

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 הַשַּׁחַר

We rise.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לְשִׁכּוֹי בִּינָה לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעֵשְׂנִי בְּצִלְמוֹ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

שְׁעֵשְׂנִי בְּנֹאֲבַת חוֹרִין.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעֵשְׂנִי 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 לְשִׁכּוֹי בִּינָה. We are a part of the natural world, responding to the morning sunlight as does all of nature. This first blessing attributes understanding to the animal realm and points to humans taking instruction from them.

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

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

WHO MADE ME A JEW שְׁעֵשְׂנִי 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.

ברוך אתה יהוה אלהינו מלך העולם, מתיר אסורים.
ברוך אתה יהוה אלהינו מלך העולם, זוקף כפופים.
ברוך אתה יהוה אלהינו מלך העולם,
רוקע הארץ על המים.
ברוך אתה יהוה אלהינו מלך העולם,
המכין מצעדי גבר.
ברוך אתה יהוה אלהינו מלך העולם,
שעשה לי כל־צרפי.
ברוך אתה יהוה אלהינו מלך העולם,
אוזר ישראל בגבורה.
ברוך אתה יהוה אלהינו מלך העולם,
עוטר ישראל בתפארה.
ברוך אתה יהוה אלהינו מלך העולם,
הנותן ליעף כח.

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

WHO RELEASES THE BOUND
מתיר אסורים. Releasing the fetters of wickedness, freeing the oppressed, feeding the hungry, and providing for the homeless are mentioned by the prophet Isaiah as acts that God desires of human beings (58:6).

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

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

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

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

INCLINATION TO EVIL יצר הרע. The ancient rabbis

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 יִהְיֶה לְלוֹף סֵלָה.
אֲשֶׁרִי הָעַם שְׂפָכָה לּוֹ, אֲשֶׁרִי הָעַם שִׁיְהוּהוּ אֱלֹהִיו.
תְּהִלָּה לְדוֹד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל־יּוֹם אֶבְרַכְּךָ, וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד.
גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ, וְגִבּוֹרְתֶיךָ יִגִּידוּ.
הַדָּר כְּבוֹד הַיְהוָה, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעֲזוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֹלְתְךָ אֶסְפְּרֶנָּה.
זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפַּיִם וּגְדֹל־חֶסֶד.
טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.
יִדְוֶךָ יְהוָה כָּל־מַעֲשֵׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבּוֹרְתְךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבַנֵּי הָאָדָם גִּבּוֹרְתִי, וְכְבוֹד הַדָּר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דוֹר וָדוֹר.
סוֹמֵךְ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.
עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתַח אֶת־צִדְקָה, וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן.
צִדִּיק יְהוָה בְּכָל־דַּרְכָּיו, וְחִסִּיד 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 יִדְבְּרֶנּוּ,

וַיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וְאֶנְחֲנוּ נִבְרָךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

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 יְהוָה יִשְׁמַע. 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 עֲזוֹ.
הַלְלוּהוּ בְּגִבּוֹרֹתָיו, הַלְלוּהוּ כְּרֹב גְּדֻלוֹ.
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וְכִנּוֹר.
הַלְלוּהוּ בְּתֹף וּמַחּוֹל, הַלְלוּהוּ בְּמִנִּים וְעָגָב.
הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
◀ כָּל הַנְּשָׁמָה תְהִלֵּל יְהוָה, הַלְלוּיָהּ.
כָּל הַנְּשָׁמָה תְהִלֵּל יְהוָה, הַלְלוּיָהּ.

תהלים קג

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן.
בְּרוּךְ יְהוָה מְצִיּוֹן, שֹׁכֵן יְרוּשָׁלַיִם, הַלְלוּיָהּ.
בְּרוּךְ יְהוָה 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 בְּתַעֲצֻמוֹת עֲזָה,
הַגָּדוֹל בְּכְבוֹד שְׁמָה,
הַגָּבוֹר לְנֹצַח,
וְהַנּוֹרָא בְּנוֹרְאוֹתָיִךְ,
הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רִם וְנִשְׂא.

On Shabbat, the leader begins here:

◀ שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכַתּוּב, רַנְּנוּ צְדִיקִים בִּיהוָה, לְיִשְׂרָאֵל נְאֻה תְּהִלָּה.

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

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל
בְּרָנָה יִתְפָּאֵר שְׁמֶךָ מִלִּפְנֵינוּ, בְּכָל־דּוֹר וְדוֹר.
◀ שֶׁכֵּן חוֹבֵת כָּל־הַיְצוּרִים לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], לְהוֹדוֹת, לְהִלָּל, לְשַׁבַּח, לְפָאֵר,
לְרוֹמֵם, לְהַדָּר, לְבָרַךְ, לְעֵלָה 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 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).

רַנְּנוּ SING. Psalm 33:1.

