

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה.
 אֲשֶׁרֵי הָעַם שָׁכְבָה לוֹ, אֲשֶׁרֵי הָעַם שְׁיִהוּה אֱלֹהֵינוּ.
 תְּהִלָּה לְדוֹד
 אַרְוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.
 בְּכָל־יּוֹם אֲבָרְכֶךָ, וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֶד.
 גְּדוֹל יְהוָה וּמְהַלֵּל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.
 דּוֹר לְדוֹר יִשְׁבַח מִעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ.
 הִדְר כְּבוֹד הַיּוֹדֶה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
 וְעִזּוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדוּלְתֶךָ אֲסַפְּרָנָה.
 זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצַדִּיקְתֶּךָ יִרְנְנוּ.
 חֲנוּן וְרַחוּם יְהוָה, אֲרָךְ אַפָּיִם וּגְדֹל־חַסֵּד.
 טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.
 יוֹדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ, וְחַסִּידֶיךָ יְבָרְכוּכָה.
 כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וּגְבוּרֹתֶךָ יִדְבְּרוּ.
 לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרֹתֶיךָ, וְכְבוֹד הַדָּר מַלְכוּתוֹ.
 מַלְכוּתֶךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתֶּךָ בְּכָל־דּוֹר וָדוֹר.
 סוּמְךָ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֶךָ לְכָל־הַכְּפוּפִים.

PSALM 145. Of the three daily services, the afternoon service (Minhah) is the shortest, comprised essentially of the recitation of the Amidah, the personal prayer. We cannot simply stop what we are doing mid-day and immediately concentrate on intimate heartfelt prayer, and so Psalm 145 offers a prelude to the service. Its alphabetic acrostic and poetic lines create a rhythm transforming our mood. With its praise of God and assertion of God's goodness, it moves us away from the everyday concerns that may have preoccupied us and centers us on our most fundamental commitments. The psalm proceeds from general praise to the specific ways we understand God's relation to creation: God's compassion, God's concern for the weak and vulnerable, and God

as the source of our own sustenance. In reciting the psalm, we may begin to see our involvements, our preoccupations, our work, in a new light, and return to them with a different perspective. For a moment we may be unburdened, we may be moved to an internal conversation, we may sense the deepest parts of our own souls once again, and rediscover the presence of our creator. Focusing on God's care may allow us to face our own vulnerability and that of others ("Adonai supports all who falter") or be more open to the delight of life ("You satisfy with contentment all that lives"). Having been moved from our workaday concerns, we are now ready for the intimacy of prayer.

ADONAI SUPPORTS ALL WHO FALTER יהוה סומך יהוה. While otherwise a perfect acrostic, Psalm 145 does not contain a line beginning with the letter *nun*. The rabbis of the Babylonian Talmud teach that because the letter *nun* would allude to Israel's downfall (it is the first letter of the root *n-f-l*, "to fall"), it would be inappropriate to include such a line in a psalm of praise (Berakhot 4b). The rabbis thus suggest that in a particular liturgical context, certain feelings or experiences must be bracketed to allow the full expression of others. They recognize the import of having a space of pure praise—of encountering, even for a moment, a version of the world without challenge or difficulty. As we recite this psalm, aspects of Jewish history, or of our own experience, may seem incompatible with some of the expressions of goodness articulated, but for a moment we might forgo our skepticism and simply experience a sense of gratitude.

עֵינֵי כָל אֱלֹהֵי יִשְׂרָאֵל וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
 פֹּתַח אֶת־יְדֶךָ, וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן.
 צַדִּיק יְהוּה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.
 קָרוֹב יְהוּה לְכָל־קְרָאִיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
 רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
 שׁוֹמֵר יְהוּה אֶת־כָּל־אֲהָבָיו, וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד.
 ◀ תְּהַלֵּת יְהוּה יְדַבֵּר־פִּי,
 וַיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וְאַנְחֵנוּ נְבָרֵךְ יְיָ, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

Some Sephardic rites add these verses (Psalm 5:3 and Psalm 141:2) in preparation for the Minhah Amidah.

הַקְּשִׁיבָה לְקוֹל שׁוֹעֵי מַלְכֵי וְאֱלֹהֵי,
 כִּי אֱלֹהֵי אֶתְפָּלֵל.
 תִּבּוֹן תִּפְלְתִי קְטָרֶת לְפָנֶיךָ,
 מִשְׁאֵת כַּפֵּי מִנְחַת עָרֵב.

חֲצִי קָדִישׁ

Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
 וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
 יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמַּן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
 וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא מִן כָּל־

[לְעָלְמָא לְעָלְמָא מִכָּל־] between Rosh Hashanah and Yom Kippur we substitute:

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְּאִמִּירָן בְּעֵלְמָא,
 וְאָמְרוּ אָמֵן.

On fast days when the Torah is read, we turn to page 64.

UPRAISED HANDS מִשְׁאֵת כַּפֵּי. The translation here follows the interpretation of Meiri (1249–1316, Provence): just as incense rises, so do my praying hands.

HATZI KADDISH. The lengthier services of Shaḥarit and Arvit, which contain the Sh'ma and its blessings followed by the Amidah, begin with a call to public worship: the Bar'khu ("praise"). The shorter Minhah service includes only the Amidah. Bar'khu is not chanted; instead, the Hatzki Kaddish can serve as an alternative call to rouse the congregation to this moment. Its central verse is the public response "May God's great name be acknowledged forever and ever," parallel to the congregation's response to Bar'khu, "Praise Adonai, to whom all praise is directed forever and ever."

תפילת העמידה

Before the Amidah begins, it is customary to take three steps forward, as we approach God's presence. (If there is no room, we step backward first.) The sign פ indicates the places to bow. The Amidah concludes on page 107.

[Leader: פ כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גְדֹל לְאֱלֹהֵינוּ.
אֲדָנִי שִׁפְתֵי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.]

With Patriarchs and Matriarchs:

פ בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אֲבֹרָהם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסֵדֵי אֲבוֹת,
[וְאִמָּהוֹת], וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה.

Between Rosh Hashanah and Yom Kippur we add:

זְכַרְנוּ לְחַיִּים, מִלֶּךְ חַפֵּץ בְּחַיִּים,
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

In that spirit, all the descriptors of God in this *b'rakhah* are biblical, save for two (see Shaḥarit, page 43, for citations). The first is the phrase “who acts with kindness and love.” The ancient rabbis who formulated this *b'rakhah* emphasized God’s goodness and love as the primary divine attribute. The second is the phrase “bring[s] a redeemer (or redemption) to their children’s children.” This is an affirmation that God’s presence and protection are with us as it was with our ancestors, and it is an assurance, as well, that there will be a future that is redemptive. Note that the final phrase talks of God acting “lovingly,” that is, God turns to us with love. Again, the rabbinic emphasis is that, ultimately, our relation with God is fundamentally formed in the mutuality of love. It is thus most significant in the Hebrew text that the first *b'rakhah* ends its descriptions of God’s relationship to our ancestors and us with this word, “love.”

