Jonathan Sacks
THE RABBI SACKS LEGACY

The Spirituality of Song

RABBI SACKS' WRITINGS ON THE SONGS OF ISHAY RIBO

Tocho Ratzuf Ahava **He is Filled with Love**

SCAN FOR THE MUSIC VIDEO

He withholds His staff
Without withholding His love
He holds out His sceptre
To whoever reaches out their hand
He never looks away from His flock
Even when we're a wreck
We're still His most precious commodity

For He is filled with love, filled with love
His Home is spaciously crowded,
Spaciously crowded
Granting us pardon
Not just at Ne'ilah time
Praise befits You

His hands contain power
And there was no beginning to His beginning
Even a song as vast as the sand
Is only a fraction of His praise
Beyond the letter of the law
He leads His world
And before the angels
He provides for the safety of His people

He shall "Give them glory instead of ashes
The festive ointment instead of mourning,
A garment of splendor instead of a drooping spirit"

חוֹשֵׂךְ שִׁבְטוֹ
מִבְּלִי לַחֲשׂךְ אֶת אַהֲבָתוֹ
מוֹשִׁיט אֶת שַׁרְבִיטוֹ
לְכָל הַפּוֹשֵׁט יָדוֹ
עַיִן לֹא מַעְלִים מֵעַל צֹאן מַרְעִיתוֹ
גַּם כְּשֶׁאָנוּ שִׁבְרֵי כֵּלִים
עוֹדֵנוּ כְּלִי חֶמְדָּתוֹ

תוֹכוֹ רָצוּף אַהֲבָה רָצוּף אַהֲבָה
בֵּיתוֹ צָפוּף לִרְוָחָה
צָפוּף לִרְוָחָה
מַמְצִיא לָנוּ מְחִילָה
לֹא רַק בְּשָׁעַת הַנְּעִילָה
לְךָ דּוֹמְיָה תְּהִלָּה

יָדָיו רָב לוֹ
וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ
גַּם הַשִּׁירָה כְּחוֹל הַיָּם
הִיא רַק מִקְצָת שִׁבְחוֹ
לִפְנִים מִשּׁוּרַת הַדִּין
מַנְהִיג אֶת עוֹלָמוֹ
וּמִלִּפְנֵי הַמַּלְאָכִים
דּוֹרֵשׁ בִּשְׁלוֹם עַמּוֹ

עָתִיד הוּא לָתֵת פְּאֵר תַּחַת אֵפֶר
שֶׁמֶן שָׂשׂוֹן תַּחַת אֵבֶל
מַעֲטֵה תְּהִלָּה תַּחַת רוּחַ כֵּהָה

RABBI SACKS' COMMENTARY

Judaism took love and made it the centre of the universe. Three loves. "You shall love the Lord your God with all your heart, with all your soul and with all your might" (Deut. 6:5). "You shall love your neighbour as yourself" (Lev. 19:18). And "You shall love the stranger, for you were once strangers in a strange land" (Lev. 19:33–34). And these loves are a reflex of God's love for us. We exist because God loves. And when we love, God's light enters our soul. Loving others, we learn to love God and feel the fullness of His love for us. Opening ourselves to something other than ourselves, we become more than we currently are.

Kol Dodi **The Voice of My Beloved**

SCAN FOR THE MUSIC VIDEO

The voice of my beloved, behold it is coming, that's what they say
To remove all evil, and to lift up our horn,
From the depths of the dust.
And to awaken those who sleep, at the sound of the shofar.

The voice of my beloved, behold it is coming
That's the rumour that is spreading
And every captive baby received the prophecy
So come and let's go out to meet Him, with drums and flute
Sing to Him, Sing praises.
How blessed is the people whose God is the Lord.

