

כל הנשמה

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Kol Haneshamah

לימות הל

Daily

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

SECOND EDITION

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שחרית

BIRHOT HASHAḤAR / 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 Tov* 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.

בְּרִחֹת הַשְּׁחָר

מֵה טָבוּ אֲהַלֶּיךָ יַעֲקֹב מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל: וְאֲנִי בְּרַב חֲסִדֶּךָ אָבוֹא
בֵּיתְךָ אֲשַׁתְּחֹה אֶל הַיְכָל קִדְשֶׁךָ בְּיִרְאַתְךָ: יְהוָה אֲהַבְתִּי מֵעוֹן בֵּיתְךָ
וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ: וְאֲנִי אֲשַׁתְּחֹה וְאֶכְרַע אֶבְרַכָּה לְפָנַי יְהוָה
עֲשֵׂי וְאֲנִי תַפְלְתִי לָּךְ יְהוָה עַת רְצוֹן אֱלֹהִים בְּרַב חֲסִדֶּךָ עֲנֵנִי בְּאֵמַת
יִשְׁעֶךָ:

Mah tovu ohaleḥa ya'akov mishkenoteḥa yisra'el. Va'ani berov
hasdeḥa avo veyteḥa eshtaḥaveh el heyḥal kodsheḥa beyirateḥa.
Adonay ahavti me'on beyteḥa umkom mishkan kevodeḥa. Va'ani
eshtaḥaveh ve'eḥra'ah evreḥah lifney adonay osi va'ani tefilati
leḥa adonay et ratzon elohim berov ḥasdeḥa aneni be'emet
yisheḥa.

יְהוָה אֲהַבְתִּי / 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 per-
son 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 some-
what 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 Tovv* prayer is composed entirely of biblical verses: Num-
bers 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 Sheḥinah, 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.

לְשֵׁם יְחִוּד קְדוֹשׁא בְּרִיךְ הוּא וּשְׂכִינְתָהּ
הַנְּנִי מוֹכֵן וּמְזַמֵּן לְקַבֵּל עָלַי
מִצְוֹת עֲשֵׂה שָׁל

וְאֶהְיֶה לְרַעַד כְּמוֹד

וּבְזִכּוֹת זֶה אֶפְתַּח פִּי:

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

וְאֶהְיֶה לְרַעַד כְּמוֹד / You shall...yourself (Leviticus 19:18).

BIRḤOT HASHAḤAR / MORNING BLESSINGS

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

Many contemporary Jews are reciting *beraḥot*/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 *beraḥot*. This can be done by selecting one phrase from each group to form the introductory clause.

I	Baruḥ atah adonay	בְּרוּךְ אַתָּה יְהוָה	Blessed are you Adonay
	Beruḥah at yah	בְּרוּכָה אַתְּ יְיָ	Blessed are you Yah
	Nevarēḥ et	נְבָרְךָ אֵת	Let us bless
II	eloheynu	אֱלֹהֵינוּ	our God
	hasheḥinah	הַשְּׁכִינָה	Sheḥinah
	eyn haḥayim	עֵין הַחַיִּים	Source of Life
III	<u>me</u> leḥ ha'olam	מֶלֶךְ הָעוֹלָם	Sovereign of all worlds
	ḥey ha'olamim	חַי הָעוֹלָמִים	Life of all the worlds
	<u>rua</u> ḥ ha'olam	רוּחַ הָעוֹלָם	Spirit of the world

בְּרִחוֹת הַשַּׁחַר

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ חַי הַעוֹלָמִים
הַמַּעֲבִיר שָׁנָה מֵעֵינֵי וּתְנוּמָה מֵעַפְעָפִי: ←

Baruḥ atah adonay eloheynu ḥey ha'olamim
hama'avir shenah me'eynay utnumah me'afapay

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.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים
הַנּוֹתֵן לְשִׁכְוֵי בִינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים פּוֹקֵחַ עוֹרִים:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים מַלְבִּישׁ עֲרָמִים:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים מְתִיר אַסוּרִים:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים זוֹקֵף כְּפוּפִים: ←

Baruḥ atah adonay eloheynu ḥey ha'olamim
hanoten laseḥvi vinah lehavḥin beyn yom uveyn laylah.

Baruḥ atah adonay eloheynu ḥey ha'olamim
roka ha'aretz al hamayim.

Baruḥ atah adonay eloheynu ḥey ha'olamim poke'aḥ ivrim.

Baruḥ atah adonay eloheynu ḥey ha'olamim malbish arumim.

Baruḥ atah adonay eloheynu ḥey ha'olamim matir asurim.

Baruḥ atah adonay eloheynu ḥey ha'olamim zokef kefufim.

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. ←

שעשני בצלמו / 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)

שעשני בן/בת חורין / who made me free. Literally, son/daughter of freedom.

J.B.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים הַמְכִיז מִצְעָדֵי גְבוּרָה:
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים שְׁעָשָׂה לִּי כָּל צְרָפְיָה:
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה:
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה:
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים שְׁעָשִׂי בְּצַלְמוֹ:
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים שְׁעָשִׂי בֶן/בַּת חוֹרִין:
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים שְׁעָשִׂי יִשְׂרָאֵל:
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ חַי הַעוֹלָמִים הַנוֹתֵן לַיַּעַף כָּח: ←

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.

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)

מוֹדָה / מוֹדָה אֲנִי

לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם שֶׁהַחַיּוּת בִּי נִשְׁמָתִי בְּחַמְלָה רַבָּה אֲמוּנָתְךָ:

Modeh/Modah ani lefaneḥa meleḥ ḥay vekayam sheheḥezarta bi nishmati beḥemlah rabah emunateḥa.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר יָצַר אֶת הָאָדָם בְּחַכְמָה
וּבְרָא בּוֹ נְקָבִים נְקָבִים חַלּוּלִים חַלּוּלִים:
גְּלוּי וְיָדוּעַ לְפָנֶיךָ כִּסֵּא כְבוֹדְךָ שָׁאֵם יִפְתַּח אַחַד מֵהֶם אוֹ יִסְתֵּם אַחַד
מֵהֶם אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמֹד לְפָנֶיךָ:
בְּרוּךְ אַתָּה יְהוָה רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת:

Baruḥ atah adonay eloheynu meleḥ ha'olam asher yatzar et ha'adam beḥoḥmah uvara vo nekavim nekavim ḥalulim ḥalulim. Galuwi veyadu'a lifney ḥisey ḥevodeḥa she'im yipate'ah eḥad mehem o yisatem eḥad mehem i efshar lehitkayem vela'amod lefaneḥa. Baruḥ atah adonay rofey ḥol basar umaflī 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. S.S.

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.

אֱלֹהֵי נִשְׁמָה שְׁנַתַּת בִּי טְהוֹרָה הִיא:
 אֶתְּהָ בְּרֵאתְהָ אֶתְּהָ יְצַרְתְּהָ אֶתְּהָ נִפְחַתְהָ בִּי וְאֶתְּהָ מִשְׁמֶרֶה בְּקִרְבִּי
 וְאֶתְּהָ עֲתִיד לְטֹלָה מִמְּנֵי לְחַיֵּי עוֹלָם: כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי
 מוֹדָה/מוֹדָה אֲנִי לְפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי וְאֲמוֹתַי רַבּוֹן כָּל
 הַמַּעֲשִׂים אֲדוֹן כָּל הַנְּשָׁמוֹת: בְּרוּךְ אַתְּהָ יְהוָה אֲשֶׁר בִּידוֹ נִפְּשׁ כָּל
 חַי וְרוּחַ כָּל בְּשָׂר:

Elohay neshamah shenatata bi tehorah hi.

לחיי עולם / 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.

אשר בידו נפש כל חי / 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'amar* 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 godliness have their own reward.

A.G.

COMMENTARY. *Baruh She'amar* is the rabbinic composition that introduces *Pesukey Dezimrah/Verses of Praise*, which traditionally is compiled from biblical 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.

פְּסוּקֵי דְזִמְרָה

בְּרוּךְ הוּא:	בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם
בְּרוּךְ שְׁמוֹ:	בְּרוּךְ עוֹשֶׂה בְּרָאשִׁית
בְּרוּךְ הוּא:	בְּרוּךְ אוֹמֵר וְעוֹשֶׂה
בְּרוּךְ שְׁמוֹ:	בְּרוּךְ גּוֹזֵר וּמְקַיֵּם
בְּרוּךְ הוּא:	בְּרוּךְ מְרַחֵם עַל הָאָרֶץ
בְּרוּךְ שְׁמוֹ:	בְּרוּךְ מְרַחֵם עַל־הַבְּרִיּוֹת
בְּרוּךְ הוּא:	בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו
בְּרוּךְ שְׁמוֹ:	בְּרוּךְ מַעֲבִיר אֶפְלָה וּמְבִיא אוֹרָה
בְּרוּךְ הוּא:	בְּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצַח
בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ: ←	בְּרוּךְ פּוֹדֶה וּמַצִּיל

Baruh she'amar vehayah ha'olam.
 Baruh oseh vereyshit.
 Baruh omer ve'oseh.
 Baruh gozer umkayem.
 Baruh merahem al ha'aretz.
 Baruh merahem al haberiyot.
 Baruh meshalem sahar tov lire'av.
 Baruh ma'avir afelah umevi orah.
 Baruh hay la'ad vekayam lanetzah
 Baruh podeh umatzil.

