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סדור

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לב שלם

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Siddur

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Lev Shalem

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לימי חול

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FOR WEEKDAYS

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הַרְיָנִי מִקְבֵּל | מִקְבֵּלַת עָלַי מִצֹּת הַבּוֹרָא:  
וְאֶהְבֶּתָּ לְרַעְךָ כְּמוֹךָ.

## בְּרֻכּוֹת הַשַּׁחַר

*We rise.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר נָתַן לְשִׁכּוּי בֵּינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשִׂנִי בְּצִלְמוֹ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שְׁעָשִׂנִי בּוֹן | בֵּית חוֹרֵין.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשִׂנִי יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְלַבֵּישׁ עֵרְמִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמְכִין מִצְעָדֵי גִבּוֹר.

**BLESSINGS FOR A NEW DAY**  
בְּרֻכּוֹת הַשַּׁחַר. In Talmudic times, these *b'rakhot* were recited as one awoke, rose from bed, and dressed oneself (Babylonian Talmud, Berakhot 60b). Ashkenazic Jewry moved them to public recitation in the synagogue. (In the main, Sephardic Jews continue to recite them at home, and even many Ashkenazic synagogues today begin the public service with P'sukei D'zimra, the morning psalms, page 18.) Each of these *b'rakhot* relates to the seemingly ordinary moments that sustain us each and every day. The expression of gratitude for even those things that seem regular and ordinary inculcates a sense of wonder in all existence.

**WHO ENABLES THE BIRD**  
אֲשֶׁר נָתַן לְשִׁכּוּי. Already in Talmudic times the translation of the Hebrew *sekhvi* was in doubt. The obvious choice was to identify it with the rooster. Some commentators understand this word as referring not to a bird but to the human heart, our own intelligence

in being able to distinguish between day and night and the appropriate activities for these different moments (Tur, *Orah Hayim* 46).

**WHO MADE ME IN THE DIVINE IMAGE** שְׁעָשִׂנִי בְּצִלְמוֹ. This *b'rakhah* begins a series of three *b'rakhot* that are phrased in the negative in older siddurim, but are phrased here in the positive based on a thousand-year-old prayer found in the Cairo Genizah. The first of these avoids any gender bias, instead affirming the humanity of each and every person. The last in the series, "who made me a Jew," celebrates being Jewish without denigrating those of other faiths. The phrasing "made me" can refer both to one who is born Jewish and to one who chooses Judaism later in life. In this way, we declare our gratitude each morning for the Jewish life that shapes our perspective on the world and sustains our souls.

**WHO GIVES SIGHT TO THE BLIND** פּוֹקֵחַ עֵוְרִים. Many commentators interpret this *b'rakhah* metaphorically: we may go through life with intellectual and spiritual blinders, and so we thank God for the times we "see" clearly.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שַׁעֲשֵׂה לִי כָל-צָרָכִי.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אוֹזֵר יִשְׂרָאֵל בְּגָבוּרָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַנוֹתֵן לַיֶּעָף כַּח.

*We may be seated.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמַּעֲבִיר שָׁנָה מֵעֵינִי וְתַנּוּמָה מֵעַפְעָפִי.

וַיְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ  
[וְאַמּוֹתֵינוּ], שְׁתַּרְגְּלֵנוּ בְּתוֹרָתְךָ, וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ,  
וְאַל תְּבִיאֵנוּ לֹא לַיָּדִי חָטָא, וְלֹא לַיָּדִי עֲבָרָה וְעוֹן, וְלֹא  
לַיָּדִי נִסְיוֹן, וְלֹא לַיָּדִי בְּזִיווֹן, וְאַל תִּשְׁלַט־בְּנוּ יֵצֵר הָרַע,  
וְהִרְחִיקֵנוּ מֵאֲדָם רָע וּמִחֶבֶר רָע. וְדַבְּקֵנוּ בְּיֵצֵר הַטּוֹב  
וּבְמַעֲשֵׂים טוֹבִים, וְכֹף אֶת-יְצִרְנוּ לְהִשְׁתַּעֲבֹד-לָךְ.  
◀ וְתַנְּנֵנוּ הַיּוֹם, וּבְכָל-יּוֹם, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ,  
וּבְעֵינֵי כָל-רוֹאֵינוּ, וְתַגְּמַלְנוּ חֲסָדִים טוֹבִים.  
בְּרוּךְ אַתָּה יְהוָה, גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

**WHO HAS PROVIDED FOR ALL MY NEEDS** לִי שַׁעֲשֵׂה לִי כָל-צָרָכִי. The Babylonian Talmud (Berakhot 60b) understands that this *b'rakhah* is to be recited after putting on one's shoes. In this interpretation it is a summary, expressing gratitude for all that has been provided so that, fully dressed, we can walk out of our homes into the wider world. We may also understand this *b'rakhah* as posing a spiritual challenge. All the other *b'rakhot* of the morning are stated in the abstract. This is the only one phrased in the first-person singular, as if to say: conscious of how much has been provided for me, why do I desire so much? This *b'rakhah* might remind us of our own privilege and the imperative to concern ourselves with those less privileged. In this regard, Rabbi Hama son of Rabbi Hanina taught: "One should follow the attributes of the Holy Blessed One. Just as God clothed the nakedness of Adam and Eve in the Garden of Eden, so too we are obligated to

provide clothes for those in need" (Babylonian Talmud, Sotah 14a).

**WHO GIVES STRENGTH TO THE WEARY** הַנוֹתֵן לַיֶּעָף כַּח. Interestingly, this *b'rakhah* does not come from the same Talmudic source as the other *b'rakhot* in Birkhot Ha-shahar; it was seemingly added in Ashkenazic communities in post-Talmudic times. Perhaps it was added in response to a felt need to recognize that all of us are at times weary, both physically and spiritually, and so each morning we proclaim that even in our weariness there is strength inside of us, a potential to find new energies from the spiritual resources of Torah and our connection with God.

**MAY IT BE YOUR WILL** וַיְהִי רָצוֹן. In the Babylonian Talmud (Berakhot 60b), this prayer follows the listing of the morning *b'rakhot*.

**DO NOT LET THE INCLINATION TO EVIL CONTROL US** וְאַל תִּשְׁלַט־בְּנוּ יֵצֵר הָרַע. The authors of this prayer understood that we are filled with desires; indeed, without desire there is no life. But boundless desire is ruinous, and so along with desire is the need for constraint. Our desires are to be blessed; it is only the loss of a sense of limits, the inability to say "enough"—not the desire itself—that is a source of sin.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי [וְאֲמוֹתַי],  
 שְׁתַּצִּילֵנִי הַיּוֹם וּבְכָל־יּוֹם מֵעֲזֵי פָנִים וּמַעֲזוֹת פָּנִים,  
 מֵאָדָם רָע, וּמִחֶבֶר רָע, וּמִשָּׁכֵן רָע, וּמִפֹּגַע רָע,  
 וּמִשָּׁטָן הַמְּשַׁחֵת, מִדִּין קָשָׁה, וּמִבְּעַל דִּין קָשָׁה,  
 בֵּין שֶׁהוּא בֶן בְּרִית, וּבֵין שְׂאִינוֹ בֶן בְּרִית.

**MAY IT BE YOUR WILL** יְהִי רָצוֹן מִלְּפָנֶיךָ. The Babylonian Talmud (Berakhot 16b) records this as the prayer Rabbi Judah would recite upon the completion of his private prayers, the Amidah. Over time, it found its place here in the liturgy.

**DESTRUCTIVE POWERS** וּמִשָּׁטָן הַמְּשַׁחֵת. The Hebrew references Satan—that, is the angel or force charged by the Divine with testing us and opposing us.

**ABUSIVE AND UNCOMPROMISING OPPONENTS** וּמִבְּעַל דִּין קָשָׁה. Most literally this refers to those who abuse the legal process, but by extension it may include anyone who insists on the full exercise of their rights, without compassion or compromise and without regard to the impact on others.

**A PERSON SHOULD ALWAYS BE** לְעוֹלָם יְהִי אָדָם. This series of prayers, meant to be recited privately and originally intended to be said at home preceding public prayer, are penitential. Some would recite them in the middle of the night, since midnight was considered a particular moment in which heaven's gate opened to receive heartfelt prayer. The prayer is found in Seder Eliyahu Rabbah (chapter 21).

The passage that begins "Master of all worlds" is found in the Babylonian Talmud (Yoma 87b) in connection with

לְעוֹלָם יְהִי אָדָם יְרֵא שָׁמַיִם בִּסְתֵר וּבִגְלוּי,  
 וּמוֹדָה עַל הָאֱמֶת, וְדוֹבֵר אֱמֶת בְּלִבּוֹ, וַיִּשְׁפֹּם וַיֹּאמֶר:  
 רְבוֹן כָּל־הָעוֹלָמִים, לֹא עַל צְדָקוֹתֵינוּ אֲנַחְנוּ מִפִּילִים  
 תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַבִּים.  
 מָה אֲנַחְנוּ,  
 מָה חַיֵּינוּ,  
 מָה חֲסִידֵנוּ,  
 מָה צְדָקָנוּ,  
 מָה יִשְׁעֵנוּ,  
 מָה בְּחֵנוּ,  
 מָה גְבוּרָתֵנוּ.  
 מָה נֹאמֵר לְפָנֶיךָ,  
 יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],  
 הֲלֹא כָּל־הַגְּבוּרִים כָּאִין לְפָנֶיךָ,  
 וְאֲנָשֵׁי הַשָּׁם כָּלֹא הֵיוּ,  
 וְחַכְמַיִם כְּבָלִי מִדַּע, וְנְבוֹנִים כְּבָלִי הַשֶּׁפֶל.  
 כִּי כָּל־מַעֲשֵׂינוּ תָהוּ, וַיְמִי חַיֵּינוּ הֶבֶל לְפָנֶיךָ,  
 וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הֶבֶל הֶבֶל.

the Yom Kippur liturgy. Each question strikes the same chord: so much of what we strive for, each of our acts of kindness and the successes we experience in our lives, are nothing when measured against the infinity and eternity of existence. The prayer, then, is a humbling recognition of human finitude.

**ACKNOWLEDGING THE TRUTH** וּמוֹדָה עַל הָאֱמֶת. The pursuit of truth, whether of inner truth or of objective truth, may be among the hardest tasks. Nevertheless, the constant pursuit of truth is a central religious task; as the ancient rabbis taught, truth is the seal of God.

**FOR ALL IS VANITY** כִּי הֶבֶל הֶבֶל. Ecclesiastes 2:17, 3:19. This prayer, which began with its call to acknowledge inner and outer truthfulness, concludes with a call for humility.

אָבֵל אֲנַחְנוּ עִמָּךְ, בְּנֵי בְרִיתְךָ, בְּנֵי אֲבֵרָהֶם אֲהַבְךָ  
שְׁנֵשְׁבַעְתָּ לּוֹ בְּהַר הַמּוֹרִיָּה, זֶרַע יִצְחָק יַחֲידוֹ,  
שְׁנַעֲקֵד עַל גְּבֵי הַמְּזֻבַּח, עֵדֶת יַעֲקֹב בְּכוֹרְךָ,  
שְׁמֵאֲהַבְתָּךְ שְׁאֲהַבְתָּ אוֹתוֹ, וּמִשְׁמַחְתָּךְ שְׁשִׁמַּחְתָּ בּוֹ,  
קָרַאת אֶת־שְׁמוֹ יִשְׂרָאֵל וַיִּשְׂרוּן.

**WHOM YOU RENAMED ISRAEL**  
קָרַאת אֶת־שְׁמוֹ יִשְׂרָאֵל. The Torah explains that the name Israel/ Yisrael was given to Jacob because he “strove [from the root s-r-h] with God and humans and triumphed” (Genesis 32:29). Jacob had a remarkable life, constantly maneuvering to survive and triumph. In contrast, the Torah gives no explanation of the name Jeshurun, which is also used (although less frequently) to refer to the people Israel. It is probably derived from the root y-sh-r, meaning “straight” or “honest.”

לְפִיכֶךְ אֲנַחְנוּ חַיִּיבִים לְהוֹדוֹת לְךָ וּלְשִׁבְחֶךָ וּלְפָאֲרֶךָ  
וּלְבָרְךָ וּלְקִדְּשׁ וּלְתַת שְׁבַח וְהוֹדָיָה לְשִׁמְךָ.  
◀ אֲשֶׁרֵינוּ,

**THEREFORE IT IS OUR DUTY**  
לְפִיכֶךְ אֲנַחְנוּ חַיִּיבִים. Life is a gift; the expression of our thanks is an acknowledgment of that. Judaism provides us with meaning, and so, similarly, we express our gratitude for its revelations.

מֵה טוֹב חָלַקְנוּ,  
וּמֵה נְעִים גּוֹרְלָנוּ,  
וּמֵה יָפָה יְרֻשָׁתָנוּ.  
אֲשֶׁרֵינוּ, שְׁאֲנַחְנוּ מִשְׁפִּימִים וּמַעֲרִיבִים,  
עָרַב וּבָקַר, וְאוֹמְרִים פְּעַמִּים בְּכָל־יוֹם:

**HOW BLESSED WE ARE** אֲשֶׁרֵינוּ.  
The blessing is that we can express our faith.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוֹתוֹ לְעוֹלָם וָעֶד. *Recited quietly:*

**HEAR, O ISRAEL** שְׁמַע יִשְׂרָאֵל. The recitation here contains only the first line; the full Sh'ma will be recited later in the formal liturgy (see page 38). Jacob ben Asher, in his influential compendium of Jewish law, Arba'ah Turim (early 14th century), remarks that we may delay the recitation of the full Sh'ma past the time recommended (the first three hours of the morning), since the recitation here fulfills the requirement for reciting the Sh'ma in the early morning hours.

אֲתָה הוּא עַד שְׁלֹא נִבְרָא הָעוֹלָם,  
אֲתָה הוּא מִשְׁנִבְרָא הָעוֹלָם,  
אֲתָה הוּא בְּעוֹלָם הַזֶּה,  
וְאֲתָה הוּא לְעוֹלָם הַבָּא.  
אֲתָה הוּא יְהוָה אֱלֹהֵינוּ בְּשָׁמַיִם וּבָאָרֶץ,  
וּבְשָׁמַיִם הַשָּׁמַיִם הָעֲלִיוֹנִים.  
אָמֵן,

**WHO SANCTIFIES YOUR NAME THROUGH COMMUNITY** מְקַדֵּשׁ אֶת־שִׁמְךָ בְּרַבִּים. A congregation of souls—united by song, prayer, and purpose—can be an anticipation of the experience of redemption. The ancient rabbis (Babylonian Talmud, Berakhot 18a) explained that God loves prayers recited in community.

אֲתָה הוּא רֵאשׁוֹן וְאֲתָה הוּא אַחֲרוֹן,  
וּמִבְּלַעֲדֶיךָ אֵין אֱלֹהִים.  
◀ קִדְּשׁ אֶת־שִׁמְךָ עַל מְקוֹדֵי־שֵׁי שִׁמְךָ,  
וְקִדְּשׁ אֶת־שִׁמְךָ בְּעוֹלָמְךָ,  
וּבִישׁוּעַתְךָ תָּרִים וְתִגְבִּיָּה קִרְנָנוּ.  
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ אֶת־שִׁמְךָ בְּרַבִּים.

## בְּרָכוֹת הַתּוֹרָה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְעַסֵּק בְּדִבְרֵי תּוֹרָה.  
וְהֵעֲרַבְנָא יְהוָה אֱלֹהֵינוּ אֶת־דִּבְרֵי תּוֹרָתְךָ בְּפִינוּ,  
וּבְפִי עַמֶּךָ בֵּית יִשְׂרָאֵל, וְנִהְיֶה אֲנַחְנוּ וְצֹאצְאֵינוּ,  
וְצֹאצְאֵי עַמֶּךָ בֵּית יִשְׂרָאֵל, כְּלָנוּ יוֹדְעֵי שְׁמֶךָ,  
וְלוֹמְדֵי תּוֹרָתְךָ לְשִׁמְחָה.  
בְּרוּךְ אַתָּה יְהוָה, הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים, וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.  
בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

TORAH:

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.  
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ.  
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.  
במדבר ו:כד-כו

MISHNAH:

אֵלּוּ דְבָרִים שָׂאִין לָהֶם שְׁעוֹר: הַפָּאָה וְהַבְּבוּרִים וְהַרְאִיוֹן  
וְגַמְיִלוֹת חֲסָדִים וְתִלְמוּד תּוֹרָה. משנה פאה א:א

TALMUD:

אֵלּוּ דְבָרִים שָׂאִדָּם אוֹכֵל פְּרוּתֵיהֶם בְּעוֹלָם הַזֶּה וְהַקָּרוֹן  
קִיַּמַת לוֹ לְעוֹלָם הַבָּא, וְאֵלּוּ הֵן: כְּבוֹד אָב וָאִם, וְגַמְיִלוֹת  
חֲסָדִים, וְהַשְׁכַּמַת בֵּית הַמְדָרֵשׁ שְׁחָרִית וְעֶרְבִית,  
וְהַכְנָסַת אוֹרְחִים, וּבִקּוּר חוֹלִים, וְהַכְנָסַת כֶּלֶה, וְלוֹיֵת  
הַיָּמָת, וְעִיוֹן תְּפִלָּה, וְהַבָּאָת שְׁלוֹם בֵּין אָדָם לְחֵבְרוֹ וּבֵין  
אִישׁ לְאִשְׁתּוֹ, וְתִלְמוּד תּוֹרָה כְּנֶגֶד כָּלָם.

תלמוד בבלי, קדושין לט ב, עם הוספות

TORAH BLESSINGS בְּרָכוֹת הַתּוֹרָה. The Babylonian Talmud (Berakhot 11b) records the opinions of two sages, each of whom suggests different *b'rakhot* to be recited before studying Torah. One version is the *b'rakhah* that appears first here, "[who] has instructed us to engage with the words of Torah." The other is the second *b'rakhah* recorded here, "who has chosen us. . . ." In typical fashion, the liturgy records both—so as not to decide the question in favor of one sage or the other.

This liturgical response may say something about the very nature of Torah study. Frequently, it is studied *b'havruta*, in a group of two or more. The back-and-forth between two distinct individuals creates a fundamentally different experience of study than would a private reading of the material. The rabbis of the Talmud frequently say, "Each opinion is the word of the living God"—that is, truth is multifaceted. It is the back-and-forth of agreement and disagreement that "stamps out" the meaning of the text.

Following the recitation of the *b'rakhot*, we immediately engage in some Torah study. The traditional liturgy includes a passage taken from Torah, and then passages from the Mishnah and Talmud, thus including

both Sinaitic revelation and also the later elaboration of sages in the understanding of Torah.

Interestingly, the passage chosen from the Torah is the Priestly Blessing—implying that Torah study evokes God's ultimate blessing, much as pilgrimages to the Temple once did. The second passage, taken from the Mishnah, implies the endless unfolding of Torah and its meaning. The final passage from the Talmud suggests the perpetuity of its reward.

רַבִּי יִשְׁמַעֵאל אוֹמֵר: בְּשֵׁלֶשׁ עָשָׂר מֵדוֹת הַתּוֹרָה  
נִדְרָשׁוֹת:

מִקַּל וְחֹמֵר.

וּמִגְזֵרָה שְׁוֵה.

מִבְּנֵי אָב מִפְּתוּב אֶחָד, וּמִבְּנֵי אָב מִשְׁנֵי כְּתוּבִים.

מִקָּל וּפְרָט.

וּמִפְּרָט וּכְלָל.

כָּלֵל וּפְרָט וּכְלָל, אִי אֶתָּה דָן אֶלֶּא כְּעֵין הַפְּרָט.

מִקָּל שֶׁהוּא צָרִיךְ לְפָרֵט, וּמִפְּרָט שֶׁהוּא צָרִיךְ לְכָלֵל.

כָּל־דָּבָר שֶׁהִיא בְּכָלֵל וְיִצָּא מִן הַכָּלֵל לְלַמֵּד, לֹא לְלַמֵּד

עַל עֲצָמוֹ יִצָּא, אֶלֶּא לְלַמֵּד עַל הַכָּלֵל כִּלּוֹ יִצָּא.

כָּל־דָּבָר שֶׁהִיא בְּכָלֵל וְיִצָּא לְטַעוֹן טַעֵן אֶחָד שֶׁהוּא

כְּעֵנִינוּ, יִצָּא לְהַקְלֵל וְלֹא לְהַחֲמִיר.

כָּל־דָּבָר שֶׁהִיא בְּכָלֵל, וְיִצָּא לְטַעוֹן טַעֵן אַחֵר שֶׁלֹּא

כְּעֵנִינוּ, יִצָּא לְהַקְלֵל וְלְהַחֲמִיר.

כָּל־דָּבָר שֶׁהִיא בְּכָלֵל וְיִצָּא לְדוֹן בְּדָבָר הַחֲדָשׁ,

אִי אֶתָּה יָכוֹל לְהַחֲזִירוֹ לְכָלֵל עַד שִׁיחֲזִירְנוּ

הַפְּתוּב לְכָלֵל בְּפִרוּשׁ.

דָּבָר הַלָּמֵד מִעֵנִינוּ, וְדָבָר הַלָּמֵד מִסּוּפוֹ.

וְכֵן שְׁנֵי כְּתוּבִים הַמְּכַחֲשִׁים זֶה אֶת־זֶה,

עַד שֶׁיָּבֵא הַפְּתוּב הַשְּׁלִישִׁי וְיִכְרִיעַ בֵּינֵיהֶם.

ספרא א

THE BARAITA/TEACHING OF RABBI ISHMAEL is ascribed to Rabbi Ishmael of the early 2nd century C.E., although it was probably written many centuries later. It was appended to the Sifra, the halakhic midrash on Leviticus, as an introductory first chapter to that work. The text attempts to codify the hermeneutic rules by which the early rabbis interpreted biblical law. Such interpretation was (and is) necessary in order to harmonize seemingly contradictory verses, and to expand the applicability of the law to circumstances not specifically mentioned in the Torah, or to newly arising situations and contexts. Some of these rules represent commonly accepted hermeneutic principles in the ancient world.

Studying these rules at the beginning of one's day can be seen as a fitting introduction to the expansive role of Torah study: our task is an ongoing one of interpreting the meaning of Torah. Equally, we can understand this passage as both an affirmation of the role of human interpretation in relation to divine revelation and a setting of limits to that role.

קְדוּשִׁים תִּהְיוּ, כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם. לֹא תִקְלַל  
חֵרֶשׁ, וְלִפְנֵי עוֹר לֹא תִתֵּן מִכְשָׁל. לֹא תַעֲשׂוּ עוֹל  
בְּמִשְׁפָּט, לֹא תִשָּׂא פָנֶי דָל וְלֹא תִהְדָּר פָּנֵי גָדוֹל, בְּצַדִּיק  
תִּשְׁפֹּט עַמִּיתְךָ. לֹא תַעֲמִד עַל דַּם רֵעֶךָ. לֹא תִשָּׂא  
אֶת־אֲחִיךָ בַלְבָבְךָ. וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ אֲנִי יְהוָה.

ויקרא יט:ב יד-יח

קְדוּשִׁים תִּהְיוּ YOU SHALL BE HOLY. Some liberal prayer-books have included this passage to be recited daily, with the understanding that it conveys a central message of Judaism.

CONCLUDING PRAYERS. The Torah study concludes with expressions of peace and messianic longing.

*We conclude with one of the following:*

א

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
[וְאֲמוֹתֵינוּ], שְׁתִּתֵּן חֶלְקֵנוּ בְּתוֹרָתְךָ, וְנִהְיֶה מִתְלַמְּדֵי  
שֶׁל אַהֲרֹן הַכֹּהֵן, אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אוֹהֵב אֶת־  
הַבְּרִיּוֹת וּמְקַרְבֵּן לַתּוֹרָה.

ב

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
[וְאֲמוֹתֵינוּ], שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ,  
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ בְּיִרְאָה פִּימֵי עוֹלָם  
וּכְשָׁנִים קֹדְמוֹנִיּוֹת.

## קִדְיֵשׁ דְּרַבָּנָן

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,  
בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן  
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,  
בְּעַגְלָא וּבְזָמַן קָרִיב,  
וְאָמְרוּ אַמֵּן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,  
לְעֵלְא מִן כָּל־

[לְעֵלְא לְעֵלְא מְכָל־] *[between Rosh Hashanah and Yom Kippur we substitute:*  
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְּאִמֵּירוֹן בְּעֵלְמָא,  
וְאָמְרוּ אַמֵּן.

עַל יִשְׂרָאֵל וְעַל רַבָּנָן, וְעַל תַּלְמֵי־דִיהוֹן וְעַל כָּל־תַּלְמֵי־דִי  
תַּלְמֵי־דִיהוֹן, וְעַל כָּל־מָאן דְּעִסְקִין בְּאוֹרֵי־תָא, דִּי בְּאַתְרָא  
הָדִין וְדִי בְּכָל־אַתְר וְאַתְר, יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא,  
חַנּוּא וְחֶסֶדָא וְרַחֲמִין, וְחַיִּין אַרְיִכִין, וּמְזוֹנָא רוּיָחָא,  
וּפְרָקְנָא מִן קָדָם אַבוּהוֹן דִּי בְּשִׁמְיָא, וְאָמְרוּ אַמֵּן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,  
וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,  
וְאָמְרוּ אַמֵּן.

עֲשֵׂה שְׁלוֹם בְּמֵרוֹמָיו הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תַבְּלָא],  
וְאָמְרוּ אַמֵּן.

*Those who recite the psalm of the day at this point  
in the service can turn to pages 80–91.*

KADDISH D'RABBANAN derives its name from the passage included for the welfare of those who teach and study Torah. It is recited after the formal study of Torah. For that reason, many congregations recite it here. Kaddish D'Rabbanan is often recited by mourners and those observing *yahrzeit*, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.

מְזֹמֵר שִׁיר חֲנֻכַּת הַבַּיִת לְדוֹד  
 אֲרוֹמְמָךְ יְהוָה כִּי דָלִיתָנִי,  
 וְלֹא שִׁמַּחְתָּ אִיבֵי לִי.  
 יְהוָה אֱלֹהֵי, שׁוֹעֵתִי אֵלֶיךָ וְתִרְפָּאֵנִי.  
 יְהוָה הָעֲלִיתָ מִן שְׂאוֹל נַפְשִׁי,  
 חֲיִיתָנִי מִיָּרְדֵי בּוֹר.  
 זָמְרוּ לַיהוָה חֲסִידָיו,  
 וְהוֹדוּ לְזִכְרֵךְ קָדְשׁוֹ.  
 כִּי רָגַע בְּאִפּוֹ חַיִּים בְּרִצּוֹנוֹ,  
 בְּעָרֵב יַלִּין בְּכִי וְלִבְקָר רָנָה.  
 וְאֲנִי אֲמַרְתִּי בְּשִׁלּוֹי,  
 בַּל אֶמוֹט לְעוֹלָם.  
 יְהוָה בְּרִצּוֹנְךָ הֶעֱמַדְתָּה לְהִרְרֵי עֵז,  
 הִסְתַּרְתָּ פָנֶיךָ, הֵייתִי נִבְהָל.  
 אֵלֶיךָ יְהוָה אֶקְרָא, וְאֵל אֲדָנִי אֶתְחַנֵּן.  
 מֵה בָצַע בְּדַמִּי בְּרִדְתִּי אֶל שַׁחַת,  
 הַיּוֹדֵךְ עֶפְרָה, הַיְגִיד אֲמַתְּךָ.  
 שְׁמַע יְהוָה וְחַנּוּנִי, יְהוָה הִיָּה עֵזֶר לִי.  
 ◀ הִפְכַת מִסְפְּדֵי לְמַחֹל לִי,  
 פִתַּחְתָּ שִׁקִּי וְתִאֲזַרְנִי שְׂמֵחָה.  
 לְמַעַן יִזְמְרְךָ כְבוֹד וְלֹא יָדָם,  
 יְהוָה אֱלֹהֵי, לְעוֹלָם אוֹדְךָ.

תהלים ל

PSALM 30 precedes the section of psalms and songs called P'sukei D'zimra, "Verses of Song." It was added to the liturgy in the 17th century under the influence of Lurianic mysticism. Psalm 30 mentions the name of God ten times, and Jewish mystics saw in this a hint of the *s'firot*, the ten aspects of the Godhead. But its themes were probably more significant for its adoption into the liturgy: in the context of the morning prayers, its mention of being rescued from Sheol, the netherworld, might be seen as grateful acknowledgment of the blessing of awakening from sleep.

In a fashion that is true of many psalms, this poem moves between past and present, between intimations of illness and death and affirmations of health, between fear and joy. Thus, we begin our day conscious of human vulnerability and at the same time thankful, even joyful, that we are alive and wake to a new day—and so we pray.

FOR THE DEDICATION OF  
 THE HOUSE הַבַּיִת חֲנֻכַּת.

Superscriptions of psalms were added sometime after their composition, and it is hard to say what the import of this superscription is. The mystics who added this psalm to the liturgy thought that "the house" alluded to here was the body (that is, the house of the soul) renewed each morning. In an alternate interpretation, each day is seen as a divine house that we enter. The midrash understood the psalm's superscription to be an expression of David's yearning to build the Temple, remarking that the Temple is called David's and not Solomon's (even though the latter built it) because it was David who had yearned to build it (Numbers Rabbah 12:9). In its original biblical context, we might conjecture that the psalm was meant to be recited in honor of a donor who had recovered from an illness and who donated funds for the repair or renovation of the Temple. Reading the psalm as some later rabbis do, the "house" alluded to might be seen as the synagogue, in which we now pray.

YOU HAVE LIFTED ME UP דָּלִיתָנִי. The Hebrew verb is frequently used for drawing water from a well and is consonant with the image in the following verses of being raised from the pit.

GOD'S ANGER בָּאִפּוֹ. One theme of biblical theology is that harm comes to us because of our own moral lapse, thus eliciting God's anger. In other moments in biblical thought, this outlook is questioned.

## קִדִּישׁ יְתוּם

Many congregations recite Mourner's Kaddish after completing Birkhot Ha-shahar, the Morning Blessings.

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,  
בְּעֻלְמָא דִּי בְרָא, בְּרַעוּתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן  
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,  
בְּעַגְלָא וּבְזַמַּן קָרִיב,  
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

Mourners:

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

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

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמִּירוֹן בְּעֻלְמָא,  
וְאָמְרוּ אָמֵן.

