Blessings for a New Day

When we thank God for giving sight to the blind, we express thankfulness not only for the literal gift of sight, but also for our capacity for insight, for our ability to be aware of the world around us, and for the capacity to understand ourselves and our world.

Rabbi Benjamin said: We are all blind until the Holy One enlightens our eyes, as the Bible records regarding Hagar, “And God opened her eyes and she saw a well” (Genesis 21:19).

—Genesis Rabbah

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 13:5)—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).

—From the Babylonian Talmud

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**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 vinah l’habikin bein yom u-vein laolah.
Barukh atah Adonai eloheinu melekh ha-olam, she-asani ben/bat horin.
Barukh atah Adonai eloheinu melekh ha-olam, she-asani yisrael.
Barukh atah Adonai eloheinu melekh ha-olam, pkei’ah ivrim.
Barukh atah Adonai eloheinu melekh ha-olam, malbish arumim.

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**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.

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Hilkhot Tefillah 7.7, 9). Other authorities, however, beginning with the siddur of Rav Amram Gaon in the 9th century, recommended the public recitation of these brakhot. This has been the standard Ashkenazic practice to this day; the common Sephardic practice is to recite these brakhot privately and to begin the service with the morning prayers.

Many commentators argue that the word barukh is not a passive verb meaning “blessed,” but rather an adjective descriptive of God: God is the wellspring of all blessings. (The similar-sounding Hebrew word b’rekka’ah means “pool of water.”) Thus the opening words of a brakha are an acknowledgment that God is the source of all blessings (Meir ibn Gabbai).

Who enables the bird to distinguish day from night. We are a part of the natural world, responding to the morning sunlight as does all of nature. This first blessing attributes understanding to the animal realm and points to humans taking instruction from them.

The language is taken from the Book of Job 38:36), where God responds to Job out of the whirlwind, saying: “Who placed wisdom in the most hidden places? Who gave understanding to the bird? Who is wise enough to describe the heavens?” The word used for bird is sekhvi, and the Babylonian Talmud identifies it as a rooster (Rosh Hashanah 16a).

Who made me in the divine image. This blessing and the next one (“who made me free”) are versions of blessings mentioned in the Tosfot (Berakhot 6:18) and in the Babylonian Talmud (Menahot 43b). They have been emended in Conservative prayer-books on the basis of manuscript fragments, found in the Cairo Genizah.

Who made me a Jew. This positive formulation is the wording in the Babylonian Talmud (Menahot 43b).

Who gives sight to the blind. Said when opening the eyes. Many of these blessings are taken from the psalmist’s descriptions of God’s actions: “. . . sets prisoners free. . . restores sight to the blind. . . makes those who are bent stand straight. . .” (Psalm 146:7–8).

Who clothes the naked. God’s clothing of Adam and Eve (Genesis 2:21) was an act of kindness exhibited to these first humans, even as they were exiled from the Garden.
Barukh atah Adonai, our God, sovereign of time and space, 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, our God, sovereign of time and space, who removes sleep from my eyes and slumber from my eyelids.

May it be Your will, our God and God of our ancestors, that You accustom us to study Your Torah and cling to Your mitzvot; do not lead us into error, or transgression, or sin, nor subject us to trials or disgrace.

Do not let the inclination to evil control us, and distance us from people who would do us evil and from friends who commit evil; spurn in us the yearning to do good and to act with goodness. Bend our will and our desires to Your service.

Today and every day, may You look upon us, and may all who see us look upon us, with eyes filled with kindness, love, and compassion. Act toward us with kindly love.

Barukh atah Adonai, who acts with kindly love to the people Israel.

Who Releases the Bound

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.

Who Strengthens Those Who Are Bent

Liturgy: The trials of life are many: confronting personal illness or tragic situations, difficult ethical dilemmas, temptations that may endanger us. In addition, because faith is often accompanied by doubt, and even the strongest faith may be vulnerable in trying times, we hope that today will affirm rather than challenge our faith.

Inclination to Evil

The ancient rabbis believed that we are subject to impulses that lead us to do good or evil. For instance, competitiveness can spur us to exert greater energy but it can also lead to hurtful behavior. The yearning for fame and the approbation of others can influence us to perform acts of kindness and to exercise leadership roles, but it can also produce ego that are never satisfied. We yearn to do good, but we are often impeded by our jealousies, our self-concern, and our desire for mastery and conquest.

Siddur Lev Shalem for Shabbat and Festivals
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104  SHABBAT AND FESTIVALS • MORNING SERVICE – MORNING BLESSINGS

104  שירת הלשון זנים כף • ברכות המשנה
Some congregations recite Mourner’s Kaddish here; see page 121.
ON PESAH: PSALM 136

Today is the Festival of Pesah, on which we say:

Give thanks to Adonai, for God is good;
give thanks to God, almighty;
give thanks to the supreme sovereign:

for God’s love endures forever
who alone works great wonders,
creating the heavens with wisdom,
stretching the earth over its waters;

for God’s love endures forever
who formed the great lights:
the sun to rule by day,
the moon and stars by night;

for God’s love endures forever
who smote the Egyptian firstborn,
and brought Israel from their midst
with a strong hand and outstretched arm;

for God’s love endures forever
who split the Sea of Reeds
and brought Israel through,
but swept Pharaoh and his troops into the sea;

for God’s love endures forever
who led the people in the wilderness,
smiting great kings,
slaying mighty kings:
Sihon, King of the Amorites,
Og, King of Bashan;

for God’s love endures forever
giving their land to Israel as an inheritance,
an inheritance to Israel, God’s servant,
who remembered us when we were laid low,
and rescued us from our foes;

who provides bread for all flesh;

give thanks to God in heaven:

Some congregations recite Mourner’s Kaddish here; see page 121.

PSALMS FOR FESTIVALS. Early prayerbooks recommend that on festivals, special psalms appropriate for these days be recited. Tractate Sofrim, a late and minor tractate of the Talmud, notes that on the festivals the Levites recited alternative psalms, instead of the regular psalm of the day (183–4). Traditions differ as to which psalms are appropriate. Scholars identify many of the psalms that follow as likely to have been composed for recitation in the Temple on these occasions.

PSALM 136, focusing on the exodus and the march through the desert, is especially appropriate for Pesah. Indeed, the ancient rabbis referred to this psalm (and the immediately preceding Psalm 135) as “the great Hallel” and associated it with this festival. The refrain ki Iolam hasdo occurs twenty-six times, which is the numerical equivalent of God’s name, יולו (yod-hei-vav-het).

AMORITES, BASHAN

The Amorites were a semi-nomadic people, powerful in the ancient Near East in the pre-Israelite period. Bashan is the name of the northern plains and mountains east of the Jordan River. According to the Torah, the Israelites defeated several of the peoples living in the areas east of the Jordan before entering the Promised Land; these lands were subsequently settled by the tribes of Reuben, Gad, and parts of Manasseh.
FOR THE MORNING: PSALM 30

A PSALM, A SONG FOR THE DEDICATION OF THE HOUSE, FOR DAVID
I raise my voice to praise You, Adonai, for You have lifted me up and not allowed my enemies to rejoice over me. Adonai my God, I cried out to You and You healed me. Adonai, You raised me up from Sheol, You gave me life and did not let me descend into the pit. Sing to Adonai, faithful people; praise God, as you pronounce God’s name.

Surely God’s anger lasts but for a moment, and when God is pleased, life is granted. One may lie down crying at night, but wake in the morning with joyful song. I had said when I was tranquil, “I shall never be undone.”

Adonai, when it pleased You, You made me a mountain of strength, but when You hid Your face, I was terrified. I called to You, Adonai; I pleaded before my Master: “What would be the gain, were I to go down to the grave? Can dust praise You? Can it speak of Your truth? Hear me, Adonai, and be kind to me; be my helper, Adonai.”

► You turned my mourning into a dance for me, You undid my sackcloth and girded me with joy—that I might sing of Your glory and not be silent: Adonai my God, I thank You, always.

The House, ינבא, ותבש適用, perhaps this psalm was meant to be recited in honor of a donor for repairs or renovations of the Temple. In the later rabbinic reading, the inauguration of the “house” might be seen as the synagogue. The mystics who added this psalm to the liturgy thought that it alluded to the human resurrection of the body (that is, the house of the soul) in the morning, and to our entering the fully revealed divine house (that is, a new day). The midrash understood the psalm’s superscription to be an expression of David’s yearning to build the Temple, remarking that the Temple is called David’s and not Solomon’s (even though the latter built it)—because it was David who had yearned to build it (Numbers Rabbah 12:9).

You have lifted me up. The Hebrew verb is used for drawing water from a well and is consonant with the image in the following verses of being raised from the pit.

God’s anger. The modern Jewish theologian Abraham Joshua Heschel points out that in the Bible, God’s anger is always directed against moral corruption. The anthropomorphic image is intended to evoke the sense of violation and disruption of harmony caused by injustice and ethical lapses.
**Mourner’s Kaddish**

Many congregations recite Mourner’s Kaddish after completing Birkhot Ha-shahar, the Morning Blessings.

**Mourners and those observing Yahrzeit:**

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

**Congregation and mourners:**

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

**Mourners:**

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

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

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

**Mourners and those observing Yahrzeit:**

Yitgadal v’yitkadash sh’meh raba, b’alma di v’ra, kiruteih, v’yamlikh malkhuteih b’hayekhon u’v’yomeikhon u-v’hayei d’kol bet yisrael, ba-agala u-vizman kariv, v’imru amen.

**Congregation and mourners:**

Yhei sh’mei raba m’varakh l’alam u’l’almei almaya.

**Mourners:**

Yitbarakh v’yishtabah v’yitpaar v’yitromam v’yitnasei v’yit-hadar v’yitaleh v’yit-halal sh’mei d’kudsha, b’rikh hu, l’eila min kol [on Shabbat Shavuah we substitute: l’eila l’eila mikol] birkhata v’shirata tushb’hata v’nehamatata da amiran b’alma, v’imru amen.

Yhei 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 vi’teivel], v’imru amen.

Many congregations recite Mourner’s Kaddish after completing Birkhot Ha-shahar, the Morning Blessings.

**Mourners and those observing Yahrzeit:**

Many congregations recite Mourner’s Kaddish after completing Birkhot Ha-shahar, the Morning Blessings.
P’sukei D’zimra: Verses of Song

Thanking God
Rabbi Yohanan 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 (ladoh) the Holy One, until Leah came and praised God. For she said: “This time will I praise and thank (odeh) Adonai” (Genesis 31:33), giving the name “Judah” (y’hudah) to her newborn son.

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

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 thus prompts us to shape the world around us, and it created the world, so too compassionates creator celebrated in Your people’s voices, and in Your servant David’s songs.

We will celebrate You, Adonai our God, with praise and song; we will extol, acclaim, and glorify You, honoring Your name and declaring that You are our sovereign God.

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

Barukh atah Adonai, Sovereign, celebrated with songs of praise.

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

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

Barukh hu. Blessed be the One.

Barukh sh’ma. Blessed be the divine name.

Barukh hu.

Barukh sh’ma.

Barukh hu.

Barukh sh’ma.

Barukh ha u-varukh sh’ma.

Barukh hu.

Barukh sh’ma.

Barukh hu.

Barukh sh’ma.

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

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

Barukh hu. Blessed be the One.

Barukh sh’ma. Blessed be the divine name.

Barukh hu.

Barukh sh’ma.

Barukh hu.

Barukh sh’ma.

Barukh ha u-varukh sh’ma.

Barukh hu.

Barukh sh’ma.

Barukh hu.

Barukh sh’ma.

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

Baruch she-amar. Once the inclusion of P’sukei D’zimra (“Verses of Song”) was codified by the geonim (the rabbinic leaders of the influential Babylonian Jewish community in the latter half of the 1st millennium), they ordered that it be preceded and followed with formal blessings: the opening blessing recited here and the blessing at the section’s conclusion (page 148). Most of the passages recited in this section are biblical and, therefore, this prayer calls them “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.

Called the world into being
God is often referred to by the sages as “the one whose word called the world into being.” This is based on the story in Genesis 1, in which all of creation emanates from God’s spoken fiat. For example, on the very first day, “God said, ‘Let there be light’—and there was light” (Genesis 1:3).

Barukh hu. Blessed be the One. The last line of the introductory call and response reads barukh sh’ma, “blessed be the divine name.” Taken together, the first two words of response and the last two words of the series form the phrase barukh hu u-varukh sh’ma, “blessed be the One and blessed be the divine name,” which is commonly used as a response to hearing the name of God. Practices differ as to the call and response during the recitation of this poem. A version that has recently become popular includes reciting the words printed here in gray.

Compassionate creator
The word translated here as “compassionate” comes from the root r-h-m, which also means “womb.” Thus, this particular phrase can be understood as “the fatherly womb,” and wonderfully captures the way that God transcends gender.

Extol, acclaim, and glorify You
The blessing announces that the psalms to be recited in this section will be those that acclaim God, not those that express the personal pleit of the psalmist. Repetition of similar sounding verbal synonyms in Hebrew is a means of creating a meditative atmosphere.
ASHREI
Joyous are they who dwell in Your house;
they shall praise You forever.
Joyous the people who are so favored;
joyous the people whose God is ADONAI.

A SONG OF PRAISE, OF DAVID
I exalt You, my God, my sovereign; I praise Your name, always.
Every day I praise You, glorifying Your name, always.
Great is ADONAI, greatly to be praised,
though Your greatness is unfathomable.
One generation praises Your works to another, telling of Your mighty deeds;
I would speak of Your majestic glory and of Your wondrous acts.
Generations speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.
They recount Your great goodness, and sing of Your righteousness.
ADONAI is merciful and compassionate, patient, and abounding in love.
ADONAI is good to all, and God’s mercy embraces all of creation.
All of creation acknowledges You, and the faithful bless You.
They speak of the glory of Your sovereignty and tell of Your might,
proclaiming to humanity Your mighty deeds, and the glory of Your majestic sovereignty.
Your sovereignty is eternal; Your dominion endures in every generation.
ADONAI supports all who falter, and lifts up all who are bent down.
The eyes of all look hopefully to You,
and You provide them nourishment in its proper time.
Opening Your hand, You satisfy with contentment all that lives.
ADONAI is righteous in all that is done, faithful to all creation.
ADONAI is near to all who call, to all who call sincerely.
God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.
ADONAI watches over all who love the Holy One,
but will destroy all the wicked.
► My mouth shall utter praise of ADONAI.
May all that is mortal praise God’s name forever and ever.

Psalm 145

We shall praise ADONAI now and always. Halleluiah!
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-seeing, innumerable 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 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!*

**HALLELUYAH!**

*Ha’liyahu.
Ha’liyahu v’v’r’o’ta, ha’liyahu b’ne’iel v’khinor.
Ha’liyahu b’tov u-mabot, ha’liyahu b’minim v’ugav.
Ha’liyahu v’tzitzle shama, ha’liyahu b’tzitzle t’ruah.
Kol ha-n’shamah t’hal’lel yah, ha’liyahu.
Kol ha-n’shamah t’hal’lel yah, ha’liyahu.

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 89:13 and 113:1–9, are quoted here, to conclude the morning recitation of the Davidic psalms. Between these two, another verse (Psalm 151:1a) 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 *barchu,* “blessed.”

Thus, just as we began *P’sukei D’zimra* with a multiple repetition of “blessed” in Baruch 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 *Tishhod,* page 145.

**Siddur Lev Shalem for Shabbat and Festivals**

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It is customary to stand through the bottom of page 144.

DAVID’S FINAL PRAYER

David praised Adonai in the presence of all the assembled, saying: From the beginning of time to the end of time, blessed are You Adonai, God of our ancestor Israel. Yours, Adonai, is the greatness, the strength and the glory, the triumph and the splendor—for everything in heaven and on earth is Yours. Sovereignty is Yours; You are raised up above all. Wealth and honor come from You; You rule over all. In Your hands are strength and deliverance; it is in Your power to give strength to all and to make everything flourish. Now we thank You, our God, and celebrate Your glorious name.

 Chronicles 29:10–13

You, Adonai alone, are the God who formed the sky, the heavens above and all their hosts, the earth and everything upon it, the seas and all within them. You grant existence to everything even the hosts of heaven need bow to You.

