

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 ḥorin.**

**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 הַשַּׁחַר

We rise.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לְשִׁכְוֵי בֵינָה לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשִׂנִי בְּצַלְמוֹ.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שְׁעָשִׂנִי בְּנֹאֲבַת חוֹרִין.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשִׂנִי יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְלַבֵּישׁ עֲרֻמִּים.

BLESSINGS FOR A NEW DAY
בְּרִכּוֹת הַשַּׁחַר. 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 לְשִׁכְוֵי בֵינָה. 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 שְׁעָשִׂנִי בְּצַלְמוֹ. This blessing and the next one ("who made me free") are versions of blessings mentioned in the Tosefta (Berakhot 6:18) and in the Babylonian Talmud (Menahot 43b). They have been emended in Conservative prayerbooks on the basis of manuscript fragments, found in the Cairo Genizah.

WHO MADE ME A JEW שְׁעָשִׂנִי 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 מְלַבֵּישׁ 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 exer-
 cise 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 where-
 withal 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,
 הַמְּכִיֵּן מִצְעָדֵי גִבּוֹר.
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 שֶׁשָּׂעָה לִּי כָּל־צָרָפִי.
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה.
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 הַנוֹתֵן לַיַּעַף כֹּחַ.
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 הַמְּעַבִּיר שָׁנָה מֵעֵינֵי וּתְנוּמָה מֵעַפְעָפִי.
 וַיְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ
 [וְאֲמוֹתֵינוּ], שֶׁתִּרְגְּלֵנוּ בְּתוֹרָתְךָ, וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ,
 וְאֵל תִּבְיָאֵנוּ לֹא לַיַּדִּי חֶטָּא, וְלֹא לַיַּדִּי עֲבָרָה וְעוֹן, וְלֹא
 לַיַּדִּי נִסְיוֹן, וְלֹא לַיַּדִּי בְּזִיוֹן, וְאֵל תִּשְׁלַט־בָּנוּ יֵצֵר הָרַע,
 וְהִרְחִיקֵנוּ מֵאֲדָם רָע וּמִחֶבֶר רָע. וְדַבְּקֵנוּ בְּיֵצֵר הַטוֹב
 וּבְמַעֲשֵׂים טוֹבִים, וְכוּף אֶת־יִצְרָנוּ לְהַשְׁתַּעֲבֹד־לָךְ.
 ◀ וְתַנְּנוּ הַיּוֹם, וּבְכָל־יּוֹם, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ,
 וּבְעֵינֵי כָּל־רוּאֵינוּ, וְתַגְּמַלְנוּ חֲסָדִים טוֹבִים.
 בְּרוּךְ אַתָּה יְהוָה, גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

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

WHO STRAIGHTENS THOSE
WHO ARE BENT זוֹקֵף
 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 וַיְהִי
 רָצוֹן. A prayer recorded in
 the Babylonian Talmud
 (Berakhot 60b).

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

INCLINATION TO EVIL יֵצֵר
 הָרַע. The ancient rabbis

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.

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!

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלֹלוּךָ סְלָה.
אֲשֶׁרִי הָעַם שְׁפָכָה לוֹ, אֲשֶׁרִי הָעַם שִׁיְהוּהוּ אֱלֹהִיו.
תְּהִלָּה לְדוֹד

אֲרוֹמְמֶךָ אֱלוֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל־יּוֹם אֶבְרַכְּךָ, וְאֶהְלֹלֶה שְׁמֶךָ לְעוֹלָם וָעֶד.
גְּדוֹל יְהוָה וּמְהַלֵּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַח מִעֲשִׂיךָ, וּגְבוּרַתִּיךָ יִגִּידוּ.
הַדָּר כְּבוֹד הַיּוֹדֶה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעֲזוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֹלְתְּךָ אֶסְפְּרֶנָּה.
זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצִדְקַתְּךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אֲפִים וּגְדֹל־חֶסֶד.
טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.
יּוֹדוּךָ יְהוָה כָּל־מַעֲשִׂיךָ, וְחִסְדֵיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרַתְךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבַנְיֵי הָאָדָם גְּבוּרַתִּי, וּכְבוֹד הַדָּר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דוֹר וָדוֹר.
סוֹמֵךְ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאִתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתַח אֶת־זִידְךָ, וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן.
צַדִּיק יְהוָה בְּכָל־דַּרְכָּיו, וְחֹסֵיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהַבָּיו, וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד.
◀ תְּהִלַּת יְהוָה יִדְבַר־פִּי,

