Blessings for a New Day

We rise.
Barukh atah Adonai, our God, sovereign of time and space,
who enables the bird to distinguish day from night,
who made me in the divine image,
who made me free,
who made me a Jew,
who gives sight to the blind,
who clothes the naked,
Barukh atah Adonai eloheinu melekh ha-olam,
asher natan la-sekhvi binah le-cheinu;
Barukh atah Adonai eloheinu melekh ha-olam,
she-asani yisrael;
Barukh atah Adonai eloheinu melekh ha-olam,
she-asani b’tzalmo;
Barukh atah Adonai eloheinu melekh ha-olam,
asher natan la-sekhvi vinah l’ha-vhin bein yom u-vein lailah;
Barukh atah Adonai eloheinu melekh ha-olam,
malbish arumim.

Imitating God

Our prayers thanking God for the clothes we wear and for the ability to stand up and walk about are also a reminder of the imperative for us to provide clothing for the “naked,” to offer help to those who are in physical need, and to defend those who are unjustifiably “bound.” The ancient rabbis commented on the verse, “You shall follow Adonai your God...” (Deuteronomy 13:2)—just as God is kind and loving, so too you should be kind and loving; just as God performs acts of generosity, so should you; just as God is patient, so should you be, as it is written, “You shall make yourselves holy, for I, Adonai your God, am holy” (Leviticus 19:2).

Based on the Babylonian Talmud
who releases the bound,
who straightens those who are bent,
who stretches out the earth over the waters,
who steadies our steps,
who has provided for all my needs,
who strengthens the people Israel with courage,
who crowns the people Israel with glory,
and who gives strength to the weary.

Barukh atah Adonai eloheinu melekh ha-olam, matir asurim.
Barukh atah Adonai eloheinu melekh ha-olam, zokef k’fuhm.
Barukh atah Adonai eloheinu melekh ha-olam, roka ha-aretz al ha-mayim.
Barukh atah Adonai eloheinu melekh ha-olam, ha-meikhen mitzadei gaver.
Barukh atah Adonai eloheinu melekh ha-olam, she-asah li kol tzorki.
Barukh atah Adonai eloheinu melekh ha-olam, ozer yisrael bigvurah.
Barukh atah Adonai eloheinu melekh ha-olam, ha-noten laya·eif ko·ah.

May it be Your will, our God and God of our ancestors,
our Father and Sustainer of our lives,
who crowns the people Israel with the crown.

who crowns the people Israel with the crown.
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**P’sukei D’zimra: Verses of Song**

**Creating Through Speech**
Just as divine speech created the world, so too with human speech: what we give voice to becomes more substantive, more real. Prayer, like all human speech, is a creative act. The prayers that we utter shape our inner lives. Our prayers create the world around us, and it thus prompts us to shape a different external reality.

It is customary to stand for the opening and closing b’rakhot of P’sukei D’zimra.

**Introductory B’rakhah**
Blessed is the one whose word called the world into being.

**Barukh ha.** *Blessed be the One.*

Blessed is the one who created the world.

**Barukh sh’mo.** *Blessed be the divine name.*

Blessed is the one who speaks and it is done.

**Barukh ha.**

Blessed is the one who has compassion for the earth.

**Barukh ha.**

Blessed is the one who has compassion for all creatures.

**Barukh sh’mo.**

Blessed is the one who sends a just reward to those who revere the Divine.

**Barukh ha.**

Blessed is the one who is eternal, who exists forever.

**Barukh sh’mo.**

Blessed is the one who redeems and rescues.

**Barukh ha u-varukh sh’mo.**


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By Rabbi Yoḥanan, our God, sovereign of time and space, compassionate creator celebrated in Your people’s voices, praised and glorified by the words of Your faithful servants.” “David’s songs” refers to the psalms, which constitute the bulk of this section; many scholars believe that Psalms 145–150 (pages 136–141) constituted the original core of P’sukei D’zimra.

**Some congregations select from among the psalms and biblical texts that follow.**

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1. The singular one who gives life to the world—the sovereign, who is praised and glorified, forever and ever—this is Your great name.

2. It is customary to stand for the opening and closing b’rakhot of P’sukei D’zimra.

**Barukh Ha.** *Blessed be the One.*

**Barukh Sh’mo.** *Blessed be the divine name.*

**Barukh Hu.**

**Barukh Hu u-barukh Sh’mo.**

**Barukh Hu varukh Sh’mo.**

Some congregations select from among the psalms and biblical texts that follow.

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**Thanking God**
Rabbi Yoḥanan said in the name of Rabbi Shimon bar Yohai: From the day that the Holy One created the world, there was no one who praised and thanked (hodeh) the Holy One, until Leah came and praised God. For she said: “This time will I praise and thank (odeh) Adonai” (Genesis 29:35), giving the name “Judaḥ” (y’ḥudah) to her newborn son.

Thus, the name “Jew,” derived from “Judah,” means “thankful.”

—BABYLONIAN TALMUD

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**It is customary to stand for the opening and closing b’rakhot of P’sukei D’zimra.**
PSALMIC VERSES. The earliest form of poetic prayers composed after the destruction of the Second Temple contained associated biblical verses arranged in new patterns. Each verse is connected to the next through word repetition and thematic continuity. This prayer, which is an example of this form, centers on the redemption of the people Israel: it calls upon God to forgive sin—in rabbinic theology, sin was a cause of Israel’s exile—and then calls for an end to the oppression of Israel by other nations. It concludes on the next page with the promised reconciliation of God and Israel.

The first two verses are taken from Psalm 95:5, 9. The italics in the translation are meant to emphasize that the verses often have an antiphonal quality; they may have originally been recited responsively, though today they may not necessarily be read that way.

BOW DOWN BEFORE GOD. Literally, “bow down at God’s footstool.” In the ancient Near East, one prostrated oneself at the footstool of the king as a sign of obeisance.

GOD, WHO IS COMPASSIONATE. Psalm 78:38. This is one of the most frequently quoted verses in the liturgy, perhaps because it is the clearest possible statement about God’s mercy. Mercy, not punishment, is fundamental to God’s nature. The entire verse has thirteen words, reminding us of the “Thirteen Attributes” of God’s mercy disclosed in Exodus 34:6–7.

YOU, ADONAI, WILL NOT withholding Your compassion from me. Psalm 40:1.


WITH ALL YOUR STRENGTH, GREET GOD. Psalm 68:35–36.

YOUR HOLY PLACES. The Hebrew is plural. Before the reign of Hezekiah (late 7th century B.C.E.), there were multiple sanctuaries in the Land of Israel. In the liturgical context here, the reference may be to the synagogues throughout the world. Meiri (d. 1310, Provence) interprets the “holy places” to allude to the gatherings of the righteous and to their burial sites.

GOD OF RETRIBUTION. Psalm 94:1–2. The context in the psalm makes clear that God’s wrath is invoked against those who behave immorally—oppressing the poor, the widow, and the stranger.

DON YOUR ROBES. Psalm 95:9. Literally, “rise up.” In the ancient Near East, the judge rose to pass sentence.

An Anthology of Verses from Psalms: The Redemption of the People Israel

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.

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, will not withhold Your compassion from me,
Your kindly love and Your faithfulness shall always be my protection.

Remember Your compassion, Adonai, and Your love,
for they are timeless.

With all your strength, greet God,
whose pride is the people Israel and whose might is in the heavens.

Awe of You, O God, fills Your holy places;
it is You, God of Israel, who gives strength and greatness to this people.

May God be blessed.