You, Adonai, are God; it was You who chose Abram, took him out of Ur of the Chaldees, changed his name to Abraham, and found him faithful.

You made a covenant with him, giving him the land of the Canaanites, the Hitites, the Amorites, the Perizzites, the Jebusites, and the Girgasites, to pass on to his descendants. You kept Your word, for You are righteous. You saw the suffering of our ancestors in Egypt and heard their cry at the Sea of Reeds. You confronted Pharaoh, his court, and the entire Egyptian nation with signs and wonders—for You knew how they had oppressed Your people, and in this way You are known to this day. You split the sea before our ancestors: they crossed on dry land, but their pursuers sank in the deep like stones in a raging sea.

Nehemiah 9:6–11

This passage from 1 Chronicles forms part of David’s last speech—his will and testament—as he hands his kingdom over to his son Solomon. Having just read selections from the psalms of David, we now begin the closing section of Psukei D’zira, Verses of Song, with David’s own concluding words.

BLESSED ARE YOU ADONAI

This is one of only two times that this phrase, which became the formula for all Jewish br’akhot, is found in the Bible. (The other is Psalm 116:12.)

WE THANK YOU FOR THE BLESSING

These became the first words of the second-to-last br’akhah of the Amidah, in which we thank God for the gifts of life.

DAVID’S FINAL PRAYER.

Originally, Psukei D’zira consisted only of selections from the Book of Psalms; later, a series of biblical prayers, beginning here and culminating with the Song at the Sea, was added. In these additions we experience our collective history: Abram’s leaving his home and setting out for an unknown destination, the exodus from Egypt, and the nation’s arrival in the promised land.

DAVID PRaised "יְהוָה " יִבְרָעֵל.

This passage from 1 Chronicles forms part of David’s last speech—his will and testament—as he hands his kingdom over to his son Solomon. Having just read selections from the psalms of David, we now begin the closing section of Psukei D’zira, Verses of Song, with David’s own concluding words.

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WE THANK YOU FOR THE BLESSING

These became the first words of the second-to-last br’akhah of the Amidah, in which we thank God for the gifts of life.

YOU, ADONAI ALONE. This prayer was recited in the Second Temple when the people, returning from exile, rededicated themselves under the guidance of Ezra and Nehemiah. With its recitation, each morning’s prayer is an act of rededication.

CHANGED HIS NAME יִהְיוּ בִּשְׂמוֹ אָרְמֵם. In Genesis 17:5 Abram’s name is changed to Abraham, meaning the “father of many nations,” as a sign of God’s promise that Sarah will bear a child, Isaac. The original term אָרְמֵם means “the father [meaning Terah] is exalted.” A name change in the ancient world represented a change in status. (E. A. Speiser)

THE CANAANITES מְנָסָא הַכָּנָעַן. Listed here are six of the seven biblical nations that occupied the Land of Israel before the Israelite settlement.
On that day Adonai saved the people Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore of the sea. When Israel saw the mighty arm that Adonai had wielded against the Egyptians, the people revered Adonai and had faith in Adonai and in Moses, God’s servant.

THE SONG AT THE SEA

Then Moses and the people Israel sang this song to Adonai:

I will sing to Adonai, who has triumphed gloriously, who cast horse and rider into the sea. Adonai is my strength and my might; God is my deliverance. This is my God, to whom I give glory—the God of my ancestors, whom I exalt.

Adonai is a warrior; God’s name is Adonai. God has cast Pharaoh’s chariots and army into the sea; Pharaoh’s choicest captains have drowned in the Sea of Reeds. The depths covered them; they sank in the deep like a stone.

Your right hand, Adonai, singular in strength—Your right hand, Adonai, shatters the enemy. With Your majestic might You crush Your foes; You let loose Your fury, to consume them like straw. In the rush of Your rage the waters were raised; the sea stood motionless, the great deep concealed. The enemy said: “I will pursue, I will capture and plunder! I will devour them, I will draw my sword.” With my bare hands will I dispatch them.” You loosed the wind—the sea covered them. Like lead, they sank in the swelling waters.

Who is like You, Adonai, among the mighty? Who is like You, majestic in holiness, awe-inspiring in splendor, working wonders? You stretched out Your hand—the earth swallowed them. In Your love You lead the people You redeemed; with Your strength You guide them to Your holy habitation.

I Will Sing

Sometimes we sing to ourselves—no one else hears the sound, yet our minds are singing. Sometimes we sing—our vocal chords voice a tune, and all can hear it and recognize it. And sometimes we sing and every cell of our bodies contains the song. Such songs transform both the singer and the listener. That is the way that the people Israel sang as they were saved, in crossing the Sea.

—NETivot Shalom

Moses and the People Israel Sang

Tradition understood Moses and the Israelites to have sung this song as call and response (antiphonal singing)—Moses would sing, and the people would respond. In some communities to this day, the verses are sung antiphonally. Call and response demands both inward and outward participation. We first participate inwardly, listening to the leader’s voice as it interprets the words. We then respond outwardly, asseming to and building on what we’ve heard. But even as we raise our voices in song, we continue to listen, to hear the voices around us, so that our communal response is harmonious and the sound of the song is full. We hear and are heard, careful not to overwhelm one another, ensuring that even the smallest voice is not drowned out. As the leader evokes our song, so too do each of us affirm and amplify each other’s voice.

—Michael Boino

Shabbat and Festivals

Siddur Lev Shalem for Shabbat and Festivals

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Dancing with Timbrels

The righteous women of that generation had faith that the blessed Holy One would perform miracles for them, so they brought timbrels with them from Egypt, to be able to sing and dance at such a moment. —Rashi

Nations hear and quake; panic grips the dwellers of Philistia. Edom’s chieftains are seized with terror, trembling grips the mighty of Moab, all the citizens of Canaan are dismayed, dread and fear descend upon them. Your overwhelming power makes them silent as stone, while Your people, Adonai—the people whom You have redeemed—pass through peacefully. Lead them and bring them to Your lofty mountain; the abode You fashioned, Adonai, the sanctuary Your hands established. Adonai shall reign forever and ever.

Exodus 15:1–18

Some congregations include this passage:

Then Miriam the prophet, Aaron’s sister, took a timbrel in her hand and went out, followed by all the women, with timbrels and dance. And Miriam led them in response: “Sing to Adonai who has triumphed gloriously, who cast horse and rider into the sea.”

Exodus 15:20–21

For sovereignty belongs to Adonai, who rules the nations. Deliverers shall rise on Mount Zion to judge the mountain of Esau, and dominion shall belong to Adonai. Adonai shall be sovereign over all the earth. On that day Adonai shall be one, and the name of God, one.

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144 SHABBAT AND FESTIVALS • MORNING SERVICE – VERSES OF SONG

144 שירת לשבת • פסוקי דומא
Festivals

The soul of all that lives praises Your name, Adonai our God; the spirit of all flesh exalts You, our sovereign, always.
From the very beginning to the very end of time, You are God.
Beside You, we have no sovereign
who redeems and liberates us, rescues and saves us,
shows us kindness and sustains us in every moment of anguish and distress;
we have no sovereign but You:
God of all ages, God of all creatures,
master of all generations,
exulted in endless praise,
who guides the world with love
and its creatures with compassion.
Adonai neither slumbers nor sleeps,
but wakes those who sleep,
rouses those who slumber,
gives voice to those who cannot speak,
frees those who are bound up,
supports those who fall,
straightens those who are bent over.
It is You alone whom we thank.
Were our mouths filled with song as the sea,
our tongues to sing endlessly like countless waves,
our lips to offer limitless praise like the sky,
our eyes to shine like the sun and the moon,
our arms to spread heavenward like eagles’ wings,
and our feet swift as deer,
we would still be unable to fully express our gratitude to You,
Adonai our God and God of our ancestors,
or to praise Your name for even one of the myriad moments
of kindness with which You have blessed our ancestors and us.

continued

Nishmat: A fitting conclusion to the psalms and biblical verses
that we have just recited, as well as an introduction to the brakhot that we are about to recite. The last psalm we recited, Psalm 150, ends with the line “Let every breath be praise of God,” a thought that is then taken up directly in the opening line of this prayer, “The soul (nishmat, literally ‘breath’) of all that lives praises Your name.” Following on the heels of the recitation of the Song at the Sea, Nishmat speaks of God’s rescue of the people Israel from slavery in Egypt. Equally, Nishmat looks forward to the prayers that we are about to recite: in speaking of worshipping God with all of one’s body and all of one’s soul, it anticipates the Sh’mata, which talks of worshipping God with one’s total being, and in its conclusion Nishmat includes language found in the first blessing of the Amidah.

Nishmat repeatedly moves from prose statements to rhythmic poetic lines, as if each moment of prayer becomes an occasion for song. Though the poem emphasizes the limitation of words in describing or praising God, the poet suggests that the actions of our bodies, especially our breathing, can constitute a praise of God. Indeed, in this prayer our entire body is said to praise God. Some recite as an introduction to Nishmat the poem by Solomon ibn Gabirol on page 101.

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עברית לשבת - פסוקי פורים

Page 145

145 SHABBAT AND FESTIVALS - MORNING SERVICE - VERSES OF SONG

Page 145
From Egypt You redeemed us, Adonai our God, and from the house of bondage You liberated us.
In famine, You nourished us; in prosperity, You sustained us; from the sword, You saved us; from pestilence, You spared us; and from illness, bitter and long, You raised us up.
Your compassion has maintained us to this day, Your love has not left us; do not abandon us, Adonai our God, ever.
And so the organs You formed within us, the spirit and soul You breathed into our nostrils, the tongue You placed in our mouths— they will all thank and bless, praise and acclaim, exalt and honor, sanctify and crown Your name, our sovereign.
Let every mouth thank You, every tongue pledge loyalty, every knee bend to You, every body bow before You, every heart be loyal to You, and every fiber of our being chant Your name, fulfilling the song of the psalmist:
“Every bone in my body cries out, Adonai, who is like You: saving the poor from the powerful, the afflicted and impoverished from those who prey on them?”
Who resembles You?
Who is equal to You?
Who compares to You?—
great, mighty, awe-inspiring, transcendent God, to whom heaven and earth belong.
We will praise, acclaim, and honor You, and bless Your sacred name, fulfilling David’s words:
“Let my soul bless Adonai, and every fiber of my being praise God’s sacred name.”
Bar’khi nafshi et Adonai, v’khол kr’avai et shem kodsho.

From Egypt You redeemed us, Adonai our God, and from the house of bondage You liberated us.
In famine, You nourished us; in prosperity, You sustained us; from the sword, You saved us; from pestilence, You spared us; and from illness, bitter and long, You raised us up.
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We will praise, acclaim, and honor You, and bless Your sacred name, fulfilling David’s words:
“Let my soul bless Adonai, and every fiber of my being praise God’s sacred name.”
Bar’khi nafshi et Adonai, v’khол kr’avai et shem kodsho.
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

On Shabbat, the leader begins here:

On Shabbat, the leader begins here:

On Festivals, the leader begins here:

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

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

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Concluding B’rakhah

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:

Yhei sh’mey raba m’varakh Fal’am u-l’almei almayma.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, b’rikh hu, is truly [on Shabbat Shuvah we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And we say: Amen.

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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.

—KEUEN HAMMER

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 signified the demise of Judaism. The well-known answer, of course, is that the rabbi, 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 leader calls the Congregation, then the leader repeats:

Leader: Praise Adonai, to whom all praise is directed. Congregation: Praise Adonai, to whom all praise is directed forever and ever.

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

We are seated.

A MEDITATION FOR BAR’KHU

Almighty no thing 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 “bar’khu” (praise) and straightens to full height at the recitation of God’s name.

Leader: Praise Adonai, to whom all praise is directed. Congregation: Praise Adonai, to whom all praise is directed forever and ever.

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

We are seated.

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 “bar’khu” (praise) and straightens to full height at the recitation of God’s name.

INTRODUCTION TO THE RECITATION OF THE SH’MA.

The call to worship marks the formal beginning of the Shabbat (morning) service. Shabbat always includes two central moments: the Recitation of the Sh’ma, and the Amidah (the silent prayer). Bar’khot 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’ma.

ALMIGHTY:

A meditation for Bar’khu written by Yehudah Halevi (Spain, d. 1147). 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’vorakh to mean “whom all of us praise” (Berakhot 73).

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

We are seated.

—IMAR SCHORSCH

Siddur Lev Shalem for Shabbat and Festivals

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First B’rakhat before the Sh’mah:
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 occurring on weekdays, we continue in the middle of page 152.

On Shabbat, we recite:
All thank You, all praise You, and all 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, bring forth the sun from its place and the moon from where it sits, illuminating the entire world and all its inhabitants whom You created, with mercy.
With kindness You illumine the earth and all who dwell on it, and in Your goodness, day after day, You renew creation.
Sovereign, You alone ruled on high from the very beginning, praised, glorified, and exalted since earliest time.

Eternal One, in Your great mercy, have compassion on us. Source of our strength, our protecting fortress, our saving shield, our stronghold.
None is like You, none is beside You, nothing exists without You, and none can be compared to You:
none is like You, Adonai our God, in this world, none but You will be our sovereign in the world that is coming, no one but You exists, who will redeem us and usher in the messianic age, and none can compare to You, our deliverer, giving life to the dead.

Ein K’rk’kh’ha v’ein zulatekha, efes bilt’kh’ha u-mi domeh lakh.
Ein K’rk’kh’ha . . . ba-olam hazes v’ein zulatekha . . . ba-olam haba.
Efes bilt’kh’ha . . . limot ha-mashiah v’ein domeh l’kha lithiyat ha-metim.

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 2:2, “there is none beside You”; and Isaiah 40:25, “to whom can you compare God.”

Messianic Age. The poet progresses through stages of redemption from alam ha-ba, the world that is coming, to y’rot ha-mashiah, the messianic age, to l’yhot ha-metim, life given to the dead.

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Rabbinical comments:

Festivals and Shabbat for ayot ha-kodesh.

Sheva yot ha-kodesh a beings (Pe'eir v'khavod notnim lishmo, tzoholah v'rinah l'zeikher malkhuto. The prophet Ezekiel; the S'mei are the wheels of God's chariot, first mentioned by the ofanim to God's throne. In Jewish mystical thought, the Ko·a — Tovim me'orot she-bara eloheinu, y'tzaram b'da·at b'vinah u-v'haskel. Amen amim lifnei kh'vodo.

Descriptions of di Godlo v'tuvo malei olam, da·at u-t'vunah sov'vim oto. 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'vorah b'b kol n'shamah. Godlo v'tuvo malei olam, da-at u-t'vunah sov'vim oto. Ha-mitqageh al hayot ha-kodesh, v'nehdar b'khavod al ha-merkavah. Z'khut u-mishor lifnei kisha, hesed v'rahemim lifnei khvodo. Tovim me'orot she-barah eloheinu, y'tzaram b'da-at b'vinah u-v'haskel. Ko-ah u-g'vurah natan ba-hem, liyot moshim b'karev teiveil. M'lei-im ziv u-m'fikim nogah, na-eh zivam b'khol ha-olam. S'meihim b'tzeitam v'sasim b'vo-am, osim b'eimah r'zon konam. Pe'er v'khavod notnim lishmo, tzolahah v'vinah y'zeikher malkhuto. Kara la-shemesha va-yizrah or, ra-ah v'hitkin tzurat ha-'vanah. Shevah notnim lo kol tz'va marom, Tiferet u-g'dulah, s'rafim v'ofanim v'hayot ha-kodesh.

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

Exalted above holy beings, resplendent in glory on Your charriot, 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, invoking God's sovereignty with joyful song. God called forth the sun, and light dawned, then considered and set the cycles of the moon.

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'vorah b'b kol n'shamah. Godlo v'tuvo malei olam, da-at u-t'vunah sov'vim oto. Ha-mitqageh al hayot ha-kodesh, v'nehdar b'khavod al ha-merkavah. Z'khut u-mishor lifnei kisha, hesed v'rahemim lifnei khvodo. Tovim me'orot she-barah eloheinu, y'tzaram b'da-at b'vinah u-v'haskel. Ko-ah u-g'vurah natan ba-hem, liyot moshim b'karev teiveil. M'lei-im ziv u-m'fikim nogah, na-eh zivam b'khol ha-olam. S'meihim b'tzeitam v'sasim b'vo-am, osim b'eimah r'zon konam. Pe'er v'khavod notnim lishmo, tzolahah v'vinah y'zeikher malkhuto. Kara la-shemesha va-yizrah or, ra-ah v'hitkin tzurat ha-'vanah. Shevah notnim lo kol tz'va marom, Tiferet u-g'dulah, s'rafim v'ofanim v'hayot ha-kodesh.
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 offer 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 illumine the earth and all who dwell on it; with Your great kindness, have compassion on us.

