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סדור

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לב שלם

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**Siddur**

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**Lev Shalem**

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לשבת ויום טוב

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FOR SHABBAT  
& FESTIVALS

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THE RABBINICAL ASSEMBLY

Siddur Lev Shalem for Shabbat and Festivals  
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# The Afternoon Service for Shabbat and Festivals

# מנחה לשבת ויום טוב

## Exalt

The word *aromimkha* in the first verse of Psalm 145 is translated here as “exalt,” but it comes from a root that literally means “to raise up.” The Hasidic master Elimelekh of Lizhensk remarked that it is what we raise up from our hearts that constitutes the praise of God.

## 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.*

*continued*

Ashrei yosh'vei veitekha, od y'hal'lukha selah.

Ashrei ha-am she-kakhah lo, ashrei ha-am she-Adonai elohav.

T'hilah l'david.

Aromimkha elohai ha-melekh, va-avar'kha shimkha l'olam va-ed.

B'khol yom avar'kheka, va-ahal'lah shimkha l'olam va-ed.

Gadol Adonai u-m'hulal me'od, v'ligdulato ein heiker.

Dor l'dor y'shabah ma-asekha, u-g'vurotekha yagidu.

Hadar k'vod hodekha, v'divrei niflotekha asihah.

Ve-ezuz norotekha yomeiru, u-g'dulat'kha asaprenah.

Zeikher rav tuv'kha yabiu, v'tzidkat'kha y'raneinu.

Hanun v'rahum Adonai, erekh apayim u-g'dol hased.

Tov Adonai lakol, v'rahmav al kol ma-asav.

Yodukha Adonai kol ma-asekha, va-hasidekha y'var'khukha.

K'vod malkhut'kha yomeiru, u-g'vurat'kha y'dabeiru.

L'hodia livnei ha-adam g'vurotav, u-kh'vod hadar malkhuto.

אֲשֵׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה.  
אֲשֵׁרֵי הָעַם שְׁפָכָה לוֹ, אֲשֵׁרֵי הָעַם שִׁיהוּהוּ אֱלֹהָיו.

תְּהִלָּה לְדָוִד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְךָ שְׁמֶךָ לְעוֹלָם וָעֵד.

בְּכָל־יוֹם אֶבְרַכְךָ, וְאֶהַלְלָה שְׁמֶךָ לְעוֹלָם וָעֵד.

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלֹגְדֵלְתוֹ אֵין חֶקֶר.

דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ, וּגְבוּרַתֶיךָ יִגְדֹדוּ.

הַדָּר כְּבוֹד הוֹדָה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹז נוֹרְאוֹתֶיךָ יֵאמְרוּ, וּגְדֻלְתֶךָ אֶסְפְּרֶנָּה.

זָכַר רַב טוֹבְךָ יִבְיַעוּ, וְצִדְקַתְךָ יִרְבְּנוּ.

חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפַּיִם וּגְדֻלַּחֲסֵד.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.

יְהוָה כָּל־מַעֲשָׂיךָ, וְחִסְדֶיךָ יִבְרַכּוּכָה.

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וּגְבוּרַתְךָ יִדְבְּרוּ.

לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרַתֶיךָ, וּכְבוֹד הַדָּר מַלְכוּתוֹ.

*continued*

MINHAH. The daily Minhah service consists primarily of an Amidah, surrounded by introductory and concluding prayers. On Shabbat, we also include a Torah reading: the beginning of the portion to be read the next Shabbat. Festivals do not follow the rhythm of weekly readings and no Torah reading is included in the afternoon service on festivals.

ASHREI is composed of Psalm 145, an alphabetical acrostic, preceded by two verses, each beginning with the word *ashrei* (Psalms 84:5 and 144:15), whence the prayer derives its name. The first 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 this is the moment when we have joined together in prayer.

Psalm 145 itself contains themes common to Jewish prayer. For instance, 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,” and they understood it as expressing thankfulness to God for spiritual and physical sustenance. Because of its themes and because it is easier to memorize a psalm arranged as an acrostic, it became the most oft-recited psalm, recited liturgically three times daily.

Opening  
Your Hand

The Ḥasidic master Elimelekh of Lizhensk also taught that the Hebrew word *yadekha* (“Your hand”) in the verse “Opening Your hand” can be read as *yodukha*, “those who praise You”—that is, “You open those who praise You.” When we open ourselves to the expression of gratitude and give up our own sense of mastery, God opens us further and suffuses us with the Divine Presence.

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.  
*Malkhut’kha malkhut kol olamim, u-memshalt’kha b’khol dor vador.*  
*Somekh Adonai l’khol ha-noflim, v’zokef l’khol ha-k’fufim.*  
*Einei khol elekha y’sabeiru, v’atah noten lahem et okhlam b’ito.*  
*Potei-ah et yadekha, u-masbia l’khol hai ratzon.*  
*Tzadik Adonai b’khol d’rakhav, v’hasid b’khol ma-asav.*  
*Karov Adonai l’khol korav, l’khol asher yikra-u hu ve-emet.*  
*R’tzon y’rei-av ya-aseh, v’et shavatam yishma v’yoshi-eim.*  
*Shomer Adonai et kol ohavav, v’et kol ha-r’sha-im yashmid.*  
► T’hilat Adonai y’daber pi,  
*vi-vareikh kol basar shem kodsho l’olam va-ed.*

Psalm 145

*We shall praise ADONAI now and always. Halleluyah!*  
*Va-anahnu n’varekh yah, mei-atah v’ad olam. Hal’luyah.*

מְלִכוּתְךָ מְלִכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.  
סוּמְךָ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַפְּפוּפִים.  
עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲבָלָם בְּעֵתוֹ.  
פּוֹתַח אֶת־יָדְךָ, וּמִשְׁפִּיעַ לְכָל־חַי רִצּוֹן.  
צְדִיק יְהוָה בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו.  
קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.  
רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.  
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד.  
◀ תַּהֲלֵת יְהוָה יִדְבַר־פִּי,  
וַיִּבְרַךְ כָּל־בֶּשֶׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.  
תהלים קמ"ה  
וְאַנְחֵנוּ נִבְרַךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

**YOUR SOVEREIGNTY**  
מְלִכוּתְךָ. The verses immediately preceding and following this one define the meaning of God’s “sovereignty”: they describe God’s love for all of creation and God’s care for the most vulnerable in society.

Shabbat and the Festivals are times of celebrating creation and of spiritual vision. The Kedushah D'sidra, which is recited here, is the moment of seeing the heavens open up and having a vision of the holy. The Hebrew poet Hayim Nahman Bialik offers a modern glimpse of our experience of the sacred.

There is a silent speech of the gods, a secret language not voiced, or sounded, but full of color—magical, glorious, visionary. It is in this language, God is revealed to the chosen; in it are the thoughts the master of the universe thinks, becoming murmurs in artists' hearts, answers to questions posed in incoherent dreams. It is a visionary language revealed in the expanse of sky and the stream of blue, in the purity of silvered clouds and their dark mass, in the rustle of golden cornstalks and a cedar's stateliness, in the dove's fluttering white wing and eagle's talons, in the bared back of a human being and the gleam of a glance, in the anger of the sea, the roaring of its waves and its laughter, in the deep darkness of night, and the silence of falling stars, in the tumultuous light, the cry of the burning sea in the face of the rising and setting sun— in this language, the mother of all language, the puzzle of eternity is tangled . . .

—HAYIM NAHMAN BIALIK

## Kedushah D'Sidra: Kedushah for Torah Study

"A redeemer shall come to Zion, and to those of the house of Jacob who turn away from sin," declares ADONAI. "This is My covenant with them," says ADONAI, "My spirit shall remain with you and with your descendants. My words shall be upon your lips and upon the lips of your children and your children's children," ADONAI declares, "now and forever."

► And You, O Holy One, are enthroned amidst the praises of the people Israel.

They call out, one to another: "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.**

They call to one another, saying: "Holy in the highest heavens, holy on the earth, and holy forever, throughout all time is ADONAI Tz'va'ot. The radiance of God's glory fills the whole world."

► Then a wind lifted me up and I heard a loud tumultuous voice behind me, "Praised is ADONAI's glory wherever God dwells."

**Barukh k'vod Adonai mimkomo.**

► ADONAI will reign forever and ever.

**Adonai yimlokh l'olam va-ed.**

ADONAI, God of our ancestors Abraham, Isaac, and Israel, impress this always upon Your people, and direct their hearts toward You.

God, who is compassionate, will forgive sin and not wreak destruction; for again and again God acts with restraint, refusing to let rage become all-consuming.

You, ADONAI, are kind and forgiving, loving to all who call upon You.

Your righteousness is everlasting; Your Torah is truth.

You will keep faith with Jacob and be compassionate to

Abraham, fulfilling the promise You made to our ancestors.

Praised is ADONAI, the God of our deliverance, who

sustains us day after day.

וּבֹא לְצִיּוֹן גּוֹאֵל, וּלְשִׁבְי פְּשַׁע בְּיַעֲקֹב, נָאִם יְהוָה.  
וְאֵנִי זֹאת בְּרִיתִי אִתְּכֶם, אָמַר יְהוָה, רוּחִי אֲשֶׁר עָלַיָּה,  
וּדְבָרֵי אֲשֶׁר שָׁמַתִּי בְּפִיָּה, לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרְעֶךָ  
וּמִפִּי זֶרַע זֶרְעֶךָ, אָמַר יְהוָה, מֵעַתָּה וְעַד עוֹלָם.

◀ וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. וְקָרָא זֶה אֶל זֶה וְאָמַר:  
קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.  
וּמִקְבְּלֵי דִין מִן דִּין וְאָמְרִין: קַדִּישׁ בְּשֵׁמִי מְרוֹמָא  
עֲלָאָה בֵּית שְׁכִינְתָּהּ, קַדִּישׁ עַל אֶרְעָא עוֹבֵד גְּבוּרְתָּהּ,  
קַדִּישׁ לְעֵלְמָא וְלְעֵלְמֵי עֲלַמְיָא, יְהוָה צְבָאוֹת, מְלֵא  
כָּל־אֶרְעָא זִיו יְקָרָהּ.

◀ וְתַשְׂאֲנִי רוּחַ, וְאַשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גְּדוֹל:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ. וּנְטַלְתָּנִי רוּחָא,

וְשִׁמְעַת בְּתַרִּי קוֹל זֵיע סְגִיָא, דְּמִשְׁפַּחִין וְאָמְרִין:

בְּרִיךְ יְקָרָא דִּיהוָה מֵאַתְר בֵּית שְׁכִינְתָּהּ.

◀ יְהוָה יִמְלֹךְ לְעֵלְמָא וְעַד. יְהוָה מְלִכּוּתָהּ קָאִם לְעֵלְמָא  
וְלְעֵלְמֵי עֲלַמְיָא.

יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ,

שָׁמְרָה זֹאת לְעוֹלָם לִיצְר מַחֲשָׁבוֹת לְבָב עַמָּךְ,

וְהִבֵּן לְבָבְךָ אֵלַיָּהּ.

וְהוּא רַחוּם יִכְפֹּר עוֹן וְלֹא יִשְׁחִית, וְהִרְפָּה לְהַשִּׁיב אַפּוֹ,

וְלֹא יַעִיר פְּלִחָמָתוֹ.

כִּי אַתָּה אֲדֹנָי טוֹב וְסֹלֶחַ, וְרַב חַסֵּד לְכָל־קַרְאָיָהּ.

צְדָקְתְּךָ צָדֵק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת.

תַּתֵּן אֱמֶת לְיַעֲקֹב, חַסֵּד לְאַבְרָהָם,

אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְוֹתֵינוּ מִימֵי קֶדֶם.

בְּרוּךְ אֲדֹנָי, יוֹם יוֹם יַעֲמַסְלָנוּ, הָאֵל יִשׁוּעַתָּנוּ סִלָּהּ.

KEDUSHAH D'SIDRA. This collection of biblical verses is known as the *kedushah d'sidra*, most likely because it was originally recited after Torah study. (The word *sidra* refers to the daily portions of Bible study.) The Minhah service follows upon the Torah study that we have been engaged in during Shabbat or on the festival, and so it is appropriately included here. Because public teaching was conducted in the language of the day (Aramaic), this prayer includes both Hebrew verses and an Aramaic translation (here indicated in gray).