בְּפִי יִשְׂרָאֵל YOU ARE EXALTED IN THE SPEECH OF THE UPRIGHT 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 *shuyarei 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 מְלַכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְּדוֹשׁ
 בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נָאָה, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
 שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה, עֵז וּמִמְשָׁלָה, נְצַח,
 גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתַפְאֶרֶת, קְדוּשָׁה וּמְלָכוּת.
 ◀ בְּרָכוֹת וְהוֹדָאוֹת מְעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְהוָה,
 אֵל מֶלֶךְ גָּדוֹל בְּתַשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,
 הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל חַי הָעוֹלָמִים.

**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.

חֲצִי קַדִּישׁ

Leader:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתָהּ,
 וְיִמְלִיךְ מְלָכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
 יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Leader:

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

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

*The 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-batĥu v'kha
va-t'lamdeim ĥukei ĥayim, ken t'honeinu u-t'lamdeinu.*

*Avinu ha-av ha-raĥaman, ha-m'raĥeim, raĥeim aleinu, v'ten b'libeinu
l'ĥavin u-l'ĥaskil 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'yaĥed 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 bataĥnu,
nagilah v'nism'ĥah 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 vaĥarta mikol am v'lashon,
v'keiravtanu l'shimkha ha-gadol selah be-emet,
l'ĥodot l'kha u-l'yaĥedkha b'ahavah.*

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

אָהֶבָה רַבָּה אֶהְבְּתֵנוּ, יְהוָה אֱלֹהֵינוּ,
 חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלָתָ עָלֵינוּ.
 אָבִינוּ מִלְּכֵנוּ, בְּעִבּוּר אָבוֹתֵינוּ [וְאֲמוֹתֵינוּ]
 שִׁבְטָחוּ בָךְ וַתִּלְמַדְם חֻקֵי חַיִּים,
 בֵּן תִּחַנְּנוּ וַתִּלְמַדְנוּ.
 אָבִינוּ, הָאֵב הַרְחֵמֵנוּ, הַמְּרַחֵם,
 רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל,
 לְשִׁמְעָה, לְלַמֵּד וּלְלַמֵּדָה, לְשָׁמֵר וּלְעֲשׂוֹת
 וּלְקַיֵּם אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ,
 וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
 וַיַּחַד לְבַבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שִׁמְךָ,
 וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד.
 כִּי בְשֵׁם קִדְשְׁךָ 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 בְּאַמַּת,
 לְהוֹדוֹת לְךָ וּלְיַחְדְּךָ בְּאַהֲבָה.
 בְּרוּךְ אַתָּה יְהוָה, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

YOU HAVE LOVED US DEEPLY אָהֶבָה 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 מִלְּכֵנוּ. 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 וּלְהַשְׁכִּיל . . . לְשָׁמֵר 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'avvekha. V'shinantam l'vanekha v'dibarta bam, b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al m'zuzot beitekha u-visharekha.

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.

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד. Recited quietly:

וְאֶהְבֶּתְךָ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ: וְהָיָה הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ
הַיּוֹם עַל-לִבְבְּךָ: וְשִׁנַּנְתָּם לְבִיךָ וְדַבַּרְתָּ בָּם בְּשַׁבְּתֶךָ
בְּבֵיתְךָ וּבְלִכְתֶּךָ בְּדַרְךָ וּבְשֹׁכְבְּךָ וּבְקוּמֶךָ:
וּקְשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטַטְפַּת 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.

PRaised BE THE NAME בְּרוּךְ שֵׁם. 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.

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 says:

► 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 אֲנִי מְצַוֶּה
 אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל־
 לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה
 וּמִלְקוֹשׁ וְאִסְפַּתְּ דְגָנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב
 בְּשִׂדְךָ לְבַהֲמֹתֶךָ וְאִכְלֹתָ וּשְׂבַעְתָּ: הַשְׁמֵרוּ לָכֶם פֶּן־יִפְתָּח
 לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
 לָהֶם: וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה
 מִטֶּר וְהֶאֱדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאִבַּדְתֶּם מְהֵרָה מֵעַל
 הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׁמַתֶּם אֶת־דְּבָרֵי
 אֱלֹהַי עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אִתְּם לְאוֹת
 עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אִתְּם
 אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ
 וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
 לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
 יְהוָה לְאַבְתֵּיכֶם לֵתֵת לָהֶם פְּיַמֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

דברים יא:יג-כא

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְפֵי בְגָדֵיהֶם
 לְדֹרֹתָם וְנָתַנּוּ עַל־צִיצִית הַכַּנֵּף פְּתִיל תְּכֵלֶת: וְהָיָה
 לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
 וַעֲשִׂיתֶם אִתְּם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
 אֲשֶׁר־אִתְּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
 אֶת־כָּל־מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת
 לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו:לז-מא

אֱמֶת

When there is a minyan, the leader says:

◀ יהוה אלהיכם – אמת –

וַיִּצִיב וְנִכּוֹן וְקָיָם וַיִּשָּׂר וְנִאֶמַן וְאָהוּב וְחָבִיב וְנִחְמָד
 וְנִעֵים וְנוֹרָא וְאֲדִיר וּמְתַקֵּן וּמְקַבֵּל וְטוֹב וַיִּפֶּה הַדָּבָר
 הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד.

