
סדור
לב שלם
Siddur
Lev Shalem
לשבת ויום טוב
FOR SHABBAT
& FESTIVALS



THE RABBINICAL ASSEMBLY

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Ashrei

Joyous are they who dwell in Your house;
they shall praise You forever.

*Joyous the people who are so favored;
joyous the people whose God is ADONAI.*

A SONG OF PRAISE, OF DAVID

I exalt You, my God, my sovereign; I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised,
though Your greatness is unfathomable.

One generation praises Your works to another, telling of Your mighty deeds.

I would speak of Your majestic glory and of Your wondrous acts.

Generations speak of Your awe-inspiring deeds; I, too, shall recount Your greatness.

They recount Your great goodness, and sing of Your righteousness.

ADONAI is merciful and compassionate, patient, and abounding in love.

ADONAI is good to all, and God's mercy embraces all of creation.

All of creation acknowledges You, and the faithful bless You.

They speak of the glory of Your sovereignty and tell of Your might,
proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.

Your sovereignty is eternal; Your dominion endures in every generation.

ADONAI supports all who falter, and lifts up all who are bent down.

The eyes of all look hopefully to You,
and You provide them nourishment in its proper time.

Opening Your hand, You satisfy with contentment all that lives.

ADONAI is righteous in all that is done, faithful to all creation.

ADONAI is near to all who call, to all who call sincerely.

God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.

*ADONAI watches over all who love the Holy One,
but will destroy all the wicked.*

► My mouth shall utter praise of ADONAI.

May all that is mortal praise God's name forever and ever.

Psalm 145

We shall praise ADONAI now and always. Halleluyah!

אֲשֵׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה.
אֲשֵׁרֵי הָעַם שְׂפָכָה לֹא, אֲשֵׁרֵי הָעַם שְׁיִהוּהוּ אֶלְהֵיו.
תְּהִלָּה לְדוֹד
אֲרוּמִמְךָ אֱלוֹהֵי הַמַּלְאָךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכַל־יוֹם אַבְרָכָךָ, וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד.
גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.
דוֹר לְדוֹר יִשְׁבַח מִעֲשֵׂיךָ, וּגְבוּרַתֶיךָ יִגְדֹּדוּ.
הַדָּר כְּבוֹד הַוָּדָה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֻלְתְּךָ אֲסַפְּרֶנָּה.
זָכַר רַב טוֹבְךָ יִבְיַעוּ, וְצִדְקַתְךָ יִרְפְּנוּ.
חֲנוּן וְרַחֲמוֹם יְהוָה, אֲרַךְ אַפַּיִם וּגְדֻלַּחֲסֵד.
טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.
יִוְדוּךָ יְהוָה כָּל־מַעֲשֵׂיךָ, וְחַסִּידֶיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרַתְךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבַנְיֵי הָאָדָם גְּבוּרַתֶיךָ, וּכְבוֹד הַדָּר מַלְכוּתֶךָ.
מַלְכוּתְךָ מַלְכוּת כָּל־עַלְמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דוֹר וָדוֹר.
סוּמֶךָ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַפְּפוּפִים.
עֵינַי כָּל־אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתַח אֶת־יָדְךָ, וּמִשְׁפִּיעַ לְכָל־חַי רִצּוֹן.
צְדִיק יְהוָה בְּכָל־דְּרָכָיו, וְחַסִּיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכָל־אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד.
◀ תְּהִלַּת יְהוָה יִדְבַר־פִּי,
וַיְבָרֶךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וְאֶנְחִנוּ נִבְרָךְ יְהוָה, מִעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

ASHREI. Every afternoon service begins with Ashrei, the main body of which is Psalm 145, an alphabetical acrostic. It is preceded by two verses, each beginning with the word *ashrei* (Psalms 84:5 and 144:15), whence the prayer derives its name. The first verse notes that we are sitting in God's house, while the second acknowledges the community with whom we pray. Similarly, a verse is added at the end (Psalm 115:18), emphasizing that the moment of prayer is now.

PSALM 145 itself contains many themes common to Jewish prayer. Like many psalms, it describes God's caring relationship to human beings; "Adonai supports all who falter, and lifts up all who are bent down." The ancient rabbis were especially taken with the line "Opening Your hand, You satisfy with contentment all that lives," understanding it as expressing thankfulness to God for spiritual and physical sustenance. Because of its themes and because, as an acrostic, it was easy to memorize, it became the most oft-recited psalm. It is recited liturgically three times daily.

JOYOUS. The Hebrew word has many shades of meaning and therefore translations differ: happy or joyous, contented, blessed.

YOUR SOVEREIGNTY. The verses preceding and following this one define the meaning of God's sovereignty: God's love for all of God's creations and God's care for the most vulnerable in society.

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Entering Prayer

Yes, prayer is a problem, but it is also the answer. It helps me to overcome a basic hurdle—to believe that I am not alone in the world. It impels me to find a way to integrate the rational knowledge upon which my life is based with the deeper “knowledge”—in the biblical sense of intimate experience—that there is a dimension beyond all this and that I have been granted the ability and the privilege of addressing myself to God... Prayer is also an answer because it helps me to become more fully human, to find the correct paths in life, to make my deeds meaningful, and to connect myself with the living force of God that infuses the universe.

There is a difference between the physical functioning of one who, through exercise and correct diet, keeps one’s body in good condition and one who neglects it. There is a difference between one who nourishes and exercises the soul and one who neglects it. Prayer is the exercise and nourishment of the spirit. We neglect it at the peril of neglecting that aspect of life that is most uniquely human.

Prayer is a problem when we have certain simplistic expectations of it, but when we can formulate a belief in God that is neither naïve nor contradictory to the evidence of our minds and the faith of our souls, it becomes the answer.

Hatzi Kaddish

Leader:

May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel.

And we say: *Amen.*

Congregation and Leader:

May God’s great name be acknowledged forever and ever!

Y’hei sh’meih raba m’varakh l’alam u-l’almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed,

b’rikh hu, is truly [*between Rosh Hashanah and Yom Kippur we add: far*] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And we say: *Amen.*

—REUVEN HAMMER

חֲצִי קַדִּישׁ

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְא מִן כָּל־

[*between Rosh Hashanah and Yom Kippur we substitute: מְכַל־*]

בְּרַכְתָּא וְשִׁירְתָּא וְתַשְׁבְּחַתָּא וְנַחֲמַתָּא דְאֲמִירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

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The Weekday Minhah Amidah

Holy Quiet

Quietly you utter
the word “quiet”
and already you have
marred
the quiet.

I was in a holy quiet
only once.

Once—
Once I had an orchard—
apples, pears, cherries,
plums,
and at the fringes, by the
fences,
raspberries, gooseberries,
currants,
and all kinds of flowers.

Summer dusk. Alone in my
orchard.

A moment, an eternity:

the owl held back its
poo-hoo,
the cuckoo forgot its
cuckoo—

a wild berry by the path in
the weeds
fixed in its gaze.

And I—
quiet multiplied by
quiet—

did not interrupt my quiet
prayer

with even a quiver
when the Shekhinah
kissed a leaf down from a

pear tree,
carried it away,
and let it fall onto the
brook

at the orchard’s edge.

—MALKA HEIFETZ
TUSSMAN

(translated by Marcia Falk)

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. Before the Amidah begins, it is customary to take three steps forward, as we approach God's presence. (If there is no room, we step backward first.) The sign ♪ indicates the places to bow. The Amidah concludes on page 299.

[Leader: As I proclaim the name ADONAI, give glory to our God.]
ADONAI, open my lips that my mouth may speak Your praise.

Three Introductory B'rakhot

OUR ANCESTORS

With Patriarchs:

♪ *Barukh atah ADONAI,*
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with kindness
and love, and creates all,
who remembers the loving
deeds of our ancestors,
and who will lovingly bring a
redeemer to their children’s
children for the sake of
divine honor.

Between Rosh Hashanah and Yom Kippur we add:

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

With Patriarchs and Matriarchs:

♪ *Barukh atah ADONAI,*
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with kindness
and love, and creates all,
who remembers the loving
deeds of our ancestors,
and who will lovingly bring a
redeemer to their children’s
children for the sake of
divine honor.

תפילת העמידה למנחה לחול

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. Before the Amidah begins, it is customary to take three steps forward, as we approach God's presence. (If there is no room, we step backward first.) The sign ♪ indicates the places to bow. The Amidah concludes on page 299.

[Leader: כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גִדְל לְאֱלֹהֵינוּ.]
אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

♪ בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חַסְדֵי אֲבוֹת,
[וְאִמָּהוֹת], וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן
שְׁמוּ בְּאֵהָבָה.

Between Rosh Hashanah and Yom Kippur we add:

זְכַרְנוּנוּ לְחַיִּים, מְלַךְ חַפֵּץ בַּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

With Patriarchs:

♪ בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא
גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן
שְׁמוּ בְּאֵהָבָה.

AMIDAH. The Amidah, literally “the prayer said while standing,” is the moment of personal meditation; it is also known as the “Silent Prayer.” Whether on Shabbat and festivals or on weekdays, it always begins with three introductory b'rakhot and ends with three concluding b'rakhot. The weekday Amidah contains thirteen intermediate b'rakhot, prayers of personal and national concern. (On Shabbat and festivals, these are omitted and a single b'rakhah expressing the themes of the day is substituted.) Originally there were twelve intermediate b'rakhot, bringing the total number of b'rakhot to eighteen, whence the alternate name of the Amidah, *Shemoneh Esrei*—meaning “eighteen.”

THE THREE INTRODUCTORY B'RAKHOT. The first three blessings of the Amidah may be understood as enunciating a temporal progression. We begin by locating ourselves within a received faith: we are the descendants of generations of Jews who carved a spiri-

tual path that we have inherited. In the second b'rakhah we express our consciousness of the life-affirming gifts that we receive daily from God—even the dead are not forgotten in God's care. Finally, we understand that we are on a path—that our lives may come to reflect the nature of the God who created us all, that we may find a measure of holiness in how we act, in the way we enter the world, and in how we relate to all that we meet. The past is with us, God is with us in this present moment of the consciousness of life, and we aspire to add our own voice to the world's ongoing spiritual song.

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Sovereign

Psalm 24: Shiggaion of Abraham Which He Sang unto the Lord

O incognito god, anonymous lord,
with what name shall I call you? Where shall I discover the syllable, the mystic word that shall evoke you from eternity?
Is that sweet sound a heart makes, clocking life, your appellation? Is the noise of thunder it? Is it the hush of peace, the sound of strife?
I have no title for your glorious throne,
And for your presence not a golden word—
Only that wanting you, by that alone
I do evoke you, knowing I am heard.

—A. M. KLEIN

You Sustain the Living

As I was wandering with my unhappy thoughts,
I looked and saw that I had come into a sunny place familiar and yet strange.
“Where am I?” I asked a stranger. “Paradise.”
“Can this be Paradise?” I asked surprised,
for there were motor-cars and factories.
“It is,” he answered. “This is the sun that shone on Adam once;
the very wind that blew upon him, too.”

—CHARLES REZNIKOFF

With Patriarchs:

You are the sovereign who helps and saves and shields.

פ *Barukh atah ADONAI*, Shield of Abraham.

GOD’S SAVING CARE

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

From Sh’mini Atzeret until Pesah:

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

[From Pesah until Sh’mini Atzeret, some add:

You cause the dew to fall,]

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

Between Rosh Hashanah and Yom Kippur we add:

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

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

With Patriarchs and Matriarchs:

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

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

With Patriarchs and Matriarchs:

מלך עוזר ומושיע ומגן. **פ** ברוך אתה יהוה, מגן אברהם ופוקד שרה.
פ ברוך אתה יהוה, מגן אברהם ופוקד שרה.

With Patriarchs:

SHIELD OF ABRAHAM מגן אברהם. After Genesis 15:1.

GUARDIAN OF SARAH פוקד שרה. Or “the one who remembered Sarah” (after Genesis 21:1).

YOU CAUSE THE WIND TO BLOW משיב הרוח. The timing of the prayer for rain reflects the needs of the Land of Israel, where rain falls only in the winter months.

SUPPORT THE FALLING סומך נופלים. The ancient rabbi called this paragraph Gevurot, meaning “God’s triumphs.” The central phrases of this paragraph—“You support the falling, heal the sick, loosen the chains of the bound”—are taken from Psalm 146. This notion of God’s saving care is then expanded to include a larger notion of salvation, including the ideas of messianic deliverance and God’s care for the dead.

אתה גבור לעולם אדני, מחיה מתים אתה, רב להושיע.

From Sh’mini Atzeret until Pesah: משיב הרוח ומוריד הגשם,
[From Pesah until Sh’mini Atzeret, some add: מוריד הטל,
]

מכלכל חיים בחדסה, **מ**חיה מתים ברחמים רבים,
סומך נופלים, ורופא חולים, ומתיר אסורים,
ומקיים אמונתו לישני עפר.
מי כמוך בעל גבורות ומי דומה לך,
מלך ממית ומחיה ומצמיח ישועה.

Between Rosh Hashanah and Yom Kippur we add:
מי כמוך אב הרחמים, זוכר יצוריו לחיים ברחמים.

ונאמן אתה להחיות מתים.
פ ברוך אתה יהוה, מחיה המתים.

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Holiness

“Holy are You, holy is Your name, and holy ones praise You each day!” Holiness for us is the perfect blending of love and awe. It is a knowing that we stand before the greatest of all terrors, and yet a knowing that causes us to flow with kindness and compassion, with love for all creatures and the One who is their life.

—ARTHUR GREEN

HOLINESS

The Kedushah is recited only with a minyan. When the Amidah is recited silently, we continue with the last paragraph on this page.

THE KEDUSHAH

We hallow Your name in this world as it is hallowed in the high heavens, as Your prophet Isaiah described: Each cried out to the other:

“Holy, holy, holy is *ADONAI Tz’va’ot*, the whole world is filled with God’s glory!”

Kadosh, kadosh, kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.

Others respond with praise:

“Praised is *ADONAI*’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

As the psalmist sang:

ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!

Yimlokh Adonai l’olam, elohayikh tziyon l’dor vador, hal’luyah.

From generation to generation we will declare Your greatness, and forever sanctify You with words of holiness.

Your praise will never leave our lips, for You are God and Sovereign, great and holy.

Barukh atah ADONAI, the Holy God.

Between Rosh Hashanah and Yom Kippur we substitute:

Barukh atah ADONAI, the Holy Sovereign.

Following the Kedushah, we continue with the Fourth B'rakhah (“Knowledge”) at the top of the next page.

When the Amidah is recited silently and the Kedushah is not recited, we recite the following paragraph:

Holy are You and holy is Your name; holy ones praise You each day.

Barukh atah ADONAI, the Holy God.

Between Rosh Hashanah and Yom Kippur we substitute:

Barukh atah ADONAI, the Holy Sovereign.

The Kedushah is recited only with a minyan. When the Amidah is recited silently, we continue with the last paragraph on this page.

נְקִדָּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדֵּי־שָׁמַיִם אוֹתוֹ בְּשִׁמֵי מְרוֹם,
בְּפָתוֹב עַל יַד נְבִיאָךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ.

וּבְדַבְרֵי קְדֻשָּׁתְךָ פָּתוּב לֵאמֹר:

יְמִלְךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ,
וּלְנִצָּח נִצְחִים קְדֻשְׁתְּךָ נִקְדֵּי־שׁ.
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֵד,
כִּי אֵל מְלֶכֶךָ גְּדוֹל וְקְדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמְּלֶכֶךָ הַקְּדוֹשׁ.

Following the Kedushah, we continue with the Fourth B'rakhah (אתה חונן) at the top of the next page.

When the Amidah is recited silently and the Kedushah is not recited, we recite the following paragraph:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ,
וְקְדוּשֵׁי־יָוָם בְּכָל־יּוֹם יְהַלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמְּלֶכֶךָ הַקְּדוֹשׁ.

THE KEDUSHAH. The Kedushah of the weekday Amidah is the shortest form of this prayer. It is essentially composed of three biblical verses. The first (“holy, holy, holy”) is Isaiah’s vision of the heavens opening up and of his seeing and hearing the angelic chorus surrounding the heavenly throne (6:3). The second (“praised is Adonai’s glory”) is similarly derived from Ezekiel’s vision of heavenly beings (3:12). The final verse (“Adonai will reign...”) is an affirmation of God’s sovereignty, always and ever (Psalm 146:10).

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B'rakhot of Request

KNOWLEDGE

The Hasidic master Isaac Meir of Gur taught: Of all the *b'rakhot* of request, only this one begins with “You” rather than with the verb expressing the request. We thus begin the prayers of request by creating a space, a space that is open to a mysterious You, a space that acknowledges our own lack of understanding, which makes us realize that we have to seek understanding.

In the name of the Baal Shem Tov it is said: What is knowledge? It is the constant awareness that God dwells within you. —YEHUDAH ARYEH LEV OF GUR

What is the understanding for which we pray? It is a prayer for empathy: an understanding of the other.

—based on ELIJAH DE VIDAS

What is wisdom? It is the increasing knowledge of the world, for the more you know of the world the more you will come to love God.

—based on MAIMONIDES

REPENTANCE

Every day a voice goes out from the Temple Mount: Return, O My wayward children!

—based on THE MIDRASH

FORGIVENESS

In asking for forgiveness, we first of all address God as parent, that is as creator, for what we seek is to return to our true being, our origin, to be who we truly need to be. This is the meaning of *t'shuvah*, return.

REDEMPTION

God is called Redeemer, in the present tense, for redemption is always present.

—JACOB EMDEN

First Cycle of B'rakhot of Request: Personal Transformation

KNOWLEDGE

You graciously endow human beings with knowledge, and You teach understanding to humanity.

May You grace us with knowledge, understanding, and wisdom.

Barukh atah ADONAI, who bestows knowledge.

REPENTANCE

Return us, *Avinu*, to Your teaching, and bring us closer, *Malkeinu*, to Your service—that that we may truly turn and face You.

Barukh atah ADONAI, who desires our return.

FORGIVENESS

Forgive us, *Avinu*, our Creator, for we have sinned; pardon us, *Malkeinu*, our Sovereign, for we have transgressed—

for Your nature is to forgive and pardon.