God, who ceased work on the seventh day...

On Shabbat, we continue:

God Blessed the Seventh Day

It is written, “God blessed the seventh day” (Genesis 2:3). In what way is the seventh day blessed? On Shabbat a person’s face shines differently than it does during the week.

—Genesis Rabban

God, the World, and Us

A Hasidic master taught: It is written in many books that if one wants to enter the inner world of prayer, to present speech before God, one needs, at the time of prayer, to attach oneself to all that is living and all that exists in the world. The meaning of this is as it is written in the Book of Psalms, “You created all with wisdom” (104:24) —that is, there is nothing in this world which is, God forbid, extraneous.... When a person seeking inspiration pays attention to this —reaching for an understanding of that which is clothed by everything in this world, animal life, plant life, and sheer matter, everything that was created; and arouses one’s heart with this wisdom, speaks of it before God with love and reverence—then that person fulfills the will of the creator, who created the world in all its fullness.

—Zev Wolf of Zhitomir

On Festivals occurring on weekdays, we recite:

With kindness, You illumine the earth and all who dwell on it; with Your great kindness, have compassion on us.

Continue on the next page.
In the Beginning
In the beginning God created the heavens and the earth. And the earth was void and empty, and darkness was upon the face of the deep. And the Spirit of God was moving over the face of the waters. And God said, “Let there be light,” and there was light. And God saw that the light was good, and He divided the light from the darkness. And God called the light Day and the darkness He called Night. And there was evening and there was morning, one day.

Kedushah D’Yotzer: The Angelic Praise of God

You are to be praised, our protector, our sovereign, our redeemer, creator of celestial beings. Our sovereign, Your name is to be acclaimed forever; You fashion beings that serve You, and Your servants all stand at the edges of the universe, proclaiming reverently with one voice the words of the living God, the sovereign of the universe.

► All of them loved, all of them pure, all of them mighty, and all of them in reverence and awe carry out the will of the one who has dominion over them. In purity and in holiness, all of them raise their voices, in song and chant, to praise, bless, glorify, exult, hallow, and celebrate the name of God, the great, mighty, awe-inspiring sovereign, the Holy One.

et shem ha-El, ha-melekh ha-gadol, ha-gibor v’hanora kadosh hu.

► Each turns to another as they proclaim their loyalty to God, and each gives permission to the other to hallow their creator; in a clear voice and with sacred speech, together as one, they respond with awe, saying:

Holy, holy, holy is ADONAI TE’VAT, the whole world is filled with God’s glory.

Kadosh, kadosh, kadosh ADONAI TE’VAT, m’lo khol ha-aretz k’vodo.

► With a deafening sound, the s’rufím and other holy beings rise up opposite the s’rafím and proclaim their praise: Praised is ADONAI’s glory wherever God dwells.

Barukh k’vod Adonai mimkomo.

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.

Or hadash al tziyon ta’ir v’nizkekh khulanu m’heirah lora.

All services continue here:

Shabbat and Festivals • Morning Service - Shma and its Blessings

Siddur Lev Shalem for Shabbat and Festivals
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Kedushah d’Yotzer קדושה יוצר: This version of the Kedushah, recited in the first berakhot before the Sh’mii, blesses God for the creation of the morning light. Every Kedushah is based on the mystical visions of Isaiah and Ezekiel. Each prophet described an angelic chorus. Isaiah saw them singing kadosh, kadosh, kadosh (“holy, holy, holy,” 63); Ezekiel heard them reciting barukh k’vod Adonai (“praised is Adonai’s glory,” 332). The Kedushah is placed here, in the blessing of creation, as if to say that both heaven and earth offer praise to God. In the mind of the mystics, all of creation constitutes a praise of God; every created being, animate and inanimate, sings to God.

BEINGS THAT SERVE YOU... SERVANTS... Messianic prayer. Rabbinic lore tells of two kinds of angelic creations: those who are part of God’s permanent court, like the angels Michael and Gabriel, and those who are created each day to be conveyers of that day’s messages, and so the liturgist talks of both of them as “proclaiming the words of the living sovereign” (Babylonian Talmud, Hagigah 2a).


zion כה. The prayer takes the motif of the light of creation and of the dawn, and ties it to an image of the Temple in Jerusalem as a source of ultimate illumination.

In the end, we say barukh atah Adonai, creator of lights, as if to say that the end of creation is the beginning of light, and the end of the first day is the beginning of the rest of the world. The light of the thousand lights is forever. This is the day upon which we shall be free from all chains. The light of the world among the holy beings is forever.
Second Br'akhah before the Sh’ma: 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 mitzvot; 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. Barukh atah Adonai, who lovingly cares for the people Israel.

Ahavah rabah ahavatnu Adonai eloheinu, hemelah gedolah v’toiberah hamalta aleinu. Avinu malkeinu, ba-avrav avoteinu [v’imoteinu] she-batnu v’ka va-t’amdei huke hayim, ken t’honeinu u-t’amdeinu.

Avinu ha-av ha-rahaman, ha-m’raheim, rahein aleinu, v’ten b’li beinu l’havin u-li-haskil lishmo-a l’ilmod u-li-lamed lishmor v’la-asot u-li-kayem et kol divrei talmud toratekha b’ahavah.


Some gather their tzitzit before reciting this line:
► Va-havi-einu l’shalom mei-arba kanfot ha-aretz, v’tolkhineinu kom-miyut l’artzeinu, ki el po-e y’shu’ot atah, u-vanu vaharta mikol am v’lashon, v’k’ravatnu l’shimkha ha-gadol selah be-emet, l’hadot l’ka u-li-yahedkha b’ahavah.

Barukh atah adonai, ha-boher b’amo yisrael b’ahavah.

The Blessings of the Priests before the Sh’ma

— John J. Clayton

YOU HAVE LOVED US DEEPLY

The Hebrew root alef-he-vet, meaning “love,” appears six times in this passage (both as the noun and a verb). Reuven Hammer points out that three of them speak of our love for God and three speak of God’s love for us. While reciting this br’akhah, the worshipper can anticipate the seventh occurrence, which is found in the first paragraph of the Sh’ma: “You shall love Adonai your God.”

Avinu Malkeinu binu lo shel b’ali

Literally, “our father, our king.” The pairing of the two words emphasizes that God is at once both intimate as a close relation and distant as a monarch. The word av, “father,” suggests the image of God as source or progenitor, and therefore it may also be translated as “creator.”

Laws of Life

The word “Torah” encompasses many different meanings. In its most limited usage, it refers to the Five Books of Moses. But in a larger sense it refers to all of Scripture, and even to all of later Jewish teaching. Thus, the rabbis of the Talmud spoke of the “Written Torah” and the “Oral Torah,” the latter referring to the teachings of the Midrash, Mishnah, and Talmud—and even to “whatever new teaching a student of wisdom might impart until the end of time” (Leviticus Rabbah 2:3). In this prayer, “Torah” embraces the widest meaning: the laws of life—all those teachings that instruct us concerning a full ethical and religious life.

To understand and discern… observe, fulfill, and perform…

This sequence implies that study is intimately linked with action—indeed, that study should lead to action. Gather the tzitzit. Many observe the custom, originating in the late Middle Ages, of gathering the four tzitzit (plural of tzitzit) of the tallit while reciting the words “bring us safely from the four corners of the earth,” thus symbolizing Israel’s unity and ingathering. The tzitzit are then held through the third paragraph of the Sh’ma, and kissed when reciting the word tzitzit (which appears three times in that paragraph). By this practice, we indicate that we are lovingly undertaking to observe these words of Torah, and we hope that our commitment to strive for holiness will lead to greater unity. We are also gathering within us all our positive intentions.

Siddur Lev Shalem for Shabbat and Festivals

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קריאת שמעו ובאשמם
Shabbat for **Lev t’fillin** when entering one’s home, and even adorning oneself with the words on weekday mornings.

You shall love Adonai your God with all your heart, with all your soul, and with all that is yours. These words that I command you this day shall be taken to heart. Teach them again and again to your children; speak of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Bind them as a sign upon your hand and as a symbol above your eyes; inscribe them upon the doorposts of your home and on your gates.

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### The Challenge of Faith

The Israeli poet Yoram Nissimovich remarks that religious questions may not constitute the subversion of our faith; rather, they may help us get past tired notions that narrow our vision, and it may open our souls to new and deeper understandings. His colleague Elhanan Nir adds: Doubts lead to a strong, surprising, and deep faith that cannot be compared with classical faith. This is a faith for which nothing is taken for granted.

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### Recitation of the Sh’mā

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.

The following words are added in the absence of a minyan:

**God is a faithful sovereign.**

---

### Hear, O Israel

The core of our worship is not a prayer at all, but a cry to our fellow Jews and fellow humans. In it we declare that God is one—which is also to say that humanity is one, that life is one, that joys and sufferings are all one—for God is the force that binds them all together. There is nothing obvious about this truth, for life as we experience it seems infinitely fragmented. Human beings seem isolated from one another, divided by all the fears and hatreds that make up human history. Even within a single life, one moment feels cut off from the next, memories of joy and fullness offering us little consolation when we are depressed or lonely. To assert that all is one in God is our supreme act of faith. No wonder that the Sh’mā, the first “prayer” we learn in childhood, is also a moment to experience a moment to experience a moment of true hearing 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 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.

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### Recited quietly

Praised be the name of the one whose glorious sovereignty is great and ever. You shall love Adonai your God with all your heart, with all your soul, and with all that is yours.

---

### The Kabbalists noted that the Sh’mā 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’mā, that our entire being is dedicated to God.

**God is a faithful sovereign.**

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### Covering the Eyes

When we recite the Sh’mā with a minyan, the leader concludes with the words Adonai eloheinu Adonai ehad. The Kabbalists noted that the Sh’mā 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’mā, that our entire being is dedicated to God. When we recite the Sh’mā: Rabbenu Yehudah the Prince was teaching and needed to stop, since the hour for reciting the Sh’mā was passing, so he covered his eyes for a moment and then continued teaching (Berakhot 13b). In this story, reciting the Sh’mā 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’mā, as a moment to meditate on God’s unity.
If you will hear and obey the mitzvot that I command you this day, to love and serve Adonai your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil; I will provide grass in your fields for your cattle and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray and serve other gods and bow to them. Then Adonai’s anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that Adonai is giving you. Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, by speaking of them when you sit in your home, when you walk on your way, when you lie down and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then your days and the days of your children, on the land that Adonai swore to your ancestors to give them, will be as many as the days the heavens are above the earth.

Deuteronomy 11:13–21

Adonai said to Moses: Speak to the people Israel, and command them that in every generation they shall put tzititzit on the corners of their garments, placing a thread of blue on the tzititz, the fringe of each corner. That shall be your tzititz; 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—

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.

Other Gods
What is an idol? A thing, a force, a person, a group, 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 and insignificant, standing with little understanding before the fullness of knowledge, as David lamented, “When I gaze at Your heavens, Your handiwork, what are mortals that You care for them?” (Psalm 8:3–5).

—Maimonides

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

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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.
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 (Intei Emet, parashat 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” (1:2). We can hope that our religious life will lead us back to a moment of innocence, when we feel free and in unselfconscious relation to God.

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, they 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.

Amata Avodi Nekele Melkenu, Ora Tzika Mekom Yishe. Messiah, our anointed one, who comes in the name of the Lord, saying, “You shall proclaim Good News to Zion, saying, ‘Your Lord is coming to you.’”

Commandments as obligatory, as many Christians did. In its current context, the liturgical affirmation refers to the constancy of the entire Torah.

Help of our ancestors, Adonai, your God, who redeemed our ancestors, is a constant reminder. Our ancestors’ messiah, the Messiah, who will come, is the one who will redeem us.

Truly, you were at the beginning and you will be at the end. A similar expression, “I am the alpha and omega, the beginning and the end,” is quoted three times in the Christian testament. The wording of this prayer may have been deliberately polemical at the time it was written in antiquity, and intended to oppose Christian theological claims, which were emerging as a rival to Judaism.

Siddur Lev Shalem for Shabbat and Festivals
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ADONAI our God, You redeemed us from Egypt and freed us from the house of bondage. Their firstborn You slayed, Your firstborn You redeemed, You split the sea, You drowned the wicked, You rescued Your beloved. The waters engulfed their oppressors; not one of them survived. Then they sang in praise, acclaiming God for all that had occurred. The beloved people offered songs of thanksgiving, hymns of praise, and blessings to the sovereign ever-living God, who is transcendent, powerful, and awe-inspiring, humbling the haughty, raising up the lowly, freeing those in chains, redeeming the poor, helping the weak, and answering God's people when they cry out.

Our homage is to God on high, who is ever praised. Moses, Miriam, and the people Israel joyfully sang this song to You:

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

Mi khamokha ba-elim Adonai, mi kamokha nadar bakodesh, nora t'hilot, oseh feleh.

At the edge of the Sea, the rescued sang a new song of praise to Your name; together, as one, they thanked You and acclaimed Your sovereignty, saying:

"ADONAI will reign forever and ever."

Adonai yimlokh l'olam va-ed.

Stronghold of the people Israel, arise and help the people Israel! Redeem, as You promised, Judah and the people Israel. Our redeemer is called ADONAI Tz'varot, the Holy One of the people Israel.

Tzur yisrael, kumah b'ezrat yisrael, u'-deh khinumekha y'hudah v'yisrael. Go-aleinu Adonai Tz'va-at sh'mo, k'dosh yisrael.

Barukh atah ADONAI, who liberated the people Israel.

Moses, Miriam, and the People Israel. The name "Israel" is repeated four times before the conclusion of the br'akhah, emphasizing the plea for the redemption of the people Israel.

Israel y'ledu, y'ledu, y'ledu. This br'akhah, 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 111b).

Sh'ma and the Amidah. The Babylonian Talmud links this last br'akhah 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 verbal interruption at this point (Berakhot 9b). 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 Violence at the Sea
The Hasidic master Shalom Shahkina 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

The Amidah for Festivals is found on page 306.
The Shabbat Morning Amidah

Prayer
Rabbi Ami taught: One’s prayer is answered only if one takes one’s heart into one’s hands, as it is said, “Let us lift up our heart with our hands” (Lamentations 3:41).

—BABYLONIAN TALMUD

One should pray as a beggar knocking on a door and wish for a time of generosity.

—YEHUDAH HALLEV

Prayer is for one’s soul what nourishment is for one’s body. The blessing of one’s prayer lasts until the time of the next prayer, just as the strength derived from one meal lasts until another.... During the time of prayer, one cleanses the soul of all that has passed over it and prepares it for the future.

—SHALOM NOAH BERZOWSKY

Songs to God not only express joy; they express pain as well. There is no greater prayer than pouring out one’s heart over the distance one feels from God.

A transililation 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 163) 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:

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

On Shabbat Shuvah we add:

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

With Patriarchs and Matriarchs:

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

On Shabbat Shuvah we add:

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

AMIDAH. The Amidah, literally “the prayer said while standing,” is a moment of personal meditation and is also known as the “Silent Prayer.” It always contains three introductory b'rakhah and three concluding b'rakhah. 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. Psalm 51:17, where prayer is excused over sacrifice. Rabbi Yohanan (3rd century) recommended that this verse precede the Amidah (Talmud of the Land of Israel, Berakhot 4:4).

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 bow 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 34a). The sign indicates the place to bow.

GOD OF ABRAHAM. 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 attentive-ness that we need to sense God’s presence.

REDEEMER. 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 geulah, “redemption,” in place of “redeemers” to de-emphasize the role of any individual in facilitating the world’s healing.

REMEMBER US. 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 hayom, “life.”

A transililation 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 163) aloud and the rest of the Amidah silently. The Amidah concludes on page 166.