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.

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

אֱמֶת. 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

The Shabbat Morning Amidah

Prayer

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

—BABYLONIAN TALMUD

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

—based on HAYIM IBN ATTAR

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

—YEHUDAH HALEVI

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

—SHALOM NOAH
BERZOVSKY

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

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

First B'rakhah: Our Ancestors

With Patriarchs:

‡ *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.

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.

On Shabbat Shuvah we add:

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

תפילת העמידה לשחרית לשבת

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

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

יְיָ בְרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אֲבוֹת [וְאִמּוֹת],
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׂמוֹ בְּאַהֲבָה.

With Patriarchs:

יְיָ בְרוּךְ 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.

On Shabbat Shuvah we add:

זְכַרְנוּ לְחַיִּים, מְלַךְ חַפֵּץ בְּחַיִּים,
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהֵים חַיִּים.

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

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

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

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

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

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

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

God of Our Ancestors

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

—ARTHUR GREEN

Life to the Dead

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

With Patriarchs:

You are the sovereign who helps and saves and shields.

† *Barukh atah ADONAI, Shield of Abraham.*

With Patriarchs and Matriarchs:

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

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

Second B'rakhah: God's Saving Care

You are ever mighty, ADONAI—

You give life to the dead—
great is Your saving power:

From Sh'mini Atzeret until Pesah:

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

[*From Pesah until Sh'mini Atzeret, some add:*

You cause the dew to fall,]

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

On Shabbat Shuvah we add:

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

You are faithful in bringing life to the dead.

Barukh atah ADONAI, who gives life to the dead.

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

With Patriarchs and Matriarchs:

מִלֶּךְ עֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
מִגֵּן אֲבֹרָהּם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

מִלֶּךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
מִגֵּן אֲבֹרָהּם.

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי,
מַחֲיֵה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

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

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמַקְיֵם אַמוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בֶּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ,
מִלֶּךְ מֵמִית וּמַחֲיֵה וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵב הַרְחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וּנְאֻמָּן אַתָּה לְהַחֲיוֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מַחֲיֵה הַמֵּתִים.

When the Amidah is recited silently, continue on page 162 with קְדוּשׁ.

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

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

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

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

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

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 נָתַתָּה יְהוָה אֱלֹהֵינוּ לְגוֹיֵי הָאָרְצוֹת,
וְלֹא הִנְחַלְתָּנוּ מִלְּבָנֵינוּ לְעוֹבְדֵי פְסִילִים,
וְגַם בְּמִנוּחָתוֹ לֹא יִשְׁכְּנוּ עֲרָלִים,

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], רְצָה בְּמִנוּחָתֵנוּ,
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שִׁבְעֵנוּ מִטוֹבָךְ, וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ,
וְטַהַר לְבָבֵנוּ לְעִבְדֶּךָ בְּאֵמֶת,
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְּשָׁךְ,
וְיִנוּחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.
כְּרוֹךְ אֶתְּהָ יְהוָה, מְקַדְּשֵׁי הַשְּׁבֶת.

רְצָה, יְהוָה אֱלֹהֵינוּ, בְּעִמָּךְ יִשְׂרָאֵל וּבִתְפִלָּתָם,
וְהִשֵּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתֶךָ,
וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן,
וּתְהִי לְרָצוֹן 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 זְכוּרֵנוּ וּפְקוּדוֹנֵנוּ, וְזָכְרוֹן
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וְזָכְרוֹן מְשִׁיחַ בְּרִדְּוֹד עֲבָדֶךָ, וְזָכְרוֹן
יְרוּשָׁלַיִם עִיר קִדְּשָׁךְ, וְזָכְרוֹן כָּל־עִמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפִלִּיטָה, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot:

On Pesah:

On Rosh Hodesh:

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

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

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

BUT . . . YOU HAVE NOT GIVEN IT וְלֹא נָתַתָּה. 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 בֵּיתֶךָ. 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.

Hallel

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

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

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

HALLELUYAH—joyfully praise God!

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

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

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

may the name of ADONAI be acclaimed.

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

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

stooping down to look upon earth and sky,

► raising the poor from the dust,

m'kimi mei-afar dal

the impoverished from the dung heap,

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

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

Halleluyah—joyfully praise God!

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'aḥor. He-harim rakdu kh'eilim,
g'va-ot kivnei tzon.*

► *Mah l'kha hayam ki tanus, ha-yarden tisov l'aḥor. He-harim tirk'du kh'eilim, g'va-ot kivnei tzon.
Mi-lifnei adon ḥuli aretz, mi-lifnei elo-ah yaakov, hahof-khi ha-tzur agam mayim, ḥalamish
l'maino mayim.*

Psalm 114

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְקַרְאֵת אֶת־הַלֵּל.

הַלְלוּיָהּ.

