
סדור
לב שלם

Siddur
Lev Shalem

לשבת ויום טוב

FOR SHABBAT
& FESTIVALS



THE RABBINICAL ASSEMBLY

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The Rabbinical Assembly
3080 Broadway
New York, NY 10027
www.rabbinicalassembly.org

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ISBN: 978-0-916219-64-2

Library of Congress Cataloging-in-Publication Data is available.

Designed, composed, and produced by
Scott-Martin Kosofsky at The Philidor Company,
Rhinebeck, New York. www.philidor.com

The principal Hebrew type, Milon (here in its second and third iterations), was designed and made by Scott-Martin Kosofsky; it was inspired by the work of Henri Friedlaender. The principal roman and italic is Rongel, by Mário Feliciano; the sans serif is Cronos, by Robert Slimbach. The Hebrew sans serif is Myriad Hebrew, by Robert Slimbach with Scott-Martin Kosofsky.

Printed and bound by LSC Communications,
Crawfordsville, Indiana.

Fourth Printing

18 17 16 15 14 13 12 11 10 9 8 7 6 5 4

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The Song of Shabbat

Rabbi Levi taught: Adam was created on the sixth day, the eve of Shabbat. In the first hour, he came into being as a thought; in the second hour, God consulted the ministering angels; in the third, God gathered the dust; in the fourth, God kneaded the dust; in the fifth, God made the form; in the sixth, God joined the parts; in the seventh, God blew breath into him; in the eighth, God stood him on his feet; in the ninth, God commanded him; in the tenth, he sinned; in the eleventh, he was brought to judgment; in the twelfth, he was driven out and condemned to death. Shabbat arrived and became Adam's advocate, saying to the Holy One: "During the six days of creation, no one suffered punishment. Would you begin it with me? Is this my holiness? Is this my rest?" And so Adam was saved from destruction that day by Shabbat's plea.

When Adam saw the power of Shabbat, he was about to sing a hymn in her honor. But Shabbat said to Adam: "Would you sing a hymn to me? Let us—you and I—sing a hymn to the Holy One." Hence it is said, "The Song of the Day of Shabbat: It is good to thank You, Adonai" (Psalm 92:1–2); Shabbat sings and we sing.

—MIDRASH ON PSALMS
(translated by
William G. Braude)

From the Book of Psalms

A PSALM: THE SONG OF THE DAY OF SHABBAT

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

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

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

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

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

but You, ADONAI, are exalted for all time.

continued

Mizmor shir l'yom ha-shabbat.
Tov l'hodot ladonai, u-l'zamer l'shimkha elyon.
L'hagid ba-boker hasdekha, ve-emunat'kha baleilot.
Alel asor va-alei na-vel, alei higayon b'khnor.
Ki simahtani Adonai b'fo-olekha,
b'ma-asei yadekha aranen.

Mah gadlu ma-asekha Adonai, me'od amku mahsh'votekha.
Ish ba-ar lo yeida, u-kh'sil lo yavin et zot.
Bifro-ah r'sha-im k'mo esev va-yatzitzu kol po-alei aven,
l'hishamdami adei ad.
V'atah marom l'olam Adonai.

מִזְמוֹר תְּהִלִּים

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת
טוֹב לְהַדוֹת לַיהוָה,
וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן,
לְהַגִּיד בַּבֹּקֶר חֲסִדְךָ,
וְאֶמְוִנָתְךָ בַּלַּיְלוֹת.
עָלִי עֲשׂוֹר וְעָלִי נָבֵל,
עָלִי הַגִּיּוֹן בְּכִנּוֹר.
כִּי שִׁמְחַתְּנִי יְהוָה בְּפִעֲלֶךָ,
בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן.
מַה גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה,
מֵאֵד עֲמָקוֹ מִחֲשַׁבְתֶּיךָ.
אִישׁ בָּעֵר לֹא יָדַע,
וְכִסִּיל לֹא יָבִין אֶת־זֹאת.
בְּפִרוֹחַ רְשָׁעִים כָּמוֹ עֵשֶׂב
וַיִּצְיָצוּ כָל־פְּעָלֵי אֱוֹן,
לְהַשְׁמָדֵם עַד־יָעַר,
וְאַתָּה מְרוֹם לְעֵלָם יְהוָה.

continued

PSALM 92 begins by contemplating the wonder of creation and ends with a vision of the righteous flourishing in God's house. It thus celebrates two themes of Shabbat: Shabbat as the day of appreciating creation and Shabbat as a taste of the time of redemption.

IT IS GOOD TO THANK YOU טוב לְהַדוֹת. Appropriately, the song of Shabbat begins with a reminder of the human need to express gratitude. As Abraham Joshua Heschel taught, "the soul is endowed with a sense of indebtedness," which we "unlock" through our sense of wonder and awe. Thus, as the psalmist asks us to heighten our appreciation of the wonders of creation, we may feel how "good" it is to have the opportunity to express gratitude.

FINGER THE LUTE, PLUCK THE HARP, LET THE SOUND

עָלִי עֲשׂוֹר וְעָלִי נָבֵל, עָלִי הַגִּיּוֹן OF THE LYRE RISE UP. Rather than an actual line in the poem, some scholars maintain that this is an instruction to the orchestra, and that the conductor's notes—originally written in the margin—were copied into the body of the text.

THE ARROGANT בָּעֵר. In the Book of Proverbs (12:1), this term is used for one who does not accept anyone else's instruction or criticism.

Evening Service: The Sh'ma and Its Blessings

The Community and Prayer

Prayer does not depend on “religion” in an institutional sense, nor on dogma or creed, but rather on true heartfelt feelings that arise when a person recognizes that one’s surroundings and one’s friends are not there solely for one’s own happiness, but instead, these relationships give rise to an obligation whose source is in life itself.

—ELIEZER SCHWEID

God and Nature: An Interpretive Translation

Beloved are You, eternal God,
by whose design the evening falls,
by whose command dimensions open up
and eons pass away and stars spin in their orbits.

*You set the rhythms of day and night;
the alternation of light and darkness
sings Your creating word.*

In rising sun and in spreading dusk,
Creator of all, You are made manifest.

Eternal, everlasting God, may we always be aware of Your dominion.

Beloved are You, Adonai,
for this hour of nightfall.

—ANDRÉ UNGAR

Bar'khu: The Call to Worship Together

We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word “Bar'khu” (“praise”) and stands up straight when pronouncing “Adonai.” Similarly, the congregation bows at the word “barukh” (“praise”) and straightens to full height at “Adonai.”

An alternate version of this b'rakhah may be found on the following page.

Leader:

Praise ADONAI, to whom all praise is directed.

Congregation, then the leader repeats:

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

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

We are seated.

First B'rakhah before the Sh'ma: The Coming of Evening Light

Barukh atah ADONAI, our God, sovereign of time and space,
whose word brings the evening dusk,
whose wisdom opens the gates of dawn,
whose understanding changes the day's division,
whose will sets the succession of seasons
and arranges the stars in their places in the sky,
who creates day and night,
who rolls light before darkness and darkness from light,

▶ who makes day pass into night,
who distinguishes day from night;
Adonai Tz'va-ot is Your name.

Living and ever-present God,
may Your rule be with us, forever and ever.

Barukh atah ADONAI, who brings each evening's dusk.

We continue with the Second B'rakhah on page 40.

ערבית: קריאת שמע וברכותיה

We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word בָּרַכּוּ (“praise”) and stands up straight when pronouncing יהוה (Adonai). Similarly, the congregation bows at the word בְּרוּךְ (“praise”) and straightens to full height at יהוה (Adonai).

An alternate version of this b'rakhah may be found on the following page.

Leader:

בָּרַכּוּ אֶת־יְהוָה הַמְּבָרָךְ.

Congregation, then the leader repeats:

🕍 בְּרוּךְ יְהוָה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

We are seated.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֶרְבִים,

בַּחֲכָמָה פּוֹתֵחַ שְׁעָרִים,

וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,

וּמַחְלִיף אֶת־הַזְּמָנִים,

וּמַסְדִּיר אֶת־הַפּוֹכְבִּים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנוֹ.

בּוֹרֵא יוֹם וָלַיְלָה,

גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.

◀ וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה,

וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,

יְהוָה צְבָאוֹת שְׁמוֹ.

אֵל חַי וְקַיִם, תְּמִיד יְמֶלֶךְ עֲלֵינוּ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְהוָה, הַמַּעְרִיב עֶרְבִים.

We continue with the Second B'rakhah on page 40.

response is their indication that they are ready to follow the service leader and participate in the service.

WHOSE WISDOM OPENS THE GATES OF DAWN שְׁעָרִים פּוֹתֵחַ. Some liturgical texts, such as this one, reflect ancient understandings of how the heavenly bodies operate—for instance, this depiction of the sun exiting the sky through gates in the west. Although contemporary science provides us with different understandings, we can still feel an underlying sense of wonder and awe as we too gaze at the setting sun and the star-filled sky. These liturgical images, then, become metaphors for our own understanding of the passage of time, reminding us of the uniqueness of each moment.

THE SH'MA AND ITS BLESSINGS קְרִיאַת שְׁמַע וּבְרֻכּוֹתֶיהָ. Every evening service (Arvit) includes two climactic moments: the Sh'ma (page 41) and the Amidah (page 47). The Sh'ma, the affirmation of faith in the one God, has often been called Judaism's essential creed.

Two *b'rakhot* precede the Sh'ma: the first reflects on God's presence in the passage of time, while the second acknowledges God's love, represented by the gift of Torah, divine instruction as to how we should live. Two *b'rakhot* also follow the Sh'ma: the first acknowledges the exodus from Egypt, the signal event that has formed us as a people and set us on the path of freedom and responsibility; the second speaks to our concrete concerns for safety in the darkness of night. The Amidah, the silent personal prayer, then follows.

PRAISE בָּרַכּוּ. The formal synagogue evening service begins with the leader's call, signalling to the congregation that the moment of communal prayer has arrived. The congregation's

Twilight

Twilight is purple
the blood of our labor
meeting and mixing
with the infinite sky.

The darkness comes later
the distant stars
shining
knowing the secret of the night
the promise of death
and rebirth.

—EDWARD FELD

The Moon Sings to the Stream

I am the unity on high,
I am multiple in the pond,
looking up to me from the
stream
my image, my double.

I am the truth on high,
I am the fabrication in the
pond
looking up to me from the
stream
my image, in its fated decep-
tion.

Above—I am enwrapped in
silence,
whispering, singing, in the
pond.
On high I am divine,
in the stream, I am the prayer.

—LEA GOLDBERG

AN ALTERNATE

Bar'khu: The Call to Worship Together

We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word "Bar'khu" ("praise") and stands up straight when pronouncing "Adonai." Similarly, the congregation bows at the word "barukh" ("praise") and straightens to full height at "Adonai."

Leader:

Praise ADONAI, to whom all praise is directed.

Congregation, then the leader repeats:

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

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

We are seated.

Alternate First B'rakhah before the Sh'ma according to the Ancient Rite of the Land of Israel

Barukh atah ADONAI, our God,
sovereign of time and space,
You completed Your work of creation on the seventh day,
calling this day—from one evening to the next—the Holy Shabbat,
and gave this day of rest in all its holiness
to Your people Israel.
Creator of day and night,
rolling light before darkness
and darkness from light,

► making day pass, and bringing on the evening,
distinguishing day from night,

Adonai Tz'va·ot is Your name.

Living and ever-present God,
may Your rule be with us, forever and ever.

Barukh atah ADONAI, who brings each evening's dusk.

AN ALTERNATE

We rise as we are called by the leader's words of invitation to prayer. The leader bows when saying the word בָּרַכּוּ ("praise") and stands up straight when pronouncing יהוה (Adonai). Similarly, the congregation bows at the word בְּרוּךְ ("praise") and straightens to full height at יהוה (Adonai).

Leader:

בָּרַכּוּ אֶת־יְהוָה הַמְּבָרֵךְ.

Congregation, then the leader repeats:

יְיָ בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

We are seated.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר כָּלָה מַעֲשָׂיו בַּיּוֹם הַשְּׁבִיעִי

וַיִּקְרָאָהוּ שַׁבַּת קֹדֶשׁ מַעֲרֵב וְעַד עֶרֶב,

וַנִּתְּנוּ מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

בּוֹרֵא יוֹם וָלַיְלָה,

גּוֹלֵל אוֹר מִפְּנֵי הַשֶּׁשׁ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.

◀ וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה,

וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,

יְהוָה צֹבְאוֹת שְׁמוֹ.

אֵל חַי וְקַיִם, תִּמְדִּיךָ יְמִלֶךְ עָלֵינוּ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְהוָה, הַמַּעֲרִיב עֲרֵבִים.

ALTERNATE BLESSING. The Italian rite preserves a version of Arvit that reflects the practice of the Land of Israel during the 1st millennium. It is a version also found in one of the earliest authoritative prayerbooks: that of Saadiah Gaon (10th century). This liturgy changes the wording of the weekday prayer to reflect themes of Shabbat. For example, the remark on the changing time that evening brings introduces a meditation on the beginning of Shabbat and the restfulness ushered in by this particular sunset. Later Ashkenazic authorities worried that worshippers might confuse the Shabbat and weekday liturgies, and therefore they instituted the recitation of the weekday version of the prayer even on Shabbat.

CREATOR בּוֹרֵא. The evening prayer remarks on the constantly changing universe. The word *borei*, "creates" (translated by some as "divides"), is used as a verb in the Bible only when the subject is God, preserving the sense of the mystery of

God's activity in the biblical creation narrative.

ADONAI TZ'VA·OT יְהוָה צֹבְאוֹת. In the ancient world, the sun, moon, and stars were all seen as divine powers. Biblical monotheism deposed these ancient gods, which were then depicted as mere handmaidens of God—God's army, as it were. Thus this phrase, which has sometimes been translated as "Lord of hosts," alludes to God's mastery of all the forces at work in nature.

Loving Humanity

Before reciting the Sh'ma, we may choose to think about how we need to prepare ourselves to make room for the listening that the Sh'ma demands.

Teach me, Lord, teach me
how to deal with people
to show them how
to convert the evil within
the good.

And if human beings are
only
wild animals,
may I be able to turn them
toward mildness and
humility.

At the circus, I saw
a man tame a tiger,
defang a snake;
would You make me so
skilled?

Bless me with patience,
make me strong as steel.
that I might demonstrate
to humanity
the same such wonders.

—ABRAHAM REISEN

To Love the World

When we act with love,
Franz Rosenzweig
remarks, “the neighbor
represents all the world
and thus distorts the eye’s
view. Prayer, however,
pleads for enlightenment
and thereby, without over-
looking the neighbor, sees
beyond the neighbor, sees
the whole world . . .”

Second B'rakhah before the Sh'ma:

Torah and God's Love

With timeless love, You have loved Your people,
the house of Israel:

You have taught us Torah and mitzvot, statutes and laws.

Therefore, ADONAI our God, as we lie down and as we rise up,

we shall speak of Your laws,

rejoicing in the words of Your Torah and in Your mitzvot

forever and ever.

For they are our life and the fullness of our days,

and on them we shall meditate day and night.

► Do not ever withdraw Your love from us.

Barukh atah ADONAI, who loves the people Israel.

*Ahavat olam beit yisrael am'kha ahavta,
torah u-mitzvot, hukim u-mishpatim otanu limadta.*

*Al ken Adonai eloheinu, b'shokhveinu u-v'kumeinu
nasi-ah b'hukekha,*

v'nismah b'divrei toratekha u-v'mitzvotekha l'olam va-ed.

Ki hem hayeinu v'orekh yameinu,

u-vahem nehgeh yomam va-lailah.

► *V'ahavat'kha al tasir mimenu l'olamim.*

Barukh atah Adonai, ohev amo yisrael.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל

עֲמַךְ אֶהְבֹּת,

תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים

אוֹתָנוּ לְמַדָּת.

עַל כֵּן יְהוָה אֱלֹהֵינוּ,

בְּשִׁכְבֵּנוּ וּבְקוּמָנוּ

נְשִׁיחַ בְּחֻקֶּיךָ

וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ

לְעוֹלָם וָעֶד.

כִּי הֵם חַיֵּינוּ

וְאַרְךָ יְמֵינוּ,

וּבָהֶם נִהְגָּה יוֹמָם וּלְיָלָה,

◀ *וְאַהֲבָתְךָ אֶל תַּסִּיר מִמֶּנּוּ לְעוֹלָמִים.*

כִּרְוֶךְ אֶתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

TORAH AND GOD'S LOVE.

The second verse of the Sh'ma, which we are about to recite, speaks of our love of God: “You shall love Adonai your God. . . .” The ancient rabbis chose to precede that statement with a *b'rakhah* that emphasizes God's love for us. The rabbis understood love as the essential quality of the divine-human relationship, and they understood love to be primarily defined by behavior. God's love is expressed in giving the Torah, instruction on how to live; our love is expressed in the performance of mitzvot, our behavior in the world. In this way, the human and the Divine are bound together.

AS WE LIE DOWN AND AS

WE RISE UP, WE SHALL SPEAK OF YOUR LAWS

בְּשִׁכְבֵּנוּ וּבְקוּמָנוּ נְשִׁיחַ בְּחֻקֶּיךָ. This phrase anticipates the instruction in the Sh'ma to “speak of [these words] . . . when you lie down and when you rise up.” This prayer expands the biblical command and speaks of the need to integrate Torah into our lives throughout the day.

FOR THEY ARE OUR LIFE *כִּי הֵם חַיֵּינוּ.* By living a life in accord with divine teaching (Torah), we elevate our days from mere existence to a life filled with meaning.

Sh'ma: A Re-creation

Loving life
and its mysterious source
with all our heart
and all our spirit,
all our senses and strength,
we take upon ourselves
and into ourselves
these promises:
to care for the earth
and those who live upon it,
to pursue justice and peace,
to love kindness and
compassion.
We will teach this to our
children
throughout the passage of
the day—
as we dwell in our homes
and as we go on our
journeys,
from the time we rise
until we fall asleep.
And may our actions
be faithful to our words
that our children's children
may live to know:
Truth and kindness
have embraced,
peace and justice have kissed
and are one.