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

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

section of the service. It gets its name of "partial or half" since it lacks the additional endings that other forms of the Kaddish include.

KADDISH D'RABBANAN is a special form of Kaddish recited after Torah study. It includes a prayer for those who teach and study Torah, as well as the concluding prayers for peace.

Finally, there is a form of Kaddish that some recite at a burial, called KADDISH HAGADOL or KADDISH D'ITHADTA, which adds to the Mourner's Kaddish a prayer expressing messianic hope and a future world of redemption. This Kaddish is also recited upon the conclusion, a *siyum*, of the study of a tractate of Talmud.

KADDISH is a prayer formulated in Aramaic praising God, including a congregational response praising God's name. It appears in several forms and always marks the end of a service or of a section of a service.

Kaddish is recited only when a *minyan* is present. A prayer that mourners may recite when a *minyan* is not present in public worship may be found on page 135.

MOURNER'S KADDISH is recited here and at the end of the service. It concludes with a prayer for peace in both Aramaic and Hebrew. The Sephardic rite expands the Mourner's Kaddish with prayers for healing, redemption, and peace. The Sephardic Mourner's Kaddish appears at the end of this volume.

KADDISH SHALEM—the complete Kaddish—is recited by the leader at the end of a service that has included the Amidah. It includes a line asking that the prayers that have been recited may be received graciously by God, and it concludes with a prayer for peace, in both Aramaic and Hebrew.

HATZI KADDISH—Partial or Half Kaddish—is recited by the leader to mark the conclusion of an individual

# פסוקי דזמרא

*It is customary to stand for the opening and closing b'rakhot of P'sukei D'zimra.*

ברוך הוא.  
ברוך שמו.  
ברוך הוא.  
ברוך שמו.  
ברוך הוא.  
ברוך שמו.  
ברוך הוא.  
ברוך שמו.  
ברוך הוא וברוך שמו.

ברוך שאמר והיה העולם,  
ברוך עושה בראשית,  
ברוך אומר ועושה,  
ברוך גוזר ומקים,  
ברוך מרחם על הארץ,  
ברוך מרחם על הבריות,  
ברוך משלם שכר טוב ליראיו,  
ברוך חי לעד וקיים לנצח,  
ברוך פודה ומציל,

ברוך אתה יהוה אלהינו מלך העולם,  
האל האב הרחמן, המהלל בפי עמו,  
משבח ומפאר בלשון חסידיו ועבדיו,  
ובשירי דוד עבדך. נהללך יהוה אלהינו,  
בשבחות ובזמירות, נגדלך ונשבחך ונפאריך  
ונזכיר שמך ונמליכך מלכנו אלהינו.  
◀ יחיד חי העולמים, מלך משבח ומפאר עדי עד  
שמו הגדול. ברוך אתה יהוה, מלך מהלל בתשבחות.

*We may be seated.*

was performed, and contemporary congregations have developed a variety of ways of fashioning the response.

This section of the morning service remains optional according to many authorities. Others recommend reciting the opening and closing *b'rakhot* and one psalm—Ashrei, Psalm 145—if one is short on time.

**BLESSED IS THE ONE WHOSE WORD CALLED THE WORLD INTO BEING** ברוך שאמר והיה העולם. In the first chapter of Genesis, God speaks the world into existence. When we appreciate the wonders of nature and the gift of life, it is as if we hear God speaking to us.

**BLESSED IS THE ONE WHO HAS COMPASSION FOR ALL CREATURES** ברוך מרחם על הבריות. Biblical and rabbinic traditions not only convey a sense of God's awe-inspiring power, but also emphasize God's love and God's compassion for all of creation—for all is God's own handiwork.

**P'SUKEI D'ZIMRA: VERSES OF SONG.** Our sages were aware that spiritual insight and readiness to engage with prayer do not happen immediately when we arise in the morning; the soul and the body tend to require gradual preparation. According to the Babylonian Talmud, the ancient sages would spend a full hour in meditation before they were ready to engage with the core of the Shaharit prayer service (*Berakhot* 32b). In this spirit, reciting psalms each day became a standard part of the daily morning service. Sometime in the 7th or 8th centuries, rabbinic authorities added opening and closing *b'rakhot* (here and at *Yishtabab*, page 33) to frame this section. The opening *b'rakhot* is preceded by a medieval poem of anonymous origin. The poem is a call and response serving as an introduction to the praise of God. Scholars debate exactly how that

הוֹדוּ לַיהוָה, קְרְאוּ בְשֵׁמוֹ, הוֹדִיעוּ בְעַמִּים עַל־לִתְיוֹ.  
שִׁירוּ לוֹ זִמְרוּ לוֹ, שִׁיחוּ בְכָל־נִפְלְאוֹתָיו.  
הִתְהַלְלוּ בְשֵׁם קִדְשׁוֹ, יִשְׂמַח לֵב מִבְקִשֵׁי יְהוָה.  
דַּרְשׁוּ יְהוָה וְעִזּוּ, בְּקִשׁוֹ פְּנֵיו תָּמִיד.  
זְכְּרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה, מִפְּתֵיו וּמִשְׁפָּטֵי פִיהוּ.

זַרְע יִשְׂרָאֵל עֲבָדוּ, בְּנֵי יַעֲקֹב בְּחִירָיו.  
הוּא יְהוָה אֱלֹהֵינוּ, בְּכָל־הָאָרֶץ מִשְׁפָּטָיו.  
זְכְּרוּ לְעוֹלָם בְּרִיתוֹ, דְּבַר צְוָה לְאַלְף דָּוָה,  
אֲשֶׁר כָּרַת אֶת־אַבְרָהָם, וּשְׁבוּעָתוֹ לְיִצְחָק,  
וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק, לְיִשְׂרָאֵל בְּרִית עוֹלָם,  
לֵאמֹר: לָךְ אֶתֵּן אֶרֶץ כְּנָעַן, חֶבְל נַחֲלַתְכֶם.

בְּהִיוֹתְכֶם מְתֵי מִסְפָּר, כְּמַעַט וְגָרִים בָּהּ.  
וַיִּתְהַלְכוּ מִגּוֹי אֶל גּוֹי, וּמִמַּמְלָכָה אֶל עַם אַחֵר.  
לֹא הִנִּיחַ לְאִישׁ לְעַשְׂקֶם, וַיּוֹכַח עֲלֵיהֶם מְלָכִים:  
אֵל תִּגְעוּ בְּמִשְׁיַחֵי, וּבְנִבְיָאֵי אֵל תִּרְעוּ.

שִׁירוּ לַיהוָה כָּל־הָאָרֶץ, בְּשָׂרוֹ מִיּוֹם אֶל יוֹם יִשׁוּעָתוֹ.  
סִפְרוּ בְּגוֹיִם אֶת־כְּבוֹדוֹ, בְּכָל־הָעַמִּים נִפְלְאוֹתָיו.  
כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל כָּל־אֱלֹהִים.  
◀ כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים, וַיְהוָה שָׁמַיִם עָשָׂה.

*continued*

GIVE THANKS TO ADONAI ליהוה. Drawn from 1 Chronicles 16:8–36, this passage is ascribed by the Chronicler to David as he brought the ark up to Jerusalem. The Chronicler combined and slightly edited Psalms 96 and 105, creating a fitting prayer for that historic moment. Early rabbinic sages—knowing that the two psalms existed independently in the Book of Psalms and in a combined form in Chronicles—imagined David as assigning the Levites to sing this text each day, half in the morning (“give thanks... do not harm My prophets,” Psalm 105:1–15) and half in the evening (“Sing to Adonai... for Adonai comes to judge the earth,” Psalm 96:1–13a), accompanying the offering of the *tamid*, the twice-daily communal sacrifice (Seder Olam Rabbah, ch. 14).

Probably because of its association with the daily offering, the passage was added to P’sukei D’zimra in the High Middle Ages. This passage (which continues on the next page) may also have had an additional appeal in its movement from the opening, emphasizing that God is praised amidst the singing of the congregation, to the closing, with its universal declaration that God will be recognized by all peoples joining in praising God.

הוֹד וְהִדָּר לְפָנָיו, עֵז וְחֻדוֹה בְּמִקְמוֹ.  
הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים, הָבוּ לַיהוָה כְּבוֹד וְעֵז.  
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, שְׂאוּ מִנְחָה וּבָאוּ לְפָנָיו,  
הַשְׁתַּחֲוּוּ לַיהוָה בְּהִדְרַת קֹדֶשׁ.  
חִילוֹ מִלְּפָנָיו כָּל־הָאָרֶץ, אֵף תִּכּוֹן תִּבֵּל בַּל תִּמוּט.  
יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ וַיֹּאמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ.  
יִרְעֵם הַיָּם וּמַלּוֹאוֹ, יַעֲלֶץ הַשָּׂדֶה וְכָל־אֲשֶׁר בּוֹ.  
אֲזַיִּרְנְנוּ עַצֵּי הַיַּעַר,  
מִלְּפָנָיו יְהוָה כִּי בָא לְשָׁפוֹט אֶת־הָאָרֶץ.

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד־ו.  
וַאֲמָרוּ הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל  
וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן הַגּוֹיִם,  
לְהַדוֹת לְשֵׁם קֹדֶשׁךָ לְהַשְׁתַּבַּח בְּתֵהֶלְתֶּךָ.  
בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם,  
וַיֹּאמְרוּ כָל־הָעָם אָמֵן וְהִלֵּל לַיהוָה.

דברי הימים א, טז:ז-לו

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ  
וְהַשְׁתַּחֲוּוּ לְהַדָּם רַגְלֵינוּ,  
קְדוֹשׁ הוּא.

◀ רוֹמְמוּ יְהוָה אֱלֹהֵינוּ  
וְהַשְׁתַּחֲוּוּ לְהַר קֹדֶשׁוֹ,  
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

*continued*

SAY, "RESCUE US, GOD OF OUR DELIVERANCE"...  
THEN ALL THE PEOPLE RESPONDED, "AMEN..."  
וַאֲמָרוּ הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל... וַיֹּאמְרוּ  
כָּל־הָעָם אָמֵן... In this addition to the psalms quoted earlier, the Chronicler has imagined a call and response in which the Levites recite the first part of this prayer, concluding with giving thanks to Adonai and then summoning the people to respond with their prayer. The people affirm all that has been said with the words "Amen, may Adonai be praised."

AN ANTHOLOGY OF VERSES. Probably composed in the High Middle Ages, this prayer (which continues on the next page) is typical of a certain style of liturgy, consisting of biblical verses strung together with a key word in one verse taken up in the next. Prayers in this style are among the earliest poetic additions to the liturgy (another example is found on page 23); this style of writing then continued throughout the Middle Ages. This prayer quotes Psalms 99:5, 9; 78:38; 40:12; 25:6; 68:35-36; 94:1-2; 3:9; 46:8; 84:13; 20:10, 28:9; 33:20-22; 85:8; 44:27; 81:11; 144:15; and 13:6.

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית,  
 וְהִרְבֵּה לְהַשִּׁיב אָפוּ וְלֹא יַעִיר כָּל־חַמַּתּוֹ.  
 אַתָּה יְהוָה לֹא תִכְלֵא רַחֲמֶיךָ מִמֶּנִּי,  
 חֲסִדֶיךָ וְאַמְתֶּךָ תִּמְיֵד יִצְרוּנִי.  
 זְכוֹר רַחֲמֶיךָ יְהוָה וְחֲסִדֶיךָ, כִּי מֵעוֹלָם הֵמָּה.  
 תִּנּוּ עֵז לְאֱלֹהִים, עַל יִשְׂרָאֵל גְּאוֹתוֹ, וְעִזּוֹ בַּשְּׁחָקִים.  
 נוֹרָא אֱלֹהִים מִמְּקוֹדְשֵׁיךָ,  
 אֵל יִשְׂרָאֵל הוּא נִתֵּן עֵז וְתַעֲצָמוֹת לְעַם,  
 בְּרוּךְ אַתָּה אֱלֹהִים.  
 אֵל נִקְמוֹת יְהוָה, אֵל נִקְמוֹת הוֹפִיעַ.  
 הַנִּשְׂאָ שִׁפְט הָאָרֶץ, הַשֵּׁב גָּמוּל עַל גְּאִים.  
 לִיהוָה הִישׁוּעָה, עַל עַמֶּךָ בְּרִכְתֶּךָ סְלָה.  
 יְהוָה צְבָאוֹת עִמָּנוּ, מִשָּׁנָב לָנוּ אֱלֹהֵי יַעֲקֹב סְלָה.  
 ◀ יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בְּךָ.  
 יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאֵנוּ.

הוֹשִׁיעָה אֶת־עַמֶּךָ וּבִרְךָ אֶת־נַחֲלֹתֶיךָ,  
 וְרַעַם וְנִשְׂאָם עַד הָעוֹלָם.  
 נִפְשָׁנוּ חֲכָתָה לִיהוָה, עֲזָרְנוּ וּמִגְּנֵנוּ הוּא.  
 כִּי בּוֹ יִשְׁמַח לִבֵּנוּ, כִּי בְשֵׁם קָדְשׁוֹ בְּטַחְנוּ.  
 יְהִי חֲסִדֶיךָ יְהוָה עָלֵינוּ כַּאֲשֶׁר יַחֲלֵנוּ לָךְ.  
 הִרְאֵנוּ יְהוָה חֲסִדֶיךָ וְיִשְׁעֶךָ תִּתֵּן־לָנוּ.  
 קוֹמָה עֲזָרְתָה לָנוּ וּפְדֵנוּ לְמַעַן חֲסִדֶיךָ.  
 אָנֹכִי יְהוָה אֱלֹהֶיךָ הַמַּעֲלֶיךָ מֵאָרֶץ מִצְרָיִם,  
 הִרְחַב־פִּיךָ וְאַמְלֵאָהּ.  
 אֲשֶׁר־י הָעַם שִׁכְּכָה לוֹ,  
 אֲשֶׁר־י הָעַם שִׁיהוּהוּ אֱלֹהָיו.  
 ◀ וְאֲנִי בְּחֲסִדֶיךָ בְּטַחֲתִי, יִגַּל לִבִּי בִישׁוּעָתֶךָ,  
 אֲשִׁירָה לִיהוָה כִּי גָמַל עָלַי.

**AN ANTHOLOGY OF VERSES.** Like most liturgical anthologies of verses, this composition is more than just a random stringing together of verses joined solely by a common vocabulary; it has an intentional structure. The prayer begins with a summons to praise God, followed by a request for forgiveness of our sins. Only with the forgiveness of our faults might we approach God. (Indeed, Arvit begins with this opening verse, which may have constituted a call to prayer. In some siddurim this paragraph is included before the recitation of Barukh She-amar—that is, as an introduction to P'sukei D'zimra as a whole.)

The main section of this anthology is an expression of hope that evil might be defeated and the people Israel be redeemed; equally, it emphasizes our wish that Divinity be manifest. As the prayer reaches its conclusion, it articulates one of the most emphatic statements of God's love in all of psalmic literature, with God responding to the supplicant, saying "Open your mouth and I will fill it." On one level, this is a promise that God will sustain us. On another level, it refers to the act of prayer itself: God promises to give us the right words to say, if only we begin the process by opening our mouths. With that thought, the prayer (which began with the command to praise God) ends with the devotee—us—breaking out in song, expressing joy with full heart.

Psalm 100 is omitted on erev Pesah, on all days of Pesah, and on erev Yom Kippur. It is customary to recite the psalm standing.

מְזִמּוֹר לְתוֹדָה  
הֲרִיעוּ לַיהוָה כָּל־הָאָרֶץ,  
עֲבָדוּ אֶת־יְהוָה בְּשִׂמְחָה,  
בָּאוּ לִפְנֵי בְרִנָּה.  
דַּעוּ כִּי יְהוָה הוּא אֱלֹהִים,  
הוּא עֲשָׂנוּ, וְלוֹ אֲנַחְנוּ,  
עָמוּ וְצֵאוּ מִרְעִיתוֹ.  
בָּאוּ שְׁעָרָיו בְּתוֹדָה,  
הֲצִרְתִּיו בְּתִהְלָה.  
הוֹדוּ לוֹ בְּרִכּוֹ שְׂמוֹ,  
כִּי טוֹב יְהוָה לְעוֹלָם חַסְדּוֹ,  
וְעַד דֹּר וָדֹר אֲמוֹנָתוֹ.

תהלים ק

*We may be seated.*

**A PSALM OF THANKSGIVING**  
מְזִמּוֹר לְתוֹדָה. The heading of this psalm, *mizmor l'todah* ("a psalm of thanksgiving"), suggests that it may have been adopted for recitation by those entering the Temple precincts bringing a *todah*, a thanksgiving offering. The heading, though, may have been appended later, after the psalm was identified for such use. Because of its association with Temple ritual, we rise as we recite it.

This psalm has a rich liturgical history. Because of its joyous expression of thanksgiving, Psalm 100 was initially included in the expanded recitation of psalms for Shabbat, first in Babylonia and then in Spain and Italy. However, later authorities omitted its

recitation on Shabbat because individuals did not bring thanksgiving offerings on Shabbat (although to this day it is recited on Shabbat and not on weekdays in the Italian rite). Perhaps to redress this omission, it came to be included in daily prayer in 12th-century Germany and northern France. Today it is included on weekdays in both Ashkenazic and Sephardic rites, but omitted on Shabbat and festivals. It is also omitted on the intermediate days of Pesah, when the personal thanksgiving offering (*todah*) was not offered because it contained *hametz* (leaven). It is also omitted on erev Pesah and on erev Yom Kippur.

The psalm's five verses contain seven imperative verbs: הֲרִיעוּ, עֲבָדוּ, בָּאוּ, דַּעוּ, בָּאוּ, הוֹדוּ, בְּרַכּוּ. The first and last two (acclaim, serve, thank, bless) invite us to celebrate, joyfully serve, thank, and praise God, emphasizing the accessible outer forms of relating to the Divine. These lead us to the three central verbs (come, know, come), the more elusive sense of entering God's presence and knowing God.

יְהִי כְבוֹד יְהוָה לְעוֹלָם, יִשְׂמַח יְהוָה בְּמַעֲשָׂיו.  
 יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.  
 מִמְזֶרֶח שֶׁשֶׁם עַד מְבוֹאוֹ, מְהַלֵּל שֵׁם יְהוָה.  
 רַם עַל כָּל־גּוֹיִם יְהוָה, עַל הַשָּׁמַיִם כְּבוֹדוֹ.  
 יְהוָה שִׁמְךָ לְעוֹלָם, יְהוָה זְכָרְךָ לְדֹר וָדֹר.

יְהוָה בְּשָׁמַיִם הַכִּין כֶּסֶא, וּמַלְכוּתוֹ בְּכָל מַשְׁלָה.  
 יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ.  
 יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.  
 יְהוָה מֶלֶךְ עוֹלָם וָעֶד, אֲבָדוֹ גּוֹיִם מֵאֲרָצוֹ.

יְהוָה הַפִּיר עֲצַת גּוֹיִם, הִנִּיא מַחְשְׁבוֹת עַמִּים.  
 רַבּוֹת מַחְשְׁבוֹת בְּלִב־אִישׁ, וְעֲצַת יְהוָה הִיא תִקּוּם.  
 עֲצַת יְהוָה לְעוֹלָם תִּעֲמַד, מַחְשְׁבוֹת לְבוֹ לְדֹר וָדֹר.  
 כִּי הוּא אָמַר וַיְהִי, הוּא צְוָה וַיַּעֲמֵד.

כִּי בָחַר יְהוָה בְּצִיּוֹן, אֹהֶל לְמוֹשֵׁב לוֹ.  
 כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה, יִשְׂרָאֵל לְסִגְלָתוֹ.  
 כִּי לֹא יִטַּשׁ יְהוָה עַמּוֹ, וְנִחַלְתוּ לֹא יַעֲזֹב.

וְהוּא רַחוּם יִכַּפֵּר עוֹן וְלֹא יִשְׁחִית,  
 וְהִרְבָּה לְהַשִּׁיב אָפּוֹ וְלֹא יַעִיר כָּל־חַמָּתוֹ.  
 יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ.

MAY THE GLORY OF ADONAI  
 ENDURE FOREVER יהוה לעולם. Some commentators argue that P'sukei D'zimra ("Verses of Song") acquired its name from this very prayer, which is a collection of verses rather than chapters of Psalms (see note on page 20). It is included in all rites, and in the Sephardic and Italian traditions is the first prayer after the opening *b'rakhah* of P'sukei D'zimra. The poem centers on God's majesty. Indeed, the personal name of God, *yod-hei-vav-hei*, is repeated some twenty times. A variety of themes run through the prayer: God as creator and therefore sovereign of the world; all of nature offering praise to God; nations, like the natural world, depending on God's grace; God, having chosen the people Israel, not abandoning them; and God's kindness assuring that our sins will be forgiven. The verses quoted are: Psalm 104:31, Psalm 113:2-4, Psalm 135:13, Psalm 103:19, 1 Chronicles 16:31,

Psalm 10:16, Psalm 93:1, Exodus 15:18, Psalm 10:16, Psalm 33:10, Proverbs 19:21, Psalm 33:11, Psalm 33:9, Psalm 135:4, Psalm 94:14, Psalm 78:38, and Psalm 20:10.

THE HEAVENS WILL BE GLAD יִשְׂמְחוּ הַשָּׁמַיִם. The two verses preceding this one, and the three that follow, each begin with God's personal name. In this verse, the first letters of the first four Hebrew words spell out an acronym of God's name, *yod-hei-vav-hei*.

ADONAI IS... HAS ALWAYS BEEN... WILL BE SOVEREIGN FOREVER יהוה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד. These three biblical phrases, strung together as a single verse, recur frequently in the siddur, but they are never strung together in a single biblical verse. Though references to God as a royal sovereign are common in the Bible, especially in Psalms, they are quite rare in the Torah itself. Indeed, "God will be sovereign forever and ever" (יהוה ימלך לעולם ועד), from the Song at the Sea (Exodus 15:18), is one of only two times in the Torah that God is mentioned as a royal sovereign—both times in poems.

ADONAI WHO IS COMPASSIONATE, WILL FORGIVE SIN וְהוּא רַחוּם יִכַּפֵּר עוֹן. These same verses traditionally precede the *Shema* (the call to worship) in the weekday evening service (page 116). In the 10th-century siddur of Saadiah Gaon they precede the recitation of the afternoon service as well. That may be why these two verses appear here, in what was originally the first prayer included in P'sukei D'zimra. Our knowledge that God forgives our sins and will receive us simply for who we are allows us to turn to God in prayer.

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְלוֹךְ סֵלָה.  
אֲשֶׁרֵי הָעַם שֶׁכָּכָה לוֹ, אֲשֶׁרֵי הָעַם שִׁיהוּה אֱלֹהֵינוּ.

תְּהִלָּה לְדוֹד

אֲרוֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.

בְּכָל־יּוֹם אֶבְרַכְּךָ, וְאֶהְלֵלְךָ שִׁמְךָ לְעוֹלָם וָעֶד.

גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֶקֶר.

דוֹר לְדוֹר יִשְׁבַח מִעֲשֵׂיךָ, וְגִבּוֹרֹתֶיךָ יִגִּידוּ.

הַדֵּר כְּבוֹד הַיְהוָה, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעֲזוֹז נִוְרָאוֹתֶיךָ יֹאמְרוּ, וּגְדוֹלֹתֶיךָ אֲסַפְּרֶנָּה.

זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצַדִּיקְתֶּךָ יִרְנְנוּ.

חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אֲפִים וּגְדֻלַּחֲסֵד.

טוֹב יְהוָה לְכֹל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.

יִוְדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ, וְחֲסִידֶיךָ יִבְרַכּוּכָה.

כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ.

לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֹתֶינוּ, וְכְבוֹד הַדֵּר מַלְכוּתוֹ.

מַלְכוּתֶךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתֶּךָ בְּכָל־דוֹר וָדוֹר.

סוֹמֵךְ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.

**BLESSED ARE THEY** אֲשֶׁרֵי.  
While the majority of this prayer comes from Psalm 145, recited here in its entirety, the first two verses come from other psalms (84:5 and 144:15), as does the last verse (115:18). The opening verses were chosen, in part, because of the repetition of the word *ashrei*, translated here as "blessed." *Ashrei* is one of many Hebrew words describing happiness. The verbal root of this word also means to advance, and is also related to *yashar*, meaning "straight." *Ashrei*, then, is the feeling of contentedness when our behavior and our thoughts look forward, when our path forward seems straight, assured. Often, we may achieve that feeling when we sense that what we accomplish in our lives is meaningful, and in accord with God's wish for us.

**I EXALT YOU** אֲרוֹמַמְךָ.

Psalm 145 begins with this verse, enunciating the praise of God in the first person. It ends by affirming that the utterance of "my" mouth will be echoed by all that lives. This inclusiveness is reflected similarly in one of the prayer's most notable literary features: the diversity of words used for communication with God and about God (a total of thirteen different words). One teaching might be the recognition that people experience, express, and articulate their relationship to God in different ways. Indeed, even for a single individual, there are days when praise of God flows freely and easily, and others when mere recitation is all that is within reach. This emphasis on the expansive inclusion of diverse expressions is further reflected in the psalm's *alef-to-tav* acrostic structure.

פֹתַח אֶת־יָדְךָ, וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן.  
 צְדִיק יִהְיֶה בְּכָל־דְרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.  
 קָרוֹב יִהְיֶה לְכָל־קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.  
 רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.  
 שׁוֹמֵר יִהְיֶה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.  
 ◀ תְהַלֵּת יִהְיֶה יְדְבַר־פִּי,  
 וַיְבָרֵךְ כָּל־בֶּשֶׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וְאֲנַחְנוּ נְבָרְךָ יְיָ, מִעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

הַלְלוּיָהּ.

הַלְלִי נַפְשִׁי אֶת־יְהוָה.

אֲהַלְלֶה יְהוָה בְּחַיִּי, אֲזַמְרָה לֵאלֹהֵי בְעוֹדִי.  
 אֵל תִּבְטָחוּ בְנֵי־יִבְיָם, בְּבֹן־אָדָם שָׁאִין לוֹ תְשׁוּעָה.  
 תִּצַּא רוּחוֹ יֵשֵׁב לְאֲדָמָתוֹ,  
 בַּיּוֹם הַהוּא אָבְדוּ עֲשֹׂתֵינֵינוּ.

אֲשֶׁר־יִשְׁאַל יַעֲקֹב בְּעֶזְרוֹ, שִׁבְרוּ עַל יְהוָה אֱלֹהֵינוּ.  
 עֲשֵׂה שְׁמַיִם וָאָרֶץ, אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם,  
 הַשֹּׁמֵר אֵמֶת לְעוֹלָם.

עֲשֵׂה מִשְׁפָּט לְעַשׂוּקִים, נִתֵּן לֶחֶם לְרַעֲבִים,  
 יְהוָה מִתִּיר אֲסוּרִים, יְהוָה פִּקַּח עֲוִרִים,  
 יְהוָה זָקַף בְּפוֹפִים, יְהוָה אָהַב צְדִיקִים.  
 ◀ יְהוָה שֹׁמֵר אֶת־גְּדָרֵינוּ,

יְתוֹם וְאֶלְמָנָה יַעֲזֹדֵה, וְדָרֶךְ רַשָּׁעִים יַעֲזוֹת.  
 יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדָר וָדָר.  
 הַלְלוּיָהּ.

תהלים קמו

OPENING YOUR HAND פֹתַח אֶת־יָדְךָ. According to the Babylonian Talmud, this verse is the primary reason that this psalm was chosen for its central place in our daily liturgy (Berakhot 4b). It is an expression of gratitude for what we have been given in life. Some have the custom of opening the palms of their hands when reciting this verse, as if to imitate God's generosity, and to inculcate this virtue of openness and generosity as part of their own lives.

PSALMS 146-150. Psalm 146 introduces a series of five interconnected psalms that begin and end with the compound word *hallelu-yah*, "praise God." These psalms have been described as forming "a single hymn to God" in which "the same chords are struck and reverberate in ever increasing force and intensity" (Elijah Munk). Psalm 146 begins in the first person, a single voice contemplating God's presence in the life of the individual. Psalm 147 praises God as protector of the Jewish people. Psalm 148 invites all peoples and all of creation to join together in celebrating God's providence. Psalm 149 sings of a future when the faithful rejoice and divine justice is rendered. And Psalm 150 exultantly concludes with the prayer that "every breath be praise of God."

PSALM 146. In this first psalm in the series, God is named as the one who cares for the oppressed, pursues justice, and frees those who are bound in chains. At the very outset, the God who is repeatedly praised in this series is described as the one whose very essence is ethical, concerned with equity and care for the vulnerable.

## הַלְלוּיָהּ.

כִּי טוֹב זְמַרָה אֱלֹהֵינוּ, כִּי נָעִים נְאוּה תְהִלָּה.  
בוֹנֵה יְרוּשָׁלַיִם יְהוָה, נְדַחֵי יִשְׂרָאֵל יִכְנָס.  
הָרוּפָא לְשִׁבּוּרֵי לֵב וּמַחְבֵּשׁ לְעֵצְבוֹתָם,  
מוֹנֵה מִסְפָּר לְכוֹכְבִים, לְכֹלֵם שְׁמוֹת יִקְרָא.  
גְּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ, לְתַבוּנָתוֹ אֵין מִסְפָּר.  
מְעוֹדֵד עֲנָוִים יְהוָה, מִשְׁפִּיל רְשָׁעִים עַדֵי אָרֶץ.  
עָנּוּ לַיהוָה בְּתוֹדָה, וְזָמְרוּ לְאֱלֹהֵינוּ בְּכִנּוּר,  
הַמְכַסֶּה שָׁמַיִם בְּעָבִים, הַמְכִּין לְאָרֶץ מָטָר,  
הַמְצַמִּיחַ הָרִים חֲצִיר,  
נוֹתֵן לְבַהֲמָה לַחֲמָה, לְבָנֵי עֵרֵב אֲשֶׁר יִקְרָאוּ.  
לֹא בַגְבוּרַת הַסּוּס יִחְפֹּץ, לֹא בְשׁוֹקֵי הָאִישׁ יִרְצֶה,  
רוֹצֵה יְהוָה אֶת־יִרְאָיו, אֶת־הַמֵּיחֲלִים לְחַסְדּוֹ.  
שִׁבְחֵי יְרוּשָׁלַיִם אֶת־יְהוָה, הַלְלֵי אֱלֹהֵיךָ צִיּוֹן.  
כִּי חֹזֵק בְּרִיחֵי שְׁעָרֶיךָ בֵּרֶךְ בְּנֵיךָ בְּקִרְבֶּךָ.  
הַשֵּׁם גְּבוּלְךָ שְׁלוֹם, חֶלֶב חַטִּים יִשְׁבִּיעֶךָ,  
הַשִּׁלַּח אֲמַרְתוֹ אָרֶץ, עַד מִהֲרָה יִרוּץ דְּבָרוֹ,  
הַנֹּתֵן שֶׁלֶג בְּצִמָּה, כְּפוּר כְּאֶפֶר יִפְּזֹר,  
מִשְׁלִיךְ קִרְחוֹ כְּפִתִים, לְפָנֵי קִרְתּוֹ מִי יַעֲמֵד,  
יִשְׁלַח דְּבָרוֹ וַיִּמָּסֵם, יֵשֵׁב רוּחוֹ וַיִּזְלוּ מַיִם,  
« מִגִּיד דְּבָרָיו לִיַעֲקֹב, חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל.  
לֹא עָשָׂה כֵן לְכָל־גּוֹי, וּמִשְׁפָּטִים בָּל יִדְעוּם.  
הַלְלוּיָהּ.

