Morning Service for Weekdays
Excerpted from the Complete Siddur

Toronto
2011—5772
Siddur Committee

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Dedication

This prayer book is made possible by a generous gift from Hershell Ezrin and Sharyn Salsberg Ezrin

In Loving Memory of Their Parents
Marcia and Sydney Ezrin (z”l)
Lillian and Nathan Salsberg (z”l)

Leaders of their synagogues like their parents before them, Marcia and Sydney Ezrin and Lillian and Nathan Salsberg held the prayerbook as a sacred inheritance to be lovingly entrusted from the hands of one generation to the next. Presented as a gift before a long journey, when a new home was established, and at other important moments in the lives of their families, each siddur was given with personal blessings.

Their prayerbooks, now treasured family heirlooms, were inscribed with genealogical information, lists of names, yahrzeit dates, and the names of towns from which family members came. The prayers of the Jewish People have thereby been woven into the lives of the Ezrin and Salsberg families for generations to come.

Marcia and Sydney Ezrin, and Lillian and Nathan Salsberg instilled in their children a love of Judaism and Israel, of community and synagogue life. May their spirit and commitment to our tradition be remembered forever.
Dedication

Holy Blossom Temple is pleased to dedicate this prayerbook in honour of Rabbi W. Gunther and Elizabeth S. Plaut.

The impact the Plauts have made on the Jewish world through their writing, teaching, and leading example is beyond measure. Rabbi Plaut served our congregation as its Senior Rabbi from 1961 to 1977 and as its Senior Scholar for the years following his retirement. Together, Rabbi and Mrs. Plaut shaped and strengthened the Holy Blossom Temple community for more than four decades.

This prayerbook is made possible by a personal gift from Judith Plaut, and Rabbi Dr. Jonathan V. and Carol Plaut in loving devotion to their parents. This prayerbook is also supported by a number of Temple funds to which congregants have given generously over the years in honour of the Plaut Family.

Rabbi and Mrs. Plaut will forever be treasured by this sacred congregation.
When they sang together,  
when my morning stars sang  
as the night was ending and light came up from all sides;

when the night was ending,  
the darkness expelled,  
and my sun rose in the East;

when my thoughts shook off slumber  
and my limbs woke from their sleep of night  
then I sought to greet the dawn with music

and to worship the morning with song.

(Meshullam ben Solomon da Piera, Spain, 13th c.)
Private Prayer

These early morning prayers were originally recited at home to accompany the daily rituals of rising, washing, attending to bodily needs, and dressing. As one regains full consciousness, these blessings offer thanks for body, mind, and soul. They acknowledge one’s place in the world of nature, the family of humanity, and the People Israel. These prayers may also be recited in the synagogue as a private meditation to ready oneself for the communal worship service.

Thanking God

I give thanks to You, living and everlasting Sovereign, for You have mercifully restored my soul. Abounding is Your faithfulness.

For Health

Praised are You, Adonai our God, Sovereign of the Universe, who has made the human form with wisdom. You have created within it an intricate system of valves and vital organs. It is revealed and known before Your Throne of Glory that if even one were to fail, it would be impossible to sustain oneself and stand before You. Praised are you, Adonai, Healer of all flesh and Maker of wonders.

The soul of a human being is the lamp of God. With it, God searches all the hidden chambers. (Proverbs 20:27)

One who is cured of a dangerous illness praises God. Why should we not praise God, too, when we are granted health and protected from illness? (The Radziminer Rebbe)
For Putting on the Tallit

Praise the Eternal One, O my soul! How splendid are You, Adonai, my God, arrayed in glory and grandeur! You wrap Yourself in light as with a garment. You spread out the heavens like a curtain.

Here am I, wrapping myself in the fringed tallit in order to fulfill the commandment of my Creator, as it is written in the Torah:

“‘They shall make tzitzit for themselves on the corners of their garments throughout their generations.’

Even as I cover myself with a tallit in this world, so may my soul merit being robed in a beautiful garment in the World to Come, in the Garden of Eden. Amen.

Praised are You, Adonai our God, Sovereign of the Universe, who has sanctified us with mitzvot, and has commanded us to wrap ourselves in tzitzit.

Babylonian Talmud, M’nachot 43a

Psalm 104:1,2

I shall give thanks to God, who tests the heart, when the morning stars sing together. May God find my soul wrapped in tallit and tefillin, always dressed like a bride, morning after morning.

(From an anonymous 11th–13th c. prayer)

Numbers 15:38

And why is the tallis striped and not checkered black-and-white / like a chessboard? Because squares are finite and hopeless. / Stripes come from infinity and to infinity they go, / like airport runways where angels land and take off. / Whoever has put on a tallis will never forget.

When he comes out of a swimming pool or the sea, / he wraps himself in a large towel, spreads it out again / over his head, and again snuggles into it close and slow, / still shivering a little, and he laughs and blesses.

(Yehuda Amichai)
For Putting on Tefillin

Here I am, putting on tefillin, in order to fulfill the commandment of my Creator, who has commanded us to put on tefillin, as it is written in the Torah: “Bind them as a sign upon your arm and let them be a symbol between your eyes.”

These four portions [contained in the tefillin], Sh’mah, V’hayah im shamo’a, Kadeish, V’hayah ki yevi’acha, contain God’s oneness and unity, praised be The Name. God has commanded us to place the tefillin on the arm to recall God’s outstretched arm of the Exodus; and that it be opposite the heart in order to dedicate the desires and thoughts of our heart to God’s service, praised be The Name; and on the head, so that the soul which is in my mind, together with my other senses and potentials, may all be devoted to God’s service, praised be The Name.

(“tefillin”) The Rabbis imagine that King David’s wife Michal used to put on tefillin (Babylonian Talmud, Eruvin 96a), as Rashi’s daughters did in the early twelfth century. Rashi’s grandson, Rabbenu Tam, ruled that women who choose to wear tefillin may recite the corresponding blessing, and Rashi’s teacher, Yitzchak HaLevi, required it.
For the Arm

Praised are You, Adonai our God, Sovereign of the Universe, who has sanctified us with mitzvot, and has commanded us to put on tefillin.

For the Head

Praised are You, Adonai our God, Sovereign of the Universe, who has sanctified us with mitzvot, and has commanded us concerning the mitzvah of tefillin. Praised is God’s glorious majesty forever and ever!

Upon the Finger

I will betroth you to Me forever; I will betroth you to Me in righteousness and justice, in love and compassion; I will betroth you to Me in faithfulness, and you shall know the Eternal.

Hosea 2:21–22

When we wrap the strap around the finger, it is as if we were putting on rings of betrothal. We serve God not like a slave to a master, but like one lover to another. (Rabbi Elliot Dorff)
Morning Service for Weekdays

According to Rabbinic tradition, Abraham instituted the first *Shacharit* service, as it is written: “And Abraham rose up early in the morning to the place where he had stood” (Genesis 19:27).

The morning weekday service consists of four major units: the preparatory prayers, the *Sh’mah* and its blessings, the *Amidah*, and the Torah service on Mondays, Thursdays, and special days (such as Rosh Chodesh and the intermediate days of Festivals). For some, morning is the most natural time to pray: We are grateful that the light of day has returned; we are thankful that our bodily strength has been restored with a good night’s rest. For others, waking comes slowly. We need God’s help to “remove sleep from the eyes and slumber from the eyelids.” Rabbi Abraham Joshua Heschel admits: “I am not always in the mood to pray. I do not always have the vision and strength to say a word in the presence of God. But when I am weak, it is the law that gives me strength; when my vision is dim, it is duty that gives me insight.” For those who make morning prayer a habit, it becomes like morning exercise. Just as the body needs to move, the soul needs to be moved.

In God’s House

How lovely are your tents, O Jacob, your dwelling places, O Israel!

As for me, O God, abounding in grace, I enter Your House. I worship with awe in Your holy Temple.

Adonai, I love this sanctuary, the dwelling place of Your glory. Humbly I worship and humbly I seek blessing from the Eternal, my Maker.

How good and how pleasant it is when kinfolk sit together as one. (Psalm 133:1)
I offer my prayer to You, Adonai, at this time of favour. O God, in Your gracious love, answer me with the truth of Your deliverance.

For Torah Study

Praised are You, Adonai our God, Sovereign of the Universe, who has sanctified us with mitzvot, and has commanded us to engage in words of Torah.

Adonai our God, make the words of Your Torah sweet in our mouths, and in the mouths of Your People Israel, so that we and our children shall come to know Your name and study Torah for its own sake. Praised are You, Adonai, Teacher of Torah to Your People Israel.

Praised are You, Adonai our God, Sovereign of the Universe, who has chosen us from all peoples by giving us Your Torah. Praised are You, Adonai, Giver of Torah.

“Get yourself a teacher and acquire for yourself a study partner.” (Pirkei Avot 1:6)

Honey and milk shall be under your tongue. (Song of Songs 4:11)

Psalm 69:14

Yehoshua ben Perachiah says: “Get yourself a teacher and acquire for yourself a study partner.” (Pirkei Avot 1:6)

Honey and milk shall be under your tongue. (Song of Songs 4:11)

Torah lishmah, learning for the sake of learning, is a core value in Jewish life. It is Torah study for no purpose or application other than the pure pleasure of discovering God’s world through God’s word.
Priestly Benediction

Numbers 6:24–26

May God bless you and protect you.  
"May it be God's will!"

May God’s Presence shine upon you and be gracious to you.  
"May it be God’s will!"

May God’s favour turn to you and grant you peace.  
"May it be God’s will!"

Obligations Without Measure

These are the obligations without measure, whose reward, too, is without measure, in this world and in the World to Come:

To honour father and mother,
to act responsibly—one to the other,
to hasten to the house of study both morning and evening.

Rabban Gamliel, the son of Rabbi Yehudah HaNasi, taught:  
"Make God's will your will, so that God will make your will God's will."  
(Pirkei Avot 2:4)

Mishnah Pe’ah 1:1; Babylonian Talmud, Shabbat 127a

("priestly benediction") In many synagogues today, as in ancient times, the Kohanim, the descendants of Aaron, invoke these words, calling for God's blessing upon the Jewish People.

("the World to Come") Judaism emphasizes this life, the world we know. While belief in a World to Come has always been a central tenet of our tradition, its nature and purpose are constantly debated.

In the World to Come, each person will be asked: "What was your occupation?" If you reply: "I fed the hungry," they will say: "This is the gate of the Eternal God; they who feed the hungry, let them enter" (Psalm 118:20). So, too, with giving drink to the thirsty, clothing the naked, caring for orphans, and performing acts of lovingkindness. All these are gates of the Eternal, and those who do such deeds shall enter. (Midrash T’hillim)

("to honour father and mother") The fifth commandment does not demand that we love our parents; not all parents are deserving of love. The minimum requirement is defined by our Sages: To show parents honour, one must ensure they have food and drink, clothing, and warm bedding; to show parents reverence, one must neither stand nor sit in their place, nor publicly contradict their words, nor side with their opponent in an argument" (Babylonian Talmud, Kiddushin 32a).
to welcome the stranger,

to visit the sick,

to rejoice with bride and groom,

to accompany the dead to the grave,

to pray with sincerity,

to make peace between one and another;

but the study of Torah rivals them all.

