תפילות
לבית האבל

OPENING SONGS AND MEDITATIONS

To conduct a Minḥah *(Afternoon) service, begin with an opening song or meditation, followed by* Ashrey *(page 8). Continue with the* Ḥatzi Kaddish *(page 42) and the* Amidah, *including the* Kedushah *on page 50 in the presence of a* minyan.
To conduct a Ma'ariv *(Evening) service, begin with an opening song or meditation and continue with the* Bareḥu *on page 12.*

הֲלִיכָה לְקֵיסָרְיָה (אֵלִי אֵלִי)/HALIḤAH LEKEYSARYAH (ELI, ELI)

אֵלִי שֶׁלֹּא יִגָּמֵר לְעוֹלָם	Eli shelo yigamer le'olam
הַחוֹל וְהַיָּם	haḥol vehayam
רִשְׁרוּשׁ שֶׁל הַמַּיִם	rishrush shel hamayim
בְּרַק הַשָּׁמַיִם	berak hashamayim
תְּפִלַּת הָאָדָם.	tefilat ha'adam.

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

My God, my God, I pray that these things never end.
The sand and the sea, the rush of the waters,
the crash of the heavens, the prayer of the heart.
The sand and the sea, the rush of the waters,
the crash of the heavens, the prayer of the heart.

Hannah Szenes

כָּל הָעוֹלָם כֻּלּוֹ/KOL HA'OLAM KULO

כָּל הָעוֹלָם כֻּלּוֹ	Kol ha'olam kulo
גֶּשֶׁר צַר מְאֹד	gesher tzar me'od
וְהָעִקָּר לֹא לְפַחֵד כְּלָל:	veha'ikar lo lefaḥed kelal.

The entire world is a very narrow bridge.
The essential thing is to have no fear at all.

Attributed to Naḥman of Bratzlav

LIGHTING THE MEMORIAL CANDLE

At the beginning of shivah, *a candle that burns the whole week is lit.*

We usually light candles to rejoice, to mark the beginning of a holiday or to usher in Shabbat. Now, we stand before a candle that marks both loss and connection, presence and absence. We light this candle to represent the presence of _____, with us even as we return from the cemetery to mourn her/his death. His/her spirit lives on with us in our memories and in the way our memories influence how we choose to live. For some of us, this presence may be as palpable as the heat and changing colors of this flame. Yet like this flame it cannot be held or embraced.

Source of life's mystery, source of life's fragility and its hard-edged boundaries, have compassion on us as we mourn our loss. May this flame remind us that loved ones' presence in our lives does not end with death. May we find comfort as we draw together in this candle's light. And may _____'s memory be a blessing for all of us.

Jennifer Feldman

נֵר יהוה נִשְׁמַת אָדָם Ner adonay nishmat adam

The human soul is the lamp of God.

The candle is lit.

We have lit this candle at a time of great darkness, praying that over the period of this *shivah* observance the love and caring that surround us will bring us back towards the light.

נר...אדם / The... God (Proverbs 20:27).

For everything there is a time,
For every desire an opportunity,
Beneath the heavens–
A time for giving birth, a time to die,
A time to plant, a time to uproot what is planted,
A time to break, a time to heal,
A time to weep, a time to laugh,
A time to mourn, a time to dance,
A time to seek, a time to lose,
A time to keep, a time to throw away,
A time to tear, a time to mend.

From Ecclesiastes 3

An Introduction for Holiday Times

Holidays invoke memories of warm gatherings, of celebrations shared, of family stories. At holiday times we feel acutely the absence of those missing from the table. Yet their presence is palpable in memory and story, so holiday seasons are bittersweet times.

As we celebrate our freedom to serve God at Passover and the bounty of the harvest on Sukkot, the solemnity of the High Holy Days and the candle-lit rededication of Ḥanukah, we know that our understanding of the holidays has been enriched by those with whom we have celebrated. Our heritage has been shaped by all who have gone before us.

We savor this legacy and accept responsibility for the safekeeping of memory and the challenge of moral and spiritual renewal. Together this evening we seek the strength and guidance we need for that task.

David A. Teutsch

ESA EYNAY

אֶשָּׂא עֵינַי אֶל־הֶהָרִים	Esa eynay el heharim
מֵאַיִן יָבוֹא עֶזְרִי:	me'ayin yavo ezri.
עֶזְרִי מֵעִם יהוה	ezri me'im adonay
עֹשֵׂה שָׁמַיִם וָאָרֶץ:	oseh shamayim va'aretz.

I lift up my eyes unto the hills:
from where does my help come?
My help is from THE UNSEEN ONE
the maker of the heavens and the earth.

Psalm 121:1-2

לִמְנוֹת יָמֵינוּ LIMNOT YAMEYNU
(TREASURE EACH DAY)

לִמְנוֹת יָמֵינוּ	Limnot yameynu
כֵּן הוֹדַע	Keyn hodah
וְנָבִיא לְבַב חָכְמָה:	Venavi levav ḥohmah

Teach us to treasure each day,
that we may open our hearts to Your wisdom.

Psalm 90:12 (Translated by Yitzhak Husbands-Hankin)

Prayer

God, though this life is but a wraith,
Although we know not what we use,
Although we grope with little faith,
Give me the heart to fight—and lose.

Ever insurgent let me be,
Make me more daring than devout;
From sleek contentment keep me free,
And fill me with a buoyant doubt.

Open my eyes to visions girt
With beauty, and with wonder lit—
But always let me see the dirt,
And all that spawn and die in it.

Open my ears to music; let
Me thrill with Spring's first flutes and drums—
But never let me dare forget
The bitter ballads of the slums.

From compromise and things half done,
Keep me with stern and stubborn pride;
And when at last the fight is won,
God, keep me still unsatisfied.

Louis Untermeyer

Zot Tefilati / This Is My Prayer

This is my prayer to you, my gentle God—
let me not stray from my life's course,
let not my spirit fall into decay,
and may it never cease to thirst for you,
and for the energizing dew
that you have sprinkled on it
ever since my life was new.

And let my heart be open to
the downtrodden, and to the orphaned life,
and to all who stumble,
and to one entangled amid hidden sorrows,
and to one who struggles in the dark.

And bless my eyes, and let me merit
to behold the human beauty in this world.

Deepen my senses, widen their grasp
so they absorb a green and flowering
and budding world, and take from it
the secret blossoming within a silence.

Grant me with strength to yield
the best of fruits. Let my life grow
a wealth of word and deed, steeped
in the fountain of my being,
without my measuring all things
for only what they have to offer me.

And when my day shall come,
let me slip into the land of night,
without asking anything from others
or from you, God.

Hillel Bavli (Translated by Joel Rosenberg)

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה:
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ אַשְׁרֵי הָעָם שֶׁיְּהוָה אֱלֹהָיו:

תְּהִלָּה לְדָוִד

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֲבָרְכֶךָּ וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר:
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יַגִּידוּ:
הֲדַר כְּבוֹד הוֹדֶךָ וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה:
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה:
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ:
חַנּוּן וְרַחוּם יְהוָה אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד:
טוֹב־יְהוָה לַכֹּל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ וַחֲסִידֶיךָ יְבָרְכוּכָה: ←

Ashrey yoshvey veyteḥa od yehaleluḥa selah.
Ashrey ha'am shekaḥah lo ashrey ha'am she'adonay elohav.
Tehilah ledavid.
Aromimeḥa elohay hameleḥ va'avareḥah shimeḥa le'olam va'ed.
Beḥol yom avareḥeka va'ahalela shimeḥa le'olam va'ed.
Gadol adonay umhulal me'od veligdulato eyn ḥeker.
Dor ledor yeshabaḥ ma'aseḥa ugvuroteḥa yagidu.
Hadar kevod hodeḥa vedivrey nifle'oteḥa asiḥah.
Ve'ezuz noroteḥa yomeru ugduloteḥa asaperenah.
Zeḥer rav tuveḥa yabi'u vetzidkateḥa yeranenu.
Ḥanun veraḥum adonay ereḥ apayim ugdol ḥased.
Tov adonay lakol veraḥamav al kol ma'asav.
Yoduḥa adonay kol ma'aseḥa veḥasideḥa yevareḥuḥah. ←

COMMENTARY. Psalm 145 is an alphabetical acrostic. The translation roughly preserves the sound of the Hebrew initials of each line. The line for the letter *nun* is missing from this psalm, for unknown reasons. J.R.

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

A Psalm of David

א All exaltations do I raise to you, my sovereign God,
and I give blessing to your name, forever and eternally.

ב Blessings do I offer you each day,
I hail your name, forever and eternally.

ג Great is THE ETERNAL, to be praised emphatically,
because God's greatness has no measure.

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

ה Heaven's glorious splendor is my song,
words of your miracles I eagerly pour forth.

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

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

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

ט To all God's creatures, goodness flows,
on all creation, divine love.

י Your creatures all give thanks to you,
your fervent ones bless you emphatically. ←

אשרי...סלה / Happy...you (Psalm 84:5).
אשרי...אלהיו / Happy...God (Psalm 144:15).

כָּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ׃
לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוד הֲדַר מַלְכוּתוֹ׃
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר׃
סוֹמֵךְ יְהוה לְכָל־הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים׃
עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃
פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃
צַדִּיק יְהוה בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו׃
קָרוֹב יְהוה לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת׃
רְצוֹן יְרֵאָיו יַעֲשֶׂה וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם׃
שׁוֹמֵר יְהוה אֶת־כָּל־אֹהֲבָיו וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד׃
* תְּהִלַּת יְהוה יְדַבֶּר פִּי וִיבָרֵךְ כָּל־בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד׃
וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ

Kevod malḥuteḥa yomeru ugvuroteḥa yedaberu.
Lehodi'a livney ha'adam gevurotav uḥvod hadar malḥuto.
Malḥuteḥa malḥut kol olamim umemshalteḥa beḥol dor vador.
Someḥ adonay leḥol hanofelim vezokef leḥol hakefufim.
Eyney ḥol eleḥa yesaberu
ve'atah noten lahem et oḥlam be'ito.
Pote'aḥ et yadeḥa umasbi'a leḥol ḥay ratzon.
Tzadik adonay beḥol deraḥav veḥasid beḥol ma'asav.
Karov adonay leḥol korav leḥol asher yikra'uhu ve'emet.
Retzon yere'av ya'aseh ve'et shavatam yishma veyoshi'em.
Shomer adonay et kol ohavav ve'et kol harsha'im yashmid.
Tehilat adonay yedaber pi
vivareḥ kol basar shem kodsho le'olam va'ed.
Va'anaḥnu nevareḥ yah me'atah ve'ad olam halleluyah.

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

Psalm 145

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

ואנחנו...הללויה / And...Halleluyah (Psalm 115:18).

וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית וְהִרְבָּה
לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל חֲמָתוֹ: יהוה הוֹשִׁיעָה
הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ:

When a minyan *is present, the* Bareḥu *is said. The congregation rises and faces east. It is customary to bow.*

בָּרְכוּ אֶת יהוה הַמְבֹרָךְ׃

בָּרוּךְ יהוה הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

Bareḥu et adonay hamvoraḥ.
Baruḥ adonay hamvoraḥ le'olam va'ed.

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

COMMENTARY. The evening service begins with ברכו / *Bareḥu*, the call to worship. It introduces the *Shema* and its blessings, which are then followed by the *Amidah* (Silent Prayer) and the *Aleynu*. The ברכו / *Bareḥu* call us together for worship by asking that we return blessing to God, who is the source of all blessing. We thereby become a community. D.A.T.

DERASH. Real faith does not mean professing what we hold true in a ready-made formula . . . . It means holding ourselves open to the unconditional mystery which we encounter in every sphere of our life and which cannot be comprised in any formula. It means that, from the very roots of our being, we should always be prepared to live with this mystery as one being lives with another. Real faith means the ability to endure life in the face of this mystery. Martin Buber (Adapted)

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

When a minyan *is present, the* Bareḥu *is said. The congregation rises and faces east. It is customary to bow.*

Bless THE INFINITE, the blessed One!

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

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

אֲשֶׁר בִּדְבָרוֹ

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים
בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים וּבִתְבוּנָה מְשַׁנֶּה עִתִּים וּמַחֲלִיף אֶת הַזְּמַנִּים
וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בָּרָקִיעַ כִּרְצוֹנוֹ: בּוֹרֵא יוֹם
וָלָיְלָה גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר: וּמַעֲבִיר יוֹם וּמֵבִיא
לָיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה יהוה צְבָאוֹת שְׁמוֹ: אֵל חַי וְקַיָּם
תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד: בָּרוּךְ אַתָּה יהוה הַמַּעֲרִיב עֲרָבִים:

El ḥay vekayam tamid yimloḥ aleynu le'olam va'ed.
Baruḥ atah adonay hama'ariv aravim.

KAVANAH. The best remedy for those who are afraid, lonely or unhappy is to go outside, somewhere where they can be quite alone with the heavens, nature and God. Because only then does one feel that all is as it should be and that God wishes to see people happy amidst the simple beauty of nature. As long as this exists, and it certainly always will, I know that then there will always be comfort for every sorrow, whatever the circumstances may be. And I firmly believe that nature brings solace in all troubles.
Anne Frank

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

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

ASHER BIDVARO / GOD IN NATURE

TRADITIONAL VERSION

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

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

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

INTERPRETIVE VERSION: AHAVAT OLAM

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

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

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

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

Blessed are you, BELOVED ONE, who loves your people Israel.

Rami M. Shapiro (Adapted)

Hail the hand that scattered space with stars,
Wrapped whirling world in bright blue blanket, air,
Made worlds within worlds, elements in earth,
Souls within skins, every one a teeming universe,
Every tree a system of semantics, and pushed
Beyond probability to place consciousness
On this cooling crust of burning rock.

Oh praise that hand, mind, heart, soul, power or force
That so inclosed, separated, limited planets, trees, humans,
Yet breaks all bounds and borders
To lavish on us light, love, life
This trembling glory.

R.F.B.

INTERPRETIVE VERSION: ASHER BIDVARO

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

1945 Reconstructionist Prayer Book (Adapted)

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

L.W.K.

Before worship can have any genuine spiritual influence upon us, before it can reveal God to us, we must qualify ourselves by an arduous discipline in deeds of self-control, honesty, courage and kindness. When we come to the synagogue, after having tried our utmost to deal fairly with our neighbor, to suppress our evil impulses, and have made an effort to meet our responsibilities as human beings, then worship can yield its measure of spiritual strength and give us a sense of inward peace. Communion with God is a reward of holy and righteous living. M.M.K. (Adapted)

אַהֲבַת עוֹלָם

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ אָהָבְתָּ: תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים
אוֹתָנוּ לִמַּדְתָּ: עַל כֵּן יהוה אֱלֹהֵינוּ בְּשָׁכְבֵּנוּ וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךָ
וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד כִּי הֵם חַיֵּינוּ וְאֹרֶךְ
יָמֵינוּ וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה: וְאַהֲבָתְךָ לֹא תָסוּר מִמֶּנּוּ לְעוֹלָמִים:
בָּרוּךְ אַתָּה יהוה אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Ahavat olam beyt yisra'el ameḥa ahavta.
Torah umitzvot ḥukim umishpatim otanu limadeta.
Al ken adonay eloheynu beshoḥvenu uvkumenu nasi'aḥ beḥukeḥa
venismaḥ bedivrey torateḥa uvmitzvoteḥa le'olam va'ed
ki hem ḥayeynu ve'oreḥ yameynu
uvahem nehgeh yomam valaylah.
Ve'ahavateḥa lo tasur mimenu le'olamim.
Baruḥ atah adonay ohev amo yisra'el.

ואהבתך לא תסור. Our text follows the Sephardic version, in the declarative mode ("Your love will never depart from us.") rather than the imperative ("Never remove your love from us!"). Divine love is unconditional. It is available to every one of us when we fashion our lives into channels to receive and share it. The Jewish people together experience that eternal love as reflected in our love for the study of Torah—a wisdom lovingly received, shared, and passed on enriched by each generation. A.G.

DERASH. The term Sheḥinah implies that God is not aloof from human life with all its defeats and triumphs. God is in the very midst of life. The rabbis say that when people suffer for their sins, the Sheḥinah cries out. The Sheḥinah thus moves from Israel to all humanity. M.M.K./M.S.