The Aramaic contains an interpretation of the threefold repetition of the word *kadosh* (holy): God is declared holy on high, God is declared holy on earth, and God is declared holy throughout time.

Unlike other versions of the Kedushah, the Kedushah D'sidra emphasizes the personal experience of God. The introductory sentence talks of God's spirit never departing from us. As in any Kedushah, Isaiah's vision of the heavens opening up and Ezekiel's vision of the heavenly throne are recited. But uniquely in the Kedushah D'sidra, the first-person statements of Ezekiel, which describe the spiritual transport that precedes his angelic vision, are included.

The introductory verses are taken from Isaiah 59:20–21 and Psalm 22:4. The verses following the Kedushah D'sidra are a collection taken from 1 Chronicles 29:18; Psalms 78:38, 86:5, and 119:142; Micah 7:20; and Psalms 68:20, 46:8, 84:13, and 20:10. These verses emphasize redemption and the hope for deliverance, an expression of our wish that our study of Torah will lead to the fulfillment of the vision of an ideal world.

## The Heart

The last five lines of Uva L'Tziyon contain an acrostic, *l'vavo Adonai*, “the heart of God.” (The first letters of lines one through four are *lamed-bet-bet-vav*; the last line begins with God’s four-letter name, *yod-hei-vav-hei*, pronounced as “Adonai.”) This allusion to God’s heart parallels our prayer regarding our own hearts just a few lines earlier: “May God open our hearts to the Torah—inspiring us to love, revere, and wholeheartedly serve God.” Thus, as we enter this final service of Shabbat or the festival day, we are subtly reminded that the ultimate goal of all our study and prayer is to attune our hearts to the divine “heart,” hidden within the structure of all things, beating unceasingly.

*ADONAI Tz’va’ot* is with us; the God of Jacob is our refuge.

*ADONAI Tz’va’ot*, blessed is the one who trusts in You.

ADONAI, help us; Sovereign, answer us when we call.

Praised is our God, who created us for the divine glory, setting us apart from those who go astray, giving us the Torah, which is truth, and planting within us eternal life.

May God open our hearts to the Torah—inspiring us to love, revere, and wholeheartedly serve God. Thus shall we not labor in vain, nor shall our children suffer confusion.

ADONAI, our God and God of our ancestors, may we fulfill Your precepts in this world, to be worthy of happiness and blessing in the messianic era and in the world that is coming.

Thus I will sing Your praise unceasingly; thus I will exalt You, ADONAI my God, forever. Blessed is the one who trusts in ADONAI, for ADONAI will be that person’s stronghold. Trust in ADONAI forever and ever; ADONAI is an unfailing stronghold.

► Those who love You trust in You; You never forsake those who seek You, ADONAI. ADONAI, through divine righteousness, exalts the Torah with greatness and glory.

## 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 [on *Shabbat Shuvah* we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And we say: *Amen*.

*On Festivals, the service continues with the Amidah on page 306.*

יהוה צבאות עמנו, משגב לנו אלהי יעקב סלה.

יהוה צבאות, אשרי אדם בטח בך.

יהוה הושיעה, המלך יעננו ביום קראנו.

ברוך הוא אלהינו, שבראנו לכבודו, והבדילנו מן התועים, ונתן לנו תורת אמת, וחי עולם נטע בתוכנו. הוא יפתח לפנינו בתורתו וישם בלבנו אהבתו, ולעשות רצונו ולעבדו בלבב שלם, למען לא ניגע לריק, ולא גלד לבהלה.

יהי רצון מלפניך, יהוה אלהינו ואלהי אבותינו [ואמותינו], שגשמו חקיך בעולם הזה, ונזפה ונחיה ונראה, ונירש טובה וברכה, לשני ימות המשיח, ולחיי העולם הבא.

למען יזמרך כבוד ולא ידם, יהוה אלהי לעולם אודך. ברוך הגבר אשר יבטח ביהוה, והיה יהוה מבטחו. בטחו ביהוה עדי עד, כי ביה יהוה צור עולמים. ◀ ויבטחו בך יודעי שמך, כי לא עזבת דרשיך יהוה. יהוה חפץ למען צדקו, יגדיל תורה ויאדיר.

## חצי קדיש

*Leader:*

יתגדל ויתקדש שמה רבא, בעלמא די ברא, פרעויתה, 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 מכל] *[on Shabbat Shuvah we substitute: לעלא לעלא מכל]* ברכתא ושירתא תשבתא ונחמתא דאמירן בעלמא, ואמרו אמן.

*On Festivals, the service continues with the Amidah on page 306.*

ברוך הוא אלהינו. This sentence begins the prayerful ending of Uva L'Tziyon. The phrase “not labor in vain, nor shall our children suffer confusion” is taken from Isaiah 65:23, and in its context here refers to Torah study rather than to our work in the world. (The original verse from Isaiah is in the singular, but it has been changed to the plural in the liturgy.)

This concluding prayer is followed by a final collection of verses taken from Psalm 30:13, Jeremiah 17:7, Isaiah 26:4, Psalm 9:11, and Isaiah 42:21.

**HATZI KADDISH.** In Jewish liturgical usage, the Hatzi (or “partial”) Kaddish, calling us to praise the name of God, marks the end of a section of the service and the beginning of a new one. The central line, *y’hei sh’meih raba m’varakh* (“May God’s great name be acknowledged . . .”) is reminiscent of the Bar’khu, the call to worship in services where the Sh’ma is recited. (Because Minḥah does not include the Sh’ma, we do not begin the service with the Bar’khu.) Here, the Hatzi Kaddish and its congregational response demarcate the beginning portion of Minḥah from the Torah service, which follows.

*Va-ani T'filati*

I offer my life as a prayer to You, that I might reveal Your image in me. May my life fulfill Your dream of me. May all that I see reflect Your love for the world that You created. May what I build and create, all that I do, usher in Your sovereignty. I offer my life as a prayer to You, that I might live and die as Your servant.

I offer my prayer to You, ADONAI, at this auspicious time. God, in Your abundant mercy, answer me with Your faithful deliverance.

*Va-ani t'filati l'kha, Adonai, eit ratzon. Elohim b'rov hasdekha, aneini be-emet yishekha.*

*Taking Out the Torah*

*We rise as the ark is opened.*

As the ark was carried forward, Moses would say: ADONAI, rise up and scatter Your foes, so that Your enemies flee Your presence.

*Va-y'hi binso-a ha-aron va-yomer moshe: Kumah Adonai v'yafutzu oyvekha, v'yanusu m'sanekha mi-panekha.*

Torah shall go forth from Zion, and the word of ADONAI from Jerusalem. Praised is the one who gave Torah to the people Israel in holiness.

*Ki mi-tziyon teitzei torah, u-dvar Adonai mirushalayim. Barukh she-natan Torah l'amo yisrael bikdushato.*

*Some people may wish to include here personal prayers before the ark; see page 169.*

*The Torah scroll is removed from the ark. Leader, facing the ark:*

Join me in glorifying ADONAI; let us together acclaim God's name.

*The Torah is carried in a circuit around the congregation.*

Yours, ADONAI, is the greatness, the strength, the glory, the triumph, and the splendor—for everything in heaven and on earth is Yours.

Yours, ADONAI, is the sovereignty and the majesty above all. Exalt ADONAI, our God; bow down before God, the Holy One. Exalt ADONAI, our God, and bow down at God's holy mountain, for ADONAI our God is holy.

*L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet v'ha-netzah v'hahod, ki khol ba-shamayim uva-aretz.*

*L'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.*

*Rom'mu Adonai eloheinu v'hishtahavu la-hadom raglav, kadosh hu.*

*Rom'mu Adonai eloheinu v'hishtahavu l'har kodsho,*

*ki kadosh Adonai eloheinu.*

וְאֲנִי תְפִלְתִּי לְךָ יְהוָה עֵת רָצוֹן, אֱלֹהִים בְּרַב־חַסְדְּךָ, עֲנֵנִי בְּאַמַּת יִשְׁעֶךָ.

הוֹצֵאת הַתּוֹרָה

*We rise as the ark is opened.*

וַיְהִי בְנִסְעֵ הָאָרֶץ וַיֹּאמֶר מֹשֶׁה: קוּמָה יְהוָה וַיִּפְצוּ אֹיְבֶיךָ, וַיִּנְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ.

כִּי מִצִּיּוֹן תֵּיצֵא תוֹרָה, וּדְבַר יְהוָה מִירוּשָׁלַיִם. בְּרוּךְ שָׁנַתָּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

*Some people may wish to include here personal prayers before the ark; see page 169.*

*The Torah scroll is removed from the ark. Leader, facing the ark:*

גִּדְלוּ לַיהוָה אֲתֵי, וּנְרוֹמְמָה שְׁמוֹ יְחִדּוּ.

*The Torah is carried in a circuit around the congregation.*

לְךָ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹד, כִּי כָל בְּשָׁמַיִם וּבְאָרֶץ,

לְךָ יְהוָה הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַדָּם רַגְלֵיךָ קְדוֹשׁ הוּא.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַר קְדָשׁוֹ,

כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

AS THE ARK WAS CARRIED FORWARD וַיְהִי בְנִסְעֵ. Numbers 10:35. Reciting this verse recalls a period of special closeness between God and Israel, both at Sinai and in their journey through the desert. The verse is taken from the biblical description of the journey in the desert, as the people moved from one encampment to another. It depicts the ark as the seat of divine protection, leading the march and warding off the fledgling nation's enemies. While this liturgical verse looks back to the first Israelite generation leaving Egypt, the next verse ("Ki mi-tziyon") looks forward to messianic times. Torah accompanies us from a lost past to a hoped-for future, and the third verse in this section, "Praised (barukh)," is an expression of gratitude for Torah as we experience it in the present.

TORAH SHALL GO FORTH FROM ZION כִּי מִצִּיּוֹן. Isaiah 2:3.

ACCLAIM גִּדְלוּ. Psalm 34:4. The Torah is the visible symbol of God on earth. Bowing toward the ark is an acknowledgment of God's presence in the words we are about to read.

YOURS, ADONAI לְךָ יְהוָה. 1 Chronicles 29:11. According to the Chronicler, these verses were part of David's last speech to the people Israel. They represent a celebration of God's sovereignty, as the Torah is paraded through the congregation. The two parts of the verse begin with the same word, l'kha ("Yours"), and the next two verses (Psalm 99:5 and 99:9) begin with the same word, rom'mu ("exalt"). The first is addressed to God; the second, to the congregation.

THE TORAH READING. A critical aspect of Shabbat is that it is a day of study. Having completed the reading of this week's Torah portion in the morning, we now begin the parashah of the coming week. It is as if to say that the study of Torah is a never-ending cycle. (For further reflections on the meaning of Torah and its liturgical reading, see pages 168–173.)

I OFFER MY PRAYER וְאֲנִי תְפִלְתִּי. Psalm 69:14. This verse is recited even when there is no minyan and the Torah is not read. This poetic phrase can be literally translated as: "And I, I am a prayer to You." Our lives may be seen as prayers offered to God.

AUSPICIOUS TIME עֵת רָצוֹן. According to the ancient rabbis, the Torah was given on Shabbat (Babylonian Talmud, Shabbat 86b), and our public reading of it represents a fulfillment of God's wish. That is what makes this hour especially auspicious, an eit ratzon.

## Torah

The Jewish understanding of the word Torah (literally, “teaching”) encompasses fluid, ever-widening circles of meaning. In its narrowest sense, it refers to the scroll itself and its contents. But the written text has neither vowels nor punctuation; it is only as we chant the text aloud that the consonants form words, and the words form phrases, and the text conveys meaning. Indeed, the music of the trope with which the Torah is read not only delineates phrases and emphasizes the meaning of particular words, but may also communicate to us that we should relate to Torah as the song of our lives.

## Studying Torah

It is through Shabbat that the meaning of Torah is revealed.

—based on TIKUNEI ZOHAR

## Reading from the Torah

*The Torah is placed on the reading table.*

A PRAYER FOR JEWISH COMMUNITIES IN DISTRESS

May the one who is the source of compassion recall the covenant with our ancestors and have compassion on this people borne by God. May the Divine rescue us in difficult times, remove the impulse to commit evil from those who bear it, and grant enduring relief. May our requests be met with much favor deliverance, and compassion.

