

**תפילת תהילים**

**Prayer of Psalms**

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**Submitted in Partial Fulfillment of Requirements for Ordination**

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**March 15, 2012**

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# Acknowledgements

It is said that it takes a village to raise a child. It has also taken a village to produce this capstone project. Among the many people who have helped me, directly or indirectly, conceive of and bring forth this capstone are: my liturgy teachers from religious school to now, who taught me to love prayer and understand the words we pray; my professors at HUC-JIR, who have shown that every aspect of rabbinic study sheds light on the others; Rabbi Sheldon Marder, who has always had another resource to pull off the shelf; and Rabbi Andrea Weiss, Ph.D., who made the Psalms come alive by showing me their power and poetry. And I must offer my deepest gratitude to Rabbi Richard N.

Levy, who has been an engaging teacher, an inspiring mentor, an insightful and compassionate rabbi, and an encouraging adviser.

Many thanks and much love go to my friends and family who have cheered me on through rabbinical school, especially during the homestretch of this last year.

And, above all, may this project serve to bring honor and praise to God's Name, in thanks for the many blessings I have in my life.



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# Introduction

Hannah, beloved wife of Elkanah, desperately wanted a child. But she was barren and had to endure the pain of watching Peninah, Elkanah's other wife, give birth to child after child. To make matters worse, Peninah and her children would taunt Hannah because of her barrenness during their yearly pilgrimage to the sanctuary at Shiloh to offer thanks and praise to God. Distraught, Hannah could not join her family in the joyful prayers and festive meals; instead, she wept and prayed that God let her give birth to a child. The next year, Hannah gave birth to a son. When Hannah next returned to Shiloh, full of joy, she offered sacrifices and a psalm of praise and thanksgiving.<sup>1</sup>

Even though Hannah's psalm does not appear in the Book of Psalms, it gives us insight into the context in which psalms were used. Historically, collections of psalms seem to have functioned as early prayerbooks, used for formal worship in both communal and individual settings (see below for further discussion). Encompassing a wide range of emotions and experiences, the psalms provided for the Israelites' formal prayer needs.

In our contemporary context, psalms have a place in communal and individual worship, but they no longer serve as our main form of prayer. As the structure of worship services changed over time, other, newer compositions—both prose and

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<sup>1</sup> 1 Samuel 1:1-2:11

poetry—replaced most of the psalms as formal prayers. Now, psalms function primarily as scripture rather than prayer, though there are a few important exceptions.<sup>2</sup>

Yet the Psalms are, at their core, prayers. They are prayers of rejoicing and thanksgiving, prayers of petition and lament, and prayers of support, advice, and comfort. Many of them are as relevant today as they were 2500 years ago and earlier. They express national and personal crises and blessings in beautiful and meaningful ways without referencing the specific events that led to their composition. The Psalms' continued relevance and beauty and their powerful expression of human emotion drew me in and made me fall in love with them as prayers. I wanted to pray the Psalms.

I also love liturgy as it is today. The prayers that form the daily, Sabbath, and holiday worship services are beautiful and expressive and timeless. And, for better and worse, they are familiar—worse, because they sometimes feel stagnant and worn; better, because they can serve as vehicles to increased spirituality and deeper prayer, and because their familiarity is comforting.

In order to pray the Psalms while maintaining the familiarity of contemporary worship, I took elements from both, creating a *siddur* composed of psalms.

### **Worship & Prayer: a Note on Language**

In both reading and writing about psalms in worship, it became clear that these terms are used alone and in relation to each other in very different ways depending on the author and the context. While a study of their usage and meaning would be

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<sup>2</sup> Hoffman, Lawrence A., "Hallels, Midrash, Canon, and Loss: Psalms in Jewish Liturgy," in *Psalms in Community: Jewish and Christian Textual, Liturgical, and Artistic Traditions*, ed. Harold W. Attridge and Margot E. Fassler (Atlanta: Society of Biblical Literature, 2003), 43-44.



fascinating, such an examination is beyond the scope of this work. I will, however, define my terms.

I use the word “worship” (עבודה *avodah*) to refer to the many varied expressions of our relationship to God. Worship may involve words, music, or even silence. Worship may consist of performing a certain action or refraining from a certain action. Worship may be communal or individual, and may be formal and ritualized or spontaneous. Among many other examples, the person who looks in awe at a beautiful landscape engages in worship, as do the parents teaching their child right from wrong, the person serving food in a soup kitchen, the community gathered to offer sacrifices, the person who resists the temptation to steal, and the person who cries out in pain and anguish.

A “worship service,” however, refers more specifically to the formal, composed ritual of worship. In the contemporary context we might imagine an individual or community reciting liturgy, and in the biblical context we would think of the sacrificial rites of the Temple, although neither is the only type of worship service of its time.

Prayer (תפילה *t’filah*), like worship, manifests itself in many different ways, but it involves conveying ideas, thoughts, or feelings to God. To borrow the words of a psalmist, prayer is “the words of my mouth and the meditations of my heart.”<sup>3</sup> These words and meditations may be articulated verbally or through music, dance, or art, or they may be inexpressible. For example, prayers may consist of praise or thanksgiving. They may (try to) express anger, pain, fear, lament, joy, or confidence. Or they may be requests or promises. Like worship, prayer may be communal or individual, formal or

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<sup>3</sup> Psalm 19:15.

spontaneous. Prayer is one form of worship and is often used in conjunction with other forms of worship.

Despite this attempt at clarifying “worship” and “prayer,” these definitions are neither perfect nor all-encompassing. Because prayer is a form of worship, the two terms are sometimes used interchangeably, though I have tried to avoid using them as synonyms. There is, however, one context in which I conflate the terms for ease of usage: one who prays is a worshiper (rather than a pray-er), as is one who engages in other forms of worship. Hannah, Samuel’s mother, is the model worshiper according to both Talmud<sup>4</sup> and the scholars who learn about the biblical usage of psalms from her story.

### **History of Psalms as Jewish Worship**

In the opening chapters of 1 Samuel, we hear Hannah’s voice raised in prayer twice. Her first prayer is simple and direct:

Adonai Tz’vaot, if You will look upon the suffering of Your maidservant and will remember me and not forget Your maidservant, and if You will grant Your maidservant a male child, I will dedicate him to Adonai for all the days of his life; and no razor shall ever touch his head.<sup>5</sup>

In it, she addresses God, expresses her desire to have a son, and vows she will dedicate her son to God to entice God to fulfill her request. No flowery language, no poetic conventions, just a simple prayer of a distraught woman.<sup>6</sup>

Hannah’s prayer of thanksgiving, however, is much different from her earlier petition in both style and content.

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<sup>4</sup> Babylonian Talmud, Tractate *Berakhot* 31a-b. The rabbis use Hannah’s words and actions as the basis for establishing norms around prayer.

<sup>5</sup> 1Samuel 1:11, translation from JPS, 1985.

<sup>6</sup> Hannah references herself in the third person following a convention of subservient speech.

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| <p><sup>1</sup> My heart exults in Adonai;<br/>I have triumphed through Adonai.<br/>I gloat over my enemies;<br/>I rejoice in Your deliverance.</p> <p><sup>2</sup> There is no holy one like Adonai,<br/>Truly, there is none beside You;<br/>There is no rock like our God.</p> <p><sup>3</sup> Talk no more with lofty pride,<br/>Let no arrogance cross your lips!<br/>For Adonai is an all-knowing God;<br/>By God actions are measured.</p> <p><sup>4</sup> The bows of the mighty are broken,<br/>And the faltering are girded with<br/>strength.</p> <p><sup>5</sup> Men once sated must hire out for bread;<br/>Men once hungry hunger no more.<br/>While the barren woman bears seven,<br/>The mother of many is forlorn.</p> <p><sup>6</sup> Adonai deals death and gives life,<br/>Casts down into Sheol and raises up.</p> | <p><sup>7</sup> Adonai makes poor and makes rich;<br/>casts down, and also lifts high,</p> <p><sup>8</sup> Raises the poor from the dust,<br/>Lifts up the needy from the dunghill,<br/>Setting them with nobles,<br/>Granting them seats of honor.<br/>For the pillars of the earth are<br/>Adonai's;<br/>God has set the world upon them.</p> <p><sup>9</sup> God guards the steps of the faithful,<br/>But the wicked perish in darkness—<br/>For not by strength shall man<br/>prevail.</p> <p><sup>10</sup> The foes of Adonai shall be<br/>shattered;<br/>God will thunder against them in the<br/>heavens.<br/>Adonai will judge the ends of the<br/>earth.<br/>God will give power to the king,<br/>And triumph to the anointed one.<sup>7</sup></p> |
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As Marc Brettler<sup>8</sup> notes, unlike Hannah's prose petition, this prayer was a carefully composed poem with many of the elements of biblical poetry. Where the petition centered on the pain of barrenness and the desire to have a child, only one verse of this psalm addresses Hannah's experience of barrenness. Additionally, the psalm as a whole appears to refer to the military victory of a king. But Hannah did not win a military victory, although one could interpret the references to victory as Hannah's triumph over barrenness and Peninah's taunting. Nor was there a monarchy at this time in Hannah's life; Hannah's son Samuel established the monarchy many years later. Clearly this poem was neither composed nor recited by Hannah.<sup>9</sup>

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<sup>7</sup> 2Samuel 2:1-10, translation from JPS, 1985.

<sup>8</sup> Brettler, Marc Z., *How to Read the Bible* (Philadelphia: JPS, 2005), 220-2.

<sup>9</sup> Ibid.

In that case, why would the biblical editors put these words in Hannah’s mouth? Brettler suggests that the ancient audience would have been familiar with the act of praying a psalm in the Temple, as Hannah did. He writes, “the Israelites customarily prayed using ready-made psalms...[p]robably because they believed such poems to be both movingly beautiful and traditional—that is, proven efficacious.”<sup>10</sup> Brettler imagines that a worshiper in the sanctuary “would have asked an official (such as a priest) for the most relevant psalm available”<sup>11</sup> and prayed that psalm. Collections of psalms, then, may have served as an early prayerbook.

Within the canonical book of Psalms we can see other indications of liturgical usage, particularly for communal prayer. James Limberg<sup>12</sup> identifies aspects of psalms that suggest a communal setting. For example, some psalms include a call to prayer in the second person plural (הללו יה *Hallelu Yah* “Praise Yah!” or הודו ליהוה *Hodu lAdonai* “Give thanks to Adonai”). Other psalms explicitly identify congregational worship, such as Psalm 22:6 (“My prayer in the great congregation comes from You; I pay my vows in the presence of those who fear You.”). A number of psalms contain refrains, inviting worshipers as a whole or specific groups to respond with simple verses while a leader recites the rest of the psalm (see, for example, Psalm 136 and Psalm 118:1-4). Still other psalms suggest ritual action that accompanies the recitation, from processions (e.g., Psalm 24) to making offerings (e.g., Psalm 66) to journeying to Jerusalem (“Songs of

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<sup>10</sup> Ibid 221.

<sup>11</sup> Ibid.

<sup>12</sup> Limberg, James, “Psalms, Book of,” in *Anchor Bible Dictionary*, ed. David Noel Freedman et al. (New York: Doubleday, 1992), 524-5.

Ascent,” Psalms 120-134). Other indications that psalms were used as both communal and individual worship appear in Psalms and throughout the Bible.<sup>13</sup>

Over time, as the form and structure of worship changed, so did the content. Lacking artifacts that document the changes, we cannot identify when communal worship began taking place outside of the sacrificial cult. Historian Leopold Zunz imagined that the earliest form of non-sacrificial communal prayer began after the biblical era but before the rabbinic era.<sup>14</sup> He suggested that these worship services included an early form of the first and last three blessings of the *Amidah*, along with a handful of personal petitions. Later, during times of national crisis, petitions addressing national concerns were added to these worship services.<sup>15</sup> These blessings and petitions, however, were neither standardized nor codified; we have no record of these earliest prayers.

Yet we know that the tradition was old enough that early rabbinic literature dates the origins of the *Amidah* to the prophets and elders.<sup>16</sup> In other words, the rabbis saw themselves as heirs to an old tradition, even though they did not know when it had started.<sup>17</sup> The Talmud also credits Rabban Gamliel II with codifying the Eighteen Benedictions that comprise the *Amidah* in the latter part of the first century CE.<sup>18</sup> The Mishnah also indicates that there was a ritual around reciting the *Sh'ma* in place in the

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<sup>13</sup> Ibid.

<sup>14</sup> Qtd. in Hoffman, Lawrence A., “How the *Amidah* Began,” in *The Amidah*, ed. Lawrence A. Hoffman, vol. 2 of *My People's Prayer Book*, ed. Lawrence A. Hoffman (Woodstock, VT: Jewish Lights Publishing, 1998), 22-26.

<sup>15</sup> Ibid 25.

<sup>16</sup> Ibid 17-18.

<sup>17</sup> Ibid 18-19.

<sup>18</sup> Ibid 19.

early rabbinic period.<sup>19</sup> Thus, the structure of the Jewish worship service began developing over two thousand years ago.

Psalms entered the formal daily liturgy later than the *Amidah* and *K'riat Sh'ma*. Ismar Elbogen,<sup>20</sup> a historian of liturgy, cites a passage from the Babylonian Talmud in which R. Yosi b. Chalafta, a mid-second century rabbi, holds the recitation of psalms in the morning service as an ideal. In other words, it was not a regular practice in his time. Even with their addition to the service in the section *P'sukei d'Zimra*, these psalms were not considered central to the service.<sup>21</sup> As Elbogen notes, no *minyan* is needed for their recitation (compare to the recitation of Hallel on holidays, which does require a *minyan*).<sup>22</sup> Additionally, there is a great deal of scripture in *P'sukei d'Zimra* that comes from outside the Psalms. Manuscripts of early prayerbooks (9th century CE and later) show inconsistency across Jewish tradition regarding where *P'sukei d'Zimra* should be recited, what should be recited, and by whom, suggesting that they all saw the recitation of psalms as a peripheral part of communal worship.<sup>23</sup>

Lawrence Hoffman posits that the early rabbis' preference for study over prayer led them to compose a form of worship that centered on the recitation of scripture.<sup>24</sup> While prayer is certainly an element of rabbinic worship (the *Amidah* is also known as *HaT'filah* "The Prayer"), large portions of the liturgy are based in scriptural readings, such as *K'riat Sh'ma* and *K'riat Torah*, not to mention *P'sukei d'Zimra*. By the 9<sup>th</sup> century CE, if not earlier, scripture is quoted within prayers, sometimes explicitly, with

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<sup>19</sup> Mishnah Berakhot 1:1-5.

<sup>20</sup> Elbogen, Ismar, "The Morning Psalms," *Jewish Liturgy*, trans. Raymond P. Scheindlin (Philadelphia: JPS, 1993), 73.

<sup>21</sup> Ibid.

<sup>22</sup> Ibid 76.

<sup>23</sup> Ibid.

<sup>24</sup> Hoffman, "Hallels, Midrash, Cannon and Loss," 43-44.

rhetorical markers such as ככתוב *kakatuv* (“as it is written”) to indicate the citation of a biblical verse, and sometimes implicitly, without the rhetorical marker.<sup>25</sup> Hoffman’s suggestion that the rabbis turned prayer into study because they preferred to worship God through study rather than prayer explains why the liturgical use of psalms does not correlate with praying the psalms—the psalms were texts, not prayers.<sup>26</sup>

There is a significant exception to the use of psalms as text rather than liturgy: Hallel (or, the “Egyptian Hallel”), a special recitation of Psalms 113-118 that takes place on the pilgrimage festivals. The Hallel service has been known since the tannaitic period (1<sup>st</sup>-3<sup>rd</sup> centuries CE), although the Talmud records some disagreement over the exact verses to recite.<sup>27</sup> Like the *Amidah* (which also emphasizes prayer over study), the tradition of Hallel was old enough that the *tannaim* did not know of its origins, attributing the first recitation to David, D’vorah and Barak, and even to Moses at the Red Sea. Recognizing that these suggestions are a little extreme, the Talmud records that the prophets instituted the regular recitation of Hallel for every time the Israelites were redeemed from trouble.<sup>28</sup> Scholars suggest that Hallel originated during biblical times as part of the Temple service for holidays.<sup>29</sup> Because the Hallel psalms formed a

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<sup>25</sup> Ibid.

<sup>26</sup> An interesting, though inexact, parallel can be found in early Christian monastic psalmody. Robert Taft notes that monastics used psalms as meditations, focusing not on the meaning of the psalms but on the individual words that inspired the prayer of the heart (“Christian Liturgical Psalmody: Origins, Development, Decomposition, Collapse,” in *Psalms in Community*, eds. Harold W. Attridge and Margot E. Fassler [Atlanta: Society of Biblical Literature, 2003], 11.) Thus, the psalms were a worship text, not prayers in and of themselves.

<sup>27</sup> Pesachim 117a-b.

<sup>28</sup> Ibid 117b.

<sup>29</sup> Hoffman, “Hallels, Midrash, Canon and Loss,” 36. Hallel was also used as a generic term for worship with psalms, called such either because of the phrase הללו יה *halelu Yah* (“praise Yah”) or simply because it consisted of psalms.

liturgical service in pre-rabbinic times indicates that the rabbis might have used them as prayers rather than text,<sup>30</sup> making them the exception that proves the rule.

The Mishnah also records psalms that the Levites would sing in the Temple, one for each day.<sup>31</sup> Other psalms are associated with specific holidays.<sup>32</sup> The origin of the liturgical usage of these psalms is unclear; as a result, their purpose in the liturgy is also unclear. If these psalms originated with the Levites in the Temple cult, they were likely intended for prayer. If, however, they were instituted by the rabbis, they may have been scriptural study texts, the daily parallel to the weekly Torah and Haftarah portions.

In the late Middle Ages, the mystics began to add psalms to the liturgy. The psalms of *Kabbalat Shabbat* (Psalms 95-99, 29), for example, glorify God as King who unites with the Sabbath Queen and Bride in the *piyut* (liturgical poem) *L'chah Dodi*.<sup>33</sup> The Sabbath Queen-Bride reflects a feminine image of God, the *Shechinah*, which is paired with the masculine image of God, *Malchut* ("Sovereignty").<sup>34</sup> These psalms were added to the Friday evening liturgy by the 16<sup>th</sup> century Kabbalists in Tzfat along with other poetic texts.<sup>35</sup> Here we see the return of psalms as prayer—they are used in a particular liturgical context that draws upon and emphasizes their content.

Later mystical traditions also popularized psalms as prayers. Reb Nachman of Breslov, for example, identified ten psalms that are especially powerful and appropriate when praying for healing. At the same time, the recitation of psalms in general is

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<sup>30</sup> Whether the rabbis saw them as prayer rather than study text is a different story.

<sup>31</sup> Ibid 34.

<sup>32</sup> Ibid 34-35.

<sup>33</sup> Hoffman, Lawrence A., "Introduction to the Liturgy of *Kabbalat Shabbat*," in *Kabbalat Shabbat (Welcoming Shabbat in the Synagogue)*, ed. Lawrence A. Hoffman, vol. 8 of *My People's Prayer Book*, ed. Lawrence A. Hoffman (Woodstock, VT: Jewish Lights Publishing, 2005), 14-16.

<sup>34</sup> Ibid.

<sup>35</sup> Ibid.



sometimes used to bring healing to one who is ill, suggesting that the psalms, as ancient prayers, carry power in and of themselves, regardless of their content. Although the centerpiece of formal worship is the service promulgated by the rabbis and edited throughout the generations, psalms are once again prayed by worshipers “probably because they [believe] such poems to be both movingly beautiful and traditional—that is, proven efficacious.”<sup>36</sup>

### Creating a *Siddur* of Psalms

Jewish prayer has always included tension between קבע *keva* (“fixed” or “set”) and כוונה *kavanah* (“intention”). Even in the sacrificial system, a worshiper fulfilled the proper set of ritual actions while bringing his or her own experience—gratitude, lament, repentance, etc.—to the act. When prayer shifted from the Temple to local places of worship, like the synagogue or *Beit Midrash*,<sup>37</sup> worshipers were expected to say prayers on certain themes<sup>38</sup> while constantly renewing the experience of prayer so that it never became “fixed.”<sup>39</sup> According to Rabbah and R. Joseph, “whoever is not able to make something new in it” has made prayer “fixed.”<sup>40</sup>

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<sup>36</sup> Brettler, *How to Read the Bible*, 221.

<sup>37</sup> Hoffman, “*Amidah*,” 19-21. It is likely that a form of non-Temple-based worship had been in existence for some time, to accommodate both the spread of Jews around the Greco-Roman empire and the frustrations of many Jews with the corruption of the Priesthood.

<sup>38</sup> With the decline of the Temple service both before and after the destruction of the Temple in Jerusalem, the rabbis established a form of worship, similar to the liturgical service of today, that paralleled the routine of sacrificial offerings (Babylonian Talmud, *B'rachot* 26b). According to the Talmud (ibid 28b-29a), Rabban Gamaliel established the Eighteen Benedictions of the *T'filah* (“The Prayer,” commonly known as the *Amidah*, the “Standing” prayer) and other rabbis composed the “text” of those prayers. Because literacy was low in the days of the rabbis, texts were often transmitted orally by men with particularly good memories. Even with outstanding memories, the exact wording of the prayers was less important than themes (Hoffman, “*Amidah*,” 29-30).

<sup>39</sup> From *Mishnah B'rachot* 4:4: “Rabbi Eliezer says, Regarding the one who makes his prayer ‘fixed,’ his prayer is not true supplication.”

<sup>40</sup> Babylonian Talmud, *B'rachot* 29b.

In rabbinic times, the structure of the liturgy was set, but the words probably were not. Especially eloquent rabbis would compose prayers on those themes, and their communities would continue to pray those words.<sup>41</sup> Although some personal prayers are recorded in the Talmud, as are short prayers to recite when unable to devote the time or attention to a full service, the Talmud does not include the text of the Eighteen Benedictions (really nineteen) in the *T'filah*, indicating that there was some flexibility in the text of each of the prayers.

The first records of written liturgy come from the 9<sup>th</sup> and 10<sup>th</sup> centuries CE, two or three centuries after the Talmud had been codified. Differences in text confirm that themes had been set, but not the exact words.<sup>42</sup> From then on, each generation has made changes to the liturgy when it started to feel like a stagnant text. Even so, the general structure has remained the same throughout the centuries.

In creating a *siddur* of psalms, I returned to these ideas that the prayer structure was set thematically and that prayer should never become fixed. In order to maintain that structure, I matched each prayer in the weekday morning service with a psalm or verses from a psalm or psalms.

### Selecting Psalms

I set limits on the psalms that I would use. First, I decided that I would only use psalms from the Book of Psalms according to the Masoretic text. This left out a number of biblical poems, like Hannah's prayer, that were written in the style of psalms. Poetry and psalms found in other versions of the biblical text, such as the scrolls of psalms at

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<sup>41</sup> Ibid 28b-29a.

<sup>42</sup> Hoffman, "Amidah," 29-32.

Qumran or the apocryphal Syriac psalms, were also excluded. In part, I chose to focus exclusively on the canon of Psalms because I wanted to get to know the Psalms better. The limitations also served to show that the Psalms express, more or less, the same ideas as Jewish liturgy, allowing us to reclaim them as prayers.

Additionally, I chose to avoid psalms that are used in the morning liturgy, and tried not to use other liturgical psalms. In doing so I excluded most of the psalms of *P'sukei d'Zimra*, *Hallel*, and *Kabbalat Shabbat*.<sup>43</sup> Because there were a couple of liturgical psalms that fit certain prayers well, I allowed myself to use them if they were not part of the *Mishkan T'filah* weekday morning service.<sup>44</sup> I was willing to consider certain psalms that are associated with special days, such as Psalms 27 or 130 (for the High Holiday season), even though they would be recited on a weekday morning, because there are many different traditions about which psalms should be read when. For the most part, however, I did not end up using them. There was more than enough material to find matches for prayers among the psalms that were left.

There were a number of considerations in choosing when to use a psalm in full and when to select only some verses for inclusion. Two primary concerns were content and length. First, I wanted to ensure that the psalm text did not extend beyond a reasonable length. Some psalms are beautiful but long. If the both the liturgy and the psalm were long, I was willing to include more verses, but I tried to keep the psalm short if the prayer was short—especially for the petitions in the *Amidah*.

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<sup>43</sup> Psalms 29-30, 92-93, 95-100, 113-118, 136, 145-150. The classical liturgy for *P'sukei d'Zimra* includes a string of verses from different psalms—I did not exclude those.

<sup>44</sup> Psalms 95 and 146. Because I followed the prayer structure and content of *Mishkan T'filah*, which does not include Psalm 146 in *P'sukei d'Zimra*, I used verses from it.

Choosing which verses to include based on content was more complicated. Ideally I would have been able to use full psalms where length allowed and consecutive verses when the psalm was too long. Unlike individual prayers within the liturgy, however, psalms often address multiple ideas, in part as a result of the conventions of psalm content.<sup>45</sup> Ideas may not be presented linearly either (see, for example, Psalm 27). Thus, in order to convey the single, coherent theme of a prayer in the liturgy, I often needed to select verses. When possible, I used contiguous verses (e.g., in the psalms for *Asher Yatzar*, *Birkot Torah*, etc.), but there were times when I needed to piece the theme together from different places in the psalm (e.g. in the psalms for *Yotzeir Or*, *Avot v'Imahot*, etc.).

I also returned again and again to the question, *Would I want to pray these words?* The Psalms contain prayers that remain relevant today, but they were also written in a vastly different cultural context. As a result, they also contain prayers and ideas that I—and others—find irrelevant, challenging, or even offensive. Although I would be willing to study and engage with these verses from both an academic and a religious perspective, I would not want to pray them. In pulling verses out of longer psalms, I worked to ensure that the result consisted of verses that I would want to pray.

One of the greatest challenges was deciding what to do with the many references to the enemies that surround and threaten to rise up against the psalmist or—when we pray them—us. In certain contemporary contexts, the threat of foes is very real and

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<sup>45</sup> Psalms can be categorized into different genres, each with its own conventions. Lament psalms or psalms of petition, for example, will usually incorporate a direct address of God, a petition, a lament or complaint, a request for help, an affirmation of trust and confidence, and a vow of praise or other motivation for God. Lament psalms sometimes include a reference to enemies and a self-assessment of merit as well. Although some psalms address each of these building-blocks in turn, they often weave the pieces together.

these verses are both relevant and heartfelt prayers. For the many of us that live in relative safety and peace, these verses are, at best, irrelevant and, at worst, harmful. Despite the various contemporary, non-militaristic interpretations of the enemies (that they are inner demons, diseases, challenges we face, etc.), I find that the focus on enemies encourages the already-too-pervasive feelings of victimhood among Jews and in the Jewish community as a whole. Moreover, many psalms, especially laments, contain calls to visit revenge upon foes. While such a prayer may have been relevant and acceptable in the psalmist's context, I would not want to pray it or encourage others to think of revenge as the appropriate response to enemies. For these reasons, I avoided verses that emphasized enemies.

Leaving out verses increases the risk of giving the selected verses new meaning once they are lifted out of context, whether they are taken in chunks or pieced together from different places. In reality, simply placing a psalm opposite a prayer gives the psalm new meaning, just as the psalm sheds new light on the prayer. Often, selecting specific verses highlights and emphasizes a theme that was already present in the psalm. Although the verses gain additional meaning when they are stitched together and pulled out of context, their basic meaning does not change.

That being said, in a few psalms I consciously took verses out of context for their literal meaning. Psalm 51 (*Elohai N'shamah*), for example, is a penitent's prayer for forgiveness from sin. In their original context, the selected verses (12-14) serve as a request for renewal, for starting again with a clean slate. *Elohai N'shamah*, of course, has nothing to do with forgiveness. Neither do verses 12-14 when they are pulled out of context. Instead, Psalm 51:12-14 recognizes the blessings of a pure heart and steadfast

soul and asks God for their continued renewal, paralleling *Elohai N'shamah* nicely. This is the most extreme example of using verses out of context; I tried to the greatest extent possible to maintain the integrity of the psalm even when I was unable to use the entire psalm.

In a few instances, certain verses or other considerations led me to play with the psalm texts. Psalm 119, for *Ahavah Rabbah*, is an extended acrostic, with eight verses per letter of the *Alef-Bet*. I wanted to maintain the acrostic, but, at 176 verses, Psalm 119 is unwieldy. Even a prayer of twenty-two verses, selecting one verse from each of the eight options, seemed too long. In order to keep the length manageable and while showing the acrostic, I selected one verse from each of the first six letter-stanzas, one verse from each of the last six letter-stanzas, and one verse from (almost) the middle of the *Alef-Bet* (*mem*).

Other “psalms” are composed of verses from different psalms. In a few cases, the verses struck a chord and, rather than choosing between them, I included both. For *Baruch She-amar*, on the other hand, I pulled the concluding doxologies of the first four books of Psalms, creating string of praises of God, each line beginning with ברוך *baruch* (“blessed”). For *Kaddish*, I selected psalm verses for each of the sections. All versions of *Kaddish* contain the text of *Chatzi Kaddish* (Reader’s Kaddish), so each *Kaddish* begins with the same psalm text (Psalm 108:2-6). *Kaddish D’Rabanan* and *Kaddish Yatom* (Mourner’s Kaddish) both conclude with nearly identical verses, so I use Psalm 128:2-3 to capture the theme of those verses. *Kaddish D’Rabanan* has a third section with prayers for students and teachers of Torah, which is represented by verses from Psalms 94 and 1.

In choosing psalms, I ignored one important feature of the majority of prayers in the liturgy: the collective voice. Liturgy is written in the collective voice for both theological and sociological reasons. According to Talmud, the prayer of one who prays for another will be answered.<sup>46</sup> By praying in the collective, we include others in our prayers. The liturgy is also written in the collective because it would often be prayed as a community. Particularly in ancient times, when few people had the facility to pray eloquently and fluently, and even fewer could read, the prayer leader would say the prayers of the liturgy on behalf of the community;<sup>47</sup> the collective included all of the worshipers who were present.

In contrast, many psalms are written in the first-person singular, even psalms that address issues of national concern.<sup>48</sup> When selecting psalms, I focused on themes, not how many people would be included in the recitation of the psalm as prayer. Some psalms emphasize the individual, others the communal, and still others focus on the object of the psalm rather than the subjective experience. Because I would not presume to change the text of the psalms but wanted to retain some aspect of the liturgical notion of prayer for the community, each psalm concludes with that prayer's חתימה *chatimah* ("closing" or "seal").

The results of this endeavor are on the following pages. Borrowing from the style of *Mishkan T'filah*, this *siddur* of psalms is laid out over a two-page spread. The main text—in this case, the psalms—is on the right-hand page while the liturgy (according to

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<sup>46</sup> Babylonian Talmud, *Bava Kama* 92a.

<sup>47</sup> Hoffman, "Amidah," 29-30.

<sup>48</sup> Psalm 137 incorporates both the first-person singular and plural to describe the experience of the Babylonian exile.

*Mishkan T'filah*) is on the left-hand page.<sup>49</sup> Below the psalm (right-hand page) are two types of commentary. Notes marked by letters (a, b, c, ...) note linguistic and conceptual parallels to the liturgy. Comments marked by numbers (1, 2, 3, ...) focus on understanding the psalm itself, including translation issues and notes on the imagery and metaphors in the psalm. Below the liturgy (left-hand page) I offer a brief description of why I paired the psalm with the prayer, called "Why This Psalm." In "Why This Psalm" I summarize the prayer's content and function in the service, how the psalm reflects the prayer, and how the psalm reframes or brings new ideas to the liturgy. Enjoy praying the psalms!

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<sup>49</sup> The Hebrew follows *Mishkan T'filah*. I adapted *Mishkan T'filah*'s transliteration in an attempt to make it slightly more consistent. The English translation of the liturgy is also adapted from *Mishkan T'filah*. For a number of prayers, the "literal" translation in *Mishkan T'filah* is not entirely accurate. Sometimes words in the Hebrew are left untranslated, sometimes the English adds words that are not in the Hebrew. Because I wanted the Hebrew, translation, and transliteration to line up, added and skipped words often caused problems. When those problems arose, I adapted the translation.