תהלים קמז

PSALM 147 achieves its literary power by weaving together two themes: Adonai our God is the protector of the people Israel, who will rebuild Jerusalem, and simultaneously the one who sustains all of creation, especially those who are poor and broken in spirit. The people Israel may be broken-hearted, but God will care for them, both because God cares for all who are vulnerable, but also because Zion is God's favored dwelling place.

**HEALS THE BROKEN-HEARTED**  
הָרוּפָא לְשִׁבּוּרֵי לֵב. We would expect the phrase to read (as in other biblical contexts) "who heals the sick." Here, though, the psalmist talks of spiritual healing, of healing the soul. It is the people's faith that God repairs.

**VICTORIOUS CHARIOTS DO NOT PLEASE GOD**  
לֹא בַגְבוּרַת הַסּוּס יִחְפֹּץ. Ancient empires glorified themselves by conquest; military victory was a sign of greatness. The psalmist insists on a different standard of greatness: the rule of law, the maintenance of a just world.

**GOD SENDS THE DIVINE WORD TO EARTH**  
הַשִּׁלַּח אֲמַרְתוֹ אָרֶץ. Genesis describes God as creating the

world through speech. Here the poet picks up on that image: the ice melts because God has spoken. The image of God's speech is then expanded, referring not only to natural law but also to Torah, thus linking the two. The Torah, or at least its primary teaching of justice and ethics, is here identified with natural law. Just as rainfall is a necessary aspect of earthly existence, without which there is no sustenance, so too it is with the ethical and religious life: belief in God and faith in the healing power of love and kindness are essential for life.

**NO OTHER NATION HAS BEEN SO PROVIDED**  
לֹא עָשָׂה כֵן לְכָל־גּוֹי. The previous psalm had a universal theme. Now Israel's particular place in the universal scheme is affirmed: the people Israel are to model the divine ideal.

הַלְלוּהָ.  
הַלְלוּ אֶת־יְהוָה מִן הַשָּׁמַיִם,  
הַלְלוּהוּ בַּמְרוֹמִים.  
הַלְלוּהוּ כָּל־מַלְאָכָיו,  
הַלְלוּהוּ כָּל־צְבָאָיו,  
הַלְלוּהוּ שֶׁמֶשׁ וַיְרַח,  
הַלְלוּהוּ כָּל־כּוֹכְבֵי אֹר,  
הַלְלוּהוּ שָׁמַי הַשָּׁמַיִם,  
וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם.  
יְהַלְלוּ אֶת־שֵׁם יְהוָה,  
כִּי הוּא צֹה וְנִבְרָאוּ,  
וַיַּעֲמִידֵם לְעֵד לְעוֹלָם,  
חֲקִנְתָּן וְלֹא יַעֲבוֹר.

הַלְלוּ אֶת־יְהוָה מִן הָאָרֶץ,  
תַּנְיִנִים וְכָל־תְּהוֹמוֹת.  
אֵשׁ וּבָרָד שֶׁלֵּג וְקִיטוֹר,  
רוּחַ סְעָרָה עֹשֶׂה דְבָרוֹ.  
הַהָרִים וְכָל־גְּבְעוֹת,  
עֵץ פְּרִי וְכָל־אֲרָזִים.  
הַחַיָּה וְכָל־בְּהֵמָה,  
רֶמֶשׁ וְצִפּוֹר כָּנָף.  
מַלְכֵי אֶרֶץ וְכָל־לְאֻמִּים,  
שָׂרִים וְכָל־שֹׁפְטֵי אֶרֶץ.  
בַּחֲוָרִים וְגַם בְּתוֹלוֹת,  
זְקֵנִים עִם נְעָרִים.  
יְהַלְלוּ אֶת־שֵׁם יְהוָה,  
כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ,  
הוֹדוּ עַל אֶרֶץ וּשְׁמַיִם.

◀ וַיֵּרָם קָרוֹן לְעַמּוֹ תְהַלֵּלָה לְכָל־חֲסִידָיו,  
לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ, הַלְלוּהָ.

PSALM 148 describes the diverse elements of creation united in harmonious purpose in their praise of God, the source of all life. The psalm begins by describing the heavens, the sun and the moon, the stars, and the celestial waters all praising the name of Adonai, who fixed them in time and space. The middle of the psalm turns its attention to the animate and inanimate objects of God's earthly creation: the hail and the snow, the mountains and the trees, the beasts and the cattle, the bugs and the birds—all offering praise to Adonai, their creator. Lastly, the concluding verses of the psalm turn toward humanity and see the diversity of people as an expression of the splendor of existence and as praise of the creator.

PSALM 149. The series of Halleluyah psalms alternates between the universal, all the world and all of humanity (146, 148, 150), and the particular, Jerusalem and the people Israel interacting with the world (147, 149). Here, the people Israel are seen as God's servants—God's agents in bringing an end to evil and oppression in the world. Psalm 146 spoke of God as protecting the lowly and the vulnerable. Now, as we approach the end of the series and the climax of praise of God, those who oppose God's order—those who are oppressors—are overthrown. The violence described in this psalm may be disquieting, but it is a battle fought to overcome evil. Interestingly, the ancient rabbis reinterpreted the double-edged sword to mean the teachings of Torah—that is, the defeat of evil will be accomplished through the teaching of God's law.

הַלְלוּיָהּ.

שִׁירוֹ לִיהוָה שִׁיר חֲדָשׁ,  
תְּהַלְתוּ בְּקֹהֶל חֲסִידִים.  
יִשְׁמַח יִשְׂרָאֵל בְּעֲשׂוֹי,  
בְּנֵי צִיּוֹן יִגִּילוּ בְּמַלְכָם.  
יְהַלְלוּ שְׁמוֹ בְּמַחֹל,  
בְּתֶף וּכְנֹר יִזְמְרוּ לוֹ.  
כִּי רוּצָה יְהוָה בְּעַמּוֹ,  
יִפְאַר עֲנָוִים בִּישׁוּעָה.  
יַעֲלִזוּ חֲסִידִים בְּכָבוֹד,  
יִרְנְנוּ עַל מְשַׁבּוֹתָם.  
רוֹמְמוֹת אֵל בְּגֵרוֹנָם,  
וְחָרַב פִּיפְיוֹת בְּיָדָם.  
לַעֲשׂוֹת נִקְמָה בְּגֹיִם,  
תּוֹכַחוֹת בְּלְאֲמִים.

◀ לְאַסֹּר מַלְכֵיהֶם בְּזֻקִים וְנִכְבְּדֵיהֶם בְּכַבְּלֵי בְרוֹזַל.  
לַעֲשׂוֹת בָּהֶם מְשַׁפֵּט כְּתוֹב, הַדָּר הוּא לְכָל־חֲסִידָיו.  
הַלְלוּיָהּ.

תהלים קמט

הַלְלוּיָהּ,  
הַלְלוּ אֵל בְּקֹדֶשׁוֹ,  
הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ.  
הַלְלוּהוּ בַּגְּבוּרֹתָיו,  
הַלְלוּהוּ כְּרֹב גְּדֻלוֹ.  
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,  
הַלְלוּהוּ בְּנִבְל וּכְנֹר.  
הַלְלוּהוּ בְּתֶף וּמַחֹל,  
הַלְלוּהוּ בְּמִנִּים וְעָגָב.  
הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ,  
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.  
◀ כָּל הַנְּשָׁמָה תְהִלֵּל יְהוָה, הַלְלוּיָהּ.  
כָּל הַנְּשָׁמָה תְהִלֵּל יְהוָה, הַלְלוּיָהּ.

תהלים קג

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן.  
בְּרוּךְ יְהוָה מְצִיּוֹן, שִׁכֵּן יְרוּשָׁלַיִם, הַלְלוּיָהּ.  
בְּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבָדוֹ.  
◀ וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,  
וְיִמְלֹא כְבוֹדוֹ אֶת־כָּל הָאָרֶץ,  
אָמֵן וְאָמֵן.

**PSALM 150.** Just as Psalm 150 serves as the poetic finale of the Book of Psalms, so too in the morning's liturgy this psalm plays the role of concluding P'sukei D'zimra. The psalm describes a symphony of song and praise voiced by the musical instruments common in biblical times. In reciting the words of Psalm 150, we become members of an orchestra praising God. Finally, every breath shall be a praise of God.

Many commentators remark that in the first chapter of Genesis, God creates the world through ten statements, "God said..." (for example, "Let there be light"). The revelation on Mount Sinai similarly is called by the Torah *aseret ha-d'varim*, the "ten sayings," the Decalogue. Here, the series of Psalms 146–150 includes the word *halleluyah* ten times. Thus the concluding chorus in Psalm 150—in which all that lives ecstatically sings *halleluyah*—might be seen as the climax not only of the Book of Psalms, but as a glorious hymn to the God of creation and of Sinai.

**BLESS בְּרוּךְ.** The first verse of this paragraph (Psalm 89:53) concludes the third section of the Book of Psalms. The last two verses are the concluding lines of the second section of the Book of Psalms (72:18–19). Each verse begins with the word *barukh*, "bless." The liturgist has also included another verse beginning with *barukh* (135:21), affirming that the God we pray to as the God of Israel is the sole author of the wonders we experience in the world. The repetition of the word *barukh* in each verse reminds us of the opening of P'sukei D'zimra, which began with the multiple repetitions of the word *barukh*; these collective verses thus form an envelope around the psalms we have just recited. The service will move on to the recitation of Sh'ma and its blessings, which will begin with the call of *bar'khu*, to which we will likewise respond by saying *barukh*.

The oldest versions of P'sukei D'zimra ended here, and so the repetition of the affirmative response "Amen" formed an appropriate conclusion.

It is customary to stand through the Bar'khu on page 34.

וַיְבָרֶךְ דָּוִד אֶת־יְהוָה לְעֵינֵי כָּל־הַקָּהָל וַיֹּאמֶר דָּוִד:  
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מֵעוֹלָם וְעַד  
עוֹלָם. לָךְ יְהוָה הַגְדֹּלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח  
וְהַהוֹדָה, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לָךְ יְהוָה הַמַּמְלָכָה  
וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ. וְהַעֲשֵׂר וְהַכְּבוֹד מִלְּפָנֶיךָ,  
וְאַתָּה מוֹשֵׁל בְּכָל, וּבִידֶךָ כַּחַ וּגְבוּרָה, וּבִידֶךָ לְגַדֵּל  
וּלְחַזֵּק לְכָל. וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ,  
וּמְהַלְלִים לְשֵׁם תְּפָאֶרְתֶּךָ.

דברי הימים א, כט:י-יג

אַתָּה הוּא יְהוָה לְבַדְּךָ, אַתָּה עֹשֵׂית אֶת־הַשָּׁמַיִם,  
שָׁמַיִם הַשָּׁמַיִם וְכָל־צְבָאָם, הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ,  
הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם, וְאַתָּה מְחַיֶּה אֶת־כָּל־עַם,  
וְצָבָא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִיִּים. ◀ אַתָּה הוּא יְהוָה  
הָאֱלֹהִים אֲשֶׁר בְּחַרְתָּ בְּאַבְרָם, וְהוֹצֵאתוּ מֵאוּר כַּשְׂדִּים,  
וְשִׁמְתָּ שְׁמוֹ אַבְרָהָם, וּמְצֵאתָ אֶת־לְבָבוֹ נֶאֱמָן לְפָנֶיךָ.

וְכָרוֹת עַמּוֹ הַיִּבְרִית לָתֵת אֶת־אָרֶץ הַפְּנִיעָנִי הַחֲתִי הָאָמְרִי  
וְהַפְּרָזִי וְהַיְבוּסִי וְהַגְּרָגְשִׁי לָתֵת לְזָרְעוֹ, וּתְקַם אֶת־דְּבָרֶיךָ  
כִּי צִדִּיק אַתָּה. וַתֵּרָא אֶת־עֵינֵי אַבְתִּינוּ בְּמִצְרַיִם,  
וְאַת־זַעֲקוֹתָם שָׁמַעְתָּ עַל יַם סוּף. וַתִּתֵּן אֶת־  
וּמִפְתֵּיִם בְּפָרְעֹה, וּבְכָל־עֲבָדָיו וּבְכָל־עַם אֶרֶץ  
כִּי יָדַעְתָּ כִּי הִיָּדוּ עָלֵיהֶם, וַתַּעַשׂ לָךְ שֵׁם כְּהַיּוֹם הַזֶּה.  
◀ וְהַיּוֹם בְּקִעְתָּ לְפָנֶיךָ וַיַּעֲבְרוּ בְּתוֹךְ הַיָּם בַּיַּבֵּשָׁה,  
וְאַת־רֹדְפֵיהֶם הִשְׁלַכְתָּ בַּמַּצּוֹלֹת, כְּמוֹ אֶבֶן בְּמַיִם עֲזִים.

נחמיה ט:ו-יא

#### DAVID PRAISED ADONAI

וַיְבָרֶךְ דָּוִד. Having just concluded the "Psalms of David," the liturgy now appends David's blessing of the people as the ark was brought up to Jerusalem. Only the first half of David's prayer is included; the section concerning David's dedication of the Temple that his son Solomon will build is left out. The theme of this paragraph is God's majesty and power, a proper conclusion to the words just recited in P'sukei D'zimra and, equally, a prayer serving as an introduction to the Song at the Sea. This is one of two times in the Bible that we find the phrase *Barukh atah Adonai*, which later became the rabbinic formula for a *b'rakhah*.

אַתָּה אַתָּה, ADONAI ALONE. This prayer, taken from the Book of Nehemiah, summarizes the Torah's tale from Genesis to Exodus, from creation to the crossing of the Sea of Reeds. As Reuven Kimelman, a contemporary liturgical scholar, points out, this late addition to the liturgy (probably 11th century, Germany) provides a perfect bridge between the previous paragraph, which speaks of God's singular rule, and the Song at the Sea that we are about to recite, which celebrates the central event of Jewish history: being freed from slavery.

וַיֹּשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיֵּרָא  
 יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שַׁפַּת הַיָּם: « וַיֵּרָא יִשְׂרָאֵל  
 אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם וַיֵּרְאוּ הָעַם  
 אֶת־יְהוָה וַיֹּאמְרוּ בֵּיהוָה וּבַמֶּשֶׁה עֲבָדוֹ:

שמות יד:ל-לא

אִז יִשְׁרַם־מֶשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לֵיהוָה וַיֹּאמְרוּ  
 לֵאמֹר אֲשִׁירָה לַיהוָה כִּי־גָאָה גָאָה סוֹס  
 וּרְכָבוֹ רָמָה בַּיָּם: עֲזִי וְזַמְרַת לֵה וַיְהִי־לִי  
 לִישׁוּעָה זֶה אֱלֹהֵי וְאֲנוּהוּ אֱלֹהֵי  
 אָבִי וְאֶרְמָמְנָהוּ: יְהוָה אִישׁ מִלְחָמָה יְהוָה  
 שְׁמוֹ: מִרְכַּבַּת פְּרָעָה וַחֲלוֹ יָרָה בַּיָּם וּמִבְחָר  
 שְׁלֹשׁוֹ טָבְעוּ בַּיָּם־סוּף: תַּהֲמַת יִכְסִּימוּ יָרְדוּ בְּמַצּוֹלֹת כְּמוֹ־  
 אָבוֹן: יְמִינֶךָ יְהוָה נֶאֱדָרִי בַּפֶּחַ יְמִינֶךָ  
 יְהוָה תִּרְעֵץ אוֹיֵב: וּבָרַב גְּאוּנֶךָ תַּהֲרֹס  
 קַמִּיךָ תִּשְׁלַח חֲרֹנְךָ יֹאכְלֵמוּ בְּקֶשׁ: וּבְרוּחַ  
 אֲפִיךָ נִעְרְמוּ מַיִם אֲפִיךָ נִזְלִים  
 אוֹיֵב אֶרְדֵּף אֲשִׁיג אֲפִיךָ נִזְלִים  
 נַפְשִׁי אָרִיק חֲרָבִי תוֹרִישְׁמוּ יָדַי: אֲחַלֵּק שְׁלַל תְּמִלְאֵמוּ  
 בְּרוּחֶךָ בְּסָמוּיִם צָלְלוּ כַּעֲפוּפָרֹת בְּמַיִם  
 אֲדִירִים: מִי־כַמְכָה בְּאֵלִם יְהוָה מִי  
 כַּמְכָה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תַהֲלֹת עֲשֵׂה  
 פְּלֹא: נְטִיתִי יְמִינֶךָ תִּבְלַעְמוּ אֶרֶץ: נַחֲתִי  
 בְּחֶסֶדְךָ עִם־זֵנוּ גְאֻלָּתְךָ נַהֲלֹת בְּעֶזְרְךָ אֶל־נוּה

continued

THE SONG AT THE SEA שירת הים. While clearly a song of victory, triumph, and celebration, the Song at the Sea includes moments of vindictive violence levied against the Egyptians. In a famous midrash (Babylonian Talmud, Megillah 10b), the ancient rabbis grapple with this tension: how to both revel in our own people's freedom, and also mourn its often inevitable human cost. In the midrash, God scolds the angels for "singing as the work of My hands are drowning," but notably does not extend that same critique to the Israelites themselves. The midrash thus recognizes both the divine quality of grieving the loss of every soul, and also the distinct and unassailable human need to revel in our own moments of liberation and redemption. Jewish tradition does not allow us to turn away from the suffering of anyone, including our enemies, but the Bible acknowledges

the import of, and gives us space for, temporarily eschewing that discomfort to allow for a full-hearted and uncomplicated moment of ecstasy and joy.

THEN . . . MOSES SANG וַיִּשְׁרַם־מֶשֶׁה. Rashi remarks that the grammatical juxtaposition of past (az, "then") and future (yashir, literally "will sing") form a novel tense he calls the "continual present." In this reading, Moses and the people Israel are still singing this song of freedom, as it were; the echoes of the song are ever-present. As we chant these words each morning, we are invited to join in an ongoing celebration of freedom and liberation. We can use this moment to experience our own sense of freedom and taste the joy of lusty singing. If the moment is not a moment of redemption, surely it can be a foretaste of redemption.

קדשך:                      שִׁמְעוּ עַמִּים יִרְגְּזוּן  
 אֶחָז יִשְׁבִי פְּלֶשֶׁת:                      אֲז נִבְהָלוּ אֱלֹפֵי  
 אָדוּם                      אֵילֵי מוֹאָב יֶאֱחָזְמוּ רַעַד  
 כָּל יִשְׁבֵי כְנָעַן:                      תִּפְּל עֲלֵיהֶם אֵימָתָה  
 וּפְחָד                      בְּגִדְל זְרוּעֶךָ יִדְמֹו כְּאָבֹן  
 יַעֲבֹר עִמָּךְ יְהוָה                      עַד-יַעֲבֹר עִם-זֶו  
 קָנִיתִ:                      תִּבְאָמוּ וְתִטְעֵמוּ בְּהַר נִחְלָתְךָ  
 לְשִׁבְתְּךָ פְּעֻלַת יְהוָה                      מִכּוֹן  
 יִדְיָ:                      יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:                      מִקֹּדֶשׁ אֲדֹנָי בּוֹנְנֹו

שמות טו:א-יח

Some include this passage:

וְתִקַּח מִרְיָם הַנְּבִיאָה אָחוֹת אֶהֱרֹן אֶת־הַתֵּף בְּיָדָהּ  
 וְתִצְאֵן כָּל־הַנָּשִׁים אַחֲרֶיהָ בְּתַפִּים וּבְמַחְלָתַי: וְתַעַן לָהֶם  
 מִרְיָם שִׁירוּ לַיהוָה כִּי־גָאָה גָאָה סוּס וְרִכְבּוֹ רָמָה בַּיּוֹם:

שמות טו:כ-כא

◀ כִּי לַיהוָה הַמְּלוּכָה וּמִשָּׁל בְּגוֹיִם. וְעָלוּ מוֹשְׁעִים בְּהַר צִיּוֹן  
 לְשִׁפְט אֶת־הַר עֶשׂו, וְהִיְתָה לַיהוָה הַמְּלוּכָה.  
 וְהִיָּה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,  
 בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד.

ancient world, victory songs were sung by women greeting soldiers as they came home from battle. As it is preserved now, Miriam's song is distinct from Moses's in two key ways. First, it is phrased as an imperative, capturing its role as an urgent and visceral expression of that moment's overwhelming emotional experience. Second, Miriam's song contains a physical component: a dance, bodily expressing the joy of the moment. In that vein, it is illuminating to consider how swaying and bowing function in traditional Jewish prayer.

**FOR SOVEREIGNTY BELONGS TO ADONAI** כִּי לַיהוָה הַמְּלוּכָה. The song of Moses ends with the declaration of God's sovereignty, to which the liturgy now attaches 3 additional verses expanding on that theme. A verse from the Book of Psalms (22:19, "For sovereignty . . .") expresses the hope that God's sovereignty may be manifest in our time, thus transforming the story of the exodus from a one-time historical event to a paradigm of redemption for all time. This thought is developed further with the following verse from Obadiah, describing the return of Mount Zion to Jewish sovereignty (1:21, "Deliverers shall rise . . ."). The paragraph concludes with a verse from Zechariah about the vision of oneness, a final redemption (14:9, "On that day . . .")—the same verse with which we conclude Aleinu at the end of our service.

LEAD THEM . . . TO YOUR LOFTY MOUNTAIN. תִּבְאָמוּ . . . בְּהַר נִחְלָתְךָ. In Jewish tradition, our freedom was not granted for its own sake. We were freed in order to serve God and be agents of the holy in the world. Importantly, the physical locale of God's "holy habitation" can be conceived of as more than just the Temple. More broadly, it extends to the world in which we now live, which has the similar potential—through our words, actions, and intentions—to be made a holy place.

THEN MIRIAM . . . TOOK. וְתִקַּח מִרְיָם. While the inclusion of Miriam's song in the liturgy is an innovation not universally adopted, some biblical scholars speculate that Miriam's song is in fact older than—and perhaps the original source for—the Song at the Sea that Moses sings. In the

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלַכְנוּ,  
הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ בְּשָׁמַיִם וּבְאָרֶץ.  
כִּי לָךְ נָאָה, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],  
שִׁיר וּשְׁבַחָהּ, הַלֵּל וְזִמְרָה, עֵז וּמִמְשָׁלָהּ, נִצַּח,  
גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְאַרֶת, קְדוּשָׁה וּמַלְכוּת,  
« בְּרִכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְהוָה,  
אֵל מֶלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,  
הַבוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל, חַי הָעוֹלָמִים.

*Between Rosh Hashanah and Yom Kippur,  
some recite Psalm 130 (top of page 62).*

### חֲצִי קָדִישׁ

*Leader:*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and Leader:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

*Leader:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא,  
לְעָלְא מִן כָּל־

[between Rosh Hashanah and Yom Kippur we substitute: לְעָלְא לְעָלְא מְכָל־]

בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירֵן בְּעֵלְמָא,  
וְאָמְרוּ אָמֵן.

**CONCLUDING B'RAKHAH.**  
The Spanish sage David Abudraham (14th century) remarked that this prayer utilizes 15 synonyms to describe song and praise of God. The number 15 evokes several associations. There were 15 steps leading up to the main area of the Temple in Jerusalem. At each step, the ancient rabbis imagined, the Levites would sing one of the 15 Songs of Ascent (Psalms 120–134). Additionally, Seligman Baer (19th century, Germany) points out in his siddur commentary that the Priestly Blessing contains 15 words; it is appropriate that we praise God with 15 words, just as we are blessed by God with 15 words.

**WHO DELIGHTS IN THE CHORUS OF SONG** הַבוֹחֵר בְּשִׁירֵי זִמְרָה. The Hebrew word *boher*, translated here as “delights,” literally means “chooses.” Moshe Alshikh (16th century) explains that we marvel that God, accustomed to the praise offered by the perfect angels, prefers the praise of imperfect human beings.

**GIVING LIFE TO ALL WORLDS** חַי הָעוֹלָמִים. Biblically the word *olam* refers to time,

but in rabbinic usage it also can mean world (in the spatial sense). Thus the phrase may also be translated as “giving life to all time,” which some translators understand as referring both to this world and the world that is coming. Our translation assumes that in the context of the morning prayer, the liturgist may have meant to emphasize that all life, everywhere, owes its existence to God.

**HATZI KADDISH** serves as a transition from one part of the service to another. We have ended our preparatory prayers and are about to begin the critical part of our service, the morning Sh'ma and its attendant *b'rakhot*. It is not only the service leader who plays a role in this “announcement”; the communal response that God’s name be acknowledged forever and ever is vital. Here, that communal response also anticipates the Sh'ma, where the Hebrew version of this Aramaic phrase will be recited: *barukh shem k'vod malkhuto l'olam va-ed*.

# קריאת שמע וברכותיה

*Bar'khu, the leader's invitation to prayer, is recited while standing. The leader bows when saying the word כָּרַו and stands straight when reciting the name of God. Similarly, the congregation bows at the word כָּרַו and straightens to full height at the recitation of God's name.*

Leader:

בָּרְכוּ אֶת־יְהוָה הַמְּבָרָךְ.

Congregation, then the leader repeats:

יְיָ בָרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

We are seated.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,  
עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַבֶּל.

הַמַּאִיר לָאָרֶץ וְלַדָּרִים עֲלֶיהָ בְּרַחֲמִים,  
וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יּוֹם תְּמִיד מַעֲשֵׂה בְּרִאשִׁית.  
מָה רַבּוֹ מַעֲשֵׂיךָ יְהוָה,  
בְּלֵם בְּחֻכְמָה עֲשִׂיתָ,  
מְלֵאָה הָאָרֶץ קִנְיָנֶךָ.

**THE SH'MA AND ITS BLESSINGS.** The recitation of the Sh'ma (Deuteronomy 6:4-9, 11:13-21; Numbers 15:37-41) morning and evening was probably commonly practiced well before the destruction of the Second Temple. Over time, "Hear, O Israel, Adonai is our God, Adonai is one" came to represent the quintessential statement of Jewish faith.

In the early years of the first millennium, other biblical passages were added to the recitation of the Sh'ma. After the destruction of the Temple, rabbinic sages added *b'rakhot* surrounding it, expounding on its themes: two before the recitation and one after. The first connects God to creation, the morning lights which mark the time for the recitation of the Sh'ma. The second talks of God's

love in giving us "laws for life," counterposed to the love of God we express in the Sh'ma. The *b'rakhah* following the Sh'ma continues the theme of the third paragraph of the Sh'ma in talking of the exodus from Egypt as the quintessential depiction of God as redeemer. The commentary will explain each of these in turn.

**BAR'KHU: THE CALL TO WORSHIP.** The call to worship marks the formal beginning of the Shacharit (morning) service. The ancient rabbis called the service leader the *sh'liah tzibbur*, the "messenger" of the congregation. As a member of the congregation, the leader both invites the community to worship and subsequently responds to the call as well.

Drawing on a talmudic debate about the *kohanim* (priests) in the Temple, Eliezer Diamond, a contemporary Talmud scholar, understands the term *sh'liah tzibbur* as implying a dual role. The Babylonian Talmud (Yoma 19a-b) considers whether the *kohanim* should be considered *sh'luhei d'rahmana*, agents of God, or *sh'luhei didan*, "our messengers"—that is, agents of the community of Israel. As with the *kohanim*, the contemporary *sh'liah tzibbur* must function as both: elevating the concerns and pleas of the community nearer to the Divine, and also bringing an awareness of God's presence to the community.

**TO WHOM ALL PRAISE IS DIRECTED** הַמְּבָרָךְ. The Talmud of the Land of Israel explains the word *ha-m'vorakh* to mean "whom all of us praise" (Berakhot 7:3), and that interpretation forms the basis of the translation found here.

**YOU ILLUMINE THE EARTH** הַמַּאִיר לָאָרֶץ. Two cognate themes preoccupy this prayer: God's timelessness amid the steady passage of time, the flow of one day after another; and the renewal of creation each day, the gift of a day. Our time is insignificant when measured against the endless flow of time, yet each day, each hour, may have enormous significance for us.

הַמֶּלֶךְ הַמְרוֹמֵם לְבִדּוֹ מֵאֵל,  
הַמְשַׁבַּח וְהַמְפָּאֵר וְהַמְתַּנַּשֵּׂא מִימּוֹת עוֹלָם,  
אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ,  
אֲדוֹן עֲזָנוּ, צוּר מְשַׁגְּבֵנוּ,  
מִגֵּן יִשְׁעֵנוּ, מְשַׁגֵּב בְּעַדְנוּ.

אל ברוך, גדול דעה,  
הכין ופעל זהרי חמה.  
טוב יצר כבוד לשמו,  
מאורות נתן סביבות עזו.  
פנות צבאיו קדושים,  
רוממי שדי,  
תמיד מספרים כבוד אל וקדשתו.  
◀ תתברך יהוה אלהינו על שבח מעשה ידיך,  
ועל מאורי אור שעשית יפארוך סלה.

