַתָּה יְהוָה, שְׂאוֹתְךָ לְבִדְךָ בִּירְאָה נִעְבּוֹד.

During the silent Amidah, and when the kohanim do not ascend the bimah to bless the congregation, we say:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר שְׂכִינְתְּךָ לְצִיּוֹן.

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

¶ מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בִּידְךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבַכְלֵיּוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עָרַב וּבָקֵר וְצָהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרָחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ.

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

¶ מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], אֱלֹהֵי כָל־בָּשָׂר, יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְתַקִּימָנוּ, וְתִאֶסֶף גְּלוּתֵינוּ לְחֻצְרוֹת קִדְשֶׁךָ לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבְבָּ שְׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תְּמִיד לְעוֹלָם וָעֶד.
וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְיֶה לָנוּ אֶת־שִׁמְךָ בְּאַמֶּת,
הָאֵל יִשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נִאֶה לְהוֹדוֹת.

During the silent Amidah, continue with *Shim Shalom* on page 354.

THE PRIESTLY BLESSING
בְּרַכְת כֹּהֲנִים. In the Land of Israel the *kohanim* bless the congregation at every morning service. Outside of the Land of Israel, this tradition of the Priestly Blessing is restricted to the festivals and the High Holy Days. A common reason given for this is that a *kohen* may not bless the congregation when experiencing personal sadness. Diaspora communities experienced much difficulty in their daily lives, but the festivals offered an opportunity for joy.

YOU ALONE SHALL WE WORSHIP IN AWE
שְׂאוֹתְךָ לְבִדְךָ בִּירְאָה נִעְבּוֹד. This was the standard ending of the *b'rakhah* in the Land of Israel in the 1st millennium, preserved in this version of the *b'rakhah*, which is recited whenever the *kohanim* ascend the *bimah* to bless the congregation.

EVER . . . IN EVERY GENERATION . . .
לְעוֹלָם וָעֶד. Eternity has an abstract, transcendent ring, but the notion of eternity expressed here is not outside of time—it is formed by what is handed from one generation to the next.

EACH DAY . . . EACH MOMENT
שְׂבַכְלֵיּוֹם . . . שְׂבַכְלֵי־עֵת. God's presence is sometimes more readily sensed at peak moments and on special days, like festivals. Here, at the end of our festival prayer, we are reminded that not only singular moments but also every moment, not only special days but also every day, are miraculous expressions of the Divine.

The Blessing

At the time when the Holy One said to Aaron and his sons, “In this way you shall bless” (Numbers 6:23), Israel said before the Holy One, “Master of the Universe, You have told the priests to bless us, but all we require is Your blessing, and to be blessed from Your mouth, as it is written, ‘Look forth from Your holy habitation, from heaven’ (Deuteronomy 26:15).” The Holy One said to them, “Although I have asked the priests to bless you, I shall stand with them and bless you [as well].” This is why the priests spread out their hands, as if to say that the Holy One is standing behind them. Therefore, it is written (Song of Songs 2:9), “gazing through the windows”—from between the hands of the priests; “peering through the lattice”—from between the priests’ fingers.

—NUMBERS RABBAH

Seventh B'rakhah: Prayer for Peace

THE PRIESTLY BLESSING

א

When the leader recites the Priestly Blessing:

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

May ADONAI bless and protect you.

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

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

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

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

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

The leader continues with Sim Shalom at the top of the next page.

ב

When the kohanim recite the Priestly Blessing, the leader says the following:

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

Congregation: Your holy people.

am k'doshekha ka-amur.

Kohanim:

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy with the sanctity of Aaron and has instructed us to bless the people Israel with love.

The leader recites each word of the blessing softly, which the kohanim then repeat aloud.

May ADONAI bless and protect you. *Amen.*

May ADONAI's countenance shine upon you

and may ADONAI bestow kindness upon you. *Amen.*

May ADONAI's countenance be lifted toward you

and may ADONAI grant you peace. *Amen.*

Congregation:

Majestic on high, dwelling in might: You are peace and Your name is peace. May it be Your will to grant us and the entire house of Israel blessing and life as guardians of peace.

א

When the leader recites the Priestly Blessing:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָה
הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הָאֲמוּרָה מִפִּי אֶהְרֵן וּבְנָיו, כְּהֹנִים, עִם קְדוּשָׁה, כְּאֲמֹר:

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.

יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ. כֵּן יְהִי רָצוֹן.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֵּׂם לְךָ שְׁלוֹם. כֵּן יְהִי רָצוֹן.

The leader continues with שְׁלום at the top of the next page.

ב

When the kohanim recite the Priestly Blessing, the leader says the following:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָה הַמְשַׁלֶּשֶׁת,
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה
מִפִּי אֶהְרֵן וּבְנָיו, כְּהֹנִים

Congregation:

עִם קְדוּשָׁה כְּאֲמֹר:

Kohanim:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מְלֶכֶּ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּקִדְּשָׁתוֹ
שֶׁל אֶהְרֵן, וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

The leader recites each word of the blessing softly, which the kohanim then repeat aloud.

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ. אָמֵן.

יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ. אָמֵן.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֵּׂם לְךָ שְׁלוֹם. אָמֵן.

Congregation:

אֲדִיר בְּמָרוֹם, שׁוֹכֵן בְּגִבּוֹרָה, אַתָּה שְׁלוֹם וְשִׁמְךָ שְׁלוֹם.

יְהִי רָצוֹן שְׁתַּשִּׁים עֲלֵינוּ וְעַל כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל

חַיִּים וּבְרַכָּה לְמִשְׁמַרְתָּ שְׁלוֹם.

The *kohanim* go up to the *bimah* at the beginning of the concluding *b'rakhot* of the Amidah and stand facing the ark till after they recite the *b'rakhah* "to bless the people Israel with love." They then turn to face the congregation and offer the Priestly Blessing. Upon conclusion of the blessing, they once again turn to face the ark until the completion of the Amidah. (*Reuven Hammer, adapted*)

YOUR HOLY PEOPLE כְּאֲמֹר קְדוּשָׁה. The prophet Isaiah refers to the people Israel this way (43:18).

THE PRIESTLY BLESSING בְּרַכַּת כְּהֹנִים. Originally the Priestly Blessing (Numbers 6:24–26) was a part of the Temple service, but nothing restricts it to the Temple site. The Mishnah (Sotah 7:6) records that it was recited outside of the Temple, where its mode of recitation differed from when it was offered in the Temple.

The leader of the service pronounces each word of the blessing softly, acting as prompter, so that the *kohanim* will not make mistakes. The congregation answers "Amen" to each line of the blessing but the leader does not, since it might distract him or her from the words that are to be pronounced. (When the Priestly Blessing is recited by the prayer leader and not the *kohanim*, the congregational response is *ken y'hi ratzon*, "So may it be God's will," instead of *Amen*.)

When blessing the congregation, the *kohanim* cover their faces with their *tallitot* so that they are not seen. Similarly, congregants do not look directly at the *kohanim* as they chant the blessing. The *kohen* is a transmitter of God's blessing but not its author. In a mark of the sacredness of the occasion, the *kohanim* remove their shoes, as Moses did at the burning bush.

Peace

True peace is not a simple yielding, giving in, or giving up, but true peace comes after prolonged struggle; such a peace is lasting.

—MENAHEM MENDEL OF KOTZK

Prayer for Peace: An Interpretive Rendering

O God from whom all peace flows, grant serenity to Your people with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God, whose blessing is peace.

A Personal Prayer

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation.

As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

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

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

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

א

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

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

Some have the custom of taking three steps backward and bowing.

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

ב

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

Some have the custom of taking three steps backward and bowing.

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

Yihyu l'ratzon imrei fi v'hegyon libi l'fanekha, Adonai tzuri v'go-ali.

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

When the Amidah is to be repeated aloud, we turn back to page 343.

At other times, the service continues with Kaddish Shalem on page 203, except on Sukkot when Hoshanot may be recited at this point; see page 383.

שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים,
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ בְּלִנּוּ כְּאֶחָד
בְּאוֹר פְּנֵיךָ, כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים
וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשִׁלּוֹמְךָ.
בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.

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

א

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה, וּשְׂפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תַדִּים, וְנִפְשֵׁי בְּעַפְרָ לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשֵׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהִרָה
הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה
לִמְעַן יְמִינֶךָ, עֲשֵׂה לִמְעַן קִדְשֵׁתְךָ, עֲשֵׂה לִמְעַן תּוֹרַתְךָ.
לִמְעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי.

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרֵי וְגוֹאֲלֵי.

Some have the custom of taking three steps backward and bowing.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

ב

רְבוּנוּ שֶׁל עוֹלָם, אֲדוֹן הַשְּׂמֵחָה שְׂאִין לְפָנָיו עֲצָבוֹת,
זַפְנֵי לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קִדְשֵׁת יוֹם טוֹב בְּשִׂמְחָה
וְחֶדְוָה. לְמַדְנֵי לְהַפּוֹף יְגוֹן לְשִׂמְחָה, שֶׁהַתְּרַחֲקוֹת
מִמֶּךָ בָּאָה לָנוּ עַל יְדֵי הָעֲצָבוֹת. הַשִּׁיבָה לִי שִׁשׁוֹן
יִשְׁעֶךָ, וְרוּחַ נְדִיבָה תִּסְמְכֵנִי. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה
אֱלֹהֵי, שֶׁתִּפְתַּח לִי שְׁעָרֵי תוֹרָה, שְׁעָרֵי חֶכְמָה, שְׁעָרֵי
אַהֲבָה וְאַחֻוּהָ, שְׁלוֹם וִרְעוּת.

Some have the custom of taking three steps backward and bowing.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

When the Amidah is to be repeated aloud, we turn back to page 343.

At other times, the service continues with Kaddish Shalem on page 203, except on Sukkot when Hoshanot may be recited at this point; see page 383.

שִׁים שְׁלוֹם GRANT PEACE. Every Jewish prayer service ends with a prayer for peace. The midrash says that peace is one of the names of God (Sifrei Numbers 42).

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

יְהִיו לְרָצוֹן MAY THE WORDS Psalm 19:15.

*Our Ancestors:
An Interpretive
Rendering*

My God,
help me to reach into my
soul,
help me to find the words,
the words to accompany
me in a life
conscious of Your
presence.

Our ancestors found their
strength in faithfulness
to You;
facing the mystery of their
lives,
they found You speaking
through them.
As You walked with them,
walk with us,
walk with our children,
and our children's
children.

—All the interpretive renderings
of Musaf are by
ANDRÉ UNGAR,
and are adapted for this siddur

A transliteration of the opening b'rakhot of the Amidah may
be found on page 466.

On the first day of Pesah, the prayer for dew is recited (page 374).
On Sh'mini Atzeret, the prayer for rain is recited (page 374).
Many congregations recite these prayers following the recitation
of the silent Amidah.

The sign ¶ indicates the places to bow. The Amidah concludes on page 373.

[Leader: 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
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
divine honor.

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

¶ *Barukh atah ADONAI,*
Shield of Abraham and
Guardian of Sarah.

A transliteration of the opening b'rakhot of the Amidah may
be found on page 466.

On the first day of Pesah, the prayer for dew is recited (page 374).
On Sh'mini Atzeret, the prayer for rain is recited (page 374).
Many congregations recite these prayers following the recitation
of the silent Amidah.

The sign ¶ indicates the places to bow. The Amidah concludes on page 373.

[Leader: כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גִדְל לְאֱלֹהֵינוּ.
אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

¶ בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מְלַךְ עוֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
¶ בְּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

¶ בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
¶ בְּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם.

AMIDAH. The festival is celebrated by the addition of an extra Amidah, called *musaf*, literally meaning “addition.” As with every Amidah, it consists of three introductory and three closing *b'rakhot*, but it is distinguished by its middle blessing, which centers on the concerns of the day. One opinion found in the Talmud of the Land of Israel (Berakhot 4:6) directs that Musaf include new prayers—that is, thoughts and ideas not expressed in Shaḥarit. Rabbi Yose (late 3rd century, Babylonia) then indicates that mentioning the special sacrifices of the day fulfills this injunction; the text of the received Musaf (pages 343–354 above) follows that opinion. Many, though, may wish to expand the expression of something “new” and so we have included here a version of Musaf that expresses the themes of the festival in *piyyut*.

AS I PROCLAIM כִּי שֵׁם יְהוָה. Deuteronomy 32:3. This is the leader's call to the congregation, signalling that the Amidah is about to be recited aloud and that they should respond by acknowledging God's name, answering *barukh hu u-varukh sh'mo*, “blessed be God and blessed be God's name,” when the name of God is mentioned in a blessing.

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

OUR ANCESTORS. The festival may poignantly remind us of times spent with family, and we might have those memories especially in mind as we recite this blessing. Because the festival can be so evocative of family and friends, Yizkor, the memorial service for those who were close to us and influenced us but who are now gone, is recited on the concluding day of the festival.

*God's Saving Care:
An Interpretive
Rendering*

Teach us to care
as You care;
let us be healers and so
find healing,
as You once blessed us
with liberation, let us be
messengers of freedom
for others,
and let us care for the
living, as You care even
for the dead.

Second B'rakhah: God's Saving Care

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

*On Sh'mini Atzeret, after the announcement
for seasonal rain, and on Simhat Torah, we add:*

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

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

*M'khalkel 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 358 with "Holy are You."

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי,
מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

*On Sh'mini Atzeret, after the announcement
for seasonal rain, and on Simhat Torah, we add:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם,

[*On all other festivals, some add: מוֹרִיד הַטֶּל,*]

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אַסּוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָה.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

When the Amidah is recited silently, continue on page 358 with קְדוּשָׁה.

GREAT IS YOUR SAV-
ING POWER רַב לְהוֹשִׁיעַ.
Throughout the Bible and
equally throughout the
liturgy, God's saving power
is quintessentially exempli-
fied in the exodus from
Egypt. That slaves could be
freed from the mightiest
empire of its time was a
demonstration of the mi-
raculous. Throughout time,
the exodus has served as a
paradigm for overcoming
oppressive human mastery.
In a metaphorical sense,
slavery is death—the death
of individual will—and
overcoming the shackles of
slavery is seen as giving life
to the dead.

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited only when the Amidah is said aloud with the congregation. It is recited while standing.

We revere and sanctify You on earth as Your name is sanctified in heaven, as Your prophet Isaiah described: Each cried out to the other: "Holy, holy, holy is ADONAI Tz'va'ot, the whole world is filled with God's glory!"
Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.

God's glory fills the universe. One angelic chorus asks, "Where is the place of God's glory?" Another responds: "Praised is ADONAI's glory wherever God dwells."
Barukh k'vod Adonai mimkomo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God's oneness, reciting the Sh'ma:
"Hear, O Israel, ADONAI is our God, ADONAI is one."
Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives: "I, ADONAI, am your God."
Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v'hu yashmi-einu b'rahmav sheinit l'einei kol hai, lihyot lakhem leilohim. Ani Adonai eloheikhem.

The following paragraph is omitted on Shabbat Hol Ha-mo-ed:
Majesty, our majesty, ADONAI, our master: how majestic is Your name throughout the world! ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.

As the psalmist sang:
"ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!"
Yimlokha Adonai 'olam, elohayikh tziyon l'dor vador, hal'luyah.

From generation to generation we will declare Your greatness, and forever sanctify You with words of holiness. Your praise will never leave our lips, for You are God and Sovereign, great and holy.
L'dor vador nagid godlekha, u-l'netzah n'tzahim k'dushatkha nakdish, v'shivhakha eloheinu mipinu lo yamush l'olam va-ed, ki El melekh gadol v'kadosh atah.

Barukh atah ADONAI, the Holy God.

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

The Kedushah is recited only when the Amidah is said aloud with the congregation. It is recited while standing.

נְעַרִיצְךָ וְנִקְדִישְׁךָ כְּסוּד שְׁיַח שְׁרָפֵי קֹדֶשׁ הַמִּקְדָּשִׁים
שְׁמֶךָ בְּקֹדֶשׁ, בְּפָתוּב עַל יַד נְבִיאָךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתֵּיו שׁוֹאֲלִים זֶה לְזֶה,
אֵיִה מְקוֹם כְּבוֹדוֹ, לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וַיַּחֲוֶן עִם הַמִּיחֲדִים שְׁמוֹ עֶרְב
וּבִקְרָב בְּכִלְיוֹם תְּמִיד, פְּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:
שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל־חַי,
לְהִיּוֹת לָכֶם לְאֱלֹהִים.
אֲנִי יְהוָה אֱלֹהֵיכֶם.

The following paragraph is omitted on Shabbat Hol Ha-mo-ed:
אֲדִיר אֲדִירְנוּ יְהוָה אֲדוֹנָנוּ,
מָה אֲדִיר שְׁמֶךָ בְּכִלְהָאָרֶץ,
וְהִיָּה יְהוָה לְמִלְךָ עַל כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשְׁמוֹ אֶחָד.

וּבְדַבְרֵי קֹדֶשְׁךָ פָּתוּב לְאָמַר:
יְמִלְךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.
לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ, וּלְנִצְחַח נִצְחִים קֹדֶשְׁתְּךָ נִקְדִּישׁ,
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֵד,
כִּי אֵל מִלְךָ גְּדוֹל וְקְדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

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

THE KEDUSHAH. In reciting the Kedushah, the angels' song, we too become an angelic chorus. It is as if, in this moment, heaven and earth have become as one. Therefore, the tradition recommends that we stand with feet together while reciting the Kedushah—in imitation of angels (Ezekiel 1:7).

The Kedushah of Musaf includes prophetic visions of the angelic chorus, as found in Isaiah 6:3 and Ezekiel 3:12; the people Israel's declaration of faith as articulated in the Sh'ma, Deuteronomy 6:4; and expressions of God's sovereignty, taken from Numbers 15:41, Zechariah 14:9, and Psalm 146:10.

EACH CRIED OUT TO THE OTHER זֶה אֶל זֶה וְאָמַר. The Hebrew kara, "cried" or "called," evokes one of the Torah's names for the three festivals: mikra-ei kodesh, days that are "called holy," which might be translated as "days when we are called to holiness." We might think of these days as divine messengers, summoning us to gather, calling us to aspire to a greater level of holiness. Reciting the Kedushah together at this moment of the festival service is our response to their call.

YET AGAIN שְׁנִית. Literally, "a second time." The first time was the exodus from Egypt. The biblical story of the liberation from Egypt, the revelation at Sinai, and

the march through the desert is a template for our own existence, as we struggle to achieve our own freedom and our revelation. It is also a pre-figuration of the time of redemption, a time of freedom for all, and a time when justice and truth will reign throughout existence.

*God's Holiness:
An Interpretive
Rendering*

Sacred are You, sacred
Your mystery. Seekers
of holiness worship You
all their lives. We praise
You, God, ultimate sacred
mystery.

*The Celebration
of the Festival:
An Interpretive
Rendering*

Out of all humanity You
chose us, You loved us,
You found pleasure in us.
Out of all peoples, through
Your law, You uplifted us,
You consecrated us, You
drew us near to serve You,
and You shared with us
Your great and holy name.
Lovingly, *Adonai Eloheinu*,
You gave us [Shabbatot for
rest,] festivals for joy, feasts
and holy days for delight,
this Festival of Matzot,
season of our liberation,
this Festival of Shavuot,
season of *Matan Torah*,
this Festival of Sukkot,
season of our rejoicing,
this Festival of Sh'mini
Atzeret, season of our
rejoicing,
a sacred gathering,
commemorating our
exodus from Egypt.

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

Holy are You and holy is Your name;
holy ones praise You each day.
Barukh atah ADONAI, the Holy God.

Fourth B'rakhah: The Celebration of the Festival

You have chosen us among all peoples, loving us, wanting
us. You have distinguished us among all nations, making us
holy through Your commandments, drawing us close to Your
service, and calling us by Your great and holy name. Lovingly,
You have bestowed on us, ADONAI our God, [Shabbat for rest,]
festivals for joy, holidays and occasions to delight in, among
them this [Shabbat and this]

On Pesah:

Festival of Matzot, season of our liberation,

On Shavuot:

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

On Sukkot:

Festival of Sukkot, season of our rejoicing,

On Sh'mini Atzeret and Simhat Torah:

Festival of Sh'mini Atzeret, season of our rejoicing,

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

Our God and God of our ancestors, may You be pleased with
the gifts of our hearts, the words on our lips, our songs and
our meditations; may You lovingly accept them as proper
offerings. May they fulfill Your commandment to us in Your
Torah: "Do not appear before Me empty-handed, but each
person offer up a gift according to the blessings that ADONAI
your God has bestowed on you."

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

אתה קדוש וְשִׁמְךָ קָדוֹשׁ,
וְקְדוּשֵׁים בְּכָל־יּוֹם יְהִלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

אתה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,
אֶהְבֶּתָ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרִמַּמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,
וְקִדְשִׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלִּבְנוֹ לְעִבּוֹדֶתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

וַתִּתֵּן־לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
[שְׁבֻתוֹת לְמִנּוּחָהּ וּ]מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת־יּוֹם [הַשְּׁבֻת הַזֶּה וְאֶת־יּוֹם]

On Pesah:

חַג הַמִּצּוֹת הַזֶּה, זְמַן חֵירוּתֵנוּ,

On Shavuot:

חַג הַשְּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי, חַג הָעֲצֻרַת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

[בְּאַהֲבָה] מְקַרָּא קְדוֹשׁ, זָכַר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
קָבַל בְּרַחֲמִים וּבְרָצוֹן אֶת־מִתְנַת לִבְנוּ,
אֶת־שִׁיחַ שְׁפֹתוֹתֵינוּ, שִׁירָנוּ וְלַחֲשָׁנוּ,
בְּקִרְבְּךָ רְצוּי לְפָנֶיךָ,

כְּמוֹ שְׁבֻתָּתָ עָלֵינוּ בְּתוֹרָתְךָ:

וְלֹא יֵרָאֶה אֶת־פָּנֶי יְהוָה רִיקָם, אִישׁ כְּמִתְנַת יָדוֹ
אֶבְרַכְתָּ יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ.

YOU HAVE CHOSEN US
אתה בְּחַרְתָּנוּ. The middle
b'rakhah of the Amidah
is called *k'dushat hayom*,
the expression of the
holiness of the day. The
content of this *b'rakhah* is
not prescribed in the early
rabbinic sources. The first
part of this liturgy centers
on the gift that the cycle
of festivals represents. The
second part begins with
themes appropriate to each
of the individual festivals,
and ends with visions of the
ultimate redemption.

וְלֹא יֵרָאֶה
Deuteronomy 16:16–17.

INTRODUCTORY HYMN

Where can I find You, ADONAI?—
Your place is high and hidden.
But where would I not find You?—
Your glory fills the world!

*Yah ana emtza-akha? M'kom'kha na-aleh v'ne-elam.
V'ana lo emtza-akha? K'vod'kha malei olam.*

You created the world's expanse, yet dwell in the human heart.
You are the stronghold of the distant and the redoubt of those
close by.

You are enthroned in the Temple, but dwell in the heavens.
Praised by Your hosts, though far above praise,
the heavens can not contain You, yet hallowed halls do.

As You ascend above human beings to Your throne on high,
You are closer than their own bodies and breath.
And their speech testifies: none but You made them.
Who may not be awed by You? Your dominion is their yoke.
Yet who might call to You, and You not provide?

I longed to be near You, I called You sincerely,
went out to seek You, and found You seeking me!
I saw Your wondrous creation as Your temple.
So can anyone say: I have not seen You?—
For the stars and the heavens
resound with Your glory, though no voice is heard.

Yet, can God dwell within human beings?
And how can thinkers formed from dust imagine You?
But You, Holy One, are enthroned on their praises!
The angels above us at the edges of the universe
acknowledge Your wonders. Your throne is higher still.
And You uphold them all.

*On Pesah, continue on page 360, 361, or 362.
On Shavuot, continue on page 363 or 365.
On Sukkot, continue on page 366 or 367.
On Sh'mini Atzeret and Simhat Torah, continue on page 368.*

יְהִי אֲנִי אֵמְצֶאֲךָ? מִקוֹמְךָ נֵעֲלֶה וְנֵעֲלָם.
וְאֲנִי לֹא אֵמְצֶאֲךָ? בְּבוֹדְךָ מְלֵא עוֹלָם.

הַנִּמְצָא בְּקִרְבִּים אֶפְסֵי אֶרֶץ הַקִּים,
הַמְשֻׁגָּב לְקִרְוֵיבִים הַמְבֹטָח לְרַחוּקִים,
אֶתָּה יוֹשֵׁב בְּרוּבִים, אֶתָּה שׁוֹכֵן שְׁחֻקִים.
תַּתְּהִל לַבְּצֻרָא, וְאֶת עַל רֹאשׁ מְהֻלָּלִים.
גִּלְגַּל לֹא יִשְׂאָךָ, אֵף כִּי חֲדָרֵי אוֹלָם.

וּבְהַנְשִׂאֲךָ עֲלֵיהֶם עַל כֹּס נִשְׂא וְרָם,
אֶתָּה קְרוֹב אֲלֵיהֶם מְרוֹחֶם וּמִבְּשָׂרָם.
פִּיָּהֶם יַעֲיֵד בָּהֶם כִּי אֵין בְּלִתְךָ יוֹצְרָם.
מִי זֶה לֹא יִירָאֲךָ? — וְעַל מְלֻכוּתְךָ עֲלָם.
אוּ מִי לֹא יִקְרָאֲךָ? — וְאֶתָּה נוֹתֵן אָכְלָם.

דִּרְשִׁיתִי קִרְבְּתְךָ, בְּכָל־לִבִּי קִרְאתִיךָ,
וּבְצִאתִי לְקִרְאתְךָ, לְקִרְאתִי מִצִּאתִיךָ,
וּבְפִלְאֵי גְבוּרָתְךָ בְּקִדְשׁ חֲזִיתִיךָ.
מִי יֹאמֵר לֹא רָאֲךָ? הֵן שָׁמַיִם וְחַיִּלָּם
יִגִּידוּ מוֹרָאֲךָ, בְּלִי נִשְׁמַע קוֹלָם.

הֲאֵמָנָם כִּי יֵשֵׁב אֱלֹהִים אֶת־הָאָדָם?
וּמֵה יִחַשֵׁב כְּלִי־חֹשֶׁב אֲשֶׁר בְּעַפְרֵי יְסוּדָם?
וְאֶתָּה קְדוֹשׁ יוֹשֵׁב תְּהִלּוֹתָם וּכְבוֹדָם.
חַיּוֹת יוֹדוּ פִלְאָךָ הֶעֱוִמְדוֹת בְּרוּם עוֹלָם.
עַל רִאשֵׁיהֶם כֹּסֶאֲךָ, וְאֶתָּה נוֹשֵׂא כָלָם.

*On Pesah, continue on page 360, 361, or 362.
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On Sukkot, continue on page 366 or 367.
On Sh'mini Atzeret and Simhat Torah, continue on page 368.*

YAH ANAH EMTZA-AKHA ("Where can I find you, Adonai"), was written by Yehudah Halevi (1075–1141, Spain) and the first letters of each stanza—including the acrostic—spell out *Yehudah*. The poem captures the ability of religious language to contain within itself theological tensions. God is both present to us and beyond our understanding. Our souls are a part of God, yet God is other than us. Halevi relishes these paradoxes and understands them to be critical to our religious life.

Hoshi-ah Na

Enter with Me into ancestral time.
Step into the circle.
Take *lulav* in hand and follow Me back:
into need, basic and unrelenting.
Follow Me forward too.
Allow your body to remember: Remember thirst for water. Remember parched earth. Remember life hanging in balance, the mercy of the elements and a God on high.

Hoshi-ah na. Please, save us. For our own families and for the world's families.
For all those living on the edge.

Amidst our wealth, want. Amidst our plenty, lack. Amidst our hope, despair.

Hoshi-ah na. Please, save us. *Hoshi-einu v'nivashai-ah.* Save us that we may save ourselves; save us that we may save our world.

—TAMARA COHEN

ON SUKKOT

The following piyyut may be recited on the first two days of Sukkot.

In honor of the one who is both first and last,
I take up from the festival's first day to the last:
a beautiful fruit—for the one clothed in beauty,
a stalk of the palm tree—for the one upright like a palm;
branches of myrtle—for the one wreathed with myrtle;
willow leaves—for the one who rides upon the clouds.

With these I celebrate,
singing in praise
each day, but not at night,
to the one who knows no night.

With one *lulav* and one *etrog*
raised to the God who is one
and whose name is one;
with two willows
like two sisters,
with three myrtle branches,
symbols of three patriarchs,
and angels singing, "Holy . . .";
with these plants joined together
like the four matriarchs,
or four-faced heavenly creatures,
or four winged angels.
We sing like heavenly beings
with holy songs
and electrifying voices
in wondrous chorus.

Continue on page 369.

לְסֻכּוֹת

The following piyyut may be recited on the first two days of Sukkot.

אֶקְהָה בְּרֵאשׁוֹן
לְאַחֲרוֹן וְרֵאשׁוֹן

פְּרִי עֵץ הַדֶּרֶךְ לְלוּבֵשׁ הַדֶּרֶךְ
כַּפּוֹת תְּמָר לְצַדִּיק בְּתֵמָר
עֲנַפֵּי הַדְּסִים לְצֶגַע בֵּין הַהַדְּסִים
טְרַפֵּי עֲרָבוֹת לְרוֹכֵב בְּעֲרָבוֹת

בְּמוֹ לְהִלָּל
בְּזִמְרָה וְהִלָּל
בַּיּוֹם וְלֹא בַלַּיִל
לְאִין לְפָנָיו לַיִל

בְּלוּלָב אֶחָד
וְאֶתְרוּג אֶחָד
לִיהוּהָ אֶחָד וְשִׁמּוֹ אֶחָד
בְּעֲרָבוֹת שְׁתֵּימִים

בְּאֲמָהוֹת שְׁתֵּימִים
וּכְמַעוּפְכוֹת שְׁתֵּימִים
בְּעִבּוֹת שְׁלֹשָׁה
בְּאֲבוֹת שְׁלֹשָׁה

וּכְמִקְדֵּי־שֵׁי שְׁלֹשָׁה
בְּאֲגָדוֹת אַרְבַּע
בְּגִבְעוֹת אַרְבַּע
וּכְחֵיּוֹת אַרְבַּע
וּכְנַפֵּי־אֲרָבַע

בְּשִׁיר עִירִין
בְּשִׁירַת קְדִישִׁין
בְּזִמְרַת חֲשַׁמְלָה
בְּזִמְרַת הַמֶּלֶךְהָ

Continue on page 369.

FOR THE ONE WHO IS BOTH FIRST AND LAST "אֶקְהָה בְּרֵאשׁוֹן וְאַחֲרוֹן". This piyyut was authored by Eleazar Kallir (6th–7th century, Land of Israel). Kallir begins by seeing each of the elements of the *lulav* and *etrog* as having metaphorical significance, and ends by describing the joy-filled and reverential time they represent.