WEEKDAY AMIDAH. The weekday Amidah is the central prayer of the afternoon service and is composed of nineteen individual elements/*b'rakhot*. Talmudic sages remarked that we should imagine ourselves as standing in God’s presence as we pray (Babylonian Talmud, Sanhedrin 22a).

AS I PROCLAIM THE NAME ADONAI אֶקְרָא. Deuteronomy 32:3. Recited when the Amidah is said out loud, this verse serves as a reminder by the leader that the congregation should respond with *amen* at the completion of a *b'rakhah* and with *barukh hu u'varukh sh'mo* (“Blessed be God and blessed be God’s name”) at the mention of God’s name.

OUR ANCESTORS אֲבוֹת. This first *b'rakhah* announces that our prayer is addressed to God, the one to whom our ancestors turned. We are the inheritors of their faith and we place our own turning to God in their tradition.

With Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפּוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
יְיָ בְרוּךְ אַתָּה יְהוָה,
מֶגֶן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
יְיָ בְרוּךְ אַתָּה יְהוָה,
מֶגֶן אַבְרָהָם.

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

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

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמַקְיִים אֲמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ,
מֶלֶךְ מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

Between Rosh Hashanah and Yom Kippur we add:
מִי כְמוֹךָ אֵב הַרְחֲמִים, זוֹכֵר יְצוּרֵיוֹ לְחַיִּים בְּרַחֲמִים.

וּנְאֻמָּן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

BENDING THE KNEES AND BOWING. The Babylonian Talmud confined bowing to the beginning and end of this first *b'rakhah*, as well as to the beginning and end of the next-to-last *b'rakhah*, which thanks God for the gift of life (Berakhot 34a). After bowing at the words *barukh atah*, we stand up straight when we reach God's name. In bowing, we recognize God's sovereignty; when we address God directly, we do so face to face (Berakhot 12a).

GOD'S SAVING CARE גְּבוּרוֹת. The second *b'rakhah* of the Amidah speaks of God as animating all that exists and, mysteriously, even that which has passed from existence. Lovingly, God gives life to all; equally, in God, that which has died is given new life.

The liturgy uses biblical phrases as a springboard for its expression of these ideas. The lines "support the falling, heal the sick, loosen the chains of the bound" are a quotation from Psalm 146, and the liturgist then adds the phrase "and keep faith with those who sleep in the dust." Thus the biblical assertion that God is the protector of the vulnerable is here extended to one utterly incapable of self-help: the dead. We may have lost sight of those who have passed away, but in the grand accounting of the universe the effect of their lives is not lost. And, in a way we can hardly understand but only assert, God both sustains life and is greater than all that lives.

When the Amidah is recited quietly, we continue with the last paragraph on this page, beginning with אֲתָהּ קְדוֹשׁ. The Kedushah is recited only with a minyan and while standing.

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מָרוֹם,
כִּכְתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְהוּה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוּה מִמְקוֹמוֹ.

וּבְדַבְרֵי קְדֻשָּׁךָ כְּתוּב לֵאמֹר:

יְמִלְךָ יְהוּה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ,

וּלְנִצָּח נִצְחִים קְדֻשָּׁתְךָ נִקְדִּישׁ.

וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,

כִּי אֵל מְלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

בְּרוּךְ אַתָּה יְהוּה, הָאֵל הַקְּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur we substitute:

בְּרוּךְ אַתָּה יְהוּה, הַמְּלֶךְ הַקְּדוֹשׁ.

Following the Kedushah, we continue with the Fourth B'rakhah (אתָּה חוֹנֵן) at the top of the next page.

When the Amidah is recited quietly and the Kedushah is not recited, we recite the following paragraph:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ,
וְקְדוּשֵׁים בְּכָל־יּוֹם יְהַלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוּה, הָאֵל הַקְּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur we substitute:

בְּרוּךְ אַתָּה יְהוּה, הַמְּלֶךְ הַקְּדוֹשׁ.

HOLINESS קְדוּשַׁת הַשֵּׁם.
The floors of ancient synagogues and walls of later Ashkenazic ones were frequently painted or tiled with astrological symbols, and the ceiling with stars—visually suggesting that in the moment of prayer, the congregation transcends earthly ties and joins with the divine host in the heavenly sphere. That experience is encapsulated in the Kedushah, which draws on the prophets' vision of the heavens opening and the angels extolling God. Our prayers imitate the angelic liturgy, as if in this moment we have all become a heavenly choir. With this visualization, this moment of prayer can be a moment of ecstatic transcendence.

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, HOLY, HOLY, HOLY.
Isaiah 6:3.

PRaised IS Adonai's GLORY
בְּרוּךְ כְּבוֹד יְהוּה. Ezekiel 3:12.

ADONAI WILL REIGN FOR-
EVER יְמִלְךָ יְהוּה לְעוֹלָם.
Psalm 146:10.

HOLY IS YOUR NAME וְשִׁמְךָ קְדוֹשׁ. God's "name" refers to what occurs in the world, the way the world reflects divine purpose. In this regard some would interpret this theology as implying that the world contains holiness: it is here, present, and it is for us to uncover it, and thus make God's name known.

אַתָּה חוֹנֵן לְאָדָם דַּעַת,
וּמְלַמֵּד לְאָנוּשׁ בִּינָה.
חַנּוּנוֹ מֵאַתָּךְ דַּעָה בִּינָה וְהַשְׁפִּיל.
בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדַּעַת.

guidance, for realigning our inner compass. What we seek is the ability to assess our lives and the world we encounter with judiciousness, with eyes that see what is before us, and with a soul that sees the reality hidden within.

הַשִּׁיבֵנו אֲבִינוֹ לְתוֹרָתְךָ,
וְקַרְבָּנוּ מִלְכָּנוּ לְעִבּוּדְךָ,
וְהַחֲזִירֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
בְּרוּךְ אַתָּה יְהוָה, הַרוֹצֵה בְּתִשׁוּבָה.

selves through which we can assess our behavior; it provides us a language with which we may center our lives. Interestingly, this prayer sees this instruction not as something new to be learned, but as that which is at the root of our souls, fundamental to our very being, already deep within us.

סֵלַח לָנוּ, אֲבִינוּ, בִּי חֲטֵאוֹנוּ,
מִחַל לָנוּ מִלְכָּנוּ, בִּי פְשָׁעֵנוּ,
בִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, חַנּוּן הַמְרַבֵּה לְסִלְחָת.

fallibility, and by embracing the limits of our understanding and our vision, can we discover our humanity.

