T'fillah: A Sixth Grade Journey

Debra Cotzin SE 422-Curriculum Seminar Professor Sara Lee 2003-2004

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Curriculum Rationale

Introduction: The Who

Take a moment to think back to your sixth grade year. You were probably either finishing elementary school or just beginning middle school. You were asserting your independence through acts such as taking trips to the mall without your parents. You were beginning to learn about responsibility and possibly even doing so through jobs like babysitting. This is also the time when it was important to look and act "cool." As a sixth grader, you learned to rely on your parents less and less and on your friends more and more. Sixth grade can be a frightening time of transition and change.

For our students the sixth grade year has added pressure and excitement. It is during this year that many of our students begin to look to their bar/bat mitzvah, the time when they will become Jewish adults. Developmentally they are asserting their independence. Now, more than ever before, they begin to make their own life decisions. For many, this is a time when they begin to make their own religious choices. Will I attend Shabbat services or go to the basketball game at school? How does it look to others that I go to Hebrew school? It is an exciting time for our students as they begin to make their own choices.

We, in Jewish education, have an amazing opportunity when working with our sixth grade students. At this time of transformation we have the opportunity and responsibility to help our students deepen their understanding of how Judaism can be fully integrated into their lives. This is particularly poignant as students prepare to become Jewish adults and commit themselves to a living a Jewish life. How do we help our students understand what it means to become a Jewish adult and to fully integrate Judaism into their lives?

The Why

Our liturgy, which will become an important part of our students' becoming a bar/bat mitzvah, provides us with a fantastic teaching tool. Why use our liturgy? Prayer has been an essential part of Judaism since the time of the ancient Israelites. Prayer recounts and remembers different experiences in the collective Jewish memory. Through its use of the collective Jewish memory prayer unites us.

Prayer is a cornerstone of Judaism. It marks time Jewishly and separates the holy from the profane. Through the action of t'fillah holiness is brought into our daily lives and activities. For example, the Friday evening Kabbalat Shabbat service is a bridge between the mundane week and the holiness of Shabbat. T'fillah is an important way for us as individuals as well as a community to bring Judaism and holiness into our daily lives and to respond to the world in a Jewish way.

T'fillah is also a way to reach God. It is our way to thank God for all that we have, to praise God for God's wonders, and to petition God for a variety of things.

Additionally, t'fillah exposes many of the core values and beliefs of the Jewish people. For example:

- Learning-as is apparent in the *Vahavta* when we affirm the importance of teaching future generations.
- History-as the prayers recall and remember different significant historical events in the Jewish people for example the *Mi Chamocha* recounts the Exodus from Egypt.
- Morals-are expressed in many of our prayers as we are pushed to examine
 who we are and who we hope to become our own morals and values and
 exposed and examined.
- Community-is apparent throughout worship services as most prayers are stated in the plural "we" versus the singular "I." We participate in t'fillah not as individuals but as part of a community.

Through studying and understanding these values we learn how to live as Jews.

The What: The Guide

This curriculum guide seeks to help sixth grade students in supplemental schools understand t'fillah at a comprehensive level and thereby gain an appreciation and understanding of why t'fillah is important, what t'fillah teaches, and how t'fillah and ultimately Judaism can and does play a role in and throughout their lives. This curriculum guide posits the following enduring understandings:

- T'fillah, through its expression of core Jewish values, teaches us how to live Jewish lives.
- T'fillah provides us with the ways and means to respond to the world in a Jewish way.
- 3. T'fillah connects us with the past, present, and future generations.
- 4. T'fillah is a way for each person to individually and communally connect with and/or deepen the relationship with God.

This curriculum guide will utilize the *shacharit* service as the vehicle to explore t'fillah and to achieve the aforementioned enduring understandings. Why study *shacharit* liturgy in the sixth grade? As already mentioned, sixth grade students are at a pivotal moment in their lives, as they look forward to their bar/bat mitzvah and begin to struggle with what it means to become a Jewish adult. Most students will participate in the *shacharit* service as part of their bar/bat mitzvah. The *shacharit* service is a bridge between weekday t'fillah and that of Shabbat, as many prayers said during the weekday *shacharit* are also in the Shabbat *shacharit*.

Many times students complain that worship is boring, it does not speak to them, and they do not understand it. Through an in-depth study of the liturgy which will frame their bar/bat mitzvah, it is hoped the students will gain a greater understanding and appreciation of what the liturgy means and in turn what it means to become a Jewish adult and further their Jewish identity. Through studying the liturgy students will gain understanding of it and in-turn the importance of Judaism.

The How

This curriculum guide is not meant to teach students how to decode our liturgy. Rather, it uses the themes and content of the prayers to achieve the aforementioned enduring understandings. As such the content of the curriculum guide will include a study of the history of the prayer(s), what the prayer(s) meant for the time it was written, what the prayer(s) means to the Jewish people, what the prayer(s) teaches, and what the prayer(s) means to the students today. Some of the units will include a family education day in which families will together explore the meaning of the prayers and reflect upon what the liturgy means to them.

Through exploring our liturgy it is hoped students will find new meanings in t'fillah and in doing so will have a solid foundation from which to grow into a Jewish adult.

Notes To The Instructor:

By choosing to teach you are embarking on an amazing journey. And all the more so, because you are working with sixth grade students, as they prepare for their bar/bat mitzvah and to become Jewish adults. You are teaching our students at a transformative time in their lives. This curriculum guide was designed to help you in that mission. There are several things you should know before beginning your journey.

Before You Begin

There are a few books that will be helpful to you, as the instructor, to prepare for teaching this class. I would highly suggest reading *Entering Jewish Prayer* by Reuven Hammer (Schocken Books) as it explores many of the essential questions of this curriculum. I would also suggest reviewing the *My People's Prayer Book* (JPS) series for background information and themes found within our liturgy.

This Is A Guide

This curriculum guide is exactly what is stated in the title, a guide. The big picture has been laid out for you in the rationale, enduring understanding, unit questions, objectives, and goals but how you reach the enduring understanding and goals is up to you. I have included suggested activities and resource materials to help you along your way but this guide will be most effective when you add your own voice, creativity, and insight!

From The Beginning

At the beginning it is important to discuss with students the rationale of the curriculum. It is also important, at the start of each unit, to explain its goals, enduring understandings unit questions, and means of assessment. In doing so the students will understand why they are learning what they are learning and will therefore find more value in the experience

T'fillah Chart

This curriculum guide is designed around themes and concepts rather than systematically in the order of the prayers. Therefore it is important that you have a t'fillah chart to help your students understand the big picture and how everything fits together. I have included examples in appendix A, activity 5. It will probably be helpful to enlarge a copy of your chosen t'fillah chart and hang it on a classroom bulletin board and refer to it throughout the year.

Prayer Journals

Prayer is highly personal. Therefore it is important that throughout the year students keep prayer journals. Throughout the curriculum guide there are suggested questions to which you may choose to have our students respond. Continual reflection is an important component of learning.

T'fillah

As this is a t'fillah curriculum it is essential that the students are participating in services together as a class. Provide students with different types of t'fillah experiences from completely musical to more traditional. After each service provide time for personal as well as group reflection.

Parents

For any curriculum to be effective there must be parent involvement. This is even more important in Jewish education. I would highly suggest that during each unit there is a parallel program for parents so that the parents are also learning/gaining a deeper understanding of Jewish worship.

Difficulties

Prayer is an enormous topic. It was impossible to put every prayer said in the *shacharit* service in this curriculum guide. Therefore, I have chosen prayers that are said in many reform congregations and that are the core of the *sharachrit* service. I would suggest ensuring that the prayers you do are aligned with those of the congregation in which you work. Also, many of the prayers could have been put in multiple units. This is your curriculum so please move things around and make it yours.

Organization

The curriculum guide is organized in the following way:

Focus The main prayers/objects of the unit. Copies of the

focus prayers are found in the beginning of the corresponding appendix. In most units there are multiple copies of the focus prayers. Some are from the HUC-JIR, LA Siddur and when available I have included the prayers and additional commentary from Joel Grishaver's, *The All New Shema is for*

Real.

Notes To The Instructor Notes to help you during the lesson.

Enduring Understanding The big idea of the curriculum/unit.

Goals In Focus

The curricular goals that will be met through the

unit (taken from curriculum goals).

Unit Questions The specific questions the unit will answer. These

questions are the basis for the suggested learning

activities.

Objectives What the student should be able to do by the end of

the unit.

Memorable Moment A special lesson/activity that will probably stand

out in the unit (note: only in some units).

Authentic Assessment A way to ensure that the goals of the unit are

accomplished.

Learning Activities Suggested activities to help achieve the goals of the

unit. It is by no means a comprehensive list so you can and should add your own creativity and insight!

The title of each learning activity is in bold italicized print. The unit questions the activity

addresses are italicized.

Any supplemental or necessary materials are

included in the appropriate appendix and are labeled

with the activity number. (Note: many plastic

sheets contain multiple pages.)

It is important that before beginning a learning activity you give the students the appropriate context and background information on the

prayer(s).

For The Curriculum Guide

Enduring Understandings

- 1. T'fillah, through its expression of core Jewish values, teaches us how to live Jewish lives.
- 2. T'fillah provides us with the ways and means to respond to the world in a Jewish way.
- 3. T'fillah connects us with the past, present, and future generations.
- 4. T'fillah is a way for each person to individually and communally connect with and/or deepen the relationship with God.

Goals

This course is designed to...

- Help students find their own personal meaning in our liturgy.
- To explore ways to make prayer meaningful.
- Help students develop their own understanding of why t'fillah is important for themselves and the Jewish people.
- Explore how t'fillah can serve as a guide in the students' daily lives.
- Help students gain a deeper understanding of what it means to become a Jewish adult.
- Help students, through continual reflection, grow in their relationship with God.
- Illustrate the core Jewish values (i.e. learning, history, and community) that are apparent in our liturgy and help students connect/find meaning in those values.
- Illustrate the importance of remembering our past and retelling our story to future generations.
- Explore the importance of *l'dor v'dor* in maintaining Judaism throughout past generations and for future generations.
- To explore the concepts of *kevah* and *kavanah* within prayer.
- To introduce the students to the basic outline of a *shacharit* service.
- Help students explore why prayer objects are used what the objects mean to them both personally and to the Jewish people.

Unit Outline

Unit 1: What Does Prayer Mean To Me? Why Pray?

In this introductory unit students will begin to grapple with the questions of what does prayer mean to me and why pray. Students will also grapple with issue of *keyah* and *kayanah*.

Enduring Understandings

T'fillah, through its expression of core Jewish values, teaches us how to live Jewish lives.

T'fillah provides us with the ways and means to respond to the world in a Jewish way.

T'fillah connects us with the past, present, and future generations and with *K'lal Yisrael*.

Unit Questions

When do we pray? And why is it important?

What can I do to make pray meaningful?

What are kevah and kavanah and why are they important?

What is included in a service?

Unit 2: Getting Ready to Pray: Prayer Objects (Tallis, T'fillin, Kippah)

In this unit students will explore the ritual objects associated with prayer-why we use them and the meaning they symbolize/hold.

Enduring Understanding

Our ritual objects, through their continued use, can connect us with past generations and can also help us connect with God.

Unit Questions

Why do we use prayer objects? What do they mean?

What do prayer objects add to my own worship?

Does the use of prayer objects deepen my relationship with God? Why? How?

What are the historical and biblical origins of prayer objects?

How do ritual objects connect the generations?

Unit 3: Blessings: Prayer As Way to Respond to Everyday Miracles

Focus: Nisim B'chol Yom, Elohai Nishama, Asher Yatzar, Yotzer Or

Enduring Understandings

Prayer is a way to connect with God on a daily basis and to recognize and respond to the every day miracles that occur in our lives.

T'fillah provides us with the ways and means to respond to the world in a Jewish way

Unit Questions

Why do we pray/recite blessings?

When do we pray/recite blessings?

What makes something meaningful enough to recite a prayer/blessing?

What is a miracle? How do miracles relate to prayer? Can/do miracles occur daily?

What does it mean to me to recite blessings? How can I integrate daily blessings into my life?

What makes something meaningful enough to recite a prayer/blessing?

Unit 4: A Conversation with God

<u>Focus:</u> P'sukei D'zimra (Baruch Shemar, Psalm 150, Psalm 96, Psalm 146) Ahava Rabbah (an introduction), Aleinu

Enduring Understanding

Some prayers, through their frequent praise of God, help us to deepen our connection with God.

Unit Questions

What are Psalms?

Why do we recite Psalms in our service?

Why do we praise God?

What are other ways we praise God?

How do I describe God?

How is God described in the liturgy?

How do I feel/connect with God?

Unit 5: L'Dor V'Dor: Telling Our Story

Focus: Mi Chamocha, Avot v'Emahot, G'vurot, Mourners Kaddish, Torah Blessings

Enduring Understandings

T'fillah connects the prayer with the past, present and future generations.

T'fillah is a way for each person to individually and communally connect with and/or deepen the relationship with God.

T'fillah, through its expression of core Jewish values, teaches us how to live Jewish lives.

Unit Questions

Why do we remember the past?

How am I, a sixth grader living in the modern world, affected by the ancestral history of the Jewish people?

How do I fit into the story of the Jewish people?

What does Betzelem Elohim mean and how does it fit into my story?

Why do we say *Elohim* and sometimes *Elohai*? How do I relate to that?

What is z'chut avot? And what does it mean to me?

What do I learn from looking at my ancestral history in prayer that affects how I live my life today?

Unit 6: What Do We Learn In Prayer and Why Is It Important?

<u>Focus:</u> Shema, Vahavta, Barchu, Elu D'varim, Amidah bendictions, Ahavah Rabbah, and pulling together the lessons from the past sections

Enduring Understanding

T'fillah, through its expression of core Jewish values, teaches us how to live Jewish lives.

Unit Questions

What values are expressed in our t'fillah service? How do I live out those values in my life?

What do our prayers teach us about Judaism? and living Jewish lives? Why is community so important in t'fillah?

What are mitzvot? Do I/Can I perform any of them?

What does it mean to be a Jewish adult? How does prayer fit into that?

Unit 1 Introduction: What Does Prayer Mean To Me?

Note To The Instructor

This is an introductory unit designed to introduce students to the concepts they will explore throughout the year. It is important to begin this unit by outlining for the students the goals for the year and why you are studying t'fillah in the sixth grade.

Enduring Understandings

- T'fillah, through its expression of core Jewish values, teaches us how to live Jewish lives.
- T'fillah provides us with the ways and means to respond to the world in a Jewish way.
- T'fillah connects us with the past, present, and future generations and with K'lal Yisrael.

Goals in Focus

- 1. Explore how t'fillah can serve as a guide in the students' daily lives.
- 2. To explore the concepts of *kevah* and *kavanah* within prayer.
- 3. To introduce the students to the basic outline of a *shacharit* service.
- 4. To explore ways to make prayer meaningful.
- 5. To begin exploring why t'fillah is important to the Jewish people.

Unit Questions

- When do we pray? And why is it important?
- What can I do to make pray meaningful?
- What are kevah and kavanah and why are they important?
- What is included in a service?

Objectives

- 1. SWBAT define the terms kevah and kavanah.
- 2. SWBAT explain why kevah and kavanah are important.
- 3. SWBAT articulate reasons why prayer is important to the Jewish people.
- 4. SWBAT articulate reasons why prayer is important to them personally.
- 5. SWBAT outline the main components of a *shacharit* service.

Authentic Assessment

Students will create a newsletter for their parents that provides possible answers to the following questions: Why is t'fillah important? What are *kevah* and *kavanah* and why are they important? Why do we pray?

Memorable Moment

Begin your unit with a unique/special t'fillah service for the students and their parents. I would suggest having t'fillah outside with lots of interactive music. After the service allow time for reflection and to debrief the experience. Key questions include:

- What did it feel like to pray somewhere other than the sanctuary? Did it change your prayer experience? How? Why?
- What was something that you particularly liked about this service?
 Why?
- Was there something you found particularly troubling about this experience? What? Why?
- Ask each family to list elements they would include in their ideal service (including what it would look and feel like). Invite families to share their responses.

End the day by explaining the goals for the year and what the curriculum will entail and why it is important.

Suggested Learning Activities

Activity 1: **Prayer?**

When do we pray and why is it important?

Begin this activity having a group brainstorm in response to the following questions (you may want to record their answers on something you can refer to throughout the year):

- What is prayer?
- Why is it important?
- Why are we studying it in the sixth grade?

Divide the students into three groups and give each group one of the following:

- Copies of prayer books from around the world and different movements. Guiding questions include: Do you see things that are the same in the prayer books? What? What does it tell you that there are similarities? Does it surprise you that so many different prayer books have so many similarities? (Instructor Rationale: our liturgy connects us with *k'lal Yisrael* and with past, present and future generations)
- The blessing sheet (appendix A, activity 1) (Instructor Rationale: Our liturgy teaches us how to respond to everyday life)
- Copies of the following prayers: Ahavah Rabbah (appendix D, focus prayers), Vahavta (appendix F, focus prayers), Weekday Amidah (appendix F, focus prayers), Elu D'varim (appendix F, focus prayers). Instruct the students in this group to read the English translation of these prayers and look for what our liturgy tells us about how we should act. Guiding questions include: Do the prayers tell us anything about how we should act daily? What do they say? Why do you think this is said in our liturgy? What values are apparent in our liturgy? Why is it important that our liturgy tells us values?

(Instructor Rationale: our liturgy teaches us how to live Jewish lives)

Ask each group to examine their objects/sheets and to create a poster that responds to the following statement:

• Prayer Is Important Because....

Invite each group to present their poster and conclude by highlighting the importance of prayer for all 3 aforementioned reasons (the instructor rationale).

Activity 2: Meaningful Prayer

What can I do to make pray meaningful?

Begin by posting the following signs around the room: agree, disagree, strongly agree, strongly disagree. Then pose the following statements to the students and ask them to go the corner with which they most associate. After each statement ask a representative from each corner to explain his/her stance. Statements:

- Prayer is most meaningful to me when there is a lot of music.
- Prayer is most meaningful for me when there is a lot of English.
- Prayer is most meaningful to me when there is a lot of personal time.
- Prayer is most meaningful to me when it is outside.
- Prayer is most meaningful to me when it is in the synagogue.
- Prayer is most meaningful to me when something either really good or bad occurs.

Conclude the activity by highlighting that there are many different ways to make prayer meaningful and that what works for one person does not always work for another.

Introduce students to the terms *kevah* (fixed) and *kavanah* (not fixed, adding your own spirit to prayer). Ask them to brainstorm examples of both in prayer. Conclude by explaining to students you will be exploring these important concepts throughout the year and reading the pages from *The Tapestry of Jewish Time* (appendix A, activity 2) about adding our own voice.

Activity 3: Kevah and Kavanah?

What are kevah and kavanah and why are they important? Use the enclosed pages from B'chol L'vavcha (appedix A, activity 3) to have students explore why kevah and kavanah are important. You could break the students into two groups and have them explore the arguments for kevah and kavanah (as well as adding their own) and then have a debate.

Activity 4: How Do I Do It?

What can I do to make pray meaningful?

What are kevah and kavanah and why are they important?

After reviewing the concepts of *kevah* and *kavanah*, break the students into groups and have compare and contrast traditional prayers (*kevah*) and their creative interpretations (*kavanah*) (appendix C, activity 8 and the appropriate focus prayers also in appendix C). Key questions include: What changed in the revised version? Does it effect your understanding of the prayer? Why? How? Use the sheets from *B'chol L'vavcha* (appendix A, activity 4) to explore what is important to include in new prayers.

Activity 5: **Shacharit**

What is included in a service?

Use this as an introduction to the other units. Use the prayer maps (appendix A, activity 5) to explain to the students the differing components of a *shacharit* service.

Activity 6: **Journal**

What can I do to make pray meaningful?

Why is t'fillah important?

What are kevah and kavanah and why are they important?

Have students respond to the following questions in their journals.

- Why do we pray?
- What can I do to make pray meaningful?
- Why is t'fillah important?
- What are *kevah* and *kavanah* and are they both important? Why?

Unit 2: The Physical: Our Prayer Objects (Tallis, T'fillin, Kippah)

Note To the Instructor

In this unit students will explore the ritual objects associated with prayer-why we use them and the meaning they hold/symbolize. In the learning activity section I have divided the activities into general activities, tallis, kippah, and t'fillin—you should do them in the order that most suits you and combine them as you find appropriate.

Enduring Understanding

Our ritual objects, through their continued use, can connect us with past, present and future generations, and can also help us connect with God.

Goals In Focus

- 1. Help students explore why prayer objects are used and what the objects mean to them both personally and to the Jewish people.
- 2. Explore the importance of *l'dor v'dor* in maintaining Judaism throughout past generations and for future generations.
- 3. Help students find their own personal meaning in our ritual objects.
- 4. Help students, through continual reflection, grow in their relationship with God.

Unit Questions

- Why do we use prayer objects? What do they mean?
- What do prayer objects add to my own worship?
- Does the use of prayer objects deepen my relationship with God? Why? How?
- What are the historical and biblical origins of prayer objects?
- How do ritual objects connect the generations?

Objectives

- 1. SWBAT explain the historical significance of tallis, kippah, and t'fillin (prayer objects in general).
- 2. SWBAT recognize and explain the biblical citations associated with the tallis, kippah, and t'fillin.
- 3. SWBAT define the term *l'dor v'dor* and identify examples within their family history.
- 4. SWBAT create their own prayer objects that exemplify a balance of tradition and personal meaning.
- 5. SWBAT through the use of a journal as well as different prayer objects explore how the use of prayer objects affects/alters one's relationship with God.
- 6. SWBAT explain to others why they personally use particular prayer objects.

Authentic Assessment

Create a prayer object and a guide to accompany that object which can be used at the bar/bat mitzvah. The guide should explain the significance of that object to the student both personally as well as historically to the Jewish people.

Memorable Moment

At the conclusion of the unit invite the parents in for a family day at which the students teach the parents about the different prayer objects including why they are important and used. Utilize the pictures of prayer objects from different eras and countries to highlight and explore the importance of *l'dor v'dor* (appendix B2, activity 4; appendix B3, activity 2a; appendix B4, activity 2). Have families create either a tallis or kippah for the students to use at his/her bar/bat mitzvah. As in the instructor you will probably want to commit to making either the tallis or kippah. For kits/help visit: http://www.artkitsetc.com

Suggested Learning Activities

Suggested Learning Activities: Prayer Objects In General

Activity 1: An Introduction to the Unit

Why do we wear special garments? How have other cultures influenced Judaism?

Begin this activity by showing students pictures of people from a variety of religions wearing different prayer objects (appendix B1, activity 1A). Ask the students what the pictures have in common? After you have established the commonality of each person wearing different objects for prayer ask the students why they think people wear objects during prayer. (Key ideas include: connecting generations-l'dor v'dor; commanded to, helps one focus in prayer, helps one connect with God.)

Give the students the included 2 short paragraphs from *B'chol L'vavcha* (appendix B1, activity 1B). Ask the students what objects they have seen Jewish people wear during prayer (be sure to have examples to share with the class.) Have a short discussion about the different prayer objects and why they are worn (as an introduction to the unit).

Have students, in small groups design a short creative presentation on why prayer objects are used.

Activity 2: Trying New Things and Personal Reflection

Does the use of prayer objects deepen my relationship with God? Why? How?

Begin each class with a *shacharit* service. Have a variety of prayer objects available for the students to try using. After the service have each student reflect individually, in a journal about how it felt to use a prayer object—did it change their t'fillah experience? Did it alter their relationship with God in anyway? Invite students to share their thoughts with the class.

Activity 3: Public Service Announcements and a Debate

Why do we use prayer objects? What do they mean? And what do prayer objects add to my own worship?

After the students have learned about the tallis, t'fillin, and kippah have them in small groups create public service announcements about why the prayer objects are used and what they mean. Afterwards have a debate on how prayer objects add/enrich our prayer experience.

Activity 4: **Personal Stories**

Why do we use prayer objects? What do they mean? How do ritual objects connect the generations?

Invite parents/grandparents/students to share personal stories of prayer objects that have been passed down throughout the generations.

Note: If you choose to do this activity it is important to be sensitive to interfaith families. It may be most helpful to invite just one or two people in to share their story and then discuss as a class the students role in continuing to pass on Jewish traditions and why it is important.

Activity 5: **Prayer Journals**

What do prayer objects add to my own worship?

In their prayer journals students should respond to the following statements:

Prayer objects are important in Judaism because...

I am going to try and use the following prayer objects because.....

I struggle with the following prayer objects because...

The use of prayer objects ___ my relationship with God beause....

Suggested Learning Activities: The Tallis

Activity 1: Introduction to the Tallis: Biblical Citations and Modern Day Thoughts

What are the historical and biblical origins of prayer objects?

How do prayer objects connect the generations?

Examine the passage about wearing a tallis from Numbers 15:37-40 (appendix B2, activity 1A).

Prior to looking at the actual text ask the students the following questions:

- What is a tallis?
- Do they wear a tallis? Does anyone in their family wear one?
- Why do they think some people wear tallitot?
- Why do we look at a Biblical passages as source materials?

Give the students a copy of the biblical citation and have a discussion (either in a large group or in small groups) with the students focusing on the text and what it means. Possible questions include:

- What does the Lord instruct Moses to do in this short passage?
- Why does the Lord instruct Moses to make/wear a tallit?
- What does the line mean, "look at it and recall all the commandments of the Lord and observe them, so that you do not follow your heart in your lustful urge?" What is a lustful urge? Why should we not follow them? How does a tallis help us?
- What does it mean to the Jewish people that we are told in the Torah about the tallis? What does it mean to you?
- What are reasons someone/you might want to wear a tallis?
 What does wearing a tallis mean to you?

Inform the students that our texts are interpreted in many different ways. And now that you have examined the biblical source you are going to look some modern day interpretations (appendix B2, activity 1B).

After reading the interpretations engage the students in a discussion about how these opinions add to their own understanding. Possible questions include:

- What is main essence or theme from each short quotation?
- Why does the author wear a tallis?
- Do you agree or disagree? Why
- How does the authors understanding add to your own understanding?
- What are other reasons people wear tallitot?

At the conclusion of the session ask the students to write a short response in their prayer journal to the following questions:

What function does the tallis serve in Judaism? For me, the tallis means...

Activity 2: Gematria: What the Tallis Tells Us

Why do we use prayer objects? What do they mean?

Using the enclosed number chart to explain Gematria to the students (appendix B2, activity 2A).

Using the included page from *B'chol L'vavcha* walk the students through the Gematria of the tallis (appendix B2, activity 2B).

Divide the students into small groups and ask them to skim the main headings of the 613 commandments to get a feel for the commandments and what they cover (appendix B2, activity 2C). Key questions include: Did anything surprise you? Did you see something that you found particularly meaningful or that you really disagreed with? Why are the 613 commandments important?

Have a discussion with students. Key questions include;

- Why do you they think the gematria of the tallis equals the 613 mitzvot?
- Does knowing this alter in anyway their personal meaning/understanding of the tallis? How/Why? Why Not?
- Using this new information, why do they think some people choose to wear a tallis?

Conclude with the midrash about tying it together and tying into Judaism from *Teaching T'fillah* (appendix B2, activity 2D)

Activity 3: The Tallis and Creation

Why do we use prayer objects? What do they mean?

How do ritual objects connect the generations?

After reviewing with the students why some choose to wear a tallis give them a copy of the prayer one recites before putting on a tallis. Read the prayer and the commentary on the tallis as a symbol of God's creation (appendix B2, activity 3). Ask the students what else the tallis represents to them.

Activity 4: Prayer Objects Throughout The Centuries And How They Connect Us

How do ritual objects connect the generations?

Using the accompanying pictures (appendix B2, activity 4) as well as any objects the students bring to class, have a discussion about how the prayer objects connect the generations ($l'dor\ v'dor$) and why it is important. Ask the students what they can do to help connect future generations.

Activity 5: A Story

Why do we use prayer objects? What do they mean? How do ritual objects connect the generations? Read the book, The Always Prayers Shawl by Sheldon Oberman (Boyds Mills Press). Key questions include:

- Why is the tallis important in the story?
- What does the tallis represent?
- Does your family have an object like the "always prayer shawl"? What is it? Why is it important?
- Why is the prayer shawl so significant?

Activity 6: Conclusion of Tallis Lessons

Does the use of prayer objects deepen my relationship with God? Why? How?

What do prayer objects add to my own worship?

In prayer journals students should respond to the following statements:

- The tallis is important in Judaism because....
- For me the tallis means....
- When I wear a tallis I feel....

Suggested Learning Activities: Kippah

Activity 1: Biblical Citations and Modern Interpretations

What are the historical and biblical origins of prayer objects? Follow a model similar to that suggested under the tallis. Once again give the students appropriate textual source materials (appendix B3, activity 1A). After working through the biblical sources examine the modern day interpretations (appendix B3, activity 1B).

At the conclusion the lesson, students should respond in the journals to the following statements:

- The kippah is important in Judaism Because...
- To me the kippah means....
- The kippah_my relationship with God because....

Activity 2: Prayer objects throughout the centuries how do they connect us

How do ritual objects connect the generations?

Using the accompanying pictures (appendix B3, activity 2A) as well as any objects the students bring to class, have a discussion about how the prayer objects connect the generations (*l'dor v'dor*) and why it is important. Ask the students what they can do to help connect future generations. (Instructor Reference Material: appendix B3, activity 2B)

Activity 3: Conclusion of Kippah Lessons

Does the use of prayer objects deepen my relationship with God? Why? How?

What do prayer objects add to my own worship?

In prayer journals students should respond to the following statements:

The kippah is important In Judaism Because....

For me the kippah means....

When I wear a kippah I feel.....

Suggested Learning Activities: T'fillin

Activity 1: Biblical Citations and Modern Interpretations

What are the historical and biblical origins of prayer objects? Follow a model similar to that suggested under the tallis. Once again give the students appropriate textual source materials (appendix B4, activity 1A). After working through the biblical sources examine the modern day

1A). After working through the biblical sources examine the modern day interpretations (appendix B4, activity 1B).

At the conclusion the lesson, students should respond in the journals to the following statements:

T'fillin are important in Judaism Because...

To me t'fillin mean....

Activity 2: Prayer Objects Throughout The Centuries And How They Connect Us

How do ritual objects connect the generations?

Using the accompanying pictures (appendix B4, activity 2) as well as any objects the students bring to class, have a discussion about how the prayer objects connect the generations (l'dor v'dor) and why it is important. Ask the students what they can do to help connect future generations.

Activity 3: The How: T'fillin

What do prayer objects add to my own worship? Why do we use prayer objects? What do they mean? Invite someone into class to show the students how to wrap t'fillin or show the video *The Ties That Bind* produced by The Federation of Jewish Mens Clubs (212) 749-8100. Also see appendix B4, activity 3 for a sheet that explains how to wrap t'fillin.

Activity 4: Conclusion of T'fillin Lessons

Does the use of prayer objects deepen my relationship with God? Why? How?

What do prayer objects add to my own worship?

In prayer journals students should respond to the following statements:

T'fillin Are Important In Judaism Because....

For Me T'fillin Mean....

Unit 3

Blessings: Prayer As A Way to Respond to Everyday Miracles in Life

Focus: Nisim B'chol Yom, Elohai Nishama, Asher Yatzar, Yotzer Or

Note To The Instructor

In this unit students will look at different blessings that are an important component of our liturgy. The first activity is designed to help students examine what a blessing is. Following the first activity there are suggested learning activities for each of the focus prayers. It is important to continually remind students of the key questions that are being examined throughout this unit.

Enduring Understandings

- Prayer is a way to connect with God on a daily basis and to recognize and respond to the every day miracles that occur in our lives.
- T'fillah provides us with the ways and means to respond to the world in a Jewish way.

Goals in Focus

- 1. Help students find their own personal meaning in our liturgy.
- 2. Explore how t'fillah can serve as a guide in the students' daily lives.

Unit Questions

- Why do we pray/recite blessings?
- When do we pray/recite blessings?
- What makes something meaningful enough to recite a prayer/blessing?
- What is a miracle? How do miracles relate to prayer? Can/do miracles occur daily?
- What does it mean to me to recite blessings? How can I integrate daily blessings into my life?

Objectives

- 1. SWBAT name/recognize the focus prayers of the unit.
- 2. SWBAT identify times when it is appropriate to recite brachot.
- 3. SWBAT articulate why it is important to say brachot.
- 4. SWBAT articulate that we do not only pray/recite blessings on Shabbat/holidays rather it is something that is done to respond to everyday life.
- 5. SWBAT explore the meaning of everyday miracles and recognize the miracles that occur in their lives daily.
- 6. SWBAT recognize and explain to others the miracles/significance of the focus prayers.
- 7. SWBAT relate Yotzer Or with the miracle of creation.
- 8. SWBAT create a working definition of *n'shmah* and articulate why we say a blessing for it in our daily liturgy.

Authentic Assessment

Students will write (or creatively express) their own blessing to respond to the daily miracles in their life (ideally to be included in their bar/bat mitzvah service). (Students may also write their own creative interpretation of one of the focus prayers.)

Memorable Moment

Invite someone who is musically talented teach the students some of the many different ways we sing Asher Yatzar, Elohai Nishama, Yotzer Or. Ask the students which melodies speak to them and why? What makes a melody meaningful for them? What are different ways we can help others find meaning in our daily blessings?

Suggested Learning Activities

Activity 1: Introduction to Blessings

Why do we pray/recite blessings? When do we pray/recite blessings?

What makes something meaningful enough to recite a prayer/blessing? Divide the students into small groups and give each group a copy of the focus prayers in Hebrew and English. Ask the students to read through the prayers and look for any commonalities/themes.

Invite the students to share their responses. If it has not already occurred, explain to the students that all of the prayers they looked at are blessings of some sort. Ask the students how they would define a blessing from these prayers.

Conclude by reviewing the attached commentary on blessings. (appendix C, activity 1)

Activity 2: Blessings and Miracles

Why do we pray/recite blessings?

When do pray/recite blessings?

What is a miracle? How do miracles relate to prayer? Can miracles occur daily?

Begin by reading a story about miracles (possible in appendix C, activity 2), and having a discussion about miracles. Key questions include:

- What is a miracle?
- What is a miracle that occurs in your life? Why do you consider it a miracle?
- Do miracles happen everyday or just once in a while?
 Why?
- What do you do when a miracle happens and/or what do you think most people do after a miracle? Why?

Explain to the students that in our liturgy we respond to miracles on a daily basis.

Divide the students into groups and give each group one of the focus prayers (in Hebrew and English) instruct the students they are to read the prayer to determine the miracle to which the prayer responds and why they think we would recite a blessing to respond to that miracle on a daily basis. After each group has shared their findings conclude the activity with the following questions (you may want to have students respond in their prayer journals first and then have a group discussion):

- Why do we pray/recite blessings?
- Why do you think we recite these specific blessings in the morning? Are there things we need to be particularly thankful of at certain times of the day?
- Why are these blessings included in our liturgy?
- When do we pray/recite blessings?

- What makes something meaningful enough to recite a prayer/blessing?
- What is a miracle? How do miracles relate to prayer? Can miracles occur daily?
- How do our blessings/prayers respond to everyday miracles?

Activity 3: Yotzer Or and Miracles

What makes something meaningful enough to recite a prayer/blessing? What is a miracle? How do miracles relate to prayer? Can miracles occur daily?

What does it mean to me to recite blessings? How can I integrate daily blessings into my life?

Look at *Yotzer Or* as a prayer which describes creation and the miracles that are continually created around us. The accompanying sheets (appendix C, activity 3A, 3B, 3C) serve as a helpful guide. Weather permitting, take the students outside to find their own examples of modern day creation and miracles.

Activity 4: What Is It All About: Nisim B'chol Yom

When do we pray/recite blessings?

What makes something meaningful enough to recite a prayer/blessing? Complete the included activity from *Teaching T'fillah* (appendix C, activity 4). Key follow up questions include:

- Why do we recite the nisim b'chol yom daily?
- What miracles do we respond to in a blessing? Why is it important to thank God daily for these miracles?
- Are there other miracles you would add? What? Why?

Activity 5: Nisim B'Chol Yom: Miracles

What makes something meaningful enough to recite a prayer/blessing? What is a miracle? How do miracles relate to prayer? Can miracles occur daily?

Use the included pages from B'chol L'vavcha to spark a discussion on nisim b'chol yom and everyday miracles (appendix C, activity 5)

Activity 6: Asher Yatzar: What Is It?

Why do we pray/recite blessings? When do we pray/recite blessings?

What makes something meaningful enough to recite a prayer/blessing? What is a miracle? How do miracles relate to prayer? Can miracles occur daily?

What does it mean to me to recite blessings? How can I integrate daily blessings into my life?

Break the students into small groups to examine *Asher Yatzar* (available in appendix C, focus prayers). Key questions include: What is this prayer about? What miracles are being addressed? Why do we say daily? Why do we say it in the morning?

Conclude the discussion by speaking about the importance of being thankful for everyday miracles including proper bodily functions.

Activity 7: Elohai N'shma: What's N'shama?

Why do we pray/recite blessings?

What makes something meaningful enough to recite a prayer/blessing? Use the included commentary to discuss the meaning of *n'shamah* and why we thank God every day for our *n'shamah* (appendix C, activity 7). You may want to have students trace themselves on butcher paper and then write on their tracing what they think *n'shamah*/soul is and why we thank God for it daily.

Activity 8: Modern Day Interpretations

What does it mean to me to recite blessings? How can I integrate daily blessings into my life?

Analyze and interpret the included modern day interpretations of some of the focus prayers (appendix C, activity 8). Key questions includes: Why do you think the author has chosen to re-write the prayer? Does something in the prayer speak to you? Why/Why Not? How would you re-interpret the prayer?

Activity 9: **Journals**

Throughout the unit, have students respond to the unit questions.

Activity 10: Watercolor blessings

What does it mean to me to recite blessings? How can I integrate daily blessings into my life?

Before creating your own blessing review with the students the concepts and ideas from past blessings. Speak about for what they might create their own blessing and when we say blessings. Have students use watercolors to create their own interpretation of one of the focus prayers (be sure to review the key points of the focus prayers first).

Unit 4

A Conversation with God

Focus: P'sukei D'zimra (Baruch Shemar, Psalm 150, Psalm 96, Psalm 146) Ahava Rabbah (an introduction), Aleinu

Note To The Instructor

This unit will consistently ask students to grapple with issues of theology. For many this is a difficult topic because there are no right or wrong answers. I have included pages from *Tough Questions Jews Ask* (appendix D, resource materials) to assist you in answering and thinking through some of the questions. When answering the students' questions it is important to validate each of their thoughts and opinions. Also, in this unit during every lesson students should have an opportunity to reflect upon their relationship with God (use the unit questions as your guide).

Enduring Understanding

Some prayers, through their frequent praise of God, help us to deepen our connection with God.

Goals in Focus

- 1. Help students find their own personal meaning in our liturgy.
- 2. Help students, through continual reflection, grow in their relationship with God.
- 3. Help students develop their own understanding of why t'fillah is important for themselves and the Jewish people.
- 4. Explore different ways God is praised in our liturgy.

Unit Questions

- What are Psalms?
- Why do we recite Psalms in our service?
- Why do we praise God?
- What are other ways we praise God?
- How do I describe God?
- How is God described in the liturgy?
- How do I feel/connect with God?

Objectives

- 1. SWBAT explain the historical significance of Psalms.
- 2. SWBAT identify/list different ways God is praised within the liturgy and the reasons why.
- 3. SWBAT articulate why we praise God.
- 4. SWBAT, through the creation of a God journal, reflect upon their relationship with God.

Authentic Assessment

Students should create either their own Psalm or re-interpret one of the focus prayers to reflect his/her own praise of God. The prayer can then be included in the students' bar/bat mitzvah service.

Suggested Learning Activities

Activity 1: Introduction: God

How do I describe God?

Begin by leading the group in a synectics exercise. Synectics is a method of teaching using metaphors. Before delving into synectics it is important to practice a few metaphors so ask the students to complete the following sentences:

School is like driving of the freeway because... (frequent bumps in the road).

People are like fruit because....(there are many different types). After you feel the class is warmed up you are ready to begin the synectics exercise. Begin by dividing your board into 4 columns. In the first column list different metaphors for God for such as a rock, father, parent, king...etc.(You will probably need to write the aforementioned list on the board to ensure you have proper words to continue with the exercise, as the words need to be objects.)

Next, ask the students to vote on one of the metaphors and then ask the students how they feel if they are X (i.e. for a rock-smooth, bumpy, wet, cold, dry, big, small.) Record their answers in column 2. It is important that there are opposites in the list. After you have a large list (that includes many opposites) ask the students to identify the opposites and then vote on a pair of opposites to continue the exercise (record the opposites in column 3).

Next, ask the students to give you objects that have the conflicting opposites (for example, if your opposites are bumpy and smooth an object could be an airplane). Record the students' answers into column 4. When you have a large list vote on one object. And then ask the students to individually complete the following sentence; God is like X (your vote from column 4) because/when (for example, God is like an airplane because our relationship can have bumps).

After each student has completed his her metaphor collect them, mix them up, and redistribute them to the students so they are all read and the author remains anonymous.

After completing this exercise explain to the students that this unit on which you are embarking will focus on God. It is important to acknowledge that this can be a difficult topic.

After fully completing the synectics exercise, divide into small groups, give the students copies of different psalms (appendix D, focus prayers) (Hebrew and English). Ask them to examine them and to try to determine the commonalities (they all praise God). Conclude with outlining the goals/questions for the unit.

Activity 2: Why?

Why do we praise God?

Allow students to respond to the following question in their prayer journal:

Why do we praise God?

After students have had ample time to write have a class discussion highlighting both modern day and ancient reasons.

Activity 3: Listen to Psalms

How do I feel/connect with God?

After studying the meaning of the focus Psalms, play for the students a selection of melodies of the different Psalms. After listening to the Psalms have the students both record in their journals' and discuss how they felt after hearing the different melodies. Key questions include:

- What emotions and thoughts did they experience during the Psalms?
- Did the Psalms make them connect with the liturgy and/or God in a particular way? How so?
- What emotions did the melodies reflect/convey about God?
- What would your melody for a Psalm sound like?

Activity 4: Guided Imagery

What are Psalms?

Why do we recite Psalms in our service?

Take the students through the enclosed guided imagery of the Temple (appendix D, activity 4A). Use the imagery as the basis for a discussion of when Psalms were written and for what purpose (also see appendix D, activity 4B). Afterwards give the students copies of the focus Psalms and ask them to analyze them. Key questions include:

- What do you think the author of the Psalm is saying?
- How do you think the historical conditions affected the writing of the Psalm? How does the author speak of God?
- Are there certain images that speak to you?
- Why do you think we include Psalms in our service? What do they convey? Why are they important?

(Resource information for instructor: appendix D, activity 4C)

Activity 5: Compare modern day and ancient Psalms

What are Psalms?

What are other ways we praise God?

How do I describe God?

Before beginning this activity it is important to ensure that students understand the historical context in which Psalms were written and to read some of the enclosed commentary on Psalms. After completing the necessary background information have students compare and contrast ancient Psalms with modern day interpretations (appendix D, activity 5)

Activity 6: Baruch Sheamar: A Visual Collage

How is God described in the liturgy?

After explaining how *Baruch Sheamar* functions in the service give the students a copy of it. Divide the students into small groups and give each group 1-2 sentences of the prayer. Ask the students to read and discuss the line focusing on how God is described (give them guiding questions) and to then make a collage (from magazines) that showcases how God is described in their lines. Have each small group share their line and collage and then wrap up with a discussion of the prayer. (Instructor Resource Material: appendix D, activity 6)

Activity 7: Ahava Rabbah and Aleinu

What are other ways we praise God?

How do I describe God?

How is God described in the liturgy?

How do I feel/connect with God?

Divide the students into 2 groups and have each group analyze how God is described in *Ahava Rabbah* and *Aleinu* (the two prayers are used to illustrate the variety of ways God is described). After each group shares their answers have a discussion about why God is described as God is in *Ahava Rabbah* and *Aleinu* and the different ways God is described in our liturgies.

Give the students different art supplies as well as paper and pencil and ask them to respond to the following statements in anyway they see fit (either through the arts or writing):

- I feel/connect with God when....
- I describe God as....

Allow time for students to share their thoughts.

Activity 8: Ahava Rabbah and Me

How do I describe God?

How is God described in the liturgy?

How do I feel/connect with God?

Use the materials in appendix D, activity 8 to have a discussion about how God is described in *Ahava Rabbah* and how the students would describe God.

Activity 9: **Journals**

Have students respond throughout the unit to the unit questions.

Unit 5 L'Dor V'Dor: Telling Our Story

Focus: Mi Chamocha, Avot v'Emahot, G'vurot, Mourners Kaddish, Torah Blessings

Enduring Understandings

- T'fillah connects the prayer with the past, present and future generations.
- T'fillah is a way for each person to individually and communally connect with and/or deepen the relationship with God.
- T'fillah, through its expression of core Jewish values, teaches us how to live Jewish lives.

Goals In Focus

- 1. Illustrate the importance of remembering our past and retelling our story to future generations.
- 2. Explore the importance of *l'dor v'dor* in maintaining Judaism throughout past generations and for future generations.
- 3. Help students find their own personal meaning in our liturgy.
- 4. Help students develop their own understanding of why t'fillah is important for themselves and the Jewish people.

Unit Questions:

- Why do we remember the past?
- How am I, a sixth grader living in the modern world, affected by the ancestral
- history of the Jewish people?
- How do I fit into the story of the Jewish people?
- What does Betzelem Elohim mean and how does it fit into my story?
- Why do we say *Elohim* and sometimes *Elohai*? How do I relate to that?
- What is z'chut avot? And what does it mean to me?
- What do I learn from looking at my ancestral history in prayer that affects how I live my life today?

Objectives

- 1. SWBAT recognize/name the focus prayers.
- 2. SWBAT define the term *l'dor v'dor* and identify examples within their family history.
- 3. SWBAT articulate why it is important to remember our history.
- 4. SWBAT grapple with what it means to be the chosen people historically and how that affects our actions today.
- 5. SWBAT define the term z'chut avot and explain how it effects them today.
- 6. SWBAT articulate what *Elohim* and *Elohai* means to them personally.
- 7. SWBAT explain the term *Betzelem Elohim* and how it effects their everyday actions.

Authentic Assessment

Have students create their own version of one of the focus prayers utilizing their family history.

Memorable Moments

Have students interview their parents/grandparents to learn their own family history. Have a family day where each student (with their parents) tells a small part of their family's Jewish story. After each family has presented his/her story give each family a square of fabric to decorate to represent their family. Sew the fabric together to create your own tapestry of Jewish time. Begin the day with a text study on the *avot v'emahot* and the importance of remembering our ancient and more recent past.

Note: It is important in this activity to be particularly sensitive to interfaith families. Some families may only tell their Jewish family's story while for others it may be important to include their non-Jewish family story too.

Suggested Learning Activities

Activity 1: An Introduction A Time Capsule

Why do we remember the past?

Begin this unit by telling the students you are going to create a time capsule as a class. Divide the class into small groups and give each group a stack of magazines, newspapers, glue, markers, and construction paper. Ask the groups to create a collage of items they would want to include in a time capsule. After each group has presented there collage have a discussion about why the particular items where chosen and why we would want to create a time capsule. Possible questions include:

- Why did you pick particular items? What do they represent?
- Are there items we are missing?
- Are there items you think your parents or another generation would add to the time capsule?
- Why would we want to make a time capsule? What are essential items that should be included in every time capsule?

Give the students copies of the *Mi Chamocha*, *Avot v'Emahot*, and Mourners Kaddish. Ask them to read through the English (this is probably best done in small groups with each group reading one or two assigned prayers) and determine what we learn from the prayer. After each group has presented their findings explain that our prayers, and in particular, the focus prayers of this unit are a time capsule of Jewish history and recount important events in our past.

Activity 2: Mi Chamocha: Freedom

How am I, a sixth grader living in the modern world, affected by the ancestral history of the Jewish people?

Use the included pages from *B'chol L'vacha* (appendix E, activity 2) to spark a discussion about why we remember our history and what we learn/are reminded of by reciting the *Mi Chamocha* daily. Key questions include:

- What event does the Mi Chamocha recall?
- Why is this important?
- Do we learn anything by remembering the Exodus from Egypt? Do you think it is important to remember this event? Why?
- What do you think the *Mi Chamocha* tells us about our responsibility today? (Use the commentary on slavery to discuss what our responsibility is today-appendix E, activity 2.)

Activity 3: Avot v'Emahot and Kaddish: Remembering the Past

Why do we remember the past?

How does my family fit into the story of the Jewish people?

Have the students each make an individual family tree. Invite students to share their trees and to tell about the people on their trees.

Give the students a copy of the *avot v'emahot* and together as a class make a family tree of the Jewish people. Go as far as you can, recounting important characteristics of the named individuals.

Have a discussion with the students about why we would remember certain individuals in our service. Questions Include:

- Why are these individuals recounted in the Amidah?
- Are there people you think are left out of the Amidah? Who?
- Why?

Ask the students about people who have been important and influential in their lives. Give out a copy of the Mourners Kaddish and ask them what prayer this is and what it recounts (be sure to highlight that it affirms life). Have a discussion about the Mourners Kaddish and why it is important to remember our family members and friends.

Activity 4: Avot v'Emahot: A Personal God

Why do we say Elohim and sometimes Elohai? How do I relate to that? Using the enclosed pages for assistance and engage the students in a discussion about why the avot v'emahot begins with the word, "our God" but then continues to list God of Abraham, God of Isaac, and God of Jacob...etc. Focus the discussion personal and communal relationships with God and what it means.

(Instructor Resource Pages: appendix E, activity 4)

Activity 5: The Torah Blessings: Chosen People

Why do we remember the past?

What do I learn from looking at my ancestral history in prayer that affects how I live my life today

After reading the Torah Blessings highlight the line that speaks of God choosing the people of Israel from all other nations. Use the sheets from *Mitkadem* (as well as the article from Abraham Joshua Heschel's book, *God in Search of Man*) to discuss what this means to be the chosen people (historically) and what it means in terms of our responsibility today (appendix E, activity 5).

Activity 6: Z'chut Avot

What is Z'chut Avot? And what does it mean to me?

What do I learn from looking at my ancestral history in prayer that affects how I live my life today?

Use the mention of the matriarchs and patriarchs in the *avot v'emahot* to introduce the concept of *z'chut avot*. Key questions include:

- What is *z'chut avot*?
- What did our ancestors, who are mentioned in this prayer, do? Why were they important? What do we learn from them?
- Why do you think z'chut avot is so important in Judaism?
- What does *z'chut avot* mean to you?
- What must you do to fulfill the concept of z'chut avot.

Begin the activity with a modern day scenario of z'chut avot. For example: Upon first entering your sixth grade English class you learn that you have the same teacher as your older brother and that your mother even had her as a child. In fact, many of the students in the class have either a parent or a sibling who had the same teacher. This teacher, who can sometimes be known for being really tough seems to have a good relationship with the class from the very first day. What is happening here?

(Instructor Resource Pages: appendix E, activity 6)

Activity 7: G'vurot: Betzelem Elohim

What does Betzelem Elohim mean and how does it fit into my story? Have students examine the g'vurot to determine the hero-like qualities God holds according to this prayer. Introduce the concept of Betzelem Elohim to the students (appendix E, activity 7A). Conclude with a discussion of what it means to be created Betzelem Elohim and what we must do to fulfill that vision. After a discussion students could present skits or another type of creative presentation in response to the aforementioned discussion. (Resource page: Appendix E, activity 7B)

Activity 8: Journal Questions

Have the students respond to the unit questions in their journal throughout the unit.

Unit 6 What Do We Learn In Prayer and Why Is It Important?

Focus: Shema, Vahavta, Barchu, Elu D'varim, Amidah bendictions, Ahavah Rabbah, and pulling together the lessons from the past sections

Enduring Understandings

T'fillah, through its expression of core Jewish values, teaches us how to live Jewish lives.

Goals in Focus

- 1. Illustrate the core Jewish values (i.e. learning, history, and community) that are apparent in our liturgy and help students connect/find meaning in those values.
- 2. Explore how t'fillah can serve as a guide in the students' daily lives
- 3. Help students find their own personal meaning in our liturgy.
- 4. Help students gain a deeper understanding of what it means to become a Jewish adult.
- 5. Help students develop their own understanding of why t'fillah is important for themselves and the Jewish people.
- 6. Explore what mitzvot are the rewards and challenges of keeping them.

Unit Questions

- What values are expressed in our t'fillah service? How do I live out those values
- in my life?
- What do our prayers teach us about Judaism? and living Jewish lives? Why is community so important in t'fillah?
- What are mitzvot? Do I/can I perform any of them?
- What does it mean to be a Jewish adult? How does prayer fit into that?

Objectives

- 1. SWBAT recognize and name the focus prayers.
- 2. SWBAT discover the values within the focus prayers and articulate why they are important.
- 3. SWBAT articulate what our liturgy teaches about living Jewish lives.
- 4. SWBAT grapple with what it means to become a Jewish adult and articulate things they will do as a Jewish adult.
- 5. Define a mitzvah as a commandment and identify reasons why mitzvot are important.

Authentic Assessment

Students will create an introduction to one of the focus prayers highlighting its values. And

Students will work together as a class to create a guide for a *shacharit* service that explains the significance of the service for both the Jewish people and themselves, sixth grade students. This guide can then be available at the students' bar/bat mitzvah services.

Suggested Learning Activities

Activity 1: Introduction: Barchu and Community

What values are expressed in our t'fillah service? How do I live out those values in my life?

What do our prayers teach us about Judaism? and living Jewish lives? Why is community so important in t'fillah?

Begin by giving the students a puzzle to complete individually (or a word search).

After the students have struggled with the task, ask them to join with a few other students and work together to complete the task as different communities.

After the groups have successfully completed the task ask them which way was easier and why (the second time because they worked together as a community).

Explain to them that Judaism deeply values community. Ask the students to list examples of the value of community in prayer (*shiva*, bar/bat mitzvah celebrations, *minyan*—need at least 10 to say many prayers, holiday celebrations often include family and friends).

Explain to the students that our prayer service highlights the importance of community in many ways and one of which is in the use of a *minyan*. (Instructor Resource Materials: appendix F, activity 1).

Explain to the students now that you have established that community is important in prayer you need to determine a way to "call" people to prayer. Ask students in small groups to devise their own call to prayer. After each group has presented their call worship hand out the *barchu*. Ask the students if they know what prayer this is and how it functions in the service. Explain that this is our call to prayer and can only be recited with a *minyan*.

Activity 2: Amidah Benedictions

What values are expressed in our t'fillah service? How do I live out those values in my life?

What do our prayers teach us about Judaism? and living Jewish lives? After explaining to the students why/when we say the benedictions of the weekday amidah and the Shabbat amidah divide them unto small groups to examine the weekday benedictions (see appendix F, activity 2 for a helpful chart for the students). Divide the benedictions amongst the groups. Instruct each group to create a skit/creative presentation highlighting the important values we learn from the benedictions. Conclude with what do we learn about how we should act as Jews? What values are important?

Activity 3: Shema and Vahavta: What Is It? Why Is It Important?

What values are expressed in our t'fillah service? How do I live out those values in my life?

What do our prayers teach us about Judaism? and living Jewish lives? Tell the students they are now detectives and (in groups) their mission is to use the provided copies of the *Shema* and *Vahavta* to discover values that are important in Judaism and how those values are displayed (i.e. putting up mezuzah which displays the value of belief in one God and the importance of passing Judaism onto the next generation)

After students have shared their findings make mezuzot with the students

After students have shared their findings make mezuzot with the students (an example of how we show our values). Students should decorate mezuzot with symbols of values that are important to them.

Activity 4: Ahavah Rabbah and Mitzvot

What are mitzvot? Do I/Can I perform any of them?

Use the included pages from *B'chol L'vavcha* (appendix F, activity 4) to discuss what mitzvot are (including the different categories), how they are expressed in prayer, and what they mean to the Jewish people and to the individual students.

Activity 5: Mitzvot: A Discussion

What values are expressed in our t'fillah service? How do I live out those values in my life?

What does it mean to be a Jewish adult?

Use the sheets in appendix F, activity 5 as a way to discuss mitzvot (the challenges and rewards) and how we, as modern day Reform Jews live Jewish lives and express our Judaism. Key discussion points include: Why are mitzvot challenging? Why are mitzvot important? What are ways you can express the values of mitzvot in your daily lives. This is a good time to talk about what it means to become a bar/bat mitzvah and what the students will do to live as Jewish adults.

Activity 6: Elu D'varim

What values are expressed in our t'fillah service? How do I live out those values in my life?

What do our prayers teach us about Judaism? and living Jewish lives? Use the values mentioned in *Elu D'varim* as the basis for an activity on what values are important in Judaism and why. Conclude this activity by performing one of the mentioned values

Activity 7: What Does This Have To Do With Me?

What do our prayers teach us about Judaism? and living Jewish live? What does it mean to be a Jewish adult? How does prayer fit into that? Before beginning this activity it maybe helpful to review some of the concepts you have studied throughout the year.

Divide the students into small groups and pose the following scenario: You are 14 and have already celebrated your bar/bat mitzvah. Your younger sister, who is 11 comes to you upset. She does not understand why it is important for her to attend Shabbat morning services in preparation for her upcoming bat mitzvah. Using all that we have studied and discussed come up with reasons why participation in t'fillah is important.

Activity 8: Becoming A Jewish Adult: Reviewing Past Lessons

What do our prayers teach us about Judaism? and living Jewish lives? What does it mean to be a Jewish adult? How does prayer fit into that? Ask each student, individual to review their prayer journal and then to write/draw/create a response to the following statement:

We have been studying t'fillah throughout the year. In the coming year I will become a bar/bat mitzvah, a Jewish adult. From what we have discussed and learned I feel that as a Jewish adult it is important for me to...

Ask students to share their responses and have a discussion about what they have learned through studying t'fillah about becoming a bar/bat mitzvah, a Jewish adult.

Annotated Resources

Cadin, Nina Beth. *The Tapestry of Jewish Time*. Behrman House; Springfield, NJ; 2000.

In her book, Cadin explores ways for the modern Jew to, "become weavers of the traditionl to knot our personal stories together with those of our ancestors and to honor, savor and celebrate the sacred in our lives." Her commentary on worship is helpful for both teachers and parents.

Falk, Marcia. Book of Blessings. Beacon Press; Boston, MA; 1996

This book provides alternative feminist commentary and revisions to traditional prayers,

Fields, Harvey J. B'chol L'vavcha. UAHC Press; New York; 2001.

This book was created as a guide to help teach the meaning behind the prayers in a liberal setting. The book includes background information on prayers, themes/resources for discussions, as well as creative readings. This book could be used for a wide range of ages, beginning in late elementary school and continuing through adulthood.

I would highly suggest purchasing a copy of this book.

Grishaver, Joel. Shema is For Real Curriculum. Torah Aura; Los Angeles, CA; 1991.

This textbook series covers brachot, the Shema, and the Amidah. It is a great resource with different exercises and commentary that students can easily understand.

Grishaver, Joel. The All New Shema Is For Real. Torah Aura, Los Angeles, CA, 1993.

Similar to its earlier version this book provides clear copies of the prayers and excellent commentary. The book goes through the siddur, explaining the different sections of the service and prayers. It also highlights differences between the morning and evening service as well as Shabbat and daily services. Each teacher and student should have a copy of this book.

Harlow, Jules. *Pray Tell: A Hadassah Guide To Jewish Prayer*. Jewish Lights Publishing; Woodstock, VT; 2003

The first unit of this book goes through the liturgy of the traditional siddur and provides commentary and explanations of the liturgy. The second unit has essays on contemporary issues such as, prayer as a response to evil and suffering and Israeli poetry as prayer. I have utilized much of the commentary from this book throughout the curriculum guide and would highly suggest purchasing the book.

Hoffman, Lawrence (Ed). My People's Prayer Book: Series Volumes 1-6 Jewish Lights Publishing, Woodstock, VT, 1997-2002.

In this series each of the first 6 volumes covers a different part of our liturgy. Within each book particular prayers are analyzed by renowned Jewish scholars. This is an incredibly helpful resource.

Kadden, Bruce and Kadden, Barbara. *Teaching T'fillah*. ARE Publishing; Denver, CO, 1994.

This teacher resource book gives a brief synopsis of the different sections of the prayer book and then suggests many different types of activities for all ages. I would highly suggest purchasing a copy of this book.

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URJ Camp Newsman/Swig Siddur.

Appendix A

Unit 1
Introduction:
What Does Prayer
Mean To Me?

Prayers and Blessings

Directions: Read the following prayers/blessings and discuss answers to the included questions.

Modeh Ani (said every morning):

Model Ant/1314 fifth

 α מוֹדָה γ מוֹדָה אֲנִי לְפָנֵידָ, מֶלֶדְ חֵי (קַיָּם, שְׁחָחֵנַרְתָּ בִּי נְשַׁמְתִי בְּחָמֶלָה רַבָּה אֱמיּנְתָּדָ.

I give thanks before You, sovereign who lives and endures, because out of Your love You have restored my soul to me. How abundant is your faithful care!

(copied from HUC-JIR, LA Siddur)
Why do you think we say modeh ani every morning?

Hashkivenu (said every evening):

Divine Providence

השכיבנו

הַשְּכִּיבֵנוּ, יָיָ אֱלֹהֵינוּ, לְשָׁלוֹם, וְהַצַּמִיבֵנוּ, מֵלְכֵּנוּ, לְחַיִּים.
וּפְרוֹשׁ עֲלֵינוּ סַכַּת שְׁלוֹמֶךּ, וְתַקְּנֵנוּ בְּעַבֵּוּ מוֹכָה מִלְּכָּנוּ, וְהַשְׁמִירֵנוּ וְהָמֵר מַעֲלִינוּ אוֹיֵב בְּבֶּבְי וְהָמֵר וְהָמֵר וְהָמֵר וְהָמֵר וְיִהְלָּבְי וְהָמֵר וְהָמֵלְינוּ וּמַאַחַרֵנוּ, וּבְצֵל בְּנֵיךְ וְחָבֶּי וְיָעָב וְיָגוֹוּ, וְהָמֵר שָּטֶן מִלְפָנֵינוּ וּמַאַחַרֵנוּ, וּבְצֵל בְּנֵיךְ וְחָבּי וְיָעָב וְיָגוֹוּ, וְּהָמֵר שָּטֶן מִלְפָּנֵינוּ וְמַאַחָרֵנוּ, וּבְצֵל מְלֶרְּ חָחָיִם אָתָּר, וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַר עוֹלְם.
בֵּרוּךְ אַתָּר יִיָּ, שוֹמֵר עַמּוֹ וִשְּׂרָאֵל לָעַר.

Grant that we may lie down in peace, Eternal God, and raise us up, O Sovereign, to life renewed. Spread over us the shelter of Your peace; guide us with Your good counsel; and for Your name's sake, be our Help.

Shield us from hatred and plague; keep us from war and famine and anguish; subdue our inclination to evil. O God, our Guardian and Helper, our gracious and merciful Sovereign, give us refuge in the shadow of Your wings. O guard our coming and our going, that now and always we have life and peace.

We praise You, O God, the Guardian of Israel.

(Copied from Camp Newman/Swig Siddur)
Why do you think we say the *hashkivenu* every evening?

Anel Hat! Newbon Deborati Smart Michael Spirit Inhature. Behrman House: NJ, 2000

(words

Questions to Ask Hikers:

- Was it easy to find the thing you were assigned to bless?
- Do you think God appreciates our blessings?
- Does the flower, tree, animal, etc. being blessed appreciate our blessings?
- Does saying a blessing change us?
- Will you remember your assigned blessing? Why?

Birchot Hanehenin:

On experiencing shooting stars, earthquakes, Inghtning, thunder, and storms:

ַבּרוּךְ אַבָּח, יִיָ אֱלֹחֵינוּ, מֶלֶךְ חָעוֹלֶם, שָׁכֹּחוֹ וּגְבוּרָתוֹ מָלֵא עוֹלֶם.

Baruch atah, Adonai Eloheinu, Melech ha'olam, she'koho ug'vurato malei olam.

Blessed are You, Adonai our God, Ruler of the universe, whose power and might fill the entire world.

On seeing natural wonders—mountains, valleys, oceans, rivers, and wilderness:

בּרוּךְ אַתָּח, יָיָ אֱלֹחֵינוּ, מֶלֶךְ חָעוֹלֶם, עֹשֶׁה מַעֲשֵׂה בְרֵאשִׁית.

Baruch atah, Adonai Eloheinu, Melech ha'olam, oseh ma'asei v'reishit.

Blessed are You, Adonai our God, Ruler of the universe, who makes the wonders of creation.

On seeing trees in blossom for the first time in a season:

נרוף אַנָּח, יָיָ אֱלֹחֵינוּ, מֶלֶף מָעוֹלֶם, שֶׁלֹא חִפַּר בְּעוֹלָמוֹ דָּבָר, וּבָרָא בוֹ בְרִיּוֹת טוֹבוֹת וְאִילָנוֹת טוֹבִים לְמַנּוֹת בָּחֶם בְּנֵי אָדָם.

Baruch atah, Adonai Eloheinu, Melech ha'olam, shelo ḥisar b'olam davar uvarah vo briyot tovot v'ilanot tovim l'hanot bahem b'nei adam.

Blessed are You, Adonai our God, Ruler of the universe, who has withheld nothing from the world and who has created beautiful creatures and beautiful trees for humans to enjoy.

On seeing rainbows:

ְנְבָּרִיתוֹ בְרוּדְ אַתָּח, יָיָ אֱלֹחֵינוּ, מֶלֶדְ חָעוֹלֶם, זוֹכֵר חַבְּרִית וְנֶאֱמֶן בְּבְרִיתוֹ

Baruch atah, Adonai Eloheinu, Melech ha'olam, zocher habrit v'ne'eman bivrito v'kayam b'ma'amaro.

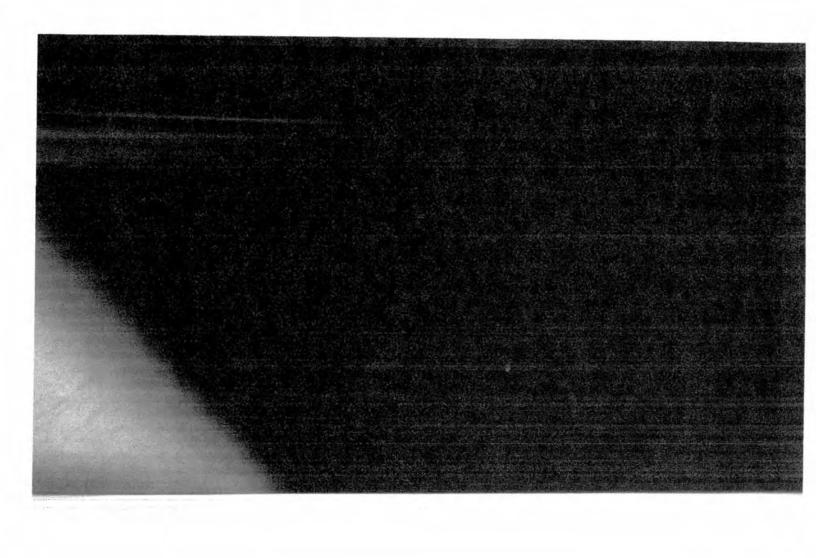
Praised are You, Adonai our God, Ruler of the universe, who remembers the covenant, is faithful to it, and keeps God's promise.

Over rain and over good news:

בָּרוּךְ אַתָּח, יָיָ אֱלֹחֵינוּ, מֶלֶךְ חָעוֹלֶם,חַטוֹב וְחַמֵּטִיב.

Baruch atah, Adonai Eloheinu, Melech ha'olam, hatov v'hameitiv.

Blessed are You, Adonai our God, Ruler of the universe, who is good and does goodness.



On seeing something magnificent:

בָּרוּדְ אַתָּח, יָנָ אֱלֹחֵינוּ, מֶלֶדְ הָעוֹלֶם, שֶׁבְּבָה לוּ בָּעוֹלָמוֹ.

Baruch atah, Adonai Eloheinu, Melech ha'olam, shekachah lo ba'olamo.

Blessed are You, Adonai our God, Ruler of the universe, who has things such as this in God's world.

On smelling dried herbs or spices:

בּרוּדְ אַתָּח, יָנָ אֱלֹחֵינוּ, מֶלֶדְּ חָעוֹלֶם, בּוֹרֵא מִינֵי בְּשָׁמִים.

Baruch atah, Adonai Eloheinu, Melech ha'olam, borei minei v'samim.

Blessed are You, Adonai our God, Ruler of the universe, who creates various spices.

On smelling the fragrance of grasses or plants:

בַּרוּדְ אַתָּח, יְיָ אֱלֹהֵינוּ, מֶלֶדְ חַעוֹלֶם, בּוֹרֵא עִשְׂבֵי בְשָׁמִים.

Baruch atah, Adonai Eloheinu, Melech ha'olam, borei isvei v'samim.

Blessed are You, Adonai our God, Ruler of the universe, who creates fragrant plants.

Before eating fruit:

בָּרוּהְ אַתָּח, יָיָ אֱלֹהֵינוּ, מֶלֶהְ חָעוֹלֶם, פוֹרֵא פְּרִי חָעֵץ.

Baruch atah, Adonai Eloheinu, Melech ha'olam, borei pri ha'etz.

Blessed are You, Adonai our God, Ruler of the universe, who creates the fruit of the tree.

Motzi (Said before eating bread):

ָבָרוּךְ אַתָּה יָיָ אֱלוֹהינוּ מֶלֶךְ הָעוֹליִם הַמּוֹצִיא לֱחֶם מִן הָאֱרֶץ.

We praise You, Eternal God, Sovereign of the universe, for You cause bread to come forth from the earth.

Blessing for Something New:

בַּרוּדְ אַתַּה יִיַ אֱלוֹהינוּ מֵליִדְ הָעוֹלָם שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעִינוּ לַזְּמֵן הַזּה.

We praise You, our God, Creator of the universe, for giving us life, sustaining us, and helping us to reach this moment

Guiding Questions:

Are you surprised by any of these prayers/blessings? Why?

All of these different prayers/blessing are part of our liturgy. What does this tell you about when we pray? Are prayers only a part of holidays and Shabbat? Are prayers something that can be a part of our everyday lives? Why? Why not?

Appendix A
Activity 2
From: Cadin, Nina Beth. The Tapestry of
Jewish Time. Behrman House; Springfield,
NJ, 2000

Personal Prayers

A smuch as we are members of a community, we are also individuals who live our lives according to our own pace, passions and schedules. We have our own needs and our own dreams; we feel sad or awed, happy or hungry, careful or daring, strong or needy. Sometimes we want someone to pay attention just to us—to us alone. Sometimes we want to throw down our pain before the gates of heaven and defiantly say, "God, take this all back. I do not want it anymore." Sometimes we want our singing to be heard above all others, to declare the news of our deepest joy.

Throughout the ages, Jews have offered personal prayers that are not tuned to the time of day and do not speak to the Covenant of the Jewish people. Rather, they focus on the destiny of a single Jew. Those prayers, fashioned out of our own words and in response to our own needs, are directed toward the moment, toward what we are doing and what we are feeling. All we have to do is open our hearts and mouths and pray.

A Prayer from the Heart

The holiness of the Hebrew language notwithstanding, our tradition respects the authenticity of all heartfelt prayer.

There was a young cattleman who was unable to recite the Hebrew prayers. So he prayed the only way he could, in his own language, in his own way: "Sovereign of the universe! You know that if You had cattle and gave them to me to tend, though I take wages for tending from all the others, from You I would take nothing, because I love You." (Sefer Hasidim)

The Talmud records pages and pages of private prayers that the rabbis of old would say. One rabbi asked that God keep him far from trouble; another asked that he might be kept from saying anything mean or hurtful; still another, a teacher, asked that he not lead his students astray. The Bible likewise is full of personal prayers: Abraham asks for God's kindness and mercy; Abraham's servant seeks help in finding Isaac a wife; Rebecca seeks help in childbirth; Hannah asks that she might have children. The Book of Psalms is a stream of personal prayers.

Women especially had a tradition of personal prayers, some of which were recorded and preserved. They had prayers to carry

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We, too, today can turn to God whenever we choose. As parents, we may pray that we learn how best to care for and raise our children, that we live to see them blessed with strength, health, courage and wisdom. As children, we may pray that we bring pride and comfort to our parents and wisdom and prosperity to our community. As colleagues or friends, we may pray that God help those dear to us through difficult times and help us manage both success and failure gracefully.

Sometimes, however, when we want to pray, the words do not come. But that does not mean we have no prayers. It simply means our words are too small to hold the message of our hearts. At such times, we may shun words altogether, and our tears may carry us to God. The rabbis tell us, though all the other gates to heaven may close, the gate of tears is always open.

Or we can turn to the words of others, to the psalms and the liturgy and the phrases of the tradition. When we take leave of a mourner and are at a loss for words, we are taught to say "May the One who is everywhere be with you as a comfort and with all those who mourn in the house of Israel." When loved ones are sick, we are given words that ask God to heal them, strengthen them and restore them to vigor, both in body and in soul, along with all others who are in need of healing. What better words could we find to say?

Blessings of the Moment

Blessings. brachot, are short, formulaic prayers that traditionally begin "Blessed are You, Adonai, our God. Sovereign of the universe, who..." There are three kinds of brachot: those we say in our liturgical prayers; those we say as a prelude to specific acts, such as reading Torah or eating; and those we offer in response to an awareness, such as seeing a rainbow or hearing sad news.

The latter two are blessings that emerge from the moment. Together, they keep us open to the world around us. They help us

The Sheheheyanu

Perhaps the most famous of the blessings we offer in response to an awareness is the Sheheheyanu. We recite the Sheheheyanu on the occurrence of a notable event, thanking God for sustaining us so that we might wear new clothing or usner in a particular holiday or selected a moment, we thought would never some

28 THE TAPESTRY OF LEWISH TAR

CREATING NEW PRAYERS—A CONTROVERSY: OLD AND NEW

Should we use prayers written by others or only those we have composed ourselves? Should we use a prayer book that gives us a fixed order for prayer or create our own order of worship each time we wish to pray?

Can a congregation exist without some order of service that it uses each time it comes together for prayer? Does a congregation need its own special fixed prayers, as a nation needs its own special anthems, in order to express feelings of unity and common concern?

Which is better, fixed or spontaneous prayer?

These are not new questions. The issue of whether prayers should be fixed or spontaneous was hotly debated by the Rabbis of the Talmud over two thousand years ago. And the debate was never really resolved. In almost every age the controversy has continued between those who wanted a fixed prayer book and those who preferred newly created prayers.

Today, the debate is as alive as ever. All you have to do is ask a group of people which they prefer, fixed or spontaneous prayer—and the sides will quickly be drawn. Below are some of the arguments on each side of the debate. In other places on the next pages you will find quotations from Jewish sources that record the variety of opinions on the issue. How do you think we can resolve the debate within our own congregation? What rules ought to be followed in our debate and why? How shall we make change and preserve our congregation?

Arguments for Fixed Prayer

- 1. We are a congregation, and in order for us to feel a sense of unity with one another, we need to use the same words. The more we share, the closer we will feel.
- 2. If we wait until we feel like composing a prayer, we might never pray or we might lose the ability to pray. Prayer demands the discipline of regular practice and the same words if we are to be successful at it.
- 3. Not all of us are great poets or writers. It is silly not to make use of the outstanding poetry and prayers of our tradition that have been tested by

Two Thoughts

Change not the fixed form in which the Sages wrote the prayers.

Talmud

Be not rash with your mouth, and let your heart not be hasty to utter a word before God.

Ecclesiastes 5:1

time and many generations. They can express our feelings better than we ourselves can.

- 4. When we use prayers composed by Jews throughout our history, we identify ourselves with the traditions and generations of our people. When we pray with the same prayers used by Jews throughout the world, we feel at one with our people no matter where they are. Fixed prayer insures the unity of the Jewish people.
- 5. Often when an individual composes a prayer, it is self-centered and expresses only selfish concerns. Fixed Jewish prayer is concerned with the welfare of the community and has been carefully written so as to avoid selfish, fleeting needs.
- 6. The Rabbis teach us that a person should not be hasty to utter a word before God. That temptation is eliminated by fixed prayer. Spontaneous prayer is often hastily and carelessly composed. Prayer ought to be written with concentration by individuals possessing great skill. Fixed prayer fulfills this requirement.
- 7. Spontaneous prayer causes confusion among the worshipers. The talmudic sage Rabbi Zeira once said: "Every time I added new words to my prayers, I became confused and lost my place." Such confusion takes away from the beauty and meaning of the prayer experience. A fixed order of worship solves this problem.
- 8. Beautiful prayers, like great poetry, never lose their meaning through repetition. The more we read them with open minds and hearts, the more meanings we can discover. The cure for dull prayer experiences is in us, not in the creation of new prayers.

Arguments for Spontaneous Prayer

1. While the fixed prayers may be beautiful, after you have said them over and over again, they become dull and repetitive, and they lose their meaning. The Rabbis recognized this, and in the Mishnah they tell us: "Do not let your prayers be a matter of fixed routine but rather heartfelt expressions."

- 2. Spontaneous prayer allows us to express our feelings, hopes, and concerns. If we are bound by a fixed text, we are prevented from making our worship as personally meaningful as it should be. The Bratzlaver Rebbe, a leading teacher of Chasidism, once said to his students: "You must feel your words of prayer in all your bones, in all your limbs, and in all your nerves." When we use our own prayers, we feel deeply about that for which we are praying.
- 3. We are not machines, and we can't be programmed to be in the same mood as everyone else at the same time. Spontaneous prayer allows us the freedom to express our true feelings in the moment we pray.
- 4. We should not forget that the fixed prayers of tradition were once spontaneous expressions of individuals and their communities. Throughout Jewish history, Jews have been composing new prayers and adding them to the prayer book. We need to continue that creative process, for it has helped keep Jewish prayer meaningful and even added to the survival of Judaism.
- 5. In every generation our people has faced new problems and challenges. These should be expressed in our prayers. Obviously, if we are bound to a fixed text or style of prayer, we cannot include contemporary issues or forms in our worship.

Creating New Prayers

The controversy over fixed and spontaneous prayer continues in our own day. There are those who oppose any changes either in the order of Jewish worship or in any of the traditional prayers. Others favor innovation and the creation of new prayers and worship experiences. *B'chol L'vavcha* attempts to compromise between the two positions. It combines the order and prayers of our tradition with new prayers and invites us to create our own expressions.

RABBINIC OPINIONS

Only that person's prayer is answered who lifts his hands with his heart in them.

BT Taanit 8a

Rabbi Eliezer said: If a person prays only according to the exact fixed prayer and adds nothing from his own mind, that prayer is not considered proper.

BT B'rachot 28a

Rabbi Abahu would add a new prayer to his worship every day.

Rabbi Acha in the name of Rabbi Yosei said: It is necessary to add new words to the fixed prayers each time they are recited.

BT B'rachot 4a

Appendix A Activity 4

From: Fields, Harvey J. B'chol L'vavcha. UAHC Press; New York, 2001.

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Throughout B'chol L'vavcha you will find themes entitled "Creating with Kavanah." Kavanah (בַּנְנָה) means inner feeling, devotion, and concentration. Within the box will be a list of the themes of the prayers in that section.

You will also find the themes explained in the Commentary passages. You may use those themes for the creation of your own prayers.

You should first master the traditional prayer and its meaning. Then use some of the other prayers in the section. Afterwards, with an understanding of the traditional prayer, you will be ready to create your own original expression.

At the time of congregational worship you can substitute the creative prayers for the traditional ones.

How Do We Create Our Own Prayers?

Just as no one has ever given a successful recipe for writing beautiful poetry, no one has ever produced an easy recipe for creating meaningful and beautiful prayer. The challenge of writing outstanding literature is both exciting and demanding. It requires thoughtful consideration, skill, patience, discipline, and an understanding of the themes and ideas we want to express.

While Jewish tradition does not provide us with a simple method of how to create our own prayers, it does offer us some very useful guidelines. These guidelines give us direction and serve as a check and balance against which we judge and evaluate our creative prayers.

Guidelines for Creative Prayer

Let Your Words Be Few

Rabbi Meir said: "Let a person's words before God always be few" (BT *B'rachot* 61a). A prayer does not have to be lengthy. It can be brief and still be beautiful. After you have written your first draft, study it and ask yourself which words might be eliminated in order to make the prayer easier to understand.

Don't Pray for the Impossible

The Rabbis teach us that "to pray for the impossible is disgraceful" (*Tosefta, B'rachot 7*). The Chasidic rabbi Leib Sassover explained this guideline to his students by telling them: "It is not permissible to ask God to change the laws of nature to suit your desires."

Pouring Out One's Heart

Though one may be praying with fixed words, one can never predict or anticipate the true prayer of the heart—nor, it would seem, should one strive to. [A prayerful moment] is one that allows truth to be seen and heard and recognized—in whatever form it takes.

Marcia Falk, in My People's Prayer Book, vol. 2, The Amidah

Fixed prayer lacks the intensity and directedness of spontaneous prayer. But spontaneous prayer alone is insufficient because knowing how to pour out one's heart in prayer is an art that needs to be learned and practiced.

Judith Hauptman, in My People's Prayer Book, vol. 2, The Amidah

Do Not Separate Yourself from the Community

We are members of many communities. Some are more immediate and important to us than others. Our prayers ought to reflect our responsibilities and relationships to our families, the Jewish people, our nation, and all humanity. The talmudic Rabbis taught that "all Israel is responsible for one another." By this they meant that whenever another Jew is in danger or in need of help, our duty is to do all we can. Jewish prayer stresses our role in seeking peace and security for the people of Israel and for all the world. The prayers we compose should remind us of our responsibilities as human beings and inspire us to actions of love, charity, helpfulness, concern, and peace.

Judging Ourselves and Our Society

The Hebrew word לְהַתְּפֵּלֵל (l'hitpaleil), "to pray," can mean "to judge oneself." One of the important purposes of prayer is to help us understand and improve ourselves and our society. We accomplish this purpose when our prayers remind us of the ideals and values of our tradition and challenge us to evaluate ourselves ethically. The Koretzer Rebbe taught: "If you feel no sense of improvement after you have worshiped, then your prayer was in vain." The prayers we create should encourage us toward the ethical examination of ourselves and the society in which we live.

Don't Pray for the Hurt of Others

We are taught: "It is forbidden to ask God to send death to the wicked" (Zohar, Chadash 105). Our prayers may express our anger or our feelings of not being loved or appreciated. We may even want to express our desire not to share the company of those who have caused us or others pain. To ask God, however, to bring pain or destruction to others, even though they may be our enemies, is forbidden by Jewish tradition. It is not in keeping with our Jewish values. We are taught to look for the divine image within each person and to see all people as children of God.

Give Thanks

Perhaps the earliest form of prayer was thanksgiving. The Psalmist says: "It is good to give thanks unto the Eternal" (Psalm 92:2). Life is a sacred and wonderful gift from God. Our prayers should reflect our sensitivity to everything from the drop of rain to the miracle of growth, from the natural laws,

A BOUQUET OF BLESSINGS

Every word of your prayer should be like a rose that you pick from its bush. You continue to gather the roses until you have formed a bouquet and can offer it as a beautiful blessing to God.

The Bratzlaver Rebbe

which make life possible, to the human mind, which is able to explore the universe and its mysteries.

Enjoy Music, Dance, and Art before God

Words are not the only form of prayer in Judaism. The Book of Psalms tells us that worshipers in the ancient Jerusalem Temple used all forms of musical instruments along with singing to enhance their prayers (Psalm 150). Dancing and songs are also mentioned in the Torah. At the joyous time of their liberation from Egypt, Moses and the people sang a song to God, and Miriam, Moses' sister, "took a timbrel in her hand and all the women went out after her in dance with timbrels" (Exodus 15:1, 20). Today, Israeli dancing among men and women continues this tradition.

Sometimes an idea, a hope, or a feeling can be better expressed through music or dance than through words. This is also true of art, video, or films. Often a good picture will highlight an idea and help people understand something in a new way. Creating our own prayers, then, can include forms of dance, instrumental music, song, and the use of art and film.

Jewish Meditation

Rabbi Herbert M. Baumgard writes: "Before one can pray, he must realize...that [God] is here, wherever one is. We must pray where we are, with what we have. You cannot pray while frantically running. The person who wishes to pray must find a quiet place to rest.... All of us, especially in our modern, harried world, need these moments when we can walk away from our burdens and commune with the vastness of the universe" (Judaism and Prayer).

Rabbi Baumgard's observation speaks to those Jews who seek God not only through worship, song, and dance, but also through silent devotion and private meditation. As Jews look inward as well as outward for signs of God's presence, they may choose to delve into the practice of Jewish meditation. Although we may not think of meditation as a "Jewish" phenomenon, there is actually a rich tradition of Jewish meditation that has been nourished by centuries of Jewish mystics. Your study group may wish to ask your rabbi about participating in a session of Jewish meditation. You may wish to find a quiet place for reflecting on the meditations of Rebbe Nachman of Breslov, reproduced on page 13. Try this practice for a week, then ask: What difference has it made to me?

Why does Rabbi Baumgard believe that we need peace and quiet in order to pray to God properly? Do you agree? What have you learned from meditating on a single prayer? Are prayer and meditation the same thing? Why or why not? Do you think that meditation is a good tool for drawing closer to God?



Emphasize Sharing

Have you ever wondered why most Jewish prayers are written in the plural ("Our God, and God of our ancestors"; "We give thanks"; "Let all bless You")?

Jewish worship is a community experience that is meant to include and involve everyone who wishes to participate. When you are creating a prayer, you may want to ask yourself how others in the congregation will be involved in this prayer.

There are several ways to include the congregation in worship. One is responsive reading, where the leader reads a line and the congregation answers. Another is antiphonal reading, where one side of the congregation reads and then the other responds. Perhaps the most common form of involvement is the congregational prayer, where everyone reads together. A final form, and perhaps the most loved, is congregational singing.

TWO MEDITATIONS

The Power of Love

Teach me to search for the fine qualities in others, to recognize their immeasurable worth. Teach me to cultivate a for all Your children, for no one. no one is without redeeming value. Let the good in me connect with the good in others, until all the world is transformed through the compelling power of love.

