כל הכנונה
Kol Haneshamah

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

SECOND EDITION

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Printed in the United States of America
Lovingly dedicated to the family of
Aaron Ziegelman and the Jews
of his hometown, Luboml (Libivne), Poland
who were murdered by the Germans
during the Shoah:

\begin{itemize}
  \item \textit{Grandmothers}
  \begin{itemize}
    \item Chava Eiger
    \item Sime Ziegelman
  \end{itemize}

  \item \textit{Aunts & Uncles}
  \begin{itemize}
    \item Avram & Elke Peltz
    \item Joseph & Sheindel Ziegelman
  \end{itemize}

  \item \textit{Cousins}
  \begin{itemize}
    \item Aaron & Brucha Peltz
    \item Chaya Liba & Tova Ziegelman
  \end{itemize}

108 relatives
and
Over 8,000 Jewish men, women and children

\textit{May their memory be for a blessing}
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See also SOURCES, pages 533-546, for citations of previously published materials.
PREFACE

This daily prayerbook resulted from the unique partnership among its editors and the rabbis and laypeople, women and men of the Reconstructionist Prayerbook Commission. It draws upon the Jewish liturgical tradition formed by generations of nameless Jews as well as dozens of contemporary poets and commentators.

Joel Rosenberg has again brought his extraordinary poetic talents to the translation. David Golomb and Uri Melammed have consulted on matters of Hebrew grammar. Joe Blair has worked diligently to assemble the drafts and see the manuscript through the press. Reena Spicehandler, Jeremy Schwartz, and Shoshee Larkey have helped with research. Mel Scult has assembled commentary from the writings of Mordecai M. Kaplan. Proofreaders include Joe Blair, Karen Blair, Judy Gary, Lillian Kaplan, Uri Melammed, Reena Spicehandler, and David Steinberg. Betsy Platkin Teutsch brought her artistic vision to the task of illustration. Ezra Spicehandler has helped with sources for modern Hebrew literature. David Tilman and Elizabeth Bolton have guided on issues of nusah. Mordechai Liebling has managed the finances and distribution of the book. Alvin Schultzberg of Townhouse Press guided the book’s design, typesetting at El Ot Printing, and production. Larry Pinsker, who has extraordinary liturgy files, suggested many of the readings.

Others who have contributed to this volume include: Dee Einhorn, Ari Elon, Sarah Fenner, Wendie Gabay, Lani Moss, Adina Newberg, Seth Riemer, Diane Schwartz, Elaine Snyder, Muriel Weiss, Elie Wise, and Phyllis Zeeman.
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INTRODUCTION

This daily siddur is intended for several different uses: worship in a weekday minyan in the synagogue, personal prayer and devotion at home, as a tool for study, and at shivah and yahrtzeit minyanim (with particular support from the readings in the back of the book).

In addition to extensive readings for the shivah house, this siddur provides readings on themes suitable for such secular holidays as Thanksgiving and Memorial Day. It is designed for use on Purim, Hanukah, Tisha Be’Av, Yom Hasho’ah, and Yom Ha’atzma’ut as well. This book’s use of commentary, transliteration, guided meditation, readings, and song creates a wonderfully flexible approach to Jewish worship adaptable to a wide variety of settings, purposes and skill levels.

It is not an easy task to acquire the liturgical skill, intellectual understanding and spiritual clarity needed to make daily prayer an easy and comfortable part of living. This prayerbook is meant to serve as a bridge into daily worship by providing an easy transition for each of those tasks. Achieving a daily devotional life not only provides perspective on the activities that fill our days; it also provides a moral anchor for making the choices that we face hour by hour. And it provides the source of strength we need during times of adversity. When we have lost loved ones, or when we simply have lost touch with ourselves, we need solace, the support of community, and later on, solitude for sorting things out. This book can help us find them.

It is our hope that, as has occurred with other volumes in the Kol Hameshemah series, service leaders will feel free to blend Hebrew and English text, commentary and readings, song and silence as they construct a worship experience that reflects the aspirations and previous experience of the worshippers. That is
as it should be. This prayerbook is designed for maximum flexibility.

It is suggested that beginners at daily worship start with relatively small parts of the liturgy and get to know them slowly rather than feel an obligation to race through an amount of text too large to absorb. It is better to make a modest commitment to pray for ten minutes a day that to attempt a grand plan that might collapse when your schedule becomes more demanding.

Each person will find that a different combination of melody and text, readings, study and meditation will provide the best personal nurturance and growth. Each individual should seek out his or her own way and expect that it will change over time. Growing depth and skill make that inevitable. This siddur allows for many different changes as the worshipper grows. And, of course, it is not always just a question of growth. At different times in our lives, we face different struggles, both internal and external. The resources are here for reflecting and responding to them.

Occasionally people ask how Reconstructionist theology combines with the commitment to a significant spiritual life. The simplest answer is that there does not need to be a conflict. Taking a rational approach to moral, intellectual and personal issues is not in conflict with the recognition that human beings have spiritual needs and aptitudes. We pray in pursuit of different perspectives on our encounter with the world. Prayer can help us to achieve a fresh relationship to the world and find our place in it.

Seeking the unity in nature and the transcendent in the world is an important part of discovering the divine in ourselves. This takes skill, discipline and effort just as intellectual achievement does. Doing this in a Reconstructionist manner, however,
requires that we not abandon what we rationally understand, and that we cling to our moral vision. Parts of this vision, embodied both in the Reconstructionist movement in general and in this book in particular, are a commitment to egalitarian language, a recognition that many peoples in the world seek to make it a better place and seek to encounter the divine, awareness that the Torah was not dictated to Moses at Sinai, and dedication to strengthening community while recognizing the need for individual fulfillment. May you find here a source of sustenance and a challenge to better our world.

DAVID A. TEUTSCH
Chair, Prayerbook Commission
NOTES ON USAGE

Hebrew Pronunciation. The pronunciation in this book follows current Israeli usage. Accordingly, Hebrew words are accented on the final syllable unless otherwise noted. Where the stress is not on the last syllable of a word, the stressed syllable is marked with a caret (\(\tilde{x}\)). In biblical passages where there are cantillation marks, those marks replace the caret in marking the stressed syllable. The kamatz katan (pronounced “o” as in “store”) is marked with this sign: \(\tilde{x}\).

Transliteration. Where Hebrew words are not accented on the final syllable, this is indicated by underlining the accented syllable in the transliteration. Use of periods and capital letters roughly follows Hebrew sentence structure. Generally, no other punctuation will occur. Below is a table of Hebrew letters and vowels with their English equivalents.

Consonants

<table>
<thead>
<tr>
<th>Hebrew Letter</th>
<th>English Letter</th>
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<tbody>
<tr>
<td>א</td>
<td>(not pronounced)</td>
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<tr>
<td>ב</td>
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<tr>
<td>ג</td>
<td>g (as in “go”)</td>
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<td>ד</td>
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<td>h</td>
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<td>י</td>
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<tr>
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<td>z (as in “Zion”)</td>
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<td>tz (as in “mitzvah”)</td>
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<td>ד</td>
<td>t</td>
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</tbody>
</table>

NOTES ON USAGE / xviii
Vowels

\(\text{x/ x/ x/ x}\)  e (as in “bed”)
\(\text{x/ x/ x}\)  a (as in “are”)
\(\text{ix/ x/ x/ x}\)  o (as in “store”)
\(\text{ix/ x}\)  u (as in “put”)
\(\text{ix/ x}\)  i (as in “sit”)

Diphthongs and Glides

\(\text{ix/ x/ x/ x}\)  ey (as in “they”)
\(\text{ix}\)  ay (as in “bayou”)
\(\text{ui}\)  uwi (u + i, pronounced rapidly together)
\(\text{oi}\)  oy (as in “toy”)

Those transliterations that have become accepted as standard or familiar English have not been changed. Examples: Shabbat, siddur, sukkah, Kiddush. In these cases the doubling of the middle consonant has been kept even though the system of transliteration used here does not require it.

* Indicates where it is traditional for the cantor or service leader to begin chanting in a prayer.

← and ← indicate that a prayer continues on the next page.
שבירת
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 Tovu begins with a historical progression—the tents of our earliest ancestors, then the sanctuary of the years of wandering in the wilderness, then the Temple in Jerusalem. Each of these is linked to the synagogue, for it too is “your house.” And I, the contemporary soul, seeking the right moment to encounter the divine there, am thus not alone. I am a link in the chain of tradition bearing the truth of your salvation.

D.A.T.
Mah tovu ohaleha ya’akov mishkenoteha yisra’el. Va’ani berov hasdeha avo veysteha eshta'aveh el heyhal kodsheha beyirateha. Adonay ahavi me’on beyteha umkom mishkan kevodeha. Va’ani eshta'aveh ve’ehera’ah evrehah lifney adonay osi va’ani tefilati leha adonay et ratzon elohim berov hasdeha aneni be’emet yisheha.

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

NOTE. The Mah Tovu prayer is composed entirely of biblical verses: Numbers 24:5; Psalms 5:8, 26:8, 95:6 and 69:14.
ATIFAT TALLIT / DONNING THE TALLIT

It is customary to wrap oneself in the tallit before reciting the blessing that follows. After the blessing is recited, the tallit is placed across the shoulders. In some congregations the blessing is said in unison.

Bless, O my soul, The ONE!
ABUNDANT ONE, my God, how great you grow!
In majesty and beauty you are dressed,
wrapping yourself in light as in a garment,
stretching out the heavens like a shawl!

(Psalm 104:1-2)

Blessed are You, VEILED ONE, our God, the sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to wrap ourselves amid the fringed tallit.

DERASH. The tallit is a very personal ritual object. Usually I wrap it around myself when joining in a prayer community. For the tallit both creates a private space for me and links me with Jewish tradition. It emphasizes my connection to my people while also offering me spiritual privacy. I am alone and in community at the same time.

L.B.

COMMENTARY. According to rabbinic tradition, Psalm 104:1-2 describes how God, robed in splendor, wrapped in light, began to create the world. The radiance of God’s light-robe (one source says that God donned a white tallit) illumined the world before the creation of sun, moon, and stars. This meditation invites the worshipper to consider the act of donning the tallit to be the first step in the daily renewal of the world. God’s wrapping in light becomes Israel’s enlightened wrapping at the outset of a new day. It encourages Israel to celebrate world renewing creativity as an unfailing sign of the divine presence within humankind.

S.S.

SHAḤARIT / 4
It is customary to wrap oneself in the tallit before reciting the blessing that follows. After the blessing is recited, the tallit is placed across the shoulders. In some congregations the blessing is said in unison.

Baruḥ atah adonay eloheynu meleḥ ha’olam
asher kideshanu bemitzvotav
vetzivanu lehit’atef batzitzit.

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

I  Baruḥ atah adonay  בְּרוֹכֵךְ אַתָּה יְהוָה  Blessed are you Adonay
BERUḤAH AT YAH  בְּרוֹכֵהוּ אַתָּה יְהוָה  Blessed are you Yah
NEVAREH ET  נְבָרֵךְ אַתָּה  Let us bless

II  eloheynu  אלהינו  our God
HASHEḤINAH  חֶשֶׁבִּיהָ  Sheḥinah
EYN HAḤAYIM  עֵיֶן הַחיָּמִים  Source of Life

III  meleḥ ha’olam  מֶלֶךְ הָעָלָם  Sovereign of all worlds
HEY HA’OLAMIM  הֵי הָעָלָמִים  Life of all the worlds
RUḤAH HA’OLAM  רוּхаּ הָעָלָם  Spirit of the world

5 / BIRHOT HASHAḤAR/DONNING THE TALLIT
How precious is your love, O God, when earthborn find the shelter of your wing! They’re nourished from the riches of your house. Give drink to them from your Edenic stream. For with you is the fountain of all life, in your Light do we behold all light. Extend your love to those who know you, and your justice to those honest in their hearts.

(Psalm 36:8-11)

יכִּי עֵמֶר מקוּר היים / for with you is the fountain of all life, in your light do we behold all light. The flow of light represented by the tallit is joined to the blessing of life itself. God is described here in the psalmist’s most delicate and abstract phrasing. We reach forth to the source of life and are bathed in its light as it flows forth to meet us.

A.G.

DERASH. The tallit is a “garment of brightness.” It links us with the whole universe, with the whole of Nature. The blue thread within it (Numbers 15:37-41) reminds us that heaven and earth can touch, that the elements of our universe are all wondrously connected.

L.B.

COMMENTARY. The order of Birhot Hashahar varies from prayerbook to prayerbook because this was not a set part of the public service. Individuals originally recited these blessings as they went about rising, washing and dressing in the morning. Later they were recited privately as a prelude to public prayer.

The order of the blessings here begins with the universal act of waking up and becoming aware of the world. It continues with greater wakefulness, addressing sight, clothing, and the act of standing upright. It then shifts to particulars reflecting Jewish uniqueness. Only then does it turn to the full awareness of the mind and spirit expressed in Elohay Neshamah.

D.A.T.

SHAḤARIT / 6
COMMENTARY. The wearing of the tallit has its origins in the biblical commandment (Numbers 15:37-41) that a fringe should be attached to each corner of a garment to remind the Israelites of the mitzvot. This garment, resembling a poncho, was the basic garment worn every day. When clothing without such defined corners came to be customary, the tallit became a special ritual garment. In our time, a large tallit is worn only during the morning prayer, while traditional Jews wear a small tallit, also known as arba kanfot / four corners, underneath their outer clothes. In the biblical commandment the fringe was a color called נְכֵלָת / tehelet, a particular shade of purple-blue. When this was no longer available, the rabbis ruled that the fringes should be an undyed white. Some contemporary Jews have reinstated the inclusion of blue in the fringe. Today in Reconstructionist congregations, women are encouraged to wear tallitot as well. D.A.T.
HANAHAT TEFILLIN: PUTTING ON TEFILLIN

For the union
of the blessed Holy One
with all that is divine within the world,
in awe and reverence for the task
of bringing into harmony and perfect oneness
all the ways that God is manifest
in speech and deed,
and in the name of all the people Israel,
I hereby place upon myself tefillin,
to fulfill the mitzvah of my Creator,
who commanded us to wear tefillin,
as is written in the Torah:
“You shall bind them as a sign upon your hand,
and keep them visible before your eyes.”
And God commanded us to wear them on the hand
in remembrance of God’s outstretched hand—
placed near the heart in order to direct
our heart’s desires and thoughts
to service of the blessed divine name—
and on the head, placed near the brain,
so that the spirit which resides there,
and all my other powers and senses,
shall be harnessed to God’s worship.
Blessed be God’s name!
And through the flow of divine strength
which I partake of through the mitzvah of tefillin,
may I be granted long life,
and abundant holiness,
and knowledge of the sacred.

KAVANAH: A sign of holiness is placed upon the head, and the arm is bound. This crown of holiness is not accompanied by a scepter that affirms unlimited power but by a binding which restricts the use of it. Jewish empowering implies the responsibility to use power humbly and justly.

E.M.

SHAHRIT / 8
COMMENTARY. Men have traditionally worn tefillin during worship on weekday mornings. Throughout history women have occasionally worn tefillin as well, a trend accelerated by women’s increasing equality in the contemporary period.

Tefillin are not worn on Shabbat and holidays, as they are understood to be an ה”), a sign of our relationship to the divine. Since Shabbat and holidays are also “signs,” wearing tefillin on those days would be redundant. On Tisha Be’Av, tefillin are worn for the afternoon service instead of the morning.

Each set of tefillin has two parts, one for the head and one for the arm. Tefillin straps for both parts are made from the skin of kosher animals and dyed black. The box for the head has four compartments, each containing a scroll with one biblical passage (Ex. 13:1-10, 11-16; Deut. 6:4-9, and 11:13-21). The box worn on the arm contains these same passages on a single parchment. This arrangement suggests freedom of thought and openness of debate while urging unity of action.

Discussion regarding the proper way to wear tefillin usually hinges upon gematriya (number/word play) and mystical symbolism. There are many minor variations in local customs as a result. The best way to learn how to put on tefillin is by imitating a trusted teacher.

D.A.T.
When placing the tefillin on the arm:

Blessed are you, ALMIGHTY ONE, our God, the sovereign of all worlds, who has made us holy through mitzvot, and has commanded us to wear tefillin.

When placing the tefillin on the forehead:

Blessed are you, COMPASSIONATE ONE, our God, the sovereign of all worlds, who has made us holy through mitzvot, and has bestowed on us the mitzvah of tefillin.

Blessed be the name and glory of God’s realm forever!

When winding the etzuah three times around the middle finger:

“And I betroth you to me everlastingly, and I betroth you to me with righteousness and justice, and I betroth you to me with loving and compassion, and you shall know THE FOUNT OF LIFE.”

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NOTE: Right-handed people have traditionally worn the tefillin on the left arm; left-handed people wear tefillin on the right arm. The rabbis deduced this from Devarim / Deuteronomy 6:8-9, which suggests that binding the tefillin is done with the same hand with which one writes. It makes sense to put on tefillin with one’s stronger, defter hand.  

D.A.T.
When placing the tefillin on the left arm:

When placing the tefillin on the forehead:

When winding the retzuah three times round the middle finger:

COMMENTARY. The tefillin straps are arranged to form the “shaday” name of God on the hand, arm and head. Thus, seeing or wearing tefillin reminds us of God’s presence and of our constant duty to serve the divine. Because of their importance as a visible sign, tefillin are worn only during daylight hours, when they can be seen.

The rabbis understood the wearing of tefillin to be a fulfillment of the commandment from Deuteronomy 6:8 quoted in the Shema, קָרָאתָּ וְלָא תַשְׁכִּיתָ עַל יְדֵךְ וְהָיוּ לַמְשָׁמְתָּ הָיוּ עַיִן / You shall bind them as a sign upon your hand, and keep them visible before your eyes. While the original meaning of the biblical passage has been lost in the mists of time, the custom of putting on tefillin has been hallowed by over 2000 years of daily practice.

D.A.T.

וַאֲרַשְׁתִּיךָ וְרֹאשְׁתִּיךָ אֵלֶּה / And I betroth you to me... the FOUNT OF LIFE (Hosea 2:21-22).
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.*

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

וְאוֹהֵבְךָ וְאָפְתָּהּ פִּיָּךְ

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

וְאוֹהֵבְךָ וְאָפְתָּהּ פִּיָּךְ

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BIRHOT 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.

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

| I   | Baruḥ atah adonay (ברוך אתה אדון) | Blessed are you Adonay | I   | Baruḥ atah adonay (ברוך אתה אדון)  
|     | בָּרוּךְ אַתָּה ה' אַדּוֹנֵי | Blessed are you Yah | II  | eloheynu (אֱלֹהֵינוּ) | our God | II  | eloheynu (אֱלֹהֵינוּ)  
|     | בֵּרֻכֵּה אַתָּה ה' יָה | Blessed are you Yah |     | hasheḥinah (השכינה) | Sheḥinah |     | hasheḥinah (השכינה)  
|     | נֶבְרָעָה אֵת | Let us bless |     | eyn haḥayim (עין החיים) | Source of Life | III | meleḥ ha’olam (מלך העולמים) | Sovereign of all worlds | III | meleḥ ha’olam (מלך העולמים)  
|     | מֶלֶךְ הָעַלּוֹם | Sovereign of all worlds |     | ḥey ha’olamim (חי העולמים) | Life of all the worlds |     | ḥey ha’olamim (חי העולמים)  
|     | רוּאָה הָעַלּוֹם | Spirit of the world |     | ruḥaḥ ha’olam (רווח העולמים) | |
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 rab-
bis during the talmudic era and universally accepted by later Jews. Substi-
tuting 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 pre-
fer 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.

SHAḤARIT / 16
ברוך אתה יהוה אלהינו חיים
נחלת לשבחי בני הנבון עליי יום יום קדשה.
ברוך אתה יהוה אלהינו חיים
פָּלֹחֵי עָלֵיהֶם.
ברוך אתה יהוה אלהינו חיים וגו' פָּלֹחֵי עָלֵיהֶם.
ברוך אתה יהוה אלהינו חיים וגו' פָּלֹחֵי עָלֵיהֶם.
לך נאם ב Jeep.

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’ah ivrim.

Baruḥ atah adonay eloheynu ḥey ha’olamim malblish 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.

שַׁשְׂרֵם בְּצֵלֶם / 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)

שָׂעָשָׂנִי בְּנָ�ָה תָּהוּרִי / who made me free. Literally, son/daughter of freedom.

J.B.
ברוך אתה ידוהי שְׁכִּרְךָ וַעֲצָלָהַנָּהּ וְעַל עֲצָלָהַנָּהּ שָׁחֲצְּרָה לְכִל צַרְכֶּךָ.
ברוך אתה ידוהי שְׁכִּרְךָ וַעֲצָלָהַנָּהּ וְעַל עֲצָלָהַנָּהּ שָׁחֲצְּרָה לְכִל צַרְכֶּךָ.
ברוך אתה ידוהי שְׁכִּרְךָ וַעֲצָלָהַנָּהּ וְעַל עֲצָלָהַנָּהּ שָׁחֲצְּרָה לְכִיל צַרְכֶּךָ.
ברוך אתה ידוהי שְׁכִּרְךָ וַעֲצָלָהַנָּהּ וְעַל עֲצָלָהַנָּהּ שָׁחֲצְּרָה לְכִיל צַרְכֶּךָ.

Baruḥ atah adonay eloheynu ḥey ha’olamim hameḥin mitzadey gaver.
Baruḥ atah adonay eloheynu ḥey ha’olamim she’asah li kol tzorki.
Baruḥ atah adonay eloheynu ḥey ha’olamim ozer yisra’el bigvurah.
Baruḥ atah adonay eloheynu ḥey ha’olamim oter yisra’el betifarah.
Baruḥ atah adonay eloheynu ḥey ha’olamim she’asani betzalmo.
Baruḥ atah adonay eloheynu ḥey ha’olamim she’asani ben/bat ḥorin.
Baruḥ atah adonay eloheynu ḥey ha’olamim she’asani yisra’el.
Baruḥ atah adonay eloheynu ḥey ha’olamim hanoten laya’ef ko’ah.

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

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

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

KAVANAH: Gratitude, with its overtones of serenity and indebtedness, is the most effective way of experiencing the reality of God. M.M.K. (Adapted)
Modeh/Modah ani lefaneḥa meleh ḥay vekayam shehehezarta bi nishmati beḥemlah rabah emunateḥa.

Baruḥ atah adonay eloheynu meleh ha’olam asher yatzar et ha’adam beḥoḥmah uvara vo nekavim nekavim ḥalulim ḥalulim. Galuwi veyadu’a lifney ḫisey ḫevodeḥa she’im yipate’ah eḥad mehem o yisatem eḥad mehem i efshar lehitkayem vela’amod lefaneḥa. Baruḥ atah adonay rofey ḥol basar umafli la’asot.

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

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

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

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

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

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

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

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

The following blessing is said only when it precedes Jewish study. Any Jewish sources may be selected.

Blessed are you, THE ONE OF SINAI, our God, the sovereign of all worlds, who made us holy with your mitzvot, and commanded us to occupy ourselves with words of Torah.

Transmit to us, WISE ONE, our God, your Torah’s words, into our mouths, and to the mouths of all the House of Israel, who called you kin. May we, and our children, and all the children of your people, the House of Israel, all of us, be knowers of your Name and learners of your Torah, for its sake alone. Blessed are you, THE SAGE, who teaches Torah to your people Israel.

COMMENTARY. Blessings and texts for Torah study are a traditional part of Birḥot Hashaḥar. Like body and soul, Torah study is a daily part of Jewish living. Rabbinic literature records more than a half dozen versions of Torah blessings. The ornate Torah blessing in our text both begins and ends with the formula “Baruh atah.” In the first instance, the formula of blessing acknowledges that Torah study is essential to Jewish life. The concluding phrase of blessing praises God as the teacher of Torah. From a Reconstructionist perspective, the metaphor of God as teacher is an invitation and challenge to discern the divine presence in learning. A talmudic passage appears between the two blessings. It offers the hope that we, the people Israel, will always see Torah as an intrinsic part of ourselves.  s.s.
The following blessing is said only when it precedes Jewish study. Any Jewish sources may be selected.

Blessed art thou, Lord, King of the Universe, who has taught us the commandments.

Baruch atah Adonay eloheynu melekh ha’olam asher kideshanu bemitzvotav vetziyanu la’asok bedivrey torah.

We also praise you, Lord, King of the Universe, who has taught us the commandments.

We also praise you, Lord, King of the Universe, who has taught us the commandments.

Ve-ha-arev na Adonay eloheynu et divrey toratecha befinu uvefis amecha beyt yisra’el venihye anahnu vetzete’tza’eynu vetzete’tza’ey amecha beyt yisra’el kulanu yodey shemeha velomdey toratecha lishmah. Baruch atah Adonay ha’melamed torah le’amo yisra’el.

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NOTE. Traditionally, brief sections of classical texts are studied as part of Birhot Hashaḥar. Together these comprised the daily minimum of Jewish study. While there has been disagreement within Jewish tradition about which sources must be included, passages of Torah, Mishnah and Talmud have come to dominate. More contemporary sources can be used in our time as well. What matters is making Jewish study a daily activity.

D.A.T.
KADDISH DERABANAN/THE SAGES' KADDISH

This kaddish is recited after study when a minyan is present.
The English translation is on page 28.

Yitgadal veyitkadash shemeh raba be’alma di vera ḥirutey veyamlīḥ malḥuteh beḥayeyhon uveyomeyhon uvehayey dehol beyt yisra’el ba’agala uvizman kariv ve’imeru amen.

Yehey shemey raba mevarah le’alam ulalmey almaya.

Yitbarah veyishtabah veyitpa’ar veyitromam veyitnasey veyit-hadar veyitaleh veyit-halal shemey dekudesha beriḥ hu le’ela (Between Rosh Hashanah and Yom Kippur, add: le’ela) min kol bīrḥata veshirata tushbēhata venceḥemata da’amiran be’alma ve’imeru amen.

Al yisra’el ve’al rabanan ve’al talmideyhon ve’al kol talmidey talmideyhon ve’al kol man de’askin be’oraya di be’atra hadeyn vedi beḥol atar ve’atar yehey lehon ulehon shelama rabah ḥina vehisda veraḥamin vehayin ariḥin umezoney reviḥey ufurkana min kadam avuhon di vishmaya ve’ara ve’imeru amen.

Yehey shelama rabah min shemaya vehayim aleynu ve’al kol yisra’el ve’imeru amen.

Oseh shalom bimromav hu ya’aseh shalom aleynu ve’al kol yisra’el ve’al kol yoshvey tevel ve’imeru amen.

KAVANAH. Adding the rabbinic phrase “ve’al kol yoshvey tevel” (and for all who dwell on earth) logically completes the concentric circles of our aspirations—our care starts with our minyan, extends to the entire Jewish people, and radiates outward from there to all who share our planet. D.A.T

SHAḤARIT / 26
This kaddish is recited after study when a minyan is present.

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D.A.T.

COMMENTARY. Most scholars agree that Kaddish Derabanan is the most ancient form of the Kaddish prayer. It was used at the conclusion of study long before the Kaddish became a prayer for mourners. Its prayer is that the efforts of both students and teachers bring holiness and a sense of the divine presence into the world. This in turn should help them formulate a vision of peace that they can spread to all Israel, and ultimately to all the world. Kaddish Derabanan, like all forms of the Kaddish, thus brings us in touch with the central purpose of prayer.

D.A.T.
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.

For Israel and her sages, for their pupils and all pupils of their pupils, and for all who occupy themselves with Torah, whether in this place or any other place, may God grant them and you abundant peace, and grace, and love, and mercy, and long life, and ample sustenance, and saving acts, all flowing from divine abundance in the worlds beyond. 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.

From the cowardice that shrinks from new truth,
From the laziness that is content with half-truths,
From the arrogance that thinks it knows all truth,
O, God of truth, deliver us.

M.M.K.

DERASH. When we recite the Kaddish Derabanan, we are thankful for the teachings of Torah (in its widest sense). We have received from those who have come before us—and we accept our own place as links in the chain of tradition. Every student becomes a teacher—what we have learned we will teach. We celebrate our sense of accomplishment, our feeling that we have gained richness from our study. We re-affirm with this Kaddish the honorable endeavor in which we have been engaged. We are a people of study and learning, teaching and receiving—this is critical to our collective Jewish life.

L.B.
שלום
Shalom

I exalt you, GLORIOUS ONE, because you have delivered me; you gave my enemies no joy on my account.

DEAR ONE, my God, I have cried out to you, and you have made me whole.

REDEEMER, you have raised my spirit from the land of no return, you revived me from among those fallen in a pit.

Sing out to THE ALMIGHTY, fervent souls, be thankful when you call God’s holiness to mind.

For God is angry for a moment, but shows favor for a lifetime; though one goes to bed in weeping, one awakes in song.

And I, how I exclaimed in my security: I cannot fail!

PROTECTOR, when you wished, you raised my mountain’s strength, and when you hid your face, I was afraid.

To you, THE FOUNT OF LIFE, I used to call, and from my benefactor I sought help unmerited:

“What use in my blood’s waste?
What benefit, my going down into the pit?
Can dust acknowledge you? Can it declare your truth?

Hear, O HIDDEN ONE, deal graciously with me,
SUPERNAL ADVOCATE, become a help for me!”

You changed my mourning to an ecstatic dance,
you loosed my sackcloth, and girded me with joy,
that glory might sing out to you, and not be still!
To you, my God, I always shall give thanks.

Psalm 30
 commentator. According to the Mishnah some Jews regularly meditated for an hour before beginning public prayer. As the public prayer service expanded, this time of personal preparation became filled with a collection of psalms and other biblical selections that became known as Pesukey Dezi...
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!

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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.

SHAHRARIT / 32
ברוך שֵׁם ה' סְדוֹם אֹתוֹ בְּצֵי עֶלֶם
ברוך אֵל שַׁדָּא אָבֵד
ברוך עָלֵי תֵּאשׁוּת
ברוך אוֹמֵר וַיְשָׁמֶשׁ
ברוך נֶאָר יְכָנֵי
ברוך מַרְחֵם עַל הָאָרֶץ
ברוך מַרְחֵם עַל יִבְרָאת
ברוך מַלְשָׁם מְשָׁרְטֵר טֹב לִירָאת
ברוך מִצְבָּר אַפְּלָה הֲמִכְּא אָוָה
ברוך מִלְּעַר יְקִיעַ לֶבֶן
ברוך פְּרָה הַפִּיצֵא
ברוך ה' וַיִּקָּבֵל

Baruḥ she'amar vehayah ha'olam.  Baruḥ hu.
Baruḥ oseh vereyshit. Baruḥ shemo.
Baruḥ omer ve'oseh. Baruḥ hu.
Baruḥ gozer umkayem. Baruḥ shemo.
Baruḥ meraḥem al ha'aretz. Baruḥ hu.
Baruḥ meraḥem al haberiyot. Baruḥ shemo.
Baruḥ meshalem saḥar tov lire'av. Baruḥ hu.
Baruḥ ma'avir afelah umevi orah. Baruḥ shemo.
Baruḥ ḥay la'ad vekayam lanetzah Baruḥ hu.
Baruḥ podeh umatzil. Baruḥ hu uvaruḥ 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 Pesukei 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 Pesukei Dezimrah.

J.R.

DERASH. Rabbi Simlay said: “A person should arrange praise of the Holy One and then pray” (Talmud Beraḥot 32a). Pesukey Dezimrah is a preparation. It helps our transition into prayer. L.W.K. (Adapted)
Give thanks to **The Magnificent**, call on the name, make known among all peoples, God’s great deeds.

Sing songs of God, make melody for God, converse about God’s wondrous acts.

Celebrate the holy name, God will delight the heart of those who seek **The One**.

Inquire of **The Holy One** and gather strength, search out the divine presence always.

Call to mind the wondrous things God did, the acts of wonderment, the judgments of God’s mouth.

Sing to **The Incomparable** throughout the earth, bring news, from one day to the next, of divine help.

Tell among the nations of God’s glory, amid all peoples, of God’s wondrous acts.

For great is **The Eternal**, celebrated mightily, and awesome, above all false gods, for all the gods of popular imaginings are mere idols, but **The Creator** alone made the heavens.

1 Chronicles 16:8-12, 23-26
בראשית: י الهيئة ס明らか בהצינו:  שיר ובאי בצלאל:  הסנה של מבשרי היוה:  עשר של היוה וצלאל.  בשלום לחיה תפארת:  ממתיי כמחסנים להם:  עשר של היוה באלים ישתהו:  ספרי ילדים אטירובות ומי בורל היוה ומקהל מקאר:  עליי האה וביאתיו יוהי שפיים עשה:

בכשר פנינו תפאות / search out the divine presence always. The Hebrew literally reads “Seek His face always.” The religious person is one who knows in each situation how to seek “the face of God.” Whatever befalls us and wherever life may lead, we find ourselves still seeking. Each unique human situation calls upon us to find God’s presence and act upon it in a unique way.

A.G.

DERASH. The service of gratitude is eternal. As the Rabbis put it (Leviticus Rabah 9), though in the time to come all sacrifices will cease, the thank-offering will never cease. It will last on in eternity; thanksgiving will never become obsolete in the realms of spiritual bliss. A world full of praise—how near to heaven it would be! We must bring ourselves into line with such ideals. Our worship must not be impatient supplication, but patient praise. We must think less of what we lack, more of what we have.

M.M.K./M.S.
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 ולְאֵלָה אֵֽתְנָה / “and we are not,” which is traditionally read בְּלַאֵלָה אֵֽתְנָה /and to God we belong.”
A medieval mystic, however, preferring the original reading, rendered it וּלָא-אָלפ-אָנָה, “and to Aleph we belong”—that is to the divine source of all things, whose name is Aleph, the silent unpronounceable letter that begins the Alephet, and which is also the initial letter of אָלֵֽה, “I am...,” the first word of the Ten Commandments.  

J.R.

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

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

D.A.T.

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

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

A Psalm of David

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

תָּשְׁרִי...סֶלֶה / Happy...you (Psalm 84:5).
תָּשְׁרִי...אֲלָהָיו / Happy...God (Psalm 144:15).
Ashrey yoshvey veyteha od yehaleluha selah.
Ashrey ha’am shekahah lo ashrey ha’am she’adonay elohav.
Tehilah ledavid.
Aromimeha 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 ḥeker.
Dor ledor yeshabah ma’aseḥa ugvuroteḥa yagidu.
Hadar kevod hodeḥa vedivrey nifle’oteḥa asiḥah.
Ve’ezuz noroteḥa yomeru ugdulateḥa asaperenah.
Zeḥer rav tuveḥa yabi’u vetzidkateḥa yeranenu.
Hanun veraḥum adonay ereḥ apayim ugdol hased.
Tov adonay lakol veraḥamav al kol ma’asav.
Yoduḥa adonay kol ma’aseḥa vehasideḥa yevar eighteenah.

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.

41 / PESUKEY DEZIMRAH/ASHREY/PSALM 145
Calling out the glory of your sovereignty,
of your magnificence they speak,

Letting all people know your mighty acts,
and of your sovereignty’s glory and splendor.

May your sovereignty last all eternities,
your dominion for era after era.

Strong support to all who fall,
God raises up the humble and the lame.

All hopeful gazes turn toward you,
as you give sustenance in its appointed time.

Providing with your open hand,
you satisfy desire in all life.

So just is God in every way,
so loving amid all the divine deeds.

Close by is God to all who call,
to all who call to God in truth.

Responding to the yearning of all those who fear,
God hears their cry and comes to rescue them.

Showing care to all who love God, The Eternal
brings destruction to all evildoers.

The praise of The All-Knowing does my mouth declare,
and all flesh give blessing to God’s holy name, unto
eternity.

Psalm 145

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

And...Halleluyah! (Psalm 115:18).
כבוד מלכותך היאם
לביד לבני אהבים וברכים
מלכותך ילקחו כל־עולם
סמח יהוה לכל־עולם
הנחתה ותורמלנה ואת hakkון צאתו
הפאת אתינו
חברת יЉך ערבין
קרוב יהוה לכל־עביה
полнение יוהו ההכלה
ש三大职业 יווה את hakkון אბינו
חזרה לכליהם מאור פ
מלוכלך צער
ממות ועד‑עלים
לעולים צער
אمنظمة גכייה היה
Kevod malḥuteḥa yomeru ugvurateḥa yedaberu.
Lehodi’a livney ha’adam gevurotav uhvodi hadar malḥuto.
Malḥuteḥa malḥut kol olamim umemshalteḥa behol dor vador.
Someḥ adonay leḥol hanofelim vezokef leḥol hakefufim.
Eyney ḥol eleḥa yesaberu
ve’ataḥ noten lahem et oḥlam be’ito.
Pote’ah et yadeḥa umasbi’a leḥol ḥay ratzon.
Tzadik adonay behol derahav veḥasid behol ma’asav.
Karov adonay leḥol korav leḥol asher yiakra’uhu ve’emet.
Retzon yere’ah va’aseh ve’et shavatam yishma veyoshi’em.
Shomer adonay et kol ohavav ve’et kol harsha’im yashmid.
Tehilat adonay yederber pi
vivareḥ kol basar shem kodsho le’olam va’ed.
Va’anahnu nevareḥ yah me’atah ve’ad olam halleluyah.

43 / PESUKEY DEZIMRAH/ASIIREY/PSALM 145
A Song for the Ascents.

I lift my eyes up to the hills.  
From where does my help come?

My help is from The Unseen One,  
the maker of the heavens and the earth,

who will not cause your foot to fail.  
Your protector never slumbers.

Behold the one who slumbers not, who never sleeps,  
the guardian of Israel.

The Abundant One preserves you,  
The Watchful One, your shelter, at your right hand a support.

By day, the sun will not afflict you,  
nor the moonlight by the night.

The Vigilant shall guard you from all evil,  
and will keep your lifebreath safe.

The Shepherd guard your going out and coming in,  
from now unto eternity.

Psalm 121

NOTE. Several psalms and anthologies of psalms that are often found in Pesukey Dezimrah have been omitted from Kol Haneshamah in favor of Psalms 121, 128 and 130, which are more commonly found in the Sephardic liturgy.

D.A.T.
Esa eynay el heharim me'ayin yavo ezri.
Ezri me'im adonay oseh shamayim va'retz.

COMMENTARY. The psalm’s image of help coming from the mountains, from the maker of heaven and earth, anchors us in the natural world, in the majesty and orderliness of creation. But the psalm also has a jarring image: “the Guardian of Israel neither slumbers nor sleeps.” It is hard to hear this phrase without thinking of all the times that while God seemed to slumber, the Jewish people were slaughtered on account of their religious beliefs. We constantly need to translate such ancient images of God through the lens of our contemporary theology. The Guardian of Israel can then be understood as the eternal source of unity in the world or the vision of goodness that cannot be snuffed out even by unspeakable evil and suffering.

H.L.
A song of the Ascents.

Happy are all those in awe of The Almighty One, who walk in paths that God established.

When you enjoy the fruits of your own labors, happy are you, how good it is for you!

When from within your household grows a fruiting vine, when children of your household grow like sprouting olive branches, filling seats around your table,

this is a way those in awe of God are blessed.
May The Abundant One bless you from Zion,

and may you, in turn, behold Jerusalem’s prosperity throughout your life,

and may you live to see your children’s children, and well-being over Israel.

Psalm 128

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COMMENTARY. Blessings flow to us as creatures on a planet sustained by love. Respecting the power of that love, we pray for the grace to channel that flow of blessing back to our partners, our families, and our people’s eternal home, Zion. In this psalm, we celebrate those who revere God, and thereby provide for the continuity of the Jewish people. H.L.
Yevarecheha adonay mitziyon urye betuv yerushalayim kol yemey hayecheha. Urey vanim levaneche shaol al yisra’el.

COMMENTARY. Psalms beginning with the words “ Shir ha-musafot / A Song of Ascents” were sung as Jews ascended toward the Temple mount, primarily on the pilgrimage festivals. The Temple mount is one of the highest points in Jerusalem, which itself is nestled high in the hills. When many Jews came to offer sacrifices, a long line of pilgrims must have moved slowly upward as they awaited a turn at the altar. These psalms might well have been sung by the people in the slowly ascending line. D.A.T.
A song of the Ascents.

From the depths I have called out to you, REDEEMING ONE, please listen, my provider, to my voice! May you harken to my voice of supplication. Were you to pay careful attention to a person's sins, who could endure, almighty one? With you alone originates all power to forgive; for this you are revered. So I have hoped, MERCIFUL ONE! My soul has hoped, and for your word I have looked forward in my yearning. My spirit yearns for my protector more than people watch for daybreak, truly, more than watching for the dawn. So does Israel eagerly anticipate THE MERCIFUL, for from THE MERCIFUL all kindness comes, from God alone comes all deliverance, yes, God alone delivers Israel from its wrongful acts.

Psalm 130
From the depths.” The phrase calls us back to the inner sources of our personal and collective pain. Through psalms like this one, we express our yearning for a place beyond pain. We have not been the best we could have been. We long for forgiveness. We know ourselves forgiven, however, only when we have turned our lives back toward the holy. Our word for this process is atonement, or at-one-ment, a movement toward reconciliation with the holiness we know as God. H.L.
Halleluyah!
Hail, my soul, THE OMNIPRESENT!

I hail THE INNERMOST my whole life through,
I sing out to my God as long as I endure.

Trust not in human benefactors,
in mortal beings, who have no power to help.

Their spirit leaves, they go back to the ground,
on that day, all their thoughts are lost.

Happy is the one who has the God of Jacob for a help,
whose hopeful thought is for THE LIVING ONE, our God,

the maker of the heavens and the earth,
the seas and all that they contain,

the world’s true guardian,

who musters justice on behalf of the oppressed,
who gives bread to the hungry,

ADVOCATE, who sets the captive free,

THE UNSEEN ONE, who makes the blind to see,
SUPPORTING ONE, who helps the lame to stand,

THE WATCHFUL ONE, who loves the just,

THE BOUNTIFUL, protector of the stranger,
and in whom the orphan and the widow find their strength,

By whom the evildoers’ route is set awry.

The All-EMBRACING reigns eternally,
your God, O Zion, from one generation to the next.
Halleluyah!

Psalm 146

SHAḤARIT / 50
COMMENTARY. The latter part of this psalm lists divine actions worthy of human emulation. The approach of predicate theology treats divine attributes as models for human conduct. In praising God this way we are not attempting to make factual statements about God’s conduct. We are stating values that we hope to make manifest through the way we lead our lives.

D.A.T.

DERASH. לא מאמת בני רכיבים / Trust not in human benefactors. At first the message catches us off guard. Do not put your trust in other people. Even leaders—born or chosen. Then we recall that ours is a program of sacred principles, not sacred personalities. We should not rely on the good will of even the noblest and most generous. (The root דבג is the same for noble and generous.) The principle of protecting the weak and defenseless is far too important to entrust to any regime, ruler or promising politician. It is a principle encoded in the very structure of the universe. It demands our individual obedience.

S.P.W.
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, —
הלל ליהוה:
כתרו צורו אלהינו
בנה ורשותו יוהו
鹳ף אש狀י לב
מולגה כופר לוכביכם
גורל אורתו בריכת
מעורר ינוק יוהו
ענת,default long
המכסה טפם בצעים
המפאתי חרס חצי
נחת לבהמה לוחמה
לא עבורה חוס ושפש
←
לארבךיה נאש ברצה.

COMMENTSARY. 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!
לא תש👈ם כב לבריאת
^ןושארו ינש藓ו
עשני וייחסו את צינה
נשרף ברוחי ש إطار
נשרף אלווה שלום
נשרף אפרת עריך
נשרף שלג אריה
מסלליו פורח במחים
יסוח ברוחו יקירנו
בוקה במספשים לישראל
המשפניים בלילה
Halleluyah!

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

praise God, heavens upon heavens,
and you, the waters up above the heavens!

Let all praise the name of THE ETERNAL,
who commanded, and all things became,

who raised them up forever and an aeon,
who affixed a limit none could pass.

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

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

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

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

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

Psalm 148
הלל יִהוּדָה מָרָאָרָה
ולֹא בָּכֶרֶד שְׁלֹלֵי קֶמֶּר
הַהֲרִים בְּכָלְּגָּבָטוּת
הַשְּׁמֶנֶת בְּכָלְּגָּבָּחָה
רָםֵשׁ וְגֹדוֹר בְּנֵיהֶם
סֶרֶם בְּכָלְּעֶפֶסֵי אָרֶץ
וּפָנֵים עִירֵיָם
כִּרְבֵּשֵׁבָנָה שָׁמוֹ לְבוֹא
הלל אֵת-שְׂמוֹ יְהוָה
הוֹדוּ עַל-אָרֶץ וְשָׁפְמוּ
* וְנִשְׁפְּטוּן לְעַמָּם
תחדֵּף לְכָל-הַשָּׂרֵי
לָבְנִי יִשְׂרָאֵל עִם קְרָבָּנָה

59 / PESUKEY DEZIMRAH/PSALM 148
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.
הלא לשלח את נצלוּתך בקריעת ציווי בתקרא
הנצבך ובכורות הנצבך בפניך ובניך
הנצבך ברכך והשלח הנצבך בטמנים תרצות;
כי המושמ תתהלל יתהלל אתה.

וּלְשָׁלֵךְ כִּלָּלַתֶךָ אֵל לָעָלָם אֶם אֵתָם. וּכְרוֹצְךָ יָהֹוד מִצֶּלֶטָם שָׁלֹם יְרוּשְׁלָם;
הנבליה: וּכְרוֹצְךָ יָהֹוד אֲלֵה יִשְׂרָאֵל עָשָׂה נְפָלָה לְךָ;
נְבֹרָךְ שָׁם כִּלָּלַתֶךָ וּרְפָאָם בִּינְדָּלַתֶךָ אֶם אֵתָם.

יְיִירָמִיָּא כָּבֹדו אָהָלְךָ מִדֶּשֶׁם / 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.

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

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

Every morning
the world
is created.
Under the orange
sticks of the sun
the heaped
ashes of the night
turn into leaves again

and fasten themselves to the high branches—
and the ponds appear
like black cloth
on which are painted islands

of summer lilies.
If it is your nature
to be happy
you will swim away along the soft trails

for hours, your imagination
alighting everywhere.
And if your spirit
carries with it

the thorn
that is heavier than lead—
if it’s all you can do
to keep on trudging—

(continued on page 63)
there is still
somewhere deep within you
a beast shouting that the earth
is exactly what it wanted—
each pond with its blazing lilies
is a prayer heard and answered
lavishly,
every morning,
whether or not
you have ever dared to be happy,
whether or not
you have ever dared to pray.

Mary Oliver

COMMENTARY. This rabbinic composition, which serves as the conclusion of the daily Penukey 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 Ḥey Ha’olamim—the one that lives eternally.

D.A.T.

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 Ḥey Ha’olamim cuts through the distinction between space and time and binds them together in cosmic oneness.

A.G.
HATZI KADDISH / SHORT KADDISH

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

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

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

COMMENTARY. Holiness is the quality or value that things or persons have when they help people to become fully human. M.M.K. (Adapted)
Reader: Yitgadal veyitkadosh shemey raba
be’alma di vera hirutey veyamliḥ malhutey
beḥayeyḥon uv’yomeyḥon uvḥayey deḥol beyt yisra’el
ba’agala uvizman kariv ve’imru amen.

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

Reader: Yitbaruḥ veyishtabah veyitpa’ar veyitromam veyitnasay
veyit-hadar veyitaleh veyit-halal shemey dekudsha beriḥ 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 Hashahar and Pesukey Dezimrah, have brought individuals gradually closer together until they could reach the mutual connection needed for joining together in prayer. The emotional stirring and heightened awareness brought by these earlier sections now become focused in the tighter intellectual structure of the Shema and its blessings and the Amidah. D.A.T.

COMMENTARY. The first major theme following Barehu is that of Creation. We wonder at the order, the complexity, the vastness of our world. Struck by our own smallness, we are nonetheless also caught up in the grace of having a home amidst the splendor that is nature. Our wonder and our sense of smallness give way to thankfulness for the gift of life in this world. D.A.T.
When a minyan is present, the Barehut 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.

בָּרֹכֵהּ אֲתָ הוָה הַמְּקַרֵּדֶךָ:  
בָּרֹכֵּהּ הוָה הַמְּקַרֵּדֶךָ לֶעֶ֑לֶּם וּזְדָּמָ֖ן

Barehut et adonay hamvoraḥ.  
Baruh adonay hamvoraḥ le’olam va’ed.

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

I  Bareh atah adonay  בָּרֹוכֵּהּ אֲתָ הוָה  Blessed are you Adonay
Beruhah at yah  בָּרֹוכֵּהּ אֲתָ יָה  Blessed are you Yah
Nevreh et  נְבָרֵדוֹ אֲתָ  Let us bless

II  eloheynu  אֱלֹהֵינוּ  our God
hashehina  הָשָׁכְנֵה  Shechina
eyn ha’ayim  עַיְּנֵי הָיָם  Source of Life

III  melech ha’olam  מְלֶךְ הָעָלָם  Sovereign of all worlds
hey ha’olamim  הֵי הָעָלָּם  Life of all the worlds
ruah ha’olam  רֻחַ הָעָלָם  Spirit of the world

67 / SHEMA AND ITS BLESSINGS/BAREHU
You who in your mercy give light to the earth and its inhabitants, and in your goodness do perpetually renew each day Creation's wondrous work, how great your deeds, ETERNAL ONE! In wisdom you have made them all. The earth is filled with your accomplishments. You are the world's sole sovereign, dwelling in the highest heights before the dawn of time, praised and magnified and held in awe from days of old. God of the world, in your abundant mercy, care for us. Source of our strength, our stronghold rock, our shield of help, the fortress over us! All-powerful and blessed, great in discernment, you have prepared and wrought the sunlight's healing rays; true good you have created; luminaries you have made, in honor of your name, surrounding for divine omnipotence; your principal celestial ones, quaking in holiness, revere the shaper of the heavens, to eternity. They tell of divine glory and the holiness of God. Be blessed, redeeming power, in celebration of your handiwork, and for the luminaries that you made. Let all declare your greatness! 🙏
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.
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!”

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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.

מָלֵא כָלָה יָהֳעַר בָּהָר 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.
כדוש קדוש קדוש

יהוה/vndאוש בשלמה בכל החקים בברך
באהוב ות燏וים והקרש קורא ידוע בכם
לועהרוס משבחים בברך:
ברוך בברך יהוה ממקומך:←

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

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

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

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

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

S.P.W.
לבוא בראות תחומת ים לבנה עליה אל מי קבלי טמורת יᵐריה
הshall be fall upon the head of all the glory of the צרכיה הנברעה עלThreadPool
YHVH's glory shall be revealed to all Israel.
אלו המפרשים נבטיים בבל יתומים קדמיו מצאשה ברארה
Those who proclaim in Babylon the things that were hidden in
כאמורה: לעשה אוריי גולייהם כי ליעלם חודה
As it is written: I have hidden the things for the people who have
אתור ת쳐 על צדクリックע איר עניקה כלנה בָּמֶרֶדֶדֶדׇּ לֹאֵת: בְּרוֹחַ אֵתָה
The place where I have made my name to rest.
יהוה יזיר קְמַרואת
The everlasting God.
INTERPRETIVE VERSION: YOTZER

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

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

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

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

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

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

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

For additional readings, see pages 436-437.