The poem is based on a midrash (found in Leviticus Rabbah 30:9 and Pesikta D'Rav Kahana 27:9): "A beautiful fruit, this refers to the Holy One, of whom it is said, 'You are clothed in beauty and splendor' (Psalm 104:1); palm branches refer to the Holy One, of whom it is said, 'The righteous shall flourish like the palm tree' (Psalm 92:13); branches of myrtle refers to the Holy One, of whom it is said, 'Standing amidst the myrtles' (Zechariah 1:8); willows refers to the Holy One, of whom it is said, 'Make way for the one riding amidst the clouds, whose name is Yah' (Psalm 68:5)." (*Aravah* can mean both "cloud" and "willow.")

LIKE TWO SISTERS בְּאֲמָהוֹת שְׁתֵּימִים. The word *amahot* can be revocalized as *imahot*, "matriarchs"; it refers here to Rachel and Leah. This phrase emphasizes that these two matriarchs were joined like the two wings of a bird.

FOUR-FACED HEAVENLY CREATURES וּכְחֵיּוֹת אַרְבַּע. A reference to Ezekiel's vision: "Each of them had a human face; each of the four had the face of a lion on the right; each of the four had the face of an ox the left; and each of the four had the face of an eagle" (1:10).

Walls

Most days of our lives we find a measure of security in our walls and our bricks and our boundaries.

“Good fences make good neighbors.” And that security—as God learned in the desert—is essential to our well-being. And yet, there are times when our ordinary world meets extraordinary challenges, when our boundaries are penetrated and our fences fail. What then?

What will comfort us in the presence of dangers that walls cannot repel: the dread of illness and loss, the pain of shame and uncertainty, the shadow of hopelessness or despair, the fear of failure, the struggles with aging?

Sukkot reminds us that ultimate security is found not within the walls of our home but in the presence of God and one another. . . . 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. Sukkot reminds us that freedom is enjoyed best not when we are hidden away behind our locked doors, but rather when we are able to open our homes and our hearts to one another.

—NINA BETH CARDIN

The following piyyut may be recited on the intermediate days of Sukkot.

Recalling Your wonders of old
I crave Your presence,
for with You complete joy is found—
You are my utmost desire.
Your might redeemed Your people
whom You led with care and kindness.
“Adonai is my strength and deliverance;
You formed a cover for me in the day I battled.”

Overturning nature’s laws,
bread flowed from heaven,
and as the dew rose, it covered the earth,
providing choice bushels of white
for the prayerful faces greeting You each day.
“You anointed my head with oil,
and spread a table before me.”

The cloud of glory’s light glowed
so that when one entered even an inner chamber,
it lit the way like a torch.
Its light purified them, kept their clothing fresh,
and shined to greet the night
as a sign Shabbat had entered.

“For the sake of eternal beauty,
You raised a banner for those in awe of You.”

Act again with the love You showed our ancestors,
show us Your wondrous favor.
Raise up, in Zion, David’s *sukkah*;
fulfill Your prophets’ promise.
Renew the strength of Your faithful;
let us again see You as we did at the Sea,
Arise and help us; redeem us for the
sake of Your kindness and love.

Continue on page 369.

The following piyyut may be recited on the intermediate days of Sukkot.

אֲזַכְרָה מְקוֹדֵם פְּלֶאֶרְךָ
לְשִׁמְךָ וּלְזִכְרֶךָ תִּשְׁקֶךָ
בְּךָ גִילָה שְׁלֵמָה
מִחֲמַד חֶפְצֵי חֶשֶׁק
גְּאֻלַּת בְּזֻרְעַ עֵמֶךָ
נִהְלַת בְּחֶסֶד מִשְׁקֶךָ
אֲדַנִּי עַז יִשׁוּעָתִי סְבוּתָה לְרֵאשִׁי בְּיוֹם נִשְׁקֶךָ.

דְּרַךְ אֶרֶץ שְׁנִית
סְדֵרֶת מִשְׁחַק נִטְחָן
הִטַּל עוֹלָה וּמַחֲסֵפֶסוֹ
עֲלוּמוֹת מְלִבִּין וּבָחֹן
וּמִדֵּי יוֹם בְּיוֹם
פָּנִיךָ לְהַקְבִּיל בְּתַחֲנוּן
דְּשִׁנָּת בְּשִׁמּוֹן רֵאשִׁי תַעֲרַךְ לְפָנַי שְׁלֹחֹן.

זִיו עֲנַן כְּבוֹד
צָרִיךְ אֶחָד לְפָנַי
חֶדֶר לְפָנַי מִחֶדֶר
קָרַן עֲמוֹ כְּפָנַי
טָהַר וְגִהַץ וּמִשְׁלִים
רָמַז לְשַׁבַּת בְּהַפְּנֵס
מִפְּנֵי קִשְׁט סֵלָה נִתְתָּה לִירְאֵיךָ נֵס.

דִּידוֹת קַדְמוֹנוֹת פָּנַס
פְּלִאוֹת גְּמִילוֹת חֶסְדֶיךָ
צִיּוֹן סִבַּת דָּוִד
הִיטִיבָה כְּסוּדֶךָ לְחֶסֶדֶיךָ
חִדַּשׁ עַז מִיִּסְדֶיךָ
כְּבִים צוֹפִים כְּבוֹדֶךָ
קוּמָה עֲזָרְתָה לָנוּ וּפְדָנוּ לְמַעַן חֶסְדֶיךָ.

Continue on page 369.

RECALLING אֲזַכְרָה. The poet uses images taken from the exodus and the journey in the desert and sees them as a symbol of Shabbat. The poem is made up of rhymed verses, with the initial letters of each line forming an alphabetical acrostic; each stanza ends with an appropriate biblical verse.

YOU FORMED A COVER עַז אֲדַנִּי. Psalm 140:8. Undoubtedly the poet chose this verse because it can be taken to allude to the cloud of glory that accompanied Israel in the desert. The Hebrew verb (*s-k-k*) comes from the same root as the word *sukkot*. Indeed, midrashim connect the *s'khakh*, with which we cover the *sukkah*, to the Shekhinah, the Divine Presence protecting us.

YOU ANOINTED דְּשִׁנָּת. Psalm 23:5.

FRESH וְגִהַץ. In Deuteronomy 29:4, Moses declares that the clothing the Israelites wore in the desert never wore out. The midrash adds that it was the cloud of glory that washed the clothes clean (Pesikta D'Rav Kahana 11:21). On Shabbat we put on fresh clothes as a remembrance of God's care for us in the desert.

SHABBAT לְשַׁבַּת. Shabbat is the light of the world. The poet sees the Shabbat lights as a reflection of the cloud of glory that accompanied Israel in the desert. The cloud of light appeared just before nightfall while it was still light—it overlapped the day—just as we light Shabbat candles while it is yet daylight.

FOR THE SAKE מִפְּנֵי. Based on the language of Psalm 60:6. Shabbat is the sign between God and Israel: it is the banner that announces our relationship.

ARISE AND HELP US עֲזָרְתָה. Psalm 44:27.

The Journey On

The *s'khakh* on my *sukkah*
is browning,
the gourds are growing
soft from the rain.

Soon it will be time to take
down the *sukkah*:
unscrew the screws,
unhinge the walls.

Soon these days of celebra-
tion will end
and I will drag the poles
back to the garage.

I want a prayer for this:
the courage to take down
what we erect,
the willingness to let the
temporary be temporary.

Because it is,
because the fullness of the
moon is no longer
but will be again.

We have been schooled
once more in the fragility
of shelter,
in the wisdom of walls and
the welcoming of guests,
in the joy of song and soup
shared outdoors.

Let us turn to Heshvan:

See how the *etrog* can
become a spicebox,
each clove piercing the
yellow skin,
a teacher for the year
ahead.

What was holy can be holy
again.

—TAMARA COHEN

ON SH' MINI ATZERET AND SIMḤAT TORAH

And our *sukkah* shall protect us forever,
witness that we are on the right path.

And a call shall go through the land,
sounding the message from a high hill:
Whoever sat in My *sukkah*
will view the divine face in tranquil bliss,
standing in the gate guarding the posts
the vision a reward for this.

Then a great peace will descend upon us,
hate shall be banished from our camp;
competition within our borders shall cease
and jealousy's footsteps will not follow us.
Bickering shall not take place beneath our roofs,
nor envy dwell in our homes.

Sleep shall not be disturbed
or drowsiness punctuate our days.
Accidents shall not occur in our homes
nor tears flow from our eyes.
Our thoughts shall not be troubled
nor our security disturbed.
Our hearts shall contain no evil impulse
nor shall we contemplate the world darkly.

Death shall not enter our homes
nor illness attack our bodies.
Each of us shall be happy with our portion,
as we engage in our own work,
we shall be elated with our inheritance,
thrilled with our share,
joyous in our lives,
delighting in You, our God—

And You shall walk among us,
drawing us into Your *sukkah* with cords of love,
protecting us with feathered pinions,
carrying us on the divine wings,
enclosing us in the hidden recesses of Your tent
and raising us up between the angels and Your own throne.

לְשִׁמְיִי עֲצָרַת וְשִׁמְחַת תּוֹרָה

וְסִפָּה תְהִיָּה לְצֵל יוֹמָם לְעֵד
בְּמַלְיָךְ מִגִּיד יִשְׂרָאֵל טוֹב תֵּעַד.

וְאִזּוּ בַת קוֹל תֵּצֵא בְּאַרְץ הַזֹּאת
עַל הַר גְּבוּהָ לְבִשָׁר בְּשׂוֹרָה זֹאת
כָּל־שָׂקִים מְצוּהָ זֹאת
יָבֹוא בְּנֵעָם צוּרוֹ חֲזוֹת
לְשִׁקֵּד דְּלָתוֹת וְלִשְׁמֹר מְזוּזוֹת
לְהַבִּיט וְלִשׂוֹר נֶס עַל זֹאת.

וְשָׁלוֹם גָּדוֹל יֵשׁ בֵּינֹתָם וְשִׁנְאָה אֵין בְּמַחְנוֹתָם
וְתַחֲרוֹת אֵין בְּמַחֲצֵתָם וְאֵיבָה אֵין בְּהַלִּכְתָּם
וּפְלָגוֹת אֵין בְּחַפְתָּם וְקִנְיָאָה אֵין בְּמִשְׁכְּנֹתָם.

וְשָׁנָה אֵין בְּרִפְיֹדְתָם וְתַנּוּמָה אֵין בְּרַבִּיצְתָּם
וְאֶסוֹן אֵין בְּמַגּוֹרְתָם וְדַמְעָה אֵין בְּעַפְעוֹתָם
וְצָרָה אֵין בְּמַחֲשָׁבוֹתָם וְצוֹקָה אֵין בְּטוּחוֹתָם
וְיֵצֵר רַע אֵין בְּלִבּוֹתָם וְרַע עֵין אֵין בְּדִירְתָם
וּמִיתָה אֵין בְּמִדּוֹרְתָם וּמַחְלָה אֵין בְּגוּיְתָם
שְׂשִׁים כָּל־אַחַד וְאַחַד בְּנִחְלָתָם
שְׂמִיחִים בְּמַפְעֻלוֹתָם.

וְהוּא יִתְהַלֵּךְ בְּתוֹכְכֶם עִמּוֹ לְסַפּוֹ לְמִשְׁכְּכֶם
בְּעִבּוֹתוֹת אֶהְבֶּה לְהַמְשִׁיכֶם בְּאַבְרָתוֹ לְסוֹכְכֶם
תַּחַת כְּנָפָיו לְסַכְכֶם בְּסִתְרֵי אֶהְלוֹ לְמִסְכְּכֶם
בֵּינוּ לְבֵין מְשַׁרְתֵּיו לְתוֹכְכֶם.

AND OUR SUKKAH SHALL PROTECT US וְסִפָּה תְהִיָּה לְצֵל. This is a section of a larger *piyyut* attributed to Eleazar Kallir (6th–7th century, Land of Israel). According to the Babylonian Talmud (*Avodah Zarah* 3a), the festival of Sukkot will be a time of redemption. The poet uses a series of images taken from biblical sources—mostly the Prophets—and uses them to describe the coming messianic era. He then expands on these images to describe a time of absolute peace. The first line of the poem is based on Isaiah 4:6.

THE VISION A REWARD FOR THIS לְהַבִּיט וְלִשׂוֹר נֶס עַל זֹאת. Based on Isaiah 18:3. The endtime, the moment when God's Presence will be manifest, will be announced with a flag raised on a hill.

AND YOU SHALL WALK AMONG US וְהוּא יִתְהַלֵּךְ בְּתוֹכְכֶם. Based on Leviticus 26:12.

PROTECTING US WITH FEATHERED PINIONS בְּעִבּוֹתוֹת אֶהְבֶּה לְהַמְשִׁיכֶם. Based on Hosea 11:4.

*The Celebration
of the Festival:
An Interpretive
Rendering*

May this festival time fill us with joy and gladness. Allow us to appreciate the special gifts each season of the year offers. May we be filled with Your blessing, God of blessing, and may we we delight in this festival and delight in You.

On Shabbat we add:

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a reminder of the act of creation.

Avinu Malkeinu, speedily manifest the glory of Your dominion, revealing to all humanity that You are our sovereign. Welcome back our dispersed from among the nations, and gather those scattered to the ends of the earth.

*v'kareiv p'zureinu mibein ha-goyim,
u-n'futzoteinu kaneis mi-yark'tei aretz*

Bring us exultantly to Zion, Your city,
and with everlasting joy to Jerusalem, Your sanctuary.

May it be Your will, ADONAI our God and God of our ancestors, that the Temple be rebuilt soon in our day, as Your prophets promised:

“And it shall come to pass, in the end of days, that the house of ADONAI will be firmly established at the top of the mountain, raised high above all other hills. All peoples shall flow toward it, and nations shall say, ‘Let us go up to the mountain of ADONAI, to the house of the God of Jacob; and we shall learn from God’s ways and walk in God’s paths.’ For instruction shall go forth from Zion and the word of ADONAI from Jerusalem. God will provide proper judgment among nations and admonish many peoples. They shall beat their swords into plowshares and their spears into pruning-hooks. Nation shall not take up sword against nation, neither shall they learn war anymore.”

Lo yisa gay el gay herev v'lo yilm'du od milhamah.

On Shabbat we add:

יְשַׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג,
עִם מְקַדְּשֵׁי שַׁבְּעֵי, כָּלֶם יִשְׁפְּעוּ וְיִתְעַנְּגוּ מִטּוֹבְךָ,
וְהַשְּׁבִיעֵי רְצִיתְּ בּוֹ וְקִדְּשָׁתוּ, הַמְּדַת יָמִים אוֹתוֹ קְרָאתָ,
זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

אָבִינוּ מִלְּפָנֶיךָ, גִּלְהָה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מִהֲרָה,
וְהוֹפֵעַ וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָּל־הָי,
וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם,
וְנִפְּצוֹתֵינוּ בְּנֶס מִיִּרְפָּתֵי אֶרֶץ.
וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה,
וְלִירוּשָׁלַיִם בֵּית מְקַדְּשְׁךָ בְּשִׂמְחַת עוֹלָם.

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], שְׂיִבְנֶה בֵּית הַמְּקַדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ,
כְּפִי שְׁהִבְטַחְתָּנוּ עַל יְדֵי נְבִיאֶךָ, כְּפִתּוּב:
וְהָיָה בְּאַחֲרֵית הַיָּמִים,
נִבְּוֵן יְהוָה הַר בֵּית יְהוָה בְּרֵאשׁ הַהָרִים וְנִשָּׂא מִגְּבָעוֹת,
וְנִהְרֻ אֵלָיו כָּל־הַגּוֹיִם.
וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ,
לָכּוּ וְנַעֲלֶה אֶל הַר יְהוָה,
אֶל בֵּית אֱלֹהֵי יַעֲקֹב,
וְיִרְנוּ מִדְּרָכָיו וְנִלְכֶה בְּאַרְחֹתָיו.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדָבַר יְהוָה מִירוּשָׁלַיִם.
וְשָׁפַט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים,
וְכִתְּתוּ חֲרֻבוֹתֵם לְאִתִּים וְחֲנִיתוֹתֵיהֶם לְמִזְמֵרוֹת,
לֹא יִשָּׂא גּוֹי אֶל גּוֹי חָרֵב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

CALLING IT THE MOST BELOVED OF DAYS הַמְּדַת יָמִים אוֹתוֹ קְרָאתָ. This exact phrase is not found in biblical or rabbinic literature, but there are numerous references to Shabbat having a special relationship with God, beginning with the passage in Genesis where God rests on this day.

MAY IT BE YOUR WILL יְהִי רְצוֹן מִלְּפָנֶיךָ. A slightly different version of this prayer was published in *Siddur Va'ani Tefillati*, the prayerbook of the Israeli Masorti Movement, and an amended version appears here. It substitutes for the traditional prayer, which speaks of the exile, our inability to perform the Temple sacrifices, and the hope of return. This alternative prayer acknowledges the new condition of the Jewish people having returned to the Land of Israel and it includes the prophetic hope that Israel may become a land of peace and justice and a signpost of world peace.

AND IT SHALL COME TO PASS IN THE END OF DAYS וְהָיָה בְּאַחֲרֵית הַיָּמִים. Isaiah 2:2–4. In this vision, the redemption of the Jewish people is seen as an integral element of universal redemption. The messianic assertion of this Musaf service is that the joy and fulfillment experienced on the festival will extend to all. Isaiah’s vision of universal peace has become the dream of a world community, and it is inscribed as the watchword of the United Nations.

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 ḥelkeinu b'toratekha, sabeinu mi-tuvekha v'samḥeinu bishuatekha, v'taḥer 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.

When the kohanim are about to bless the congregation during the repetition of the Amidah, we recite this paragraph and then continue with Modim on the next page.

May our prayers be pleasing to You, as were the burnt offerings and sacrifices in the holy Temple in Jerusalem. We entreat You, Compassionate God, restore Your presence to Zion, Your city, and the proper worship to Jerusalem. May our eyes behold Your merciful return to Zion so that we may worship there as in days of old.

Barukh atah ADONAI, for You alone shall we worship in awe.

During the silent Amidah, and when the kohanim do not ascend the bimah to bless the congregation, we say:

May our eyes behold Your compassionate return to Zion.

Barukh atah ADONAI, who restores Your Divine Presence to Zion.

וְהַשִּׂיָּאֵנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרַפְת מוֹעֲדֶיךָ, לְחַיִּים וְלְשָׁלוֹם, לְשִׂמְחָה וְלִשְׂשׂוֹן, כְּאֲשֶׁר רְצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רְצָה כְּמִנּוּחֵתָנוּ, קִדְשָׁנוּ בְּמִצְוֹתֶיךָ, וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ, שִׁבְעֵנוּ מִטּוֹבֶךָ, וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת, וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ [בְּאַהֲבָה וּבְרִצּוֹן] בְּשִׂמְחָה וּבְשִׂשׂוֹן [שִׁבְתָּ וּ] מוֹעֲדֵי קִדְשֶׁךָ, וְיִשְׁמְחוּ בְךָ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה, מִקִּדְשׁ [הַשְּׁבֵת וּ] יִשְׂרָאֵל וְהַדְּמָנִים.

רְצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהָשִׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְתַפְלָתָם בְּאַהֲבָה תִקַּבַּל בְּרִצּוֹן, וְתַהֲי לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

When the kohanim are about to bless the congregation during the repetition of the Amidah, we recite this paragraph and then continue with Modim on the next page.

וְתַעַרְב לְפָנֶיךָ עֲתִירְתָנוּ כְּעוֹלָה וּכְקָרְבָן. אֲנָא רַחוּם, בְּרַחֲמֶיךָ הַרְבִּים הָשִׁב שְׂכִינְתְךָ לְצִיּוֹן עִירְךָ, וְסִדֵּר הָעֲבוּדָה לִירוּשָׁלַיִם. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים, וְשֵׁם נִעְבְּדֶךָ בְּיִרְאָה בְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמוֹנוֹת. בְּרוּךְ אַתָּה יְהוָה, שְׂאוֹתְךָ לְבָדֶךָ בְּיִרְאָה נִעְבּוֹד.

During the silent Amidah, and when the kohanim do not ascend the bimah to bless the congregation, we say:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה, הַמְחֲזִיר שְׂכִינְתוֹ לְצִיּוֹן.

THE PRIESTLY BLESSING
שְׂאוֹתְךָ לְבָדֶךָ בְּיִרְאָה נִעְבּוֹד. In the Land of Israel the *kohanim* bless the congregation at every morning service. Outside of the Land of Israel, this tradition of the Priestly Blessing is restricted to the festivals and the High Holy Days. A common reason given for this is that a *kohen* may not bless the congregation when experiencing personal sadness. Diaspora communities experienced much difficulty in their daily lives, but the festivals offered an opportunity for joy.

YOU ALONE SHALL WE WORSHIP IN AWE
שְׂאוֹתְךָ לְבָדֶךָ בְּיִרְאָה נִעְבּוֹד. This was the standard ending of the *b'rakhah* in the Land of Israel in the 1st millennium. That tradition is preserved in this version of the *b'rakhah*, which is recited whenever the *kohanim* ascend the *bimah* to bless the congregation.

Gratitude for Life and Its Blessings: An Interpretive Rendering

In gratitude we approach You; with thanks for this day, and every day, we enter Your presence. How miraculous Your world! What goodness is to be found here! Return to us, that we may always look out upon Your creation with eyes filled with wonder.

Sixth B'rakhah:
Gratitude for Life and Its Blessings

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

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

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

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

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

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

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

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

During the silent Amidah, continue with Sim Shalom on page 373.

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

¶ מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסְיָךְ שֶׁבְּכָל־יּוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עָרֵב וּבִקֵּר וְצָהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תִמּוּ חֲסֵדֶיךָ מֵעוֹלָם קוּיֵנוּ לָךְ.

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

¶ מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצֵר בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲיֵנוּ וְתַקִּימָנוּ, וְתִאֶסֶף גְּלוּתֵנוּ לְחִצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב שְׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מִלְּפָנֵינוּ תְּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיִּהְיוּ אֶת־שִׁמְךָ בְּאֵמֶת,

הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סֵלָה.

¶ בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

During the silent Amidah, continue with Shalom on page 373.

EVER . . . IN EVERY GENERATION . . . לעולם ועד. . . לדור ודור. Eternity has an abstract, transcendent ring, but the notion of eternity expressed here is not outside of time—it is formed by what is handed from one generation to the next.

EACH DAY . . . EACH MOMENT שבכל־יום . . . שבכל־עת. God's presence is sometimes more readily sensed at peak moments and on special days, like festivals. Here, at the end of our festival prayer, we are reminded that not only singular moments but also every moment, not only special days but also every day, are miraculous expressions of the Divine.

The Blessing

At the time when the Holy One said to Aaron and his sons, “In this way you shall bless” (Numbers 6:23), Israel said before the Holy One, “Master of the Universe, You have told the priests to bless us, but all we require is Your blessing, and to be blessed from Your mouth, as it is written, ‘Look forth from Your holy habitation, from heaven’ (Deuteronomy 26:15).” The Holy One said to them, “Although I have asked the priests to bless you, I shall stand with them and bless you [as well].” This is why the priests spread out their hands, as if to say that the Holy One is standing behind them. Therefore, it is written (Song of Songs 2:9), “gazing through the windows”—from between the hands of the priests; “peering through the lattice”—from between the priests’ fingers.

—NUMBERS RABBAH

Seventh B'rakhah: Prayer for Peace

THE PRIESTLY BLESSING

א

When the leader recites the Priestly Blessing:

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

May ADONAI bless and protect you.

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

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

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

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

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

The leader continues with Sim Shalom at the top of the next page.

ב

When the kohanim recite the Priestly Blessing, the leader says the following:

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

Congregation: Your holy people.

am k'doshekha ka-amur.

Kohanim:

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy with the sanctity of Aaron and has instructed us to bless the people Israel with love.

The leader recites each word of the blessing softly, which the kohanim then repeat aloud.

May ADONAI bless and protect you. *Amen.*

May ADONAI's countenance shine upon you

and may ADONAI bestow kindness upon you. *Amen.*

May ADONAI's countenance be lifted toward you

and may ADONAI grant you peace. *Amen.*

Congregation:

Majestic on high, dwelling in might: You are peace and Your name is peace. May it be Your will to grant us and the entire house of Israel blessing and life as guardians of peace.

א

When the leader recites the Priestly Blessing:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], בְּרַכְנוּ בְּבְרָכָה
הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הָאֲמוּרָה מִפִּי אֶהְרֵן וּבְנָיו, כְּהֹנִים, עִם קְדוּשָׁה, כְּאֲמוֹר:

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ. כֵּן יְהִי רָצוֹן.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ. כֵּן יְהִי רָצוֹן.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֵּׂם לְךָ שְׁלוֹם. כֵּן יְהִי רָצוֹן.

The leader continues with שְׁלום at the top of the next page.

ב

When the kohanim recite the Priestly Blessing, the leader says the following:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], בְּרַכְנוּ בְּבְרָכָה הַמְשַׁלֶּשֶׁת,
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה
מִפִּי אֶהְרֵן וּבְנָיו, כְּהֹנִים

Congregation:

עִם קְדוּשָׁה כְּאֲמוֹר:

Kohanim:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּקִדְּשָׁתוֹ
שֶׁל אֶהְרֵן, וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

The leader recites each word of the blessing softly, which the kohanim then repeat aloud.

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ. אָמֵן.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ. אָמֵן.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֵּׂם לְךָ שְׁלוֹם. אָמֵן.

Congregation:

אֲדִיר בְּמָרוֹם, שׁוֹכֵן בְּגִבּוֹרָה, אַתָּה שְׁלוֹם וְשִׁמְךָ שְׁלוֹם.

יְהִי רָצוֹן שְׁתַּשִּׁים עֲלֵינוּ וְעַל כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל

חַיִּים וּבְרָכָה לְמִשְׁמֶרֶת שְׁלוֹם.

The *kohanim* go up to the *bimah* at the beginning of the concluding *b'rakhot* of the Amidah and stand facing the ark till after they recite the *b'rakhah* "to bless the people Israel with love." They then turn to face the congregation and offer the Priestly Blessing. Upon conclusion of the blessing, they once again turn to face the ark until the completion of the Amidah. (Reuven Hammer, adapted)

YOUR HOLY PEOPLE כְּאֲמוֹר בְּאִמּוֹר. The prophet Isaiah refers to the people Israel this way (43:18).

THE PRIESTLY BLESSING בְּרַכַּת כְּהֹנִים. Originally the Priestly Blessing (Numbers 6:24–26) was a part of the Temple service, but nothing restricts it to the Temple site. The Mishnah (Sotah 7:6) records that it was recited outside of the Temple, where its mode of recitation differed from when it was offered in the Temple.

The leader of the service pronounces each word of the blessing softly, acting as prompter, so that the *kohanim* will not make mistakes. The congregation answers "Amen" to each line of the blessing but the leader does not, since it might distract him or her from the words that are to be pronounced. (When the Priestly Blessing is recited by the prayer leader and not the *kohanim*, the congregational response is *ken y'hi ratzon*, "So may it be God's will," instead of *Amen*.)

When blessing the congregation, the *kohanim* cover their faces with their *tallitot* so that they are not seen. Similarly, congregants do not look directly at the *kohanim* as they chant the blessing. The *kohen* is a transmitter of God's blessing but not its author. In a mark of the sacredness of the occasion, the *kohanim* remove their shoes, as Moses did at the burning bush.

Peace

True peace is not a simple yielding, giving in, or giving up, but true peace comes after prolonged struggle; such a peace is lasting.

—MENAHEM MENDEL OF KOTZK

Prayer for Peace: An Interpretive Rendering

O God from whom all peace flows, grant serenity to Your people with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God, whose blessing is peace.

A Personal Prayer

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation.

As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

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

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

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

א

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

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

Some have the custom of taking three steps backward and bowing.

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

ב

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

Some have the custom of taking three steps backward and bowing.

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

Yihyu l'ratzon imrei fi v'hegyon libi l'fanekha, Adonai tzuri v'go-ali.

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

When the Amidah is to be repeated aloud, we turn back to page 355.

At other times, the service continues with Kaddish Shalem on page 203, except on Sukkot when Hoshanot may be recited at this point; see page 383.

שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים,
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ בְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים
וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשִׁלּוֹמְךָ.
בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.

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

א

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה, וּשְׂפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תַדִּים, וְנַפְשֵׁי בְּעַפְרָ לְכָל תַּהֲיָה. פָּתַח לְבִי בְּתוֹרַתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהִרָה
הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה
לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קִדְשֵׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ.
לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי.

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרֵי וְגוֹאֲלֵי.

Some have the custom of taking three steps backward and bowing.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

ב

רְבוּנוּ שֶׁל עוֹלָם, אֲדוֹן הַשְּׁמַחָה שְׂאִין לְפָנָיו עֲצָבוֹת,
זַפְנֵי לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קִדְשֵׁת יוֹם טוֹב בְּשִׁמְחָה
וְחֶדְוָה. לְמַדְנֵי לְהַפּוֹף יְגוֹן לְשִׁמְחָה, שֶׁהַתְּרַחֲקוֹת
מִמֶּךָ בָּאָה לָנוּ עַל יְדֵי הָעֲצָבוֹת. הַשִּׁיבָה לִי שִׁשׁוֹן
יִשְׁעֶךָ, וְרוּחַ נְדִיבָה תִּסְמְכֵנִי. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה
אֱלֹהֵי, שֶׁתִּפְתַּח לִי שְׁעָרֵי תוֹרָה, שְׁעָרֵי חֶכְמָה, שְׁעָרֵי
אַהֲבָה וְאַחֻוּהָ, שְׁלוֹם וִרְעוּת.

Some have the custom of taking three steps backward and bowing.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֵל], וְאִמְרוּ אָמֵן.

When the Amidah is to be repeated aloud, we turn back to page 355.

At other times, the service continues with Kaddish Shalem on page 203, except on Sukkot when Hoshanot may be recited at this point; see page 383.

שִׁים שְׁלוֹם GRANT PEACE. Every Jewish prayer service ends with a prayer for peace. The midrash says that peace is one of the names of God (Sifrei Numbers 42).

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

יְהִיו לְרָצוֹן MAY THE WORDS Psalm 19:15.

Tal and Geshem: Prayers for Dew and Rain

The Land of Israel

Throughout the generations, the geography, the landscape, and the seasons that defined the Land of Israel were prominently imprinted in the minds of Jews. Frequently the rivers and the mountains of the Land of Israel seemed more real to our ancestors than what they encountered in the lands where they dwelled. In this vein, Yehudah Halevi, living in Spain, could write, “I am in the West, but my heart is in the East.” The liturgy, which is the spiritual life of the Jewish people, preserves this attitude: its temporal rhythms, expressed through its prayers, are geared to the seasonal life of the Land of Israel. And we, who may be deeply attached to the lands in which we live, still experience the intimate connection we have to the Land of Israel. We pray facing toward Jerusalem and we pray for the peace of Jerusalem. Other places may be our home, but this is our homeland.

