

# Miriam, Amalek, Memory, and Mouths

notes from Virginia Spatz (songeveryday@gmail.com), Shabbat Ki Teitzei 5781. Temple Micah

Acquire the memory of what it means to be a Jew -- New Reform Siddur (2002 draft)

If you hear that same sweet song again, will you know why? -- 20th Century song lyric

Two verses from this week's portion  
are part of the "Six Remembrances" (sometimes Ten)

**What God did to Miriam** (Deut. 24:9)

**זָכוֹר**, אֶת אֲשֶׁר-עָשָׂה יְהוָה אֱלֹהֶיךָ לְמִרְיָם, בְּדֶרֶךְ, בְּצֵאתְכֶם מִמִּצְרַיִם  
**Remember** what YHVH your God did to Miriam, on the way, as you came forth from Egypt.

(Deut. 24:8)

**הִשָּׁמֶר** בְּנִגַע-הַצִּרְעָת לִשְׁמֹר מְאֹד  
**Take heed** in the plague of leprosy

**What Amalek did to you** (Deut. 25:17-19)

**זָכוֹר**, אֶת אֲשֶׁר-עָשָׂה לְךָ עֲמָלֵק, בְּדֶרֶךְ, בְּצֵאתְכֶם מִמִּצְרַיִם...  
תִּמְחָה אֶת-זֵכֶר עֲמָלֵק, מִתַּחַת הַשָּׁמַיִם; **לֹא, תִשְׁכַּח**  
**Remember** what Amalek did to you, by the way, as you came forth from Egypt  
...blot out the remembrance of Amalek from under heaven; thou shalt not forget

**Intentions accompanying  
the Six (or Ten) Remembrances  
vary across tradition and prayerbook:**

**Six Torah episodes are to be remembered each day,  
to refine our direction.**

*-- Mishkan T'filah (21st Century US)*

Some say the following [six Torah verses] after morning prayers.

*-- Siddur Ashkenaz (11th Century France)*

According to some authorities it is a mitzvah to recite these  
six verses of remembrance every day.

Those who do so are assured of a share in the World-to-Come.

*-- Siddur Sefard (18th Century Chassidic)*

For the sake of the unification of the Holy  
One and the Divine Presence in our World,  
I hereby fulfill the mitzvah of Ten  
Remembrances that everyone must  
remember every day. -- translation: V. Spatz plus crowd-sourcing

לְשֵׁם יְחִוּד קֹדֶשׁ אֲבִירָה הוּא וְשְׂכִינְתָּהּ,  
הָרִי אֲנִי מִקְדָּשִׁים מְצֻוֹת עֲשֶׂה זְכוֹרוֹת  
שְׁחִיב כָּל-אָדָם לִזְכֹּר בְּכָל-יוֹם  
*Siddur Edot HaMizrach --*

(Saadia Gaon, c900 CE, Egypt/Palestine)

# Remember with Your Mouth: an old concept in Jewish thought

This chapter of Sifra (c. 250-350 CE) explores the verse (Lev 26:3), "If in My statutes you walk, and you keep My mitzvot to do them." **Why two verbs? They must have different meanings.**

"You walk" -- תלכו -- in the first phrase cannot mean "doing mitzvot," which is stated in the second phrase. So, "If in My statutes you walk" should be read: "If you toil in Torah."

## Sifra to Bechukotai:

Similarly, it is written: "Remember the day of Sabbath to sanctify it" (Exod 20:8).

I might think, ("remember") in your heart.

But in "Observe [the Sabbath day to keep it holy]" (Deut 5:12) **observance in the heart is already stated.**

How, then, am I to understand **"Remember"? That you repeat it with your mouth.**

Similarly: "Remember, do not forget, your having angered YHVH in the desert" (Deut 9:7).

I might think ("remember") in your heart. But in "do not forget," **heart-forgetfulness is already stated.**

How, then, am I to understand **"Remember"? That you repeat it with your mouth.**

Similarly: "Remember what YHVH your G-d did to Miriam" (Deut 24:9). I might think "remember" in your heart.