רְאֵה נָא בְּעֵינֵינוּ, וְרִיבָה רִיבָנוּ,
וּגְאֹלָנוּ מִהֲרָה לְמַעַן שְׁמֶךָ,
בִּי גּוֹאֵל חֲזָק אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, גּוֹאֵל יִשְׂרָאֵל.

have just asked for: may our lives be centered on what is most sacred, may we experience ourselves as forgiven for our failures, and may we be part of a community of others who are similarly striving.

On fast days, the leader adds:

עֲנֵנוּ, יְהוָה, עֲנֵנוּ, בְּיוֹם צוּם תַּעֲנִיתָנוּ, בִּי בְצָרָה גְדוֹלָה אֲנַחְנוּ. אֵל
תַּפְּנוּ אֵל רִשְׁעֵנוּ, וְאֵל תַּסְתֵּר פְּנֵיךָ מִמֶּנּוּ, וְאֵל תַּתְּעַלֵּם מִתְחַנְתָּנוּ.
הֲיִיה נָא קְרוֹב לְשׁוֹעֲתֵנוּ, יְהִי נָא חֶסֶדְךָ לְנַחֲמֵנוּ, טָרָם נִקְרָא אֱלֹהִים
עֲנֵנוּ, בְּדַבָּר שְׁנֵאמַר: וְהִזֵּה טָרָם יִקְרָאוּ וְאֲנִי אֶעֱנֶה, עוֹד הֵם
מְדַבְּרִים וְאֲנִי אֶשְׁמָע. בִּי אַתָּה, יְהוָה, הָעוֹנֶה בְּעַת צָרָה, פּוֹדֶה
וּמַצִּיל בְּכָל־עַת צָרָה וְצוּקָה.

When the Amidah is recited quietly, we return to page 103, omitting the following:

בְּרוּךְ אַתָּה יְהוָה, הָעוֹנֶה בְּעַת צָרָה.

KNOWLEDGE. This first series of requests centers on our inner lives rather than on our material existence. At this time of day, we might feel depleted, especially aware of our need for

T'SHUVAH/TURNING. Torah speaks to the various elements that make up our lives, and helps us sort out what is important and significant. It offers us a perspective larger than our-

FORGIVENESS. Religious language offers a constant reminder of human fallibility, an antidote to hubris, a challenge to our illusions of immortality and power. Only in recognizing our

DELIVERANCE. These three *b'rakhot* of personal request addressed to our inner lives conclude with a prayer for redemption. In this context, redemption may mean the fulfillment of all that we

ANSWER US עֲנֵנוּ. The Babylonian Talmud (Taanit 13b) enjoins that the individual who prays on a fast day include their prayers for the day in the summary prayer, *שמע קולנו*, "Hear our voice" (page 103), and that the service leader, who represents the entire community, add an additional *b'rakhah* to the Amidah after the *b'rakhah* for redemption.

רְפָאנוּ יְהוּה, וְנִרְפָא,
הוֹשִׁיעֵנו וְנוֹשְׁעָה, כִּי תִהְלֹתֵנוּ אִתָּהּ,
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מִבּוֹתֵינוּ.

On behalf of one who is ill:

וְיִהי רְצוֹן מִלְפָנֶיךָ יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
שֶׁתִּשְׁלַח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף,
לְ _____ בְּתוֹךְ שְׁאֵר הַחוֹלִים,
וְחֹזֵק אֶת־יָדֵי הָעוֹסְקִים בְּצַרְכֵיהֶם,
כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אַתָּה.
בְּרוּךְ אַתָּה יְהוּה, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

that we may be able to go out to the world with the appreciation of life as a gift, with what the ancient sages called “a beautiful face”—that is, a face which shines with joyous appreciation.

בְּרַךְ עֲלֵינוּ יְהוּה אֱלֹהֵינוּ אֶת־הַשָּׁנָה הַזֹּאת
וְאֶת־כָּל־מִיָּנֵי תְבוּאַתָּה לְטוֹבָה, וְיִתֵּן

*From Pesah until December 4 (or December 5
if preceding a solar leap year): בְּרַכָּה*

*From December 5 (or December 6 if preceding
a solar leap year) until Pesah: טַל וּמָטָר לְבִרְכָה*

עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ מִטוֹבָה,
וּבְרַךְ שְׁנֵתָנוּ בְּשָׁנִים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה יְהוּה, מְבָרַךְ הַשָּׁנִים.

tive to how seasonal conditions, such as rain and drought, profoundly affect all of our lives and the way we, in turn, affect these conditions.

תִּקַּע בְּשׁוֹפָר גְּדוֹל לְחֵרוּתֵנוּ,
וְשֵׂא נֵס לְקַבֵּץ גְּלוֹתֵינוּ,
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע פְּנֵפוֹת הָאָרֶץ.
בְּרוּךְ אַתָּה יְהוּה, מְקַבֵּץ גְּדוּחֵי עַמּוֹ יִשְׂרָאֵל.

their society, but equally their vision of healing. Here the liturgist alludes to Isaiah, speaking about the lost tribes of Israel exiled to Assyria: “In that day a great ram’s horn shall be sounded, and those who were lost in the land of Assyria . . . and in the land of Egypt shall come and worship Adonai on the holy mount, in Jerusalem” (26:13). The following prophecies in the Book of Isaiah do not stop there, but go on to paint a vision of universal redemption: “New Moon after New Moon, and Sabbath after Sabbath, all flesh shall come to worship Me” (66:23). The vision of Israel’s redemption thus becomes a symbol of the redemption of all peoples. It is a vision of the end of evil and oppression.

HEALING. In the first series of personal requests, we recognized the limits and fallibility of human consciousness. We now turn to our physical reality: the recognition of how much can go wrong with our own bodies and how much we depend on proper sustenance. To be sure, this cycle of prayers broadens the meaning of healing to include not only physical infirmities but inner pain and rupture, as well. In that sense, these prayers regarding our physical reality are also prayers for wholeness,

PROSPERITY. It is possible to think that this prayer for prosperity centers on the productivity of the land because it emerged from largely agricultural societies. But even the most technologically advanced societies are ultimately dependent on the land’s yield; we are all sustained by the land. This prayer is especially resonant as we become ever more atten-

INGATHERING OF EXILES. The scholar and student of literature Shalom Spiegel would remark that what characterized the prophets of ancient Israel was not only their ability to critique

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרְאֲשׁוֹנָה וְיִוְעָצֵינוּ כְּבַתְּחִלָּה,
וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה,
וּמֶלֶךְ עָלֵינוּ אֶתָּה יְהוָה לְבִדְדִךְ
בְּחֶסֶד וּבְרַחֲמִים,
וְצִדְקָנוּ בְּמִשְׁפָּט.
בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

Between Rosh Hashanah and Yom Kippur we substitute:
בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַמִּשְׁפָּט.

justice has always entailed far more than simple adherence to rule of law. Thus, this prayer for justice also invokes “kindness and compassion.” When not accompanied by compassion, the rule of law can become cruel and unyielding. The *b'rakhah* for justice concludes with a prayer for righteousness (*tzedek*), which in rabbinic parlance includes care for the impoverished, the hungry, and the homeless. A just society mediates law with compassion, and ensures that all are cared for.