BEFORE THE FIRST ALIYAH

**Leader:** May God’s sovereignty be revealed to us soon. May God favor the remnant of the people Israel with grace and kindness, compassion and favor. And let us say: *Amen*.

Let us all declare the greatness of God and give honor to the Torah as [*the first to be called to the Torah*] comes forward. Praised is God, who gave Torah to the people Israel in holiness.

**Congregation and Leader:** You who cling to ADONAI your God have all been sustained today.

V’attem ha-d’veikim badonai eloheikhem hayim kul’khem hayom.

## Blessings Recited by Those Called Up to the Torah

*The person who is honored with an aliyah recites the following before the Torah is read:*

Praise ADONAI, to whom all praise is directed.

Bar’khu et Adonai ha-m’vorakh.

*The congregation responds:*

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

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

*The person who is honored repeats the above response, then continues:*

Barukh atah ADONAI, our God, sovereign of time and space, who has chosen us from among all peoples, giving us the Torah. Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam, asher bahar banu mikol ha-amim, v’natan lanu et torato. Barukh atah Adonai, noten ha-torah.

*The person who is honored recites the following after the Torah is read:*

Barukh atah ADONAI, our God, sovereign of time and space, who has given us a teaching of truth, planting eternal life in our midst. Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam, asher natan lanu torat emet, v’hayei olam nata b’tokheinu. Barukh atah Adonai, noten ha-torah.

*The Torah is placed on the reading table.*

אב הַרְחָמִים, הוּא יִרְחַם עִם עַמּוּסִים, וְיִזְכֹּר בְּרִית אֵיתָנִים, וְיִצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרְעוֹת, וְיִגְעַר בְּיַצָּר הָרַע מִן הַנְּשׂוּאִים, וְיַחֵן אוֹתָנוּ לְפָלִיטַת עוֹלָמִים, וְיִמְלֵא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

**Leader:**

וְתִגְּלָה וְתִרְאֶה מַלְכוּתוֹ עָלֵינוּ בְּזִמְן קָרוֹב, וְיַחֵן פְּלִטָּתָנוּ וּפְלִטַת עַמּוֹ בֵּית יִשְׂרָאֵל לַחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְרִצּוֹן וְנֹאמַר אָמֵן.

הַבֵּל הָבוּ גְדֹל לְאַלְהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה.

(בְּהֵן קָרַב, יַעֲמֵד \_\_\_\_ בֵּן \_\_\_\_ הַבְּהֵן.)

(בֵּת בְּהֵן קָרַבִּי, תַעֲמֵד \_\_\_\_ בֵּת \_\_\_\_ הַבְּהֵן.)

(יַעֲמֵד \_\_\_\_ בֵּן \_\_\_\_ רֵאשׁוֹן.)

(תַעֲמֵד \_\_\_\_ בֵּת \_\_\_\_ רֵאשׁוֹנָה.)

בְּרוּךְ שְׁנַתָּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

**Congregation and Leader:**

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים בְּלָכֶם הַיּוֹם.

*The person who is honored with an aliyah*

*recites the following before the Torah is read:*

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרֵךְ.

*The congregation responds:*

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

*The person who is honored repeats the above response, then continues:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.

בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

*The person who is honored recites the following after the Torah is read:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיִּי עוֹלָם נָטַע בְּתוֹכָנוּ.

בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

to the congregation, to pay attention and respond properly to the *b'rakhot* about to be recited.

**WHO HAS CHOSEN US** בָּחַר בָּנוּ. At the moment of approaching the Torah, we may feel especially chosen and may also experience, at this moment, a sense of the Torah directly addressing us.

**HAS GIVEN US . . . WHO GIVES THE TORAH** הַתּוֹרָה . . . נוֹתֵן אֶת־תּוֹרָתוֹ. The Hebrew moves from the past tense to the present. God gave us the Torah in the past, and we also receive it anew whenever we devote ourselves to studying it.

**THE TORAH READING AT MINḤAH.** Shabbat is nearing its conclusion and we are anticipating the week ahead—not in terms of the work we need to do, but as concerns the new adventure of Torah that awaits us. Thus, we begin to read next week’s *parashah*.

The ancient rabbis decreed a minimum of three *aliyot*—that is, people called to the Torah—for each public reading; in addition, each *aliyah* must include a minimum of three biblical verses. At Minḥah we accord with this minimum and call three people to the Torah, subdividing the first section of next week’s portion into three *aliyot*. Some congregations continue the custom of calling a *kohen*, a Levite, and a member of the community for these *aliyot*; others call any three members of the congregation.

**וְאַתֶּם וְהַדְּבָקִים** Deuteronomy 4:4. The recitation of this verse as the Torah is about to be read may transform its meaning to a conditional statement: if you pay close attention to the words about to be read (that is, if you “cling to Adonai”), then you will have encountered the fullness of life (that is, you will be “sustained”). Those who inserted this verse in the liturgy here may have intended a cautionary note

In some congregations, El Malei, the prayer in memory of the dead, is recited for those whose Yahrzeit is being observed in the coming week; see page 336.

### Lifting the Torah

Two people are called up for Hagbah and Gelilah, lifting and tying the Sefer Torah after it is read. As the Torah is lifted, we rise and recite:

This is the Torah, God's word by Moses' hand, which Moses set before the people Israel.

V'zot ha-torah asher sam moshe lifnei b'nei yisrael al pi Adonai b'yad moshe.

Some congregations recite Psalm 92 here:

A PSALM: THE SONG OF THE DAY OF SHABBAT

It is good to thank You, ADONAI, and sing to Your name, Most High; to proclaim Your love at daybreak, Your faithfulness each night.

*Finger the lute, pluck the harp, let the sound of the lyre rise up.*

You gladdened me with Your deeds, ADONAI, and I shall sing of Your handiwork.

*How wonderful are Your works, ADONAI, how subtle Your designs!*

The arrogant do not understand, the fool does not comprehend this: the wicked flourish like grass and every evildoer blossoms, only to be destroyed forever—

*but You, ADONAI, are exalted for all time.*

Surely Your enemies, ADONAI, surely Your enemies will perish; all who commit evil will be scattered.

*As a wild bull raises up its horn, You raised my head high, anointed it with fresh oil.*

As my enemies gather against me, my gaze remains steady, for my ears listen and hear:

*The righteous flourish like the date palm, thrive like a cedar in Lebanon; planted in the house of ADONAI, they flourish in our God's courtyards.*

In old age they remain fruitful, still fresh and bountiful, proclaiming: ADONAI is upright, my rock in whom there is no flaw.

Tzadik katamar yifrah, k'erez balvanon yisgeh.  
Sh'tulim b'veit Adonai, b'hatzrot eloheinu yafrihu.  
Od y'nuvun b'seivah, d'sheinim v'ra-ananim yihyu.  
L'hagid ki yashar Adonai, tzuri v'lo avlatah bo.

Psalm 92

In some congregations, El Malei, the prayer in memory of the dead, is recited for those whose Yahrzeit is being observed in the coming week; see page 336.

### הגבהת התורה

Two people are called up for Hagbah and Gelilah, lifting and tying the Sefer Torah after it is read. As the Torah is lifted, we rise and recite:

וזאת התורה אשר שם משה לפני בני ישראל, על פי יהוה ביד משה.

Some congregations recite Psalm 92 here:

מזמור שיר ליום השבת

טוב להודות ליהוה, ולזמר לשמך עליון, להגיד בבקר חסדך, ואמונתך בלילות.

עלי עשור ועלי נבל, עלי הגיון בכנור.

כי שמחתני יהוה בפעלה, במעשי ידיך ארנן.

מה גדלו מעשיך יהוה, מאד עמקו מחשבתך.

איש בער לא ידע, וכסיל לא יבין את־זאת.

בפרח רשעים כמו עשב ויצאו כל־פעלי און,

להשמדם עדי עד, ואתה מרום לעלם יהוה.

כי הגה איביך, יהוה, כי הגה איביך יאבדו,

יתפרדו כל־פעלי און.

ותרם פראים קרני, בלתי בשמן רענן.

ותפט עיני בשורי, בקמים עלי מרעים תשמענה אזני,

צדיק בתמר יפרח, בארוז בלבנון ישגה,

שתולים בבית יהוה, בחצרות אלהינו יפריחו.

עוד ינובון בשיבה, דשנים ורעננים יהיו,

להגיד כי ישר יהוה, צורי, ולא עולתה בו.

תהלים צב

THIS IS THE TORAH וזאת התורה. This line does not appear in the Torah; it is actually a combination of two verses, Deuteronomy 4:44 and Numbers 9:23. The former verse is the prelude to the report of the revelation at Sinai; the latter verse speaks of the people Israel continuing the trek through the wilderness or halting their march, depending on whether the divine cloud of glory rested or moved forward from the portable sanctuary, the *mishkan*. The biblical passage then concludes by saying that this pattern was observed because of what God had spoken to Moses, *al pi Adonai b'yad moshe*. As we conclude the reading of the Torah and put away the scroll, we might think of our own journeys and how they might be accompanied by Torah and God's word.

PSALM 92, the Song of the Day of Shabbat, is recited at both the evening and the morning services on Shabbat. Many include it in the afternoon service as well, so that each prayer service includes a special mention of Shabbat. The psalm begins by contemplating the wonder of creation and ends with a vision of the righteous flourishing in

God's house. It thus celebrates two themes of Shabbat: Shabbat as the day of appreciating creation and Shabbat as a taste of redemption.

ALL WHO COMMIT EVIL WILL BE SCATTERED ויתפרדו כל־פעלי און. In this specific vision of the end-time, enemies are not destroyed, but simply made ineffective.

DATE PALM . . . CEDAR כַּתְמֵר . . . כַּאֲרִז. Palm trees grow in the Jericho Valley, one of the lowest places on earth; cedars grow on the mountaintops of Lebanon, the highest peaks in the Middle East. Palm trees grow straight up, losing their leaves each year; cedars grow wide and are evergreens. Palms yield dates, one of the most nutritious fruits, but their fibrous wood is almost useless. Cedars bear no fruit, though their wood is precious; Solomon built the Temple out of the cedars of Lebanon. Both will be planted in God's house, for all difference is united in the one God.

## Returning the Torah

*We rise as the ark is opened.*

*Leader:*

Celebrate the name of ADONAI; God's name alone is exalted.

*Congregation:*

God's glory encompasses heaven and earth; God extols the faithful—raising up Israel, the people God keeps close. Halleluyah!

Hodo al eretz v'shamayim, va-yarem keren l'amo, t'hilah l'khol hasidav, livnei yisrael am K'rovo. Hal'luyah!

A SONG OF DAVID

The earth is ADONAI's in all its fullness,  
the land and all who dwell on it.

It was God who founded it upon the seas,  
and set it firm upon the flowing streams.

Who may ascend the mount of ADONAI?

Who may stand in God's sanctuary?

One who has clean hands and a pure heart,  
who has not taken God's name in vain, nor sworn deceitfully,  
will receive ADONAI's blessing, a just reward from God, the deliverer.

This generation seeks You;

the descendants of Jacob long for Your presence, *selah*.

Open up, O gates—open up the entryway to eternity;

let the exalted sovereign come.

Who is the sovereign who is exalted?

ADONAI, mighty and triumphant, ADONAI triumphant in battle.

Open up, O gates—open up the entryway to eternity;

let the exalted sovereign come.

► Who is the sovereign who is exalted?

*ADONAI Tz'va-ot* is the sovereign who is exalted, *selah*.

Ladonai ha-aretz u-m'lo-ah, teiveil v'yosh'vei vah.

Ki hu al yamim y'sadah, v'al n'harot y'khon'neha.

Mi ya-aleh v'har Adonai, u-mi yakum bimkom kodsho.

N'ki khapayim u-var levav, asher lo nasa lashav nafshi, v'lo nishba l'mirmah.

Yisa v'rakhah mei-eit Adonai, u-tzedakah mei-elohei yisho.

Zeh dor dorshav m'vakshei fanekha yaakov, selah.

Se'u she'arim rasheikhem, v'hinasu pithei olam, v'yavo melekh ha-kavod.

Mi zeh melekh ha-kavod, Adonai izuz v'gibor, Adonai gibor millhamah.