God of retribution, Adonai,
God of retribution, reveal Yourself;
judge of all the earth, pass sentence—humble the haughty.
Psalm 150: An Interpretive Translation

Praise God in the depths of the universe; praise God in the human heart.
Praise God’s power and beauty, for God’s all-feeling, fathomless love.
Praise God with drums and trumpets, with string quartets and guitars.
Praise God in market and workplace, with computer, with hammer and nails.
Praise God in bedroom and kitchen; praise God with pots and pans.
Praise God in the temple of the present; let every breath be God’s praise.

—Stephen Mitchell

HALLELUYAH! Praise God.
Praise God in the sanctuary.
Praise God in the heavens, the seat of God’s power.
Praise God at the triumph of the Divine.
Praise God in accord with the greatness of God.
Praise God with the call of the shofar.
Praise God with the harp and the lyre.
Praise God with timbrel and dance.
Praise God with flute and strings.
Praise God with crashing cymbals.
Praise God with rousing cymbals.
▶ Let every breath be praise of God; halleluyah, praise God.
Let every breath be praise of God; praise God, halleluyah!

Hal’luyah.
Hal’luyah. Hal’lu Ei b’kodsho, hal’lu hu bikia uzo.
Hal’lu hu vi-g’vurot, hal’lu hu k’rov gadlo.
Hal’lu hu b’teika shofar, hal’lu hu b’nevel v’khinor.
Hal’lu hu b’tof u-mahol, hal’lu hu b’mimiz v’ugav.
Hal’lu hu v’tzitzl’lei shama, ha’tlu hu b’tzitzl’lei t’ruah.
Kol ha-n’shamah t’hall’l yah, hal’luyah.
Kol ha-n’shamah t’hal’l yah, hal’luyah.

Psalm 150

CONCLUSION OF THE SELECTION OF PSALMS

Bless Adonai, always, amen and amen.
From Zion, bless Adonai who dwells in Jerusalem; praise God, halleluyah.
Bless Adonai, the God of Israel, who alone does wondrous things.
▶ Blessed be God’s glorious name, always; and may God’s glory encompass the entire world. Amen and amen.

Some congregations continue with Nishmat, page 145.

PSALM 150. This psalm brings the Book of Psalms to an exultant close. The Book of Psalms begins with the praise of the single righteous individual, “Blessed is the one who does not walk in the way of the wicked” (Psalm 1:1), and concludes with every living being praising God.

BLESS ADONAI, ALWAYS.

The Book of Psalms is composed of five smaller “books”; each of the first four conclude with a blessing. Two of those blessings, Psalms 89:53 and 72:18–19, are quoted here, to conclude the morning recitation of the Davidean psalms. Between these two, another verse (Psalm 152:1), is added, specifying that Adonai is the God of Israel—much like a letter’s address on an envelope. The selected verses all begin with the word barukh, “blessed.”

Thus, just as we began P’sukei D’zimra with a multiple repetition of “blessed” in Barukh She-amar (page 122), so too, here, we repeat that word with multiple verses. The oldest versions of P’sukei D’zimra ended here, and so the opening and closing verses of this paragraph form a conclusion by repeating the affirmative response, “Amen.”

Some congregations continue with שבעה ד’שנים, page 145.

Siddur Lev Shalem for Shabbat and Festivals
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Faith in God

This faith in oneself is not merely faith in one's ability to do things. The latter is necessary as a part of mental health, and is as important as bodily health. The faith in oneself which is not only a prerequisite of faith in God, but is in a sense faith in God, implies being able to identify in oneself a principle of life which is not a derivative from one's natural capacities, but which belongs to a different order of existence. In the yearning for salvation, for life's worthwhileness, for truth, goodness, and beauty for their own sake, for freedom, justice and peace in society, a human being experiences something supra-human or supra-natural. One who experiences that yearning in one's self cannot be so vain or unreasonable as to believe that he or she is alone in the possession of such yearning. The most difficult step in achieving faith in God is thus the first one of achieving faith in oneself.

—MORDECAI M. KAPLAN

Prayer

What begins with a person's request ends with God's presence;
what starts in the narrowness of the ego, emerges into
the wide expanse of humanity;
what originates in concern for the self becomes a
concern for others and concern for God's concern;
what commences in petition concludes as prayer.

—SAMUEL DRESNER

The Presence of God

The prayers that you pray are the very presence of God.

—PINHAS OF KORETZ

On Festivals, the leader begins here:

On Shabbat, the leader begins here:

Dwelling forever God

On Shabbat, the leader begins here:

On Festivals, the leader begins here:

Faith in God

This faith in oneself is not merely faith in one's ability to do things. The latter is necessary as a part of mental health, and is as important as bodily health. The faith in oneself which is not only a prerequisite of faith in God, but is in a sense faith in God, implies being able to identify in oneself a principle of life which is not a derivative from one's natural capacities, but which belongs to a different order of existence. In the yearning for salvation, for life's worthwhileness, for truth, goodness, and beauty for their own sake, for freedom, justice and peace in society, a human being experiences something supra-human or supra-natural. One who experiences that yearning in one's self cannot be so vain or unreasonable as to believe that he or she is alone in the possession of such yearning. The most difficult step in achieving faith in God is thus the first one of achieving faith in oneself.

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—SAMUEL DRESNER

The Presence of God

The prayers that you pray are the very presence of God.

—PINHAS OF KORETZ

On Festivals, the leader begins here:

On Shabbat, the leader begins here:

Dwelling forever God

On Shabbat, the leader begins here:

On Festivals, the leader begins here:
Chorus of Song
May Your name be praised, always and everywhere, our sovereign, God, great and holy.
For it is fitting, ADONAI our God and God of our ancestors, to sing songs of praise to You, to ascribe strength and sovereignty, holiness and eternity to You, to praise and exalt You,
▶ to thank and bless You, now and forever.
Barukh atah ADONAI, Sovereign God, to whom we offer thanks—and ascribe wonders, who delights in the chorus of song—the sovereign God, giving life to all worlds.

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: יא请您您们在这一天，在尔后的一日，一直到世世代代。alleluia, amen.

Leader: May God’s great name be acknowledged forever and ever! Y’hei sh’méi raba m’varakh l’alam u’l’almei amlaya.
Congregation and Leader: יא请您您们在这一天，在尔后的一日，一直到世世代代。alleluia, amen.

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’rakh hu, is truly [on Shabbat Shuvah we add: Ear] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

Concluding Br’akhah
May Your name be praised, always and everywhere, our sovereign, God, great and holy.
For it is fitting, ADONAI our God and God of our ancestors, to sing songs of praise to You, to ascribe strength and sovereignty, holiness and eternity to You, to praise and exalt You,
▶ to thank and bless You, now and forever.
Barukh atah ADONAI, Sovereign God, to whom we offer thanks—and ascribe wonders, who delights in the chorus of song—the sovereign God, giving life to all worlds.

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Concluding Br’akhah
May Your name be praised, always and everywhere, our sovereign, God, great and holy.
For it is fitting, ADONAI our God and God of our ancestors, to sing songs of praise to You, to ascribe strength and sovereignty, holiness and eternity to You, to praise and exalt You,
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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: יא请您您们在这一天，在尔后的一日，一直到世世代代。alleluia, amen.

Leader: May God’s great name be acknowledged forever and ever! Y’hei sh’méi raba m’varakh l’alam u’l’almei amlaya.
Congregation and Leader: יא請您您們在这一天，在爾後的一日，一直到世世代代。alleluia, amen.

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’rakh hu, is truly [on Shabbat Shuvah we add: Ear] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.
The Sh'ma and Its Blessings

The Effect of Prayer

Prayer is a way of sensitizing ourselves to the wonder of life, of expressing gratitude, and of praising and acknowledging the reality of God. One need not believe that God will interfere with the ongoing process of nature to feel that prayer is worthwhile. We may have different understandings of what God is. No definition we have is sufficient or answers all doubts and questions. To be aware that God exists—that there is more in the universe than physical matter, that a moral order is inherent in creation, that humans are responsible for their conduct and can help to bring about the perfection, or at least the improvement, of the world and of life—that is sufficient reason for prayer.

