

זכרה ומישור לפני כסאו  
חסד ורחמים לפני כבודו;

אדון הנפלאות המחדש בטובו בכל יום חסיד מעשה בראשית;  
אור חדש על ציון תאיר ונזכה כלנו מתרה לאורו; ברוך אתה  
ה' יוצר המאורות;

God's Self-Revelation in Israel Through Torah:

אהבה רבה אהבתנו ה' אלהינו; חמלה גדולה ויחרה חמלה עלינו;  
אבינו מלכנו בעבור אבותינו שבטחו בה ותלמדם חקי חיים בן  
חננו ותלמדנו; ותן מלבנו להבין ולהשכיל לשמע ללמד וללמד  
לשמר ולעשות את כל דברי תלמוד תורתך באהבה; וחאר עינינו  
בתורתך ודבק לבנו במצותיך ויחד לבבנו לאהבה וליראה שמך  
ולא נבוש לעולם ועד; כי בשם קדשך פסחנו; ואחנו קרבת  
לעבודתך; ברוך אתה ה' המקרב את עמו ישראל באהבה;  
Declaration of Allegiance to God and His Law:

שמע ישראל ה' אלהינו ה' אחד;  
ברוך שם כבוד מלכותו לעולם ועד;

ואתבת את ה' אלהיך בכל לבבך ובכל נפשך ובכל מאדך; והיו  
הדברים אשר <sup>האלה</sup> אנכי מצוה חיום על לבבך; ושננתם לבניך ודברת  
בם בשבתך בביתך ובלכתך בדרך ובשכבך ובקומך; וקשרתם לאוז  
על ידה והיו למספת בין עיניך; וכתבתם על מזוזות ביתך  
ובשעריך;

למען ירבו ימיכם וימי בניכם על האדמה אשר נשבע ה'  
לאבותיכם לתת להם בימי השמים על הארץ;  
ויאמר ה' אל משה לאמר: דבר אל בני ישראל ואמרת אליהם

וְעָשׂוּ לָהֶם צִיצִת עַל פְּנֵי בְגָדֵיהֶם לְדַרְתָּם וְנִתְּנוּ עַל צִיצִת הַכֹּהֵן  
פְּתִיל תְּכֵלֶת; וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וְזָכַרְתֶּם אֵת כָּל מִצְוֹת  
ה' וְעָשִׂיתֶם אֹתָם וְלֹא תִחַדְדוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר  
אַתֶּם זֹנִים אַחֲרֵיהֶם; לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֵת כָּל מִצְוֹתַי וְהִיִּיתֶם  
קְדוֹשִׁים לֵאלֹהֵיכֶם; אֲנִי ה' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ  
מִצְרַיִם לֵהָיוֹת לָכֶם לֵאלֹהִים אֲנִי ה' אֱלֹהֵיכֶם; אַמֵּת;

God As Redeemer of Israel:

עֲזַרְתָּ אֲבוֹתֵינוּ אֲתָה הוּא מַעֲזָלָם; מִגֹּן וּמוֹשִׁיעַ לְבְנֵיהֶם אַחֲרֵיהֶם  
בְּכָל דּוֹר וָדוֹר; אַמֵּת אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן;  
וּמַבְלַעְדֵיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ; מִשְׁפִּיל גַּאִים וּמִגֹּבֵי  
שָׁפִילִים מוֹצֵיא אֲסִירִים וּפּוֹדֵה עַנּוּיִם וְעוֹזֵר דְּלִים וְעוֹנֶה לְעַמּוֹ  
בַּעַת שׁוֹעֵם אֱלֹהֵינוּ; מִי כַמְכָה בְּאֵלֶם ה' מִי כַמְכָה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא  
תְּהִלַּת עֲשֵׂה פְּלֵא;

צוֹר יִשְׂרָאֵל קִיָּמָה בְּעֲזַרְתָּ יִשְׂרָאֵל וּפְדָה כְּנָאֲמֶךָ הַנּוֹדָה וַיִּשְׂרָאֵל  
גְּאֻלָּנוּ ה' צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל; בְּרוּךְ אַתָּה ה' גְּאֻל יִשְׂרָאֵל;