Baruh hu.
 Baruh shemo.
 Baruh hu.
 Baruh shemo.
 Baruh hu.
 Baruh shemo.
 Baruh hu.
 Baruh shemo.
 Baruh hu.
 Baruh hu.
 Baruh hu.
 Baruh hu.
 Baruh hu uvaruh 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.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם: הָאֵל הָאֵב הַרְחֵמֵן הַמְהַלֵּל
 בְּפִי עַמּוֹ: מְשֻׁבָּח וּמְפָאָר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו: וּבְשִׁירֵי דָוִד עַבְדְּךָ
 נְהַלֵּלְךָ יְהוָה אֱלֹהֵינוּ: בְּשִׁבְחוֹת וּבְזִמְרוֹת נְגִדְךָ וּבְשִׁבְחָה וּבְפָאָרָה
 וּבְזִבְרֵי שְׁמֶךָ וּנְמַלִּיכָה מְלִכְנוּ אֱלֹהֵינוּ יְיָחִיד חֵי-הָעוֹלָמִים: מֶלֶךְ
 מְשֻׁבָּח וּמְפָאָר עַד־יְעַד שְׁמוֹ הַגָּדוֹל: בָּרוּךְ אַתָּה יְהוָה מֶלֶךְ מְהַלֵּל
 בְּתִשְׁבּוֹחוֹת:

Baruch atah adonay eloheynu meleḥ ha'olam. Ha'el ha'av
 haraḥaman hamhulal befi amo. Meshubah umfo'ar bilshon
 ḥasidav va'avadav. Uvshirey david avdeḥa nehalelḥa adonay
 eloheynu. Bishvaḥot uvizmirot negadelḥa unshabeḥaḥa
 unfa'ereḥa venazkir shimḥa venamliḥeḥa malkenu eloheynu
 yaḥid ḥey ha'olamim. Meleḥ meshubah umfo'ar adey ad shemo
 hagadol. Baruch atah adonay meleḥ mehulal batishbaḥot.

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 וְלֹא אֲנַחְנוּ / "and we are not," which is traditionally read וְלֹא אֲנַחְנוּ / and to God we belong." A medieval mystic, however, preferring the original reading, rendered it *ule-Alef-anahnu*, "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 *Alefbet*, and which is also the initial letter of אֲנִי, "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.

מִזְמוֹר

לְתוֹדָה

הָרִיעוּ לַיהוָה כָּל הָאָרֶץ:
עֲבֹדוּ אֶת יְהוָה בְּשִׂמְחָה בָּאוּ לְפָנָיו בְּרִנָּה:
דַּעוּ כִּי יְהוָה הוּא אֱלֹהִים הוּא עָשָׂנוּ וְלוֹ אֲנַחְנוּ:
עֲמוּ וְצֹאן מִרְעִיתוֹ:
בָּאוּ שְׁעָרָיו בְּתוֹדָה חֲצֵרֹתָיו בְּתִהְלָה
הֲוֹדוּ לוֹ בְּרִכּוֹ שְׁמוֹ:
* כִּי טוֹב יְהוָה לְעוֹלָם חֲסִדוֹ וְעַד דֹּר וָדֹר אֲמוֹנָתוֹ:

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

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

אשרי...סלה / Happy...you (Psalm 84:5).

אשרי...אלהיו / Happy...God (Psalm 144:15).

אַשְׁרֵי

יֹשְׁבֵי בֵיתָהּ
עוֹד יִהְלְלוּהָ סֵלָה:
אַשְׁרֵי הָעַם שֶׁכָּבֹה לּוֹ
אַשְׁרֵי הָעַם שֶׁיְהוָה אֱלֹהָיו:
תְּהִלָּה לְדָוִד

<p>וְאַבְרָכָה שְׂמָה לְעוֹלָם וְעַד: וְאַהֲלֵלָהּ שְׂמָה לְעוֹלָם וְעַד: וְלִגְדֹלְתוֹ אִין חֶקֶר: וּגְבוּרָתֶיהָ יִגְיֶדוּ: וְדַבְרֵי נִפְלְאוֹתֶיהָ אֲשִׁיחָה: וּגְדֹלְתָהּ אֲסַפְּרֶנָּה: וְצַדִּיקְתָּהּ יִרְנָנוּ: אֲרָךְ אַפְּיִם וּגְדֹלְחֶסֶד: וּרְחֻמָּיו עַל-כָּל-מַעֲשָׂיו: וְחִסְדֶּיהָ יִבְרַכְיָהּ: ←</p>	<p>אַרְוַמְמָה אֱלֹהֵי הַמֶּלֶךְ בְּכָל-יּוֹם אֲבָרְכֶךָ גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ הַדָּר כְּבוֹד הוֹרֶךָ וְעֹזוֹ נוֹרְאוֹתֶיהָ יֵאמְרוּ זָכֹר רַב-טוֹבָךָ יִבְיָעוּ חֲנוּן וְרַחוּם יְהוָה טוֹב-יְהוָה לְכָל יֹדְכָהּ יְהוָה כָּל-מַעֲשֵׂיךָ</p>
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Ashrey yoshvey veyteḥa od yehaleluḥa selah.
 Ashrey ha'am shekahḥah lo ashrey ha'am she'adonay elohav.
 Tehilah ledavid.
 Aromimeḥa elohay hameleḥ va'avareḥah shimeḥa le'olam va'ed.
 Beḥol yom avareḥeka va'ahalela shimeḥa le'olam va'ed.
 Gadol adonay umhulal me'od veligdulato eyn heker.
 Dor ledor yeshabah ma'aseḥa ugvuroteḥa yagidu.
 Hadar kevod hodeḥa vedivrey nifle'oteḥa asihah.
 Ve'ezuz noroteḥa yomeru ugdulateḥa asaperenah.
 Zeḥer rav tuveḥa yabi'u vetzidkateḥa yeranenu.
 Ḥanun veraḥum adonay ereḥ apayim ugdol ḥased.
 Tov adonay lakol veraḥamav al kol ma'asav.
 Yoduḥa adonay kol ma'aseḥa vehasideḥa yevareḥuḥah.

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.

- כָּ Calling out the glory of your sovereignty,
 of your magnificence they speak,
 לָ Letting all people know your mighty acts,
 and of your sovereignty's glory and splendor.
 מָ May your sovereignty last all eternities,
 your dominion for era after era.
 סָ Strong support to all who fall,
 GOD raises up the humble and the lame.
 עָ All hopeful gazes turn toward you,
 as you give sustenance in its appointed time.
 פָּ Providing with your open hand,
 you satisfy desire in all life.
 צָ So just is God in every way,
 so loving amid all the divine deeds.
 קָ Close by is God to all who call,
 to all who call to God in truth.
 רָ Responding to the yearning of all those who fear,
 God hears their cry and comes to rescue them.
 שָׁ Showing care to all who love God, THE ETERNAL
 brings destruction to all evildoers.
 תָּ 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!

ואנתנו...הללויה / And...Halleluyah! (Psalm 115:18).

וּגְבוּרַתְּךָ יִדְבְּרוּ:
 וּכְבוֹד הַדָּר מְלֻכּוֹתָיו:
 וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וְדוֹר:
 וְזוֹקֵף לְכָל־הַנְּפִלִים:
 וְאֵתָה נּוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:
 וּמִשְׁפִּיעַ לְכָל־חַי רְצוֹן:
 וְחֹסֵיד בְּכָל־מַעֲשָׂיו:
 לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת:
 וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:
 וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד:
 וַיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ

כְּבוֹד מְלֻכּוֹתֶיךָ יֹאמְרוּ
 לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרַתְּךָ
 מְלֻכּוֹתֶיךָ מְלֻכּוֹת כָּל־עַלְמִים
 סוּמָךְ יְהוָה לְכָל־הַנְּפִלִים
 עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ
 פּוֹתַח אֶת־יָרֵךְ
 צַדִּיק יְהוָה בְּכָל־דְּרָכָיו
 קָרוֹב יְהוָה לְכָל־קֹרְאָיו
 רְצוֹן יִרְאִיו יַעֲשֶׂה
 שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו
 *תְּהִלַּת יְהוָה יִדְבֵר פִּי

לְעוֹלָם וָעֶד:



מַעֲתָה וְעַד־עוֹלָם

וְאֲנַחְנוּ נְבָרֵךְ יְיָ

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 ohlam be'ito.
 Pote'ah et yadeha umasbi'a lehol hay ratzon.
 Tzadik adonay behol derahav vehasid 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
 vivareh kol basar shem kodsho le'olam va'ed.
 Va'anahnu nevareh 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 MAGNIFICENT,
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, ↩

הללויה

כִּי־נָעִים נְאוּה תְהִלָּה:	כִּי־טוֹב וּמְרָה אֱלֹהֵינוּ
גִּדְחֵי יִשְׂרָאֵל יִכְנָס:	בְּנֵה יְרוּשָׁלַם יְהוּה
וּמַחֲבֹשׁ לְעַצְבוֹתָם:	הַרוֹפֵא לְשִׁבְרֵי לֵב
לְכֹלֵם שְׁמוֹת יִקְרָא:	מִוְנֵה מִסְפֵּר לְפוֹכְכֵבִים
לְתַבּוּנָתוֹ אִיז מִסְפֵּר:	גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ
מִשְׁפִּיל רִשְׁעִים עַד־אָרֶץ:	מְעוֹדֵד עֲנוּיִם יְהוּה
וּמְרוֹ לְאֱלֹהֵינוּ בְּכִנּוּר:	עָנוּ לִיהוּה בְּתוֹדָה
הַמְכִּיז לְאָרֶץ מָטַר	הַמְכַסֶּה שָׁמַיִם בְּעָבִים
הַמְצַמִּיחַ הָרִים חֲצִיר:	
לְבַנֵּי עֶרֶב אֲשֶׁר יִקְרָאוּ:	נוֹתֵז לְבִהְמָה לְחֹמָה
לֹא־כְשׁוּקֵי הָאִישׁ יִרְצֶה: ←	לֹא בְּגִבּוֹרַת הַסּוֹס יִחְפֹּץ