—MARCIA FALK

Love

Judaism commands love, for
its goal is to teach
human beings to love.

—ERIC L. FRIEDLAND

You Shall Love

“You shall love Adonai your God with all your heart,
with all your soul, and with all that is yours.” You
shall love—what a paradox this embraces! Can love
then be commanded? . . . Yes of course, love cannot
be commanded. No third party can command it or
extort it. No third party can, but the One can. The
commandment to love can only proceed from the
mouth of the lover.

—FRANZ ROSENZWEIG

Recitation of the Sh'ma

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 our relationship with God's oneness. In the absence of a minyan, we add the following: God is a faithful sovereign.

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

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

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

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

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

Teach them again and again to your children;

speaking of them when you sit in your home,

when you walk on your way,

when you lie down,

and when you rise up.

Bind them as a sign upon your hand

and as a symbol above your eyes;

inscribe them upon the doorposts of your home

and on your gates.

Deuteronomy 6:4–9

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

קריאת שְׁמַע

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 our relationship with God's oneness. In the absence of a minyan, we add the following: אֵל מֶלֶךְ נְאֻמָּן.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

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

וְאֶהְבֶּתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ
וּבְכָל־מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצִוְךָ
הַיּוֹם עַל־לִבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם בְּשַׁבְּתֶךָ
בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְךָ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וְקָשַׁרְתָּם לְאָזְנוֹת עַל־יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:

וְכָתַבְתָּם עַל־מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים ו:ד-ט

words, the Sh'ma is recited twice daily, in both the evening and in the morning.

HEAR שְׁמַע. Seeing emphasizes the external; hearing, the internal. We are asked to internalize our experience of God. The point is emphasized by the custom of covering one's eyes during the recitation of the Sh'ma.

ONE אֶחָד. As an affirmation about God, the word *ehad* can be understood in multiple ways. This translation emphasizes the unity of God. Some translate *ehad* as “unique,” emphasizing God's otherness and singularity. Still others translate it as “alone,” emphasizing Judaism's monotheistic claim.

Mystic commentators expand the meaning of “one,” interpreting it as describing the unity of heaven and earth, saying that we are ultimately all part of the One. In a similar vein, some rabbinic authorities recommended that when reciting the Sh'ma, one should meditate on all four directions, as well as above and below, in acknowledgment that God is everywhere (Babylonian Talmud, Berakhot 13b).

PAISED BE THE NAME בְּרוּךְ שֵׁם. According to the Mishnah, when God's name was pronounced by the High Priest on Yom Kippur, the people would respond, “Praised be the name . . .” (Yoma 3:8). Since this is a response but not part of the biblical text, it is normally not recited out loud, in order not to interrupt the flow of biblical verses—though the memory of how it was recited in the Temple remains with us in a whisper.

YOU SHALL LOVE וְאֶהְבֶּתָּ. Repeatedly the Torah instructs us to love: to love God, to love our neighbor, and to love the stranger. We might well take the word “love” to imply an intense inner emotion, but the ancient rabbis frequently understood the biblical injunction to “love” in a more concrete and behavioral sense: love consists of acts of empathy, care, and kindness as well as behavior toward others that is just and righteous. To love God is certainly to recognize our conscious relationship to God. Equally, it may mean that we behave in ways that are pleasing to God—acting morally and fulfilling what God desires of us, to walk through life lovingly.

THE SH'MA. The Sh'ma comprises three paragraphs from the Torah, selected because they express basic Jewish beliefs and behaviors. According to the ancient rabbis, the first of the three paragraphs proclaims recognition of the sovereignty of heaven, עול מְלָכוּת שָׁמַיִם (*ol malkhut shamayim*); the second speaks to our behavior, עול מִצְוֹת (*ol mitzvot*); and the third reminds us of the exodus, יְצִיאַת מִצְרַיִם (*y'tzi-at mitzrayim*), our primary sacred story.

Because the first paragraph itself commands us to speak these words when we lie down and when we arise, and the second paragraph repeats these very

“If You Will Hear”: An Interpretive Translation

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

—ANDRÉ UNGAR

God’s Anger

The prophets never thought that God’s anger is something that cannot be accounted for, unpredictable, irrational. It is never a spontaneous outburst, but a reaction occasioned by the conduct of man.... Man’s sense of injustice is a poor analogy to God’s sense of injustice. The exploitation of the poor is to us a misdemeanor; to God, it is a disaster. Our reaction is disapproval; God’s reaction is something no language can convey. Is it a sign of cruelty that God’s anger is aroused when the rights of the poor are violated, when widows and orphans are oppressed? . . . There is an evil which most of us condone and are even guilty of: indifference to evil. We remain neutral, impartial, and not easily moved by the wrongs done unto other people. Indifference to evil is more insidious than evil itself.

—ABRAHAM JOSHUA HESCHEL

A Thread of Blue

A thread of blue—blue like the sea, blue like the sky, blue like the color of the divine throne.

—SIFREI NUMBERS

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

Deuteronomy 11:13–21

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

your God, who brought you out of the land of Egypt to be your God. I am ADONAI your God—

Numbers 15:37–41

Truly

When there is a minyan, the leader adds:

► ADONAI your God—truly—

וְהָיָה אִם־שָׁמַעַתְּ שְׁמִיעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לֹאֲהַבָהּ אֶת־יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אַרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנְךָ וְתִירְשְׁךָ וְיִצְהָרְךָ: וְנָתַתִּי עֵשֶׂב בְּשִׂדְךָ לְבְהֶמְתְּךָ וְאָכְלָתָּ וְשָׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פְּנֵי־פִתְּחֵי לִבְבְּכֶם וְסוּרְתָם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַפ־יְהוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשִׁמְתֶם אֶת־דְּבָרֵי אֱלֹהַ עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרְתֶם אֹתָם לְאֹזֶן עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבִשְׁכַבְּךָ וּבְקוּמְךָ: וְכָתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לְאַבְרָהָם לֵאמֹר לָתֵת לָהֶם בְּיָמַי הַשָּׁמַיִם עַל־הָאָרֶץ:

דברים יא:יג-כא

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצֵת עַל־כַּנְּפֵי בְגֵדֵיהֶם לְדֹרֹתָם וְנִתְּנוּ עַל־צִיצֵת הַכֹּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצֵת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וְעִשִּׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעִשִּׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו:לו-מא

אמת

When there is a minyan, the leader adds:

◀ יְהוָה אֱלֹהֵיכֶם – אָמֵן –

וְהָיָה אִם־שָׁמַעַתְּ שְׁמִיעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לֹאֲהַבָהּ אֶת־יְהוָה אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אַרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַת דְּגָנְךָ וְתִירְשְׁךָ וְיִצְהָרְךָ: וְנָתַתִּי עֵשֶׂב בְּשִׂדְךָ לְבְהֶמְתְּךָ וְאָכְלָתָּ וְשָׂבַעְתָּ: הִשְׁמְרוּ לָכֶם פְּנֵי־פִתְּחֵי לִבְבְּכֶם וְסוּרְתָם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַפ־יְהוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשִׁמְתֶם אֶת־דְּבָרֵי אֱלֹהַ עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרְתֶם אֹתָם לְאֹזֶן עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכְּתְךָ בְּדֶרֶךְ וּבִשְׁכַבְּךָ וּבְקוּמְךָ: וְכָתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לְאַבְרָהָם לֵאמֹר לָתֵת לָהֶם בְּיָמַי הַשָּׁמַיִם עַל־הָאָרֶץ:

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

NOT BE SEDUCED BY YOUR EYES AND HEART וְלֹא תִתּוּרוּ אַחֲרֵי לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם. The sages comment that it is the heart that directs the eyes. What we see depends on our perspective, our point of view.

BE HOLY וְהָיִיתֶם קְדוֹשִׁים. This is the essence of the Torah: to lead a holy life.

Mitzrayim

Mitzrayim [Egypt] is derived from the word meaning “strait,” referring to the narrow strips of fertile land along the Nile, hemmed in by the desert. When we speak today about “coming out of Egypt” or the liberation we are to seek on Pesah, those “straits” are usually reapplied to our own spiritual situation. What is it that is closing us in? In what places in our lives are we too tight, too constricted, unable to see or experience life broadly and open-handedly? Our *Mitzrayim* is an “Egypt” of the mind or soul from which we need to make the long trek to freedom.

Mitzrayim also means the place of oppression. Jews far from Egypt lived in *Mitzrayim* for many centuries, whether it was called Spain, Germany, Morocco, or Russia. As the tale of Exodus has become the property of all humanity, we see that such “Egyptian” bondage exists everywhere, including our own country. We just-liberated slaves are supposed to know what to do when we see it. Even when we are on the other side of the master-slave relationship, we cannot be blind to the familiar reality.

—ARTHUR GREEN

An alternate version of this b'rakhah may be found on page 43b.

First B'rakhah after the Sh'ma

This is our enduring affirmation, binding on us: that ADONAI is our God and there is none other, and we, Israel, are God's people.

God is our sovereign, redeeming us from earthly rulers, delivering us from the hand of all tyrants, bringing judgment upon our oppressors and just retribution upon all our mortal enemies, performing wonders beyond understanding and marvels beyond all reckoning.

God places us among the living, not allowing our steps to falter, and leads us past the false altars of our enemies, exalting us above all those who hate us.

ADONAI avenged us with miracles before Pharaoh, offered signs and wonders in the land of Egypt.

God [*some omit on Shabbat*: smote, in anger, all of Egypt's firstborn,] brought Israel from its midst to lasting freedom, and led them through the divided water of the Sea of Reeds.

As their pursuers and enemies drowned in the depths, God's children beheld the power of the Divine; they praised and acknowledged God's name,

Ha-ma·avir banav bein gizrei yam suf,
et rodfeihem v'et soneihem bi-t'homot tiba.
V'ra-u vanav g'vurato, shibhu v'hodu lishmo,

We continue on page 44.

An alternate version of this b'rakhah may be found on page 43b.

וְאִמּוּנָה כָּל־זֹאת, וְקִיָּם עָלֵינוּ,

כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זוּלָתוֹ,

וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ.

הַפּוֹדֵנוּ מִיַּד מְלָכִים,

מִלִּפְנֵי הַגּוֹאֲלָנוּ מִכַּף כָּל־הָעֲרִיצִים.

הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ,

וְהַמְשַׁלֵּם גָּמוּל לְכָל־אוֹיְבֵי נַפְשָׁנוּ,

הַעֲשֵׂה גְדוּלוֹת עַד אֵין חֶקֶה

וְנִפְלְאוֹת עַד אֵין מִסְפָּר.

הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים,

וְלֹא נָתַן לָמוּט רִגְלָנוּ.

הַמְדַּרִּיכָנוּ עַל כַּמּוֹת אוֹיְבֵינוּ,

וַיֵּרֶם קִרְנָנוּ עַל כָּל־שׁוֹנְאֵינוּ.

הַעֲשֵׂה לָנוּ נִסִּים וּנְקָמָה בַּפְּרָעָה,

אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם.

[*some omit on Shabbat*: הַמִּכָּה בְּעֶבְרָתוֹ כָּל־כְּבוֹרֵי מִצְרַיִם,

וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם.

הַמַּעֲבִיר בְּנָיו בֵּין גְּזְרֵי יָם סוּף,

אֶת־רוֹדְפֵיהֶם וְאֶת־שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע.

וְרָאוּ כְּנִיּוֹ גְבוּרָתוֹ,

שִׁבְּחוּ וְהוֹדוּ לְשִׁמּוֹ,

We continue on page 44.

THIS IS OUR ENDURING AFFIRMATION וְאִמּוּנָה. So closely was the Sh'ma linked with this *b'rakhah*, the blessing of redemption, that the rabbis insisted that its first word—“truly”—be recited along with the very last words of the Sh'ma, so the leader reads them together upon completion of the Sh'ma: *Adonai eloheikhem emet*. Thus we affirm that God is true, or truth itself.

GOD SMOTE הַמִּכָּה. As the biblical account of the exodus from Egypt exemplifies, it is an unfortunate reality that sometimes freedom from oppression is only attained through violence. While we nevertheless celebrate the liberation from oppression, the very violence of the process is a reminder that the world is still in need of healing, and that the redemption we celebrate is yet incomplete. Since Shabbat is a vision of a world at peace, some omit this phrase on Shabbat and reserve it only for the weekday liturgy.

The Gift of Shabbat

Sovereign of all creation, God
most high,
Your power is manifest in
the destiny of peoples and
nations.

You delivered Israel from
bondage in Egypt,
for it is Your will that we
should be free.

You have given us Shabbat to
commemorate that freedom,
to teach us that no one shall
be master and no one a slave.

Help us to break every shackle
asunder,
hastening the day when the
strong will be just
and the weak will no longer
know fear.

You, our creator, are mindful
of Your handiwork;
Your ordinances are all con-
ceived in wisdom.

You commanded us to cease
from our labor,
that we may find joy and peace
in Shabbat.

For we were not made only to
labor;
we must rest and reflect, that
we may sense Your presence.

We thank You, our creator, for
the gift of Shabbat,
Your gift to Israel that blesses
all of humanity.

—MORRIS AND ALTHEA
SILVERMAN (*adapted*)

AN ALTERNATE

First B'rakhah after the Sh'ma according to the Ancient Rite of the Land of Israel

You proclaimed the covenant on the seventh day;
You declared it and decreed it, we listened and heard it.

You loved this day we inherited, delighting in its
remembrance,
and began its command with the word “remember, zakhor.”

From the time You bestowed it, joy filled
the hearts of Jeshurun, the people You redeemed.

Securing the cause of righteousness,
You exalted Shabbat as a sign between us forever.
In six days Your world was formed, on the seventh day
You rested,

and on this day Israel, Your people, rest.
To honor Your name, they sing songs of praise to the
one deserving of praise,

Olamakh tikanta uva-sh'vi-i nahta
l'ma-an she-tani-ah l'am'kha yisrael,
v'likhvod shimkha shibhu v'zimru barukh hu,

We continue on page 44.

AN ALTERNATE

וַיֵּאֱמֹנָה בְּשָׁבִיעֵי קִיּוֹמָתָךְ
גְּזֹרֶת דְּבָרְךָ הַקְּשִׁבְנוּ וְשָׁמַעְנוּ,
זְכוֹר חֻמְדֶּךָ טְהוֹרִים יִירָשׁוּהָ
בְּתוֹבָה הִיא לְרֹאשׁ אֲרָבָעָה.
מֵעַת נִתְּנָה שְׁמִיחָ בָּהּ
לֵב יִשְׂרָאֵל
עֲדָה פְּדִיתָ,
צִדְקָה קִנִּיתָ,
רוֹמְמָת שַׁבָּת תָּמִיד
בֵּינָךְ וּבֵינֵינוּ אוֹת הִיא לְעוֹלָם
כִּי שֵׁשֶׁת יָמִים
עוֹלָמְךָ תִּקְנֶנָּה וּבְשָׁבִיעֵי נָחָתָךְ
לְמַעַן שְׁתַּנְּיַח לְעַמְּךָ יִשְׂרָאֵל,
וּלְכָבוֹד שְׁמֶךָ שִׁבְחוּ וְזָמְרוּ בְּרוּךְ הוּא,

We continue on page 44.

ALTERNATE BLESSING. This poetic version of the blessing following the Sh'ma is recited to this day in the Italian rite. It is found in the 10th-century siddur of Saadia Gaon and reflects the practice of the Land of Israel in the 1st millennium (as does page 39b). Instead of emphasizing the fight against the Egyptians, as the weekday prayer does, it talks of the gift of Shabbat and the rest that the day affords: Shabbat itself becomes a harbinger of redemption, the subject of this *b'rakhah*.

YOU PROCLAIMED THE COVENANT ON THE SEVENTH DAY וַיֵּאֱמֹנָה בְּשָׁבִיעֵי קִיּוֹמָתָךְ. According to the Babylonian Talmud, the revelation on Mount Sinai took place on Shabbat (Shabbat 86b). The opening lines of this prayer allude to the fourth commandment of the Decalogue, Shabbat, which in the version in Exodus begins with the word “Remember.”

JESHURUN יִשְׂרָאֵל. This name is sometimes used in the Bible as an appellation of the people Israel. It is a noun formed from the root *y-sh-r*, meaning “straight” or “upright.”

SECURING THE CAUSE OF RIGHTEOUSNESS צִדְקָה קִנִּיתָ. The overthrow of the Egyptian system of slavery and the institution of a day of rest was a signal act of righteousness. Deuteronomy emphasizes that Shabbat was instituted “so that your manservant and your maidservant may rest as you do” (5:14).

- willingly accepting God's sovereignty.

Then Moses, Miriam, and the people Israel joyfully sang to You:

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

"Who is like You, ADONAI, among the mighty!

Who is like You, adorned in holiness, revered in praise, working wonders!"

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

Your children recognized Your sovereignty, as You split the sea before Moses. "This is my God," they responded, and said:

"ADONAI will reign forever and ever."

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

- And so it is written: "ADONAI has rescued Jacob and redeemed him from the hand of those more powerful than he."

Barukh atah ADONAI, who redeemed the people Israel.

◀ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם, מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלֶם:

מִי כַמֹּכָה בָּאֱלֹם יְהוָה,

מִי כַמֹּכָה נֶאֱדָר בְּקֹדֶשׁ,

נוֹרָא תְהִילָת, עֹשֶׂה פֶלֶא.

מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה, זֶה אֱלֹהֵינוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

◀ וְנֶאֱמַר: כִּי פָדָה יְהוָה אֶת־יַעֲקֹב,

וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.

בְּרוּךְ אַתָּה יְהוָה, גֹּאֲלֵ יִשְׂרָאֵל.