A Fresh Start

Teach me, dear God,
to make a fresh start;
to break yesterday's
patterns;
to stop telling myself
I can't—
when I can,
I'm not—
when I am,
I'm stuck—
when I'm eminently free.
Rebbe Nachman of Breslov

When I doubt Your existence or make a god of my desires, let me find You again. בַּרוּךְ אָהָה, יָיָ אֵלהָינוּ, מַלֶּךְ הָעוֹלָם, שֶׁנְשִׁנִי יִשְׂרָאֵל.

When I am frightened to choose or stand alone, strengthen my will to be free. בְּרִוּךְ אָפָּוֹה, יָיָ אֱלֹהָינוּ, מֵלֶךְ הָעוֹלְם, שֶׁעֻשַׂנִי בָּן חוֹרִין.

When I despise myself or the world, let me find Your image within me again.

When I blame others for the darkness within me, give me the courage to face the truth. פָּרוּך אָפָּוֹר, יֵי אֱלֹרֶיני, מַלֶּךְ הָעוֹלֶם, פּוֹלַחַ עִוֹרִים.

When I recognize my own insignificance, cover me with Your strength. בָּרוּךְ אַחָּה, יָיָ אַלֹהָיג, מַלֶּךְ הָעוֹלֶם, מַלְבִּישׁ עַרְפִּים.

When I am caught by old guilt or destructive habits, release me from the prison of my past. בְּרוּךְ אַהַה, יַי אַלֹהַיני, מַלַךְ הָעוֹלֶם, מַהִּיר אֲסוּרִים.

When the things I possess weigh me down, teach me how to give.

בָּרוּך אַחָה. יֵי אֵלהָינוּ, מֵלֶדְ הָעוֹלֶם, זוֹקַף בְּפּוּפִים.

When I am tempted to cheat, help me to be honest with myself and others. פּרוּך אַפָּה, יֵי אַלהַינוּ, מַלְךְ הַעִּוֹלְם, הַמַּבִין מִצְעֲרִי וַבִּר.

When I am confused about being a Jew, show me the meaning of my life. בְּרִהְּי אַמִּרְרִיג, מָלֶרָה הָעוֹלֶבו, עוֹמֵר יִשְׂרָאַל בְּחָפָּאָרָה.

When failure or frustration makes me bitter, give me the strength to overcome it. בְּרוּךְ אָהָה, יָיָ אֱלֹהָינוּ, טַלֶּךְ הָעוֹלֶם, הַנּוֹחֵן לַיְעַף כְּחַ.

When I am bewildered by dehasions and fooled by my own desires, open my eyes to Your teaching. בְּרוּךְ אָהָה, יְיָ אֲלֹהְינּוּ, מֵלֶךְ הָעוֹלְם, הַמַּעַבִּיר שַּׁנָה מַעֵינִי יִּיָּה מַעַפִּעָפִי.

(adapted from Jewish Community Center of White Plains Shabbat Morning Prayer Book)

Wisim Bichol Yom

Appendix A Activity 5

From: Silver, Cheri Ellowitz. *Mitkadem*. UAHC Press; New York, 2003.

And From: Grishaver, Joel. The All New Shema Is For Real. Torah Aura, Los Angeles, CA, 1993

MITKADEM

PRAYER MAP

BLESSINGS & SONGS

פרכות אוש Blessings

Kiddush

Hatikvah

Havdallah Blessings

Birkat Hamazon

THE DAILY SERVICE

Morning

Evening

Shabbat Morning Additions

Chatzi Kaddish

Barechu בַּרְבוּ

Part 1; Shema & its blessings שמע וברכותה

Yotser Or

Ma'Ariv Aravim

יוצר אור

בַעריב ערבים

Ahavah Rabbah

Ahavat Olam

אַבַבָּה רַבַּה

אַהַבַת עוֹלַם

Shema/V'Ahavta שַבַּעֹעוֹנְאָהַבְּתַּ

Mi Chamochah

Morning Version

מִי כַמבַה

Evening Version

(Same as daily morning service)

From: Silver, Cheri Ellowitz. *Mitkadem*. UAHC Press; New York, 2003.

Morning

Evening

Part 2 – Amida עמידה

Avot V'Imahot אַבוֹת וַאִבְהוֹת

> G'Vurot גבורות

Sim Shalom שַׁים שַלום Shalom Rav שַלום רַב

Oseh Shalom עשה שלום

PART 4 - CONCLUDING PRAYERS

Aleinu עלינו

Kaddish קריש

Shabbat morning

Part 2 – Amida עמידה

(same as daily morning service)

Kedusha קרושה

V'Shamru וִשַּׁמְרוֹי

Amida Overview

PART 3 - TORAH SERVICE קריצת בתינה

> Torah Service קריאַת הַתּוֹרַה

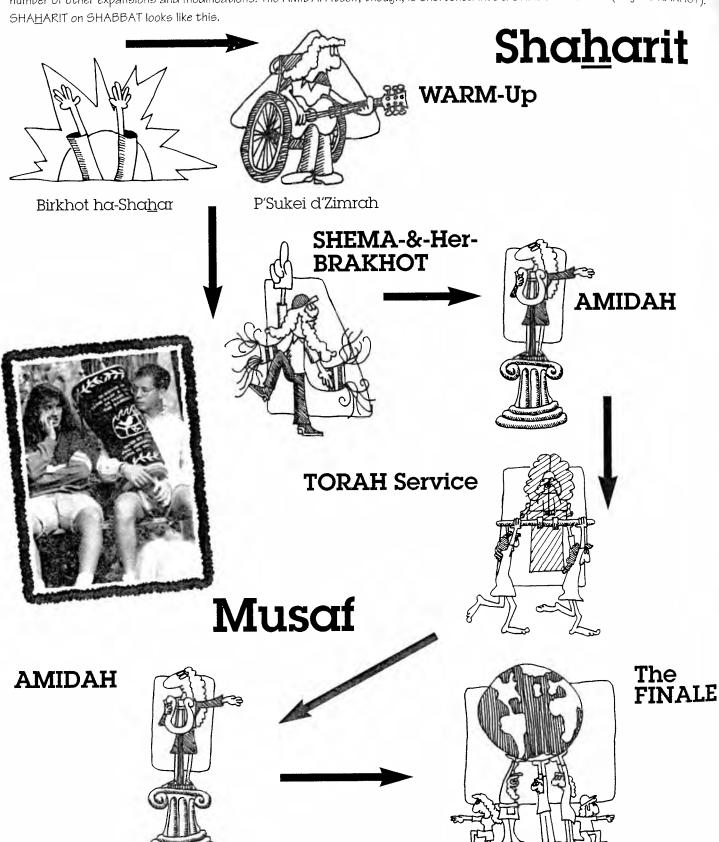
Torah Blessings בְּרָכוֹת הַתִּנְרָה

Reading: Genesis בָרָאשִׁית

Haftarah Blessings ברכות הַהַפְּמַרַה

SHABBAT MORNING = Shaharit + Musaf

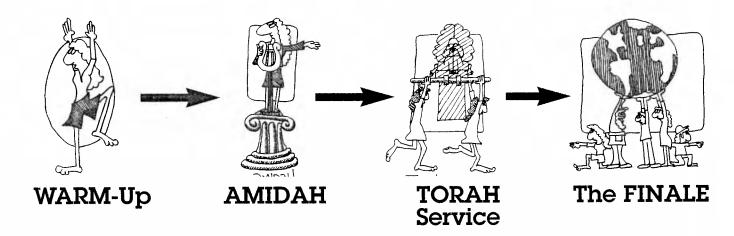
A SHABBAT MORNING service is like a regular morning service, but more so. It is like making one of those cakes where you slice the cake in half, insert a filling, then restack the cake. In this case, we've slipped the "EXTRA" MUSSAF AMIDAH in—as well as a whole number of other expansions and modifications. The AMIDAH itself, though, is shortened into a SHABBAT version (only 7 BRAKHOT). SHAHARIT on SHABBAT looks like this.



24

Minhah: The AFTERNOON Service

HEMARIT, the morning service, is the expanded version of the basic service, then MINHAH, the afternoon service, is just a "windsent." Take the knife we used to assemble the expanded SHABBAT MORNING Experience and chop the service in half. Remove the SHEMA-&-Her-BRAKHOT and what is left is MINHAH. To make it a SHABBAT-MINHAH service, just use a SHABBAT AMIDAH and



AND SO IT GOES

By building on these basic patterns, we can make an EVENING Service into a SHABBAT evening service, a SHABBAT morning service into a SUKKOT morning service, etc.

The PARTS

MORE or LESS, all major Jewish services are made up of these parts.

The WARM-Up
The SHEMA-&-Her-BRAKHOT
The AMIDAH
The TORAH Service
The FINALE

Each part does a different thing.

N THE TALMUD, THE RABBIS TALK ABOUT THE "STAMPING" OR "MINTING" OF A BRAKHAH. THEY WERE COMPARING THE FORM OF THE BRAKHAH TO THE SET SIZE OF COINS WHICH WERE STAMPED IN METAL. EVEN TODAY, EACH COIN HAS ITS OWN SIZE AND PATTERN, IN RABBINIC TIMES, MOST OTHER ITEMS WERE HANDMADE AND EACH WAS UNIQUE. COINS WERE ONE OF THE FEW MANUFACTURED ITEMS—THINGS WHICH WERE MADE EXACTLY THE SAME EVERY TIME. EVERY STAMPED COIN WAS IDENTICAL, BY CALLING THE PATTERN OF A PRAYER THE MATBEL'A TEFILLAH (THE STAMP OF A PRAYER) THE RABBIS WERE TRYING TO TEACH THAT PRAYERS HAVE A VERY SPECIFIC PATTERN.

Appendix B

Unit 2 The Physical: Our Prayer Objects

World LTD; Great Britain, 1994.

RITUAL AND ACTION

Many religious rituals are directly related to the world of human action.
They may be designed to

BUDDHISM

In some places it is traditional for Buddhists to free a caged bird at a shrine as a gesture of respect for the freedom of all living creatures.

ISLAM

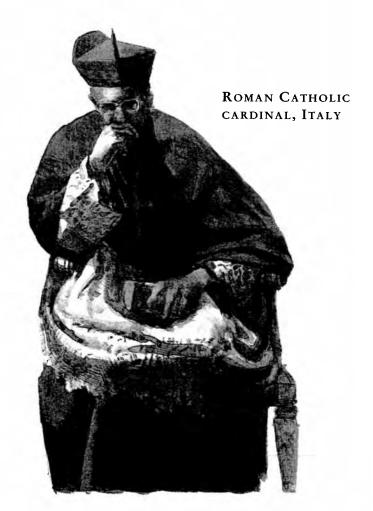
Muslims learn the basic tenets of their religion and appropriate modes of behaviour by studying the Qur'an. ROMAN CATHOLICIS In the Catholic ritual of confession, the individu undertakes to do penant for past sins, one aim of which is to discourage s

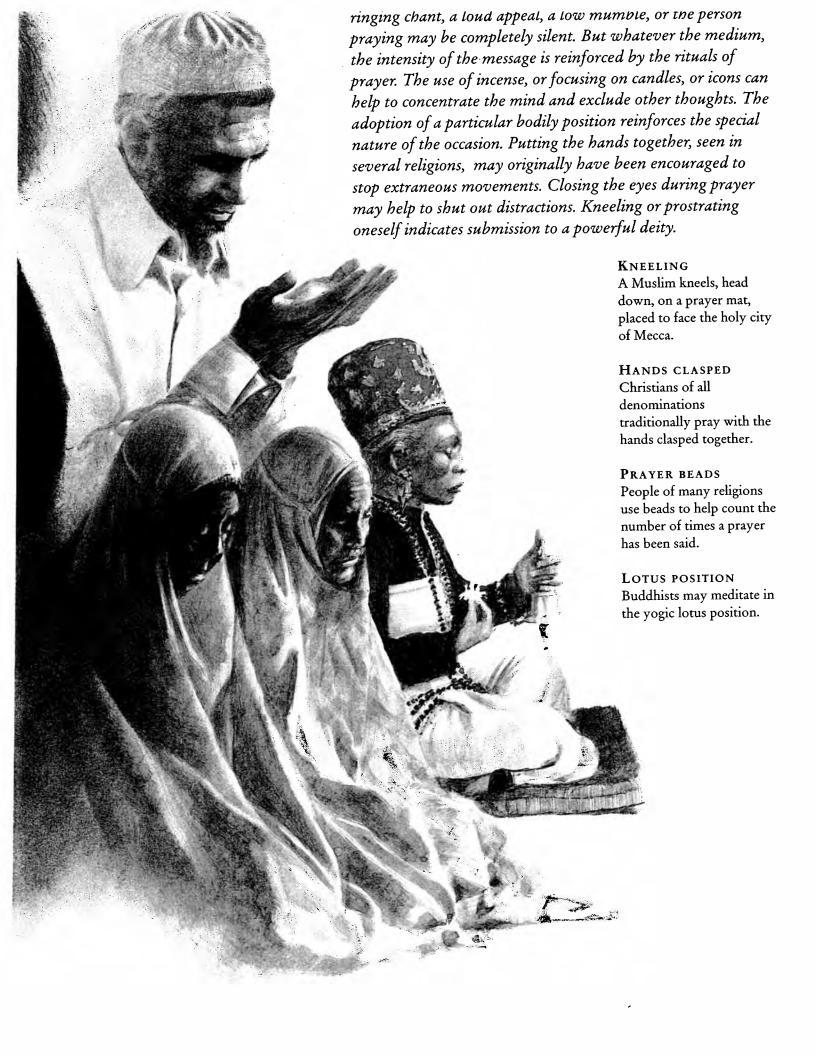


 Γ he importance of the priest n early societies the power of the priest was lear. With their ability to mediate between the gods and the people, priests had effective control over vital aspects of everyday life such is crop yields. A good planting or harvesting eremony would insure a rich crop the next eason, and the continued survival of the people. Priests were seen to hold the power of ife or death with ceremonies of healing that, properly conducted, could enable individuals o recover from illness. (See also Hunting and Harvesting, pages 116-127, and Healing, pages 140-9.) Given such power, respect for the priesthood is logical, as is supporting priests with gifts of alms and a share of the harvest, ind allowing them to build up their own iierarchies and power structures.

The importance of the priest is emphasized n many religions by the way in which he or she is dressed. In many of the Christian churches, for example, priests wear flowing cobes - rich red and gold in the Orthodox thurch, for example, white in many Anglican churches, and a rainbow of colors from scarlet to black in the Catholic church. The spiritual eaders of Islam and those of Buddhism also wear garments that help distinguish them from the rest of society. Priestly garb is not always elaborate. Monks and nuns, both Buddhist and Christian, wear clothes that mark them out as separate, while also, by their simplicity, suggesting a life of sacrifice and denial. Some religions have rejected priestly garments. In many Protestant nonconformist churches, the person leading the service wears ordinary clothes and indeed may not be a priest at all. Jewish Rabbis are not marked out by particular clothes, although every adult Jewish male wears a special garment for prayers at the synagogue.







shrub], to plan and execute group enterprises'. The young women of Samoa had their own equivalent of the Aumaga, called the Aualuma.

In other cultures, the learning process is more personal. When a Cheyenne youth killed a buffalo and presented it to the local shaman (priest or medicine man), for example, the hunting, but also about rituals and the importance of the shaman in his society.

Religious instruction often forms the chief educational component of the initiation. This is familiar in Christian societies, where classes before confirmation prepare the initiate to become a full member of the church. Baptists

wax and feathers. The base of the

headdress is shaped from beeswax.



believed to have descended

from the sky.

with a ceremonial partner.

The radiating feathers

interpreted as an affirmation of the social order by the couple.

In contrast to the apprehension or pain of the coming-of-age rite and the grief of the funeral, wedding ceremonies are designed to be enjoyable for the participants. There may be tears, it is true – tears for the loss of a relative to a new family or clan, for example – but the emphasis is on celebration and merry-making – with eating, dancing, music, and other entertainments. People may travel great distances to join in, so it is also a chance to renew acquaintance with old friends and distant relatives: a true celebration.

Psychological effects

The purpose of the wedding ceremony is not simply to celebrate this crucial stage in a couple's life and make it public, though it certainly does this. It also has an important psychological function: it helps the couple to prepare for a major change in their lives.

This is done in a number of ways.

Sometimes the preparation for marriage includes actual instruction about how a married couple should behave – this may involve serious ethical teaching or less formal advice, perhaps from an older relative. In some

MIXING CULTURES

Nowadays, many wedding ceremonies show a mixture of cultural influences. For example, where one religion has replaced another as the orthodoxy, the prevailing ceremony may retain elements of the former religion. Such a mixture of influences may also be seen in secular wedding ceremonies in which religious elements are sometimes retained, perhaps for reasons of nostalgia.

EASTERN AND WESTERN DRESS

At different points in the ceremony a bride at an elaborate Japanese wedding may wear a traditional kimono and a western-style white dress.

HINDU AND ISLAM
A couple in Malaysia will be
married under Islamic law with a
Muslim ceremony. But their
country was once Hindu,
and Hindu traditions – for
example, that of treating the

couple like royalty on their wedding day – may still also







collective, because the outward signs of puberty appear at different dates for different individuals. In addition, coming-of-age ceremonies often have several stages extending over a long period of time. This would again make it impossible to link the ceremony to a precise point of physiological development.

True, there is often an individual ceremony performed for women at their first menses. But this can have more to do with notions of

Choice of time, then, may be related to the young person's age or to some other pointer. For example, among some native North American peoples a young man's coming-of-age ceremony can take place after his first dream of an arrow, or a canoe, or a woman. For the !Kung, the rules are different for the two sexes. A woman is often married by the time she is 16 or 17 years old, the average time of first menses among this people. Even so, the

THE TALLIT

Tallit

טַלִּית

וְצָוָנֵוּ לִהָתִעֲפֵּף בַּצִּיצִית. בָּרוּדְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, אֲשֶׁר לִדְּשְׁנוּ בְּמִצְוֹתִיו

We praise You, Eternal God, Sovereign of the universe: You hallow us with Your mitzvot and teach us to wrap ourselves in the fringed *tallit*.

COMMENTARY

The טַּלְּית (tallit), prayer shawl, with its צִיצִית (tzitzit), or fringes, has been worn by Jews since biblical times. Today, many Jews continue to wear the מַלִּית Among Reform Jews the wearing of a טַלִּית at worship is optional. The commandment to wear the צִיצִית is found in the Torah, in the Book of Numbers:

The Eternal spoke to Moses saying: Speak to the Israelite people and instruct them to make for themselves fringes on the corners of their garments throughout the ages.... Look at it and recall all the Eternal's commandments and observe them, so that you do not follow your heart and eyes to do evil.

Numbers 15:37-39

Why?

Why have Jews worn the צִיצִית from biblical times until today?

We know that dress has always played an important part in the way people relate to one another. The Native American headdress, for instance, indicates the tribal position of the person wearing it. The uniform a soldier wears tells us his or her rank in the army. A Catholic priest is known by the white collar he wears.

Dress is also associated with various kinds of rituals. There is the white dress of the bride, the robes of the priest, and the animal masks worn by some Native American tribes at special festive occasions.

Activity 1

Often ancient people wore special garments or charms because they believed this practice would protect them from evil spirits or be pleasing to the gods. Today, many people still wear what they call "good luck" charms, believing that the charms will bring them safety, good health, success in their sport, or even protection from harm.

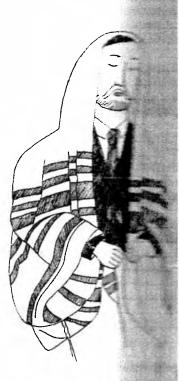
Originally the Hebrews, like other peoples, may have worn the צִיצִית for protection from evil or for good luck. The Torah, however, transformed these superstitious practices and gave them a higher, spiritual meaning. The Torah teaches that the צִיצִית were meant to help us "recall all the Eternal's commandments." The Hebrew word for "commandment" is תִּצְוָה (mitzvah). A תִּצְוָה is a Jewish responsibility. The word מִצְנָה (plural: מִצְנָה, mitzvot) is also used for any good deed or act of piety or kindness. Later on (pages 55–57), we will discuss the variety of different מִצְנוֹת in Jewish tradition.

The Tallit and Prayer

The מְצְיָה of prayer is one of the most important responsibilities of the Jew. Prayer is our opportunity to share our Jewish faith, to express our love of God and humanity, to judge our actions and relationships with others, and to seek ways of improving ourselves and the world in which we live.

Putting on the צִיצִית with its צִיצִית is the way some Jews "dress up" for prayer. Wearing the טֵלִית helps many Jews get into the mood for worship. When we put on the טַלִּית, we do something that Jews have done for centuries when they prayed.

Rebbe Nachman of Breslov, a great-grandson of the Baal Shem Tov, taught that "it is a מִּצְנָה to be properly dressed for prayer." Would you agree with him? You may wish to arrange a discussion or debate on what is "proper dress" for prayer. Should you have such a discussion, be sure to include the מַּלִּיִּח and the wearing of the מַּלָּיִּח (kippah), yarmulke or skullcap, and מְּלֵּיִח (t'fillin), phylacteries. You may also wish to discuss if "proper dress" includes the kinds of clothes we choose to wear to services. Are there certain outfits that add to or detract from our ability to pray? Do you think that there should be standards for what "proper dress" means in the synagogue? Why or why not? If "yes," what would some of these standards be?

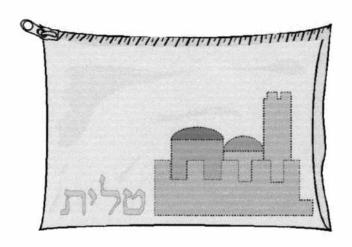


The Tallis Biblical Citation Numbers 15:37-40

לז וַלָּאמֶר יְהוָּה אֶל־מֹשֶׁה לֵאמְר: לח דַּבּּר אֶל־בְּנֵי יִשְׂרָאֵל וְאֲמַרְתַּ אֲלַהֶּם וְעָשׂוּ לָהֶם צִיצֶת עַל־כַּנְפֵי בִּגְדִיהֶם לְדְרֹתָם וְנֵתְנָוּ עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת: לט וְהָיֵה לָכֶם לְצִיצִת וּרְאִיתָם אֹתוֹ וּזְכַרְתָּם אֶת־כָּל־מִצְנַת יְהוָה וַעֲשִּׁיתֶם אֹתָם וְלֹא תָתׁוּרוּ אֲחֲרֵי לְבַּבְּכֶם וְאַחֲרַי עִינֵיכֶּם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרִיהֶם:

The Lord said to Moses as follows: Speak to the Israelite people and instruct them to make for themselves fringes on the corners of their graments throughout the ages; let them attached a cord of blue to the fringe at each corner. That shall be your fringe; look at it and reacall all the comandments of the Lord and observe them, so that you do not follow your heart and yees in lustful urge. Thus you shall be reminded to bserve all My commandments and to be holy to your God.

Etz Chayim Translation, 854-5



The Tallis Modern Day Commentary

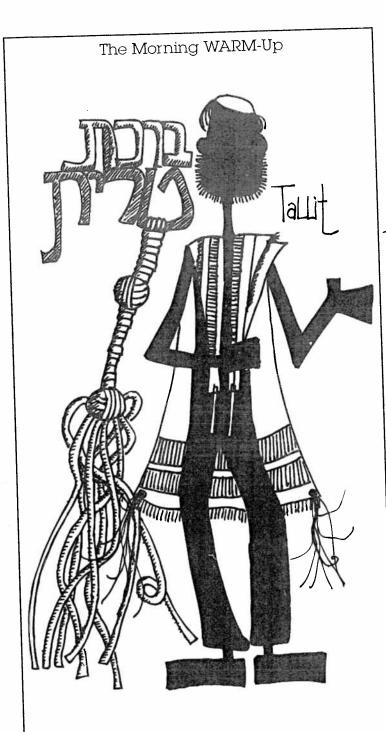
"When I daven in tallit and tefillin, I am not trying to make a feminist gesture or prove that I can 'pray like a man.' I Began to observe these mitzvot out of a desire to serve God by fulfilling God's commandments. It never occurred to me that the need to be reminded of God's presence was limited to men. I felt, and still feel, that every mitzvah I perform strengthens the bond between me and my Creator."-Dvora E. Weisberg (*Pray Tell*, 19)

"Putting on the tallit with its tzit-tzit is the way some Jews 'dress up' for prayer. Wearing the talit helps many Jews get into the mood for worship. When we put on the talit, we do something that Jews have done for centuries when they prayed." (*B'chol L'vavcha*, 3)

"In early biblical days there was no special garment such as the tallit of today. Rather, the garments worn by Israelites were made with a fringe in each place where the hem came to an end, and a blue thread was incorporated into the trim bordering the hem. In this way the Israelite was designated as part of God's noble and holy retinue." (Hammer, 253)

"Perhaps that is part of my romance with the tallit, the prayer shawl that adult Jewish drape around themselves during morning prayers. When I put on tallit, even when I am alone, I place myself in the folds of my people. Donning the tallit is a daily, visual symbols of my identity, reminding me to whem I belong as I begin my day's journey. It protects me, shields me and defines me. Falling around my shoulders and arms, the tallit provides me with a secure awareness of my body and its boundaries. I am not lost there, but found. Others are outside, I am inside, but we are one. I fill up my tallit. No matter my size I always will. And it is in that fullness that I am counted as a member of the congregation (Cadin, 23-24)





Mr. Choreography

- 1. Examine the fringes and say: בַּרְכֵי נַפְּשִׁי Barkhi Nafshi (Psalms 104:1-2)
- 2. Hold the TALLIT over your head.
- Say the brakhah while enfolded in the TALLIT. (The Magen Avraham suggests that you should pull the tallit over your head and drape all four fringes over your left shoulder.)
- 4. With your head still enfolded in the TALLIT, say מָה יָקר חַסְדְּדְּ Ma Yakar <u>H</u>as'd'khah
- Rearrange the TALLIT into your normal TALLIT wearing drape usually either like a stole or like Superman's cape.

Why did you put Tallit and Tefillin at the end of BIRKHOT HA-SHA \underline{H} AR rather than before it? Where it is usually found in the Siddur?

It depends on the Siddur. Remember, BIRKHOT HA-SHAHAR were originally a home ritual. P'SUKEI D'ZIMRAH was the beginning of public communal worship; therefore, you did your private TALLIT and TEFILLIN brakhot as you got there, then you joined the service (already in process).

he Talmud (Rosh ha-Shanah 17b) tells us that God wears a TALLIT, too. God's TALLIT is made of pure light. That makes sense. We know that the Torah is light, black fire written on white fire. (Zohar) And we know that the TORAH is MITZVOT. When we wear a TALLIT, our job is to spin cloth into God's light, to make our TALLIT like God's.

Just about everyone who has worn a Tallit has played with the TZITZIYOT. Among the top-TEN TZITZIYOT games people play, is using the fringes as a whip. The Zohar (1.175) uses that game to teach us a lesson about MITZVOT. The TZITZIYOT remind us to KEEP all the MITZVOT. The MITZVOT are often called OL ha-MITZVOT, the "yoke" of the MITZVOT, just like oxen wear. To keep oxen moving in the right direction, you sometimes need a whip. According to the Zohar, TZITZIYOT look like a whip, to remind us to keep moving, just like the oxen, in the right direction.

Another way that kids play with a TALLIT is to think of it as wings. In a TALLIT you can soar like an eagle with huge wings, or fly like SUPERMAN with a cape that flutters in the windmachine. Jews sometimes talk of God having wings, too. In many Psalms and Midrashim, the SHEKHINA, the part of God which is our neighbor, hovers just over our heads, floating on wings. Sometimes, God wraps us in those wings to protect us. Often, when we wear a TALLIT, it feels like the SHEKHINA is hugging us with Her wings—protecting and comforting us.

In Jewish metaphor, the world has 4 corners, So does the TALLIT. It suggests a lot of connections.

From: Grishaver, Joel. The All New Shema Is For Real. Torah Aura, Los Angeles, CA, 1993.

Let my soul bless ADONAI.

יהוה ביי גְּדַלְתָּ מְאדׁ. ADONAI, my God, is to be GREATly praised.

יהָדָר לָבֶשְׁתָּ. You are DRESSED in beauty and splendor.

עטֶה אוֹר כַּשֵּלְמָה. You are wrapped in LIGHT like a woman in a DRESS.

נוֹטֶה שָׁמֵיִם כַּיְרִיעָה. You spread out the heavens like a curtain. Psalms 104: 1-2

רוּה אַתָּה יהוה Praised are You, ADONAI

Our God, RULER of the COSMOS

אָשֶׁר קדְשָׁנוּ בְּמִצְוֹתָיו וְצְוָנוּ The One-Who-Made-it-a-MITZVAH-For-Us

to WRAP ourSELVES in TZITZIT.

שה יִקר חַסְדְּדָּ, אֱלֹהִים. Wow, God, your KINDness is VALUABLE.

וּבְנֵי אָדָם בְּצֵל כְּנָפֵיהְ People find shelter in the shadow cast

יֹבֶתְשִיוּן. by the CORNERS of your (TALLIT).

יְרְוְיֵן מִדָּשֶׁן בֵּיתֶדּ. People are fed from the riches of Your HOUSE.

וְנַחַל אֲדָנֶיךָ תַשְׁקִם. People drink from the rivers of Your DELIGHT.

. בי עִמְּה מְקוֹר חַיִּים. YOU contain the SOURCE-of-LIFE.

. בְאוֹרְהָ נְרְאֶה אוֹר Through your LIGHT we see LIGHT.

קשׁהָ חַסְדָה לְיֹדְעֵיה. Spread out Your KINDness to those who KNOW You.

(וְצִּדְקַתְּהְ לְיִשְׁרֵי לֵב. And Your JUSTICE to those who are straight-HEARTED.

Psalms 36:8-11

The Core Kavanah I: Putting on a TALLIT each morning is like tieing 613 different strings around your fingers.

The Core Kavanah II: Putting on a TALLIT each morning is like getting dressed in a Jewish Uniform and officially joining the team of people who are working to bring food, shelter, safety, justice, and prosperity to all humanity.

The Core Kavanah III: Putting on a TALLIT is like getting dressed in your parents' clothes which are too big for you but in which you imagine that you will be able to grow up to be like them (in your own way). The meditations before and after the TALLIT-brakhah remind us that God wears a TALLIT, too.

The Core Kavanah IV: God's SHEKHINA hovers over the 4 corners of the world. The TALLIT has 4 corners, too. It is like God getting up-close-and-personal and giving you a hug every morning. (Helping you to start your day the spiritual way!)

ORIGINS: ADAM & EVE were naked and that was no problem—because they didn't know from lust. (They knew how to enjoy sexual relations as husband and wife, but LUST wasn't part of their world.) If you laughed at the phrase sexual relations or wanted to point it out to a friend—then LUST is part of your world. After they got connected to the snake, did the world's first sin, and gained KNOWLEDGE, LUST came big time as part of the packaged deal. The first thing they did was go shopping for some designer leaves—because now that they had messed up, they were embarrassed. At that point, God rescued them by bringing them some GARMENTS. What God brought them was a four-cornered poncho with fringes—a TALLIT. The TALLIT covered their nakedness, ended their shame, and reminded them that some things in life are permitted and others are not. The lesson: A TALLIT is a way to combat LUST.

Hebrew Alphabet, Transliterations, and Numerical Values

Hebrew Character	Name	Transliteration	Numerical Value
ĸ	Alef	omit	- 1
ב, ב	Bet, Vet	b, v	2
ډ	Gimel	g	3
٣	Dalet	d	4
п	He⊁	h	5
٦	Vav	v	6
Ť .	Zayin	z	7
п	Het	<i>ḥ</i>	8
υ	Tet	t	9
7	Yod	y	10
ב, ב	Kaf, Khaf	k, kh	20
5	Lamed	1	30
כל	Mem	m	40
۵	Nun	n.	50
ס	Samekh	S	60
ע	Ayin	omit	70
פֿ, פֿ	Peg Fe y	p, f	80
Y	Zade	z _.	90
P.	Kuf	k	100
٦	Resh	r	200
ש, ש	Sin, Shin	s, sh	300
n	Tav	· t	400

Who Wears the Tallit?

For many centuries, only the men wore the מַלִּית and בְּּפָה when they came to synagogue. The reason may have been that only the men were obligated to pray three times a day—מַּבְרִית (Shacharit), morning; מְנְרִיב (Minchah), afternoon; and מֵעְרִיב (Maariv), evening. Because of the duties of the home and the rearing of children, women were not expected to be at the synagogue at the special assigned times for prayer. This may explain why it became a custom for only men to wear the yeight of the synagogue.

When you attend services today, however, you may notice that things are very different. While you will see many men who are wearing a טַּלִּית and to pray, you may see that some choose to worship without בַּפָּה and You will also find that the טַלִּית are now worn by women as well as men. There is nothing in Jewish law that prohibits a woman from wearing a בַּפָּה or בַּפָּה, and more and more women are choosing to wear them when they pray. At Conservative, Reform, and Reconstructionist synagogues today, you are likely to see female rabbis, female cantors, and female worshipers wearing טַּלִּית and שַׁלִּית.

What do you think? Should "dress up" for worship include wearing a תָּפָּה, or הְּפָּלִין? Why or why not? Do you find it meaningful to wear your best clothes to synagogue? Is there a benefit to "dressing up" for special occasions? Are there certain clothes that are not appropriate to wear in the synagogue? Discuss some of these questions with friends, with the rabbi and cantor, and with adults in your congregation. The differences in opinion might make an interesting debate.

Looking at the Tallit

If you look carefully at each of the four corners of the טָלִית, you will notice a long fringe. It is made in a very special way out of four threads.

The four threads are drawn through a small hole at the corner of the אַלְּיִים and tied in a double knot. Then one of the threads, called the שַּׁלִיים (shamash), or serving thread, is wound around the others seven times and knotted; and then eight times and knotted. Then it is wound another eleven times and tied; and finally another thirteen times and tied.

Why is the long fringe tied in such an elaborate way? Because it is a symbol. A symbol is an object that represents a special meaning. When we look at it, it reminds us of an idea, hope, or great truth. For instance, the flag



◆Back Contents Search Next

List of the 613 Mitzvot

List of the 613 Mitzvot

Level: Advanced

Below is a list of the 613 mitzvot (commandments). It is based primarily on the list compiled by Rambam in the Mishneh Torah, but I have consulted other sources as well. As I said in the page on halakhah, Rambam's list is probably the most widely accepted list, but it is not the only one. The order is my own.

For each mitzvah, I have provided a citation to the biblical passage or passages from which it is derived, based primarily on Rambam. For commandments that can be observed today, I have also provided citations to the Chafetz Chayim's Concise Book of Mitzvot (CCA refers to affirmative commandments; CCN refers to negative commandments; CCI refers to commandments that only apply in Israel). Commandments that cannot be observed today primarily relate to the Temple, its sacrifices and services (because the Temple does not exist) and criminal procedures (because the theocratic state of Israel does not exist).

G-d

- 1. To know that G-d exists (Ex. 20:2; Deut. 5:6) (CCA1). See What Do Jews Believe?.
- 2. Not to entertain the idea that there is any god but the Eternal (Ex. 20:3) (CCN8). See What Do Jews Believe?.
- 3. Not to blaspheme (Ex. 22:27; in Christian texts, Ex. 22:28), the penalty for which is death (Lev. 24:16) (negative).
- 4. To hallow G-d's name (Lev. 22:32) (CCA5). See The Name of G-d.
- 5. Not to profane G-d's name (Lev. 22:32) (CCN155). See The Name of G-d.
- 6. To know that G-d is One, a complete Unity (Deut. 6:4) (CCA2). See What Do Jews Believe?.
- 7. To love G-d (Deut. 6:5) (CCA3). See What Do Jews Believe?.
- 8. To fear Him reverently (Deut. 6:13; 10:20) (CCA4).
- 9. Not to put the word of G-d to the test (Deut. 6:16) (negative).

10. To imitate His good and upright ways (Deut. 28:9) (CCA6).

Torah

- 11. To honor the old and the wise (Lev. 19:32) (CCA17).
- 12. To learn Torah and to teach it (Deut. 6:7) (CCA14). See Torah.
- 13. To cleave to those who know Him (Deut. 10:20) (the <u>Talmud</u> states that cleaving to scholars is equivalent to cleaving to Him) (CCA16).
- 14. Not to add to the commandments of the Torah, whether in the Written Law or in its interpretation received by tradition (Deut. 13:1) (CCN159). See Torah.
- 15. Not to take away from the commandments of the Torah (Deut. 13:1) (CCN160). See Torah.
- 16. That every person shall write a scroll of the Torah for himself (Deut. 31:19) (CCA15). See Torah.

Signs and Symbols

- 17. To circumcise the male offspring (Gen. 17:12; Lev. 12:3) (CCA47) See Brit Milah: Circumcision.
- 18. To put tzitzit on the corners of clothing (Num. 15:38) (CCA10). See Tzitzit and Tallit.
- 19. To bind tefillin on the head (Deut. 6:8) (CCA9). See Tefillin.
- 20. To bind tefillin on the arm (Deut. 6:8) (CCA8). See Tefillin.
- 21. To affix the mezuzah to the doorposts and gates of your house (Deut. 6:9) (CCA12). See Mezuzah.

Prayer and Blessings

- 22. To pray to G-d (Ex. 23:25; Deut. 6:13) (according to the Talmud, the word "serve" in these verses refers to prayer) (CCA7). See Prayers and Blessings; Jewish Liturgy.
- 23. To read the Shema in the morning and at night (Deut. 6:7) (CCA11). See Jewish Liturgy.
- 24. To recite grace after meals (Deut. 8:10) (CCA13). See Birkat Ha-Mazon: Grace After Meals
- 25. Not to lay down a stone for worship (Lev. 26:1) (CCN161).

Love and Brotherhood

- 26. To love all human beings who are of the covenant (Lev. 19:18) (CCA60). See Love and Brotherhood.
- 27. Not to stand by idly when a human life is in danger (Lev. 19:16) (CCN82). See Love and Brotherhood.

- 28. Not to wrong any one in speech (Lev. 25:17) (CCN48). See Speech and Lashon Ha-Ra.
- 29. Not to carry tales (Lev. 19:16) (CCN77). See Speech and Lashon Ha-Ra.
- 30. Not to cherish hatred in one's heart (Lev. 19:17) (CCN78). See Love and Brotherhood.
- 31. Not to take revenge (Lev. 19:18) (CCN80).
- 32. Not to bear a grudge (Lev. 19:18) (CCN81).
- 33. Not to put any Jew to shame (Lev. 19:17) (CCN79).
- 34. Not to curse any other Israelite (Lev. 19:14) (by implication: if you may not curse those who cannot hear, you certainly may not curse those who can) (CCN45).
- 35. Not to give occasion to the simple-minded to stumble on the road (Lev. 19:14) (this includes doing anything that will cause another to sin) (CCN76).
- 36. To rebuke the sinner (Lev. 19:17) (CCA72).
- 37. To relieve a neighbor of his burden and help to unload his beast (Ex. 23:5) (CCA70). See Love and Brotherhood.
- 38. To assist in replacing the load upon a neighbor's beast (Deut. 22:4) (CCA71). See <u>Love and Brotherhood</u>.
- 39. Not to leave a beast, that has fallen down beneath its burden, unaided (Deut. 22:4) (CCN183). See <u>Love and</u> Brotherhood.

The Poor and Unfortunate

- 40. Not to afflict an orphan or a widow (Ex. 22:21) (CCN51).
- 41. Not to reap the entire field (Lev. 19:9; Lev. 23:22) (negative) (CCI6).
- 42. To leave the unreaped corner of the field or orchard for the poor (Lev. 19:9) (affirmative) (CCI1).
- 43. Not to gather gleanings (the ears that have fallen to the ground while reaping) (Lev. 19:9) (negative) (CCI7).
- 44. To leave the gleanings for the poor (Lev. 19:9) (affirmative) (CCI2).
- 45. Not to gather ol'loth (the imperfect clusters) of the vineyard (Lev. 19:10) (negative) (CCI8).
- 46. To leave ol'loth (the imperfect clusters) of the vineyard for the poor (Lev. 19:10; Deut. 24:21) (affirmative) (CCI3).
- 47. Not to gather the peret (grapes) that have fallen to the ground (Lev. 19:10) (negative) (CCI9).
- 48. To leave peret (the single grapes) of the vineyard for the poor (Lev. 19:10) (affirmative) (CCI4).
- 49. Not to return to take a forgotten sheaf (Deut. 24:19) This applies to all fruit trees (Deut. 24:20) (negative) (CC10).
- 50. To leave the forgotten sheaves for the poor (Deut. 24:19-20) (affirmative) (CCI5).
- 51. Not to refrain from maintaining a poor man and giving him what he needs (Deut. 15:7) (CCN62). See Tzedakah: Charity.

52. To give charity according to one's means (Deut. 15:11) (CCA38). See Tzedakah: Charity.

Treatment of Gentiles

- 53. To love the stranger (Deut. 10:19) (CCA61). See Love and Brotherhood.
- 54. Not to wrong the stranger in speech (Ex. 22:20) (CCN49).
- 55. Not to wrong the stranger in buying or selling (Ex. 22:20) (CCN50).
- 56. Not to intermarry with gentiles (Deut. 7:3) (CCN19). See Interfaith Marriages.
- 57. To exact the debt of an alien (Deut. 15:3) (affirmative).
- 58. To lend to an alien at interest (Deut. 23:21) According to tradition, this is mandatory (affirmative).

Marriage, Divorce and Family

- 59. To honor father and mother (Ex. 20:12) (CCA41).
- 60. Not to smite a father or a mother (Ex. 21:15) (CCN44).
- 61. Not to curse a father or mother (Ex. 21:17) (CCN46).
- 62. To reverently fear father and mother (Lev. 19:3) (CCA42).
- 63. To be fruitful and multiply (Gen. 1:28) (CCA43).
- 64. That a eunuch shall not marry a daughter of Israel (Deut. 23:2) (CCN136).
- 65. That a mamzer shall not marry the daughter of a Jew (Deut. 23:3) (CCN137). See Prohibited Marriages and Illegitimate Children.
- 66. That an Ammonite or Moabite shall never marry the daughter of an Israelite (Deut. 23:4) (negative).
- 67. Not to exclude a descendant of Esau from the community of Israel for three generations (Deut. 23:8-9) (negative).
- 68. Not to exclude an Egyptian from the community of Israel for three generations (Deut. 23:8-9) (negative).
- 69. That there shall be no harlot (in Israel); that is, that there shall be no intercourse with a woman, without previous marriage with a deed of marriage and formal declaration of marriage (Deut. 23:18) (CCN133). See Marriage.
- 70. To take a wife by kiddushin, the sacrament of marriage (Deut. 24:1) (CCA44). See The Process of Marriage: Kiddushin and Nisuin.
- 71. That the newly married husband shall (be free) for one year to rejoice with his wife (Deut. 24:5) (affirmative).
- 72. That a bridegroom shall be exempt for a whole year from taking part in any public labor, such as military service, guarding the wall and similar duties (Deut. 24:5) (negative).
- 73. Not to withhold food, clothing or conjugal rights from a

- wife (Ex. 21:10) (CCN42). See The Marital Relationship.
- 74. That the woman suspected of adultery shall be dealt with as prescribed in the <u>Torah</u> (Num. 5:30) (affirmative).
- 75. That one who defames his wife's honor (by falsely accusing her of unchastity before marriage) must live with her all his lifetime (Deut. 22:19) (affirmative).
- 76. That a man may not divorce his wife concerning whom he has published an evil report (about her unchastity before marriage) (Deut. 22:19) (negative).
- 77. To divorce by a formal written document (Deut. 24:1) (affirmative). See <u>The Process of Obtaining a Divorce.</u>
- 78. That one who divorced his wife shall not remarry her, if after the divorce she had been married to another man (Deut. 24:4) (CCN134). See Divorce.
- 79. That a widow whose husband died childless must not be married to anyone but her deceased husband's brother (Deut. 25:5) (CCN135) (this is only in effect insofar as it requires the procedure of release below).
- 80. To marry the widow of a brother who has died childless (Deut. 25:5) (this is only in effect insofar as it requires the procedure of release below) (CCA45).
- 81. That the widow formally release the brother-in-law (if he refuses to marry her) (Deut. 25:7-9) (CCA46).

Forbidden Sexual Relations

- 82. Not to indulge in familiarities with relatives, such as kissing, embracing, winking, skipping, which may lead to incest (Lev. 18:6) (CCN110).
- 83. Not to commit incest with one's mother (Lev. 18:7) (CCN112). See Prohibited Marriages and Illegitimate Children.
- 84. Not to commit sodomy with one's father (Lev. 18:7) (CCN111).
- 85. Not to commit incest with one's father's wife (Lev. 18:8) (CCN113). See Prohibited Marriages and Illegitimate Children.
- 86. Not to commit incest with one's sister (Lev. 18:9) (CCN127). See Prohibited Marriages and Illegitimate Children.
- 87. Not to commit incest with one's father's wife's daughter (Lev. 18:9) (CCN128). See Prohibited Marriages and Illegitimate Children.
- 88. Not to commit incest with one's son's daughter (Lev. 18:10) (CCN119) (Note: CC treats this and the next as one commandment; however, Rambam treats them as two). See Prohibited Marriages and Illegitimate Children.
- 89. Not to commit incest with one's daughter's daughter (Lev. 18:10) (CCN119) (Note: CC treats this and the previous as one commandment; however, Rambam treats them as two). See Prohibited Marriages and Illegitimate Children.

- 90. Not to commit incest with one's daughter (this is not explicitly in the <u>Torah</u> but is inferred from other explicit commands that would include it) (CCN120). See <u>Prohibited Marriages and Illegitimate Children.</u>
- 91. Not to commit incest with one's fathers sister (Lev. 18:12) (CCN129). See Prohibited Marriages and Illegitimate Children.
- 92. Not to commit incest with one's mother's sister (Lev. 18:13) (CCN130). See Prohibited Marriages and Illegitimate Children.
- 93. Not to commit incest with one's father's brothers wife (Lev. 18:14) (CCN125). See <u>Prohibited Marriages and Illegitimate Children.</u>
- 94. Not to commit sodomy with one's father's brother (Lev. 18:14) (CCN114).
- 95. Not to commit incest with one's son's wife (Lev. 18:15) (CCN115). See <u>Prohibited Marriages and Illegitimate</u> Children.
- 96. Not to commit incest with one's brother's wife (Lev. 18:16) (CCN126). See <u>Prohibited Marriages and Illegitimate Children</u>.
- 97. Not to commit incest with one's wife's daughter (Lev. 18:17) (CCN121). See Prohibited Marriages and Illegitimate Children.
- 98. Not to commit incest with the daughter of one's wife's son (Lev. 18:17) (CCN122). See <u>Prohibited Marriages</u> and Illegitimate Children.
- 99. Not to commit incest with the daughter of one's wife's daughter (Lev. 18:17) (CCN123). See Prohibited Marriages and Illegitimate Children.
- 100. Not to commit incest with one's wife's sister (Lev. 18:18) (CCN131). See <u>Prohibited Marriages and Illegitimate</u> Children.
- 101. Not to have intercourse with a woman, in her menstrual period (Lev. 18:19) (CCN132).
- 102. Not to have intercourse with another man's wife (Lev. 18:20) (CCN124).
- 103. Not to commit sodomy with a male (Lev. 18:22) (CCN116).
- 104. Not to have intercourse with a beast (Lev. 18:23) (CCN117).
- 105. That a woman shall not have intercourse with a beast (Lev. 18:23) (CCN118).
- 106. Not to castrate the male of any species; neither a man, nor a domestic or wild beast, nor a fowl (Lev. 22:24) (CCN143).

Times and Seasons

107. That the new month shall be solemnly proclaimed as holy, and the months and years shall be calculated by the

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- Supreme Court only (Ex. 12:2) (affirmative) (the authority to declare months is inferred from the use of the word "unto you").
- 108. Not to travel on Shabbat outside the limits of one's place of residence (Ex. 16:29) (CCN7). See Shabbat.
- 109. To sanctify Shabbat (Ex. 20:8) (CCA19). See Shabbat.
- 110. Not to do work on Shabbat (Ex. 20:10) (CCN6). See Shabbat.
- 111. To rest on Shabbat (Ex. 23:12; 34:21) (CCA20). See Shabbat.
- 112. To celebrate the festivals [Passover, Shavu'ot and Sukkot] (Ex. 23:14) (affirmative).
- 113. To rejoice on the festivals (Deut. 16:14) (CCA21).
- 114. To appear in the Sanctuary on the festivals (Deut. 16:16) (affirmative).
- 115. To remove chametz on the Eve of Passover (Ex. 12:15) (CCA22). See <u>Passover</u>.
- 116. To rest on the first day of Passover (Ex. 12:16; Lev. 23:7) (CCA25). See Passover.
- 117. Not to do work on the first day of Passover (Ex. 12:16; Lev. 23:6-7) (CCN147). See Passover.
- 118. To rest on the seventh day of Passover (Ex. 12:16; Lev. 23:8) (CCA27). See Passover.
- 119. Not to do work on the seventh day of Passover (Ex. 12:16; Lev. 23:8) (CCN148). See Passover.
- 120. To eat matzah on the first night of Passover (Ex. 12:18) (CCA23). See Passover.
- 121. That no chametz be in the Israelite's possession during Passover (Ex. 12:19) (CCN3). See <u>Passover</u>.
- 122. Not to eat any food containing chametz on Passover (Ex. 12:20) (CCN5). See <u>Passover</u>.
- 123. Not to eat chametz on Passover (Ex. 13:3) (CCN4). See Passover.
- 124. That chametz shall not be seen in an Israelite's home during Passover (Ex. 13:7) (CCN2). See <u>Passover</u>.
- 125. To discuss the departure from Egypt on the first night of Passover (Ex. 13:8) (CCA24). See <u>The Passover Seder</u>.
- 126. Not to eat chametz after mid-day on the fourteenth of Nissan (Deut. 16:3) (CCN104). See Passover.
- 127. To count forty-nine days from the time of the cutting of the Omer (first sheaves of the barley harvest) (Lev. 23:15) (CCA26). See The Counting of the Omer.
- 128. To rest on Shavu'ot (Lev. 23:21) (CCA28). See Shavu'ot.
- 129. Not to do work on the Shavu'ot (Lev. 23:21) (CCN149). See Shavu'ot.
- 130. To rest on Rosh Hashanah (Lev. 23:24) (CCA29). See Rosh Hashanah.
- 131. Not to do work on Rosh Hashanah (Lev. 23:25) (CCN150). See Rosh Hashanah.
- 132. To hear the sound of the shofar on Rosh Hashanah (Num. 29:1) (CCA30). See Rosh Hashanah.

- 133. To fast on Yom Kippur (Lev. 23:27) (CCA32). See Yom Kippur.
- 134. Not to eat or drink on Yom Kippur (Lev. 23:29) (CCN152). See Yom Kippur.
- 135. Not to do work on Yom Kippur (Lev. 23:31) (CCN151). See Yom Kippur.
- 136. To rest on the Yom Kippur (Lev. 23:32) (CCA31). See Yom Kippur.
- 137. To rest on the first day of Sukkot (Lev. 23:35) (CCA34). See Sukkot.
- 138. Not to do work on the first day of Sukkot (Lev. 23:35) (CCN153). See Sukkot.
- 139. To rest on the eighth day of Sukkot (Shemini Atzeret) (Lev. 23:36) (CCA37). See Shemini Atzeret and Simkhat Torah.
- 140. Not to do work on the eighth day of Sukkot (Shemini Atzeret) (Lev. 23:36) (CCN154). See Shemini Atzeret and Simkhat Torah.
- 141. To take during Sukkot a palm branch and the other three plants (Lev. 23:40) (CCA36). See <u>Sukkot</u>.
- 142. To dwell in booths seven days during Sukkot (Lev. 23:42) (CCA35). See Sukkot.

Dietary Laws

- 143. To examine the marks in cattle (so as to distinguish the clean from the unclean) (Lev. 11:2) (affirmative). See Animals that may not be eaten.
- 144. Not to eat the flesh of unclean beasts (Lev. 11:4) (CCN93). See Animals that may not be eaten.
- 145. To examine the marks in fishes (so as to distinguish the clean from the unclean (Lev. 11:9) (affirmative). See Animals that may not be eaten.
- 146. Not to eat unclean fish (Lev. 11:11) (CCN95). See Animals that may not be eaten.
- 147. To examine the marks in fowl, so as to distinguish the clean from the unclean (Deut. 14:11) (affirmative). See Animals that may not be eaten.
- 148. Not to eat unclean fowl (Lev. 11:13) (CCN94). See Animals that may not be eaten.
- 149. To examine the marks in locusts, so as to distinguish the clean from the unclean (Lev. 11:21) (affirmative). See Animals that may not be eaten.
- 150. Not to eat a worm found in fruit (Lev. 11:41) (CCN98). See Animals that may not be eaten.
- 151. Not to eat of things that creep upon the earth (Lev. 11:41-42) (CCN97). See Animals that may not be eaten.
- 152. Not to eat any vermin of the earth (Lev. 11:44) (CCN100). See Animals that may not be eaten.
- 153. Not to eat things that swarm in the water (Lev. 11:43 and 46) (CCN99). See Animals that may not be eaten.

- 154. Not to eat of winged insects (Deut. 14:19) (CCN96). See Animals that may not be eaten.
- 155. Not to eat the flesh of a beast that is terefah (lit torn) (Ex. 22:30) (CCN87). See Kosher slaughtering.
- 156. Not to eat the flesh of a beast that died of itself (Deut. 14:21) (CCN86). See Kosher slaughtering.
- 157. To slay cattle, deer and fowl according to the laws of shechitah if their flesh is to be eaten (Deut. 12:21) ("as I have commanded" in this verse refers to the technique) (CCA48). See Kosher slaughtering.
- 158. Not to eat a limb removed from a living beast (Deut. 12:23) (CCN90). See Kosher slaughtering.
- 159. Not to slaughter an animal and its young on the same day (Lev. 22:28) (CCN108).
- 160. Not to take the mother-bird with the young (Deut. 22:6) (CCN189). See Treatment of Animals.
- 161. To set the mother-bird free when taking the nest (Deut. 22:6-7) (CCA74). See <u>Treatment of Animals</u>.
- 162. Not to eat the flesh of an ox that was condemned to be stoned (Ex. 21:28) (negative).
- 163. Not to boil meat with milk (Ex. 23:19) (CCN91). See Separation of Meat and Dairy.
- 164. Not to eat flesh with milk (Ex. 34:26) (according to the Talmud, this passage is a distinct prohibition from the one in Ex. 23:19) (CCN92). See Separation of Meat and Dairy.
- 165. Not to eat the of the thigh-vein which shrank (Gen. 32:33) (CCN1). See <u>Forbidden Fats</u> and Nerves.
- 166. Not to eat chelev (tallow-fat) (Lev. 7:23) (CCN88). See Forbidden Fats and Nerves.
- 167. Not to eat blood (Lev. 7:26) (CCN89). See <u>Draining of Blood</u>.
- 168. To cover the blood of undomesticated animals (deer, etc.) and of fowl that have been killed (Lev. 17:13) (CCA49).
- 169. Not to eat or drink like a glutton or a drunkard (not to rebel against father or mother) (Lev. 19:26; Deut. 21:20) (CCN106).

Business Practices

- 170. Not to do wrong in buying or selling (Lev. 25:14) (CCN47).
- 171. Not to make a loan to an Israelite on interest (Lev. 25:37) (CCN54).
- 172. Not to borrow on interest (Deut. 23:20) (because this would cause the lender to sin) (CCN55).
- 173. Not to take part in any usurious transaction between borrower and lender, neither as a surety, nor as a witness, nor as a writer of the bond for them (Ex. 22:24) (CCN53).
- 174. To lend to a poor person (Ex. 22:24) (even though the

- passage says "if you lend" it is understood as obligatory) (CCA62).
- 175. Not to demand from a poor man repayment of his debt, when the creditor knows that he cannot pay, nor press him (Ex. 22:24) (CCN52).
- 176. Not to take in pledge utensils used in preparing food (Deut. 24:6) (CCN58).
- 177. Not to exact a pledge from a debtor by force (Deut. 24:10) (CCN59).
- 178. Not to keep the pledge from its owner at the time when he needs it (Deut. 24:12) (CCN61).
- 179. To return a pledge to its owner (Deut. 24:13) (CCA63).
- 180. Not to take a pledge from a widow (Deut. 24:17) (CCN60).
- 181. Not to commit fraud in measuring (Lev. 19:35) (CCN83).
- 182. To ensure that scales and weights are correct (Lev. 19:36) (affirmative).
- 183. Not to possess inaccurate measures and weights (Deut. 25:13-14) (CCN84).

Employees, Servants and Slaves

- 184. Not to delay payment of a hired man's wages (Lev. 19:13) (CCN38).
- 185. That the hired laborer shall be permitted to eat of the produce he is reaping (Deut. 23:25-26) (CCA65).
- 186. That the hired laborer shall not take more than he can eat (Deut. 23:25) (CCN187).
- 187. That a hired laborer shall not eat produce that is not being harvested (Deut. 23:26) (CCN186).
- 188. To pay wages to the hired man at the due time (Deut. 24:15) (CCA66).
- 189. To deal judicially with the Hebrew bondman in accordance with the laws appertaining to him (Ex. 21:2-6) (affirmative).
- 190. Not to compel the Hebrew servant to do the work of a slave (Lev. 25:39) (negative).
- 191. Not to sell a Hebrew servant as a slave (Lev. 25:42) (negative).
- 192. Not to treat a Hebrew servant rigorously (Lev. 25:43) (negative).
- 193. Not to permit a gentile to treat harshly a Hebrew bondman sold to him (Lev. 25:53) (negative).
- 194. Not to send away a Hebrew bondman servant empty handed, when he is freed from service (Deut. 15:13) (negative).
- 195. To bestow liberal gifts upon the Hebrew bondsman (at the end of his term of service), and the same should be done to a Hebrew bondwoman (Deut. 15:14) (affirmative).
- 196. To redeem a Hebrew maid-servant (Ex. 21:8)

- (affirmative).
- 197. Not to sell a Hebrew maid-servant to another person (Ex. 21:8) (negative).
- 198. To espouse a Hebrew maid-servant (Ex. 21:8-9) (affirmative).
- 199. To keep the Canaanite slave forever (Lev. 25:46) (affirmative).
- 200. Not to surrender a slave, who has fled to the land of Israel, to his owner who lives outside Palestine (Deut. 23:16) (negative).
- 201. Not to wrong such a slave (Deut. 23:17) (negative).
- 202. Not to muzzle a beast, while it is working in produce which it can eat and enjoy (Deut. 25:4) (CCN188).

Vows, Oaths and Swearing

- 203. That a man should fulfill whatever he has uttered (Deut. 23:24) (CCA39).
- 204. Not to swear needlessly (Ex. 20:7) (CCN29).
- 205. Not to violate an oath or swear falsely (Lev. 19:12) (CCN31).
- 206. To decide in cases of annulment of vows, according to the rules set forth in the Torah (Num. 30:2-17) (CCA40).
- 207. Not to break a vow (Num. 30:3) (CCN184).
- 208. To swear by His name truly (Deut. 10:20) (affirmative).
- 209. Not to delay in fulfilling vows or bringing vowed or free-will offerings (Deut. 23:22) (CCN185).

The Sabbatical and Jubilee Years

- 210. To let the land lie fallow in the Sabbatical year (Ex. 23:11; Lev. 25:2) (affirmative) (CCI20).
- 211. To cease from tilling the land in the Sabbatical year (Ex. 23:11) (affirmative) (Lev. 25:2) (CCI21).
- 212. Not to till the ground in the Sabbatical year (Lev. 25:4) (negative) (CCI22).
- 213. Not to do any work on the trees in the Sabbatical year (Lev. 25:4) (negative) (CCI23).
- 214. Not to reap the aftermath that grows in the Sabbatical year, in the same way as it is reaped in other years (Lev. 25:5) (negative) (CCI24).
- 215. Not to gather the fruit of the tree in the Sabbatical year in the same way as it is gathered in other years (Lev. 25:5) (negative) (CCI25).
- 216. To sound the Ram's horn in the Sabbatical year (Lev. 25:9) (affirmative).
- 217. To release debts in the seventh year (Deut. 15:2) (CCA64).
- 218. Not to demand return of a loan after the Sabbatical year has passed (Deut. 15:2) (CCN57).

- 219. Not to refrain from making a loan to a poor man, because of the release of loans in the Sabbatical year (Deut. 15:9) (CCN56).
- 220. To assemble the people to hear the Torah at the close of the seventh year (Deut. 31:12) (affirmative)
- 221. To count the years of the Jubilee by years and by cycles of seven years (Lev. 25:8) (affirmative).
- 222. To keep the Jubilee year holy by resting and letting the land lie fallow (Lev. 25:10) (affirmative).
- 223. Not to cultivate the soil nor do any work on the trees, in the Jubilee Year (Lev. 25:11) (negative).
- 224. Not to reap the aftermath of the field that grew of itself in the Jubilee Year, in the same way as in other years (Lev. 25:11) (negative).
- 225. Not to gather the fruit of the tree in the Jubilee Year, in the same way as in other years (Lev. 25:11) (negative).
- 226. To grant redemption to the land in the Jubilee year (Lev. 25:24) (affirmative).

The Court and Judicial Procedure

- 227. To appoint judges and officers in every community of Israel (Deut. 16:18) (affirmative).
- 228. Not to appoint as a judge, a person who is not well versed in the laws of the Torah, even if he is expert in other branches of knowledge (Deut. 1:17) (CCN64).
- 229. To adjudicate cases of purchase and sale (Lev. 25:14) (CCA67).
- 230. To judge cases of liability of a paid depositary (Ex. 22:9) (affirmative).
- 231. To adjudicate cases of loss for which a gratuitous borrower is liable (Ex. 22:13-14) (affirmative).
- 232. To adjudicate cases of inheritances (Num. 27:8-11) (CCA73).
- 233. To judge cases of damage caused by an uncovered pit (Ex. 21:33-34) (affirmative).
- 234. To judge cases of injuries caused by beasts (Ex. 21:35-36) (affirmative).
- 235. To adjudicate cases of damage caused by trespass of cattle (Ex. 22:4) (affirmative).
- 236. To adjudicate cases of damage caused by fire (Ex. 22:5) (affirmative).
- 237. To adjudicate cases of damage caused by a gratuitous depositary (Ex. 22:6-7) (affirmative).
- 238. To adjudicate other cases between a plaintiff and a defendant (Ex. 22:8) (affirmative).
- 239. Not to curse a judge (Ex. 22:27) (CCN63).
- 240. That one who possesses evidence shall testify in Court (Lev. 5:1) (affirmative).
- 241. Not to testify falsely (Ex. 20:13) (CCN39).
- 242. That a witness, who has testified in a capital case, shall

- not lay down the law in that particular case (Num. 35:30) (negative).
- 243. That a transgressor shall not testify (Ex. 23:1) (CCN75).
- 244. That the court shall not accept the testimony of a close relative of the defendant in matters of capital punishment (Deut. 24:16) (CCN74).
- 245. Not to hear one of the parties to a suit in the absence of the other party (Ex. 23:1) (CCN65).
- 246. To examine witnesses thoroughly (Deut. 13:15) (affirmative).
- 247. Not to decide a case on the evidence of a single witness (Deut. 19:15) (CCN73).
- 248. To give the decision according to the majority, when there is a difference of opinion among the members of the Sanhedrin as to matters of law (Ex. 23:2) (affirmative).
- 249. Not to decide, in capital cases, according to the view of the majority, when those who are for condemnation exceed by one only, those who are for acquittal (Ex. 23:2) (negative).
- 250. That, in capital cases, one who had argued for acquittal, shall not later on argue for condemnation (Ex. 23:2) (negative).
- 251. To treat parties in a litigation with equal impartiality (Lev. 19:15) (affirmative).
- 252. Not to render iniquitous decisions (Lev. 19:15) (CCN69).
- 253. Not to favor a great man when trying a case (Lev. 19:15) (CCN70).
- 254. Not to take a bribe (Ex. 23:8) (CCN71).
- 255. Not to be afraid of a bad man, when trying a case (Deut. 1:17) (CCN72).
- 256. Not to be moved in trying a case, by the poverty of one of the parties (Ex. 23:3; Lev. 19:15) (CCN66).
- 257. Not to pervert the judgment of strangers or orphans (Deut. 24:17) (CCN68).
- 258. Not to pervert the judgment of a sinner (a person poor in fulfillment of commandments) (Ex. 23:6) (CCN67).
- 259. Not to render a decision on one's personal opinion, but only on the evidence of two witnesses, who saw what actually occurred (Ex. 23:7) (negative).
- 260. Not to execute one guilty of a capital offense, before he has stood his trial (Num. 35:12) (negative).
- 261. To accept the rulings of every Supreme Court in Israel (Deut. 17:11) (affirmative).
- 262. Not to rebel against the orders of the Court (Deut. 17:11) (CCN158).

Injuries and Damages

- 263. To make a parapet for your roof (Deut. 22:8) (CCA75). See Love and Brotherhood.
- 264. Not to leave something that might cause hurt (Deut. 22:8)

- (CCN190). See Love and Brotherhood.
- 265. To save the pursued even at the cost of the life of the pursuer (Deut. 25:12) (affirmative). See Life.
- 266. Not to spare a pursuer, but he is to be slain before he reaches the pursued and slays the latter, or uncovers his nakedness (Deut. 25:12) (negative).

Property and Property Rights

- 267. Not to sell a field in the land of Israel in perpetuity (Lev. 25:23) (negative).
- 268. Not to change the character of the open land (about the cities of) the Levites or of their fields; not to sell it in perpetuity, but it may be redeemed at any time (Lev. 25:34) (negative). See Levi.
- 269. That houses sold within a walled city may be redeemed within a year (Lev. 25:29) (affirmative).
- 270. Not to remove landmarks (property boundaries) (Deut. 19:14) (CCN85).
- 271. Not to swear falsely in denial of another's property rights (Lev. 19:11) (CCN30).
- 272. Not to deny falsely another's property rights (Lev. 19:11) (CCN36).
- 273. Never to settle in the land of Egypt (Deut. 17:16) (CCN192).
- 274. Not to steal personal property (Lev. 19:11) (CCN34).
- 275. To restore that which one took by robbery (Lev. 5:23) (CCA68).
- 276. To return lost property (Deut. 22:1) (CCA69).
- 277. Not to pretend not to have seen lost property, to avoid the obligation to return it (Deut. 22:3) (CCN182).

Criminal Laws

- 278. Not to slay an innocent person (Ex. 20:13) (CCN32). See Life.
- 279. Not to kidnap any person of Israel (Ex. 20:13) (according to the Talmud, this verse refers to stealing a person, distinguished from Lev. 19:11, regarding the taking of property) (CCN33).
- 280. Not to rob by violence (Lev. 19:13) (CCN35).
- 281. Not to defraud (Lev. 19:13) (CCN37).
- 282. Not to covet what belongs to another (Ex. 20:14) (CCN40).
- 283. Not to crave something that belongs to another (Deut. 5:18) (CCN41).
- 284. Not to indulge in evil thoughts and sights (Num. 15:39) (CCN156).

Punishment and Restitution

- 285. That the Court shall pass sentence of death by decapitation with the sword (Ex. 21:20; Lev. 26:25) (affirmative).
- 286. That the Court shall pass sentence of death by strangulation (Lev. 20:10) (affirmative).
- 287. That the Court shall pass sentence of death by burning with fire (Lev. 20:14) (affirmative).
- 288. That the Court shall pass sentence of death by stoning (Deut. 22:24) (affirmative).
- 289. To hang the dead body of one who has incurred that penalty (Deut. 21:22) (affirmative).
- 290. That the dead body of an executed criminal shall not remain hanging on the tree over night (Deut. 21:23) (negative).
- 291. To inter the executed on the day of execution (Deut. 21:23) (affirmative)
- 292. Not to accept ransom from a murderer (Num. 35:31) (negative).
- 293. To exile one who committed accidental homicide (Num. 35:25) (affirmative).
- 294. To establish six cities of refuge (for those who committed accidental homicide) (Deut. 19:3) (affirmative).
- 295. Not to accept ransom from an accidental homicide, so as to relieve him from exile (Num. 35:32) (negative).
- 296. To decapitate the heifer in the manner prescribed (in expiation of a murder on the road, the perpetrator of which remained undiscovered) (Deut. 21:4) (affirmative).
- 297. Not to plow nor sow the rough valley (in which a heifer's neck was broken) (Deut. 21:4) (negative).
- 298. To adjudge a thief to pay compensation or (in certain cases) suffer death (Ex. 21:16; Ex. 21:37; Ex. 22:1) (affirmative).
- 299. That he who inflicts a bodily injury shall pay monetary compensation (Ex. 21:18-19) (affirmative).
- 300. To impose a penalty of fifty shekels upon the seducer (of an unbetrothed virgin) and enforce the other rules in connection with the case (Ex. 22:15-16) (affirmative).
- 301. That the violator (of an unbetrothed virgin) shall marry her (Deut. 22:28-29) (affirmative).
- 302. That one who has raped a damsel and has then (in accordance with the law) married her, may not divorce her (Deut. 22:29) (negative).
- 303. Not to inflict punishment on Shabbat (Ex. 35:3) (because some punishments were inflicted by fire) (negative). See Shabbat.
- 304. To punish the wicked by the infliction of stripes (Deut. 25:2) (affirmative).
- 305. Not to exceed the statutory number of stripes laid on one who has incurred that punishment (Deut. 25:3) (and by implication, not to strike anyone) (CCN43).
- 306. Not to spare the offender, in imposing the prescribed

- penalties on one who has caused damage (Deut. 19:13) (negative).
- 307. To do unto false witnesses as they had purposed to do (to the accused) (Deut. 19:19) (affirmative).
- 308. Not to punish any one who has committed an offense under duress (Deut. 22:26) (negative).

Prophecy

- 309. To heed the call of every prophet in each generation, provided that he neither adds to, nor takes away from the Torah (Deut. 18:15) (affirmative).
- 310. Not to prophesy falsely (Deut. 18:20) (CCN175).
- 311. Not to refrain from putting a false prophet to death nor to be in fear of him (Deut. 18:22) (negative).

Idolatry, Idolaters and Idolatrous Practices

- 312. Not to make a graven image; neither to make it oneself nor to have it made by others (Ex. 20:4) (CCN9).
- 313. Not to make any figures for ornament, even if they are not worshipped (Ex. 20:20) (CCN144).
- 314. Not to make idols even for others (Ex. 34:17; Lev. 19:4) (CCN10).
- 315. Not to use the ornament of any object of idolatrous worship (Deut. 7:25) (CCN17).
- 316. Not to make use of an idol or its accessory objects, offerings, or libations (Deut. 7:26) (CCN18). See Grape Products.
- 317. Not to drink wine of idolaters (Deut. 32:38) (CCN15). See Grape Products.
- 318. Not to worship an idol in the way in which it is usually worshipped (Ex. 20:5) (CCN12).
- 319. Not to bow down to an idol, even if that is not its mode of worship (Ex. 20:5) (CCN11).
- 320. Not to prophesy in the name of an idol (Ex. 23:13; Deut. 18:20) (CCN27).
- 321. Not to hearken to one who prophesies in the name of an idol (Deut. 13:4) (CCN22).
- 322. Not to lead the children of Israel astray to idolatry (Ex. 23:13) (CCN14).
- 323. Not to entice an Israelite to idolatry (Deut. 13:12) (CCN23).
- 324. To destroy idolatry and its appurtenances (Deut. 12:2-3) (affirmative).
- 325. Not to love the enticer to idolatry (Deut. 13:9) (CCN24).
- 326. Not to give up hating the enticer to idolatry (Deut. 13:9) (CCN25).
- 327. Not to save the enticer from capital punishment, but to stand by at his execution (Deut. 13:9) (negative).

- 328. A person whom he attempted to entice to idolatry shall not urge pleas for the acquittal of the enticer (Deut. 13:9) (CCN26).
- 329. A person whom he attempted to entice shall not refrain from giving evidence of the enticer's guilt, if he has such evidence (Deut. 13:9) (negative).
- 330. Not to swear by an idol to its worshipers, nor cause them to swear by it (Ex. 23:13) (CCN13).
- 331. Not to turn one's attention to idolatry (Lev. 19:4) (CCN16).
- 332. Not to adopt the institutions of idolaters nor their customs (Lev. 18:3; Lev. 20:23) (CCN21).
- 333. Not to pass a child through the fire to Molech (Lev. 18:21) (negative).
- 334. Not to suffer any one practicing witchcraft to live (Ex. 22:17) (negative).
- 335. Not to practice onein (observing times or seasons as favorable or unfavorable, using astrology) (Lev. 19:26) (CCN166).
- 336. Not to practice nachesh (doing things based on signs and portents; using charms and incantations) (Lev. 19:26) (CCN165).
- 337. Not to consult ovoth (ghosts) (Lev. 19:31) (CCN170).
- 338. Not to consult yid'onim (wizards) (Lev. 19:31) (CCN171).
- 339. Not to practice kisuf (magic using herbs, stones and objects that people use) (Deut. 18:10) (CCN168).
- 340. Not to practice kessem (a general term for magical practices) (Deut. 18:10) (CCN167).
- 341. Not to practice the art of a chover chaver (casting spells over snakes and scorpions) (Deut. 18:11) (CCN169).
- 342. Not to enquire of an ob (a ghost) (Deut. 18:11) (CCN172).
- 343. Not to seek the maytim (dead) (Deut. 18:11) (CCN174).
- 344. Not to enquire of a yid'oni (wizard) (Deut. 18:11) (CCN173).
- 345. Not to remove the entire beard, like the idolaters (Lev. 19:27) (CCN177).
- 346. Not to round the corners of the head, as the idolatrous priests do (Lev. 19:27) (CCN176).
- 347. Not to cut oneself or make incisions in one's flesh in grief, like the idolaters (Lev. 19:28; Deut. 14:1) (CCN28).
- 348. Not to tattoo the body like the idolaters (Lev. 19:28) (CCN163).
- 349. Not to make a bald spot for the dead (Deut. 14:1) (CCN164).
- 350. Not to plant a tree for worship (Deut. 16:21) (negative).
- 351. Not to set up a pillar (for worship) (Deut. 16:22) (CCN162).
- 352. Not to show favor to idolaters (Deut. 7:2) (CCN20).

- 353. Not to make a covenant with the seven (Canaanite, idolatrous) nations (Ex. 23:32; Deut. 7:2) (negative).
- 354. Not to settle idolaters in our land (Ex. 23:33) (negative) (CCI26).
- 355. To slay the inhabitants of a city that has become idolatrous and burn that city (Deut. 13:16-17) (affirmative).
- 356. Not to rebuild a city that has been led astray to idolatry (Deut. 13:17) (negative).
- 357. Not to make use of the property of city that has been so led astray (Deut. 13:18) (negative).

Agriculture and Animal Husbandry

- 358. Not to cross-breed cattle of different species (Lev. 19:19) (according to the <u>Talmud</u>, this also applies to birds) (CCN142).
- 359. Not to sow different kinds of seed together in one field (Lev. 19:19) (CCN107).
- 360. Not to eat the fruit of a tree for three years from the time it was planted (Lev. 19:23) (CCN105). See <u>Tu B'Shevat</u>.
- 361. That the fruit of fruit-bearing trees in the fourth year of their planting shall be sacred like the second tithe and eaten in Jerusalem (Lev. 19:24) (affirmative) (CCI16). See Tu B'Shevat.
- 362. Not to sow grain or herbs in a vineyard (Deut. 22:9) (negative).
- 363. Not to eat the produce of diverse seeds sown in a vineyard (Deut. 22:9) (negative).
- 364. Not to work with beasts of different species, yoked together (Deut. 22:10) (CCN180).

Clothing

- 365. That a man shall not wear women's clothing (Deut. 22:5) (CCN179).
- 366. That a woman should not wear men's clothing (Deut. 22:5) (CCN178).
- 367. Not to wear garments made of wool and linen mixed together (Deut. 22:11) (CCN181).

The Firstborn

- 368. To redeem the firstborn human male (Ex. 13:13; Ex. 34:20; Num. 18:15) (CCA54). See Pidyon Ha-Ben: Redemption of the Firstborn.
- 369. To redeem the firstling of an ass (Ex. 13:13; Ex. 34:20) (CCA55).
- 370. To break the neck of the firstling of an ass if it is not redeemed (Ex. 13:13; Ex. 34:20) (CCA56).

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371. Not to redeem the firstling of a clean beast (Num. 18:17) (CCN109).

Kohanim and Levites

- 372. That the kohanim shall put on priestly vestments for the service (Ex. 28:2) (affirmative). See Kohein.
- 373. Not to tear the High Kohein's robe (Ex. 28:32) (negative). See Kohein.
- 374. That the kohein shall not enter the Sanctuary at all times (i.e., at times when he is not performing service) (Lev. 16:2) (negative). See Kohein.
- 375. That the ordinary kohein shall not defile himself by contact with any dead, other than immediate relatives (Lev. 21:1-3) (CCN141). See Kohein, Care for the Dead.
- 376. That the kohanim defile themselves for their deceased relatives (by attending their burial), and mourn for them like other Israelites, who are commanded to mourn for their relatives (Lev. 21:3) (CCA59). See Kohein, Care for the Dead; Mourning.
- 377. That a kohein who had an immersion during the day (to cleanse him from his uncleanness) shall not serve in the Sanctuary until after sunset (Lev. 21:6) (negative). See Kohein.
- 378. That a kohein shall not marry a divorced woman (Lev. 21:7) (CCN140). See <u>Prohibited Marriages and Illegitimate Children; Kohein.</u>
- 379. That a kohein shall not marry a harlot (Lev. 21:7) (CCN138). See Prohibited Marriages and Illegitimate Children; Kohein.
- 380. That a kohein shall not marry a profaned woman (Lev. 21:7) (CCN139). See Prohibited Marriages and Illegitimate Children; Kohein.
- 381. To show honor to a kohein, and to give him precedence in all things that are holy (Lev. 21:8) (CCA50). See Kohein.
- 382. That a High Kohein shall not defile himself with any dead, even if they are relatives (Lev. 21:11) (negative). See Kohein, Care for the Dead.
- 383. That a High Kohein shall not go (under the same roof) with a dead body (Lev. 21:11) It has been learnt by tradition that a kohein, who does so, violates the prohibition, "Neither shall he go in ", and also the prohibition "He shall not defile himself" (negative). See Kohein, Care for the Dead.
- 384. That the High Kohein shall marry a virgin (Lev. 21:13) (affirmative). See Prohibited Marriages and Illegitimate Children; Kohein.
- 385. That the High Kohein shall not marry a widow (Lev. 21:14) (negative). See Prohibited Marriages and Illegitimate Children; Kohein.

- 386. That the High Kohein shall not cohabit with a widow, even without marriage, because he profanes her (Lev. 21:15) (negative). See Prohibited Marriages and Illegitimate Children; Kohein.
- 387. That a person with a physical blemish shall not serve (in the Sanctuary) (Lev. 21:17) (negative).
- 388. That a kohein with a temporary blemish shall not serve there (Lev. 21:21) (negative). See Kohein.
- 389. That a person with a physical blemish shall not enter the Sanctuary further than the altar (Lev. 21:23) (negative).
- 390. That a kohein who is unclean shall not serve (in the Sanctuary) (Lev. 22:2-3) (negative). See Kohein.
- 391. To send the unclean out of the Camp of the Shechinah, that is, out of the Sanctuary (Num. 5:2) (affirmative).
- 392. That a kohein who is unclean shall not enter the courtyard (Num. 5:2-3) This refers to the Camp of the Shechinah (negative). See Kohein.
- 393. That the kohanim shall bless Israel (Num. 6:23) (CCA58). See Kohein.
- 394. To set apart a portion of the dough for the kohein (Num. 15:20) (CCA57). See Kohein.
- 395. That the Levites shall not occupy themselves with the service that belongs to the kohanim, nor the kohanim with that belonging to the Levites (Num. 18:3) (negative). See Kohein, Levi.
- 396. That one not a descendant of Aaron in the male line shall not serve (in the Sanctuary) (Num. 18:4-7) (negative).
- 397. That the Levite shall serve in the Sanctuary (Num. 18:23) (affirmative). See Levi.
- 398. To give the Levites cities to dwell in, these to serve also as cities of refuge (Num. 35:2) (affirmative). See Levi.
- 399. That none of the tribe of Levi shall take any portion of territory in the land (of Israel) (Deut. 18:1) (negative). See Levi.
- 400. That none of the tribe of Levi shall take any share of the spoil (at the conquest of the Promised Land) (Deut. 18:1) (negative). See Levi.
- 401. That the kohanim shall serve in the Sanctuary in divisions, but on festivals, they all serve together (Deut. 18:6-8) (affirmative). See Kohein.

T'rumah, Tithes and Taxes

402. That an uncircumcised person shall not shall not eat of the t'rumah (heave offering), and the same applies to other holy things. This rule is inferred from the law of the Paschal offering, by similarity of phrase (Ex. 12:44-45 and Lev. 22:10) but it is not explicitly set forth in the Torah. Traditionally, it has been learnt that the rule that the uncircumcised must not eat holy things is an essential principle of the Torah and not an enactment of the

- Scribes (negative). See Brit Milah: Circumcision
- 403. Not to alter the order of separating the t'rumah and the tithes; the separation be in the order first-fruits at the beginning, then the t'rumah, then the first tithe, and last the second tithe (Ex. 22:28) (negative) (CCI19).
- 404. To give half a shekel every year (to the Sanctuary for provision of the public sacrifices) (Ex. 30:13) (affirmative).
- 405. That a kohein who is unclean shall not eat of the t'rumah (Lev. 22:3-4) (negative). See Kohein.
- 406. That a person who is not a kohein or the wife or unmarried daughter of a kohein shall not eat of the t'rumah (Lev. 22:10) (negative). See Kohein.
- 407. That a sojourner with a kohein or his hired servant shall not eat of the t'rumah (Lev. 22:10) (negative). See Kohein.
- 408. Not to eat tevel (something from which the t'rumah and tithe have not yet been separated) (Lev. 22:15) (negative) (CCI18).
- 409. To set apart the tithe of the produce (one tenth of the produce after taking out t'rumah) for the Levites (Lev. 27:30; Num. 18:24) (affirmative) (CCI12). See Levi.
- 410. To tithe cattle (Lev. 27:32) (affirmative).
- 411. Not to sell the tithe of the heard (Lev. 27:32-33) (negative).
- 412. That the Levites shall set apart a tenth of the tithes, which they had received from the Israelites, and give it to the kohanim (called the t'rumah of the tithe) (Num. 18:26) (affirmative) (CCI13). See Kohein, Levi.
- 413. Not to eat the second tithe of cereals outside Jerusalem (Deut. 12:17) (negative).
- 414. Not to consume the second tithe of the vintage outside of Jerusalem (Deut. 12:17) (negative).
- 415. Not to consume the second tithe of the oil outside of Jerusalem (Deut. 12:17) (negative).
- 416. Not to forsake the Levites (Deut. 12:19); but their gifts (dues) should be given to them, so that they might rejoice therewith on each and every festival (negative). See Levi.
- 417. To set apart the second tithe in the first, second, fourth and fifth years of the sabbatical cycle to be eaten by its owner in Jerusalem (Deut. 14:22) (affirmative) (CCI14) (today, it is set aside but not eaten in Jerusalem).
- 418. To set apart the second tithe in the third and sixth year of the sabbatical cycle for the poor (Deut. 14:28-29) (affirmative) (CCI15) (today, it must be separated out but need not be given to the poor).
- 419. To give the kohein the due portions of the carcass of cattle (Deut. 18:3) (according to the Talmud, this is not mandatory in the present outside of Israel, but it is permissible, and some observant people do so) (CCA51). See Kohein.

- 420. To give the first of the fleece to the kohein (Deut. 18:4) (according to the Talmud, this is not mandatory in the present outside of Israel, but it is permissible, and some observant people do so) (CCA52). See Kohein.
- 421. To set apart t'rumah g'dolah (the great heave-offering, that is, a small portion of the grain, wine and oil) for the kohein (Deut. 18:4) (affirmative) (CCI11). See Kohein.
- 422. Not to expend the proceeds of the second tithe on anything but food and drink (Deut. 26:14) Anything outside of things necessary for sustenance comes within the class in the phrase "Given for the dead" (negative).
- 423. Not to eat the Second Tithe, even in Jerusalem, in a state of uncleanness, until the tithe had been redeemed (Deut. 26:14) (negative).
- 424. Not to eat the Second Tithe, when mourning (Deut. 26:14) (negative).
- 425. To make the declaration, when bringing the second tithe to the Sanctuary (Deut. 26:13) (affirmative) (CCI17).

The Temple, the Sanctuary and Sacred Objects

- 426. Not to build an altar of hewn stone (Ex. 20:22) (negative).
- 427. Not to mount the altar by steps (Ex. 20:23) (negative).
- 428. To build the Sanctuary (Ex. 25:8) (affirmative).
- 429. Not to remove the staves from the Ark (Ex. 25:15) (negative).
- 430. To set the showbread and the frankincense before the L-rd every Shabbat (Ex. 25:30) (affirmative).
- 431. To kindle lights in the Sanctuary (Ex. 27:21) (affirmative).
- 432. That the breastplate shall not be loosened from the ephod (Ex. 28:28) (negative).
- 433. To offer up incense twice daily (Ex. 30:7) (affirmative).
- 434. Not to offer strange incense nor any sacrifice upon the golden altar (Ex. 30:9) (negative).
- 435. That the kohein shall wash his hands and feet at the time of service (Ex. 30:19) (affirmative). See Kohein.
- 436. To prepare the oil of anointment and anoint high kohanim and kings with it (Ex. 30:31) (affirmative). See Kohein.
- 437. Not to compound oil for lay use after the formula of the anointing oil (Ex. 30:32-33) (CCN145).
- 438. Not to anoint a stranger with the anointing oil (Ex. 30:32) (negative).
- 439. Not to compound anything after the formula of the incense (Ex. 30:37) (CCN146).
- 440. That he who, in error, makes unlawful use of sacred things, shall make restitution of the value of his trespass and add a fifth (Lev. 5:16) (affirmative).
- 441. To remove the ashes from the altar (Lev. 6:3) (affirmative).