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

אֶת־הַמִּיחָלִים לְחַסְדּוֹ:
הַלְלֵי אֱלֹהֶיךָ צִיּוֹן:
בְּרַחֵם בְּנֵיךָ בְּקִרְבֶּךָ:
חֲלֹב חֹטִים יִשְׁבִּיעֶךָ:
עַד־מְהֵרָה יְרוּץ דְּבָרוֹ:
כַּפּוֹר כְּאֶפֶר יִפְזֹר:
לְפָנַי קָרְתוּ מִי יַעֲמֹד:
יֹשֵׁב רוּחוֹ יִזְלוּ־מַיִם:
חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל:
וּמִשְׁפָּטִים בְּלִי־דָעוּם

רוּצָה יְהוּה אֶת־יִרְאָיו
שִׁבְחֵי יְרוּשָׁלַם אֶת־יְהוָה
כִּי־חִזַּק בְּרִיחֵי שְׁעָרֶיךָ
הַשָּׁם־גְּבוּלֶךָ שְׁלוֹם
הַשְׁלַח אִמְרָתוֹ אֶרֶץ
הַנָּתַן שְׁלֵג כְּצֶמֶר
מִשְׁלֵיךָ קָרְחוּ כִפְתִים
יִשְׁלַח דְּבָרוֹ וַיִּמָּסֵם
* מַגִּיד דְּבָרָיו לְיַעֲקֹב
לֹא עָשָׂה כֵן לְכָל־גּוֹי

חֲלֹב חֹטִים

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.

הללויה

הללוהו במרומים:
הללוהו כל־צבָּאיו:
הללוהו כל־כּוֹכְבֵי אור:
והמִים אֲשֶׁר מֵעַל הַשָּׁמַיִם:
כִּי הוּא צִוָּה וְנִבְרָאוּ:
חֲקֵנֶתֶן וְלֹא יַעֲבֹר: ←

הללו את־יהוה מִן־הַשָּׁמַיִם
הללוהו כל־מְלֶאכֶיךָ
הללוהו שֶׁמֶשׁ וְיָרֵחַ
הללוהו שְׁמֵי הַשָּׁמַיִם
יְהַלְלוּ אֶת־שֵׁם יְהוָה
וַיַּעֲמִידֵם לְעֵד לְעוֹלָם

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

תַּנְיִנִים וְכָל־תְּהוֹמוֹת:	הִלְלוּ אֶת־יְהוָה מִן־הָאָרֶץ
רוּחַ סַעְרָה עֹשֶׂה דְבָרוֹ:	אֵשׁ וּבָרָד שֶׁלֵּג וְקִיטּוֹר
עַץ פָּרִי וְכָל־אֲרָזִים:	הַהָרִים וְכָל־גְּבְעוֹת
רֶמֶשׁ וְצִפּוֹר כָּנָף:	הַחַיָּה וְכָל־בְּהֵמָה
שָׂרִים וְכָל־שֹׁפְטֵי אֶרֶץ:	מַלְכֵי־אֶרֶץ וְכָל־לְאֻמִּים
זְקֵנִים עִם־נְעָרִים:	בַּחֲוָרִים וְגַם־בְּתוֹלוֹת
כִּי־נִשְׁגַּב שְׁמוֹ לְבָדוֹ	יְהַלְלוּ אֶת־שֵׁם יְהוָה
הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:	
תִּהְיֶה לְכָל־חַסִּידָיו	* וַיֵּרָם קָרוֹן לְעַמּוֹ
לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ	

הַלְלוּהָ

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.

הַלְלוּיָהּ הִלְלוּ אֵל בְּקֹדֶשׁ הַלְלוּהוּ בְרָקִיעַ עִזּוֹ:

הַלְלוּהוּ בְּגִבּוֹרֹתָיו הַלְלוּהוּ כְּרַב גְּדֻלוֹ:

הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר הַלְלוּהוּ בְּנִבְל וְכִנּוֹר:

הַלְלוּהוּ בְּתֶף וּמַחּוֹל הַלְלוּהוּ בְּמִנִּים וְעָגָב:

הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:

* כָּל הַנְּשָׁמָה תִּהְיֶל יְהוָה הַלְלוּיָהּ:

הַלְלוּיָהּ כָּל הַנְּשָׁמָה תִּהְיֶל יְהוָה

Halleluyah halelu el bekodsho. Haleluhu birki'a uzo.

Haleluhu bigvurotav. Haleluhu kerov gudlo.

Haleluhu beteka shofar.

Haleluhu benevel veħinor.

Haleluhu betof umaħol.

Haleluhu beminim ve'ugav.

Haleluhu betziltzeley shama.

Haleluhu betziltzeley teru'ah.

Kol haneshamah te halel yah. Halleluyah.

בְּרוּךְ יְהוָה לְעוֹלָם אָמֵן וְאָמֵן: בְּרוּךְ יְהוָה מִצִּיּוֹן שֶׁכֵּן יְרוּשָׁלַיִם

הַלְלוּיָהּ: בְּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל עֲשֵׂה נִפְלְאוֹת לְבָדוֹ:

* וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם וְיִמְלֵא כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ אָמֵן וְאָמֵן:

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

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)

* יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְפָּנֶיךָ הָאֵל הַמְּלִיךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשָׂמִים
 וּבְאַרְץ כִּי לָךְ נָאָה יְהוָה אֱלֹהֵינוּ וְאֵלֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ שִׁיר
 וּשְׁבַחָה הִלֵּל וְזַמְרָה עֵז וּמְשֻׁלָּה נְצַח גְּדֻלָּה וּגְבוּרָה תְּהִלָּה וְתַפְאֶרֶת
 קִדְשָׁה וּמַלְכוּת * בְּרִכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם: בְּרוּךְ אַתָּה
 יְהוָה אֵל מְלִיךְ גָּדוֹל בְּתַשְׁבְּחוֹת אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת הַבּוֹחֵר
 בְּשִׁירֵי זַמְרָה מְלִיךְ אֵל חַי הָעוֹלָמִים:

(continued from page 62)

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 *Pesukei Dezimrah*, 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.

חַי הָעוֹלָמִים / 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.

ḤATZI 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)

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיף
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיָוִמִיכוּן וּבְחַיִּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְנָא
קָרִיב וְאָמְרוּ: אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא
לְעֵלָא (לְעֵלָא: *Between Rosh Hashanah and Yom Kippur, add: le'ela*) מִן כָּל בְּרַכְתָּא
וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִתְמַתָּא דְאִמִּירָן בְּעֵלְמָא וְאָמְרוּ: אָמֵן:

Reader: Yitgadal veyitkadash shemey raba
be'alma di vera hirutey veyamliḥ malḥutey
beḥayeyḥon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

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

Reader: Yitbarah 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
veshirata tushbeḥata veneḥemata 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 Hashaḥar* 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.

קְרִיאַת שְׁמַע וּבְרָכוֹתֶיהָ

When a minyan is present, the Bareḥu 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.

בְּרָכוּ אֶת יְהוָה הַמְּבָרֵךְ : בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד :

Bareḥu et adonay hamvoraḥ.

Baruḥ adonay hamvoraḥ le'olam va'ed.

יוֹצֵר

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה
שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל: ←

Baruḥ atah adonay eloheynu meleḥ ha'olam yotzer or uvorey
ḥosheḥ oseh shalom uvorey et hakol.

Many contemporary Jews are reciting *beraḥot*/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 *beraḥot*. This can be done by selecting one phrase from each group to form the introductory clause.

I	Baruḥ atah adonay	בְּרוּךְ אַתָּה יְהוָה	Blessed are you Adonay
	Beruḥah at yah	בְּרוּכָה אַתְּ יְיָ	Blessed are you Yah
	Nevareḥ et	נְבָרֵךְ אֶת	Let us bless
II	eloheynu	אֱלֹהֵינוּ	our God
	hasheḥinah	הַשְּׁכִינָה	Sheḥinah
	eyn haḥayim	עֵינַי הַחַיִּים	Source of Life
III	<u>meleḥ</u> ha'olam	מְלֶכֶךְ הָעוֹלָם	Sovereign of all worlds
	ḥey ha'olamim	חַי הָעוֹלָמִים	Life of all the worlds
	<u>ruaḥ</u> ha'olam	רוּחַ הָעוֹלָם	Spirit of the world

For additional readings, see pages 433-434.