עָנוּ וְאָמְרוּ JOYFULLY SANG. Literally, "they responded and said." Basing himself on the 1st-century report of Philo of Alexandria, the modern scholar Reuven Kimelman argues that the verb *anu*, "responded," refers to the antiphonal male and female choruses in the ancient synagogue. Thus, the men would say *Adonai yimlokh*, "Adonai will reign"; the women would respond: *l'olam va-ed*, "forever and ever."

MIRIAM מִרְיָם. The Torah tells us that after the deliverance at the Sea, Moses led the men in song; Miriam, in response, led the women in joyous singing.

WHO IS LIKE YOU מִי כַמֹּכָה. Exodus 15:11.

ADONAI WILL REIGN יהוה ימלך. Exodus 15:18.

ADONAI HAS RESCUED יהוה פדה. Jeremiah 31:11.

REDEEMED גאל. The verb is in the past tense, unlike all the other *b'rakhot* of the Sh'ma, which are in the present tense. It is as if a community that truly is able to recite the Sh'ma together must already have been redeemed. (based on Franz Rosenzweig)

Shelter Me in a Leaf

Shelter me in a leaf,
Shelter me in a stone,
I envy them their sure peace.
Shelter me, God,
Protect and conceal me.
Enclose me in your fences.

Pick me up from the dust
That turns me gray.
Embrace me with your
eternity
Like a leaf and a stone
Nourished with dew.

Make me a path of
permanence,
My heart is shadowed.
Anoint me with your dazzle
Which I feel in my breath.

Wash away my trembling.
Wash away doubt.
The nights are ephemeral,
The days, filled with pain. . . .
Send Your help, God . . .

—KADYA MOLODOWSKY
(translated by
Kathryn Hellerstein)

The Canopy of Peace, the Sukkah of Peace

Peace comes to us in the recognition that when we allow ourselves to be vulnerable, when we recognize that we cannot control everything, redemption can be achieved. The central image in this prayer is the “*sukkah* of peace.” The *sukkah* is a fragile structure, open to the elements. Peace is pictured not as a temple, solidly built, gilded, perhaps ornate, but rather as created out of the most fragmentary of materials, leaving us vulnerable and at risk.

Second B'rakhah after the Sh'ma: Peace in the Night

Allow us, ADONAI our God, to sleep peacefully;
awaken us to life, O sovereign.
Spread over us Your canopy of peace,
restore us with Your good counsel,
and save us for the sake of Your name.
Shield us.

Some omit on Shabbat:

Remove from us enemies, pestilence, sword, starvation,
and sorrow; remove the evil forces that surround us.

Shelter us in the shadow of Your wings,
for You, God, watch over and deliver us,
and You, God, are sovereign, merciful, and compassionate.

► Ensure our going and coming for life and peace,
now and forever.

May You spread over us Your canopy of peace.

Barukh atah ADONAI, who spreads the canopy of peace
over us, over all the people Israel, and over Jerusalem.

Hashkiveinu Adonai eloheinu l'shalom,
v'ha-amideinu malkeinu l'hayim.
U-fros aleinu sukkat sh'lomekha,
v'takneinu b'eitzah tova milfanekha,
v'hoshi-einu l'ma-an sh'mekha.

V'hagein ba-adeinu,

Some omit on Shabbat:

v'haseir mei-aleinu oyev, dever, v'herev, v'ra-av, v'yagon,
v'haseir satan mi-l'faneinu u-mei-ahareinu,

u-v'tzeil k'nafekha tastireinu,

ki El shomreinu u-matzileinu atah,

ki El melekh hanun v'rahum atah,

► u-sh'mor tzeiteinu u-vo-einu l'hayim u-l'shalom,
mei-atah v'ad olam.

U-fros aleinu sukkat sh'lomekha.

Barukh atah Adonai, ha-poreis sukkat shalom aleinu

v'al kol amo yisrael, v'al yerushalayim.

הַשְׁכִּיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמְךָ,
וְתַקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.
וְהִגֵּן בְּעֵדֶנוּ,

Some omit on Shabbat:

וְהָסֵר מֵעָלֵינוּ אוֹיֵב, דֶּבֶר, וְחָרֵב, וְרָעָב, וְיָגוֹן,
וְהָסֵר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,

וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ,
כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,
כִּי אֵל מֶלֶךְ חֲנוּן וְרַחוּם אַתָּה,
◀ וְשִׁמּוֹר צִאתָנוּ וּבּוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם,
מֵעַתָּה וְעַד עוֹלָם.

וּפְרוֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמְךָ.
בָּרוּךְ אַתָּה יְהוָה, הַפּוֹרֵשׁ סֶפֶת שְׁלוֹם עָלֵינוּ
וְעַל כָּל־עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

changed on Shabbat, congregants would be confused as to the proper language of this blessing and would cease to include the passage on weekdays. In a society that depended on memorization, this may have been a reasonable fear.

EVIL FORCES שָׁטָן. Literally “Satan.” In the Bible, this term is generally used to refer either to evil impulses or to a celestial adversary, but never to a fallen angel.

YOUR CANOPY OF PEACE שְׁלוֹמְךָ. The weekday version of this *b'rakhah* ends with the words *shomer amo yisrael la-ad*, “eternal guardian of Your people Israel.” Medieval commentators quote the Talmud of the Land of Israel to the effect that Shabbat itself guards the people Israel, and so the prayer is changed on Shabbat. (Oddly, however, the extant versions of the Talmud of the Land of Israel do not contain this passage.)

The phrase *sukkat shalom*, “canopy (*sukkah*) of peace,” is seemingly original to this prayer. It is not found in the Bible but may allude to Amos 9:11, where the prophet sees the rebuilding of the fallen *sukkah* of David as an image of redemption; or to Psalm 27:5, where the poet prays to be hidden in God’s *sukkah*, protected from enemies, while gazing peacefully at God’s countenance.

JERUSALEM יְרוּשָׁלַיִם. In Jewish thought, the peace of Jerusalem symbolizes universal peace.

ALLOW US . . . TO SLEEP הַשְׁכִּיבֵנוּ. Nighttime may provoke fear: What may happen to us when we are asleep? Will we wake up? Each phrase in the opening of this prayer begins not with a noun as a subject, but rather with a verb, creating a powerful drama of motion and movement, an expression of the will to live.

REMOVE FROM US וְהָסֵר. Some Sephardic rites follow the custom of changing the weekday liturgy to accord with the spirit of Shabbat. Accordingly they remove the line “Remove from us enemies, pestilence, sword, starvation . . .”—not wanting to even mention on Shabbat sources of evil that might direct our attention away from the peacefulness that Shabbat accords. Ashkenazic authorities, however, feared that if the liturgy

Vayinafash

Do not read *shavat* as a verb, but as the subject: the day of Shabbat. And do not construe the verb *vayinafash* as “rested,” but rather as “refreshing souls.” Thus, the phrase may be read as: “Shabbat refreshes all souls.” What is Shabbat compared to? It is like a fountain in the midst of a garden: when the fountain flows, the entire garden flourishes.

—SEFER HABAHIR

N’shamah Y’tairah

Our tradition speaks of a very interesting phenomenon concerning Shabbat. During the week everyone has a *n’shamah*, a soul. But on Shabbat we receive a *n’shamah y’tairah*, an “additional soul.” This suggests that there is some kind of undeveloped facet of personality, a spiritual dimension, of which we remain unaware in the normal course of events. On Shabbat we are given the time to enrich ourselves by developing or creating this extra spiritual dimension.

—PINCHAS PELI

Biblical Sanctification of the Day

We recite the following biblical passages while standing.

On Shabbat:

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

V’shamru v’nei yisrael et ha-shabbat,

la-asot et ha-shabbat l’dorotam b’rit olam.

Beini u-vein b’nei yisrael ot hi l’olam,

ki sheishet yamim asah Adonai et ha-shamayim v’et ha-aretz,

u-vayom ha-sh’vi-i shavat vayinafash.

On Festivals:

Thus Moses proclaimed the festivals of ADONAI to the people Israel.

Hatzi Kaddish

Leader:

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

And we say: *Amen*.

Congregation and Leader:

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

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

Leader:

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

And we say: *Amen*.

On Shabbat, we continue with the Amidah on the next page.

On Festivals, we continue with the Amidah on page 306.

We recite the following biblical passages while standing.

On Shabbat:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,

לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.

בִּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,

כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,

וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

On Festivals:

וַיְדַבֵּר מֹשֶׁה אֶת־מוֹעֲדֵי יְהוָה, אֶל בְּנֵי יִשְׂרָאֵל.

חֲצִי קָדִישׁ

Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,

בְּעֶלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ,

וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,

בְּעֶגְלָא וּבְזֶמַן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא,

לְעָלְמָא מִן כָּל־ [לְעָלְמָא לְעָלְמָא מְכָל־] *[on Shabbat Shuvah we substitute:*

בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֶלְמָא,

וְאָמְרוּ אָמֵן.

On Shabbat, we continue with the Amidah on the next page.

On Festivals, we continue with the Amidah on page 306.

THE PEOPLE ISRAEL SHALL OBSERVE בְּנֵי יִשְׂרָאֵל וְשָׁמְרוּ Exodus 31:16–17.

THUS MOSES PROCLAIMED בְּנֵי יִשְׂרָאֵל וְיִדְבֵּר מֹשֶׁה Leviticus 23:44.

AND RESTED וַיִּנָּפֶשׁ. Or: “was refreshed.” The basic root meaning of this verb is “to breathe”; it is related to the noun *nefesh*, meaning “person” (i.e., the species in whom God has blown the breath of life). When one rests, one infuses oneself with a new breath of life. The peculiarity of the phrasing of this verse gave birth to the idea of the *n’shamah y’tairah*, the “additional soul” granted us on Shabbat. (Reuven Hammer, adapted)

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

The Festival Amidah: Arvit, Shaḥarit, Minhah

The Festivals

The festivals are the unbroken master code of Judaism. Decipher them and you will discover the inner sanctum of this religion. Grasp them and you hold the heart of the faith in your hand.

—IRVING GREENBERG

Three Steps Forward

While the Temple stood in Jerusalem, the people Israel would make pilgrimages there three times a year: on Pesah, Shavuot, and Sukkot. For this reason, these festivals are known as the *shalosh r'galim*, the three pilgrimage festivals, from the word *regel* (“foot”). As we take three steps forward at the beginning of our Amidah, we might think of ourselves as symbolically beginning a pilgrimage through prayer—together with our fellow Jews—to the closeness with God and each other that was once experienced in the Temple.

Praying

Every fiber of my being was created by You; every bone of my body bends to thank You. May this chanted offering find favor with You.

—after YEHUDAH HALEVI

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

[Leader, at Minhah 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:

ℓ *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.

ℓ *Barukh atah ADONAI*, Shield of Abraham.

With Patriarchs and Matriarchs:

ℓ *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.

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

עמידה ליום טוב: ערבית, שחרית, מנחה

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

[Leader, at Minhah only: כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גִדּוֹל לֵאלֹהֵינוּ. אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.]

With Patriarchs and Matriarchs:

ℓ בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רֵכָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסִדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת [וְאִמָּהוֹת], וּמַבִּיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוּ בְּאַהֲבָה. מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

ℓ בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

ℓ בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסִדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת, וּמַבִּיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוּ בְּאַהֲבָה. מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

ℓ בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם.

AMIDAH. The festival Amidah expresses the appreciation of the festival as a special gift. It contains the same three introductory b'rakhot and three concluding b'rakhot 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 (Pirkei Avot 5:7).

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

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 גּוֹאֵל. 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.

The Journey

We guard our mystery with care. It is our source of power.... It is the force that drew us out of slavery, that drives us on relentlessly.... We are a rabble of former slaves, bound to one another, unwillingly on our way to a land of promise.

—JONATHAN MAGONET

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:

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'hayeih meitim b'rahamim rabim,
somekh noflim v'rofei holim u-matir asurim,
u-m'kayem emunato lisheinei afar.
Mi khamokha ba'al g'vurot umi domeh lakh,
melekh meimit 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."

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

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:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[At all other times, some add: מוֹרִיד הַטֶּל,

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לַיֹּשְׁנֵי עֶפְרָה.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

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

When the Amidah is recited silently, continue on page 309 with קְדוֹשׁ אַתָּה.

CAUSES REDEMPTION TO FLOURISH יְשׁוּעָה וּמַצְמִיחַ. The Hebrew verb is used to refer to that which is planted and begins to grow. All the festivals celebrate the exodus from Egypt and represent elements of the story of the march to freedom. But the account in the Torah specifically ends before the entrance to the Land of Israel. The festivals both celebrate liberation and also remind us that we are still on the way to the full achievement of redemption. In that sense, the possibilities for salvation have been planted but they have not yet come to fruition.

GIVES LIFE TO THE DEAD מְחַיֶּה הַמֵּתִים. The concept of giving life to the dead has particular resonance on the festivals, which recall the various stages of our ancestors' journey from enslavement in Egypt to the

promised land. While life after death was certainly understood in Jewish tradition in personal terms, frequently in Jewish thought the language of reviving the dead was understood as a metaphor for national revival—as, for example, in the prophet Ezekiel's vision of the awakening of the valley of dry bones (chapter 37), read as the *haftarah* on the intermediate Shabbat of Pesah. In our own day, Zionism is seen as a contemporary experience of this image.

But on the personal level as well, the festivals have something to tell us about life and death. Egyptians saw life as ancillary to death: the pyramids are Egypt's great monuments to the next world, and their scripture was the Egyptian Book of the Dead—providing instruction in how to mediate the afterlife. The Torah, on the other hand, never specifically mentions life after death, but instead teaches us how to live this life. While many later Jewish thinkers elaborated descriptions of the afterlife, they never lost sight of living in this world properly. On the festivals, we may be especially mindful of having been brought from a culture that glorified death into a vision grounded in the embrace and celebration of life and, metaphorically, giving life—here and now—to what was thought dead.

Third B'rakhah: 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 Shaharit we recite:

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

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

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 an-
other, forever and ever. May our 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 genera-
tion. Halleluyah!”

Yimlokh Adonai l’olam, elohayikh tziyon
l’dor vador, 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 B'rakhah, “You have chosen us.”

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

נְקִדָּשׁ אֶת־שְׁמֶךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
בְּפִתּוֹב עַל יַד נְבִיאָהּ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

At Minhah we recite:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ
יְהוָה צְבָאוֹת,
מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ.
לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.
וּבְדַבְרֵי קִדְשְׁךָ
פָּתוּב יֹאמַר:
יְמִלְךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ
צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

At Minhah we recite:

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

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

Others respond with praise:

“Praised is ADONAI’s glory where-
ever God dwells.”

Barukh k’vod Adonai mimkomo.

As the psalmist sang:
ADONAI will reign forever; your
God, O Zion,
from generation to generation.
Halleluyah!

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

At Shaharit we recite:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ
יְהוָה צְבָאוֹת,
מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ.
אֲזוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר
וְחֹזֶק מְשִׁמִּיעִים קוֹל,
מִתְנַשְּׂאִים לְעַמַּת שְׂרָפִים,
לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.
מִמְּקוֹמֶךָ מְלַכְנוּ תוֹפִיעַ,
וְתִמְלֹךְ עָלֵינוּ, בִּי מַחֲכִים
אֲנַחְנוּ לָךְ. מָתִי תִמְלֹךְ
בְּצִיּוֹן, בְּקִרְוֹב בְּיָמֵינוּ,
לְעוֹלָם וָעֶד תִּשְׁכֹּן.
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ
יְרוּשָׁלַיִם עִירָךְ,
לְדֹר וָדֹר וּלְנִצָּח נִצְחִים.
וְעֵינֵינוּ תִּרְאִינָה מְלִכּוּתֶךָ,
כְּדָבָר הָאָמּוֹר בְּשִׁירֵי עֲזָרָה,
עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָךְ:
יְמִלְךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ
צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּהּ, וּלְנִצָּח נִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ.
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
בִּי אֵל מְלֹךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, “אתה בחרתנו.”

THE KEDUSHAH. There are several forms and versions of the Kedushah. Whenever the Kedushah appears in the Amidah, it always contains at least three verses: Isaiah’s vision of the angels reciting “Holy, holy, holy...” (6:3), Ezekiel’s account of hearing heavenly voices calling “Praised is Adonai’s glory...” while he was being carried by the wind to his fellow exiles in Babylon (3:12), and a concluding verse from Psalms expressing God’s timeless sovereignty, “Adonai will reign...” (146:10). The leader offers an introduction to each verse, elaborating on its meaning. In the morning, when we have more time to spend in prayer, the introductions are more elaborate; Minhah is a much shorter service, so in the afternoon these introductions are shorter. The separate columns here highlight the differences between the two versions.

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.

Holiness

Holiness is the mysterious center of our existence that we can never fully grasp.

The Festivals

The cycle and the rhythms of Jewish life and Jewish living are embedded in the Jewish calendar. Each holiday has its own message and its own mood, and 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 instead of to the finite. When Moses first appeared before 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 discovery, 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

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.

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, goodly 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:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקָדוֹשִׁים בְּכָל־יוֹם יִהְיֶה לָּךְ סֵלָה.
בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

All continue here:

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,
אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבָּתָנוּ מִלִּפְנֵי לַעֲבוּדָתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאַתָּ.