And then the day will break and the lie will evaporate
Then all the does of the field will go forth in dance
And skip upon the mountains and not from the fear of foxes
And out of the clefts of the rock, fresh water shall flow forth
From the hidden places of the terrace, to irrigate the lily of the valley
And to establish the tabernacle, that will remove our suffering here

The voice of my beloved is knocking, open to me my son
The time of your redemption has arrived
And I have said 'enough' to your troubles
And I have come to bring good tidings
That you will no longer weep Rachel
We sense the Messiah more than fragrant powder
Shalom to you my beloved, pure and ruddy
Pour out your wrath on rocks, and return to the fortress
In mercy, for in mercy
There is no memory that can contain all the data

קוֹל דּוֹדִי הִנֵּה זֶה בָּא כָּכָה מְסַפְּרִים
לְהָסִיר אֶת כָּל הָרַע וְאֶת קַרְנֵנוּ לְהָרִים
מִתּוֹךְ תְּהוֹמוֹת עָפָר
וּלְהָקִיץ נִרְדָּמִים עִם תְּרוּעַת שׁוֹפָר

קוֹל דּוֹדִי הִנֵּה זֶה בָּא
כָּךְ פָּשְׁטָה לָהּ הַשְּׁמוּעָה
וְכָל תִּינוֹק שֶׁנִּשְׁבָּה קִבֵּל אֶת הַנְּבוּאָה
אָז בּוֹא נֵצֵא לִקְרָאתוֹ בְּתֻפִּים וְעוּגָב
שִׁירוּ לוֹ זַמְּרוּ לוֹ
אַשְׁרֵי הָעָם שֶׁה' אֱלֹקָיו

וְאָז יָפוּחַ הַיּוֹם וְהַשֶּׁקֶר יִתְאַדֶּה
אָז יֵצְאוּ בְּמָחוֹל כָּל אַיְלוֹת הַשָּׂדֶה
וְיִדַּלְגוּ עַל הֶהָרִים וְלֹא מֵחֲמַת אֵימַת הַשּׁוּעָלִים
וּמֵחֻגְיֵי הַסֶּלַע יִזְרְמוּ מַיִם חַיִּים
בֵּין סִתְרֵי הַמִּדְרֵגָה לְהַשְׁקוֹת שׁוֹשַׁנַּת הָעֲמָקִים
וּלְהָקִים מִשְׁכָּן שָׁיְסִיר אֶת סִבְלוֹתֵנוּ מִכָּאן

קוֹל דּוֹדִי דוֹפֵק פִּתְחוּ לִי בָּנִי
הִגִּיעַ זְמַן גְּאֻלַּתְכֶם
וּלְצָרוֹתֵכֶם אָמַרְתִּי דַּי
וּבָאתִי לְבַשֵּׂר
שֶׁלֹּא תִּבְכִּי יוֹתֵר רָחֵל
מְרִיחִים אֶת הַמָּשִׁיחַ יוֹתֵר מִכֹּל אַבְקַת רוֹכֵל
שָׁלוֹם לָךְ דּוֹדִי הַצַּח וְהָאַדְמוֹן
שְׁפֹךְ חֲמָתְךָ עַל אֲבָנִים וְהָשֵׁב לְבִצָּרוֹן
בְּרַחֲמִים כִּי לְרַחֲמֶיךָ
אֵין זִכָּרוֹן שֶׁיָּכִיל אֶת כָּל הַנְּתוּנִים

RABBI SACKS' COMMENTARY

Judaism is the only civilisation whose golden age is in the future. When Moses asked at the Burning Bush how to describe God, God replied: *Ehyeh asher ehyeh* (Ex. 3:14): "I will be what I will be". God was saying: "You must trust Me. The destination to which I am calling you is just beyond the visible horizon." So it was. So it is. We are the people who honour the past but keep walking to the future, to meet God who, we know, is coming to meet us. The Jewish vision of the future – of peace, love, respect for humanity and nature – has never been surpassed. Judaism is a sacred journey to the future God asks us to build.

Hinei Yamim Ba'im **Days are Coming**

SCAN FOR THE MUSIC VIDEO

Hasty acts, rushed movements
There's no more leisure to await and no time to wait
The decline of the generations
Probably the reason for the increase of lines
To the main cash register
We heard torches and we saw the voices
The mountain smoking, for God's sake,
How could this heart still be sleeping
In the line for the main cash register

Purifying mists
Not by means of army nor force
Only by God's Name
When it will come, it will come, it will come
With no room for mistakes

Days are coming, declares the Lord
No hunger for bread
No thirst for water

Tongue-tied and hollow
If teaching us is a merit
This is the will to change
To remove the masks
Time to reveal the face
No hunger for bread, no thirst for water
Only words of truth that satisfy the heart
The decline of the generations
Perhaps the reason for the ascent of the Torah
In the main library