הַלְלוּ עַבְדֵי יְהוָה, הַלְלוּ אֶת־שֵׁם יְהוָה.
יְהִי שֵׁם יְהוָה מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם.
מִמְזֶרֶח שֶׁמֶשׁ עַד מְבוֹאוֹ, מִהַלֵּל שֵׁם יְהוָה.
רַם עַל כְּלָגוּזִים יְהוָה, עַל הַשָּׁמַיִם כְּבוֹדוֹ.
מִי כִיְהוָה אֱלֹהֵינוּ, הַמְגַבִּיהִי לַשַּׁבָּת.
הַמְשַׁפִּילִי לְרֵאוֹת, בַּשָּׁמַיִם וּבָאָרֶץ.
◀ מְקִימֵי מַעַפְרֵי דָל, מְאַשְׁפֵּת יָרִים אֲבִיוֹן.
לְהוֹשִׁיבֵי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ.

מוֹשִׁיבֵי עֶקְרֵת הַבַּיִת, אִם הַבְּנִים שִׁמְחָה. הַלְלוּיָהּ.

תהלים קיג

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בַּיֵּת יַעֲקֹב מֵעַם לֵעֹז.
הֵיטָה יְהוּדָה לְקִדְשׁוֹ, יִשְׂרָאֵל מִמְשָׁלוֹתָיו.
הַיָּם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר.
הַדָּרִים רָקְדוּ כְּאֵילִים, גְּבָעוֹת כְּבָנֵי צֹאן.
◀ מֵה לָּךְ הַיָּם כִּי תִנּוֹס, הַיַּרְדֵּן תִּסָּב לְאַחֹר.
הַדָּרִים תִּרְקְדוּ כְּאֵילִים, גְּבָעוֹת כְּבָנֵי צֹאן.
מִלִּפְנֵי אָדוֹן חוֹלֵי אָרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.
הַהִפְכֵי הַצּוֹר אַגַּם מַיִם, חִלְמֵי־שׁ לְמַעֲיָנוּ מַיִם.

תהלים קיד

HALLEL, comprising Psalms 113–118, is a collection of psalms of celebration recited on joyous occasions: Rosh Hodesh, Pesah, Shavuot, Sukkot, Hanukkah, and Yom HaAtzmaut. It is also included in the Pesah seder, where it is divided into two parts that surround the meal. The connection to Pesah is not incidental. In addition to the reference to the exodus in Psalm 114 (“When Israel came out of Egypt...”), the elevation of the oppressed and lowly to a place of honor is a recurring theme in Hallel and is the focus of Hallel’s opening, Psalm 113. Communal themes continue in Psalm 114 and 115, and then switch in Psalm 116, which speaks of personal suffering and healing: the author appears to be recovering from a terrible illness. By using the theme of the exodus as a metaphor for all celebratory moments, Hallel extends the notion of redemption to include both moments of leaving behind oppression and also moments of overcoming personal or communal tragedy or psychological dejection—and thus of entering into a world of freedom and renewal.

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 הַלְלוּ. 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 לְעַד מַעַם. Literally, “a people speaking a foreign tongue.”

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

NOT TO US ADONAI, not to us, but to Your own name give glory,
that You may be known as faithful and kind.
Why should nations say, “Where is their God?”
You are in heaven, doing whatever You will.
Their idols are made of silver and gold—
the work of human hands—with mouths that cannot speak,
eyes that cannot see, ears that cannot hear, a nose that cannot smell.
They have hands but cannot touch, feet but cannot walk;
their throats do not utter a 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-hu vadonai, ezram u-maginam hu.

Yirei Adonai bit-hu vadonai, ezram u-maginam hu.

ADONAI, REMEMBERING US, will bless:

will bless the house of Israel,

will bless the house of Aaron,

will bless those who revere ADONAI, the lowly and the great.

ADONAI will add to your blessings—yours and your children.

For you are blessed by ADONAI, who formed heaven and earth:

► the heavens are God’s, the earth is given to human beings.

The dead do not celebrate God, nor any who go down to the grave,
but we shall bless God, now and always.

Halleluyah—joyfully praise ADONAI!

Adonai zekharanu y’varekh,

y’varekh et beit yisrael, y’varekh et beit aharon.

Y’varekh yirei Adonai, ha-k’tanim im ha-g’dolim.

Yosef Adonai aleikhem, aleikhem v’al b’neikhem.

B’rukhim atem ladonai, oseh shamayim va-aretz.

► *Ha-shamayim shamayim ladonai, v’ha-aretz natan livnei adam.*

Lo ha-meitim y’hal’lu yah v’lo kol yordei dumah.

Va-anahnu n’varekh yah mei-atah v’ad olam. Halleluyah.