Se'u she'arim rasheikhem, u-s'u pithei olam, v'yavo melekh ha-kavod.

Mi hu zeh melekh ha-kavod, Adonai Tz'va-ot hu melekh ha-kavod, selah.

Psalm 24

## הַכְנֵסֵת הַתּוֹרָה

*We rise as the ark is opened.*

*Leader:*

יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ.

*Congregation:*

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ,  
תְּהַלֵּה לְכָל־חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ, הַלְלוּיָהּ.

לְדוֹד מְזִמּוֹר

לַיהוָה הָאֶרֶץ וּמְלוֹאָהּ, תִּבְּל וַיִּשְׁבִּי בָהּ.

כִּי הוּא עַל יָמִים יְסֻדָּהּ, וְעַל נְהָרוֹת יְכוֹנְנָהּ.

מִי יַעֲלֶה בְּהַר יְהוָה, וּמִי יָקוּם בְּמִקְוֵם קִדְשׁוֹ.

נָקִי כַפָּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לְשׂוֹא נַפְשִׁי,

וְלֹא נִשְׁפַּע לְמִרְמָה,

יִשָּׂא בְרָכָה מֵאֵת יְהוָה, וַצְדָקָה מֵאֵלֹהֵי יִשְׁעוֹ.

זֶה דוֹר דּוֹרְשָׁיו, מִבְּקִשֵׁי פְנִיךָ יַעֲקֹב, סֵלָה.

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהִנְשָׂאוּ פִתְחֵי עוֹלָם,

וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

מִי זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה עֶזְרוֹ וְגִבּוֹר,

יְהוָה גִּבּוֹר מִלְחָמָה.

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וּשָׂאוּ פִתְחֵי עוֹלָם,

וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

◀ מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,

יְהוָה צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סֵלָה.

תהלים כד

PSALM 24 combines two themes: God as the creator and ultimate sovereign, and the need for those who would enter God's sanctuary to exhibit moral behavior. In fact, one may think of these two as cause and effect: as God is kind and just, so our world should reflect the qualities of its creator—anyone who would come close to the supreme sovereign should exhibit these traits. As we open the ark to return the Torah to its place, we emphasize that we would like to be among those who go up to "God's holy mountain"; as we proclaim "this generation seeks You..." we realize that to approach God, to seek God's presence, we need to commit our own lives to acting with justice and kindness. It is with that commitment in mind that we can hope that the prayers we are soon to recite, the Amidah, will be acceptable.

### Returning the Torah

What do we take with us as we replace the Torah in the ark and close the curtain? How might the Torah dwell with us, accompany us in our journeys and at home, in life's battles, in our victories and in our defeats, as the ark once accompanied the Israelites on their journeys, in their struggles? Can we clothe ourselves in acts that reflect the teachings of Torah, as the priests once wore garments to distinguish them? Can this moment be a time of refreshment, of letting us re-enter the world with innocent eyes—as we once were able to?

*The Torah scroll is placed in the ark.*

Whenever the ark was set down, Moses would say:  
ADONAI, may You dwell among the myriad families of the people Israel.

Return, ADONAI, to Your sanctuary, You and Your glorious ark.

Let Your priests be robed in righteousness,  
and Your faithful sing for joy.

For the sake of David, Your servant,  
do not turn away from Your anointed.

▶ I have given you a precious inheritance:  
do not forsake My teaching.

It is a tree of life for those who grasp it,  
and all who hold onto it are blessed.

Its ways are pleasant, and all its paths are peace.

Turn us toward You, ADONAI, and we will return to You;  
make our days seem fresh, as they once were.

▶ *Ki lekah tov natati lakhem, torati al ta-azovu.*  
*Etz hayim hi la-mahazikim bah, v'tom'kheha me'ushar.*  
*D'rakheha darkhei no-am, v'khol n'tivoteha shalom.*  
*Hashiveinu Adonai eilekha v'nashuvah, hadesh yameinu k'kedem.*

*The ark is closed.*

### 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 [on Shabbat Shuvah we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen.*

*On Shabbat (including Shabbat Hol Ha-mo-ed), continue on page 223.*

*On Festivals (including those that fall on Shabbat), continue on page 306.*

*The Torah scroll is placed in the ark.*

וּבְנַחֵה יֹאמֵר: שׁוּבָה יְהוָה רַבְבוֹת אֵלַי יִשְׂרָאֵל.  
קוּמָה יְהוָה לְמִנוּחֶתָּה, אֲתָה וְאַרְוֹן עִוְךָ.  
בְּהִנֵּיךָ יִלְבָּשׁוּ צִדְקָה, וְחֲסִידֶיךָ יִרְנְנוּ.  
בְּעִבוּר דָּוִד עֲבָדֶךָ, אֵל תֵּשֵׁב פְּנֵי מְשִׁיחֶךָ.  
◀ כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֵל תַּעֲזֹבוּ.  
עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכִּיחַ מְאֹשֵׁר.  
דְּרָכֶיהָ דְרָכֵי נֹעַם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.  
הַשִּׁיבֵנו יְהוָה אֱלֹהֶיךָ וְנִשְׁוֹבָה, חֲדָשׁ יְמֵינוּ בְּקָדָם.

*The ark is closed.*

### חצי קדיש

*Leader:*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,  
וְיִמְלִיךָ מְלְכוּתָהּ בְּחַיִּיכוֹן וּבְיִמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and Leader:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

*Leader:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיף הוּא,  
לְעֵלְא מִן כָּל־ [לְעֵלְא לְעֵלְא מְכָל־] [on Shabbat Shuvah we substitute:  
בְּרַכְתָּא וְשִׁירְתָּא תִּשְׁבַּחְתָּא וְנִחַמְתָּא דְּאִמִּירָן בְּעֵלְמָא,  
וְאָמְרוּ אָמֵן.

*On Shabbat (including Shabbat Hol Ha-mo-ed), continue on page 223.*

*On Festivals (including those that fall on Shabbat), continue on page 306.*

WHENEVER THE ARK WAS SET DOWN יֹאמֵר. Numbers 10:36. As the Torah completes its circuit in front of the synagogue, we recall Moses' words when the people finished a stage in their journey through the wilderness and came to rest in a new camp. In the verses that follow (Psalm 132:8–10; Proverbs 4:2; 3:18, 3:17; Lamentations 5:21), we move from considering the ark, to envisioning righteous religious leaders, to thoughts of messianic redemption. The concluding verses imply that our wish for righteous leaders who can point us to an ideal world is achievable if we walk in the path of Torah.

IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ. Proverbs 3:18.

ITS WAYS ARE PLEASANT, AND ALL ITS PATHS ARE PEACE דְּרָכֶיהָ דְרָכֵי נֹעַם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם. Proverbs 3:17. As we put away the Torah, we pray that our study should promote actions that lead to pleasantness and peace.

# The Shabbat Afternoon Amidah

## Cartographies of Silence, no. 3

The technology of silence  
The rituals, etiquette

the blurring of terms  
silence not absence

of words or music or even  
raw sounds

Silence can be a plan  
rigorously executed

the blueprint to a life

It is a presence  
it has history a form

Do not confuse it  
with any kind of absence

—ADRIENNE RICH

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the Kedushah on page 225) aloud and the rest of the Amidah silently. The Amidah concludes on page 229.

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

### First B'rakhah: 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.

*On Shabbat Shuvah 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:*

You are the sovereign  
who helps and saves  
and shields.  
‡ *Barukh atah ADONAI,*  
Shield of Abraham.

*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.

*With Patriarchs and Matriarchs:*

You are the sovereign  
who helps and guards,  
saves and shields.  
‡ *Barukh atah ADONAI,*  
Shield of Abraham and  
Guardian of Sarah.

# תפילת העמידה למנחה לשבת

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the Kedushah on page 225) aloud and the rest of the Amidah silently. The Amidah concludes on page 229.

[Leader: כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גְדֹל 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 רַבֵּקָה,  
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים  
טוֹבִים, וְקוֹנֵה הַפֶּלַע,  
וְזוֹכֵר חֲסָדֵי אֲבוֹת,  
וּמְבִיא גּוֹאֵל לְבָנָי  
לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ  
בְּאַהֲבָה.

*With Patriarchs:*

‡ בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי  
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים  
טוֹבִים, וְקוֹנֵה הַפֶּלַע,  
וְזוֹכֵר חֲסָדֵי אֲבוֹת,  
וּמְבִיא גּוֹאֵל לְבָנָי  
בְּנֵיהֶם לְמַעַן שְׂמוֹ  
בְּאַהֲבָה.

*On Shabbat Shuvah we add:*

זְכַרְנוּ לְחַיִּים, מְלַךְ חַפֵּץ בַּחַיִּים,  
וְכִתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

*With Patriarchs and Matriarchs:*

מְלַךְ עוֹזֵר וּפּוֹקֵד  
וּמוֹשִׁיעַ וּמַגֵּן.  
‡ בְּרוּךְ אַתָּה יְהוָה,  
מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

*With Patriarchs:*

מְלַךְ עוֹזֵר  
וּמוֹשִׁיעַ וּמַגֵּן.  
‡ בְּרוּךְ אַתָּה יְהוָה,  
מַגֵּן אַבְרָהָם.

**THE AMIDAH.** The central moment of prayer of the afternoon Minḥah service is the Amidah, which literally means “the prayer said while standing.” Every Amidah, whether recited on weekdays or on Shabbat, contains three opening b'rakhot and three closing b'rakhot. On Shabbat, there is one middle b'rakhah that speaks of the holiness of the day—thus a total of seven b'rakhot are recited. In the afternoon service, the middle b'rakhah speaks of the unity and wholeness that the rest of Shabbat has provided.

**ADONAI, OPEN MY LIPS** אֲדַנִּי שְׁפָתַי תִּפְתָּח Psalm 51:17, where prayer is exalted over sacrifice.

**GOD OF ABRAHAM, GOD OF ISAAC, AND GOD OF JACOB** אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. This phrase is taken from Moses' encounter with God at the burning bush (Exodus 3:6), when Moses was first called to lead the people Israel out of Egypt. Standing before God in prayer, we too might sense a pull toward a mission or calling.

**REMEMBER US** זְכַרְנוּ. The first of four insertions for the days between Rosh Ha-shanah and Yom Kippur.

*Those Who Sleep  
in the Dust*

God keeps faith with us  
even when we are spiritu-  
ally asleep; our souls can  
awaken at any time.

*Who Brings  
Death and Life*

Every moment of despair  
can become a moment of  
renewed spiritual life and  
new directions.

—after SHNEUR  
ZALMAN OF LIADI

*Second B'rakhah: 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.

*On Shabbat Shuvah 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.

*When the Amidah is recited silently, we continue on page 226 with "Holy are You."*

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

*From Sh'mini Atzeret until Pesah:* מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם,  
*[From Pesah until Sh'mini Atzeret, some add:* מוֹרִיד הַטָּל,*]*

מְכַלְכֵּל חַיִּים בְּחֶסֶד,  
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,  
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,  
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָי.  
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת  
וּמִי דוֹמֶה לָּךְ,  
מְלֶכֶךְ יִמְמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.

*On Shabbat Shuvah we add:*

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

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

*When the Amidah is recited silently, we continue on page 226 with קְדוּשָׁה.*

**SECOND B'RAKHAH: GOD'S SAVING CARE.** In instituting this *b'rakhah*, the rabbis of the Mishnah referred to it as *Gevurot*, a reference to God's might and power to save. Strikingly, the enumeration of God's powers in this prayer are neither political nor military, such as overcoming enemies or defeating false idols. Rather, God's saving power is expressed as attending to the weakest and most vulnerable members of society. This, then, is seen as the ultimate triumph of spiritual values: care and kindness for the fallen, the sick, the imprisoned, the dying, and the dead.

**SUPPORT THE FALLING** סוֹמֵךְ נוֹפְלִים. After Psalm 145:14.

**HEAL THE SICK** רוֹפֵא חוֹלִים. After Exodus 15:26.

**LOOSEN THE CHAINS OF THE BOUND** מַתִּיר אֲסוּרִים. Psalm 146:7.

**BRINGS DEATH AND LIFE** מְחַיֶּה וּמְמִית. 1 Samuel 2:6.

**GIVES LIFE TO THE DEAD** מְחַיֶּה הַמֵּתִים. Over the millennia, many Jewish perspectives on the afterlife have been proposed. Many sages (including Saadiah Gaon, 10th century, and Maimonides, 12th century) caution against speculation about the specific implications of the doctrine of bodily resurrection of the dead. Some understand it to be an articulation of God's supreme power: God cares even for the dead.