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

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

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

COMMENTARY. In the preceding pages (66-75) we offered an extended blessing for Creation. We accepted our creatureliness, our place in nature. Now we shift to concern with what gives our creaturely lives transcendent meaning. We learn of our own significance through the love that is freely offered to us first by parents and later by others as well. We learn our ultimate worth in this love, which is rooted in the divine love. This is truly essential teaching! This love teaches us what to do with our lives, how to serve others, how to do the divine bidding. Thus loving and learning are inseparable parts of our tie to the divine.

D.A.T.

/loving...caring...be merciful. These three consecutive words are based on the same root הוה, 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.
ויהיucha שומע ב התורה וברך אדם ב hashlib יתברך ויהיucha לבראשית ויהיucha לבראשית ויהיucha לבראשית
וליהיucha את שמעה ולא בניו ולא ובנים ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו ולא בניו לא##
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.

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.

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.
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.
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.
ר솀יך ללבב ולא חשק ונתת השמחות עליה הלויים אחות

 ogóרתם: הגרתי לכלי רבים כים אבר המברוק לא-מזרחיים ימי

על-הרבסה אשר אשת עבד וה㋑ים להב יבש המרשעה

הגרתי בכלי רבים אריה-שיכם ואחר-אדריה נחיים והנה הכתיה

לפגוע מברך המתחלה וב formulaire למצע חותית אחות ודבר多い

Continue with 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.

SHAHARIT / 88
BIBLICAL SELECTION II

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.

למנוע תותחים / 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.

Shaharit / 90
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 uzhartem et kol mitzvot adonay va’asitem otam velo taturu aharey levavehem ve’aharey eyneyhem asher atem zonim ahareyhem. Lema’an tizkeru va’asitem et kol mitzvot vihe-yitem kedoshim leyloheym. Ani adonay eloheym asher hotzeyti ethem me’eretz mitzrayim lihyot lahem leylohim ani adonay eloheym. Adonay eloheym emet.
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,
your 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.
DERASH. Emet Veyatziv is an affirmation of the Shema. We join the last words of the Shema to אמן as a statement of our ongoing commitment to their truth. Both אמן/truth and אמן/Amen are derived from a root meaning “strong” or “firm”. It has also been noted that the three letters of אמן span the Hebrew alphabet; they are its beginning, middle, and end. In contrast, the letters of לשון / lie are all huddled together in a single corner of the alphabet. Truth is broad and all-encompassing; we have to expand our minds in order to embrace it. Lies, like gossip and malicious talk, bring out the narrowness within us. Let us commit ourselves, in affirming the Shema, to breadth of vision and the ongoing search for truth.

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

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

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

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

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

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

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

TALMUD SOTAH 37a

SHAḤARIT / 96
Mi ḥamoḥah ba’elim adonay. Mi kamoḥah nedar bakodesh nora tehilot osey feleh.
Shirah ḥadashah shibeḥu ge’ulim leshireḥa al sefat hayam.
Yaḥad kulam hodu vehimliḥu ve’ameru.
Adonay yimloḥ le’olam va’ed.
Tzur yisra’el kumah be’ezrat yisra’el. Ufdey Ḥinumeḥa yehudah veyisrael. Go’aleynu adonay tzeva’ot shemo kedosh yisra’el.
Baruḥ atah adonay ga’al yisra’el.

DERASH. Most congregations stand at tzur yisra’el rather than wait for the blessing. Thus we are already on our feet when we request that God ḥome / 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.

Open...praise (Psalm 51:17).
The traditional Amidah follows here. The Shiviti meditation begins on page 132. A guided meditation begins on page 128. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence.

Adonay sefatay tiftah ufi yagid tchilatecha.

Baruh atah adonay eloheynu veyloheyn avoteynu ve'imoteynu
elohey avraham
elohey yitzhak
elohey ya'akov
elohey sarah
elohey rivkah
elohey rahel
veyloheyn le'ah

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

S.S.
great, heroic, awesome God, supreme divinity, 
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: 
(Ref Ref us for life, 
our sovereign, who wishes us to live, 
and write us in the Book of Life, 
for your sake, ever-living God.)

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

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

J.B.

תוחרisher.getDefault().getSelectedText();

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

Daniel Kamesar

כל חי / every living thing, gives and renews life. The traditional siddur 
affirms כל חי מהחיים המתחים / revival of the dead. We substitute כל חי, 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 possi-
ability of this-worldly salvation. (See pages 103-106).

D.A.T.

SHAḤARIT / 100
Between Rosh Hashanah and Yom Kippur, add:

(Image)

Ha’el hagadol hagibor vehanora el elyon gomel ḥasadim tovim vekonney hakol vezohër ḥasdey avot ve’imot umevi ge’ulah livney veneyhem lema’an shemo be’ahavah.

(Zohrenu leḥayim meleh ḥafetz baḥayim vehotvenu besefer haḥayim lema’aneха elohim ḥayim.)

Meleh ozer umoshi’a umagen. Baruh atah adonay magen avraham ve’ezrat sarah.

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

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

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

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

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

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

3. KEDUSHAT HASHEM / HALLOWING GOD’S NAME

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

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

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

In summer: Morid hatal.

In winter: Mashiv haru'ah umorid hagashem.

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

Between Rosh Hashanah and Yom Kippur, add:

(emi ḥamola av haraḥamim zohor yetzurav leḥayim beraḥamim.)


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

When praying silently, continue here.

Recited when praying silently:

(Ameh kohor av umeraḥamim be'evu'yeho ḥalal ve'olam ha'olam.)

(Between Rosh Hashanah and Yom Kippur, conclude: ha'olam ha'olam.)

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.

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.

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

SHAḤARIT / 104
The Kedushah is chanted aloud in a minyan.

Between Rosh Hashanah and Yom Kippur, conclude:

Nekadesh et shimeḥa ba’olam keshem shemakdishim oto bishmey marom kakatuv al yad nevi’eha vekara zeh el zeh ve’amar:
Kadosh kadosh kadosh adonay tzeva’ot melo ḥol ha’aretz kevodo. le’ummatam baruḥ yomeru:
Baruḥ kevod adonay mimicomo. Uvedivrey kodsheḥa katuv lemor: Yimloḥ adonay le’olam eloḥayiḥ tziyon leder vador halleluyah.
Ledor vador nagid godleḥa ulnetzaḥ netzahim Kedushateḥa nakdish veshivḥaḥa eloheynu 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 (Shaḥarit page 118, Minhāh page 236, or Ma’ariv page 312).

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

J.B.

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

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

Continue with the seventeenth blessing (Shaḥarit page 119, Minḥah 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.
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. אבינו / Our Father has been replaced by מושר / Divine Source, and מלך / Our King has been replaced by מלכות / 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: From Pesah till December 4 say:
And grant us dew and rain, And give blessing for blessing on the earth, and satisfy us with your goodness, on the earth, and satisfy us with your goodness, and give blessing to this year and give blessing to this year as in the good years of the past. Blessed are you, ALL BOUNTIFUL, who gives blessing to the years.
From December 4 till Pesah say:

From Pesah till December 4 say:

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

M.M.K. (Adapted)

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

D.A.T.
10. KIBUTZ GALUYOT / INGATHERING OF THE JEWISH PEOPLE

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

11. DIN / RESTORING JUSTICE

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

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

*Between Rosh Hashanah and Yom Kippur, conclude:*

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

12. BIRKAT HAMINIM / OVERCOMING DIVISIONS

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

SHAḤARIT / 112
כבודי גלעדה

הושע בשלום בורלו להיווהו ושלום על כלם גלעדה ושלום
מאברע בברעה נארץ: בורו אתה יוהו מקרא נבר יועץ וסארך:

ר"י

הושעה שופטים ובנראשויה וירצענו בברעה והשכלה ושלום כלם גונב
ואנהו מלכו עלינו אתה יוהו לברעה בתקוף וברחמי עזרקה וב짬
בメリס: בורו אתה יוהו כלך ארבעה יררהו וסארך:

Between Rosh Hashanah and Yom Kippur, conclude:

(ברוח אתה יוהו וכלך יררהו)

ברוח המ𝗶ים

ולכלושני אל תהי תוקה וכל הורתשה כלגע ראויה: בורו אתה

יוהו מקבר וراف:

113 / AMIDAH
13. TZADIKIM / COMPASSION FOR THE RIGHTEOUS

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

14. BINYAN YERUSHALAYIM / REBUILDING JERUSALEM

And to Jerusalem, your city,
may you turn with mercy,
and come home to dwell there,
as you have promised.
And rebuild the city, soon and in our days,
with everlasting peace.
Blessed are you, THE GOD OF ZION,
builder of Jerusalem.
צליךים
על הנבטים ועלא חסידים על וקפן עמה עותי ישראל על פלייתו
ספטיריה על גרי החרך עליגינ גמרות נראיה ויודו שלגונות ומע
שכט טוב על חומתיה בשמה ס生產 וסרייקת קלגון עמהו והעולים
לא בсалש מי בשנה נוף אぽה יודה מושט וממותה לאדיקות
בנין ירושלים
לירושלים עזרו בהרמים חסוב ורך ושבצלה מיישור דבירת וגה
셧ית בקרוב בקפלגın בنين שלום: בורוק אפה יודה דברת ירושלים

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.

115 / AMIDAH
15. YESHU’AH / SALVATION

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

16. KABBALAT TEFILAH / ACCEPTING PRAYER

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

Blessed are you, Compassionate One, who listens to the words of prayer.

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

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

D.A.T.
At this point in the Amidah it is customary to add personal petitions for healing or safety, for successfully earning a living and for other hopes and needs. For Tefilat Hadereh / The Travelers’ Prayer, see page 175. For Parnasah / Sustenance and well-being, see page 235. For other optional prayers, see pages 154-157, the Mi Sheberah, for an explanation of how to incorporate other events and occasions.

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

S.P.W.
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 Ḥodesh 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 Ḥodesh: the new moon.
On Pesah: the festival of matzot.
On Sukkot: the festival of sukkot.
Remember us this day,
ALL-KNOWING ONE, our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With your redeeming, nurturing word, be kind and generous. Act tenderly on our behalf, and grant us victory over all our trials. Truly, our eyes are turned toward you, for you are a providing God, gracious and merciful are you.)
And may our eyes behold your homecoming, with merciful intent, to Zion. Blessed are you, THE FAITHFUL ONE, who brings your presence home to Zion. → SHAḤARIT / 118
On a Rosh Hodesh or Festival, add:

On Rosh Hodesh:

On Pesah:

On Sukkot:

Both the full Amidah and the abbreviated Amidah continue here.
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 Yohanan, Hasmonean High Priest, and Matthew’s sons: a wicked Hellenistic government arose against your people Israel, forcing them to shun your Torah and to leave off from the laws your will ordained. And you, in your abundant mercy, stood up for Israel in their hour of distress. You pressed their claim, exacted justice for them. You delivered armed might to the weak, the many to the power of the few, the wicked to the power of the just, the vicious to the power of those occupied with Torah. You made known your name that day, and made it holy in your world. And for your people Israel you enacted great deliverance, as in our own time. Afterward, your children came into your Temple’s inner room. They cleared your sanctuary, purified your holy place, kindled lights inside your holy courtyards, and established these eight days of Hanukah, for giving thanks and praise to your great name.)
On Hanukah add:

עֲלֵי הַבְּשָׂם עֵלָי הַפֶּרֶךְ עֵלָי הַנֶּבֶדֶר וּעֲלֵי הַחֲשָׂעַת עֵלָי הַנָּחָת
שְׁסֶסֶתָה לַאֲבוֹתֵינוּ אֲבוֹתֵינוּ בְּכֵיָּם חֲבָבָם חֲבָבָם בְּיִמָּיו מַחְתָּתָם
עֲלֵי עָצָם יִשְׂרָאֵל לַחֲשָׂעַת הַנָּחָת לַחֲשָׂעַת הַנָּחָת מַחְתָּת הַנָּחָת מַחְתָּת
ְעָרַתָם הַרְבִּיעָם עֵצָם לָהֶם בָּעַת עַרְצָם לָכֶם את רְכֵם בַּלְעַת
יְדֵיכֶם חֲפִית גְּבוֹרָתָם בְּכֵי חֲלָשָׂם וְרַבִּים בְּכֵי מַעְשֵׂים וּרְשָׁעִים בְּכֵי
צְדִיקָם וּרְעָם בְּכֵי עוֹשֵׂים וּרְשָׁעִים ה’ עֲשֵׂה גְּבוֹרָה לָכֶם וּרְשָׁעִים
בְּעֵלֶּכָּתוֹ לַעֲשִׂיטָה יִשְׂרָאֵל לַעֲשִׂיטָה מִשָּׂאֲתָה גְּבוֹרָה לָכֶם חֲלָשָׂם חֲלָשָׂם
אַהֲרֹן גְּמוּרָה לְהָרָבָּכִי נְעַשֶּׂה נְעַשֶּׂה דּוֹרָאֹת ביִתֵּךְ וְמַעְקִיתָה אַתָּה מַעְקִיתָה
וּרְוָלִים נְרָתָה בְּחַזְרֵדֵת כְּרֶשֶׁק נְעַשָּׂה נְעַשָּׂה לְיִישָׂרָאֵל (ה’)

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:
(על הנסים יעל הפרוקא על הגברות על התפיאת על התפיאת
שהעשת תלבושות ואלה הצהרה בעם רבים נוספים)

בימי מיכרכי الأمم בשמות הנשים בטיעון ששמה עליינו כאן
באש נ стремי לערוג לאבר וחיל זה המילא את זוה בימים
אוחר באשלאשה הש העברה של ש伸び אמש הזה והש אדיר ואשר בלוה:
אך היא בריאה ובראש הפועה את עשת זכתה ואחר מעשה
ללא מתריסות בני אדם ושמות אחדות (מפי יא)

(על כל יום יברך ויתורום שמה ילבונה כיידי לצלולוزاد
Between Rosh Hashanah and Yom Kippur, add:
(וכותב להלמי טובים שליבי ברכה)

וכל התמידי יהוד מסלול וייחלול את שמה בבראש ניאל לאיש עשתות

(stitución סלוה: ברוח אמה יהוד וشاש שמה ילבן כיידי כלגורות: —

123 / AMIDAH
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!

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**COMMENTARY.** Traditionally the Priestly Blessing was done by the male descendants of the *kohanim*. In some congregations the *sheliḥ 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.  

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**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 Sheḥinah as we bless each other. It is now an established part of Canadian Reconstructionist practice.

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

Eloheynu veylohey avoteynu ve’imoteynu barehenu babera’ahah 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.

ניירות סלום / May...peace. (Numbers 6:24-26).

125 / AMIDAH
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.
Sim shalom tovah uvrahah ba’olam hen vahesed verahamim aleynu ve’al kol yisrael ameha. Barehenu avinu kulanu ke’ehad be’or paneha. Ki ve’or paneha natata lanu adonay eloheynu torat hayim ve’ahavat hesed utzedakah uvrahah verahamim vehayim veshalom. Vetov be’eyneh et ameha yisra’el ve’et kol ha’amim berov oz veshalom.

Between Rosh Hashanah and Yom Kippur, add:

(Besefer hayim beraah veshalom ufarnasah tovah nizafer venikatev lefaneha ana’hu veolah ameha beyt yisra’el lehayim tovim ulshalom.)
Baru’h atah adonay osey hashalom.

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

Continue on page 135.
A GUIDED MEDITATION FOR THE WEEKDAY AMIDAH

(Slowly) Close your eyes and breathe deeply. As you breathe in, be aware of the solidity of your body. Then breathe out, letting the breath lead the way for tension to leave the center of your body...Breathe in again, and as you breathe out, feel the tension leaving your limbs, all the way from your fingertips and from the tips of your toes...As you breathe out again, feel yourself getting lighter and lighter and more and more relaxed...

Become aware of your legs...your hips...your torso...your arms...shoulders...neck...and head...Feel the length of you...Be aware of the busy-ness of the many complex systems inside your body. Be aware of your body’s outside edges, of where it ends, of your skin and anything touching your skin—the floor, the arms of your chair, the air...

Imagine within you a point of light, a point of holiness and peacefulness...This point of light becomes brighter as you focus on it, and it begins to fill you...It glows outward from you and begins to surround you in a cocoon of light...Savor that light, cradle it within you and let it cradle you.

From inside your cradle of light, feel yourself supported by many gentle hands...Imagine all of the people—these are people from generations past—who are keeping you aloft. They, too, have light emanating from within them, and they join together to support and cradle you, gently but securely...They, too, are being supported by generations who came before them, who, in turn, are being supported by generations who came before them...→

SHAḤARIT / 128
You become aware of your head—the thickness of your skull, armored plating for the most complex device we know of. Notice your mind. Notice the thoughts going through it. Allow your thoughts to come and go without following them. For every thought you think, a million microscopic explosions occur, making connections between seemingly unrelated things...But your brain does not function on its own; at its best, it operates in conjunction with the heart. Take note of what you are feeling. Let your feelings float by...Focus on the connection between your mind and your heart. Watch the pulses of light, of thoughts and emotion, travel in both directions along the telegraph wire of your soul.

Be aware that the two ends of that line of communication are connected not only to each other but to a third entity, outside or inside of you, which represents the sum total of your ideals, your hopes, your dreams...Feel the connectedness along all three sides of this triangle, the yearning toward that third point.

Feel the boundaries around you. Feel the boundaries between you and what is outside of you melt away, recede into the distance...You begin to feel a sense of boundlessness...Within you, the point of light, of holiness and peace, still glows, but that light is now a glow of strength, and it pulses with energy. The light streams off into that boundlessness, filling it and pulsing further outward. Feel your body fill with strength and light and energy.

The energy begins to ebb away into the distance around you, and very slowly, your whole being becomes still...You can rest in this place of stillness, feeling it encompass you...Deep within you, you begin to feel the stirrings of new energy...Around you, a light rain begins to fall, warm and pattering. It brings you back a sense of gentle vigor, reviving the very essence of your soul.
And you feel grateful. Grateful for the light and strength and holiness in you. Grateful for your life. Little green shoots of gratitude sprout, and tendrils of gratefulness creep and grow and wind their ways out from your heart...Your gratitude is boundless, overflowing, and it makes your heart want to dance, makes your toes want to go frolicking, makes your head want to soar, makes you want to fling out your arms to embrace the giver of this wonderful gift of being filled with life.

And slowly, this feeling of gratitude is not flung outward any more but begins to turn inward, to point to your very center, to transform itself into a quiet bubbling calm which possesses within it the memory of the light you felt glowing within you and around you, and the weightlessness, the feeling of being supported, the pulses of light in your mind and your soul, the boundless energy and the stillness, and the revivifying rain, and the unbounded gratitude for being alive. You will carry the awareness of all of these with you as you open your eyes to go on with your day.

Judith Kummer

Continue on page 134.
I will be ever aware of the source of life’s presence. In you shall I be sustained. The bounding of the living the light of each living thing,8283,8284 awakening those who fall, healing the sick.

Blessed are you,
The Fount of Life, who gives and renews life.

For with you is the Fountain of all life, in your Light do we behold all light.

You are with me, God. Your power and support are there to comfort me.

For it is a tree of life.
SHIVITI MEDITATION

The Shiviti is a spiritual tool. It provides a visual focus for efforts to sense the divine presence. Facing that presence through the Shiviti design, feeling surrounded by the divine, embracing the divine within ourselves leads to awareness of the fullness of God—and to the godliness which fills us. The Shiviti meditation can yield new insight—a sense of harmony and balance. It can give us a sense of our place in the order of things. It can provide fresh perspective, clarity, and energy. The Shiviti design is on page 131. The first-time user can begin by exploring the Shiviti—responding to its overall shape, reading its words, contemplating their meanings. More focused meditations on the Shiviti appear below.

(a) Let the fullness of this Shiviti flow over you...Slowly begin to focus on one of the psalm verses on the Shiviti page. Breathe in and out slowly and steadily...Now close your eyes. Visualize the יוד ה' וו ה'. Slowly chant to yourself the words of your verse. Let all extraneous thoughts flow away from you. Allow yourself to feel the presence of God.

(b) Let the fullness of this Shiviti flow over you. Breathe steadily. Begin to focus on the יוד ה' וו ה'. Close your eyes. Visualize the יוד...See it vertically with the יוד on top. Reach for the holiness it embodies...Now begin to focus on the יוד. Visualize your head as a יוד...Focus on the ה'. Visualize your shoulders as a ה...Focus on the וו. Visualize your trunk as a וו...Focus on the final ה'. Now visualize your legs as a ה...Breathe slowly. Feel the godliness rise and fall within you, with each breath. Focus on your sense of oneness, of unity, with the divine.
(c) Let the fullness of this Shiviti flow over you. Breathe steadily. Begin to focus on the יה...Close your eyes. As you focus on the yud, empty your breath slowly, for a count of four...As you focus on the hey, breathe in slowly for a count of four, softly making the sound of hey...As you focus on the vav, hold your breath for a count of four...As you focus on the final hey, begin to breathe out for a count of four, softly making the sound of hey...Repeat this breathing exercise several times, holding each point for a count of four. Feel godliness flowing in and out of you, and flowing all around you. Feel the links to all other breathing vessels of God...Now feel the godliness in all the other vessels of the divine, the divine bridges through all creation, the bridges that make us one.

Devora Bartnoff
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 Hol Hamo'ed continue with Hallel, page 360.
On fast days and during the days between Rosh Hashanah and Yom Kippur, continue with Avinu Malkenu or alternatives, pages 136-143.
On other days, some congregations continue with Tahanun, page 424.
Otherwise, continue with Kaddish Titkabal, page 144.

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

יהוה...ונגואלי / May...redeemer (Psalm 19:15).

SHAḤARIT / 134
אלוהי בצרור
אלוהי בצרור לשלומי מrawer
ושכית מברך מרמה:
יִהְיֶה צָוָה שְׁאָם מrawer
וּהְסָבַב בְּעִצָּנַךְ אָבִישָה
יִהְיֶה צָלָםָה לְבֵית יְשָׁרִי
וּכְבֵּדַה לְפֵן יְשָׁרִי
יִהְיֶה לְכַרְצוֹן אָמֶרִי וְיָדוֹן לְבֵית יְשָׁרִי
יִהוָה צָלָםָה בְּנֵאוֹלָאִיל:
עָשָה שָׁלֹם בְּכַרְצוֹנִי
והא עִמֶּה שָׁלֹם
עָלֵיו נַעֲלָה כְּלָי יִשְׁרָאֵל
עֲלֵי כְּלָי יִשְׁבֵּי תָּבֵל
ואמר אָמֵנָה:

Yihyu leratzon imrey fi
vehegyon libi lefane'ha
adonay tzuri vego'ali.
Oseh shalom bimromav
hu ya'aseh shalom
alcynu ve'al kol yisra'el
ve'al kol yoshvey tevel
ve'imru amen.

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

135 / AMIDAH/CONCLUDING MEDITATION
AVINU MALKENU / OUR CREATOR, OUR SOVEREIGN

Avinu Malkenu is traditionally recited between Rosh Hashanah and Yom Kippur, and on fast days. On fast days, substitute “bless” for “renew” and “remember” for “inscribe.” For an alternative version see pages 140-143.

Our creator, our sovereign, we have done wrong in your presence.
Our creator, our sovereign, we have no one to rule over us but you.
Our creator, our sovereign, help us for the honor of your name.
Our creator, our sovereign, renew for us a good year.
Our creator, our sovereign, nullify the plans of any who may seek to do us harm.
Our creator, our sovereign, grant forgiveness and atonement for all of our transgressions.
Our creator, our sovereign, help us to return wholeheartedly into your presence.
Our creator, our sovereign, send thorough healing to all those who ail.
Our creator, our sovereign, inscribe us for good fortune in the Book of Life.
Our creator, our sovereign, inscribe us in the Book of Redemption and Salvation.
Our creator, our sovereign, inscribe us in the Book of Sustenance and Livelihood.
Our creator, our sovereign, inscribe us in the Book of Merit.
Our creator, our sovereign, inscribe us in the Book of Forgiveness and Atonement.
Our creator, our sovereign, let grow for us the tree of imminent redemption.
Avinu Malkenu is traditionally recited between Rosh Hashanah and Yom Kippur, and on fast days. On fast days, substitute "הָרַע" for "חָרָע" and "יָרֵכָה" for "יָרֵכֵת." For an alternative version see pages 141-143.
Our creator, our sovereign, remember us, though we are made of dust.
Our creator, our sovereign, be merciful to us and to all our offspring.
Our creator, our sovereign, act in memory of all those who have been killed while honoring your name.
Our creator, our sovereign, act in honor of your great and mighty, awe-inspiring name, which has been called out over us for our protection.
Our creator, our sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love, and save us now.

Continue on page 144.

**COMMENTARY.** Perhaps more than any other prayer, *Avinu Malkenu* invokes the image of a long-bearded king sitting in judgment upon his throne. How many are the ways that this image can trouble us! Some Jews are struggling to recover from the harsh judgments of parents or peers, or from harsh self-judgments. Some are struggling to escape the transcendent imagery of God and replace it with the divine within. Some have trouble with the maleness of the image.

Despite these very real difficulties, there is a powerful core of truth in the *Avinu Malkenu* that transcends the trouble many of us have with its imagery: we must grapple with standards of justice that are external to us. Social responsibility is not merely a matter of personal conscience. Chanting the *Avinu Malkenu* reminds us of standards by which we ought to judge ourselves.

Furthermore, it reminds us of forces infinitely greater than ourselves upon which our very lives depend. While our lives depend upon our inner resources, we cannot exist without the aid of natural and social forces. Knowing who we are means accepting the limits of our power and knowledge and the inevitability of our dependency. 

D.A.T.
Avinu malkenu ḥonenu va’anenu ki eyn banu ma’asim, aseh imanu tzedakah vaḥesed vehoshi’enu.

Continue on page 145.

In Avinu Malkenu we seek the strength to do justice, the inner harmony needed to find forgiveness, and the acceptance of the small place we have amidst the tumult of the world. It is in that context that we express the hopes embodied in this prayer. Whether or not the worshipper chooses to change the words of Avinu Malkenu, the fervently expressed pleas it contains transcend the constraints of time and place.

D.A.T.
AVINU MALKEINU / OUR CREATOR, OUR SOVEREIGN

Our source, our God, we have done wrong in your presence. Our source, our God, we have no one to rule over us but you. Our source, our God, help us for the honor of your name. Our source, our God, renew for us a good year. Our source, our God, nullify the plans of any who may seek to do us harm. Our source, our God, grant forgiveness and atonement for all of our transgressions. Our source, our God, help us to return wholeheartedly into your presence. Our source, our God, send thorough healing to all those who ail. Our source, our God, inscribe us for good fortune in the Book of Life. Our source, our God, inscribe us in the Book of Redemption and Salvation. Our source, our God, inscribe us in the Book of Sustenance and Livelihood. Our source, our God, inscribe us in the Book of Merit. Our source, our God, inscribe us in the Book of Forgiveness and Atonement. Our source, our God, let grow for us the tree of imminent redemption.
Our source, our God. This alternative version changes the first two words of each line from “Our creator, our sovereign” to “Our source, our God.” Many other versions can be constructed to reflect different theological outlooks and ethical concerns. This can be done by selecting one word from each group to form the introductory phrase.

I
Imeynu Our mother
Eloheynu Our God
Mekorenu Our source
Avinu Our creator (literally, father)
Shehinatenu Our presence

II
Malkatenu Our queen
Shebashamayim In heaven
Atartenu Our crown
Shehinatenu Our presence
Malkenu Our sovereign

141 / AMIDAH/ALTERNATIVE AVINU MALKENU
Our source, our God, remember us, though we are made of dust. Our source, our God, be merciful to us and to all our offspring. Our source, our God, act in memory of all those who have been killed while honoring your name. Our source, our God, act in honor of your great and mighty, awe-inspiring name, which has been called out over us for our protection. Our creator, our sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love, and save us now.
Avinu malkenu ḥonenu va’anenu ki eyn banu ma’asim aseh imanu tzedakah vaḥesed vehoshi’enu.
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.
קריסת התכתי

יהודל ויתקשת שמה ראה עלמה יד ברא כרעתה ימיה
מלכתה בחנוכות ויזכרונות זכהי דעל ביישראל נעילא ועומת
קריס אפורי אמן: 

יהי שמך רבא מברך לעלמה ועלמה עלימה: 
תברא ושתבשת יתברך ויתרומם ויתבשא ויתךד ויתצלת
יתוכל שמה יברך יברת והא
לעלמה ועלמה (Between Rosh Hashanah and Yom Kippur, add: 
רשראת משכנות אמתא יברמא יברמא ועלמה ועלמה אמן: 
יתוכל עלםתתת דעתנתה بكل בינה ישראל ברע אוכלת דוי
בשנים אפורי אמן: 
יהי שמך רבא מברך שמך ויהי עלימה עלעל ומברך ועלמה ועלמה אמן: 
ועשא שלום בברומיה והא יTester שלום עלימה ועללית עליל
וכל ישרבי מברך אפורי אמן:

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

On Monday, Thursday, holidays and Rosh Hodesh, continue with the Torah service, page 147. On other days continue with Aleynu, page 169.
HOTZA’AT SEFER TORAH / 
THE TORAH SERVICE

The ark is opened.

And it happened, when the Ark began its journey, 
that Moses said: Arise, ASCENDANT ONE, 
and may your enemies be scattered, 
May the ones who oppose you 
Be afraid of your might! 
Behold, out of Zion emerges our Torah, 
and the word of THE WISE ONE from Jerusalem’s heights. 
Blessed is God who has given us Torah, 
to Israel, our people, with holy intent.

The leader faces the ark, bows and says:

Declare with me the greatness of THE INFINITE, 
together let us raise God’s name.

The leader carries the Torah around the room as the leader and congregation sing:

To you, ETERNAL ONE, is all majesty, 
and might and splendor, and eternity, and power! 
For everything that is, in the heavens and the earth, 
is yours, ALMIGHTY ONE, as is all sovereignty, 
and highest eminence above all beings.

וריה...מעון / And...might! (Numbers 10:35).
כ...ירושלם / Behold...Jerusalem’s heights (Isaiah 2:3).
The ark is opened.

The leader faces the ark, bows and says:

אֱלֹהֵינוּ יְהֹוָה אַבֵּינוּ נְבֶדֶםָה שֵם יְהוָה

The leader carries the Torah around the room as the leader and congregation sing:

The ark is opened.

Vayehi binso’a ha’aron vayomer mosheh kumah adonay veyafutzu oyveha veyanusu mesaneha mipaneha.

Ki mitziyon tetzey torah udvar adonay mirushalayim.

Baruh shenatan torah le’amo yisra’el bikdushato.

The leader faces the ark, bows and says:

Gadelu ladonay iti unromemah shemo yaḥdav.

Leḥa adonay hagedulah vehagevurah vehatiferet vehanetzah vehahod ki ḥol bashamayim uva’aretz leḥa adonay hamamlahah vehamitnasey leḥol lerosh.

Romemu adonay eloheynu vehishaṭḥavu lahados raglav kadosh hu.

Romemu adonay eloheynu vehishaṭḥavu lehar kodsho ki kadosh adonay eloheynu.
The Torah is placed on the reading table and opened. The gabay says:

May God help, protect, and save
all who seek refuge in God’s shelter,
and let us say: Amen.
Let everyone declare the greatness of our God,
let all give honor to the Torah.
May ________________ arise,
as first (second, third, fourth) one called up to the Torah.
Blessed is the one who has given Torah to the people Israel!

COMMENTARY. The public reading of the Torah is a form of ritualized study designed to actively engage the participants. During the Torah reading, one person reads from the scroll. There are also two gabayim. One gabay assigns the Torah honors, calls people up to the Torah, and recites additional prayers, including the mi sheberah prayers. The second gabay follows the Torah reading closely and corrects errors. Traditionally, seven adult Jews were called on Shabbat morning, six on Yom Kippur, five on Pilgrimage Festivals and Rosh Hashanah, four on Rosh Hodesh and three on Monday and Thursday, Hol Hamo’ed, Purim, Hanukah and Shabbat afternoon. On days when the Haftarah is chanted, an additional aliyah, known as the mastir, is given to the person who reads the Haftarah. In many contemporary synagogues, there are fewer aliyyot on Shabbat and holidays.

D.A.T.
The Torah is placed on the reading table and opened. The gabay says:

ינצחו שלא ירטリアי כל הנỖים בו ונאמר ראתו:

הפל רבי גאליאנו ונהנ כומר להוראה
יصاصר/מענורי/מענורי ב/ית לבריאת/לפתקיר
הארוניה, הש舶ית, השכליית, הובירית, הפורמית, והשפרת,
השביית, והמסת
נזרה תרצה תורתו לتماع ישראלי בקרותה.
And you who cling to The Eternal One your God, are all alive today!

COMMENTARY. The aliyah is the public enactment of an individual’s commitment to Judaism, reiterated in the words of the hallowed formula. It is an enactment of belonging and an enactment of belief.

The aliyah is always a numinous moment when the experience of divinity is strong. Even though this numinous quality often is dimmed by repetition or by our increased informality, we still experience the power of standing on the bimah before the Torah ark, ner tamid (eternal light), Jewish officiants, and fellow Jews. The act links us in the living moment to the mythic event of God’s calling the Jewish people at Sinai, as well as to all other moments of calling in Jewish and human experience. When we chant new words, rather than the words of the tradition, we are doing more than merely changing a formula of words; we are enacting our own calling to a new and no longer traditional way of being Jewish. Whereas saying asher bahr banu links us to the biblical drama at Sinai, chanting asher kervanu links us both to that drama and to the Reconstructionist movement’s root metaphor of Judaism as an evolving religious civilization.

ROBIN GOLDBERG

/ And you who cling... today. The people to whom this verse was originally spoken (Deuteronomy 4:4) live on through their place in the chain of tradition. We touch the past by bringing the ancient words to life. And when future generations recite this verse, we, who have kept the chain alive, will be present. You who cleave to Adonay your God, you are all alive today.

D.E.

SHAḤARIT / 150
Congregation and gabay continue:

Ve’atem hadevekim badonay eloheyhem hayim kulehem hayom.

The last part of the blessing preceding the Torah reading has been the subject of considerable discussion. Below are several current variants. You can use these by selecting one from section I, one from II, and then III:

I. Baruh atah Adonay eloheynu melech ha’olam
Blessed are you, ETERNAL ONE, our God, sovereign of all worlds

Baruh atah Adonay eloheynu hey ha’olamim
Blessed are you, ETERNAL ONE, our God, life of all the worlds

Let us bless the source of life
Nevareh et eyn hahayim
who has drawn us to your service, and given us your Torah.

II. Asher kavernu la’avodato venatan lanu et torato.
who has singled us out from all the peoples and given us your Torah.

Asher banu mikol ha’amim venatan lanu et torato.

III. Baruh atah Adonay noten hatorah
Blessed are you, ETERNAL ONE, giver of the Torah.
BIRHOT HATORAH / TORAH BLESSINGS

Those who receive an aliyah to the Torah say the following blessing:

Bless THE INFINITE, the blessed One!

Congregation:

Blessed is THE INFINITE, the blessed One, now and forever!

The response of the congregation is repeated, and the blessing continues as follows:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has drawn us to your service, and has given us your Torah. Blessed are you, ETERNAL ONE, who gives the Torah.

After the section of the Torah is read, the following blessing is recited:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has given us a Torah of truth, and planted in our midst eternal life. Blessed are you, ETERNAL ONE, who gives the Torah.

DERASH. Aliyah is ascent. We ascend to the Torah to acknowledge that we choose to live under its laws and principles. We ascend to the Torah to affirm that we are part of a people and a story that is much greater than ourselves. We ascend to the Torah to represent those who remain below. We ascend to the Torah to risk receiving an honor, to risk being known and seen, to risk being at Sinai again. We ascend to the Torah with slow steps, or in haste, with enthusiasm or reluctance, in awe or in fear, in hope and in love.

S.P.W.

COMMENTARY. The blessing over the Torah recalls the Barehu, the call to worship, the beginning of the morning service recited only in the presence of the minyan, ten adult Jews. The blessing encircles the Torah reading in a familiar liturgical pattern of blessing and study. Through blessing, study, and community we manifest God, Torah and Israel.

S.P.W.

SHAḤARIT / 152
Those who receive an aliyah to the Torah say the following blessing:

ברוך אַתָּה יְهوָה ה́מָבָרָה
Barehu et adonay hamvorah.

Congregation:

ברוך יְهوָה ה́מָבָרָה לְעָלָם נָא
Baruh adonay hamvorah le’olam va’ed.

The response of the congregation is repeated, and the blessing continues as follows:

ברוך אשר יוהו אלוהים מלך עולם אשר שבעתי כל ברbery לשבורה
Baruh atah adonay eloheynu melech ha’olam asher kervanu la’avodato venatan lanu et torato. Baruh atah adonay noten hatorah.

After the section of the Torah is read, the following blessing is recited:

ברוך אשר יוהו אלוהים מלך עולם אשר גונבלוג חורית את
Baruh atah adonay eloheynu melech ha’olam asher natan lanu torat emet ve’hayey olam nata betohenu. Baruh atah adonay noten hatorah.
BIRKAT HAGOMEL / BLESSING FOR DELIVERANCE AND GOOD FORTUNE

If the person called up to the Torah has recently escaped danger or returned safely from a journey, he or she recites as follows:

Blessed are you, ABUNDANT ONE, our God, the sovereign of all worlds, who bestows good things on one in debt to you, and who has granted me all good.

Congregational response to one who offers this blessing:

Amen. And may the one who has bestowed upon you good, continue to bestow upon you good.

Individual mi sheberah prayers for anyone called to the Torah can be inserted here. They may be recited for those who are ill, a newborn child, a birthday, a trip to Israel, or for aliyah to Israel. Other mi sheberah prayers can be created by adapting the individual mi sheberah form. For additional mi sheberah prayers, see the Shabbat and Festivals volume of Kol Haneshamah.

COMMENTARY. Mi sheberah prayers announce to the whole community individual times of joy and need. When birkat hagomel or a mi sheberah is recited, it is customary to contribute to tzedakah. Often this offering is directed to the synagogue. On happy occasions this serves as an offering of thanksgiving. A mi sheberah in the form of petition, such as a prayer for healing, was traditionally offered in the hope that a good deed would encourage divine intervention. More recently the act of tzedakah has been understood as a tangible way of expressing gratitude for the support and good wishes of the community. Just as the community supports the individual in times of need, so does the community depend upon the support of each individual. D.A.T.
Baruḥ atah adonay eloheynu meleḥ ha’olam hagomel leḥayavim tovot shegemalani kol tov.

Congregational response to a man who offers this blessing:

Amen. Mi ṣeḥomeleḥ tov hu yigomeleḥ kol tov selah.

Congregational response to a woman who offers this blessing:

Amen. Mi ṣeḥomeleḥ tov hu yigomeleḥ kol tov selah.

Individual mi sheberah prayers for anyone called to the Torah can be inserted here. They may be recited for those who are ill, a newborn child, a birthday, a trip to Israel, or for aliyah to Israel. Other mi sheberah prayers can be created by adapting the individual mi sheberah form. For additional mi sheberah prayers, see the Shabbat and Festivals volume of Kol Hameshamah.

Commentary. At the mysterious edges of life we seek the embrace of our community past and present. Hence individuals marking recovery from illness or the birth of a child are blessed before the open Torah. This process can build community as news is communicated and support mobilized. Most significantly it counters the devastating possibility of isolation in times of vulnerability. The practice gives voice to gratitude and anxiety in a forum where it can be shared and transformed into connectedness and faith.

S.P.W.

155 / TORAH SERVICE/ BIRKAT HAGOMEL
COLLECTIVE BLESSING FOR THOSE WHO HAVE RECEIVED ALIYOT

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless all those here who have risen today to honor the Omnipresent, and to honor the Torah, (on a festival: and to honor the Festival). And by this merit, may they be granted life and kept from all trouble and affliction, and from every harm or sickness, and may they find blessing and success in all their labors (on a festival: and may they be worthy to ascend as pilgrims on this day), along with all of Israel, all their brothers and their sisters, and let us say: Amen.
מי שבְּרָה אָבוּרָה אָבָרָה יְצַקְּקָא וְיַעֲקַבּ אֶפְּוָדַיְיָה שֵֽׁרָה בְּכֵה רֶחְלָה
וְלַאֶה הָאִבָּרָה אַהְּכַלָּה שַׁעֲדֵל הָיוָה לָכָּבָרָה וּפְּכָרְוָה לָכָּבָרָה הָיוָה מִתָּנָה (on a festival: לָכָּבָרָה תָּרָגָל) בֵּשָּׁבָרָה גַּהְנַרָה בַּדָּוָהֶה מִתָּנָה
וֹרְשָׁבָהָ בְּכִלָּה מִגְּלָתָה בְּכִלָּה פְּרָגָה מִפְּלִקָה וּרְשָׁבָה בְּכִלָּה הָצָלָלָה (on a festival: בְּכִלָּה מִגְּלָתָה לִיְבָכָּה וּרְשָׁבָה בְּכִלָּה)
וֹסָאָל אֶלְּבָּה אַלָּוָדָהָ לִיְבָכָּה (וֹסָאָל לִיְבָכָּה לִיְבָכָּה) בֵּכִל קָלָלָה

157 / TORAH SERVICE/MI SHEBERAH
HATZI KADDISH / SHORT KADDISH

In some congregations, Ḥatzi Kaddish is recited at the conclusion of the Torah reading. On days when portions from two Torah scrolls are read, both scrolls are placed on the reading table after the reading from the first scroll. Ḥatzi Kaddish is then recited.

Transliteration is on page 217.

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 (On Shabbat Shuvah add: by far) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.
In some congregations, Hatzi Kaddish is recited at the conclusion of the Torah reading. On days when portions from two Torah scrolls are read, both scrolls are placed on the reading table after the reading from the first scroll. Hatzi Kaddish is then recited.

Transliteration is on page 217.

In some congregations, Hatzi Kaddish is recited at the conclusion of the Torah reading. On days when portions from two Torah scrolls are read, both scrolls are placed on the reading table after the reading from the first scroll. Hatzi Kaddish is then recited.

Transliteration is on page 217.
The Torah is lifted, and one of the following is recited:

This is the Torah.
It is a Tree of Life to those who hold fast to it.
Those who uphold it may be counted fortunate!

This is the Torah which Moses placed before the children of Israel,
by the word of THE ALMIGHTY ONE, and by the hand of Moses.

On days when portions from two Torah scrolls are read, the second reading takes place here. After that, the second scroll is lifted as above.

COMMENTARY. The 1945 Reconstructionist Prayerbook puts Etz hayim hi / It is a tree of life in place of asher sam moshe lifney beney yisra’el / which Moses placed before the children of Israel. Earlier Reconstructionists were concerned that it be made clear that while affirming the holiness of Torah, they did not believe that it was given to Moses at Mount Sinai. Many current Reconstructionists believe the evolutionary nature of the Torah to be self-evident and have returned to the traditional line for the sake of its rich mythic imagery. Both options are included here. D.A.T.

אֱָּשֶׁר מִבְּנֵי יִשְׂרָאֵל / It is a Tree of Life. The book of Genesis tells us that the tree of life is in the garden of Eden. The Torah is our tree of life; it is our way back to the garden. D.E.
The Torah is lifted, and one of the following is recited:

ואשת התרות עץ חיים היא לה🏽יזוקים בה התרמים🌊 מארם:

Vezot hatorah etz ḥayim hi lamahazikim bah vetomḥeḥa me’ushar.

≈

ואשת התרות אשר שם מעשה לפני ימי ישראל על פי יוהו בנים:

Vezot hatorah asher sam mosheh lifney beney yisra’el al pi adonay beyad mosheh.

On days when portions from two Torah scrolls are read, the second reading takes place here. After that, the second scroll is lifted as above.

/ It...fortunate! (Proverbs 3:18).
/ This...Israel (Deuteronomy 4:44).
/ by...Moses (Numbers 9:23).
A PRAYER FOR PEACE

May it be your will, Eternal One, our God, God of our ancestors, that wars and bloodshed be abolished from the world, and bring into the world a great and wonderful and lasting peace. And let no nation lift a sword against a nation—let them learn no more the ways of war!

Let all who dwell on earth simply acknowledge the truth of truths: that we have not come into this world for the sake of quarreling and war, nor for the sake of hatred, jealousy, anger, or bloodshed; rather, we have come into this world only to know you—may you be blessed eternally!

Therefore, have mercy on us, and fulfill among us what is written in your Scripture: “I shall give peace upon the earth, and you shall lie down with none to make you afraid. I shall abolish from the earth the predatory beast. The sword shall never come upon your land. Justice shall roll down like the waters, and righteousness like a mighty stream. For the earth shall be filled with knowledge of The Omnipresent, as the waters fill the seas.”

On Sukkot continue with Hoshanot, page 394.
לשלום

והי רצוןملךךיוה אללהינאלאלה אבוניםיאמוהינא שמחשה
מלحماות ספירתה דמם בנהعزلותותנמטשין שלום גדול הנפלא
عزلותו לא יבא עיני אל ולהרב דלה י所提供 עזר מלحماות:

רק יכרי וירעי כל ישיבת כל אמהות אפרים אחר לא בถาม לו
عزلתו השבלי ריב עמיחית ולא בשבייל שחנה וה עבוד
ו auprov צד ה.:רק הציקו עלולות צרי הבירה את התברז ליצות:

ובכן ערומה עַלָּי נַגְּשֵׁי שִׁיָּם בִּנְּךָ שְׁפָטְוַי בְּנֵית שלום באה
שָׁבָתָםlosion מְלָחֵרֵר וַיָּשֶׁבֶתּוּ שֵׁחָה רַעֵתּוּ מַגְרִיר וַתְּהֵבֵל
באראצטם:רִוִּיל איים מאספימ וצרכיה מצהל גנועו כי מלאה הארץ
רעה אתייהו ספים ליימ מקיסם:

Rabbi Nathan Sternhartz of Nemirov

On Sukkot continue with Hoshanot, page 395.

/ וֶלֲאֵל יָשָׁא...מלحماה / And let no...war (Micah 4:3, Isaiah 2:4).
/ וָתְּהֵבֵל...ארצם / I shall give you...upon your land (Leviticus 26:6).
/ וַיָּשֶׁבֶתּוּ...אַבֶּת / Justice...stream (Amos 5:24).
/ וּלְכָּה...מִמְּסָס / For the earth...seas (Isaiah 11:9).

163 / TORAH SERVICE/A PRAYER FOR PEACE
HAḤNASAT SEFER TORAH / RETURNING THE TORAH TO THE ARK

Let all bless the name of The Eternal,
for it alone is to be exalted.

Congregation:
God’s splendor dwells on earth and in the heavens,
God has lifted up our people’s strength.
Praise to all God’s fervent ones,
to the children of Israel, people near to God.
Halleluyah! 🙏

*The Torah is traditionally carried around the room, although some congregations immediately place it in the ark and continue with Etz Ḥayim Hi.*
הכנסה ספר תורה

יהלול אלהים יהוה כיר contato שמה לבו

Congregation:

הודו על ארץ ושם המלך הכר על משה חלה לכי-חסרי לבני ישראל עם קדושה חלהו;

Yehalelu et shem adonay ki nisgav shemo levado.
Hodo al eretz veshamayim vayarem keren le'amo tehila lehol haisdav livney yisra'el am kerovo halleluyah.

ההלל...ההללוי / Let...Halleluyah! (Psalm 148:13-14).
The ark is opened and the Torah placed inside.

And when the Ark was set at rest, they would proclaim: 
Restore, ETERNAL ONE, the many thousand troops of Israel!

For it is a precious teaching I have given you, 
my Torah: Don’t abandon it!

It is a Tree of Life to those that hold fast to it, 
all who uphold it may be counted fortunate.

Its ways are ways of pleasantness, 
and all its paths are peace.

Return us, PRECIOUS ONE, let us return! 
Renew our days, as you have done of old!

The ark is closed.

COMMENTARY. Renew our days as you have done of old.
We may read:
Renew our days as when we were young.
Revive us with the wonder of your world, 
with the enthusiasm of our youth.
Help us to recover something of the child within 
that knew you in the desert 
and trembled at the foot of the mountain.
Grant us, once again, the sacred vision 
and the courage of new beginnings.
Do not return us to days past: 
Renew our days as when we were young.          S.E.S.
The Torah is traditionally carried around the room, although some congregations immediately place it in the ark and continue with Etz Hayim Hi.

The ark is opened and the Torah placed inside.

Etz hayim hi lamahazikim bah vetomheha me’ushar.
Deraheha darhey no’am ve’hol netivoteha shalom.
Hashivenu adonay eleyha venashuva ḥadesh yameynu kekedem.

The ark is closed.

гон хочу...ישרא /
וונון...ויתון
וי...משר / And...Israel (Numbers 10:36).
כי...משר / For...it (Proverbs 4:2).
וע...משר / It...fortunate (Proverbs 3:18).
ורעי...שלום / Its...peace (Proverbs 3:17).
וושבון...כ狒 / Return...old (Lamentations 5:21).
וע...ויים היא / It is a Tree of Life. At the end of the Garden story, Adam and Eve are forbidden access to the mysterious Tree of Life, whose fruit confers immortality. Yet over the generations to follow, humankind itself becomes a Tree of Life. The Torah is handed on from one generation to another, binding the generations in a commonwealth of time and conferring the norms on which the survival of civilization depends. Thus the Torah is compared to the Tree of Life.

J.R.

167 / RETURNING THE TORAH TO THE ARK
ALEYNU

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

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

~

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

COMMENTARY. This siddur offers several versions of the Aleynu. The first, which appeared in the 1945 Reconstructionist siddur, emphasizes that the gift of God’s Torah or teaching demands our committed response. The second version, based on Isaiah 42:5 and fit into the Aleynu by Rabbi Max D. Klein, emphasizes that our obligation to God flows from our role as part of Creation. The traditional Aleynu that appears below the line has troubled Reconstructionist Jews because it implies the inferiority of other faiths and peoples. D.A.T.
We rise for Aleynu. It is customary to bow at korim. Choose one of the following.

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

Continue on page 171.

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

Continue on page 171.

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

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

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

ידעו…/ You…other God (Deuteronomy 4:39).
ואנחנו قولינו ו内马שחתוים והורינו לפני מלך כלם חכמים

החרוש בחוך הנאה:
שוהא גוטה שמחה ורינה ארץ ומשהו יקרא остальнיה מקדש פֶּרֶץ ישכינה
עו ברבך מזרום: היא אלוהינו אמן עוז: אם כן כלנו אמס והלויה
قبضתי מחותה: וירצע חיויה ו-parse]שבה ולא יברך כי הווה היא
האלהים שבמִשְׁמָיו פֶּרֶץ על הארץ ממקה איי זעם:

Va’anahnu korim umishta’avim umodim
lifney melech malhey hamelahim hakadosh baruch hu.
Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima’al
ushi-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.
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)

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

הוהי...הרב / The Everlasting One...one (Zechariah 14:9).
TEFILAT HADEREḤ / TRAVELER’S PRAYER

May it be your will, SHELTERING ONE, our God, God of our ancestors,
that you lead us on the road in peace,
and protect our footsteps,
and enable us to reach our destination,
alive and well, happy and safe.
Protect us from all harm and mishap on the road,
and grant us favor, kindness, and compassion,
in your own eyes and the eyes of all who may behold us.
May you hear our voice of prayer.