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

וְתוֹדִיעֵנוּ יְיָ הוּא אֱלֹהֵינוּ אֶת־מִשְׁפָּטֵי צִדְקָךְ,
וְתַלְמִידָנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנְךָ.
וְתִתֵּן־לָנוּ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת,
חֻקִּים וּמִצְוֹת טוֹבִים,
וְתַנְחִילָנוּ זְמַנֵּי שְׂשׂוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחֻגֵי נְדָבָה,
וְתוֹרִישֵׁנוּ קִדְשָׁת שַׁבָּת וּכְבוֹד מוֹעֵד וְחֻגֵיגַת הָרֶגֶל.
וְתַבְדֵּל יְיָ הוּא אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל,
בֵּין אֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לַעַמִּים,
בֵּין־יּוֹם הַשַּׁבָּעִי לַשָּׁשֶׁת יְמֵי הַמַּעֲשֶׂה.
בֵּין קִדְשָׁת שַׁבָּת לְקִדְשָׁת יוֹם טוֹב הַבְּדִלָּתָּ,
וְאֶת־יּוֹם הַשַּׁבָּעִי מִשְׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדְשָׁתָּ.
הַבְּדִלָּתָּ וְקִדְשָׁתָּ אֶת־עַמְּךָ יִשְׂרָאֵל בְּקִדְשָׁתְךָ.

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.

אַתָּה קָדוֹשׁ HOLY ARE YOU
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.

אַתָּה YOU HAVE CHOSEN US
בְּחַרְתָּנוּ Jewish understanding is that the ritual law and ethical law we observe is a special gift.

וְשִׁמְךָ הַגָּדוֹל CALLING US BY YOUR GREAT AND HOLY NAME
וְהַקָּדוֹשׁ עָלֵינוּ קִרְאַתָּ The name “Israel” means “wrestling with God” (Genesis 32:29). Our relationship with God, however fraught with questions and challenge, is part of our self-definition as Jews.

SATURDAY EVENING: 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 festivals—is substituted for Havdalah.

Both Shabbat and the festivals are holy days,

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 swelling 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

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

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, season of the giving of our Torah,

On Sukkot: Festival of Sukkot, season of our rejoicing,

On Sh'mini Atzeret and Simhat Torah: Festival of Sh'mini 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'mini Atzeret and Simhat Torah: Festival of Sh'mini 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.

וַתֵּתֶן-לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
[שְׁבֻתוֹת לְמִנוּחָה וּ] מוֹעֲדִים לְשִׂמְחָה,
חֲגִים וְזִמְנִים לְשִׂשׁוֹן, אֶת-יּוֹם [הַשְּׁבֻת הַזֶּה וְאֶת-יּוֹם]

On Pesah:

חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ,

On Shavuot:

חַג הַשְּׁבָעוֹת הַזֶּה, זְמַן מִתֵּן תּוֹרָתֵנוּ,

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שְׂמִיחָתֵנוּ,

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי, חַג הָעֲצָרֶת הַזֶּה, זְמַן שְׂמִיחָתֵנוּ,

[בְּאַהֲבָה] מְקַרָּא קָדֵשׁ, וְכָר לִיצִיַּאת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוּתֵינוּ], יַעֲלֶה וְיָבֵא,
וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיַפְקֵד וְיִזְכֹּר וְזָכְרוּנוּ
וּפְקֻדוֹנוּ, וְזָכְרוּנוּ אֲבוֹתֵינוּ [וְאֲמוּתֵינוּ], וְזָכְרוּנוּ מְשִׁיחַ
בֶּן-דָּוִד עֲבֹדָה, וְזָכְרוּנוּ יְרוּשָׁלַיִם עִיר קְדֻשָּׁה, וְזָכְרוּנוּ
כָּל-עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה,
לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Pesah:

חַג הַמִּצּוֹת הַזֶּה.

On Shavuot:

חַג הַשְּׁבָעוֹת הַזֶּה.

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה.

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי, חַג הָעֲצָרֶת הַזֶּה.

זָכְרֵנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים,
חֹס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

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 CARDIN

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 CARDIN

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

ADONAI our God, grant the blessing of Your festivals to us: life and peace, joy and delight, as it pleased You to promise to bless us. 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.

Kad'sheinu b'mitzvotekha v'tein ḥelkeinu b'toratekha, sabeinu mi-tuvekha v'samḥeinu bishuatekha, v'taḥer libeinu l'ovd'kha be-emet.

ADONAI our God, **[loving and willingly]** grant that we inherit Your holy **[Shabbat and]** festivals, that the people Israel, who make Your name holy, may rejoice with You. *Barukh atah ADONAI*, who makes **[Shabbat,]** Israel and the festivals 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. May our eyes behold Your compassionate return to Zion. *Barukh atah ADONAI*, who restores Your Divine Presence to Zion.

וְהַשִּׂיאוּנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרַפְת מוֹעֲדֶיךָ,
לְחַיִּים וּלְשָׁלוֹם, לְשִׁמְחָה וּלְשִׁשׂוֹן,
בְּאֶשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכָנוּ.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ **[וְאִמּוֹתֵינוּ]**, **[רְצֵה בְּמִנוּחָתְנוּ]**,
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שְׂבַעְנוּ מְטוֹבָךָ, וְשִׁמְחָנוּ בִּישׁוּעָתְךָ,
וְטַהַר לִבֵּנוּ לְעִבְדְּךָ בְּאַמֶּת,
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ **[בְּאַהֲבָה וּבְרָצוֹן]**
בְּשִׁמְחָה וּבְשִׁשׂוֹן **[שִׁבְתָּ ו]** מוֹעֲדֵי קִדְּשֶׁךָ,
וְיִשְׁמְחוּ בְּךָ יִשְׂרָאֵל מְקִדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְהוָה, מְקִדֵּשׁ **[הַשְּׁבֵת ו]** יִשְׂרָאֵל וְהַזְמִינִים.

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,
וְהַשִּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,
וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן,
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךָ.
וְתַחֲזִיגָה עֵינֵינוּ בְּשׂוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְחַזִּיר שְׂכִינָתוֹ לְצִיּוֹן.

RESTORE WORSHIP TO YOUR SANCTUARY וְהַשִּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ. The dream of a rebuilt Temple is a dream of the time when those worshipping there experienced such joy and awe that everyone felt spiritually fulfilled and cleansed. We pray that such a moment may be ours, too.

YOUR DIVINE PRESENCE שְׂכִינָתוֹ. According to the tradition, all of Israel who were able went up to Jerusalem for the pilgrimage festivals. In Jewish memory, these occasions were seen as times when all the tribes, all of Israel, acted as one. That fellowship invited the Divine Presence to dwell among them.

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 *todah*, or thanksgiving offering. In our reality today, in addition to giving *tzedakah*, we can fill ourselves with gratitude, without which we appear empty: thanks-giving 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, by custom remaining seated and bowing slightly.

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

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.

¶ מוֹדִים אֲנִיחֵנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהִי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֲתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָב־לַיּוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָב־לַעֲתָ, עָרֵב וּבָקָר וְצִהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרָחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קוֹיֵנוּ לָךְ.

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

¶ מוֹדִים אֲנִיחֵנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֵלֵהִי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׁר, יוֹצְרֵנוּ, יוֹצֵר בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲיֵנוּ וְתַקִּימָנוּ, וְתִאֶסְפוּ גְּלוּתֵינוּ לְחַצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב שָׁלֵם, עַל שְׂאֵנֵנוּ מוֹדִים לָךְ. בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מְלַכְנוּ תְּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה,

וְיִהְיֶה לָנוּ אֶת־שִׁמְךָ בְּאַמֶּת,

הָאֵל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה.

¶ בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

WE HAVE ALWAYS PLACED OUR HOPE קוֹיֵנוּ מְעוֹלָם לָךְ. Yehiel Poupko, a contemporary rabbi, points to the etymology of the word here translated as “hope” as literally meaning “focus.” In this interpretation, to hope in God means to be focused on God.

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 Shaḥarit, 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 Shaḥarit 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.

*Sim shalom ba-olam, tovah u-v'rakahah, ḥen va-ḥesed
v'raḥamim, aleinu v'al kol yisrael amekha. Bar'kheinu
avinu kulanu k'eḥad b'or panekha, ki v'or panekha
natata lanu, Adonai eloheinu, torat ḥayim v'ahavat
ḥesed, u-tzedakah u-v'rakhah v'raḥamim v'ḥayim
v'shalom. V'tov b'einekha l'varekh et am'kha yisrael
b'khol eit u-v'khol sha-ah bishlomekha.*

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

*During the silent Amidah, continue with שִׁים שְׁלוֹם or רַב שְׁלוֹם below.
During the repetition of the Amidah during Shaḥarit, the leader recites
Birkat Kohanim.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
בָּרַכְנוּ בְּבִרְכַּת הַמְּשֻׁלָּשֶׁת
בְּתוֹרַת הַפְּתוּכָה עַל יְדֵי מֹשֶׁה עֲבֹדְךָ,
הָאֲמִוּרָה מִפִּי אֶהֱרֵן וּבְנָיו, בְּהַגִּים, עִם קְדוּשָׁתְךָ, בְּאֲמִוּר:

יְבָרְכֶךָ יְיָ הוֹדָה וְיִשְׁמְרֶךָ.
יְאֵר יְיָ הוֹדָה פָּנָיו אֵלֶיךָ וִיחַגֵּג.
יִשָּׂא יְיָ הוֹדָה פָּנָיו אֵלֶיךָ וְיִשֶּׂם לְךָ שְׁלוֹם.

At Minhah and Arvit we recite:

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ
וְעַל כָּל־יֹשְׁבֵי תֵּבֵל תְּשִׁים
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ
אֲדוֹן לְכָל־הַשְּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ
יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־
שָׁעָה בְּשָׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְיָ הוֹדָה, הַמְּבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

At Shaḥarit we recite:

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה
וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים,
עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל
עַמְּךָ. בָּרַכְנוּ אֲבוֹתֵינוּ פְּלִנּוּ
בְּאַחַד בָּאוּר פָּנֶיךָ, כִּי
בָאוּר פָּנֶיךָ נָתַתָּ לָנוּ,
יְיָ הוֹדָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד, וְצִדְקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת
וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְיָ הוֹדָה, הַמְּבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

TWO VERSIONS OF THE SEVENTH B'RAKHAH. The Mishnah records that in ancient times the *kohanim* would offer the Priestly Blessing at the conclusion of each service (Tamid 5:1, Taanit 4:1), and the concluding *b'rakhah* of the Amidah alludes to that blessing; the last word of the Priestly Blessing is *shalom*, and the final *b'rakhah* of the Amidah begins with that thought.

There are two different versions of the *b'rakhah*. At Shaḥarit and Musaf we recite Sim Shalom ("Grant peace . . ."). At these services, even today, the *kohanim* in the Land of Israel come to the front of the synagogue and formally recite the Priestly Blessing; therefore, the Sim Shalom version of the *b'rakhah* recited at these services alludes to the words uttered by the *kohanim* (for instance, to the gift of God's shining face, and to the kindness and care that is promised as blessing). At Minhah and Arvit we recite Shalom Rav ("Grant abundant and lasting peace . . ."). In these services there is no Priestly Blessing, so the Shalom Rav version of the *b'rakhah* that we

recite speaks of God being the master of peace who blesses us constantly; the words do not refer specifically to the Priestly Blessing, but rather to the identity of God with peace.

As the ancient rabbis remarked, peace is one of the names of God (Sifrei Numbers 42), and so the last words of the Amidah that we recite—whether or not there is an accompanying Priestly Blessing—speak of peace.

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

א

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

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

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

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

ב

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 Shaḥarit or Minhah, we turn back to page 306.

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

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

א

אֱלֹהִי, נִצּוֹר לְשׁוֹנִי מִרָעָה, וּשְׂפָתִי מִדִּבְרַי מְרָמָה, וְלִמְקַלְלִי
נִפְשֵׁי תָדֹם, וְנִפְשֵׁי בְעֶפֶר לִכְל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה,
מִהֲרָה הִפֵּר עֲצָתָם וְקָלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ,
עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשְׁתָּהּ, עֲשֵׂה לְמַעַן
תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יִדְיָךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.
יְהִי לְרָצוֹן אֲמָרִי פִי וְהִגִּיוֹן לְבִי לִפְנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֵל], וְאֲמָרוּ אָמֵן.

ב

רְבוּנוּ שֶׁל עוֹלָם, אֲדוֹן הַשְׁמָחָה שְׁאִין לִפְנֵינוּ עֲצָבוֹת,
זַכֵּנִי לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קִדְשָׁת יוֹם טוֹב בְּשִׂמְחָה
וְחֵדוּהָ. לְמַדְנִי לְהַפּוֹךְ יְגוֹן לְשִׂמְחָה, שֶׁהַתְּרוֹחֶקוֹת
מִמֶּךָ בָּאָה לָנוּ עַל יְדֵי הָעֲצָבוֹת. הַשִּׁיבָה לִי שִׁשּׁוֹן יְשָׁעָה,
וְרוּחַ נְדִיבָה תִּסְמְכֵנִי. יְהִי רָצוֹן מִלִּפְנֶיךָ, יְהוָה אֱלֹהֵי,
שֶׁתִּפְתַּח לִי שַׁעְרֵי תוֹרָה, שַׁעְרֵי חֶכְמָה, שַׁעְרֵי אֱהָבָה
וְאַחֲחוּהָ, שְׁלוֹם וְרַעוּת.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֵל], וְאֲמָרוּ אָמֵן.

When the Amidah is to be repeated aloud during Shaḥarit or Minhah, we turn back to page 306.

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

מַי אֱלֹהֵי MY GOD. One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). The prayer that is printed at the top of this page is offered by the Babylonian Talmud (Berakhot 17a) as an example of such a personal prayer; it is attributed to Mar son of Ravina (4th century). The alternative prayer printed at the bottom of this page appears in the Prague prayerbook *Sha'arei Tziyon* (1662); its English rendering is by Jules Harlow. Both of these concluding prayers are distinguished by the use of the first-person singular, whereas almost all other prayers are in the first-person plural.

יְהִי לְרָצוֹן MAY THE WORDS Psalm 19:15.

Angels Accompany You

By reciting the passage describing God's relation to creation, one shares the partnership of God and the world.

Rabbi Hamnuna said: The Torah treats one who prays on the eve of Shabbat and recites *Va-y'khulu* ("the heavens and the earth, and all they contain, were completed") as though that person had become a partner with the Holy One in the creation.... Hisda said in Mar Ukba's name: When one prays on the eve of Shabbat and recites *Va-y'khulu*, the two ministering angels who accompany a person place their hands on that person's head and say, "Now that these words have touched your lips, your sins shall be wiped away, and your transgressions atoned" (Isaiah 6:7). *Having received Shabbat, we stand before God innocent and pure.*

—BABYLONIAN TALMUD

Symbolic Repetition of the Amidah

The following biblical passage is recited while standing:

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work, ceasing from all work on the seventh day. Then God blessed the seventh day, making it holy—for on it, God ceased from all the work of creation.

Va-y'khulu ha-shamayim v'ha-aretz v'khol tz'va-am. Va-y'khal Elohim bayom ha-sh'vi-i m'lakhto asher asah, vayishbot bayom ha-sh'vi-i mikol m'lakhto asher asah. Va-y'varekh Elohim et yom ha-sh'vi-i va-y'kadesh oto, ki vo shavat mikol m'lakhto, asher bara Elohim la-asot.

The following passages are recited only with a minyan.

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,
creator of heaven and earth.

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, creator of heaven and
earth.

God, who promised protection to our ancestors and assures life to the dead, the incomparable holy God [*on Shabbat Shuvah we substitute*: holy Sovereign], desired to give rest to the people Israel and so provided them with the holy Shabbat. We worship in awe and reverence in God's presence and offer thanks to God's name, each day, always. The source of blessings, the master of peace, God, to whom all thanks are due, sanctifies Shabbat and blesses the seventh day, providing sacred rest to a people filled with joy, celebrating it as a symbol of the work of creation.

Magen avot bidvaro, m'hayeih meitim b'ma-amaro, ha-El [on Shabbat Shuvah we substitute: ha-melech] ha-kadosh she-ein kamohu, ha-meini-ah l'amo b'yom shabbat kodsho, ki vam ratzah l'hani-ah lahem. L'fanav na-avod b'yirah vafahad, v'nodeh lishmo b'khol yom tamid. Me'on ha-b'rakhot, El ha-hoda-ot, adon ha-shalom, m'kadesh ha-shabbat u-m'varekh sh'vi-i, u-meini-ah bikdushah l'am m'dushnei oneg, zeikher l'ma-aseih v'reishit.

מעין שבע

The following biblical passage is recited while standing:

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

The following passages are recited only with a minyan.

With Patriarchs and Matriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, קוֹנֵה שָׁמַיִם
וָאָרֶץ.

With Patriarchs:

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, קוֹנֵה שָׁמַיִם
וָאָרֶץ.

מִגֵּן אֲבוֹת בְּדָכְרוֹ, מְחִיָּה מֵתִים בְּמֵאֲמָרוֹ,

הָאֵל הַקָּדוֹשׁ [הַמֶּלֶךְ הַקָּדוֹשׁ: *on Shabbat Shuvah we substitute*:
שָׂאִין בְּמוֹהוּ, הַמְּנִיחַ לְעַמּוֹ בַּיּוֹם שֶׁבַת קָדְשׁוֹ,
כִּי בָם רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בִּירְאָה וּפְחָד,
וְנוֹדָה לְשִׁמּוֹ בְּכָל-יוֹם תָּמִיד. מִעוֹן הַפְּרִכּוֹת,
אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשְּׁבִיעִי וּמְבָרֵךְ
שְׁבִיעִי, וּמְנִיחַ בְּקִדְשָׁהּ לְעַם מְדֻשָּׁנִי עֲנֵג,
זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית.

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

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

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

Two Kinds of Peace

The Hasidic master Nahman of Bratzlav distinguished between two kinds of peace. The first is peace within one's self, which arises out of a sense of awe and humility. The second kind of peace derives from prayer—a vision of universal peace, when there shall be peace in all the world.

The Song

On your journey you will come to a time of waking.

The others may be asleep. Or you may be alone.

Immediacy of song moving the titled
Visions of children and the linking stars.

You will begin then to remember. You
Hear the voice relating after late listening.

You remember even falling asleep, or a dream of sleep.

For now the song is given and you remember.