AHAVAT OLAM / GOD'S LOVE IN TORAH

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

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

I	Baruḥ atah adonay	בָּרוּךְ אַתָּה יהוה	Blessed are you Adonay
	Beruḥah at yah	בְּרוּכָה אַתְּ יָהּ	Blessed are you Yah
	Nevareḥ et	נְבָרֵךְ אֶת	Let us bless
II	eloheynu	אֱלֹהֵינוּ	our God
	hasheḥinah	הַשְּׁכִינָה	Sheḥinah
	eyn haḥayim	עֵין הַחַיִּים	Source of Life
III	meleḥ ha'olam	מֶלֶךְ הָעוֹלָם	Sovereign of all worlds
	ḥey ha'olamim	חֵי הָעוֹלָמִים	Life of all the worlds
	ruaḥ ha'olam	רוּחַ הָעוֹלָם	Spirit of the world

The phrase *'Nevareḥ et eyn haḥayim'* was originally formulated by poet Marcia Falk, author of *The Book of Blessings* (See SOURCES, p. 182).

שמע ישראל יהוה אלהינו יהוה אחד

SHEMA

Listen, Israel: THE ETERNAL is our God,
THE ETERNAL ONE alone!

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

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

שמע...ובשעריך / Listen...gates (Deuteronomy 6:4-9).

DERASH. The Shema is called *kabbalat ol malḥut shamayim*. We "receive upon ourselves the yoke of the sovereignty of Heaven." To proclaim God as ours and as one is to acknowledge fealty to the divine will—and the Shema is a time to listen. We listen in order to discover God's will. D.A.T.

ואהבת את יהוה / love יהוה your God. Abbaye said, "Let the love of God be spread through your activities. If a person studies and helps others to do so, if one's business dealings are decent and trustworthy—what do people say? 'Happy is the one who studied Torah, and the one who teaches Torah! Have you seen the one who studied Torah? How beautiful! What a fine person!' Thus, the Torah says, 'You are my servant Israel; I will be glorified by you'" (Isaiah 49:3). Talmud Yoma 86a

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

שְׁמַע

שְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָד׃

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃

וְאָהַבְתָּ אֵת יהוה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃
וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ
וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין
עֵינֶיךָ׃ וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃←

Shema yisra'el adonay eloheynu adonay eḥad.
Baruḥ shem kevod malḥuto le'olam va'ed.

Ve'ahavta et adonay eloheḥa
beḥol levaveḥa uvḥol nafsheḥa uvḥol me'odeḥa.
Vehayu hadevarim ha'eleh asher anoḥi metzaveḥa hayom al levaveḥa.
Veshinantam levaneḥa vedibarta bam
beshivteḥa beveyteḥa uvleḥteḥa vadereḥ uvshoḥbeḥa uvkumeḥa.
Ukshartam le'ot al yadeḥa vehayu letotafot beyn eyneḥa.
Uḥtavtam al mezuzot beyteḥa uvishareḥa.

לבבך / *levaveḥa* / your heart. The לב / *lev* / heart, was seen as the source of emotions and intellect. Feelings and reason are complementary partners, not conflicting parts, of the human psyche. The double ב of לבב teaches that a love of God must contain all dualities (e.g. the good and bad in you). L.W.K.

טטפת בין עיניך. *Totafot* might have been pendants or forehead markings. The Torah text sees *totafot* as reminders of the divine will. The English translation captures this figurative meaning of a visible reminder of the mitzvot. D.A.T.

For the second paragraph of the Shema, read either the version below or the biblical selection beginning on page 27 then continue with the third paragraph, page 29.

BIBLICAL SELECTION I

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמַע בְּקוֹל יהוה אֱלֹהֶיךָ לִשְׁמֹר לַעֲשׂוֹת אֶת־
כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם וּנְתָנְךָ יהוה אֱלֹהֶיךָ עֶלְיוֹן
עַל כָּל־גּוֹיֵי הָאָרֶץ: וּבָאוּ עָלֶיךָ כָּל־הַבְּרָכוֹת הָאֵלֶּה וְהִשִּׂיגֻךָ
כִּי תִשְׁמַע בְּקוֹל יהוה אֱלֹהֶיךָ: בָּרוּךְ אַתָּה בָּעִיר וּבָרוּךְ אַתָּה
בַּשָּׂדֶה: בָּרוּךְ פְּרִי־בִטְנְךָ וּפְרִי אַדְמָתְךָ וּפְרִי בְהֶמְתֶּךָ שְׁגַר
אֲלָפֶיךָ וְעַשְׁתְּרוֹת צֹאנֶךָ: בָּרוּךְ טַנְאֲךָ וּמִשְׁאַרְתֶּךָ: בָּרוּךְ אַתָּה
בְּבֹאֶךָ וּבָרוּךְ אַתָּה בְּצֵאתֶךָ: ←

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־
הָרָע: אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לְאַהֲבָה אֶת־יהוה אֱלֹהֶיךָ לָלֶכֶת
בִּדְרָכָיו וְלִשְׁמֹר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחָיִיתָ וְרָבִיתָ וּבֵרַכְךָ
יהוה אֱלֹהֶיךָ בָּאָרֶץ אֲשֶׁר־אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ: וְאִם־יִפְנֶה ←

When men were children, they thought of God as a father;
When men were slaves, they thought of God as a master;
When men were subjects, they thought of God as a king.
But I am a woman, not a slave, not a subject,
not a child who longs for God as father or mother.

I might imagine God as teacher or friend, but those images,
like king, master, father or mother, are too small for me now.

God is the force of motion and light in the universe;
God is the strength of life on our planet;
God is the power moving us to do good;
God is the source of love springing up in us.
God is far beyond what we can comprehend.

R.P.B.

For the second paragraph of the Shema, read either the version below or the biblical selection beginning on page 26 then continue with the third paragraph, page 28.

BIBLICAL SELECTION I

It came to pass, and will again,
that if you truly listen
to the voice of THE ETERNAL ONE, your God,
being sure to do whatever has been asked of you today,
THE ONE, your God, will make of you a model
for all nations of the earth,
and there will come upon you all these blessings,
as you listen to the call of THE ABUNDANT ONE, your God:
Blessed be you in the city,
blessed be you upon the field.
Blessed be the fruit of your womb,
the fruit of your land, the fruit of your cattle,
the calving of your oxen, and the lambing of your sheep.
Blessed be your basket and your kneading-trough.
Blessed be you when you come home,
and blessed be you when you go forth.
See, I have placed in front of you today
both life and good, both death and ill,
commanding you today to love THE BOUNDLESS ONE, your God,
to walk in ways I have ordained,
keeping the commandments, laws, and judgments,
so that you survive and multiply.
THE BOUNTIFUL, your God, will bless you
on the land you are about to enter and inherit. ↩

לְבָבְךָ וְלֹא תִשְׁמַע וְנִדַּחְתָּ וְהִשְׁתַּחֲוִיתָ לֵאלֹהִים אֲחֵרִים
וַעֲבַדְתָּם: הִגַּדְתִּי לָכֶם הַיּוֹם כִּי אָבֹד תֹּאבֵדוּן לֹא־תַאֲרִיכֻן יָמִים
עַל־הָאֲדָמָה אֲשֶׁר אַתָּה עֹבֵר אֶת־הַיַּרְדֵּן לָבוֹא שָׁמָּה לְרִשְׁתָּהּ:
הַעִדֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי
לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה אַתָּה וְזַרְעֶךָ:

Continue on page 29.

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

In the handwritten scroll of the Torah
The word "Shema" of "*Shema Yisra'el*"
Ends with an oversized *ayin*,
And the word "*Ehad*"
Ends with an oversized *dalet*.
Taken together
These two letters
Spell "*Ed*," meaning "witness."
Whenever we recite the Shema
We bear witness
To our awareness
Of God's presence. H.M.

But if your heart should turn away,
and you not heed, and go astray,
and you submit to other gods and serve them,
I declare to you today that you shall be
destroyed completely; you shall not live out
a great expanse of days upon the land
that you now cross the Jordan to possess.

I call as witnesses concerning you
both heaven and earth, both life and death,
that I have placed in front of you
a blessing and a curse.
Choose life, that you may live,
you and your seed!

Continue on page 28.

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

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

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

BIBLICAL SELECTION II

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם
וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ
וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ
וְאָכַלְתָּ וְשָׂבָעְתָּ: הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם
וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַף־יְהוָה
בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־
יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נֹתֵן לָכֶם:

וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם
לְאוֹת עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם אֶת־
בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ
וּבְקוּמֶךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ
יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם
לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ: ←

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

Morteeai Liebling

DERASH. The gods we worship write their names on our faces, be sure of that. And we will worship something—have no doubt of that either. We may think that our tribute is paid in secret in the dark recesses of the heart—but it will out. That which dominates our imagination and our thoughts will determine our life and character. Therefore it behooves us to be careful what we are worshipping, for what we are worshipping we are becoming....

Ralph Waldo Emerson

BIBLICAL SELECTION II

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

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

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

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ עַל־
צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת׃ וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ
וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תָתוּרוּ אַחֲרֵי
לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃ לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם׃ אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם
לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם׃ יְהוָה אֱלֹהֵיכֶם אמת

כל מצות יהוה / all the mitzvot of THE ETERNAL ONE. כל, all, as many as possible. According to rabbinic tradition, there are 613 mitzvot in the Torah. A combination of gematria (Jewish numerology) and ritual macrame "proves" that ציצית / *tzitzit* equals all 613 mitzvot combined: צ = 90, י = 10, צ = 90, י = 10, ת = 400; all together = 600. Each *tzitzit* has 8 strands (per corner) and 5 knots; 8 + 5 = 13; 13 + 600 = 613. L.W.K.

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

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

THE BOUNDLESS ONE told Moses: Speak to the Israelites—tell them to make themselves *tzitzit* upon the corners of their clothes, throughout their generations. Have them place upon the corner *tzitzit* a twine of royal blue. This is your *tzitzit*. Look at it and remember all the mitzvot of the ETERNAL ONE. And do them, so you won't go off after the lusts of your heart or after what catches your eye, so that you remember to do all my mitzvot and be holy for your God. I am THE FAITHFUL ONE, your God, who brought you from Mitzrayim to be for you a God. I am THE INFINITE, your God.

ויאמר יהוה...אלהיכם / THE BOUNDLESS ONE...God (Numbers 15:37-41).

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

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

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

מצרים / *Mitzrayim* was the escaping Hebrews', not the Egyptians', name for the land of Egypt: perhaps a slave-term, and probably not of Semitic origin, it has associations with the root צרר, to be in distress, constricted, in anguish, or in dire straits. This word powerfully evokes the choking oppression of slavery. As the psalmist wrote: מן המצר קראתי יה / From the depths I called to Yah. M.P.

אֱמֶת וֶאֱמוּנָה

אֱמֶת וֶאֱמוּנָה כָּל זֹאת וְקַיָּם עָלֵינוּ
כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זוּלָתוֹ
וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ:
הַפּוֹדֵנוּ מִיַּד מְלָכִים
הַגּוֹאֲלֵנוּ מִכַּף עָרִיצִים
הָעוֹשֶׂה גְדוֹלוֹת אֵין חֵקֶר
וְנִפְלָאוֹת אֵין מִסְפָּר:
הַשָּׂם נַפְשֵׁנוּ בַחַיִּים
וְלֹא נָתַן לַמּוֹט רַגְלֵנוּ:
הַמַּדְרִיכֵנוּ עַל בָּמוֹתֵימוֹ:
וְהַמְקַלְקֵל מַחְשְׁבוֹת שׂוֹנְאֵינוּ:
הָעוֹשֶׂה לָנוּ נִסִּים בְּמִצְרַיִם
אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת בְּנֵי חָם:
מַדְוֵר לְדוֹר הוּא גּוֹאֲלֵנוּ:
וּבְיוֹם שֶׁהָפַךְ לְלָיְלָה
עִמָּנוּ הָיָה בְגֵיא צַלְמָוֶת:←

COMMENTARY. The blessing immediately following the Shema deals with the theme of divine redemption. The present text, a rewritten version, includes reference to the Holocaust, from which there was no redemption, and the return to Zion, a fulfillment of Israel's ancient dream. The same divine spirit that gave Israel the courage to seek freedom from Egypt in ancient times inspired those who fought for Israel's freedom in our own day. At the same time, this version omits those portions of the text that glory in the enemy's fall or see in God a force for vengeance. All humans are God's beloved children, as were the Egyptians who drowned at the sea.
A.G.

EMET VE'EMUNAH / REDEMPTION

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

COMMENTARY. Two beautiful *berakhot* complete the liturgical framework of the Shema in the evening service. The first of these is called *Ge'ulah*—"Redemption." Recalling the Exodus from Egypt, it thematically echoes the third paragraph of the Shema. Moreover, it identifies the sovereign God, named in the Shema's credo, as the power that freed Israel from slavery. Its vivid, here-and-now recollection of the escape from Egyptian bondage invites and challenges Israel to claim the redemption as a personal experience in each generation and to hear echoes of that ancient triumph over tyranny in each modern-day struggle for freedom, in every attempt to move toward the messianic future.
S.S.

גַּם בְּדוֹר יְתוֹמִים
לֹא עֲזָבָנוּ חֲסָדָיו
וַיְקַבֵּץ נִדָּחֵינוּ מִקְצוֹת תֵּבֵל:
כְּאָז גַּם עַתָּה
מוֹצִיא אֶת עַמּוֹ יִשְׂרָאֵל
מִכַּף כָּל אוֹיְבָיו
לְחֵרוּת עוֹלָם:
הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם סוּף
שָׁם רָאוּ אֶת גְּבוּרָתוֹ
שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ
וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם:

מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כֻלָּם:←

Mosheh umiriam uvney yisra'el leḥa anu shirah besimḥah rabah ve'ameru ḥulam.

To open eyes when others close them
to hear when others do not wish to listen
to look when others turn away
to seek to understand when others give up
to rouse oneself when others accept
to continue the struggle even when one is not the strongest
to cry out when others keep silent—
to be a Jew
it is that,
it is first of all that
and further
to live when others are dead
and to remember when others have forgotten.

Emmanuel Eydoux (Translated from the French by Jonathan Magonet)

And even in our age of orphans and survivors,
God's loving acts have not abandoned us,
and God has brought together our scattered kin
from the distant corners of the earth.
As then, so now,
God brings the people Israel forth
from every place of menace, to a lasting freedom.
God is the one who brought the Israelites
through a divided Sea of Reeds.
There, they beheld divine might;
they praised and thanked the Name,
and willingly accepted for themselves
God's rule.

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

DERASH. Rabbi Judah said: [At the sea] each tribe said to the other, "You go into the sea first!" As they stood there bickering, Naḥshon ben Aminadav jumped into the water. Meanwhile Moses was praying. God said to him, "My friend is drowning—and you pray!" "What can I do?" Moses asked. [God responded as it says in the text,] "Speak to the people of Israel and tell them to go! Raise your staff..." Talmud Sotah 37a

NOTE. Biblical references include Job 9:10, Psalm 66:9.

מִי־כָמֹכָה בָּאֵלִם יהוה מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ
נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא:
מַלְכוּתְךָ רָאוּ בָנֶיךָ בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה זֶה אֵלִי עָנוּ וְאָמְרוּ:
יהוה יִמְלֹךְ לְעֹלָם וָעֶד:
וְנֶאֱמַר: כִּי פָדָה יהוה אֶת־יַעֲקֹב וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ: בָּרוּךְ אַתָּה
יהוה גָּאַל יִשְׂרָאֵל:

Mi ḥamoḥah ba'elim adonay.
Mi kamoḥah nedar bakodesh
nora tehilot osey feleh.
Malḥuteḥa ra'u vaneḥa boke'a yam lifney mosheh.
Zeh eli anu ve'ameru.
Adonay yimloḥ le'olam va'ed.
Vene'emar ki fadah adonay et ya'akov ugalo miyad ḥazak
mimenu.
Baruḥ atah adonay ga'al yisra'el.

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

NOTE. Biblical references include Exodus 15:11, 18 and Jeremiah 31:11.

"Who among the mighty can compare
to you, WISE ONE?
Who can compare to you,
adorned in holiness,
awesome in praises,
acting wondrously!"

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

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

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

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

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

who ever guards the people Israel
and all who dwell on earth.

HASHKIVENU / DIVINE HELP

For commentary, see pages 38-39.