But in "Be heedful of the plague-spot of leprosy to heed it exceedingly and to do" (Deut 24:8),

**heart-forgetfulness is already stated.**

How, then, am I to understand **"Remember"? That you repeat it with your mouth.**

Similarly, "Remember what Amalek did to you" (Deut 25:17). I might think, ("remember") in your heart.

But in "Do not forget" (Deut 25:19), **heart-forgetfulness is already stated.**

How, then, am I to understand **"Remember"? That you repeat it with your mouth.**

-- Sefaria community translation

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**Heart-forgetfulness (שכחת הלב -- *shakhachat halev*) is already stated.**

**How, then, am I to understand "Remember"?**

**That you repeat it with your mouth.** -- *Sifra* (c.300 CE, Talmudic scholars)

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Heart-forgetfulness (שכחת הלב -- *shakhachat halev*) is already stated.

How, then, am I to understand "Remember"?

That you repeat it with your mouth. -- *Sifra* (c.300 CE, Talmudic scholars)

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"Heart-forgetfulness" -- or "amnesia of the heart" (as the on-line dictionary at Sefaria has it) -- has poetic and ethical possibilities....

...even if the phrase likely had a more cognitive,  
and less emotional, resonance in the original context

Perhaps, this concept can remind us, in this lead up to the Days of Awe, to notice ways in which **our hearts might be experiencing amnesia**, as in **conveniently forgetting things and people we should be caring about** and to consider *teshuva* [return, repentance].

How do "remember" and "repeat it with your mouth" relate to *teshuva* efforts?

What must be heart-noticed? What spoken aloud?

What does Judaism, and the Reform movement in particular,  
want us to remember, through the siddur?

And how do memories we build influence our understanding  
of what it means to be a Jew? a human?

How do our Jewish communal memories influence inclusion and equity?

## Sheish Zechirot: "Six Remembrances" or "Six Verses" \*\*

Musing on memory:  
Here, I use z"l [of blessed  
memory] for those with whom

Many prayerbooks (Ashkenazi and Sefardic, since around 1100 CE) include this section among "Additional Readings" after morning prayers

### 1) The Exodus (Deut 16:3)

לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם:

...in order that you **remember** the day you came out of Egypt...

### 2) Revelation at Mount Sinai (Deut 4:9-10)

רַק הִשָּׁמֶר לָךְ וְשָׁמַר בְּפֶשֶׁךָ מֵאֵד פֶּן־תִּשְׁכַּח אֶת־הַדְּבָרִים אֲשֶׁר־רָאוּ עֵינֶיךָ

But take utmost care and watch yourselves scrupulously, so that you do not **forget** the things that you saw with your own eyes...

### 3) The Attack of Amalek (Deut 25:17-19)

זָכוֹר אֶת אֲשֶׁר עָשָׂה לָךְ עַמְלֵק, בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרַיִם: ... , לֹא תִשְׁכַּח