Barukh atah ADONAI, who is called gracious and is exceedingly forgiving.

REDEMPTION

Look upon our suffering and take up our cause; redeem us soon for the sake of Your name—for surely You are a mighty redeemer.

Barukh atah ADONAI, Redeemer of Israel.

אַתָּה חוֹנֵן לְאָדָם דָּעַת,
וּמְלַמֵּד לְאָנוּשׁ בִּינָה.
חָנְנוּ מֵאַתָּה דְעָה בִּינָה וְהַשְׁכֵּל.
בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדָּעַת.

הַשִּׁיבֵנו אֲבִינוּ לְתוֹרָתְךָ,
וְקַרְבָּנוּ מִלְּפָנֶיךָ לְעִבּוּדְךָ,
וְהַחְזִירֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
בְּרוּךְ אַתָּה יְהוָה, הַרוֹצֵה בְּתִשׁוּבָה.

סֶלַח לָנוּ, אֲבִינוּ, כִּי חָטָאנוּ,
מִחַל לָנוּ מִלְּפָנֶיךָ, כִּי פָשַׁעְנוּ.
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַמְּרַבֵּה לְסֶלַח.

רְאֵה נָא בְּעֵינֵינוּ, וְרִיבָה רִיבָנוּ,
וּגְאֹלָנוּ מִהֲרָה לְמַעַן שְׁמֶךָ.
כִּי גוֹאֵל חֲזָק אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, גּוֹאֵל יִשְׂרָאֵל.

YOU GRACIOUSLY ENDOW HUMAN BEINGS WITH KNOWLEDGE חוֹנֵן אַתָּה חוֹנֵן לְאָדָם דָּעַת. Human consciousness and knowledge differentiate us from the rest of creation. Many have seen these human qualities as the expression of the image of God in us.

RETURN US הַשִּׁיבֵנו. Our desire and ability to “return” to the path that God has set for us is not limited to the High Holy Days. We can “turn” every day of our lives.

FORGIVE US סֶלַח לָנוּ. Some strike their chests, indicating regret, when reciting the words *hatanu* (“we have sinned”) and *fashanu* (“we have transgressed”).

AVINU...MALKEINU Literally, “father” (meaning “creator”) and “sovereign.” These words are well known from prayers asking for forgive-

ness. The image of God as “father” represents relatedness and closeness; that of God as “sovereign” conveys authority and greater distance. The ancient rabbis expressed the relationship to these two aspects of God’s nature as love and awe, *ahavah* and *yirah*.

REDEMPTION. This first cycle of *b'rakhot* of request, like each of the cycles that follow, ends with a prayer for ultimate redemption, and each of these endings builds on the previous one, so that they achieve a crescendo when we come to the end of the three cycles. One way of viewing the conclusion of each cycle is that the redemption envisioned in the first cycle is that of each person of the people Israel; in the second, that of the collectivity of the people Israel; and in the last, that of all humanity.

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HEALING

Heal the people I know and heal the people whom I don't know. Heal those who have helped me in the past and heal those who have harmed me. Heal those I love and heal those with whom I am angry.

—based on ELIJAH DE VIDAS

There is no healthy person who does not suffer from some illness, whether of body or soul.

—JACOB EMDEN

ABUNDANCE

May our sense of fulfillment come from satisfying ourselves with that which is good in Your eyes.

—SOLOMON LURIA

When we are content with what we have, we harvest a richness that blossoms from within.

—BRADLEY SHAVIT ARTSON

EXILES

There are two kinds of exile: the suffering of the people Israel, and the suffering an individual experiences that exiles one from one's own soul.

—MENAHEM NAHUM OF CHERNOBYL

Second Cycle of B'rakhot of Request: Healing and Prosperity

HEALING

Heal us, ADONAI, that we may be healed; save us, that we may be saved.

You are the one deserving of praise.

Bring complete healing to all our suffering;

On behalf of one who is ill:

our God and God of our ancestors, may it be Your will to send speedy and complete healing of body and soul to _____, along with others who are ill; strengthen as well the hands of those concerned with their care,

for You are God and sovereign, a faithful and compassionate healer.

Barukh atah ADONAI, Healer of the ill among Your people Israel.

A TIME OF ABUNDANCE

ADONAI our God, make this a blessed year for us; may its varied harvest yield prosperity.

May the land be blessed

[from December 5 until Pesah, we add: with dew and rain]

and satisfy us with its goodness.

Bless this year, that it be like the best of years.

Barukh atah ADONAI, who is the source of blessing of each year.

GATHERING OF EXILES

Sound the great shofar announcing our freedom, raise the banner signalling the ingathering of our exiles, and bring us together from the four corners of the earth.

Barukh atah ADONAI, who gathers the dispersed of Your people Israel.

רְפָאנוּ יְהוָה, וְנִרְפָא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, בִּי תְהַלְתְּנוּ אֶתְּהָ, וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מִכּוֹתֵינוּ.

On behalf of one who is ill:

וְיְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], שְׁתִּשְׁלַח מִהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף, לְ_____ בְּתוֹךְ שְׂאֵר הַחֹלִים, וְחִזַּק אֶת־יַדֵּי הָעוֹסְקִים בְּצַרְכֵיהֶם, כִּי אֵל מִלְךָ רוֹפֵא נֶאֱמָן וְרַחֵם אֶתְּהָ. בְּרוּךְ אַתָּה יְהוָה, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

בְּרַךְ עֲלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת־הַשָּׁנָה הַזֹּאת וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָה, וְתַן בְּרַכָּה: From Pesah until December 4:

טל ומטור לברכה:

טל ומטור לברכה: From December 5 until Pesah:

עַל פְּנֵי הָאֲדָמָה,

וְשׁוֹבְעֵנוּ מִטוֹבָה,

וּבְרַךְ שְׁנַתְנוּ בְּשָׁנִים הַטּוֹבוֹת.

בְּרוּךְ אַתָּה יְהוָה, מְבַרֵךְ הַשָּׁנִים.

תִּקַּע בְּשׁוֹפָר גְּדוֹל לְחֵרוּתְנוּ,

וְשֵׂא נֶס לְקַבֵּץ גְּלוּתֵינוּ,

וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ.

בְּרוּךְ אַתָּה יְהוָה, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

ON BEHALF OF ONE WHO IS ILL. The formal liturgy includes, of course, the possibility of expansions that express our personal feelings and needs.

A TIME OF ABUNDANCE. Judaism is not an ascetic tradition and understands that the satisfaction of material well-being is an important element of blessing. The 20th-century philosopher Emmanuel Levinas famously remarked, "Your physical need is my spiritual concern."

MAKE THIS A BLESSED YEAR. This ... השנה הזאת. This b'rakah expresses a consciousness that the Land of Israel is very much dependent on rain in its proper season. Equally, it can be understood to speak to the universal need for sufficient agricultural produce to satisfy all of humanity.

WITH DEW AND RAIN טל ומטור לברכה. The Sephardic custom is to pray for dew in the summer and rain in the winter. The Ashkenazic custom combines both the prayer for dew and rain in winter. In the Land of Israel the prayer for rain begins on the seventh of Heshvan, some two weeks after the holiday of Sukkot. In Babylonia, the prayer for rain began sixty days after the fall equinox. Jews living

in the diaspora generally follow the Babylonian custom. In the year preceding a Gregorian leap year, the prayer for rain begins one day later (i.e., on December 6).

BRING US TOGETHER [קַבְּצֵנוּ]. This second cycle of b'rakhot concludes with the prophets' promise that the messianic era will be marked by the entire Jewish people from all over the world gathering in the Land of Israel. It can also be understood as a prayer to free oppressed Jewish communities throughout the world.

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JUSTICE

Not only should judges be restored to an honest state, but our own judgment as well, so that once again we may truly judge what is desirable.

—YEHUDAH ARYEH LEIB OF GUR

THE END OF WICKEDNESS

A sectarian lived in the same neighborhood as Rabbi Meir. The sectarian would so provoke Rabbi Meir with quotations from the Bible that Rabbi Meir became angry and thought of praying that the sectarian die. Rabbi Meir's wife, Beruriah, said to him, "Do you want to pray in that way because of the verse 'and sinners (hotim) shall cease?' (Psalm 104:35). Do not interpret it that way; rather, read the verse as saying, 'may sinning (hata'im) cease from the earth.'" [Because the Hebrew text is written without vowels, the spelling of the two words is the same, but they are pronounced differently.] Rabbi Meir then simply prayed that the sectarian repent.

—MIDRASH ON PSALMS

THE RIGHTEOUS

What is meant by a tzaddik, a righteous person? Not perfection, but the striving to do good—for everyone sins, and perfection is not possible for any mortal.

—based on THE SEER OF LUBLIN

CONVERTS

Conversion is the culmination of one process—seeking to become a Jew—and the beginning of another—thinking of oneself as a Jew, feeling authentic. For me, a critical moment in that process occurred on the corner of 86th Street and Columbus Avenue when I shared my litany of self-criticism with a rabbi friend. I bemoaned my inadequacy as a Jew and expressed my doubts about ever being good enough; he called my attention to the thirteenth b'rakhah of the Amidah, which at that point in my journey I didn't know. How absolutely extraordinary! We gerei ha-tzedek—"faithful proselytes"—are named in the distinguished company of "the righteous, the pious, the leaders of the people Israel, and the remnant of the sages," seeking God's mercy and apparently being worthy of it. All these years later I am still moved deeply by the sensitivity of the ancients and wonder if perhaps they understood how our spirits might be lifted by this generous tribute.

—CAROL LEVITHAN

Third Cycle of B'rakhot of Request: Visions of Redemption

JUSTICE

Restore judges to us as in the early days, and wise counselors as of old.

Remove from us sorrow and anguish.

May You alone, ADONAI, with kindness and compassion rule over us. May You find our cause righteous.

Barukh atah ADONAI, Sovereign who loves justice and compassion.

Between Rosh Hashanah and Yom Kippur we substitute: Barukh atah ADONAI, Sovereign of judgment.

THE END OF WICKEDNESS

May the hopes of those who would defame us be dashed, may all wickedness be instantly frustrated, and may all Your enemies be quickly cut off. Root out, subdue, break, and humble the arrogant, speedily, in our day.

Barukh atah ADONAI, who defeats enemies and humbles the arrogant.

THE RIGHTEOUS

May Your compassion, ADONAI our God, flow to the righteous, the pious, the leaders of the people Israel, the remnant of the sages, the righteous converts, and us all. May all those who trust in Your name be truly rewarded, and may our share be among them, so that we never be shamed for trusting in You.

Barukh atah ADONAI, promise and support of the righteous.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיִוָּעֲצִינוּ כְּבַתְּחִלָּה, וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה, וּמְלוֹךְ עָלֵינוּ אֶתְּהָ יְהוָה לְבִדְךָ בְּחֶסֶד וּבְרַחֲמִים, וְצִדְקָנוּ בְּמִשְׁפָּט. בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

Between Rosh Hashanah and Yom Kippur we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַמִּשְׁפָּט.

וְלַמְלֹשִׁינִים אֶל תְּהִי תִקְוָה,

וְכַל־הַרְשָׁעָה כְּרָגַע תֹּאבֵד,

וְכַל־אוֹיְבֶיךָ מְהֵרָה יִפְרָתוּ,

וְהַזְדִּים מְהֵרָה תַעֲקֹר וּתִשְׁבֵּר וּתְמַגֵּר

וְתִכְנִיעַ בְּמַהֲרָה בְּיָמֵינוּ.

בְּרוּךְ אַתָּה יְהוָה, שׁוֹבֵר אוֹיְבִים וּמְכַנְיַע זֵדִים.

עַל הַצְדִּיקִים וְעַל הַחֹסִידִים וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל

וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצְּדָק וְעָלֵינוּ,

יְהוּמוּ נָא רַחֲמֶיךָ, יְהוָה אֱלֹהֵינוּ,

וְתֵן שָׂכָר טוֹב לְכָל־הַבוֹטְחִים בְּשִׁמְךָ בְּאַמְת,

וְשִׁים חֲלֻקָנוּ עִמָּהֶם,

וּלְעוֹלָם לֹא נִבּוֹשׁ

כִּי בְךָ בְּטַחְנוּ.

בְּרוּךְ אַתָּה יְהוָה, מִשְׁעֵן וּמִבְטָח לַצְדִּיקִים.

RESTORE JUDGES TO US הַשִּׁיבָה שׁוֹפְטֵינוּ. Isaiah 1:26. Justice is the basis for the society we anticipate, one that will reflect our deepest hopes and desires. As the b'rakhah says, God is the "Sovereign who loves justice and compassion."

AS IN THE EARLY DAYS כְּבָרָאשׁוֹנָה. Moses was the Israelites' first judge. He appointed people who were "capable," "trustworthy," and "who spurned ill-gotten gain" to assist in judging disputes (Exodus 18:21).

JUSTICE AND COMPASSION צְדָקָה וּמִשְׁפָּט. Without a system of justice, compassion is ineffectual; without compassion, justice is cruel.

THOSE WHO WOULD DEFAME US וְלַמְלֹשִׁינִים. Classically, these were members of the Jewish community or sectarians who reported on Jewish activities to governmental authorities, leading to adverse measures taken against the Jewish community as a whole. The Talmud asserts that such a report led to the destruction of the Temple (Babylonian Talmud, Gittin 55b). Acts of speech such as defamation and the perversion of truth can lay the

ground for the commission of hateful acts—an understanding of human nature exploited by modern-day propagandists.

When the Amidah is said aloud, some have the custom of reciting this b'rakhah softly, sotto voce, for although we wish evil to be obliterated, we are heartbroken that such actions are necessary.

THE RIGHTEOUS. This b'rakhah enumerates the outstanding individuals of each generation and invokes God's blessing upon them. The list includes the spiritual leaders of each generation, the pious and righteous individuals who are exemplars of religious ideals, and righteous converts who have made a decisive choice regarding the nature of their religious lives. In the shadow of these people we ask for God to turn to us as well.

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JERUSALEM

The Ḥasidic master Alexander Safrin of Komarno taught that even in the time of the Temple, people prayed that Jerusalem be rebuilt. His contemporary, Naftali of Ropshitz, taught: It is the quality of our days that rebuilds Jerusalem.

We pray that we may “return to Your city”: in all our journeys, we are always on the way home, always seeking Your presence.

—BRADLEY SHAVIT ARTSON

HEAR OUR VOICE

Dear God, we know that You will do all that You do out of compassion for us, and so we have no reason to plead before You, but we want You to hear our voice—as it is written, “Let me hear your voice... for your voice is pleasing” (Song of Songs 2:14).

—PINḤAS BEN YEHUDAH OF PLOTZK

Many Ḥasidic masters would pray: God, hear the voice within us, which is You.

The Service That We Offer

May our incomplete offerings be considered as complete by You.

—SHIMON SHALOM OF AMSHINOV

JERUSALEM

In Your mercy, return to Your city, Jerusalem. Dwell there as You have promised; rebuild it permanently, speedily, in our day. May You soon establish the throne of David in its midst. *Barukh atah ADONAI*, who rebuilds Jerusalem.

MESSIANIC HOPE

Cause the shoot of Your servant David to flourish; may the honor of the house of David be raised up with the coming of Your deliverance, for we await Your triumph each day. *Barukh atah ADONAI*, who causes salvation to flourish.

SUMMATION OF REQUESTS: HEAR OUR VOICE

Hear our voice, ADONAI our God; be kind and have compassion for us. Willingly and lovingly accept our prayer, for You, God, hear prayers and listen to pleas. Do not send us away empty-handed—for in Your kindness You listen to the prayers of Your people Israel. *Barukh atah ADONAI*, who listens to prayer.

Three Concluding B'rakhot

THE SERVICE THAT WE OFFER

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

ולירושלים עירך ברחמים תשוב, ותשבון בתוכה באשר דברת, ובנה אותה בקרוב בימינו בנין עולם, וכסא דוד מהרה לתוכה תבין. ברוך אתה יהוה, בונה ירושלים.

אתצמח דוד עבדך מהרה תצמיח, וקרנו תרום בישועתך, כי לישועתך קוינו כל-היום. ברוך אתה יהוה, מצמיח קרן ישועה.

שמע קולנו יהוה אלהינו, חוס ורחם עלינו, וקבל ברחמים וברצון אתתפלתנו, כי אל שומע תפלות ותחנונים אתה, ומלפניך, מלפנו, ריקם אל תשיבנו. כי אתה שומע תפלת עמך ישראל ברחמים. ברוך אתה יהוה, שומע תפלה.

רצה, יהוה אלהינו, בעמך ישראל ובתפלתם, והשב אתהעבודה לדביר ביתך, ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

MESSIANIC HOPE. This was the last *b'rakhah* to be added to the Amidah, bringing its total number of blessings to nineteen instead of the original eighteen. It was added in Babylonia where the exilarch, the head of the Jewish community, traced his lineage to the exiled house of David. (Almost all manuscripts reflecting the rite practiced in the Land of Israel in the 1st millennium exclude this *b'rakhah*.) Ultimately, though, this prayer does not center on a Messiah but rather on God's triumph—a world ruled by just laws, a world at peace. Reuven Hammer, remarking on the fact that the word “Messiah” does not appear at all in this prayer, argues that too many failed and false messiahs in Jewish history led to the exclusion of the term from this central liturgical moment.

HONOR וקרנו. Literally “horn,” a biblical expression referring to a sign of strength or victory. In the Torah, Moses' radiant face is said to be “horned” (Exodus 24:29).

FOR WE AWAIT YOUR TRIUMPH כי לישועתך קוינו. The hope in God's triumph has

always included the overthrow of dictatorial and imperial rule.

LISTENS TO PRAYER שומע תפלה. We conclude the intermediate prayers of request with an all-encompassing *b'rakhah*. Rabbinic authorities recommended that we add here our own words expressing those concerns that are uppermost in our minds and hearts at this time.

RESTORE WORSHIP TO YOUR SANCTUARY והשב אתהעבודה לדביר ביתך. The Hebrew text here literally refers to the “holy of holies,” the innermost area of the sanctuary—that place where God was experienced most intimately—and it is that intimacy and purity of relationship that is yearned for in this prayer.