Psalm 115

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

לֹא לָנוּ יְהוּה, לֹא לָנוּ, כִּי לְשִׁמְךָ תֵּן כְּבוֹד,
עַל חֲסִדֶּךָ עַל אֲמִתְּךָ.
לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵיךְ נָתַתְּ אֱלֹהֵיהֶם.
וְאֵלֵהֵינוּ בְּשָׁמַיִם, כֹּל אֲשֶׁר חָפֵץ עָשָׂה.
עֲצִבְיָהֶם כְּסֹף וְזָהָב, מִעֲשֵׂה יְדֵי אָדָם.
פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
אֲזָנַיִם לָהֶם וְלֹא יִשְׁמְעוּ, אֵף לָהֶם וְלֹא יִרְיחוּ.
יְדֵיהֶם וְלֹא יִמְשִׁיחוּ, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ בְּגִרוֹנָם.
כְּמוֹתָם יִהְיוּ עֹשִׂיהֶם, כֹּל אֲשֶׁר בְּטַח בָּהֶם.
יִשְׂרָאֵל בְּטַח בִּיהוּה, עֲזָרָם וּמִגְנָם הוּא,
בֵּית אֱהֲרֹן בְּטַחוּ בִיהוּה, עֲזָרָם וּמִגְנָם הוּא,
יִרְאִי יְהוּה בְּטַחוּ בִיהוּה, עֲזָרָם וּמִגְנָם הוּא.

יְהוּה זָכְרָנוּ יְבָרֵךְ,
יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל,
יְבָרֵךְ אֶת־בֵּית אֱהֲרֹן.
יְבָרֵךְ יִרְאִי יְהוּה, הַקְּטַנִּים עִם הַגְּדֹלִים.
יִסֹּף יְהוּה עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
בְּרוּכִים אַתֶּם לִיהוּה, עֹשֵׂה שְׁמַיִם וָאָרֶץ,
הַשְּׁמַיִם שְׁמַיִם לִיהוּה, וְהָאָרֶץ נָתַן לַבְּנֵי אָדָם.
לֹא הִמְתִּים יְהַלְלוּ יְהוּה וְלֹא כָל־יִרְדֵי דוֹמָה,
וְאַנְחָנוּ נְבָרֵךְ יְהוּה מִעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

תהלים קטו

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

PSALM 115. Beginning with

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

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

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

I AM FILLED with love, for indeed, ADONAI heard my pleading voice,
turned an ear to me, in the days I called out.

Though the pangs of death embraced me,
and the earth's deep sought me out, though I met trouble and pain,
I called upon the name of ADONAI: "Please, ADONAI, save my life!"

ADONAI is kind and righteous;

our God is compassionate, guarding even the foolhardy.

Though I was brought low, God saved me.

"Be at ease," I said to myself, "for ADONAI has done this for you."

You have saved me from death,

my eyes from tears, my feet from stumbling;

► I shall walk in God's presence in the land of the living.

I had faith in God and declared it, even as I suffered greatly
and called out in my delirium: "Everyone deceives."

HOW CAN I REPAY ADONAI for all that has been done for me?

I raise up the cup of deliverance, and call out the name: ADONAI.

I shall fulfill my vows to ADONAI in front of all of God's people.

How grave in ADONAI's sight is the death of the faithful!

Surely, ADONAI, I am Your servant,

I am the servant born of Your maidservant—

You have untied the bonds that bound me.

Anah Adonai ki ani avdekha, ani avd'kha ben amatekha, pitahta l'moseirai.

► It is to You that I sacrifice a thanksgiving offering,
and call upon the name of ADONAI.

I shall fulfill my vows to ADONAI

in the presence of the entire people of God,

in the courtyards of ADONAI's house, in your midst, O Jerusalem.

Halleluyah—joyfully praise God!

► *L'kha ezbaḥ zevaḥ 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 בִּי יִשְׁמַע יְהוָה אֶת־קוֹלִי תַחֲנוּנָי.
בִּי הִטָּה אָזְנוֹ לִי וּבִימֵי אֶקְרָא.
אֶפְפוּנֵי חֲבָלֵי מוֹת וּמְצָרֵי שְׂאוֹל מִצְּאוּנֵי,
צָרָה וַיִּגּוֹן אֶמְצָא, וּבָשָׂם יְהוָה אֶקְרָא,
אָנָּה יְהוָה מִלְּטָה נִפְשִׁי.
חֲנוּן יְהוָה וְצַדִּיק, וְאַלְהֵינוּ מֵרַחֵם,
שֹׁמֵר פְּתָאִים יְהוָה.
דְּלוֹתַי וְלִי יְהוֹשִׁיעַ,
שׁוּבֵי נִפְשֵׁי לְמִנְחוּחֵיכִי, בִּי יְהוָה גָּמַל עָלַיְכִי.
בִּי חֲלֹצֶת נִפְשֵׁי מִמּוֹת,
אֶת־עֵינַי מִן דְּמָעָה, אֶת־רַגְלֵי מִדְּחִי.
◀ אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים.
הֵאֲמַנְתִּי בִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד.
אֲנִי אֲמַרְתִּי בַחֲפוּזִי, כֹּל־הָאָדָם כֹּזֵב.