- 442. To keep fire always burning on the altar of the burnt-offering (Lev. 6:6) (affirmative).
- 443. Not to extinguish the fire on the altar (Lev. 6:6) (negative).
- 444. That a kohein shall not enter the Sanctuary with disheveled hair (Lev. 10:6) (negative). See Kohein.
- 445. That a kohein shall not enter the Sanctuary with torn garments (Lev. 10:6) (negative). See Kohein.
- 446. That the kohein shall not leave the Courtyard of the Sanctuary, during service (Lev. 10:7) (negative). See Kohein.
- 447. That an intoxicated person shall not enter the Sanctuary nor give decisions in matters of the Law (Lev. 10:9-11) (negative).
- 448. To revere the Sanctuary (Lev. 19:30) (today, this applies to synagogues) (CCA18). See Synagogues, Shuls and Temples.
- 449. That when the Ark is carried, it should be carried on the shoulder (Num. 7:9) (affirmative).
- 450. To observe the second Passover (Num. 9:11) (affirmative).
- 451. To eat the flesh of the Paschal lamb on it, with unleavened bread and bitter herbs (Num. 9:11) (affirmative).
- 452. Not to leave any flesh of the Paschal lamb brought on the second Passover until the morning (Num. 9:12) (negative).
- 453. Not to break a bone of the Paschal lamb brought on the second Passover (Num. 9:12) (negative).
- 454. To sound the trumpets at the offering of sacrifices and in times of trouble (Num. 10:9-10) (affirmative).
- 455. To watch over the edifice continually (Num. 18:2) (affirmative).
- 456. Not to allow the Sanctuary to remain unwatched (Num. 18:5) (negative).
- 457. That an offering shall be brought by one who has in error committed a trespass against sacred things, or robbed, or lain carnally with a bond-maid betrothed to a man, or denied what was deposited with him and swore falsely to support his denial. This is called a guilt-offering for a known trespass (affirmative). See Asham: Guilt Offering.
- 458. Not to destroy anything of the Sanctuary, of synagogues, or of houses of study, nor erase the holy names (of G-d); nor may sacred scriptures be destroyed (Deut. 12:2-4) (CCN157). See The Name of G-d.

Sacrifices and Offerings

459. To sanctify the firstling of clean cattle and offer it up (Ex. 13:2; Deut. 15:19) (at the present time, it is not offered up) (CCA53).

- 460. To slay the Paschal lamb (Ex. 12:6) (affirmative).
- 461. To eat the flesh of the Paschal sacrifice on the night of the fifteenth of Nissan (Ex. 12:8) (affirmative).
- 462. Not to eat the flesh of the Paschal lamb raw or sodden (Ex. 12:9) (negative).
- 463. Not to leave any portion of the flesh of the Paschal sacrifice until the morning unconsumed (Ex. 12:10) (negative).
- 464. Not to give the flesh of the Paschal lamb to an Israelite who had become an apostate (Ex. 12:43) (negative).
- 465. Not to give flesh of the Paschal lamb to a stranger who lives among you to eat (Ex. 12:45) (negative).
- 466. Not to take any of the flesh of the Paschal lamb from the company's place of assembly (Ex. 12:46) (negative).
- 467. Not to break a bone of the Paschal lamb (Ex. 12:46) (negative).
- 468. That the uncircumcised shall not eat of the flesh of the Paschal lamb (Ex. 12:48) (negative). See Brit Milah: Circumcision
- 469. Not to slaughter the Paschal lamb while there is chametz in the home (Ex. 23:18; Ex. 24:25) (negative).
- 470. Not to leave the part of the Paschal lamb that should be burnt on the altar until the morning, when it will no longer be fit to be burnt (Ex. 23:18; Ex. 24:25) (negative).
- 471. Not to go up to the Sanctuary for the festival without bringing an offering (Ex. 23:15) (negative).
- 472. To bring the first fruits to the Sanctuary (Ex. 23:19) (affirmative).
- 473. That the flesh of a sin-offering and guilt-offering shall be eaten (Ex. 29:33) (affirmative). See Qorbanot: Sacrifices and Offerings
- 474. That one not of the seed of Aaron, shall not eat the flesh of the holy sacrifices (Ex. 29:33) (negative).
- 475. To observe the procedure of the burnt-offering (Lev. 1:3) (affirmative). See Olah: Burnt Offering.
- 476. To observe the procedure of the meal-offering (Lev. 2:1) (affirmative). See Food and Drink Offerings.
- 477. Not to offer up leaven or honey (Lev. 2:11) (negative).
- 478. That every sacrifice be salted (Lev. 2:13) (affirmative).
- 479. Not to offer up any offering unsalted (Lev. 2:13) (negative).
- 480. That the Court of Judgment shall offer up a sacrifice if they have erred in a judicial pronouncement (Lev. 4:13) (affirmative).
- 481. That an individual shall bring a sin-offering if he has sinned in error by committing a transgression, the conscious violation of which is punished with excision (Lev. 4:27-28) (affirmative). See Chatat: Sin Offering.
- 482. To offer a sacrifice of varying value in accordance with one's means (Lev. 5:7) (affirmative).

- 483. Not to sever completely the head of a fowl brought as a sin-offering (Lev. 5:8) (negative).
- 484. Not to put olive oil in a sin-offering made of flour (Lev. 5:11) (negative).
- 485. Not to put frankincense on a sin-offering made of flour (Lev. 5:11) (negative).
- 486. That an individual shall bring an offering if he is in doubt as to whether he has committed a sin for which one has to bring a sin-offering. This is called a guilt-offering for doubtful sins (Lev. 5:17-19) (affirmative). See Asham: Guilt Offering.
- 487. That the remainder of the meal offerings shall be eaten (Lev. 6:9) (affirmative).
- 488. Not to allow the remainder of the meal offerings to become leavened (Lev. 6:10) (negative).
- 489. That the High Kohein shall offer a meal offering daily (Lev. 6:13) (affirmative).
- 490. Not to eat of the meal offering brought by the kohanim (Lev. 6:16) (negative).
- 491. To observe the procedure of the sin-offering (Lev. 6:18) (affirmative). See Chatat: Sin Offering.
- 492. Not to eat of the flesh of sin offerings, the blood of which is brought within the Sanctuary and sprinkled towards the Veil (Lev. 6:23) (negative).
- 493. To observe the procedure of the guilt-offering (Lev. 7:1) (affirmative). See Asham: Guilt Offering.
- 494. To observe the procedure of the peace-offering (Lev. 7:11) (affirmative). See Zebach Sh'lamim: Peace Offering.
- 495. To burn meat of the holy sacrifice that has remained over (Lev. 7:17) (affirmative).
- 496. Not to eat of sacrifices that are eaten beyond the appointed time for eating them (Lev. 7:18) The penalty is excision (negative).
- 497. Not to eat of holy things that have become unclean (Lev. 7:19) (negative).
- 498. To burn meat of the holy sacrifice that has become unclean (Lev. 7:19) (affirmative).
- 499. That a person who is unclean shall not eat of things that are holy (Lev. 7:20) (negative).
- 500. A kohein's daughter who profaned herself shall not eat of the holy things, neither of the heave offering nor of the breast, nor of the shoulder of peace offerings (Lev. 10:14, Lev. 22:12) (negative). See Kohein.
- 501. That a woman after childbirth shall bring an offering when she is clean (Lev. 12:6) (affirmative). See Birth.
- 502. That the leper shall bring a sacrifice after he is cleansed (Lev. 14:10) (affirmative).
- 503. That a man having an issue shall bring a sacrifice after he is cleansed of his issue (Lev. 15:13-15) (affirmative).
- 504. That a woman having an issue shall bring a sacrifice after

- she is cleansed of her issue (Lev. 15:28-30) (affirmative).
- 505. To observe, on Yom Kippur, the service appointed for that day, regarding the sacrifice, confessions, sending away of the scapegoat, etc. (Lev. 16:3-34) (affirmative).
- 506. Not to slaughter beasts set apart for sacrifices outside (the Sanctuary) (Lev. 17:3-4) (negative).
- 507. Not to eat flesh of a sacrifice that has been left over (beyond the time appointed for its consumption) (Lev. 19:8) (negative).
- 508. Not to sanctify blemished cattle for sacrifice on the altar (Lev. 22:20) This text prohibits such beasts being set apart for sacrifice on the altar (negative).
- 509. That every animal offered up shall be without blemish (Lev. 22:21) (affirmative).
- 510. Not to inflict a blemish on cattle set apart for sacrifice (Lev. 22:21) (negative).
- 511. Not to slaughter blemished cattle as sacrifices (Lev. 22:22) (negative).
- 512. Not to burn the limbs of blemished cattle upon the altar (Lev. 22:22) (negative).
- 513. Not to sprinkle the blood of blemished cattle upon the altar (Lev. 22:24) (negative).
- 514. Not to offer up a blemished beast that comes from non-Israelites (Lev. 22:25) (negative).
- 515. That sacrifices of cattle can only take place when they are at least eight days old (Lev. 22:27) (affirmative).
- 516. Not to leave any flesh of the thanksgiving offering until the morning (Lev. 22:30) (negative).
- 517. To offer up the meal-offering of the Omer on the morrow after the first day of Passover, together with one lamb (Lev. 23:10) (affirmative). See The Counting of the Omer.
- 518. Not to eat bread made of new grain before the Omer of barley has been offered up on the second day of Passover (Lev. 23:14) (CCN101). See The Counting of the Omer.
- 519. Not to eat roasted grain of the new produce before that time (Lev. 23:14) (CCN102). See The Counting of the Omer.
- 520. Not to eat fresh ears of the new grain before that time (Lev. 23:14) (CCN103). See The Counting of the Omer.
- 521. To bring on Shavu'ot loaves of bread together with the sacrifices which are then offered up in connection with the loaves (Lev. 23:17-20) (affirmative).
- 522. To offer up an additional sacrifice on Passover (Lev. 23:36) (affirmative).
- 523. That one who vows to the L-rd the monetary value of a person shall pay the amount appointed in the Scriptural portion (Lev. 27:2-8) (affirmative).
- 524. If a beast is exchanged for one that had been set apart as an offering, both become sacred (Lev. 27:10) (affirmative).

- 525. Not to exchange a beast set aside for sacrifice (Lev. 27:10) (negative).
- 526. That one who vows to the L-rd the monetary value of an unclean beast shall pay its value (Lev. 27:11-13) (affirmative).
- 527. That one who vows the value of a his house shall pay according to the appraisal of the kohein (Lev. 27:11-13) (affirmative). See Kohein.
- 528. That one who sanctifies to the L-rd a portion of his field shall pay according to the estimation appointed in the Scriptural portion (Lev. 27:16-24) (affirmative).
- 529. Not to transfer a beast set apart for sacrifice from one class of sacrifices to another (Lev. 27:26) (negative).
- 530. To decide in regard to dedicated property as to which is sacred to the Lord and which belongs to the kohein (Lev. 27:28) (affirmative). See Kohein.
- 531. Not to sell a field devoted to the Lord (Lev. 27:28) (negative).
- 532. Not to redeem a field devoted to the Lord (Lev. 27:28) (negative).
- 533. To make confession before the L-rd of any sin that one has committed, when bringing a sacrifice and at other times (Num. 5:6-7) (CCA33).
- 534. Not to put olive oil in the meal-offering of a woman suspected of adultery (Num. 5:15) (negative).
- 535. Not to put frankincense on it (Num. 5:15) (negative).
- 536. To offer up the regular sacrifices daily (two lambs as burnt offerings) (Num. 28:3) (affirmative).
- 537. To offer up an additional sacrifice every Shabbat (two lambs) (Num. 28:9) (affirmative).
- 538. To offer up an additional sacrifice every New Moon (Num. 28:11) (affirmative).
- 539. To bring an additional offering on Shavu'ot (Num. 28:26-27) (affirmative).
- 540. To offer up an additional sacrifice on Rosh Hashanah (Num. 29:1-6) (affirmative).
- 541. To offer up an additional sacrifice on Yom Kippur (Num. 29:7-8) (affirmative).
- 542. To offer up an additional sacrifice on Sukkot (Num. 29:12-34) (affirmative).
- 543. To offer up an additional offering on Shemini Atzeret, which is a festival by itself (Num. 29:35-38) (affirmative).
- 544. To bring all offerings, whether obligatory or freewill, on the first festival after these were incurred (Deut. 12:5-6) (affirmative).
- 545. Not to offer up sacrifices outside (the Sanctuary) (Deut. 12:13) (negative).
- 546. To offer all sacrifices in the Sanctuary (Deut. 12:14) (affirmative).
- 547. To redeem cattle set apart for sacrifices that contracted

- disqualifying blemishes, after which they may be eaten by anyone. (Deut. 12:15) (affirmative).
- 548. Not to eat of the unblemished firstling outside Jerusalem (Deut. 12:17) (negative).
- 549. Not to eat the flesh of the burnt-offering (Deut. 12:17). This is a Prohibition applying to every trespasser, not to enjoy any of the holy things. If he does so, he commits a trespass (negative).
- 550. That the kohanim shall not eat the flesh of the sinoffering or guilt-offering outside the Courtyard (of the Sanctuary) (Deut. 12:17) (negative).
- 551. Not to eat of the flesh of the sacrifices that are holy in a minor degree, before the blood has been sprinkled (on the altar), (Deut. 12:17) (negative).
- 552. That the kohein shall not eat the first-fruits before they are set down in the Courtyard (of the Sanctuary) (Deut. 12:17) (negative).
- 553. To take trouble to bring sacrifices to the Sanctuary from places outside the land of Israel (Deut. 12:26) (affirmative).
- 554. Not to eat the flesh of beasts set apart as sacrifices, that have been rendered unfit to be offered up by deliberately inflicted blemish (Deut. 14:3) (negative).
- 555. Not to do work with cattle set apart for sacrifice (Deut. 15:19) (negative).
- 556. Not to shear beasts set apart for sacrifice (Deut. 15:19) (negative).
- 557. Not to leave any portion of the festival offering brought on the fourteenth of Nissan unto the third day (Deut. 16:4) (negative).
- 558. Not to offer up a beast that has a temporary blemish (Deut. 17:1) (negative).
- 559. Not to bring sacrifices out of the hire of a harlot or price of a dog (apparently a euphemism for sodomy) (Deut. 23:19) (negative).
- 560. To read the portion prescribed on bringing the first fruits (Deut. 26:5-10) (affirmative).

Ritual Purity and Impurity

- 561. That eight species of creeping things defile by contact (Lev. 11:29-30) (affirmative).
- 562. That foods become defiled by contact with unclean things (Lev. 11:34) (affirmative).
- 563. That anyone who touches the carcass of a beast that died of itself shall be unclean (Lev. 11:39) (affirmative).
- 564. That a lying-in woman is unclean like a menstruating woman (in terms of uncleanness) (Lev. 12:2-5) (affirmative).
- 565. That a leper is unclean and defiles (Lev. 13:2-46) (affirmative).

- 566. That the leper shall be universally recognized as such by the prescribed marks So too, all other unclean persons should declare themselves as such (Lev. 13:45) (affirmative).
- 567. That a leprous garment is unclean and defiles (Lev. 13:47-49) (affirmative).
- 568. That a leprous house defiles (Lev. 14:34-46) (affirmative).
- 569. That a man, having a running issue, defiles (Lev. 15:1-15) (affirmative).
- 570. That the seed of copulation defiles (Lev. 15:16) (affirmative).
- 571. That purification from all kinds of defilement shall be effected by immersion in the waters of a mikvah (Lev. 15:16) (affirmative).
- 572. That a menstruating woman is unclean and defiles others (Lev. 15:19-24) (affirmative).
- 573. That a woman, having a running issue, defiles (Lev. 15:25-27) (affirmative).
- 574. To carry out the ordinance of the Red Heifer so that its ashes will always be available (Num. 19:9) (affirmative). See Parah Adumah: Red Heifer.
- 575. That a corpse defiles (Num. 19:11-16) (affirmative). See Care for the Dead.
- 576. That the waters of separation defile one who is clean, and cleanse the unclean from pollution by a dead body (Num. 19:19-22) (affirmative).

Lepers and Leprosy

- 577. Not to drove off the hair of the scall (Lev. 13:33) (negative).
- 578. That the procedure of cleansing leprosy, whether of a man or of a house, takes place with cedar-wood, hyssop, scarlet thread, two birds, and running water (Lev. 14:1-7) (affirmative).
- 579. That the leper shall shave all his hair (Lev. 14:9) (affirmative).
- 580. Not to pluck out the marks of leprosy (Deut. 24:8) (negative).

The King

- 581. Not to curse a ruler, that is, the King or the head of the College in the land of Israel (Ex. 22:27) (negative).
- 582. To appoint a king (Deut. 17:15) (affirmative).
- 583. Not to appoint as ruler over Israel, one who comes from non-Israelites (Deut. 17:15) (negative).
- 584. That the King shall not acquire an excessive number of horses (Deut. 17:16) (negative).

- 585. That the King shall not take an excessive number of wives (Deut. 17:17) (negative).
- 586. That he shall not accumulate an excessive quantity of gold and silver (Deut. 17:17) (negative).
- 587. That the King shall write a scroll of the Torah for himself, in addition to the one that every person should write, so that he writes two scrolls (Deut. 17:18) (affirmative). See Torah.

Nazarites

- 588. That a Nazarite shall not drink wine, or anything mixed with wine which tastes like wine; and even if the wine or the mixture has turned sour, it is prohibited to him (Num. 6:3) (negative).
- 589. That he shall not eat fresh grapes (Num. 6:3) (negative).
- 590. That he shall not eat dried grapes (raisins) (Num. 6:3) (negative).
- 591. That he shall not eat the kernels of the grapes (Num. 6:4) (negative).
- 592. That he shall not eat of the skins of the grapes (Num. 6:4) (negative).
- 593. That the Nazarite shall permit his hair to grow (Num. 6:5) (affirmative).
- 594. That the Nazarite shall not cut his hair (Num. 6:5) (negative).
- 595. That he shall not enter any covered structure where there is a dead body (Num. 6:6) (negative).
- 596. That a Nazarite shall not defile himself for any dead person (by being in the presence of the corpse) (Num. 6:7) (negative).
- 597. That the Nazarite shall shave his hair when he brings his offerings at the completion of the period of his Nazariteship, or within that period if he has become defiled (Num. 6:9) (affirmative).

Wars

- 598. That those engaged in warfare shall not fear their enemies nor be panic-stricken by them during battle (Deut. 3:22, 7:21, 20:3) (negative).
- 599. To anoint a special kohein (to speak to the soldiers) in a war (Deut. 20:2) (affirmative). . See Kohein.
- 600. In a permissive war (as distinguished from obligatory ones), to observe the procedure prescribed in the Torah (Deut. 20:10) (affirmative).
- 601. Not to keep alive any individual of the seven Canaanite nations (Deut. 20:16) (negative).
- 602. To exterminate the seven Canaanite nations from the land of Israel (Deut. 20:17) (affirmative).

- 603. Not to destroy fruit trees (wantonly or in warfare) (Deut. 20:19-20) (CCN191).
- 604. To deal with a beautiful woman taken captive in war in the manner prescribed in the Torah (Deut. 21:10-14) (affirmative).
- 605. Not to sell a beautiful woman, (taken captive in war) (Deut. 21:14) (negative).
- 606. Not to degrade a beautiful woman (taken captive in war) to the condition of a bondwoman (Deut. 21:14) (negative).
- 607. Not to offer peace to the Ammonites and the Moabites before waging war on them, as should be done to other nations (Deut. 23:7) (negative).
- 608. That anyone who is unclean shall not enter the Camp of the Levites (Deut. 23:11) (according to the <u>Talmud</u>, in the present day this means the Temple mount) (CCN193).
- 609. To have a place outside the camp for sanitary purposes (Deut. 23:13) (affirmative).
- 610. To keep that place sanitary (Deut. 23:14-15) (affirmative).
- 611. Always to remember what Amalek did (Deut. 25:17) (CCA76).
- 612. That the evil done to us by Amalek shall not be forgotten (Deut. 25:19) (CCN194).
- 613. To destroy the seed of Amalek (Deut. 25:19) (CCA77).

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box-like *kipah*. Modern Orthodox Jews often wear tightly crocheted *kipot* which fit closely to the head. Hasidic communities developed the *streimel*, a felt hat with fur trim around the brim, which is worn in addition to a *kipah*.

INSIGHTS FROM THE TRADITION

A The tallit is not worn in the evening because the passage which requires it to be worn (Numbers 15:37-40) says that we should "look at it." This phrase was interpreted to mean that we should look at the fringes by natural daylight, and therefore only wear it for daytime services. Since the erev Yom Kippur service begins before sunset with Kol Nidre, the tallit is worn for that service.

B The tzitzit are tied in such a way as to remind us of our responsibility to observe the 613 mitzvot. The letters in the Hebrew word tzitzit have numerical values which add up to 600. To that number one adds the eight strands and five knots of each fringe to arrive at 613. Also, each fringe is tied as follows: double knot, seven coils, double knot, eight coils, double knot, 11 coils, double knot, 13 coils. There are a total of 39 coils which equals the value of "Adonai Echad" (God is One). The tzitzit thus reminds us of this central Jewish belief.

The reason that women are traditionally exempt from wearing tallit and tefillin is that wearing either of these is a positive time-bound commandment. The Rabbis exempted women from almost all positive time-bound commandments because of the expectation that they would be busy with the responsibilities of being a wife and mother, i.e., bearing and caring for children and running a Jewish home. For most of Jewish history, this exemption has been tantamount to a prohibition. However, in modern times, many women have begun to wear these ritual objects.

In recent years, some women have considered the wearing of a *kipah* as a way of demonstrating equality. There is no explicit prohibition of this practice, except by those who consider it to fall under the commandment not to wear men's clothing (Deuteronomy 22:5). Some women wear *kipot* similar to those worn by men, while others have created unique styles.

116 TALLIT, TEFILLIN, AND KIPAH -

The practice of women covering their heads is not directly related to the custom of wearing a kipah, but rather was considered to be a sign of modesty. This concept has its origin in the Tanach. A woman did not have to cover her head until marriage, from which time on she was required to wear a head covering in public. Her husband could divorce her without returning her dowry if she violated this precept (Ketubot 7:6). Toward the end of the eighteenth century, some women began to wear a wig, called a sheitl in Yiddish, to cover their natural hair. Some women who do not normally cover their hair will wear a scarf or other head covering in a synagogue.

For much of history, some Jewish communities required worshipers to remove their shoes before entering the synagogue. This practice dates to biblical times. Moses, on beholding the burning bush, was told: "Remove your sandals from your feet, for the place on which you stand is holy ground" (Exodus 3:5). The priests of the *Bayt HaMikdash* performed their duties barefooted.

"During the Talmudic and Geonic periods the removal of one's shoes before entering a synagogue was a well established custom in Eastern Jewish communities. At prayer, the Jews would sit on the floor, cross-legged and barefooted. This practice is still common among the Moslems and in some oriental Jewish communities" (Jewish Worship by Millgram, p. 350). The practice of wearing tennis shoes on Yom Kippur, rather than one's regular leather shoes may also derive from this custom.

The following *midrash* explains the significance of the *tzitzit*: A person is thrown from a boat into the water. The captain stretches out a rope and tells the person to take firm hold of it, for the person's life depends on it. The rope is like the *tzitzit*, the drowning person is like Israel, and the captain is like God. The *tzitzit*, which provides a lifeline for adherence to the commandments, is life itself. (*Numbers Rabbah* 17:6)

ACTIVITIES

TEXT AND CONTEXT

1 Invite to the class an adult or older student who traditionally wears a kipah, tallit, and tefillin. Ask students to identify each object and to share

Appendix B2 Activity 2D tε

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Appendix B2
Activity 3
From: Hoffman, Lawrence (Ed). My
People's Prayer Book: Birkhot
HaShachar. Jewish Lights Publishing,
Woodstock, VT, 2001.

B. PUTTING ON THE TALLIT

[Before putting on the tallit:]

my soul, bless Adonail ² Adonai my God, You are very great, robed in glory and majesty. ³ You wrap light like a garment, spread out heaven like a curtain. ⁴ I hereby wrap myself in a *tallit* with tassels in order to fulfill the commandment of my Creator, as written in the Torah: ⁵ They shall make themselves a tassel on the corners of their clothes in every generation. ⁶ And as I cover myself with a *tallit* in this world, so may my soul be worthy of wearing a beautiful tallit in the world-to-come, in the Garden of Eden. Amen.

[While putting on the tallit:]

Blessed are You, Adonai our God, Ruler of the world, who sanctified us with His commandments and commanded us to wrap ourselves with a tasseled garment,

BHow precious is Your love, God, that mankind can take refuge in the shadow of Your wings. 9 They will eat from the abundance of Your house, and You will have them drink from Your stream of delight. 10 For with You is the source of life; in Your light do we see light. 11 Extend Your love to those who know You, and Your righteousness to the upright of heart.

May it be Your will, Adonai our God and our ancestors' God, that this commandment of tassels be considered as though I've fulfilled it in every aspect, detail, and purpose, and the 613 commandments that are related to it. Amen.

[Before putting on the tallit:]

וְּבָּרְכִי נַפְּשִׁי אֶת יְיָ; יְיָי אֱלֹהַי, גָּּדְלְתָּ מְאֹד, הוֹד וְהָדָר לָבְשְׁתָּ. יּעְטֶה אוֹר כַּשֵּׁלְמָה, נוֹטֶה שָׁמֵיִם כַּיְרִיצָה. יְּהְנְּיִ מִתְעַטֵּף בְּטַלִּית שֶׁל צִיצִת כְּדֵי לְקַיֵּם מִצְוַת בּוֹרְאִי, כַּכְּתוּב בַּתּוֹרָה: יְּעָשׁוּ לָהֶם צִיצִת עֵל כַּנְפֵּי בִגְּדִיהֶם לְדרֹתָם. יּוֹּרְשֵׁם שֶׁאֲנִי מִתְכַּפֶּה בְטַלִּית בָּעוֹלָם הַנֶּה, כֵּן תִּוְכֶּה נִשְׁמָתִי לְהָתְלַבֵּשׁ בְּטַלִּית נָאָה לָעוֹלָם הַבָּא בּגן צֵדְן. אָמֵן.

[While putting on the tallit:]

ַבְּרוּךְ אַתָּה, יִיָּ אֶלהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִּדְשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְצַשֵּׁרְ בַּצִּיצִת.

מַה יָּקָר חַסְּדְּדּ, אֶלֹהִים, וּבְנֵי אָדָם בְּצֵל כְּנָפֶיְדּ יָחֲסִיוּן. יּיִרְוָיֻן מִגְשֶׁן בֵּיתֶדְּ, וְנַחַל צֻדָנֶיְדְּ תַשְׁקֵם. יּוֹכִּי עִמְּדְּ מְקוֹר חַיִּים, בְּאוֹרְדְּ נִרְאֶה אוֹר. יוֹמְשׁדְּ חַסְדְּדְּ לִידְעֶיִּדְ, וְצִדְקָתְּדְּ לְיִשְׁרֵי לֵב.

ייְהִי רָצוֹן מִלְּפָנֶיךּ, יִיְ אֶלֹהֵינוּ וֵאלֹהֵי נִּי אֲבוֹתֵינוּ, שֶׁתְּהֵא חֲשׁוּבָה מִצְוַת צִיצִת זוֹ כְּאִלוּ קִיִּמְתִּיהָ כְּכָל פְּרָטֶיהָ וְדִקְדּוּקֶיהָ וְכַנָּנוֹתֶיהָ וְתַרְיַ"ג מִצְוֹת הַתְּלוּיִם בָּה. אָמֵן סֶלָה.

BRETTLER (BIBLE)

1 "O my soul, bless Adonai!" Psalm 104:1-2, part of a highly mythological psalm that contradicts the standard creation narratives in Genesis 1-3. It pictures God "wrapped in a robe of light" while spreading out the heavens, establishing the earth, making springs gush forth, and so on. Its recitation while donning the tallit suggests a remarkable case of imitatio dei: putting on the tallit becomes equivalent to God's act of creation.

⁴"I hereby wrap myself...as written in the Torah" Quoting Numbers 15:38, from the third paragraph of the Shma. On the biblical function of tassels (tsitsit), see Volume 1, The Shma and Its Blessings, p. 112.

(p. 59)

(p. 59)

DORFF (THEOLOGY)

⁴"I hereby wrap myself in a tallit with tassels" At its most basic level, the tallit is simply a four-cornered garment to which the tassels demanded by the Torah can be attached. The liturgy, though, extends its meaning in several directions. By quoting Psalm 104:1-2,

ELLENSON (MODERN LITURGY)

¹ "O my soul, bless Adonai!" Although tsitsit (ritual fringes) and a tallit (prayer shawl) have biblical and rabbinic precedent, previous generations of Reform Iews rejected Consequently, they usually omitted this meditation. Abraham Geiger included

the blessing for the tallit in his moderate 1854 prayer book, which he intended as an inclusive offering for German liberal Jews in general; but he removed the meditations prior to it, because they were of mystical origin. And he decided not even to print the blessing in his more radical 1870 liturgy.

In the latter half of the twentieth century, Reform became more congenially disposed to ritual-mystical elements in Jewish tradition, with the result that its North American (p. 60)

B. PUTTING ON THE TALLIT

[Before putting on the tallit:]

¹ O my soul, bless Adonai! ² Adonai my God, You are very great, robed in glory and majesty. ³You wrap light like a garment, spread out heaven like a curtain. ⁴I hereby wrap myself in a *tallit* with tassels in order to fulfill the commandment of my Creator, as written in the Torah: ⁵They shall make themselves a tassel on the corners of their clothes in every generation.

FRANKEL (A WOMAN'S VOICE)

⁴"I hereby wrap myself in a tallit" Until a few decades ago, this piece of liturgy spoke to only half the congregation men. Even now, most women do not don a tallit, and even those who do probably recite only the one-line blessing, v'tsivanu l'hitatef batsitsit, "who has commanded us to wrap ourselves with a tasseled garment," that constitutes the minimum prayer for putting on a tallit. It is a pity that women are not familiar with the paragraph before and the

J. HOFFMAN (TRANSLATION)

1 "O my soul" We usually try to avoid the archaic "O" (and so we prefer "Israel," above, to "O Israel," etc.), but here it would be hard to do without some indication that the speaker's soul is being addressed.

² "Robed [in glory]" Literally, "wearing," but (following Birnbaum) we feel a more poetic word is in order.

3 "Wrap light like a garment" Birnbaum gives us "wrap yourself in light..."—probably the ultimate (p. 63)

[Before putting on the tallit:]

יְּבֶּרְכִי נַפְּשִׁי אֶת יִי; ²יִי אֱלֹהַי, גָּדֵלְתְּ מְאֹד, הוֹד וְהָדָר לְבַּרְכִי נַפְשִׁי אֶת יִי; ²יִי אֱלֹהַי, נוֹטֶה שָׁמִיִם כַּיְרִיעָה. לְבָשְׁתְּ. יֹּטְטֶה שְׁמִיִם כַּיְרִיעָה. ⁴הְנְנִי מִתְעַמֵּף בְּטַלִּית שֶׁל צִיצִת כְּדֵי לְקַיֵּם מִצְוַת בּוֹרְאִי, כַּכָּתוּב בַּתּוֹרָה: ¹וְעָשׁוּ לָהֶם צִיצִת עֵל כַּנְפֵּי בְּגַּרִיהם לִדרֹתַם.

L. Hoffman (History)

4"I hereby wrap myself in a tallit" The rationale for wearing a tallit comes from Numbers 15:39, "You shall see the tsitsit ["tassels"] and remember all the commandments of God and do them." We do not know what clothes originally held tsitsit, but by the second or third century, it was common for the Rabbis, at least, to attach them to a very large garment that enwrapped the whole body. Wrapping oneself had become a significant ritual expected (p. 63)

KUSHNER & POLEN (CHASIDISM)

4"I hereby wrap myself in a tallit" Though not included in the standard prayer book, we have an outstanding tallit meditation written by Israel Meir HaKohen Kagan (1838–1933), known also as the Chafetz Chayim (Mishnah B'rurah 4, commenting on the Shulchan Arukh, O. Ch. 8). There we read that "at the moment of actual enwrapping the tallit, you cover your head until the tallit reaches your mouth and then you throw the four corners [around your neck and] over your left shoulder [effectively making the tallit

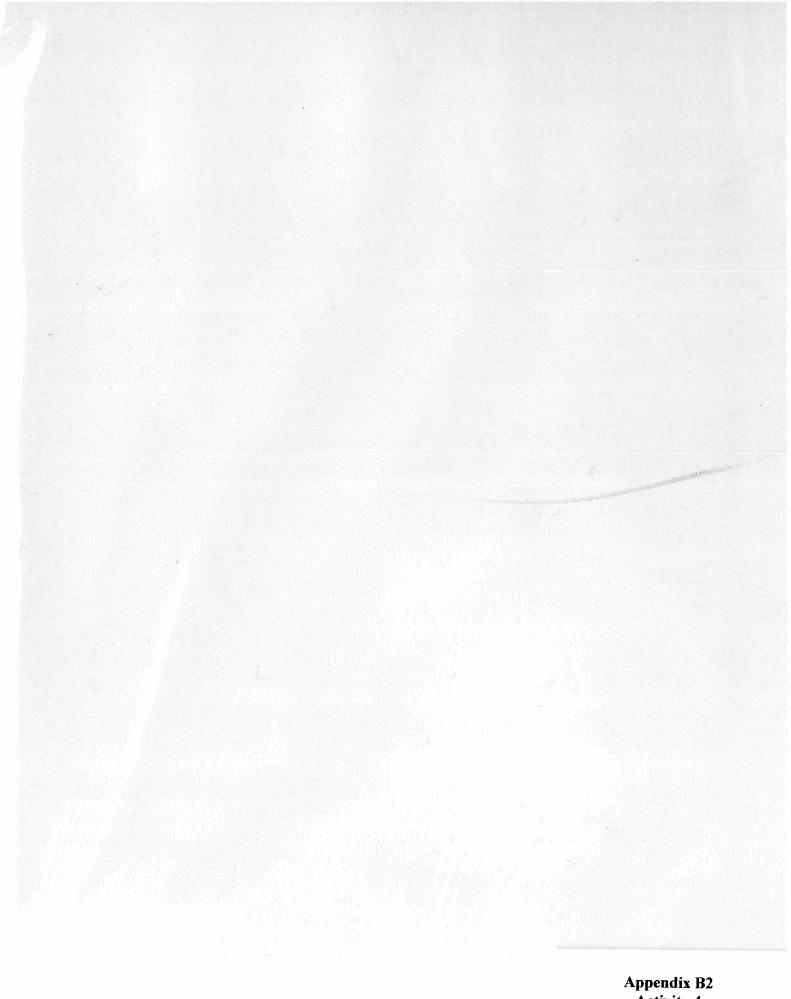
into a sack covering your head] for a few seconds...."
Some even go so far as to say that this act itself (p. 64)

LANDES (HALAKHAH)

¹ "O my soul, bless Adonai!" Our first obligation of the day is not to ourselves, but to God. We therefore begin with prayer. We avoid the following before saying our

morning prayers:

- 1. We do not begin personal work-related acts (Tos. Ber. 5b; Arukh Hashulchan, O. Ch. 89:20), although the Halakhah is more liberal with community-oriented acts such as collecting ts'dakah/charity or preparing for Shabbat if performing these later would be very inconvenient (Sha'arei T'shuva, 89:47).
- 2. We do not set out on a journey unless the delay for prayer would cause us to miss our (p. 65)





203. Talit, woven at Bet Arigah, Philadelphia. White, blue, and silver thread. Collection Dr. and Mrs. Abram Kanof, New York

The arba kanfot (lit. "four corners"), or talit katon (small prayer shawl), is worn by the children of the very orthodox before they attain the dignity of a full talit. It is a short rectangular cloth of wool, with fringes at the four corners and an opening in the center for the head.

The new bar mitzvah boy may also want a yarmulke, or skull cap. Plaut² suggests that the word was derived from a common mispronunciation of the diminutive form, almucella (or armucella), of the Latin word almucia, designating the almuce, a hooded cape once worn by the clergy. It seems plausible that the Slavic yermolka, applied to this vestment, was borrowed by the Jews from neighbors in Eastern Europe, where for centuries there was the greatest concentration of Jewish communities. While highly decorative skull caps are available commercially, they also offer opportunity for intricate embroidery, lovingly applied (fig. 14).

Having attained to Torah at his bar mitzvah, the young Jew looks forward to the huppah. Marriage has first priority in the calendar of Jewish life. A story told about Rabbi Judah ben Ilai, one of the great rabbis of the second century, illustrates this dramatically. He was at his studies when he noticed a small wedding party pass by. "Let us leave off our studies," he said to his colleagues, "and join the procession, for it is too small at present to honor a bride." Rabbi Jacob said,

Tallit (Prayer shawl) 10

921-1907 (Textiles) Length 185.5 cm \times width 152.5 cm French: 1700-1725.

Tallit (prayer shawl) of white silk twill, embroidered with white silk. The pattern consists of elaborate borders of broken and interlacing foliate scrolls, with lace-like fillings down the centre and along the longest sides. In the four corners are sprays containing conventionalised pomegranates. The silk is woven in a series of broad and fig. 84, p. 117.

narrow stripes along the ends of each length, two of which are sewn together to make the mantle. Long and short, satin and stem stitch with French knots and laid and couched work.

Prov.: Purchased from Fulgence Fils, 71 rue la Boetie, Paris.

Lit.: Salomon, Kathryn, Jewish ceremonial embroidery. London, Batsford, 1988.

11 Tallit ornament

791 to d-1890 (Textiles)

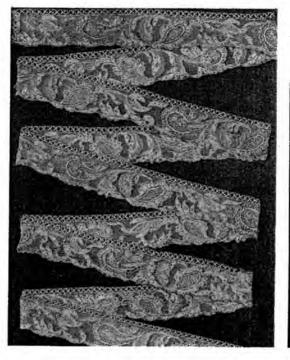
Squares (791a,b): 22.5 cm sq.; border (791c): length 120.6 cm \times width 13 cm; border (791d): length 1432 cm × width

Italian (Venetian): late 17th century

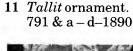
Three squares and two borders used for ornamenting a tallit (prayer shawl). Silk needle lace with a design consisting of large blossoms, leaves and fruit, with details in relief.

Prov.: From the bequest of Mrs Harriet Bolckow.

Notes: Exhibited at the International Exhibition, 1874. One of the borders has been slightly stained.









Keen, Michael E. Jewish Spiritual Art in Victoria and Albert Museum. HMSO; London; 1991.

Tallit ornament

-1865 (Textiles)

i cm sq.

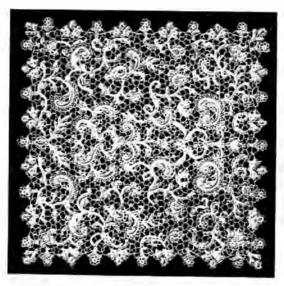
alian (Venetian): late 17th century

order of needle-point lace for ornamenting tallit (prayer shawl). Needlepoint silk ce, punto tagliato a folami with hexagnal bridés picotées ground.

rov.: Gift from Miss Edith Webb.

otes: A broad border and three similar juares were left to the museum by the ime donor (under her married name, Mrs dith Cragg) in 1925 (see cat. no. 13). A juare of an identical pattern can be found the Musée d'Art et d'Histoire, Geneva.1

cherbuliez, E, Guide à la collection des dentelles ılle Amébe Piot. Geneva: Musée d'Art et d'Histoire, 930], fig. 6.



12 Tallit ornament. 25 - 1865

Tallit ornament

71a-c-1925 (Textiles)

order: length 184.3 cm × width 16.5 cm; quares: $20.7 \text{ cm sq.}, 20.3 \text{ cm} \times 19.7 \text{ cm},$ 9.7 cm sq.

alian (Venetian): late 17th century

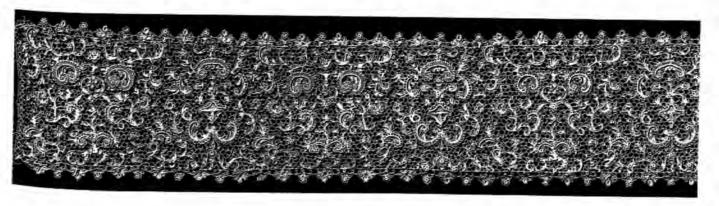
road border and three squares of silk eedle lace used for ornamenting a tallit rayer shawl), consisting of a repeating ertical arrangement of symmetrical plant orms, floral stems and leafy scrollwork

united by bridés picotées. Some of the details are in relief and partially detached; there is an edging of leaves and blossoms.

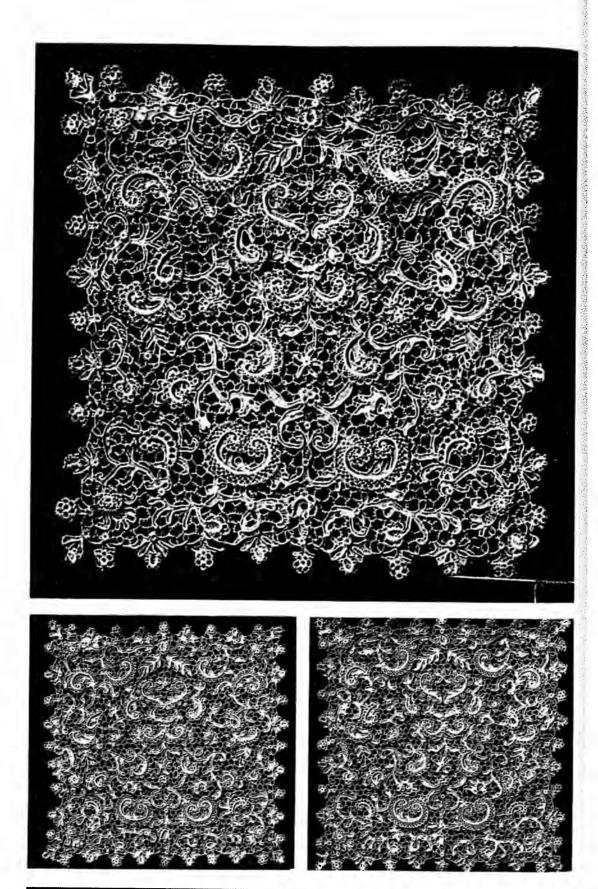
Prov.: Bequest of the late Mrs Edith Cragg.

Notes: A fourth square (cat. no. 12), was given by the same donor (under her maiden 13 Tallit ornament. name, Miss Edith Webb) in 1865.

T71a - c - 1925



Keen, Michael E. Jewish Spiritual Art in Victoria and Albert Museum. HMSO; London; 1991.



 $\begin{array}{cc} \textbf{13} & \textit{Tallit} \ \text{ornament.} \\ & \textbf{T71a-c-1925} \end{array}$

Keen, Michael E. *Jewish Spiritual Art in Victoria and Albert Museum*. HMSO; London;,1991.



212 GERMANT: Frankfurt afm 1866-9
[WEDDING]
From Oppenheim
The bride and bridegroom both wear marriage belts of gold

The bride and bridegroom both wear marriage belts of gold which, according to the text, were presents from one to the other. The rabbi in a tallith wears the Polish streimed. The other men wear three-cornered hats, knee-breeches and buckled shoes—the dress for synagogue and special occasions.

Rubens, Alfered. A History of Jewish Costume. Vallentine, Mitchell and Co; London, 1967





190



189 GERMANY: 1734
[JEW DRESSED FOR PRAYERS]
Engraving
Rubens (ii) 1150
He wears tallith, arba kanphoth and tephillin.

190 GERMANY: 1733

[WEDDING]

Woodcut

From Minhagim, Frankfurt a/m 1733

The women wear the viereckiger schleier (square veil) and ruffs, both typical features of Jewish dress. The men are in barrettes and ruffs.

191 GERMANY: Nuremberg 1731

[A BUSINESS TRANSACTION]

Engraving

From J. J. Beck

The Jews are bearded and wear deep pleated collars, cloaks and unusual barrettes with ribbed frames.

192 GERMANY: Fürth 1734

[WEDDING PROCESSION]

Engraving

Rubens (ii) 1170

The mothers of the bride and bridegroom wear their marriage belts and each is in a fret head-dress made of silver and gold trellis work. The other women are in horned head-dresses, ruffs and synagogue cloaks. The men wear the typical Jewish dress of the period.

193 GERMANY: Nuremberg 1731

[PRAYERS FOR NEW MOON]

Engraving

The barrettes, cloaks and ruffs are similar to those worn by Jews in other parts of Germany.

Rubens, Alfered. A History of Jewish Costume. Vallentine, Mitchell and Co; London, 1967





175 GERMANY: Frankfurt a/m 1614

[PLUNDER OF THE GHETTO]

Engraving

Rubens (ii) 1581

The Jews wear the Jewish barrette, the Jewish ruff and the Badge. Their women wear the ruff, the Badge and bonnets with ears.

176 GERMANY: c. 1650

NEUE SCHWARM GEISTER-BRUT

Engraving

A satire attacking Quakers and other sects. The Jew (No. 4) is identified by his ruff.

177 GERMANY: 1692

[PREACHING IN SYNAGOGUE]

Woodcut

From Minhagim, Dyhernfurth, 1692

The men in berets (barrettes), ruffs and sleeveless gowns (sarbals) all of which were characteristically Jewish. The rabbi's gown has deep sleeves.

178 GERMANY: 1694

[TALLITH, TEPHILLIN AND ARBA KANPHOTH]

Drawing

From Encycl. Judaica X

The man wears tallith and tephillin; the boy has the flat round Jewish hat (barrette) and arba kanphoth. Both wear the Jewish ruff.

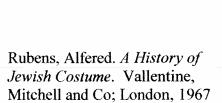


Rubens, Alfered. A History of Jewish Costume. Vallentine, Mitchell and Co; London, 1967



22 HOLLAND: Seventeenth century
[MAN DRESSED FOR PRAYERS] Engraving
Wearing tallith and tephillin. Above: tephillin for the
arm and for the head. Sephardi synagogue at Amsterdam in
background.

23 RUSSIA: Nineteenth century KARAITE TALLITH AND BAG. From the Jewish Encyclopædia.





23





18 MESOPOTAMIA: Third century AD
[TSITSITH] Sketch from fresco. Dura Europos Synagogue
Kraeling Figure 22
Detail from 'Moses and the Crossing of the Red Sea' (Kraeling
Plates 52-3) showing stylized form of tsitsith on the tip of
Moses' pallium.
Reproduced by kind permission of Yale University Press.

19 ITALY: Ravenna sixth century AD
[ALEXANDRIAN JEWS] Mosaic. S. Vitale
A group of Alexandrian Jews of the first or second century BC
representing Aaron and the twelve tribes of Israel.

20 GERMANY: Eighteenth century
TALLITH with gold brocade centre and corners
Jewish Museum, London.

Rubens, Alfered. A History of Jewish Costume. Vallentine, Mitchell and Co; London, 1967



The Kippah Textual References

Unlike the tallis, there is no concrete textual reference for wearing a kippah. The following texts have been interpreted by the Rabbis and modern day scholars as textual references for kippot.

Exodus 28:4, 39

Context: This parsha explains in details the garments that Aaron and the priests are to wear.

וְאֵלֶּה הַבְּגָּדִׁים אֲשֶׁר יַעֲשׁוּ חֲשֶׁן וְאֵפוֹד וּמְעִיל וּכְתְּנֶת תַּשְׁבַּץ מִצְנֶפֶת וְאַבְנֵטְי וְעָשׁוּ בִּגְדִי־לִּדֶשׁ לְאַהַרָן אָחֵידּ וּלְבָנָיִו לְכַהֲנוֹ־לִיּ

28:4 These are the vestments they are to make: a breaspiece, an ephod, a robe, a fringed tunic, **a headress**, and a sash. They shall make those sacral vestments for your brother Aaron and his sons, for priestly service to Me; (Etz Chayim Translation, 505)

לט וְשִׁבַּצְתָּ הַכְּתָנֶת שֵּׁשׁ וְעָשָּׁיתָ מִצְנֵפֶת שֵׁשׁ וְאַבְנֵט תַּעֲשֵׂה מֵעשֵׂה רֹקַם:

28:39 You shall make the fringed tunic of fine linen. You shall make the headdress of fine linene. You shall make the sash of embroidered work. (Etz Chayim Translation, 510)

Why do you think some use these textual references as the source for the kippah? How do they add to your own understanding of the historical references to wearing a kippah?

Kiddushin 31a

"Rav Huna would not walk four cubits bare headed."

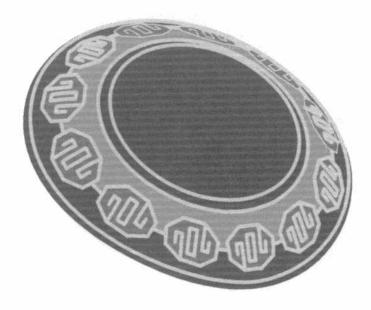
Why do you think some use these textual references as the source for the kippah? How do they add to your own understanding of the historical references to wearing a kippah?

The Kippah Modern Interpretations

"The leading Jewish teacher of the twelfth century, Moses Maimonides, declared that covering the head was a way of demonstrating respect for God. Later, others argued that by wearing a kippah, a man proudly acknowledged himself as a Jew. In other words, the kippah, became a badge of identity." (B'chol L'vavcha, 6)

"Whereas wearing a tallit and tefillin are mitzvot, wearing a kippah, a head covering, is a custom. However, this custom has taken on an obligatory nature among traditional Jews....The Talmud exhorts the people to cover their heads 'so the reverence to God be upon you' (Shabbat 156b)." (*Teaching T'fillah* 115)

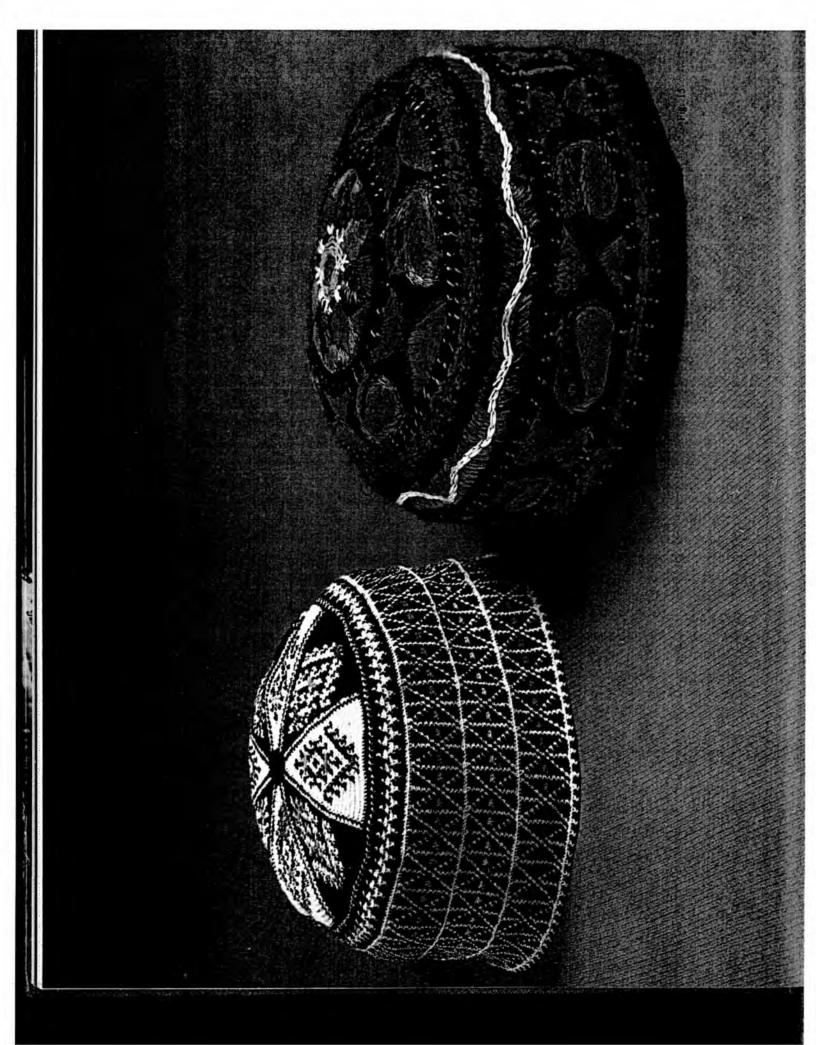
"While there are blessings recited when putting on a tallit or t'fillin, there is no such blessing for donning a head covering. It has become, however, both a distinctive sign of Judaism and a symbol of modesty and humility." (Hammer, 251)

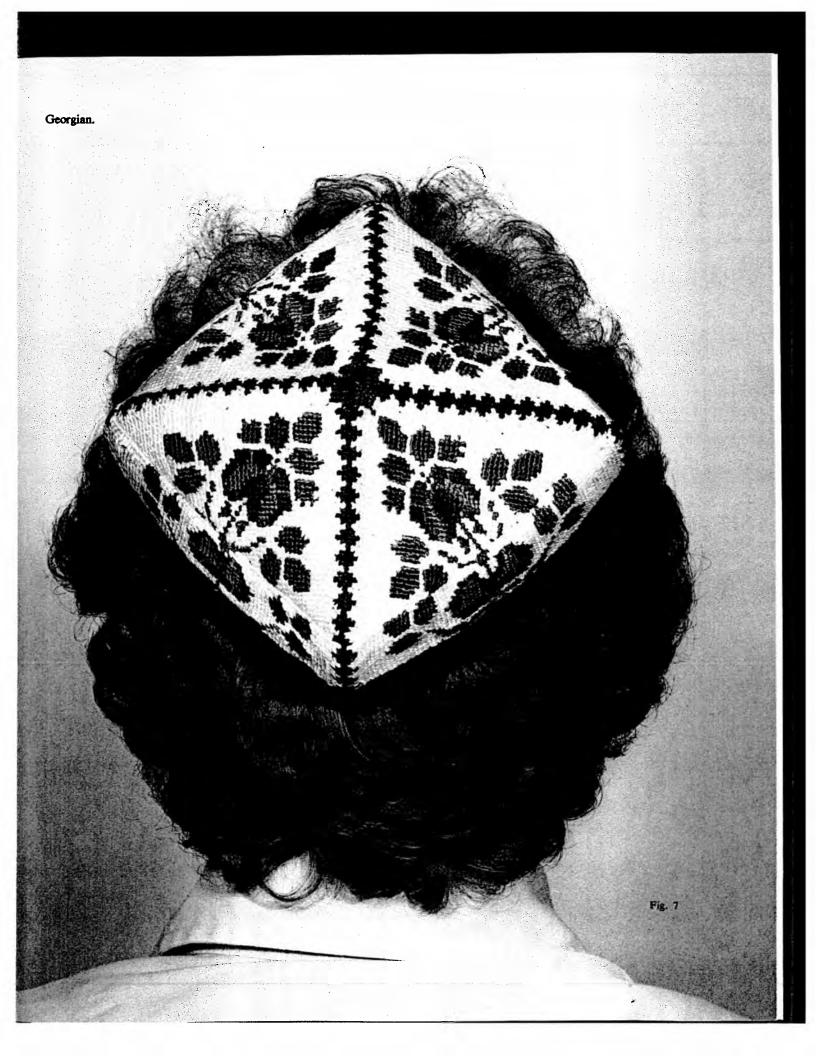


Ottoman, Jerusalem Old City.

Davis, Eli and Elise. Hats and Caps of the Jews. Massada, LTD; Israel, 1983.

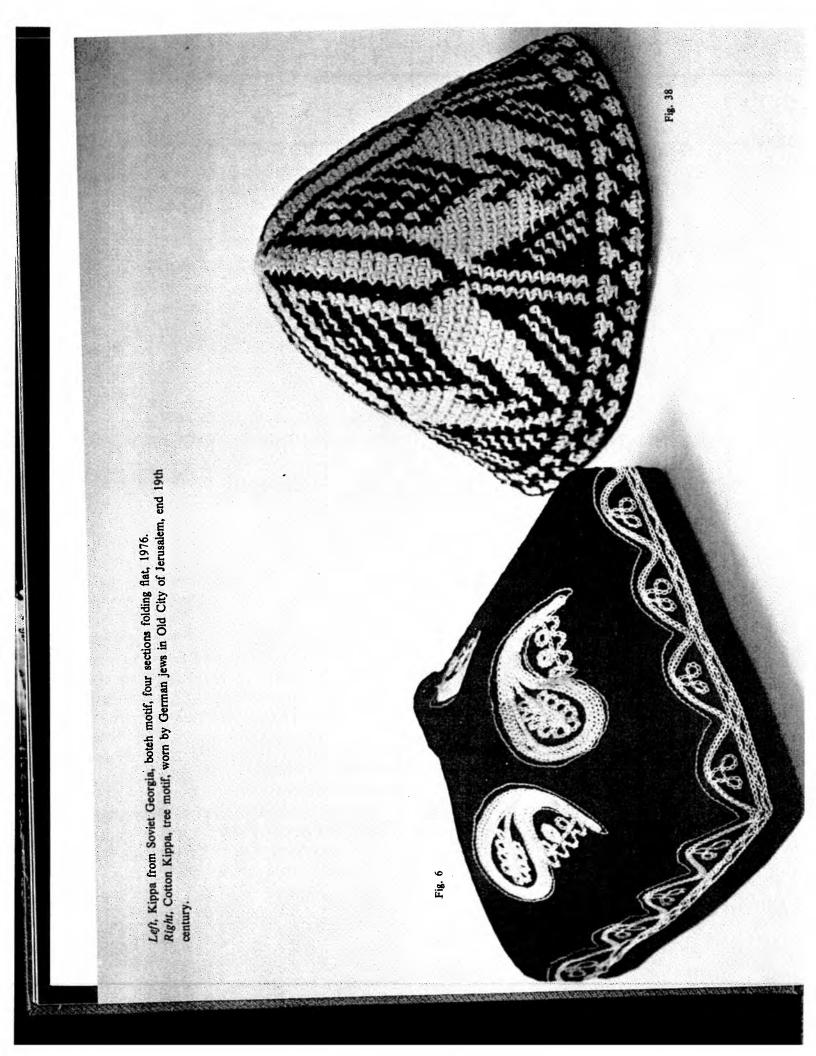


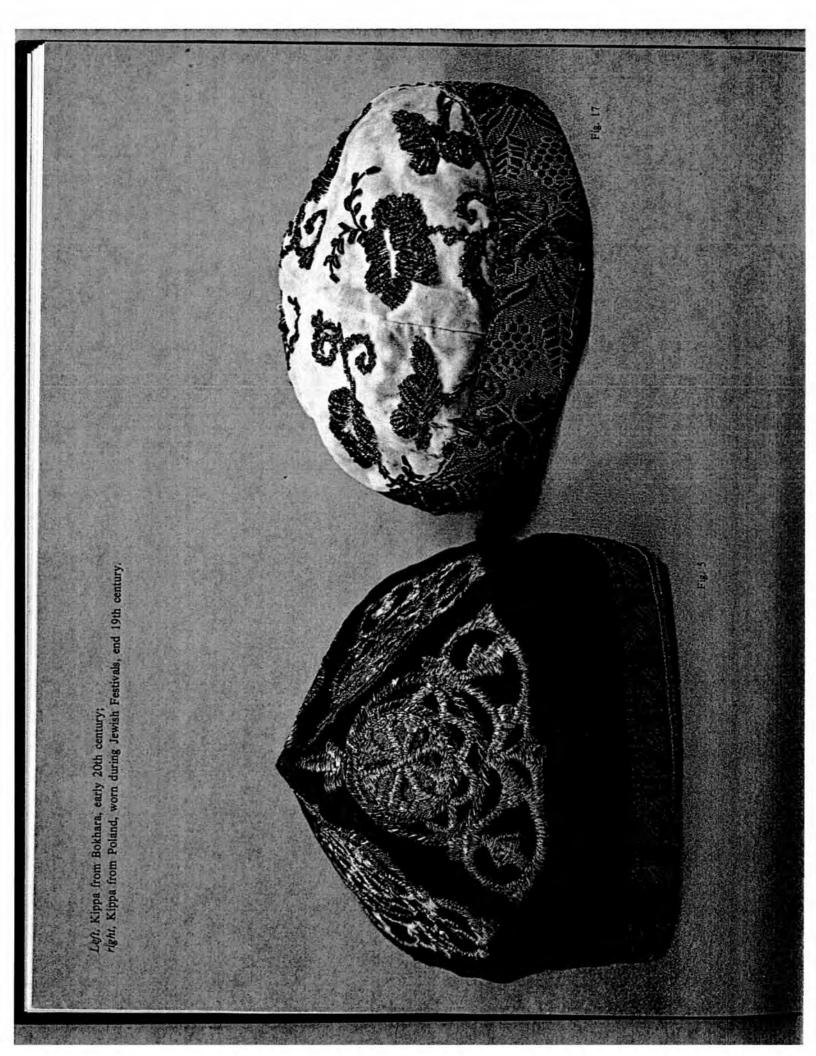


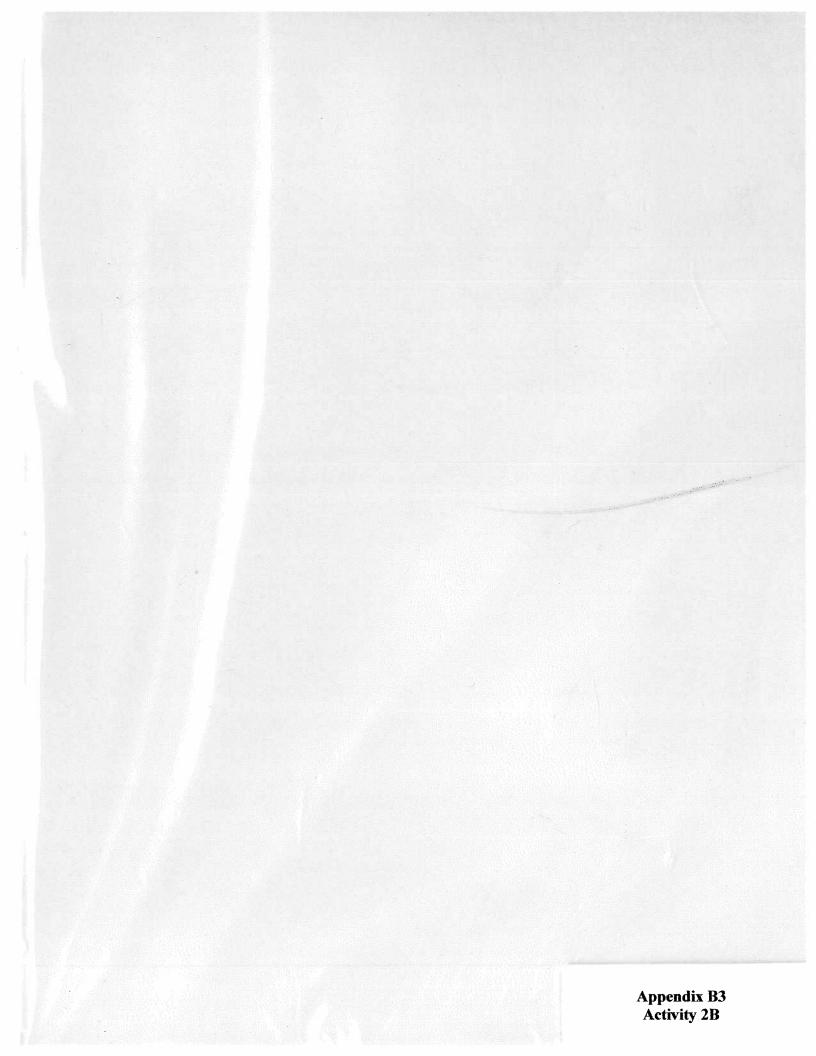




Ottoman, Jerusalem Old City.







PART ONE

COVERING THE HEAD

CHAPTER I INTRODUCTION

Those interested in the head covering of the peoples of the world and particularly of the Jews, should visit the Western Wall of the Temple Mount of the Old City of Jerusalem during the summer on a Saturday, Monday, or Thursday, the days of the public reading of the current portion of the Torah. The peak hours of attendance for morning prayer are from 7:00 to 9:00 a.m. More than 2000 people with some kind of hat or cap are present. Most worshippers wear some form of cap (kippa), while the rest wear various kinds of hat, Western or Eastern, including the Israeli tembel and the Polish streimel. The streimel has survived in Mea Shearim and Bnei Brak, the strongholds of the zealots and very orthodox. Hassidic devotees continue to wear them even in the summer months. The very

orthodox wear a kippa under their formal hat.

In recent years a marked change in kippa fashion has evolved. Forty years ago most of the caps were black flat skullcaps, made of cotton or satin or velvet. Some of the caps were multicolored. Some Jews wore white caps of exactly the same shape, particularly on Sabbath, while a few preferred red, blue, or yellow. A minority of the skullcaps (kippot) had the shape of a dome or tent and some had a square top. A few were made of leather. Occasionally a bright embroidered motif was employed, or a colored flower was sewn on, as in the Swiss cap, but the plain black skullcap dominated.

Today some seventy percent of the caps worn are knitted skullcaps of one color, usually black, white, brown, or blue, with a contrasting

 \mathbf{o}

Davis, Eli and Elise. *Hats and Caps of the Jews*. Massada, LTD; Israel, 1983.

border of simple geometrical shapes or stylized flowers. Most of the Zionist religious youth and many of their parents wear only this kind of cap. More and more of the young men now have their Hebrew first name woven on the border.

Some thirty percent of the large multitude wear other forms of head covering. Among the latter, the black or white skullcap is still a favorite. But over fifty people in the crowded hours don other variations. The western tourist or settler has a variety of kippot. Sometimes plain cotton or wool with large knots, occasionally with a Shield of David or Star in the center, and sometimes yarn with glistening gold or silver thread. Occasionally he sports a cap of silk or velvet of vivid hue, sometimes he wears the latest offerings of the souvenir shops. Among the prayer groups from Morocco, Iran, and Iraq, the knitted kippa is also gaining ground, but it is still not rare to see among them those wearing a family heirloom in rainbow hues, exquisitely embroidered. Each Jewish community and clan has a favored hat or cap, still worn with pride. These stand out in their splendor in the forest of kippot.

Early in the 1960s waves of elderly Russian Jewish immigrants arrived in Israel from the Tashkent zone. They brought with them scores of handmade Bokharan caps of classical patterns. They also re-introduced into Israel Georgian and Central Asian caps and hats. The caps were worn with enthusiasm, at first in synagogues and homes. After the unification of Jerusalem, a sprinkling of them decorated heads at the Western Wall. In the 1970s Israel absorbed over 100,000 Russian Jewish immigrants from many parts of the USSR. They introduced many caps into Israel, which added new shapes, colors, and patterns to those already in use. They have infiltrated into many Jewish homes

(and some non-Jewish ones) throughout the world.

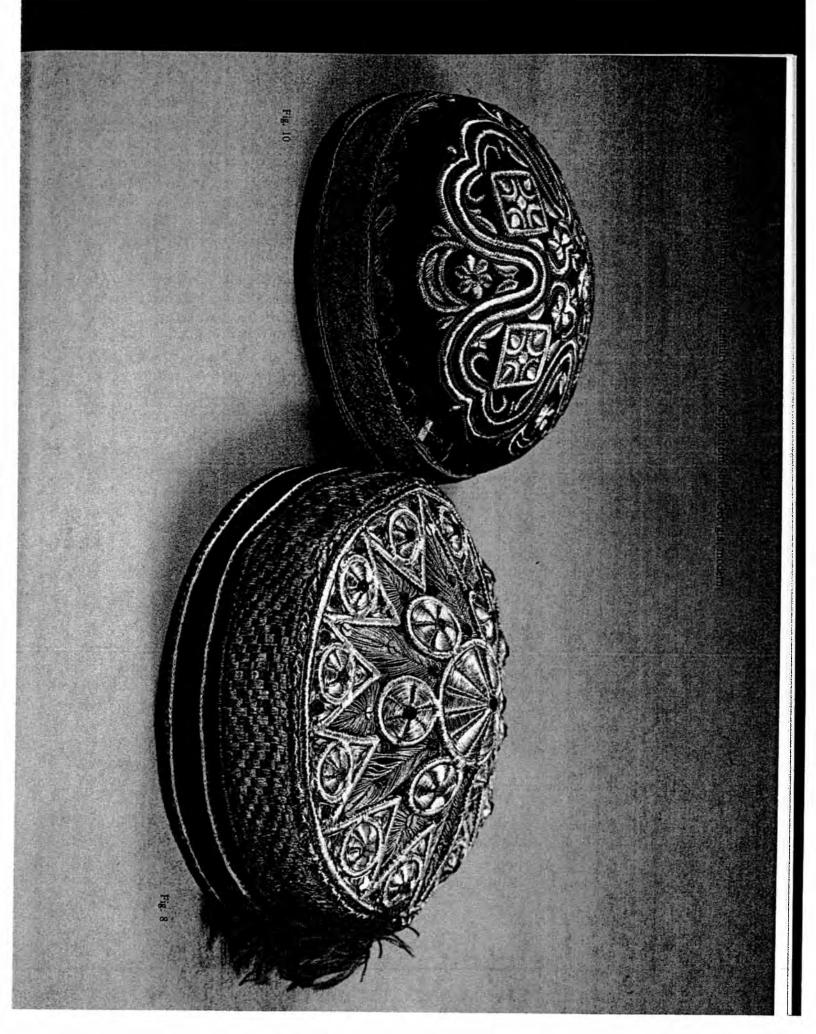
In her collection Suzanne Shapiro of Jerusalem aims to gather 700 patterns of the knitted cap.

A good sample of ceremonial hats and caps popular among Jews can be seen at a wedding in Brooklyn, or at a bar mitzvah celebration in Chicago or Los Angeles.

A. A. Rubens' indispensable book, A History of Jewish Costume shows many of the hats and caps worn from the eleventh century onwards in various Jewish communities of the east and west. The styles include the obligatory Jew's hat of the eleventh century in certain European countries, the beret in the sixteenth century, hats worn in Amsterdam in the seventeenth century including the black skullcap (yarmulke) so popular in countries of the east and west, and the fez and the turban.

Despite the interest in headgear, few ethnological museums make special exhibits of hats or caps separately from costumes, or give graphic exhibitions of the development of the head cover. The Kaiser Wilhelm Museum of Berlin had a notable collection of Bokharan caps. In this connection the book of Westphal-Hellbusch and Soltkahn (1976) dealing with kindred collections is important. The distinctive Yemenite ceremonial cap worn also by Yemenite Jews was exhibited in Berlin and was still seen 35 years ago in Israel but has almost vanished today (see the illustrations in Bossert, 1956).

Over the years we have collected a noteworthy group of caps worn by Jews in various communities of the world. We found that in order to get perspective on caps we had to know hats and the subject of head covering. The consideration of head covering brought us to the problem of bareheadedness and to a study of the periods when bareheadedness was in



vogue. We sought information on style in antiquity, the Middle Ages, and modern times, and we compared practices of the East and West, and among men and women. Jews were inevitably influenced by the cultures surrounding them. Very few original ancient or medieval head coverings exist for inspection and study for in time they disintegrate into fragments and threads. But much can be learned from ancient monuments and mosaics, from illustrated early manuscripts, particularly Haggadahs and prayer books and from pictures. After the discovery of printing, we can study books, again Haggadahs, and prints and etchings. From about the year 1000 onwards there is a pictorial sequence of caps and hats worn by Jews in many parts of the world.

One should distinguish hats from caps. Everyone will agree that the Jewish skullcap, known as the yarmulke in Europe and the US, especially among speakers of Yiddish, and as the kippa in Israel by speakers of Hebrew, is a cap. It is obvious to all that the English bowler hat, or the trilby, or the cylindrical top hat is indeed a hat. But is the fez (tarbush) a hat or cap? Is the flat head-cover with a peak (for example, officer's headgear, or the porter's) a cap or hat? Is a hood a hat? There is overlapping in appellation, and difficulty in definition.

According to the Oxford English Dictionary, the word cap is derived from words meaning cloak, cape or cope. At the beginning of the eleventh century, a cap meant a hood, a covering for the head. In 1225 it meant a headdress for women, and is so used by Shakespeare in The Taming of the Shrew. In 1430 it meant a head cover for men and boys, indeed everything that is not a hat. The main feature is that a cap has no brim and is usually made of soft material. Later came the caps of officials, professionals, and cardinals.

A hat is a covering of the head that usually has a more or less horizontal brim all around the spherical or conical part which actually covers the head. The term is first found in English literature in 725. A hat may be a headdress showing the rank or dignity of the wearer. The brim is an essential feature of the hat, yet the Oxford English Dictionary states, among other definitions, that "turban" is a name for a small brimless hat or round cap with closely turned-up brim worn by women and children from 1850.

The inimitable Samuel Johnson called a bonnet "a covering for the head, a hat or cap." The beret is usually a cap but it sometimes has a brim. So there is a merging of cap/hat in some instances. The major Hebrew dictionaries of Ben Yehudah, Cnaani, Even-Shoshan, and Gur define a hat (Hebrew 'kova') as a head covering. Mention is made of a special hat with a broad brim worn by rabbis. On the other hand, cap or kippa is described as a small round kova without a brim, a kind of beret, a cap of the religious.

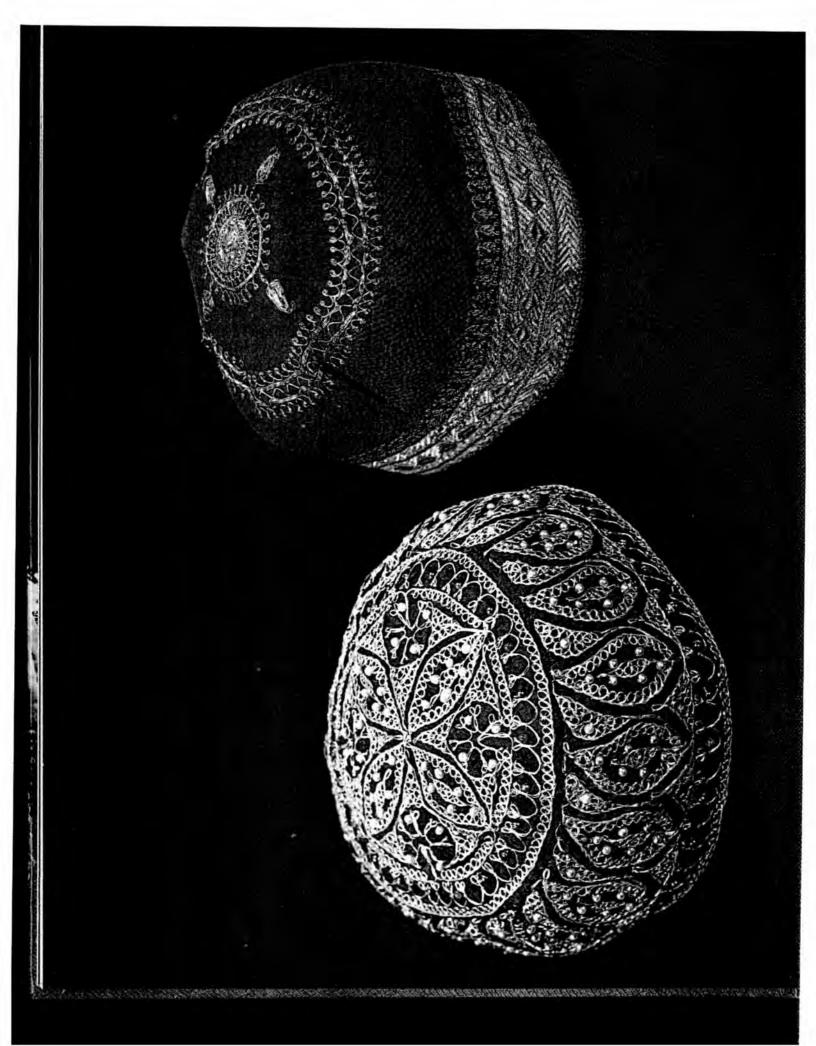
The word kova appears in the Bible six times in the sense of helmet. The word is not found in the Pentateuch. The word kippa in the sense of cap is not found anywhere in the Bible. Both words are seen in the Talmud in the sense of hat and cap. In modern literature, the Hebrew and Aramaic word kumta is used for what we call a beret, but in the Talmud it denoted a skullcap worn under a scarf called the sudar. Even-Shoshan, Cnaani, and Ben Yehudah give Talmudic examples and references. Indeed, Ben Yehudah has two closely printed columns of kova quotations from the literature.

In The Thesaurus of the Yiddish Language by Nahum Stutchkoff published by Y.I.V.O. in 1950 there are 104 different names in Yiddish for the various types of headgear. Most of these names pertain to different types of hats, caps and head coverings, with occasionally more than one name for the same head cover. The number of Yiddish terms exceeds the number of terms in English in the Oxford English Dictionary for head cover, an aspect of the Jewish attachment to hats and caps.

Illustrations in Hebrew manuscripts and Jewish books from the earliest days of printing until the present provide insights into the history and range of headgear used by Jews. The pictures in the handwritten and printed Haggadahs showing festive participation in the Passover service in Jewish communities throughout the world tell us much about the costume and head coverings of Jews at least since the eleventh century. Some illustrations portray the Israelites of the Bible in the European dress and hats of the time the book appeared. Some editors dress all the characters in ancient attire, or in that of a century or two centuries previously, from a particular locality or community. It is instructive to note the pictures, prints, and documents of exhibitions held in the British Museum, the Israel

National Library, the Israel Museum, the Jerusalem Wolfson Museum, Beit Hatefutsoth in Tel Aviv, and the Jewish museums and libraries of New York, Chicago, and California. We draw particular attention to the books A. A. Rubens, N. Ausubel (Pictorial History of the Jewish People), B. Narkiss (Hebrew Illuminated Manuscripts), Lancet-Müller (works on Bokharan and Moroccan Jewry), and books on the Haggadah by Yaari, Goldschmidt, and Yerushalmi. Strangely enough, the superb Feuchtwanger collection of Jewish Art in the Israel Museum shows few hats or caps.

Hats were worn from early times as a protection against weather and blows; for adornment; as a sign of office, station, social group, or profession; and sometimes as a sign of disgrace, as with the dunce's cap. Shape, style, and material varied according to country, district, period, fashion, and taste. Hats were used in various religious, military, and academic ceremonies.





CHAPTER II

BARE HEADS AND COVERED HEADS

1. In Ancient Times

The custom of covering the head among orthodox Jews is today observed all over the world. However there is no clear knowledge from the Bible with regard to this practice. There were no unequivocal regulations in the Pentateuch, not even for men entering a sanctuary, participating in religious services, or performing any religious rite, though mourners covered their heads (Samuel II 15, 20). In Kings I 20, 31 it is said that the Arameans "put ropes on their heads." The word for turban, headcloth, or headscarf (zanif) appears in several places in the Bible, including Job 29 and Isaiah 3. The sources give ground for assuming that the ancient Hebrews used a head covering like that of

today's Bedouins. This is a square woollen cloth (keffiyeh) folded triangularly and held on the head by a heavy woollen cord (compare the "ropes" mentioned above). This headdress was worn when traveling or working in the fields. In later times men and women wore turban-like head covers. Then came a cap made of two or three thicknesses of cotton cloth, covered by felt. The fez (tarbush) was the next development in headgear.

In the Megiddo ivories (12th or 11th centuries B.C.E.), the farmers wear caps. On the marble relief of Sennacherib (701 B.C.E.), the Israelites are depicted bare headed. On the Shalmaneser III stele (842 B.C.E.) the ambassadors of King Jehu have pointed caps. Some figures wear caps

with tassels. Nobles, dignitaries, priests, and officials among the Jews and surrounding peoples usually have rich head coverings. This is easily seen in the portrayal of the procession of the tribute bearers in the carvings at Persepolis in Iran (about 500 B.C.E.). Soldiers wore hats. The practice among ordinary people is uncertain. Pictures in ancient shrines, temples, graves, sculptures, coins and seals show that many of the styles in vogue today and recent centuries were anticipated by our forebears. Ausubel, Rubens and Pearlman show examples. Egyptians, Assyrians, Babylonians, Medes, and Persians wore various kinds of hats and caps. For Semitic peoples, including the Jews, head covering was not obligatory, though they often did put a cloth over the head. One type of ancient Persian hat resembles the comb of a cock. In ancient Egypt the ordinary people went bare headed. Figures on Syrian and Egyptian monuments of antiquity seem to have "ropes" around their heads.

Antiochus Epiphanes (165 B.C.E.) required young Jewish men to wear a hat, an edict which gave rise to bitter opposition! About ten years earlier when Jason seized power as high priest in Jerusalem and attempted to introduce the Greek broad-brimmed hat, he was resisted. On our visit to Egypt we saw that Israelite prisoners depicted on the walls of the great ancient Egyptian temples usually wore caps. We saw this at Karnak in separate scenes dating from 1470 and 1295 B.C.E. and at Luxor on a wall drawing of about 1308 B.C.E. Groups of prisoners other than Israelites are shown sometimes bare headed, sometimes with head cover.

In ancient Greece citizens donned hats. In Rome when a slave was freed he wore a hat, the conical cap of liberty. The Etruscans had hats. Germans were early wearers of hats and the fashion later spread throughout Europe.

THE PARTY OF THE P

2. In Talmudic and Post-Talmudic Times
In Talmudic times (200-500 C.E.), there was no
fixed custom, binding rule, or instructions in
connection with covering the head.

On rising, a Jew put on his sudar (head scarf), saying the blessing "...Who adorns Israel with glory." (Berakhot 60b). This could imply that a cap was part of his outfit, in Babylonia at least, though some would argue that this was the case only for scholars. From Nedarim 30b we learn that men had their heads sometimes covered, sometimes bared, but children never covered their head. In Kallah Rabbati it is written "to go bareheaded is extreme impudence." When Rabina sat before Rabbi Jeremiah, a man came in without head cover and Rabina called him "an impudent boor..." (Kiddushin 33a). It was a Palestinian custom that the head of one being blessed did not need to be covered during the priestly benediction. On the other hand, one without head covering could not invoke the benediction or act as a leader of prayer (hazzan) or as a reader of the Torah in a synagogue. The high priest wore a cap (kippa) of wool (Hullin 138). Targum Jonathan, an Aramaic paraphrase of Judges 5, 9, says "Israel's scribes... are well entitled to sit in the synagogues with their heads uncovered, instructing the people in matters of Torah."

Even great sages did not insist on a head cover in the third century in Palestine. In Babylon the custom of covering the head developed out of self-respect, repect for the sages, and respect for the Shekhina (Divine Presence). Rabbi Huna the son of Rabbi Joshua would not walk four cubits (steps) with his head uncovered because, he said, "The Shekhina is above me." But the custom was far from invariable. Later the mode changed towards head covering, even in Palestine, under the influence of the code of politeness. In Tractate Soferim,

which reflects Palestinian custom, we find "And some say: with head uncovered, one is not entitled to utter the name of God." In Leviticus Rabbah (27, 6) a Midrash of the fifth-sixth centuries, we note "A human king sends an edict to a province and all the inhabitants read it, standing head uncovered, trembling... God says 'I do not trouble you to stand or uncover your head when you read the Shema." It seems that men had free choice on the question of head cover. In Soferim it is also stated "with uncovered head one may read the Shema." Yet in Leviticus Rabbah, Chap. XIX, we read "Rheumatism will come to the lazy wight who neglects to cover his head."

A Rabbi covered his head to say the blessing over wine (Berakhot 51, 1), which implies that his head was uncovered previously.

The mother of Rabbi Nachman, when told by an astrologer that he would become a thief, retorted that he would become a Rabbi. On an occasion when she saw him bareheaded she commanded "Cover your head so that the fear of heaven be upon you" (Shabbat 156). Notice the tendency to connect bareheadedness with light headedness and irresponsibility. Scholars had a special sign on their head covering.

Paul, in 1 Corinthians XI, 4 asserted that he who prays or prophesies with head covered dishonors his head. He may have been aiming a blow at the Rabbis. Paul's followers accepted his view.

Moses is depicted, among others, in fascinating frescoes from the third century synagogue at Dura Europos, a Roman fortress on the Euphrates frontier. He is wearing a Greco-Roman costume and is bareheaded. In fact all the men pictured in the Dura synagogue are bareheaded, with the exception of the High Priest. Similarly, the Ravenna mosaics of the

ina.

sixth century show a group of bareheaded Alexandrian Jews.

In a picture from Egypt (sixth century C.E.) of the "Three Children in the Furnace" described in the book of Daniel (in the British Museum), the children wear a Persian hat, which some authorities, including A. A. Rubens, consider to be the forerunner of the Jewish hat. This has the shape of a tall indented cone.

Mourners had special customs with regard to covering the head and baring the head (Semahot X). Lepers and those ostracized by the community wore a head covering or wrap, as did those who fasted in time of drought.

Our conclusion is that covering the head was a custom in Babylon, particularly among scholars, and was less prevalent in Palestine. It was also customary among the Persians, and this was likely to influence the Jews. Head covering in prayer became a sign of the reverence to God of a free man and an expression of awe before the Shekhina, especially in praying or in studying mysticism. A head covering (kova) and head scarf (sudar) were regarded as essential items of dress in the Talmud among 18 basic articles of clothing enumerated (Shabbat, 120).

3. From Year 1000 to Modern Times

We have no pictorial records of Jewish costumes in the last five centuries B.C.E. or between 300 and 1000 C.E. The Jewish costumes in the early mosaics of Ravenna and Rome are regarded as based on earlier models. From the eleventh century on, there are representations of Jews in contemporary dress. Jewish illustrated manuscripts appear at about this time. Early Jewish books included illustrated printed Haggadahs and festival prayer books. In these books contemporary costumes and hats were sometimes used to clothe persons of an earlier age and the same pictures were often retained in

later editions or incorporated into later works, so that the dating of a given style could be obscured.

Learned articles on head covering are found in the Hebrew Encyclopedia, the Encyclopedia Judaica, the American Jewish Encyclopedia, and the Jewish Encyclopedia published by Funk and Wagnalls. The most important Hebrew dictionaries have articles on hats, caps, and head cover. The comprehensive encyclopedic dictionaries of Ben Yehudah and Cnaani give numerous quotations from ancient, medieval, and modern sources on these terms. Yom-Tov Lewinsky's Encyclopedia of Folklore, Customs and Tradition in Judaism gives some of the most important quotations from Hebrew sources.

The bridegroom under the wedding canopy has his head covered. So did the priest when fulfilling his duties. The *Zohar* (originating in Spain, late thirteenth century) rules that he who prays should cover his head, because he is as one who stands before the king.