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May Our Eyes
Behold Your Return

Wherever we are, whatever we are looking at, may we always be seeing You returning to us.

On Rosh Hodesh and Hol Ha-mo-ed we add:

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the house of Israel. Respond to us with deliverance, goodness, compassion, love, life, and peace, on this

On Rosh Hodesh: Rosh Hodesh. On Pesah: Festival of Matzot. On Sukkot: Festival of Sukkot.

Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of kindness and deliverance; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and caring sovereign.

May our eyes behold Your compassionate return to Zion.
Barukh atah ADONAI, who restores Your Divine Presence to Zion.

GRATITUDE FOR LIFE AND ITS BLESSINGS

When the Amidah is recited silently, we read the following paragraph. When the Amidah is chanted aloud, the leader reads this following paragraph as the congregation reads the next passage.

† We thank You, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon.

▶ You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

This paragraph is recited by the congregation when the full Amidah is repeated by the leader, by custom remaining seated and bowing slightly.

† We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

On Hanukkah we add Al Hanissim on page 430.
On Purim we add Al Hanissim on page 431.

Modim: On Gratitude
God, on days when I am unable to feel grateful because my expectations imprison me, because my responsibilities burden me, or because the pain of living consumes me, remind me to be grateful. Grateful for the gift of life, for my soul, my breath, my being; grateful for my family, my friends, my community, for relationships that heal and nourish; grateful for the opportunity to learn, to grow, to become; and for the miracles that abound all around me and that ask only to be found.

—ELANA ZAIMAN

On Rosh Hodesh and Hol Ha-mo-ed we add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], יַעֲלֶה וְיָבֵא, וְיָגִיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוֹרֵנוּ וּפְקֻדוֹתֵנוּ, וְזָכוֹן אֲבוֹתֵנוּ [וְאֲמוֹתֵנוּ], וְזָכוֹן מְשִׁיחַ בְּיָדְךָ וְזָכוֹן יְרוּשָׁלַיִם עִיר קִדְשֶׁךָ, וְזָכוֹן כָּל-עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלְיָתָהּ, לְטוֹבָהּ, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַזֶּה. וְזָכְרֵנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֵי עַיְנֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

On Sukkot: חג הסוכות. On Pesah: חג המצות. On Rosh Hodesh: ראש החודש.

וְתַחֲזִינָה עַיְנֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

When the Amidah is recited silently, we read the following paragraph. When the Amidah is chanted aloud, the leader reads this following paragraph as the congregation reads the next passage.

† מוֹדִים אֲנַחְנוּ לָךְ שָׂאתָ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפַּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכ־לַיּוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכ־לַעַת, עָרֵב וּבִקֵּר וְצָהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תָמוּ חֲסְדֶיךָ מֵעוֹלָם קוֹיָנוּ לָךְ.

This paragraph is recited by the congregation when the full Amidah is repeated by the leader, by custom remaining seated and bowing slightly.

† מוֹדִים אֲנַחְנוּ לָךְ שָׂאתָ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵנוּ [וְאֲמוֹתֵנוּ], אֱלֹהֵי כָל-בֶּשֶׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שְׁהַחֲיִיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲיֵנוּ וְתַקִּימָנוּ, וְתִאֶסְפוּ גְלִיּוֹתֵינוּ לְחֻצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶיךָ וּלְעִשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב שָׁלֵם, עַל שְׂאֲנַחְנוּ מוֹדִים לָךְ. בָּרוּךְ אַל הַהוֹדָאוֹת.

On Hanukkah we add Al Hanissim on page 430.
On Purim we add Al Hanissim on page 431.

YOUR DIVINE PRESENCE שְׂכִינָתוֹ. The Hebrew word *shekhinah* has been used for centuries to refer to God's immanence, the presence of God that is felt in the world. The word *shekhinah* is grammatically feminine, and Jewish mystical tradition has tended to personify the Divine Presence, called the Shekhinah, as feminine.

WE THANK YOU מוֹדִים. When the Amidah is recited aloud, the congregation prays its own prayer expressing gratitude, much as at the conclusion of each *b'rakhah* the congregation responds "Amen" to indicate agreement with what is being expressed. Yet this *b'rakhah* goes beyond that normal requirement and is singled out in requiring a special response by the congregation—as if to say that we cannot simply assent to the thank-you being offered, but words of gratitude should be articulated by each and every one of us.

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Peace

As we leave the weekday, soon to enter Shabbat or the festival, we may let go of our everyday concerns and allow a peacefulness to descend.

Bar Kappara said: Great is peace, for even those on high require peace, as it is said, "May the one who creates peace on high bring peace to us." If those on high—among whom there is no hatred, no enmity, no jealousy, no rivalry, no grudging eye—need peace, all the more so do human beings, among whom there are all such traits.

—LEVITICUS RABBAH

The whole world is full of quarrels: among the nations, in every city, in every home, among neighbors, in the workplace. No one realizes that the day that has passed will never return, and each day one draws closer to death. How does one find time to waste on quarrels? Therefore, everyone should take this to heart and learn patience and not waste one's days in quarrels, large or small. One should restrain one's emotions and anger and live in peace with all.

—NAHMAN OF BRATZLAV

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

Between Rosh Hashanah and Yom Kippur we add:

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and faithfully praise Your name forever, God of our deliverance and help.

† Barukh atah ADONAI, Your name is goodness and praise of You is fitting.

PEACE

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.

Between Rosh Hashanah and Yom Kippur we recite the following paragraph, in place of the line that follows it:

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life. Barukh atah ADONAI, who brings peace.

Barukh atah ADONAI, who blesses Your people Israel with peace.

The silent recitation of the Amidah concludes with a personal prayer or the following:

My God, keep my tongue from evil, my lips from deceit. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; nullify their schemes.

Act for the sake of Your name; act for the sake of Your triumph; act for the sake of Your holiness; act for the sake of Your Torah.

Answer my prayer for the deliverance of Your people.

May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: Amen.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

When the Amidah is to be repeated aloud, we turn back to page 291.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמִךָ מְלַכְּנוּ תָמִיד לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur we add:

וּבְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיְהִלְלוּ אֶת־שְׁמֶךָ בְּאַמְתָּ,

הָאֵל יִשׁוּעַתְּנוּ וְעֲזָרְתְּנוּ סֵלָה.

† בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֶךָ נֶאֱדָה לְהוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל־יֹשְׁבֵי תְּבֵל תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מְלֶכֶךְ אֲדוֹן לְכָל־הַשָּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת־עַמְּךָ יִשְׂרָאֵל

בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.

Between Rosh Hashanah and Yom Kippur we recite the following paragraph, in place of the line that follows it:

בְּסֶפֶר חַיִּים, בְּרִכָּה, וְשָׁלוֹם, וּפְרֻנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

The silent recitation of the Amidah concludes with a personal prayer or the following:

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָ, וּשְׁפָתֵי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי נַפְשֵׁי תְּדוֹם, וְנַפְשֵׁי בְּעַפְּרָ לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרָתְךָ,

וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ,

עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתְךָ, עֲשֵׂה לְמַעַן תוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעַנְּנֵי.

יְהִיו לְרִצּוֹן אִמְרֵי פִי וְהִגִּינוּ לְבִי לְפָנֶיךָ, יְהוָה צוּרֵי יְגוֹאֲלֵי.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עֲשֵׂה שְׁלוֹם בְּמִרְוֵמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ

וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תְּבֵל], וְאָמְרוּ אָמֵן.

When the Amidah is to be repeated aloud, we turn back to page 291.

MAY YOUR NAME BE PRAISED AND EXALTED. "God's name is exalted" when we acknowledge God, recognize God's goodness in creation, and act to enable God's justice and compassion to be visible in the world.

PEACE. There are two versions of this final blessing of the Amidah, the prayer for peace. In the afternoon and evening services, the blessing is a general prayer for peace. The other version of this blessing more closely reflects the Priestly Blessing; it is recited in those services (such as Shaḥarit) during which priests in the Land of Israel would bless the congregation at this point in the service.

WHO BLESSES YOUR PEOPLE ISRAEL WITH PEACE. The Amidah, like many other prayers, concludes with a prayer for peace. In the words of the midrash, "Great is peace, for all the prayers conclude with pleas for peace" (Leviticus Rabbah 9:9).

MY GOD. One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). The prayer that is printed here is offered by the Babylonian Talmud (Berakhot 17a) as an example; it is attributed to Mar son of Ravina (4th century). Unlike the rest of the Amidah, these personal prayers are distinguished by the use of the first-person singular.

MAY THE WORDS. יהיו לרצון. Psalm 19:15.

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Princely Garments

In the midst of the tumult
and frustration,
the occluded life, in the
midst of the city's smog,
suddenly,
unnoticed,
in a side alley,
equanimity clothes itself
in princely garments.

—ADMIEL KOSMAN

Kaddish Shalem

Leader:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God's great name be acknowledged forever and ever!

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [between Rosh Hashanah and Yom Kippur we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And we say: *Amen*.

May the prayers and pleas of all Israel be accepted by their creator in heaven. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

קדיש שלם

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְנֵי קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמֵיָא.

Leader:

תִּתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיף הוּא,
לְעֵלְא מִן כָּל-

[between Rosh Hashanah and Yom Kippur we substitute: לְעֵלְא לְעֵלְא מִכָּל-

בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחַמְתָּא דְּאַמְיָרִין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבַּל צְלוּתָהּ וּבְרַעוּתָהּ דְּכָל-יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי
בְּשַׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יְשׁוּבֵי תִבְל], וְאָמְרוּ אָמֵן.

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Concluding Prayers

Aleinu

We rise.

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

¶ And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—who spreads out the heavens and establishes the earth, whose glory abides in the highest heavens, and whose powerful presence resides in the highest heights. This is our God, none else; ours is the true sovereign, there is no other. As it is written in the Torah: “Know this day and take it to heart, that ADONAI is God in heaven above and on earth below; there is no other.”

Aleinu l’shabei-ah la-adon hakol, lateit g’dulah l’yotzer b’reishit, shelo asanu k’goyei ha-aratzot, v’lo samanu k’mishp’hot ha-adamah, shelo sam helkeinu kahem, v’goraleinu k’khol hamonam.

¶ *Va-anahnu korim u-mishtaḥavim u-modim, lifnei melekh malkhei ha-m’lakhim, ha-kadosh barukh hu.*

Shehu noteh shamayim v’yosed aretz, u-moshav y’karo ba-shamayim mima-al, u-sh’kхинat uzo b’govhei m’romim, hu eloheinu ein od.

Emet malkeinu efes zulato, ka-katuv b’torato:

v’yadata hayom va-hashevota el l’vavekha, ki Adonai hu ha-elohim ba-shamayim mima-al, v’al ha-aretz mitaḥat, ein od.

And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will understand and know that to You alone every knee must bend, all allegiance be sworn. They will bow down and prostrate themselves before You, ADONAI our God, treasure Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; and You will rule in glory until the end of time.

► As is written in Your Torah: “ADONAI will reign forever and ever.”

And as the prophet said: “ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.”

V’ne-emar: v’hayah Adonai l’melekh al kol ha-aretz, bayom hahu yihyeh Adonai ehad, u-sh’mo ehad.

We are seated.

We rise.

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגווי הארצות, ולא שמנו כמשפחות האדמה, שלא שם חלקנו בהם, וגרלנו בכל-המונים. ¶ ואנחנו פורעים ומשתחוים ומוזים, לפני מלך מלכי המלכים, הקדוש ברוך הוא. שהוא נוטה שמים ויסד ארץ, ומושב יקרו בשמים ממעל, ושכינת עזו בגבהי מרומים, הוא אלהינו אין עוד. אמת מלבנו אפס זולתו, כפתוב בתורתו: וידעת היום והשבת אל לבבך, כי יהוה הוא האלהים בשמים ממעל, ועל הארץ מתחת, אין עוד.

על כן נקננה לך יהוה אלהינו, לראות מהרה בתפארת עזה, להעביר גלולים מן הארץ, והאלילים פרות יפרתו, לתקן עולם במלכות שדי, וכל-בני בשר יקראו בשמך, להפנות אליך כל-רשעי ארץ. יפירו וידעו כל-יושבי תבל, כי לך תכרע כל-בך, תשבע כל-לשון, לפניה יהוה אלהינו יכרעו ויפלו, ולכבוד שמך יקר יתנו, ויקבלו כלם את-על מלכותך. ותמלך עליהם מהרה לעולם ועד, כי המלכות שלך היא, ולעולמי עד תמלך בכבוד. ◀ כפתוב בתורתך: יהוה ימלך לעולם ועד. ונאמר: והיה יהוה למלך על כל-הארץ, ביום ההוא יהיה אהד, ושמו אהד.

We are seated.

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Reciting Kaddish

The blow to faith is never more pronounced than it is at the moment when you bury a loved one. Yet, here comes the Kaddish and proclaims faith in God. It isn't that the mourner is talked back into faith by reciting the Kaddish. But the fact that a mourner says the Kaddish . . . keeps the mourner in the community of faith. By standing up and proclaiming publicly *Yitgadal v'yitkadash sh'meih rabbah*—"May God's great name be exalted and hallowed throughout the created world"—the body and soul of the mourner have a chance to recuperate, to go through a healing process. The perspective changes from that first day, that first week, that first month. The mourner begins to see that there are magnificent mountains and blue skies and gorgeous flowers and lovely birds. You don't know that the day you bury your mother. But a month later you do; two months later, you certainly do. . . . There is a certain pattern to life and death in this world which seems to be inherent in creation.

—RON WOLFSON

Mourner's Kaddish

Mourners and those observing Yahrzeit:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and mourners:

May God's great name be acknowledged forever and ever!

Mourners:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [between Rosh Hashanah and Yom Kippur we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say:

Amen.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih, v'yamlikh malkhuteih b'hayeikhon u-v'yomeikhon u-v'haye d'khol beit yisrael, ba-agala u-vizman kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu, l'eila min kol [between Rosh Hashanah and Yom Kippur we substitute: l'eila l'eila mikol] birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol yisrael, v'imru amen.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

קדיש יתום

Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְא מִן כָּל־

[between Rosh Hashanah and Yom Kippur we substitute: לְעֵלְא לְעֵלְא מִכָּל־

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמִּירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְוֵמֵי הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יּוֹשְׁבֵי תֵבֵל],
וְאָמְרוּ אָמֵן.

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סידור

לב שולם

Siddur

Lev Shalem

לשבת ולימים טובים

FOR SHABBAT
& FESTIVALS



THE RABBINICAL ASSEMBLY

Siddur Lev Shalem for Shabbat and Festivals
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Prayer

The twentieth-century Jewish philosopher Franz Rosenzweig remarked that we are not praying for God to change the order of nature; rather, what we pray for is that, as we go out to the world, we may experience God's love.

The Great Silence

In the Sinai Desert, on a cloud of granite
Sculpted by the Genesis-night,
Hewn of black flame
facing the Red Sea,
I saw the Great Silence.

The Great Silence
Sifts the secrets of the night.
Unmoving, its thin flour
falls on my brows.
Silently, whispering,
I ask the Great Silence,
If I could I would ask
more silently:
How many stars did you
count
Since your beginning,
since your hovering
steady
Over the Genesis-night
facing the Red Sea?

And the Great Silence
replies:
When I shall count it
all—
From nothing to the very
first thing,
Then, son of man, I shall
tell you first.

—ABRAHAM SUTZKEVER
(translated by Barbara and Benjamin Harshav)

Bar'khu: The Call to Worship Together

God is compassionate and will wipe away sin, not wreak destruction; for again and again God acts with restraint, refusing to let rage become all-consuming. ADONAI help us—surely our sovereign will answer us as in the hour of our calling.

The following is recited when a minyan is present. We rise.

Leader:

Praise ADONAI, to whom all praise is directed.

Congregation, then the leader repeats:

🕊 Praise ADONAI, to whom all praise is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

We are seated.

The Coming of Evening Light

Barukh atah ADONAI, our God, sovereign of time and space, whose word brings the evening dusk, whose wisdom opens the gates of dawn, whose understanding changes the day's division, whose will sets the succession of seasons and arranges the stars in their places in the sky, who creates day and night, who rolls light before darkness and darkness from light, ► who makes day pass into night, who distinguishes day from night; *Adonai Tz'va-ot* is Your name. Living and ever-present God, may Your rule be with us, forever and ever. *Barukh atah ADONAI*, who brings each evening's dusk.

Torah and God's Love

With timeless love, You have loved Your people, the house of Israel: You have taught us Torah and mitzvot, statutes and laws. Therefore, ADONAI our God, as we lie down and as we rise up, we shall speak of Your laws, rejoicing in the words of Your Torah and in Your mitzvot forever and ever. For they are our life and the fullness of our days, and on them we shall meditate day and night. ► Do not ever withdraw Your love from us.

Barukh atah ADONAI, who loves the people Israel.

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהָשִׁיב אָפּוֹ
וְלֹא יַעִיר כְּלַחֲמָתוֹ. יְהוָה הוֹשִׁיעָה, הַמְלִיךְ יַעֲנֵנּוּ בְיּוֹם קְרָאֲנֵנוּ.

The following is recited when a minyan is present. We rise.

Leader:

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ.

Congregation, then the leader repeats:

🕊 בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

We are seated.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּדַבְרוֹ מַעֲרִיב עֲרֵבִים, בַּחֲכָמָה פּוֹתַח שַׁעֲרִים,
וּבַתְבוּנָה מְשַׁנֵּה עֵתִים, וּמַחְלִיף אֶת־הַזְּמַנִּים,
וּמְסַדֵּר אֶת־הַפּוֹכְכִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ.
בוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.
◀ וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְהוָה צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד יְמַלֵּךְ עָלֵינוּ
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוָה, הַמַּעֲרִיב עֲרֵבִים.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת,
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדָּת.
עַל כֵּן יְהוָה אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נְשִׁיחַ בְּחֻקֶּיךָ,
וְנִשְׁמַח בְּדַבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ, וּבְהֵם נִהְיֶה יוֹמָם וְלַיְלָה,
◀ וְאַהֲבַתְךָ אֵל תְּסִיר מִמֶּנּוּ לְעוֹלָמִים.
בְּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

THE WEEKDAY EVENING SERVICE, Arvit (also called Maariv), consists of the recitation of the Sh'ma and its blessings, as well as the weekday Amidah, the silent prayer. At the end of Shabbat or a festival, it also includes Havdalah, a ceremony marking the conclusion of the holy day.

