

Hallel is recited while standing. The leader recites the following b'rakhah, which is then repeated by the congregation:

Barukh atah ADONAI, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and instructed us to recite the psalms of joyful praise, the Hallel.

Barukh atah adonai eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu likro et ha-hallel.

HALLELUYAH—joyfully praise God!
Celebrate, O faithful servants of ADONAI; celebrate ADONAI's name.
May the name of ADONAI be blessed, now and forever.
From the east, where the sun rises, to where the sun sets,
may the name of ADONAI be acclaimed.
High above every nation is ADONAI, beyond the heavens is God's glory.
Who is like ADONAI our God?—enthroned on high,
stooping down to look upon earth and sky,
▶ raising the poor from the dust,
m'kimi mei-afar dal
the impoverished from the dung heap,
seating them with nobles, the nobility of God's people,
installing the barren woman of the house as a joyful mother of children.
Halleluyah—joyfully praise God!

Psalm 113

WHEN THE PEOPLE Israel came out of Egypt, the house of Jacob from a foreign nation, Judah became God's holy place, the people Israel became God's dominion.

*Seeing them, the sea took flight, the Jordan flowed backward;
mountains pranced like rams, hills like new-born lambs.*

▶ O sea, why run away? Jordan, why flow backward?
Mountains, why prance like rams? Hills, why dance like lambs?

*Earth, shake before your Master's presence, tremble before the God of Jacob,
who turns mountain peaks to pools, flint to fountains.*

*B'tzeit yisrael mi-mitzrayim, beit yaakov mei-am lo-eiz. Haitah yehudah l'kodsho,
yisrael mamsh'lotav. Hayam ra-ah va-yanos, ha-yarden yisov l'ahor. He-harim rakdu kh'eilim,
g'va-ot kivnei tzon.*

▶ *Mah l'kha hayam ki tanus, ha-yarden tisov l'ahor. He-harim tirk'du kh'eilim, g'va-ot kivnei tzon.
Mi-lifnei adon huli aretz, mi-lifnei elo-ah yaakov, hahof-khi ha-tzur agam mayim, h'alamish
l'maino mayim.*

Psalm 114

Hallel is recited while standing. The leader recites the following b'rakhah, which is then repeated by the congregation:

*ברוך אתה יהוה אלהינו מלך העולם,
אשר קדשנו במצותיו, וצונו לקרא את-ההלל.
הללויה.*

*הללו עבדי יהוה, הללו את-שם יהוה.
יהי שם יהוה מברך, מעתה ועד עולם.
ממזרח שמש עד מבואו, מהלל שם יהוה.
רם על כל-גוים יהוה, על השמים כבודו.
מי ביהוה אלהינו, המגביהי לשבת.
המשפילי לראות, בשמים ובארץ.
▶ מקימי מעפר דל, מאשפת ירים אביון.
להושיבי עם נדיבים, עם נדיבי עמו.
מושיבי עקרת הבית, אם הבנים שמחה. הללויה.*

תהלים קיג

*בצאת ישראל ממצרים, בית יעקב מעם לעז.
היתה יהודה לקדשו, ישראל ממשלותיו.
הים ראה וינס, הירדן יסב לאחור.
ההרים רקדו כאילים, גבעות כבני צאן.
▶ מה לך הים כי תנוס, הירדן תסב לאחור.
ההרים תרקדו כאילים, גבעות כבני צאן.
מלפני אדון חולי ארץ, מלפני אלוה יעקב.
ההפכי הצור אגם מים, חלמיש למעינו מים.*

תהלים קיד

PSALM 113 praises God as caring for the downtrodden. The midrash takes it as a psalm recited in Egypt on the night of the plague of the killing of the firstborn. It was, said the ancient rabbis, the first instance since creation in which anyone had praised God. Who did so? The long-enslaved Israelites praised God when they ceased being slaves to Pharaoh and became servants of God. (*Reuven Hammer, based on Midrash Psalms*)

CELEBRATE הללו. The Hebrew word implies something akin to the praise offered an honoree or host at a festivity.

PSALM 114. Here, all of creation participates in the exodus from Egypt. The miraculous events attached to the exodus and the march in the desert are seen as cosmically reflecting God's relation to the people Israel.

A FOREIGN NATION לעז. Literally, "a people speaking a foreign tongue."

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

NOT TO US ADONAI, not to us, but to Your own name give glory, that You may be known as faithful and kind. Why should nations say, “Where is their God?” You are in heaven, doing whatever You will. Their idols are made of silver and gold—the work of human hands—with mouths that cannot speak, eyes that cannot see, ears that cannot hear, a nose that cannot smell, hands that cannot touch, feet that cannot walk, throats that utter no sound.

Their creators shall suffer that fate—all who have faith in them.
▶ People of Israel, trust in ADONAI, Israel’s protector and shield; house of Aaron, trust in ADONAI, Aaron’s protector and shield; all who revere ADONAI, trust in ADONAI, your protector and shield.

Atzabehem kesef v’zahav, ma-aseih y’dai adam.
Peh lahem v’lo y’dabeiru, einayim lahem v’lo yiru.
Oznayim lahem v’lo yishma-u, af lahem v’lo y’rihun.
Y’daihem v’lo y’mishun, ragleihem v’lo y’haleikhu, lo yehgu bigronam.
K’mohem yihyu oseihem, kol asher botei-ah bahem.
▶ Yisrael b’tah badonai, ezram u-maginam hu.
Beit aharon bit-ihu vadonai, ezram u-maginam hu.
Yirei Adonai bit-ihu vadonai, ezram u-maginam hu.

ADONAI, REMEMBERING US, will bless:

will bless the house of Israel,
will bless the house of Aaron,
will bless those who revere ADONAI, the lowly and the great.
ADONAI will add to your blessings—yours and your children.
For you are blessed by ADONAI, who formed heaven and earth:

▶ the heavens are God’s, the earth is given to human beings.
The dead do not celebrate God, nor any who go down to the grave, but we shall bless God, now and always.

Halleluyah—joyfully praise ADONAI!

Adonai zekharanu y’varekh,
y’varekh et beit yisrael, y’varekh et beit aharon.
Y’varekh yirei Adonai, ha-k’tanim im ha-g’dolim.
Yosef Adonai aleikhem, aleikhem v’al b’neikhem.
B’rukhim atem ladonai, oseh shamayim va-aretz.
▶ Ha-shamayim shamayim ladonai, v’ha-aretz natan livnei adam.
Lo ha-meitim y’hal’lu yah v’lo kol yordei dumah.
Va-anahnu n’varekh yah mei-atah v’ad olam. Halleluyah.

Psalm 115

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

לֹא לָנוּ יְהוָה, לֹא לָנוּ, כִּי לְשִׁמְךָ יְתֵן כְּבוֹד,
עַל חֲסִדְךָ עַל אֱמֻנָתְךָ.
לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵיךָ נָא אֱלֹהֵיהֶם.
וְאֵלֵהֵינוּ בְּשָׁמַיִם, כֹּל אֲשֶׁר הִפְיָץ עָשָׂה.
עֲצִבְיָהֶם כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם.
פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
אָזְנוֹת לָהֶם וְלֹא יִשְׁמְעוּ, אֵף לָהֶם וְלֹא יִרְחוּ.
יְדֵיהֶם וְלֹא יִמְשִׁיחוּ, רַגְלֵיהֶם וְלֹא יִהְיוּ בְּרֹגְלֵיהֶם.
כְּמוֹתָם יִהְיוּ עֹשֵׂיהֶם, כֹּל אֲשֶׁר בָּטַח בָּהֶם.
▶ יִשְׂרָאֵל בָּטַח בַּיהוָה, עֲזָרָם וּמַגִּנָּם הוּא,
בֵּית אַהֲרֹן בָּטַחוּ בַיהוָה, עֲזָרָם וּמַגִּנָּם הוּא,
יִרְאִי יְהוָה בָּטַחוּ בַיהוָה, עֲזָרָם וּמַגִּנָּם הוּא.

יְהוָה זָכְרָנוּ יְבָרֵךְ,
יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל,
יְבָרֵךְ אֶת־בֵּית אַהֲרֹן.
יְבָרֵךְ יִרְאֵי יְהוָה, הַקְּטָנִים עִם הַגְּדֹלִים.
יִסַּף יְהוָה עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
בְּרוּכִים אַתֶּם לַיהוָה, עָשָׂה שָׁמַיִם וָאָרֶץ,
▶ הַשָּׁמַיִם שָׁמַיִם לַיהוָה, וְהָאָרֶץ נָתַן לְבְנֵי אָדָם.
לֹא הִמְתִּים יְהַלְלוּ יָהּ וְלֹא כָל־יְרֵדֵי דוּמָה,
וְאַנְחָנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

תהלים קטו

HATZI HALLEL. On Rosh Hodesh and the last six days of Pesah, a shorter version of Hallel, called Hatzi Hallel or “Partial Hallel,” is recited. Originally Hallel was recited only on the three festivals (Pesah, Shavuot, and Sukkot) and Hanukkah (which was patterned after Sukkot). Hallel was not recited on the last six days of Pesah, because there were no unique Temple ceremonies on those days, as there were on each of the days of Sukkot. The Partial Hallel is a creation of the Jews of Babylonia, who expanded the liturgy in this way on festive days when Hallel was not recited in the Temple. In order to signify the difference between these days and the others, the first half of Psalms 115 and 116 was omitted (Babylonian Talmud, Ta-anit 28b). Later, midrashic reasons were given for this practice—for example, noting that because the miracle of the exodus was achieved through violence (with the drowning of the Egyptians in the sea), our joy in this moment is diminished and we therefore do not recite the full Hallel. (*Reuven Hammer, adapted*)

PSALM 115. Beginning with

Psalm 115, Hallel introduces a plea for God’s continuing role in our lives. This psalm has two distinct stanzas, which in the recitation in the synagogue become almost separate poems. The first is an extended argument on the uselessness of idols, ending with a call to both priests and laypeople to trust in God. The second offers assurance of God’s continued blessing of the people. The psalm concludes with the affirmation that God will indeed bless all who are alive. God’s deliverance during the exodus from Egypt becomes a model for God’s deliverance in any time of trouble.

THOSE WHO REVERE ADONAI יִרְאֵי יְהוָה. Commentators have offered two ways of understanding this phrase. It may refer to the collectivity of the assemblage: first the priests are addressed and then the laypeople; and finally, with this phrase, the group as a whole. Some see the term as referring to those who were not Israelites but were “God-fearing” and who joined in the celebration. In this understanding, the Temple service addressed non-Jews who joined in Jewish worship, blessed them, and asked that they too respond to the priests’ call.

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

I AM FILLED with love, for indeed, ADONAI heard my pleading voice, turned an ear to me, in the days I called out. Though the pangs of death embraced me, and the earth's deep sought me out, though I met trouble and pain, I called upon the name of ADONAI: "Please, ADONAI, save my life!" ADONAI is kind and righteous; our God is compassionate, guarding even the foolhardy. Though I was brought low, God saved me. "Be at ease," I said to myself, "for ADONAI has done this for you." You have saved me from death, my eyes from tears, my feet from stumbling; ▶ I shall walk in God's presence in the land of the living. I had faith in God and declared it, even as I suffered greatly and called out in my delirium: "Everyone deceives."

How CAN I REPAY ADONAI for all that has been done for me? I raise up the cup of deliverance, and call out the name: ADONAI. I shall fulfill my vows to ADONAI in front of all of God's people. How grave in ADONAI's sight is the death of the faithful! Surely, ADONAI, I am Your servant, I am the servant born of Your maidservant— You have untied the bonds that bound me.

Anah Adonai ki ani avdekha, ani avd'kha ben amatekha, pitahta l'moseirai.

▶ It is to You that I sacrifice a thanksgiving offering, and call upon the name of ADONAI.

I shall fulfill my vows to ADONAI in the presence of the entire people of God, in the courtyards of ADONAI's house, in your midst, O Jerusalem. Halleluyah—joyfully praise God!

▶ L'kha ezbah zevah todah u-v'shem Adonai ekra. N'darai ladonai ashalem negdah na l'khol amo. B'hatzrot beit Adonai, b'tokheikhi yerushalayim, halleluyah.

Psalm 116

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

אֶהְבֵּתִי כִּי יִשְׁמַע יְהוָה אֶת־קוֹלִי תַחֲנוּנָי.
כִּי הָטָה אָזְנוֹ לִי וּבִימֵי אֶקְרָא.
אֶפְפוּנֵי חֶבְלֵי מוֹת וּמִצָּרֵי שְׂאוּל מִצְּאוּנָי,
צָרָה וְיָגוֹן אֶמְצָא, וּבָשָׂם יְהוָה אֶקְרָא,
אֲנִה יְהוָה מִלְּטָה נַפְשִׁי.
חֲנוּן יְהוָה וְצַדִּיק, וְאֱלֹהֵינוּ מְרַחֵם,
שׁוֹמֵר פְּתָאִים יְהוָה.
דַּלּוֹתַי וְלִי יְהוֹשִׁיעַ,
שׁוּבֵי נַפְשִׁי לְמִנוּחַיִכִּי, כִּי יְהוָה גָּמַל עַלְיָכִי.
כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת,
אֶת־עֵינַי מִן דְּמָעָה, אֶת־רַגְלֵי מִדְּחֵי.
▶ אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת הַחַיִּים.
הָאֲמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד.
אֲנִי אֶמְרֵתִי בְּחַפְזִי, כָּל־הָאָדָם כֹּזֵב.

מָה אָשִׁיב לַיהוָה, כָּל־תַּגְמוּלוֹהִי עָלַי.
בוֹס יְשׁוּעוֹת אֲשָׂא, וּבָשָׂם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם נְגִדָה נָא לְכָל־עַמּוֹ.
יִקָּר בְּעֵינֵי יְהוָה הַמּוֹתָה לְחַסִּידָיו.
אֲנִה יְהוָה כִּי אֲנִי עֲבַדְךָ, אֲנִי עֲבַדְךָ בְּיָדֶיךָ אֶמְתַּךְ.
פְּתַחַת לְמוֹסְרֵי.
▶ לָךְ אֶזְבַּח זֶבַח תּוֹדָה וּבָשָׂם יְהוָה אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם, נְגִדָה נָא לְכָל־עַמּוֹ.
בְּחִצְרוֹת בַּיִת יְהוָה, בְּתוֹכִי יְרוּשָׁלָּיִם. הִלְלוּהָ.