At every clear waking you have known this song
The cities of this music identified

By the white springs of singing, and their fountains

Reflected in windows, in all the human eyes.

The wishes, the need growing. The song growing.

—MURIEL RUKEYSER

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

Kad'sheinu b'mitzvotekha v'ten helkeinu b'toratekha, sabeinu mi-tuvekha v'samheinu bishuatekha, v'taher libeinu l'ovd'kha be-emet, v'hanhileinu Adonai eloheinu b'ahavah u-v'ratzon shabbat kodshekha, v'yanuḥu vah yisrael m'kad'shei sh'mekha.

Kaddish Shalem

Leader:

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

Congregation and Leader:

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

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

Leader:

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

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

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

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

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

On Festivals, Kiddush is recited, page 79.

◀ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוּנָתֵינוּ], רָצָה בְּמִנוּחָתֵנוּ.
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתָן חֻלְקֵנוּ בְּתוֹרָתֶךָ,
שְׂבַעְנוּ מִטוֹבֶךָ, וְשִׁמְחָנוּ בִּישׁוּעָתֶךָ,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת,
וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׁבַת קִדְּשֶׁךָ,
וְיָנוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשְּׁבַת.

קדיש שלם

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֶךָ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמָּן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֶה רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֶה דְקִדְּשָׁא, בְּרִיךְ הוּא,
לְעָלְמָא מִן כָּל־ [לְעָלְמָא לְעָלְמָא מְבָל־] [on Shabbat Shuvah we substitute:
בְּרַבְתָּא וְשִׁירְתָּא תִּשְׁבַּחְתָּא וְנִחְמַתָּא דְאַמְיָרִין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אֲבוּהוֹן
דִּי בְשַׁמְיָא, וְאָמְרוּ אָמֵן.

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

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

On Festivals, Kiddush is recited, page 79.

In our prayers, we may move among various understandings of “Israel”: Israel as Jewish community, Israel as national home, and Israel as emblematic of all those who uphold an ethical universe.

קדיש Shalem Kaddish In the ancient synagogue, Kaddish Shalem marked the conclusion of the service. The congregation responded to the leader's invitation to praise God's name at the beginning of the service, and it does so here as well, at the conclusion of the service.

The request that the prayers of all Israel be received favorably and that peace reign is an appropriate conclusion of the service. In the late Middle Ages, a more elaborate ending to the service was considered fitting and so the songs and prayers that follow were appended; to this day, some rites conclude here.

AND TO ALL WHO DWELL ON EARTH ועל כלי־יושבי The inclusion of these words follows the liturgical practice of many Conservative prayerbooks and congregations of including a universalist dimension to certain prayers for peace, which would otherwise mention only Israel. The prayer thus prompts us to envision an expanding peace, beginning with ourselves and radiating outward: first to all the people Israel, and then to all created beings.

The 20th-century philosopher Emmanuel Levinas asserts that the designation “Israel” includes most broadly all human beings who are committed to the ethical care of the stranger.

Candlelighting for Festivals

Barukh atah ADONAI, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to kindle the [Shabbat and] festival lights.

Barukh atah Adonai eloheinu melekh ha-olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel [shabbat v'shel] yom tov.

Add on every festival night, except the last days of Pesah:

Barukh atah ADONAI, our God, sovereign of time and space, for granting us life, for sustaining us, and for bringing us to this moment.

Barukh atah Adonai eloheinu melekh ha-olam, she-he'heyenu v'kiymanu v'higianu lazman ha-zeh.

Kiddush for Festival Evenings

Some have the custom on Sukkot of inviting in the Ushpizin, the heavenly guests; see page 424.

For Rosh Hashanah evening, see page 432.

According to some traditions, we stand for Kiddush.

On Shabbat we add the following paragraph; the first line is recited quietly.

And there was evening and there was morning, the sixth day.

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work, ceasing from all work on the seventh day. Then God blessed the seventh day, making it holy—for on it, God ceased from all the work of creation. Genesis 1:31–2:3

On all other days, begin here:

With the assent of my friends:

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

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

Barukh atah ADONAI, our God, sovereign of time and space, who has chosen and distinguished us by providing us a path to holiness through the observance of mitzvot. Lovingly, ADONAI our God, You have bestowed on us [Shabbatot for rest,] festivals for rejoicing and holidays and seasons for delight: this [Shabbat and this] day of

Barukh atah Adonai eloheinu melekh ha-olam, asher bahar banu mikol am v'rom'manu mikol lashon, v'kid'shanu b'mitzvotav. Va-titten lanu Adonai eloheinu b'ahavah [shabbatot limnu'ah u-]mo-adim l'sim'ah, hagim u-z'manim l'sason, et yom [ha-shabbat ha-zeh v'et yom]

On Pesah: the Festival of Matzot, season of our liberation,
hag ha-matzot ha-zeh, z'man heiruteinu,

On Shavuot: the Festival of Shavuot, season of the giving of our Torah,
hag ha-shavuot ha-zeh, z'man matan torateinu,

On Sukkot: the Festival of Sukkot, season of our rejoicing,
hag ha-sukkot ha-zeh, z'man sim'ateinu,

On Sh'mini Atzeret and Sim'at Torah: the Festival of Sh'mini Atzeret,
season of our rejoicing,

ha-sh'mini, hag ha-atzeret ha-zeh, z'man sim'ateinu,

continued

הדלקת נרות יום טוב

ברוך אתה יהוה אלהינו מלך העולם,
אשר קדשנו במצותיו וצונו להדליק נר של [שבת ושל] יום טוב.

On every festival night, except the last days of Pesah, add:

ברוך אתה יהוה אלהינו מלך העולם,
שהחיינו וקיימנו והגיענו לזמן הזה.

קידוש לליל יום טוב

Some have the custom on Sukkot of inviting in the Ushpizin, the heavenly guests; see page 424.

For Rosh Hashanah evening, see page 432.

According to some traditions, we stand for Kiddush.

On Shabbat we add the following paragraph; the first line is recited quietly.

ויהי ערב ויהי בקר יום הששי.

ויכלו השמים והארץ וכל צבאם. ויכל אלהים ביום השביעי מלאכתו
אשר עשה, וישבת ביום השביעי, מכל מלאכתו אשר עשה.
ויברך אלהים את יום השביעי ויקדש אתו, כי בו שבת מכל מלאכתו,
אשר ברא אלהים לעשות. בראשית א:לא-ב:ג

On all other days, begin here:

סברי סברי חבירי חבירתי:

ברוך אתה יהוה אלהינו מלך העולם, בורא פרי הגפן.

ברוך אתה יהוה אלהינו מלך העולם, אשר בחר בנו מכל עם
ורוממנו מכל לשון, וקדשנו במצותיו. ותתן לנו יהוה אלהינו
באהבה [שבתות למנוחה ו]מועדים לשמחה, חגים וזמנים לששון,
את יום [השבת הזה ואת יום]

On Pesah:

חג המצות הזה, זמן חרותנו,

On Shavuot:

חג השבועות הזה, זמן מתן תורתנו,

On Sukkot:

חג הסוכות הזה, זמן שמחתנו,

On Sh'mini Atzeret and Sim'at Torah:

השמיני חג העצרת הזה, זמן שמחתנו,

continued

[with love,] a sacred time, a symbol of the exodus from Egypt. You have chosen us and sanctified us among all people, bestowing on us [Shabbat and] Your hallowed festivals [lovingly and gladly,] for joy and delight.

Barukh atah ADONAI, who makes [Shabbat,] the people Israel and the festivals holy.

[b'ahavah] mikra kodesh, zeikher litziat mitzrayim. Ki vanu vaharta v'otanu kidashta mikol ha-amim, [v'shabbat] u-mo-adei kodshekha [b'ahavah u-v'ratzon] b'simḥah u-v'sason hinḥaltanu.

Barukh atah Adonai, m'kadesh [ha-shabbat v'] yisrael v'hazmanim.

On Saturday night, Havdalah is added:

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

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

Barukh atah ADONAI, our God, sovereign of time and space, who distinguishes between the sacred and the ordinary, light and darkness, the people Israel from 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.

Barukh atah ADONAI, who distinguishes one holy day from another.

Barukh atah Adonai eloheinu melek ha-olam, ha-mavdil bein kodesh l'hol, bein or l'hoshekh, bein yisrael la-amim, bein yom ha-sh'vi-i l'sheishet y'mei ha-ma-aseh. Bein k'dushat shabbat li-k'dushat yom tov hivdalta, v'et yom ha-sh'vi-i mi-sheishet y'mei ha-ma-aseh kidashta. Hivdalta v'kidashta et am'kha yisrael bi-k'dushatekha.

Barukh atah Adonai, ha-mavdil bein kodesh l'kodesh.

On Sukkot, when Kiddush is chanted in the sukkah, we add the following b'rakhah.

(On the first night, it is recited before Sheheḥeyanu; on the second night, after Sheheḥeyanu.)

Barukh atah ADONAI, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to dwell in the *sukkah*.

Barukh atah Adonai eloheinu melek ha-olam,

asher kid'shanu b'mitzvotav v'tzivanu leisheiv ba-sukkah.

On all nights (except the last two of Pesah), we conclude:

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

for granting us life, for sustaining us, and for bringing us to this moment.

Barukh atah Adonai eloheinu melek ha-olam,

she-heḥeyanu v'kiymanu v'higianu lazman ha-zeh.

[בְּאַהֲבָה] מְקַרָּא קֹדֶשׁ, זִכָּר לִיצִיאת מִצְרָיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְשָׁתָּ מִכָּל־הָעַמִּים, [וְשַׁבָּת] וּמוֹעֲדֵי קִדְשֶׁךָ [בְּאַהֲבָה וּבְרָצוֹן] בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנַּחֲלָתָנוּ. בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְמָנִים.

On Saturday night, we add Havdalah:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבְדִיל בֵּין קֹדֶשׁ לְחול בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשֶׁת שַׁבָּת לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדִלָתָּ, וְאַתָּה יְיָ הַשְּׁבִיעִי מְשִׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת, הַבְּדִלָתָּ וְקֹדֶשֶׁת אֶת־עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתָּךְ. בְּרוּךְ אַתָּה יְהוָה, הַמְבְדִיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

On Sukkot, when Kiddush is chanted in the sukkah, we add the following b'rakhah. (On the first night, we recite it before Sheheḥeyanu; on the second night, after Sheheḥeyanu.)

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה.

On all nights (except the last two of Pesah), we conclude:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

HAVDALAH. Each Saturday night, the conclusion of Shabbat is marked by the ceremony of Havdalah, in which we light a candle with many wicks and recite a blessing over its light. When a festival follows Shabbat, the festival candles are lit as the light for that day, and the blessing that is normally recited over the Havdalah candle is recited over the festival candles instead.

Unlike Shabbat, the use of fire is permitted on the festival—although rather than kindling a new flame, the fire is passed from one already kindled.

Forty-Nine Gates

The Torah mentions the exodus from Egypt fifty times, hinting that there are fifty steps or aspects to coming out of the mindset of slavery. Indeed, the Torah teaches that the Israelites went up out of Egypt *hamushim* (Exodus 13:18), which literally means “armed” but may also suggest “one-fiftieth.” Thus, on the first day of Pesah, we may be said to have walked through the first of fifty gates toward genuine freedom. To complete the exodus, we must journey through another forty-nine gates.

—BASED ON THE
NETIVOT SHALOM

Counting Up

The ancient rabbis say that when we count the *omer*, we are counting toward the time that we will receive the Torah. Day by day, week by week, we count, and in a highly regulated fashion: when, how, in what language, with or without a blessing, are all issues addressed by Jewish law.

But what is most noteworthy is that when we count the *omer*, we count up. Our natural tendency is to count down. We count down the seconds in anticipation of the secular New Year. We count down the days to an upcoming vacation. We count down toward a professional deadline or the end of a specific project.

I can think of only one time in my life when it was natural for me to count up: when I was pregnant. Week by week, month by month, I counted. I was excited about my due date, but I also wanted to be pregnant for nine complete months. Like other pregnant women, I knew that the period of gestation was not simply a time I needed to get past in order for the “real” event to take place; each week, each month, was vital for my baby’s development. Each day had its own significance, nurturing the growth that would be necessary for my baby to enter the world. So quite naturally, I knew to count up.

So too with receiving Torah. Torah defines us as a people; it shapes our individual identities and our character. But its transformative potential is dependent on our preparation. To truly receive Torah, we need to grow into it, to make ourselves ready for it. We count up to remind ourselves of the significance of this gestational time. We count up because each day, each week is an opportunity to identify and refine the ways we want to grow: as moral people, as people who live a life of care, as people willing to be instructed.

—AMY WALLK KATZ

The Counting of the Omer

From the second night of Pesah until the night before Shavuot, we count the omer. We rise.

I am about to fulfill the mitzvah of counting the *omer*, as it is written in the Torah:

“You shall count from the eve of the second day of Pesah, when an *omer* of grain is to be brought as an offering, seven complete weeks. The day after the seventh week of your counting will make fifty days.” *Leviticus 23:15–16*

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

Barukh atah adonai eloheinu melek ha-olam, asher kid’shanu b’mitsvotav v’tzivanu al s’firat ha-omer.

We recite the line for the appropriate day, from the following pages.

ספירת העומר

From the second night of Pesah until the night before Shavuot, we count the omer. We rise.

הִנְנִי מוֹכֵן\מוֹכֵנָה וּמְזוּמָן\וּמְזוּמָנָה לְקִים מִצּוֹת עֲשֵׂה שֶׁל
סְפִירַת הָעוֹמֵר כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה:

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הַבִּיאָכֶם
אֶת־עֹמֶר הַתְּנוּפָה, שִׁבְעַת שָׁבָתוֹת תְּמִימֹת תִּהְיֶינָה.
עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם.

ויקרא כג: טו-טז

בְּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סְפִירַת הָעוֹמֵר.

We recite the line for the appropriate day, from the following pages.

THE COUNTING OF THE OMER. Unlike the other festivals, the Torah gives no specific seasonal date for Shavuot; instead, we are told to observe it exactly seven weeks after Pesah, counting and enumerating each of the forty-nine days in between, thus creating an intimate connection between the two holidays. This connection is both agricultural and spiritual. In the Temple, a daily offering of the new barley crop (a measure of grain called an *omer*) was made beginning on Pesah; barley was the first grain to be ready to harvest. Anticipating the full spring harvest approximately seven weeks later, our forebears counted the days; and then offered the

first fruits on Shavuot, a celebration of ripening and bounty.

Equally, the period of *s’firat ha-omer* commemorates the historic journey from slavery in Egypt to meeting God at Sinai. We celebrate freedom on Pesah, but recognize that the exodus is not truly complete until we receive instruction as to how to live with that freedom, on Shavuot.

Jewish mystics saw this period of counting time as one of preparation for revelation, a time of purifying the self and striving for a deeper understanding of God’s relation to the world. They saw seven circles of divine energy that needed to be entered into, in order to come to achieve the revelation.

The meditations offered here for these days are based on that mystical understanding. Early medieval authorities, perhaps out of a similar motive of self-improvement before coming to the moment commemorating Sinai, developed the custom of studying one of the six chapters of *Pirkei Avot* (often translated as “The Ethics of the Fathers,” but perhaps more accurately translated “Fundamental Principles”). This tractate (which can be found on pages 235–262), incorporated in the Mishnah in the mid-3rd century, constitutes the most explicit statement of rabbinic ethics.

First Week: Love and Kindness — חֶסֶד (Hesed)

The first week of the Counting of the Omer coincides with the celebration of Pesah, in which we reenact the experience of God's having freed us. Remembering God's unbounded, expansive love in redeeming us, it is the time of reading the Song of Songs—of feeling both loved and seeking to love. In this context, we may ask ourselves: How might I enter the world in a loving way? What obligations does love bring? As I celebrate my own selfhood and refine my understanding of being free, I might ask: How might I be kind to myself and express that kindness with others? How might I learn to love all the parts of myself and love others in all their complexity? And I might ask: What obligations does love bring?

הוא היה אומר: אם אין אני לי, מי לי?
וכשׁאני לעצמי, מה אני? ואם לא עבשׁיו, אימתי?

Hillel said: If I am not for myself, who will be for me? If I am for myself alone, what am I? And if not now, when?

—Pirkei Avot 1:14

אמר [רבן יוחנן בן זבאי] להם:
צאו וראו איזוהי דרך ישרה שידיבק בזה האדם.
רבי אליעזר אומר: עין טובה. רבי יהושע אומר: חבר טוב.
רבי יוסי אומר: שכן טוב. רבי שמעון אומר: רואה את הנוף.
רבי אלעזר אומר: לב טוב. אמר להם: רואה אני את דברי אלעזר
בן עזר מדיבריהם, שבכלל דבריו דבריהם.

[Rabbi Yohanan ben Zakkai] posed this question to his disciples:
Take note, which is the right path to which one should cleave?

Rabbi Eliezer said: A generous eye.

Rabbi Joshua said: A good colleague.

Rabbi Yose said: A good neighbor.

Rabbi Shimon said: Foresight.

Rabbi Eleazar said: A generous heart.

He said to them: I prefer the answer of Eleazar ben Arakh, for his view includes all of yours.

—Pirkei Avot 2:13

On NISAN 16, the SECOND NIGHT OF PESAH:

היום יום אחד לעומר.

Today is 1 day of the omer.

Hayom yom ehad la-omer.

On NISAN 17, the THIRD NIGHT OF PESAH:

היום שני ימים לעומר.

Today is 2 days of the omer.

Hayom sh'nei yamim la-omer.

On NISAN 18, the FOURTH NIGHT OF PESAH:

היום שלשה ימים לעומר.

Today is 3 days of the omer.

Hayom sh'loshah yamim la-omer.

On NISAN 19, the FIFTH NIGHT OF PESAH:

היום ארבעה ימים לעומר.

Today is 4 days of the omer.

Hayom arba-ah yamim la-omer.