For the Soul

My God, the soul You have given me is pure! You created and formed it. You breathed it into me and watch over it with care. So long as my soul remains within me I shall give thanks to You, my God and God of my ancestors, Sovereign of all creation, Protector of every human spirit.

Praised are You, Adonai, in whose hand are the souls of all the living and the spirit of every human being.

עָלָּהָ נְשָׁמָה שֶׁנָּתַֽתָּ בִּי, טְהוֹרָהּ הִיא! אַתָּה בְרָאתָהּ, אַתָּה יְצַרְתָּה, אַתָּה נְפַחְתָּ בִּי, וְאַתָּה מְשַׁמְּרָה בְּקִרְבִּי. ל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי, כּ מְדֶה/מְדָה אֲנִי לְפָנֶֽיךָ , יְיָ אֱלֹהַי וֵאלֹהִי אֲבוֹתַי, רִבּוֹן כּל הַמַּעֲשִׂים, אֲדוֹן כּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה יְיָ, אֲשֶׁר בְּיָדוֹ לְל חָי, וְרֽוּחַ כּ נֶֽפֶשׁ כּ בְּשַׂר אִישׁ.

The main thing is purity of the soul and devotion of the heart. Better is a little that contains the heart than much that is devoid of it. (Rabbi Bachya ibn Pekuda)
Morning Blessings

Praised are You, Adonai our God, Sovereign of the Universe, who has given the rooster the instinct to distinguish day from night.

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

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

Praised are You, Adonai our God, Sovereign of the Universe, who has made me according to Your will.

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

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

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

From Babylonian Talmud, B’rachot 60b; Job 38:36

From Psalm 146:8

Note:
- "שֶׁעָשַׂנִי יִשְׂרָאֵל" ("who has made me a Jew") The original form of this blessing praises God for “not making me a gentile.”
- "שֶׁעָשַׂנִי בֶּן/בַּת חוֹרִין" ("who has made me free") The original form of this blessing praises God for “not making me a slave.”
- "שֶׁעָשַׂנִי כִּרְצוֹנוֹ" ("who has made me according to Your will") Reciting the original form of this blessing, a man praises God for “not making me a woman,” as an expression of gratitude for being bound to all mitzvot. By contrast, a woman, who by Jewish law is exempt from most of the positive, time-bound mitzvot, simply praises God for “making me according to Your will.”

These three blessings are a unit, praises of thanksgiving for being called upon to fulfill the mitzvot. According to Jewish law, a gentile, a slave, and a woman are limited in the number of mitzvot they can fulfill. Our liturgy reframes the original negative statements (i.e., “who has not made me ...”) into positive statements (i.e., “who has made me ...”), while still declaring our readiness for the performance of mitzvot.
Praised are You, Adonai our God, Sovereign of the Universe, who lifts up the fallen.

Praised are You, Adonai our God, Sovereign of the Universe, who spreads out the land over the waters.

Praised are You, Adonai our God, Sovereign of the Universe, who provides for all my needs.

Praised are You, Adonai our God, Sovereign of the Universe, who makes firm our steps.

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

Praised are You, Adonai our God, Sovereign of the Universe, who crowns Israel with glory.

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

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

From Isaiah 40:29

Sleep is one-sixtieth of death, and waking is a kind of rebirth.
(Babylonian Talmud, B’rachot 57b)
Praised is the One who spoke and the world came into being. Praised be God. Praised is the Source of creation. Praised is the One whose word is deed, whose decree is fact. Praised is the One whose compassion covers the earth and all its creatures. Praised is the One who rewards the reverent. Praised is the living and eternal God, everlasting Sovereign of the Universe. Praised is the Redeemer and Rescuer. Praised is The Name.

With songs of praise we will glorify You; we will speak Your name and proclaim Your sovereignty, for You are our Ruler, the only One, the Life of the Universe.

Praised are You, Adonai, the Sovereign God who is exalted with songs of praise.

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם
בָּרוּךְ הוּא.
בָּרוּךְ עֹשֶׂה בְרֵאשִׁית,
בָּרוּךְ אוֹמֵר וְעוֹשֶׂה.
בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,
בָּרוּךְ מְרַחֵם עַל הָאָֽרֶץ.
בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,
בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב
לִירֵאָיו.
בָּרוּךְ חַי לָעַד וְקַיָּם לָנֶֽצַח,
בָּרוּךְ פּוֹדֶה וּמַצִּיל,
בָּרוּךְ שְׁמוֹ.
בִּשְׁבָחוֹת וּבִזְמִירוֹת נְגַדֶּלְךָ
וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ , וְנַזְכִּיר
שִׁמְךָ וְנַמְלִיכְךָ , מַלְכֵּֽנוּ,
אֱלֹהֵֽינוּ, יָחִיד חֵי הָעוֹלָמִים,
מֶֽלֶךְ , מְשֻׁבָּח וּמְפֹאָר עֲדֵי
עַד שְׁמוֹ הַגָּדוֹל.
בָּרוּךְ אַתָּה יְיָ, מֶֽלֶךְ מְהֻלָּל
בַּתִּשְׁבָּחוֹת.

ברוך שאמר ויהיה עולם
ברוך הוהי.
ברוך Deus Creatorem.
ברוך אומר ועש.
ברוך יוצר וشهاد.
ברוךＹוהי。
ברוך יוצר על עולם.
ברוך יוצר על הבריות.
ברוךمشלם שכר טוב
ליראתיך.
ברוך חי לנצח וקיים לנצח.
ברוך פוד ומציל.
ברוך שמו.
בשירות ובזميرות נｅדלאך
ｗישבוחים ופוארים ומעפר
שקף ימימיךפמלניה.
אלוהים יוצר ויוסיף.
מלך משבה ומעפר ערי
עד שמו יגוהל.
ברוך אתה יהלך מהלל
ב墦صحابות.

These words refer to the first chapter of Genesis. God created the universe through speech: “Let there be...” Sa’adyah Gaon distinguishes God’s acts of creation from human acts of creation. While God creates out of nothing, we can only reshape what already exists. And yet our speech creates, too. Through our words we create and destroy non-physical realities—thoughts, emotions, relationships. These very words of praise can create a new reality. (Rabbi Lawrence Hoffman, adapted)

P’sukei D’Zimrah

These “Verses of Song” are praises designed to prepare the worshipper for the main service.

It is told that the most devout would wait an hour before praying in order to concentrate their thoughts on God (Mishnah B’rachot 5:1). The Tzanz Rebbe was asked: “What do you do in order to prepare for prayer?” He replied: “I pray that I may be able to pray properly.”

These words refer to the first chapter of Genesis. God created the universe through speech: “Let there be...” Sa’adyah Gaon distinguishes God’s acts of creation from human acts of creation. While God creates out of nothing, we can only reshape what already exists. And yet our speech creates, too. Through our words we create and destroy non-physical realities—thoughts, emotions, relationships. These very words of praise can create a new reality. (Rabbi Lawrence Hoffman, adapted)
Ashrei

Happy are those who dwell in Your House; they will ever praise You. Selah! Happy is such a People; happy the People whose God is Adonai.

A Psalm of David.
I shall exalt You, my Sovereign God; I shall praise Your name forever. Every day shall I praise You; I shall extol Your name forever.

Great is the Eternal and most worthy of praise; God's greatness is unfathomable. Generation upon generation will acclaim Your deeds and tell of Your mighty acts.

I shall speak of Your radiant glory and Your wondrous works. They will speak of Your awesome might, and I shall recount Your greatness.

They will tell of Your great goodness and sing joyously of Your righteousness. Gracious and compassionate is the Eternal, slow to anger, abounding in kindness.

The Eternal is good to all; God’s compassion extends to all creation. All Your works, Adonai, will thank You; Your faithful will praise You.

Rabbi Eliezer said: “Even the person for whom the miracle is performed is unaware of the miracle.” (Babylonian Talmud, Niddah 31a)

Exodus 34:16

Psalm 84:5

Psalm 144:15

Psalm 145
They will tell of the glory of Your dominion, and speak of Your might: to make Your power and the glorious splendour of Your sovereignty known to humankind.

Your sovereignty is an everlasting sovereignty; Your rule is for every generation. The Eternal supports all who stumble, raises up all who are bent low.

The eyes of all look to You; You give them timely sustenance. You open Your hand and satisfy all the living.

The Eternal is just in all ways, gracious in all deeds. The Eternal is near to all who call out, to all who call out in truth.

God fulfills the will of the reverent, hears their cry and saves them. The Eternal watches over all who love God; but all the wicked, God will destroy.

Let my mouth praise Adonai; let every creature praise the Holy Name forever. We shall praise God now and forever. Halleluyah!

We rely on God not to burden us with something we cannot carry. (Rashi)

The greatest miracle of all is to bring into the heart of a Jew the holy influence whereby he may be enabled to pray. (Rabbi Shlomo of Karlin)
Chatzi Kaddish

Magnified and sanctified be the great name of the One by whose will the world was created. Amen. May God’s sovereignty govern our lives, and the life of the whole House of Israel, and let us say: Amen.

May God’s great name be praised for all eternity.

Blessed and praised; glorified, exalted, and extolled; lauded, honoured, and acclaimed be the name of the Holy One, who is ever to be praised, far above all the blessings and songs of praise and consolations which human lips can utter, and let us say: Amen.

Rava taught: These words of praise are one of the pillars on which the world stands. (Babylonian Talmud, Sotah 49a)

From Psalm 113:2, Daniel 2:20

Levi Yitzchak, son of Sarah of Berdichev, say: “Yitgadal v’yitkadash—Magnified and sanctified be God’s great name!” And so I also say: “I shall not go hence nor budge from my place until there be an end of this exile. Yitgadal v’yitkadash—Magnified and sanctified be God’s great name!” (Rabbi Levi Yitzchak of Berdichev)
Sh’ma and Its Blessings

Barechu announces a new section of the service: the Sh’ma and its blessings. The themes of the prayers which surround the Sh’ma are Creation (Yotzer Or), Revelation (Ahavah Rabbah), and Redemption (Ge’ulah). Each of these prayers refers to historical events which present evidence of God’s greatness, God’s love for the world, and God’s love for the Jewish People, respectively. Although the creation of the universe, the revelation of Torah at Sinai, and the redemption from Egyptian slavery are singular events described in the Torah, our tradition teaches that none is yet complete; each is in the process of being fulfilled. The past provides the paradigm for the present to give way to an ever greater future.