**Remember** what Amalek did to you on your journey...Do not **forget**!

### 4) The Sin of the Golden Calf (Deut 9:7)

זָכוֹר אַל תִּשְׁכַּח אֶת אֲשֶׁר הִקְצַפְתָּ אֶת יְהוָה אֱלֹהֶיךָ בַּמִּדְבָּר

**Remember**, do not **forget**, how you provoked [God] in the desert.

### 5) What Happened to Miriam (Deut. 24:9)

זָכוֹר אֶת אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֶיךָ לְמִרְיָם

**Remember** what YHVH your God did to Miriam...

### 6) The Sabbath (Exod 20:8)

זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

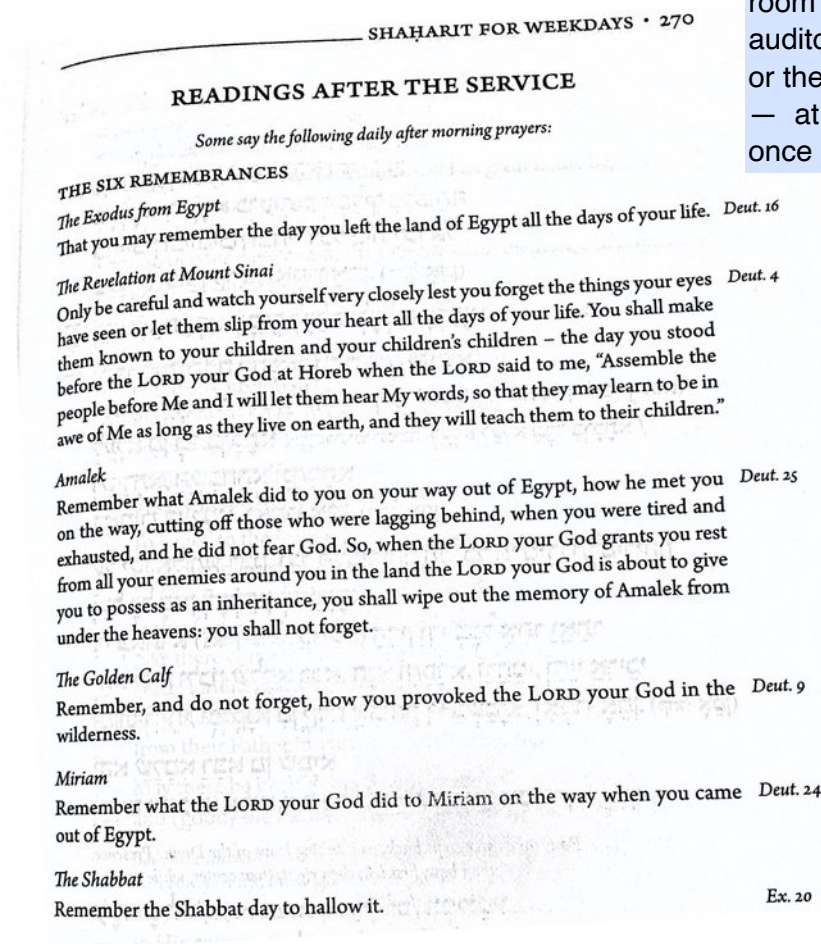
**Remember** the Sabbath day to sanctify it.

**\*\*See also**  
"Aseret Zechirot  
[Ten Remembrances]"  
tradition (next page)

### NOTE:

R' Neil Gillman, z"l (1933-2017), remarks on juxtaposition, in the additional readings, of the Six Remembrances and Maimonides' Thirteen Principles. This highlights a tension, he says, between faith and event, belief and memory, two different ways of defining Jewish identity. -- *Traces of God* (Woodstock, VT: Jewish Lights, 2006, p.48)

One contemporary example: *Koren Sacks Siddur*, 2009



I shared a  
room (or  
auditorium  
or theater)  
— at least  
once in life.

These acts of remembrance define three positive and three negative parameters of Jewish faith and life. Positively, the Exodus reminds us of Divine redemption, Sinai of revelation, and the Sabbath of creation. Negatively the Golden Calf reminds us of our sins against God; Miriam's fate reminds us of sins against our fellows, especially through evil speech. Amalek's attack on the Israelite showed how a failure to fear God leads to cruelty against human beings. -- R' Jonathan Sacks, z"l (1948-2020)

## Ten Remembrances, *Aseret Zechirot* (Compared with Six) plus Six Torah Episodes of *Mishkan T'filah*

"Ten Remembrances" appear in *Siddur Edot HaMizrach* (Saadia Gaon c900 CE) and newer sources. Six share themes and/or verses with the Six Remembrances. Four bring in additional "remember" verses: one from Micah, one from Psalms, and two more from Deuteronomy.

### Ten Remembrances and their verses

1) **The Exodus** -- Exodus 13:3  
"...with a mighty hand..."

2) **Shabbat**

3) **Revelation at Sinai**

4) **Strength** to succeed -- Deut 8:18 --  
**Remember** that it is YHVH your God who gives you the power to get wealth...