GOD IS COMPASSIONATE . . . ADONAI, HELP US וְהוּא רַחוּם . . . יְהוָה הוֹשִׁיעָה. Psalms 78:38 and 20:10. To be human is to be fallible—to have made mistakes, to allow base emotions to rule us some of the time—even if all the while we strive to do what is right. We seek to approach God in innocence and so we ask that our transgressions be forgiven, that our prayers may be received as the heartfelt offerings of the pure soul.

PRAISE ADONAI בְּרַכּוּ אֶת־יְהוָה. Public prayer begins with a call and response. It is as if the leader asks, "Are you ready to pray?" and the congregation responds, "Yes, we are ready."

WHO ROLLS LIGHT BEFORE DARKNESS גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ. Seen through a religious lens, every change in nature is remarkable—each day and night, each season. The ideal of a religious consciousness is to see each of these moments afresh.

TORAH AND GOD'S LOVE. The religious life, with its mitzvot, is seen not as a burden but rather as a gift.

Siddur Lev Shalem for Shabbat and Festivals
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Final Notations

it will not be simple, it will not be long
it will take little time, it will take all your thought
it will take all your heart, it will take all your breath
it will be short, it will not be simple

it will touch through your ribs, it will take all your heart

it will not be long, it will occupy your thought
as a city is occupied, as a bed is occupied
it will take all your flesh, it will not be simple

You are coming into us who cannot withstand you

you are coming into us who never wanted to withstand you

you are taking parts of us into places never planned

you are going far away with pieces of our lives

it will be short, it will take all your breath

it will not be simple, it will become your will

—ADRIENNE RICH

Recitation of the Sh'ma

In the absence of a minyan, we add the following:

God is a faithful sovereign.

Hear, O Israel, ADONAI is our God, ADONAI is one.

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

Recited quietly: Praised be the name of the one whose glorious sovereignty is forever and ever.

You shall love ADONAI your God with all your heart, with all your soul, and with all that is yours.

These words that I command you this day shall be taken to heart.

Teach them again and again to your children;

speaking of them when you sit in your home,

when you walk on your way,

when you lie down,

and when you rise up.

Bind them as a sign upon your hand

and as a symbol above your eyes;

inscribe them upon the doorposts of your home

and on your gates.

V'ahavta et Adonai elohekha b'khol l'vav'kha u-v'khol nafsh'kha u-v'khol me'odekha. V'hayu ha-d'varim ha-eileh asher anokhi m'tzav'kha hayom al l'vavekha. V'shinantam l'vanekha v'dibarta bam, b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha. U-kh'tavtam al mezuzot beitekha u-visharekha.

Deuteronomy 6:4–9

קריאת שמע

In the absence of a minyan, we add the following: אל מלך נאמן.

שמע ישראל יהוה אלהינו יהוה אחד.

Recited quietly: שם כבוד מלכותו לעולם ועד.

וְאֶהְבֶּתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ
הַיּוֹם עַל-לִבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָם בְּשַׁבְּתֶךָ
בְּבֵיתְךָ וּבְלִקְוֶתְךָ בְּדֶרֶךְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וְקִשַּׁרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֶיךָ:
וְכָתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים ו:ד-ט

HEAR . . . ONE אֶחָד . . . שְׁמַע. The biblical paragraph that follows instructs us: “speak of them . . . when you lie down, and when you rise up.” The ancient rabbis took this quite literally and understood it as an injunction to recite the Sh'ma in the morning and the evening—that is, the time of lying down and the time of rising up. Some see the Sh'ma as a basic Jewish creed, and so its repetition is a constant reiteration of faith. Another interpretation of the Sh'ma is that it is addressed not to God but to the community of Israel: when we sit together

and hear each other pray, we come to understand that though each of us may have very different spiritual lives, we are “one” in our humanity. The souls that reside in each of us are formed by the one God. Through the recitation of the Sh'ma, we affirm this common yet plural community.

The Sh'ma consists of three paragraphs taken from the Torah. The first talks of our love for God, the second describes the terrible consequences of deserting a religious and moral life, and the third emphasizes both religious practice and the fundamental Jewish story: the exodus from Egypt.

PRAISED BE THE NAME שֵׁם כְּבוֹד. This is the congregational response to the biblical verse. Because it is the only line of this paragraph that is not biblical, it is said quietly.

THESE WORDS הַדְּבָרִים הָאֵלֶּה. Which words does the verse refer to? Some scholars think that the phrase “these words” refers to the Decalogue, which was recited just before the Sh'ma in the ancient synagogue. In its current context, this phrase may refer to the previous sentence, which contains the command to love (*v'ahavta*). In this view, we are to walk through life constantly reminded that with each step we take, we can bring the perspective of love.

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

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

—ANDRÉ UNGAR

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

Deuteronomy 11:13–21

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

Numbers 15:37–41

Truly

When there is a minyan, the leader adds:

▶ ADONAI your God—truly—

This is our enduring affirmation, binding on us: that ADONAI is our God and there is none other, and we, Israel, are God’s people. God is our sovereign, redeeming us from earthly rulers, delivering us from the hand of all tyrants, bringing judgment upon our oppressors, just retribution upon all our mortal enemies,

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לֵאמֹר לֹא תִהְיֶה אֶתְיְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנְךָ וְתִירְשָׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבְהִמְתָּךְ וְאֹכְלֶתָ וְשָׂבַעְתָּ: הִשְׁמָרוּ לָכֶם פְּנֵי-יִפְתָּה לְבַבְכֶם וְסוּרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַפִּי-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֹבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׂמַתֶּם אֶת-דְּבָרֵי אֱלֹהֵי עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בֵּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדָרְךָ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לְאַבְרָהָם לֵאמֹר לְתַת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

דברים יא:יג-כא

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

במדבר טו:לז-מא

אָמֵת

When there is a minyan, the leader adds:

◀ יהוה אלהיכם – אָמֵת –

וְאָמוּנָה כְּלִזְאוֹת, וְקִיָּם עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זוּלָתוֹ, וְאֵנְחָנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל-הָעֲרִיצִים. הָאֵל הַנִּפְרָע לָנוּ מִצְרַיִנוּ, וְהַמְשַׁלֵּם גְּמוּלָה לְכָל-אוֹיְבֵי נַפְשָׁנוּ.

continued

IF YOU WILL HEAR וְהָיָה אִם-שָׁמַעַתְּ. Although in its biblical context the consequences of sin mentioned in this paragraph were probably understood literally, in the liturgy they can be understood metaphorically. After all, many people who recited this paragraph were not living off the land. Rather, one way of understanding what the paragraph conveys may be that the observance of Torah and a life of walking on the path of mitzvot leads to a rich life, a life that seems fertile. Without the cultivation of a spiritual life, we may be left with a sense of emptiness, of having been diverted by entertainments but never having lived life fully.

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

TRULY—THIS IS OUR ENDURING AFFIRMATION אָמֵת וְאָמוּנָה. So closely was the Sh’ma linked with this *b’rakhah*, the blessing of redemption, that the rabbis insisted that its first word—“truly”—be recited along with the very last words of the Sh’ma, so

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Emunah: Faith
Emunah or “faith” is related to the Hebrew word “Amen.”... *Emunah* in the Bible... has the sense of affirmation and trust, a commitment of the entire self to the truth as told, seen, or witnessed... “Believe” is too intellectual a term... For the Bible as well as for the early rabbis, *emunah* connotes affirmation with the entire self, affirmation even unto martyrdom. This is more than one would do for mere “belief” in an idea, especially one that is not proven... It is perhaps for this reason that the affirmations in the great philosopher Moses Maimonides’ (1138–1204) Thirteen Articles of Faith began each statement with: “I believe with a whole faith...” *Belief* in the articles would not suffice without *emunah sh’leimah*, a faith that carries us far beyond just “believing” into the realm of the deepest sureness.

—ARTHUR GREEN

performing wonders beyond understanding, marvels beyond all reckoning. God places us among the living, not allowing our steps to falter, and leads us past the false altars of our enemies, exalting us above all those who hate us. ADONAI avenged us with miracles before Pharaoh, offered signs and wonders in the land of Egypt. God smote, in anger, all of Egypt’s firstborn, brought Israel from its midst to lasting freedom, and led them through the divided water of the Sea of Reeds. As their pursuers and enemies drowned in the depths, God’s children beheld the power of the Divine; they praised and acknowledged God’s name, ► willingly accepting God’s sovereignty. Then Moses, Miriam, and the people Israel joyfully sang to You:

► U-malkhuto b’ratzon kiblu aleihem, moshe u-miryam u-v’nei yisrael
 l’kha anu shirah, b’simḥah rabah v’amru khulam:

“Who is like You, ADONAI, among the mighty! Who is like You, adorned in holiness, revered in praise, working wonders!”

Mi khamokha ba-eilim Adonai, mi kamokha nedar bakodesh,
 nora t’hilot, oseh feleh.

Your children recognized Your sovereignty, as You split the sea before Moses. “This is my God,” they responded, and said: “ADONAI will reign forever and ever.”

Malkhut’kha ra’u vanekha, bokei-a yam lifnei moshe, zeh eili anu v’amru:
 Adonai yimlokh l’olam va-ed.

► And so it is written: “ADONAI has rescued Jacob and redeemed him from the hand of those more powerful than he.”
Barukh atah ADONAI, who redeemed the people Israel.

► V’ne-emar: ki fadah Adonai et yaakov, u-ge’alo miyad hazak mimenu.
Barukh atah Adonai, ga-al yisrael.

Peace in the Night

Allow us, ADONAI our God, to sleep peacefully; awaken us to life, O sovereign. Spread over us Your canopy of peace, restore us with Your good counsel, and save us for the sake of Your name. Shield us. Remove from us enemies, pestilence, sword, starvation, and sorrow; remove the evil forces that surround us. Shelter us in the shadow of Your wings, for You, God, watch over and deliver us, and You are sovereign, merciful and compassionate. ► Ensure our going and coming for life and peace, now and forever.

Barukh atah ADONAI, eternal guardian of Your people Israel.

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הַעֲשֵׂה גְדוּלוֹת עַד אֵין חֶקֶה וְנִפְלְאוֹת עַד אֵין מִסְפָּר.
 הַשָּׁם נִפְשָׁנוּ בַּחַיִּים, וְלֹא נָתַן לָמוּט רִגְלָנוּ.
 הַמְדַרְיֵכְנוּ עַל בְּמוֹת אוֹיְבֵינוּ, וַיִּרְם קַרְנֵנוּ עַל כָּל־שׂוֹנְאֵינוּ.
 הַעֲשֵׂה לָנוּ נִסִּים וּנְקָמָה בַּפְּרָעָה,
 אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי הָם.
 הַמִּכָּה בְּעֶבְרַתוֹ כָּל־בְּכוֹרֵי מִצְרַיִם,
 וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם.
 הַמַּעֲבִיר בְּנָיו בֵּין גְּזְרֵי יַם סוּף,
 אֶת־רוֹדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע.
 וְרָאוּ בְנָיו גְּבוּרָתוֹ, שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ.
 ◀ וּמַלְכוּתוֹ בְּרָצוֹן קָבְלוּ עֲלֵיהֶם,
 מִשָּׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
 וְאָמְרוּ כָּלָם:
 מִי כַמִּכָּה בְּאֵלֶם יְהוָה, מִי כַמִּכָּה נֶאֱדָר בַּקֹּדֶשׁ,
 נוֹרָא תְהִלָּתוֹ, עֲשֵׂה פִלָּא.
 מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מִשָּׁה,
 זֶה אֵלֵי עָנוּ וְאָמְרוּ:
 יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
 ◀ וְנֶאֱמַר: כִּי פָדָה יְהוָה אֶת־יַעֲקֹב,
 וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ. בְּרוּךְ אַתָּה יְהוָה, גֹּאֵל יִשְׂרָאֵל.
 הַשְּׂפִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלִּפְנֵי לְחַיִּים,
 וּפְרוֹשׁ עֲלֵינוּ סִפְתֵי שְׁלוֹמְךָ, וְתִקַּנְנוּ בְּעֶצֶה טוֹבָה מִלִּפְנֵיךָ.
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדְנוּ, וְהִסֵּר מֵעַלְיֵנוּ אוֹיֵב,
 דָּבָר וְחָרֵב, וְרָעַב, וְיָגוֹן, וְהִסֵּר שָׁטָן מִלִּפְנֵינוּ וּמֵאֲחֵרֵינוּ,
 וּבְצֵל כְּנֹפֶיךָ תִּסְתִּירֵנוּ, כִּי אֵל שׂוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה,
 כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה, ◀ וּשְׁמוֹר צְאֲתָנוּ וּבוֹאֵנוּ,
 לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.
 בְּרוּךְ אַתָּה יְהוָה, שׂוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד.

continued
 the leader reads them together: *Adonai eloheikhem emet*. Thus we affirm that God is true, or truth itself. The world as it is presented to us is a world in which the totality of truth is hidden; its full revelation constitutes redemption.

GOD SMOTE הַמִּכָּה. While the first paragraph of the Sh’ma talks of love, the exodus from Egypt reminds us that sometimes justice is achieved only by battling for it.

MIRIAM מִרְיָם. After the deliverance at the Sea, we are told that Moses led the men in song and Miriam, in response, led the women in joyous singing.

WHO IS LIKE YOU מִי כַמִּכָּה יְהוָה. Exodus 15:11.

YOUR CHILDREN RECOGNIZED YOUR SOVEREIGNTY הַמְדַרְיֵכְנוּ וְהוֹדוּ. Or “Your children saw Your dominion.” To view the end of slavery and oppression is to see God’s dominion.

ADONAI WILL REIGN יְהוָה יִמְלֹךְ. Exodus 15:18.

ADONAI HAS RESCUED כִּי פָדָה יְהוָה. Jeremiah 31:11.

ALLOW US . . . TO SLEEP הַשְּׂפִיבֵנוּ. This prayer, added after reciting the Sh’ma in the evening, speaks to the fears of the night.

*The Dream of
a New Day*

Creator of peace, compas-
sionate God,
guide us to a covenant of
peace
with all of Your creatures,
birds and beasts
as well as all humanity
reflecting Your image of
compassion and peace.
Give us strength
to help sustain Your prom-
ised covenant abolishing
blind strife
and bloody warfare, so
that they will no longer
devastate
the earth, so that discord
will no longer tear us
asunder.
Then all that is savage and
brutal will vanish,
and we shall fear evil no
more.
Guard our coming
and our going, now
toward waking, now
toward sleep,
always within Your tran-
quil shelter.
Beloved are You, Sovereign
of peace,
whose embrace encom-
passes the people Israel
and all humanity.

—JULES HARLOW

Many congregations omit the following paragraphs after Shabbat or a Festival:

May ADONAI be blessed forever and ever; *amen* and *amen*.

May ADONAI be blessed from Zion, ADONAI who dwells in
Jerusalem, *halleluyah*.

Bless ADONAI who is God, the God of Israel, doer of wonders,
alone.

May God’s glorious name be blessed forever and ever;
may God’s glory fill the whole world; *amen* and *amen*.

May the glory of ADONAI be forever; may ADONAI rejoice with
what ADONAI has created.

May the name of ADONAI be blessed now and forever.

Surely ADONAI will not abandon God’s people, if only for the sake
of the greatness of the divine name,
for ADONAI desired to make you a people dedicated to the Divine.

When all the people saw, they bowed down and said, “ADONAI is
God; ADONAI is God.”

ADONAI shall be acknowledged sovereign of all the earth.

On that day ADONAI shall be one, and the name of God one.

Shower Your kindness upon us, for our hope is in You.

Help us, ADONAI our God, and gather us from the nations,
that we might acknowledge Your holy name and find glory in
praising You.

All the nations You created shall come and bow before You, our
master, and honor Your name.

For You are great and You act wondrously; You alone are God.

And we, Your people, the flock whom You shepherd, shall
acknowledge You always, praising You, one generation to
the next.

Many congregations omit the following paragraphs after Shabbat or a Festival:

ברוך יהוה לעולם, אמן ואמן.

ברוך יהוה מציון, שכן ירושלים, הללויה.

ברוך יהוה אלהים אלהי ישראל, עשה נפלאות לבדו.

וברוך שם כבודו לעולם,

וימלא כבודו את כל הארץ, אמן ואמן.

יהי כבוד יהוה לעולם. ישמח יהוה במעשיו.

יהי שם יהוה מברך, מעתה ועד עולם.

כי לא יטש יהוה את עמו בעבור שמו הגדול,

כי הואיל יהוה לעשות אתכם לו לעם.

וירא בלהעם ויפלו על פניהם,

ויאמרו: יהוה הוא האלהים, יהוה הוא האלהים.

והיה יהוה למלך על כל הארץ,

ביום ההוא יהיה יהוה אחד ושמו אחד.

יהי חסדך יהוה עלינו, באשר יחלנו לך.

הושיענו יהוה אלהינו, וקבצנו מן הגוים,

להודות לשם קדשך, להשתבח בתהלתך.

בלגוים אשר עשית יבאו וישתחוו לפניך אדני, ויכבדו לשמך.

כי גדול אתה ועשה נפלאות, אתה אלהים לבדך.

ואנחנו עמך וצאן מרעייתך, נודה לך לעולם,

לדור ודור נספר תהלתך.

MAY ADONAI BE BLESSED
FOREVER AND EVER; AMEN
AND AMEN ברוך יהוה
לעולם, אמן ואמן. Stylistically
this prayer is typical
of much early liturgi-
cal writing. Until its last
paragraph, it is composed
entirely of verses from the
Bible—mostly Psalms, but
other books of the Bible as
well—especially those pas-
sages that are themselves
prayers. Each verse men-
tions a word or concept
included in the previous
verse. The prayer begins by
praising God, then moves
on to promises of messianic
times, and finally adds a
personal note of placing
one’s own care in God’s
hands. This conclusion is
especially fitting for the
evening, when the fears of
the night stir the soul; it
is the only portion of the
prayer not composed of
biblical verses. The opening
verses begin with the word
barukh, and the prayer at
the end also begins with
several phrases containing
the initial word *barukh*—
thus forming a frame for
the entire prayer.