All rise.

Call to Worship

Praise the Eternal One who is praised.

Praised be the Eternal One who is praised forever and ever!

Creation

Praised are You, Adonai our God, Sovereign of the Universe, who fashions light and creates darkness, who makes peace and creates all things. With compassion God brings light to the earth and all who dwell there; with goodness God renews the work of Creation continually, day by day.

From Isaiah 45:7

Yotzer Or

"who fashions light" When God created the world, God said: “Let there be light.” Do you think God spoke in a harsh voice? . . . God didn’t even say it. God sang it. God sang the whole of creation into being. Reb Nachman taught: “When you talk instead of sing, you disconnect yourself from the creation of the world.” (Rabbi Shlomo Carlebach)
How varied are Your works, Adonai! With wisdom have You made them all. The earth is resplendent with Your creations.

Let all praise You, Adonai our God, for the excellence of Your handiwork; and for the radiant lights You have made, let them glorify You. Selah! May You cause a new light to shine upon Zion; and let us all soon be worthy of its light.

Praised are You, Adonai, Creator of the luminaries.

Revelation

Abounding is Your love, Adonai our God, and great is Your compassion. Avinu Malkeinu, our ancestors were secure in Your Presence and You taught them the laws of life. Be gracious now to us, and teach us.

Avinu, Av HaRachaman, have compassion upon us. Inspire us to know and understand; to listen, learn, and teach; to observe and uphold with love all the teachings of Your Torah.

All authentic interpretations of Jewish tradition in ages to come were implied in the original revelation at Sinai. (Sifre Deuteronomy 79)

Psalm 104:24
Creation happens to us, burns into us, changes us; we tremble and swoon, we submit. Creation—when we participate in it, we encounter the Creator, and we offer ourselves to Him, helpers and companions. (Martin Buber)
Enlighten our eyes with Your Torah, that we may cling to Your mitzvot. Unite our hearts to love and revere Your name. Then shall we never be shamed, for we place our trust in You, the great, holy, and awesome One. We shall rejoice in Your saving power, for You are the Source of our help. In love, You have chosen us and drawn us near to Your great name. In love, we now declare Your Oneness.

Praised are You, Adonai, who has chosen Your People Israel with love.

Revelation is the silent, imperceptible manifestation of God in history. (Herbert Loewe)
Hear, O Israel:
the Eternal One is our God,
the Eternal God is One!
Praised be God’s glorious majesty
forever and ever.

All are seated.

You shall love the Eternal One,
your God, with all your heart,
with all your being, with all your
might. Set these words, which
I command you this day, upon
your heart. Impress them upon
your children; speak of them
in your home and on your way,
when you lie down and when you
rise up. Let them be a sign upon
your hand, a symbol between
your eyes. Inscribe them on the
doorposts of your house, and on
your gates.

To love God truly,
one must first love
human beings. And
if people tell you
that they love God
but do not love
others, you will
know that they are
lying. (Chasidic
teaching)

(Deuteronomy
6:4)

שְׁמַע יִשְׂרָאֵל יְהוָֹה אֱלֹהֵינוּ לְנַפְשְׁךָ לְלָבָֽבְךָ וּבְכָל־בְּכָל־מְאֹדֶֽךָ: וְהָיוּ הַדְּבָרִים וּבְכָל־אֵלֶּֽהָ אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶֽךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ כְּבָכָה וּבְקָוָמֶֽךָ: וּקְשַׁרְתָּם וּבְשִׁירֵיכָם בֵּין עֵינֶֽךָ: וּכְתַבְתָּם עַל־מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶֽיךָ:

To love God truly,
one must first love
human beings. And
if people tell you
that they love God
but do not love
others, you will
know that they are
lying. (Chasidic
teaching)

(Deuteronomy
6:5–9)

שְׁמַע יִשְׂרָאֵל יְהוָֹה אֱלֹהֶיךָ ל־נַפְשְׁךָ ל־לָבָֽבְךָ וּבְכָל־בְּכָל־מְאֹדֶֽךָ: וְהָיוּ הַדְּבָרִים וּבְכָל־אֵלֶּֽהָ אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶֽךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ כְּבָכָה וּבְקָוָמֶֽךָ: וּקְשַׁרְתָּם וּבְשִׁירֵיכָם בֵּין עֵינֶֽךָ: וּכְתַבְתָּם עַל־מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶֽיךָ:

(Deuteronomy
6:4–9)

In order to fulfill the command
“Sh’má! Hear!” some cover their eyes to sharpen
their sense of hearing. It
is also customary to recite the first line of
the Sh’má in a full voice to publicly declare the
Oneness of God, while the second line—
“baruch shem”—is whispered as a private affirmation
of faith.

One may recite the Sh’má in any language
(Babylonian Talmud, B’rachot 13a).

“to repeat” is related to the word for teeth. This
suggests that teaching by consistent repetition
is the best way to make an impression upon the
next generation.

These commands are physically acted
out when putting on tefillin, a
symbol of one’s commitment to God through
emotional (“upon your heart”), physical (“upon
your hand”), and intellectual (“between your
eyes”) devotion. (Rambam)

The blessings for tefillin are found on pages
35 and 36.
If you carefully obey My mitzvot which I give you this day, to love and serve Adonai your God with all your heart and soul, I will cause rain to fall on your land in season, the autumn rains and the spring rains, that you may gather in your grain, wine, and oil. And I will provide grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and bow down to them; for then the anger of the Eternal One will blaze against you, and will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly vanish from the good land which the Eternal One gives you. You shall place these words of Mine in your heart and soul. Let them be a sign upon your hand, a symbol between your eyes. Impress them upon your children; speak of them in your home and on your way, when you lie down and when you rise up. Inscribe them on the doorposts of your house and on your gates—that your days and the days of your children may be prolonged in the land, which the Eternal One promised to give your ancestors, for as long as the sky is laid out over the earth.

Whatever may be your lot in life, may you be neither dazzled by abundance nor frightened by want, for the goods of the earth are not your goods.

(Rabbi Samson Raphael Hirsch)

mezuzah (“mezuzah”) Literally, this means “doorpost,” but it has come to refer to the amulet which contains the Sh’ma and the paragraphs which follow it. Affixed to the doorpost, the mezuzah is a physical reminder to dedicate one’s home to God, to make it a sanctuary. (See page 431 for the Chanukat Bayit ceremony.)
The Eternal One spoke to Moses, saying:

“Speak to the children of Israel and instruct them to make for themselves tzitzit on the corners of their garments throughout their generations, and to include in the tzitzit on each corner a thread of blue. You shall have the tzitzit, so that when you look upon it you will remember to do all the mitzvot of the Eternal One and you will not follow the desires of your heart and eyes which lead you astray.”

Remember to do all My mitzvot, so shall you consecrate yourselves to your God. I am the Eternal, your God, who led you out of Egypt to be your God; I, Adonai, am your God.

ץיזית ("tzitzit") In the ancient Near East, the garments of the nobility were elaborately fringed. This text calls upon all Israel to wear tassels and to dye them in a rare and expensive shade of blue. The tzitzit, therefore, may represent a democratization process in which all Israel is seen to be a “nation of priests” (Exodus 19:6). (Marc Brettler)

The numerical value of the Hebrew letters of the word “tzitzit” adds up to 600. There are eight threads and five knots. Added together, the total is 613, the number of mitzvot written in the Torah. The tzitzit is a physical reminder of the mitzvot.

כחול כץ (“a thread of blue”) The origin of this particular shade of sky-blue dye has been lost for millennia. Therefore, most tzitziyot today are made of only white threads.
Redemption

True and enduring, beloved and precious, awesome and adorned, good and beautiful is this eternal truth: the God of the Universe is our Sovereign, the Rock of Jacob our Protecting Shield!

From generation to generation, O God, You endure and Your name endures. Your throne is upright, Your faithfulness everlasting. Steadfast and precious, Your words are resplendent with life and sustaining power; they stand the test of time.

Adonai, You redeemed us from Egypt and set us free from the house of bondage. In turn, Your cherished ones offered songs of praise and melodies of thanks to You, the Sovereign, living God.

High and exalted, mighty and awesome, You humble the proud and raise the lowly. You free the captive and redeem the oppressed. You answer the moment we cry out.

We are God’s stake in human history. (Rabbi Abraham Joshua Heschel)
Praises to God Most High,
who is praised and is praiseworthy!
Moses, Miriam, and the Children of Israel answered You with this song of rejoicing:
"Who is like You, Adonai,
among the gods?
Who is like You, majestic in holiness, awesome in praise, doing wonders?"
The redeemed sang a new song to Your name at the shore of the sea; in unison they gave thanks and proclaimed Your sovereignty, saying:
“The Eternal will reign forever and ever!”
Rock of Israel, come to Israel’s help. Fulfill Your promise to redeem Judah and Israel. The name of our Redeemer is Adonai Tz’va’ot, the Holy One of Israel. Praised are You, Adonai, who redeemed Israel.

עֹשֵׂה פֶלֶא
(“doing wonders”) Rabbi Adda said in the name of Rabbi Yannai: “One should never remain in a place of danger and say ‘a miracle will be wrought for me’—a miracle may not be wrought for you; and should it be wrought, it will detract from your ultimate store of merit.” (Babylonian Talmud, Shabbat 32a)
גָּאַל יִשְׂרָאֵל
(“who redeemed Israel”) We Jews are all born of wanderers, with shoes under our pillows and a memory of blood that is ours raining down. We honor only those Jews who changed tonight, those who chose the desert over
bondage, who walked into the strange and became strangers and gave birth to children who could look down on them standing on their shoulders for having been slaves. We honor those who let go of every-thing but freedom, who ran, who revolted, who fought, who became other by saving themselves.
(Marge Piercy)
During the Ten Days of Repentance include:

Remember us for life, O Sovereign who desires life, and inscribe us in the Book of Life, for Your sake, O God of Life.

אבות ("ancestors") Why does it say: “God of Abraham, God of Isaac, and God of Jacob” and not simply: “God of Abraham, Isaac, and Jacob?” Because Isaac and Jacob did not merely take over the tradition of Abraham their father, but they themselves each searched for God. (Chasidic teaching)
God’s Power

Eternal is Your might, Adonai. You extend life after death. Great is Your power to save.

From Psalm 147:18

From Simchat Torah until Pesach include:
You cause the wind to blow and the rain to fall.

From Pesach until Sh’mini Atzeret include:
You cause the dew to descend.

With loyal kindness You sustain the living; with great compassion You extend life to the dead. You support the fallen and heal the sick; You free the captive and keep faith with those who sleep in the dust. Who is like You, Mighty One? Who can compare to You, Sovereign of life and death, Source of salvation?

During the Ten Days of Repentance include:
Who is like You, Av HaRachamim, who compassionately remembers Your creations for life?