תתברך צורנו מלפנו וגאלנו בורא קדושים.  
ישתבח שמך לעד מלפנו, יוצר משרתים,  
ואשר משרתיו כלם עומדים ברום עולם  
ומשמיעים ביראה יחד בקול,  
דברי אלהים חיים ומלך עולם.

**IN YOUR GOODNESS** וְבִטּוֹבוֹ  
*(bottom of previous page).*  
Along with the insistence  
that God is the creator of  
all that exists, the liturgy  
emphasizes God's kindness,  
God's goodness in sustain-  
ing life. We may experience  
today as a loving gift.

**ALMIGHTY, BLESSED** אֵל  
בָּרוּךְ. This early anonymous  
acrostic poem has a simple,  
almost story-book rhythm  
of four beats to the line.  
The acrostic and the meter  
move us to contemplate  
the Hebrew alphabet  
itself as an instrument of  
creation. Our translation,  
which is close but not  
literal, seeks to capture this  
intent by maintaining the  
acrostic in English.

**KEDUSHAH D'YOTZER: THE  
ANGELIC PRAISE OF GOD.**

Every Kedushah (Song  
of Holiness) is based on  
the mystical visions of  
Isaiah and Ezekiel, who  
each described witnessing  
an angelic chorus. Isaiah  
saw them singing *kadosh*,  
*kadosh, kadosh* ("holy, holy,  
holy," 6:3); Ezekiel heard  
them reciting *barukh k'vod*

*Adonai* ("praised is Adonai's glory," 3:12). The image of the  
hosts of angels reciting the praise of God symbolizes the song  
that all creation sings to God. But its placement here, as an  
introduction to the Sh'ma, opens us to another understand-  
ing, as well. Our recitation of the Sh'ma parallels the angelic  
chorus. Our earthly voices have the same intent as the angelic  
song. Indeed, the Babylonian Talmud (Hullin 91b) asserts that  
the angels on high cannot begin to sing until we on earth have  
begun our song, the Sh'ma. (Elijah Munk)

**BEINGS THAT SERVE YOU, SERVANTS** מְשֻׁרְתֵי . . . מְשֻׁרְתִים. Rab-  
binic lore tells of two kinds of angelic creations: those who are  
part of God's permanent court (like the well-known angelic  
figures Michael and Gabriel) and those who are created each  
day to be conveyers of that day's message. The liturgist speaks  
of both of them as "proclaiming . . . the words of the living  
God" (Babylonian Talmud, Hagigah 14a).

כָּלֶם אֱהוּבִים, כָּלֶם בְּרוּרִים, כָּלֶם גְּבוּרִים,  
 וְכָלֶם עוֹשִׂים בְּאִמָּה וּבִירָאָה רְצוֹן קוֹנָם.  
 ◀ וְכָלֶם פּוֹתְחִים אֶת־פִּיָּהֶם בְּקִדְשָׁהּ וּבִטְהָרָה,  
 בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים,  
 וּמְפָאָרִים וּמְעֲרִיצִים, וּמְקַדְּשִׁים וּמְמַלְכִים:

אֶת־שֵׁם הָאֵל, הַמֶּלֶךְ, הַגָּדוֹל, הַגְּבוּר וְהַנּוֹרָא קָדוֹשׁ הוּא.  
 וְכָלֶם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה,  
 וְנוֹתְנִים רְשׁוֹת זֶה לָזֶה, לְהַקְדִּישׁ לְיוֹצְרָם בְּנִחַת רוּחַ,  
 ◀ בְּשִׁפָּה בְּרוּרָה וּבְנִעִימָה קְדוֹשָׁה, כָּלֶם בְּאֶחָד  
 עוֹנִים וְאוֹמְרִים בִּירָאָה:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְהוָה צְבָאוֹת,  
 מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

◀ וְהָאוֹפְנִים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים  
 לְעִמַּת שְׂרָפִים, לְעִמַּתֶּם מְשַׁבְּחִים וְאוֹמְרִים:  
 בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ.

לְאֵל בְּרוּךְ, נְעִימוֹת יִתְּנוּ. לְמֶלֶךְ אֵל חַי וְקַיִם,  
 זְמִירוֹת יֹאמְרוּ, וְתִשְׁבְּחוּת יִשְׁמִיעוּ. כִּי הוּא לְבָדוּ  
 פוֹעֵל גְּבוּרוֹת, עוֹשֶׂה חֲדָשׁוֹת,  
 בְּעַל מַלְחָמוֹת, זוֹרֵעַ צְדָקוֹת,  
 מְצַמִּיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת,  
 נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת,

הַמְּחַדֵּשׁ בְּטוֹבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֶׂה בְּרָאשִׁית.  
 בְּאִמּוֹר: לְעִשָּׂה אוֹרִים גְּדֹלִים, כִּי לְעוֹלָם חֲסִדוֹ.  
 ◀ אוֹר חֲדָשׁ עַל צִיּוֹן תִּנְאִיר וְנִזְכָּה כָּלֵנוּ מִהָרָה לְאוּרוֹ.  
 בְּרוּךְ אַתָּה יְהוָה, יוֹצֵר הַמְּאוֹרוֹת.

ALL OF THEM BELOVED כלם אֱהוּבִים. The word "all" (*kullam*) is repeated seven times, a perfect number in biblical and rabbinic thinking. In this liturgical understanding, there is no concept of fallen angels, angels who stand in opposition to God—they are all beloved, they are all God's servants. (Elijah Munk)

EACH TURNS TO ANOTHER וְכָלֶם מְקַבְּלִים... זֶה מִזֶּה. The prophet Isaiah says that the angels "turn" to one another (6:3), a phrase rendered by the Targum (the Aramaic translation) as "they receive permission" from each other. The behavior of the angelic chorus represents an ideal: they turn to each other, wait for one another, and speak *b'nahat ruah*, "gently," but *b'safah v'rurah*, "clearly."

THE CREATOR OF THE GREAT LIGHTS לעִשָּׂה אוֹרִים לְעוֹלָם. Psalm 136:7.

ZION צִיּוֹן. This line picks up on the motif of the light of creation and of the dawn, tying it to an image of the renewal of Zion as a source of ultimate illumination. Its inclusion is controversial. Saadiah Gaon (10th century) is emphatic that this line should not be recited, since the *b'rakhah* centers on gratitude for what has and is occurring (namely, the morning lights), and not for a future event. In accord with this opinion, the line is not included in either the Sephardic or Italian rites.

אֶהְבֶּה רַבָּה אֶהְבַּתְנוּ, יְהוָה אֱלֹהֵינוּ,  
 חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלַת עֲלֵינוּ.  
 אָבִינוּ מִלְכֵנוּ, בְּעֵבֹר אָבוֹתֵינוּ [וְאִמּוֹתֵינוּ]  
 שֶׁבִטְחוּ בָךְ וַתִּלְמַדְם חֻקֵי חַיִּים,  
 כִּן תִּחַנְּנוּ וַתִּלְמַדְנוּ.

אָבִינוּ, הָאֵב הַרְחֵמֵנוּ, הַמְּרַחֵם, רַחֵם עָלֵינוּ  
 וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל, לְשָׁמַע,  
 לְלַמֵּד וּלְלַמֵּד, לְשָׁמֵר וּלְעֲשׂוֹת וּלְקַיֵּם  
 אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,  
 וַיַּחַד לְבַבֵּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ,  
 וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד.  
 כִּי בְשֵׁם קְדוּשַׁתְּךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ,  
 נְגִילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.

*Some gather their tzitzit before reciting this line:*

וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,  
 וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ,  
 כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֲתָה,  
 וּבָנוּ בְּחֵרֶת מִכָּל־עַם וּלְשׁוֹן,  
 וְקִרְבַּתְנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה בְּאַמֶּת,  
 לְהוֹדוֹת לְךָ וּלְיַחְדְּךָ בְּאַהֲבָה.  
 בְּרוּךְ אַתָּה יְהוָה, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

of gathering together the *tzitzit* (fringes) of the *tallit*, symbolizing Israel's unity and ingathering. The *tzitzit* are held through the third paragraph of the *Sh'ma*, where the word *tzitzit* is mentioned three times. Some kiss their *tzitzit* at each mention, indicating the preciousness of mitzvot and highlighting that the words of the Torah are acted upon even as they are being recited. The custom is to kiss them again at the word *emet* ("truly"), in the passage that follows the third paragraph.

Some hold the *tzitzit* at only one corner, and wrap that around their finger to see and feel it. The *tzitzit* are wrapped around the finger of the left hand, so that they are on the side closest to the heart, as the verse says: "impress [these words] upon your heart." These customs are an embodiment of our relation to mitzvot. The importance for us is to adopt a practice that helps us express ourselves, adding to our focus on the words and their meaning for us.

**YOU HAVE CHOSEN US** וּבָנוּ בְּחֵרֶת. The concept of "chosenness" is not intended to suggest some kind of inherent superiority, but rather the Torah's specific ways in which Jews are called to live in the presence of God. Nor is this particularity solely for Jews' own sake. Not only Jews, but humanity as a whole has a stake in the lives we lead in accord with the teachings of Torah: the absolute value we place on the worth of every human being, the demands we make for equal justice, the creation of a society of care and empathy, and our search for holiness.

**SECOND B'RAKHAH BEFORE THE SH'MA** אֶהְבֶּה רַבָּה אֶהְבַּתְנוּ. The first *b'rakhah* before the *Sh'ma* speaks of God as creator and sovereign of the world. This second *b'rakhah* shifts the images of God, speaking of God as a loving parent and teacher. In doing so, it transforms the meaning of the *Sh'ma*, to which it serves as an introduction.

While the *Sh'ma* commands us to love God, this *b'rakhah* affirms God's love for us. The *Sh'ma* asks us to affirm the love of God by embodying and spreading God's teaching; in this *b'rakhah*, God's love is expressed by giving us wisdom to understand and interpret the teaching. The words of Torah that God speaks, and our study of them, constitute a conversation, a kind of love-pattern, between God and Israel.

#### GATHERING THE TZITZIT.

The phrase "bring us safely from the four corners of the earth" evokes the four corners of the *tallit*. As we recite these words, some follow a practice, dating to the late Middle Ages,

## קְרִיאַת שְׁמַע

Some people may wish to pause here for a moment. Some may close their eyes, others may place a hand over their eyes. The intention is to concentrate on God's oneness.

In the absence of a *minyan*, we add: אֵל מֶלֶךְ נֶאֱמָן.

## שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

Recited quietly: בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

וְאֶהְיֶה אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ  
וּבְכָל־מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ  
הַיּוֹם עַל־לִבְבְּךָ: וְשָׁנַנְתָּם לְבִנְיֶיךָ וְדִבַּרְתָּ בָּם בְּשַׁבְּתֶךָ  
בְּבֵיתְךָ וּבְלִכְתֶּךָ בְּדַרְוֶךָ וּבְשֹׁכְבְּךָ וּבְקוּמֶךָ: וּקְשַׁרְתָּם  
לְאָזְנוֹת עַל־יְדֶיךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וּכְתַבְתָּם  
עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים ו:ד-ט

### INDIVIDUAL RECITATION.

When there is no *minyan*, and therefore no official prayer leader, we add the three words *El melekh ne-eman*, "God is a faithful sovereign," the initial letters of which form an acrostic of the word *amen*. The Kabbalists noted that the *Sh'ma* contains 245 words. When there is a *minyan*, the service leader concludes with the three words *Adonai eloheikhem emet*, "Adonai, your God, Truly"—bringing the total number of words to 248, which the ancients thought to be the number of parts of the human body. When there is no *minyan* and the concluding three words are omitted, adding these three

opening words allow for the same count of 248. In this way, it is as if our entire being affirms the *Sh'ma*.

**ONE אֶחָד.** The Hebrew word *ehad*, "one," has been variously interpreted. *Ehad* can mean "unique, singular," and thus it is an assertion that God is different from all else we meet. It can also mean that God is totally unified and not made up of parts, unlike everything else we encounter, which can be subdivided. Further, it can mean "only," which would mean there is no other being who is divine. Mystics interpret it as meaning that all of creation is a manifestation of the one God—that is, despite the seemingly separate and distinct diversity of existence, all is one.

**ADONAI IS OUR GOD יְהוָה אֱלֹהֵינוּ.** The meaning and even the pronunciation of *יהוה* is elusive. When Moses asks God for God's name, the reply is *ehyeh asher ehyeh*, which some translate as, "I shall be as I shall be" or "I am as I am," or as some commentators have it, "I will be there with you in the way that I am there."

**PRAISED BE THE NAME שְׁמַע כְּבוֹד.** According to the Mishnah, when God's name was pronounced by the High Priest the people would respond, "Praised be the name . . ." (Yoma 3:8). The Babylonian Talmud (*Pesahim* 56a) adds that this is also the proper congregational response to the *Sh'ma*. Since this is a response but not part of the biblical text, we differentiate it by reciting it in a whisper. Generations who recited these words, going back to Temple times, may resound in our mind in this whisper.

**TEACH THEM AGAIN AND AGAIN TO YOUR CHILDREN וְשָׁנַנְתָּם לְבִנְיֶיךָ.** This instruction that one generation is to teach the next was essential in keeping Judaism alive through the generations.

**BIND THEM AS A SIGN וּקְשַׁרְתָּם לְאָזְנוֹת.** The *Sh'ma* is insistent that our relation with the words of Torah be totally involving. We are asked to "speak of them" as we go out to the world, to transmit them intergenerationally, and to surround ourselves with them, reminded of them when we enter and leave our home. Finally, we even embody these words by wearing them on our arms near our heart, and above our eyes. As we read this instruction in this paragraph and the next, many have the custom of touching the *tefillin* to indicate that we have indeed adopted these instructions as our practice. Some then kiss the fingers that touched the *tefillin*, representing thereby that they are beloved. (For a description and explanation of *tefillin*, see page 6.)

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה  
אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-  
לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטַּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה  
וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנְךָ וְתִירֶשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב  
בְּשִׂדְךָ לְבַהֲמֹתֶךָ וְאָכַלְתָּ וּשְׂבַעְתָּ:

הַשְּׁמְרוּ לָכֶם פְּנֵי-יַפְתָּה לְבַבְכֶם וְסוּרְתָם וְעַבַדְתֶּם אֱלֹהִים  
אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם וְעָצַר  
אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִיאַדְמָה לֹא תִתֵּן אֶת-  
יְבוּלָהּ וְאֲבַדְתֶּם מֵהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה  
נָתַן לָכֶם:

וּשְׁמַתֶּם אֶת-דְּבַרֵי אֱלֹהֵי עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם  
וּקְשַׁרְתֶּם אֶתְּכֶם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין  
עֵינֵיכֶם: וְלִמְדַתֶּם אֶתְּכֶם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ  
בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתְבֹתֶם  
עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע  
יְהוָה לְאַבְתֵּיכֶם לֵאמֹר לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

דברים יא:יג-כא

IF YOU WILL HEAR ON וְהָיָה אִם-שָׁמַעַתְּ. Reward and punish-  
ment are described here in  
very concrete terms, but  
we can understand them  
as poetic metaphors for  
the general sense that our  
actions have consequences.  
Reuven Hammer, a modern  
siddur commentator,  
remarks: "One need not  
believe literally in physical  
reward and punishment  
to accept the doctrine of  
the second paragraph of  
the Sh'ma. Its importance  
is not in the specific way  
in which it was formulated  
and concretized, but in the  
very assertion that there  
is meaning in our actions,  
that there is responsibility  
for what we do."

As our understanding of  
the natural world evolves,  
we become ever more  
aware of the ways in which  
what we once thought  
were discrete, disconnected  
entites are in fact part of an  
interdependent, connected  
whole. So too with us: our  
character, our deeds, our  
words affect others and the  
world in ways we do not  
yet—and may never—fully  
understand.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:  
 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לַהֵם צִיצִית  
 עַל־כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם וְנִתְּנוּ עַל־צִיצִית הַכַּנָּף פְּתִיל  
 תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־  
 מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם  
 וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ  
 וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:  
 אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ  
 מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו:לז-טא

## אֵמֶת

When there is a minyan, the leader adds:

◀ יהוה אלהיכם – אמת –

וַיֵּצֵיב וְנָכוֹן וְקָיִם וַיִּשֶׁר וְנֶאֱמַן וְאֱהוּב וְחָכִיב וְנִחְמָד  
 וְנִעִים וְנוֹרָא וְאֲדִיר וּמְתַקֵּן וּמְקַבֵּל וְטוֹב וְיָפָה הַדָּבָר  
 הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד.

Some drop their tzitzit at this point.

אֵמֶת אֱלֹהֵי עוֹלָם מִלְּכַנּוּ, צוּר יַעֲקֹב מִגֵּן יִשְׁעָנוּ.  
 ◀ לְדוֹר וָדוֹר הוּא קָיִם וְשֵׁמוֹ קָיִם,  
 וְכִסְאוֹ נָכוֹן וּמְלַכּוּתוֹ וְאַמוּנָתוֹ לְעַד קֵימָת.

וּדְבָרָיו חַיִּים וְקָיִמִים, נֶאֱמָנִים וְנִחְמָדִים,  
 לְעַד וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ] וְעָלֵינוּ,  
 עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ,  
 וְעַל כָּל־דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ.

ADONAI SAID. The ancient rabbis saw this paragraph as a crucial element of the liturgy because of its mention of the liberation from Egypt. Equally important, it instructs us to strive to be holy, by asking us to place certain limits upon desire. In Jewish thought the two ideas of freedom and limitation go hand in hand. In this regard, Rabbi Isaac Hutner points out that God put limits on divine activity, stopping creation on the Sabbath. Similarly, we discover a need to limit our impulses in order to devote ourselves to a life of meaning.

### HOLDING THE TZITZIT.

Some hold the tzitzit and look at them, especially at the words "and you shall see them and remember." Some kiss the tzitzit at each mention of the word, as well as at the end of the paragraph when reciting the word *emet*, "truly," and then again in the following paragraph at the words *l'olam va-ed*, "forever."

Customs abound as to when to drop the tzitzit. For instance, some hold on to them until the mention of "... responding to Your people when they cry out."

TRULY אֵמֶת. The tradition read the word *emet*,

"truly," as referring both to what precedes it and what follows. It constitutes the first word of the next paragraph but is recited as if it were the last word of the preceding paragraph. This siddur's physical placement of the word highlights that tradition. Read together with what precedes, it echoes the words of Jeremiah, "Adonai is true, is indeed the living God, and the sovereign of time and the world" (10:10). Read together with what follows, it introduces a creed to which we assent: that God is the sovereign of the world and we are God's people. Taken simply as a statement on its own, *emet* can be read as a description of God's essence, truth: absolute truth may be elusive to us, but God is the ultimate knower of truth. Alternatively, *emet* may be understood as "steadfast, faithful"; in this reading, we affirm that God is always present for us.

עַל הָרֵאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דָּבָר טוֹב וְקִיָּם לְעוֹלָם וָעֶד.  
אִמֶּת וְאַמוּנָה חֵק וְלֹא יַעֲבֹר.

אִמֶּת שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
[וְאַמוּתֵינוּ], מֶלֶךְ אֲבוֹתֵינוּ [וְאַמוּתֵינוּ],  
גּוֹאֲלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ [וְאַמוּתֵינוּ],

יּוֹצֵרֵנוּ, צוֹר יִשׁוּעָתֵנוּ,  
פּוֹדֵנוּ וּמְצִילֵנוּ, מֵעוֹלָם שְׂמֵךְ אֵין אֱלֹהִים זוֹלָתָךְ.

עֲזַרְתָּ אֲבוֹתֵינוּ [וְאַמוּתֵינוּ] אֶתָּה הוּא מֵעוֹלָם,  
מִגֵּן וּמוֹשִׁיעַ לְבְנֵיהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר וְדוֹר.  
בְּרוּם עוֹלָם מוֹשֶׁבֶךְ,

וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אֶפְסֵי אֶרֶץ.  
אֲשֶׁר־י אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,  
וְתוֹרָתְךָ וּדְבָרְךָ יִשִּׂים עַל לְבוֹ.  
אִמֶּת אֶתָּה הוּא אֲדוֹן לְעַמֶּךָ,  
וּמֶלֶךְ גִּבּוֹר לְרִיב רִיבִים.

אִמֶּת אֶתָּה הוּא רֵאשׁוֹן, וְאֶתָּה הוּא אַחֲרוֹן,  
וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.

מִמִּצְרַיִם גָּאֲלָתָנוּ יְהוָה אֱלֹהֵינוּ  
וּמִבֵּית עַבְדִּים פְּדִיתָנוּ.

כָּל־בְּכוֹרֵיהֶם הֲרַגְתָּ וּבְכוֹרְךָ גָּאֲלָתָּ  
וְיָם סוּף בָּקַעְתָּ וְזֵדִים טִבַּעְתָּ  
וְיַדִּידִים הֶעֱבַרְתָּ

וְיָכֶסּוּ מַיִם צָרִיהֶם, אֶחָד מֵהֶם לֹא נוֹתַר.  
עַל זֹאת שִׁבְחוּ אֱהוֹבִים, וְרוֹמְמוּ אֵל,

SO YOU ARE KNOWN  
THROUGHOUT TIME מעולם  
שְׂמֵךְ. God is named here  
not only as sovereign and  
creator (as was affirmed  
in the first *b'rakhah* before  
the *Sh'ma*), but also as re-  
deemer and deliverer. God  
delivered us from Egypt—  
which, in turn, evokes our  
hope that we can be freed  
of injustice, and also freed  
from the entanglements  
that stifle our souls and  
sense of being.

YOU REDEEMED US FROM  
EGYPT מִמִּצְרַיִם גָּאֲלָתָנוּ.  
The exodus from Egypt is  
the signal event of Jewish  
history and of Jewish self-  
understanding. Indeed,  
the Decalogue begins with  
God's self-identification as  
the one who freed us from  
Egypt, "from the house of  
slavery."

YOU DROWNED THE WICKED  
וְזֵדִים טִבַּעְתָּ. The Torah  
envisions redemption as a  
multi-step process, which  
begins but does not end  
with the exodus from  
Egypt. Notably, at first  
the Israelites' redemption  
comes through violence  
and the loss of Egyptian  
life, including innocent life.  
But our vision of redemp-  
tion grows and ultimately is  
much more expansive and  
universal: all peoples—in-  
deed, all creation—living in

safety, freedom, harmony, and peace. Our prayers for redemp-  
tion include both. We pray for the slow step-by-step movements  
toward justice and betterment of the human condition—partial,  
messy, and at times requiring moral compromise, though they  
be. And we also pray for the ultimate redemption, which will be  
whole and universal. Some people express this duality by omit-  
ting in their Shabbat prayers references to the violence at the  
Sea. During the week we struggle with the realities of bringing  
justice into this world, but on Shabbat we envision the possibil-  
ity of an ultimate, non-violent redemption.

of praise, blessing and  
gn ever-living God,  
awe-inspiring,  
up the lowly,  
ing the poor,  
Your people

o is ever to be praised,  
rael joyfully sang

g the mighty!  
ness,  
ers!"

okha nedar bakodesh,

l sang a new song of  
, they thanked You  
ng:

ding the Amidah;  
e biblical passages

e people Israel.

ple Israel.

וְנִתְּנוּ יָדַיִם וְזִמְרֹת שִׁירֹת וְתִשְׁבְּחוּת,  
בְּרִכּוֹת וְהוֹדָאוֹת לַמֶּלֶךְ אֵל חַי וְקַיִם,  
רַם וְנִשְׂאָ, גְדוֹל וְנוֹרָא,  
מִשְׁפִּיל גַּאִים וּמִגְבִּיָּה שְׁפָלִים  
מוֹצִיא אֲסִירִים וּפּוֹדֵה עַנּוּיִם  
וְעוֹזֵר דָּלִים  
וְעוֹנֶה לַעֲמוֹ בְּעַת שׁוּעָם אֵלָיו.

◀ תְּהִלּוֹת לְאֵל עֲלִיּוֹן בְּרוּךְ הוּא וּמְבָרָךְ.  
מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,  
וְאָמְרוּ כֻלָּם:

מִי כַמֶּכָּה בְּאֵלֶם יְהוּה, מִי כַמֶּכָּה נֶאֱדָר בְּקִדְשׁ,  
נוֹרָא תְּהִלַּת, עֲשֵׂה פִּלְא.

◀ שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם,  
יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:  
יְהוּה יִמְלֹךְ לְעֹלָם וָעֶד.

*We rise before reciting this final paragraph preceding the Amidah;  
some have the custom of rising before reciting the biblical passages  
earlier on this page.*

◀ צוֹר יִשְׂרָאֵל,

קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל,

וּפְדָה כְּנֶאֱמַר יְהוּדָה וְיִשְׂרָאֵל.

גְּאֻלָּנוּ, יְהוּה צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יְהוּה, גְּאֻל יִשְׂרָאֵל.

*The Amidah, the prayer recited while standing, follows;  
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**TRANSITIONING FROM THE SH'MA TO THE AMIDAH.** Rabbi Yohanan (Babylonian Talmud, Berakhot 4b) taught that the Amidah, our personal and communal requests, should follow upon the last blessing of the Sh'ma, the prayer mentioning the exodus and God's response to the suffering of the oppressed. While Rabbi Yohanan may have been articulating the order of prayers, later commentators took his admonition to mean there should be no interruption between the two. Indeed, some even argued that one should not answer "amen" after the *b'rakhah*. To accommodate this opinion, some service leaders recite the *b'rakhah* in a whisper so that no one listening be required to respond.

**MOSES AND MIRIAM** מֹשֶׁה וּמִרְיָם. In the ancient world, women greeted their warrior husbands returning home with victory songs. According to the midrash (Mekhila, Shirata 10), even while in Egypt, Miriam prepared the Israelite women to sing of the Egyptian defeat, and she asked them to bring their drums with them as they fled Egypt.

**WHO IS LIKE YOU** מִי כַמֶּכָּה. Exodus 15:11. This line and the one below are taken from the Song at the Sea. Joseph Heinemann, a liturgical scholar, points out that before the Sh'ma, we quoted the angels' heavenly song; following the Sh'ma, we now quote the Israelites' songs, led by Moses and Miriam. Through the recitation of the Sh'ma, the human chorus has come to equal the angelic one.

**ADONAI WILL REIGN** יְהוּה יִמְלֹךְ. Exodus 15:18.

**ISRAEL** יִשְׂרָאֵל. The name "Israel" is repeated five times at the conclusion of the *b'rakhah*, emphasizing the plea for the redemption of the people Israel. Our own redemption is seen as paradigmatic of the redemption of the world.

**OUR REDEEMER** גְּאֻלָּנוּ. Isaiah 47:4.

וְנָתַנּוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבְּחוּת,  
 בְּרָכוֹת וְהוֹדָאוֹת לַמֶּלֶךְ אֵל חַי וְקַיִם,  
 רָם וְנִשְׂא, גָּדוֹל וְנוֹרָא,  
 מִשְׁפִּיל גַּאִים וּמִגְבִּיָּה שְׁפָלִים  
 מוֹצִיא אֲסִירִים וּפּוֹדֵה עֲבָדִים  
 וְעוֹזֵר דָּלִים  
 וְעוֹנֶה לְעַמּוֹ בְּעֵת שׁוּעָם אֵלָיו.

◀ תְּהִלּוֹת לְאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרָךְ.  
 מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה,  
 וְאָמְרוּ כֻלָּם:

מִי כָמֹכָה בְּאֵלֶם יְהוָה, מִי כָמֹכָה נֹאדָר בְּקֹדֶשׁ,  
 נוֹרָא תְּהִלָּת, עֲשֵׂה פִּלָּא.

◀ שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלָּים לְשִׁמְךָ עַל שְׁפַת הַיָּם,  
 יַחַד כֻּלָּם הוֹדּוּ וְהִמְלִיכוּ וְאָמְרוּ:  
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

*We rise before reciting this final paragraph preceding the Amidah; some have the custom of rising before reciting the biblical passages earlier on this page.*

◀ צוּר יִשְׂרָאֵל,  
 קוֹמָה בְּעִזְרַת יִשְׂרָאֵל,  
 וּפְדֵה כְּנַאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.  
 גְּאֻלָּנוּ, יְהוָה צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.  
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# 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 † indicates the places to bow. The Amidah concludes on page 54.

**THE AMIDAH.** Along with the Sh'ma and its b'rakhot, the Amidah constitutes the core of Jewish prayer (*Ha-t'fillah*, "the prayer," in rabbinic literature refers to the Amidah). It is traditionally recited standing quietly (the word *amidah* means "standing"), a posture reflecting its purpose as a time for "face to face" conversation with God and for personal meditation (*avodah shebalev*, "service of the heart"). Originally, the Amidah comprised eighteen (*sh'moneh esreih*) blessings, but one was added later in Babylonia and has become part of the standard prayer. The first three and last three b'rakhot are recited on all days. The first three describe our relationship to the Divine; the last three express the hope that our prayer is acceptable, our gratitude for the gift

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

† בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רֵבֶקָה,  
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים  
טוֹבִים, וְקוֹנֵה הַכֹּל,  
וְזוֹכֵר חַסְדֵי אֲבוֹת  
[וְאִמָּהוֹת], וּמְבִיא גּוֹאֵל  
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ  
בְּאַהֲבָה.

With Patriarchs:

† בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי  
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל  
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים  
טוֹבִים, וְקוֹנֵה הַכֹּל,  
וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא  
גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן  
שְׁמוֹ בְּאַהֲבָה.

of life, and a prayer for peace. On weekdays, there are thirteen intermediate b'rakhot expressing our needs and requests; within these b'rakhot, some add personal requests related to the subject of that b'rakhah. It is traditional to bend the knees and bow at four points: at the beginning and end of both the first b'rakhah and the penultimate b'rakhah.

**ADONAI, OPEN MY LIPS** אֲדֹנָי שְׁפָתַי תִּפְתָּח. The third-century sage Rabbi Yohanan directed that this verse (Psalm 51:17) be recited before beginning the Amidah. The message of that psalm is that God wants our hearts, not our sacrifices—which accords with the interpretation of the Amidah as a substitute for the daily Temple sacrifice. We pray for the ability to pray, as it is a gift from God when the motivation to pray is awakened within us.

**GOD OF ABRAHAM, GOD OF ISAAC, AND GOD OF JACOB** אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. This phrase echoes God's call to Moses at the burning bush (Exodus 3:6).

