כל הראשה
Kol Haneshamah

With readings for use in a house of mourning and throughout the year

SECOND EDITION

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גוחר
BIRHOT HASHAHAHR / MORNING BLESSINGS

This translation can be sung to the same melody as the Hebrew.

How lovely are your tents, O Ya’akov,
how fine your encampments, Yisrael!

And as for me, drawn by your love,
I come into your house.

I lay me down in a humble surrender,
before your holy shrine in awe.

GREAT ONE, how I love your house's site,
adore your Glory’s dwelling place.

And as for me, I fall in prayer,
my body I bend down,

I greet, I bless, I bend the knee,
before THE ONE who fashions me.

And as for me, my prayer is for you, GENTLE ONE,
may it be for you a time of desire,

O God, in the abundance of your love,
respond to me in truth with your help.

COMMENTARY. Mah Tovu begins with a historical progression—the tents of our earliest ancestors, then the sanctuary of the years of wandering in the wilderness, then the Temple in Jerusalem. Each of these is linked to the synagogue, for it too is “your house.” And I, the contemporary soul, seeking the right moment to encounter the divine there, am thus not alone. I am a link in the chain of tradition bearing the truth of your salvation. D.A.T.

/ as for me, my prayer is for you. The Hebrew text has often been creatively misread to mean “I am my prayer.” All I have to offer in prayer is myself. We begin our prayers with a feeling of humility, knowing that the vaunted words we are about to speak are no greater than the person who speaks them. Most of the prayers in our liturgy are phrased in the first person plural, in which we as a community stand before the Divine presence. But here they are introduced in the halting and somewhat unsure voice of the individual, expressing some of that inadequacy that each of us feels as we enter the place and hour of prayer. A.G.

NOTE. The Mah Tovu prayer is composed entirely of biblical verses: Numbers 24:5; Psalms 5:8, 26:8, 95:6 and 69:14.
For the sake of the union of the blessed Holy One with the Shehînah, I stand here, ready in body and mind, to take upon myself the mitzvah, “You shall love your fellow human being as yourself,” and by this merit may I open up my mouth.

Some congregations sing Adon Olam (page 343) or Yigdal (page 206) here.

COMMENTARY. This kavanah before the morning service was introduced by the kabbalists of Safed. Only by accepting upon ourselves the obligation to love others as ourselves are we allowed to enter the human community of prayer. It is as members of that community, and specifically as Jews, that we come before God in worship.  

A.G.
לשם יוהו קרא ואורים יהודיים ויפתחו
הבר נ_svc ווהט או קפץ על
מקס хочет נשא של

ואהבו לרשא כמוה

ובוות וּו אָפַּת פִּן

Some congregations sing Adon Olam (page 343) or Yigdal (page 206) here.

ואוהבת...ךמוה / You shall...yourself (Leviticus 19:18).
BIRHOT HASHAHAR / MORNING BLESSINGS

Blessed are you, AWAKER, our God, life of all the worlds, who removes sleep from my eyes, and slumber from my eyelids.

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

I  Baruh atah adonay  ברוך אתה יהוה  Blessed are you Adonay
  Beruahat yah  ברכה אתה יה  Blessed are you Yah
  Nevareh et  נבער אתה  Let us bless

II  eloheynu  אלהינו  our God
  hashechinah  האלהינה  Shechinah
  eyn hayayim  עין חיים  Source of Life

III  melech ha'olam  מלך העולם  Sovereign of all worlds
  hey ha'olamim  הוי העולםים  Life of all the worlds
  ruah ha'olam  רוח העולם  Spirit of the world

SHAHARIT / 14
Baruḥ atah adonay eloheynu ḥey ha’olamim
hma’avit shenah me’eynay utnumah me’aṭafay

COMMENTARY. The familiar introductory formula for blessings including the phrase meleḥ ha’olam / sovereign of the world, was adopted by the rabbis during the talmudic era and universally accepted by later Jews. Substituting another rabbinic phrase, ḥey ha’olamim / life of all the worlds, expresses the idea that as Judaism continues to evolve, alternatives to the ancient metaphor of God as divine ruler should emerge. This alternative blessing formulation may be used throughout the siddur by those who prefer it, just as the traditional meleḥ ha’olam may be substituted here. A.G.

COMMENTARY. Various editions of the prayerbook offer different orders of the morning blessings. Here the first blessing is that on awakening. Then comes a blessing on the first sounds of dawn, followed by thanksgiving for the return of waking consciousness (“who establishes the dry land upon the waters”), and then the blessing on opening our eyes and seeing our world, freshly created with the dawn, around us. The cycle is completed with the final blessing “who gives strength to the weary” as we prepare to begin our day. A.G.
Blessed are you, THE PROVIDENT, our God, life of all the worlds, who gives the bird of dawn discernment to tell day from night.

Blessed are you, THE FASHIONER, our God, life of all the worlds, who stretches forth the earth upon the waters.

Blessed are you, THE LAMP, our God, life of all the worlds, who makes the blind to see.

Blessed are you, THE COMPASSIONATE, our God, life of all the worlds, who clothes the naked.

Blessed are you, REDEEMING ONE, our God, life of all the worlds, who makes the captive free.

Blessed are you, THE HELPING HAND, our God, life of all the worlds, who raises up the humble.

KAVANAH. We give thanks that we are restored whole and healthy to consciousness and to an orderly universe. That is why, in the second blessing, we give thanks that, when we stepped out of bed our feet encountered not the watery chaos which preceded creation, but the solid earth which God spread over the waters. The daily emergence from unconsciousness reminds us of our fragility as human creatures and our need for support and care. 

R.A.

KAVANAH. Those of us who live in plenty are grateful for the clothing on our bodies, the warmth of a garment that shields us from the elements. We pray for a time when this blessing may be spoken by all people, a time when all humans are “clothed” with warmth and safety, enwrapped in God’s love.

L.B.
בראש א ATK AN ה A A ול פיים
 ricoy H A A o אפיים.

בראש א ATK AN ה A A ול פיים פולה עירמה.
 niños A ATK AN ה A A ול פיים מלביש טרים.

בראש א ATK AN ה A A ול פיים מ парт אסימיה.

Baruַח atah adonay eloheynu ַָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָָּ
Blessed are you, The Way, our God, life of all the worlds, who makes firm a person's steps.

Blessed are you, The Generous, our God, life of all the worlds, who acts for all my needs.

Blessed are you, The Mighty One, our God, life of all the worlds, who girds Israel with strength.

Blessed are you, The Beautiful, our God, life of all the worlds, who crowns Israel with splendor.

Blessed are you, The Imageless, our God, life of all the worlds, who made me in your image.

Blessed are you, The Free, our God, life of all the worlds, who made me free.

Blessed are you, The Ancient One, our God, life of all the worlds, who made me of the people Israel.

Blessed are you, Renewing One, our God, life of all the worlds, who gives strength to the weary.

שעפשו נבלי / who made me in your image. When a human being is slain, the very image of God is shattered. We revere human life because it is a spark of the life that animates the universe. Only after we have acquired the principle of reverence for each person is it possible to love each other as we should love, not merely "as thyself" but as a reflection of the divine. "Beloved are human beings," said R. Akiba, "for they were made in the image of God."

M.M.K. (Adapted)

שעפשו נב / who made me free. Literally, son/daughter of freedom.

J.B.
ברוך אתה יهوֹה אלהינוֹ ה' כל העולם מִן עָלָיוֹ וְעָלָיוֹ אֶלֹהֵינוּ ה' שָׁשָׁה לָךְ זֶכָּרֵה.

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Baruḥ atah adonay eloheynu ḥey ha’olamim hameḥin mitzadey gaver.

Baruḥ atah adonay eloheynu ḥey ha’olamim she’asah li kol tzorki.

Baruḥ atah adonay eloheynu ḥey ha’olamim ozer yisra’el bigvurah.

Baruḥ atah adonay eloheynu ḥey ha’olamim oter yisra’el betifarah.

Baruḥ atah adonay eloheynu ḥey ha’olamim she’asani betzalmo.

Baruḥ atah adonay eloheynu ḥey ha’olamim she’asani ben/bat ḥorin.

Baruḥ atah adonay eloheynu ḥey ha’olamim she’asani yisra’el.

Baruḥ atah adonay eloheynu ḥey ha’olamim hanoten laya’ef ko’ah.

19 / BIRḤOT HASHAḤAR/MORNING BLESSINGS
I give thanks before you,
sovereign who lives and who endures,
because you have renewed my breath of life,
with providential kindness.
How abundant is your faithful care!

Blessed are you, THE ARCHITECT, our God, the sovereign of all worlds, who shaped the human being with wisdom, making for us all the openings and vessels of the body. It is revealed and known before your Throne of Glory that if one of these passage-ways be open when it should be closed, or blocked up when it should be free, one could not stay alive or stand before you. Blessed are you, MIRACULOUS, the wondrous healer of all flesh.

COMMENTARY. This blessing expresses wonder at the simple but necessary functioning of the human body. We do not need to stand before any greater wonder of nature than our own bodies in order to appreciate the intricacy and beauty with which our world is endowed. A sense of awe at our own creation is a starting point of prayer.

A.G.

KAVANAH: Gratitude, with its overtones of serenity and indebtedness, is the most effective way of experiencing the reality of God.

M.M.K. (Adapted)
Modeh/Modah ani lefaneха meleḥ hay vekayam shehehezarta bi nishmati behemlah rabah emunateха.

Baruḥ atah adonay eloheynu meleḥ ha’olam asher yatzar et ha’adam behoḥmah uvara vo nekavim nekavim ḥalulim ḥalulim. Galuwi veypadu’a lifney ḥisey ḥevodeха she’im yipate’ah eḥad mehem o yisatem eḥad mehem i efshar lehítkayem vela’amod lefaneха. Baruḥ atah adonay rofey ḥol basar umafli la’asot.

COMMENTARY: According to the Talmud’s teaching, “sleep is one-sixtieth part of death”—that is, the experience of awakening each day is considered a new creation of life, a miracle to be greeted with wonderment and gratitude. This passage (Modeh/Modah ani) also associates the notion of a person’s soul or spirit with the physical experience of breathing, an activity one is especially capable of appreciating in those first moments of awakening.

J.R.
My God, the soul you gave to me is pure. You have created it, you shaped it, and you breathed it into me, and you preserve it deep inside of me. And someday you will take it from me, restoring it to everlasting life.

As long as spirit breathes in me, I offer thanks before you, BREATH DIVINE, my God, God of my ancestors, the master of all deeds, and source of every life. Blessed are you, THE HOLY SPIRIT, in whose possession is the breath of every living thing, the animation of all flesh.

COMMENTARY. The word neshamah, which means both “breath” and “soul,” provides a linguistic connection between the blessings for body and soul. The blessing for the soul uses the vocabulary of the Creation story, especially Genesis 2:6, which describes how God created the human form and then animated it with the breath of life. Hence, the language of celebrating each awakening carries an echo of the primal joining of human form to life force. Every awakening is nothing less than a rehearsal of the mystery of creation.

The traditional version of the blessing for the soul acknowledges the daily renewal of life as a recollection of creation and also as a foretaste of resurrection. The current version concludes instead by acknowledging God as the power that renews life each day.  

DERASH. This short and beautiful prayer starts each day and offers comfort in times of stress. Self-esteem is a precious gift. Even though we may lose it in the tragedies of the present, it will be restored to us in our future. God, the healer, returns our souls to us.  

E.M.
Elohay neshamah shenatata bi tehorah hi.

/ restoring it [the soul] to everlasting life. The traditional Hebrew text says, “and restore it to me in the future to come.” The text in our siddur, rather than stressing the traditional notion of individual afterlife, or of personal resurrection in the messianic End of Days, reverses the emphasis: the soul, having sojourned in the physical life, is restored to the everlasting stream of life—to the continuum of being that is the sum-total of all transitory lives, when viewed from the perspective of eternity. J.R.

/ in whose possession is the breath of every living thing. We gratefully acknowledge God as the source of life itself and of the constant renewal of our spirit. The traditional formula of this blessing, referring to the future resurrection of the dead, has been emended. As Reconstructionists, we accept both the finality of death and the infinite wondrousness of life. Our religion is about the balancing of these two realities, neither of which may be allowed to negate the other. A.G.
PESUKEY DEZIMRAH / VERSES OF PRAISE

Blessed is the one who spoke and all things came to be!
   Blessed are you!
Blessed, who created all in the beginning!
   Blessed is your name!
Blessed is the one who speaks and acts!
   Blessed are you!
Blessed, who determines and fulfills!
   Blessed is your name!
Blessed, who deals kindly with the world!
   Blessed are you!
Blessed, who acts kindly toward all creatures!
   Blessed is your name!
Blessed, who responds with good to those in awe!
   Blessed are you!
Blessed, who removes the dark and brings the light!
   Blessed is your name!
Blessed is the one who lives eternally and lasts forever!
   Blessed are you!
Blessed, who delivers and redeems!
   Blessed are you and your name!

COMMENTARY. The God affirmed in the words of Baruh She'amari may be understood in either concrete anthropomorphic terms or in a more abstract manner. It is the latter view with which we Reconstructionists are most comfortable. Our God is not a person who promises and fulfills as a human being would. In speaking of a God who fulfills promises, we express our basic trust in life and our affirmation that goodness and godli- ness have their own reward.

A.G.

COMMENTARY. Baruh She'amari is the rabbinic composition that introduces Pesukey Dezimrah/Verses of Praise, which traditionally is compiled from bibilcal passages, primarily from Psalms.
The focus of Birhot Hashahar is on physical awakening. In Pesukey Dezimrah the kaleidoscopic imagery awakens our emotions. Just as we find our own pace walking through art museums, so Pesukey Dezimrah invites each of us to wander amidst its visions. On different days, different imagery comes to life. Pesukey Dezimrah moves us toward prayerfulness, toward readiness to join in spiritual community.

D.A.T.