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

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

Blessed are you,
Compassionate One,

הַשְׁכִּיבֵנוּ

Transliteration and commentary follow on pages 38-39

הַשְׁכִּיבֵנוּ יהוה אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ: וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ: וְהָגֵן בַּעֲדֵנוּ וְהָסֵר מֵעָלֵינוּ אוֹיֵב דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן: וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה: וּשְׁמֹר צֵאתֵנוּ וּבוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם: וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ:

בָּרוּךְ אַתָּה יהוה שׁוֹמֵר עַם יִשְׂרָאֵל וְכָל יוֹשְׁבֵי תֵבֵל לָעַד:

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

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

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

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

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

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

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

ALL SOULS ARE IN GOD'S KEEPING

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

בָּרוּךְ יהוה בַּיּוֹם: בָּרוּךְ יהוה בַּלָּיְלָה: בָּרוּךְ יהוה בְּשָׁכְבֵּנוּ: בָּרוּךְ יהוה
בְּקוּמֵנוּ: כִּי בְיָדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים: אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל־חָי
וְרוּחַ כָּל־בְּשַׂר־אִישׁ וְאִשָּׁה: בְּיָדְךָ אַפְקִיד רוּחִי פָּדִיתָה אוֹתִי יהוה
אֵל אֱמֶת: אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם יַחֵד שִׁמְךָ וְקַיֵּם מַלְכוּתְךָ תָּמִיד וּמְלוֹךְ
עָלֵינוּ לְעוֹלָם וָעֶד:
יִרְאוּ עֵינֵינוּ וְיִשְׂמַח לִבֵּנוּ וְתָגֵל נַפְשֵׁנוּ בִּישׁוּעָתְךָ בֶּאֱמֶת בֶּאֱמֹר
לְצִיּוֹן מָלַךְ אֱלֹהַיִךְ: יהוה מָלָךְ יהוה מָלָךְ יהוה יִמְלֹךְ לְעוֹלָם וָעֶד:
כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי עַד תִּמְלֹךְ בְּכָבוֹד כִּי אֵין לָנוּ מֶלֶךְ
אֶלָּא אָתָּה. בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ בִּכְבוֹדוֹ תָּמִיד יִמְלוֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד וְעַל כָּל מַעֲשָׂיו:

Life After Death

These things I know:
  How the living go on living
  and how the dead go on living with them
so that in a forest
  even a dead tree casts a shadow
  and the leaves fall one by one
and the branches break in the wind
and the bark peels off slowly
and the trunk cracks
  and the rain seeps in through the cracks
and the trunk falls to the ground
and the moss covers it
  and in the spring the rabbits find it
and build their nest inside the dead tree
so that nothing is wasted in nature
  or in love.

Laura Gilpin

ḤATZI KADDISH / SHORT KADDISH

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

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

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

I came into the world without being asked,
And when the time for dying comes
I shall not be consulted;

But between the boundaries of birth and death
Lies the dominion of Choice:

To be a doer or a dreamer,
To be a lifter or a leaner,

To speak out or remain silent,
To extend a hand in friendship
Or to look the other way;
To feel the sufferings of others
Or to be callous and insensitive.

These are the choices;
It is in the choosing
That my measure as a person
Is determined.

Gertrude Hildreth Housman

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ
מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן
קָרִיב וְאִמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעֵלָּא (לְעֵלָּא *Between Rosh Hashanah and Yom Kippur, add:* מִן כָּל בִּרְכָתָא
וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן:

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

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

Reader: Yitbaraḥ veyishtabaḥ veyitpa'ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekudsha beriḥ hu
le'ela (*Between Rosh Hashanah and Yom Kippur, add:* le'ela) min kol birḥata
veshirata tushbeḥata veneḥemata da'amiran be'alma
ve'imru amen.

עֲמִידָה

The traditional Amidah *follows here. An alternative* Amidah *begins on page 76. The* Amidah *is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence.*

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

אָבוֹת וְאִמּוֹת

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי אַבְרָהָם	אֱלֹהֵי שָׂרָה
אֱלֹהֵי יִצְחָק	אֱלֹהֵי רִבְקָה
אֱלֹהֵי יַעֲקֹב	אֱלֹהֵי רָחֵל
	וֵאלֹהֵי לֵאָה׃ ←

Adonay sefatay tiftaḥ ufi yagid tehilateḥa.

Baruḥ atah adonay eloheynu veylohey avoteynu ve'imoteynu

elohey avraham	elohey sarah
elohey yitzḥak	elohey rivkah
elohey ya'akov	elohey raḥel
	veylohey le'ah ↩

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

S.S.

AMIDAH

The traditional Amidah *follows here. An alternative* Amidah *begins on page 76. The* Amidah *is traditionally recited while standing, beginning with three short steps forward and bowing left and right, a reminder of our entry into the divine presence.*

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

1. AVOT VE'IMOT / ANCESTORS

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

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

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

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

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

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

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

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

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

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

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אָבוֹת וְאִמּוֹת וּמֵבִיא גְּאֻלָּה לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

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

Between Rosh Hashanah and Yom Kippur, add:

(זָכְרֵנוּ לְחַיִּים מֶלֶךְ חָפֵץ בַּחַיִּים וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים:)

(Zoḥrenu leḥayim meleḥ ḥafetz baḥayim veḥotvenu besefer haḥayim lema'aneḥa elohim ḥayim.)

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן: בָּרוּךְ אַתָּה יהוה מָגֵן אַבְרָהָם וְעֶזְרַת שָׂרָה:

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

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

COMMENTARY. A.J. Heschel has said, "The term, 'God of Abraham, Isaac and Jacob' is semantically different from a term such as 'the God of truth, goodness, and beauty.' Abraham, Isaac and Jacob do not signify ideas, principles or abstract values. Nor do they stand for teachers or thinkers, and the term is not to be understood like that of 'the God of Kant, Hegel, and Schelling.' Abraham, Isaac, and Jacob are not principles to be comprehended but lives to be continued. The life of one who joins the covenant of Abraham continues the life of Abraham. For the present is not apart from the past. 'Abraham is still standing before God' (Genesis 18:22). Abraham endures forever. We are Abraham, Isaac, and Jacob." In this same spirit, we are also Sarah and Rebekah, Rachel and Leah. L.W.K.

ב גְּבוּרוֹת

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי רַב לְהוֹשִׁיעַ:
In summer: מוֹרִיד הַטָּל:
In winter: מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם:

Atah gibor le'olam adonay rav lehoshi'a.
In summer: Morid hatal.
In winter: Mashiv haru'aḥ umorid hagashem.

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֵּה כָּל חַי בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים
וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר: מִי כָמוֹךָ
בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה:

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

Between Rosh Hashanah and Yom Kippur, add:

(מִי כָמוֹךָ אַב הָרַחֲמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:)

(Mi ḥamoḥa av haraḥamim zoḥer yetzurav leḥayim beraḥamim.)

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת כָּל חָי: בָּרוּךְ אַתָּה יהוה מְחַיֵּה כָּל חָי: ←

Vene'eman atah lehaḥayot kol ḥay. Baruḥ atah adonay meḥayey kol ḥay. ↵

During Minḥah, *in the presence of a* minyan, *continue with the* Kedushah *on page 51. Otherwise, continue silently on page 53.*

2. GEVUROT / DIVINE POWER

You are forever powerful, ALMIGHTY ONE,
abundant in your saving acts.

In summer: You send down the dew.

In winter: You cause the wind to blow and the rain to fall.

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

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

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

During Minḥah, *in the presence of a* minyan, *continue with the* Kedushah *on page 50. Otherwise, continue silently on page 52.*

מוריד הטל/משיב הרוח. We acknowledge the presence of God in the natural rhythms of passing seasons. Our awareness of wind, rain, and dew as daily miracles also serves to remind us that the purity of these gifts, so vital for our survival, must be maintained by human watchfulness. In thanking God for air and water, we assert our commitment to preserving them as sources of life and protecting them from life-destroying pollution. The mention of rain or dew follows the two-season climate of *Eretz Yisra'el*; summer extends from the first day of Pesaḥ until Shemeni Atzeret, and winter until the following Pesaḥ. A.G.

כל חי / every living thing, gives and renews life. The traditional siddur affirms מחיה המתים / revival of the dead. We substitute כל חי, demonstrating an understanding that all of life is rooted in the world's divine order and avoiding affirmation of life after death. We cannot know what happens to us after we die, but we can, by our thought and action, affirm the possibility of this-worldly salvation. D.A.T.

ג קְדֻשָּׁה

* נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם כַּכָּתוּב
עַל יַד נְבִיאֶךָ: וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ:
* לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ: בָּרוּךְ כְּבוֹד יהוה מִמְּקוֹמוֹ:
* וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:
יִמְלֹךְ יהוה לְעוֹלָם אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:
לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ וּלְנֶצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ וְשִׁבְחֲךָ
אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אָתָּה:
בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ:

Between Rosh Hashanah and Yom Kippur, conclude:

(בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ:)

Nekadesh et shimeḥa ba'olam keshem shemakdishim oto bishmey marom kakatuv al yad nevi'eḥa: vekara zeh el zeh ve'amar:
Kadosh kadosh kadosh adonay tzeva'ot melo ḥol ha'aretz kevodo. Le'umatam baruḥ yomeru:
Baruḥ kevod adonay mimekomo. Uvdivrey kodsheḥa katuv leymor: Yimloḥ adonay le'olam elohayiḥ tziyon ledor vador halleluyah.
Ledor vador nagid godleḥa ulnetzaḥ netzaḥim
kedushateḥa nakdish veshivḥaḥa eloheynu mipinu lo yamush le'olam va'ed ki el meleḥ gadol vekadosh atah.
Baruḥ atah adonay ha'el hakadosh.
(Baruḥ atah adonay hameleḥ hakadosh.)

Continue silently with בִּינָה *on page 52.*

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

3. KEDUSHAH / SANCTIFICATION

We sanctify your name throughout this world,
as it is sanctified in the heavens above,
as it is written by your prophet:
"And each celestial being calls to another, and declares:
Holy, holy, holy is THE RULER of the Multitudes of Heaven!
All the world is filled with divine glory!"
And they are answered with a blessing:
"Blessed is the glory of THE HOLY ONE,
wherever God may dwell!"
And as is written in your sacred words of psalm:
"May THE ETERNAL reign forever,
your God, O Zion, from one generation to the next. Hallelulyah!"
From one generation to the next may we declare your greatness,
and for all eternities may we affirm your holiness,
and may your praise, our God, never be absent from our mouths,
now and forever.
For you are a great and holy God.
Blessed are you, THE AWESOME ONE, the holy God.
(*Between Rosh Hashanah and Yom Kippur, conclude:* the holy sovereign.)

Continue silently with BINAH */ INSIGHT on page 52.*

וקרא...כבודו / And...glory (Isaiah: 6:3).
ברוך...ממקומו / Blessed...dwell (Ezekiel 3:12).
ימלך...הללויה / May...Halleluyah (Psalm 146:10).

ג קְדֻשַּׁת הַשֵּׁם

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ סֶּלָה: בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ:

(*Between Rosh Hashanah and Yom Kippur, conclude:* הַמֶּלֶךְ הַקָּדוֹשׁ)

ד בִּינָה

אַתָּה חוֹנֵן לְאָדָם דַּעַת וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה:

At the conclusion of Shabbat or a festival say:

(אַתָּה חוֹנַנְתָּנוּ לְמֵדַע תּוֹרָתֶךָ וַתְּלַמְּדֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנֶךָ וַתַּבְדֵּל יהוה אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוֹל בֵּין אוֹר לְחֹשֶׁךְ בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה: אָבִינוּ מַלְכֵּנוּ הָחֵל עָלֵינוּ הַיָּמִים הַבָּאִים לִקְרָאתֵנוּ לְשָׁלוֹם חֲשׂוּכִים מִכָּל־חֵטְא וּמְנֻקִּים מִכָּל־עָוֹן וּמְדֻבָּקִים בְּיִרְאָתֶךָ.)

חָנֵּנוּ מֵאִתְּךָ דֵּעָה בִּינָה וְהַשְׂכֵּל: בָּרוּךְ אַתָּה יהוה חוֹנֵן הַדָּעַת: ←

COMMENTARY. One of the most distinguished words in the Bible is the word *kadosh*, a word which more than any other is representative of the mystery and the majesty of the divine. Now what was the first holy object in the history of the world? Was it a mountain? Was it an altar?

It is indeed a unique occasion at which the word *kadosh* is used for the first time: in the book of Genesis, at the end of the story of creation. How extremely significant is the fact that it is applied to time. "And God blessed the seventh day and made it *kadosh*." There is no reference in the record of creation to any object in space that would be endowed with the quality of *kedushah*, holiness. A.J.H.

3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

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

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

4. BINAH / INSIGHT

You graciously endow the human being
with the power to know;
you teach a person understanding.

At the conclusion of Shabbat or a festival say:

(You have given us knowledge of your Torah and taught us to do your will. HOLY ONE, our God, you have divided between the seventh day and the first six days of Creation. Our creator, our sovereign, grant that the coming days bring us peace. Free us from all wrongdoing, and purify us from all moral flaw that we may cling to you in awe.)

So may you provide us now
with knowledge, understanding, and intelligence.
Blessed are you, THE FOUNT OF WISDOM
who graciously bestows all knowledge. ↵

DERASH. We ask God to remove the impurities that have collected in our minds so that we might be truthful enough to serve God. What are these impurities, these false coverings? They are the myth of isolation, the denial of interrelatedness, the prideful pretense that we are alone and abandoned in the cosmos. S.P.W.

DERASH. The creation of the world is not completed so long as we have not fulfilled our creative function in it. M.M.K.

5. TESHUVAH / REPENTANCE

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

6. SELIḤAH / FORGIVENESS

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

7. GE'ULAH / REDEMPTION

Behold our need, and plead our cause,
and speedily redeem us, as your name demands,
for you are called a powerful redeemer.
Blessed are you, ALMIGHTY ONE,
redeemer of the people Israel.

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

ה תְּשׁוּבָה

הֲשִׁיבֵנוּ מָקוֹרֵנוּ לְתוֹרָתֶךָ: וְקָרְבֵנוּ עַטֶּרְתֵּנוּ לַעֲבוֹדָתֶךָ. וְהַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ: בָּרוּךְ אַתָּה יהוה הָרוֹצֶה בִּתְשׁוּבָה:

ו סְלִיחָה

סְלַח־לָנוּ אָבִינוּ כִּי חָטָאנוּ: מְחַל־לָנוּ מַלְכֵּנוּ כִּי פָשָׁעְנוּ: כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה: בָּרוּךְ אַתָּה יהוה: חַנּוּן הַמַּרְבֶּה לִסְלוֹחַ:

ז גְּאֻלָּה

רְאֵה בְעָנְיֵנוּ וְרִיבָה רִיבֵנוּ וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ: כִּי גוֹאֵל חָזָק אָתָּה: בָּרוּךְ אַתָּה יהוה גּוֹאֵל יִשְׂרָאֵל: ←

NOTE. The fifth blessing of the weekday *Amidah* focuses on the call to *teshuvah* – return to the path of Torah and the divine presence. Like the High Holy Day liturgy, this blessing invokes the imagery of kingship. This imagery is male and hierarchical, which is problematical for many contemporary Jews. Even more difficult for some is the image of an external God pronouncing individual judgments. This contradicts our sense of the divinity within ourselves that we strive to keep in our awareness and to bring into harmony with our lives. These difficulties have led to emendation of the traditional wording. אבינו / Our father has been replaced by מקורנו / divine source, and מלכנו / our king has been replaced by עטרתנו / our crown, here translated figuratively as "our sovereign." Compare the alternative and interpretive versions of *Avinu Malkenu*, pages 82-85.

D.A.T./J.B.