פְּזִיז מֵעֲשִׂים בָּהוֹל תְּנוּעוֹת
אֵין עוֹד פְּנַאי לְהַמְתִּין וְלֹא זְמַן לְחַכּוֹת
יְרִידַת הַדּוֹרוֹת
כַּנִּרְאֶה הַסִּבָּה לְעֶלְיַת הַתּוֹרוֹת
בַּקֻּפָּה הָרָאשִׁית
שָׁמַעְנוּ לַפִּידִים וְרָאִינוּ אֶת הַקּוֹלוֹת
אֶת הָהָר עָשֵׁן לְמַעַן ה'
אֵיךְ עוֹד הַלֵּב הַזֶּה יָשֵׁן
בְּתוֹר לַקֻּפָּה הָרָאשִׁית

עַרְפִלֵּי טֹהַר
לֹא בְּחַיִל וְלֹא בְּכֹחַ
רַק בְּשֵׁם וּמַלְכוּת
כְּשֶׁזֶּה יָבוֹא זֶה יָבוֹא זֶה יָבוֹא
בְּלִי מָקוֹם לִטְעוּת

הִנֵּה יָמִים בָּאִים נְאֻם ה' אֱלוֹקִים
לֹא רָעָב לְלֶחֶם
לֹא צָמָא לַמָּיִם

עֲרַל שְׂפָתַיִם נָבוּב לוּחוֹת
אִם לְלַמֵּד עָלֵינוּ זְכוּת
זֶה עַל הָרָצוֹן לְשַׁנּוֹת
לְהָסִיר מַסֵּכוֹת
זְמַן לְגַלּוֹת הַפָּנִים
לֹא רָעָב לְלֶחֶם לֹא צָמָא לַמָּיִם
רַק דִּבּוּרִים שֶׁל אֱמֶת הַמַּשְׂבִּיעִים אֶת הַלֵּב
יְרִידַת הַדּוֹרוֹת
כַּנִּרְאֶה הַסִּבָּה לְעֶלְיַת הַתּוֹרוֹת
בַּסִּפְרִיָּה הָרָאשִׁית

RABBI SACKS' COMMENTARY

"*Hinei Yamim Ba'im*" were words spoken by Jeremiah, often regarded as the most tormented of all the prophets. Yet he was also supremely a prophet of hope. It was Jeremiah who said the Jewish people will be as eternal as the sun, moon and stars. It was Jeremiah who, while the Babylonians were laying siege to Jerusalem, bought a field to demonstrate his belief that Jews would return. From Jeremiah we learned that only by being faithful to God do people stay faithful to one another. Only by understanding the deep forces that shape history can a people survive it. It took a long time for biblical Israel to learn these truths. We must never forget them.

Lashuv Habayta **Come Home**

SCAN FOR THE MUSIC VIDEO

The time has come to wake up
To leave everything and to overcome
To come home, not to look for anywhere else

The time has come to change
Even if we missed a few stops
We can get off, there is a train back to the neighborhood

Everything is possible if we wish for it
The seeker will always find
Even if he is somewhere out there on the edge
The doors of heaven are never locked
When the child cries for help
Father in Heaven even comes

Even when we've done something bad
He pardons and forgives, pardons and forgives
Holds out his hand in help
And in his compassion gives the strength to repair
And to return to him
The time has come to regret
If you're fleeing, then from sin
If you're taking, then take in order to give

And this is the time to come closer
Not to fear the pain
And if you're giving, then with all your heart

הִגִּיעַ הַזְּמַן לְהִתְעוֹרֵר
לַעֲזֹב הַכֹּל לְהִתְגַּבֵּר
לָשׁוּב הַבַּיְתָה לֹא לְחַפֵּשׂ מָקוֹם אַחֵר

הִגִּיעַ הַזְּמַן לְהִשְׁתַּנּוֹת
גַּם אִם פִּסְפַּסְנוּ תַּחֲנוֹת
אֶפְשָׁר לָרֶדֶת יֵשׁ רַכֶּבֶת חֲזָרָה לַשְּׁכוּנוֹת