SHA'HRIT / 32
ברוך שאמר ויהיה העולם
ברוך עולשה ברואיה
ברוך אמרו עולשה
ברוך ג'name וקכים
ברוך מברכים על כל זרא
ברוך מברכים על זכר
ברוך מברכים על זכר
ברוך מברכים על זכר
ברוך מברכים על זכר
ברוך מברכים על זכר
ברוך מברכים על זכר
ברוך פן וזאת
ברוך אתה הברוך שמך:

Baruĥ she'amar veyahah ha'olam. Baruĥ hu.
Baruĥ oseh veveyshit. Baruĥ shemo.
Baruĥ omer ve'oseh. Baruĥ hu.
Baruĥ gozer umkayem. Baruĥ shemo.
Baruĥ meraḥem al ha'aretz. Baruĥ hu.
Baruĥ meraḥem al haberiyot. Baruĥ shemo.
Baruĥ meshalem saḥar tov lir'ev. Baruĥ hu.
Baruĥ ma'vir afelah umevi orah. Baruĥ shemo.
Baruĥ ḥay la'ad vekayam lanetzah Baruĥ hu.
Baruĥ podeh umatzil. Baruĥ hu uvaruĥ shemo.
Blessed are you, THE EVERLASTING ONE, our God, the sovereign of all worlds. Divine one, who gave birth to all, the merciful, subject of praise upon our people's mouths, lauded and glorified upon the tongues of all who love and serve you. And through these, the songs sung by your servant David, may we hail you, SOURCE OF BEING. With praises and with melodies we celebrate your greatness, and we praise you, glorify you, call to mind your Name, and crown you as our sovereign, God of ours, the only one, the living one, throughout all worlds. The one who reigns, lauded and glorified unto the end of time, whose name is ever great. Blessed are you, THE ONE, the sovereign hailed in songs of praise.

COMMENTARY. Although the patchwork of psalms and praises known as Pesukey Dezimrah is said to have evolved centuries after the prayer service itself, one can sense in this preface to the service an important echo of worship in biblical times—both the daily service of priests and Levites in the Temple, and the prayers of pilgrims ascending to the Holy City for the seasonal festivals. This bold appropriation of historical memory, undertaken in a period of exile and dispersion, affirms the continuity of biblical Israel with the later people Israel—in effect, inscribing the image of the former upon the latter. All of the themes and moods of the service are present in Pesukey Dezimrah.

J.R.

DERASH. Rabbi Simlay said: “A person should arrange praise of the Holy One and then pray” (Talmud Beraḥot 32a). Pesukey Dezimrah is a preparation. It helps our transition into prayer.

L.W.K. (Adapted)
A psalm of thanksgiving.

Sing out to THE CREATOR, all the earth, 
worship THE ALL-SEEING ONE in joy, 
approach God's presence with a ringing cry!

Know that THE ABUNDANT ONE is God, 
the one who made us, our beginning and our source. 
We are God's kin, the flock God feeds.

Enter God's gates with thankful prayers, 
God's courtyards with a song of praise. 
Give thanks to God, give blessing to the Name, 
for the love of THE COMPASSIONATE will last forever, 
God's faithful care, throughout all generations.

Psalm 100

KAVANAH. In the biblical consonantal text, the phrase is והלא אנותנ / "and we are not," which is traditionally read והלא אנותנ / and to God we belong.” 
A medieval mystic, however, preferring the original reading, rendered it על-אף-אנותנ, “and to Aleph we belong”—that is to the divine source of all things, whose name is Aleph, the silent unpronounceable letter that begins the Alephet, and which is also the initial letter of אならない, “I am...,” the first word of the Ten Commandments. J.R.

KAVANAH: The ultimate joy in life is to be filled with gratitude 
for Creation and to 
know my place and purpose in it; 
Then I feel secure; bathed in the 
endless flow of Grace, 
Enduring from generation to generation.

S.P.W.
COMMENTARY. What does it mean to work joyfully? Serving higher ends gives meaning to the work, and that is a source of joy. Joyous work brings its own reward, and a sense of thankfulness follows. The prayer of our daily deeds is that they should be in faithful service, linking the generations in joy and thankfulness.

D.A.T.

COMMENTARY. The heading of this psalm, *Mizmor letodah*, indicates that it was probably used to accompany the thanksgiving offerings in the ancient Temple. Not only did our ancestors bring sheep for offerings to God; they also compared themselves to sheep. Why does this comparison belong in a song of thanksgiving? Because the psalm wants us to acknowledge that we too are creatures. We were made by God, and we are nurtured by God. At a moment of gratitude for life itself, we surrender our individuality to become members of God’s flock.

H.L.
Happy are they who dwell within your house, 
may they continue to give praise to you.
Happy is the people for whom life is thus, 
happy is the people with THE EVERLASTING for its God!

A Psalm of David

All exaltations do I raise to you, my sovereign God, 
and I give blessing to your name, forever and eternally.
Blessings do I offer you each day, 
I hail your name, forever and eternally.
Great is THE ETERNAL, to be praised emphatically, 
because God’s greatness has no measure.
Declaring praises for your deeds one era to the next, 
people describe your mighty acts.
Heaven’s glorious splendor is my song, 
words of your miracles I eagerly pour forth.
Wondrous are your powers—people tell of them, 
and your magnificence do I recount.
Signs of your abundant goodness they express, 
and in your justice they rejoice.
How gracious and how merciful is THE ABUNDANT ONE, 
slow to anger, great in love.
To all God’s creatures, goodness flows, 
on all creation, divine love.
Your creatures all give thanks to you, 
your fervent ones bless you emphatically.

אַשְּיֵרָה...סְלָה / Happy...you (Psalm 84:5).
אַשְּיֵרָה...אַלְדוֹת / Happy...God (Psalm 144:15).

SHAHARIT / 40
Ashrey yoshvey veytehah od yehaleluhash selah.
Ashrey ha'am shekahah lo ashrey ha'am she'adonay elohav.
Tehilah ledavid.
Aromimeha elohay hamelech va'avarehash shimeha le'olam va'ed.
Behol yom avareheka va'ahalela shimeha le'olam va'ed.
Gadol adonay umhulal me'od veligdulado eyn heker.
Dor ledor yeshabah ma'aseha uguvroteha yagidu.
Hadar kevod hodeha vedivrey nifle'oteha asihah.
Ve'ezuz noroteha yomere ugdulateha asaperenah.
Zeher rav tuveha yabi'u vetzidkateha yeranenu.
Hanun verahum adonay ereh apayim ugdol hased.
Tov adonay lakol verahamav al kol ma'asav.
Yoduha adonay kol ma'aseha vehasideha yevaremuhash.

Commentary. Psalm 145 is an alphabetical acrostic. The translation roughly preserves the sound of the Hebrew initials of each line. The line for the letter nun is missing from this psalm, for unknown reasons. J.R.
 Calling out the glory of your sovereignty,
of your magnificence they speak,
Letting all people know your mighty acts,
and of your sovereignty’s glory and splendor.
May your sovereignty last all eternities,
your dominion for era after era.
Strong support to all who fall,
GOD raises up the humble and the lame.
All hopeful gazes turn toward you,
as you give sustenance in its appointed time.
Providing with your open hand,
you satisfy desire in all life.
So just is God in every way,
so loving amid all the divine deeds.
Close by is God to all who call,
to all who call to God in truth.
Responding to the yearning of all those who fear,
God hears their cry and comes to rescue them.
Showing care to all who love God, THE ETERNAL
brings destruction to all evildoers.
The praise of THE ALL-KNOWING does my mouth declare,
and all flesh give blessing to God’s holy name, unto
eternity.

Psalm 145

And as for us, we bless the name of Yah,
from now until the end of time. Halleluyah!

Andנתו...הללוי / And...Halleluyah! (Psalm 115:18).
כבוד מלכויות אפרת

לחלות לבנים צאנס בכרתיי
מלכות מלכות כְּלֵי-אֶלְמָי
סמה יוהו כְּלֵי-נִפְלִים
ענייין על אלהים ישחר
פתוח אתייקה
זָדַך יוהו כְּלֵי-דָּבָריי
קורב יוהו כְּלֵי-קריאי
רַגֵּז יֵרֵא אֵשֶׁת
שומר יוהו אַּתְקִלֵּי-אַחְבָּר
*מחול יוהו יבר פ

לְעֻלֵּם נַעֲר

מאמה וָּרְעֹיִלָם

Kevod malhuteha yomeru ugvurateha yedaberu.
Lehodi’a livney ha’adam gevurotav uhvod hadar malhuto.
Malhuteha malhut kol olamim umemshalteha behol dor vador.
Someh adonay lehol hanofelim vezokef lehol hakefufim.
Eyney hol eleha yesaberu
ve’atah noten lahem et ohalam be’ito.
Pote’aḥ et yadeha umasbi’a lehol ḥay ratzon.
Tzadik adonay behol derahav veḥasid behol ma’asav.
Karov adonay lehol korav lehol asher yikra’uhu ve’emet.
Retzon yere’av ya’aseh ve’et shavatam yishma veyoshi’em.
Shomer adonay et kol ohavav ve’et kol harsha’im yashmid.
Tehilat adonay yedaber pi
vivareḥ kol basar shem kodsho le’olam va’ed.
Va’anahnu nevareḥ yah me’atah ve’ad olam halleluyah.
Halleluyah! How good it is to sing out to our God!
How much a pleasure and how fitting is our praise!

The builder of Jerusalem is Zion’s God,
may those of Israel gone astray be gathered there.

The healer of the broken-hearted,
the one who bandages their bones,

who alone reckons the number of the stars,
while giving names to every one of them—

how great is our protector, and how powerful,
whose understanding has no limit!

THE COMPASSIONATE encourages the humble,
and brings down the wicked to the earth,

sing choruses of thanks to THE MIGNIFICENT,
sing out to our God with instrument of strings,

the one who covers up the sky with clouds,
who prepares the rainfall for the earth,

who causes grass to sprout upon the mountains,

who gives the beast its sustenance,
young ravens, what they clamor for,

who is indifferent to the horse’s power,
who takes no pleasure in the muscle’s might,
COMMENTARY. Psalm 147 has three majestic interlacing themes. The divine is present in the ordered universe of galaxies and creatures. The divine is present, too, in the broken human heart, in those humbled by loss and disappointment. Finally, the divine is present in the capacity of our senses and in our ability to appreciate the world around us. S.P.W.
The Just One values only those in awe of God, only the ones who yearn for God’s kind love.

Give praise, Jerusalem, to The Eternal, hail your God, O Zion,

for God has fortified the bars upon your gates, has blessed your brood amid your breast,

and sets your borderlands at peace, and satisfies you with the choicest wheat,

the one who sends an utterance to earth, whose word runs swiftest in the world,

the giver of a snow like fleece, who strews a frost like frigid ash,

who casts down hail like crumbs of bread —before such chill, who can endure?—

but who, with but a word, can melt them all, and by whose breath the waters flow.

God tells the words of tale to Jacob, laws and judgments to the people Israel.

Has God not done so for all nations? Are there any who do not know such laws?

Halleluyah!

Psalm 147
ורצוהי יוהים אCarrier
נהלレンל אלוהים ציון:
כרצה צגיה מכפרה:
ඊֹלָלֶר חסם ישיבתך:
עריך לך ירון ברה:
כפר בר אפרף פור
לכונין קרתו 미 יעדיה:
ישב רוהי יזרוליה:
מקים משה DependencyProperty:
לא צשה וב הליל גא

delile

55 / PESUKEY DEZIMRAH/PSALM 147
Halleluyah!

Hail! THE OMNIPRESENT from the heavens,
praise God in the heights,
sing out your praises, all you angels,
praise God, all you multitudes,
give praise to God, you sun and moon,
praise God, all you stars of light,
praise God, heavens upon heavens,
and you, the waters up above the heavens!

Let all praise the name of THE ETERNAL,
who commanded, and all things became,
who raised them up forever and an aeon,
who affixed a limit none could pass.

COMMENTARY. The stanzas in this psalm outline its organization. First, a group of lines directed to heavenly beings; second, a group of lines directed to terrestrial beings; and finally, a shorter group of concluding lines that build up to a climactic focus on Israel, God’s faithful people who are enjoined to praise God. The liturgy’s poetic structure provides a map of religious experience. Psalms like this one reveal that Israel’s religious experience derives from seeing itself as the center and apogee of God’s world. This psalm poses a challenge to contemporary Jewish spirituality: to reconcile the special heritage of Judaism with our awareness of living in a non-hierarchical world of many centers.

H.L.
COMMENTARY. This psalm and the tradition it represents stand as an important counterweight to the first chapter in Genesis. That chapter gives us the impression that humans are separate from the world around us, we alone having been created in God’s image as “the crown of creation.” Here we see a different vision. The human community is an integral part of the natural realm. “You young men, and you maidens, elders sitting with the young,” sing and dance before the Lord as do mountains and hills, fruit trees and cedars.

A.G.
Give praise to The All-Powerful throughout the earth,
you dragons and torrential depths,
you fire and hail and snow, and smoke,
you raging wind, all acting by God’s word,
you mountains, all you hills,
you fruit trees, bearing every seed,
you wild animals, and every beast,
you creeping thing, and bird of wing,
you rulers of the earth, and all the nations,
nobles, and you judges of the land,
you young men, and you maidens,
elders sitting with the young!

Let all bless the name of The Eternal
for God’s name alone is to be exalted.

God’s majesty is in the earth and heavens,
God has raised the fortunes of our people,
praises for the fervent ones,
for Israel’s children, people near to God,
Halleluyah!

Psalm 148
הלל אֱלֹהֵינוּ מֹשֶׁהוֹן
אֵשׁ בְּנֵרָיוֹ שֵׁלֶג וַחֲיָיוֹת
הָיוּ זֶרַע מְסִיִּים מִצְרִים בְּכֵלֵי בְּשַׁפָּה
וְיָדוּ עַל נָו בֵּית
שֵׁרַי בְּכֵלֵי שְׁפֵּי אֲרִיץ
קְנֵס עֲנַיֶּרֶת
כִּי דִבְשֵׁב שָׁמוֹ לְכוֹדָה
הָוֹדוּ עַל עֲמָרֶיה: *
נִירָם מִרְחָק לְעָנָּה
לְבָנִי יִשְׂרָאֵל עִם קְרֹב
הלל יִשְׂרָאֵל עִם קְרֹב.
Hallelu/Yah!
Call out to Yah in Heaven’s holy place!
Boom out to Yah across the firmament!
Shout out for Yah, for all God’s mighty deeds!
Cry out for Yah, as loud as God is great!
Blast out for Yah with piercing shofar note!
Pluck out for Yah with lute and violin!
Throb out for Yah with drum and writhing dance!
Sing out for Yah with strings and husky flute!
Ring out for Yah with cymbals that resound!
Clang out for Yah with cymbals that rebound!
Let every living thing Yah’s praises sing, Hallelu/Yah!
Let every living thing Yah’s praises sing, Hallelu/Yah!