A תפילת העמידה לעולם נישא בברכה

Siddur Lev Shalem for Shabbat and Festivals
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With Patriarchs:
You are the sovereign who helps and saves and shields.

Barukh atah Adonai, Shield of Abraham.

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

Barukh atah Adonai, Shield of Abraham and Guardian of Sarah.

Second Br’akhah: God’s Saving Care
You are ever mighty, Adonai—
You give life to the dead—
great is Your saving power:

From Sh’mi’ni Atzeret until Pesah:
You cause the wind to blow and the rain to fall,

From Pesah until Sh’mi’ni Atzeret, some add:
You cause the dew to fall,

You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
and causes redemption to flourish.

M’khakel hayim b’hesed, m’hayeh emet b’r’ahamin rabim,
somekh nof’im v’rofei holim u-matr asurim,
u-m’kayem emunato lishnei afar.
Mi khamokha baal g’vurot umi domeh lakh,
melekhe memit u-m’hayeh u-matzmiah y’shuvah.

On Shabbat Shuvah we add:
Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.

Barukh atah Adonai, who gives life to the dead.

When the Amidah is recited silently, continue on page 162 with “Holy are You.”

SHIELD OF ABRAHAM
This phrase is derived from Genesis 15:2, the first time we hear Abraham speak to God. There Abraham—the paragon of faith—expresses to God his fears, skepticism, and insecurity about the fulfillment of God’s promises. Authentic prayer may encompass feelings of doubt as well as faith, challenge and frustration as well as praise and gratitude. Some who include the matriarchs at the beginning of this prayer conclude with this ending, so as not to change the received wording of the conclusion of a br’akhah.

GUARDIAN OF SARAH
Or: “the one who remembered Sarah” (after Genesis 21:1). We, who stand here today, are the fruit of God’s promise to Abraham and Sarah.

SUPPORT THE FALLING
From Psalm 145:14. For centuries, human rulers have defined “power” as the ability to exert control over others, often through the threat of physical injury. Quite differently, God’s power is described here as manifested as hesed, love and generosity, especially to those who are most vulnerable. The other attributes describing God in this paragraph are also taken from biblical texts: Exodus 15:26 (“heal the sick”), Psalm 146:9 (“loosen the chains of the bound”), and 1 Samuel 2:6 (“brings death and life”).

GIVES LIFE TO THE DEAD
With Patriarchs:
מְלֵךְ הוֹדוּ דְמוּשֶׁן זַמָּן.
מְלֵךְ דְמוּשֶׁן זַמָּן.
מְלַאךְ אֲבָרָם.
מְלַאךְ אֲבָרָם.
A timesh’erah shalom.
A timesh’erah shalom.
The sovereign who brings death and life
and who can be compared to You?

The universe we live in is so much more known and charted; we measure distances in light years and send persons and machines coursing through space. The lenses through which we see the small as well as the vast have forever changed our way of viewing the world; the pace at which we seek and find knowledge has changed our way of learning. To say “our God and God of our ancestors” is to assert that the One of whom we speak in such an age is the same One as the God of small-town Jewish scholars and shopkeepers of a hundred years ago. This is no small admission, no small act of humbling, for such as ourselves.

—ARTHUR GREEN

Life to the Dead
A Hasidic master taught: There are parts of ourselves that have become deadened. When we pray this blessing we should ask ourselves, “What part of myself needs to be awakened? What should I be concerned with, that I have forgotten?”

From Sh’mi’ni Atzeret until Pesah:
You cause the wind to blow and the rain to fall,

From Pesah until Sh’mi’ni Atzeret, some add:
You cause the dew to fall,

You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
and causes redemption to flourish.

M’khakel hayim b’hesed, m’hayeh emet b’r’ahamin rabim,
somekh nof’im v’rofei holim u-matr asurim,
u-m’kayem emunato lishnei afar.
Mi khamokha baal g’vurot umi domeh lakh,
melekhe memit u-m’hayeh u-matzmiah y’shuvah.

On Shabbat Shuvah we add:
Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.

Barukh atah Adonai, who gives life to the dead.

When the Amidah is recited silently, continue on page 162 with “Holy are You.”

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For We Await You
Is it really true that we only await You? Rather, the prayer is a plea:
Give us the wisdom to learn to await You.
—SOLOMON HARKHEN KARNINOWITZ

Holiness
Rabbi Hama the son of Rabbi Hanina taught:
What is the meaning of the verse, “Walk in the path of Adonai, your God” (Deuteronomy 13:1-5)? Is it possible for a human being to behave like the Shekhinah? And hasn’t the Torah also taught, “For Adonai your God is a consuming fire” (Deuteronomy 4:24)? Rather, the verse teaches you to imitate the virtues of the Holy One—
Just as the Holy One clothes the naked, as it is written, “And Adonai, God, made garments of leather, and clothed them [Adam and Eve when they were expelled from the Garden of Eden]” (Genesis 3:7), so too are you to clothe the naked.
Just as the Holy One visits the sick, as it is written, “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.

Third Br’akhah: God’s Holiness

THE KEDUSHAH

The Kedushah is recited only with a minyan.

We hallow Your name in this world as it is hallowed in the high heavens, as Your prophet Isaiah described:
Each cried out to the other:
“Holy, holy, holy Adonai Tz’v-roth, the whole world is filled with God’s glory!”
Kadosh, kadosh, kadosh Adonai Tz’v-roth, m’lo khol ha-aretz k’vodo.

Then in thunderous voice, rising above the chorus of serafim, other heavenly beings call out words of blessing:
“Praised is Adonai’s glory wherever God dwells.”
Barukh k’vod Adonai mimkomo.

Our sovereign, manifest Yourself from wherever You dwell, and rule over us, for we await You. When shall You rule in Zion? Let it be soon, in our day, and throughout all time. May You be exalted and sanctified in Jerusalem, Your city, from one generation to another, forever and ever. May Your eyes behold Your dominion, as described in the songs of praise offered to You by David, rightfully anointed:
“Adonai will reign forever; your God, O Zion, from generation to generation. Halleluyah!”
Yimlokh Adonai l’olam, ellohayyikh tzion y’dor vador, hal’leyh.

From generation to generation we will declare Your greatness, and forever sanctify You with words of holiness.
Your praise will never leave our lips, for You are God and Sovereign, great and holy.
Barukh atah Adonai, the Holy God.

On Shabbat Shuvah we substitute:

Barukh atah Adonai, the Holy Sovereign.

We continue on the next page with the Fourth Br’akhah, “Moses rejoiced.”

The Kedushah is recited only with a minyan.

The whole world is filled with God’s glory, for it is filled with Shekhinah. There are two contrasting themes in the Kedushah: God is to be found everywhere, and God is hidden from us. The paradox of the religious life is that at times we feel a divine presence close at hand and at other times God’s absence is terribly palpable.

PRAISED IS ADONAI’S GLORY WHEREVER GOD DWELLS (Ezekiel 1:21).

Rabbi Hammer (Ezekiel 1:21) notes that Ezekiel heard this cry as he was being carried away by a wind, which transported him to preach to his fellow exiles in Babylonia (31:2).
Shabbat rejoiced (ismael 7:6). This passage is an addition to the Shab-
bat morning Amidah of unknown origin. These verses are a fragment of a larger alphabetical acrostic but only the yod through
lamed lines survive. (The word sh’nei ["two"] was probably added later to the
luhot ["tablets"] line.) This prayer is not found among the fragments of liturgi-
cal remains of the Land of Israel in the Cairo Genizah. The geonim of Babylonia
recommended that it be said, but its inclusion was contested by Rashi (1040–
1105, northern France), among others. Neverthe-
less, it was adopted soon afterward by all rites.

What caused Moses to be joyful? A midrash
maintains that the very notion of Shabbat was first
suggested by Moses: in Egypt, Moses argued that
even slaves needed a day of rest in order to survive
and Pharaoh granted them

The Blessing of Shabbat
During the week we build, we
weave 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
business—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
in another century; rain
is experienced as a blessing.
On Shabbat we enter this
world of gentleness, of
appreciation, of welcome.
We join in community, not
of people striving with or
against one another, but
of people finding each
other. In giving up striving,
we can move away from
self-judgment, no longer
bound by an accounting
of failure or assertions of
great success and power.
We can simply “be,” enjoy,
“be with.” On Shabbat our
souls can remember how
to be open.

On weekdays we may be
too distracted, too involved
with our work and our
responsibilities to see
the holiness of everyday life.
The gift of Shabbat is that
all we experience, every
meal, every meeting with
another person, every joy
can be seen as holy.

—Shalom Noah
Berzofsky

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

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

Barukh atah Adonai, the Holy God.

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

All continue here:

Fourth Br’akhah: The Holiness of Shabbat

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.

Yismah moshe b’matnat helko
ki eved ne-eman karata lo.
K’il tiferet b’rosho natata,
b’omdo l’fanekha al har sinai.
U-shnei luhot avanim horid b’yado,
v’khatus bahem sh’mirat shabbat,
v’khatuv bahem sh’mirat 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.

V’shamru v’nei yisrael et ha-shabbat,
la-asot et ha-shabbat Idorotam b’rit olam.
Beni u-vein b’nei yisrael ot hi lolam,
ki sheishet yamin asah Adonai et ha-shamayim v’et ha-aretz,

Shabbat (Exodus Rabbah 1:28). Moses was happy that his suggestion became incorporated in the
Decalogue. Medieval commentators add another interpretation: that Moses was overjoyed to be
God’s servant, appointed to communicate the law of Shabbat to Israel. Others say that the prayer
celebrates the giving of the Torah, which Moses was happy to receive. According to a midrashic
source, the Torah was given on Shabbat and the Torah is called God’s gift, matonah—the same
word used in this prayer to describe Moses “portion” in the afterworld, where his share is assured
(Babylonian Talmud, Shabbat 10b). Some remark, regarding the future tense, that the future alluded
to is not the world that is coming, but each generation in which Shabbat is observed
and this prayer is recited: Moses’ joy stems from the fact that the descendants of theIsraelites
of his own generation (whom he instructed) continue to observe what he taught.

A FAITHFUL SERVANT (ךונככ יד) . Based on Numbers 16:7, where God tells Miriam and Aaron that
Moses is totally trusted (ne-eman) in God’s house. In Deuteronomy 34:5 Moses is referred to as
“God’s servant.” And so yet another explanation of Moses’ joy is that he was happy to be called a
“faithful servant.”

CROWN (ךונככ). When Moses descended from the mountain, his face shone with God’s light (Exodus
14:29).

Some omit:

163 SHABBAT - MORNING SERVICE - THE AMIDAH

Siddur Lev Shalem for Shabbat and Festivals
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But, Adonai our God, You have not given it to the nations of the world, nor, our Sovereign, have You bestowed it on idol worshippers, nor do the uncircumcised find rest on this day, for With love, You have given Shabbat to the people Israel, the descendants of Jacob, whom You have chosen. The people who sanctify the seventh day shall feel fulfilled and shall delight in Your goodness, for You Yourself were pleased with the seventh day and sanctified it, calling it the most beloved of days, a symbol of the work of creation.

Our God and God of our ancestors, embrace our rest. Make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance. Purify our hearts to serve You truly. Adonai our God, lovingly and willingly grant that we inherit Your holy Shabbat, that the people Israel, who make Your name holy, may find rest on this day.

Kad’sheinu b’mitzvotekha v’ten helkeinu b’toratekha, sabeinu mi-tuvekha v’amheinu bishuatekha, v’taheir libeinu l’od k’ha be-emet, v’haneleinu Adonai eloheinu b’ahavah u-v’razon shabbat kodshekha, v’yanehu vah yisrael m’kad’shei sh’mekeha.

Barukh atah Adonai, who makes Shabbat holy.

Fifth B’rakhah: The Restoration of Zion

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

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

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

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

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

On Rosh Hodesh: On Pesah: On Sukkot: 

As we hear You. In the midst of Your kindness.
On Rosh Hodesh: On Pesah: On Sukkot: 

You have not given it to the nations of the world, nor, our Sovereign, have You bestowed it on idol worshippers, nor do the uncircumcised find rest on this day, for

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May the thought of us rise up and reach You. This paragraph, recited on every festival and New Moon, asks God—and by implication, us—to see the New Moon or the festival as a time to focus on renewal and redemption.
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. But my mind cannot contain You. And my thoughts and conceptions can never truly picture You, or my errors and mistakes ever diminish You.

—after Yehuda Halevi

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

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

Sixth B’rakhah: Gratitude for Life and Its Blessings
When the Amidah is recited silently, we read the following paragraph. When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

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

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

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

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

On Hanukkah we add Al Hanissim on page 430.

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

On Shabbat Shuvah we add:
And inscribe all the people of Your covenant for a good life.

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

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

Who restores your Divine Presence to Zion?
In the Land of Israel in the 1st millennium, this blessing ended with the words אבינו שלום (Avinu Shalem). “You alone shall we worship in awe.” The vision of the return to Zion is a vision of a religious life not yet attained.

Your Divine Presence
The Hebrew word shekhinah has been used for centuries to refer to God’s immanence, the presence of God that is felt in the world. The word shekhinah is grammatically feminine. Accordingly, Jewish mystical tradition has tended to personify the Divine Presence as female.

We thank אוֹר דּוֹרְם (the congregational response). A second version of Modim, the b’rakhah expressing gratitude, was created by the ancient rabbis to be recited by the congregation individually while the leader chanted the official prayer (Babylonian Talmud, Sotah 40b). In this way, the leader and the congregation simultaneously offer thanksgiving to God. The central idea expressed in this congregational response is modim anafnu lakah. . . . of she-anahnu modim lakh, “we thank You for the ability to thank You.” The ability to express gratitude is seen as a special gift to humanity. The attitude of thankfulness connects us to the world with a sense of humility and a joyful spirit of openness.

May Your Name Be Praised and Exalted
In the language of the Bible and the prayerbook, “God’s name is exalted” when we acknowledge God, recognize God’s goodness in creation, and act to enable God’s justice and compassion to be visible in the world.

On Hanukkah we add Al Hanissim on page 430.

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

On Shabbat Shuvah we add:
And inscribe all the people of Your covenant for a good life.

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

Barukh atah Adonai, Your name is goodness and praise of You is fitting.
Seventh B’rakhat: Prayer for Peace

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

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

Our God and God of our ancestors,
bless us with the threefold blessing of the Torah written by Moses Your servant, recited by Aaron and his descendants, the kohanim, the consecrated priests of Your people:

May ADONAI bless and protect you.

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

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

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

May ADONAI’s countenance be lifted toward you and may ADONAI grant you peace.

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

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; by that light, ADONAI our God, You have given us a guide to life, the love of kindness, righteousness, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

Sim shalom ba-olam, tovah u-v’rakhat, hen va-beshet v’rahanim aleinu v’al kol yisrael amekha. Bar’kehnu avinu kulanu k’ehad b’or panehka, ki v’or panehka natata lanu, Adonai eloheinu, torat hayim v’ahavat hesed, u-tzedakah u-v’rahakhat v’rahanim v’hayim v’shalom. Vetov beinekha l’varekh et am’kha yisrael, b’khol et u-v’khol sha-ah bishlomehka.

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.

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

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

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My God, keep my tongue from evil, my lips from deceit. Help me ignore those who would slander me. Let me be humble before all.

Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; nullify their schemes.

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

Answer my prayer for the deliverance of Your people.

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

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.

Grant me a foretaste of Shabbat, a foretaste of all of Your children. A prayer of Nahman of Bratzlav (Ukraine, 1772–1810), translated by Jules Harlow.
The ceremonies connected to the festivals reflect this tension. At the Pesah seder we partake both of the “bread of affliction” and the delights of the holiday feast. Shavuot, the Feast of Weeks, is preceded by a period of mourning. Sukkot is said to be the “the time of joy” yet we dwell in a fragile structure. Indeed, the special attractiveness of religious ritual might well lie in its ability to hold on to tensions and polarities that characterize our lives. Through them, we are able to recall dark moments, experience the vulnerability and fragility of existence, yet still celebrate the gifts that constitute our lives.