On NISAN 20, the SIXTH NIGHT OF PESAH:

היום חמשה ימים לעומר.

Today is 5 days of the omer.

Hayom hamishah yamim la-omer.

On NISAN 21, the SEVENTH NIGHT OF PESAH:

היום ששה ימים לעומר.

Today is 6 days of the omer.

Hayom shishah yamim la-omer.

On NISAN 22, the EIGHTH NIGHT OF PESAH
(where Yom Tov is celebrated for two days):

היום שבעה ימים, שהם שבוע אחד לעומר.

Today is 7 days—one week—of the omer.

Hayom shivah yamim, she-hem shavua ehad la-omer.

Second Week: Judgment and Power — דין\גבורה (Din/G'vurah)

Limits are important; without them, chaos would reign. Even love has its rules. Yet the very qualities that allow us to establish limits are the same ones that can lead to oppression and evil. Judgment—so necessary for almost every aspect of daily living—can become judgmentalism, the disparagement of others, and may even lead to fanaticism. Power—so necessary for the implementation of the good—can become drunk with itself, overpowering others. This week invites reflection on the way my competitiveness and desire to win may become hurtful to others, and how my self-concern can be dismissive of the needs of others and even be destructive. What limits should I place on my ego? What limits should I place on my desires? Perhaps I might pause to stand in awe, stopping for a moment to appreciate what is around me and better understand my own limitations.

Not incidentally, it is during this week that we memorialize those killed in the Holocaust.

בְּיָזְמוּ אֹמֵר: אֵיזֶהוּ חָכָם? הַלּוֹמֵד מִכָּל־אָדָם . . . אֵיזֶהוּ גִבּוֹר?
הַכּוֹבֵשׁ אֶת־יָצְרוֹ . . . אֵיזֶהוּ עָשִׁיר? הַשֹּׂמֵחַ בְּחֶלְקוֹ . . . אֵיזֶהוּ מְכַבֵּד?
הַמְּכַבֵּד אֶת־הַבְּרִיּוֹת . . .

Ben Zoma taught: Who is wise? Those who learn from everyone . . . Who is strong? Those who control their instincts . . . Who is rich? Those who are satisfied with their portion . . . Who is honored? Those who honor their fellow human beings . . .

—Pirkei Avot 4:1

הֵלֵל אָמַר: אֵל תִּפְרוֹשׁ מִן הַצִּבּוֹר, וְאַל תִּתְּנֵם בְּעַצְמְךָ עַד יוֹם מוֹתֶךָ,
וְאַל תִּדְּוִן אֶת־חֲבֶרְךָ עַד שֶׁתִּגָּיעַ לְמָקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאֵי אֶפְשָׁר לְשִׁמוֹעַ,
שֶׁסּוֹפוֹ לְהִשְׁמָעַ. וְאַל תֹּאמַר לְכַשְׁאֲפָנָה אֲשֶׁנָּה, שֶׁמָּא לֹא תִפָּנֶה.

Hillel taught: Do not withdraw from the community. Do not be sure of yourself until the day of your death. Do not judge your fellow human being until you stand in his or her situation. Do not say “It is not possible to understand this,” for ultimately it will be understood. Do not say “When I have leisure I will study,” for you may never have leisure.

—Pirkei Avot 2:5

רַבִּי הֲנִינָא בְּרִדּוּסָא אָמַר: כָּל שִׂירָאֵת חָטְאוֹ קוֹדֶמֶת לְחֻקָּתוֹ, חֻקָּתוֹ מְתַקְּיָמָת.
וְכָל שִׁחְקָתוֹ קוֹדֶמֶת לִירָאֵת חָטְאוֹ, אֵין חֻקָּתוֹ מְתַקְּיָמָת.
הוּא הָיָה אָמַר: כָּל שְׂמַעְשִׁיו מְרַבֵּין מִחֻקָּתוֹ, חֻקָּתוֹ מְתַקְּיָמָת.
וְכָל שִׁחְקָתוֹ מְרַבָּה מִפְּעֻשָׁיו, אֵין חֻקָּתוֹ מְתַקְּיָמָת.

Rabbi H̱anina ben Dosa taught: Those whose fear of sinning takes precedence over their own wisdom, their wisdom will survive. But those whose wisdom takes precedence over their fear of sinning, their wisdom will not survive. And he added: Those whose deeds exceed their wisdom, their wisdom will survive; but those whose wisdom exceeds their deeds, their wisdom will not survive.

—Pirkei Avot 3:11–12

On NISAN 23:

הַיּוֹם שְׁמוֹנֶה יָמִים, שֶׁהֵם שָׁבוּעַ אֶחָד וַיּוֹם אֶחָד לְעֹמֶה.

Today is 8 days—one week and one day—of the omer.

Hayom sh'monah yamim, she-hem shavua eḥad v'yom eḥad la-omer.

On NISAN 24:

הַיּוֹם תִּשְׁעָה יָמִים, שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁנֵי יָמִים לְעֹמֶה.

Today is 9 days—one week and two days—of the omer.

Hayom tishah yamim, she-hem shavua eḥad u-shnei yamim la-omer.

On NISAN 25:

הַיּוֹם עֶשְׂרֵה יָמִים, שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁלֹשָׁה יָמִים לְעֹמֶה.

Today is 10 days—one week and three days—of the omer.

Hayom asarah yamim, she-hem shavua eḥad u-shloshah yamim la-omer.

On NISAN 26 (YOM HA-SHOAH, if a Wednesday night):

הַיּוֹם אֶחָד עָשָׂר יוֹם, שֶׁהֵם שָׁבוּעַ אֶחָד וְאַרְבָּעָה יָמִים לְעֹמֶה.

Today is 11 days—one week and four days—of the omer.

Hayom aḥad asar yom, she-hem shavua eḥad v'arba'ah yamim la-omer.

On NISAN 27 (YOM HA-SHOAH, if neither Thursday night nor Saturday night):

הַיּוֹם שְׁנַיִם עָשָׂר יוֹם, שֶׁהֵם שָׁבוּעַ אֶחָד וְחֲמִשָּׁה יָמִים לְעֹמֶה.

Today is 12 days—one week and five days—of the omer.

Hayom sh'neim asar yom, she-hem shavua eḥad va-ḥamishah yamim la-omer.

On NISAN 28 (YOM HA-SHOAH, if Sunday night):

הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם, שֶׁהֵם שָׁבוּעַ אֶחָד וּשְׁשָׁה יָמִים לְעֹמֶה.

Today is 13 days—one week and six days—of the omer.

Hayom sh'loshah asar yom, she-hem shavua eḥad v'shishah yamim la-omer.

On NISAN 29:

הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם, שֶׁהֵם שְׁנֵי שָׁבוּעוֹת לְעֹמֶה.

Today is 14 days—two weeks—of the omer.

Hayom arba-ah asar yom, she-hem sh'nei shavuot la-omer.

Third Week: Splendor — תִּפְּרֶת (Tiferet)

Tiferet, which literally means “splendor,” is associated with harmony and balance—specifically, a balance among ideas, values, and qualities that appear to be conflicting. This suggests that we are at our best when the various impulses within us, and the competing demands made upon us, are in balance—for example, when play and seriousness each have their place in our lives, when we practice both self-care and care for others, and when a sense of mission is mediated by a realistic appraisal of the world as it is. The Kabbalists thought that the essential balance needed in our lives was that between the aspects associated with the first two weeks—love and judgment. Love needs to know how to be mediated by proper judgment, and judgment without love is hurtful and dangerous. The Kabbalists also associated *tiferet* with *emet*, truth, reflecting their understanding that deep truths emerge from the harmonizing of seemingly incompatible values and perspectives.

שִׁמְעוֹן הַצַּדִּיק הָיָה מְשִׁירֵי כְּנֶסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר: עַל
שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד—עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל
גְּמִילוּת חֶסֶדִּים.

Simon the Righteous was one of the last surviving members of the Great Assembly. He taught: The world stands on three things—on Torah, on worship, and on good deeds.

—Pirkei Avot 1:2

רַבִּי אוֹמֵר: אִיזוֹ הִיא דֶּרֶךְ יִשְׂרָאֵל שֶׁיָּבוֹר לוֹ הָאָדָם? כָּל־שֶׁהִיא
תִּפְּאֶרֶת לַעֲוֹשָׂהּ וְתִפְּאֶרֶת לוֹ מִן הָאָדָם.

Rabbi [Judah] taught: What is the right path, that a person should choose? One that brings glory to the Creator and one that everyone acknowledges about you as glorious.

—Pirkei Avot 2:1

On the FIRST DAY OF ROSH HODESH OF IYAR, NISAN 30:

הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם, שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְיוֹם אֶחָד לְעֹמֶר.

Today is 15 days—two weeks and one day—of the *omer*.

Hayom hamishah asar yom, she-hem sh'nei shavuot v'yom ehad la-omer.

On the SECOND DAY OF ROSH HODESH OF IYAR, IYAR 1:

הַיּוֹם שִׁשָּׁה עָשָׂר יוֹם, שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁנֵי יָמִים לְעֹמֶר.

Today is 16 days—two weeks and two days—of the *omer*.

Hayom shishah asar yom, she-hem sh'nei shavuot u-shnei yamim la-omer.

On IYAR 2 (YOM HA-ZIKARON, if Tuesday night):

הַיּוֹם שִׁבְעָה עָשָׂר יוֹם, שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֶר.

Today is 17 days—two weeks and three days—of the *omer*.

Hayom shivah asar yom, she-hem sh'nei shavuot u-shloshah yamim la-omer.

On IYAR 3 (YOM HA-ZIKARON, if Tuesday night; YOM HA-ATZMA-UT, if Wednesday night):

הַיּוֹם שְׁמוֹנֶה עָשָׂר יוֹם, שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר.

Today is 18 days—two weeks and four days—of the *omer*.

Hayom sh'monah asar yom, she-hem sh'nei shavuot v'arba-ah yamim la-omer.

On IYAR 4 (YOM HA-ZIKARON, if Monday night or Tuesday night; YOM HA-ATZMA-UT, if Wednesday night):

הַיּוֹם תִּשְׁעָה עָשָׂר יוֹם, שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים לְעֹמֶר.

Today is 19 days—two weeks and five days—of the *omer*.

Hayom tishah asar yom, she-hem sh'nei shavuot va-hamishah yamim la-omer.

On IYAR 5 (YOM HA-ZIKARON, if Sunday night; YOM HA-ATZMA-UT, if not Sunday night, Thursday night, Friday night, or Saturday night):

הַיּוֹם עֶשְׂרִים יוֹם, שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁשָׁה יָמִים לְעֹמֶר.

Today is 20 days—two weeks and six days—of the *omer*.

Hayom esrim yom, she-hem sh'nei shavuot v'shishah yamim la-omer.

On IYAR 6 (YOM HA-ATZMA-UT, if Monday night):

הַיּוֹם אֶחָד וְעֶשְׂרִים יוֹם, שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת לְעֹמֶר.

Today is 21 days—three weeks—of the *omer*.

Hayom ehad v'esrim yom, she-hem sh'loshah shavuot la-omer.

Fourth Week: Time and Eternity — נֶצַח (Netzah)

Psalm 90 remarks: “Teach us to count our days,” or perhaps better translated, “Teach us to make each day count.” On some level, we are all conscious of mortality. The days of our lives are limited. And so this week, we ask: What should a day look like? What would make my days seem not just busy, but rich in their fullness? Am I spending my time on what I care about most? What would make a day feel blessed? How do I deal with frustration? How can I transform my good intentions into actions and patterns of behavior? Thus, *netzah* is also associated with endurance, carrying through with our intentions over the long haul. We might ask: How does my life reflect consistent commitment?

רבי טרפון אומר: היום קצר, והמלאכה מרבה, והפועלים עצלים, והשכר הרבה, ובעל הבית דוחק.

Rabbi Tarfon taught: The day is short, and the work is great, and the workers are lazy, and the reward is much, and the owner is urging us on.

—Pirkei Avot 2:20

בן-עזאי אומר: הוי רץ למצוה קלה בבהמיורה, ובורח מן העברה.

שמצוה גוררת מצוה, ועברה גוררת עברה. ששוכר מצוה מצוה, ושוכר עברה עברה.

Ben Azzai taught: Pursue a minor mitzvah as you would a major one, and flee from a transgression, for one good deed leads to another and one transgression generates another. Thus the reward for a mitzvah is another mitzvah, and the consequence for a transgression is another transgression.

—Pirkei Avot 4:2

On IYAR 7:

היום שנים ועשרים יום, שהם שלשה שבועות ויום אחד לעמר.

Today is 22 days—three weeks and one day—of the *omer*.

Hayom sh'nayim v'esrim yom, she-hem sh'loshah shavuot v'yom ehad la-omer.

On IYAR 8:

היום שלשה ועשרים יום, שהם שלשה שבועות ושני ימים לעמר.

Today is 23 days—three weeks and two days—of the *omer*.

Hayom sh'loshah v'esrim yom, she-hem sh'loshah shavuot u-shnei yamim la-omer.

On IYAR 9:

היום ארבעה ועשרים יום, שהם שלשה שבועות ושלשה ימים לעמר.

Today is 24 days—three weeks and three days—of the *omer*.

Hayom arba-ah v'esrim yom, she-hem sh'loshah shavuot u-shloshah yamim la-omer.

On IYAR 10:

היום חמשה ועשרים יום, שהם שלשה שבועות וארבעה ימים לעמר.

Today is 25 days—three weeks and four days—of the *omer*.

Hayom hamishah v'esrim yom, she-hem sh'loshah shavuot v'arba-ah yamim la-omer.

On IYAR 11:

היום ששה ועשרים יום, שהם שלשה שבועות וחמשה ימים לעמר.

Today is 26 days—three weeks and five days—of the *omer*.

Hayom shishah v'esrim yom, she-hem sh'loshah shavuot va-hamishah yamim la-omer.

On IYAR 12:

היום שבעה ועשרים יום, שהם שלשה שבועות וששה ימים לעמר.

Today is 27 days—three weeks and six days—of the *omer*.

Hayom shivah v'esrim yom, she-hem sh'loshah shavuot v'shishah yamim la-omer.

On IYAR 13:

היום שמונה ועשרים יום, שהם ארבעה שבועות לעמר.

Today is 28 days—four weeks—of the *omer*.

Hayom sh'monah v'esrim yom, she-hem arba-ah shavuot la-omer.

Fifth Week: Glory — הוד (Hod)

How can we see life itself as glorious? How can we permeate our lives with an appreciation of the wonders of the world in which we live, the wonder of life itself? Perhaps this week we might heighten awareness of the beauty of the moment—deepening our consciousness of what is special, pulsing with life. Perhaps, this week, I might learn to say daily, “How glorious is this day!” The world becomes glorious and we reflect its glory when we enter it with a sense of appreciation and understand our lives to be a precious gift. By cultivating gratitude, we open ourselves to sensing and appreciating the glories of the world. The Hebrew word *hod* might remind us of the similar sounding *hodayah*, which means “thankfulness.”

אל תבקש גדלה לעצמך, ואל תחמד כבוד. יותר מלמודך עשה,
ואל תתאנה לשלחנם של מלכים, ששלחנה גדול משלחנם
וכתרך גדול מכתרם, ונאמן הוא בעל מלאכתך שישלם-לך
שכר פעלתך.

Do not seek greatness for yourself; do not covet honor. Let your deeds exceed your learning. Do not crave the table of kings—for your table is greater than theirs and your crown greater than their crowns, and your employer can be relied upon to compensate you for your labors.

—Pirkei Avot 6:5

רבי אלעזר איש ברתותא אומר: תן-לו משלך, שאתה ושלך
שלך. וכן בדיד הוא אומר: כי ממך הבל ומידך נתנו לך

(דברי הימים א, כט:יד).

Rabbi Eleazar of Bartota taught: Give everything over to God, for you and all that your own are God's. Thus David said, “For all is from You, and from Your own hand I give to You” (1 Chronicles 29:14).

—Pirkei Avot 3:8

On IYAR 14 (PESAH SHENI):

היום תשעה ועשרים יום, שהם ארבעה שבועות ויום אחד לעמר.

Today is 29 days—four weeks and one day—of the *omer*.

Hayom tishah v'esrim yom, she-hem arba-ah shavuot v'yom ehad la-omer.

On IYAR 15:

היום שלשים יום, שהם ארבעה שבועות ושני ימים לעמר.

Today is 30 days—four weeks and two days—of the *omer*.

Hayom sh'loshim yom, she-hem arba-ah shavuot u-shnei yamim la-omer.

On IYAR 16:

היום אחד ושלשים יום, שהם ארבעה שבועות ושלשה ימים לעמר.

Today is 31 days—four weeks and three days—of the *omer*.

Hayom ehad u-shloshim yom, she-hem arba-ah shavuot u-shloshah yamim la-omer.

On IYAR 17:

היום שנים ושלשים יום, שהם ארבעה שבועות וארבעה ימים לעמר.

Today is 32 days—four weeks and four days—of the *omer*.

Hayom sh'nayim u-shloshim yom, she-hem arba-ah shavuot v'arba-ah yamim la-omer.

On IYAR 18 (LAG BA-OMER):

היום שלשה ושלשים יום, שהם ארבעה שבועות וחמשה ימים לעמר.

Today is 33 days—four weeks and five days—of the *omer*.

Hayom sh'loshah u-shloshim yom, she-hem arba-ah shavuot va-hamishah yamim la-omer.

On IYAR 19:

היום ארבעה ושלשים יום, שהם ארבעה שבועות ושה ימים לעמר.

Today is 34 days—four weeks and six days—of the *omer*.

Hayom arba-ah u-shloshim yom, she-hem arba-ah shavuot v'shishah yamim la-omer.

On IYAR 20:

היום חמשה ושלשים יום, שהם חמשה שבועות לעמר.

Today is 35 days—five weeks—of the *omer*.

Hayom hamishah u-shloshim yom, she-hem hamishah shavuot la-omer.