You are faithful in extending life after death. Praised are You, Adonai, who extends life after death.

Salvation does not come about all at once; it grows, moment by moment, until the world is changed. As it written: “Then shall Your light break forth like the morning” (Isaiah 58:8).
God’s Holiness

We sanctify Your name on earth, even as all things, to the high heavens, declare Your holiness; as it is written by Your prophet: “One called out to another and proclaimed:

‘Holy, holy, holy is Adonai Tz’va’ot, the fullness of all the earth is God’s glory.’”

Those facing them declare: “Praised!” “Praised be God’s glory from God’s place.”

And in Your holy words it is written: “The Eternal will reign forever; Your God, O Zion, from generation to generation. Halleluyah!”

From generation to generation we will declare Your greatness, and through all eternity we will proclaim the sanctity of Your holiness. Your praise, our God, will never be taken from our mouths; for God and Sovereign, great and holy are You. *Praised are You, Adonai, the holy God.

*During the Ten Days of Repentance substitute:

Praised are You, Adonai, the holy Sovereign.

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Malakim kol haaretz kadosh, (“the fullness of all the earth is God’s glory”) When his student asked: “Rebbe, where is God?” the Chasidic master Rabbi Menachem Mendel of Kotzk responded: “Wherever you let God in.”
Understanding

You favour humankind with knowledge and teach mortals understanding. Favour us with a measure of Your knowledge, understanding, and insight. Praised are You, Adonai, gracious Giver of knowledge.

Repentance

Cause us to return, Avinu, to Your Torah; draw us near, our Sovereign, to Your service; and lead us in wholehearted repentance back to You. Praised are You, Adonai, who desires repentance.

Forgiveness

Forgive us, Avinu, for we have sinned; pardon us, our Sovereign, for we have transgressed, for You are the One who pardons and forgives. Praised are You, Adonai, who graciously extends forgiveness.

בינה

“understanding” I do not beg You to reveal to me the secret of Your ways; I could not bear knowing. But show me one thing; show it to me more clearly and more deeply; show me what this, which is happening at this very moment, means to me, what it demands of me, and what You, Ruler of the Universe, are telling me by way of it. (Rabbi Levi Yitzchak of Berdichev)

תשובה

“repentance” Rabbi Eliezer said: “Repent one day before your death.” His disciples asked: “Does anyone know on what day he will die?” He answered: “All the more reason to repent today.” (Babylonian Talmud, Shabbat 153a)

סליחה

“forgiveness” The highest sacrifice is a broken and contrite heart; the highest wisdom is that which is found in the Torah; the noblest of all ornaments is modesty; and the most beautiful thing that a person can do is to forgive a wrong. (Rabbi Eliezer of Worms)
**Redemption**

Look upon our affliction and defend our cause; redeem us speedily for the sake of Your name, for You are a mighty Redeemer. Praised are You, Adonai, Redeemer of Israel.

**Healing**

Heal us, Adonai, and we will be healed. Save us, and we will be saved; for You are our Praise, the One who grants complete healing for all our afflictions.

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One may offer a personal prayer for a loved one in need of healing.

May it be Your will, Adonai, my God and God of my ancestors, that You quickly send a complete healing from heaven, healing for the soul, and healing for the body, for the ailing, ________ son/daughter of ____________, together with the ailing of Israel.

---

Forgetfulness leads to exile, while remembering is the secret of redemption. (The Baal Shem Tov)

The essence of the mitzvah to visit the sick is to determine the needs of the patient, to see what has to be done for him, and to make him comfortable with others. You must also remember to pray for mercy on his behalf. If you visited him and did not pray for his recovery, you have not fulfilled the mitzvah. (Kitzur Shulchan Aruch)
Abundance

Bless us, Adonai, our God; let this year and all the varieties of its produce be for goodness; and bestow blessing upon the face of the earth. Satisfy us with Your bounty and bless our year as the good years. Praised are You, Adonai, who blesses the years.

Freedom

Sound a great shofar for our freedom. Raise up a banner to gather our exiles, and gather us together from the four corners of the earth. Praised are You, Adonai, who gathers the dispersed of Your People Israel.

Justice

Restore the justice sought by our judges and our counsellors as at the beginning. Remove from us sorrow and sighing, and may You alone reign over us, Adonai, with kindness and compassion. Make us righteous with justice. Praised are You, Adonai, *Sovereign, Lover of righteousness and justice.

*During the Ten Days of Repentance substitute:

The Sovereign who is Justice.

Believe me, the drug of freedom is universally potent.
(Natan Sharansky)

Justice, justice shall you pursue.
(Deuteronomy 16:20)

Thus says the Eternal: “Let not the wise glory in their wisdom, neither let the mighty glory in their might, let not the rich glory in their riches, but let them that glory, glory in this—that I am the Eternal who acts with love, justice, and righteousness on Earth.”
(Jeremiah 9:22–23)
Against Enemies

For slanderers let there be no hope, and may all wickedness perish instantly; may all Your enemies be swiftly cut off, and may You quickly uproot, crush, rout, and subdue the insolent speedily in our days. Praised are You, Adonai, who breaks enemies and subdues the insolent.

The Righteous

Over the righteous, over the pious, over the elders of Your People, the House of Israel, over the remnant of their scholars, over the true converts, and over us may Your mercy well up, Adonai, our God. Grant bountiful reward to all who truly trust in Your name and place our lot among them forever. May we not be put to shame, for in You have we put our trust. Praised are You, Adonai, Support and Trust of the righteous.

Even if it seems inadequate in your eyes, none of the good you do is ever lost. (Rabbi Nachman of Bratzlav)

All those who are in a position to stop the members of their household from sinning and do not do so are held accountable for the sins of their household; those who are in a position to reprove their fellow citizens and do not do so, are held accountable for the sins of their city; and those who are in a position to reprove all humanity and do not do so, are held accountable for the sins of the whole world. (Babylonian Talmud, Shabbat 54b)

Hate evil and love goodness, and establish justice in the gate. (Amos 5:15)
For Jerusalem

To Jerusalem, Your city, turn in compassion, and dwell therein as You have promised. Rebuild it soon in our days as an eternal edifice. Praised are You, Adonai, Builder of Jerusalem.

Deliverance

Cause the sprout of deliverance to spring up soon. Let the light of deliverance shine forth according to Your word, for we hope for Your deliverance all the day. Praised are You, Adonai, who causes the light of deliverance to break through.

Hear Oearable Prayer

Hear our voice, Adonai, our God, have pity and compassion upon us, and accept our prayer with mercy and favour, because You are God who hears prayers and supplication. Our Sovereign, do not turn us away empty, for You listen compassionately for the prayer of Your People Israel. Praised are You, Adonai, who listens to prayer.

One who stands at prayer, outside of the land of Israel, should direct one’s heart toward Jerusalem.

(Babylonian Talmud, B’rachot 30a)

Our prayers are answered not when we are given what we ask, but when we rise to the challenge to be what we can be.

(Rabbi Morris Adler)
Worship

Be gracious, Adonai our God, to Your People Israel, and receive our prayers with love. May our worship always be acceptable to You.

Draw near to all who seek You; turn to all who serve You; grace us with the presence of Your spirit.

On Rosh Chodesh, Chol HaMo'eid, and Yom HaAtzma'ut include:

- day of the New Month.
- Festival of Pesach.
- Festival of Sukkot.
- day of Israel’s Independence.

Adonai our God, this day remember us for well-being. Amen.
This day acknowledge us with blessing. Amen.
This day help us to a fuller life. Amen.

And may our eyes behold Your compassionate return to Zion.
Praised are You, Adonai, who restores Your Divine Presence to Zion.

Mishnah Rosh HaShanah 4:5,
Mishnah Tamid 5:1
Gratitude

We gratefully acknowledge that You are Adonai our God, the God of our People for all time. You are the Rock of our life, the Power that shields us in every age. We thank You and sing Your praises: for our lives, which are in Your hand; for our souls, which are in Your keeping; for the signs of Your presence we encounter every day; and for Your wondrous gifts at all times, morning, noon, and night. You are Goodness; Your mercies never end. You are Compassion; Your love has never failed. You have always been our Hope.

From Psalm 79:13

On Chanukah include:

We give thanks for the redeeming wonders, the mighty deeds, and the triumphant battles by which our People was saved at this season in days gone by.

In the days of Matityahu the Hasmonean and his sons, a tyrant arose against our ancestors, determined to make them forget Your Torah, and to turn them away from doing Your will. But with great compassion, You stood by them in their time of trouble.

You defended their cause; You judged their case and avenged them.

From Lamentations 3:22
For the Jews there was light, happiness, joy, and honour (Esther 8:16). So may it be for us! (Havdalah liturgy): Through the power of Your spirit, the weak defeated the strong, the few prevailed over the many, and the righteous were triumphant. Then Your children returned to Your House, entered the Holy of Holies, purified Your sanctuary, and kindled the lights in its courtyards. They dedicated these eight days of Chanukah to give thanks and to praise Your great name.

On Purim include:

On Chanukah continue:

We give thanks for the redeeming wonders, the mighty deeds, and the triumphant battles by which our People was saved at this season in days gone by.

In the days of Mordechai and Esther, in the capital city of Shushan, the wicked Haman rose up, plotting the destruction of all the Jews. He planned to annihilate them—young and old, women and children—in a single day, the thirteenth of Adar, and to plunder their possessions as well.

But You, in Your great compassion, thwarted his plan and frustrated his scheme.

For the Jews there was light, happiness, joy, and honour (Esther 8:16). So may it be for us! (Havdalah liturgy)
For all this, O Sovereign God, let Your name be forever praised and exalted.

During the Ten Days of Repentance include:

Inscribe all the children of Your covenant for good life.

O God, our Redeemer and Helper, let all who live gratefully acknowledge You and praise Your name in truth. Selah! Praised are You, Adonai, whose name is Goodness. We give You thanks and praise.

Peace

Grant us peace, Your most precious gift, O Eternal Source of peace, and give us the will to proclaim its message to all the peoples of the earth. Bless our country, that it may ever be a stronghold of peace, and its advocate among the nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship among the inhabitants of all lands, and may the love of Your name hallow every home and every heart.

*Praised are You, Adonai, who blesses Your People Israel with peace.

**Shem Shalem** ("grant us peace") Rabbi Shimon ben Chalafta taught: “The Holy One, blessed be God, found no better vessel to hold Israel’s blessings than peace, for it is written in Psalm 29:1: ‘The Eternal will give strength to His People. The Eternal will bless His People with peace.’” (Mishnah Uktzin 3:12)
Private Meditation

My God, keep my tongue from evil and my lips from deceit. Help me to keep silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, and let my soul pursue Your mitzvot. Concerning those who plan evil against me, swiftly annul their counsel and frustrate their intentions. Act for the sake of Your name. Act for the sake of Your right hand. Act for the sake of Your holiness. Act for the sake of Your Torah. In order that Your loved ones be delivered, save with Your right hand and answer me.
May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer.