5) **Tried God, especially the Golden Calf**

6) **Manna** -- Deut 8:2 --  
**Remember** the long way that YHVH your God has made you travel in the wilderness these past forty years...

7) **What God did to Miriam**

8) **Amalek**

9) **Balak and Bilam** -- Micah 6:5 --  
**Remember** what Balak did...

10) **Jerusalem** -- Psalms 137:5 --  
If I **forget** you...

### Compared with Six Remembrances

Also #1 in the Six Remembrances  
but verse cited (Deut 16:3) differs

Same as #6 in the Six

Same as #2 in the Six

Not in the Six

Same verse; focus in Six (#4) is narrower

Not in the Six

Same as #5 in the Six

Same as #3 in the Six

Not in the Six

Not in the Six

### Six Torah episodes in *Mishkan T'filah*

**יציאת מצרים Y'tziat Mitzrayim:**  
Recall the Exodus from Egypt --  
depart from whatever enslaves.

**עמלק Amalak:**  
Recall who attacked from behind --  
be on guard against evil.

**מעמד הר סיני Maamad Har Sinai:**  
Recall standing at Sinai --  
make Torah a part of your life.

**מעשה העגל Maaseh Eigel HaZahav:**  
Recall the Golden Calf -- keep material  
desires in check and be wary of heresy

**קרח Korach:**  
Recall Korach's rebellion -- prevent ego  
from misleading and destroying your way

**שבת Shabbat:**  
Recall the first gift, Shabbat --  
welcome Shabbat holiness each week.

**Where's Miriam?**  
Object?  
Absent?  
How does her  
(re-)placement  
affect memory?



*Mishkan T'filah's* list is  
"Episodes" without verses  
for prooftext or teaching.  
Why might that be?



Are we ever commanded  
to remember Korach?

In *Siddur Edot HaMizrach*, the Ten Remembrances are accompanied by moral teachings/meditations. *Mishkan T'filah's* presentation, while less extensive, follows this model. Six Remembrances, in contrast, are comprised only of the Torah verses (although some siddurs add commentary). No source I found, beyond *Mishkan T'filah*, omits Miriam; none includes Korach. More generally, neither the Six nor the Ten Remembrances varies in content at all, from source to source.

Miriam appears in four incidents, named three times and once as "his sister," in the Torah.

She is mentioned twice more. Her name appears a total of 12 times.

וַתִּקַּח מִרְיָם הַנְּבִיאָה אֲחוֹת אַהֲרֹן, אֶת-הַתֵּף-בְּיָדָהּ וַתִּצְאֶנּוּ כָל-הַנָּשִׁים אַחֲרֶיהָ, בַּתִּפְּסִים וּבַמְּחֹלֶת

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand;  
and all the women went out after her with timbrels and with dances. - Exod 15:20

(1)

וַתַּעַן לָהֶם, מִרְיָם

And Miriam sang to them

-- Exod 15:21

וַתִּתְנַצֵּב אֲחֹתוֹ, מֵרָחֹק לִדְעָה  
מֶה-יַּעֲשֶׂה לוֹ

And his sister stood far off to know  
what would be done with him. - Exod 2:4

Unnamed  
appearance  
of Miriam.

(4)

וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן  
בְּמֹשֶׁה

And Miriam and Aaron spoke  
against Moses - Num 12:1

(2)

וַתָּמָת שָׁם מִרְיָם  
וַתִּקָּבֵר שָׁם  
...וְלֹא-הָיָה מַיִם

...and Miriam died there,  
and was buried there...  
And there was no water...  
- Num 20:1-2

(3)

This episode  
continues through  
Num 12:16,  
and  
Miriam's name  
is mentioned  
six more times  
within this tale.