Sixth Week: Foundation — יסוד (Y'sod)

As we approach Sinai, which we will soon celebrate on the holiday of Shavuot, we might ask: What is at the root of my being? What is most fundamental to who I am? Hasidic masters taught that each of us has come into this world to repair what only he or she is able to heal. What is my special talent, my special task? *Y'sod* also represents the connection between the heavenly and earthly realms and I might ask: How might my life reflect God's presence in the world? How might I be an instrument for bringing the world around me closer to the Divine?

חמשה תלמידים היו לו לר' יוחנן בן זכאי, ואלו הן: רבי אליעזר בן הורקנוס, ורבי יהושע בן חנניה, ורבי יוסי הכהן, ורבי שמעון בן נתנאל, ורבי אלעזר בן עזריה.
הוא היה מונה שבת: רבי אליעזר בן הורקנוס, בור סוד שאינו מאבד טפה. רבי יהושע בן חנניה, אשרי יולדתו. רבי יוסי הכהן, חסיד. רבי שמעון בן נתנאל, ירא חטא. ורבי אלעזר בן עזריה, מעין המתגבר.

Rabbi Yohanan ben Zakkai had five disciples, namely: Rabbi Eliezer ben Hyrcanus, Rabbi Joshua ben Hananiah, Rabbi Yose Hakohen, Rabbi Shimon ben Netanel, and Rabbi Eleazar ben Arakh. This is how he characterized their merits: Rabbi Eliezer ben Hyrcanus—a plastered well that never loses a drop; Rabbi Joshua ben Hananiah—happy is the one who gave birth to him; Rabbi Yose Hakohen—a saintly person; Rabbi Shimon ben Netanel—a pious person; Rabbi Eleazar ben Arakh—an ever-flowing fountain.

—Pirkei Avot 2:10–11

הוא [רבי חנינא בן דוסא] היה אומר: כל־שריח הבריות נוחה הימנו, רוח המקום נוחה הימנו. וכל־שאין רוח הבריות נוחה הימנו, אין רוח המקום נוחה הימנו.

[Rabbi Hanina ben Dosa] used to say: One with whom people are pleased, the divine spirit is pleased; and one with whom people are displeased, the divine spirit is displeased.

—Pirkei Avot 3:13

On IYAR 21:

היום ששה ושלשים יום, שהם חמשה שבועות ויום אחד לעומר.

Today is 36 days—five weeks and one day—of the *omer*.

Hayom shishah u-shloshim yom, she-hem hamishah shavuot v'yom ehad la-omer.

On IYAR 22:

היום שבעה ושלשים יום, שהם חמשה שבועות ושני ימים לעומר.

Today is 37 days—five weeks and two days—of the *omer*.

Hayom shivah u-shloshim yom, she-hem hamishah shavuot u-shnei yamim la-omer.

On IYAR 23:

היום שמונה ושלשים יום, שהם חמשה שבועות ושלשה ימים לעומר.

Today is 38 days—five weeks and three days—of the *omer*.

Hayom sh'monah u-shloshim yom, she-hem hamishah shavuot u-shloshah yamim la-omer.

On IYAR 24:

היום תשעה ושלשים יום, שהם חמשה שבועות וארבעה ימים לעומר.

Today is 39 days—five weeks and four days—of the *omer*.

Hayom tishah u-shloshim yom, she-hem hamishah shavuot v'arba-ah yamim la-omer.

On IYAR 25:

היום ארבעים יום, שהם חמשה שבועות וחמשה ימים לעומר.

Today is 40 days—five weeks and five days—of the *omer*.

Hayom arba-im yom, she-hem hamishah shavuot va-hamishah yamim la-omer.

On IYAR 26:

היום אחד וארבעים יום, שהם חמשה שבועות וששה ימים לעומר.

Today is 41 days—five weeks and six days—of the *omer*.

Hayom ehad v'arba-im yom, she-hem hamishah shavuot v'shishah yamim la-omer.

On IYAR 27:

היום שנים וארבעים יום, שהם ששה שבועות לעומר.

Today is 42 days—six weeks—of the *omer*.

Hayom sh'nayim v'arba-im yom, she-hem shishah shavuot la-omer.

Seventh Week: God's Presence — מַלְכוּת (Malkhut)

Malkhut refers to the sense of God as presence—a presence that suffuses the world. Never was the presence of God felt as deeply as it was at Sinai. As we approach the celebration of that revelation, we might ask: What mitzvah might call to me with a mysterious force? What special teaching of Torah do I want to concentrate on, this year? How do I hear the calling of my soul—the calling of the Divine?

שְׁמַאי אוֹמֵר: עֲשֵׂה תוֹרָתְךָ קָבֵעַ, אֲמֹר מַעֲט וַעֲשֵׂה הֶרְבֵּה,
וְהוֹי מְקַבֵּל אֶת־כָּל־הָאָדָם בְּסֶבֶר פָּנִים יָפוֹת.

Shammai taught: Set a fixed time for the study of Torah, speak little but do much, and welcome everyone with good cheer.

—Pirkei Avot 1:15

בֶּן־בֶּג בֶּג אוֹמֵר: הִפֵּךְ בָּהּ וְהִפֵּךְ בָּהּ, דִּכְלָא בָּהּ.

Ben Bag Bag taught: Turn it this way, turn it that way, for everything is to be found in it.

—Pirkei Avot 5:24

רַבִּי חֲנַנְיָא בֶּן־תֶּרְדִּיּוֹן אוֹמֵר: שְׁנַיִם שׁוֹיִשְׁבִּין וַיֵּשׁ בֵּינֵיהֶן דְּבָרֵי
תּוֹרָה, שְׂכִינָה שְׂרוּיָהּ בֵּינֵיהֶם . . .

Rabbi Hananiah ben Teradion taught: When two people sit and discuss Torah, the Shekhinah hovers between them . . .

—Pirkei Avot 3:3

כָּל־מָה שֶׁבָּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעוֹלָמוֹ, לֹא בָּרָאוֹ אֱלֹא
לְכַבּוֹדוֹ, שֶׁנֶּאֱמַר: כָּל הַנִּקְרָא בְּשֵׁמִי, וְלְכַבּוֹדִי בְּרֵאתִיו וַיִּצְרָתִיו אֵךְ
עָשִׂיתִיו (ישעיה מ:ז). וְאוֹמֵר: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד (שמות טו:יח).

Everything that the blessed Holy One created in God's world, God created solely for the divine glory, as it is written, "Everything that is called by My name, I created it, I formed it, I made it, for My glory" (Isaiah 43:7). It is further written, "ADONAI shall reign forever and ever" (Exodus 15:18).

—Pirkei Avot 6:11

On IYAR 28 (YOM YERUSHALAYIM):

הַיּוֹם שְׁלֹשָׁה וָאַרְבָּעִים יוֹם, שֶׁהֵם שְׁשָׁה שָׁבוּעוֹת יוֹם אֶחָד לְעֹמֶר.

Today is 43 days—six weeks and one day—of the *omer*.

Hayom sh'loshah v'arba-im yom, she-hem shishah shavuot v'yom ehad la-omer.

On IYAR 29:

הַיּוֹם אַרְבָּעָה וָאַרְבָּעִים יוֹם, שֶׁהֵם שְׁשָׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים לְעֹמֶר.

Today is 44 days—six weeks and two days—of the *omer*.

Hayom arba-ah v'arba-im yom, she-hem shishah shavuot u-shnei yamim la-omer.

On SIVAN 1 (ROSH HODESH SIVAN):

הַיּוֹם חֲמִשָּׁה וָאַרְבָּעִים יוֹם, שֶׁהֵם שְׁשָׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֶר.

Today is 45 days—six weeks and three days—of the *omer*.

Hayom hamishah v'arba-im yom, she-hem shishah shavuot u-shloshah yamim la-omer.

On SIVAN 2:

הַיּוֹם שְׁשָׁה וָאַרְבָּעִים יוֹם, שֶׁהֵם שְׁשָׁה שָׁבוּעוֹת וָאַרְבָּעָה יָמִים לְעֹמֶר.

Today is 46 days—six weeks and four days—of the *omer*.

Hayom shishah v'arba-im yom, she-hem shishah shavuot v'arba-ah yamim la-omer.

On SIVAN 3:

הַיּוֹם שִׁבְעָה וָאַרְבָּעִים יוֹם, שֶׁהֵם שְׁשָׁה שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים לְעֹמֶר.

Today is 47 days—six weeks and five days—of the *omer*.

Hayom shivah v'arba-im yom, she-hem shishah shavuot va-hamishah yamim la-omer.

On SIVAN 4:

הַיּוֹם שְׁמוֹנֶה וָאַרְבָּעִים יוֹם, שֶׁהֵם שְׁשָׁה שָׁבוּעוֹת וְשְׁשָׁה יָמִים לְעֹמֶר.

Today is 48 days—six weeks and six days—of the *omer*.

Hayom sh'monah v'arba-im yom, she-hem shishah shavuot v'shishah yamim la-omer.

On SIVAN 5 (the night before SHAVUOT):

הַיּוֹם תִּשְׁעָה וָאַרְבָּעִים יוֹם, שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת לְעֹמֶר.

Today is 49 days—seven weeks—of the *omer*.

Hayom tishah v'arba-im yom, she-hem shivah shavuot la-omer.

Concluding Prayers

We rise.

Aleinu

It is for us to praise the ruler of all,
to acclaim the Creator,
who has not made us merely a nation,
nor formed us as all earthly families,
nor given us an ordinary destiny.
† And so we bow, acknowledging the supreme sovereign,
the Holy One, who is praised—
who spreads out the heavens and establishes the earth,
whose glory abides in the highest heavens,
and whose powerful presence resides in the highest heights.
This is our God, none else;
ours is the true sovereign, there is no other.
As it is written in the Torah:
“Know this day and take it to heart,
that ADONAI is God in heaven above and on earth below;
there is no other.”

*Aleinu l'shabei-ah la-adon hakol,
lateit g'dulah l'yotzer b'reishit,
shelo asanu k'goyei ha-aratzot,
v'lo samanu k'mishp'hot ha-adamah,
shelo sam helkeinu kahem,
v'goraleinu k'khol hamonam.
† Va-anahnu korim u-mishta'avim u-modim,
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.
Shehu noteh shamayim v'yosed aretz,
u-moshav y'karo ba-shamayim mima-al,
u-sh'khinat uzo b'govhei m'romim,
hu eloheinu ein od.
Emet malkeinu efes zulato,
ka-katuv b'torato:
v'yadata hayom va-hasheivota el l'vavekha, ki Adonai hu ha-elohim
ba-shamayim mima-al v'al ha-aretz mitahat, ein od.*

סיום התפילה

We rise.

עֲלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,
שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֵם,
וְגָרְלָנוּ כְּכָל־הַמוֹנָם.
† וְאַנְהֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,
וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם מִמָּעַל,
וּשְׁכִינֵת עֹזוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אַמֶּת מִלִּפְנֵי אָפֶס זוּלָּתוֹ,
כִּפְתּוּב בְּתוֹרָתוֹ:
וְיָדַעַת הַיּוֹם וְהִשְׁבַּת אֶל לְבָבָהּ כִּי יְהוָה הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמָּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

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

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

option of reciting instead the lines from the prophet Micah: “For the people of every nation shall walk in the name of their god, but we shall walk in the name of Adonai, our God, forever” (4:5).

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

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

► As is written in Your Torah:
 “ADONAI will reign forever and ever.”
 And as the prophet said:
 “ADONAI shall be acknowledged sovereign of all the earth.
 On that day ADONAI shall be one, and the name of God, one.”

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

We are seated.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ,
 לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֹךְ,
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
 וְהָאִלִּילִים כָּרוֹת יַפְרֹתוֹן,
 לְתִקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי,
 וּכְלִבְנֵי בֶשֶׁר יִקְרָאוּ בְּשִׁמְךָ,
 לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ.
 יִפִּירוּ וַיִּדְעוּ כָּל־יוֹשְׁבֵי תֵבֶל,
 כִּי לָךְ תִּכְרַע כָּל־בָּרָךְ,
 תִּשָּׁבַע כָּל־לֶשׁוֹן.
 לִפְנֵיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ,
 וּלְכָבוֹד שִׁמְךָ יִקָּר יִתְנֶנּוּ,
 וַיִּקְבְּלוּ בָּכֶם אֶת־עַל מַלְכוּתְךָ.
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,
 כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
 וּלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.

◀ בַּפֶּתוּחַ בְּתוֹרַתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
 וְנֶאֱמַר: יְהִיָּה יְהוָה לְמֹלֶךְ עַל כָּל־הָאָרֶץ,
 בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וּשְׁמוֹ אֶחָד.

We are seated.

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

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

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

A Kavanah for Kaddish

Grant that the memories of those who have gone before us be a source of strength for me and for everyone of the house of Israel. May the souls of our departed find peace in Your sheltering care, and may we all be blessed with peace, tranquility, and the fullness of life.

The Blessing of Memory

It is hard to sing of oneness when our world is not complete, when those who once brought wholeness to our life have gone, and nothing but memory can fill the emptiness their passing leaves behind. But memory can tell us only what we were, in company with those we loved; it cannot help us find what each of us, alone, must now become. Yet no one is really alone; those who live no more echo still within our thoughts and words, and what they did is part of what we have become. We do best homage to our dead when we live our lives most fully, even in the shadow of our loss. Each life is a whole world; in each is the breath of the Divine. In affirming God we affirm the worth of each one whose life, now ended, brought us closer to the source of life, in whose unity no one is alone and every life finds purpose.

—CHAIM STERN

Mourner's Kaddish

In the season when Psalm 27 is recited, some congregations wait to say Kaddish until the completion of Psalm 27 (on page 59).

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

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

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

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

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

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

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

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

קדיש יתום

In the season when Psalm 27 is recited, some congregations wait to say Kaddish until the completion of Psalm 27 (on page 59).

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא,
בְּעֻלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזֶמַּן קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעָלְמָא מִן כָּל- [לְעָלְמָא לְעָלְמֵי מְכָל- [on Shabbat Shuvah we substitute:
בְּרִכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחְמָתָא דְּאִמְרֵין בְּעֻלְמָא,
וְאָמְרוּ אָמֵן.

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

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

KADDISH קדיש. The custom for mourners to recite Kaddish began sometime after the 11th century. Though its origin is obscure, it has become an essential element of Jewish prayer. The Kaddish is not a private prayer; rather, it is recited in community with a minyan present. In that context, the mourner affirms that tragedy has not separated him or her from God or the Jewish people, and, in turn, the communal response then constitutes an acknowledgment of the mourner.

One Thing I Ask

The Ḥasidic master Levi Yitzhak said: I and my quest are one.

To Behold God's Beauty

The Ḥasidic master Yehudah Aryeh Leib of Gur commented on the dual request expressed in a single verse in this psalm, first to behold God's beauty and then to pray in God's sanctuary: On Shabbat, I behold God's beauty; in the week, as I enter the world, I pray in God's sanctuary.

From the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we recite:

A Psalm for the Season of Repentance: Psalm 27

A PSALM OF DAVID

ADONAI is my light and my help. Whom shall I fear?
ADONAI is the stronghold of my life. Whom shall I dread?
When evil people assail me to devour my flesh,
my enemies and those who besiege me,
it is they who stumble and fall.
Should an armed camp be arrayed against me,
my heart would show no fear;
if they were to go to war against me, of this I would be sure.
One thing I ask of ADONAI—this is what I seek:
to dwell in the House of God all the days of my life,
to behold God's peacefulness and to pray in God's sanctuary.

Aḥat sha-alti mei-et Adonai, otah avakesh:
shivti b'veit Adonai, kol y'mei hayai,
lahazot b'no-am Adonai u-l'vakeir b'heikhalo.

In a time of calamity, You would hide me in Your *sukkah*,
enfold me in the secret recesses of Your tent,
and You raise me up to a stronghold.
Now my head is raised high above my enemies round about,
and I come with offerings, amidst trumpet blasts, to God's tent,
chanting and singing praise to ADONAI.

ADONAI, hear my voice as I cry out;
be gracious to me, and answer me.

It is You of whom my heart said, "Seek my face!"

It is Your presence I seek, ADONAI.

Do not hide Your face from me; do not act with anger toward me.
You have always been my help; do not forsake me;
do not abandon me, my God, my deliverer.

Though my father and mother abandon me,

ADONAI will gather me in.

Show me Your way, ADONAI, and lead me on a straight path
despite those arrayed against me.

Do not hand me over to those who besiege me;

for false witnesses who breathe hatred have risen against me.

► If only I could trust that I would see God's goodness
in the land of the living . . .

Place your hope in ADONAI.

Be strong and take courage and place your hope in ADONAI.

From the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we recite:

לְדוֹר

יְהוָה אֹרֵי וְיִשְׁעֵי מִמִּי אִירָא,

יְהוָה מְעוֹז חַיִּי מִמִּי אֶפְחָד.

בְּקָרֵב עָלַי מְרַעִים לֶאֱכֹל אֶת־בְּשָׁרִי,

צָרִי וְאִיְבִי לִי, הֵמָּה כְּשָׁלוֹ וְנָפְלוּ.

אִם תַּחֲנֶה עָלַי מַחֲנֶה לֹא יִירָא לִבִּי,

אִם תִּקּוּם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בֹטָח.

אֶחָת שְׁאֵלָתִי מֵאֵת יְהוָה, אוֹתָהּ אֲבַקֵּשׁ,

שְׁבִתִּי בְּבֵית יְהוָה כָּל־יְמֵי חַיִּי

לְחַזוֹת בְּנֹעַם יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ.

כִּי יִצְפְּנֵנִי בְּסֹפָה בְּיוֹם רָעָה,

יִסְתַּרְנִי בְּסֵתֶר אֶהְלֹ, בְּצוּר יְרוּמָמִנִי.