וּלְמַלְשֵׁינִים אֵל תְּהִי תִקְוָה,
וְכַל־הַרְשָׁעָה כְּרָגַע תֵּאבֵד,
וְכַל־אוֹיְבֵיךָ מִהֲרֵה יִכְרְתוּ,
וְהַזֵּדִים מִהֲרֵה תַעֲקֹר וּתְשַׁבֵּר וּתְמַגֵּר וּתְכַנִּיעַ
בְּמִהֲרָה בְיָמֵינוּ.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹבֵר אוֹיְבִים וּמְכַנִּיעַ זֵדִים.

JUSTICE. The pleas in this cycle for communal redemption are simultaneously realistic and utopian. They express a profound sense that justice has not been achieved. We live in a world that hardly embodies the ideals of justice, equity, and freedom for all. This conclusion accords with the Jewish sensibility that we are in exile.

The Jewish concept of

DEFEATING EVIL. The opening line of this *b'rakhah* speaks of “those who . . . defame us,” referring to people who reported on Jewish activity to the non-Jewish government—reports that historically led to greater repressive acts against the Jewish community. The *b'rakhah* then

goes on to expand its focus to include all those who would consciously commit evil. Note that the prayer speaks of “Your” enemies—that is, enemies of God—not “our” enemies. It aims at those who have violated rules of ethics, those who have been destroyers, those so selfish that they would step over anybody in their way—not those whom we would oppose or battle for personal reasons. In our day, we can imagine the prayer as referring to terrorists beheading captives, to those who would kill innocent civilians to make a point, and to those who would incite chaos, consciously destroying public order in pursuit of power. The closing line calls for the “humbling” of those who would commit evil. Evil so often arises out of arrogance: a view that everyone else is less worthy, deserving of their fate: it is this arrogance and self-centeredness that needs to be humbled.

עַל הַצְּדִיקִים
 וְעַל הַחֲסִידִים
 וְעַל זְקֵנֵי עַמֶּךָ בֵּית יִשְׂרָאֵל
 וְעַל פְּלִיטַת סוֹפְרֵיהֶם,
 וְעַל גְּרֵי הַצְּדָקָה,
 וְעַלֵינוּ,
 יְהִימוּ נָא רַחֲמֶיךָ, יְהוָה אֱלֹהֵינוּ,
 וְתֵן שָׂכָר טוֹב לְכָל־הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת,
 וְשִׁים חֶלְקֵנוּ עִמָּהֶם, וְלַעוֹלָם לֹא נִבּוֹשׁ כִּי כָךְ בְּטַחֲנוּ.
 בְּרוּךְ אַתָּה יְהוָה, מְשַׁעַן וּמְבַטֵּחַ לַצְּדִיקִים.

same root as *hesed*, meaning acts of charity and compassion—acts that cannot be commanded but are to be commended. Righteous converts, *gerei tzedek*, have undergone a personal transformation, effectuating a change in the direction of their lives. Like the righteous or pious, their action goes beyond expected behavior. All three types of people are infused with values articulated in what we know as Torah. They all owe a debt to the other two categories of people mentioned in this *b'rakhah*: those who study Torah and teach its values (the remnant of the sages), and communal leaders who sustain the societal institutions that allow righteousness to flourish.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב,
 וְתִשְׁכַּן בְּתוֹכָהּ כְּאִשֶּׁר דִּבַּרְתָּ,
 וּבְנֵה אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵין עוֹלָם,
 וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תִּכְיֶן.

On Tishah B'Av, we add here the prayer for the consolation of Jerusalem, *Naheim*, on page 209, in place of the following *b'rakhah*.

בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.
 אֶת־צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תִצְמַיֵחַ,
 וְקִרְנוֹ תִרְוֵם בִּישׁוּעָתְךָ,
 כִּי לִישׁוּעָתְךָ קוִינּוּ כָּל־הַיּוֹם.
 בְּרוּךְ אַתָּה יְהוָה, מְצַמֵּיחַ קֶרֶן יִשׁוּעָה.

depended on the whim of nobles, royals, and ecclesiastics, Jews hoped that a time would soon come when they could return to the Land of Israel and live under their own rule. But the prayer is not only a response to those times; it also an expression of the fundamental Jewish belief that the world is incomplete, that the dream of a just world has not been achieved. The righteous use of power has never been achieved, but the dream of a time when rulers and state power will act justly remains a central Jewish longing.

THE RIGHTEOUS. There are five different categories of righteousness enumerated here. In rabbinic parlance *tzadikim*, the righteous, are those who are punctilious about their religious observance in both ritual and ethical matters. Note the relation of the word *tzadik* to *tzedek*, acts concerned with justice and equity. *Hasidim* are those who go beyond the letter of the law, particularly in behavior toward the unfortunate; the noun *hasid* is from the

JERUSALEM. The name Jerusalem has been interpreted to mean “city of peace.” The dream of God “returning to Jerusalem” is a vision of the Jewish people living in peace and of the prophetic vision of world peace being realized (Maimonides, *Mishneh Torah*, *Hilkhot Melakhim* 12:2).

MESSIANIC HOPE. The expression of messianic hope has had different meanings in different generations and in different circumstances. In the medieval era, when Jews lacked political power and their rights frequently

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת־תְּפִלָּתֵנוּ,
כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה,
וּמְלַפְנֵיהָ, מִלְכֵנוּ, רִיקָם אֵל תִּשְׁיִבֵנוּ.

On fast days, when the Amidah is recited quietly, we add here the prayer Aneinu on the bottom of page 99.

כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
[כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל־פֶּה.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ תְּפִלָּה.

in this section. The Sephardic version of this prayer (included here as an alternative) emphasizes the universal character of prayer, for prayers issue from every human heart and God attends to all.

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפִּלָּתָם,
וְהִשָּׁב אֶת־הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ,
וְתַפִּלָּתָם בְּאַהֲבָה תִקְבַּל בְּרַצוֹן,
וְתִהְיֶה לְרַצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], יַעֲלֶה וְיָבֵא, וְיִגִּיעַ וְיִרְאֶה,
וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרֵנוּ וּפְקוּדוֹתֵנוּ, וְזָכְרוֹן
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וְזָכְרוֹן מְשִׁיחַ בֶּן־דָּוִד עַבְדְּךָ, וְזָכְרוֹן
יְרוּשָׁלַיִם עִיר קְדוֹשָׁה, וְזָכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפִלִּיטָה, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot:

On Pesah:

On Rosh Hodesh:

רֵאשׁ הַחֹדֶשׁ הַזֶּה. חַג הַמִּצּוֹת הַזֶּה. חַג הַסּוּפּוֹת הַזֶּה.