Rabbi Avraham Hayarhi wrote, "And until today (the turn of the twelfth-thirteenth centuries), it is the custom (of the Jews) of France when making benedictions to cover the head." He also commented that the custom not to pray bareheaded is because of reverence for the Shekhina "and it is like the custom of the men of Spain... May they prosper." Hayarhi wanted head covering not only in prayer but also in ordinary living. He pointed out that in France the leader in saying grace after meals covered his head. (We assume that the other diners did not do so). Hayarhi's contemporary, Rabbi Asher Ben Shaul, noted "that not all Israel covers heads." In his view a bachelor in a hat was arrogant. Rabbi Isaac of Vienna (1200-1270) declared that not all Jews of France, including Rabbis, were strict about head cover, even in

prayer. Isaac was against this laxity. The Vitry Festival Prayer Book (c. 1100), which came from the school of Rashi, observed that priests were permitted to keep on their caps when blessing the congregation if they do so because of the cold and not ostentation. Rabbi Yehudah Ben Harosh allowed those who suffered from the heat to study with bare heads. But his brother, Yaacov Baal Haturim (Jacob Ben Asher, 1270–1343), ruled that the head is to be covered. Scholars of Ashkenaz of that period remarked that to cover the head all day was to behave as a saint.

As late as the first half of the eighteenth century, Rabbi Isaac Lampronti of Ferrara wrote "There are those who forbid entering synagogue without head cover." It became customary always to enter synagogue and to study holy books with the head covered.

Maimonides' Guide to the Perplexed states that the great among our Sages avoided bareheadedness. However he wrote that Torah students also should avoid bareheadedness, which was a sign of immodesty and pride.

The authoritative compendium of Jewish law and practice, the *Shulhan Arukh* (1564) discussed the order of putting on one's tzitzit. The ruling is to do as men do when they put on their clothes, sometimes with head cover, sometimes bareheaded.

The Turei Zahav (1646) states that it is forbidden to go bareheaded, for one must not follow the statutes of the gentiles. However, Rabbi Isserlein, when asked at the beginning of the fifteenth century what Jews must do if compelled by the authorities to take an oath bareheaded, replied that he found no explicit prohibition of bareheadedness.

In medieval times there was considerable local variation in the custom of head cover. In one country or area it would be essential in prayer.

In another, even the public reading of the Law was done without head cover, as can be seen in pictures of boys in Germany and adults in France. This diversity is brought out in the illustrations of the men in contemporary dress in the various major Haggadahs. It seems that the Orient and Spain (under the Moors) favored head cover, while in France bare heads were more frequent. Some scholars believe that covering the head reflects the Babylonian custom and not covering follows the Palestinian. S. Krauss writes that Jews wore head cover in Moslem countries, particularly at prayer. In the Christian countries, in keeping with the habits of the people, bare heads were usual until the rabbis led a reaction against the local customs. Jewish migrations transmitted the fashions of Jewish communities from one country to another.

The great scholar Solomon Luria (Maharshal, died 1573) disagreed with the Shulhan Arukh. He stated that he knew no reason why Jews pray with head covered, and Jews surely could go bare-headed on secular matters. Head cover, he stressed, was excessive scrupulousness. He was against those who were meticulous about head cover and lax about definite prohibitions. The authority of the Shulhan Arukh ultimately prevailed.

At the end of the eighteenth century, the revered authority, the Vilna Gaon (Elijah Ben Salomon), ruled that head covering is a characteristic of holy men who stand continually before the Lord, for there is no prohibition of bareheadedness except at prayer. Yet some of his contemporaries were stricter and insisted that even children cover their heads. In recent generations, orthodox Jews have accepted and intensified the custom of covering the head for various reasons, including a reaction against free-thinkers, reformers, and assimilationists.

The kippa and hat have become outward signs of the observant Jew. Orthodox schools in Israel and elsewhere insist that their pupils cover their heads. The hat has given way to the cap for convenience.

Rabbi Ovadiah Yosef, the Rishon Le-Zion (Sephardic Chief Rabbi of Israel), made the following points on Israel Radio in 1980: the correct head cover for prayer or benedictions or grace after meals is a hat or kippa that covers most of the head; the ruling of the Shulhan Arukh that it is forbidden to go four paces without head cover refers to the wearing of a small kippa; and the head should be covered at all times, at least with a small kippa, which is sufficient for wear in the house when not fulfilling commandments (though even the small kippa must be big enough to be seen from every side).

The Shulhan Arukh in dealing with head cover also states that it is forbidden to utter anything pertaining to holiness bareheaded. Some Jews never go bareheaded. They wear a nightcap in bed so that they can recite the Shema or confess sins if they feel that they are about to die. At the other end of the life scale, there are caps for the baby's circumcision ceremony. There is a very simple one from Azerbaijan of Kurdish influence that contrasts with the elegant ones from Germany which are usually hand made by grandmother as part of an outfit that includes shirt, jacket, socks, and gloves.

The kippa of today takes numerous forms. Some are very simple and of one color. Most have a border with a pattern in contrasting color. The motifs are usually geometrical, simplified versions of the designs seen in oriental carpets. Other patterns are flowers, bells, stylized animals or birds, or names. Other woven words include Jerusalem, Zahal (Israel

Defense Forces), Israel. One interesting border is made up of towers of Jerusalem. Innovations now appear frequently. Another development is a matching set of tallit, tallit bag, and kippa with linear designs.

Several authorities have concluded that the custom of praying with head covered is not a matter of law. It is a custom based on social propriety and decorum. In the words of Israel

Abrahams, "Although in ancient times (covering the head) was a habit of occasional etiquette and respect, it became a strict and general ordinance." He points out that reverence in the East demands bare feet and covered head. The opposite holds in the West, where covered feet and bare heads are correct.

(See Table 1 on page 57.)



CHAPTER VI

SPECIFICALLY JEWISH CAPS AND HATS

Germany and Poland

The knitted cap in Fig. 38 was worn by German Jews and introduced into the Old City of Jerusalem around 1865 by a tenant in one of the prestigious Amsterdam houses, the most advanced Jewish housing project in the area. Zohar Wilbush has similar caps said to be made in Acco early this century. The cap has a severe geometrical design and has an affinity with the modern knitted cap (we return to this cap below). German Jews in the nineteenth and twentieth centuries favored plain black skullcaps and sometimes white ones. In the nineteenth century the beret was much used by the Jews especially for synagogue on Sabbath. Late in the century the three-cornered and two-cornered hat were still popular. The circumcision outfit of

babes of comfortable families was a joy. Grandmother usually made it, or mother. The cap, shirt, jacket, belt, gloves and shoes were all hand-sewn and embroidered to make up an exquisite ensemble.

The streimels, spodics, fur hats and yarmulkes of Poland have been described. We also show two festival caps (Figs. 17, 19). The patterns are worked in gold thread on heavy velvet. The designs are of leaves and flowers. In the border design, we see grapes vine leaves and palms in gold thread. Goldstein and Dresdner picture similar Polish caps.

Central Asia and Iran

We have noted the Bokharan caps including the two with the Shield of David (Figs. 3, 4), the

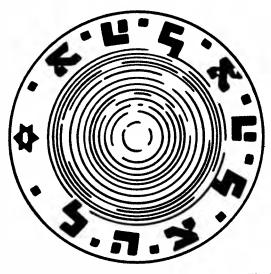


Fig. 39

Azerbaijan Kurd-like circumcision cap, the Isfahan cap with the star pattern, and the Hamadan-Kurdish kippa (Fig. 14). Most kippot are soft and fold flat, but some are hard and do not fold. The Georgians and Bokharans make many of their caps segmented so as to fold flat (Figs. 5, 6). The Turkestan cap from the Fergana-Osh zone (Fig. 32) has the motif of the base repeated 13 times.

Israel

The dominant head cover nowadays in Israel is the knitted cap made and worn throughout the country. The ingenuity and variety of the patterned borders increase almost weekly. The colored picture postcards display kippa-covered heads as a favorite theme of everyday life and the festivals.

In the northern Negev is a settlement called Patish. It is inhabited by Jews from Iran, and in particular from Kurdish Iran. They came from the area of Bukan, north of the better known town of Saqqis. While they were awaiting aliya, they were trained in what was already a local tradition, to make knitted caps, but for the Israeli market. In Israel, since they prospered in



agriculture, they made caps not for a living but as a hobby for presentation to family and friends. We show one of our examples in Fig. 35. The relationship to the pattern of the Syrian cap of Fig. 34 is seen. Patish caps are made in black and white cotton thread. One or two Patish caps can be seen at the Kotel (Western Wall, Temple Mount) most Saturdays.

An interesting knitted cap is worn by some members of Gush Emunim, a group intent on Jewish settlement within the area of the biblical Land of Israel. We saw one of them wear a kippa on which was incorporated in Hebrew lettering, in place of a pattern, the words of Jeremiah 31, 5: "Again shall thou plant vineyards upon the mountains of Samaria."

We recently met a Sephardi Yeshiva student with a kippa on whose border was elegantly incorporated (in Hebrew) Psalm 119, verse 105; "Thy word is a lamp unto my feet and a light unto my path."

We have referred to the inscription on kippot "Holy to the Lord." "Jerusalem" is often woven on the kippa. A recent fashion is having one's name knitted on the cap. The dervishes of Tabriz in Persia have some striking caps (or



hats) on which are woven words, phrases, or sentences from the Koran. Westphal-Hellbush gives several Moslem examples and photographs of this tradition, common to Arabs and Jews.

As for names and identifications on kippot, Fig. 39 shows one with the three Hebrew letters which make up "Zahal," the initials of Israel Defense Army. Israeli diplomats wear a black skullcap on which is incorporated the menorah, the seven-branched candlestick of the bible, now the symbol of the State of Israel. A favorite theme these days is to have an outline of towers of Jerusalem with variations, around the border of the knitted cap (Fig. 40). The Jerusalem Old City cap (Fig. 38) of German Jewish settlers is again mentioned. The pattern suggests inverted palm trees. It has affinities with the plain knitted cap of linear design of Fig. 41.

The finest caps worn today in Israel are one of a kind, made specially for loved ones by gifted needleworkers. Some have devised patterns of striking originality and beauty, and have matched the conception with artistic workmanship. Children's knitted caps often have charming borders such as bells, birds, deer, boats.

We must mention a knitted white tent-shaped kippa with a tassel at the apex (Fig. 42). It is used by a small close-knit Hassidic sect in the Mea Shearim Quarter of Jerusalem. The sect is characterized by unusually devout and handsome men and women. The women shave their heads on marriage, but do not wear a sheitel. Their heads are covered by black kerchiefs. Like all the ultra-orthodox, their dresses even in summer, are closed high in the neck, and reach down to the ankles, and the sleeves cover the arms including the wrists. Immediately under the dress, and over their underwear they are enclosed in a pure white spotless cotton shift of the same dimensions as the dress. The leader of the sect would have been a fitting subject for a character study by Rembrandt. Under his Dutch type hat with a broad brim, his skull is fully covered by the white tent-shaped kippa with a tassel. Dutch hats are usual in Yeshivahs.

Streimels and spodics crown heads in Jerusalem and Bnei Brak (an ultra-orthodox stronghold near Tel Aviv) on Sabbaths and Festivals, even on hot days. Among the Gerer Hassidim, who wear spodics and not streimels, the spodic can only be worn after marriage. One man at the Kotel wears a spodic exactly matching the color and size of his brown beard, which is shaped like an inverted spodic.

It is strange how the streimel, of Scandinavian origin and later adopted by Polish gentry, has become a specifically Jewish hat. The Hassidim would go to the barricades to defend their right to this hat. Yet it is no less strange that the boteh, so firmly attached to Central Asia, Iran, and India has become a Paisley pattern. Or that the Chief Rabbi of the United Kingdom wears a top hat ('cylinder') on state occasions. The caps (or hats) of cantors can be elaborate, and sometimes have the shape of a crown, and may betray a non-Jewish influence. Distinctions can

be blurred, for monks and Arabs often wear plain knitted caps that resemble Jewish kippot. A handsome cap of Ottoman style almost certainly made by Jews is shown in Fig. 43. It was worn by the Chazan (Cantor) in Jerusalem Old City Synagogues early in the 20th Century. Gold thread is worked on dark red velvet in the charming floral patterns beloved of the Sephardim. Note the ornamental tassel. The cap belongs to the same genre as the Turkish and Balkan velvet cloths embroidered by Jewesses which are often seen in Sephardic Synagogues,

as ark covers and table covers. The Torah when read is often placed on such a cloth. (See Davis, *Jewish Folk Art*, Figs. 55 and 56).

If we leave out the modern knitted cap and the yarmulkes, specifically Jewish caps (made by Jews in a Jewish tradition for Jews) are not too common nowadays. Yet enough types exist to make their documentation and collection fascinating and worthwhile. Israeli, American, and other designer-embroiderers are aspiring to high standards.



CHAPTER III

HATS AND CAPS

1. THE EASTERN WORLD

China

Jewish settlements in China are believed to date from the first century C.E., when Jews were involved in the silk trade between China and Rome. The historian Graetz links the Jewish entry into China with the persecution of Jews in Persia about the year 230. The Chinese Jews had customs rather similar to those of Bokharan Jews. The most long-lived community was at Kaifeng, the capital of Honan. The men wore blue caps in synagogue and the women removed their head covering. The cap worn by the Jews was the same as that worn by Chinese non-Jews and resembled a tent-shaped kippa with a

pompon. Figures from the years 618-907 have been found of men with Semitic features, possibly Jews, who wear the Persian hat (Fig. 1). A useful book on Chinese Jews is that of Perlman.

Islamic Countries-General

A special costume was ordered for non-Muslims by a Caliph in 849. If the "non-believers" wore the Persian hat, it had to be of a special color with two buttons of another color attached. If they wore a turban, it had to be yellow and a maximum height was set. The Caliph of Egypt in 1004 made non-Muslims wear black turbans, and, nearly 200 years later, Jewish converts to Islam had to use long veils instead of turbans. Christians were treated with greater severity

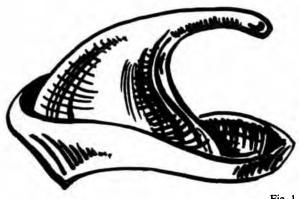




Fig. 1

Fig. 2

than Jews. Turbans are said to have been worn by the pre-Islamic Bedouins of Arabia. Jews of the Middle Ages and later, for example Maimonides and Shabbetai Tzvi, are often pictured in turbans or fezzes. Krauss believes that the high cap called Persian and the cloth wound round it are in fact Arabian. The distinctive hat for non-Muslims was indeed the hat of Persian origin. In Persia early in the seventeenth century, all Jews had to wear a felt hat like the one used by slaves. At the end of that century, Jews had to wear a hat of special color and a special badge on their coats.

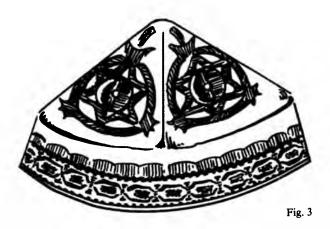
Turkish Empire and Palestine

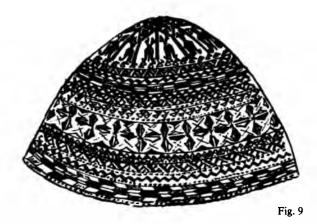
Many Jewish fugitives from Spain settled in Turkey in the fifteenth century. In the midsixteenth century Turks wore white turbans, and Jews yellow ones. Some foreign Jews still used the black Italian birettas. Physicians affected red, pointed, elongated birettas. At the beginning of the seventeenth century, the Jews wore high brimless caps of purple. A monk who lived in Turkey in the middle of the seventeenth century observed that Jews from the Iberian peninsula wore a peculiar brimless Spanish hat while native Jews had colored turbans. The Spanish and Portuguese Jews then living in Tripoli that was located in Syria (now Lebanon), wore a red

fez, half a foot high. A picture of a Turkish physician published in 1568 shows him in a tall fez of scarlet, while his contemporary Jewish merchant of that country wears a turban. The high fez is also seen on a Sephardi Jew in a picture of 1618 and on a Palestine Jew of the seventeenth century.

In 1714 Turkish Jews are depicted with a round violet turban having a checkered border. A turban is really a hard hat resembling a fez with a cloth like a scarf wound round it. In its usual form, the turban is made into a kind of bow, leaving the base of the hat exposed. This head dress was in fashion until the end of the nineteenth century and is known as the kaveze. Jews of Smyrna, Salonica, and Palestine wore their own modification of the kaveze. Pictures of hats worn by Jews in several areas of Turkey are available, beginning in 1568. Some of the turbans look like bonnets, as in a Smyrna illustration from 1873.

Drawings and pictures of Jerusalem Jewish headgear are available from 1690. The Turkish influence was considerable as with the fez and turban. A variety of head dress is seen at the Western Wall of the Temple Mount. Jewish costume in Jerusalem is seen in an engraving of a wealthy family by Bartlett in 1842. Mrs. Finn, the wife of the city's British consul in the mid-





nineteenth century also describes this family and its apparel, including the full gray turban. The boys of the family wore red caps. Israel Abrahams was impressed by the parade of Jews seen on Jaffa Road in Jerusalem on Saturday evenings early in the twentieth century. He says that men wore different styles of head coverings to suit different hosts. Streimels were evident from 1870 on. The Samaritans of Shechem and elsewhere favored turbans and fezzes. Arab workers from Judea and Samaria wore black skullcaps and in winter heavy woollen caps.

Bokhara and East Russia

At the beginning of the nineteenth century, Jews of Bokhara wore conical caps. By the end of the century, they were required to wear a special type of fur cap, a high astrakhan fez, usually black, but sometimes white. Moslems of Bokhara (and Turkestan) wore turbans. Afghan Jews also wore a fur hat. Bokharan hats and caps were often seen in Jerusalem and other parts of Palestine in the first half of the nineteenth century (Figs. 2-5). They were brought in again when Russian immigrants of the 1970s arrived with caps from Bokhara, Soviet Georgia (Figs. 6-8), and Azerbaijan. In the Russian Caucasus a fur hat in the shape of a fez was in vogue in the first half of the twentieth

century. Karaites in Russia wore a hat like a small fez. Caps from Turkmen (Turkestan) (Fig. 9) and Afghanistan (Fig. 10) are shown in the illustrations from our collection. Bokharan women in Jerusalem still make traditional caps. They are below the quality of those of sixty years ago and fashioned in inferior brocade, though they are of the same tent-like shape and classical border.

Egypt and Ethiopia

The importance attached to traditional symbolism in the head covering of Egypt is illustrated by the fact that Jews of Cairo at the end of the fifteenth century wore a yellow turban, the Christians a blue one, and the Moslems white. At the end of the seventeenth century, the Jews there wore a turban with blue stripes. In the first half of the nineteenth century, Jews and Christians wore turbans of the same color. The black Falasha Jews of Ethiopia also wore turbans then. A. H. Godbey has collected evidence pertaining to remote tribes in Africa and elsewhere that practise some Jewish rites. He reproduces a number of photos that include various head coverings.

Tunisia and Tripoli (North Africa)
In the sixteenth century, a black skullcap was in

vogue among North African Jews. It was still in use in 1850 for unmarried men. Married men had a turban with a black fez, and later a black scarf round a white fez. Jews in blue turbans are pictured from 1800. In 1880 they adopted the red fez, which had previously been proscribed for Jews. Around this fez they still wound the black scarf. Young men, however, gave up the turban. In Djerba a red round cap is worn.

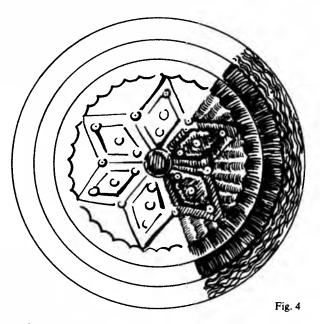
Algeria

At the end of the fourteenth century, many Jews from Spain fled to Algeria. The newcomers wore birettas, the native Jews turbans. Early in the seventeenth century Algerian Jews from Spain wore a round cap of Toledo needlework, Jews from France and Italy a hood, and those from Turkey yellow turbans. The indigenous Jews had a red cap, around which was wrapped a head cloth similar to the head coverings of the local Moors. In 1835 the Jews of Algeria used a small black woollen cap, which covered the back of the head. It was like a raised kippa and had a

pompon. Some still wore the turban, with a tassel hanging from it, a fashion popular among Jews. Children's caps were of blue velvet.

Morocco

In the first half of the sixteenth century Jews of Fez wore a black turban or a cap with some red material attached. In 1660 and at the end of the eighteenth century, Moroccan Jews were attired in black skullcaps, in contrast to the red caps of the Moors. Rabbis put a blue handkerchief around their caps. An English traveller in 1827 wrote that the Sultan charged the Jews of Mogadore a substantial sum for exemption from wearing a black skullcap. Some Jews wore turbans in 1780 and later. Numerous pictures and paintings showing them are available from 1781. Striking pictures of Moroccan Jews and their caps are given in the book-catalog of Lancet-Muller. We saw a Moroccan rabbi in Jerusalem wearing a hand-made dome-shaped kippa with narrow horizontal circular bands of bright contrasting colors. It was recently made





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(Fig. 36), a faithful copy of its Moroccan prototype. Berber Jews from the Atlas Mountains wear black caps and hoods. We noticed that the Nubians near Aswan wear caps very similar to those used by Moroccan Jews. They are fond of the pattern of parallel multicolored rings. They also favor brightly colored caps of coarse weave decorated with bold 6-pointed stars.

India

There is a drawing of Bene Israel Jews dating from 1830, with a man in a black skullcap. Ten vears later Indian Jews were wearing turbans. By 1900 the turbans were replaced by embroidered caps (Fig. 11). Baghdad Jews in India favored the turban. In Cochin the White Jews used white cotton skullcaps or turbans, while the Black Jews wore a red handkerchief on their heads. At the Kotel (Western Wall) we have seen black Cochins wearing a flat raised kippa made of a textile with brightly colored Insuperimposed and some dian patterns embroidery. These kippot are decorated with the little metal discs characteristic of Indian and Pakistan caps, and seen also in Turkestan caps (Fig. 12).

In Indian and Islamic communities the turban and the fez were popular. Originating in North Africa, the fez is a truncated cylinder of hard material without a brim. It was in vogue in Italy in the fifteenth century and from there reached the Balkans. From North Africa it reached Turkey and Egypt.

Persia, Afghanistan and Kurdistan

In pictures of Persian Jews of the seventeenth century the headwear is a turban, "Persian hat" (Fig. 1), or a round hat with an upturned brim. Turbans were still being worn by Persian Jews in

the nineteenth century and the first decades of the twentieth. In the Persian Kurdistan town of Senah, turbans were worn in the twentieth century and Kurdish Jews in Israel can still be seen in a kind of turban, the cloth having black stripes on a white background. Kurdish caps have striking colors and patterns (Fig. 13) and have influenced Persian designs. Persian hats and caps are varied and many patterns were adopted by the Jews (Figs. 14, 15). Some of the finest caps worn by Jews come from Iran, Kurdistan, Gruzia, Bokhara, and Afghanistan. Many are made by betrothed women and by wives for their husbands. Some lovely ones, authentic Jewish caps, come from Hamadan and nearby centers like Bana and Saqqis. Afghan hats and caps are sumptuously embroidered in dazzling patterns (Fig. 10). The Hamadan cap of Fig. 14 has a Kurdish pattern of rare charm.

2. CAPS OF JEWS OF THE WEST

Most of the Jews' caps that are seen in pictures, etchings, and prints are similar to the skullcaps of today. They are usually flat and black, sometimes raised, looking like wide discs, sometimes domed. As now, there are variations on these themes. The earliest known illustration of a Jewish cap or hat is reproduced in the book by Rubens. It comes from France and is attributed to the eleventh century. Another French cap picture is dated 1280. There is one from England in 1275. One from Spain in the same century depicts Rabbi Moses Ben Nachman in a dome-shaped kippa. The Kaufmann Haggadah (late fourteenth century) depicts an array of caps and hats. From Germany come many pictures particularly in a wide range of richly illustrated Haggadahs and festival prayer books. The earliest German Jewish cap portrayed is in 1396 from Coburg on a teacher (his pupil is hatless). Other early illustrations date from 1414 (the city

of Constance) and 1508 (Cologne, where Jews in synagogue wear caps). On a German seder plate of 1790, the figures are shown in caps.

Abarbanel of Spain (1438–1508) is depicted wearing a kippa, as is Isserlis in Cracow later in the century. There are examples from Austria in the seventeenth century and others from Pressburg (Hungary) and elsewhere in Europe in the eighteenth century.

Italy is a rich source of illustrations of Jewish costume, as in the Rothschild Haggadah of the end of the fourteenth century and in a Mantuan painting a few years later (explained by Roth in his *History of the Jews in Italy*). A Venice picture of 1629 shows a night cap. An Italian Sephardi Rabbi is depicted in a cap in 1735.

As for Holland, A. A. Rubens reproduces pictures from 1650 to 1695, particularly Sephardis with caps. However the Etz Haim Library of Amsterdam possesses earlier etchings of Yaacob Yehuda Leon in 1641 and of Menasseh Ben Israel in 1642, with caps, which were shown in the "Etz Haim Exhibition" in the Hebrew University Library in 1980.

From early in the nineteenth century numerous cap illustrations are available from Germany, Poland, Russia (including the Karaites' lambskin caps), and Lithuania. Some of the German and Polish festival caps were

elaborate with stylized patterns in gold thread reminiscent of some Bokharan styles, as in Figs. 17, 19. Various types of Polish caps are well represented in the charming book of M. Goldstein and K. Dresdner. The hats and caps of the orthodox comfortable German Jews are pictured by M. Oppenheim in a famous Frankfurt album of 1889.

Very orthodox Jewish men often wear a kippa under their hat. Non-Jewish men sometimes wore a hood under a hat, and the Jews a cap under a sudar.

It will be recalled that the high priest wore a plate of pure gold on his forehead (Exodus 28, 36). On it was engraved "Holy to the Lord." Some Jews at various periods had kippot on which were woven the same words.

3. HATS OF THE JEWS OF THE WEST Pointed Triangular Horned and Persian

The Jews did not develop a national costume. In their numerous migrations they often retained some parts of their previous costumes in their new countries of adoption, out of conservatism or out of poverty. The pointed hat (Fig. 18), and the horned "Persian" hat (Fig. 1) were historically the most important of the characteristic articles of apparel worn by medieval European Jews. The hat was brought





Fig. 18

by Jews to Poland via France and Germany. The Synod of Breslau declared in 1267 that Jews were to wear the yellow badge and resume the wearing of cornutus pileus, "which in their temerity they darest abandon." The earliest illustration of the pointed hat (or cap) can be dated as not later than the year 1097. It is depicted in the Stavordale Bible coming from northern France. However the pointed hat in twelfth-century France was probably not specifically Jewish.

The more usual forms of the medieval Jewish hat are well displayed on two figures on the bronze doors of San Zeno at Verona. Miniatures from the Admont Bible (about 1140) show the triangular pointed hat on Jacob and on Jews worshipping the golden calf. The spies from Canaan wear a triangular hat surmounted by a vertical rod (Fig. 16), in a German miniature of 1265. In a French miniature of 1250, Balaam wears the Jewish hat! In a painting by Dirk Bouts (c. 1465), one of the Jews gathering manna in the wilderness has a pointed hat. The hat shape is a variation of a Persian hat worn in Moslem countries by non-adherents to Islam.

The hat was a distinctive feature of Jewish attire in the eleventh-twelfth centuries. It was used as a design on seals, as in Zurich in the twelfth century and Augsburg in the thirteenth. By the fifteenth century the form was further modified and it sometimes resembled the Persian hat, an indented cone with a broad brim. In a miniature from a Hebrew Pentateuch of the last third of the thirteenth century, Moses, Aaron, and Hur wear the yellow "Persian" hat. Tobit in an English drawing (before 1225) is shown in the Jewish "Persian" hat. A modified form was seen in Germany in the fifteenth century. Other examples come from East France in the thirteenth century, Spain and the Darmstadt Haggadah in the late fourteenth, and Prague in 1526. At the beginning of the fifteenth century, a hood was often the favored headgear.

Drawings from thirteenth century France and Spain indicate that the pointed hat was not worn by most Jews. Many European Jews dressed like their non-Jewish contemporaries until they were ordered to wear the hat by the Council of Vienna in 1267. In Austria and several other European centers, including Gnesen, Breslau, Strasbourg, Jews then had to wear the pointed hat. There is a famous picture, widely reproduced from a Codex of Heidelberg, showing the troubador Susskind wearing a characteristic Jewish hat. In a German code of law of 1275, the Jews were ordered to wear the hat and it is seen in miniatures from Dresden in 1375. It was usually yellow, but in manuscripts





Fig. 20

with colored illustrations other hues are sometimes shown, among them white and red. The Jewish hat is not uncommon in German coats of arms. At Schaffhausen, near Constance, the Jewish Badge in 1435 was in the shape of a Jew's hat while in England, the badge took the form of the tablets of the law. (In England the pointed hat was retained for wear in the synagogue long after it went out of general use).

In the German Bird's-Head Haggadah, dating from approximately 1300, the birds wear the pointed hat. So do the figures illustrated in the Regensburg Pentateuch and Megillot, from about the same date. The Erna Michael Haggadah of the last quarter of the fourteenth century also has this hat in its illustrations. These three works are exhibited in the Israel Museum from time to time. Oddly enough, in the Laud Machzor of Southern Germany (c. 1290) the birds' heads have a pointed hat while many of the human heads are hatless. The human forms with birds' heads are strangely reminiscent of similar human figures with heads of animals or birds representing gods or Pharaohs, seen on the walls and statues of Egyptian temples dating from about 1500 B.C.E. to the times of the Ptolemies.

In fifteenth-century Frankfurt, the hat

prescribed for Jews had the form of a cone with a broadened base, a circular band above the base, and a pompon on top (Fig. 20). For just over a hundred years, the Jews of Portugal had to wear a yellow hat or hood. This was replaced by a red star in 1391. In Venice a yellow hat was obligatory.

The horned or pointed hat, and the hood (which became abbreviated to serve only as a head covering), probably had a common origin.

From the fourteenth century on, the Jewish hat began to go out of use. The hat itself became modified to include funnel-shaped forms, vaulted and helmet forms with slight points or no points, and long rolled shapes and hoods. The curved forms tended to supersede the pointed ones. In the fifteenth century Jews in Central Europe were forbidden to wear a cowl because it was in common use among non-Jews.

The Jewish pointed hat went out of use in Europe in the fifteenth century. In the Papal States it was replaced by another sort of colored hat until the time of the French Revolution. In other places Jews had to wear a badge which was replaced by a yellow hat on the orders of Clement VII in 1525. This hat was withdrawn after Jewish protests, but was re-introduced by Paul IV in 1555. He made the Jews in the Papal



Fig. 21



States wear a green beret, though he permitted a black hat in trading centers.

In 1266, a year before the Council of Vienna, a Church Council in Breslau decreed that Jews in the area of Gnesen in Poland should wear a special hat. The "Jewish hat" is seen in fourteenth and fifteenth century Polish church paintings, but a round hat with a brim is portrayed in an illustrated manuscript from the thirteenth century or earlier. In 1538 the Piotrkow Diet ordered local Polish Jews to wear, as a distinctive sign, a biretta or hat or some other headgear of yellow cloth. However, Jewish travellers while on the road were absolved. In a charming French miniature of 1250 Boaz and his workers are reaping with hats resembling inverted baskets.

Round or Conical Hats

After the eleventh century, Jews frequently wore a round or conical hat with an upturned brim (Fig. 21). It was usually of soft material and the whole of the upturned brim touched the base of the hat. An early illustration comes from Poland, but it is also seen in pictures from Italy, in a Rothschild manuscript of 1470, and in several of the famous Haggadahs from 1435 to 1879. This hat was much in vogue in Germany, as can be seen in other historic Haggadahs and

in a drawing of community leaders of seventeenth-century Worms. The hat was also in use in Holland, Czechoslovakia, Switzerland, and Russia. It is a simple development from the pointed hat to the conical hat.

Hoods, Cowls and Bonnets

Pictures of Jews in hoods go back at least to the thirteenth century. Early pictures come from Spain and from the Sarajevo Haggadah, whose figures wear monastic dress resembling cowls. In the fourteenth century, hoods appear in France; in the next century, in Italy and Germany; and in the eighteenth century in Amsterdam and Nuremberg. The earliest printed Haggadah dates from approximately 1500 and has an illustration of a figure in a hood. Russian nuns and pilgrims of the Greek Orthodox Church still wear black hoods similar to those in these illustrations. Some Arab and Druze women today arrange a large white cloth over head and neck in the form of a hood.

A cowl is defined as a garment with a hood that covers the head and shoulders, but has no sleeves. The garment was worn particularly by monks, yet it also turns up as Jewish clothing from the thirteenth century until 1755 at least. The name cowl is sometimes applied to the hood alone. A hood is defined as a covering of soft





material for the head and neck and can extend to the shoulders. It may be part of a cowl or cloak. Joseph Hahn (died 1637) regretted the giving up of the hood known as the matran or chaperon, which had been part of the Jewish dress. Since it covered the head and eyes it allowed full concentration when praying. This head cover was also known in Talmudic times.

A bonnet was worn by Jewish men as well as women, not infrequently with a hood. Illustrations come from Italy and Germany as early as the sixteenth century. A bonnet is usually made of soft material, and has no brim.

Spodics and Streimels

A fur-trimmed hat (Fig. 22) and a caftan were part of the Russian and Polish national costumes in medieval times. When the Polish gentry were discarding this apparel in favor of Western fashions, the Polish Jews gradually adopted this old-fashioned dress. By the eighteenth century this costume became typical of Hassidic Polish Jews. A skullcap could be part of this outfit, but other hats could be worn, alone or over the skullcap. These were usually the high fur hats trimmed with plush or fur (occasionally sable) and were known as the spodic (Fig. 23). The hat could be all fur and a special modification of the fur hat indicated that the wearer was a scholar. A flat cap with ear flaps was common, and a similar cap is worn today by children from the very orthodox quarters of Jerusalem and is one of the many head coverings seen at the Western Wall in the winter.

In Poland, especially Galicia and adjacent areas, the Hassidim wore the fur hat known as the streimel (Fig. 24) on the Sabbath and festivals. It has the shape of a disc with a fur brim. The one worn by rabbis is made from 13 sables' tails. Straus traces the history of the streimel. This hat, unlike the pointed one, originated in Europe. It was originally the head covering of the Varangians, armed warriors from Scandinavia who penetrated Russia by the ninth century. It was subsequently adopted in southern Russia, the Ukraine, and Poland by the sixteenth century. Another line spread to Scandinavia and then to Holland. We see the streimel on Jews in some of Rembrandt's paintings. In seventeenth-century Europe, it was not yet a specifically Jewish hat. When the Poles abandoned its use, the Jews clung to it. The Rabbi of Mattersdorf in Hungary in 1850 had a streimel for Sabbath and a boat-shaped hat for weekdays. A band of fur encircling a hat had been a sign of honor to the privileged and the rich in Russia and Poland. Hence the Jews were attracted to it. The Hassidim of Ger wear the spodic and it is a common hat in the Geula quarter of Jerusalem, where many Ger followers reside. Some dates and places of the spodic are indicated below. Pictures of the streimel are numerous and come from Poland, Lithuania, Russia, Holland, Germany, and Israel.

Pictures of Jews wearing the spodic appear from the second half of the eighteenth century in





Germany, Holland, Poland, Czechoslovakia, France and the US. A Sephardic rabbi in the US is shown in one in 1772. In the nineteenth century, Russia, Lithuania, Hungary, and England are added to this list.

Berets (Barrette, Biretta)

It was the beret (Fig. 25) that replaced the hood. This round, felt or wool headgear had been worn by the Basques of northern Spain, but it came to be worn by men of learning throughout Europe during the fifteenth and sixteenth centuries. The beret was initially the usual daily hat of many Jews, but it was slowly adopted for synagogues and was then popularly known as the "shabbes deckel." The beret has persisted until the present day with only slight modifications. The London Jewish Museum has an engraving dating from about 1800 showing several groups of men and two boys standing outside synagogue all wearing an early form of beret. Jews of Mattersdorf in 1850 wore a skullcap under a beret. However, late in the eighteenth century and especially in the nineteenth century, German Jews increasingly discarded distinctive Jewish dress and headgear.

Illustrations of berets are numerous. A very early one comes from fourteenth-century Spain. There is a 1514 example from Prague, followed by a number from this city over the years. Around the year 1600 we see them in Padua and Venice. From the seventeenth through the nineteenth centuries, the Jews of many major German cities wore berets. In the midseventeenth century, Rembrandt painted Dutch Jews with berets and berets were used in France and Switzerland about this time. A peculiar beret with ribbed frames was illustrated in Nuremberg in 1731. We have not seen a medieval beret picture from England.

Many Jewish communities drew up special

laws concerning dress. These laws originally were meant to curb extravagance and ostentation, to foster modesty, to forestall the envy and hostility of non-Jews, and later to counter the assimilation encouraged by adopting local fashions. In the laws of Ancona (1766), men's hats with brims were prohibited. However, Jews could have a narrow border of lace or gold with a little tassel on their beret. In Modena Jewish men were forbidden to wear plumes and other ornaments on their hats. The Emperor Joseph II abolished all the Jewish dress regulations in 1781.

Three-cornered Hats

In many places the beret in its turn gave way to the three-cornered hat (Fig. 26). It is seen in Italy in 1740 and often in the drawings and pictures of Oppenheim of 1866–1869, depicting comfortable Jewish families in Frankfurt on Sabbath and festivals and at circumcision and bar mitzvah ceremonies. By the end of the eighteenth century, this hat was losing favor but it held on until late in the nineteenth century. The chief rabbi of England in 1805 wore it at weddings but on Sabbath he used a spodic. The three-cornered hat was popular throughout Jewish communities of Western Europe in the eighteenth and nineteenth centuries. A rather similar hat but two-cornered was also in use.

Dutch Hats

A low and flat hat with a broad brim is seen frequently- in the paintings of seventeenth-century Dutch masters. Jews wore this hat or its various modifications in Holland and Germany in the seventeenth and eighteenth centuries. It is seen in an illustration from a Sulzbach Haggadah and in the Schocken Bible both about the year 1300. It is also depicted in Spain in the fourteenth cen-

tury Kaufmann Haggadah, the Prague Haggadah of 1526, France in 1750, in Leghorn in 1878 and later in Hungary and Palestine.

A felt hat with a broad brim whose crown may be either tapering or cylindrical was also widely popular among European Jews from the seventeenth to the nineteenth centuries. We see examples in Holland in the latter half of the seventeenth century, Venice in 1629, Prague in 1650, Denmark in 1800, Nancy in 1810, Rome and Leghorn in the first half of the nineteenth century, and Odessa and Lithuania at various times. It is drawn on a Hungarian seder plate of the nineteenth century. A felt hat with a partially upturned brim was worn by Belgian Jews in 1528.

Other Hats

Other kinds of hat have been seen on Jews less frequently. A round hat with a flat top but no brim is seen in northern Italy in a picture from the thirteenth or fourteenth century, in Spain in 1430, and in England in 1904. Turbans on Jews were known in Europe too, as in Italy (1601), Barcelona (1345), and the Netherlands (1400). They also appear in the earliest illustrated printed Haggadah.

Only eight leaves of this Haggadah have been collected and its place of origin and date can only be surmised. It may come from Spain or Portugal before the Expulsion of 1492 or from Spanish exiles in Salonica or Constantinople in the early sixteenth century. A leaf shows a seder scene with the guests at the Passover meal. One wears a turban, one a conical hat, and two have flat soft hats with brims.

Turbans were also portrayed in sixteenthcentury Worms and on a 1790 German seder plate. A cylindrical black hat was worn in Portugal in 1466. The fez (tarbush) was depicted in 1492 in Florence. A red hat lined with black was compulsory in Venice in 1688.

Group portraits in some Haggadahs, illustrated manuscripts, drawings, and paintings, show different kinds of hat among the group (as in the Kaufmann and Darmstadt Haggadahs). Occasionally some of the persons are bareheaded. Delightful drawings of men in various costumes and hats are found in the margins of the Prague Haggadah.

The Jewish Encyclopedia, published by Funk and Wagnalls, illustrates thirty-one various men's hats and four kinds of caps. The thirty-one varieties belong to no more than twelve different types, which have been described above (The Encyclopedia Judaica gives the identical pictures). A. H. Godbey's The Lost Tribes: A Myth provides photographs of Jews from all over the world and of members of tribes and communities in remote areas who practise some Jewish rites. The photographs show interesting caps and hats, many of them rare.

Hats and caps have made an imprint in literature. Harrison (1960) published A History of the Hat. Shalom Aleichem has left us a story "On Account of a Hat," and Agnon one on the cap "Peace of His World." The cap story is devoted to the struggle between those who are pro-kippa and those anti-kippa, reminiscent of Swift's tale of a community divided into those who open the broad end and those who open the narrow end of eggs.

Although some different hats were always in vogue among Jews at any one time, there is usually a hat characteristic of particular centuries. In the thirteenth century it was the pointed hat; in the fifteenth, the hood; in the sixteenth, the soft Swedish hat with the broad brim; in the eighteenth, the three-cornered hat, followed by the two-cornered; and in the nineteenth, the felt hat. Then came flat hats with

peaks, the worker's hat, and now the knitted kippa.

Some engaging pictures of the headdress of Jewish brides, bridegrooms, their families and their wedding guests are collected in S. Pappenheim's 1977 The Jewish Wedding.

A remarkable photograph in Yaakov Salomon's 1980 book, *In my own Way*, shows the family in Jerusalem in 1906 that provided some of the founding fathers of modern Israel. The head of the clan, Yoel Moshe Salomon, is seen in a kippa, as are four toddlers (grandchildren or grandnephews). Of the other men, one wears a fez and two the flat broadbrimmed hat of yeshivahs. The rest of the men wear Homburgs. Fruma, the wife of Yoel Moshe has a silk scarf covering every hair of her head. Five other women also have head scarves. The rest of the women appear bareheaded, brave independence for those days, or wearing a sheitel (wig).

Although most Jewish hats are on the way out, certain caps remain popular. The use of the kippa is spreading.

One sees many yarmulkes, especially in Jerusalem. This Yiddish word may go back to Polish though it may have its origins in the Hebrew words Yere Malka "Fear (respect) of the King (of Heaven)." (This was told us by Mrs. Batya Rabin of Jerusalem). It recalls the mother in the Talmud telling her son to cover his head so that the fear of Heaven would be upon him. A. Duker, the historian of Polish Jewry, says "yarmulke" is a word of Turkish origin, and that he has confirmatory documents.

The tembel, the simplest form of conical soft hat is popular today in Israel with members of kibbutzim, schoolchildren, workers, hikers, and tourists.

Hatters should take off their hats to the Jews for keeping them busy in these years of fickle fashion and tendency to bareheadedness.

PART TWO

DAVIS COLLECTION OF CAPS OF THE JEWS

CHAPTER V

THE EASTERN WORLD

Persia (Iran)

Persia is the land of the classically beautiful hand-made cap. The gems of caps from Bokhara, Afghanistan, and India owe much to Persian influence and tradition (at various periods in history, Bokhara and Afghanistan were parts of Persia, and Indian art in general owes much to Iran). Various regions of Iran are with characteristic textiles. associated embroidery, and decorations, which, like regional carpets, have a stamp of their own. Iranian Kurdistan, Hamadan, Tabriz, and Isfahan stand out for their decorative caps. The caps that the Jews of these areas wore, particularly on festive occasions, were the handwork of the local women. These had undoubted regional affinities, but the Jews selected certain favorite styles and patterns for their own use and rejected certain geometrical configurations (for example crosses), and Jewish styles emerged.

The six-pointed star (Magen David) was and is a widely used Moslem decoration, but Jews adopted it and developed it into a characteristic Jewish emblem. Scholem states that the Magen David made its way from Europe to oriental Jewry and it appears on some Persian Jewish caps. Occasionally the five-pointed "Star of Solomon" and eight-pointed stars are seen. Our collection includes a Jewish cap with an eight-pointed star, in contrasting colors, from Isfahan.

We have illustrated a remarkable cap made and worn by a Jewish family in Hamadan (Fig. 14). The cap decorations show a strong Kurdish influence and include birds and flowers in vivid colors. Our cap has a white background but we have seen the almost identical decorations in a similar Hamadan cap of purple background, the same distinctive purple shown on tallit corners from this area that we described in *Jewish Folk Art* Fig. XIX. The same purple is used in Purim charts and embroidered cloths from this area and in adjoining Kurdistan.

In Fig. 15 in the present volume, we show a house cap from Tabriz, the second largest city of Iran. The same motifs and colors with variations occur in a series of caps from here. The colored threads make up a rich pattern, including ovoid forms, which are said to represent "still waters" The *boteh* pattern (called Paisley in Western styles) and the hour-glass design figure prominently and the white wavy line could represent cloud bands.

The cap from Bokhara (Fig. 29) is also known in North Persia. Notice the decorative use of the widespread popular bóteh. Various authorities give this symbol different names and meanings, among them the pear, flame, fir cone, crown jewel, palm leaf, river bend, water pitcher, feather, bouquet, and almond (nut). The exact significance of this symbol and many others has been lost in time, but they are reproduced faithfully on caps in various modifications and are also much used in oriental carpets and textiles. The boteh was adopted in Scotland where it became naturalized, as it were, and known as the Paisley pattern. It is clearly seen in the Georgian cap (Fig. 6) and it is the leading motif on the Indian cap (Fig. 11).

We have a delightful example that belonged to a Jewish youth from Tabriz. It is a stiff, unfoldable, dome shaped cap with ribs (similar to Fig. 119 of Westphal-Hellbusch), and the major motif is a hand-stitched *boteh*.

We have illustrated (Davis and Davis, 1977, Fig. XVI) a charming Persian cap made up of

'knots' often grouped into clusters resembling bunches of grapes.

The Jews of Meshed, a Persian holy city, were forcibly converted to Islam in 1838. Some of them continued as crypto-Jews, practising Moslem rites in public and Jewish rites in secret at home. Many Meshed Jews, including crypto-Jews, fled to Azerbaijan, and Turkestan and their mountain areas, and a colony came to Jerusalem. They introduced varieties of the Persian cap worn by Jews. One type is as shown in Fig. 29, but blue typifies Meshed.

Turkestan

Turkestan, the region in Central Asia (between the Caspian Sea and China), embraces the Soviet Kazakh, Uzbek, Turkoman, Tadzhik, and Kirghiz republics. Some Jews there are of native Bokharan origin; others are European. Some 10,000 Jews lived in Turkestan in 1844, many of them dyers and silk merchants. Many lived in the Bokharan province of Uzbek. Samarkand, the capital of another Uzbek province is an ancient city with the greatest concentration of Bokharan Jews. It is an important caravan center between Russia, China, and India. Benjamin of Tudela, a tireless traveller in the last third of the twelfth century, reported that there were 5,000 Jews in Samarkand. In 1939



there were 20,000 Kazakh Jews and 50,000 Uzbek Jews. Bokharan Jews founded a colony in Jerusalem in 1893 and others followed them to Palestine.

Bokharan caps (Figs. 2-5) can be pinpointed and identified without difficulty, but different Jewish caps come from various parts of this vast area. Turkmeniia is the region between Bokhara and North Persia, and it could well be that many of the Turkestani caps (apart from the Bokharan), come from here or from North Persia (it is possible, though, that some of our informants have confused Turkoman with Turkestani).

One cap we have, said to come from Turkmeniia, is a heavy, dome-shaped skullcap. The cloth is covered entirely by small cylindrical glass beads in contrasting colors. The Israel Museum has a Hanukkah lamp decorated with similar beads.

The most beautiful kippa we possess (Fig. 9), said to come from Turkmeniia, may well be Persian. It is made entirely of thread, in exquisite colors, and is an integrated galaxy of small geometric motifs. It could only have been made by someone in love, and the finished product was fit for a prince. It was bought in Jerusalem in 1950, long before the influx from the Tashkent area, and may have been brought to

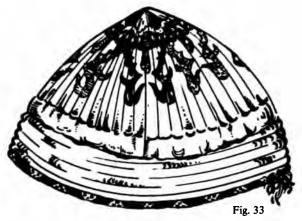
Israel by an Iranian Jew. Comparison of the cap in Fig. 12 with those exhibited in the Israel Museum as coming from Turkestan suggests that it is Turkestani, but we cannot identify the region in Turkestan. It is a stiff, flat-topped cap with charming and unusual decorations. The metal sequins that decorate this cap are often seen on Indian and Pakistan caps and in modern Georgian caps (Fig. 8) but are uncommon in Bokharan and Afghan kippot. The sequins are used with greater economy and artistry in the Turkestani caps.

Fergana and Osh (southeast of Tashkent) are important centers for characteristic handsome caps. On a base of wool or silk material, threads make a vivid pattern (Fig. 30, Fergana; Fig. 31, Osh). Likewise the picturesque quilted Jewish cap is a feature of the area (Fig. 32). The pattern above the border is repeated 13 times and has been thought to correspond with the 13 Principles of the Faith of Maimonides.

From Khiva, on the western border of Uzbekistan, came the jolly woman's cap of Fig. 33.

It is of interest that the threads and patterns on Israel Druse caps are not unlike the Jewish and Moslem Fergana caps. The ceremonial caps of some Christian sects in the Old City of Jerusalem resemble Bokharan caps, except that





the cross is an integral part of their pattern. The festive caps of some African states and areas, such as Uganda and Nigeria, use geometrical patterns similar to those in the quilted caps from Osh and Fergana.

Those interested in the details of the materials of oriental caps, stitching, threads, patterns, area and period of production, motifs and their meanings (quite often views are controversial), and where they were marketed should study the books of Westphal-Hellbush and Soltkahn (1976) and Lancet-Müller, and consult Zohar Wilbush of the Israel Museum. Reuben Kashani of Jerusalem has published brief, interesting and well-illustrated books on several of these Jewish Asian communities. These books include pictures of costumes.

Bokharan Men's and Women's Caps

The Bokharan Jews came to Turkestan from Persia over the centuries. They speak a Persian dialect with Turkish and Hebrew additions. Jews were known in Bokhara in the thirteenth century and they, too, probably came from Persia. During the seventeenth and eighteenth centuries, they lived an independent cultural life, which began to decline until refugees from Meshed in 1839 helped revive their Jewishness. The community had many traders and craftsmen, especially in the silk trade. They were visited by Moses Montefiore and were said to be the one Jewish community that refused a gift of money from him.

When we arrived in Jerusalem in 1945, the Bokharan Jews were still mostly concentrated in their compact quarter with the well-built stone houses of esthetic façades. On Sabbath and festivals, and at weddings, the members of the community wore magnificent caps dating from the end of the nineteenth and the beginning of the twentieth century and sumptuous robes in

glorious designs, colors, and threads. Each member of the Bokharan musical band wore a striking traditional cap. As the years passed, collectors snapped up nearly all available caps and cloaks, and the band began to wear inferior caps. With the Russian Jewish influx from the Tashkent area in the 1960s and the Russian and Georgian wave of immigrants to Israel in the 1970s, many recent editions of classical caps reappeared in the shops and markets. The caps were reproductions of those in use at the beginning of the century, although the dyes were inferior and the workmanship less expert. However the patterns were exact representations of the former ones.

We have published illustrations of some of our Bokharan caps. The poster of the grand Bokhara Exhibition in the Israel Museum in the winter of 1967-68, showed three of our caps and they are illustrated in Lancet-Müller (1967). One of them is Fig. 5 of the present book. Lancet-Müller also reproduces our remarkable handstitched woman's hat with queue, virtually identical with one in Westphal-Hellbusch. The motifs are classical, and include the boteh, rosettes, and birds. The border decoration is an S shape incorporating triangles for good luck.

Two more women's caps with queues, made of silk, have been published by us (Figs. VII and VIII in *Jewish Folk Art*). These also show the *boteh*, flowers, birds, and pomegranates. Another woman's cap is very well known. It is of the same shape as most of the men's caps but made entirely of gold thread in a close interlocking pattern with a traditional Bokharan border.

In Fig. 5 we depict a folding tent-like cap made of velvet, embroidered with a recurrent pattern made up of flowers, birds, cloud bands, and boteh. Another classical kippa is common to North Persia and Bokhara, and is shown in Fig. 29. The pattern is based on the boteh of various

sizes and groupings. The usual type of handstitched Bokharan cap is shown in Fig. 2 with simplified shapes in different colors representing birds and horns. Two Bokharan hats featuring the Shield of David are pictured (Figs. 3, 4). The one in Fig. 4 is worked in silver thread.

The motifs on Bokharan caps are those popular on oriental carpets from Turkestan. Turkey, and Persia. In addition to the boteh, there are birds, geometrical designs, and flowers (lotus, lily, iris, carnation, and tulip). We see baskets, jugs, lamps, beads, combs, clouds, shells, crescents, swastikas, diamonds, hourglasses, latch hooks, zigzags (meaning water), eggs, mountains, octagons, animals, serrated leaves, vines, trees, and stars. The swastika is thought to represent the sun (compare the sunwheel). The octagon symbolizes the universe. The hour-glass signifies air and water.

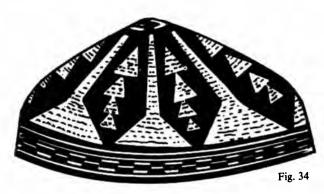
It will be recalled that at the end of the nineteenth century, the Moslems of Bokhara wore turbans. Jews, forbidden to wear them, wore caps and hats instead. The factories shops and markets of Uzbek manufacture and sell striking caps, which used to be hand-made by the maidens of the families. The caps reach Tashkent the capital from a wide area of Central Asia, while caravans bring caps from as far afield as Georgia and Azerbaijan. We have caps

from Kenya and the Aswan area using geometrical motifs similar to the triangular ones in Bokharan caps.

Georgia and Azerbaijan

Georgia is a Soviet Republic in the Caucasus, bordering northeast Turkey. Its capital is Tbilisi (Tiflis). Jews have lived there for nearly 2000 years, but began to emigrate to Palestine in 1863, and seventeen hundred arrived by 1921. There is a Jewish ethnographic museum in Tbilisi. Georgian Jews wear distinctive caps with rectangular folding sides and a triangular top. One variety is of black cloth decorated with the boteh in white thread (Fig. 6). Other hats are of the same shape but plain velvet, in green, red, and other colors. In contrast with these plain patterns are caps of the same shape with a mosaic of harmonious colors, often in floral patterns (Fig. 7). Another group is quite fancy (Fig. 8) but cruder than the counterparts from Bokhara, Persia, or Turkestan. Georgian and other immigrants from the USSR have in recent years brought hundreds of characteristic kippot to Israel. In 1980, however, the flow of immigration from the Soviet Union was reduced to a trickle and it became harder to acquire good Georgian kippot.

East of Georgia, divided between the USSR





and northwest Iran, is Azerbaijan. In its mountains reside Jews who look and dress like Moslems but who cling to Jewishness and Jewish rites. The Iranian part of the area borders on Kurdistan, and the Kurdish influence is strong.

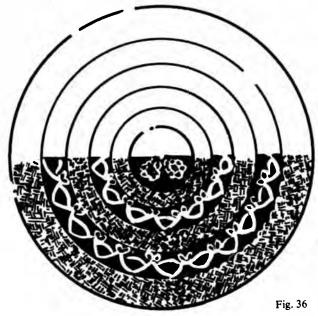
We have a Jewish infant's cap from Azerbaijan used in the circumcision ceremony. It is a creamy white knitted cotton cap, dome shaped, and big enough to cover the head of a child of ten. Parallel to the border runs a narrow line of black thread, reminiscent of the cloud-band symbol. The cap is simple and practical, and the unimaginative but neat. Kurdish style Presumably it belonged to mountain Jews. The cap should be compared with that used in the circumcision ceremony of the infant in Germany (see section on Poland and Germany).

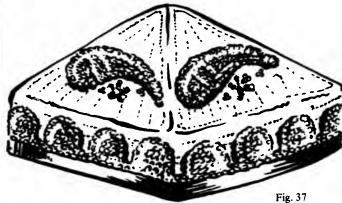
Kurdistan

Kurdistan is the mountainous region in adjacent areas of present-day Iran, Iraq, and Turkey. Kurdish Jews speak an Aramaic dialect, which is close to Talmudic Aramaic. The trickle of Kurdish Jews into Palestine swelled after 1948, when most of them settled in Israel. The men wear a characteristic folded white headcloth with a gray checkered pattern. The women have a cloth folded round their heads.

The Kurds, particularly the Persian Kurds, have introduced some decorative caps into Israel. One type is shown in Fig. 13. The geometrical design is simple and effective, and the colors pleasing. Segments in the dome show "diamonds." There are numerous variations on these themes. See Fig. XVII in Jewish Folk Art for an example of a floral-patterned dome. In Fig. 34 the pattern is simplified further into graded steps and is popular in Syria. The Israel Patish hat (Fig. 35), described later, has an affinity to this genre. The Hamadan kippa that we have described (Fig. 14) reflects a powerful Iranian Kurdish influence. Another characteristic Kurdish Jewish cap is covered with knitted flowers in blue or red.

Our informant on Kurd headgear has spent years with Iranian Kurdish Jewry in Kurdistan and the adjacent areas of Iran and can say to which particular town or area a given cap belongs, be it Saqqis, or Mehabad or Senah. Our





Hamadan Kurd kippa was exhibited among other kippot in the Israel Museum 'Jews of Kurdistan' exhibition in the summer of 1981.

Afghanistan

Afghan Jewish caps make up the most beautiful part of our collection. They are stiff, domeshaped caps. The ornamentation from the point of view of pattern, design, and workmanship is of a supreme standard. The choice of colors is faultless. The border bands owe much to Bokharan styles, but they tend to be broader, simpler, and worked for the most part in gold thread. Fashion and jewelry designers have much to learn from the remarkable range of themes on these caps. Indeed, one leading London fashion designer offered to buy this part of our collection for professional use, but was refused. We show one design in Fig. 10, and have published another in color in Fig. XV in Jewish Folk Art. A research worker in the Israel Museum has photographed and cataloged these caps, which are now difficult to acquire. All the recent ones we have seen for sale were in irreparable condition.

India, Yemen, Morocco and Turkey

The Jews of India, mostly concentrated in Bombay and Cochin, could pick caps from a large range of native Indian ones. They indeed did so, and chose those closest to Jewish interest, as the one in Fig. 11. Flowers and the boteh dominate the decorations. The Bombay Jews of Iraqi descent wore turbans for many years, (Iraqi Jews often wore turbans). The Cochin Jews favored caps made of brightly-colored textiles or plain black kippot, some with pompons and others with tassels.

In Pakistan many types of cap (as well as carpets) are copied. The woolen Moroccan cap of Fig. 36 is similar to ones in Nubia and obtainable in a Pakistan variation. The boteh is popular. We have a green fez decorated with a crown, birds, and a tassel attached to a five-pointed star. It was popular with Moroccan barmitzvah boys, but was not specifically Jewish.

Authentic ceremonial Yemenite caps are virtually unobtainable in Israel. We handled one, the type pictured by Bossert some 30 years ago, but the owner would not sell and it gradually disintegrated in his home. It was dome-shaped and hand-stitched in the pattern of little rectangles in contrasting colors, as in Bossert. The Yemenite elders still wear plain black skullcaps or round checkered cloth caps decorated on top with red circles.

Turkish Jewish kippot are not characteristic. We own a handsome one in green velvet with large *botehs* or crescents superimposed in silver beads (Fig. 37).

T'fillin Textual References

Exodus 13:6-9 (the context is in italics)

ו שָבְעַת יָמֶים תּאֹכַל מֵצְת וּבִּיּזם הַשְּׁבִיעִׁי חָג לַיֹהוְה: ז מֵצוֹת ֹיֵאָבֵׁל אֵת שִׁבְעַת הַיָּמֵים וְלֹאֹ־יֵרָאֶּה לְדְּ חָמֵץ וְלֹאֹ־יֵרָאֶה לְדֶּ שְׂאֹר בְּכָל־נְּבָלֶדְּ: ח וְהִנַּדְתָּ לְבִּיְדְ הַהְוֹא לֵאמִר בַּעֲבְוּר זָּה עָשָּׁה יְהוָה לִי בְּצֵאתִי מִמִּצְרֵיִם: ט וְהָיָה לְדְּ לְאוֹת עַל־יֵדְדְּ וּלְזִכָּרוֹן בַּיִן עֵינֶידְ לְמַעַן תִּהְיֶהְ תּוֹרַת יְהוָה בְּפִידְ כִּי בְּיָדַ חַזָּלֵה הוֹצְאָדְ יְהוָה מִמִּצְרֵיִם:

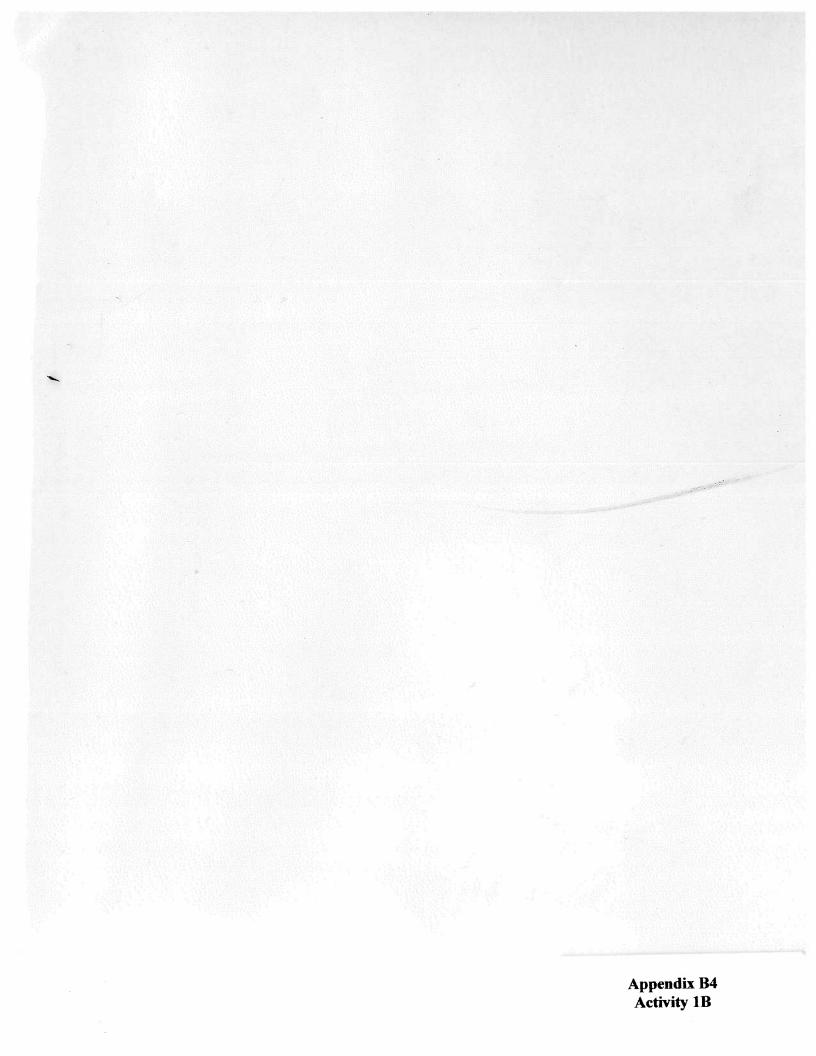
Seven days you shall eat unleavened bread, and on the seventh day there shall be a festival of the Lord. Throughout the seven days unleavened bread shall be eaten; no leavened bread shall be found with you, and no leaven shall be found in all your territory. And you shall explain to your son on that day, 'It is because of what the Lord did for me when I went free from Egypt. And this shall serve you as a sign on your hand and as a reminder on your forehad-in order that the Teaching of the Lord may be in your mouth--that with a mighty hand the Lord freed you from Egypt.

Deuteronomy 6:4-8 (Part of the V'ahavta)

ד שְׁמַע יִשְׂרָאֵל יְחֹנָה אֱלֹהֵינוּ יְהֹנָה | אֶחֵד: הּ וְאָהַבְּהָּ אֵת יְהֹנָה אֱלֹהֻיףּ בְּּכָל־לְבְבָּךְ וִיְהָיִּה הְיִּבְּרִים הָאֵלֶּה אֲשֶׁר אֵלֹכֵי מְצַוְּךָּ בְּּכָל־לְבְבָּךְ וּבְּכָל־מְאֹדֶף: וּ וְהִיֹּי הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֵלֹכֵי מְצַוְּךָּ הַיִּיִם עַל־לְבָבֶּךְ: ז וְשִׁנִּנְתַּם לְבָנֶיף וְדִבּּרְתָּ, בָּה בְּשִׁבְתְּךָ בְּבֵיתֶּךְ וּבְלֶכְתְּךָ בַּדֶּרֶדְּ וְהָיִיּ לְטְטָפִׁת בַּיו עֵינֵיךְ וְבְּלֶּכְתְּךָ לְאַת עַל־יָדֶדְ וְהָיִיּ לְטְטָפִת בַּיו עֵינֵיךְ וְבְשָׁכְבְּךָ וְאָלִת עַל־יָדֶדְ וְהָיִיּ לְטְטָפָת בַּיו עֵינֵיךְ

Hear, O Israel! The Lord is our God, the Lord is one. You shall love the Lord your God with all your heart, with all your soul and with all your might. Take to your heart these instructions which I charge you this day. Impress them upon your children, Recite them when you stay at home and when you are away, when you lie down, and when you get up. Bind them as a sign on your hand and let them serve as a symbol on your forehead;

Appendix B4 Activity 1A

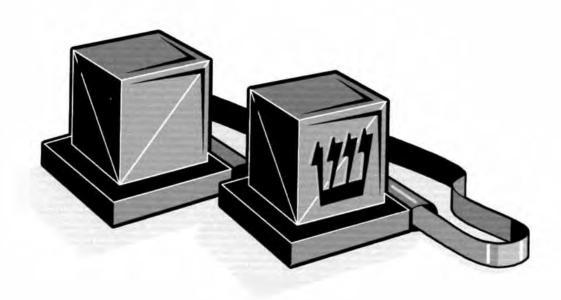


T'fillin Modern Interpretations

"The t'fillin are personal statements of our committing our deeds and thoughts to God." *Etz Chayim*, 1026

"The donning of t'fillin is also intended to be a concrete expression of this acceptance of God's kingship." (Hammer, 23)

"Judaism lays great stress upon actions and tries to achieve the fullest expression of its beliefs and ideals though actions that concretize our faith, as well as through thoughts and words. Thys the tradion was not content with reciting the words of the Shema but devised an action symbol to concretize it and all that ti represents: the t'fillin. The t'fillin, wound around the forehead and the arm consecrate our entire body, indeed our entire being, to the service of God." (Hammer, 255)



Ms. Choreography

Getting the SHEL YAD On

1. Take out the SHEL YAD (the For the



Hand box) first.
Leave the other in
the bag. Unroll the
strap. (Option:
Kiss the TEFILLIN
as you take each
of them out). Take
off the cardboard
cover and replace

it in your TEFILLIN bag.

2. Put the SHEL YAD on the arm muscle of your "weak hand." The box should hang from the strap, and be tilted slightly towards your heart.



- 3. Tighten the strap and say the first BRAKHAH: לָהָנִיתַ תִּפְלִין.
- 4. Now wrap the strap of the TEFILLIN



SHEL YAD around the forearm seven times. And then loosely wrap the rest around the palm of the hand, temporarily. This is to be done without speaking.

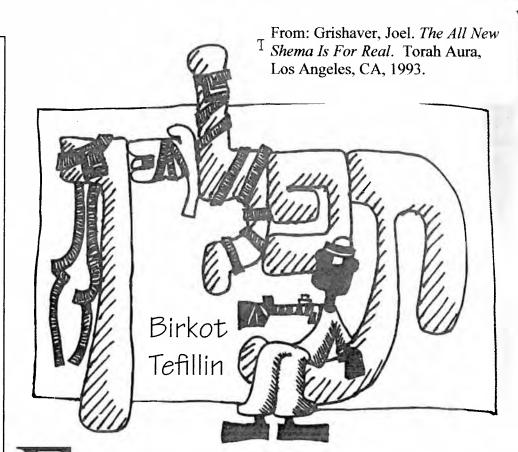
Putting on the SHEL ROSH

- 5. Next, take out the SHEL ROSH (the For the Head box). (Kiss it and put it's cardboard cover back in the bag.)
- 6.Say the second BRAKHAH, על תְפָלִין

and then place it over your head.
The knot should be on the bone at the back of the head and the box should rest on your forehead just above your eyes.



The straps should hang over your chest on either side of your neck.



ven though we put on our TALLIT and TEFILLIN at the beginning of the service—they are really SHEMA-centered objects. Judaism has always been into THINGS. It believes that if you believe in someTHING, especially someTHING really abstract, you ought to find a way to TOUCH and FEEL it. Therefore, the Torah commands us to take an idea—GOD is ONE—write it down, roll it up, and nail it onto our HOUSE. This allows us to touch the idea every day, have feelings about it, and REMEMBER the reality of the abstraction every single day. We call this THING which let's us feel the IDEA that GOD is ONE a MEZUZAH. Likewise, when the SHEMA parts of the TORAH tell us to wear this idea on our SLEEVE, and set it like a RAIDER's logo over our eyes—the rabbis go literal, making the words into a set of THINGS: TEFILLIN. Because nailing boxes on your arm and your forehead isn't practical, TEFILLIN use leather straps. HOWEVER, they really are just a body MEZUZAH.

The Core Kavanah I: IMAGINE that God is putting hands on your head, just like a parent giving a Shabbat blessing to children. God says, "This is a good KUP. You are smart. You'll achieve much." Then God grabs your arm and says, "Strong, too. May you think about making things the best they can be. And, may you use your strength to bring peace and prosperity, justice and freedom to all."

Then God says, "I have faith in you. You know, I put on TEFILLIN, too (Brakhot 6a) Where your TEFFILIN talk about loving Me, and doing My MITZVOT, My TEFILLIN talk about My hopes for you. We have much work to do together. I love you."

בַרוּדְ אַתַּה, יהוה אַשֶּׁר קדשנו בִּמִצוֹתֵיו

Praised are You, ADONAL our God, Ruler of the Cosmos The One-Who-Made-us-Holy with the MITZVOT and made it a MITZVAH for us...

ואַנַנו...

.לְהַנִּיחַ תִּפְלִין... to put on TEFILLIN.

... about TEFILLIN. ... about TEFILLIN.

בַרוּדְ שָׁם כִּבוֹד מַלְכוּתוּ,

Praised is the NAME. The One-Whose-Honored Empire

לעולם נעד.

is Eternal.

ואָרַשִּׁתִּידַ לִי לְעוֹלֵם.

I will betroth YOU to ME forever.

וָאַרַשְׂתִּידְ לִי בְּצֶדֶק,

I will betroth YOU to Me

in righteousness.

ובמשפט ובחסד וברחמים:

in justice and in kindness

and in compassion.

ואַרשִתִּידְ לִי בָּאֱמוּנַה,

I will Betroth YOU to Me

with faith

וַיַדַעַתָּ אָת יהוה.

And YOU will know ADONAL

Hosea 2:21-22

The Core Kavanah II: ONE is a big idea in Judaism. ONE God. ONE humanity. ONE right way to treat everyone else justly and compassionately. Putting on TEFILLIN, especially the part around your ring-finger, is reNEWing your vows to the ONEness. It is a kind of daily re-marriage to God and all God demands.

The Core Kavanah III: Think of TEFILLIN as God's logo. We wear stuff with team symbols or corporate graphics on our chests, on our sleeves, on our backs, on our key rings, and between our eyes. What COKE, GUNS 'N ROSES, and the DODGERS do with hats and T-Shirts, the TORAH asks us to do with the SHEL ROSH and SHEL YAD.

Finishing the SHEL YAD

7. Now comes the spelling lesson. We are



aoina to turn the straps of the TEFILLIN into one of God's names. SHADDAL (This is like shoe tyingmuch easier to show in person than to describe in

a book.) Also, there are several alternative wrapping styles. This is mine, conventional Ashkenaz.

Make a SHIN with the vortex resting between your thumb and the rest of your hand.

The third wrap should go between your 4th and 5th fingers.

Make the DALET by bridging to your "ring finger."

The YUD is considered to be the hanging knot and end on your SHEL YAD.

8. Next comes the marriage ceremony. You do a series of wraps around your ring finger. Recite the HOSEA text,



ואַרשתיד, which is all about having a MONOgomous relationship with the ONE GOD, thereby showing your MONOtheism. Finish the wraps and tuck the ends in.

- 9. After services, undo the TEFILLIN in the same 3 basic steps.
- P.S. TEFILLIN is best learned from a person, not a book.







190



189 GERMANY: 1734 [JEW DRESSED FOR PRAYERS]

Engraving

Rubens (ii) 1150

He wears tallith, arba kanphoth and tephillin.

190 GERMANY: 1733

[WEDDING]

Woodcut

From Minhagim, Frankfurt a/m 1733

The women wear the viereckiger schleier (square veil) and ruffs, both typical features of Jewish dress. The men are in barrettes and ruffs.

191 GERMANY: Nuremberg 1731

[A BUSINESS TRANSACTION]

Engraving

From J. J. Beck

The Jews are bearded and wear deep pleated collars, cloaks and unusual barrettes with ribbed frames.

192 GERMANY: Fürth 1734

[WEDDING PROCESSION]

Engraving

Rubens (ii) 1170

The mothers of the bride and bridegroom wear their marriage belts and each is in a fret head-dress made of silver and gold trellis work. The other women are in horned head-dresses, ruffs and synagogue cloaks. The men wear the typical Jewish dress of the period.

193 GERMANY: Nuremberg 1731

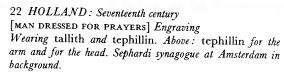
[PRAYERS FOR NEW MOON]

Engraving

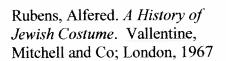
The barrettes, cloaks and ruffs are similar to those worn by Jews in other parts of Germany.

Rubens, Alfered. A History of Jewish Costume. Vallentine, Mitchell and Co; London, 1967





23 RUSSIA: Nineteenth century
KARAITE TALLITH AND BAG. From the Jewish Encyclopædia.







175 GERMANY: Frankfurt a/m 1614

[PLUNDER OF THE GHETTO]

Engraving

Rubens (ii) 1581

The Jews wear the Jewish barrette, the Jewish ruff and the Badge. Their women wear the ruff, the Badge and bonnets with ears.

176 GERMANY: c. 1650

NEUE SCHWARM GEISTER-BRUT

Engraving

A satire attacking Quakers and other sects. The Jew (No. 4) is identified by his ruff.

177 GERMANY: 1692

[PREACHING IN SYNAGOGUE]

Woodcut

From Minhagim, Dyhernfurth, 1692

The men in berets (barrettes), ruffs and sleeveless gowns (sarbals) all of which were characteristically Jewish. The rabbi's gown has deep sleeves.

178 GERMANY: 1694

[TALLITH, TEPHILLIN AND ARBA KANPHOTH]

Drawing

From Encycl. Judaica X

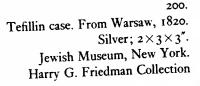
The man wears tallith and tephillin; the boy has the flat round Jewish hat (barrette) and arba kanphoth. Both wear the Jewish ruff.



178

Rubens, Alfered. A History of Jewish Costume. Vallentine, Mitchell and Co; London, 1967

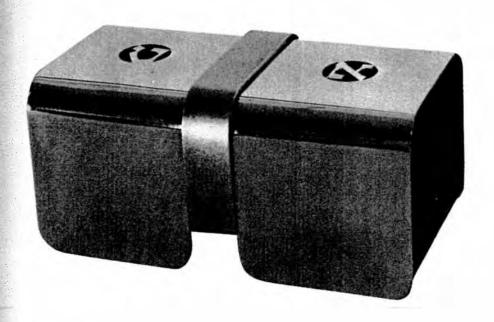
Karnof, Abram. Jewish Ceremonial Art and Religious Observance. Harry N. Abrams, INC; NY.





taken the responsibility for this child's conduct from me"; the mother weeps for joy, and, in some places, her friends throw raisins and candies at the proud young man. The "man" is now recognized as a member of the minyan (quorum of ten required for a congregation), and he acquires two most important possessions, which henceforth symbolize his commitment to Judaism: his talit (prayer shawl) and his tefillin (phylacteries).

The talit is a rectangular mantle worn by Jewish men during morning prayers. It may be woven of white wool or silk, with blue or black stripes running crosswise at the ends. The Orthodox prefer a coarse weave of partly bleached lamb's wool. A whiter, finer wool cloth is also favored, but silk seems to have the ascendancy in many Conservative synagogues. The talit varies in length, depending on the Orthodoxy of the congregant. At each of the four corners hangs a set of four threads, or fringes, tied and knotted together in a prescribed pattern. These are the tzitzit, placed there in compliance with the Law (Numbers 15: 38). A bandlike collar of woven design—often encrusted with



201. Tefillin box, by Moshe Zabari. Silver and ebony; height $2^{1}/2^{n}$, length $5^{1}/2^{n}$. The letter aleph for the armpiece and the letter tet for the headpiece stand for the words "sign" (ot) and "frontlet" (totafot) in the command "Bind them as a sign on your hand and let them serve as a frontlet on your forehead" (Deuteronomy 6:8). Collection Philip Kanof, Brooklyn, New York

silver thread—marks one edge of the shawl as the top. The workshop Bet Arigah in Philadelphia produced a modern talit of finely woven white, blue, and silver thread, with a collar marked by a ribbonlike weave rather than a metallic rectangle (fig. 203).

Preparing for prayer, the pious Jew, having recited the proper benediction, drapes the talit over his head and forehead. He then, with his right hand, brings the right half over his chest, and with his left he gathers up all four corners, with their tzitzit. After a minute of meditation, he allows the collar to fall back from his head to the nape of his neck; he is then ready for prayer. The less orthodox simply prefold the shawl into a convenient shape and drape it over the shoulders.

Tefillin are small leather cases containing the basic Jewish declaration of faith, written on parchment. Their use is prescribed in Deuteronomy 6:8 ("Bind them as a sign on your hand, and let them serve as a symbol on your forehead"). Tefillin are strapped by leather thongs to the left arm and the forehead during weekday morning services. Their position on the left arm, close to the heart, and on the forehead may be interpreted as placing head, heart, and hands at the service of God. Tefillin are also called phylacteries, from the Greek word meaning to guard or protect, in the sense of an amulet. Their Jewish purpose is much better expressed by the Hebrew tefillin, which is related to tefillah ("prayer").

The parchment inside the cube is often rather beautiful in terms of regularity of script. The leather cases are usually enclosed in protective boxes, which are frequently embellished with ornamentation (fig. 200). These may be made of leather or silver. Moshe Zabari has designed a silver box with two compartments, one for each of the tefillin, each decorated with the initial letters of the key words of the biblical injunction (fig. 201). More often the cubes, in their leather or individual silver boxes, are kept in a special pouch, which offers an opportunity for fine needlework (fig. 202).



202. Case for talit and tefillin. From the Mediterranean area, early eighteenth century. Red velvet with silver cut-outs; height 7½", width 10½". Jewish Museum, New York. Harry G. Friedman Collection

Karnof, Abram. *Jewish Ceremonial Art and Religious Observance*. Harry N. Abrams, INC; NY.

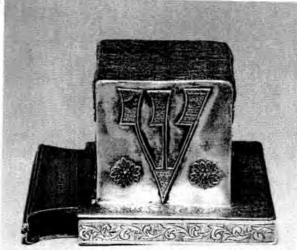
the earliest antiquity and still today have considerable symbolic power. One of them is the Mezuzah, or doorpost amulet, and the other is the pair of Teffilin or phylacteries - the blackened leather cases containing biblical texts which Jewish males tie to their head and left arm for morning prayers. The Mezuzah and Teffilin derive from the principal declaration of Jewish faith, used at most services, taken from *Deuteronomy* 4: 4–9, and called the *Shema*. lews are commanded in this text to bind the Law of God 'on your doorposts and on your gates', and 'as a sign upon your hand, and as frontlets between your eyes'. To fulfil this, the text in question was written on parchment by a scribe and fixed to the right-hand post of every door as you enter. Mezuzah boxes are long and narrow, 2-6 inches (5-15 cm) in height. Fine Mezuzot from before the nineteenth century are rare. Most surviving cases are of wood or silver and come from Poland or elsewhere in Eastern Europe. The elaborate silver ones in particular have been widely copied by making casts. Some have modern marks which should help the buyer. Portuguese examples are usually well stamped. Many are quite simple with a minimum of carved decorative foliage. In North Africa, particularly in Morocco, embroidered flat pouches are used to fix the Mezuzah scroll to the door. A Hebrew inscription is worked, often in metallic thread, onto the front, and there is a long, narrow niche in the back where the scroll is inserted. The inscription on the front often includes a woman's name and is sometimes also dated.

Teffilin consist of the same text as the Mezuzah, together with some similar ones mentioning the same commands, contained in two leather boxes with a loop on one side through which a strap passes, for fixing them to the forehead and the left arm, as the Bible prescribes. The boxes are sewn closed and then blackened to protect the delicate parchment from wear. They are treated with special respect and worn for weekday morning services. Sizes vary with the date and place of origin. Eighteenth-century pairs seem to be the smallest, although miniature travelling sets are still made. The largest are of the late nineteenth century. The boxes of the smallest may be ½ inch (1 cm) across, and the largest 2 inches (5 cm) across. Those made today are slightly smaller than these large ones. Additional leather or metal cases were made to protect the boxes when they were not in use. Silver boxes were made primarily in Poland, decorated with simple foliage or with more elaborate eagles, lions, stags and so on. The cases should have silver marks, and they usually date from between the late eighteenth

X

and the late nineteenth centuries. A good pair of early-nineteenth-century boxes with elaborate decoration and interesting inscriptions can attract a high price. Be sure that if they form a pair, one is for the arm and the other for the head. They are generally inscribed or initialled in Hebrew to indicate which is which. Similarly, the decoration may be varied in order to differentiate them. Quite simple versions exist for those who wish to spend less on their collection, and tin or tooled leather examples are quite common.

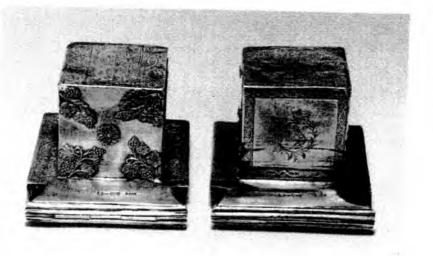
Watches with Hebrew dials date back to the eighteenth century, although most available examples date from the end of the nineteenth or the beginning of the twentieth centuries. These whitemetal pocket watches have open faces, Hebrew lettering painted on porcelain dials, and stamped portraits of Moses and the Decalogue on the backs. Some higher-quality Swiss pocket watches and wrist-watches were made in the 1920s and 1930s with attractive Art Déco styling. Most are in gold-filled cases. Small mantel-type clocks are also known, with a watch movement and a Hebrewnumeral dial set in a bronze case between pillars. The cases are variously decorated with lions, the Decalogue, a Star of David, and even with a small portrait medallion of Herzl. These clocks were made in Vienna from the late nineteenth century until the First World War. The earlier ones have a dark patina and are well cast and finished. Later ones tend to be coarser. In many examples the base is fitted with a musical movement.



280



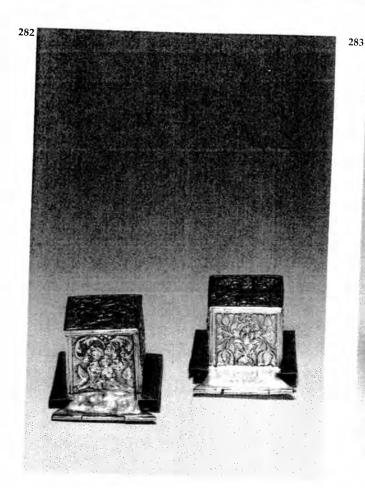
281



279–281 Russian silver *Teffilin* cases, Zhitomir, 1868, assay-master A. Arzhannikov, Master ZTP in Cyrillic, untraced, $3\frac{1}{2} \times 4$ in (9 × 10 cm).

These are among the most elaborate Teffilin cases extant. Traditionally made for the son of the Ruzhiner Rebbe, a noted Hassidic spiritual leader, they are decorated with a variety of techniques and motifs, including elaborate engraved bands, applied Hebrew letters, and grapevine motifs. The base of one has a Hebrew inscription, and the other a running stag. It is not unusual to find different decorations on each of a pair, as this helps differentiate the arm piece from the head piece. These ones are particularly large.

Weinstein, Joy. A Collectors Guide to Judaica. Thames and Hudson; London, 1985

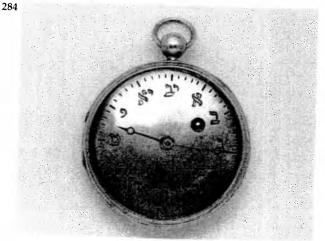




282 Continental silver *Teffilin* cases, unmarked, probably Polish, early 19th cent., *H*. 2½ in (6.5 cm). Embossed cases are rare. Both of these are engraved in Hebrew with the owner's name, 'Yehoshua ben Ari', and they are differently decorated to differentiate the arm piece from the head piece.

