

BAR/BAT MITZVAH:

PAGE NUMBERS REFER TO:

Siddur Lev Shalem for Shabbat & Festivals (bold font)

Siddur Sim Shalom for Shabbat & Festivals (italics font)

Siddur Sim Shalom for Weekdays (normal font)

NAME: _____

PARSHA: _____ DATE: _____

Date: _____

Saturday Night

Pg. 214, Pg. 226

Pg. 231, Pg. 51

Pg. 77, Pg. 312-314

Tallit

Ashrei

Aleinu

Blessings:

Wine, Hands, Motzi, _____

B'kol Echad (Blue Book)

Birkat Hamazon

Pg. 265-266, Pg. 282

Pg. 301, Pg. 248

Pg. 283-284, Pg. 299

Shema & V'ahavta

Aleinu

Havdalah

NOTES: _____

Date: _____

Sunday Morning

(Weekday Prayerbook)

Pg. 2

Pg. 3

Pg. 6

Tallit

Tefillin

14 Blessings (Birchot Ha-Shachar)

Pg. 33

Pg. 78

Pg. 83

Shema & V'ahavta

Ashrei

Aleinu

Other

NOTES: _____

Date: _____

Friday Night

Pg. 289, Pg. 1

Pg. 41-42, Pg. 30

Pg. 46, Pg. 34

Pg. 53, Pg. 47

Pg. 55, Pg. 49

Pg. 56, Pg. 51

Ashrei

Shema & V'ahavta

Hatzi Kaddish

Vayechulu

Kiddush

Aleinu

Other

NOTES: _____

Date: _____

Shabbat Morning

OPENING SERVICE:

Pg. 103 & 104, Pg. 65

14 Blessings (Birchot Ha-Shachar)

Pg. 155-156, Pg. 112

Shema & V'ahavta

Pg. 174, Pg. 146

Hatzi Kaddish

Pg. 172, Pg. 142

Torah Blessings

Torah (Maftir)

Pg. 175, Pg. 146

Blessing before Haftarah

Haftarah

Pg. 175, Pg. 147

Blessings after Haftarah

Pg. 181-182, Pg. 151

Ashrei

CONCLUDING SERVICE:

Pg. 204, Pg. 182

Speech

Pg. 205-206, Pg. 183

Ein Keloheinu

Pg. 211, Pg. 187

Aleinu

Pg. 77, Pg. 312-314

Adon Olam

Blessings:

Wine, Hands, Motzi

Torah Readers

Cohen	Chamishi
Levi	Shishi
Shlishi	Sh'vi'i
R'vi'i	Acharon/Maftir

NOTES: _____

מנחה לחול

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יִהְלָלוּךָ סֵלָה.
אֲשֶׁרִי הָעַם שֹׁכֵנָה לָּךְ, אֲשֶׁרִי הָעַם שִׁיחֻהוּ אֱלֹהֶיךָ.
תְּהִלָּתְךָ לְחֹדֶר

אֲרוֹמָמְךָ אֱלֹהֵי הַמִּלָּה, וְאֶבְרַכָּה שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֶבְרַכְּךָ, וְאֶהְלָלְךָ שִׁמְךָ לְעוֹלָם וָעֶד.
גְּדוֹל יְהוָה וּמִהֲלָל מָאָד, וְלִגְדֹלְתוֹ אֵין חֶקֶה.
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וְגִבּוֹרֹתֶיךָ יִגְדֹּדוּ.
הִדְר כְּבוֹד הַדּוֹרָה, וְדִבְרֵי גִפְלֹאֲתֶיךָ אֲשִׁיחֻחַ.
וְעֲזוֹז נִזְרָאוֹתֶיךָ יֵאמְרוּ, וְגִדְלֹתֶךָ אֶסְפָּרָנָה.
זָכַר רַב טוֹבָךָ יִבְיָעוּ, וְצִדְקֹתֶךָ יִרְבְּנוּ.
חֲפֹנ וְרַחוּם יְהוָה, אֶרְךָ אֲפִים וְגִדְלֹחֶסֶד.
טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.
יִזְדַּוֶּךְ יְהוָה כָּל־מַעֲשָׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.
כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ, וְגִבּוֹרֹתֶךָ יִדְבָּרוּ.
לְחֻדִּיעַ לְבָבֵי הָאָדָם גִּבּוֹרֹתֶיךָ, וְכְבוֹד הַדְר מַלְכוּתְךָ.
מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.
סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלָאִים, וְזוֹקֵף לְכָל־הַכּוֹפְּוּתִים.
עֵינֵי כָל אֱלֹהִים יִשְׁכְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתֵחַ אֶת־יָדְךָ, וּמַשְׁבִּיעַ לְכָל־חַי וְרֵצוֹן.
צִדִּיק יְהוָה בְּכָל־דְּרָכָיו, וְחִסִּיד בְּכָל־מַעֲשָׂיו.
קָרוֹב יְהוָה לְכָל־קוֹרְאֵיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
רֵצוֹן יִרְאֵיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.
« תְּהִלַּת יְהוָה יִדְבָּר־פִּי,
וַיִּבְרַךְ כָּל־בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.

חוזלים קמה

וְאֶבְרַכְּךָ יְהוָה, מִעַתָּה וְעַד עוֹלָם. הִלְלוּיָהּ.

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

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

JOYOUS. The Hebrew word has many shades of

meaning and therefore translations differ: happy or joyous, contented, blessed.

YOUR SOVEREIGNTY. מַלְכוּתְךָ. The verses preceding and following this one define the meaning of God's sovereignty: God's love for all

סיום התפילה

We rise.

עֲלֵינוּ לְשֹׁכֵחַ לְאֶדוֹן הַכֹּל
 לַתַּחַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
 שֶׁלֹּא עָשָׂנוּ בְּנוֹי הָאָרֶצוֹת,
 וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה,
 שֶׁלֹּא שָׁם חִלְקֵנוּ כָּהֵם,
 וְגִרְלָנוּ בְּכָל־הַמּוֹנָם.
 וְאַנְחֵנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
 לַפָּנִי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בָּרוּךְ הוּא.
 שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ,
 וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם מִמַּעַל,
 וְשֹׁכֵן עִזּוֹ בְּבִבְהֵי מְרוֹמִים,
 הוּא אֱלֹהֵינוּ אֵין עוֹד.
 אֲמַת מַלְכֵנוּ אָפֶס זִוְלָתוֹ,
 בְּבִתּוֹב בְּתוֹרָתוֹ:
 וַיִּדְעָתָּ הַיּוֹם וְהַשַּׁבָּת אֵל לְבָבְךָ, כִּי יְהוָה הוּא הָאֱלֹהִים
 בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עֲלֵינוּ. This prayer was originally composed for the *Malkhuyot* ("Sovereignty") section of the Rosh Hashanah Musaf service. Since the late Middle Ages, it has acquired a special pride of place in Ashkenazic liturgy (but not in most Sephardic rites) and is recited as part of the conclusion of every service. It is customary to physically bow from the waist when we recite the line *va-anahnu korim*, "And so we bow."

NOR FORMED US AS ALL EARTHLY FAMILIES וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה. The historic continuity of the Jewish people defies the story of most nations. Nevertheless, the Jewish exceptionalism emphasized in this prayer has been a matter of controversy, and the current Israeli Masorti Movement has offered the

option of reciting instead the lines 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).

KNOW THIS DAY וַיִּדְעָתָּ הַיּוֹם. Deuteronomy 4:39, from Moses' speech enunciating the meaning of God's revelation at Sinai.