Psalm 150

Blessed is THE ONE eternally.
Amen! Amen!
Blessed is THE OMNIPRESENT,
dwelling in Jerusalem, Halleluyah!
Blessed is THE MIGHTY ONE divine,
The God of Israel who alone works wonders,
and blessed is the glorious name forever,
and may God’s glory fill the earth.
Amen! Amen!

COMMENTARY. Psalm 150 as it appears in the biblical text does not repeat its concluding line as it does in the liturgy. The repetition here makes this concluding verse parallel to all the preceding ones, allowing it to fit a variety of musical settings. The repetition also emphasizes the psalm’s essential message.  

D.A.T.

SHAḤARIT / 60
הלהלייה הלל אל מקרא עלתת הלהלייה בִּרְקַיָּי.
להלייה בָּכֶר תָּחַת הלהלייה כּרֵי גַּל
להלייה בַּשְׁפַּר הלהלייה בּוּנֵל בָּנָיו
להלייה בָּתַח וַחֲזַר הלהלייה בּמַעְסֵיָם אֵיצְנוּבּ
להלייה בָּצֵּל כָּלָיו שֵׁם הלהלייה בָּצֵּל כָּלָיו חָרְזֵי.

כּל המַשֵּׁה מַשֵּׁה הִי הלהלייה:*
כּל המַשֵּׁה מַשֵּׁה הִי הלהלייה.

Halleluyah halelu el bekodsho. Haleluhu birki’a uzo.
Haleluhu bigvurotv. Haleluhu kerov gudlo.
Haleluhu beteka shofar.
Haleluhu benevel vehinor.
Haleluhu betof umahol.
Haleluhu beminim ve’ugav.
Haleluhu betziltzeley shama.
Haleluhu betziltzeley teru’ah.
Kol haneshamah tehalel yah. Halleluyah.

ברוך יוה אעלוֹם אָמֶנֶּה בּרְכֶךָ יוה פשֶׁךָ שַׁכְּךָ יִרְשָׁלִים
להלייה: בְּרֵךְ יוה אלהים אָלֵה יִשְׂרָאֵל עָשֶה נֵפֶלָו אֲבָד
בְּרֵךְ שֶׁסּוֹ נבְּרָד אעלוֹם יִרְמֵאָה בּוֹנְדֵּא הָאָבֶרֶד אָמֶנֶה אָמֶנֶה.

ירמא אברód אָם כּל הָאָבֶרֶד / and may God’s glory fill all the earth. The meaning
of the Hebrew phrase is rich in ambiguity. All earth is filled with
divine glory, but divine glory itself is filled up with earthliness. It is the
reality of this world that fills God’s presence, as it is the presence that
gives the world its glory.

A.G.

ברוך...אמונא / Blessed...Amen! (Psalms 89:53, 135:21, 72:18-19).

61 / PESUKEY DEZIMRAH/PSALM 150
Your name be praised eternally, our sovereign, you who are
divine, and powerful, and great, and holy, throughout all the
heavens and the earth. For unto you, RESPLENDENT ONE, our
God, our ancients’ God, it is appropriate to offer song, and to
ascribe all greatness, might, and praise, all splendor, holiness,
and royalty, all blessings and all thanks, from now unto eternity.
Blessed are you, ETERNAL ONE, the sovereign divine, so great in
praises, God of all thanksgiving, source of wondrous deeds, who
takes pleasure in our song and melody. Blessed is the one who
lives eternally!

Every morning
the world
is created.
Under the orange
sticks of the sun
the heaped
ashes of the night
turn into leaves again
and fasten themselves to the high branches—
and the ponds appear
like black cloth
on which are painted islands
of summer lilies.
If it is your nature
to be happy
you will swim away along the soft trails
for hours, your imagination
alighting everywhere.
And if your spirit
carries with it
the thorn
that is heavier than lead—
if it’s all you can do
to keep on trudging—
(continued on page 63)
there is still
somewhere deep within you
a beast shouting that the earth
is exactly what it wanted—
each pond with its blazing lilies
is a prayer heard and answered
lavishly,
every morning,
whether or not
you have ever dared to be happy,
whether or not
you have ever dared to pray.

Mary Oliver

COMMENTARY. This rabbinic composition, which serves as the conclusion of the daily Pesukey Dezimra, The Verses of Praise, reminds us that all blessing is elusive. By its very nature, it is a time-bound marker pointing to the dimension in life which is beyond time—to Hey Ha’olamim—the one that lives eternally.

D.A.T.

who lives eternally. This Hebrew phrase literally means life of the worlds. This prayerbook also uses this phrase for the morning blessings. The word olam can refer either to space or to time. A God who is “the life of the olamim” can be one who lives eternally, one who inhabits all of many worlds, or one who joins space and time together. Space and time are the two essential categories that are sanctified by religion. Our understanding of God as hey ha’olamim cuts through the distinction between space and time and binds them together in cosmic oneness. A.G.
HATZI KADDISH / SHORT KADDISH

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

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

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

COMMENTARY. Holiness is the quality or value that things or persons have when they help people to become fully human. M.M.K. (Adapted)
יתגאדל והתרפש שמה רהב עלכלא דע בראﻫא כרעהו מים
והדברו כריכוך נבוכדנצר יבחי דעל בặt ישראא עלכלא וזכומ
ויהי אמא: אריה,
היה שמה רבח דבר עלכל עלכלא אלמה.
יתברר ישמתך יתפזר יתורופס ייתנשא ייתנזר יתעלת
והיה אלמה שמה כריכך בריך איה
לעלמה (לעלמה) (Between Rosh Hashanah and Yom Kippur, add: לעלמה)
ושירתה השביעתאのがמתא דאמירא עלכלא אמא: אריה:

Reader: Yitgadal veyitkadash shemey raba
be’alma di vera הירוטא veyamlīḥ malhutey
beḥayeyhon uvyomeyhon uvhayey deḥol beyt yisra’el
ba’agala uvizman kariv ve’imru amen.

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

Reader: Yitbaraḥ veyishtabah veyitpa’ar veyitromam veyitnasey
veyit-hadar veyitaleh veyit-halal shemey dekudsha berih hu
le’ela (Between Rosh Hashanah and Yom Kippur add: le’ela) min kol birḥata
vishirata tushbehata venehemata da’amiran be’alma ve’imru amen.
THE SHEMA AND ITS BLESSINGS

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

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

YOTZER / GOD IN NATURE

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

__________________________

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

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

COMMENTARY. The first major theme following Barehu is that of Creation. We wonder at the order, the complexity, the vastness of our world. Struck by our own smallness, we are nonetheless also caught up in the grace of having a home amidst the splendor that is nature. Our wonder and our sense of smallness give way to thankfulness for the gift of life in this world. D.A.T.
When a minyan is present, the Barèhu is said. The congregation rises and faces the ark. It is customary to bow. The reader chants the first line, and the congregation responds with the second, which the reader then repeats.

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

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

I
Baruḥ atah adonay  בורָּח את ה אָדוֹנָּי Blessed are you Adonay
Beruḥah at yah  בָּרוּחַ את יה Blessed are you Yah
Nevareḥ et  בָּנָרַה אֶת Let us bless

II
eloheynu  אלהֵינו our God
hasheḥinah  חַסִינָה Sheḥinah
eyn haḥayim  עֵינַי הַחֲיִים Source of Life

III
meleḥ ha’olam  מלֵכָּה עֲולָם Sovereign of all worlds
ḥey ha’olamim  חיַי הָעֲולָם Life of all the worlds
ruaḥ ha’olam  רֻחַ הָעֲולָם Spirit of the world

67 / SHEMA AND ITS BLESSINGS/BAREHU
You who in your mercy give light to the earth and its inhabitants, and in your goodness do perpetually renew each day Creation’s wondrous work, how great your deeds, ETERNAL ONE! In wisdom you have made them all. The earth is filled with your accomplishments. You are the world’s sole sovereign, dwelling in the highest heights before the dawn of time, praised and magnified and held in awe from days of old. God of the world, in your abundant mercy, care for us. Source of our strength, our stronghold rock, our shield of help, the fortress over us! All-powerful and blessed, great in discernment, you have prepared and wrought the sunlight’s healing rays; true good you have created; luminaries you have made, in honor of your name, surrounding for divine omnipotence; your principal celestial ones, quaking in holiness, revere the shaper of the heavens, to eternity. They tell of divine glory and the holiness of God. Be blessed, redeeming power, in celebration of your handiwork, and for the luminaries that you made. Let all declare your greatness! 🙌
מהיה לארץ וולדיה עלייה ברכתם ובשוכבה חסדך וקרמים ממית
מתפישתך אנטיפילם חירבדי יעה כ المحل יתבהת עשירת מלאת
האיך קיבוץ נפלא המורם-Length מי אווה המקשה מהפעור
המhattanאת מימות אולמה אלחרי אולמה בחרפת הרבים רוח עלייה
ארוד עזני צור מغضנה מבא יшуוגו מסבב יצלה: אלא ברוח גודל
דעת הכפי וキュ צור הימה שובל צור הברה לשמול מארות שהוא
סיבובתו מע נגדת נביאי קדרים ידמסי ידיד קרמי מוספ/im
כמו ולא יקרשת: טהרותו יוה אלחנין עלילבשת مضמה לזר
愉מ-מואר ולש שעשיה הצאקה פלוה:

NOTE. An early acrostic version of the Yotzer became a part of this expanded rabbinic text. In both Hebrew and English, bold letters here indicate the location of the acrostic.  

D.A.T
May you be blessed, our rock, our sovereign, our champion, creator of the holy beings, and let your name be praised eternally, majestic one, the fashioner of ministering angels. All of them are standing in the heavens’ highest realms, and giving voice, in awestruck unison, to words of the living God, the sovereign of all worlds. All of them adored, all brilliant in light, all great and mighty—all of them perform, in awe and dread, the will of their creator. And all open their mouths in holiness and purity. With song and melody, they bless, they praise, they magnify, they raise aloft, and sanctify, and proclaim sovereign:  

COMMENTARY. This passage pictures an angelic chorus singing God’s praises. In Jewish tradition, angels have had a long and varied history—messengers warning Abraham of Sodom’s destruction, the heavenly choir of Isaiah, the Talmud’s host of heavenly functionaries, the impersonal forces of medieval philosophy, the presences of the Kabbalists. The tradition leaves ample room for each generation to understand angels as it will, whether as natural forces or revealing moments in our lives, the divine in the people we meet, or manifestations of the goodness in our world or in the inner workings of the human heart.  

D.A.T.

SHAHARIT / 70
Who are holy beings?
They are beloved, clear of mind and courageous.
Their will and God’s are one.
Raising their voices in constant gratitude
    they marvel at every detail of life,
Granting each other loving permission to be exactly who they are.
When we listen for their sweet voices, we can hear the echo within our own souls.

S.P.W.
The name of God, the regal, grand, and awesome one! Holy is God!
And all of them receive upon themselves, from each to each, the yoke of heaven’s rule, and lovingly they give to one another the permission to declare their maker holy. In an ecstasy of spirit, with pure speech and holy melody, all of them respond in awe as one, and cry: “Holy, holy, holy is THE RULER of the multitudes of heaven. The whole world overflows with divine glory!”

The angels of the chariot and holy creatures of the heavens, in great quaking, rise to face the seraphim. And, facing them, they sing in praise, and cry: “Blessed be the glory of THE ONE, wherever God may dwell!" 

NOTE. Several forms of kedushah exist in our liturgy. Here we have the Kedushah Daiyeshivah, which we recite without standing. We remember that, according to the Bible, the angels proclaim God’s holiness, but we do not yet rise to do so ourselves. Proclaiming the holiness of the divine unity takes more preparation and concentration. We strive to be ready to move from remembering to proclaiming when we recite the Kedushah of the Amidah.

D.A.T.

말א כל האזר עבדי Literally, the fullness of the earth is God’s glory. In this we recognize that there are barren places and empty lives. When we turn despair to hope, cry out for justice, pursue peace, we fill the earth with what is holy, and then the fullness of the earth is God’s glory.

S.E.S.
כדרש קדוש קדוש

יהוה יבגואת מלך כל העמים כבודו:
באהוב שונים קדוש קדוש קדוש כבוד
ולעמת כל העמים כבודו:
ברוך כבוד יהוה ממלוכנו:

Kadosh kadosh kadosh adonay tzeva’ot melo ḥol ha’aretz kevodo.

Baruḥ kevod adonay mimekomo.

/ and lovingly they give to one another the permission. Here our text follows the Sephardic version by adding the word be’ahavah (in love). It is only in our love for one another that we are truly capable of granting to each other “permission” to pray. A community of Jews who stand together in real prayer must be one where each individual is known and cared for as a person. Only when such love exists among us are we a community whose members can truly “grant permission” to one another to seek or to sanctify God.

A.G.
To blessed God they offer melodies. To the sovereign and enduring God they utter songs, and make their praises heard, for God alone is holy and revered, enactor of all mighty deeds, the fashioner of all new things, the seeder of all righteousness, the grower of all saving acts, creator of all healing, awesome in praises, source of every wonder, who renews each day, with constant good, Creation’s work—as it is said: “The maker of the skies’ great lights, whose love is everlasting!”

Let a new light shine forever upon Zion. Soon, may everyone of us be worthy of its light. Blessed are you, ETERNAL ONE, the shaper of the heavens’ lights.

Every day, Creation is renewed.  
Wake up and see unfolding  
In the spreading light of dawn,  
The world and all it contains  
Coming into being, new, fresh,  
Filled with divine goodness  
And love.  
Every day, Creation is renewed.  
Reflected in the great lights  
We see a new day,  
One precious day,  
Eternity.  