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ אֱלֹהֵי אֲבֹרָהֶם אֱלֹהֵי יִצְחָק  
וְאַלֵּהֵי יַעֲקֹב; הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חַסְדִּים  
טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חַסְדֵי אֲבוֹת וּמְבִיא גְּאֻלָּה לְבְנֵי בְנֵיהֶם  
לְמַעַן שְׁמוֹ בְּאַחֲבָה; מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן; בְּרוּךְ אַתָּה ה' מִגֹּן  
אֲבֹרָהֶם;

אַתָּה גְּבוּר לְעוֹלָם ה' רַב לְהוֹשִׁיעַ;

מְכַלְכֵּל חַיִּים בְּחַסֵּד; מוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְסִיר אֲמוּרִים  
וּמְקִים אֲמוֹנָתוֹ לִישְׁנֵי עָפָר; מִי כָמוֹךָ בַּעַל גְּבוּרָה וּמִי דוֹמֶה

MUSAF SERVICE

Meditation:

After having directed the mind to the revelation of God through Nature and Israel, it is fitting that we should turn it to the life of mankind, and pray that the nations may come to recognize God's power, justice and love. The fate of every-one is bound up with the fate of all men and nations, and none can hope to achieve salvation unless God's Kingdom on earth be established. Therefore all our yearnings and aspirations must include the devout hope for the abolition of war, the end of aggression, and the acceptance of the laws of universal freedom, justice and peace by all men, for all men. It is in this spirit that we recite the following Musaf service.

Thou art supremely great, O our Mighty One. O Lord, our God,  
how glorious is Thy name in all the earth!  
When I behold Thy heavens, the work of Thy fingers, the moon  
and the stars, which Thou hast established, what is  
man, that Thou art mindful of him? And the son of  
man, that Thou thinkest of him?  
Yet Thou hast made him but little lower than the angels; Thou  
hast given him dominion over the works of Thy hands;  
Thou hast put all things under his feet.

Happy is the man whom Thou instructest, O Lord, and teachest  
out of Thy law.

Happy are they that keep Thy commandments, that do no  
unrighteousness, that walk in Thy ways.

[ Make known Thy salvation, O Lord, in the eyes of the nations.  
Reveal Thy justice to the ends of the earth.

Bestow Thy love on all Thy works and impose Thine awe on all  
that Thou hast created, that all creatures worship  
Thee.

Let them all form one united mankind to do Thy will wholeheartedly.

Let all creatures know that Thou didst make them, and let all who  
are formed understand that Thou didst form them.

And let all in whom there is breath say, "The Lord God of Israel  
is King, and His dominion is over all."

Lift up Thyself, Thou Judge of the earth, let the nations know  
they are but men.

Arise, O Lord, lift up Thy hand, that man who is of the earth  
may terrorize no more.

Be Thou a high tower for the oppressed, a high tower in times  
of trouble.

Let iniquity close its mouth, and may all wickedness be wholly  
consumed like smoke, when Thou makest the dominion

Mon. Nov. 15/35

Last Wednesday night I attended the meeting at Judge Rosenman's house, <sup>called</sup> to discuss the study of the Jewish educational situation in this city to be undertaken by Berkson. To make the Committee more representative Rosenman added Louis I. Neuman to represent the Reformist group and Louis Dunkelstein the Orthodox. <sup>that Dunkelstein's appointment was suggested by Berkson</sup> As to the latter appointment Berkson ~~had~~ <sup>had</sup> told me, <sup>that I came out the suggestion of</sup> Dunkelstein who explained to Rosenman, <sup>who he</sup> ~~that~~ <sup>thought</sup> that I would be that I was not Orthodox.

In the course of the discussion the question arose as to the advisability of queering a canvass among a number of parents to find out <sup>how many of them get their children's Jewish education and if not why not.</sup> In the argument on this question it developed that ~~the~~ <sup>the</sup> whole the interest in such a canvass was <sup>due to</sup> the desire to know the status of the demand for Jewish education, some wanted to know that status for the purpose of determining whether or not to go on with the work, <sup>whereas</sup> others wanted to know the status for the purpose of determining what's wrong <sup>with the work</sup> (so as to know how to improve it. I was amazed to hear Dunkelstein, the executive direct of education speak in the vein of those who looked to such a canvass to help them decide whether to go on with the work.