When Tefilat Hadereḥ is inserted in the Amidah, continue Shāḥarit on page 118,
Minḥah on page 234, and Maʿariv on page 312.

A prayer for the journey
We could say it every day
When we first leave the soft warmth of our beds
And don’t know for sure if we’ll return at night
When we get in the trains, planes & automobiles
And put our lives in the hands of many strangers.
Or when we leave our homes for a day, a week, a month or more—
Will we return to a peaceful home? Untouched by fire, flood or crime?
How will our travels change us?
What gives us the courage to go through that door?

A prayer for the journey.
For the journey we take in this fragile vessel of flesh.
A finite number of years and we will reach
The unknown, where it all began.
Every life, every day, every hour is a journey.
In the travel is the discovery,
the wisdom, the joy.
Every life, every day, every hour is a journey.
In the travel is the reward,
the peace, the blessing.

S.P.W.
When Tefilat Hadereḥ is inserted in the Amidah, continue Shāharit on page 119, Minḥah on page 235, and Ma’ariv on page 313.

NOTE. Tefilat Hadereḥ is a prayer for a safe journey. It is similar in form and intent to a mi sheberah prayer, which can be adapted to recognize and honor many different times and events in life. See pages 156–157 and the note on page 154 regarding how to modify the text given, or see Kol Haneshamah: Shabbat and Festivals for additional mi sheberah prayers. J.B.

COMMENTARY. Why do we still pray in Hebrew, when we so often do not understand the language of our prayer? Because Hebrew shapes spiritual communication in a way not paralleled by our various modern languages. A case in point: our prayer begins יִהְיָרֶשׁ מִלְפָּאָה, which is translated above as May it be your will. If translated very literally, the words mean “May it be a want from-to your face.” This is a very peculiar expression. “Face” in Hebrew often refers to presence, but it does so by way of direct encounter. מַלְפָּאָה / From-to is a preposition often used to mean “before”, but it connotes the back-and-forth motion of dialogue. Thus we are speaking of a powerful exchange between two presences, and a flow of mutuality. What appears idiomatically to be a plea turns out to be, in living Hebrew, a relationship.

w.s.
SHIR SHEL YOM / THE DAILY PSALM

On Sunday the following psalm is traditionally recited.

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

A psalm of David.

The world belongs to GOD in all its fullness, the earth, and all who dwell on it.

For God has founded it upon the waters, upon the torrents, God established it.

Who can ascend onto the mount of THE ETERNAL? who can rise up to the holy place of God?

The one whose hands are clean, whose heart is pure, the one who has not lifted up his soul in vanity, the one who never swore deceitfully.

That person reaps a blessing from the OMNIPRESENT, justice from the God of help.

For many generations now, the family of Jacob have sought out your presence. It is so!

You city gates, raise up your bolts, you gates to the eternal, open up, and let the sovereign of glory come!
On Sunday the following Psalm is traditionally recited.

"L'adom Ma'amer"

On Sunday the following Psalm is traditionally recited.

"Yisre'el Shel Yom"

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COMMENTARY. The seven psalms designated as daily psalms culminate in the psalm for the Sabbath day. The week begins and ends in harmony, but in the middle we are exposed to a world of terrible suffering. How are we to deal with it? On Sunday harmony is created through a partnership between us and God. God established creation as a perfect unity; our part is to live a pure life and thereby earn the right to enter into God's holy Temple. On Monday the holiness of Jerusalem is attacked, and disaster is only narrowly averted. On Tuesday, not only Jerusalem is threatened; the whole of the earth has been given over to pagan gods who govern with no concern for justice. On Wednesday we reach the nadir of injustice; the Jewish people are oppressed by their enemies. On Thursday Israel's woes are laid on its backsliding. On Friday, waters seem to threaten the stability of the earth, God's voice and plan are mightier still. On Shabbat, the ultimate defeat of the wicked is envisioned. The righteous, who meditate on God's works, know that their faith will be rewarded. Shabbat is the day of true vision, on which all the contradictions of everyday existence are resolved. In this respect, it is a harbinger of the messianic era, a foretaste, as the tradition teaches, of a time that is to be all Shabbat. 

H.L.
Who is the sovereign of glory?
The Magnificent, so powerful and mighty!
The Eternal One, a champion in battle!

You city gates, raise up your bolts,
you gates to the eternal, open up,
and let the sovereign of glory come!

Who is this one, the sovereign of glory?
The Creator of the Throng of Heaven is this one,
the sovereign of glory. It is so!

Psalm 24

Continue on page 196 (Psalm 27), 200 (Psalm 49) or 204 (Mourners’ Kaddish).

Kavanah. The Levites’ Temple ritual for each day of the week marks the change from an agricultural/herding-centered society to a town/craft-centered society. Farmers’ units of time are the moon and seasons. For the craftsperson the regular weekly market days measure and order tasks. The potter must work clay on Sunday, throw it on Monday and fire it on Tuesday in order to sell the pot on Thursday. The daily psalms similarly progress through the week. We can use this point in the service to plan how we will bring Jewish values into today’s tasks.

E.M.
COMMENTARY. This psalm is known by scholars as an Entrance Liturgy, a song used to accompany a procession of worshippers into the Temple. After invoking the earth founded on the waters, the psalm focuses on the Temple, the mountain of Yah, as the goal of each individual’s religious aspirations. The psalm asks a basic question of each aspiring worshipper: are you worthy to enter here? As you come in to pray, will you be bringing the best of yourself? If so, your reward will be blessing and righteousness. The psalm upholds an ideal of purity in deeds and thought, leaving to each individual the personal work of self-purification. The conclusion of the psalm offers the excitement of the entrance itself: walking through the massive gates, through which Yah, the Glorious Ruler, is about to enter.

H.L.
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.

ולאחרים יאפרנו הערים יאפרנו הערים יאפרנו הערים יאפרنو הערים

 commentaire. 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).
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.
On Tuesday the following psalm is traditionally recited.

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

A psalm of Asaph.

God takes a stand amid the councils of the mighty; among the judges, God will render judgment:

“How long will you continue to judge wrongly, favoring the wicked? Yes, it’s so!

Defend the lowly and the orphaned; for the poor and the impoverished, establish justice.

Rescue the downtrodden, save them from the clutches of the wicked.

For they know not what to do, they do not understand; they walk about in darkness.

Let the pillars of the earth be moved!

I say that you have godlike powers, all of you are children of the highest realm.

And yet, as earthborn, you shall die. As one, you rulers of the earth shall fall!”

Arise, God, judge the earth, for all the nations of the world belong to you!

Psalm 82

Continue on page 196 (Psalm 27), 200 (Psalm 49) or 204 (Mourners’ Kaddish).
On Tuesday the following psalm is traditionally recited.

On page 197 (Psalm 27), 201 (Psalm 49) or 205 (Mourners’ Kaddish).

COMMENTARY. This psalm describes an imaginary scenario set in heaven. The Supreme God, Elohim, has put on trial the whole pantheon of El, the gods of the surrounding pagan nations. God challenges these supposed deities to do justice, in exactly the same way that the prophets challenged the Jewish people: Care for the poor, the widow, and the orphan; overturn the sway of the wicked. In an aside, God reveals that these gods are really not gods at all, but simply mighty beings abusing their power, who will lose it when they die. The multiple ironies of the psalm converge in the last line, where the psalmist turns back to Elohim, urging God to practice the justice that God has preached. Like Abraham, this psalmist in effect asks: “Shall not the Judge of all the earth deal justly?” (Gen. 18:25) H.L.

NOTE. Asaph, a Levite, had descendants who formed the choir in the Temple (see Ezra 2:41, Nehemiah 7:44). The ascription here suggests that this clan had psalms of its own. Whether written by Asaph or his descendants, they have become part of our common heritage. D.A.T.
On Wednesday the following psalm is traditionally recited.

Today is the fourth day of the week, on which the Temple Levites used to sing this psalm:

ETERNAL ONE, God who exacts strict justice,
God exacting justice, show yourself!
Raise yourself, judge of the earth,
render retribution to the proud!
How long, ALMIGHTY ONE, shall evildoers,
yes, how long shall evildoers triumph?
Hear them rant; they speak in arrogance,
all workers of injustice boast aloud.
Your people, HIDDEN ONE, are beaten down,
your heritage is being oppressed.
They kill the widow and the stranger,
they murder orphans.
They say: “Yah doesn’t see,
the God of Jacob doesn’t care.”
You’d better care, you who consume the people!
You fools, when will you understand?
Shall one who plants the ear in us not hear?
Shall the creator of our eye not watch?
Shall the one who has taught nations not give argument,
the one who has taught human beings their knowledge?
The ALL-SEEING ONE can know a person’s thoughts,
and truly those are nothing!
Happy is the person you will chasten, Yah,
the person you will teach from your Torah,
providing rest from days of evil,
while for evildoers shall the grave be dug.

SHAḤARIT / 186
On Wednesday the following psalm is traditionally recited.

The first line of this psalm can easily stop us in our tracks. We may not want to believe in a God of retribution, let alone pray to one. But, there is more at stake in this psalm than the all-too-human desire for vengeance. The paramount issue in the psalm is the nature of justice in the world, and God’s relationship to that justice. The psalmist is living in a time of great misfortune for the Jewish people, who are being afflicted and crushed by their enemies. How long can this go on without a response from God? The psalmist needs God to protect against evildoers, to once again bring together tzedek and mishpat, justice and judgment. Together with its questions and challenges, this psalm retains an abiding faith that God will not forsake the Jewish people. One can easily imagine this psalm being prayed amidst utter destruction. Its combination of stubborn faithfulness and powerful challenge to faith can help our generation of worshippers continue to bring our questions and our yearning to prayer. H.L.
For God shall never spurn this people,
the inheritance of God shall never be forsaken.

For law shall once again serve righteousness,
and all honest of heart shall follow it.

Who can stand against me among evildoers?
Who of all the workers of injustice can prevail against me?

Were THE JUST ONE not a help to me,
my soul by now would be inhabiting the grave.

And when I've said, “My foot has slipped,”
your love, DEAR ONE, has helped sustain me.

With a multitude of anguished thoughts within me,
your consoling has brought pleasure to my soul.

Can the throne of wicked rulers be allied to you?
Can one who wreaks injustice by decree?

Let them try to come in league against the righteous soul!
Let them try to work their bloodshed on the innocent!

THE REDEEMING ONE remains my stronghold,
God is for me a fortress rock,

who pays them back for all their unjust ways,
and for their evil, THE ETERNAL ONE, our God destroys them, yes, destroys them thoroughly!

Psalm 94

Come, sing in ecstasy to THE ETERNAL ONE,
ing out a fanfare to our rock of rescue!

Hurry forth in thanks before the Presence,
shouting in song to God.

For THE REDEEMER is a generous divinity,
a sovereign greater than all image-gods.

Psalm 95:1-3

Continue on page 196 (Psalm 27), 200 (Psalm 49) or 204 (Mourners' Kaddish).
Commentary. The rabbis who arranged the text of the siddur added the first verses of Psalm 95 to Psalm 94. Thus, worshippers do not leave God's presence with a prayer for the annihilation of their enemies, but rather with the praise of God on their lips.

H.L.
On Thursday the following psalm is traditionally recited.

Today is the fifth day of the week, on which the Temple Levities used to sing the following psalm:

For the chief musician, to a Gathite melody; by Asaph.

Sing joyful song to God, our strength,
make joyous sounds for Jacob’s God!

Raise up a song, and strike the tambourine,
pluck sweetly on the strings, accompanied by harp.

Blast piercing notes upon the shofar for the New Moon,
for the full moon, for our festive holiday.

For it is Israel’s law,
a statute of the God of Jacob.

God established it in Joseph’s clans,
when going forth against the land of Egypt;
I heard a language that I didn’t know.

“I have relieved their shoulders from their burdens,
their hands are freed from carrying the basket.

In sorrow you called out, and I released you,
I answered from my hidden place where thunder rolls,
I tried you at Meribah’s waters. So it was!

Listen, my people, I admonish you!
Israel, if you only would pay heed to me!

Let you not have among you alien gods,
let you not bow down to exotic gods.

I am THE REDEEMING ONE, your God,
who brings you up out of the land of Egypt,
open up your mouth, and I shall fill it!

But my people did not listen to my voice,
no, Israel did not care for me.
On Thursday the following psalm is traditionally recited.

חוייים כפתת במצו את חיותיהם ואתם יאמרו/logo
על הגנים יאהו
ưזגוג אלוהים יעננ עלי לאלים יענ
שאאתם את הרגל את כל עדת עולם ידיע
תפיעת חכים שופר בנסח לילם חוגה
כי חָּכָם ישראל הוא משפט לאלים יענ
עוראת ביווחך שם בבחות על עדת עולם ניתן לא ליזך את تقديم
הספורות מפסל שחומיפי מגוון עבונרحا
בצורתך עתת והאצל את עתת רעש בבנתה על מי מרייה כליה
שמע עמי ואתידיה בו ישראל אה שמע לכל
לא יזה ביה אלין ויה תשתונה לא ליל
אנכי יהודה אלוהים המעלק מצרים מצים תורה פה ואמתה
לא שמע עמי לולו ישראל לא אדבר לך

COMMENTARY. Much of this psalm is structured around the importance of listening. God heard Israel’s strange language in Egypt. Then, at Sinai, “the secret place of thunder,” Israel heard and accepted the commandments. Finally, at Meribah, which stands for the entire forty years in the wilderness, Israel rebelled by attacking God for bringing them to die in the wilderness. The psalmist implores the people with the voice of God, “Israel, if you would but listen to me!” This focus on listening suggests Israel’s responsibility for its own destiny. Israel’s redemption depends on hearing the revelatory command, “You shall have no other god.”  

H.L.
So I sent away the people in their stubbornness of heart, 
I let them go according to their own devices.

Would that my people might listen to me, 
yes, would that Israel walked according to my ways!

How quickly would I crush their enemies, 
on their oppressors would I cast my hand.

Those who hate God would cringe before my people; 
I would stand beside them always.

God would feed them from the choicest wheat. 
Yes, from the rock I’d feed you honey in abundance.

Psalm 81

Continue on page 196 (Psalm 27), 200 (Psalm 49) or 204 (Mourners’ Kaddish).
לֹּא זָעַה שְׁמֹעַ לַיְּשֵׁרַאֵל בְּרֶכֶּי חַלְוָה;
כְּמֵשֵׁי אָוִיבֵיהּ אֲכָנֵי עַל גַּרְיוֹם אָשִּׁלוֹן;
מְסַנֵּא יְהוָה יִכְבַּשּׁוּ לַוַיּוּ עָתָם לְעוֹלָם;
לֵּיַבּוּלֵיהֶם מַחֲלֵלָי חֶשְׁךָ וְמַעֲזַרְהֵּיהֶם.

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

NOTE. The appellation, “For the chief musician, to a Gathite melody,” occurs dozens of times at the beginning of psalms, as at the end of the book of Habakuk. Often it occurs alongside references to Asaph, the clan of Levite singers. This suggests that the choir leader either composed or directed the performance of these compositions. D.A.T.
On Friday the following psalm is traditionally recited.

Today is the sixth day of the week, on which the Temple Levites used to sing this psalm:

THE ETERNAL reigns, is clothed in majesty,  
THE INVISIBLE is clothed, is girded up with might.

The world is now established,  
it cannot give way.

Your Throne was long ago secured,  
beyond eternity are You.

The rivers raise, ALMIGHTY ONE,  
the rivers raise a roaring sound,  
the floods raise up torrential waves,

but louder than the sound of mighty waters,  
more exalted than the breakers of the sea,  
raised up on high are you, THE INEXPRESSIBLE.

Your precepts have retained their truth,  
and holiness befits your house,  
ETERNAL One, forever and a day.

Psalm 93

Continue on page 196 (Psalm 27), 200 (Psalm 49) or 204 (Mourners' Kaddish).

COMMENTARY. This psalm shows us the universe, not from our perspective, but from God's. It is essentially a glimpse from here to eternity. Waters, earth, heavens; primordial time, present time, future time—all are included in the divine cosmic view. What holds our universe together, in the final image of the psalm, is the divine presence that brings harmony to the world's multiplicity. It is that harmony which the psalm encourages us to seek.

H.L.

SHAḤARIT / 194
On Friday the following psalm is traditionally recited.

מלך גואת לו שב יוהו ע"שת
אף חדון יבש בך חפם: מצלמה אָלָה:
נִשְאַר בְּהוֹרָה לֹא
נִשְּאְר בְּהוֹרָה לֹא: מְרָכָה פֵּלָה וּרְבִּים
אֵיזֶרֶים מַשְׂכֵּרִים
לְבִיתֵךְ נַאְוָה לֶדוֹ
יתוֹדֵךְ נַאְוָה לֶדוֹ.

Continue on page 197 (Psalm 27), 201 (Psalm 49) or 205 (Mourners' Kaddish).
The following psalm is traditionally recited each morning and evening from Rosh Ḥodesh Elul through Hoshanah Rabah.

[A psalm] of David

THE ETERNAL is my light and my salvation; whom, then, should I fear?
THE ALMIGHTY is my living source of strength; before whom should I tremble?

When evildoers approach to eat my flesh, when tormenters and enemies come after me, see how they stumble; see how they tumble down!

Should a force encamp against me, my heart shall have no fear; should a war arise against me, in one thing I shall trust,

one thing have I asked of GOD, one goal do I pursue: to dwell in THE ETERNAL’s house throughout my days, to know the bliss of THE SUBLIME, to visit in God’s temple.

Truly, in a day of trouble, I am nestled in God’s shelter, hidden in the recess of God’s tent.
God sets me high upon a rock.

KAVANAH. Throughout history it has been true that sometimes good people suffer through no fault of their own. The psalmist is not so naive as to be unaware of this reality. How can there be shelter in the midst of swarming enemies? With physical protection unlikely, the shelter invoked here provides not physical but spiritual succor. The psalmist seeks the calm and bliss that come from an awareness of the divine made manifest in the workings of the human heart. With this sense of a greatness that transcends physical peril, enemies’ violence causes no fear, and slanderers can do little damage. Living directed to the divine gives us the power not to avoid mortal danger, but to transcend our fear of it. D.A.T.
The following psalm is traditionally recited each morning and evening from Rosh Hodesh Elul through Hoshanah Rabah.

Aḥat sha’ālti me’et adonay otah avakesh, shivti beveyt adonay kol yemey ḥayay laḥazot beno'am adonay ulevaker beheyeḥalo.

COMMENTARY. We say this psalm every day from the first of Elul through Hoshanah Rabah. The rabbis doubtless chose it to accompany us through every phase of the fall holiday season because it encompasses such a range of powerful emotions. Identifying with the experience of the speaker can help us to be in touch with our fears of abandonment, our need for security, our yearning for joyful religious experience, our need for guidance from God, or our steadying commitment to never lose hope. Above all, we experience the psalmist’s vulnerability. Feeling that it is possible to be hidden and secure within God’s presence, the speaker also knows, by contrast, the terrible fear that God can hide the divine countenance and seem utterly unavailable. The psalm delicately balances these two kinds of hiddenness, as it tries to find a metaphorical “level path,” the right way of walking in a difficult, dangerous world. The psalm ends by urging that we seek out God, clinging to hope in the return of God’s presence.  

H.L.
And now, my head is raised in triumph on my foes around me, and I offer sacrifice in celebration in God’s tent. I offer song and melody to My Redeemer.

Hear me, Precious One, I call aloud; be gracious to me, answer me!

To you my heart cries out, to you my face is turned, your presence, Gracious One, I seek.

Hide not your face from me; do not, in anger, turn away your servant. You have been my help, don’t shun me now; do not abandon me, my God who saves!

For my father and my mother have abandoned me, but The Living One shall take me in.

Teach me your way, Wise One, and guide me in a just path as I meet my foes. Don’t place me at the mercy of my enemies, for slanderers arise against me, and they fume in violence.

Were it not for my belief that I’ll behold God’s goodness in the Land of Life... Hope, then, for The Eternal One; strengthen your heart with courage, and have hope in The Eternal.

Psalm 27

Continue on page 204.
זֵעַת הַיּוֹם רָאָשִׁי עַל אָחָי סִכְבוֹתִי וּאֱזֶזֶה בֵּאָדָל וּבֵיהֵי תַּרְעֹתָה
אָשִׁירֵה נָא נָאִירֵה לְיַהֲעָה
שֵׁם יְהוָה קָלֵי אֲדוֹנָי וַעֲנִינוּי
כֵּל אָמְר לְאֵל בֵּאָדָל פַּעַמָּי אֵבֵּל יְהוָה עַבָּקָה
אֶל מִשְׁמֶר פִּיוֹ צַדֵּה אֵל תְּסַמְּךָּה עֲבָדָה עֹרְבֵי הַיָּמִים אֶל חַשְׁבָּנָה
אֶל חַשְׁבָּנָה אֵלֵי יִשְׂרָאֵל יֵשֵׁיטִי
כִּי אֵבוֹז אֲמוֹרַתָּה רִיָּה יְסַפְּרִי
הָוֹרִינִי יְהוָה עֹרְבֵּה גְּדָפָה בְּאָדוֹנִי מִשְׁמַר לְמֵאָשׁ שַׁפְרָה
אֶל חַשְׁבָּנָה בֵּאָדוֹנִי צִדֵּי כִּי קָם כִּי עֵדִי שֶׁפֶר וְרָפָּה חֲמוֹרִי
קָרַלָה אמֶלֶּה לְאָדוֹנִי בֵּשָׁבוֹא יְהוָה נְאָשָׁם חֲמוֹרִי
הָוֹרִינִי יְהוָה עֹרְבֵּה גְּדָפָה בְּאָדוֹנִי מִשְׁמַר לְמֵאָשׁ שַׁפְרָה
יְהוָה יֵשֵׁיטִי

Continue on page 205.

KAVANAH. This psalm speaks of evildoers, but also refers to our illness, pain, the trials and tribulations we all suffer, and our concerns and worries with living. The plane on which we focus our everyday consciousness keeps us in touch with all the things that go wrong in our lives—both small and large. This psalm urges an awareness of a different plane, one where we focus on the eternal instead of the everyday. Here we are nurtured by spiritual connection. Here we gain perspective on the whirl of activity that dominates our everyday lives. Here we find the strength and goodness that can sustain us in our daily tasks.

D.A.T.
The following psalm is traditionally recited in a mourner’s house.

For the chief musician; a psalm of the clan of Korah.

Hear this, all you nations!
Hearken, all you dwellers of the earth,

you human beings of every sort,
the rich and poor alike!

My mouth shall utter words of wisdom,
words of understanding shall my heart conceive.

I’ll turn my mind to parable,
my riddle I’ll unfold upon the harp.

Why should I fear in times of trouble,
when the treachery of challengers surrounds me,

they who trust in force, who boast of their great wealth?
No, never can such things redeem a person;
that’s not the way to clear accounts with God!

Their life cannot be saved so cheaply;
but forever they shall cease, and pass away.

For could one live forever?
Shall one never see the grave?

As one can see, even the wise shall die,
together shall the foolish and the ignorant be lost;
to others shall they leave their wealth.

Their grave is their eternal home,
their dwelling-place throughout all generations,
they whose names were famous in all lands.
The following psalm is traditionally recited in a mourner's house.

The text in the image is not legible due to the quality of the scan.

**COMMENTARY.** In reflecting on the death that awaits everyone, this psalm, like Ecclesiastes, recognizes the transience of earthly existence. The psalmist seems to exclude himself, however, from this inevitable fate, by saying God will “take” him, rather than let him descend to the grave. Does he imagine that he is exempt from the laws of mortality? Ibn Ezra says, obviously not; the poet is aware of an eternal soul that outlasts our physical bodies. Rashi, however, claims that God “takes” him to walk in God’s ways during his lifetime. From this perspective, the psalmist’s main thrust is not on life after death, but on life itself. Do not focus on material wealth, he urges, because, as popular wisdom has always taught, you can’t take it with you. Focus instead on what will truly bring lasting honor. 

H.L.
No person dwells in honor long;
one perishes the same way as the beasts.

Such is the fate of fools,
the latter end of those who revel in their talk—it shall be so!

Like sheep, they are appointed for the great unknown.
Death is their shepherd; straight to the grave they descend;
it is their fate to waste away; and in Sheol is their abode.

But God redeems my soul from Sheol’s power;
it is God who takes me—this, too, shall be so!

Don’t be afraid of this: that though a person may grow rich,
and though the glory of one’s house grow great,
one doesn’t keep a bit of it at death;
one’s worldly glory doesn’t follow to the grave.

However blessed you may be in life,
however much people might say, “You have done well,”
you’ll come to take your place beside your ancestors,
with those who never more behold the light of day.

A person may know honor, yet not understand,
we perish in the same way as the beasts.
לאichten / The Biblical word for the place of the dead is *she‘ol*, literally “questioning, inquiry.” The name arose from the practice, described in 1 Sam. 28, of consulting the spirits of the dead for knowledge about the future. But the name in effect became synonymous with the mystery of the afterlife itself. 

But God redeems...be so! These are the psalm’s only words of affirmation of some reality beyond physical death, but no details are given. However vague this affirmation, it forms the premise for the psalmist’s contention, in the next verse, that death of the body is not to be feared, but rather accepted as a fact of life.

203 / PSALM FOR A HOUSE OF MOURNING
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.
It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

Kaddish Yatom

Reader: Yitgadal veyitkadash shemey raba
be’alma di vera hirutey veyamliy malhutey
behayeyhon uvyomeyhon uvehayey dehol beyt yisra’el
ba’agala uvizman kariv ve’imru amen.

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

Reader: Yitbarah veyishtaba’ veyitpa’ar veyitromam veyitnasey
veyit-hadar veyitaleh veyit-halal shemey deku'dsha berih hu
le’elam (Between Rosh Hashanah and Yom Kippur, add: le’elam) min kol birhata
veshirata tushbehata venechemata da’amarin be’alma ve’imru amen.

Yehey shelama raba min shemaya veyhayim 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.
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.
Yigdal elohim ḥay veyishtabah, nimtza ve’eyn et el metzi’uto.
Eḥad ve’eyn yahid keyiḥudo, nelam vegam eyn sof le’aḥduto.
Eyn lo demut haguf ve’eyno guf, lo na’aroḥ elav kedushato.
Kadmon leḥol davar asher nirva, rishon ve’eyn reyshit lereyshito.
Hino adon olam veḥol notzar, yoreh gedulato umalḥuto.
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.ser, rather than resurrection of the dead (ים שדי, as the true testimony of God’s blessing.

A.G.
In Israel none arose
   as prophet like Moshe,
a prophet who would come to see
   the “image” in the sneh.
Torah of truth God gave
   the people Isra’el,
by truest prophet’s hand
   that in God’s house would dwell.

And God will never let
   the Torah pass away,
its doctrine will not change,
   but through all change will stay.
God sees and knows all things,
   and even what we hide,
can look upon how things begin
   the end of things to find,

Rewarding acts of love,
   when love for love we’ll find,
and paying to all wickedness
   a recompense in kind,
God shall deliver all,
   upon the end of time,
redeeming all who wait for God,
   who for salvation pine.

God wakes all beings to life,
   abundant love shall reign,
blessed evermore,
   the glory of God’s Name!

/ God wakes all beings to life. The original version of this line was / God revives the dead. It was changed to the version above in the 1945 Reconstructionist Prayer Book, which, like this one, avoids references to revival of the dead for ideological reasons. This change parallels those in the second blessing of the Amidah. D.A.T.
ללא קתקייקה ביאלקש עזר
על יד ב汜יא נאמ ניטה.
ולא תחלק יאלא ולא י ApiResponse
צופה ירדם סופדני.
鲐ה על inputValuetolות
מרקס ל숫ה זבר בסקים.
גומל לאיש חוס קמינול
ישלח לכל ימיד ממצל.
��していて ומימי גאצלת.
ברוח עדיע עד יש חיה.
והים מבלבל אל ברכ חסה.

Lo kam beyisra’el kemosheh od, navi umabit et temunato.
Torat emet natan le’amo el, al yad nevi’o ne’eman beyto.
Lo yahalif ha’el velo yamir, dato le’olamim lezulato.
Tzofeh veyode’a setareynu, mabit lesof davar bekadmato.
Gomel le’ish hesed kemifalo, yiten lerasha ra kerishato.
Yishlah leketz yamin ge’ulato, lifdot me’hakey ketz yeshu’ato.
Hayim me’halkel el berov hasdo, baruh adey ad shem tehilato.
מנוחה
MINHÁH/
AFTERNOON SERVICE

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

שמעי: All exaltations do I raise to you, my sovereign God,
and I give blessing to your name, forever and eternally.
>
בשָׂם: Blessings do I offer you each day,
I hail your name, forever and eternally.

י: Great is THE ETERNAL, to be praised emphatically,
because God’s greatness has no measure.

ט: Declaring praises for your deeds one era to the next,
people describe your mighty acts.

יה: Heaven’s glorious splendor is my song,
words of your miracles I eagerly pour forth.

י: Wondrous are your powers—people tell of them,
and your magnificence do I recount.

י: Signs of your abundant goodness they express,
and in your justice they rejoice.

י: How gracious and how merciful is THE ABUNDANT ONE,
slow to anger, great in love.

י: 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.

asher selah / Happy...you (Psalm 84:5).
asherelah / Happy...God (Psalm 144:15).
Ashrey yoshvey veyteha od yehaleluha selah.
Ashrey ha’am shekahah lo ashrey ha’am she’adonay elohav.
Tehilah ledavid.
Aromimeha elohay hamelech va’avarechah shimeha le’olam va’ed.
Behol yom avaraheka va’ahalela shimeha le’olam va’ed.
Gadol adonay umhulal me’od veligidulato eyn heker.
Dor ledor yeshaba’ah ma’aseha uguvroteha yagidu.
Hadar kevod hodeha vedivrey nifle’oteha asi’ah.
Ve’ezuz noroteha yomevu ugdulateha asaperenah.
Ze’her rav tuveha yabi’u vetzidkateha yeranenu.
Hanun verahum adonay ereh apayim ugdol hased.
Tov adonay lakol verahamav al kol ma’asav.
Yoduha adonay kol ma’aseha vekhasideha yevarehuha.

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. 213 / ASHREY
Calling out the glory of your sovereignty,
of your magnificence they speak,
Letting all people know your mighty acts,
and of your sovereignty’s glory and splendor.
May your sovereignty last all eternities,
your dominion for era after era.
Strong support to all who fall,
GOD raises up the humble and the lame.
All hopeful gazes turn toward you,
as you give sustenance in its appointed time.
Providing with your open hand,
you satisfy desire in all life.
So just is God in every way,
so loving amid all the divine deeds.
Close by is God to all who call,
to all who call to God in truth.
Responding to the yearning of all those who fear,
God hears their cry and comes to rescue them.
Showing care to all who love God, THE ETERNAL
brings destruction to all evildoers.
The praise of THE ALL-KNOWING does my mouth declare,
and all flesh give blessing to God’s holy name,
unto eternity.

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

And...Halleluyah (Psalm 115:18).
כבוד מלכותה יאמור
ל公益性 להחי נאמנים בברית
מלכותה מלכות כל-כלמים
סומך יהוה לכל-כלמים
źniי כֵּל אֲלֵיה יָשִׁרָה
פלות אֲתִי
צָאִיכז יְהוָה לכל-כל בני
קרוב יהוה לכל-כל בני
רצון יָזִי יְשָׁע
שומר יְהוָה אַתְכֵי-אָחֵיכֶי
חֶלֶת יְהוָה יָדְבֶּר פִּי
לְעֻלֵּםصاب
ועיתת ועַד-עַלֵּם
מלכות

Kevod malḥuteḥa yomeru ugvuroteḥa yedaberu.
Lehodi'a livney ha'adam gevurotav uhvod hadar malḥuto.
Malḥuteḥa malḥut kol olamim umemshalteḥa behol dor vador.
Someḥ adonay leḥol hanofelim vezokef leḥol hakefufim.
Eyney hol elēḥa yesaberu
ve'atah noten lahem et ohlam be'ito.
Pote'äḥ et yadeḥa umasbi'a leḥol Ḥay ratzon.
Tzadik adonay behol derahav veyhasid behol ma'asav.
Karov adonay leḥol korav leḥol asher yikra'ūhu ve'emet.
Retzon yere'av ya'aseh ve'et shavatam yishma veyoshi'em.
Shomer adonay et kol ohavav ve'et kol harsha'im yashmid.
Tehilat adonay yedaber pi
vivareḥ kol basar shem kodsho le'olam va'ed.
Va'anaḥnu nevareḥ yah me'atah ve'ad olam halleluyah.
HATZI KADDISH / SHORT KADDISH

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

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

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher (Between Rosh Hashanah and Yom Kippur add: by far) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.
יהוה רחום שמה ריב אברכים דר ברא כרעית שמיים
מלכותה במטיקה וברכסי ובעם דרכו ירא אהרן שימוש עבוקה ויהיה לארון
קריב אלהים אמאו.

יהוה שמה ריב אנכים עללשל יתעלשל עלה:
יתבחד ותשמע בו חס־ברית וית簃ו חס־ברית יתעלת
יתבעל אל שמה בוקרה בחיה חא
ןולעלא (ןולעלא) כל פלי ברכת (Between Rosh Hashanah and Yom Kippur add:)
ישרתה תשבשתה ונתמקה יאמירה עלמה ואמר אמאו:

Reader: Yitgadal veyitkadash shemey raba
be’alma di vera hirutey veyamlil‘ malhutey
behayeyhon uvyomeyhon uvhayey dehol beyt yisra’el
ba’agala uvizman kariv ve’imru amen.

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

Reader: Yitbaraḥ veyishtabaḥ veyitpa’ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekudsha beriḥ 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.
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.

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, unifying workday concerns with messianic hope.

D.A.T./R.S.

Open...praise (Psalm 51:17).
The traditional Amidah follows here. The Shiviti meditation begins on page 131. 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.

אָדְוָנַי סֵפְתָּי חֲפָתָה וּפֶּי יִצְרֶךُ חֲפָתָה

בֹּרָעַה אָתָה יִרְדֶּה אַלְמָהָה יִרְדֶּה אַלְמָהָה יִרְדֶּה

אַלְמָה שְׂרֵה
אַלְמָה אָבָרֶה
אַלְמָה הָאֲסִי
אַלְמָה יִצְּקֶה
אַלְמָה רָלֶה
אַלְמָה לָאָה

Adonay sefatay tfițaḥ ufı yagid tehilateḥa.
Baruḥ atah adonay eloheynu veyloheyn avoteynu ve'imoteynu
ełoheyn avraham eloheyn sarah
ełoheyn yitzḥak eloheyn rivkah
ełoheyn ya’akov eloheyn rahel
veyloheyn 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 beraḥot. The first 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.

219 / AMIDAH
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: Bless are you, KIND ONE, the shield of Abraham and the help of Sarah.

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**ezrat sarah.** The biblical term ezer has two meanings, “rescue” and “be strong.” It is commonly translated as “aid” or “help.” It also has the sense of power and strength. In Deuteronomy 33:29, ezer is parallel to הָרָא, majesty. Eve is described as Adam’s ezer kenegdo, a power equal to him, a strength and majesty to match his. Thus magen avraham (shield of Abraham) and ezrat sarah (help of Sarah) are parallel images of power and protection.

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**KAVANAH.** God is experienced as יְשָׁר / helper, every time our thought of God furnishes us an escape from the sense of frustration and supplies us with a feeling of permanence in the midst of universal flux.

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**COMMENTARY.** This version of the first berakah in the Amidah includes the matriarchs as well as the patriarchs. The phrase ezrat Sarah comes from a Hebrew root (יְשָׁר) which can mean either “help,” “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 own time.
Between Rosh Hashanah and Yom Kippur, add:

(תיהם)
כּוֹרְנִי לְחָיִים מַלָּחַךְ חָפֵץ בְּחֵיְם בַּכְּבֵּרָה בָּשַׁפֶּר חָפֵץ לְמַעְנֵה יָאָלָהְו

הִיָּוָה יְעָדַר וּמְשִׁישָּׁו יֵעֲנָה יַגְדִּיק אַףָּה יְהוָה מַגִּן אָבְרָם יָזְרָה

Ha’el hagadol hagibor vehanora el elyon gomel ḥasadim tovim vekoney hakol vezohër ḥasdey avot ve’imot umevi ge’ulah livney veneyhem lema’an shemo be’ahavah.

Between Rosh Hashanah and Yom Kippur add:

(Zohrenu lehayim meleh ḥafetz bahayim veḥotvenu besefer ḥaḥayim lema’aneha elohim ḥayim.)

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

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

| I | Baruḥ atah adonay | Blessed are you Adonay |
|   | בָּרוּחַ אֲדֹנָּי יְהוָה | Buddhism is Adonay |
|   | Beruḥah at yah | Blessed are you Yah |
|   | נֶבֶרָה בַּהַ יָה | Let us bless |
| II | eloheynu | our God |
|    | haschechinah | Shehinah |
|    | eyn haḥayim | Source of Life |
| III | meleḥ ha’olam | Sovereign of all worlds |
|    | ḥey ha’olamim | Life of all the worlds |
|    | ru’ah ha’olam | Spirit of the world |

221 / AMIDAH
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 224.
When praying silently, continue here.

3. KEDUSHAT HASHEM / HALLOWING GOD’S NAME

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 the abbreviated Amidah, continue on page 106.
For the full Amidah, continue on page 226.
Atah gibor le’olam adonay rav lehoshi’a.
In summer: Morid hatal.
In winter: Mashiv haru’ah umorid hagashem.

Between Rosh Hashanah and Yom Kippur, add:

(מי חמוהbecca זכריה כפרים כדורותינו ליזבון ברכימו)

(Mi ḥamōḥa av haraḥamim zoḥer yetzurav leḥayim beraḥamim.)


When chanting aloud in a minyan, continue with the Kedushah, page 225.
When praying silently, continue here.

(Between Rosh Hashanah and Yom Kippur, conclude:

For the abbreviated Amidah, continue on page 107.
For the full Amidah, continue on page 227.)
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 declares:
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. Halleluylah!”

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 226. For the abbreviated Amidah continue on page 106.

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וְקֵדַשְׁהּ / And...glory (Isaiah: 6:3).
ברקך...מְקַמְם / Blessed...dwell (Ezekiel 3:12).
יִלְדוּת / May...Halleluylah (Psalm 146:10).

כִּלּוּת / every living thing, gives and renews life. The traditional siddur affirms מְחַמַּת / revival of the dead. We substitute כִּלּוּת, 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.

D.A.T.
The kedushah is chanted aloud in a minyan.

Nekadesh et shimeh ba’olam keshem shemakdishim oto bishmey marom kakatuvel al yad nevi’eha: vekara zeh el zeh ve’amah:
Kadosh kadosh kadosh adonay tzeva’ot melo hol ha’aretz kevodo. Le’umatam baruh yomeru:
Baruh kevod adonay mimekomo. Uvdivrey kodshehah katuv leymor: Yimloleh adonay le’olam elohayih tziyon ledor vador halleluyah.
Ledor vador nagid godleh uhinetza’h netzahim kedushateh nakdisheh veshivhaelah eloheynu mipinu lo yamush le’olam va’ed ki el melegh gadol vekevodosh atah.
Baruh atah adonay ha’el hakadosh.
(Baruh atah adonay hamelegh hakadosh.)

The traditional Amidah continues on page 227. For the abbreviated Amidah continue on page 107.

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.

225 / AMIDAH
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. SELIĦAH / 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.
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. אבינו/Our Father has been replaced by מָאָם/Divine Source, and מלך/Our King has been replaced by מֵשָׁקָנו/literally, Our Crown, but here translated figuratively as “our sovereign.” Compare the alternative and interpretive versions of Avinu Malkeynu, 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 into 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 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: From Pesah till December 4 say:
And grant us dew and rain, And give blessing
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.
Optional prayer for one who is ill:

for a female: לֹא לְוַעֲלָה לְאָזְנוֹתָה יִלְשָׁכָה מִמַּעֲשָׂה הַעֲפָרָה מְאִיתָה.

for a male: לֹא לְוַעֲלָה לְאָזְנוֹתָה יִלְשָׁכָה מִמַּעֲשָׂה הַעֲפָרָה מְאִיתָה.

Amen.

From December 4 till Pesah say:

From Pesah till December 4 say:

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

M.M.K./M.S.

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.

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

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

11. DIN / RESTORING JUSTICE

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

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

*Between Rosh Hashanah and Yom Kippur, conclude:*

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

12. BIRKAT HAMINIM / OVERCOMING DIVISIONS

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

**MINHAH / 230**
Between Rosh Hashanah and Yom Kippur conclude:

(ברוח אנה היה ה׳ מלך ומלשין)

כרבת הɉמיים

ולמלשינים אל חוה חוה אל כו ירשה כרבר כתר: בורוח אנה

יחוד המקנים אורים:←

231 / AMIDAH
13. TZADIKIM /
    COMPASSION FOR THE RIGHTEOUS

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

14. BINYAN YERUSHALAYIM /
    REBUILDING JERUSALEM

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

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.

MINHĀH / 232
על הַדֵּדֵיַּם צְרַקִּים גָּלֶּלֶתָּם כְּלָלָּם גָּדַּרְתָּם גָּדַּרְתָּם־לָהֶם שֵׁם מְשַׁרְתָּם בִּזְמַמְתָּם אֵלָם לְצָרֵךְ שֶׁל הַדִּיָּם גָּדַּרְתָּם גָּדַּרְתָּם־לָהֶם שֵׁם מְשַׁרְתָּם בִּזְמַמְתָּם אֵלָם
לְאֵבֶן צִדִּיק אֵלָם יְהוָה מְשַׁרְתָּם בִּזְמַמְתָּם אֵלָם:

בְּנֵיהֶם מִירֶשְׁלָמִים

לֵילָה הַרָּשָׁלִים עַדְרוֹה בְּרֶמֶם חָשַׁבְוּ חָשַׁבְוּ הָשָׁבַע בָּהֶם בֶּאֱשֶׁר דִּבְרֵיהֶם:
אָמַר הַכָּפֹר בְּבֵיתֵנִי בְּנֵיהֶם שָׁלוֹם: גְּרוֹרָה אֲחַה יְהוָה מְשַׁרְתָּם מִירֶשְׁלָמִים:

יַשָּׁבֵעָה

אָמַר עָמַתָּה יִשְׂרָאֵל מֶהָה גּוּלָהּ גֵּרָה הָרָם בִּישַׁעְתָּהּ בִּי לְיַשָּׁבֵעָה

ekirin Olom Chome: evarah akha Yehova mesaratayim: –

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 where all human need is fulfilled.  

D.A.T.
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.

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 Traveler’s Prayer, see page 174.

Optional prayer for parnasah / sustenance and well-being:

(You are THE PROVIDER, God who feeds, supports, and sustains all creatures, from the mighty horned oxen to the tiny new-hatched nestlings. May you grant me proper sustenance, supply to me and to my household nourishment, forestalling any state of need. Provide in pleasure, not in pain, in willingness, not in begrudging, in honor, not in shame, for life and for well-being, from the flow of blessing and prosperity, from the flow of blessing from above, so that I may better do your will, and occupy myself with your Torah and uphold your mitzvot. Give me freedom from dependence upon others, that this verse of Scripture might apply to me, as well: “Providing with an open hand, you satisfy the wishes of all life.” And also what is written: “Cast yourself upon THE BOUNTIFUL, and God will be your sustenance.”)

/ Providing with...of all life (Psalms 145:16).
/ Cast yourself...your sustenance (Psalms 55:23).
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 Hadereḥ / The Traveler’s Prayer, see page 175.

Optional prayer for parnasah / sustenance and well-being:

(אמנה איה יהוה אלהינו ה’ נשוא ונסו בנותיך обращנו וברחויבותך, כל העולם מברך וברך ולשובו שנים שנותינו יבשש ושלום)

ברך וברך והשלום מברך ואל wyscicles בקלו ה’ ולשתו בזוהה

לישון בקלו ה’ מזחיחו: ואל ה’ יראה כל מהנשא בער

(ורא: וקח ואמר אם כתת: פסלה את קהל ונסו בנותיך כל אחד)

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COMMENTARY. This may be the most poignant of all the benedictions of the Amidah. It occurs after we have prayed about so many important things: health, wisdom, community... Yet only here do we finally ask whether or not God hears our prayer. We ask, by way of stating, that God graciously listen to us. What is God that such hearing is possible? If we have moved beyond a simplistic notion of a giant-figure with omniscient ears, what do we have left that hears? Whatever it is, we affirm it! Somehow the injection of our impassioned words and thoughts into the vast process of existence does something. That something is not merely self-clarification and introspection. Something hears. The cosmos bends towards us and takes cognizance. The particulars are wrapped in mystery; the direction and the flow are known.

w.s.

235 / AMIDAH
Blessed are you, COMPASSIONATE ONE, who listens to the words of prayer.

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/New Moon or a 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 ָז

WB17E ימות המשיח / the memory of messianic hopes. We assert our faith in the coming of a messianic age, a time when justice will reign and all humanity will be united in recognition of the one God. Even in our people's darkest hour, this vision of the future strengthened us as we faced both life and death. However distanced we may be from the more naive aspects of belief in the person of messiah, the vision of a transformed future remains our guide, just as we know that this vision will become reality only if our deeds reflect it.

A.G.
ברוך אתה יהוה ש.crm הפלת.

Both the full Amidah and the abbreviated Amidah continue here.

עבורה

רצעת ידה אלוהי בצעת ישראל ילב מפלתת באבותה יٻיבה
ברצעת עזרת גבורה עזרת יארה עפי

On a Rosh Hodesh/New Moon or a Festival, add:

آلוהים אלקינו אברכים ואמותיך יעלת יבונה וגייג נthane ורצה
יר십시오 יפוקר ודבוק במקורי וקורות אברכים ואמותיך
קורות ימות המשיח וקורות ירושלים ירי פארקים וקורות כל עמך
ינת ישראל לעניות ולפליים ולשוב ליהוה לכל ישראל לתרמים אלהים

ולשבם ביכם

The external mouthing of words alone cannot move us. It is the inward flame of devotion that brings our prayer close to God. Indeed, as the Hebrew phrasing vividly conveys, a passionate longing for godliness can exist among those unable to express that feeling in words. The phrase lahav tefilatam, “the flame of Israel’s prayer,” recalls that feeling of hitlahavut: the “in-burning” flame of passionate devotion. To attain hitlahavut in prayer is to soar with the rapturous ecstasy of divine communion, to access the infinite and be aflame with the nearness of God.

A.G./M.P.
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.

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.

KAVANAH. So long as the Jewish people is linked in communion with the eternal, it can look forward to an eternal life for itself. M.M.K. (Adapted)

KAVANAH. Gratitude is the overwhelming experience of the person of faith. Faith stimulates gratitude, and the practice of gratitude expands faith. We experience thankfulness when we know that our lives are safe within God’s protection. We trust that the future is assured. We need not consume our days in fear and anxiety. We are released. We can marvel at the daily wonders. S.P.W.

MINHAH / 238
DERASH. The insights of wonder must be constantly kept alive. Since there is a need for daily wonder, there is a need for daily worship. The sense of the “miracles which are daily with us,” the sense of the “continual marvels,” is the source of prayer. There is no worship, no music, no love, if we take for granted the blessings or defeats of living...The profound and perpetual awareness of the wonder of being has become a part of the religious consciousness of the Jew.

A.J.H.
(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 your 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 Hanukah, for giving thanks and praise to your great name.)
On Hanukah add:

(על הכסים על פני התרבו על החשעות על הגימולים
שיצשעוה לאוהביה אמתו ימי אם הווה: כי מי מחיתו רגעים
יכי תיבה כל ערוד השמות יבנוי ישכם הפרשה
על עמה ישראל למשכיות וocrine לכל בני מצה רצוהו אמיה
ברוחות חביבים שפרה להם בצת צריהם рапח את רכמים לטת את
打ちים יאשרים גוברים כי חלשים בר゙ים יבר ענשם ושלשת
זריכים זודים כי עסיך חתות: כל עסיך שיף גורל תǑיה
בשרולים הלימוד ישראל עשירת החשעות ורחל הפרשה כייהם הווה:
ואמר כי בא הגר באבריך ביתו שנה אחר הימים ושנהו ואת מקדשינו
והкладыва בוחר חצירות ערשא וק_columns שמות כי המcidade לאול
לחותות ח読んで על הסמה הגרודל: —

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(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, and to whom all thanks are due.  

MINHĀH / 242
On Purim add:

(על הבטש עצל הפורק עצל הפגועה עצל המושעת עצל הגהמה)
ששטיית לאבודנים ואמותין בימין הימים בימים שדלים

בימי קדומים לאốtם בלשון מינו בלשון offsetYים כל זמן שהראשון בשיעור יום יום באחר בלשון צעיר בלשון גרה אתיɁו בלשון לביה
אתיɁו בחרוף בלשון לברח את עץ של הקליפה את מתחבようになった
ליכוחים היה אלהstrposה נשמה נשמה רקב.

וועל כלש תיבריה ותרופה שמה יградני חמיד לעלם וrelude.

Between Rosh Hashanah and Yom Kippur add:

(וכותבל לאוהים טביכים עליבין ברוחה)

וכל להים יודה אם שלג Gobierno את שמה באמה כאלו ישועה
ועזרו עלי כולד: ברכה אמת יוודע למעב שמה לה באלה לודדה—

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

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19. BIRKAT HASHALOM / PEACE BLESSING

Grant abundant peace eternally for Israel, your people. For you are the sovereign source of all peace. So, may it be a good thing in your eyes to bless your people Israel, and all who dwell on earth, in every time and hour, with your peace.

(Between Rosh Hashanah and Yom Kippur, add: In the book of life, blessing, 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.

אות כל דשי חבל / all who dwell on earth. According to the sages, every Amidah must conclude with a prayer for peace and an acknowledgment of God as the power that makes for peace. Inclusion of the words “and all who dwell on earth” proclaims that Israel desires the blessing of peace, not for itself alone, but for all humanity.

S.S.

ועשה שלום / maker of peace. This ancient version of the prayer for peace in its most universal form was assigned in the traditional liturgy to the ten days of teshuvah. During the year the text read, “who blesses your people Israel with peace.” In our times, when life has been transformed by the constant threat of global destruction, the need of the hour calls for the more universal form of the prayer throughout the year.

A.G.

KAVANAH. God is shalom, God’s name is shalom, everything is held together by shalom.

Zohar

My God, you are salam peace.
Peace comes from you goes back to you.
Let us live in peace and with peace.
You are great and generous.

Sidi Sheikh Muhammad Al Jemal
Blessed be the One who has been and is established for ever.
Amen.

Between Rosh Hashanah and Yom Kippur, add:

Blessed is the One who has been and is established, God, whose Name is glory, and in whose Name we were born and are being born,

Amen.

Glorious is his Name throughout the world.
Amen.

Shalom rav al yisra'el ameha tasim le'olam.
Ki atah hu melech adon lehol hashalom.
Vetov be'eyneha levarех et ameha yisra'el ve'et kol yoshvey tevel
behol et uvhol sha'ah bishlomehа.

Between Rosh Hashanah and Yom Kippur, add:

(Besefer hayim berahah veshalom ufarnasah tovah
nizaher venikatev lefaneha
anaḥnu vehol ameha beyt yisra'el
lehayim tovim ulshalom.)

Baruh atah adonay osey hashalom.