According to the

Babylonian sages, the *geonim*, this prayer was added to the evening
liturgy so that all would have time to arrive in the synagogue and then
leave together; walking together, the group could offer protection from
marauders. Since on Saturday night people had already gathered for the
afternoon prayer and for study, there was no need to include it then.
The verses quoted are: Psalms 89:53, 135:21, 72:18–19, 104:31, 113:2; 1 Samuel
12:22; 1 Kings 18:39; Zechariah 14:9; Psalms 33:22; 106:47; 86:9–10; 79:13.

WHEN ALL THE PEOPLE SAW בלהעם וירא בלהעם 1 Kings 18:39. In the Bible,
this verse describes the reaction of the people when Elijah’s sacrificial
offering brings storm clouds, thus ending the drought that had plagued
Israel. Perhaps, though, the liturgist has deliberately placed the verse
here devoid of context. What we see is not an event beyond natural
circumstance, like the miraculous response to Elijah; rather, we see the
everyday that is miraculous: going to sleep at night and waking in the
morning.

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May ADONAI be blessed by day,
 may ADONAI be blessed at night,
 may ADONAI be blessed as we lie down,
 may ADONAI be blessed as we arise.
 In Your hands is the spirit of the living and the dead.
 In Your hands is the breath of every living being and the spirit of every person.
 Into Your hands I entrust my spirit; You are my redeemer, ADONAI, faithful God.
 God in heaven, may Your name be one,
 may Your sovereignty be established forever,
 and may You rule over us always.
 May our eyes see, may our hearts rejoice, and may our spirit sing with Your true triumph, when in Zion it shall be declared, “Your God reigns.”
 ADONAI is sovereign, ADONAI has always been sovereign, ADONAI will be sovereign forever.
 ▶ For sovereignty is Yours, and You shall rule in glory forever and ever; we have no ruler but You.
Barukh atah ADONAI, the Sovereign who in glory shall rule over us forever, and over all Your creation.

Hatzi Kaddish

Leader:

May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God’s great name be acknowledged forever and ever!
Y’hei sh’meih raba m’varakh l’alam u-l’almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b’rikh hu*, is truly [between Rosh Hashanah and Yom Kippur we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.
 And we say: *Amen*.

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ברוך יהוה ביום, ברוך יהוה בלילה,
 ברוך יהוה בשכבנו, ברוך יהוה בקומנו,
 כי בידך נפשות החיים והמתים,
 אשר בידו נפש כל־חי ורוח כל־בשר איש.
 בידך אפקיד רוחי, פדיתה אותי יהוה אל אמת.
 אלהינו שבשמים, יחד שמך, וקיים מלכותך תמיד,
 ומלוך עלינו לעולם ועד.
 יראו עינינו,
 וישמח לבנו,
 ותגל נפשנו בישועתך באמת,
 באמור לציון, מלך אלהיך.
 יהוה מלך, יהוה מלך, יהוה ימלך לעלם ועד.
 ◀ כי המלכות שלך היא, ולעולמי עד תמלוך בכבוד,
 כי אין לנו מלך אלא אתה.
 ברוך אתה יהוה, המלך בכבודו תמיד ימלוך עלינו לעולם ועד, ועל כל־מעשיו.

חצי קדיש

Leader:

יתגדל ויתקדש שמה רבא, בעלמא די ברא, ברעותה,
 וימליך מלכותה בחייכון וביומיכון ובחיי דכל־בית
 ישראל, בעגלא ובזמן קריב, ואמרו אמן.

Congregation and Leader:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Leader:

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר
 ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא מן כל־
 [לעלא לעלא מפל: between Rosh Hashanah and Yom Kippur we substitute:
 ברכתא ושירתא תשבחתא ונחמתא דאמירן בעלמא,
 ואמרו אמן.]

MAY ADONAI BE BLESSED BY DAY ברוך יהוה ביום. This final passage of the *b'rakhah* is no longer composed of biblical verses strung together to form a new prayer; instead, we now have thoughts expressed in post-biblical language that use biblical verses as prooftexts: “the breath of every living being and the spirit of every person” (Job 12:10) and “into Your hands...” (Psalm 31:6). It is an appropriate prayer for the evening: before I go to sleep, “into Your hands I entrust my spirit, God.”

HATZI KADDISH. As remarked upon earlier, the evening service consists of two central moments: the recitation of the Sh'ma and the Amidah, the silent personal prayer. The Hatzi Kaddish separates the two sections. Its central line, *y’hei sh’meih raba m’varakh*, “May God’s great name be acknowledged,” expresses the same thought as the call to worship, *bar’khu*, with which the evening service began. It is as if the leader is calling us to a new service of personal prayer that begins here.

MAY GOD’S GREAT NAME יהא שמה רבא. The seven words of this response are an almost exact Aramaic translation of the Hebrew refrain commonly used in the ancient Temple in Jerusalem: *barukh shem k’vod malkhuto l’olam va-ed*, “Praised be the name of the

one whose glorious sovereignty is forever and ever.” This line is familiar to us today as the response following the first verse of the Sh’mā. In ancient Israel, it may have been the standard response to a call by the leader of the service.

Amidah for the Conclusion of Shabbat and Festivals

Weekday Prayer

As we enter a new week, a new time, we may want to ask ourselves: “What of the past do I want to take with me? What, of that which I have inherited, represents the values that are most important to me?”

Some people find it hard to clean their desk, to decide what to throw away and what to keep. Too much clutter on the desk makes it difficult to do the day’s work. But without some papers lying around, we may not be sufficiently stimulated to know what it is we have to do.

The past is like that, too: some of it has to be put away, let go, so that we might move forward. But some of it needs to be taken with us into the future—because it sustains us as we continue to grow.

As we leave Shabbat or the festival day behind, we might ask ourselves: What have we learned about our life choices? our relation to our family and our friends? What do we want to take with us from this holy day into our everyday life?

The evening Amidah is recited silently through its conclusion on page 278.

ADONAI, open my lips that my mouth may speak Your praise.

Three Introductory B'rakhot

OUR ANCESTORS

With Patriarchs:

‡ *Barukh atah ADONAI*, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awe-inspiring, transcendent God, who acts with kindness and love, and creates all, who remembers the loving deeds of our ancestors, and who will lovingly bring a redeemer to their children’s children for the sake of divine honor.

Between Rosh Hashanah and Yom Kippur we add:

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

With Patriarchs and Matriarchs:

‡ *Barukh atah ADONAI*, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, great, mighty, awe-inspiring, transcendent God, who acts with kindness and love, and creates all, who remembers the loving deeds of our ancestors, and who will lovingly bring a redeemer to their children’s children for the sake of divine honor.

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תפילת העמידה למוצאי שבת ויום טוב

The evening Amidah is recited silently through its conclusion on page 278.

אֲדַנְי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

‡ בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, [וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וְיִמְבִּיא גּוֹאֵל [וְאִמְהוֹת], וְיִמְבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Between Rosh Hashanah and Yom Kippur we add:

זְכַרְנוּ לְחַיִּים, מְלַךְ חַפְּצֵי בְּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

With Patriarchs:

‡ בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וְיִמְבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

the weekday, Havdalah. With the evening service, we begin our week.

ADONAI, OPEN MY LIPS תִּפְתָּח שְׁפָתַי תִּפְתָּח. Psalm 51:17.

בְּאַהֲבָה. The Hebrew paragraph ends with the word *ahavah* (“love”), as that is what our ancestors discovered: the God of love. They rejected the capricious gods of the ancient world. As we begin our week, we might seek to carry with us the love of God and of people that has characterized Shabbat or the festival.

REMEMBER US זְכַרְנוּ. This brief prayer is the first of four that are added to the Amidah (in its first two and last two *b'rakhot*), during the ten days of the High Holy Day season.

*Supports the Falling,
Heals the Sick,
Loosens the Chains
of the Bound*

“This is my God whom I would glorify” (Exodus 15:2). How is it possible to glorify God? Abba Shaul taught: just as God is compassionate, so should you be compassionate.

—MEKHILTA

Holiness

We may experience holiness as a time when conflict is resolved, a moment when we appreciate difference as part of an essential unity, when all seems in balance and the world is experienced as welcoming and filled with peace. Such moments are transitory. When we encounter people who strive for and achieve such moments more frequently, we may experience a sense of holiness in or through them; and we call God—the ever-present source of such moments—“holy.”

With Patriarchs:

You are the sovereign who helps and saves and shields.

פ *Barukh atah ADONAI,*
Shield of Abraham.

GOD’S SAVING CARE

You are ever mighty, ADONAI—

You give life to the dead—
great is Your saving power:

From Sh'mini Atzeret until Pesah:

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

[From Pesah until Sh'mini Atzeret, some add:

You cause the dew to fall,]

You sustain the living through kindness and love,

and with great mercy give life to the dead,

You support the falling, heal the sick,

loosen the chains of the bound,

and keep faith with those who sleep in the dust.

Who is like You, Almighty,

and who can be compared to You?

The sovereign who brings death and life

and causes redemption to flourish.

Between Rosh Hashanah and Yom Kippur we add:

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

You are faithful in bringing life to the dead.

Barukh atah ADONAI, who gives life to the dead.

GOD’S HOLINESS

Holy are You and holy is Your name;

holy ones praise You each day.

Barukh atah ADONAI, the Holy God.

Between Rosh Hashanah and Yom Kippur we substitute:

Barukh atah ADONAI, the Holy Sovereign.

With Patriarchs and Matriarchs:

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

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

With Patriarchs and Matriarchs:

מְלֶכֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה,
בְּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

SHIELD OF ABRAHAM מגן אברהם. After Genesis 15:1.

GUARDIAN OF SARAH
פוקד שרה. Or “the one who remembered Sarah” (after Genesis 21:1).

YOU CAUSE THE WIND TO BLOW משיב הרוח. The timing of the prayer for rain reflects the needs of the Land of Israel, where rain falls only during the winter months.

GIVES LIFE TO THE DEAD מחיה המתים. Certainly, the originators of this *b'rakhah* had in mind that the dead experience life in the world that is coming. But the *b'rakhah* may equally tell us something about the present. As we leave Shabbat or the festival there is an awakening of the senses, symbolized in the ceremony of Havdalah: the wine, the spices, and the light call us to the fullness of a week of experience. We can enter that week spiritually alive because of what we take with us from having been renewed on Shabbat or the festival. We may be able to experience our world more fully, appreciate the life around us, engage in healing more empathetically—revivifying both those whom we meet and ourselves.

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

From Sh'mini Atzeret until Pesah: משיב הרוח וּמוֹרִיד הַגֶּשֶׁם,
[From Pesah until Sh'mini Atzeret, some add: מוֹרִיד הַטָּל,
]

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אַמוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ,
מְלֶכֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

Between Rosh Hashanah and Yom Kippur we add:

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ,
וּקְדוּשֵׁים בְּכָל־יּוֹם יְהַלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמְּלַךְ הַקְּדוֹשׁ.

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The Cycles of B'rakhot
 Abraham Joshua Heschel taught that needs can become “spiritual opportunities.” As we emerge from Shabbat or a festival, refreshed by the rest and communal joy those days afford, the middle blessings of the weekday Amidah invite us to consider anew the twofold question of needs: our own needs, and the needs of others. As we pray, we may consider first: What do I most need in this week to come? What are my truest, most authentic, and most pressing needs? And then, we may ask ourselves: How am I needed by my loved ones, my community, by God?

KNOWLEDGE
 What is the meaning of God teaching us? God raises us up after we have been mistaken, for it is only through failure that any true learning is achieved.
 —based on ABRAHAM BEN ELIJAH

It is said in the name of the Baal Shem Tov: What is knowledge? It is the constant awareness that God dwells within you.
 —YEHUDAH ARYEH LEIB OF GUR

What is wisdom? It is the increasing knowledge of the world, for the more you know of the world the more you will come to love God.
 —based on MAIMONIDES

First Cycle of B'rakhot of Request: Personal Transformation

KNOWLEDGE
 You graciously endow human beings with knowledge, and You teach understanding to humanity.

At the conclusion of Shabbat or Festivals we add:
 You have graced us with the ability to know Your teaching, and taught us to observe the precepts that accord with Your will. ADONAI our God, You have distinguished between the sacred and the ordinary, light and darkness, the people Israel and the peoples of the world, and between the seventh day and the six days of creation. *Avinu Malkeinu*, grant that the days ahead welcome us in peace; may they be free of any sin, cleansed of any wrongdoing, and filled with awe-inspired attachment to You. May You grace us with knowledge, understanding, and wisdom.
Barukh atah ADONAI, who bestows knowledge.

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אַתָּה חוֹנֵן לְאָדָם דְּעַת,
 וּמְלַמֵּד לְאָנוּשׁ בִּינָה.

At the conclusion of Shabbat or Festivals we add:

אַתָּה חוֹנְנֵתֵנוּ לְמִדַּע תּוֹרָתְךָ,
 וְתַלְמִידֵנוּ לְעֲשׂוֹת חֻקֵי רְצוֹנְךָ,
 וְתַבְדִּיל יְהוָה אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל,
 בֵּין אֹר לְחֹשֶׁךְ,
 בֵּין יִשְׂרָאֵל לְעַמִּים,
 בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.
 אָבִינוּ מִלְּפָנֶיךָ, הִחַל עֲלֵינוּ הַיָּמִים הַבָּאִים
 לְקַרְאֲתֵנוּ לְשָׁלוֹם,
 חֲשׂוּכִים מִכָּל־חַטָּא,
 וּמְנַקִּים מִכָּל־עוֹן,
 וּמְדַבְּקִים בְּיְרֵאֲתָךְ. וְ... וְ.

חָנְנֵנוּ מֵאַתָּךְ דְּעָה בִּינָה וְהַשְׁכֵּל.
 בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדְּעַת.

THREE CYCLES OF B'RAKHOT. On Shabbat, a taste of the perfection of the world that is coming, we did not petition for our needs; the Amidah on both Shabbat and festivals contains a single central blessing celebrating the holiness of the day. As we emerge from the fullness and sanctity of Shabbat or the festival, we again focus on what is lacking in our lives, in our community, and in the world, and so we include petitionary prayers in the Amidah. These prayers, the middle *b'rakhot* of the Amidah, unfold in three cycles: prayers for personal transformation, prayers for health and prosperity, and prayers calling for societal transformation and redemption. Additionally, since this is the first service recited at the conclusion

of Shabbat or a festival, we include in the first of these middle *b'rakhot* a prayer marking the distinction between the weekday and the holy day.

YOU HAVE GRACED US חוֹנְנֵתֵנוּ. In a sense, Shabbat or a festival ends with the recitation of this prayer and so we can continue with the weekday requests in the *b'rakhot* that follow. This paragraph is added to the weekday evening service at the conclusion of Shabbat or a festival, to mark the transition from the holy time that is ending and the weekday that is beginning. In it, we remark on the distinction between one realm and another and we express the hope that the peace and aspirations expressed in our prayers during Shabbat or during the festival carry over and guide us in the days to come.

KNOWLEDGE, UNDERSTANDING, AND WISDOM בִּינָה וְהַשְׁכֵּל. One way of understanding the difference between these terms is to think of “knowledge” as comprising factual information, “understanding” as denoting the ability to analyze, and “wisdom” as that insight gained from experience. (*based on Elliot Dorff*)

REPENTANCE

What is *t'shuvah* compared to? It is like two people who had their backs to each other and then turn, full of wonder at seeing each other's face.

—SHNEUR ZALMAN OF LIADI

FORGIVENESS

We say, "We have sinned"—when do we sin? We sin when we forget that we are God's children.

—SOLOMON OF KARLIN

REDEMPTION

Before we pray for Israel's redemption, or the world's redemption, we first have to understand what our own redemption might mean.

—based on RASHI

REPENTANCE

Return us, *Avinu*, to Your teaching, and bring us closer, *Malkeinu*, to Your service—that we may truly turn and face You.

Barukh atah ADONAI, who desires our return.

FORGIVENESS

Forgive us, *Avinu*, our Creator, for we have sinned; pardon us, *Malkeinu*, our Sovereign, for we have transgressed—

for Your nature is to forgive and pardon.

Barukh atah ADONAI, who is called gracious and is exceedingly forgiving.

REDEMPTION

Look upon our suffering and take up our cause; redeem us soon for the sake of Your name—for surely You are a mighty redeemer.

Barukh atah ADONAI, Redeemer of Israel.

הַשִּׁיבֵנו אָבִינוּ לְתוֹרָתְךָ,
וְקַרְבֵּנוּ מִלְּפָנֶיךָ לְעִבּוּדְךָ,
וְהַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
בְּרוּךְ אַתָּה יְהוָה, הַרוֹצֵה בְּתַשׁוּבָה.

סָלַח לָנוּ אָבִינוּ, כִּי חָטָאנוּ,
מָחַל לָנוּ מִלְּפָנֶיךָ, כִּי פָשַׁעְנוּ,
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, חַנוּן הַמְּרַבֵּה לְסָלַח.

רְאֵה נָא בְּעֵינֵינוּ, וְרִיבָה רִיבֵנוּ,
וּבְאֵלֵינוּ מִהֲרָה לְמַעַן שְׁמֹךְ,
כִּי גוֹאֵל חֲזָק אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, גּוֹאֵל יִשְׂרָאֵל.

YOUR TEACHING לתורתך. The Hebrew word *torah* sometimes refers to the Five Books of Moses and sometimes to the entire Bible, but in the context of this *b'rakhah* it more likely carries its root meaning of "teaching." The prayer expresses the hope that all that we do will be a walking in God's way, following God's teaching.

FORGIVE US לנו. Some strike their chests, indicating regret, when reciting the words *hatanu* ("we have sinned") and *fashanu* ("we have transgressed").