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and on all the world. And let us say: Amen.

All are seated.

In celebration of Rosh Chodesh, Chol HaMo‘eid, or Yom HaAtzma‘ut, the Abbreviated Hallel is found on page 69.

On Mondays, Thursdays, Rosh Chodesh, and Chol HaMo‘eid, the Torah service is found on page 70.

Aleinu is found on page 74.

God is Peace, God’s name is Peace, and all is bound together by Peace.

(The Zohar)
The Abbreviated Hallel

The Hallel is a series of psalms added to the liturgy on festive days. This abbreviated alternative may be said during Chol HaMo'eid Pesach, Chol HaMo'eid Sukkot, and Chanukah, and on Rosh Chodesh, Yom HaAtzma'ut, and Yom Yerushalayim.

Praise the Eternal, all you nations!
Extol God, all you peoples!
For great is God’s love for us,
everlasting is God’s faithfulness.
Halleluyah!

O give thanks to Adonai
who is good;
God’s love is everlasting.

Let Israel now say:
God’s love is everlasting.

Let the House of Aaron now say:
God’s love is everlasting.

Let all who revere the Eternal now say:
God’s love is everlasting.

Praised is the one who comes in the name
of Adonai; we bless you from the House
of Adonai.
You are my God, and I will thank You;
You are my God; I will exalt You.

O give thanks to Adonai, who is good;
God’s love is everlasting.

Psalm 118:26, 28–29

אֲרוֹמְמֶךָּ אֲרוֹמְמֶךָּ אֲרוֹמְמֶךָּ אֲרוֹמְמֶךָּ

אֲרוֹמְמֶךָּ אֲרוֹמְמֶךָּ אֲרוֹמְמֶךָּ אֲרוֹמְמֶךָּ

אֲרוֹמְמֶךָּ אֲרוֹמְמֶךָּ אֲרוֹמְמֶךָּ אֲרוֹמְמֶךָּ
Torah Service for Weekdays

Every Torah service is a re-enactment of the revelation at Mount Sinai. Each time the Torah is taken from the Ark, we receive new insight, as it is taught: “The person who has studied a chapter one hundred times cannot be compared with the person who has studied it a hundred and one times” (Babylonian Talmud, Chagigah 9b).

In the early days of the Second Temple (fifth century B.C.E.), Ezra the Scribe set out to rebuild Jewish life. He believed that Torah, its narratives and its moral imperatives, was the very lifeblood of our people for all time. He therefore instituted the public reading of Torah on Mondays and Thursdays, market days when the largest crowds would gather. Our Sages provide another explanation for why Torah is read on these days in addition to Shabbat and Festivals. Exodus 15:22–24 relates that the Israelites travelled for three days in the wilderness, found no water, and lost faith. The Sages considered water to be a metaphor for Torah and concluded that going even three days without the nourishment of Torah—wisdom puts us at risk. To this day, Torah is read publicly every Monday, Thursday, and Shabbat.

All rise. The Ark is opened.

Whenever the Ark would set out on its journey, Moses would proclaim: “Arise, Adonai, and let Your enemies be scattered; let those who hate You flee from before You.”

For Torah shall emanate from Zion, the word of the Eternal from Jerusalem.

Praised is the One who in holiness has given Torah to the People of Israel.

O magnify the Eternal with me, and together let us exalt God’s name.

The Ark is closed. The Torah is honoured in procession.

Numbers 10:35

Isaiah 2:3

Psalm 34:4

Here Torah is described as a powerful weapon against hatred, a protective shield against evil from within and without. Our Sages comment: “If it had not been for the Book of the Law which remained with the People Israel when they were in foreign lands, they would not have differed at all from the nations of the world.” (Sifra 112c)
Yours, Adonai, is the greatness, the power, the glory, the victory, the majesty. All that is in heaven and earth is Yours. Yours is the dominion, Adonai; You rise above every height.

Let us exalt Adonai our God and worship at God’s holy mountain, for holy is the Eternal our God.

All are seated.

Torah Blessings

Before the Torah is read:

Praise the Eternal One who is praised.

Bäruch ēth mibørkēh

Bäruch mibørkēh l<ulûlām ṣer

Praised are You, Adonai our God, Sovereign of the Universe, who has chosen us from among all the peoples by giving us Your Torah. Praised are You, Adonai, Giver of the Torah.

After the Torah is read:

Praised are You, Adonai our God, Sovereign of the Universe, who has given us the Torah of truth, and thereby has implanted everlasting life within us. Praised are You, Adonai, Giver of the Torah.

עֲלִיָּה לַתּוֹרָה

"ascent to the Torah"

Aliyah is ascent. We ascend to the Torah to acknowledge that we choose to live under its laws and principles. We ascend to the Torah to affirm that we are a part of a People and a story that is much greater than ourselves. We ascend to the Torah to represent those who remain below. We ascend to the Torah with slow steps, or in haste, with enthusiasm or reluctance, in awe or in fear, in hope and in love.

(Rabbi Sheila Peltz Weinberg)
For One Rescued from Danger

“One who has survived danger recites:

Praised are You, Adonai our God,
Sovereign of the Universe,
who bestows goodness upon those in need,
and has shown me every kindness.

Congregation responds:

May the One who has shown you great kindness continue to bestow such goodness upon you. Selah!

For Life

Praised are You, Adonai our God,
Sovereign of the Universe, for giving us life, for sustaining us, and for enabling us to reach this moment.

Prayer for Healing

May the One who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, now bring healing to those who are ill. May the Holy One show them compassion and graciously restore their health and strength. Grant each of our loved ones refuah sh’leimah, complete healing: healing of the body and healing of the soul. May good health come speedily to all the ailing together with the People of Israel. And let us say: Amen.

Hope deferred sickens the heart, but desire realized is a tree of life. (Proverbs 13:12)
All rise. The Torah is lifted.

This is the Torah that Moses placed before the People of Israel, the word of the Eternal through the hand of Moses.

Deuteronomy 4:44; Numbers 9:23

Let them praise the name of the Eternal, whose name alone is exalted.

Psalm 148:13,14

God’s grandeur reigns over earth and heaven. God raises the might of God’s People. Praise to all the faithful, the People of Israel, a People who draws near to God. Halleluyah!

The Torah is returned to the Ark.

Behold I have given you a good doctrine, My Torah. Do not forsake it. It is a tree of life for those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness and all its paths are peace.

Turn us toward You, Adonai, and we shall return. Renew our days as of old.

The Ark is closed. All are seated.

This is the Torah that Moses placed before the People of Israel, the word of the Eternal through the hand of Moses.

Deuteronomy 4:44; Numbers 9:23

Let them praise the name of the Eternal, whose name alone is exalted.

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Turn us toward You, Adonai, and we shall return. Renew our days as of old.

The Ark is closed. All are seated.

The Torah is a covenant of being, not of doing.

(Rabbi Joseph Soloveitchik)

Lamentations 5:21

לֶקַח טוֹב (“a good doctrine”) God created the evil inclination, but also the Torah as the antidote. (Babylonian Talmud, Bava Batra 16a)

נְתִיבוֹתֶיהָ שָׁלוֹם (“its paths are peace”) A cynic approached Shammai with the following challenge: “Can you teach me the entire Torah while standing on one foot?” Shammai sent him away in disgust, declaring this an impossible task, disrespectful to the expansiveness of Torah. When the man approached Hillel with the same question, the Sage answered: “What is hateful to you, do not do to others. That is the whole of Torah. The rest is commentary. Now go and study.” (Babylonian Talmud, Shabbat 31a)
The Aleinu prayer seeks not to end the world, but to perfect it. Without denying human differences and identities, it sounds a universal call for submission to God alone. In this sense Aleinu parallels the Maimonidean messianic vision (Laws of Kings, 12), which is this-worldly. For Maimonides, the messianic future is just like this world, except that we will lack no confidence in facing life’s challenges. Aleinu pushes us all to reach toward this messianic future. (Rabbi Daniel Landes)

All rise.

It is upon us to praise the God of all, to ascribe greatness to the Author of creation, who has not made us like the nations of the lands nor the other families of the earth; who has not assigned our lot as theirs, nor our destiny as that of all the multitudes.

Therefore, we kneel, we bow in worship, and offer thanks before the Sovereign Ruler of all rulers, the Holy One, praised be God:

Who spreads out the heavens and establishes the earth, whose glory dwells in the highest heaven, whose mighty Presence is in the loftiest of heights. This is our God, there is no other; our true Sovereign, who is beyond exception.

How wonderful it is that nobody needs to wait a single moment before starting to improve the world. (Anne Frank)
As it is written in Your Torah:
“Know this day and take it to heart: the Eternal is God in the heavens above and on the earth below; there is none else.”

We therefore place our hope in You, Adonai our God. Soon may we behold the glory of Your power:
banish idolatry from the earth; wipe away false gods; and perfect the world by Your divine rule. Then all humanity will call upon Your name and even the wicked will turn toward You. All the inhabitants of the earth will come to know that to You alone every knee must bend and every tongue swear loyalty. Before You, Adonai our God, let them humble themselves. To Your glorious name, let them give honour. Then all will accept the yoke of Your dominion, and You will reign over them soon and forever. For sovereignty is Yours, and to all eternity You will reign in glory. As it is written in Your Torah: “Adonai will reign forever and ever.”

And it is said: “Adonai shall rule over all the earth. On that day, God shall be One and God’s name shall be One.”

*All are seated.*

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**Deuteronomy 4:39**

As it is written in Your Torah:
“Fulfillment in a then is inextricably bound up with fulfillment in the now. (Martin Buber)
Mourner’s Kaddish

There are five forms of Kaddish:

1. the Mourner’s Kaddish (literally, the Orphan’s Kaddish), recited daily by mourners to mark the thirty days after the death of a spouse, sibling, or child, or to mark the eleven months after the death of a parent, or to mark each Yahrzeit, the anniversary of the death;
2. the Chatzi Kaddish, recited by the service leader to mark the conclusion of the main parts of each service;
3. the Full Kaddish, traditionally recited by the service leader to mark the conclusion of the service; and
4. the Rabbis’ Kaddish, recited after the study of sacred texts (see page 500);
5. the Kaddish of Renewal, recited by mourners after burial at the grave, or by students after completing an entire tractate of the Talmud.

Magnified and sanctified be the great name of the One by whose will the world was created. Amen. May God’s sovereignty govern our lives, and the life of the whole House of Israel, and let us say: Amen.

May God’s great name be praised for all eternity.