In praying for rain in this season in the Land of Israel, we are being both literal and figurative. We pray for the sake of the Land of Israel that this year not be one of drought, and that the harvest in the spring and fall be fruitful; and we pray, too, for our own good harvest, a harvest of physical and spiritual wholeness. May this year be a year of blessing.

The ark is opened and we rise.

As I proclaim the name ADONAI, give glory to our God.
ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

With Patriarchs:

פ *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.

פ *Barukh atah ADONAI,*
Shield of Abraham.

Second B'rakhah: God's Saving Care

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

*On the first day of Pesah we continue with the prayer for dew on the next page.
On Sh'mini Atzeret we continue with the prayer for rain on page 377.*

With Patriarchs and Matriarchs:

פ *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.

פ *Barukh atah ADONAI,*
Shield of Abraham and
Guardian of Sarah.

תפילת טל ותפילת גשם

The ark is opened and we rise.

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גְדֹל לְאֱלֹהֵינוּ.
אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

פ בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם,
לְמַעַן שְׂמוֹ בְּאַהֲבָה.
מְלַךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמְגַן.
פ בְּרוּךְ אַתָּה יְהוָה,
מְגַן אַבְרָהָם וְפוֹקֵד שָׂרָה.

With Patriarchs:

פ בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסָדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם
לְמַעַן שְׂמוֹ בְּאַהֲבָה.
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן.
פ בְּרוּךְ אַתָּה יְהוָה,
מְגַן אַבְרָהָם.

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

*On the first day of Pesah we continue with the prayer for dew on the next page.
On Sh'mini Atzeret we continue with the prayer for rain on page 377.*

such as the Jezreel Valley, continue to nourish vegetation throughout the summer because of the abundance of dew; the high heat during the day contrasted with the cool of the evening causes the dew to settle.

Beginning with the Musaf Amidah for Sh'mini Atzeret and continuing until the first day of Pesah, we add the phrase “who causes the wind to blow and the rain to fall” in each recitation of the Amidah. Although all that is required is that the announcement of this single phrase be made in this service, over time, *piyyutim* centering on the theme of water were added to the liturgy. Sephardim recite the *piyyutim* for rain or dew before beginning the Amidah; Ashkenazim add them during the second *b'rakhah* of the Amidah, in which the winter prayer for rain is regularly added. Because the Mishnah refers to rain as God's judgment, it is customary to recite this part of the service in the plaintive tune of the High Holy Days and for the leader of the service to wear a *kittel*, the white garment symbolizing both purity and death. Pesah marks the end of the rainy season; therefore, a prayer for dew is said on the first day.

TAL AND GESHEM. In the Land of Israel, there are essentially two seasons: the dry season (roughly the six months from mid-March through mid-September, when rainfall is unusual) and the rainy season (in the other months). Should insufficient rain fall in this latter season, the land suffers a drought. The Mishnah declares that on Sukkot—approximately the time that ushers in the rainy season in the Middle East—the world is judged regarding rainfall (Rosh Hashanah 1:2). In the time of the Temple, the holiday would be celebrated with a ceremony of pouring water at the foot of the altar, symbolizing the circulation of water, below and above. In post-Temple times, the prayer for rain was postponed till the end of the holiday, Sh'mini Atzeret, since it was thought to be inappropriate to pray for rain while we dwell in the *sukkah*. As mentioned, during the summer months no rain falls in the Land of Israel and plant life depends on the dew that appears overnight. Parts of the land remain arid throughout the summer but other parts,

*Kavanah for Tal
and Geshem*

Let us pray as if prayer
were all we had,
and let us act as if our
daily decisions could
themselves
fill the dry riverbeds with
mighty waters.
For water, yes,
and for rain in its time.
For the creatures critically
endangered,
for those vulnerable and
those extinct in the wild.
For the rainforests and the
mountaintops,
for the teeming oceans and
the trickles that could
again be rivers,
for the earth that has not
forgotten its greener
dreams.
We are your partners, dear
God.
Be with us and may we be
with You,
bringing the rain, pure and
generous,
the dew, gentle and life-
giving.
May the words of our
mouths and the actions
of our hands
be acceptable to You,
acceptable and respon-
sible,
honoring of You, of Your
anemones and monarchs,
of the generations to
come.

—TAMARA COHEN

The Prayer for Rain Recited on Sh'mini Atzeret

א ASHKENAZIC PRAYER FOR RAIN
*An alternate version of this prayer that includes
the matriarchs follows on page 379.*

Our God and God of our ancestors:

Remember
the patriarch who was drawn to You like *water*;
You blessed him as a tree planted amid flowing *waters*;
You protected and saved him when he went through fire
and *water*;
You loved him as he sowed righteousness upon all the
world's *waters*.
For his sake, do not withhold water.

ba-avuro al timna mayim

Remember
the one whose birth was foretold by those who were
offered *water*;
You instructed his parent to spill his blood like *water*;
he, too, learned to pour out his heart like *water*;
later, he dug wells and found springs of *water*.
*For the sake of his righteousness,
grant the gift of flowing water.*

b'tzidko hon hashrat mayim

Remember
the one who with only a staff crossed the Jordan's *waters*;
his love gave him strength to remove the stone cover from
the well of *water*;
he wrestled with the angel formed from fire and *water*;
and so You promised to be with him as he passed through
fire and *water*.

For his sake, do not withhold water.

ba-avuro al timna mayim

continued

תפלת גשם לשמיני עצרת

*An alternate version of this prayer that includes
the matriarchs follows on page 379.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],

זְכוֹר
אֲבִי נִמְשָׁךְ אַחֲרֶיךָ בְּמַיִם,
בְּרַכְתּוֹ בְּעֵץ שְׁתוּל עַל פְּלָגֵי מַיִם,
גְּנַנְתּוֹ הַצֵּלְתּוֹ מֵאֵשׁ וּמַמַּיִם,
דְּרָשְׁתּוֹ בְּזָרְעוֹ עַל כָּל-מַיִם.
בְּעִבּוּרוֹ אֶל תְּמַנֵּעַ מַיִם.

זְכוֹר
הַנוֹלָד בְּבִשׁוּרַת יִקְחָה נָא מֵעַט מַיִם,
וְשִׁחַתְתָּ לְהוֹרוֹ לְשַׁחֲטוֹ לְשִׁפְךָ דָּמוֹ בְּמַיִם,
זֶהָר גַּם הוּא לְשִׁפְךָ לֵב בְּמַיִם,
חָפַר וּמָצָא בְּאֵרוֹת מַיִם.
בְּצַדְקוֹ חָן חֲשַׁרְתָּ מַיִם.

זְכוֹר
טָעַן מִקְלוֹ וְעָבַר יַרְדֵּן מַיִם,
יָחַד לֵב וְגַל אָבִן מִפִּי בְּאֵר מַיִם,
כְּנֹאֲבֵק לוֹ שָׂר בְּלוּל מֵאֵשׁ וּמַמַּיִם,
לִכֵּן הִבְטַחְתָּו הָיִיתָ עִמּוֹ בְּאֵשׁ וּבַמַּיִם.
בְּעִבּוּרוֹ אֶל תְּמַנֵּעַ מַיִם.

continued

"Happy shall you be who sow by all waters." The Babylonian Talmud says that the waters signified in this verse are symbolic of Torah and good deeds (Bava Kama 17a).

LEARNED TO POUR OUT HIS HEART לְשִׁפְךָ לֵב. Some understand this as a reference to the midrash that Isaac asked while bound on the altar that he be a proper sacrifice. More likely, it refers to Genesis 25:21, when Isaac prays that his barren wife, Rebecca, might bear a child.

DUG WELLS חָפַר. Genesis 26:18. The poet may well have in mind not only physical wells but spiritual ones as well.

A STAFF מִקְלוֹ. Unlike Eliezer, Abraham's servant, Jacob arrived in Haran without great wealth: "with nothing but my staff, I crossed the Jordan" (Genesis 32:11).

HIS LOVE GAVE HIM STRENGTH יָחַד לֵב. Literally, "he unified his heart." Upon seeing Rachel, Jacob was so overcome that he was single-handedly able to remove the heavy stone covering the well (Genesis 29:10).

REMEMBER זְכוֹר. This prayer calls upon God to remember the deeds of our ancestors as meriting us to receive the blessing of rain; each stanza begins with the word z'khor ("remember") and evokes the life of a distinct ancestor. All lines end with the word mayim ("water") and the poem is arranged as an alphabetical acrostic. An alternating refrain punctuates this request for rain. The piyyut may have been written by Eleazar Kallir (6th–7th century, Land of Israel).

DRAWN TO YOU נִמְשָׁךְ אַחֲרֶיךָ. Abraham's life was filled with wanderings, zigzagging like a river: from his father's house to Egypt, back and forth through the Land of Israel, and then traveling with his son Isaac to Mount Moriah.

THROUGH FIRE AND WATER מֵאֵשׁ וּמַמַּיִם. According to legend, Abraham was thrown into a fiery furnace by King Nimrod but was saved by God. Another legend has it that Abraham almost drowned on his way to the binding of Isaac, but he prayed that he might carry out God's will and so God dried up the river (Tanhuma Va-yera 22).

UPON ALL THE WORLD'S WATERS עַל כָּל-מַיִם. Isaiah 32:20:

Come to Us, Like Rain

Let us pursue our relation to God.
Surely God shall appear like the daybreak, and shall come to us like rain;
like pouring rain God shall refresh the earth.

—HOSEA 6:3

Remember

the child plucked from the reed basket floating in *water*;
he was asked to draw from the well to give the sheep *water*.
When Your treasured people thirsted for *water*,
he struck the rock, which poured forth *water*.

*For the sake of his righteousness,
grant the gift of flowing water.*

b'tzidko hon hashrat mayim

Remember

the sanctuary's High Priest, who immersed himself five times in *water*;
he cleansed himself by washing his hands and feet in *water*.
He prepared by reading from the Torah,
was purified with the heifer's ashes mixed with *water*,
and separated himself from the people whose carelessness flowed like *water*.

For his sake, do not withhold water.

ba-avuro al timna mayim

Remember

the twelve tribes whom You brought through the banks of *water*;
You sweetened brackish marsh for them, which then became potable *water*.
Their descendants' blood was spilled for Your sake like *water*;
turn to us, for we are drowning in *water*.

*For the sake of their righteousness,
grant the gift of flowing water.*

b'tzidkam hon hashrat mayim

For You are ADONAI our God,
who causes the wind to blow and the rain 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."*

זְכוֹר

**מְשׁוּי בְּתַבַּת גִּמְא מִן הַמַּיִם,
נִמּוּ דָלָה דָלָה וְהִשְׁקָה צֶאֱן מַיִם,
סְגוּלֵיךָ עֵת צָמְאוּ לַמַּיִם,
עַל הַסֵּלַע הָרַ וַיִּצְאוּ מַיִם.
בְּצִדְקוֹ חֵן חֲשֵׁרַת מַיִם.**

זְכוֹר

**פְּקִיד שְׁתוֹת טוֹבֵל חֵמֶשׁ טְבִילוֹת בַּמַּיִם,
צוּעָה וּמְרַחֵץ בְּפִיו בְּקִדּוּשׁ מַיִם,
קוֹרֵא וּמְזֶה טְהֵרַת מַיִם,
רַחֵק מֵעַם פָּחוּ בַּמַּיִם.
בְּעִבּוּרוֹ אֵל תִּמְנַע מַיִם.**

זְכוֹר

**שְׁנַיִם עָשָׂר שְׁבָטִים שֶׁהֵעֲבִירַת בְּגִזְרַת מַיִם,
שֶׁהִמְתַּקְתָּ לָמוּ מְרִירוֹת מַיִם,
תוֹלְדוֹתֵם נִשְׁפָּף דָּמָם עָלֶיךָ בַּמַּיִם,
תִּכְּן כִּי נִפְשָׁנוּ אֶפְכוּ מַיִם.
בְּצִדְקָם חֵן חֲשֵׁרַת מַיִם.**

שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ, מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,

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

**לְבָרְכָהּ וְלֹא לְקַלְלָהּ, אָמֵן.
לְחַיִּים וְלֹא לְמוֹת, אָמֵן.
לְשֹׁבַע וְלֹא לְרֹזוֹן, אָמֵן.**

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

THE CHILD PLUCKED מְשׁוּי. This stanza refers to events in the life of Moses, from his birth to his leading the people Israel in the desert. The second line references the seven sisters whom Moses encountered after he fled from Egypt (Exodus 2:16).

SANCTUARY'S שְׁתוֹת. One of the conventions of ancient piyyut is not to refer to people or objects by their obvious name but to use an allusion instead. Here the Temple is not referred to directly, but rather by the unusual Hebrew word *shatot*. It is a play on *even sh'tiyah*, the rock on which the Temple was founded.

FIVE TIMES חֵמֶשׁ. The Mishnah records that the High Priest would purify himself five times on Yom Kippur (Yoma 3:3).

AND SEPARATED HIMSELF רַחֵק. The week before Yom Kippur, the High Priest would take up residence in the Temple in order not to come into contact with impurity.

YOU SWEETENED BRACKISH MARSH שֶׁהִמְתַּקְתָּ. Exodus 15:25.

DROWNING IN WATER נִפְשָׁנוּ אֶפְכוּ מַיִם. Based on Jonah's prayer in the belly of the fish (Jonah 2:6), which is recited on Yom Kippur afternoon. With this last allusion we are reminded of the final moments of judgment on Yom Kippur.

GESHEM! The gushing sound of this showery word already suggests its meaning: abundant moisture, rain from above. How suggestive, also, of the reality of our being.

Before birth, in the womb, waters surround us; throughout our lives fluids sustain us. Rain descending reminds our bodies of our emergence from water and of our continuing dependence upon that elemental substance.

In our prayer for rain, we invoke our ancestors pouring forth with purity their inner devotion and dedication. Like begetting like, their prayers are answered by the divine response of MAYIM, water—waters pure and purifying.

Individually, we today also pour out our feelings, our intentions. But along with these, we industrially pour out other substances: polluting particles that acidify the rain, agro-industrial runoff that contaminates the waters both above and below. Like begetting like, the liquid spilling from our cups is neither pure nor can it purify.

Brackish water become sweet is the promise of this prayer, not sweet become sour. Abundance, not famine, is the hope of this prayer: that our souls and our soils be irrigated by an abundance of sweet, pure, revivifying water.

Sweet water from heaven is our rightful inheritance; to reclaim and preserve it, our sacred duty.

For a blessing, not for a curse; for life, not for death; for abundance, not for famine. Amen and Amen.

—EVERETT GENDLER

AN ALTERNATE

ASHKENAZIC PRAYER FOR RAIN, WITH MATRIARCHS

Our God and God of our ancestors:

Remember

the patriarch who was drawn to You like *water*;
You blessed him as a tree planted amid flowing *waters*;
You protected and saved him when he went through fire
and *water*;

You loved him as he sowed righteousness upon all the
world's *waters*.

For his sake, do not withhold water.

ba-avuro al timna mayim

Remember

the barren woman who had compassion for those who
needed a drink of *water*;
she remained pure in the land fed by flowing *waters*,
brought countless women to dwell in the shade of the
one who separated the upper and lower *waters*,
and suckled many babies when her milk flowed like *water*.

For her sake, do not withhold water.

ba-avurah al timna mayim

Remember

the one whose birth was foretold by those who were
offered *water*;
You instructed his parent to spill his blood like *water*;
he, too, learned to pour out his heart like *water*;
later, he dug wells and found springs of *water*.

*For the sake of his righteousness,
grant the gift of flowing water.*

b'tzidko hon hashrat mayim

continued

AN ALTERNATE

ASHKENAZIC PRAYER FOR RAIN, WITH MATRIARCHS

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],

זְכוֹר

אָב נִמְשָׁךְ אַחֲרֶיךָ בְּמַיִם,
בְּרַכְתּוֹ כְּעֵץ שְׁתוּל עַל פְּלָגֵי מַיִם,
גִּנְנָתוֹ הִצַּלְתּוֹ מֵאֵשׁ וּמַמַּיִם,
דְּרָשְׁתּוֹ בְּזָרְעוֹ עַל כָּל-מַיִם.
בְּעִבּוּרוֹ אֶל תִּמְנַע מַיִם.

זְכוֹר

הָעֵקֶרָה שְׁחַנְנָה לְשׁוֹקֵקֵי מַעַט מַיִם
עֲמֻדָה בְּטַהֲרָתָהּ בְּאֶרֶץ מוֹשְׁקֵית מַמַּיִם
הִרְבֵּתָה לְעוֹמְדוֹת בְּצֵל הַמְּבַדֵּיל בֵּין מַיִם לְמַיִם
הַמוֹנִי עִם הַנִּיקָה הַלְבָּא שְׂזָרָם כְּמַיִם.
בְּעִבּוּרָהּ אֶל תִּמְנַע מַיִם.

זְכוֹר

הַנוֹלָד בְּבִשׁוּרַת יִקְחָה נָא מַעַט מַיִם,
וְשִׁחַתָּ לְהוֹרוֹ לְשִׁחְטוֹ לְשִׁפְךָ דָּמוֹ כְּמַיִם,
זֶהָר גַּם הוּא לְשִׁפְךָ לֵב כְּמַיִם,
חִפְר וּמָצָא בְּאֵרוֹת מַיִם.
בְּצִדְקוֹ חֵן חִשְׁרַת מַיִם.

continued

SUCKLED WITH MILK. A midrash describes Sarah as flowing with milk after the birth of Isaac (Babylonian Talmud, Bava Metzia 87a).

LEARNED TO POUR OUT HIS HEART. Some understand this as a reference to the midrash that Isaac asked when bound on the altar that he be a proper sacrifice. More likely, it refers to Genesis 25:21, when Isaac prays that his barren wife, Rebecca, might bear a child.

DUG WELLS. Genesis 26:18. The poet may well have in mind not only physical wells but spiritual ones as well.

REMEMBER THE PATRIARCH זְכוֹר אָב. The standard Ashkenazic *piyyut* for rain mentions various ancestors whose merit may serve to evoke God's kindness. This version of that poem alternates the traditional verses with additional verses, written especially for this siddur, that mention the deeds of the matriarchs on whose merit we equally depend.

YOU... SAVED HIM הִצַּלְתּוֹ. According to legend, Abraham was thrown into a fiery furnace by King Nimrod but was saved by God. Another legend has it that Abraham was almost drowned on his way to the binding of Isaac, but he prayed that he might carry out God's will and so God dried up the river (Tanhuma Va-yera 22).

THE LAND FED BY FLOWING WATERS מוֹשְׁקֵית מַמַּיִם. The Bible remarks about Egypt that the annual overflow of the Nile assures its prosperity (Deuteronomy 11:10).

COUNTLESS WOMEN הִרְבֵּתָה. According to the midrash, Abraham made converts of the males he met and Sarah made converts of the females (Genesis Rabbah 39:14).

Remember

the kind girl who went to the well of *water*,
who responded with a full heart to the stranger's request for *water*;
both for the servant and for his camels she drew *water*.

It was she who turned toward the mild son heaven's blessing of *water*.

*For the sake of her righteousness,
grant the gift of flowing water.*

b'tzidkha hon hashrat mayim

Remember

the one who with only a staff crossed the Jordan's *waters*;
his love gave him strength to remove the stone cover from the well of *water*;
he wrestled with the angel formed from fire and *water*;
and so You promised to be with him as he passed through fire and *water*.

For his sake, do not withhold water.

ba-avuro al timna mayim

Remember

the woman who arrived with her sheep at the well of *water*;
the man who fled there saw her, and his love gushed like cascading *water*.
She merited that her descendants would settle on both banks of Jordan's *waters*,
she weeps for her children, her eyes pouring tears of *water*.

For her sake, do not hold back water.

ba-avurah al timna mayim

Remember

the prophet, who watched over her brother by standing at the edge of the *water*;
the shepherd, who led his people between the two mounds of *water*;
and the priest, dedicated with blood and *water*—
for the sake of these three, the nation merited the pillar of fire, the cloud,
and the well of *water*.

*For the sake of their righteousness,
grant the gift of flowing water.*

ba-avuram hon hashrat mayim

For You are ADONAI our God, who causes the wind to blow and the rain 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."

זְכוֹר

נְדִיבָה אֲשֶׁר יִצְאָה אֶל בְּאֵרוֹת מַיִם,
עֲנִתָהּ בְּכָל-לִבָּהּ לְבַקֵּשׁת מַיִם,
גַּם לַעֲבָד גַּם לְגַמְלֵיו שְׁאָבָה מַיִם,
הַפְּנִתָה אֶל הַתָּם בְּרַפְת שְׁמַיִם לְמַיִם.
בְּצַדְקָה חֵן חֲשַׁרְת מַיִם.

זְכוֹר

טָעַן מְקֵלו וְעָבַר יַרְדֵּן מַיִם,
יַחַד לֵב וְגַל אֶבֶן מִפִּי בְּאֵר מַיִם,
בְּנִאֲבָק לוֹ שָׂר בְּלוֹל מֵאֵשׁ וּמַמִּיִם,
לָכֵן הִבְטַחְתוּ הַיּוֹת עִמּוֹ בְּאֵשׁ וּבַמַּיִם.
בְּעִבּוּרוֹ אֶל תִּמְנַע מַיִם.

זְכוֹר

הַבָּאָה עִם צֹאנֶיהָ אֶל בְּאֵרֵת מַיִם,
רָאָה הַמְּנוּס וְגִלְשָׁה אֶהְבַּתָּה כְּמַפּוֹלֵת מַיִם,
זָפְתָה צְאֲצְאֵיהָ לִישֵׁב עַל שְׁנֵי חוּפֵי מַיִם,
הִיא מְבַכָּה עַל בְּנֵיהָ, עֵינֶיהָ זּוֹלְגוֹת מַיִם.
בְּעִבּוּרָהּ אֶל תִּמְנַע מַיִם.

זְכוֹר

הַנְּבִיאָה שִׁשְׁמֶרָה אַחִיהָ עַל שְׁפַת הַמַּיִם,
וְהָרוּעָה שֶׁהוֹלִיף עִמּוֹ בֵּין גְּזָרֵי מַיִם,
וְהַכֹּהֵן הַמְּקַדֵּשׁ בְּדָם וּבַמַּיִם,
שֶׁלְשָׁתָם זָכוּ לָעַם עִמּוֹד אֵשׁ, עֲנָן, וּבְאֵר מַיִם.
בְּעִבּוּרָם חוֹן חֲשַׁרְת מַיִם.

שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ, מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,

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

לְבָרְכָהּ וְלֹא לְקַלְלָהּ אָמֵן.
לְחַיִּים וְלֹא לְמוֹת אָמֵן.
לְשִׁבְעַת וְלֹא לְרוּזוֹן אָמֵן.

The ark is closed and we continue on page 344 or 356 with "מְכַלְכֵּל חַיִּים"

SHE WHO TURNED הַפְּנִתָה. Rebecca manipulated the situation so that Isaac's blessing was given to Jacob, not Esau. Jacob is called *tam* (Genesis 25:27), sometimes translated as "simple"; the rendering here ("mild") follows JPS.

A STAFF מְקֵלו. Jacob arrived in Haran without great wealth: "with nothing but my staff, I crossed the Jordan" (Genesis 32:11).

SHE MERITED THAT HER DESCENDANTS זָפְתָה צְאֲצְאֵיהָ. The tribe of Manasseh—descended from Joseph, Rachel's firstborn—settled on both sides of the Jordan.

SHE WEEPS הִיא מְבַכָּה. "A cry is heard on high, wailing bitter weeping, Rachel weeping for her children. She refuses to be comforted for her children are now gone" (Jeremiah 31:14).

THE PROPHET הַנְּבִיאָה. Miriam was called "the prophet" (Exodus 15:20).

DEDICATED WITH BLOOD AND WATER הַמְּקַדֵּשׁ בְּדָם וּבַמַּיִם. Aaron was purified through immersing in water at the priests' dedication ceremony, and his extremities were daubed with the blood of the sacrifice (Numbers 8:6, 23).

THE PILLAR OF FIRE, THE CLOUD, AND THE WELL OF WATER עִמּוֹד אֵשׁ, עֲנָן, וּבְאֵר מַיִם. Moses asked that the people be led by God through the desert, and a pillar of fire and a cloud accompanied them. Also, a cloud signaling God's presence filled the inner sanctum, which only Aaron could enter. According to a midrash, a well of water traveled with the Israelites in the desert; when Miriam died, the well dried up (Babylonian Talmud, Ta-anit 9b).

The following poem is attributed to Solomon ibn Gabirol (1021–1058) and is recited in the Sephardic tradition as a r'shut, the leader's introduction, to Geshem and Tal.

לְשׁוֹנֵי בּוֹנֵנֶת
 אֱלֹהֵי וּתְבַחַר
 בְּשִׁירִים שְׁשֻׁמָּת
 בְּכִי טוֹב מִמְסַחַר
 וְנִגְדָּךְ בּוֹנֵנֶת
 צְעָדֵי מִמְשַׁחַר
 וְלִי גְרוֹן תִּתֶנָּה
 בְּקִרְאֵי לֹא נִחַר
 וַיִּצְרֵי הַלְבָנֶת
 כְּמוֹ צֶמֶר צָחַר
 וְלִכֵּן לֹא שָׁתָה
 לְבָבִי בִּי סַחֲרָחַר
 הִיָּה סִתְרֵי עֵתָה
 כְּאֶתְמוֹל וּכְמִתְּחִיל
 וּמִגְנֵי אֶתָּה
 אֱלֹהֵי אֵל תִּתְאַחַר

My God, You fashioned my tongue desiring the songs You placed in my mouth, more than any other discourse. From the first You directed my footsteps toward You. You gave me a throat that has not dried up from calling to You. You cleansed my nature to be as white as wool; and so the heart within me did not go astray when it was disturbed. Be now my protector as yesterday; and so tomorrow too. For You are my shield, ADONAI. Do not delay.

L'shoni konanta, elohai vativhar, b'shirim she-samta b'fi tov mimis-har. V'negdakh konanta, tze'adai mimish-har, v'li garon tatah, b'kori lo nihar. V'yitzri hilibanta k'mo tzemer tzahar v'lakhein lo shatah l'vavi bi s'harhar. Heyeih sitri atah, k'etmol u-kh'mahar, u-magini atah, elohai al t'ahar.

ג THE SEPHARDIC TRADITION

Our God and God of our ancestors:
 with luminous rain, may the land be illumined;
 with blessings of rain, may the land be blessed;
 with gladdening rain, may the land be glad;
 with joy-filled rain, may the land be joyous;
 with glorious rain, may the land be glorified;
 with choice rain, may the land be chosen;
 with rain-filled songs, may the land sing;
 with vital rain, may the land be revived;
 with goodly rain, may the land prove good;
 with the rain of deliverance, may the land be delivered;
 with nurturing rain, may the land be nurtured.

Eloheinu veilohei avoteinu [v'imoteinu]:

- B'gishmei orah, ta-ir adamah. Amen.
- B'gishmei v'rakhah, t'vareikh adamah. Amen.
- B'gishmei gilah, tagil adamah. Amen.
- B'gishmei ditzah, t'dashein adamah. Amen.
- B'gishmei hod, t'hadeir adamah. Amen.
- B'gishmei va-ad tov, t'va-eid adamah. Amen.
- B'gishmei zimrah, t'zameir adamah. Amen.
- B'gishmei hayim, t'hayeh adamah. Amen.
- B'gishmei tovah, teitiv adamah. Amen.
- B'gishmei y'shuah, toshia adamah. Amen.
- B'gishmei khalkalah, t'khalkeil adamah. Amen.

May Your kindness, ADONAI, be upon us, as we have looked to You.
 ADONAI, protect us: surely our sovereign will respond to us when we call.
 For You, ADONAI our God, are the mighty redeemer who causes the wind to blow and the rain to fall as a blessing.

The ark is closed and we continue on page 344 or 356 with "You sustain the living"

ג THE SEPHARDIC TRADITION. A piyyut of unknown origin recited in the Sephardic tradition. It is arranged as a double acrostic—each line modifies both rain and land with a word of the same initial letter. In most rites, it only includes verses beginning with letters from the first half of the Hebrew alphabet.

תְּקוּן הַגֶּשֶׁם
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
 בְּגִשְׁמֵי אוֹרָה, תִּתְאַר אֲדָמָה. אָמֵן.
 בְּגִשְׁמֵי בְרָכָה, תִּבְרַךְ אֲדָמָה. אָמֵן.
 בְּגִשְׁמֵי גִילָה, תִּגִּיל אֲדָמָה. אָמֵן.
 בְּגִשְׁמֵי דִיצָה, תִּדְשֵׁן אֲדָמָה. אָמֵן.
 בְּגִשְׁמֵי הוֹד, תִּהְדֵּר אֲדָמָה. אָמֵן.
 בְּגִשְׁמֵי וְעֵד טוֹב, תִּוְעֵד אֲדָמָה. אָמֵן.
 בְּגִשְׁמֵי זִמְרָה, תִּזְמַר אֲדָמָה. אָמֵן.
 בְּגִשְׁמֵי חַיִּים, תִּחַיֶּה אֲדָמָה. אָמֵן.
 בְּגִשְׁמֵי טוֹבָה, תִּטִּיב אֲדָמָה. אָמֵן.
 בְּגִשְׁמֵי יְשׁוּעָה, תּוֹשִׁיעַ אֲדָמָה. אָמֵן.
 בְּגִשְׁמֵי כִלְכֵּלָה, תְּכַלְכֵּל אֲדָמָה. אָמֵן.

יְהִי חֲסִדְךָ יְהוָה עָלֵינוּ כְּאֲשֶׁר יִחַלְנוּ לָךְ.
 יְהוָה הוֹשִׁיעָה, הַמְלִיךְ יַעֲנֵנוּ בְיוֹם קִרְאָנוּ.
 כְּמוֹ שְׁאֵתָה הוּא יְהוָה אֱלֹהֵינוּ רַב לְהוֹשִׁיעַ,
 מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם לְבְרָכָה.

The ark is closed and we continue on page 344 or 356 with חיים

MAY YOUR KINDNESS יְהִי חֲסִדְךָ. Psalm 33:22.

ADONAI, PROTECT US יְהוָה הוֹשִׁיעָה. Psalm 20:10.

Hoshanot for the First Days of Sukkot

We rise, as a Sefer Torah is removed from the ark and held at the bimah. Those holding a lulav and etrog form a procession behind the leader and shake the lulav slightly as they march around the synagogue. Each line is chanted by the leader and then repeated by the congregation:

Hosha na, help us, we plead—for Your sake, our God; *hosha na*.
Hosha na—for Your sake, our Creator; *hosha na*.
Hosha na—for Your sake, our Redeemer; *hosha na*.
Hosha na—for Your sake, because You seek us; *hosha na*.
Hosha na, I'ma-ankha eloheinu, *hosha na*.
Hosha na, I'ma-ankha boreinu, *hosha na*.
Hosha na, I'ma-ankha go-aleinu, *hosha na*.
Hosha na, I'ma-ankha dorseinu, *hosha na*.