ח רְפוּאָה

רְפָאֵנוּ יהוה וְנֵרָפֵא הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ:

Optional prayer for one who is ill:

(יְהִי רָצוֹן מִלְּפָנֶיךָ יהוה אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי וְאִמּוֹתַי שֶׁתִּשְׁלַח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף

לַחוֹלָה ____ בַּת ____ *for a female:*

לַחוֹלֶה ____ בֶּן ____ *for a male:*

בְּתוֹךְ שְׁאָר חוֹלֵי יִשְׂרָאֵל:)

וְהָסֵר מַמֶּנּוּ יָגוֹן וַאֲנָחָה כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אָתָּה: בָּרוּךְ אַתָּה יהוה רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל:

ט בִּרְכַּת הַשָּׁנִים

בָּרֵךְ עָלֵינוּ יהוה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי תְבוּאָתָהּ לְטוֹבָה

From December 4th till Pesaḥ say: וְתֵן טַל וּמָטָר לִבְרָכָה

From Pesaḥ till December 4th say: וְתֵן בְּרָכָה

עַל פְּנֵי הָאֲדָמָה וְשַׂבְּעֵנוּ מִטּוּבֶךָ וּבָרֵךְ שְׁנָתֵנוּ כַּשָּׁנִים הַטּוֹבוֹת: בָּרוּךְ אַתָּה יהוה מְבָרֵךְ הַשָּׁנִים: ←

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

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

8. REFU'AH / HEALING

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

Optional prayer for one who is ill:

(May it be your will, COMPASSIONATE ONE, our God,
God of our ancestors,
that you quickly send forth thorough healing,
a healing of the body and a healing of the spirit,
to the one who ails,

for a female:

to _____ daughter of _____

for a male:

to _____ son of _____

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

9. BIRKAT HASHANIM / BLESSING FOR ABUNDANCE

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

From December 4th till Pesaḥ say: And grant us dew and rain,

From Pesaḥ till December 4th say: And give blessing

for blessing
on earth, and satisfy us with your goodness,
and give blessing to this year
as in the good years of the past.
Blessed are you, ALL BOUNTIFUL,
who gives blessing to the years. ←

10. KIBUTZ GALUYOT / INGATHERING OF THE JEWISH PEOPLE

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

11. DIN / RESTORING JUSTICE

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

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

Between Rosh Hashanah and Yom Kippur, conclude:

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

12. BIRKAT HAMINIM / OVERCOMING DIVISIONS

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

קִבּוּץ גָּלֻיּוֹת

תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ: בָּרוּךְ אַתָּה יהוה מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

דִּין

הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה וּמְלוֹךְ עָלֵינוּ אַתָּה יהוה לְבַדְּךָ בְּחֶסֶד וּבְרַחֲמִים וְצַדְּקֵנוּ בַּמִּשְׁפָּט: בָּרוּךְ אַתָּה יהוה מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:

Between Rosh Hashanah and Yom Kippur, conclude:

(בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַמִּשְׁפָּט:)

בִּרְכַּת הַמִּינִים (12)

וְלַמַּלְשִׁינִים אַל תְּהִי תִקְוָה וְכָל הָרִשְׁעָה כְּרֶגַע תֹּאבֵד בָּרוּךְ אַתָּה יהוה מַכְנִיעַ זֵדִים: ←

The Peace of Wild Things

When despair for the world grows in me
and I wake in the night at the least sound
in fear of what my life and my children's lives may be,
I go and lie down where the wood drake
rests in his beauty on the water, and the great heron feeds.
I come into the peace of wild things
who do not tax their lives with forethought
of grief. I come into the presence of still water.
And I feel above me the day-blind stars
waiting with their light. For a time
I rest in the grace of the world, and am free.

Wendell Berry

13. TZADIKIM / COMPASSION FOR THE RIGHTEOUS

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

14. BINYAN YERUSHALAYIM / REBUILDING JERUSALEM

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

15. YESHU'AH / SALVATION

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

13 צַדִּיקִים

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל וְעַל פְּלֵיטַת סוֹפְרֵיהֶם וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ יֶהֱמוּ נָא רַחֲמֶיךָ יהוה אֱלֹהֵינוּ וְתֵן שָׂכָר טוֹב לְכֹל הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת וְשִׂים חֶלְקֵנוּ עִמָּהֶם וּלְעוֹלָם לֹא נֵבוֹשׁ כִּי בְךָ בָּטָחְנוּ: בָּרוּךְ אַתָּה יהוה מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים:

14 בִּנְיַן יְרוּשָׁלַיִם

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בִּנְיַן שָׁלוֹם: בָּרוּךְ אַתָּה יהוה בּוֹנֵה יְרוּשָׁלָיִם:

15 יְשׁוּעָה

אֶת צֶמַח יִשָׁרָאֵל מְהֵרָה תַּנְבִּיא וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם: בָּרוּךְ אַתָּה יהוה מַצְמִיחַ קֶרֶן יְשׁוּעָה:

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

DERASH. Prayer requires no consecrated edifice and no appointed hour. Indeed it needs no words or forms fixed and eternal. Prayer is a step on which we rise from the self we are to the self we wish to be. Prayer is not an escape from duty. It is no substitute for the deed. Prayer seeks the power to do wisely, to act generously, to live helpfully. Prayer takes us beyond the self. Joining our little self to the selfhood of humanity, it gives our wishes the freedom to grow large and broad and inclusive. Our prayers are answered not when we are given what we ask, but when we are challenged to be what we can be.

Morris Adler (Adapted)

ט״ז קַבָּלַת תְּפִלָּה

שְׁמַע קוֹלֵנוּ יהוה אֱלֹהֵינוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן
אֶת תְּפִלָּתֵנוּ כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה: וּמִלְפָנֶיךָ מַלְכֵּנוּ
רֵיקָם אַל תְּשִׁיבֵנוּ כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים:
בָּרוּךְ אַתָּה יהוה שׁוֹמֵעַ תְּפִלָּה: ←

At this point in the Amidah *it is customary to add personal petitions for healing or safety, for successfully earning a living and for other hopes and needs.*

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

Do not think that the words of prayer
  as you say them
  go up to God.
It is not the words themselves that ascend;
  it is rather the burning desire of your heart
  that rises like smoke toward heaven.
If your prayer consists only of words and letters,
  and does not contain your heart's desire—
how can it rise up to God?

Nahman of Bratslav (Translated by Arthur Green and Barry Holtz)

16. KABBALAT TEFILAH / ACCEPTING PRAYER

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

Blessed are you, COMPASSIONATE ONE, who listens to the words of prayer. ↩

At this point in the Amidah *it is customary to add personal petitions for healing or safety, for successfully earning a living and for other hopes and needs.*

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

17. AVODAH / WORSHIP

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

On a Rosh Ḥodesh*/New Moon or Festival, add:*

(Our God, our ancients' God, may our prayer arise and come to you, and be beheld, and be acceptable. Let it be heard, acted upon, remembered—the memory of us and all our needs, the memory of our ancestors, the memory of messianic hopes, the memory of Jerusalem your holy city, and the memory of all your kin, the house of Israel, all surviving in your presence. Act for goodness and grace, for love and care, for life, well-being, and peace, on this day of

On Rosh Ḥodesh: the new moon.
On Pesaḥ: the festival of matzot.
On Sukkot: the festival of sukkot. ↵

KAVANAH. Prayer itself is the divinity. Pinḥas of Koretz

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

לְךָ עֲבוּדָה

רְצֵה יהוה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וְלַהַב תְּפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ׃

On a Rosh Ḥodesh */ New Moon or Festival, add:*

(אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ יַעֲלֶה וְיָבוֹא וְיַגִּיעַ וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע וְיִפָּקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ וְזִכְרוֹן יְמוֹת הַמָּשִׁיחַ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לִפְלֵיטָה לְטוֹבָה לְחֵן וּלְחֶסֶד וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

On Rosh Ḥodesh: רֹאשׁ הַחֹדֶשׁ הַזֶּה
On Pesaḥ חַג הַמַּצּוֹת הַזֶּה
← *On Sukkot:* חַג הַסֻּכּוֹת הַזֶּה

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

זָכְרֵנוּ יהוה אֱלֹהֵינוּ בּוֹ לְטוֹבָה: וּפָקְדֵנוּ לִבְרָכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים:
וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ
עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה:)

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים: בָּרוּךְ אַתָּה יהוה הַמַּחֲזִיר
שְׁכִינָתוֹ לְצִיּוֹן:

18 הוֹדָאָה

מודִים אֲנַחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מָגֵן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר:
נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם: הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם
כִּי לֹא תַמּוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ:←

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

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

Remember us this day, ALL-KNOWING ONE, our God, for goodness. Favor us this day with blessing. Preserve us this day for life. With your redeeming, nurturing word, be kind and generous. Act tenderly on our behalf, and grant us victory over all our trials. Truly, our eyes are turned toward you, for you are a providing God, gracious and merciful are you.)

And may our eyes behold your homecoming, with merciful intent, to Zion. Blessed are you, THE FAITHFUL ONE, who brings your presence home to Zion.

18. HODA'AH / THANKS

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

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

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

On Ḥanukah add:

(עַל הַנִּסִּים וְעַל הַפֻּרְקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַנֶּחָמוֹת
שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ וְאִמּוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה: בִּימֵי מַתִּתְיָהוּ
בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה
עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ וְאַתָּה
בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם רַבְתָּ אֶת רִיבָם דַּנְתָּ אֶת
דִּינָם נָקַמְתָּ נִקְמָתָם מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים וְרַבִּים בְּיַד מְעַטִּים וּרְשָׁעִים בְּיַד
צַדִּיקִים וְזֵדִים בְּיַד עוֹסְקֵי תּוֹרָתֶךָ: וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ
בְּעוֹלָמֶךָ וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה:
וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ וּפִנּוּ אֶת הֵיכָלֶךָ וְטִהֲרוּ אֶת מִקְדָּשֶׁךָ
וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ
לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:)↵

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

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

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

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

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

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

ליהודים...ויקר / to the Jews...glory (Esther 8:16).

On Purim add:

(עַל הַנִּסִּים וְעַל הַפֻּרְקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַנֶּחָמוֹת
שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ וְאִמּוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה:

בִּימֵי מָרְדְּכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה כְּשֶׁעָמַד עֲלֵיהֶם הָמָן הָרָשָׁע:
בִּקֵּשׁ לְהַשְׁמִיד לַהֲרוֹג וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים מִנַּעַר וְעַד זָקֵן טַף וְנָשִׁים
אֶחָד בִּשְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים עָשָׂר הוּא חֹדֶשׁ אֲדָר וּשְׁלָלָם לָבוֹז:
וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים הֵפַרְתָּ אֶת עֲצָתוֹ וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ
לַיְּהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשָׂשׂוֹן וִיקָר:)

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד:

Between Rosh Hashanah and Yom Kippur, add:

(וּכְתֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ:)

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת הָאֵל יְשׁוּעָתֵנוּ
וְעֶזְרָתֵנוּ סֶּלָה: בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:←

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

יט בִּרְכַּת הַשָּׁלוֹם

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם: כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם: וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל וְאֶת כָּל־יוֹשְׁבֵי תֵבֵל בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ:

Between Rosh Hashanah and Yom Kippur, add:

(בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם:)

בָּרוּךְ אַתָּה יהוה עוֹשֵׂה הַשָּׁלוֹם:

Shalom rav al yisra'el ameḥa tasim le'olam.
Ki atah hu meleḥ adon leḥol hashalom.
Vetov be'eyneḥa levareḥ et ameḥa yisra'el
ve'et kol yoshvey tevel
beḥol et uvḥol sha'ah bishlomeḥa.

Between Rosh Hashanah and Yom Kippur, add:

(Besefer ḥayim berahah veshalom ufarnasah tovah nizaḥer venikatev lefaneḥa
anaḥnu veḥol ameḥa beyt yisra'el
leḥayim tovim ulshalom.)

Baruḥ atah adonay osey hashalom.

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

Don't stop after beating the swords
into ploughshares, don't stop! Go on beating
and make musical instruments out of them.

Whoever wants to make war again
will have to turn them into ploughshares first.

Yehuda Amichai (Translated by Glenda Abramson and Tudor Parfitt)

19. BIRKAT HASHALOM / BLESSING FOR PEACE

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

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

Blessed are you, COMPASSIONATE ONE, maker of peace.

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

ואת כל יושבי תבל. According to the sages, every *Amidah* must conclude with a prayer for peace and an acknowledgment of God as the power that makes for peace. Inclusion of the words "and all who dwell on earth" proclaims that Israel desires the blessing of peace, not for itself alone, but for all humanity. S.S.

עושה השלום / Maker of peace. This ancient version of the prayer for peace in its most universal form was assigned in the traditional liturgy to the ten days of *teshuvah*. During the year the text read, "who blesses your people Israel with peace." In our time, when life has been transformed by the constant threat of global destruction, the need of the hour calls for the more universal form of the prayer throughout the year. A.G.

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

My God, you are *salam* peace.
Peace comes from you, goes back to you.
Let us live in peace and with peace.
You are great and generous. Sidi Sheikh Muhammad Al Jemal

RIBONO SHEL OLAM / CONCLUDING MEDITATION

Sovereign of the universe,
fulfill my heart's petitions for the good.
Let me be worthy to perform your will with a whole heart.
Deliver me from the inclination to do evil,
and give me my portion in your Torah.
May I merit, with all Israel, your people,
that your Presence dwell upon us.
Make evident among us
the spirit of wisdom and understanding,
the spirit of counsel and strength,
the spirit of knowledge and the awe of THE CREATOR.
May divine love surround the one
who trusts in THE ETERNAL.

May my words of prayer, and my heart's meditation
be seen favorably, PRECIOUS ONE,
my rock, my champion.

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

During Minḥah *on fast days and during the days between Rosh Hashanah and Yom Kippur, continue with* Avinu Malkenu, *page 82. Otherwise, continue on page 86.*

DERASH. Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose. From the standpoint of daily life, however, there is one thing we do know: that we are here for the sake of each other, above all, for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day I realize how much my own outer and inner life is built upon the labors of others, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received and am still receiving. Albert Einstein (Adapted)

רִבּוֹנוֹ שֶׁל עוֹלָם

רִבּוֹנוֹ שֶׁל עוֹלָם מַלֵּא מִשְׁאֲלוֹת לִבִּי לְטוֹבָה וְזַכֵּנִי לַעֲשׂוֹת רְצוֹנְךָ בְּלֵבָב שָׁלֵם: מַלְּטֵנִי מִמֵּצֶר הָרָע וְתֵן חֶלְקִי בְּתוֹרָתֶךָ: וְזַכֵּנִי עִם כָּל יִשְׂרָאֵל עַמֶּךָ שֶׁתִּשְׁרֶה שְׁכִינָתְךָ עָלֵינוּ וְהוֹפַע עָלֵינוּ רוּחַ חָכְמָה וּבִינָה רוּחַ עֵצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת יהוה:
וְהַבּוֹטֵחַ בַּיהוה חֶסֶד יְסוֹבְבֶנּוּ:
יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ יהוה צוּרִי וְגוֹאֲלִי:
עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאִמְרוּ אָמֵן:

During Minḥah *on fast days and during the days between Rosh Hashanah and Yom Kippur, continue with* Avinu Malkenu, *page 83. Otherwise, continue on page 87.*

שכינתך / *shehinateha* / your Presence. This term is one of the most frequent ways of speaking of God in rabbinic and mystical tradition. The term derives from Exodus 25:8: "And I shall dwell in their midst" (*veshahanti betoham*). God's Presence coming to dwell in the Tabernacle was believed to be the normal outcome of the priestly sacrificial labors. When Israel's Second Temple was destroyed, the belief arose that God continues to dwell among Israelites during study and prayer. "If two sit and there are words of Torah between them, the Shehinah dwells with them (*Pirkey Avot* 3:3). J.R.

יהיו...וגואלי / May...champion (Psalm 19:15).

ALTERNATIVE AMIDAH

All Generations of Israel United / We remember all of our ancestors, even those we never knew. In our mind's eye, we see them streaming to *shul*, the pious ones, the skeptics, the cynics, all of them. We feel their blood coursing through our veins. We feel our kinship through history. Images of our childhoods, of parents, perhaps grandparents—these mingle in our minds with our imagined ancestors across the generations, all joining us in prayer. God of history, may these links never die, may our descendants picture us in their hearts as we picture our own ancestors, and so may we become beloved ancestors some day, joined together, spanning the centuries in our worship of you. Blessed are You, who bind together the generations, giving life to our ancestors and to us.

Divine Power / Just as a baby takes the strength of her parents for granted, so God, do we take your strength for granted. For how is it that we, barbaric and vicious species that we are, endure our own natures? Surely it is because our nature includes You and Your nature. It is You, God, who give us the strength to fight for justice, the passion to dream and hope to endure our own darker side. Though we fall back, one step, two and more into darkness, Yours is the strength that pushes us forward, that suffers our heartbreak, that once more, ever more, unnoticed and unseen, picks us up from the dust, and gently urges us on. Blessed are You, who are always there, even when we don't know it.

Hallowing God's Name / Though our daily routines all but blind us to the splendor of Your Universe, we are not blind. Even a moment's reflection fills us with awe — stars, planets, galaxies, rainfall, snow, sunshine and clouds — the whole earth is filled with your Glory. The laws of nature do not

subside. We continue from one moment to the next, we grow and develop in body and spirit. And You, God, silently in the background, at once imperceptible and awesome. Blessed are You, eternally weaving the infinite tapestry of Your universe.