וַיִּבְרַךְ כָּל־בָּשָׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וְאֶנְחֲנוּ נְבַרְךָ יְהוָה, מִעֲתָה וְעַד עוֹלָם. הִלְלוּיָהּ.

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

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

ADONAI SUPPORTS ALL WHO FALTER לְכָל־הַנְּפֹלִים. 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 150: An
Interpretive Translation*

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

—STEPHEN MITCHELL

HALLELUYAH! Praise God.
Praise God in the sanctuary.
Praise God in the heavens, the seat of God's power.
Praise God at the triumph of the Divine.
Praise God in accord with the greatness of God.
Praise God with the call of the shofar.
Praise God with the harp and the lyre.
Praise God with timbrel and dance.
Praise God with flute and strings.
Praise God with crashing cymbals.
Praise God with rousing cymbals.
► Let every breath be praise of God;
halleluyah, praise God.
Let every breath be praise of God;
praise God, *halleluyah!*
Hal'luyah.
Hal'lu El b'kodsho, hal'luhu birkia uzo.
Hal'luhu vi-g'vurotav, hal'luhu k'rov gudlo.
Hal'luhu b'teika shofar, hal'luhu b'nevel v'khinor.
Hal'luhu b'tof u-mahol, hal'luhu b'minim v'ugav.
Hal'luhu v'tziltz'lei shama, hal'luhu b'tziltz'lei t'ruah.
Kol ha-n'shamah t'hallel yah, hal'luyah.
Kol ha-n'shamah t'hallel yah, hal'luyah.

Psalm 150

CONCLUSION OF THE SELECTION OF PSALMS

Bless ADONAI, always, amen and amen.
From Zion, bless ADONAI who dwells in Jerusalem;
praise God, *halleluyah*.
Bless ADONAI, the God of Israel,
who alone does wondrous things.
► Blessed be God's glorious name, always;
and may God's glory encompass the entire world.
Amen and amen.

Some congregations continue with Nishmat, page 145.

הַלְלוּיָהּ,
הַלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֶזְו.
הַלְלוּהוּ בְּגְבוּרָתוֹ, הַלְלוּהוּ כְּרֹב גְּדֻלוֹ.
הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וְכִנּוֹר.
הַלְלוּהוּ בְּתֹף וּמַחֹל, הַלְלוּהוּ בְּמִנִּים וְעָגָב.
הַלְלוּהוּ בְּצִלְצְלֵי שְׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
◀ כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה, הַלְלוּיָהּ.
כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה, הַלְלוּיָהּ.

תהלים קב

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן.
בְּרוּךְ יְהוָה מִצִּיּוֹן, שֹׁכֵן יְרוּשָׁלַיִם, הַלְלוּיָהּ.
בְּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבָדוֹ.
◀ וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,
וַיְמַלֵּא כְבוֹדוֹ אֶת־כָּל הָאָרֶץ,
אָמֵן וְאָמֵן.

Some congregations continue with נְשַׁמַּת, 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.”

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 שְׁמָה,
הַגָּבוֹר לְנֹצַח,
וְהַנּוֹרָא בְּנוֹרְאוֹתָיָהּ,
הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רַם וְנֹשֵׂא.

On Shabbat, the leader begins here:

◀ שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכַתּוּב, רָנְנוּ צְדִיקִים בַּיהוָה, לְיִשְׂרָאֵל נְאֻה תְּהִלָּה.