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! **A**ll-powerful and **b**lessed, **g**reat in **d**iscernment, you **h**ave prepared and **w**rought the **s**unlight's **h**ealing rays; **t**ru**e** good you have **c**reated; **l**uminaries you have **m**ade, in honor of your **n**ame, **s**urrounding for divine **o**mnipotence; your **p**ro**u**ncipal celestial ones, **q**uaking in holiness, **r**evere the **s**haper of the heavens, **t**o 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! ↩

הַמַּאִיר לְאֶרֶץ וְלַדְרִים עָלֶיהָ בְּרַחֲמִים וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל־יּוֹם תְּמִיד
מַעֲשֵׂה־בְּרֵאשִׁית: מִהֲרִבּוֹ מַעֲשֵׂיהָ יְהוָה כֹּלֵם בְּחֻכְמָה עֲשִׂיתָ מְלֶאֶךָ
הָאֶרֶץ קִנְיָנֶיהָ: הַמְלֶאךָ הַמְרוֹמֵם לְבָדּוֹ מְאֹז הַמְשַׁבַּח וְהַמְפָּאֵר
וְהַמְתַּנַּשֵּׂא מִימּוֹת עוֹלָם אֱלֹהֵי עוֹלָם בְּרַחֲמֶיהָ הַרְבִּים רַחֵם עָלֵינוּ
אֲדוֹן עֲזָנוּ צוּר מְשַׁנֵּנֵנוּ מְגִן יִשְׁעָנוּ מְשַׁנֵּב בְּעֲדָנוּ: אֵל בְּרוּךְ גְּדוֹל
דָּעָה חֲכִין וּפְעֵל זֹהָרֵי חֲמָה טוֹב יִצַר כְּבוֹד לְשִׁמּוֹ מְאוֹרוֹת נִתַּן
סְבִיבוֹת עֲזוֹ פְּנוֹת צְבָאִיו קְדוּשִׁים רוּמֵמֵי שְׂדֵי תְּמִיד מְסַפְּרִים
כְּבוֹד־אֵל וּקְדוּשָׁתוֹ: *תְּתַבְּרַךְ יְהוָה אֱלֹהֵינוּ עַל־שִׁבְחַ מַעֲשֵׂה יְדִיךָ
וְעַל־מְאוֹרֵי אֹר שְׁעֲשִׂיתָ יַפְאֲרוֹהָ סְלָה: ←

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.

תְּתַבְרַךְ צוּרֵנוּ מְלִכְנוּ וְגוֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים יִשְׁתַּבַּח שְׁמֶךָ לְעַד
מְלִכְנוּ יוֹצֵר מְשֻׁרְתִים וְאֲשֶׁר מְשֻׁרְתֵי כָל עוֹמְדִים בְּרוּם עוֹלָם
וּמְשֻׁמֵּיעִים בִּירְאָה יַחַד בְּקוֹל דְּבָרֵי אֱלֹהִים חַיִּים וְמִלֶּךְ עוֹלָם *כָּל
אֱהוּבִים כָּל בְּרוּרִים כָּל גְּבוּרִים וְכָל עֲשִׂים בְּאִמָּה וּבִירְאָה רְצוֹן
קוֹנָם וְכָל פּוֹתְחִים אֶת־פִּיהֶם בְּקִדְשָׁהּ וּבְטִהְרָה בְּשִׁירָה וּבְזִמְרָה
וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמְצַרִּיצִים וּמְקַדְּשִׁים וּמְמַלְכִים ←

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 Diyeshivah*, 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.

מלא כל הארץ כבודו 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.

אֶת שֵׁם הָאֵל הַמְּלֶךְ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא קְדוֹשׁ הוּא *וְכָל־
מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה וְנוֹתְנִים בְּאַהֲבָה רְשׁוֹת
זֶה לְזֶה לְהַקְדִּישׁ לְיוֹצְרָם בְּנִחַת רִיחַ בְּשִׁפָּה בְרוּרָה וּבְנִעְיִמָּה קְדוּשָׁה
כָּל־כָּל פְּאָחַד עוֹנִים וְאוֹמְרִים בִּירְאָה:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ

יהוה צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ:
וְהַאוֹפְנִים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעִמַּת שָׂרְפִים *
לְעִמַּתֶּם מִשִּׁבְחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ: ←

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

Baruh kevod adonay mimekomo. ↵

ונותנים באהבה / 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.

לְאֵל בְּרוּךְ נְעִימוֹת יִתְּנֵנוּ לְפָלֶךְךָ אֵל חַי וְקַיִם זְמִירוֹת יֵאמְרוּ
וְתִשְׁבְּחוּת יִשְׁמְיֵעוּ כִּי הוּא לְבָדוֹ מְרוֹם וְקָדוֹשׁ פּוֹעֵל גְּבוּרוֹת עוֹשֶׂה
חֲדָשׁוֹת זוֹרֵעַ צְדָקוֹת מְצַמֵּיחַ יְשׁוּעוֹת בּוֹרֵא רְפוּאוֹת נוֹרָא תְהִלּוֹת
אֲדוֹן הַנִּפְלְאוֹת הַמְּחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית
כְּאָמֹר: לְעֹשֶׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חֲסֵדוֹ:
* אוֹר חֲדָשׁ עַל צִיּוֹן תֵּאִיר וְנִזְכָּה כְּלָנוּ בְּמַהֲרָה לְאוּרוֹ: בְּרוּךְ אַתָּה
יְהוָה יוֹצֵר הַמְּאוֹרוֹת:

Or ḥadash al tziyon ta'ir venizkeh ḥulanu bimherah le'oro.
Baruḥ atah adonay yotzer hame'orot.

לעשה...חסדו / 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. ↵

אהבה רבה / 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. A.G.

ותלמדם חקי חיים / you imparted to them laws of life. This second *berahah* 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. R.S.A.

אַהֲבַה רַבָּה

אַהֲבַה רַבָּה אֶהְבֵּתָנוּ יְהוָה אֱלֹהֵינוּ חֲמֻלָה גְדוֹלָה וַיִּתְּרָה חֲמֻלָתָךְ
עָלֵינוּ: אָבִינוּ מִלְכָנוּ בְעֵבֹר אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ שֶׁבָטְחוּ בְךָ וַתִּלְמְדֵם
חֲקֵי חַיִּים כֵּן תִּחְנַנְנוּ וַתִּלְמְדֵנוּ: אָבִינוּ הָאֵב הָרַחֲמָן הַמְּרַחֵם רַחֵם
עָלֵינוּ וְתוֹן בְּלִפְנֵינוּ לְהַבִּין וּלְהַשְׁכִּיל לְשִׁמְעַע לְלַמֵּד וּלְלַמֵּד לְשִׁמּוֹר
וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה: ←

Ahavah rabah ahavtanu adonay eloheynu hemlah gedolah viterah hamalta aleynu. Avinu malkenu ba'avur avoteynu ve'imoteynu shebatehu veha vatelamdem hukey hayim ken tehonenu utlamdenu. Avinu ha'av harahaman hamrahem rahem aleynu veten belibenu lehavin ulhaskil lishmo'a lilmod ulelamed lishmor vela'asot ulkayem et kol divrey talmud torateha be'avahah.

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.

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

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. D.A.T.

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. D.A.T.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתָךְ וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ וַיִּחַד לְבַבְנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שְׁמֶךָ וְלֹא נִבּוֹשׁ וְלֹא נִכְלָם וְלֹא נִכְשָׁל לְעוֹלָם וָעֶד:
כִּי בְשֵׁם קְדוּשָׁתְךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ: נִגְיִלָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ:
*וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ:
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֲתָה: וְקִרְבָּתְנוּ לְשְׁמֶךָ הַגָּדוֹל סֶלָה בְּאַמֶּת:
לְהוֹדוֹת לְךָ וּלְיִחְדָּךְ בְּאַהֲבָה: בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵי עַמּוֹ יִשְׂרָאֵל:

Veha'er eyneynu betorateha vedabek libenu bemitzvoteha
veyahed levavenu le'ahavah ulyirah et shemeha. Velo nevosh
velo nikalem velo nikashel le'olam va'ed. Ki veshem kodsheha
hagadol vehanora batahnu. Nagilah venismehah bishu'ateha.

Vahavi'enu leshalom me'arba kanfot ha'aretz vetoliheyenu
komemiyut le'artzeynu. Ki el po'el yeshu'ot atah vekeravtanu
le'shimeha hagadol selah be'emet. Lehodot leha ulyahedeha
be'ahavah.

Baruh atah adonay ohev amo yisra'el.

שמע ישראל יהוה אחד

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. ◡

שמע ישראל / 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.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבַת אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-לִבְּךָ:
וּשְׁנַתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ
וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין
עֵינֶיךָ: וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Shema yisra'el adonay eloheynu adonay ehad.

Baruh shem kevod malhuto le'olam va'ed.

Ve'ahavta et adonay eloheha

behol levaveha uvhol nafsheha uvhol me'odeha.

Vehayu hadevarim ha'eleh asher anohi metzaveha hayom al
levaveha,

Veshinantam levaneha vedibarta bam

beshivteha beveyteha uvlechteha vadereh uvshohbeha
uvkumeha.

Ukshartam le'ot al yadeha vehayu letotafot beyn eyneha.

Uhtavtam al mezuzot beyteha uvishareha.

ואהבת / 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. ↪

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.

BIBLICAL SELECTION I

וְהִזָּה אִם-שָׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשִׁמּוֹר לַעֲשׂוֹת אֶת-
כָּל-מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם וּנְתַנֶּךָ יְהוָה אֱלֹהֶיךָ עָלֶיךָ
עַל כָּל-גּוֹיֵי הָאָרֶץ: וּבָאוּ עָלֶיךָ כָּל-הַבְּרָכוֹת הָאֵלֶּה וְהַשִּׁגְגָּה
כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ: בְּרוּךְ אַתָּה בְּעִיר וּבְרוּךְ אַתָּה
בְּשָׂדֶה: בְּרוּךְ פְּרִי-בִטְנֶךָ וּפְרִי אֲדָמָתְךָ וּפְרִי בְהֵמָתְךָ שָׂגַר
אֶלְפִיךָ וְעִשְׂתָּרוֹת צֹאנֶךָ: בְּרוּךְ טִנְאֶךָ וּמִשְׁאֲרֹתֶךָ: בְּרוּךְ אַתָּה
בְּבֹאֶךָ וּבְרוּךְ אַתָּה בְּצֵאתְךָ:

רְאֵה נִתְתִּי לְפָנֶיךָ הַיּוֹם אֶת-הַחַיִּים וְאֶת-הַטּוֹב וְאֶת-הַמּוֹת וְאֶת-
הָרָע: אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ לְלַכֵּת
בְּדַרְכָּיו וּלְשַׁמֵּר מִצְוֹתָיו וְחַקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּיתָ וּרְבִיתָ וּבִרְכָךָ
יְהוָה אֱלֹהֶיךָ בְּאֶרֶץ אֲשֶׁר-אַתָּה בָּא-שָׁמָּה לְרִשְׁתָּהּ: —

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.