This piyyut is always recited on the first day of Sukkot, except when the first day of the Festival falls on Shabbat. On Shabbat we turn to page 387.

FOR YOUR SAKE

Hosha na:

For the sake of Your truth	help us, we plead, <i>hosha na</i> .
For the sake of Your covenant	<i>hosha na</i> .
For the sake of Your greatness	<i>hosha na</i> .
For the sake of Your law	<i>hosha na</i> .
For the sake of Your splendor	<i>hosha na</i> .
For the sake of Your encountering us	<i>hosha na</i> .
For the sake of Your name	<i>hosha na</i> .
For the sake of Your kindly love	<i>hosha na</i> .
For the sake of Your goodness	<i>hosha na</i> .
For the sake of Your oneness	<i>hosha na</i> .
For the sake of Your glory	<i>hosha na</i> .
For the sake of Your teaching	<i>hosha na</i> .
For the sake of Your sovereignty	<i>hosha na</i> .
For the sake of Your eternity	<i>hosha na</i> .
For the sake of Your mystery	<i>hosha na</i> .
For the sake of Your power	<i>hosha na</i> .
For the sake of Your radiance	<i>hosha na</i> .
For the sake of Your righteousness	<i>hosha na</i> .
For the sake of Your holiness	<i>hosha na</i> .
For the sake of Your compassion	<i>hosha na</i> .
For the sake of Your presence in the world	<i>hosha na</i> .
For the sake of our praise of You	<i>hosha na</i> .

We continue on page 385.

הושענות ליום טוב

We rise, as a Sefer Torah is removed from the ark and held at the bimah. Those holding a lulav and etrog form a procession behind the leader and shake the lulav slightly as they march around the synagogue. Each line is chanted by the leader and then repeated by the congregation:

הוֹשַׁע נָא, לְמַעַן אֱלֹהֵינוּ, הוֹשַׁע נָא.
הוֹשַׁע נָא, לְמַעַן בּוֹרְאֵנוּ, הוֹשַׁע נָא.
הוֹשַׁע נָא, לְמַעַן גּוֹאֲלֵנוּ, הוֹשַׁע נָא.
הוֹשַׁע נָא, לְמַעַן דּוֹרְשֵׁנוּ, הוֹשַׁע נָא.

This piyyut is always recited on the first day of Sukkot, except when the first day of the Festival falls on Shabbat. On Shabbat we turn to page 387.

הוֹשַׁע נָא

הוֹשַׁע נָא.	לְמַעַן אֲמַתְךָ
הוֹשַׁע נָא.	לְמַעַן בְּרִיתְךָ
הוֹשַׁע נָא.	לְמַעַן גְּדֻלָּךְ
הוֹשַׁע נָא.	לְמַעַן דָּתְךָ
הוֹשַׁע נָא.	לְמַעַן הוֹדְךָ
הוֹשַׁע נָא.	לְמַעַן וַעֲדוּךָ
הוֹשַׁע נָא.	לְמַעַן זְכוּרְךָ
הוֹשַׁע נָא.	לְמַעַן חֶסֶדְךָ
הוֹשַׁע נָא.	לְמַעַן טוֹבְךָ
הוֹשַׁע נָא.	לְמַעַן יְחִוּדְךָ
הוֹשַׁע נָא.	לְמַעַן כְּבוֹדְךָ
הוֹשַׁע נָא.	לְמַעַן לְמוּדְךָ
הוֹשַׁע נָא.	לְמַעַן מְלִכוּתְךָ
הוֹשַׁע נָא.	לְמַעַן נִצְחָךְ
הוֹשַׁע נָא.	לְמַעַן סוּדְךָ
הוֹשַׁע נָא.	לְמַעַן עֶזְךָ
הוֹשַׁע נָא.	לְמַעַן פְּאִירְךָ
הוֹשַׁע נָא.	לְמַעַן צְדָקוֹתְךָ
הוֹשַׁע נָא.	לְמַעַן קְדוּשַׁתְךָ
הוֹשַׁע נָא.	לְמַעַן רַחֲמֶיךָ
הוֹשַׁע נָא.	לְמַעַן שְׂכִינְתְךָ
הוֹשַׁע נָא.	לְמַעַן תְּהִלַּתְךָ

We continue on page 385.

FOR THE SAKE OF YOUR ENCOUNTERING US לְמַעַן וַעֲדוּךָ. Just as the *ohel mo-aid* (literally, the “Tent of Meeting”—the portable sanctuary that the Israelites built in the wilderness) was a place where God and the Israelites “met,” so too are the *mo-adim* (festivals) meeting-places in time, “appointments,” as it were, with the Divine. The root of *vi-udakh* means “to meet” or “encounter,” and both *ohel mo-aid* and *mo-adim* are derived from the same root. The poet’s use of *vi-udakh* here evokes images of both the spatial and the temporal meaning of the word: God’s encountering us in the Temple when it stood, and God’s willingness now to meet us in time.

FOR THE SAKE OF YOUR ONENESS לְמַעַן יְחִוּדְךָ. Many commentators assume that the reference here is to the recitation of the Sh’ma, the moment when we affirm our loyalty to God and declare God’s unity. Similarly, at the close of the Aleinu we announce: “On that day Adonai will be one, and the name of God, one.” It is as if to say that redemption will truly mark God’s being one with the world.

Jerusalem

In the short period of unity under David and Solomon, Israel experienced an unprecedented and never-again attained state of political glory, economic achievement, and cultic splendor. It is for this reason that the capital of the realm, Jerusalem, became a beacon of well-being and success for future generations. Late biblical and post-biblical Judaism made the idealized image of that historical Jerusalem the cornerstone of its hopes for a national and religious renaissance, and ultimately perceived in it the prototype of the New Jerusalem, the focus of its eschatological aspirations.... The city is expected to become a place of worship for every individual human being, Jew and non-Jew alike. This gloriously humanistic role to be played by the future Jerusalem fired the imagination of subsequent generations.

—SHEMARYAHU TALMON

The following piyyut is recited on the second day of Sukkot, except if Sunday. If Sunday, the piyyut on the previous page is recited.

THE TEMPLE IN JERUSALEM

Hosha na, deliver:
 the foundation stone
 Your beloved house
 the granary of Ornan
 the secluded inner sanctum
 Mount Moriah
 the mount on which the Divine shall be seen
 Your glorious abode
 the place where David resided
 the greatest of the mountains of Lebanon
 the beautiful height, the joy of all the earth
 the sum of all beauty
 home of righteousness
 Your dwelling place
 the tranquil meadow
 the *sukkah* of the city of Salem
 the destination of the tribes' pilgrimages
 the precious cornerstone
 Zion, ceaselessly amazing
 the Holy of Holies
 the pavilion draped with love
 where Your glory resides
 the hill of prayer

hosha na,
hosha na,
hosha na,
hosha na,
hosha na,
hosha na,
hosha na,
hosha na,
hosha na,
hosha na,
hosha na,
hosha na,
hosha na,
hosha na,
hosha na,
hosha na,
hosha na,
hosha na,
hosha na,
hosha na!

We continue on the next page.

The following piyyut is recited on the second day of Sukkot, except if Sunday. If Sunday, the piyyut on the previous page is recited.

הוֹשַׁע נָא.	הוֹשַׁע נָא.
הוֹשַׁע נָא.	הוֹשַׁע נָא.
הוֹשַׁע נָא.	הוֹשַׁע נָא.
הוֹשַׁע נָא.	הוֹשַׁע נָא.
הוֹשַׁע נָא.	הוֹשַׁע נָא.
הוֹשַׁע נָא.	הוֹשַׁע נָא.
הוֹשַׁע נָא.	הוֹשַׁע נָא.
הוֹשַׁע נָא.	הוֹשַׁע נָא.
הוֹשַׁע נָא.	הוֹשַׁע נָא.
הוֹשַׁע נָא.	הוֹשַׁע נָא.
הוֹשַׁע נָא.	הוֹשַׁע נָא.
הוֹשַׁע נָא.	הוֹשַׁע נָא.
הוֹשַׁע נָא.	הוֹשַׁע נָא.
הוֹשַׁע נָא.	הוֹשַׁע נָא.
הוֹשַׁע נָא.	הוֹשַׁע נָא.
הוֹשַׁע נָא.	הוֹשַׁע נָא.
הוֹשַׁע נָא.	הוֹשַׁע נָא.
הוֹשַׁע נָא.	הוֹשַׁע נָא.
הוֹשַׁע נָא.	הוֹשַׁע נָא.
הוֹשַׁע נָא.	הוֹשַׁע נָא.

הוֹשַׁע נָא
 אָבֹן שְׁתִּיָּה
 בֵּית הַבְּחִירָה
 גֶּרֶן אֹרְנָן
 דְּבִיר הַמְּצָנֶע
 הַר הַמּוֹרִיָּה
 וְהַר יִרְאָה
 זְבוּל תְּפֹאֲרֶתְךָ
 חֲנֵה דָוִד
 טוֹב הַלְּבָנוֹן
 יְפֵה נוֹף מְשׁוֹשׁ
 כָּל־הָאָרֶץ
 כְּלִילַת יְפִי
 לֵינַת הַצְּדָק
 מְכוּן לְשִׁבְתְּךָ
 נוֹה שְׁאֲנָן
 סִכַּת שְׁלָם
 עֲלִית שְׁבָטִים
 פְּנַת יְקָרַת
 צִיּוֹן הַמְּצִינֶת
 קֹדֶשׁ הַקְּדוּשִׁים
 רְצוּף אֶהְבָּה
 שְׂכִינַת כְּבוֹדְךָ
 תַּל תְּלַפְיוֹת

We continue on the next page.

THE TEMPLE IN JERUSALEM. Each line of this poem is a classic biblical or rabbinic expression referring either to the Temple site or to the city of Jerusalem. The lines of this piyyut are arranged alphabetically and there is a simple congregational refrain: *hosha na*. Yet the piyyut retains a certain ambiguity: Are these place names evoking a memory of the past, or are the voices embodied in these places now calling for God to redeem us?

THE FOUNDATION STONE אָבֹן שְׁתִּיָּה. This term is taken from Mishnah Yoma 5:2: "After the ark went into exile, a stone, three fingers wide, which had been there from the days of the earliest prophets, marked its place, called *sh'tiyah*." A rabbinic statement clarifies the name as meaning "the stone from which the world was created."

THE GRANARY OF ORNAN גֶּרֶן אֹרְנָן. According to 2 Samuel 24:18–25, David constructed an altar at this site in Jerusalem during a plague. The site was owned by Araunah the Jebusite, who freely offered it to David. The Book of Chronicles gives his name as Ornan and that is how he is referred to in later texts.

MOUNT MORIAH הַר הַמּוֹרִיָּה. Based on a reference in 2 Chronicles 3:1, the rabbi identified the mountain on which Isaac was sacrificed with the Temple Mount (Babylonian Talmud, Ta'anit 16a). In a play on the sound of the name, Abraham renamed Mount Moriah as "the Mount of Revelation/*yeira-eh*" after he sacrificed the ram instead of his son Isaac (Genesis 22:14).

THE GREATEST OF THE MOUNTAINS OF LEBANON טוֹב הַלְּבָנוֹן. According to the midrash, the "mountains of Lebanon" refer to the Temple Mount (Sifrei Deuteronomy 6).

HOME OF RIGHTEOUSNESS לֵינַת הַצְּדָק. According to the midrash, only the righteous slept in Jerusalem, for the sins of the pilgrims were forgiven (Numbers Rabbah 21:21).

THE SUKKAH OF THE CITY OF SALEM סִכַּת שְׁלָם. Psalm 76:3, "And God's *sukkah* was in Salem"—that is, Jerusalem/city of Salem.

THE PRECIOUS CORNERSTONE פְּנַת יְקָרַת. Isaiah 28:16. The prophet promises that the Temple will be founded on carefully selected perfect stones.

THE PAVILION DRAPED WITH LOVE רְצוּף אֶהְבָּה. Song of Songs 3:10, the maiden's description of the pavilion made for her by Solomon.

Rescue Me and the Divine Name

Interpreting classical sources such as those captured in this piyyut, Abraham Joshua Heschel argued that God participates in the suffering of the world. God is present in the world and not “above it all.” What human beings do affects the inner life of God, and when humans cause suffering to others they cause God to suffer. In turn, when human beings face one another in an act of compassion, when they truly hear the suffering of another and respond, they reveal the Divine who is everywhere, hidden, yet waiting to be revealed. On Sukkot we surround the bimah with the fruits of the harvest and, as we circle round that center, it is as if we affirm that the work of our hands can be the visible fire of God on the altar.

—ADMIEL KOSMAN

When a person is sentenced by a court and suffers therefrom, what does the Shekhinah declare? It is if to say, “My head aches! My right arm aches!” If the one who is everywhere suffers so because the blood of evildoers has been spilled, how much more so does the Divine suffer when the blood of the righteous is spilled!

—MISHNAH

GOD AND THE PEOPLE ISRAEL: FOREVER LINKED

Please rescue me and the divine name!

Ani va-ho hoshi-ah na.

As You rescued the symbols of righteousness and Yourself when you rose to redeem Your people from Egypt— so save us, ken hosha na.

As You rescued Divinity itself in rescuing this nation that yearned for Divinity’s deliverance so save us, ken hosha na.

As You rescued the myriad hosts of this people and with them hosts of angels— so save us, ken hosha na.

As you rescued the innocent in the house of slavery from those who would suppress the quality of mercy— so save us, ken hosha na.

As You rescued this people from drowning by splitting the deep sea, Your glory crossing with them— so save us, ken hosha na.

As You rescued those who chorally sang “God saved,” and You who birthed them were “saved,” too— so save us, ken hosha na.

אָנִי וְהוּ הוֹשִׁיעָה נָא.

בְּהוֹשַׁעְתָּ

אֱלֹהִים בְּלוֹד עַמּוֹךְ,

בְּצִאתְךָ לְיִשְׁעַ עַמּוֹךְ, בֶּן הוֹשַׁע נָא.

בְּהוֹשַׁעְתָּ

גּוֹי וְאֱלֹהִים,

דְּרוֹשִׁים לְיִשְׁעַ אֱלֹהִים, בֶּן הוֹשַׁע נָא.

בְּהוֹשַׁעְתָּ

הַמּוֹן צְבָאוֹת,

וְעַמּוֹ מַלְאֲכֵי צְבָאוֹת, בֶּן הוֹשַׁע נָא.

בְּהוֹשַׁעְתָּ

זָכִים מִבֵּית עֶבְדִּים,

חֲנוּן בְּיָדָם מֵעֶבְדִּים, בֶּן הוֹשַׁע נָא.

בְּהוֹשַׁעְתָּ

טְבוּעִים בְּצוּל גְּזָרִים,

יְקַרְךָ עַמּוֹ מֵעֶבְרִים, בֶּן הוֹשַׁע נָא.

בְּהוֹשַׁעְתָּ

כְּנֶה מְשׁוֹרְרֵת וַיּוֹשַׁע,

לְגוֹחָה מְצִינֵת וַיּוֹשַׁע, בֶּן הוֹשַׁע נָא.

PLEASE RESCUE ME AND THE DIVINE NAME אָנִי וְהוּ הוֹשִׁיעָה נָא. This line is taken from the Mishnah (Sukkot 4:4): “Each day of Sukkot they encircled the altar once saying, ‘Please Adonai, rescue us; please Adonai, make us prosper!’ Rabbi Judah said [that they would say], ‘Please Adonai, rescue me and the divine name [ani va-ho hoshi-ah na]!’” The Babylonian Talmud further comments that the phrase was repeated twice. In accord with that report, the liturgical custom developed of reciting this line both before and after this piyyut.

AS YOU RESCUED בְּהוֹשַׁעְתָּ. The Talmud of the Land of Israel (Sukkah 4:3) comments: Rabbi Akiva taught, “Your nation whom You redeemed” (2 Samuel 7:23)—it was You who were redeemed in the exodus from Egypt.” Eleazar Kallir plays on this idea in this piyyut, assembling stanza after stanza tying together the divine and human, saying that both were simultaneously redeemed. The poem is built out of midrashic references to the exodus from Egypt; in Jewish thought, the exodus provides the model for all subsequent acts of national rescue. The poet, writing under Byzantine rule, could well understand that in his own time Judaism was not triumphant and he could experience that as God being in exile along with the people Israel.

THE SYMBOLS OF RIGHTEOUSNESS אֱלֹהִים. Freeing the slaves in Egypt was an act of righteousness. The prophet Isaiah refers to the people Israel as eilei ha-tzedek, the divine symbols of righteousness (61:3).

EGYPT בְּלוֹד. The Hebrew lud is another name for Egypt, and is frequently used in medieval piyyutim.

AND YOURSELF עַמּוֹךְ. The modern liturgical commentator Israel Goldschmidt points out

that the author is quoting a midrash that whenever Israel is redeemed, God is redeemed (Tanḥuma, Aharei Mot 18).

FOR DIVINITY’S DELIVERANCE לְיִשְׁעַ אֱלֹהִים. The poet is engaging in a deliberate ambiguity: it was Israel that awaited deliverance by God, but equally, it was God who yearned for the moment of deliverance.

HOSTS OF ANGELS מַלְאֲכֵי צְבָאוֹת. According to the midrash, thousands of angels joined God in rescuing Israel (Mekhilta D’Rashbi, Hoffman 14:25).

THE QUALITY OF MERCY חֲנוּן. Or, more literally: “the Merciful One.” In this reading, the Egyptians tried to destroy Israel’s God.

WHO CHORALLY SANG מְשׁוֹרְרֵת. A reference to the Song at the Sea, which Israel sang when they viewed their victory. The Hebrew word va-yosha, “God saved” (Exodus 14:30), is repointed as va-yivasha, meaning “God was saved.” God, who birthed this people, was equally saved when the people Israel went free.

As You rescued
Your promise of “I shall take you out,” words read equally as,
“And I will be redeemed with you”—
so save us, *ken hosha na*.

As You rescued
those who surrounded the altar carrying willows to adorn it—
so save us, *ken hosha na*.

As You rescued
the wondrous ark when it was violated and, in Your anger
caused the violators to suffer and be defeated—
so save us, *ken hosha na*.

As You rescued
the communities You exiled to Babylonia and Your merciful
Presence accompanied them—
so save us, *ken hosha na*.

As You rescued
the captured tribes of Jacob, so may You return to us, letting
return those who wish to dwell in the tents of Jacob to
return—
and save us, please, *v'hoshi-ah na*.

Some add:

[As You rescued those who observe Your mitzvot, be the God
of deliverance for those who await Your rescue—and save us,
please, *v'hoshi-ah na*.]

Please rescue me and the divine name!

Ani va-ho hoshi-ah na.

Deliver and bless this people, whom You have made Your own;
shepherd them and exalt them forever.

*Hoshi-ah et amekha, u-vareikh et nahalatekha,
u-r'eim v'naseim ad ha-olam.*

May my pleas, made in God's presence, be the concern of
ADONAI our God, day and night—that God uphold the cause
of this servant, and the cause of all of God's people, Israel,
as each day's concerns arise. May all who dwell on earth ac-
knowledge that ADONAI is God; there is no other.

The Sefer Torah is returned and the ark is closed.

If Hoshanot were preceded immediately by Hallel,

we continue with Kaddish Shalem on page 321.

If Hoshanot were preceded immediately by the Musaf Amidah,

we continue with Kaddish Shalem on page 203.

בְּהוֹשִׁיעָתָּה
מֵאֲמַר וְהוֹצֵאתִי אֶתְכֶם,
נְקוּב וְהוֹצֵאתִי אֶתְכֶם, בֶּן הוֹשֵׁעַ נָא.

בְּהוֹשִׁיעָתָּה
סוּבְבֵי מִזְבֵּחַ,
עוֹמְסֵי עֲרֵבָה לְהַקִּיף מִזְבֵּחַ, בֶּן הוֹשֵׁעַ נָא.

בְּהוֹשִׁיעָתָּה
פְּלֵאֵי אַרוֹן כְּהֶפְשַׁע,
צִיעַר פְּלִשֶׁת בַּחֲרוֹן אַף וְנוֹשֵׁעַ, בֶּן הוֹשֵׁעַ נָא.

בְּהוֹשִׁיעָתָּה
קְהֵלוֹת בְּבִלְהַ שְׁלִחָתָּה,
רַחוּם לְמַעַנְם שְׁלִחָתָּה, בֶּן הוֹשֵׁעַ נָא.

בְּהוֹשִׁיעָתָּה
שְׁבוֹת שְׁבִטֵי יַעֲקֹב,
תְּשׁוּב וְתִשִּׁיב שְׁבוֹת אֶהְיֵי יַעֲקֹב, וְהוֹשִׁיעָה נָא.

Some add:

[בְּהוֹשִׁיעָתָּה]
שׁוֹמְרֵי מִצְוֹת, וְחוּכֵי יְשׁוּעוֹת,
אֵל לְמוֹשְׁעוֹת, וְהוֹשִׁיעָה נָא.]

אָנִי וְהוּ הוֹשִׁיעָה נָא.

הוֹשִׁיעָה אֶת־עַמֶּךָ, וּבִרְךָ אֶת־נַחְלָתְךָ,
וְרַעַם וְנִשְׂאָם עַד הָעוֹלָם.

וַיְהִי דְבַר־יְהוָה אֵלֶיךָ אֲשֶׁר הִתְחַנַּנְתִּי לְפָנֶיךָ יְהוָה קְרָבִים
אֵל יְהוָה אֱלֹהֵינוּ יוֹמָם וְלַיְלָה, לַעֲשׂוֹת מִשְׁפָּט עִבְדוֹ
וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת
כָּל־עַמֵּי הָאָרֶץ, כִּי יְהוָה הוּא הָאֱלֹהִים, אִין עוֹד.

The Sefer Torah is returned and the ark is closed.

If Hoshanot were preceded immediately by Hallel,

we continue with Kaddish Shalem on page 321.

If Hoshanot were preceded immediately by the Musaf Amidah,

we continue with Kaddish Shalem on page 203.

READ EQUALLY נְקוּב. With a single change of the vowel sign—the dot dropping down from the top of the *vav* to its middle—the verse that speaks of God's promise to redeem the people Israel (*v'hotzeiti*) can be read as speaking of God's own redemption (*v'hutzeiti*). Similarly, the next word, *et-khem*, “you” (meaning “I will redeem you”) can be repointed as *it-khem*, “with you”—meaning “I will be redeemed with you.”

SURROUNDED THE ALTAR סוּבְבֵי מִזְבֵּחַ. Now the poet turns to the ceremony of Hoshanot as it was practiced in the Temple. The subsequent stanzas no longer speak of God as saved along with the people Israel, but focus instead on God's saving power.

WHEN IT WAS VIOLATED כְּהֶפְשַׁע. The ark was captured by the Philistines and subsequently returned to Israel (1 Samuel 4:11, 6:1).

YOUR MERCIFUL PRESENCE רַחוּם. A reference to the midrash that God's presence, the Shekhinah, went into exile with the people Israel.

THOSE WHO OBSERVE YOUR MITZVOT שׁוֹמְרֵי מִצְוֹת. This stanza was added to the original poem, which ends with the completion of the alphabetical acrostic in the previous stanza.

DELIVER . . . THIS PEOPLE הוֹשִׁיעָה אֶת־עַמֶּךָ. Psalm 28:9.

MAY MY PLEAS וַיְהִי דְבַר־יְהוָה אֵלֶיךָ. 1 Kings 8:59.

who break bread with two loaves on Shabbat
 who define four domains between which not
 to carry on Shabbat
 who fulfill the command to kindle lights
 that glow on Shabbat
 who with wine sanctify the day of Shabbat
 who chant seven blessings on Shabbat
 who call seven people to the Torah on Shabbat
 Oh! Grant us the time that is fully Shabbat. Save us, *hosha na*.

al sh'tei khikarot botza:at ba-shabbat, poretet arba r'shuyot ba-shabbat, tzivui hadlakat ner madleket ba-shabbat, kiddush hayom m'kadesh ba-shabbat, renen sheva m'falelet ba-shabbat, shivah vadat korah ba-shabbat, tanhilela l'yom shekulo shabbat, hosha na.

Please rescue me and the divine name!
Ani va-ho hoshi-ah na.

KEN HOSHA NA: SO SAVE US

As you rescued
 Adam, Your creation, and saved him on the holy day of Shabbat,
 redeeming him and treating him with kindness—
 so save us, *ken hosha na*.

As You delivered
 the people distinguished by their hope for freedom
 and who learned thereby to anticipate the seventh day for rest—
 so save us, *ken hosha na*.

As You saved
 the nation whom You shepherded to Marah,
 where You bestowed on them the precept of Shabbat beside still waters—
 so save us, *ken hosha na*.

continued

הוֹשֵׁעַ נָא.
 הוֹשֵׁעַ נָא.
 הוֹשֵׁעַ נָא.
 הוֹשֵׁעַ נָא.
 הוֹשֵׁעַ נָא.
 הוֹשֵׁעַ נָא.
 הוֹשֵׁעַ נָא.
 הוֹשֵׁעַ נָא.
 אֲנִי וְהוּא הוֹשִׁיעָה נָא.

עַל שְׁתֵּי כִכְרוֹת בּוֹצְעֵת בַּשַּׁבָּת
 פּוֹרְטֵת אַרְבַּע רְשׁוּיֹת בַּשַּׁבָּת
 צִוּוּי הַדְּלָקַת נֵר מְדַלְקֵת בַּשַּׁבָּת
 קַדּוּשׁ הַיּוֹם מְקַדְּשֵׁת בַּשַּׁבָּת
 רִנְן שְׁבַע מְפַלְלֵת בַּשַּׁבָּת
 שְׁבַעַה בְּדַת קוֹרְאָה בַּשַּׁבָּת
 תַּנְחִילֶנָּה לְיוֹם שְׁפָלוֹ שַׁבָּת
 אֲנִי וְהוּא הוֹשִׁיעָה נָא.

TWO LOAVES שְׁתֵּי כִכְרוֹת. Breaking bread over two loaves was a Babylonian custom that eventually spread throughout the Jewish world. (For further explanation, see page 72.)

FOUR DOMAINS אַרְבַּע רְשׁוּיֹת. Mishnah Shabbat begins with the laws that forbid carrying from one domain to another. The Babylonian Talmud (Shabbat 6a) defines four domains. In the case of three of them—private property, public places, and alleyways—we are enjoined from carrying from one domain to another. The fourth domain is permitted spaces (such as a trash bin in a public space) to which we are permitted to carry from a private domain.

SEVEN BLESSINGS שְׁבַע. The Amidah on Shabbat, unlike on weekdays, contains seven *b'rakhot*.

THE TIME THAT IS FULLY SHABBAT לְיוֹם שְׁפָלוֹ שַׁבָּת. The rabbinic vision of the endtime.

ME AND THE DIVINE NAME אֲנִי וְהוּא. Rabbi Judah, who opines that this phrase was chanted in the Temple, says further that the phrase was repeated. A later compiler of the Shabbat liturgy placed one enunciation of the phrase before this *piyyut* and one at its conclusion.

א
 כְּהוֹשַׁעְתָּ
 אָדָם יִצִּיר כְּפִידָה לְגוֹנֵנָה
 בַּשַּׁבָּת קָדֵשׁ הַמִּצְאָתוֹ כְּפָר וְחַנּוּנָה, כֵּן הוֹשַׁע נָא.
 כְּהוֹשַׁעְתָּ
 גּוֹי מִצִּיּוֹן מְקוּיִם הַפֶּשַׁע
 דְּעָה כְּוָנוֹ לְבוֹר שְׁבִיעֵי לְנַפְשׁוֹ, כֵּן הוֹשַׁע נָא.
 כְּהוֹשַׁעְתָּ
 הָעָם וְהַגֵּת כְּצֵאן לְהַנְחוּת
 וְחַק שִׁמְתָּ בְּמַרָה עַל מֵי מְנַחוּת, כֵּן הוֹשַׁע נָא.
continued

AS YOU RESCUED כְּהוֹשַׁעְתָּ. This *piyyut* centers on Shabbat, reviewing historical acts that took place on Shabbat and aspects of Sukkot observance that occurred in the Temple on Shabbat. The poem is arranged as an alphabetical acrostic followed by an acrostic spelling out the name of the author, who lived in the 11th century: “Menaḥem the son of (*b'rav*) Rabbi Makhir, *ḥazak la-ad amen* (eternally strengthen him; Amen).” A later anonymous author appended two additional verses. As mentioned above, the verbal root of the Hebrew words *k'hoshata* and *ken hosha na* (which begin and conclude each stanza) has a range of meanings, which include triumph, protect, save, redeem, deliver, and sustain. Depending on context, we have used the variety of possible English verbs to translate the repeated refrain of each stanza. Since this is a long *piyyut*, we have divided it in two for congregations that wish to abbreviate its recitation.

ADAM אָדָם. Adam was chased from the Garden of Eden in the last hour of the sixth day and he celebrated being alive on the seventh day; God had not punished him with an immediate death sentence. (See page 27.)

DISTINGUISHED מְצִיּוֹן. Drawing on a midrash quoted in the traditional Haggadah (Sifrei Deuteronomy 301), claiming that it was in slavery in Egypt that Israel became a distinctive people.

MARAH בְּמַרָה. Shabbat was instituted in the march in the desert, at the oasis of Marah—even before Sinai. The people complained of lack of food and God provided the manna, which they were commanded not to collect on Shabbat; instead, a double portion fell on Friday. Having begun describing the manna, the next three stanzas center on this theme.

As You strengthened
Your treasured people encamped in the wilderness of Sinai where they demonstrated their wisdom by harvesting a double portion on the sixth day—
so save us, *ken hosha na*.

As You upheld
the nation so attached to You that they themselves understood they must prepare for Shabbat in advance—their shepherd then agreeing and congratulating them—
so save us, *ken hosha na*.

As You sustained
the people full of joy as they ate of what had been preserved but had not turned moldy nor become sour—
so save us, *ken hosha na*.

As You delivered
the people who studied the laws of carrying on Shabbat they rested, observing the boundaries and limits of Shabbat—
so save us, *ken hosha na*.

As You redeemed
those who at Sinai heard the fourth commandment to “remember” and “observe” the holiness of the seventh day—
so save us, *ken hosha na*.

As You granted victory to those commanded to encircle Jericho seven times, besieging it till its walls fell on Shabbat and it could be captured—
so save us, *ken hosha na*.

As You sustained Solomon and the people in the Temple who pleased You when they added seven days of consecration to the seven days of Sukkot—
so save us, *ken hosha na*.