תהלים קטז

PSALM 116. The previous psalm told of God's rescue of the people Israel and the exodus from Egypt; now, Psalm 116 tells the story of rescue from the point of view of a single individual who has suffered and has returned to health. The psalm is also the story of faithfulness, even under the worst of circumstances.

When Hallel is shortened, the first eleven verses of Psalm 116—verses mentioning illness and distress—are left out; only the second half of the psalm—words offering thanksgiving—is recited.

I SHALL WALK IN GOD'S PRESENCE לִפְנֵי אֶתְהַלֵּךְ לִפְנֵי יְהוָה. The language here may echo the command to Abraham, "walk in My presence and be wholehearted" (Genesis 17:1). Just as Abraham received God's blessing, so too does the psalmist, who has been faithful to God.

I AM YOUR SERVANT אֲנִי עֲבַדְךָ. The ancient rabbis imagine God remarking: "You are My servants, and not the servants of servants" (Yalkut Shimoni, commenting on Leviticus 25:55). In saying that we are the servants of God and not of other human beings, the rabbis emphasized the dignity of each Jewish

person. For instance, they viewed as a sinner the Hebrew slave who insisted on remaining in his master's possession even after his term of indenture was up. Similarly, the morning blessings include thanksgiving to God "who made me free."

BONDS לְמוֹסְרֵי. Or "harness." The Hebrew word refers to the straps that tie down the burden an animal carries on its back.

JOYFULLY PRAISE ADONAI, all you nations,
extol God all you peoples;
for God has overwhelmed us with kindness and love,
and ADONAI's faithfulness endures forever.

Halleluyah—joyfully praise God!

Hallelu et Adonai kol goyim, shabhuhu kol ha-umim.

Ki gavar aleinu hasdo, ve-emet Adonai l'olam. Halleluyah.

Psalm 117

Each of the following four verses is chanted first by the leader and then repeated by the congregation, verse by verse. Some follow the practice of the congregation repeating the entire first line ("Give thanks...") after each verse recited by the leader.

Give thanks to ADONAI who is good; God's love and kindness endure forever.

Let the house of Israel declare: God's love and kindness endure forever.

Let the house of Aaron declare: God's love and kindness endure forever.

Let those who revere ADONAI declare: God's love and kindness endure forever.

Hodu ladonai ki tov, ki l'olam hasdo.

Yomar na yisrael, ki l'olam hasdo.

Yomru na veit aharon, ki l'olam hasdo.

Yomru na yirei Adonai, ki l'olam hasdo.

TORMENTED, I cried to ADONAI,
God answered me with open arms.

Min ha-meitzar karati yah, anani va-merhav yah.

ADONAI is with me, I do not fear;
what can anyone do to me?

With ADONAI as my help, I face my enemies.

Better to depend on ADONAI than on human beings;

better to depend on ADONAI than on the prominent and powerful.

If any nation surrounds me, with God's name I shall cut them down.

Though they surround and encircle me, with God's name

I shall cut them down.

Though they swarm round me like bees,

they shall be stamped down like thorns on fire,

for with God's name, I shall cut them down.

Though I be pushed and stagger, ADONAI shall be my help.

continued

הָלְלוּ אֶת־יְהוָה, כָּל־גּוֹיִם, שִׁבְחוּהוּ, כָּל־הָאֲמִיּוֹת.
בִּי גִבֹר עָלֵינוּ חֶסֶדוֹ, וְאֵמֶת יְהוָה לְעוֹלָם, הָלְלוּיָהּ.

תהלים קיז

Each of the following four verses is chanted first by the leader and then repeated by the congregation, verse by verse. Some follow the practice of the congregation repeating the entire first line (הודו) after each verse recited by the leader.

הוֹדוּ לַיהוָה בִּי טוֹב, בִּי לְעוֹלָם חֶסֶדוֹ.

יֹאמְרוּ נָא יִשְׂרָאֵל, בִּי לְעוֹלָם חֶסֶדוֹ.

יֹאמְרוּ נָא בֵּית אַהֲרֹן, בִּי לְעוֹלָם חֶסֶדוֹ.

יֹאמְרוּ נָא יִרְאֵי יְהוָה, בִּי לְעוֹלָם חֶסֶדוֹ.

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי בְמִרְחֹב יָהּ.

יְהוָה לִי לֹא אִירָא, מִה יַעֲשֶׂה לִי אָדָם.

יְהוָה לִי בְעֲזָרִי, וְאֲנִי אֲרָאָה בְשִׁנְאֵי.

טוֹב לְחַסוֹת בַּיהוָה, מִבְּטָח בְּאָדָם.

טוֹב לְחַסוֹת בַּיהוָה, מִבְּטָח בְּגֵדִיבַיִם.

כָּל־גּוֹיִם סָבְבוּנִי, בְּשֵׁם יְהוָה בִּי אֲמִילָם.

סְבוּנִי גַם סָבְבוּנִי, בְּשֵׁם יְהוָה בִּי אֲמִילָם.

סְבוּנִי כְדַבְרֵימָה דַּעֲכוּ בְּאֵשׁ קוֹצִים,

בְּשֵׁם יְהוָה בִּי אֲמִילָם.

דַּחַה דְחִיתַנִּי לְנֶפֶל, וַיְהוֶה עֲזָרִנִּי.

continued

antiphonal recitation of Hallel (Sukkah 3:11). It is preferable to follow the earlier rabbinic preference, in which the congregation repeats each line after the leader, verse by verse. However, according to an alternative medieval practice, the congregation responds with the first line—*Hodu ladonai* ("Give thanks to Adonai")—after each verse recited by the leader. Local custom determines how these lines should be chanted.

TORMENTED . . . OPEN ARMS מִן הַמִּצָּר . . . בְּמִרְחֹב יָהּ. The Hebrew play on words is difficult to capture in English. *Meitzar*, translated here as "tormented" and by some as "distress," literally means "a narrow or tight place." *Merhav*, its antonym, translated here as "open arms," might literally be translated as "expansiveness." The experience of rescue and redemption is a journey from narrowness and constriction—a feeling of being tied in knots—to wide expanse—being untied and allowed to stretch out fully. The Hebrew is ambiguous about whether it is God who answers "expansively" or whether the supplicant is now able to have an open heart.

I SHALL CUT THEM DOWN אֲמִילָם. The Hebrew root is uncertain. It may derive from the preposition *mul* (that is: those who stand over against me). Our translation takes it from the verbal root *mul*, "cut off," as in its use in connection with circumcision, *b'rit milah*. Alternatively, it may also derive from *millel*, "speak"; it would then have the meaning "I quieted them" (literally, "I shut them up").

THORNS ON FIRE בְּאֵשׁ קוֹצִים. The fire will be put out quickly and easily, for it is fed only by thin needles. The image of thorns is apt, since the line begins with an image of being surrounded by bees.

PSALM 118 is composed of several sections. It begins with an opening call and response, proclaiming God's enduring love. In the next section, the poet praises God after having recovered from the depths of despair or a life-threatening event—an illness, or perhaps an attack by an enemy. A section filled with expressions of thanks follows. The devotee then enters God's Temple, calling on God for further help, and ends by expressing thankfulness. In the formal synagogue recitation of Hallel, each of these sections is experienced separately; in many medieval manuscripts of the Book of Psalms, the different sections appear as separate psalms.

GIVE THANKS TO ADONAI הוֹדוּ לַיהוָה. There are a variety of traditions for how exactly the interplay between leader and congregation is to proceed; already in the Mishnah, there is an acknowledgment that different communities have different traditions for the

ADONAI is my strength—I sing to God who rescued me.
 In the tents of the righteous, voices resound with song and triumph.
 God's right arm is like an army,
 God's right arm is upraised, God's right arm is like an army.

Ozi v'zimrat yah, va-y'hi li lishuah.
 Kol rinah vishuah b'oholei tzadikim, y'min Adonai osah hayil.
 Y'min Adonai romeimah, y'min Adonai osah hayil.

I shall not die, but live to tell of ADONAI's deeds.
 Though ADONAI chastened me, God did not hand me over to death.

► Open for me the gates of righteousness,
 that I may enter through them, to thank ADONAI.
 This is the gateway to ADONAI; through it the righteous shall enter.

► Pit-ḥu li sha-arei tzedek, avo vam, odeh yah. Zeh ha-sha-ar ladonai, tzadikim yavo-u vo.

Psalms 118:1–20

Each of the following four verses is recited twice:

I will offer thanks to You, for You answered me, and You were my rescuer.
 The stone the builders rejected is now the keystone.
 This is ADONAI's doing; how wondrous it is in our sight.
 This is the day that ADONAI has made; we shall celebrate and rejoice in it.

Od'kha ki anitani va-t'hi li lishuah.
 Even ma-asu ha-bonim haitah l'rosh pinah.
 Mei-eit Adonai haitah zot, hi niflat b'eineinu.
 Zeh hayom asah Adonai, nagilah v'nism'hah vo.

The leader chants each of the next four lines, which are in turn repeated by the congregation:

☞ ADONAI, we implore You: deliver us. ☞ ADONAI, we implore You: deliver us.
 ADONAI, we implore You: grant us success. ADONAI, we implore You: grant us success.
 ☞ Ana Adonai hoshi-ah na. ☞ Ana Adonai hoshi-ah na.
 Ana Adonai hatzliḥah na. Ana Adonai hatzliḥah na.

Each of the following four verses is recited twice:

Blessed are you who come in the name of ADONAI;
 may the blessings of the house of ADONAI be upon you.
 ADONAI is our God, lighting our path. *Dress the horns of the altar with branches of myrtle
 in celebration of the festival.*

You are my God and I offer thanks to You; My God, I exalt You.
 ☞ Give thanks to ADONAI who is good; God's love and kindness endure forever.

Barukh haba b'sheim Adonai, beirakh-nukhem mi-beit Adonai.
 El Adonai vaya-er lanu, isru ḥag ba-avotim ad karnot ha-mizbei-ah.
 Eili atah v'odeka, elohai arom'meka.
 ☞ Hodu ladonai ki tov, ki l'olam ḥasdo.

Psalms 118:21–29

עָזִי וְזַמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה.
 קוֹל רִנָּה וַיִּשְׁוַעָה בְּאֹהֲלֵי צַדִּיקִים,
 יְמִין יְהוָה עֲשָׂה חַיִּל.

יְמִין יְהוָה רוּמְמָה, יְמִין יְהוָה עֲשָׂה חַיִּל.
 לֹא אֲמוֹת בֵּי אַחֲיָהּ, וְאֶסְפֹּר מֵעֲשֵׂי יְהוָה.
 יִסֵּר יִסְרָנִי יְהוָה, וְלִמּוֹת לֹא נִתְנַנְנִי.

◀ פָּתַחְוּ לִי שַׁעֲרֵי צְדָקָה, אָבֹא בָם אֲוֹדָה יְהוָה.
 זֶה הַשַּׁעַר לַיהוָה, צַדִּיקִים יִבְאוּ בוֹ.

תהלים קיח:א-ב

Each of the following four verses is recited twice:

אֲוֹדְךָ בִּי עֲבִיתָנִי, וַתְּהִי לִי לִישׁוּעָה.
 אֲבֹן מָאֲסוֹ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פִּנָּה.
 מֵאֵת יְהוָה הִיְתָה זֹאת, הִיא נִפְלְאֹת בְּעֵינֵינוּ.
 זֶה הַיּוֹם עֲשָׂה יְהוָה, נִגְיֵלָה וְנִשְׁמָחָה בוֹ.

*The leader chants each of the next four lines,
 which are in turn repeated by the congregation:*

אָנָּה יְהוָה הוֹשִׁיעָה נָּא.
 אָנָּה יְהוָה הוֹשִׁיעָה נָּא.
 אָנָּה יְהוָה הַצְּלִיחָה נָּא.
 אָנָּה יְהוָה הַצְּלִיחָה נָּא.

Each of the following four verses is recited twice:

בְּרוּךְ הָבֵא בְשֵׁם יְהוָה, בְּרַכְנוּכֶם מִבֵּית יְהוָה.
 אֵל יְהוָה וַיֵּאָר לָנוּ, אֶסְרוּ חַג בְּעַבְתִּים עַד קַרְנוֹת הַמִּזְבֵּחַ.
 אֵלֵי אֲתָהּ וְאֲוֹדְךָ, אֱלֹהֵי אֲרוֹמְמֶךָ.
 הוֹדוּ לַיהוָה בִּי טוֹב, בִּי לְעוֹלָם חֶסֶדּוֹ.

תהלים קיח:כא-כט

meaning of the Hebrew verb. Some scholars suggest that it is related to the Akkadian verb meaning “to surround,” which would then mean: “Surround the horns of the altar.” Others take it to mean “bind the festal offering to the horns of the altar with cords.” Our translation here attempts to convey nuances of both of these interpretations. The ancient rabbis interpreted the phrase *isru ḥag* as the day after the festival.

MYRTLE עֲבִיתִים (*avotim*). In Leviticus 23:40, which mentions the *lulav* and *etrog* in connection with Sukkot, the myrtle is called the “thick tree” (*eitz avot*). Perhaps the entire phrase was an instruction that this is the moment the myrtle is tied to the altar, and that the instruction, originally noted in the margin of the psalm, eventually became incorporated into the body of the psalm; we have therefore put the phrase in italics.

ADONAI IS MY STRENGTH עָזִי וְזַמְרַת יְהוָה. The psalmist quotes the Song at the Sea (Exodus 15:2), as if to say that each experience of rescue is a re-experience of the exodus from Egypt, and thus an occasion for similarly exultant song.

I WILL OFFER THANKS אֲוֹדְךָ. The psalms of Hallel move back and forth between expressions of gratitude and pleas for help. These four verses represent the height of personal and communal celebration in Hallel, out of which arises an especially terse and intense plea for deliverance and success in our lives.