"Remember  
what God did  
to Miriam...."  
(Deut 24:9)

...וַתֵּלֶד לְעַמְרָם, אֶת-אַהֲרֹן וְאֶת-מֹשֶׁה, וְאֶת, מִרְיָם אֲחֹתָם

...she [Yocheved] bore unto Amram: Aaron and Moses, and Miriam their sister. - Num 26:59



All I know, she sang a little while and then flew on

If you hear that same sweet song again, will you know why?

וַתֵּצֵן לָהֶם, מִרְיָם

And Miriam sang to them

And the women dancing with their timbrels  
Followed Miriam as she sang her song  
Sing a song to the One whom we've exalted.  
Miriam and the women danced and danced  
the whole night long.

– from "Miriam's Song," in 1988 *Ma'yan Haggadah*  
by Debbie Friedman, z"l (1951-2011)

*Miriam ha-n'viah oz v'zimrah b'yadah*  
Miriam, the prophet, strength and song in her hand

*Miriam tirkod itanu l'hagdil zimrat olam.*  
Miriam dance with us in order to increase the song of the world.

*Miriam tirkod itanu l'taken et ha-olam.*  
Miriam dance with us in order to repair the world.

*Bimheyrah v'yameynu hi t'vi'einu el mey ha-y'shuah.*  
Soon she will bring us to the waters of redemption.

– "Miriam HaN'viah" add'l verses for "Elihu HaNavi"  
by R' Leila Gal Berner

"Bird Song"

All I know is something like a bird  
within her sang,  
All I know, she sang a little while  
and then flew on

Tell me all that you know  
I'll show you  
snow and rain

"for Janis"

If you hear that same sweet song again  
will you know why?  
Anyone who sings a tune so sweet  
is passin' by

Laugh  
in the sunshine,  
sing,  
cry in the dark,  
fly  
through the night

Don't cry now,  
don't you cry,  
don't you cry  
Anymore

Sleep in the stars,  
don't you cry,  
dry your eyes on the wind  
la-la-la-la  
la...

Robert Hunter (1941-2019)  
&  
Jerry Garcia, z"l (1942-1995)  
first performed Feb 19, 1971

Janis Joplin  
(1943-1970)



## Brief Exploration in the Draft-to-Published Journey of Mishkan T'filah

Six superscriptions are found in 2002 draft *New Reform Siddur*

– three appear, in some form, in 2007 *Mishkan T'filah*.

Three (per my best searches) seem to have disappeared in editing.

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Setting aside any knowledge of what was actually published:  
which draft sentiments seem to you most likely to get the axe?

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(Answers appear at the end of this section.)

Acquire the memory of what it means to be a Jew

**What do we  
hear when the  
morning stars  
sing together?**

Seeking nourishment of spirit, sustenance of soul,  
Let none go hungry for God's love

Frontlets between the eyes mark wisdom;  
Captivity is a place of no knowledge

**Teach me, O God, and I will walk in Thy truth;  
Let my heart cling to Thee in full awe**

**All holy acts require summoning**

# Six Torah episodes are to be remembered each day, to refine our direction (righthand page, bottom) 2002

Acquire the memory of what it means to be a Jew. (lefthand page, superscription plus notation and citation to David Ellenson, below)

from 2002 draft: *New Reform Siddur* (CCAR)

Acquire the memory of what it means to be a Jew.

Tallit  
Modeh/Modah  
Ma Totu  
Asher yatzar  
Elohai n'shama  
Nisim b'chol yom  
Vi-y'hi ratson  
La-asok  
Ve-ha-arev na  
Eilu d'varim

Lamed ל	"l" as in "L'olam"	Alef א	Silent
Mem מ	"m" as in "Melech"	Vet ב	"v" as in "U'va'yom"
Nun נ	"n" as in "Nora"	Bet ב	"b" as in "Baruch"
Samach ס	"s" as in "Sinai"	Gimal ג	"g" as in "Gemora"
A-yin ע	silent	Dalet ד	"d" as in "Da-yei'nu"
Feh פ	"f" as in "Phar'oah"	Heh ה	"h" as in "Ha'kadosh"
Peh פ	"p" as in "Pesach"	Vav ו	"v" as in "V'ahavta"
Tzadi צ	"tz" as in "Tzedaka"	Za-yin ז	"z" as in "Zusya"
Kof ק	"k" as in "Kadosh"	Chet ח	"ch" as in "Chanuka"
Resh ר	"r" as in "Rosh"	Tet ט	"t" as in "Totafof"
Shin ש	"sh" as in "Shabbat"	Yod י	"y" as in "Yisrael"
Sin ש	"s" as in "Sefatai"	Chaf כ	"ch" as in "Barchu"
Tav ת	"t" as in "Torah"	Kaf כ	"k" as in "Ki"