As You delivered those who returned from exile and redeemed Your Torah, publicly proclaiming it each day of the holiday—
so save us, *ken hosha na*.

continued

בְּהוֹשִׁיעַתָּ
זְבוּדֶיךָ בְּמִדְבַר סִינַי בְּמַחֲנֶה
חֲכָמוֹ וְלָקְטוּ בְּשֵׁשִׁי לֶחֶם מִשָּׁנָה,
כֵּן הוֹשִׁיעַ נָא.

בְּהוֹשִׁיעַתָּ
טְפוּלֶיךָ הוֹרוּ הֶכְנֶה בְּמִדְעָם
יִשְׂרָאֵל כִּפְחָם וְהוֹדָה לָמוֹ רוּעָם,
כֵּן הוֹשִׁיעַ נָא.

בְּהוֹשִׁיעַתָּ
כִּלְכְּלוּ בְּעֶנְג מִן הַמִּשְׁמֶר
לֹא הִפֵּךְ עֵינֵינוּ וְרִיחוֹ לֹא נָמַר,
כֵּן הוֹשִׁיעַ נָא.

בְּהוֹשִׁיעַתָּ
מִשְׁפָּטֵי מִשְׁאוֹת שַׁבַּת גָּמְרוּ
נָחוּ וְשָׁבְתוּ רְשִׁיּוֹת וְתַחֲוּמֵי שְׁמֶרֶךְ,
כֵּן הוֹשִׁיעַ נָא.

בְּהוֹשִׁיעַתָּ
סִינַי הִשְׁמַעוּ בְּדַבּוֹר רְבִיעִי
עֲנִין זְכוֹר וְשִׁמּוֹר לְקַדֵּשׁ שְׁבִיעִי,
כֵּן הוֹשִׁיעַ נָא.

בְּהוֹשִׁיעַתָּ
פָּקְדוֹ יְרִיחוֹ שֶׁבַע לְהִקְרָה
צָרוּ עַד רִדְתָּהּ בַּשַּׁבָּת לְתַקְרָה,
כֵּן הוֹשִׁיעַ נָא.

בְּהוֹשִׁיעַתָּ
קֹהֶלֶת וְעָמוּ בְּבֵית עוֹלָמִים
רְצוּף כְּחֻגְגָם שְׁבַעַה וְשֶׁבַעַה יָמִים,
כֵּן הוֹשִׁיעַ נָא.

בְּהוֹשִׁיעַתָּ
שָׁבִים עוֹלֵי גוּלָה לְפָדְיוֹם
תּוֹרָתְךָ בְּקִרְיַאתָם בְּחַג יוֹם יוֹם,
כֵּן הוֹשִׁיעַ נָא.

continued

The front-line troops led seven priests blowing their trumpets and carrying the ark around the walls of Jericho for seven days; on the seventh day, the city was encircled seven times (Joshua 6:9). According to the midrash, the walls of Jericho fell on Shabbat (Seder Olam Rabbah 11).

SOLOMON קֹהֶלֶת. The Book of Ecclesiastes (Kohelet) was said to have been written by Solomon.

PUBLICLY PROCLAIMING IT EACH DAY OF THE HOLIDAY יוֹם יוֹם יוֹם בְּקִרְיַאתָם בְּחַג יוֹם יוֹם יוֹם. Ezra, who returned to the Land of Israel with many of the exiled Jews, read the Torah to the people gathered for Sukkot (Nehemiah 8:18).

THEY DEMONSTRATED THEIR WISDOM . . . THEIR SHEPHERD THEN AGREEING חֲכָמוֹ . . . וְהוֹדָה לָמוֹ רוּעָם. Without having been instructed to do so, the people gathered a double portion of manna on the sixth day. The elders thought they had violated the command not to take extra food but Moses remarked, “This is what God has declared to do: prepare what you need,” for Shabbat (Exodus 16:23).

NOT TURNED MOLDY NOR BECOME SOUR לֹא הִפֵּךְ עֵינֵינוּ וְרִיחוֹ לֹא נָמַר. The manna was as fresh on Shabbat as it had been the day it was collected, though on other days leftover manna became moldy (Exodus 16:24).

BOUNDARIES AND LIMITS רְשִׁיּוֹת וְתַחֲוּמֵי. See above regarding the definition of the four kinds of spaces and places governing the laws of carrying on Shabbat. Also see above for the laws of limiting one’s travel on Shabbat.

“REMEMBER” AND “OBSERVE” עֲנִין זְכוֹר וְשִׁמּוֹר. In Exodus, the Shabbat commandment begins with the words “remember Shabbat” and in Deuteronomy, the language of the command is slightly different and begins “observe Shabbat.”

THOSE COMMANDED TO ENCIRCLE JERICO פָּקְדוֹ יְרִיחוֹ.

As You aided
those in the rebuilt Temple who delighted You parading all seven days
with *lulavim* in its precincts—
so save us, *ken hosha na*.

As You saved
those who beat the willows even on Shabbat, having gathered their
branches in the valley below Jerusalem, laying them at the base of the
altar before Shabbat—
so save us, *ken hosha na*.

As You sustained
those who celebrated with long supple branches of willow,
chanting as they departed, “How beautiful you are, O altar of God!”—
so save us, *ken hosha na*.

As You aided
those who thanked You and placed their hope in You,
never altering their faith in You, proclaiming again and again,
“We are God’s and we look to God”—
so save us, *ken hosha na*.

As You redeemed
Your treasured people who joyfully circled the Temple altar, singing:
“Please rescue me and the divine name”—
so save us, *ken hosha na*.

As You sustained
the host of eager priests who served You on Shabbat,
offering up a double offering of animal and grain—
so save us, *ken hosha na*.

As You strengthened
Your many Levites gathered on the Temple
platform singing, “A Psalm, the Song of the Day of Shabbat”—
so save us, *ken hosha na*.
continued

ב
בְּהוֹשַׁעַתָּה
מִשְׁמַחֲיֶיךָ בְּבִנְיַן שְׁנֵי הַמְּחֻדָּשׁ,
נוֹטְלִין לוּלָב כָּל־שַׁבְּעָה בַּמְּקֻדָּשׁ,
כִּן הוֹשַׁע נָא.

בְּהוֹשַׁעַתָּה
חֲבוּט עֲרֵבָה שַׁבַּת מְדַחִים,
מְרַבִּיּוֹת מוֹצֵא לִיסוּד מְזַבַּח מִנִּיחִים,
כִּן הוֹשַׁע נָא.

בְּהוֹשַׁעַתָּה
בְּרַבּוֹת אַרְוֵפוֹת וּגְבוּהוֹת מְעֻלָּסִים,
בְּפִטְיֹרְתָן יָפִי לָךְ מְזַבַּח מְקַלָּסִים,
כִּן הוֹשַׁע נָא.

בְּהוֹשַׁעַתָּה
מוֹדִים וּמְיַחֲלִים וְלֹא מְשַׁנִּים
כְּלָנוּ אָנוּ לַיָּה וְעֵינֵינוּ לַיָּה שׁוֹנִים,
כִּן הוֹשַׁע נָא.

בְּהוֹשַׁעַתָּה
יִקַּב מִחֻצְבֵיךָ סוּבְבִים בְּרַעֲנָנָה
רוֹנְנִים אָנִי וְהוּ הוֹשִׁיעָה נָא,
כִּן הוֹשַׁע נָא.

בְּהוֹשַׁעַתָּה
חֵיל זְרִיזִים מְשַׁרְתִּים בְּמִנוּחָה
קָרְבַן שַׁבַּת כְּפוּל עוֹלָה וּמִנְחָה,
כִּן הוֹשַׁע נָא.

בְּהוֹשַׁעַתָּה
לְוִיֶיךָ עַל דּוּכָנְךָ לְהִרְבֵּת
אוֹמְרִים מְזִמּוֹר שִׁיר לַיּוֹם הַשַּׁבָּת,
כִּן הוֹשַׁע נָא.
continued

PARADING ALL SEVEN DAYS WITH LULAVIM
נוֹטְלִין לוּלָב כָּל־שַׁבְּעָה. The *lulav* was carried in the Temple even on Shabbat, while we take up the *lulav* only on the six days of the festival that are weekdays. Similarly, the next stanza refers to the beating of the willows on Shabbat in Temple times.

THE VALLEY BELOW JERUSALEM
מוֹצֵא. “There was a place below Jerusalem, called Motza; they would go down there and collect the branches of willow and lean them against the base of the altar” (Mishnah Sukkah 4:5).

HOW BEAUTIFUL YOU ARE
יָפִי לָךְ. As the marchers who had paraded with their willows departed, they would place their branches in golden bowls and would announce, “How beautiful...” (Sukkah 4:5).

WE LOOK TO GOD
אָנוּ לַיָּה. The Mishnah describes the joy of the water festival, which concluded with the recitation of this phrase (Mishnah Sukkah 5:4).

TEMPLE ALTAR
יִקַּב מִחֻצְבֵיךָ. Literally “Your hewn winepress,” a reference to the altar in Isaiah’s prophecy (5:2).

As You upheld

those whom You comforted through their constant delight in
Your mitzvot, now be pleased with them and strengthen
them to triumph with equanimity and quietude—

so save us, *ken hosha na*.

Some add the following two stanzas:

As You returned

the captured tribes of Jacob, return us that we might
dwell again in the tent of Jacob—

so save us, *ken hosha na*.

As You aided

those who observed Your mitzvot and awaited Your
deliverance, God of deliverances—

so save us, *ken hosha na*.

Please rescue me and the divine name.

Ani va-ho hoshi-ah na.

Deliver and bless this people, whom You have made Your own;
shepherd them and exalt them forever.

Hoshi-ah et amekha, u-vareikh et nahalatekha, u-r'eim v'naseim ad ha-olam.

May my pleas, made in God's presence, be the concern of ADONAI our God,
day and night—that God uphold the cause of this servant, and the cause of all
of God's people, Israel, as each day's concerns arise. May all who dwell on earth
acknowledge that ADONAI is God; there is no other.

The ark is closed.

*If Hoshanot were preceded immediately by Hallel,
we continue with Kaddish Shalem on page 321.*

*If Hoshanot were preceded immediately by the Musaf Amidah,
we continue with Kaddish Shalem on page 203.*

פְּהוֹשְׁעָתָּ

בְּחֹמְיֶיךָ בְּמִצְוֹתֶיךָ תִּמְיֵד יִשְׁתַּעֲשְׂעוּן,

וְרָצִים וְהִחְלִיצֵם בְּשׂוּבָה וְנַחַת יִוָּשְׁעוּן, כִּן הוֹשַׁע נָא.

Some add the following two stanzas:

פְּהוֹשְׁעָתָּ

שְׁבוּת שְׁבִטֵי יַעֲקֹב

תָּשׁוּב וְתָשִׁיב שְׁבוּת אֲהֲלֵי יַעֲקֹב, כִּן הוֹשַׁע נָא.

פְּהוֹשְׁעָתָּ

שׁוּמְרֵי מִצְוֹת

וְחוֹכְבֵי יְשׁוּעוֹת אֵל לְמוֹשְׁעוֹת, כִּן הוֹשַׁע נָא.

אֲנִי וְהוּ הוֹשִׁיעָה נָא.

הוֹשִׁיעָה אֶת־עַמְּךָ, וּבָרַךְ אֶת־נַחֲלָתְךָ,

וְרָעַם וְנִשְׂאָם עַד הָעוֹלָם.

וַיְהִי דְבַר יְהוָה אֵלֶּה אֲשֶׁר הִתְחַנְּנֵתִי לִפְנֵי יְהוָה קְרֹבִים אֵל
יְהוָה אֵלֵהֶינוּ יוֹמָם וְלַיְלָה, לַעֲשׂוֹת מִשְׁפָּט עִבְדוֹ וּמִשְׁפָּט
עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת בְּלִעְמֵי הָאָרֶץ,
כִּי יְהוָה הוּא הָאֱלֹהִים, אֵין עוֹד.

The ark is closed.

*If Hoshanot were preceded immediately by Hallel,
we continue with Kaddish Shalem on page 321.*

*If Hoshanot were preceded immediately by the Musaf Amidah,
we continue with Kaddish Shalem on page 203.*

TO TRIUMPH WITH EQUANIMITY AND QUIETUDE
בְּשׂוּבָה וְנַחַת יִוָּשְׁעוּן. Isaiah 30:15. The prophet cautions not to go to war.

DELIVER . . . THIS PEOPLE
הוֹשִׁיעָה אֶת־עַמְּךָ. Psalm 28:9.

וַיְהִי דְבַר יְהוָה אֵלֶּה
אֵלֶּה. 1 Kings 8:59. This is the conclusion of Solomon's prayer at the dedication of the Temple. Here, the acknowledgment of Adonai as God is identified with the pursuit of justice throughout the world. The people Israel's progress from slavery to freedom and their continued desire for freedom and the rule of law is symbolic of the need for justice throughout the world.

Hoshanot for Hoshana Rabbah

The Order of the Service of Hoshana Rabbah

Hoshana Rabbah is the last of the intermediate days of Sukkot but is also a unique festival day. Therefore the morning service combines that of the weekday with elements of the festival service. As on all the intermediate days of the festival, the morning service is followed by Hallel, a Torah reading, and the festival Musaf.

The morning service is the same as for festivals, save that Psalm 100 (page 446), recited on weekdays, is included following the conclusion of Hoshi'ah et amekha (page 126), and we do not recite Nishmat (pages 145–147) but go directly from the conclusion of the Song at the Sea (page 144) to Yishtabah (page 148).

The weekday Sh'ma and Its Blessings (pages 149–158) and the weekday Amidah (pages 291–299) follow, the latter concluding with Sim Shalom, as at all morning services.

We continue with Hallel (pages 315–321) and the Festival Torah service (pages 322–327). At the conclusion of the Torah Service, we recite Ashrei and Uva L'tziyon (pages 214–217), followed by Hatzit Kaddish and Musaf for Festivals (pages 343–354 or 355–373).

Hoshanot follow. The service concludes with Kaddish Shalem, Aleinu, and Mourner's Kaddish (pages 203, 205–207), with some congregations also reciting Psalm 27 (page 113). Some conclude with Adon Olam (page 211).

All of the Sifrei Torah are taken out of the ark and held at the bimah as the opening piyyut is recited. Each line is chanted by the leader and then repeated by the congregation:

Hosha na, help us, we plead—for Your sake, our God; *hosha na*.

Hosha na—for Your sake, our Creator; *hosha na*.

Hosha na—for Your sake, our Redeemer; *hosha na*.

Hosha na—for Your sake, because You seek us; *hosha na*.

Hosha na, l'ma-ankha eloheinu, hosha na.

Hosha na, l'ma-ankha boreinu, hosha na.

Hosha na, l'ma-ankha go-aleinu, hosha na.

Hosha na, l'ma-ankha dorsheinu, hosha na.

The congregation circles the synagogue seven times holding lulav and etrog as each of the seven piyyutim on the following pages are recited, one at each of the circuits. Some have the custom of blowing the shofar before each circuit.

THE FIRST CIRCUIT: FOR YOUR SAKE

Hosha na:

For the sake of Your truth help us, we plead, *hosha na*.

For the sake of Your covenant *hosha na*.

For the sake of Your greatness *hosha na*.

For the sake of Your law *hosha na*.

For the sake of Your splendor *hosha na*.

For the sake of Your encountering us *hosha na*.

For the sake of Your name *hosha na*.

For the sake of Your kindly love *hosha na*.

For the sake of Your goodness *hosha na*.

For the sake of Your oneness *hosha na*.

For the sake of Your glory *hosha na*.

For the sake of Your teaching *hosha na*.

For the sake of Your sovereignty *hosha na*.

For the sake of Your eternity *hosha na*.

For the sake of Your prophecy *hosha na*.

For the sake of Your power *hosha na*.

For the sake of Your radiance *hosha na*.

For the sake of Your righteousness *hosha na*.

For the sake of Your holiness *hosha na*.

For the sake of Your mercy *hosha na*.

For the sake of Your presence in the world *hosha na*.

For the sake of our praise of You *hosha na*.

“For I said, love and kindness stand forever.”

הושענות להושענא רבה

All of the Sifrei Torah are taken out of the ark and held at the bimah as the opening piyyut is recited. Each line is chanted by the leader and then repeated by the congregation:

הוֹשַׁע נָא, לְמַעַן אֱלֹהֵינוּ, הוֹשַׁע נָא.

הוֹשַׁע נָא, לְמַעַן בּוֹרְאֵנוּ, הוֹשַׁע נָא.

הוֹשַׁע נָא, לְמַעַן גּוֹאֲלֵנוּ, הוֹשַׁע נָא.

הוֹשַׁע נָא, לְמַעַן דּוֹרְשָׁנוּ, הוֹשַׁע נָא.

The congregation circles the synagogue seven times holding lulav and etrog as each of the seven piyyutim on the following pages are recited, one at each of the circuits. Some have the custom of blowing the shofar before each circuit.

הוֹשַׁע נָא

הוֹשַׁע נָא לְמַעַן אֲמַתָּךְ

הוֹשַׁע נָא לְמַעַן בְּרִיתְךָ

הוֹשַׁע נָא לְמַעַן גְּדֻלָּךְ

הוֹשַׁע נָא לְמַעַן דְּתָךְ

הוֹשַׁע נָא לְמַעַן הוֹדְךָ

הוֹשַׁע נָא לְמַעַן וַעֲוֹדְךָ

הוֹשַׁע נָא לְמַעַן זִכְרְךָ

הוֹשַׁע נָא לְמַעַן חֲסִדְךָ

הוֹשַׁע נָא לְמַעַן טוֹבְךָ

הוֹשַׁע נָא לְמַעַן יְחִוּדְךָ

הוֹשַׁע נָא לְמַעַן כְּבוֹדְךָ

הוֹשַׁע נָא לְמַעַן לְמוֹדְךָ

הוֹשַׁע נָא לְמַעַן מַלְכוּתְךָ

הוֹשַׁע נָא לְמַעַן נִצְחָךְ

הוֹשַׁע נָא לְמַעַן סוּדְךָ

הוֹשַׁע נָא לְמַעַן עֲזָךְ

הוֹשַׁע נָא לְמַעַן פְּאָרְךָ

הוֹשַׁע נָא לְמַעַן צְדָקָתְךָ

הוֹשַׁע נָא לְמַעַן קְדוּשָׁתְךָ

הוֹשַׁע נָא לְמַעַן רַחֲמֶיךָ

הוֹשַׁע נָא לְמַעַן שְׂכִינְתְךָ

הוֹשַׁע נָא לְמַעַן תְּהִלָּתְךָ

כִּי אָמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה.

HOSHANA RABBAH is the seventh day of Sukkot. On each day of Sukkot we circle the synagogue once with *lulav* and *etrog* in hand as Hoshanot are recited, but on Hoshana Rabbah we circle seven times, each circuit with its own theme. Thus, we imitate the Temple service, where the priests would circle the altar seven times with their willows.

The day is considered the end of the penitential period that began with the preparation for the High Holy Days. On the one hand, the liturgy looks back on the holiday of Sukkot; on the other, it looks toward the prayer for rain to be recited tomorrow, on Sh'mini Atzeret. Thus, joy and fearful anticipation are intermixed and the melodies for this holiday are themselves a mixture of the two. The ceremony on the day of Hoshana Rabbah culminates with the beating of the willows (explained below, see pages 397–400).

The calendar is arranged so that Hoshana Rabbah can never fall on Shabbat, for then the ceremony would be curtailed.

For a general explanation of Hoshanot, see page 382.

FOR I SAID כִּי אָמַרְתִּי Psalm 89:3.

singly proclaiming Your uniqueness • oppressed in exile • she learns to be in awe of You • struck on the cheek • handed over to those who beat her • suffering Your trials • a ship caught in a storm • rescued by Moses • Your sacred flock • the congregation of the people of Jacob • who bear Your name • who cry “Save us” • and trust in You.

Hosha na, please save us!

You will be faithful to Jacob, deal kindly with Abraham, as You promised to our ancestors in days of old.

Micah 7:20

THE FOURTH CIRCUIT: GOD THE DELIVERER OF A GOOD HARVEST

הושע נא

אָדוֹן הַמוֹשִׁיעַ • בְּלִתֵּי אֵין לְהוֹשִׁיעַ • גְּבוּר וְרַב לְהוֹשִׁיעַ •
דְּלוֹתַי וְלִי יְהוֹשִׁיעַ • הָאֵל הַמוֹשִׁיעַ • וּמַצִּיל וּמוֹשִׁיעַ •
זוֹעֲקֶיךָ תוֹשִׁיעַ • חוֹכְיֶיךָ הוֹשִׁיעַ • טְלָאִיךָ תִּשְׁבִּיעַ •
יְבוּל לְהַשְׁפִּיעַ • כָּל־שִׂיחַ תִּדְשֵׂא וְתוֹשִׁיעַ • לְגִיא בַל תִּרְשִׁיעַ •
מְגִדִים תִּמְתִּיק וְתוֹשִׁיעַ • נְשִׂאִים לְהַסִּיעַ • שְׂעִירִים לְהַנִּיעַ •
עֲנָנִים מִלְּהַמְנִיעַ • פּוֹתַח יָד וּמִשְׁבִּיעַ • צִמְאִיךָ תִּשְׁבִּיעַ •
קוֹרְאֶיךָ תוֹשִׁיעַ • רַב לְהוֹשִׁיעַ • שׁוֹחֲרֶיךָ הוֹשִׁיעַ •
תְּמִימֶיךָ תוֹשִׁיעַ. הוֹשִׁיעַ נָא.

נְעֻמוֹת בְּיַמִּינְךָ נִצָּח.

Hosha na, Master of deliverance • there is no savior but You • mighty and triumphant • rescue me though I am low • God of deliverance • savior and sustainer • aid those who cry out • deliver those who look to You • satisfy Your faithful flock • grant an abundant harvest • may every plant grow to fullness • do not curse the earth • but help it to ripen its fruits • bring the clouds • that deliver the rain • do not hold them back • You, who with an open hand provide sustenance • satisfy those who thirst for You • deliver those who call upon You • for great is Your saving power • help those who wait upon You • vindicate those who are faithful to You. Hosha na, please save us!

Delights are forever in Your right hand.

Psalms 16:11

In each circuit, the congregation recites the words “hosha na” after each phrase of the piyyut is chanted by the leader.

THE SECOND CIRCUIT: THE TEMPLE IN JERUSALEM

הושע נא

אָבֵן שְׂתִיָּה • בֵּית הַבְּחִירָה • גֶּרֶן אָרְנָן • דְּבִיר הַמִּצְנָע • הַר הַמּוֹרִיָּה •
וְהַר יִרְאָה • זְבוּל תִּפְאָרְתְּךָ • חֲנֵה דָוִד • טוֹב הַלְּבָנוֹן • יִפֶּה נוֹף מְשׁוֹשׁ
כָּל־הָאָרֶץ • כְּלִילַת יִפִּי • לֵינַת הַצֶּדֶק • מְכוּן לְשִׁבְתְּךָ • נוֹה שְׂאֲנָן •
סֶפֶת שָׁלֵם • עֲלִית שְׁבָטִים • פְּנַת יְקָרַת • צִיּוֹן הַמְצִינַת •
קֹדֶשׁ הַקְּדוּשִׁים • רְצוּף אֶהְבָּה • שְׂכִינַת כְּבוֹדְךָ • תַּל תַּלְפִּיּוֹת •
לְךָ זְרוּעַ עִם גְּבוּרָה, תַּעֲזוּ יָדְךָ, תָּרוּם יְמִינְךָ. הוֹשִׁיעַ נָא.

Hosha na, deliver: the foundation stone • Your beloved house • the granary of Ornan • the secluded inner sanctum • Mount Moriah • the mount on which the Divine shall be seen • Your glorious abode • the place where David resided • the greatest of the mountains of Lebanon • the beautiful height, the joy of all the earth • the sum of all beauty • home of righteousness • Your dwelling place • the tranquil meadow • the sukka of the city of Salem • the destination of the tribes’ pilgrimages • the precious corner-stone • Zion, ceaselessly amazing • the Holy of Holies • the pavilion draped with love • where Your glory resides • the hill of prayer. Hosha na, please save us!

Your shoulder is mighty, Your fist is powerful, and Your right arm is exalted.

Psalms 89:14

THE THIRD CIRCUIT: THE PEOPLE ISRAEL

הושע נא

אוֹם אֲנִי חוֹמָה • בְּרָה כַחֲמָה • גּוֹלָה וְסוּרָה • דְּמַתָּה לְתַמָּר •
הַהֲרוּגָה עֲלֶיךָ • וְנַחֲשֶׁבֶת כְּצֵאן טְבַחָה • זְרוּיָה בֵּין מְכַעֲסִיָּה •
חֲבוּקָה וְדְבוּקָה בְּךָ • טוֹעֵנַת עֲלֶיךָ • יְחִידָה לְיַחֲדָךָ • כְּבוּשָׁה בְּגוֹלָה •
לוֹמְדָת יְרָאָתְךָ • מְרוֹטֶת לְחֵי • נְתוּנָה לְמַכִּים • סוּבְלַת סְבָלְךָ •
עֲנִיָּה סַעֲרָה • פְּדוּיַת טוֹבִיָּה • צֵאן קְדוּשִׁים • קְהָלוֹת יַעֲקֹב •
רְשׁוּמִים בְּשִׁמְךָ • שׁוֹאֲגִים הוֹשִׁיעַ נָא • תְּמוּכִים עֲלֶיךָ. הוֹשִׁיעַ נָא.
תַּתֵּן אֶמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתְּיָנוּ מִיַּמֵּי קֶדֶם.

Hosha na, please save: the nation • standing steadfast as a solid wall • radiant as the sun • exiled and scattered • but stalwart as a palm tree • martyring herself for You • considered a lamb for slaughter • dispersed among those who despise her • adoring You and clinging to You • bearing your yoke •

הושע נא

אֲדָמָה מֵאָרֶר • בְּהֵמָה מִמְשַׁכֶּלֶת • גֶּרֶן מִנּוֹם • דָּגָן מִדִּלְקָת •
 הוֹן מִמְאָרָה • וְאֶכֶל מִמְהוּמָה • זֵית מִנְשָׁל • חֹטָה מִחֶגֶב •
 טָרֶף מִגּוֹבֵי • יָקֹב מִיֵּלֶק • פָּרִם מִתּוֹלְעֵת • לֶקֶשׁ מֵאֲרֻבָּה •
 מְגֵד מִצְלָצֵל • נֶפֶשׁ מִבְּהֵלָה • שִׁבְעַת מִסְלָעִים • עֲדָרִים מִדְּלוּת •
 פִּירוֹת מִשֻׁדְפוֹן • צֵאֵן מִצְמִיתוֹת • קִצִּיר מִקְלָלָה • רֵב מִרְזוֹן •
 שִׁבְלֵת מִצְנָמוֹן • תְּבוּאָה מִחֶסֶל • הוֹשֵׁעַ נָא •
 צְדִיק יִהוּהוּ בְּכָל־דַּרְכָיו, וְחָסִיד בְּכָל־מַעֲשָׁיו.

Hosha na, please save the earth from being cursed • animals from barrenness •
 storehouses from disease • grain from scorching heat • wealth from
 panic • food supplies from calamity • olives from rot • wheat from
 grasshoppers • provisions from creditors • grapes from worms •
 arbors from borers • grass from cicadas • choice fruit from plundering
 birds • souls from chaos • abundance from destruction • herds from thin-
 ness • fruit from mold • cattle from annihilation • harvest from curse •
 bounty from becoming a time of starvation • stalks from
 becoming too weak • grain from hordes of insects. *Hosha na, please save us!*

ADONAI is righteous in all that God does, faithful in all of God's acts.

Psalm 145:17

הושע נא

אָדָם וּבְהֵמָה • בָּשָׂר וָרוּחַ וּנְשָׁמָה • גִּיד וְעֶצֶם וְקֶרֶמָה •
 דָּמוֹת וְצִלָּם וְרִקְמָה • הוֹד לַהֶבֶל דָּמָה • וְנִמְשָׁל כַּבְּהֵמוֹת נְדָמָה •
 זִיו וְתֹאֵר וְקוֹמָה • חֲדוּשׁ פְּנֵי אֲדָמָה • טִיעַת עֲצֵי נִשְׁמָה •
 יָקֻבִים וְקָמָה • פְּרָמִים וְשִׁקְמָה • לְתִבֵּל הַמְסִימָה •
 מְטוֹרוֹת עֵז לְסַמְמָה • נִשְׁיָה לְקִימָה • שִׁיחִים לְקוֹמָמָה •
 עֲדָנִים לְעֶצְמָה • פְּרָחִים לְהַעֲצִימָה • צְמָחִים לְגִשְׁמָה •
 קָרִים לְזֶרְמָה • רְבִיבִים לְשִׁלְמָה • שְׁתִּיָּה לְרוֹמָמָה •
 תְּלוּיָה עַל בְּלִימָה. הוֹשֵׁעַ נָא.

יִהוּהוּ אֲדַגְּיֵנוּ מָה אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ, אֲשֶׁר תִּנְהַה הוֹדֶךָ עַל הַשָּׁמַיִם.

Hosha na, please save both humans and animals • flesh, soul, and spirit •
 tissue, bone, and skin • that form shapes, images, and figures • save the
 human whose glory is fleeting • so like animals • but beautiful, handsome,
 and upright • renew the face of the earth • the trees that breathe • olive groves
 and fields of grain • grape arbors and fruit orchards • planted on the famed
 land • with dew yielding fragrant bounty • and rain sustaining life • may plants
 grow tall • and come joyously into their own • let flowers burst forth •
 emerging in fullness • let cold rain stream down • pouring rain fill the
 canals • exalting the earth • suspended in the ether. *Hosha na, please save us!*

*ADONAI, our master: how precious is Your name throughout the earth,
 for Your glory is over the heavens.*

Psalm 8:2

Fire

Lord, my God,
I—your little garden—
Bring you the harvest of
my soil—
My bounty
Ripe or not quite—
All the same your boon.
Accept it, my Lord,
benignly
But without fire.