KEYSTONE לְרֹאשׁ פִּנָּה. The keystone tops the arch. It is a small stone which is specially selected but which when in place holds the whole structure in balance. In this image, the people Israel have been specially selected to be the height of creation, the key to its being able to stand firm. (*Benjamin Sommer*)

MAY THE BLESSINGS OF THE HOUSE OF ADONAI BE UPON YOU בְּרַכְנוּכֶם מִבֵּית יְהוָה. Literally, “We bless you from the house of Adonai.” In its biblical context, this was probably a priestly statement of blessing.

DRESS חַג אֶסְרוּ. There is some dispute as to the

Kaddish: Beauty of the World

הָלְלוּ אֶת הַתְּבַל,
הָלְלוּ אֶת מְלוֹאָה.

הָלְלוּ אֶת כְּסוּפֵיהָ,
אֶת יָפִיָּהּ וּיְגוֹנָהּ.

הָלְלוּ אֶבֶן וְאֵשׁ,
נְהַר וְלֵילָךְ

וְצִפּוֹר בּוֹדְדָה
בְּחֵלוֹן.

הָלְלוּ אֶת רִגְעַ
פְּרִיצַת הַשָּׁלָם

וְאֶת רִגְעַ פְּרִיצַת
הַשָּׁלָם בְּרִנָּה.

הָלְלוּ בְּכֹל מְאוֹדְכֶם
אֶת הַיְּפִי הַדּוֹעֵף—וּרְאוּ

כִּי יִפְעַת הַתְּבַל
הִיא לְכֶם.

Praise the world—
praise its fullness
and its longing,
its beauty and its grief.

Praise stone and fire,
lilac and river,
and the solitary bird
at the window.

Praise the moment
when the whole
bursts through pain

and the moment
when the whole
bursts forth in joy.

Praise the dying beauty
with all your breath,
and praising, see

the beauty of the world
is your own.

—MARCIA FALK
(Hebrew and English)

MAY ALL that You have created praise You, ADONAI our God. Your faithful, the righteous who do Your will, and all of Your people, the house of Israel, shall joyfully glorify and thank, exalt and extol, sanctify and celebrate Your name, our Sovereign.

► It is good to offer You thanks, fitting to sing to Your name, for You are God from the beginning to the end of time. *Barukh atah ADONAI, Sovereign, celebrated through words of praise.*

On Sukkot, congregations that include Hoshanot here continue on page 383.

Kaddish Shalem

Leader:

May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen.*

Congregation and Leader:

May God’s great name be acknowledged forever and ever!

Y’hei sh’meih raba m’varakh l’alam u-l’almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b’rikh hu*, is truly beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen.*

May the prayers and pleas of all Israel be accepted by their creator in heaven. And we say: *Amen.*

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen.*

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen.*

On Shabbat Hol Ha-mo-ed, Shabbat Rosh Hodesh, and Shabbat Hanukkah, we continue with the Shabbat Torah Service on page 168. On Festivals, we continue with the Festival Torah Service on the next page.

יְהַלְלוּךָ יְהוָה אֱלֹהֵינוּ כָּל־מַעֲשֶׂיךָ, וְחִסְדֶּיךָ צְדִיקִים
עוֹשֵׂי רְצוֹנְךָ, וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ
וַיִּשְׂבְּחוּ וַיְפָאֲרוּ וַיְרומְמוּ וַיַּעֲרִיצוּ וַיְקַדְּשׁוּ וַיְמַלִּיכוּ
אֶת־שִׁמְךָ מִלְּכָנוּ.

◀ כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמְּךָ נֶאֱדָה לְזַמְּרָה
כִּי מַעֲוֹלָם וְעַד עוֹלָם אַתָּה אֵל.
בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ מְהֻלָּל בַּתְּשׁוּבָחוֹת.

On Sukkot, congregations that include Hoshanot here continue on page 383.

קַדִּישׁ שָׁלָם

Leader:

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וַיְמַלִּיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Leader:

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקַדְּשָׁא, בְּרִיף הוּא,
לְעָלְמָא מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחְמָתָא
דְּאָמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל־יִשְׂרָאֵל קְדָם אַבּוּהוֹן
דִּי בְּשַׁמְיָא וְאָמְרוּ אָמֵן.

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

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

On Shabbat Hol Ha-mo-ed, Shabbat Rosh Hodesh, and Shabbat Hanukkah, we continue with the Shabbat Torah Service on page 168. On Festivals, we continue with the Festival Torah Service on the next page.

MAY ALL THAT YOU HAVE CREATED הַלְלוּךָ. *B'rakhot* form a frame around the recitation of the psalms that constitute Hallel. Having begun with a *b'rakhah*, Hallel now concludes with a *b'rakhah*.

The Festival Torah Service

Meditation before reading Torah

... We are the people of the book.
Through fire and mud and dust we have borne our scrolls tenderly as a baby swaddled in a blanket, traveling with our words sewn in our clothes and carried on our backs.
Let us take up the scroll of Torah and dance with it and touch it and read it out, for the mind touches the word and makes it light.
So does light enter us, and we shine.

—MARGE PIERCY

Taking Out the Torah on Festivals

None compares to You, ADONAI, and nothing is like Your creation.

Ein kamokha va-elohim Adonai, v'ein k'ma-asekha.

Your sovereignty is eternal;
Your dominion endures in every generation.
ADONAI is sovereign, ADONAI has always been sovereign,
ADONAI will be sovereign forever and ever.

ADONAI, give strength to Your people;
ADONAI, bless Your people with peace.
*Malkhut'kha malkhut kol olamim, u-memshalt'kha b'khol dor vador.
Adonai melek, Adonai malakh, Adonai yimlokh l'olam va-ed.
Adonai oz l'amo yitein, Adonai y'varekh et amo va-shalom.*

Compassionate creator,
may it be Your will that Zion flourish;
build the walls of Jerusalem,
for in You alone do we put our trust,
transcendent sovereign—master of all time.

*Av ha-rahamim,
heitivah virtzon'kha et tziyon, tivneh homot yerushalayim.
Ki v'kha l'vad batahnu, melekh El ram v'nisa, adon olamim.*

We rise as the ark is opened.

As the ark was carried forward, Moses would say:
ADONAI, rise up and scatter Your foes,
so that Your enemies flee Your presence.

*Va-y'hi binso-a ha-aron, va-yomer moshe:
Kumah Adonai v'yafutzu oyvekha,
v'yanusu m'sanekha mi-panekha.*

Torah shall go forth from Zion,
and the word of ADONAI from Jerusalem.
Praised is the one who gave Torah to the people Israel
in holiness.

*Ki mi-tziyon teitzei torah, u-dvar Adonai mirushalayim.
Barukh she-natan Torah l'amo yisrael bikdushato.*

סדר קריאת התורה ליום טוב

הוצאת התורה ליום טוב

אין כְּמוֹךָ בְּאֱלֹהִים, אֲדֹנָי, וְאִין כְּמַעֲשֶׂיךָ.

מְלֻכּוּתְךָ מְלֻכּוּת כָּל־עֲלָמִים,

וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.

יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יְמֻלְךָ לְעֵלָם וָעַד.

יְהוָה עֵז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֶךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

אֲב הִרְחַמְתָּ, הִיטִיבָה בְּרִצּוֹנְךָ אֶת־צִיּוֹן,

תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם, כִּי כָךְ לְבַד בְּטַחְנוּ,

מֶלֶךְ אֵל רַם וְנֹשֵׂא, אֲדוֹן עוֹלָמִים.

We rise as the ark is opened.

וַיְהִי בְנִסְעֵ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה:

קוּמָה יְהוָה וַיִּפְצוּ אִיְבֵיךָ, וַיִּנְסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךָ.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלַיִם.

בְּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

THE TORAH SERVICE סֵדֶר קְרִיאַת הַתּוֹרָה. The earliest synagogue services consisted primarily of Torah study and some prayers surrounding this service. Festivals, though, were pilgrimage times and the Temple service was the central ritual act. Unlike Shabbat, then, the Torah readings on festivals are not consecutive continuations of the Torah's unfolding story; instead, they center on the rituals connected with the festivals themselves. Festivals are also unique in that each festival has a special biblical book, a *megillah* (literally, a rolled scroll), connected to it. It is as if, even though the festival has interrupted the cycle of Torah reading, new instruction is available from other books of the Bible. Thus, the Song of Songs is read on the Shabbat of Pesah, the Scroll of Ruth is

read on the second day of Shavuot, and Kohelet (Ecclesiastes) is read on the Shabbat of Sukkot.

NONE COMPARES TO YOU אִין כְּמוֹךָ. Psalm 86:8.

YOUR SOVEREIGNTY מְלֻכּוּתְךָ. Psalm 145:13.

ADONAI IS SOVEREIGN יְהוָה מֶלֶךְ. This sentence is a compilation of biblical phrases referring to God's sovereignty. Stitched together, they form a creed: God has ruled the world since before creation and will continue to rule eternally.

ADONAI, GIVE STRENGTH עֵז לְעַמּוֹ. Psalm 29:11.

BUILD THE WALLS OF JERUSALEM תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם. Psalm 51:20. Even as we experience the rebuilding of Jerusalem in our time, we are conscious that the prophetic dreams of Jerusalem as the city of peace, Jerusalem as the city that all nations look to, Jerusalem that is the dwelling place of the Divine, are yet to be fulfilled.

AS THE ARK WAS CARRIED FORWARD וַיְהִי בְנִסְעֵ הָאָרֶץ. Numbers 10:35. This verse is from a description of how the people Israel moved from one encampment to another in the wilderness. It depicts the ark as the seat of divine protection, leading the march and warding off the fledgling nation's enemies. One interpretation is that upon realizing that God is the one they are fighting, enemies would simply flee and warfare would become unnecessary (Abraham ibn Ezra).

TORAH SHALL GO FORTH FROM ZION תֵּצֵא תוֹרָה מִצִּיּוֹן. Isaiah 2:3. As the ark is opened, we express our belief that Torah contains ideals of ethics, politics, and wisdom that are appropriate for all humanity.

In some North African communities, members of the congregation add the following biblical verses privately:

נר לרגלי דברך
ואור לנתיבותי.
נר יהוה נשמת אדם
חפש כל־חדרי בטן.
כי נר מצוה ותורה
אור ודרך חיים
תוכחות מוסר.
כי אמה תאיר נרי
יהוה אלהי יגיה חשבתי
אור ורע לצדיק
ולישרי לב שמחה.

Your word is a lamp for my feet, light for my path (Psalm 119:105).

A person's soul is ADONAI's lamp, searching one's innermost being (Proverbs 20:27).

Mitzvah is the candle and Torah the light, for the path of life is the taking of instruction (Proverbs 6:23).

For You shall light my lamp; ADONAI my God will bring light even to my darkness (Psalm 18:29).

Light is sown for the righteous, and joy for the upright (Psalm 97:11).

The prayers on this page are omitted on Shabbat.

We recite three times:

ADONAI, ADONAI, God who is merciful and compassionate, patient, abounding in love and faithfulness, assuring love for thousands of generations, forgiving iniquity, transgression, and sin, and granting pardon.

Adonai, Adonai, El rahum v'hanun, erekh apayim v'rav hesed ve-emet. Notzer hesed la-alafim, nosei avon va-fesha v'hata-ah v'naeih.

Master of the universe, fulfill the good wishes of my heart, bring them to fruition, fulfill my desire; grant me [and my wife/husband/partner/children/parents] and my entire family the privilege of doing Your will wholeheartedly. Save us from evil impulses, and let Your Torah be our portion. Make us worthy of sensing Your presence. Touch our lives with a spirit of wisdom and understanding, that the words of the prophet Isaiah may be fulfilled: "And the spirit of ADONAI shall dwell in you, the spirit of wisdom and understanding, the spirit of insight and accomplishment, the spirit of knowing and revering ADONAI."

May it be Your will, ADONAI our God and God of our ancestors, that we be able to perform good deeds, worthy in Your sight, and that we walk on true paths. Make us holy through Your mitzvot, that we may merit a long and good life, in this world and in the world that is coming. Guard us from doing evil and from evil times that threaten the world. May all who trust in the Divine be surrounded by love and kindness. Amen.

May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

Some recite the following three times:

I offer my prayer to You, ADONAI, at this auspicious time. God, in Your abundant mercy, answer me with Your faithful deliverance.

Va-ani t'filati l'kha, Adonai, eit ratzon.

Elohim b'rov hasdekha, aneini be-emet yishekha.

Personal prayers before the ark may be found on page 169.

Many congregations continue on page 325.

The prayers on this page are omitted on Shabbat.

We recite three times:

יהוה, יהוה, אל רחום וחנון, ארך אפים ורב חסד ואמת. נצר חסד לאלפים, נשא עון ופשע וחסאָה, ונקח.

רבנו של עולם, מלא משאלות לבי לטובה, והפק רצוני ותן שאלתי, וזבני [ואת־אשתי\ואת־אשי\ואת־בן־זוגי\ואת־בת־זוגי\ואת־בני\ואת־הורי] ואת־כל־בני ביתי לעשות רצונך בלבב שלם. ומלטנו מיצר הרע, ותן חלקנו בתורתך, וזבנו שתשרה שכנתך עלינו, והופע עלינו רוח חכמה ובינה, ויתקיים בנו מקרא שכתוב: ונחה עליו רוח יהוה, רוח חכמה ובינה, רוח עצה וגבורה, רוח דעת ויראת יהוה. וכן יהי רצון מלפניך, יהוה אלהינו ואלהי אבותינו [ואמותינו], שתזכנו לעשות מעשים טובים בעיניך, וללכת בדרכי ישראל לפניך, וקדשנו במצותיך, כדי שנזכה לחיים טובים וארכים ולחיי העולם הבא, ותשמרנו ממעשים רעים ומשעות רעות המתרגשות לבוא לעולם. והבוטח ביהוה חסד יסובבנהו. אמן.

יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי.

Some recite the following three times:

ואני תפילתי לך, יהוה, עת רצון. אלהים ברב חסדך, ענני באמת ישעך.

Personal prayers before the ark may be found on page 169.

Many congregations continue on page 325.

ADONAI, ADONAI, יהוה, יהוה. Exodus 34:6-7. The mystic Isaac Luria (1534-1574, Safed) suggested that the Thirteen Attributes be recited before the open ark, as a communal plea for forgiveness. This penitential prayer was thought to be appropriate for festivals but not for Shabbat, as the ancient sacrifices associated with the holidays were said to atone for the sins that had made the Temple impure.