על פֶּן נִקְנָה לָךְ יְהוָה אֱלֹהֵינוּ,
 לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲוֹף
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
 וְהַאֲלִילִים כְּרוֹת יִפְרִתוּן,
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי,
 וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ
 לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אֶרֶץ.
 יִפְּרִיזוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תֵבֶל
 כִּי לָךְ תִּכְרַע כָּל־בָּרָךְ,
 תִּשָּׁבַע כָּל־לִשׁוֹן.
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ,
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ,
 וַיִּקְבְּלוּ כָל־ם אֶת־עַל מַלְכוּתְךָ.
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,
 כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
 וּלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.
 « כִּפְתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
 וְנֹאמַר: וְהָיָה יְהוָה לִמְלֹךְ עַל כָּל־הָאָרֶץ,
 בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד, וְשִׁמוֹ אֶחָד.

We are seated.

ESTABLISHING IN THE
 WORLD THE SOVEREIGNTY
 OF THE ALMIGHTY
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי. Beginning in the 19th century, this phrase was interpreted as a call to universal justice, similar to Isaiah's call to Israel to be "a light unto the nations." In this vein, the phrase *l'takken olam* was understood to mean "to repair the world," to be partners with God in achieving a world filled with peace and righteousness. Even earlier, Maimonides (12th century) had argued that the single most important characteristic of messianic times would be an end to one people's dominating another (Mishneh Torah, Hilkhoh Melakhim 12:2).

ADONAI WILL REIGN FOR-
 EVER AND EVER יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד. From the Song at the Sea, Exodus 15:18.

ON THAT DAY ADONAI
 SHALL BE ONE הָיָה יְהוָה אֶחָד. Zechariah 14:9. When the Sh'ma was recited earlier, we declared that God is one. Now, at the end of the service, we express our hopes that through our prayer, we have brought the created world a little closer to oneness with the One God. (Lawrence Kushner)

קריאת שמע

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: אֱל מֶלֶךְ נֶאֱמָן.

שִׁמְעֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

ברוך שם כבוד מלכותו לעולם ועד. Recited quietly:

וְאֶהְיֶה אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ
הַיּוֹם עַל־לִבְּךָ: וְשָׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וְקִשְׁרָתָם לְאוֹת עַל־יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:
וּכְתַבְתָּם עַל־מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים ו:ד-ט

THE RECITATION OF THE SH'MA. Rabbinic literature refers to the Sh'ma as a *kriah*, a reading aloud of a passage of the Torah. Later it became a meditation as well, a way to focus on God's "oneness"—so much so that for some it became a moment to experience a mystical union with God. The Babylonian Talmud reports: Rabbi Judah the Prince was teaching and needed to stop, since the hour for reciting the Sh'ma was passing, so he covered his eyes for a moment and then continued teaching (Berakhot 13b). In this story, reciting the Sh'ma was but a momentary interruption. Later, Rabbi Judah's act of

covering his eyes came to be seen as a sign of deep contemplation, and so it became the custom of many to cover the eyes while reciting the Sh'ma, as a moment to meditate on God's unity.

GOD IS A FAITHFUL SOVEREIGN אֱל מֶלֶךְ נֶאֱמָן. These words form an acronym of *amen*. When we recite the Sh'ma with a *minyan*, the leader concludes with the words *Adonai eloheikhem emet*, "Your God truly"; when, in the absence of a *minyan*, that affirmation is not recited, we add this private affirmation at the beginning of the Sh'ma. The Kabbalists noted that the Sh'ma contained 245 words and so, by adding three additional words, we reach 248—the number of limbs in the body, according to the belief of the ancient rabbis. Thus we affirm, whether by adding words at the beginning or the end of the Sh'ma, that our entire being is dedicated to God.

SH'MA YISRAEL וְשִׁמְעֵי יִשְׂרָאֵל. To whom are these words addressed? Certainly, we are speaking to ourselves, enjoining ourselves to truly hear what our lips are saying. We may also be speaking to each other—the collective people Israel—reminding each other that we are a people united by values, nurturing our own sense of peoplehood. A moving midrash imagines these words recited by Jacob's sons, addressed to their father Jacob/Israel, reassuring him on his deathbed that they remain true to his teachings, and that the God of Jacob is and will remain "their God" (Genesis Rabbah 98:3). And so, we too may be speaking to our forebears, reassuring our ancestors (all the way back to Jacob!) that their legacy continues in us.

ONE אֶחָד. The Hebrew word *ehad*, "one," has been variously interpreted. It can mean that God is totally unified and not made up of parts, as is the case with everything else we encounter in the universe. It can mean unique, that God is different from all else we encounter. It can mean "only," that there is no other being who is divine. Mystics interpret it as meaning that God is one with the universe—or in another formulation, present throughout the universe.

PRAISED BE THE NAME שְׁמַיָּהּ. This phrase is not part of the biblical text but was the customary response of those assembled to hearing the name of God as part of priestly prayers in the Temple. To differentiate it from the actual biblical text, it is recited silently. In the legend mentioned above, this sentence constituted Jacob's response to his children's affirmation, and so it is voiced differently.

INSCRIBE THEM UPON THE DOORPOSTS וְכָתַבְתָּם עַל מְזוּזֹת. The observant Jew lives a life surrounded by the Sh'ma: reciting it in the morning upon arising and at night before going to sleep, walking past its inscription

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה
 אֹתְכֶם הַיּוֹם לֵאמֹר אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-
 לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטַּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה
 וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנְךָ וְתִירֶשֶׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב
 בְּשִׂדְךָ לְבַהֲמֹתֶךָ וְאָכְלָתָּ וְשָׂבַעְתָּ: הִשְׁמָרוּ לָכֶם פֶּן-יִפְתָּה
 לְבַבְכֶם וְסִרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
 לָהֶם: וְחָרָה אַף-יְהוָה בָּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה
 מִטַּר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל
 הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת-דִּבְרֵי
 אֱלֹהֵי עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת
 עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם
 אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּכֶם בְּבֵיתְכֶם וּבְלִכְתְּכֶם בַּדֶּרֶךְ
 וּבְשִׁכְבְּכֶם וּבְקוּמְכֶם: וְכִתְבֹתֶם עַל-מְזוֹזוֹת בֵּיתְכֶם וּבְשַׁעְרֵיכֶם
 לִמְעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
 יְהוָה לְאַבְתִּיכֶם לֵאמֹר לָהֶם פִּימִי הַשָּׁמַיִם עַל-הָאָרֶץ:

דברים יא:ב-כא

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְגָדֵיהֶם
 לְדֹרֹתָם וְנָתַנוּ עַל-צִיצִית הַכַּנֹּף פֶּתִיל תְּכֵלֶת: וְהָיָה
 לָכֶם לְצִיצִית וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה
 וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם
 אֲשֶׁר-אַתֶּם זִקִּים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
 אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֹתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיזֹת
 לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו:לו-מא

אָמֵת

When there is a minyan, the leader says:

◀ יְהוָה אֱלֹהֵיכֶם – אָמֵת –

וַיֵּצֵיב וַיִּכְוֶן וַיִּשָּׁר וַיִּנְאֶמֶן וַיִּהְיֶה וַיִּתְּכֵב וַיִּתְּכֵב
 וַיִּנְעִים וַיִּנְרָא וַיִּתְּכֵן וַיִּתְּכֵן וַיִּתְּכֵן וַיִּתְּכֵן וַיִּתְּכֵן
 הָיָה עֲלֵינוּ לְעוֹלָם וָעֶד.

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ. This paragraph suggests a direct relationship between the righteousness of our acts and our fate. If we are good, God will be good to us, and vice versa. That theology was questioned throughout the ages and even by biblical writers themselves, most sharply in the Book of Job. Nevertheless, it does speak to a deep human need to see a world as containing a moral balance between good and evil. What is expressed here in concrete terms may be understood more broadly: moral and immoral actions have consequences, both seen and unseen.