Pesah

The spring festival of Pesah lasts for seven days (and is observed for eight days outside the Land of Israel), and begins with the seder meal. It celebrates the exodus from slavery in Egypt and the birth of the Jewish people, asking us both to remember the harshness of slavery and oppression and also to delight in the dignity of freedom and our Jewish identity. The festival thus recalls and re-enacts the initial encounter of the people Israel with God, a moment that we mark on the intermediate Shabbat by reading the Song of Songs, a series of love poems that speak of yearning, of the search of each for the other and their loving encounter. In the agricultural life of biblical Israel, this was also the time in which the leaven—the sourdough starter—was removed from the house, anticipating the new starter to be made from the fresh harvest. Because there was as yet no bread starter, flatbread was eaten and the holiday was called the Festival of Matzot. Flatbread was the bread that poor people, who could not afford to save grain for a bread starter, consumed year-round. As with the agricultural basis of every festival, this ritual too was given a historical elaboration: the matzot recall the bread of affliction that was eaten in Egypt, as well as the quickbread that was eaten in the hurried exodus from there. Thus this time of the beginning of the spring harvest became a time to remember our own historical poverty and enslavement and our rising to freedom.

Introduction to the Festivals

Festivals are celebratory occasions, marked by family and communal gatherings and convivial bountiful dining and expressions of gratitude. The bible calendar associates three such times with pilgrimages to the Temple. Each of these festivals has both an agricultural and a historical basis; at one and the same time they celebrate the seasons of the year and the biblical Jewish story.

Entering the land of Canaan, the people Israel inherited moments of agricultural celebration, adopting them while simultaneously transforming them by linking them with their own unique narrative, our inherited Jewish story. Spring—which is the time of freshness and budding plant life (in the Land of Israel it is the time of the barley harvest)—is celebrated as Pesah, when we re-enact the exodus from Egypt, the time that we broke free and began our personal and collective journey as Jews. Shavuot in late spring—the time of the wheat harvest, when it might be said that we have begun to realize the fruits of our labor—celebrates Sinai, the moment of revelation. The fall is the season when we rejoice in the grape and olive harvests but also look to the coming of winter. It is celebrated as Sukkot and marks the commemoration of the wandering in the desert: just as we live through the winter with the yield of the summer and fall harvests, so we wandered in the desert nurtured by what we had gained in breaking free of the chains of slavery.

Thus, we experience time in two ways: through the recurring seasons and through the march of history with its unfolding story. These two distinct layers—the celebration of the natural cycle of the seasons and the reenactment of the historical biblical narrative—are critical to our own experience of the festivals. On the one hand, the festivals allow us to celebrate nature, to make our peace with and even find joy in changes that are beyond our control; in this, they speak to a profound aspect of our human condition. On the other hand, since the festivals re-enact the primary biblical narrative that has shaped us as a people, they form an entryway into Jewish historical experience and a pathway to understand our own ongoing story, appreciate the gifts we have been given, renew our relationship to family and friends, and contemplate our dreams and the life-choices we have made. Not all years yield bounty, and freedom is not experienced once and for all; ongoing time contains constant dangers, both personal and communal.
Shavuot
Shavuot is celebrated for one day (and is observed for two days outside the Land of Israel), but comes at the culmination of seven weeks of counting from the beginning of the barley harvest to the “season of the first fruits” (the counting of the omer). For an agricultural society, the time between planting and harvest is fraught with danger—will the seed invested in the new planting produce an adequate yield, or will it be subject to mold, plagues of insects, or a shortage of water and nutrients? In a similar vein, later Jewish tradition attached to this time the legend of the death of Rabbi Akiva’s students in the revolt of Bar Kokhba (132–135 C.E.) and various customs of mourning became associated with this time. The Bible itself does not give a historical reason for this festival, but later Jewish tradition associated it with the revelation on Sinai, thus demarcating the Jewish historical narrative from the exodus to Sinai to the wandering in the wilderness. Over time, the custom has developed to spend the evening of the festival itself in Torah study, because of the association of this holiday with the giving of the Torah. In the synagogue service, we read the Decalogue, as well as the Scroll (megillah) of Ruth, celebrating Ruth’s discovery of Judaism and the life of hesed, of kindly love—representing our own journeys, searching for meaning in the life of Torah.

Sukkot
The fall celebration of Sukkot is an eight-day festival (and is observed for nine days outside the Land of Israel). The first seven days are observed by dwelling in the sukkah (hut) and rejoicing with the symbols of agricultural life: the lulav (palm branch) and etrog (citron). Each day of the holiday is marked by a procession with these symbols, and the festival culminates with a sevenfold procession on the seventh day, Hoshana Rabbah. In some ways Sukkot, with its image of the march in the desert and our dwelling in temporary structures, marks a sense of longing, of being on the way, and the prophetic readings for these days are of the promise of redemption and the chaos that precedes it. Similarly, though this is a “time of joy,” the Scroll of Ecclesiastes (Kohelet)—a book that faces the desert of life—is read. The last day of the holiday (customarily celebrated for two days outside the Land of Israel) involves none of these symbols but is simply called in the Bible “a day of assembly” (Sh’mini Atzeret). This day has a dual quality: it concludes the festival of Sukkot, and it is also seen as a separate festival in its own right. Later masters imagined it as a day to simply linger in God’s presence, without specific rituals. In the Bible, Nehemiah reports that the Torah was read and interpreted by Ezra to the returnees from exile (perhaps mid-fifth century B.C.E.) on Sukkot, and that the eighth day was set aside as a special day of prayer and study. Accordingly, the Babylonian Jewish community developed the practice of each year completing the reading of the Torah on the last day of the festival and called the celebration “Simhat Torah.” In this way, the season that begins with the High Holy Days, with their solemnity and demand for introspection, culminates with a moment of pure joy and public exuberance.

The cycle of the year, the changing seasons, become signals of the march of time, of the challenge of moving through life while holding on to critical memories. The festivals teach us both about growth and change and about that which recurs again and again in our lives. Through their celebration we enter into a Jewish narrative, face some of our own worries and fears, renew relationships, and celebrate with joy. As we enter into them, the festivals become lessons for life, touchstones in our ongoing search for meaning.
The Festival Amidah: Arvit, Shaharit, Minḥah

A transliteration of the opening b'rakhah of the Amidah may be found on page 466. The sign ′ indicates the places to bow. The Amidah concludes on page 314.

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

First B'rakhah: Our Ancestors

With Patriarchs:
.allocate

Barukh atah ADONAI, our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
great, mighty, awe-inspiring, transcendent God,
who acts with kindness and love, and creates all,
who remembers the loving deeds of our ancestors,
and who will lovingly bring a redeemer to their children's children for the sake of divine honor.
You are the sovereign who helps and saves and shields.
.allocate

Barukh atah ADONAI, Shield of Abraham.

With Patriarchs and Matriarchs:
.allocate

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

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

AMIDAH. The Festival Amidah expresses the appreciation of the festival as a special gift. It contains the same three introductory b'rakhah and three concluding b'rakhah as every Amidah or Silent Prayer. The middle b'rakhah emphasizes and elaborates on the joy of the festival.

BENDING THE KNEES AND BOWING. Bowing was a natural way to engage in prayer and indeed is a mode of worship in many religious traditions. The midrash imagines that though pilgrims crowded into the Temple precincts on the festivals, the space was expansive enough for all to prostrate themselves (Pirkē Avot 5:7).

ADONAI, OPEN MY LIPS ZE'ER KELAH ECHAD. Psalm 145:11.

PATRIARCHS AND MatriARCHS. The midrash associates the festival calendar with many significant events in the lives of our early ancestors. For example, Abraham and Sarah's welcoming of passing strangers as guests, and the birth of Isaac the following year, were said to have occurred on Pesah. For us, too, Pesah is a time to extend hospitality to guests, to offer and receive blessings from each other, and may be a time of rebirth. Mount Moriah, where Isaac was bound, became associated with the Sinai revelation occurring on Shavuot. As Abraham and Isaac saw a vision of God that was terrifying but at the same time life-affirming, so too do we, on Shavuot, open ourselves to revelation that becomes our source of vitality, even as it shakes us to the core. And the Torah records that Jacob, who left the comforts of home and remained ever on a journey, dwelled “in Sukkot” (Genesis 33:17)—which in its biblical context probably referred to a place-name, but may also be interpreted to mean “booths,” like those in which the Israelites dwelled. We too build and dwell in booths, dislocating ourselves to become emotional and spiritual “wanderers.”

REDEEMER. The primary Jewish image of redemption is the exodus from Egypt. In Jewish thought, freedom and redemption are tied to the achievement—our own personal achievement, as well as the world’s hoped-for achievement—of a just and moral world.
Second B’rakhah: God’s Saving Care

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

The following is added at Arvit and Shaharit on the first day of Pesah, at Minhah on Sh’mini Atzeret, and at all services on Simhat Torah:

משה הרוח המייד LATIN

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

[At all other times, some add: You cause the dew to fall.]

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

M’khalkel hayim b’hesed,
m’hayeh meim b’ya’hamim rabim,
somekh nofim v’rofei holim u-matir asurim,
u-m’hayem emunato isheinei afar.
Mi khamokha ba-al g’vurot umi domeh lakh,
melek meimet u-m’hayeh u-matzmiah y’shuah.

You are faithful in bringing life to the dead.

Barukh atah ADONAI, who gives life to the dead.

When the Amidah is recited silently, continue on page 309 with “Holy are You.”

The following is added at Arvit and Shaharit on the first day of Pesah, at Minhah on Sh’mini Atzeret, and at all services on Simhat Torah:

משה הרוח המייד LATIN

מפורק הโบר, המחיית מרים ואריס.
שמכר צפורה, וראות אולימ, מצרים אפורים.
ואמיות לעשי עני.
מי קםリンון, בנהו ומיה ידוע.
 الملك המחייה ומיה ה’.
ונאמר Atatürk, מתים.
פך אלוהי זה, מתים, מתים.

When the Amidah is recited silently, continue on page 309 with מפורק הโบר.
Third Br’akhah: God’s Holiness

The Kedushah

The Kedushah is recited only with a minyan and is said while standing.

We hallow Your name in this world as it is hallowed in the high heavens, as Your prophet Isaiah described:

Each cried out to the other:

At Shabharit we recite:

“Holy, holy, holy is Adonai Tz’varot, the whole world is filled with God’s glory!”

Kadosh, kadosh, kadosh Adonai Tz’varot, m’lo khel ha-aretz k’vodo.

Then in thunderous voice, rising above the chorus of serafim, other heavenly beings call out words of blessing: “Praised is Adonai’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

As the psalmist sang:

Adonai will reign forever; your God, O Zion, from generation to generation.

Halleluyah!

Yimlokh Adonai Iomlam, elohayikh tziyon idor vadar, ha’luyah.

From generation to generation we will declare Your greatness, and forever sanctify You with words of holiness. Your praise will never leave our lips, for You are God and Sovereign, great and holy. Barukh atah Adonai, the Holy God.

At Minneth we recite:

“Holy, holy, holy is Adonai Tz’varot, the whole world is filled with God’s glory!”

Kadosh, kadosh, kadosh Adonai Tz’varot, m’lo khel ha-aretz k’vodo.

Others respond with praise:

“Praised is Adonai’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

As the psalmist sang:

Adonai will reign forever; your God, O Zion, from generation to generation.

Halleluyah!

Yimlokh Adonai Iomlam, elohayikh tziyon idor vadar, ha’luyah.

We continue on the next page with the Fourth Br’akhah, “You have chosen us.”

The Kedushah is recited only with a minyan and is said while standing.

Our sovereign, manifest Yourself from wherever You dwell, and rule over us, for we await You. When shall You rule in Zion? Let it be soon, in our day...

Then in thunderous voice, rising above the chorus of serafim, other heavenly beings call out words of blessing: “Praised is Adonai’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

As the psalmist sang:

Adonai will reign forever; your God, O Zion, from generation to generation.

Halleluyah!

Yimlokh Adonai Iomlam, elohayikh tziyon idor vadar, ha’luyah.

From generation to generation we will declare Your greatness, and forever sanctify You with words of holiness. Your praise will never leave our lips, for You are God and Sovereign, great and holy. Barukh atah Adonai, the Holy God.

We continue on the next page with the Fourth Br’akhah, “You have chosen us.”

The liturgy sees narratives not only as reports of past events, but also as paradigms for the present. The visions of Isaiah and Ezekiel can be understood as more than their first-person reports of encounters with God; they are also calls for us to see ourselves in an ongoing relationship with God. In this spirit, the concluding biblical verse, which talks of God’s eternal sovereignty, can be interpreted to mean that the heavens can open up for us, too.
Holy are You and holy is Your name;
holy ones praise You each day.
Barukh atah ADONAI, the Holy God.

All continue here:

Fourth B’rakhah: The Holiness of the Festival
You have chosen us among all peoples, loving us, wanting us.
You have distinguished us among all nations, making us holy
through Your commandments, drawing us close to Your
service, and calling us by Your great and holy name.

On Saturday evening, the following prayer
is recited to mark the end of Shabbat:

ADONAI our God, You have taught us Your righteous laws,
and instructed us to follow in the paths that please You.
You have given us just laws, true teachings, properly precepts
and mitzvot.
You have bestowed on us as an inheritance seasons of joy,
sacred moments, and festivals of free-will offerings; and You
have given us a heritage that celebrates the sacredness
of Shabbat, honors the seasons, and celebrates the festivals.

ADONAI our God, You have distinguished between the sacred
and the ordinary, light and darkness, the people Israel and the
peoples of the world, and between the seventh day and the six
days of creation.
As You distinguished between Shabbat and the festivals,
imbuing the seventh day with a sanctity above all other days,
so have You distinguished and endowed Your people Israel
with Your holiness.

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

Barukh ish Avrohatzeh Kodesh

The goal leads through the
message and its own mood,
each one guides us on
our journey through life.

—ALAN LUCAS

Pesah
For the Jews, freedom is
just the beginning. It is the
prerequisite, not the goal.
The goal leads through the
ethical to the spiritual: to
serve God willingly instead of
Pharaoh forcibly, to be
part of the sacred instead of
the mundane, to be
joined to the ultimate in
stead of to the finite. When
Moses first appeared be
fore Pharaoh to ask for the
freedom of the Israelites,
he said, “Thus said Adonai,
‘Let My people go so that
they may worship Me in
the desert’” (Exodus 5:1).
Freedom with purpose.
Journey with destination.

—NINA BETH CARDIN

Shavuot
Somewhere, sometime, something occurred
that was so awe-inspiring that a people was
born, their belief system founded on the
principle that they are holy, connected to one
another and to the Source—whatever that may
be—that conferred meaning on them and on
life everywhere. And in response to that discov-
er, the Jews pledged themselves, individually
and collectively, to join their will to God’s and
to seek to increase holiness in this world.

—NINA BETH CARDIN

HOLY ARE YOU and holy is Your name.
The pilgrimage journey we make on the festivals is to
a place and a moment of holiness. That moment of holiness is celebratory—full
of life, embodying the fullness of being.

YOU HAVE CHOSEN US and each one guides us on
our journey through life.

CALLING US BY YOUR GREAT
AND HOLY NAME interrupts our
daily routine. The name Israel means “wrest-
ling with God” (Genesis 32:29). Our relationship
with God, however fraught with questions and chal-
lenge, is part of our self-
definition as Jews.

SATURDAY: THE END OF SHABBAT. We
conclude Shabbat with the
ceremony of Havdalah. But
when a festival begins on
Saturday evening, we do
not differentiate between
Shabbat and the weekday,
as is normally the case,
but between Shabbat and the
festival. Therefore, this
prayer—which celebrates
both Shabbat and the
festival—is substituted for
Havdalah.

Both Shabbat and the
festivals are holy days,
but they are celebrated differently. The festivals are
specifically marked as times of joy and their rules of
observance are more relaxed. Cooking and carrying
are permitted on the festivals, but not on Shabbat.
Biblically, the festivals were times of pilgrimage when
one brought a freewill offering to the Temple. This
prayer alludes to the joyfulness of the festivals and
their biblical practice, while proclaiming the holiness
and specialness of both Shabbat and also the people
Israel, who observe these times.
Shavuot: Another Perspective

The Torah—the distinctive way of life of the Jewish people—is part of a covenant with all people. This particular people has committed to journey through history, exploring paths and modeling moments of perfection. But the testimony and example are for the sake of humanity.
—IRVING GREENBERG

Sukkot

Full moon, full harvest, full hearts. As the moon of Tishrei draws to fullness, we are ready to celebrate Sukkot—the Festival of Huts. We have experienced the moment of rebirth, the rediscovery of our true identity, the re-examination of our selves, the return to our true path—at Rosh Hashanah, the moment of new moon. We have experienced the moment of intense contact and reconciliation with God on Yom Kippur, in the swaying of the moon. And now at the full moon, we celebrate Sukkot—the festival of fulfillment, of gathering in the benefits that flow from repentance and forgiveness. The harvest that takes the form of joy and shalom, harmony, in the world.