**ברכות השחר**

**Morning Blessing**

# Asher Yatzar אֲשֶׁר יָצַר

## Psalm 139

<i>Ki Atah kanita chilyotai;</i>	It was You who created my innermost parts; <sup>1</sup>	כִּי-אַתָּה קִנִּיתָ כְּלִי־יָ13
<i>t'sukeini b'veten imi.</i>	You fashioned me in my mother's womb.	תְּסַכֵּנִי בְּבֶטֶן אִמִּי:
<i>Od'cha al ki</i>	I praise You, for I am	אֹדֹדְךָ עַל כִּי14
<i>noraot nifleiti;</i>	awesomely, wondrously made;	נֹרָאוֹת נִפְלִיתִי
<i>nifla'im maasecha;</i>	Your work is wonderful; <sup>a</sup>	נִפְלְאִים מַעֲשֶׂיֶךָ <sup>a</sup>
<i>v'nafshi yodaat meod.</i>	I know it very well. <sup>2</sup>	וְנַפְשִׁי יָדַעַת מְאֹד: <sup>2</sup>
<i>Lo nichechad atzmi mimeka</i>	My frame was not concealed from You	לֹא-נִכְחַד עֲצָמִי מִמֶּךָ15
<i>asher useiti vaseiter,</i>	when I was shaped <sup>b</sup> in a hidden place,	אֲשֶׁר-עֲשִׂיתִי <sup>b</sup> בְּסֵתֶר
<i>rukamkti b'tachtiyot aretz.</i>	knit together in the recesses of the earth.	רָקַמְתִּי בְּתַחְתִּיּוֹת אֶרֶץ:
<i>Galmi ra'u einecha;</i>	Your eyes saw my unformed limbs;	גַּלְמִי   רָאוּ עֵינֶיךָ16
<i>v'al sifr'cha kulam yikateivu;</i>	they were all recorded in Your book;	וְעַל-סִפְרְךָ כָּל־אֵלֶּם יִכְתְּבוּ
<i>yamim yutzaru,</i>	in due time they were formed,	יָמִים יֵצְרוּ
<i>v'lo echad bahem.</i>	to the very last one of them.	(וְלֹא) [וְלֹא] אֶחָד בָּהֶם
<i>Baruch atah, Adonai,</i>	Blessed are You, Adonai,	בָּרוּךְ אַתָּה יי
<i>Rofei chol basar</i>	Who heals all flesh,	רוֹפֵא כָּל בָּשָׂר
<i>umafli laasot.</i>	working wondrously.	וּמַפְלִיא לַעֲשׂוֹת.

<sup>a</sup> נוראות נפליתי נפלאים מעשיך "I am awesomely, wondrously made; Your work is wonderful...": *nifla* (wonderful, wondrous) is a key word in both the selection from Psalm 139 and in *Asher Yatzar*.

<sup>b</sup> אשר-עשיתי "I was shaped," יצרו "they were formed" (v. 16), and other words signifying creation, feature prominently in both Psalm 139 and *Asher Yatzar*.

<sup>1</sup> כליות Literally, "my kidneys" but also understood as the most secret part of a person. Organs are often associated with certain qualities; in contemporary usage, for example, the heart is associated with emotions such as love and compassion, the liver with courage, and the gut with instinctual knowledge of right and wrong. In the biblical conception, the heart was associated with the mind and the kidneys with emotion.

<sup>2</sup> נפשי ידעת מאד The meaning of this phrase is ambiguous because it lacks an object. It could read, "I know very much" or "I know [something] very well." Reading the former suggests that one of wonders of being human is knowledge; reading the later could suggest that we know well the wonder of God's work or that we know God's work very well.

# Asher Yatzar      אֲשֶׁר יָצַר

## Text from Liturgy

<i>Baruch atah, Adonai</i>	Praise to You, Adonai	בָּרוּךְ אַתָּה יי
<i>Eloheinu. melech haolam</i>	our God, Sovereign of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
<i>asher yatzar</i>	who formed	אֲשֶׁר יָצַר
<i>et haadam b'chochmah</i>	the human body with skill	אֶת הָאָדָם בְּחָכְמָה
<i>uvara vo n'kavim n'kavim,</i>	creating the body's many pathways	וּבָרָא בּוֹ נִקְבִּים נִקְבִּים
<i>chalulim chalulim.</i>	and openings.	חֲלוּלִים חֲלוּלִים.
<i>Galui v'yadu-a</i>	It is well known	גָּלוּי וְיָדוּעַ
<i>lifnei chisei ch'vodecha</i>	before Your throne of glory	לִפְנֵי כֶסֶד כְּבוֹדְךָ
<i>she-im yipatei-ach echad meihem</i>	that if one of them be wrongly	שֶׁאִם יִפְתַּח אֶחָד מֵהֶם
<i>o yisatem echad meihem</i>	opened or closed	אוֹ יִסְתֵּם אֶחָד מֵהֶם
<i>ee efshar l'hitkayeim</i>	it would be impossible to endure	אִי אֶפְשָׁר לְהִתְקַיֵּם
<i>v'laamod l'fanecha.</i>	and stand before You.	וְלִעֲמֹד לִפְנֶיךָ.
<i>Baruch atah, Adonai,</i>	Blessed are You, Adonai,	בָּרוּךְ אַתָּה יי
<i>rofei chol basar</i>	who heals all flesh,	רוֹפֵא כָּל בָּשָׂר
<i>umafli laasot.</i>	working wondrously.	וּמַפְּלִיא לַעֲשׂוֹת.

## Why This Psalm?

Our bodies—and all of creation—are miracles. As much as we can understand how the body works—and there is still much we do not know—we cannot fathom how and why our bodies can even come into existence. *Asher Yatzar* reminds us of the wonder of the workings of the human body as we praise and thank God for creating a healthy body with which we can offer thanks and praise.

Even as we praise God for creating healthy bodies, we know that every body, every vessel for life, is worthy of praise and thanks to God—including those that do not function as well as we would like. The selected verses from Psalm 139 remind us that our bodies, with all their assets and flaws, are wondrous gifts from God.

The psalm also suggests a more intimate relationship between us and God. Where *Asher Yatzar* speaks about the human body, Psalm 139 speaks of the worshiper's own body. God, the Fashioner of *my* body is much closer, much more personal, than the One before Whose throne of glory we stand, the One Who Fashioned *the* human body.

# Elohai N'shamah אלהי נשמה

## Psalm 51

<i>Lev tahor b'ra li Elohim;</i>	Fashion <sup>b</sup> a pure <sup>a</sup> heart for me, O God;	12 לֵב טָהוֹר <sup>a</sup> בְּרָא־לִי <sup>b</sup> אֱלֹהִים
<i>v'ruach nachon chadeish b'kirbi.</i>	renew in me <sup>1</sup> a steadfast spirit. <sup>c</sup>	1 וְרוּחַ <sup>c</sup> נָכוֹן חֲדָשׁ בְּקִרְבִּי <sup>1</sup>
<i>Al tashlicheini milfanecha,</i>	Do not cast me out of Your presence,	13 אַל־תִּשְׁלִיכֵנִי מִלִּפְנֶיךָ
<i>v'ruach kodsh'cha</i>	or take Your holy spirit	וְרוּחַ קֹדֶשְׁךָ
<i>al tikach mimeni.</i>	away from me.	אַל־תִּקַּח מִמֶּנִּי:
<i>Hashivah li sason yishecha;</i>	Let me again rejoice in Your help;	14 הַשִּׁיבָה לִי שִׂשׂוֹן יִשְׁעֶךָ
<i>v'ruach n'divah tism'cheini.</i>	let a vigorous <sup>2</sup> spirit sustain me.	וְרוּחַ נְדִיבָה <sup>2</sup> תִּסְמְכֵנִי:
<i>Baruch atah Adonai,</i>	Praised are You, Adonai,	בָּרוּךְ אַתָּה יי,
<i>asher b'yado nefesh kol chai</i>	in whose hand is every living soul	אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חַי
<i>v'ruach kol b'sar ish.</i>	and the breath of all humankind.	וְרוּחַ כָּל בָּשָׂר אִישׁ.

<sup>a</sup> Purity of heart and soul form the central theme of both the liturgy and the psalm.

<sup>b</sup> בְּרָא לִי "Fashion...for me": God "fashions" or "creates" a pure soul and heart within us.

<sup>c</sup> Where the liturgy repeats the word נשמה ("soul" or "spirit"), the psalm repeats the word רוח ("spirit" or "breath"), which also appears in the conclusion of the liturgy. Though each word has slightly different nuances, they are often used in parallel with each other.

<sup>1</sup> בְּקִרְבִּי "in me": Found in both the psalm and the liturgy, this word has a sense of the deepest core of the body, physically and spiritually.

<sup>2</sup> נְדִיבָה "vigorous": also "generous," "willing," or "noble." The psalm could be asking for the spirit to sustain us generously or for us to be sustained by a spirit of generosity and willingness. The English follows the former interpretation.

# Elohai N'shamah אלהי נשמה

## Text from Liturgy

<i>Elohai n'shamah</i>	My God, the soul	אֱלֹהֵי, נִשְׁמָה
<i>shenatata bi t'horah hi.</i>	You have given me is pure. <sup>i</sup>	שֶׁנָּתַתָּ בִּי טְהוֹרָהּ הִיא.
<i>Atah v'ratah, atah y'tzartah,</i>	You created it, You shaped it,	אַתָּה בָּרַאתָהּ, אַתָּה יָצַרְתָּהּ,
<i>atah n'fachtah bi,</i>	You breathed it into me,	אַתָּה נִפְחַתָּהּ בִּי,
<i>v'atah m'shamrah b'kirbi.</i>	and you protect it within me.	וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי.
<i>Kol z'man shehan'shama b'kirbi,</i>	For as long as my soul is within me,	כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי
<i>modeh/modah ani l'fanecha,</i>	I offer thanks to You,	מוֹדֶה / מוֹדָה אֲנִי לְפָנֶיךָ
<i>Adonai elohai,</i>	Adonai, my God	יְיָ אֱלֹהֵי
<i>veilohei avotai v'imotai,</i>	and God of my ancestors,	וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,
<i>Ribon kol hamaasim,</i>	Source of all Creation,	רִבּוֹן כָּל הַמַּעֲשִׂים
<i>Adon kol han'shamot.</i>	Sovereign of all souls.	אֲדוֹן כָּל הַנִּשְׁמוֹת.
<i>Baruch atah Adonai,</i>	Praised are You, Adonai,	בָּרוּךְ אַתָּה יְיָ,
<i>asher b'yado nefesh kol chai</i>	in whose hand is every living soul	אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חַי
<i>v'ruach kol b'sar ish.</i>	and the breath of all humankind.	וְרוּחַ כָּל בָּשָׂר אִישׁ.

## Why This Psalm?

In Genesis, God breathes life into humanity, animating the body made from the dust of the earth. This breath, this spirit, this soul, is pure because it originates from the holy Source of Life. Both *Elohai N'shamah* and Psalm 51:12-14 acknowledge this blessing of a pure soul and its role in sustaining life in our bodies.

While the traditional liturgy is a prayer of thanksgiving for the blessing of a pure soul, the psalm is a petition for the continuing renewal and strength of our spirits. Rather than simply being the force that animates our bodies, as in the liturgy, the spirit in the psalm is our essence, the core of who we are as we live our lives. This spirit keeps us strong through adversity and helps us maintain our moral compass. With these verses from Psalm 51, we pray that the pure spirit within us will help us live a good life.

# Nisim b'chol Yom נסים בכל יום

## Psalm 146

<i>Baruch Adonai,</i>	Blessed is Adonai,	בָּרוּךְ יְהוָה
<i>Oseh shamayim vaaretz,</i>	Maker of heaven and earth,	6 עֹשֶׂה   שָׁמַיִם וָאָרֶץ
<i>Et hayam v'et kol asher bam;</i>	The sea and all that is in them;	אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם <sup>a</sup>
<i>Hashomeir emet l'olam.</i>	Who keeps faith forever;	הַשֹּׁמֵר אֱמֶת <sup>1</sup> לְעוֹלָם:
<i>Oseh mishpat laashukim,</i>	Who secures justice for the oppressed,	7 עֹשֶׂה מִשְׁפָּט   לְעֹשֻׁקִים
<i>Notein lechem lar'eivim.</i>	Gives food to the hungry.	נֹתֵן לֶחֶם <sup>2</sup> לְרַעֲבִים
<i>Adonai matir asurim.</i>	Adonai frees the captive;	יְהוָה מַתִּיר אֲסוּרִים <sup>b</sup> :
<i>Adonai pokei-ach ivrim;</i>	Adonai opens the eyes of the blind;	8 יְהוָה   פֹּקֵחַ עֵוְרִים
<i>Adonai zokeif k'fufim;</i>	Adonai lifts up the fallen;	יְהוָה זֹקֵף כְּפוּפִים <sup>3</sup>
<i>Adonai oheiv tzadikim;</i>	Adonai loves the righteous;	יְהוָה אֹהֵב צַדִּיקִים:
<i>Adonai shomeir et geirim;</i>	Adonai watches over the stranger;	9 יְהוָה   שֹׁמֵר אֶת־גֵּרִים <sup>4</sup>
<i>Yatom v'almanah y'oded.</i>	Gives courage to the orphan & widow.	יָתוֹם וְאַלְמָנָה <sup>5</sup> יַעֲזֹדֵד

<sup>a</sup> The praise for God, who made the “heaven and earth, the sea and all that is in them,” is alluded to in the blessing רוקע הארץ על המים “who stretches the earth over the waters.” The wonder of creation is a daily blessing.

<sup>b</sup> This colon (poetic phrase) and the two following colons appear in the liturgy.

<sup>1</sup> אמת Often translated as “truth,” אמת can also mean faithfulness and fidelity, as it does here. The meanings are somewhat related in that one who is “true” is considered to be faithful and loyal.

<sup>2</sup> לחם Literally, “bread.” Bread often refers to an entire meal or food in general, as when we use the expression “to break bread” when we mean “to eat.”

<sup>3</sup> זוקף כפופים Literally, “raises up the bent,” perhaps those bent over from the experience of oppression.

<sup>4</sup> גרים Generally means a resident alien, that is, someone who lives in the community but has not become a full-fledged member. Like the orphan and the widow, גרים remained on the margins of society, without the rights—and, therefore, without the protections—granted to full members. For much of history, Jews had this same status in society, and our experience of being גרים in Egypt serves as a constant reminder of how we must act toward those who are גרים in our communities.

<sup>5</sup> Orphans and widows were the quintessential marginalized populations. They had no protector and fewer rights as women and children than adult men. Throughout the Bible, the mark of a society’s righteousness is in the way it treats the orphan and the widow.

# Nisim b'chol Yom נסים בכל יום

## Text from Liturgy

*Baruch atah Adonai  
Eloheinu, Melech haolam,  
asher natan lasechvi vinah  
l'havchin bein yom uvein lailah.*

Blessed are You, Adonai  
our God, Sovereign of the Universe,  
who has given the mind the ability to  
distinguish day from night.

ברוך אתה יי  
אלהינו, מלך העולם,  
אשר נתן לשכוי בינה  
להבחין בין יום ובין לילה.

*Baruch atah Adonai  
Eloheinu, Melech haolam,  
pokei-ach ivrim.*

Blessed are You, Adonai  
our God, Sovereign of the Universe,  
who opens the eyes of the blind.

ברוך אתה יי  
אלהינו, מלך העולם,  
פוקח עורים.

*Baruch atah Adonai  
Eloheinu, Melech haolam,  
matir asurim.*

Blessed are You, Adonai  
our God, Sovereign of the Universe,  
who frees the captive.

ברוך אתה יי  
אלהינו, מלך העולם,  
מתיר אסורים.

*Baruch atah Adonai  
Eloheinu, Melech haolam,  
zokeif k'fufim.*

Blessed are You, Adonai  
our God, Sovereign of the Universe,  
who lifts up the fallen.

ברוך אתה יי  
אלהינו, מלך העולם,  
זוקף כפופים.

Continued on pages 32-33.

## Why This Psalm?

The *Nisim b'chol Yom* thanks God for the blessings, the miracles that we experience every day. These blessings are interpreted to parallel the process of waking up, from knowing that the time has come to awaken to spending the day living Jewishly. Yet these miracles have a much broader meaning, as can be seen in Psalm 146, which is the source of some of the liturgical blessings.

Psalm 146:6-9 encourages us to see the blessings in our lives as part of a greater social framework. Throughout the Bible, God shows concern for the marginalized and supports them. We humans, made in the image of God and called to be holy like God, are also expected to support those on the fringes of society. By bringing in the source of our daily miracles, we remember that the miracles do not come only from God; rather we can help make these miracles happen for others as well.

*Baruch atah Adonai  
Eloheinu, Melech haolam,  
roka haaretz al hamayim.*

Blessed are You, Adonai  
our God, Sovereign of the Universe,  
who stretches the earth over the waters.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

*Baruch atah Adonai  
Eloheinu, Melech haolam,  
hameichin mitzadei gaver.*

Blessed are You, Adonai  
our God, Sovereign of the Universe,  
who strengthens each person's steps.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
הַמְכִּיז מִצְעָדֵי גֹבֵר.

*Baruch atah Adonai  
Eloheinu, Melech haolam,  
malbish arumim.*

Blessed are You, Adonai  
our God, Sovereign of the Universe,  
who clothes the naked.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
מַלְבִּישׁ עֲרֻמִּים.

*Baruch atah Adonai  
Eloheinu, Melech haolam,  
hanotein laya-eifko-ach.*

Blessed are You, Adonai  
our God, Sovereign of the Universe,  
who gives strength to the weary.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
הַנוֹתֵן לַיָּעֵף כֹּחַ.

*Baruch atah Adonai  
Eloheinu, Melech haolam,  
hamaavir sheinah mei-einai  
ut'numah mei-afapai.*

Blessed are You, Adonai  
our God, Sovereign of the Universe,  
who removes sleep from the eyes,  
slumber from the eyelids.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
הַמַּעֲבִיר שְׁנָה מֵעֵינַי,  
וְתַנּוּמָה מֵעַפְעָפִי.

Continued on page 33.



*Baruch atah Adonai  
Eloheinu, Melech haolam,  
she-asani b'tzelem Elohim.*

Blessed are You, Adonai  
our God, Sovereign of the Universe,  
who made me in the image of God.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂנִי בְּצֶלֶם אֱלֹהִים.

*Baruch atah Adonai  
Eloheinu, Melech haolam,  
she-asani ben/bat chorin.*

Blessed are You, Adonai  
our God, Sovereign of the Universe,  
who made me free.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂנִי בֶן/בַּת חוֹרִין.

*Baruch atah Adonai  
Eloheinu, Melech haolam,  
she-asani Yisrael.*

Blessed are You, Adonai  
our God, Sovereign of the Universe,  
who has made me a Jew.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂנִי יִשְׂרָאֵל.

*Baruch atah Adonai  
Eloheinu, Melech haolam,  
ozeir Yisrael b'tifarah.*

Blessed are You, Adonai  
our God, Sovereign of the Universe,  
who girds Israel with strength.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.

*Baruch atah Adonai  
Eloheinu, Melech haolam,  
oteir Yisrael big'vurah.*

Blessed are You, Adonai  
our God, Sovereign of the Universe,  
who crowns Israel with splendor.

בָּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

# Birkot Torah ברכות תורה

## Psalm 19

<i>Torat Adonai t'mimah, m'shivat nafesh; eidut Adonai ne'emanah, machkimat peti; Pikudei Adonai y'sharim, m'samchei lev; mitzvat Adonai barah, m'irat einayim; Yirat Adonai t'horah, omedet laad; mishpatei Adonai emet, tzadku yachdav.</i>	The teaching of Adonai is perfect, renewing life; the testimonies of Adonai are steadfast, making wise the simple; The precepts of Adonai are just, rejoicing the heart; the command of Adonai is clear, giving light to the eyes; The awe of Adonai is pure, enduring forever; the judgments of Adonai are true, all of them just.	8 תֹּרַת יְהוָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ עֵדוּת יְהוָה נֶאֱמָנָה מַחְכִּימַת פִּתִּי: 9 פְּקוּדֵי יְהוָה יִשְׁרִים מְשַׂמְּחֵי לֵב מִצְוַת יְהוָה בָּרָה מְאִירַת עֵינַיִם: 10 יִרְאָת יְהוָה <sup>2</sup>   טְהוֹרָה עוֹמֶדֶת לָעַד מִשְׁפָּטֵי יְהוָה אֱמֶת צָדִקוֹ יַחְדָּו: <sup>a</sup>
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Continued on page 36.

<sup>a</sup> These three verses (8-10) contain a number of synonyms for God's teaching, highlighting the importance of studying and enacting the words of Torah and the rewards of doing so.

<sup>1</sup> תורה In its most ancient and general sense, *torah* means "teaching." It comes from the same root as "to shoot;" both students and arrows, we hope, go on the right path to reach their goals. (Interestingly, the relationship between "teaching" and "shooting" continues in the word חטא *cheit* ["sin"], which means "missing the mark.") Although *torah* has come to refer specifically to the Five Books of Moses or to the Written Torah (Bible) and Oral Torah (early rabbinic literature, such as Talmud and Midrash), in both the psalm and the liturgy "Torah" should be interpreted as referring to all Jewish teachings.

<sup>2</sup> יראה Often translated as "fear," יראה is more accurately the combination of fear and awe that comes from being in the presence of great power. As incredible and awe-inspiring as that power is, we recognize and fear its dangerous potential.

# Birkot Torah ברכות תורה

## Text from Liturgy

<i>Baruch atah Adonai</i>	Blessed are You, Adonai	ברוך אתה יי
<i>Eloheinu, Melech haolam,</i>	our God, Sovereign of the universe,	אלהינו מלך העולם,
<i>asher kid'shanu b'mitzvotav,</i>	who hallows us with mitzvot,	אשר קדשנו במצותיו,
<i>v'tzivanu la'asok</i>	commanding us to engage	וצונו לעסוק
<i>b'divrei Torah.</i>	with words of Torah.	בדברי תורה.
<i>V'haarev na Adonai Eloheinu</i>	O Adonai, our God,	והערב נא יי אלהינו
<i>et divrei Torat'cha</i>	let the words of Torah be sweet	את דברי תורתך
<i>b'finu uv'fi</i>	in our mouths and the mouths	בפינו ובפי
<i>amcha beit Yisrael,</i>	of Your people Israel,	עמך בית ישראל,
<i>v'niyeh anachnu v'tze-etza-einu</i>	so that we, our descendants,	ונהיה אנחנו וצאצאינו
<i>v'tze-etza-ei amcha beit Yisrael</i>	and the descendants of Your people Israel	וצאצאי עמך בית ישראל
<i>Kulanu yodei sh'mecha</i>	may all know Your Name	כלנו יודעי שמך
<i>v'lomdei Toratecha lishmah.</i>	by studying your Torah for its own sake.	ולומדי תורתך לשמה.
<i>Baruch atah Adonai,</i>	Praised are You, Adonai,	ברוך אתה יי
<i>ham'lameid Torah</i>	who teaches Torah	המלמד תורה
<i>l'amo Yisrael.</i>	to Your people Israel.	לעמו ישראל.

Continued on page 37.

## Why This Psalm?

Torah study is both a *mitzvah* (commandment) and a blessing. We are blessed to have the ability to engage in Jewish learning and, as we read in the study passage on the following pages, we are further blessed when we enjoy the fruits of our studies. What are these fruits?

From the blessing above, we see that Torah study enhances our relationship with God and the community. We are also a people commanded to be holy, and the fulfillment of a commandment brings holiness to our lives. Beyond these general blessings, however, the liturgy is vague about the rewards of Torah study—even though the study passage that follows assures us of a future reward.

Psalm 19 enumerates some of the blessings of learning and following God's teachings to which the liturgy alludes. In studying words of Torah we acquire life, wisdom, joy, and clarity. We also learn to be in awe of God and how to act justly, both of which lead to greater reward, as we see in the continuation of the blessing on the following pages.

<i>Hanechemadim mizahav,</i>	More desirable than gold,	הַנְּחֵמָדִים מִזָּהָב 11
<i>umipaz rav;</i>	than much fine gold;	וּמִפָּז רַב
<i>im'tukim mid'vash,</i>	sweeter than honey,	וּמִתּוּקִים מִדְּבַשׁ
<i>v'nofet tzufim.</i>	than drippings of the comb.	וְנִפֶּת צוּפִים: <sup>a</sup>
<i>Gam avd'cha nizhar bahem;</i>	Your servant is aware of them;	גַּם־עַבְדְּךָ נִזְהָר <sup>1</sup> בָּהֶם 12
<i>b'shomram eikev rav.</i>	in keeping them there is much reward.	בְּשִׁמְרָם עֵקֶב <sup>2</sup> רַב: <sup>b</sup>
<i>Baruch atah Adonai,</i>	Praised are You, Adonai,	בָּרוּךְ אַתָּה יי,
<i>ham'lameid Torah</i>	who teaches Torah	הַמְלַמֵּד תּוֹרָה
<i>l'amo Yisrael.</i>	to Your people Israel.	לְעַמּוֹ יִשְׂרָאֵל.

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<sup>a</sup> Although the words in verse 11 differ from those in the liturgy, both the psalm and the liturgy express the sweetness of Torah and torah study.

<sup>b</sup> Enacting the words of Torah brings reward in both the psalm and the liturgy. As above, the words used are different, with the liturgy suggesting that the true reward will come in the world to come and the psalm implying that the reward will follow immediately, as a direct result of observing God's teachings.

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<sup>1</sup> נִזְהָר *nizhar* has a general sense of being warned or made aware of the risk of harm or danger. Here, the psalmist reminds us that God's teachings come with many blessings, but we must take care to enact those teachings lest we suffer the (negative) consequences; once warned, we accept responsibility for the consequences.

<sup>2</sup> עֵקֶב *eikev* means "heel" and can refer to the result that "follows on the heels" of something. This consequence can be good or bad and, had this phrase been attached to the first half of the verse, the consequence would have been bad. Since, however, רַב *rav* is associated with keeping God's teachings, the consequence must be a reward of some sort.

<i>Eilu d'varim she-ein lahem shiur</i>	These are things that are limitless,	אלו דברים שאין להם שעור
<i>She-adam ocheil peiroteihem</i>	of which a person enjoys the fruit	שאדם אוכל פירותיהם
<i>baolam hazeh</i>	of this world	בעולם הזה
<i>v'hakeren kayemet lo</i>	while the principal remains	והקרן קיימת לו
<i>laolam haba.</i>	in the world to come.	לעולם הבא,
<i>V'eilu hein:</i>	They are:	ואלו הן:
<i>kibud av va-eim,</i>	honoring one's father and mother,	כבוד אב ואם,
<i>Ug'milut chasadim,</i>	engaging in deeds of compassion,	וגמילות חסדים,
<i>v'hashkamat beit hamidrash</i>	arriving early for study,	והשכמת בית המדרש
<i>shacharit v'ar'vit,</i>	morning and evening,	שחרית וערבית,
<i>v'hachnasat orchim,</i>	dealing graciously with guests,	והכנסת אורחים,
<i>uvikur cholim,</i>	visiting the sick,	ובקור חולים,
<i>v'hachnasat kalah,</i>	providing for the wedding couple,	והכנסת כלה,
<i>ul'vayat hameit,</i>	accompanying the dead for burial,	ולוית המת,
<i>v'iyun t'filah,</i>	being devoted in prayer,	ועיון תפלה,
<i>Vahavaat shalom</i>	and making peace	והבאת שלום
<i>bein adam lachaveiro</i>	among people.	בין אדם לחבירו,
<i>v'talmud Torah k'neged kulam.</i>	But the study of Torah encompasses them all.	ותלמוד תורה כנגד כלם.

Immediately after offering the blessing for Torah study, we engage in words of Torah. The text above, *Eilu D'varim*, is adapted from a passage in the Babylonian Talmud (Shabbat 127a). It teaches us some of the most important acts we can do during our lives, all of which we learn by studying Torah. From the first lines of this passage, we learn that these actions bring us blessing in the world to come that are greater than the blessings we experience in this world.

In addition to the blessings recounted in Psalm 19:8-10, verses 11-12 tell of two more blessings that come from learning Torah. The first, sweetness, affirms the prayer that God's teachings will be "sweet in our mouths." The second, a more generalized reward, appears in verse 12. The language in the psalm differs from *Eilu D'varim*, suggesting a difference in when the reward is received; where *Eilu D'varim* notes blessings in this world and the next, the psalm implies a more immediate reward (as explained in [2] on the facing page). Whether the reward comes now or later, both the psalm and the liturgy affirm that blessings come from studying Torah.

# Kaddish D'Rabanan

# קדיש דרבנן

## Psalms 108, 94, 1, 128

<i>Nachon libi, Elohim;</i>	My heart is firm, O God;	2 נָכוֹן לִבִּי אֱלֹהִים
<i>Ashirah vaazamrah</i>	I will sing and chant a hymn <sup>a</sup>	אֲשִׁירָה וְאֶזְמְרָה <sup>a</sup>
<i>af k'vodi.</i>	with my essence, too.	אֶף-כְּבוֹדִי: <sup>1</sup>
<i>Urah haneivel v'chinor!</i>	Awake, O harp and lyre!	3 עוֹרָה הַנֶּבֶל וְכִנּוֹר
<i>A-irah shachar.</i>	I will wake the dawn. <sup>b</sup>	אֶעֱרָה שָׁחַר: <sup>b</sup>
<i>Od'cha vaamim, Adonai;</i>	I will praise <sup>c</sup> You among the peoples, Adonai;	4 אוֹדֶךָ בְּעַמִּים   יְהוָה
<i>Vaazamercha bal umim;</i>	sing a hymn to You among the nations;	וְאֶזְמְרְךָ בְּלִ-אֻמִּים:
<i>Ki gadol mei-al shamayim</i>	for higher <sup>d</sup> than the heavens	5 כִּי-גָדוֹל <sup>d</sup> מֵעַל-שָׁמַיִם
<i>chasdecha;</i>	is your faithfulness;	חֲסִדֶּךָ <sup>2</sup>
<i>V'ad sh'chakim amitecha.</i>	Your steadfastness reaches to the sky.	וְעַד-שְׁחָקִים אֲמִתֶּךָ:
<i>Rumah al shamayim, Elohim;</i>	Be exalted <sup>e</sup> beyond the heavens, O God; <sup>f</sup>	6 רֹמָמָה <sup>e</sup> עַל-שָׁמַיִם אֱלֹהִים <sup>f</sup>
<i>V'al kol haaretz k'vodecha!</i>	let Your Presence be over all the earth!	וְעַל כָּל-הָאָרֶץ כְּבוֹדֶךָ:

Continued on page 40.

<sup>a</sup> Both of these words are synonyms for songs of praise. The first of the two is the verb form of שִׁירָתָא *shirata* in *Kaddish*.

<sup>b</sup> Not only instruments, but the day itself is called to praise God.

<sup>c</sup> Another synonym of "praise;" it has a nuance of thanksgiving.

<sup>d</sup> Though here it refers specifically to God's faithfulness, the same root is used to express praise of God in *Kaddish* (יִתְגַּדַּל *yitgadal*).

<sup>e</sup> Another synonym of "praise" that also appears in *Kaddish* in a slightly different form (יִתְרומם *yitromam*).

<sup>f</sup> This verse in particular captures the essence of *Kaddish* by affirming that God deserves praise beyond anything that could possibly be said on earth.

<sup>1</sup> כְּבוֹדִי *k'vodi* may mean "my honor" or "my glory," following the common usage of כְּבוֹד, but it may also imply "my essence" or "my whole being." This suggestion is based on interpretations of כְּבוֹד *k'vod Adonai*, which is generally understood as "God's Presence" (see verse 6). For corporeal beings such as humans, one's "presence" is the whole being that makes up a person or, more intangibly, one's essence. "My essence" also parallels the use of לֵב *leiv* ("heart") in the first half of the verse; though a physical part of the body, in the biblical world, the heart symbolized the innermost part of a person.