Some texts to study

Hillel taught: If I am not for myself, who will be for me? If I am only for myself, what am I? If not now, when?  
*Pirkei Avot 1:14*

Ben Zoma taught: Who is wise? One who learns from each person. Who is mighty? One who controls passion. Who is rich? One who rejoices in what is given. Who is honored? One who honors others.  
*Pirkei Avot 4:1*

It has been told you what is good and what the Merciful demands of you: only to do justly, to love mercy, and to walk humbly with your God.  
*Micah 6:8*

One human being was created first, to teach that if anyone destroys a human soul, it is as if that person had destroyed an entire world. And if anyone sustains just one human soul, it is as if that person had sustained an entire world. Only one human being was created in the beginning, so that no one might say to another, "My lineage is greater than yours."  
*Sanhedrin 37:a*

טלית  
מודה אני  
מה טובו  
אשר יצר  
אלהי נשמה  
ניסים בכל יום  
ויהי רצון  
לעסוק  
והערב נא  
אלו דברים

הוא (הלל) היה אומר:  
אם אין אני לי, מי לי?  
וכשאני לעצמי, מה אני?  
וכאם לא עקשיו, אימתו?  
פרקי אבות א' י"ד

בן זומא אומר:  
איהו חכם הלומד מכל אדם.  
איהו גבור הובש את יצרו.  
איהו עשיר השמח בחלקו.  
איהו מכובד המקבד את הבריות.  
פרקי אבות ד' א'

הגיד לך אדם מה טוב  
ומה יהיה דורש מפר,  
כי אם-עשות משפט  
ואהבת חסד  
והצנע לכת עם-אלהיו.  
מיכה ו' ח'

לפיכך נברא אדם יחיד,  
ללמדך שכל המאבד  
נפש אחת מישראל  
מעלה עליו הפתוב  
כאילו איבד עולם מלא.  
וכל המקיים נפש אחת מישראל  
מעלה עליו הפתוב  
כאילו קים עולם מלא.  
ומפני שלום הבריות,  
שלא יאמר אדם לחבירו:  
אבא גדול מאבקי,  
ושלא יהיו המינים אומרים:  
הרבה רשויות בשמים.  
סנהדרין ל"ו.

NOTE: Text of six episodes in larger print ahead

Six Torah episodes are to be remembered each day, to refine our direction.  
מצרים Y'tziat Mitzrayim, recall the Exodus from Egypt: depart from whatever enslaves.  
עמלק Amalek, recall Amalek who attacked from behind: be on guard against evil.  
סני Ma-amad Har Sinai, recall standing at Sinai: make Torah part of your daily life.  
הזב Ma-aseh Egel ha'Zahav, recall the Golden Calf: keep material desires in check and be wary of heresy.  
קרח Korach, recall Korach's rebellion: prevent ego from misleading and destroying your way.  
שבת Shabbat, recall the first gift, Shabbat: welcome Shabbat holiness each week.