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

וּבְמִקְהָלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל
בְּרָנָה יִתְפָּאֵר שְׁמֶךָ מִלְּפָנֶיךָ, בְּכָל־דּוֹר וְדוֹר.
◀ שִׁפְן חוֹבֵת כָּל־הַיְצוּרִים לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר,
לְרוֹמֵם, לְהַדָּר, לְבָרַךְ, לְעַלָּה וּלְקַלֵּס, עַל כָּל־דַּבְרֵי
שִׁירוֹת וְתִשְׁבַּחוֹת דָּוִד בְּיַשִּׁי עַבְדְּךָ מְשִׁיחֶךָ.

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

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

רָנְנוּ SING. Psalm 33:1.

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

Chorus of Song

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

The Duty to Praise

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

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

Concluding B'rakhah

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

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

► to thank and bless You,
now and forever.

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

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 [*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 מְלִפְנֵי הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ
 בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נָאָה, יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
 שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה, עֵז וּמִמְשָׁלָה, נְצַח,
 גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתַפְאֶרֶת, קְדוּשָׁה וּמְלָכוּת.
 ◀ בְּרִכּוֹת וְהוֹדָאוֹת מְעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְהוּה,
 אֵל מֶלֶךְ גָּדוֹל בְּתַשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,
 הַבוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל, חַי הָעוֹלָמִים.

**MAY YOUR NAME BE
 PRAISED** יִשְׁתַּבַּח. This
b'rakhah marks the com-
 pletion of P'sukei D'zimra,
 which began with Barukh
 She-amar on page 122. The
 two *b'rakhot* are consid-
 ered 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.

חֲצִי קַדִּישׁ

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵךָ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
 וְיִמְלִיךְ מְלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
 יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

HATZI KADDISH. In Jewish
 liturgical usage, the Hatzi
 (or "partial") Kaddish, call-
 ing us to praise the name
 of God, marks the end of a
 section of the service.

Congregation and Leader:

יְהֵא שְׁמֵךָ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵךָ דְקַדְשָׁא, בְּרִיךְ הוּא,
 לְעָלְמָא מִן כָּל־ [לְעָלְמָא לְעָלְמָא מְכָל־] [on Shabbat Shuvah we substitute:
 בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא,
 וְאִמְרוּ אָמֵן.

*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, with love, discern, hear and study, observe, perform, and fulfill all the teachings of Your Torah with love. Enlighten our eyes with Your Torah; attach our hearts to Your mitzvot; unify our hearts to love and revere Your name so that we never lose hope. As we trust in Your great, holy, awe-inspiring name, we will delight and rejoice in Your deliverance.

Some gather their tzitzit before reciting this line:

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

*Ahavah rabah ahavtanu Adonai eloheinu,
hemlah g'dolah viteirah hamalta aleinu.*

*Avinu malkeinu, ba-avur avoteinu [v'imoteinu] she-bathu v'kha
va-t'lamdeim hukei hayim, ken t'honeinu u-t'lamdeinu.*

*Avinu ha-av ha-rahaman, ha-m'raheim, raheim aleinu, v'ten b'libeinu
l'havin u-l'haskil lishmo-a lilmod u-l'lamed lishmor v'la-asot u-l'kayem
et kol divrei talmud toratekha b'ahavah.*

*V'ha-eir eineinu b'toratekha, v'dabeik libeinu b'mitzvotekha
v'yahed l'vaveinu l'ahavah u-l'yirah et sh'mekha, v'lo neivosh l'olam va-ed.
Ki v'shem kodsh'kha ha-gadol v'hanora batahnu,
nagilah v'nism'hah bishuatekha.*

Some gather their tzitzit before reciting this line:

► *Va-havi-einu l'shalom mei-arba kanfot ha-aretz,
v'tolikheinu kom'miyut l'artzeinu,*

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

u-vanu vaharta mikol am v'lashon,

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

l'hodot l'kha u-l'yahedkha b'ahavah.