AVINU . . . MALKEINU אָבִינוּ . . . מִלְּפָנֶיךָ. Literally, "father" (meaning "creator") and "sovereign." These words are well

known from prayers for forgiveness. The image of God as "father" represents relatedness and closeness; that of God as "sovereign" conveys authority and greater distance. The ancient rabbis expressed our relationship to these two aspects of God's nature as love and awe, *ahavah* and *yirah*.

WHO IS CALLED GRACIOUS חַנוּן. What allows us to voice regret is the knowledge that what we say when we approach God will be accepted lovingly. Our admission of guilt will not be used to judge us negatively, it will not be used against us, and it will not incriminate us; rather, our admission of guilt will be received for what it is: an attempt to purify ourselves, to wipe the slate clean—so that we might now start again with a sense of freshness.

REDEMPTION. Each of the three cycles of *b'rakhah* of request ends with a prayer for ultimate redemption, and each of these endings builds on the previous one, so that they achieve a crescendo when we come to the end of the three cycles. This first request is a simple prayer calling for an end to any suffering and oppression.

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HEALING

Heal the people I know and heal the people whom I don't know. Heal those who have helped me in the past and heal those who have harmed me. Heal those I love and heal those with whom I am angry.

—ELIJAH DE VIDAS

ABUNDANCE

The Hasidic master Zadok Hakohen of Lublin understood this paragraph this way: May all that we consume be for our good.

EXILES

A Hasidic master taught: When we bring into the light the parts of ourselves that we have let languish, that is the ingathering of the exiles.

Second Cycle of B'rakhot of Request: Healing and Prosperity

HEALING

Heal us, ADONAI, so that we may be truly healed; save us, that we may be truly saved. You are the one deserving of praise. Bring complete healing to all our suffering;

On behalf of one who is ill:

our God and God of our ancestors, may it be Your will to send speedy and complete healing of body and soul to _____, along with all others who are ill; strengthen as well the hands of those concerned with their care,

for You are God and sovereign, a faithful and compassionate healer.

Barukh atah ADONAI, Healer of the ill among Your people Israel.

A TIME OF ABUNDANCE

ADONAI our God, make this a blessed year for us; may its varied harvest yield prosperity. May the land be blessed

[from December 4 until Pesah, we add: with dew and rain] and satisfy us with its goodness.

Bless this year, that it be like the best of years.

Barukh atah ADONAI, who is the source of blessing of each year.

GATHERING OF EXILES

Sound the great shofar announcing our freedom, raise the banner signalling the ingathering of our exiles, and bring us together from the four corners of the earth.

Barukh atah ADONAI, who gathers the dispersed of Your people Israel.

רפאנו יהוה, ונרפא, הושיענו ונושעה, כי תהלתנו אתה, והעלה רפואה שלמה לכל־מכותינו.

On behalf of one who is ill:

ויהי רצון מלפניך יהוה אלהינו ואלהי אבותינו [ואמותינו], שתשלח מהרה רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף, ל_____ בתוך שאר החולים, וחזק את־ידי העוסקים בצרכיהם, כי אל מלך רופא נאמן ורחמן אתה. ברוך אתה יהוה, רופא חולי עמו ישראל.

ברוך עלינו יהוה אלהינו את־השנה הזאת ואת־כל־מיני תבואתה לטובה, ותן

ברכה: From Pesah until December 3:

טל ומטר לברכה: From December 4 until Pesah:

על פני האדמה, ושבענו מטובה, וברוך שנתנו בשנים הטובות. ברוך אתה יהוה, מברך השנים. תקע בשופר גדול לחרותנו, ושא נס לקבץ גליותינו, וקבצנו יחד מארבע כנפות הארץ. ברוך אתה יהוה, מקבץ נדחי עמו ישראל.

HEAL US רפאנו. Healing is a dual process. Physicians and nurses can aid the healing process of the body, and our tradition affirms that they are acting as God's agents. However, healing also goes beyond the physical; it includes emotional and spiritual components, as well. Both are included in this prayer for "complete healing."

MAKE THIS A BLESSED YEAR ברוך... השנה הזאת. This b'rakah expresses a consciousness that the Land of Israel is very much dependent on rain in its proper season. Equally, it can be understood to speak to the universal need for sufficient agricultural produce to sustain all.

WITH DEW AND RAIN טל ומטר לברכה. The Sephardic custom is to pray for dew in the summer and rain in the winter. The Ashkenazic custom combines both the prayer for dew and rain in winter. In the Land of Israel, the prayer for rain begins on the seventh of Heshvan, some two weeks after the holiday of Sukkot. In Babylonia, the prayer for rain began sixty days after the fall equinox. Jews living in the diaspora generally fol-

low the Babylonian custom. In the year preceding a Gregorian leap year, the prayer for rain begins one day later (i.e., on the evening of December 5).

SOUND THE GREAT SHOFAR תקע בשופר גדול. The first cycle of b'rakhot of request ended with a call to end persecution. This second cycle ends with the call to announce freedom. The sound of the shofar signals freedom. The Bible speaks of the blowing of the shofar to announce a Jubilee year (Leviticus 25:9), and the prophet Isaiah extends that image of liberation to describe the announcement of messianic redemption: "In that day, the sound of the shofar will be trumpeted abroad and those who wandered to the land of Assyria and those who were chased out to the land of Egypt shall come and worship Adonai on the holy mount, in Jerusalem" (27:13).

BRING US TOGETHER וקבצנו. This prayer concludes with the prophets' promise that redemption will signal the gathering of the Jewish people in the Land of Israel.

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JUSTICE

A world of true justice is a world in which God's love is sovereign.

THE END OF WICKEDNESS

Interpreting the verse "Sinners shall cease from the earth, and the wicked shall be no more; bless Adonai, O my soul" (Psalm 104:35), Rabbi Judah taught: Sinners shall be no more—sinners shall become upright people; the wicked will be no more—they shall no longer be wicked; and only then will we be justified in saying "Bless Adonai, O my soul."

—MIDRASH ON PSALMS

The Hasidic master Mordechai of Lechovitz would teach: when we pray that evil be wiped out, we should meditate on what in our own behavior is sinful.

THE RIGHTEOUS

In speaking of the reward for the righteous, the Hebrew uses the word *tov*, meaning "good" (translated here as "truly"). At the end of the creation story in Genesis, we are told that God saw all that was created and it was good (*tov*). The reward of the righteous is that they will have eyes that see the good as God did.

Who are the sages? These are the people who teach children.

Third Cycle of B'rakhot of Request: Visions of Redemption

JUSTICE

Restore judges to us as in the early days, and wise counselors as of old. Remove from us sorrow and anguish. May You alone, ADONAI, with kindness and compassion rule over us.

May You find our cause righteous. *Barukh atah ADONAI*, Sovereign who loves justice and compassion.

Between Rosh Hashanah and Yom Kippur we substitute: Barukh atah ADONAI, Sovereign of judgment.

THE END OF WICKEDNESS

May the hopes of those who would defame us be dashed, may all wickedness be instantly frustrated, and may all Your enemies be quickly cut off. Root out, subdue, break, and humble the arrogant, speedily, in our day. *Barukh atah ADONAI*, who defeats enemies and humbles the arrogant.

THE RIGHTEOUS

May Your compassion, ADONAI our God, flow to the righteous, the pious, the leaders of the people Israel, the remnant of the sages, the righteous converts, and us all. May all those who trust in Your name be truly rewarded, and may our share be among them, so that we never be shamed for trusting in You. *Barukh atah ADONAI*, promise and support of the righteous.

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הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיִזְעָצֵינוּ כְּבַתְחִלָּה, וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה יְהוָה לְבִדְדָךְ בְּחֹסֶד וּבְרַחֲמִים, וְצַדִּיקְנוּ בְּמִשְׁפָּט. בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ אֱלֹהֵי צְדָקָה וּמִשְׁפָּט. *Between Rosh Hashanah and Yom Kippur we substitute: בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַמִּשְׁפָּט.*

וּלְמַלְשֵׁינִים אֵל תְּהִי תְקוּהָה, וְכָל־הַרְשָׁעָה פָּרְגַע תֵּאָבֵד, וְכָל־אוֹיְבֶיךָ מְהֵרָה יִפְרָתוּ, וְהַיּוֹדִים מְהֵרָה תִּעַקֵּר וּתְשַׁבֵּר וּתְמַגֵּר וּתְכַנִּיעַ בְּמְהֵרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְהוָה, שׁוֹבֵר אוֹיְבִים וּמְכַנִּיעַ יָדַיִם.

עַל הַצְדִּיקִים וְעַל הַחֹסִידִים וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצְּדָק וְעָלֵינוּ, יְהִימוּ נָא רַחֲמֶיךָ, יְהוָה אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל־הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת, וְשִׁים חֵלְקֵנוּ עִמָּהֶם, וּלְעוֹלָם לֹא נִבּוֹשׁ כִּי בָךְ בְּטַחָנוּ. בְּרוּךְ אַתָּה יְהוָה, מְשַׁעֵן וּמְבַטֵּחַ לַצְדִּיקִים.

JUSTICE AND COMPASSION צְדָקָה וּמִשְׁפָּט. Without a system of justice, compassion is ineffectual; without compassion, justice is cruel.

THOSE WHO WOULD DEFAME US וְלְמַלְשֵׁינִים. The reference is to members of the Jewish community or sectarians who reported on Jewish activities to governmental authorities, leading to adverse measures taken against the Jewish community as a whole. The Talmud asserts that such a report led to the destruction of the Temple (Babylonian Talmud, Gittin 55b). Acts of speech such as defamation and the perversion of truth can lay the ground for the commission of hateful acts—an understanding of human nature exploited by modern-day propagandists.

THE RIGHTEOUS הַצְדִּיקִים. This *b'rakhah* enumerates the outstanding individuals of each generation and invokes God's blessing upon them. The list includes the spiritual leaders of each generation, the pious and righteous individuals who are exemplars of religious ideals, and righteous converts who have made a decisive choice regarding the nature of their religious lives. In the shadow of these people we ask for God to turn to us as well.

THE PIOUS הַחֹסִידִים. The Talmud applies this term to people who go beyond the letter of the law. Such people are both careful about their ritual observance and generous in the way they act with others.

VISIONS OF REDEMPTION. This cycle of *b'rakhot* offers a utopian vision of a time when governance and the courts will truly reflect a system of justice, when righteousness will achieve its proper recognition, and when evil will be obliterated. That vision culminates in the reestablishment of Jerusalem as God's holy place and the Messiah's ushering in a time of proper rule.

RESTORE JUDGES TO US הַשִּׁיבָה שׁוֹפְטֵינוּ. Isaiah 1:26 promises that God will restore judges as they once were and "your city shall be called just." Justice is the basis for the society we anticipate, one that will reflect our deepest hopes and desires. As the *b'rakhah* says, God is the "Sovereign who loves justice and compassion."

SORROW AND ANGUISH יָגוֹן וְאַנְחָה. Sorrow is the result of physical assault; anguish has no physical cause. Both sorrow and anguish obscure our judgment. (*Abraham ben Elijah, the Gaon of Vilna*)

JERUSALEM

The Hasidic master Naftali of Ropshitz asked, "Why is the blessing in the present tense?" And he answered: "Because each day we rebuild Jerusalem."

MESSIANIC HOPE

What is the establishment of the Davidic kingdom? It is the ability to see God everywhere and in everything.

—MOSHE HAYIM EFRAIM OF SUDILKOV

The Hasidic master Solomon Hakohen Rabinowitz taught that we all make the shoot of David flourish, for everything good that we do nurtures the growth of redemption.

HEAR OUR VOICE

... even if we haven't found the words to express ourselves properly.

JERUSALEM

In Your mercy, return to Your city, Jerusalem. Dwell there as You have promised; rebuild it permanently, speedily, in our day. May You soon establish the throne of David in its midst. *Barukh atah ADONAI*, who rebuilds Jerusalem.

MESSIANIC HOPE

Cause the shoot of Your servant David to flourish; may the honor of the house of David be raised up with the coming of Your deliverance, for we await Your triumph each day. *Barukh atah ADONAI*, who causes salvation to flourish.

SUMMATION OF REQUESTS: HEAR OUR VOICE

Hear our voice, ADONAI our God; be kind and have compassion for us. Willingly and lovingly accept our prayer, for You, God, hear prayers and listen to pleas. Do not send us away empty-handed—for in Your kindness You listen to the prayers of Your people Israel. *Barukh atah ADONAI*, who listens to prayer.

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וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב,
וְתִשְׁבֹּן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ,
וּבְנֵה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּנֵן עוֹלָם,
וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תִּכְבֵּן.
בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.

אֶת־צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תִצְמִיחַ,
וְקִרְנוֹ תִרֹם בְּיִשׁוּעָתְךָ,
כִּי לִישׁוּעָתְךָ קוִינּוּ כָּל־הַיּוֹם.
בְּרוּךְ אַתָּה יְהוָה, מַצְמִיחַ קֶרֶן יְשׁוּעָה.

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ,
חוֹס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ,
כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּגִים אַתָּה,
וּמְלַפְנֵיךָ, מְלַפְנוּ, רִיקָם אֵל הַתְּשִׁיבֵנוּ.
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ תְּפִלָּה.

JERUSALEM יְרוּשָׁלַיִם. Israel's capital city, the site of the ancient Temple and King David's throne, ideally represents the place where Jews are most rooted, in common community, in their relationship with God.

MESSIANIC HOPE. This was the last *b'rakhah* to be added to the Amidah, bringing its total number of blessings to nineteen instead of the original eighteen. It was added in Babylonia where the exilarch, the head of the Jewish community, traced his lineage to the exiled house of David. (Almost all manuscripts reflecting the rite practiced in the Land of Israel in the 1st millennium exclude this *b'rakhah*.) Ultimately, though, this prayer does not center on a Messiah but rather on God's triumph—a world ruled by just laws, a world at peace. Reuven Hammer, remarking on the fact that

the word "Messiah" does not appear at all in this prayer, argues that too many failed and false messiahs in Jewish history led to the exclusion of the term from this central liturgical moment.

FOR WE AWAIT YOUR TRIUMPH כִּי לִישׁוּעָתְךָ קוִינּוּ. The hope in God's triumph has always included the overthrow of oppressive rule.

HEAR OUR VOICE שְׁמַע קוֹלֵנוּ. We conclude the three cycles of *b'rakhot* of request with an all-encompassing *b'rakhah*. Rabbinic authorities recommended that we add here our own words, expressing those concerns that are uppermost in our minds at this time. This prayer is replete with mention of God's compassion. What prayer can open for us is a moment of feeling the universe as welcoming and compassionate.

Modim: On Gratitude

God, on days when I am unable to feel grateful because my expectations imprison me, because my responsibilities burden me, or because the pain of living consumes me, remind me to be grateful. Grateful for the gift of life. For my soul, my breath, my being. Grateful for my family, my friends, and my community. For relationships that heal and nourish. Grateful for the opportunity to learn, to grow, to become; and for the miracles that abound all around me and that ask only to be found.

—ELANA ZAIMAN

Three Concluding B'rakhot

THE SERVICE THAT WE OFFER

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

On Rosh Hodesh and Hol Ha-mo-ed we add:

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the house of Israel. Respond to us with deliverance, goodness, compassion, love, life, and peace, on this

On Rosh Hodesh: Rosh Hodesh. On Pesah: Festival of Matzot. On Sukkot: Festival of Sukkot.

Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of kindness and deliverance; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and caring sovereign.

May our eyes behold Your compassionate return to Zion. Barukh atah ADONAI, who restores Your Divine Presence to Zion.

GRATITUDE FOR LIFE AND ITS BLESSINGS

We thank You, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon. You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

On Hanukkah we add Al Hanissim on page 430.

On Purim we add Al Hanissim on page 431.

רצה, יהוה אלהינו, בעמך ישראל ובתפלתם, והשב אתה עבודה לדביר ביתך, ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.

On Rosh Hodesh and Hol Ha-mo-ed we add:

אלהינו ואלהי אבותינו [ואמותינו], יעלה ויבא, ויגיע ויראה, וירצה וישמע, ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו [ואמותינו], וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה, לטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום ראש החודש On Rosh Hodesh: ראש החודש On Pesah: חג המצות On Sukkot: חג הסוכות הזה. זכרנו, יהוה אלהינו, בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים, ובדבר ישועה ורחמים, חוס וחסנו, ורחם עלינו והושיענו, פי אליך עינינו, פי אל מלך חנון ורחום אתה.

ותחזינה עינינו בשובך לציון ברחמים. ברוך אתה יהוה, המחזיר שבינתו לציון.

מוזים אנחנו לך, שאתה הוא יהוה אלהינו ואלהי אבותינו [ואמותינו] לעולם ועד. צור חיינו, מגן ישענו, אתה הוא לדור ודור, נודה לך ונספר תהלתך, על חיינו המסורים בידך, ועל נשמותינו הפקודות לך, ועל נסיון שבכל יום עמנו, ועל נפלאותיך וטובותיך שבכל יום, ערב ובקר וצהרים. הטוב, כי לא כלו רחמיך, והמרחם, כי לא תמו חסדיך, מעולם קיינו לך.

On Hanukkah we add Al Hanissim on page 430.

On Purim we add Al Hanissim on page 431.

RESTORE WORSHIP TO YOUR SANCTUARY והשב אתה עבודה לדביר ביתך. The Hebrew text here literally refers to the “holy of holies,” the innermost area of the sanctuary—that place where God was experienced most intimately—and it is that intimacy and purity of relationship that is yearned for in this prayer.

YOUR DIVINE PRESENCE שכינתו. The Hebrew word shekhinah has been used for centuries to refer to God’s immanence, the presence of God that is felt in the world. The word shekhinah is grammatically feminine, and Jewish mystical tradition has tended to personify the Divine Presence, called the Shekhinah, as feminine.

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Peace

✠

Commentators remark that as we pray for peace, we should let go of that which preys on us, that we not be consumed by anger.

כ

Oh accept, accept, our thanks for the day's three miracles, of dusk, of dawn, of noon, and of the years which with Thy presence are made felicitous.

Grant us—our last petition—peace, Thine especial blessing, which is of Thy grace and of the shining and turning of Thy Face.

—A. M. KLEIN

Travel Prayer

Without You, this road is thorns and thistles.

Allow me to search Your ways and to find my feet walking in a furrow and may pleasantness be upon them.