—MALKA HEIFETZ
TUSSMAN
(translated by
Kathryn Hellerstein;
the original title of this poem
is "Out Of and Back In")

THE SEVENTH CIRCUIT: FIRE

For the sake of
our ancestor, who was thrown into the pit of *fire*;
the son, who was bound on the altar of wood
and *fire*;
the hero, who wrestled with the prince of *fire*;
the tribes, whom You led by a pillar of *fire*;
the prophet, who went up to heaven like an
divine messengers composed of *fire*;
the one who served You, and was second only to
the divine messengers, made of *fire*;
the gift of the Decalogue, given amidst *fire*;
the sanctuary, filled with the cloud of *fire*;
the ceremony on the mountain, where You
descended in *fire*;
Your beloved house, which You adored more than
heaven's *fire*;
the one who yearned for the subduing of the *fire*;
the one who took the incense shovel,
appeasing God's anger burning like *fire*;
the zealot, who felt the justice of his cause hot as *fire*;

continued

לְמַעַן אֵיתָן הַנְּזָרֵק בְּלֶהֱבֵ אֵשׁ.
לְמַעַן בֶּן הַנֶּעֱקָד עַל עֵצִים וְאֵשׁ.
לְמַעַן גִּבּוֹר הַנִּצָּבָב עִם שׂוֹר אֵשׁ.
לְמַעַן דְּגָלִים נְחִיֵת בְּאוֹר אֵשׁ.
לְמַעַן הַעֲלָה לְמָרוֹם וְנִתְעַלָּה בְּמַלְאָכֵי אֵשׁ.
לְמַעַן וְהוּא לָהּ בְּסֻגָּן בְּאַרְאֵלֵי אֵשׁ.
לְמַעַן וַבַּד דְּבָרוֹת נְתוּנוֹת מֵאֵשׁ.
לְמַעַן חֲפוּי יְרִיעוֹת וְעֵנָן אֵשׁ.
לְמַעַן טִבְּכָס הָרַ יְרֵדְתָּ עָלָיו בְּאֵשׁ.
לְמַעַן יְדִידוֹת אֲשֶׁר אָהַבְתָּ מִשְׁמֵי אֵשׁ.
לְמַעַן כְּמָה עַד שְׁקַעָה הָאֵשׁ.
לְמַעַן לָקַח מַחְתַּת אֵשׁ וְהִסִּיר חֲרוֹן אֵשׁ.
לְמַעַן מְקַנָּא קַנְאָה גְדוּלָה בְּאֵשׁ.

continued

FIRE. Having described in many of the preceding poems the benefits of water, this poet now constructs a poem out of the opposite element: fire. In medieval thought the combination of opposites—water and fire, earth and air—created the reality that forms our existence. The theme of fire evokes martyrdom and so the poet begins with that theme, but then moves on to other objects and people connected to fire.

OUR ANCESTOR אֵיתָן. According to an ancient legend, Abraham destroyed his father's idols; because of this blasphemy he was thrown into a fiery furnace by the ruler of the land.

THE HERO גִּבּוֹר. Jacob, who wrestled with the angel—some angels are said to be composed of fire. According to a midrash, the angel demonstrated who he was by touching the earth with his finger; the earth then spurted fire (Genesis Rabbah 77:2).

THE PROPHET, WHO WENT UP TO HEAVEN הַעֲלָה. According to many midrashim, at the time that he ascended Mount Sinai, Moses went up to heaven, to be taught and to receive the Torah.

SECOND בְּסֻגָּן. Aaron, who could enter the holy of holies and see God.

CEREMONY טִבְּכָס. Exodus 24:11. Moses and the elders sacrificed and ate of the sacrifice on the mountain.

HEAVEN'S FIRE מִשְׁמֵי אֵשׁ. One of the levels of heaven is said to be composed of fire.

THE SUBDUING OF THE FIRE הָאֵשׁ שְׁקַעָה. The people complained about the conditions in the desert and a fire broke out at the edge of the camp, whereupon Moses prayed that it cease (Numbers 11:1–2).

INCENSE SHOVEL מַחְתַּת. After Korah's revolt against the leadership of Moses and Aaron was suppressed, the people continued to complain. A plague broke out, which was only halted when Aaron spread a shovelful of burning incense amidst the camp (Numbers 17:12).

THE ZEALOT מְקַנָּא. When the Israelites began worshipping a foreign God, Pinhas took matters into his own hand and defended God's cause (Numbers 25:7 ff.).

for the sake of
 the one who waved his arms and called down heavenly
 hailstones of *fire*;
 the judge, whose sacrifice of a milking lamb was accepted
 with heaven's *fire*;
 the founder, whose dedication of the storehouse of Ornan was
 validated with divine *fire*;
 the king, whose prayers in the sanctuary were answered with
 the descent of heaven's *fire*;
 the prophet, who ascended to heaven in a chariot of *fire*;
 Your holy followers, who were thrown into *fire*;
 the one who saw thousands upon thousands of Milky Way's
 stars burning like *fire*;
 the ruins of Your cities, burnt by *fire*;
 future generations of Judah, who shall shine forth like a
 brazier of *fire*.

Hosha na, please save us!

Yours, ADONAI, is the greatness, the strength, and the glory, the triumph
 and the splendor—for everything in heaven and on earth is Yours.
 Yours, ADONAI, is the sovereignty and the majesty above all.
 ADONAI shall be sovereign over all the earth. On that day ADONAI
 shall be one and the name of God one.
 And in Your Torah it is written:
 Hear, O Israel, ADONAI is our God, ADONAI is one.
 Praised be the name of the one whose glorious sovereignty
 is forever and ever.

לְמַעַן נָפַד יְדוֹ וַיִּרְדּוּ אֲבָנֵי אֵשׁ.
 לְמַעַן שָׁם טִלָּה חֶלֶב בְּלִיל אֵשׁ.
 לְמַעַן עָמַד בְּגֵרֹן וּנְתַרְצָה בְּאֵשׁ.
 לְמַעַן פָּלַל בְּעֶזְרָה וַיִּרְדָּה הָאֵשׁ.
 לְמַעַן צִיר נִתְעַלָּה בְּרֶכֶב וְסוּסֵי אֵשׁ.
 לְמַעַן קָדוּשִׁים מִשְׁלָכִים בְּאֵשׁ.
 לְמַעַן רַבּוּ רַבְּבָן חִזּוֹ וַנְהַרִי אֵשׁ.
 לְמַעַן שְׁמָמוֹת עִירָךְ הַשְּׁרוּפָה בְּאֵשׁ.
 לְמַעַן תּוֹלְדוֹת אֱלוֹפֵי יְהוּדָה תִּשִׁים כְּבִיּוֹר אֵשׁ,
 הוֹשַׁע נָא.

לְךָ יְהוָה הַגְדֹּלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹדָה,
 כִּי כָל בְּשָׂמִים וּבְאַרְצֶיךָ, לְךָ יְהוָה הַמְּמַלְכָה,
 וְהַמְתַּנְשֵׂא לְכָל לְרֵאשׁ.

וְהִיָּה יְהוָה לְמִלְךָ עַל כָּל־הָאָרֶץ,
 בְּיוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמּוֹ אֶחָד.
 וּבַתּוֹרַתְךָ כְּתוּב לֵאמֹר:
 שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.
 בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתָו לְעוֹלָם וָעֶד.

HEAVENLY HAILSTONES
 אֲבָנֵי אֵשׁ. Joshua's defeat of
 the Amorites was achieved
 when the latter were pelted
 with hailstones (Joshua
 10:11).

**SACRIFICE OF A MILKING
 LAMB** שָׁם טִלָּה חֶלֶב. Samuel
 averted an attack by the
 Philistines when he offered
 a sacrifice and prayed
 (1 Samuel 7:9).

STOREHOUSE OF ORNAN
 בְּגֵרֹן. David bought the
 granary of Ornan, which
 later became the site of the
 Temple (1 Chronicles 21:15
 ff.; 2 Chronicles 3:1).

THE KING, WHOSE PRAYERS
 פָּלַל בְּעֶזְרָה. When Solomon
 finished praying as he
 dedicated the Temple, a fire
 came down from heaven to
 the altar (2 Chronicles 7:1).

THE PROPHET צִיר. The
 word literally means "mes-
 senger." It refers to Elijah,
 who ascended to heaven
 in a chariot of fire (2 Kings
 2:11–12).

YOUR HOLY FOLLOWERS
 קָדוּשִׁים. Shadrach, Me-
 shech, and Abednego—Daniel's friends—who refused to bow down to false
 gods were miraculously saved from being burnt to death by fire (Daniel 3:19 ff.).

THE ONE WHO SAW רָח. Referring to Daniel (Daniel 7:10).

BRAZIER OF FIRE אֵשׁ כְּבִיּוֹר. "On that day, I will make the clans of Judah like a
 flaming brazier. . . . They shall devour all the besieging peoples . . . and Jerusa-
 lem shall continue on its site" (Zechariah 12:6).

YOURS, ADONAI לְךָ יְהוָה 1 Chronicles 29:11. The height of the Hoshanot has now
 been reached and the circuits of the synagogue are completed with a verse
 from each of the three sections of the Tanakh: the Writings, the Prophets, and
 the Torah. The verses constitute Israel's affirmation of God's sovereignty and
 oneness. This first verse was understood by the Kabbalists to refer to the seven
 lower spheres of the image of Divinity.

ADONAI SHALL BE יְהוָה יְהוָה. Zechariah 14:9.

HEAR שְׁמַע. Deuteronomy 6:4.

PRAISED בְּרוּךְ. In slightly modified form, this was the congregational response
 to the priestly prayers in the Temple.

The lulavim and etrogim are now put aside and the willows are taken up. Some congregations first recite the piyyut "K'hoshata Eilim" on pages 385–386 at this point.

A FINAL PLEA FOR RAIN

Answer the faithful who pour out their hearts to You like water,
and save us, *v'hoshi-ah na*;
for the sake of the one who for Your sake went through
fire and water,

and prosper us, *v'hatzliḥah na*;
he requested that his guests take some water—
and save us, God of our strength, *v'hoshi-einu El ma-uzeinu*.

Answer the tribes of Israel who rushed through the
banks of water,
and save us, *v'hoshi-ah na*;
for the sake of the one who was bound at the entrance to
the heavenly waters,
and prosper us, *v'hatzliḥah na*;
and lived to again dig wells of water—
and save us, God of our strength, *v'hoshi-einu El ma-uzeinu*.

Answer those who merited being encamped near water,
and save us, *v'hoshi-ah na*;
for the sake of the smooth one who carved sticks placed at the
troughs of water,
and prosper us, *v'hatzliḥah na*;
he who rolled away a covering stone from the well of water—
and save us, God of our strength, *v'hoshi-einu El ma-uzeinu*.

Answer Your beloved inheritors of a faith compared to water,
and save us, *v'hoshi-ah na*;
for the sake of those who with their staffs dug paths for water,
and prosper us, *v'hatzliḥah na*;
providing for themselves and for their children water—
and save us, God of our strength, *v'hoshi-einu El ma-uzeinu*.

The lulavim and etrogim are now put aside and the willows are taken up. Some congregations first recite the piyyut כְּהוֹשַׁתָּא אֵילִים on pages 385–386 at this point.

תַּעֲנֵה אָמוּנִים שׁוֹפְכִים לְךָ לֵב כַּמַּיִם, וְהוֹשִׁיעָה נָא,
לְמַעַן בָּא בָאֵשׁ וּבַמַּיִם, וְהִצְלִיחָה נָא,
גְּזֹר וְנָם יִקַּח נָא מַעַט מַיִם, וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.

תַּעֲנֵה דְגָלִים גְּזוּ גְזָרֵי מַיִם, וְהוֹשִׁיעָה נָא,
לְמַעַן הִנְעַקְדוּ בְשַׁעַר הַשָּׁמַיִם, וְהִצְלִיחָה נָא,
וְשָׁב וְחָפַר בְּאֲרוֹת מַיִם, וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.

תַּעֲנֵה זָפִים חוֹנִים עָלֵי מַיִם, וְהוֹשִׁיעָה נָא,
לְמַעַן חָלַק מִפְּצַל מַקְלוֹת בְּשַׁקְתוֹת הַמַּיִם, וְהִצְלִיחָה נָא,
טַעַן וְגַל אָבֵן מִבְּאֵר מַיִם, וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.

תַּעֲנֵה יְדִידִים נוֹחְלֵי דַת מְשׁוֹלַת מַיִם, וְהוֹשִׁיעָה נָא,
לְמַעַן כָּרוּ בְּמִשְׁעָנוֹתֵם מַיִם, וְהִצְלִיחָה נָא,
לְהַכִּין לָמוֹ וּלְצִאֲצָאֵמוֹ מַיִם, וְהוֹשִׁיעֵנו אֵל מַעֲזָנוּ.

A FINAL PLEA FOR RAIN. In this final Hoshana, there is an appeal to God to answer us as our ancestors were once answered. Like the other *piyyutim* we have just recited, this *piyyut* is an alphabetical acrostic. The first line of each stanza begins with "answer" (*ta-aneh*) and refers to the people Israel; the second part of the stanza begins with "for the sake of" (*l'ma-an*) and refers to the life of one of Israel's ancestors. Throughout the poem, the poet identifies biblical Israel with the people of his own day.

THE ONE WHO . . . WENT THROUGH FIRE AND WATER בָּא בָאֵשׁ וּבַמַּיִם. This first stanza centers on the life of Abraham.

THE ENTRANCE TO THE HEAVENLY WATERS בְּשַׁעַר הַשָּׁמַיִם. Isaac was bound on the altar at the top of the mountain where, according to tradition, the Temple was later built

(Babylonian Talmud, Ta'anit 16a). The Hebrew word for heaven, *shamayim*, can be read as *sham mayim*, meaning "there, where there is water."

AGAIN DIG WELLS מַיִם וְחָפַר בְּאֲרוֹת מַיִם. Isaac redug the wells that his father had uncovered but which had been stopped up by the Philistines (Genesis 26:18).

THOSE WHO MERITED זָפִים. After the exodus, the Israelites camped at the edge of wells of water at the oasis of Elim (Exodus 15:27).

THE SMOOTH ONE חָלַק. Esau was hairy, but Jacob was smooth-skinned (Genesis 27:11).

CARVED STICKS מִפְּצַל מַקְלוֹת. Jacob put peeled sticks in front of his sheep where they drank so that they would give birth to spotted lambs. He had made a bargain with Laban that the spotted sheep would be his to keep (Genesis 30:37–38).

COMPARED TO WATER מְשׁוֹלַת מַיִם. Torah is compared to the life-giving quality of water; see Isaiah 55:1.

WHO WITH THEIR STAFFS DUG כָּרוּ בְּמִשְׁעָנוֹתֵם. Numbers 21:17–18 notes, "Then the people Israel sang this song: 'Rise up, O well—sing to it—the well dug by the chieftains, hollowed out by the nobility of the people, with maces and with their own staffs.'" The ancient rabbis expanded on this elliptical poem, saying that each tribal leader used his own staff to create a pathway for the water from the well to be directed to his own tribe (Tosefta Sukkah 3:11).

Answer those who plead like those in the desert who pleaded
for water, and save us, *v'hoshi-ah na*;
for the sake of the one who was trusted in Your house
and provided, for his people, water;

and prosper us, *v'hatzliḥah na*;
he hit the rock and there poured forth water—
and save us, God of our strength, *v'hoshi-einu El ma-uzeinu*.

Answer those who sang in response “rise up, well of water,”
and save us, *v'hoshi-ah na*;

for the sake of the one who was charged at Merivah
to give the quareling people water;
and prosper us, *v'hatzliḥah na*;
they were thirsty and he provided water—
and save us, God of our strength, *v'hoshi-einu El ma-uzeinu*.

Answer this holy people who honors You with libations of water,
and save us, *v'hoshi-ah na*;

for the sake of the great singer who needed to drink water,
and prosper us, *v'hatzliḥah na*;
but instead he poured out libations of water—
and save us, God of our strength, *v'hoshi-einu El ma-uzeinu*.

Answer those who plead, while holding together four kinds
of plants that grow from water,

and save us, *v'hoshi-ah na*;
for the sake of the hill of prayer, the source of water,
and prosper us, *v'hatzliḥah na*;
let the earth open up and the heavens rain water—
and save us, God of our strength, *v'hoshi-einu El ma-uzeinu*.

Have compassion for the congregation of Jeshurun;
forgive their sins and save us, God of our deliverance.

תַּעֲנֶה מְתַחַנְּנִים כְּבִישִׁמוֹן עָלֵי מַיִם, וְהוֹשִׁיעָה נָא,
לְמַעַן נֶאֱמַן בַּיִת מִסְפִּיק לָעַם מַיִם, וְהִצְלִיחָה נָא,
סֹלַע הָרֶךְ וַיִּזְוְבוּ מַיִם, וְהוֹשִׁיעֵנו אֵל מְעֻזָּנוּ.

תַּעֲנֶה עוֹנִים עָלֵי בְאֵר מַיִם, וְהוֹשִׁיעָה נָא,
לְמַעַן פִּקֵּד בְּמֵי מְרִיבַת מַיִם, וְהִצְלִיחָה נָא,
צְמִאִים לְהַשְׁקוֹתָם מַיִם, וְהוֹשִׁיעֵנו אֵל מְעֻזָּנוּ.

תַּעֲנֶה קְדוֹשִׁים מְנַסְכִּים לָךְ מַיִם, וְהוֹשִׁיעָה נָא,
לְמַעַן רֹאשׁ מְשׁוֹרְרִים כְּתָאב שְׁתוֹת מַיִם, וְהִצְלִיחָה נָא,
שָׁב וְנָסַךְ לָךְ מַיִם, וְהוֹשִׁיעֵנו אֵל מְעֻזָּנוּ.

תַּעֲנֶה שׁוֹאֲלִים בְּרִבּוּעַ אֲשֶׁלֵי מַיִם, וְהוֹשִׁיעָה נָא,
לְמַעַן תֵּל תִּלְפִיּוֹת מוֹצֵא מַיִם, וְהִצְלִיחָה נָא,
תַּפְתַּח אֶרֶץ וְתִרְעִיף שָׁמַיִם, וְהוֹשִׁיעֵנו אֵל מְעֻזָּנוּ.

רְחֹמֵינָא קְהַל עֲדַת יִשְׂרָאֵל, סֹלַח וּמַחֲל עוֹנֵם,
וְהוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל.

TRUSTED IN YOUR HOUSE
נֶאֱמַן בַּיִת. The Bible thus
refers to Moses (Numbers
12:7).

**THOSE WHO SANG IN
RESPONSE** עוֹנִים. Num-
bers 21:17 refers to this
song, which the people
Israel sang when they were
provided with water. (See
note at bottom of previous
page.) The poet under-
stands biblical singing as
similar to that of his own
time: the leader chants
a line and the chorus or
congregation repeats it.

AT MERIVAH בְּמֵי מְרִיבַת. At
Merivah, the people com-
plained of thirst. Merivah
also means “quarrel,” and
both the Bible and the poet
play on this pun. It is the
place where the people
quarreled with Moses and
with God (Exodus 17:1–7),
and it is where Moses and
Aaron disobeyed God by
hitting the rock (Numbers
20:11).

LIBATIONS OF WATER
מְנַסְכִּים לָךְ מַיִם. Sukkot is
the holiday of the water
festival, when water was
poured at the base of the
altar.

THE GREAT SINGER רֹאשׁ מְשׁוֹרְרִים. David,
of whom it is recorded that although
thirsty when battling the Philistines,
he used the water that was brought to
him at great risk as a libation offering
(2 Samuel 23:16).

THE HILL OF PRAYER תֵּל תִּלְפִיּוֹת. A refer-
ence to the Temple, the mount toward
which all prayer is directed.

LET THE EARTH OPEN UP תַּפְתַּח אֶרֶץ. The
poet uses the language of Isaiah 45:8,
but probably means something different
than the prophet—namely, that the
aquifers beneath the ground release the
water flowing through them.

THE VOICE OF THE HERALD: YOUR DELIVERANCE IS AT HAND

The refrain (kol m'vaseir) is repeated after every stanza.

The voice of the herald spreads the word, telling of it;
the voice of the herald spreads the word, telling of it.

Kol m'vaseir m'vaseir v'omer; kol m'vaseir m'vaseir v'omer.

Your promised deliverance is at hand;
the voice of my beloved—behold! he comes,

spread the word, telling of it. Kol m'vaseir . . .

Arriving with hordes of thousands
to stand on the Mount of Olives,

spread the word, telling of it. Kol m'vaseir . . .

With a shofar blast announcing his arrival,
beneath him a mountain split apart,

spread the word, telling of it. Kol m'vaseir . . .

He knocked, he looked, his coming dawned,
as half the mountain moved east,

spread the word, telling of it. Kol m'vaseir . . .

He fulfilled the words of his promise;
he has come with all of the holy hosts,

spread the word, telling of it. Kol m'vaseir . . .

And to all who dwell on earth,
a heavenly voice will be sounded throughout the world,

spread the word, telling of it. Kol m'vaseir . . .

The descendants of those whom God nurtured in her womb
are born anew like a child from inside the mother,

spread the word, telling of it. Kol m'vaseir . . .

She has suffered pangs and given birth to “Who is this . . . ?”
“Who has heard the like?”

spread the word, telling of it. Kol m'vaseir . . .

The one who is pure has done all of this,
and who has seen the like?

spread the word, telling of it. Kol m'vaseir . . .

Deliverance and the signal moment have come together,
can a land suffer this in one day?

spread the word, telling of it. Kol m'vaseir . . .

Can not the one who is beyond the heights and the deep
give birth to a nation all at once?

spread the word, telling of it. Kol m'vaseir . . .

continued

The refrain (...מְבַשֵּׂר) is repeated after every stanza.

קול מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר,
קול מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר,

אֲמִיץ יְשַׁעַף בָּא,

מְבַשֵּׂר וְאוֹמֵר: קול: ...

קול דוֹדֵי הַנְּהָה זֶה בָּא,
בָּא בְּרִבְבוֹת פְּתִים,

מְבַשֵּׂר וְאוֹמֵר: קול: ...

לְעֵמוֹד עַל הַר הַזֵּיתִים,
גָּשְׁתוּ בְּשׁוֹפָר לְתַקֵּעַ,

מְבַשֵּׂר וְאוֹמֵר: קול: ...

תַּחֲתֵיו הַר יִבְקַע,
דָּפַק וְהִצִּיץ וְזָרַח,

מְבַשֵּׂר וְאוֹמֵר: קול: ...

וּמֵשׁ חֲצֵי הָהָר מִמְּזֵרַח,
הַקִּים מְלוּל נֶאֱמָו,

מְבַשֵּׂר וְאוֹמֵר: קול: ...

וּבָא הוּא וְכָל־קְדוּשָׁיו עִמּוֹ,
וְלִכְל־בְּאֵי הָעוֹלָם,

מְבַשֵּׂר וְאוֹמֵר: קול: ...

בֵּת קוֹל יִשְׁמַע בְּעוֹלָם,
זָרַע עֲמוּסֵי רַחֲמוֹ,

מְבַשֵּׂר וְאוֹמֵר: קול: ...

נוֹלְדוּ בְּיֶלֶד מִמְּעֵי אִמּוֹ,
חִבְלָה וַיִּלְדָּה מִי זֹאת,

מְבַשֵּׂר וְאוֹמֵר: קול: ...

מִי שָׁמַע בְּזֹאת,
טָהוֹר פֶּעַל כָּל־אֵלֶּה,

מְבַשֵּׂר וְאוֹמֵר: קול: ...

וּמִי רָאָה כָּאֵלֶּה,
יִשַׁע וְזָמַן הַיּוֹחַד,

מְבַשֵּׂר וְאוֹמֵר: קול: ...

הַיּוֹחַל אֶרֶץ בְּיוֹם אֶחָד,
כְּבִיר רוֹם וְתַחַת,

מְבַשֵּׂר וְאוֹמֵר: קול: ...

אִם יוֹלֵד גּוֹי פְּעַם אֶחָת,
continued

continued

Zechariah 14:4, which also speaks of hordes coming with God (verse 5) and of mountains splitting—an image the poet uses in the next stanzas.

IN HER WOMB רַחֲמוֹ. Isaiah 46:3: “Listen to me, house of Jacob, and all that is left of the house of Israel, whom I have carried from birth, supported since the womb.” In imitation of the prophets, the poet feels free to move back and forth in the use of gender describing God.

WHO IS THIS? מִי זֹאת. Song of Songs 3:6: “Who is this rising from the desert, fragrant with myrrh and frankincense?”

WHO HAS HEARD THE LIKE מִי שָׁמַע בְּזֹאת. Isaiah 66:7–8: “Before she labored, she was delivered; before the pangs came, she bore a son. Who has heard the like? Who has seen the like? Can a land suffer its birth pangs in only one day? Or is a nation born all at once?”

THE VOICE OF THE HERALD

קול מְבַשֵּׂר. According to the Babylonian Talmud, celebration of Sukkot is a sign of redemption (Avodah Zarah 3a) and so Hoshanot draws to its conclusion with the announcement of the promise of deliverance. Having experienced cleansing on Yom Kippur and the joy of sitting with the Shekhinah during Sukkot, we celebrate this moment as portentous: this year will be the year of deliverance. The poet traces a classic view of redemption: the people Israel will be born anew in their land, the kingship of David will be restored, the dead will be resurrected, and the nations of the world will come to recognize the one God. The poem is an alphabetical acrostic composed of biblical verses that speak of deliverance and the end of days. The piyyut uses images of both genders to describe God.

The liturgy creates a short phrase out of words found in Isaiah 52:7–8: “How beautiful upon the hills the feet of the herald (m'vaseir) who sounds the call of peace, the message (m'vaseir) of good fortune, saying (omer) to Zion: Your God rules. The watchmen's voices (kol) are raised, together they sing; for, eye to eye, they have seen Adonai returning to Zion.”

THE VOICE OF MY BELOVED קול דוֹדֵי. Song of Songs 2:8.

MOUNT OF OLIVES הַר הַזֵּיתִים

Beating the Willow Leaves

The modern exegete Yaacov Vainstein points out that we beat the willow till it loses its leaves—symbolizing that just as the tree, after losing its leaves, renews its life each year, so too each person can gain fresh strength and go out to the world renewed. Each year we are called upon to discard something of the year past—something that led us astray, or might now lead us astray—so that we might live life freshly.

But when the light of the world redeems this people, the night shall be filled with light;

spread the word, telling of it. Kol m'vaseir ...

The rescuers will ascend Mount Zion, as Zion feels the birthpangs and gives birth,

spread the word, telling of it. Kol m'vaseir ...

Throughout all your borders there is heard: widen the expanse of your tents;

spread the word, telling of it. Kol m'vaseir ...

Let God's sanctuaries extend to Damascus—welcoming your young men and women.

spread the word, telling of it. Kol m'vaseir ...

Be joyous, rose of Sharon, as those asleep in Hebron arise;

spread the word, telling of it. Kol m'vaseir ...

Turn to Me and you shall be rescued, if You but listen to My voice, this day;

spread the word, telling of it. Kol m'vaseir ...

A man has grown up, his name is "the Sprout," David, himself.

spread the word, telling of it. Kol m'vaseir ...

O You, lying in the earth, rise up!

Wake up and sing, sleepers in the dust.

spread the word, telling of it. Kol m'vaseir ...

You shall be a great nation anointing a king, a tower of triumph.

spread the word, telling of it. Kol m'vaseir ...

Let the fame of evildoers be obliterated as David, God's anointed, is favored with love.

spread the word, telling of it. Kol m'vaseir ...

Grant deliverance to this eternal people, to David and his descendants forever.

spread the word, telling of it. Kol m'vaseir ...

The voice of the herald spreads the word, telling of it; the voice of the herald spreads the word, telling of it; the voice of the herald spreads the word, telling of it.

Kol m'vaseir m'vaseir v'omer.

We beat the willow twigs five times against the floor or other hard surface, causing leaves to fall.

לְעֵת יִגָּאֵל עֲמוֹ נְאוֹר,
וְהָיָה לְעֵת עֶרֶב יִהְיֶה אוֹר,
מוֹשִׁיעִים יַעֲלוּ לְהַר צִיּוֹן,
כִּי חָלָה גַם יְלֻדָּה צִיּוֹן,
נִשְׁמַע בְּכָל־גְּבוּלָהּ,
הַרְחִיבֵי מְקוֹם אֲהֶלֶךְ,
שְׂיָמִי עַד דְּמִשְׁק מִשְׁפְּנוֹתֶיהָ,
קַבְּלֵי בְּנֵיךָ וּבְנוֹתֶיהָ,
עַל־זֵי חִבְצֻלַת הַשָּׁרוֹן,
כִּי קָמוּ יְשֵׁנֵי חֶבְרוֹן,
פָּנוּ אֵלַי וְהוֹשְׁעוּ,
הַיּוֹם אִם בְּקוֹלִי תִשְׁמַעוּ,
צָמַח אִישׁ צָמַח שָׁמוֹ,
הוּא דָּוִד בְּעֶצְמוֹ,
קוּמוּ כְּפוּשֵׁי עֶפֶר,
הַקִּיצוּ וְרַנְּנוּ שׁוֹכְנֵי עֶפֶר,
רַבְתִּי עִם בְּהֵמְלִיכוֹ,
מִגְדוֹל יִשׁוּעוֹת מִלְּפָנָי,
שֵׁם רִשְׁעִים לְהֶאֱבִיד,
עֲשֵׂה חֶסֶד לְמִשִּׁיחוֹ לְדָוִד,
תְּנֵה יִשׁוּעוֹת לְעַם עוֹלָם,
לְדָוִד וּלְזֵרְעוֹ עַד עוֹלָם,
קוֹל מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר.
קוֹל מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר.
קוֹל מְבַשֵּׁר מְבַשֵּׁר וְאוֹמֵר.

We beat the willow twigs five times against the floor or another hard surface, causing leaves to fall.

מוֹשִׁיעִים THE RESCUERS Obadiah 1:21.

וְהָיָה לְעֵת עֶרֶב יִהְיֶה אוֹר, That is: make room for the many more children that are now born.

דְּמִשְׁק DAMASCUS Zechariah 9:1. That is: even the traditional enemies of Israel will come to recognize the true God and instead of battling with the people Israel, Israel's youth will be welcomed there.

וְהוֹשְׁעוּ THOSE ASLEEP IN HEBRON The poet envisions that in the end of days our ancestors, buried in the Cave of Machpelah, will be resurrected.

פָּנוּ אֵלַי TURN TO ME Isaiah 45:22.

אִישׁ צָמַח A MAN HAS GROWN UP Zechariah 6:12: "Thus said Adonai Tz'va-ot, Behold, a man called 'the Sprout' shall sprout up from that place, and he shall build the Temple of Adonai." This will mark the restoration of the Davidic dynasty.

מִגְדוֹל יִשׁוּעוֹת A TOWER OF TRIUMPH Psalm 18:51. The poet may be alluding to the sovereignty of God or to the restoration of the Davidic dynasty.

Some congregations may add the following concluding prayer, found in the Sephardic rite and included in part here:

Avinu She-bashamayim, may You have compassion for us.
Avinu She-bashamayim, help us to serve You properly.
Avinu She-bashamayim, bring Your blessings upon us.
Avinu She-bashamayim, accept our pleas.
Avinu She-bashamayim, make peace between us.
Avinu She-bashamayim, grant abundant food to the world.
Avinu She-bashamayim, grant the earth the blessings of dew and rain in their proper time.
Avinu She-bashamayim, may our prayers be as incense rising to You.

Deliver and bless this people, whom You have made Your own; shepherd them and exalt them forever.

Hoshi-ah et amekha, u-vareikh et nahalatekha, u-r'eim v'naseim ad ha-olam.

May my pleas, made in God's presence, be the concern of ADONAI our God, day and night—that God uphold the cause of this servant, and the cause of all of God's people, Israel, as the concerns of each day arise. May all who dwell on earth acknowledge that ADONAI is God; there is no other.