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

KAVANAH. Enable us, God, to behold meaning in the chaos of life about us and purpose in the chaos of life within us. Deliver us from the sense of futility in our strivings toward the light and the truth. Give us strength to ride safely through the maelstrom of petty cares and anxieties. May we behold things in their proper proportions and see life in its wholeness and its holiness.

M.M.K./M.S.

245 / AMIDAH
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 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 Taḥanun, page 424._

COMMENTARY. The Talmud lists examples of twelve 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./M.S.

יְהֵוי גְּדוֹלָל / May...redeemer (Psalm 19:15).
אללהי בכר
אללהי בכר לשלום מכר
שפתינו מברך יממה.
יִהְיֶה רצוח שאסור מכר,
הแชม באצורי אעשת
יִהְיֶה חכמים עם מבקשין שלום ורצהינו.
יִהְיֶה לרצונות אامر פי
הנה כל פנים לברך,
יהוה צוריו ובראלו.
עשׂה שלום במרום
והי יעשׂה שלום
עֲלֵי יָעֶלֶל יִשְרָאֵל
אמרו אמם.

Yihyu leratzon imrey fi
vehegyon libi lefaneha
adonay tzuri vegolu.
Oseh shalom bimromav
hu ya’aseh shalom
aleynu ve’al kol yisra’el
ve’al kol yoshvey tevel
ve’imru amen.

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.
**KADDISH TITKABAL /
KADDISH FOR 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.

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**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.
ברך והרבה בשמת ראה עולם יי בברא צורעתה ומילוי
מלכחות בחייתו וחבריים Webb رئيس יחל שישארנו עתינה ובאנו
ברך והרבה אמן.
והי שמיה ראה מקדש עלון עולם עולם זו
יתברך ויחמיהו ותנור אותו ותנסה ויתנדהו יחלו.
יתנהלו שמיה וחקשה בריך והא
לצלם (צלים) מך כל ברכה
שניראה השכיתא ו𝐺’uneרניioxid וצלים אמן
המקבל גניבותו השכיתא יחל בית ישראל ירה א聞いた Dü
בשכיתא אמן.
והי שסלמה ראה מך סכיתא וחיים עליינה עלב כל ישראל אמן.
ועשה שלום挦מקים היא זכשה שלום עליינה ועלב כל ישראל עלב
כל ישיבת מלך אמן.

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

COMMENTARY. The theme of Aleynu is the anticipation of God's universal rulership. Originally, this glorious hymn introduced the “Rulership” section of the Rosh Hashanah liturgy. Because of its lofty language and message, Aleynu was soon added to every worship service. The Reconstructionist version of Aleynu shifts the focus from a concern with the specialness of the Jewish people to an emphasis on the unique Torah perspective that enables Israel to help spread God's presence through the universe. This shift eliminates an opportunity for supporting Jewish triumphalism, in favor of stressing the importance of Torah in Jewish living.
We rise for Aleynu. It is customary to bow at “korim”. For an alternative version see page 332. Choose one of the following.

Aleynu leshabe’aḥ la’adon hakol
latet gedulah leyotzer bereyshit
shenatan lanu torat emet
vehayey olam nata betoḥenu.
Continue on page 253.

Aleynu leshabe’aḥ la’adon hakol
latet gedulah leyotzer bereyshit
bore hashamayim venoteyhem
roka ha’aretz vetze’etza’eḥa
noten neshamah la’am aleha
veru’aḥ laholehim ba.
Continue on page 253.

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)

ר...ו / You...other God (Deuteronomy 4:39).
Va’anahnu korim umishtaḥavim umodim
lifney meleḵ malḥey hamelaḥim hakadosh baruḥ 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
mitaḥat 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!"

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

יהוה / THE EVERLASTING ONE...one (Zechariah 14:9).
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 / 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 Mourner's 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.

MINHĀH / 256
It is customary for mourners, and those observing Yahrzeit, to stand for Kaddish. In some congregations everyone rises.

Rea'der: Yitgadal ve'ytikdash shemey raba
be'alta di vera hi'rutey veyamli'h malhutey
be'hayeyhon uyvomey'von uwhaye' dehol beyt yisra'el
ba'agala uvizman kariv ve'imru amen.

Congregation: Yehey shemey raba mevara'h le'amul ulalmey almay.
Rea'der: Yitbara'h veyshta'bah ve'ytipa'ar ve'ytromam
ve'yitnasey ve'yi't-hadar ve'yi'taleh ve'yi't-halal
shemey dekudsha beri'h hu
le'ela (Between Rosh Hashanah and Yom Kippur, add: le'ela) min kol bir'hata
veshirata tushbe'hata vene'hemata da'amiran be'alsa
ve'imru amen.

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

Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol
yisra'el ve'al kol yoshvey tevel ve'imru amen.

257 / MOURNERS’ KADDISH
מָעַרְיָה
God is compassionate,
 forgiving human error
 and refusing to destroy,
 ready to refrain from anger
 and unwilling to awaken wrath.
 Extend your help, REDEEMING ONE!
 Give answer, sovereign one,
 whenever we may call.

When a minyan is present, the Bareh"u is said. The congregation rises and faces the ark. It is customary to bow.

Bless THE INFINITE, the blessed One!

Blessed is THE INFINITE, the blessed One, now and forever.

KAVANAH. Public worship aids us by liberating personality from the confining walls of the individual ego. Imprisoned in self, we easily fall prey to morbid brooding. Interference with career, personal disappointment and disillusionment, hurts to vanity, the fear of death—all these tend so to dominate our attention that our minds move in a fixed and narrow system of ideas, which we detest but from which we see no escape. With a whole wide world of boundless opportunities about us, we permit our minds, as it were, to pace up and down within the narrow cell of their ego-prisons. But participation in public worship breaks through the prison of the ego and lets in the light and air of the world. Instead of living but one small and petty life, we now share the multitudinous life of our people. Against the wider horizons that now open to our ken, personal cares do not loom so large. Life becomes infinitely more meaningful and worthwhile when we become aware, through our participation in public worship, of a common life that transcends our individual selves.

M.M.K. (Adapted)
When a minyan is present, the Bareihu is said. The congregation rises and faces the ark. It is customary to bow.

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

KAVANAH. When we worship in public we know our life is part of a larger life, a wave of an ocean of being—the first-hand experience of that larger life which is God.

COMMENTARY. The evening service begins with ברא / Bareihu, the call to prayer. It introduces the Shema and its blessings, which are then followed by the Amidah (Silent Prayer), and the Aleynu. The ברא / Bareihu calls us together for worship by asking that we return blessing to God, who is the source of all blessing. We become a community by sharing this acknowledgment.
ASHER BIDVARO / GOD IN NATURE

For additional readings see pages 433-434.

TRADITIONAL VERSION

Blessed are you, ETERNAL ONE, our God, sovereign of all worlds, by whose word the evenings fall. In wisdom you open heaven’s gates. With divine discernment you make seasons change, causing the times to come and go, and ordering the stars on their appointed paths through heaven’s dome, all according to your will. Creator of the day and night, who rolls back light before the dark, and dark before the light, who makes day pass away and brings on night, dividing between day and night: The Leader of the Multitudes of Heaven is your name! Living and enduring God, rule over us, now and always. Blessed are you, ALMIGHTY ONE, who makes the evenings fall.

DERASH. When we are about to say: “Blessed are you, our God, sovereign of all worlds,” and prepare to utter the first word “blessed,” we should do so with all our strength, so that we will have no strength left to say, “are you.” And this is the meaning of the verse in the Scriptures: “But they that wait for God shall exchange their strength.” What we are really saying is: “Source of life, I am giving you all the strength that is within me in that very first word; now will you, in exchange, give me an abundance of new strength, so that I can go on with my prayer.”  

M.B. (Adapted)

אשר דבר מה המיירך ערבם / by whose word the evenings fall. The word plays a central role in the Jewish imagination. Our liturgy fantasizes that God brings on evening each night by saying “Evening!” Thus we repeat each day the original act of Creation that took place by means of the divine word. It is only because we affirm a God who so values language that we feel ourselves able to use words in prayer. Our word, perhaps like God’s, gives expression to a depth that goes beyond language, but that can be shared only though the symbolic power of speech.

A.G.
El ḳay vekayam tamid yimloḥ aleynu le’olam va’ed.
Baruḥ atah adonay hama’ariv aravim.

אֵל ھָי ʋェקֶי ʋա ժեմերեն Ղևուն介质 ߕ伲 ʇա ʬեր ʬա Ժա ու Ղևուն介质 ʬա Ժա ու Ղևուն介质 ʬա Ժա ու Ղևուն介质 ʬա Ժա ու Ղևուն介质 ʬա Ժա ու Ղևուն介质 ʬա Ժա ու Ղևուն介质 ʬա Ժա ու Ղևուն介质 ʬա Ժա ու Ղևուն介质 ʬա Ժա ու Ղևо

אֵל ھָי ʋェکֶי ʋա ժեմերեն Ղևուน介质 ߕ伲 舄ա Րահ ժա ու Ղևուン介质 ˯ա Ժա ու Ղևուン介质 ˯ա Ժա ու Ղևուン介质 ˯ա Ժա ու Ղևուン介质 ˯ա Ժա ու Ղևուン介质 ˯ա Ժա ու Ղևուン介质 ˯ա Ժա ու Ղևուン介质 ˯ա Ժա ու Ղևو

The two berahot which precede the Shema set the stage for its evening recitation. The first berahah praises God for the wonders of creation that are visible at twilight: the shifting pattern of the stars, the rhythm of the seasons, the regular passage from day to night. All of these are a nightly reminder of the unchanging plan of creation.

The second berahah praises God, whose instruction is a special token of love for Israel. Israel responds by meditating upon God’s teaching “day and night,” “when we lie down and when we rise.” This phrasing recalls the preceding berahah, adding Israel’s study of Torah to the natural order: The sun sets, the stars shine, and Israel studies—as regularly as day and night. The phrase “when we lie down and when we rise” anticipates the Shema, which follows. This interplay between the berahot and the Shema suggests that the Shema is Israel’s morning and evening Torah study. At the same time, it is Israel’s declaration of the oneness of the power that makes for the natural order and for learning, for creation and human creativity.

COMMENTARY. The two berahot which precede the Shema set the stage for its evening recitation. The first berahah praises God for the wonders of creation that are visible at twilight: the shifting pattern of the stars, the rhythm of the seasons, the regular passage from day to night. All of these are a nightly reminder of the unchanging plan of creation.

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S.S.
INTERPRETIVE VERSION: ASHER BIDVARO

Praised are you, God, ruler of the universe, who has ordained the rhythm of life. The day with its light calls to activity and exertion. But when the day wanes, when, with the setting of the sun, colors fade, we cease from our labors and welcome the tranquility of the night. The subdued light of the moon and stars, the darkness and the stillness about us invite rest and repose. Trustfully we yield to the quiet of sleep, for we know that, while we are unaware of what goes on within and around us, our powers of body and mind are renewed. Therefore, at this evening hour, we seek composure of spirit. We give thanks for the day and its tasks and for the night and its rest. Praised are you, God, who brings on the evening.

1945 Reconstructionist Prayer Book (Adapted)

KAVANAH. The שמע / Shema is wrapped in אהבה / ahavah / love. The blessing preceding the Shema concludes, “who loves your people Israel.” This prayer begins ואהבו / ve’ahavta, And you must love יהוה! First you are loved, then you respond with love. Love is central to Jewish life. Love means commitment and limitations—Torah and mitzvot. That is so both in our relationships with each other and in our relationship with God.

L.W.K.
INTERPRETIVE VERSION: AHAVAT OLAM

We are loved by an unending love.  
We are embraced by arms that find us 
even when we are hidden from ourselves.

We are touched by fingers that soothe us 
even when we are too proud for soothing.  
We are counseled by voices that guide us 
even when we are too embittered to hear.  
We are loved by an unending love.

We are supported by hands that uplift us 
even in the midst of a fall.  
We are urged on by eyes that meet us 
even when we are too weak for meeting.  
We are loved by an unending love.

Embraced, touched, soothed, and counseled... 
ours are the arms, the fingers, the voices;  
ours are the hands, the eyes, the smiles;  
We are loved by an unending love.

Blessed are you, Beloved One, who loves your people Israel.

Rami M. Shapiro (Adapted)
AHAVAT OLAM / GOD'S LOVE IN TORAH

With everlasting love, you love the house of Israel. Torah and mitzvot, laws and justice you have taught us. And so, DEAR ONE, our God, when we lie down and when we rise, we reflect upon your laws; we take pleasure in your Torah’s words and your mitzvot, now and always. Truly, they are our life, our length of days. On them we meditate by day and night. Your love will never depart from us as long as worlds endure. Blessed are you, BELOVED ONE, who loves your people Israel.

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

<table>
<thead>
<tr>
<th>I</th>
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<tr>
<td>Baruḥ atah adonay</td>
<td>Beruḥah at yah</td>
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<td>Hashem</td>
<td>Shechinah</td>
<td>Source of Life</td>
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<td>III</td>
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<td>hey ha’olamim</td>
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<td>Life of all the worlds</td>
<td>vehe’olamim</td>
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<tr>
<td>Ruaḥ ha’olam</td>
<td>Spirit of the world</td>
<td>Ruaḥ ha’olam</td>
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</tbody>
</table>

MA’ARIV / 266
Ahavat olam beyt yisra’el ameḥa aḥavta.
Torah umitziyot ḥukim umishpatim otanu limadeta.
Al ken adonay eloheynu beshohvenu uvkumenu nasit’ah
beḥukheh
venismaḥ bedivrey torateh uvmitziyoteha le’olam va’ed
ki hem ḥayeynu ve’oreh yameynu
uvahem negeh yomam valaylah.
Ve’ahavatehā lo tasur mimenu le’olamim.
Baruḥ atah adonay ohev amo yisra’el.
Listen, Israel: The Eternal is our God, The Eternal One alone!

Blessed be the name and glory of God’s realm, forever!

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

—

Listen... gates (Deuteronomy 6:4-9).

DERASH. The Shema is called kabbalat ol malḥut shamayim. We "receive upon ourselves the yoke of the sovereignty of Heaven." To proclaim God as ours and as one is to acknowledge fealty to the divine will—and the Shema is a time to listen. We listen in order to discover God’s will.

D.A.T

Let the love of God be spread through your activities. If a person studies and helps others to do so, if one’s business dealings are decent and trustworthy—what do people say? ‘Happy is the one who studied Torah, and the one who teaches Torah! Have you seen the one who studied Torah? How beautiful! What a fine person!’ Thus, the Torah says, ‘You are my servant Israel; I will be glorified by you’” (Isaiah 49:3).

TALMUD YOMA 86a

KAVANAH. The moment we transcend our own egos and identify ourselves with one other person we are on the way toward God. God is thus the reality experienced as we-consciousness, in the same way as the self or soul is the reality experienced as I- or self-consciousness.

M.M.K

MA’ARIV / 268
שם ישראל יוהו אלהינו יהוה אדוננו
ברוך שם יבואר מלכות יי לכלל עולם ציון
ואמה איה יהוה אלהיך בכל-לבך ובכל-נפש בכל-מעצרים
והי תרבנות האלהיAaron אש אבינו משה תחייعالم
רשנות בכל נを行い ברוך בברוך הعالم לכלך בברך
כשברך בכומר: קשים לא恶 אל-ידך וחיי לILLISEת בני
הנייך: כותבם על-עדן ביה בך ושאירו

Shema yisra’el adonay eloheynu adonay ehad.
Baruḥ shem kevod malhuto le’olam va’ed.

Ve’ahavta et adonay elohe'cha
behol levave'hcha uvḥol nafshe'hcha uvḥol me’ode'hcha.
Vehayu hadeverim ha’eleh asher anoḥi metzave'hcha hayom al levave'hcha.
Veshinantam levane'hcha vedibarta bam
beshivte'hcha beveyte'hcha uvleihte'hcha vadere'h uvshohbe'hcha
uvkume'hcha.
Ukshartam le’ot al yade'hcha vehayu letotafot beyn eyne'hcha.
Uhattvtam al mezuzot beyte'hcha uvishare'hcha.

לבך / levave'ha / your heart. The Lev / lev / heart, was seen as the source of emotions and intellect. Feelings and reason are complementary partners, not conflicting parts, of the human psyche. The double Lev teaches that a love of God must contain all dualities (e.g. the good and bad in you).

L.W.K.

تسمת הבן עיני. Totafot might have been pendants or forehead markings. The Torah text sees totafot as reminders of the divine will. The English translation captures this figurative meaning of a visible reminder of the mitzvot.

D.A.T.
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. 

MA'ARIV / 270
For the second paragraph of the Shema, read either the version below or the biblical selection beginning on page 275 then continue with the third paragraph, page 277.

BIBLICAL SELECTION I

יהוה אֲهوָא שַמֵּא אֶלָּלוֹי יְהֹוָה יְהֹוָה יֶלֶךְ לְעַשְׂרָה אֵחָד
בָּלָּמְצָהוֹת אֲשֶר אֲנֵכֶי מֵצָאֲבֶה הָאָדָם וַעֲנָיִינוּ חָלְלָתוֹ הָאָדָם עַל גְּלוֹּרֵי הָאָדָם: יְהֹוָה יְהֹוָה יֶלֶךְ לְעַשְׂרָה אֵחָדו
כִּי הָשִּׁמֵּא אֶלָּלוֹי יְהֹוָה יְהֹוָה יֶלֶךְ לְעַשְׂרָה אֵחָדו
בֹּרֶה: בִּרְכָּה פְּרִי-כַּמִּכְּנָה הֵרָקִיע תֵּפִּי תַּמְשִּׁיתָ: בָּרֹרָה שְׁמֻּסְרָה פְּרִי הֵרָקִיע תֵּפִּי תַּמְשִּׁיתָ: בָּרֹרָה שְׁמֻּסְרָה
בֹּרֶה: בָּרֹרָה שְׁמֻּסְרָה פְּרִי הֵרָקִיע תֵּפִּי תַּמְשִּׁיתָ: בָּרֹרָה שְׁמֻּסְרָה פְּרִי הֵרָקִיע תֵּפִּי תַּמְשִּׁיתָ: בָּרֹרָה שְׁמֻּסְרָה
רָאָה גֵּטַלְתֵּל הָיֹם אֶרֶץ-מוֹטִים אֶרֶץ-טוֹפָח אֶרֶץ-הֵם רֶאוּבָּן
הֶרֶצֶם: בֵּית אֶרֶץ-מוֹטִים הָיֹם אֶרֶץ-טוֹפָח אֶרֶץ-הֵם רֶאוּבָּן
בֵּית אֶרֶץ-מוֹטִים הָיֹם אֶרֶץ-טוֹפָח אֶרֶץ-הֵם רֶאוּבָּן
יְהוָה אֲלֵהִים בָּאֵר-אָמֶת בָּאֵר-שָׁמֶם לְעַשְׂרָה אֵחָד: אִמָּ-בְּרֶכֶת
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 276

COMMENTARY. The traditional wording found in 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 the biblical section on this page (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 movement Siddur, Ha-avodah Shebalev.

S.S.

KAVANAH. The doctrine of the unity of God calls for the integration of all life’s purposes into a consistent pattern of thought and conduct. M.M.K.

DERASH. God is the assumption that there is enough in the world to meet our needs but not to meet our greed for power and pleasure.

M.M.K. (Adapted)
COMMENTARY. The statement of God’s oneness unifies not only the context of the Shema but the text as well—three scriptural paragraphs specified in the Mishnah (a second century codification of Jewish law). The powerful declaration of God’s unity fuses the responsibility to love God and to study God’s teachings (first paragraph) with the lesson that their fulfillment confirms God’s presence (second and third paragraphs). Hence, the unity of God as idea and presence.

S.S.

In the handwritten scroll of the Torah

The word “Shema” of “Shema Yisra’el”

Ends with an oversized ayin,

And the word “Ehad”

Ends with an oversized dalet.

Taken together

These two letters

Spell “Ed,” meaning “witness.”

Whenever we recite the Shema

We bear witness

To our awareness

Of God’s presence.

H.M.
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, inscribe 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.
DERASH. This warning against idolatry has ecological significance. If we continue to pollute the environment—and thus display contempt for the integrity of God’s creation—pure rain will cease to fall, and the ground will cease to give forth its produce.

M.I.
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.

The Boundless One...God (Numbers 15:37-41).

Commentary. In the ancient Near East, free people wore fringes, or tzitzit, on the hems of their everyday clothes. Since only free people wore tzitzit, they were a form of identification. Business transactions were sealed by kissing the tzitzit.

The mitzvah of tzitzit is based on that ancient sign of freedom. The fringes remind us that we voluntarily follow the way of God, who freed us from Egyptian slavery. It is, literally, a string tied around our finger.

Today, many Jews who recite the Shema during the morning service gather the four corners of their tallitot (prayer shawls), hold the tzitzit, and kiss them at each mention of the word ציצית / tzitzit. This custom shows that we take these words seriously like a legal contract.

Mitzrayim / Mitzrayim was the escaping Hebrews’, not the Egyptians’, name for the land of Egypt: perhaps a slave-term, and probably not of Semitic origin, it has associations with the root צרד, to be in distress, constricted, in anguish, or in dire straits. This word powerfully evokes the choking oppression of slavery. As the psalmist wrote: מִמֶּ֥ה יְבַסְּסָ֖נִי / From the depths I called to Yah.
Transliteration can be found on page 91.

כלי מצות הוא / all the mitzvot of The Eternal One. כל, all, as many as possible. According to rabbinic tradition, there are 613 mitzvot in the Torah. A combination of gematria (Jewish numerology) and ritual macrame “proves” that ציצית / tzitzit equals all 613 mitzvot combined: ז = 90, י = 10, ז = 90, י = 10, בי = 400; all together = 600. Each tzitzit has 8 strands (per corner) and 5 knots; 8 + 5 = 13; 13 + 600 = 613. L.W.K.

אחרי עיניים / after what catches your eye, that is, the physical and material temptations you see. The Baal Shem Tov had a method for dealing with distractions, especially sexual ones. If you can’t get that person out of your thoughts, remember that beauty is a reflection of God’s image. Redirect that energy towards God.

כחול is Sidon blue, which is obtained from a shellfish. Sidon or royal blue is associated with majesty—even today the British queen wears a blue sash. The Jews were so oppressed at the time of Bar Kohbah that indigo, a vegetable dye, replaced Sidon blue on their tzitzit. The Romans banned the blue fringe because of its symbolism. During the nineteenth century the Radnizer hasidim reintroduced its use. Now other Jews have also begun to use it. The long tehelet thread intertwined with short white ones is a complex and powerful image that hints at the interplay between majesty and subject within our own hearts.

E.M.
EMET VE’EMUNAH / REDEMPTION

Our faith and truth rest on all this, which is binding upon us: That The Boundless One alone is our divinity and that no divinity exists but One; that we are Israel, community of God; that it is God who saves us from the hand of governments, the very palm of tyrants; who enacts great deeds without measure, and wondrous deeds beyond all count; who puts our souls amid the living, and who keeps our feet from giving way; who breaks apart the schemes of those who hate us, confounds the thoughts of any bearing us ill-will; that it is God who made miracles for us in Egypt, signs and wonders in Ham’s children’s land. From one generation to the next, God is our guarantor, and even on a day that turned to night, God stayed with us when death’s deep shadow fell. 

COMMENTARY. Two beautiful berahot complete the liturgical framework of the Shema in the evening service. The first of these is called Ge’ulah—“Redemption.” Recalling the Exodus from Egypt, it thematically echoes the third paragraph of the Shema. Moreover, it identifies the sovereign God, named in the Shema’s credo, as the power that freed Israel from slavery. Its vivid, here-and-now recollection of the escape from Egyptian bondage invites and challenges Israel to claim the redemption as a personal experience in each generation and to hear echoes of that ancient triumph over tyranny in each modern-day struggle for freedom, in every attempt to move toward the messianic future. S.S.
COMMENTARY. The blessing immediately following the Shema deals with the theme of divine redemption. The present text, a rewritten version, includes reference to the Holocaust, from which there was no redemption, and the return to Zion, a fulfillment of Israel’s ancient dream. The same divine spirit that gave Israel the courage to seek freedom from Egypt in ancient times inspired those who fought for Israel’s freedom in our own day. At the same time, this version omits those portions of the text that glory in the enemy’s fall or see in God a force for vengeance. All humans are God’s beloved children, as were the Egyptians who drowned at the sea.

A.G.
And even in our age of orphans and survivors,  
God’s loving acts have not abandoned us,  
and God has brought together our scattered kin  
from the distant corners of the earth.  

As then, so now,  
God brings the people Israel forth  
from every place of menace, to a lasting freedom.  
God is the one who brought the Israelites  
through a divided Sea of Reeds.  
There, they beheld divine might;  
they praised and thanked the Name,  
and willingly accepted for themselves  
God’s rule.  

Moses, Miriam, and all the Israelites  
broke out in song, abundant in their joy,  
and, all as one, they said:  

__________________________

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. Meanwhile Moses was praying. God said to him, “My friend is drowning—and you pray!” “What can I do?” Moses asked. [God responded as it says in the text,] “Speak to the people of Israel and tell them to go! Raise your staff...”  

TALMUD SOTAH 37a

NOTE. Biblical references include Job 9:10, Psalm 66:9.
ב珸 הרָב יחרים
לَا עֶזְבֵנֵי חַשְּרִי
ירֵכֶים נֶדֶנֵינוּ מַכֵּסֵות נַפְלֵי
כָּא חֲמָה
מדְחָא אַתָּה עֵמֶּל יַשְׁרֵאֵל
מְפַי כל אֲרוֹבֵי
לְהֵרָה עוֹלֶם:
הָיוֹשֵׁבִי בֵּית יִוָּרֵי יִשְׁעָר
שמָאָר אַתָּה בְּנַעַרְתָּה
שֶׁבֶתָה: חוֹרָה לְשֵׁמָה
を与えֶנְהוֹ נְרוֹץ קָבֵל עָלִיָּם:
מָשָׁה מֵמִירָם ובָּנֵי יָשְׁרֵאֵל לִהְנָה שֶׁרֶם בֵּשָׁמָה רַבָּה וָאֲמַרְוָם כָּלָם:

Mosheh umiriam uvney yisra’el leha anu shirah besimḥah rabah ve’ameru ḫulam.
“Who among the mighty can compare
to you, Wise One?
Who can compare to you,
adorned in holiness,
awesome in praises,
acting wondrously!”

Your children saw you in your majesty,
splitting the sea in front of Moses.
“This is my God!” they cried, and said:

“THE HOLY ONE will reign forever!”
And it was said:

“Yes, THE REDEEMING ONE has rescued Jacob,
saved him
from a power
stronger than his own!”

Blessed are you, THE GUARDIAN, Israel’s redeeming power!

When our ancestors
beheld these truths
they proclaimed:
Among all the gods
we can name,
who can compare to the
One Beyond Naming?
Among all the quantities
we can label, number,
mark and measure,
which compares to the
Mystery
at the Heart of Reality?

R.M.S.
Mi ḥamohah ba’elim adonay.
Mi kamohah nedar bakodesh
nora tehilot osey feleh.
Malhuteha ra’u vanecha boke’a yam lifney mosheh.
Zeh eli anu ve’ameru.
Adonay yimloḥ le’olam va’ed.
Vene’emar ki fadah adonay et ya’akov ugalo miyd ḥazak
mimenu.
Baruḥ atah adonay ga’al yisra’el.

This siddur reinstates reference to the splitting of the sea as a sign of God’s redeeming power. The earlier Reconstructionist prayerbook omitted that reference because of its emphasis on supernatural intervention. As myth, however, the ancient tale of wonder underscores the sense of daily miracle in our lives. Even those of us who cannot affirm a God who intervenes in the natural process, and thus cannot accept the literal meaning of the tale, can appreciate its human message. According to the midrash, the sea did not split until one Israelite, Naḥshon ben Aminadav, had the courage to walk upright into the water. Perhaps it was the divine spirit in Naḥshon, rather than the magic of Moses’s wand, that caused the sea to split.

A.G.

NOTE. Biblical references include Exodus 15:11, 18 and Jeremiah 31:11.
who ever guards the people Israel
and all who dwell on earth.

HASHKIVENU / DIVINE HELP

For commentary, see pages 286-287.

Help us to lie down, DEAR ONE, our God, in peace, and let us rise again, our sovereign, to life. Spread over us the shelter of your peace. Decree for us a worthy daily lot, and redeem us for the sake of your great name. Protect us and keep from us enemies, illness, sword, famine, and sorrow. Enfold us in the wings of your protection, for you are our redeeming guardian. Truly, a sovereign, gracious and compassionate God are you. Guard our going forth each day for life and peace, now and always. Spread over us the shelter of your peace.

Blessed are you, COMPASSIONATE ONE, who ever guards the people Israel, and all who dwell on earth.
Blessed are you, Compassionate One.

Transliteration and commentary follow on pages 286-287.

ברוחך אמרה אדם היום ושם אלוהים בך ישראלי בכל יישר הדלוך
COMMENTARY. Hashkivenu—"Help us to lie down [in peace]"—is the final prescribed part of the Shema. It recalls the Shema by expressing the hope that we will "lie down...in peace" and "rise again...to life." An extension of Emet V'e'munah, Hashkivenu joins the vivid recollection of past redemption to a prayer for present protection and future peace. By calling God "guardian" and "protector" but also "redeemer," Israel recognizes new dimensions of the power that makes for freedom. This blessing is unique to the evening service. Perhaps responding to the cold, dark uncertainty of night, we invoke God's dwelling of peace.

KAVANAH. Enable us, God, to behold meaning in the chaos of life about us and purpose in the chaos of life within us. Deliver us from the sense of futility in our strivings toward the light and the truth. Give us strength to ride safely through the maelstrom of petty cares and anxieties. May we behold things in their proper proportions and see life in its wholeness and its holiness.

M.M.K./M.S.

COMMENTARY. The traditional text of this prayer includes the phrase, haser satan milfanenu ume-aharenu. Some commentators interpret satan as "spiritual harmony," but the phrase is omitted here because of its literal reference to a prosecuting angel. The blessing at the end of Hashkivenu has been expanded to include our hope that divine protection will be extended to all peoples.

KAVANAH. As we enter the dark of evening, we face the unknown. Earlier, in Asher Bidvaro (the Creation section immediately following Barehu), we affirmed the power that transforms night into day and day into night. Now we call for protection from the shadows that lengthen around us—shadows of fear and guilt, the uncharted future, the ever pursuing past. We ask that the shadows of God's wings envelop us with love and mercy. The unknown night, like the unknown tomorrow, can only be met with faith in the power of infinite compassion to care for us.

D.A.T.

S.P.W.
Hashkivenu adonay eloheynu leshalom veha'amidenu malkenu lehayim ufros aleynu sukkat shelomeha. Vetakenenu ve'etzah tovah milefaneha vehoshi'enu lema'an shemeha. Vehagen ba'adeynu vehaser me'aleynu oyev dever vejerev vera'av veyagon. Uvetzel kenateha tastirenui ki el shomrenu umatzilenu atah ki el melah hanun verahum atah. Ushmor tzeytenu uvo'enu lehayim ulshalom me'atah ve'ad olam. Ufros aleynu sukkat shelomeha. Baruh atah adonay shomer am yisra'el vehol yoshvey tevel la'ad.

When fears multiply
And danger threatens;
When sickness comes,
When death confronts us—
It is God's blessing of shalom
That sustains us
And upholds us.

Lightening our burden,
Dispelling our worry,
Restoring our strength,
Renewing our hope—
Reviving us.

H.M.
ALL SOULS ARE IN GOD’S KEEPING

Blessed is The Ancient One by day, and blessed is The Living One by night. Blessed is The Guardian when we lie down, and blessed is The Fount of Life when we arise. For in your hands are placed the souls of all the living and the dead, in divine hands, the soul of every living thing, the spirit of each being’s flesh. In your hands I entrust my spirit, you who have redeemed me, Faithful One, the God of truth. Our God on high, make one your name, sustain your realm continually, and rule over us, forever and eternally. Let our eyes behold, our hearts rejoice, our spirits be uplifted by your redemptive power. Let the promise told to Zion be made real: “Your God is sovereign! The Eternal One has reigned, The Eternal One now reigns, The Eternal One shall reign forever and eternally!” For all of the created realm is yours, throughout all worlds, across all time, for we have no sovereign but you. Blessed are you, Eternal One, you who reign in glory, may you rule forever over us, and over all that you have made.

ל veya לְאוֹלֵלִים וְצָרָה.

יראת ערופה יᵱשפת כלת תכלת בֶּפֶשׁן בישרתה בֶּאֲמָתָךְ: לְאַלְפֵי מְלָכָּה: יהוה מְלָכָה יהוה מלך יהוה מְלָכָּה לְאוֹלֵלִים וְצָרָה.

כָּהֲנִית בֶּמֶלְכֵי שלח היה האלוהים על מלך בבבאל כי אָן לְגוֹנָה מְלָכָּה: אָלָא בָאַָה. ברוח אָחֲנוּ יהוה הַמְּלָכָּה: בכְּבָּרָה תמיר: יִמְלָכָּה עַלֵּיָה בָּאוֹלֵלוֹ וְצָרָה.

לְאוֹלֵלִים וְצָרָה: עַלֵּיָה בָּאוֹלֵלוֹ וְצָרָה.
HATZI KADDISH / SHORT KADDISH

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

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

Reader: May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher (Between Rosh Hashanah and Yom Kippur, add: by far) than all the blessings, songs, praises, and consolations that we utter in this world. And say: Amen.
Reader: Yitgadal veiytkadash shemey raba
be’alma di vera hirutey veyamlih malhutey
behayeyhon uvymeyhon uhayey dehol beyt yisra’el
ba’agala uvizman kariv ve’imru amen.

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

Reader: Yitbara’h veiyshatabah veiytpa’ar veyitromam
veiytnasey veiyit-hadar veyitaleh veiyit-halal
shemey dekudsha berih hu
le’ela (Between Rosh Hashanah and Yom Kippur, add: le’ela) min kol birhata
veshirata tushbehata venheimata da’amiran be’alma
ve’imru amen.
INTRODUCTIONS TO THE AMIDAH

Standing here in Abraham’s desert
Affirming: one God.

Moving in the old spaces
Warmed by our ancestors’ embrace.

Standing here in Sarah’s tent
Laughing: new life.

Moving in the old spaces
Renewed by our ancestors’ hope.

Standing here in my place
Listening to our voices: yearning.

Moving in my own spaces
Translating the silence.

*    *

Dear God,
Open the blocked passageways to you,
The congealed places.

Roll away the heavy stone from the well as your servant
    Jacob did when he beheld his beloved Rachel.

Help us open the doors of trust that have been jammed with
    hurt and rejection.

As you open the blossoms in spring,
Even as you open the heavens in storm,
Open us—to feel your great, awesome, wonderful presence.

Sheila Peltz Weinberg

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KAVANAH. Prayer is communion. To commune with God is to put oneself
in touch with the source of cosmic energy.

M.M.K.
AMIDAH

The traditional Amidah follows here. The Sheviti 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.

COMMENTARY. The Amidah or “standing prayer” is also called “Hatetfilah / 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.

שפתים / Open...praise (Psalm 51:17).
The traditional Amidah follows here. The Sheviti meditation begins on page 132. A guided meditation begins on page 128. The Amidah is traditionally recited while standing, beginning with three short steps forward and bowing, left and right, a reminder of our entry into the divine presence.

Adonay sefatay tifshah ufi yagid tehilateha.
Baruḥ atah adonay eloheynu veylohey avoteynu ve’imoteynu
elohey avraham
elohey sarah
elohey yitzḥak
elohey rīvkah
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 berahot. The first berahah 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 berahah 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, 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.

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**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._

**COMMENTARY.** This version of the first _berahah_ in the Amidah includes the matriarchs as well as the patriarchs. The phrase “help of Sarah,” _ezrat Sarah_, comes from a Hebrew root (רץ) 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 own time. _R.S._
Ha’el hagadol hagibor vehanora el elyon gomel ħasadim tovim vekoney hakol vezohër ħasdey avot ve’imot umevi ge’ulah livney veneyhem lema’an shemo be’ahavah.

_Between Rosh Hashanah and Yom Kippur, add:_

(Ein:)

(Zohrenu leḥayim melēh ḥafetz baḥayim veḥoṭvenu besefer haḥayim lema’anēḥa elohim ḥayim.)

Melēh ozer umoshi’a umagen. Baruh atah adonay magen avraham ve’ezrat sarah.

**KAVANAH.** God is experienced as  יְהֵו / helper, every time our thought of God furnishes us an escape from the sense of frustration and supplies us with a feeling of permanence in the midst of universal flux.

M.M.K./M.S.

**COMMENTARY.** A.J. Heschel has said, “The term, ‘God of Abraham, Isaac and Jacob’ is semantically different from a term such as ‘the God of truth, goodness, and beauty.’ Abraham, Isaac and Jacob do not signify ideas, principles or abstract values. Nor do they stand for teachers or thinkers, and the term is not to be understood like that of ‘the God of Kant, Hegel, and Schelling.’ Abraham, Isaac, and Jacob are not principles to be comprehended but lives to be continued. The life of one who joins the covenant of Abraham continues the life of Abraham. For the present is not apart from the past. ‘Abraham is still standing before God’ (Genesis 18:22). Abraham endures forever. We are Abraham, Isaac, and Jacob.” In this same spirit, we are also Sarah and Rebekah, Rachel and Leah.

L.W.K.
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 the 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.

We acknowledge the presence of God in the natural rhythms of passing seasons. Our awareness of wind, rain, and dew as daily miracles also serves to remind us that the purity of these gifts, so vital for our survival, must be maintained by human watchfulness. In thanking God for air and water, we assert our commitment to preserving them as sources of life and protecting them from life-destroying pollution. The mention of rain or dew follows the two-season climate of Eretz Yisra’el; summer extends from the first day of Pesah until Shemeni Atzeret, and winter until the following Pesah.

A.G.

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

D.A.T.
Atah gibo\rl am adonay rav lehoshi\'a.

*In summer:* Morid hatal.

*In winter:* Mashiv haru\'ah umorid hagashem.

Mehalkel hayim behesed me\shayey kol hay bera\shimim rabim some\nh oflim verofey \sholim umatir asurim umkayem emunato lishenen\y afar. Mi ha\mo\sha ba\’al gevurot umi domeh la\h mele\h memit um\shayeh umatzmi\’ah yeshu\’ah.

*Between Rosh Hashanah and Yom Kippur, add:*

(Mi ha\mo\sha av hara\shimim zo\sher yetzurav le\shayim bera\shimim.)

Vene\’eman atah leha\shayot kol hay. Baruh atah adonay me\shayey kol hay.
3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

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 the abbreviated Amidah, continue on page 106.

4. BINAH / INSIGHT

You graciously endow the human being with the power to know;

At the conclusion of Shabbat or a festival say:

(You have given us knowledge of your Torah and taught us to do your will. HOLY ONE, our God, you have divided between the holy and the ordinary, between daylight and dark, between the seventh day and the first six days of Creation. Our creator, our sovereign, grant that the coming days bring us peace. Free us from all wrongdoing, and purify us from all moral flaw that we may cling to you in awe.)
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.

DERASH. We ask God to remove the impurities that have collected in our minds so that we might be truthful enough to serve God. What are these impurities, these false coverings? They are the myth of isolation, the denial of interrelatedness, the prideful pretense that we are alone and abandoned in the cosmos.

S.P.W.

DERASH. The creation of the world is not completed so long as we have not fulfilled our creative function in it.

M.M.K.
For the abbreviated Amidah, continue on page 107.

At the conclusion of Shabbat or a festival say:

The dove's wings, on the day of the Lord, fulfill the days of the world.

Commentary. One of the most distinguished words in the Bible is the word kadosh, a word which more than any other is representative of the mystery and the majesty of the divine. Now what was the first holy object in the history of the world? Was it a mountain? Was it an altar?

It is indeed a unique occasion at which the word kadosh is used for the first time: in the book of Genesis, at the end of the story of creation. How extremely significant is the fact that it is applied to time. “And God blessed the seventh day and made it kadosh.” There is no reference in the record of creation to any object in space that would be endowed with the quality of kedushah, holiness.
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. SELIHAH / FORGIVENESS

Forgive us, our Creator, for we have done wrong.
Deal mercifully with us, our protector, though we have rebelled.
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.

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)
ה觶עה
מסיבנה מ𬶮והני להוהיה: זכרון פרסוה ל觶והיה. והיהוהו
מתשבנה שכלנה לזריחה: ברוח להוה הרואה בשכבה.
כלנה
סכלנה אברכה כי שָׂעָרנה: כלכלנה מגלנה כי פשענה: כי מהתל
סכלנה אברכה: ברוח אחר יהוה חפץapanה כלכה.
ראתו עזבנה וריבה יבנה זנכלנה ממהר להפתה שפחה: כי יונאל חוק
אמרה: ברוח אחר יהוה גואל ישראל: ←

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. אבנה / Our father has been replaced by משחכת / divine source, and ומלך / our king has been replaced by ושחרת / our crown, here translated figuratively as “our sovereign.” Compare the alternative and interpretive versions of Avinu Malkenu, pages 136-143.

D.A.T./J.B.
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, our God, God of our 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 4th till Pesah say:*

And grant us dew and rain, for blessing on 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 4th say:*

And give blessing
Optional prayer for one who is ill:

יהי רצון מלפניך יהוה אלהינו וארליה אבותינו ואמותינו שחקלך מהר变更 פומחה שלמה ממלשמיה רפואה חנופין ו跻ואה חינה

for a female: לוחלה בנה
for a male: לוחלה בנו

ברוך י_unused הוליל ישראל

נדסי מתינו גוז זגוהו כי אלהים רמות נשמות אלהים ברוך

אמרה י_unused הוליל ישראל

בנורא עלינו י_unused אלהינו אשת נשננה והאהת אשת כל מניני תברואה

From December 4th till Pesah say:

ותן ברכה על פליסמך לברכה

אמרה יunused אשת נשננה ומשומך ברכה שלם נשננה משומך ברכה: ברוך

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./M.S.

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. 🙏
קבתיו

ה(IR) בושאר גורל לקדמיה ו-parse בכס לקבטי קדמיה ו-parse לא
מאแหละ ונניחה קאמר: בורה אתיה יהוה מסיף נרחי עמו יסריאל.

י(צ)

הערבת שופטנוג בריאנוסביא וירחביונ גבורה כלכה יknown יהוה
הכנתו טעם ליהוה אמנה יהוה לברך בצך הברפעים ובךינון
כוספנס: בורה אתיה יהוה קפליך אוניב צרכיך קוספנס.

Between Rosh Hashanah and Yom Kippur, conclude:

(ב)וריה אתיה יהוה קפליך קוספנס:

ברעה זפינג

ילפשלפטים אל יהוה תקווה בכל דברים קרשיה בתテーマ: בורה אתיה

יהוה מלאך ודימש

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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.

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.
עֲלֵי הַבָּקָרִים עַל הַעֲשִׂידִים עַל וְקֵנָה עָמָה בָּית יִשְׂרָאֵל עַל פִּלְּחָתָם סֵפֶר הַבָּקָר עֵלֶּוּזֵקֵר עֵלֶּוּזֵקֵר יְהֹוָה וְרָמִיתָה יְהֹוָה אַלְּגַּהְנָא וְרָמִיתָה שֶׁמֶר טוֹב לְכָל הַמַּכְבָּרִים בְּשָׁמָא בֵּאָמוּת רִשּׁוֹת הַכְּלָנִים עָפָאָהוּת לְעַלְעָלוֹת לְאָבֵד כֵּי בְּכָל בֶּן חָנֵּן בּוֹרָה אָמַה יְהֹוָה מָשָׂאָה יְבִים לְצִדְיקוֹתָם

בְּנֵי יְרוּשָׁלָיִם

וְלִירְוֹסְלֵי עָרֶה בְּרֵחֶם חָשָׂב וְרְשָׁעִים בֶּטֶלֶת כַּאֲשֶׁר דֵּלֶּחְתְּבָה אֲוָהָה בְּכָל בָּרֶךֶּה בֵּן יָלְדָה בְּפֶרֶךֶּה בֵּנֵיהוּ בְּרָה אָמַה יְהֹוָה וּבּוֹרָה יְרְוֹסְלֵי

יֵשְׁגֵּיהּ

אַחַת עָמַה יִשְׂרָאֵל מַחְמֵר הַמַּרְאֶה בֵּרֶכֶּה בֵּרֶכֶּה בָּאֶזְרָךְ כִּי לִישָׂכֵתָה קָרוֹן כְּלַיִם בּוֹרָה אָמַה יְהֹוָה מָשָׂאָה יָלְדָה

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.
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 Tefilot Hadereh/The Travelers' prayer, see page 174. For Parnasah/Sustenance and well being, see page 234.

Sh’mah Kulanu / 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.
At this point in the Amidah it is customary to add personal petitions for healing or safety, for successfully earning a living, and for other hopes and needs. For Tefilat Haderech / The Travelers’ prayer, see page 175. For Parnasah / Sustenance and well being, see page 235.

COMMENTARY. This may be the most poignant of all the benedictions of the Amidah. It occurs after we have prayed about so many important things: health, wisdom, community...Yet only here do we finally ask whether or not God hears our prayer. We ask, by way of stating, that God graciously listen to us. What is God that such hearing is possible? If we have moved beyond a simplistic notion of a giant-figure with omniscient ears, what do we have left that hears? Whatever it is, we affirm it! Somehow the injection of our impassioned words and thoughts into the vast process of existence does something. That something is not merely self-clarification and introspection. Something hears. The cosmos bends towards us and takes cognizance. The particulars are wrapped in mystery; the direction and the flow are known.

w.s.

Providing with...of all life (Psalm 145:16).
Cast yourself...our sustenance (Psalm 55:23).
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 / New Moon 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.

KAVANAH. Prayer itself is the divinity. 

We assert our faith in the coming of a messianic age, a time when justice will reign and all humanity will be united in recognition of the one God. Even in our people’s darkest hour, this vision of the future strengthened us as we faced both life and death. However distanced we may be from the more naive aspects of belief in the person of the messiah, the vision of a transformed future remains our guide, just as we know that the vision will become reality only if our deeds reflect it.

A.G.
Both the full Amidah and the abbreviated Amidah continue here.

עבורה

רצנה יהוה אלהינו בך graphical text
ברצונך להחייל כל העמים באב הציבור היכולת באב

On a Rosh Hodesh / New Moon or Festival, add:

אלוהינו(Binary version) אבהתינו אמוותינו יצעל רוחו ויהי דה ירה בחרת
יושם ויפסד נ nơi חכים וכרזת נטгерן וכרזת אשף אשף
וכרצו ימות המשיח וכרזת יהושע טריסא עיר ירשא וכרזת על עמה
בין ישראל לסה לפלישת למקדש עם закон ומלתים על
הלשון ביקום

On Rosh Hodesh:

לארה שהדר חוה

On Pesah:

הנ פאצון חוה

On Sukkot:

הנ פפוקות חוה

The external mouthing of words alone cannot move us. It is the inward flame of devotion that brings our prayer close to God. Indeed, as the Hebrew phrasing vividly conveys, a passionate longing for godliness can exist among those unable to express that feeling in words. The phrase lahav tefilatam, “the flame of Israel’s prayer,” recalls that feeling of hitlahavut: the “in-burning” flame of passionate devotion. To attain hitlahavut in prayer is to soar with the rapturous ecstasy of divine communion, to access the infinite and be aflame with the nearness of God.

A.G. / M.P.

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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.

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.

KAVANAH. Gratitude is the overwhelming experience of the person of faith. Faith stimulates gratitude, and the practice of gratitude expands faith. We experience thankfulness when we know that our lives are safe within God’s protection. We trust that the future is assured. We need not consume our days in fear and anxiety. We are released. We can marvel at the daily wonders.

S.P.W.
KAVANAH. So long as the Jewish people is linked in communion with the
eternal, it can look forward to an eternal life for itself. M.M.K. (Adapted)

DERASH. The insights of wonder must be constantly kept alive. Since there
is a need for daily wonder, there is a need for daily worship. The sense of
the “miracles which are daily with us,” the sense of the “continual mar-
vels,” is the source of prayer. There is no worship, no music, no love, if
we take for granted the blessings or defeats of living....The profound and
perpetual awareness of the wonder of being has become a part of the reli-
gious consciousness of the Jew.

A.J.H.
(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 Yohanan, Hasmonean High Priest, and Matthew’s sons: a wicked Hellenistic government arose against your people Israel, forcing them to shun your Torah and to leave off from the laws your will ordained. And you, in your abundant mercy, stood up for Israel in their hour of distress. You pressed their claim, exacted justice for them. You delivered armed might to the weak, the many to the power of the few, the wicked to the power of the just, the vicious to the power of those occupied with your 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 Hanukah, for giving thanks and praise to your great name.)
עלHanukah add:

(על הבסיס ועל המסכה ועל האבורה ועל התשאועה ועל המות
וש阿森ה לאמורני ואמורני כי מירה בים נהיה: כי מאיתיה
ובנוהו כלות גידול והשנהו ובניני כשאמעדה מלחמת ויחרשה
על אופק ישראל בחבריהם וחגרה והозвращים משיח זרועה עמה
ברוחו בני איש שרוף עד בצאתו להב את ריבון בני את
דרים מחתרת בגורים ויבי הלשנים ויבי יבמה ויבי מועשים ורשעים בינם
צריכים וורמים ואף עושי חותמה: כי עשה את גידל זכריה
בעולמה והעמה ישראלי אשם תשואת גiola והricula והricula ויהיה:
ואמר בני עמה לדרים בשתי ויבبقى אנא הלחות ויתריה ואנא מקדשך
והздравה ויבי מתוות ויבי רכשה ויבי שמות כיendi הגל
להורות ויללכל שלם וגדולה; —

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(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.

לשם...ויסר / to the Jews...glory (Esther 8:16).
On Purim add:

戮לחסומע על הנפש על החפץ על נקבה על החשאה על הנפש
שעפה европейינו אמאולינו במעי כהן זיקה
ב�� מרובע אפשוף ב￡סומע לש вра עלילום הנפש
בושלה למשמר להראות את כל הנופרים מופעים עזר זוזו ביו
אור בושרה עשר להרשת שיום עשר והרש אום נשלאם לכלוב
ונאתה כתוףיה בנייה מבית את עצות ציקלט מאת מחטפת
לידוריו רותיה אוריה השמחה ופשוש ויקרא

戮לחסומע על נבורה וнстורמה שמחה מל瓿ן זמיי לכלום זnea

Between Rosh Hashanah and Yom Kippur, add:

(казалось להםים שובם כלבון ברקחה)

וכל הראים יזיקו פלא וחילל את שמחה באמה זלאי ישעיהו
ועזרוון פלא: ברוך אתה יהוה濕ת שמחה זילך נא הותרת:←

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.
19. BIRKAT HASHALOM / BLESSING FOR PEACE

Grant abundant peace eternally for Israel, your people. For you are the sovereign source of all peace. So, may it be a good thing in your eyes to bless your people Israel, and all who dwell on earth, in every time and hour, with your peace.

(Between Rosh Hashanah and Yom Kippur, add: In the book of life, blessing, 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.