—REUVEN HAMMER

A MEDITATION FOR BAR’KHU

Almighty nothing exists without You and none can be like You the source of all maker and creator. You have no image eyes observe but the soul lodged in the heart recognizes You and sees your glory’s breadth encompassing all for in You all finds its place but You occupy no place my soul seeing but unseen come thank the seeing but unseen and bless.

Bar’khu: The Call to Worship Together

Bar’khu, the leader’s invitation to prayer, is recited while standing. The leader bows when saying the word “bar’khu” (praise) and stands straight when reciting the name of God. Similarly, the congregation bows at the word “bara’khah” (praise) and straighten to full height at the recitation of God’s name.

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’vorah l’olam va-ed.

We are seated.

The Congregation

Tabernacle and Temple gave visible assurance of God’s care and accessibility. But once that locus of divine indwelling was destroyed, what could possibly replace it? The destruction of God’s house should have augured the demise of Judaism. The well-known answer, of course, is that the rabbis, who replaced the priests at the helm of the nation, came up with the institution of the synagogue. But what, exactly, constituted a synagogue?

The Talmud of the Land of Israel explains the word ha-m’vorah to mean “whom all of us praise” (Berakhot 7b-8a).

—ISMAR SCHORSICH

The Sh’ma and Its Blessings

INTRODUCTION TO THE RECITATION OF THE SH’MA.
The call to worship marks the formal beginning of the Shabatir (morning) service. Shabatir always includes two central moments: the Recitation of the Sh’ma, and the Amidah (the silent prayer). Briskhout surrounding the Sh’ma serve to interpret the themes of its biblical verses. Preceding the Sh’ma, in which we declare that God is one, are two b’rakhot. The first affirms that God is the creator of all, further remarking on the wonder of creation and the morning light. The first paragraph of the Sh’ma speaks of the love for God, and so the second b’rakhah acknowledges the inverse: God’s love of the people Israel as manifest in the gifts of the teachings of Torah. A single b’rakhah follows the morning recitation of the Sh’ma; it speaks of redemption, reflecting the theme of the exodus from Egypt, which is introduced in the third paragraph of the Sh’m'a.

ALMIGHTY. A meditation for Bar’khu written by Yehuda Halevi (Spain, d. 1141).

Bar’khu: The Call to Worship Together. The leader calls the congregation together as a minyan; the congregation, by responding, acknowledges its being assembled for prayer.

TO WHOM ALL PRAISE IS DIRECTED. The Talmud of the Land of Israel explains the word ha-m’vorah to mean “whom all of us praise” (Berakhot 7b-8a).
First Br’akhah before the Sh’ma:
The Creation of Light
Barukh atah Adonai, our God, sovereign of time and space,
forming light and creating darkness, bringing harmony
while creating all.

On Festivals occuring on weekdays, we continue in the middle of page 152.

On Shabbat, we recite:
All thank You,
all praise You,
and we declare: “None is as holy as Adonai.”
All will praise You forever,
creator of all.

Each day, God, You raise the gates of the east,
open the windows of the sky,
and usher in the messianic age,
none but You will be our sovereign in the world that is coming,
none is like You, Adonai our God, in this world,
and none can be compared to You:
none is like You, Adonai our God, in this world,
and none can be compared to You:
all praise You,
with the light that makes
the spiritual beauty.
the outer shell and gaze at
God of All
In all life, there is longing.
The heavens pray,
It is not you alone, or we,
All Thank You
and whom we are about to
ha-kol
The word
ha-kol
The poet is playing with a variety of biblical verses: Isaiah 40:18,
"what image can be ascribed to You?"; 1 Samuel 22, "there is none beside You"; and Isaiah 40:26, "to whom can you compare God."
FORMING LIGHT תחא הילא
This opening br’akhah before the Sh’ma acknowledges that we experience God, first of all, through witnessing the miracle of creation. Praying in the morning, we are asked to pay attention to the wonder of the dawn of life, and of a new day. In the liturgy, the break of dawn is then imagined as a chorus of song in which we join.
This br’akhah is adapted from a verse in Isaiah (40:7), which reads oseh shalom u-vorei ra, “who makes peace and creates evil.”
The prophet insists that both good and evil come from the one God. But in the moment of prayer, we focus on all for which we can be thankful, beginning with the light that makes life possible; therefore, the ancient rabbis transformed this biblical verse and changed the ending to read “creating all.”

None is like You. The poet is playing with a variety of biblical verses: Isaiah 40:18, “what image can be ascribed to You?”; 1 Samuel 22, “there is none beside You”; and Isaiah 40:26, “to whom can you compare God.”

Messianic Age הילא-אכילה. The poet progresses through stages of redemption from olam ha-ba, the world that is coming, to y’mot ha-mashiah, the messianic age, to eliyot ha-meitim, life given to the dead.
A Prayer for the World

God, master of all existence, praised by all that breathe, the world is filled with Your greatness and glory; knowledge and understanding surround You.

Exalted above holy beings, resplendent in glory on Your chariot, integrity and mercy stand before Your throne, love and merit accompany Your presence.

How good are the lights that our God created—fashioned with understanding, intelligence, and insight; endowed with the strength and power to have dominion over earthly realms.

Fully luminous, they gleam brightly, radiating splendor throughout the world. Happy as they go forth, joyous on their return, they accomplish, with awe, the will of their creator.

They give glory and honor to the name of God, then considered and set the cycles of the moon. They give glory and honor to the name of God, they accomplish, with awe, the will of their creator.

And so the array of heaven, s’rafim, ofanim, and holy beings, all the heavenly hosts, give praise, and glory, and honor to God—

El adon al kol hama-asim, barukh u-m’vorakh b’i kol n’shamah.
Godlo v’tuvu malei olam, da-at u-t’vunah sovim oto.
Ha-mitgaveh al hayot ha-kodesh, v’nehdar b’khavod al ha-merkavah.
Z’hut u-mishor lifnei khiso, hesed v’rahaminim lifnei k’hvodo.
Tovim me’orot she-barah eloheinu, v’yazaram b’da-at b’vinah u-v’haskel.
Ko-ab u-g’vurah natan ba-hem, lihyot moshim b’kerev teiveil.
M’le’im ziv u-mafkim nogah, na-eh zivam b’khol ha-olam.
S’nehimim b’tzitam v’sasim b’vo-am, osim beinam tz’on konam.
P’e’er v’khavod notrim lishmo, tsolahah v’vinah l’zeikher malkhuto.
Kara la-shemesh va-yizrah or, raash v’hitchin tzurat ha’vunah.
Shevah notrim lo kol tz’va marom,
Tiferet u-g’dulah, s’rafim v’ofanim v’hayot ha-kodesh.

God, Master

This piyyut, commonly attributed to mystics of the 1st millennium, uses imagery based on the visions of Ezekiel that describe a variety of heavenly hosts. It further develops the theme enunciated in the previous prayers that everything in creation praises God. Here that thought is extended to the heavenly hosts: even heavenly powers offer praise to God. The use of an alphabetical acrostic may suggest that God’s word is the primary constitutive element of all creation.

Happy songs figure prominently in ancient mystical texts. Descriptions of different groups of angels singing hymns to God surely mirrored the seekers’ own mystical experiences. The angels pictured here are closest to God’s throne. In Jewish mystical thought, the ofanim are the wheels of God’s chariot, first mentioned by the prophet Ezekiel; the s’rafim are the fiery angels pictured as flaming serpents in Isaiah’s vision of heaven. The holy beings (hayot ha-kodesh) were thought of as the legs upholding God’s throne.
On Shabbat, we continue:

who ceased work on the seventh day and ascended the throne of praise, robed in majesty for the day of rest, calling Shabbat a delight.