S.P.W.
Or ħadash al tziyon taʾir venizkeh ḥulanu bimherah le’oro.
Baruḥ atah adonay yotzer hame’orot.

לוֹא ציוֹנָה לְהִתָּבָא הַצְּרוּעָה מִלְּבָא שֶׁל תַּעֲשֶׂה
תִּשְׁלָחֵי כְּתוֹבָה תְּרֵשָׁתָה כִּפְּרֹון וּכְרֵוָה תִּשְׁלָחֵי כַּפֶּרֶשֶׁת כַּפֶּרֶשֶׁת
כְּסָםָה: לְעֵשָּׁה אֹרְרִים בְּרַלְולָם בִּי לְעֵלָם חֵיוֹנִי.
*אור מִזְכַּר עַל צִיוָּה בַּאָיר בַּנּוֹת בִּשְׁמוֹ בַּמַּעֲשָׂה-לְאָוִית בָּרֹחַ אַתָּה
הִיוֹשָׁה לָזֶר תִּמָּאוֹרָתוֹ.

לֻעָשָׁה...הָהָוָי

The...everlasting (Psalm 136:7).
INTERPRETIVE VERSION: YOTZER

Blessed is our God, sovereign of the universe, who in love illuminates the earth and those who dwell on it. With the dawn, nature's familiar shapes and colors emerge from the darkness to delight us afresh with their variety and beauty. And with our awakening from slumber, our senses and our spirits respond anew to the splendor of the world. Reborn with the day, we hail our God, who renews continually the work of creation. Blessed is our God, for the light of day.

And blessed is our God, for the light of understanding with which we read the meaning of nature and discover the laws by which we can live. The more we delve into the mysteries of creation, the more we marvel at the order, the power, the wonder and the beauty of the universe. The heavens declare the glory of God, and the earth proclaims God's handiwork.

Our God, you have created us in your image and have made us to share in your work of creation. You have given to each generation the task of shaping the future of humanity. May our gratitude for all the beauty, order and power that reveal you in nature impel us to serve you. May nothing that we do mar the holiness of life by causing any other creature to lose the joy of living. May all our acts conform with your law and bring blessing to us and to all whose lives touch ours. Give us of your light that we may walk in your way. Blessed are you, our God, creator of luminaries.

1945 Reconstructionist Prayer Book (Adapted)
INTERPRETIVE VERSION: AHAVAH RABAH

Abounding is the love that God has shown the house of Israel in giving us the Torah. Through Torah we have come to know the power of righteousness. Truly your word has been our life and the length of our days, enabling us to outlive powerful nations that have sought to enslave or destroy us. For it has taught us to put our trust not in force and violence, in aggression and domination, but in justice and truth, in kindness and compassion. Torah has helped curb in us the lust and greed, vindictiveness and cruelty that mar human life. It has filled us with a yearning for a world permeated with love, in which people live in peace and security, in mutual loyalty and friendship. It has inspired us with the faith that the ultimate destiny of humanity is to achieve the triumph of righteousness.

Therefore we will not despair even in life’s darkest moments, for we possess in Torah the token of God’s love. May our hearts be ever open to love! With grateful awareness of all the kindness and good will in the world, let us reach out to others. Then, whatever befalls us in life, we shall not feel forlorn or forsaken. May you never withdraw your love from us! Blessed are you, our God, who has shown eternal love to the people of Israel.

1945 Reconstructionist Prayer Book (Adapted)
AHAVAH RABAH / LOVE AND TORAH

For additional readings, see pages 436-437.

With an abounding love, you love us, NURTURER, our God; with great compassion do you care for us. Our source, our sovereign, just as our ancestors placed their trust in you, and you imparted to them laws of life, so be gracious to us, too, and teach us. Our fount, our loving parent, caring one, be merciful with us, and place into our hearts ability to understand, to see, to hear, to learn, to teach, to keep, to do, and to uphold with love all that we study of your Torah.

With an abounding love, you love us. Ahavah Rabah may be called the quintessentially Jewish prayer. In boundless love for Israel, God gives the greatest gift imaginable: teachings that will help us to live. What more could we want from the loving parent, combining attributes of both father and mother, who here becomes the compassionate teacher, sharing the gift of true knowledge with children who have become disciples? We pray that we may have the open and understanding heart to receive these teachings, to make them real by our deeds, and to pass them on to others. This is our response to God's love: a commitment to study, to live the life of Torah, and to carry it forward to future generations.

This second berakah prior to the Shema moves us from the cosmic realm of God as experienced in nature to the particular Jewish experience of God, as transmitted through our culture. Our Torah records those laws of life that reflect our people's collective experience of God.

SHA'ARIT / 78
Ahavah rabah ahavtanu adonay eloheynu hemlah gedolah viterah hamalta aleynu. Avinu malkenu ba’avur avoteynu ve’imoteynu shebatehu veha vatelamdem hukev hayim ken tehonenu utlamdenu. Avinu ha’av harahaman hamrahem rahem aleynu veten belibenu lehavin ulhiskil lishmo’a lilmod ulelamed lishmor velasot ulkayem et kol divrey talmud torateha be’ahavah.

COMMENTARY. In the preceding pages (66-75) we offered an extended blessing for Creation. We accepted our creatureliness, our place in nature. Now we shift to concern with what gives our creaturely lives transcendent meaning.

We learn of our own significance through the love that is freely offered to us first by parents and later by others as well. We learn our ultimate worth in this love, which is rooted in the divine love. This is truly essential teaching! This love teaches us what to do with our lives, how to serve others, how to do the divine bidding. Thus loving and learning are inseparable parts of our tie to the divine.

D.A.T.

הרומש / loving...caring...be merciful. These three consecutive words are based on the same root רוח, which is related to the Hebrew word rehem/womb.

J.R.

79 / SHEMA AND ITS BLESSINGS/AHAVAH RABAH
Enlighten us with your Torah, cause our hearts to cling to your mitzvot. Make our hearts one, to love your name and be in awe of it. Keep us from shame, and from humiliation, and from stumbling, today and always. For we have trusted in your holy, great, and awesome name. May we be glad, rejoicing in your saving power, and may you reunite our people from all corners of the earth, leading us proudly independent to our land. For you are the redeeming God and have brought us near to your great name, to offer thanks to you, and lovingly declare your unity. Blessed are you, ABUNDANT ONE, who lovingly cares for your people Israel.

KAVANAH. In gathering together the four corners of the tallit, we gather our scattered thoughts and focus on unity—uniting our people, uniting the disparate elements of our lives, uniting with the oneness that links all that is. This inner unity is the place out of which our hearts speak the Shema.

NOTE. Jews traditionally have gathered in the four tzitziyot at the corners of their tallitot when they reach vahavi’enu / reunite. The tzitziyot are then held throughout the Shema.
Veha'er eyneynu betoratêña vedabek libenu bemitzvoteňa
veyahed levavenu le'ahavah uliyrah et shemêña. Velo nevosh
velo nikalem velo nikashel le'olam va'ed. Ki veshem kodsheña
hagadol vehanora batahnu. Nagilah venismeňah bishu'ateňa.

Vahavi'enu leshalom me'arba kanfot ha'aretz vetoliheynu
komemiyut le'artzeynu. Ki el po'el yeshu'ot atah vekevartanu
le'shimêña hagadol selah be'emet. Lehodot le'ha ulyahedeña
be'ahavah.
Baruĥ atah adonay ohev amo yisra'el.
Listen, Israel: The Eternal is our God, The Eternal One alone!
Blessed be the name and glory of God’s realm forever!

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

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

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

D.A.T.
Shema yisra’el adonay eloheynu adonay ehad.
Baruḥ shem kevod malḥuto le’olam va’ed.

Ve’ahavta et adonay eloheha
beḥol levaveha uvrhol nafsheha uvrhol me’odeha.
Vehayu hadeverim ha’eleg asher anomi metzaveha hayom al
levaveha,
Veshinantam levaneha vedibarta bam
beshivteha beveyteha uvelsheha vadereh uvshoḥbeha
uvkumeha.
Ukshartam le’ot al yadeha vehayu letotafot beyn eyneha.
Uḥtavtam al mezuzot beyteha uvishareha.

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

M.M.K./M.S.
For the second paragraph of the Shema, read either the version below or the alternative biblical selection beginning on page 88, then continue with the third paragraph, page 90.

BIBLICAL SELECTION I

It came to pass, and will again,
that if you truly listen
to the voice of THE ETERNAL ONE, your God,
being sure to do whatever has been asked of you today,
THE ONE, your God, will make of you a model
for all nations of the earth,
and there will come upon you all these blessings,
as you listen to the call of THE ABUNDANT ONE, your God:
Blessed be you in the city,
blessed be you upon the field.
Blessed be the fruit of your womb,
the fruit of your land, the fruit of your cattle,
the calving of your oxen, and the lambing of your sheep.
Blessed be your basket and your kneading-trough.
Blessed be you when you come home,
and blessed be you when you go forth.

See, I have placed in front of you today
both life and good, both death and ill,
commanding you today to love THE BOUNDLESS ONE, your God,
to walk in ways I have ordained,
keeping the commandments, laws, and judgments,
so that you survive and multiply.
THE BOUNTIFUL, your God, will bless you
on the land you are about to enter and inherit. →
BIBLICAL SELECTION I

For the second paragraph of the Shema, read either the version below or the biblical selection beginning on page 89, then continue with the third paragraph, page 91.

COMMENTARY. The traditional wording of Biblical Selection II presents detailed bountiful or devastating consequences of Israel’s collective relationship to the mitzvot. That biblical section (Deuteronomy 11:13-21) offers a supernatural theology that many contemporary Jews find difficult. The first part of this biblical selection (Deuteronomy 28:1-6, 30:15-19) was included in the 1945 Reconstructionist siddur. It begins by encouraging observance in the same language, but concentrates on the positive ways in which observance of mitzvot focuses our attention on God’s presence as perceived through productivity and the pursuit of abundant life. The second part was first used in the Israeli Progressive siddur, Ha-avodah Shebalev.

S.S.

DERASH. A person must acquire a religious faith, not by being reasoned to about God, but by experiencing God’s power in making life worthwhile.

M.M.K./M.S. (Adapted)
But if your heart should turn away,
and you not heed, and go astray,
and you submit to other gods and serve them,
I declare to you today that you shall be
destroyed completely; you shall not live out
a great expanse of days upon the land
that you now cross the Jordan to possess.
I call as witnesses concerning you
both heaven and earth, both life and death,
that I have placed in front of you
a blessing and a curse.
Choose life, that you may live,
you and your seed!

Continue on page 90.
ואמר להם ללבב ולא לשמע ונהיה והשהה להאלים אחרים
_telebrim : הגרים לכול חומך כי כל יברון לא-מיירך ימי
על-הארץ אשר אתהל עכן את-ההדים ליגוי שעמה לרשעה
הערית בך חום אתה שמי ואת-הארץ נמיים רמהת חתיי
לגן מבך ומקולה ובחmah בתיי לเมש חתיו אתה תורע.

Continue with page 91.
And if you truly listen to my bidding, as I bid you now—loving THE FOUNT OF LIFE, your God, and serving God with all your heart, with every breath—then I will give you rain upon your land in its appointed time, the early rain and later rain, so you may gather in your corn, your wine and oil. And I will give you grass upon your field to feed your animals, and you will eat and be content. Beware, then, lest your heart be led astray, and you go off and worship other gods, and you submit to them, so that the anger of THE MIGHTY ONE should burn against you, and seal up the heavens so no rain would fall, so that the ground would not give forth her produce, and you be forced to leave the good land I am giving you.

So place these words upon your heart, into your lifebreath. Bind them as a sign upon your hand, and let them rest before your eyes. Teach them to your children, speaking of them when you sit at home, and when you walk upon the road, when you lie down, and when you rise, inscribing them on the doorposts of your house and on your gates—so that your days and your children’s days be many on the land THE FAITHFUL ONE promised to give your ancestors, as long as heaven rests above the earth.

DERASH. The traditional second paragraph of the Shema (Deuteronomy 11:13-21) offers an account of the natural process by which the blessings of God themselves lead to pride, self-satisfaction, and ingratitude on the part of those who receive them. Ironically, the more we are blessed, so it seems, the less grateful and aware of blessing we become. It is when we are most sated, Scripture warns us, that we should be most careful. Fullness can lead to ingratitude, and ingratitude to idolatry—primarily in the form of worship of our own accomplishments. Then, indeed, “the heavens might close up and no rain fall.” For, once we begin to worship our achievements, we will never find satisfaction.

A.G.
Commentary. What human action could result in the destruction of the rains, the onset of crop failure and famine? Abuse of the eco-system upon which our very lives depend. And how could such an event occur? When we lose sight of our place in the world and the wondrous gift in all that is. The traditional second paragraph of the Shema was replaced by another biblical selection in earlier Reconstructionist liturgy because the traditional paragraph was understood as literal reward and punishment. However, today in the light of our awareness of the human abuse of the environment, we recognize that often this reward and punishment rest in our own hands. This ancient and yet vital message of the Torah urges us to choose life. 

D.A.T.
The Boundless One told Moses: Speak to the Israelites—tell them to make themselves tzitzit upon the corners of their clothes, throughout their generations. Have them place upon the corner tzitzit a twine of royal blue. This is your tzitzit. Look at it and remember all the mitzvot of the Eternal One. And do them, so you won’t go off after the lusts of your heart or after what catches your eye, so that you remember to do all my mitzvot and be holy for your God. I am The Faithful One, your God, who brought you from Mitzrayim to be for you a God. I am The Infinite, your God.

לְמַעַן הָוֹדֵר / so that you remember. The tzitzit, like all the forms of religion, are there as reminders for us as we go about our daily lives. All of us have had moments when we most became ourselves, liberated from the bonds holding us back, or when we discovered those great inner truths that lend meaning to our lives. But such moments are forgotten, covered over by the petty angers and frustrations of daily living, by the hard shell we think we need about us to protect our most precious feelings.

Our tradition calls upon us to bring such moments back to mind and make them part of our worship. Our own innermost liberation is our “coming out of Egypt”; our own moment of deepest truth is our “standing before Sinai”. Let us remember these as we look at our tzitzit, and join them to the ancient memories of our people.

A.G.