MASTER OF THE UNIVERSE רבנו של עולם. A personal prayer first published in the siddur of Nathan of Hanover (1661) and recited on the festivals and High Holy Days.

AND THE SPIRIT OF ADONAI SHALL DWELL IN YOU ונקח עליו רוח יהוה. Isaiah 11:2. Literally "on him," as the verse speaks of God's spirit resting on the future king of Israel. But in this context we understand the verse to address the congregation of Israel, who are about to hear the words of Torah.

MAY THE WORDS יהיו לרצון Psalm 19:15.

I OFFER MY PRAYER TO YOU ואני תפילתי לך. Psalm 69:14. This poetic phrase can be literally translated as: "And I, I am a prayer to You . . ." Our lives may be seen as prayers offered to God.

*The Zohar's
Introduction to
B'rikh Sh'meih*

As soon as the Torah scroll is placed on the reading desk, the whole congregation below should assume an attitude of awe and fear, of trembling and quaking, as though they were at the moment of standing at Mount Sinai to receive the Torah, and they should pay attention and listen carefully; for it is not permitted then to open one's mouth, even for discussing the Torah, still less other subjects. All must be in awe and fear, as though they were speechless, as it is written: "And when he [Ezra] opened it, all the people stood up," and also, "And the ears of all the people were attentive to the Torah scroll" (Nehemiah 8:5 and 8:3). Rabbi Shimon said: "When the Torah scroll is taken out to be read before the congregation, the heavenly gates of mercy are opened, the attribute of love is stirred up, and each one should then recite the following prayer: 'Ruler of the universe, praised be Your name and Your sovereignty . . .'"

Many congregations recite the following on Shabbat:

A Mystical Prayer Before the Open Ark

Ruler of the universe, praised be Your name and Your sovereignty. May You desire Your people Israel forever, and may Your liberating power be revealed to them in Your sanctuary. Extend to us the goodness of Your light and with compassion accept our prayers. May it be Your will to grant us long life and well-being; may I be counted among the righteous, and in Your compassion protect me, my family, and all the people Israel. You are the one who nourishes and sustains all life. You rule over all, You have dominion over rulers, for true sovereignty is Yours.

I am a servant of the Holy One, whom I revere and whose precious Torah I revere in every time and place. Not on mortals, nor on angels do I rely, but rather on the God of heaven, the God of truth, whose Torah is truth and whose prophets are true and who abounds in deeds of goodness and truth.

► It is in God that I put my trust, and it is to Your holy and precious name that I utter praise. May it be Your will that You open my heart to Your Torah, and that You fulfill the desires of my heart and the hearts of all Your people Israel, for goodness, for life, and for peace. *Amen.*

► *Beih ana raheitz,
v'lishmeih kadisha yakira ana eimar tushb'han.
Y'heih ra-ava kodamakh d'tiftah libi b'oraita,
v'tashlim mishalin d'libi v'liba d'khol amakh yisrael,
l'tav u-l'hayin v'lishlam. Amen.*

Many congregations recite the following on Shabbat:

בְּרִיךְ שְׁמֵהּ דְּמָרָא עֲלָמָא,
בְּרִיךְ בְּתַרְךָ וְאַתְרָךָ.
יְהֵא רְעוּתְךָ עִם עַמְךָ יִשְׂרָאֵל לְעֵלָם,
וּפְרָקוּן יְמִינְךָ אַחֲזִי לְעַמְךָ בְּבֵית מִקְדָּשְׁךָ,
וְלֹאֲמַטוּי לְנָא מְטוּב נְהוּרָךָ,
וְלִקְבֵּל צְלוּתְנָא בְּרַחֲמִין.
יְהֵא רְעוּא קְדָמְךָ דְּתוּרִיךָ לָן חַיִּין בְּטִיבוּתָא,
וְלִהְיוּ אֲנָא פְּקִידָא בְּגוּ צְדִיקָא,
לְמַרְחַם עָלֵי וּלְמַנְטֵר יְתִי וְיֵת כְּלָדֵי לִי וְדִי לְעַמְךָ יִשְׂרָאֵל.
אֲנֵת הוּא זָן לְכָלָא, וּמְפָרְנֵס לְכָלָא.
אֲנֵת הוּא שְׁלִיט עַל כָּלָא,
אֲנֵת הוּא דְּשְׁלִיט עַל מְלַכְיָא, וּמְלַכוּתָא דִּילָךְ הִיא.

אֲנָא עֲבָדָא דְּקַדְשָׁא בְּרִיךְ הוּא,
דְּסִגְיָדְנָא קָמָה, וּמְקַמֵּי דִּיקָר אֲוִרִיתָהּ בְּכָל־עֵדוּן וְעֵדוּן.
לֹא עַל אֲנֵשׁ רַחֲמֵינָא, וְלֹא עַל בַּר אֱלֹהִין סְמִיכְנָא,
אֲלֵא בְּאֵלֵהָא דְּשַׁמַּיָא, דְּהוּא אֱלֹהָא קָשׁוּט,
וְאֲוִרִיתָהּ קָשׁוּט, וּנְבִיאֹהִי קָשׁוּט,
וּמְסַגָּא לְמַעַבְד טַבּוֹן וּקָשׁוּט.

◀ בְּה אֲנָא רַחֵן

וְלִשְׁמֵהּ קַדִּישָׁא יִקְרָא אֲנָא אֲמַר תְּשַׁבְּחוּן.
יְהֵא רְעוּא קְדָמְךָ דְּתַפְתַּח לְבִי בְּאֲוִרִיתָא,
וְתִשְׁלַח מִשְׁאֲלִין דְּלִבִּי, וְלִבָּא דְּכָל־עַמְךָ יִשְׂרָאֵל,
לְטַב וּלְחַיִּין וְלִשְׁלָם. אָמֵן.

PRaised BE YOUR NAME
בְּרִיךְ שְׁמֵהּ. Isaac Luria recommended that this prayer be recited before the open ark. It appears in printed editions of the Zohar (II:206a), where the passage that appears in the left-hand column of the facing page serves as an introduction, but it is not found in earlier manuscripts. One manuscript attributes it to the writings of Moses Nahmanides (1194–1270, Spain). Although its provenance is disputed, it has been cherished by many rites.

Procession of the Torah

We remove the Torah scroll from the ark and the leader faces the congregation.

The following two lines are recited by the leader and we then repeat them:

Hear, O Israel, ADONAI is our God, ADONAI is one.

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

Our God is one; great is our sovereign; holy [on Hoshana Rabbah, Sh'mini Atzeret, and Simhat Torah, add: and awe-inspiring] is God's name.

Ehad eloheinu, gadol adoneinu, kadosh [v'nora] sh'mo.

Leader, facing the ark:

Join me in glorifying ADONAI; let us together acclaim God's name.

The Torah is carried in a circuit around the congregation.

Yours, ADONAI, is the greatness, the strength, and the glory, triumph and the splendor—for everything in heaven and on earth is Yours.

Yours, ADONAI, is the sovereignty and the majesty above all.

Exalt ADONAI, our God; bow down before God, the Holy One.

Exalt ADONAI, our God, and bow down at God's holy mountain, for ADONAI our God is holy.

L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet v'ha-netzah v'ha-hod, ki khol ba-shamayim u-va-aretz. L'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.

Rom'mu Adonai eloheinu v'hishtahavu la-hadom raglav, kadosh hu. Rom'mu Adonai eloheinu v'hishtahavu l'har kodsho, ki kadosh Adonai eloheinu.

Reading from the Torah

The first Torah is placed on the reading table.

A PRAYER FOR JEWISH COMMUNITIES IN DISTRESS

May the one who is the source of compassion recall the covenant with our ancestors and have compassion on this people borne by God. May the Divine rescue us in difficult times, remove the impulse to commit evil from those who bear it, and grant us enduring relief. May our requests be met with much favor, deliverance, and compassion.

BEFORE THE FIRST ALIYAH

Leader:

May You help, shield, and save all who trust in You. And let us say: Amen.

Let us all declare the greatness of God and give honor to the Torah as [the first to be called to the Torah] comes forward. Praised is God, who gave Torah to the people Israel in holiness.

Congregation and Leader:

You who cling to ADONAI your God have all been sustained to this day.

V'attem ha-d'veikim badonai eloheikhem hayim kul'khem ha-yom.

We remove the Torah scroll from the ark and the leader faces the congregation.

The following two lines are recited by the leader and we then repeat them:

שמע ישראל, יהוה אלהינו, יהוה אחד.

On Hoshana Rabbah, Sh'mini Atzeret, and Simhat Torah

we include the word in brackets:

אחד אלהינו, גדול אדוננו, קדוש [ונורא] שמו.

Leader, facing the ark:

גדלו ליהוה אתי, ונרוממה שמו יחדו.

The Torah is carried in a circuit around the congregation.

לך יהוה הגדלה והגבורה והתפארת והנצח וההוד, כי כל בשמים ובארץ, לך יהוה הממלכה והמתנשא לכל לראש. רוממו יהוה אלהינו, והשתחוו להדם רגליו, קדוש הוא. רוממו יהוה אלהינו, והשתחוו להר קדשו, כי קדוש יהוה אלהינו.

The first Torah is placed on the reading table.

אב הרחמים, הוא ירחם עם עמוסים, ויזכר ברית איתנים, ויציל נפשותינו מן השעות הרעות, ויגער ביצר הרע מן הנשואים, ויחן אותנו לפליטת עולמים, וימלא משאלותינו במדה טובה ישועה ורחמים.

Leader:

ויעזר ויגן וישיע לכל החוסים בו, ונאמר אמן.

הכל הבו גדל לאלהינו ותנו כבוד לתורה.

(בהן קרב, יעמד _____ בן _____ הפהן.)

(בת בהן קרבי, תעמד _____ בת _____ הפהן.)

(יעמד _____ בן _____ ראשון.)

(תעמד _____ בת _____ ראשונה.)

ברוך שנתן תורה לעמו ישראל בקדשתו.

Congregation and Leader:

ואתם הדבקים ביהוה אלהיכם, חיים בלכם היום.

ences the act performed at the top of the page, when we bow toward the ark as the Torah is removed. Since Judaism is a religious tradition that abhors images and icons, it is Torah that represents the presence of the Divine.

YOU WHO CLING TO ADONAI your God have all been sustained to this day. Deuteronomy 4:4. From Moses' speech to the generation about to enter the Land of Israel.

HEAR, O ISRAEL שמע ישראל. Taking out the Torah becomes a moment of affirming Israel's most fundamental creed, as if we are standing before our sovereign, God, and affirming our loyalty.

AWE-INSPIRING ונורא. Sh'mini Atzeret and Hoshana Rabbah are considered days of judgment—the tradition is that God judges whether and how much rain shall fall in the coming winter—and so this additional word, reminiscent of the liturgy of the Ten Days of Repentance, is added on these days. Simhat Torah, although celebrated as a special day in its own right, is technically considered an extension of Sh'mini Atzeret.

ACCLAIM גדלו. Psalm 34:4. This verse, asking the congregation to acknowledge Adonai, and the following verses, which form the congregational response, mark the oldest section of the Torah service. Thus in the ancient synagogue, the Torah service began by bowing toward the Torah and acknowledging God.

YOURS, ADONAI לך יהוה. 1 Chronicles 29:11.

EXALT ADONAI רוממו יהוה. Psalm 99:5 and 99:9.

BOW DOWN AT GOD'S HOLY MOUNTAIN והשתחוו להר קדשו. This last line refer-

The Fullness of Biblical Thought

The Bible possesses a unity fashioned out of every current of Hebrew thought and action. . . . Priest, prophet, historian, poet and sage rub shoulders with one another within its covers, as they actually did in their own lifetimes, differing, arguing and influencing one another and unconsciously collaborating. . . . The prophets' magnificent faith in God's justice, and Job's equally noble protest against undeserved suffering, the psalmists' mystical absorption in God, and the practical counsel of the sages in Proverbs, the love of life and the life of love hymned in the Song of Songs and the melancholy reflections of Ecclesiastes—all were authentic expressions of the genius of Israel.

—ROBERT GORDIS

The Increase of Torah

Torah is like a plant: constantly growing, yielding fruit, generating seeds, and producing new growth.

—based on

THE BABYLONIAN TALMUD

One Torah

Each teacher may offer a different understanding of Torah, but it is one God who gave it.

—AVOT D' RABBI NATAN

Blessings Recited by Those Called Up to the Torah

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

Praise ADONAI, to whom all praise is directed.

Bar'khu et Adonai ha-m'vorakh.

The congregation responds:

Praise ADONAI, to whom all praise is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

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

Barukh atah ADONAI, our God, sovereign of time and space, who has chosen us from among all peoples, giving us the Torah. Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam, asher bahar banu mikol ha-amim, v'natan lanu et torato.

Barukh atah Adonai, noten ha-torah.

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

Barukh atah ADONAI, our God, sovereign of time and space, who has given us a teaching of truth, planting eternal life in our midst. Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam, asher natan lanu torat emet, v'hayei olam nata b'tokheinu.

Barukh atah Adonai, noten ha-torah.

For additional prayers for special occasions, including Birkat Ha-Gomel, see page 173.

Mi Sheberakh:

Blessing for Those Called Up to the Torah

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____, who has/have ascended today to honor God and the Torah and [on Shabbat: Shabbat and] the festival.

May the blessed Holy One protect him/her/them and his/her/their entire family, bring blessing and success to all the works of his/her/their hands, with the privilege of going up to Jerusalem for the festival together with all his/her/their fellow Jews, and let us say: Amen.

בְּרָכוֹת הַתּוֹרָה

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

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

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

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

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

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

For additional prayers for special occasions, including Birkat Ha-Gomel, see page 173.