הַכֹּל אֶפְשָׁר רַק אִם נִרְצֶה
הַמְחַפֵּשׂ תָּמִיד מוֹצֵא
גַּם אִם הוּא נִמְצָא אֵי שָׁם הַרְחֵק בַּקָּצֶה
דַּלְתוֹת שָׁמַיִם לֹא נִנְעָלוּ
כְּשֶׁהַבֵּן קוֹרֵא הֲצִילוּ
אַבָּא שֶׁבַּשָּׁמַיִם מַגִּיעַ אֲפִלּוּ

אֲפִלּוּ שֶׁעָשִׂינוּ מַשֶּׁהוּ רַע
הוּא מוֹחֵל וְסוֹלֵחַ מוֹחֵל וְסוֹלֵחַ
מוֹשִׁיט יָדוֹ לְעָזְרָה
וְנוֹתֵן בְּרַחֲמָיו אֶת הַכֹּחַ לְתַקֵּן וְלָשׁוּב אֵלָיו

הִגִּיעַ הַזְּמַן לְהִתְחָרֵט
אִם כְּבָר לִבְרֹחַ אָז מֵהַחֲטָא
אִם כְּבָר לָקַחַת אָז לָקַחַת בִּשְׁבִיל לָתֵת

זֶה הַזְּמַן לְהִתְקָרֵב
לֹא לְפַחֵד מֵהַכְּאֵב
וְאִם לָתֵת אָז כְּבָר לָתֵת מִכָּל הַלֵּב

RABBI SACKS' COMMENTARY

Teshuvah, which has a physical and spiritual dimension, means "returning, coming home." To come home we have to ask who we are and where we truly belong. There has been a physical homecoming to the land of Israel, but not yet a complete spiritual homecoming to the faith. That challenge rests with us, our contemporaries and our children. How it will happen, we do not know, but that it will happen, we do know, for we have God's promise: that the faith of Israel will be reborn just as its land and state have been. May we live to see it, and work to be part of it.

HaLev Sheli **My Heart**

SCAN FOR THE MUSIC VIDEO

My heart was torn into two
What the maid did not see on the sea
Like a pounding storm in the ocean
Like the beating of Miriam's drum
And there is no cure in the world

My heart raises its hands
For some time it's not standing on its feet
An empty broken vessel
The Heavens are a barrier for me
How can I cross the sea on dry land?

And only You
Could convert my mourning to dancing
To purify the mundane
To soften everything in me
And only You understand how to approach my heart
Relieve all the pain in me
Heal the heart

My heart was torn into two
Half guilty, half for the sake of Heaven
Like a pounding storm in the ocean
Like the beating of Miriam's drums
And there is no cure in the world for the heart

And there is another trouble that distresses the flock
And there is no envoy to call out to the Rock
Only me in front of the entire ocean and a broken heart

הַלֵּב שֶׁלִּי נִקְרַע לִשְׁנַיִם
מָה שֶׁלֹּא רָאֲתָה שִׁפְחָה עַל הַמַּיִם
כְּמוֹ סוּפָה מִן הַיָּם הוֹלֵם
כְּמוֹ תֻּפָּה שֶׁל מִרְיָם פּוֹעֵם
וְאֵין תְּרוּפָה בָּעוֹלָם

הַלֵּב שֶׁלִּי מֵרִים יָדַיִם
כְּבָר מוֹעֵד לֹא עוֹמֵד עַל הָרַגְלַיִם
שָׁבָר כְּלִי שֶׁאֵין בּוֹ כְּבָר מָה
וְהַשָּׁמַיִם הֵם לִי חוֹמָה
אֵיךְ אֶעֱבֹר בְּתוֹךְ הַיָּם בִּיבָּשָׁה

וְרַק אַתָּה יָכוֹל
לַהֲפֹךְ מִסְפְּדִי לִמְחוֹל
לְזַכֵּךְ אֶת הַחוֹל
לְרַכֵּךְ בִּי הַכֹּל
וְרַק אַתָּה מֵבִין אֵיךְ לָגֶשֶׁת לְלֵב שֶׁלִּי
מַשְׁכֵּךְ כָּל כְּאֵב שֶׁבִּי
מְרַפֵּא אֶת הַלֵּב

הַלֵּב שֶׁלִּי נִקְרַע לִשְׁנַיִם
חֶצְיוֹ אָשֵׁם וְחֶצְיוֹ לְשֵׁם שָׁמַיִם
כְּמוֹ סוּפָה מִן הַיָּם הוֹלֵם
כְּמוֹ תֻּפָּה שֶׁל מִרְיָם פּוֹעֵם
וְאֵין תְּרוּפָה בָּעוֹלָם לַלֵּב