In a newspaper clipping I received this morning I note that Louis I. Neuman has broadcasted the change I have made in the benediction before the reading in the Torah, where instead of <sup>וְרָא</sup> I say <sup>וְרָא</sup>. The first time I recited the benediction in the changed form was on Yom Kippur when I was called to <sup>דבר</sup> <sup>בפני</sup> <sup>הקהל</sup>. <sup>Before</sup> reciting it I explained to the congregation the reason for the change. I had spoken on that reason <sup>in the sermon</sup> last Shabbat.

Tue. Dec. 3/35

This morning at 10.35 Hadassah gave birth to a son weighing 7 lb. 14 g. Mother and child are doing wonderfully. The parturition was perfect. Brother Seider, M.D. is the attending physician. May God grant Judith as easy a parturition. She expects her baby sometimes in April. God (the sum of those forces that render life worthwhile and significant) has been, to use the conventional parlance, ~~been~~ <sup>been</sup> mighty good to me and my family. <sup>I feel happy and grateful.</sup> Would to God that all human beings <sup>had occasion to be</sup> ~~were~~ <sup>were</sup> as happy and grateful as I am.

I was lecturing this morning at the Seminary. The passage in the Midrash I was interpreting was in Gen R. xxx <sup>על שם ה' י' ו' כ' כ"ב</sup>. I made the point that such is the significance of potentiality in human life that everything is subordinated to it. Potentiality is the end to which all else is the means. As soon as I was through with the lecture Lena phoned the good news. When I spoke to Radich at lunch I told him that I had just become the grandpa of eight pounds of potentiality.

*Who Is Like You,  
Almighty?*

Who can know the wondrousness of all You have fashioned?  
You formed our bodies in ways that can serve You: giving us eyes to see Your miracles, ears to hear of Your awe-inspiring deeds, a mind to understand some of Your mysteries, a mouth to speak Your praise, and a tongue that can speak of Your deliverance.

Today, I, Your servant, child of Your handmaiden, describe according to the meagerness of my ability, a bit of Your greatness, a fraction of Your ways.

—SOLOMON IBN GABIROL

*On Shabbat Shuvah we add:*

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

*With Patriarchs:*

You are the sovereign who helps and saves and shields.

*Barukh atah ADONAI,* Shield of Abraham.

*With Patriarchs and Matriarchs:*

You are the sovereign who helps and guards, saves and shields.

*Barukh atah ADONAI,* Shield of Abraham and Guardian of Sarah.

*Second B'rakhah: God's Saving Care*

You are ever mighty, ADONAI—  
You give life to the dead—  
great is Your saving power:

*From Sh'mini Atzeret until Pesah:*

You cause the wind to blow and the rain to fall,

*[From Pesah until Sh'mini Atzeret, some add:  
You cause the dew to fall,]*

You sustain the living through kindness and love, and with great mercy give life to the dead,  
You support the falling, heal the sick, loosen the chains of the bound, and keep faith with those who sleep in the dust.  
Who is like You, Almighty, and who can be compared to You?  
The sovereign who brings death and life and causes redemption to flourish.

*On Shabbat Shuvah we add:*

Who is like You, source of compassion, who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.  
*Barukh atah ADONAI,* who gives life to the dead.

*On Shabbat Shuvah we add:*

זְכַרְנוּ לְחַיִּים, מֶלֶךְ הַפֶּיַךְ בְּחַיִּים,  
וְכַתְּבֵנו בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

*With Patriarchs and Matriarchs:*

מֶלֶךְ עוֹזֵר וּפוֹקֵד  
וּמוֹשִׁיעַ וּמְגֹן.  
בְּרוּךְ אַתָּה יְהוָה,  
מְגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

*With Patriarchs:*

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגֹן.  
בְּרוּךְ אַתָּה יְהוָה,  
מְגֵן אַבְרָהָם.

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

*From Sh'mini Atzeret until Pesah:* מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם,  
*[From Pesah until Sh'mini Atzeret, some add:* מוֹרִיד הַטֶּל,*]*

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,  
סוּמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,  
וּמְקַיֵּם אֲמוּנָתוֹ לַיְשָׁנֵי עֶפְרָיִם.  
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ,  
מֶלֶךְ יִמְחִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

*On Shabbat Shuvah we add:*

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.  
וּנְאֻמָּן אַתָּה לְהַחְיֹת מֵתִים.  
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

15:26; “loosen the chains of the bound,” Psalm 146:7; “brings death and life,” 1 Samuel 2:6 (Hannah’s prayer).