### *Kedushah: Holiness*

Just as it is impossible to fully know God, it is impossible to adequately define holiness—a word closely connected to the Divine. Yet, just as God may at times be experienced as a presence, so may holiness be sensed in those moments when mundane everyday existence, the material realm, seems touched, as if suffused by something transcendent. At such moments we experience ourselves as interconnected—not separate, isolated, lonely beings—we sense the universe as resident with connection. At such times, too, we may wonder at the glorious pulsating cosmos that has issued in the place on which we stand. “The whole world is filled with God’s glory.”

### *Adonai Tz’va-ot*

*Tz’va-ot* means “armies” and is frequently translated as “hosts.” Who are God’s armies? The clouds, the rain, the tectonic plates of earth, the sunbursts, the exploding stars, and the expanding universe.

### *Third B’rakhah: God’s Holiness*

#### THE KEDUSHAH

*The Kedushah is recited only with a minyan.*

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.

*On Shabbat Shuvah we substitute:*

*Barukh atah ADONAI*, the Holy Sovereign.

*We continue on the next page with the Fourth B’rakhah, “You are one.”*

*The Kedushah is recited only with a minyan.*

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,  
בְּשֵׁם שְׁמִקְדִישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,  
בְּכַתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:  
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְהוֹה צְבָאוֹת,  
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוֹה מִמְקוֹמוֹ.

וּבְדַבְרֵי קְדֻשָּׁךְ כְּתוּב לֵאמֹר:

יְמַלֵּךְ יְהוֹה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּךְ, וּלְנֶצַח נִצְחִים קְדֻשְׁתְּךָ נִקְדִישׁ.

וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,

כִּי אֵל מְלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

בְּרוּךְ אַתָּה יְהוֹה, הָאֵל הַקְּדוֹשׁ.

*On Shabbat Shuvah we substitute:*

בְּרוּךְ אַתָּה יְהוֹה, הַמְּלֶךְ הַקְּדוֹשׁ.

*We continue on the next page with the Fourth B’rakhah, אַתָּה אֶחָד.*

**KEDUSHAH** קְדוּשָׁה. In this prayer, composed by Jewish mystics, we imitate the angelic glorification of God. The Kedushah included in the Amidah always contains three biblical quotations: “Holy, holy, holy...” (Isaiah 6:3), “Praised is Adonai’s glory wherever God dwells” (Ezekiel 3:12), and “Adonai will reign forever” (Psalm 146:10). The liturgy surrounding these verses varies. On weekdays and Shabbat afternoon, it is brief; on Shabbat and festival mornings, it is more elaborate. (*adapted from Reuven Hammer*)

**HOLY** קְדוֹשׁ. We become holy when we imitate God’s qualities: “As God is called ‘merciful,’ so should you be merciful . . . as God is called ‘righteous’ and ‘loving,’ so should you be righteous and loving” (Lekah Tov, *Re’eih*).

**THE WHOLE WORLD IS FILLED WITH GOD’S GLORY** מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ. There

are two contrasting themes in the Kedushah, based on the two different prophetic visions that it incorporates. Isaiah speaks of God as present throughout the world, while Ezekiel speaks of God as in heaven. The paradox of the religious life is that at times we feel a divine presence close at hand and at other times God’s distance, or even absence, is terribly palpable.

One

Through us God becomes one. God who is everywhere scattered and dispersed comes here to greet us, excited and fearful, here with us, becoming one.

—RIVKA MIRIAM

K'dushat Hayom: The Sanctification of the Day

You have given Your people a day of rest and holiness. Sarah will shine, Rebecca will be renewed, Leah and Rachel will be comforted, Zilpah and Bilhah will be honored, as their children find rest on this day—a rest that is an offering of love; a true and trustful rest; a peaceful rest, serene, still, and secure; a fulfilling rest in which You delight.

Day of Rest: Yom M'nuhah

The essence of Shabbat, the splendor of this day, is its gift—rest. Shabbat ushers in a special kind of rest; not just a cessation of work, not just a time to regroup and rally our inner resources so we may once again join the fray come starlight. It is the rest of fulfillment, the utter, even transcendent, contentment with life. Love; giving; truth; trust; peace; surety; ease.

Experiencing this complement of blessings in our daily lives is a rare gift indeed. It is sometimes found in the most tender of moments between two life-long lovers; or the deep, aching laughter shared between friends; or the primal moment of a devoted mother gently, intently cradling her just-fed infant. In all, the fullness of the one flows into the other. Each gives, each receives, and both are sated.

So it is (or is meant to be) on Shabbat. For six days, God and we work. We give and we receive throughout the long week. And when done just right, on Shabbat, both of us are sated.

—NINA BETH CARDIN

The following paragraph is said only when the entire Amidah is recited silently:

Holy are You and holy is Your name; holy ones praise You each day. Barukh atah ADONAI, the Holy God.

On Shabbat Shuvah we substitute: Barukh atah ADONAI, the Holy Sovereign.

All continue here:

Fourth B'rakhah: The Holiness of Shabbat

You are one, Your name is one; is there any one nation on earth like Your people Israel? For You have given Your people the splendor of greatness, the crown of deliverance—a day of rest and holiness. Abraham will rejoice, Isaac shall sing, as Jacob and his children find rest on this day—a rest that is an offering of love; a true and trustful rest; a peaceful rest, serene, still, and secure; a fulfilling rest in which You delight. May Your children know You as the source of their rest, and in their rest may Your name be sanctified.

The following paragraph is said only when the entire Amidah is recited silently:

אתה קדוש ושמך קדוש, וקדושים בכל-יום יהללוך סלה. ברוך אתה יהוה, האל הקדוש.

On Shabbat Shuvah we substitute:

ברוך אתה יהוה, המלך הקדוש.

All continue here:

אתה אחד ושמך אחד, ומי בעמך ישראל גוי אחד בארץ. תפארת גדלה, ועטרת ישועה, יום מנוחה וקדשה לעמך נתת. אברהם יגל, יצחק ירנן, יעקב ובניו ינוחו בו, מנוחת אהבה ונדבה, מנוחת אמת ואמונה, מנוחת שלום ושלוח והשקט ובוטח, מנוחה שלמה שאתה רוצה בה. יבירו בניך וידעו כי מאתך היא מנוחתם, ועל מנוחתם יקדישו את שמך.

אתה אחד. On festivals, the Amidah remains the same for the evening, morning, and afternoon services; only on Shabbat does this b'rakhah have different versions for each of these three services. Many medieval sources ascribe these differences to the various aspects of Jewish theology that the ancient rabbis perceived Shabbat as incorporating. The Friday evening b'rakhah is centered on creation; the Shabbat morning b'rakhah, on the revelation at Sinai ("Moses rejoiced..."); and the b'rakhah at Minhah is focused on Shabbat as a symbol of redemption—an ideal time. In that vein, the blessing here begins with a reprise of Zechariah's vision of future redemption that is voiced at the end of each service in the Aleinu: "On that day, Adonai will be one, and the name of God, one." (14:9).

IS THERE ANY ONE NATION

LIKE YOUR PEOPLE ISRAEL וגוי אחד ושמך קדוש ושמך קדוש. 1 Chronicles 17:21, David's prayer after being told by God that his son Solomon would build the Temple. It is at this time of day, when Shabbat has been fully experienced, that we might feel that Shabbat has built a Temple in time; we may feel whole, at one with ourselves, and at ease with our community. And so the liturgy plays on this sense of wholeness: we are one; God is one; and the people Israel, having rested on this day, are one.

A DAY OF REST יום מנוחה. The noun for rest, m'nuhah, appears seven times in this paragraph—seven being a sacred number.

ABRAHAM WILL REJOICE אברהם יגל. On Shabbat, the patriarchs will see the fulfillment of the promise that their descendants will find deliverance and blessing. Each of the patriarchs is depicted here as expressing a unique relationship to God, perhaps reflecting their different personalities of God. Jacob Emden (1697–1776, Germany) notes the progression from Abraham, who here expresses inner emotion, to Isaac, who sings out loud, and finally to Jacob, who celebrates with his family. Jacob's family, reunited at the end of his life, becomes an image of ultimate reconciliation.

ISAAC SHALL SING יצחק ירנן. According to the midrash, Isaac offered up songs of praise when he saw heaven open up at the time of the binding.

*Avodah: Longing for the Sanctuary*

It is not unusual to experience our religious life as inadequate. We may see our prayer life as uninspiring or fruitless, not affecting our inner lives or our external world; our ritual observance may not transport us in any way. In Jewish theology these feelings are encapsulated in the idea that we are in exile—that somehow we are deprived of an intimacy with the Divine that was available when the Temple was standing.

The assertion that there was once a perfect time is, of course, mythic. When the First Temple stood, the prophets railed against the false worship that took place there; in Second Temple times, the office of High Priest was frequently bought and sold.

But despite this, we maintain the dream of some day getting it right: of our religious worship being a pathway to making our lives and the world reflect the divine good.

That dream—that our lives and our society embody authentic service to the Divine—is implicit in this prayer for restoration. It is even more explicit in the version of this *b'rakhah* that was recited in the Land of Israel in the late 1st millennium prayer, which concludes with the phrase “that You alone shall we worship in awe.” Living a life in accord with God remains a constant challenge, yet the ideal that “You alone shall we worship in awe” is always before us. On Shabbat we may come closest to its realization.

Our God and God of our ancestors, embrace our rest.  
Make us holy through Your mitzvot  
and let the Torah be our portion.  
Fill our lives with Your goodness  
and gladden us with Your deliverance.

Purify our hearts to serve You truly.  
ADONAI our God, lovingly and willingly grant that we inherit  
Your holy Shabbat, that the people Israel,  
who make Your name holy, may find rest on this day.  
*Barukh atah ADONAI*, who makes Shabbat holy.

*Fifth B'rakhah: The Restoration of Zion*

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.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], רְצֵה בְּמִנוּחַתְנוּ,  
קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,  
שְׂבַעֲנוּ מִטוֹבָךָ, וְשִׂמְחֵנוּ בִישׁוּעָתְךָ,  
וְטַהַר לִפְנֵינוּ לְעִבְדֶּךָ בְּאֵמֶת,  
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שְׂפַת קִדְּשֶׁךָ  
וְיִנּוּחוּ בְּךָ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.  
בְּרוּךְ אַתָּה יְהוָה, מִקִּדְּשׁ הַשָּׁבַת.

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם,  
וְהִשֵּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,  
וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן,  
וְתֵהִי לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], יַעֲלֶה וְיִבֵּא, וְיַגִּיעַ וְיִרְאֶה,  
וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ, וְזָכְרוֹן  
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וְזָכְרוֹן מְשִׁיחַ בְּיָדוֹ עֲבָדְךָ, וְזָכְרוֹן  
יְרוּשָׁלַיִם עִיר קִדְּשֶׁךָ, וְזָכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,  
לְפָלִיטָה, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

*On Sukkot:* ראש החדש הזה. *On Pesah:* חג המצות הזה. *On Rosh Hodesh:* חג הסוכות הזה.

זְכָרְנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה,  
וּפְקֻדָּנוּ בּוֹ לְבָרָכָה,  
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.  
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,  
כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.  
בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

EMBRACE YOUR PEOPLE  
ISRAEL AND THEIR PRAYER  
רְצֵה . . . בְּעַמְּךָ יִשְׂרָאֵל  
וּבַתְּפִלָּתָם. On the one  
hand, this *b'rakhah* rec-  
ognizes that our religious  
service is imperfect. It lacks  
the grandeur, the beauty,  
the order, or the religious  
intensity that characterized  
worship in the Temple. On  
the other hand, we hope  
that what we have offered  
up in prayer—however  
poorly worded, however  
imperfect, however am-  
bivalent our feelings—will  
be acceptable, because it  
expresses our humanity: we  
are vulnerable and finite,  
imperfect beings who are  
striving to reach beyond  
ourselves.