<sup>2</sup> חֲסִדֶּךָ *chasdecha* is often interpreted as "kindness," but it has a more covenantal nuance to it. When used in biblical literature, acts of חֶסֶד *chesed* are not simply acts of "loving-kindness;" rather they uphold the responsibilities one has when part of a covenantal relationship. Therefore, חֶסֶד is better rendered as "loyalty" or "faithfulness."

# Kaddish D'Rabanan

# קדיש דרבנן

## Text from Liturgy

<i>Yitgadal v'yitkadash sh'mei raba b'alma di v'ra chirutei, v'yamlich malchutei b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisrael, ba'agalah uviz'man kariv, v'imru: Amen.</i>	Exalted and hallowed be God's great name in the world which God created according to plan. May God's majesty be revealed in the days of our lifetime and the life of all Israel— speedily, imminently. To which we say: <i>Amen</i> .	יִתְגַּדֵּל וְיִתְקַדֵּשׁ שֵׁמֶה רַבָּא בְּעֵלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ, וְיַמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְנָא קָרִיב, וְאָמְרוּ אָמֵן.
<i>Y'hei sh'meih raba m'vorach l'alam ul'almei almaya.</i>	<i>Blessed be God's great name to all eternity.</i>	יְהֵא שֵׁמֶה רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.
<i>Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kud'sha b'rich Hu, L'eila min kol birchata v'shirata tushb'chata v'nechemata da'amiran b'alma v'imru: Amen.</i>	Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy <i>Blessed One</i> , beyond all blessings and songs, praises and words of comfort that can be said in this world, and we say: <i>Amen</i> .	יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרומם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שֵׁמֶה דְקֻדְשָׁא בְּרִיךְ הוּא, לְעֵלָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תְּשׁוּבָתָא וְנַחֲמָתָא, דְּאָמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

Continued on page 41.

## Why This Psalm?

The primary theme in *Kaddish* is the praise of God—and the inability of our words of praise to express the amount of praise that God deserves. One word after another indicates the volume of praises that we wish to express, but God ought to receive more.

Psalm 108:2-6 contains a number of words referring to praise, two of which also appear in *Kaddish*. The psalm also picks up on the idea that God's greatness extends beyond the heavens and over all the world. In *Kaddish*, this exceeding greatness is expressed in the second half of the blessing: none of our words of praise can come close to articulating the appropriate amount of praise.

<i>Ashrei hagever</i>	Happy is the person	אֲשֶׁר־יִהְיֶה הַגֶּבֶר 94:
<i>asher t'yas'renu Yah</i>	whom You guide, Yah,	אֲשֶׁר־תִּסְרְנוּ יְיָ 12
<i>umitoratcha talm'denu.</i>	the one You instruct in Your teaching,	וּמִתּוֹרַתְךָ תִּלְמַדְנוּ: <sup>a</sup>
<i>ki im b'torat Adonai</i>	for the teaching of Adonai	כִּי אִם בְּתוֹרַת יְיָהּ 1:2
<i>cheftzo,</i>	is a delight,	חֶפְצוֹ
<i>uv'torato yeh'geh</i>	and one who studies that teaching	וּבְתוֹרָתוֹ יִהְיֶה
<i>yomam valailah</i>	day and night	יוֹמָם וּלְיָלָה:
<i>V'hayah k'eitz shatul</i>	is like a tree planted	וְהָיָה כְּעֵץ שְׁתוּל 1:3
<i>al palgei mayim,</i>	beside streams of water,	עַל־פְּלָגֵי מַיִם <sup>b</sup>
<i>asher piryo yitein b'ito,</i>	which yields its fruit in season,	אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעִתּוֹ <sup>c</sup>
<i>v'aleihu lo yibol,</i>	whose foliage never fades,	וְעֵלְהוּ לֹא־יִבּוֹל <sup>d</sup>
<i>v'chol asher yaaseh yatzli-ach.</i>	and whatever it does prospers.	וְכָל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ: <sup>2</sup>
<i>Y'varech'cha Adonai miTziyon;</i>	May Adonai bless you from Zion;	יְבָרֶכֶךָ יְיָהּ מִצִּיּוֹן <sup>e</sup> 128:
<i>ur'eih b'tov Yirushalayim</i>	may you share the prosperity of Jerusalem	וְרָאָה בְּטוֹב יְרוּשָׁלַם 5
<i>kol y'mei chayecha.</i>	all the days of your life,	כָּל יְמֵי חַיֶּיךָ:
<i>U'reih vanim l'vanecha.</i>	and live to see your children's children.	וְרָאָה־בָּנִים לְבָנֶיךָ 128:
<i>Shalom al Yisrael!</i>	May there be peace over Israel!	שְׁלֹום עַל־יִשְׂרָאֵל: 6

<sup>a</sup> These are the students and teachers of Torah on whose behalf we offer *Kaddish D'Rabanan*.

<sup>b</sup> A tree planted by streams of water will have all the sustenance it needs to survive. The tree is a metaphor for the students and teachers of Torah who, we pray in *Kaddish D'Rabanan*, will have the physical sustenance they need to survive.

<sup>c</sup> More than just surviving, this tree thrives—a tree that has only enough to survive will not produce fruit. Likewise, we pray that students of Torah have enough to satisfy their basic needs so that they can put their energies toward flourishing as students of Torah and to imparting their knowledge to others.

<sup>d</sup> This tree has roots deep enough that it can sustain itself during times of drought. Torah study can root us deeply enough to sustain ourselves during times of trouble.

<sup>e</sup> For commentary on Psalm 128:5-6, see *Kaddish Yatom*, pages 98.

<sup>1</sup> *t'yas'renu* תִּסְרְנוּ: Even though the root י.ס.ר *y.s.r* often means “to discipline” or “to chasten,” there are a few poetic instances—such as this one—in which the word is paralleled with a synonym meaning “to instruct.” From this we see that the root can have a broader sense of “to teach” or “to guide.”

<sup>2</sup> *v'chol asher yaaseh yatzli-ach* וְכָל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ: The metaphor becomes blurry in this phrase—does the psalm refer to the tree or the student of Torah? The phrase could mean “and whatever he/it does succeeds,” but this is not particularly appropriate for plant imagery and the possibility of replacing “it” with “he” heightens the ambiguity of the phrase.



<i>Al Yisrael v'al rabanan</i>	For our people Israel and their rabbis,	עַל יִשְׂרָאֵל וְעַל רַבָּנָן,
<i>v'al talmideihon</i>	for our teachers and their disciples,	וְעַל תַּלְמִידֵיהֶן
<i>v'al kol talmidei talmideihon,</i>	for the disciples of their disciples,	וְעַל כָּל תַּלְמִידֵי תַלְמִידֵיהֶן,
<i>v'al kol man</i>	and for all who	וְעַל כָּל מֶן
<i>d'askin b'oraita</i>	engage in the study of Torah	דְּעִסקִין בְּאִורֵיתָא,
<i>di v'atra</i>	here and everywhere—	דִּי בְּאַתְרָא
<i>hadein v'di v'chol atar vaatar.</i>	let there be abundant peace for them	הֵדֵן וְדִי בְּכָל אֶתֶר וְאַתְר.
<i>Y'hei l'hon ul'chon sh'lama raba,</i>	and for us all	יְהֵא לְהֶון וּלְכֹון שְׁלָמָא רַבָּא,
<i>chinah v'chisda v'rachamim,</i>	grace, love, and compassion,	חֲנָא וְחֶסֶדָא וְרַחֲמִין,
<i>v'chayin arichin,</i>	a full life,	וְחַיִּין אֲרִיכִין,
<i>um'zonei r'vicei ufurkana,</i>	ample sustenance,	וּמְזֹנֵי רְוִיחִי, וּפְרָקְנָא,
<i>min kodam avuhon</i>	and salvation from God	מִן קֳדָם אַבּוּהֶון
<i>d'vish'maya v'ara</i>	of heaven and earth,	דְּבִשְׁמַיָּא וְאַרְעָא
<i>v'imru: Amen.</i>	and let us respond: Amen.	וְאַמְרוּ אָמֵן.
<i>Y'hei sh'lama raba min sh'maya,</i>	For us and all Israel,	יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
<i>v'chayim tovim aleinu</i>	May the blessing of peace and the	וְחַיִּים טוֹבִים עָלֵינוּ
<i>v'al kol Yisrael</i>	promise of life come true,	וְעַל כָּל יִשְׂרָאֵל,
<i>v'imru: Amen.</i>	and let us respond: Amen.	וְאַמְרוּ אָמֵן.
<i>Oseh shalom</i>	May the One who causes peace to reign	עֹשֶׂה שְׁלוֹם
<i>bim'romav,</i>	in the high heavens,	בְּמְרוֹמָיו,
<i>Hu b'rachamav yaaseh shalom</i>	Let peace descend	הוּא בְּרַחֲמָיו יַעֲשֶׂה שְׁלוֹם
<i>aleinu v'al kol Yisrael,</i>	on us, and on all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
<i>v'al kol yoshvei teiveil,</i>	and on all the world,	וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
<i>v'imru: Amen.</i>	and let us respond: Amen.	וְאַמְרוּ אָמֵן.

## Why These Psalms?

The various versions of *Kaddish* that appear in the service all begin with the same praise of God before continuing with prayers of petition that are specific to the version. In *Kaddish D'Rabanan*, the central petition asks God to bestow peace and other blessings upon teachers and students of Torah.

The first group of verses (Psalm 94:12 and 1:2-3) responds to the petition in *Kaddish D'Rabanan* by affirming that those who study God's teachings will receive these blessings. Psalm 94:12 tells us that students of Torah will experience happiness. The image of the tree planted beside streams of water from Psalm 1:2-3 suggests that students of Torah will enjoy enough blessing to provide for themselves and to give to others.

For the parallels between the concluding verses in *Kaddish* and the verses in Psalm 128, see *Kaddish Yatom* on page 133.



**פסוקי דזמרא**

**Verses of Song**

# Baruch She-amar ברוך שאמר

## Psalms 41, 72, 89, 106<sup>1</sup>

<i>Baruch Adonai, Elohei Yisrael, meihaolam v'ad haolam. Amen v'amen.</i>	Blessed is <sup>a</sup> Adonai, God of Israel, from eternity to eternity. Amen and Amen. <sup>b</sup>	41: בְּרוּךְ יְהוָה   אֱלֹהֵי יִשְׂרָאֵל 14 מִהָעוֹלָם וְעַד הָעוֹלָם אָמֵן   וְאָמֵן <sup>b</sup>
<i>Baruch Adonai Elohim, Elohei Yisrael, Oseh niflaot l'vado; Uvaruch sheim k'vodo l'olam; V'yimalei ch'vodoet kol haaretz. Amen v'amen.</i>	Blessed is Adonai God, <sup>c</sup> God of Israel, who alone does wondrous things; Blessed is God's glorious <sup>d</sup> name forever; God's glory fills the whole world. Amen and Amen.	72: בְּרוּךְ יְהוָה אֱלֹהִים 18 אֱלֹהֵי יִשְׂרָאֵל עֹשֶׂה נִפְלְאוֹת לְבָדּוֹ: 72: וּבְרוּךְ שֵׁם כְּבוֹדוֹ <sup>d</sup> לְעוֹלָם 19 וַיִּמְלֵא כְבוֹדוֹ אֶת-כָּל הָאָרֶץ אָמֵן   וְאָמֵן:
<i>Baruch Adonai l'olam; Amen v'amen.</i>	Blessed is Adonai forever; Amen and Amen.	89: בְּרוּךְ יְהוָה לְעוֹלָם 53 אָמֵן   וְאָמֵן:
<i>Baruch Adonai, Elohei Yisrael, Min haolam v'ad haolam. V'amar kol haam, "Amen." Hal'luyah.</i>	Blessed is Adonai, God of Israel, From eternity to eternity. Let all the people say, "Amen." Hallelujah.	106: בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל 48 מִן-הָעוֹלָם   וְעַד הָעוֹלָם <sup>e</sup> וְאָמַר כָּל-הָעָם אָמֵן הַלְלוּ-יָהּ:

<sup>a</sup> The repetition of ברוך parallels the liturgical repetition of ברוך.

<sup>b</sup> The refrain of אמן ואמן invites worshipers to pray these verses through call-and-response, just as ברוך שאמר is often prayed in call-and-response.

<sup>c</sup> The name Adonai God is rarely used in the entire biblical corpus, but it is the only name for God used in the second creation story (with one exception). In this way, the verse alludes to God as Creator, just as ברוך שאמר praises God as Creator.

<sup>d</sup> The image of God's glory alludes to God as Sovereign, paralleling the theme of God's sovereignty in ברוך שאמר.

<sup>e</sup> As in the three previous doxologies, God is blessed forever. This indicates that God is eternal and praise of God is everlasting, both of which are themes in ברוך שאמר.

<sup>1</sup> The verses from each of the four psalms are doxologies (short praises to God) that were added to the end of each of the first four books of psalms. The fifth book of psalms does not conclude with the same sort of doxology, although some scholars have suggested that Psalm 150 is a doxology for the entire corpus of psalms.

# Baruch She-amar      ברוך שאמר

## Text from Liturgy

<i>Baruch she-amar</i>	Blessed is the One who spoke	ברוך שאמר
<i>v'hayah haolam,</i>	and the world came to be,	וְהָיָה הָעוֹלָם,
<i>Baruch Hu,</i>	Blessed is the One!	ברוך הוא,
<i>Baruch oseh v'reishit,</i>	Blessed is the One who authors creation,	ברוך עֹשֶׂה בְּרֵאשִׁית,
<i>Baruch omer v'oseh,</i>	Blessed is the One whose word is deed,	ברוך אֹמֵר וְעוֹשֶׂה,
<i>Baruch gozeir um'kayeim,</i>	Blessed is the One who decrees and fulfills,	ברוך גּוֹזֵר וּמְקַיֵּם,
<i>Baruch m'racheim</i>	Blessed is the One who is compassionate	ברוך מְרַחֵם
<i>al haaretz,</i>	toward the world,	עַל הָאָרֶץ,
<i>Baruch m'racheim</i>	Blessed is the One who is compassionate	ברוך מְרַחֵם
<i>al habriyot,</i>	towards all creatures,	עַל הַבְּרִיּוֹת,
<i>Baruch m'shalem</i>	Blessed is the One who rewards	ברוך מְשַׁלֵּם
<i>sachar tov lirei-av,</i>	the reverent,	שָׂכָר טוֹב לִירֵאָיו,
<i>Baruch chai laad</i>	Blessed is the One who exists for all time,	ברוך חַי לְעַד
<i>v'kayam lanetzach,</i>	ever-enduring,	וְקַיָּם לְנֶצַח,
<i>Baruch podeh umatzil,</i>	Blessed is the One who redeems and saves,	ברוך פּוֹדֶה וּמַצִּיל,
<i>Baruch sh'mo.</i>	Blessed is God's Name!	ברוך שְׁמוֹ.

Continued on page 47.

## Why This Psalm?

Our songs and psalms of praise thank God for the wonders in the world and the wonders we experience in our lives and in our history. The liturgy includes a section devoted to these psalms of praise, beginning with the blessing *Baruch She-amar*.

*Baruch She-amar* praises God with three themes: creation, sovereignty, and eternity. The praise of God for creation opens the blessing with allusions to the creation story in Genesis. The middle lines of *Baruch She-amar* praise God for being faithful, compassionate, and just—all important qualities of a great ruler. The blessing concludes with explicit praises of God's eternity and a heaping up of words that describe the many ways in which we praise God.

Each of the three themes of creation, sovereignty, and eternity appears in the collection of verses on the facing page. Psalms 41:14, 89:53, and 106:48 all emphasize God's eternity and the never-ending praise of God. The doxology from Psalm 72 addresses God as Creator of wonders through the



<i>Bish'vachot uviz'mirot</i>	With songs of praise,	בְּשִׁבְחוֹת וּבְזִמְרוֹת,
<i>n'gadelcha un'shabeichacha</i>	we extol You	נִגְדִּלְךָ וְנִשְׁבַּחְךָ
<i>un'fa-ercha v'nazkir shimcha</i>	and proclaim Your sovereignty,	וְנִפְאֶרְךָ וְנִזְכִּיר שִׁמְךָ,
<i>v'namlich'cha Malkeinu Eloheinu</i>	for You are the Source of life in the universe.	וְנִמְלִיכְךָ, מֶלֶכֵּנוּ אֱלֹהֵינוּ,
<i>Yachid chei haolamim</i>	One God, Life of the Universe,	יְחִיד, חַי הָעוֹלָמִים,
<i>Melech m'shubach um'fo-ar</i>	praised and glorious Ruler,	מֶלֶךְ מְשֻׁבָּח וּמְפָאֵר
<i>Adei ad sh'mo hagadol</i>	Your Name is Eternal.	עַדִּי עַד שְׁמוֹ הַגָּדוֹל.
<i>Baruch atah Adonai</i>	Blessed are You, Adonai,	בָּרוּךְ אַתָּה יי,
<i>Melech m'hulal batishbachot.</i>	Sovereign who is glorified through praise.	מֶלֶךְ מְהֻלָּל בְּתִשְׁבָּחוֹת.

name Adonai God, which appears almost exclusively in the second creation story in Genesis. The second verse of the doxology, 72:19, alludes to God's sovereignty over the world through the imagery of God's glory.

Though doxologies are usually verses of praise added to the *end* of a prayer or liturgical section, it seemed appropriate to distinguish the classical liturgical recitation of psalms of praise from the psalms chosen to reflect the liturgy by using verses of praise that were not originally part of the psalms. The repetition of בָּרוּךְ *baruch* in both the liturgy and the series of doxologies further connects the doxologies with the blessing.

# Psalm 100

*Mizmor l'todah*

*Hari-u l'Adonai kol haaretz.*

*Ivdu et Adonai b'simchah*

*Bo-u l'fanav birnanah.*

*De'u ki Adonai Hu Elohim,*

*Hu asanu, v'lo anachnu,*

*Amo v'tzon mar'ito.*

*Bo-u sh'arav b'todah,*

*Chatzeirotav bit'hillah,*

*Hodu lo! Bar'chu sh'mo!*

*Ki tov Adonai,*

*l'olam chasdo,*

*V'ad dor vador emunato.*

A Psalm of praise.

Raise a shout for Adonai, all the earth;

Worship Adonai in gladness;

Come into God's presence with shouts of joy.

Acknowledge that Adonai is God;

God made us and we are God's,

God's people, the flock God tends.

Enter God's gates with praise,

God's courts with acclamation.

Praise God! Bless God's name!

For Adonai is good;

God's steadfast love is eternal;

God's faithfulness is for all generations.

1 מִזְמוֹר לְתוֹדָה,

הִרְיֵעוּ לַיהוָה כָּל הָאָרֶץ.

2 עֲבֹדוּ אֶת יְיָ בְשִׂמְחָה,

בָּאוּ לִפְנֵי בְרִנָּה.

3 דַּעוּ כִּי יְיָ הוּא אֱלֹהִים,

הוּא עָשָׂנוּ, וְלֹא אֲנַחְנוּ,

עַמּוֹ וְצֹאן מִרְעִיתוֹ.

4 בָּאוּ שְׁעָרָיו בְּתוֹדָה,

חֲצִרֹתָיו בְּתִהֲלָה,

הוֹדוּ לוֹ! בָּרְכוּ שְׁמוֹ!

5 כִּי טוֹב יְיָ,

לְעוֹלָם חַסְדּוֹ,

וְעַד דֹּר וָדֹר אֱמוּנָתוֹ.



# Ashrei אשרי

<i>Ashrei yoshvei veitecha,</i>	Happy are those who dwell in Your house;	אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, 84:
<i>od y'hal'lucha selah.</i>	they forever praise You!	עוֹד יִהְלֹוךָ סֵלָה. 5
<i>Ashrei haam shekacha lo,</i>	Happy the people who have it so;	אֲשֶׁרִי הָעָם שֶׁכָּכָה לוֹ 144:
<i>Ashrei haam she'Adonai Elohav.</i>	Happy the people whose God is Adonai.	אֲשֶׁרִי הָעָם שֶׁיְהוָה אֱלֹהֵיוֹ: 15

## Psalm 145

<i>T'hilah l'David,</i>	David's Song of Praise:	תְּהִלָּה לְדָוִד 1
<i>Aromimcha Elohai haMelech</i>	I will extol You, my God and sovereign,	אֲרוֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ
<i>Vaavarachah shimcha l'olam vaed.</i>	And bless Your name forever and ever.	וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד:
<i>b'chol yom avarcheka</i>	Every day will I bless You	בְּכָל־יוֹם אֶבְרַכְּךָ 2
<i>Vaahal'lah shimcha l'olam vaed.</i>	And praise Your name forever & ever.	וְאֶהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד:
<i>Gadol Adonai um'hulal m'od,</i>	Great is Adonai and much acclaimed;	גָּדוֹל יְהוָה וּמְהַלָּל מְאֹד 3
<i>v'lig'dulato ein cheiker.</i>	God's greatness cannot be fathomed.	וְלִגְדֻלָּתוֹ אֵין חֶקֶר:
<i>Dor l'dor yishabach maasecha,</i>	One generation will laud Your works to	דֹּר לְדֹר יִשְׁבַּח מַעֲשֵׂיךָ 4
<i>ug'vuratecha yagidu.</i>	another and declare Your mighty acts.	וְגִבּוֹרֹתֶיךָ יִגִּידוּ:
<i>Hadar k'vod hodecha,</i>	The glorious majesty of Your splendor	הַדָּר כְּבוֹד הוֹדְךָ 5
<i>v'divrei nifl'otecha asichah.</i>	and Your wondrous acts will I recite.	וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:
<i>V'ezuz noretecha</i>	Of the might of Your awesome deeds	וְעִזּוֹז נִרְאִיתֶיךָ 6
<i>yomeiru,</i>	they will talk;	יֹאמְרוּ
<i>ug'dulat'cha asaprenah.</i>	and I will recount Your greatness.	וְגִדּוֹלְתְּךָ אֲסַפְּרָנָה:
<i>Zecher rav tuv'cha yabi'u,</i>	They will celebrate Your great goodness	זֵכֶר רַב־טוֹבוֹךָ יִבְיְעוּ 7
<i>v'tzidkat'cha y'raneinu.</i>	and sing of Your beneficence.	וְצִדְקַתְךָ יִרְנְנוּ:
<i>Chanun v'rachum Adonai,</i>	Adonai is gracious, compassionate,	חֲנוּן וְרַחוּם יְהוָה 8
<i>erech apayim ug'dol chased.</i>	slow to anger, abounding in kindness.	אֶרֶךְ אַפִּים וְגָדֹל־חֶסֶד:
<i>Tov Adonai lakol,</i>	Adonai is good to all,	טוֹב יְהוָה לְכָל 9
<i>v'rachamav al kol ma'asav.</i>	God's mercy is upon all God's works.	וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:

Continued on page 50.

<i>Yoducha Adonai kol maasecha,</i>	All Your works will praise You, Adonai,	10 יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ
<i>vachasidecha y'varchucha.</i>	and Your faithful ones will bless You.	וְחַסִּידֶיךָ יְבָרְכֻכָּהּ:
<i>K'vod malchut'cha</i>	Of the majesty of Your sovereignty,	11 כְּבוֹד מַלְכוּתְךָ
<i>yomeiru,</i>	they will talk;	יֹאמְרוּ
<i>ugvurat'cha y'dabeiru.</i>	and speak of Your might,	וְגִבּוֹרָתְךָ יִדְבְּרוּ:
<i>L'hodi-a livnei haadam</i>	To declare to mortals	12 לְהוֹדִיעַ לְבְנֵי הָאָדָם
<i>g'vurotav,</i>	God's mighty acts;	גִּבּוֹרָתוֹ
<i>uch'vod hadar malchuto.</i>	the majestic glory of Your sovereignty.	וְכְבוֹד הַדָּר מַלְכוּתוֹ:
<i>Malchut'cha malchut kol olamim,</i>	Your sovereignty is eternal;	13 מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים
<i>umemshalt'cha b'chol dor vador.</i>	Your rule is for all generations.	וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וְדוֹר:
<i>Someich Adonai l'chol hanoflim</i>	Adonai supports all who stumble,	14 סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלִים
<i>v'zokeif l'chol hak'fufim.</i>	makes all who are bent stand straight.	וְזוֹקֵף לְכָל־הַכְּפוּפִים:
<i>Einei chol eilecha y'sabeiru,</i>	The eyes of all look to You expectantly,	15 עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ
<i>v'atah notein lahem</i>	and You give them	וְאַתָּה נוֹתֵן־לָהֶם
<i>et ochlam b'ito.</i>	their food in its time.	אֶת־אֲכֻלָּם בְּעֵתוֹ:
<i>Potei-ach et yadecha,</i>	You give it openhandedly,	16 פּוֹתֵחַ אֶת־יָדְךָ
<i>umasbi'a l'chol chai ratzon.</i>	Satisfying the desires of every creature .	וּמַשְׁבִּיעַ לְכָל־חַי רָצוֹן:
<i>Tzadik Adonai b'chol derachav,</i>	Adonai is beneficent in all ways	17 צַדִּיק יְהוָה בְּכָל־דְּרָכָיו
<i>v'chasid b'chol ma'asav.</i>	and faithful in all works.	וְחַסִּיד בְּכָל־מַעֲשָׂיו:
<i>Karov Adonai l'chol korav,</i>	Adonai is near to all who call,	18 קָרוֹב יְהוָה לְכָל־קֹרְאָיו
<i>l'chol asher yikra'uhu ve'emet.</i>	to all who call upon God with sincerity.	לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:
<i>R'tzon yirei'av ya'aseh,</i>	God fulfills the wishes of God-fearers;	19 רָצוֹן־יִרְאָיו יַעֲשֶׂה
<i>v'et shavatam yishma</i>	hears their cry	וְאֶת־שׁוֹעֲתָם יִשְׁמַע
<i>v'yoshi'eim.</i>	and delivers them.	וְיוֹשִׁיעֵם:
<i>Shomeir Adonai et kol ohavav,</i>	Adonai protects all who love God,	20 שׁוֹמֵר יְהוָה אֶת־כָּל־אֹהָבָיו
<i>v'et kol har'sha'im yashmid.</i>	but all the wicked God will destroy.	וְאֵת כָּל־הָרָשָׁעִים יִשְׁמִיד:
<i>T'hilat Adonai y'dabeir pi,</i>	My mouth will utter praise of Adonai,	21 תְּהִלַּת יְהוָה יְדַבֵּר־פִּי
<i>viyvarech kol basar</i>	and all creatures will bless	וַיְבָרֵךְ כָּל־בָּשָׂר
<i>shem kodsho l'olam va'ed.</i>	God's holy name forever and ever.	שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד:
<i>Vaanachnu n'vareich Yah,</i>	We will bless You, Yah,	115: וְאַנְחֵנוּ נְבָרְךָ יְה,
<i>mei'atah v'ad olam, hal'luyah.</i>	now and always. Hallelujah!	18 מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

# Psalm 150

Hal'luyah,  
 Hal'lu El b'kodsho,  
 Hal'luhu bir'kiya uzo.  
 Hal'luhu big'vurotav,  
 Hal'luhu k'rov gudlo.  
 Hal'luhu b'teika shofar,  
 Hal'luhu b'nevel v'chinor.  
 Hal'luhu b'tof umachol,  
 Hal'luhu b'minim v'ugav.  
 Hal'luhu b'tziltz'lei shama,  
 Hal'luhu b'tziltz'lei t'ru-ah.  
 Kol han'shamah t'halel Yah.  
 Hal'luyah.

Hallelujah!  
 Praise God in God's sanctuary;  
 Praise God in the sky, God's stronghold.  
 Praise God for mighty acts,  
 Praise God for God's exceeding greatness.  
 Praise God with blasts of the horn;  
 Praise God with harp and lyre.  
 Praise God with timbrel and dance;  
 Praise God with lute and pipe.  
 Praise God with resounding cymbals;  
 Praise God with loud-clashing cymbals.  
 Let all that breathes praise Adonai.  
 Hallelujah!

1 הַלְלוּיָהּ,  
 הַלְלוּ אֵל בְּקֹדֶשׁוֹ,  
 הַלְלוּהוּ בִּרְקִיעַ עֶזּוֹ.  
 2 הַלְלוּהוּ בְּגִבּוֹרֹתָיו,  
 הַלְלוּהוּ בְּרַב גִּדְלוֹ.  
 3 הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,  
 הַלְלוּהוּ בְּנֶבֶל וְכִנּוֹר.  
 4 הַלְלוּהוּ בְּתוֹף וּמַחֲוֹל,  
 הַלְלוּהוּ בְּמִנִּים וְעָגָב.  
 5 הַלְלוּהוּ בְּצִלְצְלֵי שֹׁמֵעַ,  
 הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.  
 6 כָּל הַנְּשָׁמָה תְהַלֵּל יְיָ  
 הַלְלוּיָהּ.

# Yishtabach ישתבח

## Psalm 111

<i>Halelu Yah.</i>	Hallelujah.	1 הַלְלוּ יְהוָה
<i>Odeh Adonai b'chol leivav</i>	I praise Adonai with all my heart	אוֹדֶה <sup>a</sup> יְהוָה בְּכָל-לֵבָב
<i>B'sod y'sharim v'eidah.</i>	In the assembled congregation of the upright.	בְּסוֹד יְשָׁרִים וְעֵדָה:
<i>G'dolim maasei Adonai,</i>	The works of Adonai are great,	2 גְּדֹלִים מַעֲשֵׂי יְהוָה <sup>b</sup>
<i>D'roshim l'chol cheftzeihem.</i>	Within reach of all who desire them.	דְּרוֹשִׁים לְכָל-חִפְצֵיהֶם:
<i>Hod v'hadar po-olo;</i>	God's deeds are splendid and glorious;	3 הוֹד וְהָדָר פָּעִלּוּ
<i>V'tzidkato omedet laad;</i>	God's righteousness is everlasting;	וְצִדְקָתוֹ עֹמֶדֶת לָעַד: <sup>c</sup>
<i>Zeicher asah l'nifl'otav.</i>	God's wonders are renowned.	4 זֵכֶר עָשָׂה לְנִפְלְאוֹתָיו <sup>d</sup>
<i>Chanun v'rachum Adonai;</i>	Adonai is gracious and compassionate;	חֲנוּן וְרַחוּם יְהוָה:
<i>Teref natan lirei-av,</i>	Giving food to those who fear God,	5 טָרֵף נָתַן לִירְאָיו
<i>Yizkor l'olam b'rito.</i>	God is ever mindful of the covenant.	יִזְכֹּר לְעוֹלָם בְּרִיתוֹ:
<i>Ko-ach maasav</i>	God revealed powerful works	6 כֹּחַ <sup>e</sup> מַעֲשָׂיו
<i>higid l'amo,</i>	to God's people	הִגִּיד לְעַמּוֹ
<i>Lateit lahem nachalat goyim.</i>	In giving them the heritage of nations.	לָתֵת לָהֶם נַחֲלַת גּוֹיִם:

Continued on page 54.

<sup>a</sup> אוֹדֶה is the verb form of הוֹדָאוֹת, one of the types of praise listed in *Yishtabach*.

<sup>b</sup> In *Yishtabach* God's greatness is praised; the psalm praises the greatness of God's works.

<sup>c</sup> References to God's eternality appear multiple times in the psalm and in the liturgy.

<sup>d</sup> God's wonders are renowned to the point where God is known as אֲדוֹן הַנִּפְלְאוֹת, the Sovereign of wonders.

<sup>e</sup> Synonym for עָז in the liturgy.