Such is the distinction of the seventh day, that God ceased all work, and so the seventh day itself praises God and says, “A song of Shabbat: it is good to thank Adonai.” Let all creatures likewise celebrate and bless God, offering praise, honor, and glory to God—the ruler, creator of all, who, in holiness, grants peaceful rest to the people Israel on the holy Shabbat. May Your name, Adonai our God, be hallowed and may the thought of You, our sovereign, be celebrated in the heavens above and on earth below, though the praise due You, our redeemer, is beyond any offered by Your handiwork or the lights You have made—may they continue always to sing Your glory.

Continue on the next page.

On Festivals occurring on weekdays, we recite:

With kindness, You illuminate the earth and all who dwell on it; in Your goodness, You renew creation day after day. With kindness, You illumine the earth and all who dwell on it; in Your goodness, You renew creation day after day.

God of the universe, with Your great kindness, have compassion on us. Source of our strength, our protecting fortress, our saving shield, our stronghold.

Almighty, blessed, creator of all who dwell on earth, the firmament and goodly heavens are illuminated with Your justice, kindness, and light; they make Your name an object of praise; quietly, resolutely, soulfully all tell in unified voice of Your wise, excellent, and zealous care.

You are to be praised, Adonai our God, for the wondrous work of Your hands, and for the radiant lights that You fashioned, reflecting Your glory always.

On Shabbat, we continue:

בשון על ימה בשכינה, כח אתרי על ומעון, עניין לגדל מארה. והבר נפשיך, חשש ששם власти,ヴィר שלום השבח הזקן השבח,ヴィר שלום השבח הזקן השבח.

On Festivals occurring on weekdays, we recite:

אבר שלום בשלום, עם פעמים חכמה, עניין לגדל מארה. והבר נפשיך, חשש ששם власти,ヴィר שלום השבח הזקן השבח.

On Shabbat, we continue:

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In the Beginning

In the beginning God created the heavens and the earth.

And God said, “Let there be light,” and there was light.

And God saw that it was good. And the evening and the morning were the first day.

In the beginning God created the heavens and the earth.

Adam and Eve were placed in the Garden of Eden. They were given dominion over all the creatures of the earth. But they were also given a mission to care for the earth and to multiply and fill it with life.

Angels

The Hebrew word for angel is 

בְּרָפָיִם

which also means “messenger,” one who is sent. … unsuspecting and unaware. Consumed by their own plans and itineraries. Busy at work on their own projects… people chosen to be messengers of the Most High rarely even know that they are God’s messengers… I do not know how many times in one’s life one is also a messenger. But for everyone it is at least once.

—LAWRENCE KUSHNER

Kedushah D’Yotzer: The Angelic Praise of God

You are to be praised, our protector, our sovereign, our redeemer, creator of celestial beings.

They offer adulation to God, whom they bless. They chant songs and voice their praise to the sovereign, the living and enduring God. For God alone achieves victory, creates anew, masters war, sows righteousness, cultivates deliverance, effects healing, is praised with reverence, and is the author of wonders. In God’s goodness, the work of creation is renewed each day, as the psalmist declared: “Thank the creator of the great lights, for God’s love is everlasting.” Cause a new light to shine on Zion, and may we all soon be worthy of its illumination.

Barukh atah Adonai, creator of lights.

All services continue here.

Shabbat and Festivals · Morning Service · Sh’mah and Its Blessings

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Second B’rakhah before the Sh’mah: God’s Great Love

You have loved us deeply, ADONAI our God, and showered us with boundless compassion. Avinu Malkeinu, for the sake of our ancestors who trusted in You and to whom You taught the laws of life, so may You be gracious to us and instruct us. Kind creator, have compassion for us, open our hearts so that we may understand and discern, hear and study, observe, perform, and fulfill all the teachings of Your Torah with love. Enlighten our eyes with Your Torah; attach our hearts to Your miztvot; unify our hearts to love and revere Your name so that we never lose hope. As we trust in Your great, holy, awe-inspiring name, we will delight and rejoice in Your deliverance.

Some gather their tzitzit before reciting this line:

> Bring us safely from the four corners of the earth, and lead us in dignity to our land, for You are the God who effects deliverance. You have chosen us from all other tongues and peoples, always drawing us nearer to Your name, that we may truly acknowledge You and lovingly proclaim Your oneness.

Avinu Malkeinu, who lovingly cares for the people Israel.

Ahavah rabah ahavtanu Adonai eloheinu, hemlah g’dolah viterah hamalta aleinu. Avinu malkeinu, ba-avur avoteinu [v’imoteinu] she-bath’u v’kha va’tl’mdeim hukmi bayim, ken o’honeinu u-t’l’amdeinu. Avinu ha-av ha-rahaman, ha-m’ravein, re’heim aleinu, v’ten b’libeinu l’ha’vin u-l’hashkil lishmo’a l’ilmud u-t’lamedim lishmor v’la-asot u-l’kayem et kol divrei talmd toratekha ba’ahavah.

Some gather their tzitzit before reciting this line:

> Bring us safely from the four corners of the earth, and lead us in dignity to our land, for You are the God who effects deliverance.
The Challenge of Faith

Arthur Green

The observant Jew lives a life surrounded by the recitation of the Sh’má. The challenge of faith is capturing this moment of realization while reciting the Sh’má, as a moment to meditate on God’s unity. Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on God’s oneness.

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

Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on God’s oneness.

God is a faithful sovereign.

Hear, O Israel, Adonai is our God, Adonai is one. Sh’má 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; others may place a hand over their eyes. The intention is to concentrate on God’s oneness.

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God is a faithful sovereign.

Hear, O Israel, Adonai is our God, Adonai is one. Sh’má yisrael, Adonai eloheinu Adonai ehad.

Recited quietly: Praised be the name of the one whose glorious sovereignty is forever and ever.
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, 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 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 teaching is constant, well-founded and enduring, righteous and trustworthy, beloved and cherished, desirable and pleasing, awe-inspiring and majestic, well-ordered and established, good and beautiful, and so incumbent on us forever.

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Other Gods
What is an idol? A thing, a force, an institution or an ideal, regarded as supreme. God alone is supreme.

—Abraham Joshua Heschel

To Love and Revere God
When one contemplates the wonders of God's creation and sees in them God's infinite wisdom, one immediately loves, praises, and craves to know God's great name, as David sang. "I thirst for the living God" (Psalm 42:3). But as one contemplates these things one is immediately struck dumb and becomes fearful, for one knows that a person is only a tiny part of the vastness of creation—humble is only a tiny part of the vastness of creation—humble is only a tiny part of the vastness of creation—humble is only a tiny part of the vastness of creation.

"I gaze at Your heavens, Your as David lamented, "When the fullness of knowledge, little understanding before evil. What is expressed here as referring both backward and forward: it is the first word of the following paragraph, and is recited as if it were the last word of the preceding paragraph.
Truly, the God of the universe, our sovereign, is the stronghold of Jacob and our protecting shield. In every generation God is present, God’s name endures, God’s throne is established, and God’s sovereignty and faithfulness abide. God’s teaching is living and enduring, truthful and beloved throughout all time. As our ancestors accepted it as incumbent on them, we accept it as incumbent on us, and on our children, and all the future seed of the house of Israel who serve You. Both for our ancestors and our descendants, it is a goodly teaching, enduring forever, a constant truth, a never-changing principle.

Truly, You are Adonai our God and the God of our ancestors, our sovereign and our ancestors’ sovereign, our redeemer and our ancestors’ redeemer. You are our creator, and the rock of our deliverance, our redeemer and help. So You are known throughout time, for there is no God but You.