הַמְּחַזֵּיר. In  
the Land of Israel in the 1st  
millennium, this *b'rakhah*  
concluded “You alone shall  
we worship in awe”  
(שְׂאוֹתָךְ לְבַדְּךָ בִּירְאָה נְעִבּוּד).

### Modim: Gratitude

How different our lives are when we appreciate life itself as a gift.

How beautiful a day then seems, how forgiving we can then be of the petty disturbances that so easily distract and annoy us.

We go out then to the world, and each encounter seems fresh, open to new possibility; and what we experience may seem miraculous.

### Sixth B'rakhah: 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 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.*

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

*On Shabbat Shuvah 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.

*When the Amidah is recited silently, we read the following paragraph.*

*When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.*

¶ מודים 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 נסיך שבכל-יום עמנו, ועל נפלאותיך וטובותיך שבכל-עת, ערב ובקר וצהרים. ◀ הטוב, כי לא כלו רחמיה, והמרחם, כי לא תמו חסדיך, מעולם קנינו לך.

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

¶ מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו [ואמותינו], אלהי כל-בשר, יוצרנו, יוצר בראשית. ברכות והודאות לשמך הגדול והקדוש, על שהחיייתנו וקיימתנו. בן תחינו ותקיימנו, ותאסוף גליותינו לחצרות קדשך, לשמור חקיך ולעשות רצונך, ולעבדך בלבב שלם, על שאנחנו מודים לך. ברוך אל ההודאות.

*On Hanukkah we add Al Hanissim on page 430.*

ועל כלם יתברך ויתרומם שמך מלפני תמיד לעולם ועד.

*On Shabbat Shuvah we add:*

וכתוב לחיים טובים כל-בני בריתך.

וכל החיים יודוך סלה,

ויהללו את-שמך באמת,

האל ישועתנו ועזרתנו סלה.

¶ ברוך אתה יהוה, הטוב שמך ולך נאה להודות.

MAY ALL THAT LIVES THANK YOU ALWAYS וכל החיים יודוך סלה. Prayer can connect people or isolate them from each other. After reciting our litany of hundreds of words, we may have slipped into a solitary trance. Now, as our prayer moves to a conclusion, we become aware once again of all living things—people, animals, and plants—that share this world, and share in praising God. We thus move to the widest possible consciousness, embracing all of life in our prayer. (Daniel Nevins)

## Shalom: Peace

How distant peace seems—both inner peace and outer peace. How torn we are by our emotions, our desires, our competitiveness. Yet having prayed for wholeness, having expressed our gratitude, having spent Shabbat at rest, perhaps for a moment we can savor our own quiet breath and make peace with the world around us.

Our rabbis taught: Great is peace, for the Messiah will begin by speaking of peace, as the prophet Isaiah says, “How beautiful upon the hilltops are the footsteps of the messenger declaring peace” (52:7).  
—LEVITICUS RABBAH

A true peace, not an armistice, not a covenant of non-interference, but understanding and compassion if not love. Struggle for the sake of accomplishment, not for rivalry or competition. Let fulfillment and attainment be the order of the day, and may death come only as a blessing.

### A Meditation

May the spirit of Shabbat remain with me throughout the week. May I have the strength, the courage, and the resilience to do what I need to do and what only I can do. Amidst the work I set out to accomplish in the world, may I find sustenance for my soul, that I may be a faithful partner in God’s creation, an instrument of healing and peace.

### A Teaching

May love and truth never depart from you... Know God in all that you do and God will make your paths straight.

PROVERBS 3 (Selected verses)

## Seventh B'rakhah: 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.

*Shalom rav al yisrael am'kha v'al kol yosh'vei teiveil tasim l'olam, ki atah hu melekh adon l'khol ha-shalom. V'tov b'einekha l'varekh et am'kha yisrael b'khol eit u-v'khol sha-ah bishlomekha.*

*On Shabbat Shuvah 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*.

*Yihyu l'ratzon imrei fi v'hegyon libi l'fanekha, Adonai tzuri v'go-ali.*

*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 223.*

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל־יְשׁוּבֵי תֵיבֵל תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.

*On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:*

בְּסֵפֶר חַיִּים, בְּרִכָּה, וְשָׁלוֹם, וּפְרָנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשָׁלוֹם. 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 מִרְעַ, וּשְׁפָתֵי מִדְּבַר מִרְמָה,

וְלִמְקַלְלֵי נַפְשֵׁי תוֹדֵם, וְנִפְשֵׁי כְּעֹפֵר לְבַל תִּהְיֶה.

פְּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.

וְכָל־הַחֹשְׁבִים עָלַי רָעָה,

מִהֲרָה הִפֵּר עֲצָתְם וְקַלְקַל מַחֲשַׁבְתָּם.

עֲשֵׂה לְמַעַן שְׁמִי, עֲשֵׂה לְמַעַן יְמִינִי,

עֲשֵׂה לְמַעַן קִדְשִׁתָּהּ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ.

לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינִי וְעַנְנֵי.

יְהִיו לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

*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 שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם עֲלֵינוּ

וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְשׁוּבֵי תֵיבֵל], וְאָמְרוּ אָמֵן.

*When the Amidah is to be repeated aloud, we turn back to page 223.*

SEVENTH B'RAKHAH: PEACE. Why is Jewish liturgy so suffused with prayers for peace? Is prayer for peace a set of pious words, an abstraction or ideal that can never be realized? Rather, the rabbis taught that the pursuit of peace is a mitzvah without beginning or end, to be unremittingly practiced every day with those near to us and those at a great distance. The prayer for peace reminds us to pursue reconciliation in our own lives: inside ourselves; with loved ones, neighbors, and colleagues; with community members and fellow citizens; and in our engagement with people across the world. As God is holy, we are to emulate God's holiness. As God is peacemaker, so too are we to serve the cause of peace every day in the midst of our lives. (Amy Eilberg)

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 such a personal prayer; it is attributed to Mar son of Ravina (4th century) and it was so admired that it entered the formal liturgy. Distinctively, it uses the first-person singular ("I"), whereas almost all other formal prayers in the liturgy are in the first-person plural ("we").

יְהִיו לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ. Psalm 19:15.

The following verses are omitted on festive occasions (see note):

Your righteousness is eternal and Your teaching is true.  
Your righteousness, God, extends to the highest heights;  
who may be compared to You, for the great deeds You  
have accomplished?  
Your righteousness is like the unending mountains,  
Your judgments as the great deep:  
ADONAI, You will rescue both humans and beasts.

### 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 almay.*

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 [on *Shabbat Shuvah* 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*.

The following verses are omitted on festive occasions (see note):

צְדִקְתְּךָ צֶדֶק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת.  
וְצִדְקָתְךָ אֱלֹהִים עַד מְרוֹם אֲשֶׁר עָשִׂיתָ גְדֻלוֹת,  
אֱלֹהִים מִי כְמוֹךָ.  
צְדִקְתְּךָ כְּהַרְרֵי אֵל, מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה,  
אָדָם וּבְהֵמָה תוֹשִׁיעַ, יְהוָה.

### קְדִישׁ שָׁלֵם

Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader:

יְהִי אֱלֹהֵי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיף הוּא,  
לְעֵלְמָא מִן כָּל־ [לְעֵלְמָא לְעֵלְמָא מְכָל־] [on *Shabbat Shuvah* we substitute:  
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחַמְתָּא דְּאִמְרִין בְּעֵלְמָא,  
וְאִמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתָהוֹן וּבְרַעֲוִיתָהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אַבּוּהוֹן  
דִּי בְּשַׁמַּיָּא וְאִמְרוּ אָמֵן.

יְהִי אֱלֹהֵי שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,  
וְאִמְרוּ אָמֵן.

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

month of Nisan (the month in which Pesah occurs), and also from the day before Yom Kippur  
until the end of the month of Tishrei.

KADDISH SHALEM is recited at the end of every worship service that includes an Amidah. Its dis-  
tinguishing sentence is the line *titkabel tz'lot'hon*, "May the prayers . . . of all Israel be accepted."

PEACE . . . PEACE שְׁלוֹם . . . שְׁלָמָא. In ancient times this prayer concluded the service, so that the  
concluding line was a prayer for peace.

**YOUR RIGHTEOUSNESS**  
צְדִקְתְּךָ צֶדֶק. On weekdays,  
the afternoon Amidah  
is followed by personal  
prayers, *tahanunim*,  
expressing humility  
and pleas for help. Such  
prayers were considered  
inappropriate for Shabbat,  
when we concentrate on  
contentment, and so this  
series of verses expressing  
confidence in God's righ-  
teousness was substituted.  
At the close of Shabbat,  
we are assured that God's  
presence will not depart as  
Shabbat departs. The word  
*tzedeq*, here translated as  
"righteousness," can also  
be understood as "faith-  
fulness," and these verses  
emphasize the constancy of  
God's help and deliverance  
and the eternity of God's  
truthfulness. The three  
verses, each beginning with  
the word *tzidkat'kha* ("Your  
righteousness") are taken  
from Psalms 119:142, 71:19,  
and 36:7. The practice of  
reciting these verses began  
in the 1st millennium.

Since this passage sub-  
stitutes for the collection  
of personal prayers known  
as *Tahanun*, it is omitted  
whenever *Tahanun* would  
be omitted. Such occasions  
are typically festive ones,  
such as holidays and Rosh  
Hodesh, as well as personal  
festive moments, such  
as a *b'rit milah* or when a  
couple in their first week of  
marriage are present. It is  
also omitted for the entire

*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'kol 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.*

*We rise.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,

שְׁלֵא עָשָׂנוּ בְּגוֹיֵי הָאָרְצוֹת,

וְלֵא שָׁמְנוּ בְּמִשְׁפְּחוֹת הָאֲדָמָה,

שְׁלֵא שָׁם הִלְקֵנוּ בָּהֶם, וְגִרְלָנוּ בְּכָל־הַמּוֹנִם.

¶ וְאִנְחָנוּ בְּוָרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,

לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ,

וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,

וּשְׂכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד.

אַמֶּת מִלְּפָנֵינוּ אַפְסֵ זוּלָּתוֹ, בְּפִתּוּב בְּתוֹרָתוֹ:

וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבָּהּ,

כִּי יְהוּה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל,

וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוּה אֱלֹהֵינוּ,

לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ,

לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים פְּרוֹת יִפְרִתוּן,

לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,

לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אֶרֶץ.

יִפְּירוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תֵיבֵל,

כִּי לָךְ תִּכְרַע כָּל־בְּרִיָּה, תִּשָּׁבַע כָּל־לְשׁוֹן.

לְפָנֶיךָ יְהוּה אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנֹגוּ,

וַיִּקְבְּלוּ בְּלִמָּה אֶת־עַל מַלְכוּתֶךָ.

וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,

כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.

◀ בְּפִתּוּב בְּתוֹרָתֶךָ: יְהוּה יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֹאמַר: וְהָיָה יְהוּה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,

בְּיוֹם הַהוּא יְהִיָּה יְהוּה אֶחָד, וּשְׁמוֹ אֶחָד.

*We are seated.*

ALEINU. In the High Middle Ages, European Jewry added this prayer, originally a part of the High Holy Day liturgy, as a conclusion to each service. They saw it as simultaneously an affirmation of monotheism and the people Israel's role in the world and also as a vision of a world redeemed. In this regard, the juxtaposition of the two paragraphs is instructive: the mission of the people Israel is not directed inward, we are not simply concerned with our redemption, but in the redemption of the world. The dream of the world's turning to God represents the desire for all evil to end.

Some, however, bridle at the exclusive affirmation of the people Israel's faith and have substituted other phrases. For instance, the Israeli Masorti Movement offers as an alternative the verse from the prophet Micah: “For the people of every nation shall walk in the name of their god, but we shall walk in the name of Adonai, our God, forever” (4:5).

## Saying Kaddish

Beyond language, Kaddish is more than the sum of its words. First and foremost, it is an experience of the senses. Like music, there is no understanding Kaddish without hearing and feeling it and letting go of the words.

One of the great ironies of Kaddish is that it was written in a vernacular language so that it could be understood and led by scholars and laborers alike. Today, of course, Aramaic is far more obscure than Hebrew.

That the recitation of words long dead can remain a source of consolation testifies to the fact that Kaddish transcends language. Its comforts are rooted in preverbal ways of knowing. Like a mother's heartbeat against the infant ear, Kaddish makes an elemental sound—natural as rain on a wooden roof and as human as a lullaby.