# Yishtabach ישתבח

## Text from Liturgy

<i>Yishtabach shimcha la'ad</i>	You shall always be praised,	יִשְׁתַּבַּח שְׁמֶךָ לְעַד
<i>Malkeinu Ha'El haMelech</i>	our Sovereign,	מַלְכֵנוּ הָאֵל הַמֶּלֶךְ
<i>hagadol v'hakadosh</i>	great and holy God,	הַגָּדוֹל וְהַקָּדוֹשׁ
<i>bashamayim uva'aretz</i>	in heaven and on earth.	בַּשָּׁמַיִם וּבָאָרֶץ.
<i>Ki l'cha na'eh Adonai Eloheinu</i>	Adonai our God	כִּי לְךָ נֶאֱחָה יי אֱלֹהֵינוּ
<i>Veilohei avoteinu v'imoteinu</i>	and God of our ancestors,	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
<i>Shir ush'vacha hallel v'zimra</i>	Songs of praise and psalms of gratitude	שִׁיר וּשְׁבַחָה הַלֵּל וְזִמְרָה
<i>Oz umemshalah</i>	become You, acknowledging	עֹז וּמִמְשָׁלָה
<i>netzach g'dulah ug'vurah</i>	Your might and Your dominion.	נֶצַח גְּדֻלָּה וּגְבוּרָה
<i>T'hilah v'tiferet</i>	Yours are strength and sovereignty,	תְּהִלָּה וְתִפְאֶרֶת
<i>k'dushah umalchut.</i>	sanctity, grandeur, and glory always.	קְדוּשָׁה וּמַלְכוּת.

Continued on page 55.

## Why This Psalm?

As with *Baruch She-amar*, *Yishtabach* focuses on our worship of God through songs of psalms of praise. In the style of the mystics who composed this blessing, synonyms for praising God are heaped upon each other, as are the descriptions of God's praiseworthy qualities. The repetition of synonyms suggests that our language is limited in its ability to express just how much we want to offer praises. Similarly it is impossible to list all of the qualities that God has for which we would offer praise. These limited lists are just the beginning of what we truly wish to express.

Psalm 111 captures both the essence of the content of *Yishtabach* (that we will praise God for all time) and the use of a poetic style to express what words cannot. The alphabetical acrostic suggests a completeness of praise that extends beyond the words themselves. Every letter offers one verse of praise, but imagine how many more verses of praise could be composed for each letter! Even the structure of the psalm is a form of praise to God.

<i>Maasei yadav emet umishpat;</i>	God's handiwork is truth and justice;	7 מַעֲשֵׂי יָדָיו אֱמֶת וּמִשְׁפָּט
<i>Ne-emanim kol pikudav</i>	All God's precepts are enduring,	נְאֻמָּנִים כָּל־פְּקוּדָיו:
<i>S'muchim laad l'olam,</i>	Well-founded for all eternity,	8 סְמוּכִים לְעַד לְעוֹלָם <sup>a</sup>
<i>Asuyim b'emet v'yashar.</i>	Wrought of truth and rightness.	עֲשׂוּיִם בְּאֱמֶת וַיָּשָׁר:
<i>P'dut shalach l'amo;</i>	God sent redemption to God's people;	9 פְּדוּת   שְׁלַח לְעַמּוֹ
<i>Tzivah l'olam b'rity;</i>	God ordained the covenant for all time;	צִוָּה לְעוֹלָם בְּרִיתוֹ
<i>Kadosh v'nora sh'mo.</i>	God's name is holy and awesome.	קְדוֹשׁ <sup>b</sup> וְנוֹרָא שְׁמוֹ:
<i>Reishit chochmah</i>	The beginning of wisdom	10 רֵאשִׁית חֲכָמָה
<i>yir'at Adonai;</i>	is the fear of Adonai;	יִרְאָת יְהוָה
<i>Seichel tov</i>	All who practice it	שִׂכְל טוֹב
<i>l'chol oseihem.</i>	gain sound understanding.	לְכָל־עֹשֵׂיהֶם
<i>T'hilato omedet laad.</i>	Praise of God is everlasting.	תְּהִלָּתוֹ עֹמֶדֶת לְעַד: <sup>c</sup>
<i>Baruch atah Adonai</i>	Praised are You,	בָּרוּךְ אַתָּה יי
<i>El Melech gadol batishbachot</i>	Sovereign crowned in adoration	אל מֶלֶךְ גָּדוֹל בַּתְּשַׁבְּחוֹת,
<i>El hahodaot,</i>	God deserving of thanks,	אל הַהוֹדָאוֹת
<i>Adon haniflaot</i>	Masterful at working wonders,	אֲדוֹן הַנִּפְלְאוֹת,
<i>Habocheir b'shirei zimrah</i>	delighting in song,	הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,
<i>Melech El chei haolamim.</i>	Eternal Majesty.	מֶלֶךְ אֵל חַי הָעוֹלָמִים.

<sup>a</sup> Again, the eternity of God's precepts parallels and reflects God's own eternity.

<sup>b</sup> God's holiness appears in both the psalm and the liturgy.

<sup>c</sup> Not only is God eternal, praise of God will also last through eternity, as *Yishtabach* affirms.

*B'rachot v'hodaot  
Mei'atah v'ad olam.  
Baruch atah Adonai  
El Melech gadol batishbachot  
El hahodaot,  
Adon haniflaot  
Habocheir b'shirei zimrah  
Melech El chei haolamim.*

We offer You our devotion,  
open our hearts in acclamation.  
Praised are You,  
Sovereign crowned in adoration  
God deserving of thanks,  
Masterful at working wonders,  
delighting in song,  
Eternal Majesty.

בְּרָכוֹת וְהוֹדָאוֹת  
מֵעַתָּה וְעַד עוֹלָם.  
בָּרוּךְ אַתָּה יי  
אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת,  
אֵל הַהוֹדָאוֹת  
אֲדוֹן הַנִּפְלְאוֹת,  
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,  
מֶלֶךְ אֵל חַי הָעוֹלָמִים.

# Reader's Kaddish

# חצי קדיש

## Psalm 108

*Nachon libi, Elohim;  
Ashirah vaazamrah  
af k'vodi.*

*Urah haneivel v'chinor!  
A-irah shachar.*

*Od'cha vaamim, Adonai;  
Vaazamercha bal umim;  
Ki gadol mei-al shamayim  
chasdecha;*

*V'ad sh'chakim amitecha.  
Rumah al shamayim, Elohim;  
V'al kol haaretz k'vodecha!*

My heart is firm, O God;  
I will sing and chant a hymn<sup>a</sup>  
with all my soul.

Awake, O harp and lyre!  
I will wake the dawn.<sup>b</sup>

I will praise<sup>c</sup> You among the peoples, Adonai;  
sing a hymn to You among the nations;  
for higher<sup>d</sup> than the heavens  
is your faithfulness;

Your steadfastness reaches to the sky.  
Be exalted<sup>e</sup> beyond the heavens, O God;<sup>f</sup>  
let Your glory be over all the earth!

נִכְזֹן לִבִּי אֱלֹהִים  
אֲשִׁירָה וְאֶזְמְרָה<sup>a</sup>  
אֶף-כְּבוֹדִי:

עוֹרָה הַנֶּבֶל וְכִנּוֹר  
אֶעֱרָה שָׁחַר:<sup>b</sup>

אֹדֶךָ בְּעַמִּים | יְהוָה<sup>c</sup>  
וְאֶזְמְרְךָ בְּלִאֲמִים:  
כִּי-גָדוֹל<sup>d</sup> מֵעַל-שָׁמַיִם  
חֲסִדְךָ

וְעֹד-שְׁחַקֶּיךָ אִמְתָּךְ:  
רִוְמָה<sup>e</sup> עַל-שָׁמַיִם אֱלֹהִים<sup>f</sup>  
וְעַל כָּל-הָאָרֶץ כְּבוֹדְךָ:

<sup>a</sup> Both of these words are synonyms for songs of praise. The first of the two is the verb form of שירתא in Kaddish.

<sup>b</sup> Not only instruments, but the day itself is called to praise God.

<sup>c</sup> Another word for praise; it has a nuance of thanksgiving.

<sup>d</sup> Here, גדול *gadol* ("higher" or "greater") refers specifically to God's faithfulness, the same root is used to express praise of God in Kaddish (יתגדל *yitgadal* "exalted").

<sup>e</sup> Another word for praise that also appears in Kaddish in a slightly different form (יתרומם *yitromam* "exalted").

<sup>f</sup> This verse in particular captures the essence of Kaddish by affirming that God deserves praise beyond anything that could possibly be said on earth.



# Reader's Kaddish חצי קדיש

## Text from Liturgy

<i>Yitgadal v'yitkadash sh'mei raba b'alma di v'ra chirutei, v'yamlich malchutei b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisrael, ba'agalah uviz'man kariv, v'imru: Amen.</i>	Exalted and hallowed be God's great name in the world which God created according to plan. May God's majesty be revealed in the days of our lifetime and the life of all Israel— speedily, imminently. To which we say: <i>Amen</i> .	יִתְגַּדֵּל וְיִתְקַדֵּשׁ שֵׁמֶה רַבָּא בְּעֵלְמָא דִּי בְּרָא כְּרַעוּתֵיהּ, וְיַמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמָּן קָרִיב, וְאָמְרוּ אָמֵן.
<i>Y'hei sh'meih raba m'vorach l'alam ul'almei almaya.</i>	<i>Blessed be God's great name to all eternity.</i>	יְהֵא שֵׁמֶה רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.
<i>Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kud'sha b'rich Hu, L'eila min kol birchata v'shirata tushb'chata v'nechemata da'amiran b'alma v'imru: Amen.</i>	Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy <i>Blessed One</i> , beyond all blessings and songs, praises and words of comfort that can be said in this world, and we say: <i>Amen</i> .	יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שֵׁמֶה דְקֻדְשָׁא בְּרִיךְ הוּא, לְעֵלָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תְּשֻׁבָּחָתָא וְנֶחֱמָתָא, דְּאָמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

## Why This Psalm?

The primary theme in *Kaddish* is the praise of God—and the inability of our words of praise to express the amount of praise that God deserves. One word after another indicates the volume of praises that we wish to express, but God ought to receive more.

Psalm 108:2-6 contains a number of words referring to praise, two of which also appear in *Kaddish*. The psalm also picks up on the idea that God's greatness extends beyond the heavens and over all the world. In *Kaddish*, this exceeding greatness is expressed in the second half of the blessing: none of our words of praise can come close to articulating the appropriate amount of praise.



# **קריאת שמע וברכותיה**

## **Sh'ma and Its Blessings**

# Bar'chu ברכו

## Psalms 135

<i>Beit Yisrael, barachu et Adonai;</i>	O house of Israel, praise Adonai;	<sup>a</sup> בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת־יְהוָה <sup>1</sup> 19a
Baruch Adonai miTziyon,	<i>Praised be Adonai from Zion,</i>	בָּרוּךְ יְהוָה / מִצִּיּוֹן <sup>2</sup> 21
Shochein Y'rushalayim.	<i>The One who dwells in Jerusalem.</i>	שׁוֹכֵן יְרוּשָׁלַם
Hal'luyah.	<i>Hallelujah.</i>	הַלְלוּ־יָהּ:
<i>Beit Aharon, barachu et Adonai;</i>	O house of Aaron, praise Adonai;	בֵּית אַהֲרֹן בָּרְכוּ אֶת־יְהוָה: 19b
Baruch Adonai miTziyon,	<i>Praised be Adonai from Zion,</i>	בָּרוּךְ יְהוָה / מִצִּיּוֹן 21
Shochein Y'rushalayim.	<i>The One who dwells in Jerusalem.</i>	שׁוֹכֵן יְרוּשָׁלַם
Hal'luyah.	<i>Hallelujah.</i>	הַלְלוּ־יָהּ:
<i>Beit Haleivi, barachu et Adonai;</i>	O house of Levi, praise Adonai;	בֵּית הַלְוִי בָרְכוּ אֶת־יְהוָה 20a
Baruch Adonai miTziyon,	<i>Praised be Adonai from Zion,</i>	בָּרוּךְ יְהוָה / מִצִּיּוֹן 21
Shochein Y'rushalayim.	<i>The One who dwells in Jerusalem.</i>	שׁוֹכֵן יְרוּשָׁלַם
Hal'luyah.	<i>Hallelujah.</i>	הַלְלוּ־יָהּ:
<i>Yirei Adonai, barachu et Adonai.</i>	You who revere Adonai, praise Adonai.	יְרֵאֵי יְהוָה בָּרְכוּ אֶת־יְהוָה: 20b
Baruch Adonai miTziyon,	<i>Praised be Adonai from Zion,</i>	בָּרוּךְ יְהוָה / מִצִּיּוֹן 21
Shochein Y'rushalayim.	<i>The One who dwells in Jerusalem.</i>	שׁוֹכֵן יְרוּשָׁלַם
Hal'luyah.	<i>Hallelujah.</i>	הַלְלוּ־יָהּ:

<sup>a</sup> These lines of Psalm 135 use the same invitation to praise God as *Bar'chu*.

<sup>b</sup> The response to the call to praise is also identical between the *Bar'chu* and Psalm 135.

<sup>1</sup> Although there is a slight difference in the vowels for ברכו between the psalm and *Bar'chu*, it does not change the meaning at all. Though the difference looks glaring on paper, both words should sound very similar when spoken.

<sup>2</sup> מִצִּיּוֹן *miTziyon* could either mean that Adonai comes from Zion or that praise of Adonai will come from Zion. Given the poetic parallel with “The One who dwells in Jerusalem,” the first interpretation seems more appropriate—God’s name, here, is “Adonai from Zion.”

# Bar'chu ברכו

## Text from Liturgy

בְּרַחוּ אֶת יְיָ הַמְּבָרֵךְ.

*Bar'chu et Adonai ham'vorach.*

Praise Adonai to whom praise is due.

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

*Baruch Adonai ham'vorach l'olam va-ed.*

*Praised be Adonai to whom praise is due, now and forever.*

## Why This Psalm?

*Bar'chu* has two primary functions: 1) it praises God and 2) it calls worshipers together to pray as a community. When a quorum of ten adult Jews come together to pray, *Bar'chu* marks the formal beginning of the communal prayer. In drawing worshipers together, *Bar'chu* also focuses the worshipers' *kavanah*, intention, on prayer rather than on other social and communal activities.

A similar call-and-response form of recitation appears in the Psalms as well. Some psalms suggest call-and-response because they contain a repeated refrain, such as *כִּי לְעוֹלָם חַסְדּוֹ* *Ki l'olam chasdo* in Psalm 136. Others, such as Psalm 135, contain a direct call for other worshipers to respond. In Psalm 135:19-20, as in *Bar'chu*, worshipers are called upon to praise God, but it does not contain an explicit response from the worshipers (contrast with Psalm 118:1-4 or Psalm 136:1-3, both of which provide a short expression of praise for worshipers to recite immediately after calling them to praise God). Since the last verse of Psalm 135 (v. 21) could have been the worshipers' response, I have used it as such, inserting it after each call to praise.

Psalm 135:19-21 also encourages us to direct our hearts and our focus toward Jerusalem, as the Talmud teaches us to do (Berakhot 30a). Many synagogues are oriented so that worshipers pray toward Jerusalem; Psalm 135 makes that orientation more explicit so that both mind and body can be directed toward Jerusalem.

The psalm reframes our understanding of who joins in worship, as well, by calling upon individual groups to praise God. The first three groups to be called to praise are subgroups of the Israelite community, while the last invites anyone who fears God to offer praises. The psalm recognizes that even those who are not Jews may wish to praise God in a Jewish community. Additionally, the invitation to different groups of worshipers acknowledges that everyone who comes to pray has different needs, a different agenda. Each worshiper is necessary, both as part of the community and as an individual.

# Yotzeir Or יוצר אור

## Psalm 104

<i>Barachi nafshi et Adonai;</i>	Bless Adonai, O my being;	1 בְּרַכֵּי נַפְשִׁי אֶת־יְהוָה
<i>Adonai Elohai gadalta m'od;</i>	Adonai, my God, You are very great;	יְהוָה אֱלֹהֵי גִדְלַת מְאֹד
<i>Hod v'hadar lavashta,</i>	You are clothed in glory and majesty,	הוֹד וְהַדָּר לְבִשְׁתָּ:
<i>Oteh or kasamlah;</i>	wrapped in a robe of light;	2 אֹתָהּ אֹר בְּשִׁלְמָה <sup>a</sup>
<i>Noteh shamayim kay'riah.</i>	You spread the heavens like a tent cloth,	נֹטֶה שָׁמַיִם כִּי־רִיעָה:
<i>Yasad eretz al m'choneha,</i>	God established the earth on its foundation	5 יָסַד־אֶרֶץ עַל־מְכוּנֶיהָ
<i>Bal timot olam va-ed.</i>	so that it shall never totter.	בִּלְתִּמּוֹט עוֹלָם וָעֶד:
<i>Oseh yarei-ach l'mo-adim;</i>	God made the moon to mark the seasons;	19 עֹשֶׂה יָרַח לְמוֹעֲדִים
<i>Shemesh yada m'vo-o.</i>	the sun knows when to set.	שֶׁמֶשׁ יָדַע מְבוֹאוֹ <sup>b</sup> :
<i>Tashet choshech viy'hi laylah,</i>	You bring on darkness and it is night,	20 תִּשְׁתְּ־חֹשֶׁךְ וַיְהִי לַיְלָה
<i>Bo tirmos kol chayto yaar.</i>	when all the beasts of the forests stir.	1 בּוֹתִרְמֹשׁ כָּל־חַיֵּי־יַעַר <sup>1</sup> :
<i>Mah rabu maasecha Adonai;</i>	How numerous are Your works, Adonai!	24 מַה־רַּבּוּ מַעֲשֵׂיךָ   יְהוָה
<i>Kulam b'chochmah asita;</i>	In wisdom You formed them all,	כָּלֶם בְּחִכְמָה עָשִׂיתָ
<i>Mal'ah haaretz kinyanecha.</i>	filling the earth with Your creatures.	מָלְאָה הָאָרֶץ קִינְיָנֶךָ <sup>c</sup> :
<i>Y'hi ch'vod Adonai l'olam;</i>	May the glory of Adonai endure forever;	31 יְהִי כְבוֹד יְהוָה לְעוֹלָם
<i>Yismach Adonai b'maasav!</i>	may Adonai rejoice in God's works!	יִשְׂמַח יְהוָה בְּמַעֲשָׁיו <sup>d</sup> :
<i>Baruch atah, Adonai,</i>	Praised are You, Adonai,	בָּרוּךְ אַתָּה יְיָ
<i>yotzeir ham'orot.</i>	Creator of all heavenly lights.	יוצֵר הַמְּאֹרוֹת.

<sup>a</sup> God, the Creator of light, dresses in light. God's presence, then, illumines the world.

<sup>b</sup> The act of creation was an act of making order out of chaos, which we experience through the cycles of day and night and in the alternating seasons. We know that when the sun sets it will rise again; each time the sun rises, it is as though we experience the dawning of the first day.

<sup>c</sup> This verse is quoted directly by *Yotzeir Or*.

<sup>d</sup> In *Yotzeir Or* we praise God for our experience of the gift of creation; in the psalm we hope that God also rejoices in all creations.

<sup>1</sup> The cycles of day and night affect all of the creatures that God made to fill the earth. The language used here is the same as that of the creation story in Genesis for the animals that fill the earth.

# Yotzeir Or יוצר אור

## Text from Liturgy

<i>Baruch atah, Adonai</i>	Praised are You, Adonai	בָּרוּךְ אַתָּה יי
<i>Eloheinu, Melech haolam,</i>	our God, Sovereign of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
<i>yotzeir or uvorei choshech,</i>	Creator of light and darkness,	יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,
<i>oseh shalom uvorei et hakol.</i>	Who makes peace and fashions all things.	עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת הַכֹּל.
<i>Hamei-ir laaretz</i>	In mercy You illumine the world	הַמַּאֲרִיר לָאָרֶץ
<i>v'ladarim aleha b'rachamim,</i>	and those who live upon it.	וְלִדְרִים עָלֶיהָ בְּרַחֲמִים,
<i>uv'tuvo m'chadeish b'chol yom</i>	In Your goodness	וּבִטּוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם
<i>tamid maaseh v'reishit.</i>	You daily renew creation.	תָּמִיד מַעֲשֶׂה בְּרֵאשִׁית.
<i>Mah rabu maasecha, Adonai!</i>	How numerous are Your works, Adonai!	מָה רַבּוּ מַעֲשֵׂיךָ יי!
<i>Kulam b'chochmah asita,</i>	In wisdom You formed them all,	כָּלֶם בְּחִכְמָה עָשִׂיתָ,
<i>malah haaretz kinyanecha.</i>	filling the earth with Your creatures.	מָלְאָה הָאָרֶץ קִנְיָנְךָ.
<i>Titbarach, Adonai Eloheinu,</i>	Be praised, Adonai our God,	תִּתְבָּרַךְ יי אֱלֹהֵינוּ
<i>al shevach maasei yadecha</i>	for the excellent work of Your hands,	עַל שִׁבְחַ מַּעֲשֵׂי יָדֶיךָ,
<i>V'al m'orei or she-asita,</i>	And for the lights You created;	וְעַל מְאֹרֵי אוֹר שִׁעֲשִׂיתָ,
<i>y'faarucha selah.</i>	may they glorify You.	יִפְאָרוּךְ סֵלָה.
<i>Or chadash al Tzion ta-ir,</i>	Shine a new light upon Zion,	אוֹר חָדָשׁ עַל צִיּוֹן תֵּאִיר
<i>v'nizkeh chulanu m'heirah l'oro.</i>	that we all may swiftly merit its radiance.	וְנִזְכֶּה כָּלֵנוּ מְהֵרָה לְאוֹרוֹ,
<i>Baruch atah, Adonai,</i>	Praised are You, Adonai,	בָּרוּךְ אַתָּה יי
<i>yotzeir ham'orot.</i>	Creator of all heavenly lights.	יוֹצֵר הַמְּאֹרוֹת.

## Why This Psalm?

*Yotzeir Or*, the morning prayer of thanksgiving for the daily experience of the miracle of creation, focuses on the first creation—light. Each morning, the light of the rising sun reminds of the potential in the new day. There is a rabbinic story that tells of Adam and Eve's fear when they experienced their first sunset. They think that the sun has disappeared forever and that they will die as punishment for eating of the forbidden fruit. When they see the sun rise in the morning, they offer songs of thanks and praise to God. The constant cycles of day and night, light and dark remind us of the renewal and new potential that each day brings.

The selected verses from Psalm 104 emphasize the blessing of these cycles of light and dark. They provide a rhythm to life, order from the chaos before creation, so that we—God's creations—can enjoy the blessings of the rest of God's creation.

# Ahavah Rabbah אהבה רבה

## Psalms 119<sup>1</sup>

<i>Ashrei t'mimei darech</i>	Happy are those whose way is blameless;	אֲשֶׁר־יִמְיָדָרְךָ 1
<i>haholchim b'torat Adonai.</i>	who follow the teaching of Adonai.	הֵהָלְכִים בְּתוֹרַת יְהוָה: <sup>a</sup>
<i>Baruch atah Adonai;</i>	Blessed are You, Adonai;	בָּרוּךְ אַתָּה יְהוָה 12
<i>lamdeini chukecha.</i>	Teach me Your laws.	לְמַדְנִי חֻקֶּיךָ:
<i>Gal einai v'abitah</i>	Uncover my eyes, that I may perceive	גַּל־עֵינַי וְאֲבִיטָה 18
<i>niflaot mitoratecha.</i>	the wonders of Your teaching.	נִפְלְאוֹת מִתּוֹרַתְךָ:
<i>Davakti v'eidotecha;</i>	I cling to Your decrees;	דָּבַקְתִּי <sup>b</sup> בְּעֵדוֹתֶיךָ 31
<i>Adonai, al t'visheini.</i>	Adonai, do not put me to shame.	יְהוָה אֵל־תִּבְשִׁינִי: <sup>c</sup>
<i>Havineini</i>	Give me understanding,	הַבִּינֵנִי 34
<i>v'etzhrah toratecha</i>	that I may observe Your teaching	וְאֶצְרָה תּוֹרַתְךָ
<i>v'eshm'renah v'chol leiv.</i>	and keep it wholeheartedly.	וְאֶשְׁמְרֶנָּה בְּכָל־לֵב: <sup>d</sup>
<i>Viyvo-uni chasadecha, Adonai,</i>	May Your loyalty reach me, Adonai,	וַיִּבְאֶנִי חֶסֶדְךָ יְהוָה 41
<i>t'shuat'cha k'imratecha.</i>	Your deliverance, as You have promised.	תְּשׁוּעַתְךָ <sup>e</sup> כַּאֲמַרְתָּךְ:

Continued on page 66.

<sup>a</sup> The list of words that appear both in these verses from Psalm 119 and in *Ahavah Rabbah* is too long to identify each in its place. There are two categories of synonyms that are repeated:

- 1) words referring to God's teachings, including תורה *torah* ("teaching," vv. 1, 18, 34, 97, 142, 165) and חקך *chukecha* ("Your laws," vv. 12, 145); other synonyms that do not appear in the liturgy include בעדותך *v'eidotecha* ("Your decrees," v. 31); and
- 2) words for teaching, understanding, or enacting, including: למדני *lamdeini* ("teach me," v. 12), הבינני *havineini* ("give me understanding," vv. 34, 189), and אשמרנה *eshm'renah* ("I will keep them," v. 34); other synonyms that do not appear in the liturgy are הלכים *holchim* ("follow," v. 1), גל-עני *gal einai* ("uncover my eyes," v. 18 [cf. והאר עינינו *v'ha-eir eineinu* ("enlighten our eyes")]) and אצרה *etzhrah* ("that I may observe," vv. 34, 145).

<sup>b</sup> דבakti *davakti* ("I cling") appears in *Ahavah Rabbah* with a different object but with the same intent.

<sup>c</sup> אל-תנישני *al t'visheini* ("do not put me to shame") parallels ולא נבוש *lo neivosh* ("then we will never feel shame").

<sup>d</sup> בכל לב *v'chol leiv* ("wholeheartedly," also in v. 145): the heart features in *Ahavah Rabbah*.

<sup>e</sup> תשועתך *t'shuat'cha* ("Your deliverance") parallels בישועתך *bishuatecha* ("in Your salvation") in *Ahavah Rabbah*.

<sup>1</sup> Psalm 119 is written in the style of a long acrostic, which means a full verse for each letter of the alphabet (cf. Psalm 111, in which each verse is broken into two or three phrases that each begin with a letter of the alphabet). Since Jewish tradition warns against burdening the community with excessively lengthy prayer, I have limited the number of verses to a one verse from each of the first six and last six letters of the acrostic and—because it was too good to leave out—one from the middle. In Kabbalah, *mem* is an important middle letter because the first, middle, and last letters spell אמת truth.



# Ahavah Rabbah אהבה רבה

## Text from Liturgy

<i>Ahavah rabbah ahavtanu,</i>	How deeply You have loved us,	אהבה רבה אהבתנו
<i>Adonai Eloheinu,</i>	Adonai our God,	יְיָ אֱלֹהֵינוּ.
<i>chemlah g'dolah viteirah</i>	gracing us	חֶמְלָה גְּדוֹלָה וִיטֵרָה
<i>chamalta aleinu.</i>	with surpassing compassion.	חֶמְלָתָ עָלֵינוּ.
<i>Baavur avoteinu v'imoteinu</i>	On account of our forebears	בְּעִבּוּר אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
<i>shebat'chu v'cha</i>	whose trust	שֶׁבִטְחוּ בָךְ,
<i>Vat'lamdeim chukei chayim,</i>	led You to teach them the laws of life,	וּתְלַמְּדֵם חֻקֵי חַיִּים
<i>kein t'choneinu ut'lamdeinu.</i>	be gracious to us and teach us.	כֵּן תַּחֲנִנֵנוּ וּתְלַמְּדֵנוּ.
<i>Ham'racheim, racheim aleinu.</i>	O Merciful One, have mercy on us	הַמְּרַחֵם, רַחֵם עָלֵינוּ.
<i>v'tein b'libeinu</i>	and making us able	וְתֵן בְּלִבֵּנוּ
<i>l'havin ul'haskil,</i>	to understand and discern,	לְהַבִּין וּלְהַשְׁכִּיל,
<i>Lishmo-a, lilmod ul'lameid,</i>	to heed, learn, and teach,	לְשִׁמּוֹעַ, לְלַמֵּד וּלְלַמֵּד,
<i>lishmor v'laasot ul'kayeim</i>	and to observe, perform, and fulfill	לְשִׁמֹּר וּלְעֲשׂוֹת וּלְקַיֵּם
<i>et kol divrei talmud</i>	all that is in	אֶת כָּל דְּבָרֵי תַלְמוּד
<i>Toratecha b'ahavah.</i>	Your Torah with love.	תּוֹרַתְךָ בְּאַהֲבָה.

Continued on page 67.

## Why This Psalm?

God's great love for the people Israel is manifest through Torah. Like a loving parent, God teaches us our history to ground us in our identity and guides us on the path to living a good life. *Ahavah Rabbah* thanks God for the gift of Torah and asks God to help us understand its teachings and enact them. Psalm 119 as a whole similarly recognizes that God's teachings will help us live a good life if we can properly understand them. Like *Ahavah Rabbah* the psalm asks God to help us know the path to a good life. In both the psalm and the liturgy, God will help us because God is compassionate and gracious.

The psalm also asks God to fulfill the promise of reward for those who follow the right path. In the selection of verses presented here, these rewards include peace, deliverance, not being ashamed, and not suffering adversity. Deliverance and not being ashamed also appear in *Ahavah Rabbah* as rewards for observing God's teachings, but the liturgy suggests a greater assurance that we will receive these rewards than Psalm 119 does. In the liturgy follows its prearranged and expected

Continued on page 67.

*Mah ahavti toratecha!*  
*kol hayom hi sichati.*  
*P'nei eilai v'choneini,*  
*k'mishpat*  
*l'ohavei sh'mecha.*  
*Tzidkat'cha tzedek l'olam;*  
*v'torat'cha emet.*  
*Karati b'chol leiv;*  
*aneini, Adonai,*  
*chukecha etzora.*  
*Rachamecha rabbim, Adonai;*  
*k'mishpatecha, chayeini.*  
*Shalom rav*  
*l'ohavei toratecha;*  
*v'ein lamo michshol.*  
*Tikrav rinati l'fanecha, Adonai;*  
*kid'var'cha havineini.*

*Baruch atah, Adonai,*  
*habocheir b'amo Yisrael*  
*b'ahavah.*

O how I love Your teaching!  
 It is my meditation all day long.  
 Turn to me and be gracious to me,  
 In accordance with Your rule  
 for those who love Your name.  
 Your righteousness is eternal;  
 Your teaching is true.  
 I call with all my heart;  
 answer me, Adonai,  
 that I may observe Your laws.  
 Your mercies are great, Adonai;  
 as is Your rule, give me life.  
 Abundant peace upon  
 those who love Your teaching;  
 may they encounter no obstacle.  
 May my plea reach You, Adonai;  
 grant me understanding according  
 to Your word.

Praised are You, Adonai,  
 who chooses Your people Israel  
 in love.

97 מֵה־אַהֲבַתִּי תוֹרַתְךָ<sup>a</sup>  
 כָּל־הַיּוֹם הִיא שִׁיחָתִי:<sup>1</sup>  
 132 פְּנֵי־אֵלַי וְחֲנִנִי<sup>b, 2</sup>  
 כְּמִשְׁפָּט  
 לְאַהֲבֵי שְׁמֶךָ:  
 142 צִדְקַתְךָ צֶדֶק לְעוֹלָם  
 וְתוֹרַתְךָ אֱמֶת:  
 145 קָרָאתִי בְכָל־לֵב  
 עֲנֵנִי יְהוָה  
 תְּקִיף אֶצְרָה:  
 156 רַחֲמֶיךָ רַבִּים יְהוָה  
 כְּמִשְׁפָּטֶיךָ חֲנִי:  
 165 שְׁלוֹם רַב  
 לְאַהֲבֵי תוֹרַתְךָ  
 וְאֵין־לָמוֹ מִכְשׁוֹל:<sup>d</sup>  
 189 תִּקְרַב רִנָּתִי לְפָנֶיךָ יְהוָה  
 כְּדִבְרְךָ הַבִּינֵנִי:  
 בְּרוּךְ אַתָּה יי  
 הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל  
 בְּאַהֲבָה.