You were always the help of our ancestors, a shield and deliverer for their descendants in every generation. You abide at the pinnacle of the universe—Your judgment and Your righteousness extend to the ends of the earth. Blessed are the ones who attend to Your mitzvot and place Your teaching and words on their hearts. Truly, You are the ruler of Your people, a mighty sovereign, who takes up their cause.

Truly, You were at the beginning and You will be at the end—aside from You we have no ruler who can redeem and deliver.

Redemption
What might redemption mean in our time? Gordon Tucker, a contemporary rabbi, points out that in the Bible, when an object is redeemed, it returns to its original state. Following a teaching of the Hasidic master Avraham Mordecai of Gur (Imrei Emet, pesahat Emor), he remarks that there was a moment after leaving Egypt and crossing the Sea when we experienced freedom and the infinite possibility signalled by the limitless horizon of the desert. It was the time before the giving of the Torah on Mount Sinai, yet it was a special moment of being with God. Jeremiah records God saying, “I remember the generosity of your young days, the love you exhibited when we were first engaged, walking with Me in the desert” (2:2). We can hope that our religious life will lead us back to a moment of innocence, when we feel free and in unconscious relation to God.

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You were always the help of our ancestors, a shield and deliverer for their descendants in every generation. You abide at the pinnacle of the universe—Your judgment and Your righteousness extend to the ends of the earth. Blessed are the ones who attend to Your mitzvot and place Your teaching and words on their hearts. Truly, You are the ruler of Your people, a mighty sovereign, who takes up their cause.

Truly, You were at the beginning and You will be at the end—aside from You we have no ruler who can redeem and deliver.
The Violence at the Sea
The Hasidic master Shalom Shakhna taught: That which results in the good cannot take place without opposition.

Blessing of Redemption
Let us bless the source of life, source of faith and daring, wellspring of new song and the courage to mend.

—MARCIA FALK

Moses, Miriam, and the People Israel
The Torah emphasizes that Moses led the men and Miriam led the women, so that all the people Israel sang the Song at the Sea. (See page 144.)

Who is like You
The Sh’ma was preceded by the song of the angels, "Holy, holy, holy..." and now is followed by our singing a praise of God from the Song at the Sea. Through the recitation of the Sh’ma, our song and the angels’ song become a common chorus.

Adonai will reign
Exodus 15:18.

Israel the Redeemer
The name "Israel" is repeated four times before the conclusion of the b’rakhow, emphasizing the plea for the redemption of the people Israel.

Our redeemer
Isaiah 44:7-16.

Liberated the people
Israel the Redeemer
This b’rakhow, in contrast to most, concludes with a verb in the past tense. We can properly bless God for the redemptive acts that have already occurred— not those we still hope and pray for (Babylonian Talmud, Pesahim 116b).

Sh’ma and the Amidah
The Babylonian Talmud links this last b’rakhow of the Recitation of the Sh’ma, mentioning God’s redeeming the people Israel from Egypt, to the personal prayers that now follow in the Amidah, and recommends that there be no vocal interruption at this point (Berachot 6b).

It is as if to say that the possibility of prayer flows out of our experience of God’s love as exhibited in freeing us from slavery.
The Shabbat Morning Amidah

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 161) aloud and the rest of the Amidah silently. The Amidah concludes on page 166.

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

First B’rakhah: Our Ancestors

With Patriarchs: בָּרוּךְ עַל אַבְרָהָם אֱלֹהֵי אַבְרָהָם, בָּרוּךְ עַל יֵעָקֹב אֱלֹהֵי יֵעָקֹב [Barukh atah Adonai, 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].

With Patriarchs and Matriarchs: בָּרוּךְ עַל אַבְרָהָם אֱלֹהֵי אַבְרָהָם, בָּרוּךְ עַל יֵעָקֹב אֱלֹהֵי יֵעָקֹב [Barukh atah Adonai, 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.

On Shabbat Shuvah we add: בָּרוּךְ עַל אַבְרָהָם, בָּרוּךְ עַל יֵעָקֹב, בָּרוּךְ עַל רָאָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה, אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה, אֱלֹהֵי לֵאָה, אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה, אֱלֹהֵי לֵאָה, אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה. אֲדֹנָי שְׂפָתַי תִּפְתָּח, בִּידֵךְ עַל מַעַן הָאֵל הַכֶּר, וּכְתֵֽבֵנוּ בּסֵֽפֶר הַחַיִּים, למַֽעַן אֱלֹהִים חַיִּים.

On Shabbat and festivals, a middle b’rakhah focuses on distinctive themes of the day. Before the Amidah begins we take three steps forward, approaching God’s presence. (If there is no room, we first take three steps backward.)

ADONAI, OPEN MY LIPS ALTELED OVER SACRIFICE. Rabbi Yohanan (3rd century) recommended that this verse precede the Amidah (Talmud of the Land of Israel, Berakhot 4a).

BENDING THE KNEES AND BOWING. Bowing is both a symbolic acknowledgment that our prayers are to God and also a sign of humility on our part. We stand up straight when we reach God’s name, however, for we speak to God face to face (Babylonian Talmud, Berakhot 12a). The Talmud records disagreement about how deeply one should bow: some say that one should fully bend over, some that one should feel one’s spine bending, and others that one should bow only one’s head (Berakhot 28b). The Talmud confined bowing to the beginning and end of this first b’rakhah, as well as to the beginning and end of the next-to-last b’rakhah, which thanks God for the gift of life (Berakhot 3a). The sign 1 indicates the place to bow.

GOD OF ABRAHAM אֱלֹהֵי אַבְרָהָם. God uses this language when first addressing Moses, at the burning bush (Exodus 35:6). Its inclusion here at the beginning of the Amidah may remind us of the focus and attentiveness that we need to sense God’s presence.

REDEEMER גּוֹאֵל. Judaism’s messianic impulse reminds us that the world, as broken as it sometimes appears, is ultimately perfectible; God’s teachings, carried out by us, will help the world achieve such perfection. Some liberal prayerbooks use the word go’elah, “redemption,” in place of “redeemer,” to de-emphasize the role of any single individual in facilitating the world’s healing.

REMEMBER US נֶאֱכַל. This brief prayer is the first of four additions to the Amidah during the Ten Days of Repentance. Each of the four phrases of this short addition ends with the word hayyim, “life.”

Jerry Rabinowitz

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Siddur Lev Shalem for Shabbat and Festivals

The Rabbi’s Help – Tisha B’Av
Second B'rakhah: God's Saving Care

You are very 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 keep faith with those who sleep in the dust.
Who is like You, Almighty,
who gives life to the dead—
the sovereign who helps and guards,
and causes redemption to flourish.

With Patriarchs and Patriarchs and Matriarchs:
You are the sovereign who helps and guards,
and shields.

From Sh’mini Atzeret until Pesah:
Mi khamokha ba·al g’vurot umi domeh lakh,
M’khalkel hayim b’h’esed, m’hayeih meitim b’rah’im,
with compassion Your creatures for life?

On Shabbat Shuvah we add:
Mi khamokha ba·al g’vurot umi domeh lakh,
With Patriarchs:
Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

When the Amidah is recited silently, continue on page 162 with “Holy are You.”
The Kedushah is recited only with a minyan.

Barukh atah Adonai, the Holy God.

We hallow Your name in this world as it is hallowed in the Garden of Eden” (Genesis 3:21), so too are you to clothe the naked.

God, made garments of leather, and clothed them "Adonai appeared to him in the grove of Mamre [as Abraham was recovering from his circumcision]” (Genesis 18:1), so too are you to visit the sick.

Just as the Holy One comforts the mourners, as it is written, “And it came to pass after the death of Abraham that God blessed Isaac, his son” (Genesis 25:13), so too are you to comfort the mourner.