But Sukkot is not only the fulfillment of the moon of Tishrei. It is also the fulfillment of the yearly cycle of the sun. All the sun’s work upon the earth comes to fullness as the harvest ripens and is gathered in. . . . As the moon has rewarded our celebration of her birth and growth by bursting into a glowing perfect circle, so the earth rewards our care of seed and stalk by bursting into ripened fruit and grain.

—ARTHUR WASKOW

Shavuot: Another Perspective

Lovingly, You have bestowed on us, Adonai our God, [Shabbat for rest,] festivals for joy, holidays and occasions to delight in, among them this [Shabbat and this]

On Pesah: Festival of Matzot, season of our liberation,
On Shavuot: Festival of Shavuot, the giving of our Torah,
On Sukkot: Festival of Sukkot, season of our rejoicing,
On Sh’mi Atzeret and Simhat Torah: Festival of Sh’mi Atzeret, season of our rejoicing,

[with love,] a sacred day, a symbol of the exodus from Egypt.

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

On Pesah: Festival of Matzot.
On Shavuot: Festival of Shavuot.
On Sukkot: Festival of Sukkot.
On Sh’mi Atzeret and Simhat Torah: Festival of Sh’mi Atzeret.

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.

The words in brackets are added when a Festival falls on Shabbat.

Shabbat is seen as a special and loving gift given to us by God.

MAY THE THOUGHT OF US RISE UP AND REACH YOU. This paragraph asks God to keep certain things in mind, naming objects of remembrance that move from the present, us, to the past, our ancestors, and then to future hope: the redemption of the people Israel.

Shalom
**Sukkot: Another Perspective**
Sukkot reminds us that ultimate security is found not within the walls of our home but in the presence of God and one another. Indeed, there is a midrash that says that sukkot are not buildings at all but rather the glory of God. This holiday helps us understand that sometimes the walls we build to protect us serve instead to divide us, cut us off, lock us in. The walls of our sukkot may make us vulnerable, but they make us available, too, to receive the kindness and the support of one another, to hear when another calls out in need, to poke our heads in to see whether anybody is up for a chat and a cup of coffee. In contrast, our walls of concrete and steel can enslave us in our own solitude and loneliness. Sukkot reminds us that freedom is enjoyed best not when we are hidden behind our locked doors but rather when we are able to open our homes and our hearts to one another.

—**NINA BETH CARIDN**

**Sh’mini Atzeret and Simhat Torah**
To be given a Torah to hold is to be given a license to dance. The first time is often a moment of elation as well as a rite of adulthood, like being given the keys to the family car. The one with the Torah leads the dancing but must also be careful not to drop or mishandle the scroll. Supportive and encouraging, the congregation dances—with abandon and love, with joy and energy. But, sooner or later the singing and dancing must stop. We open to the last parashah of Deuteronomy and feel the sadness of the Israelites as they watched Moses ascend the mountain, this time never to return. Yet, we put aside our sadness and begin again.

—**NINA BETH CARIDN**

**Embrace Your People**
Jewish tradition has dreams, not illusions. It knows that the world is not now a Garden of Eden. Redemption is a statement of hope. The Torah offers a goal worthy of human effort, to be realized over the course of history. Through the Jewish way of life and the holidays, the Torah seeks to nurture the infinite love and unending faith needed to sustain people until perfection is achieved. It becomes even more necessary to develop staying power—for beyond Judaism’s incredible statement that life will totally triumph, it makes an even more remarkable claim… The ultimate goal will be achieved through human participation. The whole process of transformation will take place on a human scale. Human models, not supernatural beings, will instruct and inspire humankind as it works toward the final redemption. Realization of perfection will come not through escape from present reality to some idealized utopia, but by improving this world, one step at a time. Universal justice will be attained by starting with the natural love and responsibility for one’s family, then widening the concern to include one’s people, and eventually embracing the whole world.

—**IRVING GREENBERG**

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**Siddur Lev Shalem for Shabbat and Festivals**
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Gratitude
The Torah commands us to appear before God on each of the three festivals, and enjoins us not to appear empty-handed, much as we might bring a gift when invited to the home of a friend. But what can a human being bring to God, creator of all? During Temple times, additional offerings were made on these days, including a tolah, or thanksgiving offering. In our reality today, in addition to giving tzedakah, we can fill ourselves with gratitude, without which we appear empty; thanksgiving is our offering.

Hasidic masters taught that to scowl was to blemish the world and to be joyful was the path which allowed for true fulfillment of the mitzvot. What allows us to be joyful? The sense that all that we have is a wonderful gift. The festivals, with their celebration of the seasons and of the harvest, are moments that can especially foster this appreciation.

Sixth B’rakhah: Gratitude for Life and Its Blessings
When the Amidah is recited silently, we read the following paragraph. When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

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

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

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

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

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

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

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

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

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

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

† Barukh atah Adonai, Your name is goodness and praise of You is fitting.
Prayer for Peace

Each of the festivals serves as reminder of the way we are to pursue peace. On Pesah, we learn that peace is dependent on ending the oppression of one people by another; on Shavuot, that it demands proper study and practice, for the way of Torah is the way of peace; and on Sukkot, that the pursuit of peace demands persistence—the long march in the desert that precedes arriving at the promised land.

Seventh B’rakhah: Prayer for Peace

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

During the repetition of the Amidah during Shabbat, the leader recites the Priestly Blessing.

Our God and God of our ancestors, bless us with the threefold blessing of the Torah written by Moses Your servant, recited by Aaron and his descendants, the kohanim, the consecrated priests of Your people:

May Adonai bless and protect you.

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

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

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

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

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

At Minnahr and Arvit we recite:

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; by that light, Adonai our God, You have given us a guide to life, the love of kindness, generosity, blessing, compassion, life, and peace. May it please You to bless Your people Israel at all times with Your gift of peace.

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

Shalom rav it yisrael am’kha v’al kol yosh’v’ei tesv’il tamim l’olam, ki atah hu melekh adon l’khol ha-shalom. V’tov b’einekha l’varekh et am’kha yisrael b’khol eit u-v’kol ha-shalom sha-ah bisholmekha.

At Shabbat we recite:

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

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

Shalom rav it yisrael am’kha v’al kol yosh’v’ei tesv’il tamim l’olam, ki atah hu melekh adon l’khol ha-shalom. V’tov b’einekha l’varekh et am’kha yisrael b’khol eit u-v’kol ha-shalom sha-ah bisholmekha.

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

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

At Minnahr and Arvit we recite:

Shalom rav it yisrael am’kha v’al kol yosh’v’ei tesv’il tamim l’olam, ki atah hu melekh adon l’khol ha-shalom. V’tov b’einekha l’varekh et am’kha yisrael b’khol eit u-v’kol ha-shalom sha-ah bisholmekha.

At Shabbat we recite:

Shalom rav it yisrael am’kha v’al kol yosh’v’ei tesv’il tamim l’olam, ki atah hu melekh adon l’khol ha-shalom. V’tov b’einekha l’varekh et am’kha yisrael b’khol eit u-v’kol ha-shalom sha-ah bisholmekha.
The silent recitation of the Amidah concludes with

a personal prayer or one of the following:

My God, keep my tongue from evil, my lips from deceit. Help me ignore those who would slander me. Let me be humble before all.

Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; nullify their schemes.

Act for the sake of Your Name, act for the sake of Your triumph, act for the sake of Your holiness, act for the sake of Your Torah.

Answer my prayer for the deliverance of Your people.

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

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

Sovereign Master of joy, in whose presence there is no sadness, grant me the capacity to welcome and extend the holiness of this festival with joy and delight. Teach me to transform troubled times into moments of happiness, for estrangement from You grows out of despair. Revive me with the joy of Your deliverance; may Your generous spirit support me. May it be Your will, Adonai my God, to open for me the gates of Torah, the gates of wisdom and understanding, the gates of sustenance and life, the gates of love and friendship, peace and companionship.

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 during Shaharit or Minnah, we turn back to page 306.

During Arvit, the Amidah is followed by Kaddish Shalem on page 54, except on Shabbat, when Va’y’hulu is recited, page 53.

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When the Amidah is to be repeated aloud during Shaharit or Minnah, we turn back to page 306. During Arvit, the Amidah is followed by Kaddish Shalem on page 54, except on Shabbat, when Va’y’hulu is recited, page 53.

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

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.
Hallel

Hallel is recited while standing. The leader recites the following Brakha, which is then repeated by the congregation:

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 instructed us to recite the psalms of joyful praise, the Hallel.

Barukh atah adonai eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'zivanu likor et ha-hallel.

Halleluyah—joyfully praise God! Celebrate, O faithful servants of Adonai; celebrate Adonai’s name. May the name of Adonai be blessed, now and forever. From the east, where the sun rises, to where the sun sets, may the name of Adonai be acclaimed. High above every nation is Adonai, beyond the heavens is God’s glory. Who is like Adonai our God?—enthroned on high, stooping down to look upon earth and sky, raising the poor from the dust, m’kimi mei-adar dal

the impoverished from the dung heap, seating them with nobles, the nobility of God’s people, installing the barren woman of the house as a joyful mother of children. Halleluyah—joyfully praise God!

Psalm 113

When the People Israel came out of Egypt, the house of Jacob from a foreign nation, Judah became God’s holy place, the people Israel became God’s dominion.

Seeing them, the sea took flight, the Jordan flowed backward; mountains pranced like rams, hills like new-born lambs.


Earth, shake before your Master’s presence, tremble before the God of Jacob, who turns mountains peaks to pools, flint to fountains.


Mah l’kha hayam ki tanus, ha-yarden tisov l’ahor. He-harim tirku kh’el’im, g’va’ot kivnei tzon. Mi-lifnei adon huli aretz, mi-lifnei elo-ah yaakov, hahof khi ha-tzva agam mayim, halamish l’maino mayim.

Psalm 114

PSALM 113 praises God as caring for the downtrodden. The midrash takes it as a psalm recited in Egypt on the night of the plague of the killing of the firstborn. It was, said the ancient rabbis, the first instance since creation in which anyone had praised God. Who did so? The long-enslaved Israelites praised God when they ceased being slaves to Pharaoh and became servants of God. (Reuven Hammer, based on Midrash Psalms)

CELEBRATE Υάλλά. The Hebrew word implies something akin to the praise offered an honoree or host at a festivity.

PSALM 114. Here, all of creation participates in the exodus from Egypt. The miraculous events attached to the exodus and the march in the desert are seen as cosmically reflecting God’s relation to the people Israel.

A FOREIGN NATION דעומ ויבא ארץ מזרחי. Literally, “a people speaking a foreign tongue.”
Festivals

Va-ana addressed non-Jews who joined in Jewish worship, blessed them, and asked that they too respond to the heavens are God’s, the earth is given to human beings.

B’rukhim atem ladonai, oseh shamayim va-aretz.

Yosef Adonai aleikhem, aleikhem v’al b’neikhem.

deliverance in any time of trouble.

indeed bless all who are alive. God’s deliverance during the exodus from Egypt becomes a model for God’s blessing.

Adonai zekharanu y’varekh,

will add to your blessings—yours and your children.

will bless those who revere Adonai.

will bless the house of Aaron,

Yisrael b’ta’ma hem. K’mohem yihyu oseihem, kol asher botei·a rahem v’lo y’dabeiru, einayim lahem v’lo yiru.

Their creators shall suffer that fate—all who have faith in them.

> People of Israel, trust in Adonai, Israel’s protector and shield; house of Aaron, trust in Adonai, Aaron’s protector and shield; all who revere Adonai, trust in Adonai, your protector and shield.

Adonai, remembering us, will bless:

will bless the house of Israel, will bless the house of Aaron, will bless those who revere Adonai, the lowly and the great. Adonai will add to your blessings—yours and your children.

For you are blessed by Adonai, who formed heaven and earth:

> the heavens are God’s, the earth is given to human beings.

The dead do not celebrate God, nor any who go down to the grave, but we shall bless God, now and always.

Hallelu·yah—joyfully praise Adonai!

Adonai zekharanu y’varekh,

y’varekh et beit yisrael, y’varekh et beit aharon.

Y’varekh yirei Adonai, ha-k’tanim im ha-g’dolim.

Yosef Adonai aleikhem, aleikhem v’al b’neikhem.

B’rukhim atem ladonai, oseh shamayim va-aretz.

> Ha-shamayim shamayim ladonai, v’ha-aretz natan livnei adam.

Lo ha-metim y’hu’lu yah v’lo kol yordei dumah.

Va-anahnu n’varekh yah mei-atah v’ad olam. Hallelu·yah.

Psalms 115

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

Hatzit Hallel. On Rosh Hodesh and the last six days of Pesah, a shorter version of Hallel, called Hatzit Hallel or “Partial Hallel,” is recited. Originally Hallel was recited only on the three festivals (Pesah, Shavuot, and Sukkot) and Hanukkah (which was patterned after Sukkot). Hallel was not recited on the last six days of Pesah, because there were no unique Temple ceremonies on those days, as there were on each of the days of Sukkot. The Partial Hallel is a creation of the Jews of Babylonia, who expanded the liturgy in this way on festive days when Hallel was not recited in the Temple. In order to signify the difference between these days and the others, the first half of Psalms 115 and 116 was omitted (Baby-lonian Talmud, Ta’anit 28b).

Later, midrashic reasons were given for this practice—for example, noting that because of the miracle of the Exodus was achieved through violence (with the drowning of the Egyptians in the sea), our joy in this moment is diminished and we therefore do not recite the full Hallel. (Reuven Hammer, adapted)

Psalm 115. Beginning with

Psalms 115.

Hallel introduces a plea for God’s continuing role in our lives. This psalm has two distinct stanzas, which in the recitation in the synagogue become almost separate poems. The first is an extended argument on the uselessness of idols, ending with a call to both priests and laypeople to trust in God. The second offers assurance of God’s continued blessing of the people. The psalm concludes with the affirmation that God will indeed bless all who are alive. God’s deliverance during the exodus from Egypt becomes a model for God’s deliverance in any time of trouble.

THOSE WHO REVERE ADONAI. Commentators have offered two ways of understanding this phrase. It may refer to the collectivity of the assemblage: first the priests are addressed and then the laypeople; and finally, with this phrase, the group as a whole. Some see the term as referring to those who were not Israelites but were “God-fearing” and who joined in the celebration. In this understanding, the Temple service addressed non-Jews who joined in Jewish worship, blessed them, and asked that they too respond to the priests’ call.

Siddur Lev Shalem for Shabbat and Festivals

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The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

I am filled with love, for indeed, Adonai heard my pleading voice, turned an ear to me, in the days I called out. Though the pangs of death embraced me, and the earth’s deep sought me out, though I met trouble and pain, I called upon the name of Adonai: “Please, Adonai, save my life!” Adonai is kind and righteous; our God is compassionate, guarding even the foolhardy. Though I was brought low, God saved me.

“Be at ease,” I said to myself, “for Adonai has done this for you.” You have saved me from death, my eyes from tears, my feet from stumbling;

► I shall walk in God’s presence in the land of the living. I had faith in God and declared it, even as I suffered greatly and called out in my delirium: “Everyone deceives.”

How can I repay Adonai for all that has been done for me? I raise up the cup of deliverance, and call out the name: Adonai. I shall fulfill my vows to Adonai in front of all of God’s people. How grave in Adonai’s sight is the death of the faithful!

Surely, Adonai, I am Your servant, I am the servant born of Your maidservant—You have untied the bonds that bound me. Anah Adonai ki ani avdekha, ani avd’kha ben amatekha, pitahta l’moseirai.

► It is to You that I sacrifice a thanksgiving offering, and call upon the name of Adonai. I shall fulfill my vows to Adonai in the presence of the entire people of God, in the courtyards of Adonai’s house, in your midst, O Jerusalem. Halleluyah—joyfully praise God!