וְיֵשׁ עוֹד צַר שֶׁמַּצִּיק לְצֹאן
וְאֵין צִיר שֶׁיִּצְעַק לְצוּר
רַק אֲנִי מוּל יָם שָׁלֵם וְלֵב שָׁבוּר

RABBI SACKS' COMMENTARY

One of the most important distinctions I have learned from Jewish history is the difference between optimism and hope. Optimism is the belief that things will get better. Hope is the belief that, together, we can make things better. Optimism is a passive virtue, hope an active one. It takes no courage to be an optimist, but a great deal to have hope. Knowing what we do of our past, no Jew can be an optimist. But Jews have never given up hope. God's ultimate word – the Torah – is an extended message of hope in the future. Without this, Jews and Judaism would not have survived. Jews kept hope alive, and hope kept the Jewish people alive.

Seder HaAvodah **Order of the Service**

SCAN FOR THE MUSIC VIDEO

He entered the place he entered and stood in the place he stood
Washed his hands and feet, immersed, came up and dried himself
He came from the place he came and went to the place he went
Stripped off his weekday clothes and donned white garments

And thus he would say: "O Lord!
Grant atonement for the sins, transgressions and iniquities
Which I sinned before you – I and my household"
And if one could recall
The flaws, the deficiencies
All the sins and transgressions

Surely he would count thus:
One, one and one, one and two, one and three
One and four, one and five...
Straight away he would despair, unable to bear
The bitter taste of sin
The shame, the missed opportunity, the loss

And the priests and the People standing in the courtyard
When they heard the explicit Name of God
Come out from the mouth of the High Priest
Would bow and prostrate themselves, falling on their face
"Blessed be the name of His glorious kingdom for ever and ever"

He stepped to the place where he had stepped
He faced the Inner Sanctuary with his back to the hall –
Without stain, his mouth and actions at one
He came from the place he came
And went to the place where he went
Stripping off his white garments and donning clothes of gold

נִכְנַס לַמָּקוֹם שֶׁנִּכְנַס וְעָמַד בַּמָּקוֹם שֶׁעָמַד
רָחַץ יָדָיו רַגְלָיו טָבַל עָלָה וְנִסְתַּפֵּג
בָּא מִמָּקוֹם שֶׁהוּא בָּא וְהָלַךְ לְמָקוֹם שֶׁהָלַךְ
פָּשַׁט בִּגְדֵי הַחֹל לָבַשׁ בִּגְדֵי לָבָן

וְכָךְ הָיָה אוֹמֵר אָנָּא ה'
כַּפֵּר לַחֲטָאִים לַעֲוֹונוֹת וְלַפְּשָׁעִים
שֶׁחָטָאתִי לְפָנֶיךָ אֲנִי וּבֵיתִי
וְאִם אָדָם הָיָה יָכוֹל לִזְכֹּר
אֶת הַפְּגָמִים אֶת הַחֲסָרונוֹת
אֶת כָּל הַפְּשָׁעִים אֶת כָּל הָעֲוונוֹת

בֶּטַח כָּךְ הָיָה מוֹנֶה
אַחַת אַחַת וְאַחַת אַחַת וּשְׁתַּיִם אַחַת וְשָׁלוֹשׁ
אַחַת וְאַרְבַּע אַחַת וְחָמֵשׁ
יָשָׁר הָיָה מִתְיָאֵשׁ כִּי לֹא יָכוֹל הָיָה לָשֵׂאת
אֶת הַמְּרִירוּת, הַחֲטָא
אֶת הַבּוּשָׁה, אֶת הַפִּסְפּוּס, אֶת הַהֶפְסֵד

וְהַכֹּהֲנִים וְהָעָם הָעוֹמְדִים בָּעֲזָרָה
כְּשֶׁהָיוּ שׁוֹמְעִים אֶת שֵׁם ה' הַמְפֹרָשׁ
יוֹצֵא מִפִּי כֹּהֵן גָּדוֹל
הָיוּ כּוֹרְעִים מִשְׁתַּחֲוִים וְנוֹפְלִים עַל פְּנֵיהֶם
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