When the Amidah is recited aloud the congregation responds אָמֵן to each of these phrases:

זָכְרֵנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה אָמֵן.

וּפְקוּדֵנוּ בּוֹ לְבִרְכָה אָמֵן.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

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

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

have offered our words but not our hearts; our thoughts have wandered, even as we uttered the liturgy, and we question the efficacy of our prayers. Yet we hope that our prayers be considered acceptable despite our limitations, that our efforts here and now may be regarded as pure even when we know they are not. Taking up the image of the ancient Temple, we might think of our prayer life as a pilgrimage, a journey to an inner sanctum we will never see, but whose meaning—an experience of God's presence—we may have hints of in a moment of prayer.

HEAR OUR VOICE שְׁמַע קוֹלֵנוּ. This is the ultimate prayer: that we be heard. To be heard is to be recognized in the fullness of selfhood. If we are heard, we do not leave empty-handed, even if nothing else is given. Since this is a summary prayer, a summary of all that we might ask for, it has become customary to add whatever personal prayers one wishes

THE SERVICE THAT WE OFFER. Many medieval commentators understood the yearning for the restoration of the Temple service not as a vision of the future, but rather as a metaphor, a way of seeing our prayers as equivalent to the service in the Temple. Nevertheless, this *b'rakhah* articulates an ambivalence. On the one hand, we hope that our prayers will be accepted. On the other hand, we know that something has been lost: the experience of the presence of God—which Jews had in ancient times, as they watched the High Priest exit from the Holy of Holies, knowing that his offering had been accepted—is not available to us. The Talmud even relates that those worshippers had a physical assurance that God was listening. And we? We may feel that our prayers have been inadequate, that we

When the Amidah is recited quietly, we read the following paragraph.
 When the Amidah is chanted aloud, the leader reads this following paragraph as the congregation reads the next passage.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֹהֵי
 אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְעוֹלָם וָעֶד.
 צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,
 אֵתָה הוּא לְדוֹר וָדוֹר.
 נוֹדָה לָךְ וְנִסְפַּר תְּהִלָּתְךָ,
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
 וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
 וְעַל נְסִיף שְׂבֻכְלֵיוֹם עִמָּנוּ,
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבֻכְלֵעֵת,
 עָרֵב וּבִקֵּר וְצָהָרִים.
 ◀ הַטּוֹב, בִּי לֹא כָלוּ רַחֲמֶיךָ,
 וְהִמְרַחֵם, בִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קוּיֵנוּ לָךְ.

This paragraph is recited by the congregation when the full Amidah is repeated by the leader, by custom remaining seated and bowing slightly.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֹהֵי
 אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצְרֵנוּ, יוֹצֵר
 בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,
 עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵנוּ וְתַקִּימָנוּ, וְתִאֶסֶף
 גְּלוּיֹתֵינוּ לְחִצְרוֹת קִדְשֶׁךָ, לְשִׁמְרֵךְ חֲקִיךָ וְלַעֲשׂוֹת רְצוֹנְךָ,
 וְלַעֲבֹדְךָ בְּלֵבב שָׁלֵם. עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ, בְּרוּךְ אַתָּה
 הַהוֹדָאוֹת.

GRATITUDE. A central phrase in this prayer expressing gratitude for being alive and for the gift of a day is, "Your miracles that accompany us each day." We may go out to the world and view everything as "normal," ordinary. Or we may go out to the world and be struck with amazement: amazement that there is life at all, something rather than nothing; amazement at the variety of living things, plants and animals, insects and fish; amazement at the light and the range of colors, the different shades and shadows that the world displays at different times of day. We can view all of it as miracles that constantly accompany us. The everyday can be ordinary or extraordinary, depending on the perspective we bring to bear.

THE CONGREGATIONAL RESPONSE. Gratitude is not only expressed by the leader on behalf of the congregation, but also each person enunciates their own sense of appreciation along with the leader. Interestingly, this is the only *b'rakhah* of the

Amidah in which the congregation offers a response simultaneously with the reader (during the repetition of the Amidah). Perhaps it is because at this moment we have reached the heart of the enterprise of prayer: the expression of gratitude. Indeed, the original wording of this congregational response, before its expansion by many hands, was על שֶׁאֲנַחְנוּ לָךְ, "We thank You for the opportunity to thank You."

On Hanukkah, we recite the prayer below.
 On Purim, we add Al Hanissim on page 203.
 On Yom Ha-Atzmaut, we add Al Hanissim on page 222.

לְחִנּוּכָה

עַל הַנְּסִים וְעַל הַפְּרָקוֹן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת,
 וְעַל הַמְּלַחְמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ [וּלְאִמּוֹתֵינוּ] בְּיָמֵים
 הָהֵם וּבְזֶמַן הַזֶּה.

בְּיָמֵי מַתְתִּיָּהוּ בֶן־יֹחָנָן כִּהֵן גְּדוֹל חֲשֻׁמוֹנָאִי וּבְנָיו,
 כְּשֶׁעָמְדָה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל
 לְהַשְׁפִּיחַם תּוֹרְתְךָ וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ,
 וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם,
 רַבַּת אֶת־רִיבָם, דָּנַת אֶת־דִּינָם, נִקְמַת אֶת־נִקְמָתָם,
 מִסֵּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעֻטִּים,
 וְטַמְאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים,
 וְזִדִּים בְּיַד עוֹסְקֵי תּוֹרָתְךָ,
 וְלָךְ עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ,
 וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה.
 וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר בְּיַתְּךָ,
 וּפָנּוּ אֶת־הַיְכָלְךָ,
 וְטָהְרוּ אֶת־מִקְדָּשְׁךָ,
 וְהִדְלִיקוּ נֵרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ,
 וְקִבְּעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלֶינוּ,
 לְהוֹדוֹת וּלְהַלְלֵל לְשִׁמְךָ הַגְּדוֹל.

HANUKKAH. Commentators have remarked regarding the curious history of Hanukkah. In that vein, Michael Strassfeld, a contemporary author, writes:

"Hanukkah is the most historically documented of the Jewish holidays.... The earliest versions are found in the First Book of Maccabees and the Second Book of Maccabees. While these books tell the history of the Maccabees, they did not become part of the [canonized] Hebrew Bible. They were preserved by the church and can be found in collections of Apocrypha literature. Thus Hanukkah is the only major holiday that has no basis in the Bible. . . .

"At first Hanukkah was celebrated as a reminder of the victory of the Maccabees. It also marked the rededication (*hanukkah* means "dedication") of the Temple. Only later did the miracle of the oil come to dominate the military victory. This shift in focus can perhaps be attributed to the subsequent history of Hasmoneans. The Hasmonean dynasty, with the passage of time,

became Hellenized and, more important, some them opposed and even persecuted the rabbis. This dark later history superseded the brief bright period of their beginning. . . . In spite of this ambiguous history, Hanukkah remained popular and the rabbis established rules for the lighting of the candles. While these commemorated the miracle of the oil the tale of the Maccabees never completely disappeared from Hanukkah."