Derash. The four tzitziyot represent the four corners of the world. The divine presence spans the entire area from one corner of the world to the other. So too do the inescapable moral obligations extend throughout our lives no matter where we are.

D.A.T.
וַיֹּאמֶר יְחַוֵּה אֱלֹהֵים אֲלֵ-לָאָם: דִּבְרֵי-אָלְמָן יִשְׂרָאֵל וְעַמּוֹת
טָעַם בִּצְרוּת לָהֶם צִיצָתָם עֲלֵ-כֶּם בְּנֵי בֵּיתֵּי הָדְרֵשָׁם וְעַם-ךָּלָּם בְּבַשָּׂר-
יָאֹרִים עָלָּם בַּשָּׂר הִנֵּה לָכֶם צִיצָתָם אֶל-ךָּלָם וְעַם-ךָּלָם יָאֹרִים
וּבְכֶם שָׁמַרְתֶּם עֵדֶנֶם אָשֶׁר אָסָה פָּנֶיךָ גֵּדֶשׁ: לְכָּל-זָכָּר
וּבְכֶם שָׁמַרְתֶּם עֵדֶנֶם אָשֶׁר אָסָה פָּנֶיךָ גֵּדֶשׁ לָא-לָאָם: אַל יִהְיֶה
אֲלָמָּם אָשֶׁר הָוָה אֱלֹהָם אֲתָם מַעֲלָם-ךָּלָם לָהוּ הָאֲלָמֹת לָכֶם
לָא-לוֹחֵם אֲלָמָּם: יְחַוֵּה אֱלֹהֵי-

Vayomer adonay el moshe leymor. Daber el beney yisra’el ve’amarta aleyhem ve’asu lahem tzitzit al kanfei vigdeyhem le dorotam venatenu al tzitzit hakanaf petil tehelet. Vehayah lahem letzitzit uritem oto uzhartem et kol mitzvot adonay va’asitem otam velo taturu aharey levavehem ve’aharey eyneyhem asher atem zonim ahareyhem. Lema’an tizkeru va’asitem et kol mitzvotai vihe-yitem kedoshim leyloheyhem. Ani adonay eloheyhem asher hotzeyti ethem me’eretz mitzrayim lihyot lahem leylohim ani adonay eloheyhem. Adonay eloheyhem emet.

היאמר... / The BOUNDLESS One...God (Numbers 15:37-41).
EMET VEYATZIV / TRUE AND ESTABLISHED

For additional readings, see pages 435, 438-439.

True, and established, and correct, enduring and straightforward, steadfast, good, and beautiful one fundamental principle shall be—as for our ancestors, for us, and for the generations after us, and for all the generations that the seed of Israel, your servants, shall exist—the truth for early eras and for later ones, a thing most excellent and real, forever and as long as time endures, a true and faithful law that cannot pass away. The truth that you are THE ETERNAL ONE, our God, our ancients’ God, our sovereign one, our ancients’ sovereign one, our champion, our ancients’ champion, our rock, the rock of our salvation, our redeemer and our rescuer, your name has always been, there is no God but you. Help of our ancestors you have always been, shield and savior to their children after them, in each and every generation. In heaven’s heights your dwelling sits, but your judgments and your justice fill the farthest reaches of the earth. Happy is the one who pays heed to your mitzvot, who takes your Torah and your word to heart! True it is that you are sovereign to your people, and a mighty ruler who is quick to plead their cause.

SHAHARIT / 92
DERASH. *Emet Veyatziv* is an affirmation of the Shema. We join the last words of the Shema to אמן as a statement of our ongoing commitment to their truth. Both אמן / truth and אמן / Amen are derived from a root meaning “strong” or “firm”. It has also been noted that the three letters of אמן span the Hebrew alphabet; they are its beginning, middle, and end. In contrast, the letters of רבד / lie are all huddled together in a single corner of the alphabet. Truth is broad and all-encompassing; we have to expand our minds in order to embrace it. Lies, like gossip and malicious talk, bring out the narrowness within us. Let us commit ourselves, in affirming the Shema, to breadth of vision and the ongoing search for truth.

L.W.K./A.G.
True it is that you are first and last,
and without you, we have no ruler, champion, or savior.
From servitude and bondage you redeemed us, BOUNDLESS ONE,
our God,
and from a house of slavery you set us free.
For this your loved ones celebrated you,
and held divinity in reverence,
and your beloved ones gave forth their melodies,
their songs and exaltations, blessings and thanks,
to the sovereign, living, and enduring God,
the lofty, the exalted, and the awesome one,
who casts the prideful down, and lifts the lowly,
who sets the captive free, and saves the humble,
and who helps the poor, responding to our people
when they cry aloud to God.
Give praises to the highest God!
Blessed is God, the one to bless!
So Moses, Miriam and the Israelites came forth with song to
you,
in boundless happiness, and they all cried:
Mosheh umiryam uvney yisra'el leha anu shirah besimhah rabah ve'amenu hulam.

COMMENTARY. The sequence of this part of the service moves from Creation (Yotzer) to love and revelation (Ahavah Rabah), to affirmation of our commitment (Shema) and now to redemption. In this way the idea is expressed that redemption becomes possible only if we participate in making it happen.

The symbol of redemption in the mythic life of the Jewish people is the crossing of the Sea. In the rabbinic imagination, the ancient Israelites slog through mud up to their knees, their waists, even their chests. It falls to us to continue the task of redemption—to face the contemporary morass and find the resolve to wade through it with waves threatening to submerge us on either hand. We wade toward a future that at our darkest moments seems but a dim hope. The hint of the Promised Land is in our loving moments.

We join in singing what the Israelites proclaimed after they had successfully crossed the Sea and find in their redemption the strength to seek our own. This struggle carries us into the Amidah, a prayer of becoming, of transformation, of divine-human partnership that brings grace into our lives and into our world. D.A.T.
“Who among the mighty can compare
to you, Eternal One?
Who can compare to you,
adorned in holiness,
awesome in praises,
acting wondrously!”

A new song did the redeemed ones sing out to your name,
beside the Sea.
Together, all of them gave thanks, declared your sovereignty.
and said:
“The Holy One will reign forever!”

Rock of Israel, rise up to the help of Israel,
redeem, according to your word, Judah and Israel.
Blessed are you, Eternal One, the champion of Israel.

Derash. Rabbi Judah said: [At the sea] each tribe said to the other, “You go into the sea first!” As they stood there bickering, Naḥshon ben Aminadav jumped into the water. God said to Moses, who had been praying, “My friend is drowning—and you pray!” “What can I do?” Moses asked. God responded, “Speak to the people of Israel and tell them to go! Raise your staff...”  

Talmud Sotah 37a
Mi ḥamoḥah ba’elim adonay. Mi kamoḥah nedar bakodesh nora tehilot osey feleh.
Shirah ḥadashah shibehu ge’ulim leshimeḥa al sefat hayam.
Yaḥad kulam hodu vehimliḥu ve’ameru.
Adonay yimloḥ le’olam va’ed.
Tzur yisra’el kumah be’ezrat yisra’el. Ufdey ḥinumeḥa yehudah veyisrael. Go’aleynu adonay tzeva’ot shemo kedosh yisra’el.
Baruḥ atah adonay ga’al yisra’el.

DERASH. Most congregations stand at tzur yisra’el rather than wait for the blessing. Thus we are already on our feet when we request that God ṣem / arise. We cannot ask God to rise up to help Israel unless we have done so ourselves.

E.M.
AMIDAH

The traditional Amidah follows here. The Shiviti meditation begins on page 132. A guided meditation begins on page 128. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence.

Open my lips, BELOVED ONE, and let my mouth declare your praise.

1. AVOT VE’IMOT / ANCESTORS

Blessed are you, ANCIENT ONE, our God, God of our ancestors,

God of Abraham               God of Sarah
God of Isaac          God of Rebekah
God of Jacob            God of Rachel
                                   and God of Leah;

DERASH. Acknowledging our ancestors reminds us that what we are is shaped by who they were. Just as an acorn is shaped by the oak that preceded it and yet gives birth to a tree uniquely its own, so we are shaped by our ancestors yet give rise to a Judaism all our own.          R.M.S.

KAVANAH. The opening of the Amidah calls to mind previous generations, near as well as distant. Take a few moments to think about your parents, your grandparents, other relatives about whom you may have heard stories. What is your connection with them?       L.B.

COMMENTARY. The Amidah or “standing prayer” is also called “Hatefilah / The Prayer,” because of its centrality in every one of the daily services. The Amidah in its weekday form is also known as the “Shemoneh Esrey / The Eighteen (benedictions).” This name dates from a very early period; nineteen blessings have been included for the last 2000 years. Most liturgy scholars agree that the weekday Amidah is structured as a prayer for the arrival of messianic times. The thirteen middle blessings of the weekday Amidah are petitions for success and wellbeing that reflect the concerns that occupy our daily circumstances. The Amidah always concludes with a prayer for completeness and peace, uniting weekday concerns with messianic hope.       D.A.T. / R.S.

אוהבָה...הָלֵהוּ / Open...praise (Psalm 51:17).

SHAḤARIT / 98
The traditional Amidah follows here. The Shiviti meditation begins on page 132. A guided meditation begins on page 128. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence.

Adonay sefatay tiftah ufi yagid tehilatecha.

Baruḥ atah adonay eloheynu veylohey avoteynu ve’imoteynu
elohey avraham    elohey sarah
elohey yitzhak    elohey rivkah
ełoheya ya’akov    eloheya rahel
veylohei le’ah

COMMENTARY. Throughout the centuries the pursuit of meaningful communal prayer has led to variations in the Amidah. These variations reflect the attitudes and beliefs of different prayer communities. In the ongoing pursuit of meaningful prayer for a Reconstructionist prayer community, changes have been introduced into this Amidah, most notably in the first two of the nineteen berahot which comprise the weekday Amidah. The first berakah has been expanded to include the matriarchs along with the patriarchs as exemplars of God’s presence in human lives. By concentrating on examples of healing forces and life-sustaining rains, the second berakah acknowledges God as the power that sustains life. The traditional emphasis on God’s ability to resurrect the dead has been replaced here by a celebration of God as the power that sustains all life.

S.S.
great, heroic, awesome God, supreme divinity, 
imperting deeds of kindness, begetter of all; 
mindful of the loyalty of Israel’s ancestors, 
bringing, with love, redemption to their children’s children 
for the sake of the divine name.

Between Rosh Hashanah and Yom Kippur, add: 
( Remember us for life, 
our sovereign, who wishes us to live, 
and write us in the Book of Life, 
for your sake, ever-living God.)

Regal One, our help, salvation, and protector: 
Blessed are you, KIND ONE, 
the shield of Abraham and help of Sarah.

NOTE. The Amidah is made up of three sections. The first and last remain 
the same for all services, but the central portion differs, containing thirteen 
blessings on weekdays, and only one on Shabbat and Festivals. The central 
section on weekdays contains petitions or requests. These workday con-
cerns are set aside on Shabbat and Festivals, when the focus shifts to the 
joy and holiness of the day. J.B.

זָמַר דָּם אָבָ֣דָת עָמוֹד / mindful of the loyalty of Israel’s ancestors. The 
Hebrew phrase can also be translated, “who remembers the love of par-
ents.” The legacy each generation gives to its children inevitably contains 
within it pain and hurt, a sense of inadequacy and of task unfulfilled. Some 
children are hurt when parents are taken from them too early, others by 
parents who did not know how to show their love. We say that God 
“remembers the love of parents;” God is the one who sees to it that the 
love as well is remembered, even when parents are unable to transmit it. 
DANIEL KAMESAR

כִּלָּה / every living thing, gives and renews life. The traditional siddur 
affirms כִּלָּה הַמַּחְיָה / revival of the dead. We substitute כִּלָּה, demonstrating 
an understanding that all of life is rooted in the world’s divine order and 
avoiding affirmation of life after death. We cannot know what happens to 
us after we die, but we can, by our thought and action, affirm the possibility 
of this-worldly salvation. (See pages 103-106).

D.A.T.
Ha’el hagadol hagibor vehanora el elyon gomel ḥasadim tovim vekoney hakol vezohër ḥasdey avot ve’imot umevi ge’ulah livney veneyhem lema’an shemo be’ahavah.

(Ẓohrenu leḥayim meleḥ ḥafetz baḥayim veḥotvenu besefer haḥayim lema’anēha elohim Ḥayim.)

Meleḥ ozer umoshi’a umagen. Baruḥ atah adonay magen avraham ve’ezrat sarah.

COMMENTARY. This version of the first berahah in the Amidah includes the matriarchs as well as the patriarchs. The phrase “help of Sarah,” ezrat sarah, comes from a Hebrew root (שָׁפֵר) which can mean either “save” or “be strong.” This parallels the meaning of magen / shield. The biblical text says that Abraham experienced God as a shield and that Sarah experienced God as a helper. Their experience and the example of their lives can enrich our own. Just as Abraham and Sarah found the strength to face the unknown physical and spiritual dangers of their journey, so we seek to find the courage and inspiration to meet the challenges of our time. 

R.S.
2. GEVUROT / DIVINE POWER

You are forever powerful, ALMIGHTY ONE, abundant in your saving acts.
In summer: You send down the dew.
In winter: You cause the wind to blow and rain to fall.

In loyalty you sustain the living, nurturing the life of every living thing, upholding those who fall, healing the sick, freeing the captive, and remaining faithful to all life held dormant in the earth.
Who can compare to you, almighty God, who can resemble you, the source of life and death, who makes salvation grow?

*Between Rosh Hashanah and Yom Kippur, add:*
(Who can compare to you, source of all mercy, remembering all creatures mercifully, decreeing life!)

Faithful are you in giving life to every living thing.
Blessed are you, THE FOUNT OF LIFE, who gives and renews life.

*When chanting aloud in a minyan, continue with the Kedushah, page 104. When praying silently, continue here.*

3. KEDUSHAT HASHEM / HALLOWING GOD’S NAME

*Recited when praying silently:*
Holy are you. Your name is holy.
And all holy beings hail you each day.
Blessed are you, THE AWESOME ONE, the holy God.

*Between Rosh Hashanah and Yom Kippur, conclude: the holy sovereign.*

For a shortened form of the Amidah turn to the Abbreviated Amidah, page 106. For the full Amidah, continue on page 108.
Atah gibor le’olam adonay rav lehoshi’a.