האHASHALOM. According to the sages, every Amidah must conclude with a prayer for peace and an acknowledgment of God as the power that makes for peace. Inclusion of the words “and all who dwell on earth” proclaims that Israel desires the blessing of peace, not for itself alone, but for all humanity. S.S.

 stressing / Maker of peace. This ancient version of the prayer for peace in its most universal form was assigned in the traditional liturgy to the ten days of teshuvah. During the year the text read, “who blesses your people Israel with peace.” In our time, when life has been transformed by the constant threat of global destruction, the need of the hour calls for the more universal form of the prayer throughout the year. A.G.

KAVANAH. God is shalom. God’s name is shalom, everything is held together by shalom. Zohar

My God, you are salam peace.
Peace comes from you, goes back to you.
Let us live in peace and with peace.
You are great and generous. Sidi Sheikh Muhammad Al Jemal
בְּרָכָה לְשָׁלוֹם
שָׁלוֹם רָבָּא, צְעֵה צְעֵה לְעָלֵלָה: בָּי אֲתֵה הַוָּאָל הָעָלָה אָרּוּז
לְכָל שָׁלוֹם: וִיהִי בּעֲבוֹדָה לְכָלָה, אֲתֵה צְעֵה יֶשֶׂרַעךְ וִיהִי בּעֲבוֹדָה
בָּיָלְכֵל סְעַל בּכָלָה שָׁלוֹם בָּשָׁלוֹם.

Between Rosh Hashanah and Yom Kippur, add:
(בּפָּרָשָׂה בּרְכָה לְשָׁלוֹם וְפָרָשָׂה שָׁלוֹם: בָּי אֲתֵה צְעֵה יֶשֶׂרַעךְ וִיהִי בּעֲבוֹדָה לְכָלָה אָמָה)
בָּיָלְכֵל צְעַּל בּכָלָה יֶשֶׂרַעךְ וִיהִי בּעֲבוֹדָה וְשָׁלוֹם
כֶּרֶם אֲתֵה יֶהוֹ הַוָּאָל שָׁלוֹם.

Shalom rav al yisra’el ame’ha tasim le’olam.
Ki atah hu melech adon lehol hashalom.
Vetov be’eyne’ha levareh et ame’ha yisra’el
ve’et kol yoshvey tevel
behol et uvhol sha’ah bishlomeha.

Between Rosh Hashanah and Yom Kippur, add:
(Besefer hayim bera’ah veshalom ufarnasah tovah niza’her
venikatev lefaneha
anahnu vehol ame’ha beyt yisra’el
lehayim tovim ulshalom.)

Baruh atah adonay osey hashalom.

*The Amidah traditionally concludes with bowing and taking three steps back.*
RIBONO SHEL OLAM /
CONCLUDING MEDITATION

Sovereign of the universe,
fulfill my heart’s petitions for the good.
Let me be worthy to perform your will with a whole heart.
Deliver me from the inclination to do evil,
and give me my portion in your Torah.
May I merit, with all Israel, your people,
that your Presence dwell upon us.
Make evident among us
the spirit of wisdom and understanding,
the spirit of counsel and strength,
the spirit of knowledge and the awe of THE CREATOR.
May divine love surround the one
who trusts in THE ETERNAL.

May my words of prayer, and my heart’s meditation
be seen favorably, PRECIOUS ONE,
my rock, my champion.

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 fast days and during the days between Rosh Hashanah and Yom Kippur, continue with
Avinu Malkenu, pages 136-143.
On fast days and during the days between Rosh Hashanah and Yom Kippur, continue with Avinu Malkenu, pages 136-143.

שכינה / she'chinat ha / your Presence. This term is one of the most frequent ways of speaking of God in rabbinic and mystical tradition. The term derives from Exodus 25:8: "And I shall dwell in their midst" (veshamti betokh). God's Presence coming to dwell in the Tabernacle was believed to be the normal outcome of the priestly sacrificial labors. When Israel's Second Temple was destroyed, the belief arose that God continues to dwell among Israelites during study and prayer. "If two sit and there are words of Torah between them, the Shechinah dwells with them. (Pirkey Avot 3:3)."

יהוה...gewater / May...champion (Psalm 19:15).
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.

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 Mourners' Kaddish that follows Aleynu. D.A.T.
Kavanah. Adding the rabbinic phrase “ve’al kol yoshvey tevel” (and for all who dwell on earth) logically completes the concentric circles of our aspirations—our care starts with our minyan, extends to the entire Jewish people, and radiates outward from there to all who share our planet.

D.A.T.

325 / KADDISH TITKABAL
From the second day of Pesah until Shavuot the counting of the Omer, pages 414-423, is inserted here. On Saturday evening, in public worship, Havdalah, pages 350-357, is recited here. On Purim, turn to page 388 for the blessings preceding the Megillah reading. On Tisha Be'Av the book of יִהְלָמ / E'yah/Lamentations and other readings are added here. For readings see pages 472-477.

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 to 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.

COMMENTARY. The theme of Aleynu is the anticipation of God's universal rulership. Originally, this glorious hymn introduced the “Rulership” section of the Rosh Hashanah liturgy. Because of its lofty language and message, Aleynu was soon added to every worship service. The Reconstructionist version of Aleynu shifts the focus from a concern with the specialness of the Jewish people to an emphasis on the unique Torah perspective that enables Israel to help spread God's presence through the universe. This shift eliminates an opportunity for Jewish triumphalism, in favor of stressing the importance of Torah in Jewish living. S.S.
From the second day of Pesah until Shavuot the counting of the Omer, pages 414-423, is inserted here. In public worship on Saturday evening, Havdalah, pages 350-357, is recited here. On Purim, turn to page 389 for the blessings preceding the Megillah reading. On Tisha B’Av the book of Kehilat / Eyhah/Lamentations and other readings are added here. For readings see pages 472-477.

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

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

Continue on page 329.

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 his 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.

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.

רָיוּן / You...other God (Deuteronomy 4:39).
וְאָנוּחֵנוּ כָּלֶּה הַמַּכְּלִים הַמְּשַׁמָּתָם הָוּדִים לֵבָנָה מְלָכֵי מַלְכֵי הַמַּכְּלִים

כּוּרְשָׁה בֶּרְנָה הָוָה:
שֶׁהוּא נֹטֶה שְפִינָה יָוֵשׁ אֱרַמְיָּה וּמְשַׁמָּתָה יָכְרָה בֵּשְפִינָה מַמְּחַל לַשְּכִיןָה
עָשָׂה יָבִיבְּהֵי מְשַׁמָּתָה הָוָה אֶלֶּה שֶׁמְּאָטַנְנָה יָאֵן צְדֵק: אֲמֶתָם מְלָכַנֶּה יָאֵן וּולָהְו
בִּכְתְּבֵי בֵּנְדוּרִי: נָרֵכֵת נִוּם הַשִּׁפַּרְתַּת אַל לְבַנָּהְו כָּי יָמְחֵה הָוָה
הָאֲפִלְוָה בֵּשְפִינָה מַמְּחַל לַעֲלַו נַשְּרֵד מְלָכְיָה אֵין צְדֵק:

Va’anahnu korim umishtahavim umodim
lifney melech maḥey hamelakhim hakadosh baraḥ 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 levaveh ha
ki adonay hu ha’elohim bashamayim mima’al ve’al ha’aretz
mitahat eyn od.

329 / ALEYNU
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.*
Aleph Betateh

Kakatuv betorateha: Adonay yimloḥ le’olam va’ed.
Vene’emar: Vehayah adonay lemeleḥ al kol ha’aretz.
Bayom hahu yihyeḥ adonay eḥad ushmo eḥad.

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./M.S.

ודא...THE ETERNAL ONE...forever (Exodus 15:18).

ידא...THE EVERLASTING ONE...one (Zechariah 14:9).

331/ ALEYNU
ALEYNU / ALTERNATIVE VERSIONS

It is up to us
to hallow Creation,
to respond to Life
with the fullness of our lives.
It is up to us
to meet the World,
to embrace the Whole
even as we wrestle
with its parts.
It is up to us
to repair the World
and to bind our lives to the Truth.

Therefore we bend the knee
and shake off the stiffness that keeps us
from the subtle
graces of Life
and the supple
gestures of Love.
With reverence
and thanksgiving
we accept our destiny
and set for ourselves
the task of redemption.

Rami M. Shapiro
And then all that has divided us will merge
And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind
And then both men and women will be gentle
And then both women and men will be strong
And then no person will be subject to another’s will
And then all will be rich and free and varied
And then the greed of some will give way to the needs of many
And then all will share equally in the Earth’s abundance
And then all will care for the sick and the weak and the old
And then all will nourish the young
And then all will cherish life’s creatures
And then all will live in harmony with each other and the Earth
And then everywhere will be called Eden once again.

Judy Chicago
Readings appropriate to a house of mourning may be added at this point. For a selection of readings, see pages 490 to 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.

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

THE MOURNERS’ 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.

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.

Love is not changed by Death,
And nothing is lost and all in the end is harvest.

Edith Sirwell

MA’ARIV / 334
Readings appropriate to a house of mourning may be added at this point. For a selection of readings, see pages 431 to 532.

K’riyos Yatom

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

The service is read:

**Kaddish Yatom**

Reader: Yitgadal veiyitkadash shemey raba
be’alma di vera hirutey veyamliyah malhutey
behayeyhon uvyyomeyhon unhayey dehol beyt yisra’el
ba’agala uvizman kariv veimru amen.

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

Reader: Yitbara’h veiyishtabah veiyitpa’ar veiyitromam
veyitnasey veiyit-hadar veiyitaleh veiyit-halal
shemey dekudsha berih hu
le’ela (Between Rosh Hashanah and Yom Kippur, add: le’ela) min kol birhata
veshirata tushbehata vanehemata da’amiran be’alma
veimru amen.

Yehey shelama raba min shemaya veyhayim aleynu ve’al kol
yisra’el veimru amen.

Oseh shalom bimromav hu ya’aseh shalom aleynu ve’al kol
yisra’el ve’al kol yoshvey tevel veimru amen.

335 / KADDISH YATOM/THE MOURNERS’ KADDISH
The following psalm is traditionally recited at this point each morning and evening from Rosh Hodesh Elul through Hoshanah Rabah.

[A psalm] of David.

THE ETERNAL is my light and my salvation; whom, then, should I fear?

THE ALMIGHTY is my living source of strength; before whom should I tremble?

When evildoers approach to eat my flesh, when tormenters and enemies come after me, see how they stumble; see how they tumble down!

Should a force encamp against me, my heart shall have no fear; should a war arise against me, in one thing I shall trust,

one thing have I asked of GOD, one goal do I pursue: to dwell in THE ETERNAL’s house throughout my days, to know the bliss of THE SUBLIME, to visit in God’s temple.

Truly, in a day of trouble, I am nestled in God’s shelter, hidden in the recess of God’s tent.

God sets me high upon a rock.

KAVANAH. Throughout history it has been true that sometimes good people suffer through no fault of their own. The psalmist is not so naive as to be unaware of this reality. How can there be shelter in the midst of swarming enemies? With physical protection unlikely, the shelter invoked here provides not physical but spiritual succor. The psalmist seeks the calm and bliss that come from an awareness of the divine made manifest in the workings of the human heart. With this sense of a greatness that transcends physical peril, enemis’ violence causes no fear, and slanderers can do little damage. Living directed to the divine gives us the power not to avoid mortal danger, but to transcend our fear of it. D.A.T.

MA’ARIV / 336
The following psalm is traditionally recited at this point each morning and evening from Rosh Ḥodesh Elul through Hoshanah Rabah.

Aḥat shaʿalti meʾet adonay otah avakesh shivti beveyt adonay kol yemey ḥayay lahazot benoʾam adonay ulevaker beheyḥalo.

COMMENTARY. We say this psalm every day from the first of Elul through Hoshanah Rabah. The rabbis doubtless chose it to accompany us through every phase of the fall holiday season because it encompasses such a range of powerful emotions. Identifying with the experience of the speaker can help us to be in touch with our fears of abandonment, our need for security, our yearning for joyful religious experience, our need for guidance from God, or our steadying commitment to never lose hope. Above all, we experience the psalmist’s vulnerability. Feeling that it is possible to be hidden and secure within God’s presence, the speaker also knows, by contrast, the terrible fear that God can hide the divine countenance and seem utterly unavailable. The psalm delicately balances these two kinds of hiddenness, as it tries to find a metaphoric “level path,” the right way of walking in a difficult, dangerous world. The psalm ends by urging that we seek our God, clinging to hope in the return of God’s presence.

H.L.
And now, my head is raised in triumph on my foes around me,
and I offer sacrifice in celebration in God’s tent.
I offer song and melody to MY REDEEMER.

Hear me, PRECIOUS ONE, I call aloud;
be gracious to me, answer me!

To you my heart cries out, to you my face is turned,
your presence, GRACIOUS ONE, I seek.

Hide not your face from me: do not, in anger, turn away your
servant.
You have been my help, don’t shun me now; do not abandon
me, my God who saves!

For my father and my mother have abandoned me,
but THE LIVING ONE shall take me in.

Teach me your way, WISE ONE, and guide me in a just path as
I meet my foes.
Don’t place me at the mercy of my enemies, for slanderers arise
against me, and they fume in violence.

Were it not for my belief that I’ll behold GOD’s goodness in the
Land of Life...
Hope, then, for THE ETERNAL ONE; strengthen your heart with
courage, and have hope in THE ETERNAL.

Psalm 27
KAVANAH. This psalm speaks of evildoers, but also refers to our illness, pain, the trials and tribulations we all suffer, and our concerns and worries with living. The plane on which we focus our everyday consciousness keeps us in touch with all the things that go wrong in our lives—both small and large. This psalm urges an awareness of a different plane, one where we focus on the eternal instead of the everyday. Here we are nurtured by spiritual connection. Here we gain perspective on the whirl of activity that dominates our everyday lives. Here we find the strength and goodness that can sustain us in our daily tasks.

D.A.T.
This psalm is often read by mourners.

A Psalm of David
THE ETERNAL is my shepherd; I shall never be in need.
Amid the choicest grasses does God set me down.
God leads me by the calmest waters,
and restores my soul.
God takes me along paths of righteousness,
in keeping with the honor of God’s name.
Even should I wander in a valley of the darkest shadows,
I will fear no evil.
You are with me, God. Your power and support
are there to comfort me.
You set in front of me a table
in the presence of my enemies.
You anoint my head with oil; my cup is overflowing.
Surely, good and loving-kindness will pursue me
all the days of my life,
and I shall come to dwell inside the house
of THE ETERNAL for a length of days.

Psalm 23

COMMENTARY. This psalm offers comfort to mourners, but not to them alone. Its images of pastoral quiet and abundant nourishment speak to all who seek a spiritual oasis in the midst of daily struggle. The psalm’s speaker is fully reconciled with the divine; therefore, with the calmest of voices, the psalmist can lead us gently but firmly along the path toward faithfulness.

H.L.
Mizmor ledavid
adonay ro’i lo ehsar. Binot deshe yarbitzeni
al mey menuhot yenahaleni. Nafshi yeshovev
yanheni vemageley tzedek lema’an shemo.
Gam ki eleh begey tzalmavet lo ira ra
ki atah imadi shivteha umishanteha hemah
yenahamuni.
Ta’aro’h lefanay shulhan neged tzoray
dishanta vashemen roshi kosi revayah.
A’h tov vahesed yirdefuni kol yemey hayay
veshavti beveyt adonay le’oreh yamim.

The psalm is often sung at the third meal of Shabbat. This meal is associated with the messianic transformation from a world of injustice and suffering to righteousness and peace. The melodies to which it is sung at this time evoke both joyous anticipation and soulful yearning.  

H.L.
ADON OLAM / CROWN OF ALL TIME

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

Crown of all time, the one who reigned before all mortal shape was made, and when God's will brought forth all things then was the name supreme proclaimed.

And after everything is gone, yet One alone, awesome, will reign. God was, and is, and will remain, in splendid balance, over all.

And God is One, no second is, none can compare, or share God's place. Without beginning, without end, God's is all might and royal grace.

This is my God, my help who lives, refuge from pain in time of trial, my banner, and my place to fly, my cup's portion when, dry, I cry.

To God's kind hand I pledge my soul each time I sleep, again to wake, and with my soul, this body, here. Yah's love is mine; I shall not fear.

KAVANAH. God is that aspect of reality which elicits from us the best that is in us and enables us to bear the worst that can befall us. M.M.K.
Adon olam asher malaḥ, beterem kol yetzir nivra.
Le‘et na‘asah veheftzo kol, azay meleh shemo nikra.
Ve‘aharey kihlot hakol, levado yimloḥ nora.
Vehu hayah vehu hoveh, vehu yiyeh betifarah.
Vehu eḥad ve‘eyn sheni, lehamshil lo lehaḥbirah.
Beli reshit beli taḥlit, velo ha’oz vehamisrah.
Vehu eli veḥay go‘ali, vetzur ḥevli be‘et tzarah.
Vehu nisi umanos li, menat kosi beyom ekra.
Beyado afkid ruḥi, be‘et ishan ve‘a’irah.
Ve‘im ruḥi geviyati, adonay li velo ira.

NOTE. Adon Olam, like Yigdal, states principles of Jewish faith. It is frequently attributed to Solomon ibn Gabirol, a medieval Sephardic poet.

J.B.
Shalom

and for us for us for us for us for us

and for all Israel and for all Israel and for all Israel and for all Israel

and for all who dwell on earth and for all who dwell on earth and for all who dwell on earth and for all who dwell on earth
KERIAT SHEMA SHE’AL HAMITAH /
THE BEDTIME SHEMA

Behold, I now forgive whoever has provoked my anger or annoyance,
whoever has done wrong to me,
whether to my body or my spirit,
or to my honor, or to all that may belong to me,
whether willingly, or inadvertently, or by design,
whether by speech or deed—
let no one suffer punishment on my account.

Blessed are you, ETERNAL ONE, our God,
the sovereign of all worlds,
who makes the weight of sleep to fall upon my eyes,
and slumber on my eyelids.
May it be your will, ETERNAL GUARDIAN, my God,
and God of my ancestors,
that you help me to lie down in peace,
and to arise in peace,
and do not let my thoughts make me afraid,
nor my bad dreams, nor my preoccupations.
May my bed be safely guarded in your presence,
and may you give light to my eyes lest I should sleep without
awakening,
for you are giver of the light of living to the pupil of the eye.
Blessed are you, ETERNAL LAMP,
who gives light to the world in all its glory.
NOTE. Before the development of the full Ma'ariv evening service, the biblical commandment to recite the Shema “when lying down” was fulfilled at night by reciting the Shema at bedtime. This version was retained separately, partly because it was seen as protection against the dangers of the night (Beraḥot 5a). For contemporary Jews it provides an opportunity for releasing the angers and frustrations of the day and rediscovering the pools of tranquility within. This tranquility gives way to trust as we move towards sleep.

D.A.T.
Listen, Israel: הוהי our God, הוהי is One!

Blessed be the glory of the Sovereign Name 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 sitting in your house and walking on the road, when lying down and getting up. Bind them as a sign upon your hand, and keep them visible before your eyes. Write them on the doorposts of your house and on your gates.

Let our divine protector's pleasure be upon us, and the labor of our hands, make it secure, the labor of our hands ensure!

Help us to lie down, DEAR ONE, our God, in peace, and let us rise again, our sovereign, to life. Spread over us the shelter of your peace. Decree for us a worthy daily lot, and redeem us for the sake of your great name, protecting us, removing from our midst all enmity, disease, and violence, all suffering and hunger, and enfold us in the wings of your protection. For you are our redeeming guardian. Truly, a sovereign, gracioso, and compassionate God are you. Please guard us when we go forth and when we return, ensuring life and peace, both now and always.

"I lie down, I sleep, and I awake, knowing THE ETERNAL ONE is my support."

THE BEDTIME SHEMA / 348
Shema yisra’el adonay eloheynu adonay ehad.

Ani shebachi v’asheha hakolotani ci yehudei yisrael.
HAVDALAH

At the end of Shabbat, a Havdalah candle is lit. A full cup of wine and spices are near at hand, and the lights are dimmed. At the end of a festival, and at the start of Hol Hamo’ed, the candle and spices are omitted if it is not Saturday night. On a Saturday night when Sunday is a holiday, Havdalah becomes a section of the festival Kiddush (see, Kol Haneshamah: Shabbat & Festivals).

Elijah the prophet, come speedily to us hailing messianic days. Miriam the prophet will dance with us at the waters of redemption.

NOTE. Traditionally Havdalah is said after three stars appear in the sky on Saturday evening, making Shabbat about twenty-five hours long. In families that observe this tradition, younger children relish the task of finding stars.

Some sing “Eliyahu Hanavi” at the beginning of Havdalah, and some at the end. We have put it before Havdalah to set a mood of contemplation. This order builds toward the mood of jubilance expressed in the song “Hamavdil.”

Havdalah is recited not only on Shabbat but also at the conclusion of Festivals. When Festivals end at times other than Saturday nights, Havdalah includes only two blessings—over wine and over separation.

COMMENTARY. As Shabbat fades, our people’s centuries-old yearning for redemption is voiced through song. When we sing the traditional “Eliyahu Hanavi,” we recall the saving message and leadership of Elijah the Prophet, harbinger of the messianic age. The contemporary lyrics of “Miriam Hanevi’ah” parallel the traditional, offering an inspiring leadership model. Midrash tells us that Miriam helped to bolster the Israeliite women’s courage in taking the risk of fleeing Egypt toward freedom. A prophet in her own right, Miriam led our people in a celebration and dance after we “took the plunge” to freedom at the Reed Sea (Exodus 15:20-21). As we strive for אֶתְנָא עַל / repair of the world and as we pray for the coming of the messianic age, both Elijah and Miriam are inspiring prophetic figures who model leadership traits that may help to strengthen us on our journey toward redemption.

L.B.
אליקים הכהא אליקים התהפיי אליקה הגרעיה
במחלקת במלני ייבא אלנורו עם מישׂרה בן דוד:
Eliyahu hanavi, Eliyahu hatishbi, Eliyahu hagiladi.
Bimherah veyameynu yavo eleynu, im mashi’ah ben David.

מרום מבҷאה או זוזרה בירה
מרום מברזל אפגן ולהבדיל זמרת עולמה
מרום מברזל אפגן לה.Emit או הת阏למה:
במחלקת במלני דהו מיצאהנה:
אל פי יהושועה:
Leila Gal Berner

Miriam hanevi‘ah oz vezimrah beyadah.
Miriam tirkod itanu lehagdil zimrat olam.
Miriam tirkod itanu letaken et ha‘olam.
Bimherah veyameynu hi tevi‘enu
el mey hayeshu‘a.

351 / ELIYAHU HANAVI
This paragraph is omitted when Havdalah is recited in the synagogue.

The wine cup is raised.
Behold, my God of help,
in whom I trust, and tremble not.
Truly, my strength and melody is YAH, THE ONE,
who is for me the source of help.
So draw, in joy, the waters
from the Fount of Help.
All help belongs to you.
Upon your people is your blessing. Let it happen!
With us is THE GREAT ONE of the Multitudes of Heaven,
stronghold for us, the God of Jacob. Be it so!
O, GREAT ONE of the Multitudes of Heaven,
happy is the human being who trusts in you!
REDEEMING ONE, extend your help.
Our sovereign, answer us whenever we may call.
The Jews of old had light,
and happiness, and joy, and love—
may it be so for us!
My Cup of Help I raise,
and in THE OMNIPRESENT’s name
I call.
This paragraph is omitted when Havdalah is recited in the synagogue.

The wine cup is raised.


Biblical references include Isaiah 12:2-3; Psalms 3:9, 46:12, 84:13, 20:10; Esther 8:16; Psalm 116:13.

KAVANAH. Tradition has it that the neshamah yeterah / additional soul we receive at the beginning of Shabbat stays with us until Havdalah, when it departs. We do not want to lose that additional bit of soul, and therefore linger and relish the fading embers of the day. D.A.T.
With the permission of this company:
Blessed are you, THE BOUNDLESS ONE, our God, the sovereign of all worlds, who created the fruit of the vine.

It is the custom in some families for everyone to take a sip of the wine here. Others wait until after the final berahah / blessing.

Blessed are you, REVIVER our God, the sovereign of all worlds, who creates various spices.

After the blessing is said, the leader smells the spices and passes them on.

Blessed are you, THE RADIANCE, our God, the sovereign of all worlds, who creates the light of fire.

After reciting the blessing over fire, participants hold their hands before the candle flame so that their fingers look radiant in its light and then cast shadows on their palms. Then the following blessing is said.

Blessed are you, THE MANY-NAMED, our God, the sovereign of all worlds, who separates between holy and ordinary, light and dark, the seventh day and the six days of work. Blessed are you, THE INDIVISIBLE who separates the holy from the ordinary.

The candle is now extinguished. Some families do this by immersing it in wine from the cup. Lights are turned on, and we continue in lively song.

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COMMENTARY. While lighting candles marks both the beginning and the end of Shabbat, the Havdalah candle has a meaning different from that of the Erev Shabbat candles. Lighting this new fire signals commencement of the work week because fire is so often an instrument of labor. Every berahah / blessing must correlate to an event or action so that it is not in vain. We “use” the candlelight here to cast a shadow on our palms by lifting our curled fingers toward the light.

A time of transitions, Havdalah lends itself to comment about life cycle transitions as well. It is a wonderful place to insert parents’ hopes for a bar / bat mitzvah at the transition from childhood to adolescence. Brit ceremonies for new-born girls can easily be created around Havdalah. Weddings, new jobs, beginning of school and graduation are some of the occasions when people might want to add personal words to Havdalah.

D.A.T.

HAVDALAH / 354
Savreย haveray.
Baruย atah adonay eloheynu meleย ha}olam borey peri hagafen.

It is the custom in some families for everyone to take a sip of the wine here. Others wait until after the final berahah / blessing.

Baruย atah adonay eloheynu meleย ha}olam borey miney vesamim.

After the blessing is said, the leader smells the spices and passes them on.

Baruย atah adonay eloheynu meleย ha}olam borey me}orey ha}esh.

After reciting the blessing over fire, participants hold their hands before the candle flame so that their fingers look radiant in its light and then cast shadows on their palms. Then the following blessing is said.

Baruย atah adonay eloheynu meleย ha}olam hamavdivil beyn kodesh lehol beyn or lehosheย beyn yom hasheyi}i lesheshet yemey hama}aseh. Baruย atah adonay hamavdivil beyn kodesh lehol.

The candle is now extinguished. Some families do this by immersing it in wine from the cup. Lights are turned on, and we continue in lively song.

COMMENTARY. Just as we greet Shabbat with blessing, we usher it out with blessing. Candlelight and wine mark these borders. Thus we attempt to bring the flavor and insight of Shabbat into the everyday. At Havdalah there is the addition of spices, as if to revive our spirits flagging at the loss of Shabbat and to bear the sweet savor of Shabbat into the week. D.A.T.
HAMAVDIL / THE ONE WHO DIVIDES

This translation can be sung to the same melody as Shavu’a Tov.

May the one who divides
    between holy and plain,
forgive our sins,
    and ease our pain.
Posterity and plenty
    add to our gain,
like seashore sands,
    like stars at night.

The day moves on
    like palm tree’s shade,
I call to God
    who charts the way.
The watchman says,
    “The morn has come,
and soon the night,
    yes, soon the night.”

Your justice strong
    as Mount Tabor,
My sins forgive,
    my faults ignore.
Let me be pure,
    like long before,
My blemish fade
    like passing night.

NOTE. Composed by Rabbi Isaac ibn Ghayat, who lived in eleventh-century Spain, for the conclusion of Yom Kippur, Hamavdil hails the divine power that allows us forgiveness, renewed vigor and redemption. A.G.

אהר...ליל
\text{The watchman...night (Isaiah 21:12).}
כום...לילה
\text{Let...night (Psalm 90:4).}
Hamavdil beyn kodesh lehol
Haṭoteynu hu yimḥol
Zarenu vехaspenu yarbeh kaḥol
Veḥakoḥavim balaylah.

Yom panah ketzel tomer
Ekra la’el alay gomer
Amar shomer ata voker vegam laylah.

Tzidkateha kehar tavor
Al ḥata’ay avor ta’avor
Keyom etmol ki ya’avor
Ve’ashmurah valaylah.

/ Shavua’tov. / Have a good week.
/A gute voch. / A good week.

SHAVU’A TOV!

357 / HAMAVDIL
NETILAT LULAV / WAVING THE LULAV

The blessing over the lulav and etrog is recited on Sukkot immediately after the Shaḥarit Amidah. The lulav is held in the right hand, the etrog in the left. The blessing is recited with the stem of the etrog held up and with the two hands together. Then the etrog is turned right side up, arms are extended, and the lulav and etrog are shaken in all four directions as well as up and down. This is done each day of Sukkot except for Shabbat.

Here I stand, ready in body and mind to fulfill the mitzvah of the Four Species of the Tree, as it is written in the Torah: “You shall take up for yourselves upon the first day [of Sukkot] the ornamental fruit, the fronds of date palms, sprig of myrtle tree, and willows of the stream.” And as I wave them, may a wealth of blessings and of holy thoughts pour forth upon me. May you bring us near to you in perfect oneness, and spread over us the shelter of your peace, and may the pleasure of THE MERCIFUL, our God, dwell over us. And may you make secure for us the labor of our hands, the labor of our hands ensure. Blessed is THE ONE, eternally. Amen! Amen!

Blessed are you, ABUNDANT ONE, our God, the sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to take and wave the lulav.

On the first day that the lulav is shaken each year, add:
Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who gave us life, and kept us strong, and brought us to this time.

Continue with Hallel, page 360.

Biblical references include Leviticus 23:40; Psalms 90:17, 89:53.

COMMENTARY. Lulav literally means “palm branch,” but by custom we call the Sukkot cluster of palm, myrtle, and water willow by the name lulav because of the palm branch’s prominence.

We shake the lulav in all four directions as well as up and down to indicate that the divine presence knows no barriers of time or space.

Traditionally, blessing precedes action. After the blessing the etrog is returned to its natural position with the stem down. So are we challenged to find the natural balance in our lives. D.A.T.
The blessing over the lulav and etrog is recited on Sukkot immediately after the Shabbat Amidah. The lulav is held in the right hand, the etrog in the left. The blessing is recited with the stem of the etrog held up and with the two hands together. Then the etrog is turned right side up, arms are extended, and the lulav and etrog are shaken in all four directions as well as up and down. This is done each day of Sukkot except for Shabbat.

Baruĥ atah adonay eloheynu meleĥ ha’olam asher kideshanu bemitzvotav vetzivanu al netilat lulav.

On the first day that the lulav is shaken each year, add:

Baruĥ atah adonay eloheynu meleĥ ha’olam sheheheyanu vekiyemanu vehigi’anu lazeman hazeh.

Continue with Hallel, page 361.

DERASH. The willow has no smell or taste; the myrtle has smell but not taste; the palm, taste but not smell; the etrog, both smell and taste. In the lulav all are united, each is necessary; even the lowliest is required to bring out the worth of all.

The sight and smell of these four species help us celebrate the bounteous diversity of nature and remind us that we are responsible for preserving the conditions that make their growth possible. Human life requires the flourishing of trees: the divine presence in the interdependence of species.

We hold these diverse species together as a reminder that the diversity in the world comprises the elements of its unity. So can we discover the unity in human life.

D.A.T.
Hallel / PSALMS OF PRAISE

Hallel is recited in its full form during Shaharit on Shavuot, Sukkot, Shemini Atzeret / Simhat Torah, Hanukkah, Yom Ha’atzma’ut and the first two days of Pesah. It is recited in a somewhat shortened form (half Hallel) on Rosh Hodesh and the last six days of Pesah. When Hallel is recited on Sukkot (except on Shabbat) the lulav and the etrog are held. When the verses אֲנָא ויהי חַי וְשָׁלוֹם / Hodu ladoray ki tov and זְדָר לָעָה כְּמָעָן / Ana adonay hoshi’ah na are recited, the lulav is shaken in the six directions.

Blessed are you, REDEEMING ONE, our God, the sovereign of all worlds, who has made us holy with your commandments, and commanded us to recite the Hallel.

COMMENTARY. Hallel, meaning “praise,” consists of six ancient prayer-poems, Psalms 113-118, which have been used in Jewish worship since antiquity. Joyous melodies for the chanting of these songs highlight the theme of deliverance. They are enclosed by two blessings that signify our intention to praise God. Hallel is chanted on the joyous pilgrimage festivals, of Pesah, Shavuot, and Sukkot, on Hanukkah and on Rosh Hodesh, the minor holiday of the New Moon. Since the founding of the State of Israel, Hallel has also been recited on Israel’s Independence Day. The joyous mood of Hallel is considered inappropriate for Rosh Hashanah and Yom Kippur, with their awesome themes. On Purim, the reading of the Megillah is thought to take the place of Hallel.

H.L.
Hallel is recited in its full form during Shacharit on Shavuot, Sukkot, Shemini Atzeret / Simhat Torah, Hanukah, Yom Ha’atzma’ut and the first two days of Pesah. It is recited in a somewhat shortened form (half Hallel) on Rosh Hodesh and the last six days of Pesah. When Hallel is recited on Sukkot (except on Shabbat) the lulav and the etrog are held. When the verses Hodu ladonay ki tov and Ana adonay hoshi’ah na are recited, the lulav is shaken in the six directions.

Baruĥ atah adonay eloheynu meleĥ ha’olam asher kideshanu bemitzvotav vetzivanu likro et hahalel.

COMMENTARY. More than any other series of Jewish prayers, chanting the Hallel psalms marks the cycles of the Jewish year. We sing Hallel at each new moon (when the Jewish month begins), and on each day of the three pilgrimage festivals. Just as the singing of Hallel reminds us of the inevitable return of joyous times, so does its theme of one “delivered from the ropes of death” (Psalm 116) or released “from my distress” (Psalm 118) remind us even when we are in the midst of pain, sorrow, and despair that joyous moments will surely return.

R.S.

NOTE. In addition to the traditional times, it is modern Israeli and Zionist practice to say Hallel on the 5th of Iyar (Israel Independence Day). Some also say the Hallel on the 28th of Iyar (Jerusalem Day).

E.M.
Halleluyah! Cry praise, all you who serve The Omnipresent, praise the name of The Eternal!

Let the name of The Incomparable be blessed, henceforth and for eternity!

From east to west, sunrise to sunset, hailed in every place: the name of God!

Raised up above all nations is The Sovereign One, above even the heavens is God’s glory!

Who is like The Boundless One, our God? Enthroned on high, who gazes down on all, in heaven and on earth,

who raises from the dust the poor, from ash-heaps lifts aloft the needy, placing them beside the privileged, together with the privileged of the nation, turning the childless household into a home rejoicing in its children Halleluyah!

Psalm 113
הלל את שמו יהוה
מאותת וענך

מלחל חלפי יהוה
ויי שם יהוה מבקר
معاملות שמש עשירות

יִרְמָלֵךְ עָלָיו יְהוָה
עַל חַסִּיפוֹ יְהוָה

רֵם עַל-חַסִּיפוֹ יְהוָה

מְבֹנְדֵי לַשְׁכָּבָה

מְבֹנְדֵי לַרְאוֹת

מְבֹנְדֵי לַרְאוֹת

מְבֹנְדֵי לַרְאוֹת

וּכְחִי מַעְפֶר לְךָ

לִזְהֹרֶנֵי עִמְּנֵרִיכֶם

מִזְהֹרֶנֵי עִמְּנֵרִיכֶם

אֲמִישֵּׁבְנֵי שֹׁפַּךְ

אֲמִישֵּׁבְנֵי שֹׁפַּךְ
When Israel went forth out of Egypt,
House of Jacob from the people of a foreign tongue,
Judah became God’s holy place,
Israel became God’s seat of rule.
The Sea beheld and fled,
the Jordan turned, reversed its flow.
The mountains danced about like rams,
the hills, like flocks of lambs.
What’s wrong with you, O Sea, that you should flee?
And you, O Jordan, that you turn around?
You mountains, why do you rejoice like rams,
you hills, like flocks of lambs?
Tremble, earth, before the mighty one,
before the God of Jacob,
who turns the rock into a pool of water,
the flint into a bubbling fount!

Psalm 114

KAVANAH. Why does Hallel contain psalms written both in the first person singular and in the plural? To help us keep alive both a personal relationship to God and a collective one. We cannot legitimately say, “We praise you,” unless each of us is included in the we. Otherwise, the ritual of collective praise becomes an empty formality, not a true expression of community.

COMMENTARY. This psalm juxtaposes two crossings of water—that of the Reed Sea and, forty years later, of the Jordan. The repetition of the final miracle of the Exodus at the time of the initial entry to Canaan connects those two events and suggests that the second is the fulfillment of the first.
בֶּן צָאָה

ישראלים מみなさん betr ישב מעמ' kullanımı:

המה יתדה לכרוש:

המכרו ישב לכהור:

המכרו רקרך באלים

המכל חכים קינון חנוך:

המכרו תשב לכהור:

הבשו בֶּנֶּרֶץ בֶּנֶרֶץ:

מלפכי ארון חולי ירא

המקים צovere אושפיז:

commentary. This psalm juxtaposes a number of moments when the course of nature was said to have been disrupted on behalf of israel. According to tradition, when the israelites left Egypt and when they entered Canaan, waters parted before the travelling host. In the desert, rocks were made to give forth water so the israelites could drink. In the poet's imagination, the mountains responded to these moments of redemption with their own rhythmic dance. Nature in the poem is neither fixed nor immutable. The psalm reminds us that nature is more fluid than we might think, and like history open to surprising transformations. h.l.
On Rosh Ḥodesh and the last six days of Pesah, omit the following:

Not for us, ETERNAL ONE; no, not for us, but for your name: Bring forth a glorious event, attesting to your love and to your truth!

Why should unbelievers say, “Where is their God?” when our God is over us, and doing all according to desire!

Their preoccupations are with silverwork and gold, with works of human hands.

They have a mouth, but they can’t speak. They have eyes, but they can’t see. They have ears, but they can’t hear.

\[ \text{Their preoccupations. Many translators have followed earlier commentators in rendering \text{עֲצַבֹּת as “their fingers.” The goal of these commentators was to emphasize the foolishness of idolators. A careful grammatical examination of the text indicates that while the traditional translation may have been emotionally satisfying to downtrodden generations, its exaggerated emphasis on the worthlessness of idols does not exist in the original text. Preoccupation with “silver and gold” still prevents many of us from keeping in sight the sources of transcendent value in our lives.}} \]

\[ \text{D.A.T.} \]

\[ \text{They have a mouth...This passage calls to mind others in Scripture, such as Deuteronomy 4:28, Psalm 135:15-18, and Isaiah 44:9-20, that debunk idolatry as the worship of inanimate objects. The verses here remarkably establish an equivalence between the idol itself, its maker, and its worshipper: all three are “lifeless,” in body or in spirit. Only worship of the Creator of all life can put us in touch with the mystery of life, thus enabling us to sense and to affirm our aliveness.} \]

\[ \text{J.R.} \]
On Rosh Ḥodesh and the last six days of Pesah, omit the following.

Lo lanu adonay lo lanu ki leshimeḥa ten kavod al ḥasdeḥa al amiteḥa.
Lamah yomeru hagoyim ayey-na eloheyhem.
Veyloheynu vashamayim kol asher ḥafetz asah.
Atzabeyhem kesef vezahav ma’asey yedey adam.
Peh lahem velo yedaberu eynayim lahem velo yiru.

DERASH. According to legend it was on the second day after going forth from Egypt that the Israelites crossed the sea in triumph and the Egyptians drowned. The midrash says that when the angels celebrated this victory, God cried out, “My children have drowned in the sea!” Throughout our history, Jews have shortened Hallel on the last six days of Pesah as a reminder that our joy must be dimmed in the face of any sorrow—even the losses of our enemies.

D.A.T.
They have a nose, but they can’t smell.
They have their hands, but they can’t feel.
They have their feet, but they can’t walk.
They have nothing in their throats to say.

All that they make is just like them,
and all who trust in them.

Let Israel trust in The Eternal One,
who is their help and sheltering place.
Let the House of Aaron trust in The Compassionate,
who is their help and sheltering place.
Let all who fear The Mighty One trust in The Fount of Life,
who is their help and sheltering place.

Psalm 115:1-11
אֲגוּנִים לָהֶם וַלּא יְשַׁקְשָׁק
רָגְלִים לָהֶם וַלּא יְקַלֵּל
לֵא לִהְמָה בָּנְרוֹנָם:
כְּמֹלֵדֶם יְהִי עַשֶּׁךָ
עָרֹם זְמַנָּכֶם הָאוֹא:
בֵּית אָוֶרֶךְ בִּסְחֵךְ בִּשָּׁה
עָרֹם זְמַנָּכֶם הָאוֹא:
יְרָאִי יְהוָה בִּסְחֵךְ בִּשָּׁה

Oznayim lahem velo yishma'u af lahem velo yerihun.
Yede'yhem velo yemishun ragleyhem velo yehalehu lo yegu bigronam.
Kemohem yiyu oseyhem kol asher bote'ah bahem.
Yisra'el beta'h badonay ezram umaginam hu.
Beyt aharon bitechu badonay ezram umaginam hu.
Yirey adonay bitechu badonay ezram umaginam hu.
THE REDEEMING ONE who has remembered us will bless us all—
will bless the House of Israel,
will bless the House of Aaron,
will bless the ones in awe of THE DIVINE,
young and old alike.

THE ABUNDANT ONE will add to you,
to you and to your children.
Blessed are you to your CREATOR,
to the maker of the heavens and the earth.
The skies are heaven, they belong to GOD,
the earth God gave for human life.
The dead cannot say “Halleluyah,”
none who have descended into stillness.
But we, the living, bless Yah’s name,
today and forever, Halleluyah! ✡️

Psalm 115:12-19

COMMENTARY. This psalm calls on Israel, the House of Aaron, and those “who fear” to trust in God. The psalmist looks forward to God’s blessing flowing upon those same three groups of people. Rashi comments that “all who fear THE MIGHTY ONE” indicates the converts who have chosen Judaism. Franz Rosenzweig interprets Psalm 115 as a comment on all people who trust in God and keep up a never-ending song of praise. This psalm, claims Rosenzweig, expresses our hope for a world redeemed from division.

H.L.
יהוה יכין בעם בחר
יברה אתפרת ישראל
הכ🙌ים עם עמלים
עהיכםVelclinecm
עשוה שפם מקרא
ולא שפם שלוה
להארים הגדולים
לפי כלידיה רכשה
מעתה וידריעלה
כזחנה אמת נבארях

Adonay zeharanu yevareh.
Yevareh et beyt yisra’el yevareh et beyt aharon.
Yevareh yirey adonay haketanim im hagedolim.
Yosef adonay aleyhem aleyhem ve’al beneyhem.
Beruhim atem ladonay oseh shamayim va’aretz.
Hashamayim shamayim ladonay ve’ha’aretz natan livney adam.
Lo hametim yehaletu yah velo kol yordey dumah.
Va’anahnu nevareh yah me’atah ve’ad olam
Halleluyah.
On Rosh Ḥodesh and the last six days of Pesah omit the following:

My love abounds, for GOD has heard
my voice, my plea for help.
God turns an ear to me,
while, in my days of trial, I call out.
The ropes of death have wrapped around me,
and in my trials Sheol itself has found me,
while I find pain and suffering.

And in the name of THE REDEEMER I call out:
“I pray, ETERNAL ONE, deliver me!”

Gracious is THE FOUNT OF MERCY, truly just.
Our God is one who acts in tenderness.
THE COMPASSIONATE protects those wandering in confusion,
I who feel so destitute, I, too, receive God’s help.
Return, my soul, to your tranquility,
for THE REDEEMER has been generous with you!

Truly, you released my soul from death,
my eye from tears, my foot from stumbling!
I walk about before THE OMNIPORENT,
to the world of life I have returned.

I am full of faith! For once I cried,
“How very desolate am I!”

Once, in my alarm, I said,
“How false is everyone!”

Psalm 116:1-11

COMMENTARY. Even though the speaker has been saved from death, his or her soul remains troubled: “Return, my soul, to your tranquility.” Under the speaker’s song of thanksgiving, lies a profound feeling of human vulnerability.

H.L.
On Rosh Ḥodesh and the last six days of Pesah omit the following:

אָהֳבָה
כְּפַרְיָשׁפַע הָיוֹת
אַחֳרֵיכָלִי מַחֲנֵנִי:
כְּפַרְיָשׁפַע הָיוֹת
לֵילֶה אָכֶּרֶא:
אָפְפוֹנִי חֲכָלֵי מִחְוֵית:
גָּרְחַנְו אֵמוֹן אַמְּאַּת:
בּוֹשָׂשֵׁהוּ הָאָכֶּרֶא
אַגְּנַּת הָיוֹת מְפָשִׁי:
אַרְוַאְלִיָּה מְרַמְּמֶה:
שֶׁמֶר הָאוֹתוֹ מִיַּרוֹשְׁלֵי:
כֹּל הָאָלֶּחָן בְּעַלְכֶּנָּה
שֶׁמֶר בְּפִשָּׁה לְמִנְחָקֶנָּה
כְּפַרְיָשׁפַע בְּפַשְׁתִּכָּה מַפְּדֵּנָּה
אַתְרַגְּלִיָּה מְפָדֶנָּה:
אַתְרַגְּלִיָּה לַפְּנֵי הָיוֹת
אַמְּאַנְּהָנַּה כי אָדוּר:
אָנַי אַפּוֹרְתִי בְּהַפָּנֶנָּה:
כְּלֵי הַאָדָם כְּלָב.

Ahavti ki yishma adonay et koli taḥanunay,
Ki hitah ozno li uvyamay ekra.
Afaruni ḥevley mavet umetzarey she’ol metza’uni tzarah
veyagon emtza.
Uveshem adonay ekra ana adonay maletah nafshi.
Ḥanun adonay vetzadik veyploheynu meraḥem.
Shomer peta’im adonay daloti veli yehoshi’a.
Shuvi nafshi limnuḥayhi ki adonay gamal alayhi.
Ki ḥilatzeta nafshi mimavet et eyni min dima et ragli midēhi.
Et’haleyḥ lifney adonay be’artzot ḥaḥayim.
He’emanti ki adaber ani aniti me’od.
Ani amarti veḥofzi kol ha’adam kozev.
And now, what shall I give back to God?—
for all God's bounties are upon me!

Salvation's cup I raise,
and in the name of the Eternal, I call out.

My vow to the Redeemer I repay—
here, I pray, before all those assembled here!

The Merciful does not regard as trivial
the death of those who care for God.

Now, Abundant One, I am your servant.
I, your servant, child of your servant,
I whose fetters you have opened up.

To you I make my offering of thanks,
and in the name of the Redeemer I call out.
My vow to the Eternal I repay—
here, I pray, before all those assembled here
in courtyards of the House of God,
amid Jerusalem's most hallowed inner halls:
Halleluyah!

Psalm 116:12-19
Mah ashiv ladonay kol tagmulohi alay.
Kos yeshu’ot esa uveshem adonay ekra.
Nedaray ladonay ashalem negdah-na lehol amo.
Yakar be’eynay adonay hamavta lahasidav.
Ana adonay ki ani avdeha
Ani avdeha ben amateha pitalhta lemoseray.
Leha ezbah zevaḥ todah uveshem adonay ekra.
Nedaray ladonay ashalem negdah-na lehol amo.
Beḥatzrot beyt adonay betohehi yerushala’im halleluyah.
Praise The **Omnipresent**, all you nations,  
all peoples, sing the praise of God!  
For God’s love overpowers us,  
the truth of The **Eternal** is forever.  
Halleluyah!

Give thanks to The **Eternal**, who is good,  
whose love is everlasting!  
Let Israelites declare today,  
God’s love is everlasting!  
Let the House of Aaron say,  
God’s love is everlasting!  
Let those in awe of **God** declare,  
God’s love is everlasting!

---

**COMMENTARY.** It is striking that the shortest psalm in the Book of Psalms is also the most universal. Jewish universalism is rooted, the psalm testifies, in Jewish particularism. Because we know God through the divine relationship to the people Israel, we urge all other nations to come to a similar awareness of God. We urge them to do what we do in Hallel, to praise the Eternal.

---

H.L. 

Hallelu...
Halelu et adonay kol goyim
shabehu kol ha’umim
Ki gavar aleynu hasdo
ve’emet adonay le’olam
Halleluyah.

Hodu ladonay ki tov
Yomar na yisra’el
Yomru na veyt aharon
Yomru na yirey adonay

Ki le’olam hasdo.
Ki le’olam hasdo.
Ki le’olam hasdo.
Ki le’olam hasdo.
From my distress, I cried out: "Yah!"
Yah answered, bringing great release.

THE ONE is with me; I shall have no fear.
What can a human being do to me?

THE ONE is with me, bringing help.
I gaze triumphantly upon my foes.

To trust in THE INVINCIBLE is good,
and surer than a trust in human power.

To trust in THE INVISIBLE is good,
and surer than a trust in human benefactors.

All nations have surrounded me,
but with God's name I cut them off.

They surrounded me; yes, they surrounded me,
but with God's name I cut them off.

They surrounded me like swarming bees.
Like a brushfire, they were quenched,
and with God's name I cut them off.

You pushed me down, pushed me to fall,
but THE REDEEMER has brought help to me.

My strength, my song, is Yah,
who was for me a source of help.

COMMENTARY. From my distress, I cried out: "Yah!" The divine name "Yah," a shortened form of the name YHWH, occurs frequently in biblical poetry, and, unlike the unvocalized Tetragrammaton (whose pronunciation is considered taboo), is pronounced as written. It also appears in the common psalmody exclamation "Halleluyah!" (literally, "Praise Yah!") and is frequently an element in Hebrew personal names—for example, Isaiah (Hebrew Yeshayahu, "Yah’s help”), Uriah ("Yah’s light”), Nehemiah ("Yah’s consolation”).

J.R.
לְאָתָהּ יִהְיֶה עֵנֵי בְּפָרָחִים. יִהוּדָה לְלָא אֱלֹהִים. מַחָּרַשׁהּ לְעַד. יִהוּדָה לְבַעְזָרָי. מִזְגָּרָיו אַרְבָּעַה. מִזְגָּרָיו אַרְבָּעַה. מֵאָלוֹת בֶּרְדוֹרָה. מֵאָלוֹת בֶּרְדוֹרָה. כֵּלָּגֵזְרָיָה סָפַרְקָנָה. כֵּלָּגֵזְרָיָה סָפַרְקָנָה. סָפַרְקָנָה הַמְּבִיהָה. סָפַרְקָנָה הַמְּבִיהָה. בֵּשָׁם יְהוָה כְּאָמִילָה. בֵּשָׁם יְהוָה כְּאָמִילָה. סְפָנְיָנָה קְרַבְרָיָם לְעֵכֶּד כַּאֲשׁ קַדָּשׁ. סְפָנְיָנָה קְרַבְרָיָם לְעֵכֶּד כַּאֲשׁ קַדָּשׁ. רָחוֹת רַחְרוֹתֵי לָבֵל. רָחוֹת רַחְרוֹתֵי לָבֵל. עֵזְיָא עֵמָרָתָה יְה. עֵזְיָא עֵמָרָתָה יְה. מִנ הָמִטָּר קָרַת יָהָא אָנָא וָמֵרָחַא יָה. אֲדוֹנָא לְלוּעָרָה מָא וָאָסָאָה לְעָד. אֲדוֹנָא לְבַזּרֵי וַאֲנָא אֶרְחְסָא וַאָסָהָא. תְּוָוָת הָלוֹסָט בַּדוֹאָנוֹ הָיֶבוֹטְאָה בַּעַד. תְּוָוָת הָלוֹסָט בַּדוֹאָנוֹ הָיֶבוֹטְאָה בַּדִּינֵי. קְלַגִּי יִמְיָנָה בֶּשָּׁמֶה אֲדוֹנָא קַיִּימָה. קְלַגִּי יִמְיָנָה בֶּשָּׁמֶה אֲדוֹנָא קַיִּימָה. סָבְנִי גַּמָּסֶנִי בֶּשָּׁמֶה אֲדוֹנָא קַיִּימָה. סָבְנִי גַּמָּסֶנִי בֶּשָּׁמֶה אֲדוֹנָא קַיִּימָה. דָּחַוָה דָּחַוָה לַמִּל. דָּחַוָה דָּחַוָה לַמִּל. אוֹזִי וְזִיָּמְרָת יָהָא וַאֲשָׁׁי לָיסָעֵחא.
The sound of song rejoicing in God’s help resounds amid the tents of all the just:
"THE MIGHTY ONE’s right hand delivers strength!
THE MIGHTY ONE’s right hand is lifted up,
THE MIGHTY ONE’s right hand delivers strength!"