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

אֶהְבֶּה רַבָּה אֶהְבֵּתֵנוּ, יְהוָה אֱלֹהֵינוּ,
 חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלָתָ עָלֵינוּ.
 אָבִינוּ מִלְּפָנֶיךָ, בְּעִבּוּר אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]
 שִׁבְטָחוּ בְּךָ וַתִּלְמַדְם חֻקֵי חַיִּים,
 בֵּן תִּחַנְּנוּ וַתִּלְמַדְנוּ.
 אָבִינוּ, הָאֵב הַרְחֵמֵנוּ, הַמְּרַחֵם,
 רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל,
 לְשָׁמֵעַ, לְלַמֵּד וּלְלַמֵּד, לְשָׁמֵר וּלְעֲשׂוֹת
 וּלְקַיֵּם אֶת־כָּל־דְּבָרֶיךָ תִּלְמוּד תּוֹרָתְךָ בְּאֶהְבָּה.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ,
 וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
 וַיַּחַד לְבַבֵּנוּ לְאֶהְבָּה וּלְיִרְאָה אֶת־שִׁמְךָ,
 וְלֹא יָבוֹשׁ לְעוֹלָם וָעֶד.
 כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ,
 נִגְיֵלָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ.

Some gather their tzitzit before reciting this line:

◀ וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע פְּנּוֹת הָאָרֶץ,
 וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ,
 כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה,
 וּבָנוּ בְּחִרְתָּ מִכָּל־עַם וּלְשׁוֹן,
 וְקִרְבַּתֵּנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמֶּת,
 לְהוֹדוֹת לְךָ וּלְיַחְדְּךָ בְּאֶהְבָּה.
 בְּרוּךְ אַתָּה יְהוָה, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאֶהְבָּה.

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

AVINU MALKEINU אָבִינוּ מִלְּפָנֶיךָ. 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 חֻקֵי חַיִּים. The word “Torah” encompasses many different meanings. In its most limited usage, it refers to the Five Books of Moses. But in a larger sense it refers to all of Scripture, and even to all of later Jewish teaching. Thus, the rabbis of the Talmud spoke

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

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

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

Hear, O Israel

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

—ARTHUR GREEN

The Challenge of Faith

The Israeli poet Yoram Nissonovitch remarks that religious questions may not constitute the subversion of our faith; rather, it may help us get past tired notions that narrow our vision, and it may open our souls to new and deeper understandings. And 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'vav'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'vavekha. 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: אל מֶלֶךְ נֶאֱמָן.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

Recited quietly: בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד.

וְאֶהְבֶּתְךָ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדֶךָ: וְהָיָה הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִינֶיךָ וְדַבַּרְתָּ בָּם בְּשַׁבְּתֶךָ
בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמֶךָ:
וּקְשַׁרְתָּם לְאָזְנוֹת עַל-יְדֶיךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:
וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים ו:ד-ט

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

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

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

SH'MA YISRAEL יִשְׂרָאֵל שְׁמַע. 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.

PRASED BE THE NAME שֵׁם בְּרוּךְ. 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 וּכְתַבְתָּם עַל מְזוֹזוֹת. 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.

Some omit:

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

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

Our God and God of our ancestors, embrace our rest.

Make us holy through Your mitzvot and let the Torah be our portion.

Fill our lives with Your goodness and gladden us with Your deliverance.

Purify our hearts to serve You truly.

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

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

Barukh atah ADONAI, who makes Shabbat holy.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore
worship to Your sanctuary. May the prayers of the people Israel be lovingly
accepted by You, and may our service always be pleasing.

On Rosh Ḥodesh and Ḥol Ha-mo-ed we add:

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

<i>On Rosh Ḥodesh:</i>	<i>On Pesah:</i>	<i>On Sukkot:</i>
Rosh Ḥodesh.	Festival of Matzot.	Festival of Sukkot.

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.