מִי שֶׁבֵּרַךְ לְעוֹלָה לַתּוֹרָה

For an individual:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב, וְאִמּוֹתֵינוּ שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, הוּא יְבָרַךְ אֶת _____ שְׁעָלָה\שְׁעֵלְתָה הַיּוֹם לְכַבּוֹד הַמָּקוֹם וְלְכַבּוֹד הַתּוֹרָה, [וְלְכַבּוֹד הַשַּׁבָּת] וְלְכַבּוֹד הַרְגָל. הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתוֹ\אוֹתָהּ וְאֶת־כָּל־מִשְׁפַּחְתּוֹ\מִשְׁפַּחְתֶּךָ, וְיִשְׁלַח בְּרָכָה וְהִצְלִיחַהּ בְּכָל־מַעֲשֵׂה יָדָיו\יָדֶיךָ, וְיִזְכְּהָ\וְתִזְכֶּה לְעֵלוֹת לְרַגֵּל, עִם כָּל־יִשְׂרָאֵל אַחֲיוֹ וְאַחֲיוֹתָיו\אַחֲיֶיהָ וְאַחֲיוֹתֶיהָ, וְנֹאמַר אָמֵן.

For a group:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב, וְאִמּוֹתֵינוּ שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, הוּא יְבָרַךְ אֶת כָּל־אֵלֶּה שְׁעֵלוּ הַיּוֹם לְכַבּוֹד הַמָּקוֹם וְלְכַבּוֹד הַתּוֹרָה, [וְלְכַבּוֹד הַשַּׁבָּת] וְלְכַבּוֹד הַרְגָל. הַקְּדוֹשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתָם וְאֶת־כָּל־מִשְׁפָּחוֹתֵיהֶם, וְיִשְׁלַח בְּרָכָה וְהִצְלִיחַהּ בְּכָל־מַעֲשֵׂה יָדֵיהֶם, וְיִזְכְּבוּ לְעֵלוֹת לְרַגֵּל, עִם כָּל־יִשְׂרָאֵל אַחֲיָהֶם וְאַחֲיוֹתֵיהֶם, וְנֹאמַר אָמֵן.

ALIYOT. In the choreography of the Torah service, everyone is encouraged to have deep and abiding contact with the Torah. We carry the Torah around the congregation, thereby bringing the Torah to the people, and we invite people up to the Torah for aliyot, thereby bringing people to the Torah.

The ancient rabbis instituted a practice of calling a kohen for the first aliyah and a levi for the second, in order to mitigate arguments about who deserved the opening honors. Some congregations retain this practice; others call congregants to aliyot without regard to priestly or levitical status. Even those congregations that follow the latter practice, however, may choose to mark the pilgrimage festival by calling a kohen and levi for aliyot. On the festivals, five people are called to the Torah. But on Shabbat seven are called, and thus Shabbat retains its place as the prime Jewish holiday.

BLESSINGS OVER THE TORAH. Those called to the Torah use either the corner of the tallit or the Torah binder to touch the scroll at the starting place (indicated by the reader) and then kiss the tallit or binder, reciting the b'rakhah while holding the handles of the Torah rollers. After the reading the gesture is repeated at the place where the reading was concluded, the Torah is rolled closed, and, holding the handles, the honoree recites the final b'rakhah.

Prayers for Healing

Mi she-berakh avoteinu m'kor ha-b'rakhaah l'imoteinu, May the Source of strength who blessed the ones before us help us find the courage to make our lives a blessing, and let us say: Amen.

Mi she-berakh imoteinu m'kor ha-b'rakhah la-avoteinu, Bless those in need of healing with r'fuah sh'leimah: the renewal of body, the renewal of spirit, and let us say: Amen.

—DEBBIE FRIEDMAN AND DRORAH SETEL

Moses' Prayer

When Moses' sister, Miriam, was struck with leprosy, Moses prayed a short five-word prayer, the brevity and the staccato rhythm communicating the concern and the pain that Moses felt on his sister's behalf.

אֵל נָא רַפֵּא נָא לָהּ לֹא לָהֶם.

God, please heal her/him/them.

El na r'fa na lah/lo/lahem.

— based on NUMBERS 12:13

Mi Sheberakh: Prayer for Healing

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bring blessing and healing to _____. May the Holy One mercifully restore him/her/them to health and vigor, granting him/her/them spiritual and physical well-being, together with all others who are ill, and may God grant strength to those who tend to them. Though festivals are times [on Shabbat: Though Shabbat and festivals are times] to refrain from crying out, we yet hope and pray that healing is at hand. And let us say: Amen.

Hatzi Kaddish is recited before the maftir aliyah is called to the Torah.

Hatzi Kaddish

Leader:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: Amen.

Congregation and Leader:

May God's great name be acknowledged forever and ever! Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, b'rikh hu, is beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

Lifting the Torah

Each time the Torah is lifted, we say:

This is the Torah, God's word by Moses' hand, which Moses set before the people Israel.

V'zot ha-torah asher sam mosheh lifnei b'nei yisrael al pi Adonai b'yad mosheh.

מי שְׁבֵרַךְ לַחֻלִּים

מי שְׁבֵרַךְ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וְיַעֲקֹב, וְאִמּוֹתֵינוּ שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, הוּא יְבָרְךָ וְיִרְפָּא אֶת- [הַחֻלָּה\הַחֻלָּה\הַחֻלָּים] בְּנֵי אֲבֹתֵינוּ וְיָרְפֵם. (names of loved ones and friends may be added here)

הַקְדוֹשׁ בְּרוּךְ הוּא יִמְלֵא רַחֲמִים

עָלֵינוּ, לְהַחְזִיקוֹ וּלְרַפְּאוֹתוֹ, וְיִשְׁלַח לוֹ

עֲלֵיהָ, לְהַחְזִיקָהּ וּלְרַפְּאוֹתָהּ, וְיִשְׁלַח לָהּ

עֲלֵיהֶם, לְהַחְזִיקֵם וּלְרַפְּאוֹתָם, וְיִשְׁלַח לָהֶם

מִהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַנֶּפֶשׁ

וּרְפוּאָת הַגּוּף בְּתוֹךְ שְׁאֵר הַחֻלִּים, וְחֹזֵק אֶת יָדֵי

הָעוֹסְקִים בְּצָרְכֵיהֶם, [שֶׁבֶת הַיָּא נ] יוֹם טוֹב

הוּא מְלַזְעוֹק וּרְפוּאָה קְרוּבָה לְבוֹא, הַשְּׂתָא בְּעַגְלָא

וּבְזִמְן קָרִיב, וְנֹאמַר אָמֵן.

Hatzi Kaddish is recited before the maftir aliyah is called to the Torah.

חֲצִי קַדִּישׁ

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעַלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית

יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְנֹאמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עַלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,

לְעֵלְא מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא

וְנִחְמָתָא דְאִמְרֵין בְּעַלְמָא, וְנֹאמְרוּ אָמֵן.

הַגְּבִהַת הַתּוֹרָה

Each time the Torah is lifted, we say:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל,

עַל פִּי יְהוָה בְּיַד מֹשֶׁה.

HATZI KADDISH. A Kaddish is recited here to mark the completion of the required reading of the Torah; we now prepare for the reading of the haftarah, a reading taken from the Prophets. So that the person called to chant the haftarah may also be honored with some words from the Torah scroll itself, another reading, called the maftir or "concluding reading," is added. On festivals the additional reading is from a second scroll.

LIFTING AND WRAPPING THE TORAH. Tractate Sofrim (9th–10th century) instructs that the Torah be lifted, that three columns of text be unrolled, and that the writing be displayed to the entire congregation (14:8). In Sephardic practice this is done before the Torah reading begins; in Ashkenazic services the Torah is lifted here upon the conclusion of the reading. Out of respect, the congregation remains standing while the Torah is wrapped—a ceremony that imitates the practice with royalty.

THIS IS THE TORAH וְזֹאת הַתּוֹרָה. This sentence emphasizes both the Torah's Mosaic authorship and also divine revelation. The liturgists combined two biblical verses, Deuteronomy 4:44 and Numbers 9:23, to create this sentence.

When reciting this passage, some people hold up or kiss the tzitzit of their tallit, to affirm their own active fulfillment of the Torah.

The Prophets

“In attacking the evils of a complex and decadent civilization, the prophets were convinced that they were not innovators, but rather restorers of the pristine tradition of Israel, which had fallen upon evil days,” writes Robert Gordis. He reminds us that it was the memory of Egypt and of the wandering in the desert that were critical signposts of prophetic thinking. These “two great experiences had come to the Hebrews at the very inception of their history. As time passed by they would have receded in the national consciousness and ultimately been forgotten. That they have not become vague memories was basically the achievement of the prophets and their disciples.”

“The experience of common enslavement and liberation of the Hebrew tribes created a sense of the solidarity of Israel. But that was not all. Ever afterward, Hebrew tradition recalled the period of humiliation and suffering in Egypt, and utilized it to develop in the Hebrews a sense of community with the downtrodden and the oppressed.”

Gordis argues further that the desert period was seen as a time of primitive democracy, where all shared equally, where there was no class structure, and where all depended on each other. The prophets were “contemporaries of an advanced and often corrupt culture, they recalled the simple laws of justice, freedom, and equality by which their nomadic ancestors had lived and declared those days to have been the most glorious. ‘I account to your favor the devotion of your youth, your love as a bride—how you followed Me in the wilderness, in a land not sown’” (Jeremiah 2:2). In the perspective of the prophets, Israel’s history provided moral instruction.

B'rakhah Before the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, who chose worthy prophets and was pleased by their words, spoken in faithfulness.

Barukh atah ADONAI, who has chosen the Torah, Your servant Moses, Your people Israel, and the prophets of truth and justice.

B'rakhah After the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, eternal protector, righteous in all generations, the faithful God who fulfills what is promised, who accomplishes what is spoken, whose every word is true and just. Faithful are You, ADONAI, and Your words are trustworthy; not one of Your words will prove empty, for You are a faithful and compassionate sovereign. *Barukh atah ADONAI*, God who faithfully fulfills all Your words.

Show compassion to Zion, our true home, and speedily, in our time, bring deliverance to those sad in spirit. *Barukh atah ADONAI*, who makes Zion happy with her children.

Make us joyful, ADONAI our God, with Elijah the prophet, Your servant, and with the kingdom of David, Your anointed—may he soon come, making our hearts rejoice. May no stranger sit on his throne and may no other inherit his glory, for You have promised him, by Your holy name, that his light shall never be extinguished. *Barukh atah ADONAI*, Shield of David.

continued

בְּרַכָּה לְפָנֵי הַהַפְּטָרָה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,

וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמֶּת.

בְּרוּךְ אַתָּה יְהוָה, הַבוֹחֵר בַּתּוֹרָה וּבַמְּשִׁיחַ עַבְדּוֹ

וּבִישְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאַמֶּת וְצַדִּיק.

בְּרַכּוֹת לְאַחַר הַהַפְּטָרָה

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר פְּלִי-הָעוֹלָמִים,

צַדִּיק בְּכָל-הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעֹשֶׂה, הַמְּדַבֵּר

וּמְקַיֵּם, שְׁפֵל־דְּבָרָיו אֱמֶת וְצַדִּיק. נְאֻמָּן אַתָּה הוּא יְהוָה

אֱלֹהֵינוּ, וְנְאֻמָּנִים דְּבָרָיִךְ, וְדָבַר אֶחָד מִדְּבָרֶיךָ אַחֲזוֹר לֹא

יָשׁוּב רֵיקָם, כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה.

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַנְּאֻמָּן בְּכָל-דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ

בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְהוָה, מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.

שְׂמַחְנוּ, יְהוָה אֱלֹהֵינוּ בְּאַלְהֵינוּ הַנְּבִיאַי עַבְדֶּיךָ וּבְמַלְכוּת

בֵּית דָּוִד מְשִׁיחֶךָ, בְּמַהֲרָה יָבֹא וְיַגִּיל לָבִנּוּ. עַל פְּסָאוֹ לֹא

יָשׁוּב זָר וְלֹא יִנְחַלוּ עוֹד אַחֲרָיִם אֶת-כְּבוֹדוֹ, כִּי בְשֵׁם

קִדְשֶׁךָ נִשְׁבַּעְתָּ לוֹ שְׁלֹא יִכָּבֵה נֵרוֹ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְהוָה, מְגַן דָּוִד.

continued

HAFTARAH. The Hebrew Bible is composed of three divisions, in descending order of revelation: (1) the Five Books of Moses, known as the Torah; (2) the Prophets, both the historical books from Joshua through Kings and the three major and twelve minor prophets; and (3) the Writings, including Psalms, the Five Megillot, Job, Proverbs, Daniel, and the late historical works of Ezra, Nehemiah, and Chronicles. On every Shabbat and festival we read both from the Torah and from the prophets. The latter reading is called the *haftarah*, meaning “the closing,” and it usually complements themes in the day’s Torah reading. During festivals we also read one of the Five Megillot, taken from the Writings.

On Festivals (including the Shabbat of Hol Ha-mo-ed Sukkot) we conclude:
For all this we thank You and praise You, ADONAI our God: for the Torah, for the ability to worship, for the prophets, for this day of

- On Shabbat:* Shabbat, and of
- On Pesah:* the Festival of Matzot
- On Shavuot:* the Festival of Shavuot
- On Sukkot:* the Festival of Sukkot
- On Sh'mini Atzeret and Simhat Torah:* the Festival of Sh'mini Atzeret

that You have given us, ADONAI our God, [*on Shabbat add: for holiness and rest,*] for joy and gladness, for honor and glory. May Your name be blessed by all that is living, always and forever, and may Your promise prove true and everlasting. *Barukh atah ADONAI*, who makes [*on Shabbat add: Shabbat and*] Israel and the festivals holy.

On Shabbat of Hol Ha-mo-ed Pesah we conclude:
For all this we thank You and praise You, ADONAI our God: for the Torah, for the ability to worship, for the prophets, for the Shabbat that You have given us, ADONAI our God, for holiness and rest, for honor and glory. May Your name be blessed by all that is living, always and forever, and may Your promise prove true and everlasting.
Barukh atah ADONAI, who makes Shabbat holy.

Some communities recite A Prayer for Our Country and A Prayer for the State of Israel; see pages 177 and 178.
On Shabbat, some communities recite Y'kum Purkan; see page 176.