Insight / You bless us with the power to know. May we cherish this unique gift, and never trivialize it. May it be a source of wisdom and compassion leading us to sanctify our lives and Your creation. May we never profane the gift of knowledge by using it for purposes unworthy of You. Blessed are You, source of knowledge.

Repentance / The miracle of repentance can turn around our lives and the lives of those we love. Help us to shed the false values, the self-delusion and self-indulgence of a society polluted by trivialities and distractions, vanity and hollowness, and to return to the things that really count—the smile of a loved one, a pat on the back, pitching in to help someone in need, building a community, being a *mensch*. Blessed are You, who desire our return.

Forgiveness / Through Your power of forgiveness, we are given new life. Through the power of forgiveness we can give new lives to those we love. Help us to let go of accumulated hurts, indignities and wounds, and to find the strength to forgive those who have hurt us, for only then will their power to warp our spirit be shattered. May we have the courage to admit that we too are offenders and seek forgiveness from those we have hurt. May the awesome power of forgiveness rain down gently like sweet showers for our thirsty souls, replenishing us, fortifying us and inspiring us. Blessed are You, the power of forgiveness.

Redemption / May we find the faith and dedication to say no to the pessimists and cynics who tell us that our dreams are only dreams. Source of hope, inspiration to generations, inspire us now in this generation to strive for a more just world, a true kingdom of God. Blessed are You, who dream our dreams with us.

Healing / In a world of beauty and wonder that is so often shattered by pain and hurt, tragedy and disease, help us to heal ourselves in body and spirit. May those whose pain, hurt and anguish cannot be prayed away still find relief in prayer. Grace us with the fortitude and staying power to be Your prayer, to be Your healing presence to the wounded among us. May we never lose sight of Your healing presence within and around us. Blessed are You, who give us healing power.

Blessing for Abundance / God, we who are smothered in comfort and abundance pray for the wisdom to use our abundance well, to freely and unstintingly give it to those who are in need. May we have the humility to realize that abundance is ultimately from You. Help us remember that if we were born in different circumstances, our skills would not prevent our starvation, disease, misery and squalor. Remind us that there are others, as much God's children as ourselves, who live in that misery every day. May we be blessed with the ability to share our abundance generously. Blessed are You, who challenge us with abundance.

Ingathering of Jewish People / May we never take for granted the land of Israel, our people's homeland. May we who have lived our lives during the relatively short existence of the State of Israel remember that most of our history has been a history of homelessness and vulnerability. May we dedicate ourselves to strengthening Israel with those values

of justice and righteousness that she will need to do more than merely to survive. May Israel flourish and renew herself and in renewing herself, renew us as well. May we cherish Israel in our hearts and souls. Blessed are You, who give the Jewish people a home.

Restoring Justice / May we return to those values that are most enduring, to feeding the hungry, to clothing the naked, to sheltering the homeless. May we always stand by the vulnerable and marginal and insist that there is no justice worthy of the name if that justice does not provide for their basic needs and uphold their human dignity. We were slaves in the land of Egypt, strangers in a strange land. We are commanded to love not only our neighbors but also the strangers among us. Let us aid those who seek freedom and a better life. Blessed are You, who challenge us to live justly.

Overcoming Divisions / Grace us with respect for those who differ with our views. Grant our people the humility to understand that no denomination or path is the one true path. Grant us the wisdom to understand and embrace the need for many different paths among us, to rejoice in the variety of Judaisms and look first at what unites us. May we deal with our differences with respect, never impugning the integrity of those who differ from us. Blessed are You, who sustain and nurture so many different paths to You.

Compassion for the Righteous / May wisdom accompany righteousness, so that we may understand that the rewards of righteousness are more than what meets the eye. May we learn to accept that the rewards we seek are not always those that are given. But that the smiles, laughter and love that the righteous inspire are more precious than fine gold. May we understand that the struggles of the righteous may not end

far as Jewish religion, with its teachings and rituals, is concerned, it matters very little how we conceive God, as long as we so believe in God that it makes a tremendous difference in our lives." May we come to understand that it is the act of worship that is the answer to our prayers. Blessed are You, who created us with the astounding ability to pray.

Thanks / Grant us the grace to give thanks from deep within, the grace to live our lives as a thanksgiving offering, to see with thankful eyes, to hear with thankful ears, to speak thankful speech, to eat thankfully. Let us learn to laugh our thanks, cry out thanks, sing our thanks and in our last moments to die our thanks. Let us somehow learn that we did not have to be, that our existence is both an awesome, beautiful, fragile and utterly contingent gift, and a profound and fearful test as well. May we embrace both the gift and the test. Blessed are You, source of each life, who receive our thanks every hour, morning, noon and night.

Peace / Grant us peace, the wildpeace of Yehuda Amichai: "A peace without the big noise of beating swords into plowshares, without words, without the heavy rubberstamp; I want it gentle over us, like lazy white foam...I want it to come like wildflowers, suddenly, because the field needs it: wildpeace." Also grant us the understanding that we must wage peace with all the fierceness that others wage war. Grant us the courage to wage a fierce, unrelenting peace that opposes all violence and hatred. Give us the courage to declare such violence and hatred a *hilul Hashem*, a profanation of Your name. Blessed are You, who wage peace and wait with broken heart for us to join You.

oppression, but that every soul saved from despair through righteous action is not merely a drop in the bucket, but rather, an infinitely precious divine gift. Grant us the wisdom to understand the true rewards of righteousness and to celebrate them in joy, even through tears of sadness. Blessed are You, who inspire us to revere the righteous.

Rebuilding Jerusalem / May we live to see the day when Jerusalem is truly a city of peace. May it come to symbolize all that is right and good and just about religion, rather than serve as battleground among competing religions. May the divine presence dwell in the city that we love. May we understand that Jerusalem will be finally rebuilt when all peoples and religions accept that their conceptions of God are imperfect. Blessed are You, God beyond our mere conceptions of God, who build Jerusalem.

Salvation / May the Jewish people never forget that though we are strong in Israel and comfortable in North America, many Jews throughout the world, and in Israel and North America as well, are neither strong nor comfortable. May history never record that we, in our comfort, forgot our brothers and sisters in the Middle East, in Ethiopia and Eastern Europe, in the development towns and ghettos of Israel, and in the "old Jewish neighborhoods" that time has passed by in America and other developed countries. They depend on us. Blessed are You, who give the means to save our brothers and sisters, if only we find the will.

Worship / May we learn that true worship is about thanks, not things, about awakenings to the world, not acquiring it. May we understand worship to be as much about the nature and health of our own souls as it is about You and Your nature. May we never confuse theology with worship, and may we remember the words of Mordecai Kaplan, "that as

AVINU MALKENU / OUR CREATOR, OUR SOVEREIGN

Avinu Malkenu is traditionally recited during Minḥah between Rosh Hashanah and Yom Kippur and on fast days. On fast days, substitute "bless" for "renew" and "remember" for "inscribe."

Our creator, our sovereign, we have done wrong in your presence.
Our creator, our sovereign, we have no one to rule over us but you.
Our creator, our sovereign, help us for the honor of your name.
Our creator, our sovereign, renew for us a good year.
Our creator, our sovereign, nullify the plans of any who may seek to do us harm.
Our creator, our sovereign, grant forgiveness and atonement for all of our transgressions.
Our creator, our sovereign, help us to return wholeheartedly into your presence.
Our creator, our sovereign, send thorough healing to all those who ail.
Our creator, our sovereign, inscribe us for good fortune in the Book of Life.
Our creator, our sovereign, inscribe us in the Book of Redemption and Salvation.
Our creator, our sovereign, inscribe us in the Book of Sustenance and Livelihood.
Our creator, our sovereign, inscribe us in the Book of Merit.
Our creator, our sovereign, inscribe us in the Book of Forgiveness and Atonement.
Our creator, our sovereign, let grow for us the tree of imminent redemption. ↵

אָבִינוּ מַלְכֵּנוּ

Avinu Malkenu is traditionally recited during Minḥah between Rosh Hashanah and Yom Kippur and on fast days. On fast days, substitute "בָּרֵךְ" for "חַדֵּשׁ" and "זָכְרֵנוּ" for "הַכְתְּבֵנוּ."

אָבִינוּ מַלְכֵּנוּ חָטָאנוּ לְפָנֶיךָ׃
אָבִינוּ מַלְכֵּנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה׃
אָבִינוּ מַלְכֵּנוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ׃
אָבִינוּ מַלְכֵּנוּ חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה׃
אָבִינוּ מַלְכֵּנוּ הָפֵר עֲצַת אוֹיְבֵינוּ׃
אָבִינוּ מַלְכֵּנוּ סְלַח וּמְחַל לְכָל־עֲוֹנוֹתֵינוּ׃
אָבִינוּ מַלְכֵּנוּ הַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ׃
אָבִינוּ מַלְכֵּנוּ שְׁלַח רְפוּאָה שְׁלֵמָה לַחוֹלִים׃
אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים׃
אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה׃
אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר פַּרְנָסָה וְכַלְכָּלָה׃
אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר זְכוּת׃
אָבִינוּ מַלְכֵּנוּ כָּתְבֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה׃
אָבִינוּ מַלְכֵּנוּ הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב׃ ←

NOTE. Other versions of *Avinu Malkenu* can be constructed to reflect different theological outlooks and ethical concerns. This can be done by selecting one word from each group to form the introductory phrase.

I	Imeynu	אִמֵּינוּ	Our mother
	Eloheynu	אֱלֹהֵינוּ	Our God
	Mekorenu	מְקוֹרֵנוּ	Our source
	Avinu	אָבִינוּ	Our creator (literally, father)
	Shekhinatenu	שְׁכִינָתֵנוּ	Our presence
II	Malkatenu	מַלְכָּתֵנוּ	Our queen
	Shebashamayim	שֶׁבַּשָּׁמַיִם	In heaven
	Atarenu	עֲטָרָתֵנוּ	Our crown
	Shekhinatenu	שְׁכִינָתֵנוּ	Our presence
	Malkenu	מַלְכֵּנוּ	Our sovereign

אָבִינוּ מַלְכֵּנוּ זְכוֹר כִּי עָפָר אֲנָחְנוּ׃
אָבִינוּ מַלְכֵּנוּ חָמוֹל עָלֵינוּ וְעַל־עוֹלָלֵינוּ וְטַפֵּינוּ׃
אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַן הֲרוּגִים עַל־שֵׁם קָדְשֶׁךָ׃
אָבִינוּ מַלְכֵּנוּ עֲשֵׂה לְמַעַן שִׁמְךָ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עָלֵינוּ׃
אָבִינוּ מַלְכֵּנוּ חָנֵּנוּ וַעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה
וָחֶסֶד וְהוֹשִׁיעֵנוּ׃

Avinu malkenu ḥonenu va'anenu ki eyn banu ma'asim, aseh imanu tzedakah vaḥesed vehoshi'enu.

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

Our creator, our sovereign, remember us, though we are made of dust.
Our creator, our sovereign, be merciful to us and to all our offspring.
Our creator, our sovereign, act in memory of all those who have been killed while honoring your name.
Our creator, our sovereign, act in honor of your great and mighty, awe-inspiring name, which has been called out over us for our protection.
Our creator, our sovereign, be gracious with us and respond to us, for we have no deeds to justify us; deal with us in righteousness and love, and save us now.

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

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

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

KADDISH TITKABAL / KADDISH FOR THE COMPLETION OF PRAYER

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

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

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

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

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

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

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

קַדִּישׁ תִּתְקַבַּל

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא

לְעֵלָּא (לְעֵלָּא *(Between Rosh Hashanah and Yom Kippur, add:* מִן כָּל בִּרְכָתָא

וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן:

תִּתְקַבַּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא וְאִמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאִמְרוּ אָמֵן:

Yehey shemey raba mevarah le'alam ulalmey almaya.

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

KAVANAH. Adding the rabbinic phrase *"ve'al kol yoshvey tevel"* (and for all who dwell on earth) logically completes the concentric circles of our aspirations—our care starts with our *minyan,* extends to the entire Jewish people and radiates outward from thee to all who share our planet.
DAT.

From the second day of Pesaḥ until Shavuot the counting of the Omer, pages 122-127, is inserted here. In public worship on Saturday evening Havdalah, *pages 128-133, is recited here.*

עָלֵינוּ

We rise for Aleynu. *It is customary to bow at* korim. *Choose one of the following:*

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שֶׁנָּתַן לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ: ←

Aleynu leshabe'aḥ la'adon hakol
latet gedulah leyotzer bereyshit
shenatan lanu torat emet
veḥayey olam nata betoḥenu.

Continue on page 91.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
בּוֹרֵא הַשָּׁמַיִם וְנוֹטֵיהֶם
רוֹקַע הָאָרֶץ וְצֶאֱצָאֶיהָ
נוֹתֵן נְשָׁמָה לָעָם עָלֶיהָ
וְרוּחַ לַהוֹלְכִים בָּהּ: ←

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

Continue on page 91.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם וְגוֹרָלֵנוּ כְּכָל הֲמוֹנָם:

It is up to us to offer praises to the Source of all, to declare the greatness of the author of Creation, who has made us different from the other nations of the earth, and situated us in quite a different spot, and made our daily lot another kind from theirs, and given us a destiny uncommon in his world.

From the second day of Pesaḥ until Shavuot the counting of the Omer, pages 122-127, is inserted here. In public worship on Saturday evening Havdalah, *pages 128-133, is recited here.*

ALEYNU

We rise for Aleynu. *It is customary to bow at "bend the knee." For an alternative version see pages 94-95. Choose one of the following:*

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

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

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

COMMENTARY. The theme of *Aleynu* is the anticipation of God's universal rulership. Originally, this glorious hymn introduced the "Rulership" section of the Rosh Hashanah liturgy. Because of its lofty language and message, *Aleynu* was soon added to every worship service. The Reconstructionist version of *Aleynu* shifts the focus from a concern with the specialness of the Jewish people to an emphasis on the unique Torah perspective that enables Israel to help spread God's presence through the universe. This shift eliminates an opportunity for Jewish triumphalism, in favor of stressing the importance of Torah in Jewish living.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקָּדוֹשׁ בָּרוּךְ הוּא:
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל וּשְׁכִינַת
עֻזּוֹ בְּגַבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד: אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ
כַּכָּתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ כִּי יהוה הוּא
הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת אֵין עוֹד:←

Va'anaḥnu korim umishtaḥavim umodim
lifney meleḥ malḥey hamelaḥim hakadosh baruḥ hu.
Shehu noteh shamayim veyosed aretz umoshav yekaro
bashamayim mima'al
ush-ḫinat uzo begovhey meromim.
Hu eloheynu eyn od.
Emet malkenu efes zulato kakatuv betorato.
Veyadata hayom vahashevota el levaveḥa
ki adonay hu ha'elohim bashamayim mima'al ve'al ha'aretz
mitaḥat eyn od.

A Rebbi's Proverb

If you always assume
the one sitting next to you
is the Messiah
waiting for some simple human kindness–

You will soon come to weigh your words
and watch your hands.

And if the Messiah chooses
not to be revealed
in your time–

It will not matter.

Danny Siegel (Adapted from a Yiddish proverb)

And so, we bend the knee and bow,
acknowledging the sovereign who rules
above all those who rule, the blessed Holy One,
who stretched out the heavens and founded the earth,
whose realm embraces heaven's heights,
whose mighty presence stalks celestial ramparts.
This is our God; there is none else besides,
as it is written in the Torah:
"You shall know this day, and bring it home
inside your heart, that THE SUPREME ONE is God
in the heavens above and on the earth below.
There is no other God."←

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

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

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

Holy is your name, holy is your work, holy are the days that return to you. Holy are the years that you uncover. Holy are the hands that are raised to you, and the weeping that is wept to you. Holy is the fire between your will and ours, in which we are refined. Holy is that which is unredeemed, covered with your patience. Holy are the souls lost in your unnaming. Holy, and shining with a great light, is every living thing, established in this world and covered with time, until your name is praised forever.

Leonard Cohen

עַל כֵּן נְקַוֶּה לְךָ יהוה אֱלֹהֵינוּ לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי: וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ: לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ: יַכִּירוּ וְיֵדְעוּ כָּל יוֹשְׁבֵי תֵבֵל כִּי לְךָ תִכְרַע כָּל בֶּרֶךְ תִּשָּׁבַע כָּל־לָשׁוֹן: לְפָנֶיךָ יהוה אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ וְיקַבְּלוּ כֻלָּם אֶת עֹל מַלְכוּתֶךָ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד: כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי עַד תִּמְלֹךְ בְּכָבוֹד כַּכָּתוּב בְּתוֹרָתֶךָ: יהוה יִמְלֹךְ לְעֹלָם וָעֶד: וְנֶאֱמַר: וְהָיָה יהוה לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יהוה אֶחָד וּשְׁמוֹ אֶחָד:

Kakatuv betorateḥa: Adonay yimloḥ le'olam va'ed.
Vene'emar: Vehayah adonay lemeleḥ al kol ha'aretz.
Bayom hahu yihyeh adonay eḥad ushmo eḥad.