Some omit:

וְלֹא נִתְּנוּ יְהוָה אֱלֹהֵינוּ לְגוֹיֵי הָאָרְצוֹת,
וְלֹא הִנְחַלְתֶּם מַלְכֵנוּ לְעוֹבְדֵי פְסִילִים,
וְגַם בְּמִנוּחֹתוֹ לֹא יִשְׁכְּנוּ עֲרָלִים,

כִּי לְיִשְׂרָאֵל עִמָּךְ נִתְּנוּ בְּאַהֲבָה, לְזֵרַע יַעֲקֹב אֲשֶׁר בָּם
בְּחַרְתָּ. עִם מְקַדְּשֵׁי שְׁבִיעֵי, כָּלֵם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבָךְ,
וְהַשְּׁבִיעֵי רָצִיתָ בּוֹ וְקִדְּשָׁתוֹ, חֲמֻדַּת יָמִים אוֹתוֹ קָרָאתָ,
זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], רְצָה בְּמִנוּחֹתֵנוּ,
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שְׁבַעְנוּ מִטּוֹבָךְ, וְשִׁמְחָנוּ בִישׁוּעָתְךָ,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת,
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שַׁבַּת קִדְּשֶׁךָ,
וְיִנוּחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

רְצָה, יְהוָה אֱלֹהֵינוּ, בְּעִמָּךְ יִשְׂרָאֵל וּבִתְפִלָּתָם,
וְהַשֵּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,
וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן,
וְתִהְיֶה לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה,
וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוֹרֵנוּ וּפְקוּדוֹנֵנוּ, וְזָכְרוֹן
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וְזָכְרוֹן מְשִׁיחַ בְּיָדוֹ עֲבָדָךְ, וְזָכְרוֹן
יְרוּשָׁלַיִם עִיר קִדְּשֶׁךָ, וְזָכְרוֹן כָּל־עִמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפָלִיטָה, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot:

On Pesah:

On Rosh Hodesh:

רֵאשׁ הַחֹדֶשׁ הַזֶּה. חַג הַמִּצּוֹת הַזֶּה. חַג הַסֻּכּוֹת הַזֶּה.

זְכוֹרֵנוּ, יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה,
וּפְקוּדָנוּ בּוֹ לְבִרְכָה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.

וּבְדָבָר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

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

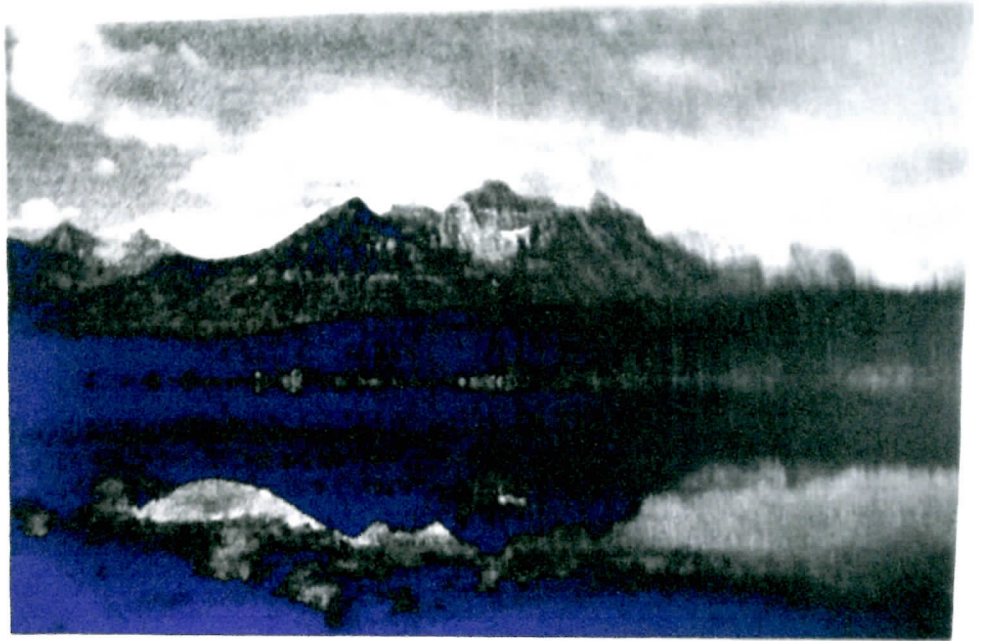
TO YOUR SANCTUARY לְדָבִיר בֵּיתְךָ. Literally, the "inner-chamber," as in 1 Kings 6:19, "within the Temple, on the inside." We pray for access to the innermost reaches of the divine realm; for the most intimate relationship with God. Yet this intimacy is not silence. The word *d'vir* connects to *davar*,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