I shall not die, but I shall live,
and I shall tell the acts of Yah.

I truly have been tried by Yah,
but I was never given up to die.

Open to me, O you gateways of justice,
Yes, let me come in, and give thanks unto Yah!

This is the gateway to ONE EVERLASTING,
let all who are righteous come in.

COMMENTARY. *Rosh pinaḥ* not only refers to the cornerstone but to the keystone. The psalmist is pointing out that we must see that every nation, every person has a place among God’s wonders. It was a common occurrence for the workers building a wall to reject a stone for the foundation because its sides were not straight. The architect would know that among these rejects with slanted sides could be found one perfectly shaped to be the exalted central stone of the arch. E.M.

COMMENTARY. *פתוח לשלומי ו教えて*-ה may be seen as a request to open to me, O you gateways of justice. These words suggest several different meanings. Open up the gates of righteousness for me—either because I am one of the righteous and deserve to gain entrance or because I hope to receive charity through the righteousness of others. Or perhaps, “open up the gates of righteousness to me,” that I too may learn to open up my heart, thus becoming one of the righteous.

The welcoming gesture of opening the gates leads to greater justice in our world. Those who pass through the gates of righteousness and open them to others enter God’s gateway to sing Yah’s praises among a community of the righteous.

R.S.
כָּלָה רְבָה וָרִשְׁעָה
בְּמִי יְהוָה עֲשָׂה קָּהֵל:
בְּמִי יְהוָה רֹפֵא קָּהֵל:
לֹא אַמָּהּ כְּלַחְתָּהּ
אֲשֶׁר מְצַפֵּר יְהוָה
לֹא בְּלֵי מִי יְהוָה
לֹא בְּלֵי מִי יְהוָה
אֵבָּרְכֵּנִי אֶלָּדָה יְהוָה
וֹדֵּהַצֶּרֶךְ לָיְהוָה
-
כְּרִיקִים בְּבֵאָר בּוֹ
Kol rinah vishu’ah be’oholey tzadikim
yemin adonay osah hayil. Yemin adonay romemah
yemin adonay osah hayil.
Lo amut ki ehyeh va’asaper ma’asey yah.
Yasor yiserani yah velamavet lo netanani.
Pithu li sha’arey tzedek avo vam odeh yah.
Zeh hasha’ar ladonay tzadikim yavo’u vo.
I give thanks to you, for you have answered me, and have been to me a source of help.

The stone rejected by the builders, has become this place's founding stone.

From THE BOUNTIFUL this thing has come, something wonderful, before our very eyes.

This very day, THE MIGHTY ONE has acted. Let us celebrate it, and express our joy.

I pray, ABUNDANT ONE, send us your help!

I pray, ABUNDANT ONE, send us your help!

I pray, ABUNDANT ONE, help us prevail!

I pray, ABUNDANT ONE, help us prevail!
Each verse is chanted twice:

ואות אל ענף
והיה לארשי פינה
היא נפלת ביצינה
ה희ים עוות היה
← בזילה הנשמעה בו

Each verse is chanted twice:

Odeha ki anitani vatehi li lishu’ah.
Even ma’asu habonim hayatah lerosh pinah.
Me’et adonay hayatah zot hi niflat be’eyneynu.
Zeh hayom asah adonay nagilah venisme’ha vo.

Responsively

Ana adonay hoshi’ah na
Ana adonay hoshi’ah na
Ana adonay hatzliha na
Ana adonay hatzliha na.
Blessed all those who come in This One’s name—we bless you in the Omnypresent’s house.

Divine is The Eternal One, who gives us light.
Adorn the festive place with leafy boughs, up to the corners of the altar shrine.

You are my God; to you I offer thanks—my God, whom I revere.

Give thanks to The Eternal, who is good, whose love is everlasting.

Psalm 118:5-29

Let all your works give praise to you, Majestic One, our God, and all who care for you, all the righteous who enact your will.
Let all the House of Israel, your people, with rejoicing offer thanks, and bless, and praise, and magnify, and raise up, and revere, and declare holy, and enthrone your name, our sovereign, for to you all thanks are fitting, and to your name it is so pleasing to sing praise. For from everlasting to everlasting, you are God. Blessed are you, Abundant One, the sovereign addressed in every praise.

On Yom Ha’atzma’ut continue with Kaddish Titkabal, page 146, then Aleynu, page 168.
On all other holidays, continue with Kaddish Titkabal, page 146, then Torah reading, page 146.

Commentary. The mood of the lines, “I pray, Abundant One, send us your help! / I pray, Abundant One, help us prevail!” does not correspond with the jubilation of the victory parade dramatized in this psalm. The rest of the psalm is rich with praise; only here do we find the urgency and terseness of petition. This petition reveals the essence of a relationship with God. Just as God’s mitzvot speak to us in the imperative, “Do this...don’t do this,” so we acknowledge the closeness of our relationship by also speaking to God in the imperative: “Send us...help us.” If we cannot speak of our most basic needs in prayer, when can we speak of them? H.L.
ברוך ה卡拉 בשלום יוהו
אפרתיה וישבם
וליהו נ萜א כל
ער-קרבות המפואות:
אליה ראשיה
והודיו ליהוה כלם
כפי מתואם זהה.

Baruḥ haba beshem adonay
beraḥnuḥem mibeyt adonay.
El adonay vaya’er lanu
isru ḥag ba’avotim ad karnot hamizbe’aḥ.
Eli atah ve’odeka elohay aromemeka.
Hodu ladonay ki tov ki le’olam ḥasdo.

הלל יהוה אלהינו כל משפתי ומשריה צדיקים עד בכל עשה אחר ישראל ברצה יوذ יציבה וישבם ישראלי וירדומם
ותארי ויקばかりו עמלכינו את שמה כלכלנו כי הל שמים להוריה
ולאショ עם לומרי כי מצילים ורעלם אתה אל: ברוך אתה יהוה
מלך מלכי ואבwięks.

On Yom Ha’atzma’ut continue with Kaddish Titkabal, page 145, then Aleynu, page 169.
On all other holidays, continue with Kaddish Titkabal, page 145, then Torah Reading, page 147.
HADLAKAT NER SHEL ḤANUKAH /
ḤANUKAH CANDLELIGHTING

Candles are lit after dark. It is traditional to place the candles in a window where they can be seen from the street. On Friday evening the Ḥanukah candles are lit prior to lighting the Shabbat candles. On Saturday evening they are lit after Havdalah.

When placing candles in the menorah, we start on the right, putting in one candle for each night, plus the shamasḥ / servant candle. After the blessings are recited, we use the shamasḥ to light the other candles from left to right.

Blessed are you, SOURCE OF LIGHT, our God, the sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to kindle Ḥanukah light.

Blessed are you, THE REDEEMER our God, the sovereign of all worlds, who did miracles for our ancestors in those days at this season.

On the first night of Hanukah add:
Blessed are you, ETERNAL ONE our God, the sovereign of all worlds, who gave us life, and kept us strong, and brought us to this time.

MA’OZ TZUR / ROCK OF AGES

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

Rock of Ages, let our song
Praise your saving power;
You amid the raging foes
Were our shelt’ring tower.
Furious, they assailed us,
But your arm availed us,
And your word
Broke their sword
When our own strength failed us.

Adapted from a translation by Gustav Gottheil

NOTE. Additional songs for Ḥanukah can be found in Kol Hanesḥamah: Shirim Uvraḥot. J.B.
Baruḥ atah adonay eloheynu meleḥ ha’olam asher kideshanu bemitzvotav vetzivanu lehadlik ner shel ḥanukah.

Baruḥ atah adonay eloheynu meleḥ ha’olam she’asah nisim la’avoteynu bayamim hahem bazeman hazeh.

On the first night of Hanukah add:

Baruḥ atah adonay eloheynu meleḥ ha’olam sheheheya’anu vekiyemanu vehigi’anu lazeman hazeh.

Ma’oz tzur yeshu’ati leha na’eh leshabe’aḥ.
Tikon beyt tefilati vesham todah nezabe’aḥ.
Le’et taḥin matbe’aḥ mitzar hamnabe’aḥ.
Az egmor beshir mizmor ḥanukat hamizbe’aḥ.

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PURIM

On Purim, the following blessings are said, after which the Megillah is read:

Blessed are you, Redeeming One, our God, the sovereign of all worlds, who has made us holy with mitzvot, and has commanded us to read from the Megillah.

Blessed are you, Eternal One, our God, the sovereign of all worlds, who wrought wonders for our ancestors in former days at this time of year.

Blessed are you Eternal One, our God, the sovereign of all worlds, who gave us life, and kept us strong, and brought us to this time.

COMMENTARY. On Purim and Hanukah special blessings acknowledge wondrous deeds wrought for our ancestors. How do we understand these wonders? Not as acknowledgments of victories at the end of bloody battles, nor as a divine hand interfering to alter the course of history. We cannot help but marvel, however, at the creativity and vigor of a Jewish people that continues to survive. Like Maimonides, we do not expect wonders to overturn the course of nature. Nonetheless, it would be to our detriment to ignore the wonders with which we are surrounded daily or to miss the opportunity to relish them on days when they have been traditionally celebrated by the Jewish people. In celebrating wonders, we remind ourselves of both the power in collective action, and the startling accomplishment that a single determined individual can achieve.  D.A.T.
On Purim, the following blessings are said, after which the Megillah is read:

ברוך אתה יהוה אלהינו מלך העולם אשר קדשה为我们 במשכן

ברוך אתה יהוה אלהינו מלך העולם סעשת בשם nostro

לאמורנו בין החיים وبين הנשמות

ברוך אתה יהוה אלהינו מלך העולם סעשת

והיא מבצעת מצה והים ליום הז [|4548|] זה

Baruḥ atah adonay eloheynu meleḥ ha’olam asher kideshanu bemitzvotav vetzivanu al mikra megillah.

Baruḥ atah adonay eloheynu meleḥ ha’olam she’asah nisim la’avoteynu ule’imoteynu bayamim hahem bazeman hazeh.

Baruḥ atah adonay eloheynu meleḥ ha’olam sheheheyanu vekiyemanu vehigi’anu lazeman hazeh.
After reading the Megillah, one or more of the following songs can be sung. Continue Ma’ariv with Aleynu on page 326. Continue Shaharit with Returning the Torah on page 164.

SHOSHANAT YA’AKOV / JACOB’S FLOWERING

Behold the flowering of Jacob’s strength!
Relive the joy and happiness when all of us beheld
the blue of royal glory worn by Mordechai
in honor of his deeds.

You, O God, were always there
to help your people in their hour of need,
and you shall ever be their hope
as one age passes to the next.

You shall always make it known
that those who hope for you cannot be shamed,
nor shall they ever be disgraced
who find in you their refuge and their trust.

Cursed is Haman,
who has sought my end and my destruction!
Blessed be Mordechai, the Jew,
who triumphs and endures!
Shoshanat ya’akov tzahalah vesameçah, birotam yahad tehelet mordeçhay.
Teshu’atam hayita lanetzah vetikvatam behol dor vador.
Lehodi’a shekol koveçha lo yevoshu velo yikalmu lanetzah kol haçhosim baç.
Arur haman asher bikesh le’abedi, baruç mordeçhay hayehudi.
HAG PURIM, HAG PURIM / A SONG FOR PURIM

This version may be sung to the same melody as the Hebrew.

Purim feast, a Purim feast,
for all the Jews a mighty feast,
when drinks abound, noisemakers growl,
when song and dance raise joyous howl!

Come, raise a big noise,
rash, rash, rash!
Come, raise a loud noise,
rash, rash, rash!
Come, raise a sharp noise,
rash, rash, rash!
With your rashanim!

Purim feast, a Purim feast,
when all exchange their gifts and treats,
delightful tastes and choicest sweets,
the finest cakes and nut-filled eats!

Come, raise a big noise,
rash, rash, rash!
Come, raise a loud noise,
rash, rash, rash!
Come, raise a sharp noise,
rash, rash, rash!
With your rashanim!
חג פורים

חג פורים חג פורים
חג פורים חג פורים

וכך אל ה שעה סנה טובה,
מקדימים מביתנו
מהפ拱ים מביתנו:

בכע ברנישש
ר՛ש ר՛ש ר՛ש
בכע ברנישש
ר՛ש ר՛ש ר՛ש
בכע ברנישש
ר՛ש ר՛ש ר՛ש
ברניששים:

חג פורים, חג פורים, חג גאול ה שעה סנה טובה,
מקדימים מביתנו
מהפ拱ים מביתנו.

כע ברנישש
ר՛ש ר՛ש ר՛ש
כע ברנישש
ר՛ש ר՛ש ר՛ש
כע ברנישש
ר՛ש ר՛ש ר՛ש
ברניששים:

חג פורים, חג פורים, חג גאול ה שעה סנה טובה,
מקדימים מביתנו
מהפ拱ים מביתנו.

Havah narisha rash rash rash, havah narisha rash rash rash,
Havah narisha rash rash rash, bara’ashanim.

חג פורים, חג פורים, zeh el zeh sholehim manot mahmadim
mamtakim, tofinim migdanot.

Havah narisha rash rash rash, havah narisha rash rash rash,
Havah narisha rash rash rash, bara’ashanim.
Hoshanot / Prayers for Redemption

On Sukkot, the Hoshanot are recited before returning the Torah to the Ark. During Sukkot, each day except Shabbat, the lulav and etrog are held. One or more Torah scrolls are brought to the bimah / lectern. The Reader chants the following, repeated by the congregation.

Hosha na!
For your sake, our God, Hosha na!
For your sake, our Creator, Hosha na!
For your sake, our Redeemer, Hosha na!
For your sake, our Teacher, Hosha na!

Continue with the readings for the appropriate day of Ḥol Hamo‘ed Sukkot.
For second day, turn to page 396.
For third day, turn to page 398.
For fourth day, turn to page 400.
For fifth day, turn to page 402.
For sixth day, turn to page 404.
For Hoshanah Rabah, turn to page 406.
On Sukkot, the Hoshanot are recited before returning the Torah to the Ark. During Sukkot, each day except Shabbat, the lulav and etrog are held. One or more Torah scrolls are brought to the bimah / lectern. The Reader chants the following, repeated by the congregation.

 largo

לְמַעֲנֵךְ עַל-לֹא-יִת
לְמַעֲנֵךְ בְּרֹאֲשֵׁנָּה
לְמַעֲנֵךְ גוֹאֲלֵנָה
לְמַעֲנֵךְ חוֹרְשֶׁנָה

Hosha na.
Lema’anhā eloheynu hosha na.
Lema’anhā borenu hosha na.
Lema’anhā go’alenu hosha na.
Lema’anhā dorshenu hosha na.

Continue with the readings for the appropriate day of Ḥol Hamo’ed Sukkot.
For second day, turn to page 397.
For third day, turn to page 399.
For fourth day, turn to page 401.
For fifth day, turn to page 403.
For sixth day, turn to page 405.
For Hoshanah Rabah, turn to page 407.
It is customary to form a procession for the Hoshanot. The Torah scrolls lead the procession, followed by those carrying lulav and etrog, with others bringing up the rear.

On the second day of Sukkot recite:

Eretz Yisrael: her banim (children) and her bonim (builders); her granaries and storage-houses; her disciples and her benefactors; her hilltops and her valleys; her village assemblies and her councils; her sages and her young people; her wise and literate; her toddlers and her nurselings; her Jewish settlements and towns; her Knesset and municipalities; her learned and her studious; her migrants, visitors and immigrants; her notables and ministers of state; her scholars and her artisans; her entrepreneurs and her merchants; her pleasant groves and vineyards; her soldiers and her defenders; her kibbutzim and moshavim; her rugged shepherds and her farmers; her sitting judges and her officiers of law; her towers and her citadels.

Hosha na!

Redeem your people, bless your inheritance; and nurture them and carry them throughout all time. And may these words with which I supplicate before The Fount of Life be near to The Eternal One, our God, by day and night, working justice for God’s servant, and justice for the people Israel; a timely prayer that all the peoples of the earth may know that The Eternal one is God; there is none else!

The Scroll is returned to the Ark.
Continue with Kaddish Titkabal, page 144.
It is customary to form a procession for the Hoshanot. The Torah scrolls lead the procession, followed by those carrying lulav and etrog, with others bringing up the rear.

On the second day of Sukkot recite:

חַיֶּם יִשְׂרָאֵל: בְּגֵדַי בָּנָא: נֶסֶךְ אֵת לְפָרָדִים: נֶסֶךְ אֵת אֵלֵיִהוּ: חַיֶּם מַכַּלְכֵּלֵיָה:
שָׁפָרָיוֹת הֵמָּה: שָׁפָרָיוֹת הֵמָּה: שָׁפָרָיוֹת הֵמָּה: שָׁפָרָיוֹת הֵמָּה: שָׁפָרָיוֹת הֵמָּה: שָׁפָרָיוֹת הֵמָּה: שָׁפָרָיוֹת הֵמָּה:
וְהֶשֶׁב נָא;

וַיֹּאמֶר אָבֵד נָדְרָאת נָדְרָאת נָדְרָאת נָדְרָאת נָדְרָאת נָדְרָאת נָדְרָאת נָדְרָאת

Hoshi‘ah et ameḥa uvareḥ et naḥalateha
urem venasem ad ha‘olam.

The Scroll is returned to the Ark.
Continue with Kaddish Titkabal, page 145.

NOTE. Eretz Yisrael / The Land of Israel. This acrostic prayer presents a fine portrait of Israel’s thriving prosperity, as a vision of fulfillment of the traditional prophecies of a rebirth of the Jewish people in the Land. But the final word, “Hosha na (“Save us, please!”), stresses the perennial vulnerability of the Land, and the dependence of a reborn Israel on the continued protection and blessing of God.

J.R.

NOTE. banim...bonim. The source of this play on words is Talmud Berahot 64a: “The disciples of the wise increase peace in the world, as it says, ‘And all your children shall be learned in THE OMNIPRESENT’s ways, and great shall be their peaceful state!’ (Isa. 54:13). Do not read ‘banayih’ (your children) but ‘bonayih’ (your builders).” This marvelously compressed teaching establishes the implicit connection between procreation, transmission of Torah, cultural continuity, human progress, and world peace—a connection that is the fundamental premise of all Jewish learning.

J.R.
It is customary to form a procession for the Hoshanot. The Torah scrolls lead the procession, followed by those carrying lulav and etrog, with others bringing up the rear.

On the third day of Sukkot recite:

Arranging now my plea, I here
beseech you from this place, and,
gaining consciousness of sin through fasts,
declare my quest for you to help me.
Hearken to me and my cry, and
waken to my need, and save me now.
Set me in mind; be merciful, Redeemer.
Help me, Living One; may you delight in it.
Let no more evil happen to me!
May you hurry, God of my salvation,
ever failing to redeem; please
set aside my sin and grant forgiveness.
Overlook my wrongdoings, and
please turn toward me with your help. My
stronghold, righteous one, my savior,
come, accept my cry, and
raise the horn of my salvation,
sheltering Almighty One, redeemer, hear my cry:
Hosha na!
Turn toward me now, and bring your help!
Hosha na!

Redeem your people, bless your inheritance; and nurture them and carry them throughout all time. And may these words with which I supplicate before The Fount of Life be near to The Eternal One, our God, by day and night, working justice for God’s servant, and justice for the people Israel; a timely prayer that all the peoples of the earth may know that The Eternal One is God; there is none else!

The Scroll is returned to the Ark.
Continue with Kaddish Tiktabal, page 144.
It is customary to form a procession for the Hoshanot. The Torah scrolls lead the procession, followed by those carrying lulav and etrog, with others bringing up the rear. On the third day of Sukkot recite:

יִשְׂעֵת נִא: אֲתָרוֹת שָׁעֵת; בְּבֵית סָרֵעֵת; בִּלְיָתִי בָּצִּום פָּשֵׁעֵת; נְרֶמֶּת הָלִוָּשְׁרֵי: נָלִוָּשְׁרֵי: נְרֶמֶּת הָלִוָּשְׁרֵי.

The Scroll is returned to the Ark.
Continue with Kaddish Titkabal, page 145.

Hoshi’ah et ameḥa uvareḥ et nahalateḥa uren venasem ad ha’olam.

The Scroll is returned to the Ark.
Continue with Kaddish Titkabal, page 145.

TheScorri

NOTE. Several of the Hoshanot follow an alphabetic acrostic pattern, which this translation preserves. The Hebrew original of this Hoshanah suspends the acrostic pattern for four lines (tet, yod, kaf, and lamed), which seem to have been lost or deleted.

J.R.
It is customary to form a procession for the Hoshanot. The Torah scrolls lead the procession, followed by those carrying lulav and etrog, with others bringing up the rear. On the fourth day of Sukkot recite:

A people steady as a rampart wall, bright as sunshine’s rays, yet now gone into exile, and forlorn; the date-palm’s stature is her form. How often she is slain for you—very much like altar lambs! And scattered now among her enemies, how faithfully she clings to you! The yoke of service she endures, your oneness she alone affirms, conquered and exiled though she may be, learning your awe-inspiring sanctity. Malignèd and struck upon the cheek, now she is beaten in the street. Sorrowful suffering she has borne, oppressed and troubled, she is protected by Yah’s bounty and redeemed, still holy as a flock of Temple sheep, communities of Jacob’s line, sealed and recorded with your sacred Name; now she cries out to you: “Hosha na!” Take her now into your care. Hosha na!

Redeem your people, bless your inheritance; and nurture them and carry them throughout all time. And may these words with which I supplicate before The Fount of Life be near to The Eternal One, our God, by day and night, working justice for God’s servant, and justice for the people Israel; a timely prayer that all the peoples of the earth may know that The Eternal One is God; there is none else!

The Scroll is returned to the Ark. Continue with Kaddish Tikabal, page 144.
It is customary to form a procession for the Hoshanot. The Torah scrolls lead the procession, followed by those carrying lulav and etrog, with others bringing up the rear.

On the fourth day of Sukkot recite:

הוֹרְגָּה עָלָיו: בָּרָבָּהְךָ בָּאָרֶךְ: דִּיוֵּרֵה יִמְּרֵי פָּשֵׂהֲךָ: זָרַעֲךָ
ַוְּרַבָּם בַּלַּעֲמַת שָׁעֶל: יְחַדְּה יְתַהֲרֵפֶת: בֵּינָהּ בֵּינָהּ: לַעֲמַת
יְרָאָהֵךְ: מְלֹאֵתְךָ לֹא: בָּנָהְךָ לָיקֵם: סִלְכָּתְךָ בֵּקֶלֶת: עָנֵיהּ סְלָרֶהּ
פָּרִיאֶת שָׁבָּהְתָּ: לַאֲחָרָהְךָ: הַהַלֶּכֶת יִשְׁכָּב: רְשָׁפֵימָה בֵּשָׂפָהּ שֶׁבָּנֶגֶת

והשע נא: מְמֹכֵיכֶם עָלָיו: הוֹשֵׁעְנָא

והשעא אָתִיעְנָה בָּנָה אָתִיעְנָה לְיִשְׂרָאֵל בָּרְשֶׁם אֲדֻמָּה עָרְכֵּהֲלוּ: וְהָיָה
רַבָּה אֶלֶף אַשְּרֵי תַּהְפְּסָתָה לְפַנָּי יְהוָה קַרְבּוֹנִי עַלָּיְהוּ בַּלָּיְהוּ לְיִשְׂרָאֵל בָּרְשֶׁם אֲדֻמָּה יִקָּחֵה
לָיְיָה לְעָשֵׁת מְסַפֵּס עַבְרֵי מְסַפֵּס עַבְרֵי יִשְׂרָאֵל בָּרְשֶׁם עִמּוֹ:
לַמְעַזְּרֵךְ לְעָשֵׁת כָּלֵי עָמִים: אֶמְרֵי יְהוָה נַהֲלָלֵהוּ אֵלֹא צָרָה:

Hoshi’ah et ameḥa uvareḥ et nahalateḥa
urem venasem ad ha’olam.

The Scroll is returned to the Ark.
Continue with Kaddish Titkabal, page 145.

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NOTE. הפרא ובי: protected by Yah’s bounty. Literally, “redeemed by Tobiah,” normally understood as an alternative name for Moses. The name may also refer to events of the Apocryphal Book of Tobit, which tells how Tobias, son of Tobit (a descendant of the tribe of Naftali living in Nineveh), rescues his kinswoman, the maiden Sarah, from an evil spell cast by the demon Ashmodai. Freed from the spell, she marries Tobias. Such tales of enchantment and redemption were common in Jewish folklore and legend, and were often read as allegories of the exile and redemption of the people Israel.

J.R.
It is customary to form a procession for the Hoshanot. The Torah scrolls lead the procession, followed by those carrying lulav and etrog, with others bringing up the rear.
On the fifth day of Sukkot recite:

All-saving God, who promised
by a fourfold oath to save,
grown weary are we in our cries,
despairing of the worth of sighs,
however much our words delight,
with riddles and with fancy’s flight,
still we are crying for relief, and
hoping for the end of grief, and
tied to you, awaiting your attention.
Yet we seek to know time’s secrets,
kneeling in our cries of prayer, to
learn to understand the prophecies
made long ago, in utterance by you.
Now, you who gives forth saving acts,
secretly numbered in their meanings,
our testimony let them here declare! O,
power of redemption, you are the
Tzaddik (Righteous) for the saved, who
come together in the City of Salvation,
raising up their heartfelt cry,
sounded three hours of the day: Hosha na!
Thus, hurry forth to save us now!
Hosha na!

Redeem your people, bless your inheritance; and nurture them and carry them throughout all time. And may these words with which I supplicate before THE FOUNT OF LIFE be near to THE ETERNAL ONE, our God, by day and night, working justice for God’s servant, and justice for the people Israel; a timely prayer that all the peoples of the earth may know that THE ETERNAL ONE is God; there is none else!

_The Scroll is returned to the Ark._
_Continue with Kaddish Titkabal, page 144._
It is customary to form a procession for the Hoshanot. The Torah scrolls lead the procession, followed by those carrying lulav and etrog, with others bringing up the rear.

On the fifth day of Sukkot recite:

Hoshi’ah et amēha uvareḥ et naḥalateḥa urem venasem ad ha’olam.

The Scroll is returned to the Ark.
Continue with Kaddish Titkabal, page 145.

NOTE. The extremely condensed and elliptical style of the Hebrew original makes any translation necessarily approximate. The final word of each line in the original plays on the letters skin and ayin, the principal root letters of the words “Hosha na” (“Save us, please!”).

The Scroll is secretly numbered in their meanings. The Hebrew here (“numbered of meanings”) is extremely obscure. It may refer to the four levels of interpretation of the Torah: peshat (literal), derash (moral), remez (allegorical), and sod (mystical). Or it may simply say that Scripture’s original prophecies of salvation are now, in a time of trouble for the people Israel, as obscure as ciphers (sefurot), and demand a new redemption in order to become clear.

The Scroll is our testimony let them here declare. Literally, “testimony declaring.” The poet is perhaps saying that because Scripture’s promises of redemption for the Jews have become obscure in a dark time, a new turn of good fortune can make those prophecies a testimony for the present era, if God wishes it.

403 / FIFTH DAY
It is customary to form a procession for the Hoshanot. The Torah scrolls lead the procession, followed by those carrying lulav and etrog, with others bringing up the rear.

On the sixth day of Sukkot recite:

For the sake of your All-embracing truth,
for the sake of your Binding covenant,
for the sake of your Greatness and your beauty,
for the sake of your Divine decree,
for the sake of your Heavenly splendor,
for the sake of your Wise assembly,
for the sake of your Sign and remembrance,
for the sake of your Heavenly love,
for the sake of your Timeless good,
for the sake of your Indivisibility,
for the sake of your Consoling glory,
for the sake of your Learning’s light,
for the sake of your Majestic sovereignty,
for the sake of your Name’s victory,
for the sake of your Sublime mystery,
for the sake of your Omnipotence,
for the sake of your Praise eternal,
for the sake of your Complete and utter holiness,
for the sake of your Supernal justice,
for the sake of your Redeeming and abundant love,
for the sake of your Shekinah’s presence, save us, please,
for the sake of your Thunderous praises, save us please!

Redeem your people, bless your inheritance; and nurture them and carry them throughout all time. And may these words with which I pray before The Fount of Life be near to The Eternal One, our God, by day and night, working justice for God’s servant, and justice for the people Israel; timely prayer—that all the peoples of the earth may know that The Eternal One is God; there is none else!

The Scroll is returned to the Ark.
Continue with Kaddish Titkabal, page 144.
It is customary to form a procession for the Hoshanot. The Torah scrolls lead the procession, followed by those carrying lulav and etrog, with others bringing up the rear.

On the sixth day of Sukkot recite:

Hoshi’ah et ameḥa uvareḥ et nahalateḥa
urem venasem ad ha’olam.

*The Scroll is returned to the Ark.*  
*Continue with Kaddish Titkabal, page 145.*

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Note. An alphabetical acrostic occurs in both the Hebrew and English of "לֹ֔חַ ישְׁתֵּהוּ / Redeem...time (Psalm 28:9)."  
רָוֵעַ...וַיִּהְיוּ / And...else (1 Kings 8:59-60)."

Note. An alphabetical acrostic occurs in both the Hebrew and English of "לֹ֔חַ ישְׁתֵּהוּ / for the sake of your All-embracing truth, signifying the all-encompassing divine presence."

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It is customary to form a procession for the Hoshanot. The Torah scrolls lead the procession, followed by those carrying lulav and etrog, with others bringing up the rear. On Hoshanah Rabah, which is the seventh day of Sukkot, recite the following. A procession circles the room a total of seven times.

For the sake of your All-embracing truth,
for the sake of your Binding covenant,
for the sake of your Greatness and your beauty,
for the sake of your Divine decree,
for the sake of your Heavenly splendor,
for the sake of your Wise assembly,
for the sake of your Sign and remembrance,
for the sake of your Heavenly love,
for the sake of your Timeless good,
for the sake of your Indivisibility,
for the sake of your Consoling glory,
for the sake of your Learning’s light,
for the sake of your Majestic sovereignty,
for the sake of your Name’s victory,
for the sake of your Sublime mystery,
for the sake of your Omnipotence,
for the sake of your Praise eternal,
for the sake of your Complete and utter holiness,
for the sake of your Supernal justice,
for the sake of your Redeeming and abundant love,
for the sake of your Sheḥinah’s presence,
    save us, please,
for the sake of your Thunderous praises,
    save us please!
It is customary to form a procession for the Hoshanot. The Torah scrolls lead the procession, followed by those carrying lulav and etrog, with others bringing up the rear. On Hoshanah Rabah, which is the seventh day of Sukkot, recite the following. A procession circles the room a total of seven times.

Note. Hosa na! is a contraction of two Hebrew words meaning “Save, please.” This exclamation punctuates the Hoshanot, the prayers for divine help recited on the seventh day of Sukkot, known as Hoshanah Rabah, “the Great Hosa na.” The derived English word “hosanna” means an exclamation of praise for God, but the Hebrew term is more plaintive and beseeching in keeping with the solemnity of a holiday that traditionally marks an end to the period of divine judgment that began with Rosh Hashanah.

J.R.
Appoint us for a good name and for praise, 
return to us our pledge and our inheritance, 
and raise us ever upward in your service. 
Plant us firmly like a tree beside a spring, 
and save us from all harm and from all sickness, 
and surround us with a crown of perfect love, 
and lead us beside tranquil waters, please. 
Fill us with your wisdom and intelligence, 
and clothe us in the garb of strength and greatness. 
Crown us with the crown of your perfection, 
and keep us on a straight and level path, 
and set us firmly in the ways of honesty. 
Endow us with your mercy and compassion, 
and save us with your great and mighty hand. 
Exalt us with the splendor of your praise, 
and bring us to the destined End of Days. 
Glorify us with salvation and with joy, 
and make us strong with rest and with deliverance. 
Revive us with your rebuilt City, as of old, 
and let us be remembered in the joy of times to come. 
Hosha na!
May the God of Jacob make us powerful and strong. 
Hosha na!
השע נא והחוג נא על כל המחלה: תשב yourselves and bless yourselves.

המענה למלעה כל העולה: תפנינו אליו: כך זה על כל עולם פנים ופנים.

הפייאנו כמעלינו עמו: מחז钮 כתובות כלỞ: חכמים על כל זה.

מגיףות כלנו: חכמים תשכלו: חכמים ועל כל זה.

מאותינו שנים כל אלה: תישארנה באיה סלולה: תשבו מפייא

מכסה חכמים וברחים: חכמים תשים יבר עירד: חכמים ת보호

בחיים חכמים: לסיגוף לשבם שניאלה: חכמים בפייא עירד: חכמים ת보호

בלחון מקולה: חכמים ובכן עירד מבית לחוות: חכמים על כל זה.

A people guarded like the pupil of an eye, studying a doctrine that restores the soul, learning in depth the laws of the Shabbat, clinging to the Beloved One upon Shabbat, meditating on the Torah on Shabbat, praising its Creator on Shabbat, “remembering” and “keeping” Shabbat holiness, attaining joy and inspiration on Shabbat, tasting pleasure on Shabbat, forgetting suffering and sorrow on Shabbat, proclaiming honor and delight upon Shabbat, changing clothing and array upon Shabbat, preparing food and drink for the Shabbat, kindling light with blessing on Shabbat, feasting with joyous feasts upon Shabbat, breaking two loaves of bread upon Shabbat, opening the mouth with songs upon Shabbat, rejoicing and being happy with Shabbat delight, sanctifying the holiness of the day upon Shabbat, finding relief and rest upon Shabbat, tranquility and peace in Shabbat rest. May you, [Oh God,] cause this people to inherit “a day that is complete Shabbat!”
אֶפַּ֫ה בֵּצְוָרָה בֶּן בֶּן תְּמוֹךְ פַּסְסָה: גֹּמַרְתָּ הָלוֹךְ שֵׁם
רֵבָּ֫עָה בֵּצְוָרָה בֶּן בֶּן תְּמוֹךְ פַּסְסָה: תֵּמַנְתָּ לְבוֹלָאה
בֶּשָּׁם: נְזָרָת רֵשָׁמָרָג קֶ֫רֶשָׁת שֵׁם: מֻרְחֵֽה גֹּמַרְתָּ פַּסְסָה
בֶּשָּׁם: שָׁלֹמַת בֵּצְוָרָה שֵׁם: יֶנְוַ֫זֶּר שֵׁמַלְחָת בֶּשָּׁם: כְּבוֹד הַעוֹלָם קֹרָא
לֶבֶנְתָּ: לִבְּנֵ֫שָׁת מַחֲלַת בֶּשָּׁם: מַאֲכָל וְמַשֵּׁתָתָה מְכִנָּה לֶבֶנְתָּ
בֶּר מֶרְחֵ֫יָּה בֶּנְכֶרֶם בֶּשָּׁם: עֵזְוָדָת שֵׁמַלְחָת בֶּשָּׁם: אֵל שֶׁמֶ֫יְּרָה
כַּכְּרָת בֶּנְכֶרֶם בֶּשָּׁם: פַּנָּה פַּנְיָרְוָה בֶּשָּׁם: זָוֹלָתָה וְמַסֵּמָה
כָּכָ֫נְבִּינָת שֵׁם: עֵזְוָדָת נַעֲמָת בֶּשָּׁם: רֹאָה הָעָלָה מְלוֹצָה
בֶּשָּׁם: שְׁאָבָה נִשְׁלָה בֵּמַנְנָה שֵׁם: תַּנְרְחִילָה אָמָ֫רָה שֵׁשָּׁם: —

411 / HOSHANAH RABAH
The Lulav and Etrog are put down, and each person takes a bunch of willow.

A voice proclaims, proclaims and says:
Your promise of redemption comes to fulfillment.
The voice of my beloved, behold, it comes!

Yes, it proclaims, and says:
She is in labor and gives birth! Who is this?
Who has heard of a thing such as this?

Yes, it proclaims, and says:
A blameless one has wrought all these things.
Who has seen such things?

Yes, it proclaims, and says:
Turn toward me, and be redeemed!
Today, if only you will listen to my voice!

Yes, it proclaims, and says:

Reader and congregation three times:

A voice proclaims, proclaims and says...

The willow branches are struck at least three times; some continue until all the leaves fall off.

Redeem your people, bless your inheritance; and nurture them and carry them throughout all time. And may these words with which I supplicate before The Fount of Life be near to The Eternal One, our God, by day and night, working justice for God's servant, and justice for the people Israel; a timely prayer—that all the peoples of the earth may know that The Eternal One is God; there is none else!

Continue with returning of the Torah to the Ark, page 164.
The Lulav and Etrog are put down, and each person takes a bunch of willow.

Kol mevasser mevaser ve'omer.

The willow branches are struck at least three times; some continue until all the leaves fall off.

Continue with returning of the Torah to the Ark, page 165.
ORDER OF COUNTING THE OMER

From the eve of the Second Day of Pesah through the evening before Shavuot, the days are counted as follows after the evening Amidah:

Meditation

On the second day of Pesah in ancient times, our ancestors brought the first sheaf of barley reaped that season as an offering to God. From that day, they began counting the days and weeks to Shavuot, when they would celebrate the beginning of the wheat harvest by offering the loaves made of the first wheat. Even after the Temple was destroyed and offerings were no longer brought, they continued to count the days from Pesah to Shavuot in accordance with the biblical injunction.

וְסֵפַרְתָּם לְכָלָּם מֶתָּרְתָּה הַשְּׁפֵּן הַמִּים הַבְּיִלָּאָם אֶת עַצְּמָם הַחֲנוֹנִים שְׁבָעָה שְׁמֵתָה הַטְּלִינוּהָה: עַד מֶתָּרְתָּה הַשְּׁפֵּן הַשְּׁבִילִית הַסְּפִירָה

חֳמֵשִׁים יָם וְחֵכֹרְבָּם מָנָה חֵרֶשׁ לִיְהוָה:

And you shall count from the day after the Sabbath, from the day that you brought the sheaf of the wave offering; seven full weeks shall they be; continuing fifty days to the day after the seventh Sabbath; then you shall present a cereal offering of new grain to the Eternal.

Leviticus 23:15-17

COUNTING THE OMER / 414
Thus our ancestors linked Pesah and Shavuot as occasions for thanking God for the fruits of the field. So do we thank God for the renewal of life which all nature proclaims at this season.

However, as Pesah and Shavuot acquired historical significance, their linkage through the counting of the intervening days took on new meaning. It connected the idea of freedom, associated with Pesah, with the idea of Torah, associated with Shavuot. It thus proclaimed that:

אֵין לְךָ בָּנָי חֵרַים אֵלָה מָיְשָׁעַסְק בָּתֵלָמוֹר חֹרָה:

Only one who engages in the study of Torah is truly free.

Before counting the Omer say:

בָּרוּךְ אֲתָה יְهوָה אֱלֹהֵינוּ מֶלֶךְ הָעָלָם אַלַּי לְעָלָם אַלּוּ עָלְמֵי בֵּיתֵנוּ בֵּיתֵי בֵּיתֵינוּ

על סֵפֶירָת הַעָמֶר:

Baruḥ atah adonay eloheynu meleḥ ha’olam asher kideshanu bemitzvotav vetzivanu al sefirat ha’omer.

Blessed are you, ETERNAL, our God, the sovereign of all worlds, who has made us holy with your mitzvot, and commanded us concerning the counting of the Omer.

אַנּוּ / Only...free (Pirkey Avot 6:2).
1. This is the first day of the Omer.
2. This is the second day of the Omer.
3. This is the third day of the Omer.
4. This is the fourth day of the Omer.
5. This is the fifth day of the Omer.
6. This is the sixth day of the Omer.
7. This is the seventh day, making one week of the Omer.
8. This is the eighth day, making one week and one day of the Omer.
9. This is the ninth day, making one week and two days of the Omer.
10. This is the tenth day, making one week and three days of the Omer.
11. This is the eleventh day, making one week and four days of the Omer.
12. This is the twelfth day, making one week and five days of the Omer.
13. This is the thirteenth day, making one week and six days of the Omer.
14. This is the fourteenth day, making two weeks of the Omer.
15. This is the fifteenth day, making two weeks and one day of the Omer.
16. This is the sixteenth day, making two weeks and two days of the Omer.
17. This is the seventeenth day, making two weeks and three days of the Omer.
1. יום טומ אוחרując לְצָמָה:
2. יום שֵׁנֶבֶי יום לְצָמָה:
3. יום שלשת ימים לְצָמָה:
4. יום ארבעה ימים לְצָמָה:
5. יום חמישה ימים לְצָמָה:
6. יום שש ימים לְצָמָה:
7. יום سابקה ימי שום שבתא אחר לְצָמָה:
8. יום שמונה ימי שום שבתא אחר יומא אחר לְצָמָה:
9. יום תשעת ימי שום שבתא אחר יומא אחר יומא לְצָמָה:
10. יום עשר ימי שום שבתא אחר יומא אחר יומא אחר יומא לְצָמָה:
11. יום עשר–עשרה יומא שום שבתא אחר יומא אחר יומא אחר יומא אחר יומא לְצָמָה:
12. יום עשר עשרה יומא שום שבתא אחר יומא אחר יומא אחר יומא אחר יומא לְצָמָה:
13. יום שלשת עשרה יומא שום שבתא אחר יומא אחר יומא אחר יומא אחר יומא לְצָמָה:
14. יום ארבע עשרה יומא שום שבתא אחר יומא אחר יומא אחר יומא אחר יומא לְצָמָה:
15. יום חמישה עשרה יומא שום שבתא אחר יומא אחר יומא אחר יומא אחר יומא לְצָמָה:
16. יום שש עשרה יומא שום שבתא אחר יומא אחר יומא אחר יומא אחר יומא לְצָמָה:
17. יום שבע עשרה יומא שום שבתא אחר יומא אחר יומא אחר יומא אחר יומא לְצָמָה:

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18. This is the eighteenth day, making two weeks and four days of the Omer.

19. This is the nineteenth day, making two weeks and five days of the Omer.

20. This is the twentieth day, making two weeks and six days of the Omer.

21. This is the twenty-first day, making three weeks of the Omer.

22. This is the twenty-second day, making three weeks and one day of the Omer.

23. This is the twenty-third day, making three weeks and two days of the Omer.

24. This is the twenty-fourth day, making three weeks and three days of the Omer.

25. This is the twenty-fifth day, making three weeks and four days of the Omer.

26. This is the twenty-sixth day, making three weeks and five days of the Omer.

27. This is the twenty-seventh day, making three weeks and six days of the Omer.

28. This is the twenty-eighth day, making four weeks of the Omer.

29. This is the twenty-ninth day, making four weeks and one day of the Omer.
היום שמונה עשר ימים שלשה שבעה שבעים תשעה מעשיות Şubיתים: ליום

18: סופיות עשרים ימים שלשה שבעים חמשת ימים דרך.

19: חמש מעשיות שלישים ימים שלשה מעשיות שבעים חמשת ימים דרך.

20: חמש מעשיות שלישים ימים שלשה מעשיות שבעים חמשת ימים דרך.

21: חמש מעשיות שלישים ימים שלשה מעשיות שבעים חמשת ימים דרך.

22: חמש מעשיות שלישים ימים שלשה מעשיות שבעים חמשת ימים דרך.

23: חמש מעשיות שלישים ימים שלשה מעשיות שבעים חמשת ימים דרך.

24: חמש מעשיות שלישים ימים שלשה מעשיות שבעים חמשת ימים דרך.

25: חמש מעשיות שלישים ימים שלשה מעשיות שבעים חמשת ימים דרך.

26: חמש מעשיות שלישים ימים שלשה מעשיות שבעים חמשת ימים דרך.

27: חמש מעשיות שלישים ימים שלשה מעשיות שבעים חמשת ימים דרך.

28: חמש מעשיות שלישים ימים שלשה מעשיות שבעים חמשת ימים דרך.

29: חמש מעשיות שלישים ימים שלשה מעשיות שבעים חמשת ימים דרך.

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30. This is the thirtieth day, making four weeks and two days of the Omer.

31. This is the thirty-first day, making four weeks and three days of the Omer.

32. This is the thirty-second day, making four weeks and four days of the Omer.

33. This is the thirty-third day, making four weeks and five days of the Omer.

34. This is the thirty-fourth day, making four weeks and six days of the Omer.

35. This is the thirty-fifth day, making five weeks of the Omer.

36. This is the thirty-sixth day, making five weeks and one day of the Omer.

37. This is the thirty-seventh day, making five weeks and two days of the Omer.

38. This is the thirty-eighth day, making five weeks and three days of the Omer.

39. This is the thirty-ninth day, making five weeks and four days of the Omer.

40. This is the fortieth day, making five weeks and five days of the Omer.

41. This is the forty-first day, making five weeks and six days of the Omer.
30. הימים שלושים יומין שמחה ברבעה שבוים ושבועות חמשה יום ליקרה.

31. הימים שניים ושלאשים יומין שמחה ברבעה שבוים שבשבועות חמשה יום ליקרה.

32. הימים שלושים ושלאשים יומין שמחה ברבעה שבוים שבשבועות חמשה יום ליקרה.

33. הימים ארבעה ושלאשים יומין שמחה ברבעה שבוים שבשבועות חמשה יום ליקרה.

34. הימים חמישים ושלאשים יומין שמחה ברבעה שבוים שבשבועות חמשה יום מאה.

35. הימים ששתים ושלאשים יומין שמחה ברבעה שבוים שבשבועות חמשה יום אגרס.

36. הימים سابュועה ושלאשים יומין שמחה ברבעה שבוים שבשבועות חמשה יום עשר.

37. הימים שמונים ושלאשים יומין שמחה ברבעה שבוים שבשבועות חמשה יום עשר.

38. הימים תשעים ושלאשים יומין שמחה ברבעה שבוים שבשבועות חמשה יום עשר.

39. הימים מאה ושלאשים יומין שמחה ברבעה שבוים שבשבועות חמשה יום עשר.

40. הימים מאה ושלאשים יומין שמחה ברבעה שבוים שבשבועות חמשה יום עשר.

41. הימים מאה ושלאשים יומין שמחה ברבעה שבוים שבשבועות חמשה יום עשר.
42. This is the forty-second day, making six weeks of the Omer.

43. This is the forty-third day, making six weeks and one day of the Omer.

44. This is the forty-fourth day, making six weeks and two days of the Omer.

45. This is the forty-fifth day, making six weeks and three days of the Omer.

46. This is the forty-sixth day, making six weeks and four days of the Omer.

47. This is the forty-seventh day, making six weeks and five days of the Omer.

48. This is the forty-eighth day, making six weeks and six days of the Omer.

49. This is the forty-ninth day, making seven weeks of the Omer.

Continue on page 326.
42. הימים שלשה וארבעים יום שמחה שלשה שבועות לפני הלמִרә.

43. הימים שלשה וארבעים יום שמחה שלשה שבועות ויום אחר.

לַמְּרַא: הימים ארבעה וודא הנעים יום שמחה שלשה שבועות והלמִרַה חמש.

45. הימים חמשה ארבעים יום שמחה שלשה שבועות וחמשה לימים.

לַמְּרַא: הימים שלשה ארבעים יום שמחה שלשה שבועות ארבעה לימים.

47. הימים ארבעה וחמשה יום שמחה שלשה שבועות וחמשה לימים.

לַמְּרַא: הימים חמישה ארבעים יום שמחה שלשה שבועות ושישה לימים.

49. הימים השש中铁медים יום שמחה שלשה שבועות לַמְּרַא:

Continue on page 327.
TAHANUN / SUPPLICATION

O, guardian of Israel,
preserve the remnant of the people Israel,
and let Israel never be destroyed,
they who utter: “Hear, O Israel...”

O, guardian of a unique nation,
preserve the remnant of a unique people,
and let this unique nation never be destroyed,
they who unify your name by saying: “THE ETERNAL is our God,
THE ETERNAL ONE alone!”

O, guardian of a holy nation,
preserve the remnant of a holy people,
and let this holy people never be destroyed,
they who, thrice daily, utter “Holy, holy, holy...”

to the Holy One.

You who take pleasure in compassion and are satisfied with
supplications,
take pleasure and satisfaction in this humble generation, for
they have no one to help them.

Our creator, our sovereign, be gracious with us and respond to
us, for we have no deeds to justify us;
deal with us in righteousness and love, and save us now!
Shomer yisra’el shemor she’eyrit yisra’el ve’al yovad yisra’el ha’omrim shema yisra’el.

Shomer goy ehad shemor she’erit am ehad ve’al yovad goy ehad hameyaḥadim shimeḥa adonay eloheynu adonay ehad.

Shomer goy kadosh shemor she’erit am kadosh ve’al yovad goy kadosh hameshaleshim beshalosh kedushat lekadosh.

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Note. It is customary to recite Ṭahanun sitting with head bowed and resting on one’s arm. The head is lifted for va’anahnu lo neyda, page 427.

J.B.

Commentary. Ṭahanun, or supplication, is a continuation and intensification of the weekday Amidah’s theme of calling on the mercy and compassion of God. The mood of this prayer is somber and intense, seeking acceptance of us as we are, in all our imperfections. This explains the omission of Ṭahanun on sad occasions, in order not to add to the mood, as well as on holidays.

J.B.
And as for us, we know not what will happen, but our eyes are turned toward you. Remember your compassion and your love, Eternal One, they are as ancient as the world. May your lovingkindness be extended over us, as we have ever placed our hope in you. And do not hold against us earlier misdeeds, but let your mercies rush to meet us, for we sit in desolation. Be gracious with us and respond to us, for we are wearied from much plundering. When angry, do remember to be merciful, for you know our inner nature. Do remember us, though we are made of dust, and save us, and forgive us our wrongdoings, for the sake of your great name.

Continue with Kaddish Titkabal, page 144 for Shacharit or page 248 for Minḥah.
לא ברכת אדם בחשושי כים עלייה עתינה: עליר האמתה oldu.

וה图片来源 כי מעלה תמים; כי חסדו שלוה עליינה כיswire תלווה קהל.

אלאarkanך עזונה ואשונינוかも קקמונין עזונה כירגיל מ櫓.

CoreApplication יבנה תבנה כי ריב שבלנו בות בראם רחתי חופה כי הו אמר

יצרים כהרי כי עפר אנך: עזונה אליך ישמעו על דבר כבוד.