<sup>a</sup> *Ahavah Rabbah* asks God to teach us Torah so that we can enact its teachings with love; here, we acknowledge that we love God's teachings.

<sup>b</sup> *choneini* ("be gracious to me"): forms of this word as an attribute of God appear multiple times in *Ahavah Rabbah*.

<sup>c</sup> *rachamecha* ("Your mercies"): forms of this word as an attribute of God and as a name of God appear multiple times in *Ahavah Rabbah*.

<sup>d</sup> *michshol* ("obstacle") comes from the same root as *nikasheil* ("stumble") in *Ahavah Rabbah*.

<sup>1</sup> Although the root of this word does not appear in *Ahavah Rabbah*, it does appear in *Ahavat Olam*, the nighttime version of this prayer.

<sup>2</sup> Grace, in a Jewish context, refers to unmerited favor. When we ask God for something, we assume that we are not worthy of it.

<i>V'ha-eir eineinu b'Toratecha,</i>	Enlighten our eyes with Your Torah,	וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,
<i>v'dabeik libeinu b'mitzvotcha,</i>	focus our minds on Your <i>mitzvot</i> ,	וְדַבֵּק לְבֵנּוּ בְּמִצְוֹתֶיךָ,
<i>V'yacheid l'vaveinu</i>	Unite our hearts	וְיַחַד לְבַבְנוּ
<i>l'ahavah ul'yirah et sh'mecha,</i>	in love and reverence for You Name.	לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ.
<i>v'lo neivosh v'lo nikaleim,</i>	Then we will never feel shame,	וְלֹא נִבּוֹשׁ וְלֹא נִכָּלֵם
<i>v'lo nikasheil l'olam va-ed.</i>	never deserve rebuke, never stumble.	וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד.
<i>Ki v'sheim kodsh'cha</i>	Having trusted in	כִּי בְשֵׁם קֹדֶשְׁךָ
<i>hagadol v'hanora batachnu,</i>	Your great and awesome holiness,	הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ,
<i>nagilah v'nism'chah</i>	we shall celebrate	נִגִּילָה וְנִשְׁמַחָה
<i>bishuatecha.</i>	Your salvation with joy.	בִּישׁוּעָתְךָ.
<i>Vahavi-einu l'shalom</i>	Gather us in peace	וְהִבֵּיאֵנוּ לְשָׁלוֹם
<i>mei-arba kanfot haaretz,</i>	from the four corners of the earth	מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
<i>v'tolichenu kom'miyut l'artzeinu.</i>	and lead us upright to our land.	וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.
<i>Ki El po-eil y'shuot atah,</i>	For You, O God, work wonders.	כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה,
<i>uvanu vacharta</i>	You chose us.	וּבָנוּ בְּחָרְתָּ
<i>v'keiravtanu l'shimcha hagadol</i>	Truly, you drew us near	וְקִרְבָּתָנוּ לְשִׁמְךָ הַגָּדוֹל
<i>seleh be-emet,</i>	to Your Great Name	סֶלָה בְּאֵמֶת
<i>l'hodot l'cha</i>	that we might acknowledge You,	לְהוֹדוֹת לְךָ
<i>ul'yachedcha b'ahavah.</i>	declaring You One in love.	וּלְיַחֲדֶךָ בְּאַהֲבָה.
<i>Baruch atah, Adonai,</i>	Praised are You, Adonai,	בָּרוּךְ אַתָּה יְיָ
<i>habocheir b'amo Yisrael</i>	who chooses Your people Israel	הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל
<i>b'ahavah.</i>	in love.	בְּאַהֲבָה.

order—God will teach us, we will follow God's instructions, God will reward us. The psalm, on the other hand, expresses an experience in which we love and try to follow God teachings, but have not received the reward (yet). As a result we question whether we have properly understood God's will and ask God to help us understand it better.

There are many commonalities between Psalm 119 and the liturgy in word usage; however, one of the key words in *Ahavah Rabbah*—אהבה *ahavah* ("love")—rarely appears in the psalm as a whole (not just the selected verses), and only in the context of our love for God's teachings. Yet the main point of *Ahavah Rabbah* is God's love for us. Despite the fact that God's love for us does not appear explicitly in Psalm 119, the expression of God's love remains identical—God shows love for us by teaching how to live. On the other hand, the psalm responds to the gift of Torah by articulating how much we love God and Torah and how much we want to follow God's teachings.

# K'riat Sh'ma קריאת שמע

## Psalm 78

<i>Haazinah ami torati,</i>	Give ear, my people, to my teaching,	הַאֲזִינָה אֲנִי תוֹרָתִי <sup>a</sup>	1
<i>hatu ozn'chem l'imrei fi.</i>	turn your ear to what I say.	הָטוּ אָזְנוֹכֶם לְאִמְרֵי־פִי:	
<i>Eft'chah v'mashal pi,</i>	I will expound a theme,	אֶפְתָּחָהּ בַּמַּשָּׁל פִּי	2
<i>abi-ah chidot mini kedem,</i>	express the lessons of the past,	אֲבִיעָהּ חִידוֹת מִנִּי־קֶדֶם:	
<i>asher shamanu vaneida-eim,</i>	things we have heard and known,	אֲשֶׁר שָׁמַעְנוּ וַיֵּדְעוּ	3
<i>vaavoteinu sipru lanu.</i>	that our ancestors have told us.	וְאֲבוֹתֵינוּ סִפְרוּ־לָנוּ: <sup>c</sup>	
<i>Lo n'chacheid mib'neihem,</i>	We will not withhold from their children,	לֹא נִכְחֹד   מִבְּנֵיהֶם	4
<i>l'dor acharon m'saprim</i>	telling the coming generation	לְדוֹר אַחֲרוֹן מִסִּפְרִים	
<i>t'hilot Adonai ve-ezuzo</i>	the praises of Adonai and God's might	תְּהִלּוֹת יְהוָה וְעִזּוֹנוֹ	
<i>v'nifl'otav asher asah.</i>	and the wonders God performed.	וְנִפְלְאוֹתָיו אֲשֶׁר עָשָׂה:	
<i>Vayakem eidot b'Yaakov,</i>	God established a decree in Jacob,	וַיָּקֵם עֵדוּת   בְּיַעֲקֹב	5
<i>v'torah sam b'Yisrael,</i>	ordained a teaching in Israel,	וְתוֹרָה שָׂם בְּיִשְׂרָאֵל <sup>1</sup>	
<i>asher tzivah et avoteinu</i>	charging our ancestors	אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ	
<i>l'hodi-am liv'neihem,</i>	to make them known to their children,	לְהוֹדִיעֵם לְבְנֵיהֶם: <sup>d</sup>	

Continued on page 70.

<sup>a</sup> Though different words, *haazinah* (הַאֲזִינָה “give ear”) and, in the second line, *hatu ozn'chem* (הָטוּ אָזְנוֹכֶם “turn your ear”) parallel the opening word of *K'riat Sh'ma*. The word *שמע* *sh'ma* (“hear”) appears in verse 3 in the form “we have heard” — even as we impart the core principles of Judaism to the next generation, we are also recipients of the tradition.

<sup>b</sup> *K'riat Sh'ma* identifies “Israel” as the listener(s), which has two possible interpretations. There is a *midrash* that the listener is Jacob, who was also known as Israel. When Jacob/Israel was on his deathbed, his sons assured him that they would remain faithful to God by saying this line (*Bereishit Rabbah* 98:3). But “Israel” could also refer to the people Israel, forging a communal bond with all others who hear and affirm this statement of faithfulness. By calling out to “my people” to listen, the psalm emphasizes the latter interpretation of “Israel.”

<sup>c</sup> *sipru* (“told,” also in v. 4 and 6, in different forms) is a synonym of *v'dibarta* (וְדִבַּרְתָּ “recite” or “speak”).

<sup>d</sup> Using some identical language and many synonyms, verse 5 evokes one of the main themes in the first paragraph of *K'riat Sh'ma*.

<sup>1</sup> Because Jacob was also known as Israel, the people of Israel are sometimes referred to as “Jacob,” especially in poetic passages like the psalms in general and this psalm in particular.

# K'riat Sh'ma קריאת שמע

## Text from Liturgy

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

*Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.*  
Hear, O Israel, Adonai is our God, Adonai is One!

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

*Baruch sheim k'vod malchuto l'olam va-ed.*  
Blessed is God's glorious majesty forever and ever.

<i>V'ahavta et Adonai Elohecha,</i>	You shall love Adonai your God	וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ
<i>b'chol l'vav'cha uv'chol nafsh'cha</i>	with all your heart, with all your soul,	בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
<i>uv'chol m'odecha.</i>	and with all your might.	וּבְכָל-מְאֹדְךָ:
<i>V'hayu had'varim ha-eileh</i>	Take to heart these instructions	וְהָיוּ הַדְּבָרִים הָאֵלֶּה
<i>asher anochi m'tzav'cha</i>	with which I charge you	אֲשֶׁר אֲנֹכִי מְצַוְךָ
<i>hayom al l'vavecha.</i>	this day.	הַיּוֹם עַל-לִבְבְּךָ:
<i>V'shinantam l'vanecha</i>	Impress them upon your children.	וְשִׁנַּנְתָּם לְבָנֶיךָ
<i>v'dibarta bam,</i>	Recite them	וְדִבַּרְתָּ בָּם
<i>b'shivt'cha b'veitecha</i>	when you stay at home	בְּשִׁבְתְּךָ בְּבֵיתְךָ
<i>uv'lecht'cha vaderech</i>	and when you are away,	וּבְלַכְתְּךָ בַּדֶּרֶךְ
<i>uv'shochb'cha uv'kumecha.</i>	when you lie down and when you get up.	וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
<i>Uk'shartam l'ot al yadecha</i>	Bind them as a sign on your hand	וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ
<i>v'hayu l'totafot bein einecha.</i>	and let them be a symbol on your forehead;	וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:
<i>Uch'tavtam al m'zuzot</i>	inscribe them on the doorposts of	וּכְתַבְתָּם עַל-מְזוֹזֹת
<i>beitecha uvish'arecha.</i>	your house and on your gates.	בֵּיתְךָ וּבִשְׁעָרֶיךָ:

Continued on page 71.

## Why This Psalm?

*K'riat Sh'ma* is the pinnacle of this section of the service, which is called "*Sh'ma* and Its Blessings." Composed of two passages from the Torah (Deut. 6:4-9 and Num. 15:37-41), *K'riat Sh'ma* reminds us of three central concepts in Judaism: the sovereignty of God, the importance of מצוות *mitzvot* ("commandments"), and the experience of redemption from Egypt. *K'riat Sh'ma* reminds us daily of these three concepts and instructs us to transmit them to future generations.

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<i>l'maan yeidu dor acharon—</i>	that a future generation might know—	6 לַמֶּעַן יִדְעוּ דּוֹר אַחֲרָיו
<i>banim yivaleidu—</i>	children yet to be born—	בָּנִים יִוָּלְדוּ
<i>yakumu visapru livnei hem</i>	and in turn tell their children	יִקְמוּ וְיִסְפְּרוּ לְבָנֵיהֶם:
<i>v'yasimu v'Eilohim kislam,</i>	that they might put their confidence in God,	7 וְיִשִּׁימוּ בֵּאלֹהִים כְּסִלָּם
<i>v'lo yishk'chu maal'lei El,</i>	and not forget God's great deeds,	וְלֹא יִשְׁכְּחוּ <sup>a</sup> מַעֲלֵלֵי־אֱל
<i>umitzvotav yintzaru</i>	but observe God's commandments.	וּמִצְוֹתָיו יִנְצְרוּ: <sup>b</sup>
<i>Neged avotam</i>	In the sight of their ancestors,	12 נֶגֶד אֲבוֹתָם
<i>asah fele,</i>	God performed marvels	עָשָׂה פִּלְאֵי <sup>1</sup>
<i>b'erezt Mitzrayim, s'deih Tzo-an.</i>	in the land of Egypt, the plain of Zoan.	בְּאֶרֶץ מִצְרַיִם שְׂדֵה־צֹעַן: <sup>c</sup>
<i>Baka yam vayaavireim;</i>	He split the sea and took them through it;	13 בָּקַע יָם וַיַּעֲבִירֵם
<i>vayatzev mayim k'mo neid.</i>	He made the waters stand like a wall.	וַיַּצְבֵּֽמַיִם כְּמוֹ־נֵד: <sup>2</sup>
<i>Vayizk'ru ki Elohim tzuram,</i>	They remembered that God was their rock,	35 וַיִּזְכְּרוּ <sup>d</sup> כִּי־אֱלֹהִים צוּרָם
<i>El Elyon Go-alam.</i>	God Most High, their Redeemer.	וְאֵל עֶלְיוֹן גּוֹ־אֱלָם: <sup>e</sup>

<sup>a</sup> *v'lo yishk'chu* ("and not forget") parallels *l'maan tizk'ru* ("thus you shall remember").

<sup>b</sup> Verses 6-7, like the beginning verses of the second paragraph of *K'riat Sh'ma*, emphasize the generation-to-generation reminder to observe God's commandments. In *K'riat Sh'ma* we remember to observe the commandments with the aid of ritual objects; in Psalm 78 the stories that one generation tells to the next serve as the reminder.

<sup>c</sup> The reminder of Egypt—both the marvels God performed there and God bringing us out—plays an important role in both *K'riat Sh'ma* and Psalm 78.

<sup>d</sup> *vayizk'ru* ("they remembered") is the same verb that is used in *K'riat Sh'ma* to instruct us to remember God's commandments, the exodus from Egypt, and God's sovereignty.

<sup>e</sup> This verse encapsulates the concluding verses of the second paragraph of *K'riat Sh'ma*.

<sup>1</sup> This expression is similar to a phrase from the Song of the Sea (Exodus 15:11).

<sup>2</sup> This expression also parallels a phrase in the Song of the Sea (Exodus 15:8).

<i>Vayomer Adonai el Moshe leimor:</i>	Adonai said to Moses as follows:	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
<i>Dabeir el b'nei Yisrael</i>	Speak to the Israelite people	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
<i>v'amarta aleihem.</i>	and instruct them	וְאָמַרְתָּ אֲלֵהֶם
<i>v'asu lahem tzitzit</i>	to make for themselves fringes	וַעֲשׂוּ לָהֶם צִיצִית
<i>al kanfei vigdeihem</i>	on the corners of their garments	עַל־כַּנְפֵי בִגְדֵיהֶם
<i>l'dorotam</i>	throughout the ages;	לְדֹרֹתָם
<i>v'natnu al tzitzit</i>	let them attach to the fringe	וְנָתַנוּ עַל־צִיצִית
<i>hakanaf p'til t'cheilet.</i>	at each corner a cord of blue.	הַכָּנָף פְּתִיל תְּכֵלֶת:
<i>V'hayah lachem l'tzitzit</i>	That shall be your fringe;	וְהָיָה לָכֶם לְצִיצִית
<i>ur'item oto uz'chartem</i>	look at it and recall	וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם
<i>et kol mitzvot Adonai</i>	all the commandments of Adonai	אֶת־כָּל־מִצְוֹת יְהוָה
<i>vaasitem otam</i>	and observe them,	וַעֲשִׂיתֶם אֹתָם
<i>v'lo taturu</i>	so that you do not follow	וְלֹא־תִתְּרוּ
<i>acharei l'vav'chem v'acharei einechem</i>	your heart and eyes	אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם
<i>asher atem zonim achareihem.</i>	in your lustful urge.	אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:
<i>L'maan tizk'ru</i>	Thus you shall remember	לְמַעַן תִּזְכְּרוּ
<i>vaasitem et kol mitzvotai,</i>	to observe all My commandments	וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי
<i>vih'yitem k'doshim l'Eiloheichem.</i>	and to be holy to your God.	וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
<i>Ani Adonai Eloheichem</i>	I am Adonai, your God,	אֲנִי יְהוָה אֱלֹהֵיכֶם
<i>asher hotzeiti et-chem</i>	who brought you out	אֲשֶׁר הוֹצֵאתִי אֹתְכֶם
<i>mei-eretz Mitzrayim</i>	of the land of Egypt	מֵאֶרֶץ מִצְרַיִם
<i>lih'yot lachem l'Eilohim.</i>	to be your God:	לְהִיוֹת לָכֶם לֵאלֹהִים
<i>Ani Adonai Eloheichem.</i>	I am Adonai your God.	אֲנִי יְהוָה אֱלֹהֵיכֶם:

The selected verses from Psalm 78 address these three central Jewish ideas and emphasize the need to impart them to future generations. The psalm reminds us of God's sovereignty by noting God's power in the universe—our God performed wonders and marvels in order to redeem us from Egypt. In leading us out of Egypt, God entered into a covenant with us, in which—as the psalm notes—we received the gift of Torah with the instruction to observe the mitzvot and transmit the teachings to future generations. Though the psalm continues with a long recounting of Israelite history, it returns a number of times to the theme of the redemption from Egypt and the importance of that formative event in our national identity.

These central lessons have been carried with us for thousands of years because generation after generation of our ancestors imparted them to future generations. As the opening verses of Psalm 78 and the verses of *K'riat Sh'ma* remind us, our tradition lives on as long as we continue to transmit it.





# G'ulah גאולה

## Text from Liturgy

*Emet v'yatziv,  
v'ahuv v'chaviv,  
v'nora v'adir,  
v'tov v'yafeh hadavar hazeh  
aleinu l'olam va-ed.*

*Emet Elohei olam  
Malkeinu, tzur Yaakov,  
Magein yisheinu.*

*L'dor vador hu kayam,  
ush'mo kayam, v'chiso nachon,  
umalchuto ve-emunato  
laad kayamet.*

*Ud'varav chayim v'kayamim,  
ne-emanim v'nechemadim  
laad ul'olmei olamim.*

For us, this eternal teaching is  
true and enduring,  
beloved and precious,  
awesome and great,  
good and beautiful.

The God of the universe is truly  
our Sovereign, the Rock of Jacob,  
our Protecting Shield.

God endures through all generation;  
God's name persists; God's throne is firm;  
God's sovereignty and faithfulness  
last forever.

God's words live and endure,  
faithful and precious  
for all eternity.

אֱמֶת וַיָּצִיב,  
וְאֶהוּב וְחָבִיב,  
וְנוֹרָא וְאֲדִיר,  
וְטוֹב וְיָפֶה הַדָּבָר הַזֶּה  
עָלֵינוּ לְעוֹלָם וָעֶד.  
אֱמֶת אֱלֹהֵי עוֹלָם  
מִלְכֵנוּ, צוּר יַעֲקֹב,  
מָגֵן יִשְׁעָנוּ.  
לְדֹר וָדֹר הוּא קַיָּם,  
וּשְׁמוֹ קַיָּם, וְכִסְאוֹ נָכוֹן,  
וּמַלְכוּתוֹ וְאֶמּוּנָתוֹ  
לְעַד קַיָּמֶת.  
וַיְדַבְּרוּ חַיִּים וְקַיָּמִים,  
נְאֻמִּים וְנַחֲמָדִים  
לְעַד וּלְעוֹלָמֵי עוֹלָמִים

Continued on page 75.

# G'ulah גאולה

## Psalm 77

*Ezkor maal'lei Yah,  
Ki ezk'rah  
mikedem pilecha.*

*V'hagiti v'chol po-olecha,  
Uvaalilotecha asichah.  
Elohim bakodesh darkecha.  
Mi el gadol kaElohim?*

*Atah Hael oseh fele;  
Hodata vamim uzecha*

*Gaalta bizroa amecha,  
B'nei Yaakov v'Yosef. Selah.*

Continued on page 76.

I will remember the deeds of Yah,  
Indeed, I *will* remember  
Your wonders of old.

And I will reflect on all Your works,  
And all Your deeds I *will* contemplate.  
God, your way is in holiness.  
Which god is as great as God?

You are the God who does wonders;  
You made known Your might among the peoples.  
You redeemed with Your arm Your people,  
The descendants of Jacob and Joseph. *Selah.*

אֶזְכֹּר מַעֲלֵי־יָהּ 12  
כִּי־אֶזְכְּרָה

מִקֵּדָם פִּלְאָךָ:

וְהִגִּיתִי בְכָל־פִּעֲלֶךָ 13

וּבַעֲלִילוֹתֶיךָ אֲשִׁיחָה:

אֱלֹהִים בִּקְדֹשׁ דְּרָכְךָ 14

מִי־אֵל גָּדוֹל כַּאֱלֹהִים:

אַתָּה הָאֵל עֹשֶׂה פֶלֶא 15

הוֹדַעְתָּ בְּעַמִּים עֲזָרְךָ:

גָּאֵלְתָּ בְּזַרְעֵךָ עַמֶּךָ 16

בְּנִי־יַעֲקֹב וַיֹּסֶף סֵלָה:

# G'ulah גאולה

## Text from Liturgy

*MiMitzrayim g'altanu,  
Adonai Eloheinu,  
umibeit avadim p'ditanu.  
Al zot shib'chu ahuvim  
v'rom'mu El,  
v'natnu y'didim z'mirot  
shirot v'tishbachot,  
b'rachot v'hodaot  
l'Melech El chai v'kayam.  
Ram v'nisa, gadol v'nora,  
mashpil gei-im  
umagbi-ah sh'falim,  
motzi asirim ufodeh anavim  
v'ozeir dalim v'oneh l'amo  
b'eit shavam.  
T'hilot l'El elyon,  
baruch Hu um'vorach.*

From Egypt You redeemed us,  
Adonai Eloheinu,  
freeing us from bondage.  
For that, Your beloved sang praise,  
exalting You.  
Your dear ones offered hymns,  
songs, praise, blessing, and thanksgiving  
to You as Sovereign,  
the living and enduring God.  
High and exalted, great and awesome,  
God ever humbles the proud,  
raises the lowly,  
frees the imprisoned, redeems the afflicted,  
helps the oppressed, answering our people  
when we cry out.  
Praise to God Most High;  
blessed is God and deserving of blessing!

*Moshe uMiriam uv'nei Yisrael  
L'cha anu shira  
b'simcha rabba  
v'amru chulam:*

In great joy,  
Moses, Miriam, and Israel  
responded with song to You,  
All of them proclaiming:

מִמִּצְרַיִם גָּאֲלָתָנוּ,  
יְיָ אֱלֹהֵינוּ,  
וּמִבֵּית עֲבָדִים פָּדִיתָנוּ.  
עַל זֹאת שִׁבְחוּ אֱהוּבִים  
וְרוֹמְמוֹ אֵל,  
וְנָתַנוּ יְדִידִים זִמְרוֹת  
שִׁירוֹת וְתִשְׁבָּחוֹת,  
בְּרָכוֹת וְהוֹדָאוֹת,  
לְמֶלֶךְ אֵל חַי וְקַיִם,  
רָם וְנֹשֵׂא, גָּדוֹל וְנוֹרָא,  
מְשַׁפִּיל גֵּאִים,  
וּמַגְבִּיהַ שְׁפָלִים,  
מוֹצִיא אֲסִירִים וּפּוֹדֶה עֲנָוִים  
וְעוֹזֵר דָּלִים, וְעוֹנֶה לְעַמּוֹ  
בְּעֵת שְׁוֹעַם אֱלֹיו  
תְּהִלּוֹת לְאֵל עֲלִיוֹן,  
בָּרוּךְ הוּא וּמְבָרָךְ.

מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל  
לְךָ עָנוּ שִׁירָה  
בְּשִׂמְחָה רַבָּה,  
וְאָמְרוּ כָּלֶם:

Continued on page 77.

<i>Ra-ucha mayim, Elohim.</i>	The waters saw You, God.	17 רְאוּךָ מַיִם   אֱלֹהִים
<i>Ra-ucha mayim—yachilu—</i>	The waters saw You—they trembled—	רְאוּךָ מַיִם יַחֲלִילוּ
<i>Afyirg'zu t'homot.</i>	Even the depths of the sea shook.	אֲף יִרְגְּזוּ תְהוֹמוֹת:
<i>Zomru mayim avot,</i>	Clouds poured out water,	18 זָרְמוּ מַיִם   עֲבוֹת
<i>Kol natnu sh'chakim,</i>	Skies made sound,	קוֹל נָתְנוּ שְׁחָקִים
<i>Af chatzatzecha yit-halchu.</i>	Even Your bolts went back and forth.	אֶף-חֲצֹצְעֶיךָ יִתְהַלְכוּ:
<i>Kol raamcha bagalgal,</i>	The sound of Your thunder was in the whirlwind,	19 קוֹל רַעְמֶךָ   בְּגִלְגֹּל
<i>Hei-iru v'rakim teivel,</i>	The lightning lit up the world,	הָאִירוּ בְרָקִים תֵּבֵל
<i>Ragzah vatir'ash haaretz.</i>	The earth quaked and shook.	רָגְזָה וַתִּרְעַשׂ הָאָרֶץ:
<i>Bayam darkecha,</i>	In the sea was Your way,	20 בַּיָּם דְּרָכְךָ
<i>Ushvilcha bamayim rabim,</i>	And Your path was in the gushing waters,	וּשְׁבִילְךָ בְּמַיִם רַבִּים
<i>V'ikvotecha lo noda-u.</i>	But your footprints could not be known.	לֹא נִדְעוּ: וְעֻקְבוֹתֶיךָ
<i>Nachita chatzon amecha</i>	You guided Your people like sheep	21 נָחִיתָ כְּצֹאן עִמָּךְ
<i>B'yad Moshe v'Aharon.</i>	In the hand of Moses and Aaron.	בְּיַד-מֹשֶׁה וְאַהֲרֹן:
<i>Baruch atah, Adonai,</i>	Praised are You, Adonai,	בָּרוּךְ אַתָּה יְיָ
<i>gaal Yisrael.</i>	who redeemed Israel.	גָּאֵל יִשְׂרָאֵל

*Mi chamochah  
ba-eilim Adonai?  
Mi kamochah  
ne-edar bakodesh,  
nora t'hilot,  
oseh fele.*

*Shirah chadashah  
shib'chu g'ulim  
l'shimcha al s'fat hayam.  
Yachad kulam hodu  
v'himlichu v'am'ru:  
Adonai yimloch l'olam vaed!*

*Tzur Yisrael,  
kumah b'ezrat Yisrael,  
uf'dei chinumecha  
Y'hudah v'Yisrael.  
Go-aleinu  
Adonai Tz'va-ot sh'mo,  
K'dosh Yisrael.  
Baruch atah, Adonai,  
gaal Yisrael.*

Who is like You, O God,  
among the gods that are worshipped?

Who is like You,  
majestic in holiness,  
awesome in splendor,  
working wonders?

With new song, inspired,  
at the shore of the Sea,  
the redeemed sang Your praise.  
In unison they all offered thanks,  
acknowledging Your Sovereignty, they said:  
"Adonai will reign forever and ever!"

Rock of Israel,  
rise in support of Israel  
and redeem Judah and Israel  
as You promised.  
Our redeemer,  
Adonai Tz'va-ot is Your name,  
Holy One of Israel.  
Praised are You, Adonai,  
who redeemed Israel.

מִי כְמוֹכָה  
בְּאֵלִים יי?  
מִי כְמוֹכָה  
נִאֲדָר בְּקֹדֶשׁ,  
נֹרָא תְהִלָּת,  
עֹשֶׂה פִלְא?  
שִׁירָה חֲדָשָׁה  
שִׁבְחוּ גִּאוּלִּים  
לְשִׁמְךָ עַל שְׂפַת הַיָּם,  
יַחַד כָּלֶם הוֹדוּ  
וְהַמְלִיכוּ וְאָמְרוּ:  
יי יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל,  
קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,  
וּפְדֵה כְנָאֲמֶךָ  
יְהוּדָה וְיִשְׂרָאֵל.  
גְּאֻלָּנוּ  
יי צְבָאוֹת שְׁמוֹ,  
קְדוֹשׁ יִשְׂרָאֵל.  
בְּרוּךְ אַתָּה יי  
גָּאֹל יִשְׂרָאֵל.



# Amidah עמידה

## Psalm 51

*Adonai, s'fatai tiftach  
u'fi yagid t'hilatecha.*

Adonai, open my lips  
that my mouth may declare your glory.

17 אֲדֹנָי שְׁפֹתַי תִּפְתָּח  
וּפִי יַגִּיד תְּהִלָּתְךָ:

# Avot V'imahot אבות ואמהות

## Psalm 44

<i>Elohim b'ozneinu shamanu</i>	We have heard, O God,	2 אֱלֹהִים   בְּאָזְנוֹנוּ שָׁמַעְנוּ
<i>avoteinu sipru lanu</i>	our ancestors have told us	אֲבוֹתֵינוּ סִפְרוּ-לָנוּ
<i>po-al paalta vimeihem,</i>	the deeds You performed in their time,	פָּעַל פְּעֻלָּתְךָ בְּיָמֵיהֶם
<i>bimei kedem.</i>	in days of old.	בְּיָמֵי קֶדֶם: <sup>a</sup>
<i>Atah hu malki, Elohim;</i>	You are my Sovereign, O God;	5 אַתָּה-הוּא מֶלֶכִּי <sup>b</sup> אֱלֹהִים
<i>tzaveih y'shuot Yaakov!</i>	decree deliverances for Jacob!	צִוֵּה יִשׁוּעוֹת <sup>c</sup> יַעֲקֹב: <sup>1</sup>
<i>Beilohim hilalnu chol hayom,</i>	In God we glory at all times,	9 בְּאֱלֹהִים הִלְלָנוּ כָּל-הַיּוֹם <sup>d</sup>
<i>v'shimcha l'olam nodeh. Selah.</i>	and praise Your name unceasingly. Selah.	וְשִׁמְךָ   לְעוֹלָם נוֹדֶה סֵלָה:
<i>Kumah eзраtah lanu,</i>	Arise and help us, redeem us,	27 קוּמָה עֲזָרְתָה <sup>e</sup> לָנוּ
<i>ufdeinu l'maan chasdecha.</i>	as befits Your faithfulness.	וּפָדָנוּ לְמַעַן חֶסֶדְךָ: <sup>f</sup>
<i>Baruch atah, Adonai,</i>	Blessed are You, Adonai,	בָּרוּךְ אַתָּה יי
<i>magein Avraham v'ezrat Sarah.</i>	Abraham's Shield and Sarah's Helper.	מָגֵן אַבְרָהָם וְעֲזֵרַת שָׂרָה.

<sup>a</sup> Just as God did great deeds for our ancestors, we hope that God will do the same for us.

<sup>b</sup> Both Psalm 44 and *Avot v'Imahot* refer to God as "Sovereign."

<sup>c</sup> Psalm 44 asks God to bring deliverance and *Avot v'Imahot* refers to God as "Deliverer."

<sup>d</sup> Though *Avot v'Imahot* contains praise, and many more verses of praise are sung during the service, Psalm 44 also reminds God that we deserve some consideration because we praise God's name.

<sup>e</sup> Both Psalm 44 and *Avot v'Imahot* look to God as Helper.

<sup>f</sup> Psalm 44 and *Avot v'Imahot* invoke God's covenantal loyalty as the reason God should help us.

<sup>1</sup> Here, "Jacob" refers to the House of Jacob, that is, the people Israel, not the biblical character. The use of Jacob's name, however, serves an important purpose—it firmly ties the Jewish community with the ancestor with whom God made a covenant.