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

SERVICE FOR THE READING OF THE TORAH

ISAIAH 60:1-6

In the days to come,
The Mount of the
Lord's House
Shall stand firm above the
mountains
And tower above the hills;
And all the nations
Shall gaze on it with joy.
And the many peoples shall
go and say:
"Come,
Let us go up to the Mount
of the Lord,
to the House of the God of
Jacob;
that He may instruct us in His ways,
And that we may walk in His paths."



For Instruction shall come forth from Zion,
The word of the Lord from Jerusalem.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה וּדְבַר ה' מִירוּשָׁלַיִם
(KEE MEE TZEE YAWN TAY TZAY TAWRAH
U'D'VAHR AH DAW NAI MEE Y'RU SHAH LAH YEEM)

He will judge among the nations
And arbitrate for the many peoples,
And they shall beat their swords into plowshares
And their spears into pruning hooks:

Nation shall not take up
Sword against nation;
they shall never learn to make war
again .

(LAW YEE-SAH GOY EHL GOY KHEH-REHV
V'LAW YIL-M'DU AWD MIL-KHAH-MAH)

לֹא יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב
וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה

Blessed is the ONE WHO has given Torah to His People Israel with His Holiness

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדּוּשָׁתוֹ
(BAH-RUKH SHEH-NAH-TAHN TAW-RAH
L'AH-MAW YIS-RAH-EHL BIK-DU-SHAH-TAW)

בְּרִיךְ שֵׁמָּה דְמַרָּא עֲלֵמָא

Blessed be the Name of the Master of the universe .

(congregation together)

May Your partnership with Your People of Israel last forever .

May the goodness of Your light reach out to us in Your sacred place to receive our prayers with mercy .

May it be Your will to lengthen our lives with goodness .

You are the provider of sustenance and support for all people .

You are the true Ruler over all .

We are the servants of the Holy Source of Blessing , before Whom and before Whose Torah we bow at all times . It is not in human beings that we rely, nor upon any divine being that we depend, rather upon the God of the heavens Who is the God of truth, Whose Torah is true , and Whose prophets are teachers of truth , and Who is great in bringing about Goodness and Truth .

In God we trust , and to the sacred and precious reality of God's existence we sing praises .

בְּה אֲנָא רַחֵץ וּלְשֵׁמָּה קְדִישָׁא קְדִישָׁא יְקִירָא

BAY AH-NAH RAH-KHETZ V'LISH-MAY KAH-DEE-SHAH KAH-DEE-SHAH YAH-KEE-RAH

אֲנָא אֲמַר תּוֹשְׁבָחַן

AH-NAH AH-MAHR TU"U-SH'B'KHANN

May it be Your will that You open our hearts with Your Torah , and that You will bring to completion the wishes of our hearts and of the hearts of all Your people Israel - FOR GOOD , and for LIFE , and for PEACE . Amen

יְהֵא רְעוּא קְדָמְךָ דְתַפְתַּח לְבִי בְּאוּרֵיתָא

Y'HAY RAH-AH-VAH KAH-DAH-MAHKH D'TIF'TAHKH LEE-BEE B'AW-RAI'TAH

וּתְשַׁלֵּם מִשְׁאַלֵּין דְלְבִי וּלְבַא דְכָל עַמְךָ יִשְׂרָאֵל

V'TAHSH-LEEM MISH'AH-LIN D'LEE-BEE V'LEE-BAH D'KHAWL AH-MAHKH YIS-RAH-EHL

לְטַב וּלְחַיִּין וּלְשָׁלָם . אָמֵן

L'TAHV U'L'KHAH-YEEN V'LISH'LAHM . AMEN

*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
prostate myself
on the floor of my chilly
room.