**GOD OF SARAH, GOD OF REBECCA, GOD OF RACHEL, AND GOD OF LEAH** אֱלֹהֵי שָׂרָה, אֱלֹהֵי רֵבֶקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה. Recognizing that the matriarchs too were God's covenantal partners, we include their names in this b'rakhah. We and our tradition are the product of all of our ancestors, and Judaism is enlarged when we recognize the ways in which all of us share in shaping the Judaism we transmit to our descendants.

**GREAT, MIGHTY, AWE-INSPIRING** הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. Deuteronomy 10:17.

**TRANSCENDENT GOD . . . CREATES ALL** אֵל עֲלִיוֹן . . . וְקוֹנֵה הַכֹּל. Echoing Genesis 14:19, 22.

**FOR THE SAKE OF DIVINE HONOR** לְמַעַן שְׁמוֹ. This phrase appears in Psalms 23:3 and 106:8, but the addition of "with love" is unique to the liturgy of the Amidah.

Between Rosh Hashanah and Yom Kippur we add:

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפְיץ בְּחַיִּים,  
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

With Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּפּוֹקֵד  
וּמוֹשִׁיעַ וּמַגֵּן.  
וְכַתְּבֵנוּ אֶתְּךָ יְהוָה,  
מַגֵּן אֲבֹתָם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
וְכַתְּבֵנוּ אֶתְּךָ יְהוָה,  
מַגֵּן אֲבֹתָם.

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

From Sh'mini Atzeret until Pesah: מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,

[From Pesah until Sh'mini Atzeret, some add: מוֹרִיד הַטֶּל]

מְכַלְכֵּל חַיִּים בְּחֻסְךָ,  
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,  
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,  
וּמְקַיֵּם אַמוּנָתוֹ לְיִשְׂרָאֵל עַד עַד.  
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ,  
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

Between Rosh Hashanah and Yom Kippur we add:

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.

וְנִאֶמֶן אַתָּה לְהַחְיֹת מֵתִים.  
וְכַתְּבֵנוּ אֶתְּךָ יְהוָה, מְחַיֶּה הַמֵּתִים.

זְכַרְנוּ לְחַיִּים. REMEMBER US  
This is the first of four poetic insertions in the Amidah for the Ten Days of Repentance; these additions to the liturgy reinforce the plea for life in this season of judgment.

**GUARDIAN OF SARAH**  
פּוֹקֵד שָׂרָה. The verb *pakad*, meaning "guard" or "remember," is used in Genesis 21:7. Its use here in the liturgy recognizes God's independent relationship with Sarah.

**GIVES LIFE TO THE DEAD**  
מְחַיֶּה מֵתִים. In many Jewish sources this passage is understood literally, as a reference to the belief in bodily resurrection at the end of days. Other texts, however, speak of the revival of the dead metaphorically: as the renewal of nature in the springtime, as awakening after sleep (Talmud of the Land of Israel, Berakhot 7d), as the revival of the Jewish people after exile and enslavement (Ezekiel 37), as the perpetuation of teachings and ideals of those who are deceased (Babylonian Talmud, Yevamot 97a), and even as the revival of a friendship after not having seen a friend in thirty days (Babylonian

Talmud, Berakhot 58b). The 14th-century commentator Abudraham takes the essence of the *b'rakhah* as speaking of the inevitable periods of deadening of spirit and subsequent feelings of being renewed, revived, and re-inspired. Dessication, revival, and renewal are implanted within every aspect of creation.

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

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,  
בְּשֵׁם שְׁמֵקֳדֵי־שָׁמַיִם אוֹתוֹ בְּשִׁמֵי מְרוֹם,  
כַּכְּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:  
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, יְהוּה זָבָאוֹת,  
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוּה מִמְקוֹמוֹ.

וּבְדַבְרֵי קֳדְשֶׁךָ כְּתוּב לֵאמֹר:

יְמַלְךָ יְהוּה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ,  
וְלִנְצַח נִצְחִים קֳדְשֶׁתְךָ נִקְדִּישׁ.  
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֵד,  
כִּי אֵל מְלֶךְ גְּדוֹל וְקָדוֹשׁ אַתָּה.  
בְּרוּךְ אַתָּה יְהוּה, הָאֵל הַקָּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur we substitute:

בְּרוּךְ אַתָּה יְהוּה, הַמְּלֶךְ הַקָּדוֹשׁ.

Following the Kedushah, we continue with the Fourth B'rakhah (אַתָּה 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 קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,  
וְקָדוֹשִׁים בְּכָל־יּוֹם יְהַלְלוּךָ סְלָה.  
בְּרוּךְ אַתָּה יְהוּה, הָאֵל הַקָּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur we substitute:

בְּרוּךְ אַתָּה יְהוּה, הַמְּלֶךְ הַקָּדוֹשׁ.

recites it first and the prayer leader then repeats it.

The Kedushah is recited only as part of the public recitation of the Amidah. The Amidah is at times repeated in full by the prayer leader after being recited quietly and individually (a practice known as *hazarat ha-shatz*, the repetition of the prayer leader). Alternatively, the community may begin together through the Kedushah, with individuals continuing privately afterward. This practice is known as *heikhe kedushah*, the Yiddish word attesting to its late Ashkenazic origin.

THE KEDUSHAH, recited only in the presence of a minyan, is an alternate version of the third *b'rakhah* of the Amidah (the version recited by individuals is at the bottom of the page). The Kedushah is built around two central verses: "Holy, holy, holy . . ." (Isaiah 6:3) and "Praised is Adonai's glory" (Ezekiel 3:12). Both prophets experienced the heavens opening up and an angelic chorus singing to God. In chanting the same words the angelic choirs sing, we strive to bring heaven down to earth and raise earth up to heaven.

Traditionally, in imitation of the description of the angels in Ezekiel's vision ("and their feet were as one rigid foot," 1:7), the Amidah is recited with our feet together (Babylonian Talmud, Berakhot 10b). Many rise onto the balls of their feet with each word of the three-fold *kadosh*, *kadosh*, *kadosh*, bowing slightly to the left, to the right, and to the center, enacting the angels' greeting of each other.

In imitation of the heavenly choir, the Kedushah is sung antiphonally, as call and response, though traditions differ as to how. Each biblical verse is introduced with a medieval *piyyut*; in some customs only the prayer leader recites, and in others the congregation

אַתָּה חוֹנֵן לְאָדָם דַּעַת,  
וּמְלַמֵּד לְאָנוּשׁ בֵּינָה.  
חַנּוּנוֹ מֵאַתָּה דַּעַת בֵּינָה וְהַשְׂכֵּל.  
בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדַּעַת.  
הַשִּׁיבֵנו אֲבִינוּ לְתוֹרָתְךָ,  
וְקַרְבָּנוּ מִלִּבְנוֹ לְעִבּוּדְךָ,  
וְהַחְזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.  
בְּרוּךְ אַתָּה יְהוָה, הַרוֹצֵה בְּתַשׁוּבָה.  
סֵלַח לָנוּ אֲבִינוּ, כִּי חָטָאנוּ,  
מָחַל לָנוּ מִלִּבְנוֹ, כִּי פָשַׁעְנוּ,  
כִּי מוֹחֵל וְסוֹלַח אַתָּה.  
בְּרוּךְ אַתָּה יְהוָה, חַנּוּן הַמְרַבֵּה לְסִלּוֹחַ.  
רְאֵה נָא בְּעֵינֵינוּ, וְרִיבָה רִיבָנוּ,  
וּגְאֹלֵנוּ מִהֲרָה לְמַעַן שְׁמָךְ,  
כִּי גּוֹאֵל חֲזוֹק אַתָּה.  
בְּרוּךְ אַתָּה יְהוָה, גּוֹאֵל יִשְׂרָאֵל.

On fast days, the leader adds:

עֲנֵנוּ, יְהוָה, עֲנֵנוּ, בְּיוֹם צוֹם תַּעֲנִיתָנוּ, כִּי בְצָרָה גְדוֹלָה אָנֹכֵנוּ. אֵל  
תָּפֹן אֵל רִשְׁעֵנוּ, וְאֵל תַּסְתֵּר פְּנֵיךָ מִמֶּנּוּ, וְאֵל תִּתְעַלֵּם מִתְחַנְתָּנוּ.  
הִיָּה נָא קְרוֹב לְשׁוֹעֲתֵנוּ, יְהִי נָא חֲסִדֶיךָ לְנַחֲמֵנוּ, טָרָם נִקְרָא אֱלֹהִים  
עֲנֵנוּ, כַּדָּבָר שֶׁנֶּאֱמַר: וְהָיָה טָרָם יִקְרָאוּ וְאֲנִי אֶעֱנֶה, עוֹד הֵם  
מִדְּבָרִים וְאֲנִי אֶשְׁמַע. כִּי אַתָּה, יְהוָה, הָעוֹנֶה בְּעֵת צָרָה, פּוֹדֶה  
וּמַצִּיל בְּכָל־עֵת צָרָה וְצוֹקָה. בְּרוּךְ אַתָּה יְהוָה, הָעוֹנֶה בְּעֵת צָרָה.

ways. And we are asked to "return": to find again our truest selves, to hear once again the call of our souls, which we may have lost sight of in grappling with our world. Finding our way is the task we hope to accomplish in immersing ourselves in Torah.

**FORGIVENESS.** This *b'rakhah* expresses a religious perspective that understands forgiveness as a critical divine quality. As in the previous *b'rakhah*, the opening phrase here speaks of God as a parent (*avinu*), someone who remains with us even as we err. Its closing describes God as "gracious" and "exceedingly forgiving." Many have the practice of striking their hearts when reciting the words *s'lah* ("forgive") and *m'hal* ("pardon").

**DELIVERANCE.** The word גּוֹאֵל ("redeemer") is usually connected to Jewish eschatology, picturing God instituting an ultimate redemption of the world. Reuven Kimelman, a contemporary liturgical scholar, suggests that this *b'rakhah*, which precedes and follows *b'rakhot* that focus on the temporal and individual needs of the worshipper, should be similarly understood as a personal plea for God to save us from the inner and outer demons that afflict us.

#### THE MIDDLE BLESSINGS.

Reflecting the sense of incompleteness that constitutes our everyday world, the weekday Amidah includes thirteen (originally twelve) intermediate *b'rakhot*. They are all petitionary, expressing individual and communal needs. Three cycles of concern unfold here: our spiritual lives, our physical needs, and our hopes for society.

**KNOWLEDGE.** Notably, this *b'rakhah* does not explicitly mention Torah, which is referenced in the next *b'rakhah*. As Pirkei Avot 3:17 teaches, אִם אֵין דְרָךְ אֶרֶץ, אִם אֵין תּוֹרָה ("If you are not attuned to the world, you cannot acquire Torah"). We pray first for an expansive, wise, and understanding heart and mind, that we may obtain the understanding of ourselves and our world upon which acquiring Torah depends. The act of prayer itself may assist in attaining such understanding.

**T'SHUVAH/TURNING.** The root of the word *t'shuvah* can mean both "turn" and "return." We are asked to "turn": to change our perspective, to see the world and our place in it in new

רְפָאנוּ יְהוָה, וְנִרְפָא,  
הוֹשִׁיעֵנוּ וְנִשְׁעָה, כִּי תִהְלֹתֵנוּ אִתָּהּ,  
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מְכוֹתֵינוּ.

*On behalf of one who is ill:*

וַיְהִי רְצוֹן מִלְפָּנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלְהֵי  
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],  
שֶׁתְּשַׁלַּח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,  
רְפוּאֹת הַנֶּפֶשׁ וְרְפוּאֹת הַגּוּף,  
לְ\_\_\_\_\_ בְּתוֹךְ שְׂאֵר הַחוֹלִים,  
וְחֹזֵק אֶת־יָדֶי הָעוֹסְקִים בְּצַרְכֵיהֶם,  
כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אַתָּה.  
בְּרוּךְ אַתָּה יְהוָה, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.  
בְּרַךְ עֲלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת־הַשָּׁנָה הַזֹּאת  
וְאֶת־כָּל־מִיָּנֵי תְבוּאָתָהּ לְטוֹבָה, וְתֵן

*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:* טל וּמָטָר לְבָרָכָה

עַל פְּנֵי הָאָדָמָה,  
וְשִׁבְעֵנוּ מִטוֹבָה,  
וּבְרַךְ שְׁנֵתֵנוּ בְּשָׁנִים הַטּוֹבוֹת.  
בְּרוּךְ אַתָּה יְהוָה, מְבָרַךְ הַשָּׁנִים.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוֹתֵנוּ,  
וְשֵׂא נֶס לְקַבֵּץ גְּלוּתֵינוּ,  
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ.  
בְּרוּךְ אַתָּה יְהוָה, מְקַבֵּץ גְּדַחֵי עַמּוֹ יִשְׂרָאֵל.

the year when rainfall in the Land of Israel is hoped to be prolific. The specified date for this petition for rain to begin is 60 days after the autumnal equinox (conventionally, the date of December 5 is used, or December 6th when preceding a solar leap year). Though the *b'rakhah* is especially conscious of the need for rain in the Land of Israel, it is an expression of hope for the entire earth. A Sephardic version of this prayer even includes the word *kol* ("all") before the phrase "the earth."

**INGATHERING OF EXILES.** This prayer combines three prophetic visions enunciated at the time of the Babylonian Exile, expressing the hope and vision of return. Isaiah describes the sounding of the great shofar as the exiles journey back to the holy mountain of Jerusalem (27:13). Jeremiah declares that a shofar will be sounded and a banner raised, as the nation that destroyed Judah will, in turn, be conquered (51:27). And finally, Isaiah tells of the ingathering of the exiles of Israel and Judah from the four corners of the world (11:12).

**HEALING.** The opening lines of this *b'rakhah* are based on Jeremiah 17:14. Though the verse in Jeremiah is phrased in the singular, the liturgy changes it to the plural. In times of health, we pray compassionately and empathically for others. And in times of illness, we may place our own suffering alongside theirs.

**MAY IT BE YOUR WILL** וַיְהִי רְצוֹן. The physical condition of others may be so pressing that we may need to include prayers for them at this point, before we can proceed with our formal prayers (Babylonian Talmud, Avodah Zarah 8a). Similarly, our own health may be at the forefront of our minds.

**PROSPERITY.** This prayer is especially resonant today, as climate change imperils the earth's natural ability to provide sustenance. The psalmist refers to God as "the one who provides food to all flesh" (Psalm 136:25), but provision of food to those who need it has always depended also on human sensitivity, generosity, and prudence.

**DEW AND RAIN** וְתֵן טל וּמָטָר לְבָרָכָה. Jews around the world are liturgically tied to the agricultural realities of the Land of Israel. The Babylonian Talmud (Taanit 11a) specifies that this prayer for rain should be offered only during the part of

הְשִׁיבָה שׁוֹפְטֵינוּ כְּבְרֵאשׁוּנָה וְיִזְעַצְינוּ כְּבִתְחִלָּה,  
וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה, וּמֶלֶךְ עָלֵינוּ אַתָּה יְהוָה  
לְבַדְּךָ בְּחֶסֶד וּבְרַחֲמִים, וְצַדִּיקָנוּ בְּמִשְׁפָּט.  
בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ אוֹהֵב צַדִּיקָה וּמִשְׁפָּט.

*Between Rosh Hashanah and Yom Kippur we substitute:*

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַמִּשְׁפָּט.

וְלַמְּלָשִׁינִים אֵל תְּהִי תִקְוָה,  
וְכָל־הַרְשָׁעָה כְּרָגַע תֵּאבֵד,  
וְכָל־אוֹיְבֶיךָ מִהֲרָה יִכָּרְתוּ,  
וְהַיְזִדִּים מִהֲרָה תִּעַקֵּר וּתְשַׁבֵּר וּתְמַגֵּר וּתְכַנְיֶעַ  
בְּמַהֲרָה בְּיָמֵינוּ.  
בְּרוּךְ אַתָּה יְהוָה, שׁוֹבֵר אוֹיְבִים וּמְכַנְיֶעַ זָדִים.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים  
וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל,  
וְעַל פְּלִיטַת סוֹפְרֵיהֶם,  
וְעַל גְּרֵי הַצָּדֵק  
וְעַלֵינוּ,  
יְהִמוּ נָא רַחֲמֶיךָ, יְהוָה אֱלֹהֵינוּ,  
וְתֵן שָׂכָר טוֹב לְכָל־הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת,  
וְשִׁים חֶלְקָנוּ עִמָּהֶם,  
וּלְעוֹלָם לֹא נִבּוֹשׁ  
כִּי בָךְ בָּטַחְנוּ.  
בְּרוּךְ אַתָּה יְהוָה, מְשַׁעֵן וּמְבַטֵּחַ לְצַדִּיקִים.

JUSTICE. The beginning of this *b'rakhah* references the first chapter of Isaiah, which describes Jerusalem as a wayward city, led astray by its corrupt leadership. God promises to restore judges as in the early days, and wise counselors as of old (1:26). The end of the *b'rakhah* incorporates the language of the next verse in Isaiah, "Zion shall be redeemed with justice (*mishpat*) and those who return with righteousness (*tzedakah*)." The opening of the *b'rakhah* seemingly recalls an earlier time, when justice ruled. Perhaps it idealizes the period of wandering in the desert and the leadership of Moses, or perhaps the rule of David and Solomon. The lack of definitiveness reveals this plea as a vision, an imagined future retrojected onto a mythic past. But the dream is, of course, our dream as well: a wish to see a just world, and the hope that, as a society, we might do right.

DEFEATING EVIL. This *b'rakhah* has a more tumultuous history than any other *b'rakhah* in the Amidah. Originally a prayer against sectarians and heretics who might betray the Jewish community to sov-

ereign authorities, it eventually became a catch-all prayer against all enemies. An early version, instead of referring to *zedim*, "the arrogant" (as does this version), refers to *malkhut zadon*, "the kingdom of arrogance," making this *b'rakhah* into a protest against the unjust use of power by governments and rulers (and also resulting in the censorship of this passage in many European communities). In every era, we become conscious of those who use power in destructive ways.

THE RIGHTEOUS. Notable in this *b'rakhah* are the categories of those who are singled out for special commendation. Each plays a unique role in making the Jewish community more blessed and holy: those who consistently do what is right (*tzadikim*), those who extend themselves in love and generosity to others (*hasidim*), those who lead and study and teach (*z'kenim*, *sofrim*), and Jews by choice (*gerei tzedek*) whose presence and gifts enrich the Jewish community.

וְלִירוּשָׁלַיִם עִירָךְ בְּרַחֲמִים תָּשׁוּב,  
וְתִשְׁכַּן בְּתוֹכָהּ כְּאֲשֶׁר דִּבַּרְתָּ,  
וּבָנִה אֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵין עוֹלָם,  
וְכִסָּא דָּוִד מְהֵרָה לְתוֹכָהּ תִּכְיֶין.  
בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.

אֶת־צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תִצְמִיחַ,  
וְקִרְנֵנו תִּרוּם בִּישׁוּעָתְךָ,  
כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הַיּוֹם.  
בְּרוּךְ אַתָּה יְהוָה, מִצְמִיחַ קָרוֹן יְשׁוּעָה.

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ,  
חֹס וְרַחֵם עָלֵינוּ,  
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ,  
כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה,  
וּמְלַכְנִיָּהּ, מְלַבְּנֵנוּ, רִיקָם אֵל תִּשְׁיַבְּנוּ.  
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.  
[כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל־פֶּה.  
בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ תְּפִלָּה.

perhaps connected to the tradition that the leader of Babylonian Jewry, the *resh galuta*, was descended from the Davidic line). Traditionally, the restoration of the Davidic Kingdom is intimately connected to the prayers we have enunciated in this series: the restoration of just governance and judicial fairness. For instance, Maimonides understands the messianic age as a time of peace and the end of oppression (Mishneh Torah, Hilkhhot Melakhim 11:2, 5). This cycle of hope for deliverance describes stages of redemption: the reestablishment of justice makes possible the defeat of evil, and the work of the righteous leads to the rebuilding of Jerusalem. Messianic times arrive as a result of this work.

**HEAR OUR VOICE.** While individual prayers may be appropriately inserted at any point in the Amidah's intermediate *b'rakhot*, the sages considered this *b'rakhah* as the most appropriate place to add individual petitions, before the words בְּרַחֲמִים . . . שׁוֹמֵעַ . . . כִּי אַתָּה, "For, with kindness . . . Your people Israel" (Babylonian Talmud, Avodah Zarah 7b-8a). On Yom HaShoah, one may add here the prayer found on page 214.

**THE PRAYERS EACH PERSON UTTERS** תְּפִלַּת כָּל־פֶּה. Siddurim of Conservative Judaism, beginning with the Israeli Masorti siddur *Va'ani Tefilati*, have incorporated the explicitly universalist Sephardic conclusion of this *b'rakhah*—כִּי אַתָּה, "for You hear the prayer of every mouth"—found here.

**DWELL THERE AS YOU HAVE PROMISED** וְתִשְׁכַּן בְּתוֹכָהּ כְּאֲשֶׁר דִּבַּרְתָּ. These words echo Zechariah 8:3: "Thus said Adonai: I have returned to Zion, and I will dwell in Jerusalem." Zechariah preached shortly after the Persians permitted the rebuilding of an altar in Jerusalem in 520 B.C.E., following the destruction of the Temple in 587/586 B.C.E. Zechariah adds that God's return is conditional on people "speaking truthfully to one another and establishing justice and peace" (8:16).

**MESSIANIC HOPE.** Most liturgical scholars view this as the "19th *b'rakhah*"—in essence, a later addition to the Amidah. Originally, its theme of the flourishing of salvation was subsumed within the preceding "Jerusalem" *b'rakhah*. For reasons that are not understood, the Babylonian community began to recite it as a separate *b'rakhah* (per-

רְצָה, יְהוּה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,  
וְהָשִׁב אֶת־הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ,  
וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן,  
וּתְהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה,  
וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרֵנוּ וּפְקוּדוֹנֵנוּ, וְזָכְרוֹן  
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וְזָכְרוֹן מְשִׁיחַ בְּרִדּוֹד עֲבָדֶךָ, וְזָכְרוֹן  
יְרוּשָׁלַיִם עִיר קֹדֶשׁ, וְזָכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,  
לְפִלִּיטָה, לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

*On Sukkot:*                      *On Pesah:*                      *On Rosh Hodesh:*  
רֵאשׁ הַחֹדֶשׁ הַזֶּה. חַג הַמִּצּוֹת הַזֶּה. חַג הַסֻּכּוֹת הַזֶּה.

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

זָכְרֵנוּ, יְהוּה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה אָמֵן.  
וּפְקֻדָּנוּ בּוֹ לְבָרָכָה אָמֵן.  
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

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

וּתְחַזְיֵנָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.  
בְּרוּךְ אַתָּה יְהוּה, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

TO YOUR SANCTUARY לְדַבִּיר בֵּיתְךָ. Whereas this *b'rakhah* is usually regarded as a petition for the rebuilding of the Temple in Jerusalem and the restoration of the sacrificial system, a close reading of the text brings other themes to the surface. The word *d'vir* (translated here as "sanctuary") is a reference to the innermost area of the Temple, the holy of holies. No altar was located there, but the High Priest entered there once a year and prayed for forgiveness of sins (see 1 Kings 6:19). We understand that our prayer life is imperfect, yet we hope that it will be accepted—as was the High Priest's service in the holy of holies. At the same time, we pray that our worship may become ever more genuine, ever closer to true *avodah*, "service" to God. In this regard we might recall that the ark, which was located within the holy of holies, contained both the broken and the whole tablets of the Decalogue (Babylonian Talmud, Bava Batra 14b).

**RISE UP AND COME BEFORE YOU** יַעֲלֶה וְיָבֵא. This paragraph, known as *ya-aleh v'yavo*, is inserted in the Amidah on festivals (including Hol Ha-mo-ed) and on Rosh Hodesh. It is included within the *b'rakhah* focused on the restoration of Temple worship, and several of the verbs in this passage are resonant with the Temple service. The Torah uses verb *yeira-eh*, "attend to us," which could also be translated as "let us be seen," to describe the pilgrimage to the Temple on the three festivals (Deuteronomy 16:16). The verbal root of *yeiratzeah*, "accept us," is used repeatedly in the Torah to describe God's acceptance of sacrificial offerings (for example, Leviticus 7:18, 22:27). At the same time, the liturgy expressly asks that our present practice of prayer be accepted as fully equal to the service in the Temple.

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

וְמוֹדִים אֲנַחֲנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד.  
 צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אֵתָהּ הוּא לְדוֹר וָדוֹר.  
 נוֹדָה לָךְ וְנִסְפַּר תְּהִלָּתְךָ,  
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
 וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,  
 וְעַל נְסִיף שְׂבָכ־לַיּוֹם עִמָּנוּ,  
 וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכ־לַעֲת,  
 עָרַב וּבָקֵר וְצָהָרִים.  
 ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,  
 וְהִמְרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ,  
 מֵעוֹלָם קוֹיֵנוּ לָךְ.

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

וְמוֹדִים אֲנַחֲנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצֵרנוּ, יוֹצֵר  
 בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,  
 עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵנוּ וְתַקִּימָנוּ, וְתִאֶסַּף  
 גְּלוּיֹתֵינוּ לְחִצְרוֹת קִדְשֶׁךָ, לְשִׁמְר חֲקִיךָ וְלַעֲשׂוֹת רְצוֹנָךְ,  
 וְלַעֲבֹדְךָ בְּלֵב שָׁלֵם. עַל שֶׁאֲנַחֲנוּ מוֹדִים לָךְ בְּרוּךְ אַל  
 הַהוֹדָאוֹת.

**THE CONGREGATIONAL PRAYER** מוֹדִים דְּרַבְּנֵי. The Talmud instructs that when the Amidah is repeated aloud, while the prayer leader is reciting the *b'rakhah* of gratitude, members of the congregation quietly recite this passage. Its essence is gratitude to God even for the sensation of gratitude itself, and for the opportunity to express it. This passage is called *Modim D'rabbanan*, "The Gratitude Prayer of the Rabbis," because different parts of it were composed by various sages, with a later sage suggesting the recitation of all of the versions together (Babylonian Talmud, Sotah 40a). Perhaps the composite nature of this prayer highlights that every person expresses their gratitude differently: God is truly *El ha-hodaot*, translated here as "the source of gratitude," but which might be read as "God of gratitudes"—that is, the one who delights in the many ways gratitude is expressed.

**GRATITUDE** הוֹדָאָה. We bow at the beginning and end of this *b'rakhah*, as we do at the beginning and end of the first *b'rakhah* of the Amidah. Our minds may not have fully concentrated as we recited the rest of the Amidah, but the movement of our bodies brings us once again to attention.

The Babylonian Talmud (Berakhot 34b) recognizes that it may not be possible to concentrate for the entire Amidah, but recommends that one should at least concentrate during the first *b'rakhah* (*Avot*, "Our Ancestors"). Medieval commentators added that since we bow here, as we do in the first *b'rakhah*, one should try to concentrate here as well.

**YOUR MIRACLES THAT ACCOMPANY US EACH DAY** נְסִיף שְׂבָכ־לַיּוֹם עִמָּנוּ. Some religious traditions define a miracle as something discontinuous with the laws of nature, but this passage uses the words *nisekha* ("Your miracles") and *nifle'otekha* ("Your wonders") to refer to blessings that are ever-present, *she-b'khol yom imanu*, that are with us each day.

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] בְּיָמֵי  
 הָהֵם וּבְזֶמַן הַזֶּה.

בְּיָמֵי מַתְתִּיָהוּ בֶן־יוֹחָנָן כִּהֵן גְּדוֹל חֲשׂוֹנָאֵי וּבְנָיו,  
 כְּשֶׁעָמְדָה מְלָכוּת יוֹן הַרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל  
 לְהַשְׁפִּיחַם תּוֹרְתְךָ וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ,  
 וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בְּעַת צָרָתָם,  
 רַבַּת אֶת־דְּרִיבָם,  
 דִּנְתָּ אֶת־דֵּינָם,  
 נִקְמַת אֶת־נִקְמָתָם,  
 מִסִּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעֻטִים,  
 וְטַמְאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צְדִיקִים,  
 וְזֵדִים בְּיַד עוֹסְקֵי תּוֹרָתְךָ,  
 וְלָךְ עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ,  
 וּלְעַמֶּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקוֹן כְּהַיּוֹם הַזֶּה.  
 וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר בֵּיתְךָ,  
 וּפְגְּנוּ אֶת־הַיְכָלְךָ,  
 וְטָהְרוּ אֶת־מִקְדָּשְׁךָ,  
 וְהִדְלִיקוּ גֵרוֹת בְּחֻצְרוֹת קִדְשֶׁךָ,  
 וְקִבְּעוּ שְׂמוֹנֵת יְמֵי חֲנּוּכָה אֵלֶיךָ,  
 לְהוֹדוֹת וּלְהַלְלֵל לְשִׁמְךָ הַגְּדוֹל.

AL HANISSIM is a prayer added during the eight days of Hanukkah to the penultimate *b'rakhah* in the Amidah and to the Grace After Meals, which offers thanks to God. It thus begins midsentence, continuing the list of matters for which we offer thanks to God. The Babylonian Talmud (Shabbat 24a) prescribes an additional prayer for Hanukkah although it does not specify its language, and the minor tractate Sofrim (8th century) has a considerably shorter version of this prayer: "As You performed miracles for Your priests in the time of Mattathias and his sons, do so for us, that we may acknowledge Your name forever" (20:6).

In 167 B.C.E. the Syrian Greeks, who ruled the Land of Israel, spurred on by many members of the Jewish aristocracy, began a policy of Hellenization, which included outlawing certain Jewish practices, thus sparking a revolt led by the Hasmonean family. The revolutionaries came to be called "Maccabees," which is traditionally explained as an acronym of the Hebrew *mi khamokha ba-eilim Adonai*, "who is like You, Adonai, among the mighty?" The revolt

was eventually successful and the Hasmoneans took on the roles of both High Priests and sovereigns in the Land of Israel, expanding its geographic reach and initiating a period of economic prosperity (though eventually, royal infighting resulted in the Land of Israel's becoming a Roman province). Throughout Jewish history, the Maccabean revolt has served as an exemplar of the struggle for Jewish autonomy, of liberation from oppression, and of rededication to a religious vision.

ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד.