וְעֵתָה יְרוּם רֹאשִׁי עַל אִיְבֵי סְבִיבוֹתִי

וְאֶזְבְּחָה בְּאֶהְלֹ זִבְחֵי תְרוּעָה,

אֲשִׁירָה וְאֶזְמָרָה לַיהוָה.

שְׁמַע יְהוָה קוֹלִי אֶקְרָא, וְחַנּוּנִי וְעֲנֵנִי.

לֵךְ אָמַר לִבִּי בְקִשׁוֹ כִּנִּי, אֶת־פְּנֵיךְ יְהוָה אֲבַקֵּשׁ.

אֶל תִּסְתֵּר פְּנֵיךְ מִמֶּנִּי,

אֶל תֵּט בְּאֶף עֲבֹדָה, עֲזַרְתִּי הָיִיתָ,

אֶל תִּטְשֵׁנִי וְאֶל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׂרָאֵל.

כִּי אָבִי וְאֲמִי עֲזָבוּנִי, וַיהוָה יִאֲסָפֵנִי.

הוֹרֵנִי יְהוָה דְּרָכָה, וּנְחֵנִי בְּאֶרֶץ מִישׁוֹר, לְמַעַן שְׂרָרִי.

אֶל תִּתְּנֵנִי בְּנַפֶּשׁ צָרִי,

כִּי קָמוּ בִי עֲדֵי שָׁקֶר וַיִּפָּח חָמָס.

◀ לֹאֵל אֶאֱמָנָתִי, לְרֹאוֹת בְּטוֹב יְהוָה בְּאֶרֶץ חַיִּים.

קוּהָ אֶל יְהוָה, חֲזֹק וַיֵּאֱמָץ לִבִּי וְקוּהָ אֶל יְהוָה.

תהלים כז

turning away results in the supplicant's being left unprotected.

IF ONLY I COULD TRUST לֹאֵל אֶאֱמָנָתִי. This is the only verse in the psalm that has no parallel. It is as if the speaker's voice simply trails off and then hears an inner voice calling: *kaveih el Adonai*, "place your hope in Adonai." Or, perhaps someone else, in turn, urges the despairing supplicant to continue trusting that God will respond—and asks that the person not lose faith.

PSALM 27 expresses two opposite feelings, each of which may be felt on these days. From the beginning, the psalmist expresses absolute faith in God, culminating in this striking sentence: "Though my father and mother abandon me, Adonai will gather me in." But at the same time, the psalmist experiences God's absence—the speaker longs to "see God," yet receives no response to this longing. The poem's last line leaves us with a thin, consoling thread of hope, making us realize, perhaps, how much our lives depend on faith.

The psalm, with its themes of hope and faith in God, along with its expression of a powerful sense of yearning, was thought to be appropriate for the days leading up to Rosh Hashanah and Yom Kippur and the days that followed.

DO NOT HIDE YOUR FACE FROM ME אֶל תִּסְתֵּר פְּנֵיךְ מִמֶּנִּי. The contemporary literary critic Robert Alter writes, "'Face' suggests 'presence,' the concrete metaphor serving the poet more than the abstract sense behind it." When God is with us, we are protected, sheltered. Other psalmists similarly use concrete metaphors to the same effect, such as being cradled in God's wings. As Alter further remarks, God's

Concluding Songs

Congregations may choose to end the Friday evening service with one of the following songs.

✠

SHABBAT, OUR QUEEN

The sun on the treetops no longer is seen,
come out to welcome Shabbat, our Queen.
Now she descends, the holy, the blessed,
and with her the angels of peace and of rest.
Come, oh come, our Queen, our pride.
Come, oh come, dearest bride.
Peace be unto you, you angels of peace.

With song-filled prayer we bade Shabbat welcome
and with joy in our hearts we head back home,
there the table is set, the candles burn bright,
every corner of the house glows in their light.
May you be blessed with *shabbat shalom*;
may you be blessed with *shabbat shalom*.
Shalom to you, O you angels of peace.

Ha-ḥamah mei-rosh ha-ilanot nistalkah,
bo-u v'neitzei likrat shabbat ha-malkah.
Hineih hi yoredet ha-k'doshah, ha-b'rukhah,
v'imah malakhim tz'va shalom u-m'nuḥah.
Bo-i, bo-i, ha-malkah. Bo-i, bo-i, ha-kallah.
Shalom aleikhem malakhei ha-shalom.

Kibalnu p'nei shabbat birnanah u-t'filah,
ha-baitah nashuvah b'leiv malei gilah,
sham arukh ha-shulḥan ha-neirot ya-iru,
kol pinot ha-bayit yizraḥu yazhiru.
Shabbat shalom u-m'vorakh, shabbat shalom u-m'vorakh.
Bo-akhem l'shalom malakhei ha-shalom.

Congregations may choose to end the Friday evening service with one of the following songs.

✠

שַׁבַּת הַמַּלְכָּה

הַחֲמָה מֵרֹאשׁ הָאֵילָנוֹת נִסְתַּלְקָה,
בּוֹאוּ וְנִיצֵא לְקִרְאָת שַׁבַּת הַמַּלְכָּה.
הִנֵּה הִיא יוֹרֶדֶת הַקְּדוּשָׁה, הַבְּרוּכָה,
וְעִמָּהּ מַלְאָכִים צָבָא שְׁלוֹם וּמְנוּחָה.
בּוֹאִי, בּוֹאִי, הַמַּלְכָּה. בּוֹאִי, בּוֹאִי, הַכֶּלֶה.
שְׁלוֹם עֲלֵיכֶם מַלְאָכֵי הַשְּׁלוֹם.

קִבַּלְנוּ פְּנֵי שַׁבַּת בִּרְנָנָה וּתְפִלָּה.
הַבַּיִתָּה נָשׁוּבָה בְּלֵב מָלֵא גִילָה.
שָׁם עָרוּךְ הַשְּׁלֻחַן, הַנֵּרוֹת יֹאִירוּ
כָּל פְּנוֹת הַבַּיִת יִזְרָחוּ, יִזְהִירוּ.
שַׁבַּת שְׁלוֹם וּמִבְרָךְ, שַׁבַּת שְׁלוֹם וּמִבְרָךְ.
בְּאַחֶם לְשָׁלוֹם, מַלְאָכֵי הַשְּׁלוֹם.

THE SUN הַחֲמָה. This poem was written by the modern Hebrew poet Ḥayim Nahman Bialik (1873–1934), who along with his epic poems also wrote children's lullabies. It references both the mystical images of Shabbat as a bride and a queen, as well as the midrashic tale of angels who bless the homes that have been prepared for Shabbat.

Turning Torah into Song

If you sing the words of
Torah, the Torah will
sing its secrets to you.

—MAHARSHA
(Samuel Eidels)

Purify My Heart

A Hasidic master once
reported: “Do you
know how I became a
Jew? My teacher, the
holy rabbi of Kalev,
took the soul out of
my body, soaped and
beat it, rinsed it and
dried it and rolled it—
like women washing
clothes at a brook—
and then he put this
cleansed soul back
into me.”

ב

KI ESHM’RAH SHABBAT

*As I keep Shabbat, God keeps watch over me.
It is a sign forever, between God and me.*

It is forbidden to do business or travel long distances on Shabbat. One should not talk about one’s commercial needs, business matters, or governmental transactions. Rather, it is a day for studying God’s teaching in order to achieve a measure of wisdom.

On Shabbat, I can find rest for my soul. The Holy One provided an example of this to the generation wandering in the desert by giving a double portion of manna on the sixth day. May the nourishment provided for me be similarly doubled every Friday.

In the law given by God, there is a decree that the priests array a new set of showbread every Shabbat. In the same vein, the rabbis decreed that one should not fast on Shabbat, save on the day of atonement from sin.

It is a day that is honored with a delightful feast of bread, fish, meat, and good wine. Mourners return to their previous state, since it is a day of rejoicing. May it bring me joy.

Anyone who begins work on this day deserves to be cut off. So, I shall purify my heart as if washed clean and offer to God evening and morning prayers, an additional service, and the afternoon one, that God may respond to me.

Ki eshm’rah shabbat El yishm’reini.
Ot hi l’olmei ad beino u-veini.

Asur m’tzo h’efetz asot d’rakhim,
gam mi-l’dabber bo divrei tz’rakhim,
divrei s’horah af divrei m’lakhim,
ehgeh b’torat El u-t’hakmeini.

Bo emtze’ah tamid nofesh l’nafshi.
Hineih l’dor rishon natan k’doshi
mofet b’tet lehem mishneh

ba-shishi.

Kakhah b’khol shishi yakhpil m’zoni.

Rasham b’d’at ha-El hok el s’ganav,
bo la-arokh lehem panim l’fanav.
Gam bo l’hitanot al pi n’vonav
asur, l’vad miyom kippur avoni.

Hu yom m’khubad, hu yom
ta-anugim,
lehem v’yayin tov, basar v’dagim.
Ha-mitablim bo a’hor n’sogim,
ki yom s’mahot hu u-t’samheini.

Mei’hel m’lakhah bo sofo l’hakhrit,
al ken akhabbes bo libbi k’vorit.
Etpal’lah el El arvit v’sha’harit,
musaf v’gam min’ha hu ya-aneini.

ב

כִּי אֶשְׁמְרָה שַׁבָּת

כִּי אֶשְׁמְרָה שַׁבָּת אֵל יִשְׁמְרֵנִי.
אוֹת הִיא לְעוֹלָמִי עַד בֵּינוּ וּבֵינִי.

אָסוּר מִצּוֹא חֶפֶץ עֲשׂוֹת דְּרָכִים,
גַּם מִלְדַּבֵּר בּוֹ דְּבָרֵי צָרָכִים,
דְּבָרֵי סְחוּרָה, אִף דְּבָרֵי מַלְכִים.
אֶהְיֶה בְּתוֹרַת אֵל וּתְחַכְמֵנִי.

בּוֹ אִמְצָאָה תָמִיד נֶפֶשׁ לְנַפְשִׁי.
הִנֵּה לְדוֹר רִאשׁוֹן נָתַן קְדוּשָׁה
מוֹפֵת בְּתַת לָחֶם מִשְׁנֶה בַּשָּׁשִׁי.
כֶּכָּה בְּכָל-שָׁשִׁי יִכְפִּיל מִזוּנִי.

רָשָׁם בְּדַת הָאֵל חֹק אֵל סְגָנוֹ,
בּוֹ לַעְרֹךְ לָחֶם פָּנִים לִפְנֵינוּ.
גַּם בּוֹ לְהַתְעַנּוֹת עַל פִּי נְבוּנִי
אָסוּר, לְבַד מִיּוֹם כְּפוּר עוֹנִי.

הוּא יוֹם מְכַבֵּד, הוּא יוֹם תְּעַנּוּגִים,
לָחֶם וַיֵּין טוֹב, בָּשָׂר וְדָגִים.
הַמִּתְאַבְּלִים בּוֹ אַחֲוֹר נְסוּגִים,
כִּי יוֹם שְׂמִחוֹת הוּא וּתְשַׁמְחֵנִי.

מִחַל מְלֹאכָה בּוֹ סוּפוֹ לְהַכְרִית,
עַל בֵּן אֲכַבֵּס בּוֹ לְבִי כְּבוֹרִית.
אֶתְפַּלֵּלָה אֵל אֵל עֲרִבִית וְשַׁחֲרִית,
מוֹסָף וְגַם מְנַחָה הוּא יַעֲנֵנִי.

KI ESHM’RAH SHABBAT was
composed by Abraham ibn Ezra
(1089–1164). It contains instruc-
tion on the laws of Shabbat in
verse form. The first letters of each
stanza comprise an acrostic, spell-
ing out the author’s first name—a
conventional way of “signing”
one’s work.

אוֹת הִיא **IT IS A SIGN FOREVER**
לְעוֹלָמִי עַד. The poem’s refrain
draws on Exodus 31:16–17, in
which Israel is commanded to
keep (*v’shamru*) Shabbat, and
Shabbat is described as an eternal
sign (*ot*) between God and
Israel. The entire biblical passage
is recited on Friday night after the
Sh’ma and Its Blessings (page 46)
and again each Shabbat morning
as part of the Amidah (page 162).

**ONE SHOULD NOT TALK ABOUT
ONE’S COMMERCIAL NEEDS** גַּם
מִלְדַּבֵּר בּוֹ דְּבָרֵי צָרָכִים. Since even
discussion of business and other
daily matters constitutes a viola-
tion of Shabbat, the poet wants
to ensure that no such thoughts
cross one’s mind.

SHOWBREAD לָחֶם פָּנִים. The now
common term “showbread”
comes from the King James Bible’s
translation of *lehem ha-panim*
(1 Samuel 21:7). More literally, it
means “the bread of the inner
chamber.” The priests were in-
structed to arrange twelve loaves
of bread on the table in the sanc-
tuary’s inner chamber; they were
arranged in two rows of six loaves
each, and were replaced with
fresh ones each Shabbat (Leviticus
24:5–9). The two loaves of *hallah*
placed on our Shabbat tables are a
re-enactment of that ritual.

DESERVES TO BE CUT OFF סוּפוֹ
לְהַכְרִית. The Bible specifies that a person shall be “cut off from one’s people” as punishment for the violation
of many laws. The ancient rabbis interpreted the phrase to mean that God would either shorten that person’s
life in this world, or deny eternal life in the world that is coming. We may think of being “cut off from one’s
people” not as a punishment, but as an inevitable consequence: those who are not attuned to the rhythms
and behavioral norms of Jewish life—in this case, the observance of Shabbat—are at risk of losing their con-
nection to the community.

*A Prayer Upon Leaving
the Synagogue*

I thank You, God, for
all the good You have
provided for me and for all
of creation. May it be Your
will, Master of peace, that
You bless me and keep me
in mind, that I may find
favor in my own eyes and
in the eyes of all whom I
meet. May I receive Your
Shabbat with great joy.
May we be spared illness
and pain on this day and
may we not be the instru-
ments of sin. May Your
angels of peace accompany
me and may they bring
blessings of life and peace
to me, my family, and to
us all.

ג

YIGDAL

Glorify and praise the living God
who exists, but not in time—

singular and unique,
hidden and unbounded,

having no body, not a physical being:
we cannot describe God's distinctness.

God existed before every thing;
first of all—but with no beginning.

This is the master of the world; all of creation
points to God's greatness and sovereignty.

Prophetic inspiration was bestowed
upon the people God treasured and honored.

There never arose in Israel another like Moses,
a prophet able to see the very likeness of the Divine.

By the hand of this prophet, trusted in God's house,
Torah, a truthful teaching, was given to God's people.

God will never alter the divine law,
nor change it for another.

God knows our innermost thoughts,
and foresees their consequence from the start.

God repays the righteous for their deeds;
punishes evildoers in accord with their transgressions.

The Divine will send us our Messiah at the end of days,
redeeming those who wait for the time of God's triumph.

God, with great mercy, will give life to the dead—
may God's name be praised forever.

Yigdal elohim hai v'yishtabah, nimtza v'ein eit el m'tzi-uto.
Ehad v'ein yahid k'yihudo, nelam v'gam ein sof l'ahdoto.
Ein lo d'mut ha-guf v'eino guf, lo na-arokh eilav k'dushato.
Kadmon l'khol davar asher nivra, rishon v'ein reishit l'reishito.
Hino adon olam, v'khol notzar, yoreh g'dulato u-malkhuto.
Shefa n'vu-ato n'tano, el anshei s'gulato v'tifarto.
Lo kam b'yisrael k'mosheh od, navi u-mabit et t'munato.
Torat emet natan l'amo El, al yad n'vi-o ne-eman beito.
Lo yahalif ha-El v'lo yamir dato, l'olamim l'zulato.
Tzofeh v'yodei-a s'tareinu, mabit l'sof davar b'kadmato.
Gomel l'ish hesed k'mifalo, noten l'rasha ra k'rishato.
Yishlah l'keitz yamin m'shiheinu, lifdot m'hakei keitz y'shu-ato.
Meitim y'hayeh El b'rov hasdo, barukh adei ad shem t'hilato.

ג

יגדל

יגדל אלהים חי וישתבח,
נמצא ואין עת אל מציאותו.
אחד ואין יחיד פִּיחודו,
נעלם, וגם אין סוף לאחדותו.

אין לו דמות הגוף ואינו גוף,
לא נערוף אליו קדשתו.
קדמון לכל־דבר אשר נברא,
ראשון ואין ראשית לראשיתו.

הנו אדון עולם וכל־נוצר
יורה גדלותו ומלכותו.
שפע נבואתו נתנו
אל אנשי סגלותו ותפארתו.

לא קם בישראל כמשׁה עוד
נביא ומביט את־תמונתו.
תורת אמת נתן לעמו אל,
על יד נביאו נאמן ביתו.

לא יחליף האל ולא ימיר דתו
לעולמים לזולתו.

צופה ויודע סתרינו,
מביט לסוף דבר בקדמתו.

גומל לאיש חסד במפעלו,
נותן לרשע רע כרשעתו.
ישלח לקץ ימין משיחנו,
לפדות מחפי קץ ישועתו.

מתים יחיה אל ברוב חסדו,
ברוך עדי עד שם תהלתו.

YIGDAL יגדל. This song is
believed to be an adapta-
tion by Daniel ben Judah of
Rome (14th century) of a
longer poem by Immanuel
of Rome (1261?–1335?). It is
a poetic summary of Mai-
monides' thirteen articles
of faith.

Although it has become
a popular hymn, recited
both before the morning
blessings and at the conclu-
sion of many services, there
have always been objec-
tions to its use since many
have argued that Judaism
cannot be reduced to thir-
teen articles of faith. Some
have altered the last lines,
objecting to the affirmation
that the dead will one day
be resurrected.

In at least one of the
cities of Hungary, the *hevra
kadisha* (burial society)
would proceed from house
to house on the 7th day
of Adar, the legendary an-
niversary of the birth and
death of Moses, and would
sing Yigdal, repeating the
last stanza declaiming the
resurrection of the dead.
(based on Macy Nulman)