—RIVKA MIRIAM
(translated by
Linda Stern Zisquit)

Aleinu

We rise:

It is for us to praise the ruler of all,
to acclaim the Creator,
who has not made us merely a nation,
nor formed us as all earthly families,
nor given us an ordinary destiny.

¶ And so we bow, acknowledging the supreme sovereign
the Holy One, who is praised—
who spreads out the heavens and establishes the earth,
whose glory abides in the highest heavens,
and whose powerful presence resides in the highest heights.
This is our God, none else; ours is the true sovereign,
there is no other.

As it is written in the Torah:

“Know this day and take it to heart,
that ADONAI is God in heaven above and on earth below
there is no other.”

*Aleinu l'shabei-ah la-adon hakol,
lateit g'dulah l'yotzer b'reishit,
shelo asanu k'goyei ha-aratzot,
v'lo samanu k'mishp'hot ha-adamah,
shelo sam helkeinu kahem,
v'goraleinu k'khol hamonam.*

¶ *Va-anaḥnu korim u-mishtaḥavim 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'avekha, ki Adonai hu ha-eloh
bashamayim mima-al, v'al ha-aretz mitaḥat, ein od.*

We rise:

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׁם חִלְקָנוּ כָּהֵם,
וְגִרְלָנוּ כְּכָל־הַמוֹנֵם.
וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וְשֹׁכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אָמֵת מִלִּפְנֵי אָפֶס זוּלְתוֹ,
כְּפָתוּב בְּתוֹרָתוֹ:
וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל לְבַבָּךְ,
כִּי יֵהוּה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

ALEINU עלינו. Since the 12th or 13th century, the Aleinu prayer has acquired a special pride of place in Ashkenazic liturgy and is recited at the conclusion of every service; it does not play the same role in the Sephardic liturgy.

The origin of this popular prayer is a matter of debate. Some medieval sources (e.g. Rokeah, early 13th century, Germany) ascribed it to Joshua. The liturgical scholar Joseph Heinemann thought that it dates back to the time of the Temple service. Other scholars have argued that it originated in 2nd- or 3rd-century mystical circles. Its first known use in the formal liturgy is as an introduction to the Malkhuyot ("Sovereignty") section of the Rosh Hashanah Musaf service.

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

express our gratitude for the special fate and role of the Jewish people in history. In the second, we look forward to the day when differences among peoples will be harmonized and there will be a common recognition that all of humanity is embraced by God. This vision recognizes that God is not exclusively the God of Israel, but that God rules over all of us. On that day, when justice, morality, and common spiritual affinity will reign on earth, God's name will truly be one.

Some have objected to what may sound like exclusivist language in this prayer, in particular the phrases describing the uniqueness of the people Israel: "who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny." The Israeli Masorti Movement offers an alternative formulation quoting Micah 4:5: "For the people of every nation shall walk in the name of their god, but we shall walk in the name of Adonai, our God, forever." Whether articulated with this wording or the standard text, Aleinu both asserts a pride in Jewish destiny and challenges us to go out to the world committed to Jewish spiritual values.

AND SO WE BOW וַאֲנַחְנוּ כּוֹרְעִים. The prayer mentions a variety of forms of bowing. In ancient times, *korim* meant touching the floor with one's knees, and *mishtahavim* meant bending at the waist. However, the ancient rabbis minimized the bowing that takes place in the service, and so today it is customary to simply bow one's head or slightly bend one's body at this point in the prayer.