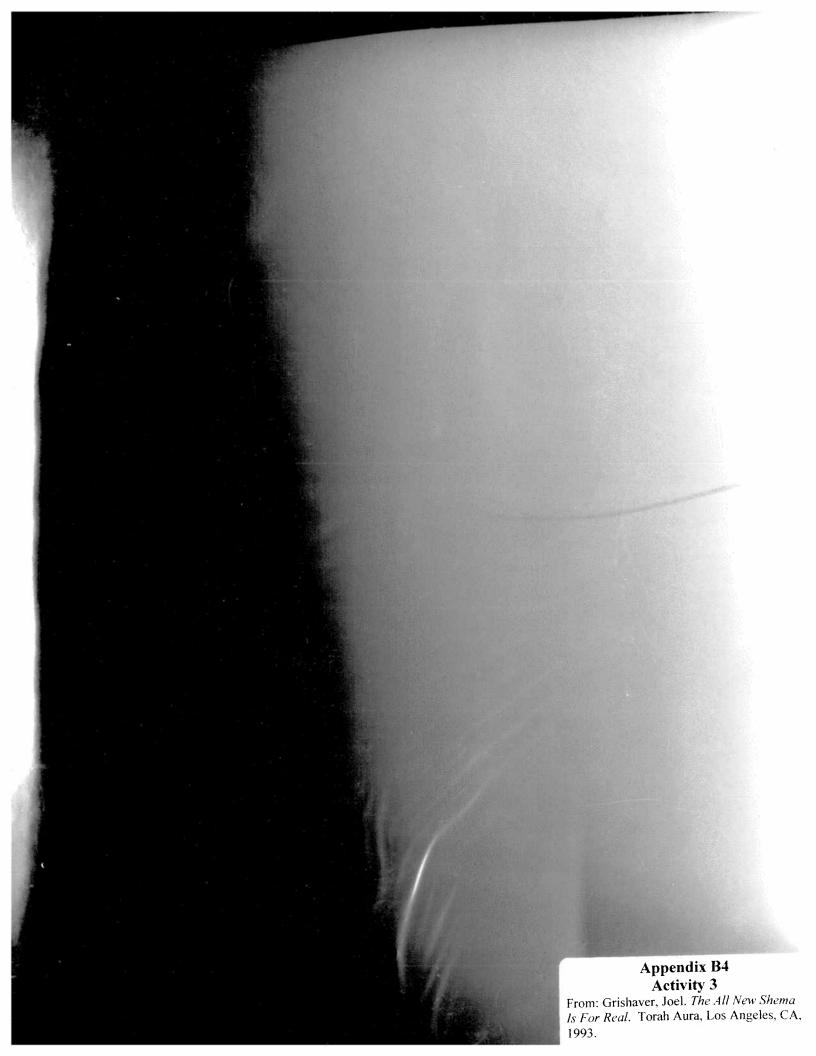
283 Italian parcel-gilt silver-covered prayer book, Venice or Padua, maker or assay-master's mark a tower flanked left by '2' and right by 'C', c. 1650–1700, *H.* 7½ in (19 cm).

This fine binding, worked in high relief with scrolls, flowers and fruits on a matted ground, is typical of the robust silverwork found in Italy at the period, and also demonstrates why the later Rococo style was to emerge from Italy. Here, all is still symmetrical. The central cartouche depicts a rampant lion, the crest of an unspecified Italian-Jewish family. The cover is marked on all its sections with the town mark, the head of San Marco prominent on the spine. The prayer book inside is earlier, dated 1626 - not an uncommon practice though one should still check that the book fits the cover. These seem to have been made for each other, and the Venice cover, with a printed Venice title, adds credence to the whole. This type of silverwork has commonly been faked, although this can generally be detected by the clumsiness of the workmanship.



284 Austrian gold pocket watch with silver dial, Vienna, $c.~1825, W.~2^{1/4}$ in $(5.75 \, \mathrm{cm})$.

Hebrew-dial watches are known from the eighteenth century, although examples from before the late nineteenth century rarely appear on the market. This example is therefore quite early.



Ms. Choreography

Getting the SHEL YAD On

1. Take out the SHEL YAD (the For the



Hand box) first.
Leave the other in
the bag. Unroll the
strap. (Option:
Kies the TEFILLIN
as you take each
of them out). Take
off the cardboard
cover and replace

it in your TEFILLIN bag.

2. Put the SHEL YAD on the arm muscle of your "weak hand." The sox should hand from the strup, and he tilted eligibly towards your heart.



- 3. Tighten the strap and say the first BRAKHAH: לְּתָנִיתַ תְּפִלִין.
- 4. Now wrap the strap of the TEFILLIN



SHEL YAD around the forearm seven times. And then locally whap the rest around the palm of the hand, temporarily. This is to be done without speaking.

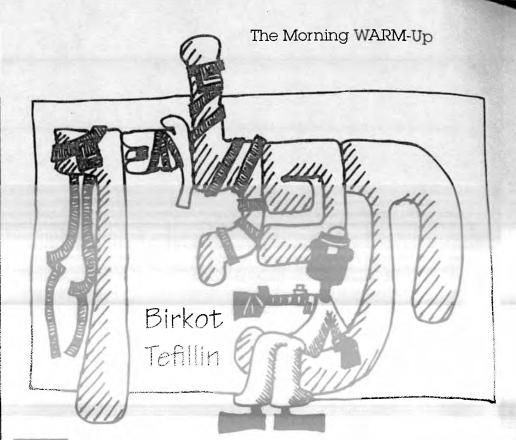
Platting on the SHEL ROSH

- Next, take out the SHEL ROSH (the For the Head box). (Kies it and put it's cardboard cover back in the bag.)
- על תְּפָלִין, 6. Say the second BRAKHAH, על תְּפָלִין

and then place it over your head.
The knot should be on the bone at the back of the head and the box should rest on your forehead just above your eyes.



The straps should hang over your chest on either side of your neck.



ven though we put on our TALLIT and TEFILLIN at the beginning of the service—they are really SHEMA-centered objects. Judaism has always been into THINGS. It believes that if you believe in someTHING, especially someTHING really abstract, you ought to find a way to TOUCH and FEEL it. Therefore, the Torah commands us to take an idea—GOD is ONE—write it down, roll it up, and nail it onto our HOUSE. This allows us to touch the idea every day, have feelings about it, and REMEMBER the reality of the abstraction every single day. We call this THING which let's us feel the IDEA that GOD is ONE a MEZUZAH. Likewise, when the SHEMA parts of the TORAH tell us to wear this idea on our SLEEVE, and set it like a RAIDER's logo over our eyes—the rabbis go literal, making the words into a set of THINGS: TEFILLIN. Because nailing boxes on your arm and your forehead isn't practical, TEFILLIN use leather straps. HOWEVER, they really are just a body MEZUZAH.

The Core Kavanah I: IMAGINE that God is putting hands on your head, just like a parent giving a Shabbat blessing to children. God says, "This is a good KUP. You are smart. You'll achieve much." Then God grabs your arm and says, "Strong, too. May you think about making things the best they can be. And, may you use your strength to bring peace and prosperity, justice and freedom to all."

Then God says, "I have faith in you. You know, I put on TEFILLIN, too (Brakhot 6a) Where your TEFFILIN talk about loving Me, and doing My MITZVOT, My TEFILLIN talk about My hopes for you. We have much work to do together. I love you."

בָּרוּדְ אַתָּה, יהוה אֱלֹהֵינוּ, מֶלֶדְ הָעוֹלֶם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיוּ Praised are You, ADONAI
our God, Ruler of the Cosmos
The One-Who-Made-us-Holy
with the MITZVOT
and made it a MITZVAH for us...

להנים תפלין.

וצונו

to put on TEFILLIN.

...על מִצְנַת תְּפְּלִין.

...about TEFILLIN.

ברוה שם כבוד מלכותו,

Praised is the NAME.

The One-Whose-Honored Empire

לְעוֹלֶם נָעֶד

is Eternal.

וְאָרַשְׂתִּיך לִי לְעוֹלֶם.

I will betroth YOU to ME forever.

וְאַרַשְּׁתִידְ לִי בְּצֶדָק,

I will betroth YOU to Me

in righteousness.

ובמשפט ובחסד וברחמים:

in justice and in kindness

and in compassion.

(אַרַשְׁתִּיךְ לִי בָּאֲמִינְּהַ,

I will Betroth YOU to Me

with faith

וידעת את יהוה.

And YOU will know ADONA!.

Corea 221-22

The Core Kavanah II: ONE is a big idea in Judaism. ONE God. ONE humanity. ONE right way to treat everyone else justly and compassionately. Putting on TEFILLIN, especially the part around your ring-finger, is reNEWing your vows to the ONEness. It is a kind of daily re-marriage to God and all God demands.

The Core Kavanah III: Think of TEFILLIN as God's logo. We wear stuff with team symbols or corporate graphics on our chests, on our sleeves, on our backs, on our key rings, and between our eyes. What COKE, GUNS 'N ROSES, and the DODGERS do with hats and T-Shirts, the TORAH asks us to do with the SHEL ROSH and SHEL YAD.

Finishing the SHEL YAD

7. Now comes the spelling lesson. We are



going to turn the straps of the TEFILLIN into one of God's names, SHADDAI. (This is like shoe tying—much easier to show in person than to describe in

a book.) Also, there are several alternative wrapping styles. This is mine, conventional Ashkenaz.

Make a SHIN with the vortex resting between your thumb and the rest of your hand.

The third wrap should go between your 4th and 5th fingers.

Make the DALET by bridging to your ring ringer."

The YUD is considered to be the hanging knot and end on your SHEL YAD.

8. Next comes the marriage ceremony. You do

a series of wraps
around your ring
finaer. Recite the
HUHLA sext.

יינים אנאג, ארטיין, which

a MONO compute

is all about having a MONOgomous relationship with the ONE GOD, thereby showing your MONOtheism. Firish the wrops and tuck the ends in

- After services, undo the TEFILLIN in the same 3 basic steps.
- P.S. TEFILLIN is best learned from a person, not a book.