פָּסַע לִמָּקוֹם שֶׁפָּסָע
פָּנָיו לְקֹדֶשׁ אֲחוֹרָיו לַהֵיכָל
בְּלֹא רָבָב הָיוּ שָׁוִים פִּיו וּמַעֲשָׂיו
בָּא מִמָּקוֹם שֶׁהוּא בָּא
וְהָלַךְ לְמָקוֹם שֶׁהָלַךְ
פָּשַׁט בִּגְדֵי לָבָן לָבַשׁ בִּגְדֵי זָהָב

וְכָךְ הָיָה אוֹמֵר
אָנָּא ה', כַּפֵּר לַחֲטָאִים לַעֲוונוֹת וְלַפְּשָׁעִים
שֶׁחָטָאתִי לְפָנֶיךָ אֲנִי וּבֵיתִי
וְאִם אָדָם הָיָה יָכוֹל לִזְכֹּר
אֶת הַחֲסָדִים אֶת הַטּוֹבוֹת
אֶת כָּל הָרַחֲמִים אֶת כָּל הַיְשׁוּעוֹת

בָּטַח כָּךְ הָיָה מוֹנֶה
אַחַת אַחַת וְאַחַת אַחַת וּשְׁתַּיִם
אַחַת מֵאֶלֶף אַלְפֵי אֲלָפִים וְרֹב רִבֵּי רְבָבוֹת
נִסִּים נִפְלָאוֹת שֶׁעָשִׂיתָ עִמָּנוּ יְמִים וְלֵילוֹת

יָצָא מִמָּקוֹם שֶׁיָּצָא וְרָעַד בְּמָקוֹם שֶׁעָמַד
פָּשַׁט בִּגְדֵי זָהָב לָבַשׁ בִּגְדֵי עַצְמוֹ

וְכָל הָעָם וְהַכֹּהֲנִים הָיוּ מְלַוִּים אוֹתוֹ לְבֵיתוֹ
וְיוֹם טוֹב לְאוֹהֲבָיו
כִּי נִסְלַח לְכָל עֲדַת יִשְׂרָאֵל

אַשְׁרֵי הָעָם שֶׁכָּכָה לוֹ
אַשְׁרֵי הָעָם שֶׁה' אֱלֹקָיו

כְּאֹהֶל הַנִּמְתָּח בְּדָרֵי מַעְלָה
מַרְאֵה כֹּהֵן
כִּבְרָקִים הַיּוֹצְאִים מִזִּיו הַחַיּוֹת
מַרְאֵה כֹּהֵן
כְּדִמּוּת הַקֶּשֶׁת בְּתוֹךְ הֶעָנָן
מַרְאֵה כֹּהֵן
כְּחֶסֶד הַנִּתָּן עַל פְּנֵי חָתָן
מַרְאֵה כֹּהֵן

And thus he would say:
"O Lord! Grant atonement for the sins, the transgressions and iniquities
Which I have sinned before You – I and my household"
And if one could recall
All the loving kindness, the goodness,
All the compassion and salvatio

Surely he would count thus:
"One, one and one, one and two
One of a thousand, thousands of thousands and myriad myriads
Of wonderous miracles You have done for us day and night"

He left the place he had left and trembled in the place where he stood
Stripped off his golden garments and donned his own clothes

And all of the People and the priests escorted him home
It was a holiday for all who loved him,
Because he had attained forgiveness for all the assembly of Israel.

Happy are the people for whom this is so
Happy are the people whose God is the Lord

Like the heavenly canopy, stretched out over those who dwell above,
Was the appearance of the High Priest
Like lightning bolts emanating from the radiance of the angels,
Was the appearance of the High Priest
Like the image of the rainbow amid the cloud,
Was the appearance of the High Priest
Like the lovingkindness granted to the face of a groom,
Was the appearance of the High Priest.

RABBI SACKS' COMMENTARY

In the aftermath of the destruction of the Temples and the absence of the High Priest, there was a theological question about how the people could find forgiveness. It was then that one of the great theological discoveries in Judaism took place. The sages concluded that each Jew could turn directly to God, and through a combination of repentance, prayer and charity achieve atonement. To this day, that is what we do: we confess our sins, directly to God, individually and collectively, in the synagogue. Yom Kippur tells us: we each have responsibility. We can each mend some of the broken fragments of the world. And the more we mend, the more we grow.