Between Rosh Hashanah and Yom Kippur we add:

וּכְתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת־שִׁמְךָ בְּאֵמֶת,  
הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָנוּ סֵלָה.  
וְבָרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ וְלִךָ נֶאֱדָה לְהוֹדוֹת.

During the quiet Amidah, continue with שִׁים שְׁלוֹם below.

During the repetition of the Amidah, the leader recites Birkat Kohanim.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],  
בְּרַכְנוּ בְּבִרְכַּה הַמְּשַׁלֶּשֶׁת  
בְּתוֹרַה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ,  
הָאֲמוּרָה מִפִּי אֱהָרֹן וּבְנָיו, בְּהַגִּים, עִם קְדוּשָׁיִךָ, כְּאֲמֹר:  
יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.  
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ.  
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.  
כֵּן יְהִי רְצוֹן.  
כֵּן יְהִי רְצוֹן.  
כֵּן יְהִי רְצוֹן.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה,  
חֵן וְחֶסֶד וְרַחֲמִים, עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ.  
בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֵיךָ,  
כִּי בְּאוֹר פְּנֵיךָ נִתַּתְּ לָנוּ, יְהוָה אֱלֹהֵינוּ,  
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.  
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל  
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשִׁלּוּמְךָ.

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

בְּסֵפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה,  
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל,  
לְחַיִּים טוֹבִים וּלְשְׁלוֹם.  
בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

Earlier, before the Sh'ma, we thanked God for teaching us "the laws of life"; now, we pray to enter our day keeping God's teaching as a guide to life and a path on which to walk. As stated here, that path is paved with the love of kindness and compassion directing us to peace—in the world and within ourselves—which is the ultimate blessing of the religious life.

**THE PRIESTLY BLESSING**  
ברכת כהנים. The Priestly Blessing is the only Torah fragment found in First Temple era remains, testifying to its early popularity and use. Its structure—lines of three words, then five, then seven—signals ongoing expansiveness, a form fitting its message of blessing as we go out to the world.

**PEACE שְׁלוֹם.** Ashkenazic prayerbooks include two parallel versions of this *b'rakhah* for peace, one for the morning and the other for the afternoon and evening. Because this version, *Sim Shalom* ("Grant peace"), closely echoes the concluding words of the Priestly Blessing, it is used only at times when it immediately follows the public recitation of that prayer, as here. Verbal parallels between *Birkat Kohanim* and *Sim Shalom* include *v'yasem l'kha shalom*, "and grant you peace," as well as *hen*, "kindness" (occurring here as a noun and in the Priestly Blessing as a verb) and *or panekha*, "the light of Your presence."

Conservative prayerbooks since the 1940s have added in the first line the word *ba-olam*, "in the world" (echoing the 10th-century prayerbook of Saadiah Gaon), to amplify our universalistic prayers for peace and our understanding that peace is not achieved in isolation.

**A GUIDE TO LIFE חַיִּים תּוֹרַת.**

מְתַרְצָה בְּרַחֲמִים וּמִתְפַּיֵס בְּתַחֲנוּנִים, הַתְּרַצָּה וְהַתְּפִיֵס  
לְדוֹר עֲנִי, כִּי אֵין עוֹזֵר.

אָבִינוּ מִלִּפְנֵי, חָנּוּנוּ וְעֲנָנוּ, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה  
עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.

וְאַנְחָנוּ לֹא נִדַע מֵה נַעֲשֶׂה, כִּי עֲלֶיךָ עֵינֵינוּ.  
זְכוֹר רַחֲמֶיךָ יְהוָה וְחֶסֶדְךָ, כִּי מֵעוֹלָם הֵמָּה.  
יְהִי חֶסֶדְךָ יְהוָה עֲלֵינוּ, כַּאֲשֶׁר יַחֲלֵנוּ לָךְ.

אֵל תִּזְכֹּר-לָנוּ עֲוֹנוֹת רִאשׁוֹנִים,  
מִהֵר יִקְדָּמוּנוּ רַחֲמֶיךָ, כִּי דָלוּנוּ מְאֹד.  
חָנּוּנוּ יְהוָה חָנּוּנוּ, כִּי רַב שָׁבַעְנוּ בּוֹז.  
בְּרַגְז רַחֵם תִּזְכֹּר.

כִּי הוּא יִדַע יִצְרָנוּ, זְכוֹר כִּי עָפָר אָנָּחְנוּ.  
עֲזָרְנוּ אֱלֹהֵי יִשְׂרָאֵל עַל דְּבַר כְּבוֹד שְׁמֶךָ,  
וְהִצִּילָנוּ וְכִפֵּר עַל חַטָּאתֵינוּ לְמַעַן שְׁמֶךָ.

## חֲצִי קָדִישׁ

*Leader:*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית  
יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמַּן קָרִיב, וְאִמְרוּ אָמֵן.

*Congregation and Leader:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

*Leader:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא,  
לְעָלְמָא מִן כָּל-

[between Rosh Hashanah and Yom Kippur we substitute: "לְעָלְמָא מְכָל"]

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְּאִמְרוּן בְּעֵלְמָא,  
וְאִמְרוּ אָמֵן.

*When there is no public reading of the Torah, we turn to page 72.*

**CONCLUDING PRAYER.** The final paragraph ("We look to You...") is among the earliest prayers associated with N'filat Apayim. It is found in the eighth-century siddur of Amram Gaon. The verses are an anthology of references to God's mercy and kindness—a fitting conclusion for a final plea.

**WE DO NOT KNOW** וְאַנְחָנוּ וְנִדַע. 2 Chronicles 20:12. From a prayer of King Jehoshaphat (ninth century B.C.E.), who recited it as the Kingdom of Judah was invaded by its eastern neighbors. Taken out of its biblical context and placed here in the siddur, it is no longer a political statement but an existential and personal one. This prayer is included by Amram Gaon (9th century C.E.) and Saadiah Gaon (10th century C.E.) in the versions of N'filat Apayim published in their siddurim.

**REMEMBER YOUR COMPASSION** זְכוֹר רַחֲמֶיךָ. Psalm 25:6.

**MAY THE KINDNESS** יְהִי חֶסֶדְךָ. Psalm 33:22.

**DO NOT MAKE US** אֵל תִּזְכֹּר-לָנוּ. Psalm 79:8.

**HAVE MERCY** חָנּוּנוּ. Psalm 123:3.

**WE TREMBLE** בְּרַגְז. Habakkuk 3:2.

**THE ONE WHO KNOWS OUR NATURE** כִּי הוּא יִדַע. Psalm 103:14. The preceding verse of the psalm reads "As a father has compassion for his children, so Adonai has compassion for those who are in awe."

**HELP US** עֲזָרְנוּ. Psalm 89:9.

# סדר קריאת התורה

## הוצאת התורה

*We rise as the ark is opened.*

וַיְהִי בְנִסְעֵי הָאָרֶן וַיֹּאמֶר מֹשֶׁה:  
קוֹמָה יְהוּה וַיִּפְצוּ אִיבֵיךָ, וַיִּנְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדַבֵּר יְהוּה מִירוּשָׁלַיִם.  
בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

*The Torah scroll is removed from the ark.*

*Leader, facing the ark:*

וַיִּגְדְּלוּ לִיהוּה אֶתִי, וַנְרוֹמְמָה שְׁמוֹ יְחִדּוּ.

*The Torah is carried in a circuit around the congregation.*

לְךָ יְהוּה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹדָה,  
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ,

לְךָ יְהוּה הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.  
רוֹמְמוֹ יְהוּה אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו, קָדוֹשׁ הוּא.  
רוֹמְמוֹ יְהוּה אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַר קָדְשׁוֹ,  
כִּי קָדוֹשׁ יְהוּה אֱלֹהֵינוּ.

*When the Torah comes to a rest, we are seated.*

liturgical creation, an expression of our own feelings. In praising God's holiness we also hint that a measure of holiness is given to us when we immerse ourselves in Torah.

**JOIN ME IN GLORIFYING** אֶתִי לִיהוּה אֱלֹהֵינוּ. Psalm 34:4. This verse (asking the congregation to acknowledge God) and the congregational response that follows (acknowledging divine sovereignty) mark the oldest section of the Torah service (Sofrim 14:11). The Torah scroll is the most concrete representation we have of God's presence on earth, symbolizing not an image of God but the record of the divine-human relationship. Bowing in the direction of the Torah, we acknowledge the power these words have to continue to address us and to invoke God's present-day call to us.

**THE TORAH PROCESSIONAL.** Much as a sovereign parades among the people, the Torah is paraded through the congregation. As it passes, its hem is kissed, either directly or symbolically (by kissing a siddur or a corner of a tallit that has touched the skirt of the Torah scroll). Some Sephardim have the custom of reciting the verse from the Song of Songs as they do so, יִשְׁקֵנִי מִיַּיִן מִיָּיִן מִיָּיִן מִיָּיִן ("May I be kissed by the kisses of your mouth, for your love is sweeter than wine," 1:2).

**YOURS, ADONAI** לְךָ יְהוּה 1 Chronicles 29:11. The Chronicler records David's purported last words, in which he ascribes all the glory of his kingdom not to the work of his own hands but to God, to whom all greatness belongs. In the context of the liturgy, the verse takes on new meaning: the "You" addressed here is God as made present in the Torah. In the language of Kabbalah, God and Torah are one.

**AS THE ARK WAS CARRIED FORWARD** וַיְהִי בְנִסְעֵי הָאָרֶן. Numbers 10:35. This verse is taken from the biblical description of the journey in the desert. The ark preceded the people as they moved from one encampment to another, providing guidance on the path and offering divine protection from enemies and other external threats. In our time, we might think of this prayer as a plea that Torah guide us in our journey forward, past any pitfalls.

**TORAH SHALL GO FORTH FROM ZION** כִּי מִצִּיּוֹן. Isaiah 2:3. Isaiah's vision is that divine teaching ought to both impact our lives and also affect the world around us and beyond us.

**PRAISED IS THE ONE WHO GAVE TORAH** בְּרוּךְ שְׁנַתֵּן תוֹרָה. This congregational response is not a quotation of a biblical verse, but is a

## קְרִיאַת הַתּוֹרָה

*The Torah is placed on the reading table.*

אֲב הַרְחַמִּים, הוּא יְרַחֵם עִם עַמּוּסִים, וַיִּזְכֹּר בְּרִית אֵיתָנִים,  
וַיִּצִיל נַפְשׁוֹתֵינוּ מִן הַשָּׁעוֹת הָרְעוֹת, וַיִּגְעַר בְּיֶצֶר הָרַע  
מִן הַנְּשׂוּאִים, וַיַּחֵן אוֹתָנוּ לְפָלִיטַת עוֹלָמִים, וַיִּמְלֵא  
מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

BEFORE THE FIRST ALIYAH

Leader:

וְתִגְלָה וְתִרְאָה מַלְכוּתוֹ עָלֵינוּ בְּזִמְן קָרוֹב, וַיַּחֵן פְּלִיטָתָנוּ  
וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל לַחַן וְלַחֲסֵד וְלִרְחֻמִּים וְלִרְצוֹן  
וְנֹאמַר אָמֵן. הַכֹּל הָבּוֹ גָּדֹל לֵאלֹהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה.

נָא לְעַמֵּד \_\_\_\_\_ לְעֲלִיָּה הָרֵאשׁוֹנָה.  
בְּרוּךְ שָׁנָתָן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Leader:

וְאַתֶּם הַדְּבֻקִים בִּיהוּה אֱלֹהֵיכֶם, חַיִּים בְּלַכְּם הַיּוֹם.

FOR SUBSEQUENT ALIYOT

Leader:

נָא לְעַמֵּד \_\_\_\_\_ לְעֲלִיָּה הַשְּׁנִיָּה | הַשְּׁלִישִׁית.

**THE READING.** The custom of reading from the Torah on Mondays and Thursdays, because they were market days, dates at least to talmudic times (Babylonian Talmud, Bava Kama 82a), if not earlier. The Talmud attributes the practice to Ezra (5th century B.C.E.), who instituted it among the congregation returning from exile.

The custom is to read the opening verses of the Torah portion that will be read on the following Shabbat; a minimum of ten verses are read (though on Purim morning only nine verses are read). The Mishnah prescribes that on weekdays and when the Torah is read at Minhah, the reading is divided into three *aliyot*; on Rosh Hodesh and Hol Ha-mo-ed, four; on Yom Tov, five; on Yom Kippur, six; and on Shabbat, seven. Except for

Shabbat, these constitute a fixed number and we do not add any *aliyot* to these (Megillah 4:1).

**CALLING ALIYOT.** Individuals honored with *aliyot* are called up to the Torah by their Hebrew name, usually also including *ben/bat* (son/daughter), or a nonbinary term such as *mi-beit/l'veit/mi-mishpahat* ("of the family of"), followed by the names of one's parents or spiritual ancestors, Avraham and Sarah. The language presented here (נָא לְעַמֵּד, *na la-amod*) may be used to call any individual or group to the Torah. Some may prefer to use יַעֲמֵד or תַּעֲמֵד (*ya-amod* or *ta-amod*). Communities that reserve the first *aliyah* for *kohanim* may call the honoree to the Torah using any of the following:

בְּהֵן קָרְבִי, יַעֲמֵד \_\_\_\_\_ הַבְּהֵן.  
בֵּת כְּהֵן קָרְבִי, תַּעֲמֵד \_\_\_\_\_ הַבְּהֵן.  
כְּהֵנָת קָרְבִי, תַּעֲמֵד \_\_\_\_\_ הַכְּהֵנָת.  
צִאֲצָאִי בֵּית אֶהְרֹן, נָא לְקָרְב וְלַעֲמֵד \_\_\_\_\_ הַבְּהֵן.

On weekdays when a *haftarah* is chanted (at Shaḥarit on Yom Ha-Atzmaut and Tishah B'Av, and at Minhah on a public fast day), the third *aliyah* is also the *maftir*, and may be called as follows: לְעֲלִיָּה הַמַּפְטִירָה: נָא לְעַמֵּד \_\_\_\_\_. On Rosh Hodesh and Hol Ha-mo-ed, the fourth *aliyah* may be called as follows: לְעֲלִיָּה הַרְבִּיעִית: נָא לְעַמֵּד \_\_\_\_\_.

**MAY GOD'S SOVEREIGNTY BE REVEALED** וְתִגְלָה וְתִרְאָה. This passage is an abbreviation of a longer prayer quoted in Tractate Sofrim 14. Like so many religious moments, there is an appeal to end suffering caused by the exile—enunciated in the previous paragraph—and the expression of hope that this moment will help achieve the ideals the Torah enunciates.

**YOU WHO CLING** וְאַתֶּם הַדְּבֻקִים. Deuteronomy 4:4. This verse is taken from Moses's speech to Israel in the wilderness.

## בְּרִכּוֹת הַתּוֹרָה

The person who is honored with an aliyah recites the following before the Torah is read:

בְּרַכּוּ אֶת־יְהוָה הַמְּבַרֵךְ.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבַרֵךְ לְעוֹלָם וָעֶד.

The person who is honored repeats the above response, then continues:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.  
בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

The person who is honored recites the following after the Torah is read:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ.  
בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

ALIYOT. A person called to the Torah is an *oleh/olah la-torah*, one who "goes up" to the Torah, since in the Middle Ages the reading table was on a raised platform. It is considered an honor to be called up to the Torah, to publicly recite the *b'rakhot* over the reading.

It has become customary that each person called to the Torah uses either the corner of the *tallit* or the Torah binder to touch the scroll at the starting place (indicated by the reader) and then kisses the *tallit* or binder, reciting the *b'rakhah* while holding the wooden handles of the Torah rollers. When the reading is completed, this gesture is repeated.

The trope, the musical notation with which the Torah is chanted, is the oldest form of musical notation still in use; it dates at least to the end of the 1st millennium. The trope also serves as syntactical signposts and provides interpretive meaning to the text.

**WHO HAS CHOSEN US** בָּחַר בָּנוּ. For some, chosenness describes the unique relationship of God and Israel. For others, chosenness is not understood as conveying exclusivity. Rather, God chooses the Jewish people for the particular relationship expressed in the covenant of Torah; other peoples have their own unique relationships and roles, expressed through their own Scripture and revelatory experiences. In this view, the Torah is given to us not because we are inherently special or superior to others, but as the means through which we can come to embody our particular mission in the world and the path of our unique relationship with God.

Abraham, Isaac, and  
Jacob, bless  
God and the Torah  
for them and  
for their well-being and success  
together with all  
Israel. Amen.

Additional prayers may be found  
on pages 439-445.

Abraham, Isaac,  
and Jacob, blessing  
the Holy One,  
granting  
with all  
God grant  
their success. Amen.

### מי שברך לעולים לתורה

*For him/her:*

מי שברך אבותינו אברהם יצחק ויעקב, ואמותינו  
שרה רבקה רחל ולאה, הוא יברך את  
שעלה | שעלתה היום לכבוד המקום ולכבוד התורה.  
הקדוש ברוך הוא ישמר אותך | אותה ואת כל  
משפחתו | משפחתה, וישלח ברכה והצלחה בכל  
מעשה ידיך | ידיה, עם כל ישראל אחיו ואחיותיו |  
אחיה ואחיותיה, ונאמר: אמן.

*For them/all those called up to the Torah:*

מי שברך אבותינו אברהם יצחק ויעקב, ואמותינו  
שרה רבקה רחל ולאה, הוא יברך את  
את כל אלה שעלו היום לכבוד המקום ולכבוד  
התורה. הקדוש ברוך הוא ישמר אותם ואת כל  
משפחתם | משפחותיהם, וישלח ברכה והצלחה בכל  
מעשה ידיהם, עם כל ישראל אחיהם ואחיותיהם,  
ונאמר אמן.

*For a Mi Sheberakh for b'nei mitzvah see page 255,  
for those traveling to Israel see page 245.*

*Additional prayers to mark personal moments may be found  
in Siddur Lev Shalem for Shabbat and Festivals, pages 439-445.*

### מי שברך לחולים

מי שברך אבותינו אברהם יצחק ויעקב,  
ואמותינו שרה רבקה רחל ולאה,  
הוא יברך וירפא את החולים  
הקדוש ברוך הוא ימלא רחמים עליהם,  
להחזיקם ולרפאותם,  
וישלח להם מהרה רפואה שלמה מן השמים,  
רפואת הנפש ורפואת הגוף, בתוך שאר החולים,  
וחזק את ידי העוסקים בצרכיהם,  
השתא בעגלא ובזמן קריב,  
ונאמר אמן.

#### PRAYING FOR HEALING.

For many, prayers for healing most dramatically raise questions about the efficacy of prayer. We may feel a need to pray—to express our strong wish, to ask for help—even if we have doubts about whether prayer transforms the reality of the world. Then, too, our prayers for healing have an effect on us: we are reminded of the body's miraculous ability to heal, and of our own ability to facilitate others' healing through presence and care.

הַפְּרַת הַטּוֹב  
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַטּוֹב וְהַמְּטִיב.

*The congregation responds:*

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ.

### בְּרַכַּת הַגּוֹמֵל

*This b'rakhah is recited by one who has recovered from a serious illness or survived a life-threatening crisis.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת, שְׂגַמְלָנִי כָּל-טוֹב.

*We respond to him:*

מִי שְׂגַמְלָךְ כָּל-טוֹב, הוּא יְגַמְלֶךָ כָּל-טוֹב, סְלָה.

*We respond to her:*

מִי שְׂגַמְלָךְ כָּל-טוֹב, הוּא יְגַמְלֶךָ כָּל-טוֹב, סְלָה.

*We respond to them:*

מִי שְׂגַמְלָכֶם כָּל-טוֹב, הוּא יְגַמְלְכֶם כָּל-טוֹב, סְלָה.

*At Minhah, we omit Hatzi Kaddish and continue on the next page.*

### חֲצִי קַדִּישׁ

*Leader:*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעַלְמָא דִּי בְּרָא, פְּרַעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית  
יִשְׂרָאֵל, בְּעַגְלָא וּבְזֶמַן קָרִיב, וְאִמְרוּ אָמֵן.

*Congregation and Leader:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עַלְמֵיָא.

*Leader:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא,  
לְעַלְמָא מִן כָּל-

[*between Rosh Hashanah and Yom Kippur we substitute: לְעַלְמָא מְכָל-*]

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא

וְנַחֲמָתָא דְאִמְרוּן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

### ON JOYOUS OCCASIONS.

The rabbis of the Talmud insisted that recognizing the good in our lives was an important aspect of our worship of God and our own self-understanding and spiritual growth; they called this religious obligation *hakarat ha-tov* and formulated this blessing to be recited on these occasions (Mishnah Berakhot 9). Abaye (late 3rd century, Babylonia) insisted that the *b'rakhah* be said in the presence of a *minyan*. In this spirit, we have included a line (from Psalm 136) to be recited as a congregational response.

**BIRKAT HA-GOMEL** בְּרַכַּת הַגּוֹמֵל. In thanking God for having been saved from danger and calamity, we are conscious of the fragility of our lives and the gratitude with which we should meet each day of our lives.

**HATZI KADDISH.** The Hatzi Kaddish is placed here to mark the end of the Torah reading and to move us back into the realm of public prayer.

In some congregations, El Malei, the prayer in memory of the dead, is recited for those whose Yahrzeit is being observed today or in the coming week; see page 265.

## הַגְּבַהַת הַתּוֹרָה

Two people are called up for Hagbah and Gelilah, lifting and tying the Sefer Torah: נָא לַעֲמַד — לַהֲגַבְּהַת הַתּוֹרָה לְגַלִּילַת הַתּוֹרָה. We rise.

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנַי בְּנֵי יִשְׂרָאֵל,  
עַל פִּי יְהוָה בְּיַד מֹשֶׁה.

On days when Tahanun is not recited (see page 56), the following prayer is not said. At Shaharit on Yom Ha-Atzmaut and Tishah B'Av, and at Minhah on a public fast, we continue with the haftarah blessings on page 357.

יְהִי רְצוֹן מִלְּפָנַי אָבִינוּ שְׁבַשְׁמַיִם, לְכוּנֵן אֶת־בֵּית חַיִּינוּ,  
וּלְהַשִּׁיב אֶת־שְׂכִינְתוֹ בְּתוֹכֵנוּ, בְּמַהֲרָה בְּיָמֵינוּ,  
וְנֹאמַר אָמֵן.

יְהִי רְצוֹן מִלְּפָנַי אָבִינוּ שְׁבַשְׁמַיִם, לְרַחֵם עָלֵינוּ וְעַל  
פְּלִיטָתֵנוּ, וְלִמְנַע מִשְׁחִית וּמִגְּפָה מֵעָלֵינוּ וּמֵעַל כָּל־עַמּוֹ  
בֵּית יִשְׂרָאֵל, וְנֹאמַר אָמֵן.

יְהִי רְצוֹן מִלְּפָנַי אָבִינוּ שְׁבַשְׁמַיִם, לְקַיֵּם־בָּנוּ חֻמְי  
יִשְׂרָאֵל, הֵם וּמִשְׁפָּחוֹתֵיהֶם, וְתַלְמִידֵיהֶם וְתַלְמִידֵי  
תַלְמִידֵיהֶם, בְּכָל־מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם, וְנֹאמַר אָמֵן.

יְהִי רְצוֹן מִלְּפָנַי אָבִינוּ שְׁבַשְׁמַיִם, שֶׁנִּשְׁמַע וְנִתְבַּשֵּׁר  
בְּשׁוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנִחְמוֹת, וַיִּקְבֹּץ נִדְחֵינוּ מֵאַרְבַּע  
כְּנָפוֹת הָאָרֶץ, וְנֹאמַר אָמֵן.

אֲחֵינוּ כָּל־בֵּית יִשְׂרָאֵל, הַנִּתְוַנְּנִים בְּצָרָה וּבְשִׁבְיָה,  
הָעוֹמְדִים בֵּין בָּיִם וּבֵין בֵּיבְשָׁה, הַמְּקוֹם יְרַחֵם עָלֵיהֶם,  
וַיּוֹצִיאֵם מִצָּרָה לְרוּחָהּ, וּמִשְׁעָבוֹד  
לְגִאֲלָה, הַשְׁתָּא בְּעַגְלָא וּבְזִמְן קָרִיב, וְנֹאמַר אָמֵן.

others quote the whole verse, "Upon the issuing of a sign from Adonai they made camp, and upon the issuing of a sign from Adonai they broke camp; they observed Adonai's mandate which was given by God through Moses." In this view, taking out the Torah and returning it is similarly a fulfillment of God's mandate, seeing our encounter with Torah as a journey with the Divine.

MAY IT BE YOUR WILL יְהִי רְצוֹן. This passage is included in siddur of Amram Gaon, who instructs that it be recited on Monday and Thursday mornings after the Torah reading.

OUR LIFE-GIVING HOME בֵּית חַיִּינוּ. A rather unusual phrase, also found in the *haftarah* blessings. It most likely refers to the Temple, but many commentators understand it as referring to the Torah.

THE OMNIPRESENT הַמְּקוֹם. The Hebrew *ha-makom* literally means "the place." The ancient rabbis adopted this term as one of the names of God, explaining that God is the place in which all other places are located.

LIFTING AND WRAPPING THE TORAH. Tractate Sofrim instructs that the Torah be lifted, that three columns of text be unrolled, and that the writing be displayed to the entire congregation (14:8). In Sephardic practice this is done before the Torah reading begins; in Ashkenazic services, at the conclusion of the reading. Out of respect, the congregation remains standing while the Torah is wrapped.

זֹאת הַתּוֹרָה. When reciting this passage, some hold up or kiss the *tzitzit* of their *tallit*, to affirm their own active fulfillment of the Torah. Some have the custom to point to the Torah with the pinky of one hand, as if to say: even the smallest bone in my body respects the Torah.

The sentence combines two biblical verses, Deuteronomy 4:44 and part of Numbers 9:23, repeating that the Torah is God's word to Moses. Since this passage conflates two verses, quoting only a few words of the verse from Numbers, some (like the 20th-century Orthodox Jewish thinker Joseph B. Soloveitchik) do not include the last five words taken from Numbers. Some

## הַכְנָסַת הַתּוֹרָה

*We rise as the ark is opened.*

*Leader:*

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי נִשְׁגַּב שְׁמוֹ לְבָדוֹ.

*Congregation:*

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיִּרַם קַרְנֵי לְעַמּוֹ,  
תְּהַלֵּה לְכָל־חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ, הַלְלוּ־יָהּ.

לְדוֹד מְזִמּוֹר

לִיהוָה הָאָרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיִּשְׁבִּי בָּהּ.  
כִּי הוּא עַל יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יִכּוֹנְנֶנָּה.  
מִי יַעֲלֶה בְּהַר יְהוָה, וּמִי יִקּוּם בְּמִקְוֹם קֹדֶשׁוֹ.  
נְקִי כַפַּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נַפְשִׁי,  
וְלֹא נִשְׁבַּע לְמַרְמָה,

יִשָּׂא בְרָכָה מֵאֵת יְהוָה, וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ.  
זֶה דוֹר דּוֹרְשָׁיו, מִבְּקִשֵׁי פָנָיֶךָ יַעֲקֹב, סֵלָה.  
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהִנְשֹׂאוּ פִתְחֵי עוֹלָם,  
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

מִי זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה עֲזוּז וְגִבּוֹר,  
יְהוָה גִּבּוֹר מִלְחָמָה.

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם,  
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

◀ מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,

יְהוָה צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סֵלָה.

תהלים כד

**CELEBRATE** יְהַלְלוּ Psalm 148:13–14. The practice of reciting these verses while returning the Torah to the ark is mentioned in the earliest prayerbooks.

**PSALM 24** combines two themes: God as the creator and ultimate sovereign, and the need for those who would enter God's sanctuary to exhibit moral behavior. In fact, one may think of these two as cause and effect: as God is kind and just, so our world should reflect the qualities of its creator—anyone who would come close to the supreme sovereign should exhibit these traits. As we open the ark to return the Torah to its place, we emphasize that we would like to be among those who go up to "God's holy mountain"; as we proclaim "this generation seeks You..." we realize that to approach God, to seek God's presence, we need to commit our own lives to acting with justice and kindness.

**THE EARTH IS ADONAI'S** לִיהוָה הָאָרֶץ וּמְלוֹאָהּ. Every place on earth can become a gateway to heaven, for all the earth is God's.

**SELAH** סֵלָה. The use of the word *selah* is common in the Book of Psalms, yet its meaning has been lost. The ancient sages thought that it meant "forever," but contemporary scholars think that it may have been a musical term, perhaps related to the word *sal* ("drum"): that is, it was a signal for the drums to enter.

*The Torah scroll is placed in the ark.*

וּבִנְחָה יֹאמֵר: שׁוּבָה יְהוָה רַבְבוֹת אֱלֹפֵי יִשְׂרָאֵל.  
קוּמָה יְהוָה לְמִנוּחֹתֶיךָ, אֶתָּה וְאֶרְוֹן עֲזָרְךָ.  
כִּהְנִיף יִלְבָּשׁוּ צְדָקָה, וְחִסְדֵיֶיךָ יִרְנְנוּ.  
בְּעֵבֹר דָּוִד עֲבָדְךָ, אֵל תֵּשֶׁב פְּנֵי מְשִׁיחֶךָ.  
◀ כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִי אֵל תַּעֲזֹבוּ.  
עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכִּיחַ מְאֹד.  
דְּרָכֶיהָ דְרָכֵי-נֶעֱם, וְכָל-נְתִיבוֹתֶיהָ שְׁלוֹם.  
הַשִּׁיבֵנו יְהוָה אֵלֶיךָ וְנִשׁוּבָה, חֲדָשׁ יְמֵינוּ בְּקִדְּמָם.

*We are seated as the ark is closed.*

*In the afternoon service on fast days, we remain standing and turn to page 95.*

**WHENEVER THE ARK WAS SET DOWN** יֹאמֵר. Numbers 10:36. The Torah teaches that Moses recited these words at the conclusion of each stage of the wilderness journey, marking the beginning of an encampment in a new place; we recite them as the Torah scroll completes its circuit around the sanctuary and is returned to the ark. As we bid goodbye to the physical presence of the scroll, we pray that those who lead us will be guided by its teachings, and that we and they may create a kind and peaceful society.

The verses quoted in this paragraph are taken from Psalm 132:8–10; Proverbs 4:2, 3:18, 3:17; and Lamentations 5:21.

**IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT** עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ. Proverbs 3:18. The wooden Torah staves are called *atzei hayim*, “trees of life,” and this verse is the source of the custom of literally grasping their handles as we recite the *b'rakhot* over the Torah. Figuratively, as we close the ark and prepare to conclude our prayer, we pray that we have “grasped” something of the Torah, and that the insights and ethical teachings of Torah will maintain their hold on us throughout our day.

**TURN US TOWARD YOU, ADONAI** הַשִּׁיבֵנו יְהוָה אֵלֶיךָ. Lamentations 5:21. This paragraph began with Moses’s prayer that God return to us once again; now, as the ark is closed, we pray for God’s help in returning ourselves to God. Interestingly, it is a quotation from Lamentations, the lament of exile: the very last words recited before the ark is closed constitute a plea that exile might end.

# סיום התפילה

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלְלוּךָ סֵלָה.  
אֲשֶׁרֵי הָעַם שִׁבְּכָה לוֹ, אֲשֶׁרֵי הָעַם שִׁיהוּה אֱלֹהֵינוּ.

תהלה לדוד

אֲרוֹמְמָךְ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.  
בְּכָל־יּוֹם אֶבְרַכְּךָ, וְאֶהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד.  
גְּדוֹל יְהוָה וּמַהֲלֵל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶר.  
דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ.  
הִדְר כְּבוֹד הַיּוֹדָה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
וְעֲזוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדוּלְתֶךָ אֲסַפְּרָנָה.  
זָכַר רַב טוֹבְךָ יִבְיָעוּ, וְצַדִּיקְתֶּךָ יִרְנְנוּ.  
חֲנוּן וְרַחוּם יְהוָה, אֲרָף אַפָּיִם וּגְדֹל־חַסְדֶּךָ.  
טוֹב יְהוָה לְכֹל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.  
יִוְדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ, וְחַסִּידֶיךָ יִבְרַכּוּכָה.  
כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וּגְבוּרֹתֶךָ יִדְבְּרוּ.  
לְהוֹדִיעַ לְבַנֵּי הָאָדָם גְּבוּרֹתֶיךָ, וּכְבוֹד הַדָּר מַלְכוּתוֹ.  
מַלְכוּתֶךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתֶּךָ בְּכָל־דוֹר וָדוֹר.  
סוֹמֵךְ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.

*continued*

**ASHREI** אֲשֶׁרֵי. The arc of the morning service moves us from the communal prayers of P'sukei d'Zimra and Sh'ma and its *b'rakhot*, into our private meditations in the Amidah and Tahanun (and on Mondays and Thursdays to Torah study), and then back to a communal prayer experience to close the service together. In doing so, we return to Psalm 145 (Ashrei), which was central to the opening of our service (P'sukei D'Zimra). Thus, we can feel that we are completing the circle of prayer. We began in anticipation, as Ashrei set the mood for prayer. Now, as we look to the conclusion of the service, we may have a sense of hope, perhaps even fullness, characterized by Ashrei's announcement: "Opening Your hand, You satisfy with contentment all that lives."

Whenever Psalm 145 is quoted in the liturgy, it is preceded by two verses beginning with the word *ashrei*, taken from Psalm 84:5 and Psalm 144:15, and is concluded with a verse from Psalm 115:18.

עֵינַי כָּל אֲלֵיךָ יִשְׁבְּרוּ, וְאֶתָּה נֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.  
 פֹּתַח אֶת־יְדֶךָ, וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן.  
 צַדִּיק יִהְיֶה בְּכָל־דְּרָכָיו, וְחָסִיד בְּכָל־מַעֲשָׂיו.  
 קָרוֹב יִהְיֶה לְכָל־קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.  
 רְצוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.  
 שׁוֹמֵר יִהְיֶה אֶת־כָּל־אֲהָבָיו, וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד.  
 ◀ תְּהִלַּת יְהוָה יִדְבַּר־פִּי,  
 וַיְבָרֵךְ כָּל־בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וְאֲנַחְנוּ נְבָרֵךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

The following psalm is not recited on festive days or days of mourning.

לְמִנְצַח מְזִמּוֹר לְדָוִד  
 יַעֲנֵךְ יְהוָה בְּיוֹם צָרָה, יִשְׁגָּבֶךָ שֵׁם אֱלֹהֵי יַעֲקֹב.  
 יִשְׁלַח עֲזָרְךָ מִקִּדְשׁוֹ, וּמִצִּיּוֹן יִסְעֶדְךָ.  
 יִזְכֹּר כָּל־מִנְחֹתֶיךָ, וְעוֹלֹתֶיךָ יִדְשָׁנָה סֶלָה.  
 יִתֵּן־לְךָ כָּל־בְּבָבָהּ, וְכָל־עֲצָתְךָ יִמְלֵא.  
 נִרְנְנָה בִישׁוֹעֲתֶךָ, וּבִשְׁם אֱלֹהֵינוּ נִדְגַל.  
 יִמְלֵא יְהוָה כָּל־מִשְׁאֲלוֹתֶיךָ.

עֲתָה יִדְעֵתִי, כִּי הוֹשִׁיעַ יְהוָה מְשִׁיחֹו,  
 יַעֲנֵהוּ מִשְׁמֵי קִדְשׁוֹ, בְּגִבּוֹרוֹת יִשַׁע יְמִינוֹ.  
 אֱלֹהֵי בְּרָכָב, וְאֱלֹהֵי בְּסוּסִים,  
 וְאֲנַחְנוּ בְּשֵׁם יְהוָה אֱלֹהֵינוּ נִזְפִיר.  
 הִמָּה כָּרְעוּ וְנִפְּלוּ, וְאֲנַחְנוּ קָמְנוּ וּנְתַעֲוֹדָה.  
 יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ.

תהלים כ

PSALM 20 is a late addition to the liturgy and is not recited in all rites. Its assurance that our "heart's desire be fulfilled" offers a hopeful, even joyous, conclusion to our prayers. Biblically, the "divine abode of holiness" refers to the Temple—thus, the "offerings" referred to are the grain offerings, the simple sacrifices brought to the altar, and the "sacrifices" are the whole burnt offerings. But including this passage here in the morning service transforms its meaning: our prayers may be seen as substitutes for these Temple rituals. The assurance of God's response is emphasized by the use of verbs, rather than nouns, in introducing phrases referring to God: *ya-ankha, y'sagevkha, yishlah, yizkor, yitein, y'malei* (respond, strengthen, send, remember, fulfill, come to fruition).

The Talmud of the Land of Israel (Berakhot 4:3) speaks of Psalm 20 as following the first 18 poems of the Book of Psalms (originally, Psalms 1 and 2 were considered a single psalm)—parallel to the Amidah, which originally had 18 *b'rakhot*. Despite this teaching, Psalm 20 was not included in the earliest prayerbooks. When some

came to include it in the late Middle Ages, they did not pick up on this early teaching, but instead emphasized the reference to "God's anointed," and saw the psalm as a call for redemption, a messianic prayer.

Because it begins with mention of "a time of trouble," literally a "day" of trouble, this psalm is omitted on festive occasions: Rosh Hodesh, Hol Ha-mo-ed, Purim, Hanukkah, and erev Pesah and erev Yom Kippur (which are considered partial holidays), as well as on Yom HaZikaron and Yom Ha-Atzmaut. It is also omitted in a house of mourning, on Tishah B'Av, and Yom HaShoah. Sephardim omit it whenever Tahanun is not recited.

ACCLAIM נִדְגַל. Perhaps a more literal understanding of the Hebrew phrase is: We will march behind a flag (*degel*) inscribed with God's name.

וּבֹא לְצִיּוֹן גּוֹאֵל, וּלְשִׁבֵי פֶשַׁע בְּיַעֲקֹב, נְאֻם יְהוָה.  
 וְאֲנִי זֹאת בְּרִיתִי אִתְּם, אָמַר יְהוָה,  
 רוּחִי אֲשֶׁר עָלַיָּךְ, וּדְבָרֵי אֲשֶׁר שָׁמַתִּי בְּפִיָּךְ,  
 לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וּזְרַעָה, אָמַר יְהוָה,  
 מֵעַתָּה וְעַד עוֹלָם.

◀ וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.  
 וְקִרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ,  
 וּמִקְבְּלֵין דִּין מִן דִּין וְאִמְרִין: קְדִישׁ בְּשָׁמַי מְרוּמָא  
 עֲלָאָה בֵּית שְׁכִינְתָּהּ, קְדִישׁ עַל אַרְעָא עוֹבַד גְּבוּרְתָּהּ,  
 קְדִישׁ לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא, יְהוָה צְבָאוֹת, מְלֵא  
 כָּל-אַרְעָא זִיו יְקָרָהּ.

◀ וְתִשְׂאֲנִי רוּחַ, וְאֲשַׁמַּע אַחֲרַי קוֹל רַעַשׁ גְּדוֹל:  
 בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

וּנְטַלְתַּנִּי רוּחָא, וְשָׁמַעַת בְּתַרִּי קוֹל זִיעַ סָגִיא,  
 דְּמִשְׁבַּחִין וְאִמְרִין:  
 בְּרִיךְ יְקָרָא דִּיהוּה מֵאַתֵּר בֵּית שְׁכִינְתָּהּ.

◀ יְהוָה יִמְלֹךְ לְעֵלְמָא וְעַד.  
 יְהוָה מְלַכּוּתָהּ קָאָם לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא.

**KEDUSHAH D'SIDRA.** This collection of biblical verses is known as the *kedushah d'sidra*, most likely because it was originally recited after Torah study. (The word *sidra* refers to the daily portions of Bible study.) The opening quotation, "This is my covenant..." is an especially appropriate accompaniment to Torah study, since it speaks of "My words" being forever on the lips of every Jewish generation. Because public teaching was conducted in the vernacular of its day (Aramaic), this prayer includes both Hebrew verses and an Aramaic translation of its central passage, the Kedushah. The Aramaic (here indicated in gray) is not only a translation, but offers an interpretation of the threefold repetition of the word *kadosh* (holy): God is declared holy on high, God is declared holy on earth, and God is declared holy throughout time.

As in any Kedushah, Isaiah's vision of the heavens opening up and Ezekiel's vision of the

heavenly throne are recited. Unlike other versions of the Kedushah, the Kedushah D'sidra emphasizes the personal experience of God. In that regard, the introductory verse talks of God's spirit never departing from us. Uniquely, the Kedushah D'sidra includes Ezekiel's first-person description of his being spiritually transported, prior to his vision of the angelic host.

The introductory verses are taken from Isaiah 59:20–21 and Psalm 22:4. The verses following the Kedushah D'sidra (on the next page) emphasize redemption and the hope for deliverance, an expression of our wish that our study of Torah will lead to the fulfillment of the vision of an ideal world.

יהוה אלהי אברהם יצחק וישראל אבותינו,  
שמרה זאת לעולם ליצר מחשבות לבב עמך,  
והכן לבבם אליך.  
והוא רחום יכפר עון ולא ישחית, והרבה להשיב אפן,  
ולא יעיר כל-חמתו.

כי אתה אדני טוב וסלח, ורב חסד לכל-קראיך.  
צדקתך צדק לעולם, ותורתך אמת.  
תתן אמת ליעקב, חסד לאברהם,  
אשר נשבעת לאבותינו מימי קדם.  
ברוך אדני, יום יום יעמס-לנו, האל ישועתנו סלה.  
יהוה צבאות עמנו, משגב לנו אלהי יעקב סלה.  
יהוה צבאות, אשרי אדם בטח בך.  
יהוה הושיעה, המלך יעננו ביום קראנו.

ברוך הוא אלהינו, שבראנו לכבודו,  
והבדילנו מן התועים, ונתן לנו תורת אמת,  
וחיי עולם נטע בתוכנו.

הוא יפתח לבנו בתורתו,  
וישם בלבנו אהבתו ויראתו,  
ולעשות רצונו, ולעבדו בלבב שלם,  
למען לא ניגע לריק, ולא נלד לבהלה.  
יהי רצון מלפניך,

יהוה אלהינו ואלהי אבותינו [ואמותינו],  
שנשמר חקיך בעולם הזה, ונזכר ונחיה ונראה,  
ונירש טובה וברכה, לשני ימות המשיח,  
ולחיי העולם הבא, למען יזמרך כבוד ולא ידם,  
יהוה אלהי לעולם אודך.

ברוך הגבר אשר יבטח ביהוה, והיה יהוה מבטחו.  
בטחו ביהוה עדי עד, כי ביה יהוה צור עולמים.  
ויבטחו בך יודעי שמך, כי לא עזבת דרשיך יהוה.  
יהוה חפץ למען צדקו, יגדיל תורה ויאדיר.

*Musaf is recited on Rosh Hodesh and Hol Ha-mo-ed.  
On Rosh Hodesh, we continue with Hatzi Kaddish on page 163;  
tefillin are removed either before or after Hatzi Kaddish.  
On Hol Ha-mo-ed, we continue with Hatzi Kaddish on p. 173.*

ADONAI, GOD OF OUR  
ANCESTORS ... יהוה אלהי  
אבותינו. This paragraph,  
which talks of God's  
compassion and God's  
care of the people Israel,  
is composed of a string of  
biblical verses taken from:  
1 Chronicles 29:18, Psalms  
78:38, 86:5, 119:142, Micah  
7:20, Psalms 68:20, 46:8,  
84:13, and 20:10.

IMPRESS THIS ALWAYS  
שמרה זאת לעולם. In its  
biblical context (1 Chroni-  
cles 29:18), David prays that  
God always remember the  
people's generosity in joy-  
ously making freewill  
offerings toward the build-  
ing of the Temple. And  
further, when the people  
forget this moment, that  
God always remind them  
to be generous.

ברוך הוא אלהינו. This paragraph  
is a liturgical construction  
unlike the preceding and  
following paragraphs,  
which are composed of  
strung-together biblical  
verses. The phrase "we shall  
not labor in vain, nor shall  
our children suffer confu-  
sion" is taken from Isaiah  
65:23, and in its context  
here refers to Torah study  
as well as to our work in  
the world. (The original  
verse from Isaiah is in the  
singular, but it has been  
changed to the plural in  
the liturgy.)

THUS I WILL SING YOUR  
PRAISE למען יזמרך כבוד.  
This concluding paragraph  
is a collection of verses  
taken from Psalm 30:13,  
Jeremiah 17:7, Isaiah 26:4,  
Psalm 9:11, and Isaiah 42:21.

## קִדִּישׁ שְׁלֵם

*Leader:*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, כְּרַעוּתְהוּ,  
וְיִמְלִיךְ מַלְכוּתְהָ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזָמַן קָרִיב, וְאִמְרוּ אָמֵן.

*Congregation and Leader:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֵלְמֵי עֵלְמֵיָא.

*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 וְנַחֲמַתָּא דְאִמְרוּן בְּעֵלְמָא,  
וְאִמְרוּ אָמֵן.

תְּתַקַּבַּל צְלוֹתְהוֹן וּבְרַעוּתְהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן  
דִּי בְּשַׁמַּיָּא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל  
וְאִמְרוּ אָמֵן.

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

KADDISH SHALEM is recited at the end of every worship service that includes an Amidah. It is distinguished from other forms of the Kaddish by its inclusion of the line *titkabel tz'lot'hon*, "May the prayers . . . of all Israel be accepted." Thus it forms an appropriate conclusion to the prayer service.

שְׁלָמָא . . . PEACE . . . PEACE . . . שְׁלוֹם. Since this Kaddish is said at the conclusion of the service (Aleinu, which follows, was added later), it ends with a prayer for peace—much as the last word of the Priestly Blessing is *shalom*, peace.

*We rise.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,  
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,  
שֶׁלֹּא שָׁם חִלְקָנוּ כְּהֵם,  
וְגִרְלָנוּ כְּכָל־הַמוֹנָם.  
וְאֶנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.  
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ,  
וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,  
וְשׂוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים,  
הוּא אֱלֹהֵינוּ אֵין עוֹד.  
אָמֵת מְלַכְנוּ, אָפֶס זוּלְתוֹ,  
כְּכַתוּב בְּתוֹרָתוֹ:  
וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבָהּ,  
כִּי יְהוּה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל,  
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

ALEINU was originally written for the High Holy Day liturgy. It was adopted as a concluding prayer for weekday services throughout the year by Ashkenazic Jewry following the Crusades. It first talks of the people Israel's unique role and fate, and quickly moves on to universal themes. Its second paragraph is a vision of the triumph of monotheism, when God's rule will be recognized by all people. Thus, in its historical context, it is a statement of faith in the face of martyrdom. A sentence denigrating others' worship was thought by Christian censors to be an allusion to Christianity and was removed by them.

Aleinu enunciates the belief that evil will be demolished and the Kingdom of God, a rule of justice, and peace, will reign—a theme that rises above any historical context. In this vein, it concludes with the words of the prophet Zechariah (14:9): "On that day Adonai shall be one and the name of God, one." The "name of God" is understood to be the way God is perceived in the world; in other words, the world will recognize that one God is sovereign over all of us.

עַל בֶּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ,  
 לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֹרָה  
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,  
 וְהָאֱלִילִים כָּרוֹת יִכְרְתוּן,  
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,  
 וְכָל־בְּנֵי בֶשֶׁר יִקְרְאוּ בְשִׁמְךָ,  
 לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אֶרֶץ.  
 יִכִּירוּ וַיִּדְעוּ כָּל־יְיֹשְׁבֵי תֵבֶל,  
 כִּי לָךְ תִּכְרַע כָּל־בְּרִיָּה,  
 תִּשָּׁבַע כָּל־לְשׁוֹן.  
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ,  
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֶנּוּ,  
 וַיִּקְבְּלוּ כָּל־עַל מַלְכוּתֶךָ.  
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,  
 כִּי הַמְּלִכוּת שְׁלֹךְ הִיא,  
 וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד.

◀ כִּבְתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעֵלָם וָעֶד.  
 וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,  
 בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וְשָׁמוֹ אֶחָד.

*We are seated.*

*Some communities recite the psalm of the day here  
 (starting on page 80), followed by Mourner's Kaddish.*

**ESTABLISHING IN THE  
 WORLD THE SOVEREIGNTY  
 OF THE ALMIGHTY** לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי. The Hebrew word *l'takein*, here translated as "establishing," also has the meaning "to fix" or "to repair." This was a favorite meaning of the Safed mystics of the 16th century. For these rabbis, fasting, acts of penance, and good deeds were necessary acts to "repair" the rend that had occurred in both the spiritual and earthly realms through the commission of evil or the tragedy attendant on creation itself. The sages of the Mishnah used the phrase "*mi-p'nei* (for the sake of) *tikkun olam*" as a legal principle, meaning that even though certain actions are mandated, the law may sometimes be bent, so that just and peaceful outcomes can be obtained. In our own time, the phrase has been adopted to describe our obligation to perform deeds that are redemptive.

**ADONAI WILL REIGN FOR-  
 EVER AND EVER** יְהוָה יִמְלֹךְ לְעֵלָם וָעֶד. From the Song at the Sea, Exodus 15:18.

**SOVEREIGN OF ALL THE EARTH** לְמֶלֶךְ עַל כָּל־הָאָרֶץ. Zechariah 14:9. The verse concludes our service with a vision of oneness—the divine and the earthly united as one.

## קִדְיֵשׁ יָתוּם

*Mourners and those observing Yahrzeit:*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,  
בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן  
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזִמְן קָרִיב,  
וְאָמְרוּ אָמֵן.

*Congregation and mourners:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עֵלְמַיָּא.

*Mourners:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא,  
לְעֵלְא מִן כָּל־

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

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְּאִמְרִין בְּעֵלְמָא,  
וְאָמְרוּ אָמֵן.

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

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

**MOURNER'S KADDISH (KADDISH YATOM).** Remarkably, the Mourner's Kaddish contains no reference to death or to grief. Indeed, its only affirmation is of God's presence. Mourners, experiencing the loss of a beloved or of an intimate relative, are asked to lead the congregation in this affirmation. It is as if to say that even in the most grievous of circumstances, we yet affirm that life has meaning, that goodness continues to exist, and that even in this moment we recognize the need for gratitude. Some who recite this prayer will focus less on the words and their meaning, to find comfort in simply having a ritual of mourning—the very performance of that ritual providing a bridge back to 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.

# שיר של יום

## ליום ראשון

היום יום ראשון בשבת, שבו היו  
הלויים אומרים בבית המקדש:

לדוד מזמור

ליהוה הארץ ומלוואה, תבל וישבי בה.  
כי הוא על ימים יסדה, ועל נהרות יכוננה.  
מי יעלה בהר יהוה, ומי יקום במקום קדשו.  
נקי כפיים ובר לבב, אשר לא נשא לשוא נפשי,  
ולא נשבע למרמה,

ישא ברכה מאת יהוה, וצדקה מאלהי ישעו.  
זה דור דורשיו, מבקשי פניו יעקב, סלה.  
שאו שערים ראשיכם, והנשאו פתחי עולם,  
ויבוא מלך הכבוד.

מי זה מלך הכבוד, יהוה עוזו וגבור,  
יהוה גבור מלחמה.

שאו שערים ראשיכם, ושאו פתחי עולם,  
ויבא מלך הכבוד.

מי הוא זה מלך הכבוד,

יהוה צבאות, הוא מלך הכבוד סלה.

תהלים כד

*Some congregations recite Mourner's Kaddish here; see page 79.*

## PSALMS OF THE DAY.

Although the Mishnah (Tamid 7:4) reports that each day of the week the Levites would recite an appropriate psalm, the custom of reciting a particular psalm to mark individual days did not enter the formal liturgy until the 14th or 15th century.

These daily psalms form an arc for the week. The psalm for Sunday praises God as creator upholding a moral universe. The psalm for Monday centers on the people Israel and the city of Jerusalem. Tuesday ushers in the first disquieting note, in which we learn that heaven is disturbed by the lack of justice on earth. On Wednesday it is an earthly voice that denounces evil. On Thursday God instructs the people Israel that if they turn and listen to God's word, redemption will be at hand. With this promise of redemption we are ready to receive God as sovereign in the Friday psalm, and in that way enter Shabbat. Through the

week we have traveled through an understanding of history—the world has moved away from the ideal of creation, but, in the end, evil can be conquered; the people Israel can play a crucial role in this historic process. Finally, the Sabbath ushers in a foretaste of the world that is coming.

**PSALM 24.** The first of the daily psalms opens with the story of creation and invites God to join with, and enter into, the world that God has created. The psalmist asserts that the earthly can ascend to the divine realm through righteousness, and in turn, the Divine will enter into the earthly realm when a moral society is maintained. For additional commentary on Psalm 24, see page 70.

**OPEN UP, O GATES** שְׂאוּ שַׁעְרֵיכֶם רְאִשֵׁיכֶם. A more literal translation would read, "Lift up your heads, O ye gates" (see, for example, the 1917 JPS translation). The reference seems to be to the gates of the Temple, which are lifted upward to create an opening, much like a portcullis, the gate of a medieval fortress.

## לְיוֹם שְׁנֵי

הַיּוֹם יוֹם שְׁנֵי בַשָּׁבַת, שָׁבוּ הַיּוֹ  
הַלְלוּ אֱלֹהִים אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

שִׁיר מְזֻמָּר לִבְנֵי קֹרַח  
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד,  
בְּעִיר אֱלֹהֵינוּ הַר קָדְשׁוֹ.  
יִפָּה נוֹף מְשׁוֹשׁ כָּל־הָאָרֶץ,  
הַר צִיּוֹן, יִרְכָּתֵי צְפוֹן,  
קִרְיַת מֶלֶךְ רָב.

אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁגָּב.  
כִּי הִנֵּה הַמְּלָכִים נוֹעְדוּ עֲבָרוּ יַחְדָּו,  
הִמָּה רָאוּ בֶן תַּמָּהוּ,  
נִבְהָלוּ נַחֲפָזוּ,  
רָעְדָה אַחֲזֹתֶם שָׁם,  
חִיל בַּיּוֹלָדָה,  
בְּרוּחַ קָדִים תִּשְׁפֹּר אֲנִיּוֹת תִּרְשִׁישׁ.

כַּאֲשֶׁר שָׁמְעֵנוּ בֶן רֵאִינוּ בְּעִיר יְהוָה צְבָאוֹת,  
בְּעִיר אֱלֹהֵינוּ,  
אֱלֹהִים יְכוֹנְנָה עַד עוֹלָם, סֵלָה.

דָּמִינוּ אֱלֹהִים חֲסִדָּהּ בְּקָרֵב הֵיכָלָהּ.  
בְּשִׁמְךָ אֱלֹהִים בֶּן תְּהַלְתֶּךָ עַל קְצוֹי אָרֶץ,  
צָדֵק מְלֶאכֶה יְמִינָהּ.  
יִשְׁמַח הַר צִיּוֹן, תִּגְלַנָּה בְּנוֹת יְהוּדָה,  
לְמַעַן מִשְׁפָּטֶיהָ.

סָבוּ צִיּוֹן וְהַקִּיפוּהָ, סִפְרוּ מְגִדְלֶיהָ.  
שִׁיתוּ לְבַבְכֶם לְחִילָהּ פִּסְגוּ אַרְמְנוֹתֶיהָ,  
לְמַעַן תִּסְפְּרוּ לְדוֹר אַחֲרוֹן.  
◀ כִּי זֶה אֱלֹהִים אֱלֹהֵינוּ עוֹלָם וָעֶד,  
הוּא יְנַהַגְנוּ עַל מוֹת.

תהלים מח

**PSALM 48.** The psalm for Sunday praised God as the creator of the whole world; now, the psalm for Monday focuses on God and Jerusalem. The entire psalm is a paean to the city, called here "the joy of all the earth," and God is seen as its protector. Here, too, as on Sunday, greatness is described not only in external terms—the beautiful city—but in ethical language as well: "Your right hand clasps justice." The praise of the city is intertwined with the praise of God offered by its citizens.

Some have suggested that the psalm refers to a historic event: the city's being besieged and saved. Rashi (11th century, northern France), quoting the midrash, thinks that the psalm is an ode to a rebuilt Jerusalem in a messianic future.

**THE CLAN OF KORAH** לִבְנֵי קֹרַח. The Torah declares that the children of Korah did not die when their father was punished in the rebellion (Numbers 26:11), and the Book of Chronicles enumerates Korah as a functioning levitical clan (1 Chronicles 9:19).

**GRASPED** דָּמִינוּ. The Hebrew word has a range of meaning: to imagine, consider, or compare.

**BEYOND DEATH** עַל מוֹת. Some construe the term as one word and argue that it is a musical instruction—that after "the eternal God, our God, who will lead us," there was originally a musical notation, as in the superscription of Psalm 41:1, *alamot*. Others understand it to mean "forever." Menahem Meiri (1249–1316) suggests that it may mean "beyond death"—that is, God will lead us eternally.

Some congregations recite Mourner's Kaddish here; see page 79.

לְיוֹם שְׁלִישִׁי  
הַיּוֹם יוֹם שְׁלִישִׁי בַשַּׁבָּת, שָׁבוּ הָיוּ  
הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

מִזְמוֹר לְאַסָּף  
אֱלֹהִים נִצָּב בְּעֵדַת אֵל,  
בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט.  
עַד מָתִי תִשְׁפָּטוּ עוֹלָם,  
וּפְנֵי רְשָׁעִים תִּשְׂאוּ, סִלָּה.  
שִׁפְטוּ דָל וְיִתּוֹם,  
עֲנֵי וְרֵשׁ הַצְּדִיקוֹ.  
פְּלִטוּ דָל וְאֶבְיוֹן,  
מִיַּד רְשָׁעִים הַצִּילוּ.

לֹא יָדְעוּ וְלֹא יִבְיִנוּ,  
בַּחֲשֵׁכָה יִתְהַלְּכוּ,  
יִמּוּטוּ כָּל־מוֹסְדֵי אָרֶץ.

אֲנִי אִמְרָתִי אֱלֹהִים אַתֶּם,  
וּבְנֵי עֲלִיוֹן כְּלַכְּם.  
אֲכִן כְּאָדָם תִּמּוֹתוֹן,  
וּכְאֶחָד הַשָּׂרִים תִּפְּלוּ.

◀ קוֹמָה אֱלֹהִים שִׁפְטָה הָאָרֶץ,  
כִּי אַתָּה תִּנְחַל בְּכָל־הַגּוֹיִם.

תהלים פב

*Some congregations recite Mourner's Kaddish here; see page 79.*

PSALM 82. Sunday's psalm talked about the goodness of creation and Monday's portrayed an idealized Jerusalem. In Tuesday's psalm, we are now presented with the perceived fault on earth, the gap between God's vision for creation and the reality in which we live: justice does not reign, the poor are ill treated, the weak have no recourse. We are witnesses to a scene in heaven where the celestial beings who personify the nations of the world are judged, and God upbraids them for what has occurred.

Martin Buber brilliantly analyzes this poem as a drama narrating a scene in heaven. The narrator sets the stage: a convention in heaven in which God is upbraiding the angels responsible for the nations of the world for allowing injustice to reign. The angels cannot defend themselves and the narrator describes their inability to offer a credible account of their work. We then hear God pronouncing judgment on them—throwing them out of heaven, as it were. The poem ends with the narrator's—and our—call to God to in fact effectuate this judgment and end the earthly rule of injustice.

ASAPH לְאַסָּף. There are twelve psalms attributed to Asaph. Both Ezra and Nehemiah mention Asaph as a levitical clan serving as musicians in the Temple (Ezra 2:41, 3:10; Nehemiah 7:44).