וּאִם־יִפְנֶה לְכַבֵּךְ וְלֹא תִשְׁמַע וְנִדְחֶתָּ וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים
וְעִבַדְתֶּם : הִגַּדְתִּי לָכֶם הַיּוֹם כִּי אֶבְדֶּה תְּאֵבֶדוֹן לֹא־תֵאָרִיכֶן יָמִים
עַל־הָאָדָמָה אֲשֶׁר אַתָּה עֹבֵר אֶת־הַיַּרְדֵּן לְבוֹא שָׁמָּה לְרִשְׁתָּהּ :
הִעַדְתִּי בְּכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמּוֹת נָתַתִּי
לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבְחַרְתָּ בְּחַיִּים לְמַעַן תַּחֲיֶה אֹתָהּ וּזְרַעְךָ :

Continue with ויאמר, page 91.

BIBLICAL SELECTION II

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.

BIBLICAL SELECTION II

וְהָיָה אִם־שָׁמַעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה
אֹתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ כְּכֹל־לִבְבְּכֶם
וּבְכֹל־נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ
וְאִסְפַּת דָּגָנְךָ וְחִירְשְׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשֹׁדֶךָ לְבַהֲמֹתֶךָ
וְאִכְלָתָּ וּשְׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פֶּן־יִפְתָּה לִבְבְּכֶם וּסְרַתֶּם
וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְתָרָה אֶף־יְהוָה
בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מִטֶּר וְהָאֲדָמָה לֹא תִתֵּן אֶת־
יְבוּלָהּ וְאִבְדַּתֶּם מִהֲרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:
וּשְׁמַתֶּם אֶת־דְּבַרִי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אִתְּם
לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אִתְּם אֶת־
בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ
וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ
יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם
לֵתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

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.

למען תזכרו / 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 יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִת עַל־כַּנְּפֵי כִגְדֵיהֶם לְדֹרֹתָם וּנְתַנוּ עַל־
צִיצִת הַכֹּהֵן פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ
וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי
לְכַבְּכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

אמת

Vayomer adonay el moshe leymor. Daber el beney yisra'el
ve'amarta aleyhem ve'asu lahem tzitzit al kanfey vigdeyhem
ledorotam venatenu al tzitzit hakanaf petil tehelet. Vehayah
lahem letzitzit uritem oto uzharthem 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 mitzvotay vihe-yitem kedoshim leyloheyhem.
Ani adonay eloheyhem asher hotzeyti ethem me'eret mitzrayim
lihyot lahem leylohim ani adonay eloheyhem. Adonay
eloheyhem emet.

ויאמר... / 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. ↩

אמת ויציב

אמת: ויציב ונכון וקיים וישר ונאמן וטוב ויפה הדבר הזה:
*על אבותינו ועל אמותינו ועלינו ועל בנינו ועל דורותינו ועל
כל־דורות זרע ישראל עבדיה:

על הראשונים ועל האחרונים דבר טוב וקיים לעולם ועד אמת
ואמונה חק ולא יעבור: *אמת שאתה הוא יהוה אלהינו ואלהי
אבותינו ואמותינו מלכנו מלך אבותינו גואלנו גואל אמותינו
צורנו צור ישועתנו פורנו ומצילנו מעולם הוא שמך: אין אלהים
זולתך:

עזרת אבותינו ואמותינו אתה הוא מעולם מגן ומושיע לבניהם
אחריהם בכל דר ודר: ברום עולם מושכה ומשפטה וצדקתה עד
אפסי־ארץ: אשרי איש שישמע למצותיה ותורתה ודברה ישים על
לבו: אמת אתה הוא ארון לעמך ומלך גבור לריב ריבם: ←

DERASH. *Emet Veyatziv* is an affirmation of the Shema. We join the last words of the Shema to אמת as a statement of our ongoing commitment to their truth. Both אמת / truth and אמן / Amen are derived from a root meaning “strong” or “firm”. It has also been noted that the three letters of אמת span the Hebrew alphabet; they are its beginning, middle, and end. In contrast, the letters of שקר / 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: ↩

אָמַת אַתָּה הוּא רֵאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ
גּוֹאֵל וּמוֹשִׁיעַ: מִמִּצְרַיִם גָּאֵלְתָּנוּ יְהוָה אֱלֹהֵינוּ וּמִבֵּית עַבְדִּים
פָּדִיתָנוּ:

עַל־זוֹת שִׁבְחוּ אֱהוּבִים וְרוֹמְמוּ אֵל: וְנִתְּנוּ יְדֵידִים זְמִירוֹת שִׁירוֹת
וְתִשְׁבְּחוֹת בְּרִכּוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם: רֵם וְנֹשֵׂא גְדוֹל
וְנוֹרָא מִשְׁפִּיל גְּאִים וּמִגְּבִיָּה שְׁפָלִים מוֹצִיא אֲסִירִים וּפּוֹדֶה עַנּוּיִם
וְעוֹזֵר דָּלִים וְעוֹנֶה לְעַמּוֹ בְּעֵת שׁוּעָם אֱלֹהֵינוּ:
תְּהִלּוֹת לְאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמְבוֹרָךְ: מִשָּׁה וּמִרִים וּבְנֵי יִשְׂרָאֵל*
לֵךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם: ←

Mosheh umiryam uvney yisra'el leha anu shirah besimhah rabah
ve'ameru 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, Nahshon 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

מִי־כַמְכָּה בְּאֵלִים יְהוּה מִי כַמְכָּה נֶאֱדָר בְּקֶדֶשׁ נוֹרָא תְהִלַּת
עֲשֵׂה־פֶלֶא:

*שִׁירָה חֲדָשָׁה שֶׁבָּחוּ גְאוּלִּים לְשִׁמְךָ עַל־שֵׁפֶת הַיָּם:

יַחַד כְּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְהוּה יִמְלֹךְ לְעֵלָם וָעַד:

*צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל: וּפְדֵה כְּנַאֲמֶךָ יְהוּדָה וַיִּשְׂרָאֵל:

גְּאֲלֵנוּ יְהוּה צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:

בְּרוּךְ אַתָּה יְהוּה גְּאֹל יִשְׂרָאֵל:

Mi hamoḥah ba'elim adonay. Mi kamoḥah nedar bakodesh
nora tehilot osey feleh.

Shirah ḥadashah shibeḥu ge'ulim leshimeḥa al sefat hayam.

Yahad 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 *quma* / 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 workday concerns with messianic hope. D.A.T. / R.S.

אדוני...תהלתך / Open...praise (Psalm 51:17).

עמידה

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.

אֲדֹנָי שִׁפְתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ;

Adonay sefatay tiftaḥ ufi yagid tehilateḥa.

אָבוֹת וְאִמּוֹת



בְּרוּךְ אַתָּה יְיָ הוּא אֱלֹהֵינוּ וְאֵלֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי שָׂרָה

אֱלֹהֵי אַבְרָהָם

אֱלֹהֵי רִבְקָה

אֱלֹהֵי יִצְחָק

אֱלֹהֵי רַחֵל

אֱלֹהֵי יַעֲקֹב

וְאֵלֵינוּ יְיָ אֱלֹהֵינוּ: ←

Baruḥ atah adonay eloheynu veylohey avoteynu ve'imoteynu

elohey avraham

elohey sarah

elohey yitzḥak

elohey rivkah

elohey ya'akov

elohey raḥel

veylohey 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 *beraḥot* which comprise the weekday *Amidah*. The first *beraḥah* 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 *beraḥah* 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,
imparting 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 concerns are set aside on Shabbat and Festivals, when the focus shifts to the joy and holiness of the day. J.B.

וּזְכוֹר חֶסֶד אֲבוֹת וְאֵמוּנָה / mindful of the loyalty of Israel's ancestors. The Hebrew phrase can also be translated, "who remembers the love of parents." 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

כָּל חַי / every living thing, gives and renews life. The traditional siddur affirms מְחִייה הַמֵּתִים / revival of the dead. We substitute כָּל חַי, 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.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חֲסָדֵי אָבוֹת וְאִמּוֹת וּמַבִּיא גְּאֻלָּה לְבְנֵי בְּנֵיהֶם לְמַעַן
שְׁמוּ בְּאַהֲבָה:

Between Rosh Hashanah and Yom Kippur, add:

(זָכְרָנוּ לְחַיִּים מִלֶּךְ חַפֵּץ בְּחַיִּים וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים
חַיִּים:)

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן: בְּרוּךְ אַתָּה יְיָ הַיּוֹה מִגֵּן אֲבֹרָהּם וְעֹזֵר
שָׂרָה: ←

Ha'el hagadol hagibor vehanora el elyon gomel hasadim tovim
vekoney hakol vezohar hasdey avot ve'imot umevi ge'ulah livney
veneyhem lema'an shemo be'ahavah.

(Zoh_{re}nu lehayim meleḥ hafetz baḥayim vehotvenu besef_{er}
haḥayim lema'aneḥa elohim ḥayim.)