And the Holy One buried the dead as well, as it is written “And [God] buried him [Moses] in the valley” (Deuteronomy 34:6), so too are you to bury the dead.

Hammer (adapted from Reuven Hammer)

In this ancient prayer, composed by Jewish mystics, we imitate the angelic glorification of God. Although it appears in several versions, the Kedushah of 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 145:10). The liturgy surrounding these verses varies, being more elaborate and expansive on Shabbat and festivals than on weekdays. Because the Kedushah is a call-and-response, it is appropriately recited only with a minyan.

On Shabbat Shuvah we substitute:

Barukh atah Adonai, the Holy God.

We continue on the next page with the Fourth Brakha, “Moses rejoiced.”

Shabbat and Festivals than on weekdays. The paragraphs surrounding these verses varies, being more elaborate and expansive on Shabbat and festivals than on weekdays. Because the Kedushah is a call-and-response, it is appropriately recited only with a minyan.

On Shabbat Shuvah we substitute:

Barukh atah Adonai, the Holy God.

We continue on the next page with the Fourth Brakha, “Moses rejoiced.”

Siddur Lev Shalem for Shabbat and Festivals

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The Blessing of Shabbat

During the week we build, we fashion objects, we aim for mastery, we fulfill responsibilities, and in all the busyness we easily lose sight of ourselves. On Shabbat we may uncover what is hidden to us in our busyness—going for a walk we see a bird's nest; the flowers in our neighbor's garden refresh and delight us; we notice a tree planted against one another, but of people striving with or against one another, but of people finding each other. On Shabbat our souls can remember how to be open.

On weekdays we may be too distracted, too involved in another person, every joy a great success and power. We can simply "be," enjoy, appreciate, of welcome. But on Shabbat we enter this world of gentleness, of being, of rain is experienced as a blessing. On Shabbat our appreciation, of welcome.

The gift of Shabbat is that on Shabbat we enter this world of gentleness, of being, of rain is experienced as a blessing. On Shabbat our appreciation, of welcome.

"be with." On Shabbat our souls can remember how to be open.

Moses rejoiced in his portion, for You called him a faithful servant. You adorned his head with a brilliant crown when he stood before You on Mount Sinai. He carried down two tablets of stone, inscribed with the instruction to observe Shabbat.

And it is written in Your Torah: The people Israel shall observe Shabbat, to maintain it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days ADONAI made the heavens and the earth, and on the seventh day, ceased from work and rested.

The people Israel shall observe Shabbat, to maintain it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days ADONAI made the heavens and the earth, and on the seventh day, ceased from work and rested.

And it is written in Your Torah: The people Israel shall observe Shabbat, to maintain it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days ADONAI made the heavens and the earth, and on the seventh day, ceased from work and rested.

V'shamru v'nei yisrael et ha-shabbat, la-asot et ha-shabbat l'dorotam b'brit olam.
Beini u-vein b'nei yisrael ot hi folam, ki sheishet yamim asah Adonai et ha-shamayim v'et ha-aretz, u-vayom ha-sh'vi·i shavat vayinafash.
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 our eyes turned to You, for You are a compassionate and caring sovereign.

The thought of us rises up and reaches You. May the memory of us be for a witness. 

Some omit:

Alie nemt hu olatnem gudiy emarot.  
alie nemt hu olatnem kudiy emarot.

Alie nemt hu olatnem gudiy emarot.

Barukh atah Adonai who makes Shabbat holy.

Barukh atah Adonai who makes Shabbat holy.

On Rosh Hodesh: On Pesah: On Sukkot:  

Rosh Hodesh. Festival of Matzot. 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.

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

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

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.

On Rosh Hodesh: On Pesah: On Sukkot:  

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On Rosh Hodesh: On Pesah: On Sukkot:

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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.

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On Rosh Hodesh: On Pesah: On Sukkot:

Rosh Hodesh. Festival of Matzot. 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.

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

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.

Siddur Lev Shalem for Shabbat and Festivals

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Siddur Lev Shalem for Shabbat and Festivals

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Gratitude
My instincts are from You, my body was fashioned by You, the songs I sing reach up to You, and with offerings of thanksgiving I greet You. The air I breathe is Yours, the light in my eyes reflects Your glory, my insights are formed from Your mystery, the guideposts of my life are thoughts of You. Whenever my love calls to You, my heart finds You. My thoughts and conceptions can never truly picture You, or my errors and mistakes ever diminish You. —after YEHUDAH HALEVI

Thanking God
David prayed, "For all is from You, and from Your own hand I give to You" (1 Chronicles 29:14).

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

Sixth B’rakham: Gratitude for Life and Its Blessings
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. Your name is fitting.

This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.

On Shabbat Shuvah we add:
This paragraph is recited by the congregation when the full Amidah is repeated by the leader, by custom remaining seated and bowing slightly.

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

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. Your name is fitting.

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

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. Your name is fitting.

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

On Hanukkah we add AI Hanissim on page 430.

This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.
Be Like the Students of Aaron

Hillel would teach: “Be like the students of Aaron: loving peace and pursuing peace, loving every living being and drawing them near to the Torah.” What would Aaron do? When two people were fighting with each other, he would go and sit near the first and say, “My child, you should only know how disturbed and embarrassed your friend is about having offended you,” and thus his anger would be quieted. Then Aaron would go to the second one, sit next to him and say, “My child, I’ve just spoken with your friend and you should realize how disturbed and embarrassed he is about having offended you.” And Aaron would sit with him until his anger had dissipated. When the two met, they would hug each other and kiss. That is why it is said, “This is the hour that I can give the Torah to My children.”

So may it be God’s will. Ken y’hi ratzon.

May Adonai grant you peace.

During the silent Amidah, continue with “Grant peace” below.

During the repetition of the Amidah, the leader recites Birkat Kohanim.

During the silent Amidah, continue with “Grant peace” below.

May Adonai bless and protect you.

Rabba

May Adonai’s countenance shine upon you and may Adonai bestow kindness upon you.

May Adonai grant you peace.

So may it be God’s will. Ken y’hi ratzon.

May Adonai grant you peace.

Grant peace to the world, goodness and blessing, grace, love, and compassion, for us and for all the people Israel. Bless us, our creator, united as one with the light of Your presence; loving peace and pursuing love, unity and peace to dwell among you” (Babylonian Talmud, Berakhot 12a).

GRANT PEACE SHIM SHALOM, Y’CHODE BOREIH, WHO BRINGS PEACE.

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

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.

During the silent Amidah, continue with “Grant peace” below.

May Adonai bless and protect you.

Rabba

May Adonai grant you peace.

So may it be God’s will. Ken y’hi ratzon.

During the silent Amidah, continue with “Grant peace” below.

May Adonai grant you peace.

Shalom and peace. May it please You to bless Your people Israel at the love of kindness, righteousness, blessing, compassion, life, and peace in theLand of Israel. An alternative version of this blessing, Shalom Rav, is recited in the Amidah on most afternoons and in the evening. In the words of the midrash, “Great is peace, for all prayers conclude with a plea for peace” (Leviticus Rabbah 99).

TO THE WORLD BARUKH AHAD, BARUKH LEH, KACH DEREM SHERAI families.

165 SHABBAT · MORNING SERVICE · THE AMIDAH

165 שחרית לשבת · תפילה המבירה

Siddur Lev Shalem for Shabbat and Festivals

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Grant me the liberating joy of Shabbat, the ability to truly taste its delights. May my heart not be weighed down by sorrow on this holy Shabbat. Fill the soul of Your servant with gladness— for to You, ADONAI, I offer my entire being. Help me to increase the joys of Shabbat and to extend its joyful spirit to the other six days of the week. Show me the path of life, that I may be filled with the joy of being in Your presence, the delight of being close to You forever.

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.