צִיצִית. The biblical scholar Israel Knohl, expanding a medieval Jewish comment, suggests that the word *tzitzit* may derive from *tzitz*, a headband worn by the High Priest and tied in back with a *p'til t'khelet*, a "thread of blue." On it were the words קְדוֹשׁ לַיהוָה (*kodesh l'adonai*), "holy before Adonai." Wearing the *tzitzit* (literally, the "little *tzitz*"), we are asked to serve God in a holy way, much as the High Priest did; thus the paragraph commands us to be "holy before your God." The act of wearing *tzitzit* turns us all, metaphorically, into High Priests.

אָמֵת. The tradition read the word *emet*, "truly," as referring both backward and forward: it is the first word of the following paragraph and is also recited as if it were the last word of the preceding paragraph.

הבדלה

When reciting Havdalah at home, we begin here:

הַבְּהָ אֵל יִשְׁוּעָתִי, אֲבִטָּח וְלֹא אֶפְחָד.
 בִּי עֲזֵי וְזַמְרַת יְהוָה, וְיִהְיֶה לִי לִישׁוּעָה.
 וּשְׂאֲבָתָם מִיָּמִים בְּשִׁשּׁוֹן, מִמַּעֲיָנִי הַיִּשְׁוּעָה.
 לַיהוָה הַיִּשְׁוּעָה עַל עַמּוֹךְ בִּרְכַּתְךָ סֶלָה.
 יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁנֵב לָנוּ אֱלֹהֵי יַעֲקֹב, סֶלָה.
 יְהוָה צְבָאוֹת, אֲשֶׁרִי אָדָם בִּטָּח בְּךָ.
 יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ.
 לַיְּהוּדִים הֵיטָה אוֹרָה וְשִׂמְחָה וְשִׁשּׁוֹן וְיִקָּר.
 בֶּן תִּהְיֶה לָנוּ.

The cup of wine is lifted:

בּוֹס יִשְׁוּעוֹת אֲשָׁא, וּבִשְׁם יְהוָה אֶקְרָא.

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

סִבְרֵי חֲבֵרִי:
 בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי 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 מִיָּנִי בְּשָׂמִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 בּוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ,
 בֵּין יִשְׂרָאֵל לְעַמִּים,
 בֵּין יוֹם הַשְּׂבִיעִי לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה.
 בְּרוּךְ אַתָּה יְהוָה, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

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. הַבְּהָ אֵל יִשְׁוּעָתִי. As we enter the week we pray for protection, deliverance, and happiness. The biblical verses in this passage come from Isaiah 12:2-3 and Psalms 3:9, 46:12, 84:13, and 20:10. The penultimate verse, remarking on joy and gladness, is taken from the

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

Greetings are exchanged:

א גיטע וואך! שבויע טוב!

אליהו הנביא, אליהו התשבי,
אליהו, אליהו, אליהו הנלעד.
במהרה בימינו יבוא אלינו,
עם משיח בן דוד, עם משיח בן דוד.

מרים הנביאה עז וזמרה בידיה.
מרים תרקוד אתנו להגדיל זמרת עולם,
מרים תרקוד אתנו לתקן את העולם.
במהרה בימינו היא תביאנו אל מעייני הישועה.

המבדיל בין קדש לחול, חטאתינו הוא ימחול,
ורענו וכספנו ירפה כחול וכפוכבים בלילה.

יום פנה בצל תמה אקרא לאל עלי גומר
אמר שומה אתא בקר וגם לילה.

המבדיל בין קדש לחול...

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

המבדיל בין קדש לחול...

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.

AS THE GRAINS OF SAND, OR THE STARS IN THE SKY AT NIGHT בכול וכוכבים 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 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,

בְּרִכּוֹת הַשָּׁחַר

We rise.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר גָּמַל לְשִׁבּוֹי בִּימֵה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשָׂנוּ בְּצִלְמוֹ.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

שְׁעָשָׂנוּ בְּנֵי חוֹרִין.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשָׂנוּ יִשְׂרָאֵל.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֲוֹנוֹת.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף בָּפוֹפִים.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

הַמַּכִּין מִצֵּעְדֵי גִבּוֹר.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

שְׁעָשָׂה לִי כָל-צָרָתִי.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אוֹדֵר יִשְׂרָאֵל בְּגִבּוֹרָה.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

הַנּוֹתֵן לַיַּעַקֵּב כֹּחַ.

בְּרִכּוֹת הַתּוֹרָה

*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, בּוֹתֵן 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, וְחַיֵּי עוֹלָם גָּטָע בְּתוֹכָנוּ.
בְּרוּךְ אַתָּה יְהוָה, בּוֹתֵן הַתּוֹרָה.

מִי שֶׁבֵּרַךְ לְעוֹלָה לַתּוֹרָה

For an individual:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אֲבִרָהֶם יִצְחָק וְיַעֲקֹב, וְאֲמוֹתֵינוּ

שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת

שְׁעָלָה\שְׁעֵלְתָה הַיּוֹם לְכָבוֹד הַמָּקוֹם וְלְכָבוֹד הַתּוֹרָה,

וְלְכָבוֹד הַשָּׁבֶת. הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתוֹ\אוֹתָהּ

וְאֶת־כָּל־מִשְׁפְּחוֹתוֹ\מִשְׁפְּחוֹתָהּ, וְיִשְׁלַח בִּרְכָּהּ וְהַצְלָחָהּ

בְּכָל־מַעֲשֶׂה יְדִיו\יְדֶיהָ, עִם כָּל־יִשְׂרָאֵל אַחֲיוֹ

וְאֶחָיוֹתָיו\אֶחָיָהּ וְאֶחָיֹתֶיהָ, וְנֹאמַר אָמֵן.

For a group of people:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אֲבִרָהֶם יִצְחָק וְיַעֲקֹב, וְאֲמוֹתֵינוּ

שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת כָּל־אֶלֶּה שְׁעָלוּ

הַיּוֹם לְכָבוֹד הַמָּקוֹם וְלְכָבוֹד הַתּוֹרָה, וְלְכָבוֹד הַשָּׁבֶת.

הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתָם וְאֶת־כָּל־מִשְׁפְּחוֹתֵיהֶם,

וְיִשְׁלַח בִּרְכָּהּ וְהַצְלָחָהּ בְּכָל־מַעֲשֶׂה יְדֵיהֶם, עִם

כָּל־יִשְׂרָאֵל אַחֲיהֶם וְאֶחָיוֹתֵיהֶם, וְנֹאמַר אָמֵן.

THE READING. In the Land of Israel in the 1st millennium, the Torah was read on a cycle of three-and-a-half years and divided into more than 150 portions. In Babylonia, the Torah was divided into larger portions, called *parashiyot*, which are read in sequence on Shabbat mornings throughout a single year. (The number of these

portions was eventually fixed at 54.) Because some years are leap years and in some years festivals fall on Shabbat, certain *parashiyot* may be read together, so that the weekly readings remain coordinated with the calendar. Today, we follow the Babylonian custom, though some congregations read one-third of each *parashah* each week, thus completing a full Torah reading in three years.

The trope, the musical notation with which the Torah is chanted, is the oldest form of musical notation still in use; it dates at least to the end of the 1st millennium. Trope serve as syntactical signposts and provide interpretive meaning to the text.

WHO HAS CHOSEN US בָּחַר בָּנוּ. At the moment of approaching the Torah, one may feel especially chosen and may also experience the moment as being directly commanded.

HAS GIVEN US . . . WHO GIVES THE TORAH וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ. The Hebrew moves from the past tense to the present. The meaning of the words of Torah not only derive from the past, but each reading may offer a new revelation.

Hatzi Kaddish is recited before the maftir aliyah is called to the Torah.

חֲצִי קַדִּישׁ

Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעְיוֹתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְתַיִּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמַן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,
לְעָלַם מִן כָּל- [לְעָלַם לְעָלַם מְבָל-] *[on Shabbat Shuvah we substitute:*
בְּרַכְתָּא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחַמְתָּא דְאִמְרוּן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

הַגְבָּהַת הַתּוֹרָה

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

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל,
עַל פִּי יְהוָה בְּיַד מֹשֶׁה.