In summer: Morid hatal.

In winter: Mashiv haru’ah umorid hagashem.

Meḥalkel ḥayim beḥesed meḥayey kol ḥay beraḥamim rabim someḥ noflim verofey ḥolim umatir asurim umkayem emunato lisheney afar. Mi ḥamoḥa ba’al gevurot umi domeh laḥ meleh memit umḥayeh umatzmi’ah yeshu’ah.

Between Rosh Hashanah and Yom Kippur, add:

(Mi ḥamoḥa av haraḥamim zoheř yetzurav leḥayim beraḥamim.)


When chanting aloud in a minyan, continue with the Kedushah, page 105.
When praying silently, continue here.

For a shortened form of the Amidah turn to the Abbreviated Amidah, page 107. For the full Amidah, continue on page 109.
3. KEDUSHAH / SANCTIFICATION

The Kedushah is chanted aloud in a minyan.

We sanctify your name throughout this world, as it is sanctified in the heavens above, as it is written by your prophet:

“And each celestial being calls to another, and exclaims Holy, holy, holy is THE RULER of the Multitudes of Heaven! All the world is filled with divine glory!”

And they are answered with a blessing:

“Blessed is the glory of THE HOLY ONE, wherever God may dwell!”

And as is written in your sacred words of psalm:

“May THE ETERNAL reign forever, your God, O Zion, from one generation to the next. Halleluyah!”

From one generation to the next may we declare your greatness, and for all eternities may we affirm your holiness, And may your praise, our God, never be absent from our mouths, now and forever.

For you are a great and holy God.
Blessed are you, THE AWESOME ONE, the holy God.
(Between Rosh Hashanah and Yom Kippur, conclude: the holy sovereign.)

The traditional Amidah continues on page 108. For the abbreviated Amidah continue on page 106.

וַיְהִי...כְּבָרוּד / And...glory! (Isaiah 6:3).
בַּרְוָר...מַמְשֶׂה / Blessed...dwell! (Ezekiel 3:12).
מִקְרָל...הַלֶּל / May...Halleluyah! (Psalm 146:10).

DERASH. Holiness is the manner in which we react to persons, objects, places and events which we regard as indispensable to human welfare and self-realization.

M.M.K.

KAVANAH. To be holy means for power and goodness to exist in perfect harmony.

M.M.K. (Adapted)
The Kedushah is chanted aloud in a minyan.

Nekadesh et shime'h ba’olam keshem shemakdishim oto bishmey marom kakatu v al yad nevi’ech vekara zeh el zeh ve’amor:

Kadosh kadosh kadosh adonay tzev’ot melo hol ha’aretz kevodo. le’ummatam baru'h yomeru:

Baru'h kevod adonay mimekomo. Uvedivrey kodshe'h katuv lemor: Yimlo'h adonay le’olam elohayih tziyon leder vador halaluyah.

Ledor vador nagid godle'h ulnetzah netzahim Kedushate'h nakdish veshivhaha eloheynu mipinu lo yamush le’olam va’ed ki el mele'h gadol vekadosh atah. Baru'h atah adonay ha’el hakadosh.

(Baru'h atah adonay hamele'h hakadosh.)

The traditional Amidah continues on page 109. For the abbreviated Amidah continue on page 107.
AMIDAH KETZURAH / ABBREVIATED AMIDAH

This shortened form of the Amidah was originally intended for those on a journey or unable to allot the amount of time to say the traditional Amidah. It is suitable for those less adept at the liturgy as well. It replaces the middle thirteen blessings of the weekday Amidah. It is preceded by the first three blessings of the full Amidah.

Open my eye, that it may look upon the goodness of your plan, and turn my knowledge into knowledge of your ways, my will into your will.
May all that I do be like an offering received into your presence, and may you forgive me all I have done wrong.
Enable me to see your light in all whom I encounter, and please heal the pain within my heart.
For you are one who listens to the prayer of all who speak.
Blessed are you, ETERNAL ONE, who hears all prayer.

Continue with the seventeenth blessing (Shaḥarit page 118, Minḥah page 236, or Ma'ariv page 312).

NOTE. The abridging of the weekday Amidah by summarizing its middle thirteen blessings in a single paragraph is described in the Mishnah (Berahot 4:3-6). The version presented here was composed by Rabbi Edward Feld. It is followed by the last three blessings of the full Amidah.

J.B.

KAVANAH. You are eternal, the life of all that lives, the love in all that loves. You animate lifeless matter. You are the courage of those who conquer adversity. You are in the health of those who overcome sickness. You are the hope of those who now sleep in the dust. Yet you are more than all these, O master of life and death and salvation. You are holy and those who strive after holiness worship you.

M.M.K./M.S. (Adapted)
This shortened form of the Amidah was originally intended for those on a journey or unable to allot the amount of time to say the traditional Amidah. It is suitable for those less adept at the liturgy as well. It replaces the middle thirteen blessings of the weekday Amidah. It is preceded by the first three blessings of the full Amidah.

Continue with the seventeenth blessing (Sha'arit page 119, Minḥah page 237, or Ma'ariv page 313).
4. BİNAH / UNDERSTANDING
You graciously endow the human being with the power to know; you teach a person understanding. So may you provide us now with knowledge, understanding, and intelligence. Blessed are you, THE FOUNT OF WISDOM who graciously bestows all knowledge.

5. TESHUVAH / REPENTANCE
Return us, divine source, to your Torah, bring us nearer, our sovereign, to your service. And restore us, in complete return, into your presence. Blessed are you, RECEPIVE ONE, who takes joy in our return.

6. SELİĦAH / FORGIVENESS
Forgive us, our Creator, for we have done wrong. Deal mercifully with us, our protector, though we have rebelled. For you are truly kind and merciful. Blessed are you, ALL-MERCIFUL, who graciously abounds in power to forgive.

7. GE’ULAH / REDEMPTION
Behold our need, and plead our cause, and speedily redeem us, as your name demands, for you are called a powerful redeemer. Blessed are you, ALMIGHTY ONE, redeemer of the people Israel.
אַחַי אֲלָדַי תָּאַשׁ מֵאָוֶן יְהוֹעַ֗ד וְלִפְלֵימִ֣ר לַאֲוֶן הַנָּֽתָנָּה

תְּשׁוּבָה

טוּבֵּה מַכְּהֵן לֵיהָדָ֣ה: וְהַרְבּוּ לְהוֹצֵֽגַהּ לְיַכְּלֶֽוֹתָהּ

בְּתַשְׁבוּתָה שֶלֶּה לֹזְלוּ: בָּרְוָה אַחַי הֵוָ֣ה לֶשָּֽׁמוֹתָהּ

סִילָה

סְלָהּ לְסֵמִֽךְ לֵיהָדָ֣ה: מַהַלְּסֵמִֽךְ מַכְּלֶֽוֹ: כְּמֵֽשָֽׁנָּה: כְּמַהֲלָֽם

וֹסָלָ֣ה אֲלָדַי: בָּרְוָה אַחַי הֵוָ֣ה לֶשָּֽׁמוֹתָהּ

בְּאַלְּדָה

רָאָה בּֽטָנְבּוֹטֵ֥ה רַבּוֹתֵֽהּ אֶבּֽלָדֵֽוֹ: הֵוָ֣ה לֶשָּֽׁמוֹתָהּ: כְּגָֽאָל חַֽק

אַחַי: בָּרְוָה אַחַי הֵוָ֣ה גָּאָלּ יָֽשֶׁרַֽאֵל:

NOTE. The fifth blessing of the weekday Amidah focuses on the call to teshuvah – return to the path of Torah and the divine presence. Like the High Holy Day liturgy, this blessing invokes the imagery of kingship. This imagery is male and hierarchical, which is problematical for many contemporary Jews. Even more difficult for some is the image of an external God pronouncing individual judgments. This contradicts our sense of the divinity within ourselves that we strive to keep in our awareness and to bring into harmony with our lives. These difficulties have led to emendation of the traditional wording. אֲבִינוּ / Our Father has been replaced by מַכְּהֵן / Divine Source, and מָלְכֵּנוּ / Our King has been replaced by קְצָרָה / literally, Our Crown, but here translated figuratively as “our sovereign.” Compare the alternative and interpretive versions of Avinu Malkenu, pages 136-143.

D.A.T./J.B.

The truth is that our belief in God is not based upon God’s self-revelation but on our discovery of God. According to the modern way of thinking and speaking, it is more correct to say that we discover God than to say that God reveals the divine self to us.

M.M.K. (Adapted)
8. REFU’AH / HEALING

Heal us, NURTURING ONE, so that we may be healed, help us to restore ourselves to a state of health, and bring upon us complete cure of all our ailments.

Optional prayer for one who is ill:
(May it be your will, COMPASSIONATE ONE, my God, God of my ancestors, that you quickly send forth thorough healing, a healing of the body and a healing of the spirit, to the one who ails,

for a female:
to __________ daughter of __________

for a male:
to __________ son of __________
among all others of the people Israel who are ailing.)
And remove from us all suffering and grief, for you are a sovereign divine power and a faithful and compassionate healer.
Blessed are you, RESTORER OF ALL LIFE, who heals the sick among the people Israel.

9. BIRKAT HASHANIM /
   BLESSING FOR ABUNDANCE

Grant blessing over us, ABUNDANT ONE, upon this year, and all its forms of produce; let it be a year of good.

From December 4 till Pesah say: And grant us dew and rain,
   for blessing
   on the earth, and satisfy us with your goodness, and give blessing to this year
as in the good years of the past.
Blessed are you, ALL BOUNTIFUL, who gives blessing to the years.
From December 4 till Pesah say:

From Pesah till December 4 say:

COMMENTARY. As a God of lovingkindness, God not only teaches us how to conduct ourselves so as to elicit the best in each other, but also calls upon the transgressor to repent. When human beings repent, God forgives, and by forgiveness enables individuals to use their own powers as God would have them do.

M.M.K. (Adapted)

NOTE. Our hope for rain in its season, which sustains crops throughout the year, is expressed in a subtle change of words. “Provide blessing,” which is used most of the year, becomes “provide dew and rain for a blessing.” Pesah marks the beginning of the spring grain-planting season in Israel. The rabbis used the sun calendar date of December 4 for this prayer for rain to adjust to agricultural conditions in Babylonia. In following their lead, we recognize the need to adjust Jewish practice in response to local climactic, cultural, and political conditions.

D.A.T.

111 / AMIDAH
10. KIBUTZ GALUYOT / INGATHERING OF THE JEWISH PEOPLE

Sound the great shofar for our freedom,
raise up the banner for the gathering-in of those in exile,
and gather us together from the earth’s four corners.
Blessed are you, REDEEMING ONE,
who gathers Israel’s dispossessed.

11. DIN / RESTORING JUSTICE

Restore our judges, as of old,
our counselors, as in the beginning,
and remove from us all suffering and grief.
Rule over us, OUR SOVEREIGN, you alone,
with love and with compassion.
Help us achieve justice through the rule of law.

Blessed are you, WISE ONE,
the sovereign who loves righteousness and justice.

Between Rosh Hashanah and Yom Kippur, conclude:

(Blessed are you, ENTHRONED IN MAJESTY,
the sovereign, the source of all just law.)

12. BIRKAT HAMINIM / OVERCOMING DIVISIONS

Let all who speak and act unjustly
find no hope for ill intentions.
Let all wickedness be lost.
Blessed are you, JUST ONE,
who subdues the evildoers.

SHAḤARIT / 112
Between Rosh Hashanah and Yom Kippur, conclude:

(ברוח אתיה יהוהistingu תמספסה)

ברכה התורה

ול.Disabledטעים אלה תהי תוקעה בכל תרשעה כלל תאני: ברוח אתה

יהוה מכני עrido.←

113 / AMIDAH
13. TZADIKIM /
COMPASSION FOR THE RIGHTEOUS

For the righteous, and for the pious,
and for the elders of your people, the house of Israel,
and for the remnant of their scholars,
and for the righteous who have chosen to be Jews,
let your compassion be aroused, DEAR ONE, our God,
and give proper recompense to all
who truly have found shelter in your name,
and give us a portion in their midst,
that we may never be ashamed,
for in you we place our trust.
Blessed are you, THE SOURCE OF TRUST,
support and stronghold for the righteous.

14. BINYAN YERUSHALAYIM /
REBUILDING JERUSALEM

And to Jerusalem, your city,
may you turn with mercy,
and come home to dwell there,
as you have promised.
And rebuild the city, soon and in our days,
with everlasting peace.
Blessed are you, THE GOD OF ZION,
builder of Jerusalem.
צלים

עלו המчкиים על המסיירים על קני עמה בית ישראל על פלשת
ספライים על אר יֶּרֶךְ עלילג יֵהוָה ואֶּרֶךְ יֵהוָה אֶלֹהִים
שכָּר מָּוָא לְלִלּוֹ הָעָמָד בְּשָׁמָאָה רוּוֹחַ הָלְוָת עַמֶּה הָעָלָמִים.
לא בִּרְאָה כִּי בֵּיהוָה נַפְשָׁה בְּשָׁמָאָה וְהָעָלָמִים.

בֵּית יִרוּשָׁלָיִם

לִיְרוּשָׁלַיִם יָעָה בְּרָכָּה חוֹשָׁבְתָה יְהוָה חַסְדָּו בְּחֵיקָה שָׁמְעָה אַזְרָאָלִים בָּנָה
אֲוֹתָה בּּכּוֹרֵבָּו בְּיִשְׁרָאֶל בֶּן יָשָׁלָם; בּּכּוֹרֵב אַחֲרָה בְּשָׁמָא יַעֲקֹב יִרְוָשָׁלָיִם.

NOTE. The fourteenth blessing of the Amidah focuses on the rebuilding of Jerusalem. For centuries the rebuilding of Jerusalem has stood for an end to Jewish suffering and a return to Jewish sovereignty, as well as for the mythic end of days in which Jerusalem would become all that generations of longing Jews could imagine. For us, the rebuilding of Jerusalem signifies a world at peace and in which all human need is fulfilled.