On Festivals (including the Shabbat of Hol Ha-mo-ed Sukkot) we conclude:
עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל יוֹם

On Shabbat: הַשַּׁבָּת הַזֶּה וְעַל יוֹם

On Pesah: חַג הַמַּצּוֹת הַזֶּה

On Shavuot: חַג הַשְּׂבָעוֹת הַזֶּה

On Sukkot: חַג הַסּוּכּוֹת הַזֶּה

On Sh'mini Atzeret and Simhat Torah: חַג הָעֲצֵרֶת הַזֶּה, הַשְּׁמִינִי,

[*on Shabbat add:* לְשִׁשְׁתֵּי יָמֵינוּ יְהוָה אֱלֹהֵינוּ [לְקַדְשָׁהּ וְלִמְנוּחָהּ, לְשִׁשְׁתֵּי יָמֵינוּ וְלִשְׁשׁוֹן וְלִשְׁמִינִי לְכַבּוֹד וְלִתְפָּאָרֶת.

עַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל־חַי תְּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְּמָנִים.

On Shabbat of Hol Ha-mo-ed Pesah we conclude:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה שְׁנַתְּתָ לָנוּ יְהוָה אֱלֹהֵינוּ לְקַדְשָׁהּ וְלִמְנוּחָהּ, לְכַבּוֹד וְלִתְפָּאָרֶת. עַל הַכֹּל יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל־חַי תְּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

Some communities recite A Prayer for Our Country and A Prayer for the State of Israel; see pages 177 and 178.
On Shabbat, some communities recite Y'kum Purkan; see page 176.

FINAL B'RAKHAH AFTER THE HAFTARAH. On the Shabbat during the intermediate days of Pesah we conclude the *b'rakhot* after the *haftarah* with the regular Shabbat *b'rakha*, but on the Shabbat during the intermediate days of Sukkot we conclude with the *b'rakha* for festivals. It is unclear why this tradition developed. Perhaps it is a continuation of the biblical tradition, which gave greater importance to the celebration of Sukkot; for example, considerably more sacrifices were offered on Sukkot than on Pesah. Many commentators remark that, in a similar vein, on the intermediate days of Pesah we recite a Partial Hallel, but on Sukkot the whole Hallel is recited.

WE RECALL

Some of us recall parents who gave us life, who cared for us and nurtured us and who taught us to take our first steps on our own.

Some of us remember a wife, husband, or partner—our friend and lover—with whom we shared so much of our lives, our failures and achievements, joys and sorrows, intimate secrets.

Some of us recall brothers and sisters, who matured together with us, sometimes competing with us, and sometimes encouraging us on, bound to us by a life-long relationship.

Some of us remember children, entrusted to us too briefly, to whom we gave our loving care and from whom we received a trust that enriched our lives. Their memory is always with us.

Many of us recall relatives who knew us, teachers who affected us, and beloved friends who walked beside us in life, guiding us, listening to us, supporting us.

Our lives are shaped by those who were alongside us as we walked on our path.

May our inheritance impel us to strive to live lives of holiness and service. May memories of love inspire us to love; may painful memories impel us to mitigate the pain others experience. And may we be granted the strength to affirm life's meaning, even in the face of death.

Yizkor is recited on the last day of the Festival.

Some people whose parents are living have a custom of leaving the service at this time, but even those who do not yet need to say the personal prayers of remembrance might remain and recite prayers for others as well as join in the communal prayers (beginning on page 336 below).

יהוה, מָה אָדָם וַתַּדְעֵהוּ,
בֶּן אֲנוּשׁ וַתִּחְשְׁבֵהוּ.
אָדָם לְהַבִּיל דָּמָה,
יָמָיו כְּצֵל עוֹבֵר.
בְּבֹקֶר יִצְיֵץ וְחָלָה,
לְעֶרֶב יִמּוּלֵל וַיָּבֵשׁ.
לְמַנּוֹת יָמֵינוּ בֶּן הַיּוֹדֵעַ
וְנִבְיָא לְבַב חֲכָמָה.

ADONAI, what are human beings
that You take account of them,
mortals that You care for them?

Humans are as a breath,
their days like a passing shadow.
In the morning they flourish anew;
in the evening they shrivel and die.

Teach us to count each day,
that we may acquire a heart of wisdom.

INTRODUCTION. Yizkor is a time set aside to formally include in our thoughts and prayers family and friends who have passed away. In reciting Yizkor, the veil between the worlds of the living and the dead becomes more transparent. For some, memories of family and friends evoked by the festival add to our sense of fullness and peace. For some, those memories bring sadness at the loss of those we loved. For still others, these memories may be disquieting. Whatever our circumstances, as we travel through the cycle of the year, the people who were once with us in person travel with us in spirit.

The opening to a heavenly world, which Yizkor evokes, is symbolized by holding a Torah during the service and our standing as we recite the prayers recalling those who have died. Some communities begin doing so as these opening meditations are recited; some do so when the personal prayers for the departed are recited (page 335).

WHAT ARE HUMAN BEINGS אָדָם. The verses in this passage come from Psalms 144:3–4, 90:6, and 90:12.

WE RECALL. A prayer written by Mordecai M. Kaplan, Eugene Kohn, and Ira Eisenstein, and adapted here.

שׁוֹיִתִּי יְהוָה לְנִגְדֵי תְּמִידָה,
כִּי מִיְמִינִי בֶּל אָמוּט.
לְכֹן שָׂמַח לְבִי וַיִּגַּל כְּבוֹדִי,
אֶף בְּשָׂרֵי יִשְׁבֵּן לְבָטָח.

תהלים טז:ח-ט

ADONAI is always before me,
at my right hand, lest I fall.
Therefore I am glad, made happy,
though I know that my flesh
will lie in the ground
forever.

Psalm 16:8-9

A PERSONAL MEDITATION

Eternal God, Master of mercy, give me the gift of remembering.
May my memories of the dead be tender and true, undiminished
by time; let me recall them, and love them, as they were.
Shelter me with the gift of tears.
Let me express my senses of loss—my sorrow, my pain,
as well as my love, and words unspoken.
Bless me with the gift of prayer.
May I face You with an open heart, with trusting faith,
unembarrassed and unashamed.
Strengthen me with the gift of hope.
May I always believe in the beauty of life, the power of goodness,
the right to joy.
May I surrender my being, and the soul of the dead,
to Your all-knowing compassion.

MY FATHER COMMANDED ME NOT TO DIE

But my father, before he died, commanded me not to die.
Never to stop breathing.
Only to seem silent, while my soul secretly continues to be sus-
pended in the ether.
So I go on living. I will not stop living. Neither non-existence nor
fear, nor closely-knit woven gloom, its cloth cloaking the sun,
will make me tremble,
not the emptiness with which my loved ones leave me, silently
taken one by one.
I continue to breathe and with my breath, I give life to birds,
wild beasts,
shreds of sky, clumps of clay.

—RIVKA MIRIAM

*The deaths of those we now recall
left holes in our lives,
but we are grateful for the gift of their love.
May their memory, recalled this day,
be a blessing for us
and all who come to know us.*

א

I never think of myself as waiting for you,
but then when the holiday has come and gone,
when I'm packing up the Pesah dishes
or taking down the *sukkah*,
I feel hopeless and alone.

inconsolable.

Then I realize
I've left a small corner
somewhere deep inside myself
unpainted,
and in that small corner,
I'm still a child,
a little girl,
waiting.

And I had hoped
without knowing it
that this *hag*
you'd come.

My tears fall on the Pesah dishes
and I wonder
why you've left me here
alone.

—MERLE FELD

ב

Tam is who you were.
Simple and whole.
You asked, "What is this?"
I needed to know,
but was too sophisticated to ask.
Now, belatedly, I wonder,
what is this . . . seder?
what is this . . . life?
what is this . . . death?
what is this . . . God?

Wise is who you were.
You wanted to know
 every little thing there is
to know to serve God.
Details, you wanted details.
We thought your mind was narrow
when it was simply in love.
Now I miss your intense yearning
for your beloved,
content to be restrained by "no"
or liberated by "yes."

Wicked is who you were.
You just couldn't stop pushing, rejecting.
Did I owe you patience or impatience?
I still don't know.
Your rage chased away my love more
 than once.
You did provoke something in me, though.
I wish I had known how to love you
and I wish you had known
how to love me.

Unable to ask is who you were.
It was up to me to open up for you
the questions of life I wished
you could ask.
Not only to lighten my burden
though I can't deny that was true,
but so you could say your beauty
to us, to your world.
You were my mystery.
To find you
I had to study hard
at the school of gentleness.

In truth, it is not for me to judge
 who you were
and anyway
I cannot begin to know.

You may have been
a whole new number,
the fifth
or sixth
or seventh child,
a new creation,
inviting the sea
to split upon God's command
not into upper and lower
but one side facing the other.
Then we,
whole worlds,
could stumble through,
toward our redemptions
great
and
simple.

—LILLY KAUFMAN

*A Yizkor Meditation in
Memory of a Parent
Who Was Hurtful*

Dear God,
You know my heart. Indeed,
You know me better than I
know myself, so I turn to You
before I rise for Kaddish.

My emotions swirl as I say
this prayer. The parent I re-
member was not kind to me.
His/her death left me with a
legacy of unhealed wounds,
of anger and of dismay that a
parent could hurt a child as I
was hurt.

I do not want to pretend
to a love or to a grief that I do
not feel, but I do want to do
what is right as a Jew and as
a child.

Help me, O God, to subdue
my bitter emotions that do
me no good, and to find that
place in myself where happier
memories may lie hidden, and
where grief for all that could
have been, all that should have
been, may be calmed by for-
giveness, or at least soothed by
the passage of time.

I pray that You, who raise
up slaves to freedom, will lib-
erate me from the oppression
of my hurt and anger, and that
You will lead me from this
desert to Your holy place.

—ROBERT SAKS

An Eternal Window

In a garden I once heard
a song or an ancient blessing.

And above the dark trees
a window is always lit, in
memory

of the face that looked out
of it,
and that face too

was in memory of another
lit window.

—YEHUDAH AMICHAI
(translated by Chana Bloch)

MEMORIAL PRAYERS

We rise.

*We each continue in private meditation, selecting from among the following
and adding appropriate names as indicated.*

Personal prayers may be added.

In memory of female relatives or friends:

May God remember the soul of יִזְכֹּר אֱלֹהִים אֶת־נַשְׁמַת

my mother _____ אִמִּי מוֹרְתִי

my wife _____ אִשְׁתִּי

my partner _____ בֵּת זִוגִי

my sister _____ אַחֹתִי

my daughter _____ בָּתִּי

my grandmother _____ סִבָּתִי

my relative _____ קְרוֹבָתִי

my friend _____ חֵבְרָתִי

(others) _____

When one person is remembered:

שְׁהַלְכָה לְעוֹלָמָהּ. הִנְנִי נוֹדֵב/נוֹדֵבֶת צְדָקָה בְּעַד
הַזְּכָרֶת נַשְׁמָתָהּ. אֲנֵא תְהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר
הַחַיִּים וְתְהִי מְנוּחָתָה כְּבוֹד, שְׁבַע שְׁמָחוֹת אֶת־פְּנֵיהָ,
נְעִימוֹת בְּיַמֵּינָהּ נְצַח. אָמֵן.

When more than one person is remembered:

שְׁהַלְכוּ לְעוֹלָמָן. הִנְנִי נוֹדֵב/נוֹדֵבֶת צְדָקָה בְּעַד הַזְּכָרֶת
נַשְׁמוֹתֵיהֶן. אֲנֵא תְהִינָה נִפְשׁוֹתֵיהֶן צְרוּרוֹת בְּצָרוֹר
הַחַיִּים וְתְהִי מְנוּחָתָן כְּבוֹד, שְׁבַע שְׁמָחוֹת אֶת־פְּנֵיהָ,
נְעִימוֹת בְּיַמֵּינָהּ נְצַח. אָמֵן.

who has/have gone to her/their eternal home. In loving
testimony to her life/their lives, I pledge *tzedakah* to help
perpetuate ideals important to her/them. Through such
deeds, and through prayer and remembrance, may
her soul/their souls be bound up in the bond of life.
May I prove myself worthy of the many gifts with which
she/they blessed me. May these moments of meditation
strengthen the ties that link me to her/their memory.
May she/they rest in peace forever in God's presence. *Amen.*

MEMORIAL PRAYERS

We rise.

*We each continue in private meditation, selecting from among the following
and adding appropriate names as indicated.*

Personal prayers may be added.

In memory of male relatives or friends:

May God remember the soul of יִזְכֹּר אֱלֹהִים אֶת־נַשְׁמַת

my father _____ אָבִי מוֹרִי

my husband _____ אִישִׁי

my partner _____ בֶּן זִוגִי

my brother _____ אָחִי

my son _____ בְּנִי

my grandfather _____ סִבִּי

my relative _____ קְרוֹבִי

my friend _____ חֵבְרִי

(others) _____

When one person is remembered:

שְׁהַלֶּךְ לְעוֹלָמוֹ. הִנְנִי נוֹדֵב/נוֹדֵבֶת צְדָקָה בְּעַד
הַזְּכָרֶת נַשְׁמָתוֹ. אֲנֵא תְהִי נִפְשׁוֹ צְרוּרָה בְּצָרוֹר הַחַיִּים
וְתְהִי מְנוּחָתוֹ כְּבוֹד, שְׁבַע שְׁמָחוֹת אֶת־פְּנֵיהָ,
נְעִימוֹת בְּיַמֵּינָהּ נְצַח. אָמֵן.

When more than one person is remembered:

שְׁהַלְכוּ לְעוֹלָמָם. הִנְנִי נוֹדֵב/נוֹדֵבֶת צְדָקָה בְּעַד
הַזְּכָרֶת נַשְׁמוֹתֵיהֶם. אֲנֵא תְהִינָה נִפְשׁוֹתֵיהֶם צְרוּרוֹת
בְּצָרוֹר הַחַיִּים וְתְהִי מְנוּחָתָם כְּבוֹד, שְׁבַע שְׁמָחוֹת
אֶת־פְּנֵיהָ, נְעִימוֹת בְּיַמֵּינָהּ נְצַח. אָמֵן.

who has/have gone to his/their eternal home. In loving
testimony to his life/their lives, I pledge *tzedakah* to help
perpetuate ideals important to him/them. Through such
deeds, and through prayer and remembrance, may his soul/
their souls be bound up in the bond of life. May I prove
myself worthy of the many gifts with which he/they blessed
me. May these moments of meditation strengthen the ties
that link me to his/their memory. May he/they rest in peace
forever in God's presence. *Amen.*

TZEDAKAH צְדָקָה. The Yizkor
service was called *seder
matnat yad*, the service of
expressing generosity on
behalf of those who have
died. That name comes
from the closing line of the
Torah reading for the final
day of the pilgrimage festi-
vals: "Every person giving a
gift according to the bless-
ing they have received from
Adonai" (Deuteronomy
16:17). Offering charitable
gifts and performing acts
of justice, love, and care in
memory of those who have
died provide us with ways
of honoring their memory
and continuing their influ-
ence for good.