KNOW THIS DAY וַיִּדְעַת הַיּוֹם. Deuteronomy 4:39.

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 בֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ,
 לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֹרָה,
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
 וְהַאֲלִילִים פְּרוֹת יִפְרֹתוֹן,
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂדֵי,
 וְכָל־בְּנֵי בְּשָׂר יִקְרְאוּ בְּשִׂמְחָה,
 לְהַפְנוֹת אֵלֶיךָ פֶּל־רְשָׁעֵי אֶרֶץ.
 יִבִּירוּ וַיִּדְעוּ כָּל־יְוֹשְׁבֵי תְּבֵל,
 כִּי לָךְ תִּכְרַע כָּל־בָּרָה,
 תִּשָּׁבַע כָּל־לְשׁוֹן.
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ,
 וְלִכְבוֹד שְׂמֶךָ יִקְרֹא יִתְנַבֵּן,
 וַיִּקְבְּלוּ כָּלֶם אֶת־עַל מַלְכוּתְךָ.
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,
 כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
 וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.

◀ בַּפְתּוּב בְּתוֹרַתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
 וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
 בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד, וְשִׁמוֹ אֶחָד.

We are seated.

ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY לתקן עולם במלכות שדי. 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 יהוה ימלך לעולם ועד. Exodus 15:18.

ON THAT DAY ADONAI SHALL BE ONE ביום ההוא יהיה יהוה אחד. Zechariah 14:9. In reciting the Sh'ma, we declare that God is one. Through our prayer, we hope to make God one with the world. As this prayer marks the conclusion of the service, it ends with a vision of the future.

The Year of Kaddish

Loss steals language; you have nothing to say.

A loving community butresses 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

On a Yahrzeit

To my astonishment, my father returns, sometimes daily, with a power that is revelatory. In the immediacy of grief, the idea that he would be “only a thought away” or “always with me” seemed a not-believable comfort. Now, four years later, my sisters and I are amazed by his presence. We use his expressions. We laugh at his voice in our heads, for we can hear exactly what he would say.

—NESSA RAPOPORT

Mourner's Kaddish

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

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

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

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

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

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:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזֶמַן קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְא מִן כָּל־ [לְעֵלְא לְעֵלְא מְכָל־ *[on Shabbat Shuvah we substitute:*
בְּרַכְתָּא וְשִׁירְתָּא וְתַשְׁבְּחָתָא וְנַחֲמָתָא דְאֲמִירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

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

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

Some congregations recite Anim Z'mirot here; see page 208.

Some congregations conclude with Adon Olam on page 211;

others conclude with other Shabbat songs (see pages 212 and 82–85).

The service concludes with a song. Two choices are given here, but other songs may be selected, such as those on pages 82–85.

X

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'ait 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.

אָדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,
לַעֲת נַעֲשֶׂה בְּחֶפְצוֹ בֵּל,
וְאַחֲרֵי כְּבִלּוֹת הַכֹּל,
וְהוּא הָיָה וְהוּא הוֹה,
וְהוּא אֶחָד וְאֵין שֵׁנִי,
בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית,
וְהוּא אֵלֵי וְחֵי גְּאֵלֵי,
וְהוּא נְסִי וּמְנוֹס לִי,
בְּיָדוֹ אֶפְקִיד רוּחִי,
וְעַם רוּחִי גְּוִיָּתִי,
בְּטָרֵם כָּל־יִצִּיר נִבְרָא.
אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא.
לְבָדוֹ יִמְלֹךְ נוֹרָא.
וְהוּא יְהִיָּה בְּתַפְאָרָה.
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
וְלוֹ הָעֵז וְהַמְשָׁרָה.
וְצוֹר חֲבֵלֵי בְּעַת צָרָה.
מִנֵּת כּוֹסֵי בְּיוֹם אֶקְרָא.
בְּעַת אִישָׁן וְאַעִירָה.
יְהוּה לִי וְלֹא אֵירָא.

א

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."