May it be Your will, ADONAI our God and God of our ancestors, to accept our prayers and our circling of Your Torah lovingly, with compassion. Remove the iron barrier that separates us from You. Hear our plea. And seal us in the book of a good life.

The Sifrei Torah are returned to the ark and the ark is closed. If Hoshanot were preceded immediately by Hallel, we continue with Kaddish Shalem on page 321. If Hoshanot were preceded immediately by the Musaf Amidah, we continue with Kaddish Shalem on page 203.

Some congregations may add the following concluding prayer, found in the Sephardic rite and included in part here:

אָבִינוּ שְׁבַשְׁמִים, יְהִמוּ נָא רַחֲמֶיךָ עָלֵינוּ.
אָבִינוּ שְׁבַשְׁמִים, מְלֵא מְשָׁלוֹת לְבָנוּ לְטוֹבָה לְעִבּוּדְךָ.
אָבִינוּ שְׁבַשְׁמִים, צִוֵּה אֶתְנוּ בְּרַכְתֶּיךָ.
אָבִינוּ שְׁבַשְׁמִים, שְׁעֵה אֶת־שׁוּעֵתָנוּ.
אָבִינוּ שְׁבַשְׁמִים, שִׁית שְׁלוֹם בֵּינֵינוּ.
אָבִינוּ שְׁבַשְׁמִים, תֵּן שָׁבַע בְּעוֹלָם.
אָבִינוּ שְׁבַשְׁמִים, תֵּן טַל וּמָטָר לְבִרְכָה בְּעֵתוֹ בְּאַרְץ.
אָבִינוּ שְׁבַשְׁמִים, תִּכּוֹן תְּפִלָּתָנוּ קְטָרֶת לְפָנֶיךָ.

הוֹשִׁיעָה אֶת־עַמְּךָ, וּבְרַךְ אֶת־נַחְלָתְךָ,
וְרַעַם וְנִשְׂאָם עַד הָעוֹלָם.

וַיְהִי דְבַר יְהוָה אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לְפָנֶי יְהוָה קָרְבִים אֶל
יְהוָה אֱלֹהֵינוּ יוֹמָם וְלַיְלָה, לַעֲשׂוֹת מְשֻׁפֵּט עֲבָדוֹ וּמְשֻׁפֵּט
עַמּוֹ יִשְׂרָאֵל, דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל־עַמֵי הָאָרֶץ,
כִּי יְהוָה הוּא הָאֱלֹהִים, אֵין עוֹד.

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], שֶׁתְּקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת־תְּפִלָּתָנוּ
וְהַקְּפוּתֵינוּ, וְתִסִּיר מִחֵיצַת הַבְּרֹזֶל הַמַּפְסִיקָת בֵּינֵינוּ
וּבֵינֶיךָ, וְתִאָּזֵן שׁוּעֵתָנוּ, וְחַתְּמֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

The Sifrei Torah are returned to the ark and the ark is closed. If Hoshanot were preceded immediately by Hallel, we continue with Kaddish Shalem on page 321. If Hoshanot were preceded immediately by the Musaf Amidah, we continue with Kaddish Shalem on page 203.

DELIVER . . . THIS PEOPLE
הוֹשִׁיעָה אֶת־עַמְּךָ. Psalm
28:9.

MAY MY PLEAS
וַיְהִי דְבַר יְהוָה אֵלֶּה.
1 Kings 8:59.

MAY IT BE YOUR WILL
יְהִי רְצוֹן. This concluding prayer
is the coda of the peniten-
tial season and the days of
judgment.

Hakafot for Simḥat Torah

Simḥat Torah

We can experience joy when we have a sense of accomplishment having completed a task or having overcome difficulty. We can also experience joy when we are presented with a gift, in which case we have done nothing but someone else has acknowledged us, has expressed what we mean to them. The gift brings a smile to our face; the joy is that of thankfulness. Simḥat Torah partakes of both kinds of joy. We are also filled with a sense of accomplishment—we have completed a year of studying Torah; we have wrestled with it, along with other members of our community, and we have achieved new insights into its stories and teachings. We are also joyful for the gift of Torah—God’s treasure of wonders. The two joys conjoin and we celebrate the moment with singing and dancing.

Each verse is recited by a different individual (or by the leader), and is then repeated by the congregation:

Unto you it was shown that ADONAI is God—there is none else.

God alone creates great wonders—
surely God’s kindly love is eternal.

None compares to You, ADONAI,
and nothing is like Your creation.

May ADONAI’s glory be eternal;
may ADONAI find joy with creation.

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

May ADONAI our God be with us—as was true of our
ancestors—never deserting us and never leaving us.

And you shall say: Deliver us, God of our deliverance,
gather us and rescue us from amidst the nations,
that we may acknowledge Your holy name and bow
in homage to You.

ADONAI is sovereign, ADONAI was sovereign,
ADONAI will be sovereign forever and ever.

ADONAI will give strength to this people,
ADONAI will bless this people with peace.

May our words be pleasing to the master of all.

Atah horeita lada-at, ki Adonai hu ha-elohim, ein od milvado.

L’oseh niflaot g’dolot l’vado, ki l’olam ḥasdo.

Ein kamokha va-elohim, Adonai, v’ein k’ma-asekha.

Y’hi kh’vod Adonai l’olam, yismaḥ Adonai b’ma-asav.

Y’hi shem Adonai m’vorakh, mei-atah v’ad olam.

Y’hi Adonai eloheinu imanu, ka-asher hayah im avoteinu,
al ya-azveinu, v’al yitsheinu.

V’imru hoshi-einu, elohei yisheinu, v’ka’btzeinu v’hatzileinu min
hagoyim, l’hodot l’shem kodshekha, l’hishtabei-aḥ bit-hilatekha.

Adonai melekh, Adonai malakh, Adonai yimlokh l’olam va-ed.

Adonai oz l’amo yitein, Adonai y’varekh et amo vashalom.

V’yihyu na amareinu l’ratzon, lifnei adon kol.

הקפות לשמחת תורה

Each verse is recited by a different individual (or by the leader), and is then repeated by the congregation:

אַתָּה הָרֵאָתָּ לְדַעְתָּ, כִּי יְהוָה הוּא הָאֱלֹהִים,
אֵין עוֹד מִלְבָּדוֹ.

לְעֵשֶׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ, כִּי לְעוֹלָם חֶסְדּוֹ.

אֵין כְּמוֹךָ בָּאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֵׂיךָ.

יְהִי כְבוֹד יְהוָה לְעוֹלָם, יִשְׁמַח יְהוָה בְּמַעֲשָׁיו.

יְהִי שֵׁם יְהוָה מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם.

יְהִי יְהוָה אֱלֹהֵינוּ עַמְּנוּ, כַּאֲשֶׁר הָיָה עִם אֲבוֹתֵינוּ,

אֶל יַעֲזֹבֵנוּ וְאֶל יִטְשֵׁנוּ.

וְאָמְרוּ, הוֹשִׁיעֵנוּ, אֱלֹהֵי יִשְׂרָאֵל, וְקַבְּצֵנוּ וְהַצִּילֵנוּ

מִן הַגּוֹיִם, לְהַדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח בְּתֵהֶלְתְּךָ.

יְהוָה מְלֶכֶךְ, יְהוָה מְלֶכֶךְ, יְהוָה יְמֶלֶךְ לְעוֹלָם וָעֶד.

יְהוָה עַד לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֶךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

וְיִהְיוּ נָא אֲמַרֵינוּ לְרָצוֹן, לְפָנֵי אֲדוֹן כָּל.

SIMḤAT TORAH. The celebration of Simḥat Torah originated in Babylonia, where the Torah was read over the course of a year, and therefore its completion could be celebrated annually. In the Bible, Nehemiah mentions that Ezra read and taught the Torah on the Festival of Sukkot, and so Sukkot became associated with the completion of the reading. (In the Land of Israel the Torah was read over 3½ years so there was no Simḥat Torah celebration.) In the Temple, each of the seven days of Sukkot was celebrated by circling the altar and reciting Hoshanot. Now that there is no Temple, sacredness centers on the Torah itself, and we circle with it and around it

seven times; these circuits are called *hakafot*.

The Hakafot service begins with a collection of verses affirming God as the center of our lives. We celebrate God’s presence in our lives through the words of Torah. The service opens with Deuteronomy 4:35, Moses’ description of the revelation of God at Sinai, and continues with Psalms 136:4, 86:8, 104:31, 113:2, 1 Kings 8:57, 1 Chronicles 16:35, and Psalm 29:11. The final line is not a biblical verse but rather a concluding prayer.

ADONAI IS SOVEREIGN יְהוָה מְלֶכֶךְ. This sentence is a compilation of biblical phrases referring to God’s sovereignty that, stitched together, form a creed.

*The Torah Is
Addressed to You*

Jewish sources teach: Why is the Decalogue addressed in the singular “you”? Because approaching Sinai, the people Israel had become one in heart and one soul.

Others teach: Why is the Decalogue addressed in the singular? Because each person understands the teachings of Torah according to his or her own powers and strength of soul.

Yet others teach: Why is the Decalogue addressed in the singular? So that each person would think he or she alone in the whole world is responsible for studying, performing, and upholding all the words of the Torah.

The ark is opened:

As the ark was carried forward, Moses would say:

ADONAI, rise up and scatter Your foes,
so that Your enemies flee Your presence.

Come into Your resting place, ADONAI,
You and the ark, Your strength.

Your priests will be clothed in righteousness;
Your faithful shall be joyous.

For the sake of David, Your servant,
do not turn away from Your anointed.

On that day it will be said:

This is our God,
in whom we placed our hope and who has come to our rescue;
this is ADONAI in whom we placed our hope;
let us rejoice and be glad in God’s deliverance.

Your sovereignty is everlasting;

Your dominion endures in every generation.

Surely, Torah shall go forth from Zion,
and the word of God from Jerusalem.

Compassionate creator, may it be Your will that Zion flourish;
build the walls of Jerusalem. For in You alone do we put our
trust, transcendent sovereign God—master of all time.

Va-y’hi binso-a ha-aron, vayomer moshe: kumah Adonai,
v’yafutzu oyvekha, v’yanusu m’sanekha mipanekha.
Kumah Adonai limnuhatekha, atah va-aron uzekha.
Kohanekha yilb’shu tzedek, va-ḥasidekha y’raneinu.
Ba-avur david avdekha, al tashev p’nei m’shiḥekha.
V’amar bayom hahu, hineih eloheinu zeh, kivinu lo v’yoshi-einu,
zeh Adonai kivinu lo, nagilah v’nism’ḥah bishuato.
Malkhut’kha malkhut kol olamim, u-memshalt’kha b’khol dor vador.
Ki mitziyon teitzei torah, u-d’var Adonai mirushalayim.
Av ha-raḥamim, heitivah virtzon’kha et tziyon,
tivneh ḥomot yerushalayim.
Ki v’kha l’vad bataḥnu, melekh el ram v’nisa, adon olamim.

The ark is opened:

וַיְהִי בְנִסְעֵ הָאָרוֹן, וַיֹּאמֶר מֹשֶׁה,
קוּמָה יְהוָה, וַיִּפְצוּ אֹיְבֶיךָ, וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ.
קוּמָה יְהוָה לְמִנְחֹתֶךָ, אֲתָה וְאָרוֹן עֲזֶךָ.
בְּחֵנֶיךָ יִלְבְּשׁוּ צִדְקָה, וְחֹסֵי־יָדֶיךָ יִרְנְנוּ.
בְּעִבּוֹר דָּוִד עֲבַדְךָ, אֶל תִּשָּׁב פְּנֵי מְשִׁיחֶךָ.
וְאָמַר בַּיּוֹם הַהוּא, הִנֵּה אֱלֹהֵינוּ זֶה, קִיְּנוּ לוֹ וַיּוֹשִׁיעֵנוּ,
זֶה יְהוָה קִיְּנוּ לוֹ, נְגִילָה וְנִשְׂמָחָה בִּישׁוּעָתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדָר.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלָיִם.
אֵב הַרְחָמִים, הִיטִיבָה בְּרָצוֹנְךָ אֶת־צִיּוֹן,
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם.
כִּי כָךְ לְבַד בְּטַחָנוּ, מִלֶּךְ אֵל רַם וְנִשְׂאָ, אֲדוֹן עוֹלָמִים.

AS THE ARK WAS CAR-
RIED FORWARD וַיְהִי בְנִסְעֵ הָאָרוֹן. Numbers 10:35. In its
biblical context the verse
describes the ark, which
accompanied the Israelites
in their battles. The liturgy’s
arrangement of the series
of verses here implies
something slightly differ-
ent. It is the Torah—placed
in the synagogue’s ark—
that constitutes the divine
strength. When the Divine
is present amidst our study
and observance of Torah,
redemption is possible.
The verses that follow in
this section are taken from
Psalm 132:8–10, Isaiah 25:9,
and Psalm 145:13.

FROM ZION כִּי מִצִּיּוֹן Isiah
2:3. The prophet dreams
that all humanity will be
instructed by God’s teach-
ings.

COMPASSIONATE CREATOR
אֵב הַרְחָמִים. This open-
ing phrase is added to the
biblical verse, Psalm 51:20
(“May it be Your will . . .
walls of Jerusalem”), as is
the concluding sentence
(“For in You alone . . .”).

Suggested Songs for the Third Hakafah

וְשִׂמְחֵת בְּחִגְּךָ,
וְהֵייתָ אֶךְ שְׂמֵחַ.

You shall rejoice in your festival, and you shall be truly joyful.

V'samahta b'hagekha
v'hayita akh samei-akh.
—Deuteronomy 16:14–15 (adapted)

טוֹב לְהַדוֹת לַיהוָה,
וּלְדַמֵּר לְשִׂמְךָ עֲלֵינוּ.
לְהַגִּיד בְּבִקְרַת חֲסִדֶיךָ
וּלְאַמּוֹנֵתְךָ בְּלֵילוֹת.

It is good to thank You, ADONAI, to sing Your praise, exalted God; to speak of Your love each morning, and of Your faithfulness at night.

Tov l'hodot l'adonai,
u-l'zamer l'shimkha elyon.
L'hagid baboker hasdekha ve-emunat'kha baleilot.

—Psalm 92:2–3

הוֹשִׁיעָה אֶת־עַמְּךָ וּבְרַךְ
אֶת־נִחְלֹתֶיךָ וְרַעַם
וּנְשִׂאֵם עַד הָעוֹלָם.

Deliver and bless this people, whom You have made Your own; shepherd them and exalt them forever.

Hoshi-ah et amekha u-vareikh et nahaletkha, u-r'eim v'naseim ad ha-olam.

—Psalm 28:9

Suggested Songs for the Fourth Hakafah

קוֹל רִנָּה וַיִּשׁוּעָה בְּאַהֲלֵי
צְדִיקִים, יְמִין יְהוָה
עֲשֶׂה חַיִּל.

May the song of joy and triumph ring out in the tents of the righteous, as ADONAI's right arm is raised as an army.

Kol rinah vishuah b'oholei tzadikim; y'min Adonai osah hayil.
—Psalm 118:15

THIRD HAKAFAH:

זָךְ וְיָשָׁר, הוֹשִׁיעָה נָא.
חוֹמֵל דְּלִים, הַצְּלִיחָה נָא.
טוֹב וּמְטִיב, עֲנֵנוּ בְּיוֹם קְרָאֵנוּ.

May the one who is pure and upright save us.
May the one who has compassion for the poor grant us success.
May the one who is good and does what is good answer us in the hour of our calling.

Zakh v'yashar, hoshi-ah na.
Homeil dalim, hatzliyah na.
Tov u-meitiv, aneinu v'yom koreinu.

FOURTH HAKAFAH:

יִדְעֵ מַחְשְׁבוֹת, הוֹשִׁיעָה נָא.
כְּבִיר וְנֹאֹר, הַצְּלִיחָה נָא.
לוֹבֵשׁ צְדָקוֹת, עֲנֵנוּ בְּיוֹם קְרָאֵנוּ.

May the one who reads our minds save us.
May the one who is supreme and radiant grant us success.
May the one clothed in righteousness answer us in the time of our calling.

Yodei-a mahashavot, hoshi-ah na.
Kabir v'na-or, hatzliyah na.
Loveish tz'dakot, aneinu v'yom koreinu.

I lift my eyes to the mountains; from where will my help come? My help comes from ADONAI, creator of heaven and earth.
Esa einai el he-harim, mei-ayin yavo ezri. Ezri mei-im Adonai oseih shamayim va-aretz.

—Psalm 121:1–2

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵי
וְנִשׁוּבָה, חֲדָשׁ יְמֵינוּ
בְּקֶדֶם.

Turn us toward You, ADONAI, and we will return to You; make our days seem fresh, as they once were.
Hashiveinu Adonai eilekha v'nashuvah, hadeish yameinu k'kedem.

—Lamentations 5:21

All the Sifrei Torah are removed from the ark and carried by members of the community in seven circuits (hakafot) through the sanctuary. After each hakafah, it is customary to dance with the Torah scrolls while singing. Additional songs can be found on pages 82 and 213.

FIRST HAKAFAH:

אָנָּה יְהוָה, הוֹשִׁיעָה נָא.
אָנָּה יְהוָה, הַצְּלִיחָה נָא.
אָנָּה יְהוָה, עֲנֵנוּ בְּיוֹם קְרָאֵנוּ.

ADONAI, please save us.
ADONAI, please grant us success.
ADONAI, please answer us in the hour of our calling.

Ana Adonai, hoshi-ah na.
Ana Adonai, hatzliyah na.
Ana Adonai, aneinu v'yom koreinu.

אֱלֹהֵי הַרוּחוֹת, הוֹשִׁיעָה נָא.
בוֹחֵן לְבָבוֹת, הַצְּלִיחָה נָא.
גּוֹאֵל חֲזָק, עֲנֵנוּ בְּיוֹם קְרָאֵנוּ.

May the God of the breath of life save us.
May the judge of our intentions grant us success.
May the mighty redeemer answer us in the hour of our calling.

Elohei ha-ruhot, hoshi-ah na.
Bohein l'avot, hatzliyah na.
Go-eil hazak, aneinu v'yom koreinu.

SECOND HAKAFAH:

דּוֹבֵר צְדָקוֹת, הוֹשִׁיעָה נָא.
הַדּוֹר בְּלִבוֹשׁוֹ, הַצְּלִיחָה נָא.
וְתִיק וְחָסִיד, עֲנֵנוּ בְּיוֹם קְרָאֵנוּ.

May the one who proclaims righteousness save us.
May the one clothed in majesty grant us success.
May the loving and kind Ancient One answer us in the hour of our calling.

Doveir tz'dakot, hoshi-ah na.
Hadur bilvusho, hatzliyah na.
Vatik v'hasid, aneinu v'yom koreinu.

Suggested Songs for the First Hakafah

תּוֹרָה צְוָה לָנוּ מֹשֶׁה,
מוֹרָשָׁה קְהֵלֵת יַעֲקֹב.

Moses commanded the observance of Torah; it is the inheritance of the community of Jacob.
Torah tzivah lanu moshe, morashah k'hilat yaakov.

—Deuteronomy 33:4

דָּוִד מֶלֶךְ יִשְׂרָאֵל
חַי וְקַיִם!

David, King of Israel, lives!
David melekh yisrael hai v'kayam!

הִבָּאנוּ שְׁלוֹם עֲלֵיכֶם.

We have welcomed you in peace.
Heiveinu shalom aleikhem.

Suggested Songs for the Second Hakafah

עַם יִשְׂרָאֵל חַי.

The people Israel lives on!
Am yisrael hai.

וּשְׂאֲבֹתֶם מֵיַם בְּשִׁשׁוֹן
מִמַּעַיְנֵי הַיְּשׁוּעָה.

Joyfully shall you draw water from the wells of redemption.

U-shavtem mayim b'sason mi-mainei ha-y'shuah.
—Isaiah 12:3

כִּמּוֹן טוֹב וּמִזֶּל טוֹב יְהִא
לָנוּ וּלְכָל־יִשְׂרָאֵל!

May a good sign and good fortune be ours and all of Israel's!
Siman tov u-mazal tov y'hei lanu u-l'khol yisrael!

Suggested Songs for the Seventh Hakafah

לא ישא גוי אל גוי חרב,
ולא ילמדו עוד מלחמה.

Nation shall not lift up
sword against nation,
neither shall they learn war
anymore.

Lo yisa goy el goy herev,
v'lo yilm'du od milhamah.

—Isaiah 2:4

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ,
וְדַבַּק לִבְנוּ בְּמִצְוֹתֶיךָ,
וְיִחַד לִבְבָנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת־שִׁמְךָ,
וְלֹא נִבּוֹשׁ וְלֹא נִכְלָם,
וְלֹא נִכְשַׁל לְעוֹלָם וָעֶד.

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, never
be ashamed, and never fail.

V'ha-eir eineinu b'toratekha,
v'dabeik libeinu
b'mitzvotekha,
v'yaheid l'aveinu l'ahavah
u-l'yirah et sh'mekha,
v'lo nevosh v'lo nikalem,
v'lo nikashel l'olam va-ed.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!

Next year in Jerusalem!
La-shanah haba-ah
birushalayim!

*Additional songs may be
found on pages 82 and 213.*

SEVENTH HAKAFAH:

קָדוֹשׁ וְנוֹרָא, הוֹשִׁיעָה נָא.
רַחוּם וְחַנוּן, הַצְּלִיחָה נָא.
שׁוֹמֵר הַבְּרִית, עֲנֵנוּ בְּיוֹם קְרִיאָנוּ.

May the holy awe-inspiring one save us.

May the one who is compassionate and loving grant
us success.

May the one who keeps the covenant answer us in the hour
of our calling.

Kadosh v'nora hoshi-ah na.

Rahum v'hanun, hatzliyah na.

Shomer ha-b'rit, aneinu v'yom koreinu.

תּוֹמֵךְ תְּמִימִים, הוֹשִׁיעָה נָא.
תְּקִיף לְעֵד, הַצְּלִיחָה נָא.
תְּמִיִם בְּמַעֲשֵׂיךָ, עֲנֵנוּ בְּיוֹם קְרִיאָנוּ.

May the one who is the support of the innocent save us.

May the one whose strength is eternal grant us success.

May the one who acts uprightly answer us in the hour
of our calling.

Tomeikh t'mimim, hoshi-ah na.

Takif la-ad, hatzliyah na.

Tamim b'ma-asav, aneinu v'yom koreinu.

*In the evening we read from one Torah scroll; all of the other Sifrei Torah are
returned to the ark.*

*In the morning we read from three Torah scrolls; all of the other Sifrei Torah
are returned to the ark.*

At all times, the Torah Service continues with Sh'ma on page 325.

FIFTH HAKAFAH:

מֶלֶךְ עוֹלָמִים, הוֹשִׁיעָה נָא.
נְאוֹר וְאֲדִיר, הַצְּלִיחָה נָא.
סוֹמֵךְ נוֹפְלִים, עֲנֵנוּ בְּיוֹם קְרִיאָנוּ.

May the eternal Sovereign save us.

May the one who is radiant and glorious grant us success.

May the one who upholds the falling answer us
in the hour of our calling.

Melekh olamim, hoshi-ah na.

Na-or v'adir, hatzliyah na.

Somekh noffim, aneinu v'yom koreinu.

SIXTH HAKAFAH:

עוֹזֵר דְּלִים, הוֹשִׁיעָה נָא.
פוֹדֵה וּמַצִּיל, הַצְּלִיחָה נָא.
צוֹר עוֹלָמִים, עֲנֵנוּ בְּיוֹם קְרִיאָנוּ.

May the one who helps the weak save us.

May the one who redeems and rescues grant us success.

May the eternal protector answer us in the hour of our calling.

Ozer dalim, hoshi-ah na.

Podeh u-matzil, hatzliyah na.

Tzur olamim, aneinu v'yom koreinu.

Suggested Song for the Fifth Hakafah

*Mipi El, a suggested song
for the Fifth Hakafah, may
be found on page 365.*

Suggested Songs for the Sixth Hakafah

אֵלֶּה חֲמֻדָּה לְבִי,
חֹסֶה נָא וְאֵל נָא
תִּתְעַלֵּם.

These did my heart desire.
Have mercy, please, and
please do not ignore my
plea.

Eileh ham'dah libi.

Husah na v'al na titaleim.

—Eleazar Azikri (*adapted*)

וְטַהַר לִבְנוּ
לְעַבְדְּךָ בְּאֵמֶת.

Purify our hearts that we
may truly serve You.

V'taheir libeinu

l'ovd'kha be-emet.

The Circle

Our lives are spiral staircases: we come back again and again to the same positions in the circle, but we now have a different view and perspective on where we have been. We read the end of the Torah and immediately start reading again from the beginning. Torah is an endless sea, constantly revealing new aspects of itself.

THE BRIDE OR GROOM OF THE TORAH

Upon calling upon the Hatan Torah or the Kallat Torah:

With the permission of the great mighty and awe-inspiring God, I lift my voice in song and celebration, to praise the one who dwells in resplendent brilliance, and who has granted us life, sustained us in awe-inspired purity, and enabled us to reach this joyous day, Simhat Torah.

It is a day that celebrates the Torah, which brings joy to the heart and provides light for the eyes, which fills our days and increases the strength of those who love her and observe her commandments and preachings. May it be the will of the Almighty to grant life and kindly love, a wreath and crown, to _____, chosen to conclude the reading of the Torah.

Come up, come up, come up, _____,
Hatan (groom) / Kallat (bride) HaTorah.
Through the merit of this act may God, whom we revere,
grant you the privilege
to see your children and your children's children studying Torah.
Come up _____, Hatan (groom) / Kallat (bride) HaTorah.

חתן\פלת תורה

Upon calling upon the Hatan Torah or the Kallat Torah:

מְרִשׁוֹת הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא
אֶפְתָּח פִּי בְשִׁירָה וּבְזִמְרָה,
לְהוֹדוֹת וּלְהַלֵּל לְדָר בְּנֵהוֹרָא,
שֶׁהֶחֱיֵנוּ וְקִיַּמְנוּ בְּיָרְאָתוֹ הַטְּהוֹרָה,
וְהִגִּיעָנוּ לְשִׂמְחָה בְּשִׂמְחַת הַתּוֹרָה,
הַמְּשַׂמְחַת לֵב וְעֵינַיִם מְאִירָה,
הַמְּאַרְכֶּת יָמִים וּמוֹסַפֶּת גְּבוּרָה
לְאַהֲבִיָּה וּלְשׂוֹמְרֵיהָ בְּצוּוֵי וְאַזְהָרָה.
וּבְכֵן יְהִי רְצוֹן מִלְּפָנֵי הַגְּבוּרָה
לְתַת חַיִּים וְחֶסֶד וְנֹזֵר וְעֶטְרָה

לְ _____ בֶּן\בַּת _____
הַנְּבַחֵר\הַנְּבַחֶרֶת לְהַשְׁלִים הַתּוֹרָה.

עֶמֶד עֶמֶד עֶמֶד\עֶמְדֵי עֶמְדֵי עֶמְדֵי
בֶּן\בַּת _____,

חַתָּן\פֶּלַת הַתּוֹרָה,
וּבְשִׁכְרָה זֶה תִּזְכָּה\תִּזְכֶּי מְאֵל נוֹרָא
לְרֵאוֹת בָּנִים וּבָנֵי בָנִים עוֹסְקִים בַּתּוֹרָה.
יַעֲמֵד\תַּעֲמֵד
בֶּן\בַּת _____,
חַתָּן\פֶּלַת הַתּוֹרָה.

THE TORAH READING. It is unusual for the Torah to be read at an evening service; Simhat Torah is a marked exception to the rule. Various customs define the reading of the Torah on the night of Simhat Torah. A Hasidic custom is to read verses from each of the five books. Some congregations read the last chapter of Deuteronomy and then the first chapter of Genesis, as is the custom for the morning Torah reading. Others read three *aliyot* from the beginning of the last *parashah* in the Torah, *V'zot Ha-B'rakhah*, (Deuteronomy 33). Most congregations honor the person who has the last *aliyah* in Deuteronomy and the one who has the first *aliyah* in Genesis. Typically, this is done on the morning of Simhat Torah, but some congregations follow this custom at the evening service.

One custom honors an elder in the congregation with the last *aliyah* in Deuteronomy, the completion of the reading of the Torah. In a similar vein, a youth is honored with the first *aliyah* of Genesis. Some alternate the honors between genders.

THE BRIDE OR GROOM OF GENESIS

Upon calling upon the Hatan B'reishit or the Kallat B'reishit:

With permission of the one exalted beyond all song and adoration, awe-inspiring beyond all praise and acclamation, wise and courageous in victory, the ruler of the world and the master of creation—and with the permission of this righteous, joyous congregation, gathered here today for Simḥat Torah, assembled to both complete and to begin again the reading of the Torah with joy and awe—

I affirm that all the assembled concur in choosing you. _____, by beginning this sacred mitzvah, how goodly is your portion and how ample your reward! Come up, come up, come up, _____, Hatan/Kallah to read B'reishit Bara/In the beginning, God created. . . . and with the permission of this holy congregation, recite the blessings of the great and awe-inspiring God. They shall respond "Amen" after you right away.

Come up _____ Hatan/Kallah B'reishit Bara/In the beginning, God created. . . .

BE JOYFUL

Be joyful on Simḥat Torah and so give honor to Torah.

Sisu v'simḥu b'simḥat torah, u-t'nu khavod la-torah.

Her wares are worth more than any other; they are more precious than gold or pearls. We shall delight and be happy celebrating Torah, our strength and source of enlightenment.

חתן\כלת בראשית

Upon calling upon the Hatan B'reishit or the Kallat B'reishit:

מְרִשׁוֹת מְרוֹמָם עַל כָּל־בְּרָכָה וְשִׁירָה,
נוֹרָא עַל כָּל־תְּהִלָּה וְזִמְרָה,
חֲכָם לִבָּב וְאַמִּיץ בָּח וּגְבוּרָה,
וּמוֹשֵׁל עוֹלָם אֲדוֹן כָּל־יְצִירָה.
וּמְרִשׁוֹת חֲבוּרַת צְדָק עֵדָה הַמְּאַשְׁרָה,
קְבוּצִים פֶּה הַיּוֹם לְשִׂמְחַת תּוֹרָה,
וְנִעְצְרִים לְסִיָּם וּלְהַחֲלֵל בְּגִיל וּבְמוֹרָא.
וּבְכֵן נִסְכַּמְתִּי דַעַת כָּלָם לְבָרְרָה.

יָעֵן

נִעְשִׂיתָ רֵאשׁוֹן\נִעְשִׂיתָ רֵאשׁוֹנָה
לְמִצְוָה גְמוּרָה, מָה רַב
טוֹבְךָ וּמִשְׂכָּרְתְּךָ\טוֹבְךָ וּמִשְׂכָּרְתְּךָ יִתְרָה.
עֵמֵד עֵמֵד עֵמֵד\עֵמְדִי עֵמְדִי עֵמְדִי

בְּנֵי אֲבֹתָי

חתן\כלת בראשית ברא.