FOR THOSE WHO DIED IN DEFENSE OF THE STATE OF ISRAEL AND IN ACTS OF TERROR

Some congregations add the following:

יִזְכֹּר אֱלֹהִים אֶת־נַשְׁמוֹת כָּל־אֶחָיוֹ וְאֶחָיוֹתָיו בְּנֵי יִשְׂרָאֵל שֶׁהִקְרִיבוּ אֶת־נַפְשׁוֹתֵיהֶם בְּדֶרֶךְ לְהַקְמִית מְדִינַת יִשְׂרָאֵל וּבְהַגְנָתָהּ, וְכָל־אֵלֶּה שֶׁנִּטְבְּחוּ בְּמַעֲשֵׂי חַבְלָה. בְּעִבּוֹר שְׂאֵנוּ מִתְפַּלְלִים בְּעֵד הַזְּכָרַת נַשְׁמָתָם. אָנָּה נִזְכּוֹר לְעוֹלָם הַד גְּבוּרָתָם וּמִסִּירוֹתָם וּתְמִימוּתָם, וְתַהֲיִינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים וְתַהֲיִי מְנוּחָתָם כְּבוֹד, שְׁבַע שְׂמַחוֹת אֶת־פְּנֵיהָ, נְעִימוֹת בִּימִינְךָ נְצַח. אָמֵן.

May God remember the souls of all those of the house of Israel who sacrificed themselves to establish the State of Israel, or who have perished in its defense, and those slaughtered in acts of terror. In their memory we pray. May the memory of their bravery, their dedication, and their innocence be with us throughout time. May their souls be bound up in the bond of life; may they be remembered with honor and may they rest in peace at Your right hand forever. Amen.

IN MEMORY OF ALL THE DEAD

אֵל מְלֵא רַחֲמִים, שׁוֹכֵן בְּמְרוֹמִים, הַמַּצֵּא מְנוּחָה נְכוֹנָה תַּחַת כַּנְפֵי הַשְּׂכִינָה, בְּמַעְלֹת קְדוּשִׁים וְטְהוּרִים, כְּזֹהֵר הַרְקִיעַ מְזֹהֲרִים, לְנַשְׁמוֹת כָּל־אֵלֶּה שֶׁהִזְכִּירוּנוּ הַיּוֹם לְבָרָכָה, שֶׁהִלְכוּ לְעוֹלָמָם, בְּגֵן עֵדֶן תַּהֲיִי מְנוּחָתָם. אָנָּה בְּעַל הַרְחָמִים, הַסֹּתִירָם בְּסִתְרֵי כַּנְפֵיךָ לְעוֹלָמִים. וְצָרוֹר בְּצָרוֹר הַחַיִּים אֶת־נַשְׁמוֹתֵיהֶם. יְהוּה הוּא נַחֲלָתָם. וְיִנּוּחוּ בְּשָׁלוֹם עַל מִשְׁכַּבּוֹתֵיהֶם. וְנֹאמֵר אָמֵן.

Exalted, compassionate God, grant perfect peace in Your sheltering presence, among the holy and the pure, whose radiance is like the heavens, to the souls of all those we have recalled today. May their memory be a blessing, and may they rest in paradise. Master of mercy, may they find eternal shelter beneath Your sheltering wings, and may their souls be bound up in the bond of life. ADONAI is their portion. May they rest in peace. And let us say: Amen.

IN MEMORY OF CONGREGANTS

Some congregations add the following:

יִזְכֹּר אֱלֹהִים אֶת־נַשְׁמוֹת יְדִידֵינוּ חַבְרֵי הַקְּהָל הַקְּדוֹשׁ הַזֶּה שֶׁהִלְכוּ לְעוֹלָמָם. אָנָּה תַהֲיִינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים וְתַהֲיִי מְנוּחָתָם כְּבוֹד, שְׁבַע שְׂמַחוֹת אֶת־פְּנֵיהָ, נְעִימוֹת בִּימִינְךָ נְצַח. אָמֵן.

May God remember the souls of our friends, members of this holy congregation, who have gone to their eternal home. May their souls be bound up in the bond of life. May they rest in peace honored in God's presence. Amen.

Exalted, compassionate God, comfort the bereaved families of this congregation. Help us to perpetuate everything that was worthy in the lives of those no longer with us, whom we remember this day. May their memory endure as a blessing. Amen.

FOR MARTYRS AND THE SIX MILLION

Some congregations add the following:

יִזְכֹּר אֱלֹהִים אֶת־נַשְׁמוֹת כָּל־אֶחָיוֹ בְּנֵי יִשְׂרָאֵל שֶׁמָּסְרוּ אֶת־נַפְשָׁם עַל קְדוּשַׁת הַשֵּׁם, וְאֶת־הָאֲנָשִׁים נְשִׁים וְטָף, שֶׁנִּחְרְקוּ וְשֶׁנִּשְׂרְפוּ וְשֶׁנִּהְרְגוּ בְּשׂוֹאָה. בְּעִבּוֹר שְׂאֵנוּ מִתְפַּלְלִים בְּעֵד הַזְּכָרַת נַשְׁמָתָם. אָנָּה יִשְׁמַע בְּחַיֵּינוּ הַד גְּבוּרָתָם וּמִסִּירוֹתָם וְיִרְאֶה בְּמַעֲשֵׂינוּ טְהַר לִבָּם, וְתַהֲיִינָה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצָרוֹר הַחַיִּים וְתַהֲיִי מְנוּחָתָם כְּבוֹד, שְׁבַע שְׂמַחוֹת אֶת־פְּנֵיהָ, נְעִימוֹת בִּימִינְךָ נְצַח. אָמֵן.

May God remember the souls of the martyrs of our people, who gave their lives for the sanctification of God's name, and the men women and children who were were slaughtered, burned, and killed in the Holocaust. In their memory we pray. May our lives reflect a measure of their bravery, dedication, and purity of soul. May their souls be bound up in the bond of life; may they be remembered with honor and may they rest in peace at Your right hand forever. Amen.

בְּגֵן עֵדֶן PARADISE. Literally, "in the Garden of Eden." We imagine that the soul, which connects all living beings with their divine source, returns, after the death of the body, to God's care.

IN EVERYTHING

In everything there is at least an eighth part
that is death. Its weight is not great.
With that secret and carefree grace
we carry it everywhere we go.
On lovely awakenings, on journeys,
in lovers' words, in our distraction
forgotten at the edges of our affairs
it is always with us. Weighing
hardly anything at all.

—LEA GOLDBERG (translated by Rachel Tzvia Back)

GIFT

You teach your children
what you've been taught
about the generosity of limitations,
the shortness of life, but also the future
you could only find
when you found life's limits,
not the death you lived
but death itself, the real-you death,
divvying up your assets—
your heart, your savvy, your love of interpretation,
and interpretation of love
as whatever fulfills your wish
to be and to give
everything that gives itself to you,
that gave your children to you and you to them
when the lines between you were cut or frozen
and pain guaranteed and growing
and love came roaring back.

—JOY LADIN

PSALM 23

מִזְמוֹר לְדָוִד.
A PSALM OF DAVID
Mizmor l'david.

יְהוָה רֹעִי, לֹא אֶחְסָר.

ADONAI is my shepherd; I shall not want.

Adonai ro-i lo ehsar.

בְּנֵאֲוֹת דָּשָׁא יִרְבִּיצֵנִי, עַל מֵי מְנוּחֹת יְנַהֲלֵנִי,

God lays me down in green pastures, leads me to still waters,

Binot desheh yarbitzeini, al mei m'nuhot y'nahaleini.

נַפְשִׁי יִשׁוּבֵב, יְנַחֲנֵי בְּמַעְגְּלֵי צְדָק לְמַעַן שְׁמוֹ.

renews my life, guides me in right paths—for that is God's way.

Nafshi y'shoveiv, yanheini v'maglei tzedek l'ma-an sh'mo.

גַּם כִּי אֵלֶיךָ בְּגִיא צַלְמוֹת

Though I walk through a valley as dark as death,

Gam ki eileikh b'gei tzalmavet

לֹא אִירָא רָע כִּי אִתָּה עִמָּדִי.

I fear no evil, for You are with me;

lo ira ra ki atah imadi.

שִׁבְטְךָ וּמַשְׁעֲנֵתְךָ הֵמָּה יְנַחֲמֵנִי.

Your rod and Your staff, they comfort me.

Shivt'kha u-mishantekha heimah y'nahamuni.

תַּעֲרֹךְ לְפָנַי שְׁלֶחַן נֶגֶד צָרָי,

You spread a table before me in full view of my foes;

Ta-arokh l'fanai shulhan neged tzor'rai,

דִּשְׁנַת בְּשֶׁמֶן רֹאשִׁי בּוֹסֵי רוּיָהּ.

You anoint my head with oil, my cup is overflowing.

Dishanta va-shemen roshi, kosi r'vayah.

אֵף טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי,

Only goodness and steadfast love shall pursue me

all the days of my life,

Akh tov va-hesed yird'funi kol y'mei hayai,

וְשָׁבְתִי בְּבַיִת יְהוָה לְאָרְךָ יָמִים.

And I shall dwell in the house of ADONAI forever.

V'shavti b'veit Adonai l'orekh yamim.

Mourner's Kaddish

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

May God's great name be acknowledged forever and ever!

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth].

And we say: *Amen*.

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih,
v'yamlikh malkhuteih b'hayekhon u-v'yomeikhon
u-v'hayei d'khol beit yisrael, ba-agala u-vizman kariv,
v'imru amen.

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar
v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu,
l'eila min kol birkhata v'shirata tushb'hata v'nehamata
da-amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol yisrael,
v'imru amen.

Oseh shalom bimromav hu ya-aseh shalom aleinu
v'al kol yisrael [v'al kol yosh'vei teiveil],
v'imru amen.

We are seated.

קדיש יתום

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא,
בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּן וּבְיוֹמֵינוּן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵיהּ דְּקַדְשָׁא, בְּרִיךְ הוּא,
לְעָלַם מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא
וְנַחֲמָתָא דְאִמְרוּן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

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

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

We are seated.

The prayer for martyrs, Av Ha-Rahamim, can be found on page 446.
A transliteration of Ashrei may be found on page 181.

ASHREI

Joyous are they who dwell in Your house; they shall praise You forever.
Joyous the people who are so favored; joyous the people whose God is ADONAI.

A SONG OF PRAISE, OF DAVID

I exalt You, my God, my sovereign; I praise Your name, always.
Every day I praise You, glorifying Your name, always.
Great is ADONAI, greatly to be praised, though Your greatness is unfathomable.

*One generation praises Your works to another,
telling of Your mighty deeds.*

I would speak of Your majestic glory and of Your wondrous acts.
*Generations speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.*

They recount Your great goodness, and sing of Your righteousness.
ADONAI is merciful and compassionate, patient, and abounding in love.

ADONAI is good to all, and God's mercy embraces all of creation.
All of creation acknowledges You, and the faithful bless You.

They speak of the glory of Your sovereignty and tell of Your might,
*proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.*

Your sovereignty is eternal;

Your dominion endures in every generation.

ADONAI supports all who falter, and lifts up all who are bent down.

The eyes of all look hopefully to You,
and You provide them nourishment in due time.

Opening Your hand, You satisfy with abundance all that lives.

ADONAI is righteous in all that is done, faithful to all creation.

ADONAI is near to all who call, to all who call sincerely.

God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.

*ADONAI watches over all who love the Holy One,
but will destroy all the wicked.*

► My mouth shall utter praise of ADONAI.

May all that is mortal praise God's name forever and ever.

Psalm 145

We shall praise ADONAI now and always. Halleluyah!

The prayer for martyrs, Av Ha-Rahamim, can be found on page 446.
A transliteration of Ashrei may be found on page 181.

אֲשֵׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלְלוּךָ סֶלָה.
אֲשֵׁרֵי הָעָם שְׂכֵנֶיךָ לֹא, אֲשֵׁרֵי הָעָם שִׁיהוּהוּ אֱלֹהֶיךָ.

תְּהִלָּה לְדָוִד

אֲרוֹמְמֶיךָ אֱלֹהֵי הַמַּלְאָךְ, וְאֶבְרַכְךָ שְׁמֶיךָ לְעוֹלָם וָעֶד.

בְּכָל־יוֹם אֶבְרַכְךָ, וְאֶהְלֵלְךָ שְׁמֶיךָ לְעוֹלָם וָעֶד.

גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.

דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ, וּגְבוּרֹתֶיךָ יִגִּידוּ.

הַדָּר כְּבוֹד הוֹדָה, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֻלְתְּךָ אֶסְפְּרֶנָּה.

זָכַר רַב טוֹבְךָ יִבְיַעוּ, וְצִדְקֹתֶיךָ יִרְנְנוּ.

חֲנוּן וְרַחוּם יְהוָה, אֲרָךְ אַפַּיִם וּגְדֻלַּחֲסֵד.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.

יִוְדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ, וְחֲסִידֶיךָ יִבְרַכּוּכָה.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרַתְךָ יִדְבִּירוּ.

לְהוֹדִיעַ לְבַנְיָהּ הָאָדָם גְּבוּרֹתָיו, וּכְבוֹד הַדָּר מַלְכוּתוֹ.

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דוֹר וָדוֹר.

סוֹמֵךְ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַפְּפוּפִים.

עֵינָיו כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.

פּוֹתֵחַ אֶת־יְדֶיךָ, וּמִשְׁבִּיעַ לְכָל־חַי רִצּוֹן.

צִדִּיק יְהוָה בְּכָל־דִּרְכָיו, וְחֲסִיד בְּכָל־מַעֲשָׂיו.