# Avot V'imahot אבות ואמהות

## Text from Liturgy

<i>Baruch atah Adonai Eloheinu</i>	Blessed are You, Adonai, our God,	ברוך אתה יי אלהינו
<i>v'Elohei avoteinu v'imoteinu,</i>	God of our ancestors,	ואלהי אבותינו ואמותינו,
<i>Elohei Avraham, Elohei Yitzchak</i>	God of Abraham, God of Isaac,	אלהי אברהם, אלהי יצחק
<i>v'Elohei Yaakov.</i>	and God of Jacob,	ואלהי יעקב
<i>Elohei Sarah, Elohei Rivkah,</i>	God of Sarah, God of Rebekah,	אלהי שרה, אלהי רבקה,
<i>Elohei Rachel, v'Elohei Leah.</i>	God of Rachel, and God of Leah,	אלהי רחל ואלהי לאה,
<i>Ha-El hagadol, hagibor v'hanora</i>	the great, mighty and awesome God,	האל הגדול הגבור והנורא,
<i>El Elyon</i>	transcendent God	אל עליון,
<i>gomeil chasadim tovim,</i>	who bestows loving-kindness,	גומל חסדים טובים,
<i>v'konei hakol,</i>	creates everything,	וקונה הכל,
<i>v'zocheir chasdei</i>	remembers the faithfulness	וזוכר חסדי
<i>avot v'imahot,</i>	of our ancestors	אבות ואמהות,
<i>umeivi g'ulah</i>	and brings redemption	ומביא גאולה
<i>livnei v'neihem,</i>	to their children's children	לבני בניהם
<i>l'maan sh'mo b'ahavah.</i>	for the sake of the Divine Name.	למען שמו באהבה,
<i>Melech ozeir umoshi-a umagein.</i>	Sovereign, Deliverer, Helper and Shield.	מלך עוזר ומושיע ומגן.
<i>Baruch atah, Adonai,</i>	Blessed are You, Adonai,	ברוך אתה יי,
<i>magein Avraham v'ezrat Sarah.</i>	Abraham's Shield and Sarah's Helper.	מגן אברהם ועזרת שרה.

## Why This Psalm?

The Amidah is seen as a private audience with God our Sovereign. As a result, the Amidah follows some of the conventions of approaching a ruler with a request. *Avot v'Imahot*, the first of the three blessings that precede the thirteen petitionary prayers, serves as an introduction. In it, we identify who we are and why we think God should consider our prayers. In particular we invoke the covenantal relationship that God forged with our ancestors and that continues from generation to generation. We pray that, on the merit of our ancestors and as heirs of the covenant, God will respond favorably to our prayers.

The selected verses from Psalm 44 also emphasize the covenantal loyalty that we hope will encourage God to help us. We call upon God to uphold the covenantal relationship because that faithfulness is part of God's nature. Additionally, these verses remind God that we will continue to offer praises when we experience the blessings that God bestows upon us, just as our ancestors told us of God's great deeds.

# G'vurot גבורות

## Psalm 68

<i>Shiru l'Eilohim zamru sh'mo;</i>	Sing to God, chant hymns to God's name;	שִׁירוּ   לַאֱלֹהִים זַמְרוּ שְׁמוֹ 5
<i>solu l'arocheiv ba'aravot;</i>	extol the One who rides the clouds;	סֹלוּ לָרֶכֶב בְּעַרְבוֹת
<i>b'Yah sh'mo.</i>	Yah is God's name.	בִּיה שְׁמוֹ
<i>v'ilzu l'fanav—</i>	Exult in God's presence—	וְעִלְזוּ לִפְנֵינוּ:
<i>Avi y'tomim,</i>	the father of orphans,	אָבִי יְתוּמִים 6
<i>v'dayan almanot,</i>	the defender of widows,	וְדַיָּן <sup>a</sup> אֶלְמָנוֹת <sup>1</sup>
<i>Elohim bim'on kodsho.</i>	God, in the holy habitation.	אֱלֹהִים בְּמִעוֹן קֹדֶשׁ:
<i>Elohim moshiv y'chidim baytah,</i>	God lets the lonely build a household;	אֱלֹהִים מוֹשִׁיב יְחִידִים בְּיָתָהּ 7
<i>motzi asirim bakosharot,</i>	sets free the captive, safe and sound,	מוֹצִיא אַסִּירִים בְּכוֹשָׁרוֹת <sup>b</sup>
<i>ach sorarim</i>	while the rebellious	אֶךְ סוֹרְרִים
<i>shachnu tz'chichah.</i>	must live in a parched land.	שָׁכְנוּ צָחִיחָה:
<i>Geshem n'davot tanif Elohim;</i>	You release a bountiful rain, O God;	גֶּשֶׁם נְדָבוֹת תַּנִּיף אֱלֹהִים 10
<i>nachalatcha v'nilah,</i>	when Your own land languishes,	נַחֲלַתְךָ וְנִלְאָה
<i>Atah chonantah.</i>	You sustain it.	אַתָּה כּוֹנֵנָתָה: <sup>c</sup>
<i>Chayatcha yashvu vah;</i>	Your living things dwell there;	חַיַּתְךָ יֵשְׁבוּ־בָהּ <sup>d</sup> 11
<i>tachin b'tovatecha</i>	O God, in Your goodness	תַּכִּין בְּטוֹבָתְךָ
<i>le-ani Elohim.</i>	You provide for the poor.	לְעַנִּי אֱלֹהִים: <sup>e</sup>

Continued on page 84.

<sup>a</sup> Both of these images of God as the father of orphans and the defender of widows evoke the idea of God as a deliverer and protector of vulnerable populations, particularly in the biblical context. Though *G'vurot* does not reference the orphan and widow, it praises God as the support of those whose conditions have marginalized them.

<sup>b</sup> The language here is similar though not identical to *G'vurot*. The psalm elaborates on the idea in *G'vurot*.

<sup>c</sup> Verse 10 parallels the prayer for rain or dew in *G'vurot*.

<sup>d</sup> At its root, this word connects to the emphasis on life in *G'vurot*.

<sup>e</sup> As in note b, the idea here of God's power protecting the powerless parallels *G'vurot* even though the language differs.

<sup>1</sup> Although דַּי *dayan* usually means "judge," the context here suggests someone who protects and defends widows. Widows, in the biblical context, had few rights and were unprotected unless a family member would care for them.

# G'vurot גבורות

## Text from Liturgy

*Atah gibor l'olam Adonai,  
m'chayei hakol (meitim) Atah,  
rav l'hoshia.*

You are forever mighty, Adonai;  
You give life to all (the dead).

אתה גבור לעולם אדני,  
מחיה הכל (מתים) אתה  
רב להושיע.

*\* Mashiv haru-ach  
umorid hagashem.*

\*You cause the wind to shift  
and rain to fall.

\* משיב הרוח  
ומוריד הגשם  
\*\* מוריד הטל.

*\*\* Morid hatal.*

\*\*You rain dew upon us.

*M'chalkeil chayim b'chesed,  
m'chayei hakol (meitim)  
b'rachamim rabim,  
someich noflim,  
v'rofei cholim,  
umatir asurim,  
um'kayem emunato  
lisheinei afar.*

You sustain life with love,  
giving life to all (the dead)  
though great compassion,  
supporting the fallen,  
healing the sick,  
freeing the captive,  
keeping faith  
with those who sleep in the dust.

מכליל חיים בחסד,  
מחיה הכל (מתים)  
ברחמים רבים,  
סומך נופלים  
ורופא חולים  
ומתיר אסורים,  
ומקים אמונתו  
לישני עפר.

Continued on page 85.

## Why This Psalm?

Where *Avot v'Imahot* served as our initial approach to God, *G'vurot* continues the introductions with praises of God's strength and power. Specifically, *G'vurot* emphasizes God's power to save and deliver those who are marginalized and oppressed, giving them new life. We also thank God for the water—rain and dew—that revives the parched earth of the desert in the Land of Israel, giving Israel's inhabitants life-sustaining food. We hope that the God whose power makes these miracles happen will help us as well.

The selected verses from Psalm 68 also highlight the manifestations of God's delivering power, particularly the support of the marginalized and the giving of life-renewing water. The psalm and the liturgy differ in how each frames God's power. *G'vurot* frames God's might in the context of giving life to the dead (or to all). Psalm 68, on the other hand, frames God's power as deliverance from oppression, whether that oppression consists of exile, imprisonment, the hot and arid climate, poverty, or even death.

Continued on page 85.

<i>Baruch Adonai.</i>	Blessed is Adonai.	20 בְּרוּךְ אֲדֹנָי
<i>yom yom yaamos lanu,</i>	Day by day God supports us,	יוֹם   יוֹם יַעֲמֵס-לָנוּ
<i>ha-Eil y'shu-ateinu. Selah.</i>	God, our deliverance. Selah.	הָאֵל יִשְׁוּעַתָּנוּ <sup>a</sup> סֵלָה:
<i>Ha-Eil lanu Eil l'mosha-ot;</i>	God is for us a God of deliverance;	21 הָאֵל   לָנוּ אֵל לְמוֹשָׁעוֹת
<i>v'lEilohim Adonai</i>	Adonai God	וְלֵיהוָה אֲדֹנָי
<i>lamavet totza-ot.</i>	provides an escape from death.	לְמִוֶּת תּוֹצֵאֹת: <sup>b</sup>
<i>Tzivah Elohecha uzecha,</i>	Your God has ordained strength for you,	29 צִוָּה אֱלֹהֶיךָ עֲזָךְ
<i>uzah Elohim,</i>	the strength, O God,	עֹזָה אֱלֹהִים
<i>zu paalta lanu.</i>	which You displayed for us.	זוֹ פָעִלְתָּ לָנוּ:
<i>T'nu oz l'Eilohim,</i>	Ascribe might to God,	35 תִּנּוּ עֹז <sup>c</sup> לְאֱלֹהִים
<i>Al Yisrael gaavato,</i>	whose majesty is over Israel,	עַל-יִשְׂרָאֵל גָּאֻוָּתוֹ
<i>v'uzo bash'chakim.</i>	whose might is in the skies.	וְעֹזוֹ בְּשִׁחְקִים:
<i>Nora Elohim</i>	You are awesome, O God,	36 נֹרָא אֱלֹהִים
<i>mimikdashecha</i>	in Your holy places;	מִמִּקְדָּשֶׁיךָ
<i>Eil Yisrael hu</i>	it is the God of Israel	אֵל יִשְׂרָאֵל הוּא
<i>notein oz v'taatzumot laam.</i>	who gives might and power to the people.	נָתַן   עֹז וְתַעֲצֻמוֹת <sup>d</sup> לָעָם
<i>Baruch Elohim.</i>	Blessed is God.	בְּרוּךְ אֱלֹהִים:

<sup>a</sup> In both *G'vurot* and Psalm 68, God is seen as the God of deliverance.

<sup>b</sup> A common refrain in *G'vurot* is that God gives life to the dead (or to all); in Psalm 68, God provides an escape from death.

<sup>c</sup> עֹז *oz* ("might," also later in the verse as עֹזוֹ *uzo* and in vv. 29, 36) is a synonym of the key word in *G'vurot*, ר.ב.ג.ב.ר. *g.b.r.*

<sup>d</sup> תַּעֲצֻמוֹת *taatzumot* ("power") is another synonym of עֹז *oz* and ר.ב.ג.ב.ר. *g.b.r.*

<i>Mi chamocha,</i>	Who is like You,	מִי כָמוֹךָ
<i>baal g'vurot,</i>	Source of mighty acts?	בַּעַל גְּבוּרוֹת
<i>umi domeh lach,</i>	Who resembles You,	וּמִי דוֹמֶה לָךְ,
<i>melech meimit um'chayeh</i>	a Sovereign who takes and give life,	מֶלֶךְ מָמִית וּמַחְיֶה
<i>umatzmi-ach y'shu-a?</i>	causing deliverance to spring up	וּמַצְמִיחַ יְשׁוּעָה.
<i>V'ne-eman atah l'hachayot</i>	and faithfully giving life	וְנֶאֱמַן אַתָּה לְהַחְיֹת
<i>hakol (meitim).</i>	to all (that which is dead)?	הַכֹּל (מֵתִים).
<i>Baruch atah, Adonai,</i>	Blessed are You, Adonai,	בָּרוּךְ אַתָּה יְיָ,
<i>m'chayei hakol (hameitim).</i>	who gives life to all (the dead).	מַחְיֶה הַכֹּל (מֵתִים).

At face value, the examples of the people God helps seem to be very different. *G'vurot* mentions the fallen, the sick, and the captive, whereas Psalm 68 identifies the orphan, the widow, the lonely, the captive and the poor. Despite the apparent differences, however, the categories overlap. The orphan, the widow, the lonely, and the poor may have fallen from their place in society, needing both spiritual and physical support to live. Many of the petitions in the *Amidah* asks God to help these marginalized and oppressed individuals, and the praises in *G'vurot* and Psalm 68 put those requests into the context of God's nature.

Some of the differences between Psalm 68 and *G'vurot* are important to note. Psalm 68, for example, references the relationship between God and the people Israel, whereas *G'vurot* makes no mention of Israel. In doing so, Psalm 68 continues the theme of *Avot v'Imahot*/Psalm 44 by alluding to the covenantal obligations—God's might is great and we hope God will continue to use it to help us now as in the past. Psalm 68:36 also identifies God as a source of our strength. We invoke God's might in the hopes that God will use it to provide us with what we need and in the hopes that God will give us strength as well.

# K'dushah קדושה

## Psalm 24

<i>S'u sh'arim rasheichem!</i>	O gates, lift up your heads!	7 שֹׁאֵן שְׁעָרִים   רֹאשֵׁיכֶם
<i>v'hinas'u pitchei olam,</i>	Up high, you everlasting doors,	<sup>a</sup> וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם
<i>v'yavo Melech hakavod!</i>	so the Sovereign of glory may come in!	<sup>b</sup> וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
<i>Mi zeh Melech hakavod?</i>	Who is the Sovereign of glory?	8 מִי זֶה מֶלֶךְ הַכְּבוֹד
<i>Adonai izuz v'gibor,</i>	<i>Adonai, mighty and valiant,</i>	יְהוָה עֲזוּז וְגִבּוֹר
<i>Adonai gibor milchamah.</i>	<i>Adonai, valiant in battle.</i>	<sup>1</sup> יְהוָה גִּבּוֹר מִלְחָמָה:
<i>S'u sh'arim rasheichem!</i>	O gates, lift up your heads!	9 שֹׁאֵן שְׁעָרִים   רֹאשֵׁיכֶם
<i>us'u pitchei olam,</i>	Lift them up, you everlasting doors,	וְשֹׂאוּ פִתְחֵי עוֹלָם
<i>v'yavo Melech hakavod!</i>	so the Sovereign of glory may come in!	וַיָּבֹא מֶלֶךְ הַכְּבוֹד:
<i>Mi hu zeh Melech hakavod?</i>	Who is the Sovereign of glory?	10 מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד
<i>Adonai Tz'vaot</i>	<i>Adonai of hosts,</i>	יְהוָה צְבָאוֹת <sup>c</sup>
<i>Hu Melech hakavod! Selah.</i>	<i>is the Sovereign of glory! Selah.</i>	הוּא מֶלֶךְ הַכְּבוֹד סֵלָה:
<i>Baruch atah Adonai</i>	Blessed are You, Adonai,	בָּרוּךְ אַתָּה יי
<i>Ha-El haKadosh.</i>	the holy God.	הָאֵל הַקָּדוֹשׁ.

<sup>a</sup> These doors and gates seem to refer to the entrances to the Temple, God's holy place, the place where God dwells, as is referenced in *K'dushah*.

<sup>b</sup> Both כבוד *kavod* ("glory") and מלך *Melech* ("Sovereign") appear in *K'dushah*, although both in slightly different forms. כבוד appears twice as God's Presence, which is sometimes interpreted as God's Glory. This is the aspect of God that the Israelites see and experience, hovering over the Tabernacle on their journey through the wilderness. Robert Alter suggests that the vision in Psalm 24 of the procession of God to the Temple may reflect the jubilant return of the Ark of the Covenant after a battle. The Ark, the symbol of God's Presence, would have been brought out to the battlefield to ensure victory for the Israelites. With the Ark's triumphant return, God's Presence would also return to the Temple, the holy place where God dwells. מלך appears in *K'dushah* as a verb.

<sup>c</sup> God is also called יי צבאות *Adonai Tz'va-ot* ("Adonai of hosts") in *K'dushah*.

<sup>1</sup> See note b for more on the context of the battle imagery in these verses.

# K'dushah קדושה

## Text from Liturgy

<i>N'kadeish et shimcha baalam, k'sheim shemakdishim oto bish'mei marom, kakatuv al yad n'vi-echa: 'V'kara zeh el zeh v'amar:</i>	Let us sanctify Your name on earth as it is sanctified in the heavens above. As written by Your prophet: 'One called to the other and said:	נְקַדֵּשׁ אֶת שְׁמֶךָ בָּעוֹלָם, בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם, כְּכָתוּב עַל יַד נְבִיאָךְ: 'וְקָרָא זֶה אֶל זֶה וְאָמַר:
<i>Kadosh kadosh kadosh Adonai Tz'va-ot m'lo chol haaretz k'vodo.'</i>	<i>Holy, holy, holy is Adonai Tz'va-ot! God's Presence fills all the earth.'</i>	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ עֲבֹדוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ
<i>L'umatam baruch yomeiru:</i>	They responded in blessing:	לְעַמְתָּם בָּרוּךְ יֹאמְרוּ:
<i>'Baruch K'vod Adonai mim'komo.'</i>	<i>'Blessed is the Presence of God, shining forth from where God dwells.'</i>	'בָּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ
<i>Uv'divrei kodsh'cha katuv leimor:</i>	In Your holy scripture it is written:	וּבִדְבָרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר:
<i>'Yimloch Adonai l'olam Elohayich Tziyon l'dor vador. Hal'luyah.'</i>	<i>'Adonai will reign forever, Your God, O Zion, for all generations, Hallelujah.'</i>	יְמַלֹּךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ

Continued on page 89.

## Why This Psalm?

*K'dushah* is our promise to sanctify God's name in the world. It functions like the vow of praise that can be found in many psalms of lament or petition. In a vow of praise a psalmist will promise to spread word of God's beneficence or greatness if God fulfills the psalmist's request. *K'dushah* serves a similar function, although it does not express an expectation that God will fulfill our requests before we sanctify God's name in the world.

Based on the prophet Isaiah's vision of God surrounded by angels who called out to each other, *K'dushah* focuses on God's holiness. The Psalms, however, do not emphasize God's holiness. Although a number of psalms mention holiness, only a handful refer specifically to God's holiness—the root ש.ד.ק *k.d.sh* usually refers to a place that is holy (such as God's holy mountain or the tabernacle) or to the Divine Assembly. None of the psalms that repeat the root ש.ד.ק repeat the idea that God is holy.

Continued on page 89.





<i>L'dor vador</i>	For all generations	לְדוֹר וָדוֹר
<i>nagid godlecha</i>	we will tell of Your greatness	נָגִיד גְּדֻלָּתְךָ
<i>ul'netzach n'tzachim</i>	and for all eternity	וְלִנְצַח נְצָחִים
<i>k'dushat'cha nakdish,</i>	proclaim Your holiness.	קְדֻשַׁתְךָ נְקַדִּישׁ,
<i>v'shivchacha Eloheinu</i>	Your praise, our God,	וְשִׁבְחֶךָ אֱלֹהֵינוּ
<i>mipinu lo yamush</i>	will never depart from our mouths,	מִפִּינוּ לֹא יִמוּשׁ
<i>l'olam vaed.</i>	for You are a Sovereign God, great and holy.	לְעוֹלָם וָעֶד,
<i>Baruch atah Adonai</i>	Blessed are You, Adonai,	בָּרוּךְ אַתָּה יְיָ
<i>Ha-El haKadosh.</i>	the holy God.	הָאֵל הַקָּדוֹשׁ.

Instead, the psalm paired with *K'dushah* focuses on another aspect of God that is repeated in *K'dushah*—God's כבוד *kavod* ("glory"). Like קדוש *kadosh* ("holy"), כבוד is associated with God throughout the Bible, for example, God's Presence is often known as כבוד *K'vod Adonai*. Since כבוד is often associated with royalty, Psalm 24 emphasizes God's sovereignty, another theme present in *K'dushah*.

In addition to some linguistic and thematic connections, Psalm 24 evokes a theophany (vision of God) as *K'dushah* evokes the theophany in Isaiah 6. In Psalm 24 the psalmist imagines God in a procession toward the Temple in Jerusalem. Preceding God's arrival is a poetic call to prepare. Even the doors of the Temple must ready themselves for God's arrival. The verses of the psalm suggest a song called out with a communal response to usher God into the Temple as the Sovereign and Hero of the people Israel.

# Daat דעת

## Psalm 119

<i>Tov asita im avd'cha</i> <i>Adonai kid'varecha.</i>	You have treated Your servant well, according to Your word, Adonai.	טוב עשית עַם-עַבְדְּךָ <sup>1</sup> יְהוָה כְּדִבְרְךָ:
<i>Tov taam vadaat lamdeini,</i> <i>ki v'mitzvotcha he-emanti.</i>	Teach me good sense and knowledge, for I have trusted in Your commandments.	טוב טַעַם <sup>a</sup> וְדַעַת <sup>b</sup> לְמַדְנִי <sup>c</sup> כִּי בְּמִצְוֹתֶיךָ הֵאֱמַנְתִּי:
<i>Terem e-eneh ani shogeig;</i> <i>v'atah emrat'cha shamarti.</i>	Before I was humbled I went astray, but now I keep Your word.	טֶרֶם אֶעֱנָה אֲנִי שֹׁגֵג וְעַתָּה אִמְרֹתֶיךָ שָׁמַרְתִּי:
<i>Tov atah umeitiv</i> <i>lamdeini chukecha.</i>	You are good and beneficent; teach me Your laws.	טוב-אַתָּה וּמְטִיב <sup>d</sup> לְמַדְנִי חֻקֶּיךָ:
<i>Baruch atah, Adonai,</i> <i>chonein hadaat.</i>	Blessed are You, Adonai, who graces us with knowledge.	בָּרוּךְ אַתָּה יְיָ חוֹנֵן הַדַּעַת.

<sup>a</sup> *tuv taam* ("good sense") is a synonym for discernment and insight.

<sup>b</sup> *daat* ("knowledge") is a key word in the liturgy.

<sup>c</sup> The root ל.מ.ד *l.m.d* ("teach") appears in both the selected psalm verses and the liturgy.

<sup>d</sup> Although not synonyms, *chonein* ("who graces") and *toiv umeitiv* ("who is good and beneficent") are related; God's goodness and beneficence leads God to grant us blessings that we do not fully merit.

<sup>1</sup> *avd'cha* ("Your servant") is a polite way of referring to oneself, especially when speaking to a superior.

# Daat דעת

## Text from Liturgy

*Atah chonein l'adam daat,  
um'lameid le-enosh binah.  
Choneinu mei'it'cha  
chochmah, binah v'daat.  
Baruch atah, Adonai,  
chonein hadaat.*

You grace humans with knowledge  
and teach mortals understanding.  
Graciously share with us Your  
wisdom, insight, and knowledge.  
Blessed are You, Adonai,  
who graces us with knowledge.

אַתָּה חוֹנֵן לְאָדָם דַּעַת,  
וּמְלִמֵּד לְאֶנוֹשׁ בִּינָה.  
חֲנִנוּ מֵאִתְּךָ  
חֲכָמָה בִּינָה וְדַעַת.  
בְּרוּךְ אַתָּה יי,  
חוֹנֵן הַדַּעַת.

## Why This Psalm?

At this point in the *Amidah* we turn to prayers of petition. The first three petitions fit together as an acknowledgement of our own failings. Before we can ask for what we need and want, we first admit that our actions have not been perfect, that we are not fully deserving of the blessings for which we pray. In these three prayers, we ask for wisdom, guidance, and forgiveness so that we can, we hope, be more worthy of these blessings in the future.

The first of the petitionary prayers, *Daat*, asks God to give us knowledge, insight, and wisdom. Interestingly, the first blessing in *Nisim B'chol Yom* also focuses on knowledge. Why is knowledge so important that it precedes other blessings and petitions? The ability to know and understand is a significant part of what makes us human. The story of the Garden of Eden, a foundational narrative that tries to explain what makes humans human, recognizes that the ability to know good and bad, right and wrong, distinguishes us from other animals. Despite having eaten of the Tree of Knowledge of Good and Bad, we do not always have the wisdom and insight to differentiate between good and bad. In *Daat* we ask God for that knowledge.

The selected verses from Psalm 119 make the prayer for the ability to distinguish between good and bad more explicit. We ask God to teach us טוב טעם *tuv taam* ("good sense"). טעם *taam* ("sense") has a wide range of meaning based on the ability to discern differences. In Psalm 119:65-68 we want to discern the good from bad. We derive that knowledge from the commandments in the Torah, but we also need help to properly understand them, lest our misunderstanding lead us astray. As noted in *Ahavah Rabbah*, Torah and the insight to understand it are gifts that come from God's goodness and grace.

# T'shuvah תשובה

## Psalm 25

*D'rachecha Adonai hodi-eini;  
orchotecha lamdeini;  
Hadricheini vaamitecha  
v'lamdeini  
ki atah Elohei yishi;  
otcha kiviti kol hayom.  
Z'chor rachamecha Adonai  
v'chasadecha  
ki mei-olam heimah.  
Baruch atah, Adonai,  
harotzeh bit'shuvah.*

Let me know Your paths, Adonai;  
teach me Your ways;  
guide me in Your true way  
and teach me,  
for You are God, my deliverer;  
it is You I look to at all times.  
Adonai, be mindful of Your compassion  
and Your faithfulness;  
they are eternal.  
Blessed are You, Adonai,  
who welcomes repentance.

4 דְּרַכֶּיךָ יְהוָה הוֹדִיעֵנִי  
אֲרַחֲתֶיךָ לַמַּדְנִי:  
5 הַדְרִיכֵנִי בְּאַמִּתְּךָ  
וּלְמַדְנִי  
כִּי־אַתָּה אֱלֹהֵי יִשְׁעֵי  
אוֹתְךָ קִוִּיתִי כָּל־הַיּוֹם:  
6 זְכַר־רַחֲמֶיךָ יְהוָה  
וַחֲסָדֶיךָ  
כִּי מַעֲוָלִים הִמָּה:  
בָּרוּךְ אַתָּה יְיָ  
הַרוֹצֵה בְּתִשְׁבּוּבָה.

# T'shuvah תשובה

## Text from Liturgy

*Hashiveinu l'Toratecha  
v'karveinu laavodatecha  
v'hachazireinu bit'shuvah  
sh'leimah l'fanecha.  
Baruch atah, Adonai,  
harotzeh bit'shuvah.*

Return us to Your Torah  
and draw us to Your service,  
And in complete repentance  
restore us to Your Presence.  
Blessed are You, Adonai,  
who welcomes repentance.

הַשִּׁיבֵנוּ לְתוֹרַתְךָ,  
וְקַרְבֵּנוּ לְעִבּוּדְךָ  
וְהַחְזִירֵנוּ בְּתִשְׁבּוּבָה  
שְׁלֵמָה לְפָנֶיךָ.  
בָּרוּךְ אַתָּה יְיָ,  
הַרוֹצֵה בְּתִשְׁבּוּבָה.

# S'lichah סליחה

## Psalm 25

<i>Chatot n'urai uf'sha-ai</i>	Be not mindful	7 חַטָּאוֹת נְעוּרַי וּפְשָׁעַי
<i>al tizkor</i>	of my youthful sins and transgressions;	אַל-תִּזְכֹּר
<i>k'chasd'cha</i>	in keeping with Your faithfulness	בְּחַסְדֶּךָ
<i>z'chor li atah</i>	consider what is in my favor,	זְכוֹר-לִי-אַתָּה
<i>l'maan tuvcha Adonai.</i>	as befits Your goodness, Adonai.	לְמַעַן טוֹבֶךָ יְהוָה:
<i>Tov v'yashar Adonai</i>	Good and upright is Adonai;	8 טוֹב-וַיָּשָׁר יְהוָה
<i>al kein yoreh chata-im baderech.</i>	therefore He shows sinners the way.	עַל-כֵּן יוֹרֶה חַטָּאִים בַּדֶּרֶךְ:
<i>Baruch atah, Adonai,</i>	Blessed are You, Adonai,	בָּרוּךְ אַתָּה יְיָ,
<i>hamarbeh lislo'ach.</i>	abounding in forgiveness.	חֲנוּן הַמְרַבֶּה לְסִלְחָ.

# S'lichah סליחה

## Text from Liturgy

*S'lach lanu ki chatanu,  
M'chal lanu ki fashanu,  
Ki mocheil v'solei-ach atah.  
Baruch atah, Adonai,  
hamarbeh lislo'ach.*

Forgive us for we have sinned,  
pardon us for we have transgressed,  
for You pardon and forgive.  
Blessed are You, Adonai,  
abounding in forgiveness.

סְלַח לָנוּ כִּי חָטֵאנוּ,  
מַחֵל לָנוּ כִּי פָשְׁעָנוּ,  
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.  
בָּרוּךְ אַתָּה יְיָ,  
חֲנוּן הַמְרַבֵּה לְסִלָּח.

# G'ulah גאולה

## Psalm 65

<i>Hatzileini mitit;</i>	Rescue me from the mire;	15 הַצִּילֵנִי מִטִּיט
<i>v'al etbaah;</i>	let me not sink;	וְאַל־אֶטְבָּעָה
<i>inatzlah misonai,</i>	let me be rescued from my enemies,	אֲנַצְלָה מִשָּׁנָאִי
<i>umimaamakei mayim.</i>	and from the watery depths.	וּמִמַּעַמְקֵי־מַיִם:
<i>Al tisht'feini shibolet mayim;</i>	Let the floodwaters not sweep me away;	16 אַל־תִּשְׁטַפְּנִי   שִׁבְלֵת מַיִם
<i>v'al tivlaeini m'tzulah;</i>	let the deep not swallow me;	וְאַל־תִּבְלַעְנִי מְצוּלָה
<i>v'al tetar alai</i>	let the mouth of the Pit	וְאַל־תִּתְּאֶטֶר־עָלַי
<i>b'eir piha.</i>	not close over me.	בְּאֵר פִּיהָ:
<i>al tasteir panecha mei-avdecha,</i>	do not hide Your face from Your servant,	18 וְאַל־תִּסְתֵּר פָּנֶיךָ מֵעַבְדְּךָ
<i>ki tzar li maheir aneini.</i>	for I am in distress; answer me quickly.	כִּי־צָר־לִי מְהֵרָה עֲנֵנִי:
<i>Karvah el nafshi g'alah;</i>	Come near to me and redeem me;	19 קְרְבָה אֶל־נַפְשִׁי גְאֹלָה
<i>l'maan oyvai p'deini.</i>	free me from my enemies.	לְמַעַן אֲבִי פִדְּנִי:
<i>Baruch atah, Adonai,</i>	Blessed are You, Adonai,	בָּרוּךְ אַתָּה יְיָ
<i>Go-eil Yisrael.</i>	who redeems Israel.	גּוֹאֵל יִשְׂרָאֵל.



# G'ulah      גאולה

## Text from Liturgy

*R'eih na v'onyeinu  
v'rivah riveinu,  
Ug'aleinu m'heirah  
l'maan sh'mecha,  
Ki go'eil chazak atah.  
Baruch atah, Adonai,  
Go-eil Yisrael.*

Take note of our affliction  
and make our struggles Yours.  
Redeem us swiftly  
for Your Name's sake,  
For You are the mighty redeemer.  
Blessed are You, Adonai,  
who redeems Israel.

רְאֵה נָא בְּעִיְנוֹ,  
וְרִיבָה רִיבֵנוּ,  
וּגְאַלֵנוּ מִהֶרָה  
לְמַעַן שְׁמֶךָ,  
כִּי גּוֹאֵל חֲזָק אַתָּה.  
בָּרוּךְ אַתָּה יְיָ,  
גּוֹאֵל יִשְׂרָאֵל.

# R'fuah רפואה

## Psalm 103

*Barchi nafshi et Adonai,  
v'chol k'ravai  
et sheim kodsho.*

*Barchi nafshi et Adonai  
v'al tishk'chi kol g'mulav.*

*Hasolei-ach l'chol avoneichi,  
Harofei l'chol tachalu-aychi.*

*Hago-el mishachat chayaychi*

*Ham'at'reichi*

*chesed v'rachamim*

*Hamasbiya*

*batov edyeich*

*titchadeish kanesher*

*n'uraychi.*

*Baruch Atah, Adonai,  
rofei hacholim.*

Bless Adonai, O my soul,  
all my being,  
God's holy name.