# Six Torah episodes are to be remembered each day, to refine our direction (righthand page; no change from 2002) 2003

Acquire the memory of what it means to be a Jew. *David Ellenson* (lefthand page, bottom -- superscription gone)

from 2003 draft: *Siddur for Reform Jewish Prayer (CCAR)*

superscription gone, but full quote below

Tallit	Lamed	ל	"l"	Alef	א	Silent
Modch/Modah	Mem	מ	"m"	Vet	ב	"v"
Ma Tovv	Nun	נ	"n"	Bet	ב	"b"
Asher yatzar	Samech	ס	"s"	Gimel	ג	"g"
Elohai n'shama	A-yin	ע	silent	Dalet	ד	"d"
Nisim b'chol yom	Feh	פ	"f"	Heh	ה	"h"
Vihi ratzon	Peh	פ	"p"	Vav	ו	"v"
La-asok	Tzadi	צ	"tz"	Za-yin	ז	"z"
Ve-ha-arev na	Kof	ק	"k"	Chet	ח	"ch"
Eilu d'varim	Resh	ר	"r"	Tet	ט	"t"
	Shin	ש	"sh"	Yod	י	"y"
	Sin	ש	"s"	Chaf	כ	"ch"
	Tav	ת	"t"	Kaf	כ	"k"

Hillel taught: If I am not for myself, who will be for me? If I am only for myself, what am I? If not now, when? *Pirkei Avot 1:14*

Ben Zoma taught: Who is wise? One who learns from each person. Who is mighty? One who controls passion. Who is rich? One who rejoices in what is given. Who is honored? One who honors others. *Pirkei Avot 4:1*

It has been told you what is good and what the Merciful demands of you: only to do justly, to love mercy, and to walk humbly with your God. *Micah 6:8*

One human being was created first, to teach that if anyone destroys a human soul, it is as if that person had destroyed an entire world. And if anyone sustains just one human soul, it is as if that person had sustained an entire world. Only one human being was created in the beginning, so that no one might say to another, "My lineage is greater than yours." *Sanhedrin 37:a*

whole righthand page same in 2002 and 2003

Six Torah episodes are to be remembered each day, to refine our direction.

Y'ztiat Mitzrayim, recall the Exodus from Egypt: depart from whatever enslaves. Amalek, recall Amalek who attacked from behind: be on guard against evil.

Ma-amad Har Sinai, recall standing at Sinai: make Torah part of your daily life.

Ma-aseh Egel ha'Zahav, recall the Golden Calf: keep material desires in check and be wary of heresy.

Korach, recall Korach's rebellion: prevent ego from misleading and destroying your way.

Shabbat, recall the first gift, Shabbat: welcome Shabbat holiness each week.

הוא (הכל) היה אומר:  
אם אין אני לי, מי לי?  
רק שאני לעצמי, מה אני?  
ואם לא עכשיו, אימתי?  
פרקי אבות א' י"ד

בן זומא אומר:  
איוהו חכם! הולמד מכל אדם.  
איוהו גבור! הובש את יצרו.  
איוהו עשיר! השמח בחלקו.  
איוהו מקובד?  
המקבד את הבריות.  
פרקי אבות ד' א'

הגיד לך אדם מה טובו  
ומה יחולו דורש ממך,  
כי אם-עשות משפט  
ואהבת חסד  
והצנע לכת עם-אלהיו.  
מייכה ו' ח'

לפיכך נברא אדם יחיד,  
ללמדך שכל המאבד  
נפש אחת מישראל,  
מעלה עליו תשובה  
כאילו איבד עולם מלא.  
וכל המקים נפש אחת מישראל,  
מעלה עליו תשובה  
כאילו קים עולם מלא.  
ומפני שלום הבריות,  
שלא יאמר אדם לחבירו:  
אבא גדול מאבך,  
ושלא יהו המינים אומרים:  
הרבה רשויות בשמים.  
סנהדרין ל"ז א'



**Six Torah episodes are to be remembered each day, to refine our direction** (p.43 and p.205, below the line\*)

"Acquire memory..." line is gone, along with *alefbet* page of 2002/2003

from *Mishkan T'filah: A Reform Siddur* (officially published NY: CCAR, 2007)

Other superscriptions were moved or transformed, from draft to final, but David Ellenson's "Acquire the memory of what it means to be a Jew," along with the *alefbet* page on which it appeared, seems to have been edited out of *Mishkan T'filah* entirely.