**GIVES LIFE TO THE DEAD** מְחַיֶּה הַמֵּתִים. The ancient rabbis who composed this *b'rakhah* certainly believed in bodily resurrection in the end-time. But they also understood this phrase spiritually: that which we thought dead inside us can come to life again. Hannah’s prayer, quoted in part in this paragraph, reads in full: “God causes death and life, brings down and raises up.” Hannah thinks of her childlessness before Samuel’s birth as a kind of death-in-life, and her giving birth as her own coming into a life. This can be a model of prayer for the healing or revitalization of any aspect of ourselves that has become lifeless. We all have spiritual needs; realizing them—even in part—can give energy and meaning to our lives.

**REMEMBER US** זְכַרְנוּ. This brief prayer is the first of four additions to the Amidah during the Ten Days of Repentance.

**SHIELD OF ABRAHAM** מְגֵן אַבְרָהָם. After Genesis 15:1.

**GUARDIAN OF SARAH** פּוֹקֵד שָׂרָה. Or: “the one who remembered Sarah” (after Genesis 21:1).

**YOU CAUSE THE WIND TO BLOW AND THE RAIN TO FALL** מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם. The prayer is connected to the climate of the Land of Israel, which depends on winter rainfall since summer is an entirely dry season.

**SUPPORT THE FALLING** סוּמֵךְ נוֹפְלִים. This paragraph, called *G'vurot* (God’s strength or God’s victory), emphasizes God’s compassion and goodness. Unlike secular conceptions of “might,” strength is here characterized by concern and support for the weakest and most vulnerable members of society, and even the weakest of all: the dead. Each of these characterizations of “might,” strength is based on biblical verses: “support the falling,” Psalm 145:14; “heal the sick,” Exodus

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## 2. GEVUROT / DIVINE POWER

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

*In summer:* You send down the dew.

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

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

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

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

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

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

A.G.

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

D.A.T.

## גבורות

אתה גבור לעולם אדני רב להושיע:

*In summer:* מוריד הטל:

*In winter:* משיב הרוח ומוריד הגשם:

Atah gibor le'olam adonay rav lehoshi'a.

*In summer:* Morid hatal.

*In winter:* Mashiv haru'ah umorid hagashem.

מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים  
וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָיִם מִי כְמוֹהוּ  
בְּעַל גְּבוּרֹת וּמִי דְלוּמָה לָךְ מְלֶכֶה מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

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

*Between Rosh Hashanah and Yom Kippur, add:*

(מִי כְמוֹהוּ אַב הַרְחָמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:)

(Mi ḥamoḥa av haraḥamim zoher yetzurav leḥayim  
beraḥamim.)

וּנְאֻמֵּן אֶתְּךָ לְהַחְיֹת כָּל חַי: בְּרוּךְ אַתָּה יְיָ הוֹי מְחַיֶּה כָּל חַי: —  
Vene'eman atah lehaḥayot kol ḥay. Baruch atah adonay meḥayey  
kol ḥay. ←

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

*“If You Will Hear”*: An Interpretive Translation

If you faithfully obey My laws today, and love Me, I shall give you your livelihood in good time and in full measure. You shall work and reap the results of your labor, satisfied with what you have achieved. Be careful, however. Let not your heart be seduced, lured after false goals, seeking alien ideals, lest God’s image depart from you and you sink, becoming desolute, and lose your joyous, God-given heritage.

—ANDRÉ UNGAR

*God’s Anger*

The prophets never thought that God’s anger is something that cannot be accounted for, unpredictable, irrational. It is never a spontaneous outburst, but a reaction occasioned by the conduct of man... Man’s sense of injustice is a poor analogy to God’s sense of injustice. The exploitation of the poor is to us a misdemeanor; to God, it is a disaster. Our reaction is disapproval; God’s reaction is something no language can convey. Is it a sign of cruelty that God’s anger is aroused when the rights of the poor are violated, when widows and orphans are oppressed? . . . There is an evil which most of us condone and are even guilty of: indifference to evil. We remain neutral, impartial, and not easily moved by the wrongs done unto other people. Indifference to evil is more insidious than evil itself.