Meleḥ ozer umoshi'a umagen. Baruh atah adonay magen
avraham ve'ezrat sarah. ↪

COMMENTARY. This version of the first *beraḥah* in the *Amidah* includes the matriarchs as well as the patriarchs. The phrase “help of Sarah,” *ezrat sarah*, comes from a Hebrew root (עזר) 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.

גְּבוּרוֹת

אתה גבור לעולם אדני רב להשיע:

In summer: מוריד הטל:

In winter: משיב הרוח ומוריד הגשם:

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחִיָּה כָּל חַי בְּרַחֲמִים רַבִּים סוּמָךְ נוֹפְלִים
וְרוּפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי עֶפְרָי: מִי כְמוֹךָ
בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ מְלֹךְ מְמִית וּמְחַיֶּה וּמְצַמֵּיחַ יְשׁוּעָה:

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 meleḥ
memit umḥayeh umatzmi'ah yeshu'ah.

Between Rosh Hashanah and Yom Kippur, add:

(מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:)

וְנִאֲמַן אַתָּה לְהַחְיֹת כָּל חַי: בְּרוּךְ אַתָּה יְהוָה מְחִיָּה כָּל חַי:

(Mi ḥamoḥa av haraḥamim zoḥer yetzurav leḥayim
beraḥamim.)

Vene'eman atah lehaḥayot kol ḥay. Baruch atah adonay meḥayey
kol ḥay.

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

When praying silently, continue here.

קִדְשַׁת הַשֵּׁם

Recited when praying silently:

אתה קדוש ושמוך קדוש וקרושים בכל יום יהללוך סְלָה: בְּרוּךְ
אתה יהוה האל הקדוש:

(Between Rosh Hashanah and Yom Kippur, conclude: הַמְלִיךְ הַקְּדוֹשׁ)

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.

וְקָרָא...כְבוֹדוֹ / And...glory! (Isaiah 6:3).

בְּרוּךְ...מִמְקוֹמוֹ / Blessed...dwell! (Ezekiel 3:12).

יִמְלֶךְ...הַלְלוּיָהּ / 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)

קְדוּשָׁה

The Kedushah is chanted aloud in a minyan.

* נְקִדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי מְרוֹם: כִּפְתּוּב
עַל־יַד נְבִיאָךָ וְקָרָא זֶה אֱלֹהִים וְאָמַר:

קְדוּשׁ קְדוּשׁ קְדוּשׁ

יְהוָה צְבָאוֹת מְלֵא כְלֵהָאָרֶץ כְּבוֹדוֹ:

* לְעַמְתָּם בְּרוּךְ יְאֻמְרוּ:

בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ:

* וּבְדַבְרֵי קְדוּשָׁה כְּתוּב לְאֹמַר:

יְמַלֵּךְ יְהוָה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

* לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנִצְחַת נִצְחִים קְדוּשַׁתְךָ נְקִדֵּשׁ וְשַׁבְּחֵךָ

אֱלֹהֵינוּ מִפְּנֵינוּ לֹא יָמוּשׁ לְעוֹלָם וְעַד כִּי אֵל מְלֵךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:

בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְדוּשׁ:

Between Rosh Hashanah and Yom Kippur, conclude:

(בְּרוּךְ אַתָּה יְהוָה הַמְּלֵךְ הַקְדוּשׁ):

Nekadesh et shimeḥa ba'olam keshem shemakdishim oto bishmey marom kakatuv al yad nevi'eḥa vekara zeh el zeh ve'amar:

Kadosh kadosh kadosh adonay tzeva'ot melo ḥol ha'aretz kevodo. le'umatam baruḥ yomeru:

Baruḥ kevod adonay mimekomo. Uvedivrey kodsheḥa katuv lemor: Yimloḥ adonay le'olam elohayih tziyon ledor vador halleluyah.

Ledor vador nagid godleḥa ulnetzah netzahim Kedushateḥa nakdish veshivḥaha elohaynu mipinu lo yamush le'olam va'ed ki el meleḥ gadol vekadosh atah. Baruḥ atah adonay ha'el hakadosh.

(Baruḥ atah adonay hameleḥ 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 (Shaharit page 118, Minhah 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)

עמידה קצרה

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.

פָּקַח עֵינַי לְרֵאוֹת בְּטוֹב יִצְרָהּ
וְהִפֵּה דַעְתִּי לְדַעְתָּהּ וּרְצוֹנִי לְרְצוֹנָהּ.
יְהִיוּ כָּל מַעֲשֵׂי כְקִרְבֵּנוּ רְצוֹנֵי לְפָנֶיךָ
וְתִסְלַח לְכָל פְּשָׁעַי.
תַּן לִי לְרֵאוֹת אֲוֶרָה בְּכָל פְּגִישׁוֹתַי
וּרְפֵא נָא מְכַאוֹבוֹת לְבִי.
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל פֶּה.
בְּרוּךְ אַתָּה יְהוָה שׁוֹמֵעַ תְּפִלָּה.

Continue with the seventeenth blessing (Shaharit page 119, Minhah page 237, or Ma'ariv page 313).

4. BINAH / 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, RECEPTIVE ONE,
who takes joy in our return.

6. SELIḤAH / 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. ↵

בִּינָה

אַתָּה חוֹנֵן לְאָדָם דָּעַת וּמְלַמֵּד לְאָנוּשׁ בִּינָה:
חַנּוּנוּ מֵאַתָּה דָּעָה בִּינָה וְהַשְׂכִּיל: בְּרוּךְ אַתָּה יְהוָה חוֹנֵן הַדָּעַת:

תְּשׁוּבָה

הַשִּׁיבָנוּ מְקוֹרְנוּ לְתוֹרָתְךָ: וְקַרְבָּנוּ עֲטָרָתְנוּ לְעִבּוֹדָתְךָ: וְהַחַיֵּירָנוּ
בְּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ: בְּרוּךְ אַתָּה יְהוָה הַרוֹצֵה בְּתְשׁוּבָה:

סְלִיחָה

סְלַח־לָנוּ אֲבִינוּ כִּי חָטָאנוּ: מְחַל־לָנוּ מֶלֶכְנוּ כִּי פָשַׁעְנוּ: כִּי מוּחַל
וְסוֹלַח אַתָּה: בְּרוּךְ אַתָּה יְהוָה חַנּוּן הַמְּרַבֵּה לְסִלּוּחַ:

גְּאֻלָּה

רְאֵה בְּעֵינֵינוּ וּרְיֵבָה רִיבָנוּ וּגְאֻלָּנוּ מֵהֶרָה לְמַעַן שְׂמֹךְ: כִּי גּוֹיָל חֲזַק
אַתָּה: בְּרוּךְ אַתָּה יְהוָה גּוֹיָל יִשְׂרָאֵל: ←

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 מְקוֹרְנוּ / Divine Source, and מֶלֶכְנוּ / Our King has been replaced by עֲטָרָתְנוּ / 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 Pesah till December 4 say:

And give blessing

רְפוּאָה 87

רְפָאֵנוּ יְהוָה וְנִרְפָּא הוֹשִׁיעֵנוּ וְנִשְׁעָה: וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מִבּוֹתֵינוּ

Optional prayer for one who is ill:

(יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי שֶׁתְּשַׁלַּח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף

— for a female — לְחוֹלָהּ בֵּת (patient's name) בְּתוּף שְׂאָר חוּלֵי יִשְׂרָאֵל.

— for a male — לְחוֹלָהּ בֶּן (patient's name) בְּתוּף שְׂאָר חוּלֵי יִשְׂרָאֵל.)

וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה כִּי אֵל מֶלֶךְ רּוֹפֵא נֶאֱמָן וְרַחֲמָן אָתָּה: בְּרוּךְ אַתָּה יְהוָה רּוֹפֵא חוּלֵי עַמּוֹ יִשְׂרָאֵל:

בְּרַכַּת הַשָּׁנִים 9

בְּרַךְ עָלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִיְּנֵי תְבוּאָתָה לְטוֹבָה

From December 4 till Pesah say:

וְתַן טַל וּמָטָר לְבִרְכָה

From Pesah till December 4 say:

וְתַן בְּרַכָּה

עַל פְּנֵי הָאָרֶזָה וְשִׁבְעֵנוּ מִטוֹבָךָ וּבִרְךָ שְׁנָתֵנוּ כְּשָׁנִים הַטּוֹבוֹת: בְּרוּךְ אַתָּה יְהוָה מְבַרֵךְ הַשָּׁנִים: ←

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.