HATZI KADDISH. A Kaddish is recited here to mark the completion of the required reading of the Torah; we now prepare for the reading of the *haftarah*, a reading taken from a different section of the Bible, the Prophets. So that the person called to chant the *haftarah* may also be honored with some words from the Torah scroll itself, another reading, called the *maftir* or "concluding reading," is added. On Shabbat it is usually a simple repetition of the last few verses of the required reading.

LIFTING AND WRAPPING THE TORAH. Tractate Sofrim (9th–10th century) instructs that the Torah be lifted, that three columns of text be unrolled, and that the writing be displayed to the entire congregation (14:8). In Sephardic practice this is done before the Torah reading begins; in Ashkenazic services the Torah

is lifted here upon the conclusion of the reading. Out of respect, the congregation remains standing while the Torah is wrapped—a ceremony that imitates the practice of royalty.

THIS IS THE TORAH הַתּוֹרָה. The liturgists combined Deuteronomy 4:44 and Numbers 9:23 in this line, underscoring that our entire Torah came from Moses as dictated by God. This theological claim is not made in the Bible itself. Since this passage conflates two biblical verses, the 20th-century Orthodox Jewish thinker Joseph B. Soloveitchik, for instance, did not recite it.

When reciting this passage, some people hold up or kiss the *tzitzit* of their *tallit*, to affirm their own active fulfillment of the Torah.

מַעֲיֵין שֶׁבַע

The following biblical passage is recited while standing:

וַיְבָרֶךְ ה' אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מִלֵּאכָתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּט בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מִלֵּאכָתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ,
כִּי בּוֹ שָׁבַת מִכָּל־מִלֵּאכָתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

The following passages are recited only with a minyan.

With Patriarchs and Matriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אֲבֹרָהם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שְׂרָה, אֱלֹהֵי רֵבֶקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַנּוֹבֵר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, קוֹנֵה שָׁמַיִם
וָאָרֶץ.

With Patriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אֲבֹרָהם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַנּוֹבֵר וְהַנּוֹרָא,
אֵל עֲלִיּוֹן, קוֹנֵה שָׁמַיִם
וָאָרֶץ.

מִגֵּן אֲבוֹת בְּדִבְרֶךְ, מְחִיָּה מֵתִים בְּמִאֲמָרוֹ,

הָאֵל הַקְּדוֹשׁ [הַמֶּלֶךְ הַקְּדוֹשׁ] *[On Shabbat Shuvah we substitute:*

שְׂאִין בְּמִוְחָה, הַמְּנִיחַ לְעַמּוֹ בַּיּוֹם שֶׁבַת קָדְשׁוֹ,
כִּי בָם רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נִעְבֵּד בִּירְאָה וּפְחָה,
וְנוֹדָה לְשִׁמּוֹ בְּכָל־יוֹם תָּמִיד. מִעֲוֹן הַפְּרָכּוֹת,
אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשְּׁבִיט וּמְבָרֵךְ
שְׁבִיעִי, וּמְנִיחַ בְּקִדְשָׁהּ לְעַם מְדֻשָּׁבֵי עֲנָג,
זָכָר לְמַעֲשֵׂה בְּרָאשִׁית.

SYMBOLIC REPETITION. The Amidah is never repeated aloud in any evening service, but on Shabbat we celebrate the day by including each of the themes of the Amidah in a single *b'rakhah*, which we chant or sing aloud after the conclusion of the silent Amidah.

THE HEAVENS AND THE EARTH וַיְבָרֶךְ ה' אֱלֹהִים וְהָאָרֶץ. Genesis 2:1-3. The Babylonian Talmud recommends that this passage be recited as a testament to Shabbat and to God's creation (Shabbat 119b). It is traditionally recited while standing, for in a Jewish court one's testimony is offered while standing.

PROTECTION TO OUR ANCESTORS מִגֵּן אֲבוֹת. This paragraph is a poetic reworking of the seven blessings of the Amidah.

קדוש לליל שבת

We rise.

טְבִירֵי חֲבֵרֵי חֲבֵרוֹתֵינוּ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,

וְשַׁבַּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ

וּפְרוֹן לְמַעֲשֵׂה בְּרָאשִׁית,

כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ,

זָכָר לִיצִיאַת מִצְרָיִם,

כִּי בָנוּ בְּחֶרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים,

וְשַׁבַּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ.

בְּרוּךְ אַתָּה יְיָ, מִקְדֵּשׁ הַשַּׁבָּת.

Between Pesah and Shavuot, we turn to page 63 for the Counting of the Omer.

KIDDUSH. Just as one might recognize the hosts and acknowledge the occasion before partaking of a celebratory meal, Kiddush acknowledges the day of Shabbat as a celebration of creation and of freedom, and recognizes the Divine as the bestower of the remarkable gifts of which we partake. Kiddush is recited at the dinner table at home and marks the beginning of the meal. Wine was one of the elements offered on the altar in the Temple along with sacrifices, and the Shabbat and festival tables are considered as an altar. Also, in the ancient world, festive meals began with wine and so this blessing, recited at the beginning of the meal, is said over wine. At a later time, Kiddush

came to be recited in the synagogue, since some of those present might not have had the opportunity to properly celebrate Shabbat at home. As we have just recited the biblical passage about God resting on Shabbat (Genesis 2:1-3, *Va-y'khulu*), the synagogue Kiddush does not include it, although the home ritual does (see page 76). If everyone is participating in a home or synagogue meal, then Kiddush is not recited at the service, but only at the dinner table.

LOVINGLY ... LOVINGLY בְּאַהֲבָה...בְּאַהֲבָה. The words of Kiddush emphasize that Shabbat represents a loving relationship between God and Israel.

FIRST OF SACRED TIMES וְתִחֲלָה לְמִקְרָאֵי קֹדֶשׁ. In the enumeration of holidays in Leviticus, Shabbat is listed first and then the festivals follow. Also, Shabbat was the first ritual to be ordained after the exodus from Egypt. In fact, instructions and exhortations regarding the observance of Shabbat preceded the revelation at Sinai. When Israel was told about the manna that was to feed them in the desert, they were instructed to collect a double share on Friday so that they would not go out and collect food on Shabbat.

A SYMBOL OF THE EXODUS FROM EGYPT זָכָר לִיצִיאַת מִצְרָיִם. In the version of the Decalogue in Exodus (20:8), Shabbat is said to be a commemoration of the creation of the world, but in the version in Deuteronomy (5:12), Shabbat is said to symbolize the exodus from Egypt. The liturgy combines both thoughts.

קידוש ליל שבת

According to some traditions, we stand for Kiddush.
The first line is recited quietly.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי.
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם
הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי.
מְכַל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ, כִּי בּוֹ שָׁבַת מְכַל-מְלַאכְתּוֹ,
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

סְבָרֵי חֲבֵרֵי הַבְּרוּחִי:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הַגֶּפֶן.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,
וַיִּשְׁבֹּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ
זִכְרוֹן לְמַעֲשֵׂה בְּרֵאשִׁית,
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ,
זִכָּר לִיצִיאַת מִצְרָיִם,
כִּי בָנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים,
וַיִּשְׁבֹּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ
בְּרוּךְ אַתָּה יְיָ, מִקְדֵּשׁ הַשַּׁבָּת.

KIDDUSH literally means "sanctification" and refers here to the dedication of the day of Shabbat as holy. The sanctification consists of two *brakhot*, the first over wine and the second remarking on the holiness of the day. Sacred times and sacred occasions are marked with wine, symbolizing the joy of the moment. Each sacrifice offered in the Temple was accompanied by a libation, and the ancient rabbis later remarked that since the destruction of the Temple, the table at home is an altar.

In the Ashkenazic rite, Kiddush is recited while standing, to mark the holiness of the moment; in the Sephardic rite it is recited while seated, to emphasize the fact that it is the beginning of the meal.