In addition to being a profession of faith and a doxology, it is also mantra and meditation. In rhythmic repetition of syllables and sounds, the list of praises (glorified, celebrated, lauded) builds into a kind of incantation. . . .

On some level, the words are pretext. The real meaning, the subtext, is embedded in the repetition . . . perhaps another reason the rabbis were so insistent it be recited within a *minyan*. Only with a collective voice is there enough energy to lift up the lonely mourner, the angry mourner, the mourner too hurt to even say “Amen.” The *minyan* chorus implicitly reassures the wounded soul, “You are not alone.”

—ANITA DIAMANT

## 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 [on *Shabbat Shuvah 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'hayekhona u-v'yomeikhona 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 [on *Shabbat Shuvah 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

KADDISH. For an explanation of Kaddish, see page 58.

### Mourners and those observing Yahrzeit:

יתגדל ויתקדש שמה רבא,  
בעלמא די ברא, פרעותיה,  
וימליף מלכותיה בחייכון וביומיכון  
ובחיי דכל בית ישראל,  
בעגלא ובזמן קריב,  
ואמרו אמן.

### Congregation and mourners:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

### Mourners:

יתברך וישתבח ויתפאר ויתרומם ויתנשא  
ויתהדר ויתעלה ויתהלל שמה דקדשא, בריך הוא,  
לעלא מן כל- [לעלא לעלא מכל- [on *Shabbat Shuvah we substitute:*  
ברכתא ושירתא תשפחתא ונחמתא דאמירן בעלמא,  
ואמרו אמן.

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

עשה שלום במרומיו הוא יעשה שלום  
עלינו ועל כל ישראל [ועל כל יושבי תבל],  
ואמרו אמן.

# A Prayer for our Country

*To be recited responsively*

Creator of all, source of all human power, bless the leaders of the United States of America.

*Our God and God of our ancestors, guide and protect all of our elected officials and all who faithfully devote themselves to the needs of the public.*

Grant them wisdom to understand the rules of justice you have decreed so that peace and security, happiness and freedom, will never depart from our midst.

*Help them seek prosperity and harmony for all the inhabitants of our land, and friendship and understanding among all peoples of the world.*

Uproot hatred, bigotry and malice from the hearts of all, and plant in their place love, righteousness and charity.

*Bless and protect all who serve in the Armed Forces of our country. Guide them towards peace and lead them in peace.*

If they must fight, may they return to their loved ones safe and victorious.

*May they help us reach the day when the vision of Your prophet is fulfilled: "Nation shall not lift up sword against nation, neither shall they learn war anymore."*

And let us say,

*Amen*

*A Prayer for the  
State of Israel*

רבונו של עולם. קבל  
נא ברחמים וברחון  
את תפלותינו בעד  
מדינת ישראל.

Sovereign of the universe, accept in lovingkindness and with favor our prayers for the State of Israel, her government, and all who dwell within her boundaries and under her authority.

Open our eyes and our hearts to the wonder of Israel, and strengthen our faith in Your power to work redemption in every human soul. Grant us also the fortitude to keep ever before us those ideals upon which the State of Israel was founded. Grant courage, wisdom, and strength to those entrusted with guiding Israel's destiny to do Your will. Be with those on whose shoulders Israel's safety depends and defend them from all harm. Spread over Israel and all the world Your shelter of peace, and may the vision of Your prophet soon be fulfilled: "Nation shall not lift up sword against nation, neither shall they learn war anymore" (Isaiah 2:4).

לא ישא גוי אל גוי הָרֶבֶב  
וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

*A Prayer for the State of Israel*

*Avinu she-ba-shamayim*, stronghold and redeemer of the people Israel: Bless the State of Israel, [that it may be] the beginning of our redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our holy land. Deliver them; crown their efforts with triumph. Bless the land with peace and its inhabitants with lasting joy. And let us say: *Amen*.

*A Prayer for Peace*

May we see the day when war and bloodshed cease, when a great peace will embrace the whole world.

*Then nation will not threaten nation,  
and the human family will not again know war.*

For all who live on earth shall realize we have not come into being to hate or to destroy. We have come into being to praise, to labor, and to love.

*Compassionate God, bless the leaders of all nations  
with the power of compassion.*

Fulfill the promise conveyed in Scripture:

I will bring peace to the land, and you shall lie down and no one shall terrify you.

*I will rid the land of vicious beasts  
and it shall not be ravaged by war.*

Let justice and righteousness flow like a mighty stream.

Let God's peace fill the earth as the waters fill the sea.

And let us say: *Amen*.

Some conclude with one of the following:

א

A SONG OF ASCENT

I lift my eyes to the mountains; from where will my help come?

My help comes from ADONAI, creator of heaven and earth. God will not let you stumble;

Your guardian never slumbers, for the Guardian of Israel neither slumbers nor sleeps.

ADONAI is your guardian, your shelter at your side. By day the sun will not harm you, nor the moon by night.

ADONAI will guard you against all evil; and watch over you. ADONAI will guard your going out till you return home, now and forever.

Shir lama-alot. Esa einai el heharim, mei-ayin yavo ezri. Ezri mei-im Adonai oseh shamayim va-aretz. Al yiten lamot raglekha, al yanum shomrekha. Hineih lo yanum v'lo yishan shomer yisrael. Adonai shomrekha, Adonai tzilkha al yad y'minekha. Yomam ha-shemesh lo yakekah v'yarei-ah ba-lailah. Adonai yishmor tzeit'kha uvo-ekha mei-atah v'ad olam.

Psalm 121

ב FOR THE CONDUCTOR, A PSALM, A SONG, SUNG WITH INSTRUMENTS

May God be kind to us and bless us; may God's face shine upon us, Selah, that all on earth may know Your ways, all lands see Your deliverance.

Nations shall acknowledge You; every nation acknowledge You. Peoples of all lands shall be glad and rejoice, for You shall judge the nations with truth and lead the peoples of the earth. Selah.

Nations shall acknowledge You, God, each and every nation acknowledge You. Yodukha amim Elohim, yodukha amim kulam. Yism'hu viran'nu le'umim, ki tishpot amim mishor, u-le'umim ba-aretz t'nahem selah. Yodukha amim Elohim, yodukha amim kulam.

The earth has yielded its produce— may God, our God, continue to bless us; may God bless us and may all revere You, even to the far ends of the earth.

Psalm 67

Some conclude with Aleinu, page 281. Some recite Mourner's Kaddish, page 282.

Some conclude with one of the following:

א

שיר למעלות

אָשָׂא עֵינַי אֶל הַהָרִים, מֵאֵין יָבֵא עֲזָרִי. עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמַיִם וָאָרֶץ. אֶל יְתֵן לְמוֹט רִגְלֶךָ, אֶל יְנוּם שְׁמֶרְךָ. הֲיֵה לֹא יְנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל. יְהוָה שְׁמֶרְךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ. יוֹמָם הַשֶּׁמֶשׁ לֹא יִכְפֹּה וְיָרֵחַ בַּלַּיְלָה. יְהוָה יִשְׁמְרֶךָ מִכָּל־רָע, יִשְׁמֹר אֶת־נַפְשֶׁךָ. יְהוָה יִשְׁמֹר־צִאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם.

תהלים קכא

ב

לְמַנְצַח בְּנִגִּינת מְזֻמֹּר שִׁיר אֱלֹהִים יִחַנְנוּ וְיִבְרַכְנוּ, יֵאָר פָּנָיו אֶתְנוּ סֶלָה. לְדַעַת בְּאָרֶץ דְּרָכֶיךָ, בְּכָל־גּוֹזִים יִשׁוּעָתְךָ. יוֹדוּךָ עַמִּים אֱלֹהִים, יוֹדוּךָ עַמִּים בָּלָם. יִשְׁמְחוּ וְיִרְנְנוּ לְאֻמִּים, בִּי תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל וּלְאֻמִּים בְּאָרֶץ תִּנְחָם סֶלָה. יוֹדוּךָ עַמִּים אֱלֹהִים, יוֹדוּךָ עַמִּים בָּלָם. אָרֶץ נְתַנָּה יְבוּלָהּ, יִבְרַכְנוּ אֱלֹהִים אֱלֹהֵינוּ. יִבְרַכְנוּ אֱלֹהִים, וְיִירָאוּ אוֹתוֹ כָּל־אֶפְסֵי אָרֶץ.

תהלים סז

Some conclude with Aleinu, page 281. Some recite Mourner's Kaddish, page 282.

A SONG OF ASCENT שִׁיר לְמַעְלוֹת. The ancient rabbis thought that this term referred to the practice by which this song was recited: in the Temple there were fifteen steps leading from the main plaza to the platform on which the altar rested, and the Levites would sing one of the fifteen Songs of Ascent as the priests ascended each step. They may have developed this idea sensing that the sequence of fifteen psalms entitled "Songs of Ascent" (Psalms 120-134) build upon each other. Alternatively, the term may be descriptive of the poetic form in which lines pick up on a word expressed in the previous line and develop that thought. In both interpretations, the superscription may mean "A step poem." The poem begins with our eyes turned upward, much as our eyes are turned toward the heavens in this ceremony. The psalm then offers an assurance of protection that we might take with us, as we go forth into the new month.

PSALM 67. As the pilgrims departed from the Temple, the priests offered their

blessing. Psalm 67 begins with a reprise of the three lines of the Priestly Blessing and then prays that God's dominion may extend to all nations and throughout the world. Thus the ceremony of blessing the new moon calls down God's blessing on the whole world, which the moon will survey.

SELAH סֶלָה. The meaning of this word, which often punctuates psalms, is unknown. The modern scholar Nahum Sarna theorized that the word was derived from sal, meaning "basket," and that it was a musical notation indicating calling for a drumbeat. The ancient rabbis thought that the word meant "eternal."

# The Weekday Evening Service

## 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 יִכַּפֵּר עֲוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהָשִׁיב אִפּוֹ  
וְלֹא יַעִיר כְּלַחֲמָתוֹ. יְהוָה הוֹשִׁיעָה, הַמְלִיךְ יַעֲנֵנּוּ בְיָוֶם קְרָאֲנֵנוּ.

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

**Leader:**

בְּרַכּוּ אֶת־יְהוָה הַמְּבָרֵךְ.

*Congregation, then the leader repeats:*

🕍 בְּרוּךְ יְהוָה הַמְּבָרֵךְ 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־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ.  
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 אֶהְבֵּתָ,  
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדָּת.  
עַל כֵּן יְהוָה אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶּיךָ,  
וְנִשְׁמַח בְּדַבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.  
כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ, וּבְהֵם נִהְיֶה יוֹמָם וְלַיְלָה,  
◀ וְאַהֲבַתְךָ אֵל תִּסִּיר 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; speak 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

**קְרִיאַת שְׁמַע**

*In the absence of a minyan, we add the following:* אֵל מֶלֶךְ נְאֻמָּן.

**שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.**

*Recited quietly:* בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתָו לְעוֹלָם וָעֶד.