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. ↵

קבוץ גליות 10

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוֹתֵנוּ וְשֵׂא נֶס לְקַבֵּץ גְּלוּתֵינוּ וְקַבְּצֵנוּ יְחַד
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ: בְּרוּךְ אַתָּה יְהוָה מְקַבֵּץ נְדָחֵי עַמּוֹ יִשְׂרָאֵל:

דין 

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבְרָאשׁוֹנָה וְיִוְעֲצֵינוּ כְּבַתְּחִלָּה וְהַסֵּר מִמֶּנּוּ יְגוֹן
וְאַנְחָה וּמְלוֹךְ עָלֵינוּ אַתָּה יְהוָה לְבִדְדָךְ בְּחָסֶד וּבְרַחֲמִים וְצַדִּיקָנוּ
בְּמִשְׁפָּט: בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

Between Rosh Hashanah and Yom Kippur, conclude:

(בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַמִּשְׁפָּט:)

ברכת המינים 

וְלַמְלִשְׁיָנִים אֵל תְּהִי תְקוּהָה וְכָל הַרְשָׁעָה פְּרָגַע תֵּאָבֵד: בְּרוּךְ אַתָּה
יְהוָה מְכַנְיֵעַ יָדַיִם: ←

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. ↵

צדיקים 13

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים וְעַל זְקֵנֵי עַמֶּךָ בֵּית יִשְׂרָאֵל וְעַל פְּלִיטַת
סוֹפְרֵיהֶם וְעַל גְּרֵי הַצָּדֵק וְעַל יְהוָה נָא רַחֲמֶיךָ יְהוָה אֱלֹהֵינוּ וְתֵן
שָׂכָר טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת וְשִׁים חֲלֻקְנוּ עִמָּהֶם וְלַעוֹלָם
לֹא נִבּוֹשׁ כִּי כָּה בְטָחְנוּ: בְּרוּךְ אַתָּה יְהוָה מְשַׁעַן וּמְבַטֵּחַ לְצְדִיקִים:

14 בְּנֵין יְרוּשָׁלַיִם

וְלִירוּשָׁלַיִם עִירָךְ בְּרַחֲמִים תָּשׁוּב וְתִשְׁפּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ וּבְנֵה
אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵין שְׁלוֹם: בְּרוּךְ אַתָּה יְהוָה בּוֹנֵה יְרוּשָׁלַיִם: ←

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 Hadereh / 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.

יְשׁוּעָה 15

אֶת עֲמֻדָּה יִשְׂרָאֵל מְהֵרָה תִּגְאָל וְקִרְנֵנוּ תָרוּם בִּישׁוּעָתְךָ כִּי לִישׁוּעָתְךָ
קִוִּינוּ כָּל הַיּוֹם: בְּרוּךְ אַתָּה יְיָ הוֹיָה מְצַמֵּיחַ קֶרֶן יְשׁוּעָה:

קַבְּלַת תְּפִלָּה 16

שָׁמַע קוֹלֵנוּ יְיָ אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן
אֶת תְּפִלָּתֵנוּ כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה: וּמְלַפְנֶיךָ מְלַכְנוּ
רִיקָם אֵל תְּשִׁיבֵנוּ כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עֲמֻדָּה יִשְׂרָאֵל בְּרַחֲמִים:
בְּרוּךְ אַתָּה יְיָ הוֹיָה שׁוֹמֵעַ תְּפִלָּה: ←

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.

שמע קולנו / 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.

Both the full Amidah and the abbreviated Amidah continue here.

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.

Both the full Amidah and the abbreviated Amidah continue here.

עבודה להז

רצה יהוה אלהינו בעמך ישראל ולהב תפלתם באהבה תקבל
ברצון ותהי לרצון תמיד עבודת ישראל עמך:

On a Rosh Hodesh or Festival, add:

(אלהינו ואלהי אבותינו ואמותינו יעלה ויבוא ויגיע ויראה וירצה
וישמע ויפקד ויזכר וזכרוננו ופקדוננו וזכרון אבותינו ואמותינו
וזכרון ימות המשית וזכרון ריושלים עיר קדשך וזכרון כל עמך
בית ישראל לפניך לפליטה ולטובה לחן ולהסוד ולרחמים לחיים
ולשלום ביום

On Rosh Hodesh: ראש החודש הזה

On Pesah: חג המצות הזה

On Sukkot: חג הסוכות הזה

וזכרנו יהוה אלהינו בו לטובה: ופקדנו לברכה והושיענו בו לחיים:
ובדבר ישועה ורחמים חוס ותננו ורחם עלינו והושיענו כי אליך
עינינו כי אל מלך חנון ורחום אתה:)

ותחזינה עינינו בשוכה לציון ברחמים: ברוך אתה יהוה המחזיר
שכינתו לציון: ←

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 Hanukah 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 Yoḥanan, 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 Ḥanukah, for giving thanks and praise to your great name.) ←

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מְגֹן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר:
נֹדֶה לָּךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָּךְ וְעַל נַפְשֵׁךָ שֶׁבְּכָל יוֹם עֲמָנוּ וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל־עֵת עָרֵב וּבֶקֶר וְצַהֲרָיִם: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרַחֵם
כִּי לֹא תָמוּ חַסְדֶּיךָ מֵעוֹלָם קִיְיָנוּ לָּךְ:

On Hanukah add:

(עַל הַנְּסִים וְעַל הַפְּרָקוֹן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַנְּחֻמּוֹת
שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ וְאִמּוֹתֵינוּ בַּיָּמִים הֵעָמָּה בְּזַמַּן הַזֶּה: בַּיָּמִי מִתְתַּיֵּהוּ
בֶּן יוֹחָנָן כְּהוֹן גָּדוֹל חֲשׂוֹנָאֵי וּבְנָיו כְּשַׁעֲמָדָה מְלַכּוֹת יוֹן הַרְשָׁעָה
עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁפִּיחֵם תּוֹרַתְךָ וּלְהַעֲבִירֵם מִחֻקֵּי רְצוֹנְךָ וְאַתָּה
בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָּהֶם בְּעֵת צָרָתָם רַבָּתָא אֶת רִיבָם דָּנַתָּ אֶת
דִּינָם מִסֵּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד מְעֻטִּים וְרַשָּׁעִים בְּיַד
צַדִּיקִים וְזוּדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ: וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ
בְּעוֹלָמְךָ וּלְעַמֶּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה:
וְאַחַר כֵּן בָּאוּ בְנֵיהָ לְדַבֵּר בֵּיתָהּ וּפָנּוּ אֶת הַיְכָלְךָ וְטָהְרוּ אֶת מִקְדָּשְׁךָ
וְהִדְלִיקוּ נֵרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ וְקִבְּעוּ שְׂמוֹנַת יָמֵי חֲנֻכָּה אֵלּוֹ
לְהוֹדוֹת וּלְהִלָּל לְשִׁמְךָ הַגָּדוֹל: ←

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. ↩

On Purim add:

עַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַנְּחֻמוֹת
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ וְאִמּוֹתֵינוּ בְּיָמִים הָהֵם בְּזִמְנֵי הַזֶּה:

בְּיָמֵי מַרְדְּכַי וְאַסְתֵּר בְּשׁוֹשׁן הַבִּירָה כְּשֶׁעָמַד עֲלֵיהֶם הַמֶּן הַרְשָׁע:
בְּקֶשׁ לְהַשְׁמִיד לְהַרוֹג וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים מִנְּעֵר וְעַד זָקֵן בְּיוֹם
אֶחָד בְּשִׁלּוּשֵׁי עָשָׂר לְחֹדֶשׁ שְׁנַיִם עָשָׂר הוּא חֹדֶשׁ אֶדְר וּשְׁלָלָם לְבוּז:
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים הִפְרַתְּ אֶת עֲצָתוֹ וּקְלָקְלִיתָ אֶת מַחְשַׁבְתּוֹ
וּלְיְהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשִׁשּׁוֹן וְיִקָּר:

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד:

Between Rosh Hashanah and Yom Kippur, add:

(וּכְתַב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:)

וְכַל הַחַיִּים יוֹדוּךָ סֶלָה וְיִהְיֶלְנוּ אֶת שְׁמֶךָ בְּאַמֶּת הָאֵל יִשׁוּעָתָנוּ
וְעִזְרָתָנוּ סֶלָה: בְּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ וְיָדְךָ נֹאֶה לְהוֹדוֹת: ←

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:

May THE ETERNAL bless you
and protect you.

May THE ETERNAL'S face give light
to you, and show you favor.

May THE ETERNAL'S face be lifted
toward you, and bestow upon you
peace.

Congregation:

Let it be God's will!

Let it be God's will!

Let it be God's will! 

COMMENTARY. Traditionally the Priestly Blessing was done by the male descendants of the *kohanim*. In some congregations the *sheliaḥ 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. MICHAEL M. COHEN

COMMENTARY. Rabbi Lavy Becker of Montreal noticed that when this blessing was pronounced in the synagogue of Pisa, all the children gathered 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 Shehinah as we bless each other. It is now an established part of Canadian Reconstructionist practice. E.M.

בְּרֵכַת הַשְּׁלוֹם



When praying silently, continue on page 127.

The following paragraph is said only when the congregation recites aloud together.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ וְאִמּוֹתֵינוּ בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשַׁלֶּשֶׁת הָאֲמוּרָה
מִפִּי אַהֲרֹן וּבְנָיו כְּאֲמֹר:

יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ:

כּוּ יְהִי רָצוֹן:

יָאֵר יי פָּנָיו אֵלֶיךָ וְיַחַדְךָ:

כּוּ יְהִי רָצוֹן:

יֵשָׂא יי פָּנָיו אֵלֶיךָ וְיִשֶּׂם לְךָ

שְׁלוֹם:

כּוּ יְהִי רָצוֹן: ←

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. →

שלום / 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? L.B.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל
כָּל־יִשְׂרָאֵל עַמָּךְ; בְּרַכְנוּ אֲנִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֵיךְ: כִּי כְּאוֹר
פְּנֵיךְ נִתְתָּ לָנוּ יְהוָה אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבְרָכָה
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל וְאֶת
כָּל הָעַמִּים בְּרַב עֹז וְשְׁלוֹם.

Between Rosh Hashanah and Yom Kippur, add:

(בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרָנְסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנִינּוּ
וְכָל־עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם):
בְּרוּךְ אַתָּה יְהוָה עוֹשֵׂה הַשְּׁלוֹם:

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 veḥayim
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.)
Baruh 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 Høl 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 Tahhanun, 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. L.W.K.

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. L.W.K.

KAVANAH. 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)

יהי... וגואלי / May...redeemer (Psalm 19:15).