Bless Adonai, O my soul  
and do not forget all God's bounties.

God forgives all your sins,  
heals all your diseases.

God redeems your life from the Pit,  
surrounds you  
with steadfast love and mercy.

God satisfies you  
with good things in the prime of life,  
so that your youth  
is renewed like the eagle's.

Blessed are You, Adonai,  
who heals the sick.

1 בָּרַכִּי נַפְשִׁי אֶת־יְהוָה  
וְכָל־קִרְבִּי  
אֶת־שֵׁם קִדְשׁוֹ:

2 בָּרַכִּי נַפְשִׁי אֶת־יְהוָה  
וְאַל־תִּשְׁכַּח כָּל־גְּמוּלוֹ:

3 הַסֵּלַח לְכָל־עֲוֹנוֹתַי  
הָרַפָּא לְכָל־תַּחֲלָאִי:

4 הַגּוֹאֵל מִשַּׁחַת תַּיִיכִי  
הַמְעִטְרֵכִי

חֶסֶד וְרַחֲמִים:  
5 הַמְשַׂבֵּיעַ

בְּטוֹב עֲדִידְךָ  
תַּתְחַדֵּשׁ כַּנְשֶׁר  
נְעוּרָיִכִי:

בָּרוּךְ אַתָּה יְיָ,  
רוֹפֵא הַחֹלִים.

# R'fuah רפואה

## Text from Liturgy

*R'fa-einu, Adonai, v'neirafei,  
hoshi-einu v'nivashei-ah,  
V'haaleih r'fuah sh'leimah  
l'chol makoteinu  
ul'chol tachalu'einu  
ul'chol machoveinu.  
Baruch Atah, Adonai,  
rofei hacholim.*

Heal us, Adonai, and let us be healed;  
save us and let us be saved.  
Grant full healing  
to our every illness,  
wound  
and pain.  
Blessed are You, Adonai,  
who heals the sick.

רְפְּאֵנוּ יְיָ וְנִרְפָּא,  
הוֹשִׁיעֵנוּ וְנִנְשָׁעָה,  
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה  
לְכָל מַכּוֹתֵינוּ,  
וּלְכָל תַּחֲלוּאֵינוּ  
וּלְכָל מַכְאוֹבֵינוּ  
בָּרוּךְ אַתָּה יְיָ,  
רוֹפֵא הַחוֹלִים.

# Birkat HaShanim      ברכת השנים

## Psalm 67

<i>Elohim y'choneinu viyvarcheinu;</i>	May God be gracious to us and bless us;	אֱלֹהִים יְחַנֵּנוּ וַיְבָרְכֵנוּ 2
<i>ya-eir panav itanu, Selah.</i>	may He show us favor, Selah.	יָאֵר פָּנָיו אֶתָּנוּ סֵלָה:
<i>Eretz natnah y'vulah;</i>	May the earth yield its produce;	אֶרֶץ נָתַנָּה יְבוּלָהּ 7
<i>y'varcheinu Elohim Eloheinu.</i>	may God, our God, bless us.	יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ:
<i>Y'varcheinu Elohim v'yir'u,</i>	May God bless us,	יְבָרְכֵנוּ אֱלֹהִים וַיִּירָאוּ 8
<i>oto kol afsei aretz.</i>	and be revered to the ends of the earth.	אֹתוֹ כָּל־אַפְסֵי־אֶרֶץ:
<i>Baruch atah, Adonai,</i>	Blessed are You, Adonai,	בָּרוּךְ אַתָּה יְיָ,
<i>m'vareich hashanim.</i>	who blesses the years.	מְבָרֵךְ הַשָּׁנִים.

# Birkat HaShanim      ברכת השנים

## Text from Liturgy

<i>Bareich aleinu et hashanah hazot</i>	Bless this our year	בָּרַךְ עָלֵינוּ אֶת הַשָּׁנָה הַזֹּאת
<i>v'et kol minei t'vu-atah l'tovah.</i>	and its abundant harvest for good.	וְאֶת כָּל מִיְּנֵי תְבוּאַתָּה לְטוֹבָה.
<i>V'tein b'rachah al p'nei haadamah,</i>	Grant blessing throughout the earth	וְתֵן בְּרָכָה עַל פְּנֵי הָאֲדָמָה,
<i>v'sabeinu mituvecha.</i>	And satisfy us with Your goodness.	וְשַׂבְּעֵנוּ מִטוֹבְךָ.
<i>Baruch atah, Adonai,</i>	Blessed are You, Adonai,	בָּרוּךְ אַתָּה יְיָ,
<i>m'vareich hashanim.</i>	who blesses the years.	מְבָרַךְ הַשָּׁנִים.

# Cheirut חרות

## Psalm 60

*Natatah liyrei-echa*

*neis k'hitnoseis*

*mipnei koshet. Selah.*

*L'maan yachaltzun y'didecha,*

*Hoshiah y'mincha vaaneini.*

*Baruch atah, Adonai,*

*podeh ashukim.*

Give those who fear You

because of Your truth

a banner for rallying. Selah.

That those whom You love might be rescued,

deliver with Your right hand and answer me.

Blessed are You, Adonai,

who redeems the oppressed.

6 נָתַתָּה לִירֵאֶיךָ

נֵס לְהַתְנוּסָה

מִפְּנֵי קֹשֶׁט סֵלָה:

7 לְמַעַן יַחֲלִצֻן יְדִידֶיךָ

הַוְשִׁיעָה יְמִינְךָ וְעֲנֵנִי:

בָּרוּךְ אַתָּה יְיָ

פֹּדֶה עֲשׂוּקִים.

# Cheirut חרות

## Text from Liturgy

*T'ka b'shofar gadol  
l'cheiruteinu,  
v'sa neis gadol laashukeinu,  
v'kol d'ror yishama  
b'arba kanfot haaretz.  
Baruch atah, Adonai,  
podeh ashukim.*

Sound the great shofar  
to proclaim our freedom,  
Raise a great banner for our oppressed  
And let the voice of liberty be heard  
in the four corners of the earth.  
Blessed are You, Adonai,  
who redeems the oppressed.

תִּקַּע בְּשׁוֹפָר גָּדוֹל  
לְחֵירוּתֵנוּ,  
וְשֵׂא נֵס גָּדוֹל לְעֲשׂוּקֵינוּ  
וְקוֹל דְּרוֹר יִשְׁמַע  
בְּאַרְבַּע כַּנְפוֹת הָאָרֶץ.  
בָּרוּךְ אַתָּה יְיָ,  
פוֹדֶה עֲשׂוּקִים.

# Mishpat משפט

## Psalms 72 & 82

Elohim,  
mishpatecha l'melech tein,  
v'tzidkatcha l'ven melech;  
yadin am'cha v'tzedek  
vaanyecha v'mishpat.  
Elohim nitzav baadat el;  
b'kerev elohim  
yishpot.  
Shiftu dal v'yatom,  
ani varash hatzdiku.  
Kumah, Elohim,  
shaftah haaretz,  
ki atah tinchal  
b'chol vagoyim.  
Baruch atah, Adonai,  
ohev tz'dakah umishpat.

O God,  
endow the ruler with Your judgments,  
the politicians with Your righteousness;  
that he may judge Your people rightly,  
Your lowly ones, justly.  
God stands in the divine assembly;  
among the divine beings  
He pronounces judgment.  
Judge the wretched and the orphan,  
vindicate the lowly and the poor.  
Arise, O God,  
judge the earth,  
for all the nations  
are Your possession.  
Blessed are You, Adonai,  
who loves righteousness and justice.

72:1 אֱלֹהִים  
מִשְׁפָּטֶיךָ לְמֶלֶךְ תֵּן  
וְצִדְקָתְךָ לְבְנוֹ-מֶלֶךְ:  
2 יָדִין עַמֶּךָ בְּצֶדֶק  
וְעַנְיֶיךָ בְּמִשְׁפָּט:  
82:1 אֱלֹהִים נֹצֵב בְּעֵדֹת־אֵל  
בְּקֶרֶב אֱלֹהִים  
יִשְׁפֹּט:  
3 שְׁפֹט־דָּל וְיָתוֹם  
עֲנִי וְרֵשׁ הַצְּדִיקוֹ:  
8 קוּמָה אֱלֹהִים  
שְׁפֹטֵה הָאָרֶץ  
כִּי־אַתָּה תִּנְחַל  
בְּכָל־הַגּוֹיִם:  
בְּרוּךְ אַתָּה יי  
אוֹהֵב צְדָקָה וּמִשְׁפָּט.



# Mishpat משפט

## Text from Liturgy

<i>Al shof'tei eretz</i>	Pour Your spirit	עַל שׁוֹפְטֵי אֶרֶץ
<i>sh'foch ruchacha</i>	upon the rulers of all lands;	שְׁפוֹךְ רוּחְךָ
<i>v'hadricheim b'mishp'tei tzidkecha,</i>	Guide them that they may govern justly.	וְהַדְרִיכֵם בְּמִשְׁפְּטֵי צְדָקָךְ
<i>um'loch aleinu atah l'vadcha</i>	O may You alone rule over us in	וּמִלֶּךְ עָלֵינוּ אַתָּה לְבַדְּךָ
<i>b'chesed uv'rachamim.</i>	steadfast love and compassion.	בְּחֶסֶד וּבְרַחֲמִים.
<i>Baruch atah, Adonai,</i>	Blessed are You, Adonai,	בָּרוּךְ אַתָּה יְיָ
<i>ohev tz'dakah umishpat.</i>	who loves righteousness and justice.	אוֹהֵב צְדָקָה וּמִשְׁפָּט.

# Al HaRishah על הרשעה

## Psalm 10

<i>Sh'vor z'ro-a rasha vara,</i>	O break the power of the wicked and evil man,	15 שִׁבֹר זְרוֹעַ רָשָׁע וְרָע
<i>Tidrosh risho</i>	so that when You look for his wickedness	תִּדְרוֹשׁ רִשְׁעוֹ
<i>val timtza</i>	You will find it no more.	בְּלִתְמָצָא:
<i>Baruch atah, Adonai,</i>	Blessed are You, Adonai,	בָּרוּךְ אַתָּה יְיָ,
<i>shoveir resha</i>	whose will it is that the wicked vanish	שׁוֹבֵר רָשָׁע
<i>min haaretz.</i>	from the earth.	מִן הָאָרֶץ.

# Al HaRishah על הרשעה

## Text from Liturgy

*V'larishah al t'hi tikvah,  
v'hato-im eilecha yashuvu,  
umalchut zadon  
m'heirah t'shabeir.  
Baruch atah, Adonai,  
shoveir resha  
min haaretz.*

And for wickedness let there be no hope,  
and may all the errant return to You,  
and may the realm of wickedness  
be shattered.  
Blessed are You, Adonai,  
whose will it is that the wicked vanish  
from the earth.

וְלַרְשָׁעָה אֵל תְּהִי תִקְוָה,  
וְהַתּוֹעִים אֵלֶיךָ יָשׁוּבוּ,  
וּמַלְכוּת זָדוֹן  
מִהֵרָה תִשְׁבֵּר.  
בָּרוּךְ אַתָּה יי,  
שׁוֹבֵר רֶשָׁע  
מִן הָאָרֶץ.

# Tzadikim צדיקים

## Psalm 18

<i>Yigm'leinu Adonai k'tzidki;</i>	Adonai rewarded me according to my merit;	יִגְמְלֵנִי יְהוָה בְּצִדְקִי 21
<i>k'vor yadai yashiv li;</i>	He requited the cleanness of my hands;	בְּכֹר יָדַי יָשִׁיב לִי:
<i>Im chasid titchasad;</i>	With the loyal, You deal loyally;	עִם־חֹסֵיד תִּתְּחַסֵּד 26
<i>im g'var tamim titamas.</i>	with the blameless man, blamelessly.	עִם־גִּבֹּר תָּמִים תִּתַּמֵּם:
<i>Im navar titbarar.</i>	With the pure, You act purely.	עִם־נָבֵר תִּתְּבַרֵּר 27
<i>Baruch atah, Adonai,</i>	Blessed are You, Adonai,	בָּרוּךְ אַתָּה יְיָ,
<i>mishan umivtach latzadikim.</i>	the staff and stay of the righteous.	מִשְׁעַן וּמִבְטָח לְצַדִּיקִים.

# Tzadikim צדיקים

## Text from Liturgy

<i>Al hatzadikim v'al hachasidim</i>	Toward the righteous, toward the pious,	עַל הַצְּדִיקִים וְעַל הַחֲסִידִים,
<i>v'al ziknei amcha beit Yisrael,</i>	toward the leaders of Your people Israel,	וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל,
<i>v'al geirei hatzedek v'aleinu,</i>	toward those who choose sincerely to be	וְעַל גֵּרֵי הַצֶּדֶק וְעֲלֵינוּ,
<i>yehemu na rachamecha,</i>	Jews and toward us all,	יְהֵמוּ נָא רַחֲמֶיךָ
<i>Adonai Eloheinu,</i>	may Your tender mercies be stirred.	יְיָ אֱלֹהֵינוּ,
<i>v'tein sachar tov</i>	Adonai, our God,	וְתֵן שָׂכָר טוֹב
<i>l'chol habot'chim</i>	grant a good reward	לְכֹל הַבּוֹטְחִים
<i>b'shimcha be'emet,</i>	to all who trust in Your name	בְּשִׁמְךָ בְּאֵמֶת,
<i>v'sim chelkeinu imahem l'olam.</i>	and number us among them.	וְשִׁים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם.
<i>Baruch atah, Adonai,</i>	Blessed are You, Adonai,	בָּרוּךְ אַתָּה יְיָ,
<i>mishan umivtach latzadikim.</i>	the staff and stay of the righteous.	מִשָּׁעַן וּמִבְטָח לַצְּדִיקִים.

# Y'rushalayim ירושלים

## Psalm 122

<i>Shaal sh'lo' Y'rushalayim;</i>	Pray for the well-being of Jerusalem;	6 שְׁאַל שְׁלוֹם יְרוּשָׁלַם
<i>"Yishlayu ohavayich,</i>	"May those who love you be at peace.	יִשְׁלְיוּ אֶהְבֶּיךָ:
<i>Y'hi shalom b'cheileich,</i>	May there be well-being within your ramparts,	7 יְהִי־שְׁלוֹם בְּחִילְךָ
<i>shalvah b'arm'notayich."</i>	peace in your citadels."	שְׁלוֹהַּ בְּאַרְמְנוֹתֶיךָ:
<i>L'maan achai v'rei-ai,</i>	For the sake of my kin and friends,	8 לְמַעַן אֶחָי וְרֵעִי
<i>adabra na sh'lo' bach;</i>	I pray for your well-being;	אֲדַבְּרָה־נָּא שְׁלוֹם בָּךְ:
<i>I'maan beit Adonai Eloheinu,</i>	for the sake of the house of Adonai our God,	9 לְמַעַן בֵּית־יְהוָה אֱלֹהֵינוּ
<i>avaksha tov lach.</i>	I seek your good.	אֲבַקֶּשֶׁה טוֹב לָךְ:
<i>Baruch atah, Adonai,</i>	Blessed are You, Adonai,	בָּרוּךְ אַתָּה יְיָ,
<i>notein shalom biYrushalayim.</i>	who gives peace to Jerusalem.	נוֹתֵן שְׁלוֹם בִּירוּשָׁלַם.

# Y'rushalayim ירושלים

## Text from Liturgy

*V'liy'rushalayim ircha  
b'rachamim tifneih  
viy'hi shalom bisharehah  
v'shalvah b'lev yoshvehah,  
v'Torat'cha miTzion teizei,  
ud'varcha miyrushalayim.  
Baruch atah, Adonai,  
notein shalom biYrushalayim.*

And turn in compassion  
to Jerusalem, Your city.  
May there be peace in her gates,  
quietness in the hearts of her inhabitants.  
Let Your Torah go forth from Zion  
and Your word from Jerusalem.  
Blessed are You, Adonai,  
who gives peace to Jerusalem.

וְלִירוּשָׁלַיִם עִירְךָ  
בְּרַחֲמִים תִּפְנֶה  
וְיִהְיֶה שְׁלוֹם בְּשַׁעְרֶיךָ  
וְשָׁלוֹה בְּלֵב יוֹשְׁבֶיהָ,  
וְתוֹרַתְךָ מִצִּיּוֹן תֵּצֵא,  
וְדְבָרְךָ מִירוּשָׁלַיִם  
בָּרוּךְ אַתָּה יְיָ,  
נוֹתֵן שְׁלוֹם בִּירוּשָׁלַיִם.

# Y'shuah ישועה

## Psalms 28 & 20

*Hoshi-ah et amecha  
uvareich et nachalatecha;  
ur'eim v'nas'eim ad ha-olam.  
Adonai hoshi-ah  
HaMelech yaaneinu  
v'yom koreinu.*

Deliver and bless  
Your very own people;  
tend them and sustain them forever.  
Adonai, grant victory!  
May the Sovereign answer us  
when we call.

*Baruch atah Adonai,  
Matzmi-ach keren y'shuah.*

Blessed are You, Adonai,  
who causes salvation to flourish.

28:9 הוֹשִׁיעָה אֶת־עַמְּךָ  
וּבְרַךְ אֶת־נַחְלָתְךָ  
וְרַעַם וְנִשְׂאִים עַד־הָעוֹלָם:  
20:10 יְהוָה הוֹשִׁיעָה  
הַמֶּלֶךְ יַעֲנֵנוּ  
בְיוֹם־קִרְאָנוּ:  
בְּרוּךְ אַתָּה יי  
מַצְמִיחַ קֶרֶן יְשׁוּעָה.



# Y'shuah יְשׁוּעָה

## Text from Liturgy

*Emet mei-eretz tizmach  
v'tzedek mishmayim nishkaf,  
v'keren amcha tarum  
bishu-atecha,  
ki lishu-at'cha  
kivinu kol hayom.  
Baruch atah Adonai,  
Matzmi-ach keren y'shuah.*

May truth spring up from the earth;  
may justice look down from the heavens.  
May the strength of Your people flourish  
through Your deliverance  
for we continually hope  
for Your deliverance.  
Blessed are You, Adonai,  
who causes salvation to flourish.

אֱמֶת מֵאֶרֶץ תִּצְמַח  
וְצֶדֶק מִשָּׁמַיִם יִשְׁקַף,  
וְקֶרֶן עַמְּךָ תָרוּם  
בִּישׁוּעָתְךָ,  
כִּי לִישׁוּעָתְךָ  
קִוִּינוּ כָּל הַיּוֹם.  
בָּרוּךְ אַתָּה יְיָ,  
מַצְמִיחַ קֶרֶן יְשׁוּעָה.

# Shomei-a T'filah שומע תפלה

## Psalm 28

*Sh'ma kol tachanunai*

*b'shav'i eilecha*

*b'nasi yadai*

*el d'vir kodshecha*

*Baruch Adonai,*

*ki shama kol tachanunai.*

*Baruch atah, Adonai,*

*shomei-a t'filah.*

Listen to my plea for mercy

when I cry out to You,

when I lift my hands

toward Your inner sanctuary.

Blessed is Adonai,

for God listens to my plea for mercy.

Blessed are You, Adonai,

who hearkens to prayer.

2 שִׁמַע קוֹל תַּחֲנוּנַי

בְּשִׁוּעִי אֵלֶיךָ

בְּנִשְׂאֵי יָדַי

אֶל־דְּבִיר קֹדֶשְׁךָ:

6 בָּרוּךְ יְהוָה

כִּי־שָׁמַע קוֹל תַּחֲנוּנָי:

בָּרוּךְ אַתָּה יְיָ,

שׁוֹמֵעַ תְּפִלָּה.

# Shomei-a T'filah      שומע תפלה

## Text from Liturgy

*Sh'ma koleinu, Adonai Eloheinu,  
chus v'racheim aleinu,  
v'kabeil b'rachamim uv'ratzon  
et t'filateinu,  
ki El shomei-a  
t'filot v'tachanunim atah.  
Baruch atah, Adonai,  
shomei-a t'filah.*

Hear our voice, Adonai our God,  
have compassion upon us  
and accept our prayer  
with favor and mercy,  
for You are a God who hears  
prayer and supplication.  
Blessed are You, Adonai,  
who hearkens to prayer.

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ  
חֹסֶד וְרַחֲמִים עָלֵינוּ,  
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן  
אֶת תְּפִלָּתֵנוּ,  
כִּי אֵל שׁוֹמֵעַ  
תְּפִלוֹת וְתַחֲנוּנִים אַתָּה,  
בָּרוּךְ אַתָּה יְיָ,  
שׁוֹמֵעַ תְּפִלָּה.

# Avodah עבודה

## Psalm 69

<i>Vaani t'filati l'cha,</i>	As for me, may my prayer come to You,	14 וְאֲנִי תְפִלָּתִי-לְךָ <sup>a</sup>
<i>Adonai eit ratzon;</i>	Adonai, at a favorable moment;	יְהוָה עֵת רָצוֹן <sup>b</sup>
<i>Elohim b'rov chasdecha,</i>	God, in Your abundant faithfulness,	אֱלֹהִים בְּרַב-חֶסֶדְךָ
<i>aneini be-emet yishecha.</i>	answer me with Your sure deliverance.	עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ <sup>1</sup>
<i>Aneini Adonai,</i>	Answer me, Adonai,	17 עֲנֵנִי יְהוָה
<i>ki tov chasdecha;</i>	according to Your great steadfastness;	כִּי-טוֹב חֶסֶדְךָ
<i>k'rov rachamecha p'nei eilai;</i>	in Your abundant compassion turn to me;	כָּרֵב רַחֲמֶיךָ <sup>c</sup> פְּנֵי אֵלַי:
<i>Ahal'lah sheim Elohim b'shir</i>	I will extol God's name with song,	31 אֶהְלֹלָה שֵׁם-אֱלֹהִים בְּשִׁיר
<i>v'agadlenu v'todah.</i>	and exalt God with praise.	וְאֶגְדֹּלְנוּ בְּתוֹדָה <sup>2</sup>
<i>V'titav lAdonai mishor</i>	That will please Adonai more than oxen,	32 וְתִיטֵב לַיהוָה מִשּׁוֹר
<i>par makrin mafris.</i>	than bulls with horns and hooves.	פָּר מִקֶּרֶן מַפְרִיס:
<i>Ki Elohim yoshi-a Tziyon</i>	For God will deliver Zion	36 כִּי אֱלֹהִים יוֹשִׁיעַ צִיּוֹן <sup>d</sup>
<i>v'yivneh arei Y'hudah;</i>	and rebuild the cities of Judah;	וַיִּבְנֶה עָרֵי יְהוּדָה
<i>v'yashvu sham viyreishuha.</i>	they shall live there and inherit it.	וַיֵּשְׁבוּ שָׁם וַיִּרְשׁוּהָ:
<i>Baruch atah, Adonai,</i>	Blessed are You, Adonai,	בָּרוּךְ אַתָּה יְיָ
<i>hamachazir Shechinato l'Tzion.</i>	whose Presence returns to Zion.	הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

<sup>a</sup> Psalm 69 uses the same word for prayer (תהילה *t'hilah*) as *Avodah*.

<sup>b</sup> The emphasis on favor (רצון *ratzon*) can be found in both Psalm 69 and *Avodah*.

<sup>c</sup> רחמים *rachamim* ("compassion") appears in *Avodah* and Psalm 69.

<sup>d</sup> The return to and deliverance of Zion concludes both Psalm 69 and *Avodah*.

<sup>1</sup> This verse appears in the poem *Mah Tov*, which is often recited upon entering a synagogue.

<sup>2</sup> By including words of thanksgiving, Psalm 69 ties itself to the blessing of thanksgiving that follows.

# Avodah עבודה

## Text from Liturgy

<i>R'tzei, Adonai Eloheinu,</i>	Find favor, Adonai our God,	רְצֵה יי אֱלֹהֵינוּ
<i>b'amcha Yisrael,</i>	with Your people Israel	בְּעֵמְךָ יִשְׂרָאֵל,
<i>ut'filatam b'ahavah t'kabeil,</i>	and accept their prayer in love.	וּתְפִלָּתָם בְּאַהֲבָה תִּקְבֹּל,
<i>ut'hi l'ratzon tamid</i>	May the worship of Your people Israel	וְתִהְיֶה לְרָצוֹן תָּמִיד
<i>avodat Yisrael amecha.</i>	always be acceptable.	עֲבֹדַת יִשְׂרָאֵל עִמָּךְ.
<i>El karov l'chol korav,</i>	God who is near to all who call,	אֵל קָרוֹב לְכָל קוֹרְאָיו
<i>p'nei el avadecha v'choneinu,</i>	turn to Your servants with grace.	פְּנֵה אֶל עַבְדֶּיךָ וְחַנּוּנוֹ
<i>sh'foch ruchacha aleinu.</i>	Pour out Your spirit upon us.	שְׁפֹךְ רוּחְךָ עָלֵינוּ.
<i>V'techezenah eineinu</i>	Let our eyes behold	וְתַחְזִינָה עֵינֵינוּ
<i>b'shuv'cha l'Tzion b'rachim.</i>	Your compassionate return to Zion.	בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.
<i>Baruch atah, Adonai,</i>	Blessed are You, Adonai,	בָּרוּךְ אַתָּה יי,
<i>hamachazir Shechinato l'Tzion.</i>	whose Presence returns to Zion.	הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

## Why This Psalm?

The *Amidah* concludes with three blessings and praises: a prayer for worship, a blessing of thanksgiving, and a prayer for peace. The first of these, *Avodah*, asks God to look upon our worship with favor and accept it. Although this version of *Avodah* is less explicit about its origins, *Avodah* refers to the sacrificial service in the Temple. With destruction of the Temple in 70 CE, the sacrificial worship commanded in Torah became עבודה שבל *avoda shebalev* ("the service of the heart"). In both forms of עבודה *avodah*, we hope that God finds favor in the way we worship.

Likewise, the selected verses from Psalm 69 ask God to accept our prayers and respond to them favorably. The psalm also highlights the connection between the sacrificial service and the service of the heart, even going so far as to say that our prayers are better than the sacrificial offerings at the Temple. Though we do not hope for a return to the sacrifices of ancient days, we hope that one Zion will be filled with God's Presence and, ultimately, peace.

# Hodaah הודאה

## Psalm 71

<i>Vaani tamid ayacheil,</i>	As for me, I will hope always,	14 וְאֲנִי תָמִיד אֵיחָל <sup>a</sup>
<i>v'hosafti al kol t'hilatecha.</i>	and add to the many praises of You.	15 וְהוֹסַפְתִּי עַל־כָּל־תְּהִלָּתְךָ <sup>b</sup> :
<i>Pi y'sapeir tzidkatecha,</i>	My mouth recounts Your righteousness,	15 פִּי יִסְפֹּר <sup>c</sup> צִדְקָתְךָ <sup>d</sup>
<i>kol hayom t'shu-atecha,</i>	of Your deliverance all day long,	כָּל־הַיּוֹם תְּשׁוּעָתְךָ <sup>e</sup>
<i>ki lo tadati s'forot.</i>	though I know not how to recount it.	כִּי לֹא יָדַעְתִּי סִפְרוֹת:
<i>Avo vigvurot</i>	I come with praise of Your mighty acts,	16 אָבוֹא בְּגִבּוֹרוֹת
<i>Adonai Elohim</i>	Adonai God;	אֲדֹנֵי יְהוָה
<i>Azkir tzidkatcha l'vadecha.</i>	I will recall Your righteousness, Yours alone.	אֶזְכִּיר צִדְקָתְךָ לְבִדְדְךָ:
<i>Elohim limadtani min'urai;</i>	God, You have taught me from my youth;	17 אֱלֹהִים לִמְדַתְּנִי מִנְעוּרַי
<i>v'ad heinah agid nifl'otecha,</i>	until now I have proclaimed Your wonders,	וְעַד־הֵנָּה אֶגִּיד נִפְלְאוֹתֶיךָ:
<i>V'gam ad ziknah v'seivah</i>	and even in hoary old age	18 וְגַם עַד־זָקְנָה וְשִׁיבָה
<i>Elohim al taazveini</i>	do not forsake me, God,	אֱלֹהִים אַל־תַּעֲזֹבֵנִי
<i>ad agid z'ro-acha l'dor</i>	until I tell of Your strength to the generation,	עַד־אֶגִּיד זְרוֹעֶךָ לְדוֹר <sup>f</sup>
<i>l'chol yavo g'vuratecha,</i>	Your mighty acts, to all who are to come,	לְכָל־יָבוֹא גְבוּרָתְךָ:

<sup>a</sup> *tamid ayacheil* ("I will hope always") parallels *mei-olam kivinu lach* ("we forever put our hope in You") from *Hodaah*.

<sup>b</sup> *t'hilatecha* ("praises of You") is also used in *Hodaah*, as is the verb form of the root ה.ל.ל *h.l.l* ("to praise").

<sup>c</sup> The root ס.פ.ר *s.p.r* ("to recount," also later in v. 15) is used in *Hodaah* to describe transmitting the message of God's goodness. Other synonyms for telling of God's righteousness include *azkir* ("I will recall," v. 16) and *agid* ("I proclaim," vv. 17, 18).

<sup>d</sup> The quality of God (*midah* מידה) that we associate with a God who grants us the blessings we need to live. In the liturgy the *midah* מידה is compassion.

<sup>e</sup> One of the blessings that God gave us. Other examples include *g'vurot* ("mighty acts," v. 16), *nifla-ot* ("wonders or wondrous deeds," v. 17), and *g'dolot* ("great things," v. 19).

<sup>f</sup> Just as God is our Rock and Shield in every generation, we praise God's Name to every generation.

<sup>1</sup> *tzidkat'cha* ("righteousness") spans a range of meaning, from being innocent of wrong-doing to doing what is right and just. God's sense of justice and righteousness take center stage in the psalm.

# Hodaah הודאה

## Text from Liturgy

<i>Modim anachnu lach, sha'atah hu Adonai Eloheinu v'Elohei avoteinu v'imoteinu l'olam va'ed. Tzur chayeinu, magein yisheinu, atah hu l'dor vador. Nodeh l'cha un'sapeir t'hilatecha al chayeinu ham'surim b'yadecha, v'al nishmoteinu hap'kudot lach, v'al nisecha sheb'chol yom imanu, v'al niflotecha v'tovotecha sheb'chol eit: erev vavoker v'tzohorayim. Hatov ki lo chalu rachamecha, v'ham'rachem ki lo tamu chasadecha mei-olam kivinu lach.</i>	<p>We acknowledge with thanks that You are Adonai, our God and the God of our ancestors, forever.</p> <p>You are the Rock of our lives, and the Shield of our salvation in every generation.</p> <p>Let us thank You and praise You— for our lives which are in Your hand, for our souls which are in Your care, for You miracles that we experience every day and for Your wondrous deeds and favors at every time of day: evening, morning, and noon.</p> <p>O Good One, whose mercies never end, O Compassionate One, whose kindness never fails, we forever put our hope in You.</p>	<p>מודים אנחנו לך, שאתה הוא יי אלהינו ואלהי אבותינו ואמותינו לעולם ועד. צור חיינו, מגן ישענו אתה הוא לדור ודור. נודה לך ונספר תהלתך על חיינו המסורים בידך, ועל נשמותינו הפקודות לך, ועל נסיעך שבכל יום עמנו, ועל נפלאותיך וטובותיך שבכל עת, ערב ובקר וצהרים. הטוב כי לא כלו רחמיך, והמרחם כי לא תמו חסדיך, כי מעולם קוינו לך.</p>
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Continued on page 121.

## Why This Psalm?

When one approaches a powerful figure, let alone God, it is appropriate to conclude the interaction with words of thanks. Such is the role of *Hodaah* in the *Amidah*—it concludes our conversation with God, in which we made a number of requests, with words of thanks and praise. In *Hodaah* we acknowledge the many blessings and gifts we have in our lives at all times of day, each and every day.

The selection from Psalm 71 also praises God for the wondrous deeds that God wrought for us, from out your to—we hope—our old age. In addition to acknowledging how God has helped us in the past,

Continued on page 121.