When the Amidah is to be repeated aloud, we turn back to page 159. On Shabbat Hol Ha-mo-ed, Shabbat Rosh Hodesh, and Hanukkah, we continue with Hallel on page 316.

When the Amidah is to be repeated aloud, turn back to page 159. On Shabbat Hol Ha-mo-ed, Shabbat Rosh Hodesh, and Hanukkah, we continue with Hallel on page 316.

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

Amen.
Tilling the Soil

Why did Moses ask that his “teaching drip down like rain” (Deuteronomy 32:2)? A Hasidic master notes that rain is only beneficial for plants, enabling them to grow, if the earth has first been plowed and sowed; if the area has not been properly prepared, the rain will produce only mud. So too with Torah, which is most beneficial to those who are properly prepared to receive it.

As we conclude our Shaḥarit service and turn to the public reading of the Torah, we hope that our prayers have tilled and plowed our consciousness, loosening our hearts and minds, so that the words of Torah might drip down deep within, nourishing the seeds our prayers have planted. As Louis Finkelstein once noted, “Our love for the Torah is only in part rationalistic; in the main, we need not be ashamed to confess it, it is emotional, intuitive and mystic.” Prayer prepares us for the words of Torah to penetrate deep within us.

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’rakhot ha, 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.
Taking Out the Torah

None compares to You, ADONAI, and nothing is like Your creation.
Ein kamokha va-elohim Adonai, v'in k'ma-asekha.

Your sovereignty is eternal;
Your dominion endures in every generation.
ADONAI is sovereign, ADONAI has always been sovereign, ADONAI will be sovereign forever and ever.

ADONAI is sovereign, ADONAI has always been sovereign, ADONAI will be sovereign forever and ever.

We rise as the ark is opened.

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. Ba'avor shel hammah tovim v'yisrael bikdushato.
**Procession of the Torah**

We remove the Torah scroll from the ark and the leader faces the congregation.

The following two lines are recited by the leader and we then repeat them:

אַבֵּלוּ לַיהוה אִתִּי, וּנְרוֹםָה שׁמוֹ יַחְכֻּ.

Leader, facing the ark:

The Torah is carried in a circuit around the congregation.

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 us enduring relief. May our requests be met with favor, deliverance, and compassion.

**Before the First Aliyah**

Leader:

May You help, shield, and save all who trust in You, 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 to this day.

V'attem ha-d'vekim badonai eloheikhem hayim kilu'hem hayom.

We remove the Torah scroll from the ark and the leader faces the congregation.

The following two lines are recited by the leader and we then repeat them:

“Shemesh Shnei, loh Elohei Alim, loh Kadosh.”

Leader:

The Torah is carried in a circuit around the congregation.

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 us enduring relief. May our requests be met with favor, deliverance, and compassion.

**Before the First Aliyah**

Leader:

May You help, shield, and save all who trust in You, 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 to this day.

V'attem ha-d'vekim badonai eloheikhem hayim kilu'hem hayom.

**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 us enduring relief. May our requests be met with favor, deliverance, and compassion.

**Before the First Aliyah**

Leader:

May You help, shield, and save all who trust in You, 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 to this day.

V'attem ha-d'vekim badonai eloheikhem hayim kilu'hem hayom.
B'raxhot Before Studying Torah

Barukh atah ADONAI, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to engage with the words of Torah.

Barukh atah Adonai eloheim melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu la·asok b'divrei torah.

May You make the words of Your Torah sweet in our mouths and in the mouths of the house of Israel, Your people, so that we, our children, and all the children of the house of Israel may come to know Your name and study Torah for its own sake.

Barukh atah Adonai, who teaches Torah to Your people Israel.

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.

These are the deeds for which there is no prescribed measure:

ולא דרביים שיאו תלם שלח שלשמונים וחמישה וה食べた אתו בתרי

May Adonai bless and protect you.

May Adonai's countenance shine upon you and may Adonai bestow kindness upon you.

May Adonai's countenance be lifted toward you and may Adonai grant you peace.

Mishnah:

These are the deeds for which there is no prescribed measure: leaving the produce at the corner of a field for the poor, offering the gift of first fruits to the Temple, pilgrimage offerings on the three festivals, deeds of kindness and love, and the study of Torah.

Talmud:

These are the deeds that yield immediate fruit and continue to yield fruit in time to come: honoring parents; performing deeds of kindness and love; attending the house of study morning and evening; providing hospitality; visiting the sick; helping the needy bride; attending the dead; probing the meaning of prayer; making peace between one person and another, and between husband and wife. And the study of Torah is the most basic of them all, based on Babylonian Talmud, Kiddushin 38b.
Prayers for Healing

Mi Sheberakh: Prayer for Healing

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bring blessing and healing to __________. May the Holy One mercifully restore him/her/them to health and vigor, granting him/her/them spiritual and physical well-being, together with all others who are ill, and may God grant strength to those who tend to them. Though Shabbat is a time to refrain from crying out, we yet hope and pray that healing is at hand. And let us say: Amen.

On Joyous Occasions

Barukh atah Adonai, our God, sovereign of time and space, who is good and who bestows goodness.

The congregation responds:

Hodu ladamoni ki tov, ki olam basdo.

Birkat Ha-Gomel: On Being Saved from Danger

This b’rakhah is recited by one who has recovered from a serious illness or survived a life-threatening crisis.

Barukh atah Adonai, our God, sovereign of time and space, who bestows goodness on us despite our imperfections, and who has treated me so favorably.

We respond:

May the one who has shown such favor to you continue to bestow all that is good upon you, forever.

for a male: Mi she-g’mal’kha kol tov, hu yig’mal’kha kol tov, selah.

for a female: Mi she-g’maleikh kol tov, hu yig’maleikh kol tov, selah.

for a group: Mi she-g’mal’khem kol tov, yig’malkhem kol tov, selah.

Meaning of Healing

Meaning of Healing

El na r’fa na lah/lo/lahem.

God, please heal her/him/them.

On Joyous Occasions

For a group:

May the Source of strength and protection, care, and nurturing (Simcha Winerb) continue to bestow all that is good upon you, forever.

for a male: "Feminine" aspect, which, according to our tradition, hovers over the bed of one who is ill and represents support from all those who love and care about our welfare. Some follow the tradition of using only the mother’s name, suggesting God’s Shekhinah—in-dwelling “Feminine” aspect, which, according to our tradition, hovers over the bed of one who is ill and represents protection, care, and nurturing.

for a female: We respond for a female:

for a group:

 Traditionally, the prayer for healing is said in synagogue when the Torah is read. Ellen Frankel, a contemporary writer, remarks that through the recitation of this prayer, we summon support from all those who care about our welfare.

The meaning of this biblical word is unclear. The ancient rabbis understood it to mean “forever.”

Siddur Lev Shalem for Shabbat and Festivals

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Prayer for the New Month
May the new month bring renewal to our lives:
a renewal of wonder
a renewal of freedom
a renewal of love
a renewal of justice
a renewal of friendship
a renewal of holiness.
Amen.

Renewal
The midrash teaches that while the Israelites were still in Egypt, God showed Moses and Aaron the new moon, while the Israelites were still in Egypt, God showed Moses the new moon, and
of the new Jewish future,
was a sign to Noah that humanity would have a new beginning,
will continually renew itself. Just as the rainbow was a sign to Noah that humanity would have a new beginning, so will the Jewish people.

The Sefer Torah is brought forward, and the leader holds it while announcing the new month:
May God who wrought miracles for our ancestors, redeeming them from slavery to freedom, redeem us soon and gather us dispersed from the four corners of the earth. May the entire people Israel be united in friendship, and let us say: Amen.

The new month of ________ will begin on ________.

The congregation repeats the announcement of the month, and the leader then continues:
May the Holy One bless this new month
for us and for the entire people, the house of Israel,
with life and peace,
joy and gladness,
deliverance and consolation.
And let us say: Amen.