אֱלֹהֵי נִצְוֹר

אֱלֹהֵי נִצְוֹר לְשׁוֹנֵי מֶרֶע
וּשְׁפָתַי מִדְּבַר מֶרְמָה:

יְהִי רְצוֹן שְׂאֲסוֹר מֶרֶע
וְהַטּוֹב בְּעֵינֶיךָ אַעֲשֶׂה
יְהִי חֶלְקִי עִם מְבַקְשֵׁי שְׁלוֹם וְרוֹדְפָיו:

יְהִיו לְרְצוֹן אִמְרֵי פִי
וְהִגִּיוֹן לְבִי לְפָנֶיךָ
יִהְיֶה צוּרִי וְגֹאֲלִי:

עוֹשֶׂה שְׁלוֹם בְּמִרְוֵמָיו
הוּא יַעֲשֶׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תֵּבֵל
וְאִמְרוּ אָמֵן:

Yihyu leratzon imrey fi
vehegyon libi lefaneha
adonay tzuri vego'ali.
Oseh shalom bimromav
hu ya'aseh shalom
aleynu 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.

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 Mourner's Kaddish that follows *Aleynu*.

D.A.T.

קִדִּישׁ תִּתְקַבֵּל

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן
קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלֵּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעֵלְא (לְעֵלְא) *(Between Rosh Hashanah and Yom Kippur, add: מִן כָּל בִּרְכָתָא*
וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחַמְתָּא דְאַמִּירוֹן בְּעֵלְמָא וְאִמְרוּ אָמֵן:

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קָדָם אַבוּהוֹן דִּי
בְּשִׁמְיָא וְאִמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאִמְרוּ אָמֵן:

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 Hodesh, 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.

עֲלֵינוּ

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
vehayey olam nata betoheinu.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שְׁנָתָן לָנוּ תוֹרַת אֱמֶת
וְחַי עוֹלָם נִטַּע בְּתוֹכֵנוּ:

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.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
בוֹרֵא הַשָּׁמַיִם וְנוֹטֵייהֶם
רֹקַע הָאָרֶץ וְצֹאֲצְאֶיהָ
נֹתֵן נְשָׁמָה לָעָם עֲלֵיהָ
וְרוּחַ לְהִלְכֵים בָּהּ:

Continue on page 171.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתֵת גְּדֻלָּה
לְיוֹצֵר בְּרֵאשִׁית שְׁלֹא עָשָׂנוּ כְּגוֹיֵי
הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה
שְׁלֹא שָׂם חֻלְקֵנוּ בָּהֶם וְגוֹרְלֵנוּ כְּכֹל
הַמוֹנִים:

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)

וידעת...עוד / You...other God (Deuteronomy 4:39).

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנַי מֶלֶךְ מְלִכֵי הַמְּלָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא:

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל וְשׁוֹכֵנֵת
עֵזוֹ בְּגִבְהֵי מְרוֹמַיִם: הוּא אֱלֹהֵינוּ אֵין עוֹד: אָמֵת מְלַכְנוּ אָפֶס זִוְלָתוֹ
בְּפִתּוּב בְּתוֹרָתוֹ: וְיִדְעָתָ הַיּוֹם וְהַשַּׁבָּת אֶל לְבַבְךָ כִּי יְהוָה הוּא
הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד: ←

Va'anahnu korim umishtahavim umodim
lifney meleḥ malhey hamelahim hakadosh baruch hu.
Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima'al
ush-ḥinat 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!”

KAVANAH. 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.

על פן נקוה לך יהוה אלהינו לראות מהרה בתפארת עזך להעביר
 גלולים מן הארץ והאלילים פרות יפרתו לתקו עולם במלכות
 שדי: וכל בני בשר יקראו בשמך: להפנות אליך כל רשעי ארץ:
 יפירו וידעו כל יושבי תבל כי לך תכרע כל ברה תשבע כל לשון:
 לפניה יהוה אלהינו יכרעו ויפלו ולכבוד שמך יקר יתנו ויקבלו
 כלם את על מלכותך ותמלך עליהם מהרה לעולם ועד: כי
 המלכות שלך היא ולעולמי עד תמלך בכבוד כפתוב בתורתך:
 יהוה ימלך לעלם ועד: ונאמר: והיה יהוה למלך על כל הארץ
 ביום ההוא יהיה יהוה אחד ושמו אחד:

Kakatuv betorateha: Adonay yimloh le'olam va'ed.
 Vene'emar: Vehayah adonay lemelech al kol ha'aretz.
 Bayom hahu yihyeh 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)

יהוה...ועד / THE ETERNAL ONE...forever (Exodus 15:18).

והיה...אחד / 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.

היום יום שני בשבת שבו היו הלויים אומרים בבית המקדש:

שִׁיר

מזמור לבני קִרַת:

גְדוֹל יְהוָה וּמְהַלֵּל מְאֹד בְּעִיר אֱלֹהֵינוּ הַר קֹדֶשׁ:

יִפֶּה נוֹף מְשׁוֹשׁ כָּל הָאָרֶץ הַר צִיּוֹן יִרְכָּתִי צִפּוֹן

קִרְיַת מֶלֶךְ רַב:

אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁגָּב:

כִּי הִנֵּה הַמְּלָכִים נוֹעְדוּ עֲבְרוּ יַחְדָּו:

הִמָּה רָאוּ כִּן תִּמְהוּ נִבְהְלוּ נַחֲפָזוּ:

רָעָה אַחֲזַתְם שָׁם חֵיל כִּיּוֹדָה:

בְּרוּחַ קָדִים תִּשְׁבֵּר אֲנִיּוֹת תְּרַשִּׁישׁ:

כַּאֲשֶׁר שָׁמְעֵנוּ כִּן רָאִינוּ בְּעִיר יְהוָה צְבָאוֹת

בְּעִיר אֱלֹהֵינוּ אֱלֹהִים יְכוּנְנָה עַד עוֹלָם סֵלָה:

דַּמְיֵנוּ אֱלֹהִים חֲסֹדָךְ בְּקָרֵב הִיכָלְךָ: ←

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).

כְּשִׂמְחַ אֱלֹהִים כִּן תִּהְלֶתֶךָ
 עַל קִצְוֵי אֶרֶץ צְדָק מְלֵאָה יְמִינֶךָ:
 יִשְׂמַח הָרַ צִיּוֹן תִּגְלָלְנָה בְּנוֹת יְהוּדָה לְמַעַן מִשְׁפָּטֶיךָ:
 סָבוּ צִיּוֹן וְהִקִּיפוּהָ סָפְרוּ מִגְדָּלֶיהָ:
 * שִׂיתוּ לְבַבְכֶם לְחִילָה פִּסְגוּ אֶרְמֹנוֹתֶיהָ
 לְמַעַן תִּסְפְּרוּ לְדוֹר אַחֲרוֹן:
 כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד הוּא יִנְהַלְנוּ עַל מוֹת:

Continue on page 197 (Psalm 27), 201 (Psalm 49), or 205 (Mourners' Kaddish).

NOTE. 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.

Readings suitable for a house of mourning may be added here. See pages 490-532.

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.

Readings suitable for a house of mourning may be added here. See pages 490-532.

קִדְּוֵיִשׁ יְתוּם

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיָמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעַלְמֵי עַלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא

לְעֵלְא (לְעֵלְא) (Between Rosh Hashanah and Yom Kippur, add: מִן כָּל בְּרַכְתָּא
וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאַמְיָרִין בְּעַלְמָא וְאָמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמִרְוָמוֹ הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ אָמֵן:

Reader: Yitgadal veyitkadash shemey raba
be'alma di vera hiruvey veyamliḥ malḥutey
beḥayeyhon uvyomeyḥon uvḥayey deḥol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

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

Reader: Yitbarah 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
veshirata tushbeḥata venehemata da'amiran be'alma ve'imru
amen.

Yehey shelama raba min shemaya veḥayim 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 yoshvey tevel ve'imru amen.

ADON OLAM / Crown of All Time is found on page 342.

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. ↪

יְגִדָּל

נִמְצָא וְאֵין עֵת אֶל מְצִיאֹתוֹ:	יְגִדָּל אֱלֹהִים חַי וְיִשְׁתַּבַּח
נְעָלָם וְגַם אֵין סוּף לְאַחַדְוֹתוֹ:	אָחַד וְאֵין יְחִיד כִּיחֻדוֹ
לֹא נֶעְרַוֵּד אֱלִיו קְדָשְׁתּוֹ:	אֵין לוֹ דְמוּת הַגּוֹף וְאֵינוֹ גּוֹף
רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ:	קִדְמוֹן לְכָל דְּבַר אֲשֶׁר נִבְרָא
יֹרֵה גְדֻלָּתוֹ וּמְלֻכוֹתוֹ:	הֵנוּ אָדוֹן עוֹלָם וְכָל נוֹצֵר
אֲנָשִׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ: ←	שֹׁפֵעַ נְבוֹאָתוֹ נְתָנוּ אֶל

Yigdal elohim hay ve'ishtabah, nimtza ve'eyn et el metzi'uto.
Ehad ve'eyn yahid keyihudo, nelam vegam eyn sof le'ahduto.
Eyn lo demut haguf ve'eyno guf, lo na'aroh elav kedushato.
Kadmon lehol davar asher nivra, rishon ve'eyn reyshit
lereyshito.

Hino adon olam vehol notzar, yoreh gedulato umalhuto.
Shefa nevu'ato netano el, anshey segulato vetifar-to. ↪

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 (חיים מכלכל), rather than resurrection of the dead (מתים יחיה), as the true testimony of God's blessing.

A.G.