מָה אָשִׁיב לַיהוָה, כֹּל־תַּגְמוּלוֹהִי עָלַי.
כּוֹס יְשׁוּעוֹת אֶשָּׂא, וּבָשָׂם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה נָא לְכָל־עַמּוֹ.
יִקָּר בְּעֵינַי יְהוָה הַמּוֹתָה לַחֲסִידָיו.
אָנָּה יְהוָה בִּי אֲנִי עַבְדְּךָ, אֲנִי עַבְדְּךָ בֶן־אֲמָתֶךָ,
פִּתְחָתָ לְמוֹסְרִי.

◀ לָךְ אֲזַבַּח זֶבַח תוֹדָה וּבָשָׂם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם, נִגְדָה נָא לְכָל־עַמּוֹ.
בְּחֻצְרוֹת בֵּית יְהוָה, בְּתוֹכְכִי יְרוּשָׁלַיִם. הִלְלוּיָהּ.

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 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, shabḥuhu kol ha-umim.
Ki gavar aleinu ḥasdo, ve-emet Adonai l'olam. Halleluyah.

Psalm 117

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

✧ Give thanks to ADONAI who is good; *God's love and kindness endure forever.*

✧ Let the house of Israel declare: *God's love and kindness endure forever.*

Let the house of Aaron declare: *God's love and kindness endure forever.*

Let those who revere ADONAI declare: *God's love and kindness endure forever.*

✧ Hodu l'adonai ki tov, ki l'olam ḥasdo.

✧ Yomar na yisrael, ki l'olam ḥasdo.

Yomru na veit aharon, ki l'olam ḥasdo.

Yomru na yirei Adonai, ki l'olam ḥasdo.

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

Min ha-meitzar karati yah, anani va-merḥav 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

הִלְלוּ אֶת־יְהוָה, כָּל־גּוֹיִם, שִׁבְחוּהוּ, כָּל־הָאֲמִים.
 בִּי גִבֹר עָלֵינוּ חֲסִדוֹ, וְאַמַּת יְהוָה לְעוֹלָם, הִלְלוּיָהּ.

תהלים קיז

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

❖ הוֹדוּ לַיהוָה בִּי טוֹב, בִּי לְעוֹלָם חֲסִדוֹ.
 ❖ יֹאמֶר נָא יִשְׂרָאֵל, בִּי לְעוֹלָם חֲסִדוֹ.
 יֹאמְרוּ נָא בֵּית אֱהֲרֹן, בִּי לְעוֹלָם חֲסִדוֹ.
 יֹאמְרוּ נָא יִרְאֵי יְהוָה, בִּי לְעוֹלָם חֲסִדוֹ.

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי בְמַרְחֵב יָהּ.
 יְהוָה לִי לֹא אִירָא, מִה יַעֲשֶׂה לִי אָדָם.
 יְהוָה לִי בְעֶזְרִי, וְאַנִּי אֲרָאָה בְשׂוֹנְאֵי.
 טוֹב לַחֲסוֹת בַּיהוָה, מִבְּטֹחַ בְּאָדָם.
 טוֹב לַחֲסוֹת בַּיהוָה, מִבְּטֹחַ בְּגִדִיבִים.
 כָּל־גּוֹיִם סָבְבוּנִי, בְּשֵׁם יְהוָה בִּי אֲמִילִם.
 סָבְבוּנִי גַם סָבְבוּנִי, בְּשֵׁם יְהוָה בִּי אֲמִילִם.
 סָבְבוּנִי כְדַבְרִים דְּעֵכוּ כְּאֵשׁ קוֹצִים,
 בְּשֵׁם יְהוָה בִּי אֲמִילִם.
 דָּחָה דְחִיתַנִּי לְנֶפֶל, וַיהוָה עֲזָרְנִי.

continued

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

TORMENTED . . . OPEN ARMS מִן הַמִּצָּר . . . בְּמַרְחֵב יָהּ. 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 אֲמִילִם. The Hebrew root is uncertain. It may derive from the preposition *mul* (that is: those who stand over against me). Our translation takes it from the verbal root *mul*, “cut off,” as in its use in connection with circumcision, *b’rit milah*. Alternatively, it may also derive from *millel*, “speak”; it would then have the meaning “I quieted them” (literally, “I shut them up”).

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

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

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

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

Ozi v’zimrat yah, va-y’hi li lishuah.

Kol rinah vishuah b’oholei tzadikim, y’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.

Psalm 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 has become the keystone.

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

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

Od’kha ki anitani va-t’hi li lishuah.

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

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

Zeh hayom asah Adonai, nagilah v’nism’ḥah 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 hatzliḥah na. Ana Adonai hatzliḥah 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.