In light of the latter, the prayer medieval Jewry fashioned to be recited on Hanukkah emphasizes the Maccabean victory, and the rededication of the Temple but does not mention the miracle of the cruse of oil at all, saying only, "they kindled lights in Your holy court."

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur we add:

וּבְכָתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיְהִלְלוּ אֶת־שְׁמֶךָ בְּאַמֶּת,

הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָּנוּ סֵלָה.

בְּרוּךְ אַתָּה יְהוָה, הַטוֹב שְׁמֶךָ וְלֶךְ נֶאֱדָה לְהַוְדוֹת.

On fast days the leader concludes with Birkat Kohanim and Sim Shalom, page 53.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ

וְעַל כָּל־יְוֹשְׁבֵי תְּבֵיל תְּשִׁים לְעוֹלָם,

כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשְּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל

בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.

Between Rosh Hashanah and Yom Kippur we recite the following paragraph, in place of the line that follows it:

בְּסִפְרֵ חַיִּים, בְּרָכָה וְשְׁלוֹם, וּפְרָנְסָה טוֹבָה, נִזְכָּר וְנִפְתָּח לְפָנֶיךָ,

אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

GRANT ABUNDANT AND LASTING PEACE רַב שְׁלוֹם.

This version of the final *b'rakhah* appears only in the Ashkenazic rite. (Sephardim recite *Sim Shalom* as in *Shaharit*, p. 53.) It is recited at those times when it is not customary for the priests to offer their blessing in the synagogue service. (In the Land of Israel, priests bless the congregation every morning, but they do not do so during the afternoon or evening services.) Thus, in this prayer, the Priestly Blessing is de-emphasized. Instead, we appeal directly to God as the "master of the ways of peace."

What is the peace we are asking for? It is certainly a wish to see an end to violence and oppression, symbolized in this prayer by the people Israel being at peace. But it is also an inner quality, a personal sense of wholeness, for the word for peace, *shalom*, comes from the same root as the word *shalem*, meaning "whole."

The mystics understood peace as the flow downward and upward through the Divine—all aspects of divinity being in harmony. In this vision, peace is understood as the incredible diversity of the universe existing together in harmony.

The quiet recitation of the Amidah concludes with a personal prayer or the following:

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מַרְעָה, וּשְׁפָתַי מְדַבֵּר מְרָמָה,
וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעֹפֵר לְכָל תְּהִיָּה.
פָּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדֹּף נַפְשִׁי.
וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הֲפֹר עֲצָתָם
וְקַלְקַל מַחֲשַׁבְתָּם.
עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ,
עֲשֵׂה לְמַעַן קִדְשֶׁךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ.
לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְיֵי.
יְהִיו לְרִצּוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ,
יְהוּה צוּרֵי וְגוֹאֲלֵי.

It is customary to take three steps backward and bow to the left, to the right, and to the center at the conclusion of the Amidah, as if exiting the court of a sovereign.

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

הִבִּינֵנִי וְאַצְרָה תּוֹרָתְךָ, וְאַשְׁמְרָנָה בְּכָל־לֵב.
דְּרֹךְ מִצְוֹתֶיךָ אֲרוּץ, כִּי תִרְחִיב לְבִי.
הֶעֱבֵר עֵינַי מִרְאוֹת שׁוֹא, בְּדַרְכֶיךָ חַיִּינִי.
וְהַצִּילֵנִי מִמָּה שְׁאַנִּי צָרִיךְ לְהַנְצִל,
מִלְטָנִי מִמָּה שְׁאַנִּי צָרִיךְ לְהַמְלִט.
עֲזָרְנִי וְהוֹשִׁיעֵנִי וְהִיָּה עִמִּי תָמִיד.

When the Amidah is to be repeated aloud, we turn back to page 96.

If Tahanun is omitted, we recite Kaddish Shalem, page 111.

On fast days (except Tishah B'Av) and between Rosh Hashanah and the day before Yom Kippur (except on Friday), we continue with Avinu Malkeinu on page 206 or page 208.

PERSONAL PRAYER. The ancient rabbis customarily added personal prayers to their recitation of the liturgy. The Babylonian Talmud offers examples of these personal prayers, one of which entered the liturgy and is included in the main text on this page. Others did not formally enter the liturgy; we have included in the left margin on this page two of these prayers, as well as one from the Talmud of the Land of Israel.

HAVINEINI הִבִּינֵנִי. These passages are taken from Likutei Tefillot by the Hasidic master Nathan of Nemerov, who based his work on the teachings of his rebbe, Nahman of Bratzlav.

For instructions regarding the posture for N'filat Apayim, see side note.

נְפִילַת אַפַּיִם

וַיֹּאמֶר דָּוִד אֶל גָּד: צַר לִי מְאֹד. נִפְלָה נָא בְיַד יְהוָה,
בִּי רַבִּים רַחֲמִיו, וּבְיַד אָדָם אֶל אֶפְלָה.
רַחוּם וְחַנוּן, חֲטָאתִי לִפְנֵיךָ.
יְהוָה מְלֵא רַחֲמִים, רַחֵם עָלַי וְקַבֵּל תְּחִנוּנֵי.

א

יְהוָה אֶל בְּאַפְךָ תּוֹכִיחֵנִי, וְאֶל בְּחַמְתְּךָ תִּיְסָרֵנִי.
חַנּוּנִי יְהוָה בִּי אֲמַלֵּל אָנֹכִי, רַפְּאֵנִי יְהוָה, בִּי נִבְהָלוּ עַצְמוֹתַי,
וְנִפְשִׁי נִבְהָלָה מְאֹד, וְאַתָּה יְהוָה עַד מָתַי.
שׁוּבָה יְהוָה חֲלֹצָה נַפְשִׁי, הוֹשִׁיעֵנִי לְמַעַן חֲסִדֶּךָ.
בִּי אֵין בַּמּוֹת זְכָרְךָ, בִּשְׂאוֹל מִי יוֹדֵה לָךְ.
יִגְעֹתַי בְּאַנְחָתִי, אֲשַׁחָה בְּכָל-לַיְלָה מִטָּתִי,
בְּדַמְעֹתַי עֵרְשִׁי אֲמַסֶּה.
עֲשֵׂשָׁה מִכַּעַס עֵינַי, עֲתָקָה בְּכָל-צוּרֵי.
סוּרוּ מִמֶּנִּי כָּל-פְּעֻלֵי אָוֶן, בִּי שְׁמַע יְהוָה קוֹל בְּכִי.
שְׁמַע יְהוָה תְּחִנָּתִי, יְהוָה תִּפְלֹתַי יִקַּח.
יִבְשׁוּ וַיִּבְהָלוּ מְאֹד כָּל-אֵיבֵי, יִשָּׁבוּ יִבְשׁוּ רִגְעַ.