Blessed and praised; glorified, exalted, and extolled; lauded, honoured, and acclaimed be the name of the Holy One, who is ever to be praised,

From Psalm 113:2, Daniel 2:20

ברוך הוהי א kıים (“who is ever to be praised”) God is beyond all praise. No word or thought can adequately praise God’s name, and yet if any prayer is going to succeed, it is the Mourner’s Kaddish.

The Chafetz Chayim teaches that responding to the Kaddish takes precedence over responding to any other prayer. If the Kaddish is about to be said in one room and the Kedushah or the Barechu in another, one must go to respond to the Kaddish. (Mishnah B’urah 56:6)
far above all the blessings and songs of praise and consolations which human lips can utter, and let us say: Amen.

May the blessing and promise of life come to us and all Israel, and let us say: Amen.

May the One who causes peace to reign in the high heavens cause peace to descend on us, and on all Israel, and let us say: Amen.

Yitga·dal veyitka·dash she·mei ra·ba. A·mein.
Be·al·ma di·ve·ra chi·ru·tei, ve·ya·mate·ch mal·chut·ei be·chayei·chon u·ve·yomo·me·ichon u·ve·chayei de·chol Beit Yis·ra·e·il, ba·a·ga·la u·vi·ze·man ka·riv, ve·im·ru: A·mein.

Ye·hei she·mei ra·ba me·varach le·a·lam u·le·a·lam·ei al·maya.

Yit·ba·rach veyi·shtab·ach veyit·pa·ar veyi·tro·mam veyit·nasei veyi·thad·ar veyi·tale·h veyi·thah·al she·mei de·Kude·sha, be·rich Hu, le·e·i·la min kol bir·cha·ta veshi·ra·ta tush·be·chata vey·ne·che·ma·ta da·am·iran be·al·ma ve·im·ru: A·mein.

Ye·hei she·la·ma ra·ba min she·ma·ya ve·chay·im a·le·in·u ve·al kol Yis·ra·e·il, ve·im·ru: A·mein.

O·seh sha·lo·m bim·ro·mav, Hu ya·aseh sha·lo·m a·le·in·u ve·al kol Yis·ra·e·il, ve·im·ru: A·mein.

May the Source of peace send peace to all who mourn and comfort to all who are bereaved. And together we say: Amen.
Guide to Pronunciation

<table>
<thead>
<tr>
<th>Symbol/ Pronunciation</th>
<th>Name</th>
<th>Vowels</th>
<th>Pronunciation</th>
<th>Name</th>
<th>Letters</th>
</tr>
</thead>
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<tr>
<td>a (as in “papa”)</td>
<td>patach</td>
<td>א, א</td>
<td>(silent)</td>
<td>alef</td>
<td>א</td>
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<tr>
<td>a (as in “father”)</td>
<td>kamatz</td>
<td>א</td>
<td>b</td>
<td>bet</td>
<td>ב</td>
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<tr>
<td>o (as in “ought”)</td>
<td>kamatz katan</td>
<td>א, א</td>
<td>v</td>
<td>vet</td>
<td>ו</td>
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<tr>
<td>o (as in “Torah”)</td>
<td>cholam</td>
<td>א, ו</td>
<td>g</td>
<td>gimmel</td>
<td>ג, ג</td>
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<tr>
<td>u (as in “flute”)</td>
<td>shuruk</td>
<td>ו</td>
<td>d</td>
<td>dalet</td>
<td>ד, ד</td>
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<tr>
<td>kaf/final kaf</td>
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<td>h</td>
<td>heh</td>
<td>ח</td>
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<tr>
<td>silent, used to close a syllable</td>
<td>sheva na</td>
<td>א</td>
<td>v</td>
<td>vav</td>
<td>ו</td>
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<td>e (as in “let”)</td>
<td>segol</td>
<td>א, ו</td>
<td>z</td>
<td>zayin</td>
<td>ז</td>
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<tr>
<td>ei (as in “weigh”)</td>
<td>tzerei</td>
<td>א, ו</td>
<td>ch (as in “challah” and “Chanukah”)</td>
<td>chet</td>
<td>ח</td>
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<tr>
<td>i (as in “machine”</td>
<td>chirik</td>
<td>א, ו</td>
<td>l</td>
<td>lamed</td>
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<td>or “ink”)</td>
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<td></td>
<td>m</td>
<td>mem/final mem</td>
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<tr>
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<td>n</td>
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<td>נ, נ</td>
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<td>e (as in “let”)</td>
<td>segol</td>
<td>א, ו</td>
<td>s</td>
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<td>or “ink”)</td>
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<td>feh/final feh</td>
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<td>tz (as in “mitzvah”)</td>
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<td>ו, ו, ו</td>
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<td>tav</td>
<td>ת, ת</td>
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Glossary of Names and Terms

Abraham ibn Ezra (1089–1164), Spanish-born poet, philosopher, astrologer, and scientist, best known for his commentary on the Bible which emphasized the grammar and literal meaning of the text.

Ahad HaAm (One of the People) (1856–1927), pen name of Asher Hirsch Ginsberg, Russian-born Hebrew essayist, father of spiritual and cultural Zionism.

Amichai, Yehuda (1924–2000), German-born Israeli, considered Israel's leading poet of the late 20th century, an early proponent of writing in colloquial Hebrew.

Amora (pl. Amoraim), Talmudic authorities in Israel and Babylonia ca. 200–500 C.E., creators of the Gemara.

Apocrypha, sacred books from pre-Mishnaic times, such as Maccabees and The Wisdom of Ben Sirah, excluded from the canon of the Tanach.

Ark, the Aron or Aron HaKodesh (Holy Ark), receptacle containing the Torah scrolls in a synagogue.

Baal Shem Tov (Master of the Good Name) (ca. 1700–1760), designation of Israel ben Eliezer from Podolia in the Ukraine, founder of Chasidism.

Bachya ibn Pekuda (ca. 1050–1120), Spanish religious philosopher, author of The Duties of the Heart.

Baeck, Leo (1873–1956), German-born rabbi and theologian, spiritual leader of German Reform Judaism.

Ben-Gurion, David (1886–1973), Polish-born Labour Zionist leader, Israel's first Prime Minister.

Berkovits, Eliezer (1908–1992), rabbi, theologian, Modern Orthodox educator, Holocaust survivor.

Beruriah (2nd c. C.E.), distinguished in the Talmud as a woman who participated in legalistic discussion, wife of the Tanna Rabbi Meir.

Bialik, Chayim Nachman (1873–1934), Polish-born Hebrew poet and essayist, leading figure in the development of modern Hebrew poetry.

Bible, see Tanach.

Borowitz, Eugene (1924– ), American rabbi, leading theologian of the Reform Movement.

Buber, Martin (1878–1965), influential Vienna-born religious philosopher whose works include I and Thou and translation of the Bible into German.

Carlebach, Shlomo (1925–1994), German-born rabbi, prolific composer of religious music, singer, and recording artist.

Chanukah (dedication, inauguration), eight-day celebration, beginning 25th of Kislev, commemorating the 165 B.C.E. victory of the Maccabees over the Syrian-Greek ruler Antiochus Epiphanes, and the subsequent rededication of the Temple.

Chasidism, religious and social movement emphasizing joy in reaching the Divine, founded by the Baal Shem Tov.

Chidushim, innovative interpretations of Written Law (Torah) or Oral Law (Talmud).

Chol HaMo'eid (ordinary days of a Festival), days between the holy days that begin and conclude Pesach and Sukkot.


Deuteronomy Rabbah, see Midrash.

Diaspora, Jewish community living outside Israel.

Disraeli, Benjamin (1804–1881), English author, Prime Minister of England, raised to the peerage as Lord Beaconsfield by Queen Victoria.

Dubnow, Simon (1860–1941), Russian-born historian, author/editor of a universal history of the Jewish People emphasizing social factors.
Ecclesiastes Rabbah, see Midrash.

Etz Yosef, commentary on prayers by Rabbi Chanoch Zundel ben Rabbi Yosef, himself known as Etz Yosef (19th c.).

Elbogen, Ismar (1874–1948), German-born scholar, author of Jewish Liturgy, A Comprehensive History.

Etrog (citron), one of the Four Species used during Sukkot.

Exodus Rabbah, see Midrash.

Ezra the Scribe (5th c. B.C.E.), leader who brought exiled Jews from Babylon back to Judea, where he reformed religious observance and community life.

Fackenheim, Emil (1916–2003), German-born Canadian-Israeli rabbi and philosopher, post-Holocaust theologian.

Festivals, the three Pilgrimage Festivals: Pesach, Shavuot, and Sukkot/Sh’mini Atzeret.

Frank, Anne (1929–1945), German-born Dutch Holocaust victim, author of the diary recording her childhood years in hiding (1942–1944) from the Nazis.

Frankl, Viktor (1905–1997), Viennese physician, psychiatrist, author, and Holocaust survivor, author of Man’s Search for Meaning.

Freehof, Solomon (1892–1990), British-born Reform rabbi, set standard for Reform Halachah; chair of CCAR Committee on Liturgy, which produced The Union Prayer Book.

Fromm, Erich (1900–1980), German-born American author and psychoanalyst, author of The Art of Loving.

Geiger, Abraham (1810–1874), German scholar and rabbi, early leader of Reform Judaism.

Gemara (completion), commentary on the Mishnah. Mishnah and Gemara make up the Talmud.

Gemilut chasadim, deeds of loyal kindness; acting responsibly toward one another.

Genesis Rabbah, see Midrash.

Geonim (sing. Gaon), heads of Talmudic academies and intellectual leaders of the Babylonian Jewish community ca. 600–1050 C.E. “Gaon” refers as well to certain outstanding scholars of later times.

Gersonides (Rabbi Levi ben Gershon, Ralbag) (1288–1344), Provençal philosopher, mathematician, astronomer, Bible commentator, and Talmudist.

Glückel of Hameln (1646–1724), German diarist and business woman.

Greenberg, Irving (1933–), American Orthodox rabbi, founder of National Jewish Center for Learning and Leadership (CLAL), advocate of Jewish pluralism.

Haftarah (conclusion), excerpt from books of Prophets (Nevi‘im) chanted on Shabbat and Holy Days.

Halachah, Jewish law established in the Torah and in Rabbinic texts and decisions.

Hallel (praise), Psalms 113–118, added to the liturgy on festive days. Psalms 145–150 are often called Daily Hallel.

Hartman, David (1931–), American-born Israeli rabbi and philosopher, proponent of religious pluralism, founder of the Shalom Hartman Institute.

HaTikvah (The Hope), Israel’s national anthem, written in 1886 by Galician-born poet Naftali Herz Imber.

Havdalah (distinction, separation), ceremony marking the end of Shabbat, Festival, or High Holy Day.

Hertz, Joseph (1872–1946), Slovakian-born Chief Rabbi of the British Empire 1913–1946, author of a widely read Torah commentary.

Herzl, Theodor (1860–1904), Hungarian-born founder of political Zionism.

