Shacharit

A-havah rab-bah a-hav-ta-nu,
A-do-nai E-lo re-hi-nu.
Chem-lah g'do lah viti-reh cha-mal-ta a-le-i-nu.

Av-nu ma-le-ru-nu,
ba-a-vu av-o-ta-nu she ba-tu' v'cha,
vart-lam mi'ei-ru brc-ket chay-yim,
kein t'cho-ni-ne ru-vmi'de-re nu.
Av-nu, ha-av ha-ra ch'a ma-
ham-ra chem, ra-chem a-le-i-nu.

V'tein bi-lb-bi-nu l'ha-vin, u'h-as-ki,
lish-mo-a, il-mod, ur-lam-meid,
lish-mor, v'l-a-rot, u'l-kay-yem
et kol d'vrei tal-mud to-ra-ta-cha, b'ha-havah.

Vha-eir eih-nei-nu b'to-ra-te-cha,
v'dab-bek bi-lb-bi-nu bi-nilz-wot-cha,
Vya-chiel V'va-ve-ru
Ha-havah u'pyra-nu et sh'lme-cha.

V'li nev'e-sha Po-lam vare-
ki v'shem kod-shetcha
har-gadot V'nunor ba-shet-chu,
na-gil-lah v'tib shem-bish-ta
Gather tikvot for the Sh'ma while reciting
"metaar ba'avot - from the four corners"

Vah-vei-ti-nu Tsh-lom
mei-arba kan-fot ha-re-etz,
v'tok ch'yi-nu kom'mi-yit tor-tz'nu,
ki El po-rei y'sherot at-tah.

With great love do You love us,
Adonai our God.
You shower overflowing compassion on us.

Loving parent, compassionate ruler,
because our ancestors trusted in You
You taught them life-sustaining rules.
May You make Your teachings
and Your compassion accessible to us as well.

May we have the willingness to understand,
to follow, to learn, to teach,
to observe, and to fulfill lovingly
all the teachings of Your Torah.

May we gain enlightenment through Your Torah.
May we internalize Your precepts.
May we integrate our understanding of You
so that we love and revere You simultaneously.

Because we trust in You
and Your redemptive power,
we will never experience rejection,
but we will rejoice in Your salvation.
Gather tikvot for the Sh'ma while reciting
"from the four corners - from the four corners"
You will bring us
from the four corners of the earth,
Gathering us in peace and dignity in our land,
for You work salvation in amazing ways.

GUIDEPOSTS
Second B'rachah, Ahavah Rabbah:
God as Loving Presence. Ahavah rabbah, the
second of the two blessings before the Sh'ma, speaks of
God as the One who loves the Jewish people. The
prayer describes three ways in which that love is
manifest — compassion, guidance, and presence.

Compassion: God cares about us and what happens
to us.

Guidance: God helps us find direction for our lives by
means of the Torah.

Presence: When we believe that God is with us, when
we act as if God is with us, then God is with us — helping
us deal in dignity with whatever life brings.

Since we invite God into our lives only when we are
walking along a spiritual path, this prayer focuses on
God's gift of the Torah — the symbol of God's eternal
and abiding love for us — and on how important it is for
us to appreciate and accept this gift, and to understand
it and apply it to find spiritual direction for our own lives.

PERSPECTIVES
' Our motivation: Love or fear of God?
Should our service to God be motivated by love
(ahavah) or awe (yirah), which in this context can be
better translated as "fear"? We might translate this
ancient question into contemporary terminology: Should
we be motivated by our desire to do the right thing or by
our concerns over the consequences of our actions?
Should we come close to God because we want to feel at
one with the One, or because we don't want to be apart
from God? The traditional answer to this question is
that both motivations are valuable. This is expressed
colloquially and beautifully here in the phrase "v'asha-
kei rahah ufri a'ti sh'me-rua" (literally, "unii
travelling rahah ufri a'ti sh'me-rua") since the
our hearts to love and fear Your Name"). Since the
heart was then considered the seat of intellect, the
phrase is translated here "integrate our understanding."
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Shacharit

[ Uvánu va-chártá mi-kol am vla-shon. ]

Uvánu va-chártá la-avo-da-té-cha.

Ykél-rav-tá nu Lshim-cha ha-gardol sé-lah be-emet.

Iho-dot l'cha u'ly-ače-d'cha b'ahavah.

Baruch Atah Adonai,

[ ha-bochér b'am-mo Yisra-éel b'ahavah ]

o-helv am-mo Yisra-éel.

1 [ You have chosen us from all peoples. ]

You have chosen us to serve You.

You have given us this path of grasping

Your true essence, so that we may lovingly declare You One and make You One.

Blessed are You, Adonai,

2 [ You lovingly choose Your people Israel. ]

You love Your people Israel.

Alternatives

1 Brackets. The first alternative is the traditional text, reflecting the view of Israel as the “chosen people.” The second alternative reflects the idea that we were not chosen because we were better than other peoples, but rather that we were called to serve God in our own way. Others may prefer to omit this sentence entirely.

2 Brackets. The first alternative is the traditional text; the second alternative is the traditional closing of the corresponding prayer in the evening service.