תהלים ו

N'FILAT APAYIM. In the early Middle Ages, Jews added to the morning and afternoon prayer a new section: *N'filat Apayim*, literally “falling on one’s face”—that is, prostration, penitential prayers asking for forgiveness and redemption. The posture practiced while reciting these prayers was considered the most extreme. Over time, it was modified to holding one’s weaker arm at an angle and place one’s head on it—signaling humility. For some, this will be a moment of assurance of God’s presence, opening a space to express our true wishes. For others, it may be a time to face honestly our deepest questions, doubts, and fears. *N'filat apayim* is considered a penitential prayer, and so it is not recited on days of joy. (See pages 56 and 369–370 for a listing of days when *tahanunim* are not said.) In addition to these days, *n'filat apayim* is not recited on the afternoon before Shabbat or a festival.

GAD גָּד. Gad was a prophet to whom David turned when the land was suffering from drought (2 Samuel 24:14). Just as we recited psalms of David earlier, in preparation for the recitation of the Amidah, we now recite a prayer of David following the Amidah. The line *nipla na*, “I shall fall down,” likely recommended this verse as an introduction to the section, which is called *n'filat apayim* (“falling on one’s face”), as noted above.

I HAVE SINNED חֲטָאתִי. This sentence has no biblical source. The Sephardic version of this prayer phrases it in the plural, “we have sinned.” The Ashkenazic version, in the singular, emphasizes the personal nature of this moment of prayer.

PSALM 6 was added to the liturgy some 200 years ago. In its first half, the psalm is a plea to God for help. But in the second half, the psalmist turns inward; the prayer no longer has a defined audience, though at one point the psalmist addresses “the sinners” and assures them that God has heard the pleas of this supplicant. The enemies mentioned at the end of this psalm, who ought to be “shamed,” might be external, or we perhaps might think of them as internal. We address the side of ourselves that despairs of change, or that lacks faith—whether in God, in humanity, or in ourselves. We pray that the inner voices that hinder us be silenced.

MY VERY SOUL נַפְשִׁי. In its biblical setting the Hebrew word *nefesh* means “person,” but later Hebrew understood it to mean an inner aspect, the source of human vitality. Undoubtedly, those who added this psalm to the liturgy understood the word in this latter sense.

ב

שִׁיר הַמַּעֲלוֹת

מִמַּעַמְקִים קָרָאתִיךָ יְהוָה.

אֲדַנִּי שְׁמָעָה בְּקוֹלִי, תְּהַייבָה אֲזַנִּיךָ קְשׁוּבוֹת
לְקוֹל תַּחֲנוּנָי.

אִם עֲוֹנוֹת תִּשְׁמַרְרֶינָה, אֲדַנִּי מִי יַעֲמֵד.

כִּי עִמָּךְ הִסְלִיחָה, לְמַעַן תִּתְּרָא.

קָנִיתִי יְהוָה, קָנִיתָה נַפְשִׁי,

וְלִדְבָרוֹ הוֹחֵלְתִי.

נַפְשִׁי לְאֲדֹנָי מִשְׁמָרִים לְבַקֵּךְ, שְׁמָרִים לְבַקֵּךְ.

יְחַל יִשְׂרָאֵל אֶל־יְהוָה, כִּי עִם יְהוָה הַחֶסֶד

וְהִרְבָּה עִמּוֹ פְדוּת.

וְהוּא יַפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו.

תהלים קל

PSALM 130. Conservative prayerbooks have added this psalm as a possible alternative to Psalm 6, which itself is a late addition to the traditional siddur. Here the call of the worshipper emerges from the deepest, most soulful place, asking for forgiveness for any possible sin and expressing hope in God's saving power.

HOPE IN ADONAI . . . WAIT
וְלִדְבָרוֹ הוֹחֵלְתִי . . . יְחַל. The Hebrew root י-ח-ל, translated here as "wait," appears in two different verbal forms in this psalm. The root ק-ו-ה, meaning "hope," also appears twice (קָנִיתִי יְהוָה קָנִיתָה נַפְשִׁי). These verbs constitute the essential message of the psalm. To have hope is to be willing to wait—expectingly.

REDEEM ISRAEL יַפְדֶּה אֶת־יִשְׂרָאֵל. The last line of the poem looks to God to redeem us from our sins. This is the only place in the entire Tanakh where redemption is associated with liberation from sin, rather than the more usual references to liberation from someone else's ownership: slaves are redeemed and freed, land is redeemed and goes back to its original owner, and most significantly Israel was redeemed from Egypt. Here, the redemption sought is not from an external oppressor, but rather from our own internal confusions and errors. The use of the term "redemption" may hint at a connection between enslavement and sin: sin may result from and contribute to inner impulses that we do not control, which "own" us.

שומר ישראל

If earlier we fell on our arm, now we sit up.

שֹׁמֵר שְׂאֲרֵית יִשְׂרָאֵל,
וְאֵל יֵאבֵד יִשְׂרָאֵל,
הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל.

שׁוֹמֵר גּוֹי אֶחָד,
שֹׁמֵר שְׂאֲרֵית עִם אֶחָד,
וְאֵל יֵאבֵד גּוֹי אֶחָד,
הַמֵּיַחֲדִים שְׁמֵךְ יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

שׁוֹמֵר גּוֹי קְדוֹשׁ,
שֹׁמֵר שְׂאֲרֵית עִם קְדוֹשׁ,
וְאֵל יֵאבֵד גּוֹי קְדוֹשׁ,
הַמְּשַׁלְּשִׁים בְּשִׁלְשׁ קְדָשׁוֹת לְקְדוֹשׁ.

מִתְרַצָּה בְּרַחֲמִים וּמִתְפַּיֵס בְּתַחֲנוּנִים,
הַתְרַצָּה וְהִתְפַּיֵס לְדוֹר עָנִי, כִּי אֵין עוֹזֵר.
אֲבִינוּ מִלְּפָנֶיךָ, חָפְנֵנוּ וְעַנְּנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

וְאֲנַחְנוּ לֹא נִדְעַ מַה נַּעֲשֶׂה, כִּי עָלֶיךָ עֵינֵינוּ.
זְכוֹר רַחֲמֶיךָ יְהוָה וְחֶסְדֶּיךָ, כִּי מֵעוֹלָם הָמָּה.
יְהִי חֶסְדְּךָ יְהוָה עָלֵינוּ, כַּאֲשֶׁר יַחַלְנוּ לָךְ.
אֵל תִּזְכֹּר-לָנוּ עוֹנוֹת רַאשׁוֹנִים, מִהֵרָ יִקְדָּמוּנוּ רַחֲמֶיךָ,
כִּי דָלוּנוּ מְאֹד. חָפְנֵנוּ יְהוָה חָפְנֵנוּ, כִּי רַב שָׁבַעְנוּ בּוֹ.
בְּרַגְזוֹ רַחֵם תִּזְכֹּר. כִּי הוּא יִדַע יִצְרָנוּ,
זְכוֹר כִּי עָפַר אֲנַחְנוּ.