יוֹם הַשְּׁשִׁי THE SIXTH DAY. Genesis 1:31. Originally the entire creation story of the first six days in Genesis, leading up to Shabbat, was recited as part of Kiddush; however, that proved too cumbersome. The remnant

of that custom is this shortened passage. Since this verse does not speak of Shabbat, the custom is to recite it *sotto voce*, in an undertone. We then continue with the verses describing Shabbat, "The heavens and the earth ..." (*va-y'khulu*, Genesis 2:1-3).

WITH THE ASSENT סְבָרֵי. The leader recites the blessing for everyone, and so each person present is asked to quietly assent and be conscious of the blessing being said on his or her behalf.

LOVINGLY ... LOVINGLY בְּאַהֲבָה ... בְּאַהֲבָה. The words of Kiddush emphasize Shabbat as an expression of the love between God and Israel.

FIRST OF SACRED TIMES תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ. Although all festivals are sacred time, Shabbat is accorded a special place. In the list of holidays delineated in Leviticus—the most elaborate of the Torah's festival lists—Shabbat is listed first and the enumeration of the festivals follow. Additionally, the instruction to observe Shabbat was given in the desert march leading up to Sinai, before the great revelation on Sinai itself.

A SYMBOL OF THE EXODUS FROM EGYPT זִכָּר לִיצִיאַת מִצְרָיִם. The two different versions of the Decalogue in Exodus 20 and Deuteronomy 5 both begin with the command to observe Shabbat. Shabbat is said

סיום התפילה

אין באלהינו, אין באדונינו,
אין במלכנו, אין במושיענו.
מי באלהינו, מי באדונינו,
מי במלכנו, מי במושיענו.
גודה לאלהינו, גודה לאדונינו,
גודה למלכנו, גודה למושיענו.
ברוך אלהינו, ברוך אדונינו,
ברוך מלכנו, ברוך מושיענו.
אמן הוא אלהינו, אמן הוא אדונינו,
אמן הוא מלכנו, אמן הוא מושיענו.
אמן הוא שהקטירו אבותינו
לפניך את קטרת הסמים.

NONE COMPARES TO OUR GOD אין באלהינו. This 1st-millennium prayer was originally composed as a mystical meditation: the repetitions served to bring the devotee to an ecstatic visionary state. Because of its simplicity and ease of recall, it became a favorite prayer with which to conclude a service and, in the Sephardic liturgy, it forms part of the conclusion of every morning service. The first three stanzas spell out the acrostic *amen* and the next two begin with the first two words of every blessing: *barukh atah*.

אמר רבי אלעזר אמר רבי חנינא: תלמידי חכמים
מרבין שלום בעולם, שנאמר: וכל־בניך למודי יהוה,
ורב שלום בניך. אל תקרא בניך אלא בוניך.
שלום רב לאהבי תורתך, ואין למו מכשול.
יהי שלום בחילך, שלום בארמנותיך.
« למען אחי ורעי, אדברה פא שלום בך.
למען בית יהוה אלהינו, אבקשה טוב לך.
יהוה עז לעמו יונן, יהוה יברך את־עמו בשלום.

RABBI ELEAZAR SAID אמר רבי אלעזר. In the ancient synagogue, prayer services concluded with Torah study. This passage is a remnant of that tradition; it is a passage quoted extensively in the Talmud. In reciting it, we express the hope that the teaching and learning we have experienced today will help create a world of peace. It is through the teaching of the values that Torah represents that we ultimately achieve security.

In some congregations, the service continues with Kaddish D'Rabbanan, page 111.

ALL YOUR CHILDREN SHALL BE TAUGHT BY ADONAI יהוה למודי בניך. Isaiah 54:13. The rabbis see the teachers of Torah as "builders" and their disciples as their children.

MAY THOSE WHO LOVE YOUR TORAH FIND GREAT PEACE שלום רב לאהבי תורתך. Psalm 119:165. This verse begins a series of verses, all of which contain a prayer for peace—thus offering for study a fitting conclusion to the service.

MAY THERE BE PEACE WITHIN YOUR WALLS יהי שלום בחילך. Psalm 122:7.

FOR THE SAKE OF MY BROTHERS . . . FOR THE SAKE OF THE HOUSE OF ADONAI יהוה למען אחי . . . למען בית יהוה. Psalm 122:8–9. These verses seek the peace and welfare of Jerusalem.

The service concludes with a song. Two choices are given here, but other songs may be selected, such as those on pages 82–85.

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ, בְּטָרֶם כָּל־יִצִּיר בְּבָרָא.
 לַעֲתָ בַעֲשָׂה בְּחֻפְצוֹ כָּל, אֱוִי מֶלֶךְ שָׁמוֹ נִקְרָא.
 וְאַחֲרֵי כִבְלוֹת הַכֵּל, לְבָדִידוֹ יִמְלֹךְ נוֹרָא.
 וְהוּא הָיָה וְהוּא הוֹנֵה, וְהוּא יִהְיֶה בְּתַפְאֲרָה.
 וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
 כָּלִי רֵאשִׁית כָּלִי תְּכֵלִית, וְלוֹ הָעֹז וְהַמְשָׁרָה.
 וְהוּא אֵלֵי וְחַי בְּאֵלֵי, וְצוּר חֲבֵלִי בְּעֵת צָרָה.
 וְהוּא גִסִּי וּמְנוּס לִי, מִנֵּת פּוֹסֵי בְּיוֹם אֶקְרָא.
 בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישׁוֹן וְאַעֲיִרָה.
 וְעַם רוּחִי בְּיָדֶיךָ, יִהְיֶה לִי וְלֹא אִירָא.

ADON OLAM אֲדוֹן עוֹלָם. It is unclear who authored this thousand-year-old poem, but it appears in the beginning of the morning service, at the conclusion of the Musaf (additional) service, and also at the end of evening services, in both the Ashkenazic and Sephardic liturgies. (The latter version, however, contains several more verses than are found in the former.) The poem is composed of two parts. The first half of the poem is a series of philosophic or credal statements about God. But as it moves toward its conclusion, the poem changes in mood and becomes a personal statement of faith and even of intimacy with God. This idea is expressed in the penultimate line with the words *b'yado afkid ruhi*, "I place my spirit in God's care."

Kiddush for the Shabbat Midday Meal קדוּשָׁא רַבָּא לְשַׁבַּת

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

The people Israel shall observe Shabbat, maintaining 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'rit olam. Beini u-vein b'nei yisrael ot hi l'olam, ki sheishet yamim asah Adonai et ha-shamayim v'et ha-aretz, u-vayom ha-sh'vi-i shavat va-yinafash.

Exodus 31:16-17

Some add the following:

זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלָאכָתָךְ.
יוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ, לֹא תַעֲשֶׂה כָּל־מְלָאכָה,
אָתָּה וּבִנְךָ וּבִתְּךָ עַבְדְּךָ וְאִמָּתְךָ וּבְהֶמְתְּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ.
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם, וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי.

Remember the day of Shabbat and keep it holy. Six days shall you labor and do all your work, but the seventh day shall be Shabbat for you, you shall not do any work—you, your son or daughter, your male or female slave, or your cattle or the stranger in your gates. For in six days ADONAI created heaven and earth, the sea and all that is in them, and rested on the seventh day.

Exodus 20:8-11

All continue here:

עַל כֵּן בֵּרַךְ יְהוָה אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

Therefore ADONAI blessed the seventh day and made it holy.

Al ken berakh Adonai et yom ha-shabbat va-y'kadsheihu.

Exodus 20:11

סְבָרֵי חֲבֵרִי/חֲבֵרוֹתֵי:

בָּרוּךְ אָתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

With the assent of my friends:

Barukh atah ADONAI, our God, sovereign of time and space,

who creates the fruit of the vine.