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

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

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

והיה...אחד / THE EVERLASTING ONE...one (Zechariah 14:9).

And so, we put our hope in you,
THE EMINENCE, our God,
that soon we may behold
the full splendor of your might,
and see idolatry vanish from the earth,
and all material gods be swept away,
and the power of your rule repair the world,
and all creatures of flesh call on your name,
and all the wicked of the earth turn back to you.
Let all who dwell upon the globe perceive and know
that to you each knee must bend, each tongue swear oath,
and let them give the glory of your name its precious due.
Let all of them take upon themselves your rule.
Reign over them, soon and for always.
For this is all your realm, throughout all worlds, across all time—
as it is written in your Torah:
"THE ETERNAL ONE will reign now and forever."

And it is written:
"THE EVERLASTING ONE will reign
as sovereign over all the earth.
On that day shall THE MANY-NAMED be one,
God's name be one!"

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

And then all that has divided us will merge
And then compassion will be wedded to power
And then softness will come to a world that is harsh and unkind
And then both men and women will be gentle
And then both women and men will be strong
And then no person will be subject to another's will
And then all will be rich and free and varied
And then the greed of some will give way to the needs of many
And then all will share equally in the Earth's abundance
And then all will care for the sick and the weak and the old
And then all will nourish the young
And then all will cherish life's creatures
And then all will live in harmony with each other and the Earth
And then everywhere will be called Eden once again.

Judy Chicago

ALEYNU / ALTERNATIVE VERSIONS

It is up to us
to hallow Creation,
to respond to Life
with the fullness of our lives.
It is up to us
to meet the World,
to embrace the Whole
even as we wrestle
with its parts.
It is up to us
to repair the World
and to bind our lives to the Truth.

Therefore we bend the knee
and shake off the stiffness that keeps us
from the subtle
graces of Life
and the supple
gestures of Love.
With reverence
and thanksgiving
we accept our destiny
and set for ourselves
the task of redemption.

Rami M. Shapiro

PRELUDES TO KADDISH

Choose from among the following:

Dirge Without Music

I am not resigned to the shutting away of loving hearts in the hard ground.
So it is, and so it will be, for so it has been, time out of mind:
Into the darkness they go, the wise and the lovely. Crowned
With lilies and with laurel they go; but I am not resigned.

Lovers and thinkers, into the earth with you.
Be one with the dull, the indiscriminate dust.
A fragment of what you felt, of what you knew,
A formula, a phrase remains, but the best is lost.

The answers quick and keen, the honest look, the laughter, the love,
They are gone. They are gone to feed the roses. Elegant and curled
Is the blossom. Fragrant is the blossom. I know. But I do not approve.
More precious was the light in your eyes than all the roses in the world.

Down, down, down into the darkness of the grave
Gently they go, the beautiful, the tender, the kind;
Quietly they go, the intelligent, the witty, the brave.
I know. But I do not approve. And I am not resigned.

Edna St. Vincent Millay

We can often see more through a tear than through a telescope.

Author Unknown

לְכָל אִישׁ יֵשׁ שֵׁם — *Each Of Us Has a Name*

לְכָל אִישׁ יֵשׁ שֵׁם — Each of us has a name
שֶׁנָּתַן לוֹ אֱלֹהִים — given by God
וְנָתְנוּ לוֹ אָבִיו וְאִמּוֹ — and given by our parents
לְכָל אִישׁ יֵשׁ שֵׁם — Each of us has a name
שֶׁנָּתְנוּ לוֹ קוֹמָתוֹ וְאַפֶּן חִיּוּכוֹ — given by our stature and our smile
וְנָתַן לוֹ הָאָרִיג — and given by what we wear
לְכָל אִישׁ יֵשׁ שֵׁם — Each of us has a name
שֶׁנָּתְנוּ לוֹ הָהָרִים — given by the mountains
וְנָתְנוּ לוֹ כְּתָלָיו — and given by our walls
לְכָל אִישׁ יֵשׁ שֵׁם — Each of us has a name
שֶׁנָּתְנוּ לוֹ הַמַּזָּלוֹת — given by the stars
וְנָתְנוּ לוֹ שְׁכֵנָיו — and given by our neighbors
לְכָל אִישׁ יֵשׁ שֵׁם — Each of us has a name
שֶׁנָּתְנוּ לוֹ חֲטָאָיו — given by our sins
וְנָתְנָה לוֹ כְּמִיהָתוֹ — and given by our longing
לְכָל אִישׁ יֵשׁ שֵׁם — Each of us has a name
שֶׁנָּתְנוּ לוֹ שׂוֹנְאָיו — given by our enemies
וְנָתְנָה לוֹ אַהֲבָתוֹ — and given by our love
לְכָל אִישׁ יֵשׁ שֵׁם — Each of us has a name
שֶׁנָּתְנוּ לוֹ חַגָּיו — given by our celebrations
וְנָתְנָה לוֹ מְלַאכְתּוֹ — and given by our work
לְכָל אִישׁ יֵשׁ שֵׁם — Each of us has a name
שֶׁנָּתְנוּ לוֹ תְּקוּפוֹת הַשָּׁנָה — given by the seasons
וְנָתַן לוֹ עִוְרוֹנוֹ — and given by our blindness
לְכָל אִישׁ יֵשׁ שֵׁם — Each of us has a name
שֶׁנָּתַן לוֹ הַיָּם — given by the sea
וְנָתַן לוֹ — and given by
מוֹתוֹ: — our death.

Zelda (translated by Marcia Falk)

Connections are made slowly, sometimes they grow
underground.
You cannot always tell by looking what is happening.
More than half a tree is spread out in the soil under your feet.
Penetrate quietly as the earthworm that blows no trumpet.
Fight persistently as the creeper that brings down the tree.
Spread like the squash plant that overruns the garden.
Gnaw in the dark and use the sun to make sugar.

Weave real connections, create real nodes, build real houses.
Live a life you can endure; make love that is loving.
Keep tangling and interweaving and taking more in,
a thicket and bramble wilderness to the outside but to us
interconnected with rabbit runs and burrows and lairs.

Live as if you liked yourself, and it may happen:
reach out, keep reaching out, keep bringing in.
This is how we are going to live for a long time: not always,
for every gardener knows that after the digging, after the
planting,
after the long season of tending and growth, the harvest comes.

Marge Piercy

Love is not changed by Death,
And nothing is lost and all in the end is harvest.

Edith Sitwell

Birth is a Beginning

Birth is a beginning
And death a destination.
And life is a journey:
From childhood to maturity
And youth to age;
From innocence to awareness
And ignorance to knowing;
From foolishness to discretion
And then perhaps to wisdom;
From weakness to strength
Or strength to weakness—
And, often back again;
From health to sickness
And back, we pray, to health again;
From offense to forgiveness,
From loneliness to love,
From joy to gratitude,
From pain to compassion,
And grief to understanding—
From fear to faith;

From defeat to defeat to defeat—
Until, looking backward or ahead,
We see that victory lies
Not at some high place along the way,
But in having made the journey, stage by stage,
A sacred pilgrimage.
Birth is a beginning
And death a destination
But life is a journey,
A sacred pilgrimage—
To life everlasting.

Alvin I. Fine

We turn our thoughts to yesterday...to a world that lives only in our memory.
As we recall the days gone by, we know the past is irretrievable. Yet—through the gift of memory, we recapture treasured moments and images.
We are thankful for the happiness we knew with those no longer here, with whom we lived and laughed and loved.
We praise the Eternal wellspring of life who links yesterday to tomorrow. We affirm that despite all the tragedy bound up with living, it is still good to be alive.
We understand that there can be no love without loss, no joy without sorrow. May we have the courage to accept the all of life—the love and the loss—the joy and the sorrow, as we remember them.

Evelyn Mehlman

COMMENTARY. The Mourner's Kaddish speaks not a word about death, grief, mourning or loss. At the time of our greatest grief and sadness, our tradition asks mourners to stand and recite the Kaddish in the presence of our community so that we affirm life. Through the words of the Kaddish we affirm that life is good, that the life of the deceased was good, and that we pledge to go on living carrying their legacy with us into life. We affirm our commitment to being agents for peace and healing in the world. The community listens and offers support as mourners declare this affirmation of life and peace.

Elan Weiner-Kaplow

In Praise Of The Living

Yitgadal ve'yitkadash shemey raba
This profound praise of the living
Praise for the generous gift of life.

Praise for the presence of loved ones,
the bonds of friendship, the link of memory.

Praise for the toil and searching,
the dedication and visions, the ennobling aspirations.

Praise for the precious moorings of faith,
for courageous souls, for prophets, psalmists, and sages.

Praise for those who walked before us,
the sufferers in the valley of shadows,
the steadfast in the furnace of hate.

Praise for the God of our fathers,
the Source of all growth and goodness,
the Promise of which we build tomorrow.

Yitgadal ve'yitkadash shemey raba

This, the profound praise we offer.
Praise for the generous gift of life.

Harvey J. Fields

קַדִּישׁ יָתוֹם

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִי בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ
מַלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בַּעֲגָלָא וּבִזְמַן
קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר וְיִתְעַלֶּה
וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא

לְעֵלָּא (לְעֵלָּא מִן כָּל בִּרְכָתָא (*Between Rosh Hashanah and Yom Kippur, add:*
וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן:

עוֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל
כָּל יוֹשְׁבֵי תֵבֵל וְאִמְרוּ אָמֵן:

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

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

Reader: Yitbaraḥ veyishtabaḥ veyitpa'ar veyitromam
veyitnasey veyit-hadar veyitaleh veyit-halal
shemey dekudsha beriḥ hu
le'ela (*Between Rosh Hashanah and Yom Kippur, add:* le'ela) min kol birḥata
veshirata tushbeḥata veneḥemata da'amiran be'alma
ve'imru amen.

Yehey shelama raba min shemaya veḥayim aleynu ve'al kol
yisra'el ve'imru amen.
Oseh shalom bimromav hu ya'aseh shalom aleynu ve'al kol
yisra'el ve'al kol yoshvey tevel ve'imru amen.

Continue with a reading (pages 96-101, 104-107), Psalm 23 (page 116), Psalm 49 (page 112) and/or a concluding song such as Adon Olam *(page 120). From* Rosh Ḥodesh Elul *through* Hoshanah Rabah *it is traditional to recite Psalm 27 (page 108).*

THE MOURNERS' KADDISH

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

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

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

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

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

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

Continue with a reading (pages 96-101, 104-107), Psalm 23 (page 116), Psalm 49 (page 112) and/or a concluding song such as Adon Olam *(page 120). From* Rosh Ḥodesh Elul *through* Hoshanah Rabah *it is traditional to recite Psalm 27 (page 108).*

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

DAT.

READINGS

LOSS OF A PARENT

You gathered incredible strength
in order to die
to seem calm and fully conscious
without complaint, without trembling
without a cry
so that I would not be afraid

Your wary hand
slowly grew cold in mine
and guided me carefully
beyond into the house of death
so I might come to know it

Thus in the past you used to take my hand
and guide me through the world
and show me life
so I would not fear

I will follow after you
confident as a child
toward the silent country
where you went first
so I would not feel a stranger there

And I will not be afraid.

Blaga Dmitrova

COMMENTARY. We can feel grief over losing someone we hardly even knew. With the loss of a young child, a new friend or a new relation, we experience the "death of potential"—the grief over losing what might have been. Then we have no vast storehouses of memories to fall back on and few stories to comfort us, only the pain over lost opportunity to create those memories and stories. Yet we have a small spark of connection to nurture, a connection that has forever altered our lives. Seth Goldstein

The son of a rabbi mourned the loss of his beloved father.
Day after day he went to the cemetery and prostrated
himself on his father's grave.
One day as the son gave in to waves of sorrow,
his father appeared to him in a vision and said:
"My son, do you think that you honor my memory with
your grief?
Offer me no tribute of tears, nor monuments of sorrow.
Do not weep for me. Instead, live for me.

"Show your love by walking the Way,
in devotion to commandment, faith, and people.
This is the only
memorial that truly honors the departed."
The son rose from his father's grave
on hearing these words,
and went to make his father's memory a perpetual light
to guide him
and a blessing to the world.

Rabbinic Tale

LOSS OF A GAY OR LESBIAN LOVER

Sister that I never held near
Comrade that I never embraced
Your memory is almost lost:

The one we don't talk about.
The loving one who never married.
The one for whom no Kaddish is said.

I will soothe you into forgetfulness to the drop, drop
Of the rain on the roof;
I will speak to you out of the rhymes
Of the Masters;
I will dance with you in the lilt
Of the violin,
And make your heart leap with the bursting cadence
Of the organ;
I will flood your soul with the flaming radiance
Of the sunrise,
And bring you peace in the tender rose and gold
Of the after-sunset.

All these have made me happy:
They are a part of me;
I shall become a part of them.

Juanita de Long

Hold on to what is good
even if it is
a handful of earth.
Hold on to what you believe
even if it is
a tree which stands by itself.
Hold on to what you must do
even if it is
a long way from here.
Hold on to life even when
it is easier letting go.
Hold on to my hand even when
I have gone away from you.

Nancy Wood

Your loneliness calls out to me:
I know of your struggles; we are not strangers,
And if my path is easier, I will not forget who walked it first.
We call you to mind, but did you not sometimes think of us,
Your children, lovers across the years,
Those who would follow and would think of you
And bless your memory, and call you to mind.

With David and Jonathan, we will not forget you,
With Ruth and Naomi, we will not forget you,
In the name of God you are our sisters and our brothers,
And we ask that you be remembered for peace. Author Unknown

LOSS OF A LOVED ONE

My Hereafter

Do not come when I am dead
To sit beside a low green mound,
Or bring the first gay daffodils
Because I love you so,
For I shall not be there.
You cannot find me there.

I will look up at you from the eyes
Of little children;
I will bend to meet you in the swaying boughs
Of bud-thrilled trees,
And caress you with the passionate sweep
Of storm-filled winds;
I will give you strength in your upward tread
Of everlasting hills;
I will cool your tired body in the flow
Of the limpid river;
I will warm your work-glorified hands through the glow
Of the winter fire;

The following psalm is traditionally recited at this point each morning and evening from Rosh Ḥodesh Elul *through* Hoshanah Rabah.

לְדָוִד

יְהוָה אוֹרִי וְיִשְׁעִי מִמִּי אִירָא:
יְהוָה מָעוֹז חַיַּי מִמִּי אֶפְחָד:
בְּקָרֹב עָלַי מְרֵעִים לֶאֱכֹל אֶת בְּשָׂרִי
צָרַי וְאֹיְבַי לִי הֵמָּה כָשְׁלוּ וְנָפָלוּ:
אִם תַּחֲנֶה עָלַי מַחֲנֶה לֹא יִירָא לִבִּי
אִם תָּקוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בוֹטֵחַ:
אַחַת שָׁאַלְתִּי מֵאֵת יְהוָה אוֹתָהּ אֲבַקֵּשׁ שִׁבְתִּי בְּבֵית יְהוָה כָּל יְמֵי
חַיַּי לַחֲזוֹת בְּנֹעַם יְהוָה וּלְבַקֵּר בְּהֵיכָלוֹ:
כִּי יִצְפְּנֵנִי בְסֻכּוֹ בְּיוֹם רָעָה יַסְתִּירֵנִי בְּסֵתֶר אָהֳלוֹ בְּצוּר יְרוֹמְמֵנִי: ←

Aḥat sha'alti me'et adonay otah avakesh shivti beveyt adonay kol yemey ḥayay laḥazot beno'am adonay ulevaker beheyḥalo.

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

The following psalm is traditionally recited at this point each morning and evening from Rosh Ḥodesh Elul *through* Hoshanah Rabah.

[A psalm] of David.
THE ETERNAL is my light and my salvation; whom, then, should I fear?
THE ALMIGHTY is my living source of strength; before whom should I tremble?