◀ עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל
עַל דְּבַר כְּבוֹד שְׁמֶךָ,
וְהִצִּילְנוּ וְכִפֵּר עַל חַטָּאתֵינוּ
לְמַעַן שְׁמֶךָ.

שׁוֹמֵר GUARDIAN OF ISRAEL יִשְׂרָאֵל. Turning away from the theme of sin, this prayer describes the people Israel as the ones who cherish God's name. The confessional nature of the previous prayers might induce the feeling of God's possible abandonment of the penitent, and so this closing prayer brings Tahanun to a conclusion with the reassurance of God's continuing protective care.

This medieval *piyyut* traditionally formed an ending for prayers of confession and was therefore only recited on fast days. It has more recently found its way into Tahanun, which is sometimes seen as a penitential prayer parallel to those recited on fast days.

WE DO NOT KNOW WHAT TO DO

וְאֲנַחְנוּ לֹא נִדְעַ. This passage is among the earliest prayers associated with Tahanun. It is found in the 8th-century siddur of Amram Gaon. Interestingly, the only sin it focuses on is that of ancestral generations; the liturgist probably has in mind the generation of the destruction of the Temple, whose deeds were said to have caused the exile. There is an intergenerational effect of sin and its consequence; we suffer the consequence of previous generations' errors, but our lives can redeem that burden. The verses included here are an anthology of references to God's mercy and kindness—a fitting conclusion for a final plea. (Citations of the verses may be found in *Shaharit*, page 63.)

קְדִישׁ שְׁלֵם

Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל
בְּעַגְלָא וּבְזַמְנֵי קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְא מִן כָּל-

[between Rosh Hashanah and Yom Kippur we substitute: לְעֵלְא לְעֵלְא מְכָל-

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאִמִּירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תְּתַקַּבַּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל-יִשְׂרָאֵל קָדָם אַבוּהוֹן דִּי
בְּשַׁמַּיָּא, וְאָמְרוּ אָמֵן.

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

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

KADDISH SHALEM. Originally, Kaddish Shalem marked the completion of the service. It contains the congregational response "May God's great name be acknowledged forever and ever," the Aramaic translation of the people's response to the High Priest's prayer. Kaddish Shalem is differentiated from other recitations of the Kaddish in that it includes a plea that the congregation's prayers be acceptable to God (תְּתַקַּבַּל צְלוֹתָהוֹן, *titkabal tz'lot-hon*). It ends with a prayer for peace, since all prayer services end with a prayer for peace. (Talmud of the Land of Israel, Berakhot 9:5)

עַל בֶּן נְקוּוּהָ לָךְ יְהוָה אֱלֹהֵינוּ,
 לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֹרָה,
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
 וְהָאֱלִילִים כְּרוֹת יִפְרֹתוֹן,
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,
 וּכְל־בְּנֵי בֶשֶׁר יִקְרְאוּ בְּשִׁמְךָ,
 לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אֶרֶץ.
 יִכִּירוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תֵבֶל,
 כִּי לָךְ הִתְכַרַע כָּל־בְּרִיאָה,
 תִּשָּׁבַע כָּל־לְשׁוֹן.
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ,
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ,
 וַיִּקְבְּלוּ כָּלֵם אֶת־עַל מַלְכוּתְךָ.
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,
 כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
 וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכַבוֹד.

◀ כִּפְתוּב בְּתוֹרַתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
 וַנִּאָּמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
 בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וְשִׁמוֹ אֶחָד.

We are seated.

THE SOVEREIGNTY OF THE ALMIGHTY שְׁדֵי מַלְכוּת. The recognition of the sovereignty of God is a concept that has many overlays of meaning in biblical and rabbinic literature. Certainly, one aspect of this ideal time is an imagined future moment in which justice prevails. Thus, this paragraph of our prayer emphasizes the time of God's sovereignty as bringing an end to evil. But the vision of this future includes not only what will no longer be. It also emphasizes the wish of what can be: all of humanity experiencing its interrelatedness, bound by the commonality of its origin and its fate. In that universal recognition of commonality, God's oneness is reflected and realized. In the words of Jewish mystics, our actions constitute the throne on which God's presence rests.

THE NAME OF GOD, ONE אֶחָד וְשִׁמוֹ אֶחָד. Zechariah 14:9. God's name is the way God is known in the world, as distinct from who God is. A world that enthrones justice and kindness as its supreme values is a world in which God is made known to all.

קִדִּישׁ יְתוּם

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהִי אֱלֹהֵינוּ שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְמָא מִן כָּל-

[between Rosh Hashanah and Yom Kippur we substitute: לְעֵלְמָא מִכָּל-

בְּרַכְתָּא וְשִׁירְתָּא וְתַשְׁבְּחָתָא וְנַחֲמָתָא דְאָמִירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.]

יְהִי אֱלֹהֵינוּ שְׁלָמָא רַבָּא מִן שְׁמֵיָא,
וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יּוֹשְׁבֵי תֵבֵל],
וְאָמְרוּ אָמֵן.

עָזִי וְזַמְרַת יְהוָה, וְיִהְיֶה לִּי לִישׁוּעָה.

צְהַרִים טוֹבִים.

MOURNER'S KADDISH.

Strikingly, the Mourner's Kaddish is not a memorial prayer mentioning the dead, nor is it explicitly a statement of consolation for those who grieve. Instead, it is an affirmation of belief, the essential aspect of the prayer being expressed in the congregational response: "May God's great name be acknowledged . . ." Even amidst grief there is hope; even in the face of loss, we affirm a future. It may seem surprising that those who are perhaps most downcast are asked to lead the congregation in this affirmation of faith. Indeed, sometimes pain or anger at loss renders genuine praise of God difficult or even impossible, at least for a time. But the Kaddish recited by mourners is a spiritual statement, parallel to the requirement in Jewish law that upon returning home from the burial of the dead, a mourner is supposed to eat a meal. Even at the moment when one might feel closest to the world of the dead, we are asked to strive to affirm life.

A prayer that may be recited when a *minyan* is not present at public worship can be found on page 135. The Sephardic version of the Mourner's Kaddish can be found at the end of this volume.

I WILL SING עָזִי. Exodus 15:2.

A PARTING GREETING. *Tzohorayim*, the Hebrew word for "afternoon," derives from the word *tzohar*, meaning "light," but it is in the grammatically dual form. Some say the duality is the different sun we see in the morning and in the afternoon; some say the afternoon greeting is a notice of two lights: the sun and the moon. We are conscious of the movement from daytime sunlight to evening moonlight. As we wish each other *tzoharayim tovim* at the end of this prayer service, we might keep in mind another meaning of the "double" light: the physical light of the world, and the spiritual light of our souls. May each shine.