Appendix C

Unit 3
Blessings:
Prayer As A Way
To Respond To
Everyday Miracles

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בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, אֲשֶׁר נְתַן לַשֶּׁכְוִי בִינָה,
                                   רְלַהַבְּתִין בֵּין יוֹם ובֵין לָוֶלָח:
         בָּרוּךָ אַתָּח יְיָ אֶלֹהֵינוּ מֶלֶדָ הָעוֹלֶם, שֶׁעָשַׂנִי יִשֹׁרָאֵל:
       בָּרוּךָ אַתָּח יִיָ אֱלֹהֵינוּ מֶלֶדְ הָעוֹלֶם, שֶׁעָשַׁגִּי בֶּן- / בַּת־
                                                                      תוֹרָין:
         בּרוּךָ אַתָּח יְיָ אֶלהֵינוּ מֶלֶדְ הָעוֹלֶם, שֶׁעָשַׁנִי בּצַלְמוֹ:
           בָּרוּךְ אַתָּח יִיָּ אֱלֹחֵינוּ מֶלֶדְ הָעוֹלָם, פּוֹקֵחַ עִוְרִים:
        בָּרוּךָ אַתָּה יִנָ אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, מַלְבִּישׁ עַרָמִים:
        בָּרוּךָ אַתָּה יִנָ אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, מַתִּיר אֲסוּרִים:
          בַּרוּך אַתָּה יִנָ אֵלהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקַף כְּפוּפִים:
         בָּרוּדְ אַתָּח יִיָ אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, רוֹקַע הָאָרֶץ עַל
                                                                     : המים
   בָּרוּדְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶדְ הָעוֹלֶם, שֶׁעָשָׁה לִי כָּל צִּרְכִּי:
   בָּרוּדָ אַתָּה יִנָ אֱלֹהֵינוּ מֶלֶדְ הָעוֹלֶם, הַמֵּכִין מִצְעֲדֵי גָבֶר:
            בָּרוּךָ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, אוֹזֵר יִשְׁרָאֵל
                                                                  בָּגְבוּרָת:
           בָּרוּדְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל
                                                                בּתִּפְאַרָה:
      בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַיָּעֵף כֹּחַ:
  בָּרוּדְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶדְ הָעוֹלֶם, הַמַּאֲבִיר שׁנָה מֵצִינִי
                                                ּוֹתְנוּמָה מֵעַפְעַפָּי
```

Praised are You, Adonai our God, sovereign of the world,

- who has given understanding to the rooster to distinguish between day and night.
- who has made me a Jew.
- who has made me free.
- who has created me in the divine image.
- who opens the eyes of the blind.
- who clothes the naked.
- who frees the captive.
- who lifts up the fallen.
- who spreads the land above the waters.
- who provides for all my needs.
- who makes firm each person's steps.
- who girds Israel with strength.
- who crowns Israel with glory.
- who gives strength to the weary.
- who removes sleep from my eyes, and slumber from my eyelids.

אֶלהַי, נְשָׁמָּה שֶׁנָתִתְּ בִּי טְהוֹרָה הִיא. אַתָּה בְּּלָאתָה, אַתָּה שְּׁלַהַי, נְרְוּחַ כָּל-חַי, נְרְוּחַ כָּל-חַי, אֲתָּה בְּיָדוֹ נֶפֶשׁ כָּל-חַי, נְרְוּחַ כָּל-שְׁתַּה אֲבוֹתֵי אֲבּוֹתֵי וְאַמּוֹתֵי, רְבּוֹן כָּל-הַמַּעְשִׁים, אֲדוֹן כָּל-וַמַּעְשִׁים, אֲדוֹן כָּל-וַמְּשְׁמִוֹת. בְּרוֹּךְ אַתְּה יְיָ, אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל-חַמַּעְשִׁים, אֲדוֹן כָּל-וַמְּשְׁמוֹת. בְּרוֹּךְ אַתְּה יְיָ, אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל-חַי, וְרְוּחַ כָּל-בְּיִשְׁר בְּיִדוֹ נֶפֶשׁ בָּל-חִי, וְרְוּחַ כָּל-בִּיּשְׁמוֹת. בְּרוּךְ אַתָּה יְיָ, אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל-חָי, וְרְוּחַ כָּל-בָּישׁר בְּיִרוֹן בְּעָה בְּרוּדְ אַתְּה יִי, אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל-חָי, וְרְוּחַ כָּל-בְּיִם בּער-אִישׁ.

My God, the soul that You have given me is pure. You created it, You formed it, You breathed it into me, You protect it within me. So long as there is breath within me, I offer thanks before You, Adonai my God, God of my fathers and mothers, author of all works, source of every life. Praised are You, Adonai, in whose hand lies every living soul and the breath that animates all flesh.

בָּרוּדְ אַתָּח יְיָ אֱלֹהֵינוּ מֶלֶדְ הָעוֹלֶם, אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָח, וּבָרָא בּוֹ נְקְבִים נְקָבִים, חֲלוּלִים חֲלוּלִים. גָּלוּי יִּפְתֵּם אֶחָד מֵהֶם, אִי אֶפְשַׁר לְהִתְּקַיֵּים וְלַצְמוֹד לְפָגֵידָ: בָּרוּדְ אַתָּח יְיָ, רוֹפֵּא כָל בָּשָׁר, וּמַפְלִיא לַצְשׁוֹת:

Praised are You, Adonai our God, sovereign of the world, for shaping humanity with wisdom, and creating in us all the openings and vessels of our frame. It is revealed and known before Your throne of glory that if but one of these passage-ways opens up or closes down before its time, it would be impossible for us to exist or stand before You. Praised are You, Adonai, worker of miracles in the healing of all flesh.

בּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶדְ הָעוֹלֶם, יוֹצֵר אוֹר, וּבוֹרֵא חְשֶׁךְ, עשֶׁה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל: הַמֵּאִיר לָאָרֶץ וְלַדְּרִים עָלֶיהָ בְּרַחְמִים, וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם תָּמִיד לְאָרֶץ מְעֲשֶׁה בְרֵאשִׁית. מָה רַבּוּ מֵעֲשֶׂיך יְיָ, כַּלָּם בְּחָכְמָה עָשִׂית, מַלְאָה הָאָרֶץ קּנְיָנֶךְ. תִּתְבָּרַךְ, יְיָ אֱלֹהֵינוּ, עַל-שֶׁבַח מֵעֲשֵׁה בְּלָאָה הָאָרֶץ קּנְיָנֶךְ. תִּתְבָּרַךְ, יְיָ אֱלֹהֵינוּ, עַל-שֶׁבְח מִעְשֵׁה יְנִילְּיָר, וְעַל-שְׁאִרְץ. שְּלְחִינוּ, עַל-שֶׁבְח מִעְשֵׁה יְנִינְר, יְנִי הָּבְרוּ הְעִּשְׁיִתְּ; יְנְצְּלְחִינוּ, בְּלִּה וְמִנְה יְנִוֹכֶּה כַּלֶּנוּ מְהַרָּח לְאוֹרוֹ:] בָּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְעִבּיוֹ מְהַרְה לְאוֹרוֹ:] בְּרוּךְ אַתָּה יְיִנְיִם הְבִּיוֹ מְהַרָּה לְאוֹרוֹ:] בְּרוּךְ אַתָּה יְיִ יוֹצֵר הַמְּעִיר וְנִזְכָּה כַלְּנוּ מְהַרָה לְאוֹרוֹ:] בְּרוּךְ אַתָּה יִיִּי שְׁלִה יִינִים הְאָבוֹיוֹ הְבִּיוֹ מְהַבְּה בְּלֵנוּ מְהֵרָה לְאוֹרוֹ:] בְּרוּךְ אַתָּה יִינִים בְּיִבְּיוֹ מְהַבְּיה לְאוֹרוֹיוּ בְּאִיר וְנִזְכָּה כַּלְנוּ מְהַרָה לְאוֹרוֹיוּ בְּמִבּיוֹ הְנִינְיבְּיה בְּלֵנוּ מְהֵרָה לְאוֹרוֹיוּ בְּמִילוֹית וְנִיבְּיִיר בְּיִינְיוֹיִי בְּיוֹבְיּיה בְּיִבְּיוֹ מְהַבְיה בְּבְּתוֹים בְּבִּיוֹם הְבְּתִּים בְּבִּיוֹ בְּבְּיתוֹים בְּבְּבְּרוּנְים בְּעִבְּיוֹ מְהָבְּלִם בְּחִבְּתוֹ בְּעִבּיוֹ בְּבְיוֹ בְּבְּרְיִנְנְיִים בְּבְּרוֹים בְּיִים בְּינִינְיוֹים בְּבְּבּיוֹם בְּבְּיוֹים בְּבְּיוֹנְיִים בְּבְּבְּיוֹ בְּבְּיוֹם בְּבִיתְּים בְּבְּיוֹים בְּבִיוֹים בְּבְּיוֹים בְּבְּיוֹים בְּבִיוֹים בְּבְּיוֹים בְּבְּיוֹים בְּבְּיוֹים בּיוֹים בְּבְּיוֹים בְּיִים בְּיִים בְּיִים בְּבְּבְיוֹים בְּבְּיוֹים בְּנִינְים בְּבְּיוֹם בְּיוֹם בְּרִים בְּיִים בְּיִים בְּיוֹים בְּבִיים בְּבְיוֹים בְיוֹים בְּיוֹם בְּיוֹם בְּיוֹבְיוֹם בְּבְיתְבְּיוֹם בְּיוֹם בְּבְיוֹם בְּבְיוֹם בְּיוֹם בְּבְּיוֹם בְּבְּבְּה בְּבָּנְיוֹם בְּיוֹם בְּבְיוֹם בְּבְיוֹם בְּבְּיוֹם בְּבְּיוֹם בְּיִבְיוֹם בְּבְיוֹם בְּבְּבְיוֹים בְּבְיוֹם בְּבְיוֹם בְּבְּבְיוֹם בְּבְּיוֹם בְּבְיוֹם בְּבְיוֹם בְּבְּבְיוֹם בְּבְּבְיוֹם בְּבְּבְּבְּה בְּבְּיוֹם בְּבְּבְיוֹם בְּבְבְּיוֹם בְּבְּבְיוֹם בְּבְּבְיוֹם בְּבְּבְיו

Praised are You, Adonai our God, sovereign of the world, who shapes light and creates darkness, makes harmony and creates all disparate things, lighting up with mercy the earth and those who dwell upon it, in Your constant goodness renewing every day the work of creation. How numerous are Your works, Adonai! You made all of them in wisdom. The earth teems with Your creatures. Praised are You, Adonai our God, for the excellent work of Your hands, and for the glowing lights that You created: they will glorify You. Shine a new light on Zion, that we all might soon merit its light. Praised are You, Adonai, for shaping the sources of our light.

Appendix C
Activity 1
From: Harlow, Jules. Pray Tell. Jewish
Lights Publishing; Woodstock, VT, 2003

And from: Cadin, Nina Beth. The Tapestry of Jewish Time. Behrman House; Springfield, NJ, 2000. from the earth." These words constitute the blessing known as *hamotzi* (Hebrew for "who brings forth"), which is one of the Hebrew words the blessing contains: *Barukh Attah Adonai*, *Elobeinu Melekh haolam*, *hamotzi lehem min haaretz*. This blessing *(brakhah)* is only one of Judaism's many blessings *(brakhot)*.

A message of this blessing struck me with full force for the first time on a farm in lowa. Reciting these words there made me reflect that our ancestors were much more aware of and much closer to the soil than most Jews are today. It also served to renew my awareness of the partnership between Creator and creature which this blessing assumes. For the blessing is not recited over untreated wheat or other grain, the Creator's gift. It is recited over baked bread, a result of the divine/human partnership.—JH

The Babylonian Talmud, Menahot 43b states: "Rabbi Meir used to say, It is incumbent on each person to bless God in one hundred blessings daily, as written in Deuteronomy 10:12, 'And now, Israel, what (mah) does Adonai your God require of you?'" Rabbi Meir here ➤

The Hebrew liturgical formula known as a *brakhah* is a basic unit of Jewish prayer, and it expresses a specific reaction to the world. Some people think of blessings as prayers uttered on someone's behalf, and some think of blessings as prayers that ask for something. (And some people, unfortunately, never think of blessings at all.) In Judaism, however, a *brakhah* proclaims the blessedness of God, and it expresses gratitude.

The Hebrew *brakbab* formally articulates our gratitude

and praise. It provides us with a way of saying "thank you" to our Creator. The Talmud teaches, "It is forbidden to benefit from this world without uttering a *brakhah*" (Babylonian Talmud, *Brakhot* 35a-b). We did not bring this world into being, and it is not ours: "The earth is the Lord's, and the fullness therein" (Psalms 24:1). God has allowed us to benefit from it, and we must not take its blessings for granted. The Talmud continues: "Anyone who benefits from this world without uttering a *brakhah* has transgressed" (Babylonian Talmud, *Brakhot* 35a-b). Such a person has enjoyed a gift without saying "thank you."

When we recite a *brakhah*, we express not only our gratitude for a specific gift. Reciting a *brakhah* reflects our awareness of the bounty the world holds for us. Rabbi Abraham Joshua Heschel taught: "The surest way to suppress our ability to understand the meaning of God and the importance of worship is to take things for granted." He went even further by declaring: "Indifference to the sublime wonder of living is the root of sin."

Peter Davison, a modern poet, also has given us a reminder:

There's only one surprise—to be alive—and that may be forgotten daily if daily not remembered.⁴

Whether we recite one *brakhah* or one hundred *brakhot* acach day, the experience can heighten our awareness of the wonders in our daily lives

From: Harlow, Jules. *Pray Tell*. Jewish Lights Publishing; Woodstock, VT, 2003

and help us to respond to them with gratitude. Since reciting a *brakhah* reflects an awareness of what has been given to us, we could call a *brakhah* a not-taking-for-granted. We need to reinforce this lesson daily, since too often we do take things for granted.

Allow me to share a personal example. During a hospital stay I was fed only intravenously for several days following surgery. My first solid meal was mashed potatoes and asparagus spears. In my mind's eye, I still can see the grains of salt on the asparagus. I savored every morsel and I vowed that never again would I take anything for granted. Two or three days later I complained that the tea was not hot enough. Members of my family breathed a sigh of relief and said, "He's returning to normal."

To spend our lives enthusiastically acclaiming the wonders of the world would be unnatural. Yet if we never acknowledge the good things that are ours, we are ungrateful, and we can become deadened to an awareness of life's precious gifts. Reciting a brakhab helps to restore the balance.

What words should a *brakhah* contain? In what form do we express our awareness and our gratitude? For an answer, we turn first to the Bible. From our examination, we shall see that the *brakhah* has not always existed in its present form. The *brakhot* we recite result from development within Jewish tradition.⁶

interprets the word "what" or mah as though it were me'ah, which means "one hundred." Hence, Rabbi Meir's interpretation: Israel, one hundred [is the number of blessings that] Adonai your God requires of you.—JH

Expresses the Jewish prayer is prayer that uses the idiom of the Hebrew Bible and reflects the Jewish soul. It is prayer that expresses the basic values of the Jewish people and affirms the central articles of Jewish faith. It is prayer that reflects our historical experiences and gives expression to our future aspirations. When the prayer of a Jewish person does not reflect one of these components, he may be praying, but it cannot be said that he is praying as a Jew.

A Jew may choose his own words when praying to God; but when he uses the words of the *siddur*, he becomes part of a people. He identifies with Jews everywhere who use the same words and express the same thoughts. He affirms the principal of mutual responsibility and concern. He takes his place at the dawn of history as he binds himself to Abraham, Isaac, and Jacob. He asserts his rights to a Jewish future in this world and to personal redemption in the world to come.

Whatever is special about Jewish theology, whatever is special about Jewish values, whatever is special about Jewish history—is also special about Jewish prayer.

One final thought. Attending synagogue services and praying are often thought of as one and the same. It is assumed that a person who does one also does the other. This assumption should be valid, but it is not, especially today. One may pray, and pray daily, but do so privately, outside the framework of the synagogue. On the other hand, there are those who come to the synagogue to attend the services but do not engage in prayer. They come in response to an invitation by a host family to join it in celebrating a bar mitzvah or some other event. They come to watch, not to pray. There is hardly a rabbi who has not at one time experienced the empty feeling of having a packed synagogue consisting mostly of people who sit politely and quietly, watching services, sometimes not even bothering to open a prayer book. These people may be "attending services," but they are not participating in prayer. Being a spectator at a Jewish worship service is not the same as being a worshiper. To be a worshiper requires a certain involvement, if only to answer "Amen" at certain points, if only for the heart to feel that it wants to be a part of what is being said.—Rabbi Hayim Halevy Donin 5

From: Cadin, Nina Beth. *The Tapestry of Jewish Time*. Behrman House; Springfield, NJ, 2000

them through the long hours of childbirth, to say when their child's first tooth came in, on their children's wedding day, when their husbands were away and at their family's graves. One Yiddish prayer even asks that God watch over the baking of the Shabbat kugel (pudding), so that it would rise nicely and not fall.

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We, too, today can turn to God whenever we choose. As parents, we may pray that we learn how best to care for and raise our children, that we live to see them blessed with strength, health, courage and wisdom. As children, we may pray that we bring pride and comfort to our parents and wisdom and prosperity to our community. As colleagues or friends, we may pray that God help those dear to us through difficult times and help us manage both success and failure gracefully.

Sometimes, however, when we want to pray, the words do not come. But that does not mean we have no prayers. It simply means our words are too small to hold the message of our hearts. At such times, we may shun words altogether, and our tears may carry us to God. The rabbis tell us, though all the other gates to heaven may close, the gate of tears is always open.

Or we can turn to the words of others, to the psalms and the liturgy and the phrases of the tradition. When we take leave of a mourner and are at a loss for words, we are taught to say "May the One who is everywhere be with you as a comfort and with all those who mourn in the house of Israel." When loved ones are sick, we are given words that ask God to heal them, strengthen them and restore them to vigor, both in body and in soul, along with all others who are in need of healing. What better words could we find to say?

The Sheheheyanu

Perhaps the most famous of the blessings we offer in response to an awareness is the Sheheḥeyanu. We recite the Sheheḥeyanu on the occurrence of a notable event, thanking God for sustaining us so that we might wear new clothing or usner in a particular holiday or celebrate a moment we thought would never come.

Blessings of the Moment

Blessings, brachot, are short, formulaic prayers that traditionally begin "Blessed are You, Adonai, our God, Sovereign of the universe, who..." There are three kinds of brachot: those we say in our liturgical prayers; those we say as a prelude to specific acts, such as reading Torah or eating; and those we offer in response to an awareness, such as seeing a rainbow or hearing sad news.

The latter two are blessings that emerge from the moment. Together, they keep us open to the world around us. They help us

live with awareness, calling on us never to take things for granted. A blessing is an act of transformation. Through our words, the world is brushed with a tincture of the sacred.

Noticing the Wonders of the World

The wonder of wearing new ciothes is something we often take for granted. Yet when we think of those who cannot afford a brand-new shirt, and when we think of the work that went into financing, designing, drawing, weaving, cutting, stitching, folding, ironing, packaging, moving, displaying and selling that one garment we now put on for the first time, we realize that it is truly a wonder. So just before we cut off a tag from a new article of clothing, we might pause and say the Sheheneyanu.

Most of our daily tasks are not endowed with a designated blessing. But that does not mean they are totally relegated to the secular domain. Rabbi Irving Greenberg teaches that if properly performed, almost every act can become a doorway to holiness. Learning from Franz Rosenzweig, an early-20th-century German Jewish philosopher, Rabbi Greenberg tells us:

Some day, as religious insight broadens, a mother's recipe for gefilte fish will be passed on in the family, bearing with it the same sense of tradition as do formal commandments or customs. Every act of social justice...every act of human socializing and dignity will become a secularized *halachah* as Jewish religious insight deepens and sacred dimensions of the profane are uncovered.

—In the Name of Heaven, CLAL: The National Jewish Center for Learning and Leadership

The Task of Everyday

In addition to prayers and blessings, Judaism gives us mitzvot as everyday acts that help us build our life's masterpiece. There are two kinds of mitzvot: those between God and us (mitzvot bein adam lamakom) and those between us and someone else (mitzvot bein adam l'havero).

The first kind of mitzvah includes all the rituals we observe because God and our tradition ask us to. mitzvot that have spiritual, but not necessarily moral, value: blowing the shofar on Rosh Hashanah, keeping kosher, affixing a mezuzah on our doorposts,

One Hundred Blessings Every Day

Judaism teaches that we should recite 100 biessings every day, among them the blessings that speak of the wonders of nature

On hearing thunder. "Blessed are You, our God, Sovereign of the universe, whose power and might fill the world."

On seeing a rainbow. "Blessed are You, our God, Sovereign of the universe, who remembers the Covenant, is faithful to it, and is certain to keep the promise."

On seeing wonders of nature like a sunrise, or a mountain range, or a shooting star: "Biessed are You, our God, Sovereign of the universe, who daily performs works of creation."

On seeing the ocean. "Biessed are You, our God, Sovereign of the universe, who made the great sea."

On seeing a creature of beauty: "Blessed are You, our God, Sovereign of the universe, for there being such in this world."

On hearing good news: "Blessed are You, our God, Sovereign of the universe, who is good and who grants goodness."

On hearing bad news.
"Blessed are You, our God,
Sovereign of the universe, the
judge of truth"

On returning to a place of rescue or wonder. "Blessed are You, our God, Sovereign of the universe, who made a miracle happen here for me."

.bapter 1

Opening Your Eyes

When the people of Israel crossed through the Red Sea, they witnessed a great miracle. Some say it was the greatest miracle that ever happened. On that day they saw a sight more awesome than all the visions of the prophets combined. The sea split and the waters stood like great walls, while Israel escaped to freedom on the distant shore. Awesome. But not for everyone.

Two people, Reuven and Shimon, hurried along among the crowd crossing through the sea. They never once looked up. They noticed only that the ground under their feet was still a little muddy—like a beach at low tide.

"Yucch!" said Reuven, "there's mud all over this place!"

"Blecch!" said Shimon, "I have muck all over my feet!"



"This is terrible," answered Reuven. "When we were slaves in Egypt, we had to make our bricks out of mud, just like this!"

"Yeah," said Shinnon. "There's no difference between being a slave in Egypt and being free here."

And so it went, Reuven and Shimon whining and complaining all the way to freedom. For them there was no miracle. Only mud. Their eyes were closed. They might as well have been asleep. (*Exodus Rabbah* 24:1)

People see only what they understand, not necessarily what lies in front of them. For example, if you saw a television set, you would know what it was and how to operate it. But imagine someone who had never seen a television. To such a person it would be just a strange and useless box. Imagine being in a video store, filled with movies and stories and music, and not even knowing it. How sad when something is right before your eyes, but you are asleep to it. It is like that with our world too.

Something like this once happened to Jacob, our father. He dreamed of a ladder joining heaven and earth. Upon it angels were climbing up and down. Then God appeared and talked to Jacob. When he awoke the next morning, Jacob said to himself, "Wow!

God was in this very place all along, and I didn't even know it!" (Genesis 28:16)

Rabbi Shelomo Yitzchaki, who lived in France eight hundred years ago and whom we call Rashi (after the initials of his name), explained what Jacob meant: "If I had known that God would be here, then I wouldn't have gone to sleep!"

To be a Jew means to wake up and to keep your eyes open to the many beautiful, mysterious, and holy things that happen all around us every day. Many of them are like little miracles: when we wake up and see strong, when we learn from others and grow wise, when we hug the people we love and feel warm, when we help those around us and feel good. All these and eyes to see them; otherwise we will be like Reuven and Shimon, able to see only mud.

Suppose, right now, your eyes are closed. How do you wake up?

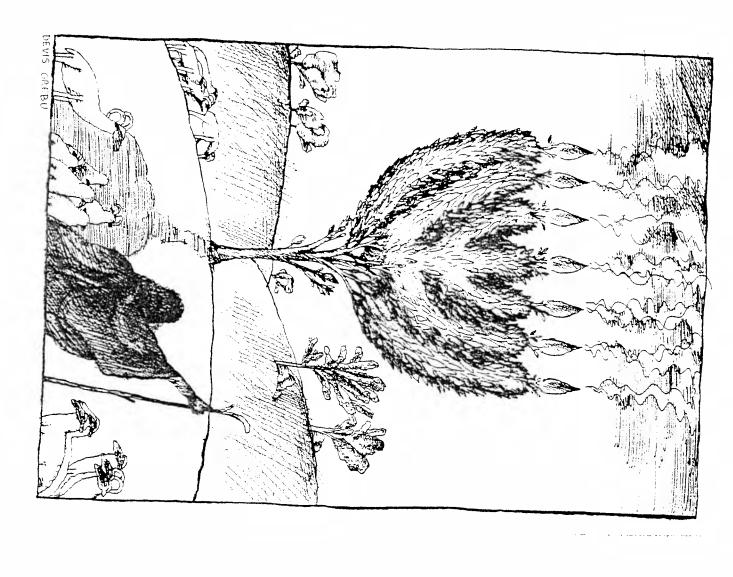
Chapter 2

Paying Close Attention

Before Moses was a leader of the Jewish people, he was a shepherd. One day, while tending his flock, he came upon a bush that was burning but didn't burn up. As Moses stared at this awesome sight, God spoke to him for the first time. (Exodus 3:1–6)

People usually explain that God used the burning bush to attract Moses' attention. But suppose you were God and could do anything you wanted—split an ocean, make the sun stand still, or set up a pillar of fire. Compared to such spectacular displays, a burning bush is not very impressive. So why did God choose such a modest miracle?

Maybe the burning bush wasn't a miracle but a test. God wanted to find out if Moses could see mystery in something as ordinary as a little bush on fire. For



Moses had to watch the flames long enough to realize that the branches were not being consumed and that something awesome was happening. Once God saw that Moses could pay attention, God spoke to him.

Much fater, when God was ready to give Moses the Torah on Mount Sinai, God said, "Come up to Me on the mountain and be there." (Exodus 24:12) Rabbi Menachem Mendl from the town of Kotzk (whom we call, the Kotzker Rebbe) asked: "If God told Moses to come up on the mountain, then why did God also say, be there? Where else would he be?" The answer, suggests the Kotzker, is that not only did God want Moses to be up on the mountain, God wanted him to pay close attention; otherwise he would not really be there. Often people are physically in a place but, because they are not paying attention, they might as well be somewhere else.

Jews have a special way of remembering to pay attention. It is called a *berachah* or a blessing. It begins. *Baruch Atah Adonai*, "Holy One of blessing," *Elohenu Melech ha'olam*, "Your presence fills creation." Then we add words appropriate for the occasion like: "who brings forth bread from the earth," or "who removes sleep from my eyes and slumber from my eyelids," or "who spreads the shelter of peace over us."

Each time we say a berachah, we say to ourselves, "Pay attention. Something awesome is happening all around us." And then we realize that the ordinary world conceals mysteries.

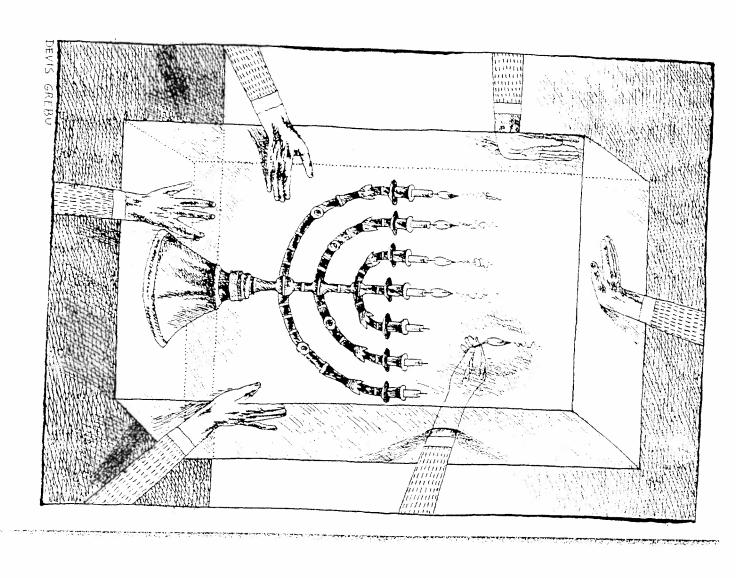
Chapter 3

One Who Is Hidden Everywhere

If you pay close attention, you will discover that wonders and mysteries are hidden everywhere.

The Baal Shem Tov, the founder of Hasidism, used to tell a story about how God is concealed in the world. Once there was a king who was a master of illusion—he could make people see things that weren't really there. More than anything else, the king wanted his people to come and be close to him. But the people were always too busy. The farmers needed to milk the cows, the sailors had to scrub the decks, and the shopkeepers had to sell their wares. So the lonely king devised a plan.

He built around himself a magnificent but illusory castle. Then he sent out invitations to everyone in his kingdom: "You are personally invited to come and be



close to the king. But it will not be easy; the king is hidden in a great castle."

"What a challenge," his subjects said, and they hurried to the castle. When they arrived, they found that the walls were high, the windows barred, and the gate bolted. There seemed to be no way to enter. So, one by one, the people gave up and went home. ("It is like that with us, too," the Baal Shem Tov would say. "We start out eagerly looking for God but get distracted easily and give up the search.")

Then one day someone came along and thought, "What if the wall of this castle is only an illusion." She approached the wall, examined it closely, and saw that it was not really there! Nothing stood between herself and the king!

Like the wall, everything in the world—trees, animals, occans, stars, even people—conceals the One who made it and reveals the One who can be found inside it. King David expressed this when he wrote in one of his psalms, "the whole world and everything in it belong to God." (Psalms 24:1)

Rabbi Menachem Nahum from the Ukrainian town of Chernobyl taught that you can find God's presence everywhere. "There is nothing besides the presence of

God . . . and the presence of the Creator remains in each created thing." If you draw a birthday card for your mother, you are in the card. If you make a gift for your father, you are in that gift. And, if you design and build a house, your presence dwells in that house. We are in what we make. And, because God made the whole universe, God can be found everywhere within it.

When we say that God is everywhere, it does not mean that God is invisible. It means if we look closely, we can find God's presence hidden everywhere because God created everything. And, because God is hidden in everything, all things are connected to one another.

Chapter 4

All Things Are Connected

In the ancient land of Israel there lived a man named Honi. One day Honi saw an old man planting a carob tree and asked, "How long will it take for that tree to bear fruit?"

"Seventy years," replied the man.

"But you are already old; you'll never live that long!" said Honi.

"I know," explained the man, "but my parents and grandparents planted fruit trees for me, so I am planting fruit trees for my children and my grandchildren."

Honi was very impressed by this answer. He sat down behind some nearby rocks to take a short nap. When he awoke, he saw a man gathering carob fruit and asked him how it was possible for newly planted trees to yield fruit in such a short time.

GOD IS PRESENT!

In the	אור	יוצר	we	say,
--------	-----	------	----	------

מחדה בכל-יום הקיד מעשה ברגשית God renews every day, for always, the works of creation

In the בְּעָרִיב we say,

אַשֶׁר בִּדְבָרוֹ מַעַרִיב עָרָבִים

(God) Whose word brings on the evening.

When is God doing these things?

NOW!

Both blessings talk about what God is doing in the PRESENT time. They express the belief that God continues to participate in creating the world everyday. Creation did not end after the first six davs!

The יוֹצֵר אוֹר tell us that even today God does these things:

forms light- יוֹצֵר אוֹר

lights up the earth- הַּמָאִיר לַאַרִץ

creates darkness- בּוֹרָא חשֵׁך forms the lights- יוֹצֶר הַמָּאוֹרוֹת

- • Look at the copy of the בְּעָרִיב עָרָבִים below.
- Circle all of the words or phrases that tell us how God is acting in the world TODAY.
- 1 Blessed are You, Adonai, Ruler of the 1. בַּרוּך אַהָּה נֵי אַלֹהִינוּ מֵלֵדְ הַעוֹלֵם universe 2 whose word brings on the evening. אשר בּרָבַרוֹ מַערִיב ערַבִּים 3 With wisdom (God) opens the gates בַּחַכְמָה פּוֹתַחַ שִׁעַרִים : 4 and with understanding (God) changes the times 5 and switches the seasons. 4. ובתבונה משנה עתים 6 And (God) arranges the stars 5 וַבַּבַלִיף אָת-הַוָּבַנִּים 7 in their night watch in the heavens according 6 ומְסֵדָר אֶת-הַבּוֹבָביִם to God's will. 7.בְּמִשְׁמְרוֹתִיהָם בַּרָקִיעַ בָּרָצוֹנוֹ 8 (God) creates day and night. 9 (God) rolls light before darkness and 8. בורא יום ולילה darkness before light. 9. גוֹלֵל אוֹר מִפְנֵי חֹשֵׁךְ וְחֹשֶׁךְ מִפְנֵי אוֹר 10 And (God) makes the day pass and brings the night. 11 And (God) divides between day and night. 10. ומעביר יום ומביא י 12 Adonai Tz'vaot is God's name. 11. ופַבדיל בֵין יום ובֵין לֵילַה 13 The living and everlasting God 12. יי צבאות שמו 14 will rule over us always, forever. 15 Blessed are You, Adonai, who brings on the 14. הַמִיר יִמְלוּךְ עַלֵּינוּ לְעוּלָם וָעֵר evening.

What other things can you list that God continues to create in our world?_____

GOD'S GREAT WORK

n the יוֹצֵר אוֹר we say,	
How many are the things You have made, Adonai! You made all of them with wisdom. The earth is filled with your creatures.	מַלְאָה הַאָּרָץ לִּנְיּנָר בִּלָּם בְּחַבְּמַה עַשִּׁיתָ מָה רַבּוּ מַעַשָּׁךְ וְיָ:
These words come straight from Psalm 104, verse 24 in the Bible	e. Verse 25 continues:
There is the sea, vast and wide,	
With its creatures beyond number.	
Living things, small and great.	
What part of God's creation does verse 25 describe?	· · · · ·
Can you think of other things that fill the earth, made with God's v	wisdom?
Choose one of these activities: 1. Add your own verses to Psalm 104. Use poetry to praise created with wisdom.	things in the world that God has
Write your Psalm verse here:	,
	• ·
	· · · · · · · · · · · · · · · · · · ·

2. Create a picture to praise the many things that God has made. Draw or paint on another piece of paper. If they are available you can use cut-outs from magazines to make a collage.

Appendix C
Activity 3B
Fields, Harvey J. B'chol L'vavcha. UAHC Press; New York, 2001.

YOTZER: CREATOR OF LIGHT

Yotzer

וֹצֵר

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חְשֶׁךְ,
עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל. הַמֵּאִיר לָאֶרֶץ וְלַדָּרִים עֲלֶיהָ
בְּרַחֲמִים, וּבְּטוּבוֹ מְחַהֵּשׁ בְּכָל־יוֹם תָּמִיד מֵעֲשֵׂה בְרֵאשִׁית.
מָה רַבּוּ מֵעֲשֶׂיךּ, יי! כָּלָם בְּחָכְמָה עָשִׂיתָ, מֶלְאָה הָאָרֶץ
קִּנְנֶךְ. תִּתְבָּרַךְ, יי אֱלֹהֵינוּ, עַל־שֶׁבַח מַוְעַשֵּׂה יָדֶיךְ, וְעַל־מְאוֹרֵיאוֹר שֶׁעָשִׂיתָ: יִפָּאֲרְוּךְּ. פֶּלָה. בָּרוּךְ אַתָּה יי, יוֹצֵר
הַמְאוֹרוֹת.

We praise You, Eternal God, Sovereign of the universe. Your mercy makes light to shine over the earth and all its inhabitants, and Your goodness renews day by day the work of creation. How manifold are Your works, O God! In wisdom You have made them all. The heavens declare Your glory. The earth reveals Your creative power. You form light and darkness, bring harmony into nature, and peace to the human heart. We praise You, O God, Creator of light.

COMMENTARY

In Jewish tradition this prayer is called the יוֹצֵר, which means "Former" or "Creator," because it praises God as the Creator and Maker of heaven and earth. The title יוֹצֵר is taken from the first Hebrew word after the opening phrase: ... בְּרוֹךְ אַרְהִינוֹ מֶלֶכֶּרְ הְעוֹלֶם, יוֹצֵר. Its theme is praise to God, who restores light to the earth every morning. This prayer was written over 2,000 years ago and may have been used as a part of the Temple service.

When we look at it carefully, we get a good insight into what its author had in mind.

Wonders of Nature

The wonder and order of nature have always stirred the imaginations of sensitive and poetic human beings. The Torah begins with the story of creation, and the prophets and Psalmists all wrote songs of praise to God as the Creator and Source of all nature. They believed that just as the paintings of artists reveal their talents so, too, do the beauties and wonders of nature reveal the powers of God.

The poet and philosopher Moses ibn Ezra, who lived in Spain from 1070 to 1138, wrote the following poem about God's relationship to nature:

O God, where shall we find You?
We see You in the starry field,
We see You in the harvest yield,
In every breath, in every sound,
An echo of Your presence is found.
The blade of grass, the simple flower,
Bear witness to Your wonderful power.

The modern poet Ruth F. Brin praised God's creative power in this poem:

In Praise: Genesis 1, 2

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

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

One of the important points made in the יוֹצֵר, in Rabbi Joshua ben Karhah's statement (page 44), and in Moses ibn Ezra's and Ruth Brin's poems is that

GOD IS IN EVERY PLACE!

A man once asked Rabbi Joshua ben Karhah:

Why did God choose to speak to Moses through a common thorn bush?

Why not out of a great tree or from a noteworthy place?
The rabbi answered:

To teach us that there is no place, common or unusual, where God does not dwell!

Sh'mot Rabbah 2:5

God is not only the Creator of the huge and endless universe in which we live but that God's power extends to every star, every tree, and even the smallest blade of grass.

Today we are aware of atoms and many universes beyond ours. How might we express the ideas we find in Ibn Ezra's and Ruth Brin's poems in a modern prayer? Imagine yourself first studying a tiny particle of the world through a microscope and then looking out into space through a telescope. What words of prayer might you use to express what you have seen and felt?

Creator of All Things

The יוֹצֶר includes the phrase: "You form light and darkness."

These words, and this idea about God, were taken by the prayer's author from Isaiah. The prophet, speaking in the name of God, said:

I am the Eternal One, and there is none else.

I form light and create darkness,

I make peace and create evil.

Isaiah 45:6-7

Some ancient religions taught that there were two gods at war with one another for control of the universe. One was a god of light and good; the other was a god of darkness and evil. This idea is called "dualism"—belief in two gods. The followers of Zoroastrianism, a Persian religion founded about 600 B.C.E., believed that the world is a struggle between Spenta Mainya (the spirit of good) and Angra Mainya (the spirit of evil).

Judaism rejected dualism and taught that one God was the creative power responsible for everything.

Compare Isaiah's words with those found in our prayer. Notice how the author of the יוֹצֵר did not use the last phrase: "create evil." Why was this change made?

It could be that the author did not want to refer to God as a "Creator of evil" in the midst of prayer. Perhaps there is another reason. The author may have disagreed with Isaiah's belief that God creates evil and preferred to teach that nature is filled with many mysteries we may never fully understand, including the bad things that happen to good people. Can you think of any other reasons why the author of the יוֹצֵר deliberately changed Isaiah's words? Who or what do you think is responsible for the evils that we experience or encounter in life?

Light and Life

In the expression "Your mercy makes light to shine over the earth and all its inhabitants," we see the sensitivity of the prayer writer to nature and especially to the part played in nature by the power of light.

Have you ever tried to grow a seed or flower inside your house? What are the conditions you must provide for it to grow? What part does light play in the growing process?

Modern science teaches us that no living thing can exist without the immediate or, at least, indirect influence of light. It is the power of light that sets the forces of life in motion.

Creation Is Daily Renewed

In Jewish tradition, God is not thought of as a far-off machine that has nothing to do with nature and us. The author of the יוֹצֵר says that God's goodness "renews day by day the work of creation." What the poet is saying is that God is a Power, constantly at work, sustaining all the starry skies, the fields and forests, animal life, and the existence of human beings.

Can you think of examples in nature where renewal takes place? What about within the human body?

How Great Are Your Works

We have already mentioned that the Book of Psalms was one of the most important sources of prayer for Jews and Jewish poets. Often we find that the author of a prayer will borrow a line or a phrase from a psalm. Having called attention to the order and beauty of nature, the author of the quotes from one of the most lovely of all nature psalms (Psalm 104:24). Look at the whole psalm and then compare it with the יוֹצֵר prayer.



Today's Creation

The מֵעֲרִיב אֲרַבִּים talks of God's work in creation. It uses these verbs to describe the things which God does. Translate each verb. Write down the tense of each verb.

	Tense	Meaning		
a.			מַעָרִיב	[ערב]
a.		•	ບັນເອ	[פתח]
a.			מְשַׁנֶּה	[שנה]
a.			מְסַדֵּר	[סדר]
a.			בּוֹרֵא	[ברא]

What pattern do you find?	
What does the tense of these verbs teach you about creation?	
Why is this important?	7/



CONCEPT: CONTINUAL CREATION

For Jews, God continues to create and renew the world every day. Creation is not something which just happened once and can't be changed. God is constantly remaking the world. Because we are God's partners, that gives us the opportunity to continually remake and improve the world, too.

ימָע 16.1 Survey: The Structure of the יוֹצֵר אוֹר Purpose: To scan the structure of יוֹצר אוֹר

A Map of יוֹצר אוֹר

The יוֹצֵר אוֹר is a long and complex prayer. It connects many different concepts to one basic idea: God is the Creator.

בּתִיחָה (Lines 1-3) God is the Creator of all. Light is the symbol of Creation.

הַכּל יוֹדוּהְ (Shabbat Insertion Only) Starts by expanding the idea that God created all, starting with light. It ends with the idea that Creation contained רַחֲמִים. This theme is continued in the next section.

רַבְּאָרֶךְ (Lines 4-6) Continues talking about Creation, thanking God for continuing to be the Creator. Like the previous שַׁבָּת insertion, this paragraph makes a point of saying that רַחֲמִים was a major part of Creation.

תַּמֶּלֶדְ הַמְרוֹמָם (Lines 7-9) This is a request. Now, we call God הַמֶּלֶדְ הַמְרוֹמָם and again mention that רַחֲמִים is one of the things which God does. This introduces a request that God continue to act with רַחֲמִים and continue to take care of us.

On הַפֶּעֶרְכְּהְ expands with the addition of the song הַפֶּעֶרְכְּהָ.

אֵל בָּרוּדְ: (Lines 10-13) (ת to א) Next comes a series of statements of praise. We thank God for all that has been done for us, starting with the creation of light.

On שַׁבָּת the אֵל בָּרוּדְ is replaced with another acrostic (A to Z poem) which is called by its first words: אֵל אָדוֹן.

שַׁבַּת is also said only on שַׁבָּת. Not surprisingly, it adds שַׁבָּת and the rest it offers to the things for which we thank God.

קדוֹשָׁה (lines 14-40) Starting again with the idea that God created light and all things, this prayer includes angels among the things which God creates. (Yes, angels are Jewish, too.) They are among the many holy things which God creates.

אוֹר חָדָשׁ (Lines 41-42) Just before the end of this prayer, we ask God to cause a new kind of light to shine for us.

תִּימָה (Line 43) We thank God for creating light.

In most Reform סְדּוֹרִים you will find a short version of the יוֹצֵר אוֹר. Usually this includes only lines 1-7, 14-15, perhaps 41-42 and 43.

exempt, this ruling meant that women could not lead prayers if men were present.

D Elie Wiesel was once asked if he found it impossible to say certain prayers. He answered: "Not any more, but it used to happen to me often. Today I know that heartbreak exists, and that prayer is tied to heartbreak. In the morning prayer, for instance, there is a phrase that says Ashrenu ma-tov helkenu, 'happy are we with our destiny! How pleasant is our fate! How precious is our heritage!' When I think that I recited that prayer in the camp, along with hundreds of my comrades, that we said it again and again! How could we have said such a prayer? Yet we did. So I tell myself that if we said it in the camp, what right do I have to stop saying it today?" (Evil & Exile by de Saint-Cheron and Elie Wiesel, p. 13. Reprinted by permission of Elie Wiesel. © 1990.)

ACTIVITIES

TEXT AND CONTEXT

Read to the class the story Modeh Ani Means Thank You by Lipson or Thank You, God by Hein. Direct students to create their own books with pictures and words which express what they are thankful for. Conclude by teaching the song "Modeh Ani." Resources: 1981 Songs NFTY Sings Chordster, p. 54; Shalom Rav: Kol B'seder in Concert; Aleph Bet Boogie by Rabbi Joe Black. (K-2)

With the class sitting in a circle, read the series of short morning brachot beginning with "Who gives us the ability to distinguish between day and night." Ask each student in turn to add a brachah to the list. Sing the first part in Hebrew

(Baruch Atah Adonai . . .) and the second part in English (Who has made me to be free . . .). (K-5)

Ask students to chart their own morning routine, being very specific, i.e., waking up, opening one's eyes, getting out of bed, washing one's face, etc. Read through the *Birchot HaShachar* and identify the connections between the *brachot* and the students' activities. Ask each student to identify one *brachah* to learn and recite daily in conjunction with the action to which it relates. After a week, ask students to report on how it felt to do this. Did it help make them feel more connected to being Jewish? Will they continue to recite the *brachah*? Do they want to add other *brachot*? (3-8)

4 Introduce the students to *Birchot HaShachar*, providing each student with a Siddur. Assign students to recite the *Birchot HaShachar* each morning and to keep a journal recording their thoughts and feelings about starting their day with prayer. Ask students who wish to do so to share what they wrote. Discuss how, if at all, reciting these *brachot* changed their day. (6 and up)

For your class, play the song "La'asok B'dive Torah." Distribute Siddurim to your students an read this brachah in Birchot HaShachar, as well as the other brachot and passages for study which follow it. Discuss: Why as part of our worship service, do we actually study Torah? How does studying Torah demonstrate our praise of God? Resource: Sparks of Torah by Kol B'seder. (6 and un

6 Share the following cartoon with your student (Reprinted with permission of Universal Press Service 9 1992.)

For Better or For Worse®









by Lynn Johnston

of *Birchot HaShachar*. Ask each student to select one of the *mitzvot* mentioned and write a short story about people who do the *mitzvah*. (3-8)

The study passages from *Peah* 1:1 and *Shabbat* 127a can provide the basis for a social action project. Divide the students into small groups. Direct each group to select one of the *mitzvot* from these lists and design a *mitzvah* project based on it. Have each group report to the class and choose one of the ideas to implement. (6 and up)

Among the authors of various passages from *Birchot HaShachar* are: Rabbi Judah the Prince, Rabbi Ishmael, Daniel ben Judah, and Solomon ibn Gabirol. In groups research the life of one of these people. On a map plot out where each was from, their time period, and whether or not it would have been possible for them to know each other. Point out to the students that the Siddur (as well as many other Jewish books) is comprised of material from disparate periods of times and different places. (9 and up)

Birchot HaShachar includes Rabbi Ishmael's 13 rules by which one can interpret Torah. Invite the Rabbi or another knowledgeable teacher to share examples which illustrate some or all of these rules. Present passages from Jewish tradition, asking students to identify which rule was used. Resource: Daily Prayer Book: Ha-Siddur Ha-Shalem translated by Birnbaum, pp. 41-46. (9 and up)

米

Birchot HaShachar contains one brachah which focuses on our body and one which focuses on our soul. Using the texts of these brachot and other sources, students in groups or individually prepare a presentation about how Judaism views the body and the soul. Resources: Basic Judaism by Steinberg, pp. 71-75; "Soul" by Elior in Contemporary Jewish Religious Thought edited by Cohen and Mendes-Flohr; People of the Body: Jews and Judaism from an Embodied Perspective by Eilberg-Schwartz. (9 and up)

Extend Activity #22 by inviting a guest to compare and contrast Judaism's views of the body and soul with those of other religions. (9 and up)

"Yigdal," which is sung during Birchot HaShachar, is based on the 13 principles of faith of Maimonides. Distribute copies of these principles

to the students. Read and discuss them as a c Compare this list with the verses of "Yigdal" try to determine how each principle is represein the song. Discuss whether the students ag with all of the principles. As a class compose contemporary principles of faith. Resources: Authorised Daily Prayer Book by Hertz, pp. 248-24 Maimonides Reader, Twersky, ed., pp. 417-42 (9 and up)

"Veehee Ratzon Milfanecha," which asks God r to give power to the yetzer hara (the evil incli tion). Read this brachah with your students at ask if they have heard the terms yetzer hara as yetzer hatov (good inclination). Distribute to so groups of students one or more teachings with these terms. Each group presents a short skit reflecting the teaching. Discuss the presentation of get a clear idea of the terms. Resources: A I binic Anthology, Montefiore and Loewe, eds., 1 295-314; Aspects of Rabbinic Theology: Major C cepts of the Talmud by Schechter, pp. 242-292.

HEBREW

Teach the phrase "Talmud Torah" to your students. Be sure to point out that it refers no only to studying the Torah (the Five Books of Moses), but to Torah in its broadest meaning all of Jewish knowledge. Teach the song "Aylı Devarim" to the class. Resource: Lifeline by Be Kefet. (3 and up)

Read Numbers 24:5 in Hebrew. Now locat *Mah Tovu* in a Sefer Torah. Read it without vow Identify familiar words. Discuss why this phris such a blessing. (6 and up)

FAMILY

Hold a family workshop entitled, "Strengthing the Jewish Body and Soul." Among the to you might include are: meditation, Israeli danc halachah and care for your body, attitude tow drug and alcohol consumption, etc.

Introduce the major brachot of Birchot HaShachar to the families using appropriate activities suggested above. Ask each family to design its own morning ritual utilizing parts Birchot HaShachar, creative writings, and othe material.

expressions. Just as each of us has a thumbprint unlike any other in the world, so does each of us possess a soul unlike any other in the world.

Judaism teaches that God gives each person a נְשָׁמָה טְהוֹרָה (n'shamah t'horah), "pure soul," at the time of birth. Jews do not believe that human beings are born in sin or evil. The soul of every person can be good or evil depending upon the way we choose to live. Our task is to develop our talents and our sense of right and wrong so that our souls may become beautiful expressions of God's creation.

NISIM B'CHOL YOM: MIRACLES EVERY DAY

Nisim B'chol Yom

נִסִים בִּכַל יוֹם

בָּרוּף אַתָּה יי אֱלֹהֵינוּ כֶּלֶף הָעוֹלֶם, אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה לְהַבְּחִין בֵּין יוֹם וּבֵין לְיְלָה.

Praised be the Eternal God, who has implanted mind and instinct within every living being.

בָּרוּדְ אַתָּה יי אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, שֵׁעַשַׂנִי וִשְׂרָאֵל.

Praised be the Eternal God, who has made me a Jew.

בָּרוּך אַתָּה יי אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, שֶׁעֶשַׂנִי בֶּן חוֹרִין.

Praised be the Eternal God, who has made me to be free.

בָּרוּך אַתָּה יי אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, פּוֹקֵחַ עְוְרִים.

Praised be the Eternal God, who helps the blind to see.

בָרוּף אַתָּה יי אֱלֹהֵינוּ מֶלֶדְ הָעוֹלֶם, מֵלְבִּישׁ עֵרָפִּים.

Praised be the Eternal God, who clothes the naked.

בָּרוּף אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, מַתִּיר אֲסוּרִים.

Praised be the Eternal God, who frees the captive.

Creating with Kavanah

Themes:

- a. The uniqueness of each human being.
- b. The variety of abilities and feelings we possess.
- c. The responsibility we have to develop the content and shape of our souls.
- d. The wonder of our souls being a part of God—a gift from the Source of all souls.

Rabbi Abraham Neuman once remarked: "Man's supreme and final battles are to be fought out in his soul." What do you think he meant by his observation? בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף בְּפוּפִים. Praised be the Eternal God, who lifts up the fallen.

בּרוּך אַתָּה יי אֱלֹהֵינוּ מֶלֶּך הָעוֹלָם, הַמֵּכִין מִצְעֲהֵי־גְבֶּר. Praised be the Eternal God, who makes firm our steps.

בּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלֶם, אוֵֹר יִשְׂרָאֵל בִּּגְבוּרָה.
Praised be the Eternal God, who girds our people Israel with strength.

בּרוּך אַהָּה יי אֱלֹהֵינוּ כֶּוֶלֶּך הָעוֹלֶם, עוֹמֵר יִשְׂרָאֵל בְּתִפְּאָרָה. Praised be the Eternal God, who crowns Israel with glory.

בָּרוּדְ אַתָּה יי אֶלֹהֵינוּ מֶלֶדְ הָעוֹלָם, הַנּוֹתֵן לַיָּעֵף כְּחַ.

Praised be the Eternal God, who gives strength to the weary.

בְּרוּדְ אַתָּה יי אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, הַמַּעֲבִיר שֵׁנָה מֵעֵינֵי בְּעוֹנָה מֵעַבִּעַבִּי.

Praised be the Eternal God, who removes sleep from the eyes, slumber from the eyelids.

COMMENTARY

These blessings are part of a series of benedictions composed by the talmudic Rabbis (BT *B'rachot* 60b) to thank God for miracles we experience every day. Traditionally, Jews would recite these words at home just after waking up; later, however, the benedictions were incorporated into the daily morning service.

Giving Thanks

How do you feel when you first wake up in the morning? Are you grumpy and wishing you could go back to sleep? Are you anxious as you think about the challenges the day might bring? Are you excited and look forward to new friends and new experiences?

Our talmudic Rabbis realized that we may feel a variety of emotions as we awaken to face a new day. However, they also wanted us to feel gratitude and wonder at the miracle of life, to recognize how special it is to be alive for another day. When we first wake up in the morning, we often rush into our daily activities without pausing to savor the gift of a new day of life. These blessings remind us to set aside some time to give thanks to God for all the good we so often take for granted.

Rabbi Samuel E. Karff writes: "Why is it important to pause and count our blessings? Because of the human temptations to pray only prayers of asking for something at those times when we are aware of the pain and the unfulfilled yearnings in our life.... We can only begin to accept the all of life and affirm that life is worth its price if we lift to consciousness... all the good stuff in our lives."

What do you think Rabbi Karff means by "lifting to consciousness" the "good stuff" in our lives? How might reciting these benedictions help us to begin each day with a more balanced perspective and to remember what is good and precious in our lives? How might these prayers help us to find courage and faith during difficult times?

Miracles and Responsibility

Look carefully at the first three benedictions on page 21. Why do you think our Rabbis felt that these benedictions described miracles and not just everyday occurrences? What do you think is miraculous about living in freedom and being Jewish? How might our behavior change if we reminded ourselves every morning that we are created in the image of God?

As you read the rest of the benedictions, you may think that some of them refer to acts that are definitely miraculous—for example, God's giving sight to the blind or making clothes for the needy! Actually, our Rabbis believed that these blessings apply to all of us. Though we may not be blind, we are grateful when we open our eyes in the morning and realize that we can still see. Though we may have never lacked shirts, pants, or dresses, we may remember how blessed we are to have clothes to keep us warm and dry. And though we may always feel strong and able to walk around, we thank God for renewing in us our strength and our skills. According to our talmudic Sages, sight, clothing, strength, and the ability to walk are nothing less than miracles.

universe,' to remember that our God is also the Power that sustains all of nature." Look again at the benedictions of praise found in the beginning of this section. How do these benedictions reflect Rabbi David's words?

ELOHAI N'SHAMAH: THE SOUL THAT YOU HAVE GIVEN

Elohai N'shamah

אֱלֹהַי נְשָׁמָה

יי, אֲשֶׁר בְּיָדוֹ נֶפֶשׁ בָּלִּדְיִי וְרָוּחַ בָּלִיבְּשַׂרִיאִישׁ. יְצִרְתָּה, צִּתָּה שָׁנָּתַתָּ בִּי מְהוֹרָה מְשִׁפְּיָרָה בְּקּרְבִּי. בָּלִּיזְמֵן שְׁהַנְּשְׁמִּה בְּקּרְבִּי, מוֹדָה אֲנִי לְפָנֶוְדְּ, יי אֱלְהַי וֵאלְהֵי אֲבוֹתֵי וְאִפּוֹתֵי, רְבּוֹן בָּלִיהַפִּוְעֲשִׁים, אֲדוֹן בָּלִיהַנְּשְׁמוֹת. בְּרוּךְ אַתְּה וי, אֲשֶׁר בְּיָדוֹ נֶפֶשׁ בָּלִיחִי וְרְוּחַ בָּלִיבְּשַׁרִיאִישׁ.

The soul that You have given me, O God, is pure! You created and formed it, breathed it into me, and within me You sustain it. So long as I have breath, therefore, I will give thanks to You, my God and the God of all ages, Source of all being, loving Guide of every human spirit. We praise You, O God, in whose hands are the souls of all the living and the spirits of all flesh.

COMMENTARY

The prayer *Elohai N'shamah* was composed by the talmudic Rabbis (BT *B'rachot* 60b), and it is a part of *Birchot HaShachar*, the daily Morning Blessings. *Birchot HaShachar* are the first part of the *Shacharit*, or morning, service. According to Jewish tradition, *Birchot HaShachar* are among the first words a Jew should say after waking up in the morning. In these blessings, we give thanks to God for our bodies, our spirits, and the opportunity to greet a new day in health and peace. This prayer, *Elohai N'shamah*, praises God for the gift of our soul.

What do we mean by נְשָׁמָה (n'shamah), "soul"?

The נְשָׁמָה is a person's uniqueness. It comprises our character, our personality, and our spiritual qualities. It is all of our feelings, attitudes, and

expressions. Just as each of us has a thumbprint unlike any other in the world, so does each of us possess a soul unlike any other in the world.

Judaism teaches that God gives each person a נְשְׁמָה טְהוֹרָה (n'shamah t'horah), "pure soul," at the time of birth. Jews do not believe that human beings are born in sin or evil. The soul of every person can be good or evil depending upon the way we choose to live. Our task is to develop our talents and our sense of right and wrong so that our souls may become beautiful expressions of God's creation.

NISIM B'CHOL YOM: MIRACLES EVERY DAY

אוsim B'chol Yom נְּפִים בְּבָל יוֹם בָּרוּך אַתָּה יי אֱלֹהֵינוּ כֶּלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה לִהַבְחִין בֵּין יוֹם וּבֵין לְוִּלָה.

Praised be the Eternal God, who has implanted mind and instinct within every living being.

בּרוּך אַתָּה יי אֱלֹהֵינוּ מֶלֶך הָעוֹלָם, שֶׁעָשֵׂנִי וִשְׂרָאֵל. Praised be the Eternal God, who has made me a Jew.

בּרוּך אַתָּה יי אֱלֹהֵינוּ כֶּוְלֶּך הָעוֹלָם, שֶׁעָשַׂנִי בָּן חוֹרִין. Praised be the Eternal God, who has made me to be free.

בָּרוּך אַתָּה יי אֱלֹהֵינוּ כֶּלֶדְ הָעוֹלֶם, פּוֹקְחַ עִוְרִים.

Praised be the Eternal God, who helps the blind to see.

בּרוּך אַתָּה יי אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, מֵלְבִּישׁ עֲרָמִים. Praised be the Eternal God, who clothes the naked.

בּרוּך אַתָּה יי אֱלֹהֵינוּ מֶלֶך הָעוֹלָם, מַתִּיר אֲסוּרִים. Praised be the Eternal God, who frees the captive.

CREATING WITH KAVANAH

Themes:

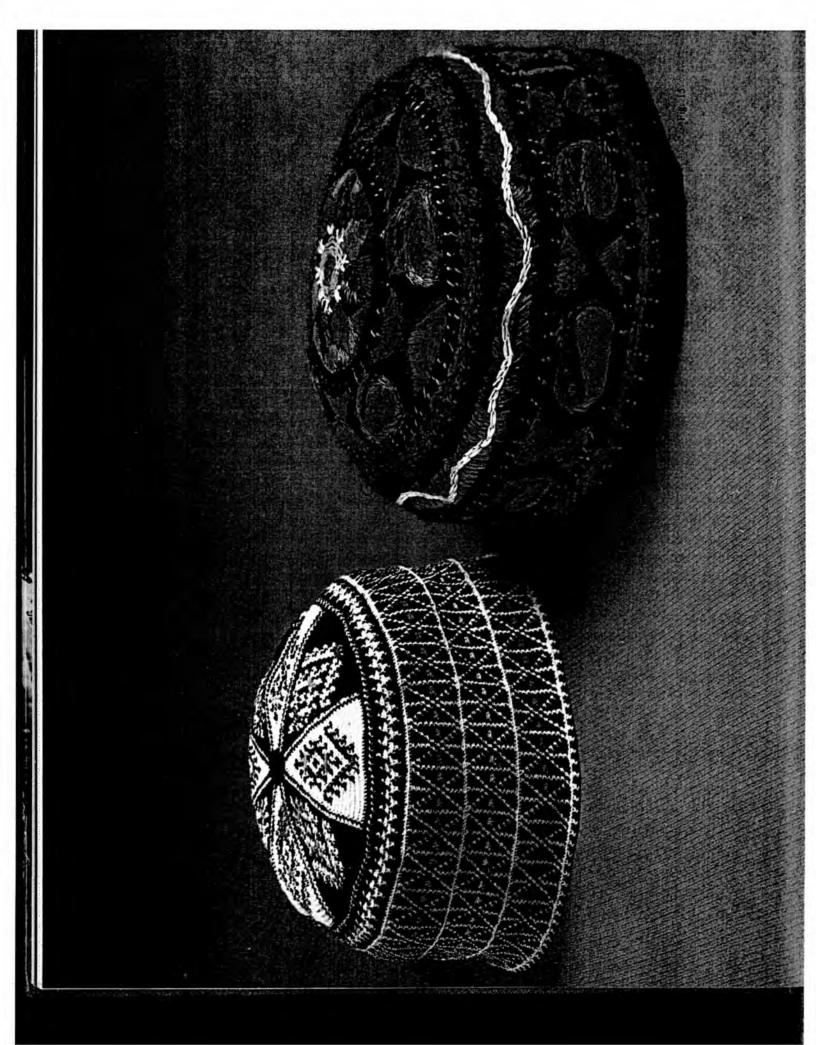
- a. The uniqueness of each human being.
- b. The variety of abilities and feelings we possess.
- c. The responsibility we have to develop the content and shape of our souls.
- d. The wonder of our souls being a part of God—a gift from the Source of all souls.

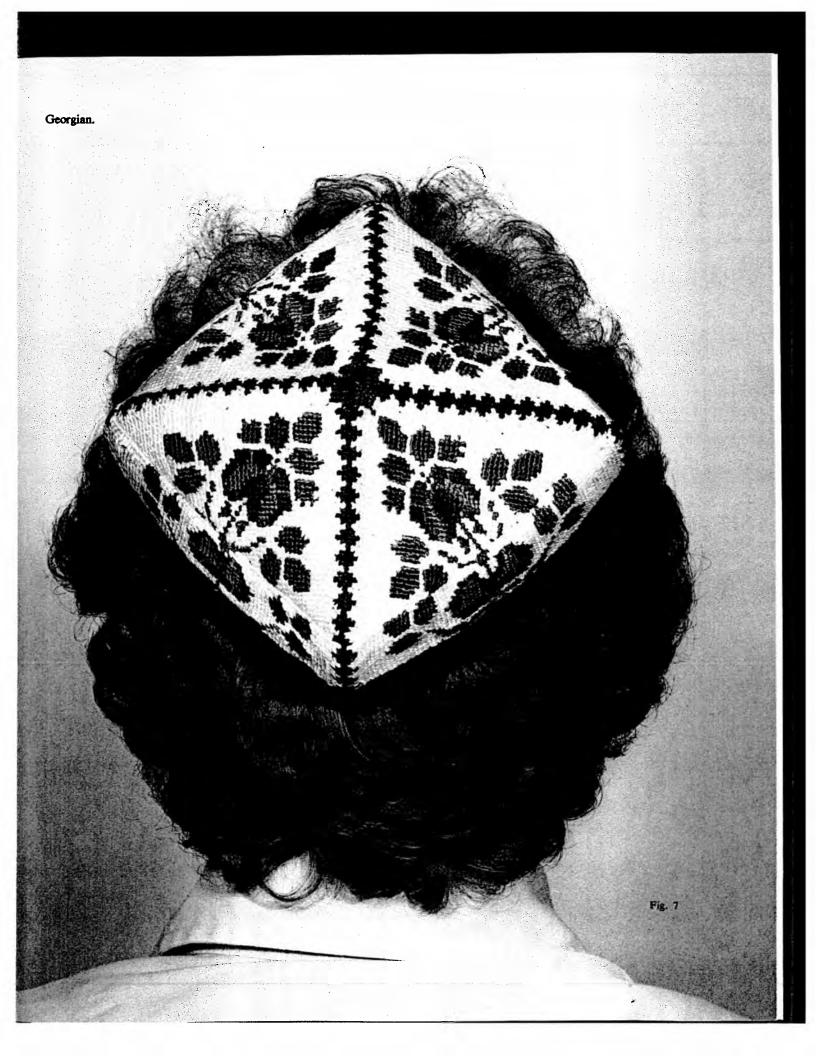
Rabbi Abraham Neuman once remarked: "Man's supreme and final battles are to be fought out in his soul." What do you think he meant by his observation?

Ottoman, Jerusalem Old City.

Davis, Eli and Elise. Hats and Caps of the Jews. Massada, LTD; Israel, 1983.

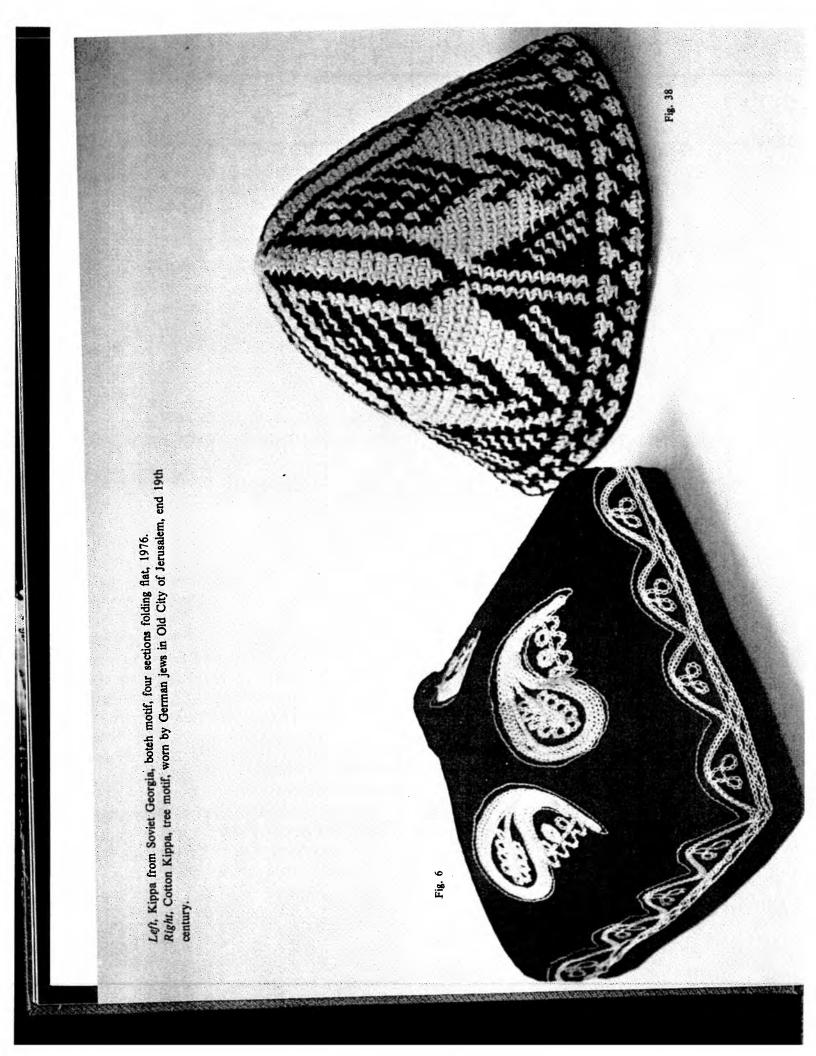


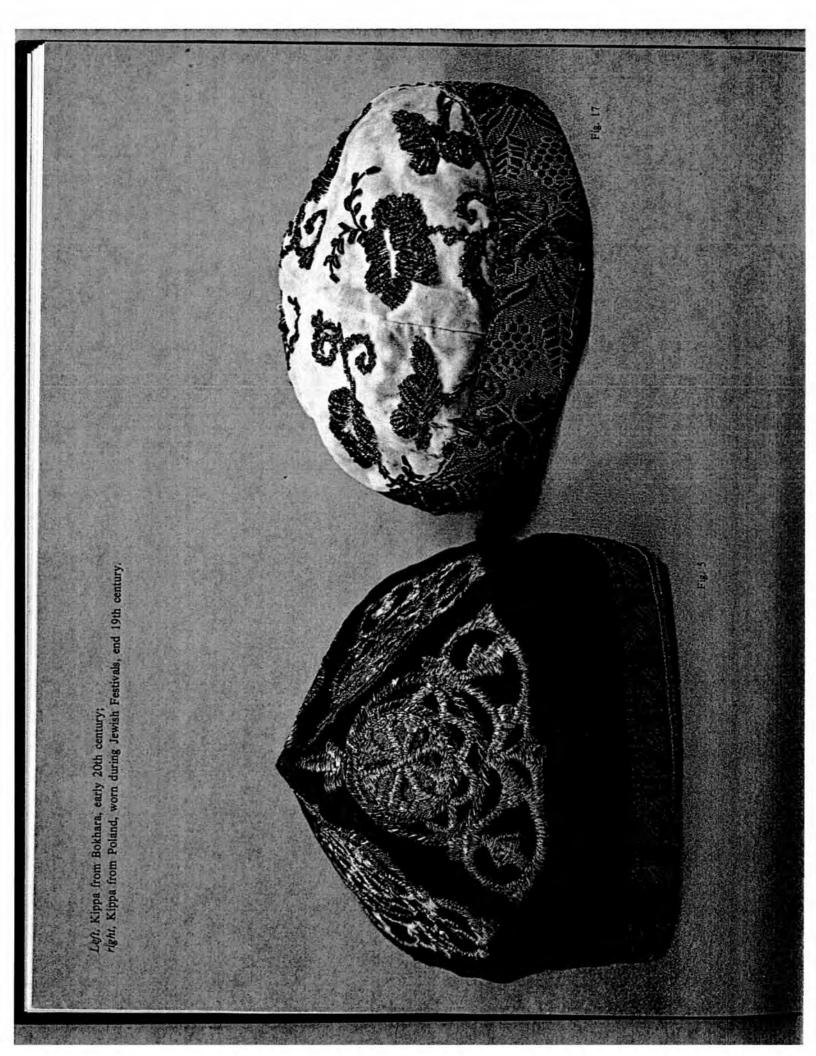






Ottoman, Jerusalem Old City.





Yotzer

Praised be the God of imperfection.

Your flaws are everywhere:

In the elm's unbalanced foliage and the asymmetric faces of Your creatures.

You form the ripping floods that tear the forests and bend tornadoes in a twisted dance.

The lion is blotched with age and mud, and the Shabbas silverware lies stained as a reminder.

Praised be Your Torah of scratches and scars.

Praised be Your discolorations, for they are puzzles and poems of Your sacred character.

(Danny Siegel)

Creation

When the divine word ended chaos and nothingness, when God rolled away the darkness from teh light, that was the first moment of creation.

When Adam opened his eyes and beheld earth and heaven, that was a moment of creation as real as teh first,

For the sun is not bright without an eye to see, the waves of the sea cannot crash and roar without an ear to listen,

And unless life marks off the segments, time is a dimension without measure.

Though we are finite, God created us both free and conscious, able to share in the power of creation.

Every moment that we behold anew the work of God, the jewels of dew on morning grass, the smile lighting the face of a beloved child,

Every moment that we work for good, is a moment of creation.

Adonai God, renew in us, in every one, the bright mornings of Adam and Eve.

Let each dawn rise fresh with hope as it was in the beginning.

Inspire us to create what is good; quicken our delight in all your create.

בָרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת:

Two Thoughts

Prayer in Israel teaches man...to think, not of what the world owes him, but what he owes the world and God.

Solomon Freehof

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

Morris Adler

Four Prayers on the יוֹצֵר Theme

How Glorious Is Your Name

O Eternal, our God, how glorious is Your name in all the earth.

When we see the heavens, the work of Your fingers,

The moon and the stars, which You have placed there;

The gold of the sun, the silver of the moon, and the diamond sparkle of the stars;

The cool, green grass, the gentle flowers, the freshness of flowing streams, We give thanks to You, who made them all;

And put beauty and goodness within them.

All the world sings its song to You:

The song of the trees, when the wind stirs their leaves,

The song of the sea, when the waves kiss the shore.

The song of human praise to You, O God, for all the works of creation.

Arranged by HJF



Let Us Imagine

Let us imagine a world without the grace of color, where regal red or leafy green would never more be seen.

We give thanks for the colors of the rainbow, for eyes that see, for the gift of beauty.

Let us imagine a world in deathlike silence, never knowing the joy of sound. We give thanks for words that speak to our minds, for songs that lift our spirits, and for souls that know how to listen.

Let us imagine a world in which nothing can be known, where day and night, winter and summer, or the flow of the tides can never be predicted.

We give thanks for nature's wondrous order, for the stars in the sky to the pulsebeat within us.

Let us imagine a world without love, where each person is alone and unable to share with others.

We give thanks for the power of love within us. You, O God, have made it possible for us to know the joy of friendship and the benefit of reaching out to help those in need.

Based on a prayer by Rabbi Henry Cohen

We Praise You

We praise You for breathing into us the breath of life.

Praised are You, Holy One, Who sculpts the moon and sprinkles the stars above, who shapes the world, and life, and time.

Who plants wonder in our world each day.

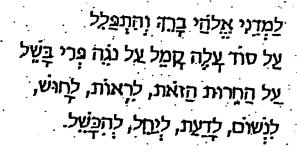
Who wipes our brow when we are weary, and gives us drink when we are dry.

Who lights our soul with dance and hope.

Who blows the flame upon us,

And delights in our glow.

Rabbi Vicki Hollander



לַמֵד אָת שִׁפְתוֹתֵי בְּרָבָה וְשִׁיר חַלֵּל בָּהַתְחַדֵשׁ זְמַנְין: עם בּקָר וְעָם לֵיל, לְבַל וּהְיָה יוֹמִי כִתִּמוֹל שַׁלְשׁוֹם,

לְבַל יִהְיָה עֲלֵי יוֹמִי הַרְגַל.

Teach me my God, a blessing, a prayer On the mystery of a withered leaf On ripened fruit so fair On the freedom to see, to sense,

To breathe, to know, to hope, to despair. Teach my lips a blessing, a hymn of praise As each morning and night You renew Your days, Lest my days be as the one before Lest routine set my ways.

(Leah Goldberg, translated by Pnina Peli, from Kol Haneshamah)

Appendix D

Unit 4 A Conversation With God

Verses of Praise / פְּסוֹקֵי דְיָמְרָה

בְּרוּךְ שֶׁאָמֵר וְהָיָה הָעוֹלֶם, בְּרוּךְ הוֹא. בְּרוּךְ עֹשֶׁה בְּרוּךְ שֶׁאָמֵר וְהָיָה הָעוֹלֶם, בְּרוּךְ הּוֹצר וּמְקַיֵם, בְּרוּךְ בּרוּךְ בּרוּךְ בּרוּךְ בּרוּךְ בּרוּךְ בּרוּךְ בּרוּךְ בּרוּךְ בּרוּךְ מְּלֵחֵם עַל הַבְּרִיּוֹת, בְּרוּךְ מְשַׁבֵּם מְלַ הַבְּרִיּוֹת, בְּרוּךְ מְשַׁבִּם שְׁכָר טוֹב לִירֵאָיו, בְּרוּךְ מְרִיּךְ חֵי לָעַד וְקַיִּם לָנֶצַח, בְּרוּךְ מְּשָׁבִּם וְמַצִּיל, בָּרוּךְ שְׁמִוֹי הְשָׁבִּחוֹר וְנְעָבְּדִיוֹ וְעֲבְדִיוֹ וְנְעָבְּדִיוֹ וְנְעָבְּדִיוֹ וְנְעָבְּדִיוֹ וְנְעָבְּדְיוֹ וְנְעָבְּדִיוֹ וְנְעְבְּדִיוֹ וְנְעָבְּדִיוֹ וְנְעְבְּדִיוֹ וְנְעְבְּדְיוֹ וְתְּשִׁבְּחְרְוֹת וְבְּיִבְּנְוֹ מְשְׁבְּחְוֹת וְבְּיִבְיְנְוֹ מְשְׁבְּחְוֹת וְבְּיִבְיְוֹ עְשְׁבְּיִיוֹ וְעְבְּדְיוֹ וְנְעְבְּדִיוֹ וְתְבְּנִיתְ הְעִבְּיִוֹ וְתְשְׁבְּחְוֹנְתְ וְמְשִׁבְּחְוֹת וְבְּנִמְלִיכְרְ עְדֵי שְׁמוֹ הַנְּבְּרְוֹיְ שְׁבְּבְּחְוֹתְ בְּיִבְּיִי שְׁבְּחְוֹתְ בְּיִבְיִי עְדִי שְׁמוֹ הַנְבְּיִוֹיְ שְׁבְּבְּחוֹת וְבְּבְּתְיִבְּיִי שְׁבְּבְּרוֹן מְשְבְּבְחוֹת: בְּיִבְּיִי בְּיִבְּיִי שְׁבְּבְּיוֹתְ עִבְיִי שְׁבִּיוֹ בְּבְיִי שְׁבְּבְּתְיִבְּעִי בְּיִים בְּבְּעִבְּחוֹת:

Praised be the One who spoke ~ and the world came to be. God be praised! Praised is the One who creates all things. Praised is the One who creates by speaking. Praised is the One who sustains by decreeing. Praised is the One who deals kindly with the earth. Praised is the One who deals kindly with all creatures. Praised is the One who live in awe. Praised is the One who lives forever and endures for all eternity. Praised is the One who delivers and redeems. Praised is God's name!

Praised are You, Adonai our God, sovereign of the world, divine one, motherly father, who is praised by the mouths of Your people, glorified and exalted by the tongues of the faithful, God's worshippers. With the songs of Your servant David, we will praise You, Adonai our God; with glory and song, we will glorify and exalt You, shout out Your name and proclaim You majestic, our sovereign and our God. The One, living to all eternity, praised and glorified ruler – how great is Your name forever and ever! Praised are You, Adonai, our ruler who is praised in songs of glory.

Psalm 96

- 1: Sing to the Lord a new song, sing to the Lord, all the earth.
- 2: Sing to the Lord, bless his name, proclaim his victory day after day.
- 3: Tell of His glory among the nations, His wondrous deeds, among all peoples.
- 4: For the Lord is great and much acclaimed, he is held in awe by all divine beings.
- 5: All the gods of the peoples are mere idols, but the Lord made the heavens.
- 6: Glory and majesty are before him; strength and splender are in His temple.
- 7: Ascribe to the Lord, a families of the peoples, ascribe to the Lord glory and strength.
- 8: Ascribe to the Lord the glory of His name, bring tribute and enter His courts.
- 9: Bow down to the Lord majestic in holiness; tremble in his presence all the earth!
- 10: Declare among the nations, "the Lord is king!" the worlds stands firm; it cannot be shaken He judges the people with equity.
- 11: Let the heavens rejoice and the earth exult; let the sea and all within it thunder,
- 12: The fields and everything in them exult; then shall all the trees of the forest shout for joy
- 13: at the presence of the Lord, for He is coming, for He is coming to rule the earth; He will rule the world justly, and its people in faithfulness.

פרק צו

ליהוה פל־הארץ: ב שירוּ בַרַכְוּ שָׁמִוּ בַּשָּׁרִוּ מִיּוֹם־לֹיוֹם יִשׁוּעַתוּי ג סַפּרוּ בַגוֹיִם כִּבוֹדָוֹ בְּכָל־תַעַמִּים נְפָלְאוֹתֵיוּ: דַ כֵּי גָּדָוֹל יִהֹוָה וּמִהַלַל מָאָד נֿורָא הוא עַל־כָּל־אֵלהַים: ה כִּי ן כָּל־אֱלהֵי הָעַמִּים אֱלִילִים וַיהוָה שַּׁמֵיִם עַשֵּה: ו הוד־וְהָדֵר לְפָנָיֵו עִזּ בְּמְקַדָּשוּ: ז הָבוּ לַיְהוָה מַשְׁפָּחות עַמִּים הַבוּ 'לַיהוַה כָּבִוד ח הָבִוּ לַיהוַה לַחַצְרוֹתַיוּ: בַּהַדָרַת־קֹדֵש לַיהוָה ט השתחוו חֵילוּ 'מְפָּנָיו כָּל־הָאָרֵץ: י אִמְרַוּ בַגּוֹיִם ן יָהֹנֶהַ מָלַדְ אַף־תִּכְּוֹן תַּבֵל בַּל־תִּמְוֹט בְּמֵישַׁרִים: יא ישִׁמְחוּ וּמָלאָוּ: יב יַעַלִּז שַׁדַי וְכָל־אַשֵּר־בָּוֹ אָז יָרַנָּנֹרּ כָּל־עַצֵּי־יַעַר: יג לִפְנֵי יִהֹנָה | בִּי בָא כֵּי בָאֿ לִשָּׁפֶּט הָֿאָרֶץ יִשְׁפְּט־תַּבֵל בצדק ועמים בַּאֱמוּנַתְוּי

תַּלְלּוּיָה, הַלְלוּ אֵל בְּקָדְשׁוּ, הַלְלוּחוּ בִּרְקִיעַ עֵזוֹ : הַלְלוּחוּ בִּגְבוּרתִּיוּ, הַלְלוּחוּ כְּרב גִּדְלוֹ : הַלְלוּחוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּחוּ בְּגֵבֶל וְכִנּוֹר : הַלְלוּחוּ בְּצִלְצְלֵי שִׁמְע, הַלְלוּחוּ בְּצִלְצְלֵי תְרוּעָה : כֹל הַנְּשָׁמָה תְּהַלֵּל יָה הַלְלוּיָה. כֹל הנשׁמַח תַּהַלֵּל יָה הַלְלוּיָה.

Halleluyah!

Call out to Yah in Heaven's holy place!
Boom out to Yah across the firmament!
Shout out for Yah, for all God's mighty deeds!
Cry out for Yah, as loud as God is great!
Blast out for Yah with blasting shofar note!
Pluck out for Yah with lute and violin!
Throb out for Yah with drum and whirling dance!
Sing out for Yah with strings and whistling flute!
Ring out for Yah with cymbals that resound!
Clang out for Yah with cymbals that rebound!
Let every living thing Yah's praise sing, Halleluyah!
Let every living thing Yah's praise sing, Halleluyah!

(Adapted from Kol HaNeshama)

פסוקי הסיום של ספרי תהלים/Verses to Conclude the Reading of Psalms.
בּסוּקי הסיום של ספרי תהלים/ אָמֵן וְאָמֵן. בָּרוּךְ יְנָ מִצִּיוֹן, שֹׁכֵן יְרוּשְׁלָיִם,
בַּרוּךְ יְנָ לְעוֹלָם, אָמֵן וְאָמֵן. בָּרוּךְ יְנָ מִצִּיוֹן, שֹׁכֵן יְרוּשְׁלָיִם,
הַלְלוּיָה. בָּרוּךְ יְנָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֹשֵׁה נִפְּלָאוֹת לְבַדּוֹ.
וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וְיִפְּלֵא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן
וְאָמֵן.

May Adonai be forever praised! Amen and Amen! May Adonai, the One who dwells in Jerusalem, be praised from Zion! Halleluyah! Praised be Adonai Elohim, the God of Israel, sole worker of wonders; and praised be the glorious Name forever! May God's glory fill the entire earth! Amen and Amen! (Ps. 89:53; 135:21; 72:18-19.)

תהלים קמו'/Psalm 146

הַלְּלוּיָהְ, חַלְּלִּי נַפְּשִׁי שֶׁת יְיָ: אֲחַלְלָה יְיָ בְּחַיִּי, אֲזַפְּרָה לֵּאלֹחֵי בְּעוֹדִי: אֵל תִּבְטְחוּ בִּנְדִיבִים, בְּבֶּן אָדָם, שָׁאֵין לוֹ תְשׁוּעָה: תֵּצֵא רוּחוֹ יָשֶב לְאַדְמָתוֹ, בַּיוֹם חַחוּא, אָבְדוּ עֻשְׁתְּנוֹתְיוֹ: אַשְׁרֵי שָׁאֵל יַצְקֹב בְּעָזְרוֹ, שִּׁבְרוֹ עַל יְיָ אֱלֹחָיוֹ: עְשֶׁה מִשְׁפָּט לַצְשׁוּקִים, נֹתֵן לֶחֶם לְרְעִבִּים, אֲמֶת לְעוֹלָם: עְשֶׁה מִשְׁפָּט לַצְשׁוּקִים, נִתְן לֶחֶם לְרְעִבִּים, יְיָ מַתִּיר אֲסוּרִים: יְיָ שֹּמֵר אֶת נֵּרִים, יְתוֹם וְאַלְמָנָה יְעוֹדִר, אַחַוּרִים: יְיָ שֹׁמֵר אֶת נֵּרִים, יְתוֹם וְאַלְמָנָה יְעוֹדִד, אַחַרִּים: יְיָ שֹׁמֵר אֶת נֵּרִים, יְתוֹם וְאַלְמָנָה יְעוֹדִר, וְדִּרְתְּיִבְים יְעַנְּת: יִמְלֹדְ יְיָ לְעוֹלָם, אֱלֹהַיִּךְ צִיּוֹן לְדֹר תַלְלוּיַה:

Halleluyah!

Praise Adonai, O my soul! I will praise Adonai as long as I live, I will sing to my God as long as I am.

Place no trust in human benefactors, nor in mere mortals who offer no salvation, whose spirit will leave them and who will return to the earth. On that day their plans are as nothing.

Happy are those whose help is the God of Jacob, whose hope rests on Adonai their God:

maker of heaven and earth, the sea, and all that they contain, keeper of truth forever,

who grants justice to the oppressed, who provides bread to the hungry.

Adonai frees the captive,

opens the eyes of the blind.

straightens the person bent over.

Adonai loves the righteous.

Adonai guards strangers, upholding the orphan and the widow, but thwarting the way of the wicked.

Adonai will reign forever; your God, Zion, for all generations.

Halleluyah!

Aleinu / עַלִינוּ

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכּל, לָתֵת נְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,

Alternative:

שֶׁלָּא עָשָׂנְוּ כְּגוֹיֵי הָאַרָצוֹת, אֲשֶׁר שָׁם חֶלְקֵנִּוּ לְיֵחֵד אֶתּ-וְלֹא שָׁמְנִוּ כְּמִשְׁפְּחוֹת שְׁמוֹ, וְגוֹרָלֵנוּ לְחֵמִלִּ הָאַדָּמָה, שֶׁלֹא שָׁם חֶלְקֵנוּ מַלְכוּתוֹ. כָּהֶם, וְגֹרָלֵנוּ כְּכָל הַמוֹנָם.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחַוִים וּמוֹדִים, לִפְנֵי מֶלֶבְ, מַלְכֵי הַמְּלָכִים, הקדוש ברוד הוא.

שֶּהוּא נוֹטֶה שָׁמֵיִם וְיֹסֵד אָרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמֵיִם מִמְּעַל, וּשְׁכִינַת עָזּוֹ בְּגָבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד. אֱמֶת מַלְבֵּנוּ אֶפֶס זוּלָתוֹ, כַּכָּתוֹב בְּתוֹרָתוֹ: "וְיָדַעְתָּ הַיּוֹם וַהַשֵּבֹתָ אֶל לְבָבֶדָ, בִּי יִנְ הוֹּא הָאֱלֹהִים בַּשָּׁמִים מִמַּעֵל, וֹעַל הָאָרֶץ מִתְּחֵת, אֵיֹן

It is incumbent upon us to praise the Lord of all, to ascribe greatness to the Creator of the universe,

who did not make us the same as the other nations of the world, nor place us like the families of the earth; who did not give us a

portion like theirs, nor a destiny like the multitudes. who has made it our portion to unite Your name, and our destiny to establish Your rule.

(Alternative)

And so, we bend the knee and bow, and give thanks before the Sovereign of sovereigns, the blessed, holy One, who stretched out the heavens and established the earth, whose seat of splendor is in the heavens above, and whose dwelling of strength loftiest heights. This is our God; there is none else! Truly our sovereign; there is no other! As it is written in the Torah: "You shall know this day and take it to heart: that Adonai is God in the heavens above (Deut. 4:39) and on the earth below; there is none else!"

אַהַבָּה רַבָּה אֲהַבְּתָּנוּ, יְיָ אֱלֹהֵינוּ, חֶמְלָה גְּדוֹלָה וִיתֵּרָה חָמֵלְתָּ עָלֵינוּ. אָבִינוּ מַלְכֵּנוּ, בַּעֲבוּר אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ שָבָּטְחוּ בְדָ, וַתְּלַמְּדִם חָקֵּי חַיִּים, כֵּן תְּחָנֵנוּ וּתְלַמְדֵנוּ. אָבִינוּ, הָאָב הָרַחֲמָן, הַמְרַחֵם, רַחֵם עָלֵינוּ, וְתֵּן בְּלִבֵּנוּ לְהָבִין וּלְהַשְּׁכִּיל לִשְׁמִעַ לִלְמד וּלְלַמֵּד לִשְׁמר וְלַעֲשׁוֹת וּלְקַיֵּם אֶת כַּל דְבָרֵי תַלְמוּד תוֹרָתֶדְ בְּאַתֲבָּח.

You have loved us most lovingly, Adonai our God, and nurtured us greatly, with nurture overflowing. Our source, our sovereign - for the sake of our ancestors who trusted in You and whom You taught the laws of life, show graciousness to us, teach those laws to us. Our fount, our loving Fathermother, show us mercy and inspire us to consider, to listen, to learn and to teach; to keep and do and enliven all the teachings of Your Torah in love.

ּוְהָאֵר עֵינֵינוּ בְּתוֹרָתֶּדָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֵּידָ, וְיַחֵד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶדָ, וְלֹא נֵבוֹשׁ לְעוֹלָם נָעֶד. כִּי קַדְשְׁךָ תַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ, נָגִילָה וְנִשְּמְחָה קַּדְּשְׁרָּ בישועתד

Light up our eyes with Your Torah. Let our minds embrace You through Your commandments. Unite our hearts to love and revere Your name, so that we will never be shamed. Because we have trusted Your great and awesome name, we will rejoice and celebrate with Your salvation.

וַהָבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפּוֹת הָאָרֶץ, וְתּוֹלִכֵנוּ קּוֹמְמִיּוֹת לְאַרְצֵנוּ. כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּח. וּבָנוּ בָחַרְתָּ עִם -כָּל עַם וְלָשׁוֹן. וְקַרַבְתָּנוּ לְשִׁמְךָ הַנִּדוֹל סֶ ֶלָה בְּאֶמֶת לְחוֹדוֹת לְּדְּיִרוֹל הְיִלְיחִדְּךְ בְּאַהְבָה. בָּרוּךְ אַתָּח יְיָ, הַבּּוֹחֵר בְּעַמּוֹ יִשְּׂרָאֵל לְּדְּוֹלְם בְּאַהְבָּח. בְּרוּךְ אַתָּח יְיָ, הַבּּוֹחֵר בְּעַמּוֹ יִשְּׂרָאֵל בְּאַהְבָּח.

May You bring us peacefully from the four corners of the earth, and lead us upright to our land, for You are the God who effects salvation. You have chosen us along with all the peoples and nations, and brought us closer to Your great name with truth ~ to acknowledge You and declare Your unity with love. Praised are You, Adonai, for choosing the people Israel with love.

'SUKEI d'ZIMRAH is the second start to the morning WARM-Up. As we have said before, it is a songfest. We have a concert of GREAT ideas about God's GREATness, taken from the Bible's collection of Golden Oldies, the Psalms.

BARUKH she-AMAR is really the brakhah said over the song session.

Mr. Choreography



It is a mystical practice to hold the two front TZITZIYOT during this brakhah, kissing them at the end of the brakhah.



THE CORE KAVANAH: Usually, P'SUKEI d'ZIMRAH is understood be the SENTENCES of song, but it is also possible to understand the word אַמָּרָה as coming from the word אָמָרָה, meaning "prune." This teaches us that when we start P'SUKEI d'ZIMRAH by singing BARUKH she-AMAR, we begin to prune away all the punk and distractions in our lives—and focus in on God's glory—we bathe ourselves in the wonder of the things God did, does, and will do. We start praying by forgetting about "ourselves" and "our wants." We look at the bigger picture. It is time for a spiritual panorama—not a close-up on "ME."

Origins: In the Talmud (*Brakhot* 32a) the rabbis tell us that the inspiration for BARUKH she-AMAR comes from Moses—an adventure he had in Deuteronomy 3:23-24. Here is that story.

Once again God was mad at the Families-of-Israel. That happened a lot. Each time God got mad. Moses was put in the position of convincing God to give the Jews another chance. This time we learn Moses' secret. He starts his prayer, "Adonal, You are the One who shows works of GREATNESS to Your Servant....No ONE in Heaven or Earth is Your Equal." From this, the Rabbis learn: "One should always begin praying by retelling God's greatness." BARUKH she-AMAR is God's morning GREATness review.

(1) Blessed be the ONE-WHO-SPOKE-AND-THE-WORLD-WAS. פּרוּדְ שֶׁאָמֵר וְהָיָה הָעוֹלָם Blessed be the One. Blessed be the One-Who-Does-Creation.

(2) Blessed be the ONE-WHO-SAYS-AND-DOES.

ברוך גוֹזֵר וּמְקַיִם. Blessed be the One-Who-Orders and Actualizes.

על הָאָרֶץ. (3) Blessed be the ONE-WHO-NURTURES-THE-EARTH.

ברוך מְרַחֶם על הַבְּרְיּוֹת.

Blessed be the One-Who-Nurtures the creatures.

קברוּך מְשַׁלֵם שָּׁכָר טוֹב (4) Blessed be the ONE-WHO-PAYS-UP-THE-GOOD-REWARD-לִירֵאַיוּ. FOR-BEING-IN-AWE of God.

> קים לְעֵד (5) Blessed be the ONE-WHO-LIVES-FOREVER-און לְנֵצַח. AND-IS-ESTABLISHED-UNTIL-ETERNITY.

ברוך פודה ומציל. (6) Blessed be the ONE-WHO-REDEEMS-AND-RESCUES.

(7) Blessed be GOD'S NAME.

ברוך אַתָּה יהוה Blessed are You, ADONAI:

Our God, Ruler of the Cosmos,

דְאֵל, הָאָב הְרַחֲמָן The God, the Merciful Parent,

The One-Who-Gets-HALLELUYAHS-

Praised from the mouth of the chosen People,

רְמְפַאָר The One-Who-is-Called-AMAZING-and-Exalted

by the tongues of the pious and the worshipers בְּלְשׁוֹן חֲסִידִיוּ וַאֲבָדְיוּ,

and by the songs of David—

עה אֶלהִינוּ We shall make HALLELUYAH to You Adonai, Our God,

with statements-of-AMAZEMENT and songs—

קבּדֶּלְהּ וּנְשַׁבֵּחָה We will make You great. We will praise You.

ּוֹנְפַאֶּרְה. We will declare that You are AMAZING.

וְנַזְכִּיר שִׁמְהָ וְנַמְלִיכְהְ We will use Your NAME. We will make You our Ruler—

Our Ruler, Our God—

נְחִיד חֵי הַעוֹלֶמִים The One-and-Only, The One-Who-Lives-Eternally,

מֶלֶדְ מְשֻׁבָּח וּמְפֹאָר, עֲדִי עַד Ruler, The One-Who-is-AMAZING and Exalted forever and ever

ל, שמו הגדול, The Great NAME,

Blessed are You, ADONAI

תל בַּתִשְׁבַּחוֹת. The Ruler, The One-Who-deserves HALLELUYAHS of AMAZEMENT.

THE INTRO: בְּרוּךְ שֶׁאָמֵר BARUKH she-AMAR. An opening brakhah.

חוֹדוֹ לֵיהוֹה HODU L'ADONAI was an old standard, a TEMPLE ANTHEM. (I Chronicles 16:8-36 plus some Psalm verses.) It was first performed by David when he brought the Ark-of-the-Covenant into Jerusalem—after having rescued it from the Philistines. (You can turn that moment into a starting point for its KAVANAH) Later, other verses from Psalms were added. It became one of the "hits" that the Levites made part of their daily TEMPLE performances.

מוֹר לְתֹוֹי MIZMOR L'TODAH (Psalm 100) Is another TEMPLE "hit" that was part of the Levites' on-going floor show. It was sung during the THANKSGIVING OFFERINGS and was considered the THANKSGIVING PRAYER. In the Midrash we are told "In the distant future all sacrifices will be abolished except for the Thanksgiving Offering—and all prayers will be abolished except for the Thanksgiving Prayer." (Leviticus Rabbah 27:12, 9:7) Another Midrashic tradition (Yer. Shevuot 1:8) credits Moses with its authorship.

On Shabbat and holidays, MIZMOR L'TODAH is not said. It is replaced by Psalms 19, 34, 90, 91, 135, 136, 33, 92 and 93.

אָרְי Cְבוֹי YEHI KH'VOD is also a collage of Psalm verses. In it is hidden a secret number code. There are 'ח (18) verses. In these verses, God's name is used 21 times. YEHI Kh'VOD is an introduction to ASHREI which also has 21 verses. KAVOD means "heavy" and we also translate it as "HONOR." The 18 verses emphasize some of the "HEAVY" things God does. (Donin)

YEHI KH'VOD is the second Psalm Medley which has been organized into this morning song session. It is possible these "loose verses" give P'SUKEI d'ZIMRAH its name—SENTENCES-of-SONG.

THE 6 PSALMS: These 6 Psalms are all one and all praise God, the One-Who-is-to-Be-Blessed. Both the first and last word is הללויה.

אַרֵי וֹשְׁבֵי בֵיתֶּךְ Ashrei (Psalm 145 plus 3 other Psalm verses) ASHREI is the A to Z Psalm. It is a sort of "spiritual geography" where we start: Who can say something nice about God which begins with ALEF? Now who has got something nice to say about God which begins with BET? We work our way through the whole ALEF-BET, excepting NUN (which for some reason, we skip). ASHREI is a big deal. Rabbi Elazar taught: "Everyone who says ASHREI three times a day—wins a spot in the OLAM ha-BAH." (Brakhot 3b)

הַללויַה. הַללי נַפשׁי אַת־יהוה PSALM 146 is a personal

Psalm which begins with David coaching his own soul to get its KAVANAH together. This is about individal relationships with God.

תַלְלוּיָה. כִּי טוֹב זְמְרָה אֵלְהִינוּ PSALM 147 is a history Psalm. It is David coaching the Families-of-ISRAEL that times will be tough. (We all have our exile periods.) But, God who makes rain and wind, always brings us back—just like rain does to crops.

תַלְלוּיָה. הַלְלוּ אֶת-יהוֹה מִן הַשְּׁמֵיִם **PSALM 148** This is the universal Psalm. In it all of nature is invited to join in and Praise God. It gives the sense that all of nature's vibes—and the inner spirit of everything can join in one great song: Thank God. In new hip eco-spirituality this is called: Gai-a

קלוּיָה. שִׁירוּ לֵיהוה שִׁיר חְדָשׁ **PSALM 149** This Psalm is about God finishing history. It is about the Jewish People reaching their ultimate destiny—because God makes it so.

PSALM 150 This is a wrap up Psalm. It is one big HALLELU-YAH. You can feel the big gospel choir of Levites (maybe backed by a choir of angels) and a great Levitical Horn section—getting everyone up on their feet and dancing: HALLELUYAH.

THE OLITRO: בָּרוּדְ יהוֹה לְעוֹלָם, אָמֵן וְאָמֵן בּּרוּדְ יהוֹה לְעוֹלָם, אָמֵן וְאָמֵן בּּרוּדְ יהוֹה לְעוֹלָם, אַמֵן וְאָמֵן

Verses) Once again, we have a Paalm collage. This time it is the last verse of the first three sections of the book of Paalms. (The book of Paalms has five sections.)

לְבֶרֶן דְּרָיִ עְבֹיְרָן עִבְרֶן דְּרָיִ עְבֹיְרָן עִבְרֶן דְּרָיִ עִבְרָן דְּרָיִ עִבְרָן עִבְרָן בְּרָיִ עִבְרָן זְבִין עַבְּרָן בְּרָיִ עִבְּרָן בְּרָיִ עִבְּרָן בְּרִי עִבְּרָן בְּרִיִּ עִבְּי עִבְּרָן בְּרִי עִבְּי עִבְי עִבְּי עִבְיי עִבְּי עִבְּיי עִבְּי עִבְּי עִבְּי עִבְּי עִבְּי עִבְּיי עִבְּי עִבְּי עִבְּי עִבְּי עִבְּי עִבְּי עִבְּי עִבְּי עִבְּי עִבְּיי עִבְּיי עִבְּיי עִבְּיי עבְיי עבוּי עב

אַתָּה הוּא יהוֹה אַתְּה הוּא יהוֹח אַתְּה הוּא יהוֹח אַתְּה הוּא יהוֹח אַתְּה הוּא יהוֹח These are the last words of praise found in the Bible. They review all of Jewish history, up to then, and serve as the prologue to the SONG of the SEA.

צירת הַיָּט SHIRAT HA-YAM (The Song of the Sea, Exodus 14:30-15.19) This is a slice of poetry which the Israelites originally sang on the banks of the Red Sea, once they were safe. (Or at least that is the way the Torah tells it.) It was also one of the LEVITES big show stoppers in the days when they performed in the Temple. It praises God for doing miracles.

The second secon

ישתבח A closing brakhah.

On Shabbat, the following pieces are added onto the end of this PSALM-CYCLE: NISHMAT KOL \underline{H} I (The BLESSING of THE Song), ha-EYL, and SHOK \underline{H} EIN AD.

THE CORE KAVANAH III: The LEVITES were essentially David's back-up band. LEVI was one of Jacob's kids. Therefore, LEVI was a tribe—but, one different from all the other tribes. LEVI was the tribe which worked in the TEMPLE. One family, the KOHEIN family were the actual priests—the rest of the tribe were the support staff. Among other things, they had a band and a chorus which performed at all services. I like to think of them as a really rocking gospel choir—though that wasn't fully their style. All of P'SUKEI d'ZIMRAH is essentially a recreation of their performances. When we perform P'SUKEI d'ZIMRAH we are lip-synching in our hearts to the music which made the TEMPLE bop and got those Jews ready to really worship.

עַלֵינוּ לִשַבֶּחַ לַאַדוֹן הַכּל, It is ON us to praise The MASTER-of-ALL לַתָּת גִּדְלַה To grant GREATness ליוֹצֵר בַּרֵאשׁית, to the ONE-Who-Stages The CREATION שלא עשנו The ONE-Who-Didn't-MAKE-Us כגוני הארצות, like the other NATIONS-of-the-LANDS ולא שמנו & didn't PUT our fate כְּמִשְׁפַחוֹת האדמה; with the other FAMILIES-of-the-EARTH שלא שם חלקנו כהם & didn't PUT our PORTION with theirs וְגוֹרֵלֵנוּ כְּכֵל הֵמוֹנַם. & our LOT with the MANY. & we BOW & BEND & LIE FLAT-in-THANKS וַאֱנַחָנוּ כּוֹרְעִים וּמִשְׁתַּחַוִים וּמוֹדִים לפני מלד מלכי המלכים before the RULER-of-RULERS, הַקַּדוֹשׁ בַּרוּדָ חוּא. The HOLY-ONE-Who-is-to-be-BLESSED שהוא נוטה שמים The ONE-WHO-Spread-out the HEAVENS & laid the earth's foundations ויוֹסֶד אַרָץ,

אומושב יקרו בשמים ממעל, & has the SEAT-of-Homage in the heavens above

. וּשְׁכִינֵת עָזוֹ בְּגָבְהֵי מִרוֹמִים & NEIGHBORHOOD-of-Power in the Highest Heights.

הוא אֱלֹהֵינוּ, אֵין עוֹד. God is our God—there is none other.

אָמֶת מַלְכֵּנוּ אֶפֶס זוּלַתוֹ, In TRUTH God is RULER—NOTHING compares

:AS it is WRITTEN בַּכַּתוּב בַּתוֹרתוֹ:

אָל לְבָבֶהְ, אֶל לְבָבֶהְ "& You are to KNOW today in the thoughts of Your HEART

that ADONAl is the ONE God

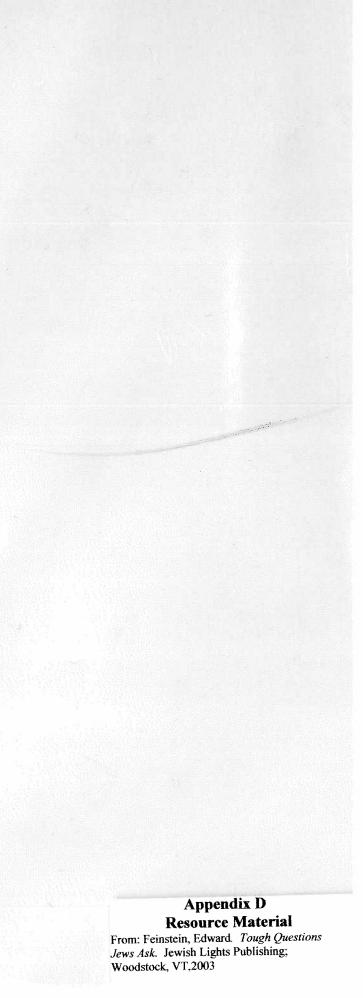
both in HEAVEN ABOVE & on EARTH below—

אין עוֹד: NONE can COMPARE."

Deuteronomy 4.39

Mr. Choreography

The ALEINU is a standing prayer. In TEMPLE times, and on the BIMAH during YOM KIPPUR, people actually, bent, bowed, and laid themselves flat (at the appropriate words). Today we bend our knees and bow at the words: "וַאַנַחנוּ כּוֹרְעִים...





Who Believes in God Anymore?

WHY SHOULD I BELIEVE IN GOD? WHY SHOULD ANYONE?

Billy was acknowledged by everyone to be the smartest kid in the class. For fun, he tore apart computers and put them together again. He spent most of his Hebrew School hours reading science fiction. But with the rabbi in the room, he saw a chance to set a few things straight.

"Rabbi, I believe in science. I believe in evolution. I believe in nature. But I don't believe in God. Why should I believe in God? Why should anyone?"

A rabbi I know once asked a class of teenagers, "How many of you believe in God?" Not one hand went up.

"Rabbi, no one believes in God anymore!" they explained.

The rabbi was heartbroken. These were great kids. They were involved in the life of his synagogue. "How could they not believe in God?" he wondered. So he spent the rest of the class trying to convince them. He showed them all sorts of impressive philosophical proofs and arguments. But at the end of the class, the kids said to him, "Nice try, Rabbi. But we still don't believe in God."

The rabbi went home that night with a terrible headache. This class really depressed him. He met with the class again the following week. This time, he asked a different question: "When in your life did you ever feel that God was close to you?"

Every kid in the class had an answer.

One boy said, "Every Friday night, my mom lights candles for Shabbat. She says a quiet prayer and her eyes get filled up with tears. And somehow I know that God is listening to her prayers."

Another student said, "When my grandfather died, the whole family came to the cemetery. We all stood around his grave and told stories of his life. Somehow, I knew that God was close then."

A girl said, "Last summer, my family took a trip to Israel. At the same time that our plane landed, a plane of Jews from Russia or someplace also landed. Those people were so glad to get to Israel that they got down on their knees and kissed the ground. At that moment, I knew that God was close."

Have you ever felt that God was close to you? I think

that at some time or another, almost everyone has had a feeling that God is close. These are often the most powerful moments in our lives. These are the moments that let us know that our lives are very special. We may not know what God is. We may not have words to describe God. But we have a strong sense that God is close.

Through their kindness, we can feel God close by that people are "created in God's image" (Genesis 1:27). people like Charles. This is what the Bible means when it says fought this cancer, I discovered that the world is filled with the world could pay Charles for what he did for me. And as I have faith now, Rabbi!" he would say. No amount of money in to check on me and leave me with a thought for the day. "You strength and inspiration. Each morning, he came one last time plained, which I did a lot, he told me jokes. When I was in medicine, he yelled at me. When I was scared, he gave me pain, he made me feel better. When I didn't want to take my Charles came to my hospital room to care for me. When I com-African-American Baptist from Alabama. But each night, came from different worlds: I'm a Jew from California; he's an Charles. Charles was a night nurse in the hospital. He and I to wonder if there was a God who cared for me. And then I met medicine. This was the most terrifying time in my life. I started gency operation was followed by months of very unpleasant doctors told me that I might not have long to live. An emer-Several years ago, I was diagnosed with cancer. My

Believing in God is not a matter of accepting an abstract idea. Believing in God means gathering in the

seriously. It means remembering these moments, cherishmeans learning from them moments when God feels close by and taking these moments ing them, and saving them. It means pursuing them. And it

a moment with Mom or Dad, we know how to find them. If class. How do we get a moment with God? we want a moment with a teacher, we might go up after How do we find such important moments? If we want

trail is marked by a special line of words you might already them with us. So they left behind a trail for us to follow. The these moments were so important, they wanted to share have had moments when they felt God was close. Because Over the generations of Jewish history, many Jews

בָרוּךְ אַתָּה יִיָ אֱלֹהֵינוּ מֶלֶךְ דָעוֹלֶם.

Baruch Ata Adonai, Elohaynu melech ha-olam

Praised are You, God, Ruler of the Universe

the description of a moment with God. For example: with God. What comes next in the bracha is most important prayer. It is a trail marker showing us the way to find a moment What we call a "bracha"—a blessing—is more than a

בָּרוּךְ אַתָּה יִיָ אֶל הֵינוּ מֶלֶךְ הַעוֹלֶם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch Ata Adonai, Elohaynu melech ha-olam ha-motzee lechem min ha-aretz.

> Praised are You, God, Ruler of the Universe who brings bread from the earth

sandwich for lunch, can become a moment when I can feel Even something regular and boring, like eating my

And when we do that, we are sharing with God the work of food. We can prepare a meal. We can feed hungry people God does. But it is also something we can do. We can grow feeding people, and we feel God is close Feeding the world, this bracha tells us, is something

answered, "I held a serving spoon, and God held my hand." nothing and who have known only hunger and want. One kid kids what it feels like to share a meal with people who have group go there to prepare and serve meals. I once asked the families. Several times a year, kids from our synagogue youth Near our synagogue, there is a shelter for homeless

We look at the brachot, the blessings, and follow the path: How do we find moments with God like that one?

בָּרוּךְ אַתָּד יִיָ אֱלֹחֵינוּ מֶלֶךְ דָעוֹלֶם פֹּוֹקֵחַ עִוְרִים; פֹּוֹקֵתִי אֲנִרִים;

Baruch Ata Adonai, Elohaynu melech ha-olam malbeesh arumeem; pokeach eev reem;

mateer asureem.

Praised are You, God, Ruler of the Universe, who helps the blind see; who gives clothing to the naked; who frees those who are confined.

These are moments with God that are waiting for you. Could you do any of these things?

I believe that God is real. But God isn't far off in heaven; God is right here. How do we know God is near? By feeling the caring presence of others, of people like Charles. And by feeling our own power to care and to help. We can be God's hands, God's eyes, and God's ears in the world. We can bring God close to others when they are in need, just as others bring God close to us.

Ultimately, the bigger question isn't, "Should I believe in God?" but rather, "What difference does it make?" What difference does it make?" What difference does it make if there is God? I don't think the point is just to say that God exists, and then go on living as before. The point is to be like God, to live a Godly life. The point is to be a person like Charles and do the caring that God needs done in the world. Because when we care, God is real and close.



Do I Have to Go to Services? What Good Is Praying?

Does God Listen? Does God Answer?

"I have to go to services on Saturday for my friend's Bar Mitzvah," reported Daniel to the class. "I hate services. They're sooooo boring." Daniel was being honest. Then, he suddenly remembered that I'm the rabbi, so he retreated. "You go to services every Saturday. Don't you find it boring?"

"No, actually, I like praying," I told him.

This, he couldn't believe. "You actually like it? Why? What good is praying? Does God listen? Does God answer you?"

Abraham Joshua Heschel was an important rabbi and philosopher who lived in the middle of the twentieth century. Heschel traveled around the world, teaching in synagogues, churches, and universities. Whenever he gave an evening

lecture, he would begin by telling the audience, "Ladies and gentlemen, a great miracle just happened!" People would stop to listen very carefully, wondering: What miracle happened? Why didn't we see it? Then Heschel would continue, "A great miracle just happened: The sun went down!" Some people would laugh. Some would shake their heads at this crazy rabbi. Others remained puzzled about what he meant. Then Heschel would begin to talk about how a religious person sees the world.

Miracles happen all the time, Heschel taught. Amazing things, magnificent things are happening all around us. But most of us don't notice. We have learned how to ignore them.

We normally think that miracles are events that break the laws of nature—seas that split, plagues that fall from the sky, or sticks that turn into snakes. Heschel understood that the most remarkable things are not these rare and unusual events, but the normal, regular, everyday things that we never notice. How can normal things be miracles? It's all in how we look at them.

Have you ever been really sick? Do you remember how wonderful it felt when you started to get better? Do you remember when the fever went away, or the first time that you could swallow without pain? It's an amazing feeling. Maybe you promised yourself that you'd never forget how great it feels. You promised that you'd appreciate your health and never take being healthy for granted again! That lasted about thirty minutes, and then you forgot; we all do.

What could be more wonderful than being healthy—feeling all the parts of your body working well? Being healthy is a miracle, but one that most of us never notice. Yet how much happier would we be if we could just notice each day how wonderful it is to be healthy? We would probably complain a lot less about small things that bother and annoy us if we looked upon our health as a precious gift. And we might take better care of ourselves.

The religious person, taught Heschel, notices the miracles. The religious person notices how amazing things—all things—really are. The religious person stops and wonders at the beauty of a sunset, the power of a thunderstorm, and the kindness of a stranger. The opposite of being religious, according to Heschel, isn't a person who doesn't believe in God, but a person who doesn't notice all the amazing things around us. The opposite of being religious is being bored.

We've discussed the moments we have when we feel God close to us. Heschel believed that these moments can happen all the time. The problem is that we're distracted. We're too busy. We have homework to complete and piano to practice. We have TV shows to watch and phone calls to make. We have places to go and things to do. We are very busy people. And we miss the opportunities to feel God close by.

Prayer is a way to learn how to stop and notice the miracles around us. Prayer is a way to have a moment with God. Most people think that prayer is a way of asking for

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how to pay attention to the miracles that are all around us notice. Prayer in Judaism is a way to learn mindfulness-"asking prayer." Most Jewish prayers get us to stop and things from God, but only a very little bit of Jewish prayer is

and say a prayer I've learned to force myself to stop for just a few seconds new chance at learning, a new chance to find friendship. So notice the miracle of a new day—a new chance at living, a to breakfast, and then out the door to work. Never do I a groan. I'm usually late, so there's a rush to the bathroom, you'd call a "morning person." I wake up with a grumble and How do you wake up in the morning? I'm not what

שֵׁהָחֵוֹרְתָּ בִּי נִשְׁמָתִי בְּחֵמְלָה; רַבָּה אֱמוּנְתָּךְּ. מוֹדֵה אֲנִי לְפָנֶיךָּ, מֶלֶךְ חַי וְקַיָּם,

Thank you God, Source of Life, for the gifts of Modeh ani lefanecha melech chai v'kayam sheh-hechezar-ta bee nishmatee bichemla raba emoonatecha life and energy and this new day

to think about what's possible in this new day and what you thank you for the miracle of this new day. Take ten seconds could do with this day. Take ten seconds each morning to stop and say

purpose of prayer is to change us. The purpose of prayer is moments of God's closeness waiting for us each day. Prayer to make us aware of the miracles around us and the The purpose of prayer is not to change God. The

> me all the time? ing attention? Do I notice the miracles happening around Rather, ask: Do I hear my prayers? Am I listening? Am I payquestion in the end is not, Does God hear my prayers? doesn't bring heaven down; prayer brings us up. So the

IF I PRAY FOR SOMETHING, WILL | GET |T?

Daniel wasn't satisfied

get it. Did God forget about me? If I pray for something, will I get it? Does God answer that kind of prayer?" "On Hanukkah, I asked God for a certain toy. I didn't

it help? you pray again, "Please God, let it be a good grade!" Will down on your desk. You're scared to look at the grade. So help me on this test!" Will it help? Three days later, the utes before the test, you begin praying, "Please God don't bother to study. (You'd rather watch TV.) A few min-Suppose you have test in a class you don't like, so you teacher passes back your test. She puts the paper face

In the Talmud, there's an important teaching:

"Please God, let it be a boy!" This is an Her husband wants a son, so he prays, A woman is pregnant and about to give birth

What Good Is Praying?

empty prayer. A man coming home from a trip hears a fire alarm in his town. He prays, "Please God, not my house!" This is empty prayer (Brachot 54a).

Jewish tradition believes in the power of prayer—but only intelligent prayer. There are intelligent prayers, and there are empty prayers. Why are these prayers empty?

The father who prays for a son is asking God to change something that's already been determined. God doesn't work that way. That's an empty prayer.

The person who prays that the emergency be at someone else's house is asking God to change something that's already been determined—and more, he's asking that something bad be put on someone else. That's *really* empty prayer.

There is a difference between prayer and magic. A magician pretends to use his powers to change things in the world just by saying magic words. The most famous magic words are actually an old Hebrew spell: Abra-Kadabra is Hebrew for "I will make it as I say it."

We know that magic is not real. Rabbits don't come out of hats. And the lady isn't really cut in two and then reattached. It's pretend.