May the one who gives strength to the weary give my life paved roads on which to go to come and to arrive wherever my heart carries me, like a caravan of the self and may blessings be granted to the work of my feet.

May the one who hears the prayer of all mouths hear my footsteps.

—ASHER REICH (translated by David Jacobson)

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

Between Rosh Hashanah and Yom Kippur we add:

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and faithfully praise Your name forever, God of our deliverance and help.

פ Barukh atah ADONAI, Your name is goodness and praise of You is fitting.

PEACE

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.

Between Rosh Hashanah and Yom Kippur we recite the following paragraph, in place of the line that follows it:

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

Barukh atah ADONAI, who brings peace.

Barukh atah ADONAI, who blesses Your people Israel with peace.

ADDITIONAL PERSONAL PRAYER

The silent recitation of the Amidah concludes with a personal prayer or the following:

My God, keep my tongue from evil, my lips from deceit. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; nullify their schemes. Act for the sake of Your name; act for the sake of Your triumph; act for the sake of Your holiness; act for the sake of Your Torah. Answer my prayer for the deliverance of Your people.

May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: Amen.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

At the conclusion of the Amidah, we may be seated. When the weekday evening service follows the festival, turn to page 280 for Kaddish Shalem.

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שְׁמִךָ מִלְּפָנֵינוּ תְּמִיד לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur we add:

וּבְתוֹב לְחַיִּים טוֹבִים כְּלַפְנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיְהִלְלוּ אֶת־שְׁמֶךָ בְּאַמְתָּ,

הָאֵל יִשְׁעֵתְנוּ וְעִזְרָתְנוּ סֵלָה.

פ בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֶךְ נֶאֱחָ לְהוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל־יְשׁוּבֵי תֵּבֵל תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מְלֶכֶּךְ אֲדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרְךָ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמָךְ.

Between Rosh Hashanah and Yom Kippur we recite the following paragraph, in place of the line that follows it:

בְּסִפְרֵ חַיִּים, בְּרִכָּה, וְשָׁלוֹם, וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִפְתָּח לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

The silent recitation of the Amidah concludes with a personal prayer or the following:

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מַרְעֵ, וּשְׁפָתַי מִדְּבַר מַרְמָה, וְלִמְקַלְלֵי נִפְשֵׁי תַדִּים, וְנִפְשֵׁי כְּעַפְרָ לְכָל תְּהִיָּה. פִּתַּח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נִפְשֵׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהִרָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קִדְשֹׁתֶךָ, עֲשֵׂה לְמַעַן תוֹרָתֶךָ. לְמַעַן יִחְלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי.

יְהִיו לְרִצּוֹן אִמְרֵי כִּי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרֵי וְגוֹאֲלֵי.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְשׁוּבֵי תֵּבֵל], וְאָמְרוּ אָמֵן.

At the conclusion of the Amidah, we may be seated. When the weekday evening service follows the festival, turn to page 280 for Kaddish Shalem.

MAY YOUR NAME BE PRAISED AND EXALTED In the language of the Bible and the prayerbook, "God's name is exalted" when we acknowledge God, recognize God's goodness in creation, and act to enable God's justice and compassion to be visible in the world.

ABUNDANT AND LASTING PEACE שְׁלוֹם רַב. The Hebrew word shalom, "peace," comes from the same root as the word shalem, which means "whole." The peace that is prayed for here is more than the end of war—that, of course, would, in itself, be a blessing—but rather a moment in which each of us can feel whole, and can feel the wholeness of humanity and of the universe.

WHO BLESSES YOUR PEOPLE ISRAEL WITH PEACE הַמְּבָרֵךְ יִשְׂרָאֵל בְּשָׁלוֹם. The peace that descends on the people Israel exemplifies the peace that shall descend on the whole world.

MY GOD אֱלֹהֵי. One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). The prayer that is printed here is offered by the Babylonian Talmud (Berakhot 17a) as an example of how the Amidah might end with a personal prayer. It is attributed to Mar son of Ravina (4th century). Unlike the rest of the Amidah, these personal prayers are distinguished by the use of the first-person singular.

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At the evening service following Shabbat, Psalm 91 is recited. Most congregations distinguish it from the Amidah with the recitation of Hatzzi Kaddish.

Hatzzi Kaddish

Leader:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God's great name be acknowledged forever and ever!

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [between Rosh Hashanah and Yom Kippur we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

Some congregations rise to recite the following:

May the peace of the Lord, our God, be with us; may the work of our hands last beyond us, and may the work of our hands be lasting. Psalm 90:17

One who dwells in the secret places of the one on high, lodges in the shadow of the Almighty— *I call ADONAI my protector, my fortress, my God, whom I trust*. God will save you from the hidden snare, the threat of deadly plague, God's wings will nestle you and protect you, God's truth will be your shield and armor. You shall not fear terror at night, arrows flying in daylight, pestilence stalking in the dark, nor plague blackening the noon. Though a thousand may fall at your side, tens of thousands at your right hand, nothing will reach you. You have but to look with your own eyes, and you shall see the recompense of evildoers.

Yes, You, ADONAI, are my protector. You have made the one on high your refuge—evil shall not befall you, nor plague approach your tent, for God will instruct angels to guard you wherever you go. They will carry you in the palms of their hands, lest your foot strike a stone; you will tread on pythons and cubs, trample on snakes and lions. "Because you desired Me, I shall save you. I shall raise you up, for you were conscious of My name. ► When you call upon Me, I shall answer you; I shall be with you in times of trouble, I shall strengthen you and honor you. I shall satisfy you with the fullness of days and show you My deliverance; I shall satisfy you with the fullness of days and show you My deliverance." Psalm 91

Orekh yamim asbi-eihu v'areihu bishuati.

Some congregations recite V'atah kadosh here; see page 216.

At the evening service following Shabbat, Psalm 91 is recited. Most congregations distinguish it from the Amidah with the recitation of Hatzzi Kaddish.

חֲצִי קַדִּישׁ

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיף מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וְלְעֵלְמֵי עֵלְמָיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיף הוּא, לְעֵלְא מִן כָּל־
[לְעֵלְא לְעֵלְא מִכָּל־] [between Rosh Hashanah and Yom Kippur we substitute:
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחַמְתָּא דְאִמְרוּן בְּעֵלְמָא,
וְאִמְרוּ אָמֵן.

Some congregations rise to recite the following:

וְיִהְיֶה נֶעַם אֲדֹנָי אֱלֹהֵינוּ עֲלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עֲלֵינוּ,
וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהוּ. תהלים צ"ז

יֵשֵׁב בְּסִתְרֵי עֲלִיוֹן, בְּצֵל שַׁדַּי יִתְלוֹנֵן. אִמַר לַיהוָה מַחְסֵי
וּמְצוּדָתִי, אֱלֹהֵי אֲבֹטָח בּוֹ. כִּי הוּא יִצִּילֵךְ מִפֶּחַ יְקוּשׁ,
מִדְּבַר הַוּוֹת. בְּאֲבָרְתוֹ יִסֹּף לָךְ וְתַחַת כְּנַפְיוֹ תִּחְסֶה, צָנָה
וְסִחְרָה אֲמַתּוֹ. לֹא תִירָא מִפֶּחַד לַיְלָה, מִחֵץ יְעוֹף יוֹמָם.
מִדְּבַר בְּאִפְלֵ יִהְיֶה, מִקְטָב יִשׁוּד צְהָרִים. יִפֹּל מִצַּדֶּךָ אֵלֶיךָ
וּרְבֵבָה מִימִינֶךָ, אֵלֶיךָ לֹא יִגַּשׁ. רַק בְּעֵינֶיךָ תִּבְיֹט, וְשִׁלְמַת
רְשָׁעִים תִּרְאֶה. כִּי אַתָּה יְהוָה מַחְסֵי, עֲלִיוֹן שְׁמַת מְעוֹנָה.
לֹא תֵאָנֶה אֵלֶיךָ רָעָה וְנִגַע לֹא יִקְרַב בְּאֶהְלֶךָ. כִּי מִלְאָכָיו
יִצְוֶה לָךְ לְשַׁמְרֶךָ בְּכָל־דְּרָכֶיךָ. עַל כַּפַּיִם יִשְׂאוּנָה, פֶּן תִּגַּף
בְּאֲבֹן רִגְלֶךָ. עַל שַׁחַל וּפְתָן תִּדְרֹךְ, תִּרְמַס כַּפִּיר וְתִגְיוֹן.
כִּי בִי חֵשֶׁק וְאִפְלֹטָהוּ, אֲשַׁנְּבְּהוּ כִּי יִדַע שְׁמִי.
◀ יִקְרָאנִי וְאֶעֱנֶהוּ, עִמּוֹ אֲנֹכִי בְּצָרָה, אֲחַלְצֶהוּ
וְאֲכַבְּדֶהוּ. אֲרֹף יָמִים אֲשַׁבֵּיעֶהוּ, וְאִרְאֶהוּ בִישׁוּעָתִי.
אֲרֹף יָמִים אֲשַׁבֵּיעֶהוּ, וְאִרְאֶהוּ בִישׁוּעָתִי. תהלים צא

Some congregations recite V'atah kadosh here; see page 216.

PSALM 91. Shabbat has come to an end, and we recite this psalm to mark the transition to the week. Psalm 91 is one of the most reassuring in the entire Psalter. First the voice of a priest or a leader assures the supplicant that he or she will be saved from any danger, and then we hear God's own voice vouchsafing that message. About to face the week, the worshippers are assured that God will be with us, strengthening us on our journey, accompanying us, and keeping us in life.

The recitation of Psalm 91 is preceded by the last verse of Psalm 90. In the Land of Israel in ancient times, psalms were introduced by reciting the last verse of the preceding psalm. But it is also the case that the last verse of Psalm 90 forms a prelude to Psalm 91. Reading it as we are about to enter the world of work, we pray that what we do might be lasting and pleasing to God.

In this psalm, it is only the supplicant (whose voice is here indicated in italics) who speaks the personal name of God. All other references to God use other epithets, such as "the one on high." To emphasize that they are not the formal name of God, we have put all such references in lower case. One of the reassuring aspects of this psalm is that in the end, it is God's own voice assuring protection. And it is with that assurance that we enter our week.

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Shalom

A man growing old is going down the dark stairs.

He has been speaking of the Soul . . .

Of dreams burnt in the bone.

He looks up to the friends who lean out of light and wine over the well of stairs. They ask his pardon for the dark they can't help . . .

“It’s alright,” answers the man going down, “it’s alright—there are many avenues, many corridors of the soul that are dark also. Shalom.”

—DENISE LEVERTOV

Blessings for Going Forth

ברוך אתה בעיר וברוך אתה בשדה.

ברוך פרי בטןך ופרי אדמתך ופרי בהמתך שגר אלפיה ועשתרות צאנך.

ברוך טבאך ומשארתך. ברוך אתה בבאך וברוך אתה בצאתך.

Blessed shall you be in the city and blessed shall you be in the country.

Blessed shall be the issue of your womb, the produce of your field, the offspring of your cattle, the calving of your herd, and the lambing of your flock.

Blessed shall be your harvest basket and your kneading bowl.

Blessed shall be your comings in and blessed shall be your goings out.

—DEUTERONOMY 28:3–6

Kaddish Shalem

Leader:

May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God’s great name be acknowledged forever and ever!
Y’hei sh’meih raba m’varakh l’alam u-l’almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b’rikh hu*, is truly [between Rosh Hashanah and Yom Kippur we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And we say: *Amen*.

May the prayers and pleas of all Israel be accepted by their creator in heaven. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

From the second night of Pesah through the night preceding Shavuot, we turn to page 63 for the Counting of the Omer.

Leaving Shabbat with Blessing

May God grant you heaven’s dew, earth’s riches, and an abundance of grain and grapes.

V’yiten l’kha ha-elohim mital ha-shamayim u-mish’manei ha-aretz v’rov dagan v’tirosh.

Genesis 27:28

קדיש שלם

Leader:

יתגדל ויתקדש שמה רבא, בעלמא די ברא, פרעותה, וימליך מלכותה בחייכון וביומיכון ובחיי דכלבית ישראל, בעגלא ובזמן קריב, ואמרו אמן.

Congregation and Leader:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Leader:

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא מן כל-

[לעלא לעלא מכל-] [between Rosh Hashanah and Yom Kippur we substitute: ברכתא ושירתא תשפחתא ונחמתא דאמירן בעלמא, ואמרו אמן.]

תתקבל צלותהון ובעותהון דכל ישראל קדם אבוהון די בשמיא, ואמרו אמן.

יהא שלמא רבא מן שמיא, וחיים עלינו ועל כלי ישראל, ואמרו אמן.

עשה שלום במרומינו הוא יעשה שלום עלינו ועל כלי ישראל [ועל כליישובי תבל], ואמרו אמן.

From the second night of Pesah through the night preceding Shavuot, we turn to page 63 for the Counting of the Omer.

ויתן לך האלהים מטל השמים ומשמני הארץ, ורב דגן ותירש.

בראשית כז:כה

KADDISH SHALEM marks the completion of the evening service. What follows is Havdalah, marking the conclusion of Shabbat. Aleinu (page 281) is a late addition to the evening service and it is not recited in the Sephardic rite.

MAY GOD GRANT YOU ויתן לך. These are the words spoken by Isaac as he blessed Jacob. We end Shabbat calling upon an ancestral blessing to accompany us in the week ahead.

GRAPES תירש. In the ancient world, water was mixed with wine to purify it.

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Concluding Prayers

Some recite Havdalah on page 283 before continuing with Aleinu.
We rise for Aleinu.

Aleinu

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

† And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—who spreads out the heavens and establishes the earth, whose glory abides in the highest heavens, and whose powerful presence resides in the highest heights. This is our God, none else; ours is the true sovereign, there is no other. As it is written in the Torah: “Know this day and take it to heart, that ADONAI is God in heaven above and on earth below; there is no other.”

Aleinu l'shabei-ah la-adon hakol, lateit g'dulah l'yotzer b'reishit,
shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'hot ha-adamah,
shelo sam helkeinu kahem, v'goraleinu k'khol hamonam.

† Va-anahnu korim u-mishta'avim u-modim,
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.

Shehu noteh shamayim v'yosed aretz, u-moshav y'karo ba-shamayim mima-al,
u-sh'khinat uzo b'govhei m'romim, hu eloheinu ein od.

Emet malkeinu efes zulato, ka-katuv b'torato: v'yadata hayom
va-hashevota el l'vavekha, ki Adonai hu ha-elohim ba-shamayim mima-al,
v'al ha-aretz mitahat, ein od.

And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will understand and know that to You alone every knee must bend, all allegiance be sworn. They will bow down and prostrate themselves before You, ADONAI our God, treasure Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; and You will rule in glory until the end of time.

▶ As is written in Your Torah: “ADONAI will reign forever and ever.”

And as the prophet said: “ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.”

V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz,
bayom hahu yihyeh Adonai ehad, u-sh'mo ehad.

We are seated.

From the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we add Psalm 27, on page 59.

סיום התפילה

Some recite Havdalah on page 283 before continuing with Aleinu.
We rise for Aleinu.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׁם חָלְקֵנוּ כְּהֵם, וְגֵרְלָנוּ כְּכָל־הַמוֹנָם.
† וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וְשׁוֹכֵנֵת עֵזוֹ בְּגִבְהַי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֲמַת מַלְכֵנוּ אָפֶס זוֹלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ:
וַיִּדְעַת הַיּוֹם וְהַשְּׁבַת אֵל לְבַבָּהּ,
כִּי יְהוּה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל,
וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוּה אֱלֹהֵינוּ, לְרֵאוֹת מִהֵרָה בְּתַפְאֵרַת עֲוָה,
לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ, וְהַאֲלִילִים פְּרוֹת יִפְרֹתוֹ,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אֶרֶץ.
יִפְּרוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תֵבֵל,
כִּי לָךְ תִּכְרַע כָּל־בְּרָה, תִּשְׁבַּע כָּל־לְשׁוֹן.
לְפָנֶיךָ יְהוּה אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרְאוּ יְהוּה,
וַיִּקְבְּלוּ כָלֵם אֶת־עַל מַלְכוּתֶךָ.
וְתִמְלֹךְ עֲלֵיהֶם מִהֵרָה לְעוֹלָם וָעֶד,
כִּי הַמַּלְכוּת שֶׁלְךָ הִיא, וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד.
◀ כְּפָתוּב בְּתוֹרָתֶךָ: יְהוּה יִמְלֹךְ לְעַלְמֵם וָעֶד.
וְנֹאמַר: וְהָיָה יְהוּה לְמֶלֶךְ עַל כָּל־הָאֶרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יְהוּה אֶחָד, וּשְׁמוֹ אֶחָד.

We are seated.

From the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we add Psalm 27, on page 59.

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From a Father's Ethical Will

Say Kaddish *after* me but not *for* me. Kaddish is the unique Jewish link that binds the generations of Israel. The grave doesn't hear the Kaddish, *but the speaker does*, and the words will echo in your heart. The only immortality I seek is that my children and my children's children be good Jews, and thereby good people. God bless you and keep you.

Your father
—WILLIAM LEWIS
ABRAMOWITZ

Mourner's Kaddish

Mourners and those observing Yahrzeit:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and mourners:

May God's great name be acknowledged forever and ever!

Mourners:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [*between Rosh Hashanah and Yom Kippur we add: far*] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih, v'yamlikh malkhuteih b'hayeikhon u-v'yomeikhon u-v'hayei d'khol beit yisrael, ba-agala u-vizman kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu, l'eila min kol [*between Rosh Hashanah and Yom Kippur we substitute: l'eila l'eila mikol*] birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol yisrael, v'imru amen.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

קדיש יתום

Mourners and those observing Yahrzeit:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְא מִן כָּל־

[*between Rosh Hashanah and Yom Kippur we substitute: לְעֵלְא לְעֵלְא מְבָל־*]

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאָמִירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יּוֹשְׁבֵי תֵבֵל],
וְאָמְרוּ אָמֵן.