קָרוֹב יְהוָה לְכָל־קוֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.

רִצּוֹן יִרְאוּ יַעֲשֵׂהָ, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.

שׁוֹמֵר יְהוָה אֶת־פֶּלֶאֱהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.

◀ תְּהִלַּת יְהוָה יִדְבַר־פִּי,

וַיְבָרֶךְ כָּל־בָּשָׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וְאֶנְחֲנוּ נִבְרָךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ.

ASHREI is recited three times a day. Its popularity may have resulted from its alphabetical acrostic arrangement, making it easy to memorize. But it undoubtedly also drew its popularity from its content. It expresses praise of God by emphasizing God's continuing care and kindness throughout time; equally, it emphasizes God's moral quality of helping the weak and those who falter. It interweaves the personal and the universal, beginning with first-person statements, but goes on to include more general voices: "each generation," "the eyes of all look hopefully to You." This intermixing of the personal and the universal is a common thread in Jewish liturgy.

The word *ashrei* itself captures an ideal that is hard to translate. Some translations offer the English word "happiness" (as in "Happy are they"), which suggests a self-referential quality of satisfaction. "Fortunate are they" is closer to the mark, since it recognizes the internal state as a gift and thus assumes a relationship to the world, to God. "Blessed are they" emphasizes the relationship to God, but doesn't quite capture the fullness of joy that the word denotes. As used throughout the Book of Psalms, *ashrei* often suggests a moral quality, along with a sense of personal fulfillment.

Returning the Torah

We rise as the ark is opened.

Leader:

Celebrate the name of ADONAI; God's name alone is exalted.

Congregation:

God's glory encompasses heaven and earth; God extols the faithful—raising up Israel, the people whom God keeps close. Halleluyah!

Hodo al eretz v'shamayim, va-yarem keren l'amo, t'hilah l'khol ḥasidav, livnei yisrael am k'rovo. Hal'luyah!

On Festivals occurring on weekdays:

A SONG OF DAVID

The earth is ADONAI's in all its fullness,
the land and all who dwell on it.
It was God who founded it upon the seas,
and set it firm upon the flowing streams.
Who may ascend the mount of ADONAI?
Who may stand in God's sanctuary?
One who has clean hands and a pure heart,
who has not taken God's name in vain, nor sworn deceitfully,
will receive ADONAI's blessing, a just reward from God, the deliverer.
This generation seeks You;
the descendants of Jacob long for Your presence, *selah*.
Open up, O gates—open up the entryway to eternity;
let the exalted sovereign come.
Who is the sovereign who is exalted?
ADONAI, mighty and triumphant, ADONAI triumphant in battle.
Open up, O gates—open up the entryway to eternity;
let the exalted sovereign come.
▶ Who is the sovereign who is exalted?
ADONAI Tz'va-ot is the sovereign who is exalted, *selah*.

Ladonai ha-aretz u-m'lo-ah, teiveil v'yosh'vei vah. Ki hu al yamim y'sadah, v'al n'harot y'khon'neha. Mi ya-aleh v'har Adonai, u-mi yakum bimkom kodsho. N'ki khapayim u-var leivav, asher lo nasa la-shav nafshi, v'lo nishba l'mirmah. Yisa v'rakhah mei-eit Adonai, u-tzedakah mei-elohei yisho. Zeh dor dorshav m'vakshei fanekha yaakov, selah. Se'u she'arim rasheikhem, v'hinasu pithei olam, v'yavo melekh ha-kavod. Mi zeh melekh ha-kavod, Adonai izuz v'gibor, Adonai gibor milhamah. Se'u she'arim rasheikhem, u-s'u pithei olam, v'yavo melekh ha-kavod. Mi hu zeh melekh ha-kavod, Adonai Tz'va-ot hu melekh ha-kavod, selah.

Psalm 24

הַכְנֵסֵת הַתּוֹרָה

We rise as the ark is opened.

Leader:

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ.

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיִּרָם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל־חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ, הַלְלוּיָהּ.

On Festivals occurring on weekdays:

לְדוֹד מְזִמּוֹר

לִיהוָה הָאֶרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיִּשְׁבֵּי בָהּ.
כִּי הוּא עַל יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יִכּוֹנְנֶנָּה.
מִי יַעֲלֶה בְּהַר יְהוָה, וּמִי יִקּוּם בְּמִקּוֹם קֹדֶשׁוֹ.
נָקִי כַפָּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נִפְשִׁי,
וְלֹא נִשְׁפַּע לְמַרְמָה,
יִשָּׂא בְרָכָה מֵאֵת יְהוָה, וַצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דוֹר דּוֹרְשָׁיו, מִבְּקִשֵׁי פְנֵיהֶּ יַעֲקֹב, סֵלָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהִנְשָׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה עֶזְרוֹ וְגִבּוֹר,
יְהוָה גִּבּוֹר מִלְחָמָה.
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְשָׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
◀ מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,
יְהוָה צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סֵלָה.

תהלים כד

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

PSALM 24. This psalm's dramatic imagery of gates that open for God's symbolic entrance to the Temple explains why it accompanies the Torah's return to the ark. Yet the psalm focuses first of all on the state of the worshipper: purity of action—especially verbal honesty—must characterize those who would enter this holy place and receive its blessing. Like Psalm 29, recited on Shabbat when the Torah is returned (on the next page), this psalm speaks of God being enthroned; elsewhere the psalmist speaks of God being enthroned among the praises of Israel. We might think of our study and worship as having opened the gates and created the heavenly space in which God may dwell.

On Festivals occurring on Shabbat and on the Shabbat of Hol Ha-Mo-ed:

A PSALM OF DAVID

Acclaim ADONAI, children of the Divine; acclaim ADONAI, with honor and strength.
Acclaim ADONAI, with the honor due God's name; bow before ADONAI in the splendor of the sanctuary.
The voice of ADONAI thunders over the waters;
God, glorious, thunders—ADONAI, over the great sea.
The voice of ADONAI, with all its power; the voice of ADONAI, with all its majesty; the voice of ADONAI shatters the cedars. ADONAI shatters the cedars of Lebanon—making the trees dance like calves, the mountains of Lebanon and Sirion like wild bulls.
The voice of ADONAI forms flames of fire; the voice of ADONAI convulses the wilderness, ADONAI convulses the wilderness of Kadesh.
The voice of ADONAI makes hinds calve and strips forests bare, and in God's sanctuary all acknowledge the glory of God. ADONAI was enthroned above the flood waters: enthroned, ADONAI is eternally sovereign.
ADONAI will grant strength to God's people; ADONAI will bless them with peace.

Mizmor l'david.

Havu l'adonai b'nei eilim, havu l'adonai kavod va-oz.

Havu l'adonai k'vod sh'mo, hishtahavu l'adonai b'hadrat kodesh.

Kol Adonai al ha-mayim, El ha-kavod hirim, Adonai al mayim rabim.

Kol Adonai ba-ko-ah, kol Adonai be-hadar, kol Adonai shover arazim, va-y'shabeir Adonai et arzei ha-l'vanon. Va-yarkidem k'mo eigel, l'vanon v'siryon k'mo ven re'eimim. Kol Adonai hotzev lahavot esh, kol Adonai yahil midbar, yahil Adonai midbar kadesh. Kol Adonai y'holel ayalot.

Va-yehesof y'arot u-v'heikhalo kulo omer kavod.

Adonai la-mabul yashav, va-yeishev Adonai melek l'olam.

Adonai oz l'amo yiten, Adonai y'varekh et amo va-shalom.

Psalm 29

On Festivals occurring on Shabbat and on the Shabbat of Hol Ha-Mo-ed:

מִזְמוֹר לְדָוִד
הָבוּ לַיהוָה בְּנֵי אֱלִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז,
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ.
קוֹל יְהוָה עַל-הַמַּיִם,
אֵל הַכְּבוֹד הַרְעִים, יְהוָה עַל מַיִם רַבִּים.
קוֹל יְהוָה בַּבָּחַ,
קוֹל יְהוָה בְּהַדָּר, קוֹל יְהוָה שֹׁבֵר אַרְזִים,
וַיִּשְׁבֵּר יְהוָה אֶת-אַרְזֵי הַלְּבָנוֹן,
וַיִּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בְּוֶרְאֵמִים.
קוֹל יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ,
קוֹל יְהוָה יַחִיל מִדְּבָר, יַחִיל יְהוָה מִדְּבַר קֹדֶשׁ,
קוֹל יְהוָה יְחַלֵּל אַיָּלוֹת.
וַיַּחֲשֹׁף יַעֲרוֹת, וּבְהִיכְלוּ כָּלוּ אֵמֶר כְּבוֹד.
יְהוָה לַמַּבּוּל יֹשֵׁב, וַיִּשָּׁב יְהוָה מִלֶּךְ לְעוֹלָם.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבַרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

תהלים כט

PSALM 29. Psalm 29 was chosen to accompany the procession of the Torah as it is returned to the ark on Shabbat morning because of its predominant image. The phrase *kol Adonai* (“the voice of God”)—which was identified by the ancient rabbis with God's revelation on Sinai—is repeated seven times. The thunder and lightning described here evoke the scene of the revelation at Sinai in Exodus 19; the Bible elsewhere locates Kadesh in or near the Sinai desert.

Biblical scholars see the psalm as a depiction of a storm coming in from the Mediterranean, passing over the mountains of Lebanon—cedars top those high mountains and are among the world's sturdiest and longest-lived trees—moving over the fertile land and then through the desert.

The psalm begins with reference to the waters of the Mediterranean Sea and ends with God enthroned above the primal waters of creation. It also begins with an angelic chorus praising God and toward the end mentions the human chorus praising God in the Temple. Thus earth and heaven—the human and the Divine—are joined.

We began the Torah service with verses marking a royal procession and now, as the Torah is returned to the ark after it has been read to the congregation, we end with verses depicting God enthroned as the “eternal sovereign.”

The Craft of Torah

Rabbinic texts frequently use the phrase “Torah is their craft” to describe those who engage in Torah study as their life task. Craftsmanship necessitates study—mental facility. Thus the Torah characterizes those to be chosen as the craftsmen, who are to build the portable sanctuary in the desert, as “people who can devise designs (*lahashov mahshavot*) in crafting gold and silver.” But in order for a craftsman to become a professional one needs to practice. Mental pictures are not sufficient for understanding how to bring the design to fruition . . . and it is imperative that Torah be fulfilled in the world of action. The foundation of doing good and of service to God is to apply in life the concepts of righteousness and divine truth that are the most elevated and holy. Prayer that arouses our emotions prepares us to bring to fruition the highest moral tendencies, for when our emotions are aroused we are closer to acting in the world than when we simply contemplate the action. Through the power of prayer, our hearts are softened so that we are prepared to implement the kind of righteousness we have learned in the study of Torah; through prayer we become craftsmen of righteousness.

—ABRAHAM ISAAC KOOK

The Torah scrolls are placed in the ark.

Whenever the ark was set down, Moses would say: ADONAI, may You dwell among the myriad families of the people Israel.

Return, ADONAI, to Your sanctuary, You and Your glorious ark.

Let Your priests be robed in righteousness, and Your faithful sing for joy.

For the sake of David, Your servant, do not turn away from Your anointed.

► I have given you a precious inheritance: do not forsake My teaching.

It is a tree of life for those who grasp it, and all who hold onto it are blessed.

Its ways are pleasant, and all its paths are peace.

Turn us toward You, ADONAI, and we will return to You; make our days seem fresh, as they once were.

► *Ki lekah tov natati lakhem, torati al ta-azovu.*

Etz hayim hi la-mahazikim bah, v'tom'kheha me'ushar.

D'arakheha darkhei no-am, v'khol n'tivoteha shalom.

Hashiveinu Adonai eilekha v'nashuvah, hadesh yameinu k'kedem.

The ark is closed.

Hatzi Kaddish

Leader:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen.*

Congregation and Leader:

May God's great name be acknowledged forever and ever!

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen.*

The Torah scrolls are placed in the ark.

וּבְנַחָה יֹאמֵר: שׁוּבָה יְהוָה רַבְבוֹת אֶלְפֵי יִשְׂרָאֵל.
 קוּמָה יְהוָה לְמִנוּחָתָךְ, אֲתָה וְאַרְוֹן עִוְךָ.
 בְּהִנֵּיךְ יִלְבָּשׁוּ צִדְקָה, וְחִסְדֶּיךָ יִרְגְּנוּ.
 בְּעִבּוֹר דָּוִד עֲבָדְךָ, אֵל תֵּשֵׁב פְּנֵי מְשִׁיחֶךָ.
 ◀ כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ.
 עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכִּיחַ מְאֹשֵׁר.
 דְּרָכֶיהָ דְרָכֵי נֹעַם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.
 הַשִּׁיבֵנו יְהוָה אֱלֹהֵיךָ וְנִשׁוּבָה, חֲדָשׁ יְמֵינוּ בְּקָדָם.

The ark is closed.

WHENEVER THE ARK WAS SET DOWN יֹאמֵר. Numbers 10:36. As the Torah completes its circuit through the synagogue, we recall Moses' words when the people finished a stage in their journey through the wilderness and came to rest in a new camp. This verse and the ones that follow (Psalm 132:8–10; Proverbs 4:2; 3:18) can also serve to refer to our own inner journey: if we wish, our lives may be accompanied by Torah.

ITS WAYS ARE PLEASANT AND ALL ITS PATHS ARE PEACE

דְּרָכֶיהָ דְרָכֵי נֹעַם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם. Proverbs 3:17. In their context, this and the preceding verse from Proverbs refer to wisdom, *hokhmah*. The ancient rabbis associated wisdom with Torah. As we put away the Torah, we pray that our study of Torah should provide us with the wisdom to promote a life characterized by pleasantness and the pursuit of peace.

TURN US TOWARD YOU, ADONAI הַשִּׁיבֵנו יְהוָה אֱלֹהֵיךָ. Lamentations 5:21. We conclude with a prayer for the reconciliation of God and the people Israel.

חֲצִי קָדִישׁ

Leader:

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

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא,
 לְעֵלְא מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא
 וְנַחֲמָתָא דְאֲמִירָן בְּעֵלְמָא, וְאָמְרוּ אַמֵּן.