—ABRAHAM JOSHUA HESCHEL

*A Thread of Blue*

A thread of blue—blue like the sea, blue like the sky, blue like the color of the divine throne.

—SIFREI NUMBERS

If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil; I will provide grass in your fields for your cattle and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray and serve other gods and bow to them. Then ADONAI’s anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you. Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, by speaking of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then your days and the days of your children, on the land that ADONAI swore to your ancestors to give them, will be as many as the days that the heavens are above the earth.

Deuteronomy 11:13–21

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put *tzitzit* on the corners of their garments, placing a thread of blue on the *tzitzit*, the fringe of each corner. That shall be your *tzitzit*; you shall look at it and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your eyes and heart as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI

your God, who brought you out of the land of Egypt to be your God. I am ADONAI your God—

Numbers 15:37–41

*Truly*

*When there is a minyan, the leader adds:*

► ADONAI your God—truly—

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וְהָיָה אִם-שָׁמַעַתְּ אֶת-שְׁמִיעוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לֵאמֹר אֶת-יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאֶסְפַּת דְּגָנְךָ וְתִירְשָׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבְהִמְתָּךְ וְאֶכְלֵתָ וְשָׂבַעְתָּ: הֲשִׁמְרוּ לָכֶם פְּנֵי-יִפְתָּה לְבַבְכֶם וְסוּרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַפִּי-יְהוָה בְּכֶם וְעֶצֶר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִיאַדְמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׂמַתֶּם אֶת-דְּבָרֵי אֱלֹהַ עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשִׁבְבְּךָ וּבְקוֹמְךָ: וְכִתַּבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לְאַבְרָהָם לֵאמֹר לְתַת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

דברים יא:יג-כא

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל-פְּנֵפֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל-צִיצִית הַפָּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וְעָשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו:לז-מא

*אמת*

*When there is a minyan, the leader adds:*

◀ יהוה אלהיכם – אמת –

IF YOU WILL HEAR אִם תִּשְׁמַע. This description of reward and punishment has been a source of theological struggle for every Jewish generation, including those of the biblical era itself, and many Reform and some Reconstructionist congregations omit this paragraph. While our life experience often belies a belief in direct and immediate reward and punishment, in reciting this passage we may open ourselves to the suggestion that the consequences of our moral and immoral behavior resound in the world—though in ways that we may not grasp and that are beyond our comprehension. Jews, who have seen empires come and go, are witnesses to the inner decay wrought by corruption, injustice, and unbounded power.

ADONAI SAID TO MOSES וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה. The ancient rabbis emphasized that the last words of this paragraph, about remembering the exodus from Egypt, are the prime reason for its inclusion in the Sh’ma. In Jewish theology, the exodus anticipates the redemption in the future: true freedom. The means of achieving redemption, we are taught here, is remembering our responsibility to live lives that are holy.

NOT BE SEDUCED BY YOUR EYES AND HEART וְלֹא תִתּוּרוּ וְאַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם. The sages comment that it is the heart that directs the eyes. What we see depends on our perspective, our point of view.

BE HOLY וְהִייתֶם קְדוֹשִׁים. This is the essence of the Torah: to lead a holy life.



*A Prayer for the State of Israel*

רבונו של עולם, קבל  
נא ברחמים וברצון  
את תפלותינו בעד  
מדינת ישראל.

Sovereign of the universe, accept in lovingkindness and with favor our prayers for the State of Israel, her government, and all who dwell within her boundaries and under her authority. Open our eyes and our hearts to the wonder of Israel, and strengthen our faith in Your power to work redemption in every human soul. Grant us also the fortitude to keep ever before us those ideals upon which the State of Israel was founded. Grant courage, wisdom, and strength to those entrusted with guiding Israel's destiny to do Your will. Be with those on whose shoulders Israel's safety depends and defend them from all harm. Spread over Israel and all the world Your shelter of peace, and may the vision of Your prophet soon be fulfilled: "Nation shall not lift up sword against nation, neither shall they learn war anymore" (Isaiah 2:4).

לא ישא גוי אל גוי חרב  
ולא ילמדו עוד מלחמה.