Hand Washing נְטִילַת יָדַיִם

It is customary to pour water over each hand two or three times. Many people maintain silence between this b'rakhah and Hamotzi (which follows), highlighting the interconnection between this act of cleansing and the meal. Some have the custom of raising up the hands after washing them, and reciting the following line in addition to the b'rakhah:

שָׂאוּ יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת יְהוָה.

Lift your hands toward the holy, and bless ADONAI.

Se'u y'deikhem kodesh u-var'khu et Adonai.

Psalm 134:2

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

*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 wash our hands.*

Barukh atah Adonai, eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

Hamotzi: Breaking Bread הַמּוֹצִיא

It is customary to recite a b'rakhah over two whole loaves on Shabbat, commemorating the double portion of manna that fell on Fridays in the wilderness.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Barukh atah ADONAI, our God, sovereign of time and space,
who brings forth bread from the earth.*

Barukh atah Adonai, eloheinu melekh ha-olam,
ha-motzi lehem min ha-aretz.

עֲטִיפַת טָלִית

While reciting the meditation and the *b'rakhah*, it is customary to hold the tallit. After saying the *b'rakhah* we enwrap ourselves with it. Some have the custom of first wrapping the tallit around their head and body, symbolically surrounding themselves with the Presence of God, and then draping it around their shoulders.

בְּרַכֵּי נַפְשֵׁי אֶת־יְהוָה,
יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד,
הוֹד וְהָדָר לְבָשָׁתָּה.
עֲטָה אֹר בְּשִׁלְמָה,
נוֹטָה שָׁמַיִם פִּירִיעָה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַתְעַטֵּף בְּאַיִצִּית.

בְּשֵׁם שְׁנוּפִי מִתְעַטֵּף בְּטָלִית,
כִּי תִתְעַטֵּף נִשְׁמָתִי בְּאוֹר שְׁבִינְתָּךְ.

מִה יִקָּר חֲסִדָּךְ אֱלֹהִים,
וּבְנֵי אָדָם בָּצֵל בְּנִפְיָךְ יַחֲסִינוּ.
יְרוּחוֹ מִדֶּשֶׁן בֵּיתָךְ וְנִחַל עֲדֻנְיָךְ תִּשְׁקֶם.
כִּי עֲמָךְ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה אוֹר.
מִשֶּׁךְ חֲסִדָּךְ לִידְעִיָּה וְצִדְקָתְךָ לְיִשְׁרֵי לֵב.

הָרִינִי מִקַּבֵּל מִקַּבְּלַת עָלֵי מִצְוֹת הַבּוֹרָא:
וְאַחֲבֶנָּה לְרַעַף בְּמוֹף.

PUTTING ON THE TALLIT.

As explained in Numbers 15:39–40, the *tzitzit*, the fringes of the tallit, serve to remind us of the Torah's mitzvot and of the ideal of holiness to which we are summoned.

בְּרַכֵּי נַפְשֵׁי יְקָר.
Psalm 104:1–2.

מִה יִקָּר Psalm 36:8–11. These verses speak of God's protection. With their recitation, being enwrapped in the tallit becomes an embodiment of being enfolded in the wings of the Shekhinah. In Hebrew, the word for wing, *kanaf*, is the same as the word for corner (on which the *tzitzit* are tied). Thus, the corners of the tallit become symbolic of the wings of the Shekhinah, God's Presence.

אַבֻּדָּה מִדֶּשֶׁן. This Hebrew word is primarily used in the Torah to describe the sacrificial elements burnt on the altar. Thus, to say that we are sated by God's *deshen*, abundance, suggests that God gives us back the gifts we have offered—though in the hands of God they have been transformed: we

offered a physical offering, which, rising to heaven, has been returned to us as spiritual nourishment.

וְאַחֲבֶנָּה לְרַעַף. LOVE YOUR NEIGHBOR. Leviticus 19:18. The mystic Isaac Luria (1534–1572, Safed) began each day with this reminder of the command to love, believing that this commitment to try to love others—even if we are as yet unable to fulfill it completely—is a necessary condition of our experiencing

בְּרִכּוֹת הַתּוֹרָה

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

בְּרַכּוּ אֶת־יְהוָה הַמְּבַרֵּךְ.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבַרֵּךְ 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, בּוֹתֵן 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, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ.

בְּרוּךְ אַתָּה יְהוָה, בּוֹתֵן הַתּוֹרָה.

מִי שֶׁבֵּרַךְ לְעוֹלָה לַתּוֹרָה

For an individual:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אֲבִרָהֶם יִצְחָק וְיַעֲקֹב, וְאֲמוֹתֵינוּ

שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה, הוּא יְבִרֵךְ אֶת _____

שְׁעָלָה\שְׁעָלְתָה הַיּוֹם לְכָבוֹד הַמָּקוֹם וְלְכָבוֹד הַתּוֹרָה,

וְלְכָבוֹד הַשַּׁבָּת. הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתוֹ\אוֹתָהּ

וְאֶת־כָּל־מִשְׁפַּחְתּוֹ\מִשְׁפַּחְתָּהּ, וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה

בְּכָל־מַעֲשֵׂה יָדָיו\יְדֵיךָ, עִם כָּל־יִשְׂרָאֵל אַחִיו

וְאֶחָיוֹתָיו\אֶחָיָהּ וְאֶחָיוֹתֶיהָ, וְנֹאמַר אָמֵן.

For a group of people:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אֲבִרָהֶם יִצְחָק וְיַעֲקֹב, וְאֲמוֹתֵינוּ

שָׂרָה רַבֵּקָה רָחֵל וְלֵאָה, הוּא יְבִרֵךְ אֶת כָּל־אֶלֶּה שְׁעָלוּ

הַיּוֹם לְכָבוֹד הַמָּקוֹם וְלְכָבוֹד הַתּוֹרָה, וְלְכָבוֹד הַשַּׁבָּת.

הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁמַר אוֹתָם וְאֶת־כָּל־מִשְׁפַּחוֹתֵיהֶם,

וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵיהֶם, עִם

כָּל־יִשְׂרָאֵל אֶחָיהֶם וְאֶחָיוֹתֵיהֶם, וְנֹאמַר אָמֵן.

THE READING. In the Land of Israel in the 1st millennium, the Torah was read on a cycle of three-and-a-half years and divided into more than 150 portions. In Babylonia, the Torah was divided into larger portions, called *parashiyot*, which are read in sequence on Shabbat mornings throughout a single year. (The number of these portions was eventually fixed at 54.) Because some years are leap years and in some years festivals fall on Shabbat, certain *parashiyot* may be read together, so that the weekly readings remain coordinated with the calendar. Today, we follow the Babylonian custom, though some congregations read one-third of each *parashah* each week, thus completing a full Torah reading in three years.

The trope, the musical notation with which the Torah is chanted, is the oldest form of musical notation still in use; it dates at least to the end of the 1st millennium. Trope serve as syntactical signposts and provide interpretive meaning to the text.

WHO HAS CHOSEN US בָּחַר בָּנוּ. At the moment of approaching the Torah, one may feel especially chosen and may also experience the moment as being directly commanded.

HAS GIVEN US ... WHO GIVES THE TORAH וְנָתַן לָנוּ אֶת־תּוֹרָה. The Hebrew moves from the past tense to the present. The meaning of the words of Torah not only derive from the past, but each reading may offer a new revelation.

בְּרַכָּה לִפְנֵי קְרִיאַת הַחֲפָטָה

Blessing before reading the Haftarah.

בְּרוּךְ אַתָּה יְיָ הוֹאֵה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בַּנְּבִיאִים מִזִּבְיָם וּרְצָה
בְּדַבְרֵיהֶם הַנְּאֻמִּים בְּאַמְתָּא בְּרוּךְ אַתָּה
יְיָ הוֹאֵה הַבּוֹחֵר בַּתּוֹרָה, וּבְמִשְׁחָה עַבְדּוֹ
וּבִישְׂרָאֵל עַמּוֹ וּבַנְּבִיאִי הָאֵמֶת וְצֶדֶק.