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

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

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

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

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

וְעַתָּה יָרוּם רֹאשִׁי עַל אֹיְבַי סְבִיבוֹתַי וְאָזְבְּחָה בְאָהֳלוֹ זִבְחֵי תְרוּעָה
אָשִׁירָה וַאֲזַמְּרָה לַיהוה:
שְׁמַע יהוה קוֹלִי אֶקְרָא וְחָנֵּנִי וַעֲנֵנִי:
לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת פָּנֶיךָ יהוה אֲבַקֵּשׁ:
אַל תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי אַל תַּט בְּאַף עַבְדֶּךָ עֶזְרָתִי הָיִיתָ אַל תִּטְּשֵׁנִי
וְאַל תַּעַזְבֵנִי אֱלֹהֵי יִשְׁעִי:
כִּי אָבִי וְאִמִּי עֲזָבוּנִי וַיהוה יַאַסְפֵנִי:
הוֹרֵנִי יהוה דַּרְכֶּךָ וּנְחֵנִי בְּאֹרַח מִישׁוֹר לְמַעַן שׁוֹרְרָי:
אַל תִּתְּנֵנִי בְּנֶפֶשׁ צָרָי כִּי קָמוּ בִי עֵדֵי שֶׁקֶר וְיִפַּח חָמָס:
*לוּלֵא הֶאֱמַנְתִּי לִרְאוֹת בְּטוּב יהוה בְּאֶרֶץ חַיִּים:
קַוֵּה אֶל יהוה חֲזַק וְיַאֲמֵץ לִבֶּךָ וְקַוֵּה אֶל יהוה:

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

And now, my head is raised in triumph on my foes around me,
and I offer sacrifice in celebration in God's tent.
I offer song and melody to MY REDEEMER.

Hear me, PRECIOUS ONE, I call aloud;
be gracious to me, answer me!

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

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

For my father and my mother have abandoned me,
but THE LIVING ONE shall take me in.

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

Were it not for my belief that I'll behold GOD's goodness in the Land of Life...
Hope, then, for THE ETERNAL ONE; strengthen your heart with courage, and have hope in THE ETERNAL.

The following psalm is traditionally recited in a mourner's house.

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

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

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

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

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

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

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

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

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

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

Their grave is their eternal home,
their dwelling-place throughout all generations,
they whose names were famous in all lands. ←

The following psalm is traditionally recited in a mourner's house.

לַמְנַצֵּחַ לִבְנֵי־קֹרַח מִזְמוֹר׃

שִׁמְעוּ זֹאת כָּל הָעַמִּים הַאֲזִינוּ כָּל יֹשְׁבֵי חָלֶד׃
גַּם בְּנֵי אָדָם גַּם בְּנֵי אִישׁ יַחַד עָשִׁיר וְאֶבְיוֹן׃
פִּי יְדַבֵּר חָכְמוֹת וְהָגוּת לִבִּי תְבוּנוֹת׃
אַטֶּה לְמָשָׁל אָזְנִי אֶפְתַּח בְּכִנּוֹר חִידָתִי׃
לָמָּה אִירָא בִּימֵי רָע עֲוֹן עֲקֵבַי יְסֹבֵּנִי׃
הַבֹּטְחִים עַל חֵילָם וּבְרֹב עָשְׁרָם יִתְהַלָּלוּ׃
אָח לֹא פָדֹה יִפְדֶּה אִישׁ לֹא יִתֵּן לֵאלֹהִים כָּפְרוֹ׃
וְיֵקַר פִּדְיוֹן נַפְשָׁם וְחָדַל לְעוֹלָם׃
וְיִחִי עוֹד לָנֶצַח לֹא יִרְאֶה הַשָּׁחַת׃
כִּי יִרְאֶה חֲכָמִים יָמוּתוּ יַחַד כְּסִיל וָבַעַר יֹאבֵדוּ וְעָזְבוּ לַאֲחֵרִים חֵילָם׃
קִרְבָּם בָּתֵּימוֹ לְעוֹלָם מִשְׁכְּנֹתָם לְדֹר וָדֹר קָרְאוּ בִשְׁמוֹתָם עֲלֵי אֲדָמוֹת׃ →

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

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

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

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

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

Don't be afraid of this: that though a person may grow rich,
and though the glory of one's house grow great,

one doesn't keep a bit of it at death;
one's worldly glory doesn't follow to the grave.

However blessed you may be in life,
however much people might say, "You have done well,"

you'll come to take your place beside your ancestors,
with those who never more behold the light of day.

A person may know honor, yet not understand,
we perish in the same way as the beasts.

וְאָדָם בִּיקָר בַּל יָלִין נִמְשַׁל כַּבְּהֵמוֹת נִדְמוּ׃
זֶה דַרְכָּם כֶּסֶל לָמוֹ וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ סֶלָה׃
כַּצֹּאן לִשְׁאוֹל שָׁתוּ מָוֶת יִרְעֵם וַיִּרְדּוּ בָם יְשָׁרִים לַבֹּקֶר וְצוּרָם לְבַלּוֹת
שְׁאוֹל מִזְּבֻל לוֹ׃
אַךְ אֱלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד שְׁאוֹל כִּי יִקָּחֵנִי סֶלָה׃
אַל תִּירָא כִּי יַעֲשַׁר אִישׁ כִּי יִרְבֶּה כְּבוֹד בֵּיתוֹ׃
כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל לֹא יֵרֵד אַחֲרָיו כְּבוֹדוֹ׃
כִּי נַפְשׁוֹ בְּחַיָּיו יְבָרֵךְ וְיוֹדֶךָּ כִּי תֵיטִיב לָךְ׃
תָּבוֹא עַד־דּוֹר אֲבוֹתָיו עַד נֶצַח לֹא יִרְאוּ אוֹר׃
אָדָם בִּיקָר וְלֹא יָבִין נִמְשַׁל כַּבְּהֵמוֹת נִדְמוּ׃

לשאול / the great unknown—The Biblical word for the place of the dead is *she'ol*, literally "questioning, inquiry." The name arose from the practice, described in 1 Sam. 28, of consulting the spirits of the dead for knowledge about the future. But the name in effect became synonymous with the mystery of the afterlife itself. J.R.

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

This psalm is often read by mourners. An interpretive version is on page 118.

מִזְמוֹר לְדָוִד

יְהוָה רֹעִי לֹא אֶחְסָר: בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי
עַל־מֵי מְנֻחוֹת יְנַהֲלֵנִי: נַפְשִׁי יְשׁוֹבֵב
יַנְחֵנִי בְמַעְגְּלֵי־צֶדֶק לְמַעַן שְׁמוֹ:
גַּם כִּי־אֵלֵךְ בְּגֵיא צַלְמָוֶת לֹא־אִירָא רָע
כִּי־אַתָּה עִמָּדִי שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ הֵמָּה יְנַחֲמֻנִי:
תַּעֲרֹךְ לְפָנַי שֻׁלְחָן נֶגֶד צֹרְרָי
דִּשַּׁנְתָּ בַשֶּׁמֶן רֹאשִׁי כּוֹסִי רְוָיָה:
אַךְ טוֹב וָחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיָּי
וְשַׁבְתִּי בְּבֵית־יְהוָה לְאֹרֶךְ יָמִים:

Mizmor ledavid
adonay ro'i lo eḥsar. Binot deshe yarbitzeni
al mey menuḥot yenahaleni. Nafshi yeshovev
yanḥeni vemageley tzedek lema'an shemo.
Gam ki eleḥ begey tzalmavet lo ira ra
ki atah imadi shivteḥa umishanteḥa hemah
yenaḥamuni.
Ta'aroḥ lefanay shulḥan neged tzoreray
dishanta vashemen roshi kosi revayah.
Aḥ tov vaḥesed yirdefuni kol yemey ḥayay
veshavti beveyt adonay le'oreḥ yamim.

This psalm is often read by mourners. An interpretive version is on page 118.

A Psalm of David
THE ETERNAL is my shepherd; I shall never be in need.
Amid the choicest grasses does God set me down.
God leads me by the calmest waters,
and restores my soul.
God takes me along paths of righteousness,
in keeping with the honor of God's name.
Even should I wander in a valley of the darkest shadows,
I will fear no evil.
You are with me, God. Your power and support
are there to comfort me.
You set in front of me a table
in the presence of my enemies.
You anoint my head with oil; my cup is overflowing.
Surely, good and loving-kindness will pursue me
all the days of my life,
and I shall come to dwell inside the house
of THE ETERNAL for a length of days.

Psalm 23

I Know Not Your Ways

I know not your ways–
A sunset is for me a
godset.
Where are you going,
God?
Take me along,
if, in the "along"
it is light,
God.

I am afraid of the dark.

Malka Heifetz Tussman (Translated from the Yiddish by Marcia Falk)

READING FOR THE END OF SHIVAH

At the last service of the shivah *period, the following may be read.*

As this *shivah* draws to a close, we are grateful for the members of our family and community who have supported us through this stage of mourning. God's redemptive power has been present in their caring. Their thoughts and memories have brought light into the darkness.

Now as we return to everyday activity, we know that the mourning process is not over. We take these steps back into life with gratitude for the power to find new strength and new resolve for the tasks ahead.

Four Things

These things are beautiful beyond belief:
The pleasant weakness that comes after pain,
The radiant greenness that comes after rain,
The deepened faith that follows after grief,
And the awakening to love again.

Author Unknown

There are stars whose light reaches the earth only after they themselves have disintegrated and are no more. And there are people whose scintillating memory lights the world after they have passed from it. These lights which shine in the darkest night are those which illumine for us the path....

Hannah Senesh (Translator unknown)

Paths of Fullness—An Interpretation of Psalm 23

The Holy One is my Guide;
my life is whole.
We journey together
over fertile hillsides
and rest
beside nourishing springs.
Thus is my spirit
ever renewed,
for my Guide leads me
down paths of fullness.
Even when my steps lead
into the kingdom of death
I do not fear
for I know you are with me.
Your presence
your shelter
is a comfort to me.
With you I can set myself aright
in the face of
deepest sorrow;
and soon my joy is filled to overflowing.
As I journey on,
nothing but kindness and love
shall follow
until the day I finally return.
To my Source,
my destination.

Brant Rosen

ADON OLAM / CROWN OF ALL TIME

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

Crown of all time, the one who reigned
before all mortal shape was made,
and when God's will brought forth all things
then was the name supreme proclaimed.

And after everything is gone,
yet One alone, awesome, will reign.
God was, and is, and will remain,
in splendid balance, over all.

And God is One, no second is,
none can compare, or share God's place.
Without beginning, without end,
God's is all might and royal grace.

This is my God, my help who lives,
refuge from pain in time of trial,
my banner, and my place to fly,
my cup's portion when, dry, I cry.

To God's kind hand I pledge my soul
each time I sleep, again to wake,
and with my soul, this body, here.
Yah's love is mine; I shall not fear.

KAVANAH. God is that aspect of reality which elicits from us the best that is in us and enables us to bear the worst that can befall us. M.M.K.

אֲדוֹן עוֹלָם

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹל
וְאַחֲרֵי כִּכְלוֹת הַכֹּל
וְהוּא הָיָה וְהוּא הֹוֶה
וְהוּא אֶחָד וְאֵין שֵׁנִי
בְּלִי רֵאשִׁית בְּלִי תַכְלִית
וְהוּא אֵלִי וְחַי גּוֹאֲלִי
וְהוּא נִסִּי וּמָנוֹס לִי
בְּיָדוֹ אַפְקִיד רוּחִי
וְעִם רוּחִי גְוִיָּתִי

בְּטַרֶם כָּל יְצִיר נִבְרָא:
אָז מֶלֶךְ שְׁמוֹ נִקְרָא:
לְבַדּוֹ יִמְלֹךְ נוֹרָא:
וְהוּא יִהְיֶה בְּתִפְאָרָה:
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה:
וְלוֹ הָעֹז וְהַמִּשְׂרָה:
וְצוּר חֶבְלִי בְּעֵת צָרָה:
מְנָת כּוֹסִי בְּיוֹם אֶקְרָא:
בְּעֵת אִישַׁן וְאָעִירָה:
יהוה לִי וְלֹא אִירָא:

Adon olam asher malaḥ, beterem kol yetzir nivra.
Le'et na'asah veḥeftzo kol, azay meleḥ shemo nikra.
Ve'aḥarey kiḥlot hakol, levado yimloḥ nora.
Vehu hayah vehu hoveh, vehu yihyeh betifarah.
Vehu eḥad ve'eyn sheni, lehamshil lo lehaḥbirah.
Beli reshit beli taḥlit, velo ha'oz vehamisrah.
Vehu eli veḥay go'ali, vetzur ḥevli be'et tzarah.
Vehu nisi umanos li, menat kosi beyom ekra.
Beyado afkid ruḥi, be'et ishan ve'a'irah.
Ve'im ruḥi geviyati, adonay li velo ira.

NOTE. *Adon Olam* states principles of Jewish faith. It is frequently attributed to Solomon ibn Gabirol, a medieval Sephardic poet.

J.H.

סֵדֶר סְפִירַת הָעֹמֶר

From the eve of the Second Day of Pesaḥ through the evening before Shavuot, the days are counted as follows after the evening Amidah:

Before counting the Omer say:

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר:

Baruḥ atah adonay eloheynu meleḥ ha'olam asher kideshanu bemitzvotav vetzivanu al sefirat ha'omer.

1. הַיּוֹם יוֹם אֶחָד לָעֹמֶר:
2. הַיּוֹם שְׁנֵי יָמִים לָעֹמֶר:
3. הַיּוֹם שְׁלֹשָׁה יָמִים לָעֹמֶר:
4. הַיּוֹם אַרְבָּעָה יָמִים לָעֹמֶר:
5. הַיּוֹם חֲמִשָּׁה יָמִים לָעֹמֶר:
6. הַיּוֹם שִׁשָּׁה יָמִים לָעֹמֶר:
7. הַיּוֹם שִׁבְעָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד לָעֹמֶר:
8. הַיּוֹם שְׁמוֹנָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וְיוֹם אֶחָד לָעֹמֶר:
9. הַיּוֹם תִּשְׁעָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁנֵי יָמִים לָעֹמֶר:
10. הַיּוֹם עֲשָׂרָה יָמִים שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁלֹשָׁה יָמִים לָעֹמֶר:
11. הַיּוֹם אַחַד־עָשָׂר יוֹם שֶׁהֵם שָׁבוּעַ אֶחָד וְאַרְבָּעָה יָמִים לָעֹמֶר:
12. הַיּוֹם שְׁנֵים־עָשָׂר יוֹם שֶׁהֵם שָׁבוּעַ אֶחָד וַחֲמִשָּׁה יָמִים לָעֹמֶר:
13. הַיּוֹם שְׁלֹשָׁה־עָשָׂר יוֹם שֶׁהֵם שָׁבוּעַ אֶחָד וְשִׁשָּׁה יָמִים לָעֹמֶר:
14. הַיּוֹם אַרְבָּעָה־עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת לָעֹמֶר:
15. הַיּוֹם חֲמִשָּׁה־עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר:

ORDER OF COUNTING THE OMER

From the eve of the Second Day of Pesaḥ through the evening before Shavuot, the days are counted as follows after the evening Amidah:

Before counting the Omer say:

Blessed are you, ETERNAL, our God, the sovereign of all worlds, who has made us holy with your mitzvot, and commanded us concerning the counting of the Omer.

1. This is the first day of the Omer.
2. This is the second day of the Omer.
3. This is the third day of the Omer.
4. This is the fourth day of the Omer.
5. This is the fifth day of the Omer.
6. This is the sixth day of the Omer.
7. This is the seventh day, making one week of the Omer.
8. This is the eighth day, making one week and one day of the Omer.
9. This is the ninth day, making one week and two days of the Omer.
10. This is the tenth day, making one week and three days of the Omer.
11. This is the eleventh day, making one week and four days of the Omer.
12. This is the twelfth day, making one week and five days of the Omer.
13. This is the thirteenth day, making one week and six days of the Omer.
14. This is the fourteenth day, making two weeks of the Omer.
15. This is the fifteenth day, making two weeks and one day of the Omer.