*A Prayer for the State of Israel*

*Avinu she-ba-shamayim*, stronghold and redeemer of the people Israel: Bless the State of Israel, [that it may be] the beginning of our redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our holy land. Deliver them; crown their efforts with triumph. Bless the land with peace and its inhabitants with lasting joy. And let us say: *Amen*.

*Avinu she-ba-shamayim, tzur yisrael v'go-alo, bareikh et m'dinat yisrael [she-t'hei] reishit tz'miḥat ge'ulateinu. Hagen aleha b'evrat ḥasdekha u-f'ros aleha sukkat sh'lomekha, u-sh'lah or'kha va-amit'kha l'rasheha sareha v'yo-atzeḥa, v'takneim b'eitzah tovah milfanekha. Hazeik et y'dei m'ginei eretz kodsheinu, v'hanhileim eloheinu y'shu-ah, va-ateret nitzahon t'atreim. V'natata shalom ba-aretz v'simḥat olam l'yosh'veha, v'nomar: amen.*

*A Prayer for Peace*

May we see the day when war and bloodshed cease, when a great peace will embrace the whole world.

*Then nation will not threaten nation,  
and the human family will not again know war.*

For all who live on earth shall realize we have not come into being to hate or to destroy. We have come into being to praise, to labor, and to love.

*Compassionate God, bless the leaders of all nations  
with the power of compassion.*

Fulfill the promise conveyed in Scripture:

I will bring peace to the land,  
and you shall lie down and no one shall terrify you.

*I will rid the land of vicious beasts  
and it shall not be ravaged by war.*

Let justice and righteousness flow like a mighty stream.

Let God's peace fill the earth as the waters fill the sea.

And let us say: *Amen*.

תפלה לשלום מדינת ישראל

אבינו שבשמים, צור ישראל וגואלו, ברוך את מדינת  
ישראל [שתהא] ראשית צמיחת גאולתנו. הגן עליה  
באברת חסדך ופרש עליה סכת שלומך, ושלח אורך  
ואמתך לראשיה שריה ויועציה, ותקנם בעצה טובה  
מלפניה. חזק את ידי מגני ארץ קדשנו, והנחילם  
אלהינו ישועה, ועטרת נצחון תעטרום. ונתת שלום  
בארץ ושמחת עולם ליושביה, ונאמר: אמן.

תפלה לשלום

יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו ואמותינו,  
שתבטל מלחמות ושפיכות דמים מן העולם  
ותשבין שלום בעולם,  
ולא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה.

יבירו וידעו בליושבי תבל  
שלא באנו לעולם בשביל ריב ומחלוקת,  
ולא בשביל שנאה וקנאה וקנאתור ושפיכות דמים.  
רק באנו לעולם כדי להכיר אותך, תתברך לנצח.

ובכן תרחם עלינו ויקים בנו מקרא שפתוב:  
ונתתי שלום בארץ ושכבתם ואין מחריה,  
והשבתי חיה רעה מן הארץ וחרב לא תעבר בארצכם.  
ויגל במים משפט, וצדקה בנחל איתן.  
כי מלאה הארץ דעה אתיהוה במים לים מכסים.

PRAYER FOR THE STATE OF ISRAEL. Upon Israel's independence in 1948, many prayers were circulated for the well-being of the new state. This one was composed by Israel's chief rabbis and was then slightly edited by the writer S.Y. Agnon.

THAT IT MAY BE. This Hebrew word was added by the Chief Rabbi of England, Immanuel Jakobovits, turning the phrase "the beginning of the redemption" into an expression of hope, rather than a statement of fact.

A PRAYER FOR PEACE. Rabbi Nathan Sternharz, a student of the Hasidic master Nahman of Bratzlav (1772-1810, Ukraine), recorded this prayer. The version here has been adapted and translated by Jules Harlow.

NATION WILL NOT THREATEN. לא ישא גוי. Isaiah 2:4.

I WILL BRING PEACE. ונתתי שלום. Leviticus 26:6.

LET JUSTICE AND RIGHTEOUSNESS FLOW. ויגל במים משפט. Amos 5:24.

FILL THE EARTH. כי מלאה הארץ דעה אתיהוה במים לים מכסים. Isaiah 11:9.

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