Psalm 116

The following paragraph is omitted on Rosh Hodesh and the last six days of Pesah.

Psalm 116. The previous psalm told of God’s rescue of the people Israel and the exodus from Egypt; now, Psalm 116 tells the story of rescue from the point of view of a single individual who has suffered and has returned to health. The psalm is also the story of faithfulness, even under the worst of circumstances. When Hallel is shortened, the first eleven verses of Psalm 116—verses mentioning illness and distress—are left out; only the second half of the psalm—words offering thanksgiving—is recited.

I shall walk in God’s presence
calaf midbar

The language here may echo the command to Abraham, "walk in My presence and be wholehearted" (Genesis 17:1). Just as Abraham received God’s blessing, so too does the psalmist, who has been faithful to God.

I am your servant
arin

The ancient rabbis imagine God remarking: “You are My servants, and not the servants of servants” (Yalkut Shimoni, commenting on Leviticus 25:53). In saying that we are the servants of God and not of other human beings, the rabbis emphasized the dignity of each Jewish person. For instance, they viewed as a sinner the Hebrew slave who insisted on remaining in his master’s possession even after his term of indenture was up. Similarly, the morning blessings include thanking God to “who made me free.”

Bonds. Or "harness." The Hebrew word refers to the straps that tie down the burden an animal carries on its back.
Each of the following four verses is chanted first by the leader and then repeated by the congregation, verse by verse. Some follow the practice of the congregation repeating the entire first line (‘Give thanks…’) after each verse recited by the leader.

Give thanks to Adonai who is good; God’s love and kindness endure forever.

Let the house of Aaron declare: God’s love and kindness endure forever.

Let those who revere Adonai declare: God’s love and kindness endure forever.

Hodu ladonai ki tov, ki l’olam hasdo.

Yomru na ve-emet Adonai l’olam. Halleluyah.

Tormented, I cried to Adonai, God answered me with open arms.

Min ha-meitzar karati yah, anani va-merhav yah.

Adonai is with me, I do not fear; what can anyone do to me?

With Adonai as my help, I face my enemies.

Better to depend on Adonai than on human beings; better to depend on Adonai than on the prominent and powerful.

If any nation surrounds me, with God’s name I shall cut them down.

Though they surround and encircle me, with God’s name I shall cut them down.

Though they swarm round me like bees, they shall be stamped down like thorns on fire, for with God’s name, I shall cut them down.

Though I be pushed and stagger, Adonai shall be my help.

antiphonal recitation of Hallel (Sukkah 37b). It is preferable to follow the earlier rabbinic preference, in which the congregation repeats each line after the leader, verse by verse. However, according to an alternative medival practice, the congregation responds with the first line—Hodu ladonai (“Give thanks to Adonai”)—after each verse recited by the leader. Local custom determines how these lines should be chanted.

Tormented...open arms...[The Hebrew play on words is difficult to capture in English. Meitzar, translated here as “tormented” and by some as “distrust,” literally means “a narrow or tight place.” Merhav, its antonym, translated here as “open arms,” might literally be translated as “expansiveness.” The experience of rescue and redemption is a journey from narrowness and constriction—a feeling of being tied in knots—to wide expanses—being untied and allowed to stretch fully. The Hebrew is ambiguous about whether it is God who answers “expansively” or whether the supplicant is now able to have an open heart.

I shall cut them down...[The Hebrew root is uncertain. It may derive from the preposition mul (that is: those who stand over against me). Our translation takes it from the verbal root mul, “cut off,” as in its use in connection with circumcision, brit milah. Alternatively, it may also derive from milah, “speak”; it would then have the meaning “I quieted them” (literally, “I shut them up”).

Thorns on fire...[The fire will be put out quickly and easily, for it is fed only by thin needles. The image of thorns is apt, since the line begins with an image of being surrounded by bees.

JOYFULLY praise Adonai, all you nations, extol God all you peoples;

for God has overwhelmed us with kindness and love,

and Adonai’s faithfulness endures forever.

Halleluyah—joyfully praise God!

Hallelu et Adonai kol goyim, shabhahu kol ha-umim.

Ki gavar aleinu hasdo, ve-emet Adonai l’olam. Halleluyah.

Siddur Lev Shalem for Shabbat and Festivals
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ADONAI is my strength—I sing to God who rescued me.

In the tents of the righteous, voices resound with song and triumph.

God’s right arm is like an army,

God’s right arm is raised, God’s right arm is like an army.

Ozi v’zimrat yah, va-y’hi li lishuah.

Kol rinah vishuah b’hohelet tzadikim, y’min Adonai osah hayil.

Y’min Adonai romeimah, y’min Adonai osah hayil.

I shall not die, but live to tell of ADONAI’s deeds.
Though ADONAI chastened me, God did not hand me over to death.

Open for me the gates of righteousness,
that I may enter through them, to thank ADONAI.

This is the gateway to ADONAI; through it the righteous shall enter.

Psalm 118:1–20

Each of the following four verses is recited twice:
I will offer thanks to You, for You answered me, and You were my rescuer.
The stone the builders rejected is now the keystone.

This is ADONAI’s doing; how wondrous it is in our sight.
This is the day that ADONAI has made; we shall celebrate and rejoice in it.

Od’kha ki anitani va-t’hi li lishuah.
Even ma-asu ha-bonim chaiyah l’rosh pinah.

Mei-et Adonai haitzot zit, hi niflat b’eineinu.
Zeh hayom asah Adonai, nagilah v’nism’nah vo.

The leader chants each of the next four lines, which are in turn repeated by the congregation:
ADONAI, we implore You: deliver us.
ADONAI, we implore You: deliver us.

Ana Adonai hoshi-ah na.
Ana Adonai hoshi-ah na.

Ana Adonai hatzliyah na.
Ana Adonai hatzliyah na.

Each of the following four verses is recited twice:
Blessed are you who come in the name of ADONAI;
may the blessings of the house of ADONAI be upon you.
ADONAI is our God, lighting our path. Dress the horns of the altar with branches of myrtle in celebration of the festival.

You are my God and I offer thanks to You; My God, I exalt You.

Give thanks to ADONAI who is good; God’s love and kindness endure forever.

Barukh haba b’sheim Adonai, berakh-nukhem mi-beit Adonai.
El Adonai vaya-er lanu, isru ha-hah b’-avotim ad karnot ha-mizbe’ah.
Eli atah v’odeka, elohei arom’meka.
Hodu ladonai ki tov, ki olam hasdo.

Psalm 118:21–29

ADONAI is my strength—I sing to God who rescued me.
The psalmist quotes the Song at the Sea (Exodus 15:1–2), as if to say that each experience of rescue is a re-experience of the exodus from Egypt, and thus an occasion for similarly exultant song.

I will offer thanks to You, for You answered me, and You were my rescuer.
The stone the builders rejected is now the keystone.

This is ADONAI’s doing; how wondrous it is in our sight.
This is the day that ADONAI has made; we shall celebrate and rejoice in it.

Od’kha ki anitani va-t’hi li lishuah.
Even ma-asu ha-bonim chaiyah l’rosh pinah.

Mei-et Adonai haitzot zit, hi niflat b’eineinu.
Zeh hayom asah Adonai, nagilah v’nism’nah vo.

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Ana Adonai hoshi-ah na.

Ana Adonai hatzliyah na.
Ana Adonai hatzliyah na.

Each of the following four verses is recited twice:
Blessed are you who come in the name of ADONAI;
may the blessings of the house of ADONAI be upon you.
ADONAI is our God, lighting our path. Dress the horns of the altar with branches of myrtle in celebration of the festival.

You are my God and I offer thanks to You; My God, I exalt You.

Give thanks to ADONAI who is good; God’s love and kindness endure forever.

Barukh haba b’sheim Adonai, berakh-nukhem mi-beit Adonai.
El Adonai vaya-er lanu, isru ha-hah b’-avotim ad karnot ha-mizbe’ah.
Eli atah v’odeka, elohei arom’meka.
Hodu ladonai ki tov, ki olam hasdo.

Psalm 118:21–29

The meaning of the Hebrew verb. Some scholars suggest that it is related to the Akkadian verb meaning “to surround,” which would then mean: “Surround the horns of the altar.” Others take it to mean “bind the festal offering to the horns of the altar with cords.” Our translation here attempts to convey nuances of both of these interpretations. The ancient rabbis interpreted the phrase isru ha-hah as the day after the festival.

MYRTLE (lulav) (avotim). In Leviticus 23:40, which mentions the lulav and etrog in connection with Sukkot, the myrtle is called the “thick tree” (sitz avot). Perhaps the entire phrase was an instruction that this is the moment the myrtle is tied to the altar, and that the instruction, originally noted in the margin of the psalm, eventually became incorporated into the body of the psalm; we have therefore put the phrase in italics.

Dress the horns of the altar with branches of myrtle in celebration of the festival.

You are my God and I offer thanks to You; My God, I exalt You.

Give thanks to ADONAI who is good; God’s love and kindness endure forever.

Barukh haba b’sheim Adonai, berakh-nukhem mi-beit Adonai.
El Adonai vaya-er lanu, isru ha-hah b’-avotim ad karnot ha-mizbe’ah.
Eli atah v’odeka, elohei arom’meka.
Hodu ladonai ki tov, ki olam hasdo.

Psalm 118:21–29
Kaddish Shalem

Leader:
May God’s great name be acknowledged forever and ever!
Yhei sh’meh raba m’varakh l’alum u’almei almayah.

Congregation and Leader:
May God’s great name be acknowledged forever and ever!
Yhei sh’meh raba m’varakh l’alum u’almei almayah.

Leader:
May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, exulted and acclaimed—though God is blessed, b’rakh hu, is truly beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

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

Leader:
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.

On Shabbat Hol Ha-mo-ed, Shabbat Rosh Hodesh, and Shabbat Hanukkah, we continue with the Shabbat Torah Service on page 168.

On Festivals, we continue with the Festival Torah Service on the next page.
**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.

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**On Joyous Occasions**

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

*Barukh atah Adonai eloheinu melekh ha-olam,* hatov v’hametiv.

The congregation responds:

*Hodu ladonai ki tov, ki olam hasido.*

**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.

*Barukh atah Adonai eloheinu melekh ha-olam,* ha-gomel l’hayyim tovat, she-g’malani kol tov.

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’malin kh’kol tov, hu yigmolokha kol tov, selah.

*for a female:* Mi she-g’mal’ekh kol tov, hu yigmol’ekh kol tov, selah.

*for a group:* Mi she-g’malkhem kol tov, yigmolkhem kol tov, selah.
A Prayer for the Renewal of Creation

Master of the universe, in whose hand is the breath of all life and the soul of every person, grant us the gift of Shabbat, a day of rest from all our labors. With all of our senses may we perceive the glory of Your works. Fill us with Your goodness, that we may attest to Your great deeds. Strengthen us to become Your faithful partners, preserving the world for the sake of future generations. *Adonai* our God and God of our ancestors, may it be Your will to renew Your blessing of the world in our day, as You have done from the beginning of time.

A Prayer for Our Country

Our God and God of our ancestors, with mercy accept our prayer on behalf of our country and its government. Pour out Your blessing upon this land, upon its inhabitants, upon its leaders, its judges, officers, and officials, who faithfully devote themselves to the needs of the public. Help them understand the rules of justice You have decreed, so that peace and security, happiness and freedom, will never depart from our land.

*Adonai*, God whose spirit is in all creatures, we pray that Your spirit be awakened within all the inhabitants of our land. Uproot from our hearts hatred and malice, jealousy and strife. Plant love and companionship, peace and friendship, among the many peoples and faiths who dwell in our nation. Grant us the knowledge to judge justly, the wisdom to act with compassion, and the understanding and courage to root out poverty from our land.

May it be Your will that our land be a blessing to all who dwell on earth, and may You cause all peoples to dwell in friendship and freedom. Speedily fulfill the vision of Your prophets: “Nation shall not lift up sword against nation, neither shall they learn war anymore.” “For all of them, from the least of them to the greatest, shall know Me.” And let us say: *Amen.*

PRAYER FOR THE RENEWAL OF CREATION. Concerns about our environment are as much a part of our consciousness as are the issues that were historically raised in this part of the service. This prayer, written by Daniel Nevis, expresses the hope that by ceasing to labor on Shabbat, by being able to appreciate and be grateful for life and its gifts, we will increase our awareness of the need to be responsible caretakers of the natural world.

PRAYER FOR OUR COUNTRY. It has been customary since medieval times to include in the liturgy a prayer for the welfare of the government. Secure governments were seen as providing safety for the Jewish community, and a biblical warrant for such prayers was found in Jeremiah’s instruction to Israel to “seek the welfare of the city to which I have exiled you and pray to Adonai on its behalf, for in its prosperity you shall prosper” (29:7). Early versions of this prayer referred to God as “the one who gives dominion to kings” and reflected the anxiety that Jews felt as a beleaguered minority. The text here is based on a prayer composed in the 1920s by Professor Louis Ginzburg, which transforms what had formerly been “A Prayer for the Government” into “A Prayer for Our Country” and for its people, the source of authority in a democracy.

Whereas earlier prayers asked that the monarch be compassionate to the Jewish people, this prayer expresses the hope that the leaders of the country will be fair and just to all, helping to bring the world closer to a vision of peace and justice. The prayer ends with two prophetic verses: Isaiah 2:4 (“Nation shall not lift up sword...”) and Jeremiah 31:23 (“For all of them ...”).
A Prayer for the State of Israel

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

A Prayer for Peace

May we see the day when war and bloodshed cease, when a great peace will embrace the whole world. Then nation will not threaten nation, and the human family will not again know war. For all who live on earth shall realize we have not come into being to hate or to destroy. We have come into being to praise, to labor, and to love. Compassionate God, bless the leaders of all nations with the power of compassion. Fulfill the promise conveyed in Scripture: I will bring peace to the land, and you shall lie down and no one shall terrify you. I will rid the land of vicious beasts and it shall not be ravaged by war. Let justice and righteousness flow like a mighty stream. Let God’s peace fill the earth as the waters fill the sea. And let us say: Amen.
Yizkor

**WE RECALL**

Some of us recall parents who gave us life, who cared for us and nurtured us and who taught us to take our first steps on our own.

Some of us remember a wife, husband, or partner—our friend and lover—with whom we shared so much of our lives, our failures and achievements, joys and sorrows, intimate secrets.

Some of us recall brothers and sisters, who matured together with us, sometimes competing with us, and sometimes encouraging us on, bound to us by a life-long relationship.

Some of us remember children, entrusted to us too briefly, to whom we gave our loving care and from whom we received a trust that enriched our lives. Their memory is always with us.

Many of us recall relatives who knew us, teachers who affected us, and beloved friends who walked beside us in life, guiding us, listening to us, supporting us.

Our lives are shaped by those who were alongside us as we walked on our path.

May our inheritance impel us to strive to live lives of holiness and service. May memories of love inspire us to love; may painful memories impel us to mitigate the pain others experience. And may we be granted the strength to affirm life’s meaning, even in the face of death.

Yizkor is recited on the last day of the Festival.

Some people whose parents are living have a custom of leaving the service at this time, but even those who do not yet need to say the personal prayers of remembrance might remain and recite prayers for others as well as join in the communal prayers (beginning on page 336 below).

**WHAT ARE HUMAN BEINGS**

The verses in this passage come from Psalms 144:3–4, 90:6, and 90:12.

**WE RECALL.** A prayer written by Mordecai M. Kaplan, Eugene Kohn, and Ira Eisenstein, and adapted here.
But my father, before he died, commanded me not to die.  
Never to stop breathing.
Only to seem silent, while my soul secretly continues to be suspended in the ether.
So I go on living. I will not stop living. 
Neither non-existence nor fear, nor closely-knit woven gloom, its cloth cloaking the sun, will make me tremble, not the emptiness with which my loved ones leave me, silently taken one by one. 
I continue to breathe and with my breath, I give life to birds, wild beasts, shreds of sky, clumps of clay.

The deaths of those we now recall left holes in our lives, but we are grateful for the gift of their love.  
May their memory, recalled this day, be a blessing for us and all who come to know us.