16. This is the sixteenth day, making two weeks and two days of the Omer.

17. This is the seventeenth day, making two weeks and three days of the Omer.

18. This is the eighteenth day, making two weeks and four days of the Omer.

19. This is the nineteenth day, making two weeks and five days of the Omer.

20. This is the twentieth day, making two weeks and six days of the Omer.

21. This is the twenty-first day, making three weeks of the Omer.

22. This is the twenty-second day, making three weeks and one day of the Omer.

23. This is the twenty-third day, making three weeks and two days of the Omer.

24. This is the twenty-fourth day, making three weeks and three days of the Omer.

25. This is the twenty-fifth day, making three weeks and four days of the Omer.

26. This is the twenty-sixth day, making three weeks and five days of the Omer.

27. This is the twenty-seventh day, making three weeks and six days of the Omer.

28. This is the twenty-eighth day, making four weeks of the Omer.

29. This is the twenty-ninth day, making four weeks and one day of the Omer.

30. This is the thirtieth day, making four weeks and two days of the Omer.

31. This is the thirty-first day, making four weeks and three days of the Omer.

16. הַיּוֹם שִׁשָּׁה־עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר׃

17. הַיּוֹם שִׁבְעָה־עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר׃

18. הַיּוֹם שְׁמוֹנָה־עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר׃

19. הַיּוֹם תִּשְׁעָה־עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר׃

20. הַיּוֹם עֶשְׂרִים יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר׃

21. הַיּוֹם אֶחָד וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת לָעֹמֶר׃

22. הַיּוֹם שְׁנַיִם וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר׃

23. הַיּוֹם שְׁלֹשָׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר׃

24. הַיּוֹם אַרְבָּעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר׃

25. הַיּוֹם חֲמִשָּׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר׃

26. הַיּוֹם שִׁשָּׁה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר׃

27. הַיּוֹם שִׁבְעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר׃

28. הַיּוֹם שְׁמוֹנָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת לָעֹמֶר׃

29. הַיּוֹם תִּשְׁעָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר׃

30. הַיּוֹם שְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר׃

31. הַיּוֹם אֶחָד וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר׃

32. This is the thirty-second day, making four weeks and four days of the Omer.

33. This is the thirty-third day, making four weeks and five days of the Omer.

34. This is the thirty-fourth day, making four weeks and six days of the Omer.

35. This is the thirty-fifth day, making five weeks of the Omer.

36. This is the thirty-sixth day, making five weeks and one day of the Omer.

37. This is the thirty-seventh day, making five weeks and two days of the Omer.

38. This is the thirty-eighth day, making five weeks and three days of the Omer.

39. This is the thirty-ninth day, making five weeks and four days of the Omer.

40. This is the fortieth day, making five weeks and five days of the Omer.

41. This is the forty-first day, making five weeks and six days of the Omer.

42. This is the forty-second day, making six weeks of the Omer.

43. This is the forty-third day, making six weeks and one day of the Omer.

44. This is the forty-fourth day, making six weeks and two days of the Omer.

45. This is the forty-fifth day, making six weeks and three days of the Omer.

46. This is the forty-sixth day, making six weeks and four days of the Omer.

47. This is the forty-seventh day, making six weeks and five days of the Omer.

48. This is the forty-eighth day, making six weeks and six days of the Omer.

49. This is the forty-ninth day, making seven weeks of the Omer.

Continue on Page 88.

32. הַיּוֹם שְׁנַיִם וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר:

33. הַיּוֹם שְׁלֹשָׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר:

34. הַיּוֹם אַרְבָּעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר:

35. הַיּוֹם חֲמִשָּׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת לָעֹמֶר:

36. הַיּוֹם שִׁשָּׁה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר:

37. הַיּוֹם שִׁבְעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר:

38. הַיּוֹם שְׁמוֹנָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר:

39. הַיּוֹם תִּשְׁעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר:

40. הַיּוֹם אַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר:

41. הַיּוֹם אֶחָד וְאַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר:

42. הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת לָעֹמֶר:

43. הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר:

44. הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים לָעֹמֶר:

45. הַיּוֹם חֲמִשָּׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לָעֹמֶר:

46. הַיּוֹם שִׁשָּׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לָעֹמֶר:

47. הַיּוֹם שִׁבְעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לָעֹמֶר:

48. הַיּוֹם שְׁמוֹנָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר:

49. הַיּוֹם תִּשְׁעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת לָעֹמֶר:

Continue on Page 89.

הַבְדָלָה

At the end of Shabbat, a Havdalah *candle is lit. A full cup of wine and spices are near at hand, and the lights are dimmed.*
At the end of a festival, and at the start of Ḥol Hamo'ed, *the candle and spices are omitted if it is not Saturday night.*

אֵלִיָּהוּ הַנָּבִיא אֵלִיָּהוּ הַתִּשְׁבִּי אֵלִיָּהוּ הַגִּלְעָדִי:
בִּמְהֵרָה בְיָמֵינוּ יָבֹא אֵלֵינוּ עִם מָשִׁיחַ בֶּן דָּוִד:

Eliyahu hanavi, Eliyahu hatishbi, Eliyahu hagiladi.
Bimherah veyameynu yavo eleynu, im mashi'aḥ ben David.

מִרְיָם הַנְּבִיאָה עֹז וְזִמְרָה בְּיָדָהּ
מִרְיָם תִּרְקֹד אִתָּנוּ לְהַגְדִּיל זִמְרַת עוֹלָם
מִרְיָם תִּרְקֹד אִתָּנוּ לְתַקֵּן אֶת־הָעוֹלָם:
בִּמְהֵרָה בְיָמֵינוּ הִיא תְּבִיאֵנוּ
אֶל מֵי הַיְשׁוּעָה:

Leila Gal Berner

Miriam hanevi'ah oz vezimrah beyadah.
Miriam tirkod itanu lehagdil zimrat olam.
Miriam tirkod itanu letaken et ha'olam.
Bimherah veyameynu hi tevi'enu
el mey hayeshu'ah.

HAVDALAH

At the end of Shabbat, a Havdalah *candle is lit. A full cup of wine and spices are near at hand, and the lights are dimmed.*
At the end of a festival, and at the start of Ḥol Hamo'ed, *the candle and spices are omitted if it is not Saturday night.*

Elijah the prophet, come speedily to us hailing messianic days.

Miriam the prophet will dance with us at the waters of redemption.

NOTE. Traditionally *Havdalah* is said after three stars appear in the sky on Saturday evening, making Shabbat about twenty-five hours long. In families that observe this tradition, younger children relish the task of finding stars.

Some sing *"Eliyahu Hanavi"* at the beginning *of Havdalah,* and some at the end. We have put it before *Havdalah* to set a mood of contemplation. This order builds toward the mood of jubilance expressed in the song *"Hamavdil."*

Havdalah is recited not only on Shabbat but also at the conclusion of Festivals. When Festivals end at times other than Saturday nights, *Havdalah* includes only two blessings—over wine and over separation.
D.A.T.

COMMENTARY. As Shabbat fades, our people's centuries-old yearning for redemption is voiced through song. When we sing the traditional *"Eliyahu Hanavi,"* we recall the saving message and leadership of Elijah the Prophet, harbinger of the messianic age. The contemporary lyrics of *"Miriam Hanevi'ah"* parallel the traditional, offering an inspiring leadership model. Midrash tells us that Miriam helped to bolster the Israelite women's courage in taking the risk of fleeing Egypt toward freedom. A prophet in her own right, Miriam led our people in a celebration and dance after we "took the plunge" to freedom at the Reed Sea (Exodus 15:20-21). As we strive for תיקון עולם, repair of the world, and as we pray for the coming of the messianic age, both Elijah and Miriam are inspiring prophetic figures who model leadership traits that may help to strengthen us on our journey toward redemption.
Leila Gal Berner

With the permission of this company:
Blessed are you, THE BOUNDLESS ONE, our God, the sovereign of all worlds, who created the fruit of the vine.

It is the custom in some families for everyone to take a sip of the wine here. Others wait until after the final berahah / *blessing.*

Blessed are you, REVIVER our God, the sovereign of all worlds, who creates various spices.

After the blessing is said, the leader smells the spices and passes them on.

Blessed are you, THE RADIANCE, our God, the sovereign of all worlds, who creates the light of fire.

After reciting the blessing over fire, participants hold their hands before the candle flame so that their fingers look radiant in its light and then cast shadows on their palms. Then the following blessing is said.

Blessed are you, THE MANY-NAMED, our God, the sovereign of all worlds, who separates between holy and ordinary, light and dark, the seventh day and the six days of work. Blessed are you, THE INDIVISIBLE who separates the holy from the ordinary.

The candle is now extinguished. Some families do this by immersing it in wine from the cup. Lights are turned on, and we continue in lively song.

COMMENTARY. While lighting candles marks both the beginning and the end of Shabbat, the *Havdalah* candle has a meaning different from that of the *Erev Shabbat* candles. Lighting this new fire signals commencement of the work week because fire is so often an instrument of labor. Every *berahah* / blessing must correlate to an event or action so that it is not in vain. We "use" the candlelight here to cast a shadow on our palms by lifting our curled fingers toward the light.

A time of transitions, *Havdalah* lends itself to comment about life cycle transitions as well. It is a wonderful place to insert parents' hopes for a bar / bat mitzvah at the transition from childhood to adolescence. *Brit* ceremonies for new-born girls can easily be created around *Havdalah*. Weddings, new jobs, beginning of school and graduation are some of the occasions when people might want to add personal words to *Havdalah*.

D.A.T.

סַבְרֵי חֲבָרַי:
בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן:

Savrey ḥaveray.
Baruḥ atah adonay eloheynu meleḥ ha'olam borey peri hagafen.

It is the custom in some families for everyone to take a sip of the wine here. Others wait until after the final berahah / *blessing.*

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִינֵי בְשָׂמִים:

Baruḥ atah adonay eloheynu meleḥ ha'olam borey miney vesamim.

After the blessing is said, the leader smells the spices and passes them on.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

Baruḥ atah adonay eloheynu meleḥ ha'olam borey me'orey ha'esh.

After reciting the blessing over fire, participants hold their hands before the candle flame so that their fingers look radiant in its light and then cast shadows on their palms. Then the following blessing is said.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אוֹר לְחֹשֶׁךְ בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה: בָּרוּךְ אַתָּה יהוה הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחֹל:

Baruḥ atah adonay eloheynu meleḥ ha'olam hamavdil beyn kodesh leḥol beyn or leḥosheḥ beyn yom hashevi'i lesheshet yemey hama'aseh. Baruḥ atah adonay hamavdil beyn kodesh leḥol.

The candle is now extinguished. Some families do this by immersing it in wine from the cup. Lights are turned on, and we continue in song.

שָׁבוּעַ טוֹב. / Shavu'a tov. / Have a good week.
אַ גוטע וואָך. / A gute voch. / A good week.

הַמַּבְדִּיל

הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחֹל
חַטֹּאתֵינוּ הוּא יִמְחֹל
זַרְעֵנוּ וְכַסְפֵּנוּ יַרְבֶּה כַּחוֹל
וְכַכּוֹכָבִים בַּלָּיְלָה:
יוֹם פָּנָה כְּצֵל תָּמָר
אֶקְרָא לָאֵל עָלַי גֹּמֵר
אָמַר שׁוֹמֵר
אָתָא בֹקֶר וְגַם לָיְלָה:
צִדְקָתְךָ כְּהַר תָּבוֹר
עַל חַטָּאַי עֲבֹר תַּעֲבֹר
כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר
וְאַשְׁמוּרָה בַּלָּיְלָה:

Hamavdil beyn kodesh leḥol
Ḥatoteynu hu yimḥol
Zarenu veḥaspenu yarbeh kaḥol
Veḥakoḥavim balaylah.

Yom panah ketzel tomer
Ekra la'el alay gomer
Amar shomer ata voker vegam laylah.

Tzidkateḥa kehar tavor
Al ḥata'ay avor ta'avor
Keyom etmol ki ya'avor
Ve'ashmurah valaylah.

COMMENTARY. Just as we greet Shabbat with blessing, we usher it out with blessing. Candlelight and wine mark these borders. Thus we attempt to bring the flavor and insight of Shabbat into the everyday. At *Havdalah* there is the addition of spices, as if to revive our spirits flagging at the loss of Shabbat and to bear the sweet savor of Shabbat into the week. D.A.T.

HAMAVDIL / THE ONE WHO DIVIDES

This translation can be sung to the same melody as Shavu'a Tov.

May the one who divides
between holy and plain,
forgive our sins,
and ease our pain.
Posterity and plenty
add to our gain,
like seashore sands,
like stars at night.

The day moves on
like palm tree's shade,
I call to God
who charts the way.
The watchman says,
"The morn has come,
and soon the night,
yes, soon the night."

Your justice strong
as Mount Tabor,
My sins forgive,
my faults ignore.
Let me be pure,
like long before,
My blemish fade
like passing night.

NOTE. Composed by Rabbi Isaac ibn Ghayat, who lived in eleventh-century Spain, for the conclusion of Yom Kippur, *Hamavdil* hails the divine power that allows us forgiveness, renewed vigor and redemption. A.G.

אמר...לילה / The watchman...night (Isaiah 21:12).
כיום...בלילה / Let...night (Psalm 90:4).

CONCLUSION OF SHIVAH

To be read by the mourner(s) on the morning of the conclusion of shivah.

As Jewish tradition prescribes *shivah*, a period of intense mourning, so too does it prescribe a moment when *shivah* ends. Today, we walk out the door of the *shivah* house back into engagement with daily concerns. Mourning is far from over, but today we take important steps back into life. At this moment, we ask:

יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם׃

Adonay oz le'amo yiten, adonay yivareḥ et amo vashalom.

May You, REDEEMING ONE, give strength to your people. May You, ETERNAL ONE, bless your people with peace.

MERCIFUL ONE, grant healing, comfort, and strength to those who mourn the loss of _____. May his/her memory be a source of blessing in their lives. May they find consolation and peace with each other and return to doing deeds that strengthen the bonds of the living. Amen.

יְהוָה נְחֵנִי בְצִדְקָתֶךָ הַיְשֶׁר לְפָנַי דַּרְכֶּךָ׃

Adonay neḥeni vetzidkateḥa hayeshar lefanay darkeḥa.

GUIDING ONE, lead me in your righteousness, make your path straight before me.

May I take to heart the love and lessons of the life of _____ and of this *shivah* as I walk again into life.

It is customary to walk a short distance. Some people circle the block on which they live.

יהוה עוז...בשלום / May...peace! (Psalms 29:11).

יהוה...דרכך / Guiding...me. (Psalms 5:9).

UNVEILING

Place a cloth over the marker. If the day is windy, the cloth can be held down with a string or stones.

We have gathered to honor the memory of our beloved _____. The link of life that joined us has been broken, but the bonds of love, friendship and family continue to connect us.

Remarks/stories about the deceased can be offered by one or several people. Sometimes all present are invited to participate if they wish.

Readings or poetry may be added here. For examples, see pages 3-7, 96-101, 103-107, 116-118.

For a man or boy:

אֵל מָלֵא רַחֲמִים שׁוֹכֵן בַּמְּרוֹמִים הַמְצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׁכִינָה בְּמַעֲלוֹת קְדוֹשִׁים וּטְהוֹרִים כְּזֹהַר הָרָקִיעַ מַזְהִירִים אֶת נִשְׁמַת _____: בַּעַל הָרַחֲמִים יַסְתִּירֵהוּ בְּסֵתֶר כְּנָפָיו לְעוֹלָמִים וְיִצְרוֹר בִּצְרוֹר הַחַיִּים אֶת נִשְׁמָתוֹ: יהוה הוּא נַחֲלָתוֹ וְיָנוּחַ עַל מִשְׁכָּבוֹ בְּשָׁלוֹם וְנֹאמַר אָמֵן:

For a woman or girl:

אֵל מָלֵא רַחֲמִים שׁוֹכֵן בַּמְּרוֹמִים הַמְצֵא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׁכִינָה בְּמַעֲלוֹת קְדוֹשִׁים וּטְהוֹרִים כְּזֹהַר הָרָקִיעַ מַזְהִירִים אֶת נִשְׁמַת _____: בַּעַל הָרַחֲמִים יַסְתִּירֶהָ בְּסֵתֶר כְּנָפָיו לְעוֹלָמִים וְיִצְרוֹר בִּצְרוֹר הַחַיִּים אֶת נִשְׁמָתָהּ: יהוה הוּא נַחֲלָתָהּ וְתָנוּחַ עַל מִשְׁכָּבָהּ בְּשָׁלוֹם וְנֹאמַר אָמֵן:

God full of mercy who dwells in high places, grant full repose under *Shekinah's* wings in the heights of the holy and pure—like a light glowing in the firmament—to the soul of _____. Merciful one, conceal him/her under your wings forever, and bind his/her soul to life. THE COMPASSIONATE ONE is his/her portion. May he/she rest in peace in his/her place. Amen.

The covering is lifted off the marker. If a minyan *is present, conclude with the recitation of Mourner's Kaddish, pages 102-103.*

May we be bound up in the bonds of life. And let us say: Amen.