בְּרָכוֹת אַחֲרֵי קְרִיאַת הַהַפְטָרָה

Blessings after reading the Haftorah.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
צוֹר כָּל־הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת,
הָאֵל הַנָּאֵמָן, הַאֲמִיר וְעוֹשֶׂה, הַמְדַּבֵּר
וּמְקַיֵּם, שֶׁכָּל דְּבָרָיו אֵמֶת וְצֶדֶק.

נְאֻמָּן, אַתָּה הוּא, יְיָ אֱלֹהֵינוּ, וְנְאֻמָּנִים
דְּבָרֶיךָ, וְדָבָר אֶחָד מִדְּבָרֶיךָ אַחֲרֵי לֹא
יָשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן
אַתָּה. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַנָּאֵמָן בְּכָל
דְּבָרָיו.

רַחֵם עַל צִיּוֹן, כִּי הִיא בֵּית הַיְיִנוּ,
וְלַעֲלֹבֶת נֶפֶשׁ תּוֹשִׁיעַ, בְּמַהֲרָה בְּיָמֵינוּ.
בָּרוּךְ אַתָּה יְיָ מְשַׁמֵּחַ צִיּוֹן בְּבִנְיָהּ.

ברכות החפמרה

שֶׁחָחֵנוּ יְיָ אֱלֹהֵינוּ בְּאַלְהֵינוּ הַנִּבְיָא
עֲבָדָהּ, וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחָהּ,
בְּמַחֲרָה יָבֹא וַיְגַל לִבְנוֹ, עַל־כֵּסְאוֹ לֹא
יֵשֵׁב זָר, וְלֹא יִגְחֲלוּ עוֹד אַחֲרָיִם אֶת כְּבוֹדוֹ,
כִּי בִשְׁם קֹדֶשׁ נִשְׁבַּעְתָּ לּוֹ, שֶׁלֹּא יִכְבֹּה
גֵּר לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ מֶגֶן דָּוִד.

continue page XIV שבת חול המועד סבות and on פסח, שבועות, סבות

continue page XVI On יום כפור *continue page XV* ראש השנה

עַל הַתְּנִיחָה, וְעַל הַעֲבוּדָה, וְעַל הַנִּבְיָאִים
וְעַל יוֹם הַשַּׁבָּת הַזֶּה שְׁנָתָם לָנוּ, יְיָ אֱלֹהֵינוּ,
לְקֹדֶשׁה וּלְמִנְיָחָה, לְכָבוֹד וּלְתַפְאֶרֶת.
עַל הַכֹּל, יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ,
וּמְבָרְכִים אוֹתְךָ יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָל
חַי, תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ
הַשַּׁבָּת.

CHAPTER SEVEN: BASIC TROPE EXERCISE No. 2

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

(9)

(10)

(11)

(12)

(13)

(14)

(15)

(16)

(17)

(18)

(19)

(20)

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

(9)

(10)

(11)

(12)

(13)

(14)

(15)

(16)

(17)

(18)

(19)

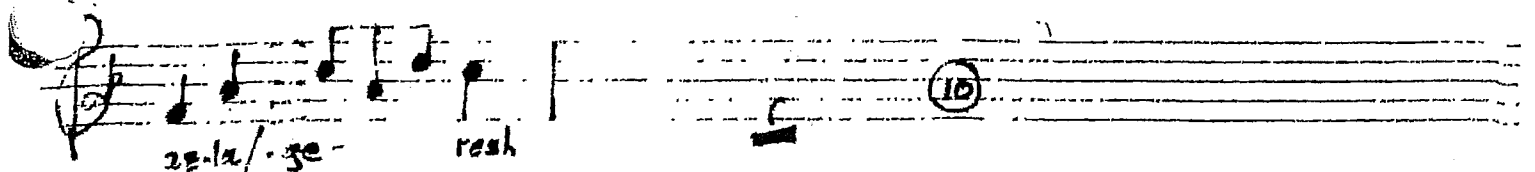
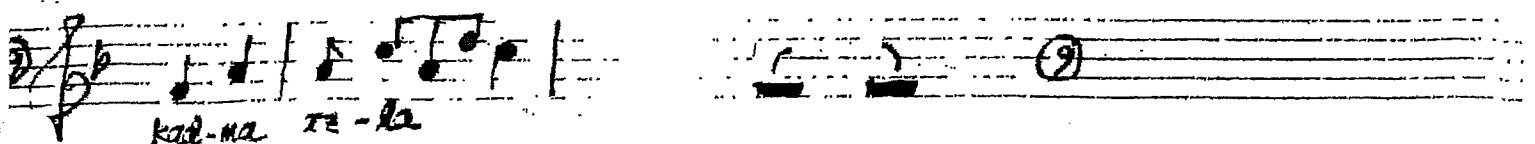
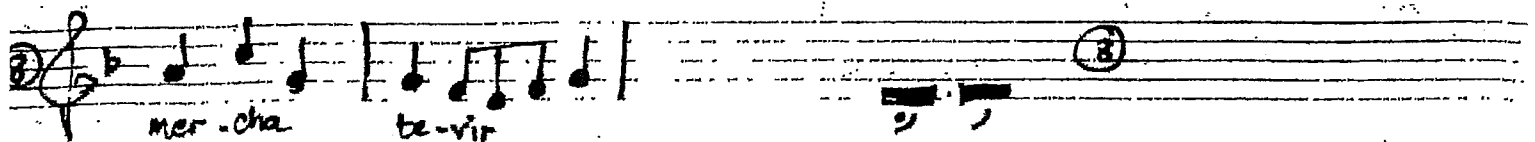
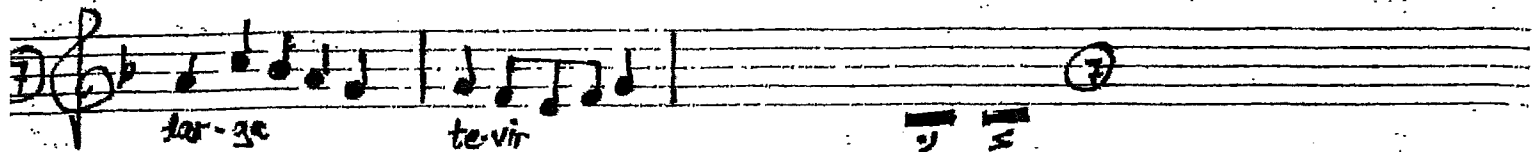
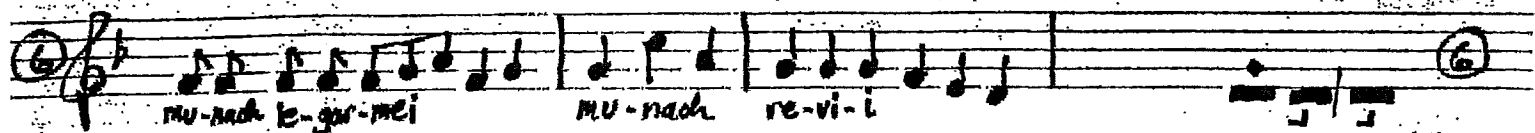
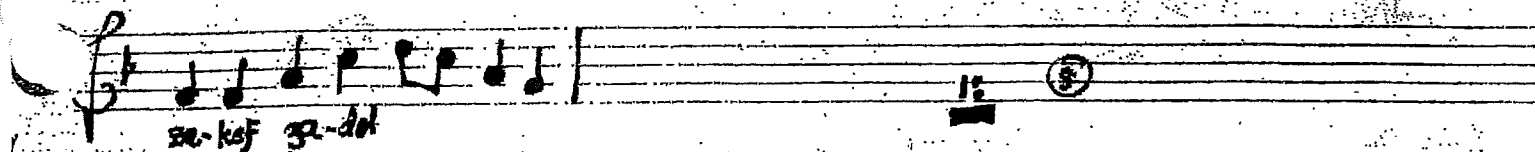
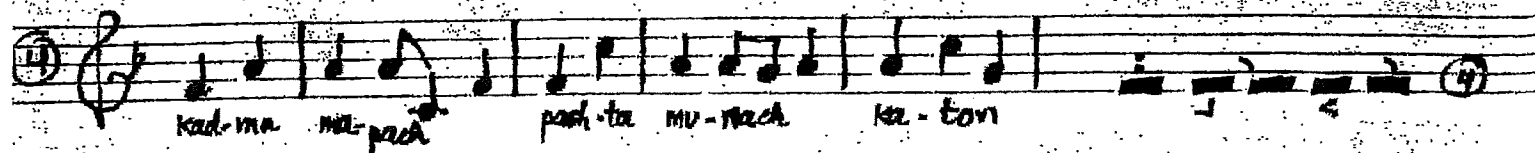
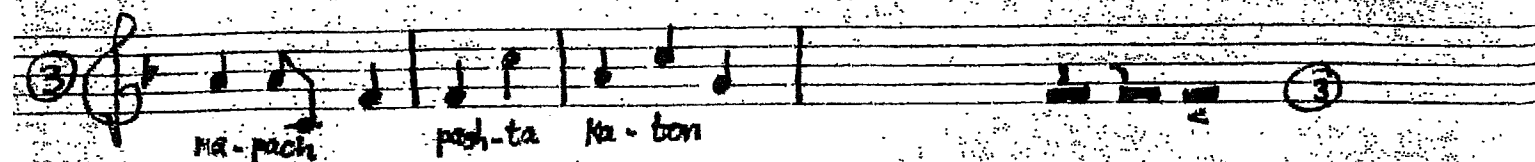
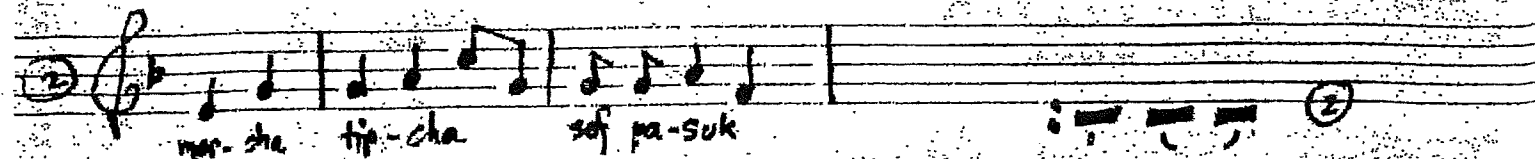
(20)