D.A.T.
15. YESHU’AH / SALVATION

May you speedily redeem your people Israel, and raise their stronghold with your help, for we await with hope throughout our days the coming of your help.
Blessed are you, THE GOD OF ISRAEL, who plants the stronghold of your help.

16. KABBALAT TEFILAH / ACCEPTING PRAYER

Hear our voice, ATTENTIVE ONE, our God, have mercy and compassion for us, and accept our prayer with kindness and with favor, for you are the God who harkens to the words of prayer and supplication.
Do not turn us from your presence empty-handed.
For you are one who listens to the prayer of your people Israel with compassion.
Blessed are you, COMPASSIONATE ONE, who listens to the words of prayer.

At this point in the Amidah it is customary to add personal petitions for healing or safety, for successfully earning a living, and for other hopes and needs. For Tefilat Haderech / The Travelers’ Prayer, see page 174. For Parnasah / Sustenance and well-being, see page 234.

COMMENTARY. We plead that our prayer be accepted. That plea can only have meaning if we listen to it ourselves. If we are to find grace in teshuvah, then it is we who must turn our hearts. If we are to be forgiven, we must forgive ourselves. If our families or our communities need changing, then it is we who must change them. Thus we cry out to the divine within. We call upon the strength, the insight, the spiritual vision hidden in our hearts: hear our voice that we may give meaning to our words.

D.A.T.

SHAḤARIT / 116
At this point in the Amidah it is customary to add personal petitions for healing or safety, for successfully earning a living and for other hopes and needs. For Tefilat Hadereh / The Travelers’ Prayer, see page 175. For Parnasah / Sustenance and well-being, see page 235. For other optional prayers, see pages 154-157, the Mi Sheberah, for an explanation of how to incorporate other events and occasions.

Hear our voice. After all these specific requests and petitions why do we still ask God to hear our prayers? Don’t we assume God has been listening to our voice all along? All prayer is about opening. The Shema Kolenu / Hear our voice indicates how wide and expansive we have become. No longer is content expressed. It is pure compassion—pure opening alone that we seek—our innermost hopes have been expressed through the specific litany of needs—now our voice rises from the tender core of our beings. We are one with all Israel whose cries have been heard in love. We cannot return empty. The opening itself is the filling.  

S.P.W.
17. AVODAH / WORSHIP

Take pleasure, GRACIOUS ONE, our God, in Israel your people; lovingly accept their fervent prayer. May Israel’s worship always be acceptable to you.

(On a Rosh Hodesh or Festival add:
Our God, our ancients’ God, may our prayer arise and come to you, and be beheld, and be acceptable. Let it be heard, acted upon, remembered—the memory of us and all our needs, the memory of our ancestors, the memory of messianic hopes, the memory of Jerusalem your holy city, and the memory of all your kin, the house of Israel, all surviving in your presence. Act for goodness and grace, for love and care, for life, well-being, and peace, on this day of On Rosh Hodesh: the new moon. On Pesah: the festival of matzot. On Sukkot: the festival of sukkot. Remember us this day, ALL-KNOWING ONE, our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With your redeeming, nurturing word, be kind and generous. Act tenderly on our behalf, and grant us victory over all our trials. Truly, our eyes are turned toward you, for you are a providing God, gracious and merciful are you.) And may our eyes behold your homecoming, with merciful intent, to Zion. Blessed are you, THE FAITHFUL ONE, who brings your presence home to Zion. ➞ SHAḤARIT / 118
עבורה

רצה יהיו אלהינו השמח ישנעו ישראל ויהיו כל מעライブ השמחת חסנו
ברצון התורה לרבו תמיד עבורה ישראל צפחה.

On a Rosh Hodesh or Festival, add:

(אלהינו וַאֲדֹנֵינוּ אַבֹּרְכֵנוּ בַּעֲמֵדָהּ נִעְלֵיה וַאֲדֹנֵינוּ וַעֲמֵדָהּ נִעְלֵיה וַאֲדֹנֵינוּ וַעֲמֵדָהּ נִעְלֵיהוּ)
וֶאֱלֹהֵינוּ וַאֲדֹנֵינוּ וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל.
וְכֵרוֹצֵרָנָּה יִשְׂרָאֵל וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל.
וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל וְכֵרוֹצֲנוּ יִשְׂרָאֵל וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל.
וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל.
וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל וִיאֵרְבֹּרְמֶה יִשְׂרָאֵל וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל.
וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל.
וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל.
וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל.
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וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל.
וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל.
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וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל.
וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל.
וַעֲבֹרָנוּ וְכֵרוֹצֲنوּ יִשְׂרָאֵל וַעֲבֹרָנוּ וְכֵרוֹצֲנוּ יִשְׂרָאֵל.

On Rosh Hodesh:

רגוֹזְה יָחְרֵשׂ הָה
הָאָמִזְאָת הָה
go

On Pesah:

רגוֹזְה יָחְרֵשׂ הָה
הָאָמִזְאָת הָה
go

On Sukkot:

רגוֹזְה יָחְרֵשׂ הָה
הָאָמִזְאָת הָה
go
18. HODA’AH / THANKS

We give thanks to you that you are The All-Merciful, our God, God of our ancestors, today and always. A firm, enduring source of life, a shield to us in time of trial, you are ever there, from age to age. We acknowledge you, declare your praise, and thank you for our lives entrusted to your hand, our souls placed in your care, for your miracles that greet us every day, and for your wonders and the good things that are with us every hour, morning, noon, and night. Good One, whose kindness never stops, Kind One, whose loving acts have never failed—always have we placed our hope in you.

(On Hanukkah add: For the miracles, for the redemption, for heroic acts, for saving deeds, for consolations, all of which you have enacted for our ancestors at this time of year in days gone by—as in the days of Matthew, son of Yohanan, Hasmonean High Priest, and Matthew’s sons: a wicked Hellenistic government arose against your people Israel, forcing them to shun your Torah and to leave off from the laws your will ordained. And you, in your abundant mercy, stood up for Israel in their hour of distress. You pressed their claim, exacted justice for them. You delivered armed might to the weak, the many to the power of the few, the wicked to the power of the just, the vicious to the power of those occupied with Torah. You made known your name that day, and made it holy in your world. And for your people Israel you enacted great deliverance, as in our own time. Afterward, your children came into your Temple’s inner room. They cleared your sanctuary, purified your holy place, kindled lights inside your holy courtyards, and established these eight days of Hanukkah, for giving thanks and praise to your great name.)

SHAḤARIT / 120
כפי שלא חמע חמש מאולמים קיימים כלים:

On Hanukah add:

üzl haqebim onl parzq onl nagebot onl hachemut onl hachemut

KAVANAH. This prayer helps us to get in touch with our gratitude for the extraordinary yet often overlooked daily workings of the world, and through them to recognize the insignificance of our own roles, to feel humble. In becoming aware of our smallness, we become able to grasp our relatedness to the All. This in turn makes it possible to overcome the loneliness of claiming we have all the answers and the anxiety of always needing to be in control. At these moments the pain of our unfulfilled needs is swept away in the wondrous goodness we feel in the world about us. We give thanks.

S.P.W.
(On Purim, add: For the miracles, and for deliverance,
and for the mighty deeds, and for the saving acts,
and for the consolations
you enacted for our ancestors
in ancient times, and in our own time.

In the days of Mordechai and Esther
in Shushan, the mighty capital [of Persia],
when the wicked Haman rose against them,
seeking to destroy, to kill, and to eradicate
all Jews, the young and old alike,
in a single day,
the thirteenth of the twelfth month,
that is, the month of Adar,
and take as plunder all they owned.

But you, in your abundant mercies,
thwarted his conspiracy, destroyed his plan.
And to the Jews came light and happiness,
and joy and glory.)

For all these things, let your name be blessed and raised in honor
always, sovereign of ours, forever.

(Between Rosh Hashanah and Yom Kippur, add: And write down for a good
life all the people of your covenant.)

Let all of life acknowledge you! May all beings praise your name
in truth, O God, our rescue and our aid. Blessed are you THE
GRACIOUS ONE, whose name is good, to whom all thanks are
due.←
Between Rosh Hashanah and Yom Kippur, add:

(ובכה לךים סוכם כל-בנין בריך)

וכל התיהים יהוזו עליה ייווללו. את שמה באתת야 נאל סוחיה וגוו

זאצוהנו סהל: בורח אשת� יהוד הפוש באתתים נא שמה נלך גואת להודות —
19. BIRKAT HASHALOM / BLESSING FOR PEACE

When praying silently, continue on page 126. The following paragraph is said only when the congregation recites aloud together.

Our God, our ancients' God,
bless us with the threefold blessing
spoken from the mouth of Aaron and his sons, as is said:

Reader:                      Congregation:
May The Eternal bless you          Let it be God’s will!
         and protect you.
May The Eternal’s face give light Let it be God’s will!
to you, and show you favor.
May The Eternal’s face be lifted Let it be God’s will!
toward you, and bestow upon you
peace.

COMMENTARY. Traditionally the Priestly Blessing was done by the male
descendants of the kohanim. In some congregations the sheliah tzibur (service
leader) recites the blessing, and the congregation responds with “Ken
yehi ratzon.” In other communities all the members of the congregation
wrap arms and tallitot around each other and recite the blessing together.
Another way to enact the Priestly Blessing is for each congregant to turn
to a neighbor and recite the first half of each blessing, while the neighbor
responds with the second half of the blessing. 

COMMENTARY. Rabbi Lavy Becker of Montreal noticed that when this
blessing was pronounced in the synagogue of Pisa, all the children gath-
ered under the sheltering wings of their fathers' tallitot to receive it. He
recognized this “as a reconstruction of the ancient priestly ceremony.” He
modified that custom so that those wearing a tallit share it with their
neighbors and all are under the sheltering wings of the Shehinnah as we
bless each other. It is now an established part of Canadian Reconstruction-
ist practice.

E.M.

SHAHARIT / 124
When praying silently, continue on page 127.
The following paragraph is said only when the congregation recites aloud together.

Eloheynu veylohey avoteynu ve'imoteynu
barehenu baberahah hamshuleshet
ha'amurah mipi aharon uvanav ka'amur:
Yevareheha adonay veyishmereha. Ken yehi ratzon.
Ya'er adonay panav eleha vihuneka. Ken yehi ratzon.
Yisa adonay panav eleha veyasem leha shalom. Ken yehi ratzon.

May...peace. (Numbers 6:24-26).
Grant peace, goodness and blessing in the world, grace, love, and mercy over us and over all your people Israel. Bless us, source of being, all of us, as one amid your light, for by your light, Wise One, our God, you give to us Torah of life, and love of kindness, justice, blessing, mercy, life, and peace. So may it be a good thing in your eyes, to bless your people Israel, and all peoples, with abundant strength and peace.

(Between Rosh Hashanah and Yom Kippur, add:
In the book of life, blessing, and peace, and proper sustenance, may we be remembered and inscribed, we and all your people, the house of Israel, for a good life and for peace.)

Blessed are you, Compassionate One, maker of peace.

The Amidah traditionally concludes with bowing and taking three steps back.

Continue on page 134.

Kavanah. Try to imagine a time of true peace and tranquility, and think about your part in helping this time to come about. What can you do? What can you commit to? How will you be a peacemaker?
Sim shalom tovah uvraḥah ba’olam ḥen vaḥesed veraḥamim aleynu ve’al kol yisrael ameḥa. Bareḥenu avinu kulanu ke’ehad be’or paneḥa. Ki ve’or paneḥa natata lanu adonay eloheynu torat ḥayim ve’ahavat ḥesed utzedakah uvraḥah veraḥamim vehayim veshalom. Vetov be’eyneḥa levareḥ et ameḥa yisra’el ve’et kol ha’amim berov oz veshalom.

Between Rosh Hashanah and Yom Kippur, add:
(Besefer ḥayim beraḥah veshalom ufarnasah tovah nizaḥer venikatev lefaneḥa anaḥnu veḥol ameḥa beyt yisra’el leḥayim tovim ulshalom.)
Baruḥ atah adonay osey hashalom.

The Amidah traditionally concludes with bowing and taking three steps back.
Continue on page 135.
ELOHAY NETZOR /
A CONCLUDING MEDITATION

Dear God, protect my tongue from evil,
and my lips from telling lies.
May I turn away from evil
and do what is good in your sight.
Let me be counted among those who seek peace.
May my words of prayer
and my heart’s meditation be seen favorably,
BELOVED ONE, my rock and my redeemer.
May the one who creates harmony above
make peace
for us and for all Israel,
and for all who dwell on earth.
And say: Amen.

On Sukkot continue with Netilat Lulav, page 358.
On Rosh Hodesh, Hanukah, Yom Ha’atzma’ut, and Ḥol Hamo’ed continue with Hallel, page 360.
On fast days and during the days between Rosh Hashanah and Yom Kippur, continue with Avinu Malkenu or alternatives, pages 136-143.
On other days, some congregations continue with Tahanun, page 424.
Otherwise, continue with Kaddish Titkabal, page 144.

COMMENTARY. The Talmud lists twelve examples of personal meditations that could follow the Amidah. If this one does not speak to you, compose your own, or stand or sit in silent meditation.

NOTE. Like the opening verse of the Amidah, this prayer employs the singular and deals with the power of words. But here the concern is for words between people, not for those directed to God. Some people find it easier to talk to God than to talk to others.

KAVALAH. Sin is the failure to live up to the best that is in us. It means that our souls are not attuned to the divine—that we have betrayed God.

M.M.K. (Adapted)

יהוה...בנדאלו, / May...redeemer (Psalm 19:15).
יאלהי בנותי
יאלהי בנותי שלומי מרגע
ишכבי מדבר מרמה:
ייזע צעלא שאסוע מצע
והסוב צעלא שאסוע
ייזע חלמי עם מבקשי שלום וודפי:
ייזע צעלא שאסוע פה
והנוזי לברל פניה
יהוה צinati ווגאלה:
ָושׁעָה שלום בִּימום יי
והא יָשׁעָה שלום
ָלוֹלֵי נֶעֶל יִשְׁדָּאָל
ָאֵלֶל נֶעֶל יִשְׁדָּאָל
יאמר אמא:

Yihyu leratzon imrey fi
vehegyon libi lefanehora
adonya tzuri vego’ali.
Oseh shalom bimromav
hu ya’aseh shalom
alcynu ve’al kol yisra’el
ve’al kol yoshvey tevel
ve’imru amen.