Six Torah episodes passage remains identical to drafts

Passage appears below alternative "...ham'lameid Torah l'amo Yisrael" readings ("We seekers of God..." and "From the cowardice that shrinks from new truth...") on both p.43 and p.205.

לַעֲסוֹק *Laasok*, To engage and דְּבָרִים אֵילֻ *Eilu d'varim*, These are the things . . . The traditional placement of these prayers differs. Here they are linked to emphasize the study of Torah and its positive affect on our daily ethical behavior.

Six Torah episodes are to be remembered each day, to refine our direction:

יִצְיַאת מִצְרַיִם *Y'tziat Mitzrayim*: Recall the Exodus from Egypt — depart from whatever enslaves.

עֲמָלֵק *Amalek*: Recall Amalek who attacked from behind — be on guard against evil.

מַעֲמַד הַר סִינַי *Maamad Har Sinai*: Recall standing at Sinai — make Torah part of your daily life.

מַעֲשֵׂה עֵגֶל הַזָּהָב *Maaseh Eigel HaZahav*: Recall the Golden Calf — keep material desires in check and be wary of heresy.

קֹרַח *Korach*: Recall Korach's rebellion — prevent ego from misleading and destroying your way.

שַׁבָּת *Shabbat*: Recall the first gift, Shabbat — welcome Shabbat holiness each week.

*We seekers of God . . . adapted from Seder Eliyahu Rabba 23*

[p.43 Weekday Morning]

Six Torah episodes are to be remembered each day, to refine our direction:

יִצְיַאת מִצְרַיִם *Y'tziat Mitzrayim*: Recall the Exodus from Egypt — depart from whatever enslaves.

עֲמָלֵק *Amalek*: Recall Amalek who attacked from behind — be on guard against evil.

מַעֲמַד הַר סִינַי *Maamad Har Sinai*: Recall standing at Sinai — make Torah part of your daily life.

מַעֲשֵׂה עֵגֶל הַזָּהָב *Maaseh Eigel HaZahav*: Recall the Golden Calf — keep material desires in check and be wary of heresy.

קֹרַח *Korach*: Recall Korach's rebellion — prevent ego from misleading and destroying your way.

שַׁבָּת *Shabbat*: Recall the first gift, Shabbat — welcome Shabbat holiness each week.

Whether modern Jews believe that it is actually the word of God or some distillation of numerous ancient texts, Torah — the study of it, the interpretation of it, the struggle with it — is what committed Jews continue to base their faith upon. No moment in a Jew's life — not a *brit milah*, not a sunset, not the descent into death itself — is without its accompanying text, which in turn has its ultimate basis in the original text itself, the Torah. *Adam Sol*

*We seekers of God . . . adapted from Seder Eliyahu Rabba 23*

[p.205 Shabbat Morning]

New passage from poet Adam Sol:  
"...No moment in a Jew's life...  
is without its accompanying text..."

Torah study passages from 2002/03 are gone entirely, and a number of new ones added.

\*Copied here are only the below-the-line portions of pages 43 and 205.

Superscriptions highlighted in blue  
did NOT make it to the published *Mishkan T'filah*

Acquire the memory of what it means to be a Jew

**What do we  
hear when the  
morning stars  
sing together?**

Fuller quotation from Job 38,  
in which morning stars sang, is at the bottom of page 229

Seeking nourishment of spirit, sustenance of soul,  
Let none go hungry for God's love

Frontlets between the eyes mark wisdom;  
Captivity is a place of no knowledge

**Teach me, O God, and I will walk in Thy truth;  
Let my heart cling to Thee in full awe**

Appears ("Thee" and "Thy" replaced by "You" and "Your")  
at the bottom of page 231

**All holy acts require summoning.**

Appears below the line, weekday Barchu, morning & evening.  
In another passage, "All serious activity requires preparation,"  
appears with Barchu for Shabbat morning, some other points.

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If anyone has questions or wants links to sources, please contact me: [songeveryday@gmail.com](mailto:songeveryday@gmail.com)