Keter Melucha **A Royal Crown**

Between Terumah and Tetzaveh
A somewhat strange birthday
Everything seems normal here
Stage, crowd, and love

Between Tetzaveh and Ki Tissa
Esther, Purim, feasting, joy
Who shall stay home, and who shall travel
And who will bear the consequence

Between Ki Tissa and Vayakhel
The world stops congregating
Goes quiet, locks itself in
Ishmael, Edom and Israel

Between Vayakhel and Pekudei
Not a person in the city or the country
Not a soul left to talk to
The Tower of Babel is confused again

And what do You want us to understand from this?
How do we distance and yet come close during this pain?
I want to live with You, and not be alone

And what do You want us to learn from this?
And can we unite from this separation?
Until we give You a crown of sovereignty

Between Pekudei and Vayikra
We all are in the same boat
"Spring has arrived, Pesach is coming,"
And with it, much hope

That You will tear up the evil decree
Come, my beloved, to greet the bride
We have no more strength to cope, to fight

Listen Israel, God is One and God's name is One

בֵּין תְּרוּמָה לְתְצַוֶּה
יוֹם הֻלֶּדֶת קְצָת מְשֻׁנֶּה
הַכֹּל רָגִיל כָּאן לְכְאוֹרָה
בְּמָה קָהָל וְאַהֲבָה

בֵּין תְּצַוֶּה לְכִי תִשָּׂא
אֶסְתֵּר פּוּרִים מִשְׁתֶּה שִׂמְחָה
מִי יֵחָנֶה וּמִי יִסַּע
וּמִי יִשָּׂא בְּתוֹצָאָה

בֵּין כִּי תִשָּׂא לְוַיַּקְהֵל
עוֹלָם מַפְסִיק לְהִתְקַהֵל
לְהִשְׁתַּתֵּק לְהִסְתַּגֵּר
יִשְׁמָעֵאל אֱדוֹם וְיִשְׂרָאֵל

בֵּין וַיַּקְהֵל לִפְקוּדֵי
אֵין אִישׁ בָּעִיר וּבַשָּׂדֶה
כְּבָר אֵין מוֹל מִי לְהִתְנַהֵל
מִגְדַּל בָּבֶל שׁוּב מִתְבַּלְבֵּל

וּמָה אַתָּה רוֹצֶה שֶׁנָּבִין מִזֶּה
אֵיךְ מִתְרַחֲקִים וּמִתְקָרְבִים בְּכְאֵב הַזֶּה
רוֹצֶה לִחְיוֹת אוֹתְךָ וְלֹא לִהְיוֹת לְבַד

וּמָה אַתָּה רוֹצֶה שֶׁנִּלְמַד מִזֶּה
וְאֵיךְ נֵדַע לְהִתְאַחֵד בַּפֵּרוּד הַזֶּה
עַד שֶׁנִּתֵּן לְךָ כֶּתֶר מְלוּכָה

בֵּין פְּקוּדֵי לְוַיִּקְרָא
כֻּלָּנוּ בְּאוֹתָהּ סִירָה
אָבִיב הִגִּיעַ פֶּסַח בָּא
וְאִתּוֹ תִקְוָה רַבָּה