— Rivka Miriam
On Pesah

I never think of myself as waiting for you, but then when the holiday has come and gone, when I’m packing up the Pesah dishes or taking down the sukkah, I feel hopeless and alone.

inconsolable.

Then I realize
I’ve left a small corner somewhere deep inside myself unpainted, and in that small corner, I’m still a child, a little girl, waiting.

And I had hoped without knowing it that this bag you’d come.

My tears fall on the Pesah dishes and I wonder why you’ve left me here alone.

—MERLE FELD

Unable to ask is who you were.
It was up to me to open up for you the questions of life I wished you could ask.
Not only to lighten my burden though I can’t deny that was true, but so you could say your beauty to us, to your world.
You were my mystery.
To find you I had to study hard at the school of gentleness.

In truth, it is not for me to judge who you were and anyway I cannot begin to know.
You may have been a whole new number, the fifth or sixth or seventh child, a new creation, inviting the sea to split upon God’s command not into upper and lower but one side facing the other.
Then we, whole worlds, could stumble through, toward our redemptions great and simple.

—LILLY KAUFMAN
A Yizkor Meditation in Memory of a Parent Who Was Hurtful

Dear God,

You know my heart. Indeed, You know me better than I know myself, so I turn to You before I rise for Kaddish.

My emotions swirl as I say this prayer. The parent I remember was not kind to me. His/her death left me with a legacy of unhealed wounds, of anger and of dismay that a parent could hurt a child as I was hurt.

I do not want to pretend to a love or to a grief that I do not feel, but I do want to do what is right as a Jew and as a child.

Help me, O God, to subdue my bitter emotions that do me no good, and to find that place in myself where happier memories may lie hidden, and where grief for all that could have been, all that should have been, may be calmed by forgiveness, or at least soothed by the passage of time.

I pray that You, who raise up slaves to freedom, will liberate me from the oppression of my hurt and anger, and that You will lead me from this desert to Your holy place.

—ROBERT SIRS

An Eternal Window

In a garden I once heard a song or an ancient blessing.

And above the dark trees a window is always lit, in memory of the face that looked out of it, and that face too was in memory of another lit window.

—YEHUDAH AMICHAI (translated by Chana Black)

who has/have gone to her/his eternal home. In loving testimony to her life/their lives, I pledge tzedakah to help perpetuate ideals important to her/them. Through such deeds, and through prayer and remembrance, may her soul/their souls be bound up in the bond of life. May I prove myself worthy of the many gifts with which she/they blessed me. May these moments of meditation strengthen the ties that link me to her/them memory. May she/they rest in peace forever in God’s presence. Amen.

MEMORIAL PRAYERS

We rise.

We each continue in private meditation, selecting from among the following and adding appropriate names as indicated.

Personal prayers may be added.

In memory of female relatives or friends:

May God remember the soul of

my mother ____________________________

my father ____________________________

my wife _____________________________

my husband _________________________

my partner __________________________

my brother __________________________

my sister ____________________________

my mother __________________________

my relative __________________________

my friend ____________________________

(others) _____________________________

When one person is remembered:

Shekhlol Le’elkhah, htini Nachmanovicheh, Kehiheh, Nachmanovicheh, Mitnagdah, Sheli Shemitha, Sheli Avraham, Kevirot Bimaqo Be’ez, Amen.

When more than one person is remembered:

Shekhlol Le’elkhah, htini Nachmanovicheh, Kehiheh, Nachmanovicheh, Mitnagdah, Sheli Shemitha, Sheli Avraham, Kevirot Bimaqo Be’ez, Amen.

A Yizkor Meditation in Memory of a Parent Who Was Hurtful

We rise.

We each continue in private meditation, selecting from among the following and adding appropriate names as indicated.

Personal prayers may be added.

In memory of male relatives or friends:

May God remember the soul of

my father ____________________________

my mother __________________________

my wife _____________________________

my husband _________________________

my partner __________________________

my brother __________________________

my sister ____________________________

my daughter __________________________

my grandmother ______________________

my relative __________________________

my friend ____________________________

(others) _____________________________

When one person is remembered:

Shekhlol Le’elkhah, htini Nachmanovicheh, Kehiheh, Nachmanovicheh, Mitnagdah, Sheli Shemitha, Sheli Avraham, Kevirot Bimaqo Be’ez, Amen.

When more than one person is remembered:

Shekhlol Le’elkhah, htini Nachmanovicheh, Kehiheh, Nachmanovicheh, Mitnagdah, Sheli Shemitha, Sheli Avraham, Kevirot Bimaqo Be’ez, Amen.

MEMORIAL PRAYERS

We rise.

We each continue in private meditation, selecting from among the following and adding appropriate names as indicated.

Personal prayers may be added.
FOR THOSE WHO DIED IN DEFENSE OF THE STATE OF ISRAEL AND IN ACTS OF TERROR

Some congregations add the following:

May God remember the souls of all those of the house of Israel who sacrificed themselves to establish the State of Israel, or who have perished in its defense, and those slaughtered in acts of terror. In their memory we pray. May the memory of their bravery, their dedication, and their innocence be with us throughout time. May their souls be bound up in the bond of life; may they be remembered with honor and may they rest in peace at Your right hand forever. Amen.

IN MEMORY OF ALL THE DEAD

Exalted, compassionate God, grant perfect peace in Your sheltering presence, among the holy and the pure, whose radiance is like the heavens, to the souls of all those we have recalled today. May their memory be a blessing, and may they rest in paradise. Master of mercy, may they find eternal shelter beneath Your sheltering wings, and may their souls be bound up in the bond of life. ADONAI is their portion. May they rest in peace. And let us say: Amen.

IN MEMORY OF CONGREGANTS

Some congregations add the following:

May God remember the souls of our friends, members of this holy congregation, who have gone to their eternal home. May their souls be bound up in the bond of life. May they rest in peace honored in God’s presence. Amen.

Exalted, compassionate God, comfort the bereaved families of this congregation. Help us to perpetuate everything that was worthy in the lives of those no longer with us, whom we remember this day. May their memory endure as a blessing. Amen.

FOR MARTYRS AND THE SIX MILLION

Some congregations add the following:

May God remember the souls of the martyrs of our people, who gave their lives for the sanctification of God’s name, and the men and women and children who were were slaughtered, burned, and killed in the Holocaust. In their memory we pray. May our lives reflect a measure of their bravery, dedication, and purity of soul. May their souls be bound up in the bond of life; may they be remembered with honor and may they rest in peace at Your right hand forever. Amen.
IN EVERYTHING

In everything there is at least an eighth part that is death. Its weight is not great.
With that secret and carefree grace we carry it everywhere we go.
On lovely awakenings, on journeys, in lovers' words, in our distraction
forgotten at the edges of our affairs it is always with us. Weighing hardly anything at all.
—Lea Goldberg (translated by Rachel Trivia Back)

GIFT

You teach your children what you’ve been taught about the generosity of limitations, the shortness of life, but also the future you could only find when you found life's limits, not the death you lived but death itself, the real-you death, divvying up your assets—your heart, your savvy, your love of interpretation, and interpretation of love as whatever fulfills your wish to be and to give everything that gives itself to you, that gave your children to you and you to them when the lines between you were cut or frozen and pain guaranteed and growing and love came roaring back.
—Joy Ladin

PSALM 23

Adonai is my shepherd; I shall not want.
Adonai ro'i lo ehsar.

God lays me down in green pastures, leads me to still waters,
Binot desheh yarbitzeini, al mei m'nuhot y'nahaleni.

renews my life, guides me in right paths—for that is God's way.
Nafshi y'shoveiv, yanheini v'maglei tzedek I'ma-an sh'mo.

though I walk through a valley as dark as death,
Gam ki eileikh b'gei tzalmavet

I fear no evil, for You are with me;
lo ira ra ki atah imadi.

Your rod and Your staff, they comfort me.
Shiv’t’ka u-mishantekha heimah y’nahamuni.

You spread a table before me in full view of my foes;
Ta-arokh I’fanai shulhan neged tzor’rai,.

You anoint my head with oil, my cup is overflowing.
Dishanta va-shemen roshi, kosi r’vayah.

Only goodness and steadfast love shall pursue me all the days of my life,
Akh tov va-hesed k’vornim kelim y’im.

And I shall dwell in the house of Adonai forever.
V’shavti b’veit Adonai lofurkha yamin.
Mourner’s Kaddish

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.

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

Yitgadal v’yitkadash sh’mey raba, b’alma di v’ra, kiruteih, v’yamlikh malkuteih b’hayekhun u-v’yomeikhun u-v’hayeih d’khol beit yisrael, ba-agala u-v’izman kariv, v’imru amen.

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

Yitbarakh v’yishmah v’yitpa-ar v’yitromam v’yitnasei v’yit-hadar v’yitaleh v’yit-halal sh’mey d’kudsha, b’reikh hu, le’ila min kol birkhata v’shirata tush’hata v’nehamata da-amiran b’alma, v’imru amen.

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

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

We are seated.

We are seated.
The Prayer for Dew Recited on the First Day of Pesah

X THE ASHKENAZIC TRADITION

Our God and God of our ancestors:

Send dew to make Your land lovely.
Send blessing that we may delight in You.

Make grain and grapes abound, build the city You desire with heavenly dew—b’tal.

Command dew to provide a good year crowned with the splendor and glory of the fruits of the earth.

May the city that has become an abandoned hut become a royal wreath held in Your hands with heavenly dew—b’tal.

Let dew drift over this blessed earth and satisfy us with the sweetness of heaven’s blessing.

Let light break through the darkness, that these stalks grow toward You, with heavenly dew—b’tal.

May dew flow down mountainsides like honeyed juice, flavoring the choice fruits of Your land.

May our voices rise to sing songs of praise, as You break the chains of those who plead with You with heavenly dew—b’tal.

May dew produce abundance for our silos; is not now the time to renew our days? Beloved, raise up our name to be as Yours, make us a flourishing garden with heavenly dew—b’tal.

With dew our grain shall be blessed, the fat of the land not waste away. To this people You have shepherded, express Your delight, please with heavenly dew—b’tal.

For You are Adonai our God who causes the wind to blow and the dew to fall—

The congregation responds “Amen” to each of the following lines chanted by the leader:

The congregation responds “Amen” to each of the following lines: for blessing, and not as a curse, amen; for life, and not for death, amen; for abundance, and not for famine, amen.

The ark is closed and we continue on page 344 or 356 with “You sustain the living.”
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 the prayers and pleas of all Israel be accepted by their creator in heaven. And we say: Amen.

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

The Greatness of God and the Greatness of the Human Soul

Just as the Divine suffuses the entire world, so the soul suffuses the entire body.

May the one who creates peace on high bring peace to us and lasting peace. And we say:

Leader:

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. 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.

Leader:

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

May the prayers and pleas of all Israel be accepted by their creator in heaven. 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.
Ein Keiloheinu: A Ladino Version

Ein keiloheinu, ein kadoneinu, ein k'malkeinu, ein k'moshi-einu.

There are 12 repetitions of the first three stanzas and 7 repetitions of each of the last two stanzas. The substitutions are: barukh atah, barukh malkeinu, barukh mashi·einu.

A Final Teaching

Rabbi Eleazar said in the name of Rabbi Hanina: Students of Torah increase peace in the world, as the prophet Isaiah said: “All your children shall be taught by ADONAI, and your children shall increase peace.” Do not read the word as banayikh, “your children,” but rather as bonayikh, “your builders.”

May those who love your Torah find great peace; may they not stumble.

May there be peace within your walls, tranquility in your citadels. For the sake of my brothers and friends, pray for peace in your midst.

For the sake of the house of ADONAI our God, I seek your welfare. May God grant strength to God’s people; may God grant God’s people peace.

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

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

And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—who spreads out the heavens and establishes the earth, whose glory abides in the highest heavens, and whose powerful presence resides in the highest heights. This is our God, none else; ours is the true sovereign, there is no other.

As it is written in the Torah: “Know this day and take it to heart, that ADONAI is God in heaven above and on earth below; there is no other.”

Aleinu l’shabei hakol, lateit g’dolah l’yetzer b’reishit, shelo asanu k’goyei ha-aratzot, v’lo samanu k’mishpat ha-adamah, shelo sam helkeinu kahem, v’goraleinu k’khol ha-monam.

Va-anahnu korim u-mishta’avim u-modim, lifnei melakh malkhe ha-m’rikhim, ha-kadosh barukh hu.

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

Emet malkeinu efes zulato, ka-katuv b’torato:
V yadda ha-yom vahashevota el l’vavekh, ki Adonai hu ha-elohim bashamayim mima-al, v’al ha-aretz mitahat, ein od.

I Spread Out God’s Names in Front of Me
I spread out God’s names in front of me on the floor of my chilly room. The name by which I called him when his spirit breathed in me. And the name by which I called him when I was a young girl. The name by which I called him when I was given to a man. And the name when I was again permitted to all. The name by which I called him when my parents were a roof over me. And the name when I had no ceiling. The name by which I called him so that I would fear him. And the name by which I called him so that I would not be afraid. The name by which I called him so that he would remember me. And the name so that he would refrain from remembering.

In the heat of day I will prostrate myself on the floor of my chilly room.

—Rivka Miriam (translated by Linda Stern Ziskin)
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 shall 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 r’melekh al kol ha-aretz,
bayom hahu yi’yeh Adonai ehad, u-sh’mo ehad.
We are seated.

 establishment in the world the sovereignty of the Almighty. Begin-
ning in the 19th century, this phrase came to be seen as similar to Isaiah’s
call to be a “light unto the nations,” and it was thus interpreted as a call to universal justice. In this vein, the phrase “l’takken olam” was understood to mean “to repair the world”—that is, to be partners with God in achieving a time of 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 dominating another (Mishneh Torah, Hilkhot Melakhim 12:2).

Adonai will reign forever and ever. Exodus 15:18.

On that day Adonai shall be one and the name of God, one. Zechariah 14:9. In reciting the Sh’mo, 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.
Mourners’ Kaddish

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

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

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

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

Mourners and those observing Yahrzeit:
Yigdal v’yirkadash sh’mehi raba, b’alma di v’ra, kiruteih, v’yamlikh Malkuteh b’hayehikhon u’v’yomeikhon u’v’ha’eyi d’khol beit yisrael, ba-agala u-vizman kariv, v’imru amen.

Congregation and mourners:
Y’hei sh’mehi raba m’varakh l’alam u-l’almai almaya.

Mourners:
Yirbarakh v’yishtabah v’yitpa-ar v’yitromam v’yitnasei v’yit-hadar v’yit-laleh v’yit-halal sh’mehi d’kudsha, b’rikh hu, l’eila min kol [on Shabbat Shuvah we substitute: l’eila l’eila mikol] birkhata v’hisrata tush’b’hat r’v’ehamata da-amiran b’alma, v’imru amen.

Y’hei sh’lama raba min sh’maya v’bayam 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 teivei], v’imru amen.

Same congregations recite Anim Z’mirat 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).
The service concludes with a song. Two choices are given here, but other songs may be selected, such as those on pages 82–85.

ADON OLAM
Before creation shaped the world,
   eternally God reigned alone;
   but only with creation done
could God as Sovereign be known.
When all is ended, God alone
   will reign in wondrous majesty.
God was, God is, always will be
   glorious in eternity.
God is unique and without peer,
   with none at all to be compared.
Without beginning, endlessly,
   God’s vast dominion is not shared.
But still—my God, my only hope,
   my one true refuge in distress,
My shelter sure, my cup of life,
   with goodness real and limitless.
I place my spirit in God’s care;
   my body too can feel God near.
When I sleep, as when I wake,
   God is with me, I have no fear.

Adon olam asher malakh
b’terem kol y’tzir nivra.

Le’t na-asah v’hefetz kol
azai melekh sh’mo nikra.

V’aharei ki-khilot ha-kol
l’vado yimlakh nora.

V’hu hayah v’hu hoveh
v’hu yihyeh b’tifarah.

V’hu ehad v’ein sheni
l’hamshil lo l’habbirah.

B’li reishit b’li takhit
v’lo ha-oz v’ha-misrah.

V’hu nis’u manos li
v’tzur hevli b’tet tzarah.

V’hu nis’u manos li
m’nat kosi b’yom ekra.

B’yado afkid ruhi
b’eit ishan v’a-irah

V’im ruhi g’vya
donai li v’lo ira.