Expecting God to change the world just because you want it changed is also magic. And like magic, it's not real. It doesn't happen. God doesn't work that way. That's empty prayer.

So you didn't study for the test and you got a bad grade. But this issue of empty prayer can be much more serious: A mom and dad once came to talk with me. They were very upset because their daughter had been diagnosed with a terrible disease. They prayed and prayed, but the daughter's condition only got worse. They asked me, "Why doesn't God answer our prayers and make her better?" They figured that God must have some reason to ignore their prayers, and that reason must have something to do with them. They imagined that they had done something wrong and that God was punishing them. "What did we do to deserve this? Why is God so mad at us?" they asked me through their tears.

I felt so badly for these people—they were really hurting. First, they hurt because their child was sick. Second, they hurt more by believing that God refused to hear their prayers because of something they had done. They ended up believing that they had brought pain on their child, which is the worst pain a parent can feel. Third, they hurt even more because they couldn't figure out what they had done that was so bad to deserve such a punishment and what they could do about it. Sometimes even just an idea can really hurt.

Real prayer, prayer that works, I explained to them, doesn't change the world; it changes us. We can't ask God to change the world for us. We have to do that for ourselves. We can only ask God for the wisdom, strength, and courage to change it ourselves. When I was sick with cancer, I told

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them, I didn't pray for the cancer to go away. I knew that was an empty prayer. I prayed, instead, for the courage to keep hoping and not give up. I prayed for the strength to take the medicine, even though it was awful. I prayed that my family wouldn't worry too much. I asked God for the wisdom to help me live well in whatever amount of time I had left. And God answered my prayers.

They were still very worried about their daughter. She was in pain, and they were in pain. But they stopped believing God was punishing them. They stopped imagining they had done something wrong. So we held hands and we prayed together. We asked God to give us the wisdom to take good care of their little girl. We prayed for the strength and courage to get through this terrible time with hope and love for one another. We prayed that she would know how much she is loved. And I think God answered their prayers, too.

Do I Have to Go to a Synagogue to Pray?

"All right," Daniel conceded, "so praying is cool. But do I have to go to synagogue to pray? Why can't I just go into the woods or out to the beach and talk with God?"

You can go into the woods or out to the beach and talk with God. In fact, some of the best moments of prayer I've ever

had were out in nature, far away from synagogues and services. You can go anywhere to pray.

The synagogue gives us a different experience of prayer. It is the experience of a community sharing prayer together and living life together.

Did you ever go to a baseball or football game? What's the difference between watching the game at the ballpark and watching the same game at home on TV? Unless you have really good seats, you probably see more on TV than from your seat in the ballpark. So why is the ballpark always a better experience? Because there's more than just the game going on. There's the game. And there's the crowd and their cheers, doing "the wave," screaming for the home team, and screaming at the other guys. There's the popcorn and the peanuts, the funny hats, those big foam fingers. It's the whole scene.

A synagogue service is to prayer what the afternoon at the ballpark is to the ball game. We pray, but we pray together. We blend our voices together in song. We share our lives with one another—happy moments and celebrations, as well as sad moments, tragedies, and the losses that come with life. We learn together—sharing our ideas about how life should be lived. When life is good, we share the joy. When life is difficult, we help one another find the courage not to give up, not to lose hope.

In the woods, I feel the presence of God in the peacefulness of the trees. At the beach, I feel the presence of God in the rhythm of the waves and the vastness of the

ocean. In synagogue, I feel the presence of God in the sounds of all of us who have gathered to celebrate life together. In synagogue, I know that I belong—that my life matters to all these people. I am touched by the lives of others, and they are touched by me.



Talking Snakes and Splitting Seas ... Is Any of That Stuff in the Bible True?

Jennifer came to class early one afternoon. "I just had my first Bat Mitzvah lesson. I have to learn a whole section of the Torah, and then I have to talk about it in front everybody!" she said nervously. "Rabbi, do you really believe in all these stories? Does anyone? Are the stories in the Bible true?"

On the fourth Thursday in November, people in the United States gather together with their families and friends for a special feast. We eat turkey, stuffing, cranberry sauce, sweet potatoes, corn bread, and pumpkin pie. Before we eat all these wonderful foods, we tell a story. The story goes something like this:

In the year 1620, our Pilgrim ancestors left England, where they were persecuted, to find freedom in America. They sailed across the Atlantic Ocean on a ship called the Mayflower and landed in a cold, forbidding place: Massachusetts. Unfamiliar with their surroundings, the Pilgrims starved. They

chariot (II Kings 2:11–12). In the imagination of the Rabbis, Elijah lives forever, going around the world doing special things for special people and showing up at our seder tables each Pesach. When they met, Rabbi Nathan asked Elijah, "What did God do when Rabbi Joshua told God to back off?" Elijah answered, "He laughed with joy and said, 'My children have defeated me! My children have defeated me!"

At some point, every mother and father have to back off and let kids do it their way (as long as they don't hurt themselves), even if they make mistakes. Otherwise, kids will never grow up and become responsible. There is a time for parents to tell kids what to do, and there's a time for parents to let kids assume responsibility.

If God keeps giving directions, we will never grow up. There is a time for God to speak, and there is a time for God to trust us to understand and be responsible.

God still speaks to us today. Not directly, but through the words of the Torah and the Prophets, the wisdom of the tradition, the symbols and rituals of our religion. When we think hard to understand the meaning of Torah and tradition, that's God's voice speaking through us. When we work hard making the dreams and ideals of the tradition part of our lives, that's God's voice showing us the way. When we teach others the wisdom of our tradition, that's God's voice teaching. Our sense of responsibility to God and to the Torah is an echo of the voice of God.



Why Does God Let Terrible Things Happen?

One afternoon at recess time everyone went outside for some fresh air, a snack, and a quick game of soccer—everyone except Molly. She just sat at her place looking dreamily out the window.

"Molly, are you OK?" I asked.

"I'm just depressed," she responded.

"Something going on? Anything I can do to help?"

"My aunt has cancer. She's probably going to die. My mom has been crying all week. And I don't know what to do or say to make her feel better." And Molly began to cry.

"Rabbi, sometimes life can be so hard. Why does God let such bad things happen?"

Ine Monday morning in January 1994, a powerful earthquake hit the northern sections of Los Angeles, where we lived. Our home was destroyed. It felt like the whole house went over a

speed bump. Every window was shattered. Every wall crumbled. All our furniture fell over and most of our belongings were smashed. By some miracle, no one was hurt.

Some days later, the insurance company sent an inspector to look over the damage. He spent hours looking over the ruins of my house, and then he sat down to talk to us about our things. In the course of the conversation, he asked me what I did for a living. I told him I was a rabbi. He shook his head, "For a rabbi, your house sure took a beating! I thought God was supposed to take care of people like you!"

"God did take care of us," I answered, "He sent you!"

There are people who believe that everything that happens to them is God's decision. Everything, they believe, happens for a reason, even if only God knows the reason. If something good happens, they thank God. If something bad happens, they feel better thinking it was no accident. God brought this to them; therefore, it must be for the best. When bad things happen, they conclude that God is punishing them. All they need to do is figure out what they did wrong.

But if something really terrible happens, they might get angry and scream at God or give up on God. After all, they reason, if God is supposed to take care of them, how could this happen? What could they have done to deserve this? Like the family we talked about before, these poor people suffer three times as much: They suffer the bad things that have happened to them. And then they suffer double because they believe that they did something to deserve it; they think they're being punished. And they suf-

fer triple because most of the time, they can't figure out what they did to deserve it. They feel guilt, they feel hurt, and they feel God has abandoned them.

I don't agree with this way of thinking about God. I don't believe that God decides everything that happens to us. I don't believe that God punishes us with earthquakes and diseases and accidents. I don't believe, for example, that God sent the earthquake to destroy my house, or that God sends diseases that destroy the lives of our loved ones.

In the Talmud there is a discussion of this question:

Suppose a man stole a bag of seeds and planted them in his garden. What would happen? It would be right if the seeds didn't grow! But nature follows its own rules, and the seeds grow. Suppose a man had relations with his neighbor's wife. It would be right if she did not get pregnant. But nature follows its own rules, and she gets pregnant (Avoda Zara 54b).

Nature follows its own rules, and God doesn't stop it. God doesn't break nature's rules.

According to nature's rules, the earth's crust moves, and that causes earthquakes. It wasn't God's decision that made the earth shake and wreck all the houses on my street. And God didn't break nature's rule just because a rabbi lived on the block. My house was wrecked, too.

So, where was God?

Some amazing things happened in the days following the earthquake. Right after the shaking stopped, there was a loud knock at my door. It was my neighbors, checking to make sure everyone was safe. They were afraid we were hurt or trapped and brought tools, lanterns, and first aid.

the kind generosity of the man in the yellow truck Maybe God was in the strong hands of my neighbors, or in saw the terrible damage on the TV news and wanted to his son how to help. Where was God in the earthquake? He was just glad he could help. He was glad he could show the bottled water they could find, and brought it out to us. help, so he and his young son rented this truck, bought all lived in another town that was unaffected by the quake. He ular price. When I asked him why, he explained that he and his son were selling water—for even less than the regafternoon, a big yellow truck pulled onto our block. A guy we went to get it, the price was doubled or tripled. One no electricity. We had to buy bottled water, but everywhere to move. During that time there was no water, no gas, and wrecked shell of our house to pack our things and get ready For three days following the quake, we stayed in the

God isn't the cause of tragedy. Tragedy happens because we live in nature, and nature includes earthquakes and diseases. You can find God in our courage to get through and in our willingness to share kindness and support to survive the tragedy.

HOW CAN ANYONE BELIEVE IN GOD AFTER THE HOLOCAUST?

Recess was over, and everyone came in to join our discussion.

"We've been reading The Diary of Anne Frank in my English class," Jennifer related. "I just keep thinking about how unfair it is that she was killed in the concentration camp and never got to grow up."

"My grandma was in the Holocaust," reported Daniel "She has these numbers on her arm. But she never talks about it."

"Rabbi," asked Molly, "what about the Holocaust? How can anyone believe in God after the Holocaust?"

The Holocaust is the worst tragedy in all of human history. The evil of the Holocaust is so horrible that there are no words to describe it. Saying "6 million Jews were murdered" or "11 million innocent people died" cannot begin to convey how terrible this was. If every individual human life is precious and irreplaceable, how can one even imagine 6 million or 11 million?

How do we find God after a tragedy as huge as the Holocaust? This may be the hardest question for any religious person today.

One who believes that God decides what happens to every human being cannot answer this question. How

could there be a reason for the destruction of 6 million Jews, including 1 million Jewish children? It's no wonder that many people stopped believing in God after the Holocaust.

Remember the Talmud's teaching. God doesn't stop nature from following its own rules. Human beings have a nature. The most important part of human nature is our ability to make choices. We can choose to be good or evil, to do good or evil. We choose to be loving or hateful, to build or to destroy. And just as God doesn't interfere when nature follows its own rules, God doesn't stop human beings from making their own choices. Even when they choose the worst of evil.

Human beings chose to build the concentration camps and the gas chambers and to murder millions. That was a human choice, not God's decision.

But God was not entirely absent from the Holocaust. God didn't check out. Just as in the earthquake, God was present wherever human beings found the ability to resist the evil, to overcome the pain, to share kindness and care, and to get through the tragedy.

I'm sure you've heard of Hitler. You may even know the names of Himmler, Goering, and Goebbels. These were the leaders of the Nazis. But have you ever heard of Joop Westerweel, Sempo Sugihara, and Raul Wallenberg? Do you know who they were?

The Nazis enlisted thousands of people to help them murder the Jews of Europe. Millions of others stood by and ignored it all and let it happen. (After the war they

claimed, "We didn't know what was going on.") But there were others, very few, who resisted. They were not Jewish, but they risked their lives to save Jews from the Nazis.

Joop Westerweel was a Dutch teacher who organized an "underground railroad," leading small groups of Jews by bicycle out of Holland, all the way across France, and into Spain, a neutral country where Jews were safe. He saved dozens of Jews. In 1944, he was caught by the Nazis. They killed him for saving Jewish lives.

Sempo Sugihara was a Japanese ambassador stationed in Lithuania. When the Nazis invaded that country, the Jews were trapped. The Nazis were on one side eager to kill them. On the other side were the Russians, who wouldn't let them in. Russia would open its border and let the Jews in only if they had special visas—like passports—showing that they were on their way to somewhere else. But no country would give them these visas. Finally, in desperation, the Jews came to Sugihara and begged him for help. Sugihara's superiors in Tokyo told him not to help the Jews, but he ignored that order. He saw the fear in the eyes of these Jews and he knew that he had to help. Sugihara began writing visas for Jews. With the help of his wife and son, Sugihara wrote 3,500 visas in one night, saving more than 10,000 Jewish lives.

Raul Wallenberg was a diplomat from Sweden assigned to the Swedish embassy in Budapest, Hungary. He was shocked at what the Nazis were doing to Jews. He set up a special zone in Budapest, under the direction of the

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Red Cross, where Jews were safe from the Nazis. Wallenberg worked tirelessly bringing Jews to safety, sometimes even pulling them off the trains that would have taken them to the concentration camps. By the end of the war, Wallenberg had saved 30,000 Jews. At the war's end, he disappeared. It is believed that he was arrested by the Soviets and died in a Soviet prison.

Westerweel, Sugihara, and Wallenberg were not lewish. But they risked their lives—some even gave up their lives—to save Jews from the Nazis. And they were not alone. In every country where the Nazis tried to kill Jews, there were people who risked their own lives to save Jewish lives. These were just ordinary people—farmers, fisherman, Catholic priests and Protestant ministers, teachers, and government officials—who did the right thing. Compared to the thousands who helped the Nazis or the millions who watched and did nothing, these heroes were very few in number, maybe a few thousand. But because of them, we can believe that God was still alive even in the most terrible of places at the most terrible of times.

Bad things happen to us because nature treats us all the same. The earth shakes, and all our homes are destroyed. Our bodies fail, and we get sick. Bad things happen to us because human beings choose to do evil. Sometimes entire nations choose evil, and a Holocaust destroys millions of innocent lives. Bad things happen, but God didn't make them happen. God doesn't punish us in that way.

That doesn't mean that God is absent. Even in the very worst of circumstances, God is present in our ability to overcome and survive, in our ability to share caring and help. God is present in our ability to transform the world—bringing kindness where there was hate, bringing healing where there was pain, bringing hope where there was despair. When we witness tragedy and pain, the real question isn't, Where was God? The real question is, Where are you? What is your response or responsibility if people suffer and the world is ugly?

There is an old story:

A man who goes up to heaven at the end of his life. He stands before the throne of God. The man looks up at God and says, "You know, I'm very angry at You! Can't You see that the world You created is filled with suffering and ugliness and destruction? Why don't You do something to fix the world's mess?"

God looks down at the man, and in a gentle voice says, "I did do something. I sent you."



What Is God Anyway?

Josh knew sports. In the world of sports, he was a genius. He could cite from memory statistics, records, and the important moments of championship games. When anything else was discussed, he checked out, preferring to sketch sports heroes to participating in our discussions. So it came as a complete surprise one afternoon when his hand went up and, with all the confidence of a boxing champ, he entered the ring.

"We've been talking about God. God, God, God. I still don't believe in God!"

"That's OK. I'm glad to see you're thinking about it," I responded. "Tell me something, what do you mean by the word 'God?'"

He didn't expect this response. "What do you mean, what do I mean by 'God'? You're a rabbi; you know what God is!"

"Well, you've told me you're not sure about God. I just

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want to be sure I understand what you don't believe. What do you mean by the word 'God'?"

Josh tried to answer. "Most people would say that God is an invisible spirit who lives in heaven and rewards good people and punishes evil people. I just can't believe in that."

He looked at me the way you look at a teacher to see if you got the right answer on the quiz.

"Josh, it's not God you don't believe in," I told him. "It's Santa Claus. Santa Claus brings presents to the good kids and coal to the bad ones. Your problem isn't with God. Because if that's what God is supposed to be, then I don't believe in God, either."

Now he was the one who was shocked. "But you're the rabbi. You've got to believe!"

"Don't I get to believe in something that makes sense to me?" I replied.

When I was a child, I believed that God was a grand-fatherly fellow who lived invisibly in heaven and took care of me. I suspect that many people start out with this same idea. As I got older, my ideas about God changed. As we grow more sophisticated, it's important that our ideas of God do also. Otherwise, we get stuck with childish ideas of God and religion that don't fit us any more than the clothes and shoes we wore as little kids. Searching, questioning, debating, trying out different ideas about God is the way we grow religiously.

Here is a way to think about God. When you look at

yourself in a mirror, what do you see? You see yourself, right? You see your face, your arms, your shoulders, and your chest. If it's a big mirror, maybe you see your legs and feet. You see your body. But is that you? Is it all of you? Where's your personality? Your sense of humor? The things you know? Your interests and abilities? Can you see that in the mirror?

What's missing from the mirror image? You see your body, but you don't see that part of you we call your "self." And no matter how good-looking you are, your "self" part is much more important! It's the part that makes you ... you! Lots of people have arms and legs. But only you have this "self."

But what is this "self?" What's it made of? Where is it? How did it get here? Isn't it strange that the "self," which is the essence of you, is so hard to describe? It's so close, but it's hard to find words to define it.

Suppose we look at the world in the same way. Imagine the universe—the earth, the stars and planets, all of nature, everything that is, was, and ever will be—like a body. Is there a "self" living in this body?

God is the "self" of the universe.

Just as it is impossible to describe and define your own "self," it is impossible to describe and define God.

In the Torah, God has a personal name. In Hebrew this name is spelled Yud-Hay-Vav-Hay. When we see this name, we say "Adonai," which means "my master." But the name itself can't be pronounced. Why a name you can't

say? You can only name things that can be defined or described. If you can't define it or describe it, it is difficult to name it. The fuzzier the definition, the fuzzier its name becomes. God, the "self" of the universe, can't be defined. So God's name can't be pronounced.

Even though we can't define God, there are things we can say. We can say what difference it makes to us knowing that God is in the universe.

Look into the mirror again. You've got arms, legs, hair, feet. Each part is different, but they are all one person because they are all part of your "self." The floor you're standing on, the clothes you're wearing, and your shoes aren't part of your "self." It's this sense of "self" that makes your parts into one person. Similarly, to say that the universe has a "self" is to say that everything is one. And so we say the Shema, the most important prayer in Jewish religion: Hear O Israel, Adonai is God, Adonai is One. The important word is the last word: One.

When we're talking about God, we're not talking about someone being up there in heaven, somebody separate from us and from the world, looking down on us. God isn't "up there," or even "out there." God is the All. God is everything. God is what connects everything to everything else. Including us, the ones looking for God.

When we say the Shema, our most important prayer, we are saying that God—the All—is not broken up into two, or three, or more. The world can't be divided. You can't say, "This is my place and this is yours," or "These are our

people and those are others." You can't divide humanity into "us" and "them." We're all one. We're all connected. If I hurt you, I hurt myself. So Torah commands me to love my neighbor as myself (Leviticus 19:18). My neighbor and me, we're really one.

Imagine a wave on the ocean. Now imagine that God is the ocean and each of us is a wave. A wave is part of the ocean. A wave rises up out of the ocean to become distinct, and then it goes back again. Now, suppose the wave became aware of itself. It might think it was a separate, independent being. What would it take to make the wave discover that it was part of the ocean? And then how would it feel? How would that discovery change the wave's idea of itself? The wave would know that in reality, it was connected to every other wave. It would know that after it had risen and then fallen back into the sea, it wasn't really gone but would rise again as another wave. It would understand that in reality, it was much, much bigger than just one wave.

What difference does this idea of God make in real life?

Most people behave as if they were astronauts. Like astronauts, they think they live in a sealed suit, in a sealed capsule, isolated and insulated from the environment around them. Their space suit is their skin, and inside is what they call "me." When we say we feel close to God, we are recognizing the truth that we're not astronauts. We're not isolated beings. We are part of our environment, part of

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our community, part of our world. And it's all part of us. Because we're all part of God and God is One.

The problem is, we constantly forget this truth. We forget and we start to think and behave like astronauts, as if nothing we do affects anyone else or the world around us. The most important purpose of religion is to remind us constantly that we are part of the All. That's how our belief in God leads directly to a sense of being responsible for the world.

What's That About God Being A Shepherd ... are We Supposed To Be Sheep?

"OK, Rabbi," Josh continued, "but there's this line in the prayer book about God being a shepherd. What's that about? Are we supposed to be sheep? Baaaaa!"

Think again about your "self." What is it? Is it a thing? If we took you apart, piece by piece, we'd find your heart, your lungs, your brain. Would we find your "self?" The self isn't a thing that we touch and look at. If I want to know your "self," or if you want to know mine, how can we do that? I get to know you by listening to what you say. I watch how you act. From the things you do and say I get a sense of what's important to you. Soon I can say that I know you. Every one of us has a unique pattern of behaving that identifies us. If

you were to start behaving strangely, we might say, "You're not yourself today." Your unique pattern of behavior is your "self." Self is not a thing, but a pattern of action. With God it works the same way.

In the Torah, Moses asks God our question. He says, "Let me see Your presence." And God responds: "I will make all my goodness pass before you, and I will proclaim before you the name of the Lord, and the grace I will grant and the compassion I will show, but you cannot see my face, for man may not see me and live" (Exodus 33:17–20). Moses is God's closest friend. He wants to know what we want to know: What is God? God tells him, You can't know that. What you can know is what I do in the world, how I love the understands that knowing God is not a matter of knowing what God is, but what God does.

In the prayer book, we find lots of words describing God—Shepherd, Father, King, Rock, Healer, Redeemer. But these aren't meant to be literally true. God isn't really a shepherd herding sheep around. God isn't really a rock. These are metaphors. A metaphor, you will remember from English class, describes something by comparing it to something else. To unlock a metaphor and what it refers to.

What does it mean to say, "God is a Shepherd"? Just as a shepherd takes care of the sheep, we have a sense that God takes care of us. God is a Father. Just as parents love their kids, protect them, and provide for them, we have a

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sense that God loves us, protects us, and provides for us. God is King. Just as a monarch sets the rules of an empire, we believe that God gives us the rules for living a good life.

Our religion is full of metaphors for God. But notice what these metaphors tell us: They don't tell us what God is, they tell us what God does. They describe the pattern of God's actions.

Perhaps we should change the way we talk about God. What if we used the word God not as a noun, but as a verb or an adverb? Using God as a noun is confusing. It makes us think of God as the name of something that we can see and touch. We imagine God as a giant person living up in heaven. Or we describe God in confusing words like "spirit" or "power" or "being."

Perhaps a better way to use the word God is as a verb or an adverb, like "God-ing" or "acting Godly." When we say "God," we're not talking about a person or a thing or a being, we're talking about a pattern of events in the world and in our lives, or about a quality of an action or a moment.

If God is a noun, a thing, we keep asking, What is God? or Where is God? But once we start thinking of God as a verb or an adverb, we can ask different questions. With verbs we can ask When and How questions, like When is God? When are we acting Godly? How can we do God in the world?

Our religion is our way of answering these questions. Our religion helps us find the God that's happening all around us. Our religion teaches us what is the Godly pattern

of acting in our world, and what is not. Judaism is an invitation to join in acting Godly, in doing God. When we say that we feel close to God, we are saying that we are involved in God, participating in God, living Godly.

and away. If we're part of God, God can speak to us from the turned out in the film! When Moses hears God's voice from deepest part of ourselves. The great problem is learning to the burning bush, it's his own voice commanding him to Rabbis. The Rabbis came up with an astonishing answer: woman's voice? A gentle voice or an angry voice? I remem-The voice Moses heard was his own voice. And that's how it bered that this same question was discussed by the ancient like Darth Vader? Should God's voice be a man's voice or a ing bush, what does God sound like? Should God sound had a problem: When Moses hears God's voice at the burnversion of the film and to meet the director. The filmmakers had a friend at the studio who invited me to see an early free his people. God's voice doesn't come from far When the film The Prince of Egypt was being made, I

The Bible's very first chapter says that God created the human being "in God's image." What does this mean? Perhaps it teaches that if we want to find God, we need not look up to heaven or out into the universe. The closest place to find God is within each of us. When I pray, I'm not praying "up" to God who lives in heaven. I'm looking deep within myself, trying to find the parts of me that best reflect God.

When I hear God, it's not like the booming voice of a loudspeaker coming from above, but the voice of the deepest part of me pleading for me to live a more Godly life.

When God acts in the world, it's not through thunderand-lightning miracles from the sky. It's through the selfless acts of people like Charles, who heal and help.



What's the Meaning of Life? Is That a Dumb Question?

WHAT'S LIFE FOR?

Everyone in the class came in very excited.

"You'll never guess who came to school today!" exclaimed Ashley, who is our class film, TV, and music critic.

"Who?" I responded, clueless.

She waited a dramatic second, and then rolled out a name. "Who's that?" I asked. Honestly, I'd never heard the name. "What universe to do you live in?" asked Ashley, rolling her eyes with exasperation. "He's just the hottest star of the greatest show that's ever been on TV. How could you not know?!"

"Is he important?"

"He's gorgeous! He's famous! And he's probably rich. What else is there?"

"Is he important?" I tried again.

"What's important got to do with it? Isn't being rich and

II. A GUIDED FANTASY TOUR OF THE TEMPLE

Find a place to sit comfortably and privately. Relax. Close your eyes and breathe deeply. Try to put all thoughts out of your mind. Breathe deeply, in and out.

You're about to begin a journey: a journey of the mind. You are going to go back in your imagination ever 2,000 years ago - A time when King Solomon's Temple stood. Relax and breathe.

Imagine yourself as a farmer in the land of Israel over 2,000 years ago. It is a time when oxen or donkeys were used to plow the land, a time when people travelled by foot or on the backs of animals. A time when most people lived in houses of stone or in huts of mud and straw. The skies are blue and clear. Your surroundings are a checkerboard of hills and fields, stone and plants, browns and greens. You can feel and smell the brisk air and the scent of freshly harvested fields.

Suddenly you find yourself in the midst of a group of people. People of all ages are travelling together. Most are walking, some travel in wagons or on animals. There is an air of excitement. People are laughing and talking. In the distance you can hear a group singing.

It is the end of a successful harvest season, and you are going to Jerusalem with thousands of other Jews, to give thanks to God. In Jerusalem you will enter into God's Holy place, the Temple, to give your gift. You may have brought with you a goat or a ram to sacrifice upon the main altar. You have also brought a portion from your harvest: bundles of wheat, or a basket of grapes and other fruit.

As you arrive at the top of the final hill the breathtaking view of the Temple greets you. It is grand and bright, of gleaming limestone and gold. A tall rectangular building surrounded by courtyards.

You enter the courtyard. On your left you see the main altar made of stone, where the animals that you brought will be sacrificed to God. An animal has recently been sacrificed by a Kohen, a priest. Its body lies on the altar with a blazing fire underneath it. Approaching the altar you can feel the heat of the fire and smell the smoke that is rising to Heaven. You watch as the animal is allowed to burn up completely. When the sacrifice is completed, the Kohanim take the fruit and grain which you brought to their storehouses. Later they will eat it.

Now you turn and face the entrance to Temple itself. Before you at each side of the doorway to the porch, are two gold pillars, whose brightness can be seen from miles away. You can feel the warmth of the sun and the brightness from the pillars.

As you enter the Temple, the light changes to shade and a coolness comes over the air. The gold walls tower over your head. It is no wonder that people from all over the Middle East came to Jerusalem to see this House of God.

You enter the main part of Temple, passing through the Parochet, a curtain, which is composed of many different colors. Bright and dark, swirling in design.

You are now standing in the main part of the Temple. Hanging on the wall to your left are several of the instruments that musicians play during the day when services are held. You see a harp, shofar, cymbals, drum. You can hear the instruments come alive with music as they accompany the Levites singing praises to God.

You hear a tinkle of bells and turn to look. You see the Kohen Gadol, the High Priest, who has bells sewn into the bottom of his robe in order to announce his coming. He is the person in charge of the entire Temple. He is the one who represents all of Israel before God on the High Holidays. Notice the special mitre, a crown on his head and the breastplate that he wears. It has twelve precious stones in it, one for each of the twelve tribes.

The Temple is a mixture of smells. There are twelve loaves of bread on a table behind the Kohen Gadol. This is the Showbread table. Each loaf represents one of the twelve tribes. The loaves are baked once a week on Friday afternoons and are made only of the finest flour.

In the middle of the Temple is another altar. This one is used for burning spices. Approaching the altar, you notice hot coals in the center of it. You watch as the Kohanim sprinkle spices over the coals. The sweet smell given off is believed to rise to Heaven.

Next to the altar of spices you can see the Menorah, the seven branched candelabrum, made of gold. You watch the flames flicker in each of its seven branches. The Kohanim check the Menorah each day to make sure its branches are continuously burning, adding new olive oil or wicks as they are needed.

Now you turn and face the holiest, innermost part of the Temple, the Holy of Holies. Slowly, you walk toward the place where only the Kohen Gadol is allowed to go, and even he is only allowed in once a year, on Yom Kippur. Respectfully, you approach the Kapporet, the a year, or Yom Kippur. Respectfully, you can't go in, but you carefully open the Parochet to look inside.

The rectangular chest in the center is the Ark. Inside it are Moses' tablets of the ten commandments. It is the same ark that was designed to be carried through the desert. Now it sits here permanently.

On either side of the Ark, guarding it, are two statues of Cherubim, winged creatures with the body of animals and human heads.

Closing the Kapporet you turn. You take one last look at the Temple and everything in it. The smells and sights fill the space; the spice altar, showbread table, Menorah, the tinkle of the bells as the Kohen Gadol passes. As you leave the Temple you pass your hand across the stone wall of the building, feeling its coolness. Move into the bright courtyard and, when you are ready, return back to the world of today.

Psalms

The Book of **Psalms** (*T'hilim* הַרְּלִּים in Hebrew) is a collection of 150 poems. The word "*t'hilim*" means "praises" and comes from the same root as the word "Hallelujah," which means "praise God."

The word "psalms" comes from a Greek word meaning "a song sung to a stringed instrument." These poems were once part of a musical tradition. During the time of the Second Temple, they were read as part of the sacrificial services.

The psalms are poems that praise God, ask for things from God, and contemplate the nature of God. The prayerbook is filled with psalms, including the following two, which appear in the traditional weekday Morning Service:

Shout for joy to God, all the earth!

Worship God with gladness,
Come in God's presence with shouts of joy.
Know that Adonai is God,
It is God who made us, we are God's,
God's people, the flock God tends.
Enter God's gates with praise,
God's courts with admiration.
Praise God!
Bless God's name!
For God is good,

God's love is everlasting, God's faithfulness is for all generations.

PSALM 100

Sing unto God a new song,
Sing unto God, all the earth.
Sing unto God, bless God's name
Proclaim God's victory day after day.
Tell of God's glory among the nations,
God's wondrous deeds, among all peoples.

PSALM 96:1-3

What do you think is the purpose of these psalms? Are they meant to make the reade happy? Sad? Angry? Relaxed? Excited? What do you think?	er
Both of the above psalms are read toward the beginning of the Morning Service. Why do you think they were placed there?	,

Appendix D

Activity 4C
From: Hoffman, Lawrence (Ed). My People's Pray.
Book: P'sukei D'zimarh. Jewish Lights Publishing,
Woodstock, VT, 1999.

And From: Grishaver, Joel. The All New Shema Is For Real. Torah Aura, Los Angeles, CA, 1993

The Morning WARM-Up

THE PSALM-CYCLE



Open the the Talmud to Brakhot 32a and you find this little ditty:

One should always tell of the GREAT THINGS God has DONE, first—then, afterwards, you should PRAY for what you need.

The Rabbis built P'SUKEI d'ZIMRAH out of that insight. At first they started out by just saying the last six Psalms, 145-150 (based on another Talmudic passage *Shabbat* 118b). But, eventually, other pieces were added. P'SUKEI D'ZIMRAH becomes a Praise-Fest, a morning concert which gets us in the mood for the rest of the service.

THE CORE KAVANAH I: Think of a Rock concert. Think of all the energy that is built as you move through the experience. By the end, everyone is on their feet (often headbanging) and clapping together. It is very easy to feel close to 10,000 other people. You feel like you have shared something. It is a good feeling. A kind of mass closeness. That feeling of energy and shared experience is the first half of knowing where to AIM-Your-HEART during P'SUKEI d'ZIMRAH. God is the second half.

"One should not start to pray from a mood of sadness, nor silliness, not from trivial talk—but rather from the deep joy that comes from performing a MITZVAH." (Rashi on *Brakhot* 32a) The purpose of P'SUKEI d'ZIMRAH is to get in to the place where we can feel that kind of knowing joy.

THE CORE KAVANAH II: King David is the super-star of the Jewish tradition. He is the only biblical figure who wrote dozens of songs—no one else is credited with more than one or two)—and the only one to play major concerts. David is the boy harpist whose music could help mad King Saul find peace. He is also the sling-shot ace—war hero—adventurer—lover—king—judge—poet. But, for our purposes, a story found in the Talmud (*Brakhot* 4a) is most important. It says that every night David hung his harp over his bed. At midnight, the wind blew, the strings vibrated, and the harp played music. David wrote his Psalms as inspiration from this night music.

In his commentary on the book of Psalms, Radak (a medieval commentator) tells the story slighly differently. He looks carefully through the book of Psalms and through David's life—and "finds" the moment which inspired each and every verse. Here's the lesson. David turned his whole life into songs. And, each of those life-moment songs teaches that in some way, God was part of all those experiences. That is pretty amazing. When we do P'SUKEI d'ZIMRAH, we are supposed to SING and FEEL like David.

Traditio

My People's Prayer Book

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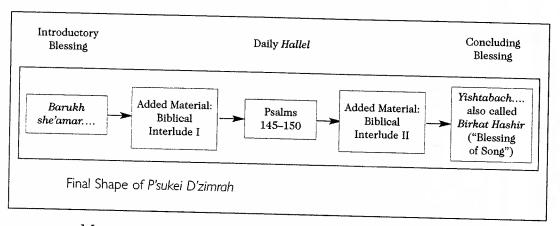
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BIBLICAL INTERLUDES: MORE PRAISE YET IN THE P'SUKEI D'ZIMRAH

Indeed, the theme of praising God, especially through song, was so powerful that over the course of time, other biblical material illustrative of praising God with song was added to the P'sukei D'zimrah, either between the opening blessing and the Daily Hallel or after the Hallel but before the final benediction, so that the final shape of the rubric as a whole looks like this:



My commentary on the liturgy identifies each of the units that makes up the P'sukei D'zimrah and gives further detail on how they came into being. It should be clear from what has been said so far, however, that this rubric has been planned with enormous regard for its structural integrity. Its centerpiece, the Daily Hallel, is now bracketed by later additions to illustrate how biblical men and women sang God's praises, and the whole thing is further introduced and followed by blessings that affirm the mutual joy that both we and God have as we awake each morning to praise our creator.

THE CENTRALITY OF PSALMS IN JEWISH WORSHIP

One final word is in order about the role of psalms in Jewish worship. The Temple of old had very little prayer in it, if by prayer we mean a spoken liturgy. Instead, it was almost wholly animal sacrifice. But some words were recited as part of the cult, and to the extent that we can call those words an actual liturgy of words, we can say that the Temple's spoken liturgy was almost wholly composed of psalms. There are some notable exceptions: the Priestly Blessing from Num. 6:24-26 ("May Adonai bless you and keep you..."), for instance (see Volume 2, The Amidah, p. 176). But mostly, we hear about psalms that the Levites sang.

The sacrificial system was a noisy and not altogether pleasant business. Live animals were tethered on one side of the altar area, then taken, slaughtered, cut into pieces, and offered up in what must have resembled an enormous barbecue pit. Incense cut down on the smell that must have permeated the open air arena where it all

Introduction to the Liturgy

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occurred. The noise of the animals alone must have been considerable. The whole thing was typical of Greco-Roman religion, where all the deities in the pagan system had temples devoted to them. People came for reasons of piety, but also for entertainment. Watching the sacrifice was usually accompanied by feasting and even drunkenness, a condition of which even the Jewish priests at the Temple are regularly suspected by the Rabbis, who go so far as to ban the Priestly Blessing at the time of the afternoon sacrifice because the priests may already be too drunk to get it right. How can God's blessings be invoked if the invokers are inebriated?

Part of the sacred "show" was the music. Pagan temples featured virtual orchestras along with vocal music, and so too did the Jewish Temple in Jerusalem. Above the noise of the animals and the slaughter there rose the sound of a variety of instruments and a levitical choir. The psalms formed the repertoire for the choir.

We no longer know the entirety of what was sung when, but the Mishnah provides some recollections and so too (whether accurately or not) do other later rabbinic works. There was a separate psalm for each day, for instance. Other psalms were associated with specific sacrifices. Some are obvious references to Shabbat or to the festivals. Sacrifices without psalms would have fulfilled the bare skeleton of the Torah's commandments to offer sacrifices to God. But it would hardly have been the memorable ritual that moved an eyewitness, a gentleman-farmer known to us as Ben Sirah, to recall the high priest Simon ben Onias in all his glory:

How glorious he was, surrounded by the people, As he came out of the sanctuary! ...He was like a young cedar in Lebanon, And they surrounded him like the trunks of palm trees, All the descendants of Aaron in their splendor, With the Lord's offering in their hands, Before the whole assembly of Israel; And when he finished the service at the altars, To adorn the offering of the Most High, the Almighty, He stretched out his hand to the cup, And poured out some of the blood of the grape; He poured it at the foot of the altar, A fragrant odor unto the Most High, the King of all. Then the descendants of Aaron shouted; They sounded the trumpets of beaten work; They made a great sound heard For a reminder, before the Most High. The singers too praised Him with their voices; They made sweet music in the fullest volume, And the people entreated the Lord Most High With prayer before Him who is merciful, Until the worship of the Lord should be finished, And they completed the service.*

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^{*}Translation from Edgar J. Goodspeed, The Apocrypha: An American Translation (New York: Vintage, 1959).

My People's Prayer Book

Traditio

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My Pea volume prayer I Comm most re of the spiritua sages t volving Jewish

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Vol Psalms, with a 1 know Introdu in the 1 use the find—1 Comm eminer movern D'zimr Rabbis feminis biblical

Eve prayer richnes Prayer denom nection with th When the synagogue service developed in place of the cult, psalms played a major role there too. As much as possible, psalms for special occasions were just moved from one locale to the other. Our morning service still ends with a psalm for the day, for instance, and the Egyptian Hallel was transferred from Temple to synagogue use as holiday liturgy. Other psalms had never been used in the Temple the way they came to be said in the synagogue. Psalms 92 and 93, for instance, are known as the psalm for Friday and Shabbat, respectively, but they were apparently said every evening in the old Palestinian synagogues. The Daily Hallel, too, is such a synagogue innovation.

In the early synagogue, however, the psalms were not accompanied by instruments because the Rabbis banned instrumental music as part of the prayer service. They were probably reacting to the continued use of instrumentation in pagan temples, hoping to mark off the synagogue as a different kind of sacred venture. It would be without the entertainment aspect that had been central even to the Temple in Jerusalem. Elsewhere too, they fought against the tendency of merging religion with overt festivities that would lead to drunkenness — as, for instance, in the Seder, where they limited the amount of wine a person might drink after dinner. Eventually, other reasons for dispensing with instruments were offered. Instrumental music was inappropriate in an era of mourning for the Temple, it was said. Also, fixing broken instruments on Shabbat constituted a breach of Shabbat work regulations. It was feared that if a musician's instrument broke while it was being used, the temptation to fix it would be too overwhelming to refuse.

So psalms were introduced everywhere in our liturgy, and others were added later during the Middle Ages. But they were now just read or sung. And as the total verbiage grew, people tended to hurry through the *P'sukei D'zimrah*, rather than to appreciate it as a profoundly moving spiritual experience in its own right. Nowadays, the problems are compounded by the appearance (or even the substitution) of English. People complain that they wonder why God needs all this praise or even that they have trouble believing in a God who needs praise so much.

APPROACHING THE P'SUKEI D'ZIMRAH AS MODERN MEN AND WOMEN

For several reasons, biblical psalms are no longer as appreciated as they once were. In part, that is because they were composed in such difficult Hebrew that they are hard to get through even by rote, let alone with an understanding of what they mean. In part, too, their poetic style is no longer familiar to us. They look like poetry — indeed, they are poetry — but it is hard to convey their poetry in translation, and even the Hebrew form is not readily recognizable to most modern readers. A third reason for our lost appreciation of psalms is that they were composed to be sung and we no longer have tunes for most of them. And finally, the themes of the psalms come from an ancient world where their metaphors were never questioned because no one doubted the reality of a God who sat enthroned on high like a "king of kings" awaiting thanks and praise

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from his subjects. Psalm 92 proclaims, "It is good to give grateful acknowledgment to Adonai, to sing hymns to your name, O Most High." Modern worshipers may feel thankful but may have trouble with ancient words that identify the only God to whom thanks are due as a God who is "most high."

Still, the P'sukei D'zimrah is nothing if not giving "grateful acknowledgment" and "singing hymns" to our God, however we may choose to identify God, in our day. We should not feel constrained by the metaphors of the Bible, for they are just that: metaphors to suggest the nature of a divine reality that regularly escapes being captured in mere words. The essence of the P'sukei D'zimrah is the affirmation within ourselves of the feeling of gratitude and praise for the tenuous mystery of life, and the parallel recognition that beyond the mystery of life there lies yet a deeper mystery whom we call God. Reciting the age-old passages from psalms connects us with another mystery we call history, and not just history as an academic discipline, but history of our own roots and beginnings: the origins of the Jewish project that still continues, some four thousand years later. Modern prayer books often provide newly composed poetry and songs to supplement the psalms, but worshipers are advised to turn to the psalms each morning to connect their own fragile life span with the larger Jewish past and to speak or sing the words of poetry now two thousand years old. For good reason, Halakhah (Jewish law) does not prohibit modern additions to our service of praise. For good reason also, it does not release us into free-fall from history, where everyone's private sentiments are expressed in equally privatized ways, cut off from the sources of our past. To make sense of the sometimes outdated imagery that the psalms express, worshipers should feel free to do what Jews have always done so well: we interpret what we read in ways we find acceptable, recognizing that what we are reading is poetry, and the very essence of poetry is its ability to succeed and fail at the same time. It succeeds because it says the unsayable; and it fails because insofar as its topic is unsayable, everything that it says, when taken literally, is false.

For us, a truly deep engagement with the *P'sukei D'zimrah* involves its utilization as poetry and as song to connect our deepest human aspirations to the grandest conception of reality that we can muster, to recognize how deeply we yearn to connect our feelings of gratitude and joy to a source beyond ourselves, and to identify the reality of that source as the God whom we hope to meet, somehow, in the sacred act of prayer. As introduction to the larger service, the *P'sukei D'zimrah* sets the tone and prepares the way for our further conversation about God (the Sh'ma and Its Blessings) and then our conversation with God (the Amidah). It provides a transition from the daily grind of secular life to the meditative and sacred frame of mind that we want for our liturgy. Only when we finish the *P'sukei D'zimrah* are we ready for the Baribba also of the Bari

Bar'khu, the official call to public prayer.

This "warm-up" section of the service is also a beautifully crafted set of poetic prayer in its own right. All too often we hurry through it so we can get to the "real liturgy." But it deserves better, and so do we. The *Psukei D'zimrah* is waiting to be reclaimed as the thing of beauty that our ancestors knew it to be.

Appendix D
Activity 5
From: Siegel, Danny. The Lord Is A
Whisper at Midnight. Town House Press;
Pittsboro, NC.

The Lord
is a
Whisper
at Midnight

Psalms and Prayers by Danny Siegel



THE TOWN HOUSE PRESS Pittsboro, North Carolina

\sum

WHEN I AM LONELY

lost when I was yet an infant. O Great and Gracious God-I imagine you to be my favorite uncle, when I am lonely

for I am weak. Forgive me,

O Great God-

when I create a sorrow

I think of you as a friend

telling tales of bears

singing stories and drying tears. and clever foxes,

Forgive me,

I am human.

unto the thousand eyes when I consider death I call to mind a kid, a cat, a dog, a stick, My Gracious God-

of Your most certain angeland Your promises forever. Love me, Lord; I am a child.

א בא Esalm

THE MOUNTAIN'S BASE WE ALL STOOD AT

and swore ourselves to Your commands. we all listened with the utmost care we all stood at the mountain's base Though Moses stuttered horribly, to every Torah word.

It was so good to be gone from Egypt!

and Mitzvahs are slow to be done. But now we are slaves again,

Be patient with our outward hesitation. We have not forgotten the Agreement; You are not alone.

25

Psalm | | |

YOU ARE A CONSOLATION TO YOUR CREATURES

O Lord,

You are a consolation to Your creatures, we but call to mind Your care, for in moments of forgetting, and we are comforted.

reminds us of Your lovingkindness. When we hope no more, a pattern in the snow

Your dawns give us confidence, and sleep is a friend.

in the presence of an infant's smile, and the wise words of the old revive our will-to-wish. Our sorrows dissipate

Your signals in the most remote of places. Your hints are everywhere,

and we fail words to say, You are here, "Mah Tov!"

How good our breath, our rushing energies, our silences of love.

Ë Psalm | X

THE LORD'S LOVE IS WIDE

The Lord's love is wide

encompassing vast pastures for cattle and silver coated fish for bears. unto leaves for caterpillars

Sometimes

reflected in the mirror of a lake, High as Rocky Mountain peaks so high is His graciousness

giving Life,

Sometimes

letting grand and humble alike die with scenes of many-colored joy. in the comfort of their homes, filling the time-flying interim

His light shines everywhere

Almost

it is a warm always changing spectacle fracturing the rays in dancing shades. as through Chagall-like windows His light is a guide:

of silent music.

Almost always

And this sometimes almost almost always For in this light is enough.

is hope and consolation and a soothing peace.

21

20

Psalm 🖍

YOU BRING THE RAIN

and I worship You with mud. You bring the rain,

and I pray with a midnight walk. You phase out the moon,

and my camera is a Tallis. You explode the stars,

Indeed, it is good. You have said; It is good,

and my cornfield dancing is a madman's prayer to You. You curtain the North Dakota sky with silent lights

and the brown turning of my skin is an irregular Psalm. You bake me and make me sweat at noon,

I am surrounded by synagogues.

You have said The world is a temple-in-anticipation.

Indeed, it is very good.

It is good;

Psalm

WHOSE SYNAGOGUE IS SMALL HAPPY ARE WE

Happy are we whose synagogue is small because we love each Jew because we have to because we do.

Aberdeen, South Dakc For the Jews of Bnai Isa

> for he knows them well enough who sit in sixes and fours Happy are our children learning Torah to know them. with the rabbi

Happy are our homemade caterings our hospitality on Pesach our own-washed floors.

Happy the man who walks right in to meditate and sit in peace. through the unlocked doors day or night

Happy are we whose house is a shul and whose temple is a home.

Psalm

FILL OUR DAYS WITH HINTS OF PARADISE

Lord-

Fill our days with hints of Paradise.

Let us see Adam and Eve in everyone we meet.

Let Wednesdays point to Eternity and cloudy mornings remind us of Sinai.

You are gracious unto us:

How much do we pay for the evening sunsets? What is the price of the stars?

Psalm \int_{Π}

AT DAWN I SEARCH FOR YOU

O Lord-

At dawn I search for You in the orange and yellow streaks of the sunrise sky.

At dusk my eyes survey the stars for You.

My Rebbi speaks, and I hear You.

My baker, plumber, sandalmaker teach, and I feel Your presence.

In all these words and sighs, in all these silences and sounds, I suspect Your care for me.

In windows I find you, in mirrors. On the open farms and in the stadiums You hide, seeking out the touch of human happiness.

O how I love Your humorous variety and costumes, my Great and Playful God.

Ц Psalm 7

HE PAINTS A MORNING PANORAMA

Praised be God

for He paints a morning panorama on the Appalachian peaks that moves us to say:

Let's walk in the country,

let's go to the lake.

by the simple change of weather. Who makes old people young Praised be He

and Indian summers, for His magic touch Praised be the God of subtle miracles of early Spring is everywhere.

Psalm

THE GEESE AND HOOPOES PRAISE YOU

mantises and dragonflies sing out Your name. The geese and hoopoes praise You;

The salmon, bluebirds, squirrels gray and black, in their own way, proclaim Your glory daily.

Beryl and diamonds,

rubies and coal, ferns and flowers

pay tribute silently to wisdom beyond all wisdom.

I wish I could walk like a zebra for You, howl like coyotes do,

laugh and make faces for You like monkeys in a zoo cage, even shine like a sapphire,

for You.

I think, too, the sway of a cedar branch swinging in the air just so

can be a gesture of praise,

and the clink of keys in a human hand

carried precisely with just the right rhythm is somehow holy resonance.

Ibexes dash across the plains, swift, flying, for You. Lions yawn so wide; why, if not for You?

The heavens are more staggering today than ever. Why should this be, O Lord, if not for You?

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

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

Praise the moment when the whole bursts through pain

and the moment when the whole bursts forth in joy.

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

the beauty of the world is your own.

Hal'lu הַלְלוּ

וֹלְלוּ אֶת הַתֵּבֵל, Hal'lu et hateyveyl, הַלְלוּ מְלֹאָה, hal'lu m'lo'ah, הַלְלוּ בְּתֵקַע שׁוֹפָּר, hal'lu b'téyka shofar, בנבל וכנור. b'néyvel v'khinor. הַלְלוּ בְתֹף וּמַחוֹל, Hal'lu b'tof umahol, בְּמִנִּים וְעֻנָב, b'minim v'ugav, ָהַלְלוּ בְּצִלְצְלֵי־שָׁמַע, hal'lu b'tziltz'ley-sháma, בְּצִלְצְלֵי תְרוּעָה. b'tziltz'ley t'ru'ah. כל הַנְשָׁמָה תְּהַלֵּל Kol han'shamah t'haleyl אַת הַתַּבֶּל, et hateyveyl, כֹּל הַנְּשָׁמוֹת הְהַלֵּלְנָה kol han'shamot t'haléylnah

yif'atah.

על־פי תהילים קנ

יִפְעָתָה.

Appendix D
Activity 6
From: Fields, Harvey J. B'chol L'vavcha.
UAHC Press; New York, 2001.

Divide your group and imagine you are (a) Jews living under Yazdergerd II; (b) Jews living under Hitler in 1939; (c) Jews living as Marranos in Spain; and (d) Jews living in Russia in 1985. Have each group compose a prayer to be recited before the שָׁמָע, as did the Jews of Yazdergerd's time. Then compare the prayers and discuss their differences, similarities, and how they reflect the problems that the various Jewish groups faced.

BARUCH SHE-AMAR: PRAISED BE THE ETERNAL ONE AND PRAISED BE THEM WHO PRAISE THE ETERNAL ONE

Baruch She-amar

בֿרוּל אָאַמַר

בָּרוּךְ שֶׁאָמֵר וְהָיָה הָעוֹלָם.

Praised be the Eternal One who spoke, and the world was created.

בַרוּךְ הוּא.

Praised be God.

בַרוּך עוֹשֶׂה בְרֵאשִׁית.

Praised be the Eternal One, Source of creation.

בַרוּך אוֹמֵר וְעוֹשֶׂה.

Praised be the Eternal One who speaks and does.

בָרוּך גוֹוֵר וּמְקַיִם.

Praised be the Eternal One who announces and fulfills.

בּרוּך מְרַחֵם עַל הָאָרֶץ.

Praised be the Eternal One who has compassion for all the earth.

בָרוּדְ מְרַחֵם עֵל הַבִּרִיוֹת.

Praised be the Eternal One who has compassion for all human beings.

בָרוּךְ מְשַׁלֵם שָׁכָר מוֹב לִירֵאָיו.

Praised be the Eternal One who rewards the goodness of those who have faith.

בֶּרוּךְ חֵי לָעַד וְכַנְיִם לָנֶצְח.

Praised be the Eternal One whose life-giving power is for ever.

בָרוּךְ פּוֹדֶה וּמֵצִיל.

Praised be the Eternal One who redeems and frees.

בָרוּך שְׁמוֹ.

Praised be the name, Eternal God.

COMMENTARY

The בְּרוּךְ שֶׁאָמֵר (Baruch She-amar) was formulated sometime during the ninth century. It became so popular as a praise of God that it was placed at the very beginning of the פְּטוּקִי דְוִמְרָה section of the service. During the פְּטוּקִי , Jews offer special prayers of praise and thanksgiving, exalting God as our Creator and Redeemer.

The Creator

Some prayers not only give thanks and praise to God, they also help us understand what Jewish poets believed about God. In the בָּרוּךְ שֶׁאָמֵר, we find the outlines of a description of God.

The author begins this prayer by praising God as the Creator of the universe. The words recall the first chapters of the Torah, where we are told about the creation of the world. The Torah and our prayers do not give us a scientific explanation of creation. Rather, the first chapters of the Torah and the אַאָמַר help us understand the wonder of the world and God's creative power in making possible all that we see and experience.

Compare the first five sentences of אָמָם with the following from the first chapter of Genesis:

God said: "Let there be light." And there was light....

God said: "Let the earth put forth grass and fruit-bearing trees." And it was so....

God said: "Let the earth bring forth living creatures." And it was so....

God said: "Let us make humanity."

Why do you think that the authors of Genesis and the בָּרוֹךְ שֶׁאָמַר thought of God as being able to create by "speaking" or "announcing"? Can a person "create" with speech? Note that the Hebrew root דבר means both "speak" and "thing." How do you think these two meanings are related? Rabbi Asher ben Yechiel once said to his students: "Do not allow an unworthy coin to go forth from your lips—weigh and judge carefully all your words." What do you think he meant?

The Merciful One

The second part of the בָּרוֹךְ שֶׁאָמֵר speaks of God's power of compassion. The Hebrew word for compassion is רַחָּמִים (rachamim). It is derived from the Hebrew root רחם, which can mean love, tenderness, and concern. בְּחֶם can also mean "womb," the place in the mother's body in which the child is nurtured before its birth. In Jewish tradition, God is thought of as הַרַחֲמָן (HaRachaman), "the Merciful One" who constantly sustains and cares for the universe.

Do we have evidence that God really "sustains and cares" for the world or human beings? What about the development of our bodies, or the order a scientist discovers in our universe, or the process of growth we find in nature? What about the way in which a child is nurtured in the womb of its mother?

A Challenge

Jewish tradition challenges us to imitate God. The Torah tells us that God is "merciful and gracious, long-suffering, and abundant in goodness and truth" (Exodus 34:6). The task of the Jew is to strive to incorporate all of these ethical traits into his or her behavior.

During the lifetime of the prophet Micah (about the eighth century B.C.E.), men and women, especially the wealthy, failed to live up to the ethical ideals of Judaism. They treated the poor with contempt, and they disregarded the rights of widows, orphans, and the impoverished sick. One day Micah went to the Temple and angrily protested the corruption and evil he saw all about him.

He asked the people questions that they would have preferred not to hear. And he told them what God really wanted from them:

Hear this, I pray you,
You the heads of the House of Jacob,
And the rulers of the House of Israel,
You who hate justice and pervert all that is right....
It has been told you, O humanity, what is good,
And what the Eternal One requires of you:
Only to do justice, and to love mercy, and to walk humbly with your
God.

Micah 3:9; 6:8

What has Micah's statement to do with the בָּרוּךְ שֶׁאָמֵר prayer?

How can a person imitate God? When a person works to free a captive or someone who is being persecuted by others, how is he or she imitating God? Turn to Exodus 34:6, and discuss with your study group some of the ways we can imitate God in our relationships with one another, our parents, and our teachers.

Dr. Ellen Frankel writes that "we might imagine, as we look in mirrors, God's face behind our own. After all, we are each created b'tzelem Elohim, in the likeness of God. We should daily recognize God within our own features. For if we did so, we would recognize God's face in each person we meet—and act accordingly." What do you think Dr. Frankel means by this statement? How might looking for God's image in the poor and the needy help us to live out the prophet Micah's charge?

What do you think the rabbi meant by saying: "God is really God when human beings decorate themselves with good deeds"?

Appendix D
Activity 8
From: Grishaver, Joel. The All New Shema
Is For Real. Torah Aura, Los Angeles, CA,
1993

The SHEMA-&-Her-BRAKHOT: The MORNING Edition The 2nd BRAKHAH Before the SHEMA



AHAVAH RABBAH is a wedding ceremony. Once again, we are back at Mt. Sinai. Once again, we are about to receive the TORAH. Everything we have said about this moment when we studied AHAVAT OLAM is still TRUE, but there is more.

In the EVENING-Edition, AHAVAT OLAM, we praise God as the "Lover of Israel." In AHAVAH RABBAH, the MORNING-Edition, we praise God as "The ONE-Who-Chose Israel in Love." This time, the relationship is a lot more defined and a lot more permanent. It is a marriage between God and Israel. TORAH is the KETUBAH—the wedding contract.

THE CORE KAVANAH: Saadia Gaon taught: "YOTZER OR speaks of God in the 3rd person. AHAVAH RABBAH shifts to the second person. The relationship is now much more intimate."

THE CORE KAVANAH II: Yehuda ha-Levi taught in *The Kuzari*. To find the core KAVANAH for AHAVAT OLAM: Think of God's LOVE as being LIGHT and each JEW being a MIRROR...

יָתְגַדַל וִיִתְקַדַשׁ שְׁמֶה רַבַּא, Let God's Great NAME be (1) BIG & (2) HOLY in this WORLD which was CREATED with will. ָבָּעַלְמֵא דִּי בָרַא כָרְעוּתָהּ, וימליד מלכותה, Let God completely RULE The EMPIRE בָּחַיֵּיכוֹן וּבִיוֹמֵיכוֹן, in this life & in these days, ובחיי דכל & in the lifetime of all בית ישראל, the Families of Israel. בַּעַגַלַא וּבִזְמַן קַרִיבּ, Let this happen QUICKLY in a nearby time and let us say: "AMEN." וְאָמֶרוּ אַמֶן. יהא שמה רבא מברך Let God's Great NAME be blessed לעלם ולעלמי עלמיא. in the world, & in the world of worlds—FOREVER. יִתְבָּרַדְ וְיִשְׁתַבַּח וְיִתְבָּאַר (3) Blessed, (4) Called AMAZING, (5) Glorified, וְיָתָרוֹמֵם וְיָתְנַשֵּׂא וְיִתְּחַדֵּר (6) Extolled, (7) Honored, (8) Respected, וְיִתְעַלֶּה וְיִתְהַלֵּל (9) Lifted Up, & (10) HALLELUYAHed שְׁמֶהּ דָּקְדָשֵׁא בָּרִידָּ הוּא, be the NAME of The Holy-ONE-Who-is-to-Be-Blessed ּלְעָלֵא מִן כַּל בִּרְכַתַא וְשִׁירַתַא, above anything we can Bless or Sing תשבחתא ונחמתא above all prayers & consolations which we can say in this world. דַאָמִירַן בִּעַלִמֵא, & let us say: "AMEN." ואמרו אמן. יָהֶא שָׁלַמַא רַבַּא מָן שָׁמַיַא Let there be a great PEACE from heaven. וְחַיִּים עַלִּינוּ Let us have a good life— , ועל כַּל יִשׂרָאֵל. & the same for all of Israel וָאָמָרוּ אַמֶן. & let us say: "AMEN." עשה שלום במרומיו, May the One-Who-Makes PEACE in the heavens above הוא יַעשה שלום עלינו May that One make PEACE for us ועל כַּל יִשֹרַאָל, & for all of Israel. אמרו אמן. & let us say: "AMEN."

Mr. Choreography

The MOURNER'S KADDISH is traditionally led by those in mourning and those observing YAHRTZEITS. (In many REFORM congregations—it is done by EVERYONE.) The congregation answers the mourners with several key responses, three AMENS and a יְבָּא מְבָרַדְּ. At the end, those saying KADDISH take three steps back: OSEH SHALOM—bow to the right. HU YA-ASEH SHALOM—bow to the left. V'AL KOL YISRAEL—bow forward. Pause for a moment, then take three steps forward.

Appendix E

Unit 5
L'dor V'dor:
Telling Our Story

Appendix E

HUC-JIR, LA Siddur and
From: Fields, Harvey J. B'chol L'vavcha. UAHC
Press; New York, 2001

The Amidah / צמידה

אַדני שְבַתַי תִּפְתַּח וֹבִי יַגִּיד תְּהַלָּתֶדָ:

Eternal God, open my lips, that my mouth may declare Your glory.

בָּרוּךָ אַתָּה יִנָ אֱלֹהֵינוּ נִאלֹהֵי אֲבוֹתִינוּ וְאִפּוֹתֵנוּ, אֱלֹהֵי אַבְרָהָם, אֶלהֵי יִצְחָק, וַאלהֵי יַצְקב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָּה, אֱלֹהֵי לֵאָה, וַאלהֵי רָחֵל. הָאֵל הַנְּדוֹל הַנְּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכּּל, וְזוֹכֵר חַסְדֵי אָבוֹת וְאִמֶּהוֹת, וּמֵבִיא גְאֻלָּה לִבְנֵי בְנֵיהֶם למען שמו באחבה:

Praised are You, Adonai, our God and our ancestors' God: God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebekah, God of Leah, and God of Rachel; great, mighty, and revered God, supreme God, imparting deeds of kindness, source of everything, who treasures the loving acts of our ancestors and brings redemption to their descendants for the sake of Your name, in love.

Between Rosh HaShanah and Yom Kippur, add: (זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵּץ בַּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַוְךָ אֱלֹהִים

(Remember us for life, our Sovereign who delights in life, and write us in the book of life, for Your sake, O God of life.)

מֶלֶדְ עוֹזֵר וּמוֹשִׁיעַ וּמָגַן: בָּרוּדְ אַתִּה יְיָ, מָגַן אַרְּרָהָם ופוקד שכה:

Our Sovereign helps and saves and protects! Praised are You, Adonai, Shield of Abraham, who keeps Sarah always in mind.

2) גבורות/Divine Power

אַתָּה גָּבּוֹר לְעוֹלֶם אֲדֹנָי, מְחַיֵּה הַכּל (מֵתִים) אָתָּה, רַבּ לְהוֹשִׁיעֵ:

You are forever mighty, Adonai: giving life to all, You are a mighty savior.

בּשִּׁיב הָרְוֹחַ ומוֹרִיד הַגָּשֶׁם. In winter: בַּשִּׁיב

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

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה הַכֹּל וּמִתִּים) בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵּא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר, מִי כָמְוֹךָ בַּעֵל גְּבוּרוֹת וּמִי דְוֹמֶה לְּךָ, מֶלֶךְ מֵמִית וּמְחָיֶּה וּמַצְמִיח יְשׁוּעָה:

You sustain life with kindness, giving life to all with great mercy, supporting the fallen, healing the sick, and freeing the captive, and keeping faith with sleepers in the dust. Who is like You, master of might; and who resembles You, a Sovereign who causes death and causes life, and causes salvation to flourish!

Between Rosh HaShanah and Yom Kippur, add:

(מי כָמוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:) (Who is like You, source of mercy? In compassion You sustain the life of Your creatures.)

וְנֶאֱמֶן אַתָּה לְהַחֲיוֹת כּל חֵי (מֵתִים). בָּרוּךְ אַתָּה יְיָ, מְחַיֵּה הכּל (מִתִים):

You faithfully give life to all living creatures. Praised are You, Adonai, who gives life to all.

Mourner's Kaddish / קדִּישׁ יַתוֹם

יִתְנַדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי-בְּרָא כִּרְעוּתֵהּ, וְיַמְלִיךְ מֵלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְּכָל בֵּית יִשְׁרָאֵל, בַּעֲנָלָא וּבִּוְמַן קָרִיב, וְאִמְרוֹ : אָמֵן.

יָהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרֶךְ וְיִשְׁתַּבָּח, וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׁא, וְיִתְהַדָּר וִיִתְעַלֵּה וְיִתְהַלָּל שְׁמֵה דְּקִדְשָׁא, בְּרִיךְ הוּא,

לְעֵלֶּא (וּלְעֵלָּא הּצִּשְׁבּחָתָא וְנֶחֶמְתָא דַּאֲמִירָן בְּעָלְמָא, הָּשְׁבְּחָתָא וְנֶחֱמְתָא דַּאֲמִירָן בְּעָלְמָא, בְּלְכָּא, הְּשִׁבְּחָתָא וְנֶחֱמְתָא דַּאֲמִירָן בְּעָלְמָא, וּאָבְּחָתָא וְנֶחֱמְתָא דַּאֲמִירָן בְּעָלְמָא, וֹאָמְרוּ : אָמֵן.

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

עשֶה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַצְשֶׁה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וּוְעַל כַּל בְּנִי אָדָם), וְאִמְרוּ : אָמֵן.

Let God's name be made great and holy in the world that was created according to God's will, and may God's sovereignty be completed in your own lifetime, in your days, and in the days of all the house of Israel, speedily and soon. And say: Amen.

May God's great name be blessed forever and for all eternity.

Blessed, praised, and glorified; exalted, born aloft, honored, raised high, and extolled is the name of the Blessed Holy One higher (and higher) than all blessings, songs, praises, and consolations that are spoken in the world. And say: Amen.

May abundant peace from heaven, and life come upon us and upon all Israel. And say: Amen.

May the one who causes there to be peace in the celestial heights bring peace upon us, and upon all Israel, and upon all humanity. And let us say: Amen.

Blessing before the Torah reading:

בָּרִרוּךְ יְנָ תַּמְּבֹרָךְ! בַּרוּךְ יְנָ תַּמְּבֹרָךְ לְעוּלָם וָעֶד!

בָּרוּךָ אַתָּה יִיָּ אֱלֹהֵינוּ מֶלֶדְ הָעוֹלָם, אֲשֶׁר בְָּחַר בָּנוּ מִכָּל הָעַמִּים, וְנֶתַן לָנוּ אֶת תּוֹרָתוֹ: בָּרוּךָ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Praise Adonai who is to be praised!

Praised be Adonai, who is to be praised for ever and ever!

Praised are You, Adonai our God, sovereign of the world, who has chosen us from all peoples to give us your Torah.

Praised are You, Adonai, who gives the Torah.

Blessing after the reading:

בָּרוּךְ אַתָּה יְיָ אֶלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נֶתַן לֶנוּ תּוֹרַת אֱמֶת, וָחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ: בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

Praised are You, Adonai our God, sovereign of the world, who has given us a Torah of truth, and planted in our midst eternal life.

Praised are You, Adonai, who gives the Torah.

G'ULAH: REDEMPTION

G'ulah

גְאוּלָה

וֹאָר. אֶמֶת וְיַאִּיב וְיָשֶׁר וְקַיֶּם וְמוֹב וְיָפֶּה הַדְּבֶר הַיָּיָה עֻלֵּיִם לְעוֹלֶם

True and enduring, correct and forever, good and beautiful is

מִמִּצְרֵיִם נְּאַלְתְנוּ, יי אֱלֹהֵינוּ, וּמִבֵּית עֲבָיִים בַּיִּיתָנוּ, יי אֱלֹהֵינוּ, וּמִבִּית עֲבָיִים בַּיִּיתָנוּ, יי אֱלֹהֵינוּ, וּמִבִּית עֲבָיִים בַּיִּיתָנוּ, יי אֱלֹהֵינוּ, וּמִבִּית בְּשִּׁמְיָה וַבָּיה, וְאָבְיּיּ כֵלֶם:

From Egypt You liberated us. From the house of bondage You freed us. Moses, Miriam, and the children of Israel responded to You with a song of great joy. Together they sang:

מִי־כָּמְכָה בָּאֵלָם, יהוה? מִי בָּמְׂכָה, נָאְדָּר בַּקְּׂנֶדשׁ, נוֹרָא תְהִלֹּת, עֹשֵׂה בֶּלֶא?

> שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים לְשִׁמְךּ עַל־שְׂבַּת הַיָּם; יַחַר כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ: יהוה יִמְלֹךְ לְעֹלָם וָעֶר.

Who is like You, Eternal One, among the gods that are worshiped? Who is like You, majestic in holiness, awesome in splendor, doing wonders?

A new song the redeemed sang to Your name. At the shore of the sea, saved from destruction, they proclaimed Your sovereign power:

"The Eternal One will reign for ever and ever!"

Appendix E
Focus Prayers and Commentary From: Grishaver, Joel. The All New Shema Is For Real. Torah Aura, Los Angeles, CA, 1993

ABE

Abraham discovered God. No one told him anything about God. Everyone around him was into idols, but Abe started talking to God. Abe started talking and arguing, questioning and talking honestly, deep down to the guts, with God. That was the way Abraham knew God.

IKE

Isaac never did much on his own, but he did go along with what Abraham said. If Abe said, "God wants me to sacrifice you to Him," then Ike would say "O.K., if that's what He wants." Never did much on his own, but did a good job of holding on to Abraham's God and passing Him on to Jacob.

JAKE

Jacob ran away from home. He got into a fight and picked up and left his father, his father's God and everything else behind. He had to refind God on his own. He did it by dreaming.

The AMIDAH—Brakhah 1:



he AVOT is the first BRAKHAH in the AMIDAH. In the traditional text of the AVOT, thanks are given for the favors which God has done for Abraham, Isaac, Jacob, and their family. In some modern versions, Sarah, Rebekkah, Leah, and Rachel are added to the list. The AVOT then asks God to continue and to expand these blessings.

At the core of this BRAKHAH is a concept which the rabbis call Z'KHUT AVOT, the "merit of the Ancestors." It suggests, that even though we may not be good enough to "merit" favors from God, as the children of God's **chosen** family, we have a special "merit" we have inherited from our ancestors.

THE CORE KAVANAH: Saying the AVOT is like saying to GOD: "Come on, you know who I am—you remember my parents and all the things You three did together. You remember them. You were really good to them and they were good to you, too. So You should know me, too. (And You could be good to me, too. I'm their kid.") In Israeli slang, it is asking GOD for PROTEKZIA. NOW go deeper. IMAGINE Moses just got you with the GOLDEN CALF. You feel bad. You want to get back into God's good graces, but every time you call, GOD hangs up. Finally, you burst into GOD's office—and you want to do everything possible to just get GOD to listen. You decide to start with the fact that GOD & your family go back a long way...The AVOT should be said with that kind of desperate desire.

THE CORE KAVANAH II: (Meditative Ushpizin) Look in the mirror & THINK ABRAHAM. Gather in all you know of ABRAHAM. My favorite thing is the 4-DOOR tent where anyone in need could always find a way in. Then ask, "What is my way of being more like ABRAHAM?" NEXT, conjure up your vision of SARAH. Wander through all the SARAH stories. Personally, I love her LAUGH. Inside, I know just how it sounds. Then ask, "What is my way of being more like ABRAHAM?" In a similar fashion work through all people you have on your FOUNDING PROGENITORS' List.

THE CORE KAVANAH III: BE like HANNAH. The whole AMIDAH comes from a Hannah place. OPEN up SAMUEL 1.1. READ all about her prayer. STUDY her. UNDERSTAND her. PRACTICE being like her. The RABBIs of the TALMUD say that HANNAH is the model for the AMIDAH. When you can say your prayers with the same kind of humble desire—then you know the way to voice the AVOT.

Blessed are You, ADONAI ברוּך אַתַּה יהוה, סער God, מאלהֵי וֹאְבּוֹתֵינוּ וְאִמּוֹתֵינוּ, and God of our **PARENTS**: קלהי אברהם, God of ABRAHAM, אַלהֵי יִצְחַקּ, God of ISAAC, and God of JACOB. הי שׁרַה, God of SARAH ,אֵלהֵי רִבְּקַה, God of REBEKKAH אַלֹהֵי לֵאָה, God of **LEAH** נאלהֵי רַחֵל. God of RACHEL The GOD, The GREAT One The HERO, The AWESOME One— אל עליוֹן, God on High. גוֹמֵל חַסַדִים טוֹבִים, The ONE-Who-NURSES with GOOD KINDNESS, מונה הַכּל, and the ONE-Who-OWNS everything, and the ONE-Who-REMEMBERS the kindness of the Parents, and brings a REDEEMER to their children's children for the sake of God's NAME. מלך עוזר RULER, HELPER— ומושיע ומגן. and SAVIOR and PROTECTOR. Blessed are You, ADONAI, מגן אברהם The ONE-Who-PROTECTS Abraham And The ONE-Who-REMEMBERS Sarah.

ORIGINS: The story of Abram smashing the idols is found in midrash. In another midrash, Nimrod, the local king tries to punish Abram by burning him in a huge fire, but God shields him and he is not harmed. This is when the angels first sang the BRAKHAH which ends MAGEN AVOT.

Mr. Choreography

When we say the AVOT, we bow twice. Once during the בְּרוּךְ: , the opening בְּרוּךְ: formula" and once during the חֲתִימָה, the בְּרוּךְ: formula" which seals the prayer.

The AMIDAH—Brakhah 2:



The second BRAKHAH in the AMIDAH begins with the words "ATAH GIBOR L'OLAM ADONAI," therefore it is called the G'VUROT. It talks about God being a GIBOR.

GIBOR means "mighty." It is also the Hebrew root used in the word for HERO. This BRAKHAH lists some of the things God does which show "might" and which make God our HERO—a model to imitate.

When we look at the list of GIBOR-like things listed in the G'VUROT we are surprised. This prayer does not talk about winning victories or defeating enemies. Instead it lists "lifting up the fallen," "healing the sick," "freeing prisoners," and "being considerate of the poor." It shows us that God uses strength to help improve the human condition.

Five different times in this BRAKHAH, we are also told that God will bring about THIAT HA-METIM the Resurrection of the Dead. For the rabbis who assembled the SIDDUR, Resurrection of the Dead was a very important part of what they believed about the Jewish future. For us it is a very difficult idea. This unit will provide a chance to explore it. For the rabbis, THIAT HA-METIM was the ultimate example of how God is a GIBOR.

THE CORE KAVANAH: After ABRAHAM almost kills ISAAC, the midrash teaches us that this is when Isaac becomes the first person to say the G'VUROT. We don't know the whole truth of this story. Here is what we do know. We know that often we feel like Abraham and Isaac. We know that life gives us tests that feel impossible and where the best and right thing to do is in no way clear. We know that we often have to just do the best we can—and that we do have a lot of doubts. Like Isaac after the test—whatever it was and whatever it meant—we are still thankful to be alive. We know that God is powerful. We know that God sets an example for the best of what a person can be: healing, caring, freeing and so on. And for all the challenges and opportunities that come from being alive, we are grateful (because the alternative is worse). That is the power of praying like Isaac—the one who knew how to find ways to bless—even when he was still trembling (Pirkei de Rabbi Eleazer).

The CORE KAVANAH II: In many ways, the G'VUROT is a shopping list. We already know that anything GOD does we should be doing (because we're created to be like GOD), so if GOD is sustaining and lifting and healing and freeing, we should be doing the same thing. When you are starting to pray the G'VUROT, list all the ways you'd like to be GOD-like.

אתה גבור You are a HERO

לעוֹלָם אַדנַיי, forever, my Master:

קחֵיה מֶתִים אַתַּה, You give LIFE to the dead

רב להושיע. You are GREAT to bring SALVATION

דמוריד הטל The ONE-Who-Makes the dew come down

The ONE-Who-RETURNS the wind and makes the rain come down

קבַלְכֵּל חַיִּים בְּחֵסֶד, Cultivating LIFE in kindness,

מְחַיֵּה מֵתִים Giving LIFE to the dead

with much mercy.

סומד נופלים, The ONE-Who-LIFTS UP the fallen

and HEALS the sick ורוֹפֵא חוֹלִים,

and FREES prisoners

וֹמְקַיֵּם אֱמוּנַתוֹ and ESTABLISHES faith

עפר. אישׁנִי עפַר with those who sleep in the dust.

מי כַמוֹךְ בַּעַל גְבוּרוֹת Who is like You, Master of Strength?

ומי דומה לד, And Who has Your Image?

מלד ממית ומחיה RULER of DEATH and LIFE

וּמַצְמִיחַ יְשׁוּעָה and The ONE-Who-Plants salvation.

וְנֵאֲמָן אַתָּה And YOU are faithful

to give LIFE to the dead.

הוה, Blessed be You, ADONAI,

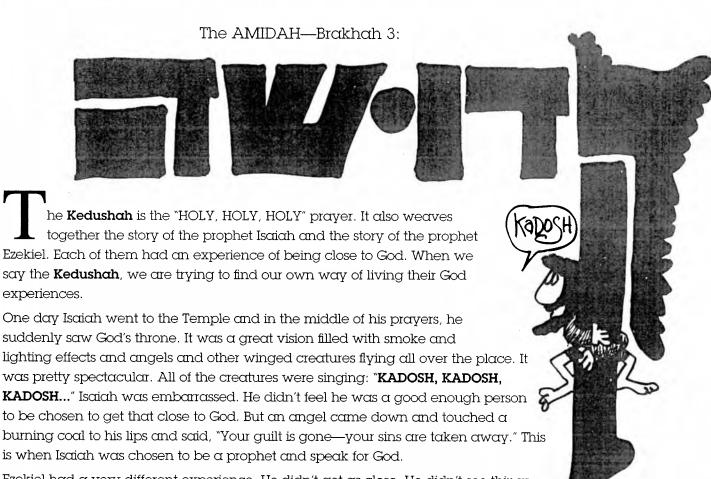
מחיה המתים. The ONE-Who-GIVES LIFE to the dead.

ORIGINS: In Genesis 22, Abraham takes Isaac up to Mt. Moriah to offer him as a sacrifice. In the end, God stops him. According to a midrash, this when the angels first sang the G'VUROT which ends: m'HAYYEI ha-METIM (Praised are You, ADONAI the ONE-Who-Revives the Dead).

Mr. Choreography

From the AMIDAH of the "additional (MUSSAF) service" on the eighth day of SUKKOT until the AMIDAH of the "additional (MUSAF) service" on the first day of PESAH, we add:

מַשִּׁיב הְרוֹתַ וּמוֹרִיד הַגְּשֶׁם between the first and second paragraphs of the second BRAKHAH in the AMIDAH. During the months when this phrase is not said, Sefardim substitute the words: אמֹרְיִד הַטֵּל Ashkenazim add nothing.



Ezekiel had a very different experience. He didn't get as close. He didn't see things. Instead he just heard wings and wheels and a voice. He just had a feeling of what God wanted. What Ezekiel heard was a voice saying: "Blessed be ADONAI'S honor." Even though his eyes didn't see God or have any direct proof—Ezekiel went with his feelings. He accepted that fact that he heard and knew.

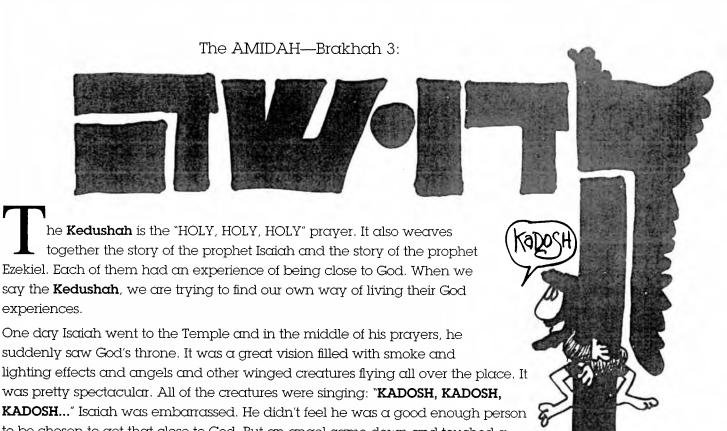
Mr Choreography

KEDUSHAH must be said in the presence of a minyan. It is said while standing at attention with the feet together. One may not interrupt the **KEDUSHAH** to engage in conversation. It is customary to raise oneself slightly on one's toes when saying: "**KADOSH, KADOSH, KADOSH.**" This symbolizes the movement of the angels described in Isaiah as: "AND WITH TWO WINGS THEY FLUTTERED ABOUT." The raising of the body also symbolizes the lifting of the spirit (Shulhan Arukh, OH 104.7).

It is really holiness when one lifts oneself to the point where all of one's efforts are no longer directed at one's own needs, but toward the glory of God. As long as a person thinks only of him or herself, no holiness is achieved (Rav Kook).

ORIGINS: In Genesis 28, Jacob sleeps at Beth El and has a dream about angels going up and down on a ladder. This is when he first knows "that God is in this place." According to the midrash, this is also when the angels first sang the KEDUSHAH which ends: KADOSH KADOSH KADOSH (Praised are You *ADONAI* the Holy God.)

THE CORE KAVANAH: When we say the **Kedushah** we are trying to be like Isaiah and get "up close and personal" with God. When we say the **Kedushah**, we know that we have to purify our own lips and get ready to speak for God, just as Isaiah did. When we say the **Kedushah**, we also have to be like Ezekiel and find God in our feelings and in the holiness we can hear from the world around us. Holiness doesn't always require that God's throne make an appearance



to be chosen to get that close to God. But an angel came down and touched a burning coal to his lips and said, "Your guilt is gone—your sins are taken away." This is when Isaiah was chosen to be a prophet and speak for God.

Ezekiel had a very different experience. He didn't get as close. He didn't see things. Instead he just heard wings and wheels and a voice. He just had a feeling of what God wanted. What Ezekiel heard was a voice saying: "Blessed be ADONAI'S honor." Even though his eyes didn't see God or have any direct proof—Ezekiel went with his feelings. He accepted that fact that he heard and knew.

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Silent Kedushah

אַתָּה קָדוֹשׁ וְשִׁמְדָּ קָדוֹשׁ

You are HOLY & Your NAME is HOLY

וּקְדוֹשִׁים בְּכַל־יוֹם יְתַלְלוּהְ שֶּלָה.

& HOLINESS is in every day praising of You. Selah.

בַּרוּדָ אַתַּה יהוה

Blessed are You, ADONAI.

הַאֵל הַקַּדוֹשׁ

The God, The HOLY (One).

Shabbat Keddushah

ַנְקַדָּשׁ אָת שִׁמִדְּ בַּעוֹלַם,

Let us make Your NAME HOLY in the Cosmos

ּ בְּשֵׁם שָׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם,

Just like they make it HOLY in the Heavens of the Heights—

בַּכָּתוּב עַל יַד נְבִיאֶה:

As it is written by the hand of Your Prophet:

וְקַרָא זֶה אֶל זֶה וְאָמַר:

"And they called, one to the other, and said:

ָקַדוֹשׁ, קַדוֹשׁ, קַדוֹשׁ יהוֹה צְבַאוֹת,

HOLY, HOLY, HOLY is ADONAI of Hosts,

מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ:

all the earth is full of God's Honor"

אַז בְּקוֹל רַעַשׁ גָּדוֹל אַדִיר וְחָזָק

Then in a voice, NOISY, BIG, KIND & STRONG

מַשְׁמִיעִים קוֹל

they make their voice heard,

מִתְנַשְּׁאִים לְעֻמֵּת שְׂרָפִים

lifted up toward the seraphim

ּלָעֻמַּתַם בַּרוּדְ יאמֵרוּ

those facing the seraphim say: "BARUKH."

בַּרוּדְ כָּבוֹד יהוה מִמְקוֹמוֹ:

Blessed be ADONAl'S honor from God's place.

ממקומה מלכנו

From Your Place, our Ruler

תוֹפִיעַ וְתִמְלוֹדְ עָלֵינוּ כִּי מְחַכִּים אֲנַחְנוּ לָדִּי

Appear to us and Rule over us because You make us wise.

מַתֵי תִּמְלוֹדְ בְּצִיוֹן.

When will You rule in Zion?

בְּקָרוֹב בְּיָמֵינוּ לְעוֹלֶם וָעֶד תִּשְׁכּוֹן:

Soon? In our days? Forever and ever come. Be our neighbor

ּתְתָּגַדַל וְתִתְקַדֵּשׁ בְּתוֹדְ יְרוּשָׁלַיִם עִירְדּ

Be made BIG & be made HOLY inside Jerusalem Your city from generation to generation & from gladness to gladness.

לְדוֹר נָדוֹר וּלְגֵצֵח נְצָחִים:

And let our eyes see it—

מַלְכוּתָדְּ כַּדָבַר הַאַמוּר בִּשִּׁירֵי עָזֶדְ

Your Kingdom as it is said in the songs of Your strength

עַל־יְדִי דָוִד

written by the hand of David,

מִשִׁיחַ צִּדְקָהָ:

וְעֵינֵינוּ תִרְאֵינָה

the Anointed One of Your Righteousness:

ימלד יהוה לעולם . אלהיד ציוו

ADONAI, Rule forever, "You are the God of Zion

לדר נדר. הַלְלוּיַה:

from generation to generation. Halleluyah."

לְדוֹר וָדוֹר נַגִּיד גַּדְלֶדּ.

From generation to generation we will tell of Your greatness

וּלְנֵצַח נְצָחִים קְדֻשַּׁתְדְּ נַקְדִּישׁ.

from gladness to gladness Your holiness we make Holy

וְשִׁבְחֲדָּ אֱלֹהֵינוּ מִפִּינוּ לֹא יַמוּשׁ

and Your Praise, Our God, doesn't stop flowing from our mouths

לְעוֹלָם וָעֶד. בניגל מלד נדור נ forever & ever.

ּכִּי אֵל מֶלֶדְ גָּדוֹל וְקַדוֹשׁ אָתַּהּ

Because You are The God, The Ruler, The Great One, and The Holy One.

בַּרוּדְ אַתַּה יהוה, הַאֵל הַקַּדוֹשׁ:

Blessed are You, ADONAI, The God, The Holy One.

Silent Kedushah

אַתָּה קָדוֹשׁ וְשִׁמְדָּ קַדוֹשׁ

You are HOLY & Your NAME is HOLY

וּקְדוֹשִׁים בְּכָל־יוֹם יְחַלְלוּהְ פֶּלָה.

& HOLINESS is in every day praising of You. Selah.

בַּרוּדָ אַתַּה יהוה

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הַאֵל הַקַּדוֹשׁ

The God, The HOLY (One).

Shabbat Keddushah

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Let us make Your NAME HOLY in the Cosmos

ּ בְּשֵׁם שָׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם,

Just like they make it HOLY in the Heavens of the Heights—

ַ כַּכָּתוּב עַל יַד נְבִיאֶה:

As it is written by the hand of Your Prophet:

ּוְקָרָא זֶה אֶל זֶה וְאָמַר:

"And they called, one to the other, and said:

קַדוֹשׁ, קַדוֹשׁ, קַדוֹשׁ יהוה צְבָאוֹת,

HOLY, HOLY, HOLY is ADONAI of Hosts,

מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ:

all the earth is full of God's Honor"

אָז בָּקוֹל רַעַשׁ גָּדוֹל אַדִּיר וְחָזָק

Then in a voice, NOISY, BIG, KIND & STRONG

מַשְׁמִיעִים קוֹל

they make their voice heard,

מִתְנַשְּׂאִים לְעֻמֵּת שְׂרָפִים

lifted up toward the seraphim

לעמתם ברוד יאמרו.

those facing the seraphim say: "BARUKH."

בַּרוּךָ כָבוֹד יהוה מִמְקוֹמוֹ:

Blessed be ADONAI'S honor from God's place.

ממקומה מלכנו

From Your Place, our Ruler

תוֹפִיעַ וְתִמְלוֹדְ עָלֵינוּ כִּי מְחַכִּים אֲנַחְנוּ לָדִּ

Appear to us and Rule over us because You make us wise.

מַתַי תִּמְלוֹדְ בְּצִיוֹן.

When will You rule in Zion?

ּבְּקָרוֹב בְּיָמֵינוּ לְעוֹלֶם וָעֶד תִּשְׁכּוֹן:

Soon? In our days? Forever and ever come. Be our neighbor Be made BIG & be made HOLY inside Jerusalem Your city

תִּתְגַּדֵּל וְתִּתְקַדֵּשׁ בְּתוֹדְ יְרוּשָׁלֵיִם עִירְדְּ לִדוֹר וַדוֹר וּלָנָצֵח נָצַחִים:

from generation to generation & from gladness to gladness.

ועינינו תראינה

And let our eyes see it—

מַלְכוּתֵהְ כַּדָּבָר הָאָמוּר בִּשִּׁירֵי עַזָּהְ

Your Kingdom as it is said in the songs of Your strength

עַל-יְדֵי דָוִד

לעולם ועד.

written by the hand of David,

מִשִּׁיחַ צִּדְקָה:

the Anointed One of Your Righteousness:

יִמְלֹדְ יהוה לְעוֹלָם . אֱלֹהַיִּדְ צִיּוֹן

ADONAI, Rule forever, "You are the God of Zion

לדר וַדר. הַללויַה:

from generation to generation. Halleluyah."

לְדוֹר נָדוֹר נַגִּיד גַּדְלֶה.

From generation to generation we will tell of Your greatness

וּלְנֵצַח נְצָחִים קְדֻשַּׁתְדְּ נַקְדִּישׁ.

from gladness to gladness Your holiness we make Holy

וְשִׁבְחֲדָּ אֱלֹהֵינוּ מִפִּינוּ לֹא יַמוּשׁ

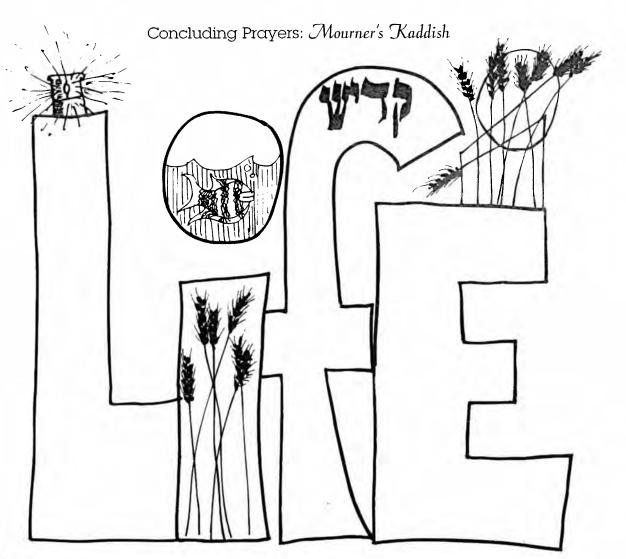
and Your Praise, Our God, doesn't stop flowing from our mouths forever & ever.

בּי אֵל מֵלֶךְ גַּדוֹל וְקַדוֹשׁ אַתָּה.

Because You are The God, The Ruler, The Great One, and The Holy One.

בָּרוּדְ אַתָּה יהוה, הָאֵל הַקָּדוֹשׁ:

Blessed are You, ADONAI, The God, The Holy One.



efore we go home, we remember that life doesn't go on forever. People do die. There is only so much time we have to do all we want. FRIENDS & FAMILY may die as we grow older. We mourn, and miss them, but we know that life must go on. We remember them, and let them live in our memory. We praise God and know that life must go on.

Death is a hard question. There are no easy answers. Simply, life must go on. We continue to seek a life of peace.

Origins: When the Babylonians destroyed Jerusalem and carried away all the survivors as prisoners, the Jews started Yeshivot in Babylon. Later, when Ezra and Nehemiah organized the return to the Land of Israel, they started new Yeshivot. No matter what difficulties they faced, no matter how sad they were, Jews gathered together to study the Torah and fit it into their lives. The Kaddish started out as a prayer said at the end of every study session. It said, "God is great." It said, "We can find the strength to go on."

The CORE KAVANAH: When we say the Kaddish we get a chance to join in that chain of Jewish survival. Sometimes, as in the times of Hillel and Shammai, we are thankful for good times and the chance to dig deep into the riches of the Torah. Other times, just like in the days of Yohanan ben Zakkai or Akiva, it is hard to be a Jew, and we are thankful that we can find the strength to survive. When we say the Kaddish, we are always building towards the future. Even though we are acknowledging a death, we are still facing towards the future (Abudarham).

יִתגַדַל וִיִתקַדַשׁ שְׁמֵה רַבַּא, Let God's Great NAME be (1) BIG & (2) HOLY in this WORLD which was **CREATED** with will. בעלמא די ברא כרעותה, וימליה מלכותה, Let God completely RULE The EMPIRE בחייכון וביומיכון, in this life & in these days, וּבְחַיִּי דְכַל & in the lifetime of all בית ישראל, the Families of Israel. בַּעֲגַלָא וּבִזְמַן קַרִיבּ, Let this happen QUICKLY in a nearby time ואמרו אמן. and let us say: "AMEN." יָהָא שָׁמָהּ רַבַּא מִבַרָדְּ Let God's Great NAME be blessed ַלְעַלֵּם וּלְעַלְמֵי עַלְמֵיַא. in the world, & in the world of worlds—FOREVER. יִתְבַּרַדְּ וִיִּשְׁתַּבַּח וִיִתְבַּאַר (3) Blessed, (4) Called AMAZING, (5) Glorified. וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדַּר (6) Extolled, (7) Honored, (8) Respected, וִיִתְעַבֶּה וִיִתְהַלֵּל (9) Lifted Up, & (10) HALLELUYAHed שָׁמֶה דָּקדָשַׁא בָּרִידָ הוּא, be the NAME of The Holy-ONE-Who-is-to-Be-Blessed ּלְעָלֵּא מָן כַּל בִּרְכַתַא וְשִׁירַתַא, above anything we can Bless or Sina תשבחתא ונחמתא above all prayers & consolations דאַמִירַן בּעַלִמַא, which we can say in this world. ואמרו אַמֶן. & let us say: "AMEN." יָהָא שָׁלַמַא רַבַּא מָן שִׁמַיַא Let there be a great PEACE from heaven. וחיים עלינו Let us have a good life— , ועל כל ישראל. & the same for all of Israel ואמרו אמן. & let us say: "AMEN." עשה שלום בַּמְרוֹמֵיוּ, May the One-Who-Makes PEACE in the heavens above הוא יַעשה שַׁלוֹם עַלֵּינוּ May that One make PEACE for us ועל כַּל יִשְׂרַאֵל, & for all of Israel. ואמרו אמן. & let us say: "AMEN."

Mr. Choreography

The MOURNER's KADDISH is traditionally led by those in mourning and those observing YAHRTZEITS. (In many REFORM congregations—it is done by EVERYONE.) The congregation answers the mourners with several key responses, three AMENs and a יְבֵּא מְבָרַן... At the end, those saying KADDISH take three steps back: OSEH SHALOM—bow to the right. HU YA-ASEH SHALOM—bow to the left. V'AL KOL YISRAEL—bow forward. Pause for a moment, then take three steps forward.

Appendix E
Activity 2
Fields, Harvey J. B'chol L'vavcha. UAHC
Press; New York, 2001.

Love of God

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיף

We love God when we strive for right over wrong, truth over falsehood, peace instead of quarreling.

בְּכָל־לְבָבְךְ

We love with full hearts when we learn to appreciate ourselves—our talents and abilities.

וּבְכָל־נַפְשְׁדְּ

We love with our souls when we are ready to sacrifice for what we believe.

וּבְכָל־מְאֹדֶךְ

We love with our might when we are willing to share what we have with others.

לְמַעַן תִּזְבְּרוּ וַעֲשִׂיתֶם אֶת־בָּל־מִצְוֹתִי

We love God when the doing of the מָצְוּוֹת leads us to love others and to work for a better world.

Creating with Kavanah

Themes:

- Love of God means loving oneself and other human beings.
- b. Love of self means learning to let our powers for goodness and truth direct our actions.
- c. Love of God for the Jew means living in such a way that we are witness to the highest in our ethical and religious traditions.
- d. Love of God means giving of what we possess—sharing generously with others.
- e. Love of God means doing all we can to transmit our heritage from one generation to the next.
- f. Love of God means controlling our tendency to exaggerate or misuse words.
- g. Love of God means seeking to make our lives sacred through the fulfillment of מָצְוֹוֹת.

Holiness is not freely given. It is the result of devotion, striving, and effort.

When Jews seek to fulfill each מְצְוָה with love and care, they are on the way to holiness.

G'ULAH: REDEMPTION

G'ulah

גְאוּלָה

אֶמֶת וְיַצִּיב וְיָשָׁר וְקַנֶּם וְמוֹב וְיָפֶּה הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלֶם וָעֶר.

True and enduring, correct and forever, good and beautiful is Your eternal Torah upon us.

מִמִּצְרֵיִם גְּאַלְתָּנוּ, יי אֱלֹהֵינוּ, וּמִבֵּית עֲבָרִים פְּרִיתְנוּ. מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לְךּ עֲנוּ שִׁירָה בְּשִׂמְחָה רַבְּה, וְאָמְרוּ כֵלַם:

From Egypt You liberated us. From the house of bondage You freed us. Moses, Miriam, and the children of Israel responded to You with a song of great joy. Together they sang:

מִי־בָּמְבָּה בָּאֵלָם, יהוה? מִי בָּמְבָה, נָאְדָּר בַּקְּדֶש, נוֹרָא

יָשִירָה חֲדָשָׁה שִׁבְּחוּ נְאוּלִים לְשִׁמְךּ עַל־שְׂבַת הַיָּם; יַחַר כַּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ: יהוה יִמְלֹדְ לְעֹלֶם וַעֲד.

Who is like You, Eternal One, among the gods that are worshiped? Who is like You, majestic in holiness, awesome in splendor, doing wonders?

A new song the redeemed sang to Your name. At the shore of the sea, saved from destruction, they proclaimed Your sovereign power:

"The Eternal One will reign for ever and ever!"

HOLINESS IS

Holiness is me—a human being. A being created in God's image.

Holiness is all that I do for those whom I love.

Holiness is all the beauty that glows from the light inside of me.

Holiness is all the knowledge in my head, all the love in my heart. Holiness is a power

I cannot comprehend. Holiness is my connection with God.

Author Unknown

COMMENTARY

This prayer, closing the section of the שְׁמֵע, is known as גְאוּלָה (G'ulah), "Redemption." The word "redemption" means deliver or save. The theme of our prayer is the redemption of Israel from Egyptian slavery.

History, as we have noted before, plays a significant role in Jewish prayer. Jews see God as a power at work in the events of individuals and nations. The first sentence of the Ten Commandments declares:

I am the Eternal One, your God, who brought you out of the land of Egypt, out of the house of bondage.

Exodus 20:2

The Exodus from Egypt is one of the most important events in all of Jewish history. After four hundred years of slavery, our ancestors experienced God's love and God's redeeming power. The prayer Mi Chamocha comes directly from the Torah. It is part of the joyful song that the Israelites sang after God had split the Red Sea and brought them to freedom. According to Jewish legend, God actually appeared to the Israelites at this incredible moment. Even babies who had not yet been born were miraculously able to look up and behold God's presence!

In Jewish tradition, the first exodus from oppression became a symbol for freedom from all slaveries and hardships. When Jews recalled the Exodus from Egypt in their prayers, they remembered all the redemptions of their past. They recalled the bitter oppressions by the Babylonians, the Greeks, the Romans, the Crusaders, and all the other nations who had cruelly persecuted them.

When they sang מִי־בָמְכָה בָּאֵלִם (Mi chamochah ba-elim?), "Who is like You among the gods that are worshiped?" they expressed the hope for the day when all men and women would live in freedom, security, and dignity. In the Second Book of Maccabees, we find a beautiful prayer for גְּאוֹלָה, written perhaps by one of those who fought for Jewish freedom during the Maccabean revolt:

O Eternal One, gather together our scattered people. Set at liberty those who are in slavery. Look upon those who are despised and let the nations know that You are God.

II Maccabees 1:27-28

All Kinds of Slavery

While the word "slavery" might make us think first of the Israelites' slavery in Egypt or the enslavement of African Americans in the South, there are all kinds of slavery. It is slavery when people are not allowed free speech or when they are denied the right to worship as they wish by oppressive governments. Poverty and horrible living conditions are forms of slavery. And we can be slaves to bad habits or to fear when it makes us afraid to say what we really feel or think.

Can you think of other examples of slavery? What about the plight of minorities, the condition of women, some relationships between husband and wife, or between children and parents? Would you consider these forms of slavery?

Moses Maimonides, the great Jewish medieval philosopher, once wrote: "We naturally like what we have become accustomed to....This is one of the causes that prevents people from finding the truth." Would you agree with Maimonides? Can you think of illustrations in your life that prove his conclusion?

A Chasidic teacher once told his students: "Habit is a thief!" What did he mean? Is habit a form of self-oppression?

There are those who would argue that the pursuit of wealth is a form of slavery. Would you agree? The Mishnah asks the question: "Who is rich?" Then it gives this answer: "Those who are happy with their portion." Is that really an answer to the question? How would you answer it?

Two Views of Slavery

The person who lives by a waterfall is hardly disturbed by its roar. Judah Moscato

The real slavery of Israel in Egypt was that they had learned to endure it.

Rabbi Simchah Bunam

How are these two views related? Is there a connection between them and the following from BT Yoma 86b: "A sin repeated seems permitted"?

Commentary

Why does the אָבוֹת mention "our God," before the mention of our family's connection to God?

goes ahead of אֱלֹהֵינוּ to teach us that one should not to believe in God merely because his family did so, but as a result of one's own search and one's own study of the Torah.

Otzer Ha-T'fillot

Why does it repeat אֵלהֵי for each אָלהִי?

We can perhaps guess that the אָדוֹר learned this pattern from **Exodus 3.15** where God says to Moses:

This is what you should say to the Children of Israel: 'The Lord, God of Your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.'

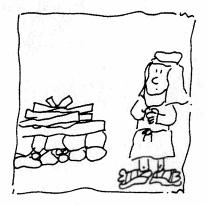
We can perhaps learn from this that each of the different אָבוֹת had a different relationship with God. Each had a different faith.

Rabbi Zev Ya'avetz

אבְרָהָם was the first person to discover faith in one God. He did it through his independent intellectual powers.



צְּחָק was prepared to sacrifice his life for the sake of God.



יַעָקבׁ wrestled with God and found the strength in his faith which allowed him to create a nation.



CONCEPT: UNITY AND DIVERSITY

communicate with God.

Unity means "being together." Diversity means "being different." Jews are part of a unified people—a single family which grew into a nation. Jews are also diverse. There are many different ways of being Jewish, there are many different ways Jews experience God and many different ways they

Appendix E
Activity 4
From: Grishaver, Joel. 19 Out Of 18.
Torah Aura; Los Angeles, CA,1991,

Appendix E
Activity 5
From: Silver, Cheri Ellowitz. Mitkadem.
UAHC Press; New York, 2003.

And From: Heschel, Abraham Joshua. God In Search of Man. Farrar, Straus, and Groux, New York, 1976.



BEING CHOSEN

In the Torah blessings we read:

בָחַר בָּנוּ מִכָּל הָעַמִּים

(God) chose us from among all other nations.



What does it mean that "God chose" the Jewish people? Why did God choose the Jewish people?

Through the ages many important Jewish thinkers have thought and written about this idea. These are some of the opinions:

- 1. A Traditional Jewish View: The Jewish people have been singled out from all other people of the earth because God gave us the Torah. This gives us a "special" relationship with God that **requires** us to do mitzvot.
- 2. A Reform Jewish View: The Jewish people have a special mission to be a "light to the other nations." This means we should be an example to all the people of the world by living according to God's moral laws. A famous rabbi, Leo Baeck, said that by living this idea the Jewish people are the ones who choose God.
- **3. A Universalistic View:** Every people has something special to give the world. This makes each group special or "chosen" for something. The Jewish people, with our beliefs and lifestyle, have been one group that has had a great influence on the history of the world, especially considering our size in relation to the world.
- 4. Another Universalistic View: No one people is more special or "chosen" than any other. Therefore, the Jewish people are not really chosen in any way.
- **5. A Historical View:** A famous non-Jewish historian, Toynbee, was puzzled as to why the Jewish people have never died out. He felt the Jews were "chosen" to live their lives as fossils that did not fit into the world anymore.







WHAT DO YOU THINK?

What do you think it means to be the "Chosen People"? Do we have special obligations or responsibilities? Does God have special obligations to us?

3	Write your answers to these questions in the space below. You can use the ideas on the previous page to help you.
-	
v	





HONORING THE TORAH

In Judaism the Torah is our most honored and sacred object. When we read from the Torah scroll, we follow a ritual that shows our highest respect.

Ways that we show honor to the Torah are:

- 1. We dress the Torah in fine "garments." We use fancy fabric and silver ornaments.
- 2. We march the Torah around the sanctuary, allowing each congregant to show respect by kissing the Torah.
- 3. Everyone in the congregation stands while the ark is opened and while the Torah is being held up.
- 4. For each reading, a different person is given the honor of having an אָלֵיִי, "going up" to the Torah. Before and after each reading, the person recites blessings that remind us of our special relationship with God and Torah.





ACTIVITY 2 CONTINUES ON NEXT PAGE



PAST AND PRESENT

The Torah blessings say:

(God) gave us the Torah

*נְתַן לָנוּ אֶת תּוֹרָתוֹ

And:

Blessed are You, Adonai, who gives the Torah

בָּרוּך אַתָּה יְיָ נוֹתֵן הַתּוֹרָה

This teaches us that God gave us the Torah in the past **and** God is giving us the Torah each day. Rabbi Eugene Mihaly explains it with his poem about receiving the Torah at Mount Sinai:

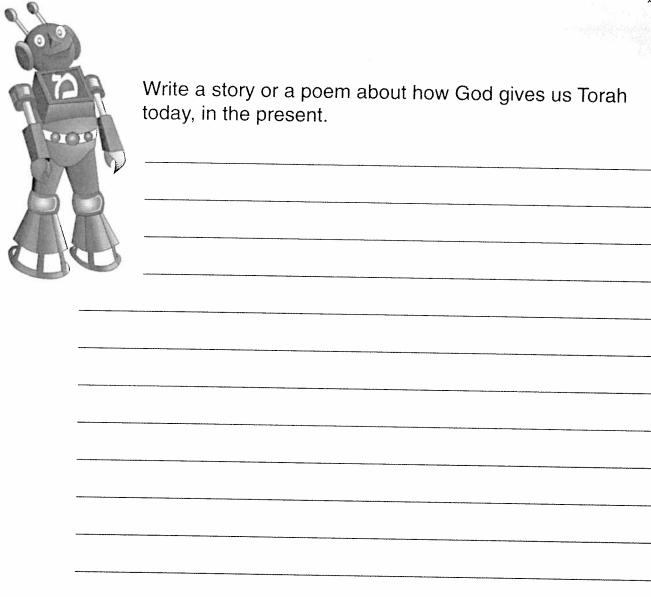
Sinai Is Ever Present

Sinai is ever present—not only a past event.
Wherever people gather to seek God's presence,
To renew the covenant, to discover God's will;
Whenever they listen and hear, receive and transmit—
They stand at Sinai.

*iחָרָתוֹ actually means "(God) gave us His Torah." We use the translation above so that we won't think of God as a man or woman.



ACTIVITY 3 CONTINUES ON NEXT PAGE





Draw a picture to go with your writing.

When you are finished, share your writing and your picture with another student and explain your ideas.

of all Israel." We act both as individuals and as the community of Israel. All generations are present, as it were, in every moment.

Israel is the tree, we are the leaves. It is the clinging to the stem that keeps us alive. There has perhaps never been more need of Judaism than in our time, a time in which many cherished hopes of humanity lie crushed. We should be pioneers as were our fathers three thousand years ago. The future of all men depends upon their realizing that the sense of holiness is as vital as health. By following the Jewish way of life we maintain that sense and preserve the light for mankind's future visions.

It is our destiny to live for what is more than ourselves. Our very existence is an unparalleled symbol of such aspiration. By being what we are, namely Jews, we mean more to mankind than by any particular service we may render.

We have faith in God and faith in Israel. Though some of its children have gone astray, Israel remains the mate of God. We cannot hate what God loves. Rabbi Aaron the Great used to say: "I wish I could love the greatest saint as the Lord loves the greatest rascal."

Israel exists not in order to be, but in order to cherish the vision of God. Our faith may be strained but our destiny is anchored to the ultimate. Who can establish the outcome of our history? Out of the wonder we came and into the wonder we shall return.

THE DIGNITY OF ISRAEL

Belonging to Israel is in itself a spiritual act. It is utterly inconvenient to be a Jew. The very survival of our people is a kiddush hashem. We live in spite of peril. Our very existence is a refusal to surrender to normalcy, to security and comfort. Experts in assimilation, the Jews could have disappeared even before the names of modern nations were known. Still we are patient and cherish the will to perpetuate our essence.

We are Jews as we are men. The alternative to our existence as Jews is spiritual suicide, disappearance. It is not a change into some-

From: Heschel, Abraham Joshua. God In Search of Man. Farrar, Straus, and Groux, New York, 1976.

God in search of man

thing else. Judaism has allies but no substitutes. Jewish faith consists of attachment to God, attachment to Torah, and attachment to Israel.

There is a unique association between the people and the land of Israel. Even before Israel becomes a people, the land is preordained for it. What we have witnessed in our own days is a reminder of the power of God's mysterious promise to Abraham and a testimony to the fact that the people kept its promise, "If I forget thee, O Jerusalem, let my right hand wither" (Psalms 137:5). The Jew in whose heart the love of Zion dies is doomed to lose his faith in the God of Abraham who gave the land as an earnest of the redemption of all men.

The people of Israel groaned in distress. Out of Egypt, the land of plentiful food, they were driven into the wilderness. Their souls were dried away; there was nothing at all: no flesh to eat, no water to drink. All they had was a promise: to be led to the land of milk and honey. They were almost ready to stone Moses. "Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst?" they cried. But, after they had worshipped the golden calf—when God had decided to detach Himself from His people, not to dwell any more in their midst, but to entrust an angel with the task of leading them out of the wilderness to the Promised Land—Moses exclaimed: "If Thou Thyself dost not go with us, take us not out of the wilderness" (Exodus 33:15). This, perhaps, is the secret of our history: to choose to remain in the wilderness rather than to be abandoned by Him.

Israel's experience of God has not evolved from search. Israel did not discover God. Israel was discovered by God. Judaism is God's quest for man. The Bible is a record of God's approach to His people. More statements are found in the Bible about God's love for Israel than about Israel's love for God.

We have not chosen God; He has chosen us. There is no concept of a chosen God but there is the idea of a chosen people. The idea of a chosen people does not suggest the preference for a people based upon a discrimination among a number of peoples. We do not say

that we are a superior people. The "chosen people" means a people approached and chosen by God. The significance of this term is genuine in relation to God rather than in relation to other peopless, It signifies not a quality inherent in the people but a relationship between the people and God.

to feel joy in being Jews. "Happy are we. How good is our destiny, Harassed, pursued with enmity and wrong, our fathers continued how pleasant our lot, how beautiful our heritage." What is the source of that feeling?

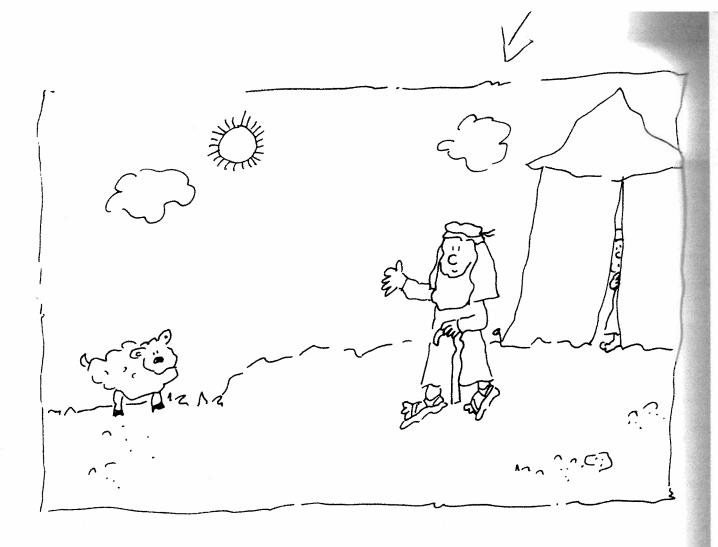
The quest for immortality is common to all men. To most of them the vexing question points to the future. Jews think not only of the end but also of the beginning. As parts of Israel we are endowed with a very rare, a very precious consciousness, the consciousness that we do not live in a void. We never suffer from harrowing anxiety and fear of roaming about in the emptiness of time. We own the past and are, hence, not afraid of what is to be. We remember where we came from. We were summoned and cannot forget it, as we wind the clock of eternal history. We remember the beginning and believe in an end. We live between two historic poles: Sinai and the Kingdom of God.

Isaiah 62:6-7 Ye that stir the Lord to remember, And makes it a praise in the earth. Upon thy walls, O Jerusalem, Till He establishes Jerusalem, All the day and all the night They shall never be silent. And give Him no rest I have set watchmen, Take no rest,

Acknowledgment

The present volume is a continuation and application of some of the ideas in Man Is Not Alone.

Maurice Friedman, to Professor Fritz Kaufmann, and to Rabbi Jacob Riemer who have read all or parts of the manuscript. For the For valuable suggestions, the author is grateful to Professor warm friendship of Mr. Roger W. Straus, Jr., I am deeply indebted.



A: In Genesis 14.19 Malki-Tzedek says*:

בָּרוּהְ אַבְרָם לְאֵל עֶלְיוֹן קֹנָה שָׁמַיִם וָאָרֶץ:

Blessed be Abram of אֵל עֶלְיוֹן Owner of Heaven and Earth

b. When we say the אָבוֹת, we want to be like Abraham whom Malki Tzedek saw as an agent of אֵל עֵלִיוֹן. In what ways can we be like Abraham and be worthy of blessing?

CONCEPT: ROLE MODELS

When we use the names of the אָבְהוֹת and אִמְהוֹת to motivate God to listen to our prayers (זְכוּת אָבוֹת), we should also be using their examples to motivate ourselves. Abraham and Moses standard examples of two Jews who knew how to live up to God's expectations, and of two Jews whose prayers made a difference.

* The Bible story which includes Malki Tzedek is not one usually taught in Hebrew school. It is called the War of the Kings and is found in chapter a state of the Bible story which includes Malki Tzedek is not one usually taught in Hebrew school. It is called the War of the Kings and is found in chapter a start of the Bible story which includes Malki Tzedek is not one usually taught in Hebrew school. It is called the War of the Kings and is found in chapter a start of the Bible story which includes Malki Tzedek is not one usually taught in Hebrew school. It is called the War of the Kings and is found in chapter a start of the Bible story which includes Malki Tzedek is not one usually taught in Hebrew school. It is called the War of the Kings and is found in chapter a start of the Bible story which includes Malki Tzedek is not one usually taught in Hebrew school. It is called the War of the Kings and is found in chapter a start of the Bible story which is start of the Bible story with the Bible story which is start of the Bible story which it is start of the Bible story which is

Appendix E
Activity 6

Appendix E
Activity 7A
From: Plaut, Gunther. The Torah. UAHC
Press; New York, 1981.

בְּרָנָת הָּיָם את הַתַּנִּינָם הָּנְרְלֵים וְאָת כָּלְּהָאָרֵץ הְיִּרָם אַלְהִים אַתְרָבִּוּ הַאָּיִם וְבְּבָּהָמִה וְבְּכְּרָהְאָרִץ הְּיִּים וְאָת כָּלְּהָשָּׁת הְאָשֶׁר שְּרָצִּוּ הָאָּיִם לְמִינָה וְאָת כָּלְינָה וְאָת כָּלְיצָוּ הְאָרִץ בְּיִבְּיִּם הִאָּלְיִם בִּצְלְמֵּם כִּיְטְוֹב: וִיְבָּרָך אַתְּה בְּנִבְּיִה וְאָרִים מִּוֹצֵּא הָאָרֶץ נָפָשׁ תִיְהֹ לְמִינָה בְּנִבְּיִה מִינְאַ הָאָרִץ נָפָשׁ תִיְהֹ לְמִינָה בְּנִבְּיִה מִינְאַ אַלְהִים כִּיְעְבֵּיה נְיִהִיבְן: תַּעָשׁ אֵלְהִים כִּיְטְוֹב: פִּיְעָבְיּה הְאָרִץ לְמִינָה וְאָת הַבְּּבָבְהֹה לְמִינָה בְּנִבְּיה מִינִא הָאָרֶץ נָפָשׁ תִיְהֹ לְמִינְה בְּנִבְּיה מִינִבְּיה בְּיִבְּיה וְאָת בְּבְּבָּהְהֹ לְמִינְה הָאָרִץ לְמִינָה נִירָא אֵלְהִים כִּיִּטְוֹב: בְּאָרִץ לְמִינָה וְאָת בְּבְּבָּהְה לְמִינְה וְאָת בְּבְּבְּהָה לְמִינְה וְאָר הַשְּׁבְּיה וְעִינְה בְּיִבְּיה וְעִינְה הִיּבְּיה וְנִינְה וְיִבְּיה בְּיִבְּיה וְנִינְה בְּיִבְּה וְתִינְה בְּיִבְּיה וְנִינְה וְעִינְה בְּיִבְּיה וְנִינְה וְנְבְּיה וְנִינְה בְּיִבְּה וְתִינְה בְּעִינְה וְמִינְה לְמִינְה וְעִינְה לְמִינְה וְמִינְה וְנִינְה וְנִינְה וְנִינְה וְנִיְיה בְּיִבְּיה וְנִינְה וְנִינְה וְבִינְיה וְנִינְה וְבִינְה וְבִינְיה וְיִבְיה בְּיִבְּיה וְנִינְה הָּבְּיה בְּיִבְּיה וְיִבְּים וְבִינְה וְבִייִיה וְבְּיִיה וְבִינְה וְבִינְה וְבִינְה וְבְּיִיה וְבִינְיה וְבִּינְה וְבִינְיה וְבִינִים וְעִינְה וְעִינְה וְבְיִינְה וְבִינְיה וְבְּיוֹם וְבְּבְּיה וְבְיִינְה וְבִינְיה וְבְּיוֹים וְבְּיוֹים וְיִינְה וְבְיִים וְבִינְיה וְיִינְה וּבְיִינְה וְיִינְה וְבְיִים וְבִינְיה וְבְיִינְה וְבִינְים וְבְּיִבְּה וְבְיִים וְבִינְים וְבְּיוֹים וְיִינְה בְּיִינְה וְבְיִים וְבְּיוֹים וְבְּיוֹים וְבְּבְּיוֹם וְבְּיוֹם וְבְּיוֹים וְיִים בְּיִינְה וְיִים בְּיִים וְבְיּיוְה וְבְיוֹים וְיִיבְיוּים בְּיִים וְבְבְּיוֹם וְבְּיוֹים וְבְבְּיוֹב בְּיוֹים בְּיִים וְבְּבְּיוְם וְיבְיוֹים בְּיוֹבְים וְבְבְּיוֹב בְּיִבְּיוּם בְּיִבְיוּים בְּיִבְיוֹים בְּיִבְיוּים בְּיִבְיוֹם וְבִיּיִבְּים בְּיִבְּיוּים בְּיִבְיוֹים בְּיוֹים בְּיִינְיוֹם בְּיִים בְּיוֹבְים בְּיוֹבְיוֹים בְּיוֹבְיים בְּיבְּיוֹים בְּיִבְיוֹים בְּיִים בְּיבְּיִים בְּיוֹבְ

בַּאָמֶר אֵלהִים יְהַיִ מְארֹת בּּרְקִיצַ הַשָּמֵים לְהַבְּלִּילֹ
 בַּין הַאָּם וּבֵין הַלְּיָלָה וְהַיִּי לְאֹתֹּ וּלְמִיבֹּיִם לְהָאִרֹה עָּרְיֹם אָת־הַמֶּאוֹר בְּנְיִבְּים אָת־הַמֶּאוֹר בְּנְיִלְה וְהַיִּי לְאֹתֹּל וּלְמִוֹצִּיִם שַּלְּיִם אָת־הַמָּאוֹר בְּנְיֹלְה וְהַיִּי הָאִתְּלְת הַלֹּיִלְה וְאָת הַפְּוֹלְבִים הַבְּיִים וּבְּיֵּילָה וְאָת הַפְּוֹלְבִים: הַבְּיוֹם וּבְלֵּילָה וְאָת הַפְּוֹלְבִים הָתְּבְּים: בְּיִבְים וּבְלֵּילָה וְאָת הַפְּוֹלְבִים: הָהִרערב נְיהִר בְּיִבְּים וּבְיוֹ הָאִוֹר בְּיִבְּים: הָבְּיִילְה וְאָתְר בִּיוֹם וְאָתְר בִּיוֹם וּבְּיִילְה וְלְהַבְּיִילְה וְתָּהְעִר בְּיִבְּים: בְּיִבְרִים: בְּיִבְים וּבְּיִילְה וּלְהַבְּיִילְ בִּין הָאִוֹר בְּיִבְים: בְּיִבְיער אַלְּהִים בִּיִיקוֹב: נְיהִרערב נְיהִר בִּיר הַאָּבְין הַאָּלְהִים בִּיִיקוֹב: נְיהִרערב נְיהִר בְּיִבְּים הַאָּבְיִים אָלְהִים בִּיִיקוֹב: נְיהִרערב נְיהִר בְּיִבְים הַאָּבְיים אָלְהִים בִּיִבְּיוֹב בִּיוֹבְייִלְ הַאָּבְייִלְּה וְלָיִים אָרְיִבְּיִים אָרְיִבְּעִים וְבְּיִילְה אֵלְהִים בִּיקוֹב: נְיהִרערב נְיהִיר בְּיִבְּים הְּבִּין הַאָּבְייִים בְּיוֹם וּבְלִייְבְּי הַשָּׁיבְים וְנִיבְּיוֹם וּבְּיִילְבְים הְיבִיים בְּיוֹבְייִים בְּיִיבְיה בִּיִּיִים בְּיוֹבְייִים וּבְּיִייִים וּבְּיִייִם וּבְייִים וּבְּיִים וּבְּיִייִם וּבְּיִיבְּיוֹם וּבְּיִייִים בְּיִיבְּיוֹם וּבְּיִייִם בְּיִים וּבְּיִיבְּיוֹם וּבְּיִייִּים בְּיִיבְיים וְיבִּייִים וְיִּבְּיִים בְּיִייִים וְעִיבְּיִים בְּיִייִים וְיִיבְייִים וְעִיבְּייִים וְעִיבְּיִים בְּיִייִים וְעִיבְּיִייִים וְיבִיים וּבְּיִייִים וְיבִיים בְּיִבְּיִים בְּיִים בְּבִייִים וְבְּיִייִים וְיבִיים וְבִּיִייִים וְבְּיִייִים וְבְּבְיִייִים וְיבִּייִים וְבְּיִייִּים וְבְּבְייִייִים וְיִבְּבְייִייִייִים וְעִיבְּייִים וְיִבְּיִיבְּיִייִים וְבְּבְייִיבְייִייְיִייִים וְיִיבְּיִיבְּייִייִים וְבְּיִייִייִים וְבְּבְייִיבְייִייִייִיייִים וְבְּבְּיבְייִייִים וְיבִּייִיים וְבְּבְייִייִים וְבְּיִבְּייִבְּייִים וְבְּיִבְייִים וְבְּיִיבְייִבְייִים וְבִּיבְייִבְייִים וְבִייְבְייִבְייִבְייִבְייִבְּיִים וְבְּיִבְייִים וְבְּיִיבְייִים וְבִיים בְּיבְייִבְים בְּיבְייִבְיבְיים בְּיבְּיבְים בְּיבְי

14] God said, "Let there be lights in the expanse of the sky to separate day from night; they shall serve as signs for the set times—the days and the years; 15] and they shall serve as lights in the expanse of the sky to shine upon the earth." And it was so. 16] God made the two great lights, the greater light to dominate the day and the lesser light to dominate the night, and the stars. 17] And God set them in the expanse of the sky to shine upon the earth, 18] to dominate the day and the night, and to separate light from darkness. And God saw that this was good. 19] And there was evening and there was morning, a fourth day.

20] God said, "Let the waters bring forth swarms of living creatures, and birds that fly above the earth across the expanse of the sky." 21] God created the great sea monsters, and all the living creatures of every kind that creep, which the waters brought forth in swarms; and all the winged birds of every kind. And God saw that this was good. 22] God blessed them, saying, "Be fertile and increase, fill the waters in the seas, and let the birds increase on the earth." 23] And there was evening and there was morning, a fifth day.

24] God said, "Let the earth bring forth every kind of living creature: cattle, creeping things, and wild beasts of every kind." And it was so. 25] God made wild beasts of every kind and cattle of every kind, and all kinds of creeping things of the earth. And God saw that this was good. [26] And God said, "Let us make man in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping

16] Two great lights. The sun and the moon are mentioned as part of creation but have none of the divine or semidivine status attributed to them in other ancient mythologies.

21] The great sea monsters. Elsewhere the Bible reflects popular legends about certain forces of the deep that battled with God. Here they are simply

listed with the other animals.

/ The monsters are variously called Nahar, Yam, Leviathan, and Rahab. The latter especially recalls an ancient poetic tradition of a "lord of the sea" [4]./26] Let us make man. Either a majestic plural or spoken to an angelic court [5].

/ Christian theology generally takes the phrase to indicate the triune nature of God./

הָאָרָץ אַשֶּׁר־בּוֹ נָפֵשׁ חַיִּה אָת־כָּל־יַרֶרק עַשָּׁב לְאָרְלֵּה שְׁ נְיָהִרכֵן: נַיַּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָּׁה וְהַנַּה־ שׁוֹב מְאַד וְיָהִיעֶרָב וְיָהִיבְּקָר יַוֹם הַשִּׁשְׁי: פּ בַ נִיְכָלָּוּ הַשָּׁמָיִם וְהָאֶרָץ וְכָל־צְּבָאֵם: נַיְכַל אֱלֹהִים בַּיִּוֹם הַשְּׁבִיעִי מְלַאכְתָּוֹ אֲשֵׁר עָשֶּׁה וַיִּשְּׁבֹּת בַּיּוֹם הַשְּבִיעִי מִכָּל־מְלַאכְחַוֹּ אֲשֵׁר עָשְׁה: וַיְבָּרֶךְ אֵלֹהִיםֹ אָת־תַּוֹם הַשְּּבִישִּׁי וַיְּקַהַשׁ אֹתְוֹ כֵּיְ בָּוֹ שְּׁבַּתֹ מִכְּּלִ־ מָלָאכְהוֹ אֲשֶׁר־בָּרָא אֱלֹהָים לַעֲשְּׂוֹת:

מ וּבְכָל הָרָמָשׁ הָרַמַשׁ עַל־הָאָרָץ: וַיִּבְרָּא אֱלֹהַים אָת־ Bereshit הָאָדָם בְּצַלְמוֹ בְּצָלֶם אֱלֹהָים בְּרֵא אֹתֵוֹ זָכָר וּנְקַבָּה יי בָּרָא אֹתָם: וַיְבָרָף אֹתָם אֱלֹהִיםׁ וַיֹּאֹבֶר לְּהָׁם אֵלֹהִים פָּרָוּ וּרְבָּוּ וּמִלְאַוּ אָת־הָאָרֶץ וְכִבְשֵׁהָ וּרְדׁוּ בִּדְנַתְ הַיָּם וּבְעַוֹף הַשָּׁמַיִם וּבְכָל־תַיֶּה הַרְמַשָּׁת עַל־הָאָרָץ: יַנְאַמֶּר אֱלֹהִים הָנֵה נָתַׁתִּי לְכָּם אָת־כָּל־עַשֶּׁב וֹרַעַ יִּבָּה נְתַּאַ יִּבָּה בָּה בְּיִּאַ יָרע אֲשֶׁר עַל־פָּעַ כָל־הָאֶָרֶץ וְאָת־כָּל־הָעֵץ אֲשֶׁר־ ל בַּוֹ פְּרִרעֻץ וֹרֵע זָרָע לָכָם יְהִיֶּה לְאָכְלֶה: וְלְּכָל־ חַיַת הָאָרָץ וּלְכָל־עוֹף הַשָּׁבַיִם וּלְכַל רוֹבֶשׁ עַל־

things that creep on earth." 27] And God created man in His image, in the image of God He created him; male and female He created them. 28] God blessed them and God said to them, "Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth."

29] God said, "See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food. 30] And to all the animals on land, to all the birds of the sky, and to everything that creeps on earth, in which there is the breath of life, [I give] all the green plants for food." And it was so. 31] And God saw all that He had made, and found it very good. And there was evening and there was morning, the sixth

1] The heaven and the earth were finished, and all their array. 2] On the seventh day God finished the work which He had been doing, and He ceased on the seventh day from all the work which He had done. 3] And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation which He had done.

28] Be fertile and increase. A blessing. Jewish tradition considers this to be the first of the Torah's 613 commandments.

The halachah derived therefrom establishes man's duty to marry and have children [6]. Extensive passages in the Talmud and the codes deal with the question whether this duty devolves only upon the man or also upon the woman. Preponderant opinion favored the male's sole responsibility (incurred at age eighteen, while all other commandments are obligatory at age thirteen)./

30] Green plants for food. According to the biblical scheme, men and beasts became carnivorous only after the Flood (Gen. 9:3). At first they had been vegetarians. According to Isaiah, in the messianic

age man and beast will return to this original state of harmony: beasts will become vegetarians once more; "the lion will eat straw like the ox" (11:7).

2:1] Finished. Heaven and earth "were finished," and God too "finished" His work. Both in Hebrew and in English, the word can have dual meanings. The same ambiguity is also echoed in the "Gilgamesh" epic.

2] He ceased. Or rested. אַבָּה (shavat) is related to កង្គឃ្លី (Shabbat).

/ If creation ceased "on" the seventh day, was this not, at least in part, another day of creating? This question was much argued by the ancients [7]./

Amidah 6.1 גבורות: Introduction and Practice Text Purpose: Basic Introduction/Perfecting Oral Performance



The second אֲמִידָה in the אֲמִידָה begins with the words "אַתָּה גָּבּוֹר לְעוֹלָם יהוה." therefore it is called the גְבוּרוֹת. It talks about God's being a גָּבּוֹר.

תבור means "mighty." It is also the Hebrew root used in the word for "hero." This בְּרָכָה lists some of the things God does which show "might" and which make God our Hero—a model to imitate.

When we look at the list of גְּבּוֹר things listed in the גְבּוֹר we are surprised. This prayer does not talk about winning victories or defeating enemies. Instead it lists "lifting up the fallen," "healing the sick," "freeing prisoners," and "being considerate of the poor." It shows us that God uses strength to help improve the human condition.

Appendix E Activity 7B

From: Grishaver, Joel. 19 Out Of 18. Torah Aura; Los Angeles, CA,1991,

Appendix F

Unit 6
What Do We Learn
In Prayer
And Why Is It
Important?

The Sh'ma and its Blessings / קריאַת שְׁמַע וּבְרְכוֹתֶיהָ

בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ. בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד.

Praise Adonai who is to be praised!

Praised be Adonai, who is to be praised for ever and ever .

אַהְבָּה רַבָּּח אֲהַבְּתְּנוּ, יְיָ אֱלֹהֵינוּ, הָמְלָּח גְדוֹלָח (יתַרָּח מְקַלְּתָּ עָלֵינוּ. אָבִינוּ מֵלְכֵּנוּ, בַּעֲבוּר אֲבוֹתִינוּ וְאִמּוֹתֵינוּ שְבָּטְחוּ בְּדָ, וַהְּלַמְּדִם חֻקֵּי חַיִּים, כֵּן הְּחָנֵנוּ וּתְלַמְּדְנוּ. אָבִינוּ, הָאָב הָרָחֲמֶן, הַמְרָחֵם, רַחֵם עָלֵינוּ, וְתַן בְּלִבְּנוּ אָבְינוּ, הָאָב הָרָחֲמֶן, הַמְּרָחֵם, רַחֵם עָלֵינוּ, וְתַן בְּלִבְּנוּ לְּהָבִיוּ וּלְלַמֵּד וּלְלַמֵּד וּלְלַמֵּד לִשְׁמֹר וְלַצְשׁוֹת וּלְקַמִּים אֶת כָּל דְּבָרֵי תַלְמוּד תּוֹרָתֶן בְּאַהַבָּח.

You have loved us most lovingly, Adonai our God, and nurtured us greatly, with nurture overflowing. Our source, our sovereign – for the sake of our ancestors who trusted in You and whom You taught the laws of life, show graciousness to us, teach those laws to us. Our fount, our loving Fathermother, show us mercy and inspire us to consider, to listen, to learn and to teach; to keep and do and enliven all the teachings of Your Torah in love.

ְּוָהָאֵר עֵינֵינוּ בְּתוֹרָתֶּךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֵּיךָ, וְיַחֵד לְבָבֵנוּ לְאַחֲבָח וּלְיִרְאָח אֶת שְׁמֶךָ, וְלֹא נֵבוֹשׁ לְעוֹלָם נָעֶד. כִּי בְשֵׁם קַדְשְׁךָ הַנָּדוֹל וְהַנּוֹרָא בָּטְחְנוּ, נָגִילָה וִנִשְּמְחָה בִּישׁוּעָתֶּךָ.

Light up our eyes with Your Torah. Let our minds embrace You through Your commandments. Unite our hearts to love and revere Your name, so that we will never be shamed. Because we have trusted Your great and awesome name, we will rejoice and celebrate with Your salvation.

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אֵלּוּ דְבָּרִים שָׁאֵין לָהֶם שִׁעוּר:
כְּבּוּד אָב נָאֵם,
וּגְמִילוּת חֲסָדִים,
וְהַלְנָסֵת אוֹרְחִים,
וּבִקּוּר חוֹלִים,
וּלְנָיַת הַמֵּת,
וּלְנָיַת הַמֵּת,
וְעִיוּן תְּבְלָח,
וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם.
וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם.
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These are the duties whose worth cannot be measured:

- honoring one's father and mother,
- acts of love and kindness,
- diligent pursuit of knowledge and wisdom,
- hospitality to strangers,
- visiting the sick,
- celebrating with bride and groom,
- consoling the bereaved,
- praying with sincerity,
- and making peace where there is strife.

And the study of Torah leads to them all.

ַנְחַבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ, וְתּוֹלְכֵנוּ קּוֹמְמִיּוֹת לְאַרְצֵנוּ. כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּח. וּבְנוּ בָּחַרְתָּ עִם -כָּל עם וְלָשׁוֹן. וְקַרַבְתָּנוּ לְשִׁמְךָ חַנְּדוֹל סֶ ֶלָח בְּאֶמֶת לְחוֹדוֹת לְךָ וְלְיַחָדְךָ בְּאַהֲבָח. בָּרוּךְ אַתָּח יְיָ, חַבּוֹחֵר בְּעַמּוֹ יִשְּׂרָאֵל בְּאַהֲבָּח.

May You bring us peacefully from the four corners of the earth, and lead us upright to our land, for You are the God who effects salvation. You have chosen us along with all the peoples and nations, and brought us closer to Your great name with truth ~ to acknowledge You and declare Your unity with love. Praised are You, Adonai, for choosing the people Israel with love.

שְׁמַע יִשְׂרָאֵל יִיָ אֶל ֹהֵינוּ יְיָ אֶחָ,ד

בָּרוּךָ שֵׁם כְּבוֹד מֵלְכוּתוֹ לְעוֹלָם וָעֶד.

Hear O Israel: Adonai is our God; Adonai is One! Praised is God's glorious majesty for ever and ever! ְנְאָהַרְּתָּ אֵת יְהֹוָה אֱלֹהֶיךָ בְּכָל לְבָּבְךְ וּבְּכָל וַפְשְׁךְ וּבְכָל מְאֹדֶךְ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנכִי מְצַוְּךָ הַיּוֹם עַל לְבָבֶךְ: וְשִׁנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁרְתְּּךְ הְּנִינֶדְ וְהָיוּ לְטְטָפת בִּין עֵינֶיךָ: וּלְתַּרְתָּם עַל מְזֵזוֹת בִּיתֶךְ וּבִשְּעָרֶיִר:

You shall love Adonai your God with all your mind and body and strength. Keep these words, which I command you today, in mind. Instruct your children about them. Use them when you sit at home and when you walk about, when you lie down and when you stand up. Bind them to your hand as a sign and set them between your eyes as a symbol. Write them on the doorposts of your house and on your gates.

(If you wish, you may continue from here with "L'ma'an tizk'ru" on b. 32.)

ציצית - יציאת מצרים/(אשר 15:37-41) ביצית - יציאת מצרים/(אשר 15:37-41) ביצית - יציאת מצרים/(אשר 15:37-41) בּר אָל-בְּנִי יִשְׂרָאֵל וְאָמַרְהָּ וַיֹּא מֶל-משָׁר בָּאַל-מִשְׁר בָּאַל-בְּנִי יִשְׁרָאֵל וְאָמַרְהָּ בְּאַלְר. דַּבֵּר אֶל-בְּנִי יִשְׁרָאֵל וְאָמַרְהָּ אְלֵהֶם. וְעָשׁוּ לָהֶם צִיצִת עַל-בַּיְבֵּי בִּגְדֵיהֶם לְדִרְתָם, וְנָתְנוּ עַל-צִיצִת הַכָּנָף פְּתִיל הְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִת, וּרְאִיתֶם אֹתוֹ וּיְכַרְהֶּם אֶת-כָּל-מִצְוֹת יְיָ, וַעֲשִׁיתֶם אֹתָם, וְלֹא תְּרוּ אָחֲרֵי לְבַבְּבֶכֶם וְאָחֲרֵי עֵינִיכֶם, אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵי הָחְם:

ּלְמַעַן תִּוְכְּרוּ וַעֲשִׁיתֶם אֶת-כָּל-מִצְוֹתִי, וֹהְיִיתֶם קְדֹשִׁים לֵאלְהֵיכֶם: אֲנִי יְיְ אֱלְהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי יִיָּ אֱלֹהֵיכֶם:

Adonai said to Moses: Speak to the children of Israel, and tell them to make themselves a knotted cord on the corners of their clothes in every generation, and to put a blue thread on the cord of each corner. Let it be a cord for you. When you see it you shall remember all of Adonai's commandments and do them, and not follow your mind or eyes which you follow in false worship. *Thus will you remember and do all of my commandments, and so be holy before your God. I am Adonai, your God, who led you out of the land of Egypt to be your God. I am Adonai your God.

*Some continue here, after the first paragraph (V'ahavta).

When praying silently, where there is no minyan:

אַתָּה קָדוֹשׁ וְשִׁמְדָ קָדוֹשׁ וֹקְדוֹשִׁים בְּכָּל יוֹם יְהַלְּלְוּדָ, סֵלָה. בָּרוּך אַתָּה יִיָּ, *הָאֵל הַקָּדוֹשׁ:

You are holy and your name is holy, and holy beings will praise You every day forever. Praised are You, Adonai, the holy God.

(Between Rosh HaShanah and Yom Kippur, conclude: .שׁבָּלֶדְ הַקְּדוֹשׁ.)*

Understanding/הויב (4

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לֶאֶנוֹשׁ בִּינָה. חָנֵּנוּ מֵאִתְּדָ דָעַה, בִּינָה וְהַשְּׁכֵּל. בָּרוּךְ אַתָּה יְיָ, חוֹנֵן הַדָּעַת.

You favor human beings with knowledge and teach mortals understanding. Favor us with Your knowledge, understanding, and wisdom. Praised are You, Adonai, who favors us with knowledge.

נות אָבְינוּ לְתוֹרָתֶּךְ, וְקַרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדְתֶּךְ, וְקַרְבֵנוּ הַּרְיּךְ אַתִּח יְיָ, הָרוֹצֶה בְּתְשׁוּבָה.

Bring us back, O creator, to Your Torah; draw us near, our sovereign, to Your service; and turn us back before You in perfect repentance. Praised are You, Adonai, who takes pleasure in repentance.

6) סליחה/Forgiveness

קַלַח לָנוּ, אָבִינוּ, כִּי חָטָאנוּ, מְחַל לָנוּ, מַלְכֵּנוּ כִּי בָּשָּׁעְנוּ, פִּי מוֹחֵל וְסוֹלֵחַ אָתָּה. בָּרוּךְ אַתָּה יְיָ, חַנוּן הַמַּרְבֶּה לִסְלֹחַ.

Forgive us, our Creator, for we have sinned. Pardon us, our sovereign, for we have transgressed, for You forgive and pardon. Praised are You, Adonai, who abounds in gracious forgiveness.

Redemption/גאולה (7

רָאַה בְעָנְיֵנוּ, וְרִיבָה רִיבֵנוּ, וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶדָ, כִּי גואל חָזָק אָתָּה. בַּרוּך אַתָּה יִיַּ, גוֹאֵל יִשְׁרָאֵל.

See our affliction, and fight our fight; redeem us quickly for the sake of Your name, for You are a mighty redeemer. Praised are You, Adonai, who redeems Israel.

ָרְפָּאֵנוּ יְיָ, וְגַרָפַא, הוֹשִׁיעֵנוּ וְנִנְשֵׁעָה, כִּי תְּהַלָּתֵנוּ אָתָּה, וָהַעֵלֶה רְפוּאָה שְלֵמֵה לְכַל מַכּוֹתֵינוּ.

Heal us, Adonai, that we may be healed. Save us that we may be saved, for You are our praise. Bring complete healing to all of our wounds.

Optional prayer for one who is sick: (יְהִי רָצוֹן מִלְפָנֶיךְ יִיָ אֶלּהֵנוּ וֵאלֹהֵי אֲבוֹתֵינוּ וְאִפּוֹתֵנוּ שֶּׁתִּשְׁלַח מְהַרָה רְפּוּאָה (יְבְּוֹתְ מִלְפָנֶיךְ יִיָ אֶלּהֵנוּ וַאלֹהֵי אֲבוֹתֵינוּ וְאָפּוֹתֵנוּ שֶּׁתְּשְׁלַח מְבְּבּוֹךְ יִיְאָלּהְ בְּנוֹךְ יִיְאָלְה בְּנוֹךְ שְׁאָר בְּנוֹךְ שְׁאָר בְּנוֹךְ שְׁאָר (May it find favor before You, our God and God of our mothers and fathers, that You speedily send complete healing, a healing of soul and a healing of body to ______ who is ill, along with others who are ill among the people Israel.)

פִּי אֵל מֶלֶדְ רוֹפֵא נֶאֶמֶן וְרַחֲמֶן אָתָּה. בָּרוּדְ אַתָּה יְיָ, רוֹפֵא החולים.

For You are our sovereign, steadfast, merciful, healing God. Praised are You, Adonai, who heals the sick.

פ) ברכת השנים/ Blessing for Abundance פ) ברכת השנים/ קלינוּ, יְנָ אֱלֹחֵינוּ, אֶת חַשָּׁנָה חַזּ את וְאֶת כָּל מִינֵי בָּרֵךְ עָלֵינוּ, יְנָ אֱלֹחֵינוּ, אֶת חַשְּׁנָה חַזּ את וְאֶת כָּל מִינֵי תַבוּאַתֵּה לְטוֹבָה

From Dec. 4 until Pesah: From Pesah until Dec. 4: בּרָכָה בְּרָכָה בְּרָכָה בְּרָכָה בְּרָכָה בְּרָכָה בְּרָכָה

עַל פְּנֵי הָאֲדָמָה, וְשַׂבְּעֵנוּ מִטוּבֶּךָ, וּבָרֵךְ שְׁנְתֵּנוּ כַּשָּׁנִים הַטוֹבוֹת. בָּרוּךְ אַתָּה יְיָ, מְבָרֵךְ הַשָּׁנִים.

Bless this year for us, and all its various produce, for goodness, Adonai our God,

From Dec. 4 until Pesah: From Pesah until Dec. 4: and grant dew and rain for blessing and grant blessing

upon the surface of the earth; satisfy us with its goodness, and bless our year like the best of years. Praised are You, Adonai, who blesses our years.

סו חרות הישופר ביות לחרות ושא נס לְפְדּוֹת עֲשׁוּקֵנוּ, וְשָׂא נֵס לְפְדּוֹת עֲשׁוּקֵנוּ, וְקוֹל דְּרֵוֹר יִשָּׁמֵע בְּאַרְבֵּע כַּנְפוֹת הָאָרֶץ. בָּרוּדְ אַתָּה יְיָ, מְקַבֵּץ נְּדְחֵר יִשְּׁמֵע בְּאַרְבַּע כַּנְפוֹת הָאָרֶץ. בָּרוּדְ אַתָּה יְיָ, מְקַבֵּץ נִדְּחֵי עֵמוֹ יִשְׂרָאֵל.

Sound the great shofar to proclaim our freedom, raise high the banner of liberation for our oppressed, and let the song of liberty be heard in the four corners of the earth. Praised are You, Adonai, who redeems the oppressed.

עַל שּוֹפְטֵי אֶרֶץ שְׁפּוֹךָ רוּתֶדָ, וְהַדְרִיכֵם בְּמִשְׂפְּטֵי צִּדְקָדָ, וּמְלוֹךְ עָלֵינוּ אַתָּה לְבַדְּךָ, בְּחֶסֶד וּבְרַחֲמִים. בַּרוּךְ אַתָּה יְיָּ, *מֶלֶךְ אוֹהַב צְדָקַה וֹמִשְׁפַּט.

Bestow Your spirit upon the rulers of all lands; guide them in Your just and righteous ways, so that Your love and compassion may become enthroned among us. Praised are You, Adonai, who loves righteousness and justice.

(From Rosh HaShanah to Yom Kippur, conclude: רְהַמֶּלֶךְ הַמְּשְׁפָּט.)* (Praised are You, Adonai, Sovereign of Justice.)

12) על הרשעה/On Evil וְלָרִשְׁעָה עַל-תְּהִי תִקְנָה, וְהַתּוֹעִים אֵלֶיךָ יָשְׁוּבוּ, וּמַלְכוּת זָדון מְהַרָה תִּשָּבר. תַּקו מַלְכוּתְדָ בְּתוֹבֵנוּ, בְּקַרוֹב בְּיָמֵינוּ ּלְעוֹלֶם וָעֵד . בָּרוּךְ אַתָּה יִיָּ, שבר רָשַע וּמַרְנִיעַ זָדוֹן.

To wickedness grant no hope. May those who err return to You, and the reign of arrogance quickly be broken. Establish Your reign among us, speedily in our days, for ever and ever. Praised are You, Adonai, who breaks down wickedness and humbles arrogance.

On the Righteous/על הצדיקים (13

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים, וְעַל זִקְנֵי עַמְּדָ בֵּית יִשְׁרָאֵל, וְעַל גַּרֵי הַצֶּדְּיקִים וְעַל יָהָמוּ נָא רַחֲמֶידָ, יְיָ אֱלֹהֵינוּ, וְתֵּן שָׁכָר טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְדָ בָּאֶמֶת, וְשִׁים חֶלְקֵנוּ עִמְּהֶם, וּלְעוֹלָם לֹא נֵבוֹשׁ כִּי בְּדָ בָּטְחְנוּ. בְּרוּךְ אַתִּּה יְיָ, מִשְׁעַן וּמִבְטָח לַצִּדִּיקִים.

Show compassion to the righteous, to the pious, to the leaders of Your people, the House of Israel, to righteous converts, and to us, Adonai our God. And give a good reward to all who truly trust in Your name, and let our lot be among them forever, that we may not be shamed, for we put our trust in You. Praised are You, Adonai, the support and trust of the righteous.

14) בניין ירושלים/Rebuilding Jerusalem/שְׁבוֹין ירושלים/הפינור בְּתּוֹדְ יְרוּשָׁלֵיִם עִירְדָ, וִיהִי שָׁלוֹם שְׁכוֹן, יְיָ אֱלֹהַינוּ, בְּתּוֹדְ יְרוּשָׁלֵיִם עִירְדָ, וִיהִי שָׁלוֹם בִּשְׁעֶרֶיהָ, וְשִׁלְוָה בְּלֵב יוֹשְׁבֶיהָ, וְתוֹרְתְּדָ מִצִּיוֹן תִּצֵא, וּדְבַרְדָ מִירוּשׁלָיִם. בָּרוּדְ אַתָּה יְיָ, בּוֹנֵה יְרוּשָׁלָיִם.

Dwell, Adonai our God, within Jerusalem Your city, and may there be peace within her gates, tranquility in the heart of her inhabitants. May your Torah go forth from Zion, your word from Jerusalem. Praised are You, Adonai, who builds Jerusalem.

אֶת צֶמַח צְדָּקָה מְהַרָה תַּצְמִיחַ, וְקֶּרֶן יְשׁוּעָה תַּרוּם פָּנְאָמֶדָ, כִּי לִישׁוּעָתְדָ קּוִּינוּ כָּל הַיּוֹם. בָּרוּךְ אַתָּה יְיָ, מַצְמִיחַ קַרֵן יִשוּעָה.

Cause the flower of righteousness to blossom soon, and let the light of deliverance shine forth according to Your word, for we await Your salvation all the day. Praised are You, Adonai, who causes the light of salvation to blossom.

שְׁמַע קוֹלֵנוּ, יָיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחַמִים וּבְרָצוֹן אֶת תְּפָּלָתִנוּ, כִּי אֵל שוֹמֵע תְּפִּלוֹת וְתַחֲנוּנִים אָתָּה. בָּרוּךְ אַתָּה יִיָּ, שוֹמֵעַ תִּפְלַה.

Hear our voice, Adonai our God. Show compassion and mercy to us, and accept our prayers with favor, for You are a God who listens to our prayers and supplications. Praised are You, Adonai, who harkens to prayer.

ּרָצַה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל, וּתְפִּלָּתָם בְּאַהַבָּה תְקַבֵּל, וּתְהָי לְרָצוֹן תַּמִיד עַבוֹדַת יִשְׁרָאֵל עַמֶּדָ.

Find favor, Adonai our God, in your people Israel, and accept their prayers with love. May the worship of Israel, Your people, always be acceptable to You.

On Rosh Hodesh or Hol HaMoed, add:

אֶלתַינוּ וַאלתֵי אֲבוֹתִינוּ וְאִמּוֹתֵנוּ, יַצְלֶח וְיָבֹא, וְיַגִּיעַ, וְיֵרָאֶח, וְיַרָאֶח, וְיִשָּׁמֵע, וְיִפֶּקֵד, וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִּקְדוֹנֵנוּ, וְזִכְרוֹן אֲבוֹתִינוּ וְאִמּוֹתֵנוּ, וְזִּכְרוֹן יְרוּשָׁלֵים עִיר קְדְשֶׁךָ, וְזִכְרוֹן כָּל עַמְךָ בַּית יִשְׁרָאֵל לְפָנֶיךָ, לִפְּלֵיטָה, לְטוֹבָה, לְחֵן וַלְּחֶסֶדֵ וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Rosh Hodesh: ראש הַחֹדֶשׁ הַנְּה. הַ מַּצוֹת הַנָּה. הַ מַצוֹת הַנָּה. הַנְּה. הַנְּה. הַ יַּבְּהוֹת הַנָּה. העצמאות הזָה. סח Sukkot: העצמאות הזה. העצמאות הזה.

יָבְרֵנְוּ, יְיָ, אֱלֹחֵינוּ, בּוֹ לְטוֹבָה, נאמן : וּפְּקְדֵנוּ בּוֹ לִבְּרָכָה, נאמן : וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, נאמן : וּבִדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחָנֵּנוּ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶדְ חַנוּוּ וְרַחוּם אָתָּה.

(Our God and our ancestors' God, may these arise, come forth, reach up, be noted, be favored, be heard, be recorded, and be remembered before You for deliverance and goodness, for grace, kindness, and mercy, for life and peace: our memory, our record; our ancestors' memory; the memory of Jerusalem, Your holy city; and the memory of the entire house of Israel, Your people, on this

[On Rosh Hodesh, the New Month:] [On Passover:] [On Sukkot:] [Israeli Independence Day:]

New Moon. day of the holiday of Passover. day of the holiday of Sukkot. day of Independence.

Remember us, Adonai our God, on this day for goodness. Record us on this day for blessing. And save us on this day for life. In this matter of salvation and mercy, spare us and be gracious to us, have mercy upon us and bring salvation, for our eyes turn to You, for You are the sovereign God, gracious and merciful.)

ּוְתֶחֶזֶינָה עֵינֵינוּ בְּשׁוּבְךֶ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךָ אַתָּה יְיָ, הַפֵּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

May our eyes behold Your compassionate return to Zion. Praised are You, Adonai, who restores Your divine presence to Zion.

מודים אַנַחְנוּ לָךְ שָאַתָּה הוּא יִיָ אֶלֹהֵינוּ וַאלֹהֵי אֲבוֹתֵינוּ וְאָמּוֹתֵנוּ לְעוֹלָם נָעֶד, צוּר חַיֵּינוּ, מָגֵן יִשְעֵנוּ, אַתָּח הוּא לְדוֹר וָדוֹר .נוֹדֶה לְּדָ וּנְסַפֵּר הְּהַלָּתֶדְ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶדָ, וְעַל נִשְׁמוֹתִינוּ הַפְּּקוּדוֹת לָדָ, וְעַל נִסֶּידָ שֶׁבְּכָל יוֹם עִפָּוְנוּ, וְעַל נִפְּלְאוֹתֶּיִךָ וְטוֹבוֹתֶיִךָ שֶׁבְּכָל עֵת, עָ ֶרֶב וָבֹּקֶר וְצָהֶרָיִם. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶידָ, וְהַמְרַחֵם כִּי לֹא תַּמּוּ קסַדֵידַ מעולם קוינו לָדָ:

We gratefully acknowledge that You are Adonai our God, and God of our ancestors, for ever and ever. You are the rock of our lives, the shield of our salvation from generation to generation. We give You thanks by recounting your praises, for our lives which are in Your hands, and for our souls which are entrusted to You, for Your miracles that are with us each day, and for the wonders and goodness at every time, evening, morning, and afternoon. You are good, for Your compassion never ceases. You are compassionate, for Your kindness never ends. You have always been our hope.

וְעַל כִּלֶּם יִתְבָּרֶךְ וְיִתְרוֹמֵם שִׁמְדָ, מֵלְכֵּנוּ, תָּמִיד לְעוֹלֶם וַעֵּד.

For all these Your name will be blessed and exalted, our sovereign, forever to the ends of time.

Between Rosh HaShanah and Yom Kippur, add:

(וּכְתוֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתָּדָ.)

(And write down all the children of Your covenant for good life.)

וְכֹל הַחַיִּים יוֹדְוּךָ שֶּׁלָה, וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֲמֶת, הָאֵל יְשׁוּעָתִגְנּוּ וְעֶזְרָתֵגִנּוּ שֶּׁלָה. בָּרוּךָ אַתָּה יְיָ, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

All that lives will gratefully acknowledge You and praise Your name in truth, God, our salvation and our help. Praised are You, Adonai, whose name is The Good and to whom grateful acknowledgment is befitting.

Blessing for Peace/שלום (19

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל פָּל יִשְׂרָאֵל עַמֶּךְ וְעַל כָּל-יוֹשׁבֵי תַּבְל. בְּרְכֵנוּ, אָבִינוּ, כֵּלְנוּ בּּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתְּ לָנוּ, יְיָ אֶלחֵים וְשָׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שְׁעָר בִּשְׁלוֹמֶךָ.

Grant peace, goodness, and blessing, grace, kindness, and mercy to us, to all Israel, Your people, and to all who live upon this earth. Bless us, source of being, all of us as one, in the light from Your face, for through that light, Adonai our God, You gave us a Torah of life, a love of grace, righteousness, blessing, mercy, life, and peace. May You see fit to bless your people Israel at all times, at every hour, with Your peace.

Between Rosh HaShanah and Yom Kippur, add:

(בְּסֵפֶר חַיִּים, בְּרָכָה, וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וַכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.)

(May it be the book of life, blessing, peace, and prosperous goodness in which we are remembered and written before You - we and all of Your people, the House of Israel, for life, goodness, and peace.)

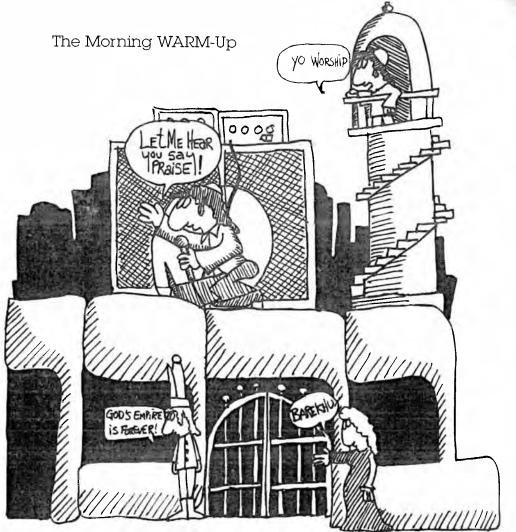
בָּרוּךָ אַתָּה יְיָ, *עוֹשֶׁה הַשְּׁלוֹם.

Praised are You, Adonai, who brings peace.

* [Or, in the traditional formulation: הַמְבָרַךְ אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

״אלחי מור״יאלוי מריינית וואלוי מריינית הוא יאלוי מריינית הוא יאלוי מריינית הוא יאלוי מריינית היאלי בישור לפילי בישור מדים, וְנַפְּשִׁי בֶּעְפָּר לַכּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶּדְ, וּבְּמִּינְתְּ תְּדִּם, וְנַפְשִׁי בֶּעְפָּר לַכּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶּדְ, וּבְּמִּינְרָ, וּבְּמִינְרָ, וְבָל הַחוֹשְׁבִים עְלֵי רָעָה, מְהֵרָה הָפֵּר עֲצָתָם וְקַלְּמֵען קְדָשְׁתְּדָ. עֲשֵׁה לְמֵעַן שְּמֶדְ, עֲשֵׁה לְמֵעַן יְמִינֶדְ, עֲשֵׁה לְמֵעַן יִחִילְצוֹן יְדִידְיְרָ, בְּשֵׁה וְמִינְרָ וַעְבֵּי לְפָנֵיך, יְיָ הוֹשִׁיעָה יְמִינְךְ וַעֲבִיי בִּעְּה שָׁלוֹם בִּמְרוֹמִיו, הוֹא יַצְשֶּׁה שָׁלוֹם עָלֵינוּ, וְעַל בֵּל בְּנֵי אָדָם, וְאִמְרוּ: אָמֵן. בּלְינִילּ, וְעַל בָּל בְּנֵי אָדָם, וְאִמְרוּ: אָמֵן.

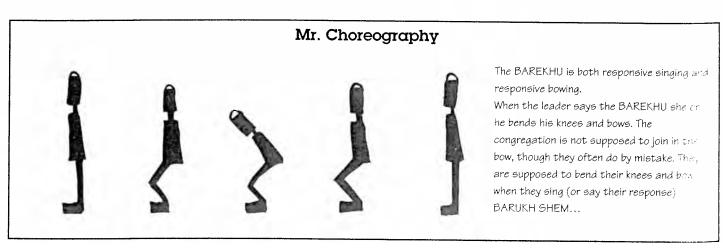
My God, guard my tongue from evil and my lips from speaking deceit. To those who insult me, may my soul be silent; may my soul be like dust to everyone. Open my heart to Your Torah, that I might pursue Your mitzvot. As for all who plan evil for me, quickly bring their advice to naught and frustrate their designs. Do this for the sake of Your name, for the sake of Your right hand, for the sake of Your holiness, for the sake of Your Torah. For the sake of delivering Your beloved, let Your right hand be victorious and answer me. May the words of my mouth and the meditations of my heart be favorable before You, Adonai, my rock and my redeemer. May the One who brings peace on high bring peace to us, to all Israel, and to all humanity. And say: Amen.



he BAREKHU is like the gates of the service. You have to walk through these gates in order to enter the garden of prayer. At the gates, a guard asks you a question, "Are you ready to BLESS God?" In order to answer, you must answer, "Yes, BLESS God who is to be BLESSED." In that sense, the BAREKHU is sort of a blessing over all the other blessings.

In the Islamic world, their \underline{H} azzan, the muezzin, goes to the top of the Mosque Tower and begins to broadcast the prayer service over the P.A. system. When they hear this, all the Moslems stop their day, take out their prayer rug, face Mecca, and respond. This is their BAREKHU.

The BAREKHU is like going to a Rock Concert where the rock star comes down stage, and screams at the audience, "Let me hear you say 'Yeh!" And then the whole audience screams "Yeh!"





ברכו את־יהוה המברד.

Are you READY to BLESS God,

because God's stuff is to BE BLESSED

(YES! I am READY) BLESS God,

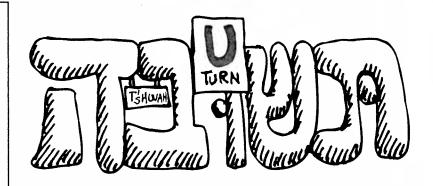
for God is always-&-forever the SOURCE of all BLESSings.

THE CORE KAVANAH: Saying the Barekhu is like being Lot or Noah... The Barekhu is the way we build a minyan. Before the minyan, we are just a group of at least ten people with a leader. When the leader calls out the first part of the Barekhu and we answer, the group becomes a community—a minyan—and the Talmud teaches that part of God, the part which can become our neighbor, joins us. We call the neighborly part of God the Shekhinah. It takes a story to understand why the magic number for a minyan is ten. The cities of Sodom and Gomorrah were really bad places filled with wicked people doing terrible things. God felt the need to punish the people and wipe out the cities. God also felt the need to share the plan with Abraham. Abraham didn't like the idea of innocent people dying with the wicked. He argues with God, asking God not to destroy the city if Abraham can find fifty righteous people. God says, "Yes." Abraham keeps bargaining. He drops the number to forty-five, forty, thirty, twenty, and then ten. This is one true story of why Abraham stopped at ten. Abraham counted on his fingers that Lot, Lot's wife, Lot's four daughters, and Lot's four sons-in-law all lived in Sodom and Gomorrah. That made ten. Abraham was sure that six of them were righteous and he hoped that the sons-in-law came up to the family's ethical standards because he knew that less than ten wasn't enough. Noah and his wife, and his three sons, and his three daughters-in-law were righteous and God didn't stop the flood for their sake. A minyan is ten because God won't save the world for less than ten people who are trying to be righteous. Noah had a drinking problem. Lot was selfish. They were not perfect people—but they tried to be good. God respected their efforts. They were good enough people to be considered righteous. Righteous isn't perfect. (Unfortunately for Sodom and Gomorrah, Lot's sons-in-law weren't even good enough people.) When we finish the Barekhu, we become part of the **minyan** and invite the *Shekhinah* to join us. A minyan is a support group of at least ten people Who want to save the world through their best efforts (Genesis Rabbah 24.13).

With much LOVE You have LOVED us Adonai, our God, אַהַבָּה רַבָּה אָהַבִּתַנוּ, יהוה אֵלהינוּ, חַמְלֵה גִדוֹלֵה וִיתָרַה With great COMPASSION and more You have had COMPASSION for us Our PARENT, our Ruler חַמַלִתַ עַלֵינוּ. אַבִינוּ מַלְכַנוּ, בַּעבור אַבוֹתִינוּ שַבַּטְחוּ בָדְּ for the sake of our PARENTS who trusted in You-וַתְּלַמִּדָם חָקֵי חַיִּים, and whom You taught the RULES of life— בן תְּחַנֵּנוּ וּתְלַמְדֵנוּ. (A) be gracious also unto us and TEACH us. אַבִינוּ, הָאָב הָרַחֲמָן Our PARENT, the MERCIFUL PARENT הַמְרַחֶם, רַחֶם עַלֵּינוּ The ONE-Who-is-MERCIFUL, (B) have MERCY on us. ותן בלבנו (Please) (C) give our hearts (1) to understand (2) to reason (3) to hear לעמד וללמד לשמר (4) to be TAUGHT (5) to TEACH (6) to keep ולעשות, ולקים (7) to perform (8) to make permanent . אֶת כָּל דִּבְרֵי תַּלְמוּד תּוֹרָתֶּךְ בְּאַהֲבָה all the words of the TEACHING of your Torah, in LOVE. וְהָאֵר אֵינֵינוּ בְּתוֹרָתֶיךָ, (D) Enlighten our eyes with Your Torah (E) make Your Mitzvot stick to our hearts וְדַבֵּק לְבֵנוּ בְּמְצִוֹתֵיך, ויחד לבבנו לאהבה & (F) unify our hearts to LOVE את שמד, & to be in AWE of Your NAME עוֹלַם וַעִד. & (please) (G) don't let us be embarrassed, ever— פי בשם קדשה because in Your holy NAME which is GREAT and AWESOME we trust. עָנִילָה וְנִשְּׂמְחָה בִּישׁוּעַתֶּךְ. We will REJOICE and we will be HAPPY in Your **SALVATION**. והביאנו לשלום (H) & (please) bring us in peace קאַרְבָּע כַּנִפּוֹת הָאַרֵץ, from the four corners of the earth יתוליכנו קוממיות לארצנו. & make us go and establish our land because You are God, the ONE-Who-Works-at SALVATION ָכִי אֵל פּוֹעֵל יִשוּעוֹת אַתּה, אַבנוּ בַחַרְתָּ מִכֶּל עַם & You have CHOSEN us from all peoples ולשון, & language groupings וְקַרַבְתָּנוּ לְשִׁמִדְּ הַגַּדוֹל & You have brought us close to Your GREAT NAME in TRUTH, so be it, to give thanks to You and to Your ONENESS in LOVE. הוה, Blessed are You, Adonai, הבּוֹחֵר בַּעְמוֹ יִשְׂרָאֵל בָּאַהַבַּה. The ONE-Who-CHOOSES The People Israel, in LOVE.

The AMIDAH—Brakhah 4: Binah

ORIGINS: In Genesis 41, Pharaoh sends for Joseph so that Joseph can interpret his dreams. According to a midrash, the angels taught Joseph the seventy languages spoken in the world and other secret knowledge just the previous night. In this midrash we also learn that this is when the angels first sang BIRKAT BINAH.



אַתָּה חוֹגֵן לְאָדָם דַעַת

וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה.

ַ עֿנֿנוּ מֹאִנְּנּ

You favor people with KNOWLEDGE

and teach humans UNDERSTANDING.

(Please) favor us from You (with)

דעה KNOWLEDGE

UNDERSTANDING בִּינַה

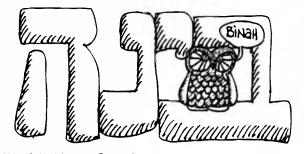
יָהַשְּׂכֵּל. and INTELLIGENCE.

אָתָּה יהוה, Blessed are You, ADONAI

חוֹגֵן הַדְּעַת. The-ONE-Who-MAKES-a-GIFT of KNOWLEDGE.

The AMIDAH—Brakhah 5: T'shuvah

Origins: In Genesis 35, we learn that Reuben stole from his father. According to a midrash, BIRKAT T'SHUVAH was first said when he repented. It ends, Praised are You, *ADONAI* the ONE-Who-WANTS REPENTANCE.



רְשַׁיבֵנוּ אֲבִינוּ

RETURN us, Our Parent

לְתוֹרָתֶּהְ

to Your Torah

וַקַרְבָנוּ מֵלְכֵּנוּ

and BRING us CLOSE, Our Ruler,

to Your work/service

וָהַחַזִירֵנוּ

and RETURN us

בַּתִשׁוּבֵה שָׁלֵמֵה

in complete REPENTANCE

לפניה. before You.

בָּרוּדְ אַתָּה יהוה,

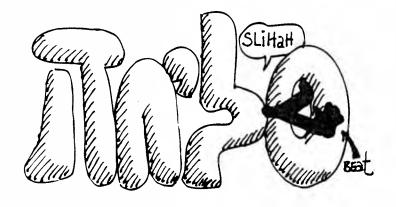
Blessed are You, ADONAI

הַרוֹצָה בִּתְשׁוּבָה.

The-ONE-Who-WANTS REPENTANCE

The AMIDAH—Brakhah 6: Slihah

ORIGINS: In Genesis 38, Judah is responsible for his daughter-in-law Tamar being harmed. The midrash tells us that Judah accepted all responsibility for the incident and that God forgave him-and that this is when the angels first sang BIRKAT SLIHAH. It ends: Blessed are You, ADONAI, The GRACIOUS-One, The ONE-Who-MULTI-PLIES opportunities to FORGIVE.



סלח לנו אבינו כי חטאנו,

FORGIVE us, Our Parent, because we sin.

מחל לנו מלכנו כי פשענו,

WIPE US CLEAN, Our Ruler, because we do wrong.

כי מוחל וסולת אתה.

Because You WIPE CLEAN and FORGIVE.

ברוך אתה יהוה,

Blessed are You. ADONAL

חנון

The GRACIOUS-One,

המרבה לסלח.

The ONE-Who-MULTIPLIES opportunities to FORGIVE.

The AMIDAH—Brakhah 7: $\mathcal{G}'ulah$

ראה בענינו, See our suffering

וריבת ריבנו,

and make problems for those who cause us problems

וּגְאָלֵנוּ מְהֵרָה

and REDEEM us quickly

למען שמה,

for the sake of Your NAME

כי גואל חזק אתה.

because You are a Strong REDEEMER

ברוד אַתַּה יהוה,

Blessed be You, ADONAI

גוֹאֵל יִשְׁרַאֵל.

The ONE-Who-REDEEMS Israel.

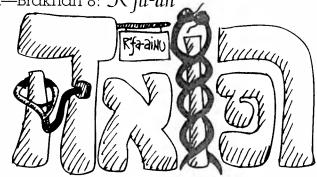
ORIGINS: In chapter 14 of Exodus, the Jewish people cross the Reed Sea and are REDEEMED from slavery in Egypt. According to one midrash this is when the angels first sang BIRKAT GULAH. It ends: Blessed be You, ADONAI, The-ONE-Who-REDEEMS Israel.



The AMIDAH—Brakhah 8: \Re' fu-ah

ORIGINS: In Genesis 17, Abraham is circumcised at the age of 99.

According to a midrash, God helped him heal quickly and then the angels sang BIRKAT R'FUAH: Praised are You, ADONAI, The ONE-Who-HEALS the sick of Israel.



רפאנו יהוה ונרפא,

הושיענו ונושעה,

כִּי תַּהַלַּתֵנוּ אַתַּה,

HEAL us ADONAl and we will be HEALED

SAVE us and we will be SAVED.

Because You are our PRAISED-ONE.

And please bring on us complete HEALING

לכל מכותינו, to all our hurts

because GOD-RULER-HEALER,

הבה. FAITHFUL-One-&-MERCIFUL-One are YOU.

Praised are You, ADONAI.

רופא חולי עמו ישראל. The ONE-Who-HEALS the sick of Israel.

The AMIDAH—Brakhah 9: Birkat ha-Shanim

מברך השנים.

ADONAI, our God, BLESS

אָת הַשַּׁנֵה הַזּאֹת THIS YEAR for us—

and all kinds of PRODUCE—for GOOD

and give us BLESSING

and give us dew and rain as a BLESSING

סח the face of the land.

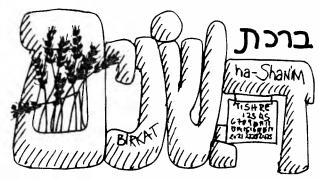
and SATISFY us with its GOODNESS

and BLESS OUR YEAR as one of THE GOOD YEARS.

Blessed be You, ADONAI.

The ONE-Who-BLESSES the YEARS.

ORIGINS: In Genesis 26:12 we are told, Isaac planted the land and harvested a hundred times more—GOD Blessed Him. According to a midrash, when Isaac was blessed with this great harvest, the angels first sang BIRKAT ha-SHANIM.



The AMIDAH—Brakhah 10: Kibbutz Galuyot

ORIGINS: In Genesis 47, Joseph brings his father Jacob up to Egypt. For the first time in many years, the entire Jewish family is reunited. According to a midrash, this is when the angels first sang KIBBUTZ GALUYOT.



תְּקַע בְּשׁוֹפַר גַּדוֹל לְחֵרוּתֵנוּ,

Sound the big SHOFAR for our FREEDOM

וְשַּׁא נֵס לִקבֵץ גַּלְיּוֹתֵינוּ,

and lift up a FLAG to signal the INGATHERING of the EXILES

וֹלַבַּצְנוּ יַחַד

and GATHER us TOGETHER

מאַרבּע כַּנִפות הַאַרֵץ.

from the four corners of the earth.

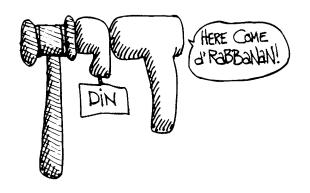
Praised are You, ADONAI

מקבץ נדחי עמו ישראל.

The-ONE-Who-GATHERS the EXILES of Israel.

The AMIDAH—Brakhah 11: Din

ORIGINS: In Exodus 20, God teaches Moses the first Jewish law code. According to a midrash, this is when the angels first sang BIRKAT ha-DIN. It talks about judges and ends: Blessed are You, ADONAI, The RULER-Who loves RIGHTEOUSNESS & JUSTICE.



השיבה שופטינו כבראשונה,

Return our JUDGES as in the beginning

ּוְיוֹעֲצִינוּ כְּבַתְּחָלָּה,

and our ADVISORS like at the start

ּוְהַפֵר מִפֶּנוּ יָגוֹן וַאַנַחַה,

and take away from us pain and moaning

ומלך עלינו and rule over us.

You, ADONAI, UNIQUE,

בַּטֵמַד וּבַרַעַמִיםי

in KINDNESS & MERCY

וצדקנו בַמִּשׁפַט.

& do with us RIGHTEOUSNESS & JUSTICE.

הוה, Blessed are You, ADONAI

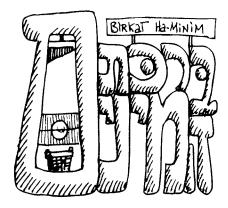
מֶלֶדְ אֹהָב צְדָקָה וֹמִשְׁפַּט.

The RULER-Who loves RIGHTEOUSNESS & JUSTICE.

The AMIDAH—Brakhah 12: Birkat ha-Minim

Reform Judaism chose to eliminate this brakhah from its Siddur. It has been retained in both Conservative and Traditional Siddurim.

ORIGINS: In Exodus 14, the Egyptians and their chariots are drowned in the Reed Sea. According to one midrash, this is when the angels first sang BIRKAT ha-MINIM.



ולמלשינים As for the INFORMERS

אַל תָּהִי תִקוַה, don't let there be hope.

And let all the EVIL ONES disappear in a flash.

And all the ENEMIES of Your people quickly cut them off.

And the WICKED quickly uproot

and break, and drag down, and oppress—

quickly in our day.

Blessed are You, ADONAI,

The ONE-Who-Shatters the ENEMIES

and oppresses the WICKED

וָכַל הַרִשְׁעַה כִּרָגַע תּאבָד,

וַכָל אוֹיִבֵּי עַמִּדְּ מְהָרָה יִכַּרָתוּ

וָהַאָדִים מְהָרֵה תִּעַקָּר

וּתִשַׁבָּר וּתִמַגִּר וְתַכְנִיעַ

בִּמְהַרָה בִיַמֵינוּ.

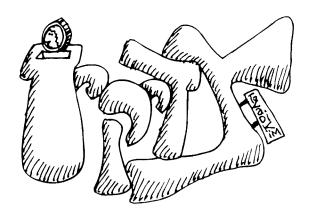
בַּרוּךְ אַתַּה יהוה,

שובר אויבים

ומכניע זדים.

The AMIDAH—Brakhah 13: Tzadikim

ORIGINS: In Genesis 49, Jacob gatherers his sons for a final blessing before he dies. This is when he knows for sure that God's promises about his family's great future will come true. According to the midrash, this is when the angels first sang AL ha-TZADIKIM.



על הצדיקים ועל החסידים, ועל זקני עמה בית ישראל, וְעַל פְּלֵיטַת סוֹפְרֵיהֶם, ועל גרי הצדק ועלינו,

For the RIGHTEOUS and for the PIOUS & for the ELDERS of Your people of the FAMILIES-of-ISRAEL and for the Remnant of the SCRIBES and for the RIGHTEOUS JEWS-by-choice and for US-

ָּהֶמוּ רַחֲמֶידְ יהוּה אֱלֹהֵינוּ, surprise us with Your mercy, ADONAI, our God and give a good reward to all WHO TRUST

in Your name in TRUTH

,וְשִׂים חֶלְקֵנוּ עִמַהֵם לְעוֹלֵם, and give them a portion in eternity

and don't let us be embarrassed because we TRUST in You.

הוה, Blessed be You, ADONAI,

קשׁעַן The ONE-Who-Supports

and The ONE-Who-is-the-TRUST of the RIGHTEOUS.

The AMIDAH—Brakhah 14: Binyan Yerushalayim

קְלִירוּשָׁלַיִם עִירְדְ And to JERUSALEM Your City

RETURN in mercy

, וְתִשְׁכֹּן בְּתוֹכֵה כַּאֲשֵׁר דְבַּרְתַ, and DWELL in Her as You have said

and BUILD her soon

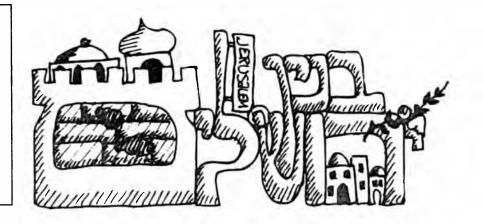
in our days—an eternal BUILDING

and in Her FIX David's chair quickly וְכְּמֵא דָוְד מְהֵרָה לְתוֹכֵה תַּכִין.

, בְּרוּדְ אַתָּה יהוה Blessed are You, ADONAI,

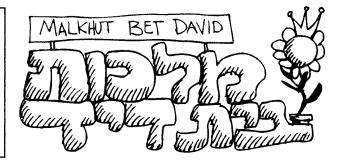
בונה ירושלים. The ONE-Who-BUILDS JERUSALEM.

ORIGINS: When King Solomon finally built the Temple in Jerusalem, a midrash says that the angels first sang BIRKAT YERUSHALAYIM which praises god for building up Jerusalem.



The AMIDAH—Brakhah 15: Malkhut Bet David

ORIGINS: When Israel sang God's praise at the Reed Sea, singing the Song of the Sea, a midrash says that then the angels knew that this would be the first of many redemptions. This is when they first sang ET TZEMAH DAVID, a prayer about the era of the Messiah



אֶת צֶמֵח דָּוִד עַבְדָּדְּ

The SEED of DAVID, Your servant,

מְהָרֵה תַּצְמִיח

quickly PLANT

וְקַרְנוֹ תַּרוּם בִּישׁוּעָתֶדְּ,

and the HORN of REDEMPTION lift up—

בי לישועתך קוינו כל היום.

because—for Your SALVATION we wait all day long.

בַּרוּדְ אַתַּה יהוה,

Blessed be You, ADONAI

מַצְמִיחַ קָרֶן יִשׁוּעָה.

The ONE-Who-PLANTS the HORN of SALVATION.

The AMIDAH—Brakhah 16: Shomei-ah Tefillah

שמע קולנו יהוה אלהינו

HEAR our VOICE, ADONAI, Our God

חוס ורחם עלינו

care for us and be merciful on us

וְקַבֵּל בְּרַחֲמִים וּבִרָצוֹן

and RECEIVE in mercy and with desire

אַת-תִּפְלַתֵנוּ,

our prayers

בִּי אֵל שׁוֹמֵעַ תִּפְלּוֹת

because You are the God who HEARS prayer

וִתַחַנוּנִים אַתַּה,

and petitons

וּמִלְפַנֵיה מַלְכֵּנוּ

And from before You, our RULER,

ריקם אַל תִּשִׁיבֵנוּ,

don't sent us away empty (handed)

כִי אַתַּה שׁוֹמֵעַ תִּפְלֵּת

because You HEAR the prayers of

עַמָּדְ יִשְׁרָאֵל בְּרַחֲמִים.

Your People, Israel, in mercy.

בַּרוּדְ אַתַּה יהוה, שוֹמֵעַ הְּפִּלָּה.

Blessed be You, ADONAI, The ONE-Who-HEARS prayers.

ORIGINS: The FAMILIES-of-ISRAEL were slaves in Egypt for four hundred years. All the while they prayed to God for salvation. When God finally heard and was ready to answer their prayers, a midrash says, the angels first sang Blessed be You, ADONAI The ONE-Who-HEARS prayers.





ike the SHEMA KOLEYNU, the RETZEI, too, was originally part of what the High Priest said in the service in the Temple. Originally, it asked God to accept Israel's sacrifices. Later, after the destruction of the Temple, prayer became the replacement for sacrifice and the RETZEI got expanded to include two different ideas.

While this is supposed to be the three **Thanksgiving** BRAKHOT, the RETZEI asks God to (1) accept our prayers, and (2) return the SHEKHINAH (the part of God which is our neighbor) to Jerusalem so that sacrifices can be reinstituted.

This BRAKHAH is known as the RETZEI (want/favorably receive) because that is its openning word. Likewise it is know as the AVODAH because it refers to worship. AVODAH means "work." The original sacrifices were called AVODAH, the "work" or "service" we do for God. Later, when prayers came to replace sacrifices, we continued the use of AVODAH, making it AVODAT ha-LEV, "the work of the heart."

רצה יהוה אֱלהֵינו ADONAI, our God, want

YOUR PEOPLE ISRAEL, & their PRAYERS

ןְהָשֵׁב אֶת-הָעֲבוֹדָה לִדְבִיר בֵּיתְּךְ & RETURN worship to the porch of Your house

וֹתְפַלַתְּם בַּאַהְבָה & the People of Israel & their Prayers

יתקבֵּל בְּרֵצוֹן. in LOVE accept in **YOUR WILL**.

וֹתְהִי לְרָצוֹן תָּמִיד May it always be YOUR WILL

the worship of Israel, Your People,

אַנינו בּשובָך & RETURN our eyes in REPENTANCE

. לְצִיּוֹן בְּרַחֲמִים to ZION, in mercy,

הוה, Blessed be You, ADONAI,

The ONE-Who-RETURNS God's NEIGHBORLY ASPECT to ZION.

COMMENTARY

In the days of the Temple, sacrifice was the primary form of Jewish worship. When the Temple was destroyed, prayer came as a temporary replacement for sacrifice. Both the idea of prayer and the hope that the Temple would be rebuilt became part of the RETZEI. The Reform Movement believes that animal sacrifice should remain a thing of the past, and therefore removed that idea from its version of this prayer. The Conservative Movement chose to leave the words the same, but finds new ways (or in this case older ways) of understanding it. Orthodox Judaism, of course, believes that the Oral law was given by God and cannot be changed.

The CORE KAVANAH: Imagine yourself as the KOHEIN ha-GADOL, the one who gets to go into the HOLY-of-HOLIES once a year and get "up close and personal" with God. Imagine that you could actually feel God listening to your prayers (and maybe get brushed by an angel's wing.) After all these years of praying and wondering if anyone was listening, suddenly you KNOW that God is there, that God cares about your every word, about your every wish & hope & thought. Imagine how grateful You are—that God loves you that much. NOW: Say "THANK YOU."

ORIGINS: At the end of the book of Exodus, the Jewish people set up the Tabernacle for the first time. For a while, God had been angry about the Golden Calf and had not been close to Israel. But when the Tabernacle was built, God's SHEKHINAH, the side of God that was Israel's neighbor, again came close. A midrash says that is when the angels first sang RETZEI

Mr. Choreography

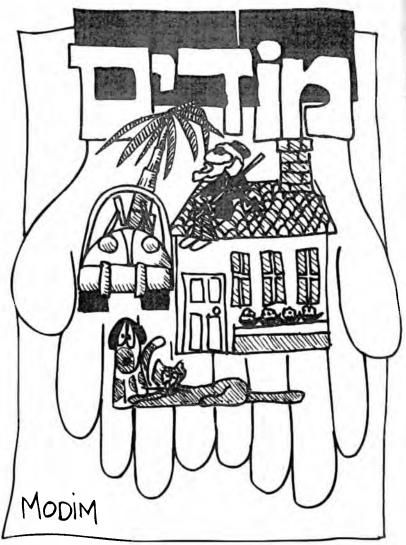
On every Jewish holiday and on ROSH HODESH, an extra prayer known as יַּעֲלֶה וְיָבֹא is added to the RETZEI of every AMIDAH except for MUSSAF.

Mr. Choreography



We bow at the words מודים אַנַחְנוּ לָדָ, and straighten up at יהוה אַלֹהִינוּ.

On Hanukkah we add an extra prayer to the MODIM which thanks God for the miracle of Hanukkah, a similar insertion takes place on Purim, and on Yom ha-Atzmaut. In traditional SIDDURIM a second, shorter version of the MODIM is printed alongside the "regular" MODIM. When the AMIDAH is repeated out loud, the congregation says this shorter version which is called MODIM D'RABBANAN (The Rabbis' MODIM). Abudarham explained that the rest of the prayers of the AMIDAH are in one way or another **PETITIONS**, but the MODIM is a pure expression of **THANKS**. This a person must do for him/herself.



uppose I want an ice cream cone: there are two ways to get it.

(1) I can ask dad to buy it for me, or (2) I can thank dad for the last cone he bought me, and tell him he buys the best ice cream cones of anyone.

The MODIM uses approach number 2: GOD—You buy the best ice cream cones of anyONE. **Thanksgiving** is the essence of the MODIM which is why this prayer begins מוֹדִים אֲנַחְנוֹ לָּךְ (We give thanks to You). MODIM is a sort of catalog of the "good things" God both "is" and "does." Probably, the single most important notion of this BRAKHAH, however, is the line "for Your miracles which are with us every day." From this, we learn that the essence of Jewish worship experience is recognizing the wondrous things God offers us, finding ways to utilize those opportunities, and then expressing gratitude.

Like the other BRAKHOT in the THANKSGIVING section at the end of the AMIDAH, the Mishnah (*Tamid* 5.1) tells us this BRAKHAH was recited by the High Priest at the end of the daily offerings. While one more BRAKHAH will indeed follow, the MODIM is the real culmination of the AMIDAH.

שׁאַתְּהוּ לָדְּ We give thanks to You

That You are The ONE, ADONAI, Our God

& the God of our ANCESTORS for EVER & ALWAYS

ROCK of our lives, SHIELD of our salvation

You are The ONE from generation to generation.

נודה לה ונספר תהלתה We give thanks to You & tell of Your Praises על חַיִּינוּ הַמְּסוּרִים בְּיַדְהּ, For our LIVES which are ordered in Your hands ועל נשמותינו הַפַּקודות לַדְּ, & for our SOULS which You visit with us ועל נסיק שבכל יום עמנו, & for Your MIRACLES which are every day with us. וְעַל נָפָּלָאוֹתֵיהָ וְטוֹבוֹתֵיהְ שֵׁבְּכֵל עַת, & for Your WONDERS & Your GOODNESS at every time ערב ובקר וצהרים. EVENING & MORNING & AFTERNOON. הטוב כי לא כלו רחמיה, It is GOOD that You don't take away Your MERCY וָהַמְרַחֶם כִּי לֹא תַמוּ חַסְדֵיה, & it is MERCIFUL that You don't end Your KINDNESS מעולם קוינו לד. forever—You are our direction.

אַל כָּלָם יִתְבָּרֵךְ וְיִתְרוֹמֵם שִׁמְדְ & for everything blessed & high will Your NAME be

Our RULER—Always—For EVER & ALWAYS.

All life THANKS YOU, SELAH.

APRAISES Your NAME in truth,

The God, Our Savior & Our Helper. SELAH.

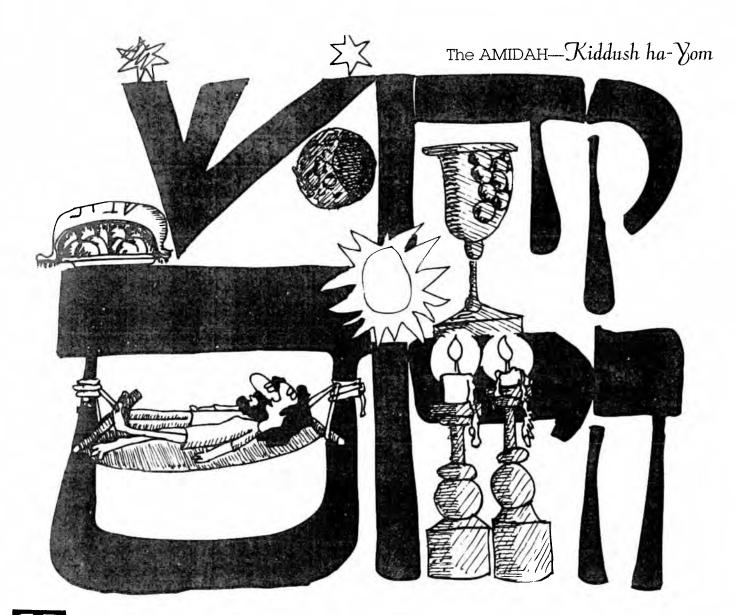
בְּרוּדְ אַתָּה יהוה, Blessed be You, ADONAI

The Good-ONE is Your NAME

a it is beautiful to THANK YOU.

The CORE KAVANAH: MODIM means THANK YOU. We know (if we think about it) that "THANK YOU" really means, "Please do it again." So when we say thank you to God for all the neat stuff which God does—we are really asking that God keep it up. (Meanwhile, back at ourselves, we know that anything we ask God for, we have to work at ourselves. If we tell God that God is neat because God is kind and merciful and because God takes care of us all the time, we know a lot more about what we have to do.)

ORIGINS: After King Solomon built the Temple and it was dedicated, the people offered the first sacrifices and sang praises to God. According to a midrash, this is when the angels first sang MODIM.



he idea for the SHABBAT BRAKHAH which replaces the middle 13 (I want it) PETITION BRAKHOT is really simple: GOD RESTS, TOO. Therefore, it is unfair to ask God to do stuff for us on SHABBAT—coz GOD gets a DAY O'REST, too.

In its place, we say: "REST is GOOD." THANKS for the REST, YEAH—GOD!!!!!

Mr. Choreography

There is one basic (short-BRAKHAH) for the **7TH**

DAY. But, on Friday
NITE, SATURDAY morning,
and SATurDAY
afterNOON, there are
different introductory
prayers and songs. You
can find them below.

Origins: Most of the parts of this BRAKHAH have deep Torah roots, playing out either the first **7th DAY**, or the giving of the SHABBAT commandment on Mt. SINAI.

The CORE KAVANAH: Shabbat.

טער GOD & GOD of our ancestors שלהינו ואלהי אבותינו.

רצה במנוחתנו WANT for us REST

קדשנו בּמְצוֹתִיך Make-us-HOLY through Your MITZVOT

ותן חלקנו בתורתה. & GIVE us our PART in Your TORAH

קבּעָנוּ מְטוּבֶּדְ FEED-us-til-we're-FULL with Your GOODness

ושַמְחֵנוּ בִּישׁוּעָתֶהָ. & MAKE-us-HAPPY with your SALVATION

וְטַהֵּר לְבֵּנוּ לְעַבְדָּדְ בֵּאֲמֵת. & MAKE-PURE our HEARTS to SERVE you in TRUTH,

א והנחילנו יהוה אלהינו באחבה & MAKE-for-us-an-INHERITANCE of the SHABBAT

וברצון שבת קדשה. ADONAI, our GOD, in TRUTH & through WILL

and MAKE ISRAEL who-MAKES-Your-NAME-HOLY—REST on it

ברוך אתה יהוה, מקדש השבת: BLESSED are You, ADONAI, the ONE-Who-MAKES-HOLY SHABBAT.

Friday Night

אתה קדשׁת את־יוֹם הַשְּׁבִיעִי לְשְׁמַךּ You made the **7TH DAY** HOLY for the sake of Your NAME

The **(ULMINATION** of the MAKING of heaven & earth

אוברכתו מכל הימים & You BLESSED it more than all the other days

אוקדשתו מכל-הַזְמַנִים & You made-it-HOLY more than all other times

יוֹכֵן כַּתוֹב בְּתוֹרָתֶה: & this is written in Your TORAH:

לו הַשַּׁמִים וֹהַאָרֵץ וֹכַל־צְבָאַם: & the HEAVENS & EARTH were finished and all their accessories.

יוַכַל אֱלֹהִים בַּיוֹם הַשְּׁבִיעִי On the 7TH DAY God finished

all the WORK to be done.

וישׁבּת בּיוֹם השׁביעי God made a SHABBAT on the 7TH DAY

מכל-מלאכתו אשר עשה: from all the WORK which had been done.

ניברך אלהים את-יום השביעי God BLESSED the **7TH DAY** & made-it-HOLY

ויקדש אתו. God BLESSED the 7TH DAY & made-it-HOLY

שבת מְכֵּל-מְלַאְכְתּוֹ BECAUSE on it GOD rested from all the work of CREATION

י אֱשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת: which God had done.

Genesis 2:1-7

A Sefardic Custom

Those who KEEP SHABBAT rejoice in Your EMPIRE

יקוראי ענג. & call it a CELEBRATION.

עם מקדשׁי שׁבִיעִי A nation which makes SHABBAT HOLY

will all be well-FED & and PARTY through Your GOODNESS.

יָנְהַשָּׁבִיעִי רַצִיתַ בּוֹ וְקְדַּשְׁתּוֹ. You PICKED the **7TH DAY** & made it HOLY

You CALLED it the most PRECIOUS of days—

an ANNIVERSARY of the ACTS of CREATION.

Shabbat Morning

ישמח משה במתנת חלקו. Moses was HAPPY with the gift You GAVE Him

י עבד נאמן קראת לוֹ. You called him a TRUE servant

You put a CROWN of Honor on his head

when he stood before Your FACE at Mt. Sinai

Two STONE TABLETS You LOWERED into his hands

On them were written: KEEP SHABBAT.

וכן כתוב בתורתה: How do we know? The Torah tells us so!

The FAMILIES-of-ISRAEL should KEEP SHABBAT

DOING SHABBAT in every GENERATION—as an always COMMITMENT.

It is a FOREVER SIGN between ME & ISRAEL.

פי שֵׁשֵׁת יַמִים עַשֵּׂה יהוה BECAUSE in 6 days GOD made

אָת-הָאָרֶץ HEAVEN & EARTH

שׁבַת וַיַּנְפַשׁ: but the **7TH DAY** is SHABBAT—time to reNEW your SOUL. נּבְּיוֹם הַשְּׁבְיעִי שָׁבַת וַיִּנְפַשׁ:

וְלֹא נִתַתוֹ יהוה אֱלֹהֵינוּ לָגוֹיֵי הַאַרַצוֹת & our God, ADONAI, didn't give it to the other nations.

. ולא הנחלתו מלכנו לעובדי פסילים & our Ruler didn't give idol worshipers ownership of it.

. וְגֵם בִּמְנוּחַתוֹ לֹא יִשְׁכְּנוּ עַרְלִים & the uncivilized don't get to enjoy its rest

פי לִישְׂרָאֵל עֲמִּךְ נְתַתּוֹ בָּאַהֲבָה BECAUSE to ISRAEL, Your PEOPLE, You GAVE it in LOVE

to the descendants of Jacob whom You CHOSE.

עם מקדשי שביעי A nation which makes SHABBAT HOLY

. פַלָם יִשְׂבְעוּ וְיִתְעַנְגוּ מִטוּבֶה will all be well-FED & PARTY through Your GOODNESS.

יהשביעי רצית בו וקדשתו You PICKED the **7TH DAY** & made it HOLY

קמְדַת יָמִים אוֹתוֹ קרַאתָ You CALLED it the most PRECIOUS of days—

an ANNIVERSARY of the ACTS of CREATION.

Shabbat Afternoon

אָתָד וְשִׁמְהָ אֶחָד וְשִׁמְהָ You are ONE & Your NAME is ONE

ומי כּעַמְדּ יִשׂרָאֵל גוֹי אָחַד בַּאַרֵץ. & who is like Your people, ISRAEL ONE nation (unlike others) on EARTH.

תְּפָאֵרֶת גְּדָלַה, וַעְטֶרֶת יְשׁוּעָה, Great BEAUTY & a crown of SALVATION—

יום מנוֹחָה וּקדְשָּׁה לְעַמִּךְ נַתָּתַ. a DAY of REST & HOLINESS—You GAVE Your people.

אַברַהַם יַגֵּל, יִצְחַק יְרַנַּן, ABRAHAM was glad with it. ISAAC was happy with.

עַקב וּבַנִיו יַנוחו בו מנוחַת אַהַבַה וּנַדָבָה JACOB & SONS RESTED on it—a REST of LOVE & COMMITMENT.

a REST of TRUTH & FAITHfulness—a REST of PEACE & TRANQUILITY, מנוחַת שַׁלוֹם וְשַׁלָוַה

ּ הַשְּׁקֵט וָבֵטַח, מִנוּחָה שְׁלֵמָה שֵׁאַתַּה רוֹצֶה בָּה of QUIET & SECURITY—a complete REST is what You WANT for it.

יכירוּ בניה וידעוּ Your CHILDREN understand & know

, כִּי מֵאְתִּךְ הִיא מְנוּחָתַם, that their REST comes from You—

that their REST is made HOLY by Your NAME.

Appendix F
Activity 1
Fields, Harvey J. B'chol L'vavcha. UAHC Press; New York, 2001.

And From: Silver, Cheri Ellowitz. Mitkadem. UAHC Press; New York, 2003.

Origins of the בַּרְכוּ

The בָּרְכוּ is a very ancient Jewish call to worship. We are told that when the Jewish people returned from the Babylonian exile, sometime around 421 B.C.E., their leaders, Ezra and Nehemiah, called them together to hear the Torah and to pledge to uphold it. At that time, the people were called to prayer with these words:

Stand and bless Adonai your God who is forever and ever.

And say: Praised be Your glorious name, and may it be exalted by every blessing and praise.

Nehemiah 9:5

Compare these words found in Nehemiah 9:5 with those of the בַּרְכוּ. At times you may wish to call your congregation to worship with the words in Nehemiah rather than the בַּרְכוּ.

Refer to the prayer in Nehemiah 9:6-10:1.

What do you learn from the prayer about the author's beliefs and his thoughts about the people of Israel? Are there parts of this prayer that you could use today?

After reading the prayer to the people, the leaders "set their seal" upon it. Why?

You might wish to write a prayer for your congregation, then read it and have everyone sign it.

What Is a Minyan?

Notice that the emphasis of the בְּרְכוּ, and the words found in the Book of Nehemiah, is upon *calling the congregation* together for prayer. Jewish tradition emphasizes praying with a community. The Rabbis of the Talmud teach that "the prayers of those who pray with a congregation are answered."

What is meant by "congregation" or "community" in Judaism? And why does Jewish tradition consider prayer with a congregation superior to praying alone?

According to traditional Jewish law and practice, ten men past the age of thirteen form a מִנְיָן (minyan), or "quorum." In Reform, Conservative, and Reconstructionist synagogues today, women as well as men are counted in a מִנְיָן. A מִנְיָן may be ten men, ten women, or a mixture of the two.

We are not sure when or where this tradition of needing a מָנָיָן to pradeveloped. Some say that the number ten was taken from the first sentence o Psalm 82. It reads:

אֱלֹהִים נִצָּב בַּעֲדַת־אֵל.

God is present in the congregation of the Eternal One.

The word עָּדָה (eidah), "congregation," is used here in its Hebrew construct form עָּדָה (adat), "congregation of." So what does that have to do with the number ten? Well, the Rabbis point out that עַּדָה is also used by the Torah (Numbers 14:27) when it refers to the ten spies who were sent by Moses to explore the Land of Israel and then return with a report. Those ten spies were called עַּדָה.

Because עָדָה is used in the spy story to refer to ten men and עַדַה in the psalm to refer to "congregation [of]," Jewish tradition defined a מִנְיָן as ten adults.

Why Pray with a מְנְיָן?

There are several answers that can be given to this question. We will discuss some of them further on in *B'chol L'vavcha*. One way of answering the question, however, is to make a list of the reasons why you prefer to share experiences with friends.

Make up such a list. Then discuss it, asking what reasons you have for praying with others. If someone wants to take the other side of the argument, you may want to arrange a debate. You may also wish to develop a sermon on the question and present it at one of your services.

Another way of answering the question is to look at the answers given to us by other Jews. Here is one response written by the great Jewish poet Y'hudah HaLevi. He lived in Spain during the years 1085 to 1140 and wrote many poems that have become a part of Jewish worship. In his book, called *The Kuzari*, he tried to answer many difficult questions about Jewish tradition, history, and faith. This is what he wrote about praying with a מְּנִיֵּן:

Praying with a congregation has many advantages. In the first place, a community will never pray for something that is harmful to the individual, while sometimes an individual will ask for things that can be harmful to others. That is why it is taught that a person should recite prayers with a congregation.

A person who prays only for himself is like one who goes alone into his house and refuses to help others in the work of the community....It is the duty of each person to bear hardships for the sake of the common good of all.

Why does Y'hudah HaLevi make the connection between praying alone and not fulfilling one's community obligations? Would you agree with him?

Is someone more apt to be selfish in prayers while praying alone? How might the presence of others remind us that we have responsibilities to others?

The founder of Reconstructionist Judaism, Mordecai Kaplan, offers another reason for praying with a minyan:

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

What does Mordecai Kaplan believe that we learn by praying in public? Why is it important to remember that we are part of something larger than ourselves?

Mordecai Kaplan says that by praying with a group, we can feel closer to God. How might praying with a מָנָיָן help us sense God's presence?



7 הברי תפילה רמה Activity 1

From: Silver, Cheri Ellowitz. Mitkadem. UAHC Press; New York, 2003.

A MINYAN

According to Jewish tradition, some prayers may be recited only if there is a מָנָין. A minyan is at least ten Jewish adults (passed bar or bat mitzvah age) gathered to pray. Reform, Conservative, and Reconstructionist congregations count men and women equally. Orthodox Judaism requires that there be ten men.

Two of the prayers that require a minyan are:

- The בַּרְבוֹ The "call to worship" that formally begins the service
- The קדיש The prayer we recite when we are remembering our relatives who have died.

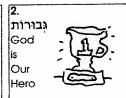
What activities do you think are better done with others than alone?
Y'hudah HaLevi, a great Jewish writer who lived in Spain in the 12 th century, said: A person who prays only for himself is like one who goes alone into his house and refuses to help others in the work of the communityIt is the duty of each person to bear hardship for the sake of the common good of all. Why does Y'hudah HaLevi think a minyan is important for Jewish prayer?
Mordechai Kaplan, the founder of Reconstructionist Judaism, gives this reason for a minyan: When we worship in public we know our life is part of a larger life. We are part of a wave of an ocean of being. This is our first-hand experience of that larger life which is God. Why does Mordechai Kaplan think a minyan is important for Jewish prayer?
Why do you think our tradition requires at least 10 adults to say the בַּרָבוּ and the יֵבַרָּנִישׁ?



SECTION ONE: PRAISE דרכות

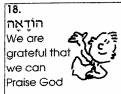
אבות The Privilege of Our Ancestry







SECTION TWO: PETITION דרכות





INTRODUCTION



PERSONAL















We need a Year of Blessings

17. עבודה We are grateful

that we can Serve God

SECTION THREE: דרכות OF' THANKSGIVING

שומע תפילה .16



Prayers Answered



Kingdom of David Reestablished



We need Jerusalem rebuilt

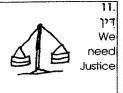
WELCOME

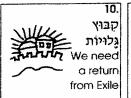
This book is called 19 Out of 18 because of a wonderful accident of Jewish history. Sometime around 70 CE, after the second Temple was destroyed, the rabbis introduced a chain of 18 עמידה called the עמידה as a replacement for the sacrifices which could no longer be offered. These 18 בַּרַכוֹת, which were said silently, while standing, became one of two central elements in Jewish worship services. The עַמִידָה also took on other names, including שׁמוֹנֵה עָשִׁרֵי, the "18." Long after that name had become popular, a 19th Brakhah was added as a response to an emergency. Today, the TITO still contains all 19 ברכות and Jews still call this ברכות chain the שמונה עשרי, "the 18."

This book, the third volume in the All New Shema is For Real Curriculum, will give you a chance to carefully examine the בְּרֵכָה, עֵמִידָה by בָּרַכָּה. By the time you are done, you should be able to (1) understand most of the Hebrew in each and its בַּרְכָה, (2) understand the importance of each בַּרַכָּה and its position in the בַּרֶכָה chain, and (3) involve yourself in some great Jewish guestions—because anytime we study the prayers we are forced to ask the question "What do I believe?" many times:











The Challenge of Torah

With love, O Eternal One our God, You have given the gift of Torah to the people of Israel. Through it our people has sought to bring human cooperation and peace to the world. Often they were called upon to sacrifice their comfort, safety, possessions, and even their lives in order to fulfill the mitzvot of Torah.

May we be worthy of the gifts of Torah and the devotion of our people. Help us to study Torah carefully and to apply its mitzvot to our lives. We praise You, O Eternal One, who in love has given us the responsibilities and challenges of Torah.

HJF

The Mitzvot of Torah

The אַהֲבָה and אַהֲבָת עוֹלָם, like many prayers within our prayer book and Jewish tradition, refer to the מִצְווֹת, the commandments of Torah. Just what are the מְצְוּוֹת?

According to the Rabbis there are 613 מִּצְּוֹוֹת in the Torah. They are divided into two categories. Those that begin with the words "You shall not..." are called the "negative מִצְּוֹוֹת" because they tell us what we should not do. Those that begin with "You shall..." are called "positive מְצְּוֹוֹת," because they tell us what we ought to do. Most of the מִצְוֹוֹת are found in Exodus, Leviticus, and Deuteronomy.

Jewish tradition also divides the מִצְוּוֹת into two other categories. There are the מְצְוּוֹת of ritual called מִצְוּוֹת בֵּין אָדָם לַמְּקוֹם (mitzvot bein adam lamakom), commandments between the individual and God. These מִצְוּוֹת deal with the Jewish holidays, Shabbat, religious practices, and what a Jew is allowed to eat. The other category is מִצְוּוֹת בֵּין אָדָם לְחֲבֵּרוֹ (mitzvot bein adam l'chaveiro), commandments between the individual and other human beings. These are meant to help a person know the difference between right and wrong and live a just, truthful, and good life.

On the next two pages are some examples of the מִצְוּוֹת. You may want to compare and contrast them. After reading and discussing them, open your Bible to Leviticus, read chapter 19, and then try to distinguish which בין אָדָם לְמָקוֹם are מִצְוּוֹת בֵּין אָדָם לַמָּקוֹם.

Everything Is Waiting

Life becomes meaningful for us when we penetrate into it with active love and in this way discover its meaning for ourselves. Everything is waiting to be hallowed by us. Everything is waiting to be disclosed in its meaning and to be realized by us. For the sake of this our beginning God created the world.

If you wish to learn to believe, love! Love, and you bring God and the world together.

Martin Buber, adapted by Rabbi Richard N. Schechter

understand the difference between good and evil, right and wrong. For instance, the Torah teaches us about how we should treat the poor and the sick, and what our responsibilities are to parents, strangers, and neighbors.

The Rabbis of the Talmud believed that "if there were no Torah, the world would not continue to exist" (BT *N'darim* 32a). What led them to such a conclusion?

Perhaps they thought it would be impossible to have a society without laws and people devoted to living by them. And, perhaps, because they loved the Torah so much for what it taught them about justice, truth, the sacredness of life, and peace, they could not conceive of a world existing without its wisdom.

The אַהֲבָה רַבְּה prayer speaks of the Jewish people's devotion to Torah. It emphasizes the special task of the Jew to study Torah and live according to its מִצְנוֹת.

Five Prayers on the אַהַבָה רַבָּה Theme

Eternal Love

אַהְבַת עוֹלֶם בֵּית יִשְׂרָאֵל עַמְּךְ אָהְרְהָ. תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתְנוּ לִמַּוְרָתְ וִּמְלִבּן, יי אֱלֹהֵינוּ, בְּשִׁרְבֵּנוּ וּבְקוֹמֵנוּ נָשִׂיחַ בְּחֻקֶּךְ, וְנִשְׁמַח בְּרִבְי תוֹרָתְךּ וּבְמִצְוֹתֶיף לְעוֹלֶם וָעֶר. כִּי הֵם חַיֵּינוּ וְאְוֹרֶךְ יָמֵינוּ, וּבָהֶם בְּרִבְי תוֹרָתְךּ וּבְמִצְוֹתֶיף לְעוֹלֶם וָעֶר. כִּי הֵם חַיֵּינוּ וְאְוֹרֶךְ יָמֵינוּ, וּבְהֶם נְּהְנָה יוֹמָם וָלְיְלָה. וְאַהֲבָתְךּ אֵלֹיתֶםוּר מִמֶּנוּ לְעוֹלְמִים! בָּרוּך אַתְּה יי, אוֹהֵב עָמוֹ יִשְׂרָאֵל.

Unending is Your love for Your people, the House of Israel: Torah and mitzvot, laws and precepts have You taught us. Therefore, O God, when we lie down and when we rise up, we will meditate on Your laws and rejoice in Your Torah and mitzvot for ever. Day and night we will reflect on them, for they are our life and the length of our days. Then Your love shall never depart from our hearts! We praise You, O God: You love Your people Israel.

The אַהַבָּת עוֹלָם (Ahavat Olam) prayer is the evening version of the אַהַבָּת עוֹלָם and was most likely composed by the same author or authors. Notice that its themes are parallel to those found in the אַהַבָּה רָבָּה.

Creating with Kavanah

Themes:

- a. Love of God for Israel.b. The special tasks of the
- people of Israel.
- c. The responsibility of being a Jew.
- d. The challenge of doing מצוית with מצוית.

I believe that to be a Jew means to be a fighter, an everlasting swimmer against the turbulent, criminal human current....

I am happy to belong to the unhappiest people of the world, whose precepts represent the loftiest and most beautiful of all morality and laws.

I believe that to be a Jew is an inborn trait. One is born a Jew exactly as one is born an artist. It is impossible to be released from being a Jew. That is our godly attribute that has made us a chosen people. Those who do not understand will never understand the higher meaning of our martyrdom. If I ever doubted that God once designated us as the chosen people, I would believe now that our tribulations have made us the chosen one.

What does Zvi Kolitz's "Testament of Yossel Rakover" reveal the task of the Jew to be? What can it teach us about the meaning of being a "chosen people"? What does the "Testament of Yossel Rakover" have in common with the prophet Isaiah's understanding of the Jewish people and its task?

Unite Our Hearts

In the אַהַבְה prayer we have the words יְנַחֵּד לְבָבֵנוּ (v'yacheid l'vaveinu), "and unite our hearts." What does this expression mean?

We know that in order for artists or athletes to perform with excellence, they must give total attention to their task. The same can be said about prayer or living as a Jew. It takes complete devotion, or what the Rabbis called בַּנָּה.

There may be another meaning for וְיֵחֵד לְבָבֵנוּ. Often when we set out to do something that we believe is right, we meet obstacles. There may be people who laugh at us or call us foolish. It may be that in doing what we feel is right, we will have to stand up against many who disagree with us. At such times, we are called upon to act with added courage and determination. Perhaps that is what is meant by the prayer's words "unite our hearts to love and revere Your name."

The Purpose of the Mitzvot

The יוֹצֵר prayer praises God as the Creator of all the stars of heaven. For centuries, travelers have used the stars as guides for direction. Jewish tradition teaches us that there is another source of direction for human beings. The Torah provides us with ethical מִצְנוֹת, commandments that help us to

The sage Rav once declared: "The mitzvot were given to the people Israel only in order that human beings should be purified through their fulfillment of them."

B'reishit Rabbah

Examples of מְצְווֹת בֵּין אָדָם לַמָּקוֹם

Shabbat

Remember the Shabbat day to keep it holy.

Exodus 20:8

Sukkot

You shall keep the Feast of Tabernacles [Sukkot] for seven days.

Deuteronomy 16:13



Pesach

Observe the month of Aviv, and keep the Passover unto the Eternal One your God.

Deuteronomy 16:1

Rosh HaShanah

In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial proclaimed with the blast of horns, a holy convocation.

Leviticus 23:24



Yom Kippur

On the tenth day of the seventh month is the day of atonement; there shall be a holy convocation unto you, and you shall afflict your souls....

Leviticus 23:27

Food

These are the living things that you may eat among all the beasts that are on the earth. Whatever has a parted hoof, and is completely cloven-footed, and chews its cud—these you may eat.

Leviticus 11:2-3

The pig, because it has a parted hoof and is cloven-footed, but does not chew the cud—it is unclean for you. Of its flesh you may not eat.

Leviticus 11:7-8

Examples of מְצְווֹת בֵּין אָדָם לְחֲבֵרוֹ

Honor your father and your mother.

Exodus 20:12

You shall not murder.

Exodus 20:13

You shall not bear false witness.

Exodus 20:13

You shall not follow the majority to do evil.

Exodus 23:2

You shall not oppress the stranger.

Exodus 23:9

When you reap the harvest of your land, you shall not reap the corners of your field...you shall leave them for the poor and for the stranger.

Leviticus 19:9-10

You shall love your neighbor as yourself.

Leviticus 19:18

You shall have just balances and just weights.

Leviticus 19:36

You shall not force judgment; you shall not respect persons in judgment; neither shall you take a gift, for a gift blinds the eyes of the wise and perverts the words of the righteous.

Deuteronomy 16:19

You shall not remove your neighbor's landmark.

Deuteronomy 19:14

Do All This

We are teaching Torah daily by the way we solve problems, stand up for justice, take care of one another, protect the earth, put out love and kindness, persistence and forgiveness. The message is to do this as well as possible and to learn from our mistakes. That is how we make a holy Torah for today.

Rabbi Julie Greenberg

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Are the מְצְווֹת Too Difficult?

The study of the מְּצְחֹת is not the most important thing. Doing them is more important!

Pirkei Avot 4:13

Can a person live according to the מְצְוּוֹת, or are they too difficult or idealistic?

Someone must have asked Moses the same question, for the Torah contains his answer. Speaking to the people of Israel, he said:

For this מְצְּיָה that I command you this day is not too hard for you, neither is it far off. It is not in heaven, that you should say: "Who shall go up into heaven and bring it to us and make us hear it, that we may do it?" Neither is it beyond the sea, that you should say: "Who shall go over the sea for us and bring it to us and make us hear it, that we may do it?" But the word is very near to you; it is in your mouth and in your heart, that you may do it.

Deuteronomy 30:11-14

What do you think of Moses' statement about the מִּצְוֹוֹת? Are any of the examples of מִצְוֹוֹת too difficult or impossible to do? Are some more easy to perform than others? Why? The Rabbis of the Talmud summarize Moses' statement in the following way: "The מִצְוֹוֹת were given that we might live by them" (Tosefta Shabbat). What do you think they meant by the phrase "live by them"?

Do Them Every Day with All Your Heart

The Rabbis loved to play with the meaning of numbers and words. They noticed that there were 365 negative מִצְווֹת and 248 positive מִצְווֹת. And so they taught:

Moses was given 365 negative מְצְווֹת, which correspond to the 365 days of the year.

And he was given 248 positive מְצְוּוֹת, which correspond to the 248 parts of the human body.

This teaches that we should be doing the מִצְוּוֹת every day and with all our human powers.

BT Makot 23b-24a

A Story

A man died and was brought before the Heavenly Court. His sins and good deeds (מצוות) were placed on the scales, and the sins far outweighed the good deeds. Suddenly a fur coat was piled on the scale containing the good deeds, and, this side becoming heavier, the man was sent to Paradise.

He said to the Angel who escorted him: "But I cannot understand why the fur coat was brought in."

The Angel replied: "One cold wintry night you traveled on a sled, and a poor man asked for a ride. You took him in, and, noticing his thin clothes, you placed your fur coat on him to give him warmth. This act of kindness more than offset your transgressions."

The Hasidic Anthology: Tales and Teachings of the Hasidim, ed. Louis I. Newman

A Lesson

Rabbi Y'hudah HaNasi, who was responsible for creating one of the first collections of Jewish law, the Mishnah, taught his students: "Be as careful to do an easy מִצְנָה as to do a difficult one. For you cannot know all of the consequences of doing a מִצְנָה (Pirkei Avot 2:1). What are some of the small, seemingly unimportant things people have done for you that have meant much more than they might have imagined? How would you connect Rabbi Y'hudah's statement to the story above?

SH'MA: HEAR, O ISRAEL

Sh'ma

שׁמֵע

שְׁמַע יִשְׂרָאֵל: יהוה אֱלֹהֵינוּ, יהוה אֶחָר!

Hear O Israel: the Eternal One is our God, the Eternal God alone!

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶר!

Blessed is God's glorious majesty for ever and ever!

HANDS OF SERVICE

With the affairs of human beings, knowledge of truth must continually be renewed by ceaseless effort, if it is not to be lost.

It resembles a statue of marble which stands in the desert and is continually threatened with burial by the shifting sand.

The hands of service must ever be at work in order that the marble continue lastingly to shine in the sun.

Albert Einstein

How would you relate Albert
Einstein's statement to the
Jewish duty of doing mitzvot?



A Major Fight Over the Letter \(\)

Hidden in this verse from the תּוֹרָה is a major argument. Here is the question: ןֹשִׁנַּנְתַּם לְבָנֶיךְ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךְ וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשַּׁכְבְּךָ וּבְקוּמֶךְ.

Does doing מְצְוֹת mean stopping the things you normally want to do, doing the Jewish thing, and then going back to your regular stuff—

or--

is Judaism a unique way of doing your usual stuff? What do you think?





The Yoke is On You

The אָמֵע is all about our responsibility to keep the מִצְוֹת by performing מִצְוֹת.

In the first chapter we meet the מְנָיִן and the הְנְפָלִין, which serve as reminders to fill our homes with מִצְוֹת and to use our bodies to do מָצְוֹת.

In the second chapter (the one we didn't study) we learn that the Jewish people are supposed to use the תּוֹרָה as the constitution for the Promised Land and to build it into a nation where people live by doing מִצְּוֹת.

In the final chapter we learn about ציצָת and realize that it is speaking words of מְדְשִׁים and living lives of קְדְשִׁים.

For Jews, מְצְוֹת are not just a collection of commandments (and especially not a random group of nice things to do). For Jews, the מִצְוֹת are a system, a way of living our lives. The rabbis describe this מִצְוָה system as a yoke. A real yoke is a heavy weight which is placed on your shoulders. It is also something which limits your freedom. At the same time, the yoke allows you to pull more weight and it lets you work together with others.

When does the yoke of the מִצְוֹת see	m like a b	urden to you?
When does successfully carrying the y How is being a Jew like being a weigh	oke of the	
	-	

על הַמִּצְוֹת :CONCEPT

The rabbis described the covenant with God as including two responsibilities, one of these (the uniquely Jewish responsibility) was called על מצות, accepting the responsibility to carry the "yoke" of the מצות. Traditionally, each and every מצות is something we must find the strength to pick up and carry with us. (Yes, this is not always easy.)