שמך ויהיה לברא על התאותנו למים שמך:

Continue with Kaddish Titkabal, page 145 for Shaharit or page 248 for Minnḥah.
To be read by the mourner(s) on the morning of the conclusion of Shivah.

As Jewish tradition prescribes shivah, a period of intense mourning, so too does it prescribe a moment when shivah ends. Today, we walk out the door of the shivah house back into engagement with daily concerns. Mourning is far from over, but today we take important steps back into life. At this moment, we ask:

יהוה עז ל злоו יתנו יוהה יבריה ותענום בשלום

Adonay oz le’amo yiten, adonay yivareḥ et amo vashalom.

May You, REDEEMING ONE, give strength to your people. May You, ETERNAL ONE, bless your people with peace.

MERCIFUL ONE, grant healing, comfort, and strength to those who mourn the loss of _________. May his/her memory be a source of blessing in their lives. May they find consolation and peace with each other and return to doing deeds that strengthen the bonds of the living. Amen.

יהוה עז...בשלום / May...peace! (Psalms 29:11).
יְהוָה בֵּנְהֵנִי צַרְקַתָּה יִישֶׁר לְפָנֵי דָּרְכָּה

Adonay neheni vetzidkateha hayeshar lefanay darkeha.

GUIDING ONE, lead me in your righteousness, make your path straight before me.

It is customary to walk a short distance. Some people circle the block on which they live.

יהוה...דודם / Guiding...me. (Psalms 5:9).

Jews traditionally observe shivah/mourning for a person in one of seven relationships – for a parent, a child, a sibling, or a spouse/partner. One may also undertake mourning for others. Avelut/mourning consists of four periods. The first, the period following the death but preceding the funeral, is technically not mourning. This is called aninut. The second period is shivah, the period of intense mourning that takes place during the week following the funeral. It is called shivah/seven because the traditional length of this period is seven days. The third period is sheloshim/thirty, which traditionally continues until the thirtieth day following the funeral. Most mourners choose to continue the process of actively mourning for the remainder of the eleven months that make up the “year” of mourning. Jews do not customarily mourn for longer than eleven months. Each year we recall those we have lost on the anniversary of the date of their death (usually the Hebrew calendar date). This is the yahrtzeit.

The restrictions on mourners vary through the course of the period of mourning. During shivah, traditionally a mourner remains indoors at home, and avoids most normal activities. It is customary to mark the end of shivah with a ritual for the conclusion of shivah, as presented here.

J.B.
READINGS
PRAYER

Teach me my God, a blessing, a prayer
On the mystery of a withered leaf
On ripened fruit so fair
On the freedom to see, to sense,
To breathe, to know, to hope, to despair.

Teach my lips a blessing, a hymn of praise
As each morning and night
You renew Your days,
Lest my days be as the one before
Lest routine set my ways.

Lea Goldberg (translated by Pnina Peli)
Submit to God

Submit to God, uniquely conscious soul,
And rush to worship God in reverence.
Day and night turn toward your eternal source—
Why pursue vanity and emptiness?
Filled with life you resemble the living God
Who is invisible as you are unseen.
If your Creator be pure and flawless,
Know that you too are perfect and pure.
The Mighty One holds the heavens on one arm,
As you uphold the silent body.
My soul, present your songs to your Rock
Who has not placed your form in the dust.
My limbs, praise your Rock continuously
The one whose name every soul does praise.

Souliman ibn Gabirol (translated by Reena Spicehandler)
NATURE

In Praise
GENESIS 1, 2

Hail the hand that scattered space with stars,
Wrapped whirling world in bright blue blanket, air,
Made worlds within worlds, elements in earth,
Souls within skins, every one a teeming universe,
Every tree a system of semantics, and pushed
Beyond probability to place consciousness
On this cooling crust of burning rock.

Oh praise that hand, mind, heart, soul, power or force
That so inclosed, separated, limited planets, trees, humans
Yet breaks all bounds and borders
To lavish on us light, love, life
This trembling glory.

My Thoughts Awaken Me to See You

My thoughts awaken me to see you;
They show me in my heart’s eye your deeds;
They teach me to tell your wonders,
“When I behold your heavens,
The work your fingers made.”

Around its course the disk of heaven walks,
A potter’s wheel enwhirling the world;
It has no lips, and yet it tells your glory
To earth, unmoved within its orbit,
Suspended in the void,
By cords of your love stayed.

Ruth Brin

433 / NATURE
Thither the sun yearns, and there burns,
And of its light some to the moon lends.
While heaven’s sphere is spread out like a tent,
With stars blooming on it, a garden,
       Proclaiming how profound
       The plans that you have laid.

Moses ibn Ezra (translated by Raymond Sheindlin [Adapted])
SOCIAL ACTION

We Cannot Merely Pray

We cannot merely pray to you O God to end war;
For the world was made in such a way
That we must find our own path of peace
Within ourselves and with our neighbor.

We cannot merely pray to you O God to root out prejudice;
For we already have eyes
With which to see the good in all people
If we would only use them rightly.

We cannot merely pray to you O God to end starvation;
For we already have the resources
With which to feed the entire world
If we would only use them wisely.

We cannot merely pray to you O God to end despair;
For we already have the power
To clear away slums and to give hope
If we would only use our power justly.

We cannot merely pray to you O God to end disease:
For we already have great minds
With which to search out cures and healings
If we would only use them constructively.

Therefore we pray instead
For strength, determination, and will power,
To do instead of merely to pray
To become instead of merely to wish;
So that our world may be safe,
And so that our lives may be blessed.

Jack Riemer (Adapted)
TORAH STUDY

Somewhere out of time
In the mystery of time
Somewhere between memory and forgetfulness,
Dimly though
I remember how once I stood
at Your mountain trembling
Amid the fire and the thunder.
How I stood there, out of bondage
In a strange land and afraid.
And You loved me and You fed me
And I feasted on Your words.
And, yes, I can remember
How the thunder was my heart
And the fire was my soul.
God, I do remember.
The fire burns in me anew.
And here I am once more
A witness to that timeless moment.
Present now in the light of Your Torah
I am reborn.

Nancy Lee Gossel
All I Got Was Words

When I was a boy and fancy free,
my folks had no fine clothes for me.
All I got was words:
Got tsu danken (Thank God)
Zoln mir lebn un zeyn gezunt. (We should live and be well)

When I was wont to travel far,
They didn’t provide for me a car.
All I got was words:
Gey gezunt (Go in health)
Gey palmelekhe (Go slowly)
Hob a gliklekhe rayse. (Have a good trip)

I wanted to increase my knowledge
But they couldn’t send me to college.
All I got was words:
Hob seykhel (Have common sense)
Zey nisht keyn nar (Don’t be a fool)
Toyreh iz di beste shkoyre. (Torah is the best merchandise)

The years have flown,
the world has turned,
things I’ve gotten, things I’ve learned,
Yet I remember
Zog dem emes (Tell the truth)
Gib tsedukeh (Give tzedakah)
Hob rakhmones (Have compassion)
Zey a mensch! (Be a mensch!)

Author Unknown
EXODUS

I Shall Sing to the Lord a New Song

I, Miriam, stand at the sea
and turn
to face the desert
stretching endless and
still.
My eyes are dazzled
The sky brilliant blue
Sunburnt sands unyielding white.
My hands turn to dove wings.
My arms
reach
for the sky
and I want to sing
the song rising inside me.
My mouth open
I stop.
Where are the words?
Where the melody?
In a moment of panic
My eyes go blind.
Can I take a step
Without knowing a
Destination?
Will I falter
Will I fall
Will the ground sink away from under me?
The song still unformed—
How can I sing?
To take the first step—
To sing a new song—
Is to close one's eyes
and dive
into unknown waters.
For a moment knowing nothing risking all—
But then to discover

The waters are friendly
The ground is firm.
And the song—
the song rises again.
Out of my mouth
come words lifting the wind.
And I hear
for the first
the song
that has been in my heart
silent
unknown
even to me.

Ruth H. Sohn
ELUL AND TESHUVAH

God, help me through the days of Elul to prepare myself for the New Year with its promise of new life for my body and my soul. Help me face questions I wish to avoid! Help me accept truths which do not comfort! I wish to journey to the light, but the path to it is hidden by all the promises I never kept, by the goodness I deserted. May the words from the past show me the way of return. I begin the road of repentance. Meet me, God, as I journey on it.

The gates of prayer are sometimes open and sometimes closed, but the gates of repentance are ever open. As the sea is always accessible, so is the hand of the Holy One always open to receive penitents.

אַה בָּשֵׂר אֶפֶּלֶת פְּעָמֵי פְּתַחְיָה פְּעָמֵי בְּנֵעָלִים אַכְּלָנָהוּ בְּנֵעָלִים אַכְּלָנָהוּ.
לֵעָלוֹם פְּתַחְיָה: בְּהוּ יְדִי שָל שָפַרְשׁ בְּרַכְּךָ בֵּיהוּ לֵעָלוֹם פְּתַחְיָה לְקַלֵּל.

Deuteronomy Rabbah

There is no righteous person on earth whose deeds are always good and who does not sin.

כִּי אָלֵם אֵין צָדֵיק בָּאָדָם אֲשֶׁר יֶעְשֶׂה שָׁלֵם לְאֶלְּיוֹת:

Ecclesiastes 7:20

NOTE. Elul, the month preceding Rosh Hashanah, is a time of contemplation and preparation for the days of awe that are about to come. It is a time of introspection, asking forgiveness of others, doing good deeds, and giving extra tzedakah. As a reminder of these tasks, the Shofar is sounded at the conclusion of every weekday morning service, and penitential prayers (Selihot) are recited. The readings given here are meant to aid in the personal reflections that are integral to the season. D.A.T./J.B.

READINGS / 440
A king’s son had gone astray from his father for a hundred days. His friends said to him: “Return to your father.” He said: “I cannot.” Then his father sent a message: “Return as far as you can, and I will come to you the rest of the way.” So God says, “Return to Me, and I will return to you.” (Malachi 3:7).

Since the ten days of teshuvah are days of good will, let everyone seek to do good deeds the first thing in the morning. Though everyone does teshuvah on Rosh Hashanah, that is teshuvah in thought alone. Active teshuvah, which is impossible on Rosh Hashanah, is needed. This need for active teshuvah is filled during those of the ten days of teshuvah that are weekdays.

Abraham of Sehorshov
The zodiac symbol for Tishrey is a balance—which is an intimation that all the deeds of humanity are weighed in the balance “to assess every person according to his ways, according to the fruit of her doings” (Jeremiah 17:10).

Do not say that one does teshuvah only for transgressions that involve an act such as whoring, theft, and robbery. Just as one must turn in teshuvah from these, so one must search out evil thoughts and turn from anger, hostility, jealousy, mockery, the pursuit of money or honor, and the greed for food—for all these one must turn in teshuvah. These iniquities are more serious than those that involve an act, for when one is addicted to them, it is difficult to stop doing them. And thus it is said (Isaiah 55:7): “Let the wicked man forsake his way, and the woman of iniquity her thoughts.”

Maimonides, Hilhot Teshuvah
A tale is told of one who sat in study before the tzaddik Rabbi Mordecai of Nadvorna, and before Rosh Hashanah came to obtain permission to leave. The tzaddik said to him, “Why are you hurrying?” He replied, “I am leading the service, and I must look into the festival prayer book and put my prayers in order.” Said the tzaddik, “The prayer book is the same as it was last year. It would be better for you to look into your deeds and put yourself in order.”

Everyone must prepare with teshuvah, prayer and charity for thirty days before we appear in judgment before God on Rosh Hashanah. We each give all our hearts to the service of God. The initials of the words, Ani Ledodi Vedodi Li (I am my beloved’s and my beloved is mine—Song of Songs 6:3), when read consecutively, spell Elul. If Israel longs to turn in complete teshuvah to God, then God will accept them in teshuvah.”
Everyone is given free will. Anyone who wishes to turn to the good way and be righteous can do so. Or anyone who wishes to turn to the evil way and be wicked has that power too. Thus it is written in the Torah: “Behold, the man is become as one of us, to know good and evil (Genesis 3:22).” Humanity has become unique in the world. We are the only species that by our own knowledge and reason knows good and evil. We can do whatever we wish. No one can hinder us from doing good or evil.

Maimonides, Hilhot Teshuvah

The essence of repentance is bound up more with turning than with response. When response is direct and immediate, the process of repentance cannot continue because it has in a way arrived at its goal; whereas one of its essential components is an increase of tension, the tension of the ongoing experience and of yearning.

Adin Steinsaltz
A man had been wandering about in a forest for several days, not knowing which was the right way out. Suddenly he saw a man approaching him. His heart was filled with joy. “Now I shall certainly find out which is the right way,” he thought to himself. When they neared one another, he asked the man, “Brother, tell me which is the right way. I have been wandering about in this forest for several days.” The other said, “Brother, I do not know the way out either. For I too have been wandering about here for many, many days. But this I can tell you: do not take the way I have been taking, for that will lead you astray. And now let us look for a new way out together.”

So it is with us. One thing I can tell you: we should not continue the way we have been going, for that way leads one astray. Now let us look for a new way.”

אָרָם תֻּתָה כְּמָה יִימָם בִּיעֵר וַלּא הָיָה יָדֶה אֹיְוָה רָרָךְ בְּהַעֲבָרָה פָּתְאוֹם רָאָה אֶלָּא אֲרָם אִחר הָלָךְ לַקְרַאתָה: בָּאָה שַפְּתוֹת גָּרְזֵתָה בָּלָם עַלּה בְּנֵרָי יִרְעָה הָרָרֶךְ הַנְּכוּנָה כֹּן סְפֻנֶּה זוּ הָזֵה שָׁלָא אֵתָהּ אָחֵי עַמֵּר לַיִּשְׁרָה הָרָרֶךְ הַנְּכוּנָה: בָּאָה יִימָם אֶנֶּי תָּרוּךְ: אָלָּא אָמֵר אָבָא אֲטַי איִינֵי יֵרֵעָא אֶהְיָא תָּרוּךְ בָּאָה בָּל הָרָרֶךְ עַלּוּ אֶלָּא אָמֵר לַבְּרָרְךָ שָׁהֲלָכָה איִינֵי תָּרוּךְ אֶתָהּ שָׁבָרָרָה זֵא מַדְּאָהוּת: עַכְּשָׁי נְחַמְּשׁוּ רֵרָךְ תִּרְשֵׁה: כְּגָנְכָה: רָרָךְ זָא יַכְּלְלֵם שָׁבָרְרְכָה עַכְּשָׁי אֶזְּיָא לַכְּלֵם שָׁבָרְרְכָה זֵא מַדְּאָהוּת: אָלָּא עַכְּשָׁי נְחַמְּשׁוּ רֵרָךְ תִּרְשֵׁה:

Rabbi Hayim of Zans

445 / ELUL AND TESHUVAH
The Gift of Choice

I came into the world without being asked,
And when the time for dying comes
I shall not be consulted;

But between the boundaries of birth and death
Lies the dominion of Choice:

To be a doer or a dreamer,
To be a lifter or a leaner,
To speak out or remain silent,
To extend a hand in friendship
Or to look the other way;
To feel the sufferings of others
Or to be callous and insensitive.

These are the choices;
It is in the choosing
That my measure as a person
Is determined.

Gertrude Hildreth Housman

There was once a poor countrywoman who had many children. They were always begging for food, but she had none to give them. One day she found an egg. She called her children and said, "Children, children, we’ve nothing to worry about any more; I’ve found an egg. And being a provident woman, I’ll not eat the egg, but shall ask my neighbor for permission to set it under her setting hen until a chick is hatched. For I am a provident woman! And we’ll not eat the chick but will set her on eggs, and the eggs will hatch into chickens. And the chickens in their turn will hatch many eggs, and we’ll have many chickens and many eggs. But I’m a provident woman! I’ll not eat the chickens and not eat the eggs, but shall sell them and buy a heifer. And I’ll not eat the heifer, but shall raise it to a cow, and not eat the cow until it calves. And I’ll not eat it then.
either, and we’ll have cows and calves. For I’m a provident woman! And I’ll sell the cows and the calves and buy a field, and we’ll have fields and cows and calves, and we won’t need anything any more!” The countrywoman was speaking in this fashion and playing with the egg when it fell out of her hands and broke.

That is how we are. When the Holy Days arrive, people resolve to do teshuvah, thinking in their hearts, “I’ll do this, and I’ll do that.” But the days slip by in mere deliberation, and thought doesn’t lead to action.

Either the woman labors and achieves success, or she doesn’t.

Folktales
TU BISHVAT

On Tu Bishvat
When spring comes,
An angel descends, ledger in hand,
And records each bud, each twig, each tree,
And all our garden flowers.
From town to town, from village to village,
The angel makes a winged way,
Searching the valleys, inspecting the hills,
Flying over the desert
And returns to heaven.
And when the ledger will be full
Of trees and blossoms and shrubs,
When the desert is turned into a meadow
And all our land is a watered garden,
Messianic days will be with us.

Attributed to Shin Shalom (translator unknown)
YOM HASHO’AH

Legacy

I’m just like other kids
   except I don’t have much fun
My mother is like other mothers
   except she has a number on her arm
My father is an ordinary father
   except he screams in his sleep
My family is like other families
   except I have no grandparents
My home is like other homes
   except it’s dark inside
My world is like everyone else’s
   except there is no peace
I’m just like other Jews
   except Kaddish was the first prayer I learned.

They

There they were many, O God, so many,
Such vital ones and unafraid,
Such notable ones, with beard and braid—
And talking, in a marvelous strange way.
And under every roof they would sing—
With Torah chant and scripture cymbals—
Such rare songs, proud and boastful:
Of the golden peacock and Elimelekh the king.

But above their heads only the sun in its stare
Saw the raw fury, the killer’s cold blade,
How with wild force it descended,
And what massacres were there.
Now they are but a trace of that fury:
An axed forest, a couple of trees.

449 / TU BISHVAT AND YOM HASHO’AH
י' והנהו יָנָשִּׁיעַ דָּרְעוּ, אוֹ, נַעֲשָׁו, גֹּאְלִים, בִּינְעָתָיו, אֶל סֶל, אֶל סֶל,
אֶלֶּכֶל לְעַבְּרָהֵי מָתָן אֶלֶּכֶל בִּרְאוּתָה.
אֶלֶּכֶל עָשַׂה לאָלוֹלת, בִּטְרָדֵכָה אֶלֶּכֶל קֵרְשָׁר-אָוָה.
אֶלֶּכֶל מִימָא אֶל הָוֶרֶל-לְכָּרָה אֶלֶּכֶל לִיְסָרֵי לַעֲשָׂרָה.

ואֶלֶּכֶל פֵּנִינָה דָּי פֹּרָן אָבֵנַנָּרְקָה, יִזְהָר דָּי.
אֶלֶּכֶל הַפֶּרֶדָּרְקָה לִידֵרָה אֶלֶּכֶל שֶׁשִּׁקָּרוּת;
פֹּרָן מֵלָל אָלִי-מָלָל אָוֶר שֵיִי-נֶרְקָה פַּאְוָה.
מֵי מַעֲבִּיר-סְרַדְרְסֶדָּשָׂא אֶלֶּכֶל פִּינָה פַּנֶּה.

נֵאָרָא אִבָּעַר יִזְהָר קַּאָפֶּה — רָי וֹן הָאָמְנָא נֶאְרָא נֶעָלָא.
רָי רֲוֵעַ גוֹאָלָא, דָּעְ קַאָלָאָמְנָא מְעָטָה בָּיִם רַזָּת.
וֹרָי עֲרָי אִבָּעַר דָּי אָרְאָאָ, מֵי מַרְלֵי-הַפֶּרֶדָּרְקָה;
וֹרָי עֲרָי אִבָּעַר דָּי אָרְאָא, מֵי מַרְלֵי-הַפֶּרֶדָּרְקָה.

ואֶלֶּכֶל סֶעָרָא מַעֲבִּיר-סְרַדְרְסֶדָּשָׂא אֶלֶּכֶל רָאָרָא קַעְוָה;
אֲרֵמָּס עֲבָעַר דָּי אֶל testimony פֶּרֶדָּרְקָה, פֹּרָן אֶלֶּכֶל קֻרְשָׁר-אָוָה.
אֲרֵמָּס זָאָרָאָדִי-בִּי מֵעָיֶם פֹּרָן לאָלִי-סְרַדְרְסֶדָּשָׂא מַעֲבִּיר-סְרַדְרְסֶדָּשָׂא.

Mani Leyb (translated from the Yiddish by David G. Roskies and Hillel Schwartz)
Lament for the European Exile

The thin mask of my sleep
Caught fire.
I woke
With my face seared.
I had seen the flames of the sunset,
But this was a new sun,
A red sun
That lit up the night
With a strange, cruel light,
In which I saw the heavens
Swallowing hell,
And the earth spawning out
Living death.

I knew that this sun
Was the blood of my people
Gathering in the sky,
Ripping the darkness
With a flaring cry.
For on the highways of the world
It poured along.
In the world’s fields
It watered.
The blood knew no rest.
It rose
And split the night’s calm.
The Angel of Death
Said to me:
"Thou art my son.
Today I watched thy birth."
And a new heart
Beat in me.

Weak-voiced,
Jerking in agonies of death.
My flesh
Became dead flesh.
The blood flowed dumb
In my veins.

Can I mourn?
I am an elegy.
Lament?
My mind is lamentation.
Can I rise
With death heavy on my limbs,
Or see
When Nothing hangs at my eyelash?
I will mourn and rise.
Your look will ask in my eyes
Atonement for your blood
At the hands of the world
That shed it.

A. L. Strauss (translated by A.C. Jacobs)
Pledge

(This poem is engraved in the wall of Yad Vashem shrine in Jerusalem.)

By leave of my eyes that watched the bereaving
Add cry after cry to my crushed heart’s burden,
By leave of my trust that taught me forgiving
Till the pall of days that seared beyond pardon,
I have sworn an oath: to remember each grieving,
To remember, never to harden.

Nothing, till ten generations give way,
Till soothed is the rankling, annulled each pain,
Till the rods that punished are purged away.
I vow that the dark wrath pass not in vain.
I vow that at dawn I never more stray.
Lest now I learn nothing, again.

גָּדָר

על רַעֵת עָרֵב שֶׁרֵאָה אֶת הַשָּׁכֶל
בצמָה צִכָּהּ עַל לֵבִי הַשָּׁחָתָה
על רַעֵת רַחְמִי שֶׁהוֹחָנֵנִי לְחָלִי
עד בּאוּ יִמָּאָב שָׁאָמָהּ מְכָלָלָה
נִבְּרָה נֻּכְרָה: לְכוּר אָתָּה בּוֹל
לְכוּר — בּוֹרֵר לָא לְשׁוּלָה

בּוֹרֵר לָא לְשׁוּלָה — עַד הוֹר עֲשָׁרִי
עד שֶׁכָּא לְבוּלֶה, עַד בּוּלֶה, עַד פֶּלֶם
עד יִכְלָל כָּל שְׁכַמִּים מִשֶּׁרִי
כֹּבֶם אֲמִן לֵיכַר יִכְבֶר לְלָלוּלֶה
cֹּבֶם אֲמִן לֵיכַר אֲחוּר לָטוּל
כֹּבֶם אֲמִן לֵיכַר אֲחוּר לָטוּל

Abraham Shlonsky
Chorus of the Rescued

We, the rescued,
From whose hollow bones death had begun to whittle his flutes,
And on whose sinews he had already stroked his bow—
Our bodies continue to lament
With their mutilated music.
We, the rescued,
The nooses wound for our necks still dangle
before us in the blue air—
Hourglasses still fill with our dripping blood.
We, the rescued,
The worms of fear still feed on us.
Our constellation is buried in dust.
We, the rescued,
Beg you:
Show us your sun, but gradually.
Lead us from star to star, step by step.
Be gentle when you teach us to live again.
Lest the song of a bird,
Or a pail being filled at the well,
Let our badly sealed pain burst forth again
and carry us away—
We beg you:
Do not show us an angry dog, not yet—
It could be, it could be
That we will dissolve into dust—
Dissolve into dust before your eyes.
For what binds our fabric together?
We whose breath vacated us,
Whose soul fled to Him out of that midnight
Long before our bodies were rescued
Into the ark of the moment.
We, the rescued,  
We press your hand  
We look into your eye—  
But all that binds us together now is leave-taking,  
The leave-taking in the dust  
Binds us together with you.  

Nelly Sachs (translated from the German by Michael Roloff)

Jewish Partisan Song

Never say that there is only death for you  
Though leaden skies may be concealing days of blue—  
Because the hour we have hungered for is near;  
Beneath our tread the earth shall tremble: We are here!

From land of palm-tree to the far-off land of snow  
We shall be coming with our torment and our woe,  
And everywhere our blood has sunk into the earth  
Shall our bravery, our vigor blossom forth!

We’ll have the morning sun to set our day aglow,  
And all our yesterdays shall vanish with the foe,  
And if the time is long before the sun appears,  
Then let this song go like a signal through the years.

This song was written with our blood, and not with lead;  
It’s not a song that birds sing overhead,  
It was a people, among toppling barricades,  
That sang this song of ours with pistols and grenades.

So never say that there is only death for you.  
Leaden skies may be concealing days of blue—  
Yet the hour we have hungered for is near;  
Beneath our tread the earth shall tremble: We are here!
פָּרָטִים וַעֲנָיִים

ואֵגֶנוּ נִטְנָה מְאֹלָה, עָזֶּה וְגִיסַּמְנָה דֵּעַם לְעֵצִּית רְפוּע

וּרְצֵה הַיִּלְדָּם בֵּיתִיָּם פָּרָטִים וַעֲנָיִים בְּלַאֲגַת מְאֹלָה

כֹּמְעָתָם וּרְצֵה נִטְנָה אָגוּדָרָה גְּרוּנֶתָם בְּלַאֲגַת מְאֹלָה, שֵׁעַר

עָזֶּה וּרְצֵה אִפָּרִמְנָה לָאֵנוּדֶר מְאֹלָה: "מִיָּה יִגֶּעַן רְפוּע"

פָּרָטִים וַעֲנָיִים פָּרָטִים וַעֲנָיִים בֵּיתִיָּם פָּרָטִים וַעֲנָיִים

מִיָּה קֹמֶשֶׁנְוַי מִיָּה אָגוּדָרָה פָּרָטִים וַעֲנָיִים

אָוּנָה בּוֹעֲפָתַּלָּו אָוּנָה בּוֹעֲפָתַּלָּו סְפִּירְתָּנִי פָּרָטִים וַעֲנָיִים —

סְפִּירְתָּנִי וּרְצֵה אָגוּדָרָה גְּרוּנֶתָם בְּלַאֲגַת מְאֹלָה

עָזֶּה וּרְצֵה רְרוּעַ נִטְנָה אָגוּדָרָה גְּרוּנֶתָם בְּלַאֲגַת מְאֹלָה

אָוּנָה בּוֹעֲפָתַּלָּו סְפִּירְתָּנִי פָּרָטִים וַעֲנָיִים

אָוּנָה בּוֹעֲפָתַּלָּו סְפִּירְתָּנִי פָּרָטִים וַעֲנָיִים שָׁעַח

עָזֶּה וּרְצֵה אִפָּרִמְנָה לָאֵנוּדֶר מְאֹלָה: "מִיָּה יִגֶּעַן רְפוּע"

Hirsh Glik (translated by Aaron Kramer)
YOM HA'ATZMA'UT

To Touch Hands in Peace

We pray for Israel,
Both the mystic ideal of our ancestors’ dreams,
And the living miracle, here and now,
Built of heart, muscle, and steel.

May she endure and guard her soul,
Surviving the relentless, age-old hatreds,
The cynical concealment of diplomatic deceit,
And the rumblings that warn of war.

May Israel continue to be the temple that magnetizes
The loving eyes of Jews in all corners:

The Jew in a land of affluence and relative peace
Who forgets the glory and pain of his being,
And the Jew in a land of oppression whose bloodied fist
Beats in anguish and pride
Against the cage of his enslavement.

May Israel yet embrace her homeless, her own,
And bind the ingathered into one people.

May those who yearn for a society built on human concern
Find the vision of the prophets realized in her.
May her readiness to defend
Never diminish her search for peace.

May we always dare to hope
That in our day the antagonisms will end,
That all the displaced, Arab and Jew, will be rooted again,
That within Israel and across her borders
All God’s children will touch hands in peace.

Nachum Waldman

457 / YOM HA'ATZMA'UT
Let us stand silent in memory of our dearly beloved sons and daughters who gave their lives for the liberation of our homeland and the security of our people.

They gave all they had. They poured out their lifeblood for the freedom of Israel, even as the living waters quench the thirst of the arid soil.

Not in monuments of stones or trees shall be preserved their memory, but in the reverence and pride which will, until the end of time, fill the hearts of our people when their memory is recalled.

Our hearts are filled to overflowing with praise and thanksgiving to the Rock of Israel. But let us not delude ourselves that our work is finished. We are still at the beginning.

The road stretching ahead is long and hard, and there are still many obstacles in our way....The sword is still girded round our loins; let us not boast as men who have taken it off.

On our festive day, let us review in joy and thanksgiving the mighty deeds of the past and let us resolve to apply ourselves with all our might and all our heart to the new efforts of the future.

David Ben Gurion
The power of The Holy Spirit was upon me, and it bore me forth upon the breath of The Eternal, and it set me down amid a certain valley, which was filled with bones. It carried me above the bones, around and around, and there I saw that they were many on the valley's ground, and they were very dry. It said to me: "Oh, human being, shall these bones yet live?" And I replied: "Almighty One, you alone can know." And it said to me, "Call out in prophecy upon these bones, and say to them: You dry bones, hearken to the word of The Redeeming One! Thus says the power of The Omnipresent to these bones: Behold, I breathe my spirit into you, and you shall live, and I shall give you sinews, and shall grow upon you flesh, and I shall cover you with skin, and place within you breath, and you shall live, and you shall know that I am The Eternal One!" And I prophesied as I had been commanded, and as I called out there arose a sound, behold, it was a sound of tumult, and the bones began to come together, each to each. And while I watched, behold, they took on flesh and sinews, and from above a covering of skin was placed upon them, though they had no breath within them. And the spirit said to me: "Call out in prophecy, call to the wind, and prophesy, Oh human being, and tell the wind: Thus says the power of The Omnipresent, From all four directions, come, Oh wind, blow through the bodies of these slain ones, let them come to life!"
And I prophesied as I had been commanded, and the wind entered their bodies and they came to life, and stood upon their feet, a great and mighty multitude.

And the spirit said to me: “Oh human being, these bones are the entire House of Israel—they who have said, ‘Our bones have withered, and our hope is lost, our life has been cut off!’ Therefore, call out in prophecy and say to them: Thus says the power of THE OMNIPRESENT: Behold, I am opening your graves, and I shall raise you up from where you lie, my people, and shall bring you to the land of Israel, and you shall know that I am THE ETERNAL ONE, I who open up your graves and raise you up, my people, from your place of burial! I place my spirit into you, and you shall live, and I shall set you down upon your native ground, that you may know that I, THE OMNIPRESENT ONE, have spoken and have acted! Thus says THE ETERNAL ONE.”
Sisu et Yerushalayim

Rejoice in Jerusalem, be happy with her, all who love her.

Upon your walls, City of David, I have placed watchmen day and night.

Do not fear, my servant Jacob, for those who hate you will flee from you.

Look around and see everything, gather and come to her.

Your people shall all be righteous forever and inherit the land.
Sisu et yerushalayim gilu vah
Gilu vah kol ohavehah kol ohavehah.
Al ḥomotayih ir david hifkadeti shomrim
Kol hayom ve ḥol halaylah.
Al tirah ve’al teyhat avdi ya’akov
Ki yafutzu mesaneha mipaneha.
Se’i saviv eynayih uri ḥulam
Nikbetzu uva’u laḥ
Ve’ameh kulam tzadikim le’olam yirshu aretz.

Translated by David A. Teutsch
Jerusalem, Jerusalem (Jerusalem of Gold)

This translation can be sung to the same melody as the Hebrew.
The olive trees that stand in silence
Up on the hills of time,
To hear the voices of the city
As bells of evening chime.
The Shofar sounding from the Temple
To call the world to prayer,
The shepherd pauses in the valley
And peace is everywhere.
The water well for those who thirsted,
The ancient market square,
Your golden sun that lights the future
For people everywhere.
How many songs,
How many stories,
The stony hills recall.
Around her heart my city carries
A lonely ancient wall.

And far away beyond the desert
A thousand suns will glow.
We shall be going to the Jordan,
By way of Jericho.
My simple voice cannot acclaim thee,
Too weak the words I choose,
Jerusalem, if I forget thee,
May my right hand its cunning lose.

Jerusalem, Jerusalem,
Forever young, yet forever old,
My heart will sing your songs of glory, Jerusalem.
Jerusalem, Jerusalem,
Oh, city with a heart of gold,
My heart will sing your songs of glory, Jerusalem.

463 / YOM HA’ATZMA’UT
ירושלים של והוד

اورיר הרום זַלְלָל כָּפִיָּו אָלִין אָוְרִינוּ.
נָשַׁא בֹּחַ הָצָּרִים עִם כְּלָי פַּעָמוֹנִים.
כנְתִּירַת אַלְּמָלַיִין שֶבֶנֶיהָ חֲכֶלְמָה.
נְעֵר אָשֵׁר בָּרֶד יִשְׁבַּת הַכָּלָה חֵמֶה.

ירושלים של והוד והשָׁת בְּגָשת יָשָׁל אָור.
הלַה לַכְּלַי שֶפֶלִים אֶצְּיָג בַּגְוָר.

תוֹרָנָה אל בֹּרְדוּת הָפִים לָשֶׁי לְבַכּר.
שֶׁופֶר חְוָיָא בַּחֵרְנִיבָיָא בֶּעָרְיָה חָצִיקָה.
בֶּקֶםָרָה אַשֶּר בְּפֶלֶל חֲלִיפֶי שֵׁמֶשֶׁת זֵרְחָה.
שֶׁשַׁוְּבָנ יָרָאֵל לְצִדֵּי פַּלְּכָה בַּרְזָה רְיוֹר.

ירושלים של והוד והשָׁת בְּגָשת יָשָׁל אָור.
הלַה לַכְּלַי שֶפֶלִים אֶצְּיָג בַּגְוָר.

אֶל בּוֹנַא יִזְוֶה לָשֶׁי לְזָל לְכָלָה לְכָלָה כָּמִרְיָא.
כֵּפֶּתַיָּי מֶאֶזֶר בְּזֶעַי הַמַּחְטֵרָיָא
כֹּל שְׁמוֹ קְוָרָכ אַתָּה הַמָּשֶׁפֶתָיָא בְּנֵסֶפֶתָא שַׁרְח.
אָמ אַשָּׁבְנָה יָרוֹשְׁלִימָא אֶצְּיָיָה בַּגְוָר.

ירושלים של והוד והשָׁת בְּגָשת יָשָׁל אָור.
הלַה לַכְּלַי שֶפֶלִים אֶצְּיָג בַּגְוָר.

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READINGS / 464
Avir harim tzalul kayayin verey’ah oranim
nisa beru’ah ha’arbayim im kol pa’amonim.
Uvtardemat ilan va’even shevuyah bahalomah
ha’ir asher badad yoshevet uvlibah homah.

Yerushalayim shel zahav veshel nehoshet veshel or
halo lehol shirayih ani kinor.

Hazarnu el borot hamayim lashuk velakikar
shofar korey behar habayit ba’ir ha’atikah
uvame’arot asher basela alfey shemashot zorhot
veshuv nered el yam halelah bedereh yeriho.

Yerushalayim shel zahav veshel nehoshet veshel or
halo lehol shirayih ani kinor.

Ah bevo’i hayom lashir lah velah likshor ketarim
katonti mitze’ir banayih ume’aaron hameshorerim
ki shemezh tzorev et hasefatayim kinshikat saraf
im eshaheheh yerushalayim asher kulah zahav.

Yerushalayim shel zahav veshel nehoshet veshel or
halo lehol shirayih ani kinor.

Naomi Shemer (translated by Norman Newell)
Ode to Zion

Zion, ask now of the welfare of your captive ones abroad,
who ask of yours, who are the remnant of your brood.

From west, and east, from north and south: Shalom!
From near and far, from every side, accept our wish of peace.

I howl like jackals when I weep for all your woes,
but when I dream of your captivity’s return, I am a vessel for
your songs.

My heart yearns sorely for Bethel and Peniel,
for Mahanaim, and for all the meeting places of the ones whom
you have purified.

There, the One Who Dwells Within abides with you,
and your Creator opens up your gates to face the gates on
high.

I would choose, for pouring out my soul, that place
where the divine breath once was poured into your prophets.

You are the royal house, you are the seat of the Eternal.
How can it be that the unworthy sit where once your noble ones
had reigned?

Would that it were given me to roam in places where
divinity appeared before your seers and your messengers!

Would that wings were made for me to wander far aloft,
to lay the pieces of my cloven heart amid your mountain clefts!

I’d fall, my face touching your ground, taking great pleasure
from your stones, and paying tender homage to your dust.

I’d pass among your forests and your vineyards, and I’d stand
upon your Gilead’s crest, behold in wonderment your heights of
Abarim.
All souls that live breathe something of your land, its flowing myrrh, its soil’s grains, its rivers’ honeyed taste.

Yet how can I take pleasure now to see the predatory dogs tear at your lion cubs?

Zion, the completion of all beauty, you still are bound up with your ancient love and grace: to you are bound the souls of all your friends, those who rejoice when you are well, who are in pain when you are desolate, and who shed tears over your broken state.

And from the pit of their captivity, they breathe your air: and wherever they may be, they bow in prayer toward your gates.

The glitter of idolatry shall fade and pass away; your splendor is eternal, and your crown for all the ages.

And you whom God desired for a dwelling place, happy are they whom God brings near to you, to dwell within your courts!

Happy those who wait, and come to see the rising of your light—on them may your dawn break!

May they enjoy the bounty of your favor, and rejoice at your rejoicing, as you come back to the dawning of your ancient youth.

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שָׁפִיעָם נָנְדָר וּמָשְׁתַּחוּשָׁם / they breathe your air. Literally, “they aspire toward you.” The Hebrew verb, like the English word “aspire,” is based on a root meaning “to breathe.”

J.R.

467 / YOM HA’ATZMA’UT
ל perchè עונתך אנכי נפשי אין את אהלס
שרית תשובה אני כנור לשליח
לפי בליתיאל ולწניאל מאור יبدء
הלמחים בכלי פניע חודית
שם השכינה שבנניהו ויזיר
פגת למלול שעריה שתק שעריה
אנバー לנפשו להשתוף מעקם אשר
ThemeProvider שפוכיה על-תחידה
את בית-מלולו ואת כיסא ארצני ואיך
ישבר עבידיו עליכם נשואות אבל
מי חנני משהים וקדושם אשר
נ.FILLמיו אחיו הלוחות וצלחת
מי נשאתיי Connie ואחריך נזר
านכי לבחרי לברו ביום בنزلת
 EVP לאמן עליך ארצה ארצה אنشأ
אטבר ענני וברメリット ומעמר גיגלעד
EAVS השופת אל-חר עבריה.
ObjectName: Image1

Yehudah Halevi (translated by Joel Rosenberg)

469 / YOM HA'ATZMA'UT
In Germany at the End of World War II

Perhaps for the thousandth time, the Jewish committee in Buchenwald was holding a meeting on the question: Where to? A Polish Jew, a German, a Czech, a Hungarian—each faced the same burning problem: Where should the few surviving Jews of Buchenwald go? How could we ever have believed that at the end of the war the surviving Jews would have no more worries, that everything would be fine! The world, we had thought, would welcome our few survivors with open arms! We, the first victims of the Nazis. They would love us!

Quickly enough, we saw that the world had other things on its mind than Jewish suffering. So where to?

Comrade Posnansky put forth an idea: into our own kibbutz. To build a group of Buchenwald’s youth, and find a farm where we could prepare for Palestine. A wonderful idea. There would be no lack of candidates for the kibbutz, for energy was reawakening in the survivors and seeking an outlet. From that idea sprang Kibbutz Buchenwald.

After several days of coming and going, the Jewish committee in Buchenwald possessed a document from the American Military Government which gave it the right to make use, for a long term, of the township farm of Eggendorf, near Blankenheim.

June 3, 1945—Here we are, the first few comrades, sitting on a truck that is taking us away from Buchenwald. Finally, the Buchenwald chapter is ended. The concrete road takes us away from the barracks, the watchtowers, the SS quarters; on this straight road, which turns neither to right nor to left, we head for our new life. We are all determined to follow this road to a place of our own, a Jewish settlement where we can put our energies into something that will belong only to us, a place where we can live for the future. This road must take us to Palestine.

Members of Kibbutz Buchenwald
Hatikvah

So long as a Jewish soul still lives within a heart,
And so long as an eye gazes longingly to Zion in the far
reachess of the East,
Then the hope is not lost,
The hope of two thousand years,
That we may be a free people in our land,
Land of Zion and Jerusalem.

כִּל צוֹר בַּלְבּוֹב פְּנֵיָה
נֹפֶשׁ יְהוֹדִי חָזְקָה
לֵפֶת הָיֵיתָי פָּרְצֵה
לַיְיָא לֶצְיוֹז נִפְרָצֵה
עָדֶּה אֲבֶרֶה חֲקָטְרֵג
לְחֵיתָה עָמֶּנֶּשׁ בָּאֶרֶץ
עָמָּרֶק צְיוֹז וּיְרָשֶׁלָּם.

Kol od balevav penimah nefesh yehudi homiyah
Ulfa’atey mizrah kadimah ayin letziyon tzofiyah
Od lo avedah tikvatenu hatikvah mishenot alpayim
Liyyot am ḥofshi be’artzenu be’eretz tziyon virushalayim.

Naftali Herz Imber (translated by Judith Kaplan Eisenstein)
TISHA BE’AV

Al Naharot Bavel / At Babel’s Rivers

At Babel’s rivers,
there we sat, and there we wept,
when we remembered Zion.
There, beside the river’s willows,
we hung up our harps,
because our captors there
demanded of us words of song,
and those who mocked us
called for sounds of joy:
“Sing for us one of the songs of Zion!”
How can we sing
a song of ZION’S STRENGTH
upon a foreign soil?

If I forget, you O Jerusalem,
may my right hand forget its strength!
Let my tongue cling thickly to my palate,
if I ever fail to keep you in my memory,
if I should ever fail to hold Jerusalem
above my highest joy.

Psalm 136:1-6 (translated by Joel Rosenberg)
Nahamu, Nahamu Ami / Comfort Now My People!

"Comfort, comfort now my people!"
shall your God declare.
"Speak to the heart of Jerusalem, call unto her,
that her time of trial is fulfilled,
that her wrongdoing is forgiven,
that she has received from THE ALMIGHTY'S hand
double repayment for her errors."

A voice calls out
amid the wilderness: "Clear out a path,
set down amid the arid waste a highway for our God!
Let every valley be filled up,
let every mountain and every hill be leveled,
let the crooked be made straight,
let all the rough lands be made smooth.
Upon a mountaintop ascend,
you who brings forth Zion’s tidings,
make your voice loud and strong,
you who brings tidings to Jerusalem,
raise your voice, and do not be afraid,
declare to Judah’s towns:
Here is your God!
Here is your sovereign ETERNAL ONE, who comes in strength,
whose arm brings the authority to reign.
Behold, God brings reward,
God’s power is present all around.
As the shepherd nourishes the flock,
God’s arm shall gather all the lambs,
and carry them in tender care,
and nurse and guide."
יהוה צ potrà נציד
יחד ו=require
כפי שהמדה עוכל
כפי שהשתה צוה
כפי שהמקה מודי הזוה
נקראים בכלי התפקר
והם חיות
癯ר בברך
סה נבון בֶּדֶרֶךְ בּוֹרָה
יסור ברבע מسقط לאלוהים
פליגה שירא
ובשılır ובסעה ישפלה
והיה העקב לערפד
והרכסמקברעה: שליחי גברת אליליה מ으면
דרמי בך חלぽ מקברת ירושלים
והريح אליתראה
אמר לך יוהו
נהוג אלוהים:
נהוג אלוהים: הנה צ potrà הזוח בהוא יבאו
וורע ממשל ולנהוג스크יה אתח
ויפצלום להגנה: שרה צפרה ירש
סרת י▯ני ישיתו
עון יבושו טלאים
הגח:

Isaiah 40:1-5, 9-11 (translated by Joel Rosenberg)
Me’al Pisgat Har-Hatzofim / From Mt. Scopus’ Crest

From Mt. Scopus’ crest, peace unto you, Jerusalem,
From Mt. Scopus’ crest, I bow my face toward you.
A hundred generations I have dreamed of you, of meriting to
see your face’s light.
Jerusalem, Jerusalem, let your face shine upon your children.
Jerusalem, Jerusalem, I shall rebuild you from your ruins.

From Mt. Scopus’ crest, peace unto you, Jerusalem,
Thousands of exiles, from all corners of the earth, turn eyes
toward you,
with thousands of blessings, be you blessed, O sovereign holy
place, O city of divine rule.
Jerusalem, Jerusalem, I shall not move from here,
Jerusalem, Jerusalem, let redemption come, yes let it come!

When the Eternal Brought the Captives Back to Zion

When THE REDEEMER brought about Zion’s return,
we were like dreamers.
For then our mouths were filled with song,
our tongues with joyous cries.
Then did they say among the nations,
"THE GOD OF ISRAEL has done wonderfully for us.
Yes, we are happy now.
Return, REDEEMER, all our captive people,
like the rivers in the Negev sands.
May those who sow while shedding tears,
bring in their harvest with a joyous shout.
Now see them weeping as they walk,
the seed-bag carried in their hands;
now hear them come with joyous song,
their harvest bundles borne aloft!

Shir hama’alot
beshuv adonay et shivat tziyon
hayinu keholmim.
Az yimalei se’ok pinu
ulshonenu rinah.
Az yomeru vagoyim
higdil adonay la’asot im eleh.
Higdil adonay la’asot imanu
hayinu semehim.
Shuvah adonay et shevitenu
ka’afikim banegev.
Hazorim bedimah
berinah yiktzoru.
Halo’h yelah uva’hoh
nosey meshel’h hazara
bo yavo verinah
nosey almotav.

Psalm 126 (translated by Joel Rosenberg)
Song of Those Who Died in Vain

Sit down and bargain
All you like, grizzled old foxes.
We’ll wall you up in a splendid palace
With food, wine, good beds and a good fire
Provided that you discuss, negotiate
For our and your children’s lives.
May all the wisdom of the universe
Converge to bless your minds
And guide you in the maze.
But outside in the cold we will be waiting for you,
The army of those who died in vain,
We of the Marne, of Montecassino,
Treblinka, Dresden and Hiroshima.
And with us will be
The leprous and the people with trachoma,
The Disappeared Ones of Buenos Aires,
Dead Cambodians and dying Ethiopians,
The Prague negotiators,
The bled-dry of Calcutta,
The innocents slaughtered in Bologna.
Heaven help you if you come out disagreeing:
You’ll be clutched tight in our embrace.
We are invincible because we are the conquered,
Invulnerable because already dead;
We laugh at your missiles.
Sit down and bargain
Until your tongues are dry.
If the havoc and the shame continue
We’ll drown you in our putrefaction.

Primo Levi

477 / TISHA BE’AV
NEW YEAR'S DAY

Each year should be the best year we have yet lived.
Each year we are more learned in the ways of life.
Each year we are wiser than the year before.
Each year our eyes know better the sights to seek.
Each year our ears listen with a finer tuning.
Every happening is a jewel, wrought about the fancy of time.
All that we understand of the universe is the setting for each
sight and sound of day.
The child looks with gladness each year to be one year older.
Should not this welcome pursue us all our years?
The piling of the years is a richness like the piling of gold.
Our years are coins with which we can purchase more wisely at
the bazaars of each new season.
Our love is more pliant and patient having been taught by time.
This New Year is one year older than the last.
The earth is more abounding in its growth.
The creatures have moved another step in their unfolding.
Humankind has left us one more year of art for our
contemplation.
History is one year more resonant with lessons.
The sunrises are one year more familiar and promising.
The sunsets are one year less fearful, and the peace of the night
is one year closer.

Kenneth L. Patton
MARTIN LUTHER KING DAY

Now is the time to make justice a reality for all of God’s children...[And] we will not be satisfied until justice rolls down like water and righteousness like a mighty stream....

I say to you today, my friends, even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: “We hold these truths to be self-evident that all men are created equal....” This is our hope.

With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day....

So, let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania. Let freedom ring from the snowcapped Rockies of Colorado. Let freedom ring from the curvaceous slopes of California. Let freedom ring from Stone Mountain of Georgia; let freedom ring from Lookout Mountain of Tennessee; let freedom ring from every hill and molehill of Mississippi—from every mountainside, let freedom ring.

And when this happens, when we allow freedom to ring, when we let it ring from every village, from every hamlet, from every state and every city, we will be able to speed up that day when all of God’s children, black and white, Jew and Gentile, Protestant and Catholic, will be able to join hands and sing in the words of the old Negro spiritual: “Free at last! Free at last! Thank God almighty, we are free at last!”

Martin Luther King, Jr. (on the steps of the Lincoln Memorial August 28, 1963)
PRESIDENTS’ DAY

Most governments have been based practically on the denial of the equal rights...ours began by affirming those rights. They said, some...are too ignorant and vicious to share in government. Possibly so, said we; and by your system you would always keep them ignorant and vicious. We proposed to give all a chance; and we expected the weak to grow stronger; the ignorant, wiser; and all better and happier together.

We made the experiment; and the fruit is before us. Look at it—think of it. Look at it in its aggregate grandeur, of extent of country and numbers of population—of ship, and steamboat, and trail.

*     *     *

From the first appearance of man upon the earth down to very recent times, the words “stranger” and “enemy” were quite or almost synonymous. Even yet, this has not totally disappeared. The man of the highest moral cultivation, in spite of all which abstract principle can do, likes him whom he does know much better than him whom he does not know. To correct the evils, great and small, which spring from want of sympathy and from positive enmity among strangers, as nations or as individuals, is one of the highest functions of civilization.

*     *     *

This is a world of compensation; and one who would be no slave must consent to have no slave.

Abraham Lincoln

∽
Gentlemen,

While I receive with much satisfaction your address replete with expressions of affection and esteem; I rejoice in the opportunity of assuring you that I shall always retain a grateful remembrance of the cordial welcome I experienced in my visit to New Port....

The reflection on the days of difficulty and danger which are past is rendered the more sweet from a consciousness that they are succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good government to become a great and a happy people.

The Citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy, a policy worthy of imitation.

All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights. For happily the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support....

May the children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants, while every one shall sit in safety under his own vine and fig-tree, and there shall be none to make him afraid....


481 / PRESIDENTS' DAY
MEMORIAL DAY/VETERANS’ DAY

The Young Dead Soldiers

The young dead soldiers do not speak.
Nevertheless they are heard in the still houses.
(Who has not heard them?)
They have a silence that speaks for them at night
And when the clock counts.
They say,
We were young. We have died. Remember us.
They say,
We have done what we could
But until it is finished it is not done.
They say,
We have given our lives
But until it is finished no one can know what our lives gave.
They say,
Our deaths are not ours,
They are yours,
They will mean what you make them.
They say,
Whether our lives and our deaths were for peace and a new hope
Or for nothing
We cannot say.
It is you who must say this.
They say,
We leave you our deaths.
Give them their meaning.
Give them an end to the war and a true peace,
Give them a victory that ends the war and a peace afterwards,
Give them their meaning.
We were young, they say.
We have died.
Remember us.