On Sukkot continue with Netilat Lulav, page 359.
On Rosh Hodesh, Hanukah, Yom Ha’atzma’ut, and Hol Hamo’ed continue with Hallel, page 361.
On fast days and during the days between Rosh Hashanah and Yom Kippur, continue with Avinu Malkenu or alternatives, pages 136-143.
On other days, some congregations continue with Tahanun, page 425.
Otherwise continue with Kaddish Titkabal, page 145.

135 / AMIDAH/CONCLUDING MEDITATION
KADDISH TITKABAL / KADDISH FOR THE COMPLETION OF PRAYER

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

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

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

And may the prayer and supplication of the whole house of Israel be acceptable to their creator in the heavens. And say: Amen.

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

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

On Monday, Thursday, holidays and Rosh Hodesh, continue with the Torah Service, page 146. On other days, continue with Aleynu, page 168.

NOTE. Kaddish Titkabal concludes the section of the service containing an Amidah / silent prayer. It therefore contains a request for the acceptance of prayer, which is omitted in the Mournner’s Kaddish that follows Aleynu.

D.A.T.
קוריס תיתקבל

הمؤسسات והנתיבות שלמה ראה ענפיה רחוב ירושלים ומעידים למלכים。

קריב אמר אמן: יאה שם ראה מקום לצלם ולצלמה ענפה.

יתבער והשתפה ותפיזר ותתרועה וחגשה ויתﺁרי

יתחילו שם לךยาย ברי רות אמא

ולצלם (צלם) אמא

wisrael השמחת הנחתה דאמרית עלמה אמא

יתקבל צלותה וענפה ומכ בת ירשא צורים אבוד

כשמיא אמא אמן:

ניוה שם ראה כמ שמחא והימים עליון על ריב ישראל אמא

עדשת שלום בכרותה ואשתת שלום אשר על ריב ישראלעל

כלי ישיב מיבל אמר אמן:

Yehey shemey raba mevarah le’alam ulalmey almaya.
Oseh shalom bimromav hu ya’aseh shalom aleynu ve’al kol
yisra’el ve’al kol yoshvey tevel ve’imru amen.

On Monday, Thursday, holidays and Rosh Ḥodesh, continue with the Torah service, page
147. On other days continue with Aleynu, page 169.
ALEYNU

We rise for Aleynu. It is customary to bow at “bend the knee.” For an alternative version see page 332. Choose one of the following:

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who gave us teachings of truth and planted eternal life within us.

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who created heaven’s heights and spread out its expanse, who laid the earth’s foundation and brought forth its offspring, giving life to all its peoples, the breath of life to all who walk about.

COMMENTARY. This siddur offers several versions of the Aleynu. The first, which appeared in the 1945 Reconstructionist siddur, emphasizes that the gift of God’s Torah or teaching demands our committed response. The second version, based on Isaiah 42:5 and fit into the Aleynu by Rabbi Max D. Klein, emphasizes that our obligation to God flows from our role as part of Creation. The traditional Aleynu that appears below the line has troubled Reconstructionist Jews because it implies the inferiority of other faiths and peoples.

D.A.T.
We rise for Aleynu. It is customary to bow at korim. Choose one of the following.

Aleynu leshabe’ah la’adon hakol latet gedulah leyotzer bereyshit shenatan lanu torat emet ve’hayey olam nata betohenu.

Continue on page 171.

Aleynu leshabe’ah la’adon hakol latet gedulah leyotzer bereyshit bore hashamayim venoteyhem roka ha’aretz vetze’etza’eha noten neshamah la’am aleha veru’ah laholehim ba.

Continue on page 171.

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in this world.
And so, we bend the knee and bow, acknowledging the sovereign who rules above all those who rule, the blessed Holy One, who stretched out the heavens and founded the earth, whose realm embraces heaven’s heights, whose mighty presence stalks celestial ramparts. This is our God; there is none else besides, as it is written in the Torah:
“You shall know this day, and bring it home inside your heart, that THE SUPREME ONE is God in the heavens above and on the earth below. There is no other God.”

DERASH. Every person and people that feel they have something to live for, and that are bent on living that life in righteousness, are true witnesses of God. M.M.K.

KAVANAH. As the hand held before the eye hides the tallest mountain, so this small earthly life hides from our gaze the vast radiance and secrets of which the world is full, and if we can take life from before our eyes, as one takes away one’s hand, we will see the great radiance within the world. M.B. (Adapted)

ירידת רוח / You...other God (Deuteronomy 4:39).
ואָנָהֲנֵנוּ כּוֹרַעְשׁ וְמְשַׁתָּחֵוֹים וְמוֹדִים לָפֶנָּי מָלֵיהֶם מַלְכֵי הָמָלֵיכִים
נָחֵרֶשׁ בְּרוֹחֵי הָיָא
שָׁוָהֲנוּ נוֹטָה שְׁפָתָיוּ וְרוֹצָה אֶרֶץ וְמוֹשַׁבְּבֶכם כּוֹרַע בְּשָׁפָתָיוֹ מְפָעֵל שִׁכְכִיָּה
עַזְיָא בִּנְבוֹיָא בְּרֹפְמִים: הָאָאָלַהוּיָא אָיִן צֶוָּדָה: שָׁמַּאֲנֵי אָמָא לְדָעִיָּה
בְּשָׁמַּאֲנֵי בְּרֹפְמִים: וְדִינָהֲיָא נְוֶּאֲוָיָא וְנְשָׁבָתָא אֶל לְבָנֶהְךָ בְּיַיְיָא הָיָא
הָאָלָהוּיָא בְּשָׁפָתָיוּ מְפָעֵל רַעְלָא הָאָרְמָא מְקַהְלָא אִי צֶוָּד: —

Vaanahnu korim umishta’avim umodim
lifney melech malhey hamela’him hakadosh baru’h hu.
Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima’al
ush-hinat uzo begovhey meromim.
Hu eloheynu eyn od.
Emet malkenu efes zulato kakatuv betorato.
Veyadata hayom vahashevota el levaveha
ki adonay hu ha’elohim bashamayim mima’al ve’al ha’aretz
mitahat eyn od.
And so, we put our hope in you,
The Eminence, our God,
that soon we may behold
the full splendor of your might,
and see idolatry vanish from the earth,
and all material gods be swept away,
and the power of your rule repair the world,
and all creatures of flesh call on your name,
and all the wicked of the earth turn back to you.
Let all who dwell upon the globe perceive and know
that to you each knee must bend, each tongue swear oath,
and let them give the glory of your name its precious due.
Let all of them take upon themselves your rule.
Reign over them, soon and for always.
For this is all your realm, throughout all worlds, across all
time—
as it is written in your Torah:
"The Eternal One will reign now and forever."

And it is written:
"The Everlasting One will reign
as sovereign over all the earth.
On that day shall The Many-Named be one,
God's name be one!"

Kavannah. A world of God callers is a world of truth and peace, a world
where lust for power, greed, and envy—the idols of pride—is uprooted
from the individual and group psyche.

S.P.W.
Kakaturv betoratah: Adonay yimloḥ le’olam va’ed.
Vene’emar: Vehayah adonay lemeleḥ al kol ha’aretz.
Bayom hahu yihych adonay ehad ushmo ehad.

DERASH. When senseless hatred reigns on earth and people hide their faces from one another, then heaven is forced to hide its face. But when love comes to rule the earth and people reveal their faces to one another, then the splendor of God will be revealed.

M.B. (Adapted)

DERASH. It is not the seeking after God that divides but the claim to have found God and to have discovered the only proper way of obeying God and communing with God.

M.M.K. (Adapted)

הָעָם.../ The Eternal One...forever (Exodus 15:18).

הָעָם.../ The Everlasting One...one (Zechariah 14:9).
On Monday the following psalm is traditionally recited.

*Today is the second day of the week, on which the Temple Levites used to sing the following psalm:*

A song, a psalm belonging to the clan of Korah.

Great is The Creator, powerful should be our praise, within God’s city, and upon God’s mount.

Its view is beautiful, a joy to all the earth, from Zion’s mount to furthest north, the city of a mighty sovereign.

Within its palaces is God made manifest, our source of strength.

For, yes, the rulers of the nations met, united in a league against us.

But they beheld and were amazed; thrown into fright, they tried to run.

A trembling assailed them; there they suffered turmoil like one giving birth.

With the east wind you would smash the ships of Tarshish. As we have heard, so did we see,

within the citadel of The Creator of the Throngs of Heaven, within the city of our God, may God establish it forever!

We have depicted for ourselves, O God, your steadfast love, amid your palace.
On Monday the following psalm is traditionally recited.

**שִׁיר**

מי הנה נַעֲלָתָם בִּדְשָׁן, אוֹלַּחַי אָדַם בַּלִּי הָאָדָם.

**Kerit Pileh Reb**

אלוהים בָּאָמְרָנְהָ לוֹרָא לָמָּשָׁבָנָ לָבָדָה.

Kerit Pileh Reb

אֶלֶּה חָמֵשׁ יָמִים נֹצֶר עַצְרוּ נֶחְרוּ.

Kerit Pileh Reb

הָמָּה יָאָמַן קַמֵּיָה בַּבּוֹלָה גָּפָהֵה.

Kerit Pileh Reb

רַעֲדָה אַנְחָלֵם שָׁם חִלְּלָה הַבָּדָה.

Kerit Pileh Reb

בָּרֹחַ חָרָם הָאָמִיר גָּנֶה הַרְשָׁה.

Kerit Pileh Reb

כְּאֶשֶׁר שֵׁמַעְנִי בָּרָאָה בֵּיתוֹ הָהֵבָאָה.

Kerit Pileh Reb

בֶּעְרָי אֲדֹלָהִים אֲדֹלָהִים יִבְגָנְגָה עלָמָּם שלָה.

Kerit Pileh Reb

דריִינוּ אֲדֹלָהִים חַסְקָה בַּבָּרָאָה הַבָּדָה.

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**COMMENTARY.** This psalm, centering on Zion, contrasts the beauty and majesty of the holy city with a great disaster that was narrowly averted: the attempt by distant foreign kings to overthrow Jerusalem. We hear two stories of how they were turned back: miraculously, by the mere sight of God’s city, and by an east wind, which broke up their ships in the Mediterranean. Had they made it to land, their siege would have encircled the city. Instead, the psalm invites the pilgrim worshippers to circle it, count its towers, note its ramparts, and take home stories of the city of God to hand down through the ages, as this psalm itself has been handed down to us.

H.L.
As is your name, O God, so is your praise, extending to the furthest reaches of the earth; filled with justice is your right hand.

Let Zion’s mount rejoice! Let Judah’s women dance with joy, in celebration of your justice.

Circle Zion, and surround it, count its towers,
pay attention to its ramparts, pass between its palaces, that you might tell it many generations hence:

that this is God, our God for all eternity, who guides us for as long as we may live.

Psalm 48

Continue on page 196 (Psalm 27), 200 (Psalm 49) or 204 (Mourners’ Kaddish).
Korah is famed for leading a rebellion against the authority of Moses during the forty years of wandering in the wilderness. According to the account in Numbers 16, at the end of the rebellion the earth opened up and swallowed Korah and all of his supporters. How then can it be that some of the psalms are attributed to Korah’s descendants? Clearly, they remained welcome among the Israelites! We are judged not by who our ancestors were but for ourselves.

D.A.T.
INTRODUCTION TO THE MOURNERS' KADDISH

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

KADDISH YATOM / THE MOURNERS' KADDISH

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

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

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

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

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

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

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

D.A.T.
It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

אריך אמא:  
יהוה סמה רבי מברך עלים לעלמים עולם:  
יתביה או אSerializeField יתפתא ויתומם יתבשה יתוכחת יתשלט
יתוכל שלמה הפאר ברוך הוא מזך ברכה (Between Rosh Hashanah and Yom Kippur, add: עלים)

ושיראת אسلحאת וتحملא דאמרו בצלם אמרים אמרים:  
יהוה סלמה רבי מזך היום אלוהים עליון יצלו לא יראלו אמרים אמרים:  
עושה שלמה בمؤודה הוה ימשה שלמה עליון יצלו לא יראלו יצלו
כל ישביב חכל בחרת אמא.

Reader: Yitgadal veiyitkash shemey raba  
be’alma di vera hirutey veiyamlih malhutey  
be’hayeyhon uvayomeyhon uvhayey dehol beyt yisra’el  
ba’agala uvizman kariv ve’imru amen.

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

Reader: Yitbara’h veiyishtaba’h veiyitpa’ar veiyitromam veiyitnasey veiyit-hadar veiyitaleh veiyit-halal shemey dekedsha beri’hu le’ela (Between Rosh Hashanah and Yom Kippur, add: le’ela) min kol birhatat veshirata tushbehata venehemata da’amiran be’alma ve’imru amen.

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

Oseh shalom bimromav hu ya’aseh shalom aleynu ve’al kol yisra’el ve’al kol yoshvei tevel ve’imru amen.
YIGDAL / GREAT IS...

This translation can be sung to the same melody as the Hebrew.

Great is the living God,
    to whom we give our praise,
who is, and whose great being
    is timeless, without days,
The One, to whom in oneness
    no one can compare,
invisible, in unity
    unbounded, everywhere,

Who has no body’s form,
    has no material dress,
nor can we find the likeness
    of God’s awesome holiness,
more ancient than all things
    brought forth in creation,
the first of everything that is,
    Beginning unbegun!

Behold the supreme being,
    whose universal power,
whose greatness and whose rule
    all creatures shall declare,
whose flow of prophecy
    was granted to a few,
the treasured ones who stood amid
    God’s splendor ever new.

SHAḤARIT / 206

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NOTE. Yigdal was written by Daniel ben Judah, a fourteenth-century poet. He based it upon Maimonides’ Thirteen Articles of Faith. We have attempted to make the closing line more acceptable to the contemporary worshipper by referring to the sustenance of life (חיי מאכלים), rather than resurrection of the dead (חיים מתים), as the true testimony of God’s blessing. 

A.G.