CHAPTER SEVEN: BASIC TROPE EXERCISE No. 2

(11)		(1)	
(12)		(2)	סוף-הפסוק
(13)		(3)	
(14)		(4)	
(15)		(5)	
(16)		(6)	
(17)		(7)	
(18)		(8)	
(19)	סוף-הפסוקה	(9)	
(20)	בחוץ אמה יי אלהים סלבו העולם צור...	(10)	

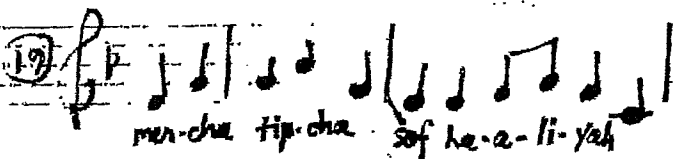
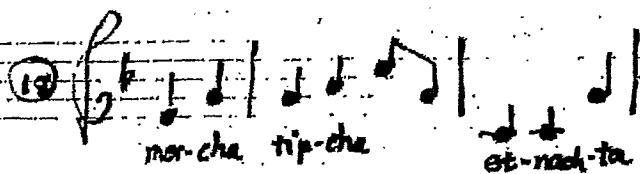
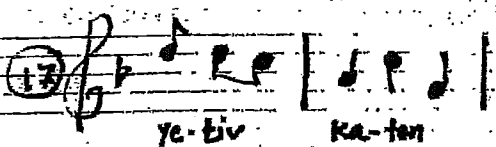
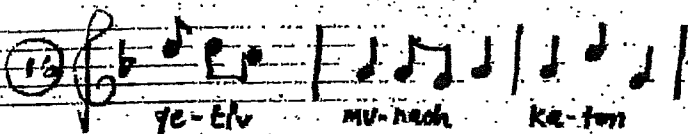
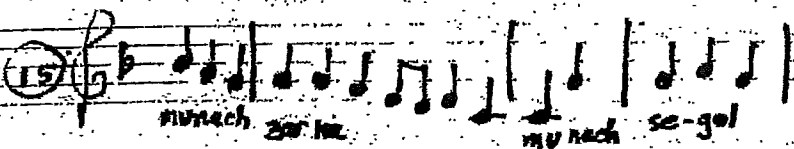
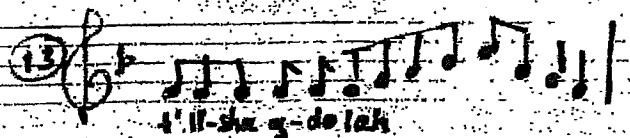
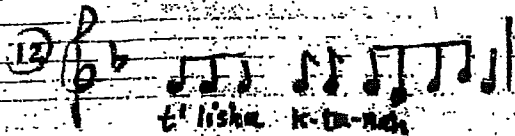
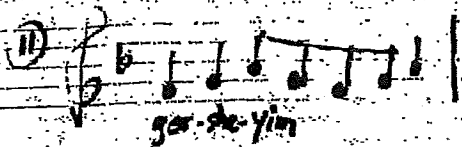
Torah Cantillation

pl



Torah Cantillation

p 2



end of
aliyah

Haftarah Trope

הַפְתָּרָה טְרוֹפֵה

Haftarah Trope

1) Mer-van — Tip-eh — Ma-nach Ebrai-tan — אֲרָכָה אֶחָד אֵלֶּיךָ יְיָ

2) Mer-van — Tip-eh — Sof — Pah-suk אֲרָכָה אֶחָד אֵלֶּיךָ יְיָ

3) Ma-pich — Pash-tah — (Zakef) Ka-ton — אֲרָכָה אֶחָד אֵלֶּיךָ יְיָ

4) Kad-ma — Ma-pich — Pash-tah — Ma-nach — (Zakef) Ka-ton — אֲרָכָה אֶחָד אֵלֶּיךָ יְיָ

5) Za-kef — Ga-dol — אֲרָכָה אֶחָד אֵלֶּיךָ יְיָ

6) Munach Lagar-may — Mu-nach — Re-vi-i — אֲרָכָה אֶחָד אֵלֶּיךָ יְיָ

7) Dar-ga — Te-vir — אֲרָכָה אֶחָד אֵלֶּיךָ יְיָ

8) Mer-chah — Te-vir — אֲרָכָה אֶחָד אֵלֶּיךָ יְיָ

9) Kad-ma — V' — Az-lah — אֲרָכָה אֶחָד אֵלֶּיךָ יְיָ

10) אֲרָכָה אֶחָד אֵלֶּיךָ יְיָ

1) Gersha-yim

גֶרְשָׁיִם

12) Tisha K'ra-na

תִּישָׁה קְרָאנָה

13) T'lisha G'dola

תִּלְשָׁה גְדוֹלָה

14) Pa-ze — er

פָּזֵר

15) Mu-nach Zar-kun — Munach Se-gol —

מִנַּח זָרְקוּן מִנַּח סֶגוֹל

16) Ye-tiv — Mu-nach — ha-Ka-tiv —

יָתִיב מִנַּח הַקָּטִיב

17) Ye-tiv (Zar-kun) Ka-tiv —

יָתִיב זָרְקוּן קָטִיב

18) Mer-chah — Tip-chah — Et-rach —

מֵרְחָה טִיפְחָה אֶתְרַח

19) Mer-chah — Tip-chah — Sof Ha-Haf-ta-rin —

מֵרְחָה טִיפְחָה סוֹף הַהַפְתָּרָה