Psalm 118:21–29

עָזִי וְזַמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה.
 קוֹל רִנָּה וַיִּשְׁוַעַה בְּאֶהְלֵי צְדִיקִים,
 יָמִין יְהוָה עָשָׂה חַיִּל.
 יָמִין יְהוָה רוֹמְמָה, יָמִין יְהוָה עָשָׂה חַיִּל.
 לֹא אָמוֹת כִּי אַחֲיָהּ, וְאַסְפֵּר מַעֲשֵׂי יְהוָה.
 יִסֹּר יִסְרָנִי יְהוָה, וְלִמּוֹת לֹא נִתְנַנְּנִי.
 ◀ פִּתְחוּ לִי שַׁעֲרֵי צְדָק, אָבֹא בָם אוֹדָה יְהוָה.
 זֶה הַשַּׁעַר לַיהוָה, צְדִיקִים יִבְאוּ בוֹ.
 תהלים קיח:א-ב

Each of the following four verses is recited twice:

אוֹדֶךָ כִּי עָנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה.
 אָבֶן מָאֲסוֹ הַבּוֹנִים, הָיְתָה לְרֹאשׁ פְּנֵה.
 מֵאֵת יְהוָה הָיְתָה זֹאת, הִיא נִפְלְאָת בְּעֵינֵינוּ.
 זֶה הַיּוֹם עָשָׂה יְהוָה, נִגְלָה וְנִשְׁמַחָה בוֹ.

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

אָנָּה יְהוָה הוֹשִׁיעָה נָּא.
 אָנָּה יְהוָה הוֹשִׁיעָה נָּא.
 אָנָּה יְהוָה הַצְּלִיחָה נָּא.
 אָנָּה יְהוָה הַצְּלִיחָה נָּא.

Each of the following four verses is recited twice:

בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה, בְּרִכְנוּכֶם מִבֵּית יְהוָה.
 אֵל יְהוָה וַיָּאֵר לָנוּ, אֶסְרוּ חַג בְּעַבְתֵּימָם עַד קִרְנוֹת הַמִּזְבֵּחַ.
 אֵלֵי אַתָּה וְאוֹדֶךָ, אֱלֹהֵי אֲרוֹמְמֶךָ.
 הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.

תהלים קיח:בא-כט

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

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

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

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

DRESS אֶסְרוּ חַג. There is some dispute as to the

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

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

SERVICE FOR THE READING OF THE TORAH

(Isaiah 2)

In the days to come,

The Mount of the Lord's House

Shall stand firm above the mountains

And tower above the hills;

All the nations shall gaze on it with joy.

And many people 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.

KEE MEE-TZEE-YAWN TAY-TZAY TAW-RAH (2) כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה

U'D'VAHR AH-DAW-NAI MEE'Y'RU-SHAH-LAH-YEEM וְדַבַּר אֲדֹנָי מִירוּשָׁלַיִם

Thus 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 again learn war.

לֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב

וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה

LAW-YEESAH GOY EHL-GOY KHEHREHV VE-LAWH YIL'M'DU AWD MIL-KHAMAH.

בְּרוּךְ שֵׁנֶתֶן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדּוּשְׁתּוֹ

BARUKH SHEH-NAH-THAN TAW-RAH L'AH-MAW YIS-RAH-EHL BIK'DU-SHAH-TAW

BLESSED IS HE WHO HAS GIVEN TEACHING TO HIS PEOPLE WITH
HIS SPECIAL SPIRIT

בְּרִיד שְׁמָה דְמֵרָא 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 אָנָּה רַחֵץ וּלְשֵׁמָה קְדִישָׁא קְדִישָׁא יְקִירָא

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

אָנָּה אָמַר תּוֹשְׁבֵיחֵן

AH-NAH AH-MAHR TU'U-SH'B'KHAHN

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 רַעוּנָא קְדָמָךְ דְּתַפְתַּח לְבִי בְּאוּרֵיתָא

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

וְתַשְׁלִים מִשְׁאַלִּין דְּלְבִי וְלְבָא דְכָל עַמְךָ יִשְׂרָאֵל

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

לְטֹב וּלְחַיִּין וּלְשָׁלָם . אָמֵן

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

Mi Shebeirach A Prayer for Healing

Mi shebeirach avoteinu
M'kor habracha 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 shebeirach imoteinu
M'kor habracha l'avoteinu

Bless those in need of healing with refuah sh'leimah
The renewal of body, the renewal of spirit
And let us say: Amen.

Lyrics by Debbie Friedman and Drorah Setel

*I Spread Out God's
Names in Front of Me*

I spread out God's names
in front of me
on the floor of my chilly
room.
The name by which I
called him when his
spirit breathed in me.
And the name by which I
called him when I was a
young girl.
The name by which I
called him when I was
given to a man.
And the name when I was
again permitted to all.
The name by which I
called him when my
parents were a roof over
me. And the name when
I had no ceiling.
The name by which I
called him so that I
would fear him. And the
name by which I called
him so that I would not
be afraid.
The name by which I
called him so that he
would remember me.
And the name so that
he would refrain from
remembering.
In the heat of day I will
prostrate myself
on the floor of my chilly
room.

—RIVKA MIRIAM
(translated by
Linda Stern Zisquit)

Aleinu

We rise:

It is for us to praise the ruler of all,
to acclaim the Creator,
who has not made us merely a nation,
nor formed us as all earthly families,
nor given us an ordinary destiny.
† And so we bow, acknowledging the supreme sovereign
the Holy One, who is praised—
who spreads out the heavens and establishes the earth,
whose glory abides in the highest heavens,
and whose powerful presence resides in the highest heights.
This is our God, none else; ours is the true sovereign,
there is no other.
As it is written in the Torah:
“Know this day and take it to heart,
that ADONAI is God in heaven above and on earth below
there is no other.”