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Havdalah

Meditation for the New Week

As I leave Shabbat behind,
let me carry Shabbat
within:
Remind me to pause,
to be present for myself,
to cherish others,
to see the beauty in Your
creation,
to nourish peace.
Enable the joy of life to fill
my being,
the smell of spices to lift
my spirit,
the flame of faith to burn
in my soul.
Let me carry Shabbat
within.

—ELANA ZAIMAN

Hineih Y'shuati— Behold My Salvation

Perhaps this week I will
not fear.
Perhaps this week, I will
hold possibility in my
hand like a silver house
of cloves, take the time
to count each twinkling
in the night sky,
raise my fingers boldly
up to the flame and taste
salvation, gladness, joy.
Then, may I bless what is
given,
wish it also upon others,
pass around my overflow-
ing cup,
put out the fire in this
sweetness when the time
for letting go comes.

—TAMARA COHEN

When reciting Havdalah at home, we begin here:

Behold, God is my deliverer; I am trustful and unafraid.
ADONAI is my strength, my might, my deliverance.
Joyfully draw water from the wellsprings of deliverance.
Deliverance is Yours; may Your blessings rest upon this
people forever.

ADONAI Tz'va'ot is with us; the God of Jacob is our
stronghold, forever.

ADONAI Tz'va'ot, happy is the person who trusts in You.
Deliver us, ADONAI; our Sovereign, answer us when we call.
The Jewish people experienced light, gladness, joy, and
honor—so may it be with us.

La-y'hudim hayetah orah v'simḥah v'sason vikar, ken tihyeh lanu.

The cup of wine is lifted:

As I lift up the cup of deliverance, I call upon ADONAI.

In a synagogue or at a public service, we begin here:

With the assent of my friends:

Barukh atah ADONAI, our God, sovereign of time and space,
who creates fruit of the vine.

Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.

*The following two blessings are recited only on Saturday evening.
At the conclusion of a Festival, we continue with the final paragraph.*

Barukh atah ADONAI, our God, sovereign of time and space,
who creates fragrant spices.

Barukh atah Adonai eloheinu melekh ha-olam, borei minei v'samim.

Barukh atah ADONAI, our God, sovereign of time and space,
who creates lights of fire.

Barukh atah Adonai eloheinu melekh ha-olam, borei me'orei ha-eish.

Barukh atah ADONAI, our God, sovereign of time and space,
who distinguishes between the sacred and the ordinary, light
and darkness, the people Israel and the peoples of the world,
and between the seventh day and the six days of creation.

Barukh atah ADONAI, who distinguishes between the sacred
and the everyday.

*Barukh atah Adonai eloheinu melekh ha-olam, ha-madvil bein kodesh
l'hol, bein or l'hoshekh, bein yisrael la-amim, bein yom ha-sh'vi-i l'sheishet
y'mei hama-aseh. Barukh atah Adonai, ha-mavdil bein kodesh l'hol.*

הבדלה

HAVDALAH literally means “distinction” or “differentiation” and it is a ceremony that marks the ending of Shabbat and the beginning of the work week. It consists of blessings over wine, spices, and light, and a final blessing about the distinction between Shabbat and the week. The Bible restricts the use of fire on Shabbat and so the week symbolically begins with lighting a fire. Shabbat, which began with the lighting of candles, now is also brought to its conclusion with candelighting. But whereas we began Shabbat with individual candles, we end it with one candle whose wicks are intertwined, as if Shabbat has created a unity that was lacking before. To rouse our senses to become awakened to the beauty we shall encounter during the week, we make a blessing over spices. Finally, the blessing over the wine sanctifies the week to come.

BEHOLD, GOD IS MY DELIVERER הַיְהִי אֵל יְשׁוּעָתִי. As we enter the week we pray for protection, deliverance, and happiness. The biblical verses in this passage come from Isaiah 12:2–3 and Psalms 3:9, 46:12, 84:13, and 20:10. The penultimate verse, remarking on joy and gladness, is taken from the

description in the Scroll of Esther (8:16) and expresses the joy at the deliverance from the destruction that had been contemplated by Israel's enemy; we add the wish that the same be true for us. The final verse, taken from Hallel (Psalm 116:13), leads directly into the recitation of the blessing over the cup of wine.

BLESSING THE SPICES AND CANDLE. It is customary for everyone to partake of these blessings, so the spices are passed for all to smell, and each person holds up his or her hand to the light, marvelling at the distinctions between skin and nails, live and dead flesh both needed.

When reciting Havdalah at home, we begin here:

הַיְהִי אֵל יְשׁוּעָתִי, אֲבֹטָח וְלֹא אֶפְחָד.
כִּי עֲזָי וְזַמְרַת יְיָ יְהוָה, וַיְהִי לִי לְיִשׁוּעָה.
וְשִׂאֲבַתְּם מֵיַם בְּשִׁשׁוֹן, מִמַּעַיְנֵי הַיְשׁוּעָה.
לִיְהוָה הַיְשׁוּעָה עַל עַמְּךָ בְּרִכְתְּךָ סֵלָה.
יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב, סֵלָה.
יְהוָה צְבָאוֹת, אֲשֶׁרֵי אָדָם בָּטַח בְּךָ.
יְהוָה הוֹשִׁיעָה, הַמְלֶכֶךְ יַעֲנֵנוּ כִּיּוֹם קָרָאנוּ.
לַיהוּדִים הַיְתָה אוֹרָה וְשִׂמְחָה וְשִׁשׁוֹן וִיקָר.
כֵּן תְּהִיָּה לָנוּ.

The cup of wine is lifted:

בּוֹס יְשׁוּעוֹת אֲשָׂא, וּבָשֵׁם יְהוָה אֶקְרָא.

In a synagogue or at a public service, we begin here:

סִבְרֵי חֲבֵרֵי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

*The following two blessings are recited only on Saturday evening.
At the conclusion of a Festival, we continue with the final paragraph.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא מִיְנֵי בְשָׂמִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשַּׁת יָמֵי הַמַּעֲשֵׂה.
בְּרוּךְ אַתָּה יְהוָה, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל.

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Light

Adam was created just before Shabbat began, and during Shabbat the world was lit with the light of creation. After Shabbat darkness descended and Adam rubbed two stones together and a fire was lit. Astounded, he said a *b'rakhah*: "Blessed is the one who creates lights of fire." On Shabbat we make Kiddush and celebrate God's creation of the world; as Shabbat departs, we recite Havdalah and celebrate the possibility of human manufacture and creativity.

—TALMUD OF THE
LAND OF ISRAEL

Bring Light to the Darkness

The Hasidic master of Ruzhyn taught: This is the service a person must perform all of one's days . . . to let the light penetrate the darkness until the darkness itself shines and there is no longer any division between the two, as it is written: "And there was evening and there was morning—one day" (Genesis 1:5).

Songs for the Week Ahead

Greetings are exchanged:

May you have a good week!

A gute vokh! Shavua tov!

Elijah the prophet, Elijah the Tishbite,
O Elijah, Elijah, Elijah from Gilead—
come speedily, in our time,
ushering in the Messiah, descended from David.

**Eliyahu ha-navi, eliyahu ha-tishbi,
eliyahu, eliyahu, eliyahu, ha-giladi. Bimheirah v'yameinu yavo eileinu,
im mashiah ben david, im mashiah ben david.**

Miriam, the prophetess, strength and song are in her hands,
Miriam will dance with us, increasing the world's song,
Miriam will dance with us, repairing the world.
Soon, in our days, she will bring us
To the waters of redemption.

**Miriam ha-n'viah oz v'zimrah b'yadah.
Miriam tirkod itanu l'hagdil zimrat olam,
Miriam tirkod itanu l'taken et ha-olam.
Bimheirah v'yameinu hi t'vi-enu el mei ha-y'shuah, el mei ha-y'shuah.**

May the one who separates the holy and the everyday,
forgive any sins and slights.
May our families and our fortunes
be as many as the grains of sand, or the stars in the sky at night.

This day has disappeared, like the palm tree's shadow.
I call to God who has brought an end to the light
that lit my way today. Today, the watchman announced
the coming of the morning and now the night.

Your righteousness is like Mount Tabor,
allowing my sins to quickly pass out of sight—
like a yesterday that is gone or a watch in the night.

**Ha-mavdil bein kodesh l'hol, hatoteinu hu yimhol,
zareinu v'khaspeinu yarbeh khaḥol v'kha-kokhavim balailah.
Yom panah k'tzel tomer, ekra la-El alai gomer,
amar shomer ata voker v'gam lailah.**

**Ha-mavdil bein kodesh l'hol...
Tzidkat'kha k'har tavor, al f'sha-ai avor ta-avor,
k'yom etmol ki ya-avor va-ashmuraḥ balailah.
Ha-mavdil bein kodesh l'hol...**

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Greetings are exchanged:

א גוטע וואך! שבווע טוב!

**אליהו הנביא, אליהו התשבתי,
אליהו, אליהו, אליהו הגלעדי.
במהרה בימינו יבוא אלינו,
עם משיח בן דוד, עם משיח בן דוד.**

**מרים הנביאה עז וזמרה בידה.
מרים תרקוד אתנו להגדיל זמרת עולם,
מרים תרקוד אתנו לתקן אתהעולם.
במהרה בימינו היא תביאנו אל מעיני הישועה.**

**המבדיל בין קדש לחול, חטאתינו הוא ימחול,
זרענו וכספנו ירבה כחול וכפוכבים בלילה.**

**יום פנה בצל תמה, אקרא לאל עלי גומר
אמר שומר, אתא בקר וגם לילה.**

המבדיל בין קדש לחול . . .

**צדקתך פהר תבור, על פשעי עבר תעבור,
ביום אתמול פי יעבור ואשמורה בלילה.**

המבדיל בין קדש לחול . . .

AS THE GRAINS OF SAND, OR THE STARS IN THE SKY AT NIGHT כחול וכפוכבים בלילה. Referencing God's blessing of Abraham: "I will bestow My blessing on you and make your descendants as numerous as the stars in heaven and the sands on the seashore" (Genesis 22:17).

THE WATCHMAN שומר. Based on Isaiah 21:12: "The watchman said, 'morning came and so did night....'"

MOUNT TABOR הר תבור. Psalm 36:7 compares God's righteousness to the highest mountains. Mount Tabor is the highest mountain overlooking the verdant Jezreel Valley in the Land of Israel. The image has a second meaning: as we round the mountain, it hides what is on the other side. As we turn to the week, past sins are forgiven, like a mountain hides what is on its other side.

LIKE A YESTERDAY . . . OR A WATCH IN THE NIGHT אשמורה בלילה. A play on Psalm 90:4, where human life is described as fleeting. The poet turns the image on its head, remarking that God allows our sins to quickly pass by.

ELIJAH THE PROPHET אליהו הנביא. The week begins with the wish that the events of this week will be messianic. Elijah is said to be the herald who announces the coming of the Messiah.

MIRIAM too shall announce the coming of the Messiah with song and dance. The Hebrew words to this song were written by Leila Gal Berner.

MAY THE ONE WHO SEPARATES המבדיל. Selected stanzas of a *piyyut* written by Isaac Judah ibn Ghiyyat (1030–1089, Spain). The full song contains an acrostic of the name Yitzhak Hakatan. A similar poem to be recited at the end of Yom Kippur is found in many Sephardic prayerbooks. This version of Hamavdil, recited at the end of Shabbat with Havdalah, is included in all Jewish rites. It makes this moment analogous to the conclusion of Yom Kippur: in leaving Shabbat, we leave behind the sins of the previous week and start a new week with freshness.

Many of the lines of the *piyyut* are based on biblical verses.

The Cycle of the Week

Some times need laughter,
other times, tears;
some times need speaking,
others listening;
some times need leading,
and others following;
some times need giving,
other times, receiving;
some times are filled with
self-concern, others with
selflessness;
some days are holy,
others workaday.
May the disparateness not
tear us apart,
but let the individual
strands intertwine
like the wicks of this
candle,
giving light to the world.

*A Yiddish Saturday
Night Prayer*

גאָט פֿון אַברָהאַם, פֿון
יִצְחָק, און פֿון יַעֲקֹב,
באַהײט דײַן פּאַלק
יִשְׂרָאֵל אין זײַן גױט.
דעָר ליבֶער, הײליקער
שבת גײט אַװעק. די
גוטע װאַך זאָל אונדז
קומען צו געזונט און
צום לעבען, צו מזל און
ברכֶה, צו עושר און
כבוד, צו חן און חסד,
צו אַ גוטער פֿרנסה
און הצלחה און צו
אַלע גוטן געװינס און
מחילת עוונות,
אמן ואמן סלה.

God of Abraham, of Isaac,
and of Jacob, protect
Your people Israel in their need, as the holy, beloved Shabbos takes
its leave. May the good week come to us with health and life, good
fortune and blessing, prosperity and dignity, graciousness and loving-
kindness, sustenance and success, with all good blessings and with
forgiveness of sin.

Prayers for the Week Ahead

א
Master of all time, may the new week come to us peacefully,
and may it not include sin or injury. Bless us and prosper the
work of our hands, that we may hear sounds of joy and gladness
in the coming days. May we not be jealous of anyone and may
none be jealous of us, and may the words of the prophet
be fulfilled: “How beautiful upon the hills are the footsteps of
the messenger announcing peace, heralding good tidings.”

ב
And open for us, ADONAI our God,
compassionate Creator,
this week and every week:
the gates of patience, the gates of understanding,
the gates of happiness, the gates of rejoicing,
the gates of honor and beauty, the gates of good judgment,
the gates of song, the gates of kindly love,
the gates of purity, the gates of uprightness,
the gates of atonement, the gates of study,
the gates of serenity, the gates of consolation,
the gates of forgiveness, the gates of help,
the gates of goodly income, the gates of righteousness,
the gates of holiness, the gates of healing,
the gates of peace, the gates of Torah,
and the gates of prayer.

ג
ADONAI said to Jacob: *Jacob, My servant, do not fear.*
ADONAI chose Jacob: *Jacob, My servant, do not fear.*
ADONAI shall redeem Jacob: *Jacob, My servant, do not fear.*
A star shall rise from Jacob: *Jacob, My servant, do not fear.*
In days to come, Jacob shall take root: *Jacob, My servant, do not fear.*
A leader shall emerge from Jacob: *Jacob, My servant, do not fear.*
Remember this, Jacob: *Jacob, My servant, do not fear.*

Siddur Lev Shalem for Shabbat and Festivals
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א
רבוֹן הָעוֹלָמִים, הַחַל עָלֵינוּ הַיָּמִים הַבָּאִים לְקִרְאָתָנוּ
לְשָׁלוֹם חֲשׂוּכִים מִפְּלִיטָא וּפְגַע רַע. שִׁים בְּרָכָה
וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵינוּ וְתִשְׁמַעֵנוּ בְּיָמֵי הַבָּאִים
שִׁשׁוֹן וְשִׂמְחָה. וְלֹא תַעֲלֶה קִנְאָתָנוּ עַל לֵב אָדָם וְלֹא
קִנְאֵת אָדָם תַּעֲלֶה עַל לִבָּנוּ. וְקִיָּם־לָנוּ מִקְרָא שְׁפָתוֹב:
מָה נְאוּוֹ עַל הַהָרִים רִגְלֵי מְבַשֵּׂר מִשְׁמִיעַ שָׁלוֹם
מְבַשֵּׂר טוֹב.

ב
וּפְתַח לָנוּ יְהוָה אֱלֹהֵינוּ, אָב הַרְחָמִים,
בְּזֶה הַשָּׁבוּעַ וּבְכָל־שָׁבוּעַ,
שְׁעָרֵי אַרְיֵכַת אַפִּים, שְׁעָרֵי בֵינָה,
שְׁעָרֵי גִילָה, שְׁעָרֵי דִיצָה,
שְׁעָרֵי הוֹד וְהֶדָר, שְׁעָרֵי וַעַד טוֹב,
שְׁעָרֵי זְמֶרָה, שְׁעָרֵי חֶסֶד,
שְׁעָרֵי טְהָרָה, שְׁעָרֵי יִשְׂרָאֵל,
שְׁעָרֵי כְפָרָה, שְׁעָרֵי לְמוּדָה,
שְׁעָרֵי מְנוּחָה, שְׁעָרֵי נְחִמָה,
שְׁעָרֵי סְלִיחָה, שְׁעָרֵי עֲזָרָה,
שְׁעָרֵי פְרִנְסָה טוֹבָה, שְׁעָרֵי צְדָקָה,
שְׁעָרֵי קִדְשָׁה, שְׁעָרֵי רְפוּאָה,
שְׁעָרֵי שָׁלוֹם, שְׁעָרֵי תוֹרָה,
שְׁעָרֵי תְפִלָּה.

ג
אָמַר יְהוָה לְיַעֲקֹב: אֵל תִּירָא עֲבָדֵי יַעֲקֹב.
בָּחַר יְהוָה בְּיַעֲקֹב. אֵל תִּירָא עֲבָדֵי יַעֲקֹב.
גָּאַל יְהוָה אֶת־יַעֲקֹב. אֵל תִּירָא עֲבָדֵי יַעֲקֹב.
דָּרַךְ כּוֹכַב מִיַּעֲקֹב. אֵל תִּירָא עֲבָדֵי יַעֲקֹב.
הִבָּאִים יִשְׂרָאֵל יַעֲקֹב. אֵל תִּירָא עֲבָדֵי יַעֲקֹב.
וַיֵּרֶד מִיַּעֲקֹב. אֵל תִּירָא עֲבָדֵי יַעֲקֹב.
זָכַר זֹאת לְיַעֲקֹב. אֵל תִּירָא עֲבָדֵי יַעֲקֹב.

רבוֹן מֵאֵל עוֹלָמִים. Based on a prayer
to be recited at the conclu-
sion of Shabbat, mentioned
in the Talmud of the Land
of Israel (Berakhot 5:2).

מָה נְאוּוֹ הַיָּמִים.
Isaiah 52:7.

וּפְתַח לָנוּ. This piyyut, which is
recited in the Ashkenazic rite
on Yom Kippur at Neilah, is
recited in the Separdic rite
each week.

JACOB, MY SERVANT, DO
NOT FEAR. אל תירא עבדי יַעֲקֹב
God's message of
assurance to Jacob (Genesis
46:3) is repeated by Isaiah
(44:2). We enter the week
asking that we, too, may
have nothing to fear.