Heschel, Abraham Joshua (1907–1972), Polish-born, German-educated American rabbi, scholar, theologian, philosopher, and political activist; initially on faculty at Hebrew Union College, later professor of Jewish Ethics and Mysticism at the Jewish Theological Seminary.

Hillel (1st c. B.C.E.), with Shammai, the last of the Zugot (pairs) of teachers of the Oral Law, founder of a rabbinic dynasty and of the leading school of interpretation of the Law, noted for lenient rulings.
Hirsch, Samson Raphael (1815–1889), German leader of Orthodox Judaism, progenitor of Modern Orthodoxy.

Israel (one who struggles with God), the name given to the biblical Patriarch Jacob; the Jewish People; the biblical Land of Israel; the modern State of Israel.

Itturay Torah (ornaments of the Torah), ethical writings on the Torah and Festivals by Rabbi Aharon Yaakov Greenberg (20th c.).

Jabotinsky, Vladimir (Ze’ev) (1880–1940), Russian-born right-wing Revisionist Zionist leader, founder and early leader of Irgun.

Jonas, Regina (1902–1944), German scholar and teacher, first woman ever ordained as a rabbi (1935), communal leader with Rabbi Leo Baeck in Terezin, murdered in Auschwitz.

Josephus (Joseph ben Matityahu, Josephus Flavius) (ca. 38–100 C.E.), politician, military commander, and historian; captured in the revolt against Rome (66–70 C.E.), joined Roman general Vespasian’s entourage.

Kabbalah (received tradition), mystical stream in Judaism emphasizing communion with God.

Kallir, Elazar (6th–7th c.), Hebrew poet who wrote in Israel, many of whose works are sung in the synagogue service.

Kaplan, Mordechai (1881–1983), Lithuanian-born American rabbi and philosopher, founder and exponent of Reconstructionist Judaism.

Kiddush (sanctification), ceremonial blessing recited on Shabbat and Holy Days, composed of the benediction over wine and a benediction proclaiming the holiness of the occasion.

Kitzur Shulchan Aruch (Abridged Shulchan Aruch), condensed version of Joseph Caro’s 16th c. code of Jewish law and practice compiled by Rabbi Shlomo Ganzfried (19th c.).


Leibowitz, Nehama (1905–1997), Latvian-born Israeli academic, teacher, and author of Torah commentaries; role model for Orthodox women’s scholarship, sister of Yeshayahu Leibowitz.

Leibowitz, Yeshayahu (1903–1994), Latvian-born Orthodox Israeli chemist and intellectual; outspoken on holding Orthodoxy to modern ethical standards.

Leviticus Rabbah, see Midrash.

Loewe, Herbert (1882–1940), English professor of Jewish Semitic Studies, co-editor of A Rabbinic Anthology.

Löw, Judah ben Bezalel (the Maharal of Prague) (1525–1609), Czech rabbi and mystic, recognized leader of Ashkenazi Jews; associated with the Golem legend.

Lulav (palm branch), palm branch, myrtle, and willow bound together and waved during the Festival of Sukkot.

Luria, Isaac (the Ari) (1534–1572), rabbi and mystic based in Tzfat, founder of the dominant school of Kabbalah.

Luzzatto, Moses Chayim (Ramchal) (1707–1746), Italian Kabbalist, Hebrew poet, and writer; major figure in early modern Hebrew literature.

Ma’ariv (“brings on the evening”), the evening prayer service, also known as Arvit.


Maimonides (Rabbi Moses ben Maimon, Rambam) (1134–1205), Spanish-born rabbi, legalist, philosopher, and physician; pivotal force in rationalist Judaism; works include The Guide of the Perplexed (Moreh Nevuchim), the Mishneh Torah, and the Thirteen Principles of Jewish Faith.
Megillah (scroll; pl. megillot) The five megillot of the Bible are Song of Songs, read on Pesach; Ruth, read on Shavuot; Lamentations (Eichah), read on Tish’ah B’Av; Ecclesiastes (Kohelet), read on Sukkot; and Esther, read on Purim.

Mezuzah (doorpost), decorative casing containing a parchment scroll on which are written the biblical verses Deuteronomy 6:4–9 and 11:13–21, affixed to the right side of the entrance of rooms occupied by Jews.

Midrash, a method of study offering interpretations of the biblical text by finding and explicating new meanings in addition to the literal one. The various Rabbinic books of midrash (2nd–12th c. C.E.) may contain halachic decisions, ethical teachings and legends (aggada), or textual exegesis. Often, a midrash established the law or found support for law already accepted. The word also applies to legends and ethical precepts derived from the biblical text.

Midrash Mehilta, see Midrash.
Midrash Tanchuma, see Midrash.
Minchah (offering), afternoon prayer service replacing the daily afternoon Temple offering.
Mishnah (repetition, study), legal codification of the Oral Law redacted ca. 200 C.E. by Rabbi Yehudah HaNasi.
Mishneh Torah (the Torah recapitulated), comprehensive law code compiled by Maimonides (late 12th c.).
Mitzvah, a commandment of the Jewish Law, the fulfillment of such a commandment, a meritorious or charitable act.
Montagu, Lily (1873–1963), English social reformer, a founder and president of the World Union for Progressive Judaism.
Moses Hasid (active ca. 1717), Austrian author of Iggeret HaMusar (letter on ethics).
Moses ibn Ezra (ca. 1055–1135), Spanish rabbi, linguist, philosopher, and writer of penitential prayers.
Musar (ethics, instruction), a 19th c. ethical, educational, and cultural movement among Orthodox Lithuanian Jews.

Nachmanides (Rabbi Moses ben Nachman, Ramban) (1194–1270), foremost Spanish Talmudist, author of a major Torah commentary.
Numbers Rabbah, see Midrash.

Omer (a measure of barley), the first sheaf of the barley harvest offered in the Temple as a sacrifice following the first day of Pesach. The Counting of the Omer marks the days between Pesach and Shavuot.
Orach Chayim (way of life), practical code of Jewish law on prayer, Shabbat, and Holy Days, compiled by Rabbi Yaakov ben Asher, known as the Tur (13th–14th c.).
Oral Law, see Mishnah.

Panim Yafot (comely face), commentary on the Torah by Rabbi Pinchas Halevi Horowitz (1730–1805).
Perek HaShalom, section of the tractate Derech Eretz Zuta, dealing with themes of peace, contemporary with the Talmud.
Pesach (Passover), one of three Festivals of Pilgrimage to Jerusalem. Pesach begins on the 15th of Nisan and commemorates the Exodus from Egypt.
Pesikta D’Rav Kahana, see Midrash.
Philo (ca. 25 B.C.E.–50 C.E.), Alexandrian Jewish philosopher.
Pirke Avot (Chapters of the Fathers, or Ethics of the Fathers), Mishnah tractate containing sayings and religious and ethical teachings of the Sages, 3rd c. B.C.E. –3rd c. C.E.
Pirkei D'Rabbi Eliezer, see Midrash.

Piyut (pl. piyutim), Hebrew liturgical poetry, originating in Israel in the 3rd c. C.E.

Purim (lots), festival observed on the 14th of Adar when Megillat Esther is read, telling the story of the rescue of the Persian Jews through the mediation of Queen Esther, 4th c. B.C.E.

Rabbi (my master), designation of a tannaitic Sage; modern title of an officially ordained Jewish religious leader. Rabbi Yehudah HaNasi is known in the Talmud simply as “Rabbi.”

Rabin, Yitzchak (1922–1995), first native-born Prime Minister of Israel, Chief of Staff during the Six Day War (June 1967), awarded the Nobel Peace Prize in 1994 for his role in the creation of the Oslo Accords; assassinated while serving a second term as Prime Minister.

Rambam, see Maimonides.

Ramban, see Nachmanides.

Rashi (Rabbi Solomon ben Isaac) (1035–1104), lived in northern France and Germany (Ashkenaz), foremost commentator on the Bible and the Talmud.

Rabbi (my master), designation of a tannaitic Sage; modern title of an officially ordained Jewish religious leader. Rabbi Yehudah HaNasi is known in the Talmud simply as “Rabbi.”

Rebbe, designation of a leader of Chasidic Jews.

Rosenweig, Franz (1886–1929), German philosopher, considered conversion to Christianity and later devoted his life to Jewish education; noted for his treatise The Star of Redemption.

Rosh Chodesh (head of the month), the start of a Jewish month determined by the lunar cycle.

Rosh HaShanah (head of the year), the Jewish New Year celebrated on the new moon of the month of Tishrei, the first of the Days of Awe (Yamim Noraim).

Ruth Rabbah, see Midrash.

Sa'adyah Gaon (ca. 882–942), Egyptian-born philosopher and scholar, Gaon of Talmudic Academy of Sura in Babylonia, author of one of the earliest Jewish prayerbooks.

Sacks, Jonathan (1948–), Chief Rabbi of the United Hebrew Congregations of the Commonwealth, raised to the peerage by Queen Elizabeth in 2005.

Salanter, Israel (1810–1883), Lithuanian rabbi, founder of the Musar movement in Jewish ethics.

Sanhedrin, assembly of 71 scholars which functioned as the highest court and legislature in the Second Temple period (5th c. B.C.E.–70 C.E.).

Schechter, Solomon (1847–1915), rabbi and scholar, founder of the United Synagogue of America and shaper of Conservative Judaism; preserved and analyzed texts from the Cairo Geniza.

Seder Eliyahu Rabbah, see Midrash.

Seder T’chines U’Vokshes (book of supplications and requests), 17th c. Yiddish prayerbook used by women at home and in the synagogue.

S’fat Emet (language of truth), Torah commentary by Rabbi Yehudah Leib Alter, Chasidic master, himself known as Sfat Emet (1847–1905).

Shabbat (Sabbath), the seventh day of the week in the Jewish calendar, a sacred day of rest as described in the Torah, observed from Friday evening until Saturday after nightfall.

Shabbat Shuvah (Sabbath of Return), the Shabbat during the Days of Awe (Yamim Noraim) between Rosh HaShanah and Yom Kippur.

Shacharit (of the dawn), morning prayer service, instituted as a substitute for the daily sacrifice offered at dawn in the Temple.

Sharansky, Natan (1948–), Ukrainian-born mathematician and spokesman for Soviet Jews, imprisoned as a refusenik; made aliya and entered Israeli political life.

Shavuot (Feast of Weeks), Pilgrimage Festival observed on 6th of Sivan, commemorating the giving of the Torah on Mount Sinai and the offering of the first fruits in ancient Israel.

Shemer, Naomi (1931–2004), renowned Israeli songwriter and composer.

Shneur Zalman of Liady (1745–1812), Lithuanian-born founder of Chabad Lubavitch Chasidism.

Shochar Tov, see Midrash.
The Shulchan Aruch (prepared table), authoritative code of Jewish law and practice compiled by Joseph Caro in Tzfat ca. 1565.