## לְיוֹם רְבִיעִי

הַיּוֹם יוֹם רְבִיעִי בַשָּׁבֶת, שָׁבוּ הַיּוֹ  
הַלּוֹיִם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

אַל נִקְמוֹת יְהוָה, אַל נִקְמוֹת הוֹפִיעַ.  
הַנָּשָׂא שִׁפְט הָאָרֶץ, הָשֵׁב גָּמוּל עַל גָּאִים.  
עַד מָתִי רְשָׁעִים, יְהוָה, עַד מָתִי רְשָׁעִים יַעֲלֶזוּ.  
יִבְיְעוּ יִדְבְּרוּ עִתְק, יִתְאַמְרוּ כָּל־פֶּעַלִי אֲנִי.  
עֲמֶף יְהוָה יִדְכָּאוּ, וְנִחַלְתָּךְ יַעֲנוּ,  
אַלמָנָה וְגֵר יִהְרְגוּ, וַיִּתּוֹמִים יִרְצָחוּ.  
וַיֹּאמְרוּ, לֹא יִרְאֶה יְהוָה, וְלֹא יִבִּין אֱלֹהֵי יַעֲקֹב.  
בִּינוּ בַעֲרִים בְּעַם, וּבְכִסִּילִים מָתִי תִשְׁכִּילוּ.  
הִנֵּטַע אֲנִי הֲלֹא יִשְׁמַע, אִם יִצַּר עֵינַי הֲלֹא יִבִּיט,  
הִיטֵר גּוֹיִם הֲלֹא יוֹכִיחַ. הַמְלַמֵּד אָדָם דַּעַת,  
יְהוָה יִדַּע מַחְשְׁבוֹת אָדָם, כִּי הִמָּה הַבֵּל.  
אֲשֶׁרִי הַגֵּבֵר אֲשֶׁר תִּיִסְרְנוּ יְהוָה, וּמִתּוֹרַתְךָ תִּלְמַדְנוּ,  
לְהַשְׁקִיט לּוֹ מִימֵי רַע, עַד יִכְרָה לְרָשָׁע שַׁחַת.  
כִּי לֹא יִטֵּשׁ יְהוָה עַמּוֹ, וְנִחַלְתּוּ לֹא יַעֲזֹב.  
כִּי עַד צֶדֶק יֵשׁוּב מִשִּׁפְט, וְאַחֲרָיו כָּל־יִשְׂרָאֵל לֵב.

continued

PSALM 94. The psalm for Tuesday spoke of God's rising in the heavenly court, acknowledging the evil committed in the world. Now, in the psalm for Wednesday, the pace quickens and the plea for the appearance of God to wipe evil off the face of the earth becomes insistent. The psalm expresses one of the characteristic biblical themes: that law can be perverted and become unjust, and that the rule of law is legitimate insofar as it approximates justice. Then as now, rulers and dictators were able to achieve destructive ends through the rule of law, and so a recurring biblical demand is for societies to create a just system of law.

The language of this psalm is full of anger and can often feel harsh. One should keep in mind that the anger is vented against immoral behavior, oppression of the weak and vul-

nerable, and abuse of power. In that sense, it is a prophetic prayer: the perversion of justice is an attack on the Divine.

הַיִּסֵּר . . . תִּיִסְרְנוּ CHASTISES . . . INSTRUCTED  
The Hebrew verb means "to instruct," "to admonish," or "to discipline." In later usage, the noun *musar*, derived from this verb's root (*yod-samekh-resh*), came to mean specifically "ethical instruction." The poet here imagines God as a teacher who educates and refines human consciousness, and who also disciplines recalcitrant students.

מִי יִקוּם לִי עִם מְרַעִים, מִי יִתִּיצֵב לִי עִם פְּעָלֵי אֱוֹן.  
 לֹלֵי יְהוָה עֲזָרְתָה לִי, בְּמַעַט שְׁכָנָה דוֹמָה נַפְשִׁי.  
 אִם אֶמְרֵתִי מָטָה רַגְלִי, חֲסִדְךָ יְהוָה יִסְעֵדְנִי,  
 בָּרַב שִׁרְעָפֵי בְּקִרְבִּי, תִּנְחַוּמֶיךָ יִשְׁעִשְׂעוּ נַפְשִׁי.  
 הִיחַבְּרֶךָ פֶּסֶא הַזֹּת, יוֹצֵר עֵמֶל עָלַי חֶק.  
 יִגְדֹדוּ עַל נַפְשׁ צְדִיק, וְדָם נָקִי יִרְשִׁיעוּ.  
 וַיְהִי יְהוָה לִי לְמִשְׁגָּב, וְאֱלֹהֵי לְצוּר מַחְסִי,  
 וַיֵּשֶׁב עֲלֵיהֶם אֶת־אוֹנָם,  
 וּבְרַעְתָּם יִצְמִיתָם,  
 יִצְמִיתָם יְהוָה אֱלֹהֵינוּ.

תהלים צד

◀ לְכוּ נִרְנְנָה לַיהוָה, נְרִיעָה לְצוּר יִשְׁעֵנוּ.  
 נִקְדְּמָה פָּנָיו בְּתוֹדָה, בְּזִמְרוֹת נְרִיעַ לוֹ.  
 כִּי אֵל גָּדוֹל יְהוָה, וּמֶלֶךְ גָּדוֹל עַל כָּל־אֱלֹהִים.

תהלים צה:א-ג

Some congregations recite Mourner's Kaddish here; see page 79.

**WOULD YOU BEFRIEND . . .**  
**CREATE** . . . יוֹצֵר . . . הִיחַבְּרֶךָ.  
 This is a turning point in the psalm, in which the author questions God: could Your delay in acting allow the evildoers to think that You are really their friend? Note that these evildoers are now called "creators"—that is, creators of evil laws, as if to say that the divine Creator has been displaced.

**YOU SHALL REPAY THEM WITH WHAT THEY HAVE WROUGHT** וַיֵּשֶׁב עֲלֵיהֶם אֶת־אוֹנָם. The evil system they have instituted will be their own downfall. One might call to mind the Book of Esther, in which Haman was impaled on the very stake he built to impale Mordecai.

**CRUSH THEM** יִצְמִיתָם. An example of biblical anger at immoral rule in society, expressed in extremely harsh language.

**LET US GO AND SING** לְכוּ נִרְנְנָה. Psalm 95:1-3. Not wanting to end on a note of destruction, the liturgy adds the positive opening lines of the very next psalm in the Book of Psalms.

**THAN ALL OTHER POWERS** עַל כָּל־אֱלֹהִים. Literally, all other divinities. Post-biblical Jewish commentators understood the word *elohim*, when contrasted with God, to refer to earthly judges. In the context of the liturgy here, it may refer to the forces of evil that have been decried throughout Psalm 94.

## לְיוֹם חַמִּישִׁי

הַיּוֹם יוֹם חַמִּישִׁי בַשָּׁבֹת, שְׁבוּ הַיּוֹם  
הַלְלוּ אֱמוּנָתוֹ בְּבֵית הַמִּקְדָּשׁ:

לְמַנְצַח עַל הַגִּתִּית לְאַסָּף

הֲרִינֵנוּ לְאֱלֹהִים עוֹזְנֵנוּ, הֲרִיעֵנוּ לְאֱלֹהֵי יַעֲקֹב.

שָׂאוּ זְמֵרָה וְתִנּוּ תָף, כְּנֹר נְעִים עִם נָבֶל.

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בַּכֶּסֶה לְיוֹם חֲגִגְנוּ.

כִּי חֵק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב.

עֲדוֹת בִּיהוֹסֵף שָׁמוּ בְצֵאתוֹ עַל אֶרֶץ מִצְרָיִם,

שִׁפְתַי לֹא יָדַעְתִּי אֲשַׁמַּע.

הַסִּירוֹתַי מִסָּבֵל שְׁכֵמוֹ, כְּפִיו מִדוֹד תִּעֲבֹרְנָה.

בְּצָרָה קָרָאתָ וְאַחֲלָצָה, אֶעֱנֶךָ בְּסִתֵּר רַעַם,

אֲבַחֲנֶךָ עַל מֵי מְרִיבָה, סֵלָה.

שָׁמַע עַמִּי וְאַעֲיֶדָה בָּךְ, יִשְׂרָאֵל אִם תִּשְׁמַע לִי:

לֹא יִהְיֶה בָּךְ אֵל זֶה, וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֹכַר.

אֲנֹכִי יְהוָה אֱלֹהֶיךָ, הִמְעַלְךָ מֵאֶרֶץ מִצְרָיִם,

הֲרָחֵב־פִּיךָ וְאַמְלֵאֲהוּ.

וְלֹא שָׁמַע עַמִּי לְקוֹלִי, וְיִשְׂרָאֵל לֹא אָבָה לִי.

וְאַשְׁלַחְהוּ בְשִׁירוֹת לִבָּם, יִלְכוּ בְמוֹעֲצוֹתֵיהֶם.

לוֹ עַמִּי שָׁמַע לִי, יִשְׂרָאֵל בְּדַרְכֵי יִהְלְכוּ.

כְּמַעַט אוֹיְבֵיהֶם אֲכַנֶּיֶע, וְעַל צָרֵיהֶם אֲשִׁיב יָדַי.

◀ מִשְׁנֵאֵי יְהוָה יִבְחָשׁוּ לוֹ, וְיִהְיֶה עִתָּם לְעוֹלָם.

וְיֵאכִילֵהוּ מִחֶלֶב חֶטָּה, וּמִצֹּר דָּבֵשׁ אֲשַׁבִּיעֶךָ.

תהלים פא

Some congregations recite Mourner's Kaddish here; see page 79.

the Israelites' complaints about the lack of water in the desert shortly after the exodus (Exodus 17:7).

**OPEN YOUR MOUTH** הֲרָחֵב־פִּיךָ. The reference may be to the manna in the desert, the food from heaven that fed the people. More likely, God asks of us that we fill our mouths with praise of the Divine.

**WOULD THAT MY PEOPLE LISTEN TO ME** לוֹ עַמִּי שָׁמַע לִי. What follows is a liturgical enunciation of the opening of the Decalogue (Exodus 20:2-3)—it is this that the people Israel has not listened to.

**HONEY FROM THE ROCK** וּמִצֹּר דָּבֵשׁ. In ancient Israel people collected honey that wild bees had deposited in the crevices of rocks. Though it refers to a common experience, nevertheless the image of a rock being the source of nourishment and sweetness is striking.

**PSALM 81.** Whereas Tuesday and Wednesday's psalms concentrated on the evil in the world, the psalm for Thursday focuses on the people Israel's repairing their relation with God, the opening stage in the world's reconciliation with God. (The translation of this psalm builds on the insights of Leonard Cahan.)

**UPON THE GITTIT** עַל הַגִּתִּית. The term may refer to a musical instrument. An alternative suggestion is that it refers to the winepress (*gat*), and the psalm may be a harvest song.

**TRIBES OF JOSEPH** בִּיהוֹסֵף. In this psalm and others, Joseph and Jacob become synonymous as names of the people Israel.

**WHERE I HEARD A LANGUAGE I DIDN'T UNDERSTAND** לֹא יָדַעְתִּי אֲשַׁמַּע. A remark on the strangeness of Egypt; or possibly referring to God's voice, which was not immediately recognized because of the oppression of slavery.

**ON THEIR SHOULDERS** שְׁכֵמוֹ. God's speech begins by referring to the people Israel in the third person, as if God is facing inward, thinking; the speech then becomes direct address in the second person.

**I RESPONDED THUNDEROUSLY** אֶעֱנֶךָ בְּסִתֵּר רַעַם. The thunderous reply refers either to the thunder at the crossing of the Sea or to the thunder at Mount Sinai.

**MERIVAH** מְרִיבָה. A reference to

לְיוֹם שְׁשִׁי  
הַיּוֹם יוֹם שְׁשִׁי בַשָּׁבָת, שָׁבוּ הַיּוֹ  
הַלְלוּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ:

יְהוָה מֶלֶךְ גָּאוֹת לְבָשׁ  
לְבָשׁ יְהוָה עַז הַתְּאֵזָה,  
אֵף תִּכּוֹן תִּבְל בַּל תִּמּוֹט.  
נִכּוֹן כְּסֵאֶךָ מֵאֵז, מֵעוֹלָם אֶתָּה.  
נִשְׂאוּ נְהָרוֹת יְהוָה,  
נִשְׂאוּ נְהָרוֹת קוֹלָם,  
יִשְׂאוּ נְהָרוֹת דְּכָיִם.  
◀ מִקְלוֹת מַיִם רַבִּים,  
אֲדִירִים מִשְׁבְּרֵי יָם,  
אֲדִיר בְּמָרוֹם יְהוָה.  
עֲדֹתֶיךָ נֶאֱמָנוּ מֵאֵד  
לְבֵיתְךָ נֶאֱוָה קִדְשׁ,  
יְהוָה, לְאֶרֶץ יָמִים.

תהלים צג

*Some congregations recite Mourner's Kaddish here; see page 79.*

PSALM 93. The week coming to completion, the liturgy now asserts the full sovereignty of God. In a similar vein, in the story of creation in the first chapter of Genesis, the sixth day is described as "very good"—as if now creation is complete. In fact, Psalm 93 has many allusions to creation, not least the line, "From earliest time You were enthroned . . ." In this regard, there may also be a pointed refutation of ancient Near Eastern mythology. In some Near Eastern versions of creation, the world emerges from the primal waters with which the earliest gods are identified; here, God is high above those waters.

**MORE MAJESTIC THAN THE CRASHING BREAKERS OF THE GREAT SEA**, מִקְלוֹת מַיִם רַבִּים, אֲדִירִים מִשְׁבְּרֵי יָם. What are the waters referred to here? One can think of it as the ocean's waters (or in the case of the biblical poet, the waters of the Mediterranean). Biblical Israel thought that the world

rested on the waters of the deep, and perhaps that image is referred to here. The medieval commentator Meiri (Provence, 1246–1316) thought that it referred to the upper and lower waters, which God separated in the primal act of creation.

**YOUR TESTIMONIES ENDURE** עֲדֹתֶיךָ נֶאֱמָנוּ מֵאֵד. Commentators disagree as to what exactly is meant by this phrase. Rashi (11th century, northern France) offers that "testimonies" are the totality of prophetic utterances. Abraham ibn Ezra (12th century, Spain and Italy) explains that the word should be understood as "witnesses," and that heaven and earth are witnesses to God as creator.

**IN YOUR HOUSE** לְבֵיתְךָ. This psalm was probably meant to be recited in the Temple. A pilgrim might hear the Levites singing of God's sovereignty and of God's presence being felt here "in Your house." Once the Temple was destroyed, the phrase took on different meaning. Some commentators see it as referring to God's abode in heaven; others, reflecting the messianic interpretation of the psalm, see it as a reference to the third Temple, which will never be destroyed. Meiri (1249–1316) understands it to be the spiritual home that people of faith find.

Recited during the month leading up to and including the Days of Awe  
(see note on page 136), after the shofar is sounded.

לְדוֹד  
יְהוָה אֲוִרֵי וַיִּשְׁעֵי, מִמִּי אִירָא,  
יְהוָה מְעוֹז חַיִּי, מִמִּי אֶפְחָד.  
בְּקֶרֶב עָלֵי מְרַעִים לֶאֱכַל אֶת־בְּשָׂרִי,  
צָרִי וְאִיבֵי לִי,  
הִמָּה כְּשָׁלוֹ וּנְפִלוֹ.  
אִם תַּחְנֶנּה עָלֵי מַחְנֶנָה, לֹא יִירָא לְבִי,  
אִם תִּקְוֶם עָלֵי מְלַחְמָה, בְּזֹאת אֲנִי בּוֹטָח.  
אֶחַת שְׁאַלְתִּי מֵאֵת יְהוָה, אוֹתָהּ אֲבַקֵּשׁ,  
שְׁבֹתִי בְּבֵית יְהוָה כָּל־יְמֵי חַיִּי  
לְחַזוֹת בְּנֶעַם יְהוָה, וּלְבַקֵּר בְּהִיכָלוֹ.  
כִּי יִצְפְּנֵנִי בְּסֹפֶה בְּיוֹם רָעָה,  
יִסְתַּרְנִי בְּסִתְרֵי אֲהָלוֹ, בְּצוּר יְרוּמֵמֵנִי.  
וְעַתָּה יְרוּם רֹאשִׁי עַל אִיבֵי סְבִיבוֹתַי,  
וְאֶזְבְּחָה בְּאֲהָלוֹ זִבְחֵי תְרוּעָה,  
אֲשִׁירָה וְאֶזְמָרָה לַיהוָה.  
שָׁמַע יְהוָה קוֹלִי אֶקְרָא, וְחָפְנִי וְעַגְנִי.  
לֵךְ אָמַר לְבִי בְּקִשׁוֹ פָּנָי, אֶת־פְּנֵיךָ יְהוָה אֲבַקֵּשׁ.  
אֶל תִּסְתַּר פְּנֵיךָ מִמֶּנִּי,  
אֶל תֵּט בְּאָף עַבְדֶּךָ,  
עֲזַרְתִּי הִיִּית,   
אֶל תִּטְשֵׁנִי וְאֶל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעֵי.  
כִּי אָבִי וְאִמִּי עֲזָבוּנִי, וַיְהוּה יֶאֱסֹפֵנִי.  
הוֹרְנֵי יְהוָה דְּרַכֶּךָ וּנְחֵנִי בְּאַרְחֵי מִישׁוֹר, לְמַעַן שְׂרָרִי.  
אֶל תִּתְּנֵנִי בְּנַפְשׁ צָרִי, כִּי קָמוּ בִי עֵדֵי שֶׁקֶר וַיִּפְּחֵ חָמָס.  
לֹא־לֹא הָאֲמַנְתִּי לְרֹאוֹת בְּטוֹב יְהוָה בְּאֶרֶץ חַיִּים.  
קִנְוָה אֶל יְהוָה, חֲזוֹק וַיִּאֲמַץ לְבָבִי וְקִנְוָה אֶל יְהוָה.

תהלים כו

Some congregations recite Mourner's Kaddish here; see page 79.

metaphor serving the poet more than the abstract sense behind it.

IF ONLY I COULD TRUST האֲמַנְתִּי לֹא־לֹא. This is the only verse in the psalm that has no parallel or corresponding line. It seems to simply trail off and the speaker then hears an inner voice calling: *kaveih el Adonai*, "place your hope in Adonai." Or perhaps it is the voice of someone else, in turn, urging the despairing supplicant to continue trusting that God will respond, encouraging the supplicant not to lose faith.

PSALM 27 expresses two opposing feelings, each of which may be felt in the High Holy Days season. From the very beginning, the psalmist expresses absolute faith in God, culminating in the striking sentence: "Though my father and mother abandon me, Adonai will gather me in..." But at the same time, the psalmist experiences God's absence—the longing to "see God" receives no response. The poem's last line leaves us with a thin, consoling thread of hope—making us realize how much we depend on faith.

It is not until the 18th century that we find mention of the recitation of Psalm 27 in connection with the High Holy Day season, but clearly it has fulfilled a deep need, one that has been recognized almost universally in traditional communities. Some recite it in the morning and afternoon services, others in the morning and evening.

TO PRAY ולבקר. Commentators have disagreed about the meaning of the Hebrew. Some would understand it as "greet"—that is, "greet God"; others take it to mean "ponder" or "examine" the presence of God.

DO NOT HIDE YOUR FACE FROM ME אל תסתר פניך ממני. The contemporary literary critic Robert Alter writes, "'Face' suggests 'presence,'" the concrete

## לְרֹאשׁ חֹדֶשׁ

הַיּוֹם רֹאשׁ חֹדֶשׁ, שָׁבוּ אוֹמְרִים:

בְּרַכֵּי נַפְשֵׁי אֶת־יְהוָה,

יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד, הוֹד וְהַדָּר לְבִשְׁתָּ.

עֵטָה אֹר בְּשַׁלְמָה, נוֹטָה שָׁמַיִם פִּירִיעָה.

הַמְקַרָּה בְּמִים עֲלִיוֹתַי, הַשָּׁם עֲבִים רְכוּבוּ,

הַמְהַלֵּךְ עַל בְּנַפֵּי רוּחַ.

עֲשֵׂה מְלֶאכֶיךָ רוּחוֹת, מְשַׁרְתֵּיךָ אֵשׁ לְהֵט.

יִסַּד אֶרֶץ עַל מְכוּנָיָה, בַּל תִּמוּט עוֹלָם וְעַד.

תְּהוֹם בְּלָבוֹשׁ כְּסִיתוֹ, עַל הָרִים יַעֲמִדוּ מַיִם.

מִן גַּעְרָתְךָ יִנוּסוּן, מִן קוֹל רַעֲמֶךָ יִחַפְּזוּן.

יַעֲלוּ הָרִים יִרְדּוּ בְקַעֲוֹת, אֶל מְקוֹם זֶה יִסְדֹּת לָהֶם.

גְּבוּל שַׁמַּת בַּל יַעֲבְרוּן, בַּל יִשׁוּבוּן לְכִסּוֹת הָאָרֶץ.

הַמְשַׁלַּח מַעֲיָנִים בְּנַחֲלִים, בֵּין הָרִים יִהְלִכוּן.

יִשְׁקוּ כָּל־חַיֵּי שָׂדֵי, יִשְׁפְּרוּ פְּרָאִים צְמָאִם.

עֲלִיהֶם עוֹף הַשָּׁמַיִם יִשְׁבוּן, מִבֵּין עֲפָאִים יִתְּנוּ קוֹל.

מִשְׁקָה הָרִים מֵעֲלִיוֹתַי, מִפְּרֵי מַעֲשֵׂיךָ תִּשְׁבַּע הָאָרֶץ.

מִצְמִיחַ חֲצִיר לְבַהֲמָה, וְעֵשֶׂב לְעַבְדַּת הָאָדָם,

לְהוֹצִיא לֶחֶם מִן הָאָרֶץ.

וַיֵּין יִשְׁמַח לִבָּב אָנוּשׁ, לְהַצְהִיל פָּנִים מִשָּׁמֶן,

וְלֶחֶם לִבָּב אָנוּשׁ יִסְעֵד.

יִשְׁבְּעוּ עֲצֵי יְהוָה, אֶרְצֵי לְבָנוֹן אֲשֶׁר נָטַע.

אֲשֶׁר שָׁם צִפְרִים יִקְנֶנוּ, חֲסִידָה בְּרוּשִׁים בֵּיתָה.

הָרִים הַגְּבוּהִים לְיַעֲלִים, סְלַעִים מַחֲסֵה לְשִׁפְנִים.

continued

**WILD BEASTS** פְּרָאִים. Literally "wild asses." Robert Alter remarks: "As in the voice from the whirlwind in Job, the wild ass, resistant to all domestication, is an image of unfettered freedom. God's sustenance of His creatures extends to the wild and the tame, to beast and man (again, as in Job)."

**FOLIAGE** עֲפָאִים. This is the only place in the Hebrew Bible where this word appears; thus, its meaning is conjectured.

**THAT BREAD MIGHT COME FORTH FROM THE EARTH** הָאָרֶץ לֶחֶם מִן הָאָרֶץ. The language of this verse inspired the wording for the *b'rakhah* recited before eating bread.

**BREAD . . . FOOD** לֶחֶם. The Hebrew repeats the word *lehem*, which basically means "food." Since the main meal in the ancient world was centered around bread, *lehem* became synonymous with "bread."

**PSALM 104** celebrates God as commanding the forces of nature and sees the whole of creation as a blessing. It was chosen for recitation on Rosh Hodesh because the new moon is a symbol of the renewal of creation.

**ME** נַפְשֵׁי. In the Hebrew Bible, the word *nefesh* has a range of meanings. Probably its most common one is "breath," as in *nefesh hayah* ("breath of life," Genesis 2:7); by extension it can mean a living person, or the vitality that keeps any being alive. Originally it may have referred to the throat, through which we breathe (Jonah 2:6, Psalm 69:2). Especially in later Judaism it came to denote the soul, the spiritual essence of a person.

**IN THE WATERS** בְּמִים. The creation story in Genesis refers to upper waters in the heavens and lower waters on earth. The psalmist and other biblical authors imagined treasures above from which rain, dew, clouds, and fog descend, and subterranean depths from which oceans, rivers, and other bodies of water emerge.

**THEIR BOUNDARIES** גְּבוּל. The threat of water overflowing is a constant danger. The threat mentioned here is also a reminder of the almost totally destructive flood in the time of Noah.

עֲשֵׂה יָרֵחַ לְמוֹעֲדִים, שֶׁמֶשׁ יָדַע מְבוֹאוֹ.  
 תִּשָּׂא חֶשֶׁךְ וַיְהִי לַיְלָה, בּוֹ תִרְמַשׁ כָּל־חַיֵּינוּ יַעַר.  
 הַכִּפְּיִרִים שֹׁאֲגִים לְטָרֶף, וּלְבַקֵּשׁ מֵאֵל אֶכְלָם.  
 תִּזְרַח הַשֶּׁמֶשׁ יֵאֲסֹפּוּ, וְאֵל מְעוֹנֹתֶם יִרְבְּצוּן.  
 יֵצֵא אָדָם לַפְּעֵלוֹ, וְלַעֲבֹדְתוֹ עַד־י עָרַב.

LIONS. Even the mighty lion cries to God. In this image, the wild beasts reverse the human sense of time: they forage at night and lie down by day. Creation is a totality: what for us is a time of sleep is a time of activity for others.

מָה רַבּוֹ מַעֲשֵׂיךָ יְהוָה,  
 כָּל־מִן בְּחֻמְהָ עֲשִׂיתָ, מִלְּאָה הָאָרֶץ קִנְיָנָה.  
 זֶה הַיָּם גָּדוֹל וְרַחֵב יָדַיִם,  
 שָׁם רָמַשׁ וְאִין מִסְפָּר, חַיּוֹת קְטַנּוֹת עִם גְּדֻלוֹת.  
 שָׁם אַנְיּוֹת יְהַלְכוּן, לוֹיֵיתָן זֶה יִצְרָתָ לְשַׁחֲקֵבוּ.

LEVIATHAN. A mythological giant of the sea. In some ancient mythologies, Leviathan is a divine or semi-divine being of the deep. Here Leviathan is turned into a plaything of God, rather than a powerful being challenging God's power.

כָּל־מִן אֵלֶיךָ יִשְׁבְּרוּן, לָתֵת אֶכְלָם בְּעֵתוֹ.  
 תִּתֵּן לָהֶם יִלְקֹטוּן, תִּפְתַּח יָדְךָ יִשְׁבְּעוּן טוֹב.  
 תִּסְתִּיר פָּנֶיךָ יִבְהַלּוּן,  
 תִּסַּף רוּחָם יִגְוְעוּן, וְאֵל עַפְרָם יִשׁוּבוּן.  
 תִּשְׁלַח רוּחְךָ יִבְרָאוּן, וּתְחַדֵּשׁ פְּנֵי אֲדָמָה.

YOUR BREATH BLOWS IN THEM. An allusion to Genesis 2:7, where Adam is created out of the dust of the earth, into which God blows the divine breath.

יְהִי כְבוֹד יְהוָה לְעוֹלָם, יִשְׂמַח יְהוָה בְּמַעֲשָׂיו.  
 הַמְּבִיט לְאָרֶץ וּתְרַעָה, יִגַּע בְּהָרִים וַיַּעֲשֶׂנוּ.  
 אֲשִׁירָה לִיהוָה בְּחַיִּי, אֲזַמְּרָה לֵאלֹהֵי בְּעוֹדֵי.  
 יַעֲרַב עָלָיו שִׁיחִי, אֲנֹכִי אֲשַׂמַּח בִּיהוָה.  
 יִתְמוּ חַטָּאִים מִן הָאָרֶץ, וּרְשָׁעִים עוֹד אֵינָם.  
 ◀ בְּרַכֵּי נַפְשִׁי אֶת־יְהוָה, הַלְלוּיָהּ.

SINNING. The word *ḥata-im* is translated here as "sinning," rather than "sinners." The Babylonian Talmud (Berakhot 10a) reports that this was the way Beruriah, Rabbi Meir's wife, understood the verse.

תחלים קד

Some congregations recite Mourner's Kaddish here; see page 79.



## לְסִכּוֹת

הַיּוֹם חַג הַסִּכּוֹת, שְׁבוּ אוֹמְרִים:  
לְמַנְצַח בְּנִגִּילַת מְזֻמּוֹר שִׁיר  
אֱלֹהִים יְחַנְּנוּ וַיְבָרְכֵנוּ,  
יֵאֵר פָּנָיו אֶתְנוּ סֵלָה.  
לְדַעַת בְּאֶרֶץ דְּרָבָה,  
בְּכָל-גּוֹיִם יְשׁוּעַתְךָ.  
יִוְדוּךָ עַמִּים אֱלֹהִים,  
יִוְדוּךָ עַמִּים כָּלָם.  
יִשְׁמְחוּ וַיִּרְנְנוּ לְאֻמִּים,  
כִּי תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל,  
וּלְאֻמִּים בְּאֶרֶץ תִּנְחָם סֵלָה.  
יִוְדוּךָ עַמִּים אֱלֹהִים,  
יִוְדוּךָ עַמִּים כָּלָם.  
אֶרֶץ נְתִנָּה יְבוּלָהּ,  
יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ. ◀  
יְבָרְכֵנוּ אֱלֹהִים,  
וַיִּירָאוּ אוֹתוֹ  
כָּל-אֶפְסֵי אֶרֶץ.

תהלים סז

**PSALMS FOR FESTIVALS.** Early prayerbooks recommend that on festivals, special psalms appropriate for these days be recited. Tractate Sofrim, a late additional tractate of the Talmud, notes that on the festivals, the Levites recited appropriate psalms for the day. Traditions differ as to which psalms are appropriate.

**PSALM 67** centers on three themes associated with Sukkot, a harvest festival. The psalm celebrates the fruits of the harvest; indeed, many modern Bible scholars believe that this psalm was recited at this season. In a passage read as a *haftarah* for Sukkot, the prophet Zechariah imagines the peoples of the world coming up to Jerusalem to celebrate Sukkot. In this vein, rabbinic tradition sees Sukkot as the time when the nations of the world will come to recognize that there is one God whom we all worship (Babylonian Talmud, Sukkah 3a). This universal theme is central to this

psalm. Lastly, what recommends this psalm is that Sukkot is called *z'man simḥateinu*, "the time of our joy," and this psalm is one of celebration, thankfulness, and joy.

**FOR THE CONDUCTOR, A PSALM, A SONG, SUNG WITH INSTRUMENTS** שִׁיר לְמַנְצַח בְּנִגִּילַת מְזֻמּוֹר שִׁיר. We do not know the precise meaning of the instructions that introduce some psalms. Perhaps here the instruction is for the psalm to be sung to musical accompaniment.

**MAY GOD BE KIND TO US** יְחַנְּנוּ אֱלֹהִים. The psalm begins with a reprise of the Priestly Blessing and concludes with words of blessing.

**EARTH** אֶרֶץ. The earth yields its produce and in turn the peoples of the earth thank God. The word "earth," repeated three times, forms a leitmotif through the psalm and is its concluding word, emphasizing the psalm's both agricultural and universal themes.

*Some congregations recite Mourner's Kaddish here; see page 79.*