מְרִשׁוֹת הַקְּדוֹשׁ הַזֶּה לְבָרְךָ אֵל גְּדוֹל וְנוֹרָא,
אָמֵן יַעֲנֵנו אַחֲרֶיךָ\אַחֲרֶיךָ הַכֹּל מִהֲרָה.

יַעֲמֵד\תַּעֲמֵד

בְּנֵי אֲבֹתָי

חתן\כלת בראשית ברא.

שִׂישׁוּ וְשִׂמְחוּ בְשִׂמְחַת תּוֹרָה וּתְנוּ כְבוֹד לַתּוֹרָה.
כִּי טוֹב סִחְרָה מִכָּל־סִחְרָה מִפֶּזַע וּמִפְּגִינִים יְקָרָה.
נְגִיל וְנִשְׂיֵשׁ בְּזֹאת הַתּוֹרָה כִּי הִיא לָנוּ עֵז וְאוֹרָה.

*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, בְּרַעֲוִיתָהּ,
וְיִמְלִיף מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיָמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעֵלְמֵי עֵלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיף הוּא,
[*on Shabbat Shuvah we substitute: לְעֵלְמָא מְבָל־*] לְעֵלְמָא לְעֵלְמָא מְבָל־
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְּאִמְרֵין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעֲוִיתָהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אַבּוּהוֹן
דִּי בְּשַׁמְיָא וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְשׁוּבֵי תֵבֵל], 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 פֿאלהיננו, אין פֿאדונינו,
אין פֿמלפֿנו, אין פֿמושיענו.
מי כֿאלהינו, מי כֿאדונינו,
מי כֿמלפֿנו, מי כֿמושיענו.
נוֹדָה לֵאלֹהֵינוּ, נוֹדָה לֵאדוֹנֵינוּ,
נוֹדָה לְמַלְפָּנוּ, נוֹדָה לְמוֹשִׁיעֵנוּ.
בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדוֹנֵינוּ,
בְּרוּךְ מַלְפָּנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.
אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ,
אַתָּה הוּא מַלְפָּנוּ, אַתָּה הוּא מוֹשִׁיעֵנוּ.
אַתָּה הוּא שְׁהַקְטִירוּ אַבוֹתֵינוּ
לְפָנֶיךָ אֶת־קִטְרֵת הַסַּמִּים.

NONE COMPARES TO OUR GOD אין פֿאלהיננו. 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 אָמַר רַבִּי אֶלְעָזָר. 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.

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חַנִּינָא: תַּלְמִידֵי חֻכְמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם, שְׁנֵאמַר: וְכַל־בְּנֵיךָ לְמוֹדֵי יְהוָה, וְרַב שְׁלוֹם בְּנֵיךָ. אֵל תִּקְרָא בְּנֵיךָ אֶלָּא בּוֹנֵיךָ. שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ, וְאִין לְמוֹ מְכַשׁוֹל. יְהִי שְׁלוֹם בְּחֵילְךָ, שְׁלוֹה בְּאַרְמְנוֹתֶיךָ. ◀ לְמַעַן אַחֵי וְרַעֲי, אֲדַבְּרָה נָא שְׁלוֹם בָּךְ. לְמַעַן בֵּית יְהוָה אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לָךְ. יְהוָה עֵז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשְׁלוֹם.

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

ALL YOUR CHILDREN SHALL BE TAUGHT BY ADONAI וְכַל־בְּנֵיךָ לְמוֹדֵי יְהוָה. Isaiah 54:13. The rabbis see the teachers of Torah as “builders” and their disciples as their children.

MAY THOSE WHO LOVE YOUR TORAH FIND GREAT PEACE 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 עֵז 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-artzot,
v'lo samanu k'mishp'hot ha-adamah,
shelo sam helkeinu kahem,
v'goraleinu k'chol hamonam.
† Va-anahnu korim u-mishta'avim u-modim,
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.
Shehu noteh shamayim v'yosed aretz,
u-moshav y'karo ba-shamayim mima-al,
u-sh'khinat uzo b'govhei m'romim,
hu eloheinu ein od.
Emet malkeinu efes zulato,
ka-katuv b'torato:
v'yadata ha-yom vahashevota el l'vavekha, ki Adonai hu ha-elohim
bashamayim mima-al, v'al ha-aretz mitahat, ein od.*

We rise:

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ בְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׁם חִלְקֵנוּ בָהֶם,
וְגֵרְלָנוּ בְּכָל־הַמוֹנָם.
† וְאַנְחֵנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אַמֶּת מְלַפְּנוּ אָפֶס זוֹלָתוֹ,
בְּפִתּוּב בְּתוֹרָתוֹ:
וְיִדְעֶתָ הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבְךָ,
כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עֲלֵינוּ. Since the
12th or 13th century, the
Aleinu prayer has acquired
a special pride of place in
Ashkenazic liturgy and is
recited at the conclusion
of every service; it does not
play the same role in the
Sephardic liturgy.

The origin of this
popular prayer is a matter
of debate. Some medieval
sources (e.g. Rokeah, early
13th century, Germany)
ascribed it to Joshua. The
liturgical scholar Joseph
Heinemann thought that
it dates back to the time of
the Temple service. Other
scholars have argued that
it originated in 2nd- or
3rd-century mystical circles.
Its first known use in the
formal liturgy is as an intro-
duction to the Malkhuyot
("Sovereignty") section of
the Rosh Hashanah Musaf
service.

Aleinu articulates a pro-
gression of ideas. In the first
paragraph, we are asked to

express our gratitude for the special fate and role of the Jewish people in history.
In the second, we look forward to the day when differences among peoples will
be harmonized and there will be a common recognition that all of humanity is
embraced by God. This vision recognizes that God is not exclusively the God of
Israel, but that God rules over all of us. On that day, when justice, morality, and
common spiritual affinity will reign on earth, God's name will truly be one.

Some have objected to what may sound like exclusivist language in this prayer,
in particular the phrases describing the uniqueness of the people Israel: "who has
not made us merely a nation, nor formed us as all earthly families, nor given us
an ordinary destiny." The Israeli Masorti Movement offers an alternative formula-
tion quoting Micah 4:5: "For the people of every nation shall walk in the name of
their god, but we shall walk in the name of Adonai, our God, forever." Whether
articulated with this wording or the standard text, Aleinu both asserts a pride
in Jewish destiny and challenges us to go out to the world committed to Jewish
spiritual values.

AND SO WE BOW וְאַנְחֵנוּ בּוֹרְעִים. The prayer mentions a variety of forms of bow-
ing. In ancient times, *korim* meant touching the floor with one's knees, and
mishtahavim meant bending at the waist. However, the ancient rabbis minimized
the bowing that takes place in the service, and so today it is customary to simply
bow one's head or slightly bend one's body at this point in the prayer.

KNOW THIS DAY וְיִדְעֶתָ הַיּוֹם. Deuteronomy 4:39.

In the Days to Come

In the days to come,
the Mount of Adonai's
house shall stand firm
above the mountains,
and it shall tower over the
hills.
The peoples shall gaze on
it with joy,
and many nations shall go
and shall say,
"Come, let us go up to the
Mount of Adonai,
to the House of the God
of Jacob;
that God may instruct us in
God's ways, and that we
may walk in God's paths."
For instruction shall come
forth from Zion,
and the word of Adonai
from Jerusalem.
Thus God will judge
among the many peoples,
and arbitrate for the multi-
tude of nations, however
distant.
They shall beat their
swords into plowshares
and their spears into prun-
ing hooks.
Nation shall not lift up
sword against nation,
neither shall they learn
war anymore;
but everyone shall sit
under their grapevine or
fig tree
with no one to disturb
them.
For it was Adonai of Hosts
who has spoken.
For the people of every
nation shall walk in the
name of their god, but
we shall walk in the
name of Adonai, our
God, forever.

—MICAH 4:1-5

And so, ADONAI our God, we await You,
that soon we may behold Your strength revealed in full glory,
sweeping away the abominations of the earth,
obliterating idols,
establishing in the world the sovereignty of the Almighty.
All flesh will call out Your name—
even the wicked will turn toward You.
Then all who live on earth will understand and know
that to You alone every knee must bend,
all allegiance be sworn.
They will bow down and prostrate themselves before You,
ADONAI our God,
treasure Your glorious name,
and accept the obligation of Your sovereignty.
May You soon rule over them forever and ever,
for true dominion is Yours;
and You will rule in glory until the end of time.

► As is written in Your Torah:

"ADONAI will reign forever and ever."

And as the prophet said:

"ADONAI shall be acknowledged sovereign of all the earth.

On that day ADONAI shall be one, and the name of God, one."

*V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz,
bayom hahu yihyeh Adonai ehad, u-sh'mo ehad.*

We are seated.

עַל כֵּן נִקְוָה לְךָ יְהוָה אֱלֹהֵינוּ,
לְרֵאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזֹרָה
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
וְהַאֲלִילִים כָּרוֹת יִפְרֹתוֹן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂדֵי,
וְכַל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ
לְהִפְנוֹת אֵלֶיךָ כְּלִרְשָׁעֵי אָרֶץ.
יִפְּיֵרוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תֵבֵל
כִּי לְךָ תִּכְרַע כָּל־בָּרָךְ,
תִּשָׁבַע כָּל־לִשׁוֹן.
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ,
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְבַּנּוּ,
וַיִּקְבְּלוּ כָּלֶם אֶת־עַל מַלְכוּתֶךָ.
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
וּלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.

◀ כַּפְתּוֹב בְּתוֹרַתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וּשְׁמוֹ אֶחָד.

We are seated.

ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂדֵי. Beginning 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 universal justice. In this vein, the phrase *l'takken olam* was understood to mean "to repair the world"—that is, to be partners with God in achieving a time of peace and righteousness. Even earlier, Maimonides (12th century) had argued that the single most important characteristic of messianic times would be an end to one people dominating another (Mishneh Torah, Hilkhoh Melakhim 12:2).

ADONAI WILL REIGN FOREVER AND EVER יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד. Exodus 15:18.

ON THAT DAY ADONAI SHALL BE ONE הַיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד. 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 conclusion 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'hayekhron u-v'yomeikhon u-v'hayei d'khol beit yisrael, ba-agala u-vizman kariv, v'imru amen.

Congregation and mourners:

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

Mourners:

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

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

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

Some congregations recite Anim Z'mirot here; see page 208.

Some congregations conclude with Adon Olam on page 211;

others conclude with other Shabbat songs (see pages 212 and 82–85).

קדיש יתום

Mourners and those observing Yahrzeit:

יתגדל ויתקדש שמה רבא,
בעלמא די ברא, ברעותיה,
וימליך מלכותה בחייכון ובווימיכון
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
ויתהדר ויתעלה ויתהלל שמה דקדשא, בריך הוא,
לעלא מן כל- [לעלא לעלא מכל- [on Shabbat Shuvah we substitute:
ברכתא ושירתא תשפחתא 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).

Some congregations recite this song at the conclusion of the service.

A Song of Glory: Anim Z'mirot

I shall chant melodies and weave together verses,
for my soul thirsts for You.

*My soul longs to live in the shadow of Your hand,
that I might learn the secrets of Your mysterious being.*

Even before speaking any words describing Your glory,
already my heart sings of Your love.

*I would, therefore, ever glorify You,
and honor Your name with songs of love.*

Though I have never seen You, I would tell of Your glory:
I imagine You, I describe You, but I know You not.

*In the words of Your prophets and mysteries revealed to the faithful,
You provided images of glorious majesty.*

Your greatness and Your power
were pictured in accord with Your deeds.

*They portrayed You not as You truly are,
but imagined You from what You had created.*

In endless visions and countless metaphors they described You,
but through it all, You are the singular one.

*They represented You as old and as young,
with graying hair and in the prime of youth:*

as an elder on the Day of Judgment, and as a youth in time of war,
as a soldier who was fully armed,

*and with a victory helmet on Your head,
having won battles with Your right hand and holy arm—*

continued

Anim z'mirot v'shirim e-erog, ki eilekha nafshi ta-arog.

Nafshi ḥamdah b'tzel yadekha, lada-at kol raz sodekha.

Midei dabri bikhvodekha, homeh libi el dodekha.

Al ken adabeir b'kha nikhbadot, v'shimkha akhabeid b'shrei y'didot.

Asaprah kh'vodkha v'lo re'itikha, adam'kha akhankha v'lo y'datikha.

B'yad n'vi-ekha b'sod avadekha, dimita hadar k'vod hodekha.

G'dulat'kha u-g'vuratekha, kinu l'tokef pe'ulatekha.

Dimu ot'kha v'lo kh'fi yeshkha, v'yashvukha l'fi ma-asekha.

Himshilukha b'rov ḥezyonot, hin'kha eḥad b'khol dimyonot.

Va-yeḥezu v'kha ziknah u-vaḥarut, u-sar rosh'kha b'seivah v'shaḥarut.

Ziknah b'yom din u-vaḥarut b'yom krav,

k'ish milḥamot yadav lo rav.

Ḥavash kova y'shu-ah b'rosho, hoshi-ah lo y'mino u-zro-a kodsho.

Some congregations recite this song at the conclusion of the service.

שִׁיר הַכְּבוֹד: אַנְעִים זְמִירוֹת

אַנְעִים זְמִירוֹת וְשִׁירִים אֶאְרַג, כִּי אֶלֶיךָ נַפְשִׁי תֵעָרַג.

נַפְשִׁי חֲמֵדָה בְּצֵל יָדְךָ, לְדַעַת כְּלָרוֹ סוּדְךָ.

מִדֵּי דַבְרִי בְּכְבוֹדְךָ, הוֹמָה לְבִי אֶל דּוֹדְךָ.

עַל כֵּן אֲדַבֵּר בְּךָ נִכְבְּדוֹת, וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת.

אֲסַפְּרָה כְבוֹדְךָ וְלֹא רְאִיתִיךָ, אֲדַמְּךָ אֲכַנְּךָ וְלֹא יִדְעֶתִיךָ.

בְּיַד נְבִיאֶיךָ בְּסוּד עֲבָדֶיךָ, דְּמִית הַדָּר כְּבוֹד הוֹדְךָ.

גִּדְלֶתְךָ וּגְבוּרֶתְךָ כִּנּוּ לְתַקְּךָ פֶּעֱלֶתְךָ.

דַּמּוּ אוֹתְךָ וְלֹא כָפִי יִשָּׂה, וַיִּשְׁוֹף לְפִי מַעֲשֶׂיךָ.

הַמְשִׁילוֹךָ בְּרוֹב הַזְיוֹנוֹת, הִנֵּךְ אֶחָד בְּכָל־דְּמִיוֹנוֹת.

וַיַּחְזוּ בְךָ זְקֵנָה וּבַחֲרוֹת, וְשִׁעַר רֹאשְׁךָ בְּשִׁיבָה וְשַׁחֲרוֹת.

זְקֵנָה בְּיוֹם דִּין וּבַחֲרוֹת בְּיוֹם קָרֵב,

כְּאִישׁ מְלַחְמוֹת יָדָיו לֹא רָב.

חֲבֵשׁ כּוֹבֵעַ יִשׁוּעָה בְּרֹאשׁוֹ,

הוֹשִׁיעָה לוֹ יְמִינוֹ וְזָרוּעַ קִדְשׁוֹ.

continued

by an enumeration of images in verses arranged in an alphabetic acrostic. The concluding verses of the poem are a personal plea that God hear our prayers. Some recite Shir Hakavod on each Shabbat; others include it only on festivals. Some recite it here, others at the conclusion of Shaḥarit, and many others at the beginning of the entire service.

YOUR GLORY בְּכְבוֹדְךָ. As noted above, God's "glory" frequently has a technical meaning in medieval Jewish mystical thought: it is that aspect of God which is accessible to humans. The Bible reports that at Sinai God's "glory" descended on the mountain (Exodus 24:15), and similarly Moses asks to see God's "glory" (Exodus 33:18).

YOUR PROPHETS נְבִיאֶיךָ. The poet will use only metaphors previously offered by prophets and sages—that is, those that were adduced by divine inspiration.

IN ACCORD WITH YOUR DEEDS כִּנּוּ לְתַקְּךָ פֶּעֱלֶתְךָ. No human being can have a direct encounter with God's essence (God's "face"), but we can experience God's impact in the world (God's "back").

YOU ARE THE SINGULAR ONE אֶחָד. The word *eḥad* (literally "one") references the Sh'ma. Jewish mystics, while eloquently describing the myriad manifestations of God, insist that God is ultimately "one."

AS OLD AND AS YOUNG זְקֵנָה וּבַחֲרוֹת. In commenting on the first words of the Decalogue, "I am Adonai, your God, who took you out of the land of Egypt," Rashi (1040–1105, northern France), reprising the midrash, writes: "Do not think that because I appear to you in different guises—at Sinai as an elder and at the Sea as a young warrior—there are multiple deities; it is I who took you out."

THE PRIME OF YOUTH וְשַׁחֲרוֹת. As vocalized, the Hebrew means "youthful." However, the word also contains the same letters as the word for "black" (*shahor*), as opposed to gray hair as a sign of age.

A VICTORY HELMET כְּבוֹעַ יִשׁוּעָה. The image is taken from the language of Isaiah: "God donned righteousness like a coat of mail, with a helmet of victory on God's head" (59:17).

A SONG OF GLORY שִׁיר הַכְּבוֹד. Sometimes called by its first two words, Anim Z'mirot is ascribed to Judah the Pious of Regensburg (d. 1217), one of the most important figures of *Hasidei Ashkenaz*, the 13th-century German pietist movement. The poem asserts that human beings cannot grasp God's mysterious nature, but that prophetic metaphors and rabbinic allusions allow us to imagine God's glory, *kavod*, and to see a "shadow" of the Divine. Many of these images were significant for the spiritual vocabulary of *Hasidei Ashkenaz*. For instance, the light emanating from God's head and God's crown were important images of mystic contemplation.

The first four verses of the poem constitute an introduction. This is followed

Your curls are full of drops of light,
Your locks wet with the dew of the night.
*God will have pride in me, for God delights in me,
and will be for me a crown of glory.*

The image of God's face is pure shining gold,
the forehead inscribed with the divine holy name.
*In love, in honor, to express the height of glory,
this people fashioned God's kingly crown.*

The locks on God's head are
a youth's long black curls.
*May the abode of righteousness, the height of God's glory,
be God's greatest delight.*

God's treasured people shall be held as a garland in God's hand,
a royal wreath of beauty and glory,
*carried on high, adorned with a crown,
honored with what is most precious in Divinity's eyes.*

God's splendor shall be mine and mine shall be God's;
for God is near to me as I cry out.
*God is radiant and ruddy, dressed in red,
having come from Edom, treading the winepress.*

Humble Moses viewed the knot of God's tefillin
as he beheld God's very image.
*God delights in this humble people and will raise them up in glory;
God shall dwell amidst their praises, glorified through them.*

continued

Tal'lei orot rosho nimla, k'vutzotav r'sisei lailah.
Yitpa-eir bi ki hafetz bi, v'hu yihyeh li la-ateret tz'vi.
Ketem tahor paz d'mut rosho, v'hak al metzah k'vod shem kodsho.
L'hen u-l'khavod tz'vi tifarah, umato lo itrah atarah.
Mahl'fot rosho k'vimev v'hurot, k'vutzotav taltalim shehorot.
N'vei ha-tzedek tz'vi tifarto, ya-aleh na al rosh simhato.
S'gulato t'hi v'yado ateret, u-tz'nif m'lukah tz'vi tiferet.
Amusim n'sa-am ateret indam, mei-asher yakru v'ainav kibdam.
Pe'eiro alai u-fe'eiri alav, v'karov eilai b'kori eilav.
Tzah v'adom lilvusho adom, purah v'dorkho b'vo-o mei-edom.
Keshet t'filin herah le-anav, t'munat Adonai l'neged einav.
Rotzeh v'amo anavim y'fa-eir, yoshev t'hilot bam l'hitpa-eir.

טללי אורות ראשו נמלא, קוצותיו רסיסי לילה.
יתפאר בי כי חפץ בי, והוא יהיה לי לעטרת צבי.
פתם טהור פז דמות ראשו,
וחק על מצח כבוד שם קדשו.
לחן ולכבוד צבי תפארה, אמתו לו עטרה עטרה.
מחלפות ראשו כבימי בחרות,
קוצותיו תלתלים שחורות.
נוה הצדק צבי תפארתו, יעלה נא על ראש שמחתו.
סגלתו תהי בידו עטרת, וצניף מלוכה צבי תפארת.
עמוסים נשאם עטרת ענדם, מאשר יקרו בעיניו כבדם.
פארו עלי ופארי עליו, וקרוב אלי בקראי אליו.
צח ואדום ללבשו אדום, פורה בדרךכו בבואו מאדום.
קשר תפלין הראה לענו, תמונת יהוה לנגד עיניו.
רוצה בעמו עניים יפאר, יושב תהלות בם להתפאר.

continued

WITH LONG BLACK CURLS תלתלים שחורות. This is the way the male lover is depicted in the Song of Songs (5:11).

THE ABODE OF RIGHTEOUSNESS נוה הצדק. In this section the poet moves to ideas of redemption, and emphasizes Israel's loyalty to God as a manifestation of God's glory. The midrash declares that in the end of days, the tribe of Levi will no longer bless Israel, but rather God alone will, as it is written: "Adonai, the abode of righteousness, will bless you..." (Midrash Tanhuma, Lekh L'kha 5, quoting Jeremiah 31:22).

GOD'S SPLENDOR פארו. T'fillin are called by the rabbis *pe'eir*, "splendor." Thus "God's splendor is on me" can be read as: "I am adorned with God's t'fillin." According to the rabbinic imagination, God too wears t'fillin—which, in turn, glorify Israel. The verse inscribed inside God's t'fillin is: "Is there a single nation like you in the world, O Israel?" (2 Samuel 7:23). In this view, when Moses saw God's back (but not God's face), he saw the t'fillin knot on the back of God's head—that is, God's splendor (Babylonian Talmud, Berakhot 6a).

DRESSED IN RED ללבשו אדום. The poet draws on the imagery of Isaiah: "Who is this coming from Edom? . . . It is I who speak of righteousness, surely triumphant. Why is Your clothing so red? Your garments like someone who treads grapes? I trod out a vintage alone . . . there was no one with Me. I trod them down in My anger . . . their life-force bespattered My garments, and all My clothing was stained" (63:1–3). Isaiah's imagery is a play on the name "Edom," derived from the Hebrew word for "red." In Jewish tradition, Edom became the name for all those empires that would oppress Israel. Thus, the Talmud refers to Rome as Edom, and refugees from Germany in the 1930s reported that they were sustained by preachers who referred to the downfall of Edom.

TREADING THE WINEPRESS פורה בדרךכו. Meaning to stomp on the Edomites, the oppressors of the people Israel.

HUMBLE MOSES לענו. Moses is said to be the most humble of all human beings (Numbers 12:3).

DROPS OF LIGHT טללי אורות. Here the poet changes imagery and begins talking of God's head and God's crown.

CROWN OF GLORY לעטרת צבי. The phrase refers to a deer's antlers (see Isaiah 28:5). The deer raising its antlers is a graceful demonstration of strength and readiness. In this and in two verses below (*tifarah*, "the height of glory"), the poet articulates a mutuality: God crowns Israel with glory and Israel crowns God with glory.

FOREHEAD INSCRIBED וחק על מצח. The High Priest wore a gold band on his forehead on which the words "Holy unto Adonai" were engraved. The ancient rabbis imagined God inscribed with a corresponding insignia.

As you called the world into being, You uttered truth from the first;
in each generation You seek the people who seek You.

*Place my many songs before You
and let my prayers reach You.*

May my songs be a crown on Your head,
and accept my prayers as a savory offering.

*May the song of one without merit
be to You like those sung over the sacrifices You received.*

Take account of my praise, Sustainer,
Creator, Life-giver, Supremely Righteous One.

*Nod agreement to my blessings;
receive them as choice perfume upon Your head.*

May my words please You,
for my soul thirsts for You.

Yours, ADONAI, is the greatness, the strength and the glory,
the triumph and the splendor—for everything in heaven and
on earth is Yours.

Yours, ADONAI, is the sovereignty and the majesty above all.

► Who can tell of ADONAI's power?
Who can proclaim all of God's praises?

Rosh d'varkha emet korei mei-rosh,
dor vador am doresh'kha d'rosh.

Sheet hamon shirai na alekha, v'rinati tikrav eilekha.

T'hilati t'hi l'rosh'kha ateret, u-t'filati tikon k'toret.

Tikar shirat rash b'einekha, ka-shir yushar al korbanekha.

Birkhati ta-aleh l'rosh mashbir, m'holeil u-molid tzadik kabir.

**U-v'virkhati t'na-ana li rosh, v'otah kah l'kha
ki-v'samim rosh.**

Ye-erav na sihi alekha, ki nafshi ta-arog eilekha.

*Read quietly: L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet
v'ha-netzah v'ha-hod, ki khol ba-shamayim uva-aretz,
l'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.*

► *All together: Mi y'maleil g'vurot Adonai, yashmi-a kol t'hilato.*

Some congregations recite Mourner's Kaddish here; see page 207.

ראש דְּבָרְךָ אֱמֶת קוֹרָא מְרֵאשׁ,

דוֹר וָדוֹר עִם דּוֹרְשֶׁךָ דְּרוֹשׁ.

שִׁית הַמּוֹן שִׁירֵי נָא עֲלֶיךָ, וְרִנָּתִי תִקְרַב אֵלֶיךָ.

תְּהַלֵּתִי תְהִי לְרֵאשֶׁךָ עֲטוּרָת, וְתִפְלָתִי תִכּוֹן קְטוּרָת.

תִּיקַר שִׁירְתִּי רֵשׁ בְּעֵינֶיךָ, בְּשִׁיר יוֹשָׁר עַל קִרְבְּנֶיךָ.

בְּרַכְתִּי תַעֲלֶה לְרֵאשׁ מְשָׁבִיר, מְחוֹלֵל וּמוֹלִיד צְדִיק בְּבִיר.

וּבְבִרְכָתִי תִנְעֲנַע לִי רֵאשׁ, וְאוֹתָהּ קַח לְךָ בְּבִשְׁמִים רֵאשׁ.

יַעֲרַב נָא שִׁיחֵי עֲלֶיךָ, כִּי נִפְשֵׁי תַעֲרֹג אֵלֶיךָ.

לְךָ יְהוּה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָ וְהַהוּדָה,

כִּי כָל בְּשָׁמִים וּבְאָרֶץ, לְךָ יְהוּה הַמְּמַלְכָה,

וְהַמְתַּנְשֵׂא לְכָל לְרֵאשׁ.

◀ מִי יִמְלֵל גְּבוּרוֹת יְהוּה, יִשְׁמִיעַ כָּל־תְּהִלָּתוֹ.

Some congregations recite Mourner's Kaddish here; see page 207.

YOU UTTERED TRUTH FROM THE FIRST ראש דְּבָרְךָ אֱמֶת. The poet is quoting Psalm 119:160, sometimes translated as: "The essence of Your teaching is truth." (See above, page 117, at the psalm for Shavuot.) The poet may mean that God's promise to redeem Israel holds true in every generation. Also, the last letters of the first three words of Genesis (בְּרֵאשִׁית בְּרָא אֱלֹהִים) are *alef, mem, and tav*, which spell the word *emet* ("truth").

Since this verse repeats the letter *reish* and seems to introduce a thought not otherwise developed in the poem, there are some scholars who think that it is a later interpolation.

A SAVORY OFFERING תִּכּוֹן קְטוּרָת. Psalm 141:2: "Take my prayer as an incense offering . . ."

NOD AGREEMENT ראש דְּבָרְךָ אֱמֶת. A reference to an anthropomorphic story from the Babylonian Talmud, in which God responds to a sage's blessing with a nod of God's head (Berakhot 7a). The same word, *rosh*, is used to indicate the "choice perfume" that was used for anointing in the sanctuary.

MY SOUL THIRSTS נִפְשֵׁי תַעֲרוֹג. The poet draws on the language of Psalm 42:2, concluding the poem with the same image of yearning with which it began.

YOURS, ADONAI, IS THE GREATNESS לְךָ יְהוּה הַגְּדֹלָה. 1 Chronicles 29:11. This verse inspired the mystics who developed the system of the *s'firot*, aspects of God that human beings perceive. Many of the names of the *s'firot* are drawn from this verse, including *G'vurah* (triumph), *Tiferet* (glory), *Netzah* (eternity), and *Hod* (splendor). Similarly, to evoke the variety of the aspects of God, this verse is chanted when the Torah scroll is removed from the ark and carried in a procession around the sanctuary.

WHO CAN TELL מִי יִמְלֵל. Psalm 106:2.

The service concludes with a song. Two choices are given here, but other songs may be selected, such as those on pages 82–85.

✠

ADON OLAM

Before creation shaped the world,
eternally God reigned alone;
but only with creation done
could God as Sovereign be known.
When all is ended, God alone
will reign in wondrous majesty.
God was, God is, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.
Without beginning, endlessly,
God's vast dominion is not shared.
But still—my God, my only hope,
my one true refuge in distress,
My shelter sure, my cup of life,
with goodness real and limitless.
I place my spirit in God's care;
my body too can feel God near.
When I sleep, as when I wake,
God is with me, I have no fear.

Adon olam asher malakh	b'terem kol y'tzir nivra.
L'et na-asah v'heftzo kol	azai melekh sh'mo nikra.
V'aharei ki-kh'lot ha-kol	l'vado yimlokh nora.
V'hu hayah v'hu hoveh	v'hu yihyeh b'tifarah.
V'hu ehad v'ein sheni	l'hamshil lo l'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.

✠

בְּטֶרֶם כָּל־יִצִיר נִבְרָא.	אָדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,
אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא.	לְעֵת נַעֲשֶׂה בְּחִפְצוֹ כֹּל,
לְבַדּוֹ יִמְלֹךְ נוֹרָא.	וְאַחֲרֵי בְּכֻלּוֹת הַכֹּל,
וְהוּא יִהְיֶה בְּתַפְאָרָה.	וְהוּא הָיָה וְהוּא הוֹנֵה,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.	וְהוּא אֶחָד וְאֵין שֵׁנִי,
וְלוֹ הָעֵז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְצוֹר חֲבָלֵי בְּעֵת צָרָה.	וְהוּא אֵלֵי וְחֵי גֹאֲלֵי,
מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא.	וְהוּא נָסִי וּמְנוּס לִי,
בְּעֵת אִישָׁן וְאַעִירָה.	בְּיָדוֹ אֶפְקִיד רוּחִי,
יְהוּה לִי וְלֹא אִירָא.	וְעַם רוּחֵי גְוִיָּתִי,

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 ruhi*, "I place my spirit in God's care."