Sifra, see Midrash.

Sifrei Deuteronomy, see Midrash.

Simchat Torah (Joy of Torah), the day following Sh’mini Atzeret; celebration of the renewal of the Torah-reading cycle. The Torah scrolls are carried in joyful procession for seven hakafot, circuits.


Sofrim (scribes), Talmudic treatise compiled in 8th c. Israel, containing laws relating to sacred scrolls and their treatment.

Solomon ibn Gabirol (ca. 1021–1058), Spanish poet, moralist, and Neoplatonist philosopher.

Soloveitchik, Joseph Dov (1903–1993), rabbi, Talmudist, philosopher, and leading figure of Modern Orthodox Judaism.

Song of Songs Rabbah, see Midrash.

S’rafim, fiery angels mentioned in the Bible and in mystical writings.


Sukkah, temporary shelter used during the Festival of Sukkot.

Sukkot (Feast of Tabernacles), seven-day Pilgrimage Festival beginning five days after Yom Kippur, commemorating the 40 years of wandering in the desert and celebrating the fall harvest in Israel.

Szenes, Hannah (1921–1944), Hungarian-born poet and World War ll heroine, served in the Haganah and British Armed Forces rescuing Yugoslav Jews, captured and executed by the Nazis.


Talmud (teachings), compilation of the Mishnah and its commentary, the Gemara. The two versions of the Talmud are the Yerushalmi (Jerusalem) or Palestinian, redacted 4th c. C.E., and the Bavli or Babylonian, redacted 5th–7th c. C.E. The Babylonian Talmud remains the primary document governing Rabbinic Judaism.

Tanach, Jewish biblical canon comprising 24 books, divided into three sections: Five Books of Moses (Pentateuch), Prophets, and Writings. In Hebrew, these sections are known as Torah, Nevi’im, and K’tuvim (thus, TaNaCh).

Tanna (pl. Tannaim), teacher living during the first two centuries C.E., usually with the title of Rabbi, mentioned in the Mishnah or a Baraita (contemporary teaching not included in the Mishna).

Tefillin (phylacteries), two black leather boxes fastened to leather straps and containing parchments of biblical text (Exodus 13:1–16; Deuteronomy 6:4–9, 11:13–21), worn at weekday morning prayers. One box is attached to the arm, one to the head.

Temple, the central edifice for worship and the sacrificial cult in Jerusalem ca. 900 B.C.E.–70 C.E.; common designation of a Reform synagogue.

Ten Days of Repentance (Aseret Y’mei T’shuvah), the ten days from Rosh HaShanah through Yom Kippur.

Tish’ah B’Av (9th day of Av), fast day commemorating the destruction of the First and Second Temples; also associated with the expulsion from Spain and other calamities in Jewish history.

Torah, the sacred scroll containing the text of the Five Books of Moses; may refer to the entire corpus of Jewish teaching.

Tosafot (addenda), commentary on the Talmud by French and German scholars of the 12–13th c., most notably Rashi’s grandsons.

Tosefta (addendum), supplement to the Mishnah (200–450 C.E.).

Tu BiShvat (15th day of Shevat), New Year for Trees, celebrated by planting trees in Israel.
Tur (column, row), codification of legalistic literature by Yaakov ben Asher, himself known as the Tur (14th c.); the basis for the Shulchan Aruch.

Tzedakah (from tzedek, righteousness), charity, acts of righteous giving.

Tzitzit (fringe), knotted threads worn on the four corners of garments (see Numbers 15:37–41), the essential feature of a tallit.

Wiesel, Elie (1928– ), Romanian-born Holocaust survivor, intellectual, author, Nobel laureate.


World to Come (Olam HaBa), eternal world of the spirit to which the human soul passes after death; the Messianic Age.

Yalkut Shimon (Shimon's collection), a late compilation of midrashic teachings, probably ca. 13th c.

Yehudah HaLevi (ca. 1075–1141), Spanish secular and religious poet, physician, and philosopher, author of The Kuzari.

Yehudah HaNasi (Yehudah the Prince) (d. ca. 220 C.E.), rabbi, Talmudic scholar, leader of Judean Jewish community under Roman rule, redactor of the Mishnah.

Yishuv, the Jewish community in Palestine from the late Ottoman period through the British Mandate, late 19th c. to 1948.

Yom HaAtzma’ut, annual celebration of Israel’s Independence Day, May 14, 1948; observed 5th of Iyar.

Yom HaShoah, Holocaust Remembrance Day, 27th of Nisan (also known as Yom HaShoah V’HaGvurah to honour heroism and resistance).

Yom HaZikaron, Israel’s Remembrance Day, 4th of Iyar.

Yom Kippur (Day of Atonement), solemn fast day observed on the 10th of Tishrei, the last of the Days of Awe (Yamim Nora’im) and the Ten Days of Repentance.

Yom Tov (good day), designation of the three Pilgrimage Festivals and the High Holy Days.

Zionism, spiritual and political movement for the return of the Jewish People to their homeland and the resumption of Jewish sovereignty in the Land of Israel, with the goal of a Jewish state.

Zohar (brightness, splendour), chief work of the Kabbalah mystical tradition, attributed to the Tanna Shimon bar Yochai but probably composed by Moses de Leon, 13th c. Spain.

Compiled by Brenda Saunders with thanks to Diane Kriger (z”l)
Guide to the Illustrations

**Yad** (pointer for reading from the Torah) *(page xv)*


**Dedication:** Pesach, 1857, by Elyakum ben Yitzchak of the Asher family and his wife Rachel, daughter of Officer Nathan Katz of Montreal. A Torah scroll and silver adornments were their gift to the newly established Jewish congregation in Toronto.

**Inscription:** “Given to the Sacred Congregation of Pirchei Kodesh (Blossoms of Holiness) in the city of Toronto ... as a gift in perpetuity.”

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**Grand Façade of Sanctuary Exterior** *(page i)*

**Design:** Architects Alfred Chapman and J. Morrow Oxley, with Morris D. Klein as an associate architect, and George Pokorny, “whose artistic designs have embellished this edifice with so many things of beauty and of symbolic significance.”

**Dedication:** May 22, 1938.

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**Rose Window Interior View “The Circle Is Complete”** *(page xxiii)*

**Artist:** Peter Haworth and Robert McCauslan Limited.

**Dedication:** 1943, by Dr. Sigmund Samuel in memory of his parents, Lewis and Kate Samuel, founding members of our congregation in 1856.

**Restoration:** Vision Art.

**Rededication:** Shavuot, 5770/May 19, 2010, by nearly five hundred donor-families.

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**Main Sanctuary Exterior Doors** *(page 1)*

Hand-carved white oak.

**Artist unknown.**

**Dedication:** May 22, 1938.

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**Bernard and Alice Herman Chapel Ark Doors** *(page 79)*

Hand-carved white oak.

**Artist unknown.**

**Brought from the Holy Blossom Synagogue on Bond Street.**

**Original dedication:** 1897.

**Rededication:** May 1998, by Myer and Mimi Brody.

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**Congregational Hall Ark “L’Dor VaDor”** *(page 103)*

Hand-carved wood which incorporates a piece of the altar taken from the Richmond Street Synagogue.

Hand-woven tapestry of viscose and cotton.

**Overall design:** Harold Smith.

**Woodworker:** John Rosa.

**Textile artist:** Temma Gentles.

**Dedication:** 1981 by Mrs. Saul A. Silverman, Peter Silverman, and Cynthia Silverman in memory of Mr. Saul A. Silverman, and in honour of Daniel Silverman’s Bar Mitzvah.

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**Main Sanctuary Ark Doors** *(page 145)*

Pierced and gilded wood.

**Dedication:** May 22, 1938, by Aaron and Rose Silverman.

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**Bernard and Alice Herman Chapel Exterior Doors** *(page 31)*

Hand-carved white oak.

**Artist unknown.**

**Dedication:** May 22, 1938.

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**Youth Chapel Ark Doors** *(page 205)*

Copper lettering on wood.

**Artist:** Ludwig Wolpert.

**Dedication:** June 5, 1960, by the Confirmation Class of 1958.
Max Enkin Board Room
Portable Ark (page 235)
Hand-carved wood and stained glass.
Artist unknown.

North African Torah Scroll Case
(page 259)
Sterling silver plate over wood and blue velvet.
Believed to be from Egypt. (Scroll from Romania.)
Original dedication: the 7th of Iyar, 5626/1866, to Congregation G’milut Chasadim in memory of Yehoshua and Yaakov Matzliah.

Iraqi Torah Scroll Case
(page 301)
Silver and gold plate over wood. Red glass beading.
Case and scroll from Iraq.
Original dedication: 5690/1930, by the elder Mas’udah, wife of Solomon Yechezkeil.
Gift to Holy Blossom Temple from Dr. Morton Shulman, after 1980.

Iraqi Torah Scroll Case
(page 339)
Silver plate over wood. Green glass beading.
Case from Iraq. (Scroll from Egypt.)
Original dedication: 5662/1902, to Congregation Ashur (Assyrian) in honour of Moshe ben Nireili(?).
Gift to Holy Blossom Temple from Dr. Morton Shulman, after 1980.

Main Sanctuary Apse
(page 351)
Dedication: May 22, 1938.

“Sabbath” Stained Glass Window
(page 429)
Artist: Peter Haworth.
Dedication: 1961, by Mr. and Mrs. Percy Levy and Mr. and Mrs. Louis Moscovitz in memory of David and Edith Moscovitz.

“Shalom” Stained Glass Window
(page 469)
Artist: Peter Haworth.
Dedication: 1978, in memory of Samuel Bacher by his daughter, Sheila Bacher, and his grandchildren.

“The Scroll of the Book” Stained Glass Window
(page 499)
Artist: Peter Haworth.
Dedication: by Mr. and Mrs. Manning Starkman in honour of their parents, Rose and Jacob Starkman.

“Thanksgiving Song” Stained Glass Window
(page 535)
Artist: Peter Haworth.

Torah Script from “Torat Chayim”
(page 559)
Ink on parchment.
Scribe: Neil Yurman, who guided the hands of more than one thousand congregants as they wrote the first chapter of this Torah scroll.

“Tree of Life” Breastplate
(page 608)
Sterling silver.
Design: William B. Meyers Co.
Dedication: to the memory of Hanna Brookstone (1880–1953) by her children.

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Laura Geller, for her poem “Encountering the Divine Presence.” Tenma Gentles for permission to reproduce the image of her tapestry L’Dor VaDor shown in the photograph of the Congregational Hall Ark.

Edward Goldfarb for his translation of “Moishelach, Shloimelech” by J. Papiernikow.


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Noam Zion for a selection from “Urchatz: Handwashing” in A Different Night, The Family Participation Haggadah by David Dishon and Noam Zion (Shalom Hartman Institute, 1997).

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