Archibald MacLeish
FOURTH OF JULY

May America remain loyal to the principles of the Declaration of Independence and apply them to ever widening areas of life.

May our country be free from oppression, persecution, and unjust discrimination; may we overcome religious, racial, and class conflicts; and may we be restored as a haven of refuge for the victims of injustice and deprivation.

May we learn the art of living together, and come to understand how to appreciate differences, to reconcile clashing interests, and to help one another achieve a harmonious and abundant life.

May we acquire the wisdom to choose honest and capable leaders who will govern us by democratic and ethical principles.

And may the enterprise of our American people be blessed that we may utilize the resources of our land for the good of all the world.

The New Colossus

Not like the brazen giant of Greek fame, With conquering limbs astride from land to land; Here at our sea-washed, sunset gates shall stand A mighty woman with a torch, whose flame Is the imprisoned lightning, and her name Mother of Exiles. From her beacon-hand Glows world-wide welcome; her mild eyes command The air-bridged harbor that twin cities frame. “Keep, ancient lands, your storied pomp!” cries she With silent lips. “Give me your tired, your poor, Your huddled masses yearning to breathe free, The wretched refuse of your teeming shore. Send these, the homeless, tempest-tossed to me, I lift my lamp beside the golden door!”

Emma Lazarus

1945 Reconstructionist Sabbath Prayer Book (adapted)
We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

We, therefore, the representatives of the United States of America, in general congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name, and by authority of the good people of these colonies, solemnly publish and declare that these United Colonies are, and of right ought to be free and independent States....And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor.

The Declaration of Independence

READINGS / 484
LABOR DAY

In Palestine we must do with our own hands all the things that make up the sum total of life. We must ourselves do all the work, from the least strenuous, cleanest, and most sophisticated, to the dirtiest and most difficult. In our own way, we must feel what a worker feels and think what a worker thinks—then, and only then, shall we have a culture of our own, for then we shall have a life of our own.

It all seems very clear. From now on our principal ideal must be Labor. Through no fault of our own we have been deprived of this element and we must seek a remedy. Labor is our cure. The ideal of Labor must become the pivot of all our aspirations. It is the foundation upon which our national structure is to be erected. Only by making Labor, for its own sake, our national ideal shall we be able to cure ourselves of the plague that has affected us for many generations and mend the rent between ourselves and Nature. Labor is a great human ideal. It is the ideal of the future, and a great ideal can be a healing sun.

Aaron David Gordon

Fish Crier

I know a Jew[ish] fish crier down on Maxwell Street with a voice like a north wind blowing over corn stubble in January. He dangles herring before prospective customers evincing a joy identical with that of Pavlowa dancing. His face is that of a man terribly glad to be selling fish, terribly glad that God made fish, and customers to whom he may call his wares from a pushcart.

Carl Sandburg

485 / LABOR DAY
The Operator

He’s as absorbed in what he sews as though this work is all he was created for.
Beyond the pane he sees no pigeons soar, nor on the sunlit roofs the melting snow.

At the machines around him, row on row, bent at their work like him sit many more. As if under a heavy film they are.
His ear is shattered by a cry of woe.

To slaves of distant times he’s brother sworn:
of Egypt, Babylon, Jerusalem
and Rome—an endless chain uniting him
with all the slaves that ever have been born.

And deep within his low and narrow brow
a fire darts about and shoots up strong;
as if the battle’s being born inside his brain right now, out of the uproar leaps a liberation song!

데이르 엽괴IMPLIED

עד אז אין יarat עירigntyא׃ אד רים גנדיין,
והו palabras מעד קידן זאך ישת גיוועתן צאל לבעבנן:
עד זום ניזם פארא די פעונסער טויבן שוחבע,
ואד אא יד דערער אד רים גורז רמי—ראא שמולצן צאל פר מון שבי.

ארום אימ איבער די מברמנסן די נאэр ר’ai—
אָטֶק נאער אָניַרער די עער אליאָל גוייבגונא.
סְאָרי אָלמ וו מיטא אָנייטל שוזער פראָברגונא,
אָד אָנייר ריזעט אים פון געפתחיקסט ס’געשרי.←

READINGS / 486
THANKSGIVING

She Was Like No Doll I’d Ever Seen...

When I sat down at the table for breakfast, the doll was at my place. Mama had made hair out of dark brown yarn and she’d embroidered eyes, a nose, and a mouth on the face. She had covered the yarn hair with a yellow kerchief embroidered with red flowers.

“She’s gorgeous, Mama,” I managed to murmur. “But she doesn’t look like the Pilgrim woman in the picture.”

“No?” Mama said.

“She looks like you in that photograph you have that was taken when you were a girl.”

“Of course,” Mama said. “I did that on purpose. What’s a Pilgrim, shaynkeit? A Pilgrim is someone who came here from the other side to find freedom. That’s me, Molly. I’m a Pilgrim!”

Barbara Cohen
...At P.S. 125..., as soon as October was folded back on the calendar, we began paying intense, if somewhat baffled, homage to the glories of Thanksgiving.

Most of us were the children of immigrants from Vilna or Minsk or Odessa, who rarely budged from Brooklyn, and we had to sing loud our praises for the gathering of the harvest and the prodigal bounty of the land as the trolley cars clanged by under the windows. Day after day...we devoted ourselves to that old American holiday first conceived, we were told, in a bleak place called New England, by the Pilgrims, also known as ancestors. These ancestors spoke English without an accent, did not have to pass through Ellis Island when they reached the golden land, and had come to these shores to escape from religious persecution....

We labored intently...making the first Thanksgiving—the huge Pilgrim family, at an enormously long table, in the clearing they had courageously hacked out of the ominous New England forest. With crayons and paints we smeared a lavish feast....

There was a song we sang only in November—"We gather together and ask the Lord’s blessing. He chastens and hastens His will to make known.” We sang it with loud and cheerful assurance as Miss Johnson thumped away on a piano....Like Christmas carols...this Thanksgiving hymn had the lure of the forbidden. I would come home on November afternoons, my face hectically pink from the autumn air and the grandeur of Thanksgiving, and sing “We Gather Together” until my mother, who would be working on a dress for me or one of her customers and never seemed to be listening, would suddenly hear “the Lord’s blessing” and exclaim, “What kind of a song is this for a Jewish girl to sing! Stop this minute, it’s not nice somebody should hear you.”  

READINGS / 488
For weeks before the holiday I brought the same lament home from school every afternoon....“But Mama, why can’t we have turkey for Thanksgiving like everybody else?”

“Who’s everybody?” my mother would say, without taking her eyes from the sewing machine. “The Feins eat turkey Thanksgiving? Doris Levine’s mother goes on the subway to buy a turkey God knows where Thanksgiving?”

“Oh, honest to God, Mama. You’re always making believe you don’t understand one single word I’m saying. I meant like Americans have on Thanksgiving, not that dopey Doris....”

I knew it was useless to argue. I knew it before I began to try. But something urged me, every November, to try just this once more. How easy it seemed, how easy and beautiful and right, as I pictured it, mooning in my room....the round table in the living room swelled with the two leaves we dragged out from behind the sofa only at Passover time....At four in the afternoon, all the guests would assemble....This day would differ from other days because on Thanksgiving my brother and I would be glad to see our cousins, who for a change would not say, “What do you have to take dopey violin lessons for?” And after we had all kissed each other sweetly, we would sit down, with cheerful smiles, around the jolly table set exactly the way they showed in the Ladies’ Home Journal. After we sang “We Gather Together,” my mother would march in from the kitchen at just the right moment, holding the enormous, steaming brown bird aloft on a silver platter, which she placed reverently in front of my father, poised and ready with a carving knife handed down, of course, by ancestors. Then Papa would begin to carve with magnificent effortless skill, an art taught him by his father who had learned it from his father....

Pearl Kazin

489 / THANKSGIVING
DEATH, MOURNING AND MEMORY

Dirge Without Music

I am not resigned to the shutting away of loving hearts in the hard ground.
So it is, and so it will be, for so it has been, time out of mind:
Into the darkness they go, the wise and the lovely. Crowned
With lilies and with laurel they go; but I am not resigned.

Lovers and thinkers, into the earth with you.
Be one with the dull, the indiscriminate dust.
A fragment of what you felt, of what you knew,
A formula, a phrase remains, but the best is lost.

The answers quick and keen, the honest look, the laughter,
the love,
They are gone. They are gone to feed the roses. Elegant and curled
Is the blossom. Fragrant is the blossom. I know. But I do not approve.
More precious was the light in your eyes than all the roses in the world.

Down, down, down into the darkness of the grave
Gently they go, the beautiful, the tender, the kind;
Quietly they go, the intelligent, the witty, the brave.
I know. But I do not approve. And I am not resigned.

Edna St. Vincent Millay

〜
The Intention

Healing is both an exercise
and an understanding
and yet not of the will
nor of the intention
It is a wisdom
and a deeper knowledge
of the daily swing
of life and death
in all creation
There is defeat
to overcome
and acceptance of living
to be established
and always
there must be hope
Not hope of healing
but the hope which informs
the coming moment
and gives it reason
The hope which is
each man's breath
the certainty of love
and of loving
Death may live
in the living
and healing rise
in the dying
for whom the natural end
is part of the gathering
and of the harvest
to be expected
To know healing
is to know that
all life is one
and there is no beginning
and no end
and the intention is loving

Margaret Tomie

In Many Houses

In many houses
all at once
I see my mother and father
and they are young
as they walk in.

Why should my
tears come,
to see them laughing?

That they cannot
see me
is of no matter:

I was once
their dream:
now
they are mine.

Author Unknown
Each Of Us Has a Name

Each of us has a name
given by God
and given by our parents
Each of us has a name
given by our stature and our smile
and given by what we wear
Each of us has a name
given by the mountains
and given by our walls
Each of us has a name
given by the stars
and given by our neighbors
Each of us has a name
given by our sins
and given by our longing
Each of us has a name
given by our enemies
and given by our love
Each of us has a name
given by our celebrations
and given by our work
Each of us has a name
given by the seasons
and given by our blindness
Each of us has a name
given by the sea
and given by our death.

Zelda (translated by Marcia Falk)
Life After Death

These things I know:

   How the living go on living 
   and how the dead go on living with them 
so that in a forest 
   even a dead tree casts a shadow 
   and the leaves fall one by one 
and the branches break in the wind 
and the bark peels off slowly 
and the trunk cracks 
   and the rain seeps in through the cracks 
and the trunk falls to the ground 
and the moss covers it 
   and in the spring the rabbits find it 
and build their nest 
inside the dead tree 
so that nothing is wasted in nature 
   or in love.

Laura Gilpin

To open eyes when others close them 
to hear when others do not wish to listen 
to look when others turn away 
to seek to understand when others give up 
to rouse oneself when others accept 
to continue the struggle even when one is not the strongest 
to cry out when others keep silent—
to be a Jew
it is that, 
it is first of all that 
and further 
to live when others are dead 
and to remember when others have forgotten.

Emmanuel Eydoux (translated from the French by Jonathan Magonet)
Connections are made slowly, sometimes they grow underground. You cannot tell always by looking what is happening. More than half a tree is spread out in the soil under your feet. Penetrate quietly as the earthworm that blows no trumpet. Fight persistently as the creeper that brings down the tree. Spread like the squash plant that overruns the garden. Gnaw in the dark and use the sun to make sugar.

Weave real connections, create real nodes, build real houses. Live a life you can endure: make love that is loving. Keep tangling and interweaving and taking more in, a thicket and bramble wilderness to the outside but to us interconnected with rabbit runs and burrows and lairs.

Live as if you liked yourself, and it may happen: reach out, keep reaching out, keep bringing in. This is how we are going to live for a long time: not always, for every gardener knows that after the digging, after the planting, after the long season of tending and growth, the harvest comes.

Marge Piercy

∞
Birth is a Beginning

Birth is a beginning
And death a destination.
And life is a journey:
From childhood to maturity
And youth to age;
From innocence to awareness
And ignorance to knowing;
From foolishness to discretion
And then perhaps to wisdom;
From weakness to strength
Or strength to weakness—
And, often back again;
From health to sickness
And back, we pray, to health again;
From offense to forgiveness,
From loneliness to love,
From joy to gratitude,
From pain to compassion,
And grief to understanding—
From fear to faith;

From defeat to defeat to defeat—
Until, looking backward or ahead,
We see that victory lies
Not at some high place along the way,
But in having made the journey, stage by stage,
A sacred pilgrimage.
Birth is a beginning
And death a destination
But life is a journey,
A sacred pilgrimage—
To life everlasting.
LOSS OF A PARENT

All the Generations Before Me

All the generations before me
donated me, bit by bit, so that I’d be
erected all at once
here in Jerusalem, like a house of prayer
or charitable institution.
It binds. My name’s
my donors’ name.
It binds.

I’m approaching the age
of my father’s death. My last
will’s patched with many patches.
I have to change my life and death
daily to fulfill all the prophecies
prophesied for me. So they’re not lies.
It binds.

I’ve passed forty.
There are jobs I cannot get
because of this. Were I in Auschwitz
they would not have sent me out to work,
but gassed me straightaway.
It binds.
כל הורורól שלפלים
כל הורורול שלפלים חרטים
ךפשעה קמעה בור יואכים כאו יריבשלים
镫ת אמת, כו בדעה בכל מוסר צדקה.
וזי מודים. שמי חוה שלחרים.
וזי מודים.

אני מחבר לכל מות עפי
צאןתי שלשת בקרה שלמא,
אני צרייך לשבעת את התי לא מתני
יום כרילקום את כל הנכואת
שבעא Andres. שלא גידי שקר.
וזי מודים.

עצבתי את שבת הארבעים. כו
מessenger שבנה לא יכבלו אתני
בשל בור. עליה ה_COMMANDE, לא
הרי שולחון אתי לצב,
פורים כאתי מידי.
וזי מודים.

Yehuda Amichai (translated by Harold Schimmel)
To My Father

You gathered incredible strength in order to die
to seem calm and fully conscious
without complaint, without trembling
without a cry
so that I would not be afraid

Your wary hand
slowly grew cold in mine
and guided me carefully
beyond into the house of death
so I might come to know it

Thus in the past you used to take my hand
and guide me through the world
and show me life
so I would not fear

I will follow after you
confident as a child
toward the silent country
where you went first
so I would not feel a stranger there

And I will not be afraid.

Blaga Dmitrova
About my father

—he became a teetotaler out of his socialist convictions; during the war he began to drink again
—he was casual; he kept his tie in his pocket till the last minute before oral exams
—he left me on the street to be picked up by the nuns from the orphanage; he watched me from a distant doorway
—once he refused to hit me; he told my mother his hand was too large
—he wrote to his aunt that he hoped the baby would be a boy
—when he was a student, jews were not permitted to sit in the front rows of lecture halls; he made it a point to stand through the lectures; ultimately, jews were allowed to sit
—he was a discus thrower
—according to some, he got along with everyone: jews, goyim, children
—he was caught a couple of times by the germans; they thought he was a polish smuggler
—once he was put on a train for treblinka; he jumped, was shot at and wounded, but got back to warsaw alive
—he believed in resistance

Irena Klepfisz

The son of a rabbi mourned the loss of his beloved father. Day after day he went to the cemetery and prostrated himself on his father’s grave.
One day as the son gave in to waves of sorrow, his father appeared to him in a vision and said:
“My son, do you think that you honor my memory with your grief?
“Offer me no tribute of tears, nor monuments of sorrow.
“Do not weep for me. Instead, live for me.

READINGS / 500
“Show your love by walking the Way, 
in devotion to commandment, faith, and people. This is the only 
memorial that 
truly honors the departed.” 
The son rose from his father’s grave 
on hearing these words, 
and went to make his father’s memory a perpetual light to guide 
him 
and a blessing to the world. 

Rabbinic Tale

The Death of a Parent

Move to the front 
of the line 
a voice says, and suddenly 
there is nobody 
left standing between you 
and the world, to take 
the first blows 
on their shoulders. 
This is the place in books 
where part one ends, and 
part two begins, 
and there is no part three. 
The slate is wiped 
not clean but like a canvas 
painted over in white 
so that a whole new landscape 
must be started, 
bits of the old 
still showing underneath— 
those colors sadness lends 
to a certain hour of evening.

501 / LOSS OF A PARENT
Now the line of light
at the horizon
is the hinge between earth
and heaven, only visible
a few moments
as the sun drops
its rusted padlock
into place.

Linda Pastan

I asked unanswerable questions a child asks
When a parent dies—for nothing. Only slowly
Did I make myself believe—or hope—they
Might all be swept up in their fragments
Together
And made whole again
By some compassionate hand
But my hand was too small
To do the gathering.
I have only known this feeling since
When I looked out across the sea of death,
This pull inside against a littleness—myself
Waiting for an upward gesture.

from Gilgamesh (translated by Herbert Mason)

First Rites

It was my mother initiated me,
Her dying, my first death,
Her kaddish had with me no precedent.
She loved me more than any child could bear,
And yet it fit somehow
That she who taught me

READINGS / 502
How to scale the world in octaves
Would plummet to a whisper’s end
Rasping
“Survive,” An omen
That I will. I will.

Metamorphosis

1. Night
The angel of death flies
low over my father’s bed.
Only my mother sees. She and my father
are alone in the room.
She bends over him to touch
his hand, his forehead. She is
so used to mothering
that now she strokes his body
as she would the other children’s,
first gently, then
inured to suffering.
Nothing is any different.
Even the spot on the lung
was always there.

2. Metamorphosis
My father has forgotten me
in the excitement of dying.
Like a child who will not eat,
he takes no notice of anything.
I sit at the edge of his bed
while the living circle us
like so many tree stumps.

Diane Cole,
Once, for the smallest
fraction of an instant, I thought
he was alive in the present again;
then he looked at me
as a blind man stares
straight into the sun, since
whatever it could do to him
is done already.

Then his flushed face
turned away from the contact.

3. For My Father
I'm going to live without you
as I learned once
to live without my mother.
You think I don't remember that?
I've spent my whole life trying to remember.

Now, after so much solitude,
death doesn't frighten me,
not yours, not mine either.
And those words, the last time,
have no power over me. I know
intense love always leads to mourning.

For once, your body doesn't frighten me.
From time to time, I run my hand over your face
lightly, like a dustcloth.
What can shock me now? I feel
no coldness that can't be explained.
Against your cheek, my hand is warm
and full of tenderness.

Louise Gluck
Kaddish

Mother of my birth, for how long were we together in your love and my adoration of your self? For the shadow of a moment, as I breathed your pain and you breathed my suffering. As we knew of shadows in lit rooms that would swallow the light.

Your face beneath the oxygen tent was alive but your eyes closed, your breathing hoarse. Your sleep was with death. I was alone with you as when I was young but now only alone, not with you, to become alone forever, as I was learning watching you become alone.

Earth now is your mother, as you were mine, my earth, my sustenance and my strength, and now without you I turn to your mother and seek from her that I may meet you again in rock and stone. Whisper to the stone, I love you, Whisper to the rock, I found you. Whisper to the earth, Mother, I have found her, and I am safe and always have been.

David Ignatow
Family Tree

My father was a wandering Aramaean,
    he said
But when I brought him maps,
    begged him show me Aramaea,
He hesitated,
    then told me

That Aramaea was a wondrous place,
    with camels,
Wells and towns, cities
    strong and weak,
Tricksters and beauties, and
    cow-eyed girls.

He put his newspaper aside, rose
    from his chair, intense,
As though remembering the scene, as though
    reliving some childhood view
And told me on and on of Aramaea.

Of course I know it was made up, that
    Aramaea and my dad
Were centuries apart, that
    worlds divided them and us.
I wish instead I'd asked him how it was, wrestling.

Theodore L. Steinberg
Heirloom

My father bequeathed me no wide estate;
No keys and ledgers were my heritage;
Only some holy books with yahrzeit dates
Writ mournfully upon a blank page—

Books of the Baal Shem Tov, and of his wonders;
Pamphlets upon the devil and his crew;
Prayers against road demons, witches, thunders;
And sundry other tomes for a good Jew.

Beautiful: though no pictures on them, save
The scorpion crawling on a printed track;
The Virgin floating on a scriptual wave,
Square letters twinkling in the Zodiac.

The snuff left on this page, now brown and old,
The tallow stains of midnight liturgy—
These are my coat of arms, and these unfold
My noble lineage, my proud ancestry!

And my tears, too, have stained this heirloomed ground,
When reading in these treatises some weird
Miracle, I turned a leaf and found
A white hair fallen from my father’s beard.

A.M.Klein
LOSS OF A GRANDPARENT

Gramma
My grandmother was like your grandmother:
she hung in there, played pinochle
and watched the Dodger games
until they took her to the hospital
and when I visited her (home from school)
I embarrassed the family
by vomiting in the corridor,
all those tubes, in the nose, in the arm,
of Gramma, who was tougher than I.
And when she came home to die,
after four days of not eating
asked for a half grapefruit and died
in Mother’s arms. No one had seen her
get up, but in the closet were folded
neatly her burial clothes.
Old Gramma, she loved
heavy chairs, big trees, her old house.
A little lady, she demanded
little, gave much and
enjoyed what was available.
There’s a lot to be said for hanging in there.

Funeral
When her coffin had been carried from the room,
the house remained exactly as she had arranged it—
her thoughts present in the position of each chair,
in the snapshots of the dead upon the mantel;
and by the kitchen door a smudge where her hand
had often rested. Her grandson, by himself
in the house, drags a chair over to that spot,
climbs up and just touches his tongue to the mark,
and in its salt and faint taste of cinnamon
a hundred bright occasions return to him.

Peter Meinke

LOSS OF A GRANDPARENT / 508
With his eyes shut and his tongue pressed to the wood, he can feel the house unfurl its wings, rise up and glide over the fields of wheat and small farms like a horned owl from the branch of a dead tree. His heart quickens with excitement. No telling where he is going, and will she be waiting?

Stephen Dobyns

LOSS OF A GAY OR LESBIAN LOVER

Our thoughts turn to those who have died; people of every race and nation whose lives have been a blessing, enriching our own.

O God, remember today our gay sisters and brothers who were martyred in years past: those who were murdered by fanatics in the middle ages, those who perished in the Holocaust, and those struck down in our own city, in our own time. Remember also those driven to despair by a world that hated them because of their love for one another, who took their own lives. And in mercy remember those who have wasted their lives by suppressing their true natures and refraining from sharing their love with one another. O God, accept the sacrifice of these martyrs, and help us bring an end to hate and oppression of every kind.

Author Unknown

Sister that I never held near
Comrade that I never embraced
Your memory is almost lost:

The one we don’t talk about.
The loving one who never married.
The one for whom no Kaddish is said.

509 / LOSS OF A GAY OR LESBIAN LOVER
Your loneliness calls out to me:
I know of your struggles; we are not strangers,
And if my path is easier, I will not forget who walked it first.
We call you to mind, but did you not sometimes think of us,
Your children, lovers across the years,
Those who would follow and would think of you
And bless your memory, and call you to mind.

With David and Jonathan, we will not forget you,
With Ruth and Naomi, we will not forget you,
In the name of God you are our sisters and our brothers,
And we ask that you be remembered for peace.  

Author Unknown

LOSS OF A LOVED ONE

My Hereafter

Do not come when I am dead
To sit beside a low green mound,
Or bring the first gay daffodils
Because I love you so,
For I shall not be there.
You cannot find me there.

I will look up at you from the eyes
Of little children;
I will bend to meet you in the swaying boughs
Of bud-thrilled trees,
And caress you with the passionate sweep
Of storm-filled winds;
I will give you strength in your upward tread
Of everlasting hills;
I will cool your tired body in the flow
Of the limpid river;
I will warm your work-glorified hands through the glow
Of the winter fire;

READINGS / 510
I will soothe you into forgetfulness to the drop, drop
Of the rain on the roof;
I will speak to you out of the rhymes
Of the Masters;
I will dance with you in the lilt
Of the violin,
And make your heart leap with the bursting cadence
Of the organ;
I will flood your soul with the flaming radiance
Of the sunrise,
And bring you peace in the tender rose and gold
Of the after-sunset.

All these have made me happy:
They are a part of me;
I shall become a part of them.

Juanita de Long

Hold on to what is good
even if it is
a handful of earth.
Hold on to what you believe
even if it is
a tree which stands by itself.
Hold on to what you must do
even if it is
a long way from here.
Hold on to life even when
it is easier letting go.
Hold on to my hand even when
I have gone away from you.

Nancy Wood

511 / LOSS OF A LOVED ONE
LIFE AND DEATH

Gravy

No other word will do. For that's what it was. Gravy.
Gravy these past ten years.
Alive, sober, working, loving and
being loved by a good woman. Eleven years
ago he was told he had six months to live
at the rate he was going. And he was going
nowhere but down. So he changed his ways
somehow. He quit drinking! And the rest?
After that it was all gravy, every minute
of it, up to and including when he was told about,
well, some things that were breaking down and
building up inside his head. "Don't weep for me,"
he said to his friends. "I'm a lucky man.
I've had ten years longer than I or anyone
expected. Pure gravy. And don't forget it."

Strange is our situation here upon earth.
Each of us comes for a short visit,
not knowing why,
yet sometimes seeming to divine a purpose.
From the standpoint of daily life, however,
there is one thing we do know:
That we are here for the sake of others...
Above all, for those upon whose smile and well-being our own
happiness depends,
and also for the countless unknown souls
with whose fate we are connected by a bond of sympathy.
Many times a day I realize how much my own outer and inner
life is built upon the labors of my
fellows both living and dead, and how earnestly I must exert
myself in order to give in return as
much as I have received and am still receiving.  

Raymond Carver

Albert Einstein (Adapted)
Kaddish (for Marilyn)

As long
as I speak
your name
you are
not dead

as long
as I think
your pain
I cannot
grieve

the granite marker
tells
your name
your age

the bleak horizon
scars
the barren hedge

as long
as I
you
are not dead

Hannah Kahn

513 / LIFE AND DEATH
In Praise Of The Living

Yitgadal ve’yitkdash shemey raba
This profound praise of the living
Praise for the generous gift of life.

Praise for the presence of loved ones,
the bonds of friendship, the link of memory.

Praise for the toil and searching,
the dedication and visions, the ennobling aspirations.

Praise for the precious moorings of faith,
for courageous souls, for prophets, psalmists, and sages.

Praise for those who walked before us,
the sufferers in the valley of shadows,
the steadfast in the furnace of hate.

Praise for the God of our fathers,
the Source of all growth and goodness,
the Promise of which we build tomorrow.

Yitgadal ve’yitkdash shemey raba

This, the profound praise we offer.
Praise for the generous gift of life.

Harvey J. Fields
We turn our thoughts to yesterday...to a world that lives only in our memory.
As we recall the days gone by, we know the past is irretrievable.
Yet—through the gift of memory, we recapture treasured moments and images.
We are thankful for the happiness we knew with those no longer here, with whom we lived and laughed and loved.
We praise the Eternal wellspring of life who links yesterday to tomorrow. We affirm that despite all the tragedy bound up with living, it is still good to be alive.
We understand that there can be no love without loss, no joy without sorrow. May we have the courage to accept the all of life—the love and the loss—the joy and the sorrow, as we remember them.

Evelyn Mehlan

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515 / LIFE AND DEATH
Living Memory

All we can read is life.  Death is invisible.
A yahrzeit candle belongs to life.  The sugar skulls
eaten on graves for the Day of the Dead
belong to life.  To the living.  The Kaddish is to the living,
the Day of the Dead, for the living.  Only the living
invent these plumes, tombs, mounds, funeral ships,
living hands turn the mirrors to the walls,
tear the boughs of yew to lay on the casket,
rip the clothes of mourning.  Only the living
decide death’s color; is it white or black?
The granite bulkhead
incised with names, the quilt of names, were made
by the living, for the living.

I have watched
films from a Pathe camera, a picnic
in sepia, I have seen my mother
tossing an acorn into the air;
my grandfather, alone in the heart of his family;
my father, young, dark, theatrical;
myself, a six-month child.
Watching the dead we see them living
their moments, they were at play, nobody thought
they would be watched so.

Adrienne Rich (Excerpted)
Upon Israel and upon the rabbis
and upon the disciples and upon all the disciples of the disciples
and upon all who study the Torah in this place and in every
place, to them and to you, peace;

Upon Israel and upon all who meet with unfriendly glances,
sticks and stones and names—
on posters, in newspapers, or in books to last,
chalked on asphalt or in acid on glass,
shouted from a thousand thousand windows by radio;
who are pushed out of class-rooms and rushing trains,
whom the hundred hands of a mob strike,
and whom jailers strike with bunches of keys, with revolver
butts; to them and to you
in this place and in every place
safety;

Upon Israel and upon all who live
as the sparrows of the streets
under the cornices of the houses of others,
and as rabbits in the fields of strangers
on the grace of the seasons
and what the gleaners leave in the corners;
you children of the wind—
birds that feed on the tree of knowledge
in this place and in every place
to them and to you
a living;

Upon Israel
and upon their children and upon all the children of their
children in this place and in every place,
to them and to you
life!

Charles Reznikoff

517 / LIFE AND DEATH
Learning from Trees

If we could,
like the trees,
practice dying,
do it every year
just as something we do—
like going on vacation
or celebrating birthdays,
it would become
as easy a part of us
as our hair or clothing.

Someone would show us how
to lie down and fade away
as if in deepest meditation,
and we would learn
about the fine dark emptiness,
both knowing it and not knowing it,
and coming back would be irrelevant.

Whatever it is the trees know
when they stand undone,
surprisingly intricate,
we need to know also
so we can allow
that last thing
to happen to us
as if it were only
any ordinary thing,

leaves and lives
falling away,
the spirit, complex,
waiting in the fine darkness
to learn which way
it will go.

Grace Butcher
The Five Stages Of Grief

The night I lost you
someone pointed me towards
the Five Stages of Grief.
Go that way, they said,
it’s easy, like learning to climb
stairs after the amputation.
And so I climbed.
Denial was first.
I sat down at breakfast
carefully setting the table
for two. I passed you the toast—
you sat there. I passed
you the paper—you hid
behind it.
Anger seemed more familiar.
I burned the toast, snatched
the paper and read the headlines myself.
But they mentioned your departure,
and so I moved on to
Bargaining. What could I exchange
for you? The silence
after storms? My typing fingers?
Before I could decide, Depression
came puffing up, a poor relation
its suitcase tied together
with string. In the suitcase
were bandages for the eyes
and bottles of sleep. I slid
all the way down the stairs
feeling nothing.
And all the time Hope
flashed on and off
in defective neon.
Hope was a signpost pointing
straight in the air.
Hope was my uncle’s middle name,
he died of it.
After a year I am still climbing,
though my feet slip
on your stone face.
The treeline
has long since disappeared;
green is a color
I have forgotten.
But now I see what I am climbing
towards: Acceptance
written in capital letters,
a special headline:
Acceptance,
its name is in lights.
I struggle on,
waving and shouting.
Below, my whole life spreads its surf,
all the landscape I’ve ever known
or dreamed of. Below
a fish jumps: the pulse
in your neck.
Acceptance. I finally
reach it.
But something is wrong,
Grief is a circular staircase.
I have lost you.

Linda Pastan

READINGS / 520
Above Everything

I wished for death often
but now that I am at its door
I have changed my mind about the world.
It should go on; it is beautiful,
even as a dream, filled with water and seed,
plants and animals, others like myself,
ships and buildings and messages
filling the air—a beauty,
if ever I have seen one.
In the next world, should I remember
this one, I will praise it
above everything.

Death is not strange.
Strange is life,
That flesh can think,
And body believe,

That dust can sing;
That a clod of earth
For one's lifetime
Can house God.

That dead things live
When touched by God's breath,
Is the miracle,
Not death.

Adapted from a poem by Joseph Lefevre

521 / LIFE AND DEATH
Zot Tefilati / This Is My Prayer

This is my prayer to you, my gentle God—
let me not stray from my life’s course,
let not my spirit fall into decay,
and may it never cease to thirst for you,
and for the energizing dew
that you have sprinkled on it
ever since my life was new.

And let my heart be open to
the downtrodden, and to the orphaned life,
and to all who stumble,
and to one entangled amid hidden sorrows,
and to one who struggles in the dark.

And bless my eyes, and let me merit
to behold the human beauty in this world.

Deepen my senses, widen their grasp
so they absorb a green and flowering
and budding world, and take from it
the secret blossoming within a silence.

Grant me with strength to yield
the best of fruits. Let my life grow
a wealth of word and deed, steeped
in the fountain of my being,
without my measuring all things
for only what they have to offer me.

And when my day shall come,
let me slip into the land of night,
without asking anything from others
or from you, God.
ואת黑龙ה, לא עלה:
שמרני黑龙 אסף תמימים ויהי,
בל黑龙 ימיروا黑龙 דצל
מעצמאו黑龙 ימי חפל
על黑龙黑龙ית בערזיני דינר.

הי黑龙 פדהה אל כלדיה,
אל כליךום היים, אל כליךום
נמחט בफגר ומנפש בצל.

cרור עניין, תאני קראות
מי אני עוזלו באבל אהת.

אחתוותי בך חקקך, נרחב
ל?):(לופל צור, נצוי ראות,
לקליטวาด צור黑龙 איומי.

זעביי צור למחט מישיב כל-פנו
 setw, בינבי משורי לשירי
מבעל מפותול זעמי בזירי.

עבום ימי — לลมך קרשות הכליל
בל黑龙 ובש חמאים ומוני, אלא.

Hillel Bavli (translated by Joel Rosenberg)
After a while, you learn the subtle difference
Between holding a hand and chaining a soul.
And you learn that love doesn’t mean leaning,
And company doesn’t always mean security,
And you begin to learn that kisses aren’t contracts,
And presents aren’t promises.

And you begin to accept your defeats
With your head up and your eyes open,
With the grace of a woman,
Not the grief of a child.

And you learn to build all your roads on today,
Because tomorrow’s ground is too uncertain for plans,
And futures have a way of falling down in mid-flight.

After a while you learn
That even sunshine burns if you get too much.
So you plant your own garden and decorate your own soul,
Instead of waiting for someone to bring you flowers.

And you learn that you really can endure...
That you really are strong,
And that you really have worth.

And you learn and learn...

With every goodbye, you learn  

One day a rabbi gazed through the window of his study which looked out upon the marketplace. People were hurrying to and fro, each attending to his or her own particular business. Suddenly the rabbi saw a familiar face.
“Hikell!” he called. “Come in, I want to speak with you.”
“Shalom, Rabbi, how are you?”
“Thank God, I am fine. Tell me, Hikell, what were you doing in the marketplace?”
“Oh, I’m very busy today. I have a lot of business to take care of.”
“Hikel,” asked the rabbi, “Have you looked up at the sky today?”
“At the sky, Rabbi? No, of course not. I’m too busy to look at the sky.”
“Hikel, look out the window and tell me what you see.”
“I see people and horses and carriages, all rushing around doing business.”
“Hikel,” the rabbi said, “in fifty years there will be other people in other carriages, drawn by other horses, and we will not be here. And, Hikel, in a hundred years, neither the marketplace nor this town will even exist. Look at the sky, Hikel, look at the sky!”

Hasidic Tale

Four Things

These things are beautiful beyond belief:
The pleasant weakness that comes after pain,
The radiant greenness that comes after rain,
The deepened faith that follows after grief,
And the awakening to love again.

Author unknown

Real faith does not mean professing what we hold true in a ready-made formula....It means holding ourselves open to the unconditional mystery which we encounter in every sphere of our life and which cannot be comprised in any formula. It means that, from the very roots of our being, we should always be prepared to live with this mystery as one being lives with another. Real faith means the ability to endure life in the face of this mystery.

Martin Buber

525 / LIFE AND DEATH
There are stars whose light reaches the earth only after they themselves have disintegrated and are no more. And there are people whose scintillating memory lights the world after they have passed from it. These lights which shine in the darkest night are those which illumine for us the path...

Hannah Szenes (Translator Unknown)

After My Death

After I am dead
Say this at my funeral:

There was a man who exists no more.

That man died before his time
And his life’s song was broken off halfway.
Oh, he had one more poem
And that poem has been lost
For ever.

He had a lyre,
And a vital, quivering soul.
The poet in him spoke,
Gave out all his heart’s secrets,
His hand struck all its chords.
But there was one secret he kept hidden
Though his fingers danced everywhere,
One string stayed mute
And is still soundless.
But alas! all its days
That string trembled,
Trembled softly, softly quivered
For the poem that would free her,
Yearned and thirsted, grieved and wept,
As though pining for someone expected
Who does not come,
And the more he delays, she whimpers
With a soft, fine sound,
But he does not come,
And the agony is very great,
There was a man and he exists no more.
His life’s song was broken off halfway.
He had one more poem
And that poem is lost,
For ever.
וצר מארח, ונו נכרה חירלו —
נפש תיה המלולה,
ותמשורי מר רבר בו.
אתכירו ילה הגיא, לוי.
וכליהם יד ראבה,
אף רנא תואר עקרופ הכתרי.
שמע סגורו ול אצטיקוני פקוי,
י الجمع אתון אלמה נשארה,
אלמה נשארה ער תימיו!

וצר מואר,CAA,
כלמים יוהו ביצות ווי,
הימס זוה, זירם רעדיה,
אלימיוניה, זוריה גוארלה.
циально, זמאו, עביעה, ובされた,
באזר ייעם לבל לכולי לו;

אוסרותมากมาย — בכילים חסוחים
ונבורות סמירות שעריה —
היא….. התימיות איה אליאביה,
אף לאריבא!

גרבל מואר,瘵ר העוף,
היה איש — וראות: צירגית לעור,
ישרתם חזי בأماצע פסקה;
ועור שיר מומר איהו ערוח,
נפשת אבד מומר לעור,
אבר לעור!"

Hayim Nahman Bialik (translated by A.C Jacobs)
I Don’t Have Time

I don’t have time
to have time for everything
I don’t have seasons enough to have
a season for every purpose. Ecclesiastes
was wrong about that.

I need to love and to hate at the same moment,
to laugh and cry with the same eyes,
with the same hands to cast away stones and to gather them,
to make love in war and war in love.

And to hate and forgive and remember and forget,
to set in order and confuse, to eat and to digest
what history
takes years and years to do.

I don’t have time.
When I lose I seek, when I find
I forget, when I forget I love, when I love
I begin to forget.

And my soul is experienced, my soul
is very professional.
Only my body remains forever
an amateur. It tries and it misses,
gets muddled, doesn’t learn a thing,
drunk and blind in its pleasures
and in its pains.

I will die as figs die in autumn,
shriveled and full of ourselves and sweet,
the leaves growing dry on the ground,
the bare branches already pointing to the place
where there’s time for everything.
אלים בטיח

אמים 트כיי צייל זים שים שחיה צייל
יומ לביל

יאיז ציא יח שחיה צייל צייל
בלבל מביל. חילה צייל צייל קסייperiment צייל

זכים צרייך לשלום לאכול בבלを使った
באתים מצלים לזכות זכויות צייל צייל
באתים צרי צייל צייל
באתים צרי צייל צייל.

לעשת אתבנה במליצות המלחמה צייל צייל.

ולשנה מלתסה ולומר ולITERAL
ילמדו ילמוד ילמד ילמד ילמד ילמד ילמד אולבמה בולובמה צייל צייל
את מה שפוסטרי ארבעה
ערשהו בששים רוגע תמור.

אדם בטיח צייל זים צייל
בשומה מכבר מכבר מכבר מכבר
בשומה מצלצ צייל צייל צייל
בשומה צייל צייל

ולשנה זוהי זוהי מתחייל לITERAL.

נגשם למליחה.
נגשם לקצורת מאור
ריק גוזו נשארא חביב
תמיי. מנשה רשתה
לא לברוד מטביל
שכור בעץ בעננים ובמים חוביי.

—

READINGS / 530
Maot ha'anim, ha'oth beshit
ma'ot va'ali vezem vematok,
'ulei matzib'im ale ha'arama,
vehazafim ha'aramim bikar matzib'im
al ha'atomim shevom yom lail.

Yehuda Amichai (Translator Unknown)

Tattered Kaddish

Taurean reaper of the wild apple field
messenger from earthmire gleaning
transcripts of fog
in the nineteenth year and the eleventh month
speak your tattered Kaddish for all suicides:

Praise to life though it crumbled in like a tunnel
on ones we knew and loved

    Praise to life though its windows blew shut
    on the breathing-room of ones we knew and loved

Praise to life though ones we knew and loved
loved it badly, too well, and not enough

    Praise to life though it tightened like a knot
    on the hearts of ones we thought we knew loved us

Praise to life giving room and reason
to ones we knew and loved who felt unpraisable

    Praise to them, how they loved it, when they could.

Adrienne Rich

531 / LIFE AND DEATH
Another Tree

If a tree dies, plant another one.
Linnaeus

We sat in the yard where his house had burned.

Only I had seen the shadowed negative,
the X-ray of his brain. He squinted,
one eye too sensitive to the sun.

His right hand lay useless on his lap.
Optimism all that was left to him,
all of his grace.

For him, I’d rescued and rebuilt the place,
made a new house, planted another tree,
the little mimosa now two stories high.
In a few weeks, he’d be gone,
such was the rapaciousness of the cells,
so defenseless the nervous system.

This was the yard, this the driveway,
where one summer of Saturdays he’d gathered
a minyan to say Kaddish for his mother.

He admired every living thing; he loved
the mimosa, the pan-sized hibiscus
the woodpecker whose staccato knocks
are the punctuation of this memory.

I held his good left hand, still the dreamer,
“Look, what a miracle this hand is—”
he said, “seventy years I hardly used it,
and now, the things it’s learning to do!”
We looked together at what was left,
at what was growing.

Gail Mazur
SOURCES

Except as indicated below, all English translation through page 430 is the work of Joel Rosenberg (contemporary poet, essayist, professor of Hebrew Literature and Judaic Studies at Tufts University). All calligraphy and other art work is by Betsy Platkin Teutsch. Citations for previously published commentary, and full attributions for unpublished material by Mordecai M. Kaplan (American rabbi, 1881-1983; founder of Reconstructionist Judaism), are included below. To avoid confusion, sometimes a title or initial phrase is given. Refer to the key on page viii for full names of commentators. Biographies of authors of original works appear below. Full credits for outside sources and commentary are located in ACKNOWLEDGMENTS, pages xi-xiii.

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Adapted from a sermon given by Mordecai M. Kaplan at the Jewish Center, October 1919.

Page 20
Adapted from Mordecai M. Kaplan, Notes.

Page 28
A prayer used by Mordecai M. Kaplan to open classes.

Page 37
Mordecai M. Kaplan, Notes.

Pages 62-63
Mary Oliver (contemporary American poet), “Morning Poem” in Dream Work.

Page 64
Adapted from Mordecai M. Kaplan, “What Psychology Can Learn

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Page 76
Interpretive Version adapted from the 1945 Reconstructionist *Sabbath Prayer Book*, page 114.

Page 77
Interpretive Version adapted from the 1945 Reconstructionist *Sabbath Prayer Book*, page 118.

Page 83
Mordecai M. Kaplan, *Diary*.

Page 85
Mordecai M. Kaplan, *Notes*.

Page 104
Adapted from Mordecai M. Kaplan, *Notes*.

Page 106
Adapted from Mordecai M. Kaplan, *The Future of the American Jew*, page 381.

Page 109
Adapted from Mordecai M. Kaplan, *Notes*.

Page 111
Adapted from Mordecai M. Kaplan, *Notes*.

Page 128
Guided meditation composed by Judith Kummer while she was a student at the Reconstructionist Rabbinical College.

Page 132
*Shiviti* Meditations composed by Devora Bartnoff (Reconstructionist rabbi).

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“A Prayer for Peace” attributed to Nahman of Bratzlav (Hasidic rabbi, 1772-1810) by his disciple Nathan Sternhartz of Nemirov in *Likutey Tefilot*, part two, 53; translated by Joel Rosenberg; first used in this location by Jules Harlow in *Sim Shalom*.

Page 170

“As the hand...” adapted from *Ten Rungs: Hasidic Sayings*, collected and edited by Martin Buber (European-Israeli religious philosopher, 1878-1965), page 39.

Page 173
“When senseless hatred...” adapted from *ibid.*, page 79.

Adapted from Mordecai M. Kaplan, *S.A.J. Review*, 1928.

Page 220
Adapted from Mordecai M. Kaplan, *Notes*.

Page 225
See source for page 106.

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See source for page 109.

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Adapted from Mordecai M. Kaplan, Notes, 1940's.

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See source for page 134.

Page 252
See sources for page 170.

Page 255
See sources for page 173.

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Page 261
Ibid., page 249.

Page 262
Adapted from Ten Rungs: Hasidic Sayings, collected and edited by Martin Buber (European-Israeli religious philosopher, 1878-1965), page 29.

Page 264
Interpretive Version adapted by Joy D. Levitt from the 1945 Reconstructionist Sabbath Prayer Book, pages 28-29.

Page 265
Interpretive Version adapted from “Unending Love” by Rami M. Shapiro (Reconstructionist rabbi), published in Tangents.

Page 267
Adapted from Mordecai M. Kaplan, Notes, 1920s.

Page 268
Mordecai M. Kaplan, Notes.

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Adapted from Mordecai M. Kaplan, 1970s.
Page 282
Rami M. Shapiro (Reconstructionist rabbi), “Who is Like You,” in *Tangents*.
Page 286
Adapted from Mordecai M. Kaplan, *Notes*, 1940s.
Page 292
“Standing here...” by Sandy Eisenberg Sasso (Reconstructionist rabbi).
“Dear God...” by Sheila Peltz Weinberg (Reconstructionist rabbi).
Mordecai M. Kaplan, *Diary*, 1904.

Page 293
This Shiviti design is by Betsy Platkin Teutsch, a contemporary American artist, who did all the other artwork in this siddur. The Shiviti is a traditional Jewish art form used for meditation. It is based upon the biblical verse: “I have set (יְנַפְּרוּ / Shiviti) Yah always before me” (Psalm 16:8).

Page 297
See source for page 220.

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Page 302
See sources for page 109.

Page 305
See sources for page 111.

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Pinḥas of Koretz was an eighteenth-century Hasidic rabbi.


See sources for page 170.

See sources for page 173.

Alternative Version by Rami M. Shapiro (Reconstructionist rabbi), published as “It Is Up To Us” in *Tangents*.

Alternative Version by Judy Chicago (contemporary American artist and poet), entitled “Merger.” Capitalization is identical to that in the original.

“Love is not changed...” from *Eurydice* by Edith Sitwell (British poet, 1887-1964).

Mordecai M. Kaplan, *Journal* 1933.

“Miriam Hanevi’ah” by Leila Gal Berner (Reconstructionist rabbi).

“Hamavdil” by Isaac ibn Ghayat (eleventh-century Sephardic rabbi).


Solomon ibn Gabirol (eleventh-century Sephardic poet and philosopher), “Sheḥi La’el / Submit to God,” translated by Reena Spicehandler.


Moses ibn Ezra (medieval Sephardic poet and philosopher), Ye’iruni Se’ipay Lahazoteḥ/My Thoughts Awaken Me to See You,” translation adapted from that of Raymond P. Scheindlin in The Gazelle: Medieval Hebrew Poems on God, Israel and the Soul.

“We cannot merely pray to God...” by Jack Riemer (contemporary American rabbi).


Ruth H. Sohn (contemporary American rabbi), “I Shall Sing to the Lord a New Song.”


“The zodiac symbol...” *ibid.*, page 16.

“Do not say...” *ibid.*, page 119.

“A tale is told...” *ibid.*, page 38.

“Everyone must prepare...” *ibid.*, page 18.

“Everyone is given...,” *ibid.*, page 115.

“The essence of repentance...,” by Adin Steinsaltz (contemporary Israeli rabbi, Talmudist and scholar).


“There was once a poor...,” *ibid.*, page 22.


Mani Leyb Brahinski (Yiddish-American poet, 1883-1953), excerpt from “They,” translated from the Yiddish by David G. Roskies and Hillel Schwartz.


Avraham Shlonsky (Israeli poet, 1900-1973), *Neder/Pledge*” from *Yalkut Shirim*. This translation is found on the wall of *Yad Vashem* in Jerusalem.

Hirsh Glik (poet and resistance fighter in the Vilna Ghetto, 1920-1944), “Zog Nit Keynmol/Never say.” This poem, inspired by the Warsaw Ghetto uprising, was written in April 1943. As a song it became the hymn of the United Partisan Organization. The music is attributed to Dmitri Pokrass.


“Let us stand...,” from an address given on *Yom Hazikaron*/Remembrance Day by David Ben Gurion, (first prime minister of Israel, 1886-1973).


Yehudah Halevi (twelfth-century Sephardic poet), “*Tziyon halo tishali...*/Zion ask now...,” translated by Joel Rosenberg.

“Hatikvah” by Naphtali Herz Imber (Hebrew poet, 1856-1909), translated by Judith Kaplan Eisenstein.

Avigdor Hame’iri (Hebrew poet, novelist, and translator, 1890-1970), “*Me’al Pisgat Har Hatzofim*/From Mount Scopus’s Crest.”
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Page 483
Adapted from the 1945 Reconstructionist Sabbath Prayer Book, page 546.


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Page 487
Barbara Cohen (contemporary American author), excerpt from Molly's Pilgrim.

Page 488
Pearl Kazin (American author), excerpt from “We Gather Together,” The New Yorker, November 26, 1955, page 51.

Page 490

Page 491
Margaret Torrie (contemporary American poet), “The Intention,” in All in the End is Harvest.


Emmanuel Eydoux, pen name of Roger Eisinger (modern French Jewish author). This translation by Jonathan Magonet originally appeared in Forms of Prayer for Jewish Worship, page 402.

Excerpted from “The Seven of Pentacles,” in To Be of Use by Marge Piercy (contemporary American poet and novelist).

“Birth is a Beginning” by Alvin I. Fine (contemporary American rabbi). This poem originally appeared in Gates of Repentance, pages 283-284.

Yehuda Amichai (contemporary Israeli poet), “Kol Hadorot Shelesfanay/All the Generations Before Me,” from Ahshav Bera’ash, translated by Harold Schimmel.

“To My Father.” Believed to be the work of Blaga Dmitrova.


Page 502
“I asked unanswerable questions...” from the ancient Babylonian epic *Gilgamesh*, translated by Herbert Mason.

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Page 503
Louise Gluck, “Metamorphosis,” in *The Triumph of Achilles*.

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“Do not come when I am dead...” by Juanita de Long (contemporary poet), in *The World’s Greatest Religious Poetry*.

Page 511
Nancy Wood (contemporary American poet), “Hold on to What is Good,” in *Many Winters*.

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Page 514
Harvey J. Fields (contemporary American rabbi), "In Praise of the Living."

Page 515
Evelyn Mehlman (Jewish musicologist and composer, 1915-1989; first woman graduate of the Cantor’s Institute at The Jewish Theological Seminary). "We Turn our Thoughts..." first appeared in the Yizkor memory book of the West End Synagogue.

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"Death is not strange..." adapted and excerpted from Years at the
Ending by Joseph Leftwich (British poet, anthologist and translator, 1892-1983).

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Yehuda Amichai (contemporary Israeli poet), “Adam Behayav/I Don’t Have Time.”

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