Y’hadsheihu ha-kadosh barukh hu aleinu v’al kol yisrael
l’hanishuah u-l’neharah, v’nomar: amen.

The Hebrew Calendar
Since biblical times the Hebrew calendar has been based on the lunar year. Months were declared by the sighting of the new moon. The Mishnah describes an elaborate system of communication whereby the sighting of the new moon was announced from hilltop to hilltop by lighting signal fires (Rosh Hashanah 22–4). In the middle of the 1st millennium a perpetual calendar was instituted and the declaration of the month was no longer made on the basis of visual sighting. The time of the new month could then be announced in advance, in the synagogue. The Hebrew calendar runs on a nineteen-year cycle. Lunar months are actually 29½ days, so some months are 29 and others 30 days. The lunar year is 354 days, and in order to keep the lunar calendar in sync with the solar year, an extra lunar month—a second Adar—is added in the spring, seven times during the nineteen-year cycle.

The Sefer Torah is brought forward, and the leader holds it while announcing the new month:
May the new month of ________ will begin on ________.

The congregation repeats the announcement of the month, and the leader then continues:
May the new month of ________ will begin on ________.

May it hold blessing for us and for all the people Israel.

The Sefer Torah is brought forward, and the leader
holds it while announcing the new month:
May the new month of ________ will begin on ________.

The congregation repeats the announcement of the month, and the leader then continues:
May it hold blessing for us and for the entire people, the house of Israel,
The Torah scroll is placed in the ark. Personal meditations, such as those found on page 169, may also be recited here.

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.

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’meh raba m’varakh l’am u-l’amei 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’rakh 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.

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The Torah scroll is placed in the ark. Personal meditations, such as those found on page 169, may also be recited here.

Amen.

Whenever the ark was set down, Moses would say:

ADONAI, may You dwell among the myriad families of the people Israel.

Hashiveinu Adonai eilekha v’nashuvah, hashishen yameinu k’kedem.

The ark is closed.

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

#### Congregation and Leader:
May God’s great name be acknowledged forever and ever! Y’hei sh’meh raba m’varakh l’am u-l’amei almaya.

### Turn Us Toward You, ADONAI

When the ark is closed, we say:

 Hashivenu Adonai eilekha v’nashuvah, hashishen yameinu k’kedem.

### The Ark Was Set Down

**Ezekiel 6:8.** The Torah handles are called atzei hayim, “trees of life,” and this verse is the source of the custom of holding on to them as we recite the b’rakhah over the Torah. Thus, by studying Torah and by physically holding on to it, we both figuratively and literally “grasp” the tree of life.

**It’s Ways Are Peaceful, and All Its Paths Are Peace**

Rabbi Yitzchok of Erez (Guide to the Study of Torah, 257). In their context, these two verses from Proverbs refer to wisdom, kohevet hashemim. The ancient rabbis associated wisdom with Torah. As we put away the Torah, we pray that our study of Torah should provide us with the wisdom to promote a life characterized by pleasantness and the pursuit of peace.

**Turn Us Toward You, ADONAI**

Significantly, this final verse is taken from Lamentations (5:21), the book of mourning for the destruction of Jerusalem. We end the Torah service with a prayer for the reconciliation of God and Israel.
**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.

Aleinu l'shabei∙ah|.| la-adon hakol,

v'lo samanu k'mishp'h|.|ot ha-adamah,

shelo sam h|.|elkeinu kahem,

shelo asanu k'goyei ha-aratzot,

nor formed us as all earthly families,

nor given us an ordinary destiny.

And the name by which I called him when I was a young girl.

I had no ceiling.

I spread out God's names

in front of me

when my room.

And the name when I was

called him when his

spirit breathed in me.

And the name by which I called him when I was

prostrate myself

reminding.

he would refrain from

being afraid.

him so that I would not

forget him.

called him so that he

would remember me.

There is no God but God, the Holy One, the Great, the Strong.

All the glory is His.

The name by which I called him when I was

prostrate myself

remembering.

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.

Aleinu l'shabei∙ah|.| la-adon hakol,

v'lo samanu k'mishp'h|.|ot ha-adamah,

shelo sam h|.|elkeinu kahem,

shelo asanu k'goyei ha-aratzot,

nor formed us as all earthly families,

nor given us an ordinary destiny.

And the name by which I called him when I was

prostrate myself

remembering.

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,

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shelo asanu k'goyei ha-aratzot,

nor formed us as all earthly families,

nor given us an ordinary destiny.

And the name by which I called him when I was

prostrate myself

remembering.

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,

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Aleinu l'shabei∙ah|.| la-adon hakol,

v'lo samanu k'mishp'h|.|ot ha-adamah,

shelo sam h|.|elkeinu kahem,

shelo asanu k'goyei ha-aratzot,

nor formed us as all earthly families,

nor given us an ordinary destiny.

And the name by which I called him when I was

prostrate myself

remembering.

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.

Aleinu l'shabei∙ah|.| la-adon hakol,

v'lo samanu k'mishp'h|.|ot ha-adamah,

shelo sam h|.|elkeinu kahem,

shelo asanu k'goyei ha-aratzot,

nor formed us as all earthly families,

nor given us an ordinary destiny.
Estimating in the World the Sovereignty of the Almighty

In the days to come, the Mount of Adonai's house shall stand firm above the mountains, and it shall tower over the hills. The peoples shall gaze on it with joy, and many nations shall go and shall say, "Come, let us go up to the Mount of Adonai, to the House of the God of Jacob; that God may instruct us in God's ways, and that we may walk in God's paths." For instruction shall come forth from Zion, and the word of Adonai from Jerusalem. Thus God will judge among the many peoples, and arbitrate for the multitude of nations, however distant. They shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war anymore; but everyone shall sit under their grapevine or fig tree with no one to disturb them. For it was Adonai of Hosts who has spoken. 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.

—Micah 4:1-5

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 eh|.|ad, u-sh’mo eh|.|ad. We are seated.

Exodus 15:18.

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

Zechariah 14:9. In reciting the Sh’ma, we declare that God is one. Through our prayer, we hope to make God one with the world. As this prayer marks the conclusion of the service, it ends with a vision of the future.
Kaddish: The Year
Loss steals language; you have nothing to say.
A loving community buttresses you, feeding you, telling you when to stand and sit, thrusting into your slack hand the prayer book containing the chanted words that, until now, only other people knew by heart.

—NESSA RAPPOPORT

Yahrzeit: The Years
To my astonishment, my father returns, sometimes daily, with a power that is revelatory. In the immediacy of grief, the idea that he would be “only a thought away” or “always with me” seemed a not-believable comfort. Now, four years later, my sisters and I are amazed by his presence. We use his expressions; we laugh at his voice in our heads, for we can hear exactly what he would say.

—NESSA RAPPOPORT

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 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:
Yigadal v’yitkadash sh’meh raba, b’alma di v’ra, kiruteih, v’yamlikh malkhuteih b’bayeikhon u-v’yomeikhon u-v’haye’i d’khol beit yisrael, ba-agala u-v’izman kariv, v’imru amen.

Congregation and mourners:
Y’hei sh’meh raba m’varakh l’alma u-l’almei almaya.

Mourners:
Yitbarakh v’yishtabah v’yitpa∙ar v’yitomam v’yitnasei v’yit∙hadar v’yitaleih sh’meh d’kudsha, b’rikh hu, l’eila min kol [on Shabbat Shuvah we substitute: l’eila feila mikol] birkhata v’shirata tushb’hata v’hehamata 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.

Some congregations recite Anim Z’mirot here; see page 208.
Some congregations conclude with Adon Olam on page 211; others conclude with other Shabbat songs (see pages 212 and 82–85).