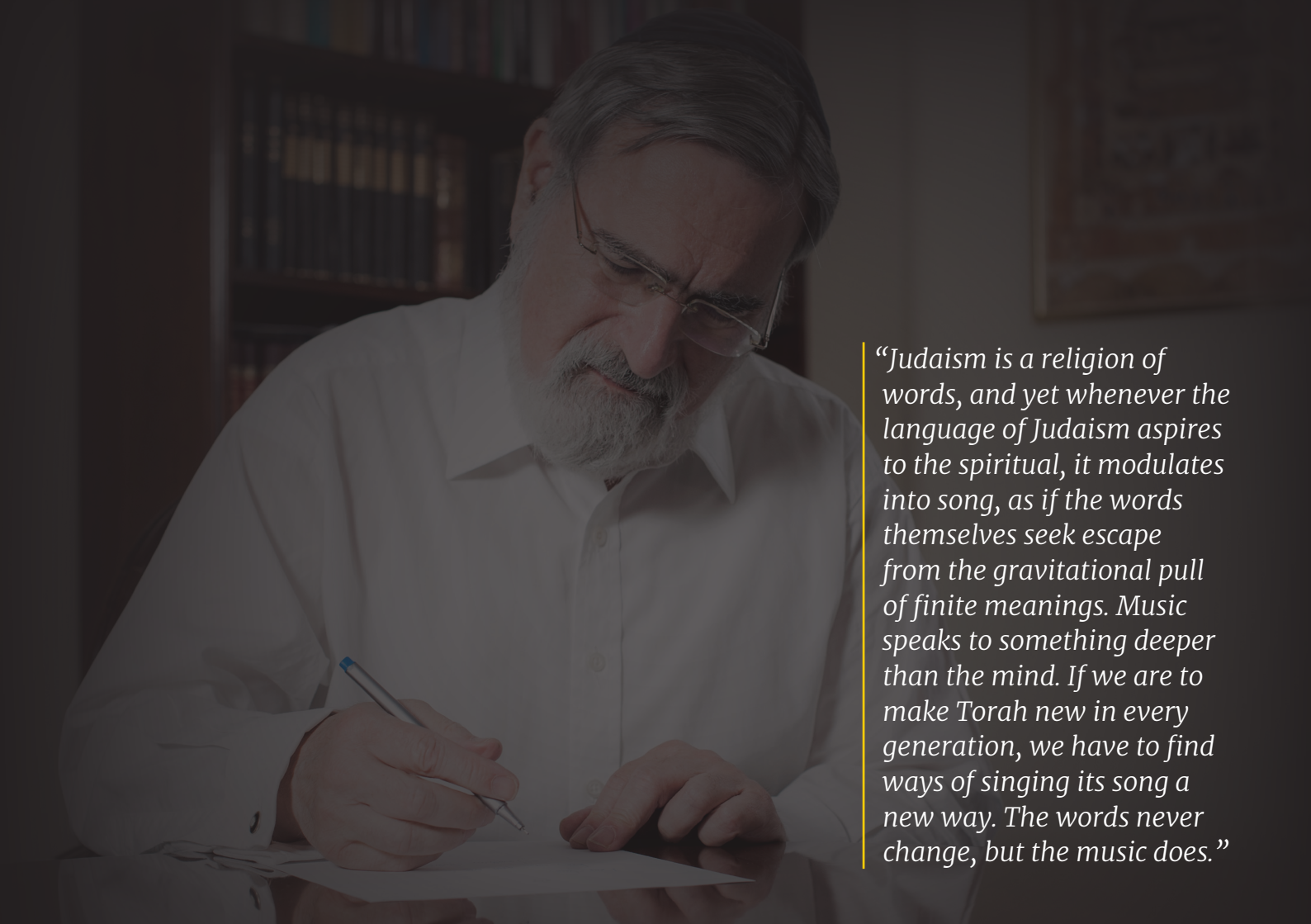
שֶׁתְּקָרַע אֶת רֹעַ הַגְּזֵרָה
לְכָה דוֹדִי לְקַרַאת כַּלָּה
כְּבָר אֵין לָנוּ כּוֹחוֹת יוֹתֵר לְהִתְמוֹדֵד לְהִלָּחֵם

שְׁמַע יִשְׂרָאֵל ה' אֶחָד וּשְׁמוֹ אֶחָד

SCAN FOR THE MUSIC VIDEO

RABBI SACKS' COMMENTARY

This beautiful, powerful song, written and released at the height of the coronavirus pandemic, is framed by two questions of faith: "*Umah Ata rotzeh shenavin mizeh?*", What do You want us to understand from this? and "*Umah Ata rotzeh shenilmad mizeh?*" What do You want us to learn from what is happening to humanity? Early on, an answer came from Pesach and the story of the Exodus. What begins in suffering can end in liberation and joy. That is how Judaism tells the human story. Out of the bad, comes good. Out of the curse comes blessing. Out of the coronavirus pandemic can come a new sense of collective responsibility, and we will all eventually feel renewed.



"Judaism is a religion of words, and yet whenever the language of Judaism aspires to the spiritual, it modulates into song, as if the words themselves seek escape from the gravitational pull of finite meanings. Music speaks to something deeper than the mind. If we are to make Torah new in every generation, we have to find ways of singing its song a new way. The words never change, but the music does."