*Aleinu l'shabei-ah la-adon hakol,
lateit g'dulah l'yotzer b'reishit,
shelo asanu k'goyei ha-aratzot,
v'lo samanu k'mishp'hot ha-adamah,
shelo sam helkeinu kahem,
v'goraleinu k'khol hamonam.
† Va-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'vavekha, 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 הָאָדָמָה,
שֶׁלֹּא שָׁם חִלְקֵנוּ כָּהֵם,
וְגִרְלָנוּ כְּכָל־הַמּוֹנֵם.
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.
אַמֵּת מִלְּפָנֵינוּ אָפֶס זִוְלָתוֹ,
כְּפָתוּב בְּתוֹרָתוֹ:
וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל לְבַבָּהּ,
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 בֶּן נְקוּמָה לָךְ יְהוָה אֱלֹהֵינוּ,
 לְרֵאוֹת מְהֵרָה בְּתַפְאֵרֶת עֲזָרָה
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
 וְהַאֲלִילִים פְּרוֹת יִבְרָתוֹן,
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂדֵי,
 וְכָל־בְּנֵי בְּשָׂר יִקְרְאוּ בְּשִׂמְחָה,
 לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אָרֶץ.
 יִבִּירוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תַבַּל
 כִּי לָךְ תִּכְרַע כָּל־בָּרָה,
 תִּשָּׁבַע כָּל־לְשׁוֹן.
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ,
 וְלִכְבוֹד שְׂמֶךָ יִקְרֹ יִתְנֶנּוּ,
 וַיִּקְבְּלוּ כָּלֶם אֶת־עַל מַלְכוּתְךָ.
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֵד,
 כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
 וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכַבּוֹד.

◀ בַּפְתּוּב בְּתוֹרַתְךָ: יְהוָה יִמְלֹךְ לְעֵלָם וָעֵד.
 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 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, Hilkhot Melakhim 12:2).

ADONAI WILL REIGN FOREVER AND EVER יְהוָה יִמְלֹךְ לְעוֹלָם וָעֵד. Exodus 15:18.

ON THAT DAY ADONAI SHALL BE ONE בַּיּוֹם הַהוּא יִהְיֶה 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.

The Year of Kaddish

Loss steals language; you have nothing to say. A loving community but-tresses 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, some-times 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’hayeih 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 almay.

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,
בְּעֶלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזֶמַן קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיף הוּא,
לְעֵלְא מִן כָּל־ [לְעֵלְא לְעֵלְא מְכָל־] *[on Shabbat Shuvah we substitute:*
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֶלְמָא,
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־יְוֹשְׁבֵי תִבְלַ],
וְאָמְרוּ אָמֵן.

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

Some congregations conclude with Adon Olam on page 211;

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

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



ADON OLAM

Before creation shaped the world,
eternally God reigned alone;
but only with creation done
could God as Sovereign be known.
When all is ended, God alone
will reign in wondrous majesty.
God was, God is, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.
Without beginning, endlessly,
God's vast dominion is not shared.
But still—my God, my only hope,
my one true refuge in distress,
My shelter sure, my cup of life,
with goodness real and limitless.
I place my spirit in God's care;
my body too can feel God near.
When I sleep, as when I wake,
God is with me, I have no fear.

Adon olam asher malakh	b'terem kol y'tzir nivra.
L'et na-asah v'heftzo kol	azai melekh sh'mo nikra.
V'aharei ki-kh'lot ha-kol	l'vado yimlokh nora.
V'hu hayah v'hu hoveh	v'hu yihyeh b'tifarah.
V'hu ehad v'ein sheni	l'hamshil lo l'ha'birah.
B'li reishit b'li takhlit	v'lo ha-oz v'ha-misrah.
V'hu eli v'hai go-ali	v'tzur hevli b'et tzarah.
V'hu nisi u-manos li	m'nat kosi b'yom ekra.
B'yado afkid ruhi	b'eit ishan v'a-irah
V'im ruhi g'viyati	Adonai li v'lo ira.

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

אָדוֹן עוֹלָם אֲשֶׁר מְלֶךְ,
לַעֲת נַעֲשֶׂה בְּחַפְצוֹ בַּל,
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 גְּוִיִּתִי,
בְּטָרֶם כָּל־יִצִּיר נִבְרָא.
אֲזִי מְלֶךְ שְׁמוֹ נִקְרָא.
לְבָדוֹ יִמְלֹךְ נוֹרָא.
וְהוּא יְהִיָּה בְּתַפְאָרָה.
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
וְלוֹ הָעֵז וְהַמְשָׁרָה.
וְצוֹר חֲבֵלֵי בְּעֵת צָרָה.
מִנַּת בּוֹסֵי בְּיוֹם אֶקְרָא.
בְּעֵת 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."