*V'tzidkat'cha Elohim  
ad marom  
asher asita g'dolot;  
Elohim mi chamocha!  
Baruch atah, Adonai,  
hatov shimcha  
ul'cha na-eh l'hodot.*

Your righteousness, O God, is  
high as the heavens.  
You who have done great things;  
O God, who is Your peer!  
Blessed are You, Adonai,  
Your Name is Goodness,  
and You are worthy of thanksgiving.

19 וְצִדְקַתְךָ אֱלֹהִים  
עַד-מָרוֹם  
אֲשֶׁר-עָשִׂיתָ גְדֻלּוֹת  
אֱלֹהִים מִי כָמוֹךָ:  
בָּרוּךְ אַתָּה יְיָ  
הַטוֹב שִׁמְךָ  
וְלְךָ נָא אֶהְיֶה לְהוֹדוֹת.



<i>V'al kulam yitbarach v'yitromam</i>	For all these things, O Sovereign,	וְעַל כָּל־מִצְוָת וְיִתְבָּרַךְ וְיִתְרוֹמֵם
<i>shimcha, Malkeinu,</i>	let Your Name	שְׁמֶךָ מַלְכֵּנוּ
<i>tamid l'olam va-ed.</i>	be forever blessed and exalted.	תָּמִיד לְעוֹלָם וָעֶד,
<i>V'chol hachayim yoducha selah,</i>	O God, our Redeemer and Helper,	וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
<i>viy'hal'lu et shimcha be-emet.</i>	let all who live affirm You	וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,
<i>Ha-El y'shu-ateinu v'ezrateinu selah.</i>	and praise Your Name in truth.	הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֵלָה.
<i>Baruch atah, Adonai,</i>	Blessed are You, Adonai,	בָּרוּךְ אַתָּה יי,
<i>hatov shimcha</i>	You Name is Goodness,	הַטוֹב שְׁמֶךָ
<i>ul'cha na-eh l'hodot.</i>	and You are worthy of thanksgiving.	וְלִךְ נֶאֱדָה לְהוֹדוֹת.

we also vow to praise God from now until we die, so that everyone will know of God's greatness and goodness, even the next generations.

There is an intriguing difference between the Psalm 71:14-19 and *Hodaah* regarding which words each uses to describe the quality that motivated God to grant us these blessings. *Hodaah* emphasizes God's compassion (רחמים *rachamim*), whereas Psalm 71:14-19 focuses on God's righteousness (צדקה *tz'dakah*). It is interesting to consider whether we would prefer that the blessings we enjoy come from God's compassion or righteousness. In either case, we thank God for what we have and hope to continue to enjoy these and other gifts.

# Birkat Shalom ברכת שלום

## Psalm 85

<i>Eshm'ah mah y'dabeir</i> <i>ha-El Adonai;</i> <i>ki y'dabeir shalom</i> <i>el amo v'el chasidav;</i> <i>v'al yasuvu l'chislah.</i> <i>Ach karov liyreiv av yisho,</i> <i>lishkon Kavod b'artzeinu.</i> <i>Chesed ve-emet nifgashu;</i> <i>tzedek v'shalom nashaku.</i> <i>Emet mei-eretz titzmach;</i> <i>v'tzedek mishamayim nishkaf.</i> <i>Gam Adonai yitein hatov;</i> <i>v'artzeinu titein y'vulah.</i> <i>Tzedek l'fanav y'haleich</i> <i>v'yaseim l'derech p'amav.</i>  <i>Baruch atah, Adonai,</i> <i>oseh hashalom.</i>	Let me hear what God, Adonai, will speak; God will speak peace to God's people and faithful ones; may they not turn to folly. God's help is very near to those who fear God, to make God's Presence dwell in our land. Faithfulness and truth meet; justice and peace kiss. Truth springs up from the earth; justice looks down from heaven. Adonai also bestows bounty; our land yields its produce. Justice goes before God as God sets out on God's way.  Praised are You Adonai, who makes peace.	9 אֲשַׁמְעָה מִה־יְדִבֵּר הָאֵל   יְהוָה כִּי יְדַבֵּר <sup>a</sup> שְׁלוֹם <sup>1</sup> אֶל-עַמּוֹ וְאֶל-חֲסִידָיו וְאֶל-יֹשְׁבֵי לְבָסָהּ: 10 אֲךָ   קְרוֹב לִירְאָיו יִשְׁעוֹ לְשֹׁכֵן כְּבוֹד בְּאַרְצֵנוּ; <sup>b</sup> 11 חֶסֶד <sup>c</sup> וְאֱמֶת נִפְגְּשׁוּ צֶדֶק <sup>d</sup> וְשְׁלוֹם נִשְׁקוּ: 12 אֱמֶת מֵאֶרֶץ תִּצְמַח וְצֶדֶק מִשָּׁמַיִם נִשְׁקָף; <sup>2</sup> 13 גַּם-יְהוָה יִתֵּן הַטּוֹב <sup>e</sup> וְאַרְצֵנוּ תִתֵּן יְבוּלָהּ; <sup>f</sup> 14 צֶדֶק לִפְנֵי יְהוָה וַיֵּשֶׁם לְדֶרֶךְ פְּעָמָיו:  בְּרוּךְ אַתָּה יי, עוֹשֶׂה הַשְּׁלוֹם.
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<sup>a</sup> שלום *shalom* ("peace") appears here and in verse 11, as well as four times in *Sim Shalom*.

<sup>b</sup> Though the language is different, the idea in this phrase is similar to that of פניך אור *or panecha* ("the light of Your Presence").

<sup>c</sup> One of the blessings we seek in *Sim Shalom*.

<sup>d</sup> Another of the blessing for which we pray in *Sim Shalom*.

<sup>e</sup> We ask God to bring goodness to us in both the psalm and *Sim Shalom*.

<sup>f</sup> Just as *Sim Shalom* encompasses some of themes of the earlier petitions, Psalm 85 draws out the theme of a productive land that is found in *Birkat haShanim*.

<sup>1</sup> Just as God spoke the world into being, God speaks peace into being.

<sup>2</sup> This verse is used in the *Mishkan T'filah* text of the prayer *Y'shuah*.

# Birkat Shalom ברכת שלום

## Text from Liturgy

<i>Sim shalom tovah uv'rachah, chein vachessed v'rachamim, aleinu v'al kol Yisrael amecha. Bar'cheinu, yotzreinu, kulanu k'echad b'or panecha, ki v'or panecha natata lanu, Adonai Eloheinu Torat chayim v'ahavat chesed, utz'dakah uv'rachah v'rachamim v'chayim v'shalom. V'tov b'einecha l'vareich et am'cha Yisrael b'chol eit uv'chol shaah bish'lomecha. Baruch atah, Adonai, oseh hashalom.</i>	Grant peace, goodness and blessing, grace, kindness, and mercy, to us and to all Your people Israel. Bless us, our Creator, all of us together, through the light of Your Presence. Truly through the light of Your Presence, Adonai our God, You gave us a Torah of life— the love of kindness, justice and blessing, mercy, life, and peace. May You see fit to bless Your people Israel, at all times, at every hour with Your peace. Praised are You Adonai, who makes peace.	שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּךְ. בְּרַכְּנוּ יוֹצְרֵנוּ כְּלָנוּ בְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְּאוֹר פָּנֶיךָ נִתְּתָה לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, טוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל, בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמֶךָ. בְּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשְׁלוֹם.
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## Why This Psalm?

The *Amidah* concludes with a prayer for peace and blessing. The word שלום *shalom* (“peace”) also has a general sense of well-being, especially in a biblical context. Even in *Sim Shalom*, the words of the prayer suggest that שלום would be better understood as well-being, despite the powerful resonance of concluding our prayers with a prayer for peace. In a way, *Sim Shalom* encompasses all the petitions that precede it by addressing the content of a number of the petitions and by understanding that peace is at the heart of all the other blessings for which we pray.

Surprisingly, peace and well-being are not central themes in the psalms. שלום and its variations appear very infrequently, making it difficult to find a psalm that expresses the ideas of *Sim Shalom*. Psalm 85 uses the word שלום most often but is not really a prayer. Instead, it is an assertion, a vision, of what we hope will be. Rather than asking God to “grant peace,” we imagine what such a world would look like and partner with God to make enact that vision.



## **Concluding Blessings**

# Aleinu עלינו

## Psalm 96

<i>Shiru lAdonai shir chadash,</i>	Sing to Adonai a new song,	שִׁירוּ <sup>a</sup> לַיהוָה שִׁיר חֲדָשׁ
<i>shiru lAdonai kol haaretz.</i>	sing to Adonai, all the earth.	שִׁירוּ לַיהוָה כָּל־הָאָרֶץ:
<i>Shiru lAdonai barachu sh'mo,</i>	Sing to Adonai, bless God's name,	שִׁירוּ לַיהוָה בָּרְכוּ שְׁמוֹ
<i>bas'ru miyom l'yom y'shu-ato.</i>	proclaim God's victory day after day.	בְּשִׁרוֹ מִיּוֹם־לְיוֹם יְשׁוּעָתוֹ:
<i>Sap'ru vagoyim k'vodo</i>	Tell of God's glory among the nations,	סַפְּרוּ בְּגוֹיִם כְּבוֹדוֹ <sup>b</sup>
<i>b'chol haamim nifl'otav.</i>	God's wondrous deeds, among all peoples.	בְּכָל־הָעַמִּים נִפְלְאוֹתָיו: <sup>c</sup>
<i>Ki gadol Adonai um'hulal m'od</i>	For Adonai is great and much acclaimed,	כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד
<i>nora hu al kol elohim.</i>	God is held in awe by all divine beings.	נוֹרָא הוּא עַל־כָּל־אֱלֹהִים:
<i>Hod v'hadar l'fanav;</i>	Glory and majesty are before God;	הוֹד וְהַדָּר לִפְנֵינוּ
<i>oz v'tiferet b'mikdasho.</i>	strength and splendor are in God's temple.	עֹז <sup>d</sup> וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ:
<i>Havu lAdonai mishp'chot amim,</i>	Ascribe to Adonai, families of the peoples,	הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים
<i>havu lAdonai k'vod va-oz.</i>	ascribe to Adonai glory and strength.	הָבוּ לַיהוָה כְּבוֹד וְעֹז:
<i>Havu lAdonai k'vod sh'mo,</i>	Ascribe to Adonai the glory of God's name,	הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
<i>s'u mincha u'vo-u l'chatzrotav.</i>	bring tribute and enter God's courts.	שְׂאוּ־מִנְחָה וּבְאוּ לְחַצְרוֹתָיו:
<i>Hishtachavu lAdonai</i>	Bow down to Adonai	הִשְׁתַּחֲוּוּ לַיהוָה <sup>f</sup>
<i>b'hadrat kodesh;</i>	majestic in holiness;	בְּהַדְרַת־קֹדֶשׁ <sup>g</sup>
<i>chilu mipanav kol haaretz!</i>	tremble in God's presence, all the earth!	חִילוּ מִפְּנֵי כָל־הָאָרֶץ:

Continued on page 128.

<sup>a</sup> שִׁירוּ *shiru* ("sing") parallels לַשְׁבַּח *l'shabei-ach* ("to praise"). Psalm 96 uses the imperative to invite us and all the world to praise God; *Aleinu* affirms the obligation more gently, though both have the same end of calling us to continue to praise God's Name in the world. Other parallels include בָּרְכוּ *barachu* ("bless," v. 2), בְּשִׁרוֹ *bas'ru* ("proclaim," v. 2), סַפְּרוּ *sap'ru* ("tell," v. 3), הָבוּ *havu* ("ascribe," v. 7-8), and אִמְרוּ *imru* ("declare," v. 10).

<sup>b</sup> כְּבוֹד *kavod* ("glory") appears repeatedly in both Psalm 96 (vv. 3, 7, 8) and *Aleinu*.

<sup>c</sup> Verses 1-3 tell of our unique destiny—to tell the world of God's greatness. Assertions of God's greatness appear in both Psalm 96 and *Aleinu*.

<sup>d</sup> עֹז *oz* ("strength") is found in *Aleinu* as שְׁכִינַת עֹז *sh'chinat uzo* ("Your might Presence"). See also note e.

<sup>e</sup> תִּפְאֶרֶת *tiferet* ("splendor") is found in *Aleinu* paired, as it is here, with עֹז *oz* ("strength"), although the different context and grammatical construct change the meaning slightly.

<sup>f</sup> Both *Aleinu* and Psalm 96 include a call to bow to God as a form of praise and worship.

<sup>g</sup> *Aleinu* also uses the root קִדְּשׁ *k.d.sh* ("holy") to describe God.

# Aleinu עלינו

## Text from Liturgy

<i>Aleinu l'shabei-ach</i>	It is incumbent upon us to praise	עלינו לשבח
<i>laadon hakol,</i>	the Sovereign of the universe,	לאדון הכל,
<i>lateit g'dulah</i>	and proclaim the greatness	לתת גדלה
<i>l'yotzer b'reishit,</i>	of the Creator	ליוצר בראשית,
<i>shelo asanu</i>	who did not make us	שלא עשונו
<i>k'goyei haaratzot,</i>	like the nations of other lands,	כגווי הארצות,
<i>v'lo samanu</i>	who has set us apart	ולא שמנו
<i>k'mishp'chot haadamah;</i>	from the other families of the earth,	כמשפחות האדמה,
<i>shelo sam chelkeinu kahem,</i>	giving us a destiny	שלא שם חלקנו כהם,
<i>v'goraleinu k'chol hamonam.</i>	unique among the nations.	וגרלנו ככל המונם,
<i>Vaanachnu korim</i>	We bend the knee	ואנחנו כורעים
<i>umishtachavim umodim,</i>	and bow, acknowledging	ומשתחווים ומודים,
<i>Lifnei Melech Malchei haM'lachim,</i>	the supreme Sovereign,	לפני מלך מלכי המלכים,
<i>haKadosh Baruch Hu.</i>	the Holy One of Blessing.	הקדוש ברוך הוא.

Continued on page 129.

## Why This Psalm?

The service concludes with two prayers that were so beloved by earlier generations of Jews that they were added to the daily liturgy. *Aleinu*, which originally was recited only on Rosh HaShanah, reminds us that we must continue to praise and worship God. It expands on the theme found in many other prayers that God is Sovereign over us and over the whole world. *Aleinu* also affirms that God is one and expresses the hope that one day all peoples will be united in recognizing the sovereignty of the one God of heaven and earth.

Psalm 96, like *Aleinu*, calls upon us as worshipers to praise God and to tell of God's great deeds to the rest of the world. Psalm 96 looks, with even greater hope than *Aleinu*, to the day when the nations of the world will declare God's sovereignty, heralding the day when "Adonai will be One and God's Name will be One." Then, not only will people declare God's sovereignty, the whole world—heaven and earth, the seas, the fields, and the trees of the forest—will rejoice.

<i>Imru vagoyim</i>	Declare among the nations,	10 אִמְרוּ בַּגּוֹיִם
<i>Adonai malach!</i>	“Adonai is Sovereign!”	יְהוָה מֶלֶךְ <sup>a</sup>
<i>Aft tikon teivel bal timot;</i>	the world stands firm, it cannot be shaken;	אֲרֵתְכֶן תִּבֵּל בִּלְתִּמּוֹט
<i>yadin amim b’mesharim.</i>	God judges the peoples with equity.	יִדִּין עַמִּים בְּמִשְׁרִים:
<i>Yism’chu hashamayim</i>	Let the heavens rejoice	11 יִשְׂמְחוּ הַשָּׁמַיִם
<i>v’tageil haaretz;</i>	and the earth exult;	וְתִגַּל הָאָרֶץ
<i>yir’am hayam um’lo-o.</i>	let the sea and all within it thunder,	יִרְעַם הַיָּם וּמָלְאוּ:
<i>Yaaloz sadai v’chol asher bo;</i>	the fields exult and everything in them;	12 יַעֲלוּ שָׂדֵי וְכָל־אֲשֶׁר־בּוֹ
<i>az y’ran’nu kol atzei yaar</i>	then shall all the trees of the forest shout for joy	אֲזִי יִרְנְנוּ כָל־עֵצֵי־יַעַר:
<i>lifnei Adonai ki va</i>	at the presence of Adonai, for God is coming,	13 לִפְנֵי יְהוָה   כִּי בָא
<i>ki va lishpot haaretz</i>	for God is coming to rule the earth;	כִּי בָא לְשַׁפֵּט הָאָרֶץ
<i>yishpot teiveil b’tzedek</i>	God will rule the world justly,	יִשְׁפֹּט־תִּבֵּל בְּצֶדֶק
<i>v’amim be-emunato.</i>	and its peoples in faithfulness.	וְעַמִּים בְּאַמוּנָתוֹ: <sup>b</sup>

<sup>a</sup> Variations on this idea that “Adonai is Sovereign” appear throughout *Aleinu*.

<sup>b</sup> Verse 13 expresses the hope found in the last paragraph of *Aleinu* that God’s sovereignty will be recognized by all peoples. On that day, not only will God be One and God’s Name be One, but everything on earth will rejoice in the unity.



*Shehu noteh shamayim*

*v'yosed aretz,*

*umoshav y'karo*

*bashamayim mimaal*

*ush'chinat uzo*

*b'govhei m'romim.*

*Hu Eloheinu ein od,*

*emet Malkeinu*

*efes zulato.*

*Kakatuv b'Torato,*

*V'yadata hayom*

*v'hasheivota el l'vavecha,*

*ki Adonai hu haElohim*

*bashamayim mimaal,*

*v'al haaretz mitachat,*

*ein od.*

*Al kein n'kaveh l'cha*

*Adonai Eloheinu*

*livot m'heirah*

*b'tiferet uzecha,*

*l'haavir gilulim min haaretz*

*v'ha-elilim karot yikareitun.*

*L'takein olam b'malchut Shaddai,*

*v'chol b'nei vasar yikr'u vishmecha.*

*L'hafnot eilecha*

*kol rishei aretz.*

For You spread out the heavens

and established the earth;

Your majestic abode is

in the heavens above

and Your mighty Presence

is in the loftiest heights.

You are our God, there is none else.

In truth You are our Sovereign

without compare,

as is written in Your Torah:

'Know then this day

and take it to heart

that Adonai is surely God

in the heavens above and

on the earth below.

There is none else.'

We therefore hope in You,

Adonai our God.

May we soon behold

the splendor of Your might:

sweeping away the false gods of the earth

that idolatry be utterly destroyed;

perfecting the world under God's rule

that all humanity invoke Your name;

turning all the wicked

of the earth toward You.

שהוא נוטה שמים

ויסד ארץ,

ומושב יקרו

בשמים ממעל,

ושכינת עזו

בגבהי מרומים,

הוא אלהינו אין עוד.

אמת מלכנו,

אפס זולתו,

ככתוב בתורתו:

וידעת היום

והשבת אל לבבך,

כי יי הוא האלהים

בשמים ממעל,

ועל הארץ מתחת,

אין עוד.

על כן נקוה לך

יי אלהינו,

לראות מהרה

בתפארת עזך,

להעביר גלולים מן הארץ,

והאלילים כרות ופרתון,

לתקן עולם במלכות שדי,

וכל בני בשר יקראו בשמך,

להפנות אליך

כל רשעי ארץ.

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<i>Yakiru v'yeidu kol yoshvei teivel,</i>	Let all who dwell on earth acknowledge	יִכִּירוּ וַיֵּידְעוּ כָּל יוֹשְׁבֵי תֵבֵל,
<i>ki l'cha tichra kol berech,</i>	that unto You every knee must bend	כִּי לְךָ תִכְרַע כָּל בֶּרֶךְ,
<i>tishava kol lashon.</i>	and every tongue swear loyalty.	תִּשָּׁבַע כָּל לָשׁוֹן.
<i>L'fanecha Adonai Eloheinu</i>	Before You, Adonai our God,	לִפְנֵיךָ יְיָ אֱלֹהֵינוּ
<i>yichr'u v'yipolu,</i>	let them pay homage	יִכְרְעוּ וַיִּפְּלוּ,
<i>v'lichvod shimcha y'kar yiteinu.</i>	and give glory to Your honored Name.	וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ,
<i>Vikablu chulam</i>	Let all accept	וַיִּקְבְּלוּ כָּלֶם
<i>et ol malchutecha,</i>	the yoke of Your reign,	אֶת עוֹל מַלְכוּתְךָ,
<i>v'timloch aleihem</i>	that You may rule over us	וְתִמְלֹךְ עֲלֵיהֶם
<i>m'heirah l'olam va-ed.</i>	soon and forever.	מִהֲרָה לְעוֹלָם וָעֶד.
<i>Ki hamalchut shelcha hi,</i>	For Sovereignty is Yours	כִּי הַמְּלָכוּת שְׁלֹךְ הִיא,
<i>ul'olmei ad timloch b'chavod,</i>	and to all eternity You will reign in glory,	וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד,
<i>kakatuv b'Toratecha:</i>	as it is written in Your Torah:	בְּכָתוּב בְּתוֹרַתְךָ,
<i>Adonai yimloch l'olam va-ed.</i>	Adonai will reign forever and ever.	יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.
<i>V'ne-emar, V'hayah Adonai</i>	Thus it has been said: Adonai will be	וַנֶּאֱמַר, וְהָיָה יְיָ
<i>l'Melech al kol haaretz,</i>	Sovereign of all the earth.	לְמֶלֶךְ עַל כָּל הָאָרֶץ,
<i>bayom hahu yih'yeh</i>	On that day	בְּיוֹם הַהוּא
<i>Adonai echad</i>	Adonai will be One	יְהִיָּה יְיָ אֶחָד,
<i>ush'mo echad.</i>	and God's Name will be One.	וּשְׁמוֹ אֶחָד.

# Kaddish Yatom קדיש יתום

## Psalms 108 & 128

<i>Nachon libi, Elohim;</i>	My heart is firm, O God;	נָכוֹן לִבִּי אֱלֹהִים <sup>2</sup>
<i>Ashirah vaazamrah</i>	I will sing and chant a hymn <sup>a</sup>	אֲשִׁירָה וְאֶזְמְרָה <sup>a</sup>
<i>af k'vodi.</i>	with my essence, too.	אֶף-כְּבוֹדִי: <sup>1</sup>
<i>Urah haneivel v'chinor!</i>	Awake, O harp and lyre!	עוּרָה הַנֶּבֶל וְכִנּוֹר <sup>3</sup>
<i>A-irah shachar.</i>	I will wake the dawn. <sup>b</sup>	אֶעֱרָה שַׁחַר: <sup>b</sup>
<i>Od'cha vaamim, Adonai;</i>	I will praise <sup>c</sup> You among the peoples, Adonai;	אוֹדְךָ בְּעַמִּים   יְהוָה <sup>4</sup>
<i>Vaazamercha bal umim;</i>	sing a hymn to You among the nations;	וְאֶזְמְרְךָ בְּלִ-אֻמִּים:
<i>Ki gadol mei-al shamayim</i>	for higher <sup>d</sup> than the heavens	כִּי-גָדוֹל <sup>d</sup> מֵעַל-שָׁמַיִם <sup>5</sup>
<i>chasdecha;</i>	is your faithfulness;	חֶסֶדְךָ <sup>2</sup>
<i>V'ad sh'chakim amitecha.</i>	Your steadfastness reaches to the sky.	וְעַד-שָׁחֲקִים אֲמִתְךָ:
<i>Rumah al shamayim, Elohim;</i>	Be exalted <sup>e</sup> beyond the heavens, O God; <sup>f</sup>	רֹמָה <sup>e</sup> עַל-שָׁמַיִם אֱלֹהִים <sup>6</sup>
<i>V'al kol haaretz k'vodecha!</i>	let Your Presence be over all the earth!	וְעַל כָּל-הָאָרֶץ כְּבוֹדְךָ:

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<sup>a</sup> Both of these words are synonyms for songs of praise. The first of the two is the verb form of שִׁירָתָא *shirata* in *Kaddish*.

<sup>b</sup> Not only instruments, but the day itself is called to praise God.

<sup>c</sup> Another synonym of “praise;” it has a nuance of thanksgiving.

<sup>d</sup> Though here it refers specifically to God’s faithfulness, the same root is used to express praise of God in *Kaddish* (יִתְגַּדַּל *yitgadal*).

<sup>e</sup> Another synonym of “praise” that also appears in *Kaddish* in a slightly different form (יִתְרומָם *yitromam*).

<sup>f</sup> This verse in particular captures the essence of *Kaddish* by affirming that God deserves praise beyond anything that could possibly be said on earth.

<sup>1</sup> כְּבוֹדִי *k'vodi* may mean “my honor” or “my glory,” following the common usage of כְּבוֹד, but it may also imply “my essence” or “my whole being.” This suggestion is based on interpretations of כְּבוֹד *k'vod* Adonai, which is generally understood as “God’s Presence” (see verse 6). For corporeal beings such as humans, one’s “presence” is the whole being that makes up a person or, more intangibly, one’s essence. “My essence” also parallels the use of לֵב *leiv* (“heart”) in the first half of the verse; though a physical part of the body, in the biblical world, the heart symbolized the innermost part of a person.

<sup>2</sup> חֶסֶדְךָ *chasdecha* is often interpreted as “kindness,” but it has a more covenantal nuance to it. When used in biblical literature, acts of חֶסֶד *chesed* are not simply acts of “loving-kindness;” rather they uphold the responsibilities one has when part of a covenantal relationship. Therefore, חֶסֶד is better rendered as “loyalty” or “faithfulness.”

# Kaddish Yatom קדיש יתום

## Text from Liturgy

<i>Yitgadal v'yitkadash sh'mei raba b'alma di v'ra chirutei, v'yamlich malchutei b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisrael, ba'agalah uviz'man kariv, v'imru: Amen.</i>	Exalted and hallowed be God's great name in the world which God created, according to plan. May God's majesty be revealed in the days of our lifetime and the life of all Israel— speedily, imminently, to which we say: <i>Amen</i> .	יִתְגַּדֵּל וְיִתְקַדֵּשׁ שֵׁמֶה רַבָּא בְּעֵלְמָא דִּי בְּרָא כְּרַעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמָּן קָרִיב, וְאָמְרוּ אָמֵן.
<i>Y'hei sh'meih raba m'vorach l'alam ul'almei almaya.</i>	<i>Blessed be God's great name to all eternity.</i>	יְהֵא שֵׁמֶה רַבָּא מְבָרַךְ לְעֵלָם וּלְעֵלְמֵי עֵלְמַיָּא.
<i>Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kud'sha b'rich Hu, L'eila min kol birchata v'shirata tushb'chata v'nechemata da'amiran b'alma v'imru: Amen.</i>	Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy <i>Blessed One</i> , beyond all earthly words and songs of blessing, praise, and comfort. To which we say <i>Amen</i> .	יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שֵׁמֶה דְקֻדְשָׁא בְּרִיךְ הוּא, לְעֵלָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תְּשֻׁבָּתָא וְנִחְמָתָא, דְּאָמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

Continued on page 135.

## Why This Psalm?

The primary theme in *Kaddish* is the praise of God—and the inability of our words of praise to express the amount of praise that God deserves. One word after another indicates the volume of praises that we wish to express, but God ought to receive more.

Psalm 108:2-6 contains a number of words referring to praise, two of which also appear in *Kaddish*. The psalm also picks up on the idea that God's greatness extends beyond the heavens and over all the world. In *Kaddish*, this exceeding greatness is expressed in the second half of the blessing: none of our words of praise can come close to articulating the appropriate amount of praise.

<i>Y'varech'cha Adonai miTziyon;</i>	May Adonai bless you from Zion;	יְבָרֶכְךָ יְהוָה מִצִּיּוֹן 128:
<i>ur'eih b'tuv Yirushalayim</i>	may you experience the best of Jerusalem	<sup>1</sup> וְרֵאֵה בְּטוֹב יְרוּשָׁלַם 5
<i>kol y'mei chayecha.</i>	all the days of your life,	כָּל יְמֵי חַיֶּיךָ:
<i>U'reih vanim l'vanecha.</i>	and live to see your children's children.	<sup>a</sup> וְרֵאֵה-בָנִים לְבָנֶיךָ 128:
<i>Shalom al Yisrael!</i>	May there be peace over Israel!	<sup>b</sup> שָׁלוֹם <sup>2</sup> עַל-יִשְׂרָאֵל: 6

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<sup>a</sup> Like *Kaddish*, Psalm 128 includes petitions for life and peace.

<sup>b</sup> While *Kaddish* asks for blessings upon Israel, without specifying whether the land or people, the context suggests that it refers only to the people Israel. Psalm 128 expands the blessing to include the Land of Israel, especially given the references to Zion and Jerusalem in the previous verse.

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<sup>1</sup> *ur'eih b'tuv Yirushalayim*: Although the phrase literally means “may you see the best of Jerusalem,” the context suggests a fuller experience of the blessings and goodness coming out of Jerusalem. The nuance here implies partaking the best that Jerusalem has to offer, including its signature blessing of peace.

<sup>2</sup> Peace is a rare word in the Psalms, especially in the context of a petition.

<i>Y'hei sh'lama raba</i>	May there be abundant peace	יְהֵא שְׁלָמָא רַבָּא
<i>min sh'maya,</i>	from heaven,	מִן שָׁמַיָּא,
<i>v'chayim aleinu</i>	and life, for us	וְחַיִּים עָלֵינוּ
<i>v'al kol Yisrael</i>	and all Israel.	וְעַל כָּל יִשְׂרָאֵל,
<i>v'imru: Amen.</i>	To which we say <i>Amen</i> .	וְאָמְרוּ אָמֵן.
<i>Oseh shalom</i>	May the One who creates harmony	עֹשֶׂה שְׁלוֹם
<i>bimromav,</i>	on high,	בְּמִרְוֵמָיו,
<i>Hu b'rachamav yaaseh shalom</i>	bring peace	הוּא בְּרַחֲמָיו יַעֲשֶׂה שְׁלוֹם
<i>aleinu v'al kol Yisrael,</i>	to us and all Israel.	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
<i>v'imru: Amen.</i>	To which we say <i>Amen</i> .	וְאָמְרוּ אָמֵן.

## Why This Psalm?

The two concluding verses from Psalm 128 parallel the two concluding verses from *Kaddish D'Rabanan*. The two liturgical verses, which conclude some of the other versions of *Kaddish* as well, focus on blessings of peace and life for the people Israel and the world. Psalm 128:5-6 expands on those themes of peace and life. Peace and prosperity come out of Jerusalem, the City of Peace, which, we pray, also experiences peace and prosperity. When we pray for peace for Jerusalem and Zion, we include the same hopes for the Land of Israel. The “promise of life come true” in *Kaddish* is understood by Psalm 128 as ensuring continuity and knowing our impact on the generations that will carry on our tradition. Both *Kaddish* and Psalm 128 end with a final call for peace.





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# **Abstract of *Prayer of Psalms***

## **Keren Gorban**

Marc Brettler and others identify *Sefer Tehillim* as the ancient Israelite prayerbook. Certain clues in the psalms themselves indicate communal worship (e.g., the command to praise God at the beginning or end of a number of psalms: *hallelu Yah!*). Additionally, psalm-like poetry appears in a few places outside the Psalter (e.g., 1 Sam. 2) where the context suggests that the poem was used as a form of worship. Some psalms remain in regular Jewish worship, others appear in allusions or as passing references in the liturgy, and still others do not appear in worship at all. Yet many of the psalms that briefly appear or do not appear at all are powerful and meaningful prayers in and of themselves. Thus, the goal of this project is to put together a liturgy of psalms, based on the themes of the classic liturgy.

This project will contain two main components: (1) an introduction that encompasses the historical and personal background that led to this project and (2) a weekday morning service composed of psalms opposite the liturgy from *Mishkan T'filah*, along with commentary. The service is broken into five sections: Morning Blessings, Verses of Song, Sh'ma and Its Blessings, Amidah, and Concluding Prayers. The commentary addresses the psalm selection and themes in the liturgy. In addition to the primary texts of liturgy and psalms, the project also references Talmud and secondary research on worship and liturgy.