וְאַהֲבַתְּ 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 וּבְקוּמֶךָ:  
וְקִשַּׁרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֶיךָ:  
וְכָתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים ו:ד-ט

HEAR . . . ONE תִּחְדָּ . . . 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 תִשְׁמְעוּ 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 וְאֶכְלֵת וְשָׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פְּנֵי-פִתְּחֵי לְבַבְכֶם וְסוּרְתֵם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַפִּי-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִיאַדְמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֶבְדַּתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׂמַתֶּם אֶת-דְּבָרֵי אֱלֹהַ עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשַׁע יְהוָה לְאַבְתֵּיכֶם לְתַת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

דברים יא:יג-כא

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצֵת עַל-פְּנֵי בְגָדֵיהֶם לְדַרְתָּם וְנָתַנּוּ עַל-צִיצֵת הַפָּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצֵת 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 כְּלִזְדָּאת, וְקִיָּם עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זוּלָתוֹ, וְאִנְחָנוּ 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.  
 הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים, וְלֹא נָתַן לָמוֹט רִגְלָנוּ.  
 הַמְדַרְיֵכְנוּ עַל בְּמוֹת אוֹיְבֵינוּ, וַיִּרְם קַרְנֵנוּ עַל כָּל־שׁוֹנְאֵינוּ.  
 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 גִּזְרֵי יַם סוּף,  
 אֶת־רוֹדְפֵיהֶם וְאֶת־שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע.  
 וְרָאוּ בְנָיו גְּבוּרָתוֹ, שָׂבְחוּ 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 וְחָרָב, וְרָעַב, וְיָגוֹן, וְהִסֵּר שָׁטָן מִלִּפְנֵינוּ וּמֵאֲחֵרֵינוּ,  
 וּבְצֵל כְּנִפְיֶךָ תִסְתַּיְרֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה,  
 כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה, ◀ וּשְׁמוֹר צְאֲתָנוּ וּבוֹאֵנוּ,  
 לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.  
 בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵר 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 מַלְכוּתְךָ רָאוּ בְנֵיךָ. 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 לעולם 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:*

ברוך אתה 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:*

ברוך אתה 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 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:*

ברוך אתה יהוה, אלהינו ואלהי אבותינו, [ונאמותינו], אלהי אברהם, אלהי יצחק, ואלהי יעקב, אלהי שרה, אלהי רבקה, אלהי רחל ואלהי לאה, האל הגדול הגבור והנורא, אל עליון, גומל חסדים טובים, וקונה הכל, וזוכר חסדי אבות [ונאמהות], ומביא גואל לבני בניהם למען שמו באהבה.

*Between Rosh Hashanah and Yom Kippur we add:*

זכרנו לחיים, מלך חפץ בחיים, וכתבנו בספר החיים, למענך אלהים חיים.

*With Patriarchs:*

ברוך אתה יהוה, אלהינו ואלהי אבותינו, אלהי אברהם, אלהי יצחק, ואלהי יעקב, האל הגדול הגבור והנורא, אל עליון, גומל חסדים טובים, וקונה הכל, וזוכר חסדי אבות, ומביא גואל לבני בניהם למען שמו באהבה.

THE AMIDAH is “the prayer said while standing”—unlike the Sh’ma, the other central moment of the morning and evening services, which is recited while seated. The Amidah is also known as the “Silent Prayer” and it is a moment of personal meditation. While the morning and afternoon Amidah prayers are recited aloud by the service leader, the evening prayer is singularly a moment of personal meditation: it is recited entirely individually.

The weekday Amidah includes the same three introductory and closing b’rakhot that are found in every Silent Prayer (including those of Shabbat and festivals). But on weekdays we include thirteen b’rakhot of request as the middle portion of the Amidah. The Amidah recited at the conclusion of Shabbat and festivals also includes a prayer marking the division between the holy day and

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.

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*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 לְמַדְעַ 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.

חָנְנוּ מֵאֲתֶךָ 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** 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 אֲבִינוּ לְתוֹרָתְךָ,  
וְקַרְבֵנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ,  
וְהַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.  
בְּרוּךְ אַתָּה יְהוָה, הַרוֹצֵה בְּתַשׁוּבָה.

סָלַח לָנוּ אֲבִינוּ, כִּי חָטָאנוּ,  
מָחַל לָנוּ מִלִּפְנֵינוּ, כִּי פָשַׁעְנוּ,  
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.  
בְּרוּךְ אַתָּה יְהוָה, חַנוּן הַמְרַבֵּה לְסָלַח.

רְאֵה נָא בְּעֵינֵינוּ, וְרִיבָה רִיבֵנוּ,  
וּבְגַלְבֵנוּ מִהֲרָה לְמַעַן שְׁמֹךְ,  
כִּי גוֹאֵל חֹזֵק אַתָּה.  
בְּרוּךְ אַתָּה יְהוָה, גוֹאֵל 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 אֲבִינוּ . . . מִלְכֵנו. 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.

רְפָאנוּ יְהוָה, וְנִרְפָא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תִהְיֶה לָנוּ אֶתָּה, וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מִכּוֹתֵינוּ.

On behalf of one who is ill:

וְיִהְיֶה רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלֶּיךָ אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], שֶׁתְּשַׁלַּח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַגִּפְשׁ וְרְפוּאָת הַגּוּף, לְ \_\_\_\_\_ בְּתוֹךְ שְׂאֵר הַחַוּלִים, וְחֹזֵק אֶת־יְדֵי הָעוֹסְקִים בְּצָרְכֵיהֶם, כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יְהוָה, רוֹפֵא חוּלֵי עַמּוֹ יִשְׂרָאֵל.

בְּרַךְ עֲלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת־הַשָּׁנָה הַזֹּאת וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָה, וְתֵן

בְּרָכָה: From Pesah until December 3:

טל ומטֵר לְבִרְכָה: From December 4 until Pesah:

עַל פְּנֵי הָאֲדָמָה, וְשׁוֹבְעֵנוּ מִטוֹבָה, וּבְרַךְ שְׁנֵתָנוּ בְּשָׁנִים הַטּוֹבוֹת. בְּרוּךְ אַתָּה יְהוָה, מְבַרֵךְ הַשָּׁנִים. תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחִירוֹתֵנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלוּיֹתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יְהוָה, מְקַבֵּץ נְדָחֵי עַמּוֹ יִשְׂרָאֵל.

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 גדול בשופר 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.

HEAL US רְפָאנוּ. 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 בְּרַךְ... 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 ומטֵר 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-

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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.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיִזְעָצְינוּ כְּבַתְחִלָּה, וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה יְהוָה לְבִדְדָךְ בְּחֹסֶד וּבְרַחֲמִים, וְצִדְקָנוּ בַּמִּשְׁפָּט. בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ אֱלֹהֵי צְדָקָה וּמִשְׁפָּט. בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַמִּשְׁפָּט.

*Between Rosh Hashanah and Yom Kippur we substitute:*

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַמִּשְׁפָּט.

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

עַל הַצְדִּיקִים וְעַל הַחֹסִידִים וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֶּדֶק 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, מְשַׁעַן 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** יְגוֹן 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*)

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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,  
וְתִשָּׁבוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ,  
וּבְנֵה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּנֵזֶן עוֹלָם,  
וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תִּכְבֵּן.  
בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.

אֶת־צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תִצְמַיֵחַ,  
וְקִרְנוֹ תִרֹם בְּיַשׁוּעָתְךָ,  
כִּי לִישׁוּעָתְךָ קִוִּינוּ 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 תִּשְׁיַבְנוּ.  
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 קִוִּינוּ. 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 נסיך 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 ושבינתו. 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

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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.

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.

ועל כלם יתברך ויתרומם שמך מלפנו תמיד לעולם ועד.

Between Rosh Hashanah and Yom Kippur we add:

ובתוב לחיים טובים פלגני בריתך.

וכל החיים יודוך סלה,

ויהללו את שמך באמת,

האל ישועתנו ועזרתנו סלה.

ברוך אתה יהוה, הטוב שמך ולך נאה להודות.

שלוש רב על ישראל עמך ועל כל יושבי תבל תשים לעולם, כי אתה הוא מלך אדון לכל השלום. וטוב בעיניך לברך את עמך ישראל בכל יעת ובכל שעה בשלומך.

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

בספר חיים, ברכה, ושלום, ופרנסה טובה, נזכר ונכתב לפניה, אגחנו וכל עמך בית ישראל לחיים טובים ולשלום.

ברוך אתה יהוה, עושה השלום.

ברוך אתה יהוה, המברך את עמו ישראל בשלום.

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

אלהי, נצור לשוני מרע, ושפתי מדבר מרמה, ולמקללי נפשי תדם, ונפשי בעפר לכל תהיה. פתח לבי בתורתך ובמצותיך תרדוף נפשי. וכל החושבים עלי רעה, מהרה הפר עצתם וקלקל מחשבתם. עשה למען שמך עשה למען ימינה, עשה למען קדשך, עשה למען תורתך. למען יחלצון ידידי, הושיעה ימינה וענני.

יהיו לרצון אמרי פי והגיון לבי לפניה, יהוה צורי וגואלי.

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.

עשה שלום במרומי, הוא יעשה שלום עלינו ועל כל ישראל [ועל כל יושבי תבל], ואמרו אמן.

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 שלוש רב. 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 המברך את עמו ישראל בשלום. The peace that descends on the people Israel exemplifies the peace that shall descend on the whole world.

MY GOD אלהי. 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 Hatzi Kaddish.

### 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*.

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 Hatzi Kaddish.

### חצי קדיש

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתֵיהּ,  
וְיִמְלִיךָ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל, בְּעַגְלָא 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 יִצִּילְךָ 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 מִצַּדְךָ אֵלֶיךָ  
וּרְבֵבָה מִימִינֶךָ, אֵלֶיךָ לֹא יִגַּשׁ. רַק בְּעֵינֶיךָ תִּבְיֹט, וְשִׁלְמַת  
רְשָׁעִים תִּרְאֶה. כִּי אַתָּה יְהוָה מַחְסֵי, עֲלִיוֹן שְׁמַת מְעוֹנָךָ.  
לֹא תֵאָנֶה אֵלֶיךָ רָעָה וְנִגַע לֹא יִקְרַב בְּאֵהָלֶךָ. כִּי מִלְאֲכֵיו  
יִצְוֶה לָךְ לְשַׁמְרֶךָ בְּכָל־דְּרָכֶיךָ. עַל כַּפְּיִם יִשְׂאוּנָה, פֶּן תִּגַּף  
בְּאֲבֹן רִגְלֶךָ. עַל שַׁחַל וּפְתָן תִּדְרֹךְ, תִּרְמַס כַּפִּיר וְתִנְיֹן.  
כִּי בִי חֵשֶׁק וְאִפְלֹטָהוּ, אֲשַׁנְּבְּהוּ כִּי יִדַע שְׁמִי.  
◀ יִקְרָאנִי וְאֶעֱנֶהוּ, עִמּוֹ אֲנֹכִי בְּצָרָה, אֲחַלְצֶהוּ  
וְאֲכַבְּדֶהוּ. אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ, וְאִרְאֶהוּ בִישׁוּעָתִי.  
אֲרֹךְ 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.

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית,  
שלא עשנו כגווי הארצות, ולא שמנו כמשפחות האדמה,  
שלא שם חלקנו בהם, וגרלנו בכל-המונם.  
† ואנחנו כורעים ומשתחוים ומוזדים,  
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 מלכנו אפס זולתו, כפתוב בתורתו:  
וידעת היום והשבת אל לבבך,  
כי יהוה הוא האלהים בשמים ממעל,  
ועל הארץ מתחת, אין עוד.

על כן נקנה לך יהוה אלהינו, לראות מהרה בתפארת עזך,  
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-ברך, תשבע כל-לשון.  
לפניך 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 יהוה אחד, ושמו אחד.

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 בְרָא, 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 מְכָל־*]

בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאָמִירָן בְּעֵלְמָא,  
וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמִרְוֵמֵי 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 overflowing 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.

When reciting Havdalah at home, we begin here:

הִנֵּה אֵל יְשׁוּעָתִי, אֲבֹטָח וְלֹא אֶפְחָד. כִּי עֲזָי וְזִמְרַת יְהוָה יְהוּה, וַיְהִי לִי לְיִשׁוּעָה. וְשִׂאֲבָתָם מִיַּם בְּשִׁשׁוֹן, מִמַּעַיְנֵי הַיִּשׁוּעָה. לַיהוָה הַיִּשׁוּעָה עַל עֲמֻךְ בְּרִכְתְּךָ סֵלָה. יְהוּה צְבָאוֹת עִמָּנוּ, מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב, סֵלָה. יְהוּה צְבָאוֹת, אֲשֶׁרֵי אָדָם בָּטַח בְּךָ. יְהוּה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ כִּיּוֹם קְרָאנוּ. לַיהוּדִים הַיְיָתָה אוֹרָה וְשִׂמְחָה וְשִׁשׁוֹן וִיקָר. בֵּן תְּהִיָּה לָנוּ.

The cup of wine is lifted:

בּוֹס יְשׁוּעוֹת אֲשָׂא, וּבָשֵׁם יְהוּה 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 מִיְיָ 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 יְמֵי הַמַּעֲשֶׂה. בְּרוּךְ אַתָּה יְהוָה, הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל.

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.

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. הִנֵּה 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

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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,  
כיום 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.